

# Thomas More Studies

Volume 9.2

2014

## A Concordance of Major Terms in Thomas More's *The Debellation of Salem and Bizance*

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Page and line numbers refer to volume 10, *The Debellation of Salem and Bizance*, 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 *The Debellation of Salem and Bizance* (Excluded: articles, auxiliary verbs, conjunctions, prepositions, pronouns)

<u>Context</u>	<u>Word</u>	<u>Context</u>	<u>Volume, Page/Line</u>
work, and answers were	<b>a-making</b>	, divers, by divers very	10, 4/ 25
questioned in that sudden	<b>abashment</b>	, seeing that God had	10, 154/ 8
once, I shall soon	<b>abate</b>	that courage. For first	10, 5/ 15
in prison upon good	<b>abearing</b>	shall never be put	10, 128/ 20
as for this good	<b>abearing</b>	, to the end that	10, 125/ 14
this piece of good	<b>abearing</b>	-- this good answerer	10, 129/ 16
felony or for good	<b>abearing</b>	-- if he speak	10, 124/ 9
him, of his good	<b>abearing</b>	. And if he can	10, 126/ 26
wit, arresting upon good	<b>abearing</b>	. And whereas in mine	10, 125/ 7
the surety of good	<b>abearing</b>	, and to indictments --	10, 121/ 35
the arresting for good	<b>abearing</b>	, truth it is that	10, 126/ 23
but that upon good	<b>abearing</b>	, by discretion of the	10, 128/ 28
felony or for good	<b>abearing</b>	, to putting of men	10, 141/ 15
and imprisonment upon good	<b>abearing</b>	, the man shall never	10, 128/ 17
him for his good	<b>abearing</b>	, and sometimes sureties with	10, 121/ 17
felony or for good	<b>abearing</b>	. And over that, I	10, 122/ 20
Now, concerning the good	<b>abearing</b>	awarded by the justices	10, 127/ 32
troublesome man to good	<b>abearing</b>	? I suppose yes, and	10, 125/ 35
that one was brought	<b>abed</b>	, with sore labor at	10, 6/ 1
them, or promise or	<b>abetment</b>	to procure and pursue	10, 198/ 31
himself to hate and	<b>abhor</b>	these heresies that these	10, 39/ 14
such as mine heart	<b>abhorreth</b>	so much as to	10, 105/ 4
believe that he shall	<b>abide</b>	great pain in purgatory	10, 80/ 15
they had well liefer	<b>abide</b>	the pain to be	10, 122/ 22
be forsworn rather than	<b>abide</b>	the adventure, whatsoever provision	10, 96/ 2
his obstinate dealing, with	<b>abiding</b>	excommunicated and contemning the	10, 118/ 15
wit, in power and	<b>ability</b>	to feign. And farther	10, 158/ 11
the only power and	<b>ability</b>	to feign were a	10, 158/ 4
neither be driven to	<b>abjuration</b>	nor purgation, but delivered	10, 123/ 14
man say that this	<b>abjuration</b>	is perilous, for jeopardy	10, 116/ 31
to put men to	<b>abjuration</b>	, and to have men	10, 170/ 24
is not upon every	<b>abjuration</b>	. But of truth, he	10, 116/ 33
theirs of desiring men's	<b>abjuration</b>	and punishment utterly changed	10, 182/ 17
still, for all his	<b>abjuration</b>	. And then wherefore should	10, 116/ 27
depositions, openly make him	<b>abjure</b>	and bear a faggot	10, 73/ 34
offender such twain as	<b>abjure</b>	both, and bear faggots	10, 219/ 18

nor hold heresies, but	<b>abjure</b>	them for ever. And	10, 116/ 13
renounce their heresy, and	<b>abjure</b>	and bear faggots both	10, 219/ 3
giveth him leave to	<b>abjure</b>	at the first, and	10, 70/ 12
men to have men	<b>abjure</b>	, or to have men	10, 67/ 20
desire to cause men	<b>abjure</b>	or to have them	10, 180/ 32
they be bound to	<b>abjure</b>	, then is it good	10, 124/ 15
have great desire to	<b>abjure</b>	men or note them	10, 179/ 21
ordinary cause him to	<b>abjure</b>	, and the rather to	10, 127/ 26
have to cause men	<b>abjure</b>	heresies, and to punish	10, 172/ 20
reason be compelled to	<b>abjure</b>	. And therein were there	10, 83/ 5
men to have men	<b>abjured</b>	or to be noted	10, 168/ 13
point that himself hath	<b>abjured</b>	, and then let us	10, 116/ 25
fire, because he was	<b>abjured</b>	before, and they may	10, 166/ 27
truth, he that is	<b>abjured</b>	upon such things proved	10, 116/ 34
indeed, soon after that,	<b>abjured</b>	. But for this I	10, 140/ 37
time and be but	<b>abjured</b>	: were not this an	10, 166/ 28
of Division five men	<b>abjured</b>	in fifteen years, and	10, 179/ 25
their cruel desire of	<b>abjuring</b>	and punishing folk for	10, 181/ 32
a man meet and	<b>able</b>	to make a reformation	10, 14/ 35
answers will never be	<b>able</b>	to maintain. And as	10, 14/ 1
many a man is	<b>able</b>	well to do the	10, 51/ 9
debts paid them, were	<b>able</b>	and would do those	10, 51/ 14
not only to be	<b>able</b>	to swear false, and	10, 158/ 23
if he be not	<b>able</b>	to purge himself, but	10, 111/ 36
And ever shall be	<b>able</b>	to do, make what	10, 164/ 11
any man else is	<b>able</b>	to confute, nor prove	10, 158/ 9
such, and so well	<b>able</b>	to be plainly proved	10, 71/ 24
such as were well	<b>able</b>	plainly to prove the	10, 99/ 33
for lack, be not	<b>able</b>	; and so should there	10, 51/ 15
of his words were	<b>able</b>	to prove that he	10, 37/ 2
while he liveth, be	<b>able</b>	to void them with	10, 104/ 11
book alone is as	<b>able</b>	to put them in	10, 187/ 3
for every man is	<b>able</b>	to feign. This was	10, 158/ 7
the other law (Ad	<b>abolendam</b>	) thereof made before, as	10, 114/ 12
the said chapter Ad	<b>abolendam</b>	is that if a	10, 113/ 24
in the law Ad	<b>abolendam</b>	was also made in	10, 113/ 17
of the law Ad	<b>abolendam</b>	, whereby we may see	10, 114/ 15
de hereticis, ca. Ad	<b>abolendam</b>	, which is recited in	10, 110/ 34
in the law Ad	<b>abolendam</b>	(recited in the fifth	10, 114/ 2
heart be plenteous and	<b>aboundeth</b>	"). And therefore I say	10, 82/ 36
perjured persons as be	<b>above-rehearsed</b>	in this chapter be	10, 183/ 24
once begun and spread	<b>abroad</b>	is not after soon	10, 17/ 15
For truly the report	<b>abroad</b>	is nought although it	10, 58/ 32

force in every place	<b>abroad</b>	as they be in	10, 37/ 10
since that book gone	<b>abroad</b>	, it hath been in	10, 76/ 36
put them in print	<b>abroad</b>	as he doth in	10, 192/ 13
man's hand put out	<b>abroad</b>	in print. For there	10, 79/ 34
in printed English books	<b>abroad</b>	, as may give them	10, 81/ 24
would put out books	<b>abroad</b>	; and therefore his writing	10, 40/ 19
was once come out	<b>abroad</b>	, anon heard I word	10, 4/ 11
not suffer him walk	<b>abroad</b>	. And therefore I suppose	10, 219/ 15
with devising and spreading	<b>abroad</b>	causes of murmur and	10, 212/ 17
to blow it farther	<b>abroad</b>	. The untruth of such	10, 76/ 29
to print and put	<b>abroad</b>	among the people a	10, 193/ 7
out books in writing	<b>abroad</b>	among the people against	10, 193/ 28
defaults of the laws	<b>abroad</b>	among the people in	10, 193/ 37
But come the book	<b>abroad</b>	once, I shall soon	10, 5/ 15
secular priests be more	<b>abroad</b>	, and thereby their variance	10, 40/ 37
secular priests go more	<b>abroad</b>	. Now, if this exposition	10, 38/ 26
to do, put out	<b>abroad</b>	in print, under color	10, 15/ 8
faults and putting them	<b>abroad</b>	in print; which answer	10, 194/ 9
preach in such wise	<b>abroad</b>	that their words should	10, 115/ 20
there were some fools	<b>abroad</b>	in the world. For	10, 54/ 22
Barnes', began to go	<b>abroad</b>	": therein he would seem	10, 14/ 23
yet, lest in their	<b>absence</b>	the officers of their	10, 138/ 10
a man that is	<b>absent</b>	, and that is also	10, 132/ 36
that I may not	<b>absolutely</b>	pity: yet in some	10, 48/ 26
but he may with	<b>abundance</b>	do good. But now	10, 31/ 22
may take harm by	<b>abundance</b>	. But so is there	10, 31/ 21
exhorting "them that have	<b>abundance</b>	of possessions to be	10, 36/ 2
Savior saith himself, "Ex	<b>abundantia</b>	cordis os loquitur" ("The	10, 82/ 34
because he prayed God	<b>abundantly</b>	to send him grace	10, 66/ 15
God to "send" them, "	<b>abundantly</b>	, "zeal of souls, pity	10, 65/ 9
partial, then he may	<b>abuse</b>	the law, and then	10, 163/ 22
that some wily shrews	<b>abuse</b>	the good man's simplicity	10, 53/ 13
these wily shrews which	<b>abuse</b>	his labor mean in	10, 189/ 3
say," as though they	<b>abused</b>	the spiritual laws in	10, 192/ 3
them by name), have	<b>abused</b>	his plain simplicity, making	10, 64/ 7
he blameth but their	<b>abuses</b>	thereof: yet since he	10, 191/ 33
spoken of defaults and	<b>abuses</b>	in the spirituality more	10, 20/ 14
he blameth but their	<b>abuses</b>	thereof, the truth appeareth	10, 191/ 14
his book of Division	<b>abuseth</b>	the figure of so	10, 167/ 18
with like lies of	<b>abusing</b>	the temporal laws too	10, 192/ 7
occasion to put away	<b>abusions</b>	, evil examples, and heresies	10, 225/ 21
by keeping secret such	<b>abusions</b>	and pretenses as in	10, 210/ 35
I keep secret such	<b>abusions</b>	and pretenses as be	10, 211/ 7

long continuance and through	<b>abusions</b>	that rise by occasion	10, 215/ 30
find default at their	<b>abusions</b>	and disorder love no	10, 65/ 16
very reasonable; and that	<b>abusions</b>	(by occasion whereof he	10, 216/ 6
to take him and	<b>accept</b>	him for an accuser	10, 90/ 21
ordinance the people should	<b>accept</b>	all together both all	10, 203/ 31
matter, he may never	<b>accept</b>	him therein for a	10, 101/ 14
of the faith to	<b>accept</b>	the witness. For it	10, 163/ 19
any spiritual man would	<b>accept</b>	a worldly honor by	10, 42/ 11
any spiritual man would	<b>accept</b>	a worldly honor by	10, 42/ 23
it yet reason to	<b>accept</b>	his oath in whatsoever	10, 115/ 2
reason of spiritual dignities	<b>accept</b>	, as some laymen say	10, 43/ 2
his opinion, and not	<b>accept</b>	the good monition of	10, 72/ 17
twenty, but utterly to	<b>accept</b>	and obey not only	10, 203/ 16
But if the judge	<b>accept</b>	such a perjured witness	10, 163/ 10
to some judge to	<b>accept</b>	such a perjured witness	10, 163/ 14
a spiritual man would	<b>accept</b>	honor by reason of	10, 41/ 31
he clearly refuse to	<b>accept</b>	anything that the witness	10, 161/ 5
are now bound to	<b>accept</b>	and obey them. For	10, 214/ 14
obey them, and to	<b>accept</b>	all that they do	10, 202/ 29
obey them, and to	<b>accept</b>	all that they do	10, 214/ 10
his own: "and to	<b>accept</b>	all that they do	10, 214/ 23
he ought not to	<b>accept</b>	him. And though the	10, 163/ 15
saith, the judge may	<b>accept</b>	such a token to	10, 163/ 2
of their free agreement	<b>accept</b>	and agree unto; but	10, 217/ 10
before. For if he	<b>accept</b>	any such witness contrary	10, 163/ 6
should have liberty to	<b>accept</b>	, if they would, the	10, 161/ 3
his sayings the more	<b>acceptable</b>	, he layeth sometimes default	10, 169/ 14
the "common usage and	<b>acceptance</b>	" of speaking, as he	10, 39/ 19
the witness. In which	<b>acceptance</b>	he shall more liberally	10, 163/ 3
whether common usage and	<b>acceptance</b>	of a word should	10, 37/ 5
may be taken and	<b>accepted</b>	for accusers -- and	10, 91/ 8
he may have it	<b>accepted</b>	in such a faint	10, 118/ 3
been long received and	<b>accepted</b>	for sure and stable	10, 37/ 11
three hundred years have	<b>accepted</b>	and allowed it, but	10, 117/ 11
not reasonable to be	<b>accepted</b>	for a law. For	10, 105/ 25
was reasonable to be	<b>accepted</b>	as a law that	10, 218/ 11
he meaneth to be	<b>accepted</b>	by reason of a	10, 42/ 27
people by common usage	<b>accepted</b>	-- and over that	10, 217/ 29
tokens may be sooner	<b>accepted</b>	than truly showed. To	10, 155/ 25
tokens may sooner be	<b>accepted</b>	than truly showed --	10, 162/ 37
tokens may be sooner	<b>accepted</b>	than truly showed. As	10, 163/ 1
by whole general council,	<b>accepted</b>	and used so long	10, 118/ 30
case should not be	<b>accepted</b>	-- for the said	10, 113/ 23

he could do by	<b>accepting</b>	of any other witness	10, 163/ 5
well content that ye	<b>account</b>	this good man both	10, 87/ 23
to call for the	<b>account</b>	nor have nothing owing	10, 52/ 33
should yearly yield an	<b>account</b>	unto the ordinary. And	10, 35/ 3
when he shall ask	<b>account</b>	of his people that	10, 176/ 1
I never took and	<b>accounted</b>	myself for a man	10, 14/ 35
spiritual and temporal both,	<b>accounted</b>	as great a crime	10, 147/ 2
bear a faggot, or	<b>accuse</b>	him for his obstinacy	10, 73/ 35
the ordinary or be	<b>accused</b>	; or that a perjured	10, 218/ 15
of the peace be	<b>accused</b>	for inquiring against heresies	10, 188/ 2
thereby such as are	<b>accused</b>	, and such as are	10, 146/ 23
the justices of peace	<b>accused</b>	, I dare be bold	10, 186/ 6
pay them not be	<b>accused</b>	. I have espied this	10, 197/ 2
in him, or be	<b>accused</b>	, as if he be	10, 110/ 36
in him, or be	<b>accused</b>	, as if he be	10, 111/ 11
indurate mind stand so	<b>accused</b>	a year, he shall	10, 113/ 35
so noised to be	<b>accused</b>	hear of it, they	10, 187/ 28
do against it be	<b>accused</b>	; and so may lightly	10, 187/ 24
either? If men were	<b>accused</b>	, as he mistaketh it	10, 186/ 35
juries of the realm	<b>accused</b>	for inquiring of heresy	10, 65/ 4
justices of peace were	<b>accused</b>	thereby, as often as	10, 188/ 34
will rather be once	<b>accused</b>	than of such suspicion	10, 117/ 34
the ordinary or be	<b>accused</b>	; and so the purgation	10, 113/ 26
his purgation or be	<b>accused</b>	; and then there is	10, 113/ 33
obdurate heart stand, so	<b>accused</b>	, a whole year, he	10, 117/ 17
law or peril of	<b>accursing</b>	either. For I little	10, 185/ 6
in upon pain of	<b>accursing</b>	-- and then, if	10, 168/ 19
nor by such open	<b>accusation</b>	give him an open	10, 95/ 11
but either upon open	<b>accusation</b>	or presentment had before	10, 133/ 28
adversary by his willful	<b>accusation</b>	; which if he should	10, 95/ 7
called but either by	<b>accusation</b>	or presentment in their	10, 139/ 14
to proceed without open	<b>accusation</b>	or presentment is the	10, 138/ 30
suit by way of	<b>accusation</b>	sufficient to serve in	10, 91/ 33
by this way of	<b>accusation</b>	that there should need	10, 91/ 5
us yet both open	<b>accusations</b>	and presentments, to put	10, 143/ 13
law in the chapter "	<b>Accusatus</b>	, " par. "Licet," whereby it	10, 146/ 8
themselves, also, will neither	<b>accuse</b>	nor yet bear witness	10, 99/ 14
malice in them that	<b>accuse</b>	him, or bear witness	10, 105/ 28
true man content to	<b>accuse</b>	a heretic, but that	10, 93/ 35
called." For as for	<b>accuse</b>	folk openly for heresy	10, 139/ 19
some other man to	<b>accuse</b>	-- yet him that	10, 101/ 11
be in if he	<b>accuse</b>	him not, nor by	10, 95/ 10
ordinary the tale and	<b>accuse</b>	him. But, now, if	10, 73/ 23

touch his words, I	<b>accuse</b>	not his own mind	10, 53/ 10
his own offer to	<b>accuse</b>	him. And therefore the	10, 95/ 30
of them that they	<b>accuse</b>	. Now, if this answer	10, 108/ 36
of them that they	<b>accuse</b>	. And then to make	10, 106/ 4
that right few were	<b>accused</b>	, or peradventure any one	10, 102/ 11
few should be thereof	<b>accused</b>	, or peradventure any one	10, 104/ 17
that though one being	<b>accused</b>	and sworn confess nothing	10, 146/ 9
the party that is	<b>accused</b>	than he could do	10, 163/ 4
folly to be much	<b>accused</b>	. This have I proved	10, 190/ 32
see, if the party	<b>accused</b>	be guiltless indeed, as	10, 163/ 17
them that may be	<b>accused</b>	by twelve men and	10, 141/ 16
knew their names that	<b>accused</b>	him, he might percase	10, 105/ 26
if he that is	<b>accused</b>	knew their names that	10, 105/ 26
a man should be	<b>accused</b>	and know not his	10, 218/ 12
that a man be	<b>accused</b>	or indicted of malice	10, 130/ 17
deed or saying is	<b>accused</b>	-- yet saith no	10, 179/ 10
which is detected or	<b>accused</b>	of heresy should be	10, 97/ 24
good that he that	<b>accused</b>	him follow the Gospel	10, 72/ 14
those actions and thereby	<b>accused</b>	those offenders, the king's	10, 143/ 30
of them that be	<b>accused</b>	: that then they may	10, 109/ 21
be taken as his	<b>accuser</b>	. This is a right	10, 90/ 19
doth every denouncer, every	<b>accuser</b>	, and, in a manner	10, 185/ 25
wherein without any special	<b>accuser</b>	offering himself as party	10, 89/ 30
openly be called an	<b>accuser</b>	, but will be content	10, 90/ 25
if he become an	<b>accuser</b>	I have devised a	10, 94/ 4
party and an open	<b>accuser</b>	but only fear, I	10, 92/ 22
he shall do his	<b>accuser</b>	no bodily harm at	10, 94/ 12
be taken as his	<b>accuser</b>	. And if he will	10, 89/ 14
party and an open	<b>accuser</b>	, considering that he refuseth	10, 91/ 27
officio there is none	<b>accuser</b>	, and that here, the	10, 144/ 7
he not become the	<b>accuser</b>	and anger him whom	10, 94/ 10
heresy without an open	<b>accuser</b>	complaining to him, or	10, 126/ 11
either indictment or open	<b>accuser</b>	, or suffering him to	10, 126/ 19
the names of his	<b>accuser</b>	, to entitle him to	10, 130/ 7
shall not hurt neither	<b>accuser</b>	nor witness: I will	10, 97/ 26
and openly become their	<b>accuser</b>	. Now, what if there	10, 99/ 31
an open adversary and	<b>accuser</b>	, is not in the	10, 95/ 4
to profess himself for	<b>accuser</b>	. And thus is this	10, 110/ 26
he will become the	<b>accuser</b>	that heareth it but	10, 100/ 10
and know not his	<b>accuser</b>	. And that it is	10, 218/ 12
heresy, not know his	<b>accuser</b>	-- so may it	10, 130/ 23
for lack of an	<b>accuser</b>	and credence of the	10, 101/ 22
make himself an open	<b>accuser</b>	of the party, nor	10, 103/ 10

or bringing of the	<b>accuser</b>	to the proof of	10, 125/ 28
to be his open	<b>accuser</b>	for anything save for	10, 92/ 18
shall not know his	<b>accuser</b>	: if we should change	10, 129/ 33
before he become his	<b>accuser</b>	, but may sit still	10, 95/ 5
him to be an	<b>accuser</b>	be so sufficiently provided	10, 92/ 28
will much less become	<b>accuser</b>	," say we, "than they	10, 101/ 1
and person of an	<b>accuser</b>	: I say that his	10, 93/ 33
without presentment or open	<b>accuser</b>	, hath had that long	10, 128/ 4
becoming of an open	<b>accuser</b>	run in the deadly	10, 98/ 22
one should become the	<b>accuser</b>	-- when the one	10, 99/ 34
would not be the	<b>accuser</b>	himself, since the bishop	10, 101/ 12
content to become an	<b>accuser</b>	openly -- there should	10, 103/ 29
and become an open	<b>accuser</b>	. Consider now, therefore, what	10, 92/ 34
and become an open	<b>accuser</b>	; but, though they were	10, 93/ 30
refuse to become the	<b>accuser</b>	himself -- this good	10, 101/ 9
avow to be his	<b>accuser</b>	, it is to think	10, 89/ 15
refuse to be an	<b>accuser</b>	, but also to be	10, 95/ 23
against him as his	<b>accuser</b>	: the streets were likely	10, 102/ 10
accept him for an	<b>accuser</b>	if he will, and	10, 90/ 21
drive out of the	<b>accuser's</b>	heart all fear of	10, 99/ 10
let men to become	<b>accusers</b>	in heresy, and yet	10, 99/ 26
knowledge who were his	<b>accusers</b>	, to get any amends	10, 132/ 21
to become his open	<b>accusers</b>	. And the cause that	10, 92/ 5
bare device of open	<b>accusers</b>	alone, neither compelled nor	10, 144/ 15
refusing to become open	<b>accusers</b>	were a conjecture to	10, 91/ 14
device of only open	<b>accusers</b>	, for the harm that	10, 98/ 2
his indicters are his	<b>accusers</b>	, and therefore he may	10, 130/ 9
as to become open	<b>accusers</b>	, I speak here of	10, 102/ 24
common weal become open	<b>accusers</b>	. And as I again	10, 103/ 17
taken and accepted for	<b>accusers</b>	-- and if they	10, 91/ 9
indemnity of the said	<b>accusers</b>	and witnesses it is	10, 109/ 25
sufficient to deliver the	<b>accusers</b>	from fear, leaveth them	10, 99/ 5
not," say we, "become	<b>accusers</b>	in no manner case	10, 100/ 31
Who shall be the	<b>accusers</b>	?" say we. "Marry," saith	10, 100/ 30
necessity, and not as	<b>accusers</b>	of their neighbor of	10, 90/ 28
nor who be his	<b>accusers</b>	: it seemeth not reasonable	10, 105/ 24
might come to the	<b>accusers</b>	or witnesses of heresy	10, 109/ 20
therefore, devised rewards for	<b>accusers</b>	, and great pains of	10, 144/ 12
of them will become	<b>accusers</b>	that were present and	10, 100/ 8
against heretics but open	<b>accusers</b>	alone, and saith that	10, 143/ 17
and saith that open	<b>accusers</b>	shall sufficiently serve the	10, 143/ 17
changed into such open	<b>accusers</b>	as in seven years	10, 145/ 20
the names of the	<b>accusers</b>	or witnesses shall not	10, 109/ 22

sometimes who be his	<b>accusers</b>	as he shall in	10, 131/ 10
themselves in heresy open	<b>accusers</b>	, and in some cases	10, 97/ 31
shall I devise. Put	<b>accusers</b>	in the stead of	10, 100/ 28
the way of open	<b>accusers</b>	as by that manner	10, 119/ 16
rather forbear to be	<b>accusers</b>	than by the becoming	10, 98/ 21
not themselves openly become	<b>accusers</b>	. Therein, lo, these are	10, 103/ 4
his device of open	<b>accusers</b>	. Consider well this, good	10, 143/ 10
it, be taken as	<b>accusers</b>	-- taking those witnesses	10, 89/ 26
it, be taken as	<b>accusers</b>	-- taking those witnesses	10, 100/ 5
few that would become	<b>accusers</b>	. But, now, though there	10, 99/ 8
will not be his	<b>accusers</b>	, it is to think	10, 90/ 31
thereof trust all unto	<b>accusers</b>	-- of which, for	10, 101/ 30
by means of open	<b>accusers</b>	-- it would at	10, 104/ 14
it be to the	<b>accusing</b>	of himself and his	10, 152/ 28
every man to the	<b>accusing</b>	of the breakers of	10, 143/ 24
by way of open	<b>accusing</b>	-- thereto saith this	10, 143/ 20
have been usually long	<b>accustomed</b>	in this realm; and	10, 217/ 27
he that hath three	<b>aces</b>	in his hand. For	10, 62/ 13
And they confess and	<b>acknowledge</b>	also that the very	10, 200/ 8
spirituality both knoweth and	<b>acknowledgeth</b>	. And therefore they do	10, 200/ 21
secret shrews of his	<b>acquaintance</b>	murder him; and that	10, 94/ 16
the judges think they	<b>acquitt</b>	the felon against their	10, 155/ 9
witnesses at light and	<b>acquitt</b>	the prisoner for all	10, 154/ 24
spiritual court, that shall	<b>acquitt</b>	or condemn the parties	10, 149/ 30
mind may serve to	<b>acquitt</b>	him now (which I	10, 38/ 27
given good evidence for	<b>acquittal</b>	of their fellow, with	10, 154/ 4
no business about his	<b>acquittal</b>	? And who shall tell	10, 130/ 6
pain to be thrice	<b>acquitted</b>	by proclamation, and peradventure	10, 122/ 22
to answer before and	<b>acquitted</b>	, if he be not	10, 123/ 8
after by other twelve	<b>acquitted</b>	, go get him home	10, 130/ 12
he had very well	<b>acquitted</b>	himself, he knitteth it	10, 198/ 1
be bound by the	<b>act</b>	that if he gave	10, 32/ 12
indeed. As for his	<b>act</b>	of Parliament that he	10, 32/ 8
God -- the outward	<b>act</b>	thereof, by which men	10, 70/ 2
would needs have an	<b>action</b>	against his neighbor because	10, 199/ 9
that have taken those	<b>actions</b>	and thereby accused those	10, 143/ 29
against it. And such	<b>acts</b>	are there already made	10, 32/ 9
to the making of	<b>acts</b>	of Parliament. If those	10, 55/ 34
of overt and open	<b>actual</b>	deed therewith. Whether they	10, 69/ 28
of death -- and	<b>add</b>	fear of all bodily	10, 92/ 24
could the Parliament farther	<b>add</b>	unto it, that might	10, 187/ 10
with mine answers everywhere	<b>added</b>	thereunto, and then have	10, 88/ 27
And upon this, himself	<b>addeth</b>	unto it in his	10, 184/ 30

good device, he forthwith	<b>addeth</b>	this shrewd saying to	10, 76/ 5
in his said Apology,	<b>addeth</b>	immediately to those words	10, 174/ 30
them more plain with	<b>adding</b>	thereto his own other	10, 65/ 27
leastwise not with that	<b>addition</b>	that he now putteth	10, 44/ 5
mean to set an	<b>addition</b>	thereto: that the King's	10, 32/ 11
for nought, but are	<b>adminicula</b>	probationis, though the men	10, 108/ 1
through such reports they	<b>administer</b>	them sometimes in deadly	10, 84/ 5
and suffer them to	<b>administer</b>	no sacraments nor any	10, 208/ 1
of them that daily	<b>administer</b>	the sacraments of the	10, 84/ 4
and do not duly	<b>administer</b>	some of the seven	10, 43/ 16
seven sacraments not duly	<b>administered</b>	, for maintenance of such	10, 42/ 36
seven sacraments not duly	<b>administered</b>	-- or the people	10, 42/ 15
justice or in duly	<b>administering</b>	some of the seven	10, 45/ 15
example their authority in	<b>administration</b>	of the sacraments. This	10, 207/ 7
indeed (as in the	<b>administration</b>	of the sacraments and	10, 207/ 20
not resisted in the	<b>administration</b>	of the sacraments, and	10, 207/ 29
of one realm, I	<b>admit</b>	the case as possible	10, 204/ 34
as men put and	<b>admit</b>	a case impossible, to	10, 204/ 30
that if it were	<b>admitted</b>	for reason, it could	10, 221/ 2
Christendom, I would have	<b>admitted</b>	his case none otherwise	10, 204/ 29
yet that law there	<b>admitteth</b>	him for a witness	10, 146/ 13
and to instruct and	<b>admonish</b>	other in all charity	10, 61/ 29
hath, he saith, much	<b>ado</b>	to obtain his right	10, 197/ 31
he sometimes have much	<b>ado</b>	to obtain it." Is	10, 197/ 23
have now much more	<b>ado</b>	than I then had	10, 9/ 35
should have then overmuch	<b>ado</b>	. Nor I will not	10, 222/ 14
nor struck, nor none	<b>adultery</b>	done in deed), though	10, 69/ 14
hath a passion of	<b>adultery</b>	and yet doth not	10, 68/ 29
good advisement. In that	<b>adultery</b>	, the malice is the	10, 69/ 10
suddenly fall together in	<b>adultery</b>	for lack of good	10, 69/ 7
for examples manslaughter and	<b>adultery</b>	, which he thought was	10, 68/ 26
to set forth and	<b>advance</b>	those things that were	10, 115/ 29
also set forth and	<b>advanced</b>	forward, by those ungracious	10, 200/ 13
be (as for any	<b>advantage</b>	that he can take	10, 131/ 9
change it to his	<b>advantage</b>	and not into mine	10, 203/ 7
this matter all his	<b>advantage</b>	: even so is verily	10, 7/ 28
again, which for his	<b>advantage</b>	he left out in	10, 208/ 7
but that profit and	<b>advantage</b>	is our own too	10, 87/ 7
swore for his friend's	<b>advantage</b>	and his own, for	10, 153/ 2
himself for his own	<b>advantage</b>	(folio 80) rehearseth them	10, 207/ 13
my words some great	<b>advantage</b>	to ground some great	10, 181/ 25
rather than abide the	<b>adventure</b>	, whatsoever provision any man	10, 96/ 3
meet, that meet at	<b>adventure</b>	as they do); and	10, 12/ 7

man and woman at	<b>adventure</b>	in printed English books	10, 81/ 23
then though he would	<b>adventure</b>	all that ever were	10, 80/ 12
any verse difference, at	<b>adventure</b>	, that he learned at	10, 133/ 31
feared that he would	<b>adventure</b>	his own life. But	10, 94/ 31
enemy will as well	<b>adventure</b>	the forfeiture of his	10, 94/ 29
put himself in the	<b>adventure</b>	alone against them all	10, 3/ 19
of chance and of	<b>adventure</b>	: so surely, though sometimes	10, 130/ 16
make himself an open	<b>adversary</b>	and accuser, is not	10, 95/ 4
killing shall have his	<b>adversary</b>	bound to the peace	10, 98/ 5
make that heretic his	<b>adversary</b>	by his willful accusation	10, 95/ 7
upon, I would here	<b>advertise</b>	Sir Thomas More, not	10, 50/ 10
matter after his good	<b>advertisement</b>	, and never cease till	10, 182/ 29
for this his good	<b>advertisement</b>	I very heartily thank	10, 50/ 16
in that point his	<b>advice</b>	and counsel, he would	10, 51/ 28
by this good man's	<b>advice</b>	, proceed against him by	10, 74/ 9
that case the secret	<b>advice</b>	and counsel may become	10, 193/ 32
this piece, my poor	<b>advice</b>	and counsel shall be	10, 140/ 3
this intent give mine	<b>advice</b>	to keep still those	10, 213/ 9
I would give mine	<b>advice</b>	and counsel to the	10, 193/ 27
made, by so great	<b>advice</b>	, by a whole general	10, 113/ 12
them with judgment and	<b>advice</b>	them well, and not	10, 222/ 21
would, as thus advised,	<b>advice</b>	every man, for fear	10, 69/ 30
then the ordinary shall	<b>advice</b>	him to keep the	10, 72/ 8
them, any other than	<b>advice</b>	them to leave such	10, 180/ 12
in. And I would	<b>advice</b>	every spiritual man to	10, 32/ 1
neither use myself nor	<b>advice</b>	no friend of mine	10, 194/ 5
clearly see that will	<b>advice</b>	piece by piece. And	10, 141/ 25
in this point, and	<b>advice</b>	those prelates that I	10, 56/ 4
yet I dare not	<b>advice</b>	them thereto. The cause	10, 56/ 16
his reason and mine,	<b>advice</b>	and counsel this realm	10, 113/ 9
the ministers, nor yet	<b>advice</b>	him to use such	10, 192/ 15
I would, as thus	<b>advised</b>	, advise every man, for	10, 69/ 30
I not, as thus	<b>advised</b>	, neither use myself nor	10, 194/ 4
for lack of good	<b>advisement</b>	. In that adultery, the	10, 69/ 10
for lack of good	<b>advisement</b>	. As for his passion	10, 68/ 32
for lack of good	<b>advisement</b>	: doth there no man	10, 69/ 4
for lack of good	<b>advisement</b>	? Doth never none unthrifts	10, 69/ 5
leisure hereafter, upon better	<b>advisement</b>	, use the same circumspection	10, 29/ 33
for lack of good	<b>advisement</b>	? "Yea," will this man	10, 69/ 7
as himself deviseth and	<b>adviseth</b>	that none but such	10, 39/ 8
man hath been worse	<b>afeard</b>	than hurt? A man	10, 94/ 8
-- that whosoever be	<b>afeard</b>	may desire and have	10, 98/ 13
cannot tell. I was	<b>afeard</b>	it had been overseen	10, 226/ 11

that saith he is	<b>afeard</b>	of him. For by	10, 228/ 34
where they were well	<b>afeard</b>	, they would hold it	10, 83/ 26
make them the less	<b>afeard</b>	to do it --	10, 81/ 1
may make the ordinaries	<b>afeard</b>	of their own shadow	10, 75/ 24
soon as he is	<b>afeard</b>	(and sooner, pardie, this	10, 98/ 15
which he that is	<b>afeard</b>	of killing shall have	10, 98/ 5
and many true men	<b>afeard</b>	. And if the giving	10, 220/ 12
it that I am	<b>afeard</b>	to counsel them follow	10, 56/ 18
them as their own	<b>affection</b>	leadeth them -- this	10, 198/ 33
to blind us with	<b>affection</b>	. For in all this	10, 86/ 28
speaketh of it. Which	<b>affection</b>	cannot be but a	10, 176/ 15
not of any corrupt	<b>affection</b>	: it meaneth none other	10, 161/ 31
offered of any corrupt	<b>affection</b>	, but of remorse of	10, 161/ 14
infected with desire and	<b>affection</b>	to have the worldly	10, 174/ 15
the said desire and	<b>affection</b>	to have the worldly	10, 174/ 27
have a desire and	<b>affection</b>	to have the worldly	10, 175/ 6
the said desire and	<b>affection</b>	to have the worldly	10, 175/ 28
that the desire and	<b>affection</b>	to have the worldly	10, 176/ 9
with the desire and	<b>affection</b>	to have the worldly	10, 176/ 29
as he said, likewise	<b>affectionate</b>	) the faults of the	10, 19/ 24
have none of these	<b>affections</b>	with notable enormity, then	10, 172/ 29
men for such evil	<b>affections</b>	as this good Pacifier	10, 179/ 20
there are many other	<b>affections</b>	besides all such fear	10, 99/ 25
or some of mine "	<b>affinity</b>	" may slander any of	10, 28/ 21
and others of his	<b>affinity</b>	list to call any	10, 26/ 12
or any of mine "	<b>affinity</b>	" "list to call them	10, 28/ 9
others of his own	<b>affinity</b>	, and in deposing against	10, 107/ 27
For I have none	<b>affinity</b>	but as I think	10, 28/ 25
in one of his	<b>affinity</b>	as in one of	10, 28/ 30
the true Catholics mine	<b>affinity</b>	, and all the others	10, 28/ 28
first, as for mine	<b>affinity</b>	, is not very great	10, 28/ 25
lest I or mine	<b>affinity</b>	might, if we list	10, 29/ 13
by this word "therefore")	<b>affirm</b>	there that he saith	10, 57/ 7
yet he doth not	<b>affirm</b>	, but saith he hath	10, 220/ 17
words: And the laws	<b>affirmed</b>	by usage and agreement	10, 217/ 8
a true, faithful man,	<b>affirmeth</b>	them nought -- and	10, 29/ 28
remembrance, upon which he	<b>affirmeth</b>	it to have been	10, 195/ 35
are now living"; and	<b>affirmeth</b>	that the same "constitution	10, 195/ 29
say true in these	<b>aforesaid</b>	words of his "And	10, 175/ 11
apology" he findeth the	<b>aforesaid</b>	fault with mine Apology	10, 11/ 5
witness, will neither be	<b>afraid</b>	nor ashamed, nor desire	10, 93/ 21
his matter again considered	<b>afresh</b>	, he hath caught any	10, 158/ 19
country and teach heresies	<b>afresh</b>	, and one or twain	10, 107/ 33

therein clearly confuted him	<b>afresh</b>	: it may peradventure happen	10, 228/ 17
proved in more matters	<b>afresh</b>	; and albeit that this	10, 77/ 1
process against the party	<b>afresh</b>	, without laying that indictment	10, 186/ 3
more like be committed	<b>afresh</b>	, but if they were	10, 147/ 10
more like be committed	<b>afresh</b>	, but if they were	10, 155/ 30
and the other even	<b>afterhand</b>	-- there shall neither	10, 86/ 22
caudle serveth against her	<b>afterthroes</b>	. Now, after that the	10, 6/ 4
journey "" and that	<b>afterward</b>	, in the 106th leaf	10, 14/ 13
for what cause. And	<b>afterward</b>	, in folio 268, I	10, 27/ 17
And though the parties	<b>afterward</b>	may amend and do	10, 48/ 20
I before have said,	<b>afterward</b>	looked upon and allowed	10, 114/ 5
some such evil things	<b>afterward</b>	as were at the	10, 55/ 5
were still nought, and	<b>afterward</b>	still would be nought	10, 127/ 27
book of Division and	<b>afterward</b>	by this book again	10, 82/ 27
confess nothing, and yet	<b>afterward</b>	he confesseth, both of	10, 146/ 10
and clean -- and	<b>afterward</b>	the Catholics called them	10, 25/ 31
which I shall speak	<b>afterward</b>	. Another special cause there	10, 186/ 22
we be to speak	<b>afterward</b>	, in another chapter. Say	10, 145/ 24
said truth. And yet	<b>afterward</b>	hath himself confessed that	10, 148/ 24
twenty such secret informations	<b>afterward</b>	call him forth openly	10, 73/ 33
taketh such pleasure that	<b>afterward</b>	(folio 79) he falleth	10, 202/ 5
than his is that	<b>afterward</b>	deposeth to his harm	10, 101/ 17
so, nor never would	<b>afterward</b>	teach nor hold heresies	10, 116/ 12
first sow division, and	<b>afterward</b>	rear rebellion in the	10, 213/ 7
the cause, and forthwith	<b>afterward</b>	I prove it, which	10, 126/ 13
business of them. And	<b>afterward</b>	, in the leaf 91	10, 221/ 27
off the neck. And	<b>afterward</b>	when honest men, dwellers	10, 16/ 20
had written so pithily.	<b>Afterward</b>	, in another place where	10, 199/ 29
like peril to fall	<b>afterward</b>	, it was provided by	10, 119/ 26
consider the paragraph "Excommunicamus"	<b>afterward</b>	in the same title	10, 114/ 8
grant it, neither. But	<b>afterward</b>	, in the selfsame chapter	10, 96/ 34
some of them would	<b>afterward</b>	do some such things	10, 55/ 1
he spoke himself, but	<b>afterward</b>	also in the second	10, 200/ 35
be suspected themselves, and	<b>afterward</b>	confess it too, both	10, 148/ 35
the said chapter; and	<b>afterward</b>	, then, shall we see	10, 111/ 13
man of felony, and	<b>afterward</b>	, when they were stepped	10, 154/ 2
in the county, and	<b>afterward</b>	those depositions with such	10, 151/ 7
court -- should be	<b>afterward</b>	received as witness in	10, 150/ 11
much minded as yet,	<b>age</b>	now so coming on	10, 3/ 21
many years mad; but	<b>age</b>	had taken from him	10, 16/ 7
his book of Division	<b>aggrieve</b>	the clergy of this	10, 191/ 26
words: And this Pacifier	<b>aggrieveth</b>	(as much as in	10, 191/ 12
heretic: which thing sore	<b>aggrieveth</b>	the suspicion that he	10, 117/ 33

his such manner of	<b>aggrieving</b>	he useth a very	10, 191/ 28
it, a good while	<b>ago</b>	in my book of	10, 35/ 31
I shall as genteelly	<b>agree</b>	with him again; but	10, 216/ 2
name and the matter	<b>agree</b>	together well), but I	10, 10/ 16
That I will well	<b>agree</b>	, " will this good man	10, 70/ 8
wit and grace to	<b>agree</b>	together in goodness, and	10, 231/ 5
is so genteel to	<b>agree</b>	with me, I shall	10, 216/ 1
and in another to	<b>agree</b>	that there is such	10, 61/ 15
of both parties to	<b>agree</b>	, and each love other	10, 228/ 3
chapter: I will first	<b>agree</b>	with Master More, that	10, 215/ 24
would in no wise	<b>agree</b>	with the name of	10, 8/ 21
fully fifteen that anything	<b>agree</b>	with the name. Now	10, 10/ 21
love well together and	<b>agree</b>	, and neither of them	10, 212/ 35
answer thus. I will	<b>agree</b>	that my saying that	10, 178/ 23
and therefore we shall	<b>agree</b>	well in that. But	10, 148/ 11
matters of his book	<b>agree</b>	well with the name	10, 10/ 14
for other things, yet	<b>agree</b>	together about the maintenance	10, 43/ 11
wise: I will also	<b>agree</b>	that in the congregation	10, 216/ 14
against their will, and	<b>agree</b>	not themselves thereto. This	10, 218/ 1
free agreement accept and	<b>agree</b>	unto; but these laws	10, 217/ 10
mine own mind, could	<b>agree</b>	well with this good	10, 56/ 4
law they do not	<b>agree</b>	nor stand together. And	10, 186/ 15
-- His Grace may	<b>agree</b>	to it when it	10, 32/ 16
of them that so	<b>agree</b>	against their will. But	10, 217/ 15
Christendom was this law	<b>agreed</b>	and approved. And from	10, 144/ 35
with the truth, and	<b>agreed</b>	in the circumstances and	10, 154/ 10
of heresies were never	<b>agreed</b>	by a common assent	10, 217/ 11
be thanked, meetly well	<b>agreed</b>	together, God hold it	10, 30/ 29
made were so well	<b>agreed</b>	again that neither nother	10, 143/ 38
spirituality and temporalty, ratified,	<b>agreed</b>	, and confirmed, ought with	10, 215/ 28
usage and custom ratified,	<b>agreed</b>	, and confirmed, yet he	10, 215/ 8
therefore, that any ratifying,	<b>agreeing</b>	, or confirming of the	10, 217/ 20
people of their free	<b>agreement</b>	accept and agree unto	10, 217/ 10
that spoke of such	<b>agreement</b>	all in one --	10, 43/ 23
affirmed by usage and	<b>agreement</b>	of the people be	10, 217/ 8
of a consent and	<b>agreement</b>	wherein secular priests and	10, 43/ 9
words -- of the	<b>agreement</b>	of all spiritual folk	10, 44/ 20
intend a division than	<b>agreement</b>	, I cannot tell; their	10, 225/ 19
and the patriarch of	<b>Alexandria</b>	by their deputies, and	10, 144/ 32
else if they will	<b>algates</b>	detect any man, may	10, 91/ 8
the spiritual (for those,	<b>algates</b>	, that be now) saith	10, 137/ 29
offender be both punished	<b>alike</b>	: if the greater offender	10, 218/ 30
they renounced; or be	<b>alike</b>	arrested and put in	10, 218/ 18

punished, imprisoned, or arrested	<b>alike</b>	; which unreasonable reason oppugneth	10, 220/ 26
yet the more part	<b>alive</b>	. And therefore, if the	10, 35/ 15
the amendments that he	<b>allayeth</b>	in his Apology is	10, 22/ 10
parson's bare word, for	<b>allegation</b>	of the constitution provincial	10, 196/ 4
any reasonable and true	<b>allegation</b>	so order themselves that	10, 60/ 22
that the parties do	<b>allege</b>	it; but he must	10, 157/ 1
taught all, and would	<b>allege</b>	therefore that if he	10, 80/ 10
him, he might percase	<b>allege</b>	and prove so great	10, 105/ 27
For though it be	<b>alleged</b>	in the Extra. de	10, 111/ 24
whom he so much	<b>allegeth</b>	here himself. And whereas	10, 83/ 15
such fault as he	<b>allegeth</b>	-- what could mine	10, 186/ 34
Ut inquisitionis, that he	<b>allegeth</b>	, nor so much as	10, 194/ 18
and wise men would	<b>allow</b>	my deed -- to	10, 129/ 12
mind I very well	<b>allow</b>	, and would have allowed	10, 49/ 22
realm so far forth	<b>allow</b>	and approve his dread	10, 94/ 24
the devil. I well	<b>allow</b>	, therefore, and like not	10, 222/ 24
evangelicals" -- I well	<b>allow</b>	the good mind of	10, 24/ 35
as their discretion will	<b>allow</b>	. And then to lie	10, 121/ 18
been like to have	<b>allowed</b>	it but a little	10, 224/ 6
that have used and	<b>allowed</b>	that law for good	10, 114/ 27
afterward looked upon and	<b>allowed</b>	in the general council	10, 114/ 5
years have accepted and	<b>allowed</b>	it, but that it	10, 117/ 11
intended that used and	<b>allowed</b>	this thing that I	10, 157/ 13
continual use ever since	<b>allowed</b>	it. And this realm	10, 145/ 2
allow, and would have	<b>allowed</b>	in like wise his	10, 49/ 22
the said apology, and	<b>alloweth</b>	the said answer well	10, 224/ 1
it not serve in	<b>Almaine</b>	; which words I might	10, 97/ 9
they had been in	<b>Almaine</b>	duly followed in the	10, 96/ 27
in many places of	<b>Almaine</b>	that are perverted since	10, 96/ 24
is to wit, of	<b>Almaine</b>	and Greece. There were	10, 144/ 30
have been slain in	<b>Almaine</b>	, within these very few	10, 210/ 24
fail to fall, which	<b>Almighty</b>	God keep from us	10, 15/ 30
he saith: I beseech	<b>Almighty</b>	God that he have	10, 211/ 23
thus: that I beseech	<b>Almighty</b>	God that the end	10, 210/ 14
heard much speech made	<b>almost</b>	every week -- so	10, 4/ 27
would say that by "	<b>almost</b>	killing with a club	10, 31/ 27
like it, I were	<b>almost</b>	as mad as he	10, 218/ 2
learned the rule that	<b>almost</b>	every boy con: that	10, 33/ 24
happeth very seldom, and	<b>almost</b>	never till it be	10, 109/ 36
in all criminal causes	<b>almost</b>	, all the laws of	10, 220/ 27
some folk as lief	<b>almost</b>	as the life. And	10, 99/ 20
in the reading wax	<b>almost</b>	as weary. Then saw	10, 38/ 4
them -- it were	<b>almost</b>	as much to say	10, 76/ 24

that no man is	<b>almost</b>	any time without them	10, 80/ 21
them hypocrites for their	<b>alms</b>	that now call them	10, 55/ 13
them hypocrites for their	<b>alms</b>	, and would say that	10, 53/ 31
a law." His book	<b>alone</b>	is as able to	10, 187/ 3
business to let heretics	<b>alone</b>	; and go about with	10, 213/ 18
himself in the adventure	<b>alone</b>	against them all. But	10, 3/ 19
leaving his other trifles	<b>alone</b>	-- I answered in	10, 222/ 8
with the first point	<b>alone</b>	. For if by the	10, 120/ 6
some piece of Essex	<b>alone</b>	, and the complaints, upon	10, 170/ 10
believe some one judge	<b>alone</b>	, not in cunning but	10, 135/ 9
excuse. This first point	<b>alone</b>	of this good man's	10, 73/ 15
damage unto the spirituality	<b>alone</b>	, but the harm is	10, 87/ 10
and let the writ	<b>alone</b>	. And so hath he	10, 128/ 12
the very principal point	<b>alone</b>	-- wherein he laboreth	10, 224/ 9
either let that heretic	<b>alone</b>	and let him go	10, 93/ 36
device of open accusers	<b>alone</b>	, neither compelled nor hired	10, 144/ 16
word let it even	<b>alone</b>	. Howbeit, good readers, what	10, 4/ 5
let all mischievous folk	<b>alone</b>	, and thereby suffer many	10, 148/ 8
himself saith not so	<b>alone</b>	, but that Summa rosella	10, 184/ 32
undone and let heretics	<b>alone</b>	, and over that, with	10, 6/ 11
heretics but open accusers	<b>alone</b>	, and saith that open	10, 143/ 17
rather have let them	<b>alone</b>	than write them in	10, 19/ 34
peradventure let them even	<b>alone</b>	, and let them like	10, 225/ 9
all in the people	<b>alone</b>	, and in themselves no	10, 200/ 3
shall not say so	<b>alone</b>	. I suppose verily that	10, 135/ 17
-- in that point	<b>alone</b>	, I say we lay	10, 224/ 12
call not I them	<b>alone</b>	, but the whole people	10, 24/ 22
and let the talkers	<b>alone</b>	) which yet will, if	10, 85/ 21
cried out unto her	<b>aloud</b>	, "Hold thy babble, I	10, 46/ 15
Blessed Sacrament of the	<b>Altar</b>	, whereof in the 86th	10, 222/ 34
pull them from the	<b>altar</b>	, and suffer them to	10, 208/ 1
of the faith, to	<b>alter</b>	and change that law	10, 113/ 11
together in every point,	<b>although</b>	there were no more	10, 157/ 19
report abroad is nought	<b>although</b>	it were not untrue	10, 58/ 32
of his person. And	<b>although</b>	that in some places	10, 64/ 1
putting this law away,	<b>although</b>	he proved well in	10, 105/ 8
And this I say	<b>although</b>	that all were true	10, 15/ 17
that he thinketh manifest,	<b>although</b>	the witness were forsworn	10, 162/ 28
to him to answer	<b>altogether</b>	. Finally, where he saith	10, 13/ 32
though I granted him	<b>altogether</b>	, yet were he never	10, 120/ 2
yet, when he hath	<b>altogether</b>	done, while he proveth	10, 198/ 35
which if he won	<b>altogether</b>	could very little serve	10, 120/ 13
his new declarations, bringeth	<b>altogether</b>	ever the longer unto	10, 208/ 29

the most part of	<b>altogether</b>	that in my book	10, 223/ 31
juries, and judges, and	<b>altogether</b>	. For such "some say	10, 163/ 36
out the whole clause	<b>altogether</b>	. As to that that	10, 200/ 28
book too long by	<b>altogether</b>	. And that ye may	10, 8/ 1
the scripture saith, "Qui	<b>amat</b>	periculum, peribit in illo	10, 81/ 5
thereat. There were the	<b>ambassadors</b>	of all the realms	10, 144/ 27
England. There were the	<b>ambassadors</b>	of both the emperors	10, 144/ 29
among the others, the	<b>ambassadors</b>	of England. There were	10, 144/ 29
not the sin of	<b>ambition</b>	that this man here	10, 45/ 1
you now and evermore,	<b>amen</b>	": therein he saith very	10, 200/ 32
to silence than anything	<b>amend</b>	the priest -- but	10, 176/ 13
the time till they	<b>amend</b>	-- yes, and after	10, 48/ 21
of a mind to	<b>amend</b>	his fault and say	10, 161/ 15
readers, every of you	<b>amend</b>	your books, and in	10, 201/ 20
only pray God to	<b>amend</b>	them. And as for	10, 59/ 11
them in remembrance to	<b>amend</b>	them; especially because he	10, 20/ 5
but that some shall	<b>amend</b>	and do better --	10, 55/ 25
he would I should	<b>amend</b>	mine own fault that	10, 50/ 21
well disposed as to	<b>amend</b>	their own faults so	10, 30/ 19
the parties afterward may	<b>amend</b>	and do good again	10, 48/ 20
make them good and	<b>amend</b>	them. This good man	10, 65/ 37
as I say there,	<b>amend</b>	all these grudges --	10, 53/ 27
though they do never	<b>amend</b>	-- yet I should	10, 47/ 35
pain for him to	<b>amend</b>	his collation in that	10, 201/ 1
any man that would	<b>amend</b>	, and then let him	10, 23/ 24
what could mine answer	<b>amend</b>	the matter, or his	10, 186/ 34
before they punish them,	<b>amend</b>	first their own faults	10, 30/ 11
say that he will	<b>amend</b>	and will say such	10, 74/ 12
they may repent and	<b>amend</b>	. And also though they	10, 47/ 35
then, after "monition to	<b>amend</b>	it" given to the	10, 209/ 23
that were willing to	<b>amend</b>	. And whoso were willing	10, 4/ 17
but if they be	<b>amended</b>	(whereof I neither then	10, 126/ 4
faults were not all	<b>amended</b>	yet? To this question	10, 30/ 24
many folk many times	<b>amended</b>	, than prosperously to proceed	10, 227/ 36
-- himself had somewhat	<b>amended</b>	his matter, with leaving	10, 200/ 26
no manner hope of	<b>amendment</b>	. Saint Cyprian, I see	10, 48/ 30
of charity, for their	<b>amendment</b>	, they detect) if they	10, 99/ 22
the less to the	<b>amendment</b>	of the priest because	10, 176/ 14
declare, and the little	<b>amendment</b>	may show. Riots be	10, 143/ 31
not to speak against	<b>amendment</b>	, but against the present	10, 48/ 6
untrue, yet all the	<b>amendments</b>	that he allayeth in	10, 22/ 10
he were faultless? For	<b>amends</b>	the law giveth him	10, 130/ 10
accusers, to get any	<b>amends</b>	thereby, no more than	10, 132/ 21

recover a right large	<b>amends</b>	. For well ye wot	10, 196/ 15
rehearse right and construe	<b>amiss</b>	this word of his	10, 56/ 33
to reform that is	<b>amiss</b>	in the priest that	10, 175/ 32
of his do not	<b>amount</b>	unto the defamation of	10, 169/ 35
And whether those words	<b>amount</b>	to that effect that	10, 169/ 19
words of this man	<b>amount</b>	unto, which he would	10, 177/ 21
nor yet my words	<b>amount</b>	not to it, but	10, 175/ 5
far forth also as	<b>amounted</b>	unto as much as	10, 175/ 17
since all his excuse	<b>amounteth</b>	to no more but	10, 20/ 3
it is gathered together,	<b>amounteth</b>	to no more but	10, 145/ 9
forth here a few	<b>amounting</b>	in a sum total	10, 208/ 34
had the lands whose	<b>ancestors</b>	had mortised them. And	10, 34/ 31
sooner answer him all	<b>anew</b>	than find out for	10, 7/ 4
gospel, yet the same	<b>angel</b>	should not be believed	10, 204/ 33
case that if an	<b>angel</b>	came from heaven and	10, 204/ 32
high authority of Summa	<b>angelica</b>	to denounce them all	10, 186/ 7
esteemed and taken as	<b>angels</b>	in our conversation. And	10, 61/ 23
For we be no	<b>angels</b>	but sinners, that lightly	10, 175/ 4
me. Howbeit, their causeless	<b>anger</b>	did not greatly grieve	10, 4/ 21
become the accuser and	<b>anger</b>	him whom he feareth	10, 94/ 10
upon a passion of	<b>anger</b>	, for lack of good	10, 69/ 5
wit, lour and look	<b>angrily</b>	, and say they be	10, 197/ 15
to make the brethren	<b>angry</b>	with me, and rehearse	10, 23/ 1
he would never be	<b>angry</b>	for an angry word	10, 197/ 4
be angry for an	<b>angry</b>	word spoken by a	10, 197/ 4
judges' troth somewhat be	<b>angry</b>	with him. Now herein	10, 137/ 16
pewfellow; and he, falling	<b>angry</b>	therewith, cried out unto	10, 46/ 14
overseen as to be	<b>angry</b>	with the spiritual men	10, 187/ 16
heard, she waxed as	<b>angry</b>	again, and suddenly she	10, 46/ 17
is in such wise	<b>angry</b>	with them that are	10, 95/ 26
plain that he is	<b>angry</b>	with me that I	10, 207/ 10
of one speaking an	<b>angry</b>	word and yet would	10, 68/ 28
haply Master More would	<b>anon</b>	find a default at	10, 181/ 20
I make it you	<b>anon</b>	, with the farther folly	10, 105/ 19
once come out abroad,	<b>anon</b>	heard I word that	10, 4/ 11
Division, as yourselves shall	<b>anon</b>	see, God wot, with	10, 85/ 31
was mine Apology an	<b>answer</b>	also, and a defense	10, 9/ 28
shall you find this	<b>answer</b>	of his a very	10, 67/ 23
to be put to	<b>answer</b>	before and acquitted, if	10, 123/ 7
and part in this	<b>answer</b>	, but not all . . . Of	10, 211/ 3
moved me to make	<b>answer</b>	to it, and how	10, 4/ 7
in also into mine	<b>answer</b>	here. Yea, and yet	10, 7/ 22
the reading of his	<b>answer</b>	very merry, and waxen	10, 37/ 33

that be put to	<b>answer</b>	ex officio and them	10, 132/ 28
abroad in print; which	<b>answer</b>	he dissembleth, and again	10, 194/ 10
at leisure convenient shall	<b>answer</b>	them myself. And where	10, 225/ 5
well I should sooner	<b>answer</b>	him all anew than	10, 7/ 4
to see the Pacifier's	<b>answer</b>	-- Bizance answereth: I	10, 11/ 11
And after, read mine	<b>answer</b>	in mine Apology, which	10, 88/ 23
hath of any sufficient	<b>answer</b>	. For these are there	10, 131/ 23
never be put to	<b>answer</b>	upon that arrest, but	10, 122/ 7
never be put to	<b>answer</b>	upon that arrest, but	10, 126/ 25
men be put to	<b>answer</b>	, upon this arrest and	10, 128/ 16
when I read his	<b>answer</b>	half minded, as I	10, 37/ 31
not be put to	<b>answer</b>	before them, as it	10, 133/ 3
and put felons to	<b>answer</b>	without indictments, as in	10, 136/ 18
saith, he will not	<b>answer</b>	neither, for "avoiding of	10, 13/ 29
not be put to	<b>answer</b>	till he be indicted	10, 123/ 5
this is his proper	<b>answer</b>	: And then because he	10, 132/ 26
and short enough, and	<b>answer</b>	a long book in	10, 129/ 23
put any man to	<b>answer</b>	in heresy but either	10, 133/ 27
traitors and felons to	<b>answer</b>	without indictment, but in	10, 137/ 20
men be put to	<b>answer</b>	at the common law	10, 121/ 36
some that commend his	<b>answer</b>	for the compendious brevity	10, 7/ 29
is complained on to	<b>answer</b>	, and to condemn him	10, 105/ 22
he much needed to	<b>answer</b>	and to declare that	10, 40/ 34
you read here his	<b>answer</b>	, wherein he declareth the	10, 36/ 17
as he saith, "an	<b>answer</b>	or a defense." Now	10, 8/ 14
that it is an	<b>answer</b>	or a defense, for	10, 8/ 17
which I name an	<b>answer</b>	or a defense write	10, 8/ 28
his words be an	<b>answer</b>	or a defense indeed	10, 8/ 30
the name of an	<b>answer</b>	or a defense if	10, 9/ 5
if it be an	<b>answer</b>	or a defense made	10, 9/ 6
mine Apology is an	<b>answer</b>	and a defense, not	10, 9/ 9
Division, it is an	<b>answer</b>	and a defense for	10, 9/ 12
piece is also an	<b>answer</b>	and a defense of	10, 9/ 16
went thereabout -- his	<b>answer</b>	in his Dialogue had	10, 6/ 36
put to answer. For	<b>answer</b>	of this evasion I	10, 128/ 19
the defense of mine,	<b>answer</b>	him with faults of	10, 39/ 22
unto the first, his	<b>answer</b>	is so feeble that	10, 181/ 6
now reasoneth in his	<b>answer</b>	, ye shall find folio	10, 31/ 9
he make his friend	<b>answer</b>	this better first, that	10, 224/ 34
against bandogs, and therein	<b>answer</b>	me thus. First, that	10, 142/ 12
the king's jail to	<b>answer</b>	." And it followeth in	10, 168/ 22
that it be any	<b>answer</b>	or defense for mine	10, 8/ 33
mine own making an	<b>answer</b>	or defense for some	10, 8/ 35

put the parties to	<b>answer</b>	, and send for what	10, 144/ 4
he could, should never	<b>answer</b>	it well. For that	10, 4/ 35
piece he maketh none	<b>answer</b>	at all. For whereas	10, 127/ 10
is this good man's	<b>answer</b>	: Then he goeth further	10, 121/ 32
now, good readers, this	<b>answer</b>	of this good man	10, 122/ 24
point was there none	<b>answer</b>	for this good man	10, 134/ 6
once be put to	<b>answer</b>	; with another good counsel	10, 145/ 22
could make no farther	<b>answer</b>	-- yet had I	10, 157/ 34
be very tedious to	<b>answer</b>	. But where he saith	10, 213/ 35
if he would not	<b>answer</b>	it fully, he should	10, 220/ 2
heartily thank him, and	<b>answer</b>	him as himself would	10, 50/ 17
king's honorable Council: this	<b>answer</b>	here of his helpeth	10, 216/ 11
had then meant to	<b>answer</b>	this that I was	10, 41/ 21
him that think his	<b>answer</b>	likely. For I would	10, 84/ 29
about, and all mine	<b>answer</b>	made (as I have	10, 208/ 9
effect of all his	<b>answer</b>	lieth always in this	10, 120/ 35
lack of putting to	<b>answer</b>	lie still in prison	10, 123/ 9
to put them to	<b>answer</b>	upon, and in the	10, 132/ 31
man will, I suppose,	<b>answer</b>	them himself in the	10, 193/ 20
saith he will not	<b>answer</b>	it "fully." In faith	10, 220/ 1
of the law. This	<b>answer</b>	of truth is not	10, 134/ 30
the words of his	<b>answer</b>	here -- it shall	10, 31/ 12
never be put to	<b>answer</b>	, whether is it his	10, 128/ 21
this good man dare	<b>answer</b>	me that it is	10, 128/ 23
that would not yet	<b>answer</b>	his saying. It would	10, 47/ 18
putting of priests to	<b>answer</b>	before temporal judges, and	10, 195/ 5
that be put to	<b>answer</b>	before the king's justices	10, 132/ 29
ear, but in his	<b>answer</b>	he hath left it	10, 139/ 2
pain to make them	<b>answer</b>	, but at leisure convenient	10, 225/ 4
near me. For this	<b>answer</b>	hath he made in	10, 9/ 33
study much for an	<b>answer</b>	, but may make answers	10, 129/ 22
to be assoiled: what	<b>answer</b>	doth he make unto	10, 219/ 36
to Salem the Pacifier's	<b>answer</b>	, while he maketh as	10, 12/ 2
in remembrance of an	<b>answer</b>	that a man of	10, 16/ 4
his not putting to	<b>answer</b>	maketh the matter of	10, 128/ 22
-- what could mine	<b>answer</b>	amend the matter, or	10, 186/ 34
and then this his	<b>answer</b>	after: ye may therefore	10, 31/ 6
he playeth in his	<b>answer</b>	made unto me, without	10, 223/ 27
therefore it needed none	<b>answer</b>	, but he might grant	10, 40/ 13
that piece was the	<b>answer</b>	that in mine Apology	10, 4/ 36
say. To this I	<b>answer</b>	that it neither was	10, 225/ 24
putting of men to	<b>answer</b>	upon indictments, nor yet	10, 141/ 15
answering, seeing that his	<b>answer</b>	liked him not, he	10, 38/ 6

to put heretics to	<b>answer</b>	upon. But now, in	10, 143/ 14
that he will not	<b>answer</b>	that. And now, when	10, 224/ 25
never be put to	<b>answer</b>	. For answer of this	10, 128/ 18
nothing like. In this	<b>answer</b>	, good reader, one piece	10, 127/ 8
and make him an	<b>answer</b>	, in three or four	10, 6/ 32
you find by mine	<b>answer</b>	on the other side	10, 87/ 26
that there is the	<b>answer</b>	of the Pacifier ended	10, 12/ 16
any time about making	<b>answer</b>	to the Pacifier's Dialogue	10, 3/ 30
his which I would	<b>answer</b>	to, I perused always	10, 13/ 23
that there needeth none	<b>answer</b>	to that point at	10, 38/ 8
we be by his	<b>answer</b>	, for the point that	10, 132/ 24
see, good readers, mine	<b>answer</b>	to this point concerning	10, 194/ 8
that in that new	<b>answer</b>	it was reasoned at	10, 5/ 14
a friend of his	<b>answer</b>	all the remnant --	10, 224/ 32
sentence upon the said	<b>answer</b>	to the said apology	10, 223/ 36
And then look mine	<b>answer</b>	to the same, and	10, 62/ 17
in few days, this	<b>answer</b>	that you see. And	10, 7/ 6
seeth that he cannot	<b>answer</b>	that, and seeth that	10, 224/ 26
this point, read mine	<b>answer</b>	to his seventeenth chapter	10, 64/ 31
men?" -- I will	<b>answer</b>	him, "Marry, sir, no	10, 136/ 27
the reading of his	<b>answer</b>	merry -- so was	10, 38/ 2
is but half an	<b>answer</b>	, nor scant so much	10, 128/ 1
make so reasonable an	<b>answer</b>	that it soundeth to	10, 72/ 12
true. To this I	<b>answer</b>	that indeed such a	10, 226/ 6
the remnant of his	<b>answer</b>	one piece that anything	10, 9/ 31
that he maketh this	<b>answer</b>	to. After that I	10, 125/ 17
should be excused: I	<b>answer</b>	him again that unto	10, 190/ 24
and alloweth the said	<b>answer</b>	well: methinketh that if	10, 224/ 1
points -- I shall	<b>answer</b>	the generalities that this	10, 225/ 11
which point I will	<b>answer</b>	after, in the touching	10, 8/ 9
my book: I might	<b>answer</b>	him that the touching	10, 8/ 22
shalt understand that his	<b>answer</b>	beginneth at the next	10, 11/ 14
there is all the	<b>answer</b>	perused -- the reading	10, 12/ 7
his mind in this	<b>answer</b>	mendeth all the matter	10, 31/ 24
forasmuch as to the	<b>answer</b>	made by the manner	10, 38/ 13
-- I will not	<b>answer</b>	him with the like	10, 38/ 34
Then he toucheth mine	<b>answer</b>	made in the said	10, 46/ 34
this thing standeth mine	<b>answer</b>	made in the said	10, 50/ 5
confuted this good man's	<b>answer</b>	in both the principal	10, 119/ 11
that piece in his	<b>answer</b>	he maketh the second	10, 125/ 8
is, lo, his worshipful	<b>answer</b>	: I think the judges	10, 134/ 24
the feebleness of his	<b>answer</b>	shall appear: then shall	10, 7/ 35
in company. If he	<b>answer</b>	me nay: then will	10, 84/ 38

other side, if he	<b>answer</b>	me yea: then would	10, 85/ 3
never heard it; which	<b>answer</b>	I will therefore be	10, 194/ 11
way a man might	<b>answer</b>	ill. And therefore whereas	10, 224/ 30
thereby, and therefore made	<b>answer</b>	to those things that	10, 41/ 16
will not fully make	<b>answer</b>	thereto. But this will	10, 219/ 27
before). To this I	<b>answer</b>	that albeit this good	10, 226/ 33
and apply me mine	<b>answer</b>	there to those other	10, 49/ 7
that he could never	<b>answer</b>	them. For though he	10, 103/ 35
suffering him to make	<b>answer</b>	either, and thus be	10, 126/ 19
as I say, that	<b>answer</b>	was made to that	10, 5/ 8
fruitless, and therefore the	<b>answer</b>	needless, and verily fruitless	10, 38/ 11
when he heareth this	<b>answer</b>	, he would ween there	10, 91/ 1
accuse. Now, if this	<b>answer</b>	of his were good	10, 109/ 1
he would seem to	<b>answer</b>	well here were these	10, 180/ 25
to which I made	<b>answer</b>	already. And what I	10, 193/ 13
tedious to him to	<b>answer</b>	altogether. Finally, where he	10, 13/ 32
that done, consider his	<b>answer</b>	here, in which, for	10, 41/ 26
that in this goodly	<b>answer</b>	of his (which he	10, 140/ 11
had made a long	<b>answer</b>	of twelve whole sheets	10, 4/ 30
these words I will	<b>answer</b>	thus. I will agree	10, 178/ 22
the words of his	<b>answer</b>	with the words of	10, 6/ 19
and showeth that mine	<b>answer</b>	to his words which	10, 46/ 5
Salem that the Pacifier's	<b>answer</b>	shall be written into	10, 11/ 25
leaf, and pretendeth to	<b>answer</b>	my words written against	10, 41/ 8
therewith defendeth, and mine	<b>answer</b>	also thereto, ye shall	10, 49/ 14
in that point fully	<b>answered</b>	, as solemn a matter	10, 44/ 18
-- albeit I have	<b>answered</b>	him therein already, yet	10, 17/ 1
words, but that I	<b>answered</b>	him truly, and, with	10, 214/ 18
that I there made,	<b>answered</b>	every part. And this	10, 214/ 20
in the same place	<b>answered</b>	me yes, as I	10, 30/ 25
sentence that he hath	<b>answered</b>	very well. But surely	10, 224/ 28
then is the matter	<b>answered</b>	. And if he avow	10, 72/ 13
this good man hath	<b>answered</b>	already. Howbeit, if they	10, 224/ 35
to which I have	<b>answered</b>	him both in mine	10, 106/ 17
fully, he should have	<b>answered</b>	at the leastwise half	10, 220/ 3
the twenty-sixth chapter (and	<b>answered</b>	there at length, in	10, 65/ 29
passion. And because I	<b>answered</b>	him in mine Apology	10, 68/ 19
good readers, I have	<b>answered</b>	and showed my mind	10, 193/ 9
since I have here	<b>answered</b>	these generalities of his	10, 227/ 29
causes for which I	<b>answered</b>	him not: one a	10, 186/ 19
trifles alone -- I	<b>answered</b>	in effect only these	10, 222/ 9
this manner wise I	<b>answered</b>	him: This piece, concerning	10, 146/ 31
which I should have	<b>answered</b>	anything to that point	10, 186/ 29

is in this point	<b>answered</b>	, even to the very	10, 47/ 30
farther defense thereof, fully	<b>answered</b>	here by the way	10, 96/ 12
words of his sufficiently	<b>answered</b>	, for the thing that	10, 41/ 25
hath this good man	<b>answered</b>	me now to this	10, 134/ 23
man hath therein neither	<b>answered</b>	nor once touched such	10, 105/ 17
which this man hath	<b>answered</b>	to some very little	10, 65/ 30
is all the matter	<b>answered</b>	. For then, ye wot	10, 73/ 7
hath in this point	<b>answered</b>	me -- ye shall	10, 180/ 24
abearing -- this good	<b>answerer</b>	hath here borne himself	10, 129/ 16
Now cometh this good	<b>answerer</b>	, and for the more	10, 102/ 27
words of mine, he	<b>answereth</b>	nothing at all. And	10, 181/ 5
the law -- he	<b>answereth</b>	not in all his	10, 191/ 27
lo, this good man	<b>answereth</b>	me thus: And then	10, 130/ 30
substantially this good man	<b>answereth</b>	this. These are his	10, 126/ 22
this that he saith	<b>answereth</b>	no part at all	10, 220/ 5
Pacifier's answer -- Bizance	<b>answereth</b>	: I shall cause it	10, 11/ 11
untruth, some part he	<b>answereth</b>	a great deal less	10, 129/ 17
with, he no more	<b>answereth</b>	than though he never	10, 102/ 1
more wrong. To this	<b>answereth</b>	he that he will	10, 224/ 25
by the justices: he	<b>answereth</b>	that it is true	10, 127/ 33
leaf), this good man	<b>answereth</b>	thus: And now to	10, 210/ 12
this law Master More	<b>answereth</b>	not, but passeth it	10, 186/ 11
gaily this good man	<b>answereth</b>	it, I shall first	10, 125/ 15
himself seeth that he	<b>answereth</b>	it so slenderly, he	10, 125/ 10
that some part he	<b>answereth</b>	with untruth, some part	10, 129/ 17
words this good man	<b>answereth</b>	me thus: Then to	10, 215/ 22
he denieth nothing, nor	<b>answereth</b>	nothing neither thereunto. And	10, 104/ 6
twelve men, then he	<b>answereth</b>	me certain things to	10, 149/ 9
then?" And even thus	<b>answereth</b>	me now this good	10, 16/ 29
naked thing. This man	<b>answereth</b>	here as though he	10, 67/ 24
reader, one piece he	<b>answereth</b>	with an untruth, another	10, 127/ 8
greatly criminal causes, he	<b>answereth</b>	with no word at	10, 147/ 20
take this fashion for	<b>answering</b>	-- let any man	10, 129/ 19
lose much time in	<b>answering</b>	of such blunt subtle	10, 48/ 37
it. What manner of	<b>answering</b>	, good readers, call you	10, 102/ 33
pain taken in the	<b>answering</b>	, seeing that his answer	10, 38/ 6
out of order) in	<b>answering</b>	thereunto -- I cannot	10, 13/ 19
But surely if such	<b>answering</b>	be well, I wot	10, 224/ 29
it little worth the	<b>answering</b>	, as a reason reprov'd	10, 146/ 27
and in his not	<b>answering</b>	, a very shameful, way	10, 191/ 29
no farther cause in	<b>answering</b>	him there, while he	10, 158/ 12
man had been quite	<b>answerless</b>	. But yet went I	10, 131/ 18
answer, but may make	<b>answers</b>	to them all shortly	10, 129/ 22

he bringeth in mine	<b>answers</b>	made there, and confuteth	10, 41/ 19
those arguments all his	<b>answers</b>	will never be able	10, 14/ 1
went to work, and	<b>answers</b>	were a-making, divers, by	10, 4/ 25
it appear by his "	<b>answers</b>	, " and by his "considerations	10, 13/ 34
so cunning, about divers	<b>answers</b>	, I longed of their	10, 5/ 32
this book, with mine	<b>answers</b>	everywhere added thereunto, and	10, 88/ 27
soon perceive that his	<b>answers</b>	were even very dull	10, 6/ 20
wit, the patriarch of	<b>Antioch</b>	and the patriarch of	10, 144/ 31
figure of irony, or	<b>antiphrasis</b>	. And by a like	10, 24/ 26
would fall in them	<b>anymore</b>	after, or not? If	10, 54/ 31
that the judges would	<b>anymore</b>	call them to hear	10, 150/ 5
that the judges would	<b>anymore</b>	call them to hear	10, 151/ 20
Salem, I never knew	<b>anyone</b>	that had been at	10, 34/ 11
though I never found	<b>anyone</b>	that ever thought any	10, 34/ 22
that this hundred years	<b>anyone</b>	was wronged with it	10, 88/ 4
no country hath there	<b>anywhere</b>	left and forsaken it	10, 145/ 5
hath been very little	<b>anywhere</b>	, save even here at	10, 227/ 11
peril, and harm have	<b>anywhere</b>	sprung upon heresies begun	10, 210/ 21
others (if any such	<b>anywhere</b>	be) as would be	10, 15/ 15
bold to proceed on	<b>apace</b>	, and so they would	10, 141/ 6
have evidence given them	<b>apart</b>	, or have heard of	10, 130/ 2
that exposition of the	<b>Apocalypse</b>	, had been still the	10, 12/ 22
89th leaf of mine	<b>Apology</b>	"confess that ' murmur	10, 14/ 11
same things in mine	<b>Apology</b>	by writing -- yet	10, 227/ 20
nineteenth chapter of mine	<b>Apology</b>	, beginning folio 116, and	10, 41/ 24
forty-fifth chapter of mine	<b>Apology</b>	, beginning folio 243, and	10, 67/ 22
fortieth chapter of mine	<b>Apology</b>	deny "that a man	10, 111/ 10
And so was mine	<b>Apology</b>	an answer also, and	10, 9/ 28
some places of the	<b>Apology</b>	much necessary and not	10, 7/ 19
twenty-first chapter of mine	<b>Apology</b>	, folio 123, and then	10, 60/ 7
also myself in mine	<b>Apology</b>	spoken thereof, and that	10, 76/ 35
thereupon begin in mine	<b>Apology</b>	, folio 101. And the	10, 36/ 15
forty-sixth chapter of mine	<b>Apology</b>	, folio 232. And then	10, 169/ 24
Division and in mine	<b>Apology</b>	, folio 237: And though	10, 175/ 23
it now that mine	<b>Apology</b>	is an answer and	10, 9/ 9
answer that in mine	<b>Apology</b>	I make, as you	10, 4/ 36
I have in mine	<b>Apology</b>	said, and as we	10, 71/ 28
to resort to mine	<b>Apology</b>	, and beginning at the	10, 228/ 8
I said in mine	<b>Apology</b>	that there be few	10, 221/ 16
selfsame chapter of mine	<b>Apology</b>	(folio 226): But yet	10, 139/ 10
upon them in mine	<b>Apology</b>	, folio 238. But now	10, 177/ 24
good readers, in mine	<b>Apology</b>	, the forty-eighth chapter, which	10, 60/ 27
the words of mine	<b>Apology</b>	, the forty-second chapter, folio	10, 96/ 29

twentieth chapter of mine	<b>Apology</b>	clean and clear untouched	10, 50/ 6
As soon as mine	<b>Apology</b>	was once come out	10, 4/ 11
said chapter of mine	<b>Apology</b>	, and doubly confuteth it	10, 46/ 35
have not in mine	<b>Apology</b>	"devised some convenient ways	10, 8/ 6
nineteenth chapter of mine	<b>Apology</b>	be "very dark," by	10, 46/ 6
217th leaf of his	<b>Apology</b>	, speaking of defaults that	10, 61/ 7
Thomas More in his	<b>Apology</b>	calleth sometimes "desperate wretches	10, 29/ 24
deny not in mine	<b>Apology</b>	that his device is	10, 96/ 31
expressly declared in mine	<b>Apology</b>	, neither never did I	10, 15/ 7
twenty-seventh chapter of mine	<b>Apology</b>	as to divide the	10, 203/ 22
many places of mine	<b>Apology</b>	lay the fault from	10, 9/ 26
nineteenth chapter of mine	<b>Apology</b>	, which beginneth folio 116	10, 41/ 9
twenty-seventh chapter of mine	<b>Apology</b>	, that beginneth folio 162	10, 53/ 19
mine objections in mine	<b>Apology</b>	be not fruitless, because	10, 39/ 24
well declared in mine	<b>Apology</b>	. And he hath again	10, 85/ 30
any place of mine	<b>Apology</b>	, I neither have done	10, 57/ 11
after, in the same	<b>Apology</b>	, folio 241, he confesseth	10, 61/ 11
as I in mine	<b>Apology</b>	say that he did	10, 67/ 13
said chapter in mine	<b>Apology</b>	, folio 235) he saith	10, 176/ 21
showed before, in mine	<b>Apology</b>	, that in heresy that	10, 138/ 33
I had in mine	<b>Apology</b>	made against him. For	10, 50/ 22
reader unto in mine	<b>Apology</b>	, where for his ready	10, 7/ 8
I have in mine	<b>Apology</b>	rehearsed you, how well	10, 23/ 8
aforesaid fault with mine	<b>Apology</b>	, as though I were	10, 11/ 6
I touched in mine	<b>Apology</b>	-- that I leave	10, 19/ 35
Pacifier's words against mine	<b>Apology</b>	. And finally in the	10, 12/ 23
the nature of an	<b>apology</b>	-- himself in his	10, 13/ 2
he allayeth in his	<b>Apology</b>	is only in punishment	10, 22/ 11
and mine in mine	<b>Apology</b>	-- his in the	10, 31/ 8
thirtieth chapter of mine	<b>Apology</b>	, which beginneth in the	10, 56/ 28
may read in mine	<b>Apology</b>	, folio 158, in the	10, 65/ 28
forty-first chapter of mine	<b>Apology</b>	, folio 228, in this	10, 146/ 30
they lie in mine	<b>Apology</b>	, folio 159 (in the	10, 199/ 21
And whereas in mine	<b>Apology</b>	that piece is the	10, 125/ 8
maketh mention in his	<b>Apology</b>	; and if it be	10, 126/ 30
words written in mine	<b>Apology</b>	(the 169th leaf), this	10, 210/ 11
that I in mine	<b>Apology</b>	"mistake the letter" of	10, 30/ 33
99th leaf of mine	<b>Apology</b>	; and there, lo, these	10, 191/ 10
the words of mine	<b>Apology</b>	that he maketh this	10, 125/ 16
some places of mine	<b>Apology</b>	, that this man calleth	10, 59/ 30
I said in my	<b>Apology</b>	, the law must needs	10, 124/ 37
these words of mine	<b>Apology</b>	, written in my said	10, 215/ 2
shall in all mine	<b>Apology</b>	find you no such	10, 18/ 27

but that in mine	<b>Apology</b>	there could no such	10, 26/ 31
that is called mine	<b>Apology</b>	, it is not required	10, 8/ 32
deny not in mine	<b>Apology</b>	that "remedy" of his	10, 96/ 14
plain proofs in mine	<b>Apology</b>	that not only there	10, 39/ 35
94th leaf of mine	<b>Apology</b>	, of a pacifier between	10, 19/ 11
the words of mine	<b>Apology</b>	, should soon perceive that	10, 6/ 20
I said in mine	<b>Apology</b>	, may soon perceive that	10, 210/ 4
folio 238 of mine	<b>Apology</b>	, he saith plainly that	10, 64/ 27
I said in mine	<b>Apology</b>	, plain experience proveth. Whereby	10, 141/ 3
should write in mine	<b>Apology</b>	that the realm is	10, 26/ 28
declareth what thing an	<b>apology</b>	is, and saith that	10, 8/ 16
other places of his	<b>Apology</b>	, by keeping secret such	10, 210/ 35
eighteenth chapter of mine	<b>Apology</b>	, wherein you shall see	10, 49/ 5
mine answer in mine	<b>Apology</b>	, which you shall find	10, 88/ 23
own words in mine	<b>Apology</b>	, and then shall I	10, 121/ 2
I would name an "	<b>apology</b>	, " which name signifieth, as	10, 8/ 14
him both in mine	<b>Apology</b>	, first, and since even	10, 106/ 17
my words in mine	<b>Apology</b>	(folio 229): Since evil	10, 155/ 26
his book in mine	<b>Apology</b>	. Now whereas some of	10, 40/ 2
answered him in mine	<b>Apology</b>	that if such things	10, 68/ 20
I said in mine	<b>Apology</b>	, in many such things	10, 214/ 15
he saith, in mine	<b>Apology</b>	. Surely I suppose he	10, 24/ 7
The words in mine	<b>Apology</b>	whereupon he taketh hold	10, 96/ 18
the making of mine	<b>Apology</b>	, it appeareth that I	10, 14/ 32
More saith in his	<b>Apology</b>	, folio 219, that if	10, 89/ 6
I say in mine	<b>Apology</b>	, folio 227, that in	10, 185/ 3
I have in mine	<b>Apology</b>	said expressly that he	10, 222/ 17
that upon this word "	<b>apology</b>	" he findeth the aforesaid	10, 11/ 5
but have in mine	<b>Apology</b>	plainly said the same	10, 20/ 32
forty-seventh chapter of mine	<b>Apology</b>	, beginning in the 260th	10, 27/ 5
the words of mine	<b>Apology</b>	there with the words	10, 31/ 11
thirty-fifth chapters of mine	<b>Apology</b>	; of which the one	10, 57/ 2
two chapters of mine	<b>Apology</b>	shall by the whole	10, 57/ 17
showed him in my	<b>Apology</b>	-- that the same	10, 113/ 16
Master More in his	<b>Apology</b>	hath recited the said	10, 169/ 9
two places of mine	<b>Apology</b>	, that all the great	10, 170/ 1
thereto. But in mine	<b>Apology</b>	, good readers, the 159th	10, 193/ 15
thirty-first chapter of mine	<b>Apology</b>	, beginning in the 175th	10, 223/ 12
answer to the said	<b>apology</b>	, and alloweth the said	10, 224/ 1
the places of mine	<b>Apology</b>	and compare them with	10, 67/ 5
it fighteth. In mine	<b>Apology</b>	, folio 222, these are	10, 129/ 29
Master More in his	<b>Apology</b>	meaneth that they should	10, 210/ 19
my mind in mine	<b>Apology</b>	before, whereto this man	10, 193/ 10

his Division against The	<b>Apology</b>	of Sir Thomas More	10, 3/ 10
said, even in mine	<b>Apology</b>	too. But though I	10, 17/ 27
More, in his said	<b>Apology</b>	, addeth immediately to those	10, 174/ 30
any point of mine	<b>Apology</b>	. Howbeit, of truth, in	10, 9/ 32
the nature of an	<b>apology</b>	-- let us see	10, 11/ 7
so often in mine	<b>Apology</b>	of his using this	10, 167/ 10
many places of mine	<b>Apology</b>	testified. But verily I	10, 225/ 26
that the name of "	<b>apology</b>	" may serve very well	10, 10/ 12
good readers, in mine	<b>Apology</b>	, you see well yourselves	10, 120/ 15
words written in mine	<b>Apology</b>	, folio 139, where I	10, 32/ 34
nineteenth chapter of mine	<b>Apology</b>	, folio 119. Which when	10, 49/ 15
show in my said	<b>Apology</b>	that where with his	10, 170/ 14
I spoke in mine	<b>Apology</b>	of such witnesses in	10, 149/ 4
many places of mine	<b>Apology</b>	, that whatsoever words I	10, 63/ 34
116th leaf of mine	<b>Apology</b>	, in these words: But	10, 211/ 31
when he read mine	<b>Apology</b>	, that I would make	10, 13/ 7
my words in mine	<b>Apology</b>	which he would seem	10, 180/ 25
since that in mine	<b>Apology</b>	I plainly write the	10, 27/ 1
my words in mine	<b>Apology</b>	(folio 257): Yet is	10, 181/ 29
my words in mine	<b>Apology</b>	against which you have	10, 102/ 14
either by heresies or	<b>apostasies</b>	, as Master More in	10, 210/ 18
set forth by false	<b>apostates</b>	, wedded friars and monks	10, 210/ 22
-- yet the blessed	<b>Apostle</b>	used them and applied	10, 71/ 12
special things that the	<b>Apostle</b>	gave the bishop warning	10, 23/ 22
the grace that the	<b>apostles</b>	had, and declaring that	10, 35/ 36
in God, as the	<b>apostles</b>	did. But if they	10, 216/ 19
Judas was among the	<b>apostles</b>	; and this not in	10, 200/ 15
was with his blessed	<b>apostles</b>	-- men ought with	10, 215/ 13
was with his blessed	<b>apostles</b>	-- if they order	10, 216/ 17
never desired" them the	<b>apostles'</b>	poverty nor would them	10, 36/ 1
show himself in the	<b>apparel</b>	of a lamb. And	10, 155/ 24
himself appareled in the	<b>apparel</b>	of a lamb," which	10, 156/ 6
show himself in the	<b>apparel</b>	of a lamb, and	10, 162/ 36
show himself in the	<b>apparel</b>	of a lamb" stretch	10, 165/ 9
against such excess of	<b>apparel</b>	, and as much as	10, 143/ 27
to appear in the	<b>apparel</b>	of a sheep, and	10, 165/ 23
the great excess of	<b>apparel</b>	, and some such other	10, 143/ 23
lamb," which appearing in	<b>apparel</b>	poor men that cannot	10, 156/ 7
apparel their speech with	<b>apparel</b>	of rhetoric use commonly	10, 156/ 8
poor men that cannot	<b>apparel</b>	their speech with apparel	10, 156/ 8
a wolf, showing himself	<b>appareled</b>	in the apparel of	10, 156/ 6
here for a plain,	<b>apparent</b>	proof of his good	10, 65/ 7
judges have sufficient and	<b>apparent</b>	matter to put them	10, 132/ 31

can, and thereupon they	<b>appeach</b>	him of heresy --	10, 105/ 33
you his innocent mind	<b>appear</b>	, the gladder a great	10, 14/ 3
supposeth to make it	<b>appear</b>	by his "answers," and	10, 13/ 33
may hap outward to	<b>appear</b>	in the apparel of	10, 165/ 22
to the readers will	<b>appear</b>	. And therefore, as meseemeth	10, 165/ 27
of grace will not	<b>appear</b>	as long as the	10, 207/ 27
they be well considered,	<b>appear</b>	so good at length	10, 221/ 17
would not have it	<b>appear</b>	in my book that	10, 199/ 28
the light of grace	<b>appear</b>	by and by. Hath	10, 208/ 3
loath that it should	<b>appear</b>	that the division, peril	10, 210/ 21
speak of those that	<b>appear</b>	upon the end in	10, 124/ 14
And then if it	<b>appear</b>	unto the grand jury	10, 155/ 1
of his answer shall	<b>appear</b>	: then shall he lose	10, 7/ 35
things that so plain	<b>appear</b>	so nought, he rather	10, 10/ 5
as it may well	<b>appear</b>	that if he were	10, 146/ 12
I ween it will	<b>appear</b>	plain that I mistake	10, 31/ 17
bind them sometimes to	<b>appear</b>	before the King's Council	10, 155/ 10
should by good witnesses	<b>appear</b>	that his manner was	10, 115/ 26
would flee and not	<b>appear</b>	, whereby he might infect	10, 168/ 36
much to make it	<b>appear</b>	that the motions that	10, 169/ 11
be true though there	<b>appear</b>	some suspicion of untruth	10, 163/ 2
themselves that it may	<b>appear</b>	that they ought to	10, 60/ 23
as it may well	<b>appear</b>	that this point is	10, 86/ 5
of grace will not	<b>appear</b>	. " Now, good readers, here	10, 207/ 23
he must make it	<b>appear</b>	that the suit of	10, 133/ 23
sought out and made	<b>appear</b>	: you shall surely find	10, 196/ 35
of heresy, if there	<b>appear</b>	manifest tokens that he	10, 146/ 15
first, but if there	<b>appear</b>	manifest tokens that he	10, 161/ 30
that he would rather	<b>appear</b>	malicious than unwise. But	10, 10/ 10
of before will not	<b>appear</b>	, " into these words, "the	10, 200/ 31
never so honest in	<b>appearance</b>	, were in a danger	10, 160/ 31
yet that plain, open	<b>appearance</b>	in them that they	10, 23/ 10
For it hath well	<b>appeared</b>	, and well been proved	10, 182/ 34
bear witness he that	<b>appeared</b>	to be once forsworn	10, 164/ 16
they be unlike, it	<b>appeareth</b>	thus: when a man	10, 126/ 35
said treatise, as before	<b>appeareth</b>	, that sometimes a wolf	10, 162/ 35
can tell where), that	<b>appeareth</b>	plainly, upon all their	10, 107/ 30
if need were; as	<b>appeareth</b>	in Clementinis de hereticis	10, 168/ 28
spiritual judges -- it	<b>appeareth</b>	evidently they do not	10, 169/ 20
made before, as both	<b>appeareth</b>	by such doctors as	10, 114/ 12
division" -- whereby it	<b>appeareth</b>	that he doubteth whether	10, 61/ 9
with, which book, as	<b>appeareth</b>	in the first front	10, 10/ 18
of mine Apology, it	<b>appeareth</b>	that I have no	10, 14/ 32

his matter. But it	<b>appeareth</b>	plain that he meant	10, 160/ 28
be done to," as "	<b>appeareth</b>	, " he saith, in mine	10, 24/ 6
such tokens as before	<b>appeareth</b>	, that then in favor	10, 163/ 16
li.vi., "whereby it	<b>appeareth</b>	that . . . all lords and	10, 184/ 28
dark sentence whereby it	<b>appeareth</b>	" that I mean "that	10, 14/ 14
thus: And thus it	<b>appeareth</b>	that Master More can	10, 141/ 13
thus: "And thus it	<b>appeareth</b>	that Master More can	10, 142/ 31
But then, as it	<b>appeareth</b>	before, Master More, in	10, 174/ 29
long before -- it	<b>appeareth</b>	plainly that necessity found	10, 159/ 12
himself that it well	<b>appeareth</b>	evidently yes! Now goeth	10, 171/ 24
matter. And so it	<b>appeareth</b>	that some other "some	10, 43/ 35
themselves -- as well	<b>appeareth</b>	upon their own letters	10, 28/ 17
since his own untruth	<b>appeareth</b>	upon his own showing	10, 190/ 20
abuses thereof, the truth	<b>appeareth</b>	in some place otherwise	10, 191/ 15
the sentence following: it	<b>appeareth</b>	that he saith therein	10, 58/ 9
it well, it well	<b>appeareth</b>	by the self text	10, 114/ 14
Thus, as meseemeth, it	<b>appeareth</b>	every way that the	10, 178/ 7
lately. And therefore it	<b>appeareth</b>	every way that this	10, 178/ 17
which (since he now	<b>appeareth</b>	false in the one	10, 153/ 2
saith: And furthermore, it	<b>appeareth</b>	also that the words	10, 165/ 6
of the law, it	<b>appeareth</b>	to all them that	10, 163/ 7
device were followed, it	<b>appeareth</b>	plainly so there should	10, 119/ 6
reason and experience, it	<b>appeareth</b>	plainly that these laws	10, 221/ 9
his offenses; wherefore it	<b>appeareth</b>	evidently that they be	10, 127/ 6
seeth. And yet it	<b>appeareth</b>	that upon this law	10, 186/ 14
any juries. And it	<b>appeareth</b>	also meetly well that	10, 137/ 7
where he saith it	<b>appeareth</b>	evidently nay, where every	10, 171/ 22
he speaketh of, it	<b>appeareth</b>	by his words he	10, 54/ 4
this matter, as it	<b>appeareth</b>	in these words: And	10, 188/ 18
leastwise an open cause	<b>appearing</b>	whereupon a man may	10, 132/ 6
judge an open cause	<b>appearing</b>	, whereupon men may see	10, 131/ 26
order kept or cause	<b>appearing</b>	wherefore, save only the	10, 223/ 28
of a lamb," which	<b>appearing</b>	in apparel poor men	10, 156/ 7
said treatise was to	<b>appease</b>	this division; and not	10, 225/ 17
his purpose was to	<b>appease</b>	division -- I will	10, 225/ 29
the spirituality can never	<b>appease</b>	but if, to please	10, 180/ 18
now forth and, for	<b>appeasing</b>	of division, sow first	10, 229/ 36
folk to whom it	<b>appertained</b>	be bound to assist	10, 30/ 22
to whom the matter	<b>appertaineth</b>	, not to be anything	10, 23/ 3
saith such worldly honor	<b>appertaineth</b>	-- are lawfully their	10, 44/ 31
whom the further charge	<b>appertaineth</b>	to make thereupon further	10, 82/ 21
a sentence after his	<b>appetite</b>	. And so he doth	10, 208/ 18
God"; and that "inordinate	<b>appetite</b>	of honor is deadly	10, 41/ 30

more set upon an	<b>appetite</b>	of slandering than am	10, 28/ 32
the paring of an	<b>apple</b>	. Howbeit, I will not	10, 75/ 22
Apostle used them and	<b>applied</b>	them specially to the	10, 71/ 12
words of his; and	<b>apply</b>	me mine answer there	10, 49/ 6
the ordinary should then	<b>appoint</b>	him with other compurgators	10, 115/ 30
hands as himself list	<b>appoint</b>	? And with what manner	10, 115/ 4
against him the general	<b>approbation</b>	of all Christian realms	10, 224/ 16
his saying, and in	<b>approbation</b>	of his other saying	10, 171/ 6
far forth allow and	<b>approve</b>	his dread, for all	10, 94/ 24
this law so long	<b>approved</b>	through Christendom, and take	10, 145/ 26
man beside, that his	<b>approved</b>	wisdom and learning, well	10, 40/ 23
wise man's reason well	<b>approved</b>	hitherto, every man should	10, 119/ 2
was either ratified or	<b>approved</b>	in this realm --	10, 217/ 5
this law agreed and	<b>approved</b>	. And from the first	10, 144/ 35
to make the law	<b>approved</b>	for all the residue	10, 217/ 19
have long used and	<b>approved</b>	. Because I thus do	10, 213/ 11
great authority, so long	<b>approved</b>	through the whole corps	10, 229/ 29
And some peradventure became	<b>approvers</b>	when they were cast	10, 107/ 15
purge themselves at the	<b>arbitrament</b>	and discretion of the	10, 114/ 4
purge himself after the	<b>arbitrament</b>	of the ordinary; that	10, 114/ 31
confederate with him at	<b>arbitraments</b>	and other meetings, or	10, 197/ 20
but sometimes neither, at	<b>arbitraments</b>	confederate with their good	10, 197/ 28
that those words "ad	<b>arbitrium</b>	episcopi" were not written	10, 115/ 1
doings, too, and neither	<b>argue</b>	, resist, nor grudge at	10, 203/ 18
that men grudge and	<b>argue</b>	and resist them therein	10, 207/ 34
declareth the matter, and	<b>argueth</b>	it by cases of	10, 36/ 18
a six leaves, he	<b>argueth</b>	against a little doubt	10, 36/ 12
otherwise than he now	<b>argueth</b>	that it must needs	10, 37/ 3
one word thereto, but	<b>argueth</b>	that it was never	10, 217/ 33
denieth it not." Which	<b>argument</b>	is even as good	10, 97/ 16
not by way of	<b>argument</b>	, but for clearness of	10, 50/ 10
should obey them without	<b>argument</b>	, grudge, or contradiction in	10, 205/ 17
see, by his own	<b>argument</b>	, in the danger of	10, 55/ 7
to obey them without	<b>argument</b>	or resistance, etc. By	10, 208/ 14
of the deed, this	<b>argument</b>	is very faint that	10, 179/ 12
do and teach, without	<b>argument</b>	, resistance, or grudge." Now	10, 214/ 11
of this good man's	<b>argument</b>	-- that he that	10, 185/ 23
For he assoileth his	<b>argument</b>	himself against himself, even	10, 62/ 21
sure and an insoluble	<b>argument</b>	though the laws both	10, 37/ 21
to obey them without	<b>argument</b>	or resistance: so long	10, 207/ 22
this were a good	<b>argument</b>	: "In these words he	10, 97/ 15
lack a fond, froward	<b>argument</b>	. To these words this	10, 215/ 21
the glory of that	<b>argument</b>	defaced, while you see	10, 27/ 28

so. Then, upon this	<b>argument</b>	such as you see	10, 179/ 14
point here confute his	<b>arguments</b>	so plainly, and in	10, 86/ 14
heresies kept under, those	<b>arguments</b>	all his answers will	10, 13/ 37
do and teach, without	<b>arguments</b>	, resistance, or grudging. Now	10, 202/ 30
than with odious earnest	<b>arguments</b>	seriously to press upon	10, 53/ 7
matter into serious, earnest	<b>arguments</b>	. But I shall show	10, 56/ 14
pondered": first, for his	<b>arguments</b>	made against the laws	10, 13/ 36
without resistance, grudge, or	<b>arguments</b>	, to receive them. And	10, 215/ 14
his reason and his	<b>arguments</b>	always such therein that	10, 87/ 29
the child in her	<b>arm</b>	and there broke off	10, 16/ 19
neck in our Lady's	<b>arm</b>	-- when Cliff had	10, 16/ 23
any variance that ever	<b>arose</b>	between them and us	10, 209/ 6
or that ever there	<b>arose</b>	any division thereupon. The	10, 209/ 13
indicting nor at his	<b>arraigning</b>	neither. Now may it	10, 107/ 23
that he that doth	<b>arrest</b>	him upon a reasonable	10, 122/ 5
to answer upon that	<b>arrest</b>	, but only bound, and	10, 126/ 25
the leaving of the	<b>arrest</b>	: we be come again	10, 182/ 13
not be suffered to	<b>arrest</b>	folk for every light	10, 181/ 33
should have authority to	<b>arrest</b>	a man for every	10, 168/ 16
the king's laws to	<b>arrest</b>	any man for heresy	10, 168/ 33
that the bishops shall	<b>arrest</b>	no man for heresy	10, 172/ 19
be examined before the	<b>arrest</b>	. For it hath been	10, 181/ 16
the leaving of the	<b>arrest</b>	." Now, verily in this	10, 181/ 14
the examination and the	<b>arrest</b>	should be made in	10, 181/ 19
should be before the	<b>arrest</b>	. And he might have	10, 183/ 23
heavy," to "follow the	<b>arrest</b>	of the party or	10, 181/ 13
Parliament that ordinaries might	<b>arrest</b>	men that preach, hold	10, 168/ 30
to answer upon that	<b>arrest</b>	, but proclamation shall be	10, 122/ 7
did he take and	<b>arrest</b>	him for suspect in	10, 123/ 20
ordinaries have power to	<b>arrest</b>	folk for suspicion of	10, 182/ 4
in such case the	<b>arrest</b>	hath many times gone	10, 181/ 17
to answer, upon this	<b>arrest</b>	and imprisonment upon good	10, 128/ 17
malice or displeasure, be	<b>arrested</b>	before examination, and yet	10, 183/ 21
convenient that he be	<b>arrested</b>	by the body; but	10, 169/ 1
that he should be	<b>arrested</b>	by the body. And	10, 182/ 3
that is innocent and	<b>arrested</b>	for heresy, but that	10, 124/ 32
a man may be	<b>arrested</b>	, so that he that	10, 122/ 5
that heretics might be	<b>arrested</b>	and put in prison	10, 168/ 27
renounced; or be alike	<b>arrested</b>	and put in prison	10, 218/ 18
a man may be	<b>arrested</b>	, and remain in prison	10, 228/ 32
of him that is	<b>arrested</b>	upon suspicion of felony	10, 122/ 25
him also that was	<b>arrested</b>	upon suspicion of felony	10, 123/ 27
justices may so be	<b>arrested</b>	, but he shall never	10, 126/ 24

be punished, imprisoned, or	<b>arrested</b>	alike; which unreasonable reason	10, 220/ 26
that is to wit,	<b>arresting</b>	upon good abearing. And	10, 125/ 7
then as to the	<b>arresting</b>	for good abearing, truth	10, 126/ 23
and small great, their	<b>arresting</b>	of any at all	10, 182/ 15
be like to the	<b>arresting</b>	of men for suspicion	10, 141/ 14
is innocent may by	<b>arresting</b>	for felony hap to	10, 124/ 31
and resembleth it to	<b>arresting</b>	for suspicion of felony	10, 121/ 34
First, as to the	<b>arresting</b>	for suspicion of felony	10, 122/ 3
I speak of the	<b>arresting</b>	for suspicion of felony	10, 122/ 29
us that upon the	<b>arresting</b>	upon suspicion of felony	10, 123/ 4
for this piece, of	<b>arresting</b>	for suspicion of felony	10, 125/ 2
heavy must follow the	<b>arresting</b>	of the party or	10, 182/ 12
have yet hitherto, in	<b>arresting</b>	for heresy, right well	10, 182/ 35
the bishops' power of	<b>arresting</b>	no longer suspended than	10, 180/ 31
the bishop forever, of	<b>arresting</b>	them, and to drive	10, 180/ 28
their farther safeguard against	<b>arresting</b>	of them, whereof we	10, 145/ 24
took that name "evangelical"	<b>arrogantly</b>	to themselves, both by	10, 25/ 7
Paul saith also, "Who	<b>art</b>	thou that judgest another	10, 54/ 7
true in denying the	<b>articles</b>	laid unto his charge	10, 112/ 36
And farther, I will	<b>ascertain</b>	Master More, as far	10, 226/ 29
childishly that I was	<b>ashamed</b>	on his behalf to	10, 186/ 24
division may be much	<b>ashamed</b>	that ever he devised	10, 209/ 37
wise man may be	<b>ashamed</b>	to speak of, I	10, 190/ 30
not greatly to be	<b>ashamed</b>	of the oversight. For	10, 157/ 10
why I should be	<b>ashamed</b>	to think so, thereof	10, 112/ 14
I am not much	<b>ashamed</b>	to say that for	10, 157/ 21
I would be sore	<b>ashamed</b>	to tell the tale	10, 179/ 34
I would indeed be	<b>ashamed</b>	to liken them together	10, 157/ 18
own parts be sore	<b>ashamed</b>	to hear them, and	10, 179/ 33
neither be afraid nor	<b>ashamed</b>	, nor desire to put	10, 93/ 21
he hath said set	<b>aside</b>	for nought -- let	10, 110/ 29
of us both swerve	<b>aside</b>	from the matter and	10, 88/ 15
a little. For, setting	<b>aside</b>	for the while all	10, 224/ 8
bodily harm, and may	<b>ask</b>	it of course upon	10, 98/ 14
then if he will	<b>ask</b>	me, "What fault find	10, 136/ 26
get it, and therefore	<b>ask</b>	it, he getteth it	10, 195/ 22
punishment unjustly: then I	<b>ask</b>	him how he proveth	10, 78/ 3
God, when he shall	<b>ask</b>	account of his people	10, 176/ 1
Nolite interrogare, propter conscientiam" ("	<b>Ask</b>	no question, lest you	10, 85/ 12
this evasion I will	<b>ask</b>	this good man this	10, 128/ 19
divide the matter and	<b>ask</b>	whether he meant it	10, 203/ 22
-- yet they that	<b>ask</b>	no further question shall	10, 17/ 14
witnesses. If he will	<b>ask</b>	me what they be	10, 149/ 21

is to say, to	<b>ask</b>	more than they can	10, 197/ 13
But then again I	<b>ask</b>	him, that though this	10, 30/ 15
best that he can	<b>ask</b>	is but to be	10, 38/ 17
he desireth me to	<b>ask</b>	what were to be	10, 82/ 15
he shall then charitably	<b>ask</b>	of him what he	10, 72/ 10
all this, and I	<b>ask</b>	him now, what then	10, 205/ 9
either is there not	<b>asked</b>	the tith against the	10, 195/ 20
will when he is	<b>asked</b>	the question avow them	10, 73/ 19
Cliff before me, and	<b>asked</b>	him wherefore he broke	10, 16/ 22
when the question is	<b>asked</b>	him, if he make	10, 72/ 11
therewith, nor no question	<b>asked</b>	: then is it, as	10, 85/ 17
sadness and gravity, he	<b>asked</b>	them, "Tell me this	10, 16/ 25
that if he were	<b>asked</b>	in that point his	10, 51/ 27
peradventure if I "were	<b>asked</b>	the question therein by	10, 35/ 26
whether, if they were	<b>asked</b>	where they were well	10, 83/ 25
thereto when he is	<b>asked</b>	the question what thing	10, 73/ 3
and 15th leaf he	<b>asketh</b>	me, with a solemn	10, 30/ 8
doth. But then he	<b>asketh</b>	me wherefore in the	10, 223/ 12
while he were half	<b>asleep</b>	. But then I say	10, 40/ 27
thither and give the	<b>assault</b>	to such well-walled towns	10, 3/ 23
give over this, and	<b>assay</b>	what they can say	10, 225/ 1
upon the peril and	<b>assay</b>	to rob, despoil, and	10, 105/ 2
of the matter, and	<b>assay</b>	also what further thing	10, 98/ 28
boldness to troth --	<b>assay</b>	, then, and give boldness	10, 220/ 13
to mortal sin, and	<b>assay</b>	how near he can	10, 81/ 2
for him, but first	<b>assay</b>	by some such as	10, 73/ 2
this a little have	<b>assayed</b>	so to shake his	10, 37/ 25
wherein he neither seeth	<b>assemblies</b>	nor can assign and	10, 198/ 20
at the leastwise common	<b>assemblies</b>	together, whereof he might	10, 198/ 17
so much as any	<b>assembly</b>	about them, or promise	10, 198/ 31
yet he will not	<b>assent</b>	that a law be	10, 89/ 23
will not, he saith, "	<b>assent</b>	that a law be	10, 96/ 15
yet I will not	<b>assent</b>	that a law be	10, 97/ 20
unknown), I would not	<b>assent</b>	, for my part, to	10, 97/ 35
agreed by a common	<b>assent</b>	of the people, but	10, 217/ 12
yet Master More himself	<b>assenteth</b>	that the examination should	10, 183/ 22
seeth assemblies nor can	<b>assign</b>	and prove any conspiracy	10, 198/ 20
shorter than I there	<b>assign</b>	, and that by a	10, 14/ 27
which he saith I	<b>assign</b>	. And he combineth those	10, 174/ 33
the ordinary's discretion to	<b>assign</b>	him that is proved	10, 116/ 2
all. For let him	<b>assign</b>	me two juries of	10, 136/ 25
But then would I	<b>assign</b>	him by name one	10, 136/ 30
folk whom I neither	<b>assign</b>	by name nor as	10, 54/ 14

man so suspect, sometimes	<b>assign</b>	him (to purge his	10, 116/ 6
as he saith, I "	<b>assign</b>	" to be such that	10, 174/ 18
and equity that I	<b>assign</b>	-- yet that proveth	10, 177/ 34
shall by his discretion	<b>assign</b>	him -- which must	10, 117/ 30
the spiritual court should	<b>assign</b>	in like wise an	10, 144/ 9
but they be thereto	<b>assigned</b>	-- and also, the	10, 133/ 2
I suppose, I have	<b>assigned</b>	some defaults in the	10, 189/ 35
saith that he hath	<b>assigned</b>	some defaults in the	10, 190/ 22
he neither seeth nor	<b>assigneth</b>	so much as any	10, 198/ 30
and justice as himself	<b>assigneth</b>	to be required of	10, 177/ 27
such judges as himself	<b>assigneth</b>	to be such as	10, 176/ 31
do -- maintain and	<b>assist</b>	the spirituality in executing	10, 183/ 3
law prohibited, help and	<b>assist</b>	other to keep them	10, 44/ 33
all temporal officers to	<b>assist</b>	the ordinaries therein, and	10, 217/ 30
appertained be bound to	<b>assist</b>	them therein, though their	10, 30/ 23
it, and with temporal	<b>assistance</b>	to make it more	10, 119/ 29
would) with his royal	<b>assistance</b>	provide a means sufficient	10, 75/ 35
remiss to give royal	<b>assistance</b>	unto the ordinaries about	10, 76/ 17
gathered together, the good	<b>assistance</b>	of the Spirit of	10, 215/ 11
gathered together, the good	<b>assistance</b>	of the Spirit of	10, 216/ 15
never made by the	<b>assistance</b>	of the Spirit of	10, 216/ 24
he should give no	<b>assistance</b>	against heretics till all	10, 76/ 24
king not give his	<b>assistance</b>	so readily to have	10, 76/ 11
as verily present and	<b>assistant</b>	with them as it	10, 216/ 17
as verily present and	<b>assistant</b>	as it was with	10, 215/ 12
and mutual promise in	<b>assisting</b>	each other about the	10, 198/ 21
had need to be	<b>assoiled</b>	: what answer doth he	10, 219/ 36
to denounce them all	<b>assoiled</b>	again. And therefore whereas	10, 186/ 8
at all. For he	<b>assoileth</b>	his argument himself against	10, 62/ 21
such fear: then he	<b>assoileth</b>	his own reason himself	10, 109/ 3
a sore point, I	<b>assure</b>	you: to call a	10, 48/ 28
readily to have them	<b>attached</b>	as he would do	10, 76/ 11
more slack in calling,	<b>attaching</b>	, and examining, and farther	10, 22/ 14
the ordinaries about the	<b>attaching</b>	of such as are	10, 76/ 18
in any man to	<b>attain</b>	any spiritual dignity for	10, 42/ 30
the indictment is no	<b>attainder</b>	to the party, but	10, 133/ 5
the record, yet in	<b>attaint</b>	they shall again be	10, 154/ 33
that they shall be	<b>attainted</b>	. And necessity hath also	10, 155/ 5
of England have also	<b>attempted</b>	the same) put it	10, 105/ 1
one. For he whose	<b>attendance</b>	His Grace useth most	10, 138/ 14
information, cause the king's	<b>attorney</b>	to make a bill	10, 144/ 3
that here, the king's	<b>attorney</b>	is. For as I	10, 144/ 8
wisdom in great open	<b>audience</b>	, where they have had	10, 80/ 5

they would have their	<b>audience</b>	believe? Believe me, good	10, 202/ 2
fashion, yet would his	<b>audience</b>	then think thus (as	10, 116/ 22
into the worse for	<b>ought</b>	that I can see	10, 129/ 35
deed. And then, for	<b>ought</b>	that this man deviseth	10, 91/ 19
his diversity shall serve	<b>ought</b>	for the purpose, he	10, 133/ 22
well stand together" for	<b>ought</b>	that he seeth. And	10, 186/ 14
And so doth Saint	<b>Augustine</b>	also call them in	10, 25/ 32
as I remember, in	<b>Aulus</b>	Gellius. Which thing though	10, 226/ 7
but that if the	<b>author</b>	had himself left them	10, 199/ 31
meaneth only of such	<b>authorities</b>	as they pretend to	10, 214/ 5
it by their whole	<b>authority</b>	or part -- I	10, 203/ 23
spiritual men should have	<b>authority</b>	to arrest a man	10, 168/ 16
that they had less	<b>authority</b>	; and then, after such	10, 171/ 5
bold by the high	<b>authority</b>	of Summa angelica to	10, 186/ 7
and by so great	<b>authority</b>	, so long approved through	10, 229/ 28
he meaneth not of	<b>authority</b>	falsely pretended, but truly	10, 207/ 5
as they do by	<b>authority</b>	given them by princes	10, 206/ 30
it were, with such	<b>authority</b>	so solemnly check me	10, 27/ 25
have done, pretended their	<b>authority</b>	such. Now consider, then	10, 205/ 14
if he neither have	<b>authority</b>	to call for the	10, 52/ 32
to doubt of what	<b>authority</b>	he meant. For he	10, 214/ 4
confess that they have	<b>authority</b>	immediately derived from God	10, 208/ 15
to them that have	<b>authority</b>	, to treat further of	10, 181/ 21
to have their whole	<b>authority</b>	immediately of God, every	10, 203/ 25
not to do by	<b>authority</b>	immediate from God such	10, 206/ 29
as they have their	<b>authority</b>	immediately of God indeed	10, 207/ 20
not pretend to have	<b>authority</b>	immediately from God to	10, 214/ 12
pretend that by the	<b>authority</b>	which God hath given	10, 204/ 11
will pretend that such	<b>authority</b>	as they have of	10, 206/ 3
all such as have	<b>authority</b>	to punish heretics should	10, 30/ 10
rulers pretend that their	<b>authority</b>	is so high, and	10, 202/ 28
rulers" pretend that their	<b>authority</b>	is so high --	10, 203/ 1
will pretend that their	<b>authority</b>	is so high and	10, 207/ 18
will pretend that their	<b>authority</b>	is so high and	10, 208/ 13
they "pretend that their	<b>authority</b>	is so high and	10, 214/ 8
them that have the	<b>authority</b>	to do it," I	10, 35/ 26
they should have less	<b>authority</b>	, and that it will	10, 170/ 26
were in his own	<b>authority</b>	to perform it, that	10, 183/ 27
the Church had no	<b>authority</b>	to make it"; and	10, 188/ 23
unto for credence and	<b>authority</b>	of the man. Finally	10, 40/ 10
me by men of	<b>authority</b>	for that matter. For	10, 35/ 28
pretend not to have	<b>authority</b>	to bind men to	10, 204/ 3
pretend that by their	<b>authority</b>	given them of God	10, 205/ 5

for the example their	<b>authority</b>	in administration of the	10, 207/ 7
because they have their	<b>authority</b>	therein immediately of God	10, 207/ 30
They pretend to have	<b>authority</b>	," be both one thing	10, 208/ 24
the Parliament had none	<b>authority</b>	to make," or whereupon	10, 192/ 33
where he speaketh of	<b>authority</b>	that they pretend, and	10, 201/ 14
pretend and claim their	<b>authority</b>	derived from princes. And	10, 214/ 16
man, by the high	<b>authority</b>	of Summa rosella, denounceth	10, 186/ 5
to have such an	<b>authority</b>	that men should obey	10, 204/ 2
to them that have	<b>authority</b>	. But to show my	10, 218/ 9
remnant too) pretend their	<b>authority</b>	to be so high	10, 203/ 13
their pretending of their	<b>authority</b>	to be so great	10, 205/ 16
spiritual rulers pretend their	<b>authority</b>	to be so high	10, 214/ 2
meaneth only of such	<b>authority</b>	as the spiritual rulers	10, 206/ 36
for example, both their	<b>authority</b>	to have the tenth	10, 206/ 11
will not pretend their	<b>authority</b>	so high therein, nor	10, 207/ 32
he meaneth only such	<b>authority</b>	, not as they pretend	10, 207/ 3
if he have the	<b>authority</b>	, call them to the	10, 52/ 31
these words, "They have	<b>authority</b>	," and these words, "They	10, 208/ 23
-- what would it	<b>avail</b>	the party? If this	10, 144/ 11
for him that will	<b>avoid</b>	a resemblance between two	10, 150/ 14
they would as fain	<b>avoid</b>	it too, if they	10, 132/ 1
much as they may,	<b>avoid</b>	all occasion of murmur	10, 18/ 1
to devise how to	<b>avoid</b>	the "maze" that Master	10, 181/ 22
and thought he had	<b>avoided</b>	me well -- I	10, 143/ 2
not answer neither, for "	<b>avoiding</b>	of tediousness." And of	10, 13/ 29
holy saints in heaven,	<b>avoiding</b>	the eternal fire of	10, 231/ 11
evil people's obloquy, for	<b>avoiding</b>	of the harm that	10, 132/ 13
been that for the	<b>avoiding</b>	of the like peril	10, 119/ 25
not unreasonable, nor, for	<b>avoiding</b>	of much more harm	10, 131/ 14
indictments of felony, for	<b>avoiding</b>	of obloquy, saving that	10, 125/ 21
men that for the	<b>avoiding</b>	of obloquy, they will	10, 131/ 34
answered. And if he	<b>avow</b>	the words, and yet	10, 72/ 13
secret information very well	<b>avow</b>	the doing, and doubt	10, 129/ 10
the witness will not	<b>avow</b>	it, but another will	10, 89/ 24
the witness will not	<b>avow</b>	it, but another will	10, 100/ 3
he hold it and	<b>avow</b>	his heresies before the	10, 74/ 6
called in and to	<b>avow</b>	then his deposition true	10, 93/ 19
fear of his life	<b>avow</b>	it, I have showed	10, 89/ 17
fear of his life	<b>avow</b>	it, I have showed	10, 92/ 8
secretly. And though he	<b>avow</b>	them before himself too	10, 74/ 8
if he will not	<b>avow</b>	to be his accuser	10, 89/ 15
credence to him and	<b>avow</b>	it: then it seemeth	10, 89/ 25
credence to him and	<b>avow</b>	it: then it seemeth	10, 100/ 4

And if any will	<b>avow</b>	that he knoweth the	10, 89/ 12
And if any will	<b>avow</b>	that he knoweth the	10, 90/ 17
so frantic as to	<b>avow</b>	them, then this good	10, 73/ 22
is asked the question	<b>avow</b>	them -- yet shall	10, 73/ 19
folk, that before me	<b>avowed</b>	it in his face	10, 140/ 23
can find no sureties)	<b>award</b>	a writ de gestu	10, 127/ 36
he saith they may	<b>award</b>	that writ if they	10, 128/ 10
upon suspicion the judges	<b>award</b>	writ to inquire of	10, 121/ 13
concerning the good abearing	<b>awarded</b>	by the justices: he	10, 127/ 32
pen ere I be	<b>aware</b>	. And as for the	10, 46/ 10
I was not then	<b>aware</b>	that he would now	10, 41/ 21
matter all gone quite	<b>awry</b>	. But yet being sore	10, 162/ 30
his is clearly wrested	<b>awry</b>	. For as though he	10, 141/ 11
that he list to	<b>babble</b>	of, am I not	10, 190/ 25
her aloud, "Hold thy	<b>babble</b>	, I bid thee, thou	10, 46/ 15
here, and thou hast	<b>babbled</b>	there all this hour	10, 46/ 20
beshrew his heart that	<b>babbleth</b>	most, of us both	10, 46/ 19
about that law (which	<b>babbling</b>	is yet, as I	10, 187/ 32
would not esteem the	<b>babbling</b>	of two hundred (no	10, 179/ 30
himself brought in this	<b>babbling</b>	of his own about	10, 187/ 31
some of those fair	<b>babes</b>	born that they travailed	10, 5/ 34
water over this goose's	<b>back</b>	, and for anything that	10, 77/ 3
glory when he looketh	<b>back</b>	upon it. But now	10, 190/ 34
man would have rejected	<b>back</b>	, and taken for false	10, 103/ 2
no business in turning	<b>back</b>	at all. For he	10, 62/ 20
that list to look	<b>back</b>	and read it, that	10, 141/ 22
the leaves and look	<b>back</b>	-- ye shall need	10, 62/ 19
return but evermore draw	<b>back</b>	-- if the ordinary	10, 118/ 20
all unsaid than turn	<b>back</b>	to seek them out	10, 7/ 16
to make them draw	<b>back</b>	from making themselves in	10, 97/ 31
fro, now forward, now	<b>backward</b>	, in such manner as	10, 223/ 27
men, both good and	<b>bad</b>	, be undone. And therefore	10, 140/ 2
give ear to the	<b>bad</b>	folk and froward, that	10, 215/ 20
the remnant, good and	<b>bad</b>	together, should have gone	10, 222/ 11
at all, good or	<b>bad</b>	. For whereas he saith	10, 198/ 23
be it never so	<b>bad</b>	indeed. But I durst	10, 79/ 15
them both good and	<b>bad</b>	. But this is a	10, 24/ 21
be they good or	<b>bad</b>	, I purpose not to	10, 193/ 23
and keep under the	<b>bad</b>	, and, among other vices	10, 213/ 4
very nought, and as	<b>bad</b>	as a very beast	10, 64/ 30
him. And the king	<b>bade</b>	him, "Fear not, fellow	10, 95/ 16
and go about with	<b>bald</b>	reasons, the best not	10, 213/ 19
his politic device against	<b>bandogs</b>	, and therein answer me	10, 142/ 12



ought the rather to	<b>bear</b>	such light defaults of	10, 61/ 20
own pleasure if he	<b>bear</b>	the party displeasure: this	10, 131/ 29
showeth himself so to	<b>bear</b>	to the faith that	10, 25/ 2
two presumptions for to	<b>bear</b>	against the first presumption	10, 152/ 30
peradventure oftener, than once	<b>bear</b>	a faggot for heresy	10, 122/ 23
that accuse him, or	<b>bear</b>	witness against him, that	10, 105/ 28
if this man cannot	<b>bear</b>	it that I call	10, 25/ 20
heresy, and abjure and	<b>bear</b>	faggots both, if the	10, 219/ 3
men with them to	<b>bear</b>	record of it. And	10, 164/ 35
remembrance how I should	<b>bear</b>	the like light faults	10, 61/ 4
to the people to	<b>bear</b>	-- then may the	10, 215/ 32
than am I, which	<b>bear</b>	a little more reverence	10, 28/ 33
neither accuse nor yet	<b>bear</b>	witness neither, nor so	10, 99/ 15
may my book well	<b>bear</b>	the name of an	10, 9/ 5
one of us to	<b>bear</b>	the burden of other	10, 61/ 27
howbeit, because he would	<b>bear</b>	no blame of the	10, 189/ 30
make him abjure and	<b>bear</b>	a faggot, or accuse	10, 73/ 34
than be burned or	<b>bear</b>	a faggot) say that	10, 83/ 27
perilous, reason can well	<b>bear</b>	. And that should we	10, 70/ 15
that will detect and	<b>bear</b>	witness, ye should find	10, 99/ 7
the three last chapters	<b>bear</b>	the names that they	10, 10/ 27
not only forbidden to	<b>bear</b>	witness he that appeared	10, 164/ 16
then will every man	<b>bear</b>	me record that I	10, 175/ 18
will be hard to	<b>bear</b>	it but that his	10, 177/ 26
remembrance that I must	<b>bear</b>	such things the more	10, 62/ 5
second oath enough to	<b>bear</b>	it against the first	10, 152/ 36
after made, received to	<b>bear</b>	witness against themselves and	10, 164/ 20
every wise man may	<b>bear</b>	witness that there is	10, 156/ 19
And where he cannot	<b>bear</b>	it that they, being	10, 24/ 34
very good reason would	<b>bear</b>	it that they should	10, 153/ 35
both he and I	<b>bear</b>	ourselves in this matter	10, 88/ 12
are faulty, not to	<b>bear</b>	displeasure only to their	10, 39/ 30
in worse case that	<b>bear</b>	a faggot: very truth	10, 124/ 23
where a faggot should	<b>bear</b>	him: this were a	10, 74/ 2
as abjure both, and	<b>bear</b>	faggots both, where the	10, 219/ 18
hire others that should	<b>bear</b>	such false witness as	10, 108/ 27
that they may not	<b>bear</b>	it; and yet that	10, 125/ 31
one faggot, the greater	<b>beareth</b>	not five, if their	10, 219/ 8
in that case reason	<b>beareth</b>	the law that in	10, 153/ 18
where the less offender	<b>beareth</b>	one faggot, the greater	10, 219/ 8
a proof that he	<b>beareth</b>	the clergy very good	10, 65/ 33
in some cases from	<b>bearing</b>	witness also, but if	10, 97/ 32
by proclamation, to the	<b>bearing</b>	of a faggot for	10, 122/ 14

any one man from	<b>bearing</b>	witness upon his oath	10, 158/ 5
perjured is repelled from	<b>bearing</b>	witness again is because	10, 151/ 30
and also in open	<b>bearing</b>	witness against them, when	10, 99/ 28
he compare the one	<b>bearing</b>	the faggot with the	10, 124/ 28
bad as a very	<b>beast</b>	. And for the further	10, 64/ 30
what a strange, monstrous	<b>beast</b>	maketh Bizance to Salem	10, 12/ 1
take us some such	<b>beasts</b>	of venery as men	10, 142/ 5
kill also such other	<b>beasts</b>	and vermin as else	10, 142/ 6
And as for such	<b>beasts</b>	as would not come	10, 142/ 16
folk home, with their	<b>beasts</b>	too, sometimes, such as	10, 142/ 9
well enough, and their	<b>beasts</b>	brought home well enough	10, 142/ 36
lustly friar would boldly	<b>beat</b>	off with a two-handed	10, 45/ 24
end of his staff	<b>beat</b>	hard unto this man's	10, 46/ 3
ladder. And some peradventure	<b>became</b>	approvers when they were	10, 107/ 15
if the one should	<b>become</b>	the accuser -- when	10, 99/ 34
himself a party and	<b>become</b>	an open accuser. Consider	10, 92/ 34
himself a party and	<b>become</b>	an open accuser; but	10, 93/ 30
yet will refuse to	<b>become</b>	his open accusers. And	10, 92/ 5
and vanished, and are	<b>become</b>	two towns again, with	10, 3/ 13
then will he not	<b>become</b>	the accuser and anger	10, 94/ 9
of the common weal	<b>become</b>	open accusers. And as	10, 103/ 17
in my mind, well	<b>become</b>	those that are no	10, 193/ 34
the case before he	<b>become</b>	his accuser, but may	10, 95/ 5
advice and counsel may	<b>become</b>	every man; but the	10, 193/ 32
folk as it cannot	<b>become</b>	me to control. Howbeit	10, 32/ 5
that let men to	<b>become</b>	accusers in heresy, and	10, 99/ 26
ears will refuse to	<b>become</b>	the accuser himself --	10, 101/ 9
man. "For if he	<b>become</b>	an accuser I have	10, 94/ 3
readers, that as to	<b>become</b>	open accusers, I speak	10, 102/ 24
of the said treatise	<b>become</b>	through grace indifferent, righteous	10, 178/ 2
will not themselves openly	<b>become</b>	accusers. Therein, lo, these	10, 103/ 4
will not," say we, "	<b>become</b>	accusers in no manner	10, 100/ 31
very few that would	<b>become</b>	accusers. But, now, though	10, 99/ 8
a party and openly	<b>become</b>	their accuser. Now, what	10, 99/ 31
he be content to	<b>become</b>	an accuser openly --	10, 103/ 29
I ween it would	<b>become</b>	me to print and	10, 193/ 6
in long continuance they	<b>become</b>	hurtful) he proveth not	10, 216/ 8
likely that he will	<b>become</b>	the accuser that heareth	10, 100/ 10
He will much less	<b>become</b>	accuser," say we, "than	10, 101/ 1
that their refusing to	<b>become</b>	open accusers were a	10, 91/ 14
none of them will	<b>become</b>	accusers that were present	10, 100/ 8
whereby a Christian man	<b>becometh</b>	a false traitor to	10, 147/ 1
accusers than by the	<b>becoming</b>	of an open accuser	10, 98/ 21

Frith's, and Friar Barnes',	<b>began</b>	to go abroad": therein	10, 14/ 23
the point where we	<b>began</b>	-- that, be the	10, 182/ 13
ween that the Catholics	<b>began</b>	the war. But then	10, 210/ 31
wherein the new brethren	<b>began</b>	to find certain faults	10, 9/ 10
take it that they	<b>began</b>	either by heresies or	10, 210/ 18
many good, virtuous folk	<b>began</b>	upon that ill book	10, 9/ 22
so uttered their falsehood,	<b>began</b>	to have remorse and	10, 154/ 9
it, but some folk	<b>began</b>	to fall to favor	10, 140/ 24
had heard them, he	<b>began</b>	to look well and	10, 16/ 24
they spend upon naughty	<b>beggars</b>	the good that was	10, 53/ 32
this same time heresies	<b>begin</b>	to grow a great	10, 74/ 28
but that he should	<b>begin</b>	his process against the	10, 186/ 3
them -- did both	<b>begin</b>	, and is also set	10, 200/ 12
his and mine thereupon	<b>begin</b>	in mine Apology, folio	10, 36/ 14
correction. For now, to	<b>begin</b>	with his first device	10, 172/ 27
at length, thus I	<b>begin</b>	mine own: In this	10, 172/ 8
examining of the matter,	<b>begin</b>	to be suspected themselves	10, 148/ 34
the Pacifier's words shall	<b>begin</b>	and where they shall	10, 11/ 31
division; and not to	<b>begin</b>	any, nor to continue	10, 225/ 17
Chapter His sixth chapter	<b>beginneth</b>	in the 16th leaf	10, 30/ 32
Chapter His seventh chapter	<b>beginneth</b>	in the 19th leaf	10, 36/ 11
Chapter His ninth chapter	<b>beginneth</b>	in the 30th leaf	10, 49/ 13
Chapter His tenth chapter	<b>beginneth</b>	in the 33rd leaf	10, 53/ 17
Chapter His eleventh chapter	<b>beginneth</b>	in the 36th leaf	10, 56/ 32
Chapter His twelfth chapter	<b>beginneth</b>	in the 38th leaf	10, 61/ 2
Chapter His thirteenth chapter	<b>beginneth</b>	in the 39th leaf	10, 63/ 28
Chapter His fourteenth chapter	<b>beginneth</b>	in the 42nd leaf	10, 67/ 11
the suit ex officio,	<b>beginneth</b>	in the 48th leaf	10, 86/ 3
Chapter His sixteenth chapter	<b>beginneth</b>	in the 54th leaf	10, 146/ 6
of which the one	<b>beginneth</b>	folio 183, and the	10, 57/ 2
the forty-eighth chapter, which	<b>beginneth</b>	folio 272, and that	10, 60/ 27
of mine Apology, which	<b>beginneth</b>	folio 116. And now	10, 41/ 9
chief mischief that now	<b>beginneth</b>	to make division --	10, 200/ 9
because this good man	<b>beginneth</b>	here to fortify his	10, 111/ 8
183, and the other	<b>beginneth</b>	folio 184. Here this	10, 57/ 3
Chapter His seventeenth chapter	<b>beginneth</b>	folio 62. In the	10, 167/ 9
the chapter there, that	<b>beginneth</b>	"Statuta quedam," it is	10, 109/ 18
of mine Apology, which	<b>beginneth</b>	in the leaf 174	10, 56/ 28
understand that his answer	<b>beginneth</b>	at the next chapter	10, 11/ 14
thus, lo, this man	<b>beginneth</b>	: But to put the	10, 105/ 21
Chapter His eighth chapter	<b>beginneth</b>	in the second side	10, 41/ 7
of them -- he	<b>beginneth</b>	first to show that	10, 213/ 36
folio 69. Wherein he	<b>beginneth</b>	first with the ca	10, 184/ 26

his book, where he	<b>beginneth</b>	it with these words	10, 54/ 2
rulers" from him, he	<b>beginneth</b>	, as it were, with	10, 201/ 26
of mine Apology, that	<b>beginneth</b>	folio 162, wherein he	10, 53/ 19
Chapter His eighteenth chapter	<b>beginneth</b>	folio 69. Wherein he	10, 184/ 26
chapter of mine Apology,	<b>beginning</b>	in the 175th leaf	10, 223/ 12
chapter of mine Apology,	<b>beginning</b>	in the 260th leaf	10, 27/ 6
Chapter His twentieth chapter,	<b>beginning</b>	in the 76th leaf	10, 199/ 17
In his twenty-first chapter (	<b>beginning</b>	in the 84th leaf	10, 221/ 15
chapter of mine Apology,	<b>beginning</b>	folio 116, and there	10, 41/ 24
chapter of mine Apology,	<b>beginning</b>	folio 243, and then	10, 67/ 22
thereof. For in the	<b>beginning</b>	of the book, their	10, 10/ 33
himself, that in the	<b>beginning</b>	calleth his book a	10, 11/ 8
that, whereas in the	<b>beginning</b>	of this chapter, he	10, 214/ 25
as he calleth the	<b>beginning</b>	of their communication, before	10, 10/ 29
In his fourth chapter,	<b>beginning</b>	in the eighth leaf	10, 19/ 9
In the second chapter,	<b>beginning</b>	in the fifth leaf	10, 14/ 9
I moved upon the	<b>beginning</b>	of his first chapter	10, 36/ 13
duly followed in the	<b>beginning</b>	, the matter had not	10, 96/ 27
will refuse at the	<b>beginning</b>	to make himself a	10, 93/ 29
he would in the	<b>beginning</b>	of this his twentieth	10, 199/ 25
the suit in the	<b>beginning</b>	by the king's prohibition	10, 196/ 27
42nd leaf. In the	<b>beginning</b>	thereof he laboreth to	10, 67/ 11
to mine Apology, and	<b>beginning</b>	at the leaf 270	10, 228/ 9
folio 62. In the	<b>beginning</b>	whereof, he marveleth that	10, 167/ 9
much mischief too, the	<b>beginning</b>	whereof groweth of lewd	10, 68/ 22
about even from the	<b>beginning</b>	to corrupt our judgment	10, 86/ 27
80th leaf, in the	<b>beginning</b>	of the second side	10, 214/ 21
because that in the	<b>beginning</b>	the man seemed upon	10, 123/ 21
for suspect in the	<b>beginning</b>	?" -- because that in	10, 123/ 21
he said in the	<b>beginning</b>	, not follow the order	10, 31/ 2
the truth, from the	<b>beginning</b>	to peruse the whole	10, 88/ 20
open presentment in the	<b>beginning</b>	, I show there that	10, 126/ 12
sore suspected in the	<b>beginning</b>	, when he took him	10, 127/ 16
therefore whereas, in the	<b>beginning</b>	of the twenty-second chapter	10, 223/ 35
in the second side,	<b>beginning</b>	at these words "And	10, 199/ 22
as those shrews that	<b>beguile</b>	him have helped him	10, 168/ 6
would this good man	<b>beguile</b>	his readers in this	10, 93/ 13
nought, some wily shrews	<b>beguile</b>	the good, innocent man	10, 230/ 25
that some wily shrews	<b>beguile</b>	him. And, on the	10, 66/ 18
way of them, to	<b>beguile</b>	a good simple soul	10, 64/ 14
his own words, to	<b>beguile</b>	the reader upon the	10, 214/ 29
have been that have	<b>beguiled</b>	this good man with	10, 212/ 14
so a rumor once	<b>begun</b>	and spread abroad is	10, 17/ 15

if the suit were	<b>begun</b>	and pursued by some	10, 110/ 25
anywhere sprung upon heresies	<b>begun</b>	and set forth by	10, 210/ 22
maketh the matter) and	<b>begun</b>	by the good, blessed	10, 28/ 16
too, and the war	<b>begun</b>	by the heretics, and	10, 210/ 27
variance in some place	<b>begun</b>	, and by some few	10, 63/ 2
that as he hath	<b>begun</b>	with the spiritual laws	10, 192/ 29
the witnesses in that	<b>behalf</b>	." I am content to	10, 93/ 3
findeth default in this	<b>behalf</b>	where he had no	10, 165/ 28
full credence in that	<b>behalf</b>	, nor report it lightly	10, 84/ 2
the witnesses in that	<b>behalf</b>	. Now, good readers, heard	10, 92/ 12
the witnesses in that	<b>behalf</b>	. And this remedy Master	10, 89/ 22
I wrote in that	<b>behalf</b>	, I will require every	10, 23/ 5
the judgment in that	<b>behalf</b>	to them that have	10, 218/ 8
cause himself in that	<b>behalf</b>	, or that the parties	10, 157/ 1
due examination in that	<b>behalf</b>	: so long will the	10, 76/ 10
was ashamed on his	<b>behalf</b>	to meddle with it	10, 186/ 25
temporal power in that	<b>behalf</b>	), yet it would be	10, 187/ 27
fame, and of his	<b>behavior</b>	, which is called a	10, 126/ 29
for that manner of	<b>behavior</b>	whereby he giveth all	10, 111/ 30
for that manner of	<b>behavior</b>	whereby he giveth all	10, 121/ 10
of what fame and	<b>behavior</b>	the man is in	10, 121/ 13
thing would make his	<b>behavior</b>	high treason or heresy	10, 80/ 11
of good fame and	<b>behavior</b>	, then he shall be	10, 126/ 31
of himself. Wherefore it	<b>behooveth</b>	each one of us	10, 61/ 27
to slander and to	<b>belie</b>	them, nor it could	10, 67/ 33
but if I should	<b>belie</b>	him, that on that	10, 19/ 26
their help that so	<b>belie</b>	them, any other than	10, 180/ 11
ye shall for them	<b>belie</b>	all the remnant the	10, 78/ 17
name of "some" others,	<b>belie</b>	of likelihood some of	10, 27/ 8
he had very shamefully	<b>belied</b>	them, and had said	10, 203/ 24
a certain persuasion and	<b>belief</b>	in his own conscience	10, 160/ 25
manner -- that the	<b>belief</b>	of his own conscience	10, 160/ 33
folk in living or	<b>belief</b>	follow the very Gospel	10, 26/ 1
as falsely as Frith	<b>belieth</b>	the Catholics and, against	10, 210/ 29
And therefore here he	<b>belieth</b>	me again. And also	10, 18/ 34
indeed," as he now	<b>belieth</b>	me here, surmising that	10, 27/ 11
well as I will	<b>believe</b>	both himself and all	10, 135/ 10
his conscience so to	<b>believe</b>	and think, and not	10, 161/ 33
that the people should	<b>believe</b>	them therein, and to	10, 201/ 37
no further question shall	<b>believe</b>	it still. And so	10, 17/ 14
jury shall if they	<b>believe</b>	them not, be sometimes	10, 154/ 31
the temporalty; and then	<b>believe</b>	him the better in	10, 19/ 1
true that I could	<b>believe</b>	it no better though	10, 135/ 13

and crafty, and therefore	<b>believe</b>	them not, but bid	10, 91/ 10
them well, and not	<b>believe</b>	every spirit, but prove	10, 222/ 21
the contrary, therein	<b>believe</b>	his word. But I	10, 196/ 32
never desire you to	<b>believe</b>	me one day longer	10, 19/ 5
I trust you shall	<b>believe</b>	me. As for the	10, 58/ 24
would have their audience	<b>believe</b>	? Believe me, good readers	10, 202/ 2
twentieth chapter make men	<b>believe</b>	that I had withdrawn	10, 199/ 26
heretic, but that they	<b>believe</b>	that he hath sworn	10, 112/ 36
a good cause to	<b>believe</b>	him in his second	10, 158/ 2
unarrested -- I cannot	<b>believe</b>	that if his way	10, 182/ 24
as well as I	<b>believe</b>	himself. And I also	10, 135/ 8
in that point to	<b>believe</b>	him. For if he	10, 226/ 36
it; but he must	<b>believe</b>	that he is honest	10, 157/ 2
prove it ere I	<b>believe</b>	him in it. For	10, 196/ 24
himself. And I also	<b>believe</b>	some one judge alone	10, 135/ 9
God! I can scant	<b>believe</b>	that any layman would	10, 44/ 4
harm it were to	<b>believe</b>	such evil lies, and	10, 39/ 26
this good man to	<b>believe</b>	so many lies so	10, 226/ 21
which thing I cannot	<b>believe</b>	but this man well	10, 28/ 15
him, good, silly soul,	<b>believe</b>	that ordinaries mishandle men	10, 227/ 13
not this good man	<b>believe</b>	after, in no wise	10, 101/ 19
would, men should not	<b>believe</b>	them nor obey them	10, 204/ 5
will not let to	<b>believe</b>	the troth of some	10, 135/ 5
all such as I	<b>believe</b>	every one of them	10, 135/ 8
lead us somewhat to	<b>believe</b>	them false or malicious	10, 91/ 15
have their audience believe?	<b>Believe</b>	me, good readers, that	10, 202/ 3
a man, though he	<b>believe</b>	that he shall abide	10, 80/ 15
far overseen -- to	<b>believe</b>	that it should be	10, 156/ 30
For so that you	<b>believe</b>	not the shrewd words	10, 58/ 25
mind, I pray you	<b>believe</b>	him. For so that	10, 58/ 25
for, and understand and	<b>believe</b>	Summa rosella so surely	10, 189/ 10
again. For who can	<b>believe</b>	that any spiritual man	10, 44/ 2
money, but that they	<b>believe</b>	that he sweareth truth	10, 113/ 3
leastwise in this matter,	<b>believe</b>	me better than him	10, 19/ 4
because they would also	<b>believe</b>	nothing further than the	10, 25/ 10
that would make us	<b>believe</b>	now that that thing	10, 116/ 28
I have, I verily	<b>believe</b>	and think that if	10, 184/ 19
their mind that they	<b>believe</b>	such heresy. "That I	10, 70/ 7
procuring the people to	<b>believe</b>	untruly that the prelates	10, 39/ 2
to choose you should	<b>believe</b>	well of the good	10, 58/ 26
not be bound to	<b>believe</b>	, but as the truth	10, 150/ 8
the jury may lawfully	<b>believe</b>	him in the second	10, 151/ 1
if we would not	<b>believe</b>	him in the second	10, 152/ 7

first, I can scantly	<b>believe</b>	that upon the parson's	10, 196/ 3
to bind men to	<b>believe</b>	and obey them if	10, 204/ 3
then therein bound to	<b>believe</b>	and obey them. And	10, 204/ 13
God's ordinance bound to	<b>believe</b>	and obey them therein	10, 204/ 23
were bound therein to	<b>believe</b>	and obey them. For	10, 205/ 6
toward it, I rather	<b>believe</b>	, though himself thereto say	10, 230/ 23
that the people should	<b>believe</b>	them. For they would	10, 202/ 15
men: then may they	<b>believe</b>	him that think his	10, 84/ 28
as I said before,	<b>believe</b>	it that thinketh it	10, 85/ 2
I content that you	<b>believe</b>	also that this man	10, 78/ 19
pardon me though I	<b>believe</b>	him not till he	10, 195/ 36
or be led to	<b>believe</b>	their verdict to be	10, 149/ 15
saith he will better	<b>believe</b>	twenty-four than twelve dispraiseth	10, 137/ 3
so still, that to	<b>believe</b>	that way were no	10, 115/ 36
and little after to	<b>believe</b>	them too (while they	10, 82/ 2
be so mad to	<b>believe</b>	a false wretch that	10, 116/ 28
the people should not	<b>believe</b>	them -- yet if	10, 202/ 13
man should therein then	<b>believe</b>	them? Saw you ever	10, 205/ 34
juries must needly be	<b>believed</b>	and trusted. And therefore	10, 133/ 9
juries must needs be	<b>believed</b>	and trusted. And therefore	10, 134/ 26
would look to be	<b>believed</b>	, as I have said	10, 202/ 11
him worthy to be	<b>believed</b>	, because that he swore	10, 152/ 12
be by God's ordinance	<b>believed</b>	and obeyed in all	10, 208/ 33
will be but hardly	<b>believed</b>	that so many of	10, 178/ 11
pretend not to be	<b>believed</b>	if they preach heresy	10, 202/ 8
angel should not be	<b>believed</b>	. But, now, since he	10, 204/ 33
they neither lived nor	<b>believed</b>	according to the Gospel	10, 25/ 15
would he were well	<b>believed</b>	in that thing. But	10, 67/ 4
readers, let him be	<b>believed</b>	thereafter. Moreover, where he	10, 18/ 15
pretend not to be	<b>believed</b>	if they would preach	10, 202/ 24
the petit juries, but	<b>believeth</b>	them well also, save	10, 137/ 4
swear that he so	<b>believeth</b>	them to be, and	10, 116/ 10
that he that shortly	<b>believeth</b>	is over light: this	10, 226/ 20
Captain Genyn, Corbet, and	<b>Belke</b>	. And yet is that	10, 136/ 21
better, and fill our	<b>bellies</b>	somewhat the better therewith	10, 92/ 1
in him, for his	<b>belying</b>	of the ministers of	10, 192/ 1
justice of the King's	<b>Bench</b>	), whoso taketh from a	10, 164/ 5
either of the one	<b>bench</b>	or the other. And	10, 170/ 21
his book of Division	<b>bendeth</b>	, laboring first, with his	10, 86/ 9
The counsel of Saint	<b>Bernard</b>	(that he there speaketh	10, 31/ 35
do deceive him: I	<b>beseech</b>	you consider a little	10, 191/ 3
the poor soul, "I	<b>beseech</b>	Your Grace let him	10, 95/ 18
readers, consider here, I	<b>beseech</b>	you, the manner of	10, 191/ 23

wit. And thus I	<b>beseech</b>	our Lord send us	10, 231/ 4
say thus: that I	<b>beseech</b>	Almighty God that the	10, 210/ 14
thus he saith: I	<b>beseech</b>	Almighty God that he	10, 211/ 23
same word ("some say")	<b>beshrew</b>	him, and beshrew him	10, 46/ 23
thereon: "Marry, sir, I	<b>beshrew</b>	his heart that babbleth	10, 46/ 19
say") beshrew him, and	<b>beshrew</b>	him again, that most	10, 46/ 23
with bald reasons, the	<b>best</b>	not worth a rush	10, 213/ 19
his own all the	<b>best</b>	-- but after all	10, 38/ 5
may make against the	<b>best</b>	law that all the	10, 184/ 13
doing both twain their	<b>best</b>	to judge as well	10, 162/ 11
find it. Wherein the	<b>best</b>	that he can ask	10, 38/ 16
froward, that against the	<b>best</b>	thing that can be	10, 215/ 20
are of the very	<b>best</b>	, and made for the	10, 22/ 33
use what order that	<b>best</b>	may serve his purpose	10, 13/ 21
took all to the	<b>best</b>	always, of his own	10, 85/ 8
never meant but the	<b>best</b>	. Now, when it should	10, 115/ 25
that those that seem	<b>best</b>	and take most labor	10, 212/ 8
therein true) the very	<b>best</b>	is very nought, and	10, 64/ 29
way that should be	<b>best</b>	to the plain "opening	10, 31/ 3
would do. Howbeit, the	<b>best</b>	is, therein, that he	10, 74/ 21
shall therefore trust the	<b>best</b>	, and leave the truth	10, 230/ 13
I would vouchsafe to	<b>bestow</b>	any time about making	10, 3/ 30
worshipful table, and would	<b>bestow</b>	their plate and the	10, 53/ 23
80 and 81 he	<b>bestowed</b>	his labor in vain	10, 214/ 34
Which how they have	<b>bestowed</b>	, this good man may	10, 52/ 30
unwisely as it were	<b>bestowed</b>	, had not yet been	10, 141/ 33
when he had well	<b>bethought</b>	him -- "Marry," quoth	10, 100/ 23
repressed and kept under	<b>betimes</b>	. The Sixteenth Chapter His	10, 146/ 4
him be taken up	<b>betimes</b>	, at the first sup	10, 71/ 5
they must needs be	<b>betrapped</b>	in the one. For	10, 45/ 12
shall also much the	<b>better</b>	conserve among all the	10, 23/ 18
say that it were	<b>better</b>	to suffer an offender	10, 219/ 29
-- that "it were	<b>better</b>	to suffer an offender	10, 220/ 17
this matter, believe me	<b>better</b>	than him; and I	10, 19/ 4
others have thought it	<b>better</b>	to divide and cant	10, 35/ 4
thought he would say	<b>better</b>	at last, and not	10, 165/ 4
a presentment were the	<b>better</b>	a way. And then	10, 138/ 21
he hath caught any	<b>better</b>	hold now. And surely	10, 158/ 19
mine were never the	<b>better</b>	though his be nought	10, 39/ 23
they shall do much	<b>better</b>	." "Who shall be the	10, 100/ 29
same way were also	<b>better</b>	in heresy. But then	10, 138/ 32
they guided themselves no	<b>better</b>	. And Saint Chrysostom pitieth	10, 48/ 15
his doing a little	<b>better</b>	than I do. And	10, 193/ 3

this may they with	<b>better</b>	conscience do each for	10, 44/ 35
request is now no	<b>better</b>	, but in effect even	10, 119/ 1
rather far worse than	<b>better</b>	. And thus end I	10, 184/ 21
upon their heads. But	<b>better</b>	folk should first feel	10, 146/ 1
and a great deal	<b>better</b>	too. As for this	10, 79/ 12
that he saith somewhat	<b>better</b>	. Now, as for this	10, 125/ 13
them, but shall the	<b>better</b>	keep themselves from the	10, 81/ 20
the worse unto the	<b>better</b>	, though never fully to	10, 221/ 7
our bellies somewhat the	<b>better</b>	therewith, he giveth us	10, 92/ 1
both trust the judge	<b>better</b>	-- I had not	10, 137/ 1
wit serveth him no	<b>better</b>	but that he would	10, 10/ 10
the man is no	<b>better</b>	. And would he ween	10, 66/ 13
there, to a little	<b>better</b>	effect than he doth	10, 208/ 27
great policy, for the	<b>better</b>	repressing of heresies, to	10, 119/ 27
yet, as meseemeth, much	<b>better</b>	out of his English-printed	10, 77/ 27
otherwise. And indeed, with	<b>better</b>	looking thereon, I find	10, 14/ 25
have this matter the	<b>better</b>	looked upon, I would	10, 50/ 9
an open presentment were	<b>better</b>	. For as I said	10, 136/ 15
own person. But the	<b>better</b>	opinion that I have	10, 223/ 3
I would trust him	<b>better</b>	. And yet if I	10, 136/ 36
the law made by	<b>better</b>	deliberation. And in such	10, 159/ 14
and therefore it were	<b>better</b>	to repeal it than	10, 188/ 27
that men might the	<b>better</b>	see what it meant	10, 221/ 34
of that law be	<b>better</b>	for the keeping of	10, 87/ 21
choose it for the	<b>better</b>	, let him lie still	10, 128/ 26
I have thereby the	<b>better</b>	brought to light what	10, 131/ 22
and instead of a	<b>better</b>	old law, make a	10, 119/ 5
never wish to be	<b>better</b>	. This man maketh as	10, 157/ 16
and biddeth me look	<b>better</b>	upon the matter and	10, 14/ 24
then believe him the	<b>better</b>	in another matter. And	10, 19/ 1
in good faith, the	<b>better</b>	that he may make	10, 14/ 2
as Master More knoweth	<b>better</b>	than I, "Mentire est	10, 226/ 1
but if it be	<b>better</b>	to have more thieves	10, 129/ 36
and his book the	<b>better</b>	by so much. For	10, 200/ 1
if they go no	<b>better</b>	to work, nor no	10, 225/ 7
law by indictments be	<b>better</b>	in felony now --	10, 136/ 16
might be to the	<b>better</b>	: yet out of time	10, 193/ 36
what they can say	<b>better</b>	to any other piece	10, 225/ 1
like this meat the	<b>better</b>	, and fill our bellies	10, 92/ 1
And somewhat I do	<b>better</b>	for my part, while	10, 22/ 30
case were now no	<b>better</b>	upon my part, nor	10, 26/ 30
whose unreasonableness therein the	<b>better</b>	to be perceived, with	10, 228/ 6
I lay a little	<b>better</b>	cause to prove that	10, 117/ 25

this good man see	<b>better</b>	how to salve this	10, 110/ 5
declareth it further and	<b>better</b>	, on the second side	10, 207/ 2
leastwise it were somewhat	<b>better</b>	that they should never	10, 133/ 26
so many so much	<b>better</b>	and had so much	10, 117/ 24
holy Saint Jerome saith)	<b>better</b>	to leave some things	10, 81/ 31
him look a little	<b>better</b>	even upon Summa rosella	10, 83/ 14
that saith he will	<b>better</b>	believe twenty-four than twelve	10, 137/ 3
good faith I much	<b>better</b>	love him than in	10, 226/ 36
shall amend and do	<b>better</b>	-- and that yet	10, 55/ 25
bult out this matter	<b>better</b>	, or else that man	10, 91/ 20
broken and make a	<b>better</b>	, and saith that he	10, 118/ 39
the common law were	<b>better</b>	, and not that the	10, 134/ 1
thereof that it were	<b>better</b>	for both that, by	10, 146/ 2
a leisure hereafter, upon	<b>better</b>	advisement, use the same	10, 29/ 33
change it into a	<b>better</b>	, or at the least	10, 87/ 14
could believe it no	<b>better</b>	though all the town	10, 135/ 13
leastwise ring a little	<b>better</b>	than this. The Twelfth	10, 60/ 32
the contrary way were	<b>better</b>	. Marry, two things I	10, 135/ 28
land -- yea, or	<b>better</b>	otherwise for this land	10, 87/ 22
ye may see the	<b>better</b>	how gaily this good	10, 125/ 15
that had been a	<b>better</b>	part for this good	10, 180/ 13
good man make me	<b>better</b>	proofs of this matter	10, 196/ 30
his friend answer this	<b>better</b>	first, that this good	10, 224/ 34
that you may the	<b>better</b>	perceive what those words	10, 177/ 20
own common law be	<b>better</b>	; and that, though we	10, 136/ 22
that it had been	<b>better</b>	for him to have	10, 181/ 7
pretendeth: it had been	<b>better</b>	for him to examine	10, 189/ 11
wist a great deal	<b>better</b>	what pertained unto their	10, 77/ 35
or presentment is the	<b>better</b>	way both upon treason	10, 138/ 30
his counsel. For the	<b>better</b>	that I were learned	10, 193/ 5
the reader may the	<b>better</b>	see in what part	10, 89/ 2
unto them that con	<b>better</b>	skill, of whom he	10, 82/ 14
he saith, make it	<b>better</b>	. But now will I	10, 138/ 26
be changed to the	<b>better</b>	: good reason would it	10, 229/ 26
confess a great diversity	<b>betwixt</b>	them that be put	10, 132/ 28
for fear of treason,	<b>beware</b>	of all such lewd	10, 69/ 31
any of the blessed,	<b>bicched</b>	, new-broached brotherhood, except only	10, 29/ 2
believe them not, but	<b>bid</b>	them like false harlots	10, 91/ 11
reason can satisfy, and	<b>bid</b>	me therefore go devise	10, 98/ 26
teach them, though they	<b>bid</b>	not the hearers learn	10, 71/ 8
farther to say than	<b>bid</b>	us take then another	10, 101/ 3
Hold thy babble, I	<b>bid</b>	thee, thou wife in	10, 46/ 15
say the contrary, and	<b>biddeth</b>	me look better upon	10, 14/ 24

the evil folk), he	<b>biddeth</b>	every man consider now	10, 118/ 36
denieth not, but always	<b>biddeth</b>	us go get one	10, 101/ 5
if it be not,	<b>biddeth</b>	every man put to	10, 118/ 37
man's servant?" and again	<b>biddeth</b>	us that we "judge	10, 54/ 8
attorney to make a	<b>bill</b>	of the riot, and	10, 144/ 4
an exception to the	<b>bill</b>	, and show that innocents	10, 229/ 19
Council, upon like false	<b>bills</b>	and complaints of particular	10, 68/ 5
in what wise they	<b>bind</b>	, and whom, and how	10, 216/ 33
to have authority to	<b>bind</b>	men to believe and	10, 204/ 3
use the judges to	<b>bind</b>	him for his good	10, 121/ 17
own conscience -- they	<b>bind</b>	them sometimes to appear	10, 155/ 9
told him that tale,	<b>bind</b>	that busy, troublesome man	10, 125/ 35
own peril. But so	<b>bindeth</b>	himself neither judge nor	10, 162/ 22
the power of the	<b>bishop</b>	forever, of arresting them	10, 180/ 28
accuser himself, since the	<b>bishop</b>	must take him always	10, 101/ 13
decreed that if the	<b>bishop</b>	or other inquirers of	10, 109/ 19
the Apostle gave the	<b>bishop</b>	warning of. Let him	10, 23/ 23
there decreed that the	<b>bishop</b>	or inquirers may enjoin	10, 109/ 26
showed but to the	<b>bishop</b>	or inquirers, or such	10, 109/ 23
in his days any	<b>bishop</b>	in this realm use	10, 209/ 12
though I were a	<b>bishop</b>	, and had sent him	10, 83/ 17
his departing: if the	<b>bishop</b>	give not the other	10, 123/ 35
the other at the	<b>bishop's</b>	cost. For whereas this	10, 123/ 32
other is that the	<b>bishops</b>	shall arrest no man	10, 172/ 19
it shall put the	<b>bishops</b>	and spiritual rulers in	10, 180/ 7
it shall put the	<b>bishops</b>	and rulers spiritual in	10, 178/ 30
Grace keepeth not two	<b>bishops</b>	of all the realm	10, 138/ 12
subdue their executions to	<b>bishops</b>	, and not to prefer	10, 209/ 8
have, he saith, the	<b>bishops'</b>	power of arresting no	10, 180/ 31
too, and will sometimes	<b>bite</b>	children too, but likewise	10, 142/ 2
victual, and will sometimes	<b>bite</b>	folk, too: if I	10, 141/ 36
the merits of Christ's	<b>bitter</b>	Passion, may both with	10, 231/ 9
them therein, and so	<b>bitterly</b>	prayeth God to make	10, 65/ 36
communication between Salem and	<b>Bizance</b>	is but a by-matter	10, 10/ 23
right honest neighbor Brother	<b>Bizance</b>	. Well, I am content	10, 78/ 10
wit to perceive when	<b>Bizance</b>	speaketh himself and when	10, 11/ 33
wen that Salem and	<b>Bizance</b>	were two Englishmen indeed	10, 11/ 2
been all seen at	<b>Bizance</b>	, but as for El-Kahirah	10, 34/ 11
in the person of	<b>Bizance</b>	-- that he hath	10, 10/ 36
that is, but if	<b>Bizance</b>	write fast, I warrant	10, 12/ 13
Debellation of Salem and	<b>Bizance</b>	Sir Thomas More The	10, 1/ 2
me" -- and maketh	<b>Bizance</b>	pray for no more	10, 12/ 27
is named Salem and	<b>Bizance</b>	. And therein, of a	10, 10/ 19

the Pacifier's answer --	<b>Bizance</b>	answereth: I shall cause	10, 11/ 11
so childishly. Also, that	<b>Bizance</b>	telleth Salem that the	10, 11/ 25
Salem" into "Jerusalem" and "	<b>Bizance</b>	" into "Constantinople," the one	10, 3/ 14
though Salem, talking with	<b>Bizance</b>	, had not the wit	10, 11/ 32
strange, monstrous beast maketh	<b>Bizance</b>	to Salem the Pacifier's	10, 12/ 1
at Salem or at	<b>Bizance</b>	-- do these words	10, 34/ 7
book of Salem and	<b>Bizance</b>	, for favor toward the	10, 143/ 15
chapters are written --	<b>Bizance</b>	in the twenty-second chapter	10, 12/ 15
Debellation of Salem and	<b>Bizance</b>	-- sometime two great	10, 3/ 3
all the while that	<b>Bizance</b>	is, as you see	10, 12/ 11
nothing else but only	<b>Bizance's</b>	writing, and else would	10, 12/ 19
willingly intend to do,	<b>blame</b>	him for any part	10, 50/ 36
and so I did,	<b>blame</b>	his other book, not	10, 52/ 1
plain that I lay	<b>blame</b>	in him, for his	10, 192/ 1
wherefore should I then	<b>blame</b>	him when he deviseth	10, 98/ 31
great fault that I	<b>blame</b>	his book in those	10, 15/ 33
is he somewhat to	<b>blame</b>	indeed; but in good	10, 123/ 36
more than, though I	<b>blame</b>	not the law by	10, 98/ 4
I no cause to	<b>blame</b>	this good man for	10, 51/ 18
the diminishing of their	<b>blame</b>	that under such pretext	10, 63/ 22
he would bear no	<b>blame</b>	of the temporal law	10, 189/ 30
For he can never	<b>blame</b>	no man that perceived	10, 38/ 30
and then not to	<b>blame</b>	any man that maketh	10, 50/ 26
more was he to	<b>blame</b>	to put that, and	10, 223/ 18
ought no man to	<b>blame</b>	him that would burn	10, 16/ 1
the thing that I	<b>blamed</b>	. And therefore, like as	10, 52/ 7
mine house and there	<b>blamed</b>	Cliff before me, and	10, 16/ 22
charitable -- I never	<b>blamed</b>	him for the motion	10, 51/ 35
will say that he	<b>blameth</b>	but their abuses thereof	10, 191/ 14
will say that he	<b>blameth</b>	but their abuses thereof	10, 191/ 33
Lady, and after such	<b>blasphemies</b>	as the devil put	10, 16/ 16
begun by the good,	<b>blessed</b>	brethren themselves -- as	10, 28/ 17
an image of our	<b>blessed</b>	Lady, and after such	10, 16/ 15
other any of the	<b>blessed</b>	, bicched, new-broached brotherhood, except	10, 29/ 2
names too, as the "	<b>blessed</b>	brethren" and "evangelical brethren	10, 24/ 3
right noble prince of	<b>blessed</b>	memory King Henry VII	10, 52/ 20
it was with his	<b>blessed</b>	apostles -- if they	10, 216/ 17
it was with his	<b>blessed</b>	apostles -- men ought	10, 215/ 13
new name of "the	<b>blessed</b>	brethren"? What name can	10, 29/ 9
them one of the "	<b>blessed</b>	brethren," or of the	10, 26/ 12
one of the '	<b>blessed</b>	brethren,' or of	10, 28/ 10
heretics," and sometimes "the	<b>blessed</b>	brethren," and sometimes "the	10, 29/ 26
sacraments, and especially the	<b>Blessed</b>	Sacrament of the Altar	10, 222/ 34

lewdness -- yet the	<b>blessed</b>	Apostle used them and	10, 71/ 12
the image of the	<b>blessed</b>	martyr Saint Thomas: so	10, 16/ 14
in the reading to	<b>blind</b>	us with affection. For	10, 86/ 28
some say"s, to	<b>blow</b>	it farther abroad. The	10, 76/ 29
his mouth (and nowadays	<b>bloweth</b>	out by the mouths	10, 16/ 17
by such books being	<b>blown</b>	about in every part	10, 17/ 8
some few naughty folk	<b>blown</b>	forth too far (for	10, 63/ 2
the value of a	<b>blue</b>	point. For I am	10, 209/ 11
in answering of such	<b>blunt</b>	subtle trifles. But to	10, 48/ 37
what thing, now, this	<b>boast</b>	of his is like	10, 141/ 29
eighteenth, in which he	<b>boasteth</b>	most. For by this	10, 194/ 16
that this good man	<b>boasteth</b>	in this chapter (the	10, 83/ 8
thing that he so	<b>boasteth</b>	that I deny him	10, 83/ 13
piece, wherein he so	<b>boasteth</b>	the provision that he	10, 99/ 4
liken them for, he	<b>boasteth</b>	in conclusion that I	10, 141/ 28
not five, if their	<b>bodies</b>	be like of strength	10, 219/ 9
add fear of all	<b>bodily</b>	harm thereto -- that	10, 92/ 24
do his accuser no	<b>bodily</b>	harm at all. His	10, 94/ 12
himself so sure from	<b>bodily</b>	harm that he may	10, 95/ 9
of his life or	<b>bodily</b>	harm, and may ask	10, 98/ 14
but the fear of	<b>bodily</b>	harm -- yet of	10, 99/ 6
heart all fear of	<b>bodily</b>	hurt -- yet are	10, 99/ 10
division against the general	<b>body</b>	. And yet besides all	10, 43/ 6
and a thick, boistous	<b>body</b>	, whereas a greyhound hath	10, 142/ 26
be arrested by the	<b>body</b>	. And therein he bringeth	10, 182/ 3
either to his own	<b>body</b>	or to his friend's	10, 152/ 19
not for his friend's	<b>body</b>	nor for his own	10, 152/ 24
credence in slandering the	<b>body</b>	, would cast in sometimes	10, 64/ 23
the spirituality as the	<b>body</b>	and the soul of	10, 212/ 34
out of his own	<b>body</b>	as the spider spinneth	10, 27/ 32
too, both in goods,	<b>body</b>	, and soul. To this	10, 121/ 29
be arrested by the	<b>body</b>	; but not upon every	10, 169/ 2
some perish both in	<b>body</b>	and soul, which if	10, 39/ 4
muzzle and a thick,	<b>body</b>	body, whereas a greyhound	10, 142/ 26
make the men so	<b>boistous</b>	as in a cause	10, 97/ 1
cause heretics to be	<b>bold</b>	, take courage, and increase	10, 88/ 5
that I durst be	<b>bold</b>	to warrant as well	10, 53/ 28
heresies, which with such	<b>bold</b>	, naughty talking creepeth forth	10, 71/ 14
but would also be	<b>bold</b>	in such French as	10, 79/ 30
accursed, I dare be	<b>bold</b>	by the high authority	10, 186/ 7
felony, I dare be	<b>bold</b>	to tell him nay	10, 124/ 12
wherewith heretics would wax	<b>bold</b>	, which thing himself (as	10, 230/ 13
many mischievous people very	<b>bold</b>	, while they might be	10, 164/ 32

-- heretics might be	<b>bold</b>	to proceed on apace	10, 141/ 6
I will be so	<b>bold</b>	for this once as	10, 166/ 11
lanes, shall soon wax	<b>bold</b>	and put out their	10, 145/ 32
will I now be	<b>bold</b>	in this point to	10, 66/ 4
wise order may be	<b>bold</b>	, with glosses readily provided	10, 73/ 8
if I durst be	<b>bold</b>	to tell so sad	10, 46/ 11
and more liberty in	<b>bold</b>	talking and teaching without	10, 70/ 18
I not only be	<b>bold</b>	there to tell them	10, 79/ 29
so: I dare be	<b>bold</b>	to say that there	10, 68/ 13
-- I dare be	<b>bold</b>	to warrant that that	10, 184/ 14
deed with his bare,	<b>bold</b>	word? -- where he	10, 171/ 21
men shall wax the	<b>bolder</b>	by it. The second	10, 220/ 15
them that speak and	<b>boldly</b>	talk heresies about, and	10, 71/ 7
they hear him so	<b>boldly</b>	speak them, and hear	10, 82/ 2
maintain them, I dare	<b>boldly</b>	say. To this I	10, 225/ 23
case to tell him	<b>boldly</b>	nay. For where he	10, 166/ 12
such that I dare	<b>boldly</b>	say the whole parish	10, 196/ 11
young, lusty friar would	<b>boldly</b>	beat off with a	10, 45/ 24
shall find, I dare	<b>boldly</b>	warrant, that with his	10, 143/ 6
reasons will give a	<b>boldness</b>	to heretics -- truly	10, 219/ 26
followed, shall give a	<b>boldness</b>	to heretics -- yet	10, 220/ 7
to falsehood shall give	<b>boldness</b>	to troth -- assay	10, 220/ 13
they will give a	<b>boldness</b>	to troth and true	10, 219/ 28
they shall also give	<b>boldness</b>	to troth and true	10, 220/ 8
that if heretics have	<b>boldness</b>	given them, and (as	10, 220/ 10
assay, then, and give	<b>boldness</b>	to thieves, and then	10, 220/ 14
may give them such	<b>boldness</b>	in talking as this	10, 81/ 24
may haply give a	<b>boldness</b>	to some judge to	10, 163/ 14
And if the giving	<b>boldness</b>	to falsehood shall give	10, 220/ 13
For some man with	<b>boldness</b>	talking heresies, whereby he	10, 81/ 34
whom, for all his	<b>bond</b>	and all his sureties	10, 98/ 23
lose forfeiture of his	<b>bond</b>	. There can no man	10, 94/ 19
this motion in this	<b>book</b>	be good -- I	10, 51/ 36
spirituality, written in his	<b>book</b>	of Division -- whether	10, 54/ 29
say"s in that	<b>book</b>	be nought -- I	10, 167/ 28
to wit, his own	<b>book</b>	, that maketh a like	10, 19/ 13
find, is that his	<b>book</b>	of Division abuseth the	10, 167/ 18
he would in his	<b>book</b>	of Division aggrieve the	10, 191/ 26
saith that with his	<b>book</b>	of Division all his	10, 225/ 29
the words of his	<b>book</b>	, which here also he	10, 57/ 4
the touching of his	<b>book</b>	was but an incident	10, 8/ 22
Now, after that the	<b>book</b>	was out and came	10, 6/ 5
Division (for of that	<b>book</b>	the name and the	10, 10/ 16

findeth not in my	<b>book</b>	, but plain and expressly	10, 27/ 30
first chapter of this	<b>book</b>	of his, and there	10, 62/ 14
people, first by his	<b>book</b>	of Division and afterward	10, 82/ 27
of his in his	<b>book</b>	of Salem and Bizance	10, 143/ 15
this good man's first	<b>book</b>	of Division, and also	10, 169/ 23
them both in his	<b>book</b>	of Division and in	10, 175/ 23
worshipful men make a	<b>book</b>	of division, and therein	10, 180/ 16
to examine well his	<b>book</b>	of Division, and this	10, 189/ 12
well in his own	<b>book</b>	of Division, and he	10, 206/ 5
words in his own	<b>book</b>	of Division. And after	10, 88/ 22
not in all his	<b>book</b>	one word. And yet	10, 191/ 28
the name of my	<b>book</b>	: I might answer him	10, 8/ 22
fifteenth chapter of this	<b>book</b>	, with mine answers everywhere	10, 88/ 27
I would in that	<b>book</b>	write against any treatise	10, 8/ 18
good either in his	<b>book</b>	or in any man's	10, 222/ 16
mine objections against his	<b>book</b>	in mine Apology. Now	10, 40/ 2
what place of his	<b>book</b>	his words are nor	10, 30/ 35
me write against his	<b>book</b>	. For surely, as Saint	10, 21/ 10
in that point his	<b>book</b>	of Division, as yourselves	10, 85/ 31
make a law." His	<b>book</b>	alone is as able	10, 187/ 2
that piece in his	<b>book</b>	of Division, as a	10, 188/ 12
which he calleth the "	<b>book</b>	of Division" (as is	10, 226/ 31
mean of his new	<b>book</b>	that we be now	10, 10/ 17
35th leaf of his	<b>book</b>	, where he beginneth it	10, 54/ 1
which purpose all his	<b>book</b>	of Division bendeth, laboring	10, 86/ 9
mistaketh it, could my	<b>book</b>	or his book take	10, 187/ 1
by occasion of his	<b>book</b>	of Division. But what	10, 179/ 17
wise man think his	<b>book</b>	too long by altogether	10, 8/ 1
the less, and his	<b>book</b>	the better by so	10, 200/ 1
gone. For in that	<b>book</b>	that is called mine	10, 8/ 32
the meaning of his	<b>book</b>	. The Fourteenth Chapter His	10, 67/ 9
chapter of his new	<b>book</b>	, taking a color and	10, 70/ 21
the beginning of the	<b>book</b>	, their first communication is	10, 10/ 33
also: that though that	<b>book</b>	say the contrary, strangers	10, 39/ 32
the estimation of his	<b>book</b>	more than counterpoise some	10, 40/ 24
other places of his	<b>book</b>	, here he declareth his	10, 63/ 30
recited in the fifth	<b>book</b>	of the decretals, in	10, 114/ 2
and also his second	<b>book</b>	here in defense of	10, 169/ 23
here again in this	<b>book</b>	that I deny it	10, 97/ 13
chapter of the third	<b>book</b>	of my Dialogue; where	10, 146/ 34
occasion of the selfsame	<b>book</b>	of the Division --	10, 14/ 29
and whereas in his	<b>book</b>	of the Division he	10, 20/ 9
Christ -- the said	<b>book</b>	of the Division, in	10, 22/ 1

more false than that	<b>book</b>	of his Division, concerning	10, 68/ 1
such manner as the	<b>book</b>	of Division doth --	10, 21/ 4
good occasion in his	<b>book</b>	of Division drove this	10, 79/ 19
the matter, or his	<b>book</b>	of Division either? If	10, 186/ 35
what place of my	<b>book</b>	you may find mine	10, 31/ 1
not been before his	<b>book</b>	of Division five men	10, 179/ 25
said in the first	<b>book</b>	ofThe Following of	10, 61/ 24
mean not here his	<b>book</b>	of Division (for of	10, 10/ 15
which he calleth "the	<b>book</b>	of Division"; for certainly	10, 26/ 19
put it in his	<b>book</b>	of Division for a	10, 187/ 20
man to make a	<b>book</b>	of division for? And	10, 197/ 35
therein, by this present	<b>book</b>	, to do further than	10, 14/ 4
manner corrupted as the	<b>book</b>	of Division goeth about	10, 21/ 31
that piece in his	<b>book</b>	of Division had neither	10, 78/ 35
it appear in my	<b>book</b>	that he had written	10, 199/ 28
find in every man's	<b>book</b>	. I should have then	10, 222/ 14
seventeenth chapter in this	<b>book</b>	. And where he speaketh	10, 64/ 31
readers, that in his	<b>book</b>	of Division he not	10, 146/ 20
some things of his	<b>book</b>	untouched, whether he say	10, 194/ 6
chapter of his first	<b>book</b>	he declareth himself that	10, 108/ 17
lustily. But come the	<b>book</b>	abroad once, I shall	10, 5/ 15
some say" of his	<b>book</b>	, in which I read	10, 46/ 9
this man by his	<b>book</b>	maketh it. I may	10, 63/ 5
himself maliciously whatsoever his	<b>book</b>	speak -- I will	10, 67/ 3
found it in any	<b>book</b>	of mine. I say	10, 185/ 2
like wise his first	<b>book</b>	very well, if there	10, 49/ 22
mind as in the	<b>book</b>	is there imagined of	10, 59/ 3
in hand with, which	<b>book</b>	, as appeareth in the	10, 10/ 17
wrote anything against no	<b>book</b>	of mine: in good	10, 13/ 8
leaf of the same	<b>book</b>	, I bring in "a	10, 14/ 13
the Parliament such another	<b>book</b>	would bring in all	10, 68/ 8
bring (as his first	<b>book</b>	saith) riches into the	10, 51/ 16
wherein I touch the	<b>book</b>	of Division, it is	10, 9/ 12
talkings is the very	<b>book</b>	: then is it worse	10, 10/ 24
and that since that	<b>book</b>	gone abroad, it hath	10, 76/ 36
out of his English-printed	<b>book</b>	than in it. For	10, 77/ 27
them out in his	<b>book</b>	of Division, it had	10, 199/ 32
law, and write a	<b>book</b>	therefor, to kill up	10, 141/ 32
-- and though his	<b>book</b>	of Division laboreth to	10, 171/ 14
of this his new	<b>book</b>	, and somewhat made them	10, 65/ 26
part remedied before his	<b>book</b>	of Division made, and	10, 192/ 24
some places of this	<b>book</b>	toucheth, being made against	10, 215/ 5
manner token that his	<b>book</b>	of Division meant not	10, 64/ 19

some wily shrews his	<b>book</b>	was so mishandled that	10, 225/ 27
three chapters of his	<b>book</b>	. But I mislike much	10, 222/ 27
that are in his	<b>book</b>	of Division), more than	10, 39/ 12
this good man's first	<b>book</b>	saith, the more part	10, 51/ 33
special qualities as the	<b>book</b>	wherein so much evil	10, 40/ 8
leaf of my said	<b>book</b>	), and not my principal	10, 8/ 23
for then hath his	<b>book</b>	never a name at	10, 10/ 25
places prettily powder the	<b>book</b>	, it could not be	10, 64/ 10
devised in his former	<b>book</b>	and here now repeateth	10, 98/ 11
chapter of his new	<b>book</b>	, his words: Now, by	10, 156/ 25
the beginning calleth his	<b>book</b>	a dialogue, observeth the	10, 11/ 8
therefore, that this gay	<b>book</b>	was made of the	10, 5/ 27
the intent of his	<b>book</b>	, and not of his	10, 63/ 35
and answer a long	<b>book</b>	in space of one	10, 129/ 23
English. But when a	<b>book</b>	is full of shrewd	10, 167/ 30
altogether that in my	<b>book</b>	is touched of the	10, 223/ 31
48th leaf of his	<b>book</b>	, and holdeth on into	10, 86/ 4
fond tale in his	<b>book</b>	? But then one pretty	10, 45/ 9
neither in the one	<b>book</b>	nor the other, but	10, 167/ 25
he layeth for his	<b>book</b>	were in part the	10, 21/ 9
s, in that seditious	<b>book</b>	. The selfsame piece is	10, 9/ 15
nor, before his own	<b>book</b>	, had never read nor	10, 210/ 2
some part of my	<b>book</b>	though they remember not	10, 169/ 32
been out of his	<b>book</b>	, all the remnant, good	10, 222/ 10
of division as the	<b>book</b>	of Division saith that	10, 39/ 36
he maketh in his	<b>book</b>	, that he saith the	10, 205/ 20
thus. And verily his	<b>book</b>	of Division, save that	10, 137/ 27
every chapter of his	<b>book</b>	by row, save only	10, 223/ 24
many be in the	<b>book</b>	), there are scant fully	10, 10/ 20
write it in his	<b>book</b>	, that I should write	10, 26/ 27
is not at his	<b>book</b>	. But, now, since that	10, 27/ 1
place otherwise in his	<b>book</b>	. And yet, since he	10, 191/ 15
put in print another	<b>book</b>	, and therein speak first	10, 170/ 34
is not at his	<b>book</b>	, but he speaketh himself	10, 40/ 5
here in his new	<b>book</b>	where he speaketh of	10, 64/ 35
well see by his	<b>book</b>	: that all such as	10, 227/ 6
while ago in my	<b>book</b>	of the Supplication of	10, 35/ 31
good man in his	<b>book</b>	of Division telleth them	10, 69/ 34
another point in my	<b>book</b>	, for more than all	10, 110/ 6
purposed in his first	<b>book</b>	, of Division: that is	10, 6/ 9
man make a shorter	<b>book</b>	than he that lacketh	10, 7/ 33
it seem by his	<b>book</b>	of Division) that the	10, 49/ 35
again here in this	<b>book</b>	defended in that point	10, 85/ 30

to lay on the	<b>book</b>	with him, that he	10, 115/ 14
write against his wise	<b>book</b>	and say that he	10, 142/ 1
words were, in his	<b>book</b>	of Division, that he	10, 157/ 35
unto it in his	<b>book</b>	of Division that "he	10, 184/ 30
said in all his	<b>book</b>	? He knoweth that I	10, 186/ 31
division, put forth a	<b>book</b>	and say that some	10, 212/ 5
few parts in his	<b>book</b>	of Division that shall	10, 221/ 16
might hap in this	<b>book</b>	to do the same	10, 7/ 18
all: so may my	<b>book</b>	well bear the name	10, 9/ 5
credence given to the	<b>book</b>	, may at the first	10, 17/ 10
devise me such another	<b>book</b>	either against the nobility	10, 67/ 30
tale in his bate-making	<b>book</b>	. But in the meanwhile	10, 78/ 20
thereof in all his	<b>book</b>	, neither in the one	10, 167/ 24
my book or his	<b>book</b>	take away the curse	10, 187/ 1
and this his second	<b>book</b>	also, by the titles	10, 189/ 12
he left in his	<b>book</b>	one lie the less	10, 199/ 34
his in his new	<b>book</b>	, and saith there is	10, 40/ 12
such parts of his	<b>book</b>	as I there speak	10, 67/ 6
to defend his first	<b>book</b>	with. And therefore where	10, 166/ 36
and afterward by this	<b>book</b>	again, that they may	10, 82/ 27
epistle of his first	<b>book</b>	, for less things than	10, 48/ 32
side, against the Pacifier's	<b>book</b>	, that since this realm	10, 21/ 25
did, blame his other	<b>book</b>	, not for this motion	10, 52/ 1
infinitive mode in what	<b>book</b>	of grammar this good	10, 226/ 10
written in all his	<b>book</b>	; and over this, whereas	10, 227/ 19
his words in his	<b>book</b>	of Division: This is	10, 155/ 19
general division, that his	<b>book</b>	maketh as though there	10, 195/ 13
to peruse his whole	<b>book</b>	of Division through, was	10, 17/ 19
if he made a	<b>book</b>	with five times as	10, 167/ 27
this Pacifier in his	<b>book</b>	of Division, to the	10, 9/ 19
began upon that ill	<b>book</b>	of Division to have	10, 9/ 23
shrewd words of his	<b>book</b>	, I would to choose	10, 58/ 26
intended not in his	<b>book</b>	of Division to bring	10, 63/ 31
go about in his	<b>book</b>	of Division to make	10, 67/ 13
the people a slanderous	<b>book</b>	of them to shame	10, 193/ 7
Pacifier did in his	<b>book</b>	of Division, under the	10, 27/ 8
that I blame his	<b>book</b>	in those untrue "some	10, 15/ 34
profitable, and in his	<b>book</b>	of Division very evil	10, 82/ 11
had not regarded the	<b>book</b>	as it was worthy	10, 4/ 4
him stuff up the	<b>book</b>	with besides. Was not	10, 64/ 13
have I, against his	<b>book</b>	of Division, well declared	10, 85/ 29
him in his own	<b>book</b>	to use what order	10, 13/ 20
see thereby what his	<b>book</b>	meaneth, and what work	10, 67/ 27

good man in his	<b>book</b>	of Division, where he	10, 143/ 11
words written in his	<b>book</b>	of Division wherein he	10, 146/ 7
every piece of my	<b>book</b>	-- now will I	10, 10/ 13
endeth all the whole	<b>book</b>	in this wise: with	10, 12/ 25
the matters of his	<b>book</b>	agree well with the	10, 10/ 14
have put into this	<b>book</b>	his own words too	10, 7/ 23
yet in any English	<b>book</b>	that I would put	10, 69/ 29
it in writing any	<b>book</b>	whereof I would speak	10, 79/ 17
cease it, when such	<b>books</b>	make it -- is	10, 15/ 36
-- yet by such	<b>books</b>	being blown about in	10, 17/ 7
would have it: his	<b>books</b>	busily going about this	10, 213/ 26
yet to put out	<b>books</b>	in writing abroad among	10, 193/ 28
but since that Tyndale's	<b>books</b>	and Frith's, and Friar	10, 14/ 22
nor profitable, in open-printed	<b>books</b>	, for any Englishman to	10, 22/ 4
they fare in other	<b>books</b>	as women fare with	10, 7/ 12
thing that in his	<b>books</b>	grieveth me. For as	10, 223/ 8
gather up all his	<b>books</b>	and go hide them	10, 211/ 18
it than seditious slanderous	<b>books</b>	. For as I have	10, 15/ 6
soon perceive that his	<b>books</b>	labor and intend not	10, 210/ 4
evil counsel in his	<b>books</b>	, and have made him	10, 212/ 14
adventure in printed English	<b>books</b>	abroad, as may give	10, 81/ 23
fall not by such	<b>books</b>	to the mincing of	10, 81/ 17
only for my former	<b>books</b>	, wherein the new brethren	10, 9/ 10
writing as his said	<b>books</b>	have. But now cometh	10, 189/ 16
till they read his	<b>books</b>	; and some of the	10, 212/ 20
all. But while his	<b>books</b>	go about, on the	10, 213/ 13
to see that his	<b>books</b>	are, by some shrewd	10, 223/ 5
perilous things in his	<b>books</b>	, with devices that would	10, 230/ 19
of you amend your	<b>books</b>	, and in the stead	10, 201/ 20
that would put out	<b>books</b>	abroad; and therefore his	10, 40/ 19
the matters in those	<b>books</b>	signified by those names	10, 9/ 3
names convenient for those	<b>books</b>	of theirs, though the	10, 9/ 2
against me as many	<b>books</b>	as he will, and	10, 129/ 20
it, and such seditious	<b>books</b>	of division, with such	10, 76/ 28
two senses, and one	<b>boot</b>	serve for either leg	10, 115/ 21
Rome ere they were	<b>born</b>	. And the spiritual men	10, 187/ 17
for this point been	<b>born</b>	deaf and thereby dumb	10, 140/ 14
of those fair babes	<b>born</b>	that they travailed on	10, 5/ 34
in reason rather be	<b>borne</b>	than that. But now	10, 120/ 11
by God's grace be	<b>borne</b>	meetly well enough. And	10, 48/ 8
as may well be	<b>borne</b>	, and sometimes, I fear	10, 70/ 29
too heavy to be	<b>borne</b>	home, tie ropes to	10, 142/ 18
them also that have	<b>borne</b>	the loss, so that	10, 195/ 38

the very first time	<b>borne</b>	up with the rope	10, 124/ 29
good answerer hath here	<b>borne</b>	himself so well that	10, 129/ 16
out of his pan's	<b>bottom</b>	a reason that would	10, 60/ 32
such witnesses, they be	<b>bound</b>	to find according to	10, 149/ 35
Grace should expressly be	<b>bound</b>	by the act that	10, 32/ 12
people were then therein	<b>bound</b>	to believe and obey	10, 204/ 13
were by God's ordinance	<b>bound</b>	to believe and obey	10, 204/ 23
the people are now	<b>bound</b>	to accept and obey	10, 214/ 14
God, the people were	<b>bound</b>	therein to believe and	10, 205/ 6
whom be they not	<b>bound</b>	to tell, but be	10, 130/ 3
jury should not be	<b>bound</b>	to believe, but as	10, 150/ 8
though they be not	<b>bound</b>	to it. But the	10, 223/ 16
of his own life	<b>bound</b>	to the contrary, that	10, 94/ 25
the jury be not	<b>bound</b>	always to follow those	10, 149/ 33
the other is so	<b>bound</b>	by recognizance, have that	10, 98/ 6
then are spiritual men	<b>bound</b>	to reform it. As	10, 45/ 21
the spiritual men be	<b>bound</b>	to reform it. But	10, 45/ 32
tell, but be, rather,	<b>bound</b>	to keep it close	10, 130/ 4
names, they be not	<b>bound</b>	to do it, for	10, 131/ 3
man is in charity	<b>bound</b>	to do of his	10, 157/ 3
shall have his adversary	<b>bound</b>	to the peace, I	10, 98/ 5
be compelled to be	<b>bound</b>	to the peace, both	10, 229/ 2
to sweat, if he	<b>bound</b>	himself to provide the	10, 162/ 21
though the man be	<b>bound</b>	-- and right good	10, 94/ 11
that he that is	<b>bound</b>	may by some secret	10, 94/ 15
the party to be	<b>bound</b>	, with other sureties for	10, 94/ 26
of heresy should be	<b>bound</b>	, and find sureties, that	10, 97/ 25
are the spiritual rulers	<b>bound</b>	to help the people	10, 45/ 19
for they be not	<b>bound</b>	to help the party	10, 131/ 4
saving that they be	<b>bound</b>	to take the other	10, 132/ 12
whom it appertained be	<b>bound</b>	to assist them therein	10, 30/ 23
that the people are	<b>bound</b>	to obey them, and	10, 202/ 29
that the people are	<b>bound</b>	to obey them in	10, 203/ 15
that the people are	<b>bound</b>	to obey them without	10, 207/ 22
that the people are	<b>bound</b>	to obey them without	10, 208/ 14
that the people are	<b>bound</b>	to obey them, and	10, 214/ 10
the law they be	<b>bound</b>	to abjure, then is	10, 124/ 15
mind that they are	<b>bound</b>	in conscience to help	10, 178/ 31
mind that they are	<b>bound</b>	in conscience to help	10, 180/ 8
that arrest, but only	<b>bound</b>	, and sureties with him	10, 126/ 25
of, am I not	<b>bound</b>	to meddle with; but	10, 190/ 25
meetly well within my	<b>bounds</b>	. For where I said	10, 173/ 33
he greatly passed his	<b>bounds</b>	; but of oversight, unawares	10, 19/ 27

lad both a "shrewd	<b>boy</b>	" and a "good son	10, 24/ 24
rule that almost every	<b>boy</b>	con: that to the	10, 33/ 24
for all their busy	<b>bragging</b>	, they be yet indeed	10, 27/ 17
made it in a	<b>braid</b>	: so when I since	10, 4/ 2
that same not "poisoned	<b>bread</b>	" but "moldy bread" was	10, 5/ 25
he said but "moldy	<b>bread</b>	": if I bring witness	10, 5/ 16
poisoned bread" but "moldy	<b>bread</b>	" was yet, for all	10, 5/ 26
preacher spoke of "poisoned	<b>bread</b>	, " I rehearsed him wrong	10, 5/ 12
that he said "poisoned	<b>bread</b>	, " then can his witness	10, 5/ 17
that he said "poisoned	<b>bread</b>	" by such means that	10, 5/ 20
had said not "poisoned	<b>bread</b>	" but only "moldy bread	10, 5/ 24
spoke but of moldy	<b>bread</b>	. And this piece, it	10, 5/ 13
bread" but only "moldy	<b>bread</b>	" -- yet shall I	10, 5/ 24
made. And if we	<b>break</b>	the old -- so	10, 22/ 28
this good man would	<b>break</b>	, these heretics be well	10, 146/ 3
and in some manner	<b>break</b>	or deny charity, delay	10, 43/ 15
and labor us to	<b>break</b>	every old law long	10, 138/ 23
set forth division, and	<b>break</b>	the child's neck, reckoneth	10, 16/ 30
he will, if we	<b>break</b>	this law so long	10, 145/ 25
and when thieves would	<b>break</b>	in, defend their houses	10, 142/ 15
shall not need to	<b>break</b>	his sleep therefor. For	10, 28/ 24
will we by likelihood	<b>break</b>	these as well, that	10, 22/ 29
the accusing of the	<b>breakers</b>	of the same by	10, 143/ 24
such other: yet he	<b>breaketh</b>	no law therein. For	10, 163/ 12
with him for the	<b>breaking</b>	but if myself could	10, 16/ 32
secret in his own	<b>breast</b>	, none can be his	10, 89/ 11
conceiveth in his wise	<b>breast</b>	, that he so muttereth	10, 32/ 23
a hatred in his	<b>breast</b>	so secret that the	10, 159/ 31
hatred in his own	<b>breast</b>	, as another witness might	10, 160/ 21
by the good, blessed	<b>brethren</b>	themselves -- as well	10, 28/ 17
name, as the "naughty	<b>brethren</b>	, " or "heretic brethren," and	10, 24/ 2
too, as the "blessed	<b>brethren</b>	" and "evangelical brethren." And	10, 24/ 4
name of "the blessed	<b>brethren</b>	"? What name can this	10, 29/ 9
books, wherein the new	<b>brethren</b>	began to find certain	10, 9/ 10
be a few false	<b>brethren</b>	in a great multitude	10, 21/ 27
we call now these	<b>brethren</b>	evangelical, yet he meant	10, 25/ 35
of the ' good	<b>brethren</b>	.'" This is, forsooth	10, 28/ 10
call these heretics the "	<b>brethren</b>	, " considering that it "may	10, 28/ 6
one of the good	<b>brethren</b>	: the good man may	10, 28/ 23
methinketh, to make the	<b>brethren</b>	angry with me, and	10, 22/ 35
some such false, naughty	<b>brethren</b>	too, is not in	10, 21/ 30
of the ' blessed	<b>brethren</b>	, ' or of the	10, 28/ 10
the name of the "	<b>brethren</b>	, " is nothing of my	10, 28/ 13

naughty brethren," or "heretic	<b>brethren</b>	," and also that I	10, 24/ 2
and sometimes "the naughty	<b>brethren</b>	" etc.. So that this	10, 29/ 26
blessed brethren" and "evangelical	<b>brethren</b>	." And for the first	10, 24/ 4
one of the "blessed	<b>brethren</b>	," or of the "good	10, 26/ 13
name of "the good	<b>brethren</b>	" than by the other	10, 29/ 7
and sometimes "the blessed	<b>brethren</b>	," and sometimes "the naughty	10, 29/ 26
or of the "good	<b>brethren</b>	." And in this point	10, 26/ 13
answer for the compendious	<b>brevity</b>	thereof and shortness: I	10, 7/ 30
Fleet Street in Saint	<b>Bride's</b>	Church- yard, the year	10, 231/ 19
of late upon London	<b>Bridge</b>	the image of the	10, 16/ 13
Cliff upon the same	<b>bridge</b>	upon a time fell	10, 16/ 14
men, dwellers upon the	<b>bridge</b>	, came home to mine	10, 16/ 21
introduction he doth not	<b>bring</b>	in as a rehearsal	10, 11/ 18
of the whole realm,	<b>bring</b>	up such a slanderous	10, 26/ 9
and displeasure of God,	<b>bring</b>	up such a slanderous	10, 26/ 26
and his Council should	<b>bring</b>	this thing about be	10, 172/ 15
them. But I shall	<b>bring</b>	them in again here	10, 172/ 6
imagine how they may	<b>bring</b>	him to all the	10, 105/ 32
the matter as well	<b>bring</b>	us forth any verse	10, 133/ 31
the king's laws to	<b>bring</b>	them in by a	10, 168/ 20
never cease till they	<b>bring</b>	it to effect. Here	10, 182/ 29
the self things that	<b>bring</b>	(as his first book	10, 51/ 16
folk soever himself would	<b>bring</b>	? Nay, sir! For it	10, 115/ 5
the spirituality, thereby to	<b>bring</b>	them in grudge of	10, 84/ 19
temporal ministers too, and	<b>bring</b>	them in grudge and	10, 192/ 6
such another book would	<b>bring</b>	in all his false	10, 68/ 8
many "some say"s	<b>bring</b>	good men in slander	10, 46/ 28
an untrue report to	<b>bring</b>	the spirituality in slander	10, 52/ 3
Division meant not to	<b>bring</b>	the clergy in hatred	10, 64/ 19
if it were observed)	<b>bring</b>	the world in that	10, 74/ 35
no question, lest you	<b>bring</b>	a scruple into your	10, 85/ 12
in the dark, but	<b>bring</b>	the matter into light	10, 86/ 19
some say"s, to	<b>bring</b>	the spiritual judges in	10, 86/ 10
to the laws, to	<b>bring</b>	in his matters upon	10, 192/ 11
guilty": I will first	<b>bring</b>	you forth mine own	10, 111/ 12
and mindeth not to	<b>bring</b>	them in obloquy, which	10, 65/ 34
punishment of heresy, to	<b>bring</b>	them in obloquy of	10, 167/ 21
should seek out and	<b>bring</b>	forth some of those	10, 59/ 26
defameth and laboreth to	<b>bring</b>	in obloquy of the	10, 170/ 15
as I shall now	<b>bring</b>	in here one penny	10, 139/ 6
the meanwhile till he	<b>bring</b>	it forth, or else	10, 19/ 2
other side, if he	<b>bring</b>	in the other too	10, 191/ 20
same name, and so	<b>bring</b>	them in slander. For	10, 29/ 15

of the whole realm,"	<b>bring</b>	up that "slanderous name	10, 28/ 5
himself, and I shall	<b>bring</b>	him to some of	10, 35/ 17
moldy bread": if I	<b>bring</b>	witness also that he	10, 5/ 17
that he fain would	<b>bring</b>	about -- that is	10, 86/ 6
-- I shall first	<b>bring</b>	you forth that ward	10, 129/ 28
book of Division to	<b>bring</b>	in among the people	10, 63/ 31
wot well, he will	<b>bring</b>	forth for the plain	10, 78/ 4
and by and by	<b>bring</b>	him forth, then though	10, 106/ 32
and because they cannot	<b>bring</b>	it about, they imagine	10, 105/ 31
what they could to	<b>bring</b>	about that they might	10, 168/ 24
way of information to	<b>bring</b>	the matter to the	10, 185/ 22
but only serve to	<b>bring</b>	the matter to the	10, 185/ 31
the other forth and	<b>bring</b>	the matter to their	10, 194/ 28
all that suffice to	<b>bring</b>	all divisions to an	10, 211/ 29
process against them to	<b>bring</b>	them in upon pain	10, 168/ 19
the same book, I	<b>bring</b>	in "a very dark	10, 14/ 14
his fifteenth chapter, but	<b>bring</b>	forth his words with	10, 86/ 21
man with his devices	<b>bringeth</b>	himself into a maze	10, 182/ 31
words as deeds," he	<b>bringeth</b>	forth here a few	10, 208/ 34
and talking heresy, he	<b>bringeth</b>	it somewhat again to	10, 68/ 27
new declaration -- he	<b>bringeth</b>	in mine answers made	10, 41/ 18
council. And whereas he	<b>bringeth</b>	it forth as though	10, 117/ 21
this realm that he	<b>bringeth</b>	in, which be judged	10, 37/ 17
body. And therein he	<b>bringeth</b>	in the Clementine and	10, 182/ 3
what good conclusion he	<b>bringeth</b>	all in conclusion. For	10, 207/ 16
the fifth leaf, he	<b>bringeth</b>	forth the first "consideration	10, 14/ 9
words together, that he	<b>bringeth</b>	for the first point	10, 89/ 4
not indifferent, when he	<b>bringeth</b>	in the one and	10, 191/ 19
prick me forward, he	<b>bringeth</b>	forth two or three	10, 221/ 21
good readers, first he	<b>bringeth</b>	forth mine oversight, in	10, 62/ 1
of "confederacies" -- he	<b>bringeth</b>	forth that some priests	10, 196/ 37
all his new declarations,	<b>bringeth</b>	altogether ever the longer	10, 208/ 29
this good man here	<b>bringeth</b>	, whereof the very whole	10, 145/ 8
this is that he	<b>bringeth</b>	forth. For what peril	10, 29/ 6
that prohibition that himself	<b>bringeth</b>	in, by which Saint	10, 55/ 8
for an example he	<b>bringeth</b>	forth one which is	10, 168/ 1
is nothing of my	<b>bringing</b>	up, but a word	10, 28/ 14
without either jury or	<b>bringing</b>	of the accuser to	10, 125/ 28
I rehearse of his	<b>bringing</b>	forth) for any reasonable	10, 18/ 31
the shame of open	<b>bringing</b>	forth, is both one	10, 124/ 3
to do penance for	<b>bringing</b>	himself thereinto, but if	10, 112/ 10
he rehearsed first in	<b>bringing</b>	forth my first place	10, 62/ 31
if they were true,	<b>bringing</b>	forth by heaps with	10, 212/ 21

and for old grudges	<b>bringing</b>	forth some such as	10, 212/ 18
as you have heard,	<b>bringing</b>	the thing to the	10, 58/ 21
last so near the	<b>brink</b>	that his foot slippeth	10, 81/ 3
hath late set a	<b>broach</b>	, and laboreth by them	10, 24/ 32
asked him wherefore he	<b>broke</b>	off the child's neck	10, 16/ 22
her arm and there	<b>broke</b>	off the neck. And	10, 16/ 20
hands to have it	<b>broken</b>	and make a better	10, 118/ 38
be in any manner	<b>broken</b>	or denied, justice delayed	10, 42/ 14
the good old laws	<b>broken</b>	, men should shortly see	10, 145/ 29
hand to have it	<b>broken</b>	. And I think, verily	10, 113/ 29
laboreth to have them	<b>broken</b>	, and namely those laws	10, 22/ 32
that whoso call his	<b>brother</b>	"fool" is guilty to	10, 54/ 20
his right honest neighbor	<b>Brother</b>	Bizance. Well, I am	10, 78/ 10
mean by "the new-broached	<b>brotherhood</b>	" -- that am I	10, 24/ 31
the blessed, bicched, new-broached	<b>brotherhood</b>	, except only such as	10, 29/ 2
but upon a matter	<b>brought</b>	unto him -- I	10, 132/ 8
exception which I have	<b>brought</b>	there, to a little	10, 208/ 27
pleasure, and to have	<b>brought</b>	it yet again in	10, 37/ 1
of his Division is	<b>brought</b>	in for another manner	10, 93/ 7
the truth, never complaint	<b>brought</b>	forth by any such	10, 170/ 8
doornail. For before himself	<b>brought</b>	in this babbling of	10, 187/ 31
I was Chancellor was	<b>brought</b>	unto me by right	10, 140/ 22
will, if they be	<b>brought</b>	into the court before	10, 85/ 21
other witnesses that are	<b>brought</b>	into the court for	10, 149/ 7
I say, to have	<b>brought</b>	in and disputed with	10, 37/ 31
unreasonable and cannot be	<b>brought</b>	about; or else that	10, 169/ 12
enough, and their beasts	<b>brought</b>	home well enough too	10, 142/ 36
his own words hath	<b>brought</b>	himself into, he may	10, 83/ 4
as methinketh, very well	<b>brought</b>	in. And I would	10, 32/ 1
-- yet hath he	<b>brought</b>	forth least in this	10, 194/ 15
witness as be sometimes	<b>brought</b>	into the king's courts	10, 149/ 28
of those witnesses so	<b>brought</b>	into the king's court	10, 149/ 31
good man hath hitherto	<b>brought</b>	you forth no reason	10, 165/ 2
and so to be	<b>brought</b>	forth out of the	10, 168/ 21
refuseth not to be	<b>brought</b>	in by process and	10, 91/ 27
mischievous people to be	<b>brought</b>	to their punishment, and	10, 136/ 5
cease, till it be	<b>brought</b>	to more quietness than	10, 169/ 5
one chapter of his	<b>brought</b>	forth any reason yet	10, 194/ 15
that if they were	<b>brought</b>	about, they should do	10, 169/ 13
would, that one was	<b>brought</b>	abed, with sore labor	10, 6/ 1
unlikeness between the witnesses	<b>brought</b>	into a spiritual court	10, 154/ 20
shall not have them	<b>brought</b>	forth and sworn in	10, 107/ 10
court and the witnesses	<b>brought</b>	into the temporal for	10, 154/ 21

if they were suddenly	<b>brought</b>	again to the judges	10, 154/ 6
which order very necessity	<b>brought</b>	up -- there would	10, 128/ 35
off -- word was	<b>brought</b>	me that this device	10, 77/ 14
sworn and shall be	<b>brought</b>	forth face to face	10, 107/ 34
much labor at last	<b>brought</b>	this matter to a	10, 208/ 5
then hath he now	<b>brought</b>	forth another two, whom	10, 78/ 8
when a witness is	<b>brought</b>	in that was never	10, 156/ 34
have thereby the better	<b>brought</b>	to light what lack	10, 131/ 22
but upon a matter	<b>brought</b>	unto him; whereas the	10, 131/ 27
by this good Pacifier	<b>brought</b>	unto a wise conclusion	10, 210/ 10
the sentence hath he	<b>brought</b>	at last, with much	10, 207/ 26
useth here. He hath	<b>brought</b>	you forth words of	10, 191/ 6
but he that would	<b>build</b>	it again. And therefore	10, 16/ 2
whole ground whereupon he	<b>buildeth</b>	against all those laws	10, 220/ 31
that he deviseth and	<b>buildeth</b>	up thereupon thus: And	10, 90/ 15
is to wit, with	<b>building</b>	and garnishing of churches	10, 47/ 8
that either they be	<b>built</b>	upon a false ground	10, 87/ 29
suit ex officio to	<b>bult</b>	out this matter better	10, 91/ 20
default, no man without	<b>burden</b>	, no man sufficient to	10, 61/ 26
us to bear the	<b>burden</b>	of other, to comfort	10, 61/ 27
more money at the	<b>burials</b>	, than for all their	10, 199/ 4
to "have more at	<b>burials</b>	" than they have been	10, 197/ 12
them, and lie therefore	<b>buried</b>	in hell. And therefore	10, 48/ 25
blame him that would	<b>burn</b>	up another man's house	10, 16/ 1
we made laws to	<b>burn</b>	them twice when they	10, 145/ 17
else (rather than be	<b>burned</b>	or bear a faggot	10, 83/ 27
for heresy punished be	<b>burned</b>	against their will, and	10, 217/ 35
those two places verily	<b>burneth</b>	souls. And finally, for	10, 231/ 13
we dig up and	<b>bury</b>	this hillock ex officio	10, 101/ 23
pit under that, and	<b>bury</b>	me that heap there	10, 100/ 24
it never further, but	<b>bury</b>	it even in that	10, 100/ 20
have it: his books	<b>busily</b>	going about this gear	10, 213/ 26
be put unto no	<b>business</b>	about his acquittal? And	10, 130/ 6
that there was any	<b>business</b>	about it. And yet	10, 195/ 11
never heard make any	<b>business</b>	of them. And afterward	10, 221/ 26
need to take no	<b>business</b>	in turning back at	10, 62/ 20
him to no further	<b>business</b>	at all, but also	10, 127/ 17
part of their temporal	<b>business</b>	is done by temporal	10, 32/ 7
went home about their	<b>business</b>	, if they can by	10, 60/ 21
shame or other tedious	<b>business</b>	to let heretics alone	10, 213/ 18
a priest have a	<b>business</b>	to do in some	10, 197/ 19
fall in trouble and	<b>business</b>	, with insurrection of the	10, 119/ 21
some priests in the	<b>business</b>	of another priest will	10, 197/ 27

King's Council to any	<b>business</b>	about the provision of	10, 93/ 22
put some man to	<b>business</b>	sometimes and some to	10, 126/ 17
put some folk to	<b>business</b>	and to some dishonesty	10, 129/ 5
put some folk to	<b>business</b>	, or dishonesty sometimes, without	10, 125/ 27
be before; and no	<b>business</b>	made by the spirituality	10, 195/ 17
to signify) any other	<b>business</b>	-- I think it	10, 13/ 31
do all his temporal	<b>business</b>	for him. This think	10, 32/ 3
mine own self my	<b>business</b>	in such wise but	10, 104/ 4
that for all their	<b>busy</b>	bragging, they be yet	10, 27/ 17
the spirituality were very	<b>busy</b>	to procure men --	10, 49/ 25
that tale, bind that	<b>busy</b>	, troublesome man to good	10, 125/ 35
Bizance is but a	<b>by-matter</b>	beside, and that all	10, 10/ 23
beginneth first with the	<b>ca</b>	. Ut inquisitionis negotium and	10, 184/ 27
law Extra. de hereticis,	<b>ca</b>	. Excommunicamus. This provision, good	10, 113/ 36
law Ex. de hereticis,	<b>ca</b>	. Ad abolendam, which is	10, 110/ 34
the statute De silva	<b>caedua</b>	hath been put in	10, 195/ 25
statute made De silva	<b>caedua</b>	, and the statute of	10, 195/ 6
neither have authority to	<b>call</b>	for the account nor	10, 52/ 32
might, if we list,	<b>call</b>	not only any of	10, 29/ 13
other cause, that I	<b>call</b>	most common, as in	10, 102/ 30
therefore he could not	<b>call</b>	them confederacies, as he	10, 198/ 14
indeed -- let him	<b>call</b>	it "railing" at his	10, 24/ 11
writer meant not to	<b>call</b>	him graceless, because he	10, 66/ 14
him grace? Nor to	<b>call</b>	him witless, because he	10, 66/ 15
and clean, as we	<b>call</b>	now these brethren evangelical	10, 25/ 35
he durst here none	<b>call</b>	them himself, but saith	10, 29/ 30
that I should not	<b>call</b>	any heretics desperate wretches	10, 48/ 27
me both that I	<b>call</b>	them any evil name	10, 24/ 1
Savior saith that whoso	<b>call</b>	his brother "fool" is	10, 54/ 20
that now grudge and	<b>call</b>	them proud for their	10, 53/ 29
great a grudge and	<b>call</b>	them hypocrites for their	10, 53/ 30
the same" will then	<b>call</b>	them hypocrites for their	10, 55/ 13
their alms that now	<b>call</b>	them proud for their	10, 55/ 13
But then that I	<b>call</b>	them again good names	10, 24/ 19
the judges would anymore	<b>call</b>	them to hear their	10, 150/ 5
the judges would anymore	<b>call</b>	them to hear their	10, 151/ 21
matter of this and	<b>call</b>	it a heinous name	10, 199/ 7
vary, but and he	<b>call</b>	me to him, I	10, 18/ 7
doth Saint Augustine also	<b>call</b>	them in his writing	10, 25/ 32
saith that the spirituality	<b>call</b>	the worldly honor of	10, 41/ 11
say" that spiritual men "	<b>call</b>	it an honor to	10, 41/ 35
some laymen say, they	<b>call</b>	it an honor to	10, 42/ 18
and that yet they	<b>call</b>	such worldly honor the	10, 42/ 21

they may all well	<b>call</b>	it God's honor indeed	10, 44/ 17
such as they be	<b>call</b>	me. And I can	10, 24/ 8
devise us himself to	<b>call</b>	them by, in which	10, 29/ 10
rhetoric use commonly to	<b>call</b>	a wolf in a	10, 156/ 8
if we list to	<b>call</b>	any such man one	10, 28/ 22
of answering, good readers,	<b>call</b>	you this? Moreover, lest	10, 102/ 34
and also that I	<b>call</b>	them good names too	10, 24/ 3
by this wise reason	<b>call</b>	them by no name	10, 29/ 12
when I forget myself,	<b>call</b>	them by none other	10, 39/ 17
mine "affinity" "list to	<b>call</b>	them one of the	10, 28/ 9
worldly honor that they	<b>call</b>	the honor of God	10, 43/ 12
worldly honor that they	<b>call</b>	the honor of God	10, 43/ 26
with one voice together	<b>call</b>	the honor of God	10, 44/ 8
worldly honor that they	<b>call</b>	the honor of God	10, 47/ 3
the things which they	<b>call</b>	the liberties of the	10, 206/ 17
such secret informations afterward	<b>call</b>	him forth openly, and	10, 73/ 33
of policy," and yet	<b>call</b>	them not politic. But	10, 59/ 35
I assure you: to	<b>call</b>	a wretch such as	10, 48/ 28
should upon his discretion	<b>call</b>	one for suspicion of	10, 139/ 13
letted not yet to	<b>call</b>	them by the same	10, 25/ 16
bear it that I	<b>call</b>	them as the old	10, 25/ 20
such that, though he	<b>call</b>	them by the name	10, 25/ 34
in the realm, to	<b>call</b>	these heretics the "brethren	10, 28/ 5
first, as for to	<b>call</b>	them by the name	10, 28/ 13
he have the authority,	<b>call</b>	them to the reckoning	10, 52/ 31
is a division, and	<b>call</b>	it there the "late-sprung	10, 62/ 28
man's making. For so	<b>call</b>	not I them alone	10, 24/ 22
his affinity list to	<b>call</b>	any of them one	10, 26/ 12
Council, that many times	<b>call</b>	malefactors before them upon	10, 106/ 29
be they whom I	<b>call</b>	thus and thus. Well	10, 29/ 31
worldly honor which they	<b>call</b>	God's honor thus misuse	10, 43/ 20
except he mean to	<b>call</b>	all the true Catholics	10, 28/ 27
one, and let him	<b>call</b>	that one twenty. And	10, 18/ 13
the spiritual judge may	<b>call</b>	a man upon his	10, 131/ 28
the knowledge that we	<b>call</b>	"holding plea" upon it	10, 185/ 29
so mad as to	<b>call</b>	worldly honor used to	10, 44/ 3
virtuous man," and yet	<b>call</b>	him not virtuous. And	10, 59/ 34
ever he meant to	<b>call</b>	them confederacies, wherein he	10, 198/ 19
should I mean to	<b>call</b>	them witnesses, whom I	10, 149/ 16
to be -- to	<b>call</b>	him desperate whose living	10, 48/ 29
For why should I	<b>call</b>	them witnesses, whose verdict	10, 149/ 12
For other folk will	<b>call</b>	them still yet by	10, 25/ 22
him to hear heretics	<b>called</b>	by such a good	10, 25/ 2

I would have them	<b>called</b>	after such an order	10, 139/ 17
their first communication is	<b>called</b>	an introduction; and so	10, 10/ 33
Savior railed when he	<b>called</b>	the scribes and the	10, 24/ 18
also, if they be	<b>called</b>	and sworn, and will	10, 99/ 13
learned men as be	<b>called</b>	to them, and that	10, 109/ 24
in the general council	<b>called</b>	Concilium Lateranense, as every	10, 114/ 6
all will openly be	<b>called</b>	an accuser, but will	10, 90/ 25
not have men commonly	<b>called</b>	but either by accusation	10, 139/ 14
so should he have	<b>called</b>	those three chapters after	10, 10/ 30
them, when they be	<b>called</b>	forth and commanded by	10, 99/ 29
they were cast, and	<b>called</b>	for a coroner, and	10, 107/ 16
his behavior, which is	<b>called</b>	a writ De gestu	10, 126/ 29
were "not to be	<b>called</b>	honor but dishonor" --	10, 41/ 33
a man shall be	<b>called</b>	ex officio for heresy	10, 129/ 32
than he that is	<b>called</b>	of office for heresy	10, 132/ 22
panels be not yet	<b>called</b>	. But as for our	10, 137/ 35
should they never be	<b>called</b>	." For as for accuse	10, 139/ 18
is not to be	<b>called</b>	honor to God, but	10, 42/ 16
that book that is	<b>called</b>	mine Apology, it is	10, 8/ 32
divers others, which being	<b>called</b>	by the judge, and	10, 103/ 7
a railer when he	<b>called</b>	his churlish keepers "dogs	10, 24/ 14
and canon that are	<b>called</b>	the common laws of	10, 37/ 22
sometime one with me	<b>called</b>	Cliff, a man as	10, 16/ 6
Polycarp railed when he	<b>called</b>	the heretic Marcion "the	10, 24/ 16
being such, should be	<b>called</b>	by the name of	10, 24/ 35
were first among themselves	<b>called</b>	by the name of	10, 25/ 30
as the poor summa	<b>called</b>	Summa rosella, neither. For	10, 194/ 19
no man should be	<b>called</b>	, be he never so	10, 102/ 8
a man to be	<b>called</b>	that is not guilty	10, 132/ 34
way that they be	<b>called</b>	I would not have	10, 139/ 17
tinker for heresy there	<b>called</b>	in of office, this	10, 60/ 29
corps of the law	<b>called</b>	inquisitores haereticae pravitatis, of	10, 185/ 17
dogs," and when he	<b>called</b>	the chief priest a	10, 24/ 14
have been as commonly	<b>called</b>	, in all the countries	10, 25/ 5
and afterward the Catholics	<b>called</b>	them by the same	10, 25/ 31
the suspect may be	<b>called</b>	in before the judge	10, 89/ 31
known for a witness,	<b>called</b>	in by the court	10, 90/ 26
is as a witness	<b>called</b>	in and to avow	10, 93/ 18
would not have them	<b>called</b>	; but I would have	10, 139/ 17
that in the beginning	<b>calleth</b>	his book a dialogue	10, 11/ 8
that Saint Paul, pardie,	<b>calleth</b>	heretics so, and that	10, 30/ 4
people -- what thing	<b>calleth</b>	he this but confederacies	10, 66/ 35
see that the judge	<b>calleth</b>	him not but upon	10, 131/ 27

folk before. For he	<b>calleth</b>	them there by no	10, 29/ 21
are those that he	<b>calleth</b>	here "particular confederacies" so	10, 198/ 26
meseemeth that where he	<b>calleth</b>	this a "dangerous" time	10, 75/ 15
hold whom Saint Paul	<b>calleth</b>	heretics (I dare not	10, 39/ 15
things than these are,	<b>calleth</b>	some folk desperate. And	10, 48/ 32
Polycarp farther overseen, which	<b>calleth</b>	Marcion the first-begotten son	10, 48/ 34
light reason this man	<b>calleth</b>	unreasonable), and have used	10, 144/ 22
Apology, that this man	<b>calleth</b>	politiques. And here he	10, 59/ 30
other before also, he	<b>calleth</b>	upon the King's Highness	10, 182/ 27
man useth when he	<b>calleth</b>	one self naughty lad	10, 24/ 23
provision which this man	<b>calleth</b>	so unreasonable not only	10, 114/ 17
but likewise as he	<b>calleth</b>	the beginning of their	10, 10/ 29
said treatise which he	<b>calleth</b>	"the book of Division	10, 26/ 19
he saith the spirituality	<b>calleth</b>	the honor of God	10, 42/ 5
see that the judge	<b>calleth</b>	him not of his	10, 132/ 7
said treatise which he	<b>calleth</b>	the "book of Division	10, 226/ 31
those that this Pacifier	<b>calleth</b>	many now, that, as	10, 111/ 23
it -- and he	<b>calleth</b>	it there the "late-sprung	10, 61/ 13
Dormitantius; and so he	<b>calleth</b>	that heretic two contrary	10, 24/ 28
the old heretic Vigilantius	<b>calleth</b>	him sometimes Vigilantius, and	10, 24/ 27
not well what he	<b>calleth</b>	worldly honor which he	10, 42/ 4
More in his Apology	<b>calleth</b>	sometimes "desperate wretches," sometimes	10, 29/ 24
more besides, whom he	<b>calleth</b>	no prelates, yet he	10, 203/ 2
discontent with me for	<b>calling</b>	heretics by a good	10, 25/ 26
the more slack in	<b>calling</b>	, attaching, and examining, and	10, 22/ 14
seeth willingly, no man	<b>calling</b>	him, come forth of	10, 95/ 29
heresy of themselves, without	<b>calling</b>	for any help therein	10, 168/ 25
great or small by	<b>calling</b>	either the one or	10, 29/ 1
sober tract before their	<b>calling</b>	by the ordinary course	10, 71/ 16
some lack in them,	<b>calling</b>	them very sore: in	10, 215/ 9
the first -- in	<b>calling</b>	them any such evil	10, 24/ 5
trouble the county with	<b>calling</b>	up of the juries	10, 135/ 22
after, at the special	<b>calling</b>	on of the spirituality	10, 168/ 29
And as these titles	<b>Calvicium</b>	Sinecii, Moriae Erasmi, be	10, 9/ 1
a mustard maker in	<b>Cambridge</b>	that was wont to	10, 12/ 29
playeth as though he	<b>came</b>	in in a mummery	10, 103/ 32
that if an angel	<b>came</b>	from heaven and preached	10, 204/ 32
and them whom they	<b>came</b>	to clear by their	10, 149/ 1
Michaelmas: the good hour	<b>came</b>	on as God would	10, 6/ 1
book was out and	<b>came</b>	into mine hands, and	10, 6/ 5
known that the matter	<b>came</b>	out by him. Consider	10, 102/ 22
Council, not one man	<b>came</b>	to tell him nothing	10, 227/ 17
folk. Into Cliff's head	<b>came</b>	there sometimes in his	10, 16/ 9

for himself, when he	<b>came</b>	to a king and	10, 95/ 14
dwellers upon the bridge,	<b>came</b>	home to mine house	10, 16/ 21
the matter ere they	<b>came</b>	there, and of whom	10, 130/ 3
and inform the inquest	<b>came</b>	either secretly or openly	10, 134/ 4
to have remorse and	<b>came</b>	forth with the truth	10, 154/ 9
or otherwise ere they	<b>came</b>	there. Nor the judges	10, 162/ 6
that would write by	<b>candlelight</b>	while he were half	10, 40/ 26
saith, "like a corrupt	<b>canker</b>	." And therefore, as I	10, 71/ 15
man himself, as he	<b>canneth</b>	therein, for anything that	10, 82/ 24
laws both civil and	<b>canon</b>	that are called the	10, 37/ 22
better to divide and	<b>cant</b>	it among good, poor	10, 35/ 4
in Clementinis de hereticis,	<b>Cap</b>	. Multorum querela. And after	10, 168/ 28
a writ of Excommunicato	<b>capiendo</b>	, and so to be	10, 168/ 21
law Extra. de hereticis,	<b>capitulo</b>	Excommunicamus." This provision was	10, 117/ 19
experience in Captain Quintyn,	<b>Captain</b>	Genyn, Corbet, and Belke	10, 136/ 20
saw by experience in	<b>Captain</b>	Quintyn, Captain Genyn, Corbet	10, 136/ 20
would have been the	<b>captain</b>	of heretics in a	10, 110/ 17
old courtesy at the	<b>cards</b>	, pardie, to let the	10, 197/ 6
not so greatly to	<b>care</b>	therefor, for any great	10, 189/ 5
I warrant you, to	<b>care</b>	for this case. For	10, 99/ 36
should decay -- I	<b>care</b>	not now greatly what	10, 104/ 21
little to force or	<b>care</b>	though folk ween he	10, 117/ 32
would make them very	<b>careful</b>	about a thing little	10, 182/ 33
the soul of the	<b>carpenter</b>	that putteth in his	10, 162/ 17
away and yet never	<b>carried</b>	hence. For even thereas	10, 100/ 19
a great pit, and	<b>carry</b>	it never further, but	10, 100/ 20
his neighbor, "I must	<b>carry</b>	it, then, so far	10, 100/ 15
as I put this	<b>case</b>	for example -- so	10, 166/ 32
they be in worse	<b>case</b>	that bear a faggot	10, 124/ 22
salvation, then in that	<b>case</b>	the secret advice and	10, 193/ 32
First, as for his	<b>case</b>	, that if all "the	10, 204/ 27
Saint Paul putteth the	<b>case</b>	that if an angel	10, 204/ 31
cause wherefore in some	<b>case</b>	they should; and I	10, 151/ 26
or judged the same	<b>case</b>	otherwise in another time	10, 162/ 9
if ever any such	<b>case</b>	should happen as I	10, 82/ 17
their oath in that	<b>case</b>	should not be accepted	10, 113/ 23
in some very special	<b>case</b>	, he could be content	10, 139/ 12
enough that in some	<b>case</b>	there may be an	10, 166/ 17
is not in the	<b>case</b>	before he become his	10, 95/ 5
would have admitted his	<b>case</b>	none otherwise but as	10, 204/ 29
realm, I admit the	<b>case</b>	as possible, but yet	10, 204/ 34
let us put some	<b>case</b>	for an example, to	10, 153/ 24
the witnesses in no	<b>case</b>	." Upon my faith, except	10, 110/ 4

there he should, the	<b>case</b>	might so fall, find	10, 151/ 14
putting himself in worse	<b>case</b>	than his fellows, were	10, 166/ 31
the witnesses in no	<b>case</b>	. " And as for in	10, 109/ 10
detected should in such	<b>case</b>	be kept from the	10, 96/ 7
order in every man's	<b>case</b>	. But consider, good reader	10, 93/ 16
in this one only	<b>case</b>	of so great probable	10, 110/ 9
against him. " Howbeit, in	<b>case</b>	it should happen --	10, 75/ 30
surety. And for such	<b>case</b>	, if it happened, was	10, 96/ 5
in that special, seldom	<b>case</b>	where it happeth such	10, 109/ 5
that law in that	<b>case</b>	may do harm in	10, 163/ 23
past that in such	<b>case</b>	the arrest hath many	10, 181/ 17
judges would, if the	<b>case</b>	happd so, hear the	10, 153/ 25
first oath, in some	<b>case</b>	to suffer him swear	10, 153/ 22
once as in some	<b>case</b>	to tell him boldly	10, 166/ 12
himself guilty in such	<b>case</b>	, and putting himself in	10, 166/ 30
they were in such	<b>case</b>	as to hurt them	10, 48/ 22
in that one special	<b>case</b>	, which provision, I ween	10, 93/ 14
if he in that	<b>case</b>	of an indurate mind	10, 113/ 34
his saying with a	<b>case</b>	feigned, whereby it may	10, 205/ 24
to make in that	<b>case</b>	a contrary law, or	10, 152/ 2
it happeth in the	<b>case</b>	of this law --	10, 158/ 28
which are in that	<b>case</b>	by presumption likely to	10, 153/ 13
the general rule this	<b>case</b>	to be made an	10, 159/ 13
be made in such	<b>case</b>	, I will make no	10, 181/ 19
And therefore in our	<b>case</b>	, this good man's provision	10, 93/ 23
but yet in such	<b>case</b>	the twelve men be	10, 132/ 37
also that if the	<b>case</b>	should so mishap hereafter	10, 205/ 32
if he in this	<b>case</b>	knew their names, he	10, 105/ 33
provision is in our	<b>case</b>	here very needless. And	10, 93/ 6
of heretics! If the	<b>case</b>	were now no better	10, 26/ 30
not so in every	<b>case</b>	. For commonly no man	10, 95/ 25
officio. For in that	<b>case</b>	it needeth not. But	10, 90/ 23
the witnesses in no	<b>case</b>	, it is not reasonable	10, 106/ 6
suspicion of felony, the	<b>case</b>	hath he not proved	10, 125/ 2
case which, if the	<b>case</b>	happd, I nothing doubt	10, 151/ 27
-- that in that	<b>case</b>	if he of an	10, 117/ 17
shall be for that	<b>case</b>	an exception out of	10, 152/ 3
the world in that	<b>case</b>	that good peaceable folk	10, 74/ 35
here concerning this selfsame	<b>case</b>	. First he saith that	10, 147/ 28
say, that as the	<b>case</b>	stood, that same not	10, 5/ 25
not let (where the	<b>case</b>	requireth) to say myself	10, 167/ 16
far unlike to this	<b>case</b>	. For their saying there	10, 150/ 7
put and admit a	<b>case</b>	impossible, to see what	10, 204/ 30

that except only one	<b>case</b>	, whereof he speaketh in	10, 106/ 15
declareth himself that the	<b>case</b>	is but special; that	10, 108/ 18
he next unto another	<b>case</b>	that I spoke of	10, 125/ 6
token in any such	<b>case</b>	but that such a	10, 166/ 14
they not in that	<b>case</b>	use the suit ex	10, 90/ 22
theirs should in any	<b>case</b>	be more suspended now	10, 180/ 36
good reader, that our	<b>case</b>	is now that the	10, 93/ 17
only upon that one	<b>case</b>	of him that is	10, 147/ 25
put you some such	<b>case</b>	which, if the case	10, 151/ 27
-- therefore in that	<b>case</b>	reason beareth the law	10, 153/ 17
mine -- in which	<b>case</b>	is also the law	10, 191/ 25
to care for this	<b>case</b>	. For of them both	10, 99/ 36
oath. But when the	<b>case</b>	happeth that there is	10, 158/ 27
token in any such	<b>case</b>	, but that there might	10, 159/ 25
accusers in no manner	<b>case</b>	." "No will they," saith	10, 100/ 31
but that if that	<b>case</b>	happened that they all	10, 205/ 11
is not in one	<b>case</b>	, nor a thing that	10, 141/ 2
general law: if the	<b>case</b>	happen that this presumption	10, 151/ 34
this man in that	<b>case</b>	complain -- this complaint	10, 219/ 6
even in his own	<b>case</b>	of fear, to make	10, 93/ 35
And thus is this	<b>case</b>	utterly nothing to purpose	10, 110/ 26
the counsel in this	<b>case</b>	is only to be	10, 130/ 36
forsworn should in no	<b>case</b>	be received to swear	10, 157/ 36
they were in that	<b>case</b>	well likely to swear	10, 164/ 23
yet as such a	<b>case</b>	as I trust in	10, 204/ 35
manner of a mootable	<b>case</b>	-- full well-favoredly, in	10, 36/ 19
will not put the	<b>case</b>	in treason, wherein there	10, 153/ 27
remained but that one	<b>case</b>	which he would have	10, 108/ 16
I found out any	<b>cases</b>	in which a man	10, 79/ 27
therefore his two gay	<b>cases</b>	of swearing a man's	10, 108/ 21
so to shake his	<b>cases</b>	of London and Michaelmas	10, 37/ 26
intendment, and his proper	<b>cases</b>	of law. But then	10, 37/ 36
serve not in all	<b>cases</b>	as to discharge debts	10, 50/ 30
him. And therefore the	<b>cases</b>	be very far unlike	10, 95/ 30
But seeing that his	<b>cases</b>	, for the far fetching	10, 108/ 30
be void, except such	<b>cases</b>	as this good man	10, 32/ 14
at large -- the	<b>cases</b>	of the law of	10, 37/ 16
his will: in such	<b>cases</b>	the fear may be	10, 95/ 35
and argueth it by	<b>cases</b>	of law, much after	10, 36/ 18
devised that in some	<b>cases</b>	, for dread of peril	10, 93/ 10
But yet in some	<b>cases</b>	when the party that	10, 95/ 31
should regard those two	<b>cases</b>	-- the publishing of	10, 108/ 25
in all those other	<b>cases</b>	of suspicion purged, he	10, 127/ 30

that in all the	<b>cases</b>	that I rehearsed of	10, 120/ 22
be said that these	<b>cases</b>	fall so seldom that	10, 106/ 2
be said that these	<b>cases</b>	fall so seldom that	10, 108/ 34
such witness in all	<b>cases</b>	was made so long	10, 159/ 11
yet are his two	<b>cases</b>	such as, well considered	10, 108/ 23
in another place, with	<b>cases</b>	of law) were in	10, 43/ 32
be in the selfsame	<b>cases</b>	, fully and wholly to	10, 37/ 23
else, in all other	<b>cases</b>	, the witnesses whose depositions	10, 106/ 18
accusers, and in some	<b>cases</b>	from bearing witness also	10, 97/ 32
slandering the body, would	<b>cast</b>	in sometimes an exception	10, 64/ 23
for his own, neither,	<b>cast</b>	his soul away by	10, 152/ 24
approvers when they were	<b>cast</b>	, and called for a	10, 107/ 16
such a simple subtlety	<b>cast</b>	all his matter in	10, 205/ 35
that no man will	<b>cast</b>	away his soul for	10, 152/ 17
that no man will	<b>cast</b>	away his soul to	10, 152/ 18
post. For first he	<b>casteth</b>	my contradiction as a	10, 62/ 8
sky fall first and	<b>catch</b>	larks ere it happen	10, 204/ 36
by the name of "	<b>Catharistae</b>	" -- that is to	10, 25/ 30
doctrine that the common-known	<b>Catholic</b>	Church teacheth and holdeth	10, 30/ 6
professeth so plainly the	<b>Catholic</b>	, Christian faith, and by	10, 230/ 21
on height, and the	<b>Catholic</b>	faith decay. And then	10, 119/ 7
doctrine of the whole	<b>Catholic</b>	Church. Now, as touching	10, 69/ 2
increase and preserve the	<b>Catholic</b>	faith, I can therefore	10, 98/ 36
of this law the	<b>Catholic</b>	faith to decay: then	10, 88/ 6
of that law, the	<b>Catholic</b>	faith should decay --	10, 104/ 20
were so changed, the	<b>Catholic</b>	faith should decay, and	10, 104/ 34
for favor toward the	<b>Catholic</b>	faith he deviseth no	10, 143/ 16
the conservation of the	<b>Catholic</b>	faith, to encourage them	10, 23/ 14
the decay of the	<b>Catholic</b>	faith shall follow in	10, 87/ 9
great multitude of true	<b>Catholic</b>	men) as hath for	10, 21/ 28
harm follow to the	<b>Catholic</b>	faith, because heretics might	10, 119/ 14
such points of the	<b>Catholic</b>	faith as heretics now	10, 222/ 31
fully of so good	<b>Catholic</b>	mind as I think	10, 64/ 4
plain profession of the	<b>Catholic</b>	faith that I find	10, 226/ 35
a man good and	<b>Catholic</b>	: therefore I in many	10, 9/ 25
in this realm the	<b>Catholic</b>	faith with increase of	10, 119/ 19
for preservation of the	<b>Catholic</b>	faith, then is the	10, 87/ 6
be indeed against the	<b>Catholic</b>	faith: then it seemeth	10, 72/ 14
to procure that the	<b>Catholic</b>	, Christian faith might fade	10, 230/ 15
and hindrance of the	<b>Catholic</b>	faith -- no more	10, 98/ 3
take it to be	<b>Catholic</b>	that they preached. For	10, 202/ 1
else would oppress the	<b>Catholic</b>	faith, and provoke the	10, 213/ 5
great decay of the	<b>Catholic</b>	faith, to put away	10, 222/ 1

stood not with the	<b>Catholic</b>	faith, and the ordinary	10, 72/ 5
the decay of the	<b>Catholic</b>	faith by the encouraging	10, 145/ 16
decay of the Christian,	<b>Catholic</b>	faith, provoke the wrath	10, 213/ 24
the decay of the	<b>Catholic</b>	faith and the increase	10, 224/ 11
in all the countries	<b>Catholic</b>	, as by their own	10, 25/ 5
heresy against the known	<b>Catholic</b>	faith -- these are	10, 81/ 8
the decay of Christ's	<b>Catholic</b>	faith. Which thing I	10, 132/ 14
the keeping of the	<b>Catholic</b>	faith in this land	10, 87/ 21
and peril of the	<b>Catholic</b>	faith, with warm words	10, 9/ 20
and decay of the	<b>Catholic</b>	, Christian faith. Whereupon would	10, 15/ 29
folk, and for the	<b>Catholic</b>	faith -- without reproach	10, 4/ 15
handful to their good	<b>Catholic</b>	neighbors; and yet, by	10, 140/ 31
call all the true	<b>Catholic</b>	mine affinity, and all	10, 28/ 28
-- and afterward the	<b>Catholics</b>	called them by the	10, 25/ 31
commonly upon themselves, the	<b>Catholics</b>	, telling them that they	10, 25/ 15
as Frith belieth the	<b>Catholics</b>	and, against the plain	10, 210/ 29
-- seculars and religious,	<b>Catholics</b>	and heretics too. And	10, 47/ 28
men ween that the	<b>Catholics</b>	began the war. But	10, 210/ 31
keeping; women wot what	<b>caudle</b>	serveth against her afterthroes	10, 6/ 4
considered afresh, he hath	<b>caught</b>	any better hold now	10, 158/ 19
to theft and were	<b>caught</b>	), pulled down of late	10, 16/ 13
forth) for any reasonable	<b>cause</b>	of division -- there	10, 18/ 31
the leastwise an open	<b>cause</b>	appearing whereupon a man	10, 132/ 6
there will the ordinary	<b>cause</b>	him to abjure, and	10, 127/ 25
that necessity is the	<b>cause</b>	, and forthwith afterward I	10, 126/ 13
be laid for a	<b>cause</b>	of division against the	10, 43/ 6
and honest depose in	<b>cause</b>	of heresy against some	10, 107/ 25
I would give any	<b>cause</b>	of division against me	10, 201/ 16
then had he little	<b>cause</b>	to write all that	10, 54/ 33
all the world had	<b>cause</b>	to wonder and grudge	10, 67/ 15
great and so vehement	<b>cause</b>	of rancor and malice	10, 105/ 27
there shall be good	<b>cause</b>	why, sometime and in	10, 115/ 6
realm profitable, without lawful	<b>cause</b>	to take any possessions	10, 33/ 2
have also as little	<b>cause</b>	again of any grudge	10, 187/ 18
be received in a	<b>cause</b>	of heresy as are	10, 147/ 5
Council, upon secret information,	<b>cause</b>	the king's attorney to	10, 144/ 3
should without a lawful	<b>cause</b>	be taken away therefrom	10, 32/ 21
seven that without lawful	<b>cause</b>	to take away from	10, 33/ 17
seven that without lawful	<b>cause</b>	to take away possessions	10, 34/ 17
or reasonable without lawful	<b>cause</b>	to take away any	10, 34/ 25
Bizance answereth: I shall	<b>cause</b>	it to be written	10, 11/ 12
wronged with it, should	<b>cause</b>	heretics to be bold	10, 88/ 5
wit, for the same	<b>cause</b>	; and hath before also	10, 58/ 4

to say, for that	<b>cause</b>	which I before told	10, 58/ 19
would lay for his	<b>cause</b>	a diversity between the	10, 137/ 22
law is one great	<b>cause</b>	of division between the	10, 187/ 13
proof of any necessary	<b>cause</b>	of change, but his	10, 87/ 28
not only in a	<b>cause</b>	of treason, but of	10, 147/ 5
matter. And the other	<b>cause</b>	, that I call most	10, 102/ 30
and that for this	<b>cause</b>	: it is certain that	10, 89/ 8
also that the very	<b>cause</b>	of this chief mischief	10, 200/ 8
speaking afterward. Another special	<b>cause</b>	there was concerning this	10, 186/ 22
though all the whole	<b>cause</b>	and principal default were	10, 18/ 19
it is -- that	<b>cause</b>	he neither denieth nor	10, 102/ 31
that he knoweth the	<b>cause</b>	, and will denounce him	10, 89/ 13
that he knoweth the	<b>cause</b>	, and will denounce him	10, 90/ 17
he telleth us the	<b>cause</b>	wherefore he did not	10, 20/ 12
for so sore a	<b>cause</b>	of this division, which	10, 205/ 19
think they have "no	<b>cause</b>	so to do"; and	10, 18/ 18
would lay for the	<b>cause</b>	that bandogs do spend	10, 141/ 35
did it of good	<b>cause</b>	. For I do not	10, 201/ 7
will they not be	<b>cause</b>	sufficient to drive him	10, 112/ 9
that it may peradventure	<b>cause</b>	some that else would	10, 95/ 36
then hath he no	<b>cause</b>	to complain, for the	10, 109/ 4
without great ground and	<b>cause</b>	), ever since found so	10, 229/ 31
matter was, the more	<b>cause</b>	this man gave me	10, 223/ 17
to speak thereof. Which	<b>cause</b>	this man gave himself	10, 223/ 21
open accusers. And the	<b>cause</b>	that he giveth us	10, 92/ 5
there is much less	<b>cause</b>	for any good man	10, 13/ 13
I should declare the	<b>cause</b>	openly, both good men	10, 129/ 11
that in an evil	<b>cause</b>	have very great trust	10, 135/ 23
man that knoweth the	<b>cause</b>	before, why he ought	10, 89/ 10
man that knoweth the	<b>cause</b>	before, why he ought	10, 90/ 7
be told for a	<b>cause</b>	of a heinous universal	10, 43/ 3
spiritual men have to	<b>cause</b>	men abjure heresies, and	10, 172/ 20
him upon a reasonable	<b>cause</b>	doth suspect him; but	10, 122/ 6
there seem a good	<b>cause</b>	to believe him in	10, 158/ 1
I had no farther	<b>cause</b>	in answering him there	10, 158/ 12
But whether he lay	<b>cause</b>	sufficient wherefore himself should	10, 19/ 33
matter without ground or	<b>cause</b>	, and that himself with	10, 204/ 17
myself, yet is the	<b>cause</b>	of all his marvel	10, 8/ 31
not: one a general	<b>cause</b>	, concerning all his matters	10, 186/ 20
advise them thereto. The	<b>cause</b>	is that I see	10, 56/ 16
good readers, a reasonable	<b>cause</b>	why that I should	10, 173/ 9
of Division for a	<b>cause</b>	of division, I can	10, 187/ 20
I tell for what	<b>cause</b>	. And afterward, in folio	10, 27/ 16

signifieth "for the same	<b>cause</b>	," hath here in his	10, 58/ 7
in showing us a	<b>cause</b>	wherefore it is good	10, 92/ 3
thus: For, whatsoever the	<b>cause</b>	be, it is not	10, 102/ 19
searching out of the	<b>cause</b>	, why it is either	10, 139/ 31
put this for a	<b>cause</b>	of division, is in	10, 197/ 8
as they shall see	<b>cause</b>	, and reform it in	10, 178/ 34
the people have just	<b>cause</b>	to complain," it were	10, 192/ 34
deadly sin, and thereby	<b>cause</b>	them to keep themselves	10, 80/ 36
own words, that the	<b>cause</b>	of that law is	10, 109/ 33
that the very chief	<b>cause</b>	that he layeth is	10, 17/ 2
and hath so little	<b>cause</b>	. For there, lo, my	10, 102/ 5
the spirituality. And this	<b>cause</b>	he so maketh theirs	10, 86/ 30
For there is no	<b>cause</b>	wherefore any man should	10, 44/ 28
wherefore, save only the	<b>cause</b>	that every man may	10, 223/ 29
he giveth me no	<b>cause</b>	, against so many lets	10, 196/ 31
in part the very	<b>cause</b>	that made me write	10, 21/ 9
This was, lo, the	<b>cause</b>	that made me to	10, 223/ 20
else have I good	<b>cause</b>	, in the meanwhile, in	10, 196/ 1
temporal judge an open	<b>cause</b>	appearing, whereupon men may	10, 131/ 26
a defense, for which	<b>cause</b>	he the more marveleth	10, 8/ 17
that harm be the	<b>cause</b>	of far more hurt	10, 104/ 32
considered first both the	<b>cause</b>	and the necessity, and	10, 182/ 36
had there no man	<b>cause</b>	, neither preacher nor pacifier	10, 4/ 13
sworn, there is no	<b>cause</b>	to mistrust nor presume	10, 157/ 29
and circumstances of the	<b>cause</b>	considered. Suppose, now, that	10, 114/ 34
man had for that	<b>cause</b>	a necessary occasion and	10, 78/ 19
as well this fourth	<b>cause</b>	as many of all	10, 209/ 38
that I had no	<b>cause</b>	to doubt of his	10, 214/ 1
had, saith he, no	<b>cause</b>	to doubt of what	10, 214/ 3
man will, he will	<b>cause</b>	a friend of his	10, 224/ 32
that great desire to	<b>cause</b>	men abjure or to	10, 180/ 32
this thing for any	<b>cause</b>	of division? Or why	10, 45/ 7
both for the one	<b>cause</b>	and the other, for	10, 101/ 21
before also showed a	<b>cause</b>	of his own divination	10, 58/ 5
they would. First, the	<b>cause</b>	wherefore a person once	10, 151/ 29
it were reasonable without	<b>cause</b>	to take possessions from	10, 33/ 9
then he showeth no	<b>cause</b>	why that power of	10, 180/ 36
-- making it a	<b>cause</b>	of division present --	10, 205/ 23
one): "And for that	<b>cause</b>	they have punished many	10, 58/ 17
say, for that same	<b>cause</b>	) "have they punished many	10, 65/ 20
to feign were a	<b>cause</b>	sufficient to put any	10, 158/ 5
the troth of their	<b>cause</b>	), they would rather be	10, 135/ 20
my words that some	<b>cause</b>	lawful and reasonable there	10, 35/ 24

either order kept or	<b>cause</b>	appearing wherefore, save only	10, 223/ 28
can see, but one	<b>cause</b>	behind, that should excuse	10, 79/ 4
room and hear the	<b>cause</b>	. " If I should look	10, 209/ 25
will show you some	<b>cause</b>	wherefore in some case	10, 151/ 26
light oversight. But the	<b>cause</b>	why I speak of	10, 61/ 19
say, for the same	<b>cause</b>	next before spoken of	10, 58/ 10
then had he no	<b>cause</b>	of any such complaint	10, 173/ 16
thereof. And for this	<b>cause</b>	, to be sure that	10, 185/ 33
I would think a	<b>cause</b>	reasonable to take any	10, 35/ 22
of time, rather than	<b>cause</b>	him be taken up	10, 71/ 4
we should for that	<b>cause</b>	change those temporal laws	10, 228/ 29
truth, he layeth a	<b>cause</b>	sufficient wherefore that Jean	10, 19/ 31
nothing win in his	<b>cause</b>	by all that denying	10, 104/ 2
lay a little better	<b>cause</b>	to prove that provision	10, 117/ 25
he know a sufficient	<b>cause</b>	himself in that behalf	10, 157/ 1
to be judges in	<b>cause</b>	of heresy that are	10, 172/ 28
to be judges in	<b>cause</b>	of heresy that hath	10, 173/ 4
and have very good	<b>cause</b>	to think that as	10, 184/ 7
may, if they see	<b>cause</b>	why, weigh the witnesses	10, 154/ 23
be judges in any	<b>cause</b>	of heresy. The other	10, 172/ 18
in this chapter, have	<b>cause</b>	to show their ordinary	10, 85/ 5
for them, for the	<b>cause</b>	that I there show	10, 27/ 14
before spoken of, the	<b>cause</b>	that himself there imagineth	10, 58/ 11
he cannot tell what	<b>cause</b>	I would think a	10, 35/ 22
only have I no	<b>cause</b>	to blame this good	10, 51/ 18
it hath been a	<b>cause</b>	of division, this pacifier	10, 209/ 36
his wholesome counsel, no	<b>cause</b>	to change those judges	10, 173/ 1
him a good merry	<b>cause</b>	wherefore that though I	10, 56/ 15
sometimes -- is no	<b>cause</b>	of division to set	10, 46/ 1
man hath no such	<b>cause</b>	so sore to mistrust	10, 91/ 24
bold as in a	<b>cause</b>	of heresy to meddle	10, 97/ 1
could not all they	<b>cause</b>	the inquest to present	10, 140/ 24
where he had no	<b>cause</b>	reasonable so to do	10, 165/ 28
be more diligent to	<b>cause</b>	the layman to cease	10, 175/ 31
would should seem a	<b>cause</b>	here, is too unreasonable	10, 187/ 22
them; but in this	<b>cause</b>	of truth, truly I	10, 59/ 14
and more likely to	<b>cause</b>	untrue and unlawful men	10, 146/ 17
and more likely to	<b>cause</b>	untrue and unlawful men	10, 155/ 20
therefore is his last	<b>cause</b>	verily not very shamefast	10, 109/ 7
spiritual law for that	<b>cause</b>	, then had we need	10, 129/ 33
he have so good	<b>cause</b>	as he weeneth, consider	10, 202/ 21
suspicion of heresy. Which	<b>cause</b>	if it were as	10, 17/ 5
from the Church without	<b>cause</b>	. My words were, you	10, 33/ 16

can find no great	<b>cause</b>	of glory when he	10, 190/ 33
lay that for any	<b>cause</b>	of division, which were	10, 196/ 7
be nought still, had	<b>cause</b>	to be wroth with	10, 4/ 18
Howbeit, such examinations hath	<b>caused</b>	yet many mischievous people	10, 136/ 5
found the fault, and	<b>caused</b>	out of the general	10, 159/ 13
honorable Council, always found	<b>causeless</b>	and false -- since	10, 170/ 12
be convented of heresy	<b>causeless</b>	), we should by the	10, 104/ 31
pardie, though he fear	<b>causeless</b>	. And if he so	10, 94/ 9
sufficient surety, not all	<b>causeless</b>	yet. For he may	10, 94/ 14
with me. Howbeit, their	<b>causeless</b>	anger did not greatly	10, 4/ 21
meaning, myself was not	<b>causeless</b>	there moved to find	10, 14/ 7
of them that be	<b>causers</b>	thereof. Now, good Christian	10, 109/ 31
devising and spreading abroad	<b>causes</b>	of murmur and grudge	10, 212/ 17
that heresies be no	<b>causes</b>	of division; and, to	10, 213/ 14
no such great general	<b>causes</b>	of division as the	10, 39/ 36
that he layeth as	<b>causes</b>	of division be no	10, 16/ 35
touch themselves), for the	<b>causes</b>	of the common weal	10, 103/ 16
such evidence given in	<b>causes</b>	of felony divers times	10, 149/ 3
as for his other	<b>causes</b>	of this division: divers	10, 17/ 17
have been laid for	<b>causes</b>	of this division, concludeth	10, 61/ 8
the spirituality because the	<b>causes</b>	of the division specially	10, 192/ 22
end and conclusion, such	<b>causes</b>	of his division which	10, 210/ 7
have been most principal	<b>causes</b>	of this division, whereof	10, 211/ 1
as be the principal	<b>causes</b>	of the division, whereof	10, 211/ 8
since he layeth for	<b>causes</b>	of this division that	10, 212/ 1
that the very groundly	<b>causes</b>	of these divisions that	10, 210/ 15
be any such great	<b>causes</b>	as this good man	10, 106/ 23
as that is, for	<b>causes</b>	of so great a	10, 223/ 19
of his division which	<b>causes</b>	but by himself the	10, 210/ 7
and lay no little	<b>causes</b>	why. But I will	10, 56/ 12
-- there were two	<b>causes</b>	for which I answered	10, 186/ 19
many of his pretended	<b>causes</b>	of division is no	10, 38/ 35
proved that all the	<b>causes</b>	that he layeth as	10, 16/ 35
there is in the	<b>causes</b>	that he layeth of	10, 154/ 19
knew some such great	<b>causes</b>	as this man setteth	10, 15/ 3
proclamation; and yet good	<b>causes</b>	in the meanwhile why	10, 124/ 21
of division be no	<b>causes</b>	of division, or else	10, 16/ 35
felony, too, reprieved upon	<b>causes</b>	from one session to	10, 124/ 17
fully searched out, the	<b>causes</b>	of suspicion so well	10, 123/ 24
parts shall find here	<b>causes</b>	good and sufficient why	10, 86/ 15
seek not out the	<b>causes</b>	and devise the remedies	10, 14/ 34
plainly, in all criminal	<b>causes</b>	almost, all the laws	10, 220/ 27
which were most effectual	<b>causes</b>	if they were true	10, 212/ 21

and that for the	<b>causes</b>	before remembered. Wherefore it	10, 141/ 17
and that for the	<b>causes</b>	before remembered. Wherefore it	10, 142/ 33
taken in greatly criminal	<b>causes</b>	, he answereth with no	10, 147/ 20
received in such criminal	<b>causes</b>	no manner witness at	10, 166/ 5
harm should grow thereon)	<b>causeth</b>	the temporal judges and	10, 126/ 16
folio 225): Necessity sometimes	<b>causeth</b>	also both the temporal	10, 125/ 26
matter, and not to	<b>cease</b>	, till it be brought	10, 169/ 4
good advertisement, and never	<b>cease</b>	till they bring it	10, 182/ 29
not for all that	<b>cease</b>	, except he could provide	10, 212/ 4
cease it till they	<b>cease</b>	so to pretend. And	10, 205/ 21
cause the layman to	<b>cease</b>	off that saying than	10, 175/ 31
but if myself could	<b>cease</b>	it, when such books	10, 15/ 36
after change, and never	<b>cease</b>	changing till the world	10, 229/ 13
will not come to	<b>cease</b>	it till they cease	10, 205/ 21
if this Pacifier, to	<b>cease</b>	and quench this division	10, 211/ 33
punishment utterly changed and	<b>cease</b>	; that is to say	10, 182/ 18
other good deeds, to	<b>cease</b>	the division with, but	10, 65/ 14
them for heresies, be	<b>ceased</b>	and gone. And surely	10, 172/ 21
yet was that matter	<b>ceased</b>	long before any word	10, 195/ 11
in spiritual men be	<b>ceased</b>	and gone; but that	10, 168/ 18
mind to have it	<b>ceased</b>	, because that I seek	10, 14/ 33
that under color of	<b>ceasing</b>	division, excite and set	10, 15/ 34
fall into the least	<b>censure</b>	of the Church . . . --	10, 186/ 18
fall into the least	<b>censure</b>	of the Church. And	10, 188/ 22
have of "the least	<b>cessures</b>	of the Church" as	10, 64/ 33
willfully fall into the	<b>cessures</b>	of the Church (whereof	10, 189/ 1
fear so much the	<b>cessures</b>	of the Church as	10, 189/ 9
rosella fallen in the	<b>cessures</b>	of the Church himself	10, 189/ 15
into hospitals of some	<b>certain</b>	new-fashioned foundation, and thereof	10, 34/ 34
see, first by a	<b>certain</b>	reason put and presupposed	10, 90/ 2
a sure and a	<b>certain</b>	persuasion and belief in	10, 160/ 24
and a determination of	<b>certain</b>	evil folk, conspiring together	10, 198/ 9
also enjoin him some	<b>certain</b>	things to do such	10, 116/ 15
after that, by a	<b>certain</b>	order that himself shortly	10, 90/ 3
credence unto him upon	<b>certain</b>	circumstances by his wisdom	10, 150/ 31
meddle, but with those	<b>certain</b>	things that I there	10, 186/ 32
and then, by some	<b>certain</b>	circumstances, restrain it in	10, 170/ 36
judge, being induced by	<b>certain</b>	tokens and likelihoods, have	10, 160/ 23
this cause: it is	<b>certain</b>	that no man may	10, 89/ 9
leaf, wherein he toucheth	<b>certain</b>	words of mine written	10, 53/ 18
sureties for him, in	<b>certain</b>	sums of money, that	10, 94/ 27
you see there, unto	<b>certain</b>	sermons wherein my Dialogue	10, 5/ 1
brethren began to find	<b>certain</b>	faults, but over that	10, 9/ 11

are understood of judging	<b>certain</b>	and determinate persons to	10, 54/ 10
then he answereth me	<b>certain</b>	things to show that	10, 149/ 9
man determinately and in	<b>certain</b>	than he that would	10, 55/ 17
is this: It is	<b>certain</b>	he saith that no	10, 90/ 6
that he shall be	<b>certain</b>	and sure that the	10, 161/ 34
the second oath, upon	<b>certain</b>	considerations by their wisdoms	10, 151/ 2
side, he maketh a	<b>certain</b>	certificate (as though I	10, 83/ 16
to do. For a	<b>certain</b>	sort there were of	10, 25/ 28
preach heresy, it is	<b>certain</b>	that they would look	10, 202/ 11
and therefore he cannot	<b>certainly</b>	judge that he hath	10, 159/ 32
book of Division"; for	<b>certainly</b>	it is more dishonor	10, 26/ 19
used to confirm a	<b>certainty</b>	. As if a man	10, 63/ 11
he meaneth no farther	<b>certainty</b>	than only a sure	10, 160/ 15
as he knew of	<b>certainty</b>	sure to be true	10, 160/ 10
he cannot judge of	<b>certainty</b>	that there is none	10, 159/ 27
there, neither, of any	<b>certainty</b>	, but as some say	10, 197/ 26
with conscience judge of	<b>certainty</b>	that there were no	10, 160/ 18
he maketh a certain	<b>certificate</b>	(as though I were	10, 83/ 17
oversight, though sometimes of	<b>chance</b>	and of adventure: so	10, 130/ 16
which happed him of	<b>chance</b>	and not his fault	10, 130/ 18
either of malice or	<b>chance</b>	-- yet it seldom	10, 130/ 26
deed while I was	<b>Chancellor</b>	myself, by putting some	10, 129/ 6
myself, when I was	<b>Chancellor</b>	, upon such secret information	10, 126/ 1
it, when I was	<b>Chancellor</b>	was brought unto me	10, 140/ 22
some Inn of the	<b>Chancery</b>	, because of his common	10, 37/ 35
of his Division, for	<b>chances</b>	that might hereafter happen	10, 97/ 36
good, but if he	<b>change</b>	it into a better	10, 87/ 14
they have changed it,	<b>change</b>	it yet again, and	10, 229/ 11
after that change, yet	<b>change</b>	it again, and so	10, 229/ 12
again, and so forth,	<b>change</b>	after change, and never	10, 229/ 13
those good laws, the	<b>change</b>	whereof (such as he	10, 224/ 10
it were good to	<b>change</b>	and put away that	10, 86/ 8
so he laboreth to	<b>change</b>	and take away the	10, 222/ 29
wherein he laboreth to	<b>change</b>	and put away those	10, 224/ 10
that he thinketh I	<b>change</b>	his matter because I	10, 58/ 29
men should reform and	<b>change</b>	a law because that	10, 229/ 9
a mammering, before the	<b>change</b>	was made. But surely	10, 96/ 25
so forth, change after	<b>change</b>	, and never cease changing	10, 229/ 13
changed now as the	<b>change</b>	which he desireth, though	10, 15/ 26
well that by this	<b>change</b>	that he deviseth, while	10, 104/ 29
well, but a small	<b>change</b>	. For other folk will	10, 25/ 22
to decay by the	<b>change</b>	of these good laws	10, 228/ 5
his word -- I	<b>change</b>	it to his advantage	10, 203/ 7

again, and after that	<b>change</b>	, yet change it again	10, 229/ 12
your eyes: that the	<b>change</b>	of that law if	10, 87/ 13
as pertaineth to the	<b>change</b>	of this law. Read	10, 88/ 21
point: that of the	<b>change</b>	of this law by	10, 89/ 29
heretics that by the	<b>change</b>	of that law had	10, 119/ 23
accuser: if we should	<b>change</b>	the spiritual law for	10, 129/ 33
man's evil devices with	<b>change</b>	of good laws were	10, 200/ 11
should for that cause	<b>change</b>	those temporal laws --	10, 228/ 29
doth, and procure the	<b>change</b>	of these laws so	10, 230/ 11
would go about to	<b>change</b>	these old long-approved laws	10, 184/ 16
never have any good	<b>change</b>	but by making them	10, 221/ 11
declaration hath made a	<b>change</b>	in the matter; as	10, 41/ 20
so" -- verily, I	<b>change</b>	not his matter. But	10, 58/ 30
make him turn and	<b>change</b>	the sentence of my	10, 192/ 10
with an evil new	<b>change</b>	of good old laws	10, 6/ 12
were none hurt to	<b>change</b>	now this old law	10, 88/ 33
spirituality might do to	<b>change</b>	them, but only pray	10, 59/ 10
any surety of the	<b>change</b>	give the people occasion	10, 194/ 1
and counsel to the	<b>change</b>	, yet to put out	10, 193/ 27
any necessary cause of	<b>change</b>	, but his reason and	10, 87/ 28
them -- we must	<b>change</b>	, by the same reason	10, 228/ 31
Is not now this	<b>change</b>	of my sentence that	10, 192/ 17
Master More meaneth, to	<b>change</b>	these words "spiritual rulers	10, 201/ 27
And if by the	<b>change</b>	of that suit ex	10, 87/ 8
very far insufficient with	<b>change</b>	of the suit ex	10, 98/ 35
shall there, by the	<b>change</b>	, more innocents take more	10, 228/ 36
faith, to alter and	<b>change</b>	that law that was	10, 113/ 11
counsel, no cause to	<b>change</b>	those judges that are	10, 173/ 1
-- we must then	<b>change</b>	so many that it	10, 229/ 7
will, and ye shall	<b>change</b>	it into the worse	10, 129/ 35
so have done, the	<b>change</b>	shall for the matter	10, 201/ 21
to put away or	<b>change</b>	into worse the most	10, 222/ 2
to fall by this	<b>change</b>	of his, there will	10, 105/ 6
you will by the	<b>change</b>	have five thieves for	10, 125/ 1
of soul, though the	<b>change</b>	might be to the	10, 193/ 36
had we need to	<b>change</b>	the temporal, too, in	10, 129/ 34
he mindeth but to	<b>change</b>	obits and trentals and	10, 51/ 1
and then labor to	<b>change</b>	those laws, upon none	10, 230/ 1
more harm by the	<b>change</b>	. Moreover, if we should	10, 228/ 28
spiritual rulers" -- the	<b>change</b>	from this word the	10, 201/ 11
with a fond wily	<b>change</b>	of my words, exhorteth	10, 193/ 12
not good whereof the	<b>change</b>	would be worse --	10, 194/ 4
ye shall, that the	<b>change</b>	that he would make	10, 88/ 2

some such points as	<b>change</b>	it when ye will	10, 129/ 35
of the laws a	<b>change</b>	. Now that you have	10, 156/ 21
means found to be	<b>changed</b>	to the better: good	10, 229/ 25
should be so well	<b>changed</b>	so soon but that	10, 178/ 13
the world be all	<b>changed</b>	at the Day of	10, 229/ 14
all Christendom to be	<b>changed</b>	, to the ease of	10, 39/ 10
that suit were so	<b>changed</b>	, the Catholic faith should	10, 104/ 33
-- the matter being	<b>changed</b>	here, by his new	10, 41/ 18
would needs have it	<b>changed</b>	because that if it	10, 138/ 25
that law should be	<b>changed</b>	, but saith, in fortifying	10, 111/ 1
that he saith I	<b>changed</b>	his words in the	10, 200/ 29
they when they have	<b>changed</b>	it, change it yet	10, 229/ 11
with those old names	<b>changed</b>	, "Salem" into "Jerusalem" and	10, 3/ 14
intendeth to have them	<b>changed</b>	into a more charitable	10, 50/ 28
which he would have	<b>changed</b>	and made more easy	10, 221/ 10
ex officio may be	<b>changed</b>	into such open accusers	10, 145/ 20
officio were left, and	<b>changed</b>	into another order by	10, 102/ 7
have all spiritual judges	<b>changed</b>	. For the spiritual judges	10, 171/ 27
abjuration and punishment utterly	<b>changed</b>	and cease; that is	10, 182/ 18
he so to be	<b>changed</b>	now as the change	10, 15/ 25
be not to be	<b>changed</b>	. For if they be	10, 228/ 25
nor never can be	<b>changed</b>	but either to the	10, 229/ 35
suit ex officio were	<b>changed</b>	as he would have	10, 101/ 29
grace to make the	<b>changes</b>	good; but for that	10, 184/ 18
then make many such	<b>changes</b>	as I never saw	10, 164/ 9
think that if any	<b>changes</b>	be made rather more	10, 184/ 19
-- then shall the	<b>changes</b>	be made rather far	10, 184/ 20
And yet in so	<b>changing</b>	his word -- I	10, 203/ 6
may sit still without	<b>changing</b>	to hear and examine	10, 178/ 6
such a mumbling of	<b>changing</b>	"spiritual rulers" into "prelates	10, 202/ 33
Master More taketh of	<b>changing</b>	of spiritual judges is	10, 178/ 8
clearly that by such	<b>changing</b>	of that law, the	10, 104/ 20
I was of in	<b>changing</b>	his word "spiritual rulers	10, 201/ 5
man that by the	<b>changing</b>	there would surely follow	10, 145/ 15
if we fall to	<b>changing</b>	laws upon that simple	10, 229/ 6
change, and never cease	<b>changing</b>	till the world be	10, 229/ 13
to trentals, to found	<b>chantries</b>	and obits, and to	10, 49/ 27
made of obits and	<b>chantries</b>	letting the due examination	10, 52/ 17
reckoned the state of	<b>chantry</b>	priests to be a	10, 40/ 31
prefer the state of	<b>chantry</b>	priests before the state	10, 38/ 18
Seventeenth Chapter His seventeenth	<b>chapter</b>	beginneth folio 62. In	10, 167/ 9
Eighteenth Chapter His eighteenth	<b>chapter</b>	beginneth folio 69. Wherein	10, 184/ 26
readers, in the forty-sixth	<b>chapter</b>	, folio 253, after his	10, 172/ 7

my Confutation, Tyndale's wise	<b>chapter</b>	in which, against my	10, 5/ 4
here in his eleventh	<b>chapter</b>	, well perceive also that	10, 57/ 20
beginneth at the next	<b>chapter</b>	hereafter ensuing, and continueth	10, 11/ 15
here in this fourteenth	<b>chapter</b>	doth -- and to	10, 81/ 25
Christian readers, the forty-seventh	<b>chapter</b>	of mine Apology, beginning	10, 27/ 5
his, in the nineteenth	<b>chapter</b>	of mine Apology, which	10, 41/ 9
good readers, the nineteenth	<b>chapter</b>	of mine Apology, beginning	10, 41/ 23
read in the nineteenth	<b>chapter</b>	of mine Apology be	10, 46/ 5
made in the said	<b>chapter</b>	of mine Apology, and	10, 46/ 34
read yet the eighteenth	<b>chapter</b>	of mine Apology, wherein	10, 49/ 5
see in the nineteenth	<b>chapter</b>	of mine Apology, folio	10, 49/ 15
in the said twentieth	<b>chapter</b>	of mine Apology clean	10, 50/ 5
written in the twenty-seventh	<b>chapter</b>	of mine Apology, that	10, 53/ 18
to read my thirtieth	<b>chapter</b>	of mine Apology, which	10, 56/ 28
find in the twenty-first	<b>chapter</b>	of mine Apology, folio	10, 60/ 7
good readers, the forty-fifth	<b>chapter</b>	of mine Apology, beginning	10, 67/ 22
in my said fortieth	<b>chapter</b>	of mine Apology deny	10, 111/ 9
point in that selfsame	<b>chapter</b>	of mine Apology (folio	10, 139/ 9
yet in the forty-first	<b>chapter</b>	of mine Apology, folio	10, 146/ 30
to read the forty-sixth	<b>chapter</b>	of mine Apology, folio	10, 169/ 24
see in his said	<b>chapter</b>	in mine Apology, folio	10, 176/ 21
him in my twenty-seventh	<b>chapter</b>	of mine Apology as	10, 203/ 21
wherefore in the thirty-first	<b>chapter</b>	of mine Apology, beginning	10, 223/ 12
statute, that understood the	<b>chapter</b>	Ut inquisitionis as well	10, 185/ 13
even in the same	<b>chapter</b>	, a little before, that	10, 20/ 6
saith: And in the	<b>chapter</b>	there, that beginneth "Statuta	10, 109/ 18
of this his twentieth	<b>chapter</b>	make men believe that	10, 199/ 25
in his own first	<b>chapter</b>	of this book of	10, 62/ 14
answer to his seventeenth	<b>chapter</b>	in this book. And	10, 64/ 31
then this his fifteenth	<b>chapter</b>	of this book, with	10, 88/ 26
now replied to every	<b>chapter</b>	of his book by	10, 223/ 24
not in any one	<b>chapter</b>	of his brought forth	10, 194/ 14
the doing. The Third	<b>Chapter</b>	The third chapter, containing	10, 17/ 30
hold it. The Sixth	<b>Chapter</b>	His sixth chapter beginneth	10, 30/ 30
but thus. The Seventh	<b>Chapter</b>	His seventh chapter beginneth	10, 36/ 10
a key. The Eighth	<b>Chapter</b>	His eighth chapter beginneth	10, 41/ 6
to purpose. The Ninth	<b>Chapter</b>	His ninth chapter beginneth	10, 49/ 12
man's simplicity. The Tenth	<b>Chapter</b>	His tenth chapter beginneth	10, 53/ 16
leaf 174. The Eleventh	<b>Chapter</b>	His eleventh chapter beginneth	10, 56/ 30
than this. The Twelfth	<b>Chapter</b>	His twelfth chapter beginneth	10, 61/ 1
at all. The Thirteenth	<b>Chapter</b>	His thirteenth chapter beginneth	10, 63/ 27
his book. The Fourteenth	<b>Chapter</b>	His fourteenth chapter beginneth	10, 67/ 10
Second Part The Fifteenth	<b>Chapter</b>	His fifteenth chapter, concerning	10, 86/ 2

under betimes. The Sixteenth	<b>Chapter</b>	His sixteenth chapter beginneth	10, 146/ 5
sixteenth chapter. The Seventeenth	<b>Chapter</b>	His seventeenth chapter beginneth	10, 167/ 8
seventeenth chapter. The Eighteenth	<b>Chapter</b>	His eighteenth chapter beginneth	10, 184/ 24
in it. The Twentieth	<b>Chapter</b>	His twentieth chapter, beginning	10, 199/ 16
three lies in one	<b>chapter</b>	. The Fourth Chapter In	10, 19/ 7
end of his sixteenth	<b>chapter</b>	. The Seventeenth Chapter His	10, 167/ 7
this good man's seventeenth	<b>chapter</b>	. The Eighteenth Chapter His	10, 184/ 22
times in his twentieth	<b>chapter</b>	. The Twenty-first Chapter In	10, 221/ 13
followeth, in the next	<b>chapter</b>	. Here he complaineth again	10, 22/ 21
be above-rehearsed in this	<b>chapter</b>	be sometimes condemned. And	10, 183/ 25
unto this, the ninth	<b>chapter</b>	of his Dialogue, and	10, 49/ 18
beginning of his first	<b>chapter</b>	of his Division; which	10, 36/ 13
provision in the seventh	<b>chapter</b>	of his Division is	10, 93/ 7
point of his seventh	<b>chapter</b>	of his Division, and	10, 96/ 10
of in his seventh	<b>chapter</b>	of his Division, for	10, 97/ 36
speaketh in his seventh	<b>chapter</b>	of his Division, where	10, 106/ 15
For in his seventh	<b>chapter</b>	of his Division, lo	10, 109/ 16
thereof. And the first	<b>chapter</b>	was in effect nothing	10, 222/ 5
even in this same	<b>chapter</b>	before -- else, in	10, 106/ 18
the end of the	<b>chapter</b>	, that I "endeavor" myself	10, 18/ 9
I shall take his	<b>chapter</b>	in here even whole	10, 61/ 6
here, but also another	<b>chapter</b>	, "In fidei favorem," because	10, 146/ 22
he found in the	<b>chapter</b>	"In fidei favorem," as	10, 147/ 22
my friend. The Fifth	<b>Chapter</b>	In the fifth chapter	10, 23/ 28
the matter. The First	<b>Chapter</b>	In his first chapter	10, 8/ 4
yet in his seventh	<b>chapter</b>	of his first book	10, 108/ 17
farther in the said	<b>chapter</b>	: I will first agree	10, 215/ 24
mine Apology, the forty-eighth	<b>chapter</b>	, which beginneth folio 272	10, 60/ 27
than fully confuted this	<b>chapter</b>	of his, for any	10, 49/ 3
of this his fifteenth	<b>chapter</b>	, but bring forth his	10, 86/ 21
one chapter. The Fourth	<b>Chapter</b>	In his fourth chapter	10, 19/ 8
beginning of the twenty-second	<b>chapter</b>	, Simkin Salem giveth his	10, 223/ 35
the end of the	<b>chapter</b>	, and saith, "God forbid	10, 60/ 20
finish up his twentieth	<b>chapter</b>	, wherein he goeth forward	10, 213/ 28
speak afterward, in another	<b>chapter</b>	. Say this good man	10, 145/ 25
And thus his nineteenth	<b>chapter</b>	, you see, good readers	10, 199/ 14
knitteth up all the	<b>chapter</b>	with this goodly conclusion	10, 219/ 24
before in the seventh	<b>chapter</b>	, Master More hath a	10, 208/ 16
plain. In his fifteenth	<b>chapter</b>	, good readers, he would	10, 88/ 31
that in this sixth	<b>chapter</b>	of his, his great	10, 31/ 30
out of his thirteenth	<b>chapter</b>	of this his new	10, 65/ 25
farther in the same	<b>chapter</b>	, and whereas in his	10, 20/ 8
speaketh in that seventh	<b>chapter</b>	of his in his	10, 40/ 12

not. For all this	<b>chapter</b>	is spent in preaching	10, 49/ 20
by "as," in his	<b>chapter</b>	next before, in heresies	10, 63/ 18
now, in this fifteenth	<b>chapter</b>	of his in his	10, 143/ 14
-- for the said	<b>chapter</b>	Ad abolendam is that	10, 113/ 24
clause of this fifteenth	<b>chapter</b>	of his is clearly	10, 141/ 10
devised in his seventh	<b>chapter</b>	. He rehearseth it here	10, 92/ 36
which in the next	<b>chapter</b>	following he laboreth sore	10, 85/ 25
thus: And in this	<b>chapter</b>	Master More layeth divers	10, 213/ 30
find in the fortieth	<b>chapter</b>	, the 218th leaf; and	10, 88/ 24
the law in the	<b>chapter</b>	"Accusatus," par. "Licet," whereby	10, 146/ 8
23rd, and the 24th	<b>chapter</b>	-- but likewise as	10, 10/ 28
the beginning of this	<b>chapter</b>	, he would make it	10, 214/ 26
of Christ, the sixteenth	<b>chapter</b>	, that no man is	10, 61/ 25
here in his thirteenth	<b>chapter</b>	were any manner token	10, 64/ 18
you read my twenty-seventh	<b>chapter</b>	, in which my words	10, 56/ 22
provideth in this fourteenth	<b>chapter</b>	of his new book	10, 70/ 21
lo, in this sixteenth	<b>chapter</b>	of his new book	10, 156/ 24
afterward, in the selfsame	<b>chapter</b>	, the very next leaf	10, 96/ 34
with him. The Nineteenth	<b>Chapter</b>	In his nineteenth chapter	10, 194/ 33
I might end this	<b>chapter</b>	, and have no need	10, 154/ 17
the end of this	<b>chapter</b>	and the other before	10, 182/ 27
hath done in this	<b>chapter</b>	and divers other places	10, 210/ 34
length, in the same	<b>chapter</b>	and divers others, in	10, 65/ 29
touching of his second	<b>chapter</b>	. The other point is	10, 8/ 9
upon Matthew, the twenty-first	<b>chapter</b>	: that if priesthood be	10, 20/ 20
Chapter In the fifth	<b>chapter</b>	he toucheth punishment of	10, 23/ 30
will I divide this	<b>chapter</b>	, that the reader may	10, 89/ 1
in his said forty-sixth	<b>chapter</b>	. Now, good readers, this	10, 181/ 23
means, in the seventh	<b>chapter</b>	of the said treatise	10, 89/ 18
means, in the seventh	<b>chapter</b>	of the said treatise	10, 92/ 8
recited in the seventh	<b>chapter</b>	of the said treatise	10, 110/ 34
say in the eighth	<b>chapter</b>	of the said treatise	10, 168/ 11
say, in the seventh	<b>chapter</b>	of the said treatise	10, 174/ 22
introduction, before the first	<b>chapter</b>	, the man saith himself	10, 10/ 35
his writing. The Second	<b>Chapter</b>	In the second chapter	10, 14/ 8
Third Chapter The third	<b>chapter</b>	, containing his second consideration	10, 17/ 32
toucheth in the same	<b>chapter</b>	, concerning that second sort	10, 59/ 28
heresies, in the eighteenth	<b>chapter</b>	, and you shall well	10, 64/ 36
I touched the first	<b>chapter</b>	for a show, and	10, 221/ 35
man boasteth in this	<b>chapter</b>	(the second side of	10, 83/ 9
which in his seventh	<b>chapter</b>	this man so sore	10, 96/ 6
this point in this	<b>chapter</b>	, where he speaketh of	10, 29/ 19
man, in this ninth	<b>chapter</b>	of his, speaketh not	10, 50/ 4

understood that the said	<b>chapter</b>	meant of such inquisitors	10, 185/ 15
Fifteenth Chapter His fifteenth	<b>chapter</b>	, concerning the suit ex	10, 86/ 3
in the said eighth	<b>chapter</b>	thus: "But surely, as	10, 168/ 22
in my said twenty-seventh	<b>chapter</b>	, folio 165: Surely in	10, 215/ 2
in this his seventh	<b>chapter</b>	have me take them	10, 39/ 20
in this same thirteenth	<b>chapter</b>	of his than to	10, 66/ 20
before in the seventh	<b>chapter</b>	, it seemeth that the	10, 168/ 23
of the said eighteenth	<b>chapter</b>	, and showeth that he	10, 192/ 21
list to read the	<b>chapter</b>	shall see that I	10, 223/ 14
and in all his	<b>chapter</b>	never toucheth the point	10, 5/ 5
Chapter In the second	<b>chapter</b>	, beginning in the fifth	10, 14/ 9
Chapter In his fourth	<b>chapter</b>	, beginning in the eighth	10, 19/ 9
Sixth Chapter His sixth	<b>chapter</b>	beginneth in the 16th	10, 30/ 32
Seventh Chapter His seventh	<b>chapter</b>	beginneth in the 19th	10, 36/ 11
Eighth Chapter His eighth	<b>chapter</b>	beginneth in the second	10, 41/ 7
in the said nineteenth	<b>chapter</b>	, that of the spirituality	10, 47/ 5
Ninth Chapter His ninth	<b>chapter</b>	beginneth in the 30th	10, 49/ 13
Tenth Chapter His tenth	<b>chapter</b>	beginneth in the 33rd	10, 53/ 17
Eleventh Chapter His eleventh	<b>chapter</b>	beginneth in the 36th	10, 56/ 32
Twelfth Chapter His twelfth	<b>chapter</b>	beginneth in the 38th	10, 61/ 2
Thirteenth Chapter His thirteenth	<b>chapter</b>	beginneth in the 39th	10, 63/ 28
Fourteenth Chapter His fourteenth	<b>chapter</b>	beginneth in the 42nd	10, 67/ 11
Sixteenth Chapter His sixteenth	<b>chapter</b>	beginneth in the 54th	10, 146/ 6
Twentieth Chapter His twentieth	<b>chapter</b>	, beginning in the 76th	10, 199/ 17
Chapter In his twenty-first	<b>chapter</b>	(beginning in the 84th	10, 221/ 15
his readers in this	<b>chapter</b>	, and make them ween	10, 93/ 13
written in the said	<b>chapter</b>	; and afterward, then, shall	10, 111/ 13
158, in the twenty-sixth	<b>chapter</b>	(and answered there at	10, 65/ 28
in this same twentieth	<b>chapter</b>	that the things which	10, 206/ 16
touched in the third	<b>chapter</b>	of the third book	10, 146/ 34
-- he finisheth his	<b>chapter</b>	thus: And thus it	10, 141/ 12
people? Howbeit, since this	<b>chapter</b>	goeth but to the	10, 67/ 1
in writing of this	<b>chapter</b>	, and about to leave	10, 77/ 13
own rule in this	<b>chapter</b>	, have cause to show	10, 85/ 5
twentieth chapter. The Twenty-first	<b>Chapter</b>	In his twenty-first chapter	10, 221/ 14
Chapter In his first	<b>chapter</b>	he toucheth two things	10, 8/ 5
hath here in this	<b>chapter</b>	devised is very well	10, 71/ 32
Bizance in the twenty-second	<b>chapter</b>	giveth Salem warning that	10, 12/ 15
Chapter In his nineteenth	<b>chapter</b>	he declareth what he	10, 194/ 34
mine Apology, the forty-second	<b>chapter</b>	, folio 232, whereof this	10, 96/ 29
the end of that	<b>chapter</b>	, which any wise man	10, 192/ 27
again and endeth the	<b>chapter</b>	very well, wishing the	10, 35/ 35
over, here in this	<b>chapter</b>	, both his words and	10, 143/ 4

when all the twenty-one	<b>chapters</b>	are written -- Bizance	10, 12/ 14
their present communication into	<b>chapters</b>	. This is a point	10, 11/ 22
fifteenth, sixteenth, and seventeenth	<b>chapters</b>	plainly proved against him	10, 216/ 5
touched of the three	<b>chapters</b>	of his. And I	10, 223/ 32
the thirty-fourth and thirty-fifth	<b>chapters</b>	of mine Apology; of	10, 57/ 1
read the said two	<b>chapters</b>	of mine Apology shall	10, 57/ 17
read my said two	<b>chapters</b>	, and then as for	10, 58/ 23
spendeth the other three	<b>chapters</b>	of his book. But	10, 222/ 27
in the other three	<b>chapters</b>	by mouth had been	10, 12/ 18
he reciteth how many	<b>chapters</b>	of his I meddle	10, 221/ 28
have called those three	<b>chapters</b>	after his matter an	10, 10/ 31
of the three last	<b>chapters</b>	bear the names that	10, 10/ 27
if after those two	<b>chapters</b>	read, you return to	10, 57/ 19
the order of my	<b>chapters</b>	, but take that way	10, 31/ 3
as in the said	<b>chapters</b>	the fifteenth, the sixteenth	10, 218/ 22
open way, when the	<b>chapters</b>	of his which I	10, 13/ 23
them in his other	<b>chapters</b>	, which I will pass	10, 193/ 18
have given them in	<b>charge</b>	is heresy. And for	10, 139/ 27
heretical words to his	<b>charge</b>	, and to consider upon	10, 73/ 10
articles laid unto his	<b>charge</b>	. Like as in the	10, 113/ 1
to whom the further	<b>charge</b>	appertaineth to make thereupon	10, 82/ 21
give the juries in	<b>charge</b>	to inquire of heresy	10, 188/ 34
verdict, mean not to	<b>charge</b>	them upon peril of	10, 162/ 1
lay nought to his	<b>charge</b>	at the sessions, he	10, 123/ 11
third is that "no	<b>charge</b>	should be set upon	10, 209/ 15
done nor intend to	<b>charge</b>	this man that his	10, 57/ 12
full childishly to their	<b>charge</b>	, as though they would	10, 65/ 3
that are in their	<b>charge</b>	, and which things are	10, 215/ 18
were laid to his	<b>charge</b>	. And of truth this	10, 120/ 30
that indictment unto his	<b>charge</b>	. And therefore whereas this	10, 186/ 4
if the judge were	<b>charged</b>	to give no sentence	10, 160/ 9
be laid unto their	<b>charges</b>	. And if you find	10, 78/ 14
loath to do for	<b>charging</b>	of mine own conscience	10, 53/ 8
motion of this good "	<b>charitable</b>	" order, but also no	10, 51/ 19
deceived and they both	<b>charitable</b>	and true, and the	10, 91/ 17
the mischief that his	<b>charitable</b>	device would do. Howbeit	10, 74/ 19
this motion, of this	<b>charitable</b>	order, this good man	10, 52/ 12
ween that of this	<b>charitable</b>	order which he now	10, 52/ 5
thieves the same soft,	<b>charitable</b>	fashion that he deviseth	10, 75/ 2
set a little more	<b>charitable</b>	folk about it than	10, 212/ 13
him a warning as	<b>charitable</b>	and as large as	10, 70/ 14
so good and so	<b>charitable</b>	-- I never blamed	10, 51/ 35
reform it in such	<b>charitable</b>	manner that none shall	10, 179/ 1

secret hatred, and seem	<b>charitable</b>	, and so play the	10, 166/ 15
cannot serve this good,	<b>charitable</b>	man to salve and	10, 52/ 10
salve of this good,	<b>charitable</b>	motion cannot serve this	10, 52/ 9
things into "a more	<b>charitable</b>	order" -- that is	10, 51/ 2
doth, that the more	<b>charitable</b>	way of the twain	10, 50/ 18
move be the more	<b>charitable</b>	way, that then he	10, 50/ 24
any part of this	<b>charitable</b>	motion, but think his	10, 50/ 36
changed into a more	<b>charitable</b>	order. For though prayers	10, 50/ 29
whether is the more	<b>charitable</b>	way first to make	10, 50/ 11
wary by means of	<b>charitable</b>	warning given to their	10, 70/ 9
do otherwise truly and	<b>charitably</b>	their duty, both in	10, 99/ 27
that he shall then	<b>charitably</b>	ask of him what	10, 72/ 10
of others the more	<b>charitably</b>	, since he himself hath	10, 61/ 21
ordinaries had handled them	<b>charitably</b>	, had been in both	10, 39/ 5
such things the more	<b>charitably</b>	in other men, since	10, 62/ 6
with him, and eft	<b>charitably</b>	give him monition thereof	10, 72/ 16
known, and the faults	<b>charitably</b>	reformed: all these divisions	10, 211/ 25
if defaults should be	<b>charitably</b>	reformed, as this man	10, 212/ 11
Pharisees. And that would	<b>charitably</b>	be examined, whether it	10, 179/ 3
themselves in meekness and	<b>charity</b>	and put all their	10, 216/ 18
them whom yet of	<b>charity</b>	, for their amendment, they	10, 99/ 21
manner break or deny	<b>charity</b>	, delay justice, and do	10, 43/ 16
for such worldly honor	<b>charity</b>	be in any manner	10, 42/ 14
every man is in	<b>charity</b>	bound to do of	10, 157/ 3
unsavory told tale of	<b>charity</b>	denied, and justice delayed	10, 42/ 34
he taketh of his	<b>charity</b>	great thought lest I	10, 212/ 26
he thinketh "verily" that "	<b>charity</b>	should compel" me to	10, 192/ 35
to God" and the	<b>charity</b>	that they should show	10, 36/ 4
in keeping or granting	<b>charity</b>	, or in speedy doing	10, 45/ 14
admonish other in all	<b>charity</b>	. And if we will	10, 61/ 29
of God -- as	<b>chastity</b>	, liberality, patience, soberness, temperance	10, 174/ 25
gifts of God, as	<b>chastity</b>	, liberality, patience, soberness, temperance	10, 175/ 25
that maketh you to	<b>check</b>	me so because I	10, 136/ 33
such authority so solemnly	<b>check</b>	me falsely, for writing	10, 27/ 25
cleaveth not on his	<b>cheeks</b>	, but he soon shaketh	10, 26/ 34
oaths, peradventure the very	<b>chief</b>	heretic of all. If	10, 107/ 31
clearly that the very	<b>chief</b>	cause that he layeth	10, 17/ 2
most part, and the	<b>chief</b>	part, nothing), now is	10, 65/ 31
very cause of this	<b>chief</b>	mischief that now beginneth	10, 200/ 8
John Fineux say, late	<b>chief</b>	justice of the King's	10, 164/ 5
turn at length the	<b>chief</b>	harm upon their heads	10, 145/ 36
such as were the	<b>chief</b>	, and proved them, I	10, 22/ 9
trifles, and the very	<b>chief</b>	things that this Pacifier	10, 15/ 20

when he called the	<b>chief</b>	priest a "whited wall	10, 24/ 15
set hand upon the	<b>child</b>	in her arm and	10, 16/ 19
reason, that a very	<b>child</b>	would not, I ween	10, 11/ 23
of such things, every	<b>child</b>	, as I said in	10, 210/ 3
his wife and his	<b>child</b>	, and grace to make	10, 12/ 30
division, and break the	<b>child's</b>	neck, reckoneth it a	10, 16/ 31
he broke off the	<b>child's</b>	neck in our Lady's	10, 16/ 23
to make open his	<b>childish</b>	handling thereof. But now	10, 186/ 25
here "particular confederacies" so	<b>childish</b>	that, in good faith	10, 198/ 27
my mind a very	<b>childish</b>	thing. But then goeth	10, 197/ 9
handled the thing so	<b>childishly</b>	. Also, that Bizance telleth	10, 11/ 24
in a matter full	<b>childishly</b>	to their charge, as	10, 65/ 3
he spoke therein so	<b>childishly</b>	that I was ashamed	10, 186/ 24
and will sometimes bite	<b>children</b>	too, but likewise yet	10, 142/ 3
put the fellow in	<b>choice</b>	, and then if himself	10, 128/ 25
officers of their own	<b>choice</b>	might hap to disorder	10, 138/ 11
book, I would to	<b>choose</b>	you should believe well	10, 58/ 26
sides very good to	<b>choose</b>	of, hath, I dare	10, 138/ 9
and then if himself	<b>choose</b>	it for the better	10, 128/ 25
been as circumspect in	<b>choosing</b>	of the ordinaries as	10, 138/ 9
they be that be	<b>chosen</b>	to be judges, so	10, 134/ 14
-- that he hath	<b>chosen</b>	the one that hath	10, 138/ 7
the one that hath	<b>chosen</b>	the other: the king's	10, 138/ 7
of The Following of	<b>Christ</b>	, the sixteenth chapter, that	10, 61/ 24
forsaken the faith of	<b>Christ</b>	withal, whose examples I	10, 145/ 6
of the Gospel of	<b>Christ</b>	, that speaketh of an	10, 70/ 22
and of our Savior	<b>Christ</b>	-- the said book	10, 21/ 35
very well indeed. Because	<b>Christ</b>	commandeth in the Gospel	10, 54/ 6
of God, according to	<b>Christ's</b>	promise, will be as	10, 216/ 16
written without offense of	<b>Christ's</b>	Gospel well enough. And	10, 56/ 24
through the merits of	<b>Christ's</b>	bitter Passion, may both	10, 231/ 9
vanisheth away; and upon	<b>Christ's</b>	words it must follow	10, 21/ 22
that they bear in	<b>Christ's</b>	church; though some of	10, 44/ 13
God is, according to	<b>Christ's</b>	promise, as verily present	10, 215/ 12
err, there are in	<b>Christ's</b>	church ordinary ways to	10, 215/ 15
by the decay of	<b>Christ's</b>	Catholic faith. Which thing	10, 132/ 14
the whole corps of	<b>Christendom</b>	, both temporality and spirituality	10, 215/ 7
realm and of all	<b>Christendom</b>	to be changed, to	10, 39/ 10
serve most generally through	<b>Christendom</b>	, whereas this device, though	10, 96/ 22
spiritual rulers of all	<b>Christendom</b>	, I would have admitted	10, 204/ 29
the general council of	<b>Christendom</b>	: those deviseth he so	10, 15/ 24
so long approved through	<b>Christendom</b>	, and take his device	10, 145/ 26
and whole council of	<b>Christendom</b>	was this law agreed	10, 144/ 35

the whole clergy of	<b>Christendom</b>	teacheth and ordereth in	10, 215/ 3
the whole clergy of	<b>Christendom</b>	teacheth and ordereth in	10, 215/ 25
And this hath all	<b>Christendom</b>	, good Christian readers, perceived	10, 144/ 19
the whole corps of	<b>Christendom</b>	, in this realm ratified	10, 229/ 29
the whole corps of	<b>Christendom</b>	, spirituality and temporalty, ratified	10, 215/ 28
the whole corps of	<b>Christendom</b>	, which laws this Pacifier	10, 9/ 18
so long through all	<b>Christendom</b>	-- when this good	10, 118/ 31
all the corps of	<b>Christendom</b>	have long used and	10, 213/ 10
common laws of all	<b>Christendom</b>	beside us were, as	10, 37/ 22
general council of all	<b>Christendom</b>	, wherein there were (I	10, 113/ 12
common laws of all	<b>Christendom</b>	. If he will say	10, 191/ 14
quantity any other country	<b>christened</b>	-- it must needs	10, 21/ 29
usage of all realms	<b>christened</b>	, and in other crimes	10, 146/ 28
the realms and countries	<b>christened</b>	, and among the others	10, 144/ 28
that heresy, whereby a	<b>Christian</b>	man becometh a false	10, 147/ 1
general approbation of all	<b>Christian</b>	realms. And against this	10, 224/ 17
hath all Christendom, good	<b>Christian</b>	readers, perceived; and therefore	10, 144/ 19
Thomas More to the	<b>Christian</b>	Readers If any man	10, 3/ 27
so plainly the Catholic,	<b>Christian</b>	faith, and by his	10, 230/ 21
in manner, through all	<b>Christian</b>	realms, may come to	10, 210/ 17
The truth is, good	<b>Christian</b>	readers, that except only	10, 106/ 14
procure that the Catholic,	<b>Christian</b>	faith might fade and	10, 230/ 15
to hear! Read, good	<b>Christian</b>	readers, the forty-seventh chapter	10, 27/ 5
the wits of all	<b>Christian</b>	regions that have used	10, 114/ 26
54th. And forasmuch, good	<b>Christian</b>	readers, as it may	10, 86/ 5
the first making, all	<b>Christian</b>	countries received it, and	10, 145/ 1
Lo, this is, good	<b>Christian</b>	readers, the manner of	10, 108/ 5
were) love to the	<b>Christian</b>	faith. The other thing	10, 88/ 9
the decay of the	<b>Christian</b>	, Catholic faith, provoke the	10, 213/ 24
either. And now, good	<b>Christian</b>	readers -- since you	10, 104/ 19
to be) faithful, true	<b>Christian</b>	people. Look, therefore, good	10, 87/ 18
therefore in every good	<b>Christian</b>	country do they use	10, 144/ 20
it. And all true	<b>Christian</b>	countries to this day	10, 145/ 4
what is this, good	<b>Christian</b>	readers, but to procure	10, 230/ 14
Consider well this, good	<b>Christian</b>	reader: that whereas this	10, 143/ 11
decay of the Catholic,	<b>Christian</b>	faith. Whereupon would not	10, 15/ 29
causers thereof. Now, good	<b>Christian</b>	readers, here you see	10, 109/ 32
the words of Saint	<b>Chrysostom</b>	which he layeth for	10, 21/ 8
it is that John	<b>Chrysostom</b>	saith upon Matthew, the	10, 20/ 20
selfsame words of Saint	<b>Chrysostom</b>	and of our Savior	10, 21/ 35
truth, for though Saint	<b>Chrysostom</b>	had never said it	10, 21/ 13
For surely, as Saint	<b>Chrysostom</b>	saith, if the priesthood	10, 21/ 10
no better. And Saint	<b>Chrysostom</b>	pitieth also the devil	10, 48/ 16

any possessions from the	<b>Church</b>	. But yet -- since	10, 35/ 23
any possessions of the	<b>Church</b>	should without a lawful	10, 32/ 21
law made by the	<b>Church</b>	. But against all this	10, 159/ 18
that law of the	<b>Church</b>	made it as it	10, 96/ 22
is void, because the	<b>Church</b>	had no authority to	10, 188/ 23
of mortising into the	<b>Church</b>	, it should be void	10, 32/ 13
be disposed of the	<b>Church</b>	" be to be disposed	10, 209/ 2
of laws of the	<b>Church</b>	wherein he findeth faults	10, 186/ 21
the prelates of the	<b>Church</b>	would withdraw from their	10, 53/ 21
the favor of the	<b>Church</b>	shall preserve from the	10, 118/ 8
saith) riches into the	<b>Church</b>	, by this good order	10, 51/ 17
no law of the	<b>Church</b>	which he hath here	10, 217/ 4
do, to destroy the	<b>Church</b>	and to have their	10, 65/ 17
least censures of the	<b>Church</b>	" as though he therein	10, 64/ 33
laws made by the	<b>Church</b>	, so that he find	10, 167/ 2
the censures of the	<b>Church</b>	(whereof, as he saith	10, 189/ 1
that the common-known Catholic	<b>Church</b>	teacheth and holdeth for	10, 30/ 6
and sound, all the	<b>Church</b>	flourisheth; and if it	10, 20/ 21
word was before the	<b>Church</b>	-- and in all	10, 5/ 5
least censure of the	<b>Church</b>	. And if it be	10, 188/ 22
the censures of the	<b>Church</b>	as he maketh for	10, 189/ 9
again, that all the	<b>church</b>	rang thereon: "Marry, sir	10, 46/ 18
realm and of Holy	<b>Church</b>	in heresies "may well	10, 186/ 13
away possessions from the	<b>Church</b>	without cause. My words	10, 33/ 16
they bear in Christ's	<b>church</b>	; though some of them	10, 44/ 13
it seemeth that the	<b>Church</b>	in times past have	10, 168/ 24
the liberties of the	<b>Church</b>	, whereby their persons be	10, 206/ 13
take away from the	<b>Church</b>	thought either right or	10, 33/ 18
the censures of the	<b>Church</b>	himself, by some such	10, 189/ 15
worldly honor of the	<b>Church</b>	and of spiritual persons	10, 41/ 12
folk do to the	<b>Church</b>	and unto spiritual persons	10, 44/ 9
such "laws of the	<b>Church</b>	, " and some such constitutions	10, 195/ 2
yet surely when the	<b>Church</b>	receiveth again that man	10, 118/ 14
be they of the	<b>Church</b>	or of the realm	10, 193/ 25
both of the whole	<b>Church</b>	and of this realm	10, 222/ 3
the sacraments of the	<b>Church</b>	, lest haply through such	10, 84/ 5
the liberties of the	<b>Church</b>	, they pretend to have	10, 206/ 17
there are in Christ's	<b>church</b>	ordinary ways to reform	10, 215/ 15
of the whole Catholic	<b>Church</b>	. Now, as touching his	10, 69/ 2
least censure of the	<b>Church</b>	. . . -- there were two	10, 186/ 18
Street in Saint Bride's	<b>Church-</b>	yard, the year of	10, 231/ 19
building and garnishing of	<b>churches</b>	-- but be both	10, 47/ 9
when he called his	<b>churlish</b>	keepers "dogs," and when	10, 24/ 14

dare say, been as	<b>circumspect</b>	in choosing of the	10, 138/ 9
advisement, use the same	<b>circumspection</b>	and policy that I	10, 29/ 34
this place, therefore, very	<b>circumspectly</b>	for this point in	10, 29/ 19
to consider upon the	<b>circumstance</b>	of his dealing in	10, 73/ 11
shall by the whole	<b>circumstance</b>	of the matter very	10, 57/ 17
and agreed in the	<b>circumstances</b>	and told all one	10, 154/ 10
of the person and	<b>circumstances</b>	of the cause considered	10, 114/ 34
and all such other	<b>circumstances</b>	as may diminish or	10, 154/ 27
may be by many	<b>circumstances</b>	, as if for such	10, 42/ 13
oaths and all the	<b>circumstances</b>	therewith given in evidence	10, 151/ 9
then, by some certain	<b>circumstances</b>	, restrain it in such	10, 170/ 36
any examination of the	<b>circumstances</b>	whereby they know or	10, 149/ 14
word should against the	<b>circumstances</b>	of the matter have	10, 37/ 5
of purgation as the	<b>circumstances</b>	of the person, and	10, 116/ 3
helped with some such	<b>circumstances</b>	as make the matter	10, 147/ 16
helped with some such	<b>circumstances</b>	as make the matter	10, 156/ 1
offenses, and consider the	<b>circumstances</b>	, and enjoin the penance	10, 219/ 12
And then if the	<b>circumstances</b>	so did, whether common	10, 37/ 4
unto him upon certain	<b>circumstances</b>	by his wisdom well	10, 150/ 31
in question whether the	<b>circumstances</b>	of his words were	10, 37/ 1
them to sue by	<b>citation</b>	, till men see that	10, 182/ 16
ordinaries forever to sue	<b>citations</b>	against heretics and process	10, 180/ 29
though the laws both	<b>civil</b>	and canon that are	10, 37/ 21
methinketh it somewhat more	<b>civility</b>	, in some such points	10, 53/ 5
things they pretend and	<b>claim</b>	their authority derived from	10, 214/ 16
and obedience that they	<b>claim</b>	. Howbeit, rather than I	10, 201/ 15
Also, whereas such slanderous	<b>clamor</b>	hath been sundry times	10, 227/ 15
therefore, now, the last	<b>clause</b>	of this fifteenth chapter	10, 141/ 10
left out the whole	<b>clause</b>	-- then had he	10, 199/ 33
here in his last	<b>clause</b>	no necessary place to	10, 58/ 8
left out the whole	<b>clause</b>	altogether. As to that	10, 200/ 27
three words in that	<b>clause</b>	of his (which yet	10, 200/ 25
but rather ended the	<b>clause</b>	in such wise as	10, 36/ 29
to wit, pure and	<b>clean</b>	-- and afterward the	10, 25/ 30
convey this gear so	<b>clean</b>	. For these are, first	10, 174/ 7
name of pure and	<b>clean</b>	, as we call now	10, 25/ 35
in full surety, nor	<b>clean</b>	out of fear, yet	10, 94/ 36
were neither pure nor	<b>clean</b>	indeed, no more than	10, 25/ 36
heretics out of the	<b>clean</b>	flock is one of	10, 23/ 21
themselves to be so	<b>clean</b>	and pure that there	10, 200/ 2
former words is a	<b>clean</b>	going from them, and	10, 43/ 30
chapter of mine Apology	<b>clean</b>	and clear untouched, as	10, 50/ 6
I proved you very	<b>clear</b>	and plain. And thereby	10, 165/ 17

mine Apology clean and	<b>clear</b>	untouched, as every man	10, 50/ 6
keep himself in a	<b>clear</b>	conscience, learn it whoso	10, 61/ 34
is, I say, so	<b>clear</b>	that no man can	10, 170/ 12
this conclusion is so	<b>clear</b>	that it needeth no	10, 120/ 31
whom they came to	<b>clear</b>	by their perjury before	10, 149/ 1
party whom he did	<b>clear</b>	, before the same spiritual	10, 150/ 30
ere we depart) so	<b>clear</b>	. Concerning the second part	10, 105/ 20
of heretics. And as	<b>clear</b>	as you see that	10, 105/ 16
his sentence the more	<b>clear</b>	, and then shall we	10, 207/ 15
whom he did before	<b>clear</b>	in a temporal court	10, 150/ 36
in that point so	<b>clear</b>	against them that if	10, 59/ 16
see, good readers, very	<b>clear</b>	and plain, that this	10, 165/ 1
make the matter more	<b>clear</b>	. Now, as to those	10, 147/ 17
the judge had been	<b>clear</b>	at liberty, upon reasons	10, 161/ 19
it serveth to the	<b>clear</b>	perceiving of us both	10, 88/ 11
yet to purge and	<b>clear</b>	himself: he yet increaseth	10, 117/ 35
make the matter more	<b>clear</b>	. Now see you well	10, 156/ 2
him that he had	<b>cleared</b>	before; that a great	10, 218/ 16
and by his oath	<b>cleared</b>	a man (as much	10, 150/ 33
and on his oath	<b>cleared</b>	them all, do at	10, 166/ 24
hath been sworn, and	<b>cleared</b>	one (as far forth	10, 150/ 27
the examination those suspicions	<b>cleared</b>	he putteth him to	10, 127/ 17
his oath hath first	<b>cleared</b>	himself and his neighbor	10, 148/ 14
honesty and to be	<b>cleared</b>	by his neighbors of	10, 127/ 2
whereof he is not	<b>cleared</b>	: this man saith untrue	10, 127/ 13
whereof he is not	<b>cleared</b>	, and so shall he	10, 127/ 5
condemn him that he	<b>cleared</b>	before, and that in	10, 148/ 16
be not so fully	<b>cleared</b>	but that there remain	10, 127/ 18
since ye shall the	<b>clearer</b>	thereby perceive whereabouts we	10, 88/ 14
that on his oath	<b>clareth</b>	himself and his fellow	10, 152/ 5
upon his oath in	<b>clearing</b>	there the prisoner, he	10, 153/ 29
bandogs and mastiffs were	<b>clearly</b>	put away -- yet	10, 142/ 35
therein but if he	<b>clearly</b>	refuse to accept anything	10, 161/ 5
and I have therein	<b>clearly</b>	confuted him afresh: it	10, 228/ 16
words; whereby he perverteth	<b>clearly</b>	my meaning and my	10, 174/ 36
And some great and	<b>clearly</b>	proved felonies before divers	10, 136/ 1
of his you may	<b>clearly</b>	perceive even by the	10, 102/ 3
point you have seen	<b>clearly</b>	that his device would	10, 119/ 17
in heresy either very	<b>clearly</b>	nought or else that	10, 133/ 25
chapter of his is	<b>clearly</b>	wrested awry. For as	10, 141/ 11
but that his words	<b>clearly</b>	take away from the	10, 177/ 26
readers, as you see,	<b>clearly</b>	confuted this good man's	10, 119/ 10
halpworth harm, that had	<b>clearly</b>	left his heresy and	10, 227/ 33

than to make you	<b>clearly</b>	perceive that how well	10, 14/ 5
you may the more	<b>clearly</b>	see to how little	10, 180/ 23
see it yet more	<b>clearly</b>	. Or else, if any	10, 62/ 18
may declare the more	<b>clearly</b>	that he is not	10, 116/ 16
friars and monks, as	<b>clearly</b>	as it is known	10, 210/ 23
I have well and	<b>clearly</b>	proved. His other reason	10, 220/ 29
face; especially while, as	<b>clearly</b>	as he saith that	10, 64/ 26
since you see so	<b>clearly</b>	that by such changing	10, 104/ 19
And thus you see	<b>clearly</b>	, good readers, that in	10, 154/ 15
that though it were	<b>clearly</b>	put away, the streets	10, 141/ 18
a half were now	<b>clearly</b>	gone. For there remained	10, 108/ 15
the law be very	<b>clearly</b>	gone. And therefore his	10, 108/ 20
to hear them, and	<b>clearly</b>	perceiving that they so	10, 179/ 33
speak of, I have	<b>clearly</b>	declared that they need	10, 190/ 30
ye shall well and	<b>clearly</b>	see that, though the	10, 67/ 7
have proved well and	<b>clearly</b>	that the very chief	10, 17/ 2
this shall every man	<b>clearly</b>	see that will advise	10, 141/ 25
shall you the more	<b>clearly</b>	mark if you turn	10, 58/ 14
of argument, but for	<b>clearness</b>	of conscience, to consider	10, 50/ 11
As now the shame	<b>cleaveth</b>	not on his cheeks	10, 26/ 33
think that the said	<b>Clementine</b>	was not of effect	10, 168/ 33
he bringeth in the	<b>Clementine</b>	and the statute by	10, 182/ 3
were; as appeareth in	<b>Clementinis</b>	de hereticis, Cap. Multorum	10, 168/ 28
and that "therefore the	<b>clergy</b>	think it a good	10, 65/ 18
not to bring the	<b>clergy</b>	in hatred among the	10, 64/ 19
that some of the	<b>clergy</b>	be nought, and love	10, 212/ 6
suppose verily that the	<b>clergy</b>	would not be against	10, 32/ 9
gathering together of the	<b>clergy</b>	at the convocations. In	10, 198/ 4
away possessions from the	<b>clergy</b>	thought it either right	10, 34/ 17
in him lieth) the	<b>clergy</b>	of England for use	10, 191/ 12
make all the whole	<b>clergy</b>	good: yet for all	10, 211/ 34
-- were all the	<b>clergy</b>	never so good indeed	10, 212/ 2
in all the whole	<b>clergy</b>	it were hard to	10, 177/ 15
say, follow that the	<b>clergy</b>	, though it have some	10, 21/ 29
the congregation of the	<b>clergy</b>	, to God's honor graciously	10, 216/ 14
any possessions from the	<b>clergy</b>	: yet have I found	10, 34/ 26
take away from the	<b>clergy</b>	all such indifference and	10, 177/ 26
little good to the	<b>clergy</b>	. For it is there	10, 65/ 2
there were of the	<b>clergy</b>	at the making of	10, 185/ 7
say this by the	<b>clergy</b>	, and some men say	10, 212/ 1
that he would the	<b>clergy</b>	should, as much as	10, 17/ 35
saith he to the	<b>clergy</b>	, "the salt of the	10, 21/ 15
sedition slander of the	<b>clergy</b>	, and especially of the	10, 167/ 20

those days in the	<b>clergy</b>	more than one, that	10, 185/ 12
wen that the whole	<b>clergy</b>	of this realm should	10, 26/ 16
of Division aggrieve the	<b>clergy</b>	of this realm, which	10, 191/ 26
things as the whole	<b>clergy</b>	of Christendom teacheth and	10, 215/ 3
things as the whole	<b>clergy</b>	of Christendom teacheth and	10, 215/ 25
very well, wishing the	<b>clergy</b>	the grace that the	10, 35/ 36
and dissension against the	<b>clergy</b>	" was then already	10, 14/ 12
Division toucheth there the	<b>clergy</b>	, and would therein, under	10, 66/ 7
possessions away from the	<b>clergy</b>	. " Now upon these words	10, 33/ 3
people," for misjudging the	<b>clergy</b>	whereas I think they	10, 18/ 17
take possessions from the	<b>clergy</b>	-- in which words	10, 33/ 9
that he beareth the	<b>clergy</b>	very good will and	10, 65/ 33
should be set upon	<b>clerics</b>	by lay power." I	10, 209/ 15
house and there blamed	<b>Cliff</b>	before me, and asked	10, 16/ 22
one with me called	<b>Cliff</b>	, a man as well	10, 16/ 6
Master Henry Patenson. This	<b>Cliff</b>	had been many years	10, 16/ 7
we cannot." "No?" quoth	<b>Cliff</b>	. "By the Mass, it	10, 16/ 27
martyr Saint Thomas: so	<b>Cliff</b>	upon the same bridge	10, 16/ 14
Lady's arm -- when	<b>Cliff</b>	had heard them, he	10, 16/ 23
harmless among folk. Into	<b>Cliff's</b>	head came there sometimes	10, 16/ 9
the withdrawing of that	<b>cloak</b>	, that men might the	10, 221/ 34
swear false, and wilily	<b>cloak</b>	his falsehood under a	10, 158/ 23
evil that covertly was	<b>cloaked</b>	in them. And for	10, 221/ 33
bound to keep it	<b>close</b>	, for they be sworn	10, 130/ 4
to keep the witness	<b>close</b>	is made but for	10, 109/ 4
witness be surely kept	<b>close</b>	and unknown), I would	10, 97/ 34
to give away the	<b>close</b>	and all." "Marry, neighbor	10, 100/ 16
unto to keep them	<b>close</b>	upon pain of excommunication	10, 109/ 28
of always keeping witnesses	<b>close</b>	, upon a plain, open	10, 109/ 13
great hillock in his	<b>close</b>	, which for planing of	10, 100/ 13
the other of his	<b>clouted</b>	kettle. But look, good	10, 60/ 26
almost killing with a	<b>club</b>	" he meant the giving	10, 31/ 28
that was then Lord	<b>Cobham</b>	; nor yet he neither	10, 110/ 16
the spider spinneth her	<b>cobweb</b>	. And thus is my	10, 27/ 33
with warm words and	<b>cold</b>	reasons oppugneth. And finally	10, 9/ 21
This is a very	<b>cold</b>	tale, and as dead	10, 187/ 30
poor tale and a	<b>cold</b>	, by my faith, to	10, 43/ 3
to warrant that that	<b>cold</b>	reason so fervently set	10, 184/ 14
and an excuse as	<b>cold</b>	as a key. The	10, 41/ 5
poor tale and a	<b>cold</b>	, if a man would	10, 138/ 22
I let pass his	<b>cold</b>	and unsavory told tale	10, 42/ 34
it happened that such	<b>collateral</b>	witnesses first testified upon	10, 150/ 2
it happened that such	<b>collateral</b>	witnesses first testified upon	10, 151/ 17

him to amend his	<b>collation</b>	in that point and	10, 201/ 1
his falsehood under a	<b>color</b>	of truth, but also	10, 158/ 24
say"s that under	<b>color</b>	of ceasing division, excite	10, 15/ 34
abroad in print, under	<b>color</b>	of reformation, faults that	10, 15/ 8
against them; and under	<b>color</b>	of a fervor to	10, 213/ 20
own writing, under the	<b>color</b>	of some other men's	10, 79/ 2
conclusion. For now, to	<b>color</b>	this his oversight with	10, 208/ 30
new book, taking a	<b>color</b>	and a pretext of	10, 70/ 21
too, save that the	<b>color</b>	of "some say" saveth	10, 137/ 31
mishandling could have little	<b>color</b>	any farther than those	10, 170/ 7
language; and not, under	<b>color</b>	to teach the judges	10, 69/ 32
as of policy" a	<b>colorable</b>	excuse for defense of	10, 60/ 12
heresy -- and all	<b>colored</b>	under "some say"s	10, 46/ 31
not this a lewd	<b>colored</b>	slander and (without any	10, 170/ 31
I assign. And he	<b>combineth</b>	those words to mine	10, 174/ 33
forth very lustily. But	<b>come</b>	the book abroad once	10, 5/ 15
any great danger might	<b>come</b>	to the accusers or	10, 109/ 20
how near he can	<b>come</b>	to it and not	10, 81/ 2
the worse -- to	<b>come</b>	now forth and, for	10, 229/ 36
mine Apology was once	<b>come</b>	out abroad, anon heard	10, 4/ 11
seldom seen the like	<b>come</b>	out of any wise	10, 179/ 5
hand that shortly should	<b>come</b>	out: like as a	10, 5/ 29
were well likely to	<b>come</b>	to pass, as I	10, 101/ 32
of grace will not	<b>come</b>	as long as the	10, 202/ 27
punished -- therefore to	<b>come</b>	now thus, as this	10, 230/ 10
and if none such	<b>come</b>	, he shall be delivered	10, 122/ 9
sermon made the matter	<b>come</b>	in communication before the	10, 195/ 8
heretics might as well	<b>come</b>	to correction by the	10, 119/ 15
indictments, what effect would	<b>come</b>	of them concerning heresy	10, 139/ 23
all these matters may	<b>come</b>	to this conclusion --	10, 210/ 14
so sometimes reputed, and	<b>come</b>	forth for declaration of	10, 148/ 32
at convocations good men	<b>come</b>	together to do good	10, 198/ 13
that haply will never	<b>come</b>	, nor yet for no	10, 55/ 32
But methinketh there will	<b>come</b>	yet a further profit	10, 51/ 6
that I see can	<b>come</b>	of this good man's	10, 83/ 7
like. If it had	<b>come</b>	in this good man's	10, 141/ 31
word, as it is	<b>come</b>	to my hands; and	10, 11/ 13
they be: there shall	<b>come</b>	thereof more harm than	10, 228/ 26
familiar company as to	<b>come</b>	to tell him that	10, 84/ 31
matter -- let him	<b>come</b>	to me himself, and	10, 35/ 17
no man calling him,	<b>come</b>	forth of his own	10, 95/ 29
false, foolish "some say,"	<b>come</b>	forth with his saying	10, 171/ 6
cunningest man that could	<b>come</b>	thereto, neither in twelve	10, 4/ 33

the arrest: we be	<b>come</b>	again, as in a	10, 182/ 13
that secretly or openly	<b>come</b>	now and inform the	10, 134/ 3
of grace will not	<b>come</b>	to cease it till	10, 205/ 20
all Christian realms, may	<b>come</b>	to perfect knowledge. For	10, 210/ 17
if a man would	<b>come</b>	forth and labor us	10, 138/ 22
himself in time to	<b>come</b>	. And then Master More	10, 122/ 12
But now will I	<b>come</b>	a little nearer unto	10, 138/ 27
as would not else	<b>come</b>	home -- now might	10, 142/ 10
years shall never one	<b>come</b>	forth, nor one heretic	10, 145/ 21
will I, good readers,	<b>come</b>	unto that piece which	10, 155/ 13
do it, till he	<b>come</b>	at last so near	10, 81/ 3
rather than he would	<b>come</b>	thereto) say that he	10, 74/ 12
it -- and so	<b>come</b>	so much the nearer	10, 81/ 1
it would at length	<b>come</b>	to pass, the thing	10, 104/ 15
witnesses be dead, to	<b>come</b>	again into the country	10, 107/ 32
it that if he	<b>come</b>	once to the naming	10, 196/ 33
saith, that innocents may	<b>come</b>	to trouble thereby without	10, 119/ 32
that the truth may	<b>come</b>	to light therein, though	10, 211/ 24
beasts as would not	<b>come</b>	home, if they be	10, 142/ 17
it. But surely to	<b>come</b>	forth as this man	10, 229/ 27
the people there should	<b>come</b>	none harm though the	10, 134/ 18
one of them shall	<b>come</b>	"as openly to the	10, 122/ 15
which may happen to	<b>come</b>	so many together and	10, 107/ 19
that. But now to	<b>come</b>	, good readers, unto the	10, 120/ 12
let treason go, and	<b>come</b>	but even unto felony	10, 153/ 37
or malicious, because they	<b>come</b>	secretly and will not	10, 103/ 3
troubled in time to	<b>come</b>	against his words fore-rehearsed	10, 183/ 31
not. But then he	<b>cometh</b>	forth with a word	10, 113/ 19
nothing mistrusted because he	<b>cometh</b>	lapped in a lamb's	10, 162/ 33
heart somewhat eased, he	<b>cometh</b>	to himself again and	10, 35/ 34
when this good man	<b>cometh</b>	now forth, and upon	10, 118/ 31
and more seldom. Now	<b>cometh</b>	this good answerer, and	10, 102/ 27
felony, to light there	<b>cometh</b>	twain. But at another	10, 107/ 5
other. For the one	<b>cometh</b>	to the bar as	10, 121/ 21
unmaintained, and (because he	<b>cometh</b>	upon me before, in	10, 43/ 31
declare what profit there	<b>cometh</b>	to the commonweal to	10, 103/ 1
punished too. To this	<b>cometh</b>	forth this good man	10, 183/ 9
-- with which he	<b>cometh</b>	in after here again	10, 44/ 24
of a witness that	<b>cometh</b>	to depose in a	10, 156/ 33
books have. But now	<b>cometh</b>	this good Pacifier forth	10, 189/ 17
mine before, whereupon he	<b>cometh</b>	to this point. For	10, 202/ 22
happeth that a man	<b>cometh</b>	into a shower by	10, 130/ 15
forth as this man	<b>cometh</b>	here, against so good	10, 229/ 27

in conclusion. For then	<b>cometh</b>	his whole tale to	10, 207/ 16
quoth his neighbor, "that	<b>cometh</b>	out of the pit	10, 100/ 21
be long. But then	<b>cometh</b>	he to the other	10, 149/ 26
two thus handled, he	<b>cometh</b>	to the third point	10, 120/ 1
And therefore when he	<b>cometh</b>	now forth under shadow	10, 170/ 22
very great fall. Then	<b>cometh</b>	he next unto another	10, 125/ 6
Gospel indeed. But then	<b>cometh</b>	he forth upon me	10, 26/ 3
many companies as he	<b>cometh</b>	. For that, ye wot	10, 73/ 29
burden of other, to	<b>comfort</b>	other, to help other	10, 61/ 28
yet, age now so	<b>coming</b>	on and waxing all	10, 3/ 22
that then they may	<b>command</b>	that the names of	10, 109/ 22
made against heresies, and	<b>command</b>	every temporal officer under	10, 183/ 5
be called forth and	<b>commanded</b>	by the court to	10, 99/ 29
well indeed. Because Christ	<b>commandeth</b>	in the Gospel that	10, 54/ 6
by the king's gracious	<b>commandment</b>	examined. And albeit that	10, 76/ 33
that a man by	<b>commandment</b>	of the justices may	10, 126/ 24
which by the gracious	<b>commandment</b>	of the King's Highness	10, 78/ 26
the keeping of God's	<b>commandments</b>	. And yet even in	10, 69/ 12
jury, nor yet to	<b>commend</b>	them that do it	10, 133/ 11
jury, nor yet to	<b>commend</b>	them that do it	10, 134/ 27
there are some that	<b>commend</b>	his answer for the	10, 7/ 29
in the so doing	<b>commend</b>	any man that doth	10, 193/ 29
known, so specially well	<b>commended</b>	. But yet will this	10, 77/ 16
putting some out of	<b>commission</b>	in their counties --	10, 129/ 7
put some out of	<b>commission</b>	and office of justice	10, 126/ 2
had sent him a	<b>commission</b>	to inquire) that he	10, 83/ 18
that matter, I will	<b>commit</b>	it to others. Consider	10, 72/ 27
therein. For all is	<b>committed</b>	to his discretion. And	10, 163/ 13
a crime which he	<b>committed</b>	not. For if it	10, 120/ 22
and more like be	<b>committed</b>	afresh, but if they	10, 147/ 10
and more like be	<b>committed</b>	afresh, but if they	10, 155/ 30
his people that were	<b>committed</b>	unto their keeping. Now	10, 176/ 1
as is the treason	<b>committed</b>	against any worldly man	10, 147/ 3
now, good readers, the	<b>commodity</b>	of this order. You	10, 72/ 29
theirs as though the	<b>commodity</b>	of that suit to	10, 86/ 31
all the people by	<b>common</b>	usage accepted -- and	10, 217/ 29
should at the king's	<b>common</b>	law recover a right	10, 196/ 14
circumstances so did, whether	<b>common</b>	usage and acceptance of	10, 37/ 4
writing, taken after the "	<b>common</b>	usage and acceptance" of	10, 39/ 19
that are called the	<b>common</b>	laws of all Christendom	10, 37/ 22
by themselves, but be	<b>common</b>	laws of all Christendom	10, 191/ 13
only many of the	<b>common</b>	people, but also of	10, 26/ 10
any man of the	<b>common</b>	people, but also of	10, 28/ 7

though there be a	<b>common</b>	presumption therein also, whereupon	10, 152/ 21
that whoso use a	<b>common</b>	word spoken among the	10, 48/ 3
It is but a	<b>common</b>	, plain point, and as	10, 64/ 25
of his mind not	<b>common</b>	, himself fell, as you	10, 55/ 7
judges, or else the	<b>common</b>	people. Now as for	10, 77/ 30
sundry statutes for the	<b>common</b>	weal -- as against	10, 143/ 22
But as for the	<b>common</b>	people to be told	10, 79/ 38
all that, that the	<b>common</b>	law might be good	10, 134/ 2
the order of the	<b>common</b>	law were better, and	10, 134/ 1
though that our own	<b>common</b>	law be better; and	10, 136/ 22
no things like these	<b>common</b>	venial sins, but be	10, 81/ 9
reason reprov'd by the	<b>common</b>	law and by the	10, 146/ 27
I rehearsed of the	<b>common</b>	law, there could never	10, 120/ 23
in ure, were a	<b>common</b>	order in every man's	10, 93/ 15
late, the matters of	<b>common</b>	pleas be evil-handled by	10, 170/ 39
write or teach the	<b>common</b>	people so exactly as	10, 80/ 32
upon indictments at the	<b>common</b>	law -- for there	10, 132/ 30
or indictments at the	<b>common</b>	law. I had as	10, 139/ 15
Chancery, because of his	<b>common</b>	intendment, and his proper	10, 37/ 35
to answer at the	<b>common</b>	law. And how far	10, 121/ 36
the example of the	<b>common</b>	law that I lay	10, 120/ 36
declared, good readers, by	<b>common</b>	experience, that if men	10, 103/ 26
would have here seem	<b>common</b>	, and yet in his	10, 108/ 16
say that in the	<b>common</b>	law, the law would	10, 137/ 18
not I that the	<b>common</b>	order and long-continued law	10, 135/ 25
himself; and that the	<b>common</b>	, general law may not	10, 130/ 28
an inquest at the	<b>common</b>	law, no mention shall	10, 149/ 32
referreth him to the "	<b>common</b>	opinion of much part	10, 44/ 24
that this is a	<b>common</b>	fashion of murderers and	10, 148/ 29
And therefore shall the	<b>common</b>	people take none harm	10, 81/ 15
same things in the	<b>common</b>	law be not to	10, 228/ 25
he is at the	<b>common</b>	law indicted of felony	10, 130/ 24
the causes of the	<b>common</b>	weal become open accusers	10, 103/ 17
-- I see the	<b>common</b>	experience therein such that	10, 196/ 11
mean therein as the	<b>common</b>	people mean that use	10, 48/ 4
as good, is a	<b>common</b>	harm to the whole	10, 87/ 14
never agreed by a	<b>common</b>	assent of the people	10, 217/ 11
destroy him. And the	<b>common</b>	laws of this realm	10, 94/ 23
the proof the plain,	<b>common</b>	experience, which this good	10, 102/ 36
by example of the	<b>common</b>	laws of this realm	10, 120/ 16
naughty. And by the	<b>common</b>	law of this realm	10, 121/ 12
lay against him the	<b>common</b>	consent of this realm	10, 224/ 13
some examples of the	<b>common</b>	law, which this man	10, 228/ 15

that I call most	<b>common</b>	, as in very deed	10, 102/ 30
king's judges at the	<b>common</b>	law, by what words	10, 161/ 36
be at the leastwise	<b>common</b>	assemblies together, whereof he	10, 198/ 16
is to wit, by	<b>common</b>	, open experience, whereunto this	10, 139/ 1
the doctrine that the	<b>common-known</b>	Catholic Church teacheth and	10, 30/ 5
for heresies by the	<b>common-known</b>	doctrine of the whole	10, 69/ 2
heretics according to the	<b>common-received</b>	spiritual laws, have been	10, 217/ 26
apparel of rhetoric use	<b>commonly</b>	to call a wolf	10, 156/ 8
they have been as	<b>commonly</b>	called, in all the	10, 25/ 5
would not have men	<b>commonly</b>	called but either by	10, 139/ 14
and that men were	<b>commonly</b>	condemned of heresy by	10, 108/ 7
folk, of frailty, so	<b>commonly</b>	do fall in that	10, 80/ 20
in every case. For	<b>commonly</b>	no man is in	10, 95/ 25
for there folk most	<b>commonly</b>	meet, that meet at	10, 12/ 6
that the session hath	<b>commonly</b>	much more people present	10, 124/ 4
but that it is	<b>commonly</b>	helped with some such	10, 147/ 16
but that it is	<b>commonly</b>	helped with some such	10, 156/ 1
And here I say "	<b>commonly</b>	" because that sometimes, percase	10, 107/ 9
judgment thereupon, he shall	<b>commonly</b>	see them sworn and	10, 107/ 7
had taken this name	<b>commonly</b>	upon themselves, the Catholics	10, 25/ 14
they do therein, most	<b>commonly</b>	, is that they take	10, 65/ 15
and damage to the	<b>commonweal</b>	, and utter loss and	10, 70/ 34
there cometh to the	<b>commonweal</b>	to give such folk	10, 103/ 1
the book, their first	<b>communication</b>	is called an introduction	10, 10/ 33
will say that the	<b>communication</b>	between Salem and Bizance	10, 10/ 22
into their talking and	<b>communication</b>	writing it. And that	10, 12/ 12
a rehearsal of a	<b>communication</b>	had before, but as	10, 11/ 18
Menander meant by the	<b>communication</b>	of other fleshly lewdness	10, 71/ 11
the matter come in	<b>communication</b>	before the King's Highness	10, 195/ 9
of such heresies, "evil	<b>communication</b>	corrupteth good manners." Which	10, 71/ 9
the beginning of their	<b>communication</b>	, before his matter, an	10, 10/ 29
do, percase, with such	<b>communication</b>	though they neither minded	10, 71/ 20
anything written into a	<b>communication</b>	, and writing planted in	10, 11/ 28
to wit, into their	<b>communication</b>	-- who saw ever	10, 11/ 26
word, as though such	<b>communication</b>	, either on the one	10, 32/ 24
before, but as a	<b>communication</b>	present. And then let	10, 11/ 19
myself have had some	<b>communication</b>	with ere this --	10, 71/ 33
together, divide their present	<b>communication</b>	into chapters. This is	10, 11/ 21
specially to the lewd	<b>communication</b>	of heresies, which with	10, 71/ 13
him whereabouts in their	<b>communication</b>	the Pacifier's words shall	10, 11/ 31
it, out of which	<b>companies</b>	they must after be	10, 79/ 36
places of court these	<b>companies</b>	must needs be taught	10, 79/ 35
still, in as many	<b>companies</b>	as he cometh. For	10, 73/ 29

himself was present in	<b>company</b>	. If he answer me	10, 84/ 38
without some such lusty	<b>company</b>	as shall be somewhat	10, 3/ 24
not so much familiar	<b>company</b>	as to come to	10, 84/ 30
general with the whole	<b>company</b>	. And this fruit is	10, 39/ 32
man, of the selfsame	<b>company</b>	, that is then walked	10, 107/ 29
faulty, then must he	<b>compare</b>	the one bearing the	10, 124/ 28
of mine Apology and	<b>compare</b>	them with such parts	10, 67/ 5
For if he would	<b>compare</b>	the faulty with the	10, 124/ 27
and would confer and	<b>compare</b>	together the words of	10, 6/ 18
places first, and then	<b>compare</b>	well the words of	10, 31/ 11
yet happeth it in	<b>comparison</b>	very seldom but that	10, 130/ 19
and yet in the	<b>comparison</b>	make mine the greater	10, 27/ 27
the craft of that	<b>comparison</b>	discovered, and the glory	10, 27/ 28
verily" that "charity should	<b>compel</b>	" me to do, seeing	10, 192/ 36
the spiritual judge may	<b>compel</b>	him to it, or	10, 209/ 24
his own oath, they	<b>compel</b>	the party to be	10, 94/ 26
with good reason be	<b>compelled</b>	to abjure. And therein	10, 83/ 5
by that they be	<b>compelled</b>	to be bound to	10, 229/ 2
may seem to be	<b>compelled</b>	, as with him whom	10, 95/ 28
it, and be also	<b>compelled</b>	to be upon the	10, 133/ 1
open accusers alone, neither	<b>compelled</b>	nor hired, will help	10, 144/ 16
obloquy, saving that necessity	<b>compelleth</b>	them to take this	10, 125/ 22
should fall to nought,	<b>compelleth</b>	them to take this	10, 132/ 2
his answer for the	<b>compendious</b>	brevity thereof and shortness	10, 7/ 30
man in that case	<b>complain</b>	-- this complaint (as	10, 219/ 6
not one durst openly	<b>complain</b>	. Lo, thus I there	10, 103/ 25
he no cause to	<b>complain</b>	, for the law to	10, 109/ 4
the people grudge and	<b>complain</b>	lawfully to their superiors	10, 215/ 32
have just cause to	<b>complain</b>	," it were "well done	10, 192/ 34
the party that is	<b>complained</b>	on to answer, and	10, 105/ 22
in all that ever	<b>complained</b>	, plainly proved false before	10, 227/ 16
to a king and	<b>complained</b>	how sore he feared	10, 95/ 15
noise them that be	<b>complained</b>	on as heretics, before	10, 76/ 9
next chapter. Here he	<b>complaineth</b>	again that I devise	10, 22/ 22
man that he that	<b>complaineth</b>	of him may conveniently	10, 72/ 7
this man so sore	<b>complaineth</b>	of: that the party	10, 96/ 6
without an open accuser	<b>complaining</b>	to him, or an	10, 126/ 11
say the truth, never	<b>complaint</b>	brought forth by any	10, 170/ 8
that therefore the false	<b>complaint</b>	of mishandling could have	10, 170/ 6
great matter of his	<b>complaint</b>	upon the cruelty of	10, 170/ 1
durst not openly make	<b>complaint</b>	. And this doth, as	10, 128/ 7
light suspicion, or every	<b>complaint</b>	, of heresy. Howbeit, he	10, 181/ 34
which is a light	<b>complaint</b>	and which is a	10, 182/ 7

not upon every light	<b>complaint</b>	that full lightly may	10, 169/ 2
cause of any such	<b>complaint</b>	. For he neither had	10, 173/ 16
case complain -- this	<b>complaint</b>	(as I said) turneth	10, 219/ 6
here again: that upon	<b>complaint</b>	made to the king	10, 93/ 1
every light suspicion or	<b>complaint</b>	of heresy, till that	10, 168/ 16
Essex alone, and the	<b>complaints</b>	, upon examination had by	10, 170/ 10
upon sundry such false	<b>complaints</b>	by the king's gracious	10, 76/ 32
thereby. And whereas upon	<b>complaints</b>	made, the matters have	10, 167/ 22
officio, or upon light	<b>complaints</b>	by favor of officers	10, 183/ 20
like false bills and	<b>complaints</b>	of particular persons, by	10, 68/ 5
have examined divers such	<b>complaints</b>	at the suit of	10, 78/ 27
thereupon found the same	<b>complaints</b>	false, and that the	10, 78/ 29
judges upon many secret	<b>complaints</b>	made unto them, without	10, 125/ 34
necessary place to the	<b>complement</b>	of the sentence following	10, 58/ 8
for any fear of	<b>compulsion</b>	. Now, if the parson	10, 196/ 9
said before, of a	<b>compunct</b>	heart and of a	10, 165/ 19
himself and some other	<b>compurgators</b>	with him, he putteth	10, 127/ 20
he should lack no	<b>compurgators</b>	to purge himself every	10, 115/ 32
should be sure of	<b>compurgators</b>	, peradventure more than enough	10, 115/ 9
appoint him with other	<b>compurgators</b>	to purge this suspicion	10, 115/ 31
all the craft he	<b>con</b>	, but that if men	10, 104/ 11
think the judges will	<b>con</b>	him but little thanks	10, 133/ 8
think the judges will	<b>con</b>	him but little thanks	10, 134/ 25
heresy unto them that	<b>con</b>	better skill, of whom	10, 82/ 14
wife and therefore will	<b>con</b>	such a pacifier no	10, 19/ 18
will for that praise	<b>con</b>	me little thanks: that	10, 134/ 31
spiritual judges, they would	<b>con</b>	him no thanks at	10, 138/ 3
that almost every boy	<b>con</b>	: that to the verity	10, 33/ 24
to show that he	<b>con</b>	skill of the law	10, 149/ 9
for them that would	<b>conceal</b>	and hide -- yet	10, 144/ 13
also set upon the	<b>concealers</b>	, yet many great riots	10, 143/ 33
by unfound and the	<b>concealers</b>	never spoken of; and	10, 143/ 34
pains set upon the	<b>concealers</b>	, too. And this hath	10, 144/ 18
sentence of his own	<b>conceit</b>	. For these are his	10, 218/ 6
readers, as for the "	<b>conceit</b>	" that the good "conscience	10, 218/ 20
meaneth, and what subtle	<b>conceit</b>	he conceiveth in his	10, 32/ 22
But to show my	<b>conceit</b>	therein, I shall with	10, 218/ 9
even a very poor	<b>conceit</b>	, as in the said	10, 218/ 22
that he should once	<b>conceive</b>	any such opinion of	10, 76/ 15
the temporalty hath here	<b>conceived</b>	such grudge as it	10, 209/ 35
of this man hath	<b>conceived</b>	, is of very truth	10, 218/ 21
what subtle conceit he	<b>conceiveth</b>	in his wise breast	10, 32/ 23
the general council called	<b>Concilium</b>	Lateranense, as every man	10, 114/ 6

thus. And therefore, to	<b>conclude</b>	in this matter, this	10, 166/ 35
Who could end and	<b>conclude</b>	all his matter more	10, 172/ 12
thereupon might he there	<b>conclude</b>	(as he now concludeth	10, 142/ 29
heap, and would thereupon	<b>conclude</b>	that because of those	10, 133/ 34
than they: thereupon I	<b>conclude</b>	upon the other side	10, 21/ 24
of his other saying,	<b>conclude</b>	and say thus much	10, 171/ 7
two parts thus he	<b>concludeth</b>	the matter: And if	10, 45/ 17
conclude (as he now	<b>concludeth</b>	here) and say thus	10, 142/ 29
too; and hereupon he	<b>concludeth</b>	that it should seem	10, 184/ 33
causes of this division,	<b>concludeth</b>	thus: "If there be	10, 61/ 9
see to what good	<b>conclusion</b>	he bringeth all in	10, 207/ 15
chapter with this goodly	<b>conclusion</b>	: And if any man	10, 219/ 25
for, he boasteth in	<b>conclusion</b>	that I cannot prove	10, 141/ 28
And of truth this	<b>conclusion</b>	is so clear that	10, 120/ 31
he bringeth all in	<b>conclusion</b>	. For then cometh his	10, 207/ 16
for that that in	<b>conclusion</b>	, if no man lay	10, 123/ 10
And now to this	<b>conclusion</b>	of Master More I	10, 210/ 13
such as are in	<b>conclusion</b>	never indicted neither, but	10, 124/ 19
those which are in	<b>conclusion</b>	found in no more	10, 124/ 9
in the end and	<b>conclusion</b>	, such causes of his	10, 210/ 7
undone. And therefore, for	<b>conclusion</b>	of this piece, my	10, 140/ 3
may come to this	<b>conclusion</b>	-- that the very	10, 210/ 15
to tell you for	<b>conclusion</b>	what I think: albeit	10, 230/ 17
point, be the final	<b>conclusion</b>	for this time: that	10, 20/ 23
longer unto the worse	<b>conclusion</b>	. For now, to color	10, 208/ 29
matter to a wise	<b>conclusion</b>	? If he will now	10, 208/ 5
brought unto a wise	<b>conclusion</b>	? To those words written	10, 210/ 10
great desire and fervent	<b>concupiscence</b>	toward it that I	10, 56/ 17
ne eas" ("After thy	<b>concupiscences</b>	go thou not"). I	10, 56/ 20
scripture that saith, "Post	<b>concupiscentias</b>	tuas ne eas" ("After	10, 56/ 19
are also conformable and	<b>concurrent</b>	, with which this good	10, 190/ 28
of the faith to	<b>condemn</b>	an innocent. All this	10, 163/ 20
that shall acquit or	<b>condemn</b>	the parties; for of	10, 149/ 30
to answer, and to	<b>condemn</b>	him if he say	10, 105/ 23
as a witness to	<b>condemn</b>	him that he cleared	10, 148/ 15
a perjured witness should	<b>condemn</b>	him that he had	10, 218/ 16
condemn innocents than to	<b>condemn</b>	offenders. And it helpeth	10, 155/ 21
and unlawful men to	<b>condemn</b>	innocents than to condemn	10, 146/ 18
and unlawful men to	<b>condemn</b>	innocents than to condemn	10, 155/ 21
condemn innocents than to	<b>condemn</b>	offenders." And you shall	10, 146/ 18
that to a man's	<b>condemnation</b>	, the presumption shall serve	10, 163/ 29
to have been before	<b>condemned</b>	for heresies by the	10, 69/ 1
that men were commonly	<b>condemned</b>	of heresy by depositions	10, 108/ 7

a man shall be	<b>condemned</b>	and not know the	10, 109/ 30
a man should be	<b>condemned</b>	, and know not the	10, 218/ 13
needed to fear was	<b>condemned</b>	in this realm for	10, 110/ 14
not the witness that	<b>condemned</b>	him. Also, that a	10, 218/ 14
this chapter be sometimes	<b>condemned</b>	. And therefore the said	10, 183/ 25
which deposition sentence of	<b>condemning</b>	him for a heretic	10, 106/ 21
for records to their	<b>condemning</b>	that were of their	10, 147/ 11
for records to their	<b>condemning</b>	that were of their	10, 155/ 31
yet he will not	<b>condescend</b>	that that law should	10, 110/ 37
till they leave that	<b>condition</b>	, it were well done	10, 170/ 25
men as, with the	<b>condition</b>	that I were never	10, 157/ 15
with folk of mean	<b>conditions</b>	without notable enormities, such	10, 177/ 7
For the name of "	<b>confederacies</b>	" taken to an evil	10, 198/ 7
old course, pretending by	<b>confederacies</b>	, worldly policy, and strait	10, 65/ 23
deeds, but "pretending by	<b>confederacies</b>	, worldly policy, and strait	10, 66/ 27
the people, but by	<b>confederacies</b>	with wiliness and strait	10, 66/ 34
his great word of "	<b>confederacies</b>	" -- he bringeth forth	10, 196/ 36
be either all the	<b>confederacies</b>	that he findeth, or	10, 198/ 25
that heinous name of "	<b>confederacies</b>	"? And yet goeth he	10, 197/ 17
be "some" of the	<b>confederacies</b>	that he meant --	10, 198/ 23
Be not these heinous	<b>confederacies</b>	, and things meet for	10, 197/ 34
and saith he meaneth "	<b>confederacies</b>	whereby spiritual men pretend	10, 194/ 35
a heinous name of "	<b>confederacies</b>	" is, as meseemeth, somewhat	10, 199/ 8
meant to call them	<b>confederacies</b>	, wherein he neither seeth	10, 198/ 19
he taketh for general	<b>confederacies</b>	-- he neither seeth	10, 198/ 30
could not call them	<b>confederacies</b>	, as he now saith	10, 198/ 14
that priests make "particular	<b>confederacies</b>	" to "maintain" obits and	10, 197/ 11
calleth he this but	<b>confederacies</b>	against the people? Howbeit	10, 66/ 35
what he meaneth by "	<b>confederacies</b>	" of the spirituality, and	10, 194/ 34
worthy the name of	<b>confederacies</b>	of the spirituality, that	10, 197/ 25
that the spirituality make	<b>confederacies</b>	against the temporalty, but	10, 66/ 25
be some of the	<b>confederacies</b>	of priests that I	10, 198/ 3
he calleth here "particular	<b>confederacies</b>	" so childish that, in	10, 198/ 27
further, with another heinous	<b>confederacy</b>	-- that "if a	10, 197/ 18
nature and name of	<b>confederacy</b>	. And yet, when he	10, 198/ 34
it is said, so	<b>confederate</b>	with him at arbitraments	10, 197/ 20
sometimes neither, at arbitraments	<b>confederate</b>	with their good word	10, 197/ 28
had wit, and would	<b>confer</b>	and compare together the	10, 6/ 18
when, by the places	<b>conferred</b>	so well together, the	10, 7/ 34
in felony) doth after	<b>confess</b>	and swear also the	10, 152/ 6
and sinners. And they	<b>confess</b>	and acknowledge also that	10, 200/ 8
twice nay before they	<b>confess</b>	once yea; and yet	10, 147/ 13
twice nay before they	<b>confess</b>	once yea; and yet	10, 155/ 33

man saith and I	<b>confess</b>	that they be unlike	10, 150/ 25
one man thereof? They	<b>confess</b>	themselves to be men	10, 200/ 7
suspected themselves, and afterward	<b>confess</b>	it too, both of	10, 148/ 35
none otherwise do but	<b>confess</b>	a great diversity betwixt	10, 132/ 27
upon a new oath	<b>confess</b>	them all guilty, and	10, 166/ 25
By these words I	<b>confess</b>	that they have authority	10, 208/ 15
that he shall openly	<b>confess</b>	that those heresies that	10, 116/ 8
skin? For iwis to	<b>confess</b>	himself guilty in such	10, 166/ 30
the other place I	<b>confess</b>	that there is a	10, 62/ 28
leaf of mine Apology "	<b>confess</b>	that ' murmur and	10, 14/ 11
preached. For who will	<b>confess</b>	that he preacheth heresy	10, 202/ 16
am I content to	<b>confess</b>	that he saith well	10, 175/ 13
it, nor himself never	<b>confess</b>	it, but say and	10, 117/ 4
be so foolish to	<b>confess</b>	them, and so frantic	10, 73/ 21
solemn oath; and yet	<b>confess</b>	they not so simply	10, 147/ 15
solemn oath; and yet	<b>confess</b>	they not so simply	10, 155/ 34
though the suspect would	<b>confess</b>	haply something thereby the	10, 106/ 33
saith that since I	<b>confess</b>	that there was division	10, 14/ 31
being accused and sworn	<b>confess</b>	nothing, and yet afterward	10, 146/ 10
that were his fellows	<b>confessed</b>	his felonies at the	10, 107/ 14
yet afterward hath himself	<b>confessed</b>	that the felon and	10, 148/ 25
which himself hath openly	<b>confessed</b>	and sworn to be	10, 116/ 30
of these points, he	<b>confesseth</b>	so well and so	10, 223/ 2
-- that he which	<b>confesseth</b>	himself once forsworn is	10, 158/ 22
But yet, whereas he	<b>confesseth</b>	that he hath heard	10, 84/ 24
and yet afterward he	<b>confesseth</b>	, both of himself and	10, 146/ 10
him. For himself now	<b>confesseth</b>	that they pretend not	10, 206/ 29
Division, that he that	<b>confesseth</b>	himself forsworn should in	10, 157/ 35
Apology, folio 241, he	<b>confesseth</b>	plainly that there is	10, 61/ 12
told all one tale,	<b>confessing</b>	both the prisoner and	10, 154/ 10
effect but a fair	<b>confession</b>	that it is indeed	10, 131/ 7
And therefore before his	<b>confession</b>	that he now maketh	10, 208/ 25
light receiving of such	<b>confession</b>	. And yet this Pacifier	10, 156/ 4
I, for his plain	<b>confession</b>	of the true faith	10, 9/ 24
or by his own	<b>confession</b>	, and he will not	10, 72/ 23
them can ratify or	<b>confirm</b>	them. For as it	10, 216/ 26
is sometimes used to	<b>confirm</b>	a certainty. As if	10, 63/ 11
truth thereof, meaneth to	<b>confirm</b>	the damnation of them	10, 63/ 14
correction, it is a	<b>confirmation</b>	; for they do it	10, 217/ 16
that cannot be a	<b>confirmation</b>	of them that so	10, 217/ 15
it cannot be a	<b>confirmation</b>	to make the law	10, 217/ 18
correction were a sufficient	<b>confirmation</b>	as against them that	10, 217/ 17
custom ratified, agreed, and	<b>confirmed</b>	, yet he layeth some	10, 215/ 8

temporalty, ratified, agreed, and	<b>confirmed</b>	, ought with reverence to	10, 215/ 28
any ratifying, agreeing, or	<b>confirming</b>	of the people can	10, 217/ 20
I, after our sore	<b>conflict</b>	in the other matter	10, 30/ 27
temporal laws are also	<b>conformable</b>	and concurrent, with which	10, 190/ 27
also defended, against my	<b>Confutation</b>	, Tyndale's wise chapter in	10, 5/ 3
false), it is a	<b>confutation</b>	to it. For if	10, 47/ 21
I never labor to	<b>confute</b>	. For if any man	10, 218/ 2
in this point here	<b>confute</b>	his arguments so plainly	10, 86/ 13
else is able to	<b>confute</b>	, nor prove the forsworn	10, 158/ 9
about now for to	<b>confute</b>	it -- there is	10, 9/ 30
things might I have	<b>confuted</b>	his saying, and have	10, 203/ 32
so fully and wholly	<b>confuted</b>	that when he readeth	10, 119/ 36
I have therein clearly	<b>confuted</b>	him afresh: it may	10, 228/ 16
as a thing already	<b>confuted</b>	and of itself unworthy	10, 155/ 14
things have I so	<b>confuted</b>	this good man already	10, 217/ 1
as you see, clearly	<b>confuted</b>	this good man's answer	10, 119/ 10
here more than fully	<b>confuted</b>	this chapter of his	10, 49/ 3
answers made there, and	<b>confuteth</b>	them for insufficient now	10, 41/ 19
mine Apology, and doubly	<b>confuteth</b>	it -- that I	10, 46/ 35
to embusy myself with	<b>confuting</b>	of every fault that	10, 222/ 13
said. And whereas in	<b>confuting</b>	the faults that this	10, 228/ 13
agree that in the	<b>congregation</b>	of the clergy, to	10, 216/ 14
mind but in that	<b>congregation</b>	to God's honor graciously	10, 215/ 10
purgatione monstraverint," these words "	<b>congrua</b>	purgatione" be referred unto	10, 114/ 11
nisi statim innocentiam suam	<b>congrua</b>	purgatione monstraverint," these words	10, 114/ 10
had occasion by reasonable	<b>conjecture</b>	to have doubted more	10, 183/ 12
not so great a	<b>conjecture</b>	on that side, nor	10, 91/ 16
open accusers were a	<b>conjecture</b>	to lead us somewhat	10, 91/ 14
yet have, very good	<b>conjectures</b>	to put little doubt	10, 183/ 34
or not; for this	<b>conjunction</b>	"if" purporteth always a	10, 61/ 10
And so, because this	<b>conjunction</b>	"if," he saith, importeth	10, 62/ 25
the great Turk and	<b>conquering</b>	of the Holy Land	10, 222/ 26
exhortation also toward the	<b>conquest</b>	of the Holy Land	10, 230/ 22
for so great a	<b>conquest</b>	that he put me	10, 186/ 27
induce him in his	<b>conscience</b>	so to believe and	10, 161/ 33
felon against their own	<b>conscience</b>	-- they bind them	10, 155/ 9
judge could not with	<b>conscience</b>	judge of certainty that	10, 160/ 18
I dare, for my	<b>conscience</b>	, and for displeasure of	10, 28/ 3
for offense of his	<b>conscience</b>	, and for dread of	10, 26/ 8
may they with better	<b>conscience</b>	do each for other	10, 44/ 35
swear that in their	<b>conscience</b>	they think him any	10, 111/ 28
swear that in their	<b>conscience</b>	they think him any	10, 121/ 9
they can salve their	<b>conscience</b>	that say I did	10, 225/ 18

record of his own	<b>conscience</b>	, whether himself, if one	10, 66/ 5
sure to save his	<b>conscience</b>	therein but if he	10, 161/ 5
charging of mine own	<b>conscience</b>	. And therefore in all	10, 53/ 8
cannot tell; their own	<b>conscience</b>	shall be judge. And	10, 225/ 20
fear of mine own	<b>conscience</b>	, resemble and liken together	10, 142/ 21
conceit" that the good "	<b>conscience</b>	" of this man hath	10, 218/ 20
record of his own	<b>conscience</b>	that he meaneth well	10, 66/ 1
the deed with the	<b>conscience</b>	of a mortal sin	10, 80/ 27
pretenses as in my	<b>conscience</b>	have been most principal	10, 211/ 1
for offense of his	<b>conscience</b>	and displeasure of God	10, 26/ 26
grand jury in their	<b>conscience</b>	that the petit jury	10, 155/ 1
list to do in	<b>conscience</b>	. Now, good readers, all	10, 131/ 5
and likelihoods leading his	<b>conscience</b>	, to have received him	10, 161/ 20
that I might with	<b>conscience</b>	judge or report that	10, 83/ 35
and therefore in their	<b>conscience</b>	dare not swear that	10, 111/ 4
words with this word "	<b>conscience</b>	," saying that the judge	10, 160/ 17
belief in his own	<b>conscience</b>	that neither the one	10, 160/ 25
they are bound in	<b>conscience</b>	to help them that	10, 178/ 31
they are bound in	<b>conscience</b>	to help them that	10, 180/ 8
in the judge's own	<b>conscience</b>	, and that therefore he	10, 160/ 15
belief of his own	<b>conscience</b>	induced reasonably thereto could	10, 160/ 33
that dare in their	<b>conscience</b>	swear that they think	10, 112/ 2
judge may with good	<b>conscience</b>	mistrust and think that	10, 157/ 6
as I suppose, in	<b>conscience</b>	he ought to have	10, 183/ 18
will, even as my	<b>conscience</b>	moveth me to: and	10, 218/ 10
in no danger of	<b>conscience</b>	, though the truth be	10, 161/ 16
I durst in my	<b>conscience</b>	no more use this	10, 79/ 15
a scruple into your	<b>conscience</b>	"). If he used any	10, 85/ 13
passed against their own	<b>conscience</b>	: every man well wotteth	10, 155/ 4
peril of his own	<b>conscience</b>	at all, wheresoever himself	10, 161/ 21
but for clearness of	<b>conscience</b>	, to consider whether is	10, 50/ 11
himself in a clear	<b>conscience</b>	, learn it whoso may	10, 61/ 34
swear that in their	<b>conscienc</b>	he is any other	10, 112/ 31
matter, "Nolite interrogare, propter	<b>conscientiam</b>	" ("Ask no question, lest	10, 85/ 11
lay against him the	<b>consent</b>	of the general council	10, 224/ 14
against him the common	<b>consent</b>	of this realm. And	10, 224/ 13
words spoke of a	<b>consent</b>	and agreement wherein secular	10, 43/ 9
as to the necessary	<b>consequence</b>	of the deed, this	10, 179/ 11
zeal hath to the	<b>conservation</b>	of the Catholic faith	10, 23/ 14
a matter concerning the	<b>conservation</b>	of the faith, to	10, 113/ 10
also much the better	<b>conserve</b>	among all the people	10, 23/ 18
own dialogue so well	<b>conserveth</b>	the property of a	10, 13/ 3
you see that I	<b>consider</b>	his words, and declare	10, 171/ 36

weigh the offenses, and	<b>consider</b>	the circumstances, and enjoin	10, 219/ 11
one. Lo, good readers,	<b>consider</b>	here, I beseech you	10, 191/ 23
his charge, and to	<b>consider</b>	upon the circumstance of	10, 73/ 11
him: I beseech you	<b>consider</b>	a little either the	10, 191/ 4
temporal laws too. Now	<b>consider</b>	, good readers, either how	10, 192/ 8
favor of spiritual men:	<b>consider</b>	the place even here	10, 64/ 34
perceive that will well	<b>consider</b>	the paragraph "Excommunicamus" afterward	10, 114/ 7
But now let us	<b>consider</b>	whether the fear that	10, 92/ 26
device of open accusers.	<b>Consider</b>	well this, good Christian	10, 143/ 10
then, after that done,	<b>consider</b>	his answer here, in	10, 41/ 26
Now, good readers, first	<b>consider</b>	well here, in these	10, 202/ 31
name. But he must	<b>consider</b>	that it is now	10, 25/ 3
to him that will	<b>consider</b>	it well, it well	10, 114/ 13
second consideration, read and	<b>consider</b>	it whoso list; for	10, 17/ 33
worldly countenance: he must	<b>consider</b>	that I neither tell	10, 55/ 14
lieth to weigh and	<b>consider</b>	the qualities of the	10, 154/ 26
if you read and	<b>consider</b>	those two places first	10, 31/ 10
is necessary that we	<b>consider</b>	in this point that	10, 87/ 4
proved heretics. But yet	<b>consider</b>	well, good readers, what	10, 29/ 5
commit it to others.	<b>Consider</b>	now, good readers, the	10, 72/ 29
came out by him.	<b>Consider</b>	here, good readers, that	10, 102/ 24
that there is none.	<b>Consider</b>	now, good readers, that	10, 159/ 28
hap in very deed.	<b>Consider</b>	also, good readers, that	10, 164/ 15
of that fault. Now	<b>consider</b>	farther, good readers, that	10, 203/ 11
Let every man therefore	<b>consider</b>	whether the said law	10, 113/ 27
here must he now	<b>consider</b>	that whoso speak such	10, 60/ 1
thee that it endeth.	<b>Consider</b>	, good readers, that this	10, 11/ 17
every man's case. But	<b>consider</b>	, good reader, that our	10, 93/ 16
that he hath none.	<b>Consider</b>	here, now, that he	10, 159/ 32
clearness of conscience, to	<b>consider</b>	whether is the more	10, 50/ 11
both may and will	<b>consider</b>	them before the sentence	10, 106/ 26
he biddeth every man	<b>consider</b>	now whether the law	10, 118/ 36
that shall we now	<b>consider</b>	. After which well examined	10, 105/ 13
become an open accuser.	<b>Consider</b>	now, therefore, what is	10, 92/ 35
their authority such. Now	<b>consider</b>	, then, for what purpose	10, 205/ 14
yourselves, good readers, to	<b>consider</b>	. For I will not	10, 20/ 1
cause as he weeneth,	<b>consider</b>	well his words and	10, 202/ 21
very plain. But now	<b>consider</b>	his other words wherein	10, 204/ 20
chapter, containing his second	<b>consideration</b>	, read and consider it	10, 17/ 32
bringeth forth the first "	<b>consideration</b>	, " which is that I	10, 14/ 10
answers, " and by his "	<b>considerations</b>	" and his "declarations," that	10, 13/ 34
which while with his "	<b>considerations</b>	" and "declarations" he goeth	10, 17/ 23
man seemed upon good	<b>considerations</b>	suspect, and seemed likely	10, 123/ 22

second oath, upon certain	<b>considerations</b>	by their wisdoms wisely	10, 151/ 2
another thing that I	<b>considered</b>	in it -- which	10, 6/ 22
yet when they be	<b>considered</b>	well, they be found	10, 77/ 10
in it to be	<b>considered</b>	by me. For in	10, 17/ 34
if they be well	<b>considered</b>	, appear so good at	10, 221/ 17
after, his matter again	<b>considered</b>	afresh, he hath caught	10, 158/ 18
methinketh that if he	<b>considered</b>	not only how much	10, 224/ 2
law. But then I	<b>considered</b>	that as I was	10, 38/ 1
so when I since	<b>considered</b>	how little need it	10, 4/ 2
cases such as, well	<b>considered</b>	, are of no great	10, 108/ 24
circumstances of the cause	<b>considered</b>	. Suppose, now, that there	10, 114/ 34
right well examined and	<b>considered</b>	first both the cause	10, 182/ 36
court, but to be	<b>considered</b>	by the whole people	10, 37/ 15
and one after another	<b>considereth</b>	wherefore I resemble them	10, 143/ 5
that understandeth them and	<b>considereth</b>	them well, sufficiently do	10, 194/ 23
to the Pacifier's Dialogue,	<b>considering</b>	his faint and his	10, 3/ 31
these heretics the "brethren,"	<b>considering</b>	that it "may lightly	10, 28/ 6
and an open accuser,	<b>considering</b>	that he refuseth not	10, 91/ 27
the other to the	<b>consistory</b>	; and sometimes his fetters	10, 121/ 21
the other to the	<b>consistory</b>	." And that sometimes his	10, 122/ 16
one than in the	<b>consistory</b>	looketh upon the other	10, 124/ 5
assign and prove any	<b>conspiracy</b>	and mutual promise in	10, 198/ 21
to his writ of	<b>conspiracy</b>	, but as they list	10, 131/ 5
to his writ of	<b>conspiracy</b>	? This Pacifier will peradventure	10, 130/ 7
of certain evil folk,	<b>conspiring</b>	together about an evil	10, 198/ 10
Jerusalem" and "Bizance" into "	<b>Constantinople</b>	," the one in Greece	10, 3/ 15
and the patriarch of	<b>Constantinople</b>	and the patriarch of	10, 144/ 33
well how often the . . .	<b>constitution</b>	provincial made against the	10, 195/ 24
is not any one	<b>constitution</b>	provincial," that he speaketh	10, 195/ 27
affirmeth that the same "	<b>constitution</b>	hath of late . . . in	10, 195/ 30
for allegation of the	<b>constitution</b>	provincial, his parishioner would	10, 196/ 4
force of that provincial	<b>constitution</b>	: I will see this	10, 196/ 23
Church," and some such	<b>constitutions</b>	provincial, as are "against	10, 195/ 2
seeth that among other	<b>constructions</b>	I construed his mind	10, 36/ 21
I rehearse right and	<b>construe</b>	amiss this word of	10, 56/ 33
among other constructions I	<b>construed</b>	his mind myself, though	10, 36/ 21
And therefore the objection	<b>contained</b>	matter of great effect	10, 40/ 32
so much evil was	<b>contained</b>	should be much leaned	10, 40/ 9
For in effect it	<b>containeth</b>	nothing else but that	10, 17/ 34
Chapter The third chapter,	<b>containing</b>	his second consideration, read	10, 17/ 32
with abiding excommunicated and	<b>contemning</b>	the great curse all	10, 118/ 16
-- I will not	<b>contend</b>	with him upon his	10, 225/ 30
now (which I am	<b>content</b>	it do) -- it	10, 38/ 28

make every true man	<b>content</b>	to accuse a heretic	10, 93/ 35
false? This man is	<b>content</b>	that to a man's	10, 163/ 29
then am I well	<b>content</b>	that ye account this	10, 87/ 23
Bizance. Well, I am	<b>content</b>	, I, that all his	10, 78/ 11
but if he be	<b>content</b>	to become an accuser	10, 103/ 29
a witness, but is	<b>content</b>	both to be sworn	10, 93/ 18
And then am I	<b>content</b>	that you believe also	10, 78/ 18
-- the man is	<b>content</b>	, since he can go	10, 94/ 34
witness, and will be	<b>content</b>	that his depositions, himself	10, 91/ 29
the second man were	<b>content</b>	, or the fifteenth after	10, 101/ 6
the judges should be	<b>content</b>	, notwithstanding the first oath	10, 153/ 21
none heresies." I am	<b>content</b>	, lo, to grant him	10, 205/ 9
therein, but will be	<b>content</b>	that men grudge and	10, 207/ 33
-- that am I	<b>content</b>	to tell him: I	10, 24/ 31
that behalf." I am	<b>content</b>	to grant him, for	10, 93/ 4
grounds, I shall be	<b>content</b>	to give him his	10, 201/ 18
defend them I am	<b>content</b>	to do, if I	10, 193/ 25
they would rather be	<b>content</b>	to put it wholly	10, 135/ 20
257): Yet is he	<b>content</b>	at the last, lest	10, 181/ 30
shall be the more	<b>content</b>	in his laws and	10, 194/ 30
which would be well	<b>content</b>	that we made laws	10, 145/ 17
heresy: then am I	<b>content</b>	that every man take	10, 60/ 13
he meant to be	<b>content</b>	with folk of mean	10, 177/ 7
-- I am well	<b>content</b>	that the Pacifier make	10, 23/ 26
it: then am I	<b>content</b>	that ye shall for	10, 78/ 16
which though they be	<b>content</b>	to say sometimes the	10, 7/ 13
case, he could be	<b>content</b>	that the spiritual judge	10, 139/ 12
accuser, but will be	<b>content</b>	to be taken and	10, 90/ 26
guilty, and would be	<b>content</b>	to swear that this	10, 154/ 11
purpose," then am I	<b>content</b>	to confess that he	10, 175/ 13
deal. If men be	<b>content</b>	to take this fashion	10, 129/ 19
this good man is	<b>content</b>	to lose time and	10, 70/ 26
to show themselves not	<b>content</b>	"; that is to say	10, 197/ 13
it, show themselves not	<b>content</b>	, that is to wit	10, 197/ 15
judges, I am well	<b>content</b>	to wait upon him	10, 151/ 13
I am very well	<b>content</b>	therewith, and would that	10, 41/ 3
himself in the whole	<b>context</b>	before. For his words	10, 57/ 33
and have by the	<b>continual</b>	use ever since allowed	10, 145/ 2
same things, through long	<b>continuance</b>	and through abusions that	10, 215/ 30
not, and whether the	<b>continuance</b>	of them be good	10, 216/ 36
the usage and long	<b>continuance</b>	of them can ratify	10, 216/ 26
seem that in long	<b>continuance</b>	they become hurtful) he	10, 216/ 8
I say that they "	<b>continue</b>	still after the old	10, 66/ 25

also that they do "	<b>continue</b>	still after their old	10, 65/ 22
begin any, nor to	<b>continue</b>	it. And therefore how	10, 225/ 18
chapter hereafter ensuing, and	<b>continueth</b>	to the place where	10, 11/ 15
time, while this division	<b>continueth</b>	." But now so is	10, 74/ 24
purge that suspicion, he	<b>continueth</b>	excommunicated all the whole	10, 118/ 1
time, while this division	<b>continueth</b>	, will show unto the	10, 72/ 3
there is no such	<b>contradiction</b>	in mine. And then	10, 62/ 17
I may well without	<b>contradiction</b>	say to him, "There	10, 63/ 5
be a variance and	<b>contradiction</b>	in itself. Howbeit, surely	10, 61/ 16
forth mine oversight, in	<b>contradiction</b>	used between mine own	10, 62/ 2
without argument, grudge, or	<b>contradiction</b>	in all that ever	10, 205/ 18
in my words no	<b>contradiction</b>	at all. The Thirteenth	10, 63/ 25
first he casteth my	<b>contradiction</b>	as a vie, to	10, 62/ 8
in the second sweareth	<b>contrariwise</b>	to their both peril	10, 153/ 17
by leisure perceive the	<b>contrary</b>	with search -- yet	10, 17/ 13
in that case a	<b>contrary</b>	law, or a law	10, 152/ 2
ween the truth were	<b>contrary</b>	-- divide, after that	10, 106/ 9
say to him the	<b>contrary</b>	but that all the	10, 47/ 1
those depositions with such	<b>contrary</b>	oaths and all the	10, 151/ 8
they presently pretend the	<b>contrary</b>	, and protest also that	10, 205/ 32
they would give counsel	<b>contrary</b>	-- yet am I	10, 51/ 31
very sure of the	<b>contrary</b>	. For I am very	10, 161/ 11
as he doth, say	<b>contrary</b>	thereto himself. And the	10, 10/ 2
that book say the	<b>contrary</b>	, strangers such as are	10, 39/ 33
and indifferent till the	<b>contrary</b>	be showed, as every	10, 157/ 3
own laws to the	<b>contrary</b>	. And therefore, as far	10, 190/ 5
many lets to the	<b>contrary</b>	, therein to believe his	10, 196/ 32
good; nor that the	<b>contrary</b>	way were better. Marry	10, 135/ 28
always the truth proved	<b>contrary</b>	-- both by that	10, 179/ 23
shall find far the	<b>contrary</b>	. For I do there	10, 18/ 28
it, and do the	<b>contrary</b>	and so do thereby	10, 78/ 1
hold any self-minded opinion	<b>contrary</b>	to the doctrine that	10, 30/ 5
of heresies should after,	<b>contrary</b>	to his first oath	10, 148/ 15
tell another tale far	<b>contrary</b>	to the first, ere	10, 153/ 32
the witness would say	<b>contrary</b>	to his first oath	10, 161/ 6
upon a second oath	<b>contrary</b>	to his first, but	10, 161/ 30
in his second oath	<b>contrary</b>	to his first, more	10, 166/ 9
made already to the	<b>contrary</b>	, by such folk as	10, 32/ 5
suffer him swear the	<b>contrary</b>	. But now for the	10, 153/ 23
such division, be nothing	<b>contrary</b>	at all. For I	10, 62/ 35
hath been plainly proved	<b>contrary</b>	-- yet hath he	10, 167/ 23
plain and expressly the	<b>contrary</b>	; and that he spinneth	10, 27/ 31
some laymen say the	<b>contrary</b>	. For first he saith	10, 46/ 36

a lamb and say	<b>contrary</b>	to that he hath	10, 156/ 32
the other had said	<b>contrary</b>	to that he had	10, 159/ 7
life bound to the	<b>contrary</b>	, that upon his own	10, 94/ 25
and by his new,	<b>contrary</b>	deposition may hurt the	10, 150/ 29
and by his new,	<b>contrary</b>	deposition may hurt the	10, 150/ 35
I never said the	<b>contrary</b>	, but have in mine	10, 20/ 32
plainly reprov'd, and the	<b>contrary</b>	well used in this	10, 146/ 29
but plainly pretend the	<b>contrary</b>	. And thus in this	10, 204/ 15
lay people to the	<b>contrary</b>	manner: that is to	10, 49/ 37
cannot well say the	<b>contrary</b>	-- that is to	10, 137/ 8
contrary (if it were	<b>contrary</b>	, as it is not	10, 188/ 10
the truth is proved	<b>contrary</b>	, both by just examination	10, 230/ 5
hath been well proved	<b>contrary</b>	before the king's honorable	10, 184/ 6
spiritual as be made	<b>contrary</b>	to the king's laws	10, 189/ 23
induced men to the	<b>contrary</b>	. This is, lo, the	10, 52/ 6
and yet pretend the	<b>contrary</b>	? Can he maintain that	10, 205/ 27
seem to say the	<b>contrary</b>	, and biddeth me look	10, 14/ 24
make us ween the	<b>contrary</b>	, and that men were	10, 108/ 6
any of them the	<b>contrary</b>	. And then needed he	10, 173/ 18
this tale were true,	<b>contrary</b>	to the oath that	10, 154/ 12
side, there is the	<b>contrary</b>	presumption a reason sufficient	10, 152/ 1
accept any such witness	<b>contrary</b>	to the rules of	10, 163/ 7
to depose to the	<b>contrary</b>	that he said before	10, 157/ 5
greater presumptions to the	<b>contrary</b>	); but he saith that	10, 160/ 2
same court to the	<b>contrary</b>	. And albeit that herebefore	10, 151/ 4
that himself saith the	<b>contrary</b>	there of that he	10, 206/ 6
man proved us the	<b>contrary</b>	of this? That, you	10, 123/ 1
which take and hold	<b>contrary</b>	ways to the true	10, 23/ 36
him if he say	<b>contrary</b>	to that the witnesses	10, 105/ 23
than counterpoised with a	<b>contrary</b>	presumption upon the other	10, 151/ 35
heaven and preached a	<b>contrary</b>	gospel, yet the same	10, 204/ 32
he cannot defend the	<b>contrary</b>	but that there were	10, 105/ 10
that he swore the	<b>contrary</b>	before, and thereby presume	10, 152/ 12
sworn first, and after	<b>contrary</b>	, may, if they be	10, 163/ 25
I say plain the	<b>contrary</b>	. For whereas this Pacifier	10, 27/ 7
and "they say" the	<b>contrary</b>	. Is not this a	10, 77/ 6
man can say the	<b>contrary</b>	but that this is	10, 170/ 13
to swear again the	<b>contrary</b>	, because that though there	10, 158/ 1
the matter to the	<b>contrary</b>	. And as to that	10, 123/ 16
second oath swearing the	<b>contrary</b>	, less likely to lie	10, 166/ 19
I suppose not the	<b>contrary</b>	, but am very sure	10, 161/ 11
and swear also the	<b>contrary</b>	-- if we would	10, 152/ 7
calleth that heretic two	<b>contrary</b>	names, as well as	10, 24/ 29

here made to the	<b>contrary</b>	(if it were contrary	10, 188/ 10
plainly proved to be	<b>contrary</b>	. But yet, whereas he	10, 84/ 23
I plainly write the	<b>contrary</b>	-- what words will	10, 27/ 2
and wholly to the	<b>contrary</b>	. And yet would I	10, 37/ 24
always been proved the	<b>contrary</b>	): yet since you see	10, 104/ 28
cannot become me to	<b>control</b>	. Howbeit, I suppose that	10, 32/ 6
soon and so plainly	<b>controlled</b>	and reprov'd -- so	10, 28/ 1
and be for his	<b>contumacy</b>	excommunicated -- that in	10, 117/ 16
infect others, it seemeth	<b>convenient</b>	that he be arrested	10, 169/ 1
Moriae Erasmi, be names	<b>convenient</b>	for those books of	10, 9/ 2
penance; but what were	<b>convenient</b>	to be farther done	10, 72/ 27
all this, what were	<b>convenient</b>	to be farther done	10, 74/ 14
in place and time	<b>convenient</b>	I would give mine	10, 193/ 27
high wisdom shall think	<b>convenient</b>	. Then saith he farther	10, 35/ 20
it seemeth to be	<b>convenient</b>	that the ordinary send	10, 72/ 19
the ordinary should think	<b>convenient</b>	, upon the qualities of	10, 114/ 33
denieth not to be	<b>convenient</b>	for this realm. And	10, 89/ 22
his device to be "	<b>convenient</b>	for this realm," and	10, 96/ 14
his device to be	<b>convenient</b>	for this realm be	10, 96/ 19
that his device is	<b>convenient</b>	for this realm. For	10, 96/ 31
device as I think	<b>convenient</b>	for the realm, so	10, 97/ 21
good man thinketh it	<b>convenient</b>	for this realm that	10, 97/ 24
mine Apology "devised some	<b>convenient</b>	ways" to reform and	10, 8/ 7
then he granteth it	<b>convenient</b>	that he should be	10, 182/ 2
of time and place	<b>convenient</b>	to put the defaults	10, 193/ 36
answer, but at leisure	<b>convenient</b>	shall answer them myself	10, 225/ 4
reformed, then it seemeth	<b>convenient</b>	that he upon the	10, 72/ 24
his device to be	<b>convenient</b>	, yet I will not	10, 97/ 20
complaineth of him may	<b>conveniently</b>	speak to him without	10, 72/ 7
ere ever they were	<b>convented</b>	and repressed by his	10, 101/ 34
no man should be	<b>convented</b>	of heresy causeless), we	10, 104/ 31
when he is first	<b>convented</b>	?" For it were not	10, 106/ 28
point. And many priests	<b>convented</b>	as they were wont	10, 195/ 16
that thereof hold any	<b>conventicles</b>	or schools. For some	10, 168/ 32
be: Then to the	<b>conventing</b>	of men before spiritual	10, 89/ 5
of mortuaries. As for	<b>conventing</b>	of priests before secular	10, 195/ 7
For surely if the	<b>conventing</b>	of heretics ex officio	10, 102/ 7
time that I was	<b>conversant</b>	in the court, could	10, 32/ 18
time while I was	<b>conversant</b>	in the court, of	10, 32/ 35
as angels in our	<b>conversation</b>	. And therefore is it	10, 61/ 23
And if the Pacifier	<b>convey</b>	them hither again, and	10, 3/ 17
never while he liveth	<b>convey</b>	this gear so clean	10, 174/ 6
and so by him	<b>conveyed</b>	hither in a dialogue	10, 3/ 9

be not faultless, but	<b>convicted</b>	of the fault. And	10, 124/ 24
in heresy and plainly	<b>convicted</b>	thereof. And surely, save	10, 124/ 35
therein. Now, whereas at	<b>convocations</b>	good men come together	10, 198/ 13
the clergy at the	<b>convocations</b>	. In good faith, I	10, 198/ 4
or not, because the	<b>convocations</b>	be at the leastwise	10, 198/ 16
he discerneth nothing between	<b>copulatives</b>	and disjunctives. This man	10, 33/ 23
Captain Quintyn, Captain Genyn,	<b>Corbet</b>	, and Belke. And yet	10, 136/ 21
saith himself, "Ex abundantia	<b>cordis</b>	os loquitur" ("The mouth	10, 82/ 34
looking into the secret	<b>corners</b>	of the man's heart	10, 161/ 35
to creep together in	<b>corners</b>	and secretly skulk together	10, 145/ 31
and called for a	<b>coroner</b>	, and the law, keeping	10, 107/ 16
been, through the whole	<b>corps</b>	of Christendom, both temporaly	10, 215/ 7
realm and all the	<b>corps</b>	of Christendom have long	10, 213/ 10
approved through the whole	<b>corps</b>	of Christendom, in this	10, 229/ 29
that are in the	<b>corps</b>	of the law called	10, 185/ 17
harm to defame the	<b>corps</b>	of the spirituality openly	10, 21/ 2
custom through the whole	<b>corps</b>	of Christendom, spirituality and	10, 215/ 27
and of the whole	<b>corps</b>	of Christendom, which laws	10, 9/ 18
indeed, that either should	<b>correct</b>	heretic or any malefactor	10, 30/ 14
them that do the	<b>correction</b>	, it is a confirmation	10, 217/ 16
writeth, made for the	<b>correction</b>	of heretics, as I	10, 216/ 4
those laws concerning the	<b>correction</b>	for heresy. Did ever	10, 217/ 21
offenders go without due	<b>correction</b>	. Who could end and	10, 172/ 12
that they should do	<b>correction</b>	upon the faults of	10, 30/ 20
go not without due	<b>correction</b>	." And when Master More	10, 169/ 8
will. And though that	<b>correction</b>	were a sufficient confirmation	10, 217/ 17
go not without due	<b>correction</b>	: is not this a	10, 170/ 30
offenders go not without	<b>correction</b>	. For now, to begin	10, 172/ 26
as well come to	<b>correction</b>	by the way of	10, 119/ 15
I have looked the	<b>corrections</b>	, and there find I	10, 226/ 12
worldly policy, and strait	<b>corrections</b>	to rule the people	10, 65/ 24
worldly policy, and strait	<b>corrections</b>	to rule the people	10, 66/ 27
with wiliness and strait	<b>corrections</b>	to rule the people	10, 66/ 34
and if it be	<b>corrupt</b>	, the faith and virtue	10, 20/ 22
if the priesthood be	<b>corrupt</b>	, the faith and virtue	10, 21/ 11
it not of any	<b>corrupt</b>	affection: it meaneth none	10, 161/ 31
jury willfully, of some	<b>corrupt</b>	mind, regarded not the	10, 155/ 2
not offered of any	<b>corrupt</b>	affection, but of remorse	10, 161/ 14
from the beginning to	<b>corrupt</b>	our judgment that are	10, 86/ 27
also saith, "like a	<b>corrupt</b>	canker." And therefore, as	10, 71/ 15
judges, neither negligent nor	<b>corrupt</b>	, judge as they think	10, 162/ 15
in such sore manner	<b>corrupted</b>	as the book of	10, 21/ 31
that the priesthood being	<b>corrupted</b>	, it must needs follow	10, 21/ 20



examination before the King's	<b>Council</b>	and, over that, plainly	10, 230/ 6
in a whole general	<b>council</b>	. And read the stories	10, 114/ 20
the king and his	<b>Council</b>	, and that then it	10, 89/ 19
the king and his	<b>Council</b>	, and that then it	10, 92/ 10
you, in a general	<b>council</b>	at Rome there held	10, 144/ 25
King's Highness and his	<b>Council</b>	should bring this thing	10, 172/ 15
consent of the general	<b>council</b>	. And against this he	10, 224/ 15
some by the general	<b>council</b>	of Christendom: those deviseth	10, 15/ 24
more than the King's	<b>Council</b>	, that many times call	10, 106/ 29
may see that the	<b>council</b>	there looked upon that	10, 114/ 16
King's Highness and his	<b>Council</b>	look specially upon this	10, 169/ 4
the king and his	<b>Council</b>	look specially upon this	10, 170/ 27
King's Highness and his	<b>Council</b>	look specially upon this	10, 171/ 8
ratified by whole general	<b>council</b>	, accepted and used so	10, 118/ 30
great full and whole	<b>council</b>	of Christendom was this	10, 144/ 34
before the king's honorable	<b>Council</b>	of late well and	10, 76/ 31
worshipful of the King's	<b>Council</b>	have, I wist, ere	10, 136/ 2
King's Highness and his	<b>Council</b>	to see with so	10, 173/ 20
before the king's honorable	<b>Council</b>	-- I would not	10, 179/ 29
King's Grace or his	<b>Council</b>	with. But yet will	10, 98/ 17
what strength the general	<b>councils</b>	be, and whether we	10, 216/ 30
understood of their own	<b>counsel</b>	among themselves, after that	10, 130/ 36
giveth any man good	<b>counsel</b>	and wisheth all thing	10, 18/ 6
shame, well and plainly	<b>counsel</b>	the truth. And if	10, 51/ 29
or of some shrewd	<b>counsel</b>	of his? And now	10, 192/ 19
here for today. The	<b>counsel</b>	of Saint Bernard (that	10, 31/ 35
will I follow his	<b>counsel</b>	. For the better that	10, 193/ 5
good man with evil	<b>counsel</b>	in his books, and	10, 212/ 14
of opening of the	<b>counsel</b>	in this case is	10, 130/ 35
give mine advice and	<b>counsel</b>	to the change, yet	10, 193/ 27
following of false, wily	<b>counsel</b>	in the doing. The	10, 17/ 29
the secret advice and	<b>counsel</b>	may become every man	10, 193/ 32
had any "subtle shrews'	<b>counsel</b>	" nor any evil counsel	10, 226/ 30
else in keeping it	<b>counsel</b>	so long. For I	10, 32/ 28
in English, against the	<b>counsel</b>	of Jean Gerson himself	10, 19/ 34
so that the good	<b>counsel</b>	of this good man	10, 145/ 19
answer; with another good	<b>counsel</b>	of this good man's	10, 145/ 22
point his advice and	<b>counsel</b>	, he would in so	10, 51/ 28
and mine, advise and	<b>counsel</b>	this realm in a	10, 113/ 9
I am afear'd to	<b>counsel</b>	them follow it, because	10, 56/ 18
is not made of	<b>counsel</b>	how the king's will	10, 53/ 1
one, that were of	<b>counsel</b>	in the making of	10, 185/ 12
counsel" nor any evil	<b>counsel</b>	at the making of	10, 226/ 30

make good folk of	<b>counsel</b>	in doing of their	10, 147/ 9
good folk of their	<b>counsel</b>	in doing of their	10, 155/ 28
by his new, evil	<b>counsel</b>	the good old laws	10, 145/ 28
to keep the king's	<b>counsel</b>	and their own), shall	10, 130/ 5
not disclose the king's	<b>counsel</b>	nor their own. But	10, 130/ 34
that matter the good	<b>counsel</b>	that Saint Paul gave	10, 85/ 10
are, by some shrewd	<b>counsel</b>	, handled in such wise	10, 223/ 5
my poor advice and	<b>counsel</b>	shall be that for	10, 140/ 3
that were of their	<b>counsel</b>	and partners to the	10, 147/ 12
that were of their	<b>counsel</b>	and partners to the	10, 155/ 31
for all his wholesome	<b>counsel</b>	, no cause to change	10, 173/ 1
that they would give	<b>counsel</b>	contrary -- yet am	10, 51/ 31
of the ground he	<b>counseled</b>	him to have it	10, 100/ 14
since I see him	<b>count</b>	for so great a	10, 186/ 27
proud for their worldly	<b>countenance</b>	: he must consider that	10, 55/ 14
them proud for their	<b>countenance</b>	would then find as	10, 53/ 30
mind of his demure	<b>countenance</b>	, and the harmful intent	10, 212/ 32
withdraw from their worldly	<b>countenance</b>	, as is keeping of	10, 53/ 21
this word "proud worldly	<b>countenance</b>	," whereof we speak here	10, 56/ 26
he saw by his	<b>countenance</b>	that he would have	10, 199/ 11
his book more than	<b>counterpoise</b>	some such oversights as	10, 40/ 24
presumption be more than	<b>counterpoised</b>	with a contrary presumption	10, 151/ 35
of commission in their	<b>counties</b>	-- which dishonesty, save	10, 129/ 7
by indictment in their	<b>counties</b>	, for all that. Howbeit	10, 136/ 4
that but in some	<b>counties</b>	-- nor there, neither	10, 197/ 26
to do in some	<b>counties</b>	: other priests will sometimes	10, 197/ 19
all the realms and	<b>countries</b>	christened, and among the	10, 144/ 28
been seen in many	<b>countries</b>	ere this, and sometimes	10, 115/ 11
first making, all Christian	<b>countries</b>	received it, and have	10, 145/ 1
called, in all the	<b>countries</b>	Catholic, as by their	10, 25/ 5
only, but in other	<b>countries</b>	too. As by Friar	10, 200/ 16
And all true Christian	<b>countries</b>	to this day still	10, 145/ 4
made, not in other	<b>countries</b>	only, but in this	10, 104/ 36
to grow, as other	<b>countries</b>	have been of late	10, 119/ 23
of sword in far	<b>countries</b>	hence -- so he	10, 222/ 28
observe it, nor no	<b>country</b>	hath there anywhere left	10, 145/ 4
come again into the	<b>country</b>	and teach heresies afresh	10, 107/ 33
the quantity any other	<b>country</b>	christened -- it must	10, 21/ 29
was preaching in the	<b>country</b>	, spied a poor wife	10, 46/ 13
in every good Christian	<b>country</b>	do they use the	10, 144/ 20
peaceable folk in the	<b>county</b>	but if it were	10, 125/ 37
man is in his	<b>county</b>	; and himself lieth sometimes	10, 121/ 14
the favor of the	<b>county</b>	than in the troth	10, 135/ 19

of worship in the	<b>county</b>	, and afterward those depositions	10, 151/ 7
hands than trouble the	<b>county</b>	with calling up of	10, 135/ 21
to be bold, take	<b>courage</b>	, and increase, and for	10, 88/ 5
to put heretics in	<b>courage</b>	, and thereby decay the	10, 6/ 13
thereby soon shall) take	<b>courage</b>	and much increase, they	10, 220/ 11
shall soon abate that	<b>courage</b>	. For first, since he	10, 5/ 15
still after their old	<b>course</b>	, pretending by confederacies, worldly	10, 65/ 23
still after the old	<b>course</b>	" in not doing good	10, 66/ 26
calling by the ordinary	<b>course</b>	of the law is	10, 71/ 17
means sufficient that the	<b>course</b>	of the law might	10, 75/ 35
may ask it of	<b>course</b>	upon his oath as	10, 98/ 15
law and by the	<b>course</b>	and usage of all	10, 146/ 28
can make a shorter	<b>course</b>	than he that lacketh	10, 7/ 32
be in the spiritual	<b>court</b>	, that shall acquit or	10, 149/ 30
called in by the	<b>court</b>	and sworn, and to	10, 90/ 27
was conversant in the	<b>court</b>	, could perceive any of	10, 32/ 18
an officer of the	<b>court</b>	thereto, without any peril	10, 139/ 21
the judgment of any	<b>court</b>	, but to be considered	10, 37/ 14
perjured in the same	<b>court</b>	-- should be afterward	10, 150/ 11
oath in the same	<b>court</b>	to the contrary. And	10, 151/ 4
brought into the king's	<b>court</b>	to give evidence to	10, 149/ 31
before, if the spiritual	<b>court</b>	should assign in like	10, 144/ 9
are brought into the	<b>court</b>	for to inform them	10, 149/ 7
or against the high	<b>court</b>	of Parliament itself --	10, 67/ 31
be brought into the	<b>court</b>	before the judge, tell	10, 85/ 21
much to trust the	<b>court</b>	, because the judges might	10, 134/ 9
in the places of	<b>court</b>	these companies must needs	10, 79/ 35
judges of every base	<b>court</b>	and justices of the	10, 170/ 35
and likewise informed the	<b>court</b>	. And now saw I	10, 134/ 5
clear in a temporal	<b>court</b>	, before the selfsame judges	10, 150/ 36
judges of the spiritual	<b>court</b>	be not so foolish	10, 125/ 19
and commanded by the	<b>court</b>	to depose, that will	10, 99/ 29
witness in that same	<b>court</b>	and in that matter	10, 146/ 14
was conversant in the	<b>court</b>	, of all the nobility	10, 32/ 36
both in the one	<b>court</b>	and in the other	10, 121/ 24
that in the same	<b>court</b>	, and in the same	10, 148/ 16
of the king's ordinary	<b>court</b>	, sitting upon the deliverance	10, 151/ 10
be testified by the	<b>court</b>	and by the oaths	10, 154/ 34
hath deposed in the	<b>court</b>	, and then will offer	10, 157/ 4
brought into a spiritual	<b>court</b>	and the witnesses brought	10, 154/ 21
It is an old	<b>courtesy</b>	at the cards, pardie	10, 197/ 6
less do again of	<b>courtesy</b>	than for his worse	10, 137/ 15
is used in temporal	<b>courts</b>	, and was also before	10, 159/ 17

those offenders, the king's	<b>courts</b>	can declare, and the	10, 143/ 30
are usual in other	<b>courts</b>	, wherein there be no	10, 149/ 23
any of the king's	<b>courts</b>	, if I demurred upon	10, 43/ 34
not in the temporal	<b>courts</b>	weighed and esteemed so	10, 154/ 30
brought into the king's	<b>courts</b>	to give evidences to	10, 149/ 28
reasons used in the	<b>courts</b>	in matters of law	10, 37/ 7
any of the spiritual	<b>courts</b>	the tithe of such	10, 196/ 22
now for the temporal	<b>courts</b>	let us put some	10, 153/ 24
any of the king's	<b>courts</b>	. Now, good readers, evermore	10, 150/ 12
they be in the	<b>courts</b>	in which they have	10, 37/ 10
be done, with a	<b>covenant</b>	and promise by each	10, 198/ 11
perceive also that to	<b>cover</b>	slyly that oversight of	10, 57/ 21
the much evil that	<b>covertly</b>	was cloaked in them	10, 221/ 33
that no man may "	<b>covet</b>	honor without offense except	10, 41/ 29
that be proud nor	<b>covetous</b>	, nor have love to	10, 172/ 17
that are proud or	<b>covetous</b>	, or have love to	10, 172/ 28
do it indeed of	<b>covetousness</b>	, falsehood, rancor, and malice	10, 165/ 21
great diligence that pride,	<b>covetousness</b>	, nor worldly love be	10, 169/ 6
Council see that "pride,	<b>covetousness</b>	, nor worldly love be	10, 169/ 18
great diligence" that "pride,	<b>covetousness</b>	, nor worldly love be	10, 170/ 29
great diligence that pride,	<b>covetousness</b>	, nor worldly love be	10, 171/ 10
of pride or of	<b>covetousness</b>	, or any love at	10, 173/ 5
no spice of pride,	<b>covetousness</b>	, nor worldly love. For	10, 173/ 11
no spice of pride,	<b>covetousness</b>	, or worldly love at	10, 173/ 30
some spice of pride,	<b>covetousness</b>	, and worldly love, and	10, 175/ 2
no spice of pride,	<b>covetousness</b>	, nor love toward the	10, 174/ 19
no spice of pride,	<b>covetousness</b>	, or love toward the	10, 176/ 32
he playeth the shrewd	<b>cow</b>	again, and turneth over	10, 76/ 3
he playeth the good	<b>cow</b>	, and giveth us a	10, 76/ 1
them with all the	<b>craft</b>	he con, but that	10, 104/ 11
now is all the	<b>craft</b>	of that comparison discovered	10, 27/ 28
here is now the	<b>craft</b>	. Whereas I did there	10, 41/ 15
of some malice or	<b>craft</b>	, rather than for the	10, 89/ 16
of some malice or	<b>craft</b>	, rather than for the	10, 90/ 32
of some? In such	<b>craft</b>	is no great sleight	10, 64/ 24
the folly or the	<b>craft</b>	that the man useth	10, 191/ 4
part used a pretty	<b>craft</b>	: to misrehearse my matter	10, 6/ 26
that is his usual	<b>craft</b>	: to leave out, for	10, 169/ 30
taken for malicious and	<b>crafty</b>	, and therefore believe them	10, 91/ 10
man for malicious and	<b>crafty</b>	that will give secret	10, 103/ 28
that ever he was	<b>created</b>	, " because God's justice is	10, 48/ 1
should give them no	<b>credence</b>	that detect a man	10, 92/ 4
but another will give	<b>credence</b>	to him and avow	10, 89/ 25

but another will give	<b>credence</b>	to him and avow	10, 100/ 4
may not give full	<b>credence</b>	in that behalf, nor	10, 84/ 1
to give no great	<b>credence</b>	to him. For first	10, 196/ 2
that they were unworthy	<b>credence</b>	; and yet have been	10, 164/ 19
officers will give light	<b>credence</b>	upon informations made to	10, 76/ 7
therein also, whereupon the	<b>credence</b>	of all oaths resteth	10, 152/ 22
much leaned unto for	<b>credence</b>	and authority of the	10, 40/ 10
-- to lose his	<b>credence</b>	with that open lie	10, 27/ 35
given as light a	<b>credence</b>	to such reports in	10, 84/ 10
every quarter about, by	<b>credence</b>	given to the book	10, 17/ 10
rather, to keep his	<b>credence</b>	in slandering the body	10, 64/ 23
the party, this man's	<b>credence</b>	is ten times less	10, 101/ 16
diminish or increase their	<b>credence</b>	. Yea, and unto the	10, 154/ 28
which lawfully may give	<b>credence</b>	unto him upon certain	10, 150/ 31
they that will give	<b>credence</b>	thereto, and will report	10, 89/ 26
they that will give	<b>credence</b>	thereto, and will report	10, 100/ 5
of an accuser and	<b>credence</b>	of the witness, you	10, 101/ 22
weened he had been	<b>credible</b>	and said truth. And	10, 148/ 24
before, that is scant	<b>credible</b>	yet. But yet, because	10, 38/ 31
were wont but to	<b>creep</b>	together in corners and	10, 145/ 31
such bold, naughty talking	<b>creepeth</b>	forth and corrupteth, as	10, 71/ 14
he, falling angry therewith,	<b>cried</b>	out unto her aloud	10, 46/ 15
she started up and	<b>cried</b>	out unto the friar	10, 46/ 17
once-warning to every less	<b>crime</b>	than that -- and	10, 70/ 17
in peril of a	<b>crime</b>	which he committed not	10, 120/ 21
in so great a	<b>crime</b>	saveth once his life	10, 70/ 13
against so great a	<b>crime</b>	, by which lawless people	10, 230/ 9
or any other manner	<b>crime</b>	. And surely meseemeth that	10, 75/ 14
large as, in a	<b>crime</b>	so perilous, reason can	10, 70/ 14
things for which in	<b>crime</b>	of heresy the suit	10, 85/ 24
accounted as great a	<b>crime</b>	as is the treason	10, 147/ 2
detestation of such odious	<b>crimes</b>	, but also for the	10, 147/ 7
nor some other great	<b>crimes</b>	neither, without great hurt	10, 70/ 33
in such other horrible	<b>crimes</b>	, the same law is	10, 159/ 16
that in such heinous	<b>crimes</b>	his second oath should	10, 153/ 18
christened, and in other	<b>crimes</b>	besides heresy plainly reproved	10, 146/ 28
oppugneth plainly, in all	<b>criminal</b>	causes almost, all the	10, 220/ 27
be taken in greatly	<b>criminal</b>	causes, he answereth with	10, 147/ 19
be received in such	<b>criminal</b>	causes no manner witness	10, 166/ 4
my Dialogue concerning greatly	<b>criminous</b>	witnesses to be taken	10, 147/ 19
many other manner of	<b>criminous</b>	persons, for the general	10, 164/ 17
both by Platina and	<b>Cronica</b>	cronicarum too, that both	10, 114/ 21
by Platina and Cronica	<b>cronicarum</b>	too, that both this	10, 114/ 21

in pleas of the	<b>Crown</b>	the judges mishandle the	10, 171/ 2
spirituality have left their	<b>cruel</b>	desire of abjuring and	10, 181/ 32
and their dealing so	<b>cruel</b>	or unjust, as this	10, 78/ 15
realm, of wrong and	<b>cruel</b>	handling men for heresy	10, 170/ 17
sore thing and a	<b>cruel</b>	-- it is indeed	10, 117/ 22
the while they be	<b>cruel</b>	they should judge light	10, 182/ 14
slandereth the ordinaries of	<b>cruel</b>	, wrongful handling of the	10, 213/ 16
that he prove their	<b>cruel</b>	, wrongful dealing otherwise than	10, 172/ 34
him: this were a	<b>cruel</b>	dealing of the ordinary	10, 74/ 2
and put them to	<b>cruel</b>	punishment unjustly: then I	10, 78/ 2
men for heresy so	<b>cruelly</b>	that all the world	10, 67/ 15
with much wrong and	<b>cruelty</b>	mishandle men for heresy	10, 86/ 12
good folk and of	<b>cruelty</b>	: I reckon it the	10, 23/ 13
his complaint upon the	<b>cruelty</b>	of the spiritual judges	10, 170/ 2
of so many, so	<b>cunning</b>	, about divers answers, I	10, 5/ 32
This man is so	<b>cunning</b>	in his inclusives and	10, 33/ 21
little piece one great	<b>cunning</b>	man had made a	10, 4/ 29
by divers very great	<b>cunning</b>	men. And of this	10, 4/ 26
liberality, patience, soberness, temperance,	<b>cunning</b>	, and such others --	10, 174/ 25
liberality, patience, soberness, temperance,	<b>cunning</b>	, and such others, yet	10, 175/ 26
judge alone, not in	<b>cunning</b>	but in troth, as	10, 135/ 9
he showeth himself so	<b>cunning</b>	in Greek words that	10, 11/ 4
this man is so	<b>cunning</b>	in Greek words that	10, 12/ 31
very sure that the	<b>cunningest</b>	man that could come	10, 4/ 33
I will not be	<b>curious</b>	about the searching out	10, 139/ 31
book take away the	<b>curse</b>	? "No, but we may	10, 187/ 1
and contemning the great	<b>curse</b>	all the whole year	10, 118/ 16
by long usage and	<b>custom</b>	ratified, agreed, and confirmed	10, 215/ 8
not so much in	<b>custom</b>	, and may be more	10, 80/ 30
like as an evil	<b>custom</b>	is to be put	10, 216/ 28
is of an evil	<b>custom</b>	, that the longer it	10, 216/ 27
king's laws and the	<b>custom</b>	of the realm. And	10, 189/ 23
by long usage and	<b>custom</b>	through the whole corps	10, 215/ 27
laws and the old	<b>customs</b>	of the realm," and	10, 195/ 3
in like wise, men	<b>cut</b>	down their woods every	10, 195/ 19
hope of amendment. Saint	<b>Cyprian</b>	, I see well, was	10, 48/ 30
times more harm happen	<b>daily</b>	to folk as innocent	10, 121/ 28
have seen it, and	<b>daily</b>	do see it too	10, 148/ 19
And yet is there	<b>daily</b>	many a man that	10, 94/ 21
especially of them that	<b>daily</b>	administer the sacraments of	10, 84/ 4
harm that would undoubtedly	<b>daily</b>	grow by the increase	10, 98/ 2
many men of worship	<b>daily</b>	do prove the thing	10, 104/ 1
without great hurt and	<b>damage</b>	to the commonweal, and	10, 70/ 33

not the loss and	<b>damage</b>	unto the spirituality alone	10, 87/ 10
evil lies, and what	<b>damage</b>	it were to put	10, 39/ 27
serve him to recover	<b>damages</b>	. For he can never	10, 38/ 29
well ye wot his	<b>damages</b>	should be taxed him	10, 196/ 15
with such a proud,	<b>damnable</b>	desire of their worldly	10, 176/ 18
but a very proud,	<b>damnable</b>	frowardness. And therefore while	10, 176/ 16
doctrine dead in the	<b>damnable</b>	heresies that they learned	10, 48/ 24
meaneth to confirm the	<b>damnation</b>	of them that die	10, 63/ 15
say without peril of	<b>damnation</b>	that it was pity	10, 48/ 11
preserving innocents out of	<b>danger</b>	and peril, and cannot	10, 88/ 3
fall willfully into the	<b>danger</b>	of it; and therefore	10, 188/ 26
thereby further into the	<b>danger</b>	of hanging. And yet	10, 98/ 8
man should fall in	<b>danger</b>	of any excommunication, it	10, 185/ 34
subduing heresies without great	<b>danger</b>	. Wherein there is as	10, 75/ 20
laid over great a	<b>danger</b>	to the judges, that	10, 161/ 2
may grow to some	<b>danger</b>	at the last. But	10, 75/ 25
them without the extreme	<b>danger</b>	and peril of them	10, 81/ 19
own argument, in the	<b>danger</b>	of that prohibition that	10, 55/ 8
they can, from the	<b>danger</b>	that they run in	10, 178/ 32
they can, from the	<b>danger</b>	that they run in	10, 180/ 9
there is as great	<b>danger</b>	yet, and shall, I	10, 75/ 20
may be saved from	<b>danger</b>	, as by showing the	10, 89/ 19
may be saved from	<b>danger</b>	, as by showing the	10, 92/ 9
less fearing the less	<b>danger</b>	, may soon step into	10, 80/ 3
in it. For the	<b>danger</b>	of that suit may	10, 196/ 24
witnesses might stand in	<b>danger</b>	by reason that the	10, 109/ 34
appearance, were in a	<b>danger</b>	inevitable. And that he	10, 160/ 32
be perceived, with the	<b>danger</b>	and peril that would	10, 228/ 7
speak to him without	<b>danger</b>	, that then the ordinary	10, 72/ 8
far enough from the	<b>danger</b>	of all those texts	10, 55/ 27
he falleth in no	<b>danger</b>	of conscience, though the	10, 161/ 16
well enough, without the	<b>danger</b>	or peril to be	10, 82/ 29
found, and peril and	<b>danger</b>	, too, sufficient to make	10, 97/ 30
see that any great	<b>danger</b>	might come to the	10, 109/ 20
For it is a	<b>dangerous</b>	thing to fall into	10, 186/ 17
For it is a	<b>dangerous</b>	thing to fall into	10, 188/ 21
but that if such	<b>dangerous</b>	words of his Division	10, 75/ 23
but only in such	<b>dangerous</b>	times as many folk	10, 75/ 7
the least is a	<b>dangerous</b>	thing), ye may plainly	10, 189/ 2
saith is therefore "a	<b>dangerous</b>	law, and more likely	10, 146/ 17
Division: This is a	<b>dangerous</b>	law, and more likely	10, 155/ 20
this time be so	<b>dangerous</b>	as he speaketh of	10, 74/ 26
man now in this	<b>dangerous</b>	time, while this division	10, 72/ 2

is, he saith, a "	<b>dangerous</b>	time, while this division	10, 74/ 23
he useth a very	<b>dangerous</b>	word, and to fear	10, 75/ 16
he calleth this a "	<b>dangerous</b>	" time, he useth a	10, 75/ 15
heresy as the ordinary "	<b>dare</b>	" not "proceed according to	10, 75/ 29
are there many that	<b>dare</b>	secretly detect, and by	10, 99/ 11
choose of, hath, I	<b>dare</b>	say, been as circumspect	10, 138/ 9
devised it. For I	<b>dare</b>	say that as well	10, 209/ 37
of peace accursed, I	<b>dare</b>	be bold by the	10, 186/ 7
so much that I	<b>dare</b>	, for my conscience, and	10, 28/ 3
no good folk that	<b>dare</b>	in their conscience swear	10, 112/ 2
to wit, where they	<b>dare</b>	not, he deviseth a	10, 102/ 28
if he say he	<b>dare</b>	not for fear of	10, 89/ 17
good man that he	<b>dare</b>	not for fear of	10, 92/ 7
Paul calleth heretics (I	<b>dare</b>	not now for him	10, 39/ 16
he neither. Nor, I	<b>dare</b>	say, he heareth nowhere	10, 188/ 1
-- they will, I	<b>dare</b>	say, forgive him. Howbeit	10, 137/ 12
did -- as I	<b>dare</b>	say, whatsoever himself say	10, 55/ 2
of the party, nor	<b>dare</b>	, peradventure, for his ears	10, 103/ 10
neither in his, I	<b>dare</b>	say. For I never	10, 209/ 17
of his honest neighbors	<b>dare</b>	swear that in their	10, 112/ 30
but that though men	<b>dare</b>	they will not (except	10, 103/ 15
will not, or peradventure	<b>dare</b>	not, be openly known	10, 102/ 21
the trust. And I	<b>dare</b>	say the ordinaries be	10, 131/ 36
And yet that they	<b>dare</b>	not, I put as	10, 102/ 26
have done them, and	<b>dare</b>	yet upon such secret	10, 129/ 9
heresies -- none, I	<b>dare</b>	say, but such priests	10, 188/ 3
not only that some	<b>dare</b>	not, but that though	10, 103/ 15
therefore in their conscience	<b>dare</b>	not swear that he	10, 111/ 4
purgation because his neighbors	<b>dare</b>	not swear that he	10, 111/ 7
one indeed, and therefore	<b>dare</b>	not swear that in	10, 111/ 28
purgation because his neighbors	<b>dare</b>	not swear that he	10, 112/ 17
were one, and therefore	<b>dare</b>	not swear that in	10, 121/ 8
if this good man	<b>dare</b>	answer me that it	10, 128/ 23
together, shall find, I	<b>dare</b>	boldly warrant, that with	10, 143/ 6
of Master More I	<b>dare</b>	say thus: that Master	10, 183/ 10
this good man I	<b>dare</b>	say thus: that I	10, 183/ 32
therein such that I	<b>dare</b>	boldly say the whole	10, 196/ 11
mind therein, yet I	<b>dare</b>	not advise them thereto	10, 56/ 16
And over that, I	<b>dare</b>	say that there are	10, 122/ 21
saith, and as I	<b>dare</b>	also say they would	10, 137/ 13
do not so: I	<b>dare</b>	be bold to say	10, 68/ 13
session concerning felony, I	<b>dare</b>	be bold to tell	10, 124/ 12
that none of them	<b>dare</b>	be known to speak	10, 125/ 33

can make -- I	<b>dare</b>	be bold to warrant	10, 184/ 13
or maintain them, I	<b>dare</b>	boldly say. To this	10, 225/ 22
shall not find, I	<b>dare</b>	warrant him, while he	10, 68/ 34
another, that some men	<b>dare</b>	not. And yet that	10, 102/ 26
in the world be	<b>dark</b>	-- how dark shall	10, 21/ 18
bring in "a very	<b>dark</b>	sentence whereby it appeareth	10, 14/ 14
suppose, find it nothing	<b>dark</b>	, but if it be	10, 14/ 18
mine Apology be "very	<b>dark</b>	," by the reason that	10, 46/ 6
fain walk in the	<b>dark</b>	. For as the dark	10, 7/ 27
be dark -- how	<b>dark</b>	shall then the darkness	10, 21/ 18
not wrestle in the	<b>dark</b>	, but bring the matter	10, 86/ 19
dark. For as the	<b>dark</b>	is in this matter	10, 7/ 27
dark shall then the	<b>darkness</b>	be itself?" But now	10, 21/ 19
shall walk still in	<b>darkness</b>	. And therefore it is	10, 20/ 19
if their light be	<b>darkness</b>	, where shall the temporalty	10, 20/ 17
had so fair a	<b>day</b>	-- as a man	10, 130/ 13
man's leave at this	<b>day</b>	as well as it	10, 117/ 12
his own diocese every	<b>day</b>	. And therefore, as I	10, 138/ 15
all changed at the	<b>Day</b>	of Doom. For never	10, 229/ 14
I never saw the	<b>day</b>	yet, nor he neither	10, 209/ 18
to believe me one	<b>day</b>	longer. For I have	10, 19/ 5
never saw yet the	<b>day</b>	but that I durst	10, 134/ 21
Christian countries to this	<b>day</b>	still observe it, nor	10, 145/ 4
I never saw the	<b>day</b>	yet indeed, nor never	10, 134/ 34
week, nor yet a	<b>day</b>	. For the same judges	10, 178/ 5
I never saw the	<b>day</b>	yet but that I	10, 131/ 32
he never saw the	<b>day</b>	yet but that he	10, 133/ 7
be not at these	<b>days</b>	likely to be such	10, 138/ 4
there were at those	<b>days</b>	in the clergy more	10, 185/ 11
that law in my	<b>days</b>	, nor, in good faith	10, 187/ 34
in execution . . . of late	<b>days</b>	, to the grief of	10, 195/ 25
never saw in his	<b>days</b>	any bishop in this	10, 209/ 12
in the King's Grace's	<b>days</b>	that now is, and	10, 75/ 21
if they tarry forty	<b>days</b>	, the king's laws to	10, 168/ 20
this point in my	<b>days</b>	; nor he neither in	10, 209/ 17
and keeping of holy	<b>days</b>	, and such others as	10, 217/ 9
made, therefore, in few	<b>days</b>	, this answer that you	10, 7/ 6
when these witnesses be	<b>dead</b>	, to come again into	10, 107/ 32
though the men be	<b>dead</b>	. And against all reason	10, 108/ 2
by their false doctrine	<b>dead</b>	in the damnable heresies	10, 48/ 24
last delivered of a	<b>dead</b>	mouse. The mother is	10, 6/ 2
he saith, three are	<b>dead</b>	) that were of the	10, 33/ 8
I that three were	<b>dead</b>	, because he should well	10, 35/ 14

even very dull and	<b>dead</b>	. But then was there	10, 6/ 21
cold tale, and as	<b>dead</b>	as ever was doornail	10, 187/ 30
He that dieth in	<b>deadly</b>	sin shall go to	10, 63/ 12
not offend therein, especially	<b>deadly</b>	. But I have against	10, 177/ 4
them that die in	<b>deadly</b>	sin. But I say	10, 63/ 15
not offend therein, especially	<b>deadly</b>	. Howbeit, he may also	10, 175/ 9
treatise meant not obstinate	<b>deadly</b>	passions, but passions of	10, 68/ 31
appetite of honor is	<b>deadly</b>	sin"; and that "if	10, 41/ 31
accuser run in the	<b>deadly</b>	malice of that man	10, 98/ 22
a drawing toward the	<b>deadly</b>	, rather leave the people	10, 80/ 34
well devise a more	<b>deadly</b>	defamation of the whole	10, 177/ 13
and in dread of	<b>deadly</b>	sin, and thereby cause	10, 80/ 35
yet is it no	<b>deadly</b>	sin," but will in	10, 80/ 33
administer them sometimes in	<b>deadly</b>	sin, and yet would	10, 84/ 6
this man giveth a	<b>deaf</b>	ear always. And here	10, 193/ 11
this point been born	<b>deaf</b>	and thereby dumb! And	10, 140/ 14
written, and a great	<b>deal</b>	better too. As for	10, 79/ 12
the gladder a great	<b>deal</b>	will I be thereof	10, 14/ 3
some part never a	<b>deal</b>	. If men be content	10, 129/ 19
he answereth a great	<b>deal</b>	less than half, and	10, 129/ 18
them wist a great	<b>deal</b>	better what pertained unto	10, 77/ 34
therefore -- though I	<b>deal</b>	, as you see, so	10, 203/ 20
to grow a great	<b>deal</b>	faster than they have	10, 74/ 28
that by a great	<b>deal</b>	. For it was grown	10, 14/ 28
his reason a great	<b>deal</b>	feebler. For while the	10, 159/ 10
prove their cruel, wrongful	<b>dealing</b>	otherwise than by "some	10, 172/ 34
that, by his obstinate	<b>dealing</b>	, with abiding excommunicated and	10, 118/ 15
we should with such	<b>dealing</b>	deserve! Thus have I	10, 119/ 9
here a very shameless	<b>dealing</b>	, either of himself or	10, 192/ 18
outrageous deeds in the	<b>dealing</b>	and mishandling of men	10, 172/ 32
vehement turn by such	<b>dealing</b>	into plain, open, and	10, 118/ 5
so many, and their	<b>dealing</b>	so cruel or unjust	10, 78/ 15
this were a cruel	<b>dealing</b>	of the ordinary, and	10, 74/ 2
well wist their mischievous	<b>dealing</b>	to be such, and	10, 71/ 24
the circumstance of his	<b>dealing</b>	in such talking (peradventure	10, 73/ 11
never heard them. Which	<b>dealing</b>	of his you may	10, 102/ 3
sedition, and trouble, and	<b>dearth</b>	, and death, in this	10, 140/ 1
of swearing a man's	<b>death</b>	and winning a man's	10, 108/ 21
than only fear of	<b>death</b>	-- and add fear	10, 92/ 23
that had sworn the	<b>death</b>	of another, and because	10, 105/ 30
only the fear of	<b>death</b>	. And then for that	10, 92/ 19
relapse. The peril of	<b>death</b>	by relapse is not	10, 116/ 32
by escheat after his	<b>death</b>	. And if it be	10, 106/ 1



by guess may be	<b>deceived</b>	(for, as himself saith	10, 230/ 30
One, that I have	<b>deceived</b>	his hope, in that	10, 8/ 6
not in his saying	<b>deceived</b>	) that every judge in	10, 160/ 30
may fall and be	<b>deceived</b>	. Nor I mean not	10, 175/ 5
my "judgment" is "far	<b>deceived</b>	": in this point, good	10, 18/ 21
as soon may be	<b>deceived</b>	, while we see that	10, 10/ 9
he wrote them either	<b>deceived</b>	by some shrews or	10, 230/ 33
some wily shrews that	<b>deceived</b>	him. And so was	10, 9/ 27
judge if he were	<b>deceived</b>	and the thing otherwise	10, 160/ 34
troth yet many times	<b>deceiveth</b>	them that in an	10, 135/ 23
now, when his new	<b>declaration</b>	hath made a change	10, 41/ 20
-- there is his	<b>declaration</b>	both very bare and	10, 42/ 7
here, by his new	<b>declaration</b>	-- he bringeth in	10, 41/ 18
and to keep his	<b>declaration</b>	in store for an	10, 73/ 14
return to his own	<b>declaration</b>	here in his eleventh	10, 57/ 20
the end about his	<b>declaration</b>	that it may be	10, 167/ 1
good. But now the	<b>declaration</b>	of his mind in	10, 31/ 24
else but for the	<b>declaration</b>	and perfection of the	10, 25/ 13
this good man's new	<b>declaration</b>	, the light of grace	10, 208/ 3
for a more plain	<b>declaration</b>	therein, I shall say	10, 122/ 2
and come forth for	<b>declaration</b>	of them that are	10, 148/ 32
but upon mine own	<b>declaration</b>	, which of these three	10, 34/ 1
Sir Thomas More The	<b>Declaration</b>	of the Title The	10, 3/ 1
with his "considerations" and "	<b>declarations</b>	" he goeth about now	10, 17/ 23
and all his new	<b>declarations</b>	, bringeth altogether ever the	10, 208/ 28
his "considerations" and his "	<b>declarations</b>	," that mine "objections" are	10, 13/ 34
goodly piece; and to	<b>declare</b>	himself indifferent, and to	10, 189/ 18
do such as may	<b>declare</b>	the more clearly that	10, 116/ 16
in like wise to	<b>declare</b>	if I found out	10, 79/ 26
presented. But yet thus	<b>declare</b>	they their good wills	10, 189/ 6
will, and so doth,	<b>declare</b>	therein what he there	10, 41/ 14
is true -- I	<b>declare</b>	and show in my	10, 170/ 13
matter. For whereas I	<b>declare</b>	that he is in	10, 112/ 29
them well, sufficiently do	<b>declare</b>	that that law forbiddeth	10, 194/ 23
the king's courts can	<b>declare</b>	, and the little amendment	10, 143/ 30
indeed, I do myself	<b>declare</b>	expressly, in many places	10, 63/ 33
well soever himself here	<b>declare</b>	his good meaning, myself	10, 14/ 6
to answer and to	<b>declare</b>	that he meant not	10, 40/ 34
that if I should	<b>declare</b>	the cause openly, both	10, 129/ 11
of heresy as may	<b>declare</b>	their mind that they	10, 70/ 6
consider his words, and	<b>declare</b>	two ways that the	10, 171/ 36
talk heresies, then to	<b>declare</b>	it unto their ordinaries	10, 82/ 20
he would seem to	<b>declare</b>	it -- there is	10, 42/ 7

farther yet, and I	<b>declare</b>	what profit there cometh	10, 102/ 40
as I have expressly	<b>declared</b>	in mine Apology, neither	10, 15/ 6
book of Division, well	<b>declared</b>	in mine Apology. And	10, 85/ 29
Lo, thus I there	<b>declared</b>	, good readers, by common	10, 103/ 26
that I had once	<b>declared</b>	them the difference. These	10, 37/ 29
of, I have clearly	<b>declared</b>	that they need not	10, 190/ 30
this hath he plainly	<b>declared</b>	that he neither understandeth	10, 194/ 17
so feately excused, he	<b>declareth</b>	his words again which	10, 68/ 17
where this good man	<b>declareth</b>	what thing an apology	10, 8/ 16
his answer, wherein he	<b>declareth</b>	the matter, and argueth	10, 36/ 17
And yet after, he	<b>declareth</b>	it further and better	10, 207/ 2
voided that the ordinary	<b>declareth</b>	him for discharged without	10, 123/ 25
politiques. And here he	<b>declareth</b>	that he doth not	10, 59/ 31
writing. But yet he	<b>declareth</b>	both their false heresies	10, 25/ 33
meant as he now	<b>declareth</b>	: that division is between	10, 40/ 35
his nineteenth chapter he	<b>declareth</b>	what he meaneth by	10, 194/ 34
or twain wherein he	<b>declareth</b>	that he meant not	10, 36/ 24
his book, here he	<b>declareth</b>	his mind that he	10, 63/ 30
his first book he	<b>declareth</b>	himself that the case	10, 108/ 17
otherwise indeed -- he	<b>declareth</b>	farther by the words	10, 160/ 35
matter. For here he	<b>declareth</b>	that by these words	10, 31/ 25
he meant as himself	<b>declareth</b>	or meant to teach	10, 73/ 13
meant as he now	<b>declareth</b>	his mind (which very	10, 38/ 19
184. Here this man	<b>declareth</b>	that the words of	10, 57/ 4
good readers, this Pacifier	<b>declareth</b>	that he would have	10, 172/ 9
of the Holy Land,	<b>declareth</b>	his mind zealous and	10, 230/ 22
the apostles had, and	<b>declaring</b>	that he "never desired	10, 35/ 36
that with his new	<b>declaring</b>	that his words were	10, 206/ 33
witnesses it is there	<b>decreed</b>	that the bishop or	10, 109/ 26
Statuta quedam," it is	<b>decreed</b>	that if the bishop	10, 109/ 18
fifth book of the	<b>decretals</b>	, in the title De	10, 114/ 2
common, as in very	<b>deed</b>	it is -- that	10, 102/ 31
yet they do the	<b>deed</b>	but of a passion	10, 69/ 9
be such in very	<b>deed</b>	as soon after shall	10, 162/ 19
men would allow my	<b>deed</b>	-- to all this	10, 129/ 12
void his plain, open	<b>deed</b>	with his bare, bold	10, 171/ 21
the doing of the	<b>deed</b>	with the conscience of	10, 80/ 27
too, though the further	<b>deed</b>	be not done (no	10, 69/ 13
prove not precisely the	<b>deed</b>	, yet make every man	10, 127/ 24
perilous heretic in very	<b>deed</b>	. And then, for aught	10, 91/ 19
hundred hap in very	<b>deed</b>	. Consider also, good readers	10, 164/ 14
had not done the	<b>deed</b>	take any harm so	10, 120/ 24
person which for such	<b>deed</b>	or saying is accused	10, 179/ 9

necessary consequence of the	<b>deed</b>	, this argument is very	10, 179/ 12
that never did the	<b>deed</b>	that were laid to	10, 120/ 30
none adultery done in	<b>deed</b>	), though the laws of	10, 69/ 15
I mean ever the	<b>deed</b>	his, the malice of	10, 64/ 2
which is in very	<b>deed</b>	a very malicious, naughty	10, 168/ 2
proved guilty of the	<b>deed</b>	, is yet proved suspect	10, 114/ 30
worshipful witnesses too, the	<b>deed</b>	and the report of	10, 78/ 22
yea, and though the	<b>deed</b>	that they should forbear	10, 18/ 3
yet doth not the	<b>deed</b>	, and saith that his	10, 68/ 30
themselves have seen the	<b>deed</b>	, or heard the words	10, 179/ 8
think it a good	<b>deed</b>	to see them punished	10, 65/ 19
be known for his	<b>deed</b>	, nor he thereby lose	10, 94/ 18
overt and open actual	<b>deed</b>	therewith. Whether they be	10, 69/ 28
name. And in very	<b>deed</b>	so few they be	10, 170/ 20
neither in word nor	<b>deed</b>	, in all this whole	10, 83/ 30
the possibility of the	<b>deed</b>	, and not unto the	10, 160/ 5
these folk do the	<b>deed</b>	."That is very truth	10, 69/ 8
example in mine own	<b>deed</b>	while I was Chancellor	10, 129/ 6
the sooth, in very	<b>deed</b>	, taking his word as	10, 47/ 19
realm in word nor	<b>deed</b>	: marry, I would marvel	10, 83/ 19
doing of their evil	<b>deeds</b>	, those that are done	10, 147/ 9
doing of their evil	<b>deeds</b>	, those that are done	10, 155/ 29
in not doing good	<b>deeds</b>	, but "pretending by confederacies	10, 66/ 26
some of their outrageous	<b>deeds</b>	in the dealing and	10, 172/ 32
as well words as	<b>deeds</b>	, " he bringeth forth here	10, 208/ 34
their wills for their	<b>deeds</b>	. But, now, in heresy	10, 69/ 19
there is difference in	<b>deeds</b>	, and that some be	10, 68/ 24
and do other good	<b>deeds</b>	, to cease the division	10, 65/ 13
glory of that argument	<b>defaced</b>	, while you see that	10, 27/ 29
foolish handling no false	<b>defamation</b>	at all? And now	10, 171/ 11
thing proved) a shameless	<b>defamation</b>	? If this good man	10, 170/ 32
not amount unto the	<b>defamation</b>	of the spiritual judges	10, 169/ 35
that it is no	<b>defamation</b>	? Weeneth he the readers	10, 171/ 19
devise a more deadly	<b>defamation</b>	of the whole spirituality	10, 177/ 13
judges spiritual, where I	<b>defame</b>	them not, but say	10, 169/ 16
to say, that I	<b>defame</b>	all spiritual judges --	10, 169/ 20
the more harm to	<b>defame</b>	the corps of the	10, 21/ 2
also, than wrongfully to	<b>defame</b>	either great or small	10, 28/ 35
saith that I thereby	<b>defame</b>	the judges spiritual, where	10, 169/ 15
some say" he might	<b>defame</b>	all the temporal ministers	10, 192/ 5
leasings went about to	<b>defame</b>	and slander them, and	10, 68/ 15
in defaming the spirituality,	<b>defameth</b>	the temporalty much more	10, 22/ 2
in those words he	<b>defameth</b>	the judges spiritual: I	10, 169/ 28

heresy that he here	<b>defameth</b>	them of, than he	10, 172/ 33
some say"s he	<b>defameth</b>	and laboreth to bring	10, 170/ 15
of the Division, in	<b>defaming</b>	the spirituality, defameth the	10, 22/ 1
but that in the	<b>defaming</b>	and slandering of the	10, 175/ 14
that they that find	<b>default</b>	at their abusions and	10, 65/ 15
in trouble without some	<b>default</b>	of himself; and that	10, 130/ 28
would anon find a	<b>default</b>	at it; and therefore	10, 181/ 20
meseemeth, Master More findeth	<b>default</b>	in this behalf where	10, 165/ 27
that there is no	<b>default</b>	in them, but all	10, 200/ 3
some say"s no	<b>default</b>	at all. For "some	10, 167/ 29
as for any notable	<b>default</b>	; for a like thing	10, 61/ 18
for him to find	<b>default</b>	at laws made by	10, 167/ 1
prove it an "intolerable	<b>default</b>	in the people," for	10, 18/ 17
acceptable, he layeth sometimes	<b>default</b>	in my sayings and	10, 169/ 15
have found as well	<b>default</b>	in the temporal law	10, 189/ 29
whole cause and principal	<b>default</b>	were in the temporalty	10, 18/ 19
s that he findeth	<b>default</b>	at is this. I	10, 168/ 10
judge hath enterprised in	<b>default</b>	of justice to give	10, 209/ 32
him, nor judge any	<b>default</b>	in him unless he	10, 156/ 36
in this world without	<b>default</b>	, no man without burden	10, 61/ 25
temporal laws), and find	<b>defaults</b>	at them, as "truly	10, 189/ 33
the people. Also, if	<b>defaults</b>	should be charitably reformed	10, 212/ 11
his Apology, speaking of	<b>defaults</b>	that, as he thinketh	10, 61/ 7
I have spoken of	<b>defaults</b>	and abuses in the	10, 20/ 14
time: that whosoever proveth	<b>defaults</b>	to be in the	10, 20/ 24
temporalty, he proveth also	<b>defaults</b>	to reign in the	10, 20/ 25
first spoken of some	<b>defaults</b>	that be in the	10, 20/ 28
convenient to put the	<b>defaults</b>	of the laws abroad	10, 193/ 37
I have assigned some	<b>defaults</b>	in the spiritual law	10, 190/ 1
he hath assigned some	<b>defaults</b>	in the spiritual laws	10, 190/ 22
be voided till the	<b>defaults</b>	in the spirituality be	10, 20/ 27
spirituality more than of	<b>defaults</b>	in the temporalty, because	10, 20/ 15
spirituality; and therefore the	<b>defaults</b>	in the temporalty will	10, 20/ 26
to bear such light	<b>defaults</b>	of others the more	10, 61/ 21
this thing that I	<b>defend</b>	now before -- such	10, 157/ 14
in a dialogue, to	<b>defend</b>	his Division against The	10, 3/ 9
or of the realm;	<b>defend</b>	them I am content	10, 193/ 25
not fruitless, because they	<b>defend</b>	the truth and make	10, 39/ 25
work than enough to	<b>defend</b>	them well, and to	10, 49/ 9
in this world to	<b>defend</b>	his first book with	10, 166/ 36
keeping, while he cannot	<b>defend</b>	the contrary but that	10, 105/ 10
years, he can never	<b>defend</b>	his words, but that	10, 214/ 18
here, write again and	<b>defend</b>	his politic device against	10, 142/ 11

neither, for they both	<b>defend</b>	husbandmen's houses from thieves	10, 142/ 8
yet but if he	<b>defend</b>	it opinatively, he should	10, 79/ 9
narrow strait, when to	<b>defend</b>	one fault he is	10, 206/ 21
would here seem to	<b>defend</b>	, utterly told in vain	10, 42/ 3
would here so fain	<b>defend</b>	. And then, instead of	10, 208/ 32
that though he neither	<b>defend</b>	it obstinately nor can	10, 82/ 37
which it pretendeth to	<b>defend</b>	, that I purpose to	10, 199/ 19
But, now, if he	<b>defend</b>	himself with that fashion	10, 137/ 33
thieves would break in,	<b>defend</b>	their houses themselves. And	10, 142/ 16
not swear that the	<b>defendant</b>	oweth not the money	10, 113/ 2
ween that he hath	<b>defended</b>	it well -- which	10, 155/ 17
men's houses should be	<b>defended</b>	well enough, and their	10, 142/ 35
and the sermon that	<b>defended</b>	him walketh as wide	10, 5/ 6
And wherein was also	<b>defended</b>	, against my Confutation, Tyndale's	10, 5/ 3
here in this book	<b>defended</b>	in that point his	10, 85/ 30
how feebly he hath	<b>defended</b>	those things that he	10, 224/ 5
whether he have well	<b>defended</b>	or not, yourselves shall	10, 155/ 18
words which he therewith	<b>defendeth</b>	, and mine answer also	10, 49/ 14
it, and so faintly	<b>defendeth</b>	his former matter which	10, 199/ 18
how substantially this man	<b>defendeth</b>	his first words again	10, 156/ 23
of his which he	<b>defendeth</b>	here; and ye shall	10, 49/ 7
speaking but also the	<b>defending</b>	thereof is in words	10, 69/ 21
will not, in the	<b>defense</b>	of mine, answer him	10, 39/ 22
devise for the farther	<b>defense</b>	thereof, fully answered here	10, 96/ 11
an answer or a	<b>defense</b>	if it be an	10, 9/ 6
an answer or a	<b>defense</b>	, for which cause he	10, 8/ 17
readers, all this pretended	<b>defense</b>	is nothing else in	10, 131/ 6
suppose, that all his	<b>defense</b>	is so faint that	10, 169/ 26
an answer and a	<b>defense</b>	, not only for my	10, 9/ 9
an answer and a	<b>defense</b>	for many good, worshipful	10, 9/ 13
of his, for any	<b>defense</b>	that he hath for	10, 49/ 3
an answer or a	<b>defense</b>	write against his work	10, 8/ 28
thus. First, that for	<b>defense</b>	of folk's houses there	10, 142/ 13
an answer or a	<b>defense</b>	made by me, though	10, 9/ 6
making an answer or	<b>defense</b>	for some other. And	10, 8/ 35
be any answer or	<b>defense</b>	for mine own self	10, 8/ 34
answer also, and a	<b>defense</b>	, for the person of	10, 9/ 28
readers, that for the	<b>defense</b>	of this place, he	10, 206/ 20
second book here in	<b>defense</b>	of the same: take	10, 169/ 23
a colorable excuse for	<b>defense</b>	of sowing their heresy	10, 60/ 13
an answer or a	<b>defense</b>	." Now, where this good	10, 8/ 15
an answer or a	<b>defense</b>	indeed: then though it	10, 8/ 30
an answer and a	<b>defense</b>	of the very good	10, 9/ 16

it be not a	<b>defense</b>	for myself, yet is	10, 8/ 31
such mind "will not	<b>defer</b>	their good purpose for	10, 55/ 31
and in a high	<b>degree</b>	, and such as he	10, 177/ 12
that desire in some	<b>degree</b>	and some intent, and	10, 177/ 3
that desire in some	<b>degree</b>	, and to some intent	10, 175/ 8
break or deny charity,	<b>delay</b>	justice, and do not	10, 43/ 16
charity denied, and justice	<b>delayed</b>	, and some of the	10, 42/ 35
broken or denied, justice	<b>delayed</b>	, any of the seven	10, 42/ 14
law made by better	<b>deliberation</b>	. And in such other	10, 159/ 15
men are nowadays so	<b>delicate</b>	in reading, and so	10, 7/ 11
nourish any such evil	<b>delight</b>	; or openly to the	10, 19/ 23
the temporalty so much	<b>delighteth</b>	to hear of them	10, 20/ 7
devised so sufficient to	<b>deliver</b>	the accusers from fear	10, 99/ 5
unto it, that might	<b>deliver</b>	them of it? And	10, 187/ 10
as a desperate wretch	<b>deliver</b>	him to the secular	10, 74/ 1
court, sitting upon the	<b>deliverance</b>	of the prisoner: yet	10, 151/ 11
sessions, he shall be	<b>delivered</b>	by proclamations -- so	10, 123/ 11
but, after all that,	<b>delivered</b>	by proclamation; and yet	10, 124/ 20
than those that are	<b>delivered</b>	by proclamation be found	10, 124/ 11
sore labor at last	<b>delivered</b>	of a dead mouse	10, 6/ 2
that he which is	<b>delivered</b>	by proclamation hath always	10, 123/ 33
-- then is he	<b>delivered</b>	; and yet he payeth	10, 121/ 16
king our sovereign lord	<b>delivered</b>	great substance into the	10, 52/ 29
et fama, he is	<b>delivered</b>	as a man proved	10, 127/ 1
then he shall be	<b>delivered</b>	. Whereby, Master More saith	10, 126/ 32
come, he shall be	<b>delivered</b>	without fine or any	10, 122/ 10
indeed. That priest I	<b>delivered</b>	unto his ordinary, and	10, 140/ 35
when a man is	<b>delivered</b>	upon the said writ	10, 126/ 36
abjuration nor purgation, but	<b>delivered</b>	quite, howsoever that either	10, 123/ 14
of felony, and so	<b>delivered</b>	by proclamation, to the	10, 122/ 14
was after indicted, but	<b>delivered</b>	forth free upon the	10, 123/ 28
meaning is that that	<b>delivery</b>	should be resembled to	10, 126/ 34
every session of jail	<b>delivery</b>	, every leet through the	10, 139/ 26
meanwhile for his evil	<b>demeanor</b>	at home among his	10, 128/ 5
the party by some	<b>demeanor</b>	of himself giveth occasion	10, 130/ 19
is of such evil	<b>demeanor</b>	among his neighbors that	10, 125/ 31
shrewd mind of his	<b>demure</b>	countenance, and the harmful	10, 212/ 32
king's courts, if I	<b>demurred</b>	upon it, utterly mar	10, 43/ 34
matter is at a	<b>demurrer</b>	in this point, and	10, 38/ 14
any manner broken or	<b>denied</b>	, justice delayed, any of	10, 42/ 14
told tale of charity	<b>denied</b>	, and justice delayed, and	10, 42/ 34
though he would have	<b>denied</b>	all that I speak	10, 103/ 35
warrant if they be	<b>denied</b>	. If he think it	10, 100/ 6

warrant, if it be	<b>denied</b>	. In these words, lo	10, 89/ 27
and that word he	<b>denieth</b>	not, but always biddeth	10, 101/ 4
as I said, he	<b>denieth</b>	nothing, nor answereth nothing	10, 104/ 5
this remedy Master More	<b>denieth</b>	not to be convenient	10, 89/ 22
In these words he	<b>denieth</b>	it not: ergo, he	10, 97/ 16
the more the man	<b>denieth</b>	that thing himself --	10, 10/ 3
good as this: "He	<b>denieth</b>	it not in one	10, 97/ 17
one place: ergo, he	<b>denieth</b>	it not in no	10, 97/ 18
that cause he neither	<b>denieth</b>	nor any one word	10, 102/ 31
Also Sir Thomas More	<b>denieth</b>	not but that by	10, 110/ 33
as this is? He	<b>denieth</b>	not but that the	10, 217/ 24
himself (as you see)	<b>denieth</b>	not in the end	10, 230/ 13
it not: ergo, he	<b>denieth</b>	it not." Which argument	10, 97/ 16
the cause, and will	<b>denounce</b>	him as a heretic	10, 89/ 13
of Summa angelica to	<b>denounce</b>	them all assoiled again	10, 186/ 8
the cause, and will	<b>denounce</b>	him a heretic therefor	10, 90/ 17
man first for a	<b>denouncer</b>	secretly, and after that	10, 93/ 28
-- so doth every	<b>denouncer</b>	, every accuser, and, in	10, 185/ 25
to mistrust such a	<b>denouncer</b>	only because that he	10, 91/ 25
authority of Summa rosella,	<b>denounceth</b>	here all the justices	10, 186/ 6
time before any open	<b>denunciation</b>	: I will not much	10, 70/ 24
so boasteth that I	<b>deny</b>	him not, and would	10, 83/ 13
to say that I	<b>deny</b>	not his device to	10, 96/ 18
saith that though I	<b>deny</b>	not his device to	10, 97/ 19
this good man not	<b>deny</b>	, which is for my	10, 128/ 8
whereas he saith I	<b>deny</b>	not that he may	10, 112/ 6
though Master More cannot	<b>deny</b>	these faults I suppose	10, 22/ 8
Moreover, lest he might	<b>deny</b>	me that I said	10, 102/ 35
Howbeit, I will not	<b>deny</b>	him this indeed, but	10, 75/ 23
which no man can	<b>deny</b>	, that there is no	10, 230/ 8
some manner break or	<b>deny</b>	charity, delay justice, and	10, 43/ 16
chapter of mine Apology	<b>deny</b>	"that a man may	10, 111/ 10
man thereto, that I	<b>deny</b>	not in mine Apology	10, 96/ 13
to say that I	<b>deny</b>	not in mine Apology	10, 96/ 30
haply show himself to	<b>deny</b>	that he said before	10, 165/ 19
I did indeed not	<b>deny</b>	but that some division	10, 62/ 36
that he saith I	<b>deny</b>	not, because that in	10, 97/ 6
man saith that I	<b>deny</b>	not but that he	10, 112/ 4
indeed I do not	<b>deny</b>	it, but then, you	10, 96/ 32
this book that I	<b>deny</b>	it not. This good	10, 97/ 13
that I do not	<b>deny</b>	-- as though he	10, 83/ 9
you have heard me	<b>deny</b>	such as were the	10, 22/ 9
leaf well and plainly	<b>deny</b>	. And yet you see	10, 97/ 12

cause by all that	<b>denying</b>	. And yet did I	10, 104/ 3
hath sworn true in	<b>denying</b>	the articles laid unto	10, 112/ 36
device, doubly (ere we	<b>depart</b>	) so clear. Concerning the	10, 105/ 20
seemeth good that he	<b>depart</b>	without any open penance	10, 72/ 26
openly, but let him	<b>depart</b>	without open penance, if	10, 74/ 10
the jury not yet	<b>departed</b>	from the bar; and	10, 154/ 7
good lesson at his	<b>departing</b>	: if the bishop give	10, 123/ 35
good lesson at his	<b>departing</b>	too, then is he	10, 123/ 36
law a very plain	<b>departure</b>	, and should in any	10, 43/ 33
know and will also	<b>depose</b>	the truth, and he	10, 103/ 8
and in trouble, and	<b>depose</b>	for them; and yet	10, 148/ 33
will offer himself to	<b>depose</b>	to the contrary that	10, 157/ 5
that before heard them	<b>depose</b>	. And then if it	10, 154/ 35
witness that cometh to	<b>depose</b>	in a matter that	10, 156/ 33
by the court to	<b>depose</b>	, that will never, as	10, 99/ 30
some good and honest	<b>depose</b>	in cause of heresy	10, 107/ 25
thereof. And haply there	<b>depose</b>	also some others of	10, 107/ 27
in by process and	<b>depose</b>	in the party's own	10, 91/ 28
persons sworn and examined	<b>depose</b>	and testify, that themselves	10, 179/ 7
the time, but only	<b>deposed</b>	the truth. And therefore	10, 160/ 26
when a witness hath	<b>deposed</b>	in the court, and	10, 157/ 4
to that he hath	<b>deposed</b>	before, and of a	10, 156/ 32
to be some that	<b>deposed</b>	and died, too, before	10, 107/ 12
his is that afterward	<b>deposeth</b>	to his harm where	10, 101/ 17
own affinity, and in	<b>deposing</b>	against that one man	10, 107/ 28
heretic, and upon which	<b>deposition</b>	sentence of condemning him	10, 106/ 20
to avow then his	<b>deposition</b>	true, before the judge	10, 93/ 19
by his new, contrary	<b>deposition</b>	may hurt the same	10, 150/ 29
by his new, contrary	<b>deposition</b>	may hurt the same	10, 150/ 35
be content that his	<b>depositions</b>	, himself standing by, be	10, 91/ 29
county, and afterward those	<b>depositions</b>	with such contrary oaths	10, 151/ 8
after, upon their open	<b>depositions</b>	, openly make him abjure	10, 73/ 34
condemned of heresy by	<b>depositions</b>	of those men whom	10, 108/ 7
man, detect by their	<b>depositions</b>	another man, of the	10, 107/ 28
their names and their	<b>depositions</b>	in the record, in	10, 150/ 24
But yet those old	<b>depositions</b>	shall not serve for	10, 108/ 1
cases, the witnesses whose	<b>depositions</b>	shall be taken and	10, 106/ 19
and shall hear their	<b>depositions</b>	too. So that if	10, 106/ 22
will not dispraise or	<b>deprave</b>	anything that I think	10, 222/ 15
as long as a	<b>depriving</b>	forever, since there shall	10, 181/ 2
of Alexandria by their	<b>deputies</b>	, and the patriarch of	10, 144/ 32
have the laws in	<b>derision</b>	under which they live	10, 194/ 2
and claim their authority	<b>derived</b>	from princes. And therefore	10, 214/ 16

therein, nor so immediately	<b>derived</b>	of God, as to	10, 207/ 33
they have authority immediately	<b>derived</b>	from God. But as	10, 208/ 16
high and so immediately	<b>derived</b>	from God, etc. I	10, 214/ 3
high and so immediately	<b>derived</b>	of God, in such	10, 207/ 19
high and so immediately	<b>derived</b>	from God that the	10, 203/ 14
high and so immediately	<b>derived</b>	of God that the	10, 208/ 13
high and so immediately	<b>derived</b>	from God that the	10, 214/ 9
indeed." And thereupon he	<b>descendeth</b>	to the making of	10, 55/ 33
sober order that he	<b>describeth</b>	here may not all	10, 70/ 31
should with such dealing	<b>deserve</b>	! Thus have I, good	10, 119/ 9
think, verily, they shall	<b>deserve</b>	great thanks of God	10, 113/ 29
punished as he hath	<b>deserved</b>	. And if he will	10, 72/ 25
served as they well	<b>deserved</b>	, yet we let not	10, 48/ 14
than the less hath	<b>deserved</b>	, there is the order	10, 218/ 31
which to him that	<b>deserveth</b>	it not, happeth seldom	10, 121/ 25
pain than the less	<b>deserveth</b>	. And therefore if this	10, 219/ 5
they have this evil	<b>desire</b>	and that, and that	10, 171/ 3
have left their cruel	<b>desire</b>	of abjuring and punishing	10, 181/ 32
and I will never	<b>desire</b>	you to believe me	10, 19/ 4
them have so great	<b>desire</b>	and fervent concupiscence toward	10, 56/ 17
man may have that	<b>desire</b>	in some degree, and	10, 175/ 8
they may have that	<b>desire</b>	in some degree and	10, 177/ 3
of heresy, till that	<b>desire</b>	of punishment in spiritual	10, 168/ 17
whether he mean a	<b>desire</b>	in any man to	10, 42/ 29
to their superiors, and	<b>desire</b>	that they may be	10, 215/ 33
should be such a	<b>desire</b>	in spiritual men to	10, 67/ 20
is so great a	<b>desire</b>	in spiritual men to	10, 168/ 12
men have a great	<b>desire</b>	to put men to	10, 170/ 24
for heresy till the	<b>desire</b>	that spiritual men have	10, 172/ 20
Pacifier surmiseth have great	<b>desire</b>	to abjure men or	10, 179/ 21
men have that great	<b>desire</b>	to cause men abjure	10, 180/ 32
have seemed that some	<b>desire</b>	of revenging mine own	10, 13/ 11
ensue thereon: I will	<b>desire</b>	you, good readers, to	10, 228/ 8
whosoever be afeard may	<b>desire</b>	and have surety for	10, 98/ 13
afraid nor ashamed, nor	<b>desire</b>	to put the King's	10, 93/ 21
witnesses, whom I see	<b>desire</b>	witnesses at the bar	10, 149/ 17
so mishap hereafter, they	<b>desire</b>	now for then that	10, 205/ 33
is so infected with	<b>desire</b>	and affection to have	10, 174/ 15
infected with the said	<b>desire</b>	and affection to have	10, 174/ 27
man may have a	<b>desire</b>	and affection to have	10, 175/ 6
infected with the said	<b>desire</b>	and affection to have	10, 175/ 28
indifferent, but that the	<b>desire</b>	and affection to have	10, 176/ 8
so infected with the	<b>desire</b>	and affection to have	10, 176/ 28

such a proud, damnable	<b>desire</b>	of their worldly exaltation	10, 176/ 18
declaring that he "never	<b>desired</b>	" them the apostles' poverty	10, 36/ 1
skill, of whom he	<b>desireth</b>	me to ask what	10, 82/ 15
the change which he	<b>desireth</b>	, though by God's grace	10, 15/ 26
by God's grace he	<b>desireth</b>	not that it so	10, 15/ 27
things that this Pacifier	<b>desireth</b>	to have reformed be	10, 15/ 20
mind of theirs of	<b>desiring</b>	men's abjuration and punishment	10, 182/ 17
and (the jury so	<b>desiring</b>	, as peradventure they would	10, 153/ 34
when Salem showeth himself	<b>desirous</b>	to see the Pacifier's	10, 11/ 10
saith, we should not	<b>despair</b>	of them, but they	10, 47/ 34
immedicable malice, as a	<b>desperate</b>	wretch deliver him to	10, 73/ 36
not call any heretics	<b>desperate</b>	wretches. This is a	10, 48/ 27
-- to call him	<b>desperate</b>	whose living showeth no	10, 48/ 29
his Apology calleth sometimes "	<b>desperate</b>	wretches," sometimes "stark heretics	10, 29/ 25
are, calleth some folk	<b>desperate</b>	. And yet was Saint	10, 48/ 33
be of pride, by	<b>despising</b>	of the temporal power	10, 187/ 26
and assay to rob,	<b>despoil</b>	, and kill, also, much	10, 105/ 2
that they do, to	<b>destroy</b>	the Church and to	10, 65/ 17
vermin as else would	<b>destroy</b>	much victual, so the	10, 142/ 7
evil will and malice	<b>destroy</b>	him. And the common	10, 94/ 23
he laboreth sore to	<b>destroy</b>	) may, whatsoever this man	10, 85/ 25
heretics now labor to	<b>destroy</b>	, as praying to saints	10, 222/ 32
man goeth about to	<b>destroy</b>	. For whose unreasonableness therein	10, 228/ 6
they have already remediless	<b>destroyed</b>	, by their false doctrine	10, 48/ 23
and utter loss and	<b>destruction</b>	of many a good	10, 70/ 34
made nocents, to the	<b>destruction</b>	of themselves and others	10, 121/ 29
the people to their	<b>destruction</b>	upon suspicion of heresy	10, 17/ 4
purpose to procure his	<b>destruction</b>	. But then will this	10, 69/ 26
this man that doth	<b>detect</b>	this heretic, against whom	10, 95/ 3
against that one man,	<b>detect</b>	by their depositions another	10, 107/ 28
detected, except a man	<b>detect</b>	himself, but if some	10, 90/ 10
if they will algates	<b>detect</b>	any man, may be	10, 91/ 8
them no credence that	<b>detect</b>	a man of heresy	10, 92/ 4
and one or twain	<b>detect</b>	him -- they shall	10, 107/ 33
for their amendment, they	<b>detect</b>	) if they were once	10, 99/ 22
many that dare secretly	<b>detect</b>	, and by whom the	10, 99/ 11
true men that will	<b>detect</b>	and bear witness, ye	10, 99/ 7
after the law, be	<b>detected</b>	of heresy but that	10, 89/ 9
after the law, be	<b>detected</b>	of heresy, but that	10, 90/ 6
the party that is	<b>detected</b>	is known for mighty	10, 95/ 32
one man that is	<b>detected</b>	thereof. And haply there	10, 107/ 26
that man that they	<b>detected</b>	shall (if he be	10, 91/ 21
yet notoriously known or	<b>detected</b>	for a heretic, but	10, 72/ 20

no man can be	<b>detected</b>	, except a man detect	10, 90/ 9
reason that the person	<b>detected</b>	were a man of	10, 109/ 35
that he which is	<b>detected</b>	or accused of heresy	10, 97/ 24
and the man they	<b>detected</b>	a very perilous heretic	10, 91/ 18
never so many men	<b>detected</b>	, but if some man	10, 102/ 9
of: that the party	<b>detected</b>	should in such case	10, 96/ 7
so fully to be	<b>detected</b>	by this way of	10, 91/ 5
the party that is	<b>detected</b>	to know who hath	10, 93/ 11
knoweth it, and secretly	<b>detecteth</b>	it, peradventure four or	10, 90/ 24
duty, both in secret	<b>detecting</b>	of them and also	10, 99/ 28
as though no man	<b>detecting</b>	any man of heresy	10, 92/ 16
those which, upon their	<b>detection</b>	, turn of their own	10, 118/ 10
pardie, that be his	<b>detection</b>	never so true, yet	10, 92/ 33
sufficient to let a	<b>detector</b>	from taking upon him	10, 92/ 27
of judging certain and	<b>determinate</b>	persons to do evil	10, 54/ 10
those three things is	<b>determinately</b>	included to any one	10, 34/ 4
more misjudge any man	<b>determinately</b>	and in certain than	10, 55/ 17
gathering together and a	<b>determination</b>	of certain evil folk	10, 198/ 9
hangeth not upon his	<b>determination</b>	, but upon mine own	10, 34/ 1
or profitable, without any	<b>determination</b>	which of the three	10, 33/ 32
indeed, and openly shall	<b>detest</b>	them and swear that	10, 116/ 10
his dispraise and in	<b>detestation</b>	of such hypocrisy, and	10, 60/ 3
of the prince, and	<b>detestation</b>	of such odious crimes	10, 147/ 7
new-broached heresies, and with	<b>detestation</b>	of them rehearseth them	10, 64/ 6
shrewd English as any	<b>Deutsch</b>	woman speaketh. But now	10, 167/ 31
is to wit, his	<b>device</b>	of open accusers. Consider	10, 143/ 10
then that his bare	<b>device</b>	of open accusers alone	10, 144/ 15
For upon this good	<b>device</b>	, he forthwith addeth this	10, 76/ 4
and defend his politic	<b>device</b>	against bandogs, and therein	10, 142/ 12
and then serveth that	<b>device</b>	of nought. And on	10, 173/ 2
begin with his first	<b>device</b>	, that none be suffered	10, 172/ 27
that "remedy" of his	<b>device</b>	to be "convenient for	10, 96/ 14
I deny not his	<b>device</b>	to be convenient for	10, 96/ 19
I deny not his	<b>device</b>	to be convenient, yet	10, 97/ 19
this his gay, glorious	<b>device</b>	, that he devised in	10, 98/ 10
that by this man's	<b>device</b>	, if we dig up	10, 101/ 23
mine Apology that his	<b>device</b>	is convenient for this	10, 96/ 31
by this Pacifier's good	<b>device</b>	, heretics may go unarrested	10, 182/ 23
much wiser than the	<b>device</b>	that a good fellow	10, 100/ 12
the peril of his	<b>device</b>	, to temper his device	10, 181/ 31
mischiefe that his charitable	<b>device</b>	would do. Howbeit, the	10, 74/ 19
realm be these: His	<b>device</b>	, though peradventure it would	10, 96/ 20
worse. For if his	<b>device</b>	were followed, it appeareth	10, 119/ 5

through Christendom, whereas this	<b>device</b>	, though it might serve	10, 96/ 23
therefore methinketh that this	<b>device</b>	is not much wiser	10, 100/ 11
ex officio, into his	<b>device</b>	of only open accusers	10, 98/ 1
brought me that this	<b>device</b>	of his order for	10, 77/ 14
matter to follow his	<b>device</b>	-- to put away	10, 104/ 12
reform them after his	<b>device</b>	. But yet, since which	10, 182/ 6
seen clearly that his	<b>device</b>	would never so serve	10, 119/ 17
Christendom, and take his	<b>device</b>	in the stead --	10, 145/ 26
would he by this	<b>device</b>	of his take away	10, 177/ 18
the progress of his	<b>device</b>	, that though there were	10, 72/ 33
the sufficiency of his	<b>device</b>	write I these words	10, 96/ 35
as much of his	<b>device</b>	as I think convenient	10, 97/ 21
man follow his fond	<b>device</b>	in putting this law	10, 105/ 7
I will make no	<b>device</b>	at this time: for	10, 181/ 19
all. And verily this	<b>device</b>	of his, to put	10, 197/ 8
farther folly of his	<b>device</b>	, doubly (ere we depart	10, 105/ 20
device, to temper his	<b>device</b>	in such wise that	10, 181/ 31
fond piece of his	<b>devices</b>	wherein this good man	10, 70/ 26
upon this man's own	<b>devices</b>	, that without great increase	10, 229/ 33
this man with his	<b>devices</b>	bringeth himself into a	10, 182/ 30
to let his new	<b>devices</b>	pass and let the	10, 99/ 1
in his books, with	<b>devices</b>	that would make heresies	10, 230/ 19
labor; with divers other	<b>devices</b>	more, every man after	10, 35/ 7
this good man's evil	<b>devices</b>	with change of good	10, 200/ 11
readers, that this man's	<b>devices</b>	in his order to	10, 77/ 8
think that his two	<b>devices</b>	will serve sufficiently for	10, 172/ 22
also that by his	<b>devices</b>	, if they were followed	10, 224/ 23
it go to the	<b>devil</b>	. I well allow, therefore	10, 222/ 23
first-begotten son of the	<b>devil</b>	. This man hath here	10, 48/ 35
such blasphemies as the	<b>devil</b>	put then in his	10, 16/ 16
not say by the	<b>devil</b>	that "it is pity	10, 47/ 36
And as touching the	<b>devil</b>	, though men may not	10, 48/ 9
Chrysostom pitieth also the	<b>devil</b>	. And our Savior himself	10, 48/ 16
of poison, that the	<b>devil</b>	hath late set a	10, 24/ 32
shall go to the	<b>devil</b>	, if God's word be	10, 63/ 13
the heretic Marcion "the	<b>devil's</b>	eldest son," and except	10, 24/ 17
out the causes and	<b>devise</b>	the remedies -- verily	10, 14/ 34
good man's head to	<b>devise</b>	a law, and write	10, 141/ 31
such another man would	<b>devise</b>	me such another book	10, 67/ 29
complaineth again that I	<b>devise</b>	no remedies, as though	10, 22/ 22
laws, though they must	<b>devise</b>	such ways as evil	10, 147/ 28
of it, and to	<b>devise</b>	how to avoid the	10, 181/ 22
he could not well	<b>devise</b>	a more deadly defamation	10, 177/ 13

ever he can farther	<b>devise</b>	for the farther defense	10, 96/ 11
of division, I can	<b>devise</b>	no reason. For as	10, 187/ 21
what purpose can he	<b>devise</b>	for which I should	10, 186/ 28
man, "shortly shall I	<b>devise</b>	. Put accusers in the	10, 100/ 28
of mischievous wretches, to	<b>devise</b>	a law in such	10, 147/ 35
world could imagine or	<b>devise</b>	for any manner punishment	10, 221/ 5
would have me now	<b>devise</b>	and study new. And	10, 22/ 29
so peaceable as to	<b>devise</b>	such an order that	10, 74/ 32
lawful order and form,	<b>devise</b>	for the spiritual weal	10, 215/ 17
fault; wherein I cannot	<b>devise</b>	what the spirituality might	10, 59/ 10
provision any man should	<b>devise</b>	for their surety. And	10, 96/ 3
that. For I shall	<b>devise</b>	a provision that it	10, 100/ 18
would in like wise	<b>devise</b>	for thieves the same	10, 75/ 1
bid me therefore go	<b>devise</b>	some further thing mine	10, 98/ 27
can this good man	<b>devise</b>	us himself to call	10, 29/ 10
world could not well	<b>devise</b>	farther, sufficiently to reform	10, 74/ 18
the man would himself	<b>devise</b>	it? And with as	10, 115/ 3
else I should have	<b>devised</b>	the remedies -- albeit	10, 16/ 36
good man had, therefore,	<b>devised</b>	rewards for accusers, and	10, 144/ 12
this good man's also	<b>devised</b>	for their farther safeguard	10, 145/ 23
an accuser I have	<b>devised</b>	a remedy for his	10, 94/ 4
whereby there shall be	<b>devised</b>	any punishment for the	10, 118/ 35
glorious device, that he	<b>devised</b>	in his former book	10, 98/ 10
proceed. This is well	<b>devised</b>	. And herein he playeth	10, 76/ 1
as a poor man	<b>devised</b>	once for himself, when	10, 95/ 14
that a good fellow	<b>devised</b>	once for his neighbor	10, 100/ 12
say that there was	<b>devised</b>	that whereas I rehearse	10, 5/ 11
ashamed that ever he	<b>devised</b>	it. For I dare	10, 209/ 37
thing that can be	<b>devised</b>	can never lack a	10, 215/ 21
hath, as he saith,	<b>devised</b>	sufficient remedy. Now, that	10, 92/ 20
by wise men well	<b>devised</b>	for the repressing of	10, 15/ 23
remedy that he hath	<b>devised</b>	in his seventh chapter	10, 92/ 36
this good man's provision	<b>devised</b>	for witnesses shall not	10, 93/ 24
which it is there	<b>devised</b>	that in some cases	10, 93/ 9
had need to have	<b>devised</b>	some farther thing than	10, 91/ 34
provision that he hath	<b>devised</b>	so sufficient to deliver	10, 99/ 4
not in mine Apology "	<b>devised</b>	some convenient ways" to	10, 8/ 6
here in this chapter	<b>devised</b>	is very well liked	10, 71/ 32
the Pacifier full prudently	<b>devised</b>	. For else would Salem	10, 12/ 17
blame him when he	<b>deviseth</b>	as full a remedy	10, 98/ 31
the Catholic faith he	<b>deviseth</b>	no more against heretics	10, 143/ 16
as this man here	<b>deviseth</b>	-- reject every man	10, 103/ 27
charitable fashion that he	<b>deviseth</b>	here for heretics --	10, 75/ 2

special ways whereby he	<b>deviseth</b>	that the King's Highness	10, 172/ 14
for anything that he	<b>deviseth</b>	, we were likely to	10, 101/ 30
sooner, pardie, this man	<b>deviseth</b>	it not), of the	10, 98/ 16
whereof (such as he	<b>deviseth</b>	) the decay of the	10, 224/ 11
is, therein, that he	<b>deviseth</b>	not this order for	10, 74/ 21
ought that this man	<b>deviseth</b>	yet, we should need	10, 91/ 19
the remedy that he	<b>deviseth</b>	for the surety of	10, 96/ 37
man such as himself	<b>deviseth</b>	and adviseth that none	10, 39/ 7
council of Christendom: those	<b>deviseth</b>	he so to be	10, 15/ 25
order that himself shortly	<b>deviseth</b>	and setteth up upon	10, 90/ 4
his order that he	<b>deviseth</b>	and buildeth up thereupon	10, 90/ 15
this order that he	<b>deviseth</b>	here were well observed	10, 74/ 16
they dare not, he	<b>deviseth</b>	a "remedy" which seldom	10, 102/ 28
this change that he	<b>deviseth</b>	, while we would help	10, 104/ 29
and increase division with	<b>devising</b>	and spreading abroad causes	10, 212/ 16
favor of his own	<b>devising</b>	, he was loath to	10, 108/ 32
out, but excuseth the	<b>devising</b>	of them thus: And	10, 108/ 33
of his own private	<b>devotion</b>	than for any fear	10, 196/ 9
spiritual persons for the	<b>devotion</b>	that good laymen bear	10, 44/ 10
a let of the	<b>devotion</b>	"that they should have	10, 36/ 4
therefor: yet, for the	<b>devotion</b>	of the temporal persons	10, 44/ 16
pity, good doctrine, and	<b>devout</b>	prayer." And saith that	10, 65/ 10
himself in his own	<b>dialogue</b>	so well conserveth the	10, 13/ 2
I wrote in my	<b>Dialogue</b>	concerning greatly criminous witnesses	10, 147/ 18
answer to the Pacifier's	<b>Dialogue</b>	, considering his faint and	10, 3/ 31
certain sermons wherein my	<b>Dialogue</b>	was touched for writing	10, 5/ 1
the nature of a	<b>dialogue</b>	, but also from all	10, 11/ 23
conveyed hither in a	<b>dialogue</b>	, to defend his Division	10, 3/ 9
the property of a	<b>dialogue</b>	, and expreseth it so	10, 13/ 3
ninth chapter of his	<b>Dialogue</b>	, and then judge whether	10, 49/ 18
calleth his book a	<b>dialogue</b>	, observeth the nature and	10, 11/ 8
his answer in his	<b>Dialogue</b>	had found such a	10, 7/ 1
third book of my	<b>Dialogue</b>	; where since they may	10, 146/ 34
and property of a	<b>dialogue</b>	. In the third leaf	10, 11/ 9
in which, against my	<b>Dialogue</b>	, he laboreth to prove	10, 5/ 4
be written into their	<b>dialogue</b>	, that is to wit	10, 11/ 26
written hereafter in this	<b>dialogue</b>	word for word, as	10, 11/ 12
them, embattled in such	<b>dialogues</b>	: Sir Thomas More hath	10, 3/ 18
between "mentiri" and "mendacium	<b>dicere</b>	"; that is, as we	10, 226/ 15
damnation of them that	<b>die</b>	in deadly sin. But	10, 63/ 15
some that deposed and	<b>died</b>	, too, before himself were	10, 107/ 13
man say, "He that	<b>dieth</b>	in deadly sin shall	10, 63/ 12
once declared them the	<b>difference</b>	. These points, and haply	10, 37/ 29

showeth that there is	<b>difference</b>	in deeds, and that	10, 68/ 24
said there were no	<b>difference</b>	between them at all	10, 133/ 17
there were no more	<b>difference</b>	between them but that	10, 157/ 20
with showing forth a	<b>difference</b>	-- if his difference	10, 133/ 29
office because of that	<b>difference</b>	, and because it is	10, 133/ 24
therefore where is this	<b>difference</b>	yet? I look always	10, 124/ 2
that there is a	<b>difference</b>	put between "mentiri" and	10, 226/ 14
difference -- if his	<b>difference</b>	prove me no such	10, 133/ 30
is yet by the	<b>difference</b>	of the person far	10, 20/ 34
spirituality. But surely the	<b>difference</b>	that he putteth seemeth	10, 19/ 15
matter: to prove another	<b>difference</b>	between the suit of	10, 133/ 15
us forth any verse	<b>difference</b>	, at adventure, that he	10, 133/ 31
lay me for a	<b>difference</b>	that in the suit	10, 144/ 7
I see no great	<b>difference</b>	between these two men	10, 123/ 30
is no very great	<b>difference</b>	between these words, the	10, 201/ 10
far unlike, put his	<b>differences</b>	and his diversities and	10, 142/ 24
warrant, that with his	<b>differences</b>	and his diversities he	10, 143/ 7
this: that all these	<b>differences</b>	and diversities that this	10, 136/ 11
therefore -- while upon	<b>differences</b>	and diversities that he	10, 141/ 26
before, all these verse	<b>differences</b>	, and all these diversities	10, 138/ 16
gathered together put any	<b>diffidence</b>	or mistrust -- and	10, 216/ 32
man's device, if we	<b>dig</b>	up and bury this	10, 101/ 23
thereas it lieth, lo,	<b>dig</b>	me a great pit	10, 100/ 19
Marry," quoth he, "even	<b>dig</b>	another great pit under	10, 100/ 23
to wit, those spiritual	<b>dignities</b>	to which he saith	10, 44/ 30
by reason of spiritual	<b>dignities</b>	accept, as some laymen	10, 43/ 2
reason of any spiritual	<b>dignity</b>	," and that "God were	10, 41/ 32
a word of spiritual	<b>dignity</b>	, and thus he saith	10, 42/ 9
to attain any spiritual	<b>dignity</b>	for some kind of	10, 42/ 30
reason of any spiritual	<b>dignity</b>	that the man hath	10, 42/ 32
nor, touching that spiritual	<b>dignity</b>	, he telleth not whether	10, 42/ 29
reason of any spiritual	<b>dignity</b>	, and God were thereby	10, 42/ 12
reason of any spiritual	<b>dignity</b>	, whereby God were dishonored	10, 42/ 24
reason of a spiritual	<b>dignity</b>	; nor yet what manner	10, 42/ 27
that as he would	<b>dilate</b>	the faith by force	10, 222/ 28
to see with great	<b>diligence</b>	that pride, covetousness, nor	10, 169/ 6
to see with great	<b>diligence</b>	" that "pride, covetousness, nor	10, 170/ 28
to see with great	<b>diligence</b>	that pride, covetousness, nor	10, 171/ 9
all that, no great	<b>diligence</b>	in forbearing of them	10, 80/ 16
If he used any	<b>diligence</b>	in questioning: then were	10, 85/ 13
see with so great	<b>diligence</b>	(as though they had	10, 173/ 21
out of peril using	<b>diligence</b>	and troth, though the	10, 162/ 26
and that is by	<b>diligent</b>	, politic search and examinations	10, 135/ 32

or in plain and	<b>diligent</b>	instructing of the people	10, 45/ 16
they will be more	<b>diligent</b>	to cause the layman	10, 175/ 31
the seven sacraments, nor	<b>diligently</b>	and plainly instruct the	10, 43/ 17
or the people not	<b>diligently</b>	and plainly instructed --	10, 42/ 16
and his Council see	<b>diligently</b>	that there should be	10, 173/ 29
very likely so to	<b>diminish</b>	in this realm the	10, 119/ 19
other circumstances as may	<b>diminish</b>	or increase their credence	10, 154/ 27
words spoken in the	<b>diminishing</b>	of their blame that	10, 63/ 21
strangling" he meaneth the	<b>diminishing</b>	of some fervor. As	10, 31/ 26
this land, without the	<b>diminishment</b>	of the faith in	10, 87/ 22
of heresies, with the	<b>diminishment</b>	and decay of the	10, 15/ 29
and go home to	<b>dinner</b>	, for service is all	10, 31/ 33
year in his own	<b>diocese</b>	every day. And therefore	10, 138/ 15
man but in London	<b>diocese</b>	, nor yet not but	10, 170/ 9
troubled therefor in any	<b>diocese</b>	in England or Wales	10, 170/ 4
while but in two	<b>dioceses</b>	very few been punished	10, 171/ 16
realm out of their	<b>dioceses</b>	, nor, to say the	10, 138/ 13
farther than those two	<b>dioceses</b>	, and yet, to say	10, 170/ 7
is not against them	<b>directly</b>	, but only intendeth to	10, 50/ 28
and exclusives that he	<b>discerneth</b>	nothing between copulatives and	10, 33/ 22
all cases as to	<b>discharge</b>	debts or restitutions, where	10, 50/ 30
ordinary declareth him for	<b>discharged</b>	without any other purgation	10, 123/ 25
goeth but to the	<b>discharging</b>	of his own personal	10, 67/ 1
for they may not	<b>disclose</b>	the king's counsel nor	10, 130/ 34
by and by to	<b>disclose</b>	who told them the	10, 106/ 31
beside, have their persons	<b>disclosed</b>	unto the party. Lo	10, 97/ 5
oft, both in the	<b>disclosing</b>	of felonies and, sometimes	10, 103/ 23
pain of excommunication, for	<b>disclosing</b>	that secret without their	10, 109/ 29
be somewhat the less	<b>discontent</b>	with me for calling	10, 25/ 25
they would) be sore	<b>discontent</b>	with me if I	10, 137/ 13
it, they will be	<b>discontented</b>	. And so grudges and	10, 187/ 28
craft of that comparison	<b>discovered</b>	, and the glory of	10, 27/ 28
ordinary shall by his	<b>discretion</b>	assign him -- which	10, 117/ 30
the judges by their	<b>discretion</b>	may send a writ	10, 126/ 28
too, such as their	<b>discretion</b>	will allow. And then	10, 121/ 18
is put in their	<b>discretion</b>	. But surely (as I	10, 164/ 3
prison, may by their	<b>discretion</b>	(if he can find	10, 127/ 35
judge should upon his	<b>discretion</b>	call one for suspicion	10, 139/ 13
the order of his	<b>discretion</b>	taketh surely from him	10, 164/ 6
thing in the ordinary's	<b>discretion</b>	to assign him that	10, 116/ 2
to put into the	<b>discretion</b>	of the judge that	10, 159/ 20
upon good abearing, by	<b>discretion</b>	of the justices, for	10, 128/ 28
is committed to his	<b>discretion</b>	. And that may haply	10, 163/ 13

at the arbitrament and	<b>discretion</b>	of the ordinary --	10, 114/ 4
for purgation at the	<b>discretion</b>	of the ordinary is	10, 117/ 7
purge himself at the	<b>discretion</b>	of the ordinary, and	10, 117/ 15
they may upon good	<b>discretion</b>	let him yet lie	10, 128/ 11
folk to business, or	<b>dishonesty</b>	sometimes, without either jury	10, 125/ 27
sometimes and some to	<b>dishonesty</b>	, both without either indictment	10, 126/ 18
business and to some	<b>dishonesty</b>	too, and I letted	10, 129/ 5
their counties -- which	<b>dishonesty</b>	, save for such secret	10, 129/ 8
honor used to God's	<b>dishonor</b>	the honor of God	10, 44/ 3
certainly it is more	<b>dishonor</b>	to the realm to	10, 26/ 19
be called honor but	<b>dishonor</b>	" -- and that "yet	10, 41/ 34
both enfeeble and also	<b>dishonor</b>	the realm." Upon these	10, 53/ 33
to God, but rather	<b>dishonor</b>	; and that yet, some	10, 42/ 17
that "God were thereby	<b>dishonored</b>	," then that honor were	10, 41/ 33
and God were thereby	<b>dishonored</b>	, as it may be	10, 42/ 12
dignity, whereby God were	<b>dishonored</b>	, that honor were not	10, 42/ 25
the verity of a	<b>disjunctive</b>	, it sufficeth any one	10, 33/ 25
nothing between copulatives and	<b>disjunctives</b>	. This man, I see	10, 33/ 23
but that they were	<b>dismissed</b>	and went home about	10, 60/ 21
is but to be	<b>dismissed</b>	, and judged that he	10, 38/ 17
they ought to be	<b>dismissed</b>	of justice": therein hold	10, 60/ 23
will fall in no	<b>dispicions</b>	. But in as far	10, 18/ 5
the fault. And our	<b>dispicions</b>	is of innocents that	10, 124/ 25
please them, they should	<b>displease</b>	God, and without letting	10, 180/ 19
could not without God's	<b>displeasure</b>	let them after pass	10, 71/ 26
faith, and provoke the	<b>displeasure</b>	of God, and first	10, 213/ 6
or upon malice or	<b>displeasure</b>	, be arrested before examination	10, 183/ 21
I mean "that the	<b>displeasure</b>	and grudge between them	10, 14/ 15
of his conscience and	<b>displeasure</b>	of God, bring up	10, 26/ 26
an open occasion of	<b>displeasure</b>	; no, not for all	10, 95/ 12
for dread of his	<b>displeasure</b>	to be forsworn rather	10, 96/ 2
at length through God's	<b>displeasure</b>	very far grow to	10, 125/ 24
spiritual judge upon a	<b>displeasure</b>	may do it ex	10, 132/ 32
of revenging mine own	<b>displeasure</b>	had excited me thereto	10, 13/ 11
my conscience, and for	<b>displeasure</b>	of my prince, "and	10, 28/ 4
dread of the king's	<b>displeasure</b>	, and of the whole	10, 26/ 8
faulty, not to bear	<b>displeasure</b>	only to their persons	10, 39/ 30
he bear the party	<b>displeasure</b>	: this is very well	10, 131/ 29
for all their private	<b>displeasures</b>	and dissensions in other	10, 44/ 22
so suddenly so well	<b>disposed</b>	as to amend their	10, 30/ 18
that are to be	<b>disposed</b>	of the Church" be	10, 209/ 2
do, if he were	<b>disposed</b>	to be false and	10, 164/ 11
if they were so	<b>disposed</b>	; and then had I	10, 131/ 31

if they were so	<b>disposed</b>	. And truth it is	10, 132/ 35
Church" be to be	<b>disposed</b>	by the priests: which	10, 209/ 2
that the order and	<b>disposition</b>	of the "things that	10, 209/ 1
a good man in	<b>dispraise</b>	of hypocrites, and not	10, 60/ 11
Nor I will not	<b>dispraise</b>	or deprave anything that	10, 222/ 15
spoken by him in	<b>dispraise</b>	of heretics as he	10, 60/ 9
saith it in his	<b>dispraise</b>	and in detestation of	10, 60/ 2
say, methinketh, without any	<b>dispraise</b>	or fault finding in	10, 136/ 24
remember, yet to the	<b>dispraise</b>	of the spiritual (for	10, 137/ 29
may speak thereof in	<b>dispraise</b>	thereof. But this will	10, 77/ 25
this good man, what	<b>dispraise</b>	is this to any	10, 134/ 37
by that word, neither,	<b>dispraised</b>	the troth of juries	10, 137/ 2
is himself (which openly	<b>dispraiseth</b>	these new-broached heresies, and	10, 64/ 5
which he very earnestly	<b>dispraiseth</b>	, that are those which	10, 23/ 35
believe twenty-four than twelve	<b>dispraiseth</b>	not the troth of	10, 137/ 3
proved (where all is	<b>disproved</b>	) -- he finisheth his	10, 141/ 12
for this matter to	<b>dispute</b>	with this good man	10, 216/ 34
of such matters, and	<b>dispute</b>	how far they may	10, 81/ 18
are that we now	<b>dispute</b>	upon, I trust you	10, 56/ 22
man for that, nor	<b>dispute</b>	with him upon the	10, 77/ 23
much the less to	<b>dispute</b>	or meddle with him	10, 194/ 31
of Division wherein he	<b>disputed</b>	against the law in	10, 146/ 8
have brought in and	<b>disputed</b>	with him upon this	10, 37/ 32
see. For though he	<b>dissemble</b>	the place because he	10, 191/ 8
he too feign and	<b>dissemble</b>	that never was sworn	10, 158/ 3
no wise to be	<b>dissembled</b>	. But now marvel I	10, 8/ 26
he left out and	<b>dissembled</b>	that first part of	10, 173/ 24
which this good man	<b>dissembleth</b>	here and inverteth here	10, 126/ 14
therein -- that he	<b>dissembleth</b>	, and saith not one	10, 193/ 14
print; which answer he	<b>dissembleth</b>	, and again provoketh me	10, 194/ 10
my words which he	<b>dissembleth</b>	here turn up all	10, 172/ 4
that ' murmur and	<b>dissension</b>	against the clergy '	10, 14/ 11
their private displeasures and	<b>dissensions</b>	in other things among	10, 44/ 23
that he layeth of	<b>dissimilitude</b>	and unlikeness between the	10, 154/ 19
since this good man	<b>dissimuleth</b>	that point and draweth	10, 151/ 11
well all this, he	<b>dissimuleth</b>	it every whit, and	10, 217/ 32
would not fail to	<b>dissuade</b>	it, and lay no	10, 56/ 11
and, with the necessary	<b>distinction</b>	that I there made	10, 214/ 19
that this good man's	<b>distrust</b>	cannot impair it --	10, 137/ 11
without some manner of	<b>distrust</b>	in their troth. And	10, 137/ 9
with me if I	<b>distrusted</b>	the troth of the	10, 137/ 14
King's Highness have examined	<b>divers</b>	such complaints at the	10, 78/ 27
give the names of	<b>divers</b>	others, which being called	10, 103/ 6

were a-making, divers, by	<b>divers</b>	very great cunning men	10, 4/ 26
against the ordinaries, and	<b>divers</b>	times found false before	10, 216/ 10
by the rehearsing of	<b>divers</b>	words of his own	10, 63/ 29
spiritual things, as be	<b>divers</b>	of those laws which	10, 215/ 4
many, so cunning, about	<b>divers</b>	answers, I longed of	10, 5/ 32
for their labor; with	<b>divers</b>	other devices more, every	10, 35/ 6
of his own in	<b>divers</b>	other places of his	10, 63/ 29
in this chapter and	<b>divers</b>	other places of his	10, 210/ 34
the same chapter and	<b>divers</b>	others, in order there	10, 65/ 29
Council. And there have	<b>divers</b>	juries been proved so	10, 155/ 11
in the time of	<b>divers</b>	of the same prelates	10, 195/ 31
in causes of felony	<b>divers</b>	times to the jury	10, 149/ 3
the whole realm. And	<b>divers</b>	statutes have there since	10, 195/ 15
chapter Master More layeth	<b>divers</b>	other objections to prove	10, 213/ 30
causes of this division:	<b>divers</b>	I have touched and	10, 17/ 17
and answers were a-making,	<b>divers</b>	, by divers very great	10, 4/ 25
such talking (peradventure in	<b>divers</b>	places used), whether he	10, 73/ 12
wherein you shall see	<b>divers</b>	other like words of	10, 49/ 6
clearly proved felonies before	<b>divers</b>	and right worshipful of	10, 136/ 1
much variance here in	<b>divers</b>	things -- yet for	10, 226/ 34
his differences and his	<b>diversities</b>	and say, "A mastiff	10, 142/ 24
if there were no	<b>diversities</b>	between them at all	10, 133/ 20
all these differences and	<b>diversities</b>	that this good man	10, 136/ 11
differences, and all these	<b>diversities</b>	, which this good man	10, 138/ 17
hath laid all his	<b>diversities</b>	on a heap, and	10, 133/ 33
his differences and his	<b>diversities</b>	he winneth like worship	10, 143/ 7
that because of those	<b>diversities</b>	, the suit of office	10, 133/ 34
while upon differences and	<b>diversities</b>	that he putteth between	10, 141/ 26
And therefore if his	<b>diversity</b>	shall serve aught for	10, 133/ 22
he first showeth a	<b>diversity</b>	between the example that	10, 19/ 10
for his cause a	<b>diversity</b>	between the one judge	10, 137/ 22
but confess a great	<b>diversity</b>	betwixt them that be	10, 132/ 28
mine Apology as to	<b>divide</b>	the matter and ask	10, 203/ 22
in their talking together,	<b>divide</b>	their present communication into	10, 11/ 21
thought it better to	<b>divide</b>	and cant it among	10, 35/ 4
truth were contrary --	<b>divide</b>	, after that known, all	10, 106/ 9
part the stake and	<b>divide</b>	all such oversights between	10, 62/ 11
points, therefore, will I	<b>divide</b>	this chapter, that the	10, 89/ 1
point, if he should	<b>divide</b>	it into twenty parts	10, 108/ 14
punishment of heresies, and	<b>divideth</b>	the matter into four	10, 23/ 31
cause of his own	<b>divination</b>	too, and hath used	10, 58/ 5
deny but that some	<b>division</b>	there was -- that	10, 62/ 36
that ill book of	<b>Division</b>	to have a right	10, 9/ 23

in his book of	<b>Division</b>	: This is a dangerous	10, 155/ 19
should, in lamenting of	<b>division</b>	, put forth a book	10, 212/ 5
and, for appeasing of	<b>division</b>	, sow first a slander	10, 229/ 36
before his book of	<b>Division</b>	five men abjured in	10, 179/ 25
touch the book of	<b>Division</b>	, it is an answer	10, 9/ 12
there be such a	<b>division</b>	or not, and in	10, 61/ 14
matter that hath made	<b>division</b>	between them and us	10, 209/ 4
under pretext of pacifying	<b>division</b>	, set forth and increase	10, 212/ 15
set forth and increase	<b>division</b>	with devising and spreading	10, 212/ 16
there be any such	<b>division</b>	or not. And after	10, 62/ 27
dialogue, to defend his	<b>Division</b>	against The Apology of	10, 3/ 9
there is such a	<b>division</b>	, seemeth to be a	10, 61/ 15
principal causes of this	<b>division</b>	, whereof part be recited	10, 211/ 2
there be any such	<b>division</b>	." And so, because this	10, 62/ 24
great general causes of	<b>division</b>	as the book of	10, 39/ 36
of this great general	<b>division</b>	, that his book maketh	10, 195/ 12
setting forth of his	<b>division</b>	, is else but a	10, 190/ 7
such causes of his	<b>division</b>	which causes but by	10, 210/ 7
by his book of	<b>Division</b>	and afterward by this	10, 82/ 27
in his book of	<b>Division</b>	for a cause of	10, 187/ 20
layeth as causes of	<b>division</b>	be no causes of	10, 16/ 35
in his book of	<b>Division</b>	aggrieve the clergy of	10, 191/ 26
there is no such	<b>division</b>	, be nothing contrary at	10, 62/ 35
for a cause of	<b>division</b>	, I can devise no	10, 187/ 20
for any cause of	<b>division</b>	? Or why did not	10, 45/ 7
in his book of	<b>Division</b>	-- whether did he	10, 54/ 29
in his book of	<b>Division</b>	wherein he disputed against	10, 146/ 7
for any cause of	<b>division</b>	, which were done both	10, 196/ 7
though his book of	<b>Division</b>	laboreth to draw that	10, 171/ 14
mishap to make a	<b>division</b>	, while the dwellers in	10, 17/ 9
in his book of	<b>Division</b>	, to the encouraging of	10, 9/ 19
when he wrote the	<b>Division</b>	, but rather ended the	10, 36/ 29
that his book of	<b>Division</b>	abuseth the figure of	10, 167/ 18
all his book of	<b>Division</b>	bendeth, laboring first, with	10, 86/ 9
whether there be any	<b>division</b>	or not; for this	10, 61/ 10
his pretended causes of	<b>division</b>	is no fruit at	10, 38/ 35
for a cause of	<b>division</b>	against the general body	10, 43/ 6
in his book of	<b>Division</b>	drove this good man	10, 79/ 20
seventh chapter of his	<b>Division</b>	, lo, thus, good readers	10, 109/ 16
the causes of the	<b>division</b>	specially be grown by	10, 192/ 22
should appear that the	<b>division</b>	, peril, and harm have	10, 210/ 21
principal causes of the	<b>division</b>	, whereof himself hath, he	10, 211/ 8
other causes of this	<b>division</b>	: divers I have touched	10, 17/ 17

his book of the	<b>Division</b>	he would have seemed	10, 20/ 9
be no causes of	<b>division</b>	; and, to have heretics	10, 213/ 14
it there the "late-sprung	<b>division</b>	." Lo, now he forgetteth	10, 62/ 29
he spoke in his	<b>Division</b>	of speaking heresies of	10, 68/ 18
man's first book of	<b>Division</b>	, and also his second	10, 169/ 23
well his book of	<b>Division</b>	, and this his second	10, 189/ 12
it a cause of	<b>division</b>	present -- how can	10, 205/ 23
be no causes of	<b>division</b>	, or else I should	10, 16/ 36
any reasonable cause of	<b>division</b>	-- there I say	10, 18/ 32
in his book of	<b>Division</b>	), more than I ever	10, 39/ 12
former words of his	<b>Division</b>	, albeit that I have	10, 49/ 2
there is such a	<b>division</b>	. Now, if I would	10, 63/ 8
did rather intend a	<b>division</b>	than agreement, I cannot	10, 225/ 19
of his book of	<b>Division</b>	. But what if I	10, 179/ 17
in his book of	<b>Division</b>	that shall, if they	10, 221/ 17
for causes of this	<b>division</b>	, concludeth thus: "If there	10, 61/ 8
it there the "late-sprung	<b>division</b>	." And so, in one	10, 61/ 13
in his book of	<b>Division</b>	to bring in among	10, 63/ 31
against his book of	<b>Division</b>	, well declared in mine	10, 85/ 29
seventh chapter of his	<b>Division</b>	is brought in for	10, 93/ 7
now beginneth to make	<b>division</b>	-- that is to	10, 200/ 9
say there that this	<b>division</b>	such as it is	10, 14/ 20
for a matter of	<b>division</b>	. And while it is	10, 17/ 7
calleth "the book of	<b>Division</b>	"; for certainly it is	10, 26/ 19
there be such a	<b>division</b>	" -- whereby it appeareth	10, 61/ 9
that there is a	<b>division</b>	, and call it there	10, 62/ 28
then mean I a	<b>division</b>	such as it is	10, 63/ 4
verily his book of	<b>Division</b>	, save that it saith	10, 137/ 27
slander that may make	<b>division</b>	; and then labor to	10, 230/ 1
seventh chapter of his	<b>Division</b>	, where to let the	10, 106/ 15
in his book of	<b>Division</b>	, it had made little	10, 199/ 32
in this time such	<b>division</b>	as he maketh or	10, 74/ 27
a cause of this	<b>division</b>	, which he maketh in	10, 205/ 19
is, not such a	<b>division</b>	as this man by	10, 63/ 4
words written in his	<b>Division</b>	) as you may read	10, 65/ 27
in his book of	<b>Division</b>	to make men ween	10, 67/ 13
he wrote in his	<b>Division</b>	that spiritual men make	10, 84/ 35
or his book of	<b>Division</b>	either? If men were	10, 186/ 35
for causes of this	<b>division</b>	that some men say	10, 212/ 1
in his book of	<b>Division</b>	and in mine Apology	10, 175/ 23
division, this pacifier of	<b>division</b>	may be much ashamed	10, 209/ 36
by his book of	<b>Division</b>	) that the multitude of	10, 49/ 35
for a cause of	<b>division</b>	, is in my mind	10, 197/ 9

excite and set forth	<b>division</b>	, but if myself could	10, 15/ 35
in his book of	<b>Division</b>	, under the name of	10, 27/ 8
in his book of	<b>Division</b>	had neither necessity nor	10, 78/ 35
his whole book of	<b>Division</b>	through, was no part	10, 17/ 19
that there is a	<b>division</b>	, and maketh no doubt	10, 61/ 12
dangerous time, while this	<b>division</b>	continueth." But now so	10, 74/ 23
as the book of	<b>Division</b>	doth -- of which	10, 21/ 4
first chapter of his	<b>Division</b>	; which words of his	10, 36/ 13
been a cause of	<b>division</b>	, this pacifier of division	10, 209/ 36
in his book of	<b>Division</b>	he not only did	10, 146/ 20
never so well, this	<b>division</b>	, by his own tale	10, 212/ 3
that book of his	<b>Division</b>	, concerning the point that	10, 68/ 1
with his book of	<b>Division</b>	all his purpose was	10, 225/ 29
in his book of	<b>Division</b>	very evil put in	10, 82/ 11
his own book of	<b>Division</b>	. And after, read mine	10, 88/ 22
no such great general	<b>division</b>	through the realm indeed	10, 39/ 37
God, and first sow	<b>division</b>	, and afterward rear rebellion	10, 213/ 6
callethe the "book of	<b>Division</b>	" (as is said before	10, 226/ 32
say there is a	<b>division</b>	, and to say there	10, 62/ 34
him, "There is a	<b>division</b>	," and yet say that	10, 63/ 6
say there is a	<b>division</b>	and to say there	10, 63/ 8
he now declareth: that	<b>division</b>	is between secular priests	10, 40/ 35
under color of ceasing	<b>division</b>	, excite and set forth	10, 15/ 35
point his book of	<b>Division</b>	, as yourselves shall anon	10, 85/ 31
his own book of	<b>Division</b>	, and he shall find	10, 206/ 6
dangerous time, while this	<b>division</b>	continueth, will show unto	10, 72/ 3
before his book of	<b>Division</b>	made, and some part	10, 192/ 25
there is no such	<b>division</b>	as he speaketh of	10, 63/ 7
one great cause of	<b>division</b>	between the spirituality and	10, 187/ 13
the temporalty is at	<b>division</b>	with the spirituality now	10, 205/ 28
this were an endless	<b>division</b>	, if every such fault	10, 43/ 4
of so great a	<b>division</b>	as he surmiseth that	10, 223/ 19
reform and redress the	<b>division</b>	between the temporalty and	10, 8/ 7
here his book of	<b>Division</b>	(for of that book	10, 10/ 15
deeds, to cease the	<b>division</b>	with, but that "all	10, 65/ 14
in his book of	<b>Division</b>	telleth them that to	10, 69/ 34
seventh chapter of his	<b>Division</b>	, and all that ever	10, 96/ 10
seventh chapter of his	<b>Division</b>	, for chances that might	10, 97/ 36
in his book of	<b>Division</b>	, that he that confeseth	10, 157/ 35
in his book of	<b>Division</b>	that "he that inquireth	10, 184/ 31
selfsame book of the	<b>Division</b>	-- though the maker	10, 14/ 29
say"s set forth	<b>division</b>	, and break the child's	10, 16/ 30
said book of the	<b>Division</b>	, in defaming the spirituality	10, 22/ 1

is no cause of	<b>division</b>	to set the whole	10, 46/ 1
as his work of	<b>Division</b>	toucheth there the clergy	10, 66/ 7
dangerous words of his	<b>Division</b>	may make the ordinaries	10, 75/ 24
sown and set forth	<b>division</b>	. This thing the spirituality	10, 200/ 20
cease and quench this	<b>division</b>	, could find the means	10, 211/ 33
as the book of	<b>Division</b>	saith that there is	10, 39/ 36
is no man at	<b>division</b>	with them therefor. For	10, 44/ 27
in his book of	<b>Division</b>	, as a thing for	10, 188/ 13
ever there arose any	<b>division</b>	thereupon. The third is	10, 209/ 13
never heard yet any	<b>division</b>	rise upon this point	10, 209/ 16
confess that there was	<b>division</b>	at the time of	10, 14/ 31
his first book, of	<b>Division</b>	: that is to wit	10, 6/ 9
as the book of	<b>Division</b>	goeth about to make	10, 21/ 31
that his book of	<b>Division</b>	meant not to bring	10, 64/ 19
give any cause of	<b>division</b>	against me, to him	10, 201/ 16
was to appease this	<b>division</b>	; and not to begin	10, 225/ 17
such seditious books of	<b>division</b>	, with such untrue "some	10, 76/ 28
never knew grudge or	<b>division</b>	rise here upon any	10, 209/ 30
but rather to kindle	<b>division</b>	. And therefore verily --	10, 210/ 5
of a heinous universal	<b>division</b>	. For this were an	10, 43/ 4
purpose was to appease	<b>division</b>	-- I will not	10, 225/ 30
but to be at	<b>division</b>	in general with the	10, 39/ 31
in his work of	<b>Division</b>	as he would here	10, 66/ 21
in his book of	<b>Division</b>	, where he would have	10, 143/ 12
sow and set forth	<b>division</b>	-- I would have	10, 225/ 32
make a book of	<b>division</b>	, and therein write every	10, 180/ 16
make a book of	<b>division</b>	for? And yet, as	10, 197/ 35
groundly causes of these	<b>divisions</b>	that now be not	10, 210/ 15
suffice to bring all	<b>divisions</b>	to an end but	10, 211/ 29
useth to make great	<b>divisions</b>	upon small grounds, I	10, 201/ 17
charitably reformed: all these	<b>divisions</b>	would shortly have an	10, 211/ 26
with, and put away	<b>divisions</b>	? And now, himself handling	10, 212/ 24
both appeareth by such	<b>doctors</b>	as write upon the	10, 114/ 12
opinion contrary to the	<b>doctrine</b>	that the common-known Catholic	10, 30/ 5
of light by their	<b>doctrine</b>	and good examples to	10, 20/ 16
the fashion of his	<b>doctrine</b>	is yet, in my	10, 82/ 9
of this good man's	<b>doctrine</b>	. And this is the	10, 83/ 7
of souls, pity, good	<b>doctrine</b>	, and devout prayer." And	10, 65/ 10
destroyed, by their false	<b>doctrine</b>	dead in the damnable	10, 48/ 24
heresies by the common-known	<b>doctrine</b>	of the whole Catholic	10, 69/ 2
of the most sovereign	<b>doctrines</b>	that is to instruct	10, 61/ 33
called his churlish keepers "	<b>dogs</b>	, " and when he called	10, 24/ 14
but also all their	<b>doings</b>	, too, and neither argue	10, 203/ 17

also to all their	<b>doings</b>	, too, and saith that	10, 203/ 29
find faults in their	<b>doings</b>	that were so many	10, 117/ 24
at the Day of	<b>Doom</b>	. For never can all	10, 229/ 14
dead as ever was	<b>doornail</b>	. For before himself brought	10, 187/ 30
make fast all their	<b>doors</b>	, and when thieves would	10, 142/ 15
Vigilantius, and sometimes again	<b>Dormitantius</b>	; and so he calleth	10, 24/ 28
This reason of his	<b>doth</b>	but put a suspicion	10, 164/ 1
hang up him that	<b>doth</b>	but rob a man	10, 218/ 34
same name. And so	<b>doth</b>	Saint Augustine also call	10, 25/ 32
he declareth that he	<b>doth</b>	not so, and proveth	10, 59/ 31
heresy or in felony)	<b>doth</b>	after confess and swear	10, 152/ 6
may be that he	<b>doth</b>	but feign; and I	10, 158/ 2
hear say that he	<b>doth</b>	so too. And therefore	10, 124/ 1
upon a reasonable cause	<b>doth</b>	suspect him; but it	10, 122/ 6
-- which yet he	<b>doth</b>	not affirm, but saith	10, 220/ 16
of adultery and yet	<b>doth</b>	not the deed, and	10, 68/ 30
of heresy -- so	<b>doth</b>	every denouncer, every accuser	10, 185/ 25
not do as he	<b>doth</b>	-- go find faults	10, 117/ 23
not say that he	<b>doth</b>	wrong; but finding him	10, 118/ 23
to prove that he	<b>doth</b>	it not for lightness	10, 163/ 11
to tolerate so long	<b>doth</b>	sometimes little good. And	10, 118/ 7
as small as he	<b>doth</b>	. But then he asketh	10, 223/ 11
now, this man that	<b>doth</b>	detect this heretic, against	10, 95/ 3
things -- the law	<b>doth</b>	invite and hire every	10, 143/ 23
officio, that he saith	<b>doth</b>	here much hurt. "How	10, 100/ 26
that this introduction he	<b>doth</b>	not bring in as	10, 11/ 17
if" as this man	<b>doth</b>	by "as," in his	10, 63/ 18
as he saith he	<b>doth</b>	not), neither in word	10, 83/ 29
in many; and so	<b>doth</b>	it prove indeed; and	10, 55/ 26
the law that he	<b>doth</b>	against the law therein	10, 163/ 8
and think that he	<b>doth</b>	it of lightness of	10, 157/ 7
it were true, he	<b>doth</b>	them yet little good	10, 82/ 30
lack of good advisement:	<b>doth</b>	there no man kill	10, 69/ 4
as these are, than	<b>doth</b>	this good man here	10, 77/ 36
man a heretic as	<b>doth</b>	in any manner speak	10, 77/ 20
wise as when he	<b>doth</b>	it, he may ween	10, 94/ 17
of a sermon, what	<b>doth</b>	he tell me? He	10, 41/ 28
this man taketh it,	<b>doth</b>	signify a meeting and	10, 198/ 8
surely methinketh as he	<b>doth</b>	, that the more charitable	10, 50/ 18
say that his provision	<b>doth</b>	not suffice, not even	10, 93/ 34
manifest tokens that he	<b>doth</b>	it not of lightness	10, 146/ 15
evident token that he	<b>doth</b>	it not of any	10, 166/ 28
I say that he	<b>doth</b>	a great offense, and	10, 111/ 34

done therewith as he	<b>doth</b>	with the other, leave	10, 181/ 7
print abroad as he	<b>doth</b>	in the other, whereas	10, 192/ 13
over as Master More	<b>doth</b>	pass it over. For	10, 186/ 17
over as Master More	<b>doth</b>	pass it over. For	10, 188/ 21
at all. And how	<b>doth</b>	he now prove us	10, 90/ 1
prove him that "if"	<b>doth</b>	not always purport a	10, 63/ 10
as this good man	<b>doth</b>	, if Summa rosella were	10, 185/ 9
make complaint. And this	<b>doth</b>	, as you see, this	10, 128/ 7
some cannot, and none	<b>doth</b>	, if he should put	10, 139/ 33
to think that he	<b>doth</b>	it of some malice	10, 89/ 15
saith that it always	<b>doth</b>	, but is sometimes used	10, 63/ 11
to marvel as he	<b>doth</b>	, wherefore I spoke thereof	10, 223/ 22
say "the Pacifier here	<b>doth</b>	this or that to	10, 64/ 1
for his venial sins,	<b>doth</b>	, for all that, no	10, 80/ 16
wise, and sometimes so	<b>doth</b>	it, too, that folk	10, 107/ 24
it seemeth, Master More	<b>doth</b>	partly move that I	10, 189/ 28
commend any man that	<b>doth</b>	. For if the law	10, 193/ 30
as this good man	<b>doth</b>	, and procure the change	10, 230/ 10
man do, as he	<b>doth</b>	, say contrary thereto himself	10, 10/ 2
not that any man	<b>doth</b>	. Be not these heinous	10, 197/ 34
in this fourteenth chapter	<b>doth</b>	-- and to tell	10, 81/ 25
of them, and so	<b>doth</b>	the ordinary too. Now	10, 72/ 32
lack of good advisement?	<b>Doth</b>	never none unthrifts upon	10, 69/ 5
be assoiled: what answer	<b>doth</b>	he make unto it	10, 219/ 36
so that he that	<b>doth</b>	arrest him upon a	10, 122/ 5
well as this man	<b>doth</b>	, and as well as	10, 185/ 14
he will, and so	<b>doth</b>	, declare therein what he	10, 41/ 14
appetite. And so he	<b>doth</b>	here etc.. What high	10, 208/ 18
the book of Division	<b>doth</b>	-- of which I	10, 21/ 4
better effect than he	<b>doth</b>	his here, which, with	10, 208/ 27
kept, than this Pacifier	<b>doth</b>	for his, while he	10, 22/ 32
in effect so he	<b>doth</b>	, "Master More will not	10, 77/ 17
simple and plain, those	<b>double</b>	, wily shrews could never	10, 64/ 16
one or the other	<b>double</b>	. For first, every man	10, 190/ 13
few that it were	<b>double</b>	folly to lay that	10, 196/ 6
did, he should make	<b>double</b>	lies. This showeth that	10, 190/ 18
in their necks the	<b>double</b>	slander of that from	10, 22/ 16
of a shrewd, wily	<b>doubleness</b>	? For (saving that his	10, 66/ 31
of mine Apology, and	<b>doubly</b>	confuteth it -- that	10, 46/ 35
folly of his device,	<b>doubly</b>	(ere we depart) so	10, 105/ 20
division, and maketh no	<b>doubt</b>	at it -- and	10, 61/ 13
make myself sure and	<b>doubt</b>	nothing at all, even	10, 135/ 6
saved. But yet without	<b>doubt</b>	, as far as I	10, 118/ 25

he, no cause to	<b>doubt</b>	of what authority he	10, 214/ 3
place to make a	<b>doubt</b>	whether there be such	10, 61/ 14
that, folio 217, I	<b>doubt</b>	whether there be any	10, 62/ 26
I would so little	<b>doubt</b>	it to be true	10, 135/ 12
him, may (as no	<b>doubt</b>	were there but he	10, 75/ 34
so high -- what	<b>doubt</b>	is there but though	10, 203/ 1
leave the people in	<b>doubt</b>	, and in dread of	10, 80/ 35
thither. And I nothing	<b>doubt</b>	but that even there	10, 151/ 14
saith, importeth always a	<b>doubt</b>	-- therefore he saith	10, 62/ 26
Highness do as I	<b>doubt</b>	not but His Highness	10, 183/ 3
I ween, be no	<b>doubt</b>	but that if, after	10, 153/ 28
there, that I little	<b>doubt</b>	but that if the	10, 183/ 2
if" purporteth always a	<b>doubt</b>	. And after, in the	10, 61/ 11
ye will then, I	<b>doubt</b>	not, think it but	10, 87/ 34
this is done little	<b>doubt</b>	of your judgment, ye	10, 88/ 28
men's hands. And I	<b>doubt</b>	also as little but	10, 185/ 11
him out of that	<b>doubt</b>	that I meant not	10, 149/ 10
wherein there were (I	<b>doubt</b>	it not) men that	10, 113/ 13
that matter "out of	<b>doubt</b>	" that "whereas men would	10, 174/ 9
-- since I nothing	<b>doubt</b>	in my mind but	10, 215/ 10
argueth against a little	<b>doubt</b>	that I moved upon	10, 36/ 12
repressing of heresies in	<b>doubt</b>	and fear of infamy	10, 23/ 11
shortly see, without any	<b>doubt</b>	, great increase of heretics	10, 145/ 29
man. And all his	<b>doubt</b>	concerning the said laws	10, 216/ 35
not always purport a	<b>doubt</b>	, as he saith that	10, 63/ 10
And therefore saith: I	<b>doubt</b>	me very sore that	10, 212/ 28
about. But this I	<b>doubt</b>	not, but that if	10, 67/ 28
avow the doing, and	<b>doubt</b>	not but that if	10, 129/ 10
yet, and shall, I	<b>doubt</b>	not, in the King's	10, 75/ 21
hearing? Yes, yes, I	<b>doubt</b>	not, and the jury	10, 154/ 14
there would be without	<b>doubt</b>	many more. The other	10, 136/ 9
either. For I little	<b>doubt</b>	but that there were	10, 185/ 7
not where. And I	<b>doubt</b>	that then they both	10, 20/ 18
then have I little	<b>doubt</b>	but that they would	10, 56/ 6
to no man any	<b>doubt</b>	, but that though a	10, 153/ 7
conjectures to put little	<b>doubt</b>	therein. For though I	10, 183/ 34
should, yet out of	<b>doubt</b>	indeed should turn to	10, 15/ 27
man maketh here a	<b>doubt</b>	what manner witnesses I	10, 149/ 5
had no cause to	<b>doubt</b>	of his words wherein	10, 214/ 1
case happed, I nothing	<b>doubt</b>	but they would. First	10, 151/ 28
there were also a	<b>doubt</b>	that he would flee	10, 168/ 36
besides all that, a	<b>doubt</b>	that he would flee	10, 182/ 1
and that done, I	<b>doubt</b>	not but you shall	10, 60/ 28

he ought to have	<b>doubted</b>	more than he hath	10, 183/ 18
do -- yet I	<b>doubted</b>	somewhat whether he so	10, 198/ 15
More might have reasonably	<b>doubted</b>	, and, as I suppose	10, 183/ 18
And he might have	<b>doubted</b>	also that some innocents	10, 183/ 23
reasonable conjecture to have	<b>doubted</b>	more at the matter	10, 183/ 12
it appeareth that he	<b>doubteth</b>	whether there be any	10, 61/ 10
I suppose no man	<b>doubteth</b>	but that in the	10, 139/ 30
that, he saith, he	<b>doubteth</b>	, but he saith that	10, 184/ 36
God's word be true,"	<b>doubteth</b>	not of the truth	10, 63/ 13
am sure no man	<b>doubteth</b>	but that these be	10, 198/ 24
should poison them that	<b>drank</b>	thereof, that then I	10, 71/ 3
to their tails and	<b>draw</b>	them home. And then	10, 142/ 19
not return but evermore	<b>draw</b>	back -- if the	10, 118/ 20
sufficient to make them	<b>draw</b>	back from making themselves	10, 97/ 31
folk of either party	<b>draw</b>	both by one line	10, 213/ 2
of Division laboreth to	<b>draw</b>	that false suspicion farther	10, 171/ 14
refrain from thieving and	<b>draw</b>	themselves to thrift, or	10, 136/ 7
dissimuleth that point and	<b>draweth</b>	me forth before the	10, 151/ 12
sin itself is a	<b>drawing</b>	toward the deadly, rather	10, 80/ 34
a new law were	<b>drawn</b>	and put forth to	10, 229/ 17
never know them, for	<b>dread</b>	of his displeasure to	10, 96/ 2
his conscience, and for	<b>dread</b>	of the king's displeasure	10, 26/ 8
mortal, so that the	<b>dread</b>	thereof could make men	10, 80/ 23
for all that, in	<b>dread</b>	that another man will	10, 94/ 22
to drive them, by	<b>dread</b>	or by shame or	10, 213/ 17
in doubt, and in	<b>dread</b>	of deadly sin, and	10, 80/ 35
leaveth them so in	<b>dread</b>	and fear still, that	10, 99/ 5
in some cases, for	<b>dread</b>	of peril that may	10, 93/ 10
allow and approve his	<b>dread</b>	, for all that his	10, 94/ 24
suppose, judge a very	<b>dreaming</b>	tale. And therein it	10, 192/ 29
the 26th leaf, he	<b>dribbleth</b>	in a word of	10, 42/ 9
would go give such	<b>drink</b>	about as should poison	10, 71/ 3
necessary occasion should haply	<b>drive</b>	me thereto, as no	10, 79/ 19
of the people, to	<b>drive</b>	them, by dread or	10, 213/ 17
arresting them, and to	<b>drive</b>	the ordinaries forever to	10, 180/ 29
be cause sufficient to	<b>drive</b>	him to purge himself	10, 112/ 9
good and sure to	<b>drive</b>	out of the accuser's	10, 99/ 10
offense and worthy to	<b>drive</b>	him to this point	10, 112/ 3
them not, be sometimes	<b>driven</b>	to yield a good	10, 154/ 31
And necessity hath also	<b>driven</b>	the King's Grace and	10, 155/ 6
upon suspicion should be	<b>driven</b>	to make his purgation	10, 218/ 14
me, with a solemn	<b>driven</b>	process, whether I would	10, 30/ 9
he shall neither be	<b>driven</b>	to abjuration nor purgation	10, 123/ 13

a man may be	<b>driven</b>	to a purgation without	10, 110/ 35
a man may be	<b>driven</b>	to a purgation without	10, 111/ 10
a man may be	<b>driven</b>	to his purgation without	10, 111/ 33
worthy were to be	<b>driven</b>	to his purgation and	10, 111/ 35
indeed, and so be	<b>driven</b>	to his purgation or	10, 113/ 33
this place, he is	<b>driven</b>	to a shrewd narrow	10, 206/ 21
suspicion of heresy be	<b>driven</b>	to purge themselves after	10, 183/ 16
by the law be	<b>driven</b>	to it without offense	10, 112/ 5
that he may be	<b>driven</b>	thereto without witness: wherefore	10, 112/ 6
his book of Division	<b>drove</b>	this good man thereto	10, 79/ 20
see well that himself	<b>drove</b>	me to think that	10, 173/ 27
that honor is "only	<b>due</b>	to virtue," and that	10, 41/ 28
willful offenders go without	<b>due</b>	correction. Who could end	10, 172/ 12
and chantries letting the	<b>due</b>	examination requisite for restitution	10, 52/ 18
be a heretic without	<b>due</b>	examination, as is before	10, 76/ 13
him unrighteously and against	<b>due</b>	order of justice. Mark	10, 219/ 31
him unrighteously and against	<b>due</b>	order of justice." This	10, 220/ 19
offenders go not without	<b>due</b>	correction: is not this	10, 170/ 30
must be by a	<b>due</b>	and reasonable order. And	10, 148/ 10
I cannot see what	<b>due</b>	or reasonable order of	10, 148/ 13
on as heretics, before	<b>due</b>	examination in that behalf	10, 76/ 9
a heretic without such	<b>due</b>	examination as this man	10, 76/ 20
offenders go not without	<b>due</b>	correction." And when Master	10, 169/ 8
answers were even very	<b>dull</b>	and dead. But then	10, 6/ 21
that is spoken very	<b>dully</b>	-- well, since so	10, 220/ 1
the seven sacraments not	<b>duly</b>	administered, for maintenance of	10, 42/ 35
justice, and do not	<b>duly</b>	administer some of the	10, 43/ 16
of justice or in	<b>duly</b>	administering some of the	10, 45/ 15
the seven sacraments not	<b>duly</b>	administered -- or the	10, 42/ 15
had been in Almaine	<b>duly</b>	followed in the beginning	10, 96/ 27
born deaf and thereby	<b>dumb</b>	! And now, concerning this	10, 140/ 15
whom I say I	<b>durst</b>	warrant to be of	10, 55/ 30
occasion of slander, he	<b>durst</b>	here none call them	10, 29/ 30
bad indeed. But I	<b>durst</b>	in my conscience no	10, 79/ 15
his word. But I	<b>durst</b>	well warrant it that	10, 196/ 33
and yet not one	<b>durst</b>	openly complain. Lo, thus	10, 103/ 25
his neighbors, whereof they	<b>durst</b>	not openly make complaint	10, 128/ 6
much how Master More	<b>durst</b>	, for offense of his	10, 26/ 7
much how this man	<b>durst</b>	, for offense of his	10, 26/ 25
mind I said I	<b>durst</b>	warrant well that some	10, 53/ 26
man's sermon -- I	<b>durst</b>	well in the same	10, 46/ 22
railing fashion, if I	<b>durst</b>	be bold to tell	10, 46/ 11
grudges -- that I	<b>durst</b>	be bold to warrant	10, 53/ 27

one judge as I	<b>durst</b>	trust the troth of	10, 134/ 22
yet but that I	<b>durst</b>	as well trust the	10, 131/ 33
yet but that he	<b>durst</b>	as well trust the	10, 133/ 7
day but that I	<b>durst</b>	as well trust the	10, 134/ 21
his matter in the	<b>dust</b>	so shamefully? Now, where	10, 205/ 36
not now do their	<b>duties</b>	in subduing heresies without	10, 75/ 19
some part of their	<b>duties</b>	toward God's honor undone	10, 44/ 15
and obloquy, leave their	<b>duties</b>	undone and let heretics	10, 6/ 11
the statutes, be their	<b>duties</b>	still, and that they	10, 197/ 1
some part of their	<b>duty</b>	, and that also but	10, 45/ 35
the doing of their	<b>duty</b>	therein -- and not	10, 23/ 16
I would, as my	<b>duty</b>	is, pray God give	10, 184/ 17
sometimes do not their	<b>duty</b>	therein, but leave some	10, 44/ 14
so soon as the	<b>duty</b>	of their office would	10, 30/ 19
their part and their	<b>duty</b>	in such points as	10, 77/ 35
truly and charitably their	<b>duty</b>	, both in secret detecting	10, 99/ 27
I would, as my	<b>duty</b>	were, be surely very	10, 59/ 13
not so thereas they	<b>dwell</b>	themselves, yet ween, I	10, 17/ 11
afterward when honest men,	<b>dwellers</b>	upon the bridge, came	10, 16/ 21
a division, while the	<b>dwellers</b>	in every quarter about	10, 17/ 9
the good not give	<b>ear</b>	to the bad folk	10, 215/ 20
man giveth a deaf	<b>ear</b>	always. And here, upon	10, 193/ 11
policy would give none	<b>ear</b>	, but in his answer	10, 139/ 2
other, nor to give	<b>ear</b>	to false, seditious slander	10, 213/ 1
this matter into serious,	<b>earnest</b>	arguments. But I shall	10, 56/ 14
but be sad and	<b>earnest</b>	rude railings indeed. Then	10, 46/ 33
him than with odious	<b>earnest</b>	arguments seriously to press	10, 53/ 6
to look well and	<b>earnestly</b>	upon them, and like	10, 16/ 24
fifth, which he very	<b>earnestly</b>	dispraiseth, that are those	10, 23/ 35
and inculcateth into their	<b>ears</b>	that I exhort both	10, 23/ 1
dare, peradventure, for his	<b>ears</b>	. This thing, good readers	10, 103/ 11
it go by his	<b>ears</b>	as though he never	10, 129/ 13
heard it his own	<b>ears</b>	will refuse to become	10, 101/ 9
the salt of the	<b>earth</b>	, and if the salt	10, 21/ 15
wise man, for the	<b>ease</b>	of heretics, hath now	10, 190/ 29
to find out, to	<b>ease</b>	the reader's labor and	10, 7/ 21
it not more his	<b>ease</b>	to be put to	10, 123/ 7
is indeed a good	<b>ease</b>	to the temporal judge	10, 132/ 9
be changed, to the	<b>ease</b>	of heretics, that have	10, 39/ 10
nought, and love their	<b>ease</b>	and their wealth, and	10, 212/ 7
after his heart somewhat	<b>eased</b>	, he cometh to himself	10, 35/ 34
them may much more	<b>easily</b>	forbear them. And therefore	10, 81/ 11
and may be more	<b>easily</b>	forborne -- I never	10, 80/ 30

great Turk, were between	<b>Easter</b>	and Michaelmas last past	10, 3/ 4
from the week after	<b>Easter</b>	till as much before	10, 5/ 36
flesh from Quinquagesima to	<b>Easter</b>	-- I take it	10, 223/ 10
plain point, and as	<b>easy</b>	to spy as a	10, 64/ 25
changed and made more	<b>easy</b>	can never have any	10, 221/ 10
For iwis it is	<b>easy</b>	to see that if	10, 64/ 15
And therefore it is	<b>easy</b>	to perceive, whatsoever himself	10, 227/ 23
to make them more	<b>easy</b>	, wherewith heretics would wax	10, 230/ 12
of venery as men	<b>eat</b>	, and hunt and kill	10, 142/ 5
that the priests should	<b>eat</b>	no flesh from Quinquagesima	10, 223/ 10
all, for they must	<b>eat</b>	too, and will sometimes	10, 142/ 2
that he would have	<b>eaten</b>	his grass if he	10, 199/ 12
now) saith even, in	<b>effect</b>	, as much -- yea	10, 137/ 30
to be of small	<b>effect</b>	to help an innocent	10, 183/ 29
first chapter was in	<b>effect</b>	nothing else but by	10, 222/ 5
safeguard of innocents, the	<b>effect</b>	is the decay of	10, 168/ 4
man say, and in	<b>effect</b>	so he doth, "Master	10, 77/ 17
to a little better	<b>effect</b>	than he doth his	10, 208/ 27
is nothing else in	<b>effect</b>	but a fair confession	10, 131/ 7
way all of one	<b>effect</b>	. And as for presentments	10, 139/ 22
is but of small	<b>effect</b>	. This reason hath, lo	10, 178/ 8
contained matter of great	<b>effect</b>	, and which he much	10, 40/ 33
good of very small,	<b>effect</b>	. Then goeth he forth	10, 178/ 19
no. And because the	<b>effect</b>	of all his answer	10, 120/ 35
leaf, hath so little	<b>effect</b>	and substance in it	10, 199/ 18
should sound to that	<b>effect</b>	that the judges that	10, 177/ 32
Clementine was not of	<b>effect</b>	in the king's laws	10, 168/ 33
words amount to that	<b>effect</b>	that Master More saith	10, 169/ 19
by me. For in	<b>effect</b>	it containeth nothing else	10, 17/ 34
presentments and indictments, what	<b>effect</b>	would come of them	10, 139/ 23
-- I answered in	<b>effect</b>	only these, of which	10, 222/ 9
they bring it to	<b>effect</b>	. Here you see, good	10, 182/ 29
matter of no little	<b>effect</b>	. For, taking that he	10, 40/ 29
no better, but in	<b>effect</b>	even this: that against	10, 119/ 1
are of no great	<b>effect</b>	. For if we should	10, 108/ 24
words of such substantial	<b>effect</b>	that I would not	10, 199/ 27
therein, and yet none	<b>effectual</b>	matter were there for	10, 40/ 15
worst, which were most	<b>effectual</b>	causes if they were	10, 212/ 21
witnesses with him, and	<b>eft</b>	charitably give him monition	10, 72/ 15
again return, good readers,	<b>eftsoons</b>	unto the first: that	10, 105/ 14
man's seventeenth chapter. The	<b>Eighteenth</b>	Chapter His eighteenth chapter	10, 184/ 24
The Eighteenth Chapter His	<b>eighteenth</b>	chapter beginneth folio 69	10, 184/ 26
least in this his	<b>eighteenth</b>	, in which he boasteth	10, 194/ 16

matter: read yet the	<b>eighteenth</b>	chapter of mine Apology	10, 49/ 5
remnant of the said	<b>eighteenth</b>	chapter, and showeth that	10, 192/ 21
of heresies, in the	<b>eighteenth</b>	chapter, and you shall	10, 64/ 36
followeth in the said	<b>eighth</b>	chapter thus: "But surely	10, 168/ 22
as a key. The	<b>Eighth</b>	Chapter His eighth chapter	10, 41/ 6
chapter, beginning in the	<b>eighth</b>	leaf, he first showeth	10, 19/ 9
The Eighth Chapter His	<b>eighth</b>	chapter beginneth in the	10, 41/ 7
I say in the	<b>eighth</b>	chapter of the said	10, 168/ 11
the seventh and the	<b>eighth</b>	for that they labored	10, 222/ 1
very few years, above	<b>eighty</b>	thousand persons in one	10, 210/ 25
Bizance, but as for	<b>El-Kahirah</b>	or Salem, I never	10, 34/ 11
had been either at	<b>El-Kahirah</b>	or at Salem or	10, 34/ 6
heretic Marcion "the devil's	<b>eldest</b>	son," and except our	10, 24/ 17
some of them an	<b>elephant</b>	of a gnat, and	10, 212/ 18
the leaf 174. The	<b>Eleventh</b>	Chapter His eleventh chapter	10, 56/ 30
The Eleventh Chapter His	<b>eleventh</b>	chapter beginneth in the	10, 56/ 32
declaration here in his	<b>eleventh</b>	chapter, well perceive also	10, 57/ 20
such as would not	<b>else</b>	come home -- now	10, 142/ 10
grace he hath not,	<b>else</b>	is it a sure	10, 10/ 8
heretic or any malefactor	<b>else</b>	. But then again I	10, 30/ 14
wrote, nor any man	<b>else</b>	, proved by any of	10, 173/ 17
hold it opinatively or	<b>else</b>	(rather than be burned	10, 83/ 26
far overseen -- or	<b>else</b>	, if he be not	10, 156/ 29
had been still nothing	<b>else</b>	but only Bizance's writing	10, 12/ 19
pretended defense is nothing	<b>else</b>	in effect but a	10, 131/ 7
of the harm that	<b>else</b>	would follow, by the	10, 132/ 14
we do well. For	<b>else</b>	shall there, by the	10, 228/ 36
gave them warning or	<b>else</b>	though he did --	10, 55/ 2
with him and God-forbid	<b>else</b>	too, for else might	10, 60/ 24
well yourselves intendeth nothing	<b>else</b>	but by example of	10, 120/ 16
was in effect nothing	<b>else</b>	but by false, slanderous	10, 222/ 6
bring it forth, or	<b>else</b>	that you find it	10, 19/ 2
send for them; or	<b>else</b>	that, hearing folk so	10, 85/ 7
might be forborne or	<b>else</b>	the means found to	10, 229/ 25
he do the one,	<b>else</b>	have I good cause	10, 196/ 1
what it meaneth, or	<b>else</b>	is it hard for	10, 113/ 21
such mischief as would	<b>else</b>	do much harm: good	10, 229/ 18
causes of division, or	<b>else</b>	I should have devised	10, 16/ 36
effect it containeth nothing	<b>else</b>	but that he would	10, 17/ 34
man hath himself, or	<b>else</b>	how foolishly he hath	10, 192/ 9
forth their fellow, or	<b>else</b>	to make him friends	10, 197/ 29
by some shrews or	<b>else</b>	but of himself, I	10, 230/ 34
should follow thereon, or	<b>else</b>	some worldly honor by	10, 42/ 31

or in any man's	<b>else</b>	. And therefore I have	10, 222/ 16
the tale again or	<b>else</b>	in keeping it counsel	10, 32/ 27
I suppose no man	<b>else</b>	, but that it may	10, 128/ 32
wit than I --	<b>else</b>	could I lay a	10, 117/ 25
trust unto his, or	<b>else</b>	at the leastwise every	10, 119/ 4
that he findeth, or	<b>else</b>	at the leastwise the	10, 198/ 25
either of forgetfulness or	<b>else</b>	of wiliness, leaveth out	10, 62/ 32
mean so -- or	<b>else</b>	must have left his	10, 177/ 6
man or any man	<b>else</b>	, I cannot let them	10, 79/ 13
themselves, and no man	<b>else</b>	. But now letting pass	10, 225/ 10
misreport him shamefully. And	<b>else</b>	, I trust, look in	10, 60/ 15
God-forbid else too, for	<b>else</b>	might they lose between	10, 60/ 24
a false ground, or	<b>else</b>	, if he make any	10, 87/ 30
yet more clearly. Or	<b>else</b>	, if any man be	10, 62/ 18
of the realm; and	<b>else</b>	would there many such	10, 135/ 35
of the peace, which	<b>else</b>	, for much money, I	10, 126/ 3
beasts and vermin as	<b>else</b>	would destroy much victual	10, 142/ 6
wit nor no man's	<b>else</b>	can find no further	10, 98/ 30
more can no man	<b>else</b>	-- find no further	10, 98/ 33
of that judgment, or	<b>else</b>	they be not without	10, 45/ 19
things needs be, for	<b>else</b>	were they not two	10, 150/ 17
the ordinaries' hands, which	<b>else</b>	should peradventure not have	10, 185/ 32
in the other; or	<b>else</b>	, instead of one harm	10, 121/ 25
same chapter before --	<b>else</b>	, in all other cases	10, 106/ 18
of that infamy, or	<b>else</b>	to do penance for	10, 112/ 10
the spiritual judges, or	<b>else</b>	the common people. Now	10, 77/ 30
folk's obloquy to themselves-ward,	<b>else</b>	to the people there	10, 134/ 18
him to it, or	<b>else</b>	supply his room and	10, 209/ 25
must mean so, or	<b>else</b>	(as I said) he	10, 173/ 12
only Bizance's writing, and	<b>else</b>	would also Salem have	10, 12/ 20
hath been said before,	<b>else</b>	shall they see that	10, 228/ 22
them some other, or	<b>else</b>	all seven some one	10, 33/ 30
nor in any realm	<b>else</b>	any law stand in	10, 221/ 3
and other meetings, or	<b>else</b>	make them such friends	10, 197/ 21
this matter better, or	<b>else</b>	that man that they	10, 91/ 21
they take for nothing	<b>else</b>	but for the declaration	10, 25/ 13
not, nor no man	<b>else</b>	neither, what the spiritual	10, 45/ 26
to do both; or	<b>else</b>	to do the first	10, 50/ 14
peradventure cause some that	<b>else</b>	would tell the truth	10, 96/ 1
kept away for fear.	<b>Else</b>	, in all the remnant	10, 108/ 19
very clearly nought or	<b>else</b>	that at the leastwise	10, 133/ 26
such pestilent heresies as	<b>else</b>	would oppress the Catholic	10, 213/ 5
wont to have, "or	<b>else</b>	to show themselves not	10, 197/ 12

themselves to thrift, or	<b>else</b>	, notwithstanding that there are	10, 136/ 8
I trow, no man's	<b>else</b>	-- till these words	10, 208/ 22
be brought about; or	<b>else</b>	that if they were	10, 169/ 13
all this matter nothing	<b>else</b>	but that they would	10, 189/ 3
him, and every man	<b>else</b>	that list to read	10, 35/ 30
wise we should; or	<b>else</b>	he meaneth to teach	10, 116/ 26
man nor any man	<b>else</b>	is able to confute	10, 158/ 9
go make more, or	<b>else</b>	must we use the	10, 94/ 1
of his division, is	<b>else</b>	but a very vain	10, 190/ 7
full prudently devised. For	<b>else</b>	would Salem ween that	10, 12/ 17
presentment had before. For	<b>else</b>	if he ween to	10, 133/ 28
piece I mean nothing	<b>else</b>	but that whereas this	10, 126/ 9
if they list, or	<b>else</b>	if they will algates	10, 91/ 7
as he seemeth or	<b>else</b>	that some wily shrews	10, 191/ 2
to the straiter or	<b>else</b>	to the worse --	10, 229/ 35
heresy or in anything	<b>else</b>	. And so would he	10, 177/ 17
other towns with them,	<b>embattled</b>	in such dialogues: Sir	10, 3/ 18
the faith by the	<b>emboldening</b>	of heretics, the instrument	10, 168/ 4
I purpose not to	<b>embusy</b>	myself with confuting of	10, 222/ 12
ambassadors of both the	<b>emperors</b>	; that is to wit	10, 144/ 30
the spirituality, it was	<b>enacted</b>	by Parliament that ordinaries	10, 168/ 29
with a marvelous metamorphosis	<b>enchanted</b>	and turned into two	10, 3/ 6
the Catholic faith, to	<b>encourage</b>	them on the other	10, 23/ 15
of Division, to the	<b>encouraging</b>	of heretics and peril	10, 9/ 19
should turn to the	<b>encouraging</b>	of heretics and increase	10, 15/ 28
Catholic faith by the	<b>encouraging</b>	of heretics, which would	10, 145/ 16
I will not long	<b>encumber</b>	you with any generalities	10, 227/ 30
Master More will needly	<b>endeavor</b>	himself to hide the	10, 210/ 33
mar all than to	<b>endeavor</b>	himself to make all	10, 212/ 29
the chapter, that I "	<b>endeavor</b>	" myself "very much to	10, 18/ 9
said treatise, then he	<b>endeavoreth</b>	himself very much to	10, 169/ 10
the spirituality his sentence	<b>ended</b>	not there, but went	10, 175/ 15
the Division, but rather	<b>ended</b>	the clause in such	10, 36/ 29
answer of the Pacifier	<b>ended</b>	. And this was by	10, 12/ 16
show thee that it	<b>endeth</b>	. Consider, good readers, that	10, 11/ 16
And there my sentence	<b>endeth</b>	, as to this purpose	10, 174/ 28
And there my sentence	<b>endeth</b>	as to this purpose	10, 175/ 12
to himself again and	<b>endeth</b>	the chapter very well	10, 35/ 35
in only prose, he	<b>endeth</b>	all the whole book	10, 12/ 25
to such an ungracious	<b>ending</b>	. These be, lo, the	10, 96/ 28
For this were an	<b>endless</b>	division, if every such	10, 43/ 4
bare oath of his	<b>enemy</b>	that saith he is	10, 228/ 34
for all that his	<b>enemy</b>	is upon loss of	10, 94/ 25

feared still, that his	<b>enemy</b>	will as well adventure	10, 94/ 29
that thereby they both	<b>enfeeble</b>	and also dishonor the	10, 53/ 33
goeth he farther, and	<b>enforceth</b>	his reason with the	10, 159/ 1
never nowhere in all	<b>England</b>	found one. And that	10, 85/ 18
in this realm of	<b>England</b>	have also attempted the	10, 104/ 36
Zwingly; and here in	<b>England</b>	Tyndale, Friar Barnes, George	10, 200/ 18
in any diocese in	<b>England</b>	or Wales by the	10, 170/ 4
our matter written in	<b>England</b>	and in English words	10, 37/ 20
it might serve in	<b>England</b>	, might not have served	10, 96/ 23
ween, was yet in	<b>England</b>	never put in ure	10, 93/ 15
it might serve in	<b>England</b>	, yet might it not	10, 97/ 9
lieth) the clergy of	<b>England</b>	for use of the	10, 191/ 13
this, and sometimes in	<b>England</b>	too, that some evil	10, 115/ 12
others, the ambassadors of	<b>England</b>	. There were the ambassadors	10, 144/ 29
might not serve in	<b>England</b>	) -- that thing do	10, 97/ 11
it might serve in	<b>England</b>	, but that though it	10, 97/ 8
as I say, good	<b>English</b>	. But when a book	10, 167/ 29
at adventure in printed	<b>English</b>	books abroad, as may	10, 81/ 23
than write them in	<b>English</b>	, against the counsel of	10, 19/ 34
say" is as shrewd	<b>English</b>	as any Deutsch woman	10, 167/ 31
know well it is	<b>English</b>	. But the fault that	10, 167/ 17
in England and in	<b>English</b>	words, stand for a	10, 37/ 20
wrote those things in	<b>English</b>	, though Jean Gerson wrote	10, 19/ 30
not, yet in any	<b>English</b>	book that I would	10, 69/ 29
reading, I would in	<b>English</b>	into every man's hand	10, 79/ 33
here and can read	<b>English</b>	, which are not, ye	10, 39/ 33
the priests' faults in	<b>English</b>	might put them in	10, 20/ 4
better out of his	<b>English-printed</b>	book than in it	10, 77/ 27
open-printed books, for any	<b>Englishman</b>	to do; nor, verily	10, 22/ 4
should because we be	<b>Englishmen</b>	, and our matter written	10, 37/ 19
and Bizance were two	<b>Englishmen</b>	indeed, and spoke those	10, 11/ 2
and turned into two	<b>Englishmen</b>	by the wonderful inventive	10, 3/ 7
consider the circumstances, and	<b>enjoin</b>	the penance after the	10, 219/ 12
the ordinary might also	<b>enjoin</b>	him some certain things	10, 116/ 15
bishop or inquirers may	<b>enjoin</b>	such as they have	10, 109/ 27
as the spiritual judge	<b>enjoineth</b>	to the other. For	10, 121/ 20
the thing which they	<b>enjoy</b>	by the name of	10, 206/ 12
neither should the parson	<b>enjoy</b>	the profit nor the	10, 196/ 13
that might happen, of	<b>enmity</b>	, or hope of lucre	10, 106/ 24
mean conditions without notable	<b>enormities</b>	, such they were already	10, 177/ 8
these affections with notable	<b>enormity</b>	, then till he prove	10, 172/ 30
were surely observed, were	<b>enough</b>	to fill a whole	10, 73/ 16
all shortly and short	<b>enough</b>	, and answer a long	10, 129/ 23

realm standeth therewith well	<b>enough</b>	), he maketh as though	10, 188/ 33
there are yet thieves	<b>enough</b>	, there would be without	10, 136/ 9
For I am sure	<b>enough</b>	my words be no	10, 169/ 29
them. Ye know well	<b>enough</b>	why they be tedious	10, 213/ 34
should be defended well	<b>enough</b>	, and their beasts brought	10, 142/ 36
of Christ's Gospel well	<b>enough</b>	. And also, concerning this	10, 56/ 25
saith before is far	<b>enough</b>	from the danger of	10, 55/ 27
and talk heresies well	<b>enough</b>	, without the danger or	10, 82/ 28
yet were mine plain	<b>enough</b>	. And strong enough were	10, 120/ 5
were a heretic, is	<b>enough</b>	to judge every such	10, 77/ 20
it had been well	<b>enough</b>	. For as for the	10, 54/ 3
-- it is not	<b>enough</b>	, I say, for him	10, 150/ 15
not in this matter	<b>enough</b>	for this good man	10, 138/ 29
compurgators, peradventure more than	<b>enough</b>	. For it hath been	10, 115/ 10
for the remedy good	<b>enough</b>	. But then have there	10, 115/ 17
I see why well	<b>enough</b>	. For since himself seeth	10, 125/ 9
and liken them well	<b>enough</b>	together. For I may	10, 157/ 23
necessity. For it is	<b>enough</b>	for me, if I	10, 82/ 19
it may be likely	<b>enough</b>	to happen in some	10, 205/ 1
this himself seeth well	<b>enough</b>	, and therefore in the	10, 214/ 20
heresies (which wit heretics	<b>enough</b>	have), then is all	10, 73/ 6
hath his second oath	<b>enough</b>	to bear it against	10, 152/ 36
his words were well	<b>enough</b>	, he hath made his	10, 206/ 33
truth, would with shame	<b>enough</b>	to himself make men	10, 210/ 30
judges in heresy well	<b>enough</b>	. For they may have	10, 177/ 3
his words were plain	<b>enough</b>	, that he meaneth only	10, 214/ 5
in that piece well	<b>enough</b>	. For I neither meant	10, 149/ 19
three? Yes, forsooth, true	<b>enough</b>	though I never found	10, 34/ 21
notwithstanding, he were likely	<b>enough</b>	to lie. Now, since	10, 151/ 32
think they may well	<b>enough</b>	, both without offense of	10, 185/ 5
all that, other examples	<b>enough</b>	, both in other good	10, 120/ 27
plain enough. And strong	<b>enough</b>	were my part with	10, 120/ 6
be saved harmless well	<b>enough</b>	and offenders punished too	10, 183/ 8
His soul is safe	<b>enough</b>	, though his purse may	10, 162/ 20
their souls are safe	<b>enough</b>	-- as safe as	10, 162/ 16
is for my purpose	<b>enough</b>	. But then saith he	10, 128/ 8
see it too, well	<b>enough</b>	. I have seen such	10, 148/ 19
the matter yet safe	<b>enough</b>	again; it shall never	10, 73/ 26
every man hath experience	<b>enough</b>	that ye shall seldom	10, 139/ 20
upon their own letters,	<b>enough</b>	to be showed, at	10, 28/ 18
I can see well	<b>enough</b>	that in some case	10, 166/ 17
ten fires be pain	<b>enough</b>	for him that wrote	10, 54/ 23
law might be good	<b>enough</b>	though they that secretly	10, 134/ 3

that it is not	<b>enough</b>	for him that will	10, 150/ 14
have satisfied myself well	<b>enough</b>	, and that the letter	10, 206/ 24
this man seeth well	<b>enough</b>	that though the faults	10, 211/ 27
have more work than	<b>enough</b>	to defend them well	10, 49/ 9
restitutions, where there is	<b>enough</b>	to pay them with	10, 50/ 31
beasts brought home well	<b>enough</b>	too; so they should	10, 142/ 36
require, prove it plain	<b>enough</b>	. But of this gear	10, 104/ 5
-- it is evident	<b>enough</b>	that by those words	10, 162/ 38
law would be good	<b>enough</b>	in felony, though the	10, 137/ 19
it was meetly well	<b>enough</b>	already. And thus you	10, 173/ 23
would not, it were	<b>enough</b>	for me to say	10, 151/ 24
be saved harmless well	<b>enough</b>	," might happen to be	10, 183/ 29
be borne meetly well	<b>enough</b>	. And as touching the	10, 48/ 9
tokens might be plain	<b>enough</b>	though they were less	10, 166/ 34
himself, no man wise	<b>enough</b>	of himself. Wherefore it	10, 61/ 26
that it were good	<b>enough</b>	, but yet would needs	10, 138/ 25
the words that next	<b>ensue</b>	, where he goeth farther	10, 160/ 36
to see what might	<b>ensue</b>	thereon if it were	10, 204/ 31
and peril that would	<b>ensue</b>	thereon: I will desire	10, 228/ 7
mischief he showeth that	<b>ensueth</b>	thereupon! The other party	10, 197/ 31
Michaelmas and Halloweentide next	<b>ensuing</b>	, in this debellation vanquished	10, 3/ 12
others, in order there	<b>ensuing</b>	, of which this man	10, 65/ 30
the next chapter hereafter	<b>ensuing</b>	, and continueth to the	10, 11/ 15
with this good man	<b>enter</b>	in this matter into	10, 56/ 13
the witnesses be not	<b>entered</b>	in the record, yet	10, 154/ 33
any spiritual judge hath	<b>enterprised</b>	in default of justice	10, 209/ 32
of his accuser, to	<b>entitle</b>	him to his writ	10, 130/ 7
and so is it	<b>entitled</b>	upon the leaves. And	10, 10/ 34
shortness: I nothing therein	<b>envy</b>	the man's praise. For	10, 7/ 31
those words "ad arbitrium	<b>episcopi</b>	" were not written in	10, 115/ 1
which in the seventh	<b>epistle</b>	of his first book	10, 48/ 31
a request indifferent and	<b>equal</b>	for us both, since	10, 88/ 14
faults on both parts	<b>equally</b>	, here (in the second	10, 20/ 11
from such indifference and	<b>equity</b>	as ought and must	10, 174/ 17
from such indifference and	<b>equity</b>	as ought and must	10, 174/ 32
from such indifference and	<b>equity</b>	as ought and must	10, 176/ 30
from the indifference and	<b>equity</b>	that I assign --	10, 177/ 33
titles Calvicium Sinecii, Moriae	<b>Erasmi</b>	, be names convenient for	10, 9/ 1
pertain unto Synesius and	<b>Erasmus</b>	, or peradventure to neither	10, 9/ 4
if a provincial council	<b>err</b>	, there are in Christ's	10, 215/ 15
that in writs of	<b>error</b>	and in pleas of	10, 171/ 1
can in no wise	<b>escape</b>	but that they must	10, 45/ 11
time might haply to	<b>escape</b>	a right wise man	10, 40/ 26

should not so have	<b>escaped</b>	him, ye may be	10, 103/ 33
a man's land by	<b>escheat</b>	have place but in	10, 108/ 22
have his lands by	<b>escheat</b>	after his death. And	10, 106/ 1
it were good to	<b>eschew</b>	it, and not to	10, 188/ 26
yet it would be	<b>eschewed</b>	. And also, if they	10, 187/ 27
spirituality; and so he	<b>escheweth</b>	and fleeth the less	10, 26/ 22
the other -- and	<b>especially</b>	so many at once	10, 15/ 10
upon a little face;	<b>especially</b>	while, as clearly as	10, 64/ 26
and not offend therein,	<b>especially</b>	deadly. Howbeit, he may	10, 175/ 9
and, among other vices,	<b>especially</b>	such pestilent heresies as	10, 213/ 4
and not offend therein,	<b>especially</b>	deadly. But I have	10, 177/ 4
of the clergy, and	<b>especially</b>	of the ordinaries in	10, 167/ 20
and the sacraments, and	<b>especially</b>	the Blessed Sacrament of	10, 222/ 34
remembrance to amend them;	<b>especially</b>	because he saith even	10, 20/ 5
all men, but most	<b>especially</b>	of them that daily	10, 84/ 4
that some say that,	<b>especially</b>	of late, the matters	10, 170/ 39
too, yea, and prelates	<b>especially</b>	too. And then when	10, 203/ 3
for heresy -- and	<b>especially</b>	now, this time --	10, 140/ 4
be accursed. I have	<b>espied</b>	this good man is	10, 197/ 3
and some piece of	<b>Essex</b>	alone, and the complaints	10, 170/ 10
-- I would not	<b>esteem</b>	the babbling of two	10, 179/ 29
unstable, though we be	<b>esteemed</b>	and taken as angels	10, 61/ 23
temporal courts weighed and	<b>esteemed</b>	so light but that	10, 154/ 30
otherwise, might for the	<b>estimation</b>	of his book more	10, 40/ 24
too. For in his	<b>estimation</b>	the power lieth to	10, 154/ 25
the respect of their	<b>estimation</b>	among men (which yet	10, 23/ 17
in heaven, avoiding the	<b>eternal</b>	fire of hell, have	10, 231/ 11
of) to the pope	<b>Eugenius</b>	is in good faith	10, 31/ 36
the "blessed brethren" and "	<b>evangelical</b>	brethren." And for the	10, 24/ 4
call now these brethren	<b>evangelical</b>	, yet he meant that	10, 25/ 35
themselves took that name "	<b>evangelical</b>	" arrogantly to themselves, both	10, 25/ 7
themselves, both by the "	<b>evangelical</b>	liberty" that they pretended	10, 25/ 8
scorn, and instead of "	<b>evangelicals</b>	" wrote them "pseudo-evangelicals." Now	10, 25/ 19
by the name of "	<b>evangelicals</b>	" -- I well allow	10, 24/ 35
For answer of this	<b>evasion</b>	I will ask this	10, 128/ 19
us in heaven, together,	<b>everlasting</b>	glory. Printed by W	10, 231/ 16
would not return but	<b>evermore</b>	draw back -- if	10, 118/ 20
his "some say"s	<b>evermore</b>	say evil, and never	10, 167/ 25
were well himself; but	<b>evermore</b>	my mind giveth me	10, 53/ 13
with you now and	<b>evermore</b>	, amen": therein he saith	10, 200/ 32
therein, yet I meant	<b>evermore</b>	the intent of his	10, 63/ 35
courts. Now, good readers,	<b>evermore</b>	remember this: that it	10, 150/ 13
required it, they have	<b>evermore</b>	been ready to set	10, 209/ 19

for all this, that	<b>everything</b>	that a man speaketh	10, 77/ 18
how he shall in	<b>everything</b>	concerning his neighbor keep	10, 61/ 33
against the judges, for	<b>everything</b>	that is put in	10, 164/ 2
he will not touch	<b>everything</b>	"particularly," but take another	10, 13/ 18
to, I perused always	<b>everything</b>	in order. Which order	10, 13/ 24
book, with mine answers	<b>everywhere</b>	added thereunto, and then	10, 88/ 27
good readers, every man	<b>everywhere</b>	findeth true that any	10, 103/ 12
the indicters may have	<b>evidence</b>	given them apart, or	10, 130/ 2
a sessions and none	<b>evidence</b>	given openly at the	10, 129/ 37
perceive either by the	<b>evidence</b>	given them at the	10, 162/ 5
that have heard such	<b>evidence</b>	given in causes of	10, 149/ 3
that if, after his	<b>evidence</b>	given upon his oath	10, 153/ 28
king's court to give	<b>evidence</b>	to an inquest at	10, 149/ 31
is but as an	<b>evidence</b>	, which the jury should	10, 150/ 8
circumstances therewith given in	<b>evidence</b>	to the jury at	10, 151/ 9
they had given good	<b>evidence</b>	for acquittal of their	10, 154/ 4
again be given in	<b>evidence</b>	against the petit jury	10, 154/ 34
would upon much less	<b>evidence</b>	have shortly presented felony	10, 140/ 19
that gave them open	<b>evidence</b>	. And that this is	10, 141/ 1
more than one, good	<b>evidences</b>	have been given unto	10, 140/ 17
king's courts to give	<b>evidences</b>	to an inquest, then	10, 149/ 28
there can be any	<b>evident</b>	token in any such	10, 159/ 24
could be any such	<b>evident</b>	token in any such	10, 166/ 14
showed -- it is	<b>evident</b>	enough that by those	10, 162/ 38
were not this an	<b>evident</b>	token that he doth	10, 166/ 28
if he saw by	<b>evident</b>	tokens that it is	10, 159/ 21
there may be an	<b>evident</b>	token that some such	10, 166/ 17
saith that it is	<b>evident</b>	that those words of	10, 169/ 34
offenses; wherefore it appeareth	<b>evidently</b>	that they be nothing	10, 127/ 7
he saith it appeareth	<b>evidently</b>	nay, where every wise	10, 171/ 22
that it well appeareth	<b>evidently</b>	yes! Now goeth he	10, 171/ 24
judges -- it appeareth	<b>evidently</b>	they do not. Now	10, 169/ 20
say"s evermore say	<b>evil</b>	, and never a "some	10, 167/ 26
book of Division very	<b>evil</b>	put in, and here	10, 82/ 11
would do some such	<b>evil</b>	things afterward as were	10, 55/ 5
the testimony of known	<b>evil</b>	persons to be received	10, 146/ 32
devise such ways as	<b>evil</b>	persons may be punished	10, 147/ 29
conspiring together about an	<b>evil</b>	thing to be done	10, 198/ 10
any punishment for the	<b>evil</b>	folk), he biddeth every	10, 118/ 36
mischiefs this good man's	<b>evil</b>	devices with change of	10, 200/ 11
way, and suffer themselves	<b>evil</b>	people's obloquy, for avoiding	10, 132/ 13
and that that is	<b>evil</b>	, let it go to	10, 222/ 23
speaketh of such heresies, "	<b>evil</b>	communication corrupteth good manners	10, 71/ 9

profitable to sow an	<b>evil</b>	seed against good folk	10, 78/ 36
and by his new,	<b>evil</b>	counsel the good old	10, 145/ 28
malice: God give the	<b>evil</b>	man more grace. If	10, 231/ 2
man's invention is toward	<b>evil</b>	of very great, toward	10, 178/ 18
calling them any such	<b>evil</b>	names -- he saith	10, 24/ 5
lewd lightness and of	<b>evil</b>	passions: herein he showeth	10, 68/ 23
to put away abusions,	<b>evil</b>	examples, and heresies --	10, 225/ 21
loath to hear any	<b>evil</b>	spoken of his wife	10, 19/ 17
man is of such	<b>evil</b>	demeanor among his neighbors	10, 125/ 31
this good man with	<b>evil</b>	counsel in his books	10, 212/ 14
the meanwhile for his	<b>evil</b>	demeanor at home among	10, 128/ 5
whole work together, how	<b>evil</b>	words and how malicious	10, 64/ 12
think that he meant	<b>evil</b>	himself, as I have	10, 225/ 25
and set him so	<b>evil</b>	a work. If he	10, 189/ 8
of will, for such	<b>evil</b>	mind as in the	10, 59/ 3
God. And concerning such	<b>evil</b>	writings, since it must	10, 230/ 32
folk as are so	<b>evil</b>	indeed -- let him	10, 24/ 10
should themselves rather do	<b>evil</b>	than let lewd folk	10, 180/ 20
is it of an	<b>evil</b>	law. And like as	10, 216/ 28
another man will for	<b>evil</b>	will and malice destroy	10, 94/ 22
they be will do	<b>evil</b>	hereafter by misjudging other	10, 54/ 15
be glad to hear	<b>evil</b>	of other, nor to	10, 213/ 1
the proof. For since	<b>evil</b>	folk use not to	10, 147/ 8
Apology (folio 229): Since	<b>evil</b>	folk use not to	10, 155/ 28
put in, and here	<b>evil</b>	repeated again. Now, whereas	10, 82/ 12
over that, with an	<b>evil</b>	new change of good	10, 6/ 12
wrote them either of	<b>evil</b>	will or of oversight	10, 231/ 1
and nourish any such	<b>evil</b>	delight; or openly to	10, 19/ 23
is that law not	<b>evil</b>	, though that our own	10, 136/ 21
England too, that some	<b>evil</b>	preacher, preaching plain, open	10, 115/ 12
any layman report any	<b>evil</b>	of a priest, though	10, 175/ 30
a layman report any	<b>evil</b>	of a priest, though	10, 176/ 11
that he were as	<b>evil</b>	as he saith there	10, 66/ 8
he say well or	<b>evil</b>	. Here you see, good	10, 194/ 6
book wherein so much	<b>evil</b>	was contained should be	10, 40/ 9
remiss" for "fear of	<b>evil</b>	words and slander of	10, 22/ 13
would tell him. Whose	<b>evil</b>	tongues the spirituality can	10, 180/ 17
as for to give	<b>evil</b>	names to such folk	10, 24/ 10
or that to this	<b>evil</b>	purpose or that" --	10, 64/ 2
lightly report again any	<b>evil</b>	light reports that he	10, 84/ 16
lightly have made such	<b>evil</b>	report in that point	10, 84/ 18
in doing of their	<b>evil</b>	deeds, those that are	10, 147/ 9
in doing of their	<b>evil</b>	deeds, those that are	10, 155/ 29

that they have this	<b>evil</b>	desire and that, and	10, 171/ 3
to have a right	<b>evil</b>	opinion of the maker	10, 9/ 23
I call them any	<b>evil</b>	name, as the "naughty	10, 24/ 2
it is of an	<b>evil</b>	custom, that the longer	10, 216/ 27
shrews' counsel" nor any	<b>evil</b>	counsel at the making	10, 226/ 30
rejoice to hear much	<b>evil</b>	spoken of them both	10, 15/ 16
a good thing an	<b>evil</b>	name. But these matters	10, 198/ 18
determinate persons to do	<b>evil</b>	in the things that	10, 54/ 10
as you see, right	<b>evil</b>	and perilous things in	10, 230/ 18
spiritual men for such	<b>evil</b>	affections as this good	10, 179/ 20
confederacies" taken to an	<b>evil</b>	part, as this man	10, 198/ 8
troth that, save for	<b>evil</b>	folk's obloquy to themselves-ward	10, 134/ 17
let lewd folk speak	<b>evil</b>	. And now, to the	10, 180/ 21
And like as an	<b>evil</b>	custom is to be	10, 216/ 28
a determination of certain	<b>evil</b>	folk, conspiring together about	10, 198/ 10
have always told him	<b>evil</b>	, and never told him	10, 227/ 8
them that in an	<b>evil</b>	cause have very great	10, 135/ 23
save for the much	<b>evil</b>	that covertly was cloaked	10, 221/ 33
were to believe such	<b>evil</b>	lies, and what damage	10, 39/ 26
it is of an	<b>evil</b>	law. Of what strength	10, 216/ 29
lacketh, I would wax	<b>evil-content</b>	with him that he	10, 76/ 15
of common pleas be	<b>evil-handled</b>	by the judges, and	10, 170/ 39
may be done not	<b>evilly</b>	only but well also	10, 54/ 12
the common people so	<b>exactly</b>	as to say, "Though	10, 80/ 32
desire of their worldly	<b>exaltation</b>	that it will be	10, 176/ 19
worldly honor of priests	<b>exalted</b>	and preferred; and therefore	10, 175/ 29
worldly honor of priests	<b>exalted</b>	and yet be a	10, 175/ 7
worldly honor of priests	<b>exalted</b>	and preferred hath so	10, 176/ 9
worldly honor of priests	<b>exalted</b>	that he is, through	10, 174/ 16
worldly honor of priests	<b>exalted</b>	that he is through	10, 176/ 29
worldly honor of priests	<b>exalted</b>	." And there my sentence	10, 174/ 28
particular persons, by good	<b>examination</b>	been proved) -- and	10, 68/ 6
as I said, from	<b>examination</b>	of heresy, all the	10, 177/ 18
have taken any farther	<b>examination</b>	of him. And if	10, 159/ 6
under what manner the	<b>examination</b>	and the arrest should	10, 181/ 18
a heretic without due	<b>examination</b>	, as is before rehearsed	10, 76/ 13
himself assenteth that the	<b>examination</b>	should be before the	10, 183/ 22
as heretics, before due	<b>examination</b>	in that behalf: so	10, 76/ 9
need no great, solemn	<b>examination</b>	of me by men	10, 35/ 28
the fact without any	<b>examination</b>	of the circumstances whereby	10, 149/ 14
he find in the	<b>examination</b>	those suspicions cleared he	10, 127/ 16
flee; and upon his	<b>examination</b>	, the matter fully searched	10, 123/ 23
yet thinketh by his	<b>examination</b>	that among his many	10, 107/ 1

contrary, both by just	<b>examination</b>	before the King's Council	10, 230/ 6
heretic without such due	<b>examination</b>	as this man before	10, 76/ 21
displeasure, be arrested before	<b>examination</b>	, and yet Master More	10, 183/ 21
the manner of the	<b>examination</b>	, and putting of their	10, 150/ 23
chantries letting the due	<b>examination</b>	requisite for restitution, suddenly	10, 52/ 18
and the complaints, upon	<b>examination</b>	had by the king's	10, 170/ 11
times gone before the	<b>examination</b>	. Nevertheless, under what manner	10, 181/ 18
sometimes this figure of	<b>examination</b>	, "I would wit of	10, 54/ 27
diligent, politic search and	<b>examinations</b>	besides, both by the	10, 135/ 32
meddled much with such	<b>examinations</b>	hath a sure experience	10, 148/ 28
all that. Howbeit, such	<b>examinations</b>	hath caused yet many	10, 136/ 4
better for him to	<b>examine</b>	well his book of	10, 189/ 11
changing to hear and	<b>examine</b>	them when need shall	10, 178/ 6
consider. After which well	<b>examined</b>	, I shall again return	10, 105/ 13
by the judge, and	<b>examined</b>	as witnesses against their	10, 103/ 7
the matter should be	<b>examined</b>	before the arrest. For	10, 181/ 16
that would charitably be	<b>examined</b>	, whether it be so	10, 179/ 3
himself if he were	<b>examined</b>	would say before the	10, 115/ 23
the King's Highness have	<b>examined</b>	divers such complaints at	10, 78/ 27
may see, to have	<b>examined</b>	them so far, saving	10, 77/ 12
for heresy, right well	<b>examined</b>	and considered first both	10, 182/ 35
before, upon his oath,	<b>examined</b>	both of himself and	10, 166/ 22
be sworn and well	<b>examined</b>	, how they know the	10, 78/ 11
honest persons sworn and	<b>examined</b>	depose and testify, that	10, 179/ 7
the king's gracious commandment	<b>examined</b>	. And albeit that this	10, 76/ 33
matters have late been	<b>examined</b>	, and the truth hath	10, 167/ 23
some other occasion in	<b>examining</b>	of the matter, begin	10, 148/ 34
in calling, attaching, and	<b>examining</b>	, and farther ordering of	10, 22/ 15
of God. As, for	<b>example</b>	, both their authority to	10, 206/ 10
nothing else but by	<b>example</b>	of the common laws	10, 120/ 16
saith always that the	<b>example</b>	of the common law	10, 120/ 36
exhortation nor his godly	<b>example</b>	neither, to do in	10, 193/ 1
further, and for an	<b>example</b>	he bringeth forth one	10, 168/ 1
he putteth for the	<b>example</b>	their authority in administration	10, 207/ 7
prove always that my	<b>example</b>	is not like --	10, 128/ 15
put this case for	<b>example</b>	-- so may there	10, 166/ 32
and putteth for an	<b>example</b>	the putting of priests	10, 195/ 4
not to lay some	<b>example</b>	in mine own deed	10, 129/ 6
a diversity between the	<b>example</b>	that I put in	10, 19/ 10
of policy, using the	<b>example</b>	of words spoken by	10, 63/ 19
I learn of his	<b>example</b>	here, and when I	10, 29/ 34
some case for an	<b>example</b>	, to see whether the	10, 153/ 25
he putteth here his	<b>example</b>	of those words spoken	10, 60/ 10

put away abusions, evil	<b>examples</b>	, and heresies -- and	10, 225/ 21
I did put for	<b>examples</b>	manslaughter and adultery, which	10, 68/ 25
I have used some	<b>examples</b>	of the common law	10, 228/ 15
for all that, other	<b>examples</b>	enough, both in other	10, 120/ 27
The third, that such	<b>examples</b>	of the laws of	10, 88/ 35
had missed in those	<b>examples</b>	, the thing might yet	10, 120/ 25
base and putteth other	<b>examples</b>	, of one speaking an	10, 68/ 28
their doctrine and good	<b>examples</b>	to the temporality; and	10, 20/ 16
of Christ withal, whose	<b>examples</b>	I trust this realm	10, 145/ 7
father to the most	<b>excellent</b>	prince our sovereign lord	10, 52/ 16
were to take an	<b>exception</b>	to the bill, and	10, 229/ 19
then well take that	<b>exception</b>	which I have brought	10, 208/ 26
cast in sometimes an	<b>exception</b>	of some? In such	10, 64/ 24
every way that the	<b>exception</b>	that Master More taketh	10, 178/ 7
for that case an	<b>exception</b>	out of that general	10, 152/ 3
to be made an	<b>exception</b>	, and so the law	10, 159/ 14
naturally before its particular	<b>exceptions</b>	. And then if he	10, 164/ 29
as against the great	<b>excess</b>	of apparel, and some	10, 143/ 23
been made against such	<b>excess</b>	of apparel, and as	10, 143/ 27
color of ceasing division,	<b>excite</b>	and set forth division	10, 15/ 35
mine own displeasure had	<b>excited</b>	me thereto; whereas now	10, 13/ 11
sentence of his, reason	<b>excludeth</b>	from them -- and	10, 35/ 11
them with a good	<b>excluding</b>	of this man's including	10, 34/ 14
in his inclusives and	<b>exclusives</b>	that he discerneth nothing	10, 33/ 22
insight in inclusives and	<b>exclusives</b>	, when he weeneth that	10, 33/ 13
For in the paragraph "	<b>Excom</b>	." be rehearsed part of	10, 114/ 14
Extra. de hereticis, ca.	<b>Excommunicamus</b>	. This provision, good readers	10, 113/ 36
well consider the paragraph "	<b>Excommunicamus</b>	" afterward in the same	10, 114/ 7
Extra. de hereticis, capitulo	<b>Excommunicamus</b>	." This provision was made	10, 117/ 19
be for his contumacy	<b>excommunicated</b>	-- that in that	10, 117/ 16
of the peace be	<b>excommunicated</b>	," and "all stewards in	10, 184/ 34
obstinate dealing, with abiding	<b>excommunicated</b>	and contemning the great	10, 118/ 15
that suspicion, he continueth	<b>excommunicated</b>	all the whole year	10, 118/ 1
heretics and process of	<b>excommunication</b>	; but will have, he	10, 180/ 30
they fall not in	<b>excommunication</b>	for it. Now, if	10, 187/ 8
in danger of any	<b>excommunication</b>	, it was substantially provided	10, 185/ 34
close upon pain of	<b>excommunication</b>	, for disclosing that secret	10, 109/ 28
there was concerning this	<b>excommunication</b>	. And that was that	10, 186/ 23
by a writ of	<b>Excommunicato</b>	capiendo, and so to	10, 168/ 20
very winter-ware, and an	<b>excuse</b>	as cold as a	10, 41/ 4
is full, and then	<b>excuse</b>	his like fault by	10, 27/ 26
yet can I not	<b>excuse</b>	his unwise following of	10, 17/ 28
in good faith well	<b>excuse</b>	myself therein. For as	10, 3/ 32

much strive against his	<b>excuse</b>	. For I greatly shall	10, 20/ 2
reasonably thereto could not	<b>excuse</b>	the judge if he	10, 160/ 34
further him in the	<b>excuse</b>	of his meaning; and	10, 17/ 25
I be glad to	<b>excuse</b>	his own mind in	10, 17/ 27
think, since all his	<b>excuse</b>	amounteth to no more	10, 20/ 3
would at the bar	<b>excuse</b>	upon their oaths some	10, 154/ 1
of policy" a colorable	<b>excuse</b>	for defense of sowing	10, 60/ 12
in store for an	<b>excuse</b>	. This first point alone	10, 73/ 14
that will be none	<b>excuse</b>	to spiritual rulers before	10, 175/ 35
cause behind, that should	<b>excuse</b>	him. And that is	10, 79/ 5
-- that in the	<b>excuse</b>	of a thief, some	10, 148/ 21
such things should be	<b>excused</b>	by lightness and by	10, 68/ 20
need not to be	<b>excused</b>	, but that, for the	10, 190/ 31
how they should be	<b>excused</b>	: I answer him again	10, 190/ 24
this thing so featly	<b>excused</b>	, he declareth his words	10, 68/ 17
how they should be	<b>excused</b>	. As to his repealing	10, 190/ 2
whom his first oath	<b>excused</b>	, hath these other two	10, 152/ 29
good words and fair,	<b>excuseth</b>	my fault, by such	10, 62/ 3
scrape them out, but	<b>excuseth</b>	the devising of them	10, 108/ 33
is to wit, the	<b>execrable</b>	heresies which mischiefs this	10, 200/ 10
assist the spirituality in	<b>executing</b>	of the laws, even	10, 183/ 4
put the offenders in	<b>execution</b>	thereupon -- and knowing	10, 217/ 31
hath been put in	<b>execution</b>	. . . of late days, to	10, 195/ 25
be, been put in	<b>execution</b>	, to the grief and	10, 195/ 31
or grudge put in	<b>execution</b>	in the time of	10, 195/ 28
princes must subdue their	<b>executions</b>	to bishops, and not	10, 209/ 8
great substance into the	<b>executors'</b>	hands to fulfill the	10, 52/ 29
fervor to the faith,	<b>exhort</b>	men to go win	10, 213/ 21
their ears that I	<b>exhort</b>	both the spirituality and	10, 23/ 2
then had his great	<b>exhortation</b>	little place. Also, this	10, 177/ 9
this good man's holy	<b>exhortation</b>	nor his godly example	10, 193/ 1
his own words of	<b>exhortation</b>	against the great Turk	10, 12/ 21
punishment, with a good	<b>exhortation</b>	of the judges that	10, 122/ 10
faith, and by his	<b>exhortation</b>	also toward the conquest	10, 230/ 21
wisdom in making such	<b>exhortations</b>	to the King's Highness	10, 173/ 19
change of my words,	<b>exhorteth</b>	me to the thing	10, 193/ 12
than they have, and	<b>exhorting</b>	"them that have abundance	10, 36/ 2
it will be "right	<b>expedient</b>	" that "the king and	10, 170/ 27
it will be right	<b>expedient</b>	that the King's Highness	10, 169/ 3
only that it is	<b>expedient</b>	that the King's Highness	10, 169/ 17
therefore it seemeth right	<b>expedient</b>	that the said law	10, 189/ 21
It will be right	<b>expedient</b>	, therefore, that the King's	10, 171/ 7
though prayers be right	<b>expedient</b>	and healthful to the	10, 50/ 29

without any peril of	<b>expenses</b>	; and then were this	10, 139/ 21
proof the plain, common	<b>experience</b>	, which this good man	10, 102/ 36
wit, by common, open	<b>experience</b>	, whereunto this good man	10, 139/ 1
examinations hath a sure	<b>experience</b>	that this is a	10, 148/ 29
good readers, by common	<b>experience</b>	, that if men should	10, 103/ 26
both by reason and	<b>experience</b>	, it appeareth plainly that	10, 221/ 9
might have so sure	<b>experience</b>	as to put them	10, 178/ 15
as we saw by	<b>experience</b>	in Captain Quintyn, Captain	10, 136/ 20
I see the common	<b>experience</b>	therein such that I	10, 196/ 11
speak of mine own	<b>experience</b>	, yet in the like	10, 103/ 36
yet himself seeth by	<b>experience</b>	that while there hath	10, 171/ 15
whereof I have had	<b>experience</b>	many a time and	10, 103/ 22
heresy, every man hath	<b>experience</b>	enough that ye shall	10, 139/ 19
in mine Apology, plain	<b>experience</b>	proveth. Whereby you may	10, 141/ 3
own rehearsing of that	<b>exposition</b>	of the Apocalypse, had	10, 12/ 22
words, with his own	<b>exposition</b>	therein. And how like	10, 207/ 25
variance more known. Which	<b>exposition</b>	few men, I ween	10, 41/ 1
abroad. Now, if this	<b>exposition</b>	of his mind may	10, 38/ 27
This is his own	<b>exposition</b>	of his own words	10, 207/ 9
plant in his own	<b>exposition</b>	with them, to make	10, 207/ 14
be witnesses of his	<b>express</b>	heretical words? No, saith	10, 112/ 11
of a dialogue, and	<b>expresseth</b>	it so naturally, that	10, 13/ 3
book, but plain and	<b>expressly</b>	the contrary; and that	10, 27/ 30
the King's Grace should	<b>expressly</b>	be bound by the	10, 32/ 12
the next line before,	<b>expressly</b>	said that it might	10, 97/ 10
For as I have	<b>expressly</b>	declared in mine Apology	10, 15/ 6
I do myself declare	<b>expressly</b>	, in many places of	10, 63/ 33
in mine Apology said	<b>expressly</b>	that he saith some	10, 222/ 17
of the said treatise	<b>extend</b>	no further but to	10, 165/ 7
is so general, and	<b>extendeth</b>	utterly not only to	10, 203/ 28
after his matter an	<b>extraduction</b>	. And yet I wot	10, 10/ 31
to have men have	<b>extreme</b>	punishment for heresy, as	10, 67/ 21
in them without the	<b>extreme</b>	danger and peril of	10, 81/ 19
pay debts, and relieve	<b>extreme</b>	poverty, and then to	10, 50/ 13
matter ever before your	<b>eyes</b>	: that the change of	10, 87/ 13
see farther than his	<b>eyes</b>	will serve him; no	10, 162/ 12
and plain at your	<b>eyes</b>	, I will in this	10, 86/ 20
have seemed in folk's	<b>eyes</b>	far the more part	10, 140/ 33
and open before your	<b>eyes</b>	, that ye shall well	10, 7/ 25
nose upon a little	<b>face</b>	; especially while, as clearly	10, 64/ 26
shall be brought forth	<b>face</b>	to face before him	10, 107/ 35
avowed it in his	<b>face</b>	. And yet could not	10, 140/ 23
witnesses sworn before his	<b>face</b>	, suspicions of heresy proved	10, 112/ 22

whom at the first	<b>face</b>	some seem honest men	10, 148/ 31
the bar, in the	<b>face</b>	of the king's ordinary	10, 151/ 10
meanwhile, at the first	<b>face</b>	, it seemeth not that	10, 13/ 26
spirituality openly in the	<b>face</b>	of the temporality in	10, 21/ 3
it over with a	<b>face</b>	. And because that will	10, 62/ 9
brought forth face to	<b>face</b>	before him, that he	10, 107/ 35
fleering at the first	<b>face</b>	, yet when they be	10, 77/ 10
may at the first	<b>face</b>	ween that though it	10, 17/ 11
sure sentence concerning the	<b>fact</b>	without any examination of	10, 149/ 13
order that all mischievous,	<b>factious</b>	folk should be suffered	10, 74/ 33
Catholic, Christian faith might	<b>fade</b>	and fall away? And	10, 230/ 15
virtue of the people	<b>fadeth</b>	and vanisheth away, which	10, 21/ 12
virtue of the people	<b>fadeth</b>	and vanisheth away; and	10, 21/ 21
virtue of the people	<b>fadeth</b>	also and vanisheth away	10, 20/ 22
less offender beareth one	<b>faggot</b>	, the greater beareth not	10, 219/ 8
the bearing of a	<b>faggot</b>	for heresy. For he	10, 122/ 14
abjure and bear a	<b>faggot</b>	, or accurse him for	10, 73/ 35
secular hands, where a	<b>faggot</b>	should bear him: this	10, 74/ 2
than once bear a	<b>faggot</b>	for heresy. How goeth	10, 122/ 23
case that bear a	<b>faggot</b>	: very truth it is	10, 124/ 23
man's legs than the	<b>faggot</b>	on the other man's	10, 122/ 18
the one bearing the	<b>faggot</b>	with the other at	10, 124/ 28
man's legs than the	<b>faggot</b>	on the other's shoulder	10, 121/ 23
burned or bear a	<b>faggot</b>	) say that they said	10, 83/ 27
good piece of a	<b>faggot</b>	, besides that they lie	10, 121/ 22
good piece of the	<b>faggot</b>	, besides that they lie	10, 122/ 17
and abjure and bear	<b>faggots</b>	both, if the one	10, 219/ 3
abjure both, and bear	<b>faggots</b>	both, where the one	10, 219/ 19
ever all such folk	<b>fail</b>	. And therefore -- since	10, 182/ 22
as soon after shall	<b>fail</b>	and fall down all	10, 162/ 19
saith, "God will not	<b>fail</b>	to make fall in	10, 22/ 16
-- that would not	<b>fail</b>	to dissuade it, and	10, 56/ 11
the fault where I	<b>fail</b>	in the nature of	10, 13/ 1
penance also if he	<b>fail</b>	thereof; which thing why	10, 111/ 19
heretics, they could not	<b>fail</b>	so fully to be	10, 91/ 5
faith. Whereupon would not	<b>fail</b>	to fall, which Almighty	10, 15/ 30
he would not have	<b>failed</b>	to have done the	10, 104/ 7
then, when he hath	<b>failed</b>	?" thereof, and it already	10, 112/ 26
is wont, when reason	<b>faileth</b>	him, to fall to	10, 211/ 21
so here, because reason	<b>faileth</b>	him, he falleth to	10, 211/ 21
special thing that he	<b>fain</b>	would bring about --	10, 86/ 6
which is therefore after	<b>fain</b>	to reckon again --	10, 139/ 6
when they would only	<b>fain</b>	have it, and yet	10, 199/ 5

folio 80), he is	<b>fain</b>	to suppress and steal	10, 206/ 25
them), here was himself	<b>fain</b>	to steal away his	10, 214/ 28
and thus be they	<b>fain</b>	to do, but if	10, 126/ 20
than for all their	<b>fain</b>	willing they can get	10, 199/ 5
That would I very	<b>fain</b>	wit how. For temporal	10, 187/ 14
hearkeneth every handwhile and	<b>fain</b>	would hear good tidings	10, 5/ 31
indictments is many times	<b>fain</b>	to be helped forth	10, 135/ 30
many heretics: I would	<b>fain</b>	wit of him whether	10, 84/ 25
forsworn while he would	<b>fain</b>	have done him good	10, 101/ 18
But because I would	<b>fain</b>	fully satisfy him --	10, 206/ 32
good peaceable folk that	<b>fain</b>	would live in peace	10, 74/ 36
a statute was there	<b>fain</b>	to be made that	10, 143/ 34
temporal laws too. And	<b>fain</b>	would the man make	10, 192/ 31
wages, and some would	<b>fain</b>	have more money at	10, 199/ 4
and that they would	<b>fain</b>	have the mortuaries still	10, 199/ 2
finding him yet repentant,	<b>fain</b>	would I see him	10, 118/ 23
to treaty, and would	<b>fain</b>	part the stake and	10, 62/ 10
than this Pacifier would	<b>fain</b>	walk in the dark	10, 7/ 27
he would here so	<b>fain</b>	defend. And then, instead	10, 208/ 32
well himself would very	<b>fain</b>	forget. Lo, thus wrote	10, 139/ 8
but that they would	<b>fain</b>	have the tithe of	10, 199/ 1
him not, he was	<b>fain</b>	to fall to another	10, 38/ 7
that they would as	<b>fain</b>	avoid it too, if	10, 132/ 1
one fault he is	<b>fain</b>	to make twain. Now	10, 206/ 22
and that some would	<b>fain</b>	have greater wages, and	10, 199/ 3
yea: then would I	<b>fain</b>	farther wit, whether ever	10, 85/ 3
Pacifier's Dialogue, considering his	<b>faint</b>	and his feeble reasoning	10, 3/ 31
accepted in such a	<b>faint</b>	fashion as himself list	10, 118/ 3
his defense is so	<b>faint</b>	that I little need	10, 169/ 26
this argument is very	<b>faint</b>	that this man maketh	10, 179/ 12
in it, and so	<b>faintly</b>	defendeth his former matter	10, 199/ 18
he hath had so	<b>fair</b>	a day -- as	10, 130/ 13
thus is my fault	<b>fair</b>	wiped away, and his	10, 27/ 33
have they never so	<b>fair</b>	a fleering at the	10, 77/ 9
with good words and	<b>fair</b>	, excuseth my fault, by	10, 62/ 3
they find them all	<b>fair</b>	set out in order	10, 7/ 14
in effect but a	<b>fair</b>	confession that it is	10, 131/ 7
small, long snout, and	<b>fair</b>	, long, slender sides; and	10, 142/ 27
himself, and that his	<b>fair</b>	figure of "some say	10, 67/ 26
and some of those	<b>fair</b>	babes born that they	10, 5/ 34
them and speak them	<b>fair</b>	, and suffer them till	10, 75/ 9
that law, the Catholic	<b>faith</b>	should decay -- I	10, 104/ 20
to fall from the	<b>faith</b>	." So may a man	10, 69/ 23

in favor of the	<b>faith</b>	to condemn an innocent	10, 163/ 20
the laws whereby the	<b>faith</b>	is preserved and heresies	10, 13/ 36
so changed, the Catholic	<b>faith</b>	should decay, and heretics	10, 104/ 34
turn folk from the	<b>faith</b>	by force, and work	10, 105/ 3
the conservation of the	<b>faith</b>	, to alter and change	10, 113/ 11
increased and multiplied, the	<b>faith</b>	be undone; and after	10, 139/ 35
that the Catholic, Christian	<b>faith</b>	might fade and fall	10, 230/ 15
against the known Catholic	<b>faith</b>	-- these are no	10, 81/ 9
decay of the Catholic	<b>faith</b>	, to put away or	10, 222/ 2
in him, in good	<b>faith</b>	I much better love	10, 226/ 36
hand. But in good	<b>faith</b>	, I could but laugh	10, 4/ 32
and made for the	<b>faith</b>	against heresies. But then	10, 22/ 34
the decay of the	<b>faith</b>	by the emboldening of	10, 168/ 4
decay of the Catholic	<b>faith</b>	by the encouraging of	10, 145/ 16
profession of the Catholic	<b>faith</b>	that I find in	10, 226/ 35
no case." Upon my	<b>faith</b>	, except this good man	10, 110/ 4
I marvel, in good	<b>faith</b>	, that this good man	10, 113/ 4
There shall in good	<b>faith</b>	need no great, solemn	10, 35/ 27
to bear to the	<b>faith</b>	that it grieveth him	10, 25/ 2
of mine: in good	<b>faith</b>	, if he had, I	10, 13/ 9
wholesome laws whereby the	<b>faith</b>	is preserved here at	10, 222/ 30
go therein, in good	<b>faith</b>	, but let him take	10, 143/ 2
plainly the Catholic, Christian	<b>faith</b>	, and by his exhortation	10, 230/ 21
are fallen from the	<b>faith</b>	unto heresy hold not	10, 47/ 6
are fallen from the	<b>faith</b>	to heresies hold not	10, 47/ 23
decay of Christ's Catholic	<b>faith</b>	. Which thing I there	10, 132/ 15
days, nor, in good	<b>faith</b>	, no more I ween	10, 187/ 34
I cannot in good	<b>faith</b>	say, but if I	10, 19/ 26
decay of the Catholic	<b>faith</b>	shall follow in this	10, 87/ 9
decay of the Catholic	<b>faith</b>	and the increase of	10, 224/ 11
and thereby decay the	<b>faith</b>	. This was indeed the	10, 6/ 14
keeping of the Catholic	<b>faith</b>	in this land --	10, 87/ 21
stick fast to the	<b>faith</b>	, which were likely sore	10, 228/ 4
I would in good	<b>faith</b>	have been loath to	10, 17/ 21
childish that, in good	<b>faith</b>	, I much marvel that	10, 198/ 27
words. And in good	<b>faith</b>	, in this matter I	10, 197/ 7
follow to the Catholic	<b>faith</b>	, because heretics might as	10, 119/ 14
hindrance of the Catholic	<b>faith</b>	-- no more than	10, 98/ 4
I cannot in good	<b>faith</b>	well excuse myself therein	10, 3/ 32
favor toward the Catholic	<b>faith</b>	he deviseth no more	10, 143/ 16
of the Catholic, Christian	<b>faith</b>	. Whereupon would not fail	10, 15/ 30
the convocations. In good	<b>faith</b>	, I saw not how	10, 198/ 6
points of the Catholic	<b>faith</b>	as heretics now labor	10, 222/ 32

it be corrupt, the	<b>faith</b>	and virtue of the	10, 20/ 22
priesthood be corrupt, the	<b>faith</b>	and virtue of the	10, 21/ 11
needs follow that the	<b>faith</b>	and virtue of the	10, 21/ 21
wot ne'er, in good	<b>faith</b>	, in which of the	10, 32/ 28
intent. For in good	<b>faith</b>	I have of the	10, 53/ 11
this realm the Catholic	<b>faith</b>	with increase of heresies	10, 119/ 19
for "zeal of the	<b>faith</b>	": these words of his	10, 176/ 25
he would dilate the	<b>faith</b>	by force of sword	10, 222/ 28
not with the Catholic	<b>faith</b>	, and the ordinary misliketh	10, 72/ 5
followed, would make the	<b>faith</b>	decay and perish in	10, 223/ 6
well: that the right	<b>faith</b>	of these points, he	10, 223/ 2
remembrance -- in good	<b>faith</b>	, I cannot remember one	10, 195/ 33
and for the Catholic	<b>faith</b>	-- without reproach or	10, 4/ 15
the diminishment of the	<b>faith</b>	in the same --	10, 87/ 23
they. For in good	<b>faith</b>	, I never saw the	10, 131/ 32
indeed; but in good	<b>faith</b>	, I hear say that	10, 124/ 1
indeed against the Catholic	<b>faith</b>	: then it seemeth good	10, 72/ 14
in favor of the	<b>faith</b>	his witness shall be	10, 163/ 17
had weened, in good	<b>faith</b>	, that of so great	10, 47/ 11
for preservation of the	<b>faith</b>	, and proved so necessary	10, 229/ 32
answer it "fully." In	<b>faith</b>	, that is spoken very	10, 220/ 1
man fall from the	<b>faith</b>	or not, standeth in	10, 70/ 3
confession of the true	<b>faith</b>	, took and take yet	10, 9/ 25
remnant -- in good	<b>faith</b>	, the better that he	10, 14/ 2
mind." And in good	<b>faith</b>	, in all that treatise	10, 226/ 3
preservation of the Catholic	<b>faith</b>	, then is the profit	10, 87/ 6
in favor of the	<b>faith</b>	to accept the witness	10, 163/ 19
would oppress the Catholic	<b>faith</b>	, and provoke the displeasure	10, 213/ 5
said it, in good	<b>faith</b>	, not for their thanks	10, 134/ 33
conservation of the Catholic	<b>faith</b>	, to encourage them on	10, 23/ 15
ways to the true	<b>faith</b>	indeed. But then, in	10, 23/ 36
this law the Catholic	<b>faith</b>	to decay: then will	10, 88/ 6
height, and the Catholic	<b>faith</b>	decay. And then God	10, 119/ 7
and preserve the Catholic	<b>faith</b>	, I can therefore find	10, 98/ 36
love to the Christian	<b>faith</b>	.The other thing that	10, 88/ 9
a fervor to the	<b>faith</b>	, exhort men to go	10, 213/ 21
a cold, by my	<b>faith</b>	, to be told for	10, 43/ 3
Eugenius is in good	<b>faith</b>	, as methinketh, very well	10, 31/ 36
think yes, in good	<b>faith</b>	, that it were very	10, 30/ 12
others fall from the	<b>faith</b>	, though he were not	10, 82/ 4
I cannot, in good	<b>faith</b>	, see to what purpose	10, 187/ 11
full well-favoredly, in good	<b>faith</b>	-- and with long	10, 36/ 19
left and forsaken the	<b>faith</b>	of Christ withal, whose	10, 145/ 6

peril of the Catholic	<b>faith</b>	, with warm words and	10, 9/ 20
And finally, for our	<b>faith</b>	and good works, which	10, 231/ 14
of the Christian, Catholic	<b>faith</b>	, provoke the wrath of	10, 213/ 24
very zeal unto the	<b>faith</b>	-- and yet do	10, 165/ 20
wise and for very	<b>faithful</b>	too. But, now, if	10, 87/ 24
ever intend to be)	<b>faithful</b>	, true Christian people. Look	10, 87/ 17
here, like a true,	<b>faithful</b>	man, affirmeth them nought	10, 29/ 27
as good and as	<b>faithful</b>	temporalty, and (though there	10, 21/ 26
this realm is too	<b>faithful</b>	to follow, upon such	10, 145/ 7
men as I sometimes	<b>fall</b>	in myself -- I	10, 61/ 5
reason faileth him, to	<b>fall</b>	to preaching -- so	10, 211/ 21
peril can he more	<b>fall</b>	in when a second	10, 161/ 25
and so may lightly	<b>fall</b>	thereby into a wrongful	10, 187/ 24
passion of lechery suddenly	<b>fall</b>	together in adultery for	10, 69/ 6
and the realm to	<b>fall</b>	in trouble and business	10, 119/ 21
of the spirituality would	<b>fall</b>	in them anymore after	10, 54/ 30
of slander may not	<b>fall</b>	as well as in	10, 29/ 11
any such great personage	<b>fall</b>	into heresy as the	10, 75/ 28
shall see the sky	<b>fall</b>	first and catch larks	10, 204/ 36
lest they should willfully	<b>fall</b>	into the censures of	10, 188/ 35
were in peril to	<b>fall</b>	by this change of	10, 105/ 6
necessity, lest all should	<b>fall</b>	to nought, compelleth them	10, 132/ 2
sinner, that lightly may	<b>fall</b>	and be deceived. Nor	10, 175/ 4
long work, I will	<b>fall</b>	in no dispicions. But	10, 18/ 5
I sure that they	<b>fall</b>	not in excommunication for	10, 187/ 8
yet not intend to	<b>fall</b>	from the faith." So	10, 69/ 23
judge whether the man	<b>fall</b>	from the faith or	10, 70/ 3
by making many others	<b>fall</b>	from the faith, though	10, 82/ 4
himself in peril to	<b>fall</b>	into the fire. And	10, 117/ 1
of this realm should	<b>fall</b>	in variance for, where	10, 188/ 14
as many folk would	<b>fall</b>	to theft. For then	10, 75/ 8
would not fail to	<b>fall</b>	, which Almighty God keep	10, 15/ 30
point, a very great	<b>fall</b>	.Then cometh he next	10, 125/ 5
as he meant, should	<b>fall</b>	into his heresies the	10, 115/ 34
vehemently suspected, if he	<b>fall</b>	after into heresy, putteth	10, 116/ 35
some folk began to	<b>fall</b>	to favor him; and	10, 140/ 24
as may by possibility	<b>fall</b>	upon an innocent, will	10, 164/ 25
he kill that man	<b>fall</b>	thereby further into the	10, 98/ 8
happeth such fear to	<b>fall</b>	. And therefore is his	10, 109/ 6
And surely if we	<b>fall</b>	to changing laws upon	10, 229/ 6
a dangerous thing to	<b>fall</b>	into the least censure	10, 186/ 17
a dangerous thing to	<b>fall</b>	into the least censure	10, 188/ 21
off the preface and	<b>fall</b>	unto the matter. The	10, 8/ 2

not fail to make	<b>fall</b>	in their necks the	10, 22/ 16
frailty, so commonly do	<b>fall</b>	in that no man	10, 80/ 21
that a man might	<b>fall</b>	in peril of a	10, 120/ 21
inquisitions no man should	<b>fall</b>	in danger of any	10, 185/ 34
while many folk now	<b>fall</b>	to the same fashion	10, 85/ 20
man for heresy to	<b>fall</b>	in trouble sometime though	10, 122/ 31
concerning treason or heresy,	<b>fall</b>	not by such books	10, 81/ 17
said that these cases	<b>fall</b>	so seldom that it	10, 106/ 2
said that these cases	<b>fall</b>	so seldom that it	10, 108/ 34
after shall fail and	<b>fall</b>	down all the roof	10, 162/ 20
it, and not to	<b>fall</b>	willfully into the danger	10, 188/ 26
it happed me to	<b>fall</b>	in hand therewith and	10, 4/ 8
before, they may soon	<b>fall</b>	further than they did	10, 81/ 29
once, I warrant you,	<b>fall</b>	from gaming to stealing	10, 55/ 21
the case might so	<b>fall</b>	, find it true that	10, 151/ 14
the like peril to	<b>fall</b>	afterward, it was provided	10, 119/ 25
he was fain to	<b>fall</b>	to another way, and	10, 38/ 7
of peril that may	<b>fall</b>	to the witnesses, the	10, 93/ 10
that he hath a	<b>fall</b>	in those words which	10, 158/ 17
of his reason will	<b>fall</b>	upon the wrong side	10, 218/ 28
the punishment that should	<b>fall</b>	thereon; and yet was	10, 48/ 18
faith might fade and	<b>fall</b>	away? And yet, as	10, 230/ 15
sentence of Summa rosella	<b>fallen</b>	in the censures of	10, 189/ 14
spirituality such as are	<b>fallen</b>	from the faith unto	10, 47/ 6
and seculars, that are	<b>fallen</b>	from the faith to	10, 47/ 23
should be "so far	<b>fallen</b>	into the grudge and	10, 26/ 17
though he were not	<b>fallen</b>	from it himself, than	10, 82/ 5
For since he was	<b>fallen</b>	into preaching, I not	10, 200/ 33
of the spirituality so	<b>fallen</b>	unto heresies that it	10, 47/ 32
of preaching he is	<b>fallen</b>	in, to the great	10, 116/ 7
reason faileth him, he	<b>falleth</b>	to praying, and therein	10, 211/ 22
and say true: he	<b>falleth</b>	in no danger of	10, 161/ 16
slippeth and down he	<b>falleth</b>	into it. For as	10, 81/ 4
so often that it	<b>falleth</b>	sometimes into my pen	10, 46/ 10
a good zeal he	<b>falleth</b>	in remembrance of the	10, 52/ 13
afterward (folio 79) he	<b>falleth</b>	into the same again	10, 202/ 5
in heresy -- he	<b>falleth</b>	to another shift to	10, 177/ 29
said likewise that it	<b>falleth</b>	but seldom that the	10, 106/ 3
said likewise that it	<b>falleth</b>	but seldom that the	10, 108/ 35
that will not be,	<b>falleth</b>	after to treaty, and	10, 62/ 10
that the party so	<b>falleth</b>	in trouble without some	10, 130/ 27
her pewfellow; and he,	<b>falling</b>	angry therewith, cried out	10, 46/ 14
somewhat to believe them	<b>false</b>	or malicious -- yet	10, 91/ 15

his "some say"s'	<b>false</b>	, imagined lies -- and	10, 171/ 13
there be a few	<b>false</b>	brethren in a great	10, 21/ 27
if it be printed	<b>false</b>	), it is a confutation	10, 47/ 21
the man with such	<b>false</b>	leasings went about to	10, 68/ 15
there lack such a	<b>false</b>	, seditious fame against the	10, 76/ 26
the instrument is a	<b>false</b>	, imagined slander against the	10, 168/ 5
nothing else but by	<b>false</b>	, slanderous surmises against the	10, 222/ 6
wily, foolish handling no	<b>false</b>	defamation at all? And	10, 171/ 11
things whereof many be	<b>false</b>	and untrue, and many	10, 15/ 19
but bid them like	<b>false</b>	harlots hence and go	10, 91/ 11
to mean be very	<b>false</b>	heresies indeed, and openly	10, 116/ 9
all if they be	<b>false</b>	and partial. And when	10, 163/ 32
were disposed to be	<b>false</b>	and partial? And ever	10, 164/ 11
half of all his	<b>false</b>	, feigned mischiefs are gone	10, 106/ 12
will not be so	<b>false</b>	as to be forsworn	10, 85/ 22
thieves all, yet some	<b>false</b>	shrews there be, he	10, 107/ 2
back, and taken for	<b>false</b>	or malicious, because they	10, 103/ 3
The untruth of such	<b>false</b>	fame hath been before	10, 76/ 30
lightly worse or more	<b>false</b>	than that book of	10, 67/ 34
to give ear to	<b>false</b>	, seditious slander, but the	10, 213/ 1
be able to swear	<b>false</b>	, and wilyly cloak his	10, 158/ 23
honorable Council, upon like	<b>false</b>	bills and complaints of	10, 68/ 5
that should bear such	<b>false</b>	witness as do the	10, 108/ 28
pray you, can this	<b>false</b>	"some say" do? For	10, 180/ 10
be built upon a	<b>false</b>	ground, or else, if	10, 87/ 30
that he would be	<b>false</b>	and forsworn for somewhat	10, 152/ 32
and set forth by	<b>false</b>	apostates, wedded friars and	10, 210/ 22
Christian man becometh a	<b>false</b>	traitor to God, is	10, 147/ 1
though the witness be	<b>false</b>	and have hatred in	10, 162/ 26
thereby presume him a	<b>false</b>	shrew when he should	10, 152/ 13
have been plain proved	<b>false</b>	.Then goeth he further	10, 219/ 23
and have proved it	<b>false</b>	? But yet, his saying	10, 203/ 33
which I know for	<b>false</b>	, and that I then	10, 15/ 4
such as be found	<b>false</b>	. And thus I have	10, 137/ 5
man himself be presumed	<b>false</b>	. This is, I trow	10, 153/ 6
that he will swear	<b>false</b>	gone, as I showed	10, 158/ 29
those that are weighty	<b>false</b>	, and could (if I	10, 21/ 5
him for malicious or	<b>false</b>	. Now, then, if we	10, 101/ 10
his unwise following of	<b>false</b>	, wily counsel in the	10, 17/ 28
remediless destroyed, by their	<b>false</b>	doctrine dead in the	10, 48/ 23
that their saying is	<b>false</b>	and nought in his	10, 59/ 19
the ministers would be	<b>false</b>	? This man is content	10, 163/ 28
some say" being so	<b>false</b>	as it is, it	10, 180/ 3

but he might swear	<b>false</b>	and the judge might	10, 160/ 12
and divers times found	<b>false</b>	before the king's honorable	10, 216/ 10
ever complained, plainly proved	<b>false</b>	before the king's most	10, 227/ 16
foolishly he hath suffered	<b>false</b>	shrews, to make him	10, 192/ 9
always for malicious or	<b>false</b>	in the matter, he	10, 101/ 14
and that therefore the	<b>false</b>	complaint of mishandling could	10, 170/ 6
thought their saying so	<b>false</b>	, he should not have	10, 59/ 23
since he now appeareth	<b>false</b>	in the one oath	10, 153/ 3
forsworn witnesses will say	<b>false</b>	, and the other true	10, 166/ 7
and shall be, very	<b>false</b>	and nought. Other shift	10, 137/ 26
take them all for	<b>false</b>	shrews and put them	10, 93/ 31
then be they but	<b>false</b>	shrews." "What remedy, then	10, 100/ 32
forth, with so many	<b>false</b>	"some say"s, in	10, 9/ 15
that where with his	<b>false</b>	"some say"s he	10, 170/ 14
the men that his	<b>false</b>	"some say"s (if	10, 170/ 17
wrong done, but by	<b>false</b>	"some say"s only	10, 230/ 4
s only, against which	<b>false</b>	"some say"s the	10, 230/ 5
then, after such a	<b>false</b>	, foolish "some say," come	10, 171/ 5
this world but by	<b>false</b>	, slanderous "some say"s	10, 216/ 9
seemeth good, and swear	<b>false</b>	where he seemeth to	10, 156/ 17
lewd folk or any	<b>false</b>	shrews would tell him	10, 180/ 17
first to have sworn	<b>false</b>	, it implieth that even	10, 152/ 9
true (as they be	<b>false</b>	) plainly proved that in	10, 177/ 15
is to wit, this	<b>false</b>	slander of the spiritual	10, 68/ 2
already, upon sundry such	<b>false</b>	complaints by the king's	10, 76/ 32
found the same complaints	<b>false</b>	, and that the ordinaries	10, 78/ 29
he declareth both their	<b>false</b>	heresies and their secret	10, 25/ 33
bring in all his	<b>false</b>	tales against them under	10, 68/ 8
harm by means of	<b>false</b>	judges; and then prove	10, 230/ 3
say"s, undoubtedly very	<b>false</b>	. He hath there two	10, 192/ 26
always found causeless and	<b>false</b>	-- since this is	10, 170/ 12
from him to some	<b>false</b>	, wily shrews, though the	10, 10/ 1
it have some such	<b>false</b>	, naughty brethren too, is	10, 21/ 30
wolf, that may swear	<b>false</b>	and seem true, nothing	10, 162/ 32
true as it is	<b>false</b>	, were so weighty that	10, 17/ 5
for writing against Tyndale's	<b>false</b>	translation. And wherein was	10, 5/ 2
and sworn to be	<b>false</b>	?" But then will haply	10, 116/ 30
are his words plain	<b>false</b>	. For his words be	10, 214/ 7
it would be found	<b>false</b>	: then honesty would that	10, 18/ 25
mad to believe a	<b>false</b>	wretch that would make	10, 116/ 28
as are not proved	<b>false</b>	before; and yet may	10, 163/ 31
laboreth to draw that	<b>false</b>	suspicion farther, yet himself	10, 171/ 14
the giving boldness to	<b>falsehood</b>	shall give boldness to	10, 220/ 13

and wily cloak his	<b>falsehood</b>	under a color of	10, 158/ 24
words have herein more	<b>falsehood</b>	or more folly; but	10, 190/ 11
had so uttered their	<b>falsehood</b>	, began to have remorse	10, 154/ 8
it indeed of covetousness,	<b>falsehood</b>	, rancor, and malice to	10, 165/ 21
surmised the matter of	<b>falsehood</b>	and malice, would refuse	10, 92/ 17
own necks -- as	<b>falsely</b>	as Frith belieth the	10, 210/ 29
good readers, either how	<b>falsely</b>	this honest man hath	10, 192/ 8
that some heretics have	<b>falsely</b>	made that noise, and	10, 27/ 16
malicious "some say"s	<b>falsely</b>	slandereth the ordinaries of	10, 213/ 16
so solemnly check me	<b>falsely</b>	, for writing that the	10, 27/ 25
meaneth not of authority	<b>falsely</b>	pretended, but truly had	10, 207/ 6
writ de gestu et	<b>fama</b>	. This is but half	10, 127/ 36
writ De gestu et	<b>fama</b>	, he is delivered as	10, 126/ 36
writ de gestu et	<b>fama</b>	, a man may lie	10, 128/ 29
writ De gestu et	<b>fama</b>	, whereof Sir Thomas More	10, 126/ 29
untruth of such false	<b>fame</b>	hath been before the	10, 76/ 30
to inquire of his	<b>fame</b>	, and of his behavior	10, 126/ 28
such a false, seditious	<b>fame</b>	against the ordinaries as	10, 76/ 26
to inquire of what	<b>fame</b>	and behavior the man	10, 121/ 13
he is of good	<b>fame</b>	and behavior, then he	10, 126/ 31
were not so much	<b>familiar</b>	company as to come	10, 84/ 30
plain heresies to their	<b>familiars</b>	secretly, would preach in	10, 115/ 19
noble prince of very	<b>famous</b>	memory King Henry VII	10, 52/ 15
judged that all their	<b>fantasies</b>	toward those faults were	10, 54/ 31
weeneth, found out proper	<b>fantasies</b>	, wherein I had liefer	10, 48/ 36
force of sword in	<b>far</b>	countries hence -- so	10, 222/ 28
little way is too	<b>far</b>	in such a thing	10, 63/ 3
of this realm so	<b>far</b>	forth allow and approve	10, 94/ 24
be the cause of	<b>far</b>	more hurt and harm	10, 104/ 32
were a way as	<b>far</b>	unwise and as far	10, 75/ 13
ever himself went so	<b>far</b>	with them as to	10, 85/ 4
farther forth, and so	<b>far</b>	forth also as amounted	10, 175/ 16
every week -- so	<b>far</b>	forth that at last	10, 4/ 28
changes be made rather	<b>far</b>	worse than better. And	10, 184/ 21
Then resteth there, as	<b>far</b>	as I can see	10, 79/ 4
yet without doubt, as	<b>far</b>	as I can see	10, 118/ 25
good and sound as	<b>far</b>	as men can see	10, 162/ 18
can find is very	<b>far</b>	insufficient with change of	10, 98/ 35
have examined them so	<b>far</b>	, saving that even while	10, 77/ 12
of wit, nor so	<b>far</b>	unlearned, but for any	10, 77/ 33
But he shall find	<b>far</b>	the contrary. For I	10, 18/ 28
matters, and dispute how	<b>far</b>	they may go forward	10, 81/ 18
then had thought so	<b>far</b>	. But now goeth he	10, 22/ 6

dispicions. But in as	<b>far</b>	forth as he giveth	10, 18/ 5
all thing well, so	<b>far</b>	forth shall he and	10, 18/ 6
well observed for so	<b>far</b>	forth as he goeth	10, 74/ 17
to prove them very	<b>far</b>	unlike, put his differences	10, 142/ 23
far unwise and as	<b>far</b>	against reason in heresy	10, 75/ 13
men would be so	<b>far</b>	overseen as in this	10, 104/ 12
and cleared one (as	<b>far</b>	forth as in him	10, 150/ 27
is, through such pride,	<b>far</b>	from such indifference and	10, 174/ 16
is, through such pride,	<b>far</b>	from such indifference and	10, 174/ 32
is through such pride	<b>far</b>	from such indifference and	10, 176/ 30
were through such pride	<b>far</b>	from the indifference and	10, 177/ 33
Though you do thus	<b>far</b>	, yet is it no	10, 80/ 33
them to keep themselves	<b>far</b>	off from it, than	10, 80/ 36
the law goeth as	<b>far</b>	forth as it can	10, 153/ 12
none) would stretch so	<b>far</b>	farther that it would	10, 165/ 16
such as were so	<b>far</b>	against the law of	10, 193/ 30
his cases, for the	<b>far</b>	fetching and likelihood of	10, 108/ 30
folk blown forth too	<b>far</b>	(for a little way	10, 63/ 3
that is then walked	<b>far</b>	off (no man can	10, 107/ 29
Land, a great way	<b>far</b>	off from me. And	10, 223/ 25
ascertain Master More, as	<b>far</b>	as in me is	10, 226/ 29
difference of the person	<b>far</b>	worse and more odious	10, 20/ 34
point not only so	<b>far</b>	from the nature of	10, 11/ 22
them -- this is	<b>far</b>	from the nature and	10, 198/ 34
well, they be found	<b>far</b>	worse than nought. And	10, 77/ 11
through God's displeasure very	<b>far</b>	grow to nought, I	10, 125/ 24
" was then already "	<b>far</b>	' gone onward in	10, 14/ 12
see Master More so	<b>far</b>	overseen -- or else	10, 156/ 28
or at the leastwise	<b>far</b>	the most part) do	10, 49/ 36
sure they should be	<b>far</b>	the fewer part, and	10, 51/ 32
Grace useth most is	<b>far</b>	the most part of	10, 138/ 15
seemed in folk's eyes	<b>far</b>	the more part; and	10, 140/ 33
by that that in	<b>far</b>	the most part of	10, 179/ 23
heresy; and would, as	<b>far</b>	as I perceive, have	10, 182/ 5
I there show, very	<b>far</b>	against good policy. And	10, 27/ 14
of small reason, as	<b>far</b>	as my reason can	10, 209/ 5
and reason both so	<b>far</b>	that even scantly can	10, 118/ 27
that tale, shall, as	<b>far</b>	as I see, do	10, 79/ 38
we repeal them as	<b>far</b>	as I see we	10, 190/ 4
contrary. And therefore, as	<b>far</b>	as I see, all	10, 190/ 6
-- yet was it	<b>far</b>	unlikely. Finally shall I	10, 5/ 22
the priests be so	<b>far</b>	infected with such a	10, 176/ 18
I never heard so	<b>far</b>	proof therein that I	10, 83/ 34

and preferred hath so	<b>far</b>	infected them that if	10, 176/ 10
that he saith very	<b>far</b>	untrue, and that they	10, 204/ 14
realm should be "so	<b>far</b>	fallen into the grudge	10, 26/ 17
so saith before is	<b>far</b>	enough from the danger	10, 55/ 27
think them so very	<b>far</b>	out of the way	10, 56/ 23
would tell another tale	<b>far</b>	contrary to the first	10, 153/ 32
persuaded to be so	<b>far</b>	unmeet for the matter	10, 178/ 17
reason, they be so	<b>far</b>	unlike. Into these three	10, 88/ 37
that my "judgment" is "	<b>far</b>	deceived": in this point	10, 18/ 21
said before, it were	<b>far</b>	unlike to this case	10, 150/ 7
I was not so	<b>far</b>	unreasonable as to look	10, 4/ 22
the whole matter as	<b>far</b>	as pertaineth to the	10, 88/ 20
that he fetcheth so	<b>far</b>	: that is to wit	10, 99/ 1
and make them so	<b>far</b>	overseen -- to believe	10, 156/ 30
I wot well, so	<b>far</b>	overseen as to be	10, 187/ 15
ever I was so	<b>far</b>	overseen as to take	10, 201/ 24
said before. But how	<b>far</b>	they be unlike, it	10, 126/ 35
common law. And how	<b>far</b>	these resemblances vary from	10, 121/ 36
the judges' hands, so	<b>far</b>	above the weight of	10, 134/ 12
carry it, then, so	<b>far</b>	that it were less	10, 100/ 15
the cases be very	<b>far</b>	unlike. But yet in	10, 95/ 31
hap hereafter, by a	<b>far-fetched</b>	possibility, that they may	10, 205/ 30
to labor, that they	<b>fare</b>	in other books as	10, 7/ 12
other books as women	<b>fare</b>	with their primer, which	10, 7/ 12
here is all your	<b>fare</b>	-- saving that to	10, 91/ 36
out. And therein he	<b>fareth</b>	, lo, like a guest	10, 139/ 4
overseen likewise myself. He	<b>fareth</b>	, in all this tale	10, 62/ 7
no farther, at the	<b>farthest</b>	, but that the order	10, 133/ 36
content to take this	<b>fashion</b>	for answering -- let	10, 129/ 19
this is a common	<b>fashion</b>	of murderers and thieves	10, 148/ 29
forth and use that	<b>fashion</b>	still, in as many	10, 73/ 28
no more use this	<b>fashion</b>	of writing concerning heresy	10, 79/ 16
the same soft, charitable	<b>fashion</b>	that he deviseth here	10, 75/ 2
own secret mind, the	<b>fashion</b>	of his doctrine is	10, 82/ 9
as for the railing	<b>fashion</b>	, if I durst be	10, 46/ 11
fall to the same	<b>fashion</b>	(to hear heresies talked	10, 85/ 20
again such another wily	<b>fashion</b>	, yet would his audience	10, 116/ 22
such words in such	<b>fashion</b>	by a hypocrite saith	10, 60/ 2
if" there in such	<b>fashion</b>	. And therefore I will	10, 63/ 17
in such a faint	<b>fashion</b>	as himself list to	10, 118/ 3
much after the same	<b>fashion</b>	. I had sometime one	10, 16/ 5
him to use such	<b>fashion</b>	with the temporal ministers	10, 192/ 15
the manner and the	<b>fashion</b>	thereof: two things only	10, 6/ 6

therefore" in the same	<b>fashion</b>	before; and this word	10, 58/ 6
defend himself with that	<b>fashion</b>	again -- what the	10, 137/ 33
meant in the first	<b>fashion</b>	, as he would now	10, 173/ 15
done after a railing	<b>fashion</b>	. But as you know	10, 46/ 8
the spirituality do not	<b>fast</b>	and pray, and do	10, 65/ 13
servants watch, or make	<b>fast</b>	all their doors, and	10, 142/ 15
other well, and stick	<b>fast</b>	to the faith, which	10, 228/ 4
not pass unpunished, as	<b>fast</b>	as, both in the	10, 182/ 26
but if Bizance write	<b>fast</b>	, I warrant the work	10, 12/ 13
you, and multiply full	<b>fast</b>	. And thus you see	10, 141/ 7
grow a great deal	<b>faster</b>	than they have been	10, 74/ 29
be the laws of	<b>fasting</b>	and keeping of holy	10, 217/ 9
memory King Henry VII,	<b>father</b>	to the most excellent	10, 52/ 15
or himself and his	<b>father</b>	, or his other special-known	10, 166/ 23
memory King Henry VII,	<b>father</b>	of our sovereign lord	10, 52/ 21
findeth so great a	<b>fault</b>	-- that a greater	10, 218/ 24
in that law such	<b>fault</b>	as he allegeth --	10, 186/ 33
then excuse his like	<b>fault</b>	by mine, and yet	10, 27/ 26
you see that his	<b>fault</b>	is true, and that	10, 27/ 29
he findeth the aforesaid	<b>fault</b>	with mine Apology, as	10, 11/ 6
And thus is my	<b>fault</b>	fair wiped away, and	10, 27/ 33
put other folk in	<b>fault</b>	, that there be some	10, 227/ 25
therefore as a great	<b>fault</b>	that I blame his	10, 15/ 33
there hath been no	<b>fault</b>	among them, but all	10, 200/ 23
it were their own	<b>fault</b>	; wherein I cannot devise	10, 59/ 9
but convicted of the	<b>fault</b>	. And our dispicions is	10, 124/ 25
can shortly find the	<b>fault</b>	where I fail in	10, 13/ 1
when to defend one	<b>fault</b>	he is fain to	10, 206/ 21
in finding of that	<b>fault</b>	. Now consider farther, good	10, 203/ 10
well. This is the	<b>fault</b>	that I find. For	10, 167/ 26
with confuting of every	<b>fault</b>	that I find in	10, 222/ 13
me to find any	<b>fault</b>	with him for the	10, 16/ 31
over here all that	<b>fault</b>	that he found in	10, 147/ 21
is English. But the	<b>fault</b>	that I found, and	10, 167/ 17
chance and not his	<b>fault</b>	therein, yet happeth it	10, 130/ 18
good man findeth the	<b>fault</b>	, or whether he find	10, 32/ 29
take harm without their	<b>fault</b>	. For if he would	10, 124/ 27
him, "Marry, sir, no	<b>fault</b>	at all, I. I	10, 136/ 28
fault, or the principal	<b>fault</b>	either, is in the	10, 18/ 36
now do find the	<b>fault</b>	. For though it be	10, 111/ 24
peril upon his further	<b>fault</b>	, so may it hap	10, 124/ 36
any finding of any	<b>fault</b>	in any juries. And	10, 137/ 6
two of a further	<b>fault</b>	in the law, which	10, 113/ 20

mine Apology lay the	<b>fault</b>	from the man himself	10, 9/ 26
every private spiritual man's	<b>fault</b>	is, so much is	10, 21/ 2
heresy and found no	<b>fault</b>	therewith, nor no question	10, 85/ 16
neither laid the principal	<b>fault</b>	in the one nor	10, 19/ 6
that necessity found the	<b>fault</b>	, and caused out of	10, 159/ 13
and fair, excuseth my	<b>fault</b>	, by such oversight of	10, 62/ 3
that all the whole	<b>fault</b>	, or the principal fault	10, 18/ 36
he subtly findeth a	<b>fault</b>	that I say that	10, 47/ 31
division, if every such	<b>fault</b>	of some should upon	10, 43/ 5
will ask me, "What	<b>fault</b>	find you, sir, in	10, 136/ 27
same -- that every	<b>fault</b>	in a spiritual man	10, 20/ 33
good man findeth a	<b>fault</b>	that the spiritual judge	10, 126/ 9
found in no more	<b>fault</b>	concerning heresy than those	10, 124/ 10
two juries well, what	<b>fault</b>	is that that you	10, 136/ 32
side, and findeth the	<b>fault</b>	in that, that where	10, 219/ 7
the end in such	<b>fault</b>	that by the law	10, 124/ 14
without any dispraise or	<b>fault</b>	finding in the juries	10, 136/ 25
there find I no	<b>fault</b>	found therein. The other	10, 226/ 13
mind to amend his	<b>fault</b>	and say true: he	10, 161/ 15
did nor will find	<b>fault</b>	that he use this	10, 167/ 15
in themselves no manner	<b>fault</b>	at all? Where heard	10, 200/ 4
him pass over his	<b>fault</b>	for the while unmarked	10, 214/ 30
find so great a	<b>fault</b>	that such witnesses should	10, 147/ 4
point so great a	<b>fault</b>	in the wits of	10, 114/ 24
he never found any	<b>fault</b>	in any work of	10, 8/ 10
should amend mine own	<b>fault</b>	that he would it	10, 50/ 21
there moved to find	<b>fault</b>	in his writing. The	10, 14/ 7
that he which is	<b>faultless</b>	shall not be all	10, 131/ 12
For they be not	<b>faultless</b>	, but convicted of the	10, 124/ 24
vexation if he were	<b>faultless</b>	? For amends the law	10, 130/ 10
therein, though their own	<b>faults</b>	were not all amended	10, 30/ 24
were known, and the	<b>faults</b>	charitably reformed: all these	10, 211/ 25
to amend their own	<b>faults</b>	so soon as the	10, 30/ 19
doth -- go find	<b>faults</b>	in their doings that	10, 117/ 23
this good man. Such	<b>faults</b>	as he findeth with	10, 54/ 28
mine, answer him with	<b>faults</b>	of his. For mine	10, 39/ 23
shall he make two	<b>faults</b>	for one. For if	10, 191/ 21
under color of reformation,	<b>faults</b>	that were hateful and	10, 15/ 9
Church wherein he findeth	<b>faults</b>	, of which I shall	10, 186/ 21
whereas in confuting the	<b>faults</b>	that this man findeth	10, 228/ 13
bear the like light	<b>faults</b>	of other men as	10, 61/ 5
laymen reading the priests'	<b>faults</b>	in English might put	10, 20/ 4
do correction upon the	<b>faults</b>	of some other folk	10, 30/ 21

then were all the	<b>faults</b>	only his own, in	10, 227/ 1
have told them their	<b>faults</b>	on both parts equally	10, 20/ 11
their fantasies toward those	<b>faults</b>	were already past before	10, 54/ 32
were in other men's	<b>faults</b>	to take small things	10, 39/ 28
enough that though the	<b>faults</b>	of the spirituality were	10, 211/ 27
see, toucheth the private	<b>faults</b>	of some: such as	10, 43/ 19
move him, to find	<b>faults</b>	in the temporal law	10, 190/ 10
for indifference to find	<b>faults</b>	in the temporal laws	10, 190/ 15
move him to find	<b>faults</b>	in the temporal laws	10, 192/ 12
said, likewise affectionate) the	<b>faults</b>	of the temporalty, either	10, 19/ 25
same figure lay like	<b>faults</b>	in the temporalty concerning	10, 191/ 17
same figure lay like	<b>faults</b>	in the temporalty too	10, 191/ 35
began to find certain	<b>faults</b>	, but over that, in	10, 9/ 11
readers may by those	<b>faults</b>	perceive that the writer	10, 40/ 7
concerning the finding of	<b>faults</b>	and putting them abroad	10, 194/ 9
to show what other	<b>faults</b>	I find therein. And	10, 221/ 20
amend first their own	<b>faults</b>	. And I think yes	10, 30/ 12
the finding of such "	<b>faults</b>	," his folly to be	10, 190/ 32
hath now found such "	<b>faults</b>	" as a wise man	10, 190/ 29
More cannot deny these	<b>faults</b>	I suppose you have	10, 22/ 8
first time is found	<b>faulty</b>	in heresy and plainly	10, 124/ 34
in a fellowship are	<b>faulty</b>	, not to bear displeasure	10, 39/ 30
he would compare the	<b>faulty</b>	with the faulty, then	10, 124/ 27
the faulty with the	<b>faulty</b>	, then must he compare	10, 124/ 27
if he be not	<b>faulty</b>	(for of such folk	10, 123/ 8
Salem and Bizance, for	<b>favor</b>	toward the Catholic faith	10, 143/ 15
that such as the	<b>favor</b>	of the Church shall	10, 118/ 8
trust more in the	<b>favor</b>	of the county than	10, 135/ 19
appeareth, that then in	<b>favor</b>	of the faith his	10, 163/ 16
can be taken in	<b>favor</b>	of the faith to	10, 163/ 19
cannot be said in	<b>favor</b>	of the faith to	10, 163/ 20
began to fall to	<b>favor</b>	him; and had he	10, 140/ 25
therein meant much the	<b>favor</b>	of spiritual men: consider	10, 64/ 34
souls and keeping the	<b>favor</b>	of God; namely since	10, 23/ 20
upon light complaints by	<b>favor</b>	of officers, or upon	10, 183/ 20
-- yet, for the	<b>favor</b>	of his own devising	10, 108/ 32
felony; not only in	<b>favor</b>	of the prince, and	10, 147/ 6
and that with great	<b>favor</b>	, too. And therefore as	10, 78/ 30
and that with much	<b>favor</b>	, too -- they have	10, 227/ 12
used more than necessary	<b>favor</b>	, and that this hath	10, 179/ 28
this Pacifier not so	<b>favorable</b>	toward folk suspected of	10, 180/ 27
it is indeed very	<b>favorable</b>	. For, saving that I	10, 117/ 22
as you see, so	<b>favorably</b>	with him in my	10, 203/ 21

but, over that, so	<b>favorably</b>	, that no man can	10, 184/ 3
another chapter, "In fidei	<b>favorem</b>	," because that thereby such	10, 146/ 22
the chapter "In fidei	<b>favorem</b>	," as a thing wherein	10, 147/ 22
less fear than only	<b>fear</b>	of death -- and	10, 92/ 23
are kept away for	<b>fear</b>	. Else, in all the	10, 108/ 19
make the ordinaries, with	<b>fear</b>	of slander and obloquy	10, 6/ 10
heresies in doubt and	<b>fear</b>	of infamy, and to	10, 23/ 11
neither, than only the	<b>fear</b>	of death. And then	10, 92/ 19
where it happeth such	<b>fear</b>	to fall. And therefore	10, 109/ 6
And then for that	<b>fear</b>	, he hath, as he	10, 92/ 19
stand in any such	<b>fear</b>	: then he assoileth his	10, 109/ 2
advise every man, for	<b>fear</b>	of treason, beware of	10, 69/ 31
death -- and add	<b>fear</b>	of all bodily harm	10, 92/ 24
should he need to	<b>fear</b>	when he can take	10, 94/ 6
his own case of	<b>fear</b>	, to make every true	10, 93/ 35
and that, no less	<b>fear</b>	than only fear of	10, 92/ 23
harm at all. His	<b>fear</b>	is also, for all	10, 94/ 13
the king bade him, "	<b>Fear</b>	not, fellow, for I	10, 95/ 16
so take away the	<b>fear</b>	of harm from men's	10, 98/ 20
us consider whether the	<b>fear</b>	that himself granteth to	10, 92/ 26
of so great probable	<b>fear</b>	, while he groundeth all	10, 110/ 9
with a little less	<b>fear</b>	than they had before	10, 81/ 28
no let but the	<b>fear</b>	of bodily harm --	10, 99/ 6
this good man, for	<b>fear</b>	of such harm as	10, 164/ 24
hurt? A man may	<b>fear</b>	, pardie, though he fear	10, 94/ 8
the peace, if he	<b>fear</b>	himself of his life	10, 98/ 14
the accuser's heart all	<b>fear</b>	of bodily hurt --	10, 99/ 10
fear, pardie, though he	<b>fear</b>	causeless. And if he	10, 94/ 9
whom folk needed to	<b>fear</b>	was condemned in this	10, 110/ 14
the more, and in	<b>fear</b>	somewhat the less. But	10, 95/ 1
we give them less	<b>fear</b>	and more liberty in	10, 70/ 18
he dare not for	<b>fear</b>	of his life avow	10, 89/ 17
he dare not for	<b>fear</b>	of his life avow	10, 92/ 7
that not for any	<b>fear</b>	of their life, for	10, 99/ 16
And their living they	<b>fear</b>	utterly to lose (that	10, 99/ 20
he may for that	<b>fear</b>	refuse to make himself	10, 92/ 33
man into this great	<b>fear</b>	? Because I make open	10, 212/ 31
live in the less	<b>fear</b>	, with many malicious "some	10, 213/ 15
affections besides all such	<b>fear</b>	that let men to	10, 99/ 25
anything save for only	<b>fear</b>	; nor for no less	10, 92/ 18
devotion than for any	<b>fear</b>	of compulsion. Now, if	10, 196/ 9
as it seemeth), for	<b>fear</b>	of occasion of slander	10, 29/ 29
nor for no less	<b>fear</b>	, neither, than only the	10, 92/ 19

name at all, for	<b>fear</b>	lest I or mine	10, 29/ 12
could, for shame and	<b>fear</b>	of mine own conscience	10, 142/ 21
and yet for the	<b>fear</b>	of perpetual pain in	10, 80/ 17
by his provision that	<b>fear</b>	shall be quite gone	10, 92/ 30
few, and as I	<b>fear</b>	me, verily rather none	10, 101/ 31
provision notwithstanding, the man's	<b>fear</b>	may still remain in	10, 92/ 31
live in the less	<b>fear</b>	till I see him	10, 95/ 20
loss, but of his	<b>fear</b>	. "Why, what should he	10, 94/ 6
deliver the accusers from	<b>fear</b>	, leaveth them so in	10, 99/ 5
be punished. But I	<b>fear</b>	me very sore that	10, 172/ 24
in such cases the	<b>fear</b>	may be such indeed	10, 95/ 35
take this way, for	<b>fear</b>	that with sufferance of	10, 125/ 22
repressing of heresies for	<b>fear</b>	of infamy. Surely, good	10, 23/ 4
nor clean out of	<b>fear</b>	, yet in surety somewhat	10, 95/ 1
Now, touching the great	<b>fear</b>	and peril that he	10, 28/ 20
and with good reason	<b>fear</b>	that he that is	10, 94/ 15
his sureties found, they	<b>fear</b>	still always that they	10, 98/ 23
heresy stand in any	<b>fear</b>	of them that they	10, 106/ 4
heresy stand in any	<b>fear</b>	of them that they	10, 108/ 36
there would remain a	<b>fear</b>	behind in the men's	10, 97/ 28
a work. If he	<b>fear</b>	so much the censures	10, 189/ 9
such other unthrifths in	<b>fear</b>	, and made them refrain	10, 136/ 7
open accuser but only	<b>fear</b>	, I ween there will	10, 92/ 22
the greater if for	<b>fear</b>	of greater they keep	10, 81/ 20
so in dread and	<b>fear</b>	still, that though there	10, 99/ 5
that a man for	<b>fear</b>	would refuse to be	10, 95/ 22
borne, and sometimes, I	<b>fear</b>	me, more too. For	10, 70/ 29
dangerous word, and to	<b>fear</b>	the ordinaries with, would	10, 75/ 16
but whereas there is	<b>fear</b>	that the witnesses might	10, 109/ 34
the more remiss" for "	<b>fear</b>	of evil words and	10, 22/ 13
speaketh here of the	<b>fear</b>	that he would every	10, 64/ 32
complained how sore he	<b>feared</b>	that such a servant	10, 95/ 15
were sore to be	<b>feared</b>	thereby to follow thereon	10, 119/ 20
may peradventure be full	<b>feared</b>	still, that his enemy	10, 94/ 29
yet the man that	<b>feared</b>	before may peradventure be	10, 94/ 28
man that would and	<b>feared</b>	not to profess himself	10, 110/ 25
the peril that they	<b>feared</b>	, some may wax therein	10, 80/ 2
therefore not to be	<b>feared</b>	." And I will yet	10, 188/ 24
in. And if he	<b>feared</b>	that it would be	10, 18/ 24
money, as he before	<b>feared</b>	that he would adventure	10, 94/ 30
therefore this good man	<b>feareth</b>	that I go about	10, 213/ 12
heretic, against whom he	<b>feareth</b>	to make himself an	10, 95/ 4
anger him whom he	<b>feareth</b>	, though the man be	10, 94/ 10

a witness -- why	<b>feareth</b>	he so sore partiality	10, 163/ 33
the matter is nothing	<b>fearful</b>	-- therefore wrote I	10, 35/ 14
negligent, and by less	<b>fearing</b>	the less danger, may	10, 80/ 3
prayeth you for this	<b>feast</b>	to be merry with	10, 91/ 35
proofs off with her	<b>feathers</b>	of "some say" and	10, 77/ 6
after this thing so	<b>featly</b>	excused, he declareth his	10, 68/ 17
his faint and his	<b>feeble</b>	reasoning: I cannot in	10, 3/ 32
his answer is so	<b>feeble</b>	that it had been	10, 181/ 6
so well together, the	<b>feebleness</b>	of his answer shall	10, 7/ 35
reason a great deal	<b>feebler</b>	. For while the general	10, 159/ 10
but over that, how	<b>feebly</b>	he hath defended those	10, 224/ 5
with much work full	<b>feebly</b>	. The Second Part The	10, 85/ 32
of the spirituality to	<b>feed</b>	and nourish any such	10, 19/ 23
that she may once	<b>feel</b>	it, but ever she	10, 77/ 5
-- and shall shortly	<b>feel</b>	it in heresies if	10, 70/ 17
better folk should first	<b>feel</b>	so much thereof that	10, 146/ 1
that should we soon	<b>feel</b>	if we would give	10, 70/ 15
yet he payeth his	<b>fees</b>	ere he go. And	10, 121/ 16
man is able to	<b>feign</b>	. This was, as you	10, 158/ 7
power and ability to	<b>feign</b>	were a cause sufficient	10, 158/ 5
the judges might then	<b>feign</b>	matter against men, and	10, 134/ 9
that was forsworn may	<b>feign</b>	. And now read yourselves	10, 158/ 14
that he doth but	<b>feign</b>	; and I said so	10, 158/ 3
hath forsworn himself may	<b>feign</b>	himself to say true	10, 157/ 25
power and ability to	<b>feign</b>	. And farther than that	10, 158/ 11
so may he too	<b>feign</b>	and dissemble that never	10, 158/ 3
of all his false,	<b>feigned</b>	mischiefs are gone. The	10, 106/ 12
saying with a case	<b>feigned</b>	, whereby it may be	10, 205/ 25
men might think he	<b>feigned</b>	-- he should seek	10, 59/ 26
and that mine he	<b>feigneth</b>	and findeth not in	10, 27/ 30
ran away (and some	<b>fell</b>	to theft and were	10, 16/ 12
so great an oversight	<b>fell</b>	into prelates and spiritual	10, 201/ 35
make it, and thereby	<b>fell</b>	therein, what could the	10, 187/ 9
mind not common, himself	<b>fell</b>	, as you see, by	10, 55/ 7
through his heresy he	<b>fell</b>	to treason too, and	10, 110/ 17
bridge upon a time	<b>fell</b>	in talking unto an	10, 16/ 15
him to put the	<b>fellow</b>	in choice, and then	10, 128/ 25
before whom if the	<b>fellow</b>	be so foolish to	10, 73/ 21
device that a good	<b>fellow</b>	devised once for his	10, 100/ 12
cleareth himself and his	<b>fellow</b>	too (either in heresy	10, 152/ 5
bade him, "Fear not,	<b>fellow</b>	, for I promise ye	10, 95/ 16
as to be his	<b>fellow</b>	therein, and saith if	10, 192/ 32
for acquittal of their	<b>fellow</b>	, with whom themselves had	10, 154/ 4

to help forth their	<b>fellow</b>	, or else to make	10, 197/ 29
open penance, if the	<b>fellow</b>	be so wise as	10, 74/ 11
worse case than his	<b>fellows</b>	, were but a poor	10, 166/ 31
against themselves and their	<b>fellows</b>	in heresy and in	10, 164/ 20
that among his many	<b>fellows</b>	, though they be thieves	10, 107/ 1
haply that were his	<b>fellows</b>	confessed his felonies at	10, 107/ 14
himself and all his	<b>fellows</b>	too. For some one	10, 135/ 11
I shall say, "those	<b>fellows</b>	, I mean, that Saint	10, 30/ 3
them that in a	<b>fellowship</b>	are faulty, not to	10, 39/ 30
himself confessed that the	<b>felon</b>	and himself also were	10, 148/ 25
though he be no	<b>felon</b>	indeed -- and yet	10, 122/ 33
an oath that the	<b>felon</b>	was with him in	10, 148/ 21
think they acquit the	<b>felon</b>	against their own conscience	10, 155/ 9
be judged for a	<b>felon</b>	thereby. And this would	10, 79/ 28
great and clearly proved	<b>felonies</b>	before divers and right	10, 136/ 1
his fellows confessed his	<b>felonies</b>	at the gallows, when	10, 107/ 14
in the disclosing of	<b>felonies</b>	and, sometimes, of much	10, 103/ 23
treason and all other	<b>felonies</b>	-- I would not	10, 79/ 23
the sure punishment of	<b>felons</b>	, to provide that if	10, 155/ 7
might proceed and put	<b>felons</b>	to answer without indictments	10, 136/ 18
to put traitors and	<b>felons</b>	to answer without indictment	10, 137/ 20
which is indicted of	<b>felony</b>	may be (as for	10, 131/ 8
troubled upon suspicion of	<b>felony</b>	though he be no	10, 122/ 33
at the session concerning	<b>felony</b>	, I dare be bold	10, 124/ 12
heresy, treason, murder, or	<b>felony</b>	; but also, by his	10, 156/ 14
in heresy or in	<b>felony</b>	) doth after confess and	10, 152/ 6
prison upon suspicion of	<b>felony</b>	, and so delivered by	10, 122/ 13
such time as the	<b>felony</b>	should be done in	10, 148/ 22
either for suspicion of	<b>felony</b>	or for good abearing	10, 122/ 20
either for suspicion of	<b>felony</b>	or for good abearing	10, 124/ 8
men for suspicion of	<b>felony</b>	or for good abearing	10, 141/ 14
arresting for suspicion of	<b>felony</b>	, the case hath he	10, 125/ 2
may by arresting for	<b>felony</b>	hap to have as	10, 124/ 31
both upon treason and	<b>felony</b>	, but if he prove	10, 138/ 31
that it were either	<b>felony</b>	or some heinous misprision	10, 32/ 26
of other more single	<b>felony</b>	; not only in favor	10, 147/ 6
arresting for suspicion of	<b>felony</b>	, it is indeed an	10, 122/ 4
that in treason and	<b>felony</b>	this ordinary law of	10, 135/ 29
do like harm in	<b>felony</b>	-- what law was	10, 163/ 26
of such witnesses in	<b>felony</b>	: this good man maketh	10, 149/ 5
that for suspicion of	<b>felony</b>	a man may be	10, 122/ 5
by juries and in	<b>felony</b>	or treason never to	10, 135/ 27
arresting upon suspicion of	<b>felony</b>	, he shall not be	10, 123/ 4

be so suspect of	<b>felony</b>	by reason of sore	10, 117/ 3
as are indictments of	<b>felony</b>	, for avoiding of obloquy	10, 125/ 21
evidence have shortly presented	<b>felony</b>	. And one of these	10, 140/ 20
come but even unto	<b>felony</b>	. If two or three	10, 153/ 37
treason or any other	<b>felony</b>	, except some other necessary	10, 79/ 18
in him was) of	<b>felony</b>	, be yet received and	10, 150/ 34
both in heresy and	<b>felony</b>	, the judges should be	10, 153/ 21
arresting for suspicion of	<b>felony</b>	is to show that	10, 122/ 30
common law indicted of	<b>felony</b>	. And I show also	10, 130/ 25
arresting for suspicion of	<b>felony</b>	, and to the surety	10, 121/ 34
indictments upon treason or	<b>felony</b>	, proveth at the very	10, 138/ 19
so instead of one	<b>felony</b>	, to light there cometh	10, 107/ 4
given in causes of	<b>felony</b>	divers times to the	10, 149/ 3
be good enough in	<b>felony</b>	, though the trust were	10, 137/ 19
arrested upon suspicion of	<b>felony</b>	to be unlike to	10, 122/ 26
is, sometimes some for	<b>felony</b>	, too, reprieved upon causes	10, 124/ 17
arrested upon suspicion of	<b>felony</b>	, that never was after	10, 123/ 28
some one man of	<b>felony</b>	, and afterward, when they	10, 154/ 2
indictments be better in	<b>felony</b>	now -- yet were	10, 136/ 16
his mind zealous and	<b>fervent</b>	toward it, I rather	10, 230/ 23
so great desire and	<b>fervent</b>	concupiscence toward it that	10, 56/ 17
that cold reason so	<b>fervently</b>	set forth in such	10, 184/ 14
the diminishing of some	<b>fervor</b>	. As though a man	10, 31/ 27
under color of a	<b>fervor</b>	to the faith, exhort	10, 213/ 21
the ordinary, but go	<b>fetch</b>	witnesses first, before whom	10, 73/ 20
shall the temporalty then	<b>fetch</b>	their light? Truly I	10, 20/ 18
than this that he	<b>fetcheth</b>	so far: that is	10, 99/ 1
fine lie without flax,	<b>fetching</b>	it out of his	10, 27/ 32
cases, for the far	<b>fetching</b>	and likelihood of so	10, 108/ 30
And that sometimes his	<b>fetters</b>	shall "weigh a good	10, 122/ 16
consistory; and sometimes his	<b>fetters</b>	weigh a good piece	10, 121/ 22
bringeth forth here a	<b>few</b>	amounting in a sum	10, 208/ 34
I made, therefore, in	<b>few</b>	days, this answer that	10, 7/ 6
touch there but a	<b>few</b>	, and such as were	10, 8/ 25
should find but very	<b>few</b>	that would become accusers	10, 99/ 8
suit -- yet how	<b>few</b>	folk have been found	10, 143/ 28
his mind (which very	<b>few</b>	folk could before, as	10, 38/ 20
begun, and by some	<b>few</b>	naughty folk blown forth	10, 63/ 2
Almaine, within these very	<b>few</b>	years, above eighty thousand	10, 210/ 25
hath therein but a	<b>few</b>	, though that few be	10, 27/ 21
in two dioceses very	<b>few</b>	been punished for heresy	10, 171/ 16
in very deed so	<b>few</b>	they be. For they	10, 170/ 20
a while if a	<b>few</b>	good men had not	10, 140/ 29

there be not a	<b>few</b>	that have heard such	10, 149/ 2
it? And with as	<b>few</b>	hands as himself list	10, 115/ 3
Apology that there be	<b>few</b>	parts in his book	10, 221/ 16
were likely to find	<b>few</b>	, and as I fear	10, 101/ 31
though there be a	<b>few</b>	false brethren in a	10, 21/ 27
there hath been very	<b>few</b>	troubled therefor in any	10, 170/ 3
well they were too	<b>few</b>	. But it is necessary	10, 87/ 3
were yet indeed so	<b>few</b>	that he might in	10, 170/ 18
both but by a	<b>few</b>	and also not without	10, 196/ 8
the people save those	<b>few</b>	that are nought) before	10, 23/ 18
heretics before that right	<b>few</b>	were accused, or peradventure	10, 102/ 11
a few, though that	<b>few</b>	be indeed over many	10, 27/ 21
ye wot well, a	<b>few</b>	, may yet perceive by	10, 39/ 34
yet indeed but a	<b>few</b>	. Now, good readers, when	10, 27/ 18
For they be as	<b>few</b>	or fewer than are	10, 170/ 20
soweth toucheth some very	<b>few</b>	, no less than though	10, 171/ 18
that there be very	<b>few</b>	but so that it	10, 135/ 17
For they were very	<b>few</b>	, as he that was	10, 221/ 31
either all save a	<b>few</b>	, or at the leastwise	10, 49/ 36
or twain, or some	<b>few</b>	, against whom the remnant	10, 205/ 2
ere ever that right	<b>few</b>	should be thereof accused	10, 104/ 17
that there are but	<b>few</b>	but that they had	10, 122/ 21
more known. Which exposition	<b>few</b>	men, I ween, would	10, 41/ 1
sure they were so	<b>few</b>	that it were double	10, 196/ 6
till they would wax	<b>fewer</b>	of themselves, and then	10, 75/ 10
pardie, though they were	<b>fewer</b>	than they be, it	10, 47/ 24
have more thieves than	<b>fewer</b>	. For, now, if a	10, 129/ 36
should be far the	<b>fewer</b>	part, and not, as	10, 51/ 32
be as few or	<b>fewer</b>	than are the judges	10, 170/ 20
wherein there were many	<b>fewer</b>	. For if this Pacifier	10, 74/ 31
in the chapter "In	<b>fidei</b>	favorem," as a thing	10, 147/ 22
also another chapter, "In	<b>fidei</b>	favorem," because that thereby	10, 146/ 22
stay therewith all the	<b>field</b>	. But now, that you	10, 129/ 27
there are scant fully	<b>fifteen</b>	that anything agree with	10, 10/ 20
five men abjured in	<b>fifteen</b>	years, and in those	10, 179/ 25
to say sometimes the	<b>fifteen</b>	psalms, and over that	10, 7/ 13
presented, not five in	<b>fifteen</b>	years. But this I	10, 139/ 32
the said chapters the	<b>fifteenth</b>	, the sixteenth, and the	10, 218/ 22
word of this his	<b>fifteenth</b>	chapter, but bring forth	10, 86/ 21
The Second Part The	<b>Fifteenth</b>	Chapter His fifteenth chapter	10, 86/ 2
last clause of this	<b>fifteenth</b>	chapter of his is	10, 141/ 10
But now, in this	<b>fifteenth</b>	chapter of his in	10, 143/ 14
so plain. In his	<b>fifteenth</b>	chapter, good readers, he	10, 88/ 31

I have in the	<b>fifteenth</b>	, sixteenth, and seventeenth chapters	10, 216/ 4
The Fifteenth Chapter His	<b>fifteenth</b>	chapter, concerning the suit	10, 86/ 3
read then this his	<b>fifteenth</b>	chapter of this book	10, 88/ 26
were content, or the	<b>fifteenth</b>	after -- yet hath	10, 101/ 6
chapter, beginning in the	<b>fifth</b>	leaf, he bringeth forth	10, 14/ 9
not my friend. The	<b>Fifth</b>	Chapter In the fifth	10, 23/ 28
abolendam (recited in the	<b>fifth</b>	book of the decretals	10, 114/ 2
part yet, or a	<b>fifth</b>	part at the least	10, 220/ 4
Fifth Chapter In the	<b>fifth</b>	chapter he toucheth punishment	10, 23/ 30
he speaketh of the	<b>fifth</b>	, which he very earnestly	10, 23/ 34
ward against which it	<b>fighteth</b>	. In mine Apology, folio	10, 129/ 29
by a like manner	<b>figure</b>	Saint Jerome against the	10, 24/ 26
might with the same	<b>figure</b>	lay like faults in	10, 191/ 17
might by the same	<b>figure</b>	lay like faults in	10, 191/ 34
he saith under the	<b>figure</b>	of "a great rumor	10, 176/ 22
man useth sometimes this	<b>figure</b>	of examination, "I would	10, 54/ 26
of Division abuseth the	<b>figure</b>	of so many "some	10, 167/ 19
the other by the	<b>figure</b>	of irony, or antiphrasis	10, 24/ 25
and that his fair	<b>figure</b>	of "some say" were	10, 67/ 26
them under the selfsame	<b>figure</b>	of "some say," and	10, 68/ 9
spiritual laws under a	<b>figure</b>	of "some say," as	10, 192/ 2
that by a like	<b>figure</b>	of "some say" he	10, 192/ 5
by heaps with a	<b>figure</b>	of "some say," and	10, 212/ 22
meat the better, and	<b>fill</b>	our bellies somewhat the	10, 92/ 1
labor with heretics to	<b>fill</b>	up the streets at	10, 213/ 23
observed, were enough to	<b>fill</b>	a whole town shortly	10, 73/ 16
the giving of a	<b>fillip</b>	in the forehead with	10, 31/ 28
so much as a	<b>fillip</b>	-- yet though I	10, 120/ 25
it might make a	<b>final</b>	end in their matter	10, 135/ 18
this point, be the	<b>final</b>	conclusion for this time	10, 20/ 23
that such mischief would	<b>finally</b>	follow thereon as woe	10, 145/ 34
verily burneth souls. And	<b>finally</b>	, for our faith and	10, 231/ 13
was it far unlikely.	<b>Finally</b>	shall I further prove	10, 5/ 23
it like him. But	<b>finally</b>	, after his heart somewhat	10, 35/ 34
a whole year's sufferance	<b>finally</b>	, for his immedicable malice	10, 73/ 36
cold reasons oppugneth. And	<b>finally</b>	, forasmuch as many good	10, 9/ 22
him to answer altogether.	<b>Finally</b>	, where he saith that	10, 13/ 33
authority of the man.	<b>Finally</b>	, the very self objection	10, 40/ 11
twice so sore. But	<b>finally</b>	, when rather than to	10, 117/ 36
some respects I may.	<b>Finally</b>	, he saith that I	10, 48/ 27
against mine Apology. And	<b>finally</b>	in the very end	10, 12/ 24
their countenance would then	<b>find</b>	as great a grudge	10, 53/ 30
faith, I can therefore	<b>find</b>	at hand a much	10, 98/ 37

then why should we	<b>find</b>	so great a fault	10, 147/ 4
Church, so that he	<b>find</b>	them upon a sufficient	10, 167/ 2
the jury would not	<b>find</b>	it, for all the	10, 140/ 37
matter and I shall	<b>find</b>	it otherwise. And indeed	10, 14/ 25
his answer, ye shall	<b>find</b>	folio 127. And now	10, 31/ 9
But, now, if you	<b>find</b>	by mine answer on	10, 87/ 26
be very hard to	<b>find</b>	so much as any	10, 39/ 6
But then if ye	<b>find</b>	further yet, as I	10, 88/ 1
we were likely to	<b>find</b>	few, and as I	10, 101/ 31
Master More would anon	<b>find</b>	a default at it	10, 181/ 20
discretion (if he can	<b>find</b>	no sureties) award a	10, 127/ 35
this matter, he shall	<b>find</b>	that there be many	10, 178/ 28
I shall, he saith,	<b>find</b>	that there be many	10, 179/ 15
resemble them together, shall	<b>find</b>	, I dare boldly warrant	10, 143/ 6
new brethren began to	<b>find</b>	certain faults, but over	10, 9/ 11
be true, if ye	<b>find</b>	it yet but such	10, 87/ 31
not; and if he	<b>find</b>	it true by sufficient	10, 72/ 22
any man's reason can	<b>find</b>	? Forsooth, I can, with	10, 98/ 32
plainly that he can	<b>find</b>	no great cause of	10, 190/ 33
mine. But he shall	<b>find</b>	far the contrary. For	10, 18/ 28
place shall, I suppose,	<b>find</b>	it nothing dark, but	10, 14/ 18
seeking I fortun'd to	<b>find</b>	out, to ease the	10, 7/ 20
him, yet if he	<b>find</b>	in the examination those	10, 127/ 16
Passion, too, if they	<b>find</b>	them all fair set	10, 7/ 14
furthest that he can	<b>find</b>	is very far insufficient	10, 98/ 34
the corrections, and there	<b>find</b>	I no fault found	10, 226/ 13
bear witness, ye should	<b>find</b>	but very few that	10, 99/ 8
the twain soever he	<b>find</b>	it, he findeth but	10, 32/ 31
opinion that he can	<b>find</b>	no good folk that	10, 112/ 1
with questioning hap to	<b>find</b>	it worse, followed ever	10, 85/ 9
other, "I shall soon	<b>find</b>	a way for that	10, 100/ 17
what leaf he should	<b>find</b>	the matter. For the	10, 6/ 33
himself made search to	<b>find</b>	it so. For as	10, 59/ 5
he saith, now do	<b>find</b>	the fault. For though	10, 111/ 24
the "more hard" to	<b>find</b>	such judges. For he	10, 174/ 8
suppose he may therein	<b>find</b>	that I force not	10, 24/ 7
Apology, which you shall	<b>find</b>	in the fortieth chapter	10, 88/ 24
as he may further	<b>find</b>	thereof, so further do	10, 82/ 23
And therefore." You shall	<b>find</b>	my words, good readers	10, 56/ 35
both the parts shall	<b>find</b>	here causes good and	10, 86/ 15
it were hard to	<b>find</b>	any one good, honest	10, 177/ 16
can no such surety	<b>find</b>	, and he have lain	10, 126/ 27
should be bound, and	<b>find</b>	sureties, that he shall	10, 97/ 25

neither did nor will	<b>find</b>	fault that he use	10, 167/ 15
the fault that I	<b>find</b>	. For if he made	10, 167/ 26
how may this man	<b>find</b>	in his heart, for	10, 27/ 24
causeless there moved to	<b>find</b>	fault in his writing	10, 14/ 7
made -- if you	<b>find</b>	, I say, his reasons	10, 87/ 33
I found, and yet	<b>find</b>	, is that his book	10, 167/ 18
any other folk can	<b>find</b>	therein. And if neither	10, 98/ 29
none. But if he	<b>find</b>	any -- in which	10, 32/ 30
ask me, "What fault	<b>find</b>	you, sir, in these	10, 136/ 27
be as you shall	<b>find</b>	them both in his	10, 175/ 22
Catholic faith that I	<b>find</b>	in him, in good	10, 226/ 35
is that that you	<b>find</b>	in this judge's troth	10, 136/ 32
lawful for him to	<b>find</b>	default at laws made	10, 167/ 1
this good man shall	<b>find</b>	, while he liveth, to	10, 117/ 27
happen that I should	<b>find</b>	that this man had	10, 209/ 27
every fault that I	<b>find</b>	in every man's book	10, 222/ 13
him all anew than	<b>find</b>	out for many things	10, 7/ 4
I should hap to	<b>find</b>	not only many more	10, 179/ 18
fault, or whether he	<b>find</b>	any or none. But	10, 32/ 30
appear: you shall surely	<b>find</b>	it untrue. Now, then	10, 196/ 35
somewhat otherwise. For I	<b>find</b>	the time of such	10, 14/ 26
and then if you	<b>find</b>	his words of their	10, 60/ 8
and then shall you	<b>find</b>	this answer of his	10, 67/ 23
be marvelous hard to	<b>find</b>	any one of them	10, 174/ 11
will be hard to	<b>find</b>	any one of them	10, 176/ 19
my words: And this	<b>find</b>	we not only in	10, 103/ 21
be very hard to	<b>find</b>	any one other, is	10, 177/ 11
better looking thereon, I	<b>find</b>	it somewhat otherwise. For	10, 14/ 26
the truth," I shall "	<b>find</b>	" that "much people" take	10, 59/ 1
second oath because we	<b>find</b>	him thereby perjured in	10, 152/ 8
will, and he shall	<b>find</b>	, both by Platina and	10, 114/ 21
mine, and if you	<b>find</b>	by his reasons that	10, 87/ 20
shall there, good readers,	<b>find</b>	that I rehearse those	10, 199/ 23
no man's else can	<b>find</b>	no further remedy, wherefore	10, 98/ 30
no man else --	<b>find</b>	no further remedy than	10, 98/ 33
I had happed to	<b>find</b>	, I have remitted the	10, 7/ 7
Division, and he shall	<b>find</b>	that himself saith the	10, 206/ 6
not my fortune to	<b>find</b>	out that same "much	10, 59/ 7
-- how you shall	<b>find</b>	it, yourselves shall, good	10, 13/ 25
charges. And if you	<b>find</b>	of such so many	10, 78/ 14
nought -- I would	<b>find</b>	in his "some say	10, 167/ 28
lie still till he	<b>find</b>	them is sometimes as	10, 121/ 19
will be hard to	<b>find</b>	any one spiritual man	10, 174/ 14

will be hard to	<b>find</b>	any one spiritual man	10, 174/ 26
will be hard to	<b>find</b>	any one spiritual man	10, 175/ 27
will be hard to	<b>find</b>	any one spiritual man	10, 176/ 7
will be hard to	<b>find</b>	any one spiritual man	10, 176/ 27
in all mine Apology	<b>find</b>	you no such words	10, 18/ 27
say we shall never	<b>find</b>	him; and that word	10, 101/ 4
that ye shall seldom	<b>find</b>	any man that will	10, 139/ 20
case might so fall,	<b>find</b>	it true that I	10, 151/ 14
it even as you	<b>find</b>	it. Wherein the best	10, 38/ 16
they be bound to	<b>find</b>	according to the truth	10, 149/ 35
to move him, to	<b>find</b>	faults in the temporal	10, 190/ 10
as for indifference to	<b>find</b>	faults in the temporal	10, 190/ 15
I move him to	<b>find</b>	faults in the temporal	10, 192/ 12
in prison till he	<b>find</b>	sureties for the peace	10, 228/ 33
it that they that	<b>find</b>	default at their abusions	10, 65/ 15
he doth -- go	<b>find</b>	faults in their doings	10, 117/ 23
the temporal laws), and	<b>find</b>	defaults at them, as	10, 189/ 33
what other faults I	<b>find</b>	therein. And then, to	10, 221/ 20
therein, and he shall	<b>find</b>	that if this man	10, 40/ 16
not but you shall	<b>find</b>	, for the tiler and	10, 60/ 28
I ween, both to	<b>find</b>	such and to be	10, 173/ 8
quench this division, could	<b>find</b>	the means to make	10, 211/ 34
together, which you shall	<b>find</b>	in the twenty-first chapter	10, 60/ 7
my book you may	<b>find</b>	mine. Those two things	10, 31/ 1
inquiry thus hap to	<b>find</b>	, as I verily trust	10, 180/ 1
say, he shall not	<b>find</b>	, I dare warrant him	10, 68/ 34
it so should happen	<b>find</b>	that it were (as	10, 81/ 31
that he can shortly	<b>find</b>	the fault where I	10, 13/ 1
shame for me to	<b>find</b>	any fault with him	10, 16/ 31
will, and you shall	<b>find</b>	that I with that	10, 46/ 26
it is hard to	<b>find</b>	any one without that	10, 64/ 28
warning of. Let him	<b>find</b>	out any word of	10, 23/ 23
may therefore, good readers,	<b>find</b>	both his words and	10, 31/ 7
which yet would not	<b>find</b>	it, that would upon	10, 140/ 18
or else that you	<b>find</b>	it yourselves, ye may	10, 19/ 3
last point that he	<b>findeth</b>	so great a fault	10, 218/ 24
readers, every man everywhere	<b>findeth</b>	true that any order	10, 103/ 12
the confederacies that he	<b>findeth</b>	, or else at the	10, 198/ 25
further remedy than he	<b>findeth</b>	here himself. But yet	10, 98/ 34
this word "apology" he	<b>findeth</b>	the aforesaid fault with	10, 11/ 5
harm the good man	<b>findeth</b>	further. Lo, good readers	10, 110/ 30
the other side, and	<b>findeth</b>	the fault in that	10, 219/ 7
say"s that he	<b>findeth</b>	default at is this	10, 168/ 10

mine he feigneth and	<b>findeth</b>	not in my book	10, 27/ 30
living, for which he	<b>findeth</b>	none, nor never once	10, 99/ 18
Since that the ordinary	<b>findeth</b>	the man not suspect	10, 123/ 19
twain this good man	<b>findeth</b>	the fault, or whether	10, 32/ 29
he find it, he	<b>findeth</b>	but his own folly	10, 32/ 31
good man, since he	<b>findeth</b>	in this point so	10, 114/ 24
which this good man	<b>findeth</b>	, as he saith, a	10, 99/ 17
Such faults as he	<b>findeth</b>	with the spirituality, written	10, 54/ 29
faults that this man	<b>findeth</b>	in the suit ex	10, 228/ 13
29th leaf, he subtly	<b>findeth</b>	a fault that I	10, 47/ 31
whereas this good man	<b>findeth</b>	a fault that the	10, 126/ 9
as meseemeth, Master More	<b>findeth</b>	default in this behalf	10, 165/ 27
the Church wherein he	<b>findeth</b>	faults, of which I	10, 186/ 21
a fond shift he	<b>findeth</b>	, that he would not	10, 180/ 4
this point concerning the	<b>finding</b>	of faults and putting	10, 194/ 9
lieth at his own	<b>finding</b>	, the other at the	10, 123/ 31
I said without any	<b>finding</b>	of any fault in	10, 137/ 6
man's much oversight in	<b>finding</b>	of that fault. Now	10, 203/ 10
but that, for the	<b>finding</b>	of such "faults," his	10, 190/ 31
any dispraise or fault	<b>finding</b>	in the juries at	10, 136/ 25
where for his ready	<b>finding</b>	, I have numbered him	10, 7/ 8
he doth wrong; but	<b>finding</b>	him yet repentant, fain	10, 118/ 23
that he spinneth that	<b>fine</b>	lie without flax, fetching	10, 27/ 31
one shall pay no	<b>fine</b>	-- no more shall	10, 123/ 17
shall be delivered without	<b>fine</b>	or any other punishment	10, 122/ 10
worshipful man Sir John	<b>Fineux</b>	say, late chief justice	10, 164/ 4
forehead with his little	<b>finger</b>	! But since that in	10, 31/ 29
But now will I	<b>finish</b>	up his twentieth chapter	10, 213/ 28
is disproved) -- he	<b>finisheth</b>	his chapter thus: And	10, 141/ 12
to fall into the	<b>fire</b>	. And very good reason	10, 117/ 1
heaven, avoiding the eternal	<b>fire</b>	of hell, have pity	10, 231/ 11
is guilty to the	<b>fire</b>	-- yet he meant	10, 54/ 21
getteth him to the	<b>fire</b>	and shaketh his hat	10, 130/ 14
himself must to the	<b>fire</b>	, because he was abjured	10, 166/ 26
us in the very	<b>fire</b>	of purgatory, which in	10, 231/ 12
would there not ten	<b>fires</b>	be pain enough for	10, 54/ 23
which calleth Marcion the	<b>first-begotten</b>	son of the devil	10, 48/ 34
the greater beareth not	<b>five</b>	, if their bodies be	10, 219/ 8
his book of Division	<b>five</b>	men abjured in fifteen	10, 179/ 25
made a book with	<b>five</b>	times as many good	10, 167/ 27
it, peradventure four or	<b>five</b>	and sometimes more too	10, 90/ 24
side, by all his	<b>five</b>	forenamed witnesses on the	10, 78/ 32
by the change have	<b>five</b>	thieves for one. And	10, 125/ 1

I, that all his	<b>five</b>	witnesses be sworn and	10, 78/ 11
the law: there shall	<b>five</b>	for one take more	10, 228/ 28
side set I not	<b>five</b>	straws. And therefore, good	10, 78/ 33
and against all his	<b>five</b>	worshipful witnesses too, the	10, 78/ 22
the least, four or	<b>five</b>	hours, I trow. Howbeit	10, 12/ 9
very seldom presented, not	<b>five</b>	in fifteen years. But	10, 139/ 32
truly I would not	<b>flatter</b>	them. For though that	10, 59/ 14
that fine lie without	<b>flax</b>	, fetching it out of	10, 27/ 32
that from whence they	<b>fled</b>	." And in another place	10, 22/ 17
of them, which after	<b>fled</b>	and ran away (and	10, 16/ 12
vanquished -- they be	<b>fled</b>	hence and vanished, and	10, 3/ 12
doubt that he would	<b>flee</b>	and not appear, whereby	10, 168/ 36
and seemed likely to	<b>flee</b>	; and upon his examination	10, 123/ 23
doubt that he would	<b>flee</b>	, whereby he might infect	10, 182/ 1
never so fair a	<b>fleering</b>	at the first face	10, 77/ 9
by W. Rastell in	<b>Fleet</b>	Street in Saint Bride's	10, 231/ 18
so he escheweth and	<b>fleeth</b>	the less slander, though	10, 26/ 22
priests should eat no	<b>flesh</b>	from Quinquagesima to Easter	10, 223/ 10
the communication of other	<b>fleshly</b>	lewdness -- yet the	10, 71/ 12
out of the clean	<b>flock</b>	is one of the	10, 23/ 22
out their horns and	<b>flock</b>	and swarm together so	10, 145/ 33
men, many would have	<b>flocked</b>	after him, and have	10, 140/ 26
and yet, by such	<b>flocking</b>	together, and following on	10, 140/ 31
yet, for all that	<b>flocking</b>	, though they had made	10, 140/ 28
sound, all the Church	<b>flourisheth</b>	; and if it be	10, 20/ 21
after to set a	<b>fly</b>	. And first, because ye	10, 86/ 17
to him at large,	<b>fly</b>	out of that place	10, 71/ 27
fighteth. In mine Apology,	<b>folio</b>	222, these are my	10, 129/ 30
in the same Apology,	<b>folio</b>	241, he confesseth plainly	10, 61/ 12
therefore he saith that,	<b>folio</b>	217, I doubt whether	10, 62/ 26
words in mine Apology (	<b>folio</b>	229): Since evil folk	10, 155/ 27
such pleasure that afterward (	<b>folio</b>	79) he falleth into	10, 202/ 5
telleth two places where:	<b>folio</b>	77 and folio 100	10, 167/ 14
mine Apology, that beginneth	<b>folio</b>	162, wherein he varieth	10, 53/ 19
His eighteenth chapter beginneth	<b>folio</b>	69. Wherein he beginneth	10, 184/ 26
in the forty-sixth chapter,	<b>folio</b>	253, after his words	10, 172/ 7
written in mine Apology,	<b>folio</b>	139, where I say	10, 32/ 34
saith in his Apology,	<b>folio</b>	219, that if it	10, 89/ 6
say in mine Apology,	<b>folio</b>	227, that in every	10, 185/ 3
my said twenty-seventh chapter,	<b>folio</b>	165: Surely in such	10, 215/ 2
words in mine Apology (	<b>folio</b>	257): Yet is he	10, 181/ 29
of his own words (	<b>folio</b>	80), he is fain	10, 206/ 25
these are my words (	<b>folio</b>	220): It may be	10, 111/ 16

as you may see,	<b>folio</b>	238 of mine Apology	10, 64/ 27
where: folio 77 and	<b>folio</b>	100. I neither did	10, 167/ 14
answer, ye shall find	<b>folio</b>	127. And now, good	10, 31/ 9
mine Apology, which beginneth	<b>folio</b>	116. And now he	10, 41/ 9
them in mine Apology,	<b>folio</b>	238. But now, this	10, 177/ 24
they be rehearsed again (	<b>folio</b>	162), the printer of	10, 199/ 29
even his own words,	<b>folio</b>	45. He saith: And	10, 71/ 36
chapter in mine Apology,	<b>folio</b>	235) he saith under	10, 176/ 21
cause. And afterward, in	<b>folio</b>	268, I show that	10, 27/ 17
goeth this man farther,	<b>folio</b>	27, and showeth that	10, 46/ 4
say there farther thus (	<b>folio</b>	225): Necessity sometimes causeth	10, 125/ 25
forty-eighth chapter, which beginneth	<b>folio</b>	272, and that done	10, 60/ 27
begin in mine Apology,	<b>folio</b>	101. And the same	10, 36/ 15
which the one beginneth	<b>folio</b>	183, and the other	10, 57/ 2
read in mine Apology,	<b>folio</b>	158, in the twenty-sixth	10, 65/ 28
His seventeenth chapter beginneth	<b>folio</b>	62. In the beginning	10, 167/ 9
lie in mine Apology,	<b>folio</b>	159 (in the second	10, 199/ 22
for his own advantage (	<b>folio</b>	80) rehearseth them, and	10, 207/ 13
chapter of mine Apology,	<b>folio</b>	123, and then if	10, 60/ 7
of mine Apology, beginning	<b>folio</b>	243, and then shall	10, 67/ 23
chapter of mine Apology,	<b>folio</b>	232. And then shall	10, 169/ 25
of mine Apology, beginning	<b>folio</b>	116, and there shall	10, 41/ 24
read his words again (	<b>folio</b>	80), and there you	10, 206/ 35
and the other beginneth	<b>folio</b>	184. Here this man	10, 57/ 3
Apology, the forty-second chapter,	<b>folio</b>	232, whereof this man	10, 96/ 30
chapter of mine Apology,	<b>folio</b>	228, in this manner	10, 146/ 30
and in mine Apology,	<b>folio</b>	237: And though many	10, 175/ 23
chapter of mine Apology,	<b>folio</b>	119. Which when you	10, 49/ 15
chapter of mine Apology (	<b>folio</b>	226): But yet will	10, 139/ 10
well here were these (	<b>folio</b>	257): But yet is	10, 180/ 26
is touched again there,	<b>folio</b>	106. When you have	10, 36/ 16
surmised tales of mishandling	<b>folk</b>	for heresy -- and	10, 46/ 30
determination of certain evil	<b>folk</b>	, conspiring together about an	10, 198/ 10
at once upon poor	<b>folk</b>	, and yearly after, the	10, 53/ 24
the living to some	<b>folk</b>	as lief almost as	10, 99/ 19
whereby there are many	<b>folk</b>	many times amended, than	10, 227/ 36
both wise and good	<b>folk</b>	too -- and peradventure	10, 56/ 9
doth it, too, that	<b>folk</b>	some good and honest	10, 107/ 25
information to put some	<b>folk</b>	to business and to	10, 129/ 4
evil than let lewd	<b>folk</b>	speak evil. And now	10, 180/ 21
mind (which very few	<b>folk</b>	could before, as I	10, 38/ 20
folk hearing -- such	<b>folk</b>	, I say, as this	10, 103/ 2
harm happen daily to	<b>folk</b>	as innocent as they	10, 121/ 28

I see, do many	<b>folk</b>	little good, but rather	10, 79/ 39
the contrary, by such	<b>folk</b>	as it cannot become	10, 32/ 5
to be content with	<b>folk</b>	of mean conditions without	10, 177/ 7
not to make good	<b>folk</b>	of their counsel in	10, 155/ 28
with good, poor, peaceable	<b>folk</b>	in the county but	10, 125/ 37
suspect of mishandling good	<b>folk</b>	and of cruelty: I	10, 23/ 13
man say, "but these	<b>folk</b>	do the deed." That	10, 69/ 8
And many good simple	<b>folk</b>	, taking him even as	10, 115/ 34
punishment for the evil	<b>folk</b>	), he biddeth every man	10, 118/ 36
people openly, and turn	<b>folk</b>	from the faith by	10, 105/ 3
present it, but some	<b>folk</b>	began to fall to	10, 140/ 24
word that any lewd	<b>folk</b>	or any false shrews	10, 180/ 17
any great man whom	<b>folk</b>	needed to fear was	10, 110/ 13
their heads. But better	<b>folk</b>	should first feel so	10, 146/ 1
-- yet how few	<b>folk</b>	have been found that	10, 143/ 28
told him by other	<b>folk</b>	, there is good reason	10, 167/ 12
so did, "the selfsame	<b>folk</b>	that now grudge and	10, 53/ 29
praised with some such	<b>folk</b>	as myself have had	10, 71/ 33
heresy was with some	<b>folk</b>	whom myself have known	10, 77/ 15
keep under" those "ungracious	<b>folk</b>	," by whom he meaneth	10, 22/ 19
his four sorts of	<b>folk</b>	before. For he calleth	10, 29/ 20
well waxen harmless among	<b>folk</b>	. Into Cliff's head came	10, 16/ 9
or else that, hearing	<b>folk</b>	so speak heresies by	10, 85/ 7
For as for accuse	<b>folk</b>	openly for heresy, every	10, 139/ 19
not so favorable toward	<b>folk</b>	suspected of heresy as	10, 180/ 27
would grow thereof if	<b>folk</b>	would follow his invention	10, 156/ 20
and will sometimes bite	<b>folk</b>	, too: if I would	10, 141/ 36
can find no good	<b>folk</b>	that dare in their	10, 112/ 1
not to make good	<b>folk</b>	of counsel in doing	10, 147/ 9
were so as many	<b>folk</b>	report it is so	10, 68/ 12
the meanwhile, and other	<b>folk</b>	to whom it appertained	10, 30/ 22
and would that all	<b>folk</b>	should take it so	10, 41/ 3
doing. Which kind of	<b>folk</b>	will not let to	10, 147/ 13
doing. Which kind of	<b>folk</b>	will not let to	10, 155/ 32
be suffered to arrest	<b>folk</b>	for every light suspicion	10, 181/ 33
that they pretended, as	<b>folk</b>	that would live under	10, 25/ 9
for many good, worshipful	<b>folk</b>	against the malicious slander	10, 9/ 13
wrongs -- of which	<b>folk</b>	many a man is	10, 51/ 9
me by right worshipful	<b>folk</b>	, that before me avowed	10, 140/ 23
by likelihood (for there	<b>folk</b>	most commonly meet, that	10, 12/ 6
among the people as	<b>folk</b>	suspect of mishandling good	10, 23/ 12
have I for some	<b>folk</b>	done somewhat more, too	10, 7/ 9
for judging that some	<b>folk</b>	whom I neither assign	10, 54/ 14

speak of such manner	<b>folk</b>	, give them no name	10, 30/ 1
faults of some other	<b>folk</b>	: should they not yet	10, 30/ 21
have power to arrest	<b>folk</b>	for suspicion of heresy	10, 182/ 4
all made for other	<b>folk</b>	, and not one piece	10, 9/ 7
no more than these	<b>folk</b>	in living or belief	10, 26/ 1
Council to put some	<b>folk</b>	to business, or dishonesty	10, 125/ 27
well hap that such	<b>folk</b>	might hire others that	10, 108/ 27
I wish all good	<b>folk</b>	of both parties to	10, 228/ 3
slander, but the good	<b>folk</b>	of either party draw	10, 213/ 2
are such as good	<b>folk</b>	may soon perceive them	10, 215/ 18
evil seed against good	<b>folk</b>	, of untrue, reprobable slander	10, 79/ 1
and tender to sick	<b>folk</b>	, and that should yearly	10, 35/ 2
evil names to such	<b>folk</b>	as are so evil	10, 24/ 10
such venial sins as	<b>folk</b>	, of frailty, so commonly	10, 80/ 20
himself giveth occasion that	<b>folk</b>	have him so suspected	10, 130/ 20
commonweal to give such	<b>folk</b>	hearing -- such folk	10, 103/ 1
forward, by those ungracious	<b>folk</b>	that are such among	10, 200/ 14
that all mischievous, factious	<b>folk</b>	should be suffered in	10, 74/ 33
he giveth all other	<b>folk</b>	occasion to take him	10, 121/ 11
faulty (for of such	<b>folk</b>	we speak), than for	10, 123/ 8
a little more charitable	<b>folk</b>	about it than those	10, 212/ 13
as many good, virtuous	<b>folk</b>	began upon that ill	10, 9/ 22
ear to the bad	<b>folk</b>	and froward, that against	10, 215/ 20
manner punishment of ungracious	<b>folk</b>	. And albeit that of	10, 221/ 6
goodness to put other	<b>folk</b>	in fault, that there	10, 227/ 25
myself, and for good	<b>folk</b>	, and for the Catholic	10, 4/ 15
worldly honor that worldly	<b>folk</b>	do to the Church	10, 44/ 9
agreement of all spiritual	<b>folk</b>	together in the maintenance	10, 44/ 21
perish in many other	<b>folk</b>	. This is the great	10, 223/ 7
from thieves and help	<b>folk</b>	home, with their beasts	10, 142/ 9
small change. For other	<b>folk</b>	will call them still	10, 25/ 22
for all the good	<b>folk</b>	that gave them open	10, 141/ 1
and "They Say" and "	<b>Folk</b>	Say." And then hath	10, 78/ 7
every law whereby misguided	<b>folk</b>	are punished, there should	10, 148/ 5
would now set other	<b>folk</b>	to study thereabout. And	10, 182/ 32
should let all mischievous	<b>folk</b>	alone, and thereby suffer	10, 148/ 7
ere ever all such	<b>folk</b>	fail. And therefore --	10, 182/ 22
further thing any other	<b>folk</b>	can find therein. And	10, 98/ 29
of abjuring and punishing	<b>folk</b>	for heresy, they should	10, 181/ 32
he nothing, but leaveth	<b>folk</b>	occasion to think that	10, 221/ 24
it because of any	<b>folk</b>	whom he thinketh necessary	10, 77/ 28
them as the old	<b>folk</b>	do -- though I	10, 25/ 20
dangerous times as many	<b>folk</b>	would fall to theft	10, 75/ 8

very things, while many	<b>folk</b>	now fall to the	10, 85/ 19
proof. For since evil	<b>folk</b>	use not to make	10, 147/ 8
folio 229): Since evil	<b>folk</b>	use not to make	10, 155/ 28
of it, nor other	<b>folk</b>	nothing lose: to make	10, 199/ 6
by some few naughty	<b>folk</b>	blown forth too far	10, 63/ 2
and reason will that	<b>folk</b>	well be wary, upon	10, 70/ 5
himself, but, hearing some	<b>folk</b>	say so, weeneth that	10, 108/ 11
force or care though	<b>folk</b>	ween he were a	10, 117/ 32
truth and make good	<b>folk</b>	perceive both what harm	10, 39/ 26
these heresies that these	<b>folk</b>	now hold whom Saint	10, 39/ 15
case that good peaceable	<b>folk</b>	that fain would live	10, 74/ 35
And with what manner	<b>folk</b>	soever himself would bring	10, 115/ 4
notable harm, that good	<b>folk</b>	were much wronged by	10, 229/ 23
these are, calleth some	<b>folk</b>	desperate. And yet was	10, 48/ 33
heretic in all good	<b>folk's</b>	opinion that he can	10, 112/ 1
report of much other	<b>folk's</b>	thinking, and not as	10, 57/ 9
that for defense of	<b>folk's</b>	houses there shall need	10, 142/ 13
should have seemed in	<b>folk's</b>	eyes far the more	10, 140/ 33
that, save for evil	<b>folk's</b>	obloquy to themselves-ward, else	10, 134/ 17
in this matter to	<b>follow</b>	his device -- to	10, 104/ 12
he that accused him	<b>follow</b>	the Gospel and take	10, 72/ 15
be feared thereby to	<b>follow</b>	thereon -- and the	10, 119/ 21
thereof if folk would	<b>follow</b>	his invention and make	10, 156/ 20
there should none harm	<b>follow</b>	to the Catholic faith	10, 119/ 14
must needs, I say,	<b>follow</b>	that the clergy, though	10, 21/ 29
harm that else would	<b>follow</b>	, by the decay of	10, 132/ 14
ween, no wise man	<b>follow</b>	his fond device in	10, 105/ 7
maintain, if men would	<b>follow</b>	them -- did both	10, 200/ 12
honor he thinketh should	<b>follow</b>	thereon, or else some	10, 42/ 31
corrupted, it must needs	<b>follow</b>	that the faith and	10, 21/ 21
not bound always to	<b>follow</b>	those witnesses. For if	10, 149/ 33
the less will I	<b>follow</b>	his counsel. For the	10, 193/ 5
is too faithful to	<b>follow</b>	, upon such good reason	10, 145/ 7
yet would I not	<b>follow</b>	neither this good man's	10, 192/ 38
in living or belief	<b>follow</b>	the very Gospel indeed	10, 26/ 1
of his words that	<b>follow</b>	next, where he goeth	10, 226/ 27
if men would unwisely	<b>follow</b>	it, there might no	10, 87/ 32
I speak of to	<b>follow</b>	their own mind therein	10, 56/ 5
in the beginning, not	<b>follow</b>	the order of my	10, 31/ 2
afear'd to counsel them	<b>follow</b>	it, because of the	10, 56/ 18
suit of office should	<b>follow</b>	the increase of heretics	10, 120/ 7
changing there would surely	<b>follow</b>	another manner of peril	10, 145/ 15
light or heavy," to "	<b>follow</b>	the arrest of the	10, 181/ 13

light or heavy must	<b>follow</b>	the arresting of the	10, 182/ 12
the Catholic faith shall	<b>follow</b>	in this realm: then	10, 87/ 9
very likely were to	<b>follow</b>	, though he say nay	10, 85/ 28
will? And ever we	<b>follow</b>	still and say we	10, 101/ 3
increase of heresies would	<b>follow</b>	-- in that point	10, 224/ 12
Christ's words it must	<b>follow</b>	that if the spirituality	10, 21/ 22
every spiritual man to	<b>follow</b>	it, and to take	10, 32/ 2
which there must needs	<b>follow</b>	(if he were not	10, 160/ 29
such mischief would finally	<b>follow</b>	thereon as woe will	10, 145/ 34
reasons, if they be	<b>followed</b>	, shall give a boldness	10, 220/ 7
if his way were	<b>followed</b>	, it would be any	10, 182/ 25
been in Almaine duly	<b>followed</b>	in the beginning, the	10, 96/ 27
after him, and have	<b>followed</b>	him about, for pleasure	10, 140/ 27
devices, if they were	<b>followed</b>	, by the increase of	10, 224/ 23
that if it were	<b>followed</b>	in every law whereby	10, 148/ 4
thereof, if it be	<b>followed</b>	, will be more yet	10, 50/ 38
if his device were	<b>followed</b>	, it appeareth plainly so	10, 119/ 6
this good man be	<b>followed</b>	, that the suit ex	10, 145/ 19
to find it worse,	<b>followed</b>	ever in that matter	10, 85/ 10
that I saw therein	<b>followed</b>	and pursued the selfsame	10, 6/ 8
as if they were	<b>followed</b>	, would make the faith	10, 223/ 6
unreasonable: I say that	<b>followeth</b>	nothing; for it proveth	10, 133/ 35
Which order while he	<b>followeth</b>	not with me --	10, 13/ 24
my mind, as hereafter	<b>followeth</b>	, in the next chapter	10, 22/ 21
to answer." And it	<b>followeth</b>	in the said eighth	10, 168/ 22
not greatly strive. Then	<b>followeth</b>	his order that he	10, 90/ 15
so too -- there	<b>followeth</b>	upon that the thing	10, 166/ 1
say. For there it	<b>followeth</b>	thus: For, whatsoever the	10, 102/ 17
leaf and the next	<b>following</b>	, he maketh a suspicious	10, 201/ 4
such flocking together, and	<b>following</b>	on a plump, they	10, 140/ 32
in the next chapter	<b>following</b>	he laboreth sore to	10, 85/ 25
complement of the sentence	<b>following</b>	: it appeareth that he	10, 58/ 9
first book of The	<b>Following</b>	of Christ, the sixteenth	10, 61/ 24
write I these words	<b>following</b>	: And on the other	10, 96/ 36
not excuse his unwise	<b>following</b>	of false, wily counsel	10, 17/ 28
this was no little	<b>folly</b>	for him -- to	10, 27/ 35
solemnly with a very	<b>folly</b>	and with a solemn	10, 26/ 4
a little either the	<b>folly</b>	or the craft that	10, 191/ 4
anon, with the farther	<b>folly</b>	of his device, doubly	10, 105/ 19
that he useth open	<b>folly</b>	. And where he saith	10, 190/ 21
the most simple, sought-out	<b>folly</b>	that ever I yet	10, 28/ 11
of such "faults," his	<b>folly</b>	to be much accused	10, 190/ 32
findeth but his own	<b>folly</b>	. For now shall you	10, 32/ 31

that it were double	<b>folly</b>	to lay that for	10, 196/ 6
he wrote them of	<b>folly</b>	: God give the good	10, 231/ 2
more falsehood or more	<b>folly</b>	; but surely they have	10, 190/ 11
realm that it was	<b>folly</b>	for him to speak	10, 110/ 23
point also no less	<b>folly</b>	than that, wherein he	10, 28/ 2
man make me so	<b>fond</b>	as to be his	10, 192/ 31
to see what a	<b>fond</b>	shift he findeth, that	10, 180/ 4
to be taken for	<b>fond</b>	-- yet, for the	10, 108/ 31
them than put their	<b>fond</b>	tale in his book	10, 45/ 8
long process upon every	<b>fond</b>	piece of his devices	10, 70/ 25
sought occasion, with a	<b>fond</b>	wily change of my	10, 193/ 12
wise man follow his	<b>fond</b>	device in putting this	10, 105/ 7
can never lack a	<b>fond</b>	, froward argument. To these	10, 215/ 21
whoso call his brother "	<b>fool</b>	" is guilty to the	10, 54/ 21
after such a false,	<b>foolish</b>	"some say," come forth	10, 171/ 5
-- were this wily,	<b>foolish</b>	handling no false defamation	10, 171/ 11
and some part very	<b>foolish</b>	, and some part, for	10, 192/ 25
ordinaries be not so	<b>foolish</b>	neither but that they	10, 131/ 36
the fellow be so	<b>foolish</b>	to confess them, and	10, 73/ 21
court be not so	<b>foolish</b>	but that they had	10, 125/ 19
himself, or else how	<b>foolishly</b>	he hath suffered false	10, 192/ 9
work were all such	<b>fools</b>	that he might void	10, 171/ 20
scripture: "There are of	<b>fools</b>	an infinite number." And	10, 54/ 24
that there were some	<b>fools</b>	abroad in the world	10, 54/ 22
the brink that his	<b>foot</b>	slippeth and down he	10, 81/ 3
the time when he	<b>forbade</b>	us to judge before	10, 54/ 18
that they will rather	<b>forbear</b>	to be accusers than	10, 98/ 21
deed that they should	<b>forbear</b>	were good; in which	10, 18/ 3
that men will utterly	<b>forbear</b>	them, the knowledge of	10, 80/ 24
misprision or of treason,	<b>forbear</b>	yet the saying of	10, 80/ 6
of heresy, that they	<b>forbear</b>	all such talking of	10, 70/ 6
may much more easily	<b>forbear</b>	them. And therefore were	10, 81/ 11
that if he should	<b>forbear</b>	till that time that	10, 76/ 22
could make men utterly	<b>forbear</b>	them -- yet since	10, 80/ 23
no great diligence in	<b>forbearing</b>	of them, and yet	10, 80/ 16
chapter, and saith, "God	<b>forbid</b>	but that they were	10, 60/ 20
that in many things	<b>forbidden</b>	by sundry statutes for	10, 143/ 21
there was not only	<b>forbidden</b>	to bear witness he	10, 164/ 16
knowledge that the law	<b>forbiddeth</b>	; but the knowledge that	10, 185/ 29
declare that that law	<b>forbiddeth</b>	laymen to meddle with	10, 194/ 24
by which Saint Paul	<b>forbiddeth</b>	and saith, "Nolite ante	10, 55/ 9
law is general and	<b>forbiddeth</b>	"all men that they	10, 110/ 2
harm, may not be	<b>forborne</b>	. And therefore, as for	10, 131/ 15

heresies they cannot be	<b>forborne</b>	, nor never can be	10, 229/ 34
of both may be	<b>forborne</b>	. Hath this good man	10, 122/ 35
it may not be	<b>forborne</b>	. And surely if we	10, 229/ 5
may be more easily	<b>forborne</b>	-- I never found	10, 80/ 30
seldom, special haps be	<b>forborne</b>	. To this piece, lo	10, 130/ 30
for all that, be	<b>forborne</b>	, both for the pleasure	10, 142/ 4
it either might be	<b>forborne</b>	or else the means	10, 229/ 25
bandogs may not be	<b>forborne</b>	neither, for they both	10, 142/ 8
in no wise be	<b>forborne</b>	but if we would	10, 85/ 26
dilate the faith by	<b>force</b>	of sword in far	10, 222/ 28
from the faith by	<b>force</b>	, and work other manner	10, 105/ 3
of like vigor and	<b>force</b>	in every place abroad	10, 37/ 10
against the statute, by	<b>force</b>	of that provincial constitution	10, 196/ 23
of his parishioner by	<b>force</b>	-- I see the	10, 196/ 10
therein find that I	<b>force</b>	not what such as	10, 24/ 8
showeth himself little to	<b>force</b>	or care though folk	10, 117/ 32
treatise in the place	<b>fore-rehearsed</b>	be unreasonable and cannot	10, 169/ 12
have all the properties	<b>fore-rehearsed</b>	, as well as others	10, 171/ 28
come against his words	<b>fore-rehearsed</b>	. Now, verily, to all	10, 183/ 31
a fillip in the	<b>forehead</b>	with his little finger	10, 31/ 28
by all his five	<b>forenamed</b>	witnesses on the other	10, 78/ 32
to drive the ordinaries	<b>forever</b>	to sue citations against	10, 180/ 29
long as a depriving	<b>forever</b>	, since there shall never	10, 181/ 2
power of the bishop	<b>forever</b>	, of arresting them, and	10, 180/ 28
a thing to stand	<b>forever</b>	, but for this time	10, 74/ 22
nor he thereby lose	<b>forfeiture</b>	of his bond. There	10, 94/ 18
one half of the	<b>forfeiture</b>	. And yet for all	10, 143/ 25
as well adventure the	<b>forfeiture</b>	of his friends' money	10, 94/ 30
and great pains of	<b>forfeitures</b>	for them that would	10, 144/ 13
say: but if men	<b>forget</b>	what hath been said	10, 228/ 21
unread them again, or	<b>forget</b>	what they have read	10, 211/ 19
him, but when I	<b>forget</b>	myself, call them by	10, 39/ 16
himself would very fain	<b>forget</b>	. Lo, thus wrote I	10, 139/ 8
and by, either of	<b>forgetfulness</b>	or else of wiliness	10, 62/ 32
so he here again	<b>forgetteth</b>	it. Then go I	10, 103/ 18
done, whereof (which he	<b>forgetteth</b>	) I gave him warning	10, 211/ 31
to his words and	<b>forgetteth</b>	what I say --	10, 165/ 13
division." Lo, now he	<b>forgetteth</b>	this little, short word	10, 62/ 29
will, I dare say,	<b>forgive</b>	him. Howbeit, since the	10, 137/ 12
it seemeth that he	<b>forgot</b>	the honor of the	10, 26/ 14
lawfully make in such	<b>form</b>	as they have (as	10, 187/ 7
a lawful order and	<b>form</b>	, devise for the spiritual	10, 215/ 17
of maintaining of his	<b>former</b>	words is a clean	10, 43/ 30

all -- so the	<b>former</b>	laws generally did first	10, 164/ 27
in maintenance of his	<b>former</b>	words which he would	10, 42/ 2
30th leaf. And his	<b>former</b>	words which he therewith	10, 49/ 13
he devised in his	<b>former</b>	book and here now	10, 98/ 11
good readers, concerning the	<b>former</b>	words of his Division	10, 49/ 1
hath for his said	<b>former</b>	words, whereabouts is all	10, 49/ 4
so faintly defendeth his	<b>former</b>	matter which it pretendeth	10, 199/ 18
large, than if the	<b>former</b>	law had never made	10, 161/ 27
But now, concerning his	<b>former</b>	words -- of the	10, 44/ 20
not only for my	<b>former</b>	books, wherein the new	10, 9/ 10
wisely weighed, notwithstanding his	<b>former</b>	oath in the same	10, 151/ 3
as have left and	<b>forsaken</b>	the faith of Christ	10, 145/ 6
there anywhere left and	<b>forsaken</b>	it except such places	10, 145/ 5
against his first oath,	<b>forsomuch</b>	as the judge cannot	10, 161/ 4
do well in theft?	<b>Forsooth</b>	, it were a way	10, 75/ 12
good man maketh me,	<b>forsooth</b>	, a full goodly sermon	10, 53/ 35
well and full truly,	<b>forsooth</b>	, and which in my	10, 49/ 21
brethren." This is,	<b>forsooth</b>	, one the most simple	10, 28/ 11
thought all three? Yes,	<b>forsooth</b>	, true enough though I	10, 34/ 21
man's reason can find?	<b>Forsooth</b>	, I can, with any	10, 98/ 32
he will not utterly	<b>forswear</b>	it, but he is	10, 3/ 21
that he will not	<b>forswear</b>	himself to the peril	10, 158/ 35
would be false and	<b>forsworn</b>	for somewhat -- yet	10, 152/ 32
his displeasure to be	<b>forsworn</b>	rather than abide the	10, 96/ 2
that he that was	<b>forsworn</b>	may feign. And now	10, 158/ 14
as he that hath	<b>forsworn</b>	himself may feign himself	10, 157/ 24
the second, he was	<b>forsworn</b>	in the first; and	10, 146/ 13
gave occasion to be	<b>forsworn</b>	in the first, in	10, 153/ 16
his life before neither	<b>forsworn</b>	nor sworn. For if	10, 166/ 21
meant that such a	<b>forsworn</b>	witness may haply play	10, 165/ 30
was hired to be	<b>forsworn</b>	, and that he was	10, 153/ 31
he will not be	<b>forsworn</b>	to the hurt of	10, 152/ 35
that the witness once	<b>forsworn</b>	before is, in his	10, 166/ 8
as was so first	<b>forsworn</b>	were after, in his	10, 166/ 18
false as to be	<b>forsworn</b>	-- this is, I	10, 85/ 23
him that is once	<b>forsworn</b>	. But now let us	10, 147/ 26
purged -- this man	<b>forsworn</b>	and the man unsworn	10, 158/ 31
appeared to be once	<b>forsworn</b>	, but also many other	10, 164/ 17
he that confesseth himself	<b>forsworn</b>	should in no case	10, 157/ 36
he will not be	<b>forsworn</b>	for right nought. And	10, 152/ 33
he that hath been	<b>forsworn</b>	is of reason to	10, 157/ 31
which confesseth himself once	<b>forsworn</b>	is by reason mistrusted	10, 158/ 22
is likely that the	<b>forsworn</b>	witnesses will say false	10, 166/ 7

if he were not	<b>forsworn</b>	in the second, he	10, 146/ 12
be indeed that the	<b>forsworn</b>	witness hath so. And	10, 160/ 3
then likely to be	<b>forsworn</b>	. And in the second	10, 153/ 4
confute, nor prove the	<b>forsworn</b>	man and the man	10, 158/ 9
and that he was	<b>forsworn</b>	indeed, and then would	10, 153/ 31
although the witness were	<b>forsworn</b>	before. And thus is	10, 162/ 29
second if he were	<b>forsworn</b>	, it were to their	10, 153/ 4
where he was first	<b>forsworn</b>	while he would fain	10, 101/ 18
but hanging him up	<b>forthwith</b>	, useth yet his information	10, 107/ 17
once read over, then	<b>forthwith</b>	, while it is fresh	10, 49/ 17
he not know them	<b>forthwith</b>	, when he is first	10, 106/ 27
I (as you see)	<b>forthwith</b>	in the next leaf	10, 97/ 12
is the cause, and	<b>forthwith</b>	afterward I prove it	10, 126/ 13
this good device, he	<b>forthwith</b>	addeth this shrewd saying	10, 76/ 5
shall find in the	<b>fortieth</b>	chapter, the 218th leaf	10, 88/ 24
not in my said	<b>fortieth</b>	chapter of mine Apology	10, 111/ 9
repressing of heresies, to	<b>fortify</b>	that law and give	10, 119/ 27
man beginneth here to	<b>fortify</b>	his word with that	10, 111/ 9
changed, but saith, in	<b>fortifying</b>	thereof, that "verily" he	10, 111/ 1
ween it would be	<b>fortnight</b>	full ere we found	10, 173/ 34
heretics, it may sometimes	<b>fortune</b>	that a man may	10, 220/ 33
it is not my	<b>fortune</b>	to find out that	10, 59/ 7
Now may it so	<b>fortune</b>	in like wise, and	10, 107/ 24
with much seeking I	<b>fortuned</b>	to find out, to	10, 7/ 20
likelihood of so seldom	<b>fortuning</b>	, were likely to be	10, 108/ 31
then, if they tarry	<b>forty</b>	days, the king's laws	10, 168/ 19
though he say nay	<b>forty</b>	times. And that have	10, 85/ 28
then, to prick me	<b>forward</b>	, he bringeth forth two	10, 221/ 20
chapter, wherein he goeth	<b>forward</b>	thus: And in this	10, 213/ 29
to and fro, now	<b>forward</b>	, now backward, in such	10, 223/ 26
then he help it	<b>forward</b>	, rather than the other	10, 50/ 25
set forth and advanced	<b>forward</b>	, by those ungracious folk	10, 200/ 13
far they may go	<b>forward</b>	in them without the	10, 81/ 18
since he hath so	<b>foul</b>	an overthrow in the	10, 104/ 22
is, that I never	<b>found</b>	any nobleman above the	10, 34/ 15
such sureties should be	<b>found</b>	, and peril and danger	10, 97/ 30
now, though there were	<b>found</b>	provision good and sure	10, 99/ 9
appeareth plainly that necessity	<b>found</b>	the fault, and caused	10, 159/ 12
verily think, he never	<b>found</b>	it in any book	10, 185/ 2
of heretics, hath now	<b>found</b>	such "faults" as a	10, 190/ 29
to declare if I	<b>found</b>	out any cases in	10, 79/ 26
or else the means	<b>found</b>	to be changed to	10, 229/ 25
that fault that he	<b>found</b>	in the chapter "In	10, 147/ 22

friends, and have thereupon	<b>found</b>	the same complaints false	10, 78/ 28
done, and to have	<b>found</b>	as well default in	10, 189/ 29
enough though I never	<b>found</b>	anyone that ever thought	10, 34/ 22
king's honorable Council, always	<b>found</b>	causeless and false --	10, 170/ 12
here, as he weeneth,	<b>found</b>	out proper fantasies, wherein	10, 48/ 35
the fault that I	<b>found</b>	, and yet find, is	10, 167/ 17
and cause), ever since	<b>found</b>	so profitable for preservation	10, 229/ 31
indictment never would be	<b>found</b>	. And some great and	10, 135/ 36
say" were so wilily	<b>found</b>	that men had not	10, 67/ 26
clergy: yet have I	<b>found</b>	seven that have thought	10, 34/ 26
surety that could be	<b>found</b>	them beside, have their	10, 97/ 4
if there be nothing	<b>found</b>	against him, he shall	10, 123/ 13
the first time is	<b>found</b>	faulty in heresy and	10, 124/ 34
that it would be	<b>found</b>	false: then honesty would	10, 18/ 25
that since he never	<b>found</b>	any fault in any	10, 8/ 10
be gotten to be	<b>found</b>	by indictment in their	10, 136/ 3
yet may he be	<b>found</b>	guilty of it, and	10, 117/ 5
yet again. And yet	<b>found</b>	I so little reason	10, 6/ 16
such judges may be	<b>found</b>	, heretics may "make merry	10, 171/ 31
forborne -- I never	<b>found</b>	any wise man, to	10, 80/ 30
spiritual men may be	<b>found</b>	that have many great	10, 174/ 24
which are in conclusion	<b>found</b>	in no more fault	10, 124/ 10
And this realm hath	<b>found</b>	it so necessary that	10, 145/ 2
that he may be	<b>found</b>	not guilty, notwithstanding that	10, 133/ 5
money to trentals, to	<b>found</b>	chantries and obits, and	10, 49/ 26
find I no fault	<b>found</b>	therein. The other point	10, 226/ 13
no such saying be	<b>found</b>	-- what rebuke were	10, 26/ 32
what shift there was	<b>found</b>	to the remnant, that	10, 5/ 9
spiritual men may be	<b>found</b>	that have right many	10, 175/ 24
than there can be	<b>found</b>	any one salve that	10, 50/ 32
the realm profitable. I	<b>found</b>	not, I say, above	10, 34/ 19
delivered by proclamation be	<b>found</b>	at the session concerning	10, 124/ 11
therefore, though I never	<b>found</b>	any nobleman so unrighteous	10, 34/ 23
and all his sureties	<b>found</b>	, they fear still always	10, 98/ 23
few folk have been	<b>found</b>	that have taken those	10, 143/ 29
this good man hath	<b>found</b>	, I cannot tell. I	10, 226/ 11
considered well, they be	<b>found</b>	far worse than nought	10, 77/ 11
percase there were some	<b>found</b>	so shameless that they	10, 51/ 30
nowhere in all England	<b>found</b>	one. And that is	10, 85/ 18
the law made, men	<b>found</b>	notable harm, that good	10, 229/ 23
say that I "never	<b>found</b>	in all the time	10, 32/ 35
ordinaries, and divers times	<b>found</b>	false before the king's	10, 216/ 10
fortnight full ere we	<b>found</b>	them. But then goeth	10, 173/ 35

went soonest to have	<b>found</b>	them, that there" I	10, 174/ 10
them speak heresy and	<b>found</b>	no fault therewith, nor	10, 85/ 16
well likely that he	<b>found</b>	, in all this long	10, 85/ 14
true but if I	<b>found</b>	seven that thought all	10, 34/ 20
save such as be	<b>found</b>	false. And thus I	10, 137/ 5
and if it be	<b>found</b>	for him, upon that	10, 126/ 30
in his Dialogue had	<b>found</b>	such a way, with	10, 7/ 1
good man at last	<b>found</b>	a good way for	10, 100/ 1
His ground and his	<b>foundation</b>	is this: It is	10, 90/ 5
of some certain new-fashioned	<b>foundation</b>	, and thereof neither make	10, 34/ 35
all four. After those	<b>four</b>	sorts perused -- he	10, 23/ 34
secretly detecteth it, peradventure	<b>four</b>	or five and sometimes	10, 90/ 24
of heretics after his	<b>four</b>	sorts of folk before	10, 29/ 20
let them pass, all	<b>four</b>	. After those four sorts	10, 23/ 33
them, at the least,	<b>four</b>	or five hours, I	10, 12/ 9
the infinite number of	<b>four</b>	. The first is that	10, 208/ 35
look now for these	<b>four</b>	laws, it might peradventure	10, 209/ 26
answer, in three or	<b>four</b>	leaves, with only pointing	10, 6/ 32
divideth the matter into	<b>four</b>	sorts of people; wherein	10, 23/ 31
There were also the	<b>four</b>	great patriarchs; that is	10, 144/ 31
man here in this	<b>fourteenth</b>	chapter doth -- and	10, 81/ 25
of his book. The	<b>Fourteenth</b>	Chapter His fourteenth chapter	10, 67/ 10
same leaf, in the	<b>fourteenth</b>	line, that he meaneth	10, 207/ 3
here provideth in this	<b>fourteenth</b>	chapter of his new	10, 70/ 21
The Fourteenth Chapter His	<b>fourteenth</b>	chapter beginneth in the	10, 67/ 11
but saith of the	<b>fourth</b>	sort: These be the	10, 29/ 22
in one chapter. The	<b>Fourth</b>	Chapter In his fourth	10, 19/ 8
Fourth Chapter In his	<b>fourth</b>	chapter, beginning in the	10, 19/ 9
that as well this	<b>fourth</b>	cause as many of	10, 209/ 38
If not half, a	<b>fourth</b>	part yet, or a	10, 220/ 4
good reason require. The	<b>fourth</b>	is, he saith, that	10, 209/ 22
For we be all	<b>frail</b>	, ignorant, and unstable, though	10, 61/ 22
passion of ignorance or	<b>frailty</b>	-- he cannot, therefore	10, 83/ 28
sins as folk, of	<b>frailty</b>	, so commonly do fall	10, 80/ 20
of ignorance and of	<b>frailty</b>	, and done for lack	10, 68/ 31
passion and of a	<b>frailty</b>	, without an inward intent	10, 69/ 25
touching his passions for	<b>frailty</b>	and for lack of	10, 69/ 3
of a passion of	<b>frailty</b>	, and yet not intend	10, 69/ 23
of a passion of	<b>frailty</b>	, for lack of good	10, 69/ 10
by such oversight of	<b>frailty</b>	as may soon happen	10, 62/ 4
in heresy, as the	<b>frailty</b>	of man suffereth. For	10, 175/ 3
of ignorance, or of	<b>frailty</b>	, speak and talk heresies	10, 79/ 8
that putteth in his	<b>frame</b>	no timber but such	10, 162/ 17

confess them, and so	<b>frantic</b>	as to avow them	10, 73/ 22
we take him for	<b>fraudulent</b>	and malicious to the	10, 101/ 15
the people of their	<b>free</b>	agreement accept and agree	10, 217/ 10
indicted, but delivered forth	<b>free</b>	upon the proclamation. I	10, 123/ 29
be bold in such	<b>French</b>	as is peculiar to	10, 79/ 30
that go now full	<b>fresh</b>	in their guarded hose	10, 55/ 19
two things be both	<b>fresh</b>	in your mind, read	10, 88/ 26
forthwith, while it is	<b>fresh</b>	in remembrance, return again	10, 49/ 17
the salt wax once	<b>fresh</b>	and wearish, wherein shall	10, 21/ 16
cried out unto the	<b>friar</b>	again, that all the	10, 46/ 18
sword, some young, lusty	<b>friar</b>	would boldly beat off	10, 45/ 23
tell him of the	<b>friar</b>	that, as he was	10, 46/ 12
Otho the monk, and	<b>Friar</b>	Lambert, Friar Huessgen, and	10, 200/ 17
here in England Tyndale,	<b>Friar</b>	Barnes, George Joye, and	10, 200/ 18
countries too. As by	<b>Friar</b>	Luther, and priest Pomerane	10, 200/ 16
of the sword the	<b>friar</b>	would with this end	10, 46/ 2
books and Frith's, and	<b>Friar</b>	Barnes', began to go	10, 14/ 22
monk, and Friar Lambert,	<b>Friar</b>	Huessgen, and Zwingli; and	10, 200/ 17
by false apostates, wedded	<b>friars</b>	and monks, as clearly	10, 210/ 23
he will cause a	<b>friend</b>	of his answer all	10, 224/ 32
if he make his	<b>friend</b>	answer this better first	10, 224/ 34
make him not my	<b>friend</b>	. The Fifth Chapter In	10, 23/ 27
of himself and his	<b>friend</b>	. And therefore hath his	10, 152/ 36
of himself and his	<b>friend</b>	both, whom his first	10, 152/ 29
or his other special-known	<b>friend</b>	, and on his oath	10, 166/ 24
be, his own honest	<b>friend</b>	will be loath to	10, 47/ 16
myself nor advise no	<b>friend</b>	of mine to do	10, 194/ 5
I will put no	<b>friend</b>	to pain to make	10, 225/ 3
the peril of his	<b>friend</b>	and himself too. Then	10, 158/ 35
will not for his	<b>friend's</b>	body nor for his	10, 152/ 23
he swore for his	<b>friend's</b>	advantage and his own	10, 153/ 1
the respect of his	<b>friend's</b>	safeguard and his own	10, 153/ 15
body or to his	<b>friend's</b>	. Now look me, then	10, 152/ 19
man a much more	<b>friendly</b>	turn if he make	10, 224/ 33
else make them such	<b>friends</b>	privily, that the other	10, 197/ 21
else to make him	<b>friends</b>	?Yea, and then what	10, 197/ 30
parties themselves and their	<b>friends</b>	, and have thereupon found	10, 78/ 28
their servants and other	<b>friends</b>	too? And yet is	10, 229/ 3
the forfeiture of his	<b>friends'</b>	money, as he before	10, 94/ 30
that his respect unto	<b>friendship</b>	will temper his respect	10, 94/ 32
-- as falsely as	<b>Frith</b>	belieth the Catholics and	10, 210/ 29
that Tyndale's books and	<b>Frith's</b>	, and Friar Barnes', began	10, 14/ 22
appeareth in the first	<b>front</b>	of the first leaf	10, 10/ 18

the bad folk and	<b>froward</b>	, that against the best	10, 215/ 20
never lack a fond,	<b>froward</b>	argument. To these words	10, 215/ 21
a very proud, damnable	<b>frowardness</b>	. And therefore while this	10, 176/ 16
whole company. And this	<b>fruit</b>	is there also: that	10, 39/ 32
that there is no	<b>fruit</b>	, he saith, in that	10, 38/ 9
good, and that the	<b>fruit</b>	thereof, if it be	10, 50/ 37
of division is no	<b>fruit</b>	at all, nor no	10, 38/ 35
inculcateth the lack of	<b>fruit</b>	in many of mine	10, 38/ 32
neither moral virtue nor	<b>fruit</b>	, but full unfruitful vice	10, 39/ 21
all his matter more	<b>fruitfully</b>	? But, now, the special	10, 172/ 13
mine Apology be not	<b>fruitless</b>	, because they defend the	10, 39/ 25
if the objection be	<b>fruitless</b>	, and therefore the answer	10, 38/ 10
answer needless, and verily	<b>fruitless</b>	too: now to reply	10, 38/ 11
the realm indeed. These	<b>fruits</b>	are there in many	10, 40/ 1
the executors' hands to	<b>fulfill</b>	the will with. Which	10, 52/ 30
were likely to swarm	<b>full</b>	of heretics" -- verily	10, 89/ 7
restitution, full well and	<b>full</b>	truly, forsooth, and which	10, 49/ 21
were likely to swarm	<b>full</b>	of heretics. And as	10, 105/ 16
when he deviseth as	<b>full</b>	a remedy as any	10, 98/ 31
every light complaint that	<b>full</b>	lightly may be untrue	10, 169/ 2
were likely to swarm	<b>full</b>	of heretics before that	10, 102/ 11
virtue nor fruit, but	<b>full</b>	unfruitful vice. But as	10, 39/ 21
thereby, though not in	<b>full</b>	surety, nor clean out	10, 94/ 36
persons. In this great	<b>full</b>	and whole council of	10, 144/ 34
the streets should swarm	<b>full</b>	of heretics ere ever	10, 101/ 33
well likely to swarm	<b>full</b>	of heretics ere ever	10, 104/ 16
that the realm is	<b>full</b>	, and then excuse his	10, 27/ 26
was by the Pacifier	<b>full</b>	prudently devised. For else	10, 12/ 17
it would be fortnight	<b>full</b>	ere we found them	10, 173/ 34
in preaching of restitution,	<b>full</b>	well and full truly	10, 49/ 20
a mootable case --	<b>full</b>	well-favoredly, in good faith	10, 36/ 19
but that he saw	<b>full</b>	surely that he could	10, 103/ 34
that the realm is	<b>full</b>	of heretics! If the	10, 26/ 28
maketh me, forsooth, a	<b>full</b>	goodly sermon, in the	10, 54/ 1
that the realm is	<b>full</b>	of heretics more than	10, 27/ 10
that the realm is	<b>full</b>	of heretics, more than	10, 168/ 14
streets should not swarm	<b>full</b>	of heretics never a	10, 141/ 19
the realm is not	<b>full</b>	of heretics, nor hath	10, 27/ 20
wot, with much work	<b>full</b>	feebly. The Second Part	10, 85/ 32
when a book is	<b>full</b>	of shrewd "some say	10, 167/ 30
that the realm is	<b>full</b>	of heretics than that	10, 26/ 20
man may not give	<b>full</b>	credence in that behalf	10, 84/ 1
before may peradventure be	<b>full</b>	feared still, that his	10, 94/ 29

even to the very	<b>full</b>	. Then, in the 28th	10, 47/ 30
they that go now	<b>full</b>	fresh in their guarded	10, 55/ 19
laid in a matter	<b>full</b>	childishly to their charge	10, 65/ 2
a whole town shortly	<b>full</b>	of heresies. Then goeth	10, 73/ 16
that the man saw	<b>full</b>	well, and therefore winked	10, 172/ 5
warrant you, and multiply	<b>full</b>	fast. And thus you	10, 141/ 7
man saith here surely	<b>full</b>	well; but whether (as	10, 49/ 34
have the streets swarm	<b>full</b>	of heretics, which very	10, 85/ 27
because I would fain	<b>fully</b>	satisfy him -- I	10, 206/ 32
of heresies, if it	<b>fully</b>	prove not a man	10, 82/ 32
book), there are scant	<b>fully</b>	fifteen that anything agree	10, 10/ 20
the farther defense thereof,	<b>fully</b>	answered here by the	10, 96/ 12
have here more than	<b>fully</b>	confuted this chapter of	10, 49/ 3
he therein is so	<b>fully</b>	and wholly confuted that	10, 119/ 35
spirituality were never so	<b>fully</b>	reformed, yet could not	10, 211/ 28
could not fail so	<b>fully</b>	to be detected by	10, 91/ 5
shrews', which, not being	<b>fully</b>	of so good Catholic	10, 64/ 4
would not answer it	<b>fully</b>	, he should have answered	10, 220/ 2
so well and so	<b>fully</b>	for his own person	10, 223/ 3
the better, though never	<b>fully</b>	to such point but	10, 221/ 7
man in that point	<b>fully</b>	answered, as solemn a	10, 44/ 18
it be not so	<b>fully</b>	cleared but that there	10, 127/ 18
will not answer it "	<b>fully</b>	." In faith, that is	10, 220/ 1
his examination, the matter	<b>fully</b>	searched out, the causes	10, 123/ 23
truly I will not	<b>fully</b>	make answer thereto. But	10, 219/ 27
a sufficient remedy, so	<b>fully</b>	provided for this matter	10, 91/ 3
in the selfsame cases,	<b>fully</b>	and wholly to the	10, 37/ 24
trust, be well and	<b>fully</b>	satisfied. And unto all	10, 228/ 10
Then saith Master More	<b>further</b>	, that "if' some	10, 178/ 21
putteth him to no	<b>further</b>	business at all, but	10, 127/ 17
none harm, he goeth	<b>further</b>	, and for an example	10, 168/ 1
have authority, to treat	<b>further</b>	of it, and to	10, 181/ 22
further find thereof, so	<b>further</b>	do therein. And as	10, 82/ 23
For then goeth he	<b>further</b>	and saith: And furthermore	10, 165/ 4
But then goeth he	<b>further</b>	and saith: And if	10, 210/ 32
saith: Then I mean	<b>further</b>	, that if any spiritual	10, 42/ 11
appertaineth to make thereupon	<b>further</b>	search, such as he	10, 82/ 22
left and gone no	<b>further</b>	, it had been well	10, 54/ 3
they that ask no	<b>further</b>	question shall believe it	10, 17/ 14
put in one point	<b>further</b>	for me. But yet	10, 128/ 13
that man fall thereby	<b>further</b>	into the danger of	10, 98/ 8
they may soon fall	<b>further</b>	than they did before	10, 81/ 29
this I say therein	<b>further</b>	: that I have proved	10, 17/ 1

else -- find no	<b>further</b>	remedy than he findeth	10, 98/ 33
And yet goeth he	<b>further</b>	, with another heinous confederacy	10, 197/ 18
surely, save for the	<b>further</b>	peril upon his further	10, 124/ 35
then if ye find	<b>further</b>	yet, as I wot	10, 88/ 1
But then goeth he	<b>further</b>	and saith: I cannot	10, 148/ 12
lo, thus goeth he	<b>further</b>	forth: And if he	10, 50/ 23
But then I say	<b>further</b>	yet, that in that	10, 40/ 28
But then saith he	<b>further</b>	for me, in that	10, 128/ 9
say yet a little	<b>further</b>	, and that is this	10, 142/ 20
saith Master More yet	<b>further</b>	, that "which is a	10, 181/ 10
and carry it never	<b>further</b>	, but bury it even	10, 100/ 20
-- yet to the	<b>further</b>	opening how little hold	10, 154/ 18
present book, to do	<b>further</b>	than to make you	10, 14/ 5
But then goeth he	<b>further</b>	: that priests make "particular	10, 197/ 10
will I say somewhat	<b>further</b>	concerning this matter, and	10, 26/ 6
will I say somewhat	<b>further</b>	concerning this matter, and	10, 26/ 24
further peril upon his	<b>further</b>	fault, so may it	10, 124/ 36
passions, too, though the	<b>further</b>	deed be not done	10, 69/ 13
answer: Then he goeth	<b>further</b>	for maintenance of the	10, 121/ 33
after, he declareth it	<b>further</b>	and better, on the	10, 207/ 2
and assay also what	<b>further</b>	thing any other folk	10, 98/ 28
therefore go devise some	<b>further</b>	thing mine own self	10, 98/ 27
yet say a little	<b>further</b>	, that in places more	10, 140/ 16
the good man findeth	<b>further</b>	. Lo, good readers, therein	10, 110/ 30
his words go no	<b>further</b>	, yet the reason of	10, 165/ 14
if he prove us	<b>further</b>	, that the same way	10, 138/ 32
else can find no	<b>further</b>	remedy, wherefore should I	10, 98/ 30
thereupon, as he may	<b>further</b>	find thereof, so further	10, 82/ 23
policy. And there I	<b>further</b>	show that some heretics	10, 27/ 15
And yet for the	<b>further</b>	purgation of such suspicion	10, 116/ 14
I thought upon no	<b>further</b>	than upon such witnesses	10, 151/ 5
said treatise extend no	<b>further</b>	but to such as	10, 165/ 7
goeth this good man	<b>further</b>	and saith that the	10, 148/ 9
be glad rather to	<b>further</b>	him in the excuse	10, 17/ 25
no law putteth us	<b>further</b>	to reply: the matter	10, 38/ 14
or two of a	<b>further</b>	fault in the law	10, 113/ 19
while he goeth no	<b>further</b>	but that the one	10, 165/ 34
But now goeth he	<b>further</b>	and saith: Then saith	10, 181/ 9
this good man goeth	<b>further</b>	yet, and therein thus	10, 162/ 34
will come yet a	<b>further</b>	profit of this order	10, 51/ 7
beast. And for the	<b>further</b>	proof of this point	10, 64/ 30
unlikely. Finally shall I	<b>further</b>	prove that though the	10, 5/ 23
-- to whom the	<b>further</b>	charge appertaineth to make	10, 82/ 21

all to go any	<b>further</b>	-- yet to the	10, 154/ 18
Lo, thus wrote I	<b>further</b>	, good readers, touching this	10, 139/ 8
justices, without any other,	<b>further</b>	suit to trouble the	10, 98/ 17
But then he saith	<b>further</b>	, that he trusteth that	10, 55/ 29
false. Then goeth he	<b>further</b>	and knitteth up all	10, 219/ 24
would also believe nothing	<b>further</b>	than the very scripture	10, 25/ 11
further and saith: And	<b>furthermore</b>	, it appeareth also that	10, 165/ 6
if he will wit	<b>furthermore</b>	what person they represent	10, 149/ 22
thus he saith: And	<b>furthermore</b>	, though it were as	10, 177/ 31
But yet, since the	<b>furthest</b>	that he can find	10, 98/ 34
proveth at the very	<b>furthest</b>	not that the suit	10, 138/ 19
see the better how	<b>gaily</b>	this good man answereth	10, 125/ 15
giveth us a good	<b>gallon</b>	of milk. But then	10, 76/ 2
his felonies at the	<b>gallows</b>	, when they were on	10, 107/ 14
as sure of this	<b>game</b>	, and there lay twenty	10, 62/ 12
sadness, and no great	<b>gamer</b>	. For if he were	10, 197/ 3
warrant you, fall from	<b>gaming</b>	to stealing, and start	10, 55/ 22
bear it out but	<b>gaming</b>	, will once, I warrant	10, 55/ 21
stop as many such	<b>gaps</b>	as then could be	10, 229/ 22
wit, with building and	<b>garnishing</b>	of churches -- but	10, 47/ 8
written? Can I both	<b>gather</b>	up all his books	10, 211/ 17
them by lawful order	<b>gathered</b>	together put any diffidence	10, 216/ 31
to God's honor graciously	<b>gathered</b>	together, the good assistance	10, 215/ 11
to God's honor graciously	<b>gathered</b>	together, the good assistance	10, 216/ 15
sum, when it is	<b>gathered</b>	together, amounteth to no	10, 145/ 9
shall see what he	<b>gathereth</b>	, by which ye shall	10, 33/ 4
signify a meeting and	<b>gathering</b>	together and a determination	10, 198/ 9
of; and not the	<b>gathering</b>	together of the clergy	10, 198/ 4
and he that first	<b>gave</b>	information also; and yet	10, 103/ 9
names of them that	<b>gave</b>	them information. And he	10, 130/ 32
safeguard and his own	<b>gave</b>	occasion to be forsworn	10, 153/ 15
names of them that	<b>gave</b>	them information before they	10, 131/ 2
the good folk that	<b>gave</b>	them open evidence. And	10, 141/ 1
which he forgetteth) I	<b>gave</b>	him warning in the	10, 211/ 31
counsel that Saint Paul	<b>gave</b>	in another matter, "Nolite	10, 85/ 11
with his own words	<b>gave</b>	me good occasion to	10, 204/ 17
act that if he	<b>gave</b>	any license of mortising	10, 32/ 12
either but if he	<b>gave</b>	them warning or else	10, 55/ 1
more cause this man	<b>gave</b>	me to speak thereof	10, 223/ 17
Which cause this man	<b>gave</b>	himself, and therefore needeth	10, 223/ 21
things that the Apostle	<b>gave</b>	the bishop warning of	10, 23/ 22
once read, all his	<b>gay</b>	tale is gone. For	10, 171/ 35
Hearing, therefore, that this	<b>gay</b>	book was made of	10, 5/ 27

in this matter, how	<b>gay</b>	soever he make it	10, 88/ 8
to take away his	<b>gay</b>	, golden word of "spiritual	10, 201/ 25
guarded hose and their	<b>gay</b>	golden, riven shirts, and	10, 55/ 19
And therefore his two	<b>gay</b>	cases of swearing a	10, 108/ 21
And yet this his	<b>gay</b>	, glorious device, that he	10, 98/ 10
together this good man's	<b>gay</b>	words in two places	10, 202/ 19
more people present to	<b>gaze</b>	upon the one than	10, 124/ 5
busily going about this	<b>gear</b>	, himself goeth about (ye	10, 213/ 26
he liveth convey this	<b>gear</b>	so clean. For these	10, 174/ 6
too. To all this	<b>gear</b>	you see, good readers	10, 103/ 31
readers: is not this	<b>gear</b>	by this good Pacifier	10, 210/ 9
and groundeth all this	<b>gear</b>	, of always keeping witnesses	10, 109/ 13
this? To all this	<b>gear</b>	here is, lo, his	10, 134/ 24
enough. But of this	<b>gear</b>	, as I said, he	10, 104/ 5
I remember, in Aulus	<b>Gellius</b>	. Which thing though I	10, 226/ 7
the consent of the	<b>general</b>	council. And against this	10, 224/ 15
the law were made	<b>general</b>	, "to prohibit all men	10, 109/ 8
that the law is	<b>general</b>	and forbiddeth "all men	10, 110/ 2
advice, by a whole	<b>general</b>	council of all Christendom	10, 113/ 12
him not: one a	<b>general</b>	cause, concerning all his	10, 186/ 20
lay against him the	<b>general</b>	approbation of all Christian	10, 224/ 16
and ratified by whole	<b>general</b>	council, accepted and used	10, 118/ 30
Of what strength the	<b>general</b>	councils be, and whether	10, 216/ 30
caused out of the	<b>general</b>	rule this case to	10, 159/ 13
realm, some by the	<b>general</b>	council of Christendom: those	10, 15/ 24
and allowed in the	<b>general</b>	council called Concilium Lateranense	10, 114/ 5
is no such great	<b>general</b>	causes of division as	10, 39/ 36
but it is a	<b>general</b>	rule that he shall	10, 122/ 6
that he taketh for	<b>general</b>	confederacies -- he neither	10, 198/ 29
sprang of this great	<b>general</b>	division, that his book	10, 195/ 12
were members of that	<b>general</b>	council, and in all	10, 114/ 26
other reason is his	<b>general</b>	reason that is his	10, 220/ 30
first of justices in	<b>general</b>	, as it might seem	10, 170/ 34
them all. For the	<b>general</b>	rule is naturally before	10, 164/ 28
and that the common,	<b>general</b>	law may not for	10, 130/ 29
then to make a	<b>general</b>	law to prohibit all	10, 106/ 5
III in a whole	<b>general</b>	council. And read the	10, 114/ 20
feebler. For while the	<b>general</b>	rule of refusing such	10, 159/ 11
told you, in a	<b>general</b>	council at Rome there	10, 144/ 25
teach or do. This	<b>general</b>	thing he saith. And	10, 203/ 20
exception out of that	<b>general</b>	rule. Now, sir, as	10, 152/ 3
also made in a	<b>general</b>	council -- that tale	10, 113/ 17
away these his own	<b>general</b>	words, "all that they	10, 206/ 26

is no such great	<b>general</b>	division through the realm	10, 39/ 37
the reason of the	<b>general</b>	law: if the case	10, 151/ 34
order taken in the	<b>general</b>	council, and the other	10, 217/ 25
this presumption is the	<b>general</b>	let, and therefore the	10, 151/ 33
criminous persons, for the	<b>general</b>	presumption that they were	10, 164/ 18
against the first presumption	<b>general</b>	of his untrouth for	10, 152/ 31
his saying is so	<b>general</b>	, and extendeth utterly not	10, 203/ 28
law made in a	<b>general</b>	council. And verily methinketh	10, 111/ 25
so have said, his	<b>general</b>	words would well have	10, 203/ 27
you, in the said	<b>general</b>	council. And whereas he	10, 117/ 20
put in his other	<b>general</b>	words again, which for	10, 208/ 6
be at division in	<b>general</b>	with the whole company	10, 39/ 31
such, in a manner	<b>general</b>	through the whole realm	10, 195/ 13
of division against the	<b>general</b>	body. And yet besides	10, 43/ 6
have here answered these	<b>generalities</b>	of his -- I	10, 227/ 29
I shall answer the	<b>generalities</b>	that this good man	10, 225/ 12
encumber you with any	<b>generalities</b>	of mine own, but	10, 227/ 30
somewhat farther in a	<b>generality</b>	, as Master More hath	10, 225/ 15
not have said so	<b>generally</b>	that there is not	10, 195/ 26
meaning (for he speaketh	<b>generally</b>	of the less offender	10, 219/ 21
so the former laws	<b>generally</b>	did first refuse them	10, 164/ 27
of mine own, but	<b>generally</b>	I would that all	10, 227/ 31
of the same and	<b>generally</b>	by all the people	10, 217/ 28
it might serve most	<b>generally</b>	through Christendom, whereas this	10, 96/ 22
slander and obloquy so	<b>generally</b>	set forth, with so	10, 9/ 14
nor to the other	<b>genteel</b>	hounds neither, and that	10, 142/ 32
resemble and liken together	<b>genteel</b>	hounds, or goodly greyhounds	10, 142/ 22
because he is so	<b>genteel</b>	to agree with me	10, 216/ 1
me, I shall as	<b>genteelly</b>	agree with him again	10, 216/ 2
in Captain Quintyn, Captain	<b>Genyn</b>	, Corbet, and Belke. And	10, 136/ 21
England Tyndale, Friar Barnes,	<b>George</b>	Joye, and some others	10, 200/ 18
in English, though Jean	<b>Gerson</b>	wrote them but in	10, 19/ 30
the counsel of Jean	<b>Gerson</b>	himself, as I touched	10, 19/ 35
sufficient wherefore that Jean	<b>Gerson</b>	wrote them in Latin	10, 19/ 32
all the writ de	<b>gestu</b>	et fama, a man	10, 128/ 29
the said writ De	<b>gestu</b>	et fama, he is	10, 126/ 36
award a writ de	<b>gestu</b>	et fama. This is	10, 127/ 36
called a writ De	<b>gestu</b>	et fama, whereof Sir	10, 126/ 29
other twelve acquitted, go	<b>get</b>	him home and be	10, 130/ 12
but for vainglory, to	<b>get</b>	themselves laud and praise	10, 212/ 9
harlots hence and go	<b>get</b>	them home! But how	10, 91/ 11
it, and yet indeed	<b>get</b>	nought of it, nor	10, 199/ 6
Now, then, if we	<b>get</b>	, with long labor, some	10, 101/ 11

always biddeth us go	<b>get</b>	one. And now if	10, 101/ 5
cannot see how to	<b>get</b>	, he would now set	10, 182/ 32
to lose (that they	<b>get</b>	, peradventure, by them whom	10, 99/ 21
and because they cannot	<b>get</b>	it, show themselves not	10, 197/ 14
were his accusers, to	<b>get</b>	any amends thereby, no	10, 132/ 21
would with good will	<b>get</b>	it, and therefore ask	10, 195/ 22
more than they can	<b>get</b>	, and because they cannot	10, 197/ 14
fain willing they can	<b>get</b>	; when they would only	10, 199/ 5
again; but yet he	<b>getteth</b>	nought thereby. For since	10, 216/ 2
-- as a man	<b>getteth</b>	him to the fire	10, 130/ 13
therefore ask it, he	<b>getteth</b>	it not yet indeed	10, 195/ 22
great virtues and great	<b>gifts</b>	of God -- as	10, 174/ 24
great virtues and great	<b>gifts</b>	of God, as chastity	10, 175/ 25
shameless that they would	<b>give</b>	counsel contrary -- yet	10, 51/ 31
mischief, that would go	<b>give</b>	such drink about as	10, 71/ 2
say as he should	<b>give</b>	no assistance against heretics	10, 76/ 24
the king's courts to	<b>give</b>	evidences to an inquest	10, 149/ 28
the king's court to	<b>give</b>	evidence to an inquest	10, 149/ 31
what words soever they	<b>give</b>	the inquest an oath	10, 161/ 37
that they that will	<b>give</b>	credence thereto, and will	10, 89/ 26
that they that will	<b>give</b>	credence thereto, and will	10, 100/ 5
time convenient I would	<b>give</b>	mine advice and counsel	10, 193/ 27
they list thus to	<b>give</b>	over this, and assay	10, 225/ 1
witnesses in this world	<b>give</b>	any sentence at all	10, 160/ 11
books abroad, as may	<b>give</b>	them such boldness in	10, 81/ 24
and crafty that will	<b>give</b>	secret information, but if	10, 103/ 28
man of policy would	<b>give</b>	none ear, but in	10, 139/ 2
judge were charged to	<b>give</b>	no sentence but such	10, 160/ 9
loss to me to	<b>give</b>	away the close and	10, 100/ 16
reason that we should	<b>give</b>	them no credence that	10, 92/ 3
in this point to	<b>give</b>	no great credence to	10, 196/ 2
of other, nor to	<b>give</b>	ear to false, seditious	10, 213/ 1
if, besides that, we	<b>give</b>	them less fear and	10, 70/ 18
duty is, pray God	<b>give</b>	them the grace to	10, 184/ 17
no man needeth to	<b>give</b>	him any great thanks	10, 98/ 12
to the commonweal to	<b>give</b>	such folk hearing --	10, 103/ 1
the judges, trow you,	<b>give</b>	them the hearing? Yes	10, 154/ 13
good man here: God	<b>give</b>	us in heaven, together	10, 231/ 16
it, but another will	<b>give</b>	credence to him and	10, 89/ 25
it, but another will	<b>give</b>	credence to him and	10, 100/ 3
judge, which lawfully may	<b>give</b>	credence unto him upon	10, 150/ 31
as my reason can	<b>give</b>	me. For I remember	10, 209/ 5
a man may not	<b>give</b>	full credence in that	10, 84/ 1

what law can he	<b>give</b>	so made in all	10, 145/ 12
as often as they	<b>give</b>	the juries in charge	10, 188/ 34
sure, that many will	<b>give</b>	to a judge secret	10, 102/ 20
feel if we would	<b>give</b>	the like liberty for	10, 70/ 16
them of malice: God	<b>give</b>	the evil man more	10, 231/ 2
them of folly: God	<b>give</b>	the good man more	10, 231/ 3
robbed a house, go	<b>give</b>	him a monition first	10, 75/ 4
default of justice to	<b>give</b>	any such monition or	10, 209/ 33
of such manner folk,	<b>give</b>	them no name at	10, 30/ 1
surety of the change	<b>give</b>	the people occasion to	10, 194/ 1
yet shall he sometimes	<b>give</b>	the names of divers	10, 103/ 6
rather than I would	<b>give</b>	any cause of division	10, 201/ 16
by such open accusation	<b>give</b>	him an open occasion	10, 95/ 11
departing: if the bishop	<b>give</b>	not the other a	10, 123/ 35
shall be content to	<b>give</b>	him his own word	10, 201/ 18
things nought, too: I	<b>give</b>	therefore the reader warning	10, 222/ 19
away from you, but	<b>give</b>	you, good readers, here	10, 71/ 35
list to limit and	<b>give</b>	him leave. Since His	10, 32/ 14
peradventure the king not	<b>give</b>	his assistance so readily	10, 76/ 11
vex them wrongfully, and	<b>give</b>	occasion that some perish	10, 39/ 3
I pray God to	<b>give</b>	us all the grace	10, 22/ 24
should the good not	<b>give</b>	ear to the bad	10, 215/ 20
him, and eft charitably	<b>give</b>	him monition thereof. And	10, 72/ 16
-- assay, then, and	<b>give</b>	boldness to thieves, and	10, 220/ 14
hap, I thought, to	<b>give</b>	a good thing an	10, 198/ 17
to go thither and	<b>give</b>	the assault to such	10, 3/ 23
therein as God would	<b>give</b>	me thanks to give	10, 13/ 16
give me thanks to	<b>give</b>	men warning to be	10, 13/ 17
too, as for to	<b>give</b>	evil names to such	10, 24/ 10
of his words would	<b>give</b>	men occasion to think	10, 57/ 14
that I see him	<b>give</b>	any man to sip	10, 71/ 5
And that may haply	<b>give</b>	a boldness to some	10, 163/ 13
I to this intent	<b>give</b>	mine advice to keep	10, 213/ 9
that these reasons will	<b>give</b>	a boldness to heretics	10, 219/ 26
verily that they will	<b>give</b>	a boldness to troth	10, 219/ 28
they be followed, shall	<b>give</b>	a boldness to heretics	10, 220/ 7
the people" -- "to	<b>give</b>	money to trentals, to	10, 49/ 26
thinketh they shall also	<b>give</b>	boldness to troth and	10, 220/ 8
boldness to falsehood shall	<b>give</b>	boldness to troth --	10, 220/ 13
the more remiss to	<b>give</b>	royal assistance unto the	10, 76/ 17
and their officers will	<b>give</b>	light credence upon informations	10, 76/ 7
wit whether I would	<b>give</b>	it over with a	10, 62/ 9
sentence that he should	<b>give</b>	upon any witnesses, were	10, 160/ 31

should greatly need to	<b>give</b>	all the world warning	10, 52/ 35
fortify that law and	<b>give</b>	the ordinaries yet greater	10, 119/ 28
this good man had	<b>given</b>	as light a credence	10, 84/ 9
they shall again be	<b>given</b>	in evidence against the	10, 154/ 33
unto the people, and	<b>given</b>	every man and woman	10, 81/ 22
knoweth not who hath	<b>given</b>	the information, and yet	10, 106/ 35
wrought, he should have	<b>given</b>	it over. And now	10, 154/ 16
unto him and information	<b>given</b>	him, may (as no	10, 75/ 34
if heretics have boldness	<b>given</b>	them, and (as they	10, 220/ 10
quarter about, by credence	<b>given</b>	to the book, may	10, 17/ 10
that the jury have	<b>given</b>	them in charge is	10, 139/ 27
together that they had	<b>given</b>	good evidence for acquittal	10, 154/ 4
that by their authority	<b>given</b>	them of God, the	10, 205/ 5
a heretic shall be	<b>given</b>	against him, he shall	10, 106/ 21
monition to amend it"	<b>given</b>	to the judge, "if	10, 209/ 23
as though I had	<b>given</b>	him in my words	10, 181/ 25
if, after his evidence	<b>given</b>	upon his oath in	10, 153/ 28
that the words have	<b>given</b>	me good occasion and	10, 57/ 15
good evidences have been	<b>given</b>	unto inquests of plain	10, 140/ 17
have heard such evidence	<b>given</b>	in causes of felony	10, 149/ 3
indicters may have evidence	<b>given</b>	them apart, or have	10, 130/ 2
authority which God hath	<b>given</b>	them, the people were	10, 204/ 12
means of charitable warning	<b>given</b>	to their persons." I	10, 70/ 9
they do by authority	<b>given</b>	them by princes. But	10, 206/ 30
he seemeth to have	<b>given</b>	to them that have	10, 84/ 12
provisions as God hath	<b>given</b>	good men the grace	10, 22/ 26
by proclamation hath always	<b>given</b>	him by the justices	10, 123/ 34
sessions and none evidence	<b>given</b>	openly at the bar	10, 129/ 37
either by the evidence	<b>given</b>	them at the bar	10, 162/ 5
all the circumstances therewith	<b>given</b>	in evidence to the	10, 151/ 9
though I without occasion	<b>given</b>	of his words had	10, 202/ 23
be the guiders and	<b>givers</b>	of light by their	10, 20/ 16
For amends the law	<b>giveth</b>	him none against any	10, 130/ 11
less needed. For he	<b>giveth</b>	over here all that	10, 147/ 21
own bare saying: he	<b>giveth</b>	me no cause, against	10, 196/ 31
before, whereto this man	<b>giveth</b>	a deaf ear always	10, 193/ 10
of behavior whereby he	<b>giveth</b>	all other folk occasion	10, 121/ 10
some demeanor of himself	<b>giveth</b>	occasion that folk have	10, 130/ 20
far forth as he	<b>giveth</b>	any man good counsel	10, 18/ 5
by and by, he	<b>giveth</b>	me another good lesson	10, 50/ 20
the good cow, and	<b>giveth</b>	us a good gallon	10, 76/ 2
that: then Sim Salem	<b>giveth</b>	sentence that he hath	10, 224/ 28
the better therewith, he	<b>giveth</b>	us one little mess	10, 92/ 2

those that wit have)	<b>giveth</b>	each good man here	10, 231/ 15
of behavior whereby he	<b>giveth</b>	all other men occasion	10, 111/ 30
peril this good man	<b>giveth</b>	us this remedy: If	10, 90/ 30
but evermore my mind	<b>giveth</b>	me that some wily	10, 53/ 13
in the twenty-second chapter	<b>giveth</b>	Salem warning that there	10, 12/ 15
the cause that he	<b>giveth</b>	us is this: For	10, 92/ 5
the spiritual law that	<b>giveth</b>	him leave to abjure	10, 70/ 12
then this good man	<b>giveth</b>	them leave to go	10, 73/ 23
twenty-second chapter, Simkin Salem	<b>giveth</b>	his sentence upon the	10, 223/ 36
saveth once his life,	<b>giveth</b>	him a warning as	10, 70/ 13
afeard. And if the	<b>giving</b>	boldness to falsehood shall	10, 220/ 12
club" he meant the	<b>giving</b>	of a fillip in	10, 31/ 28
of the same by	<b>giving</b>	them the one half	10, 143/ 25
by a way of	<b>giving</b>	them by that word	10, 60/ 12
and therefore in the	<b>giving</b>	of their verdict passed	10, 155/ 3
that they would be	<b>glad</b>	of such another pavise	10, 132/ 11
neither of them be	<b>glad</b>	to hear evil of	10, 213/ 1
hinder him, but be	<b>glad</b>	rather to further him	10, 17/ 25
the temporalty will be	<b>glad</b>	to hear harm spoken	10, 19/ 20
But though I be	<b>glad</b>	to excuse his own	10, 17/ 27
be) as would be	<b>glad</b>	and rejoyce to hear	10, 15/ 15
innocent mind appear, the	<b>gladder</b>	a great deal will	10, 14/ 3
they be true, yet	<b>gladly</b>	he will not, or	10, 102/ 21
this wise: with a	<b>glorious</b>	rhyme -- "And thus	10, 12/ 26
-- "And thus the	<b>glorious</b>	Trinity / have in	10, 12/ 26
yet this his gay,	<b>glorious</b>	device, that he devised	10, 98/ 10
let him take that	<b>glory</b>	to him. And surely	10, 143/ 3
comparison discovered, and the	<b>glory</b>	of that argument defaced	10, 27/ 28
no great cause of	<b>glory</b>	when he looketh back	10, 190/ 33
in heaven, together, everlasting	<b>glory</b>	. Printed by W. Rastell	10, 231/ 16
unto him since, to	<b>gloss</b>	his first words with	10, 43/ 36
may be bold, with	<b>glosses</b>	readily provided, to say	10, 73/ 8
but if myself could	<b>glue</b>	it together again. And	10, 16/ 32
an elephant of a	<b>gnat</b>	, and for old grudges	10, 212/ 18
need at all to	<b>go</b>	any further -- yet	10, 154/ 18
or robbed a house,	<b>go</b>	give him a monition	10, 75/ 4
If he will now	<b>go</b>	from this again, and	10, 208/ 6
that have read them	<b>go</b>	unread them again, or	10, 211/ 19
yet many great riots	<b>go</b>	by unfound and the	10, 143/ 33
all his books and	<b>go</b>	hide them, and also	10, 211/ 18
heart, we can but	<b>go</b>	by guess, and whoso	10, 230/ 29
but always biddeth us	<b>go</b>	get one. And now	10, 101/ 5
left, and needed to	<b>go</b>	no farther. And then	10, 131/ 16

perceive whereabout we both	go	, and where any of	10, 88/ 15
let heretics alone; and	go	about with bald reasons	10, 213/ 18
that his life may	go	therefore, and be well	10, 107/ 20
I say, let treason	go	, and come but even	10, 153/ 37
And if men would	go	about to change these	10, 184/ 16
nor yet willful offenders	go	without due correction. Who	10, 172/ 12
wit, that willful offenders	go	not without correction. For	10, 172/ 25
in deadly sin shall	go	to the devil, if	10, 63/ 12
is evil, let it	go	to the devil. I	10, 222/ 23
take holy water and	go	home to dinner, for	10, 31/ 33
about mischief, that would	go	give such drink about	10, 71/ 2
yet that willful offenders	go	not without due correction	10, 169/ 7
nor yet that offenders	go	not without due correction	10, 170/ 30
all, but letteth it	go	by his ears as	10, 129/ 13
saith not nay. Then	go	I there farther yet	10, 102/ 40
unto the ordinary, but	go	fetch witnesses first, before	10, 73/ 20
again forgetteth it. Then	go	I yet forth a	10, 103/ 19
indeed: "Even they that	go	now full fresh in	10, 55/ 18
and bid me therefore	go	devise some further thing	10, 98/ 27
waxing all unwieldy, to	go	thither and give the	10, 3/ 22
I could no farther	go	therein, in good faith	10, 143/ 2
the last three, which	go	about a good voyage	10, 223/ 24
sufferance of heresies to	go	forth and grow, all	10, 125/ 23
Friar Barnes', began to	go	abroad": therein he would	10, 14/ 23
his fees ere he	go	. And if he be	10, 121/ 16
great thought lest I	go	about to hinder his	10, 212/ 26
say that he did)	go	about in his book	10, 67/ 13
faith, exhort men to	go	win the Holy Land	10, 213/ 21
false harlots hence and	go	get them home! But	10, 91/ 11
by other twelve acquitted,	go	get him home and	10, 130/ 12
eas" ("After thy concupiscences	go	thou not"). I will	10, 56/ 20
good device, heretics may	go	unarrested -- I cannot	10, 182/ 24
may this good man	go	seek it if it	10, 35/ 32
and let those witnesses	go	. And yet if it	10, 150/ 1
as he doth --	go	find faults in their	10, 117/ 23
obtain pardons, and to	go	upon pilgrimages," leaving their	10, 49/ 27
satisfy myself before. Well,	go	to, now: let us	10, 207/ 12
man feareth that I	go	about to mar all	10, 213/ 12
in God's name hardily	go	to for me. And	10, 225/ 2
because the secular priests	go	more abroad. Now, if	10, 38/ 26
alone and let him	go	make more, or else	10, 94/ 1
giveth them leave to	go	tell the ordinary the	10, 73/ 23
the judges their part,	go	tell the people without	10, 69/ 32

yet again, if we	<b>go</b>	to the possibility of	10, 160/ 4
to suffer an offender	<b>go</b>	unpunished than punish him	10, 220/ 18
see it often proved,	<b>go</b>	keep like schools in	10, 71/ 29
but that his words	<b>go</b>	only against spiritual men	10, 31/ 14
But while his books	<b>go</b>	about, on the other	10, 213/ 13
the remnant, if he	<b>go</b>	but to the very	10, 224/ 8
how far they may	<b>go</b>	forward in them without	10, 81/ 18
letting heresies grow and	<b>go</b>	forth, should themselves rather	10, 180/ 20
that tale he letteth	<b>go</b>	by, as though he	10, 113/ 18
for me, though I	<b>go</b>	not about to search	10, 59/ 5
pretendeth here thereby) to	<b>go</b>	about not to do	10, 66/ 33
content, since he can	<b>go</b>	no farther, to take	10, 94/ 35
to suffer an offender	<b>go</b>	unpunished than to punish	10, 219/ 30
other side, if they	<b>go</b>	no better to work	10, 225/ 7
him, but let him	<b>go</b>	forth and use that	10, 73/ 28
that though his words	<b>go</b>	no further, yet the	10, 165/ 14
to have immediately of	<b>God</b>	. And yet after, he	10, 207/ 1
a false traitor to	<b>God</b>	, is in all laws	10, 147/ 1
to have immediately of	<b>God</b>	; and for all that	10, 206/ 18
have authority immediately from	<b>God</b>	to do all thing	10, 214/ 13
whether it be of	<b>God</b>	or not, and that	10, 222/ 22
all their trust in	<b>God</b>	, as the apostles did	10, 216/ 19
by authority immediate from	<b>God</b>	such things as they	10, 206/ 30
so immediately derived of	<b>God</b>	, as to be obeyed	10, 207/ 33
never, I trust in	<b>God</b>	, I shall, but that	10, 134/ 35
they should have to	<b>God</b>	" and the charity that	10, 36/ 4
and great gifts of	<b>God</b>	-- as chastity, liberality	10, 174/ 24
of the Spirit of	<b>God</b>	, according to Christ's promise	10, 216/ 16
be called honor to	<b>God</b>	, but rather dishonor; and	10, 42/ 17
spiritual dignity," and that "	<b>God</b>	were thereby dishonored," then	10, 41/ 32
any spiritual dignity, and	<b>God</b>	were thereby dishonored, as	10, 42/ 12
that I beseech Almighty	<b>God</b>	that the end of	10, 210/ 14
wrote them of malice:	<b>God</b>	give the evil man	10, 231/ 2
same things immediately of	<b>God</b>	. As, for example, both	10, 206/ 10
of heretics," he saith, "	<b>God</b>	will not fail to	10, 22/ 15
truly had immediately of	<b>God</b>	, he putteth for the	10, 207/ 6
whole authority immediately of	<b>God</b>	, every whit. For if	10, 203/ 26
upon us. And therefore	<b>God</b>	keep us from such	10, 15/ 32
faith decay. And then	<b>God</b>	save us from that	10, 119/ 8
observe such provisions as	<b>God</b>	hath given good men	10, 22/ 26
of the word of	<b>God</b>	in this good man's	10, 46/ 22
wrote them of folly:	<b>God</b>	give the good man	10, 231/ 3
it. And yet would	<b>God</b>	, of his goodness, turn	10, 145/ 35

so immediately derived from	<b>God</b>	, etc. I had, saith	10, 214/ 3
honor the honor of	<b>God</b>	. Here he hath told	10, 42/ 22
saith: I beseech Almighty	<b>God</b>	that he have no	10, 211/ 23
persons the honor of	<b>God</b>	. And therefore he saith	10, 41/ 13
call the honor of	<b>God</b>	. And here he speaketh	10, 43/ 12
and not immediately of	<b>God</b>	. And yet he saith	10, 206/ 16
have great thanks of	<b>God</b>	therefor -- his request	10, 119/ 1
call the honor of	<b>God</b>	that worldly honor that	10, 44/ 8
authority immediately derived from	<b>God</b>	. But as I said	10, 208/ 16
to have immediately from	<b>God</b>	. To this I say	10, 214/ 6
of the Spirit of	<b>God</b>	. And surely I cannot	10, 216/ 25
their authority immediately of	<b>God</b>	indeed (as in the	10, 207/ 20
each good man here:	<b>God</b>	give us in heaven	10, 231/ 16
this realm hath (as,	<b>God</b>	be thanked, indeed it	10, 21/ 26
to the honor of	<b>God</b>	"; and that "inordinate appetite	10, 41/ 30
as I trust in	<b>God</b>	verily there is not	10, 59/ 12
be his judge but	<b>God</b>	only, that is the	10, 89/ 12
lose the Spirit of	<b>God</b>	. And whether it were	10, 216/ 20
them, they should displease	<b>God</b>	, and without letting heresies	10, 180/ 19
and great gifts of	<b>God</b>	, as chastity, liberality, patience	10, 175/ 25
through the stroke of	<b>God</b>	revenging their malice and	10, 139/ 36
as I trust in	<b>God</b>	this good man shall	10, 204/ 35
such things therein as	<b>God</b>	would give me thanks	10, 13/ 16
that, as help me	<b>God</b>	, it did me good	10, 223/ 1
hands again and be,	<b>God</b>	be thanked, meetly well	10, 30/ 28
yourselves shall anon see,	<b>God</b>	wot, with much work	10, 85/ 31
that I trust in	<b>God</b>	shall never need. For	10, 75/ 27
liberal, and loving to	<b>God</b>	and their neighbor, though	10, 178/ 3
and yet, I thank	<b>God</b>	, it is not my	10, 59/ 7
hour came on as	<b>God</b>	would, that one was	10, 6/ 1
provoke the wrath of	<b>God</b>	upon all our heads	10, 213/ 24
is the treason to	<b>God</b>	-- the outward act	10, 70/ 2
and so immediate of	<b>God</b>	, that the people are	10, 202/ 28
so immediately derived from	<b>God</b>	that the people are	10, 203/ 14
so immediately derived of	<b>God</b>	that the people are	10, 208/ 13
so immediately derived from	<b>God</b>	that the people are	10, 214/ 9
dishonor the honor of	<b>God</b>	! I can scant believe	10, 44/ 4
read, nor trust in	<b>God</b>	never shall see the	10, 110/ 12
graceless, because he prayed	<b>God</b>	abundantly to send him	10, 66/ 14
For I trust in	<b>God</b>	there never shall in	10, 75/ 27
to spiritual rulers before	<b>God</b>	, when he shall ask	10, 176/ 1
If shrews deceive him:	<b>God</b>	send them shortly from	10, 230/ 36
provoke the displeasure of	<b>God</b>	, and first sow division	10, 213/ 6

good laymen bear to	<b>God</b>	and unto spiritual persons	10, 44/ 11
conscience and displeasure of	<b>God</b>	, bring up such a	10, 26/ 26
leave the truth to	<b>God</b>	. And concerning such evil	10, 230/ 32
more odious, both to	<b>God</b>	and man, than it	10, 20/ 35
any spiritual dignity, whereby	<b>God</b>	were dishonored, that honor	10, 42/ 24
the chapter, and saith, "	<b>God</b>	forbid but that they	10, 60/ 20
princes is immediately . . . of	<b>God</b>	": I say that therein	10, 206/ 4
keeping the favor of	<b>God</b>	; namely since the keeping	10, 23/ 20
it an honor to	<b>God</b>	. And surely the truth	10, 42/ 18
call the honor of	<b>God</b>	, and of the riches	10, 47/ 4
the just punishment of	<b>God</b>	. And though the parties	10, 48/ 19
then preach and pray	<b>God</b>	send them the grace	10, 68/ 12
my duty is, pray	<b>God</b>	give them the grace	10, 184/ 17
have indeed, immediately of	<b>God</b>	. And to the intent	10, 207/ 4
were well turned to	<b>God</b>	. But on the other	10, 227/ 34
meetly well agreed together,	<b>God</b>	hold it. The Sixth	10, 30/ 29
them, but only pray	<b>God</b>	to amend them. And	10, 59/ 11
for them and prayeth	<b>God</b>	to "send" them, "abundantly	10, 65/ 9
and so bitterly prayeth	<b>God</b>	to make them good	10, 65/ 36
by the authority which	<b>God</b>	hath given them, the	10, 204/ 12
authority therein immediately of	<b>God</b>	indeed. But then on	10, 207/ 31
so immediately derived of	<b>God</b>	, in such things as	10, 207/ 19
is none heretic. Marvelous	<b>God</b>	, where was this man's	10, 112/ 19
that the indignation of	<b>God</b>	were sore to be	10, 119/ 20
of the Spirit of	<b>God</b>	is, according to Christ's	10, 215/ 11
deserve great thanks of	<b>God</b>	if they turn it	10, 113/ 30
to fall, which Almighty	<b>God</b>	keep from us, his	10, 15/ 30
part when I pray	<b>God</b>	to give us all	10, 22/ 24
sudden abashment, seeing that	<b>God</b>	had so uttered their	10, 154/ 8
all that, and serve	<b>God</b>	but for vainglory, to	10, 212/ 9
calleth the honor of	<b>God</b>	, and which was the	10, 42/ 5
from that thanks of	<b>God</b>	that shortly we should	10, 119/ 8
good indeed, and served	<b>God</b>	never so well, this	10, 212/ 3
against the law of	<b>God</b>	that it were not	10, 193/ 31
authority given them of	<b>God</b>	, the people were bound	10, 205/ 6
it an honor to	<b>God</b>	." All this whole tale	10, 41/ 35
call the honor of	<b>God</b>	, in like wise as	10, 43/ 26
witless, because he prayeth	<b>God</b>	send him wit? Surely	10, 66/ 16
may not grudge against	<b>God's</b>	just punishment -- yet	10, 48/ 10
pretending to be by	<b>God's</b>	ordinance believed and obeyed	10, 208/ 33
all well call it	<b>God's</b>	honor indeed. And therefore	10, 44/ 17
that word may by	<b>God's</b>	grace be borne meetly	10, 48/ 8
of the truth of	<b>God's</b>	word, but by the	10, 63/ 14

he desireth, though by	<b>God's</b>	grace he desireth not	10, 15/ 26
might at length through	<b>God's</b>	displeasure very far grow	10, 125/ 24
in that congregation to	<b>God's</b>	honor graciously gathered together	10, 215/ 10
of the clergy, to	<b>God's</b>	honor graciously gathered together	10, 216/ 14
-- let them in	<b>God's</b>	name hardily go to	10, 225/ 2
importunate pride, as by	<b>God's</b>	grace he hath not	10, 10/ 7
see him yet, by	<b>God's</b>	grace, win him never	10, 120/ 14
worldly honor used to	<b>God's</b>	dishonor the honor of	10, 44/ 3
temporal persons that for	<b>God's</b>	honor do it, they	10, 44/ 16
and the lash by	<b>God's</b>	great goodness laid in	10, 210/ 28
honor which they call	<b>God's</b>	honor thus misuse themselves	10, 43/ 21
unto spiritual persons for	<b>God's</b>	sake, by reason of	10, 44/ 11
he was created," because	<b>God's</b>	justice is showed on	10, 48/ 1
they pretend that by	<b>God's</b>	immediate ordinance the people	10, 203/ 30
ordinary could not without	<b>God's</b>	displeasure let them after	10, 71/ 25
of their duties toward	<b>God's</b>	honor undone therefor: yet	10, 44/ 15
the people were by	<b>God's</b>	ordinance bound to believe	10, 204/ 23
to the devil, if	<b>God's</b>	word be true," doubteth	10, 63/ 13
to the keeping of	<b>God's</b>	commandments. And yet even	10, 69/ 11
well with him and	<b>God-forbid</b>	else too, for else	10, 60/ 24
holy exhortation nor his	<b>godly</b>	example neither, to do	10, 193/ 1
for heresy. And yet	<b>goeth</b>	he farther a little	10, 74/ 5
you see that it	<b>goeth</b>	forth farther about that	10, 176/ 6
gone again that he	<b>goeth</b>	about, and all mine	10, 208/ 8
so far. But now	<b>goeth</b>	he farther and saith	10, 22/ 7
hearing by report, therein	<b>goeth</b>	he farther and saith	10, 83/ 31
will -- therefore he	<b>goeth</b>	yet farther and saith	10, 132/ 33
in that. But then	<b>goeth</b>	he further and saith	10, 148/ 12
and himself too. Then	<b>goeth</b>	he farther, and enforceth	10, 159/ 1
-- this good man	<b>goeth</b>	further yet, and therein	10, 162/ 33
it so. For then	<b>goeth</b>	he further and saith	10, 165/ 4
unanswered too. But now	<b>goeth</b>	he further and saith	10, 181/ 9
good, gracious prayer. Then	<b>goeth</b>	he forth, and in	10, 201/ 3
the war. But then	<b>goeth</b>	he further and saith	10, 210/ 32
in vain. But then	<b>goeth</b>	he farther and toucheth	10, 215/ 1
nothing his matter. Then	<b>goeth</b>	he farther and saith	10, 216/ 13
plain proved false. Then	<b>goeth</b>	he further and knitteth	10, 219/ 24
to quench it. Then	<b>goeth</b>	he farther and saith	10, 225/ 35
next ensue, where he	<b>goeth</b>	farther thus: And therefore	10, 160/ 36
twentieth chapter, wherein he	<b>goeth</b>	forward thus: And in	10, 213/ 28
follow next, where he	<b>goeth</b>	farther thus: And farther	10, 226/ 27
tale helpeth nothing, but	<b>goeth</b>	all about another matter	10, 133/ 14
And then while he	<b>goeth</b>	no further but that	10, 165/ 33

that this good man	<b>goeth</b>	about to destroy. For	10, 228/ 5
man's own head. Now	<b>goeth</b>	this man farther, folio	10, 46/ 4
himself. And where he	<b>goeth</b>	about now for to	10, 9/ 30
meaneth none harm, he	<b>goeth</b>	further, and for an	10, 168/ 1
For then, lo, thus	<b>goeth</b>	he further forth: And	10, 50/ 23
possibility deceived: the law	<b>goeth</b>	as far forth as	10, 153/ 12
his, with which he	<b>goeth</b>	about even from the	10, 86/ 26
hear of them. Then	<b>goeth</b>	he farther in the	10, 20/ 8
man's answer: Then he	<b>goeth</b>	further for maintenance of	10, 121/ 33
the book of Division	<b>goeth</b>	about to make men	10, 21/ 31
take harm. But then	<b>goeth</b>	this good man further	10, 148/ 9
by guess, and whoso	<b>goeth</b>	by guess may be	10, 230/ 29
in this point he	<b>goeth</b>	most near me. For	10, 9/ 33
very small, effect. Then	<b>goeth</b>	he forth on with	10, 178/ 20
faggot for heresy. How	<b>goeth</b>	now, good readers, this	10, 122/ 24
about this gear, himself	<b>goeth</b>	about (ye see well	10, 213/ 27
found them. But then	<b>goeth</b>	he farther, somewhat about	10, 174/ 1
childish thing. But then	<b>goeth</b>	he further: that priests	10, 197/ 10
Howbeit, since this chapter	<b>goeth</b>	but to the discharging	10, 67/ 1
and what work it	<b>goeth</b>	about. But this I	10, 67/ 28
considerations" and "declarations" he	<b>goeth</b>	about now to show	10, 17/ 23
full of heresies. Then	<b>goeth</b>	he farther to a	10, 73/ 18
of all that he	<b>goeth</b>	about there to prove	10, 160/ 19
saith thus: Master More	<b>goeth</b>	about only to prove	10, 202/ 7
sore that Master More	<b>goeth</b>	about rather to mar	10, 212/ 28
all his matter: yet	<b>goeth</b>	ever this water over	10, 77/ 2
far forth as he	<b>goeth</b>	-- I ween all	10, 74/ 17
the last. But then	<b>goeth</b>	he farther, with another	10, 75/ 26
appeareth evidently yes! Now	<b>goeth</b>	he farther with another	10, 171/ 25
of "confederacies"? And yet	<b>goeth</b>	he further, with another	10, 197/ 18
that place. This man	<b>goeth</b>	to his words and	10, 165/ 13
hose and their gay	<b>golden</b>	, riven shirts, and in	10, 55/ 19
take away his gay,	<b>golden</b>	word of "spiritual rulers	10, 201/ 25
in this matter all	<b>gone</b>	quite awry. But yet	10, 162/ 30
arrest hath many times	<b>gone</b>	before the examination. Nevertheless	10, 181/ 17
that since that book	<b>gone</b>	abroad, it hath been	10, 76/ 36
place: then is all	<b>gone</b>	again that he goeth	10, 208/ 8
law be very clearly	<b>gone</b>	. And therefore his two	10, 108/ 20
heresies, be ceased and	<b>gone</b>	. And surely I think	10, 172/ 21
false, feigned mischiefs are	<b>gone</b>	. The truth is, good	10, 106/ 13
had there left and	<b>gone</b>	no further, it had	10, 54/ 3
then already "far '	<b>gone</b>	onward in its unhappy	10, 14/ 12
matter had not there	<b>gone</b>	out at length to	10, 96/ 28

bad together, should have	<b>gone</b>	forth for me; and	10, 222/ 11
half were now clearly	<b>gone</b>	. For there remained but	10, 108/ 15
till all heretics were	<b>gone</b>	. For never shall there	10, 76/ 25
his gay tale is	<b>gone</b>	. For there shall you	10, 171/ 35
he will swear false	<b>gone</b>	, as I showed you	10, 158/ 29
of all his marvel	<b>gone</b>	. For in that book	10, 8/ 32
fear shall be quite	<b>gone</b>	. For if that it	10, 92/ 30
men be ceased and	<b>gone</b>	; but that they should	10, 168/ 18
griefs of his be	<b>gone</b>	save in this one	10, 110/ 9
man, that in this	<b>goodly</b>	answer of his (which	10, 140/ 11
the chapter with this	<b>goodly</b>	conclusion: And if any	10, 219/ 25
proper head, with a	<b>goodly</b>	small, long snout, and	10, 142/ 27
together genteel hounds, or	<b>goodly</b>	greyhounds, to such ill-favored	10, 142/ 22
me, forsooth, a full	<b>goodly</b>	sermon, in the 35th	10, 54/ 1
Pacifier forth with a	<b>goodly</b>	piece; and to declare	10, 189/ 17
of his own special	<b>goodness</b>	, and lest he might	10, 85/ 8
would God, of his	<b>goodness</b>	, turn at length the	10, 145/ 36
is loath of his	<b>goodness</b>	to put other folk	10, 227/ 24
lash by God's great	<b>goodness</b>	laid in their own	10, 210/ 28
to agree together in	<b>goodness</b>	, and each to love	10, 231/ 6
is the lack of	<b>goodness</b>	in the will to	10, 69/ 11
others too, both in	<b>goods</b>	, body, and soul. To	10, 121/ 29
and to have their	<b>goods</b>	and possessions themselves," and	10, 65/ 18
this water over this	<b>goose's</b>	back, and for anything	10, 77/ 3
without offense of Christ's	<b>Gospel</b>	well enough. And also	10, 56/ 25
And so, as the	<b>Gospel</b>	saith, he may hap	10, 165/ 22
the name of "the	<b>Gospel</b>	." For the New Law	10, 25/ 12
would live under the	<b>Gospel</b>	and under no man's	10, 25/ 9
and preached a contrary	<b>gospel</b>	, yet the same angel	10, 204/ 32
Christ commandeth in the	<b>Gospel</b>	that we shall not	10, 54/ 6
a pretext of the	<b>Gospel</b>	of Christ, that speaketh	10, 70/ 22
belief follow the very	<b>Gospel</b>	indeed. But then cometh	10, 26/ 1
accused him follow the	<b>Gospel</b>	and take witnesses with	10, 72/ 15
believed according to the	<b>Gospel</b>	, letted not yet to	10, 25/ 16
to wit, either by	<b>gossipred</b>	or by marriage; except	10, 28/ 27
if he could have	<b>gotten</b>	to it. For as	10, 199/ 12
that never could be	<b>gotten</b>	to be found by	10, 136/ 3
as though he had	<b>gotten</b>	thereby a great overhand	10, 83/ 10
take that may be	<b>gotten</b>	, and so to sue	10, 94/ 35
things as any spiritual	<b>governors</b>	, after a lawful order	10, 215/ 16
given good men the	<b>grace</b>	to make already. For	10, 22/ 26
give us all the	<b>grace</b>	-- spiritual and temporal	10, 22/ 25
declaration, the light of	<b>grace</b>	appear by and by	10, 208/ 3

wishing the clergy the	<b>grace</b>	that the apostles had	10, 35/ 36
long the light of	<b>grace</b>	will not appear." Now	10, 207/ 23
that the light of	<b>grace</b>	will not appear as	10, 207/ 27
thereto: that the King's	<b>Grace</b>	should expressly be bound	10, 32/ 11
Highness as that His	<b>Grace</b>	would anything be the	10, 76/ 16
soul, "I beseech Your	<b>Grace</b>	let him be hanged	10, 95/ 18
abundantly to send him	<b>grace</b>	? Nor to call him	10, 66/ 15
these: The light of	<b>grace</b>	will not come as	10, 202/ 27
saith the light of	<b>grace</b>	will not come to	10, 205/ 20
to trouble the King's	<b>Grace</b>	or his Council with	10, 98/ 17
also driven the King's	<b>Grace</b>	and his Council, for	10, 155/ 6
would have the King's	<b>Grace</b>	and his Council see	10, 173/ 28
God send them the	<b>grace</b>	that they do not	10, 68/ 13
and his child, and	<b>grace</b>	to make good mustard	10, 12/ 30
I had not the	<b>grace</b>	to let his own	10, 201/ 31
he whose attendance His	<b>Grace</b>	useth most is far	10, 138/ 14
that, receive him to	<b>grace</b>	again, and keep him	10, 118/ 21
said treatise become through	<b>grace</b>	indifferent, righteous, meek, liberal	10, 178/ 2
word may by God's	<b>grace</b>	be borne meetly well	10, 48/ 8
him yet, by God's	<b>grace</b>	, win him never a	10, 120/ 14
pride, as by God's	<b>grace</b>	he hath not, else	10, 10/ 7
desireth, though by God's	<b>grace</b>	he desireth not that	10, 15/ 26
a new light of	<b>grace</b>	should shortly shine," etc	10, 65/ 11
words, "the light of	<b>grace</b>	that is spoken of	10, 200/ 30
words, "the light of	<b>grace</b>	that is spoken of	10, 200/ 31
as long as His	<b>Grace</b>	heard that the ordinaries	10, 76/ 19
God give them the	<b>grace</b>	to make the changes	10, 184/ 18
good works, which his	<b>grace</b>	(working with the wills	10, 231/ 14
here thereto -- His	<b>Grace</b>	may agree to it	10, 32/ 16
too, both wit and	<b>grace</b>	to agree together in	10, 231/ 5
the matters -- His	<b>Grace</b>	keepeth not two bishops	10, 138/ 12
the evil man more	<b>grace</b>	. If he wrote them	10, 231/ 2
not, in the King's	<b>Grace's</b>	days that now is	10, 75/ 21
not to call him	<b>graceless</b>	, because he prayed God	10, 66/ 14
complaints by the king's	<b>gracious</b>	commandment examined. And albeit	10, 76/ 33
sermon, with a good,	<b>gracious</b>	prayer. Then goeth he	10, 201/ 2
by such a good,	<b>gracious</b>	name. But he must	10, 25/ 3
opinion of the king's	<b>gracious</b>	Highness as that His	10, 76/ 16
them, which by the	<b>gracious</b>	commandment of the King's	10, 78/ 26
the other: the king's	<b>gracious</b>	Highness himself; which, having	10, 138/ 7
congregation to God's honor	<b>graciously</b>	gathered together, the good	10, 215/ 11
clergy, to God's honor	<b>graciously</b>	gathered together, the good	10, 216/ 15
in what book of	<b>grammar</b>	this good man hath	10, 226/ 10

that he learned at	<b>grammar</b>	school. Now, when he	10, 133/ 32
it appear unto the	<b>grand</b>	jury in their conscience	10, 155/ 1
much less would I	<b>grant</b>	to put away the	10, 97/ 37
well, I do not	<b>grant</b>	it, neither. But afterward	10, 96/ 33
that if this man	<b>grant</b>	all that, he shall	10, 40/ 17
so. But as I	<b>grant</b>	it to him --	10, 165/ 31
they have of the	<b>grant</b>	of princes is immediately	10, 206/ 3
a lamb's skin: I	<b>grant</b>	that he meant so	10, 165/ 31
all that, he shall	<b>grant</b>	in himself much more	10, 40/ 17
every wise man less	<b>grant</b>	him. But now let	10, 92/ 25
answer, but he might	<b>grant</b>	me all that ever	10, 40/ 14
there will no man	<b>grant</b>	him; and that, no	10, 92/ 23
I am content to	<b>grant</b>	him, for the while	10, 93/ 4
-- I would then	<b>grant</b>	him that this is	10, 132/ 9
am content, lo, to	<b>grant</b>	him all this, and	10, 205/ 9
-- so must he	<b>grant</b>	this again to me	10, 165/ 32
And then if he	<b>grant</b>	me this (which whether	10, 147/ 36
this (which whether he	<b>grant</b>	or no, yet very	10, 148/ 1
say, would I have	<b>granted</b>	always this good man	10, 132/ 16
point, which though I	<b>granted</b>	him altogether, yet were	10, 120/ 2
of heresy. Howbeit, he	<b>granteth</b>	that where one is	10, 181/ 34
the fear that himself	<b>granteth</b>	to be sufficient to	10, 92/ 27
infect others: then he	<b>granteth</b>	it convenient that he	10, 182/ 2
negligent in keeping or	<b>granting</b>	charity, or in speedy	10, 45/ 14
would have eaten his	<b>grass</b>	if he could have	10, 199/ 12
punishment pass not the	<b>gravity</b>	of the offense. And	10, 81/ 15
man of sadness and	<b>gravity</b>	, he asked them, "Tell	10, 16/ 25
after the weight or	<b>gravity</b>	of the trespass, and	10, 219/ 13
fault -- that a	<b>greater</b>	offender and a less	10, 218/ 25
mind. For wheresoever a	<b>greater</b>	offender and a less	10, 218/ 29
nor indifferent that a	<b>greater</b>	offender and a less	10, 220/ 24
keep themselves from the	<b>greater</b>	if for fear of	10, 81/ 20
bearth one faggot, the	<b>greater</b>	bearth not five, if	10, 219/ 8
wheresoever himself had thought	<b>greater</b>	likelihood that he would	10, 161/ 22
it is now a	<b>greater</b>	presumption for his second	10, 158/ 34
give the ordinaries yet	<b>greater</b>	power to maintain it	10, 119/ 28
nought. And yet a	<b>greater</b>	presumption that no man	10, 152/ 18
punished alike: if the	<b>greater</b>	offender have no more	10, 218/ 30
other but twain, the	<b>greater</b>	offender hath no more	10, 219/ 4
comparison make mine the	<b>greater</b>	, too? But now is	10, 27/ 27
it was grown the	<b>greater</b>	by the occasion of	10, 14/ 28
it is used, the	<b>greater</b>	is the offense: so	10, 216/ 27
that presumption by a	<b>greater</b>	presumption being purged --	10, 158/ 30

some would fain have	<b>greater</b>	wages, and some would	10, 199/ 3
as there is no	<b>greater</b>	presumption on the other	10, 158/ 26
may be overweighed with	<b>greater</b>	presumptions to the contrary	10, 160/ 2
if for fear of	<b>greater</b>	they keep themselves well	10, 81/ 21
runneth headlong into the	<b>greater</b>	. And now will I	10, 26/ 23
at the leastwise the	<b>greatest</b>	. And then are those	10, 198/ 26
the report of the	<b>greatest</b>	and the most honorable	10, 78/ 23
but also of the	<b>greatest</b>	of the realm --	10, 26/ 11
but also of the	<b>greatest</b>	of the realm, as	10, 28/ 8
slander any of the	<b>greatest</b>	of the realm if	10, 28/ 21
people, but also the	<b>greatest</b>	lords, both spiritual and	10, 29/ 14
harm happeneth in the	<b>greatest</b>	thing that we could	10, 87/ 16
overseen, I need not	<b>greatly</b>	to be ashamed of	10, 157/ 9
that side willingly he	<b>greatly</b>	passed his bounds; but	10, 19/ 27
and I will not	<b>greatly</b>	strive. Then followeth his	10, 90/ 13
causeless anger did not	<b>greatly</b>	grieve me. For I	10, 4/ 21
him, that he should	<b>greatly</b>	need to give all	10, 52/ 35
to be taken in	<b>greatly</b>	criminal causes, he answereth	10, 147/ 19
wherein I will not	<b>greatly</b>	stick with him. But	10, 53/ 4
to my poor wit	<b>greatly</b>	to impair his part	10, 19/ 16
his excuse. For I	<b>greatly</b>	shall not need, I	10, 20/ 2
he will not now	<b>greatly</b>	like it. Now, these	10, 119/ 37
I care not now	<b>greatly</b>	what he say for	10, 104/ 21
they need not so	<b>greatly</b>	to care therefor, for	10, 189/ 5
in my Dialogue concerning	<b>greatly</b>	criminous witnesses to be	10, 147/ 19
wit, of Almaine and	<b>Greece</b>	. There were also the	10, 144/ 30
Constantinople," the one in	<b>Greece</b>	, the other in Syria	10, 3/ 15
is so cunning in	<b>Greek</b>	words that he can	10, 13/ 1
Which words though the	<b>Greek</b>	poet Menander meant by	10, 71/ 11
himself so cunning in	<b>Greek</b>	words that upon this	10, 11/ 4
mother is yet but	<b>green</b>	, good soul, and hath	10, 6/ 3
And the occasion thereof	<b>grew</b>	first of that that	10, 25/ 7
boistous body, whereas a	<b>greyhound</b>	hath a proper head	10, 142/ 26
kill up hounds and	<b>greyhounds</b>	and all, for they	10, 142/ 2
genteel hounds, or goodly	<b>greyhounds</b>	, to such ill-favored mastiffs	10, 142/ 22
be like to the	<b>greyhounds</b>	nor to the other	10, 142/ 32
late days, to the	<b>grief</b>	of many laymen," I	10, 195/ 26
well, a very seldom	<b>grief</b>	that is left. For	10, 110/ 11
to the grudge and	<b>grief</b>	of so many: he	10, 195/ 36
in execution, to the	<b>grief</b>	and grudge of many	10, 195/ 32
temporal power to the	<b>grief</b>	of the people were	10, 189/ 26
of, "to any man's	<b>grief</b>	or grudge put in	10, 195/ 28
see that all these	<b>griefs</b>	of his be gone	10, 110/ 8

forth a sort of	<b>griefs</b>	, some part very trifles	10, 192/ 23
anger did not greatly	<b>grieve</b>	me. For I was	10, 4/ 21
that in his books	<b>grieveth</b>	me. For as for	10, 223/ 8
the faith that it	<b>grieveth</b>	him to hear heretics	10, 25/ 2
prove hurtful and over	<b>grievous</b>	to the people to	10, 215/ 31
keep from us, his	<b>grievous</b>	indignation upon us. And	10, 15/ 31
of the good man	<b>Grime</b>	, a mustard maker in	10, 12/ 28
not have lost a	<b>groat</b>	by it. And some	10, 34/ 33
and presupposed for a	<b>ground</b>	, and then, after that	10, 90/ 3
maketh a matter without	<b>ground</b>	or cause, and that	10, 204/ 17
that is his whole	<b>ground</b>	whereupon he buildeth against	10, 220/ 30
proof not without great	<b>ground</b>	and cause), ever since	10, 229/ 31
upon the same. His	<b>ground</b>	and his foundation is	10, 90/ 4
that should till the	<b>ground</b>	their own hands, and	10, 35/ 5
for planing of the	<b>ground</b>	he counseled him to	10, 100/ 14
built upon a false	<b>ground</b>	, or else, if he	10, 87/ 30
therefore, as for this	<b>ground</b>	, this good man and	10, 90/ 13
some great advantage to	<b>ground</b>	some great matter upon	10, 181/ 25
all this good man's	<b>ground</b>	is no more, to	10, 184/ 10
laws upon that simple	<b>ground</b>	-- we must then	10, 229/ 7
laws, upon none other	<b>ground</b>	but only that an	10, 230/ 2
his own words proved)	<b>grounded</b>	upon great untruth. And	10, 110/ 28
saith plain untrue, and	<b>groundeth</b>	all this gear, of	10, 109/ 13
he speaketh of, he	<b>groundeth</b>	upon a plain untruth	10, 108/ 10
probable fear, while he	<b>groundeth</b>	all the remnant upon	10, 110/ 10
-- that the very	<b>groundly</b>	causes of these divisions	10, 210/ 15
great divisions upon small	<b>grounds</b>	, I shall be content	10, 201/ 18
for sure and stable	<b>grounds</b>	. And whether in this	10, 37/ 12
there could none harm	<b>grow</b>	at all. And how	10, 89/ 33
to go forth and	<b>grow</b>	, all might at length	10, 125/ 23
that law there should	<b>grow</b>	great harm, because the	10, 119/ 31
so been suffered to	<b>grow</b>	, as other countries have	10, 119/ 23
while -- it may	<b>grow</b>	to some danger at	10, 75/ 25
time heresies begin to	<b>grow</b>	a great deal faster	10, 74/ 28
and less good would	<b>grow</b>	thereof if folk would	10, 156/ 20
and without letting heresies	<b>grow</b>	and go forth, should	10, 180/ 19
there would much mischief	<b>grow</b>	, and many great harms	10, 129/ 1
-- and heresies should	<b>grow</b>	up on height, and	10, 119/ 7
God's displeasure very far	<b>grow</b>	to nought, I say	10, 125/ 24
so much harm might	<b>grow</b>	. Which things if they	10, 222/ 10
there should much harm	<b>grow</b>	thereof, not in heresies	10, 103/ 30
that would undoubtedly daily	<b>grow</b>	by the increase of	10, 98/ 3
not letted, they might	<b>grow</b>	to it indeed. That	10, 140/ 34

so much harm may	<b>grow</b>	by the sufferance, the	10, 70/ 11
hath done, great harm	<b>grow</b>	by that suit (which	10, 104/ 25
much more harm should	<b>grow</b>	thereon) causeth the temporal	10, 126/ 16
think were good to	<b>grow</b>	. What hath this good	10, 140/ 7
many great harms to	<b>grow</b>	. Now mark well, I	10, 126/ 21
too, the beginning whereof	<b>groweth</b>	of lewd lightness and	10, 68/ 23
or of a passion	<b>growing</b>	of ignorance, or of	10, 79/ 7
to the increase and	<b>growing</b>	of the sentence in	10, 36/ 31
now, no worldly profit	<b>growing</b>	to me thereby, there	10, 13/ 12
the division specially be	<b>grown</b>	by them, and layeth	10, 192/ 23
deal. For it was	<b>grown</b>	the greater by the	10, 14/ 28
indeed over many, and	<b>grown</b>	more also, by negligence	10, 27/ 22
maketh it, and yet	<b>grown</b>	to so great as	10, 14/ 16
maketh it, is not "	<b>grown</b>	to so great as	10, 14/ 21
that the displeasure and	<b>grudge</b>	between them ' is	10, 14/ 15
be content that men	<b>grudge</b>	and argue and resist	10, 207/ 34
without argument, resistance, or	<b>grudge</b>	." Now knoweth every man	10, 214/ 11
any man's grief or	<b>grudge</b>	put in execution in	10, 195/ 28
hath here conceived such	<b>grudge</b>	as it hath been	10, 209/ 35
obey them without argument,	<b>grudge</b>	, or contradiction in all	10, 205/ 18
though men may not	<b>grudge</b>	against God's just punishment	10, 48/ 10
then may the people	<b>grudge</b>	and complain lawfully to	10, 215/ 32
neither argue, resist, nor	<b>grudge</b>	at any manner thing	10, 203/ 18
far fallen into the	<b>grudge</b>	and indignation of the	10, 26/ 17
and bring them in	<b>grudge</b>	and obloquy of the	10, 192/ 6
so lately, to the	<b>grudge</b>	and grief of so	10, 195/ 35
to the grief and	<b>grudge</b>	of many persons within	10, 195/ 32
that I never knew	<b>grudge</b>	or division rise here	10, 209/ 30
causes of murmur and	<b>grudge</b>	, making in some of	10, 212/ 17
occasion of murmur and	<b>grudge</b>	of the temporality toward	10, 18/ 1
cause again of any	<b>grudge</b>	against the temporality for	10, 187/ 18
long will the people	<b>grudge</b>	and peradventure the king	10, 76/ 10
selfsame folk that now	<b>grudge</b>	and call them proud	10, 53/ 29
find as great a	<b>grudge</b>	and call them hypocrites	10, 53/ 30
cause to wonder and	<b>grudge</b>	thereat; which thing that	10, 67/ 16
if it be pharisaical	<b>grudge</b>	; yea, and though the	10, 18/ 2
reverence, and without resistance,	<b>grudge</b>	, or arguments, to receive	10, 215/ 14
to bring them in	<b>grudge</b>	of the whole temporality	10, 84/ 20
there, amend all these	<b>grudges</b>	-- that I durst	10, 53/ 27
be discontented. And so	<b>grudges</b>	and variances may rise	10, 187/ 29
His other murmurs and	<b>grudges</b>	that he saith he	10, 193/ 17
gnat, and for old	<b>grudges</b>	bringing forth some such	10, 212/ 18
than that the temporality	<b>grudgeth</b>	against the spirituality; and	10, 26/ 21

without arguments, resistance, or	<b>grudging</b>	. Now, good readers, first	10, 202/ 30
full fresh in their	<b>guarded</b>	hose and their gay	10, 55/ 19
and whoso goeth by	<b>guess</b>	may be deceived (for	10, 230/ 29
can but go by	<b>guess</b>	, and whoso goeth by	10, 230/ 29
as I suppose, have	<b>guessed</b>	) -- that the variance	10, 38/ 20
fareth, lo, like a	<b>guest</b>	that maketh his reckoning	10, 139/ 4
was pity that they	<b>guided</b>	themselves no better. And	10, 48/ 15
ought to be the	<b>guiders</b>	and givers of light	10, 20/ 16
the party accused be	<b>guiltless</b>	indeed, as he may	10, 163/ 18
oath confess them all	<b>guilty</b>	, and himself also; and	10, 166/ 25
which cannot be proved	<b>guilty</b>	in heresy, and yet	10, 111/ 2
which cannot be proved	<b>guilty</b>	in heresy, and yet	10, 111/ 26
may he be found	<b>guilty</b>	of it, and thereupon	10, 117/ 5
which cannot be proved	<b>guilty</b>	in heresy, and yet	10, 121/ 6
the prisoner and themselves	<b>guilty</b>	, and would be content	10, 154/ 11
and some peradventure not	<b>guilty</b>	-- have been punished	10, 217/ 13
iwis to confess himself	<b>guilty</b>	in such case, and	10, 166/ 30
he be not proved	<b>guilty</b>	of the deed, is	10, 114/ 30
his brother "fool" is	<b>guilty</b>	to the fire --	10, 54/ 21
suspected, and yet not	<b>guilty</b>	": I will first bring	10, 111/ 12
may be found not	<b>guilty</b>	, notwithstanding that indictment. And	10, 133/ 5
the party were not	<b>guilty</b>	; and after it were	10, 150/ 3
the party were not	<b>guilty</b>	; and after it were	10, 151/ 18
suspected, and yet not	<b>guilty</b>	, as it may well	10, 110/ 37
and yet be not	<b>guilty</b>	. Yea, and over that	10, 183/ 17
whereof some have been	<b>guilty</b>	, and some peradventure not	10, 217/ 13
yet the party not	<b>guilty</b>	indeed: I suppose verily	10, 161/ 8
that the party were	<b>guilty</b>	: I cannot think that	10, 150/ 4
that the party were	<b>guilty</b>	: I cannot think that	10, 151/ 20
that is also not	<b>guilty</b>	, and be untrue, if	10, 132/ 36
-- that be not	<b>guilty</b>	-- might upon suspicion	10, 183/ 15
called that is not	<b>guilty</b>	, if they were so	10, 132/ 35
the law called inquisitores	<b>haereticae</b>	pravitatis, of which there	10, 185/ 17
nineteen parts and a	<b>half</b>	were now clearly gone	10, 108/ 15
they will not serve	<b>half</b>	so sufficiently for the	10, 172/ 24
giving them the one	<b>half</b>	of the forfeiture. And	10, 143/ 25
answered at the leastwise	<b>half</b>	. If not half, a	10, 220/ 3
end. I was once	<b>half</b>	in mind here to	10, 36/ 32
truth, nineteen and a	<b>half</b>	of all his false	10, 106/ 12
I read his answer	<b>half</b>	minded, as I say	10, 37/ 31
from him more than	<b>half</b>	his office. If this	10, 164/ 7
reply thereto were labor	<b>half</b>	lost and more. And	10, 38/ 12
fama. This is but	<b>half</b>	an answer, nor scant	10, 128/ 1

great deal less than	<b>half</b>	, and some part never	10, 129/ 18
leastwise half. If not	<b>half</b>	, a fourth part yet	10, 220/ 3
candlelight while he were	<b>half</b>	asleep. But then I	10, 40/ 27
another piece he leaveth	<b>half</b>	unanswered, and to another	10, 127/ 9
the said Michaelmas and	<b>Halloweentide</b>	next ensuing, in this	10, 3/ 11
wish none heretic one	<b>halpworth</b>	harm, that had clearly	10, 227/ 33
English into every man's	<b>hand</b>	put out abroad in	10, 79/ 33
we be now in	<b>hand</b>	with, which book, as	10, 10/ 17
he) -- he set	<b>hand</b>	upon the child in	10, 16/ 19
and with a small	<b>hand</b>	. But in good faith	10, 4/ 31
three aces in his	<b>hand</b>	. For look, good readers	10, 62/ 13
save even here at	<b>hand</b>	-- and here but	10, 227/ 11
of, was next at	<b>hand</b>	. And therefore I said	10, 204/ 1
we be now in	<b>hand</b>	with, Ut inquisitionis, wherewith	10, 191/ 25
them put to their	<b>hand</b>	to have it broken	10, 113/ 29
I suddenly went in	<b>hand</b>	therewith and made it	10, 4/ 1
but at a second	<b>hand</b>	. And therefore methinketh that	10, 100/ 11
can therefore find at	<b>hand</b>	a much nearer remedy	10, 98/ 37
many more were in	<b>hand</b>	that shortly should come	10, 5/ 29
thing lay upon mine	<b>hand</b>	. I do somewhat for	10, 22/ 24
and there were in	<b>hand</b>	with a statute that	10, 79/ 22
justice hath in his	<b>hand</b>	. And in these words	10, 103/ 13
me to fall in	<b>hand</b>	therewith and to spend	10, 4/ 8
therein, and out of	<b>hand</b>	even so to do	10, 56/ 6
been yet but a	<b>handful</b>	to their good Catholic	10, 140/ 30
untruly that the prelates	<b>handle</b>	men uncharitably, and for	10, 39/ 2
and that then I "	<b>handle</b>	them" (that is to	10, 189/ 32
one. For if he	<b>handle</b>	them as truly as	10, 191/ 21
his head -- and	<b>handled</b>	so insufficiently? By this	10, 92/ 15
if the ordinaries had	<b>handled</b>	them charitably, had been	10, 39/ 5
judges in this realm	<b>handled</b>	men for heresy so	10, 67/ 14
not, I ween, have	<b>handled</b>	the thing so childishly	10, 11/ 24
Now, these two thus	<b>handled</b>	, he cometh to the	10, 120/ 1
by some shrewd counsel,	<b>handled</b>	in such wise as	10, 223/ 5
that this good man	<b>handleth</b>	this matter in this	10, 113/ 4
leaf, lo, thus he	<b>handleth</b>	wilily the matter: And	10, 57/ 24
And now, when he	<b>handleth</b>	the spiritual ordinaries with	10, 171/ 12
us see how he	<b>handleth</b>	this third piece, of	10, 129/ 25
as truly as he	<b>handleth</b>	these -- then shall	10, 191/ 22
were this wily, foolish	<b>handling</b>	no false defamation at	10, 171/ 11
the spiritual judges in	<b>handling</b>	men for heresy, since	10, 170/ 2
of wrong and cruel	<b>handling</b>	men for heresy, all	10, 170/ 17
make open his childish	<b>handling</b>	thereof. But now since	10, 186/ 26

knitteth he to this	<b>handling</b>	the remnant of the	10, 192/ 20
ordinaries of cruel, wrongful	<b>handling</b>	of the people, to	10, 213/ 17
divisions? And now, himself	<b>handling</b>	the matter thus, he	10, 212/ 25
put in the judges'	<b>hands</b>	, so far above the	10, 134/ 12
these two points struck	<b>hands</b>	again and be, God	10, 30/ 28
made and in men's	<b>hands</b>	. And I doubt also	10, 185/ 10
him to the secular	<b>hands</b>	, where a faggot should	10, 74/ 1
and came into mine	<b>hands</b>	, and that I saw	10, 6/ 5
man put to their	<b>hands</b>	to have it broken	10, 118/ 38
lieth not in our	<b>hands</b>	if our law were	10, 188/ 30
And with as few	<b>hands</b>	as himself list appoint	10, 115/ 3
purgation) have lacked none	<b>hands</b>	to lay on the	10, 115/ 14
be put in their	<b>hands</b>	-- I reckoned them	10, 134/ 16
matter to the ordinaries'	<b>hands</b>	, which else should peradventure	10, 185/ 31
the matter to their	<b>hands</b>	. And therefore, since I	10, 194/ 28
the ground their own	<b>hands</b>	, and take the land	10, 35/ 6
substance into the executors'	<b>hands</b>	to fulfill the will	10, 52/ 30
preserve from the temporal	<b>hands</b>	should by the law	10, 118/ 9
wholly into the judge's	<b>hands</b>	than trouble the county	10, 135/ 21
neither nother of their	<b>hands</b>	? But surely the repealing	10, 188/ 16
is come to my	<b>hands</b>	; and then thou shalt	10, 11/ 13
him from the secular	<b>hands</b>	-- I will not	10, 118/ 22
her travail hearkeneth every	<b>handwhile</b>	and fain would hear	10, 5/ 30
this realm unlawful that	<b>hang</b>	up him that doth	10, 218/ 34
Grace let him be	<b>hanged</b>	for it a great	10, 95/ 19
of it, and thereupon	<b>hanged</b>	for it, and have	10, 117/ 6
thee he shall be	<b>hanged</b>	within a little while	10, 95/ 17
till I see him	<b>hanged</b>	first." Now will this	10, 95/ 20
part all the matter	<b>hangeth</b>	. For though he could	10, 104/ 23
point of the matter	<b>hangeth</b>	. And therefore here you	10, 214/ 24
it profitable. But it	<b>hangeth</b>	not upon his determination	10, 33/ 35
since so great weight	<b>hangeth</b>	on it, if he	10, 220/ 2
part of the matter	<b>hangeth</b>	-- saith not so	10, 140/ 13
strength of this reason	<b>hangeth</b>	in this: that the	10, 159/ 29
of all the matter	<b>hangeth</b>	. For in the end	10, 57/ 23
weight of the matter	<b>hangeth</b>	upon that: then Sim	10, 224/ 27
all his whole matter	<b>hangeth</b>	, to show you that	10, 109/ 12
store of him but	<b>hanging</b>	him up forthwith, useth	10, 107/ 17
into the danger of	<b>hanging</b>	. And yet this his	10, 98/ 9
because it may peradventure	<b>hap</b>	hereafter, by a far-fetched	10, 205/ 29
me, if I should	<b>hap</b>	to hear any talk	10, 82/ 19
Gospel saith, he may	<b>hap</b>	outward to appear in	10, 165/ 22
by arresting for felony	<b>hap</b>	to have as much	10, 124/ 31

harms would there then	<b>hap</b>	indeed. Now, as touching	10, 129/ 2
should with inquiry thus	<b>hap</b>	to find, as I	10, 180/ 1
lest some readers might	<b>hap</b>	in this book to	10, 7/ 18
thing not likely to	<b>hap</b>	so often but that	10, 128/ 34
that he may after	<b>hap</b>	to have by him	10, 95/ 9
shall have a hundred	<b>hap</b>	in very deed. Consider	10, 164/ 14
might then as well	<b>hap</b>	that such folk might	10, 108/ 27
one harm that may	<b>hap</b>	-- and haply never	10, 164/ 31
that an innocent may	<b>hap</b>	to take harm by	10, 230/ 3
one harm that may	<b>hap</b>	, we shall have a	10, 164/ 13
and this harm might	<b>hap</b>	: yet since I have	10, 184/ 1
though his purse may	<b>hap</b>	to sweat, if he	10, 162/ 21
he might with questioning	<b>hap</b>	to find it worse	10, 85/ 9
though it may sometimes	<b>hap</b>	either of malice or	10, 130/ 26
law sometimes it might	<b>hap</b>	that a man might	10, 120/ 21
away, though there might	<b>hap</b>	sometime some man take	10, 120/ 29
surely, though sometimes it	<b>hap</b>	that a man be	10, 130/ 17
them, and I should	<b>hap</b>	to find not only	10, 179/ 18
so. That may well	<b>hap</b>	now, by occasion of	10, 179/ 16
but that harm may	<b>hap</b>	sometimes to some good	10, 184/ 11
that it may sometimes	<b>hap</b>	by possibility that all	10, 128/ 32
though this man may	<b>hap</b>	to think the saying	10, 135/ 4
their own choice might	<b>hap</b>	to disorder the matters	10, 138/ 11
together, whereof he might	<b>hap</b>	, I thought, to give	10, 198/ 17
session, as he may	<b>hap</b>	to do, were it	10, 123/ 6
of all. If he	<b>hap</b>	long after, when these	10, 107/ 31
fault, so may it	<b>hap</b>	indeed; and yet, as	10, 124/ 36
may hap -- and	<b>haply</b>	never shall -- he	10, 164/ 31
at a time might	<b>haply</b>	to escape a right	10, 40/ 25
witness might have (and	<b>haply</b>	had indeed) a secret	10, 160/ 20
is detected thereof. And	<b>haply</b>	there depose also some	10, 107/ 26
in their matter (except	<b>haply</b>	some such as trust	10, 135/ 18
discretion. And that may	<b>haply</b>	give a boldness to	10, 163/ 13
but that the one	<b>haply</b>	may, and cannot himself	10, 165/ 34
no such suspicion that	<b>haply</b>	will never come, nor	10, 55/ 31
were taken; and some	<b>haply</b>	that were his fellows	10, 107/ 13
If any man would	<b>haply</b>	think that it were	10, 80/ 9
he will never after,	<b>haply</b>	while he liveth, reckon	10, 95/ 8
hurt. But here will	<b>haply</b>	this good man tell	10, 98/ 25
false?" But then will	<b>haply</b>	this good man say	10, 116/ 31
which manner he had	<b>haply</b>	never known none. And	10, 194/ 21
of the Church, lest	<b>haply</b>	through such reports they	10, 84/ 5
witness might have (and	<b>haply</b>	had indeed) that never	10, 160/ 22

he leave his "may	<b>haply</b>	" and say that it	10, 166/ 6
the suspect would confess	<b>haply</b>	something thereby the sooner	10, 106/ 33
other necessary occasion should	<b>haply</b>	drive me thereto, as	10, 79/ 19
will this good man	<b>haply</b>	say that this manner	10, 95/ 21
a perjured witness may	<b>haply</b>	show himself to deny	10, 165/ 18
but that the other	<b>haply</b>	may so too --	10, 166/ 1
difference. These points, and	<b>haply</b>	more too, was I	10, 37/ 30
hundred (as they should	<b>haply</b>	within a while if	10, 140/ 29
a forsworn witness may	<b>haply</b>	play the wolf in	10, 165/ 30
at this time: for	<b>haply</b>	Master More would anon	10, 181/ 20
such harms to have	<b>happed</b>	yet -- but whereas	10, 184/ 4
of some likelihood which	<b>happed</b>	him of chance and	10, 130/ 18
which, if the case	<b>happed</b>	, I nothing doubt but	10, 151/ 27
it, and how it	<b>happed</b>	me to fall in	10, 4/ 7
spoken of, it had	<b>happed</b>	him to hear some	10, 47/ 12
stepped from the bar,	<b>happed</b>	to be heard round	10, 154/ 3
yet as I had	<b>happed</b>	to find, I have	10, 7/ 7
both reasonable if it	<b>happed</b>	, and in law sufficiently	10, 110/ 21
such wise as it	<b>happed</b>	; without any respect, peradventure	10, 36/ 29
it. And if there	<b>happed</b>	any man that would	10, 196/ 5
would, if the case	<b>happed</b>	so, hear the witness	10, 153/ 25
there the prisoner, he	<b>happed</b>	even suddenly there at	10, 153/ 29
ten times more harm	<b>happen</b>	daily to folk as	10, 121/ 27
likewise as it may	<b>happen</b>	a man for heresy	10, 122/ 30
officio. And thereby may	<b>happen</b>	sometimes that he which	10, 131/ 11
that it may sometimes	<b>happen</b>	that an innocent may	10, 145/ 10
whom it so should	<b>happen</b>	find that it were	10, 81/ 31
take harm (which may	<b>happen</b>	upon any law that	10, 118/ 34
is of innocents that	<b>happen</b>	by the law, the	10, 124/ 25
chances that might hereafter	<b>happen</b>	. And much less would	10, 97/ 37
like thing may soon	<b>happen</b>	in any man by	10, 61/ 18
frailty as may soon	<b>happen</b>	in a man. And	10, 62/ 4
catch larks ere it	<b>happen</b>	, though it may be	10, 204/ 36
were as likely to	<b>happen</b>	in one of his	10, 28/ 30
harmless well enough," might	<b>happen</b>	to be of small	10, 183/ 29
be likely enough to	<b>happen</b>	in some one or	10, 205/ 1
here imagineth that might	<b>happen</b>	, of enmity, or hope	10, 106/ 24
law: if the case	<b>happen</b>	that this presumption be	10, 151/ 34
any such case should	<b>happen</b>	as I should need	10, 82/ 17
laws, it might peradventure	<b>happen</b>	that I should find	10, 209/ 27
others too, which may	<b>happen</b>	to come so many	10, 107/ 18
matter. For they may	<b>happen</b>	to be some that	10, 107/ 12
indeed, so may it	<b>happen</b>	a man sometime to	10, 122/ 32

but that he may	<b>happen</b>	to have sometime also	10, 124/ 33
that sometimes innocents might	<b>happen</b>	upon the suit ex	10, 183/ 19
so may it also	<b>happen</b>	, many times, that no	10, 130/ 23
every matter may it	<b>happen</b>	that he that seemeth	10, 156/ 16
in case it should	<b>happen</b>	-- then this good	10, 75/ 30
good. And if it	<b>happen</b>	one innocent to take	10, 228/ 27
he make any that	<b>happen</b>	to be true, if	10, 87/ 30
afresh: it may peradventure	<b>happen</b>	that he will now	10, 228/ 17
or woman that should	<b>happen</b>	to be wrongfully troubled	10, 183/ 30
would some other harm	<b>happen</b>	sometime thereof, yet must	10, 120/ 9
thus: "If it so	<b>happened</b>	in them all --	10, 205/ 4
that if that case	<b>happened</b>	that they all so	10, 205/ 11
And yet if it	<b>happened</b>	that such collateral witnesses	10, 150/ 1
man. "For if it	<b>happened</b>	that such collateral witnesses	10, 151/ 16
such case, if it	<b>happened</b>	, was the law made	10, 96/ 5
realm. And that harm	<b>happeneth</b>	in the greatest thing	10, 87/ 15
might and power, which	<b>happeth</b>	very seldom, and almost	10, 109/ 36
truth I trow it	<b>happeth</b>	not so. And yet	10, 128/ 30
that deserveth it not,	<b>happeth</b>	seldom, and as seldom	10, 121/ 26
there is, as it	<b>happeth</b>	in the case of	10, 158/ 28
his fault therein, yet	<b>happeth</b>	it in comparison very	10, 130/ 18
albeit very seldom it	<b>happeth</b>	) that in heresy, upon	10, 111/ 17
nor a thing that	<b>happeth</b>	seldom, as I said	10, 141/ 2
But when the case	<b>happeth</b>	that there is, as	10, 158/ 27
now, as it often	<b>happeth</b>	that a man cometh	10, 130/ 15
and true, that it	<b>happeth</b>	as seldom that the	10, 109/ 1
-- yet it seldom	<b>happeth</b>	, for all that, that	10, 130/ 27
besides that, so seldom	<b>happeth</b>	here in this realm	10, 110/ 22
seldom case where it	<b>happeth</b>	such fear to fall	10, 109/ 6
to have done. How	<b>happy</b>	was I, lo, that	10, 201/ 31
for such seldom, special	<b>haps</b>	be forborne. To this	10, 130/ 29
plainly that it is	<b>hard</b>	to find any one	10, 64/ 28
it will be marvelous	<b>hard</b>	to find any one	10, 174/ 11
say "it will be	<b>hard</b>	to find any one	10, 174/ 14
yet it will be	<b>hard</b>	to find any one	10, 174/ 26
yet it will be	<b>hard</b>	to find any one	10, 175/ 27
that it will be	<b>hard</b>	to find any one	10, 176/ 7
that it will be	<b>hard</b>	to find any one	10, 176/ 19
saith it will be	<b>hard</b>	to find any one	10, 176/ 27
it will be very	<b>hard</b>	to find any one	10, 177/ 11
whole clergy it were	<b>hard</b>	to find any one	10, 177/ 16
should now think so	<b>hard</b>	a law as this	10, 111/ 20
that it will be	<b>hard</b>	to bear it but	10, 177/ 25

or else is it	<b>hard</b>	for any man to	10, 113/ 21
of his staff beat	<b>hard</b>	unto this man's own	10, 46/ 3
it will be very	<b>hard</b>	to find so much	10, 39/ 6
will be the "more	<b>hard</b>	" to find such judges	10, 174/ 8
I think it were	<b>hard</b>	to meet with a	10, 51/ 26
them in God's name	<b>hardily</b>	go to for me	10, 225/ 2
it will be but	<b>hardly</b>	believed that so many	10, 178/ 11
bid them like false	<b>harlots</b>	hence and go get	10, 91/ 11
him to have some	<b>harm</b>	the meanwhile" -- and	10, 123/ 26
be partial, do like	<b>harm</b>	in felony -- what	10, 163/ 26
innocent may sometimes take	<b>harm</b>	by them -- we	10, 228/ 31
an innocent may take	<b>harm</b>	thereby -- a reason	10, 145/ 11
office) there could none	<b>harm</b>	grow at all. And	10, 89/ 33
the people took much	<b>harm</b>	thereby, and always took	10, 115/ 27
shall come thereof more	<b>harm</b>	than good. And if	10, 228/ 26
the deed take any	<b>harm</b>	so much as a	10, 120/ 24
his life or bodily	<b>harm</b>	, and may ask it	10, 98/ 14
avoiding of much more	<b>harm</b>	, may not be forborne	10, 131/ 15
but he may take	<b>harm</b>	by abundance. But so	10, 31/ 21
weight, whereof so much	<b>harm</b>	may grow by the	10, 70/ 11
for fear of such	<b>harm</b>	as may by possibility	10, 164/ 24
an innocent may take	<b>harm</b>	: yet, both by reason	10, 221/ 8
the providing for that	<b>harm</b>	be the cause of	10, 104/ 32
for one take more	<b>harm</b>	by the change. Moreover	10, 228/ 28
none heretic one halpworth	<b>harm</b>	, that had clearly left	10, 227/ 33
common people take none	<b>harm</b>	though themselves, concerning treason	10, 81/ 16
some man take some	<b>harm</b>	that never did the	10, 120/ 29
the other, to take	<b>harm</b>	without their fault. For	10, 124/ 26
made, men found notable	<b>harm</b>	, that good folk were	10, 229/ 23
mind mean all that	<b>harm</b>	. But yet, forasmuch as	10, 230/ 27
s he meaneth none	<b>harm</b>	, he goeth further, and	10, 168/ 1
good innocent men take	<b>harm</b>	. But then goeth this	10, 148/ 8
therefore as for this	<b>harm</b>	that this good man	10, 110/ 19
then instead of one	<b>harm</b>	that may hap, we	10, 164/ 13
all, then for one	<b>harm</b>	that may hap --	10, 164/ 31
innocent may sometimes take	<b>harm</b>	(which may happen upon	10, 118/ 34
might think that this	<b>harm</b>	and this harm might	10, 184/ 1
more innocents take more	<b>harm</b>	. What trouble have there	10, 228/ 37
at length the chief	<b>harm</b>	upon their heads. But	10, 145/ 36
away the fear of	<b>harm</b>	from men's hearts but	10, 98/ 20
else, instead of one	<b>harm</b>	(which to him that	10, 121/ 25
his accuser no bodily	<b>harm</b>	at all. His fear	10, 94/ 12
none innocent may take	<b>harm</b>	thereby. Howbeit, if a	10, 229/ 16

their both peril and	<b>harm</b>	-- therefore in that	10, 153/ 17
that innocents may take	<b>harm</b>	thereby -- is such	10, 148/ 3
were to their both	<b>harm</b>	. And therefore is that	10, 153/ 5
would else do much	<b>harm</b>	: good reason it were	10, 229/ 18
I never shall. What	<b>harm</b>	might any justice of	10, 164/ 10
part that there were	<b>harm</b>	in the keeping, while	10, 105/ 9
there should grow great	<b>harm</b>	, because the law is	10, 119/ 31
one innocent to take	<b>harm</b>	by the law: there	10, 228/ 27
I told you, the	<b>harm</b>	that he layeth in	10, 108/ 13
were incomparably much more	<b>harm</b>	in the leaving. But	10, 105/ 11
some innocent might take	<b>harm</b>	, we should let all	10, 148/ 7
wherewith I would any	<b>harm</b>	to any man that	10, 23/ 24
man do thereby much	<b>harm</b>	. For some man with	10, 81/ 33
now see what other	<b>harm</b>	the good man findeth	10, 110/ 30
may do much more	<b>harm</b>	by making many others	10, 82/ 4
so sure from bodily	<b>harm</b>	that he may after	10, 95/ 9
-- there should much	<b>harm</b>	grow thereof, not in	10, 103/ 30
own mind. And what	<b>harm</b>	was there now in	10, 35/ 7
that case may do	<b>harm</b>	in heresy. Now, besides	10, 163/ 23
the fear of bodily	<b>harm</b>	-- yet of many	10, 99/ 7
may hap to take	<b>harm</b>	by means of false	10, 230/ 3
whom he taketh any	<b>harm</b>	, though the other man	10, 95/ 34
but rather very great	<b>harm</b>	. For by perceiving that	10, 79/ 39
I say, that such	<b>harm</b>	were in peril to	10, 105/ 6
writer meant him none	<b>harm</b>	because he powdered his	10, 66/ 11
yet must that other	<b>harm</b>	in reason rather be	10, 120/ 10
he hath had his	<b>harm</b>	, shall be remediless. And	10, 131/ 13
laws with, but that	<b>harm</b>	may hap sometimes to	10, 184/ 11
the division, peril, and	<b>harm</b>	have anywhere sprung upon	10, 210/ 21
far more hurt and	<b>harm</b>	in the stead --	10, 104/ 32
fear of all bodily	<b>harm</b>	thereto -- that will	10, 92/ 24
and hath done, great	<b>harm</b>	grow by that suit	10, 104/ 25
to have as much	<b>harm</b>	as he that is	10, 124/ 32
sometime also as much	<b>harm</b>	as he that for	10, 124/ 33
be glad to hear	<b>harm</b>	spoken of the spirituality	10, 19/ 20
is it the more	<b>harm</b>	to defame the corps	10, 21/ 2
whole realm. And that	<b>harm</b>	happeneth in the greatest	10, 87/ 15
leaving there should none	<b>harm</b>	follow to the Catholic	10, 119/ 14
-- may be much	<b>harm</b>	, both unto themselves and	10, 81/ 27
none innocent can take	<b>harm</b>	thereby. And then if	10, 147/ 36
innocent may sometimes take	<b>harm</b>	thereby -- then must	10, 229/ 10
there would some other	<b>harm</b>	happen sometime thereof, yet	10, 120/ 9
necessity (lest much more	<b>harm</b>	should grow thereon) causeth	10, 126/ 15

folk perceive both what	<b>harm</b>	it were to believe	10, 39/ 26
have ten times more	<b>harm</b>	happen daily to folk	10, 121/ 27
there should come none	<b>harm</b>	though the trust that	10, 134/ 18
open accusers, for the	<b>harm</b>	that would undoubtedly daily	10, 98/ 2
spirituality alone, but the	<b>harm</b>	is importable unto the	10, 87/ 10
afterward deposeth to his	<b>harm</b>	where he was first	10, 101/ 17
we could possibly take	<b>harm</b>	in, if we be	10, 87/ 16
of which so much	<b>harm</b>	might grow. Which things	10, 222/ 9
still, and do much	<b>harm</b>	a great while. Also	10, 91/ 22
good, is a common	<b>harm</b>	to the whole realm	10, 87/ 15
he then meant none	<b>harm</b>	-- I will not	10, 17/ 24
willing any man any	<b>harm</b>	that were willing to	10, 4/ 17
for avoiding of the	<b>harm</b>	that else would follow	10, 132/ 14
judge could do none	<b>harm</b>	if he would be	10, 163/ 27
this harm and this	<b>harm</b>	might hap: yet since	10, 184/ 1
sometimes an innocent take	<b>harm</b>	too. And yet must	10, 228/ 35
innocents might be much	<b>harmed</b>	by this point or	10, 229/ 20
demure countenance, and the	<b>harmful</b>	intent and purpose of	10, 212/ 32
both innocents be saved	<b>harmless</b>	well enough and offenders	10, 183/ 8
not be all saved	<b>harmless</b>	, and when he hath	10, 131/ 12
was meetly well waxen	<b>harmless</b>	among folk. Into Cliff's	10, 16/ 8
heresy shall "be saved	<b>harmless</b>	well enough," might happen	10, 183/ 28
innocents shall be saved	<b>harmless</b>	. This is very true	10, 147/ 31
in this realm such	<b>harms</b>	to have happed yet	10, 184/ 4
the remnant, this man's	<b>harms</b>	that he layeth here	10, 108/ 20
should suffer many great	<b>harms</b>	to grow. Now mark	10, 126/ 20
we would help these	<b>harms</b>	that he speaketh of	10, 104/ 30
grow, and many great	<b>harms</b>	would there then hap	10, 129/ 1
out of oversight and	<b>haste</b>	. And surely they be	10, 199/ 30
away with them over	<b>hastily</b>	, but read them with	10, 222/ 20
than any time over	<b>hasty</b>	. And therefore I may	10, 183/ 1
have been the more	<b>hasty</b>	, but somewhat, peradventure, the	10, 13/ 9
fire and shaketh his	<b>hat</b>	after a shower of	10, 130/ 14
he will of likelihood	<b>hate</b>	and mischief any man	10, 95/ 33
he professeth himself to	<b>hate</b>	and abhor these heresies	10, 39/ 14
reformation, faults that were	<b>hateful</b>	and odious to hear	10, 15/ 9
of one whom he	<b>hateth</b>	, to hurt twain whom	10, 94/ 33
truth, or have a	<b>hatred</b>	in his breast so	10, 159/ 30
it of a secret	<b>hatred</b>	, and seem charitable, and	10, 166/ 15
is not done of	<b>hatred</b>	, nor for corruption of	10, 155/ 22
of lightness of mind,	<b>hatred</b>	, or for corruption of	10, 157/ 7
of mind, nor of	<b>hatred</b>	, nor for corruption of	10, 159/ 22
be false and have	<b>hatred</b>	in his heart where	10, 162/ 27

may have a secret	<b>hatred</b>	which the judge cannot	10, 160/ 7
not of any secret	<b>hatred</b>	, nor playeth not the	10, 166/ 29
of mind, nor of	<b>hatred</b>	, nor for other corruption	10, 146/ 16
had indeed) a secret	<b>hatred</b>	in his own breast	10, 160/ 21
bring the clergy in	<b>hatred</b>	among the people. For	10, 64/ 20
among the people any	<b>hatred</b>	against the spirituality. Now	10, 63/ 31
for lightness of mind,	<b>hatred</b>	, corruption, nor such other	10, 163/ 12
perjured witness sometimes inward	<b>hatred</b>	or corruption that the	10, 159/ 26
the other had any	<b>hatred</b>	at the time, but	10, 160/ 26
that there were no	<b>hatred</b>	: this meaning were a	10, 160/ 18
gracious Highness himself; which,	<b>having</b>	on both sides very	10, 138/ 8
in this good man's	<b>head</b>	to devise a law	10, 141/ 31
greyhound hath a proper	<b>head</b>	, with a goodly small	10, 142/ 26
well, a great jolt	<b>head</b>	, and a great muzzle	10, 142/ 25
reason had in his	<b>head</b>	-- and handled so	10, 92/ 14
yet set on his	<b>head</b>	again?" "No," quoth they	10, 16/ 26
among folk. Into Cliff's	<b>head</b>	came there sometimes in	10, 16/ 9
could neither perceive the	<b>head</b>	nor the tail but	10, 12/ 3
unto this man's own	<b>head</b>	. Now goeth this man	10, 46/ 3
he saith, and runneth	<b>headlong</b>	into the greater. And	10, 26/ 23
chief harm upon their	<b>heads</b>	. But better folk should	10, 146/ 1
a suspicion in men's	<b>heads</b>	against the judges, for	10, 164/ 2
God upon all our	<b>heads</b>	, which our Lord rather	10, 213/ 25
either in their own	<b>heads</b>	or in this good	10, 56/ 2
an opinion in men's	<b>heads</b>	that it were good	10, 86/ 7
that one plaster cannot	<b>heal</b>	all sores -- so	10, 52/ 8
one salve that can	<b>heal</b>	all manner of sores	10, 50/ 32
man to salve and	<b>heal</b>	well this uncharitable sore	10, 52/ 10
be right expedient and	<b>healthful</b>	to the soul --	10, 50/ 30
I then lay that	<b>heap</b>	, " quoth his neighbor, "that	10, 100/ 21
his diversities on a	<b>heap</b>	, and would thereupon conclude	10, 133/ 33
and bury me that	<b>heap</b>	there." So this man	10, 100/ 24
true, bringing forth by	<b>heaps</b>	with a figure of	10, 212/ 21
handwhile and fain would	<b>hear</b>	good tidings -- so	10, 5/ 31
the case happed so,	<b>hear</b>	the witness again or	10, 153/ 25
the same fashion (to	<b>hear</b>	heresies talked and let	10, 85/ 20
them too (while they	<b>hear</b>	him so boldly speak	10, 82/ 2
it grieveth him to	<b>hear</b>	heretics called by such	10, 25/ 2
very well worthy to	<b>hear</b>	! Read, good Christian readers	10, 27/ 4
be sore ashamed to	<b>hear</b>	them, and clearly perceiving	10, 179/ 33
in good faith, I	<b>hear</b>	say that he doth	10, 124/ 1
a spiritual judge. And	<b>hear</b>	now what he saith	10, 132/ 23
realm -- ye shall	<b>hear</b>	how properly he proveth	10, 217/ 6

I should hap to	<b>hear</b>	any talk heresies, then	10, 82/ 20
that though he should	<b>hear</b>	them talk heresy by	10, 83/ 22
then saw nor yet	<b>hear</b>	any likelihood), I would	10, 126/ 5
supply his room and	<b>hear</b>	the cause." If I	10, 209/ 25
presence, nor peradventure never	<b>hear</b>	them speak in the	10, 107/ 11
and peradventure yet should	<b>hear</b>	again if it were	10, 56/ 9
yet because, though he	<b>hear</b>	what their mouths speak	10, 83/ 23
will be glad to	<b>hear</b>	harm spoken of the	10, 19/ 20
them be glad to	<b>hear</b>	evil of other, nor	10, 213/ 1
any man, good readers,	<b>hear</b>	such another reason as	10, 217/ 23
boldly speak them, and	<b>hear</b>	him nothing reprove them	10, 82/ 3
had happed him to	<b>hear</b>	some laymen speak; but	10, 47/ 12
glad and rejoice to	<b>hear</b>	much evil spoken of	10, 15/ 16
would be loath to	<b>hear</b>	any evil spoken of	10, 19/ 17
in this matter I	<b>hear</b>	no such talking at	10, 197/ 7
that could I not	<b>hear</b>	. But to the first	10, 5/ 10
hateful and odious to	<b>hear</b>	, either of the one	10, 15/ 9
still without changing to	<b>hear</b>	and examine them when	10, 178/ 6
suffer him anything to	<b>hear</b>	but that themselves list	10, 227/ 26
so much delighteth to	<b>hear</b>	of them. Then goeth	10, 20/ 7
anymore call them to	<b>hear</b>	their saying therein. And	10, 150/ 5
anymore call them to	<b>hear</b>	their saying therein." Here	10, 151/ 21
noised to be accursed	<b>hear</b>	of it, they will	10, 187/ 28
time that he should	<b>hear</b>	no such thing said	10, 76/ 23
see them and shall	<b>hear</b>	their depositions too. So	10, 106/ 22
see them sworn and	<b>hear</b>	them speak, too. And	10, 107/ 8
they said he shall	<b>hear</b>	, and also who they	10, 108/ 4
saith he, "they that	<b>hear</b>	them." "They will not	10, 100/ 30
nor the inquest never	<b>hear</b>	any one witness sworn	10, 107/ 21
that ever the ordinary	<b>hear</b>	any more word of	10, 73/ 27
that were present and	<b>heard</b>	it themselves -- then	10, 100/ 9
but saith he hath	<b>heard</b>	it said -- that	10, 220/ 17
such. Here have you	<b>heard</b>	, good readers, a reasonable	10, 173/ 9
bare as ever I	<b>heard</b>	yet in all my	10, 118/ 32
once where they have	<b>heard</b>	both wise and good	10, 56/ 8
of them that before	<b>heard</b>	them depose. And then	10, 154/ 35
though he had never	<b>heard</b>	it; which answer I	10, 194/ 11
behalf. Now, good readers,	<b>heard</b>	any man any reason	10, 92/ 13
fault at all? Where	<b>heard</b>	he ever any spiritual	10, 200/ 4
Which when the housewife	<b>heard</b>	, she waxed as angry	10, 46/ 16
-- when Cliff had	<b>heard</b>	them, he began to	10, 16/ 23
me hath he never	<b>heard</b>	make any business of	10, 221/ 26
by, as though he	<b>heard</b>	it not. But then	10, 113/ 18

than though he never	<b>heard</b>	them. Which dealing of	10, 102/ 2
lay power." I never	<b>heard</b>	yet any division rise	10, 209/ 16
should peradventure not have	<b>heard</b>	thereof. And for this	10, 185/ 32
a few that have	<b>heard</b>	such evidence given in	10, 149/ 2
by some such as	<b>heard</b>	him what he will	10, 73/ 2
wit, whether he have	<b>heard</b>	any speak heresies in	10, 84/ 37
But, now, if he	<b>heard</b>	them speak heresy and	10, 85/ 16
received, sworn again, and	<b>heard</b>	, and by his new	10, 150/ 28
and sworn again and	<b>heard</b>	, and by his new	10, 150/ 34
priests do, I never	<b>heard</b>	yet any honest layman	10, 51/ 25
spirituality therefor, that I	<b>heard</b>	of, nor, I trow	10, 195/ 18
himself the people never	<b>heard</b>	of -- I may	10, 210/ 8
And verily I have	<b>heard</b>	say that it were	10, 219/ 29
where ever he hath	<b>heard</b>	in his life any	10, 11/ 20
this good man never	<b>heard</b>	in his life that	10, 94/ 7
great, mountainous hills, I	<b>heard</b>	much speech made almost	10, 4/ 27
them apart, or have	<b>heard</b>	of the matter ere	10, 130/ 2
more than one that	<b>heard</b>	him, or more than	10, 72/ 34
that it shall be	<b>heard</b>	; and if none such	10, 122/ 9
And then if he	<b>heard</b>	it either of temporal	10, 84/ 33
would do if he	<b>heard</b>	that the ordinaries noised	10, 76/ 12
long as His Grace	<b>heard</b>	that the ordinaries noised	10, 76/ 19
he was present and	<b>heard</b>	it his own ears	10, 101/ 8
heretics, yet I never	<b>heard</b>	so far proof therein	10, 83/ 34
bar, happed to be	<b>heard</b>	round and rejoyce together	10, 154/ 3
confesseth that he hath	<b>heard</b>	it sometimes reported that	10, 84/ 24
against which you have	<b>heard</b>	what he saith. Then	10, 102/ 15
say that he hath	<b>heard</b>	some laymen say the	10, 46/ 36
you have, good readers,	<b>heard</b>	what we say both	10, 156/ 22
as ever reasonable man	<b>heard</b>	-- I shall, I	10, 167/ 5
reports that he hath	<b>heard</b>	to the slander of	10, 84/ 16
since I so much	<b>heard</b>	of so sore travail	10, 5/ 31
heareth the other that	<b>heard</b>	the heretic speak." "He	10, 100/ 34
seen the deed, or	<b>heard</b>	the words spoken by	10, 179/ 8
I suppose you have	<b>heard</b>	me deny such as	10, 22/ 9
But when you have	<b>heard</b>	all his tale and	10, 174/ 5
at all), I never	<b>heard</b>	any man talk any	10, 187/ 33
come out abroad, anon	<b>heard</b>	I word that some	10, 4/ 12
unreasonable men. But then	<b>heard</b>	I shortly that thick	10, 4/ 24
howbeit that I have	<b>heard</b>	sometimes reported that there	10, 83/ 33
of both may be	<b>heard</b>	but if the one	10, 99/ 34
the first point I	<b>heard</b>	say that there was	10, 5/ 10
had never read nor	<b>heard</b>	of. And therefore by	10, 210/ 2

the people never had	<b>heard</b>	of till they read	10, 212/ 19
rehearsal, as you have	<b>heard</b>	, bringing the thing to	10, 58/ 21
as though he never	<b>heard</b>	it. And thus, as	10, 129/ 14
he saith he never	<b>heard</b>	layman say to him	10, 47/ 1
shall not he that	<b>heard</b>	him resort unto the	10, 73/ 20
years before, I never	<b>heard</b>	that there was any	10, 195/ 10
not performed. I have	<b>heard</b>	, I wot well, that	10, 52/ 28
we, "than they that	<b>heard</b>	it themselves." What hath	10, 101/ 2
that when you have	<b>heard</b>	both twain, whether they	10, 121/ 3
yet, because I have	<b>heard</b>	say, even while I	10, 71/ 30
as I have often	<b>heard</b>	that great, wise, and	10, 164/ 3
the ordinary that he	<b>heard</b>	any speak words that	10, 72/ 4
-- yet him that	<b>heard</b>	it and would not	10, 101/ 12
his tale not be	<b>heard</b>	, trow you? Yes, and	10, 153/ 33
they bid not the	<b>hearers</b>	learn them. For, as	10, 71/ 8
words as to the	<b>hearers</b>	seem heresy. For both	10, 72/ 31
great hurt of his	<b>hearers</b>	) that he shall openly	10, 116/ 7
I dare say, he	<b>heareth</b>	nowhere yet any priests	10, 188/ 1
become the accuser that	<b>heareth</b>	it but at a	10, 100/ 10
man but when he	<b>heareth</b>	this answer, he would	10, 90/ 33
make every man that	<b>heareth</b>	them, that he can	10, 127/ 24
Take some other that	<b>heareth</b>	the other that heard	10, 100/ 34
to give such folk	<b>hearing</b>	-- such folk, I	10, 103/ 1
you, give them the	<b>hearing</b>	? Yes, yes, I doubt	10, 154/ 14
lie wittingly himself, but,	<b>hearing</b>	some folk say so	10, 108/ 11
them; or else that,	<b>hearing</b>	folk so speak heresies	10, 85/ 7
realm. And then, for	<b>hearing</b>	by report, therein goeth	10, 83/ 31
a very poisoned word.	<b>Hearing</b>	, therefore, that this gay	10, 5/ 27
besides that the inquest	<b>hearing</b>	the same witness sworn	10, 163/ 24
were in her travail	<b>hearkeneth</b>	every handwhile and fain	10, 5/ 30
though secretly in his	<b>heart</b>	he were a stark	10, 82/ 6
before, of a compunct	<b>heart</b>	and of a new	10, 165/ 19
he of an obdurate	<b>heart</b>	stand, so accursed, a	10, 117/ 17
things as in the	<b>heart</b>	be plenteous and aboundeth	10, 82/ 35
minded in their own	<b>heart</b>	to make any other	10, 71/ 21
the searcher of man's	<b>heart</b>	. And if any will	10, 89/ 12
without sight of man's	<b>heart</b>	, we can but go	10, 230/ 29
none heretics in their	<b>heart</b>	: surely if ever any	10, 82/ 16
But finally, after his	<b>heart</b>	somewhat eased, he cometh	10, 35/ 34
much marvel that his	<b>heart</b>	could serve him for	10, 198/ 28
have hatred in his	<b>heart</b>	where the judge weeneth	10, 162/ 27
heretic in his secret	<b>heart</b>	-- yet may his	10, 83/ 1
still remain in his	<b>heart</b>	-- then may it	10, 92/ 32

corners of the man's	<b>heart</b>	-- no more than	10, 161/ 35
sir, I beshrew his	<b>heart</b>	that babbleth most, of	10, 46/ 19
more, such as mine	<b>heart</b>	abhorreth so much as	10, 105/ 4
out of the accuser's	<b>heart</b>	all fear of bodily	10, 99/ 10
of heresy in his	<b>heart</b>	very right sore suspect	10, 82/ 33
to look into the	<b>heart</b>	, cannot punish the bare	10, 69/ 16
man find in his	<b>heart</b>	, for shame, to write	10, 27/ 24
good advertisement I very	<b>heartily</b>	thank him, and answer	10, 50/ 16
And I pray you	<b>heartily</b>	, good readers, every man	10, 36/ 7
do for him but	<b>heartily</b>	pray for him thus	10, 230/ 35
behind in the men's	<b>hearts</b>	for whose safeguard such	10, 97/ 29
lo, look into their	<b>hearts</b>	there and see what	10, 83/ 24
of harm from men's	<b>hearts</b>	but that they will	10, 98/ 20
good tokens of right	<b>hearty</b>	repentance -- I will	10, 118/ 11
an angel came from	<b>heaven</b>	and preached a contrary	10, 204/ 32
all holy saints in	<b>heaven</b>	, avoiding the eternal fire	10, 231/ 11
God give us in	<b>heaven</b>	, together, everlasting glory. Printed	10, 231/ 16
they be not over	<b>heavy</b>	they may bear them	10, 142/ 17
those that be too	<b>heavy</b>	to be borne home	10, 142/ 18
they should judge light	<b>heavy</b>	and small great, their	10, 182/ 15
and which is a	<b>heavy</b>	, and which is a	10, 182/ 7
and which is a	<b>heavy</b>	, and which is an	10, 182/ 7
matter for light or	<b>heavy</b>	, " to "follow the arrest	10, 181/ 13
matter for light or	<b>heavy</b>	must follow the arresting	10, 182/ 12
and which is a	<b>heavy</b>	, " and "which witness be	10, 181/ 11
and looked over his	<b>hedge</b>	. For he said that	10, 199/ 11
for that that the	<b>hedge</b>	letted him, was little	10, 199/ 13
hell, taketh very great	<b>heed</b>	to keep himself from	10, 80/ 18
he shall take good	<b>heed</b>	how he ordereth himself	10, 122/ 11
and by with his	<b>heel</b>	. For upon this good	10, 76/ 4
should grow up on	<b>height</b>	, and the Catholic faith	10, 119/ 7
judge. But surely the	<b>height</b>	of my wit cannot	10, 208/ 20
and rehearse whether any	<b>heinous</b>	words spoken against the	10, 79/ 24
it"). Now, as for	<b>heinous</b>	words speaking against the	10, 81/ 7
and meet for that	<b>heinous</b>	name of "confederacies"? And	10, 197/ 17
and call it a	<b>heinous</b>	name of "confederacies" is	10, 199/ 8
a cause of a	<b>heinous</b>	universal division. For this	10, 43/ 3
either felony or some	<b>heinous</b>	misprision, either in telling	10, 32/ 26
small things for very	<b>heinous</b>	and great, or for	10, 39/ 29
law that in such	<b>heinous</b>	crimes his second oath	10, 153/ 18
my words seem so	<b>heinous</b>	upon a sentence that	10, 35/ 9
in a matter so	<b>heinous</b>	and of such weight	10, 70/ 10
he further, with another	<b>heinous</b>	confederacy -- that "if	10, 197/ 18

man think any great,	<b>heinous</b>	offense in the matter	10, 35/ 16
doth. Be not these	<b>heinous</b>	confederacies, and things meet	10, 197/ 34
that are for their	<b>heinous</b>	offenses put unto painful	10, 48/ 13
good readers, a wonderful	<b>heinous</b>	work, and well worthy	10, 197/ 24
both, if the one	<b>held</b>	ten heresies and the	10, 219/ 3
council at Rome there	<b>held</b>	by Pope Innocent III	10, 144/ 25
should do if he	<b>held</b>	his tongue though secretly	10, 82/ 5
of perpetual pain in	<b>hell</b>	, taketh very great heed	10, 80/ 18
the eternal fire of	<b>hell</b>	, have pity poured upon	10, 231/ 12
lie therefore buried in	<b>hell</b>	. And therefore the thing	10, 48/ 25
compelled nor hired, will	<b>help</b>	it? Nay -- not	10, 144/ 16
men do for their	<b>help</b>	that so belie them	10, 180/ 11
their good word to	<b>help</b>	forth their fellow, or	10, 197/ 29
any need of mine	<b>help</b>	therein, and for that	10, 193/ 21
that only serve to	<b>help</b>	the other forth and	10, 194/ 28
to comfort other, to	<b>help</b>	other, to inform other	10, 61/ 28
so well that, as	<b>help</b>	me God, it did	10, 222/ 35
of small effect to	<b>help</b>	an innocent man or	10, 183/ 29
mine own self for	<b>help</b>	of the matter, and	10, 98/ 28
you, it would not	<b>help</b>	his part of a	10, 47/ 27
by no law prohibited,	<b>help</b>	and assist other to	10, 44/ 33
spiritual rulers bound to	<b>help</b>	the people out of	10, 45/ 19
way, that then he	<b>help</b>	it forward, rather than	10, 50/ 25
were well. And so	<b>help</b>	me my Savior, and	10, 227/ 31
bound in conscience to	<b>help</b>	them that say so	10, 178/ 32
bound in conscience to	<b>help</b>	them that say so	10, 180/ 8
deviseth, while we would	<b>help</b>	these harms that he	10, 104/ 29
without calling for any	<b>help</b>	therein of the secular	10, 168/ 25
be not bound to	<b>help</b>	the party to his	10, 131/ 4
also for that they	<b>help</b>	to take us some	10, 142/ 5
houses from thieves and	<b>help</b>	folk home, with their	10, 142/ 9
times fain to be	<b>helped</b>	forth by another means	10, 135/ 30
that beguile him have	<b>helped</b>	him to involve and	10, 168/ 7
not all that have	<b>helped</b>	well the matter in	10, 144/ 14
all would be well	<b>helped</b>	by means of open	10, 104/ 14
that it is commonly	<b>helped</b>	with some such circumstances	10, 147/ 16
that it is commonly	<b>helped</b>	with some such circumstances	10, 156/ 1
of, all this tale	<b>helpeth</b>	nothing, but goeth all	10, 133/ 14
condemn offenders. And it	<b>helpeth</b>	little that if there	10, 155/ 22
all that point nothing	<b>helpeth</b>	him here in this	10, 167/ 3
answer here of his	<b>helpeth</b>	nothing his matter. Then	10, 216/ 12
this realm, and yet	<b>helpeth</b>	not his matter, but	10, 220/ 28
saith that all that	<b>helpeth</b>	little, because the judge	10, 156/ 5

know them. But what	<b>helpeth</b>	that his undeserved vexation	10, 130/ 10
out of silk into	<b>hemp</b>	." Thus saith and thus	10, 55/ 22
-- they be fled	<b>hence</b>	and vanished, and are	10, 3/ 12
them like false harlots	<b>hence</b>	and go get them	10, 91/ 11
sword in far countries	<b>hence</b>	-- so he laboreth	10, 222/ 29
and yet never carried	<b>hence</b>	. For even thereas it	10, 100/ 19
well known as Master	<b>Henry</b>	Patenson. This Cliff had	10, 16/ 6
of blessed memory King	<b>Henry</b>	VII, father of our	10, 52/ 20
very famous memory King	<b>Henry</b>	VII, father to the	10, 52/ 15
the time of King	<b>Henry</b>	V), that was then	10, 110/ 15
insurrections as they have	<b>herebefore</b>	made, not in other	10, 104/ 35
than in any time	<b>herebefore</b>	. And on the other	10, 180/ 37
contrary. And albeit that	<b>herebefore</b>	I thought upon no	10, 151/ 5
much, as a little	<b>herebefore</b>	I have well and	10, 220/ 29
angry with him. Now	<b>herein</b>	see I none other	10, 137/ 17
whether his words have	<b>herein</b>	more falsehood or more	10, 190/ 11
and of evil passions:	<b>herein</b>	he showeth that there	10, 68/ 23
is well devised. And	<b>herein</b>	he playeth the good	10, 76/ 1
thought that he wrote	<b>herein</b>	true, then wisdom would	10, 18/ 23
frailty, speak and talk	<b>heresies</b>	at liberty -- yet	10, 79/ 8
and the increase of	<b>heresies</b>	would follow -- in	10, 224/ 12
such things as those	<b>heresies</b>	did stand against. And	10, 116/ 18
made for punishment of	<b>heresies</b>	were never agreed by	10, 217/ 11
to the repressing of	<b>heresies</b>	in doubt and fear	10, 23/ 11
should fall into his	<b>heresies</b>	the while, and ween	10, 115/ 35
the suspicion of his	<b>heresies</b>	from sore and vehement	10, 118/ 4
to punish them for	<b>heresies</b>	, be ceased and gone	10, 172/ 21
they would not have	<b>heresies</b>	inquired of. And yet	10, 189/ 4
they began either by	<b>heresies</b>	or apostasies, as Master	10, 210/ 18
without great increase of	<b>heresies</b>	they cannot be forborne	10, 229/ 34
grow thereof, not in	<b>heresies</b>	only, but besides that	10, 103/ 30
the world ween that	<b>heresies</b>	be no causes of	10, 213/ 14
been before condemned for	<b>heresies</b>	by the common-known doctrine	10, 69/ 1
their heresies were none	<b>heresies</b>	." I am content, lo	10, 205/ 8
and his neighbor of	<b>heresies</b>	should after, contrary to	10, 148/ 14
Paul speaketh of such	<b>heresies</b>	, "evil communication corrupteth good	10, 71/ 9
their duties in subduing	<b>heresies</b>	without great danger. Wherein	10, 75/ 19
to hear any talk	<b>heresies</b>	, then to declare it	10, 82/ 20
openly dispraiseth these new-broached	<b>heresies</b>	, and with detestation of	10, 64/ 6
heretics and increase of	<b>heresies</b>	, with the diminishment and	10, 15/ 28
said he was) teach	<b>heresies</b>	still, and do much	10, 91/ 22
preaching against the selfsame	<b>heresies</b>	, and the doing of	10, 116/ 17
speaketh of inquisitions of	<b>heresies</b>	, in the eighteenth chapter	10, 64/ 36

are already made against	<b>heresies</b>	, and command every temporal	10, 183/ 5
this, that teaching plain	<b>heresies</b>	to their familiars secretly	10, 115/ 19
hate and abhor these	<b>heresies</b>	that these folk now	10, 39/ 15
that with sufferance of	<b>heresies</b>	to go forth and	10, 125/ 23
of such speaking of	<b>heresies</b>	, if it fully prove	10, 82/ 31
God, and without letting	<b>heresies</b>	grow and go forth	10, 180/ 19
in this same time	<b>heresies</b>	begin to grow a	10, 74/ 28
of old made against	<b>heresies</b>	, if they had been	10, 96/ 26
and openly known for	<b>heresies</b>	, and to have been	10, 69/ 1
town shortly full of	<b>heresies</b>	.Then goeth he farther	10, 73/ 17
if he that spoke	<b>heresies</b>	will when he is	10, 73/ 19
hearing folk so speak	<b>heresies</b>	by him, he took	10, 85/ 7
well the matter in	<b>heresies</b>	. And weeneth he then	10, 144/ 15
then say that their	<b>heresies</b>	were none heresies." I	10, 205/ 7
them that to talk	<b>heresies</b>	is none heresy. Now	10, 69/ 35
meaning soundeth to none	<b>heresies</b>	(which wit heretics enough	10, 73/ 6
accursed for inquiring against	<b>heresies</b>	-- none, I dare	10, 188/ 3
preacher, preaching plain, open	<b>heresies</b>	, should yet (if he	10, 115/ 12
ex officio to keep	<b>heresies</b>	from great increase and	10, 98/ 36
faith with increase of	<b>heresies</b>	that the indignation of	10, 119/ 20
spirituality so fallen unto	<b>heresies</b>	that it is pity	10, 47/ 33
for the faith against	<b>heresies</b>	. But then laboreth he	10, 22/ 34
dead in the damnable	<b>heresies</b>	that they learned of	10, 48/ 24
same fashion (to hear	<b>heresies</b>	talked and let the	10, 85/ 20
man with boldness talking	<b>heresies</b>	, whereby he maketh other	10, 81/ 34
by the increase of	<b>heresies</b>	many innocents must needs	10, 224/ 23
with such as speak	<b>heresies</b>	and are none heretics	10, 82/ 16
abusions, evil examples, and	<b>heresies</b>	-- and not to	10, 225/ 22
if they would preach	<b>heresies</b>	, they do now pretend	10, 204/ 11
slack in repressing of	<b>heresies</b>	for fear of infamy	10, 23/ 4
chapter next before, in	<b>heresies</b>	spoken "as" of policy	10, 63/ 19
the country and teach	<b>heresies</b>	afresh, and one or	10, 107/ 33
mean be very false	<b>heresies</b>	indeed, and openly shall	10, 116/ 9
that spiritual men punish	<b>heresies</b>	"rather to oppress them	10, 176/ 23
his Division of speaking	<b>heresies</b>	of lightness, or of	10, 68/ 19
for the repressing of	<b>heresies</b>	; with such other things	10, 39/ 11
the one held ten	<b>heresies</b>	and the other but	10, 219/ 4
for the repressing of	<b>heresies</b>	, with which our temporal	10, 190/ 27
for the repressing of	<b>heresies</b>	, some by Parliament in	10, 15/ 23
openly confess that those	<b>heresies</b>	that the people took	10, 116/ 8
have heard any speak	<b>heresies</b>	in any place where	10, 84/ 37
if they would preach	<b>heresies</b>	. But they plainly profess	10, 204/ 4
say that they spoke	<b>heresies</b>	"as of policy," and	10, 59/ 35

of their speaking such	<b>heresies</b>	"as of policy" in	10, 60/ 8
that they were no	<b>heresies</b>	that they preached. For	10, 202/ 16
to cause men abjure	<b>heresies</b>	, and to punish them	10, 172/ 20
only in punishment of	<b>heresies</b>	, as is said before	10, 22/ 11
declareth both their false	<b>heresies</b>	and their secret shameful	10, 25/ 33
have anywhere sprung upon	<b>heresies</b>	begun and set forth	10, 210/ 22
of Holy Church in	<b>heresies</b>	"may well stand together	10, 186/ 13
the lewd communication of	<b>heresies</b>	, which with such bold	10, 71/ 13
shortly feel it in	<b>heresies</b>	if, besides that, we	10, 70/ 17
the better repressing of	<b>heresies</b>	, to fortify that law	10, 119/ 27
keeping of people from	<b>heresies</b>	and putting the scabbed	10, 23/ 20
he toucheth punishment of	<b>heresies</b>	, and divideth the matter	10, 23/ 30
things that were stark	<b>heresies</b>	indeed: if the ordinary	10, 115/ 30
they mishandled men for	<b>heresies</b>	-- though the man's	10, 226/ 24
afterward teach nor hold	<b>heresies</b>	, but abjure them for	10, 116/ 13
speak and boldly talk	<b>heresies</b>	about, and thereby do	10, 71/ 7
to wit, the execrable	<b>heresies</b>	which mischiefs this good	10, 200/ 10
faith is preserved and	<b>heresies</b>	kept under, those arguments	10, 13/ 37
And of mishandling for	<b>heresies</b>	have ever told him	10, 227/ 9
there should -- and	<b>heresies</b>	should grow up on	10, 119/ 6
whereas the punishment for	<b>heresies</b>	hath been very little	10, 227/ 10
with such as speak	<b>heresies</b>	be very vicious, and	10, 77/ 9
from the faith to	<b>heresies</b>	hold not with the	10, 47/ 23
may speak and talk	<b>heresies</b>	well enough, without the	10, 82/ 28
it and avow his	<b>heresies</b>	before the witnesses --	10, 74/ 6
vices, especially such pestilent	<b>heresies</b>	as else would oppress	10, 213/ 5
men uncharitably, and for	<b>heresies</b>	vex them wrongfully, and	10, 39/ 3
such inquisitions are in	<b>heresies</b>	presented. But yet thus	10, 189/ 6
devices that would make	<b>heresies</b>	increase -- yet since	10, 230/ 20
no man will in	<b>heresy</b>	make himself a party	10, 143/ 19
arrest any man for	<b>heresy</b>	. But if a man	10, 168/ 34
of mishandling folk for	<b>heresy</b>	-- and all colored	10, 46/ 30
them in charge is	<b>heresy</b>	. And for all this	10, 139/ 28
or note them of	<b>heresy</b>	?Yet while all they	10, 179/ 21
to be judge in	<b>heresy</b>	; and laboring also the	10, 39/ 9
saith he, "may speak	<b>heresy</b>	of lightness, and of	10, 69/ 22
from making themselves in	<b>heresy</b>	open accusers, and in	10, 97/ 31
in other crimes besides	<b>heresy</b>	plainly reprov'd, and the	10, 146/ 29
the seed of seditious	<b>heresy</b>	have sown and set	10, 200/ 19
do both renounce their	<b>heresy</b>	, and abjure and bear	10, 219/ 2
that the witnesses in	<b>heresy</b>	stand in any fear	10, 106/ 3
that the witnesses in	<b>heresy</b>	stand in any fear	10, 108/ 36
or other inquirers of	<b>heresy</b>	see that any great	10, 109/ 19

judges in cause of	<b>heresy</b>	that hath any spice	10, 173/ 4
concerning the correction for	<b>heresy</b>	. Did ever any man	10, 217/ 22
a judge, either in	<b>heresy</b>	or in anything else	10, 177/ 17
in that matter of	<b>heresy</b>	, if there appear manifest	10, 146/ 14
as are suspect of	<b>heresy</b>	as long as His	10, 76/ 19
folk for suspicion of	<b>heresy</b>	; and would, as far	10, 182/ 5
from the faith unto	<b>heresy</b>	hold not at all	10, 47/ 6
deeds. But, now, in	<b>heresy</b>	the words be the	10, 69/ 20
in him was) of	<b>heresy</b>	, may yet be received	10, 150/ 28
such manner knowledge of	<b>heresy</b>	as should be a	10, 194/ 25
detected or accused of	<b>heresy</b>	should be bound, and	10, 97/ 25
heretics that are for	<b>heresy</b>	punished be burned against	10, 217/ 35
one for suspicion of	<b>heresy</b>	ex officio; but he	10, 139/ 13
themselves, concerning treason or	<b>heresy</b>	, fall not by such	10, 81/ 17
if they did preach	<b>heresy</b>	, it is certain that	10, 202/ 11
well he wotteth that	<b>heresy</b>	, whereby a Christian man	10, 147/ 1
point, is therefore in	<b>heresy</b>	either very clearly nought	10, 133/ 25
is found faulty in	<b>heresy</b>	and plainly convicted thereof	10, 124/ 34
all such talking of	<b>heresy</b>	as may declare their	10, 70/ 6
suspicion or complaint of	<b>heresy</b>	, till that desire of	10, 168/ 17
arrest no man for	<b>heresy</b>	till the desire that	10, 172/ 19
longer in prison for	<b>heresy</b>	than they do either	10, 122/ 19
longer in prison for	<b>heresy</b>	than they do either	10, 124/ 8
heresy taketh knowledge of	<b>heresy</b>	-- so doth every	10, 185/ 24
shall be that for	<b>heresy</b>	-- and especially now	10, 140/ 4
which in crime of	<b>heresy</b>	the suit ex officio	10, 85/ 24
hitherto, in arresting for	<b>heresy</b>	, right well examined and	10, 182/ 35
to be judge in	<b>heresy</b>	-- he falleth to	10, 177/ 29
fellow too (either in	<b>heresy</b>	or in felony) doth	10, 152/ 6
may be judges in	<b>heresy</b>	well enough. For they	10, 177/ 3
upon the peril of	<b>heresy</b>	, that they forbear all	10, 70/ 5
be meet judges in	<b>heresy</b>	, as the frailty of	10, 175/ 3
good, honest man for	<b>heresy</b>	. And yet goeth he	10, 74/ 4
or every complaint, of	<b>heresy</b>	. Howbeit, he granteth that	10, 181/ 34
accusers or witnesses of	<b>heresy</b>	by the great power	10, 109/ 20
in mishandling men for	<b>heresy</b>	(as it hath oftener	10, 68/ 3
are open and plain	<b>heresy</b>	, the law hath provided	10, 115/ 16
accuse folk openly for	<b>heresy</b>	, every man hath experience	10, 139/ 19
in handling men for	<b>heresy</b>	, since there hath been	10, 170/ 3
have been punished for	<b>heresy</b>	, the spirituality have done	10, 59/ 2
were also better in	<b>heresy</b>	. But then have I	10, 138/ 32
to the hearers seem	<b>heresy</b>	. For both he so	10, 72/ 31
behavior high treason or	<b>heresy</b>	, then though he would	10, 80/ 12

suspicious in matters of	<b>heresy</b>	that though he should	10, 83/ 21
they appeach him of	<b>heresy</b>	-- if he in	10, 105/ 33
the suspicion of his	<b>heresy</b>	but if he may	10, 118/ 17
innocent and arrested for	<b>heresy</b>	, but that he may	10, 124/ 32
if they would preach	<b>heresy</b>	. Wherein whether he say	10, 202/ 25
spiritual rulers" would preach	<b>heresy</b>	-- if he had	10, 204/ 28
ye wot well, of	<b>heresy</b>	in his heart very	10, 82/ 33
about plain and open	<b>heresy</b>	. I need here no	10, 63/ 23
mishandling of men for	<b>heresy</b>	that he here defameth	10, 172/ 33
his face, suspicions of	<b>heresy</b>	proved upon him --	10, 112/ 22
heresy taketh knowledge of	<b>heresy</b>	, " and that himself saith	10, 184/ 32
suit ex officio, for	<b>heresy</b>	, not know his accuser	10, 130/ 22
defense of sowing their	<b>heresy</b>	: then am I content	10, 60/ 13
talk heresies is none	<b>heresy</b>	. Now, as I said	10, 69/ 35
More speaketh of concerning	<b>heresy</b>	or not, I cannot	10, 216/ 22
destruction upon suspicion of	<b>heresy</b>	. Which cause if it	10, 17/ 5
that is suspected of	<b>heresy</b>	, too. For if there	10, 123/ 12
and the tinker for	<b>heresy</b>	there called in of	10, 60/ 29
far against reason in	<b>heresy</b>	as either in theft	10, 75/ 13
in a cause of	<b>heresy</b>	to meddle in the	10, 97/ 2
he fall after into	<b>heresy</b>	, putteth himself in peril	10, 117/ 1
happen a man for	<b>heresy</b>	to fall in trouble	10, 122/ 31
plain proof of his	<b>heresy</b>	, which was indeed, soon	10, 140/ 36
in every point concerning	<b>heresy</b>	, that many innocents --	10, 183/ 14
accursed for inquiring of	<b>heresy</b>	. But yet is it	10, 65/ 5
have extreme punishment for	<b>heresy</b>	, as it is said	10, 67/ 21
I said before, concerning	<b>heresy</b>	-- which is the	10, 70/ 1
suit ex officio in	<b>heresy</b>	, this point is, as	10, 110/ 20
in any cause of	<b>heresy</b>	. The other is that	10, 172/ 18
or that thing is	<b>heresy</b>	. But this is not	10, 185/ 28
to speaking and talking	<b>heresy</b>	, he bringeth it somewhat	10, 68/ 27
may see that in	<b>heresy</b>	, if the judge should	10, 141/ 4
prince, or talking of	<b>heresy</b>	against the known Catholic	10, 81/ 8
to become accusers in	<b>heresy</b>	, and yet letteth them	10, 99/ 26
upon them knowledge of	<b>heresy</b>	in some manner wise	10, 185/ 26
we not only in	<b>heresy</b>	, but in many temporal	10, 103/ 21
cruel handling men for	<b>heresy</b>	, all the men that	10, 170/ 17
he heard them speak	<b>heresy</b>	and found no fault	10, 85/ 16
be kept, neither in	<b>heresy</b>	nor treason, nor some	10, 70/ 32
to be suspected of	<b>heresy</b>	and be not so	10, 113/ 32
without indictment, but in	<b>heresy</b>	it could not be	10, 137/ 21
suit ex officio in	<b>heresy</b>	and the not proceeding	10, 138/ 18
and punishing folk for	<b>heresy</b>	, they should not be	10, 181/ 33

bear a faggot for	<b>heresy</b>	. How goeth now, good	10, 122/ 23
were commonly condemned of	<b>heresy</b>	by depositions of those	10, 108/ 7
is proved suspect of	<b>heresy</b>	such kind of purgation	10, 116/ 3
to show that in	<b>heresy</b>	the suit of office	10, 119/ 12
shall be witnesses in	<b>heresy</b>	. This reason of his	10, 146/ 24
he that inquireth of	<b>heresy</b>	taketh knowledge of heresy	10, 184/ 31
he that inquireth of	<b>heresy</b>	taketh knowledge of heresy	10, 185/ 24
depose in cause of	<b>heresy</b>	against some one man	10, 107/ 25
with any man for	<b>heresy</b>	without an open accuser	10, 126/ 10
of his rejected in	<b>heresy</b>	, treason, murder, or felony	10, 156/ 14
or inform others in	<b>heresy</b>	, there prohibited, or that	10, 168/ 31
great personage fall into	<b>heresy</b>	as the ordinary "dare	10, 75/ 28
to be judges in	<b>heresy</b>	whom this Pacifier had	10, 178/ 16
that willful offenders in	<b>heresy</b>	should not pass unpunished	10, 182/ 26
sued ex officio for	<b>heresy</b>	, touching the point that	10, 122/ 27
that it were none	<b>heresy</b>	. In this point his	10, 204/ 24
they mishandled men for	<b>heresy</b>	) a shrewd preparative to	10, 222/ 7
judges in cause of	<b>heresy</b>	that are proud or	10, 172/ 28
or for suspicion of	<b>heresy</b>	, he is put to	10, 127/ 3
confess that he preacheth	<b>heresy</b>	? Now, good readers, here	10, 202/ 17
in a cause of	<b>heresy</b>	as are received not	10, 147/ 5
and notably suspected of	<b>heresy</b>	, and sufficient record and	10, 181/ 35
upon the suspicion of	<b>heresy</b>	, as is said before	10, 126/ 35
of a faggot for	<b>heresy</b>	. For he saith that	10, 122/ 15
be already made for	<b>heresy</b>	shall "be saved harmless	10, 183/ 28
to whom he speaketh	<b>heresy</b>	secretly, and secretly would	10, 73/ 30
cruelty mishandle men for	<b>heresy</b>	: therefore I shall in	10, 86/ 13
be notably suspected of	<b>heresy</b>	, that he shall purge	10, 113/ 25
called ex officio for	<b>heresy</b>	, where he shall not	10, 129/ 32
should be convented of	<b>heresy</b>	causeless), we should by	10, 104/ 31
in this realm for	<b>heresy</b>	, save only Sir Hugh	10, 110/ 14
of his order for	<b>heresy</b>	was with some folk	10, 77/ 15
to be noted with	<b>heresy</b>	; and that some, as	10, 168/ 13
with like words for	<b>heresy</b>	and his "some say	10, 171/ 13
received and taken in	<b>heresy</b>	, I have somewhat touched	10, 146/ 33
the prelates would preach	<b>heresy</b>	-- he speaketh all	10, 204/ 8
called of office for	<b>heresy</b>	before a spiritual judge	10, 132/ 22
said, from examination of	<b>heresy</b>	, all the spiritual judges	10, 177/ 18
that is purged of	<b>heresy</b>	in the suit ex	10, 127/ 11
a meet judge in	<b>heresy</b>	. For I suppose that	10, 175/ 7
detecting any man of	<b>heresy</b>	, except he surmised the	10, 92/ 16
toward folk suspected of	<b>heresy</b>	as to take away	10, 180/ 28
believed if they preach	<b>heresy</b>	, as he taketh it	10, 202/ 8

realm handled men for	<b>heresy</b>	so cruelly that all	10, 67/ 15
of the matter concerning	<b>heresy</b>	unto them that con	10, 82/ 14
no more fault concerning	<b>heresy</b>	than those that are	10, 124/ 10
may do harm in	<b>heresy</b>	. Now, besides that the	10, 163/ 23
few been punished for	<b>heresy</b>	, the slander that he	10, 171/ 17
it soundeth to no	<b>heresy</b>	, then is the matter	10, 72/ 12
come of them concerning	<b>heresy</b>	, ye see the proof	10, 139/ 24
sufficient that both in	<b>heresy</b>	and felony, the judges	10, 153/ 21
and the indictment of	<b>heresy</b>	should serve the ordinary	10, 186/ 1
I am sure, in	<b>heresy</b>	as in theft, and	10, 121/ 26
in the punishment of	<b>heresy</b>	, to bring them in	10, 167/ 21
law, be detected of	<b>heresy</b>	but that there is	10, 89/ 9
law, be detected of	<b>heresy</b>	, but that there is	10, 90/ 7
have men noted of	<b>heresy</b>	, and that therefore till	10, 170/ 25
made to them of	<b>heresy</b>	, and that they will	10, 76/ 8
charge to inquire of	<b>heresy</b>	: therefore, lest they should	10, 188/ 35
knowledge or judge upon	<b>heresy</b>	. " And upon this, himself	10, 184/ 30
have them punished for	<b>heresy</b>	-- as though he	10, 180/ 33
ordinaries mishandle men for	<b>heresy</b>	in manner throughout the	10, 227/ 14
till that through his	<b>heresy</b>	he fell to treason	10, 110/ 17
might upon suspicion of	<b>heresy</b>	be driven to purge	10, 183/ 15
and their fellows in	<b>heresy</b>	and in treason both	10, 164/ 21
such a witness in	<b>heresy</b>	the said treatise speaketh	10, 165/ 25
man to answer in	<b>heresy</b>	but either upon open	10, 133/ 27
be proved guilty in	<b>heresy</b>	, and yet useth such	10, 111/ 2
be proved guilty in	<b>heresy</b>	, and yet useth such	10, 111/ 26
be proved guilty in	<b>heresy</b>	, and yet useth such	10, 121/ 7
it happeth) that in	<b>heresy</b>	, upon other vehement suspicions	10, 111/ 17
had clearly left his	<b>heresy</b>	and were well turned	10, 227/ 33
and notably suspected of	<b>heresy</b>	, and there were sufficient	10, 168/ 34
if they would preach	<b>heresy</b>	, the people were by	10, 204/ 22
that they believe such	<b>heresy</b>	. "That I will well	10, 70/ 7
detect a man of	<b>heresy</b>	and yet will refuse	10, 92/ 4
mine Apology, that in	<b>heresy</b>	that way will not	10, 138/ 34
that they might punish	<b>heresy</b>	of themselves, without calling	10, 168/ 25
fashion of writing concerning	<b>heresy</b>	than I would use	10, 79/ 16
of plain and open	<b>heresy</b>	, which yet would not	10, 140/ 18
upon them to preach	<b>heresy</b>	, that they would that	10, 201/ 36
that if they preached	<b>heresy</b>	, that they would the	10, 202/ 13
they did after preach	<b>heresy</b>	indeed, they would look	10, 202/ 14
should hear them talk	<b>heresy</b>	by him, yet because	10, 83/ 22
the "naughty brethren," or "	<b>heretic</b>	brethren," and also that	10, 24/ 2
to have been a	<b>heretic</b>	so long, and all	10, 118/ 19

not to make that	<b>heretic</b>	his adversary by his	10, 95/ 6
detected a very perilous	<b>heretic</b>	in very deed. And	10, 91/ 18
when he called the	<b>heretic</b>	Marcion "the devil's eldest	10, 24/ 17
any man were a	<b>heretic</b>	without such due examination	10, 76/ 20
that man is a	<b>heretic</b>	. And to every light	10, 83/ 35
man to be a	<b>heretic</b>	without due examination, as	10, 76/ 12
condemning him for a	<b>heretic</b>	shall be given against	10, 106/ 21
be taken for a	<b>heretic</b>	thereby. Verily, good readers	10, 79/ 9
himself so like a	<b>heretic</b>	in all good folk's	10, 112/ 1
I would wish none	<b>heretic</b>	one halpworth harm, that	10, 227/ 32
that doth detect this	<b>heretic</b>	, against whom he feareth	10, 95/ 3
Jerome against the old	<b>heretic</b>	Vigilantius calleth him sometimes	10, 24/ 27
pacifier, no, nor none	<b>heretic</b>	neither. For I had	10, 4/ 14
peradventure the very chief	<b>heretic</b>	of all. If he	10, 107/ 31
every such man a	<b>heretic</b>	as doth in any	10, 77/ 20
will denounce him a	<b>heretic</b>	therefor: then is it	10, 90/ 18
be punished as a	<b>heretic</b>	, and that is by	10, 113/ 35
be punished as a	<b>heretic</b>	. And that is," as	10, 117/ 18
punished which is no	<b>heretic</b>	indeed. Now is this	10, 220/ 34
not a man a	<b>heretic</b>	, yet may it make	10, 82/ 32
denounce him as a	<b>heretic</b>	therefor: then it is	10, 89/ 13
or detected for a	<b>heretic</b>	, but to know farther	10, 72/ 21
must either let that	<b>heretic</b>	alone and let him	10, 93/ 36
any man is a	<b>heretic</b>	, by such light tales	10, 84/ 2
that either should correct	<b>heretic</b>	or any malefactor else	10, 30/ 14
though he were none	<b>heretic</b>	indeed, so may it	10, 122/ 32
so he calleth that	<b>heretic</b>	two contrary names, as	10, 24/ 29
or peradventure any one	<b>heretic</b>	either. And now, good	10, 104/ 17
that he were none	<b>heretic</b>	; whereas their oath shall	10, 112/ 33
own very name of "	<b>heretic</b>	." And the occasion thereof	10, 25/ 6
come forth, nor one	<b>heretic</b>	of likelihood once be	10, 145/ 21
that he is no	<b>heretic</b>	. Now, good readers, because	10, 111/ 7
lightly know any one	<b>heretic</b>	(as he saith he	10, 83/ 29
be precisely proved a	<b>heretic</b>	in his secret heart	10, 83/ 1
ween he were a	<b>heretic</b>	: which thing sore aggrieveth	10, 117/ 32
any other than a	<b>heretic</b>	: this man taketh it	10, 112/ 31
he were a stark	<b>heretic</b>	indeed. And therefore surely	10, 82/ 6
that he is none	<b>heretic</b>	, but that they believe	10, 112/ 35
he knoweth not one	<b>heretic</b>	in all this realm	10, 83/ 18
hold, he were a	<b>heretic</b>	, is enough to judge	10, 77/ 19
reckoned but a plain	<b>heretic</b>	indeed, whom to tolerate	10, 118/ 6
content to accuse a	<b>heretic</b>	, but that we must	10, 93/ 35
that he is none	<b>heretic</b>	. Marvelous God, where was	10, 112/ 18

to prove him a	<b>heretic</b>	, and upon which deposition	10, 106/ 20
other that heard the	<b>heretic</b>	speak. " "He will much	10, 100/ 34
wot well, a wily	<b>heretic</b>	by this wise order	10, 73/ 7
him to lay those	<b>heretical</b>	words to his charge	10, 73/ 10
witnesses of his express	<b>heretical</b>	words? No, saith this	10, 112/ 12
the law Ex. de	<b>hereticis</b>	, ca. Ad abolendam, which	10, 110/ 34
appeareth in Clementinis de	<b>hereticis</b>	, Cap. Multorum querela. And	10, 168/ 28
in the title De	<b>hereticis</b>	) -- that such as	10, 114/ 3
the law Extra. de	<b>hereticis</b>	, ca. Excommunicamus. This provision	10, 113/ 36
the law Extra. de	<b>hereticis</b>	, capitulo Excommunicamus." This provision	10, 117/ 19
in the Extra. de	<b>hereticis</b>	-- yet was that	10, 111/ 24
that there are many	<b>heretics</b>	. For then -- since	10, 84/ 13
deviseth no more against	<b>heretics</b>	but open accusers alone	10, 143/ 16
laws, labor to put	<b>heretics</b>	in courage, and thereby	10, 6/ 13
have made laws that	<b>heretics</b>	might be arrested and	10, 168/ 27
the old name of "	<b>heretics</b>	" as slanderous as this	10, 29/ 8
make any other men	<b>heretics</b>	nor to be heretics	10, 71/ 21
by the encouraging of	<b>heretics</b>	, which would be well	10, 145/ 16
man had proved that	<b>heretics</b>	might not be punished	10, 220/ 21
to the ease of	<b>heretics</b>	, that have been made	10, 39/ 10
with it, should cause	<b>heretics</b>	to be bold, take	10, 88/ 5
by the juries --	<b>heretics</b>	might be bold to	10, 141/ 5
them more easy, wherewith	<b>heretics</b>	would wax bold, which	10, 230/ 12
realm is full of	<b>heretics</b>	! If the case were	10, 26/ 29
to swarm full of	<b>heretics</b>	. And as clear as	10, 105/ 16
words, be plainly proved	<b>heretics</b>	. But yet consider well	10, 29/ 4
realm, to call these	<b>heretics</b>	the "brethren," considering that	10, 28/ 6
follow the increase of	<b>heretics</b>	-- as every man	10, 120/ 7
be complained on as	<b>heretics</b>	, before due examination in	10, 76/ 9
that there be many	<b>heretics</b>	: I would fain wit	10, 84/ 25
that the things that	<b>heretics</b>	are punished for be	10, 68/ 35
this realm, because the	<b>heretics</b>	that are for heresy	10, 217/ 34
against heretics till all	<b>heretics</b>	were gone. For never	10, 76/ 25
for the ease of	<b>heretics</b>	, hath now found such	10, 190/ 29
where he speaketh of	<b>heretics</b>	after his four sorts	10, 29/ 20
other side, that if	<b>heretics</b>	have boldness given them	10, 220/ 9
tedious business to let	<b>heretics</b>	alone; and go about	10, 213/ 18
and farther ordering of	<b>heretics</b>	, " he saith, "God will	10, 22/ 15
with me for calling	<b>heretics</b>	by a good name	10, 25/ 26
reports in mishandling of	<b>heretics</b>	as some have made	10, 84/ 11
for the correction of	<b>heretics</b>	, as I have in	10, 216/ 4
give a boldness to	<b>heretics</b>	-- yet he thinketh	10, 220/ 7
heresies and are none	<b>heretics</b>	in their heart: surely	10, 82/ 16

give no assistance against	<b>heretics</b>	till all heretics were	10, 76/ 25
to swarm full of	<b>heretics</b>	" -- verily I marvel	10, 89/ 7
give a boldness to	<b>heretics</b>	-- truly I will	10, 219/ 27
faith should decay, and	<b>heretics</b>	so should increase that	10, 104/ 34
secretly would make more	<b>heretics</b>	, should secretly inform the	10, 73/ 31
away the suit against	<b>heretics</b>	ex officio, into his	10, 98/ 1
he deviseth here for	<b>heretics</b>	-- that is to	10, 75/ 3
by the emboldening of	<b>heretics</b>	, the instrument is a	10, 168/ 4
realm is full of	<b>heretics</b>	more than it is	10, 27/ 10
realm is full of	<b>heretics</b>	, more than it is	10, 168/ 14
war begun by the	<b>heretics</b>	, and the lash by	10, 210/ 27
streets swarm full of	<b>heretics</b>	, which very likely were	10, 85/ 27
that, as I said,	<b>heretics</b>	were well likely yet	10, 178/ 13
further show that some	<b>heretics</b>	have falsely made that	10, 27/ 15
they be so, then	<b>heretics</b>	shall not make merry	10, 178/ 4
judges may be found,	<b>heretics</b>	may "make merry for	10, 171/ 31
by whom he meaneth	<b>heretics</b>	. Upon which motion I	10, 22/ 19
should soon after, with	<b>heretics</b>	increased and multiplied, the	10, 139/ 35
that there be many	<b>heretics</b>	, yet I never heard	10, 83/ 34
whom Saint Paul calleth	<b>heretics</b>	(I dare not now	10, 39/ 16
if there were any	<b>heretics</b>	, they could not fail	10, 91/ 4
to the encouraging of	<b>heretics</b>	and peril of the	10, 9/ 19
to the encouraging of	<b>heretics</b>	and increase of heresies	10, 15/ 28
by the increase of	<b>heretics</b>	and hindrance of the	10, 98/ 3
to sue citations against	<b>heretics</b>	and process of excommunication	10, 180/ 30
duties undone and let	<b>heretics</b>	alone, and over that	10, 6/ 11
him in dispraise of	<b>heretics</b>	as he putteth here	10, 60/ 9
here impugned, made against	<b>heretics</b>	, was either ratified or	10, 217/ 4
man would break, these	<b>heretics</b>	be well repressed and	10, 146/ 3
to swarm full of	<b>heretics</b>	before that right few	10, 102/ 11
all. And then might	<b>heretics</b>	, as I said, while	10, 173/ 31
the world ween that	<b>heretics</b>	were here so many	10, 75/ 17
made for punishment of	<b>heretics</b>	, it may sometimes fortune	10, 220/ 33
laws in mishandling of	<b>heretics</b>	(whereof I speak more	10, 192/ 4
great a hillock of	<b>heretics</b>	in the stead. And	10, 101/ 26
all unto this world:	<b>heretics</b>	may sit still and	10, 173/ 5
grieveth him to hear	<b>heretics</b>	called by such a	10, 25/ 2
been the captain of	<b>heretics</b>	in a sudden traitorous	10, 110/ 18
speaking, lawfully taken for	<b>heretics</b>	. With which tale though	10, 82/ 30
Saint Paul, pardie, calleth	<b>heretics</b>	so, and that be	10, 30/ 4
to swarm full of	<b>heretics</b>	ere ever that right	10, 104/ 16
toucheth, being made against	<b>heretics</b>	, and albeit that they	10, 215/ 6
and putting the scabbed	<b>heretics</b>	out of the clean	10, 23/ 21

there were of the	<b>heretics</b>	that were the Manichaeans	10, 25/ 28
realm is full of	<b>heretics</b>	than that the temporalty	10, 26/ 20
the other name of "	<b>heretics</b>	"? Is not the old	10, 29/ 8
desperate wretches," sometimes "stark	<b>heretics</b>	, " and sometimes "the blessed	10, 29/ 25
of the same rebellious	<b>heretics</b>	that by the change	10, 119/ 22
when they be proved	<b>heretics</b>	, so that the good	10, 145/ 18
division; and, to have	<b>heretics</b>	live in the less	10, 213/ 15
other farther proceedings against	<b>heretics</b>	according to the common-received	10, 217/ 26
against images as these	<b>heretics</b>	have in their sadness	10, 16/ 10
none heresies (which wit	<b>heretics</b>	enough have), then is	10, 73/ 6
long as there are	<b>heretics</b>	here and there to	10, 76/ 27
and religious, Catholics and	<b>heretics</b>	too. And therefore can	10, 47/ 29
is not full of	<b>heretics</b>	, nor hath therein but	10, 27/ 20
the mouths of many	<b>heretics</b>	, which, seem they never	10, 16/ 18
have authority to punish	<b>heretics</b>	should, before they punish	10, 30/ 10
should swarm full of	<b>heretics</b>	ere ever they were	10, 101/ 33
doubt, great increase of	<b>heretics</b>	, which, whereas they were	10, 145/ 30
such priests as be	<b>heretics</b>	. And therefore this whole	10, 188/ 3
should not call any	<b>heretics</b>	desperate wretches. This is	10, 48/ 27
the Catholic faith as	<b>heretics</b>	now labor to destroy	10, 222/ 32
this Pacifier's good device,	<b>heretics</b>	may go unarrested --	10, 182/ 24
wily ways, labor with	<b>heretics</b>	to fill up the	10, 213/ 23
and presentments, to put	<b>heretics</b>	to answer upon. But	10, 143/ 14
the laws made against	<b>heretics</b>	, I have used some	10, 228/ 14
the Catholic faith, because	<b>heretics</b>	might as well come	10, 119/ 14
if the conventing of	<b>heretics</b>	ex officio were left	10, 102/ 7
not swarm full of	<b>heretics</b>	never a whit. This	10, 141/ 19
heretics nor to be	<b>heretics</b>	themselves. And yet would	10, 71/ 22
his books and go	<b>hide</b>	them, and also make	10, 211/ 18
I will therefore not	<b>hide</b>	it nor keep it	10, 71/ 34
the matter and, to	<b>hide</b>	the truth out of	10, 88/ 16
needly endeavor himself to	<b>hide</b>	the truth therein, as	10, 210/ 33
that would conceal and	<b>hide</b>	-- yet would not	10, 144/ 14
this man of wiliness	<b>hideth</b>	from you and would	10, 106/ 8
them not: then he	<b>hideth</b>	them and keepeth them	10, 211/ 14
their authority is so	<b>high</b>	-- what doubt is	10, 203/ 1
would make his behavior	<b>high</b>	treason or heresy, then	10, 80/ 11
their authority is so	<b>high</b>	, and so immediate of	10, 202/ 28
authority to be so	<b>high</b>	and so immediately derived	10, 203/ 14
their authority is so	<b>high</b>	and so immediately derived	10, 207/ 19
their authority is so	<b>high</b>	and so immediately derived	10, 208/ 13
authority to be so	<b>high</b>	and so immediately derived	10, 214/ 2
their authority is so	<b>high</b>	and so immediately derived	10, 214/ 8

doth here etc.. What	<b>high</b>	wit or inventive I	10, 208/ 19
other, were of such	<b>high</b>	importance that it were	10, 32/ 25
he thought was too	<b>high</b>	to be likened to	10, 68/ 26
pleased. Be not these	<b>high</b>	matters and meet for	10, 197/ 16
occasion to speak of	<b>high</b>	misprision or of treason	10, 80/ 6
same, or against the	<b>high</b>	court of Parliament itself	10, 67/ 31
wit cannot reach so	<b>high</b>	as to perceive, in	10, 208/ 21
pretend their authority so	<b>high</b>	therein, nor so immediately	10, 207/ 32
saw set out with	<b>high</b>	words so solemnly. For	10, 28/ 12
pride, and in a	<b>high</b>	degree, and such as	10, 177/ 12
good man, by the	<b>high</b>	authority of Summa rosella	10, 186/ 5
be bold by the	<b>high</b>	authority of Summa angelica	10, 186/ 7
his pleasure, as his	<b>high</b>	wisdom shall think convenient	10, 35/ 20
rehearsed. For the king's	<b>high</b>	prudence very well perceiveth	10, 76/ 21
doubt not but His	<b>Highness</b>	will do -- maintain	10, 183/ 3
communication before the King's	<b>Highness</b>	. But neither any times	10, 195/ 9
expedient that the King's	<b>Highness</b>	and his Council look	10, 169/ 3
expedient that the King's	<b>Highness</b>	and his Council see	10, 169/ 17
therefore, that the King's	<b>Highness</b>	and his Council look	10, 171/ 8
would have the King's	<b>Highness</b>	and his Council so	10, 172/ 10
deviseth that the King's	<b>Highness</b>	and his Council should	10, 172/ 15
saying -- the King's	<b>Highness</b>	and his Council can	10, 172/ 35
exhortations to the King's	<b>Highness</b>	and his Council to	10, 173/ 20
calleth upon the King's	<b>Highness</b>	and his Council, and	10, 182/ 27
commandment of the King's	<b>Highness</b>	have examined divers such	10, 78/ 26
other: the king's gracious	<b>Highness</b>	himself; which, having on	10, 138/ 8
of the king's gracious	<b>Highness</b>	as that His Grace	10, 76/ 16
that if the King's	<b>Highness</b>	do as I doubt	10, 183/ 2
the king, that His	<b>Highness</b>	, upon petition made unto	10, 75/ 33
him leave. Since His	<b>Highness</b>	is now moved by	10, 32/ 15
mean that the King's	<b>Highness</b>	shall suffer none to	10, 173/ 3
that had a great	<b>hillock</b>	in his close, which	10, 100/ 13
lo, have away this	<b>hillock</b>	, this suit ex officio	10, 100/ 25
voided, as great a	<b>hillock</b>	of heretics in the	10, 101/ 26
up and bury this	<b>hillock</b>	ex officio, we shall	10, 101/ 24
of such great, mountainous	<b>hills</b>	, I heard much speech	10, 4/ 27
And when these great	<b>hills</b>	had thus travailed long	10, 5/ 35
will not therein much	<b>hinder</b>	him, but be glad	10, 17/ 25
I go about to	<b>hinder</b>	his holy purpose. And	10, 212/ 26
increase of heretics and	<b>hindrance</b>	of the Catholic faith	10, 98/ 3
that such folk might	<b>hire</b>	others that should bear	10, 108/ 27
law doth invite and	<b>hire</b>	every man to the	10, 143/ 24
say that he was	<b>hired</b>	to be forsworn, and	10, 153/ 30

alone, neither compelled nor	<b>hired</b>	, will help it? Nay	10, 144/ 16
so by him conveyed	<b>hither</b>	in a dialogue, to	10, 3/ 9
the Pacifier convey them	<b>hither</b>	again, and ten such	10, 3/ 17
spiritual judges have yet	<b>hitherto</b>	, in arresting for heresy	10, 182/ 35
this good man hath	<b>hitherto</b>	brought you forth no	10, 165/ 2
pretend hereafter, whereas ever	<b>hitherto</b>	himself saith not nay	10, 205/ 26
man's reason well approved	<b>hitherto</b>	, every man should in	10, 119/ 3
they have done well	<b>hitherto</b>	, so shall they well	10, 184/ 8
if he obstinately would	<b>hold</b>	, he were a heretic	10, 77/ 19
would afterward teach nor	<b>hold</b>	heresies, but abjure them	10, 116/ 13
the faith unto heresy	<b>hold</b>	not at all with	10, 47/ 7
man say), would himself	<b>hold</b>	him satisfied and think	10, 66/ 10
you see well, and	<b>hold</b>	his peace, and needeth	10, 95/ 6
of such honor they	<b>hold</b>	together all. And yet	10, 47/ 26
little: that though he	<b>hold</b>	it and avow his	10, 74/ 5
out unto her aloud, "	<b>Hold</b>	thy babble, I bid	10, 46/ 15
know it may either	<b>hold</b>	their peace if they	10, 91/ 7
further opening how little	<b>hold</b>	there is in the	10, 154/ 19
arrest men that preach,	<b>hold</b>	, teach, or inform others	10, 168/ 30
all they that obstinately	<b>hold</b>	any self-minded opinion contrary	10, 30/ 4
well afeard, they would	<b>hold</b>	it opinatively or else	10, 83/ 26
prohibited, or that thereof	<b>hold</b>	any conventicles or schools	10, 168/ 32
that these folk now	<b>hold</b>	whom Saint Paul calleth	10, 39/ 15
well agreed together, God	<b>hold</b>	it. The Sixth Chapter	10, 30/ 29
hath caught any better	<b>hold</b>	now. And surely methinketh	10, 158/ 19
Apology whereupon he taketh	<b>hold</b>	to say that I	10, 96/ 18
whereof this man taketh	<b>hold</b>	to say that I	10, 96/ 30
men, religious and secular,	<b>hold</b>	together in the maintenance	10, 47/ 2
the faith to heresies	<b>hold</b>	not with the remnant	10, 47/ 23
any of the both	<b>hold</b>	. And therefore, these laws	10, 118/ 28
those which take and	<b>hold</b>	contrary ways to the	10, 23/ 36
dismissed of justice": therein	<b>hold</b>	I well with him	10, 60/ 24
can take such great	<b>hold</b>	upon my words as	10, 111/ 14
of his book, and	<b>holdeth</b>	on into the 54th	10, 86/ 4
Catholic Church teacheth and	<b>holdeth</b>	for necessary to salvation	10, 30/ 6
knowledge that we call "	<b>holding</b>	plea" upon it, which	10, 185/ 29
is to wit, a	<b>holding</b>	together which signifieth a	10, 43/ 24
which, for all his	<b>holy</b>	piece of a sermon	10, 41/ 27
that if priesthood be	<b>holy</b>	and sound, all the	10, 20/ 21
and purpose of his	<b>holy</b>	, wholesome words. Because I	10, 212/ 33
every man may take	<b>holy</b>	water and go home	10, 31/ 33
good voyage into the	<b>Holy</b>	Land, a great way	10, 223/ 25
and conquering of the	<b>Holy</b>	Land, wherein he spendeth	10, 222/ 26

the intercession of all	<b>holy</b>	saints in heaven, avoiding	10, 231/ 11
this realm and of	<b>Holy</b>	Church in heresies "may	10, 186/ 13
neither this good man's	<b>holy</b>	exhortation nor his godly	10, 193/ 1
the conquest of the	<b>Holy</b>	Land, declareth his mind	10, 230/ 22
by reason of their	<b>holy</b>	orders and honorable rooms	10, 44/ 12
was walking toward the	<b>Holy</b>	Land. For if he	10, 219/ 16
to go win the	<b>Holy</b>	Land, and in the	10, 213/ 21
that it were (as	<b>holy</b>	Saint Jerome saith) better	10, 81/ 31
fasting and keeping of	<b>holy</b>	days, and such others	10, 217/ 9
about to hinder his	<b>holy</b>	purpose. And therefore saith	10, 212/ 26
tale, for all this	<b>holy</b>	sermon, is yet to	10, 42/ 1
is preserved here at	<b>home</b>	. I like also marvelously	10, 222/ 30
as would not come	<b>home</b>	, if they be not	10, 142/ 17
thieves and help folk	<b>home</b>	, with their beasts too	10, 142/ 9
were dismissed and went	<b>home</b>	about their business, if	10, 60/ 21
holy water and go	<b>home</b>	to dinner, for service	10, 31/ 33
upon the bridge, came	<b>home</b>	to mine house and	10, 16/ 21
acquitted, go get him	<b>home</b>	and be merry that	10, 130/ 12
would not else come	<b>home</b>	-- now might this	10, 142/ 10
tails and draw them	<b>home</b>	. And then might he	10, 142/ 19
his evil demeanor at	<b>home</b>	among his neighbors, whereof	10, 128/ 6
and go get them	<b>home</b>	! But how shall we	10, 91/ 12
they may bear them	<b>home</b>	, and those that be	10, 142/ 18
up the streets at	<b>home</b>	, and by the decay	10, 213/ 23
heavy to be borne	<b>home</b>	, tie ropes to their	10, 142/ 18
and their beasts brought	<b>home</b>	well enough too; so	10, 142/ 36
true which two good,	<b>honest</b>	persons sworn and examined	10, 179/ 7
first face some seem	<b>honest</b>	men, and are so	10, 148/ 31
he be, his own	<b>honest</b>	friend will be loath	10, 47/ 15
Salem and his right	<b>honest</b>	neighbor Brother Bizance. Well	10, 78/ 10
folk some good and	<b>honest</b>	depose in cause of	10, 107/ 25
man reputed good and	<b>honest</b>	will not for his	10, 152/ 23
ways that all his	<b>honest</b>	neighbors ween he were	10, 111/ 3
ways that all his	<b>honest</b>	neighbors ween he were	10, 111/ 27
ways that all his	<b>honest</b>	neighbors ween he were	10, 121/ 7
mishandling of a good,	<b>honest</b>	man for heresy. And	10, 74/ 3
either how falsely this	<b>honest</b>	man hath himself, or	10, 192/ 8
believe that he is	<b>honest</b>	, good, and indifferent till	10, 157/ 2
yet I ween, as	<b>honest</b>	as he is, whatsoever	10, 47/ 15
find any one good,	<b>honest</b>	man, or meet to	10, 177/ 16
that none of his	<b>honest</b>	neighbors dare swear that	10, 112/ 30
but some good, sad,	<b>honest</b>	, virtuous widows that would	10, 35/ 1
temporal both, and more	<b>honest</b>	mind unto the small	10, 28/ 34

as is keeping of	<b>honest</b>	laymen in their service	10, 53/ 22
went about it, take	<b>honest</b>	men with them to	10, 164/ 35
this tale this good,	<b>honest</b>	man saith untrue. The	10, 96/ 17
neck. And afterward when	<b>honest</b>	men, dwellers upon the	10, 16/ 20
were they never so	<b>honest</b>	in appearance, were in	10, 160/ 31
never heard yet any	<b>honest</b>	layman that would for	10, 51/ 25
to be of good	<b>honesty</b>	and to be cleared	10, 127/ 1
be found false: then	<b>honesty</b>	would that he should	10, 18/ 25
to save his own	<b>honesty</b>	-- lest men might	10, 59/ 25
there, iwis, no great	<b>honesty</b>	nor no very great	10, 83/ 6
an oath of his	<b>honesty</b>	therein; and yet I	10, 47/ 14
not to be called	<b>honor</b>	but dishonor" -- and	10, 41/ 34
men "call it an	<b>honor</b>	to God." All this	10, 41/ 35
it be to the	<b>honor</b>	of God"; and that	10, 41/ 30
the spirituality calleth the	<b>honor</b>	of God, and which	10, 42/ 5
that they call the	<b>honor</b>	of God, and of	10, 47/ 3
of spiritual persons the	<b>honor</b>	of God. And therefore	10, 41/ 13
they call it an	<b>honor</b>	to God. And surely	10, 42/ 18
that they call the	<b>honor</b>	of God. And here	10, 43/ 12
he saith such worldly	<b>honor</b>	appertaineth -- are lawfully	10, 44/ 31
maintenance of such worldly	<b>honor</b>	, spiritual men both religious	10, 42/ 19
the maintenance of worldly	<b>honor</b>	spiritual men both religious	10, 43/ 14
not to be called	<b>honor</b>	to God, but rather	10, 42/ 17
maintenance of that worldly	<b>honor</b>	that they call the	10, 43/ 12
maintenance of that worldly	<b>honor</b>	which they call God's	10, 43/ 20
maintenance of that worldly	<b>honor</b>	that they call the	10, 43/ 26
maintenance of the worldly	<b>honor</b>	that they call the	10, 47/ 3
spirituality call the worldly	<b>honor</b>	of the Church and	10, 41/ 12
He telleth me that	<b>honor</b>	is "only due to	10, 41/ 28
anything against their worldly	<b>honor</b>	and riches," etc., than	10, 176/ 24
to have the worldly	<b>honor</b>	of priests exalted that	10, 174/ 16
to have the worldly	<b>honor</b>	of priests exalted." And	10, 174/ 28
to have the worldly	<b>honor</b>	of priests exalted and	10, 175/ 7
to have the worldly	<b>honor</b>	of priests exalted and	10, 175/ 28
to have the worldly	<b>honor</b>	of priests exalted and	10, 176/ 9
to have the worldly	<b>honor</b>	of priests exalted that	10, 176/ 29
no man may "covet	<b>honor</b>	without offense except it	10, 41/ 29
of God that worldly	<b>honor</b>	that worldly folk do	10, 44/ 9
I wist ne'er what	<b>honor</b>	he meant. For where	10, 42/ 6
as to call worldly	<b>honor</b>	used to God's dishonor	10, 44/ 3
that honor were not	<b>honor</b>	. But yet he telleth	10, 42/ 25
such worldly honor the	<b>honor</b>	of God. Here he	10, 42/ 22
God were dishonored, that	<b>honor</b>	were not honor. But	10, 42/ 25

to God's dishonor the	<b>honor</b>	of God! I can	10, 44/ 4
if for such worldly	<b>honor</b>	charity be in any	10, 42/ 14
that they call the	<b>honor</b>	of God, in like	10, 43/ 26
spiritual man would accept	<b>honor</b>	by reason of any	10, 41/ 32
would accept a worldly	<b>honor</b>	by reason of any	10, 42/ 12
they call such worldly	<b>honor</b>	the honor of God	10, 42/ 22
would accept a worldly	<b>honor</b>	by reason of any	10, 42/ 24
or else some worldly	<b>honor</b>	by reason of any	10, 42/ 32
that he forgot the	<b>honor</b>	of the realm, which	10, 26/ 14
think it to the	<b>honor</b>	of the realm that	10, 26/ 15
what he calleth worldly	<b>honor</b>	which he saith the	10, 42/ 4
some kind of worldly	<b>honor</b>	he thinketh should follow	10, 42/ 31
that "inordinate appetite of	<b>honor</b>	is deadly sin"; and	10, 41/ 30
maintenance of such worldly	<b>honor</b>	as some spiritual men	10, 42/ 36
what manner of "worldly"	<b>honor</b>	it is that he	10, 42/ 26
voice together call the	<b>honor</b>	of God that worldly	10, 44/ 8
maintenance of their worldly	<b>honor</b>	, for all their private	10, 44/ 22
which they call God's	<b>honor</b>	thus misuse themselves. But	10, 43/ 21
well call it God's	<b>honor</b>	indeed. And therefore is	10, 44/ 17
persons that for God's	<b>honor</b>	do it, they may	10, 44/ 16
at all with that	<b>honor</b>	that I thought he	10, 47/ 7
thereby dishonored," then that	<b>honor</b>	were "not to be	10, 41/ 33
the maintenance of such	<b>honor</b>	they hold together all	10, 47/ 26
that congregation to God's	<b>honor</b>	graciously gathered together, the	10, 215/ 10
the clergy, to God's	<b>honor</b>	graciously gathered together, the	10, 216/ 15
manner thing such worldly	<b>honor</b>	is; nor, touching that	10, 42/ 28
their duties toward God's	<b>honor</b>	undone therefor: yet, for	10, 44/ 15
false before the king's	<b>honorable</b>	Council: this answer here	10, 216/ 11
had by the king's	<b>honorable</b>	Council, always found causeless	10, 170/ 11
once before the king's	<b>honorable</b>	Council -- I would	10, 179/ 29
contrary before the king's	<b>honorable</b>	Council -- I had	10, 184/ 7
said, seemeth me neither	<b>honorable</b>	nor profitable, in open-printed	10, 22/ 3
been before the king's	<b>honorable</b>	Council of late well	10, 76/ 31
of the king's most	<b>honorable</b>	Council, upon like false	10, 68/ 4
greatest and the most	<b>honorable</b>	temporal lords of the	10, 78/ 23
before the king's most	<b>honorable</b>	Council, not one man	10, 227/ 17
of the king's most	<b>honorable</b>	Council, and other right	10, 78/ 24
both by the king's	<b>honorable</b>	Council and the judges	10, 135/ 33
their holy orders and	<b>honorable</b>	rooms that they bear	10, 44/ 12
judges and the king's	<b>honorable</b>	Council, too, to put	10, 126/ 16
whereas by the king's	<b>honorable</b>	Council the truth hath	10, 84/ 22
wife in the red	<b>hood</b>	!" Which when the housewife	10, 46/ 16
I have deceived his	<b>hope</b>	, in that I have	10, 8/ 6

happen, of enmity, or living showeth no manner may ween and have and put out their And in such other that had stolen a he took another man's neighbor because his neighbor's fresh in their guarded leg, like a shipman's to put it into this. But this good reckoning himself without his that reason kill up and liken together genteel slender sides; and the to the other genteel before Michaelmas: the good babbled there all this least, four or five came home to mine horse, or robbed a burn up another man's him in his own they both defend husbandmen's break in, defend their away -- yet men's for defense of folk's hood!" Which when the and Friar Lambert, Friar heresy, save only Sir this two or three would not for a And therein, of a many more than two made two or three the babbling of two we shall have a cannot prove that this as men eat, and be forsworn to the all fear of bodily about, they should do	<b>hope</b> <b>hope</b> <b>hope</b> <b>horns</b> <b>horrible</b> <b>horse</b> <b>horse</b> <b>horse</b> <b>hose</b> <b>hose</b> <b>hospitals</b> <b>host</b> <b>host</b> <b>hounds</b> <b>hounds</b> <b>hounds</b> <b>hounds</b> <b>hour</b> <b>hour</b> <b>hours</b> <b>house</b> <b>house</b> <b>house</b> <b>house</b> <b>house</b> <b>houses</b> <b>houses</b> <b>houses</b> <b>houses</b> <b>houses</b> <b>housewife</b> <b>Huessgen</b> <b>Hugh</b> <b>hundred</b> <b>hundred</b> <b>hundred</b> <b>hundred</b> <b>hundred</b> <b>hundred</b> <b>hundred</b> <b>hundred</b> <b>hundred</b> <b>hunt</b> <b>hurt</b> <b>hurt</b> <b>hurt</b> <b>hurt</b>	of lucre, or any of amendment. Saint Cyprian that it shall never and flock and swarm crimes, the same law , or robbed a house against the law, should stood and looked over and their gay golden , and so should be of some certain new-fashioned of ours prayeth you , which is therefore after and greyhounds and all , or goodly greyhounds, to yet much less like neither, and that for came on as God !" And surely, good readers , I trow. Howbeit, there and there blamed Cliff , go give him a , but he that would at such time as from thieves and help themselves. And as for should be defended well there shall need no heard, she waxed as , and Zwingli; and here Oldcastle once (in the years have accepted and pounds have done them and six leaves (for , that would say that (as they should haply (no, not though they hap in very deed years anyone was wronged and kill also such of himself and his -- yet are there and no good. And	10, 106/ 25 10, 48/ 30 10, 94/ 17 10, 145/ 32 10, 159/ 16 10, 75/ 4 10, 79/ 27 10, 199/ 10 10, 55/ 19 10, 115/ 21 10, 34/ 34 10, 91/ 34 10, 139/ 5 10, 142/ 1 10, 142/ 22 10, 142/ 28 10, 142/ 33 10, 6/ 1 10, 46/ 21 10, 12/ 9 10, 16/ 21 10, 75/ 4 10, 16/ 2 10, 148/ 22 10, 142/ 9 10, 142/ 16 10, 142/ 35 10, 142/ 13 10, 46/ 16 10, 200/ 17 10, 110/ 15 10, 117/ 10 10, 129/ 9 10, 10/ 19 10, 179/ 19 10, 140/ 29 10, 179/ 30 10, 164/ 14 10, 88/ 4 10, 142/ 6 10, 152/ 35 10, 99/ 10 10, 169/ 13
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whom he hateth, to	<b>hurt</b>	twain whom he loveth	10, 94/ 34
in, to the great	<b>hurt</b>	of his hearers) that	10, 116/ 7
still and rather do	<b>hurt</b>	than good. Here you	10, 188/ 28
his soul to do	<b>hurt</b>	either to his own	10, 152/ 19
well, can do no	<b>hurt</b>	. But and if every	10, 73/ 29
cause of far more	<b>hurt</b>	and harm in the	10, 104/ 32
that it were great	<b>hurt</b>	to keep it. The	10, 88/ 34
that there is great	<b>hurt</b>	in the keeping, that	10, 105/ 12
been worse afraid than	<b>hurt</b>	? A man may fear	10, 94/ 8
that he shall not	<b>hurt</b>	neither accuser nor witness	10, 97/ 26
that it were none	<b>hurt</b>	to change now this	10, 88/ 33
new, contrary deposition may	<b>hurt</b>	the same party whom	10, 150/ 29
new, contrary deposition may	<b>hurt</b>	the same party whom	10, 150/ 35
without yet much more	<b>hurt</b>	? "Good remedy," saith this	10, 100/ 27
think he meant none	<b>hurt</b>	. But in the words	10, 39/ 18
that there were any	<b>hurt</b>	meant in the whole	10, 64/ 11
such case as to	<b>hurt</b>	them whom they have	10, 48/ 22
crimes neither, without great	<b>hurt</b>	and damage to the	10, 70/ 33
saith doth here much	<b>hurt</b>	. "How shall we have	10, 100/ 26
that they shall take	<b>hurt</b>	. But here will haply	10, 98/ 24
innocent can possibly take	<b>hurt</b>	? But here you see	10, 145/ 13
occasion of them, prove	<b>hurtful</b>	and over grievous to	10, 215/ 31
long continuance they become	<b>hurtful</b>	) he proveth not one	10, 216/ 8
make him loath, for	<b>hurting</b>	of one whom he	10, 94/ 33
-- that, whereas the	<b>husband</b>	would be loath to	10, 19/ 17
out: like as a	<b>husband</b>	whose wife were in	10, 5/ 29
it among good, poor	<b>husbandmen</b>	that should till the	10, 35/ 5
for they both defend	<b>husbandmen's</b>	houses from thieves and	10, 142/ 8
in detestation of such	<b>hypocrisy</b>	, and therefore he that	10, 60/ 3
man in reproaching of	<b>hypocrisy</b>	, to be like his	10, 63/ 20
man's mouth by a	<b>hypocrite</b>	, of whom a man	10, 59/ 32
he taketh not that	<b>hypocrite</b>	for virtuous. And therefore	10, 60/ 4
such fashion by a	<b>hypocrite</b>	saith it in his	10, 60/ 2
grudge and call them	<b>hypocrites</b>	for their alms, and	10, 53/ 31
will then call them	<b>hypocrites</b>	for their alms that	10, 55/ 13
man in dispraise of	<b>hypocrites</b>	, and not spoken by	10, 60/ 11
scribes and the Pharisees "	<b>hypocrites</b>	." But then that I	10, 24/ 18
and pain be but	<b>hypocrites</b>	for all that, and	10, 212/ 8
of a passion of	<b>ignorance</b>	or frailty -- he	10, 83/ 28
passions, but passions of	<b>ignorance</b>	and of frailty, and	10, 68/ 31
a passion growing of	<b>ignorance</b>	, or of frailty, speak	10, 79/ 7
perceive his oversight and	<b>ignorance</b>	in another manner touching	10, 83/ 12
for his passion of	<b>ignorance</b>	, he may put up	10, 68/ 33

can take thereby) as	<b>ignorant</b>	sometimes who be his	10, 131/ 9
we be all frail,	<b>ignorant</b>	, and unstable, though we	10, 61/ 22
folk began upon that	<b>ill</b>	book of Division to	10, 9/ 23
not yet been so	<b>ill</b>	spent as it hath	10, 141/ 34
a man might answer	<b>ill</b>	. And therefore whereas Simkin	10, 224/ 30
goodly greyhounds, to such	<b>ill-favored</b>	mastiffs. And then, to	10, 142/ 22
leaveth out in his	<b>illation</b>	that he maketh upon	10, 62/ 33
upon London Bridge the	<b>image</b>	of the blessed martyr	10, 16/ 13
in talking unto an	<b>image</b>	of our blessed Lady	10, 16/ 15
madness such imaginations against	<b>images</b>	as these heretics have	10, 16/ 10
in his madness such	<b>imaginations</b>	against images as these	10, 16/ 10
in this world could	<b>imagine</b>	or devise for any	10, 221/ 5
of, I could not	<b>imagine</b>	that ever he meant	10, 198/ 19
bring it about, they	<b>imagine</b>	how they may bring	10, 105/ 31
all the world can	<b>imagine</b>	for his surety --	10, 95/ 13
the book is there	<b>imagined</b>	of them -- he	10, 59/ 4
some say"s' false,	<b>imagined</b>	lies -- and though	10, 171/ 13
instrument is a false,	<b>imagined</b>	slander against the ordinaries	10, 168/ 5
this good man here	<b>imagineth</b>	that might happen, of	10, 106/ 24
cause that himself there	<b>imagineth</b>	) have punished many, and	10, 58/ 11
pretend that by God's	<b>immediate</b>	ordinance the people should	10, 203/ 30
to do by authority	<b>immediate</b>	from God such things	10, 206/ 30
so high, and so	<b>immediate</b>	of God, that the	10, 202/ 28
they pretend to have	<b>immediately</b>	of God; and for	10, 206/ 18
a mean and not	<b>immediately</b>	of God. And yet	10, 206/ 15
rulers pretend to have	<b>immediately</b>	of God. And yet	10, 207/ 1
as they have indeed,	<b>immediately</b>	of God. And to	10, 207/ 4
have the same things	<b>immediately</b>	of God. As, for	10, 206/ 10
have their whole authority	<b>immediately</b>	of God, every whit	10, 203/ 25
so high and so	<b>immediately</b>	derived from God that	10, 203/ 14
so high and so	<b>immediately</b>	derived of God, in	10, 207/ 19
high therein, nor so	<b>immediately</b>	derived of God, as	10, 207/ 32
so high and so	<b>immediately</b>	derived of God that	10, 208/ 13
that they have authority	<b>immediately</b>	derived from God. But	10, 208/ 15
so high and so	<b>immediately</b>	derived from God, etc	10, 214/ 2
so high and so	<b>immediately</b>	derived from God that	10, 214/ 9
pretended, but truly had	<b>immediately</b>	of God, he putteth	10, 207/ 6
grant of princes is	<b>immediately</b>	. . . of God": I say	10, 206/ 3
they have their authority	<b>immediately</b>	of God indeed (as	10, 207/ 20
have their authority therein	<b>immediately</b>	of God indeed. But	10, 207/ 30
pretend to have authority	<b>immediately</b>	from God to do	10, 214/ 12
they pretend to have	<b>immediately</b>	from God. To this	10, 214/ 6
his said Apology, addeth	<b>immediately</b>	to those words of	10, 174/ 30

sufferance finally, for his	<b>immedicable</b>	malice, as a desperate	10, 73/ 36
poor wit greatly to	<b>impair</b>	his part. For if	10, 19/ 16
good man's distrust cannot	<b>impair</b>	it -- they will	10, 137/ 11
not his matter, but	<b>impaireth</b>	it much, as a	10, 220/ 28
one piece that anything	<b>impaireth</b>	any point of mine	10, 9/ 32
be a let and	<b>impediment</b>	to the ordinaries, or	10, 194/ 25
-- since it is	<b>implied</b>	in my words that	10, 35/ 23
have sworn false, it	<b>implieth</b>	that even thereby we	10, 152/ 9
they will. Wherein he	<b>implieth</b>	that if they will	10, 128/ 10
truly rehearseth, do not	<b>import</b>	that himself saith the	10, 57/ 5
but the harm is	<b>importable</b>	unto the whole realm	10, 87/ 11
were of such high	<b>importance</b>	that it were either	10, 32/ 25
conjunction "if," he saith,	<b>importeth</b>	always a doubt --	10, 62/ 25
the man have an	<b>importunate</b>	pride, as by God's	10, 10/ 7
I am a man	<b>importunate</b>	, and one whom no	10, 98/ 26
and admit a case	<b>impossible</b>	, to see what might	10, 204/ 30
offender should be punished,	<b>imprisoned</b>	, or arrested alike; which	10, 220/ 25
the trespass, and for	<b>imprisoning</b>	, use to put no	10, 219/ 13
upon this arrest and	<b>imprisonment</b>	upon good abearing, the	10, 128/ 17
words upright, and to	<b>impugn</b>	mine -- in those	10, 214/ 33
he not only did	<b>impugn</b>	the law that he	10, 146/ 21
which he hath here	<b>impugned</b>	, made against heretics, was	10, 217/ 4
this good man thus	<b>impugneth</b>	upon his own unreasonable	10, 144/ 23
by me, any one	<b>inch</b>	yet the nearer. Lo	10, 132/ 25
book was but an	<b>incident</b>	(as I show in	10, 8/ 23
no man from the	<b>inclination</b>	toward pity, in preserving	10, 118/ 12
perceive that my words	<b>include</b>	no farther but that	10, 33/ 27
the realm profitable. What	<b>include</b>	these words, now? Do	10, 33/ 20
words, now? Do they	<b>include</b>	, as he saith, that	10, 33/ 20
-- do these words	<b>include</b>	that I say that	10, 34/ 7
which words it is	<b>included</b>	that he knew seven	10, 33/ 10
my words it were	<b>included</b>	that I knew seven	10, 33/ 14
three things is determinately	<b>included</b>	to any one of	10, 34/ 4
a sentence that himself	<b>includeth</b>	in them -- and	10, 35/ 10
the three. And neither	<b>includeth</b>	those words of mine	10, 33/ 33
excluding of this man's	<b>including</b>	. For I say, and	10, 34/ 14
so cunning in his	<b>inclusives</b>	and exclusives that he	10, 33/ 22
a special insight in	<b>inclusives</b>	and exclusives, when he	10, 33/ 13
but that there were	<b>incomparably</b>	much more harm in	10, 105/ 10
office should follow the	<b>increase</b>	of heretics -- as	10, 120/ 7
daily grow by the	<b>increase</b>	of heretics and hindrance	10, 98/ 3
division, set forth and	<b>increase</b>	division with devising and	10, 212/ 16
bold, take courage, and	<b>increase</b>	, and for lack of	10, 88/ 5

-- and not to	<b>increase</b>	them or maintain them	10, 225/ 22
take courage and much	<b>increase</b>	, they shall make the	10, 220/ 11
were followed, by the	<b>increase</b>	of heresies many innocents	10, 224/ 23
respect, peradventure, to the	<b>increase</b>	and growing of the	10, 36/ 30
variances may rise and	<b>increase</b>	by occasion of it	10, 187/ 29
that would make heresies	<b>increase</b>	-- yet since he	10, 230/ 20
the time of such	<b>increase</b>	as I speak of	10, 14/ 26
and heretics so should	<b>increase</b>	that (by such insurrections	10, 104/ 34
the Catholic faith with	<b>increase</b>	of heresies that the	10, 119/ 19
keep heresies from great	<b>increase</b>	and preserve the Catholic	10, 98/ 36
devices, that without great	<b>increase</b>	of heresies they cannot	10, 229/ 33
without any doubt, great	<b>increase</b>	of heretics, which, whereas	10, 145/ 30
encouraging of heretics and	<b>increase</b>	of heresies, with the	10, 15/ 28
Catholic faith and the	<b>increase</b>	of heresies would follow	10, 224/ 12
as may diminish or	<b>increase</b>	their credence. Yea, and	10, 154/ 27
by this good order	<b>increased</b>	. And therefore not only	10, 51/ 17
soon after, with heretics	<b>increased</b>	and multiplied, the faith	10, 139/ 35
clear himself: he yet	<b>increaseth</b>	that suspicion twice so	10, 117/ 35
me, and rehearseth and	<b>inculcateth</b>	into their ears that	10, 23/ 1
because he so much	<b>inculcateth</b>	the lack of fruit	10, 38/ 32
the provision of his	<b>indemnity</b>	at all. And therefore	10, 93/ 23
And for the more	<b>indemnity</b>	of the said accusers	10, 109/ 25
a remedy for his	<b>indemnity</b>	."That is well and	10, 94/ 4
provide sufficiently for the	<b>indemnity</b>	of the witnesses in	10, 89/ 21
provide sufficiently for the	<b>indemnity</b>	of the witnesses in	10, 92/ 12
provide sufficiently for the	<b>indemnity</b>	of the witnesses in	10, 93/ 3
sufficiently provide for the	<b>indemnity</b>	of the witnesses. But	10, 93/ 5
it is, they may	<b>indict</b>	a man that is	10, 132/ 35
are in conclusion never	<b>indicted</b>	neither, but, after all	10, 124/ 19
at the common law	<b>indicted</b>	of felony. And I	10, 130/ 24
that never was after	<b>indicted</b>	, but delivered forth free	10, 123/ 28
answer till he be	<b>indicted</b>	. What is his trouble	10, 123/ 5
the man that was	<b>indicted</b>	, if the matter were	10, 132/ 19
that he which is	<b>indicted</b>	of felony may be	10, 131/ 8
man be accused or	<b>indicted</b>	of malice, or of	10, 130/ 17
if a man be	<b>indicted</b>	at a sessions and	10, 129/ 37
the party that is	<b>indicted</b>	be put unto no	10, 130/ 5
men that are his	<b>indicters</b>	are his accusers, and	10, 130/ 9
well be; for the	<b>indicters</b>	may have evidence given	10, 130/ 1
we put in the	<b>indicters</b>	were instead of them	10, 134/ 19
indictments at sessions, the	<b>indicters</b>	use not to show	10, 130/ 32
second, neither at the	<b>indicting</b>	nor at his arraignment	10, 107/ 22
dishonesty, both without either	<b>indictment</b>	or open accuser, or	10, 126/ 18

judges, before whom the	<b>indictment</b>	is no attainder to	10, 133/ 4
pass by, and by	<b>indictment</b>	never would be found	10, 135/ 36
afresh, without laying that	<b>indictment</b>	unto his charge. And	10, 186/ 4
to be found by	<b>indictment</b>	in their counties, for	10, 136/ 3
weight of the first	<b>indictment</b>	, that serveth for nothing	10, 134/ 12
felons to answer without	<b>indictment</b>	, but in heresy it	10, 137/ 21
judge hath by such	<b>indictment</b>	at the leastwise an	10, 132/ 6
not guilty, notwithstanding that	<b>indictment</b>	. And though Master More	10, 133/ 6
And then were every	<b>indictment</b>	a suit of office	10, 133/ 19
the inquisition and the	<b>indictment</b>	of heresy should serve	10, 186/ 1
suit of office an	<b>indictment</b>	, if there were no	10, 133/ 20
the king's justices upon	<b>indictments</b>	at the common law	10, 132/ 29
in their senes or	<b>indictments</b>	at the common law	10, 139/ 15
open inquisition as are	<b>indictments</b>	of felony, for avoiding	10, 125/ 21
to proceed but upon	<b>indictments</b>	, is not good; nor	10, 135/ 27
suit of office and	<b>indictments</b>	, as though I had	10, 133/ 16
though this law by	<b>indictments</b>	be better in felony	10, 136/ 16
good abearing, and to	<b>indictments</b>	-- whereupon men be	10, 121/ 35
the not proceeding without	<b>indictments</b>	upon treason or felony	10, 138/ 18
it is not like	<b>indictments</b>	in that point, is	10, 133/ 24
this third piece, of	<b>indictments</b>	at the sessions. For	10, 129/ 26
man putteth here between	<b>indictments</b>	and the suit ex	10, 136/ 12
yet farther, that upon	<b>indictments</b>	at sessions, the indicters	10, 130/ 31
this ordinary law of	<b>indictments</b>	is many times fain	10, 135/ 30
men to answer upon	<b>indictments</b>	, nor yet to them	10, 141/ 15
-- not and take	<b>indictments</b>	and presentments to them	10, 144/ 17
felons to answer without	<b>indictments</b>	, as in treason is	10, 136/ 18
as for presentments and	<b>indictments</b>	, what effect would come	10, 139/ 23
pride, far from such	<b>indifference</b>	and equity as ought	10, 174/ 17
pride, far from such	<b>indifference</b>	and equity as ought	10, 174/ 32
pride far from such	<b>indifference</b>	and equity as ought	10, 176/ 30
the clergy all such	<b>indifference</b>	and justice as himself	10, 177/ 27
to use as for	<b>indifference</b>	to find faults in	10, 190/ 15
I never saw no	<b>indifference</b>	in it. Now, good	10, 218/ 19
pride far from the	<b>indifference</b>	and equity that I	10, 177/ 33
when he presumeth such	<b>indifference</b>	in a witness --	10, 163/ 33
the things be but	<b>indifferent</b>	of themselves and may	10, 54/ 11
the said law be	<b>indifferent</b>	or not. And if	10, 113/ 28
he showeth himself not	<b>indifferent</b>	, when he bringeth in	10, 191/ 19
is honest, good, and	<b>indifferent</b>	till the contrary be	10, 157/ 2
part, but a request	<b>indifferent</b>	and equal for us	10, 88/ 13
that they be now	<b>indifferent</b>	and righteous. For they	10, 177/ 34
is not righteous nor	<b>indifferent</b>	that a greater offender	10, 220/ 24

themselves be good and	<b>indifferent</b>	or not, I will	10, 218/ 7
it to a more	<b>indifferent</b>	way than it is	10, 113/ 30
treatise become through grace	<b>indifferent</b>	, righteous, meek, liberal, and	10, 178/ 2
here -- Salem, being	<b>indifferent</b>	, had been like to	10, 224/ 6
that if I were	<b>indifferent</b>	, I would make some	10, 189/ 26
and to declare himself	<b>indifferent</b>	, and to show also	10, 189/ 18
spiritual man just and	<b>indifferent</b>	, but that the desire	10, 176/ 8
wise, that whoso list	<b>indifferently</b>	to read both the	10, 86/ 14
spirituality to have spoken	<b>indifferently</b>	and to have told	10, 20/ 10
from us, his grievous	<b>indignation</b>	upon us. And therefore	10, 15/ 31
of heresies that the	<b>indignation</b>	of God were sore	10, 119/ 20
into the grudge and	<b>indignation</b>	of the whole temporality	10, 26/ 17
men -- and to "	<b>induce</b>	the people" -- "to	10, 49/ 26
the judge that they	<b>induce</b>	him in his conscience	10, 161/ 33
of his own conscience	<b>induced</b>	reasonably thereto could not	10, 160/ 33
multitude of the spirituality	<b>induced</b>	men to the contrary	10, 52/ 6
might the judge, being	<b>induced</b>	by certain tokens and	10, 160/ 23
that case of an	<b>indurate</b>	mind stand so accursed	10, 113/ 34
were in a danger	<b>inevitable</b>	. And that he meaneth	10, 160/ 32
and both parties more	<b>infamous</b>	among such others (if	10, 15/ 14
doubt and fear of	<b>infamy</b>	, and to be had	10, 23/ 12
heresies for fear of	<b>infamy</b>	. Surely, good readers, whatsoever	10, 23/ 4
purge himself of that	<b>infamy</b>	, or else to do	10, 112/ 10
flee, whereby he might	<b>infect</b>	others: then he granteth	10, 182/ 2
appear, whereby he might	<b>infect</b>	others, it seemeth convenient	10, 169/ 1
priests be so far	<b>infected</b>	with such a proud	10, 176/ 18
that he is so	<b>infected</b>	with desire and affection	10, 174/ 15
that he is so	<b>infected</b>	with the desire and	10, 176/ 28
preferred hath so far	<b>infected</b>	them that if a	10, 176/ 10
man that is not	<b>infected</b>	with the said desire	10, 174/ 27
man that is not	<b>infected</b>	with the said desire	10, 175/ 27
be all so sore	<b>infected</b>	that it will be	10, 177/ 11
are of fools an	<b>infinite</b>	number." And because this	10, 54/ 25
sum total to the	<b>infinite</b>	number of four. The	10, 208/ 35
and not "mentire," which	<b>infinitive</b>	mode in what book	10, 226/ 10
more heretics, should secretly	<b>inform</b>	the ordinary, and that	10, 73/ 31
openly come now and	<b>inform</b>	the inquest came either	10, 134/ 3
the matter as witnesses	<b>inform</b>	a judge? He might	10, 149/ 18
preach, hold, teach, or	<b>inform</b>	others in heresy, there	10, 168/ 31
at the bar to	<b>inform</b>	them in the matter	10, 149/ 17
the court for to	<b>inform</b>	them. And then first	10, 149/ 8
good that he again	<b>inform</b>	the ordinary thereof, and	10, 72/ 18
to help other, to	<b>inform</b>	other, and to instruct	10, 61/ 28

nothing but for an	<b>information</b>	; and seeing also what	10, 134/ 13
before them upon secret	<b>information</b>	first, use always there	10, 106/ 30
yet upon such secret	<b>information</b>	very well avow the	10, 129/ 10
he upon whom the	<b>information</b>	is made be such	10, 72/ 6
possibility that all that	<b>information</b>	were wrong. But that	10, 128/ 33
that will give secret	<b>information</b>	, but if he be	10, 103/ 28
into the temporal for	<b>information</b>	of the jury, I	10, 154/ 21
King's Council, upon secret	<b>information</b>	, cause the king's attorney	10, 144/ 3
made unto him and	<b>information</b>	given him, may (as	10, 75/ 33
save for such secret	<b>information</b>	, I would not for	10, 129/ 8
judge know by sure	<b>information</b>	that some one man	10, 125/ 30
them that gave them	<b>information</b>	. And he saith farther	10, 130/ 33
Chancellor, upon such secret	<b>information</b>	have put some out	10, 126/ 2
sometimes upon great secret	<b>information</b>	to put some folk	10, 129/ 4
only by way of	<b>information</b>	to bring the matter	10, 185/ 21
forthwith, useth yet his	<b>information</b>	and all these others	10, 107/ 18
to a judge secret	<b>information</b>	of such things as	10, 102/ 20
who hath given the	<b>information</b>	, and yet thinketh by	10, 106/ 35
them that gave them	<b>information</b>	before they were sworn	10, 131/ 2
he that first gave	<b>information</b>	also; and yet will	10, 103/ 9
upon twenty such secret	<b>informations</b>	afterward call him forth	10, 73/ 32
give light credence upon	<b>informations</b>	made to them of	10, 76/ 7
or openly and likewise	<b>informed</b>	the court. And now	10, 134/ 4
say they were secretly	<b>informed</b>	. To this, since I	10, 134/ 10
and after it were	<b>informed</b>	the judges that they	10, 150/ 3
and after it were	<b>informed</b>	the judges that they	10, 151/ 18
so taketh them that	<b>informeth</b>	the ordinary of them	10, 72/ 31
with him in some	<b>Inn</b>	of the Chancery, because	10, 37/ 35
to read in Lincoln's	<b>Inn</b>	, and there were in	10, 79/ 21
by ratification, by Pope	<b>Innocent</b>	III in a whole	10, 114/ 19
and kill, also, much	<b>innocent</b>	people openly, and turn	10, 105/ 2
daily to folk as	<b>innocent</b>	as they; and of	10, 121/ 28
that he that is	<b>innocent</b>	may by arresting for	10, 124/ 31
as he that is	<b>innocent</b>	and arrested for heresy	10, 124/ 32
sometimes happen that an	<b>innocent</b>	may take harm thereby	10, 145/ 10
be sure that none	<b>innocent</b>	can take harm thereby	10, 147/ 36
might mishap that some	<b>innocent</b>	might take harm, we	10, 148/ 6
suffer many more good	<b>innocent</b>	men take harm. But	10, 148/ 8
point but that an	<b>innocent</b>	may take harm: yet	10, 221/ 8
if it happen one	<b>innocent</b>	to take harm by	10, 228/ 27
law such that none	<b>innocent</b>	may take harm thereby	10, 229/ 16
a man of very	<b>innocent</b>	simpleness or he that	10, 66/ 30
this manner the most	<b>innocent</b>	man that is may	10, 113/ 31

there held by Pope	<b>Innocent</b>	III, and many great	10, 144/ 26
possibility fall upon an	<b>innocent</b>	, will put one of	10, 164/ 25
because only that an	<b>innocent</b>	may sometimes take harm	10, 118/ 33
this world, whereby none	<b>innocent</b>	can possibly take hurt	10, 145/ 13
by those laws an	<b>innocent</b>	may sometimes take wrong	10, 224/ 20
to wit, because some	<b>innocent</b>	may sometimes take harm	10, 228/ 30
law because that an	<b>innocent</b>	may sometimes take harm	10, 229/ 10
faith to condemn an	<b>innocent</b>	. All this tale, when	10, 163/ 20
shrews beguile the good,	<b>innocent</b>	man, than that himself	10, 230/ 25
may make you his	<b>innocent</b>	mind appear, the gladder	10, 14/ 2
-- though the man's	<b>innocent</b>	mind made the sin	10, 226/ 24
but only that an	<b>innocent</b>	may hap to take	10, 230/ 2
law may sometimes an	<b>innocent</b>	take harm too. And	10, 228/ 35
Lucius and this Pope	<b>Innocent</b>	were very virtuous men	10, 114/ 22
effect to help an	<b>innocent</b>	man or woman that	10, 183/ 29
suspicionem notabiles, nisi statim	<b>innocentiam</b>	suam congrua purgatione monstraverint	10, 114/ 10
concerning heresy, that many	<b>innocents</b>	-- that be not	10, 183/ 15
our dispicions is of	<b>innocents</b>	that happen by the	10, 124/ 25
unlawful men to condemn	<b>innocents</b>	than to condemn offenders	10, 146/ 18
unlawful men to condemn	<b>innocents</b>	than to condemn offenders	10, 155/ 21
needless pretense of preserving	<b>innocents</b>	out of danger and	10, 88/ 3
is to wit, that	<b>innocents</b>	may take harm thereby	10, 148/ 3
by the change, more	<b>innocents</b>	take more harm. What	10, 228/ 37
therefor, yet shall both	<b>innocents</b>	be saved harmless well	10, 183/ 7
is the safeguard of	<b>innocents</b>	, the effect is the	10, 168/ 3
bill, and show that	<b>innocents</b>	might be much harmed	10, 229/ 20
as they; and of	<b>innocents</b>	many made nocents, to	10, 121/ 28
be not judges, nor	<b>innocents</b>	be punished, nor yet	10, 169/ 7
this matter that neither	<b>innocents</b>	should be punished nor	10, 172/ 11
to wit, that none	<b>innocents</b>	shall be punished. But	10, 172/ 23
to perform it, that	<b>innocents</b>	by the same laws	10, 183/ 27
them is" provide that	<b>innocents</b>	shall be saved harmless	10, 147/ 30
doubted also that some	<b>innocents</b>	might by such perjured	10, 183/ 24
increase of heresies many	<b>innocents</b>	must needs take much	10, 224/ 24
unreasonable, he saith, that	<b>innocents</b>	may come to trouble	10, 119/ 32
good zeal to keep	<b>innocents</b>	out of trouble as	10, 113/ 14
hath done, that sometimes	<b>innocents</b>	might happen upon the	10, 183/ 19
be not judges," nor	<b>innocents</b>	punished, nor yet that	10, 170/ 29
of God"; and that "	<b>inordinate</b>	appetite of honor is	10, 41/ 30
neither himself nor the	<b>inquest</b>	never hear any one	10, 107/ 21
give evidence to an	<b>inquest</b>	at the common law	10, 149/ 32
all they cause the	<b>inquest</b>	to present it, but	10, 140/ 24
soever they give the	<b>inquest</b>	an oath, nor by	10, 161/ 37

Now, besides that the	<b>inquest</b>	hearing the same witness	10, 163/ 24
now and inform the	<b>inquest</b>	came either secretly or	10, 134/ 4
give evidences to an	<b>inquest</b>	, then is that witness	10, 149/ 29
have been given unto	<b>inquests</b>	of plain and open	10, 140/ 18
in leets," and all	<b>inquests</b>	too, as many as	10, 184/ 35
they now trust the	<b>inquests</b>	, it were peril instead	10, 134/ 8
be open things and	<b>inquirable</b>	, with pains also set	10, 143/ 32
as do none otherwise	<b>inquire</b>	but only by way	10, 185/ 21
places special officers to	<b>inquire</b>	, proceed, and do therein	10, 185/ 19
judges award writ to	<b>inquire</b>	of what fame and	10, 121/ 13
send a writ to	<b>inquire</b>	of his fame, and	10, 126/ 28
not if I did	<b>inquire</b>	. But, now, his "some	10, 180/ 2
he sendeth me to	<b>inquire</b>	, and then I shall	10, 179/ 15
him a commission to	<b>inquire</b>	) that he knoweth not	10, 83/ 18
juries in charge to	<b>inquire</b>	of heresy: therefore, lest	10, 188/ 35
if Master More will	<b>inquire</b>	for the truth in	10, 178/ 27
But what if I	<b>inquired</b>	of them, and I	10, 179/ 17
would not have heresies	<b>inquired</b>	of. And yet they	10, 189/ 4
meant not of such	<b>inquirers</b>	and such inquisitions as	10, 185/ 20
to the bishop or	<b>inquirers</b>	, or such other learned	10, 109/ 23
the bishop or other	<b>inquirers</b>	of heresy see that	10, 109/ 19
that the bishop or	<b>inquirers</b>	may enjoin such as	10, 109/ 26
Division that "he that	<b>inquireth</b>	of heresy taketh knowledge	10, 184/ 31
-- that he that	<b>inquireth</b>	of heresy taketh knowledge	10, 185/ 24
peace be accursed for	<b>inquiring</b>	against heresies -- none	10, 188/ 2
the realm accursed for	<b>inquiring</b>	of heresy. But yet	10, 65/ 5
to be upon the	<b>inquiry</b>	-- for they may	10, 133/ 1
if I should with	<b>inquiry</b>	thus hap to find	10, 179/ 35
said statute that the	<b>inquisition</b>	and the indictment of	10, 185/ 35
upon some such open	<b>inquisition</b>	as are indictments of	10, 125/ 20
understandeth the law Ut	<b>inquisitionis</b>	, that he allegeth, nor	10, 194/ 17
understood the chapter Ut	<b>inquisitionis</b>	as well as this	10, 185/ 13
with the ca. Ut	<b>inquisitionis</b>	negotium and li.vi	10, 184/ 27
in hand with, Ut	<b>inquisitionis</b>	, wherewith he would in	10, 191/ 25
upon it, which our	<b>inquisitions</b>	do not -- but	10, 185/ 30
never meant of such	<b>inquisitions</b>	as ours are, of	10, 194/ 20
things that by such	<b>inquisitions</b>	are in heresies presented	10, 189/ 6
where he speaketh of	<b>inquisitions</b>	of heresies, in the	10, 64/ 35
such inquisitors, and such	<b>inquisitions</b>	as they make, that	10, 185/ 16
such inquirers and such	<b>inquisitions</b>	as do none otherwise	10, 185/ 20
we take by our	<b>inquisitions</b>	, that only serve to	10, 194/ 27
sure that by these	<b>inquisitions</b>	no man should fall	10, 185/ 33
a law for these	<b>inquisitions</b>	. Which if they might	10, 187/ 6

of the law called	<b>inquisitores</b>	haereticae pravitatis, of which	10, 185/ 17
chapter meant of such	<b>inquisitors</b>	, and such inquisitions as	10, 185/ 16
or other the spiritual	<b>inquisitors</b>	; and not such knowledge	10, 194/ 26
man hath a special	<b>insight</b>	in inclusives and exclusives	10, 33/ 13
readers, see what little	<b>insight</b>	the man hath in	10, 32/ 32
a sure and an	<b>insoluble</b>	argument though the laws	10, 37/ 21
would have it, and	<b>instead</b>	thereof trust all unto	10, 101/ 29
to his own, and	<b>instead</b>	of a better old	10, 119/ 4
another -- and so	<b>instead</b>	of one felony, to	10, 107/ 4
the other; or else,	<b>instead</b>	of one harm (which	10, 121/ 25
that office. And then	<b>instead</b>	of one harm that	10, 164/ 13
have that law stand	<b>instead</b>	of the other by	10, 98/ 7
in the indicters were	<b>instead</b>	of them put in	10, 134/ 19
inquests, it were peril	<b>instead</b>	of juries so much	10, 134/ 8
fain defend. And then,	<b>instead</b>	of "pretending to be	10, 208/ 32
theirs in scorn, and	<b>instead</b>	of "evangelicals" wrote them	10, 25/ 19
nor diligently and plainly	<b>instruct</b>	the people. All this	10, 43/ 17
doctrines that is to	<b>instruct</b>	a man how he	10, 61/ 33
inform other, and to	<b>instruct</b>	and admonish other in	10, 61/ 29
not diligently and plainly	<b>instructed</b>	-- that then it	10, 42/ 16
in plain and diligent	<b>instructing</b>	of the people --	10, 45/ 16
emboldening of heretics, the	<b>instrument</b>	is a false, imagined	10, 168/ 5
and confuteth them for	<b>insufficient</b>	now, when his new	10, 41/ 19
find is very far	<b>insufficient</b>	with change of the	10, 98/ 35
-- and handled so	<b>insufficiently</b>	? By this wise reason	10, 92/ 15
in a sudden traitorous	<b>insurrection</b>	. And therefore as for	10, 110/ 18
trouble and business, with	<b>insurrection</b>	of the same rebellious	10, 119/ 22
increase that (by such	<b>insurrections</b>	as they have herebefore	10, 104/ 35
wot of, nor willingly	<b>intend</b>	to do, blame him	10, 50/ 35
we be and ever	<b>intend</b>	to be) faithful, true	10, 87/ 17
frailty, and yet not	<b>intend</b>	to fall from the	10, 69/ 23
And I no more	<b>intend</b>	to deceive other men	10, 157/ 12
did I, nor never	<b>intend</b>	to do, put out	10, 15/ 7
his books labor and	<b>intend</b>	not to quench but	10, 210/ 4
say I did rather	<b>intend</b>	a division than agreement	10, 225/ 19
surely I do not	<b>intend</b>	to lay that variance	10, 61/ 17
neither have done nor	<b>intend</b>	to charge this man	10, 57/ 12
than many others have	<b>intended</b>	that used and allowed	10, 157/ 13
his mind that he	<b>intended</b>	not in his book	10, 63/ 30
as I trust too,	<b>intended</b>	it not of purpose	10, 14/ 30
be judge. And I	<b>intended</b>	also somewhat to move	10, 225/ 20
to me. And whosoever	<b>intendeth</b>	never to be good	10, 23/ 25
you see well yourselves	<b>intendeth</b>	nothing else but by	10, 120/ 16

simpleness or he that	<b>intendeth</b>	to mock of a	10, 66/ 30
them directly, but only	<b>intendeth</b>	to have them changed	10, 50/ 28
were there that, so	<b>intending</b>	, would yet for shame	10, 64/ 21
because of his common	<b>intendment</b>	, and his proper cases	10, 37/ 35
that I to this	<b>intent</b>	give mine advice to	10, 213/ 8
them. But to the	<b>intent</b>	he may be somewhat	10, 25/ 25
I meant evermore the	<b>intent</b>	of his book, and	10, 63/ 35
his own mind and	<b>intent</b>	. For in good faith	10, 53/ 11
But now, to the	<b>intent</b>	you may, good readers	10, 191/ 1
was such in his	<b>intent</b>	as the great likelihood	10, 57/ 13
-- And to the	<b>intent</b>	I would have this	10, 50/ 9
I suppose his good	<b>intent</b>	sufficeth to him. What	10, 52/ 23
good readers, to the	<b>intent</b>	that you may the	10, 169/ 21
well. But to the	<b>intent</b>	that you may see	10, 202/ 20
of his own personal	<b>intent</b>	, that he meant not	10, 67/ 2
countenance, and the harmful	<b>intent</b>	and purpose of his	10, 212/ 32
degree, and to some	<b>intent</b>	, and not offend therein	10, 175/ 9
some degree and some	<b>intent</b>	, and not offend therein	10, 177/ 4
the selfsame shrewd, malicious	<b>intent</b>	that was purposed in	10, 6/ 9
for the purpose and	<b>intent</b>	that I resemble it	10, 141/ 24
God. And to the	<b>intent</b>	men might see that	10, 207/ 5
meaneth. And to the	<b>intent</b>	that he should well	10, 35/ 13
And now, to the	<b>intent</b>	, good readers, that you	10, 180/ 22
cannot punish the bare	<b>intent</b>	of such things --	10, 69/ 16
frailty, without an inward	<b>intent</b>	and purpose to procure	10, 69/ 26
own prayers and the	<b>intercession</b>	of all holy saints	10, 231/ 10
in another matter, "Nolite	<b>interrogare</b>	, propter conscientiam" ("Ask no	10, 85/ 11
mind prove it an "	<b>intolerable</b>	default in the people	10, 18/ 17
him to involve and	<b>intricate</b>	the matter -- I	10, 168/ 7
very end of that	<b>introduction</b>	, before the first chapter	10, 10/ 35
before his matter, an	<b>introduction</b>	, so should he have	10, 10/ 30
communication is called an	<b>introduction</b>	; and so is it	10, 10/ 34
good readers, that this	<b>introduction</b>	he doth not bring	10, 11/ 17
made as yet none	<b>introduction</b>	at all. What he	10, 10/ 37
law there saith, "Qui	<b>inventi</b>	fuerint sola suspicione notabiles	10, 114/ 9
that this good man's	<b>invention</b>	is toward evil of	10, 178/ 18
folk would follow his	<b>invention</b>	and make of the	10, 156/ 21
great and a right	<b>inventive</b>	wit, whereby he can	10, 208/ 17
What high wit or	<b>inventive</b>	I have to turn	10, 208/ 19
Englishmen by the wonderful	<b>inventive</b>	wit and witchcraft of	10, 3/ 7
man dissembleth here and	<b>inverteth</b>	here the order for	10, 126/ 14
-- the law doth	<b>invite</b>	and hire every man	10, 143/ 24
have helped him to	<b>involve</b>	and intricate the matter	10, 168/ 7

a perjured witness sometimes	<b>inward</b>	hatred or corruption that	10, 159/ 26
a frailty, without an	<b>inward</b>	intent and purpose to	10, 69/ 26
Mentire est contra mentem	<b>ire</b>	"; that is to say	10, 226/ 2
by the figure of	<b>irony</b>	, or antiphrasis. And by	10, 24/ 26
what is his own	<b>irrefragable</b>	reason that he layeth	10, 224/ 18
' gone onward in	<b>its</b>	unhappy journey "" and	10, 14/ 12
rule is naturally before	<b>its</b>	particular exceptions. And then	10, 164/ 28
Nolite iudicare et non	<b>iudicabimini</b>	"; and so will that	10, 45/ 28
but tell them, "Nolite	<b>iudicare</b>	et non iudicabimini"; and	10, 45/ 28
saith, "Nolite ante tempus	<b>iudicare</b>	" ("Judge you not before	10, 55/ 10
simple soul so? For	<b>iwis</b>	it is easy to	10, 64/ 14
a lamb's skin? For	<b>iwis</b>	to confess himself guilty	10, 166/ 30
And therein were there,	<b>iwis</b>	, no great honesty nor	10, 83/ 5
And yet is that	<b>iwis</b>	somewhat with the most	10, 78/ 17
out of the king's	<b>jail</b>	to answer." And it	10, 168/ 21
peace, every session of	<b>jail</b>	delivery, every leet through	10, 139/ 26
against the counsel of	<b>Jean</b>	Gerson himself, as I	10, 19/ 35
things in English, though	<b>Jean</b>	Gerson wrote them but	10, 19/ 30
cause sufficient wherefore that	<b>Jean</b>	Gerson wrote them in	10, 19/ 32
so violent and so	<b>jeopardous</b>	that none of them	10, 125/ 32
abjuration is perilous, for	<b>jeopardy</b>	of the relapse. The	10, 116/ 32
like manner figure Saint	<b>Jerome</b>	against the old heretic	10, 24/ 26
were (as holy Saint	<b>Jerome</b>	saith) better to leave	10, 81/ 31
names changed, "Salem" into "	<b>Jerusalem</b>	" and "Bizance" into "Constantinople	10, 3/ 14
and the patriarch of	<b>Jerusalem</b>	in their own proper	10, 144/ 33
our Savior himself pitied	<b>Jerusalem</b>	, and for the pity	10, 48/ 17
right worshipful man Sir	<b>John</b>	Fineux say, late chief	10, 164/ 4
said already to Sir	<b>John</b>	"Some Say" now. And	10, 182/ 21
and witchcraft of Sir	<b>John</b>	"Some Say," the Pacifier	10, 3/ 8
therefore it is that	<b>John</b>	Chrysostom saith upon Matthew	10, 20/ 20
moveth the temporalty to	<b>join</b>	with the spirituality, "each	10, 22/ 18
readers, here have I	<b>joined</b>	you together this good	10, 202/ 18
his words and, with	<b>joining</b>	mine own unto his	10, 174/ 2
wot well, a great	<b>jolt</b>	head, and a great	10, 142/ 25
onward in its unhappy	<b>journey</b>	"" and that afterward	10, 14/ 13
Tyndale, Friar Barnes, George	<b>Joye</b>	, and some others such	10, 200/ 19
among the spirituality as	<b>Judas</b>	was among the apostles	10, 200/ 14
will not trust a	<b>judge</b>	so well -- this	10, 137/ 8
be suffered to be	<b>judge</b>	in heresy -- he	10, 177/ 29
him; whereas the spiritual	<b>judge</b>	may call a man	10, 131/ 28
witnesses, whose verdict the	<b>judge</b>	taketh for a sure	10, 149/ 13
it. But if the	<b>judge</b>	accept such a perjured	10, 163/ 10
will, but if the	<b>judge</b>	should set an officer	10, 139/ 20

be suffered to be	<b>judge</b>	in heresy; and laboring	10, 39/ 8
much less either, the	<b>judge</b>	both may and will	10, 106/ 25
I would trust the	<b>judge</b>	as well, and not	10, 136/ 35
oath. For if the	<b>judge</b>	did otherwise, and thereupon	10, 161/ 6
be cruel they should	<b>judge</b>	light heavy and small	10, 182/ 15
manner take knowledge or	<b>judge</b>	upon heresy." And upon	10, 184/ 29
his Dialogue, and then	<b>judge</b>	whether it anything touch	10, 49/ 19
use your wisdom and	<b>judge</b>	it even as you	10, 38/ 16
be made judges to	<b>judge</b>	it. But as for	10, 79/ 37
being called by the	<b>judge</b>	, and examined as witnesses	10, 103/ 7
meaneth. For the spiritual	<b>judge</b>	not only (as I	10, 127/ 14
the troth of one	<b>judge</b>	as well as the	10, 134/ 36
secret hatred which the	<b>judge</b>	cannot see, as well	10, 160/ 7
twain their best to	<b>judge</b>	as well as they	10, 162/ 11
persons, which much people	<b>judge</b>	to have been done	10, 65/ 21
Nolite ante tempus iudicare" ("	<b>Judge</b>	you not before the	10, 55/ 10
the matter before, the	<b>judge</b>	may not by the	10, 156/ 35
-- yet might the	<b>judge</b>	, being induced by certain	10, 160/ 23
leastwise in a temporal	<b>judge</b>	an open cause appearing	10, 131/ 26
was once perjured: the	<b>judge</b>	had been clear at	10, 161/ 19
but that the spiritual	<b>judge</b>	upon a displeasure may	10, 132/ 32
them shall, I suppose,	<b>judge</b>	a very dreaming tale	10, 192/ 28
the troth of one	<b>judge</b>	as I durst trust	10, 134/ 22
yourselves shall, good readers,	<b>judge</b>	upon the end. But	10, 13/ 25
in heresy, if the	<b>judge</b>	should not ex officio	10, 141/ 4
so bindeth himself neither	<b>judge</b>	nor jury for the	10, 162/ 23
yet be a meet	<b>judge</b>	in heresy. For I	10, 175/ 7
he said before: the	<b>judge</b>	may with good conscience	10, 157/ 6
therefore he cannot certainly	<b>judge</b>	that he hath none	10, 159/ 32
temporal, of which the	<b>judge</b>	may not have some	10, 156/ 11
the discretion of the	<b>judge</b>	that if he saw	10, 159/ 21
swear false and the	<b>judge</b>	might ween he swore	10, 160/ 12
meet to be a	<b>judge</b>	, either in heresy or	10, 177/ 16
ease to the temporal	<b>judge</b>	, to keep him out	10, 132/ 10
not, then the spiritual	<b>judge</b>	may compel him to	10, 209/ 24
all reason be his	<b>judge</b>	, and not himself --	10, 117/ 31
and you shall soon	<b>judge</b>	that upon his words	10, 60/ 16
content that the spiritual	<b>judge</b>	should upon his discretion	10, 139/ 12
yourselves shall, good readers,	<b>judge</b>	. These were his words	10, 155/ 19
them put in the	<b>judge</b>	himself. This I there	10, 134/ 20
the both trust the	<b>judge</b>	better -- I had	10, 137/ 1
also believe some one	<b>judge</b>	alone, not in cunning	10, 135/ 9
law refuse him, nor	<b>judge</b>	any default in him	10, 156/ 36

that "if a secular	<b>judge</b>	be negligent in doing	10, 209/ 22
saw that any spiritual	<b>judge</b>	hath enterprised in default	10, 209/ 32
seem such unto the	<b>judge</b>	that they induce him	10, 161/ 32
own conscience shall be	<b>judge</b>	. And I intended also	10, 225/ 20
I as lief the	<b>judge</b>	might do it as	10, 131/ 32
so secret that the	<b>judge</b>	cannot see it; and	10, 159/ 31
may the more surely	<b>judge</b>	. These were, lo, good	10, 121/ 4
by which men must	<b>judge</b>	whether the man fall	10, 70/ 3
heretic, is enough to	<b>judge</b>	every such man a	10, 77/ 20
before the same spiritual	<b>judge</b>	, which lawfully may give	10, 150/ 30
ever made wherein the	<b>judge</b>	could do none harm	10, 163/ 27
may see that the	<b>judge</b>	calleth him not but	10, 131/ 27
may see that the	<b>judge</b>	calleth him not of	10, 132/ 7
heresy before a spiritual	<b>judge</b>	. And hear now what	10, 132/ 23
whether did he then	<b>judge</b>	that some of the	10, 54/ 30
will give to a	<b>judge</b>	secret information of such	10, 102/ 20
good readers, that the	<b>judge</b>	is out of peril	10, 162/ 25
none can be his	<b>judge</b>	but God only, that	10, 89/ 11
diversity between the one	<b>judge</b>	and the other, and	10, 137/ 23
Licet" was made, the	<b>judge</b>	might none otherwise have	10, 159/ 4
helpeth little, because the	<b>judge</b>	may be partial, and	10, 156/ 5
words I note no	<b>judge</b>	to be partial, but	10, 162/ 38
deposition true, before the	<b>judge</b>	, in the party's own	10, 93/ 19
his being there such,	<b>judge</b>	now, good reader, whether	10, 176/ 26
there provideth that the	<b>judge</b>	shall still reject that	10, 161/ 28
that we shall not	<b>judge</b>	, and that Saint Paul	10, 54/ 7
as for the temporal	<b>judge</b>	. But what saith he	10, 131/ 30
sore partiality in a	<b>judge</b>	? If he say he	10, 163/ 34
in this: that the	<b>judge</b>	cannot surely see sometimes	10, 159/ 29
saying deceived) that every	<b>judge</b>	in every sentence that	10, 160/ 30
or corruption that the	<b>judge</b>	cannot know, so that	10, 159/ 26
me that the temporal	<b>judge</b>	hath by such indictment	10, 132/ 5
lamb. And if the	<b>judge</b>	be partial, such tokens	10, 155/ 24
and that if the	<b>judge</b>	be partial, such tokens	10, 162/ 37
say that if the	<b>judge</b>	be partial, such tokens	10, 162/ 39
As who saith, the	<b>judge</b>	may accept such a	10, 163/ 1
a boldness to some	<b>judge</b>	to accept such a	10, 163/ 14
presence. For if the	<b>judge</b>	know by sure information	10, 125/ 30
oath, forsomuch as the	<b>judge</b>	cannot be sure to	10, 161/ 4
I might with conscience	<b>judge</b>	or report that this	10, 83/ 35
called in before the	<b>judge</b>	ex officio; that is	10, 89/ 32
so that he cannot	<b>judge</b>	of certainty that there	10, 159/ 27
could not with conscience	<b>judge</b>	of certainty that there	10, 160/ 18

biddeth us that we "	<b>judge</b>	not before the time	10, 54/ 9
the court before the	<b>judge</b>	, tell then the truth	10, 85/ 22
one as the spiritual	<b>judge</b>	enjoineth to the other	10, 121/ 20
then, in that we	<b>judge</b>	him in the first	10, 152/ 8
that even thereby we	<b>judge</b>	him in the second	10, 152/ 10
sentence, let the readers	<b>judge</b>	. But surely the height	10, 208/ 20
but that if the	<b>judge</b>	be partial, then he	10, 163/ 22
as witnesses inform a	<b>judge</b>	? He might therefore have	10, 149/ 18
neither negligent nor corrupt,	<b>judge</b>	as they think true	10, 162/ 15
he forbade us to	<b>judge</b>	before the time, did	10, 54/ 18
after that misjudge, and	<b>judge</b>	before the time, too	10, 54/ 19
again that if the	<b>judge</b>	were charged to give	10, 160/ 9
suppose verily that the	<b>judge</b>	were party to the	10, 161/ 8
sure that where the	<b>judge</b>	seeth such tokens as	10, 161/ 12
the troth of one	<b>judge</b>	as of two juries	10, 131/ 33
the troth of one	<b>judge</b>	as of two juries	10, 133/ 8
his heart where the	<b>judge</b>	weeneth none, upon tokens	10, 162/ 27
could not excuse the	<b>judge</b>	if he were deceived	10, 160/ 34
it" given to the	<b>judge</b>	, "if he will not	10, 209/ 24
fault that the spiritual	<b>judge</b>	should meddle with any	10, 126/ 10
conscience," saying that the	<b>judge</b>	could not with conscience	10, 160/ 17
time, did even then	<b>judge</b>	that some would after	10, 54/ 18
sure thinking in the	<b>judge's</b>	own conscience, and that	10, 160/ 15
you find in this	<b>judge's</b>	troth, that maketh you	10, 136/ 33
it wholly into the	<b>judge's</b>	hands than trouble the	10, 135/ 21
bringeth in, which be	<b>judged</b>	and sure and should	10, 37/ 17
it so) much people	<b>judged</b>	the same. And this	10, 58/ 13
reversed that judgment or	<b>judged</b>	the same case otherwise	10, 162/ 8
which much people have	<b>judged</b>	them to do upon	10, 57/ 28
which much people have	<b>judged</b>	them to do upon	10, 57/ 34
which much people have	<b>judged</b>	them to do upon	10, 58/ 2
should yet not be	<b>judged</b>	for a felon thereby	10, 79/ 28
to be dismissed, and	<b>judged</b>	that he meant not	10, 38/ 17
time in which he	<b>judged</b>	in his mind, and	10, 55/ 4
other side, if he	<b>judged</b>	that some of them	10, 54/ 35
or not? If he	<b>judged</b>	that all their fantasies	10, 54/ 31
so slightly that the	<b>judges</b>	think they acquit the	10, 155/ 8
cause to change those	<b>judges</b>	that are already, but	10, 173/ 1
to bring the spiritual	<b>judges</b>	in suspicion and obloquy	10, 86/ 10
of men before spiritual	<b>judges</b>	ex officio, and whereupon	10, 89/ 5
-- for there the	<b>judges</b>	have sufficient and apparent	10, 132/ 30
were so that the	<b>judges</b>	might proceed and put	10, 136/ 17
meaneth only the king's	<b>judges</b>	at Westminster, and say	10, 170/ 38

might we trust the	<b>judges</b>	as well. And this	10, 136/ 23
I defame all spiritual	<b>judges</b>	-- it appeareth evidently	10, 169/ 20
and yet be meet	<b>judges</b>	in heresy, as the	10, 175/ 3
must be in such	<b>judges</b>	as himself assigneth to	10, 176/ 31
to touch all the	<b>judges</b>	of every base court	10, 170/ 35
worldly love be not	<b>judges</b>	, nor innocents be punished	10, 169/ 6
cannot think that the	<b>judges</b>	would anymore call them	10, 150/ 5
cannot think that the	<b>judges</b>	would anymore call them	10, 151/ 20
be suffered to be	<b>judges</b>	in any cause of	10, 172/ 17
more than the king's	<b>judges</b>	at the common law	10, 161/ 36
lying upon the spiritual	<b>judges</b>	, they would con him	10, 138/ 2
heresy and felony, the	<b>judges</b>	should be content, notwithstanding	10, 153/ 21
in prison, then the	<b>judges</b>	by their discretion may	10, 126/ 27
the court, because the	<b>judges</b>	might then feign matter	10, 134/ 9
mistrust witnesses, juries, and	<b>judges</b>	, and altogether. For such	10, 163/ 36
saith that till such	<b>judges</b>	may be found, heretics	10, 171/ 31
-- would not the	<b>judges</b>	, trow you, give them	10, 154/ 13
color to teach the	<b>judges</b>	their part, go tell	10, 69/ 32
be such, the temporal	<b>judges</b>	being so good as	10, 138/ 5
wist ere this, the	<b>judges</b>	of a great wisdom	10, 80/ 4
Now as for the	<b>judges</b>	, verily I have known	10, 77/ 31
be now may be	<b>judges</b>	still, and have all	10, 171/ 27
is not but that	<b>judges</b>	spiritual may have some	10, 175/ 2
must be in such	<b>judges</b>	" which, as he saith	10, 174/ 18
-- then use the	<b>judges</b>	to bind him for	10, 121/ 17
-- I think the	<b>judges</b>	will con him but	10, 133/ 8
answer: I think the	<b>judges</b>	will con him but	10, 134/ 25
peradventure they would) the	<b>judges</b>	would swear him, too	10, 153/ 34
too, that the spiritual	<b>judges</b>	have yet hitherto, in	10, 182/ 35
I thereby defame the	<b>judges</b>	spiritual, where I defame	10, 169/ 16
be evil-handled by the	<b>judges</b>	, and that in writs	10, 171/ 1
both as witnesses and	<b>judges</b>	too: that is, the	10, 78/ 9
to such as be	<b>judges</b>	where there is before	10, 165/ 7
of priests before secular	<b>judges</b>	, truth it is that	10, 195/ 7
that shall be made	<b>judges</b>	to judge it. But	10, 79/ 37
thereon) causeth the temporal	<b>judges</b>	and the king's honorable	10, 126/ 16
also both the temporal	<b>judges</b>	and the King's Council	10, 125/ 26
ordinaries as of the	<b>judges</b>	. And yet, lest in	10, 138/ 10
and not to all	<b>judges</b>	. And in like wise	10, 165/ 8
slander of the spiritual	<b>judges</b>	in mishandling men for	10, 68/ 2
and say that our	<b>judges</b>	be good men and	10, 137/ 23
cruelty of the spiritual	<b>judges</b>	in handling men for	10, 170/ 2
slander of the spiritual	<b>judges</b>	, and make men ween	10, 226/ 23

I would have such	<b>judges</b>	as have no spice	10, 171/ 30
costs by the king's	<b>judges</b>	, that are no priests	10, 196/ 17
twelve men or the	<b>judges</b>	, neither negligent nor corrupt	10, 162/ 15
merry for lack of	<b>judges</b>	a week, nor yet	10, 178/ 5
brought again to the	<b>judges</b>	, the jury not yet	10, 154/ 6
the praise of temporal	<b>judges</b>	, that I now remember	10, 137/ 28
changed. For the spiritual	<b>judges</b>	that be now may	10, 171/ 27
honorable Council and the	<b>judges</b>	, and justices of peace	10, 135/ 34
be suffered to be	<b>judges</b>	in cause of heresy	10, 172/ 28
suffer none to be	<b>judges</b>	in cause of heresy	10, 173/ 4
of changing of spiritual	<b>judges</b>	is but of small	10, 178/ 8
other men, the one	<b>judges</b>	or the other had	10, 162/ 10
of the nobility, the	<b>judges</b>	, or the Parliament such	10, 68/ 7
of the Crown the	<b>judges</b>	mishandle the people sore	10, 171/ 2
by means of false	<b>judges</b>	; and then prove not	10, 230/ 3
worldly love be not	<b>judges</b>	, " nor innocents punished, nor	10, 170/ 29
ween that the spiritual	<b>judges</b>	in this realm handled	10, 67/ 14
people all the spiritual	<b>judges</b>	in the realm, of	10, 170/ 16
court, before the selfsame	<b>judges</b>	, by the reason that	10, 151/ 1
it were informed the	<b>judges</b>	that they revoked their	10, 150/ 3
it were informed the	<b>judges</b>	that they revoked their	10, 151/ 19
hard" to find such	<b>judges</b>	. For he saith that	10, 174/ 8
must be in the	<b>judges</b>	" which he saith I	10, 174/ 33
realm or against the	<b>judges</b>	of the same, or	10, 67/ 31
name one of our	<b>judges</b>	again and say, "Now	10, 136/ 31
it: will there no	<b>judges</b>	upon many secret complaints	10, 125/ 33
I said, while such	<b>judges</b>	were in seeking make	10, 173/ 31
good exhortation of the	<b>judges</b>	that he shall take	10, 122/ 11
a danger to the	<b>judges</b>	, that they should have	10, 161/ 2
would have the spiritual	<b>judges</b>	such as should have	10, 173/ 10
defamation of the spiritual	<b>judges</b>	: I have showed and	10, 169/ 36
obloquy. And the spiritual	<b>judges</b>	be not so unwise	10, 132/ 11
say he mistrust the	<b>judges</b>	because of "some say	10, 163/ 34
showed there that the	<b>judges</b>	of the spiritual court	10, 125/ 18
to answer before temporal	<b>judges</b>	, and the statute made	10, 195/ 5
day. For the same	<b>judges</b>	may sit still without	10, 178/ 5
that he saith the	<b>judges</b>	will for that praise	10, 134/ 31
For then if other	<b>judges</b>	after reversed that judgment	10, 162/ 8
men's heads against the	<b>judges</b>	, for everything that is	10, 164/ 2
should be no spiritual	<b>judges</b>	but they that had	10, 173/ 29
which are the spiritual	<b>judges</b>	, or else the common	10, 77/ 30
but before the king's	<b>judges</b>	, before whom the indictment	10, 133/ 4
to see whether the	<b>judges</b>	would, if the case	10, 153/ 25

came there. Nor the	<b>judges</b>	themselves, in the judging	10, 162/ 6
fewer than are the	<b>judges</b>	either of the one	10, 170/ 21
would have all spiritual	<b>judges</b>	changed. For the spiritual	10, 171/ 26
But as for our	<b>judges</b>	, I know their wisdoms	10, 137/ 35
weighed by the spiritual	<b>judges</b>	"; and "upon their weighing	10, 181/ 12
weighed by the spiritual	<b>judges</b>	; and upon their weighing	10, 182/ 11
heresy, all the spiritual	<b>judges</b>	, and leave them none	10, 177/ 19
proved that the spiritual	<b>judges</b>	have used themselves in	10, 184/ 2
that effect that the	<b>judges</b>	that were then were	10, 177/ 32
be chosen to be	<b>judges</b>	, so that there is	10, 134/ 15
and then those spiritual	<b>judges</b>	of whom they shall	10, 78/ 13
him. Howbeit, since the	<b>judges</b>	would (as this man	10, 137/ 12
worldly love be no	<b>judges</b>	." And whether those words	10, 169/ 18
times upon suspicion the	<b>judges</b>	award writ to inquire	10, 121/ 13
were put in the	<b>judges</b>	, to put traitors and	10, 137/ 20
the manner of the	<b>judges</b>	to lay untruth upon	10, 133/ 10
the manner of the	<b>judges</b>	to lay untruth to	10, 134/ 27
and seek for such	<b>judges</b>	," which he weeneth will	10, 171/ 33
me forth before the	<b>judges</b>	, I am well content	10, 151/ 12
and yet may be	<b>judges</b>	in heresy well enough	10, 177/ 2
worldly love be not	<b>judges</b>	," etc. -- were this	10, 171/ 10
prohibition, whereby the king's	<b>judges</b>	shall see whether the	10, 196/ 28
in trust to be	<b>judges</b>	in heresy whom this	10, 178/ 16
and seek for such	<b>judges</b>	. For it will not	10, 173/ 7
two juries. But the	<b>judges</b>	be so wise men	10, 131/ 34
words he defameth the	<b>judges</b>	spiritual: I would he	10, 169/ 28
point that though the	<b>judges</b>	be spiritual, yet if	10, 87/ 5
worse opinion of the	<b>judges'</b>	truth somewhat be angry	10, 137/ 16
needs put in the	<b>judges'</b>	hands, so far above	10, 134/ 11
than the less. The	<b>judges'</b>	part is to see	10, 81/ 14
Who art thou that	<b>judgest</b>	another man's servant?" and	10, 54/ 8
Thus saith and thus	<b>judgeth</b>	, ye wot well, many	10, 55/ 23
places are understood of	<b>judging</b>	certain and determinate persons	10, 54/ 10
to touch me for	<b>judging</b>	that some folk whom	10, 54/ 14
judges themselves, in the	<b>judging</b>	of a matter of	10, 162/ 6
I will remit the	<b>judgment</b>	in that behalf to	10, 218/ 8
nor pertaining to the	<b>judgment</b>	of any court, but	10, 37/ 14
he saith that my "	<b>judgment</b>	" is "far deceived": in	10, 18/ 20
a wrongful and untrue	<b>judgment</b>	, which though it be	10, 187/ 25
and we at your	<b>judgment</b>	, wherein ye may use	10, 38/ 15
time of the same	<b>judgment</b>	of his mind not	10, 55/ 6
percase in point of	<b>judgment</b>	, he shall not have	10, 107/ 10
For though that in	<b>judgment</b>	, men must presume a	10, 179/ 6

in his own secret	<b>judgment</b>	, you may see, good	10, 59/ 20
little doubt of your	<b>judgment</b>	, ye shall see the	10, 88/ 29
he shall have any	<b>judgment</b>	thereupon, he shall commonly	10, 107/ 7
beginning to corrupt our	<b>judgment</b>	that are temporal men	10, 86/ 27
judges after reversed that	<b>judgment</b>	or judged the same	10, 162/ 8
them out of that	<b>judgment</b>	but tell them, "Nolite	10, 45/ 28
but read them with	<b>judgment</b>	and advise them well	10, 222/ 20
people out of that	<b>judgment</b>	, or else they be	10, 45/ 19
he can before his	<b>judgment</b>	pass. But yet those	10, 107/ 36
must he mistrust witnesses,	<b>juries</b>	, and judges, and altogether	10, 163/ 36
any fault in any	<b>juries</b>	. And it appeareth also	10, 137/ 7
that praise; for surely	<b>juries</b>	must needly be believed	10, 133/ 9
that praise. For surely	<b>juries</b>	must needs be believed	10, 134/ 26
wherein there be no	<b>juries</b>	used: that can I	10, 149/ 23
troth of your two	<b>juries</b>	well, what fault is	10, 136/ 32
try the matters by	<b>juries</b>	and in felony or	10, 135/ 26
fault finding in the	<b>juries</b>	at all. For let	10, 136/ 25
the troth of two	<b>juries</b>	. I would here wit	10, 134/ 36
lay here to the	<b>juries</b>	! And this I say	10, 135/ 14
judge as of two	<b>juries</b>	. But the judges be	10, 131/ 33
the troth of the	<b>juries</b>	, the juries may now	10, 137/ 14
were presented by the	<b>juries</b>	-- heretics might be	10, 141/ 5
of the juries, the	<b>juries</b>	may now no less	10, 137/ 14
peace and all the	<b>juries</b>	of the realm accursed	10, 65/ 4
And there have divers	<b>juries</b>	been proved so to	10, 155/ 11
dispraised the troth of	<b>juries</b>	. For he that saith	10, 137/ 2
again -- what the	<b>juries</b>	will say, that can	10, 137/ 34
troth of the petit	<b>juries</b>	, but believeth them well	10, 137/ 4
judge as of two	<b>juries</b>	-- I think the	10, 133/ 8
the troth of two	<b>juries</b>	. What hath this good	10, 134/ 23
were peril instead of	<b>juries</b>	so much to trust	10, 134/ 8
as they give the	<b>juries</b>	in charge to inquire	10, 188/ 34
though we trust the	<b>juries</b>	never so well, yet	10, 136/ 23
him assign me two	<b>juries</b>	of very well-known good	10, 136/ 26
calling up of the	<b>juries</b>	, whose troth yet many	10, 135/ 22
you? Yes, and (the	<b>jury</b>	so desiring, as peradventure	10, 153/ 33
in evidence to the	<b>jury</b>	at the bar, in	10, 151/ 9
an evidence, which the	<b>jury</b>	should not be bound	10, 150/ 8
divers times to the	<b>jury</b>	. But hereupon, because I	10, 149/ 3
the reason that the	<b>jury</b>	may lawfully believe him	10, 151/ 1
the records, nor the	<b>jury</b>	be not bound always	10, 149/ 33
appear unto the grand	<b>jury</b>	in their conscience that	10, 155/ 1
to the judges, the	<b>jury</b>	not yet departed from	10, 154/ 6

it you: that the	<b>jury</b>	would not find it	10, 140/ 37
say they be the	<b>jury</b>	. And if he will	10, 149/ 21
is this to any	<b>jury</b>	?What untroth is there	10, 135/ 1
for information of the	<b>jury</b>	, I marvel much if	10, 154/ 22
dishonesty sometimes, without either	<b>jury</b>	or bringing of the	10, 125/ 28
witnesses. For if the	<b>jury</b>	of their own knowledge	10, 149/ 34
conscience that the petit	<b>jury</b>	willfully, of some corrupt	10, 155/ 2
evidence against the petit	<b>jury</b>	, and be testified by	10, 154/ 34
provide that if the	<b>jury</b>	likewise regard the witnesses	10, 155/ 7
first thing that the	<b>jury</b>	have given them in	10, 139/ 27
that like as the	<b>jury</b>	may, if they see	10, 154/ 23
light but that the	<b>jury</b>	shall if they believe	10, 154/ 30
doubt not, and the	<b>jury</b>	too. And thus you	10, 154/ 14
lay untroth upon a	<b>jury</b>	, nor yet to commend	10, 133/ 11
lay untroth to a	<b>jury</b>	, nor yet to commend	10, 134/ 27
I neither meant the	<b>jury</b>	nor never took them	10, 149/ 20
himself neither judge nor	<b>jury</b>	for the witness on	10, 162/ 23
men that are the	<b>jury</b>	, or other witnesses that	10, 149/ 7
whether the law be	<b>just</b>	or not, and if	10, 118/ 37
any one spiritual man	<b>just</b>	and indifferent, but that	10, 176/ 8
whereupon "the people have	<b>just</b>	cause to complain," it	10, 192/ 34
yet was it the	<b>just</b>	punishment of God. And	10, 48/ 19
proved contrary, both by	<b>just</b>	examination before the King's	10, 230/ 6
not grudge against God's	<b>just</b>	punishment -- yet peradventure	10, 48/ 10
negligent in doing of	<b>justice</b>	, " that then, after "monition	10, 209/ 23
enterprised in default of	<b>justice</b>	to give any such	10, 209/ 33
all such indifference and	<b>justice</b>	as himself assigneth to	10, 177/ 27
in speedy doing of	<b>justice</b>	or in duly administering	10, 45/ 15
otherwise have done of	<b>justice</b>	but to have refused	10, 159/ 5
that any order of	<b>justice</b>	hath in his hand	10, 103/ 13
against the order of	<b>justice</b>	. But then how hath	10, 220/ 22
to be dismissed of	<b>justice</b>	": therein hold I well	10, 60/ 23
Fineux say, late chief	<b>justice</b>	of the King's Bench	10, 164/ 5
or deny charity, delay	<b>justice</b>	, and do not duly	10, 43/ 16
manner broken or denied,	<b>justice</b>	delayed, any of the	10, 42/ 14
whoso taketh from a	<b>justice</b>	the order of his	10, 164/ 6
was created," because God's	<b>justice</b>	is showed on him	10, 48/ 1
commission and office of	<b>justice</b>	of the peace, which	10, 126/ 2
What harm might any	<b>justice</b>	of the peace do	10, 164/ 10
against due order of	<b>justice</b>	. Mark, good readers, here	10, 219/ 31
of charity denied, and	<b>justice</b>	delayed, and some of	10, 42/ 35
against due order of	<b>justice</b>	." This were somewhat prettily	10, 220/ 19
denounceth here all the	<b>justices</b>	of peace accursed, I	10, 186/ 6

therein speak first of	<b>justices</b>	in general, as it	10, 170/ 34
answer before the king's	<b>justices</b>	upon indictments at the	10, 132/ 29
by commandment of the	<b>justices</b>	may so be arrested	10, 126/ 24
and the judges, and	<b>justices</b>	of peace, every man	10, 135/ 34
given him by the	<b>justices</b>	a good lesson at	10, 123/ 34
this realm should mistrust	<b>justices</b>	-- it must in	10, 164/ 8
of the king's ordinary	<b>justices</b>	, without any other, further	10, 98/ 16
would have all the	<b>justices</b>	of the peace and	10, 65/ 4
the King's Council, or	<b>justices</b>	of the peace, men	10, 151/ 7
every base court and	<b>justices</b>	of the peace too	10, 170/ 36
seem that "all the	<b>justices</b>	of the peace be	10, 184/ 34
priests say that the	<b>justices</b>	of the peace be	10, 188/ 2
abearing awarded by the	<b>justices</b>	: he answereth that it	10, 127/ 32
by discretion of the	<b>justices</b>	, for all the writ	10, 128/ 28
as though all the	<b>justices</b>	of peace were accursed	10, 188/ 33
this matter, because the	<b>justices</b>	(saith he), when he	10, 127/ 34
already. For if we	<b>keep</b>	them well -- I	10, 22/ 27
everything concerning his neighbor	<b>keep</b>	himself in a clear	10, 61/ 34
he saith that I	<b>keep</b>	secret such abusions and	10, 211/ 7
that was wont to	<b>keep</b>	good yeomen, and that	10, 53/ 32
to grace again, and	<b>keep</b>	him still and preserve	10, 118/ 21
laws, to repress and	<b>keep</b>	under the bad, and	10, 213/ 4
we can, when we	<b>keep</b>	them not but make	10, 190/ 5
for the law to	<b>keep</b>	the witness close is	10, 109/ 4
they be sworn to	<b>keep</b>	the king's counsel and	10, 130/ 4
be, rather, bound to	<b>keep</b>	it close, for they	10, 130/ 4
not hide it nor	<b>keep</b>	it away from you	10, 71/ 34
the more wary to	<b>keep</b>	himself well from that	10, 80/ 14
fear of greater they	<b>keep</b>	themselves well from the	10, 81/ 21
give mine advice to	<b>keep</b>	still those good laws	10, 213/ 9
suit ex officio to	<b>keep</b>	heresies from great increase	10, 98/ 35
fall, which Almighty God	<b>keep</b>	from us, his grievous	10, 15/ 31
and not rather, to	<b>keep</b>	his credence in slandering	10, 64/ 22
it often proved, go	<b>keep</b>	like schools in another	10, 71/ 29
he spoke and to	<b>keep</b>	his declaration in store	10, 73/ 14
temporal both -- to	<b>keep</b>	well and observe such	10, 22/ 25
as good zeal to	<b>keep</b>	innocents out of trouble	10, 113/ 14
the temporal judge, to	<b>keep</b>	him out of obloquy	10, 132/ 10
thereby cause them to	<b>keep</b>	themselves far off from	10, 80/ 36
will in this matter	<b>keep</b>	no long schools. But	10, 48/ 2
shall advise him to	<b>keep</b>	the matter secret, if	10, 72/ 9
us. And therefore God	<b>keep</b>	us from such reformations	10, 15/ 32
written: how can I	<b>keep</b>	those secret that he	10, 211/ 16

but shall the better	<b>keep</b>	themselves from the greater	10, 81/ 20
and assist other to	<b>keep</b>	them, though there be	10, 44/ 33
were great hurt to	<b>keep</b>	it. The third, that	10, 88/ 34
very great heed to	<b>keep</b>	himself from those sins	10, 80/ 18
for their own surety	<b>keep</b>	their own tongues still	10, 97/ 3
lovingly," to "repress and	<b>keep</b>	under" those "ungracious folk	10, 22/ 19
such witnesses unto to	<b>keep</b>	them close upon pain	10, 109/ 28
he called his churlish	<b>keepers</b>	"dogs," and when he	10, 24/ 14
matters -- His Grace	<b>keepeth</b>	not two bishops of	10, 138/ 12
he hideth them and	<b>keepeth</b>	them secret himself as	10, 211/ 15
of his Apology, by	<b>keeping</b>	secret such abusions and	10, 210/ 35
/ have in his	<b>keeping</b>	both thee and me	10, 12/ 26
were harm in the	<b>keeping</b>	, while he cannot defend	10, 105/ 9
be better for the	<b>keeping</b>	of the Catholic faith	10, 87/ 21
be sometimes negligent in	<b>keeping</b>	or granting charity, or	10, 45/ 14
the will to the	<b>keeping</b>	of God's commandments. And	10, 69/ 11
laws of fasting and	<b>keeping</b>	of holy days, and	10, 217/ 9
God; namely since the	<b>keeping</b>	of people from heresies	10, 23/ 20
in their service, and	<b>keeping</b>	of a good, worshipful	10, 53/ 22
show that of the	<b>keeping</b>	of that law there	10, 119/ 30
worldly countenance, as is	<b>keeping</b>	of honest laymen in	10, 53/ 22
of their souls and	<b>keeping</b>	the favor of God	10, 23/ 19
coroner, and the law,	<b>keeping</b>	no store of him	10, 107/ 17
walking to and fro,	<b>keeping</b>	no manner order, and	10, 7/ 2
were committed unto their	<b>keeping</b>	. Now you see, good	10, 176/ 2
again or else in	<b>keeping</b>	it counsel so long	10, 32/ 27
this gear, of always	<b>keeping</b>	witnesses close, upon a	10, 109/ 13
great hurt in the	<b>keeping</b>	, that shall we now	10, 105/ 13
hath need of good	<b>keeping</b>	; women wot what caudle	10, 6/ 3
me, without either order	<b>kept</b>	or cause appearing wherefore	10, 223/ 28
is preserved and heresies	<b>kept</b>	under, those arguments all	10, 13/ 37
where the witnesses are	<b>kept</b>	away for fear. Else	10, 108/ 19
these good laws well	<b>kept</b>	which this good man	10, 146/ 2
all, and always, be	<b>kept</b>	, neither in heresy nor	10, 70/ 32
mind here to have	<b>kept</b>	schools with him yet	10, 36/ 32
have that order always	<b>kept</b>	, but only in such	10, 75/ 7
in such case be	<b>kept</b>	from the knowledge of	10, 96/ 7
the good old provisions	<b>kept</b>	, than this Pacifier doth	10, 22/ 31
by this order always	<b>kept</b>	, perish in the meanwhile	10, 70/ 35
be well repressed and	<b>kept</b>	under betimes. The Sixteenth	10, 146/ 4
meanwhile why they were	<b>kept</b>	so. And, therefore, whereas	10, 124/ 21
that suit to be	<b>kept</b>	were a thing that	10, 86/ 31
that those which I	<b>kept</b>	secret be those that	10, 211/ 10

should witness be surely	<b>kept</b>	close and unknown), I	10, 97/ 34
to another, and sometimes	<b>kept</b>	, you see well, all	10, 124/ 18
little while. And I	<b>kept</b>	myself meetly well within	10, 173/ 32
the laws may be	<b>kept</b>	and observed without peril	10, 193/ 35
law must needs be	<b>kept</b>	, but if you will	10, 124/ 37
other of his clouted	<b>kettle</b>	. But look, good readers	10, 60/ 26
as cold as a	<b>key</b>	. The Eighth Chapter His	10, 41/ 5
might by that reason	<b>kill</b>	up hounds and greyhounds	10, 142/ 1
he shall if he	<b>kill</b>	that man fall thereby	10, 98/ 8
to rob, despoil, and	<b>kill</b>	, also, much innocent people	10, 105/ 2
and yet would not	<b>kill</b>	one, and one that	10, 68/ 29
eat, and hunt and	<b>kill</b>	also such other beasts	10, 142/ 6
promise ye, if he	<b>kill</b>	thee he shall be	10, 95/ 17
doth there no man	<b>kill</b>	another even suddenly upon	10, 69/ 4
servant of his would	<b>kill</b>	him. And the king	10, 95/ 16
a book therefor, to	<b>kill</b>	up all the bandogs	10, 141/ 32
ye wot well) also	<b>kill</b>	another but with the	10, 94/ 20
done (no man neither	<b>killed</b>	nor struck, nor none	10, 69/ 14
was slain, many thousands	<b>killed</b>	too, and the war	10, 210/ 27
that robbeth him and	<b>killeth</b>	him too. Now, so	10, 219/ 1
say that by "almost	<b>killing</b>	with a club" he	10, 31/ 27
that is afraid of	<b>killing</b>	shall have his adversary	10, 98/ 5
suspect of heresy such	<b>kind</b>	of purgation as the	10, 116/ 3
out indeed against every	<b>kind</b>	of men. For there	10, 31/ 19
spiritual dignity for some	<b>kind</b>	of worldly honor he	10, 42/ 30
But of any such	<b>kind</b>	of venial sins as	10, 80/ 29
runneth out against every	<b>kind</b>	of men, spiritual and	10, 31/ 15
some man to that	<b>kind</b>	of purgation which if	10, 115/ 8
to the doing. Which	<b>kind</b>	of folk will not	10, 147/ 12
to the doing. Which	<b>kind</b>	of folk will not	10, 155/ 32
the selfsame ways to	<b>kindle</b>	it that he used	10, 225/ 33
quench but rather to	<b>kindle</b>	division. And therefore verily	10, 210/ 5
I perceive, have the	<b>king</b>	reform them after his	10, 182/ 5
the matter to the	<b>king</b>	and his Council, and	10, 89/ 19
the matter to the	<b>king</b>	and his Council, and	10, 92/ 10
complaint made to the	<b>king</b>	and his Council, "it	10, 93/ 1
right expedient" that "the	<b>king</b>	and his Council look	10, 170/ 27
that pretense against the	<b>king</b>	, or that ever there	10, 209/ 13
of very famous memory	<b>King</b>	Henry VII, father to	10, 52/ 15
prince of blessed memory	<b>King</b>	Henry VII, father of	10, 52/ 20
kill him. And the	<b>king</b>	bade him, "Fear not	10, 95/ 16
have recourse unto the	<b>king</b>	, that His Highness, upon	10, 75/ 32
grudge and peradventure the	<b>king</b>	not give his assistance	10, 76/ 10

he came to a	<b>king</b>	and complained how sore	10, 95/ 14
our sovereign lord the	<b>king</b>	that now is; wherein	10, 52/ 16
our sovereign lord the	<b>king</b>	that now is, willed	10, 52/ 21
wot well, that the	<b>king</b>	our sovereign lord delivered	10, 52/ 28
any need of the	<b>king</b>	and the realm required	10, 209/ 18
in the time of	<b>King</b>	Henry V), that was	10, 110/ 15
than once before the	<b>king's</b>	honorable Council -- I	10, 179/ 29
proved contrary before the	<b>king's</b>	honorable Council -- I	10, 184/ 6
I said that the	<b>King's</b>	Council used also sometimes	10, 129/ 3
examination had by the	<b>king's</b>	honorable Council, always found	10, 170/ 11
besides, both by the	<b>king's</b>	honorable Council and the	10, 135/ 33
forth out of the	<b>king's</b>	jail to answer." And	10, 168/ 21
desire to put the	<b>King's</b>	Council to any business	10, 93/ 22
his costs by the	<b>king's</b>	judges, that are no	10, 196/ 17
of effect in the	<b>king's</b>	laws to arrest any	10, 168/ 33
such opinion of the	<b>king's</b>	gracious Highness as that	10, 76/ 16
but that if the	<b>King's</b>	Highness do as I	10, 183/ 2
tarry forty days, the	<b>king's</b>	laws to bring them	10, 168/ 20
the lords of the	<b>king's</b>	most honorable Council, upon	10, 68/ 4
temporal lords of the	<b>king's</b>	most honorable Council, and	10, 78/ 24
proved false before the	<b>king's</b>	most honorable Council, not	10, 227/ 17
accused those offenders, the	<b>king's</b>	courts can declare, and	10, 143/ 30
false complaints by the	<b>king's</b>	gracious commandment examined. And	10, 76/ 32
gracious commandment of the	<b>King's</b>	Highness have examined divers	10, 78/ 26
addition thereto: that the	<b>King's</b>	Grace should expressly be	10, 32/ 11
and that here, the	<b>king's</b>	attorney is. For as	10, 144/ 8
sometimes brought into the	<b>king's</b>	courts to give evidences	10, 149/ 28
so brought into the	<b>king's</b>	court to give evidence	10, 149/ 31
in any of the	<b>king's</b>	courts. Now, good readers	10, 150/ 12
chosen the other: the	<b>king's</b>	gracious Highness himself; which	10, 138/ 7
suit to trouble the	<b>King's</b>	Grace or his Council	10, 98/ 17
hath also driven the	<b>King's</b>	Grace and his Council	10, 155/ 6
right expedient that the	<b>King's</b>	Highness and his Council	10, 169/ 3
is expedient that the	<b>King's</b>	Highness and his Council	10, 169/ 17
expedient, therefore, that the	<b>King's</b>	Highness and his Council	10, 171/ 8
he would have the	<b>King's</b>	Highness and his Council	10, 172/ 10
he deviseth that the	<b>King's</b>	Highness and his Council	10, 172/ 14
own saying -- the	<b>King's</b>	Highness and his Council	10, 172/ 35
such exhortations to the	<b>King's</b>	Highness and his Council	10, 173/ 20
he would have the	<b>King's</b>	Grace and his Council	10, 173/ 28
he calleth upon the	<b>King's</b>	Highness and his Council	10, 182/ 27
in any of the	<b>king's</b>	courts, if I demurred	10, 43/ 33
right worshipful of the	<b>King's</b>	Council have, I wist	10, 136/ 2

to answer before the	<b>king's</b>	justices upon indictments at	10, 132/ 29
witnesses taken before the	<b>King's</b>	Council, or justices of	10, 151/ 6
secret information, cause the	<b>king's</b>	attorney to make a	10, 144/ 3
no more than the	<b>King's</b>	Council, that many times	10, 106/ 29
in communication before the	<b>King's</b>	Highness. But neither any	10, 195/ 9
for dread of the	<b>king's</b>	displeasure, and of the	10, 26/ 8
hath been before the	<b>king's</b>	honorable Council of late	10, 76/ 30
just examination before the	<b>King's</b>	Council and, over that	10, 230/ 6
of counsel how the	<b>king's</b>	will is performed. But	10, 53/ 2
without offense of the	<b>king's</b>	law or peril of	10, 185/ 6
and punished by the	<b>King's</b>	Council without presentment, and	10, 143/ 35
do thereby mishandle the	<b>king's</b>	people, and put them	10, 78/ 2
temporal judges and the	<b>King's</b>	Council to put some	10, 125/ 26
but should at the	<b>king's</b>	common law recover a	10, 196/ 14
-- yet may the	<b>King's</b>	Council, upon secret information	10, 144/ 2
king's prohibition, whereby the	<b>king's</b>	judges shall see whether	10, 196/ 28
the face of the	<b>king's</b>	ordinary court, sitting upon	10, 151/ 10
he mean that the	<b>King's</b>	Highness shall suffer none	10, 173/ 3
chief justice of the	<b>King's</b>	Bench), whoso taketh from	10, 164/ 5
doubt not, in the	<b>King's</b>	Grace's days that now	10, 75/ 21
persons, whereas by the	<b>king's</b>	honorable Council the truth	10, 84/ 22
no more than the	<b>king's</b>	judges at the common	10, 161/ 36
made contrary to the	<b>king's</b>	laws and the custom	10, 189/ 23
as are "against the	<b>king's</b>	laws and the old	10, 195/ 3
the beginning by the	<b>king's</b>	prohibition, whereby the king's	10, 196/ 27
sworn to keep the	<b>king's</b>	counsel and their own	10, 130/ 4
may not disclose the	<b>king's</b>	counsel nor their own	10, 130/ 34
to appear before the	<b>King's</b>	Council. And there have	10, 155/ 10
found false before the	<b>king's</b>	honorable Council: this answer	10, 216/ 11
temporal judges and the	<b>king's</b>	honorable Council, too, to	10, 126/ 16
before rehearsed. For the	<b>king's</b>	high prudence very well	10, 76/ 21
he meaneth only the	<b>king's</b>	judges at Westminster, and	10, 170/ 38
officio, but before the	<b>king's</b>	judges, before whom the	10, 133/ 4
it not), of the	<b>king's</b>	ordinary justices, without any	10, 98/ 16
realm." Verily if I	<b>knew</b>	any such -- yet	10, 192/ 38
thanks for. For who	<b>knew</b>	not that always --	10, 98/ 12
I say that I	<b>knew</b>	seven which, among them	10, 33/ 27
since that I never	<b>knew</b>	grudge or division rise	10, 209/ 29
And verily, if I	<b>knew</b>	some such great causes	10, 15/ 2
or Salem, I never	<b>knew</b>	anyone that had been	10, 34/ 11
he in this case	<b>knew</b>	their names, he might	10, 105/ 33
say that I never	<b>knew</b>	in all my life	10, 34/ 5
of them, and yet	<b>knew</b>	I never none so	10, 77/ 32

but such as he	<b>knew</b>	of certainty sure to	10, 160/ 9
is included that he	<b>knew</b>	seven of that mind	10, 33/ 10
were included that I	<b>knew</b>	seven of that mind	10, 33/ 14
well, that I never	<b>knew</b>	above seven that without	10, 33/ 17
he that is accused	<b>knew</b>	their names that accused	10, 105/ 26
he thought the other	<b>knew</b>	. Whereas while the thief	10, 106/ 34
I say that I	<b>knew</b>	seven that thought it	10, 33/ 21
and that I then	<b>knew</b>	the ways to reform	10, 15/ 4
himself, if one that	<b>knew</b>	his name would write	10, 66/ 5
of Sir Thomas More,	<b>Knight</b>	. But now -- being	10, 3/ 10
goeth he further and	<b>knitteth</b>	up all the chapter	10, 219/ 24
of his? And now	<b>knitteth</b>	he to this handling	10, 192/ 20
well acquitted himself, he	<b>knitteth</b>	it up with these	10, 198/ 1
officio, for heresy, not	<b>know</b>	his accuser -- so	10, 130/ 23
for the people, to	<b>know</b>	that though a man	10, 79/ 6
should be accused and	<b>know</b>	not his accuser. And	10, 218/ 12
own knowledge or otherwise	<b>know</b>	the truth against the	10, 149/ 34
against their wills, both	<b>know</b>	and will also depose	10, 103/ 8
for true, which I	<b>know</b>	for false, and that	10, 15/ 4
for our judges, I	<b>know</b>	their wisdoms and their	10, 137/ 35
they were sworn, I	<b>know</b>	no prohibition. And if	10, 131/ 2
in him unless he	<b>know</b>	a sufficient cause himself	10, 156/ 36
if he should never	<b>know</b>	them, for dread of	10, 96/ 1
officio, because they that	<b>know</b>	it may either hold	10, 91/ 7
that the judge cannot	<b>know</b>	, so that he cannot	10, 159/ 27
he cannot, therefore, lightly	<b>know</b>	any one heretic (as	10, 83/ 29
or not. If he	<b>know</b>	them not: how knoweth	10, 211/ 12
make "search therein to	<b>know</b>	the truth," I shall	10, 58/ 35
where he shall not	<b>know</b>	his accuser: if we	10, 129/ 33
For if the judge	<b>know</b>	by sure information that	10, 125/ 30
or that. For I	<b>know</b>	well it is English	10, 167/ 17
a heretic, but to	<b>know</b>	farther, whether it be	10, 72/ 21
by twelve men and	<b>know</b>	not of it; and	10, 141/ 16
the circumstances whereby they	<b>know</b>	or be led to	10, 149/ 14
marvel much if himself	<b>know</b>	not that like as	10, 154/ 22
and saith if I	<b>know</b>	any such made as	10, 192/ 32
that he should well	<b>know</b>	that the matter is	10, 35/ 13
because that though they	<b>know</b>	it they misuse it	10, 78/ 1
be condemned and not	<b>know</b>	the names of them	10, 109/ 30
fashion. But as you	<b>know</b>	well, good readers, I	10, 46/ 8
at all? If himself	<b>know</b>	them and show them	10, 211/ 14
whom he should never	<b>know</b>	. And therefore, since the	10, 108/ 8
whom the ordinary shall	<b>know</b>	who can tell more	10, 99/ 12

well examined, how they	<b>know</b>	the things that they	10, 78/ 12
to all them that	<b>know</b>	the law that he	10, 163/ 7
knoweth he that I	<b>know</b>	them, or that there	10, 211/ 13
long ere he can	<b>know</b>	any, while the man	10, 83/ 20
have known and do	<b>know</b>	many of them, and	10, 77/ 32
name nor as yet	<b>know</b>	not who they be	10, 54/ 15
therefore that if he	<b>know</b>	surely what thing would	10, 80/ 11
to let the party	<b>know</b>	the witnesses were peril	10, 106/ 16
and therefore he may	<b>know</b>	them. But what helpeth	10, 130/ 9
why shall he not	<b>know</b>	them forthwith, when he	10, 106/ 27
some of them. Ye	<b>know</b>	well enough why they	10, 213/ 34
should be condemned, and	<b>know</b>	not the witness that	10, 218/ 13
that is detected to	<b>know</b>	who hath witnessed against	10, 93/ 11
will avow that he	<b>knoweth</b>	the cause, and will	10, 89/ 13
will avow that he	<b>knoweth</b>	the cause, and will	10, 90/ 17
thing the spirituality both	<b>knoweth</b>	and acknowledgeth. And therefore	10, 200/ 21
sins that he surely	<b>knoweth</b>	for mortal. As for	10, 80/ 19
been all his life,	<b>knoweth</b>	well to be true	10, 102/ 38
is some man that	<b>knoweth</b>	the cause before, why	10, 89/ 10
is some man that	<b>knoweth</b>	the cause before, why	10, 90/ 7
Whereas while the thief	<b>knoweth</b>	not who hath given	10, 106/ 35
malice. And because he	<b>knoweth</b>	them not, he cannot	10, 105/ 34
to inquire) that he	<b>knoweth</b>	not one heretic in	10, 83/ 18
know them not: how	<b>knoweth</b>	he that I know	10, 211/ 13
farther, as Master More	<b>knoweth</b>	better than I, "Mentire	10, 226/ 1
others: then either himself	<b>knoweth</b>	them or not. If	10, 211/ 12
all his book? He	<b>knoweth</b>	that I said not	10, 186/ 31
what if he that	<b>knoweth</b>	it, and secretly detecteth	10, 90/ 23
but this man well	<b>knoweth</b>	himself, as strange as	10, 28/ 15
But this every man	<b>knoweth</b>	: that whoso use a	10, 48/ 3
resistance, or grudge." Now	<b>knoweth</b>	every man very well	10, 214/ 11
they think -- nor	<b>knoweth</b>	not also whether, if	10, 83/ 25
witnesses have said, not	<b>knowing</b>	who be the witnesses	10, 105/ 24
execution thereupon -- and	<b>knowing</b>	well all this, he	10, 217/ 32
inquireth of heresy taketh	<b>knowledge</b>	of heresy -- so	10, 185/ 24
inquireth of heresy taketh	<b>knowledge</b>	of heresy," and that	10, 184/ 31
meddle with such manner	<b>knowledge</b>	of heresy as should	10, 194/ 25
law forbiddeth; but the	<b>knowledge</b>	that we call "holding	10, 185/ 29
matter to the ordinaries'	<b>knowledge</b>	. For as for the	10, 185/ 22
never the nearer the	<b>knowledge</b>	who were his accusers	10, 132/ 20
may come to perfect	<b>knowledge</b>	. For surely I do	10, 210/ 17
too, take upon them	<b>knowledge</b>	of heresy in some	10, 185/ 26
jury of their own	<b>knowledge</b>	or otherwise know the	10, 149/ 34

this is not the	<b>knowledge</b>	that the law forbiddeth	10, 185/ 28
and with the bare	<b>knowledge</b>	of that one truth	10, 106/ 11
inquisitors; and not such	<b>knowledge</b>	as we take by	10, 194/ 27
utterly forbear them, the	<b>knowledge</b>	of the truth is	10, 80/ 25
and of a new	<b>knowledge</b>	of the truth, and	10, 165/ 20
in any manner take	<b>knowledge</b>	or judge upon heresy	10, 184/ 29
be kept from the	<b>knowledge</b>	of the witnesses, and	10, 96/ 7
they should not have	<b>knowledge</b>	of the witnesses in	10, 106/ 5
they should not have	<b>knowledge</b>	of the witnesses in	10, 109/ 9
they should not have	<b>knowledge</b>	of the witnesses in	10, 110/ 3
of his own perfect	<b>knowledge</b>	-- I would so	10, 135/ 12
of heresy against the	<b>known</b>	Catholic faith -- these	10, 81/ 8
be well and openly	<b>known</b>	for heresies, and to	10, 68/ 36
that is detected is	<b>known</b>	for mighty, and for	10, 95/ 32
he had haply never	<b>known</b>	none. And as for	10, 194/ 21
were a man openly	<b>known</b>	by name? As now	10, 26/ 33
if his person were	<b>known</b>	, he might be peradventure	10, 40/ 21
it shall never be	<b>known</b>	for his deed, nor	10, 94/ 18
For if it were	<b>known</b>	, and the faults charitably	10, 211/ 25
thereby their variance more	<b>known</b>	. Which exposition few men	10, 41/ 1
wisdom and learning, well	<b>known</b>	otherwise, might for the	10, 40/ 23
a man yet notoriously	<b>known</b>	or detected for a	10, 72/ 20
worships be so well	<b>known</b>	that this good man's	10, 137/ 10
say that I have	<b>known</b>	seven that have been	10, 34/ 8
secret and not openly	<b>known</b>	; and that he shall	10, 72/ 10
a man as well	<b>known</b>	as Master Henry Patenson	10, 16/ 6
is a thing notoriously	<b>known</b>	, and that I have	10, 76/ 34
though it be openly	<b>known</b>	that it is as	10, 175/ 30
though it be openly	<b>known</b>	that it is as	10, 176/ 11
the twelve men be	<b>known</b>	that do it, and	10, 132/ 37
judges, verily I have	<b>known</b>	and do know many	10, 77/ 31
is a thing well	<b>known</b>	unto every man: that	10, 139/ 25
dare not, be openly	<b>known</b>	that the matter came	10, 102/ 21
-- divide, after that	<b>known</b>	, all this mischief and	10, 106/ 10
of them dare be	<b>known</b>	to speak of it	10, 125/ 33
after, that I have	<b>known</b>	seven persons that have	10, 34/ 10
clearly as it is	<b>known</b>	that by the occasion	10, 210/ 23
much as have it	<b>known</b>	that ever they spoke	10, 99/ 15
concerning the testimony of	<b>known</b>	evil persons to be	10, 146/ 32
folk whom myself have	<b>known</b>	, so specially well commended	10, 77/ 16
that he hath not	<b>known</b>	above seven (whereof, he	10, 33/ 7
to be taken and	<b>known</b>	for a witness, called	10, 90/ 26
I would take the	<b>labor</b>	to write against a	10, 13/ 14

to ease the reader's	<b>labor</b>	and make all open	10, 7/ 21
shrews which abuse his	<b>labor</b>	mean in all this	10, 189/ 3
to reply thereto were	<b>labor</b>	half lost and more	10, 38/ 12
faith as heretics now	<b>labor</b>	to destroy, as praying	10, 222/ 32
best and take most	<b>labor</b>	and pain be but	10, 212/ 8
would come forth and	<b>labor</b>	us to break every	10, 138/ 23
good readers, with much	<b>labor</b>	at last brought this	10, 208/ 4
81 he bestowed his	<b>labor</b>	in vain. But then	10, 214/ 34
brought abed, with sore	<b>labor</b>	at last delivered of	10, 6/ 2
and so loath to	<b>labor</b>	, that they fare in	10, 7/ 11
you to take the	<b>labor</b>	and pain, for perceiving	10, 88/ 19
reason will I never	<b>labor</b>	to confute. For if	10, 218/ 1
to have taken such	<b>labor</b>	thereabout that he seemeth	10, 155/ 16
of good old laws,	<b>labor</b>	to put heretics in	10, 6/ 13
-- and with long	<b>labor</b>	proveth at last that	10, 36/ 19
we get, with long	<b>labor</b>	, some other man to	10, 101/ 11
perceive that his books	<b>labor</b>	and intend not to	10, 210/ 4
the land for their	<b>labor</b>	; with divers other devices	10, 35/ 6
therefore have spared his	<b>labor</b>	in that piece well	10, 149/ 19
longed of their long	<b>labor</b>	to see some good	10, 5/ 33
my part, while I	<b>labor</b>	to have the good	10, 22/ 31
the same: take the	<b>labor</b>	to read the forty-sixth	10, 169/ 24
see that and he	<b>labor</b>	about it this seven	10, 214/ 17
make division; and then	<b>labor</b>	to change those laws	10, 230/ 1
part) do solicit and	<b>labor</b>	lay people to the	10, 49/ 37
with such wily ways,	<b>labor</b>	with heretics to fill	10, 213/ 22
eighth for that they	<b>labored</b>	, to the great decay	10, 222/ 1
that is because it	<b>labored</b>	under pretext of an	10, 52/ 2
which this man hath	<b>labored</b>	to prove unlike, and	10, 228/ 16
hence -- so he	<b>laboreth</b>	to change and take	10, 222/ 29
alone -- wherein he	<b>laboreth</b>	to change and put	10, 224/ 9
next chapter following he	<b>laboreth</b>	sore to destroy) may	10, 85/ 25
s he defameth and	<b>laboreth</b>	to bring in obloquy	10, 170/ 15
against heresies. But then	<b>laboreth</b>	he, as methinketh, to	10, 22/ 35
against my Dialogue, he	<b>laboreth</b>	to prove that the	10, 5/ 4
the beginning thereof he	<b>laboreth</b>	to prove that he	10, 67/ 12
his book of Division	<b>laboreth</b>	to draw that false	10, 171/ 14
for his, while he	<b>laboreth</b>	to have them broken	10, 22/ 32
set a broach, and	<b>laboreth</b>	by them to poison	10, 24/ 33
by this: that he	<b>laboreth</b>	so sore to put	10, 59/ 21
judge in heresy; and	<b>laboring</b>	also the good laws	10, 39/ 9
book of Division bendeth,	<b>laboring</b>	first, with his so	10, 86/ 9
not make merry for	<b>lack</b>	of judges a week	10, 178/ 4

themselves, which now, for	<b>lack</b>	, be not able; and	10, 51/ 15
and the other, for	<b>lack</b>	of an accuser and	10, 101/ 21
frailty, and done for	<b>lack</b>	of good advisement. As	10, 68/ 32
for frailty and for	<b>lack</b>	of good advisement: doth	10, 69/ 3
passion of anger, for	<b>lack</b>	of good advisement? Doth	10, 69/ 5
together in adultery for	<b>lack</b>	of good advisement? "Yea	10, 69/ 7
passion of frailty, for	<b>lack</b>	of good advisement. In	10, 69/ 10
yet he layeth some	<b>lack</b>	in them, calling them	10, 215/ 8
some say"s there	<b>lack</b>	not that can say	10, 163/ 37
For never shall there	<b>lack</b>	such a false, seditious	10, 76/ 26
be devised can never	<b>lack</b>	a fond, froward argument	10, 215/ 21
so much inculcateth the	<b>lack</b>	of fruit in many	10, 38/ 32
peradventure lay but either	<b>lack</b>	of learning in him	10, 40/ 4
the malice is the	<b>lack</b>	of goodness in the	10, 69/ 11
and increase, and for	<b>lack</b>	of this law the	10, 88/ 6
brought to light what	<b>lack</b>	this good man hath	10, 131/ 23
in which there shall	<b>lack</b>	one or other "some	10, 181/ 3
thing that he, for	<b>lack</b>	of language, pretendeth here	10, 66/ 32
of the world, for	<b>lack</b>	of power to look	10, 69/ 15
so vehement, he should	<b>lack</b>	no compurgators to purge	10, 115/ 32
we speak), than for	<b>lack</b>	of putting to answer	10, 123/ 9
oversight, and much more	<b>lack</b>	of learning, too, than	10, 40/ 18
learning in him or	<b>lack</b>	of natural wit, since	10, 40/ 4
sheets of paper, and	<b>lacked</b>	but overlooking, and that	10, 5/ 28
to such purgation) have	<b>lacked</b>	none hands to lay	10, 115/ 14
course than he that	<b>lacketh</b>	both his legs: so	10, 7/ 32
this man that he	<b>lacketh</b>	in this matter, how	10, 88/ 7
I see well he	<b>lacketh</b>	, I would wax evil-content	10, 76/ 14
book than he that	<b>lacketh</b>	as well words as	10, 7/ 33
calleth one self naughty	<b>lad</b>	both a "shrewd boy	10, 24/ 24
they were on the	<b>ladder</b>	. And some peradventure became	10, 107/ 15
image of our blessed	<b>Lady</b>	, and after such blasphemies	10, 16/ 15
child's neck in our	<b>Lady's</b>	arm -- when Cliff	10, 16/ 23
any part to be	<b>laid</b>	from him -- but	10, 10/ 6
of the said paragraph	<b>laid</b>	over great a danger	10, 161/ 1
every "some say" be	<b>laid</b>	for a cause of	10, 43/ 5
in denying the articles	<b>laid</b>	unto his charge. Like	10, 113/ 1
the deed that were	<b>laid</b>	to his charge. And	10, 120/ 30
prove, let it be	<b>laid</b>	unto their charges. And	10, 78/ 14
Now, when he hath	<b>laid</b>	all his diversities on	10, 133/ 33
For I have neither	<b>laid</b>	the principal fault in	10, 19/ 5
at the least have	<b>laid</b>	some reason here wherefore	10, 114/ 28
well worthy to be	<b>laid</b>	for a matter of	10, 17/ 6

For it is there	<b>laid</b>	in a matter full	10, 65/ 2
neck, and another now	<b>laid</b>	unto it. Now, as	10, 27/ 34
this good man hath	<b>laid</b>	forth yet. Now, here	10, 211/ 6
thinketh, should have been	<b>laid</b>	for causes of this	10, 61/ 8
untroth is there here	<b>laid</b>	unto them, or to	10, 135/ 1
by God's great goodness	<b>laid</b>	in their own necks	10, 210/ 28
so unreasonable to be	<b>laid</b>	for a reason to	10, 221/ 1
that he layeth is	<b>laid</b>	very untruly; that is	10, 17/ 3
said true therein, I	<b>laid</b>	there for the proof	10, 102/ 36
shall be taken and	<b>laid</b>	against him to prove	10, 106/ 19
find, and he have	<b>lain</b>	there long in prison	10, 126/ 27
when he hath long	<b>lain</b>	in prison, may by	10, 127/ 34
the man hath long	<b>lain</b>	in prison, so that	10, 128/ 3
and look like a	<b>lamb</b>	, and yet be a	10, 157/ 25
will look like a	<b>lamb</b>	and say contrary to	10, 156/ 32
the apparel of a	<b>lamb</b>	, and that if the	10, 162/ 36
the apparel of a	<b>lamb</b>	, " which appearing in apparel	10, 156/ 7
he that seemeth a	<b>lamb</b>	may be indeed a	10, 156/ 16
the apparel of a	<b>lamb</b>	. And if the judge	10, 155/ 24
the apparel of a	<b>lamb</b>	" stretch only to such	10, 165/ 10
wolf in the simple	<b>lamb's</b>	skin: I can see	10, 166/ 16
the wolf in a	<b>lamb's</b>	skin: I grant that	10, 165/ 31
the wolf in a	<b>lamb's</b>	skin. But he that	10, 157/ 30
wily wolf in a	<b>lamb's</b>	skin? For iwis to	10, 166/ 29
a wolf in a	<b>lamb's</b>	skin, all manner of	10, 156/ 15
wily wolf in the	<b>lamb's</b>	skin than such a	10, 166/ 10
cometh lapped in a	<b>lamb's</b>	skin -- this good	10, 162/ 33
wily wolf in the	<b>lamb's</b>	skin than were another	10, 166/ 20
a wolf in a	<b>lamb's</b>	skin. But what order	10, 156/ 9
the wolf in a	<b>lamb's</b>	skin." Mark yet, in	10, 157/ 32
the monk, and Friar	<b>Lambert</b>	, Friar Huessgen, and Zwingli	10, 200/ 17
between secular priests more	<b>lamentable</b>	than between religious, because	10, 40/ 36
is more to be	<b>lamented</b>	than between other priests	10, 38/ 23
and much "to be	<b>lamented</b>	, " that the spirituality do	10, 65/ 12
because he pitieth and	<b>lamenteth</b>	them therein, and so	10, 65/ 35
piteous Pacifier should, in	<b>lamenting</b>	of division, put forth	10, 212/ 5
some say"s with	<b>lamenting</b>	and pitying that the	10, 66/ 12
better otherwise for this	<b>land</b>	, without the diminishment of	10, 87/ 22
and winning a man's	<b>land</b>	by escheat have place	10, 108/ 22
walking toward the Holy	<b>Land</b>	. For if he would	10, 219/ 16
hands, and take the	<b>land</b>	for their labor; with	10, 35/ 6
conquest of the Holy	<b>Land</b>	, declareth his mind zealous	10, 230/ 22
serve in some one	<b>land</b>	, would yet not serve	10, 96/ 20

the nobility of this	<b>land</b>	, above the number of	10, 32/ 36
Catholic faith in this	<b>land</b>	-- yea, or better	10, 87/ 21
conquering of the Holy	<b>Land</b>	, wherein he spendeth the	10, 222/ 26
go win the Holy	<b>Land</b>	, and in the meanwhile	10, 213/ 21
voyage into the Holy	<b>Land</b>	, a great way far	10, 223/ 25
as shall have his	<b>lands</b>	by escheat after his	10, 106/ 1
the lords had the	<b>lands</b>	whose ancestors had mortised	10, 34/ 31
sight, slink into Lurkies'	<b>Lane</b>	. My request is no	10, 88/ 17
skulk together in lurkies'	<b>lanes</b>	, shall soon wax bold	10, 145/ 32
he, for lack of	<b>language</b>	, pretendeth here thereby) to	10, 66/ 32
of all such lewd	<b>language</b>	; and not, under color	10, 69/ 31
mistrusted because he cometh	<b>lapped</b>	in a lamb's skin	10, 162/ 33
wolf may look simply,	<b>lapped</b>	in a sheep's skin	10, 230/ 31
as charitable and as	<b>large</b>	as, in a crime	10, 70/ 14
every man's reason at	<b>large</b>	-- the cases of	10, 37/ 16
ordinary to him at	<b>large</b>	, fly out of that	10, 71/ 27
hath set him at	<b>large</b>	, than if the former	10, 161/ 26
law recover a right	<b>large</b>	amends. For well ye	10, 196/ 15
as liberally and as	<b>largely</b>	as any man well	10, 209/ 20
my words be no	<b>larger</b>	than the truth. But	10, 169/ 30
fall first and catch	<b>larks</b>	ere it happen, though	10, 204/ 36
the heretics, and the	<b>lash</b>	by God's great goodness	10, 210/ 28
with sore labor at	<b>last</b>	delivered of a dead	10, 6/ 2
matter, and therefore at	<b>last</b>	objecteth it against himself	10, 219/ 34
will, proveth himself at	<b>last</b>	to have been a	10, 118/ 18
row, save only the	<b>last</b>	three, which go about	10, 223/ 24
some danger at the	<b>last</b>	. But then goeth he	10, 75/ 25
this good man at	<b>last</b>	found a good way	10, 100/ 1
so wise as at	<b>last</b>	(rather than he would	10, 74/ 11
perceive. Howbeit, in the	<b>last</b>	point that he findeth	10, 218/ 24
would say better at	<b>last</b>	, and not leave it	10, 165/ 4
he content at the	<b>last</b>	, lest every man might	10, 181/ 30
with much labor at	<b>last</b>	brought this matter to	10, 208/ 5
long labor proveth at	<b>last</b>	that it must be	10, 36/ 20
hath here in his	<b>last</b>	clause no necessary place	10, 58/ 8
no law neither long	<b>last</b>	nor yet no law	10, 87/ 32
And therefore is his	<b>last</b>	cause verily not very	10, 109/ 7
twenty years or thirty	<b>last</b>	past, except only Lincoln	10, 170/ 5
between Easter and Michaelmas	<b>last</b>	past (this present year	10, 3/ 5
none of the three	<b>last</b>	chapters bear the names	10, 10/ 26
till he come at	<b>last</b>	so near the brink	10, 81/ 3
And therefore, now, the	<b>last</b>	clause of this fifteenth	10, 141/ 10
far forth that at	<b>last</b>	it was told me	10, 4/ 28

hath he brought at	<b>last</b>	, with much work, to	10, 207/ 26
this man in his	<b>last</b>	rehearsal, as you have	10, 58/ 21
world." As to this	<b>last-rehearsed</b>	sentence of Master More	10, 174/ 20
hath been in some	<b>late</b>	years past -- how	10, 27/ 23
made, the matters have	<b>late</b>	been examined, and the	10, 167/ 22
caught), pulled down of	<b>late</b>	upon London Bridge the	10, 16/ 13
that the devil hath	<b>late</b>	set a broach, and	10, 24/ 32
all so naughty so	<b>late</b>	as this good man	10, 178/ 10
times and that of	<b>late</b>	, where it hath been	10, 104/ 27
Sir John Fineux say,	<b>late</b>	chief justice of the	10, 164/ 5
say that, especially of	<b>late</b>	, the matters of common	10, 170/ 39
king's honorable Council of	<b>late</b>	well and plainly proved	10, 76/ 31
countries have been of	<b>late</b>	, and this realm was	10, 119/ 24
been sundry times of	<b>late</b>	, in all that ever	10, 227/ 16
put in execution . . . of	<b>late</b>	days, to the grief	10, 195/ 25
same "constitution hath of	<b>late</b>	. . . in the time of	10, 195/ 30
things have been of	<b>late</b>	surmised, the truth hath	10, 184/ 5
but even now, of	<b>late</b>	. " But whoso look	10, 14/ 17
call it there the "	<b>late-sprung</b>	division." Lo, now he	10, 62/ 29
calleth it there the "	<b>late-sprung</b>	division." And so, in	10, 61/ 13
have been done so	<b>lately</b>	, to the grudge and	10, 195/ 35
for the matter so	<b>lately</b>	. And therefore it appeareth	10, 178/ 17
general council called Concilium	<b>Lateranense</b>	, as every man may	10, 114/ 6
Gerson wrote them in	<b>Latin</b>	. But whether he lay	10, 19/ 32
wrote them but in	<b>Latin</b>	; wherein, to say the	10, 19/ 30
this man in the	<b>Latin</b>	laws and summas hath	10, 194/ 29
all. For as the	<b>latter</b>	laws have since received	10, 164/ 26
vainglory, to get themselves	<b>laud</b>	and praise among the	10, 212/ 9
faith, I could but	<b>laugh</b>	at that. For as	10, 4/ 32
last nor yet no	<b>law</b>	be made -- if	10, 87/ 33
-- yet was that	<b>law</b>	made in a general	10, 111/ 25
head to devise a	<b>law</b>	, and write a book	10, 141/ 31
as himself showeth, the	<b>law</b>	provideth well against all	10, 156/ 3
to make a general	<b>law</b>	to prohibit all men	10, 106/ 5
may happen upon any	<b>law</b>	that ever all the	10, 118/ 34
yet he breaketh no	<b>law</b>	therein. For all is	10, 163/ 12
confirmation to make the	<b>law</b>	approved for all the	10, 217/ 19
mind to make a	<b>law</b>	. " His book alone is	10, 187/ 2
ordinary course of the	<b>law</b>	is not always to	10, 71/ 17
him. For by that	<b>law</b>	may sometimes an innocent	10, 228/ 34
reform and change a	<b>law</b>	because that an innocent	10, 229/ 9
as are by no	<b>law</b>	prohibited, help and assist	10, 44/ 33
the cause of that	<b>law</b>	is special, and serveth	10, 109/ 33

saith, here, that the	<b>law</b>	is general and forbiddeth	10, 110/ 2
order of the common	<b>law</b>	were better, and not	10, 134/ 1
that our own common	<b>law</b>	be better; and that	10, 136/ 22
other things -- the	<b>law</b>	doth invite and hire	10, 143/ 23
Howbeit, if a new	<b>law</b>	were drawn and put	10, 229/ 17
and let the old	<b>law</b>	stand still. And thus	10, 99/ 2
expedient that the said	<b>law</b>	be repealed. And in	10, 189/ 21
and plain heresy, the	<b>law</b>	hath provided another way	10, 115/ 16
-- And to this	<b>law</b>	Master More answereth not	10, 186/ 11
which never made the	<b>law</b>	-- he answereth not	10, 191/ 27
of Christendom was this	<b>law</b>	agreed and approved. And	10, 144/ 35
if we break this	<b>law</b>	so long approved through	10, 145/ 25
of that one special	<b>law</b>	. And yet are his	10, 108/ 23
indictments at the common	<b>law</b>	. I had as lief	10, 139/ 15
reason was thought a	<b>law</b>	right reasonable, as I	10, 144/ 24
con skill of the	<b>law</b>	. But verily as for	10, 149/ 10
there were in that	<b>law</b>	such fault as he	10, 186/ 33
doth. For if the	<b>law</b>	were such as were	10, 193/ 30
it of an evil	<b>law</b>	. And like as an	10, 216/ 28
put it in the	<b>law</b>	, and stop as many	10, 229/ 21
if there never had	<b>law</b>	been made at all	10, 161/ 18
the change of this	<b>law</b>	by putting away this	10, 89/ 29
in my Apology, the	<b>law</b>	must needs be kept	10, 124/ 37
said before, though this	<b>law</b>	by indictments be better	10, 136/ 15
reformable by the spiritual	<b>law</b>	, except there be any	10, 140/ 6
contrary law, or a	<b>law</b>	that shall be for	10, 152/ 3
case is also the	<b>law</b>	that we be now	10, 191/ 25
and under no man's	<b>law</b>	beside, and because they	10, 25/ 10
said that the said	<b>law</b>	"is void, because the	10, 188/ 23
the change of that	<b>law</b>	had so been suffered	10, 119/ 23
exception, and so the	<b>law</b>	made by better deliberation	10, 159/ 14
with his teeth the	<b>law</b>	and reason both so	10, 118/ 26
fault that by the	<b>law</b>	they be bound to	10, 124/ 15
that law if that	<b>law</b>	be good, but if	10, 87/ 13
reason of the general	<b>law</b>	: if the case happen	10, 151/ 34
law, and then that	<b>law</b>	in that case may	10, 163/ 23
should change the spiritual	<b>law</b>	for that cause, then	10, 129/ 33
not condescend that that	<b>law</b>	should be changed, but	10, 111/ 1
he disputed against the	<b>law</b>	in the chapter "Accusatus	10, 146/ 8
they that made that	<b>law</b>	of the Church made	10, 96/ 21
somewhat, and that no	<b>law</b>	of the Church which	10, 217/ 3
layeth here against the	<b>law</b>	be very clearly gone	10, 108/ 20
such word of that	<b>law</b>	in my days, nor	10, 187/ 34

them that know the	<b>law</b>	that he doth against	10, 163/ 8
used and allowed that	<b>law</b>	for good ever since	10, 114/ 27
in felony -- what	<b>law</b>	was there ever made	10, 163/ 26
put away this old	<b>law</b>	, the suit ex officio	10, 104/ 13
for lack of this	<b>law</b>	the Catholic faith to	10, 88/ 6
such changing of that	<b>law</b>	, the Catholic faith should	10, 104/ 20
answer at the common	<b>law</b>	. And how far these	10, 121/ 36
by possibility deceived: the	<b>law</b>	goeth as far forth	10, 153/ 12
is at the common	<b>law</b>	indicted of felony. And	10, 130/ 24
And as for the	<b>law</b>	, the very first words	10, 194/ 22
take harm by the	<b>law</b>	: there shall five for	10, 228/ 27
were followed in every	<b>law</b>	whereby misguided folk are	10, 148/ 4
Gospel." For the New	<b>Law</b>	they take for nothing	10, 25/ 12
putting away of that	<b>law</b>	be better for the	10, 87/ 21
it happed, and in	<b>law</b>	sufficiently provided for; and	10, 110/ 21
that the common, general	<b>law</b>	may not for such	10, 130/ 29
received, may suffer no	<b>law</b>	to stand. For what	10, 145/ 12
mean precisely that the	<b>law</b>	is so. For then	10, 162/ 7
and if after the	<b>law</b>	made, men found notable	10, 229/ 23
by the manner, no	<b>law</b>	putteth us further to	10, 38/ 14
maketh as though the	<b>law</b>	were made general, "to	10, 109/ 8
to stand. For what	<b>law</b>	can he give so	10, 145/ 12
that, that the common	<b>law</b>	might be good enough	10, 134/ 2
the common law, the	<b>law</b>	would be good enough	10, 137/ 19
himself. "No, but this	<b>law</b>	is one great cause	10, 187/ 13
the keeping of that	<b>law</b>	there should grow great	10, 119/ 31
the corps of the	<b>law</b>	called inquisitores haereticae pravitatis	10, 185/ 17
say that upon that	<b>law</b>	the temporality hath here	10, 209/ 34
I blame not the	<b>law</b>	by which he that	10, 98/ 4
device in putting this	<b>law</b>	away, although he proved	10, 105/ 8
then there is another	<b>law</b>	, that if he in	10, 113/ 34
there," saith he, "another	<b>law</b>	: that if he that	10, 117/ 14
again is because the	<b>law</b>	presumeth that he setteth	10, 151/ 30
as in the spiritual	<b>law</b>	; howbeit, because he would	10, 189/ 30
by reason of the	<b>law</b>	Ex. de hereticis, ca	10, 110/ 33
that is by the	<b>law</b>	Extra. de hereticis, ca	10, 113/ 36
he saith, "by the	<b>law</b>	Extra. de hereticis, capitulo	10, 117/ 18
the sufferance, the spiritual	<b>law</b>	that giveth him leave	10, 70/ 12
reason here wherefore the	<b>law</b>	cannot please him that	10, 114/ 29
first; and yet that	<b>law</b>	there admitteth him for	10, 146/ 13
in when a second	<b>law</b>	hath set him at	10, 161/ 26
the change of this	<b>law</b>	. Read first his own	10, 88/ 21
proceed according to the	<b>law</b>	against him." Howbeit, in	10, 75/ 29

his proper cases of	<b>law</b>	. But then I considered	10, 37/ 36
be accepted for a	<b>law</b>	. For as I have	10, 105/ 25
it happened, was the	<b>law</b>	made which in his	10, 96/ 5
to break every old	<b>law</b>	long used in this	10, 138/ 23
horrible crimes, the same	<b>law</b>	is used in temporal	10, 159/ 16
hath made already a	<b>law</b>	for these inquisitions. Which	10, 187/ 5
and felony this ordinary	<b>law</b>	of indictments is many	10, 135/ 29
the case of this	<b>law</b>	-- then is the	10, 158/ 28
his own about that	<b>law</b>	(which babbling is yet	10, 187/ 32
otherwise to repeal that	<b>law</b>	than it is repealed	10, 188/ 30
made in the spiritual	<b>law</b>	, by which it is	10, 93/ 9
often to have that	<b>law</b>	repealed because it is	10, 188/ 6
our hands if our	<b>law</b>	were against it; and	10, 188/ 31
to take away a	<b>law</b>	, that if it were	10, 221/ 2
by it, and the	<b>law</b>	such that it either	10, 229/ 24
it, there might no	<b>law</b>	neither long last nor	10, 87/ 32
the change of that	<b>law</b>	if that law be	10, 87/ 13
that happen by the	<b>law</b>	, the one law or	10, 124/ 26
that case a contrary	<b>law</b>	, or a law that	10, 152/ 2
example of the common	<b>law</b>	that I lay is	10, 120/ 36
malefactors there could no	<b>law</b>	stand. We lay against	10, 224/ 22
courts in matters of	<b>law</b>	be of like strength	10, 37/ 8
made in matters of	<b>law</b>	, and of like vigor	10, 37/ 9
is therefore "a dangerous	<b>law</b>	, and more likely to	10, 146/ 17
This is a dangerous	<b>law</b>	, and more likely to	10, 155/ 20
alter and change that	<b>law</b>	that was made, by	10, 113/ 11
than if the former	<b>law</b>	had never made the	10, 161/ 27
then by that the	<b>law</b>	is here made to	10, 188/ 9
this is a sore	<b>law</b>	: that a man shall	10, 109/ 30
that the same spiritual	<b>law</b>	which this man would	10, 120/ 17
thing in the spiritual	<b>law</b>	that a man shall	10, 129/ 32
be accepted as a	<b>law</b>	that a man should	10, 218/ 11
examples of the common	<b>law</b>	, which this man hath	10, 228/ 15
reason, all that old-used	<b>law</b>	that a man may	10, 228/ 32
one party in the	<b>law</b>	though the matter were	10, 37/ 18
because that by that	<b>law</b>	sometimes it might hap	10, 120/ 20
defaults in the spiritual	<b>law</b>	which Master More cannot	10, 190/ 1
blame of the temporal	<b>law</b>	in that motion, it	10, 189/ 30
rehearsed of the common	<b>law</b>	, there could never no	10, 120/ 23
other witness against the	<b>law</b>	, that were never sworn	10, 163/ 5
of a better old	<b>law</b>	, make a new much	10, 119/ 5
faultless? For amends the	<b>law</b>	giveth him none against	10, 130/ 11
make any one penal	<b>law</b>	such that none innocent	10, 229/ 15

for all that, the	<b>law</b>	not unreasonable, nor, for	10, 131/ 14
may not by the	<b>law</b>	refuse him, nor judge	10, 156/ 35
man's horse against the	<b>law</b>	, should yet not be	10, 79/ 28
the wager of a	<b>law</b>	, they shall not swear	10, 113/ 1
appeareth that upon this	<b>law</b>	they do not agree	10, 186/ 15
there be any such	<b>law</b>	made or not. But	10, 209/ 9
man may, after the	<b>law</b>	, be detected of heresy	10, 89/ 9
man may, after the	<b>law</b>	, be detected of heresy	10, 90/ 6
But surely that same	<b>law</b>	and others of old	10, 96/ 26
by recognizance, have that	<b>law</b>	stand instead of the	10, 98/ 7
the order of the	<b>law</b>	. This answer of truth	10, 134/ 29
offense of the king's	<b>law</b>	or peril of accusing	10, 185/ 6
consider whether the said	<b>law</b>	be indifferent or not	10, 113/ 28
consider now whether the	<b>law</b>	be just or not	10, 118/ 37
the law, the one	<b>law</b>	or the other, to	10, 124/ 26
think so hard a	<b>law</b>	as this Pacifier saith	10, 111/ 20
the reason of the	<b>law</b>	before that paragraph "Licet	10, 159/ 2
restrained, but by a	<b>law</b>	made: what peril can	10, 161/ 25
law) were in the	<b>law</b>	a very plain departure	10, 43/ 33
here now, for that	<b>law</b>	that a pope made	10, 187/ 17
of a matter of	<b>law</b>	, never mean precisely that	10, 162/ 7
title. For whereas that	<b>law</b>	there saith, "Qui inventi	10, 114/ 8
the cases of the	<b>law</b>	of this realm that	10, 37/ 16
And by the common	<b>law</b>	of this realm, many	10, 121/ 12
is indeed an old	<b>law</b>	of this realm that	10, 122/ 4
common order and long-continued	<b>law</b>	of this realm, to	10, 135/ 26
at all (but the	<b>law</b>	of the realm standeth	10, 188/ 32
which must both by	<b>law</b>	and all reason be	10, 117/ 30
which is in the	<b>law</b>	Ad abolendam (recited in	10, 114/ 2
reason, and the spiritual	<b>law</b>	will not refuse so	10, 90/ 20
since, for all that	<b>law</b>	, there would remain a	10, 97/ 28
at the king's common	<b>law</b>	recover a right large	10, 196/ 14
the order of the	<b>law</b>	. Here you see, good	10, 133/ 12
unto in the spiritual	<b>law</b>	-- I shall first	10, 121/ 1
inquest at the common	<b>law</b>	, no mention shall be	10, 149/ 32
But yet, though that	<b>law</b>	were made (since, for	10, 97/ 27
that there is no	<b>law</b>	provided against so great	10, 230/ 8
put away the said	<b>law</b>	that he speaketh of	10, 97/ 35
only did impugn the	<b>law</b>	that he speaketh of	10, 146/ 21
their sayings by no	<b>law</b>	ought to stand against	10, 105/ 29
a coroner, and the	<b>law</b>	, keeping no store of	10, 107/ 16
is of an evil	<b>law</b>	. Of what strength the	10, 216/ 29
And then since the	<b>law</b>	is that such as	10, 118/ 8

case reason beareth the	<b>law</b>	that in such heinous	10, 153/ 18
I would think that	<b>law</b>	reasonable. But surely, though	10, 113/ 6
not assent that a	<b>law</b>	be made that it	10, 89/ 23
saith, "assent that a	<b>law</b>	be made that it	10, 96/ 15
not assent that a	<b>law</b>	be made that it	10, 97/ 20
be against that a	<b>law</b>	be made that it	10, 97/ 22
against it that a	<b>law</b>	be made that it	10, 97/ 27
way nought: if the	<b>law</b>	were so that the	10, 136/ 17
officio and against this	<b>law</b>	too -- that is	10, 148/ 3
restraint? And where the	<b>law</b>	there provideth that the	10, 161/ 28
he doth against the	<b>law</b>	therein; and that will	10, 163/ 8
he may abuse the	<b>law</b>	, and then that law	10, 163/ 22
so far against the	<b>law</b>	of God that it	10, 193/ 31
he neither understandeth the	<b>law</b>	Ut inquisitionis, that he	10, 194/ 17
it by cases of	<b>law</b>	, much after the manner	10, 36/ 18
hath in matters of	<b>law</b>	; and whether the reasons	10, 37/ 7
place, with cases of	<b>law</b>	) were in the law	10, 43/ 32
to complain, for the	<b>law</b>	to keep the witness	10, 109/ 4
further fault in the	<b>law</b>	, which either the man	10, 113/ 20
heresies, to fortify that	<b>law</b>	and give the ordinaries	10, 119/ 27
yet both the one	<b>law</b>	necessary and the other	10, 122/ 34
reproved by the common	<b>law</b>	and by the course	10, 146/ 27
was also before that	<b>law</b>	made by the Church	10, 159/ 17
make against the best	<b>law</b>	that all the world	10, 184/ 13
the knowledge that the	<b>law</b>	forbiddeth; but the knowledge	10, 185/ 29
default in the temporal	<b>law</b>	as in the spiritual	10, 189/ 29
For in the spiritual	<b>law</b>	, they weigh the offenses	10, 219/ 11
lo: And verily the	<b>law</b>	is that their oath	10, 113/ 23
punished, there should no	<b>law</b>	stand for their punishment	10, 148/ 5
reasoning, to let the	<b>law</b>	stand. But then if	10, 87/ 35
indictments at the common	<b>law</b>	-- for there the	10, 132/ 30
referred unto the other	<b>law</b>	(Ad abolendam) thereof made	10, 114/ 11
change now this old	<b>law</b>	.The second thing is	10, 88/ 33
men that made the	<b>law</b>	left the thing in	10, 116/ 1
been void in the	<b>law</b>	. And this thing wherewith	10, 159/ 8
many long years. This	<b>law</b>	also which this good	10, 144/ 23
any realm else any	<b>law</b>	stand in this world	10, 221/ 4
the course of the	<b>law</b>	might proceed. This is	10, 75/ 36
hands should by the	<b>law</b>	be only those which	10, 118/ 9
And yet is that	<b>law</b>	not evil, though that	10, 136/ 21
no matter of the	<b>law</b>	nor pertaining to the	10, 37/ 14
he may by the	<b>law</b>	be driven to it	10, 112/ 5
without offense of the	<b>law</b>	do wrong to the	10, 163/ 4

the rules of the	<b>law</b>	, it appeareth to all	10, 163/ 7
do declare that that	<b>law</b>	forbiddeth laymen to meddle	10, 194/ 24
things in the common	<b>law</b>	be not to be	10, 228/ 25
it in the spiritual	<b>law</b>	that when two do	10, 219/ 2
great harm, because the	<b>law</b>	is so unreasonable, he	10, 119/ 31
same too, that a	<b>law</b>	were not unreasonable, nor	10, 120/ 28
the room: were that	<b>law</b>	never so unreasonable, yet	10, 209/ 34
As long as that	<b>law</b>	standeth so, unrepealed, some	10, 187/ 23
that are in that	<b>law</b>	made farther) very good	10, 96/ 8
this realm, by the	<b>law</b>	martial, upon war reared	10, 136/ 19
is made in the	<b>law</b>	Ad abolendam was also	10, 113/ 17
there looked upon that	<b>law</b>	. And so was, I	10, 114/ 16
And yet must that	<b>law</b>	stand if we do	10, 228/ 36
neither, that made the	<b>law</b>	. And yet were they	10, 111/ 21
very words of the	<b>law</b>	Ad abolendam, whereby we	10, 114/ 15
him here in this	<b>law</b>	-- against which he	10, 167/ 4
wretches, to devise a	<b>law</b>	in such wise that	10, 147/ 35
judges at the common	<b>law</b>	, by what words soever	10, 161/ 36
faults in the temporal	<b>law</b>	too: I wot ne'er	10, 190/ 10
that in the common	<b>law</b>	, the law would be	10, 137/ 18
be presumed in the	<b>law</b>	that he would be	10, 152/ 32
his reasons against this	<b>law</b>	but such, ye will	10, 87/ 34
not written in the	<b>law</b>	: were it yet reason	10, 115/ 1
spiritual governors, after a	<b>lawful</b>	order and form, devise	10, 215/ 16
them should in all	<b>lawful</b>	ways, and such as	10, 44/ 32
the realm profitable, without	<b>lawful</b>	cause to take any	10, 33/ 2
above seven that without	<b>lawful</b>	cause to take away	10, 33/ 17
of seven that without	<b>lawful</b>	cause to take away	10, 34/ 16
right or reasonable without	<b>lawful</b>	cause to take away	10, 34/ 25
Church should without a	<b>lawful</b>	cause be taken away	10, 32/ 21
words that some cause	<b>lawful</b>	and reasonable there may	10, 35/ 24
that it may be	<b>lawful</b>	for him to find	10, 167/ 1
any of them by	<b>lawful</b>	order gathered together put	10, 216/ 31
if they might not	<b>lawfully</b>	make it, and thereby	10, 187/ 9
same spiritual judge, which	<b>lawfully</b>	may give credence unto	10, 150/ 30
do so; whether they	<b>lawfully</b>	so may do or	10, 185/ 4
honor appertaineth -- are	<b>lawfully</b>	their own, each of	10, 44/ 31
be, for such speaking,	<b>lawfully</b>	taken for heretics. With	10, 82/ 29
that the jury may	<b>lawfully</b>	believe him in the	10, 151/ 1
thing that they now	<b>lawfully</b>	do and may do	10, 214/ 13
may be reformed, as	<b>lawfully</b>	as they may do	10, 215/ 33
Which if they might	<b>lawfully</b>	make in such form	10, 187/ 6
people grudge and complain	<b>lawfully</b>	to their superiors, and	10, 215/ 32

a crime, by which	<b>lawless</b>	people have in this	10, 230/ 9
innocents by the same	<b>laws</b>	as be already made	10, 183/ 28
things that touch any	<b>laws</b>	or statutes already made	10, 193/ 24
insoluble argument though the	<b>laws</b>	both civil and canon	10, 37/ 21
according to both the	<b>laws</b>	, to repress and keep	10, 213/ 3
the people be the	<b>laws</b>	of fasting and keeping	10, 217/ 9
be punished by those	<b>laws</b>	but unrighteously and against	10, 220/ 21
effect in the king's	<b>laws</b>	to arrest any man	10, 168/ 33
hold. And therefore, these	<b>laws</b>	being such as they	10, 118/ 29
that if the same	<b>laws</b>	should stand as do	10, 183/ 13
change these old long-approved	<b>laws</b>	: I would, as my	10, 184/ 17
them not of the	<b>laws</b>	at all, as yourselves	10, 191/ 8
to repeal all such	<b>laws</b>	spiritual as be made	10, 189/ 22
doubt concerning the said	<b>laws</b>	, whether they be reasonable	10, 216/ 35
And then whether the	<b>laws</b>	in themselves be good	10, 218/ 7
albeit that of such	<b>laws</b>	some may be reformed	10, 221/ 6
put away the good	<b>laws</b>	that have been made	10, 213/ 20
to do, make what	<b>laws</b>	men will, but if	10, 164/ 12
for use of the	<b>laws</b>	not made by themselves	10, 191/ 13
defaults in the spiritual	<b>laws</b>	which I cannot tell	10, 190/ 23
are called the common	<b>laws</b>	of all Christendom beside	10, 37/ 22
themselves, but be common	<b>laws</b>	of all Christendom. If	10, 191/ 14
all his matters of	<b>laws</b>	of the Church wherein	10, 186/ 20
to maintain" some such "	<b>laws</b>	of the Church," and	10, 195/ 2
with which our temporal	<b>laws</b>	are also conformable and	10, 190/ 27
of abusing the temporal	<b>laws</b>	too. Now consider, good	10, 192/ 7
but make our own	<b>laws</b>	to the contrary. And	10, 190/ 5
be proved in those	<b>laws</b>	concerning the correction for	10, 217/ 21
contrary to the king's	<b>laws</b>	and the custom of	10, 189/ 23
to say, the temporal	<b>laws</b>	), and find defaults at	10, 189/ 33
proceed in the temporal	<b>laws</b>	too. And fain would	10, 192/ 31
arguments made against the	<b>laws</b>	whereby the faith is	10, 13/ 36
the good and wholesome	<b>laws</b>	whereby the faith is	10, 222/ 30
ministers of the spiritual	<b>laws</b>	under a figure of	10, 192/ 2
-- so the former	<b>laws</b>	generally did first refuse	10, 164/ 27
change of these good	<b>laws</b>	that this good man	10, 228/ 5
faults in the temporal	<b>laws</b>	as he hath done	10, 190/ 16
man in the Latin	<b>laws</b>	and summas hath so	10, 194/ 29
thereby. For since the	<b>laws</b>	against which he writeth	10, 216/ 3
done with the spiritual	<b>laws</b>	, when himself here showeth	10, 190/ 17
ex officio and the	<b>laws</b>	made against heretics, I	10, 228/ 14
say, at the spiritual	<b>laws</b>	): that then I should	10, 189/ 34
speak not of the	<b>laws</b>	. For when I say	10, 191/ 32

corps of Christendom, which	<b>laws</b>	this Pacifier in his	10, 9/ 18
the men to the	<b>laws</b>	, to bring in his	10, 192/ 11
cause change those temporal	<b>laws</b>	-- that is to	10, 228/ 30
And surely if the	<b>laws</b>	may be kept and	10, 193/ 35
to have reformed be	<b>laws</b>	already well made, which	10, 15/ 21
that such statutes and	<b>laws</b>	as be made and	10, 189/ 25
but of these spiritual	<b>laws</b>	that were made for	10, 190/ 26
that, by plain Parliament	<b>laws</b>	and orders made for	10, 217/ 30
wit, that by those	<b>laws</b>	which are made for	10, 220/ 32
here, against so good	<b>laws</b>	, so well made, and	10, 229/ 28
it must in the	<b>laws</b>	then make many such	10, 164/ 8
again that unto all	<b>laws</b>	, or all matters that	10, 190/ 24
but that by those	<b>laws</b>	an innocent may sometimes	10, 224/ 19
therefore they have made	<b>laws</b>	that heretics might be	10, 168/ 26
the making of the	<b>laws</b>	which Master More speaketh	10, 216/ 21
the makers of the	<b>laws</b>	must "as much as	10, 147/ 30
he saith that the	<b>laws</b>	, though they must devise	10, 147/ 28
do to have temporal	<b>laws</b>	reformed when need requireth	10, 215/ 34
and make of the	<b>laws</b>	a change. Now that	10, 156/ 21
broken, and namely those	<b>laws</b>	that are of the	10, 22/ 33
they abused the spiritual	<b>laws</b>	in mishandling of heretics	10, 192/ 3
use against them the	<b>laws</b>	and the old order	10, 75/ 11
are "against the king's	<b>laws</b>	and the old customs	10, 195/ 3
labor to change those	<b>laws</b>	, upon none other ground	10, 230/ 2
be divers of those	<b>laws</b>	which this Pacifier in	10, 215/ 4
now for these four	<b>laws</b>	, it might peradventure happen	10, 209/ 26
agree unto; but these	<b>laws</b>	made for punishment of	10, 217/ 10
change of good old	<b>laws</b>	, labor to put heretics	10, 6/ 12
laboring also the good	<b>laws</b>	of this realm and	10, 39/ 9
is peculiar to the	<b>laws</b>	of this realm to	10, 79/ 30
such examples of the	<b>laws</b>	of this realm as	10, 88/ 35
him. And the common	<b>laws</b>	of this realm so	10, 94/ 23
example of the common	<b>laws</b>	of this realm to	10, 120/ 17
he saith that the	<b>laws</b>	of this realm and	10, 186/ 13
he saith, against the	<b>laws</b>	of the realm: except	10, 188/ 7
the temporalty concerning the	<b>laws</b>	of this realm, and	10, 191/ 17
temporalty too, concerning the	<b>laws</b>	of this realm" --	10, 191/ 35
saith, "learned in the	<b>laws</b>	of the realm." Verily	10, 192/ 36
were, then were the	<b>laws</b>	of this realm unlawful	10, 218/ 33
causes almost, all the	<b>laws</b>	of this realm, and	10, 220/ 27
have been, by other	<b>laws</b>	after made, received to	10, 164/ 19
For as the latter	<b>laws</b>	have since received all	10, 164/ 26
such points those spiritual	<b>laws</b>	may be reformed, and	10, 228/ 19

would be partial? What	<b>laws</b>	may there serve, if	10, 163/ 27
counsel the good old	<b>laws</b>	broken, men should shortly	10, 145/ 29
we fall to changing	<b>laws</b>	upon that simple ground	10, 229/ 6
the change of these	<b>laws</b>	so old, so good	10, 230/ 11
long and as many	<b>laws</b>	, and as sore, as	10, 143/ 26
more content in his	<b>laws</b>	and his summas so	10, 194/ 31
God, is in all	<b>laws</b>	, spiritual and temporal both	10, 147/ 2
in executing of the	<b>laws</b>	, even those that are	10, 183/ 4
to take away well-approved	<b>laws</b>	with, but that harm	10, 184/ 11
both in other good	<b>laws</b>	and in the same	10, 120/ 27
to find default at	<b>laws</b>	made by the Church	10, 167/ 2
speak not of the	<b>laws</b>	but of the ministers	10, 192/ 14
the defaults of the	<b>laws</b>	abroad among the people	10, 193/ 37
the most special good	<b>laws</b>	, both of the whole	10, 222/ 3
content that we made	<b>laws</b>	to burn them twice	10, 145/ 17
forty days, the king's	<b>laws</b>	to bring them in	10, 168/ 20
faults in the temporal	<b>laws</b>	and put them in	10, 192/ 13
the unreasonableness of the	<b>laws</b>	, and proveth them unreasonable	10, 218/ 5
readers, that by the	<b>laws</b>	before made, there was	10, 164/ 15
good old and long-approved	<b>laws</b>	, both of this realm	10, 9/ 17
keep still those good	<b>laws</b>	that both this realm	10, 213/ 9
in any part any	<b>laws</b>	made already to the	10, 32/ 4
as write upon the	<b>laws</b>	, and also, to him	10, 114/ 13
with change of good	<b>laws</b>	were likely to maintain	10, 200/ 11
he saith, of the	<b>laws</b>	, whereas of truth I	10, 191/ 7
occasion to have the	<b>laws</b>	in derision under which	10, 194/ 2
put away such good	<b>laws</b>	; and how unreasonable it	10, 39/ 27
his words: And the	<b>laws</b>	affirmed by usage and	10, 217/ 8
to the common-received spiritual	<b>laws</b>	, have been usually long	10, 217/ 27
put away those good	<b>laws</b>	, the change whereof (such	10, 224/ 10
that, by these good	<b>laws</b>	well kept which this	10, 146/ 2
buildeth against all those	<b>laws</b>	all his whole matter	10, 220/ 31
begun with the spiritual	<b>laws</b>	, so he will after	10, 192/ 30
learned in the temporal	<b>laws</b>	, the less will I	10, 193/ 4
in deed), though the	<b>laws</b>	of the world, for	10, 69/ 15
appeareth plainly that these	<b>laws</b>	which he would have	10, 221/ 9
were never more new	<b>laws</b>	made therefor, yet shall	10, 183/ 7
readers, that were no	<b>lawyers</b>	, would in the reading	10, 38/ 3
of the judges to	<b>lay</b>	untroth upon a jury	10, 133/ 10
of the judges to	<b>lay</b>	untroth to a jury	10, 134/ 27
mad, I trow, to	<b>lay</b>	me for a difference	10, 144/ 6
no law stand. We	<b>lay</b>	against it also that	10, 224/ 22
were double folly to	<b>lay</b>	that for any cause	10, 196/ 7

could, among them all,	<b>lay</b>	no proof at all	10, 179/ 22
-- else could I	<b>lay</b>	a little better cause	10, 117/ 25
lacked none hands to	<b>lay</b>	on the book with	10, 115/ 14
an ordinary; and would	<b>lay</b>	for his cause a	10, 137/ 22
this), and then would	<b>lay</b>	for the cause that	10, 141/ 35
to dissuade it, and	<b>lay</b>	no little causes why	10, 56/ 12
in the meanwhile, I	<b>lay</b>	against him for that	10, 78/ 21
places of mine Apology	<b>lay</b>	the fault from the	10, 9/ 26
provision for all thing	<b>lay</b>	upon mine hand. I	10, 22/ 23
if any man will	<b>lay</b>	anything against him that	10, 122/ 8
here plain that I	<b>lay</b>	blame in him, for	10, 192/ 1
conclusion, if no man	<b>lay</b>	nought to his charge	10, 123/ 10
Against this reason we	<b>lay</b>	him that if this	10, 224/ 21
I letted not to	<b>lay</b>	some example in mine	10, 129/ 5
with the same figure	<b>lay</b>	like faults in the	10, 191/ 17
by the same figure	<b>lay</b>	like faults in the	10, 191/ 34
of mine objections peradventure	<b>lay</b>	but either lack of	10, 40/ 3
common law that I	<b>lay</b>	is not like the	10, 120/ 37
and then let him	<b>lay</b>	it to me. And	10, 23/ 25
set upon clerics by	<b>lay</b>	power." I never heard	10, 209/ 15
Where shall I then	<b>lay</b>	that heap," quoth his	10, 100/ 21
do solicit and labor	<b>lay</b>	people to the contrary	10, 49/ 37
a great untroth I	<b>lay</b>	here to the juries	10, 135/ 14
alone, I say we	<b>lay</b>	against him the common	10, 224/ 13
reason against it. We	<b>lay</b>	against him the consent	10, 224/ 14
his own reason. We	<b>lay</b>	against him the general	10, 224/ 16
such reformations! Now, to	<b>lay</b>	to me therefore as	10, 15/ 33
do not intend to	<b>lay</b>	that variance to him	10, 61/ 17
this game, and there	<b>lay</b>	twenty pounds upon it	10, 62/ 12
Latin. But whether he	<b>lay</b>	cause sufficient wherefore himself	10, 19/ 32
send for him to	<b>lay</b>	those heretical words to	10, 73/ 10
the causes that he	<b>layeth</b>	of dissimilitude and unlikeness	10, 154/ 19
Saint Chrysostom which he	<b>layeth</b>	for his book were	10, 21/ 9
or do. This he	<b>layeth</b>	, I say, for so	10, 205/ 19
the more acceptable, he	<b>layeth</b>	sometimes default in my	10, 169/ 14
and confirmed, yet he	<b>layeth</b>	some lack in them	10, 215/ 8
the reason that he	<b>layeth</b>	for it now --	10, 36/ 27
this chapter Master More	<b>layeth</b>	divers other objections to	10, 213/ 30
the causes that he	<b>layeth</b>	as causes of division	10, 16/ 35
that -- since he	<b>layeth</b>	for causes of this	10, 212/ 1
the harm that he	<b>layeth</b>	in that point, if	10, 108/ 13
this realm. And he	<b>layeth</b>	his own reason against	10, 224/ 14
And against this he	<b>layeth</b>	his own reason. We	10, 224/ 15

And against this he	<b>layeth</b>	his own reason. And	10, 224/ 17
grown by them, and	<b>layeth</b>	forth a sort of	10, 192/ 23
say the truth, he	<b>layeth</b>	a cause sufficient wherefore	10, 19/ 31
which this good man	<b>layeth</b>	between the suit ex	10, 138/ 17
man's harms that he	<b>layeth</b>	here against the law	10, 108/ 20
irrefragable reason that he	<b>layeth</b>	against all this? Surely	10, 224/ 18
this good man therefore	<b>layeth</b>	these texts to touch	10, 54/ 13
though all that he	<b>layeth</b>	were as true as	10, 198/ 36
chief cause that he	<b>layeth</b>	is laid very untruly	10, 17/ 3
of such pretending. He	<b>layeth</b>	(you wot well) their	10, 205/ 15
verily -- with his	<b>laying</b>	here, even in the	10, 210/ 6
the party afresh, without	<b>laying</b>	that indictment unto his	10, 186/ 4
and therefore if any	<b>layman</b>	report any evil of	10, 175/ 29
them that if a	<b>layman</b>	report any evil of	10, 176/ 10
heard yet any honest	<b>layman</b>	that would for very	10, 51/ 25
saith he never heard	<b>layman</b>	say to him the	10, 47/ 1
the person of a	<b>layman</b>	. These things himself saith	10, 206/ 14
diligent to cause the	<b>layman</b>	to cease off that	10, 175/ 31
scant believe that any	<b>layman</b>	would so tell him	10, 44/ 4
only rather put the	<b>layman</b>	to silence than anything	10, 176/ 12
and that yet, some	<b>laymen</b>	say, they call it	10, 42/ 17
he hath heard some	<b>laymen</b>	say the contrary. For	10, 46/ 36
truth is that many	<b>laymen</b>	say that for the	10, 42/ 18
the devotion that good	<b>laymen</b>	bear to God and	10, 44/ 10
him to hear some	<b>laymen</b>	speak; but he saith	10, 47/ 12
the priest because the	<b>laymen</b>	speaketh of it. Which	10, 176/ 14
in such reformations, because	<b>laymen</b>	speak so much against	10, 175/ 34
the grief of many	<b>laymen</b>	, " I would "not have	10, 195/ 26
spiritual and temporal": whether	<b>laymen</b>	so say or not	10, 44/ 26
dignities accept, as some	<b>laymen</b>	say. A poor tale	10, 43/ 2
he meant that some	<b>laymen</b>	reading the priests' faults	10, 20/ 4
is keeping of honest	<b>laymen</b>	in their service, and	10, 53/ 22
the masters nor no	<b>laymen</b>	neither, but some good	10, 35/ 1
and say that some	<b>laymen</b>	say that some of	10, 212/ 6
and that "yet some	<b>laymen</b>	say" that spiritual men	10, 41/ 34
that that law forbiddeth	<b>laymen</b>	to meddle with such	10, 194/ 24
now, good readers, that	<b>lead</b>	this good man into	10, 212/ 30
but if his logic	<b>lead</b>	him to think that	10, 97/ 15
were a conjecture to	<b>lead</b>	us somewhat to believe	10, 91/ 15
sundry other things that	<b>lead</b>	me so to think	10, 227/ 4
as their own affection	<b>leadeth</b>	them -- this is	10, 198/ 33
upon reasons and likelihoods	<b>leading</b>	his conscience, to have	10, 161/ 20
I in the 89th	<b>leaf</b>	of mine Apology "confess	10, 14/ 10

put in the 94th	<b>leaf</b>	of mine Apology, of	10, 19/ 10
More, in the 217th	<b>leaf</b>	of his Apology, speaking	10, 61/ 7
you, in the 99th	<b>leaf</b>	of mine Apology; and	10, 191/ 10
warning in the 116th	<b>leaf</b>	of mine Apology, in	10, 211/ 31
of. For in the	<b>leaf</b>	90 these are his	10, 225/ 12
beginneth in the 42nd	<b>leaf</b>	. In the beginning thereof	10, 67/ 11
therefore in the 80th	<b>leaf</b>	, in the beginning of	10, 214/ 21
sermon, in the 35th	<b>leaf</b>	of his book, where	10, 54/ 1
beginneth in the 48th	<b>leaf</b>	of his book, and	10, 86/ 4
side of the 18th	<b>leaf</b>	, that he cannot tell	10, 35/ 22
side of his 44th	<b>leaf</b>	) that I do not	10, 83/ 9
which beginneth in the	<b>leaf</b>	174. The Eleventh Chapter	10, 56/ 29
with writing in what	<b>leaf</b>	he should find the	10, 6/ 33
the 28th and 29th	<b>leaf</b>	, he subtly findeth a	10, 47/ 31
beginneth in the 54th	<b>leaf</b>	, wherein he first reciteth	10, 146/ 6
beginneth in the 30th	<b>leaf</b>	. And his former words	10, 49/ 13
beginning in the fifth	<b>leaf</b>	, he bringeth forth the	10, 14/ 9
side of the same	<b>leaf</b>	, in the fourteenth line	10, 207/ 2
have numbered him the	<b>leaf</b>	. And yet have I	10, 7/ 9
beginneth in the 36th	<b>leaf</b>	, wherein first he showeth	10, 56/ 32
end of the 26th	<b>leaf</b>	, lo, thus he handleth	10, 57/ 24
whereas in the same	<b>leaf</b>	and side, he maketh	10, 83/ 16
And afterward, in the	<b>leaf</b>	91, again he provoketh	10, 221/ 27
side of the 26th	<b>leaf</b>	, he dribbleth in a	10, 42/ 9
good readers, the 159th	<b>leaf</b>	, these were in this	10, 193/ 15
beginneth in the 38th	<b>leaf</b>	, which because it is	10, 61/ 2
space of one paper	<b>leaf</b>	. But now let us	10, 129/ 24
beginning in the 76th	<b>leaf</b>	, hath so little effect	10, 199/ 17
mine Apology (the 169th	<b>leaf</b>	), this good man answereth	10, 210/ 11
the 14th and 15th	<b>leaf</b>	he asketh me, with	10, 30/ 8
-- his in the	<b>leaf</b>	123; and mine against	10, 31/ 8
and in the same	<b>leaf</b>	and the next following	10, 201/ 3
forthwith in the next	<b>leaf</b>	well and plainly deny	10, 97/ 12
show in the 100th	<b>leaf</b>	of my said book	10, 8/ 23
beginning in the 84th	<b>leaf</b>	), because I said in	10, 221/ 15
side of his 32nd	<b>leaf</b>	, this man saith thus	10, 50/ 8
front of the first	<b>leaf</b>	, is named Salem and	10, 10/ 18
afterward, in the 106th	<b>leaf</b>	of the same book	10, 14/ 13
beginning in the 260th	<b>leaf</b>	, and there shall you	10, 27/ 6
beginneth in the 16th	<b>leaf</b>	, wherein he showed that	10, 30/ 32
dialogue. In the third	<b>leaf</b>	, when Salem showeth himself	10, 11/ 10
beginning in the eighth	<b>leaf</b>	, he first showeth a	10, 19/ 9
whereof in the 86th	<b>leaf</b>	he speaketh so well	10, 222/ 35

beginning in the 175th	<b>leaf</b>	, I make so great	10, 223/ 13
speaketh of in the	<b>leaf</b>	91, of that that	10, 223/ 9
beginneth in the 39th	<b>leaf</b>	; and by the rehearsing	10, 63/ 28
chapter, the very next	<b>leaf</b>	after, against the sufficiency	10, 96/ 34
words nought. In the	<b>leaf</b>	also 81 these are	10, 208/ 11
saith in the 37th	<b>leaf</b>	that he thinketh I	10, 58/ 28
side of his 25th	<b>leaf</b>	, and pretendeth to answer	10, 41/ 8
beginneth in the 33rd	<b>leaf</b>	, wherein he toucheth certain	10, 53/ 17
and beginning at the	<b>leaf</b>	270, read unto the	10, 228/ 9
beginneth in the 19th	<b>leaf</b>	, and therein, upon a	10, 36/ 11
second side of the	<b>leaf</b>	) he telleth us the	10, 20/ 12
fortieth chapter, the 218th	<b>leaf</b>	; and his words too	10, 88/ 24
by the very same	<b>leaf</b>	wherein I wrote those	10, 102/ 4
270, read unto the	<b>leaf</b>	287, wherein you shall	10, 228/ 9
contained should be much	<b>learned</b>	unto for credence and	10, 40/ 9
be somewhat likely to	<b>leap</b>	up a little more	10, 3/ 24
And I have not	<b>leaped</b>	to and fro, now	10, 223/ 26
seemeth not that with	<b>leaping</b>	out of order, he	10, 13/ 27
true. Let him now	<b>learn</b>	it, therefore, and then	10, 33/ 26
bid not the hearers	<b>learn</b>	them. For, as Saint	10, 71/ 8
and policy that I	<b>learn</b>	of his example here	10, 29/ 34
he thinketh necessary to	<b>learn</b>	it: either he meaneth	10, 77/ 29
in a clear conscience,	<b>learn</b>	it whoso may. Lo	10, 61/ 35
then let us not	<b>learn</b>	the thing of him	10, 116/ 25
than with peril to	<b>learn</b>	them. To other men	10, 81/ 32
we shall the sooner	<b>learn</b>	this lesson: to do	10, 61/ 30
damnable heresies that they	<b>learned</b>	of them, and lie	10, 48/ 24
inquirers, or such other	<b>learned</b>	men as be called	10, 109/ 23
I am, he saith, "	<b>learned</b>	in the laws of	10, 192/ 36
at adventure, that he	<b>learned</b>	at grammar school. Now	10, 133/ 32
And if I be	<b>learned</b>	in the temporal laws	10, 193/ 4
I see well, never	<b>learned</b>	the rule that almost	10, 33/ 24
better that I were	<b>learned</b>	in them, the less	10, 193/ 5
what wit and what	<b>learning</b>	the man hath. These	10, 33/ 5
the wit and the	<b>learning</b>	that is in the	10, 56/ 1
but either lack of	<b>learning</b>	in him or lack	10, 40/ 4
his approved wisdom and	<b>learning</b>	, well known otherwise, might	10, 40/ 23
for any wit or	<b>learning</b>	that I perceive in	10, 77/ 33
much more lack of	<b>learning</b>	, too, than were requisite	10, 40/ 18
man with such false	<b>leasings</b>	went about to defame	10, 68/ 15
as he saith, the	<b>least</b>	is a dangerous thing	10, 189/ 1
standeth them, at the	<b>least</b>	, four or five hours	10, 12/ 8
hath he brought forth	<b>least</b>	in this his eighteenth	10, 194/ 15

better, or at the	<b>least</b>	as good, is a	10, 87/ 14
he should at the	<b>least</b>	have laid some reason	10, 114/ 28
the thing at the	<b>least</b>	no less than a	10, 226/ 25
fifth part at the	<b>least</b>	. For this that he	10, 220/ 4
should have of "the	<b>least</b>	censures of the Church	10, 64/ 33
to fall into the	<b>least</b>	censure of the Church	10, 186/ 17
to fall into the	<b>least</b>	censure of the Church	10, 188/ 22
two witnesses at the	<b>least</b>	. But if two will	10, 178/ 25
with this good man's	<b>leave</b>	, say yet a little	10, 135/ 16
are already, but to	<b>leave</b>	them still; and then	10, 173/ 2
than advise them to	<b>leave</b>	such lying? And that	10, 180/ 12
law that giveth him	<b>leave</b>	to abjure at the	10, 70/ 12
the spiritual judges, and	<b>leave</b>	them none at all	10, 177/ 19
yet will I not	<b>leave</b>	it so bare, but	10, 151/ 25
yet will I not	<b>leave</b>	it so, but still	10, 9/ 36
by this good man's	<b>leave</b>	at this day as	10, 117/ 12
at last, and not	<b>leave</b>	it so. For then	10, 165/ 4
all. Now, if he	<b>leave</b>	his "may haply" and	10, 166/ 6
limit and give him	<b>leave</b>	. Since His Highness is	10, 32/ 15
though I would myself	<b>leave</b>	it for his pleasure	10, 25/ 21
toward the deadly, rather	<b>leave</b>	the people in doubt	10, 80/ 35
that therefore till they	<b>leave</b>	that condition, it were	10, 170/ 25
their duty therein, but	<b>leave</b>	some part of their	10, 44/ 14
will, as I say,	<b>leave</b>	some things of his	10, 194/ 6
misrehearse my matter and	<b>leave</b>	my words out. Yea	10, 6/ 26
will in this matter	<b>leave</b>	you not out one	10, 86/ 20
indeed, let us now	<b>leave</b>	off the preface and	10, 8/ 2
Apology -- that I	<b>leave</b>	yourselves, good readers, to	10, 20/ 1
good man giveth them	<b>leave</b>	to go tell the	10, 73/ 23
wherein I had liefer	<b>leave</b>	him in the liking	10, 48/ 36
his usual craft: to	<b>leave</b>	out, for the more	10, 169/ 30
of this realm to	<b>leave</b>	it with them in	10, 79/ 31
and therefore I will	<b>leave</b>	it to them that	10, 181/ 21
and that therein I "	<b>leave</b>	them as though all	10, 18/ 19
trust the best, and	<b>leave</b>	the truth to God	10, 230/ 31
doth with the other,	<b>leave</b>	it unanswered too. But	10, 181/ 8
of slander and obloquy,	<b>leave</b>	their duties undone and	10, 6/ 11
Jerome saith) better to	<b>leave</b>	some things unknown than	10, 81/ 32
other things first and	<b>leave</b>	their debts unpaid and	10, 51/ 23
yet will they rather	<b>leave</b>	them all unsaid than	10, 7/ 15
he list, make and	<b>leave</b>	that never will then	10, 101/ 25
chapter, and about to	<b>leave</b>	off -- word was	10, 77/ 14
-- in those two	<b>leaves</b>	80 and 81 he	10, 214/ 33

therein, upon a six	<b>leaves</b>	, he argueth against a	10, 36/ 12
loath to turn the	<b>leaves</b>	and look back --	10, 62/ 19
He hath there two	<b>leaves</b>	, in the end of	10, 192/ 27
it entitled upon the	<b>leaves</b>	. And yet in the	10, 10/ 34
a hundred and six	<b>leaves</b>	(for so many be	10, 10/ 19
in three or four	<b>leaves</b>	, with only pointing the	10, 6/ 32
untruth, another piece he	<b>leaveth</b>	half unanswered, and to	10, 127/ 9
Those two things he	<b>leaveth</b>	out, because he would	10, 31/ 1
see that his sentence	<b>leaveth</b>	not where he saith	10, 176/ 5
or else of wiliness,	<b>leaveth</b>	out in his illation	10, 62/ 32
wrong. For here he	<b>leaveth</b>	out, as I told	10, 57/ 31
was none other), he	<b>leaveth</b>	out properly in one	10, 57/ 22
the accusers from fear,	<b>leaveth</b>	them so in dread	10, 99/ 5
in the one and	<b>leaveth</b>	the other out. And	10, 191/ 20
week's work." Here he	<b>leaveth</b>	out again the place	10, 171/ 34
showeth he nothing, but	<b>leaveth</b>	folk occasion to think	10, 221/ 24
his words again, he	<b>leaveth</b>	out these words of	10, 214/ 22
the party or the	<b>leaving</b>	of the arrest." Now	10, 181/ 14
the party or the	<b>leaving</b>	of the arrest: we	10, 182/ 12
and that by the	<b>leaving</b>	there should none harm	10, 119/ 13
amended his matter, with	<b>leaving</b>	in of one lie	10, 200/ 26
For if by the	<b>leaving</b>	of the suit of	10, 120/ 7
to it. And therefore,	<b>leaving</b>	his other trifles alone	10, 222/ 8
from them, and a	<b>leaving</b>	of them unmaintained, and	10, 43/ 31
to go upon pilgrimages,"	<b>leaving</b>	their debts unpaid, and	10, 49/ 28
more harm in the	<b>leaving</b>	. But by what way	10, 105/ 11
upon a passion of	<b>lechery</b>	suddenly fall together in	10, 69/ 6
they know or be	<b>led</b>	to believe their verdict	10, 149/ 15
of jail delivery, every	<b>leet</b>	through the realm, the	10, 139/ 26
227, that in every	<b>leet</b>	they do so; whether	10, 185/ 3
and "all stewards in	<b>leets</b>	," and all inquests too	10, 184/ 35
withal. For whether in	<b>leets</b>	they may or may	10, 184/ 36
harm, that had clearly	<b>left</b>	his heresy and were	10, 227/ 33
-- then had he	<b>left</b>	in his book one	10, 199/ 34
of office might be	<b>left</b>	, and that by the	10, 119/ 13
till the spirituality have	<b>left</b>	their cruel desire of	10, 181/ 32
good readers, that he	<b>left</b>	out and dissembled that	10, 173/ 23
the suit ex officio	<b>left</b>	off -- he then	10, 143/ 12
how much he hath	<b>left</b>	unanswered, and how much	10, 224/ 3
that made the law	<b>left</b>	the thing in the	10, 116/ 1
the author had himself	<b>left</b>	them out in his	10, 199/ 32
heretics ex officio were	<b>left</b>	, and changed into another	10, 102/ 7
seen what places he	<b>left</b>	untouched. Which is, in	10, 223/ 30

country hath there anywhere	<b>left</b>	and forsaken it except	10, 145/ 5
seldom grief that is	<b>left</b>	. For I never saw	10, 110/ 11
if he had there	<b>left</b>	and gone no further	10, 54/ 3
hath in some places	<b>left</b>	out some of his	10, 6/ 28
the printer of likelihood	<b>left</b>	them out of oversight	10, 199/ 30
thing to the trial,	<b>left</b>	his "therefore" out. But	10, 58/ 22
his answer he hath	<b>left</b>	it quite out. And	10, 139/ 3
the other side, not	<b>left</b>	any one piece unproved	10, 223/ 32
there be no man	<b>left</b>	that will so much	10, 182/ 18
where he saith it	<b>left</b>	as to that purpose	10, 176/ 6
for his advantage he	<b>left</b>	out in that place	10, 208/ 7
places only as have	<b>left</b>	and forsaken the faith	10, 145/ 6
the thing should be	<b>left</b>	undone; and then should	10, 139/ 34
point might I have	<b>left</b>	, and needed to go	10, 131/ 16
or else must have	<b>left</b>	his tale untold. For	10, 177/ 6
that if it were	<b>left</b>	, "the streets were likely	10, 89/ 7
that till they have	<b>left</b>	them, it were well	10, 171/ 4
he had, over that,	<b>left</b>	out the whole clause	10, 199/ 33
less, if he had	<b>left</b>	out the whole clause	10, 200/ 27
that he should have	<b>left</b>	his own words out	10, 18/ 25
he saith that I	<b>left</b>	out three words in	10, 200/ 24
that they have not	<b>left</b>	that mind yet, and	10, 182/ 19
boot serve for either	<b>leg</b>	, like a shipman's hose	10, 115/ 21
on the one man's	<b>legs</b>	than the faggot on	10, 121/ 23
on the one man's	<b>legs</b>	than the faggot on	10, 122/ 18
that lacketh both his	<b>legs</b>	: so can no man	10, 7/ 32
them answer, but at	<b>leisure</b>	convenient shall answer them	10, 225/ 4
will peradventure at a	<b>leisure</b>	hereafter, upon better advisement	10, 29/ 33
though they shall by	<b>leisure</b>	perceive the contrary with	10, 17/ 13
I have now no	<b>leisure</b>	to look for --	10, 226/ 8
see whether with this	<b>leisure</b>	after, his matter again	10, 158/ 18
there gone out at	<b>length</b>	to such an ungracious	10, 96/ 28
his words rehearsed at	<b>length</b>	, thus I begin mine	10, 172/ 8
grow, all might at	<b>length</b>	through God's displeasure very	10, 125/ 24
it was reasoned at	<b>length</b>	, and set forth very	10, 5/ 14
his goodness, turn at	<b>length</b>	the chief harm upon	10, 145/ 36
tedious to rehearse at	<b>length</b>	. And therefore I shall	10, 213/ 32
-- it would at	<b>length</b>	come to pass, the	10, 104/ 15
readers, save for the	<b>length</b>	, let him perceive his	10, 83/ 11
and answered there at	<b>length</b>	, in the same chapter	10, 65/ 29
appear so good at	<b>length</b>	as they seem to	10, 221/ 18
more part; and at	<b>length</b>	, peradventure, if they went	10, 140/ 33
out in order at	<b>length</b>	-- yet will they	10, 7/ 15

will also do the	<b>less</b>	to the amendment of	10, 176/ 14
answereth a great deal	<b>less</b>	than half, and some	10, 129/ 18
the hounds yet much	<b>less</b>	like, too." And thereupon	10, 142/ 28
thereby, there is much	<b>less</b>	cause for any good	10, 13/ 13
greater offender and a	<b>less</b>	offender should be punished	10, 220/ 25
book one lie the	<b>less</b>	, and his book the	10, 199/ 34
greater offender and a	<b>less</b>	offender be both punished	10, 218/ 30
ween, every wise man	<b>less</b>	grant him. But now	10, 92/ 25
sin, make them the	<b>less</b>	afeard to do it	10, 80/ 37
the temporal laws, the	<b>less</b>	will I follow his	10, 193/ 4
hereafter happen. And much	<b>less</b>	would I grant to	10, 97/ 37
little wit therein, and	<b>less</b>	good would grow thereof	10, 156/ 20
of one lie the	<b>less</b>	, if he had left	10, 200/ 27
nor would them no	<b>less</b>	than they have, and	10, 36/ 2
great offender and a	<b>less</b>	offender should have one	10, 218/ 17
greater offender and a	<b>less</b>	offender should have one	10, 218/ 25
then is it yet	<b>less</b>	likely that he will	10, 100/ 9
the truth, he the	<b>less</b>	needed. For he giveth	10, 147/ 21
some very few, no	<b>less</b>	than though he wrote	10, 171/ 18
will was never the	<b>less</b>	. And thus his nineteenth	10, 199/ 14
more and some be	<b>less</b>	. And because I did	10, 68/ 25
never live in the	<b>less</b>	fear till I see	10, 95/ 20
is his trouble the	<b>less</b>	for that? If he	10, 123/ 5
escheweth and fleeth the	<b>less</b>	slander, though it were	10, 26/ 22
is the order somewhat	<b>less</b>	sharp than it should	10, 218/ 32
lucre, or any much	<b>less</b>	either, the judge both	10, 106/ 25
more negligent, and by	<b>less</b>	fearing the less danger	10, 80/ 3
oath swearing the contrary,	<b>less</b>	likely to lie and	10, 166/ 19
now would I much	<b>less</b>	use that manner in	10, 15/ 18
heretics live in the	<b>less</b>	fear, with many malicious	10, 213/ 15
may be somewhat the	<b>less</b>	discontent with me for	10, 25/ 25
far that it were	<b>less</b>	loss to me to	10, 100/ 16
but somewhat, peradventure, the	<b>less</b>	, lest it might have	10, 13/ 10
that, we give them	<b>less</b>	fear and more liberty	10, 70/ 18
his odious saying much	<b>less</b>	, and nothing more. And	10, 203/ 8
juries may now no	<b>less</b>	do again of courtesy	10, 137/ 15
that, that where the	<b>less</b>	offender beareth one faggot	10, 219/ 7
him; and that, no	<b>less</b>	fear than only fear	10, 92/ 23
summas so much the	<b>less</b>	to dispute or meddle	10, 194/ 31
love the light no	<b>less</b>	than this Pacifier would	10, 7/ 26
peril therein than the	<b>less</b>	. The judges' part is	10, 81/ 13
credence is ten times	<b>less</b>	, in all reason, than	10, 101/ 16
occasion to do the	<b>less</b>	in such reformations, because	10, 175/ 34

therefore his writing the	<b>less</b>	to be regarded while	10, 40/ 20
speak. " He will much	<b>less</b>	become accuser," say we	10, 101/ 1
that would upon much	<b>less</b>	evidence have shortly presented	10, 140/ 19
by less fearing the	<b>less</b>	danger, may soon step	10, 80/ 3
themselves well from the	<b>less</b>	. But surely such tales	10, 81/ 21
I that he had	<b>less</b>	meddled therewith than to	10, 82/ 25
fear; nor for no	<b>less</b>	fear, neither, than only	10, 92/ 18
first point also no	<b>less</b>	folly than that, wherein	10, 28/ 2
for once-warning to every	<b>less</b>	crime than that --	10, 70/ 16
done they should have	<b>less</b>	authority, and that it	10, 170/ 26
he meaneth by the	<b>less</b>	offender and the more	10, 219/ 17
speaketh generally of the	<b>less</b>	offender and the more	10, 219/ 21
made the sin the	<b>less</b>	, yet was the thing	10, 226/ 25
done that they had	<b>less</b>	authority; and then, after	10, 171/ 5
more pain than the	<b>less</b>	hath deserved, there is	10, 218/ 31
more pain than the	<b>less</b>	deserveth. And therefore if	10, 219/ 5
his first book, for	<b>less</b>	things than these are	10, 48/ 32
for with a little	<b>less</b>	fear than they had	10, 81/ 28
in fear somewhat the	<b>less</b>	. But, now, this man	10, 95/ 2
enough though they were	<b>less</b>	plain than thus. And	10, 166/ 34
at the least no	<b>less</b>	than a very great	10, 226/ 25
learned in them, the	<b>less</b>	would I ween it	10, 193/ 6
to it. But the	<b>less</b>	that the weight of	10, 223/ 16
it will not be	<b>less</b>	than one whole week's	10, 173/ 7
it should be the	<b>less</b>	marked, and would end	10, 125/ 11
the justices a good	<b>lesson</b>	at his departing: if	10, 123/ 35
the other a good	<b>lesson</b>	at his departing too	10, 123/ 36
the sooner learn this	<b>lesson</b>	: to do in all	10, 61/ 30
giveth me another good	<b>lesson</b>	, wherewith he would I	10, 50/ 20
cause, against so many	<b>lets</b>	to the contrary, therein	10, 196/ 32
speak here of two	<b>lets</b>	. One, that men will	10, 102/ 25
of which for "other	<b>lets</b>	" he "never read" none	10, 8/ 11
mine Apology "mistake the	<b>letter</b>	" of his "said treatise	10, 30/ 33
saith plainly against the	<b>letter</b>	of the said treatise	10, 57/ 27
I mistake not the	<b>letter</b>	of his treatise at	10, 31/ 18
to prove the said	<b>letter</b>	unreasonable, which were very	10, 213/ 31
I mistake not the	<b>letter</b>	of his words. For	10, 31/ 13
enough, and that the	<b>letter</b>	of his words were	10, 206/ 24
appeareth upon their own	<b>letters</b>	, enough to be showed	10, 28/ 18
-- that tale he	<b>letteth</b>	go by, as though	10, 113/ 18
nothing at all, but	<b>letteth</b>	it go by his	10, 129/ 13
much as mum, but	<b>letteth</b>	it slip even by	10, 140/ 13
then, and therefore he	<b>letteth</b>	that here pass by	10, 147/ 24

in heresy, and yet	<b>letteth</b>	them not to do	10, 99/ 26
and the other he	<b>letteth</b>	slip. And yet in	10, 172/ 2
displease God, and without	<b>letting</b>	heresies grow and go	10, 180/ 19
of obits and chantries	<b>letting</b>	the due examination requisite	10, 52/ 17
man else. But now	<b>letting</b>	pass all the special	10, 225/ 11
good readers, save for	<b>letting</b>	of the word of	10, 46/ 21
is not this a	<b>lewd</b>	colored slander and (without	10, 170/ 31
and therein write every	<b>lewd</b>	word that any lewd	10, 180/ 16
lewd word that any	<b>lewd</b>	folk or any false	10, 180/ 17
do evil than let	<b>lewd</b>	folk speak evil. And	10, 180/ 20
them specially to the	<b>lewd</b>	communication of heresies, which	10, 71/ 13
beware of all such	<b>lewd</b>	language; and not, under	10, 69/ 31
beginning whereof groweth of	<b>lewd</b>	lightness and of evil	10, 68/ 23
suspicion that with his	<b>lewd</b>	manner of preaching he	10, 116/ 6
a man speak very	<b>lewd</b>	and right traitorous words	10, 69/ 24
soever he mean, a	<b>lewd</b>	, slanderous word were as	10, 28/ 29
perceiving that they so	<b>lewdly</b>	lied -- I would	10, 179/ 34
there pass by much	<b>lewdness</b>	and much mischief too	10, 68/ 22
communication of other fleshly	<b>lewdness</b>	-- yet the blessed	10, 71/ 12
Ut inquisitionis negotium and	<b>li</b>	.vi., "whereby it appeareth	10, 184/ 27
grace indifferent, righteous, meek,	<b>liberal</b>	, and loving to God	10, 178/ 2
God -- as chastity,	<b>liberality</b>	, patience, soberness, temperance, cunning	10, 174/ 25
of God, as chastity,	<b>liberality</b>	, patience, soberness, temperance, cunning	10, 175/ 25
taxes upon themselves, as	<b>liberally</b>	and as largely as	10, 209/ 20
acceptance he shall more	<b>liberally</b>	and without offense of	10, 163/ 3
the name of the	<b>liberties</b>	of the Church, whereby	10, 206/ 12
which they call the	<b>liberties</b>	of the Church, they	10, 206/ 17
had been clear at	<b>liberty</b>	, upon reasons and likelihoods	10, 161/ 19
and talk heresies at	<b>liberty</b>	-- yet but if	10, 79/ 8
receive him, and his	<b>liberty</b>	therein restrained, but by	10, 161/ 24
that they should have	<b>liberty</b>	to accept, if they	10, 161/ 2
both by the "evangelical	<b>liberty</b>	" that they pretended, as	10, 25/ 8
less fear and more	<b>liberty</b>	in bold talking and	10, 70/ 18
would give the like	<b>liberty</b>	for once-warning to every	10, 70/ 16
if he gave any	<b>license</b>	of mortising into the	10, 32/ 13
that secret without their	<b>license</b>	. And surely this is	10, 109/ 29
law before that paragraph "	<b>Licet</b>	" was made. And therein	10, 159/ 2
the chapter "Accusatus," par. "	<b>Licet</b>	, " whereby it is ordained	10, 146/ 9
that before that par. "	<b>Licet</b>	" was made, the judge	10, 159/ 4
is to say, "To	<b>lie</b>	is when a man	10, 226/ 2
not to tell a	<b>lie</b>	pertaineth to a good	10, 226/ 18
up such a slanderous	<b>lie</b>	upon me, and write	10, 26/ 27
in his book one	<b>lie</b>	the less, and his	10, 199/ 34

good reason that they	<b>lie</b>	longer indeed. And so	10, 124/ 16
his words as they	<b>lie</b>	in mine Apology, folio	10, 199/ 21
credence with that open	<b>lie</b>	, that might be so	10, 28/ 1
he make not this	<b>lie</b>	wittingly himself, but, hearing	10, 108/ 11
he spinneth that fine	<b>lie</b>	without flax, fetching it	10, 27/ 31
upon a plain, open	<b>lie</b>	: I will for this	10, 109/ 14
and with a solemn	<b>lie</b>	. For lo, good readers	10, 26/ 4
allow. And then to	<b>lie</b>	still till he find	10, 121/ 19
his will have that	<b>lie</b>	lost. For he saith	10, 180/ 5
whole words as they	<b>lie</b>	there together, I shall	10, 175/ 21
leaving in of one	<b>lie</b>	the less, if he	10, 200/ 27
learned of them, and	<b>lie</b>	therefore buried in hell	10, 48/ 25
him that telleth a	<b>lie</b>	weening that it were	10, 226/ 17
discretion let him yet	<b>lie</b>	still and let the	10, 128/ 11
rehearse not how they	<b>lie</b>	many times longer in	10, 122/ 19
the better, let him	<b>lie</b>	still for me. This	10, 128/ 26
of putting to answer	<b>lie</b>	still in prison the	10, 123/ 9
man saith that they	<b>lie</b>	longer in prison for	10, 124/ 7
fama, a man may	<b>lie</b>	long in prison and	10, 128/ 29
longer indeed. And so	<b>lie</b>	there, as reason is	10, 124/ 16
before the witnesses to	<b>lie</b>	and say that he	10, 73/ 25
faggot, besides that they	<b>lie</b>	longer on the one	10, 121/ 22
faggot, besides that they	<b>lie</b>	longer on the one	10, 122/ 17
contrary, less likely to	<b>lie</b>	and play the wily	10, 166/ 19
not to tell a	<b>lie</b>	unawares is the part	10, 226/ 18
yet, and make a	<b>lie</b>	again of them then	10, 182/ 20
were likely enough to	<b>lie</b>	. Now, since this presumption	10, 151/ 32
for that? If he	<b>lie</b>	in prison till the	10, 123/ 6
how he proveth that	<b>lie</b>	to be true. Thereto	10, 78/ 3
that they so lewdly	<b>lied</b>	-- I would be	10, 179/ 34
then had I as	<b>lief</b>	the judge might do	10, 131/ 31
law. I had as	<b>lief</b>	, for anything that I	10, 139/ 15
to some folk as	<b>lief</b>	almost as the life	10, 99/ 20
fantasies, wherein I had	<b>liefer</b>	leave him in the	10, 48/ 36
that they had well	<b>liefer</b>	abide the pain to	10, 122/ 22
but that they had	<b>liefer</b>	not meddle with any	10, 125/ 19
while after." "Nay, my	<b>liege</b>	lord," quoth the poor	10, 95/ 18
I should "make two	<b>lies</b>	for one"; and yet	10, 189/ 35
to believe so many	<b>lies</b>	so soon, and with	10, 226/ 21
you of me three	<b>lies</b>	in one chapter. The	10, 19/ 7
to believe such evil	<b>lies</b>	, and what damage it	10, 39/ 27
lest he make two	<b>lies</b>	for one. Is not	10, 192/ 16
s to make the	<b>lies</b>	seem somewhat likely. Such	10, 46/ 31

shall he make two	<b>lies</b>	for one. Lo, good	10, 191/ 22
he should make double	<b>lies</b>	. This showeth that he	10, 190/ 18
the people with like	<b>lies</b>	of abusing the temporal	10, 192/ 7
say," and very plain	<b>lies</b>	indeed. Is this the	10, 212/ 22
say"s' false, imagined	<b>lies</b>	-- and though his	10, 171/ 13
as have made such	<b>lies</b>	, I have told it	10, 18/ 12
have ever told him	<b>lies</b>	, and never told him	10, 227/ 9
his estimation the power	<b>lieth</b>	to weigh and consider	10, 154/ 25
wiped away, and his	<b>lieth</b>	still in his neck	10, 27/ 34
his county; and himself	<b>lieth</b>	sometimes still in prison	10, 121/ 14
For even thereas it	<b>lieth</b>	, lo, dig me a	10, 100/ 19
making nor the repealing	<b>lieth</b>	in neither nother of	10, 188/ 15
much as in him	<b>lieth</b>	) the clergy of England	10, 191/ 12
than it is repealed	<b>lieth</b>	not in our hands	10, 188/ 30
save that the one	<b>lieth</b>	at his own finding	10, 123/ 31
between him that wittingly	<b>lieth</b>	and him that telleth	10, 226/ 16
of all his answer	<b>lieth</b>	always in this --	10, 120/ 35
crime saveth once his	<b>life</b>	, giveth him a warning	10, 70/ 13
knew in all my	<b>life</b>	any man above the	10, 34/ 5
would adventure his own	<b>life</b>	. But yet because it	10, 94/ 31
never was in his	<b>life</b>	before neither forsworn nor	10, 166/ 21
fear himself of his	<b>life</b>	or bodily harm, and	10, 98/ 14
for fear of his	<b>life</b>	avow it, I have	10, 89/ 17
for fear of his	<b>life</b>	avow it, I have	10, 92/ 7
peril of his own	<b>life</b>	. And yet is there	10, 94/ 21
lief almost as the	<b>life</b>	. And their living they	10, 99/ 20
never heard in his	<b>life</b>	that some man hath	10, 94/ 7
pity, in preserving the	<b>life</b>	of any man, whensoever	10, 118/ 13
hath heard in his	<b>life</b>	any two men, in	10, 11/ 20
for witnesses in my	<b>life</b>	. For why should I	10, 149/ 12
to save the man's	<b>life</b>	of pity stretcheth out	10, 118/ 26
yet in all my	<b>life</b>	), because only that an	10, 118/ 33
loss of his own	<b>life</b>	bound to the contrary	10, 94/ 25
be true that his	<b>life</b>	may go therefore, and	10, 107/ 19
any fear of their	<b>life</b>	, for which this good	10, 99/ 16
have been all his	<b>life</b>	, knoweth well to be	10, 102/ 38
to take them for	<b>light</b>	, and little and little	10, 82/ 1
man's new declaration, the	<b>light</b>	of grace appear by	10, 208/ 3
a man for every	<b>light</b>	suspicion or complaint of	10, 168/ 16
guiders and givers of	<b>light</b>	by their doctrine and	10, 20/ 16
arrest folk for every	<b>light</b>	suspicion, or every complaint	10, 181/ 33
ex officio, or upon	<b>light</b>	complaints by favor of	10, 183/ 20
but not upon every	<b>light</b>	complaint that full lightly	10, 169/ 2

report again any evil	<b>light</b>	reports that he hath	10, 84/ 16
truth may come to	<b>light</b>	therein, though he resist	10, 211/ 24
And therefore if the	<b>light</b>	that is in the	10, 21/ 18
their officers will give	<b>light</b>	credence upon informations made	10, 76/ 7
heretic. And to every	<b>light</b>	word a man may	10, 84/ 1
office (which upon a	<b>light</b>	reason this man calleth	10, 144/ 21
shortly believeth is over	<b>light</b>	: this good man to	10, 226/ 20
of the matter for	<b>light</b>	or heavy must follow	10, 182/ 11
should bear the like	<b>light</b>	faults of other men	10, 61/ 4
rather to bear such	<b>light</b>	defaults of others the	10, 61/ 20
bring the matter into	<b>light</b>	open and plain at	10, 86/ 19
that "then a new	<b>light</b>	of grace should shortly	10, 65/ 11
cruel they should judge	<b>light</b>	heavy and small great	10, 182/ 15
provideth well against all	<b>light</b>	receiving of such confession	10, 156/ 4
a heretic, by such	<b>light</b>	tales. And surely this	10, 84/ 3
that I love the	<b>light</b>	no less than this	10, 7/ 26
from these words, "the	<b>light</b>	of grace that is	10, 200/ 30
into these words, "the	<b>light</b>	of grace that is	10, 200/ 31
any man by a	<b>light</b>	oversight. But the cause	10, 61/ 18
weigh the witnesses at	<b>light</b>	and acquit the prisoner	10, 154/ 23
weighed and esteemed so	<b>light</b>	but that the jury	10, 154/ 30
the better brought to	<b>light</b>	what lack this good	10, 131/ 22
man had given as	<b>light</b>	a credence to such	10, 84/ 10
of the matter for	<b>light</b>	or heavy," to "follow	10, 181/ 13
of one felony, to	<b>light</b>	there cometh twain. But	10, 107/ 4
whole temporalty, upon such	<b>light</b>	reports made unto him	10, 84/ 20
temporalty; and if their	<b>light</b>	be darkness, where shall	10, 20/ 17
unto him by some	<b>light</b>	, simple persons, whereas by	10, 84/ 21
that "which is a	<b>light</b>	suspicion and which is	10, 181/ 10
since which is a	<b>light</b>	suspicion and which is	10, 182/ 6
and which is a	<b>light</b>	complaint and which is	10, 182/ 7
which are these: The	<b>light</b>	of grace will not	10, 202/ 27
that he saith the	<b>light</b>	of grace will not	10, 205/ 20
resistance: so long the	<b>light</b>	of grace will not	10, 207/ 23
other but that the	<b>light</b>	of grace will not	10, 207/ 27
so is verily the	<b>light</b>	in like wise mine	10, 7/ 28
And you be the	<b>light</b>	of the world. And	10, 21/ 17
temporalty then fetch their	<b>light</b>	?Truly I wot not	10, 20/ 18
angels but sinners, that	<b>lightly</b>	may fall and be	10, 175/ 4
well wary how he	<b>lightly</b>	report again any evil	10, 84/ 15
would not be so	<b>lightly</b>	passed over as Master	10, 186/ 16
would not be so	<b>lightly</b>	passed over as Master	10, 188/ 20
Howbeit, he may also	<b>lightly</b>	offend therein, if he	10, 175/ 10

accursed; and so may	<b>lightly</b>	fall thereby into a	10, 187/ 24
behalf, nor report it	<b>lightly</b>	that any man is	10, 84/ 2
he said therein, be	<b>lightly</b>	worse or more false	10, 67/ 34
-- he cannot, therefore,	<b>lightly</b>	know any one heretic	10, 83/ 29
in print, that may	<b>lightly</b>	touch not only many	10, 26/ 10
considering that it "may	<b>lightly</b>	touch not only any	10, 28/ 6
be (for worse could	<b>lightly</b>	no man say), would	10, 66/ 9
wit, whereby he can	<b>lightly</b>	turn a sentence after	10, 208/ 18
up a little more	<b>lightly</b>	. The Preface Sir Thomas	10, 3/ 25
-- then may they	<b>lightly</b>	lose the Spirit of	10, 216/ 20
not of likelihood so	<b>lightly</b>	have made such evil	10, 84/ 17
light complaint that full	<b>lightly</b>	may be untrue. And	10, 169/ 2
of speaking heresies of	<b>lightness</b>	, or of a passion	10, 68/ 19
may speak heresy of	<b>lightness</b>	, and of a passion	10, 69/ 22
a man of a	<b>lightness</b>	, or of a passion	10, 79/ 7
than a very great	<b>lightness</b>	; yea, and also a	10, 226/ 26
whereof groweth of lewd	<b>lightness</b>	and of evil passions	10, 68/ 23
he doth it of	<b>lightness</b>	of mind, hatred, or	10, 157/ 7
doth it not for	<b>lightness</b>	of mind, hatred, corruption	10, 163/ 11
doth it not of	<b>lightness</b>	of mind, nor of	10, 146/ 15
is not done of	<b>lightness</b>	of mind, nor of	10, 159/ 22
should be excused by	<b>lightness</b>	and by passions, then	10, 68/ 21
other, but if I	<b>liked</b>	his doing a little	10, 193/ 3
devised is very well	<b>liked</b>	, and hath been well	10, 71/ 32
seeing that his answer	<b>liked</b>	him not, he was	10, 38/ 6
had all said, he	<b>liked</b>	not his own all	10, 38/ 5
so will we by	<b>likelihood</b>	break these as well	10, 22/ 29
in the street by	<b>likelihood</b>	(for there folk most	10, 12/ 6
himself would not of	<b>likelihood</b>	so lightly have made	10, 84/ 17
malice, or of some	<b>likelihood</b>	which happed him of	10, 130/ 17
that he will of	<b>likelihood</b>	hate and mischief any	10, 95/ 33
priests, which might of	<b>likelihood</b>	win as much by	10, 51/ 20
man cannot tell? By	<b>likelihood</b>	there is nothing owing	10, 52/ 25
162), the printer of	<b>likelihood</b>	left them out of	10, 199/ 30
nor yet hear any	<b>likelihood</b>	), I would put them	10, 126/ 5
nor one heretic of	<b>likelihood</b>	once be put to	10, 145/ 21
-- he hath of	<b>likelihood</b>	himself made search to	10, 59/ 4
the far fetching and	<b>likelihood</b>	of so seldom fortuning	10, 108/ 30
so should there of	<b>likelihood</b>	be the self things	10, 51/ 15
among many other one	<b>likelihood</b>	this -- that he	10, 138/ 6
some" others, belie of	<b>likelihood</b>	some of the spirituality	10, 27/ 9
thing themselves, and of	<b>likelihood</b>	so would they rather	10, 108/ 29
unto the presumption and	<b>likelihood</b>	, he that was never	10, 160/ 6

intent as the great	<b>likelihood</b>	of his words would	10, 57/ 13
himself had thought greater	<b>likelihood</b>	that he would say	10, 161/ 22
liberty, upon reasons and	<b>likelihoods</b>	leading his conscience, to	10, 161/ 20
well. Which be the	<b>likelihoods</b>	now, good readers, that	10, 212/ 30
by certain tokens and	<b>likelihoods</b>	, have a sure and	10, 160/ 24
considerations suspect, and seemed	<b>likely</b>	to flee; and upon	10, 123/ 23
swearing the contrary, less	<b>likely</b>	to lie and play	10, 166/ 19
ere this, so near	<b>likely</b>	to have been that	10, 119/ 25
-- then were it	<b>likely</b>	that he could tell	10, 52/ 27
the faith, which were	<b>likely</b>	sore to decay by	10, 228/ 4
that it were very	<b>likely</b>	so to diminish in	10, 119/ 18
he deviseth, we were	<b>likely</b>	to find few, and	10, 101/ 31
of heretics, which very	<b>likely</b>	were to follow, though	10, 85/ 28
other) he was then	<b>likely</b>	to be forsworn. And	10, 153/ 3
say that it is	<b>likely</b>	that the forsworn witnesses	10, 166/ 6
then were it well	<b>likely</b>	that he found, in	10, 85/ 14
left, "the streets were	<b>likely</b>	to swarm full of	10, 89/ 7
accuser: the streets were	<b>likely</b>	to swarm full of	10, 102/ 10
the streets were well	<b>likely</b>	to swarm full of	10, 104/ 16
away, the streets were	<b>likely</b>	to swarm full of	10, 105/ 16
though it may be	<b>likely</b>	enough to happen in	10, 205/ 1
of good laws were	<b>likely</b>	to maintain, if men	10, 200/ 11
slanderous word were as	<b>likely</b>	to happen in one	10, 28/ 30
oath notwithstanding, he were	<b>likely</b>	enough to lie. Now	10, 151/ 32
If he think it	<b>likely</b>	that none of them	10, 100/ 8
true, were not all	<b>likely</b>	to be remedied at	10, 15/ 11
saith it seemeth most	<b>likely</b>	that I should mean	10, 221/ 22
it should be most	<b>likely</b>	that I should mean	10, 221/ 23
is a thing not	<b>likely</b>	to hap so often	10, 128/ 33
the lies seem somewhat	<b>likely</b>	. Such shrewd "some say	10, 46/ 32
that they were well	<b>likely</b>	to put such as	10, 23/ 10
not at these days	<b>likely</b>	to be such, the	10, 138/ 5
so seldom fortunung, were	<b>likely</b>	to be taken for	10, 108/ 31
it that thinketh it	<b>likely</b>	. But on the other	10, 85/ 2
to his first, more	<b>likely</b>	to play the wily	10, 166/ 9
have thought it very	<b>likely</b>	that if the same	10, 183/ 13
as it is well	<b>likely</b>	they do: then true	10, 45/ 31
-- it were well	<b>likely</b>	to come to pass	10, 101/ 32
more he maketh it	<b>likely</b>	to be true. For	10, 10/ 4
many together and so	<b>likely</b>	to be true that	10, 107/ 19
that case by presumption	<b>likely</b>	to swear true. And	10, 153/ 14
in that case well	<b>likely</b>	to swear true. Now	10, 164/ 23
dangerous law, and more	<b>likely</b>	to cause untrue and	10, 146/ 17

dangerous law, and more	<b>likely</b>	to cause untrue and	10, 155/ 20
as shall be somewhat	<b>likely</b>	to leap up a	10, 3/ 24
said, heretics were well	<b>likely</b>	yet one week longer	10, 178/ 14
is it yet less	<b>likely</b>	that he will become	10, 100/ 10
that think his answer	<b>likely</b>	. For I would ween	10, 84/ 29
of the other, and	<b>liken</b>	them well enough together	10, 157/ 23
the thing that I	<b>liken</b>	them for, he boasteth	10, 141/ 28
own conscience, resemble and	<b>liken</b>	together genteel hounds, or	10, 142/ 21
indeed be ashamed to	<b>liken</b>	them together in every	10, 157/ 18
shame for me to	<b>liken</b>	together a person once	10, 157/ 17
too high to be	<b>likened</b>	to speaking and talking	10, 68/ 26
the point that I	<b>likened</b>	them; that is to	10, 158/ 10
And then Master More	<b>likeneth</b>	the penance of such	10, 122/ 12
mind, whose opinions it	<b>liketh</b>	him to rehearse and	10, 33/ 11
other words wherein he	<b>liketh</b>	himself so well, and	10, 204/ 20
-- this, I say,	<b>liketh</b>	me marvelously well: that	10, 223/ 1
24th chapter -- but	<b>likewise</b>	as he calleth the	10, 10/ 28
secretly or openly and	<b>likewise</b>	informed the court. And	10, 134/ 4
may it be said	<b>likewise</b>	that it falleth but	10, 106/ 3
may it be said	<b>likewise</b>	that it falleth but	10, 108/ 35
since I am overseen	<b>likewise</b>	myself. He fareth, in	10, 62/ 6
being, as he said,	<b>likewise</b>	affectionate) the faults of	10, 19/ 24
since he himself hath	<b>likewise</b>	been overseen. For we	10, 61/ 21
But now after this,	<b>likewise</b>	as he is wont	10, 211/ 20
see, to show that	<b>likewise</b>	as a man shall	10, 130/ 22
is to show that,	<b>likewise</b>	as it may happen	10, 122/ 30
as I said) that	<b>likewise</b>	as he that hath	10, 157/ 24
bite children too, but	<b>likewise</b>	yet as they may	10, 142/ 3
that if the jury	<b>likewise</b>	regard the witnesses so	10, 155/ 8
leave him in the	<b>liking</b>	than lose much time	10, 48/ 36
good man list to	<b>limit</b>	and give him leave	10, 32/ 14
last past, except only	<b>Lincoln</b>	and London, and that	10, 170/ 5
again to read in	<b>Lincoln's</b>	Inn, and there were	10, 79/ 21
draw both by one	<b>line</b>	, according to both the	10, 213/ 3
leaf, in the fourteenth	<b>line</b>	, that he meaneth only	10, 207/ 3
had, in the next	<b>line</b>	before, expressly said that	10, 97/ 10
remedieth that with a	<b>line</b>	or twain wherein he	10, 36/ 23
as this good man	<b>list</b>	to limit and give	10, 32/ 14
man in like wise	<b>list</b>	to slander and to	10, 67/ 32
others of his affinity	<b>list</b>	to call any of	10, 26/ 12
the realm if we	<b>list</b>	to call any such	10, 28/ 22
may well see, that	<b>list</b>	to look back and	10, 141/ 21
and consider it whoso	<b>list</b>	; for I can see	10, 17/ 33

already. Howbeit, if they	<b>list</b>	thus to give over	10, 224/ 35
hear but that themselves	<b>list</b>	to tell him, nor	10, 227/ 27
read but where themselves	<b>list</b>	to turn him. And	10, 227/ 28
by what name they	<b>list</b>	, and neither I nor	10, 25/ 23
their peace if they	<b>list</b>	, or else if they	10, 91/ 7
conspiracy, but as they	<b>list</b>	to do in conscience	10, 131/ 5
every man else that	<b>list</b>	to read it, a	10, 35/ 30
say he what he	<b>list</b>	, make and leave that	10, 101/ 25
all matters that he	<b>list</b>	to babble of, am	10, 190/ 25
affinity might, if we	<b>list</b>	, call not only any	10, 29/ 13
such wise, that whoso	<b>list</b>	indifferently to read both	10, 86/ 14
say that look, whoso	<b>list</b>	, what I say therein	10, 40/ 16
in what matter he	<b>list</b>	, and I shall never	10, 129/ 21
faint fashion as himself	<b>list</b>	to offer: the suspicion	10, 118/ 3
matter of it. Whoso	<b>list</b>	to read the chapter	10, 223/ 13
any of mine "affinity" "	<b>list</b>	to call them one	10, 28/ 9
to write what they	<b>list</b>	, and say they think	10, 79/ 14
such a man as	<b>list</b>	not to understand it	10, 14/ 19
few hands as himself	<b>list</b>	appoint? And with what	10, 115/ 3
won altogether could very	<b>little</b>	serve him -- ye	10, 120/ 13
them for light, and	<b>little</b>	and little after to	10, 82/ 1
witness that there is	<b>little</b>	wit therein, and less	10, 156/ 19
the remnant to have	<b>little</b>	substance too. And therefore	10, 21/ 7
that I reckoned it	<b>little</b>	worth the answering, as	10, 146/ 26
allowed it but a	<b>little</b>	. For, setting aside for	10, 224/ 7
light, and little and	<b>little</b>	after to believe them	10, 82/ 1
for the while remaining	<b>little</b>	remedied, should but make	10, 15/ 13
it, and lay no	<b>little</b>	causes why. But I	10, 56/ 12
heresies hath been very	<b>little</b>	anywhere, save even here	10, 227/ 11
of mishandling could have	<b>little</b>	color any farther than	10, 170/ 7
then, to set a	<b>little</b>	more charitable folk about	10, 212/ 12
beseech you consider a	<b>little</b>	either the folly or	10, 191/ 4
good conjectures to put	<b>little</b>	doubt therein. For though	10, 183/ 34
and like not a	<b>little</b>	, the great, good mind	10, 222/ 24
truth that unto one	<b>little</b>	piece one great cunning	10, 4/ 29
it much, as a	<b>little</b>	herebefore I have well	10, 220/ 29
goeth he farther a	<b>little</b>	: that though he hold	10, 74/ 5
it, as I said,	<b>little</b>	marvel though he never	10, 85/ 17
the other studied a	<b>little</b>	. But when he had	10, 100/ 22
let us now a	<b>little</b>	see whether he win	10, 120/ 33
where he said a	<b>little</b>	before that he could	10, 166/ 13
as this was no	<b>little</b>	folly for him --	10, 27/ 35
hedge letted him, was	<b>little</b>	thanks to him; for	10, 199/ 13

yet found I so	<b>little</b>	reason in his reasoning	10, 6/ 16
he argueth against a	<b>little</b>	doubt that I moved	10, 36/ 12
leave, say yet a	<b>little</b>	farther, and I ween	10, 135/ 16
make merry for a	<b>little</b>	while. And I kept	10, 173/ 32
good; but for that	<b>little</b>	wit that I have	10, 184/ 18
liked his doing a	<b>little</b>	better than I do	10, 193/ 3
and summas hath so	<b>little</b>	understanding -- I shall	10, 194/ 30
Division, it had made	<b>little</b>	matter. And if he	10, 199/ 33
will yet say a	<b>little</b>	further, that in places	10, 140/ 16
see, good readers, how	<b>little</b>	reason is in it	10, 199/ 15
the further opening how	<b>little</b>	hold there is in	10, 154/ 19
spend and lose a	<b>little</b>	time about it, to	10, 4/ 8
careful about a thing	<b>little</b>	needful. For it hath	10, 182/ 33
that all that helpeth	<b>little</b>	, because the judge may	10, 156/ 5
good readers, see what	<b>little</b>	insight the man hath	10, 32/ 32
the man is so	<b>little</b>	suspicious in matters of	10, 83/ 21
make merry for a	<b>little</b>	season, while men walk	10, 171/ 32
make merry for a	<b>little</b>	season, while men walk	10, 173/ 6
as this is, a	<b>little</b>	merrily to mock him	10, 53/ 6
be hanged within a	<b>little</b>	while after." "Nay, my	10, 95/ 17
men have also as	<b>little</b>	cause again of any	10, 187/ 18
as it seemeth, he	<b>little</b>	regardeth, but only that	10, 186/ 12
himself -- showeth himself	<b>little</b>	to force or care	10, 117/ 31
clearly see to how	<b>little</b>	purpose the Pacifier hath	10, 180/ 23
that mine "objections" are "	<b>little</b>	to be pondered": first	10, 13/ 35
seldom that it ought	<b>little</b>	to be pondered --	10, 106/ 2
seldom that it ought	<b>little</b>	to be pondered --	10, 108/ 34
see, do many folk	<b>little</b>	good, but rather very	10, 79/ 39
so faint that I	<b>little</b>	need to reply. For	10, 169/ 26
he giveth us one	<b>little</b>	mess of sauce to	10, 92/ 2
can declare, and the	<b>little</b>	amendment may show. Riots	10, 143/ 31
the forehead with his	<b>little</b>	finger! But since that	10, 31/ 29
I besides this a	<b>little</b>	have assayed so to	10, 37/ 25
is to wit, some	<b>little</b>	variance in some place	10, 63/ 1
76th leaf, hath so	<b>little</b>	effect and substance in	10, 199/ 17
a matter of no	<b>little</b>	effect. For, taking that	10, 40/ 29
themselves, for with a	<b>little</b>	less fear than they	10, 81/ 28
I promise you, a	<b>little</b>	more subtlety than substance	10, 204/ 25
brought there, to a	<b>little</b>	better effect than he	10, 208/ 27
-- then have I	<b>little</b>	doubt but that they	10, 56/ 6
I shall say a	<b>little</b>	farther in that matter	10, 122/ 3
will con him but	<b>little</b>	thanks for that praise	10, 133/ 8
will con him but	<b>little</b>	thanks for that praise	10, 134/ 25

will I say a	<b>little</b>	farther, and that is	10, 135/ 3
he say yet a	<b>little</b>	further, and that is	10, 142/ 20
said there, that I	<b>little</b>	doubt but that if	10, 183/ 2
accursing either. For I	<b>little</b>	doubt but that there	10, 185/ 7
the same chapter, a	<b>little</b>	before, that the temporalty	10, 20/ 6
those words in meant	<b>little</b>	good to the clergy	10, 65/ 2
answered to some very	<b>little</b>	, and to the most	10, 65/ 31
he doth them yet	<b>little</b>	good. For the using	10, 82/ 31
to leap up a	<b>little</b>	more lightly. The Preface	10, 3/ 24
sword do this man	<b>little</b>	service. And then on	10, 45/ 29
so long doth sometimes	<b>little</b>	good. And then since	10, 118/ 7
much and hath so	<b>little</b>	cause. For there, lo	10, 102/ 5
offenders. And it helpeth	<b>little</b>	that if there be	10, 155/ 22
I doubt also as	<b>little</b>	but that there were	10, 185/ 11
I yet forth a	<b>little</b>	farther, and these are	10, 103/ 19
there I was a	<b>little</b>	overseen. For they stand	10, 12/ 9
the leastwise ring a	<b>little</b>	better than this. The	10, 60/ 32
now he forgetteth this	<b>little</b>	, short word, this monosyllable	10, 62/ 30
will I say a	<b>little</b>	farther in this matter	10, 72/ 1
will I come a	<b>little</b>	nearer unto this good	10, 138/ 27
had his great exhortation	<b>little</b>	place. Also, this pride	10, 177/ 9
I, which bear a	<b>little</b>	more reverence to the	10, 28/ 33
could I lay a	<b>little</b>	better cause to prove	10, 117/ 25
-- I would so	<b>little</b>	doubt it to be	10, 135/ 12
too far (for a	<b>little</b>	way is too far	10, 63/ 3
and some of a	<b>little</b>	more substance, too, than	10, 211/ 5
make him look a	<b>little</b>	better even upon Summa	10, 83/ 14
I since considered how	<b>little</b>	need it was, I	10, 4/ 2
long nose upon a	<b>little</b>	face; especially while, as	10, 64/ 26
-- let us a	<b>little</b>	see whether with this	10, 158/ 17
that praise con me	<b>little</b>	thanks: that word were	10, 134/ 31
other, and then a	<b>little</b>	before those words (as	10, 176/ 20
that I see, very	<b>little</b>	skill, so would I	10, 82/ 25
so: then had he	<b>little</b>	cause to write all	10, 54/ 33
when this is done	<b>little</b>	doubt of your judgment	10, 88/ 28
as folk that would	<b>live</b>	under the Gospel and	10, 25/ 9
man be that should	<b>live</b>	to see it. And	10, 145/ 35
For I shall never	<b>live</b>	in the less fear	10, 95/ 19
and, to have heretics	<b>live</b>	in the less fear	10, 213/ 15
wretches, without some ruffle	<b>live</b>	in peace long. Were	10, 74/ 37
for such surety to	<b>live</b>	thereby, though not in	10, 94/ 36
folk that fain would	<b>live</b>	in peace should not	10, 74/ 36
derision under which they	<b>live</b>	-- namely since he	10, 194/ 2

them that they neither	<b>lived</b>	nor believed according to	10, 25/ 15
shall never while he	<b>liveth</b>	convey this gear so	10, 174/ 6
after, haply while he	<b>liveth</b>	, reckon himself so sure	10, 95/ 8
prove you while he	<b>liveth</b>	; but at sundry times	10, 104/ 26
shall find, while he	<b>liveth</b>	, to prove that provision	10, 117/ 27
warrant him, while he	<b>liveth</b>	, but that the things	10, 68/ 35
never shall while he	<b>liveth</b>	, be able to void	10, 104/ 10
And yet is the	<b>living</b>	to some folk as	10, 99/ 19
than these folk in	<b>living</b>	or belief follow the	10, 26/ 1
for loss of their	<b>living</b>	, for which he findeth	10, 99/ 18
call him desperate whose	<b>living</b>	showeth no manner hope	10, 48/ 30
and their secret shameful	<b>living</b>	for such that, though	10, 25/ 34
prelates that are now	<b>living</b>	"; and affirmeth that the	10, 195/ 29
living, or that were	<b>living</b>	at the time that	10, 196/ 20
the life. And their	<b>living</b>	they fear utterly to	10, 99/ 20
prelates that now be	<b>living</b>	, or that were living	10, 196/ 20
even thereas it lieth,	<b>lo</b>	, dig me a great	10, 100/ 19
this gear here is,	<b>lo</b>	, his worshipful answer: I	10, 134/ 24
are his wise words,	<b>lo</b>	: And then as to	10, 126/ 22
little cause. For there,	<b>lo</b>	, my words be these	10, 102/ 5
now rehearse you here.	<b>Lo</b>	, these they be as	10, 175/ 22
the second part, thus,	<b>lo</b>	, this man beginneth: But	10, 105/ 21
effect. This reason hath,	<b>lo</b>	, some subtlety; but it	10, 178/ 9
here moveth. But then,	<b>lo</b>	, by and by, he	10, 50/ 20
two lies for one.	<b>Lo</b>	, good readers, consider here	10, 191/ 23
learn it whoso may.	<b>Lo</b>	, good readers, first he	10, 62/ 1
there the "late-sprung division."	<b>Lo</b>	, now he forgetteth this	10, 62/ 29
this is the thing,	<b>lo</b>	, that this good man	10, 83/ 8
also who they were.	<b>Lo</b>	, this is, good Christian	10, 108/ 5
I thus do --	<b>lo</b>	, therefore this good man	10, 213/ 11
told it with him.	<b>Lo</b>	what a great untroth	10, 135/ 14
And therein he fareth,	<b>lo</b>	, like a guest that	10, 139/ 4
How happy was I,	<b>lo</b>	, that I had not	10, 201/ 31
of the 26th leaf,	<b>lo</b>	, thus he handleth wilily	10, 57/ 24
against him. For then,	<b>lo</b>	, thus goeth he further	10, 50/ 23
way for that. For	<b>lo</b>	, sir, thus he saith	10, 100/ 2
too; so they should,	<b>lo</b>	." Now, if he royally	10, 142/ 37
me so to do.	<b>Lo</b>	, good readers, here you	10, 126/ 8
say more than truth.	<b>Lo</b>	, good readers, here you	10, 181/ 4
heresies." I am content,	<b>lo</b>	, to grant him all	10, 205/ 9
seemeth not very shamefast,	<b>lo</b>	, but if his logic	10, 97/ 14
This I there said,	<b>lo</b>	, and this I think	10, 134/ 20
would very fain forget.	<b>Lo</b>	, thus wrote I further	10, 139/ 8

yet? To this question,	<b>lo</b>	, he hath in the	10, 30/ 25
one, either. These were,	<b>lo</b>	, my words in mine	10, 102/ 14
repeat them for him.	<b>Lo</b>	, good readers, in the	10, 172/ 6
nameth here. These are,	<b>lo</b>	, my words in mine	10, 181/ 29
names -- this thing,	<b>lo</b>	, this good man reckoneth	10, 24/ 19
to all this point,	<b>lo</b>	, this good man saith	10, 129/ 12
forborne. To this piece,	<b>lo</b>	, this good man answereth	10, 130/ 30
this is a monster,	<b>lo</b>	, of every man's making	10, 24/ 21
shrewd "some say"s,	<b>lo</b>	, be no merry sporting	10, 46/ 32
These are his words,	<b>lo</b>	: Since Master More saith	10, 33/ 6
openly become accusers. Therein,	<b>lo</b>	, these are my words	10, 103/ 4
surely judge. These were,	<b>lo</b>	, good readers, my words	10, 121/ 4
mine Apology; and there,	<b>lo</b>	, these are my words	10, 191/ 11
ungracious ending. These be,	<b>lo</b>	, the words of mine	10, 96/ 29
chapter of his Division,	<b>lo</b>	, thus, good readers, he	10, 109/ 16
words again. These are,	<b>lo</b>	, in this sixteenth chapter	10, 156/ 24
the contrary. This is,	<b>lo</b>	, the thing that I	10, 52/ 7
this is. This was,	<b>lo</b>	, the cause that made	10, 223/ 20
disclosed unto the party.	<b>Lo</b>	, good readers, the thing	10, 97/ 6
These are his words,	<b>lo</b>	: And verily the law	10, 113/ 22
he cannot yet, pardie,	<b>lo</b>	, look into their hearts	10, 83/ 24
one durst openly complain.	<b>Lo</b>	, thus I there declared	10, 103/ 26
good man findeth further.	<b>Lo</b>	, good readers, therein thus	10, 110/ 30
For these are there,	<b>lo</b>	, good readers, therein my	10, 131/ 24
a solemn lie. For	<b>lo</b>	, good readers, these are	10, 26/ 4
for the first point.	<b>Lo</b>	, good readers, these they	10, 89/ 4
would it should seem.	<b>Lo</b>	, good readers, these are	10, 111/ 15
how properly he proveth.	<b>Lo</b>	, good readers, these are	10, 217/ 6
will in any wise,	<b>lo</b>	, have away this hillock	10, 100/ 25
soul. To this piece,	<b>lo</b>	, good reader, this is	10, 121/ 31
these are my words,	<b>lo</b>	: And because this Pacifier	10, 129/ 30
inch yet the nearer.	<b>Lo</b>	, good readers, this is	10, 132/ 25
well see the truth.	<b>Lo</b>	, these are this good	10, 168/ 9
own: In this process,	<b>lo</b>	, good readers, this Pacifier	10, 172/ 9
in here even whole.	<b>Lo</b>	, good readers, thus it	10, 61/ 6
denied. In these words,	<b>lo</b>	, good readers, you see	10, 89/ 28
the husband would be	<b>loath</b>	to hear any evil	10, 19/ 17
would also be very	<b>loath</b>	to do for charging	10, 53/ 8
himself say, which is	<b>loath</b>	of his goodness to	10, 227/ 24
because I would be	<b>loath</b>	to have it "reported	10, 58/ 29
and would be so	<b>loath</b>	to have it taken	10, 59/ 21
make him the more	<b>loath</b>	to do it. But	10, 163/ 9
malice and make him	<b>loath</b>	, for hurting of one	10, 94/ 33

good man would be	<b>loath</b>	that it should appear	10, 210/ 20
myself, though I was	<b>loath</b>	to do so, because	10, 36/ 22
in reading, and so	<b>loath</b>	to labor, that they	10, 7/ 11
is that I am	<b>loath</b>	to have that thing	10, 58/ 31
if any man be	<b>loath</b>	to turn the leaves	10, 62/ 19
own devising, he was	<b>loath</b>	to scrape them out	10, 108/ 32
good faith have been	<b>loath</b>	to have touched them	10, 17/ 22
honest friend will be	<b>loath</b>	to swear with him	10, 47/ 16
lo, but if his	<b>logic</b>	lead him to think	10, 97/ 14
many a man in	<b>London</b>	between this and Michaelmas	10, 37/ 27
down of late upon	<b>London</b>	Bridge the image of	10, 16/ 13
yet not but in	<b>London</b>	and some piece of	10, 170/ 9
shake his cases of	<b>London</b>	and Michaelmas that peradventure	10, 37/ 26
except only Lincoln and	<b>London</b>	, and that therefore the	10, 170/ 5
such man but in	<b>London</b>	diocese, nor yet not	10, 170/ 9
to spy as a	<b>long</b>	nose upon a little	10, 64/ 25
which they have been	<b>long</b>	received and accepted for	10, 37/ 11
a man may lie	<b>long</b>	in prison and some	10, 128/ 29
long snout, and fair,	<b>long</b>	, slender sides; and the	10, 142/ 27
think his book too	<b>long</b>	by altogether. And that	10, 8/ 1
corps of Christendom have	<b>long</b>	used and approved. Because	10, 213/ 10
against the ordinaries as	<b>long</b>	as there are heretics	10, 76/ 27
that now is, and	<b>long</b>	mote be, as there	10, 75/ 21
faith -- and with	<b>long</b>	labor proveth at last	10, 36/ 19
found, in all this	<b>long</b>	while, somewhere, at the	10, 85/ 14
Some Say" now. And	<b>long</b>	will it be, I	10, 182/ 21
now seem that in	<b>long</b>	continuance they become hurtful	10, 216/ 8
things, and which of	<b>long</b>	time have been by	10, 215/ 26
I say, such a	<b>long</b>	, sober tract before their	10, 71/ 16
must needs be very	<b>long</b>	ere he can know	10, 83/ 20
accepted and used so	<b>long</b>	through all Christendom --	10, 118/ 31
break this law so	<b>long</b>	approved through Christendom, and	10, 145/ 26
as it would be	<b>long</b>	. But then cometh he	10, 149/ 25
temporalty and spirituality, by	<b>long</b>	usage and custom ratified	10, 215/ 7
time have been by	<b>long</b>	usage and custom through	10, 215/ 27
suspending will be as	<b>long</b>	as a depriving forever	10, 181/ 1
not to make a	<b>long</b>	process upon every fond	10, 70/ 25
with a goodly small,	<b>long</b>	snout, and fair, long	10, 142/ 27
suspect of heresy as	<b>long</b>	as His Grace heard	10, 76/ 19
while there hath in	<b>long</b>	while but in two	10, 171/ 16
to it: But as	<b>long</b>	as there is an	10, 76/ 6
he saith truth, as	<b>long</b>	as there is no	10, 158/ 25
cases was made so	<b>long</b>	before -- it appeareth	10, 159/ 12

purpose to make no	<b>long</b>	work about it. For	10, 199/ 20
and have used many	<b>long</b>	years. This law also	10, 144/ 22
where he saith: As	<b>long</b>	as that law standeth	10, 187/ 23
whom to tolerate so	<b>long</b>	doth sometimes little good	10, 118/ 7
all that -- as	<b>long</b>	and as many laws	10, 143/ 26
longer suspended than as	<b>long</b>	as spiritual men have	10, 180/ 31
much necessary and not	<b>long</b>	, that with much seeking	10, 7/ 20
ruffle live in peace	<b>long</b>	. Were it not a	10, 74/ 37
argument or resistance: so	<b>long</b>	the light of grace	10, 207/ 22
making me seek so	<b>long</b>	for some one place	10, 7/ 3
if we get, with	<b>long</b>	labor, some other man	10, 101/ 11
in that behalf: so	<b>long</b>	will the people grudge	10, 76/ 10
been made and observed	<b>long</b>	for the preservation thereof	10, 222/ 4
he), when he hath	<b>long</b>	lain in prison, may	10, 127/ 34
that the man hath	<b>long</b>	lain in prison, so	10, 128/ 3
accuser, hath had that	<b>long</b>	lying in prison in	10, 128/ 4
I longed of their	<b>long</b>	labor to see some	10, 5/ 33
and whom, and how	<b>long</b>	-- I shall not	10, 216/ 33
void, that yet as	<b>long</b>	it standeth so, not	10, 188/ 25
enough, and answer a	<b>long</b>	book in space of	10, 129/ 23
will not come as	<b>long</b>	as the spiritual rulers	10, 202/ 27
tale to this: "As	<b>long</b>	as the spiritual rulers	10, 207/ 18
will not appear as	<b>long</b>	as the spiritual rulers	10, 207/ 27
I say that as	<b>long</b>	as the spiritual rulers	10, 208/ 12
been a heretic so	<b>long</b>	, and all that while	10, 118/ 19
the one had a	<b>long</b>	nose and the other	10, 157/ 20
they had been so	<b>long</b>	negligent!) to the thing	10, 173/ 21
so great authority, so	<b>long</b>	approved through the whole	10, 229/ 29
how the usage and	<b>long</b>	continuance of them can	10, 216/ 25
he have lain there	<b>long</b>	in prison, then the	10, 126/ 27
will make here no	<b>long</b>	tale again thereof. But	10, 146/ 35
all. If he hap	<b>long</b>	after, when these witnesses	10, 107/ 31
this matter keep no	<b>long</b>	schools. But this every	10, 48/ 2
break every old law	<b>long</b>	used in this realm	10, 138/ 23
laws, have been usually	<b>long</b>	accustomed in this realm	10, 217/ 27
that they be, and	<b>long</b>	have been, through the	10, 215/ 6
the same things, through	<b>long</b>	continuance and through abusions	10, 215/ 30
man had made a	<b>long</b>	answer of twelve whole	10, 4/ 30
hills had thus travailed	<b>long</b>	, from the week after	10, 5/ 35
point would wax a	<b>long</b>	work, I will fall	10, 18/ 4
-- I will not	<b>long</b>	encumber you with any	10, 227/ 30
was that matter ceased	<b>long</b>	before any word sprang	10, 195/ 11
keeping it counsel so	<b>long</b>	. For I wot ne'er	10, 32/ 28

might no law neither	<b>long</b>	last nor yet no	10, 87/ 32
very good old and	<b>long-approved</b>	laws, both of this	10, 9/ 17
to change these old	<b>long-approved</b>	laws: I would, as	10, 184/ 16
the common order and	<b>long-continued</b>	law of this realm	10, 135/ 25
about divers answers, I	<b>longed</b>	of their long labor	10, 5/ 33
power of arresting no	<b>longer</b>	suspended than as long	10, 180/ 31
they lie many times	<b>longer</b>	in prison for heresy	10, 122/ 19
saith that they lie	<b>longer</b>	in prison for heresy	10, 124/ 7
believe me one day	<b>longer</b>	. For I have neither	10, 19/ 5
matter trouble you no	<b>longer</b>	, but every man may	10, 31/ 32
likely yet one week	<b>longer</b>	to make merry, before	10, 178/ 14
besides that they lie	<b>longer</b>	on the one man's	10, 121/ 22
besides that they lie	<b>longer</b>	on the one man's	10, 122/ 17
reason that they lie	<b>longer</b>	indeed. And so lie	10, 124/ 16
still in prison the	<b>longer</b>	? As for that that	10, 123/ 9
I will make no	<b>longer</b>	tale upon this matter	10, 56/ 21
evil custom, that the	<b>longer</b>	it is used, the	10, 216/ 27
bringeth altogether ever the	<b>longer</b>	unto the worse conclusion	10, 208/ 29
would not let to	<b>look</b>	, seek out, and rehearse	10, 79/ 23
certain that they would	<b>look</b>	to be believed, as	10, 202/ 11
and would make him	<b>look</b>	a little better even	10, 83/ 14
them, he began to	<b>look</b>	well and earnestly upon	10, 16/ 24
lack of power to	<b>look</b>	into the heart, cannot	10, 69/ 16
cannot yet, pardie, lo,	<b>look</b>	into their hearts there	10, 83/ 24
But yet let himself	<b>look</b>	well in his own	10, 206/ 5
his clouted kettle. But	<b>look</b>	, good readers, in mine	10, 60/ 26
in his hand. For	<b>look</b>	, good readers, in his	10, 62/ 14
saith, a wolf may	<b>look</b>	simply, lapped in a	10, 230/ 30
perjured witness, that will	<b>look</b>	like a lamb and	10, 156/ 31
to say true, and	<b>look</b>	like a lamb, and	10, 157/ 25
his Council so specially	<b>look</b>	upon this matter that	10, 172/ 10
and his Parliament, to	<b>look</b>	upon this matter after	10, 182/ 28
to thieves, and then	<b>look</b>	whether true men shall	10, 220/ 14
far unreasonable as to	<b>look</b>	for reasonable minds in	10, 4/ 22
heresy indeed, they would	<b>look</b>	that the people should	10, 202/ 14
see, that list to	<b>look</b>	back and read it	10, 141/ 21
faithful, true Christian people.	<b>Look</b>	, therefore, good readers, both	10, 87/ 19
yourselves his words, and	<b>look</b>	whether I say true	10, 158/ 15
to wit, lour and	<b>look</b>	angrily, and say they	10, 197/ 15
so do. But I	<b>look</b>	for no such necessity	10, 82/ 18
late. "" But whoso	<b>look</b>	there in that place	10, 14/ 17
this difference yet? I	<b>look</b>	always for that. For	10, 124/ 2
contrary, and biddeth me	<b>look</b>	better upon the matter	10, 14/ 24

And else, I trust,	<b>look</b>	in all the places	10, 60/ 15
me needeth never to	<b>look</b>	more for the matter	10, 209/ 31
cause." If I should	<b>look</b>	now for these four	10, 209/ 26
Highness and his Council	<b>look</b>	specially upon this matter	10, 169/ 4
king and his Council	<b>look</b>	specially upon this matter	10, 170/ 27
Highness and his Council	<b>look</b>	specially upon this matter	10, 171/ 9
in mine. And then	<b>look</b>	mine answer to the	10, 62/ 17
to his friend's. Now	<b>look</b>	me, then, upon this	10, 152/ 20
this word "prelates." But	<b>look</b>	, good readers, upon the	10, 201/ 6
thereto I say that	<b>look</b>	, whoso list, what I	10, 40/ 16
turn the leaves and	<b>look</b>	back -- ye shall	10, 62/ 19
now no leisure to	<b>look</b>	for -- yet two	10, 226/ 8
punishment -- this man	<b>looked</b>	not well about him	10, 218/ 26
before have said, afterward	<b>looked</b>	upon and allowed in	10, 114/ 5
printing. But I have	<b>looked</b>	the corrections, and there	10, 226/ 12
neighbor's horse stood and	<b>looked</b>	over his hedge. For	10, 199/ 10
that the council there	<b>looked</b>	upon that law. And	10, 114/ 16
the thing is well	<b>looked</b>	on, the weight of	10, 218/ 27
this matter the better	<b>looked</b>	upon, I would here	10, 50/ 9
of glory when he	<b>looketh</b>	back upon it. But	10, 190/ 34
than in the consistory	<b>looketh</b>	upon the other. And	10, 124/ 5
And indeed, with better	<b>looking</b>	thereon, I find it	10, 14/ 25
is so indeed, by	<b>looking</b>	into the secret corners	10, 161/ 35
Ex abundantia cordis os	<b>loquitur</b>	" ("The mouth speaketh such	10, 82/ 35
present year of our	<b>Lord</b>	, 1533) with a marvelous	10, 3/ 5
thus I beseech our	<b>Lord</b>	send us every one	10, 231/ 4
after." "Nay, my liege	<b>lord</b>	," quoth the poor soul	10, 95/ 18
the year of our	<b>Lord</b>	1533. Cum privilegio.	10, 231/ 23
the king our sovereign	<b>lord</b>	delivered great substance into	10, 52/ 29
excellent prince our sovereign	<b>lord</b>	the king that now	10, 52/ 16
father of our sovereign	<b>lord</b>	the king that now	10, 52/ 21
the soul (which our	<b>Lord</b>	pardon) of the most	10, 52/ 14
our heads, which our	<b>Lord</b>	rather turn upon theirs	10, 213/ 25
V), that was then	<b>Lord</b>	Cobham; nor yet he	10, 110/ 16
readers, here, for our	<b>Lord's</b>	sake, what manner of	10, 219/ 32
but also the greatest	<b>lords</b>	, both spiritual and temporal	10, 29/ 14
than once, before the	<b>lords</b>	of the king's most	10, 68/ 4
the most honorable temporal	<b>lords</b>	of the king's most	10, 78/ 23
the realm that the	<b>lords</b>	had the lands whose	10, 34/ 31
like wise before the	<b>lords</b>	well and plainly proved	10, 76/ 36
it appeareth that . . . all	<b>lords</b>	and rulers temporal be	10, 184/ 28
necessary that in many	<b>lordships</b>	it may not be	10, 229/ 4
neither. But as for	<b>lose</b>	his right by their	10, 197/ 33

they fear utterly to	<b>lose</b>	(that they get, peradventure	10, 99/ 21
deed, nor he thereby	<b>lose</b>	forfeiture of his bond	10, 94/ 18
in the liking than	<b>lose</b>	much time in answering	10, 48/ 37
if I would now	<b>lose</b>	time about it, while	10, 21/ 5
nor other folk nothing	<b>lose</b>	: to make now so	10, 199/ 7
appear: then shall he	<b>lose</b>	the praise of shortness	10, 7/ 35
then may they lightly	<b>lose</b>	the Spirit of God	10, 216/ 20
man is content to	<b>lose</b>	time and spill paper	10, 70/ 26
for else might they	<b>lose</b>	between them, the one	10, 60/ 25
and to spend and	<b>lose</b>	a little time about	10, 4/ 8
for him -- to	<b>lose</b>	his credence with that	10, 27/ 35
pardie, to let the	<b>loser</b>	have his words. And	10, 197/ 6
that is on the	<b>losing</b>	side. It is an	10, 197/ 5
the parishioner bear the	<b>loss</b>	, but should at the	10, 196/ 14
he can take no	<b>loss</b>	?" Hath this good man	10, 94/ 6
speak not of his	<b>loss</b>	, but of his fear	10, 94/ 5
that have borne the	<b>loss</b>	, so that I may	10, 195/ 38
a "remedy," but for	<b>loss</b>	of their living, for	10, 99/ 18
his profit or his	<b>loss</b>	? If his loss: then	10, 128/ 21
his loss? If his	<b>loss</b>	: then his not putting	10, 128/ 21
the commonweal, and utter	<b>loss</b>	and destruction of many	10, 70/ 34
his enemy is upon	<b>loss</b>	of his own life	10, 94/ 25
his mischief to the	<b>loss</b>	of his own soul	10, 227/ 37
that it were less	<b>loss</b>	to me to give	10, 100/ 16
then is not the	<b>loss</b>	and damage unto the	10, 87/ 10
thereto were labor half	<b>lost</b>	and more. And therefore	10, 38/ 12
point, yet had he	<b>lost</b>	the matter. But let	10, 120/ 32
thought should not have	<b>lost</b>	a groat by it	10, 34/ 33
I won and he	<b>lost</b>	. For his first words	10, 157/ 34
other side, if I	<b>lost</b>	it and he won	10, 120/ 4
then is his tale	<b>lost</b>	. For then he showeth	10, 180/ 35
all my tale is	<b>lost</b>	because prelates pretend not	10, 202/ 7
will have that lie	<b>lost</b>	. For he saith that	10, 180/ 5
then were the proof	<b>lost</b>	. But we shall not	10, 99/ 35
tale is not all	<b>lost</b>	to say that some	10, 178/ 30
the tale is not	<b>lost</b>	to say that some	10, 180/ 6
is my "tale" all "	<b>lost</b>	." And to these words	10, 178/ 22
that is to wit,	<b>lour</b>	and look angrily, and	10, 197/ 15
clergy be nought, and	<b>love</b>	their ease and their	10, 212/ 7
soul of one man	<b>love</b>	well together and agree	10, 212/ 35
to agree, and each	<b>love</b>	other well, and stick	10, 228/ 3
pride, covetousness, or worldly	<b>love</b>	at all. And then	10, 173/ 30
pride, covetousness, and worldly	<b>love</b>	, and yet be meet	10, 175/ 3

their abusions and disorder	<b>love</b>	no priests, but do	10, 65/ 16
or (which worse were)	<b>love</b>	to the Christian faith	10, 88/ 9
goodness, and each to	<b>love</b>	other, and each for	10, 231/ 6
pride, covetousness, nor worldly	<b>love</b>	. For either he must	10, 173/ 12
faith I much better	<b>love</b>	him than in that	10, 226/ 36
pride, covetousness, nor worldly	<b>love</b>	be not judges, nor	10, 169/ 6
pride, covetousness, nor worldly	<b>love</b>	be no judges." And	10, 169/ 18
pride, covetousness, nor worldly	<b>love</b>	be not judges," nor	10, 170/ 29
pride, covetousness, nor worldly	<b>love</b>	be not judges," etc	10, 171/ 10
well see that I	<b>love</b>	the light no less	10, 7/ 26
of covetousness, or any	<b>love</b>	at all unto this	10, 173/ 5
done it of no	<b>love</b>	but of will, for	10, 59/ 2
nor covetous, nor have	<b>love</b>	to the world, be	10, 172/ 17
or covetous, or have	<b>love</b>	to the world: if	10, 172/ 28
of pride, covetousness, nor	<b>love</b>	toward the world." As	10, 174/ 19
of pride, covetousness, or	<b>love</b>	toward the world. I	10, 176/ 32
hurt twain whom he	<b>loveth</b>	-- the man is	10, 94/ 34
in illo" ("He that	<b>loveth</b>	peril shall perish in	10, 81/ 5
righteous, meek, liberal, and	<b>loving</b>	to God and their	10, 178/ 3
spirituality, "each with other	<b>lovingly</b>	," to "repress and keep	10, 22/ 18
only made by Pope	<b>Lucius</b>	III, but after also	10, 114/ 18
that both this Pope	<b>Lucius</b>	and this Pope Innocent	10, 114/ 22
enmity, or hope of	<b>lucre</b>	, or any much less	10, 106/ 25
of sight, slink into	<b>Lurkies'</b>	Lane. My request is	10, 88/ 17
secretly skulk together in	<b>lurkies'</b>	lanes, shall soon wax	10, 145/ 32
and set forth very	<b>lustily</b>	. But come the book	10, 5/ 14
two-handed sword, some young,	<b>lusty</b>	friar would boldly beat	10, 45/ 23
towns, without some such	<b>lusty</b>	company as shall be	10, 3/ 24
too. As by Friar	<b>Luther</b>	, and priest Pomerane, Otho	10, 200/ 16
them to leave such	<b>lying</b>	? And that had been	10, 180/ 12
hath had that long	<b>lying</b>	in prison in the	10, 128/ 5
saying and his so	<b>lying</b>	upon the spiritual judges	10, 138/ 2
sad, be yet more	<b>mad</b>	than he) -- he	10, 16/ 19
should we be so	<b>mad</b>	to believe a false	10, 116/ 28
man would be so	<b>mad</b>	as to call worldly	10, 44/ 3
had been many years	<b>mad</b>	; but age had taken	10, 16/ 7
I were almost as	<b>mad</b>	as he if I	10, 218/ 3
any man be so	<b>mad</b>	to like it, I	10, 218/ 2
was never yet so	<b>mad</b>	to be of that	10, 133/ 17
will not be so	<b>mad</b>	, I trow, to lay	10, 144/ 6
this realm, which never	<b>made</b>	the law -- he	10, 191/ 27
in hand therewith and	<b>made</b>	it in a braid	10, 4/ 1
whom the information is	<b>made</b>	be such a man	10, 72/ 6

a man of mine	<b>made</b>	once much after the	10, 16/ 4
the very cause that	<b>made</b>	me write against his	10, 21/ 9
though that law were	<b>made</b>	(since, for all that	10, 97/ 27
some heretics have falsely	<b>made</b>	that noise, and there	10, 27/ 16
is; wherein, after mention	<b>made</b>	of obits and chantries	10, 52/ 17
His Highness, upon petition	<b>made</b>	unto him and information	10, 75/ 33
though the parties that	<b>made</b>	the riot and the	10, 143/ 37
this case to be	<b>made</b>	an exception, and so	10, 159/ 13
those that are already	<b>made</b>	against heresies, and command	10, 183/ 5
laws that have been	<b>made</b>	against them; and under	10, 213/ 20
this book toucheth, being	<b>made</b>	against heretics, and albeit	10, 215/ 5
wise men, neither, that	<b>made</b>	the law. And yet	10, 111/ 21
former law had never	<b>made</b>	the restraint? And where	10, 161/ 27
thing to which I	<b>made</b>	answer already. And what	10, 193/ 13
of Division, it had	<b>made</b>	little matter. And if	10, 199/ 32
great cunning man had	<b>made</b>	a long answer of	10, 4/ 29
but proclamation shall be	<b>made</b>	that if any man	10, 122/ 8
that they were never	<b>made</b>	by the assistance of	10, 216/ 24
by other laws after	<b>made</b>	, received to bear witness	10, 164/ 19
in all cases was	<b>made</b>	so long before --	10, 159/ 11
law (Ad abolendam) thereof	<b>made</b>	before, as both appeareth	10, 114/ 12
well content that we	<b>made</b>	laws to burn them	10, 145/ 17
of the laws not	<b>made</b>	by themselves, but be	10, 191/ 13
be any such law	<b>made</b>	or not. But I	10, 209/ 9
upon such light reports	<b>made</b>	unto him by some	10, 84/ 21
such report have been	<b>made</b>	unto him by any	10, 84/ 26
any man any reason	<b>made</b>	for sufficient, by any	10, 92/ 13
such as they be,	<b>made</b>	and ratified by whole	10, 118/ 29
and laws as be	<b>made</b>	and used by the	10, 189/ 25
judges, and the statute	<b>made</b>	De silva caedua, and	10, 195/ 5
but by a law	<b>made</b>	: what peril can he	10, 161/ 25
would have changed and	<b>made</b>	more easy can never	10, 221/ 10
the arrest should be	<b>made</b>	in such case, I	10, 181/ 19
also before that law	<b>made</b>	by the Church. But	10, 159/ 17
find default at laws	<b>made</b>	by the Church, so	10, 167/ 2
occasion of a sermon	<b>made</b>	the matter come in	10, 195/ 8
bringeth in mine answers	<b>made</b>	there, and confuteth them	10, 41/ 19
the law is here	<b>made</b>	to the contrary (if	10, 188/ 9
against which he writeth,	<b>made</b>	for the correction of	10, 216/ 3
and so the law	<b>made</b>	by better deliberation. And	10, 159/ 14
by each of them	<b>made</b>	unto other, each to	10, 198/ 12
law that a pope	<b>made</b>	at Rome ere they	10, 187/ 17
sore, as have been	<b>made</b>	against such excess of	10, 143/ 27

the very best, and should seek for. I	<b>made</b>	for the faith against	10, 22/ 33
hath of likelihood himself	<b>made</b>	, therefore, in few days	10, 7/ 6
though it were all	<b>made</b>	search to find it	10, 59/ 4
had in mine Apology	<b>made</b>	for other folk, and	10, 9/ 7
unthrifths in fear, and	<b>made</b>	against him. For then	10, 50/ 22
yet was that law	<b>made</b>	them refrain from thieving	10, 136/ 7
Ad abolendam was also	<b>made</b>	in a general council	10, 111/ 25
are in that law	<b>made</b>	in a general council	10, 113/ 17
that law that was	<b>made</b>	farther) very good reason	10, 96/ 9
And whereas upon complaints	<b>made</b>	, by so great advice	10, 113/ 11
and all mine answer	<b>made</b>	, the matters have late	10, 167/ 22
And therefore they have	<b>made</b>	(as I have showed	10, 208/ 9
willed restitutions to be	<b>made</b>	laws that heretics might	10, 168/ 26
happened, was the law	<b>made</b>	. But how his will	10, 52/ 22
that himself is not	<b>made</b>	which in his seventh	10, 96/ 5
some such as have	<b>made</b>	of counsel how the	10, 53/ 1
officio and the laws	<b>made</b>	such lies, I have	10, 18/ 12
and others of old	<b>made</b>	against heretics, I have	10, 228/ 14
his new declaration hath	<b>made</b>	against heresies, if they	10, 96/ 26
law of the Church	<b>made</b>	a change in the	10, 41/ 20
taken that shall be	<b>made</b>	it as it might	10, 96/ 22
law was there ever	<b>made</b>	judges to judge it	10, 79/ 37
again: that upon complaint	<b>made</b>	wherein the judge could	10, 163/ 26
same provision that is	<b>made</b>	to the king and	10, 93/ 1
For the Parliament hath	<b>made</b>	in the law Ad	10, 113/ 17
first, for his arguments	<b>made</b>	already a law for	10, 187/ 5
those wise men that	<b>made</b>	against the laws whereby	10, 13/ 36
realm, that have been	<b>made</b>	the law left the	10, 116/ 1
so unreasonable not only	<b>made</b>	and observed long for	10, 222/ 4
he thinketh his reason	<b>made</b>	by Pope Lucius III	10, 114/ 18
this answer hath he	<b>made</b>	the stronger maketh his	10, 159/ 9
as to the answer	<b>made</b>	in such manner wise	10, 9/ 34
And thus hath he	<b>made</b>	by the manner, no	10, 38/ 13
Summa rosella were then	<b>made</b>	you of me three	10, 19/ 7
there fain to be	<b>made</b>	and in men's hands	10, 185/ 10
that par. "Licet" was	<b>made</b>	that it might be	10, 143/ 35
that good man that	<b>made</b>	, the judge might none	10, 159/ 4
-- that he hath	<b>made</b>	it undoubtedly never meant	10, 194/ 19
by the laws before	<b>made</b>	as yet none introduction	10, 10/ 37
if after the law	<b>made</b>	, there was not only	10, 164/ 15
a matter as he	<b>made</b>	, men found notable harm	10, 229/ 23
be when they be	<b>made</b>	thereof. But now, concerning	10, 44/ 19
		in matters of law	10, 37/ 9

light credence upon informations	<b>made</b>	to them of heresy	10, 76/ 8
other. And they that	<b>made</b>	that law of the	10, 96/ 21
laws or statutes already	<b>made</b>	, be they of the	10, 193/ 24
unto; but these laws	<b>made</b>	for punishment of heresies	10, 217/ 11
those laws which are	<b>made</b>	for punishment of heretics	10, 220/ 32
acts are there already	<b>made</b>	more than one, good	10, 32/ 10
as they have herebefore	<b>made</b>	, not in other countries	10, 104/ 36
well enough, he hath	<b>made</b>	his matter out of	10, 206/ 34
I know any such	<b>made</b>	as "the Parliament had	10, 192/ 32
his book of Division	<b>made</b>	, and some part very	10, 192/ 25
distinction that I there	<b>made</b>	, answered every part. And	10, 214/ 20
say, that answer was	<b>made</b>	to that place; and	10, 5/ 8
new book, and somewhat	<b>made</b>	them more plain with	10, 65/ 26
his books, and have	<b>made</b>	him, under pretext of	10, 212/ 15
though the law were	<b>made</b>	general, "to prohibit all	10, 109/ 8
perceive that they that	<b>made</b>	him there put those	10, 65/ 1
III, but after also	<b>made</b>	again, by ratification, by	10, 114/ 19
no mention shall be	<b>made</b>	in the records, nor	10, 149/ 32
likelihood so lightly have	<b>made</b>	such evil report in	10, 84/ 17
heretics, that have been	<b>made</b>	for the repressing of	10, 39/ 11
spiritual laws that were	<b>made</b>	for the repressing of	10, 190/ 26
he toucheth mine answer	<b>made</b>	in the said chapter	10, 46/ 34
thing standeth mine answer	<b>made</b>	in the said twentieth	10, 50/ 5
the motions that be	<b>made</b>	in the said treatise	10, 169/ 11
have there since been	<b>made</b>	, concerning the same point	10, 195/ 15
that a law be	<b>made</b>	that it shall be	10, 89/ 23
that a law be	<b>made</b>	that it shall be	10, 96/ 15
that a law be	<b>made</b>	that it shall be	10, 97/ 20
that a law be	<b>made</b>	that it shall be	10, 97/ 23
that a law be	<b>made</b>	that it shall be	10, 97/ 27
never more new laws	<b>made</b>	therefor, yet shall both	10, 183/ 7
laws as be already	<b>made</b>	for heresy shall "be	10, 183/ 28
be sought out and	<b>made</b>	appear: you shall surely	10, 196/ 35
too -- they have	<b>made</b>	him, good, silly soul	10, 227/ 13
if any changes be	<b>made</b>	rather more slack than	10, 184/ 20
good laws, so well	<b>made</b>	, and by so great	10, 229/ 28
not one piece thereof	<b>made</b>	for me. So is	10, 9/ 7
lo, the cause that	<b>made</b>	me to speak thereof	10, 223/ 20
wit, against a provision	<b>made</b>	in the spiritual law	10, 93/ 9
before; and no business	<b>made</b>	by the spirituality therefor	10, 195/ 17
often the . . . constitution provincial	<b>made</b>	against the statute De	10, 195/ 24
put forth to be	<b>made</b>	against any such mischief	10, 229/ 18
in his mind, and	<b>made</b>	himself thereof sure, that	10, 55/ 4

provision that can be	<b>made</b>	by sufficient surety, not	10, 94/ 13
Parliament laws and orders	<b>made</b>	for all temporal officers	10, 217/ 30
before the change was	<b>made</b>	. But surely that same	10, 96/ 25
own unto his, have	<b>made</b>	it seem that he	10, 174/ 3
any part any laws	<b>made</b>	already to the contrary	10, 32/ 4
heretics as some have	<b>made</b>	him of the spirituality	10, 84/ 11
and of innocents many	<b>made</b>	nocents, to the destruction	10, 121/ 28
laws spiritual as be	<b>made</b>	contrary to the king's	10, 189/ 23
the man's innocent mind	<b>made</b>	the sin the less	10, 226/ 24
a matter that hath	<b>made</b>	division between them and	10, 209/ 3
wrongs first to be	<b>made</b>	, before all these other	10, 49/ 32
they so unreasonable that	<b>made</b>	it, nor they so	10, 117/ 9
can he give so	<b>made</b>	in all this world	10, 145/ 12
meant thereby, and therefore	<b>made</b>	answer to those things	10, 41/ 16
answer or a defense	<b>made</b>	by me, though it	10, 9/ 6
flocking, though they had	<b>made</b>	two or three hundred	10, 140/ 28
that paragraph "Licet" was	<b>made</b>	. And therein thus he	10, 159/ 2
sermon and a short,	<b>made</b>	unto myself, to put	10, 61/ 3
the witness close is	<b>made</b>	but for to serve	10, 109/ 5
me the tales that	<b>made</b>	me so to do	10, 126/ 6
never had law been	<b>made</b>	at all to refuse	10, 161/ 18
that point? Had I	<b>made</b>	any profession to prove	10, 186/ 30
Excommunicamus." This provision was	<b>made</b>	, as I told you	10, 117/ 20
well as he that	<b>made</b>	Summa rosella, too. And	10, 185/ 14
this gay book was	<b>made</b>	of the twelve sheets	10, 5/ 27
soever the subtle shrews	<b>made</b>	him stuff up the	10, 64/ 13
he hath here impugned,	<b>made</b>	against heretics, was either	10, 217/ 4
there are meetly many	<b>made</b>	. And if we break	10, 22/ 28
I heard much speech	<b>made</b>	almost every week --	10, 4/ 27
upon whom it was	<b>made</b>	were so well agreed	10, 143/ 38
when the one were	<b>made</b>	party, then were the	10, 99/ 35
which he would have	<b>made</b>	worse. For where they	10, 15/ 22
many presentments be there	<b>made</b>	in the whole year	10, 139/ 29
find. For if he	<b>made</b>	a book with five	10, 167/ 27
upon many secret complaints	<b>made</b>	unto them, without making	10, 125/ 34
playeth in his answer	<b>made</b>	unto me, without either	10, 223/ 27
wherein he might have	<b>made</b>	a shorter work if	10, 221/ 29
shall the changes be	<b>made</b>	rather far worse than	10, 184/ 21
be laws already well	<b>made</b>	, which he would have	10, 15/ 21
very special point that	<b>made</b>	me write yet again	10, 6/ 15
yet no law be	<b>made</b>	-- if you find	10, 87/ 33
matter behind. For what	<b>madman</b>	would think that this	10, 91/ 2
but refuse it, what	<b>madman</b>	would say that he	10, 112/ 25

there sometimes in his	<b>madness</b>	such imaginations against images	10, 16/ 10
to increase them or	<b>maintain</b>	them, I dare boldly	10, 225/ 22
untrue. Now, then, to	<b>maintain</b>	, withal, his great word	10, 196/ 36
where he saith, to	<b>maintain</b>	his matter here with	10, 206/ 1
spiritual men pretend to	<b>maintain</b>	" some such "laws of	10, 195/ 1
neither his words will	<b>maintain</b>	any such meaning (for	10, 219/ 20
sure that his words	<b>maintain</b>	mine and more too	10, 176/ 33
make "particular confederacies" to "	<b>maintain</b>	" obits and priests' wages	10, 197/ 11
the contrary? Can he	<b>maintain</b>	that the temporalty is	10, 205/ 28
Highness will do --	<b>maintain</b>	and assist the spirituality	10, 183/ 3
never be able to	<b>maintain</b>	. And as to the	10, 14/ 1
yet greater power to	<b>maintain</b>	it, and with temporal	10, 119/ 28
-- how can he	<b>maintain</b>	his saying with a	10, 205/ 24
laws were likely to	<b>maintain</b>	, if men would follow	10, 200/ 12
first words are nothing	<b>maintained</b>	with all this matter	10, 43/ 8
that this manner of	<b>maintaining</b>	of his former words	10, 43/ 29
together which signifieth a	<b>maintaining</b>	each of other against	10, 43/ 24
to the matter, in	<b>maintenance</b>	of his former words	10, 42/ 2
wit, that for the	<b>maintenance</b>	of worldly honor spiritual	10, 43/ 13
saith: that in the	<b>maintenance</b>	of such honor they	10, 47/ 25
whereas for the farther	<b>maintenance</b>	of his matter, he	10, 58/ 34
man but, for the	<b>maintenance</b>	of his matter, to	10, 137/ 18
he goeth further for	<b>maintenance</b>	of the said suit	10, 121/ 33
say that for the	<b>maintenance</b>	of such worldly honor	10, 42/ 19
not duly administered, for	<b>maintenance</b>	of such worldly honor	10, 42/ 36
agree together about the	<b>maintenance</b>	of that worldly honor	10, 43/ 11
such as for the	<b>maintenance</b>	of that worldly honor	10, 43/ 20
other men -- in	<b>maintenance</b>	of that worldly honor	10, 43/ 25
folk together in the	<b>maintenance</b>	of their worldly honor	10, 44/ 21
hold together in the	<b>maintenance</b>	of the worldly honor	10, 47/ 3
with devices that would	<b>make</b>	heresies increase -- yet	10, 230/ 20
him not, and would	<b>make</b>	him look a little	10, 83/ 14
be found, heretics may "	<b>make</b>	merry for a little	10, 171/ 32
may sit still and	<b>make</b>	merry for a little	10, 173/ 6
judges were in seeking	<b>make</b>	merry for a little	10, 173/ 32
the 175th leaf, I	<b>make</b>	so great a matter	10, 223/ 13
of his Division may	<b>make</b>	the ordinaries afraid of	10, 75/ 24
that mind yet, and	<b>make</b>	a lie again of	10, 182/ 20
much, therefore, that I	<b>make</b>	such objection against his	10, 8/ 12
but if some man	<b>make</b>	himself party against him	10, 102/ 9
asked him, if he	<b>make</b>	so reasonable an answer	10, 72/ 11
child, and grace to	<b>make</b>	good mustard, and no	10, 12/ 30
bitterly prayeth God to	<b>make</b>	them good and amend	10, 65/ 36

their open depositions, openly	<b>make</b>	him abjure and bear	10, 73/ 34
have it broken and	<b>make</b>	a better, and saith	10, 118/ 38
or suffering him to	<b>make</b>	answer either, and thus	10, 126/ 19
of whose troth I	<b>make</b>	myself sure and doubt	10, 135/ 6
suffered false shrews, to	<b>make</b>	him turn and change	10, 192/ 10
for a pacifier to	<b>make</b>	peace with, and put	10, 212/ 23
he, as methinketh, to	<b>make</b>	the brethren angry with	10, 22/ 35
-- yet shall I	<b>make</b>	it you anon, with	10, 105/ 19
remedy those things, and	<b>make</b>	him an answer, in	10, 6/ 31
that if I could	<b>make</b>	no farther answer --	10, 157/ 33
friendly turn if he	<b>make</b>	his friend answer this	10, 224/ 34
be a confirmation to	<b>make</b>	the law approved for	10, 217/ 19
such case, I will	<b>make</b>	no device at this	10, 181/ 19
should be driven to	<b>make</b>	his purgation at the	10, 218/ 15
danger, too, sufficient to	<b>make</b>	them draw back from	10, 97/ 30
which reason he may	<b>make</b>	against the best law	10, 184/ 12
so can no man	<b>make</b>	a shorter book than	10, 7/ 33
Division goeth about to	<b>make</b>	men ween, but as	10, 21/ 32
friend to pain to	<b>make</b>	them answer, but at	10, 225/ 4
himself could, he saith,	<b>make</b>	it better. But now	10, 138/ 26
I will not fully	<b>make</b>	answer thereto. But this	10, 219/ 27
that he supposeth to	<b>make</b>	it appear by his	10, 13/ 33
officio, if he would	<b>make</b>	his suit by way	10, 91/ 32
study thereabout. And would	<b>make</b>	them very careful about	10, 182/ 33
a reason sufficient to	<b>make</b>	in that case a	10, 152/ 2
in the laws then	<b>make</b>	many such changes as	10, 164/ 8
with it, and to	<b>make</b>	open his childish handling	10, 186/ 25
as no man can	<b>make</b>	a shorter course than	10, 7/ 31
all the world can	<b>make</b>	-- I dare be	10, 184/ 13
they were followed, would	<b>make</b>	the faith decay and	10, 223/ 6
so necessary, and to	<b>make</b>	them more easy, wherewith	10, 230/ 12
and let him go	<b>make</b>	more, or else must	10, 94/ 1
so that it might	<b>make</b>	a final end in	10, 135/ 18
could, deceive others and	<b>make</b>	them so far overseen	10, 156/ 30
fain would the man	<b>make</b>	me so fond as	10, 192/ 31
Division that spiritual men	<b>make</b>	that noise for a	10, 84/ 36
respect of malice and	<b>make</b>	him loath, for hurting	10, 94/ 33
that then I should "	<b>make</b>	two lies for one	10, 189/ 35
-- then shall he	<b>make</b>	two faults for one	10, 191/ 21
-- then shall he	<b>make</b>	two lies for one	10, 191/ 22
ministers neither, lest he	<b>make</b>	two lies for one	10, 192/ 16
the dread thereof could	<b>make</b>	men utterly forbear them	10, 80/ 23
if they might lawfully	<b>make</b>	in such form as	10, 187/ 6

other meetings, or else	<b>make</b>	them such friends privily	10, 197/ 21
very monstrous manner: to	<b>make</b>	them both good and	10, 24/ 20
in his second part	<b>make</b>	you now good proof	10, 104/ 24
them the grace to	<b>make</b>	the changes good; but	10, 184/ 18
folk nothing lose: to	<b>make</b>	now so great a	10, 199/ 7
yet in the comparison	<b>make</b>	mine the greater, too	10, 27/ 27
or else, if he	<b>make</b>	any that happen to	10, 87/ 30
hide them, and also	<b>make</b>	them that have read	10, 211/ 18
it were now to	<b>make</b>	, himself could, he saith	10, 138/ 26
what answer doth he	<b>make</b>	unto it? He saith	10, 219/ 36
unto, which he would	<b>make</b>	you ween here that	10, 177/ 22
surely what thing would	<b>make</b>	his behavior high treason	10, 80/ 11
them well, and to	<b>make</b>	them serve him to	10, 49/ 9
Apology, that I would	<b>make</b>	objections against his work	10, 13/ 7
and needeth not to	<b>make</b>	that heretic his adversary	10, 95/ 6
Parliament in mind to	<b>make</b>	a law." His book	10, 187/ 2
men the grace to	<b>make</b>	already. For if we	10, 22/ 27
such inquisitions as they	<b>make</b>	, that are in the	10, 185/ 16
a mortal sin might	<b>make</b>	it mortal indeed. But	10, 80/ 28
better that he may	<b>make</b>	you his innocent mind	10, 14/ 2
it, when such books	<b>make</b>	it -- is much	10, 15/ 36
specially moved me to	<b>make</b>	answer to it, and	10, 4/ 7
reason would it to	<b>make</b>	provision for it. But	10, 229/ 26
then heretics shall not	<b>make</b>	merry for lack of	10, 178/ 4
accuse. And then to	<b>make</b>	a general law to	10, 106/ 4
follow his invention and	<b>make</b>	of the laws a	10, 156/ 21
keep them not but	<b>make</b>	our own laws to	10, 190/ 5
but a venial sin,	<b>make</b>	them the less afeard	10, 80/ 37
plain untruth, though he	<b>make</b>	not this lie wittingly	10, 108/ 11
that will, I will	<b>make</b>	here no long tale	10, 146/ 35
I then had to	<b>make</b>	any wise man ween	10, 9/ 35
case of fear, to	<b>make</b>	every true man content	10, 93/ 35
foundation, and thereof neither	<b>make</b>	priests the masters nor	10, 34/ 35
order, he meaneth to	<b>make</b>	you the matter very	10, 13/ 27
-- let any man	<b>make</b>	then against me as	10, 129/ 20
things as his words	<b>make</b>	many good men ween	10, 66/ 3
their own heart to	<b>make</b>	any other men heretics	10, 71/ 21
be able to do,	<b>make</b>	what laws men will	10, 164/ 12
one week longer to	<b>make</b>	merry, before men might	10, 178/ 14
man mistake or would	<b>make</b>	other men mistake the	10, 123/ 15
some such circumstances as	<b>make</b>	the matter more clear	10, 147/ 16
some such circumstances as	<b>make</b>	the matter more clear	10, 156/ 2
rebuke, and that will	<b>make</b>	him the more loath	10, 163/ 9

a better old law,	<b>make</b>	a new much worse	10, 119/ 5
content that the Pacifier	<b>make</b>	him not my friend	10, 23/ 26
change that he would	<b>make</b>	under a needless pretense	10, 88/ 2
false wretch that would	<b>make</b>	us believe now that	10, 116/ 28
as he would here	<b>make</b>	men ween. Now, where	10, 66/ 22
meet and able to	<b>make</b>	a reformation of such	10, 14/ 35
if he that would	<b>make</b>	, I say, of the	10, 68/ 6
the king's attorney to	<b>make</b>	a bill of the	10, 144/ 4
folk use not to	<b>make</b>	good folk of counsel	10, 147/ 9
folk use not to	<b>make</b>	good folk of their	10, 155/ 28
pass by, and here	<b>make</b>	an end of his	10, 167/ 6
many good, worshipful men	<b>make</b>	a book of division	10, 180/ 15
for this man to	<b>make</b>	a book of division	10, 197/ 35
hath he never heard	<b>make</b>	any business of them	10, 221/ 26
any good means to	<b>make</b>	that willful offenders in	10, 182/ 25
whom he feareth to	<b>make</b>	himself an open adversary	10, 95/ 4
one of them willingly	<b>make</b>	himself an open accuser	10, 103/ 9
of the place, and	<b>make</b>	him pass over his	10, 214/ 30
let a man to	<b>make</b>	himself a party and	10, 92/ 21
that fear refuse to	<b>make</b>	himself a party and	10, 92/ 34
at the beginning to	<b>make</b>	himself a party and	10, 93/ 30
of their own offer	<b>make</b>	themselves a party and	10, 99/ 30
man will in heresy	<b>make</b>	himself a party by	10, 143/ 19
charitable way first to	<b>make</b>	restitution and pay debts	10, 50/ 12
that are in it	<b>make</b>	any one penal law	10, 229/ 15
do further than to	<b>make</b>	you clearly perceive that	10, 14/ 5
defend the truth and	<b>make</b>	good folk perceive both	10, 39/ 25
I purpose not to	<b>make</b>	a long process upon	10, 70/ 25
till this good man	<b>make</b>	me better proofs of	10, 196/ 30
surely, though he could	<b>make</b>	me a proper reason	10, 113/ 7
mine, in that I	<b>make</b>	his odious saying much	10, 203/ 8
further charge appertaineth to	<b>make</b>	thereupon further search, such	10, 82/ 21
in mine Apology I	<b>make</b>	, as you see there	10, 4/ 36
some say"s to	<b>make</b>	the lies seem somewhat	10, 46/ 31
do or teach," to	<b>make</b>	his words seem plain	10, 206/ 27
occasion whereof he would	<b>make</b>	it now seem that	10, 216/ 7
all the world can	<b>make</b>	whereby there shall be	10, 118/ 35
secretly, and secretly would	<b>make</b>	more heretics, should secretly	10, 73/ 31
great fear? Because I	<b>make</b>	open the shrewd mind	10, 212/ 31
much increase, they shall	<b>make</b>	the troth shrink, and	10, 220/ 11
witnesses should not peradventure	<b>make</b>	the men so bold	10, 97/ 1
were indifferent, I would	<b>make</b>	some motion so to	10, 189/ 27
in that point and	<b>make</b>	it end somewhat more	10, 201/ 1

with temporal assistance to	<b>make</b>	it more strong. His	10, 119/ 29
thou not"). I will	<b>make</b>	no longer tale upon	10, 56/ 21
if he mean to	<b>make</b>	men ween that Salem	10, 11/ 1
him so as to	<b>make</b>	him ween that these	10, 64/ 17
book of Division to	<b>make</b>	men ween that the	10, 67/ 14
I should need to	<b>make</b>	search for that point	10, 82/ 17
good readers, he would	<b>make</b>	men ween that he	10, 88/ 31
in this chapter, and	<b>make</b>	them ween that that	10, 93/ 13
he what he list,	<b>make</b>	and leave that never	10, 101/ 25
precisely the deed, yet	<b>make</b>	every man that heareth	10, 127/ 24
the purpose, he must	<b>make</b>	it appear that the	10, 133/ 23
himself very much to	<b>make</b>	it appear that the	10, 169/ 11
had no authority to	<b>make</b>	it"; and that it	10, 188/ 23
this his twentieth chapter	<b>make</b>	men believe that I	10, 199/ 26
that now beginneth to	<b>make</b>	division -- that is	10, 200/ 9
him. But yet, to	<b>make</b>	me sorry that ever	10, 201/ 24
shame enough to himself	<b>make</b>	men ween that the	10, 210/ 31
this chapter, he would	<b>make</b>	it seem that I	10, 214/ 26
nought. But yet, to	<b>make</b>	it seem that he	10, 217/ 3
time about it, to	<b>make</b>	the matter the more	10, 4/ 9
treatise, that the spirituality	<b>make</b>	confederacies against the temporalty	10, 66/ 24
from you and would	<b>make</b>	you ween the truth	10, 106/ 9
good man would here	<b>make</b>	us ween the contrary	10, 108/ 6
no good. And to	<b>make</b>	his sayings the more	10, 169/ 14
had none authority to	<b>make</b>	, " or whereupon "the people	10, 192/ 33
exposition with them, to	<b>make</b>	his sentence the more	10, 207/ 14
will not fail to	<b>make</b>	fall in their necks	10, 22/ 16
pay their debts or	<b>make</b>	restitution of their wrongs	10, 50/ 2
their servants watch, or	<b>make</b>	fast all their doors	10, 142/ 15
an answer, but may	<b>make</b>	answers to them all	10, 129/ 22
but that they should	<b>make</b>	process against them to	10, 168/ 18
a slander that may	<b>make</b>	division; and then labor	10, 230/ 1
they might not lawfully	<b>make</b>	it, and thereby fell	10, 187/ 9
thus. Well, I will	<b>make</b>	no vow thereof as	10, 29/ 32
the spiritual judges, and	<b>make</b>	men ween they mishandled	10, 226/ 23
-- saving that to	<b>make</b>	us like this meat	10, 91/ 36
they durst not openly	<b>make</b>	complaint. And this doth	10, 128/ 7
so did, he should	<b>make</b>	double lies. This showeth	10, 190/ 18
little remedied, should but	<b>make</b>	either party to the	10, 15/ 13
them, that shall not	<b>make</b>	it strange to say	10, 35/ 18
saith that if I	<b>make</b>	"search therein to know	10, 58/ 35
do the same, and	<b>make</b>	a man to be	10, 132/ 34
things any man can	<b>make</b>	: that is to wit	10, 139/ 1

he further: that priests	<b>make</b>	"particular confederacies" to "maintain	10, 197/ 10
the reader's labor and	<b>make</b>	all open unto him	10, 7/ 21
do, no man can	<b>make</b>	it sink unto the	10, 77/ 4
in that matter to	<b>make</b>	their moan unto. And	10, 84/ 32
him that useth to	<b>make</b>	great divisions upon small	10, 201/ 17
all, for men may	<b>make</b>	their servants watch, or	10, 142/ 14
and misrehearsed them, to	<b>make</b>	the reader ween that	10, 6/ 28
and slander them, and	<b>make</b>	the people ween that	10, 68/ 16
the ordinaries with, would	<b>make</b>	the world ween that	10, 75/ 17
suspicion and obloquy and	<b>make</b>	the people ween that	10, 86/ 11
the other side, to	<b>make</b>	the world ween that	10, 213/ 13
his pleasure, that would	<b>make</b>	, ye wot well, but	10, 25/ 22
see well, pardie) to	<b>make</b>	all thing well. But	10, 213/ 27
he is fain to	<b>make</b>	twain. Now, whereas he	10, 206/ 22
in one place to	<b>make</b>	a doubt whether there	10, 61/ 14
to endeavor himself to	<b>make</b>	all well. Which be	10, 212/ 29
may well mishap to	<b>make</b>	a division, while the	10, 17/ 9
find the means to	<b>make</b>	all the whole clergy	10, 211/ 34
how gay soever he	<b>make</b>	it, either wit or	10, 88/ 8
is to wit, to	<b>make</b>	the ordinaries, with fear	10, 6/ 10
that I purpose to	<b>make</b>	no long work about	10, 199/ 19
heretic, yet may it	<b>make</b>	him, ye wot well	10, 82/ 32
fellow, or else to	<b>make</b>	him friends? Yea, and	10, 197/ 30
verily, I think the	<b>maker</b>	would not have done	10, 22/ 5
evil opinion of the	<b>maker</b>	himself, whom I, for	10, 9/ 24
Division -- though the	<b>maker</b>	, as himself saith and	10, 14/ 29
man Grime, a mustard	<b>maker</b>	in Cambridge that was	10, 12/ 29
punished -- yet the	<b>makers</b>	of the laws must	10, 147/ 29
this reason: What the	<b>makers</b>	of the said paragraph	10, 159/ 20
therefore meseemeth that the	<b>makers</b>	of the said paragraph	10, 161/ 1
such division as he	<b>maketh</b>	or no -- sure	10, 74/ 27
mine this good man	<b>maketh</b>	me, forsooth, a full	10, 53/ 35
reason made the stronger	<b>maketh</b>	his reason a great	10, 159/ 10
therewith well enough), he	<b>maketh</b>	as though all the	10, 188/ 33
as strange as he	<b>maketh</b>	the matter) and begun	10, 28/ 16
in his answer he	<b>maketh</b>	the second; and I	10, 125/ 9
parties. The one he	<b>maketh</b>	the spirituality. And this	10, 86/ 30
unjust, as this man	<b>maketh</b>	it, or anything well	10, 78/ 15
blame any man that	<b>maketh</b>	that motion, as though	10, 50/ 26
is a division, and	<b>maketh</b>	no doubt at it	10, 61/ 12
to another piece he	<b>maketh</b>	none answer at all	10, 127/ 10
this division, which he	<b>maketh</b>	in his book, that	10, 205/ 20
another two, whom he	<b>maketh</b>	, as meseemeth, both as	10, 78/ 8

leaf and side, he	<b>maketh</b>	a certain certificate (as	10, 83/ 16
this judge's troth, that	<b>maketh</b>	you to check me	10, 136/ 33
felony: this good man	<b>maketh</b>	here a doubt what	10, 149/ 5
talking heresies, whereby he	<b>maketh</b>	other men first to	10, 81/ 34
and me" -- and	<b>maketh</b>	Bizance pray for no	10, 12/ 27
methinketh that Master More	<b>maketh</b>	a right good motion	10, 181/ 15
like a guest that	<b>maketh</b>	his reckoning himself without	10, 139/ 4
whereof Sir Thomas More	<b>maketh</b>	mention in his Apology	10, 126/ 30
great matter that he	<b>maketh</b>	of that I never	10, 32/ 17
this point. For he	<b>maketh</b>	as though I without	10, 202/ 23
confession that he now	<b>maketh</b>	here new, I might	10, 208/ 26
be better. This man	<b>maketh</b>	as though it were	10, 157/ 16
the next following, he	<b>maketh</b>	a suspicious matter, and	10, 201/ 4
man by his book	<b>maketh</b>	it. I may well	10, 63/ 5
win it, then it	<b>maketh</b>	my part more plain	10, 120/ 4
this wise reason he	<b>maketh</b>	as though no man	10, 92/ 15
such as this man	<b>maketh</b>	it, is not "grown	10, 14/ 21
not putting to answer	<b>maketh</b>	the matter of my	10, 128/ 22
his own book, that	<b>maketh</b>	a like pacification between	10, 19/ 13
this yet, this man	<b>maketh</b>	me this reason: What	10, 159/ 19
a strange, monstrous beast	<b>maketh</b>	Bizance to Salem the	10, 12/ 1
Pacifier's answer, while he	<b>maketh</b>	as though Salem could	10, 12/ 2
his illation that he	<b>maketh</b>	upon the same words	10, 62/ 33
faint that this man	<b>maketh</b>	: Two men say it	10, 179/ 13
such things proved as	<b>maketh</b>	him not slightly but	10, 116/ 34
The other party he	<b>maketh</b>	us of the temporalty	10, 86/ 33
very shamefast, where he	<b>maketh</b>	as though the law	10, 109/ 8
division, that his book	<b>maketh</b>	as though there were	10, 195/ 13
this: that this man	<b>maketh</b>	there as though the	10, 49/ 24
this cause he so	<b>maketh</b>	theirs as though the	10, 86/ 30
good readers, this man	<b>maketh</b>	here as though I	10, 181/ 24
-- the more he	<b>maketh</b>	it likely to be	10, 10/ 4
by and by what	<b>maketh</b>	me so to say	10, 102/ 16
mine Apology that he	<b>maketh</b>	this answer to. After	10, 125/ 16
the motion that he	<b>maketh</b>	so often to have	10, 188/ 6
the Church as he	<b>maketh</b>	for, and understand and	10, 189/ 10
my sentence that he	<b>maketh</b>	here a very shameless	10, 192/ 17
all this matter he	<b>maketh</b>	as there were two	10, 86/ 29
you, the word that	<b>maketh</b>	the matter. Which he	10, 57/ 32
this point that he	<b>maketh</b>	a matter without ground	10, 204/ 16
so great as he	<b>maketh</b>	it, and yet grown	10, 14/ 16
himself, even in the	<b>making</b>	thereof, and all with	10, 62/ 22
the time of the	<b>making</b>	of mine Apology, it	10, 14/ 32

lo, of every man's	<b>making</b>	. For so call not	10, 24/ 22
saith it for --	<b>making</b>	it a cause of	10, 205/ 23
And from the first	<b>making</b>	, all Christian countries received	10, 145/ 1
much more harm by	<b>making</b>	many others fall from	10, 82/ 4
abused his plain simplicity,	<b>making</b>	him ween, good soul	10, 64/ 7
them draw back from	<b>making</b>	themselves in heresy open	10, 97/ 31
were so at the	<b>making</b>	of the laws which	10, 216/ 21
man hath showed in	<b>making</b>	such a mumbling of	10, 202/ 32
he descendeth to the	<b>making</b>	of acts of Parliament	10, 55/ 34
of murmur and grudge,	<b>making</b>	in some of them	10, 212/ 17
be of mine own	<b>making</b>	an answer or defense	10, 8/ 35
made unto them, without	<b>making</b>	the party privy who	10, 125/ 34
for, where neither the	<b>making</b>	nor the repealing lieth	10, 188/ 15
they might since the	<b>making</b>	of the said treatise	10, 178/ 1
evil counsel at the	<b>making</b>	of the said treatise	10, 226/ 31
manner order, and therewith	<b>making</b>	me seek so long	10, 7/ 2
the clergy at the	<b>making</b>	of the statute more	10, 185/ 8
of counsel in the	<b>making</b>	of the statute, that	10, 185/ 12
good change but by	<b>making</b>	them more strait. And	10, 221/ 11
among the temporalty by	<b>making</b>	men ween that of	10, 52/ 4
bestow any time about	<b>making</b>	answer to the Pacifier's	10, 3/ 30
use that manner in	<b>making</b>	rehearsal of those things	10, 15/ 18
his profound wisdom in	<b>making</b>	such exhortations to the	10, 173/ 19
themselves at the first	<b>making</b>	, that they were never	10, 216/ 24
correct heretic or any	<b>malefactor</b>	else. But then again	10, 30/ 14
should stand, then against	<b>malefactors</b>	there could no law	10, 224/ 21
that point, against all	<b>malefactors</b>	in the spirituality and	10, 228/ 1
that many times call	<b>malefactors</b>	before them upon secret	10, 106/ 29
sometimes hap either of	<b>malice</b>	or chance -- yet	10, 130/ 26
but they will of	<b>malice</b>	do it, and run	10, 179/ 2
for evil will and	<b>malice</b>	destroy him. And the	10, 94/ 23
of officers, or upon	<b>malice</b>	or displeasure, be arrested	10, 183/ 21
finally, for his immedicable	<b>malice</b>	, as a desperate wretch	10, 73/ 36
but do all of	<b>malice</b>	that they do, to	10, 65/ 17
prove their rancor and	<b>malice</b>	. And because he knoweth	10, 105/ 34
temper his respect of	<b>malice</b>	and make him loath	10, 94/ 32
In that adultery, the	<b>malice</b>	is the lack of	10, 69/ 10
run in the deadly	<b>malice</b>	of that man by	10, 98/ 22
his, save for the	<b>malice</b>	that it meaneth, is	10, 188/ 4
of God revenging their	<b>malice</b>	and our negligence, should	10, 140/ 1
covetousness, falsehood, rancor, and	<b>malice</b>	to the party. And	10, 165/ 21
the deed his, the	<b>malice</b>	of the purpose some	10, 64/ 3
doth it of some	<b>malice</b>	or craft, rather than	10, 89/ 16

do it of some	<b>malice</b>	or craft, rather than	10, 90/ 32
accused or indicted of	<b>malice</b>	, or of some likelihood	10, 130/ 17
cause of rancor and	<b>malice</b>	in them that accuse	10, 105/ 28
he wrote them of	<b>malice</b>	: God give the evil	10, 231/ 1
matter of falsehood and	<b>malice</b>	, would refuse to be	10, 92/ 17
that is may of	<b>malice</b>	be reported to be	10, 113/ 32
then be taken for	<b>malicious</b>	and crafty, and therefore	10, 91/ 10
he would rather appear	<b>malicious</b>	than unwise. But now	10, 10/ 11
taken for false or	<b>malicious</b>	, because they come secretly	10, 103/ 3
mighty, and for so	<b>malicious</b>	therewith that he will	10, 95/ 32
take him always for	<b>malicious</b>	or false in the	10, 101/ 13
shall take him for	<b>malicious</b>	or false. Now, then	10, 101/ 10
worshipful folk against the	<b>malicious</b>	slander and obloquy so	10, 9/ 13
him for fraudulent and	<b>malicious</b>	to the party, this	10, 101/ 15
less fear, with many	<b>malicious</b>	"some say"s falsely	10, 213/ 15
very deed a very	<b>malicious</b>	, naughty, pestilent "some say	10, 168/ 2
evil words and how	<b>malicious</b>	soever the subtle shrews	10, 64/ 12
reject every man for	<b>malicious</b>	and crafty that will	10, 103/ 28
pursued the selfsame shrewd,	<b>malicious</b>	intent that was purposed	10, 6/ 8
believe them false or	<b>malicious</b>	-- yet were it	10, 91/ 15
he meant not himself	<b>maliciously</b>	whatsoever his book speak	10, 67/ 2
matter was in a	<b>mammering</b>	, before the change was	10, 96/ 25
the first chapter, the	<b>man</b>	saith himself -- in	10, 10/ 36
himself would wish another	<b>man</b>	to be -- yet	10, 30/ 17
moved by this good	<b>man</b>	here thereto -- His	10, 32/ 15
those things which this	<b>man</b>	speaketh of -- that	10, 44/ 29
his 32nd leaf, this	<b>man</b>	saith thus -- And	10, 50/ 8
he feareth, though the	<b>man</b>	be bound -- and	10, 94/ 10
long labor, some other	<b>man</b>	to accuse -- yet	10, 101/ 11
should do as this	<b>man</b>	here deviseth -- reject	10, 103/ 27
if there happed any	<b>man</b>	that would -- yet	10, 196/ 5
the matter, than this	<b>man</b>	hath done -- I	10, 225/ 8
head. Now goeth this	<b>man</b>	farther, folio 27, and	10, 46/ 4
piece one great cunning	<b>man</b>	had made a long	10, 4/ 29
For like as no	<b>man</b>	can make a shorter	10, 7/ 31
that if any spiritual	<b>man</b>	would accept a worldly	10, 42/ 11
that if any spiritual	<b>man</b>	would accept a worldly	10, 42/ 23
the ordinaries noised no	<b>man</b>	to be a heretic	10, 76/ 12
and true, and the	<b>man</b>	they detected a very	10, 91/ 18
and will receive no	<b>man</b>	first for a denouncer	10, 93/ 28
often happeth that a	<b>man</b>	cometh into a shower	10, 130/ 15
in felony: this good	<b>man</b>	maketh here a doubt	10, 149/ 5
it, but that a	<b>man</b>	may have a desire	10, 175/ 6

things meet for this	<b>man</b>	to make a book	10, 197/ 35
ever, good readers, any	<b>man</b>	with such a simple	10, 205/ 35
bind that busy, troublesome	<b>man</b>	to good abearing? I	10, 125/ 35
accounted myself for a	<b>man</b>	meet and able to	10, 14/ 35
this man nor any	<b>man</b>	else is able to	10, 158/ 9
they may indict a	<b>man</b>	that is absent, and	10, 132/ 36
to make every true	<b>man</b>	content to accuse a	10, 93/ 35
a law that a	<b>man</b>	should be accused and	10, 218/ 11
invite and hire every	<b>man</b>	to the accusing of	10, 143/ 24
good readers, this good	<b>man</b>	and I, after our	10, 30/ 27
answering -- let any	<b>man</b>	make then against me	10, 129/ 20
come forth as this	<b>man</b>	cometh here, against so	10, 229/ 27
well done that every	<b>man</b>	were taught all, and	10, 80/ 10
first, that this good	<b>man</b>	hath answered already. Howbeit	10, 224/ 35
experience, which this good	<b>man</b>	himself, I am very	10, 102/ 37
any harm to any	<b>man</b>	that would amend, and	10, 23/ 24
them, and like a	<b>man</b>	of sadness and gravity	10, 16/ 25
as he giveth any	<b>man</b>	good counsel and wisheth	10, 18/ 5
serve this good, charitable	<b>man</b>	to salve and heal	10, 52/ 10
credence that detect a	<b>man</b>	of heresy and yet	10, 92/ 4
ween there will no	<b>man</b>	grant him; and that	10, 92/ 23
deviseth -- reject every	<b>man</b>	for malicious and crafty	10, 103/ 28
pursued by some great	<b>man</b>	that would and feared	10, 110/ 25
it, which this good	<b>man</b>	dissembleth here and inverteth	10, 126/ 14
is not cleared: this	<b>man</b>	saith untrue, and wotteth	10, 127/ 13
a light reason this	<b>man</b>	calleth unreasonable), and have	10, 144/ 22
to wit, that a	<b>man</b>	reputed good and honest	10, 152/ 23
their oaths some one	<b>man</b>	of felony, and afterward	10, 154/ 2
heresy. But if a	<b>man</b>	were openly and notably	10, 168/ 34
good man is a	<b>man</b>	of sadness, and no	10, 197/ 3
thereof. Which cause this	<b>man</b>	gave himself, and therefore	10, 223/ 21
the sword do this	<b>man</b>	little service. And then	10, 45/ 29
mine Apology, that this	<b>man</b>	calleth politiques. And here	10, 59/ 30
of a good, honest	<b>man</b>	for heresy. And yet	10, 74/ 3
169th leaf), this good	<b>man</b>	answereth thus: And now	10, 210/ 12
God give the good	<b>man</b>	more wit. And thus	10, 231/ 3
a desire in any	<b>man</b>	to attain any spiritual	10, 42/ 30
fall in that no	<b>man</b>	is almost any time	10, 80/ 21
heap there." So this	<b>man</b>	will in any wise	10, 100/ 25
what lack this good	<b>man</b>	hath of any sufficient	10, 131/ 23
what little insight the	<b>man</b>	hath in anything that	10, 32/ 32
made that if any	<b>man</b>	will lay anything against	10, 122/ 8
and what learning the	<b>man</b>	hath. These are his	10, 33/ 5

suspicion of felony a	<b>man</b>	may be arrested, so	10, 122/ 5
old-used law that a	<b>man</b>	may be arrested, and	10, 228/ 32
done -- if every	<b>man</b>	would wax as good	10, 30/ 16
of the devil. This	<b>man</b>	hath here, as he	10, 48/ 35
in this: that this	<b>man</b>	maketh there as though	10, 49/ 24
thing of this good	<b>man</b>	. Such faults as he	10, 54/ 28
man may say, "This	<b>man</b>	useth himself as he	10, 59/ 33
by "if" as this	<b>man</b>	doth by "as," in	10, 63/ 18
bare, naked thing. This	<b>man</b>	answereth here as though	10, 67/ 24
to judge every such	<b>man</b>	a heretic as doth	10, 77/ 20
well that this good	<b>man</b>	had given as light	10, 84/ 9
it already past? This	<b>man</b>	speaketh here as one	10, 112/ 27
than a heretic: this	<b>man</b>	taketh it as though	10, 112/ 31
judges would (as this	<b>man</b>	saith, and as I	10, 137/ 13
his oath cleared a	<b>man</b>	(as much as in	10, 150/ 33
Now, good readers, this	<b>man</b>	maketh here as though	10, 181/ 24
as well as this	<b>man</b>	doth, and as well	10, 185/ 14
doth but rob a	<b>man</b>	as well as him	10, 218/ 34
faults" as a wise	<b>man</b>	may be ashamed to	10, 190/ 30
heartily, good readers, every	<b>man</b>	the rather at my	10, 36/ 7
wretched state that the	<b>man</b>	standeth in at the	10, 48/ 7
so say, this good	<b>man</b>	much marveleth at. For	10, 67/ 17
people, and given every	<b>man</b>	and woman at adventure	10, 81/ 23
telleth us this good	<b>man</b>	no tale at all	10, 112/ 15
point, lo, this good	<b>man</b>	saith nothing at all	10, 129/ 12
For, now, if a	<b>man</b>	be indicted at a	10, 129/ 37
another presumption that no	<b>man</b>	will cast away his	10, 152/ 17
greater presumption that no	<b>man</b>	will cast away his	10, 152/ 18
own preaching here, a	<b>man</b>	ought to be so	10, 84/ 14
be so. And a	<b>man</b>	may sometimes be so	10, 117/ 2
may it happen a	<b>man</b>	sometime to be troubled	10, 122/ 32
is delivered as a	<b>man</b>	proved to be of	10, 127/ 1
upon good abearing, the	<b>man</b>	shall never be put	10, 128/ 17
they will. Now this	<b>man</b>	will not be so	10, 144/ 6
of necessity in every	<b>man</b>	that should be suffered	10, 177/ 28
that albeit this good	<b>man</b>	and I be at	10, 226/ 33
penance of such a	<b>man</b>	that hath been in	10, 122/ 13
not. And yet the	<b>man</b>	that feared before may	10, 94/ 28
-- as many a	<b>man</b>	, though he believe that	10, 80/ 14
and pitying that the	<b>man</b>	is no better. And	10, 66/ 12
therefore till this good	<b>man</b>	make me better proofs	10, 196/ 30
peradventure to many a	<b>man</b>	in London between this	10, 37/ 27
diversities that this good	<b>man</b>	putteth here between indictments	10, 136/ 11

then shall every wise	<b>man</b>	think his book too	10, 7/ 37
a division as this	<b>man</b>	by his book maketh	10, 63/ 5
treason, as this good	<b>man</b>	in his book of	10, 69/ 34
that whereas this good	<b>man</b>	in his book of	10, 143/ 11
plain, that this good	<b>man</b>	hath hitherto brought you	10, 165/ 2
there is neither spiritual	<b>man</b>	nor temporal but he	10, 31/ 20
there say, neither spiritual	<b>man</b>	nor temporal but he	10, 31/ 22
be detected, except a	<b>man</b>	detect himself, but if	10, 90/ 9
shall seldom find any	<b>man</b>	that will, but if	10, 139/ 20
I trow, to no	<b>man</b>	any doubt, but that	10, 153/ 7
use to put no	<b>man</b>	to it but where	10, 219/ 14
laws to arrest any	<b>man</b>	for heresy. But if	10, 168/ 33
would regard any good	<b>man</b>	the worse. But I	10, 179/ 32
if he were a	<b>man</b>	openly known by name	10, 26/ 33
he wrote, nor any	<b>man</b>	else, proved by any	10, 173/ 17
double. For first, every	<b>man</b>	may see by his	10, 190/ 14
he ever any spiritual	<b>man</b>	say this, by the	10, 200/ 5
What if this good	<b>man</b>	cannot tell? By likelihood	10, 52/ 25
he were a virtuous	<b>man</b>	, " and yet call him	10, 59/ 34
order by which no	<b>man</b>	should be called, be	10, 102/ 8
spiritual law that a	<b>man</b>	shall be called ex	10, 129/ 32
same, and make a	<b>man</b>	to be called that	10, 132/ 34
good man or any	<b>man</b>	else, I cannot let	10, 79/ 13
And therefore if this	<b>man</b>	in that case complain	10, 219/ 5
take yet for a	<b>man</b>	good and Catholic: therefore	10, 9/ 25
be showed, as every	<b>man</b>	is in charity bound	10, 157/ 3
sure that the cunningest	<b>man</b>	that could come thereto	10, 4/ 33
he seeth willingly, no	<b>man</b>	calling him, come forth	10, 95/ 29
touch not only any	<b>man</b>	of the common people	10, 28/ 7
his seventh chapter this	<b>man</b>	so sore complaineth of	10, 96/ 6
sore law: that a	<b>man</b>	shall be condemned and	10, 109/ 30
more unreasonable that a	<b>man</b>	should be condemned, and	10, 218/ 13
or by any one	<b>man</b>	thereof? They confess themselves	10, 200/ 6
For where this good	<b>man</b>	thinketh it convenient for	10, 97/ 23
to wit, that no	<b>man</b>	should be convented of	10, 104/ 30
have beguiled this good	<b>man</b>	with evil counsel in	10, 212/ 14
readers, that whereas this	<b>man</b>	is so cunning in	10, 12/ 31
thought it reasonable? This	<b>man</b>	is so cunning in	10, 33/ 21
say saith this good	<b>man</b>	that he dare not	10, 92/ 7
Apology before, whereto this	<b>man</b>	giveth a deaf ear	10, 193/ 10
less. But, now, this	<b>man</b>	that doth detect this	10, 95/ 3
it is that no	<b>man</b>	can be detected, except	10, 90/ 9
better, or else that	<b>man</b>	that they detected shall	10, 91/ 21

heresy against some one	<b>man</b>	that is detected thereof	10, 107/ 26
good readers, because this	<b>man</b>	with his devices bringeth	10, 182/ 30
in whatsoever manner the	<b>man</b>	would himself devise it	10, 115/ 2
party? If this good	<b>man</b>	had, therefore, devised rewards	10, 144/ 12
I would that every	<b>man</b>	would so do indeed	10, 30/ 13
of them, as this	<b>man</b>	saith, sometimes do not	10, 44/ 13
presumptions, that though no	<b>man</b>	saw him do it	10, 117/ 4
his neighbors as a	<b>man</b>	worthy to do that	10, 127/ 5
evil part, as this	<b>man</b>	taketh it, doth signify	10, 198/ 8
said treatise, that a	<b>man</b>	may be driven to	10, 110/ 35
Apology deny "that a	<b>man</b>	may be driven to	10, 111/ 10
that I say a	<b>man</b>	may be driven to	10, 111/ 32
which this good, wise	<b>man</b>	, for the ease of	10, 190/ 28
openly for heresy, every	<b>man</b>	hath experience enough that	10, 139/ 19
end. Nay, pardie, this	<b>man</b>	seeth well enough that	10, 211/ 27
I will see this	<b>man</b>	prove it ere I	10, 196/ 24
advisement: doth there no	<b>man</b>	kill another even suddenly	10, 69/ 4
to make any wise	<b>man</b>	ween that ever himself	10, 9/ 35
well known unto every	<b>man</b>	: that in every sene	10, 139/ 25
this piece, this good	<b>man</b>	hath in every point	10, 141/ 9
in dread that another	<b>man</b>	will for evil will	10, 94/ 22
no man detecting any	<b>man</b>	of heresy, except he	10, 92/ 16
and say that the	<b>man</b>	with such false leasings	10, 68/ 14
heresy, whereby a Christian	<b>man</b>	becometh a false traitor	10, 147/ 1
could. But since no	<b>man</b>	can see farther than	10, 162/ 12
him; no, nor no	<b>man</b>	can see farther than	10, 162/ 13
the twain this good	<b>man</b>	findeth the fault, or	10, 32/ 29
that whereas this good	<b>man</b>	findeth a fault that	10, 126/ 9
no more can no	<b>man</b>	else -- find no	10, 98/ 33
therefore, that this good	<b>man</b>	, since he findeth in	10, 114/ 24
wise, and right worshipful	<b>man</b>	Sir John Fineux say	10, 164/ 4
so hath this good	<b>man</b>	, in this first piece	10, 125/ 4
see how substantially this	<b>man</b>	defendeth his first words	10, 156/ 23
manner of this good	<b>man</b>	. To the first piece	10, 191/ 24
I ween, no wise	<b>man</b>	follow his fond device	10, 105/ 7
great causes as this	<b>man</b>	setteth forth for true	10, 15/ 3
there daily many a	<b>man</b>	that standeth, for all	10, 94/ 21
surety as a poor	<b>man</b>	devised once for himself	10, 95/ 14
adventure, whatsoever provision any	<b>man</b>	should devise for their	10, 96/ 3
deadly malice of that	<b>man</b>	by whom, for all	10, 98/ 22
yet hath this good	<b>man</b>	one stopgap for me	10, 128/ 14
therewith, of this good	<b>man</b>	or me. For read	10, 46/ 24
due examination as this	<b>man</b>	before rehearsed. For the	10, 76/ 21

once, which this good	<b>man</b>	useth often. For now	10, 135/ 3
it is that this	<b>man</b>	telleth you. For here	10, 176/ 4
so doing commend any	<b>man</b>	that doth. For if	10, 193/ 30
generalities that this good	<b>man</b>	speaketh of. For in	10, 225/ 12
of mine this good	<b>man</b>	maketh me, forsooth, a	10, 53/ 35
-- when this good	<b>man</b>	cometh now forth, and	10, 118/ 31
a cold, if a	<b>man</b>	would come forth and	10, 138/ 22
these that this good	<b>man</b>	hath laid forth yet	10, 211/ 6
yet hath this good	<b>man</b>	at last found a	10, 100/ 1
if he kill that	<b>man</b>	fall thereby further into	10, 98/ 8
every light word a	<b>man</b>	may not give full	10, 84/ 1
now repeateth again, no	<b>man</b>	needeth to give him	10, 98/ 11
have) giveth each good	<b>man</b>	here: God give us	10, 231/ 15
in the beginning the	<b>man</b>	seemed upon good considerations	10, 123/ 22
therefore, if the good	<b>man</b>	think any great, heinous	10, 35/ 16
that lead this good	<b>man</b>	into this great fear	10, 212/ 31
might hap sometime some	<b>man</b>	take some harm that	10, 120/ 29
wily shrews, though the	<b>man</b>	do, as he doth	10, 10/ 2
of speaking as every	<b>man</b>	useth when he calleth	10, 24/ 23
have bestowed, this good	<b>man</b>	may, if he have	10, 52/ 31
soon happen in a	<b>man</b>	. And then he putteth	10, 62/ 4
But and if every	<b>man</b>	to whom he speaketh	10, 73/ 30
And as for this	<b>man</b>	himself, as he canneth	10, 82/ 24
that there is no	<b>man</b>	but when he heareth	10, 90/ 33
so," saith this good	<b>man</b>	. "For if he become	10, 94/ 3
hate and mischief any	<b>man</b>	by whom he taketh	10, 95/ 33
for which this good	<b>man</b>	findeth, as he saith	10, 99/ 17
cost. For whereas this	<b>man</b>	saith that he which	10, 123/ 33
the ordinary, as a	<b>man</b>	suspected, whereof he is	10, 127/ 4
the ordinary as a	<b>man</b>	suspect, whereof he is	10, 127/ 12
will ask this good	<b>man</b>	this: that he which	10, 128/ 19
good readers, whereas this	<b>man</b>	saith that he meant	10, 165/ 29
find any one spiritual	<b>man</b>	but that he is	10, 174/ 14
find any one spiritual	<b>man</b>	but that he is	10, 176/ 28
therefore whereas this good	<b>man</b>	, weening that he had	10, 186/ 9
the craft that the	<b>man</b>	useth here. He hath	10, 191/ 4
heresy. Did ever any	<b>man</b>	, good readers, hear such	10, 217/ 23
harm that this good	<b>man</b>	telleth us here, that	10, 110/ 19
seeth -- that no	<b>man</b>	will in heresy make	10, 143/ 19
ordinaries noised that any	<b>man</b>	were a heretic without	10, 76/ 20
this man or that	<b>man</b>	is a heretic. And	10, 83/ 35
it lightly that any	<b>man</b>	is a heretic, by	10, 84/ 2
is truth, which this	<b>man</b>	of wiliness hideth from	10, 106/ 8

therefore whereas this good	<b>man</b>	, by the high authority	10, 186/ 5
that there ought no	<b>man</b>	to blame him that	10, 16/ 1
good as another good	<b>man</b>	would wish him, and	10, 30/ 16
I ween, every wise	<b>man</b>	less grant him. But	10, 92/ 25
was minded that any	<b>man</b>	should take him so	10, 116/ 12
cannot believe but this	<b>man</b>	well knoweth himself, as	10, 28/ 15
name can this good	<b>man</b>	devise us himself to	10, 29/ 10
as any one spiritual	<b>man</b>	such as himself deviseth	10, 39/ 7
man without burden, no	<b>man</b>	sufficient to himself, no	10, 61/ 26
worse could lightly no	<b>man</b>	say), would himself hold	10, 66/ 9
thing can let a	<b>man</b>	to make himself a	10, 92/ 21
thus hath this good	<b>man</b>	sore overseen himself more	10, 221/ 12
beguile the good, innocent	<b>man</b>	, than that himself in	10, 230/ 26
me now this good	<b>man</b>	, which where his seditious	10, 16/ 29
-- how may this	<b>man</b>	find in his heart	10, 27/ 23
good brethren: the good	<b>man</b>	may take his rest	10, 28/ 23
for such a special	<b>man</b>	beside, that his approved	10, 40/ 22
good reader, whatsoever the	<b>man</b>	meant in his own	10, 82/ 8
Church receiveth again that	<b>man</b>	that, by his obstinate	10, 118/ 15
fame and behavior the	<b>man</b>	is in his county	10, 121/ 13
in that place. This	<b>man</b>	goeth to his words	10, 165/ 13
dispute with this good	<b>man</b>	. And all his doubt	10, 216/ 34
lie is when a	<b>man</b>	saith against his own	10, 226/ 2
no longer, but every	<b>man</b>	may take holy water	10, 31/ 32
virtue," and that no	<b>man</b>	may "covet honor without	10, 41/ 29
that "if a spiritual	<b>man</b>	would accept honor by	10, 41/ 31
faith, except this good	<b>man</b>	see better how to	10, 110/ 4
Christian Readers If any	<b>man</b>	marvel (as I ween	10, 3/ 29
spiritual dignity that the	<b>man</b>	hath already. I let	10, 42/ 32
here will this good	<b>man</b>	say that I do	10, 53/ 3
Division drove this good	<b>man</b>	thereto. If I were	10, 79/ 20
now saith this good	<b>man</b>	thereto, that I deny	10, 96/ 13
remedy," saith this good	<b>man</b>	, "shortly shall I devise	10, 100/ 28
or name. Since every	<b>man</b>	may see, I say	10, 105/ 5
point. And this good	<b>man</b>	saith that I deny	10, 112/ 4
how gaily this good	<b>man</b>	answereth it, I shall	10, 125/ 15
can neither this good	<b>man</b>	say, nor I suppose	10, 128/ 31
and that this good	<b>man</b>	saith that I did	10, 131/ 20
granted always this good	<b>man</b>	. But then I would	10, 132/ 17
or to any one	<b>man</b>	of them? I will	10, 135/ 2
Other shift hath this	<b>man</b>	none, that I see	10, 137/ 26
a whit. This good	<b>man</b>	saith here I cannot	10, 141/ 20
in which things this	<b>man</b>	saith and I confess	10, 150/ 25

unreasonable as ever reasonable	<b>man</b>	heard -- I shall	10, 167/ 5
lo, therefore this good	<b>man</b>	feareth that I go	10, 213/ 11
of grammar this good	<b>man</b>	hath found, I cannot	10, 226/ 10
staff, and tell this	<b>man</b>	again that if "the	10, 45/ 24
that everything that a	<b>man</b>	speaketh which if he	10, 77/ 18
than doth this good	<b>man</b>	here. Then if he	10, 77/ 36
God give the evil	<b>man</b>	more grace. If he	10, 231/ 2
not which way a	<b>man</b>	might answer ill. And	10, 224/ 29
-- but if the	<b>man</b>	have an importunate pride	10, 10/ 7
signified thereby. And this	<b>man</b>	useth himself in this	10, 29/ 18
no more misjudge any	<b>man</b>	determinately and in certain	10, 55/ 17
of warning that this	<b>man</b>	here provideth in this	10, 70/ 20
order which this good	<b>man</b>	hath here in this	10, 71/ 31
But yet will this	<b>man</b>	say, and in effect	10, 77/ 17
loss?" Hath this good	<b>man</b>	never heard in his	10, 94/ 7
would not this good	<b>man</b>	believe after, in no	10, 101/ 19
used by some one	<b>man</b>	or twain in a	10, 103/ 24
might hap that a	<b>man</b>	might fall in peril	10, 120/ 21
the ordinary findeth the	<b>man</b>	not suspect in the	10, 123/ 20
should never put any	<b>man</b>	to answer in heresy	10, 133/ 27
forsworn man and the	<b>man</b>	unsworn unlike in the	10, 158/ 10
man forsworn and the	<b>man</b>	unsworn are, in the	10, 158/ 31
so favorably, that no	<b>man</b>	can prove in this	10, 184/ 4
by these inquisitions no	<b>man</b>	should fall in danger	10, 185/ 34
his, what wisdom the	<b>man</b>	hath showed in making	10, 202/ 32
prove against this good	<b>man</b>	so plain. In his	10, 88/ 29
I will let no	<b>man</b>	from the inclination toward	10, 118/ 12
all this tale, the	<b>man</b>	that was indicted, if	10, 132/ 19
find any one spiritual	<b>man</b>	just and indifferent, but	10, 176/ 8
he that were a	<b>man</b>	of very innocent simpleness	10, 66/ 29
nothing such as this	<b>man</b>	maketh it, is not	10, 14/ 21
both to God and	<b>man</b>	, than it is in	10, 20/ 35
order that this good	<b>man</b>	here moveth is so	10, 51/ 34
wit of this good	<b>man</b>	, what dispraise is this	10, 134/ 37
good "conscience" of this	<b>man</b>	hath conceived, is of	10, 218/ 21
I will require every	<b>man</b>	to have it even	10, 23/ 6
pseudo-evangelicals." Now, if this	<b>man</b>	cannot bear it that	10, 25/ 20
would advise every spiritual	<b>man</b>	to follow it, and	10, 32/ 1
there may this good	<b>man</b>	go seek it if	10, 35/ 32
no cause wherefore any	<b>man</b>	should. For it is	10, 44/ 28
it were, as this	<b>man</b>	would have it, spoken	10, 56/ 10
man can do, no	<b>man</b>	can make it sink	10, 77/ 4
matter. Though this good	<b>man</b>	cannot see it --	10, 148/ 18

so," saith this good	<b>man</b>	. "For if it happened	10, 151/ 16
nay, where every wise	<b>man</b>	that readeth it seeth	10, 171/ 23
neither. For that good	<b>man</b>	that made it undoubtedly	10, 194/ 19
now saith this good	<b>man</b>	thus: "If it so	10, 205/ 4
should not put some	<b>man</b>	to that kind of	10, 115/ 8
me called Cliff, a	<b>man</b>	as well known as	10, 16/ 6
not as for a	<b>man</b>	yet notoriously known or	10, 72/ 20
let to tell this	<b>man</b>	that he lacketh in	10, 88/ 7
out after that the	<b>man</b>	hath long lain in	10, 128/ 3
this point) -- this	<b>man</b>	in his last rehearsal	10, 58/ 21
see well that this	<b>man</b>	in the Latin laws	10, 194/ 29
them, then this good	<b>man</b>	giveth them leave to	10, 73/ 22
faith." So may a	<b>man</b>	speak very lewd and	10, 69/ 24
soon happen in any	<b>man</b>	by a light oversight	10, 61/ 18
authority to arrest a	<b>man</b>	for every light suspicion	10, 168/ 16
know that though a	<b>man</b>	of a lightness, or	10, 79/ 6
So that this good	<b>man</b>	himself here, like a	10, 29/ 27
defamation? If this good	<b>man</b>	would in like wise	10, 170/ 33
cases as this good	<b>man</b>	list to limit and	10, 32/ 14
to him, and every	<b>man</b>	else that list to	10, 35/ 30
know any, while the	<b>man</b>	is so little suspicious	10, 83/ 21
other harm the good	<b>man</b>	findeth further. Lo, good	10, 110/ 30
readers, that this good	<b>man</b>	would be loath that	10, 210/ 20
forth by any such	<b>man</b>	but in London diocese	10, 170/ 9
gestu et fama, a	<b>man</b>	may lie long in	10, 128/ 29
confute. For if any	<b>man</b>	be so mad to	10, 218/ 2
an answer that a	<b>man</b>	of mine made once	10, 16/ 4
good readers, heard any	<b>man</b>	any reason made for	10, 92/ 13
suit, whereof this good	<b>man</b>	would here make us	10, 108/ 6
As for this good	<b>man</b>	or any man else	10, 79/ 13
or report that this	<b>man</b>	or that man is	10, 83/ 35
maketh as though no	<b>man</b>	detecting any man of	10, 92/ 16
Which thing neither this	<b>man</b>	nor any man else	10, 158/ 8
nor prove the forsworn	<b>man</b>	and the man unsworn	10, 158/ 9
have espied this good	<b>man</b>	is a man of	10, 197/ 3
said before, which this	<b>man</b>	saith he marveleth much	10, 166/ 2
faith, that this good	<b>man</b>	handleth this matter in	10, 113/ 4
thus is this good	<b>man</b>	in this matter all	10, 162/ 29
words too. "But a	<b>man</b>	, " saith he, "may speak	10, 69/ 22
manner the most innocent	<b>man</b>	that is may of	10, 113/ 31
texts which this good	<b>man</b>	preacheth to me. But	10, 55/ 28
himself or such another	<b>man</b>	would devise me such	10, 67/ 29
And if this good	<b>man</b>	dare answer me that	10, 128/ 23

solemn oath. And every	<b>man</b>	that hath meddled much	10, 148/ 27
very faint that this	<b>man</b>	maketh: Two men say	10, 179/ 13
person detected were a	<b>man</b>	of great might and	10, 109/ 35
intend to charge this	<b>man</b>	that his mind and	10, 57/ 12
may do this good	<b>man</b>	a much more friendly	10, 224/ 33
to blame this good	<b>man</b>	for the motion of	10, 51/ 18
rehearsed. If this good	<b>man</b>	had as much wit	10, 76/ 14
men also may a	<b>man</b>	do thereby much harm	10, 81/ 33
for by this good	<b>man</b>	that it must needs	10, 92/ 29
manner of the good	<b>man</b>	Grime, a mustard maker	10, 12/ 28
that this good, wise	<b>man</b>	would have my words	10, 35/ 9
good readers: that this	<b>man</b>	saith not nay but	10, 128/ 27
that ever any great	<b>man</b>	whom folk needed to	10, 110/ 13
-- and that this	<b>man</b>	hath therein neither answered	10, 105/ 17
harm, though the other	<b>man</b>	do it never so	10, 95/ 34
such a plain, simple	<b>man</b>	as was never sworn	10, 166/ 11
the matter standeth, this	<b>man</b>	, in this ninth chapter	10, 50/ 3
world without default, no	<b>man</b>	without burden, no man	10, 61/ 25
for anything that any	<b>man</b>	can do, no man	10, 77/ 3
destroy) may, whatsoever this	<b>man</b>	say, in no wise	10, 85/ 26
be not done (no	<b>man</b>	neither killed nor struck	10, 69/ 14
vary with this good	<b>man</b>	for that, nor dispute	10, 77/ 22
prove that though the	<b>man</b>	had said not "poisoned	10, 5/ 23
it be such a	<b>man</b>	as list not to	10, 14/ 18
can never blame no	<b>man</b>	that perceived not that	10, 38/ 30
of every good temporal	<b>man</b>	too; and not only	10, 45/ 4
and sooner, pardie, this	<b>man</b>	deviseth it not), of	10, 98/ 16
there could never no	<b>man</b>	that had not done	10, 120/ 23
find any one spiritual	<b>man</b>	that is not infected	10, 174/ 26
find any one spiritual	<b>man</b>	that is not infected	10, 175/ 27
saith not that any	<b>man</b>	doth. Be not these	10, 197/ 33
like a true, faithful	<b>man</b>	, affirmeth them nought --	10, 29/ 27
will haply this good	<b>man</b>	tell me now that	10, 98/ 25
be good): "Either this	<b>man</b>	meaneth not now by	10, 116/ 24
What hath this good	<b>man</b>	answered me now to	10, 134/ 23
writing themselves, and no	<b>man</b>	else. But now letting	10, 225/ 10
all my life any	<b>man</b>	above the number of	10, 34/ 6
of ambition that this	<b>man</b>	here speaketh of. And	10, 45/ 2
spoken by a good	<b>man</b>	in dispraise of hypocrites	10, 60/ 11
sufficient to himself, no	<b>man</b>	wise enough of himself	10, 61/ 26
spoken by a good	<b>man</b>	in reproaching of hypocrisy	10, 63/ 20
that if the good	<b>man</b>	were not of himself	10, 64/ 15
that he would every	<b>man</b>	should have of "the	10, 64/ 32

thus advised, advise every	<b>man</b>	, for fear of treason	10, 69/ 31
I perceive in this	<b>man</b>	, the worst of them	10, 77/ 34
it is that a	<b>man</b>	by commandment of the	10, 126/ 24
say well by no	<b>man</b>	. This reason of his	10, 163/ 37
Now, if this good	<b>man</b>	, for fear of such	10, 164/ 24
ways that the good	<b>man</b>	might mean, of which	10, 172/ 1
marvel much how this	<b>man</b>	durst, for offense of	10, 26/ 25
word spoken by a	<b>man</b>	that is on the	10, 197/ 5
like as this good	<b>man</b>	saith that one plaster	10, 52/ 8
that I am a	<b>man</b>	importunate, and one whom	10, 98/ 26
counsel may become every	<b>man</b>	; but the open reproof	10, 193/ 33
but that though a	<b>man</b>	had been openly perjured	10, 153/ 7
or unjust, as this	<b>man</b>	maketh it, or anything	10, 78/ 15
now if the second	<b>man</b>	were content, or the	10, 101/ 6
it hap that a	<b>man</b>	be accused or indicted	10, 130/ 17
how falsely this honest	<b>man</b>	hath himself, or else	10, 192/ 9
for them, but every	<b>man</b>	also for other. And	10, 45/ 5
nearer unto this good	<b>man</b>	, with the other point	10, 138/ 27
surely with any wise	<b>man</b>	that readeth over, here	10, 143/ 3
other devices more, every	<b>man</b>	after his own mind	10, 35/ 7
see that, though the	<b>man</b>	in his own mind	10, 67/ 7
at the leastwise every	<b>man</b>	to his own, and	10, 119/ 4
judge may call a	<b>man</b>	upon his own pleasure	10, 131/ 28
afeard than hurt? A	<b>man</b>	may fear, pardie, though	10, 94/ 8
justices of peace, every	<b>man</b>	for their part in	10, 135/ 34
detected, but if some	<b>man</b>	make himself party against	10, 102/ 9
Concilium Lateranense, as every	<b>man</b>	may soon perceive that	10, 114/ 6
and the seventeenth every	<b>man</b>	may soon perceive. Howbeit	10, 218/ 23
therefore is this good	<b>man</b>	in that point fully	10, 44/ 18
well with this good	<b>man</b>	in this point, and	10, 56/ 4
yet since this good	<b>man</b>	dissimuleth that point and	10, 151/ 11
mind had there no	<b>man</b>	cause, neither preacher nor	10, 4/ 13
so that then the	<b>man</b>	, yet without presentment or	10, 128/ 3
be true, though the	<b>man</b>	himself be presumed false	10, 153/ 6
they may then, no	<b>man</b>	wotteth when, pretend peradventure	10, 205/ 30
thus, as this good	<b>man</b>	doth, and procure the	10, 230/ 10
sometimes fortune that a	<b>man</b>	may be punished which	10, 220/ 33
answer of this good	<b>man</b>	unto the purpose: to	10, 122/ 25
marvelous persuasion: that a	<b>man</b>	should be put to	10, 111/ 6
suspicious, without witnesses a	<b>man</b>	may be put to	10, 111/ 18
marvelous persuasion: that a	<b>man</b>	should be put to	10, 112/ 16
you see, this good	<b>man</b>	had been quite answerless	10, 131/ 17
now would this good	<b>man</b>	beguile his readers in	10, 93/ 13

for sufficient, by any	<b>man</b>	that any reason had	10, 92/ 14
now might this good	<b>man</b>	, by this reason that	10, 142/ 11
in this matter, this	<b>man</b>	hath no reason in	10, 166/ 35
too: then will every	<b>man</b>	bear me record that	10, 175/ 18
say, as this good	<b>man</b>	would have rejected back	10, 103/ 2
never found any wise	<b>man</b>	, to my remembrance, that	10, 80/ 31
him, but let every	<b>man</b>	, as I said before	10, 85/ 2
What hath this good	<b>man</b>	, good readers, said unto	10, 140/ 9
that spoken -- this	<b>man</b>	hath nothing said. And	10, 228/ 11
then goeth this good	<b>man</b>	further and saith that	10, 148/ 9
-- thus the good	<b>man</b>	"Some Say" saith: And	10, 189/ 19
And therefore this good	<b>man</b>	, where he saith that	10, 200/ 24
good readers, that this	<b>man</b>	weeneth he saith well-favoredly	10, 202/ 3
that any politic spiritual	<b>man</b>	would so say for	10, 27/ 13
What hath this good	<b>man</b>	farther to say than	10, 101/ 2
other neither. If this	<b>man</b>	will peradventure say, "Since	10, 123/ 19
words of this good	<b>man</b>	I dare say thus	10, 183/ 32
things like. But every	<b>man</b>	may well see, that	10, 141/ 21
way therein that every	<b>man</b>	shall well see the	10, 168/ 8
is this, that every	<b>man</b>	may well see by	10, 227/ 5
such wily shrews) every	<b>man</b>	may well see that	10, 227/ 22
the life of any	<b>man</b>	, whensoever he seem penitent	10, 118/ 13
waxen, methought, a young	<b>man</b>	again, and seemed set	10, 37/ 34
thereto saith this good	<b>man</b>	nothing. He seeth, pardie	10, 143/ 20
by their depositions another	<b>man</b>	, of the selfsame company	10, 107/ 29
is to instruct a	<b>man</b>	how he shall in	10, 61/ 33
legs: so can no	<b>man</b>	make a shorter book	10, 7/ 33
woe will every good	<b>man</b>	be that should live	10, 145/ 35
him. Also, that a	<b>man</b>	upon suspicion should be	10, 218/ 14
he loveth -- the	<b>man</b>	is content, since he	10, 94/ 34
part of a wise	<b>man</b>	." And surely, since the	10, 226/ 19
believe that any spiritual	<b>man</b>	would be so mad	10, 44/ 2
and yet that the	<b>man</b>	is, besides, so violent	10, 125/ 32
no man's oath any	<b>man</b>	can be so sure	10, 153/ 11
see that either this	<b>man</b>	is not so simple	10, 191/ 2
And fain would the	<b>man</b>	make me so fond	10, 192/ 31
over light: this good	<b>man</b>	to believe so many	10, 226/ 21
and besides this, the	<b>man</b>	hath in some places	10, 6/ 27
the fault from the	<b>man</b>	himself unto some wily	10, 9/ 26
should find that this	<b>man</b>	had mistaken some of	10, 209/ 27
the ordinary, to some	<b>man</b>	so suspect, sometimes assign	10, 116/ 5
too, to put some	<b>man</b>	to business sometimes and	10, 126/ 17
in print also . . . This	<b>man</b>	hath a special insight	10, 33/ 13

good readers, this good	<b>man</b>	hath no such cause	10, 91/ 24
case. For commonly no	<b>man</b>	is in such wise	10, 95/ 25
information that some one	<b>man</b>	is of such evil	10, 125/ 30
too. For some one	<b>man</b>	may be such that	10, 135/ 11
I never heard any	<b>man</b>	talk any such word	10, 187/ 33
well as this good	<b>man</b>	doth, if Summa rosella	10, 185/ 9
such as every wise	<b>man</b>	will, I suppose, answer	10, 193/ 20
other things, wherein this	<b>man</b>	saith here surely full	10, 49/ 33
is that if a	<b>man</b>	be notably suspected of	10, 113/ 24
will algates detect any	<b>man</b>	, may be taken and	10, 91/ 8
amend them. This good	<b>man</b>	many times taketh record	10, 66/ 1
tell so sad a	<b>man</b>	a merry tale, I	10, 46/ 12
much harm. For some	<b>man</b>	with boldness talking heresies	10, 81/ 34
honorable Council, not one	<b>man</b>	came to tell him	10, 227/ 17
yet, as for this	<b>man</b>	himself, to tell you	10, 230/ 17
person, or willing any	<b>man</b>	any harm that were	10, 4/ 17
cause for any good	<b>man</b>	to think that I	10, 13/ 13
to say to this	<b>man</b>	the things that he	10, 27/ 3
fervor. As though a	<b>man</b>	would say that by	10, 31/ 27
find that if this	<b>man</b>	grant all that, he	10, 40/ 17
but such as this	<b>man</b>	rehearseth -- that is	10, 45/ 33
clear untouched, as every	<b>man</b>	may perceive that readeth	10, 50/ 6
not to blame any	<b>man</b>	that maketh that motion	10, 50/ 26
I have of the	<b>man</b>	good trust that he	10, 53/ 11
I content that every	<b>man</b>	take it that I	10, 60/ 14
certainty. As if a	<b>man</b>	say, "He that dieth	10, 63/ 12
But then will this	<b>man</b>	peradventure say that then	10, 69/ 27
made be such a	<b>man</b>	that he that complaineth	10, 72/ 7
believe also that this	<b>man</b>	had for that cause	10, 78/ 19
And therefore any wise	<b>man</b>	would ween that this	10, 91/ 31
ween that this good	<b>man</b>	to prove that we	10, 91/ 31
side, if this good	<b>man</b>	put away that suit	10, 93/ 27
Now will this good	<b>man</b>	haply say that this	10, 95/ 21
causes as this good	<b>man</b>	here imagineth that might	10, 106/ 24
good readers, where this	<b>man</b>	taketh me that I	10, 111/ 32
No, saith this good	<b>man</b>	, and marveleth that I	10, 112/ 12
it hard for any	<b>man</b>	to think that he	10, 113/ 21
how properly this good	<b>man</b>	hath proved, that have	10, 119/ 34
heretics -- as every	<b>man</b>	, I think, that wit	10, 120/ 8
nor I suppose no	<b>man</b>	else, but that it	10, 128/ 32
cause appearing whereupon a	<b>man</b>	may see that the	10, 132/ 7
such manner things any	<b>man</b>	can make: that is	10, 138/ 35
And I suppose no	<b>man</b>	doubteth but that in	10, 139/ 30

And this shall every	<b>man</b>	clearly see that will	10, 141/ 24
say, and that every	<b>man</b>	seeth -- that no	10, 143/ 19
counsel of this good	<b>man</b>	be followed, that the	10, 145/ 19
their own conscience: every	<b>man</b>	well wotteth that they	10, 155/ 4
his oath -- every	<b>man</b>	were by that reason	10, 158/ 6
true. Now, if this	<b>man</b>	would say that he	10, 160/ 14
would be false? This	<b>man</b>	is content that to	10, 163/ 28
such wise that every	<b>man</b>	may see that he	10, 170/ 37
I suppose that a	<b>man</b>	may have that desire	10, 175/ 8
-- yet saith no	<b>man</b>	, for all that, that	10, 179/ 10
to help an innocent	<b>man</b>	or woman that should	10, 183/ 30
neither. Now, if this	<b>man</b>	will say that many	10, 196/ 19
I am sure no	<b>man</b>	doubteth but that these	10, 198/ 24
matter. For since this	<b>man</b>	never saw that any	10, 209/ 31
grudge." Now knoweth every	<b>man</b>	very well that they	10, 214/ 12
conclusion: And if any	<b>man</b>	will say that these	10, 219/ 26
said, if this good	<b>man</b>	had proved that heretics	10, 220/ 20
the cause that every	<b>man</b>	may spy: that he	10, 223/ 29
point also, which no	<b>man</b>	can deny, that there	10, 230/ 7
is in a temporal	<b>man</b>	. But yet the worse	10, 21/ 1
to call any such	<b>man</b>	one of the good	10, 28/ 22
folio 184. Here this	<b>man</b>	declareth that the words	10, 57/ 4
himself. Another thing this	<b>man</b>	toucheth in the same	10, 59/ 28
must judge whether the	<b>man</b>	fall from the faith	10, 70/ 3
-- then this good	<b>man</b>	provideth for the remedy	10, 75/ 30
is certain that no	<b>man</b>	may, after the law	10, 89/ 9
that there is some	<b>man</b>	that knoweth the cause	10, 89/ 10
he saith that no	<b>man</b>	may, after the law	10, 90/ 6
that there is some	<b>man</b>	that knoweth the cause	10, 90/ 7
himself -- this good	<b>man</b>	will that the ordinary	10, 101/ 9
forborne. Hath this good	<b>man</b>	proved us the contrary	10, 122/ 35
that likewise as a	<b>man</b>	shall in the suit	10, 130/ 22
shift for this good	<b>man</b>	but, for the maintenance	10, 137/ 17
diversities, which this good	<b>man</b>	layeth between the suit	10, 138/ 17
proved against this good	<b>man</b>	that by the changing	10, 145/ 14
being purged -- this	<b>man</b>	forsworn and the man	10, 158/ 30
so clear that no	<b>man</b>	can say the contrary	10, 170/ 13
the last, lest every	<b>man</b>	might spy the peril	10, 181/ 30
in God this good	<b>man</b>	shall see the sky	10, 204/ 35
the faults that this	<b>man</b>	findeth in the suit	10, 228/ 13
tale this good, honest	<b>man</b>	saith untrue. The words	10, 96/ 17
deposing against that one	<b>man</b>	, detect by their depositions	10, 107/ 28
be not, biddeth every	<b>man</b>	put to their hands	10, 118/ 38

with every such manner	<b>man</b>	, and let them poison	10, 71/ 18
deed, yet make every	<b>man</b>	that heareth them, that	10, 127/ 24
chapter, which any wise	<b>man</b>	that readeth them shall	10, 192/ 28
agree," will this good	<b>man</b>	say. "But then I	10, 70/ 8
for then that no	<b>man</b>	should therein then believe	10, 205/ 33
said before, every wise	<b>man</b>	well wotteth there are	10, 99/ 24
mind of the good	<b>man</b>	that he therein showeth	10, 25/ 1
of speaking. For a	<b>man</b>	may speak thereof in	10, 77/ 24
also -- this good	<b>man</b>	therefore layeth these texts	10, 54/ 13
advisement? "Yea," will this	<b>man</b>	say, "but these folk	10, 69/ 8
kept which this good	<b>man</b>	would break, these heretics	10, 146/ 3
before. "Yea," saith this	<b>man</b>	, "but yet these two	10, 157/ 28
so confuted this good	<b>man</b>	already, that these words	10, 217/ 1
how substantially this good	<b>man</b>	answereth this. These are	10, 126/ 22
And so might this	<b>man</b>	say that they spoke	10, 59/ 35
against some manner of	<b>man</b>	, but that they rather	10, 97/ 2
other. And where this	<b>man</b>	saith that they lie	10, 124/ 7
And, therefore, whereas this	<b>man</b>	saith that they be	10, 124/ 22
Now, where this good	<b>man</b>	declareth what thing an	10, 8/ 16
And the more the	<b>man</b>	denieth that thing himself	10, 10/ 3
fault in a spiritual	<b>man</b>	, though the thing were	10, 20/ 33
among themselves. If any	<b>man</b>	would haply think that	10, 80/ 9
And because this good	<b>man</b>	useth sometimes this figure	10, 54/ 26
time with this good	<b>man</b>	enter in this matter	10, 56/ 13
sixteenth chapter, that no	<b>man</b>	is in this world	10, 61/ 25
this must this good	<b>man</b>	understand: that this good	10, 70/ 30
say, that if any	<b>man</b>	now in this dangerous	10, 72/ 2
in talking as this	<b>man</b>	here in this fourteenth	10, 81/ 25
lo, that this good	<b>man</b>	boasteth in this chapter	10, 83/ 8
this peril this good	<b>man</b>	giveth us this remedy	10, 90/ 30
-- yet hath this	<b>man</b>	marred all this matter	10, 101/ 7
him good; and that	<b>man</b>	would not this good	10, 101/ 19
will haply this good	<b>man</b>	say that this abjuration	10, 116/ 31
well approved hitherto, every	<b>man</b>	should in this matter	10, 119/ 3
now to this good	<b>man</b>	, that in this goodly	10, 140/ 10
all this yet, this	<b>man</b>	maketh me this reason	10, 159/ 19
suppose that when the	<b>man</b>	was writing this, his	10, 219/ 15
hypocrite, of whom a	<b>man</b>	may say, "This man	10, 59/ 33
readers, that this good	<b>man</b>	playeth as though he	10, 103/ 32
to be better. This	<b>man</b>	maketh as though it	10, 157/ 16
piece, lo, this good	<b>man</b>	answereth me thus: And	10, 130/ 30
these words this good	<b>man</b>	answereth me thus: Then	10, 215/ 22
bishops shall arrest no	<b>man</b>	for heresy till the	10, 172/ 19

hath and every other	<b>man</b>	: that is to wit	10, 28/ 26
Or else, if any	<b>man</b>	be loath to turn	10, 62/ 19
ensuing, of which this	<b>man</b>	hath answered to some	10, 65/ 30
devices wherein this good	<b>man</b>	is content to lose	10, 70/ 26
is now that the	<b>man</b>	refuseth not to be	10, 93/ 17
folio 232, whereof this	<b>man</b>	taketh hold to say	10, 96/ 30
part, thus, lo, this	<b>man</b>	beginneth: But to put	10, 105/ 21
readers, because this good	<b>man</b>	beginneth here to fortify	10, 111/ 8
it may happen a	<b>man</b>	for heresy to fall	10, 122/ 31
in conclusion, if no	<b>man</b>	lay nought to his	10, 123/ 10
day -- as a	<b>man</b>	getteth him to the	10, 130/ 13
answer for this good	<b>man</b>	again, but to tell	10, 134/ 7
is this (though this	<b>man</b>	may hap to think	10, 135/ 4
reason repelled, for every	<b>man</b>	is able to feign	10, 158/ 7
any one good, honest	<b>man</b>	, or meet to be	10, 177/ 16
the more cause this	<b>man</b>	gave me to speak	10, 223/ 17
pertaineth to a good	<b>man</b>	. And not to tell	10, 226/ 18
laws that this good	<b>man</b>	goeth about to destroy	10, 228/ 5
common law, which this	<b>man</b>	hath labored to prove	10, 228/ 15
the soul of one	<b>man</b>	love well together and	10, 212/ 35
cases in which a	<b>man</b>	, though he took another	10, 79/ 27
troth of some one	<b>man</b>	, of whose troth I	10, 135/ 5
thing, good readers, every	<b>man</b>	everywhere findeth true that	10, 103/ 12
wary. If this good	<b>man</b>	here say true in	10, 175/ 11
that provision which this	<b>man</b>	calleth so unreasonable not	10, 114/ 17
spiritual law which this	<b>man</b>	would prove unreasonable is	10, 120/ 18
see him give any	<b>man</b>	to sip upon. Nor	10, 71/ 5
not meddle with any	<b>man</b>	save only upon some	10, 125/ 20
appeareth thus: when a	<b>man</b>	is delivered upon the	10, 126/ 36
also which this good	<b>man</b>	thus impugne upon his	10, 144/ 23
enough for this good	<b>man</b>	to prove us that	10, 138/ 29
thing, lo, this good	<b>man</b>	reckoneth a very monstrous	10, 24/ 20
and authority of the	<b>man</b>	. Finally, the very self	10, 40/ 10
ye account this good	<b>man</b>	both for very wise	10, 87/ 24
it not. This good	<b>man</b>	seemeth not very shamefast	10, 97/ 14
charitable order, this good	<b>man</b>	waxeth so warm that	10, 52/ 12
for aught that this	<b>man</b>	deviseth yet, we should	10, 91/ 19
as the frailty of	<b>man</b>	suffereth. For we be	10, 175/ 3
another place. And a	<b>man</b>	would have weened he	10, 148/ 23
copulatives and disjunctives. This	<b>man</b>	, I see well, never	10, 33/ 23
which folk many a	<b>man</b>	is able well to	10, 51/ 9
bond. There can no	<b>man</b>	(ye wot well) also	10, 94/ 20
tale; and that the	<b>man</b>	saw full well, and	10, 172/ 5

like punishment -- this	<b>man</b>	looked not well about	10, 218/ 26
that so told this	<b>man</b>	, if there were any	10, 45/ 6
late as this good	<b>man</b>	saith they were, it	10, 178/ 10
plainly see proved, this	<b>man</b>	wot ne'er what he	10, 35/ 12
he not, nor no	<b>man</b>	else neither, what the	10, 45/ 26
law, which either the	<b>man</b>	understandeth not what it	10, 113/ 20
well of the good	<b>man</b>	himself. Now, where he	10, 58/ 27
walked far off (no	<b>man</b>	can tell where), that	10, 107/ 30
reason as this good	<b>man</b>	here bringeth, whereof the	10, 145/ 8
not serve. Let every	<b>man</b>	therefore consider whether the	10, 113/ 27
folk), he biddeth every	<b>man</b>	consider now whether the	10, 118/ 36
I think always this	<b>man</b>	is himself (which openly	10, 64/ 5
you see, this good	<b>man</b>	not deny, which is	10, 128/ 7
those words of this	<b>man</b>	amount unto, which he	10, 177/ 21
sometimes to some good	<b>man</b>	thereby -- which reason	10, 184/ 12
than ever this good	<b>man</b>	shall find, while he	10, 117/ 26
schools. But this every	<b>man</b>	knoweth: that whoso use	10, 48/ 3
committed against any worldly	<b>man</b>	. And then why should	10, 147/ 3
a pacifier between a	<b>man</b>	and his wife, and	10, 19/ 11
this ground, this good	<b>man</b>	and I will not	10, 90/ 13
chapter. Say this good	<b>man</b>	what he will, if	10, 145/ 25
say that this good	<b>man</b>	saith it will be	10, 176/ 27
till there be no	<b>man</b>	left that will so	10, 182/ 18
that if this good	<b>man</b>	will, he will cause	10, 224/ 32
soon done if a	<b>man</b>	in like wise list	10, 67/ 32
cometh forth this good	<b>man</b>	in this wise: Now	10, 183/ 9
said, yet is no	<b>man</b>	at division with them	10, 44/ 27
as largely as any	<b>man</b>	well might with any	10, 209/ 20
-- yet peradventure a	<b>man</b>	might say without peril	10, 48/ 11
should meddle with any	<b>man</b>	for heresy without an	10, 126/ 10
witness -- every wise	<b>man</b>	may bear witness that	10, 156/ 19
to put any one	<b>man</b>	from bearing witness upon	10, 158/ 5
his life that some	<b>man</b>	hath been worse afeard	10, 94/ 7
there is no wise	<b>man</b>	but he would both	10, 68/ 14
slander of any one	<b>man</b>	-- himself would not	10, 84/ 17
not only that a	<b>man</b>	for fear would refuse	10, 95/ 22
howsoever that either this	<b>man</b>	mistake or would make	10, 123/ 15
experience, whereunto this good	<b>man</b>	of policy would give	10, 139/ 2
charitably reformed, as this	<b>man</b>	saith he would have	10, 212/ 11
escape a right wise	<b>man</b>	that would write by	10, 40/ 26
this point if this	<b>man</b>	had wisely wrought, he	10, 154/ 16
wot well, many a	<b>man</b>	-- and yet meaneth	10, 55/ 23
fully prove not a	<b>man</b>	a heretic, yet may	10, 82/ 32

readers: that this good	<b>man</b>	showeth us yet no	10, 101/ 27
sure that this good	<b>man</b>	hath not yet, nor	10, 104/ 10
skin -- this good	<b>man</b>	goeth further yet, and	10, 162/ 33
part of every good	<b>man</b>	, that any zeal hath	10, 23/ 14
or in this good	<b>man's</b>	and mine -- which	10, 56/ 3
spoken of a good	<b>man's</b>	mouth by a hypocrite	10, 59/ 32
thou that judgest another	<b>man's</b>	servant?" and again biddeth	10, 54/ 8
not, by this good	<b>man's</b>	advice, proceed against him	10, 74/ 9
Gospel and under no	<b>man's</b>	law beside, and because	10, 25/ 10
that against every wise	<b>man's</b>	reason well approved hitherto	10, 119/ 2
clearly confuted this good	<b>man's</b>	answer in both the	10, 119/ 11
point, without sight of	<b>man's</b>	heart, we can but	10, 230/ 28
common order in every	<b>man's</b>	case. But consider, good	10, 93/ 16
come in this good	<b>man's</b>	head to devise a	10, 141/ 31
death and winning a	<b>man's</b>	land by escheat have	10, 108/ 22
own wit nor no	<b>man's</b>	else can find no	10, 98/ 30
a remedy as any	<b>man's</b>	reason can find? Forsooth	10, 98/ 31
our case, this good	<b>man's</b>	provision devised for witnesses	10, 93/ 23
counsel of this good	<b>man's</b>	also devised for their	10, 145/ 23
speaketh of, "to any	<b>man's</b>	grief or grudge put	10, 195/ 28
would burn up another	<b>man's</b>	house, but he that	10, 16/ 2
all the remnant, this	<b>man's</b>	harms that he layeth	10, 108/ 19
God, where was this	<b>man's</b>	mind when he wrote	10, 112/ 19
this is this good	<b>man's</b>	answer: Then he goeth	10, 121/ 31
faggot on the other	<b>man's</b>	shoulder"; but he rehearseth	10, 122/ 18
good readers, that this	<b>man's</b>	devices in his order	10, 77/ 8
me, then, upon this	<b>man's</b>	two oaths, his first	10, 152/ 20
good excluding of this	<b>man's</b>	including. For I say	10, 34/ 14
God in this good	<b>man's</b>	sermon -- I durst	10, 46/ 22
more into this good	<b>man's</b>	reckoning which I perceive	10, 139/ 7
is the searcher of	<b>man's</b>	heart. And if any	10, 89/ 12
known that this good	<b>man's</b>	distrust cannot impair it	10, 137/ 11
possible to stand with	<b>man's</b>	salvation, then in that	10, 193/ 31
you together this good	<b>man's</b>	gay words in two	10, 202/ 19
see, good readers, this	<b>man's</b>	much oversight in finding	10, 203/ 9
alone of this good	<b>man's</b>	order, if it were	10, 73/ 15
whole people in every	<b>man's</b>	reason at large --	10, 37/ 15
nothing therein envy the	<b>man's</b>	praise. For like as	10, 7/ 31
heresies -- though the	<b>man's</b>	innocent mind made the	10, 226/ 24
forasmuch as of no	<b>man's</b>	oath any man can	10, 153/ 11
secret corners of the	<b>man's</b>	heart -- no more	10, 161/ 35
since all this good	<b>man's</b>	ground is no more	10, 184/ 10
follow neither this good	<b>man's</b>	holy exhortation nor his	10, 193/ 1

beat hard unto this	<b>man's</b>	own head. Now goeth	10, 46/ 3
read, good readers, this	<b>man's</b>	whole process of his	10, 60/ 5
mind of this good	<b>man's</b>	first book of Division	10, 169/ 22
these are this good	<b>man's</b>	words: And one of	10, 168/ 9
in English into every	<b>man's</b>	hand put out abroad	10, 79/ 33
ordinary to save the	<b>man's</b>	life of pity stretcheth	10, 118/ 26
content that to a	<b>man's</b>	condemnation, the presumption shall	10, 163/ 29
not, as this good	<b>man's</b>	first book saith, the	10, 51/ 32
I find in every	<b>man's</b>	book. I should have	10, 222/ 14
that every private spiritual	<b>man's</b>	fault is, so much	10, 21/ 1
monster, lo, of every	<b>man's</b>	making. For so call	10, 24/ 21
his provision notwithstanding, the	<b>man's</b>	fear may still remain	10, 92/ 31
to the party, this	<b>man's</b>	credence is ten times	10, 101/ 16
shrews abuse the good	<b>man's</b>	simplicity. The Tenth Chapter	10, 53/ 14
minor of this good	<b>man's</b>	argument -- that he	10, 185/ 23
so necessary, upon this	<b>man's</b>	own devices, that without	10, 229/ 33
though he took another	<b>man's</b>	horse against the law	10, 79/ 27
longer on the one	<b>man's</b>	legs than the faggot	10, 121/ 23
longer on the one	<b>man's</b>	legs than the faggot	10, 122/ 18
shall, by this good	<b>man's</b>	new declaration, the light	10, 208/ 3
good readers, this good	<b>man's</b>	seventeenth chapter. The Eighteenth	10, 184/ 22
book or in any	<b>man's</b>	else. And therefore I	10, 222/ 16
word walking in every	<b>man's</b>	mouth (which thing I	10, 28/ 14
come of this good	<b>man's</b>	doctrine. And this is	10, 83/ 7
stand by this good	<b>man's</b>	leave at this day	10, 117/ 12
out of any wise	<b>man's</b>	mouth. For though that	10, 179/ 5
nor, I trow, no	<b>man's</b>	else -- till these	10, 208/ 22
way that this good	<b>man's</b>	invention is toward evil	10, 178/ 18
readers, that by this	<b>man's</b>	device, if we dig	10, 101/ 23
or reproof to any	<b>man's</b>	person, or willing any	10, 4/ 16
cases of swearing a	<b>man's</b>	death and winning a	10, 108/ 21
which mischiefs this good	<b>man's</b>	evil devices with change	10, 200/ 11
I, with this good	<b>man's</b>	leave, say yet a	10, 135/ 16
heretics that were the	<b>Manichaeans</b>	which were first among	10, 25/ 29
heresy, if there appear	<b>manifest</b>	tokens that he doth	10, 146/ 15
but if there appear	<b>manifest</b>	tokens that he do	10, 161/ 30
as seem unto him	<b>manifest</b>	and open tokens to	10, 161/ 13
tokens that he thinketh	<b>manifest</b>	, although the witness were	10, 162/ 28
such criminal causes no	<b>manner</b>	witness at all. Now	10, 166/ 5
and in themselves no	<b>manner</b>	fault at all? Where	10, 200/ 4
whose living showeth no	<b>manner</b>	hope of amendment. Saint	10, 48/ 30
no treason, without some	<b>manner</b>	of overt and open	10, 69/ 28
examination. Nevertheless, under what	<b>manner</b>	the examination and the	10, 181/ 18

folio 228, in this	<b>manner</b>	wise I answered him	10, 146/ 31
this matter in this	<b>manner</b>	, and without any telling	10, 113/ 5
people too, in such	<b>manner</b>	of speaking as every	10, 24/ 23
himself, by some such	<b>manner</b>	of writing as his	10, 189/ 15
the temporalty in such	<b>manner</b>	as the book of	10, 21/ 3
the matter against some	<b>manner</b>	of man, but that	10, 97/ 2
there were none other	<b>manner</b>	of purgation but by	10, 114/ 35
he is "in a	<b>manner</b>	purged"; and by that	10, 126/ 32
realm, but also, in	<b>manner</b>	, through all Christian realms	10, 210/ 16
meant in the first	<b>manner</b>	(which he could not	10, 173/ 26
charity be in any	<b>manner</b>	broken or denied, justice	10, 42/ 14
sometimes, and in some	<b>manner</b>	break or deny charity	10, 43/ 15
were like in the	<b>manner</b>	of the examination, and	10, 150/ 23
that I saw the	<b>manner</b>	and the fashion thereof	10, 6/ 6
cannot tell you what	<b>manner</b>	passion) that for the	10, 83/ 3
them two, after the	<b>manner</b>	of the good man	10, 12/ 28
never read it. What	<b>manner</b>	of answering, good readers	10, 102/ 33
I beseech you, the	<b>manner</b>	of this good man	10, 191/ 23
ours are, of which	<b>manner</b>	he had haply never	10, 194/ 21
that with his lewd	<b>manner</b>	of preaching he is	10, 116/ 6
yet in his such	<b>manner</b>	of aggrieving he useth	10, 191/ 28
he telleth us which	<b>manner</b>	of pretenses he meant	10, 208/ 31
to meddle with such	<b>manner</b>	knowledge of heresy as	10, 194/ 24
do but in a	<b>manner</b>	play with him. But	10, 46/ 26
of policy" in like	<b>manner</b>	spoken by him in	10, 60/ 9
appoint? And with what	<b>manner</b>	folk soever himself would	10, 115/ 4
refuseth in such reasonable	<b>manner</b>	to purge himself thereof	10, 117/ 29
thirteenth chapter were any	<b>manner</b>	token that his book	10, 64/ 18
telleth us not what	<b>manner</b>	of "worldly" honor it	10, 42/ 26
he made in such	<b>manner</b>	wise that I shall	10, 9/ 34
that can heal all	<b>manner</b>	of sores. I neither	10, 50/ 32
as doth in any	<b>manner</b>	speak it." I will	10, 77/ 21
to mine in such	<b>manner</b>	as though I spoke	10, 174/ 34
-- by how many	<b>manner</b>	things might I have	10, 203/ 32
accusers as by that	<b>manner</b>	suit. But in this	10, 119/ 16
not say without some	<b>manner</b>	of distrust in their	10, 137/ 9
a lamb's skin, all	<b>manner</b>	of witness in every	10, 156/ 15
may, then in what	<b>manner</b>	things, and in what	10, 216/ 32
now. For under this	<b>manner</b>	the most innocent man	10, 113/ 31
And by a like	<b>manner</b>	figure Saint Jerome against	10, 24/ 26
it is not the	<b>manner</b>	of the judges to	10, 133/ 10
it is not the	<b>manner</b>	of the judges to	10, 134/ 27
necessity with every such	<b>manner</b>	man, and let them	10, 71/ 18

proof that in such	<b>manner</b>	things any man can	10, 138/ 35
force, and work other	<b>manner</b>	of masteries many more	10, 105/ 4
here a doubt what	<b>manner</b>	witnesses I mean --	10, 149/ 6
of his "in a	<b>manner</b>	strangling" he meaneth the	10, 31/ 26
law, much after the	<b>manner</b>	of a mootable case	10, 36/ 18
that this is the	<b>manner</b>	of the "multitude" of	10, 49/ 30
such occasion and such	<b>manner</b>	, it is no new-begun	10, 25/ 27
good readers, that this	<b>manner</b>	of maintaining of his	10, 43/ 29
shall not in any	<b>manner</b>	take knowledge or judge	10, 184/ 29
Which is, in a	<b>manner</b>	, the most part of	10, 223/ 30
but also many other	<b>manner</b>	of criminous persons, for	10, 164/ 17
now backward, in such	<b>manner</b>	as he playeth in	10, 223/ 27
answer made by the	<b>manner</b>	, no law putteth us	10, 38/ 13
men for heresy in	<b>manner</b>	throughout the realm. Also	10, 227/ 14
much less use that	<b>manner</b>	in making rehearsal of	10, 15/ 18
mean on the other	<b>manner</b>	which I rehearse first	10, 173/ 13
it in such charitable	<b>manner</b>	that none shall say	10, 179/ 1
haply say that this	<b>manner</b>	of reasoning should prove	10, 95/ 21
he might in a	<b>manner</b>	as well speak of	10, 170/ 19
there be so many	<b>manner</b>	ways of speaking. For	10, 77/ 24
good Christian readers, the	<b>manner</b>	of that suit, whereof	10, 108/ 5
murder or any other	<b>manner</b>	crime. And surely meseemeth	10, 75/ 14
brought in for another	<b>manner</b>	of matter: that is	10, 93/ 8
and yet useth such	<b>manner</b>	of ways that all	10, 111/ 3
and yet useth such	<b>manner</b>	of ways that all	10, 111/ 27
and yet useth such	<b>manner</b>	of ways that all	10, 121/ 7
not in such sore	<b>manner</b>	corrupted as the book	10, 21/ 31
to wit, in such	<b>manner</b>	wise as the ordinary	10, 114/ 32
witnesses appear that his	<b>manner</b>	was such the people	10, 115/ 26
would surely follow another	<b>manner</b>	of peril: the decay	10, 145/ 15
he meaneth in that	<b>manner</b>	-- that the belief	10, 160/ 33
were such, in a	<b>manner</b>	general through the whole	10, 195/ 13
reckoneth a very monstrous	<b>manner</b>	: to make them both	10, 24/ 20
I speak of such	<b>manner</b>	folk, give them no	10, 30/ 1
he be in a	<b>manner</b>	purged -- then is	10, 121/ 15
meant in the other	<b>manner</b>	, upon which there must	10, 160/ 28
and fro, keeping no	<b>manner</b>	order, and therewith making	10, 7/ 2
and seeing also what	<b>manner</b>	of men they be	10, 134/ 14
of heresy in some	<b>manner</b>	wise: for they take	10, 185/ 27
nor grudge at any	<b>manner</b>	thing that they would	10, 203/ 18
and ignorance in another	<b>manner</b>	touching the thing that	10, 83/ 12
our Lord's sake, what	<b>manner</b>	of reason this is	10, 219/ 32
people to the contrary	<b>manner</b>	: that is to wit	10, 49/ 37

even by suit in	<b>manner</b>	ex officio, too. For	10, 143/ 36
accuser, and, in a	<b>manner</b>	, every witness too, take	10, 185/ 25
or devise for any	<b>manner</b>	punishment of ungracious folk	10, 221/ 5
some penance for that	<b>manner</b>	of behavior whereby he	10, 111/ 29
some penance for that	<b>manner</b>	of behavior whereby he	10, 121/ 10
become accusers in no	<b>manner</b>	case." "No will they	10, 100/ 31
dignity; nor yet what	<b>manner</b>	thing such worldly honor	10, 42/ 28
his oath in whatsoever	<b>manner</b>	the man would himself	10, 115/ 2
evil communication corrupteth good	<b>manners</b>	. "Which words though the	10, 71/ 10
did put for examples	<b>manslaughter</b>	and adultery, which he	10, 68/ 25
demurred upon it, utterly	<b>mar</b>	all his matter. And	10, 43/ 34
and yet may they	<b>mar</b>	all if they be	10, 163/ 32
farther that it would	<b>mar</b>	all. And this point	10, 165/ 16
goeth about rather to	<b>mar</b>	all than to endeavor	10, 212/ 28
I go about to	<b>mar</b>	all. But while his	10, 213/ 12
he called the heretic	<b>Marcion</b>	"the devil's eldest son	10, 24/ 17
farther overseen, which calleth	<b>Marcion</b>	the first-begotten son of	10, 48/ 34
due order of justice.	<b>Mark</b>	, good readers, here, for	10, 219/ 32
harms to grow. Now	<b>mark</b>	well, I require you	10, 126/ 21
in a lamb's skin."	<b>Mark</b>	yet, in the meanwhile	10, 157/ 33
you the more clearly	<b>mark</b>	if you turn these	10, 58/ 14
should be the less	<b>marked</b>	, and would end with	10, 125/ 11
and priests is more	<b>marked</b>	and more notable than	10, 38/ 25
yet hath this man	<b>marred</b>	all this matter with	10, 101/ 7
he meant thus: he	<b>marred</b>	all his matter. But	10, 160/ 27
by gossiped or by	<b>marriage</b>	; except he mean to	10, 28/ 27
not do without the	<b>marring</b>	of all his matter	10, 173/ 27
meaning were a very	<b>marring</b>	of all that he	10, 160/ 19
the church rang thereon: "	<b>Marry</b>	, sir, I beshrew his	10, 46/ 18
well bethought him -- "	<b>Marry</b>	, " quoth he, "even dig	10, 100/ 23
I will answer him, "	<b>Marry</b>	, sir, no fault at	10, 136/ 27
contrary way were better.	<b>Marry</b>	, two things I say	10, 135/ 28
in word nor deed:	<b>marry</b>	, I would marvel much	10, 83/ 19
to have it away. "	<b>Marry</b>	, " quoth his neighbor, "I	10, 100/ 15
the close and all. "	<b>Marry</b>	, neighbor," quoth the other	10, 100/ 16
the accusers?" say we. "	<b>Marry</b>	, " saith he, "they that	10, 100/ 30
realm, by the law	<b>martial</b>	, upon war reared, as	10, 136/ 19
image of the blessed	<b>martyr</b>	Saint Thomas: so Cliff	10, 16/ 14
-- yet (which most	<b>marvel</b>	were of all, save	10, 227/ 21
heretics" -- verily I	<b>marvel</b>	right much at his	10, 89/ 8
with. And yet I	<b>marvel</b>	that he could think	10, 43/ 36
therefore needeth not to	<b>marvel</b>	as he doth, wherefore	10, 223/ 22
he sweareth truth. I	<b>marvel</b>	, in good faith, that	10, 113/ 4

taken away therefrom: I	<b>marvel</b>	much what he meaneth	10, 32/ 22
deed: marry, I would	<b>marvel</b>	much if he did	10, 83/ 19
good faith, I much	<b>marvel</b>	that his heart could	10, 198/ 28
of the jury, I	<b>marvel</b>	much if himself know	10, 154/ 22
cause of all his	<b>marvel</b>	gone. For in that	10, 8/ 31
that is this. I	<b>marvel</b>	much how Master More	10, 26/ 7
to me a great	<b>marvel</b>	to see Master More	10, 156/ 28
should not need to	<b>marvel</b>	at the matter, I	10, 102/ 16
why he should so	<b>marvel</b>	at the matter, or	10, 112/ 13
be dissembled. But now	<b>marvel</b>	I much more wherefore	10, 8/ 26
as I said, little	<b>marvel</b>	though he never nowhere	10, 85/ 18
see) wherefore he should	<b>marvel</b>	of it; nor to	10, 101/ 36
of mine as much	<b>marvel</b>	as he saith he	10, 101/ 35
that is this. I	<b>marvel</b>	much how this man	10, 26/ 25
Readers If any man	<b>marvel</b>	(as I ween some	10, 3/ 29
wherefore he should so	<b>marvel</b>	that I would in	10, 8/ 27
is this: that he	<b>marveled</b>	much that I could	10, 142/ 20
he seemeth to have	<b>marveled</b>	, when he read mine	10, 13/ 6
need it was, I	<b>marveled</b>	mine own self, and	10, 4/ 3
words of which he	<b>marveleth</b>	so much and hath	10, 102/ 4
this good man, and	<b>marveleth</b>	that I could think	10, 112/ 12
this good man much	<b>marveleth</b>	at. For I said	10, 67/ 17
this man saith he	<b>marveleth</b>	much that I would	10, 166/ 3
the beginning whereof, he	<b>marveleth</b>	that I speak so	10, 167/ 10
never read" none!), he	<b>marveleth</b>	much, therefore, that I	10, 8/ 12
than that, wherein he	<b>marveleth</b>	so much that I	10, 28/ 3
without any telling why,	<b>marveleth</b>	so much that I	10, 113/ 5
cause he the more	<b>marveleth</b>	that I would in	10, 8/ 18
Truly this is a	<b>marvelous</b>	persuasion: that a man	10, 111/ 5
Truly this is a	<b>marvelous</b>	persuasion: that a man	10, 112/ 16
Lord, 1533) with a	<b>marvelous</b>	metamorphosis enchanted and turned	10, 3/ 6
say "it will be	<b>marvelous</b>	hard to find any	10, 174/ 11
he is none heretic.	<b>Marvelous</b>	God, where was this	10, 112/ 19
people ween that they	<b>marvelously</b>	did with much wrong	10, 86/ 11
home. I like also	<b>marvelously</b>	well that such points	10, 222/ 31
I say, liketh me	<b>marvelously</b>	well: that the right	10, 223/ 1
him. But by Saint	<b>Mary</b>	, he, how well soever	10, 46/ 27
trentals, and purgatory and	<b>Mass</b>	and all. And I	10, 47/ 10
quoth Cliff. "By the	<b>Mass</b>	, it is the more	10, 16/ 27
this point methinketh that	<b>Master</b>	More maketh a right	10, 181/ 15
in the seventh chapter,	<b>Master</b>	More hath a right	10, 208/ 16
again, and saith thus:	<b>Master</b>	More goeth about only	10, 202/ 7
me very sore that	<b>Master</b>	More goeth about rather	10, 212/ 28

I would wit of	<b>Master</b>	More this and that	10, 54/ 27
this time: for haply	<b>Master</b>	More would anon find	10, 181/ 20
before examination, and yet	<b>Master</b>	More himself assenteth that	10, 183/ 22
saith: And farther, as	<b>Master</b>	More knoweth better than	10, 226/ 1
to those words of	<b>Master</b>	More I dare say	10, 183/ 10
And therefore, as meseemeth,	<b>Master</b>	More findeth default in	10, 165/ 27
and saith: And though	<b>Master</b>	More cannot deny these	10, 22/ 8
And in this chapter	<b>Master</b>	More layeth divers other	10, 213/ 30
in a generality, as	<b>Master</b>	More hath done, and	10, 225/ 15
great marvel to see	<b>Master</b>	More so far overseen	10, 156/ 28
farther, I will ascertain	<b>Master</b>	More, as far as	10, 226/ 29
I marvel much how	<b>Master</b>	More durst, for offense	10, 26/ 7
and saith: Then saith	<b>Master</b>	More yet further, that	10, 181/ 10
Yea, and over that,	<b>Master</b>	More might have reasonably	10, 183/ 17
shall be delivered. Whereby,	<b>Master</b>	More saith, he is	10, 126/ 32
dare say thus: that	<b>Master</b>	More, ere he had	10, 183/ 11
the said words of	<b>Master</b>	More, whereby he taketh	10, 183/ 26
due correction." And when	<b>Master</b>	More in his Apology	10, 169/ 9
as it appeareth before,	<b>Master</b>	More, in his said	10, 174/ 29
heresies or apostasies, as	<b>Master</b>	More in his Apology	10, 210/ 18
ex officio, and whereupon	<b>Master</b>	More saith in his	10, 89/ 6
will first agree with	<b>Master</b>	More, that in such	10, 215/ 24
proof. And surely if	<b>Master</b>	More will inquire for	10, 178/ 27
this last-rehearsed sentence of	<b>Master</b>	More, this is the	10, 174/ 20
have said. And yet	<b>Master</b>	More taketh it otherwise	10, 171/ 29
though it were as	<b>Master</b>	More taketh it to	10, 177/ 31
and saith: And if	<b>Master</b>	More will needly endeavor	10, 210/ 33
thus it appeareth that	<b>Master</b>	More can neither prove	10, 141/ 13
thus it appeareth that	<b>Master</b>	More can neither prove	10, 142/ 31
effect so he doth, "	<b>Master</b>	More will not say	10, 77/ 17
behalf. And this remedy	<b>Master</b>	More denieth not to	10, 89/ 22
And to this law	<b>Master</b>	More answereth not, but	10, 186/ 11
that the exception that	<b>Master</b>	More taketh of changing	10, 178/ 7
avoid the "maze" that	<b>Master</b>	More speaketh of in	10, 181/ 22
of the laws which	<b>Master</b>	More speaketh of concerning	10, 216/ 21
and so, it seemeth,	<b>Master</b>	More doth partly move	10, 189/ 28
lightly passed over as	<b>Master</b>	More doth pass it	10, 186/ 16
lightly passed over as	<b>Master</b>	More doth pass it	10, 188/ 21
cannot see, therefore, how	<b>Master</b>	More can prove his	10, 150/ 9
other than that that	<b>Master</b>	More hath rehearsed here	10, 174/ 22
of the words that	<b>Master</b>	More hath spoken, I	10, 201/ 29
the spiritual law which	<b>Master</b>	More cannot tell how	10, 190/ 1
his words, lo: Since	<b>Master</b>	More saith that he	10, 33/ 7

that indictment. And though	<b>Master</b>	More say that he	10, 133/ 6
and saith: And if	<b>Master</b>	More by that term	10, 149/ 27
he saith: Then saith	<b>Master</b>	More further, that "if	10, 178/ 21
readers, thus it saith:	<b>Master</b>	More, in the 217th	10, 61/ 7
to come. And then	<b>Master</b>	More likeneth the penance	10, 122/ 12
to that effect that	<b>Master</b>	More saith they do	10, 169/ 19
as well known as	<b>Master</b>	Henry Patenson. This Cliff	10, 16/ 6
threat, and saith: What	<b>Master</b>	More meaneth, to change	10, 201/ 27
in some things that	<b>Master</b>	More hath touched yet	10, 215/ 23
to this conclusion of	<b>Master</b>	More I will say	10, 210/ 13
me thus: And then	<b>Master</b>	More saith yet farther	10, 130/ 31
work other manner of	<b>masteries</b>	many more, such as	10, 105/ 4
neither make priests the	<b>masters</b>	nor no laymen neither	10, 35/ 1
diversities and say, "A	<b>mastiff</b>	hath, you wot well	10, 142/ 24
can neither prove the	<b>mastiffs</b>	to be like to	10, 142/ 32
though all bandogs and	<b>mastiffs</b>	were clearly put away	10, 142/ 34
greyhounds, to such ill-favored	<b>mastiffs</b>	. And then, to prove	10, 142/ 23
more, take all the	<b>matter</b>	for safe -- and	10, 75/ 6
further to reply: the	<b>matter</b>	is at a demurrer	10, 38/ 14
not even while that	<b>matter</b>	was in a mammering	10, 96/ 25
dark is in this	<b>matter</b>	all his advantage: even	10, 7/ 27
this leisure after, his	<b>matter</b>	again considered afresh, he	10, 158/ 18
he hath made his	<b>matter</b>	out of all measure	10, 206/ 34
for help of the	<b>matter</b>	, and assay also what	10, 98/ 28
ween that in a	<b>matter</b>	so heinous and of	10, 70/ 10
except he surmised the	<b>matter</b>	of falsehood and malice	10, 92/ 17
and put in what	<b>matter</b>	he list, and I	10, 129/ 21
judges might then feign	<b>matter</b>	against men, and say	10, 134/ 9
now so great a	<b>matter</b>	of this and call	10, 199/ 7
three chapters after his	<b>matter</b>	an extradition. And yet	10, 10/ 31
be laid for a	<b>matter</b>	of division. And while	10, 17/ 6
have helped well the	<b>matter</b>	in heresies. And weeneth	10, 144/ 14
far unmeet for the	<b>matter</b>	so lately. And therefore	10, 178/ 17
goeth all about another	<b>matter</b>	: to prove another difference	10, 133/ 15
their wills have the	<b>matter</b>	moved or any more	10, 144/ 2
he marred all his	<b>matter</b>	. But it appeareth plain	10, 160/ 27
is meant in this	<b>matter</b>	, as it appeareth in	10, 188/ 18
For in all this	<b>matter</b>	he maketh as there	10, 86/ 29
to peruse the whole	<b>matter</b>	as far as pertaineth	10, 88/ 20
to meddle in the	<b>matter</b>	. And yet, as I	10, 99/ 23
take it for a	<b>matter</b>	as small as he	10, 223/ 11
pith of all the	<b>matter</b>	, and therefore at last	10, 219/ 34
in examining of the	<b>matter</b>	, begin to be suspected	10, 148/ 34

motion, but for another	<b>matter</b>	, that is because it	10, 52/ 2
And yet was that	<b>matter</b>	ceased long before any	10, 195/ 11
the leastwise in this	<b>matter</b>	, believe me better than	10, 19/ 4
mine answer amend the	<b>matter</b>	, or his book of	10, 186/ 34
such as, for the	<b>matter</b>	that we both specially	10, 203/ 35
he may for the	<b>matter</b>	as well bring us	10, 133/ 31
mean in all this	<b>matter</b>	nothing else but that	10, 189/ 3
and conclude all his	<b>matter</b>	more fruitfully? But, now	10, 172/ 13
as he maketh the	<b>matter</b>	) and begun by the	10, 28/ 16
to marvel at the	<b>matter</b>	, I show by and	10, 102/ 16
openly known that the	<b>matter</b>	came out by him	10, 102/ 22
officio proceed, till the	<b>matter</b>	were presented by the	10, 141/ 5
have heard of the	<b>matter</b>	ere they came there	10, 130/ 2
and fall unto the	<b>matter</b>	. The First Chapter In	10, 8/ 3
farther done in that	<b>matter</b>	, I will commit it	10, 72/ 27
a sermon made the	<b>matter</b>	come in communication before	10, 195/ 8
that all the great	<b>matter</b>	of his complaint upon	10, 170/ 1
trifles. But to the	<b>matter</b>	, good readers, concerning the	10, 49/ 1
this realm in a	<b>matter</b>	concerning the conservation of	10, 113/ 10
other men mistake the	<b>matter</b>	to the contrary. And	10, 123/ 16
followed ever in that	<b>matter</b>	the good counsel that	10, 85/ 10
somewhat farther in this	<b>matter</b>	than I did in	10, 156/ 27
I have "put" that	<b>matter</b>	"out of doubt" that	10, 174/ 9
subtlety cast all his	<b>matter</b>	in the dust so	10, 205/ 35
man enter in this	<b>matter</b>	into serious, earnest arguments	10, 56/ 14
therefore the objection contained	<b>matter</b>	of great effect, and	10, 40/ 33
to bult out this	<b>matter</b>	better, or else that	10, 91/ 20
be Englishmen, and our	<b>matter</b>	written in England and	10, 37/ 20
then is all the	<b>matter</b>	yet safe enough again	10, 73/ 26
washeth away all his	<b>matter</b>	: yet goeth ever this	10, 77/ 2
of witness in every	<b>matter</b>	. For in every matter	10, 156/ 15
to say, that the	<b>matter</b>	should be examined before	10, 181/ 16
well know that the	<b>matter</b>	is nothing fearful --	10, 35/ 13
the truth in this	<b>matter</b>	, he shall find that	10, 178/ 27
maintained with all this	<b>matter</b>	. For his first words	10, 43/ 8
and yet none effectual	<b>matter</b>	were there for all	10, 40/ 15
sure that in another	<b>matter</b>	he would, for all	10, 153/ 9
the truth of the	<b>matter</b>	. I ween, good readers	10, 90/ 32
and in the same	<b>matter</b>	. Though this good man	10, 148/ 17
to look upon this	<b>matter</b>	after his good advertisement	10, 182/ 28
say farther in the	<b>matter</b>	than I had thought	10, 201/ 29
forth and bring the	<b>matter</b>	to their hands. And	10, 194/ 28
matter. For in every	<b>matter</b>	may it happen that	10, 156/ 16

to conclude in this	<b>matter</b>	, this man hath no	10, 166/ 35
doubted more at the	<b>matter</b>	than he hath done	10, 183/ 12
answer mendeth all the	<b>matter</b>	. For here he declareth	10, 31/ 25
the truth of the	<b>matter</b>	. And if he say	10, 89/ 16
forth on with the	<b>matter</b>	, and thus he saith	10, 178/ 20
the proceeding in the	<b>matter</b>	; but that he should	10, 186/ 2
it had made little	<b>matter</b>	. And if he had	10, 199/ 33
say farther in the	<b>matter</b>	than ever he had	10, 201/ 32
his helpeth nothing his	<b>matter</b>	. Then goeth he farther	10, 216/ 12
meant: now -- the	<b>matter</b>	being changed here, by	10, 41/ 17
swerve aside from the	<b>matter</b>	and, to hide the	10, 88/ 16
heinous offense in the	<b>matter</b>	-- let him come	10, 35/ 17
that are in a	<b>matter</b>	witnesses against him, and	10, 95/ 26
not but upon a	<b>matter</b>	brought unto him; whereas	10, 131/ 27
mind, but upon a	<b>matter</b>	brought unto him --	10, 132/ 8
overseen as in this	<b>matter</b>	to follow his device	10, 104/ 12
a change in the	<b>matter</b>	; as though I had	10, 41/ 20
whole circumstance of the	<b>matter</b>	very well, I suppose	10, 57/ 18
so marvel at the	<b>matter</b>	, or why I should	10, 112/ 14
no piece of the	<b>matter</b>	. For whereas I declare	10, 112/ 28
heresy, then is the	<b>matter</b>	answered. And if he	10, 72/ 13
court and in that	<b>matter</b>	of heresy, if there	10, 146/ 14
conflict in the other	<b>matter</b>	, have yet in these	10, 30/ 27
such. But now the	<b>matter</b>	standeth all in this	10, 49/ 24
piece of all the	<b>matter</b>	hangeh. For in the	10, 57/ 23
had somewhat amended his	<b>matter</b>	, with leaving in of	10, 200/ 26
inform them in the	<b>matter</b>	as witnesses inform a	10, 149/ 18
specially look upon this	<b>matter</b>	that neither innocents should	10, 172/ 11
somewhat further concerning this	<b>matter</b>	, and that is this	10, 26/ 6
somewhat further concerning this	<b>matter</b>	, and that is this	10, 26/ 25
wherein he declareth the	<b>matter</b>	, and argueth it by	10, 36/ 17
utterly mar all his	<b>matter</b>	. And so it appeareth	10, 43/ 34
thus he concludeth the	<b>matter</b>	: And if it be	10, 45/ 17
I change not his	<b>matter</b>	. But truth it is	10, 58/ 31
him to keep the	<b>matter</b>	secret, if it be	10, 72/ 9
never so serve the	<b>matter</b>	, but that it were	10, 119/ 18
yet helpeth not his	<b>matter</b>	, but impaireth it much	10, 220/ 28
never sworn upon the	<b>matter</b>	before, the judge may	10, 156/ 35
saith, unlike unto this	<b>matter</b>	, because the justices (saith	10, 127/ 34
as by showing the	<b>matter</b>	to the king and	10, 89/ 19
as by showing the	<b>matter</b>	to the king and	10, 92/ 10
me -- being no	<b>matter</b>	of the law nor	10, 37/ 14
that objection was a	<b>matter</b>	of no little effect	10, 40/ 28

We will in this	<b>matter</b>	keep no long schools	10, 48/ 2
I would have this	<b>matter</b>	the better looked upon	10, 50/ 9
answered, as solemn a	<b>matter</b>	as he made thereof	10, 44/ 19
put as for a	<b>matter</b>	that hath made division	10, 209/ 3
As for the great	<b>matter</b>	that he maketh of	10, 32/ 17
point, wherein all the	<b>matter</b>	standeth, this man, in	10, 50/ 3
no nearer to the	<b>matter</b>	, than this man hath	10, 225/ 8
to meddle in the	<b>matter</b>	against some manner of	10, 97/ 2
good man handleth this	<b>matter</b>	in this manner, and	10, 113/ 5
them speak in the	<b>matter</b>	. For they may happen	10, 107/ 12
would seldom remedy the	<b>matter</b>	. For it might then	10, 108/ 26
the weight of the	<b>matter</b>	was, the more cause	10, 223/ 17
craft: to misrehearse my	<b>matter</b>	and leave my words	10, 6/ 26
or false in the	<b>matter</b>	, he may never accept	10, 101/ 14
the judging of a	<b>matter</b>	of law, never mean	10, 162/ 7
we shall for this	<b>matter</b>	trouble you no longer	10, 31/ 32
good faith, in this	<b>matter</b>	I hear no such	10, 197/ 7
to make you the	<b>matter</b>	very plain. Nor all	10, 13/ 28
him neither -- the	<b>matter</b>	then toucheth not him	10, 52/ 34
I will in this	<b>matter</b>	leave you not out	10, 86/ 20
circumstances as make the	<b>matter</b>	more clear. Now, as	10, 147/ 16
circumstances as make the	<b>matter</b>	more clear. Now see	10, 156/ 2
and not my principal	<b>matter</b>	; and therefore of many	10, 8/ 24
is yet to the	<b>matter</b>	, in maintenance of his	10, 42/ 1
necessity whereof for this	<b>matter</b>	I had of truth	10, 131/ 20
seeking, have all the	<b>matter</b>	plain and open before	10, 7/ 25
dark, but bring the	<b>matter</b>	into light open and	10, 86/ 19
their weighing of the	<b>matter</b>	for light or heavy	10, 181/ 13
their weighing of the	<b>matter</b>	for light or heavy	10, 182/ 11
that he maketh a	<b>matter</b>	without ground or cause	10, 204/ 16
information to bring the	<b>matter</b>	to the ordinaries' knowledge	10, 185/ 22
serve to bring the	<b>matter</b>	to the ordinaries' hands	10, 185/ 31
sufficiently shall serve the	<b>matter</b>	. And the other cause	10, 102/ 30
other men in this	<b>matter</b>	than many others have	10, 157/ 12
upon his examination, the	<b>matter</b>	fully searched out, the	10, 123/ 23
better proofs of this	<b>matter</b>	than his own bare	10, 196/ 31
more proper for the	<b>matter</b>	that the Pacifier speaketh	10, 201/ 13
the proof of the	<b>matter</b>	in the party's presence	10, 125/ 28
reason can upon the	<b>matter</b>	thoroughly debated perceive: if	10, 162/ 14
it, to make the	<b>matter</b>	the more plain unto	10, 4/ 9
faintly defendeth his former	<b>matter</b>	which it pretendeth to	10, 199/ 19
Paul gave in another	<b>matter</b>	, "Nolite interrogare, propter conscientiam	10, 85/ 11
anything meet to the	<b>matter</b>	, I will put no	10, 225/ 3

good man in this	<b>matter</b>	all gone quite awry	10, 162/ 29
word that maketh the	<b>matter</b>	. Which he rehearsed himself	10, 57/ 32
two things for this	<b>matter</b>	will I require you	10, 86/ 25
to answer maketh the	<b>matter</b>	of my resembling much	10, 128/ 22
great part of the	<b>matter</b>	hangeth -- saith not	10, 140/ 12
look specially upon this	<b>matter</b>	," and "to see with	10, 170/ 28
look specially upon this	<b>matter</b>	, and to see with	10, 171/ 9
marring of all his	<b>matter</b>	) -- you see well	10, 173/ 27
look better upon the	<b>matter</b>	and I shall find	10, 14/ 24
shall suffice for this	<b>matter</b>	. For there shall you	10, 31/ 12
bear ourselves in this	<b>matter</b>	. And I shall not	10, 88/ 12
involve and intricate the	<b>matter</b>	-- I shall use	10, 168/ 7
spiritual rulers order the	<b>matter</b>	as they shall see	10, 178/ 34
whereupon all his whole	<b>matter</b>	hangeth, to show you	10, 109/ 12
-- that, be the	<b>matter</b>	great or small, lest	10, 182/ 14
their communication, before his	<b>matter</b>	, an introduction, so should	10, 10/ 30
he lacketh in this	<b>matter</b>	, how gay soever he	10, 88/ 7
final end in their	<b>matter</b>	(except haply some such	10, 135/ 18
heresies, and divideth the	<b>matter</b>	into four sorts of	10, 23/ 31
the circumstances of the	<b>matter</b>	have like strength in	10, 37/ 6
now, himself handling the	<b>matter</b>	thus, he taketh of	10, 212/ 25
he maketh a suspicious	<b>matter</b>	, and "cannot tell" what	10, 201/ 4
he handleth wilily the	<b>matter</b>	: And in that he	10, 57/ 25
farther maintenance of his	<b>matter</b>	, he saith that if	10, 58/ 34
men in all this	<b>matter</b>	yet, save that the	10, 123/ 31
the maintenance of his	<b>matter</b>	, to say that in	10, 137/ 18
shall sufficiently serve the	<b>matter</b>	. And unto that here	10, 143/ 18
saith, to maintain his	<b>matter</b>	here with, that "it	10, 206/ 1
the weight of the	<b>matter</b>	hangeth upon that: then	10, 224/ 27
the better in another	<b>matter</b>	. And in the meanwhile	10, 19/ 1
whereabout is all our	<b>matter</b>	: read yet the eighteenth	10, 49/ 4
the nature of the	<b>matter</b>	worketh in the proof	10, 147/ 8
may sometimes mistake the	<b>matter</b>	and think the thing	10, 194/ 3
spiritual men in that	<b>matter</b>	to make their moan	10, 84/ 32
have sufficient and apparent	<b>matter</b>	to put them to	10, 132/ 31
then is all the	<b>matter</b>	answered. For then, ye	10, 73/ 6
fully provided for this	<b>matter</b>	, that if there were	10, 91/ 4
in the beginning, the	<b>matter</b>	had not there gone	10, 96/ 27
to ground some great	<b>matter</b>	upon. And therefore I	10, 181/ 26
the point of the	<b>matter</b>	hangeth. And therefore here	10, 214/ 24
shift to save the	<b>matter</b>	upright. And therein thus	10, 177/ 29
man marred all this	<b>matter</b>	with one thing. For	10, 101/ 7
ye shall see the	<b>matter</b>	prove against this good	10, 88/ 29

is not in this	<b>matter</b>	enough for this good	10, 138/ 29
look more for the	<b>matter</b>	. For since this man	10, 209/ 31
first part all the	<b>matter</b>	hangeth. For though he	10, 104/ 23
plain truth in the	<b>matter</b>	his old three worshipful	10, 78/ 5
seemed like unto our	<b>matter</b>	, by that time that	10, 37/ 28
those to whom the	<b>matter</b>	appertaineth, not to be	10, 23/ 3
speaketh but of another	<b>matter</b>	: that is to wit	10, 43/ 13
there laid in a	<b>matter</b>	full childishly to their	10, 65/ 2
for another manner of	<b>matter</b>	: that is to wit	10, 93/ 8
little farther in that	<b>matter</b>	. First, as to the	10, 122/ 3
look specially upon this	<b>matter</b>	, and not to cease	10, 169/ 4
laws all his whole	<b>matter</b>	: that is to wit	10, 220/ 32
man should in this	<b>matter</b>	now, either trust unto	10, 119/ 3
the remnant of the	<b>matter</b>	concerning heresy unto them	10, 82/ 13
was indicted, if the	<b>matter</b>	were indeed untrue, was	10, 132/ 20
he rather taketh the	<b>matter</b>	all whole upon him	10, 10/ 5
had he lost the	<b>matter</b>	. But let us now	10, 120/ 33
change shall for the	<b>matter</b>	not be very great	10, 201/ 22
with him upon this	<b>matter</b>	. For I was waxen	10, 37/ 32
to depose in a	<b>matter</b>	that he was never	10, 156/ 33
the law though the	<b>matter</b>	were the weight of	10, 37/ 18
the name and the	<b>matter</b>	agree together well), but	10, 10/ 16
in such a weighty	<b>matter</b>	is not well worth	10, 184/ 15
two witnesses of the	<b>matter</b>	, such as were well	10, 99/ 32
remedy some other more	<b>matter</b>	behind. For what madman	10, 91/ 2
as well words as	<b>matter</b>	. And yet when, by	10, 7/ 34
as to divide the	<b>matter</b>	and ask whether he	10, 203/ 22
who told them the	<b>matter</b>	and what; which if	10, 106/ 31
make so great a	<b>matter</b>	of it. Whoso list	10, 223/ 13
the temporalty for the	<b>matter</b>	. And therefore why he	10, 187/ 19
of authority for that	<b>matter</b>	. For I will not	10, 35/ 29
at last brought this	<b>matter</b>	to a wise conclusion	10, 208/ 5
not need for this	<b>matter</b>	to dispute with this	10, 216/ 34
he should find the	<b>matter</b>	. For the words once	10, 6/ 34
little farther in this	<b>matter</b>	concerning such words; that	10, 72/ 1
thinketh I change his	<b>matter</b>	because I would be	10, 58/ 29
on me in the	<b>matter</b>	. But yet would I	10, 83/ 11
longer tale upon this	<b>matter</b>	. For if you read	10, 56/ 21
this point in this	<b>matter</b>	ever before your eyes	10, 87/ 12
plainly proved in more	<b>matters</b>	afresh; and albeit that	10, 77/ 1
as it hath in	<b>matters</b>	of law; and whether	10, 37/ 7
they be made in	<b>matters</b>	of law, and of	10, 37/ 9
realm, to try the	<b>matters</b>	by juries and in	10, 135/ 26

in the courts in	<b>matters</b>	of law be of	10, 37/ 8
upon complaints made, the	<b>matters</b>	have late been examined	10, 167/ 22
somewhat see how the	<b>matters</b>	of his book agree	10, 10/ 14
of theirs, though the	<b>matters</b>	in those books signified	10, 9/ 2
Be not these high	<b>matters</b>	and meet for that	10, 197/ 16
hap to disorder the	<b>matters</b>	-- His Grace keepeth	10, 138/ 12
the mincing of such	<b>matters</b>	, and dispute how far	10, 81/ 18
and other such small	<b>matters</b>	as that is, for	10, 223/ 19
all laws, or all	<b>matters</b>	that he list to	10, 190/ 24
that they be no	<b>matters</b>	of no moral virtue	10, 38/ 33
evil name. But these	<b>matters</b>	that he now speaketh	10, 198/ 18
cause, concerning all his	<b>matters</b>	of laws of the	10, 186/ 20
like wise as for	<b>matters</b>	of their own they	10, 43/ 27
there be for private	<b>matters</b>	of their own, variance	10, 44/ 34
especially of late, the	<b>matters</b>	of common pleas be	10, 170/ 39
And one of these	<b>matters</b>	, with the priest that	10, 140/ 21
to bring in his	<b>matters</b>	upon, and say that	10, 192/ 11
used themselves in these	<b>matters</b>	not only so truly	10, 184/ 3
the specialties of the	<b>matters</b>	may be sought out	10, 196/ 34
so little suspicious in	<b>matters</b>	of heresy that though	10, 83/ 21
end of all these	<b>matters</b>	may come to this	10, 210/ 14
but in many temporal	<b>matters</b>	among ourselves, whereof I	10, 103/ 21
John Chrysostom saith upon	<b>Matthew</b>	, the twenty-first chapter: that	10, 20/ 20
we should for such	<b>may-haps</b>	put away that order	10, 128/ 34
how to avoid the "	<b>maze</b>	" that Master More speaketh	10, 181/ 22
he meaneth by the "	<b>maze</b>	" that he nameth here	10, 181/ 28
again, as in a	<b>maze</b>	, to the point where	10, 182/ 13
bringeth himself into a	<b>maze</b>	out of which he	10, 182/ 31
by marriage; except he	<b>mean</b>	to call all the	10, 28/ 27
sufficient, but if he	<b>mean</b>	to set an addition	10, 32/ 11
by that term "witness"	<b>mean</b>	such witness as be	10, 149/ 27
the world: if he	<b>mean</b>	of such as have	10, 172/ 29
would now seem to	<b>mean</b>	. But then (as I	10, 173/ 14
to tell him: I	<b>mean</b>	that they be a	10, 24/ 31
in this piece I	<b>mean</b>	nothing else but that	10, 126/ 8
I tell whom I	<b>mean</b>	, though not by name	10, 55/ 11
they receive their verdict,	<b>mean</b>	not to charge them	10, 162/ 1
that" -- yet I	<b>mean</b>	ever the deed his	10, 64/ 2
it appeareth" that I	<b>mean</b>	"that the displeasure and	10, 14/ 14
a thing). But then	<b>mean</b>	I a division such	10, 63/ 4
besides them. If he	<b>mean</b>	others: then either himself	10, 211/ 11
For either he must	<b>mean</b>	so, or else (as	10, 173/ 12
people took him to	<b>mean</b>	be very false heresies	10, 116/ 9

in his own mind	<b>mean</b>	all that harm. But	10, 230/ 26
the name thereof. I	<b>mean</b>	not here his book	10, 10/ 15
what manner witnesses I	<b>mean</b>	-- whether I mean	10, 149/ 6
he saith: Then I	<b>mean</b>	further, that if any	10, 42/ 11
have but by a	<b>mean</b>	and not immediately of	10, 206/ 15
telleth not whether he	<b>mean</b>	a desire in any	10, 42/ 29
of his than to	<b>mean</b>	so well in his	10, 66/ 21
as the common people	<b>mean</b>	that use it. And	10, 48/ 5
likely that I should	<b>mean</b>	. But wherefore it should	10, 221/ 22
other side, if he	<b>mean</b>	that the King's Highness	10, 173/ 3
tell, but if he	<b>mean</b>	to make men ween	10, 11/ 1
mean -- whether I	<b>mean</b>	the twelve men that	10, 149/ 6
then first, if I	<b>mean</b>	the twelve men, then	10, 149/ 8
there but though he	<b>mean</b>	other rulers more besides	10, 203/ 1
together well), but I	<b>mean</b>	of his new book	10, 10/ 16
cannot tell what I	<b>mean</b>	by "the new-broached brotherhood	10, 24/ 30
content with folk of	<b>mean</b>	conditions without notable enormities	10, 177/ 7
before that he must	<b>mean</b>	so -- or else	10, 177/ 5
I said) he must	<b>mean</b>	on the other manner	10, 173/ 13
say, "those fellows, I	<b>mean</b>	, that Saint Paul, pardie	10, 30/ 3
may wit whom I	<b>mean</b>	, I shall say, "those	10, 30/ 3
for I do not	<b>mean</b>	that they should have	10, 177/ 1
which way soever he	<b>mean</b>	, a lewd, slanderous word	10, 28/ 29
I. Now, if he	<b>mean</b>	but those that himself	10, 211/ 16
is reckoned so to	<b>mean</b>	therein as the common	10, 48/ 4
matter of law, never	<b>mean</b>	precisely that the law	10, 162/ 7
also, wherefore should I	<b>mean</b>	to call them witnesses	10, 149/ 16
those prelates that I	<b>mean</b>	of reckoned themselves very	10, 55/ 35
likely that I should	<b>mean</b>	those things, thereof showeth	10, 221/ 23
simple souls in the	<b>mean</b>	season, which they may	10, 71/ 19
not how he should	<b>mean</b>	any other thing, nor	10, 198/ 6
-- since in the	<b>mean</b>	season, by this Pacifier's	10, 182/ 23
which abuse his labor	<b>mean</b>	in all this matter	10, 189/ 3
the good man might	<b>mean</b>	, of which twain he	10, 172/ 1
you see that I	<b>mean</b>	in these words that	10, 132/ 4
be deceived. Nor I	<b>mean</b>	not, nor yet my	10, 175/ 5
the malice that it	<b>meaneth</b>	, is even a very	10, 188/ 5
it is that he	<b>meaneth</b>	to be accepted by	10, 42/ 26
to think that he	<b>meaneth</b>	well. These are his	10, 113/ 21
fourteenth line, that he	<b>meaneth</b>	only such authority, not	10, 207/ 3
might see that he	<b>meaneth</b>	not of authority falsely	10, 207/ 5
good trust that he	<b>meaneth</b>	no worse, but would	10, 53/ 12
any corrupt affection: it	<b>meaneth</b>	none other but that	10, 161/ 31

good): "Either this man	<b>meaneth</b>	not now by his	10, 116/ 24
at all. What he	<b>meaneth</b>	by this can I	10, 10/ 37
would say that he	<b>meaneth</b>	no farther certainty than	10, 160/ 14
not well what he	<b>meaneth</b>	in that he saith	10, 41/ 11
some say"s he	<b>meaneth</b>	none harm, he goeth	10, 167/ 33
understandeth not what it	<b>meaneth</b>	, or else is it	10, 113/ 21
man -- and yet	<b>meaneth</b>	not that it shall	10, 55/ 24
should; or else he	<b>meaneth</b>	to teach it us	10, 116/ 26
may see that he	<b>meaneth</b>	only the king's judges	10, 170/ 38
would say that he	<b>meaneth</b>	by the less offender	10, 219/ 17
inevitable. And that he	<b>meaneth</b>	in that manner --	10, 160/ 32
therein, and what he	<b>meaneth</b>	by the "maze" that	10, 181/ 28
learn it: either he	<b>meaneth</b>	that they need it	10, 77/ 29
a manner strangling" he	<b>meaneth</b>	the diminishing of some	10, 31/ 26
he declareth what he	<b>meaneth</b>	by "confederacies" of the	10, 194/ 34
More in his Apology	<b>meaneth</b>	that they should do	10, 210/ 19
people that so speaketh	<b>meaneth</b>	not to speak against	10, 48/ 6
not, also, what he	<b>meaneth</b>	. For the spiritual judge	10, 127/ 14
spirituality, and saith he	<b>meaneth</b>	"confederacies whereby spiritual men	10, 194/ 35
marvel much what he	<b>meaneth</b>	, and what subtle conceit	10, 32/ 22
own conscience that he	<b>meaneth</b>	well, in such things	10, 66/ 2
he saith that he	<b>meaneth</b>	only of such authority	10, 206/ 36
plain enough, that he	<b>meaneth</b>	only of such authorities	10, 214/ 5
wot ne'er what he	<b>meaneth</b>	. And to the intent	10, 35/ 12
by the truth thereof,	<b>meaneth</b>	to confirm the damnation	10, 63/ 14
wot ne'er what he	<b>meaneth</b>	. For if the realm	10, 188/ 8
saith: What Master More	<b>meaneth</b>	, to change these words	10, 201/ 27
folk," by whom he	<b>meaneth</b>	heretics. Upon which motion	10, 22/ 19
some -- either he	<b>meaneth</b>	that those which I	10, 211/ 9
thereby what his book	<b>meaneth</b>	, and what work it	10, 67/ 27
no prelates, yet he	<b>meaneth</b>	prelates too, yea, and	10, 203/ 3
out of order, he	<b>meaneth</b>	to make you the	10, 13/ 27
I say was the	<b>meaning</b>	of his book. The	10, 67/ 9
own mind in the	<b>meaning</b>	-- yet can I	10, 17/ 28
the excuse of his	<b>meaning</b>	; and so did I	10, 17/ 26
As for the secret	<b>meaning</b>	of his mind, I	10, 58/ 24
a thing as that	<b>meaning</b>	soundeth to none heresies	10, 73/ 5
here declare his good	<b>meaning</b>	, myself was not causeless	10, 14/ 6
sentence, nor yet my	<b>meaning</b>	therein, is not but	10, 175/ 1
he perverteth clearly my	<b>meaning</b>	and my sentence therein	10, 174/ 36
will maintain any such	<b>meaning</b>	(for he speaketh generally	10, 219/ 21
it seemeth that his	<b>meaning</b>	is that that delivery	10, 126/ 33
were no hatred: this	<b>meaning</b>	were a very marring	10, 160/ 19

be well helped by	<b>means</b>	of open accusers --	10, 104/ 14
division, could find the	<b>means</b>	to make all the	10, 211/ 34
have but by the	<b>means</b>	of princes and the	10, 206/ 8
forborne or else the	<b>means</b>	found to be changed	10, 229/ 25
helped forth by another	<b>means</b>	much like in many	10, 135/ 31
to take harm by	<b>means</b>	of false judges; and	10, 230/ 3
against him by ordinary	<b>means</b>	openly, but let him	10, 74/ 10
his right by their	<b>means</b>	, he saith not that	10, 197/ 33
I have showed a	<b>means</b>	, in the seventh chapter	10, 89/ 17
I have showed a	<b>means</b>	, in the seventh chapter	10, 92/ 8
poisoned bread" by such	<b>means</b>	that men shall see	10, 5/ 21
would be any good	<b>means</b>	to make that willful	10, 182/ 25
royal assistance provide a	<b>means</b>	sufficient that the course	10, 75/ 35
should be wary by	<b>means</b>	of charitable warning given	10, 70/ 9
him and by his	<b>means</b>	, as he will reckon	10, 95/ 10
proved that? By no	<b>means</b>	in this world but	10, 220/ 23
show that he then	<b>meant</b>	none harm -- I	10, 17/ 24
plain. And thereby is	<b>meant</b>	that such a perjured	10, 165/ 18
man saith that he	<b>meant</b>	that such a forsworn	10, 165/ 29
thing that methought he	<b>meant</b>	. And then, after that	10, 41/ 26
the confederacies that he	<b>meant</b>	-- I am sure	10, 198/ 24
men ween that he	<b>meant</b>	very nought. And therefore	10, 66/ 3
the point that was	<b>meant</b>	by me, any one	10, 132/ 24
I grant that he	<b>meant</b>	so. But as I	10, 165/ 31
should think that he	<b>meant</b>	evil himself, as I	10, 225/ 25
somewhat whether he so	<b>meant</b>	or not, because the	10, 198/ 16
too, that he never	<b>meant</b>	but the best. Now	10, 115/ 24
his book of Division	<b>meant</b>	not to bring the	10, 64/ 19
to declare that he	<b>meant</b>	not so, but that	10, 40/ 34
men should think he	<b>meant</b>	none hurt. But in	10, 39/ 18
troth, that the writer	<b>meant</b>	not to call him	10, 66/ 14
the Greek poet Menander	<b>meant</b>	by the communication of	10, 71/ 11
untold. For if he	<b>meant</b>	to be content with	10, 177/ 6
saith that his treatise	<b>meant</b>	not obstinate deadly passions	10, 68/ 30
places used), whether he	<b>meant</b>	as himself declareth or	10, 73/ 12
he now saith he	<b>meant</b>	not to do --	10, 198/ 15
as though he therein	<b>meant</b>	much the favor of	10, 64/ 34
have said), if he	<b>meant</b>	in the first fashion	10, 173/ 14
therefore, since except he	<b>meant</b>	in the first manner	10, 173/ 26
that doubt that I	<b>meant</b>	not them. For I	10, 149/ 11
think that that writer	<b>meant</b>	him none harm because	10, 66/ 10
as I trust he	<b>meant</b>	but well), have yet	10, 23/ 9
to prove that he	<b>meant</b>	otherwise than he now	10, 37/ 2

ne'er what honor he	<b>meant</b>	. For where he would	10, 42/ 6
they thought he so	<b>meant</b>	them that he purposed	10, 115/ 28
so mishandled that it	<b>meant</b>	nought though he meant	10, 225/ 28
therein what he there	<b>meant</b>	thereby. But here is	10, 41/ 14
fire -- yet he	<b>meant</b>	not of him that	10, 54/ 21
in his own mind	<b>meant</b>	it not himself, yet	10, 67/ 8
meanwhile. Nor our Savior	<b>meant</b>	not in his words	10, 71/ 1
how well soever he	<b>meant</b>	therein (as I trust	10, 23/ 9
that he saith he	<b>meant</b>	so -- I am	10, 41/ 2
made it undoubtedly never	<b>meant</b>	of such inquisitions as	10, 194/ 20
that the said chapter	<b>meant</b>	of such inquisitors, and	10, 185/ 15
speak therein, yet I	<b>meant</b>	evermore the intent of	10, 63/ 35
him even as he	<b>meant</b>	, should fall into his	10, 115/ 34
of the said paragraph	<b>meant</b>	, to put into the	10, 159/ 20
thought he there had	<b>meant</b>	-- that is to	10, 47/ 8
more but that he	<b>meant</b>	that some laymen reading	10, 20/ 4
personal intent, that he	<b>meant</b>	not himself maliciously whatsoever	10, 67/ 2
would say that he	<b>meant</b>	thus: he marred all	10, 160/ 27
the thing that is	<b>meant</b>	in this matter, as	10, 188/ 18
enough. For I neither	<b>meant</b>	the jury nor never	10, 149/ 20
of priests that I	<b>meant</b>	of; and not the	10, 198/ 3
of religious priests, but	<b>meant</b>	as he now declareth	10, 38/ 19
so, but that he	<b>meant</b>	as he now declareth	10, 40/ 34
with a club" he	<b>meant</b>	the giving of a	10, 31/ 28
appeareth plain that he	<b>meant</b>	in the other manner	10, 160/ 28
reader, whatsoever the man	<b>meant</b>	in his own secret	10, 82/ 8
he declareth that he	<b>meant</b>	not to prefer every	10, 36/ 24
and judged that he	<b>meant</b>	not to prefer the	10, 38/ 17
so said or so	<b>meant</b>	. But I said, and	10, 204/ 9
For, taking that he	<b>meant</b>	as himself saith he	10, 40/ 29
of what authority he	<b>meant</b>	. For he saith that	10, 214/ 4
would show what" I "	<b>meant</b>	thereby." There shall in	10, 35/ 27
-- if he had	<b>meant</b>	of the spiritual rulers	10, 204/ 28
the ordinaries do; and	<b>meant</b>	not of such inquirers	10, 185/ 20
as I ween he	<b>meant</b>	it. But taking his	10, 47/ 19
I thought he there	<b>meant</b>	: now -- the matter	10, 41/ 17
as himself declareth or	<b>meant</b>	to teach the thing	10, 73/ 13
he saith that he	<b>meant</b>	not that the prelates	10, 204/ 7
better see what it	<b>meant</b>	: I touched the first	10, 221/ 35
and ask whether he	<b>meant</b>	it by their whole	10, 203/ 22
swear that he neither	<b>meant</b>	to teach them nor	10, 116/ 11
imagine that ever he	<b>meant</b>	to call them confederacies	10, 198/ 19
question what thing himself	<b>meant</b>	thereby. And then if	10, 73/ 3

all one that is	<b>meant</b>	and signified thereby. And	10, 29/ 17
what I thought he	<b>meant</b>	thereby, and therefore made	10, 41/ 16
though I had then	<b>meant</b>	to answer this that	10, 41/ 21
think now that he	<b>meant</b>	then but thus. The	10, 36/ 8
put those words in	<b>meant</b>	little good to the	10, 65/ 1
brethren evangelical, yet he	<b>meant</b>	that they were neither	10, 25/ 36
meant nought though he	<b>meant</b>	well. For whereas he	10, 225/ 28
there were any hurt	<b>meant</b>	in the whole work	10, 64/ 11
how well soever he	<b>meant</b>	, his words with his	10, 46/ 27
of him what he	<b>meant</b>	by these words. And	10, 72/ 10
wit to say he	<b>meant</b>	in his words but	10, 73/ 4
manner of pretenses he	<b>meant</b>	in those words which	10, 208/ 31
For if he so	<b>meant</b>	-- then would there	10, 54/ 23
ween that ever himself	<b>meant</b>	well. And yet will	10, 9/ 36
he either said or	<b>meant</b>	. But when you have	10, 174/ 4
but that in the	<b>meantime</b>	some there be. I	10, 139/ 30
book. But in the	<b>meanwhile</b>	, I lay against him	10, 78/ 21
matter. And in the	<b>meanwhile</b>	till he bring it	10, 19/ 2
in prison in the	<b>meanwhile</b>	for his evil demeanor	10, 128/ 5
But yet in the	<b>meanwhile</b>	, at the first face	10, 13/ 26
all that, in the	<b>meanwhile</b>	, and other folk to	10, 30/ 22
many one in this	<b>meanwhile</b>	, and yet, I thank	10, 59/ 7
Mark yet, in the	<b>meanwhile</b>	, that if I could	10, 157/ 33
good cause, in the	<b>meanwhile</b>	, in this point to	10, 196/ 1
kept, perish in the	<b>meanwhile</b>	. Nor our Savior meant	10, 70/ 36
have some harm the	<b>meanwhile</b>	" -- and so hath	10, 123/ 27
Land, and in the	<b>meanwhile</b>	yet, with such wily	10, 213/ 22
good causes in the	<b>meanwhile</b>	why they were kept	10, 124/ 21
matter out of all	<b>measure</b>	worse. For now read	10, 206/ 34
make us like this	<b>meat</b>	the better, and fill	10, 92/ 1
on his behalf to	<b>meddle</b>	with it, and to	10, 186/ 25
I purpose not to	<b>meddle</b>	much with, as are	10, 193/ 23
they had liefer not	<b>meddle</b>	with any man save	10, 125/ 19
the spiritual judge should	<b>meddle</b>	with any man for	10, 126/ 10
law forbiddeth laymen to	<b>meddle</b>	with such manner knowledge	10, 194/ 24
cause of heresy to	<b>meddle</b>	in the matter against	10, 97/ 2
once perceived anything to	<b>meddle</b>	in the matter. And	10, 99/ 23
I not bound to	<b>meddle</b>	with; but of these	10, 190/ 25
me to write and	<b>meddle</b>	with it. One, that	10, 6/ 7
less to dispute or	<b>meddle</b>	with him. The Nineteenth	10, 194/ 32
not that I would	<b>meddle</b>	, but with those certain	10, 186/ 31
chapters of his I	<b>meddle</b>	not with; wherein he	10, 221/ 28
too, as many as	<b>meddle</b>	withal. For whether in	10, 184/ 35

every man that hath	<b>meddled</b>	much with such examinations	10, 148/ 28
that he had less	<b>meddled</b>	therewith than to tell	10, 82/ 26
through grace indifferent, righteous,	<b>meek</b>	, liberal, and loving to	10, 178/ 2
of their own offer	<b>meekly</b>	by and by, and	10, 118/ 11
they order themselves in	<b>meekness</b>	and charity and put	10, 216/ 18
good, honest man, or	<b>meet</b>	to be a judge	10, 177/ 16
most commonly meet, that	<b>meet</b>	at adventure as they	10, 12/ 7
there folk most commonly	<b>meet</b>	, that meet at adventure	10, 12/ 6
these high matters and	<b>meet</b>	for that heinous name	10, 197/ 16
love, and yet be	<b>meet</b>	judges in heresy, as	10, 175/ 3
and yet be a	<b>meet</b>	judge in heresy. For	10, 175/ 7
still thereas they first	<b>meet</b>	; and that is in	10, 12/ 5
heinous confederacies, and things	<b>meet</b>	for this man to	10, 197/ 34
if they say anything	<b>meet</b>	to the matter, I	10, 225/ 3
he seemeth not very	<b>meet</b>	for spiritual men in	10, 84/ 32
it were hard to	<b>meet</b>	with a priest that	10, 51/ 27
seemed me the more	<b>meet</b>	and more proper for	10, 201/ 12
myself for a man	<b>meet</b>	and able to make	10, 14/ 35
it, doth signify a	<b>meeting</b>	and gathering together and	10, 198/ 9
at arbitraments and other	<b>meetings</b>	, or else make them	10, 197/ 21
but that it was	<b>meetly</b>	well enough already. And	10, 173/ 22
I ween there are	<b>meetly</b>	many made. And if	10, 22/ 28
God's grace be borne	<b>meetly</b>	well enough. And as	10, 48/ 8
the proof, I trow,	<b>meetly</b>	well already. For this	10, 139/ 24
so that he was	<b>meetly</b>	well waxen harmless among	10, 16/ 8
used: that can I	<b>meetly</b>	well tell him too	10, 149/ 24
And it appeareth also	<b>meetly</b>	well that himself cannot	10, 137/ 7
And I kept myself	<b>meetly</b>	well within my bounds	10, 173/ 33
be, God be thanked,	<b>meetly</b>	well agreed together, God	10, 30/ 29
all them that were	<b>members</b>	of that general council	10, 114/ 25
prince of very famous	<b>memory</b>	King Henry VII, father	10, 52/ 15
noble prince of blessed	<b>memory</b>	King Henry VII, father	10, 52/ 20
much peril as many	<b>men</b>	would ween -- may	10, 81/ 26
men ween they mishandled	<b>men</b>	for heresies -- though	10, 226/ 24
learn them. To other	<b>men</b>	also may a man	10, 81/ 33
though that in judgment,	<b>men</b>	must presume a thing	10, 179/ 6
as though they mishandled	<b>men</b>	for heresy) a shrewd	10, 222/ 7
a rush. And if	<b>men</b>	would go about to	10, 184/ 16
such fear that let	<b>men</b>	to become accusers in	10, 99/ 25
none otherwise but as	<b>men</b>	put and admit a	10, 204/ 30
wrong and cruel handling	<b>men</b>	for heresy, all the	10, 170/ 17
more charitably in other	<b>men</b>	, since I am overseen	10, 62/ 6
laymen say" that spiritual	<b>men</b>	"call it an honor	10, 41/ 35

to take good temporal	<b>men</b>	to him, and let	10, 32/ 2
such worldly honor, spiritual	<b>men</b>	both religious and secular	10, 42/ 20
honor as some spiritual	<b>men</b>	, both secular and religious	10, 43/ 1
of worldly honor spiritual	<b>men</b>	both religious and secular	10, 43/ 14
say"s bring good	<b>men</b>	in slander and obloquy	10, 46/ 28
them all for good	<b>men</b>	and true, and think	10, 136/ 28
our judges be good	<b>men</b>	and worshipful, and ever	10, 137/ 24
in this realm many	<b>men</b>	, both good and bad	10, 140/ 2
sound as far as	<b>men</b>	can see, and yet	10, 162/ 18
of punishment in spiritual	<b>men</b>	be ceased and gone	10, 168/ 17
great desire to put	<b>men</b>	to abjuration, and to	10, 170/ 24
a little season, while	<b>men</b>	walk about and seek	10, 171/ 32
men have to cause	<b>men</b>	abjure heresies, and to	10, 172/ 20
a little season, while	<b>men</b>	walk about and seek	10, 173/ 6
that, that because two	<b>men</b>	say it and swear	10, 179/ 10
have authority to bind	<b>men</b>	to believe and obey	10, 204/ 3
well. Besides this, if	<b>men</b>	should reform and change	10, 229/ 9
not; another, that some	<b>men</b>	dare not. And yet	10, 102/ 26
adminicula probationis, though the	<b>men</b>	be dead. And against	10, 108/ 2
confess themselves to be	<b>men</b>	and sinners. And they	10, 200/ 7
two lets. One, that	<b>men</b>	will not; another, that	10, 102/ 25
I mean the twelve	<b>men</b>	, then he answereth me	10, 149/ 8
appearing in apparel poor	<b>men</b>	that cannot apparel their	10, 156/ 7
will be content that	<b>men</b>	grudge and argue and	10, 207/ 34
goeth about to make	<b>men</b>	ween, but as good	10, 21/ 32
spiritual judges in mishandling	<b>men</b>	for heresy (as it	10, 68/ 3
not peradventure make the	<b>men</b>	so bold as in	10, 97/ 1
common experience, that if	<b>men</b>	should do as this	10, 103/ 27
I doubt it not)	<b>men</b>	that had as good	10, 113/ 13
been many such other	<b>men</b>	overseen also, as I	10, 157/ 11
of Division either? If	<b>men</b>	were accursed, as he	10, 186/ 35
born. And the spiritual	<b>men</b>	have also as little	10, 187/ 18
very perilous that spiritual	<b>men</b>	should have authority to	10, 168/ 15
me thanks to give	<b>men</b>	warning to be well	10, 13/ 17
if they so would,	<b>men</b>	should not believe them	10, 204/ 5
of that cloak, that	<b>men</b>	might the better see	10, 221/ 34
so many good, worshipful	<b>men</b>	make a book of	10, 180/ 15
he would not have	<b>men</b>	commonly called but either	10, 139/ 14
many more good innocent	<b>men</b>	take harm. But then	10, 148/ 8
he saith that some	<b>men</b>	say so. But, now	10, 180/ 34
by such means that	<b>men</b>	shall see by reason	10, 5/ 21
this division that some	<b>men</b>	say this by the	10, 212/ 1
trouble have there many	<b>men</b>	in Wales, by that	10, 229/ 1

or such other learned	<b>men</b>	as be called to	10, 109/ 24
the desire that spiritual	<b>men</b>	have to cause men	10, 172/ 20
the contrary, and that	<b>men</b>	were commonly condemned of	10, 108/ 7
of the spirituality induced	<b>men</b>	to the contrary. This	10, 52/ 6
but by twelve temporal	<b>men</b>	, and his costs by	10, 196/ 17
like things so many	<b>men</b>	of worship daily do	10, 104/ 1
yet of many true	<b>men</b>	that will detect and	10, 99/ 7
saith that the twelve	<b>men</b>	may yet do the	10, 132/ 34
be noted of all	<b>men</b>	, but most especially of	10, 84/ 4
say thus, as many	<b>men</b>	say indeed: "Even they	10, 55/ 18
I ween some wise	<b>men</b>	will) that ever I	10, 3/ 29
say that the spiritual	<b>men</b>	for such evil affections	10, 179/ 19
for heresy, all the	<b>men</b>	that his false "some	10, 170/ 17
book of Division five	<b>men</b>	abjured in fifteen years	10, 179/ 25
they seem to some	<b>men</b>	at the first sight	10, 221/ 18
the selfsame reason, if	<b>men</b>	would unwisely follow it	10, 87/ 31
have been by wise	<b>men</b>	well devised for the	10, 15/ 23
multitude of true Catholic	<b>men</b>	) as hath for the	10, 21/ 28
is done by temporal	<b>men</b>	indeed. As for his	10, 32/ 7
examination of me by	<b>men</b>	of authority for that	10, 35/ 28
that the prelates handle	<b>men</b>	uncharitably, and for heresies	10, 39/ 2
to say that some	<b>men</b>	say so"; for he	10, 180/ 6
angry with the spiritual	<b>men</b>	here now, for that	10, 187/ 16
to say that some	<b>men</b>	say so. For then	10, 178/ 30
will not be that	<b>men</b>	will utterly forbear them	10, 80/ 24
that "though many spiritual	<b>men</b>	may be found that	10, 174/ 23
And though many spiritual	<b>men</b>	may be found that	10, 175/ 24
showeth that the spiritual	<b>men</b>	have a great desire	10, 170/ 23
as long as spiritual	<b>men</b>	have that great desire	10, 180/ 32
touching the devil, though	<b>men</b>	may not grudge against	10, 48/ 9
Innocent were very virtuous	<b>men</b>	. And here had it	10, 114/ 23
after the law made,	<b>men</b>	found notable harm, that	10, 229/ 23
so say: but if	<b>men</b>	forget what hath been	10, 228/ 21
by good, worshipful temporal	<b>men</b>	, many would have flocked	10, 140/ 26
them to poison other	<b>men</b>	. And where he cannot	10, 24/ 33
with good will that	<b>men</b>	should think he meant	10, 39/ 17
own honesty -- lest	<b>men</b>	might think he feigned	10, 59/ 25
words make many good	<b>men</b>	ween that he meant	10, 66/ 3
readers, he would make	<b>men</b>	ween that he sufficiently	10, 88/ 31
reasonable minds in unreasonable	<b>men</b>	. But then heard I	10, 4/ 23
abjuration, and to have	<b>men</b>	noted of heresy, and	10, 170/ 24
is to wit, that	<b>men</b>	should to him that	10, 75/ 3
that the same twelve	<b>men</b>	that are his indicters	10, 130/ 8

that ordinaries might arrest	<b>men</b>	that preach, hold, teach	10, 168/ 30
beasts of venery as	<b>men</b>	eat, and hunt and	10, 142/ 5
wit how. For temporal	<b>men</b>	be not, I wot	10, 187/ 15
his twentieth chapter make	<b>men</b>	believe that I had	10, 199/ 26
to troth and true	<b>men</b>	. And verily I have	10, 219/ 29
by never so many	<b>men</b>	detected, but if some	10, 102/ 9
of very well-known good	<b>men</b>	, and then if he	10, 136/ 26
do, make what laws	<b>men</b>	will, but if men	10, 164/ 12
shrink, and many true	<b>men</b>	afeard. And if the	10, 220/ 12
never took the twelve	<b>men</b>	for witnesses in my	10, 149/ 11
justices of the peace,	<b>men</b>	of worship in the	10, 151/ 7
believe that ordinaries mishandle	<b>men</b>	for heresy in manner	10, 227/ 14
cause untrue and unlawful	<b>men</b>	to condemn innocents than	10, 146/ 18
cause untrue and unlawful	<b>men</b>	to condemn innocents than	10, 155/ 21
against every kind of	<b>men</b>	. For there is neither	10, 31/ 19
this man maketh: Two	<b>men</b>	say it is so	10, 179/ 13
see it -- other	<b>men</b>	can see it, and	10, 148/ 18
and the place, because	<b>men</b>	might ween it were	10, 169/ 31
to the conventing of	<b>men</b>	before spiritual judges ex	10, 89/ 5
another time between other	<b>men</b>	, the one judges or	10, 162/ 9
if either the twelve	<b>men</b>	or the judges, neither	10, 162/ 14
my words from the	<b>men</b>	to the laws, to	10, 192/ 11
if a few good	<b>men</b>	had not letted it	10, 140/ 30
see, nor those wise	<b>men</b>	, neither, that made the	10, 111/ 21
meaneth "confederacies whereby spiritual	<b>men</b>	pretend to maintain" some	10, 195/ 1
of other against other	<b>men</b>	-- in maintenance of	10, 43/ 25
very meet for spiritual	<b>men</b>	in that matter to	10, 84/ 32
or would make other	<b>men</b>	mistake the matter to	10, 123/ 15
intend to deceive other	<b>men</b>	in this matter than	10, 157/ 12
a desire in spiritual	<b>men</b>	to have men abjure	10, 67/ 20
cause openly, both good	<b>men</b>	and wise men would	10, 129/ 11
a desire in spiritual	<b>men</b>	to have men abjured	10, 168/ 12
spiritual judges, and make	<b>men</b>	ween they mishandled men	10, 226/ 23
good men and wise	<b>men</b>	would allow my deed	10, 129/ 12
to troth and true	<b>men</b>	. And by my troth	10, 220/ 8
people say that spiritual	<b>men</b>	be sometimes negligent in	10, 45/ 13
besides or of temporal	<b>men</b>	only and no spiritual	10, 84/ 34
his Division that spiritual	<b>men</b>	make that noise for	10, 84/ 36
be accused by twelve	<b>men</b>	and know not of	10, 141/ 16
the temporalty by making	<b>men</b>	ween that of this	10, 52/ 4
it either of temporal	<b>men</b>	besides or of temporal	10, 84/ 33
to the arresting of	<b>men</b>	for suspicion of felony	10, 141/ 14
other side, all spiritual	<b>men</b>	would with one voice	10, 44/ 7

were they many wise	<b>men</b>	, and not only as	10, 111/ 22
the favor of spiritual	<b>men</b>	: consider the place even	10, 64/ 34
they provide that neither	<b>men</b>	that be proud nor	10, 172/ 16
abjure, or to have	<b>men</b>	have extreme punishment for	10, 67/ 20
men will, but if	<b>men</b>	would utterly put away	10, 164/ 12
the people" that spiritual	<b>men</b>	punish heresies "rather to	10, 176/ 23
reverence to the great	<b>men</b>	of the realm, spiritual	10, 28/ 33
go only against spiritual	<b>men</b>	, but his reason runneth	10, 31/ 15
say: then are spiritual	<b>men</b>	bound to reform it	10, 45/ 21
his blessed apostles --	<b>men</b>	ought with reverence, and	10, 215/ 13
he mean to make	<b>men</b>	ween that Salem and	10, 11/ 1
other right worshipful temporal	<b>men</b>	of the same with	10, 78/ 25
sue by citation, till	<b>men</b>	see that same mind	10, 182/ 16
not say so. For	<b>men</b>	may not say by	10, 47/ 36
not only of spiritual	<b>men</b>	, religious and secular both	10, 45/ 3
that all the spiritual	<b>men</b>	, religious and secular, hold	10, 47/ 2
simple a soul as	<b>men</b>	may well see that	10, 66/ 17
good old laws broken,	<b>men</b>	should shortly see, without	10, 145/ 29
law to prohibit all	<b>men</b>	that they should not	10, 106/ 5
by depositions of those	<b>men</b>	whom he should never	10, 108/ 8
general, "to prohibit all	<b>men</b>	that they should not	10, 109/ 9
general and forbiddeth "all	<b>men</b>	that they should not	10, 110/ 3
spiritual judges in handling	<b>men</b>	for heresy, since there	10, 170/ 2
see well, surely many	<b>men</b>	are nowadays so delicate	10, 7/ 10
in this realm handled	<b>men</b>	for heresy so cruelly	10, 67/ 15
con, but that if	<b>men</b>	would be so far	10, 104/ 11
face some seem honest	<b>men</b>	, and are so sometimes	10, 148/ 31
to make merry, before	<b>men</b>	might have so sure	10, 178/ 14
-- there do some	<b>men</b>	say that "some say	10, 167/ 31
light faults of other	<b>men</b>	as I sometimes fall	10, 61/ 5
in such wise that	<b>men</b>	may be sure that	10, 147/ 35
if there were two	<b>men</b>	that had sworn the	10, 105/ 30
whereby he maketh other	<b>men</b>	first to take them	10, 82/ 1
he giveth all other	<b>men</b>	occasion to take him	10, 111/ 30
his life any two	<b>men</b>	, in their talking together	10, 11/ 20
against every kind of	<b>men</b>	, spiritual and temporal too	10, 31/ 16
as I show that	<b>men</b>	were unreasonable that would	10, 18/ 29
open cause appearing, whereupon	<b>men</b>	may see that the	10, 131/ 26
such case the twelve	<b>men</b>	be known that do	10, 132/ 37
also what manner of	<b>men</b>	they be that be	10, 134/ 14
dealing and mishandling of	<b>men</b>	for heresy that he	10, 172/ 32
of the statute more	<b>men</b>	than one that understood	10, 185/ 8
And to the intent	<b>men</b>	might see that he	10, 207/ 5

is my mind that	<b>men</b>	should think that he	10, 225/ 25
And afterward when honest	<b>men</b>	, dwellers upon the bridge	10, 16/ 20
of Division to make	<b>men</b>	ween that the spiritual	10, 67/ 14
so wilily found that	<b>men</b>	had not the wit	10, 67/ 27
judgment that are temporal	<b>men</b>	, and in the reading	10, 86/ 28
And therefore those wise	<b>men</b>	that made the law	10, 116/ 1
judges be so wise	<b>men</b>	that for the avoiding	10, 131/ 34
now, this time --	<b>men</b>	shall suffer the processes	10, 140/ 4
I mean the twelve	<b>men</b>	that are the jury	10, 149/ 6
now before -- such	<b>men</b>	as, with the condition	10, 157/ 14
or schools. For some	<b>men</b>	think that the said	10, 168/ 32
enough to himself make	<b>men</b>	ween that the Catholics	10, 210/ 31
then look whether true	<b>men</b>	shall wax the bolder	10, 220/ 15
bandogs at all, for	<b>men</b>	may make their servants	10, 142/ 14
what can the spiritual	<b>men</b>	do for their help	10, 180/ 11
And in like wise,	<b>men</b>	cut down their woods	10, 195/ 19
dread thereof could make	<b>men</b>	utterly forbear them --	10, 80/ 23
great desire to abjure	<b>men</b>	or note them of	10, 179/ 21
likely to maintain, if	<b>men</b>	would follow them --	10, 200/ 12
such an authority that	<b>men</b>	should obey them in	10, 204/ 2
the clergy, and some	<b>men</b>	say by them that	10, 212/ 2
only and no spiritual	<b>men</b>	at all: then did	10, 84/ 34
wrong and cruelty mishandle	<b>men</b>	for heresy: therefore I	10, 86/ 12
of their estimation among	<b>men</b>	(which yet they shall	10, 23/ 17
would be more if	<b>men</b>	did ween they were	10, 80/ 22
told him were spiritual	<b>men</b>	: then may they believe	10, 84/ 28
then feign matter against	<b>men</b>	, and say they were	10, 134/ 10
as say that some	<b>men</b>	say that they have	10, 182/ 19
his words would give	<b>men</b>	occasion to think. But	10, 57/ 14
divers very great cunning	<b>men</b>	. And of this travail	10, 4/ 26
well as in this?	<b>Men</b>	may by this wise	10, 29/ 12
difference between these two	<b>men</b>	in all this matter	10, 123/ 30
And verily if many	<b>men</b>	say so, though the	10, 178/ 29
God hath given good	<b>men</b>	the grace to make	10, 22/ 26
is that the spiritual	<b>men</b>	be bound to reform	10, 45/ 32
very busy to procure	<b>men</b>	-- and to "induce	10, 49/ 25
the other sort of	<b>men</b>	also, besides, to whom	10, 51/ 10
spiritual men to have	<b>men</b>	abjure, or to have	10, 67/ 20
to make any other	<b>men</b>	heretics nor to be	10, 71/ 21
to indictments -- whereupon	<b>men</b>	be put to answer	10, 121/ 35
the suit ex officio,	<b>men</b>	be put to answer	10, 128/ 16
never a deal. If	<b>men</b>	be content to take	10, 129/ 19
about it, take honest	<b>men</b>	with them to bear	10, 164/ 35

spiritual men to have	<b>men</b>	abjured or to be	10, 168/ 12
great desire to cause	<b>men</b>	abjure or to have	10, 180/ 32
whereas at convocations good	<b>men</b>	come together to do	10, 198/ 13
abearing, to putting of	<b>men</b>	to answer upon indictments	10, 141/ 15
hereafter by misjudging other	<b>men</b>	. I ween verily that	10, 54/ 16
of doubt" that "whereas	<b>men</b>	would have went soonest	10, 174/ 10
saith, remit unto other	<b>men</b>	. And so were it	10, 74/ 15
wise, and well-learned virtuous	<b>men</b>	thereat. There were the	10, 144/ 27
he would here make	<b>men</b>	ween. Now, where he	10, 66/ 22
act thereof, by which	<b>men</b>	must judge whether the	10, 70/ 2
for a token that	<b>men</b>	may wit whom I	10, 30/ 2
not, but that though	<b>men</b>	dare they will not	10, 103/ 15
you, sir, in these	<b>men</b>	?" -- I will answer	10, 136/ 27
to the faith, exhort	<b>men</b>	to go win the	10, 213/ 21
as much as some	<b>men</b>	might have won by	10, 143/ 28
the riches of spiritual	<b>men</b>	. Now, you wot well	10, 47/ 4
for the temporal twelve	<b>men</b>	? For ye wot well	10, 131/ 30
known. Which exposition few	<b>men</b>	, I ween, would have	10, 41/ 1
say that though all	<b>men</b>	so said, yet is	10, 44/ 27
the Parliament be spiritual	<b>men</b>	also -- yet all	10, 87/ 1
put away -- yet	<b>men's</b>	houses should be defended	10, 142/ 35
then made and in	<b>men's</b>	hands. And I doubt	10, 185/ 10
sow an opinion in	<b>men's</b>	heads that it were	10, 86/ 7
of theirs of desiring	<b>men's</b>	abjuration and punishment utterly	10, 182/ 17
it were in other	<b>men's</b>	faults to take small	10, 39/ 28
profit not the spiritual	<b>men's</b>	only, but that profit	10, 87/ 7
fear of harm from	<b>men's</b>	hearts but that they	10, 98/ 20
put a suspicion in	<b>men's</b>	heads against the judges	10, 164/ 1
color of some other	<b>men's</b>	unproved words. Then resteth	10, 79/ 2
own soul and other	<b>men's</b>	too. And toward that	10, 228/ 1
fear behind in the	<b>men's</b>	hearts for whose safeguard	10, 97/ 29
though the Greek poet	<b>Menander</b>	meant by the communication	10, 71/ 11
put between "mentiri" and "	<b>mendacium</b>	dicere"; that is, as	10, 226/ 15
mind in this answer	<b>mendeth</b>	all the matter. For	10, 31/ 24
I, "Mentire est contra	<b>mentem</b>	ire"; that is to	10, 226/ 2
Sir Thomas More maketh	<b>mention</b>	in his Apology; and	10, 126/ 30
the common law, no	<b>mention</b>	shall be made in	10, 149/ 32
now is; wherein, after	<b>mention</b>	made of obits and	10, 52/ 17
knoweth better than I, "	<b>Mentire</b>	est contra mentem ire	10, 226/ 1
there "mentiri," and not "	<b>mentire</b>	," which infinitive mode in	10, 226/ 9
a difference put between "	<b>mentiri</b>	" and "mendacium dicere"; that	10, 226/ 15
that it is there "	<b>mentiri</b>	," and not "mentire," which	10, 226/ 9
we both, through the	<b>merits</b>	of Christ's bitter Passion	10, 231/ 9

this is, a little	<b>merrily</b>	to mock him than	10, 53/ 6
this feast to be	<b>merry</b>	with such as you	10, 91/ 35
s, lo, be no	<b>merry</b>	sporting, but be sad	10, 46/ 32
him home and be	<b>merry</b>	that he hath had	10, 130/ 13
found, heretics may "make	<b>merry</b>	for a little season	10, 171/ 32
sit still and make	<b>merry</b>	for a little season	10, 173/ 6
were in seeking make	<b>merry</b>	for a little while	10, 173/ 32
of his answer very	<b>merry</b>	, and waxen, methought, a	10, 37/ 33
week longer to make	<b>merry</b>	, before men might have	10, 178/ 14
heretics shall not make	<b>merry</b>	for lack of judges	10, 178/ 4
show him a good	<b>merry</b>	cause wherefore that though	10, 56/ 15
reading of his answer	<b>merry</b>	-- so was himself	10, 38/ 2
sad a man a	<b>merry</b>	tale, I would tell	10, 46/ 12
shall be. Thus, as	<b>meseemeth</b>	, it appeareth every way	10, 178/ 7
appear. And therefore, as	<b>meseemeth</b>	, Master More findeth default	10, 165/ 27
manner crime. And surely	<b>meseemeth</b>	that where he calleth	10, 75/ 15
farther thus: And therefore	<b>meseemeth</b>	that the makers of	10, 161/ 1
true, were yet, as	<b>meseemeth</b>	, much better out of	10, 77/ 26
truth." But forasmuch as	<b>meseemeth</b>	that to the plain	10, 31/ 4
of "confederacies" is, as	<b>meseemeth</b>	, somewhat like to him	10, 199/ 8
whom he maketh, as	<b>meseemeth</b>	, both as witnesses and	10, 78/ 8
giveth us one little	<b>mess</b>	of sauce to it	10, 92/ 2
1533) with a marvelous	<b>metamorphosis</b>	enchanted and turned into	10, 3/ 6
in all things that	<b>methink</b>	are of great weight	10, 53/ 9
in good faith, as	<b>methinketh</b>	, very well brought in	10, 31/ 36
the other after. But	<b>methinketh</b>	there will come yet	10, 51/ 6
second hand. And therefore	<b>methinketh</b>	that this device is	10, 100/ 11
this may I say,	<b>methinketh</b>	, without any dispraise or	10, 136/ 24
I should: that surely	<b>methinketh</b>	as he doth, that	10, 50/ 17
the said answer well:	<b>methinketh</b>	that if he considered	10, 224/ 2
for my poor wit,	<b>methinketh</b>	it somewhat more civility	10, 53/ 5
verily in this point	<b>methinketh</b>	that Master More maketh	10, 181/ 14
stand together. And therefore	<b>methinketh</b>	it would not be	10, 186/ 16
these words: And therefore	<b>methinketh</b>	it would not be	10, 188/ 20
these words "And here	<b>methinketh</b>	I might say"): ye	10, 199/ 23
other, is well worthy,	<b>methinketh</b>	, to do some penance	10, 121/ 9
then laboreth he, as	<b>methinketh</b>	, to make the brethren	10, 22/ 35
things he saith, as	<b>methinketh</b>	, very specially well. And	10, 36/ 6
general council. And verily	<b>methinketh</b>	that he which cannot	10, 111/ 25
my words: And verily	<b>methinketh</b>	that he which cannot	10, 121/ 6
hold now. And surely	<b>methinketh</b>	not one whit. For	10, 158/ 20
for the thing that	<b>methought</b>	he meant. And then	10, 41/ 25
very merry, and waxen,	<b>methought</b>	, a young man again	10, 37/ 33

in his reasoning that	<b>methought</b>	it should not need	10, 6/ 17
till as much before	<b>Michaelmas</b>	: the good hour came	10, 5/ 36
London between this and	<b>Michaelmas</b>	should they never have	10, 37/ 27
thus, between the said	<b>Michaelmas</b>	and Halloweentide next ensuing	10, 3/ 11
were between Easter and	<b>Michaelmas</b>	last past (this present	10, 3/ 5
cases of London and	<b>Michaelmas</b>	that peradventure to many	10, 37/ 26
it up in the	<b>midst</b>	because it should be	10, 125/ 11
detected is known for	<b>mighty</b>	, and for so malicious	10, 95/ 32
writing this, that the	<b>mild</b>	, sober order which this	10, 71/ 31
a good gallon of	<b>milk</b>	. But then shall you	10, 76/ 2
such books to the	<b>mincing</b>	of such matters, and	10, 81/ 17
not of his own	<b>mind</b>	, but upon a matter	10, 132/ 8
put the Parliament in	<b>mind</b>	to make a law	10, 187/ 2
and all against his	<b>mind</b>	. For wheresoever a greater	10, 218/ 29
case of an indurate	<b>mind</b>	stand so accursed a	10, 113/ 34
that I in my	<b>mind</b>	prove it an "intolerable	10, 18/ 16
had been of the	<b>mind</b>	to sow and set	10, 225/ 32
the declaration of his	<b>mind</b>	in this answer mendeth	10, 31/ 24
answered and showed my	<b>mind</b>	in mine Apology before	10, 193/ 10
and rulers spiritual in	<b>mind</b>	that they are bound	10, 178/ 31
and spiritual rulers in	<b>mind</b>	that they are bound	10, 180/ 7
as may declare their	<b>mind</b>	that they believe such	10, 70/ 6
division, is in my	<b>mind</b>	a very childish thing	10, 197/ 9
to be of such	<b>mind</b>	"will not defer their	10, 55/ 30
make open the shrewd	<b>mind</b>	of his demure countenance	10, 212/ 32
Holy Land, declareth his	<b>mind</b>	zealous and fervent toward	10, 230/ 22
he now declareth his	<b>mind</b>	(which very few folk	10, 38/ 19
shall somewhat show my	<b>mind</b>	, as hereafter followeth, in	10, 22/ 20
it of lightness of	<b>mind</b>	, hatred, or for corruption	10, 157/ 7
accuse not his own	<b>mind</b>	and intent. For in	10, 53/ 10
make you his innocent	<b>mind</b>	appear, the gladder a	10, 14/ 3
well allow the good	<b>mind</b>	of the good man	10, 25/ 1
many as had any	<b>mind</b>	to be good): "Either	10, 116/ 23
perceive both the good	<b>mind</b>	of this good man's	10, 169/ 22
saith against his own	<b>mind</b>	." And in good faith	10, 226/ 3
man after his own	<b>mind</b>	. And what harm was	10, 35/ 7
not of lightness of	<b>mind</b>	, nor of hatred, nor	10, 146/ 16
done of lightness of	<b>mind</b>	, nor of hatred, nor	10, 159/ 22
was once half in	<b>mind</b>	here to have kept	10, 36/ 32
would ween, in my	<b>mind</b>	, that between him and	10, 84/ 29
he judged in his	<b>mind</b>	, and made himself thereof	10, 55/ 4
same judgment of his	<b>mind</b>	not common, himself fell	10, 55/ 6
perjury and of a	<b>mind</b>	to amend his fault	10, 161/ 15

constructions I construed his	<b>mind</b>	myself, though I was	10, 36/ 21
too -- of which	<b>mind</b>	I said I durst	10, 53/ 25
I be of his	<b>mind</b>	therein, yet I dare	10, 56/ 15
think that his own	<b>mind</b>	misgiveth him in those	10, 221/ 25
here he declareth his	<b>mind</b>	that he intended not	10, 63/ 30
that I have no	<b>mind</b>	to have it ceased	10, 14/ 33
knew seven of that	<b>mind</b>	, whose opinions it liketh	10, 33/ 10
have not left that	<b>mind</b>	yet, and make a	10, 182/ 20
to excuse his own	<b>mind</b>	in the meaning --	10, 17/ 27
to be of that	<b>mind</b>	. For then must I	10, 133/ 18
and satisfy his own	<b>mind</b>	without any need of	10, 193/ 21
And yet in my	<b>mind</b>	had there no man	10, 4/ 13
not for lightness of	<b>mind</b>	, hatred, corruption, nor such	10, 163/ 11
man in his own	<b>mind</b>	meant it not himself	10, 67/ 7
in his own secret	<b>mind</b>	, the fashion of his	10, 82/ 9
men see that same	<b>mind</b>	of theirs of desiring	10, 182/ 17
and "cannot tell" what	<b>mind</b>	I was of in	10, 201/ 5
is not of such	<b>mind</b>	-- as open preaching	10, 116/ 16
to follow their own	<b>mind</b>	therein, and out of	10, 56/ 5
princes and the good	<b>mind</b>	of the people, and	10, 206/ 9
was nor is my	<b>mind</b>	that men should think	10, 225/ 24
though the man's innocent	<b>mind</b>	made the sin the	10, 226/ 24
both, and more honest	<b>mind</b>	unto the small also	10, 28/ 35
proof of his good	<b>mind</b>	toward the spirituality that	10, 65/ 7
himself; but evermore my	<b>mind</b>	giveth me that some	10, 53/ 13
nothing doubt in my	<b>mind</b>	but in that congregation	10, 215/ 10
himself in his own	<b>mind</b>	mean all that harm	10, 230/ 26
will, for such evil	<b>mind</b>	as in the book	10, 59/ 3
willfully, of some corrupt	<b>mind</b>	, regarded not the witnesses	10, 155/ 2
them of his own	<b>mind</b>	: then, since the things	10, 230/ 37
as for mine own	<b>mind</b>	, but if there be	10, 32/ 4
is yet, in my	<b>mind</b>	, plainly a thing to	10, 82/ 10
Then to show my	<b>mind</b>	in some things that	10, 215/ 23
of so good Catholic	<b>mind</b>	as I think always	10, 64/ 4
both fresh in your	<b>mind</b>	, read then this his	10, 88/ 26
him upon his own	<b>mind</b>	. But surely this will	10, 225/ 31
may not, in my	<b>mind</b>	, well become those that	10, 193/ 34
this exposition of his	<b>mind</b>	may serve to acquit	10, 38/ 27
little, the great, good	<b>mind</b>	of Salem toward the	10, 222/ 24
this man that his	<b>mind</b>	and purpose was such	10, 57/ 13
which in my poor	<b>mind</b>	I very well allow	10, 49/ 21
peradventure, for mine own	<b>mind</b>	, could agree well with	10, 56/ 3
to be of the	<b>mind</b>	that it were either	10, 32/ 37

that were of the	<b>mind</b>	that it were reasonable	10, 33/ 8
knew seven of that	<b>mind</b>	that it were reasonable	10, 33/ 15
of his own good	<b>mind</b>	, these good words which	10, 64/ 8
where was this man's	<b>mind</b>	when he wrote these	10, 112/ 19
secret meaning of his	<b>mind</b>	, I pray you believe	10, 58/ 24
he is not much	<b>minded</b>	as yet, age now	10, 3/ 21
them nor never was	<b>minded</b>	that any man should	10, 116/ 11
yet was I not	<b>minded</b>	, as you may see	10, 77/ 11
communication though they neither	<b>minded</b>	in their own heart	10, 71/ 21
read his answer half	<b>minded</b>	, as I say, to	10, 37/ 31
one was wherein he	<b>minded</b>	to show that in	10, 119/ 12
while I was thus	<b>minded</b>	and went thereabout --	10, 6/ 36
very good will and	<b>mindeth</b>	not to bring them	10, 65/ 33
you see, that he	<b>mindeth</b>	but to change obits	10, 51/ 1
than himself saith he	<b>mindeth</b>	. For he saith, as	10, 50/ 38
any of all their	<b>minds</b>	, that this good, wise	10, 35/ 8
them that if their	<b>minds</b>	were such, it were	10, 59/ 17
to look for reasonable	<b>minds</b>	in unreasonable men. But	10, 4/ 23
laws but of the	<b>ministers</b>	, nor yet advise him	10, 192/ 15
defame all the temporal	<b>ministers</b>	too, and bring them	10, 192/ 5
there serve, if the	<b>ministers</b>	would be false? This	10, 163/ 28
fashion with the temporal	<b>ministers</b>	neither, lest he make	10, 192/ 16
his belying of the	<b>ministers</b>	of the spiritual laws	10, 192/ 2
For as for the	<b>minor</b>	of this good man's	10, 185/ 23
that, in much other	<b>mischief</b>	too. To all this	10, 103/ 31
cause of this chief	<b>mischief</b>	that now beginneth to	10, 200/ 9
much lewdness and much	<b>mischief</b>	too, the beginning whereof	10, 68/ 22
of likelihood hate and	<b>mischief</b>	any man by whom	10, 95/ 33
reform and remedy the	<b>mischief</b>	that his charitable device	10, 74/ 19
made against any such	<b>mischief</b>	as would else do	10, 229/ 18
open streets that such	<b>mischief</b>	would finally follow thereon	10, 145/ 34
that were walking about	<b>mischief</b>	, that would go give	10, 71/ 2
to proceed in his	<b>mischief</b>	to the loss of	10, 227/ 37
-- there would much	<b>mischief</b>	grow, and many great	10, 129/ 1
that known, all this	<b>mischief</b>	and unreasonableness that he	10, 106/ 10
and then what a	<b>mischief</b>	he showeth that ensueth	10, 197/ 30
unpunished, because their privy	<b>mischief</b>	could never well be	10, 164/ 33
would there many such	<b>mischiefs</b>	pass by, and by	10, 135/ 35
the execrable heresies which	<b>mischiefs</b>	this good man's evil	10, 200/ 10
all his false, feigned	<b>mischiefs</b>	are gone. The truth	10, 106/ 12
we should let all	<b>mischievous</b>	folk alone, and thereby	10, 148/ 7
as well wist their	<b>mischievous</b>	dealing to be such	10, 71/ 24
hath caused yet many	<b>mischievous</b>	people to be brought	10, 136/ 5

he should have many	<b>mischievous</b>	people very bold, while	10, 164/ 32
world, for punishment of	<b>mischievous</b>	wretches, to devise a	10, 147/ 34
an order that all	<b>mischievous</b>	, factious folk should be	10, 74/ 33
I both misrehearse and	<b>misconstrue</b>	: vouchsafe to read my	10, 177/ 23
that his own mind	<b>misgiveth</b>	him in those things	10, 221/ 25
shrews there be, he	<b>misguesseth</b>	among and weeneth it	10, 107/ 3
in every law whereby	<b>misguided</b>	folk are punished, there	10, 148/ 4
much wrong and cruelty	<b>mishandle</b>	men for heresy: therefore	10, 86/ 12
soul, believe that ordinaries	<b>mishandle</b>	men for heresy in	10, 227/ 14
and so do thereby	<b>mishandle</b>	the king's people, and	10, 78/ 2
the Crown the judges	<b>mishandle</b>	the people sore and	10, 171/ 2
show that I have	<b>mishandled</b>	his words and, with	10, 174/ 2
make men ween they	<b>mishandled</b>	men for heresies --	10, 226/ 23
ordinaries (as though they	<b>mishandled</b>	men for heresy) a	10, 222/ 7
his book was so	<b>mishandled</b>	that it meant nought	10, 225/ 27
as folk suspect of	<b>mishandling</b>	good folk and of	10, 23/ 12
to such reports in	<b>mishandling</b>	of heretics as some	10, 84/ 10
in the dealing and	<b>mishandling</b>	of men for heresy	10, 172/ 32
the ordinary, and a	<b>mishandling</b>	of a good, honest	10, 74/ 3
him good. And of	<b>mishandling</b>	for heresies have ever	10, 227/ 8
untrue, surmised tales of	<b>mishandling</b>	folk for heresy --	10, 46/ 30
the spiritual judges in	<b>mishandling</b>	men for heresy (as	10, 68/ 2
the false complaint of	<b>mishandling</b>	could have little color	10, 170/ 6
is to wit, the	<b>mishandling</b>	the people to their	10, 17/ 3
the spiritual laws in	<b>mishandling</b>	of heretics (whereof I	10, 192/ 3
for true, may well	<b>mishap</b>	to make a division	10, 17/ 9
that it shall so	<b>mishap</b>	them all, but that	10, 55/ 24
the case should so	<b>mishap</b>	hereafter, they desire now	10, 205/ 33
but lest it might	<b>mishap</b>	that some innocent might	10, 148/ 6
But yet hath it	<b>mishapped</b>	him to have some	10, 123/ 26
some would after that	<b>misjudge</b>	, and judge before the	10, 54/ 19
therefore I no more	<b>misjudge</b>	any man determinately and	10, 55/ 16
do evil hereafter by	<b>misjudging</b>	other men. I ween	10, 54/ 15
in the people," for	<b>misjudging</b>	the clergy whereas I	10, 18/ 17
his book. But I	<b>mislike</b>	much, again, that as	10, 222/ 27
faith, and the ordinary	<b>misliketh</b>	the words also: I	10, 72/ 5
that part, he much	<b>misliketh</b>	in me both that	10, 24/ 1
choice might hap to	<b>misorder</b>	the matters -- His	10, 138/ 11
at their abusions and	<b>misorder</b>	love no priests, but	10, 65/ 16
felony or some heinous	<b>misprision</b>	, either in telling the	10, 32/ 26
to speak of high	<b>misprision</b>	or of treason, forbear	10, 80/ 6
a pretty craft: to	<b>misrehearse</b>	my matter and leave	10, 6/ 26
here that I both	<b>misrehearse</b>	and misconstrue: vouchsafe to	10, 177/ 22

of his own, and	<b>misrehearsed</b>	them, to make the	10, 6/ 28
take it that I	<b>misreport</b>	him shamefully. And else	10, 60/ 14
me record that I	<b>misreport</b>	not him but he	10, 175/ 19
places, that the Pacifier	<b>missaith</b>	the people, and that	10, 18/ 32
yet though I had	<b>missed</b>	in those examples, the	10, 120/ 25
to do may sometimes	<b>mistake</b>	the matter and think	10, 194/ 3
see well that I	<b>mistake</b>	not the letter of	10, 31/ 13
appear plain that I	<b>mistake</b>	not the letter of	10, 31/ 18
that either this man	<b>mistake</b>	or would make other	10, 123/ 15
I in mine Apology "	<b>mistake</b>	the letter" of his	10, 30/ 33
would make other men	<b>mistake</b>	the matter to the	10, 123/ 16
that this man had	<b>mistaken</b>	some of them, as	10, 209/ 27
were accursed, as he	<b>mistaketh</b>	it, could my book	10, 186/ 35
-- then must he	<b>mistrust</b>	witnesses, juries, and judges	10, 163/ 35
If he say he	<b>mistrust</b>	the judges because of	10, 163/ 34
cause so sore to	<b>mistrust</b>	such a denouncer only	10, 91/ 25
put any diffidence or	<b>mistrust</b>	-- and if we	10, 216/ 32
If this realm should	<b>mistrust</b>	justices -- it must	10, 164/ 7
may with good conscience	<b>mistrust</b>	and think that he	10, 157/ 6
is no cause to	<b>mistrust</b>	nor presume that he	10, 157/ 29
and seem true, nothing	<b>mistrusted</b>	because he cometh lapped	10, 162/ 32
of reason to be	<b>mistrusted</b>	, and it is to	10, 157/ 31
forsworn is by reason	<b>mistrusted</b>	, as one not only	10, 158/ 22
well as he hath	<b>misunderstood</b>	some of the others	10, 209/ 28
they know it they	<b>misuse</b>	it, and do the	10, 78/ 1
call God's honor thus	<b>misuse</b>	themselves. But this tale	10, 43/ 21
pity that he so	<b>misused</b>	himself; as in them	10, 48/ 12
proved so to have	<b>misused</b>	themselves therein that they	10, 155/ 11
seemeth that he somewhat	<b>mitigateth</b>	his sentence therein and	10, 189/ 31
matter to make their	<b>moan</b>	unto. And then if	10, 84/ 32
that I do but	<b>mock</b>	him; wherein I will	10, 53/ 3
the realm: except he	<b>mock</b>	, I wot ne'er what	10, 188/ 8
he that intendeth to	<b>mock</b>	of a shrewd, wily	10, 66/ 30
a little merrily to	<b>mock</b>	him than with odious	10, 53/ 6
not "mentire," which infinitive	<b>mode</b>	in what book of	10, 226/ 10
and that therefore he	<b>moderated</b>	all his other words	10, 160/ 16
that he said but "	<b>moldy</b>	bread": if I bring	10, 5/ 16
he spoke but of	<b>moldy</b>	bread. And this piece	10, 5/ 13
poisoned bread" but only "	<b>moldy</b>	bread" -- yet shall	10, 5/ 24
not "poisoned bread" but "	<b>moldy</b>	bread" was yet, for	10, 5/ 26
forfeiture of his friends'	<b>money</b>	, as he before feared	10, 94/ 30
would fain have more	<b>money</b>	at the burials, than	10, 199/ 4
which else, for much	<b>money</b>	, I would not have	10, 126/ 3

nor for corruption of	<b>money</b>	, that his saying shall	10, 159/ 22
in certain sums of	<b>money</b>	, that he shall not	10, 94/ 27
nor for corruption of	<b>money</b>	, that it should be	10, 155/ 23
defendant oweth not the	<b>money</b>	, but that they believe	10, 113/ 2
people" -- "to give	<b>money</b>	to trentals, to found	10, 49/ 26
or for corruption of	<b>money</b>	. If I were in	10, 157/ 8
eft charitably give him	<b>monition</b>	thereof. And if he	10, 72/ 16
justice," that then, after "	<b>monition</b>	to amend it" given	10, 209/ 23
not accept the good	<b>monition</b>	of the other: then	10, 72/ 17
to give any such	<b>monition</b>	or to supply the	10, 209/ 33
go give him a	<b>monition</b>	first, and then if	10, 75/ 4
of an order of	<b>monitions</b>	, requiring a tract of	10, 70/ 23
priest Pomerane, Otho the	<b>monk</b>	, and Friar Lambert, Friar	10, 200/ 17
apostates, wedded friars and	<b>monks</b>	, as clearly as it	10, 210/ 23
little, short word, this	<b>monosyllable</b>	"such," which he rehearsed	10, 62/ 30
But this is a	<b>monster</b>	, lo, of every man's	10, 24/ 21
innocentiam suam congrua purgatione	<b>monstraverint</b>	, " these words "congrua purgatione	10, 114/ 10
Also, what a strange,	<b>monstrous</b>	beast maketh Bizance to	10, 12/ 1
man reckoneth a very	<b>monstrous</b>	manner: to make them	10, 24/ 20
set at a vacation	<b>moot</b>	with him in some	10, 37/ 34
the manner of a	<b>mootable</b>	case -- full well-favoredly	10, 36/ 18
at all, nor no	<b>moral</b>	virtue neither: as in	10, 39/ 1
them, there is neither	<b>moral</b>	virtue nor fruit, but	10, 39/ 21
no matters of no	<b>moral</b>	virtue -- I will	10, 38/ 34
these titles Calvicium Sinecii,	<b>Moriae</b>	Erasmi, be names convenient	10, 9/ 1
much the nearer to	<b>mortal</b>	sin, and assay how	10, 81/ 1
the conscience of a	<b>mortal</b>	sin might make it	10, 80/ 28
of his, his great,	<b>mortal</b>	strangling is now straggled	10, 31/ 30
weening that it were	<b>mortal</b>	, the doing of the	10, 80/ 27
sin might make it	<b>mortal</b>	indeed. But of any	10, 80/ 28
he surely knoweth for	<b>mortal</b>	. As for such venial	10, 80/ 19
did ween they were	<b>mortal</b>	, so that the dread	10, 80/ 22
lands whose ancestors had	<b>mortised</b>	them. And peradventure he	10, 34/ 31
gave any license of	<b>mortising</b>	into the Church, it	10, 32/ 13
that those tithes and	<b>mortuaries</b>	also, for all the	10, 197/ 1
and the statute of	<b>mortuaries</b>	. As for conventing of	10, 195/ 6
would fain have the	<b>mortuaries</b>	still, and that some	10, 199/ 2
now is, and long	<b>mote</b>	be, as there is	10, 75/ 21
a dead mouse. The	<b>mother</b>	is yet but green	10, 6/ 2
motion, but think his	<b>motion</b>	right good, and that	10, 50/ 37
book, not for this	<b>motion</b>	, but for another matter	10, 52/ 1
motion. But though this	<b>motion</b>	in this book be	10, 51/ 36
uncharitable sore. In this	<b>motion</b>	, of this charitable order	10, 52/ 12

good man for the	<b>motion</b>	of this good "charitable	10, 51/ 18
I would make some	<b>motion</b>	so to have it	10, 189/ 27
man that maketh that	<b>motion</b>	, as though he were	10, 50/ 26
part of this charitable	<b>motion</b>	, but think his motion	10, 50/ 36
maketh a right good	<b>motion</b>	-- that is to	10, 181/ 15
For as for the	<b>motion</b>	that he maketh so	10, 188/ 6
meaneth heretics. Upon which	<b>motion</b>	I shall somewhat show	10, 22/ 20
temporal law in that	<b>motion</b>	, it seemeth that he	10, 189/ 31
blamed him for the	<b>motion</b>	. But though this motion	10, 51/ 35
of this good, charitable	<b>motion</b>	cannot serve this good	10, 52/ 9
it appear that the	<b>motions</b>	that be made in	10, 169/ 11
travail of such great,	<b>mountainous</b>	hills, I heard much	10, 4/ 27
many more) to the	<b>mountenance</b>	of two straws, for	10, 179/ 31
delivered of a dead	<b>mouse</b>	. The mother is yet	10, 6/ 2
put then in his	<b>mouth</b>	(and nowadays bloweth out	10, 16/ 17
of a good man's	<b>mouth</b>	by a hypocrite, of	10, 59/ 32
walking in every man's	<b>mouth</b>	(which thing I cannot	10, 28/ 14
words spoken by the	<b>mouth</b>	of the person which	10, 179/ 9
other three chapters by	<b>mouth</b>	had been still nothing	10, 12/ 19
of any wise man's	<b>mouth</b>	. For though that in	10, 179/ 5
cordis os loquitur" ("The	<b>mouth</b>	speaketh such things as	10, 82/ 35
he hear what their	<b>mouths</b>	speak, he cannot yet	10, 83/ 23
bloweth out by the	<b>mouths</b>	of many heretics, which	10, 16/ 17
part of all their	<b>movables</b>	at once upon poor	10, 53/ 24
intended also somewhat to	<b>move</b>	that might be occasion	10, 225/ 21
him, and seem to	<b>move</b>	him, to find faults	10, 190/ 10
and say that I	<b>move</b>	him to find faults	10, 192/ 12
where it is already,	<b>move</b>	them that have it	10, 51/ 22
this way that I	<b>move</b>	be the more charitable	10, 50/ 24
Master More doth partly	<b>move</b>	that I ought to	10, 189/ 28
even here, that I	<b>move</b>	him not to use	10, 190/ 15
little doubt that I	<b>moved</b>	upon the beginning of	10, 36/ 13
was not causeless there	<b>moved</b>	to find fault in	10, 14/ 7
His Highness is now	<b>moved</b>	by this good man	10, 32/ 15
thing or twain specially	<b>moved</b>	me to make answer	10, 4/ 7
wills have the matter	<b>moved</b>	or any more spoken	10, 144/ 2
thereof: two things only	<b>moved</b>	me to write and	10, 6/ 7
even as my conscience	<b>moveth</b>	me to: and that	10, 218/ 10
this good man here	<b>moveth</b>	is so good and	10, 51/ 34
that that himself here	<b>moveth</b>	. But then, lo, by	10, 50/ 19
before; whereunto he specially	<b>moveth</b>	the ordinaries not to	10, 22/ 12
order which he now	<b>moveth</b>	, the multitude of the	10, 52/ 5
in another place he	<b>moveth</b>	the temporalty to join	10, 22/ 17

with heretics increased and	<b>multiplied</b>	, the faith be undone	10, 139/ 35
I warrant you, and	<b>multiply</b>	full fast. And thus	10, 141/ 7
brethren in a great	<b>multitude</b>	of true Catholic men	10, 21/ 28
-- which that the	<b>multitude</b>	of priests do, I	10, 51/ 25
no more have the	<b>multitude</b>	of the priests, which	10, 51/ 19
more part and the "	<b>multitude</b>	." And therefore, since this	10, 51/ 33
the manner of the "	<b>multitude</b>	" of the spirituality. In	10, 49/ 30
of Division) that the	<b>multitude</b>	of the spirituality (that	10, 49/ 35
he now moveth, the	<b>multitude</b>	of the spirituality induced	10, 52/ 5
and more, except the	<b>multitude</b>	of priests would, for	10, 51/ 21
Clementinis de hereticis, Cap.	<b>Multorum</b>	querela. And after, at	10, 168/ 28
not so much as	<b>mum</b>	, but letteth it slip	10, 140/ 13
he so muttereth and	<b>mumbleth</b>	upon that word, as	10, 32/ 24
in making such a	<b>mumbling</b>	of changing "spiritual rulers	10, 202/ 33
came in in a	<b>mummery</b>	, for any one word	10, 103/ 32
rejected in heresy, treason,	<b>murder</b>	, or felony; but also	10, 156/ 14
of treason, but of	<b>murder</b>	also, and of other	10, 147/ 6
either in theft or	<b>murder</b>	or any other manner	10, 75/ 14
shrews of his acquaintance	<b>murder</b>	him; and that in	10, 94/ 16
a common fashion of	<b>murderers</b>	and thieves and such	10, 148/ 29
Apology "confess that '	<b>murmur</b>	and dissension against the	10, 14/ 11
spreading abroad causes of	<b>murmur</b>	and grudge, making in	10, 212/ 17
avoid all occasion of	<b>murmur</b>	and grudge of the	10, 18/ 1
my words: His other	<b>murmurs</b>	and grudges that he	10, 193/ 17
good man Grime, a	<b>mustard</b>	maker in Cambridge that	10, 12/ 28
grace to make good	<b>mustard</b>	, and no more. And	10, 12/ 30
breast, that he so	<b>muttereth</b>	and mumbleth upon that	10, 32/ 23
prove any conspiracy and	<b>mutual</b>	promise in assisting each	10, 198/ 21
head, and a great	<b>muzzle</b>	and a thick, boistous	10, 142/ 25
his a very bare,	<b>naked</b>	thing. This man answereth	10, 67/ 24
be called by the	<b>name</b>	of "evangelicals" -- I	10, 24/ 35
themselves called by the	<b>name</b>	of "Catharistae" -- that	10, 25/ 30
mean, though not by	<b>name</b>	yet by a sign	10, 55/ 11
still yet by what	<b>name</b>	they list, and neither	10, 25/ 23
call them by the	<b>name</b>	of pure and clean	10, 25/ 34
by their own very	<b>name</b>	of "heretic." And the	10, 25/ 6
meet for that heinous	<b>name</b>	of "confederacies"? And yet	10, 197/ 17
from the nature and	<b>name</b>	of confederacy. And yet	10, 198/ 34
book well bear the	<b>name</b>	of an answer or	10, 9/ 5
Is not the old	<b>name</b>	of "heretics" as slanderous	10, 29/ 8
it off while his	<b>name</b>	is not at his	10, 26/ 34
natural wit, since his	<b>name</b>	is not at his	10, 40/ 5
the nature of that	<b>name</b>	that it be any	10, 8/ 33

slandorous as this new	<b>name</b>	of "the blessed brethren	10, 29/ 9
wise agree with the	<b>name</b>	of my book: I	10, 8/ 21
call them by the	<b>name</b>	of the "brethren," is	10, 28/ 13
temporal, by the same	<b>name</b>	, and so bring them	10, 29/ 15
them by the same	<b>name</b>	. And so doth Saint	10, 25/ 31
call them by no	<b>name</b>	at all, for fear	10, 29/ 12
slander, more by this	<b>name</b>	of "the good brethren	10, 29/ 7
the blessed brethren"? What	<b>name</b>	can this good man	10, 29/ 9
take now under the	<b>name</b>	of "the Gospel." For	10, 25/ 12
or at the leastwise	<b>name</b>	them that have had	10, 195/ 37
name an "apology," which	<b>name</b>	signifieth, as he saith	10, 8/ 14
anything agree with the	<b>name</b>	. Now, if he will	10, 10/ 21
them there by no	<b>name</b>	at all himself, but	10, 29/ 21
them rehearseth them by	<b>name</b>	), have abused his plain	10, 64/ 7
turned in writing that	<b>name</b>	of theirs in scorn	10, 25/ 18
call it a heinous	<b>name</b>	of "confederacies" is, as	10, 199/ 8
than by the other	<b>name</b>	of "heretics"? Is not	10, 29/ 8
they enjoy by the	<b>name</b>	of the liberties of	10, 206/ 12
as to rehearse or	<b>name</b>	. Since every man may	10, 105/ 5
of that book the	<b>name</b>	and the matter agree	10, 10/ 16
good thing an evil	<b>name</b>	. But these matters that	10, 198/ 18
proved him that the	<b>name</b>	of "apology" may serve	10, 10/ 12
agree well with the	<b>name</b>	thereof. I mean not	10, 10/ 15
his book never a	<b>name</b>	at all. Moreover, if	10, 10/ 25
such a good, gracious	<b>name</b>	. But he must consider	10, 25/ 3
folk, give them no	<b>name</b>	at all myself, but	10, 30/ 1
call them any evil	<b>name</b>	, as the "naughty brethren	10, 24/ 2
take upon him the	<b>name</b>	and person of an	10, 93/ 33
and well worthy the	<b>name</b>	of confederacies of the	10, 197/ 25
the work which I	<b>name</b>	an answer or a	10, 8/ 27
of Division, under the	<b>name</b>	of "some" others, belie	10, 27/ 8
I assign him by	<b>name</b>	one of our judges	10, 136/ 30
them by, in which	<b>name</b>	the same peril of	10, 29/ 11
up such a slanderous	<b>name</b>	in this realm, and	10, 26/ 9
bring up that "slandorous	<b>name</b>	" in the realm, to	10, 28/ 5
be none worse. But	<b>name</b>	(as it seemeth), for	10, 29/ 29
heretics by a good	<b>name</b>	-- he shall understand	10, 25/ 26
one that knew his	<b>name</b>	would write such a	10, 66/ 6
neither well. For the	<b>name</b>	of "confederacies" taken to	10, 198/ 7
them by the same	<b>name</b>	too; and that not	10, 25/ 17
man openly known by	<b>name</b>	? As now the shame	10, 26/ 33
all one whatsoever the	<b>name</b>	be, when the thing	10, 29/ 16
they had taken this	<b>name</b>	commonly upon themselves, the	10, 25/ 14

past hath been, the	<b>name</b>	by which they have	10, 25/ 4
that themselves took that	<b>name</b>	"evangelical" arrogantly to themselves	10, 25/ 7
let them in God's	<b>name</b>	hardily go to for	10, 225/ 2
speak of them by	<b>name</b>	. And in very deed	10, 170/ 19
work which I would	<b>name</b>	an "apology," which name	10, 8/ 13
them by none other	<b>name</b>	), I would with good	10, 39/ 17
I neither assign by	<b>name</b>	nor as yet know	10, 54/ 14
the first leaf, is	<b>named</b>	Salem and Bizance. And	10, 10/ 18
the favor of God;	<b>namely</b>	since the keeping of	10, 23/ 20
have them broken, and	<b>namely</b>	those laws that are	10, 22/ 33
which they live --	<b>namely</b>	since he that so	10, 194/ 2
objection against his, and	<b>namely</b>	in that work which	10, 8/ 13
tell him there the	<b>names</b>	of his accuser, to	10, 130/ 7
may command that the	<b>names</b>	of the accusers or	10, 109/ 22
that heretic two contrary	<b>names</b>	, as well as I	10, 24/ 29
he wrote in their	<b>names</b>	-- how can he	10, 171/ 18
and putting of their	<b>names</b>	and their depositions in	10, 150/ 24
last chapters bear the	<b>names</b>	that they do --	10, 10/ 27
for to give evil	<b>names</b>	to such folk as	10, 24/ 10
is accused knew their	<b>names</b>	that accused him, he	10, 105/ 26
again, with those old	<b>names</b>	changed, "Salem" into "Jerusalem	10, 3/ 14
may not show their	<b>names</b>	; for they may not	10, 130/ 34
will not show their	<b>names</b>	, they be not bound	10, 131/ 3
books signified by those	<b>names</b>	do not only pertain	10, 9/ 3
he sometimes give the	<b>names</b>	of divers others, which	10, 103/ 6
this case knew their	<b>names</b>	, he might prove their	10, 105/ 33
publishing of the witnesses'	<b>names</b>	would seldom remedy the	10, 108/ 26
them any such evil	<b>names</b>	-- he saith I	10, 24/ 5
and not know the	<b>names</b>	of them that be	10, 109/ 30
not to show the	<b>names</b>	of them that gave	10, 130/ 32
for opening of the	<b>names</b>	of them that gave	10, 131/ 1
I call them good	<b>names</b>	too, as the "blessed	10, 24/ 3
if they thought their	<b>names</b>	should from the person	10, 97/ 33
call them again good	<b>names</b>	-- this thing, lo	10, 24/ 19
Sinecii, Moriae Erasmi, be	<b>names</b>	convenient for those books	10, 9/ 1
they have showed the	<b>names</b>	of such witnesses unto	10, 109/ 27
the "maze" that he	<b>nameth</b>	here. These are, lo	10, 181/ 28
come once to the	<b>naming</b>	of the parties, so	10, 196/ 34
driven to a shrewd	<b>narrow</b>	strait, when to defend	10, 206/ 21
him or lack of	<b>natural</b>	wit, since his name	10, 40/ 4
were even a very	<b>natural</b>	indeed. But where he	10, 13/ 5
and expresseth it so	<b>naturally</b>	, that it could never	10, 13/ 3
never be done more	<b>naturally</b>	, not though he that	10, 13/ 4

the general rule is	<b>naturally</b>	before its particular exceptions	10, 164/ 28
and observed not the	<b>nature</b>	of an apology --	10, 11/ 7
I fail in the	<b>nature</b>	of an apology --	10, 13/ 2
so far from the	<b>nature</b>	of a dialogue, but	10, 11/ 23
the necessity which the	<b>nature</b>	of the matter worketh	10, 147/ 8
not required by the	<b>nature</b>	of that name that	10, 8/ 33
a dialogue, observeth the	<b>nature</b>	and property of a	10, 11/ 9
is far from the	<b>nature</b>	and name of confederacy	10, 198/ 34
he calleth one self	<b>naughty</b>	lad both a "shrewd	10, 24/ 24
they were all so	<b>naughty</b>	so late as this	10, 178/ 10
were he never so	<b>naughty</b>	, he should be sure	10, 115/ 9
and by some few	<b>naughty</b>	folk blown forth too	10, 63/ 2
which with such bold,	<b>naughty</b>	talking creepeth forth and	10, 71/ 14
that they spend upon	<b>naughty</b>	beggars the good that	10, 53/ 32
evil name, as the "	<b>naughty</b>	brethren," or "heretic brethren	10, 24/ 2
have some such false,	<b>naughty</b>	brethren too, is not	10, 21/ 30
take him for so	<b>naughty</b>	. Now, good readers, where	10, 111/ 31
deed a very malicious,	<b>naughty</b>	, pestilent "some say," whereof	10, 168/ 2
brethren," and sometimes "the	<b>naughty</b>	brethren" etc.. So that	10, 29/ 26
take him for so	<b>naughty</b>	. And by the common	10, 121/ 11
and therefore of many	<b>naughty</b>	things I touch there	10, 8/ 24
long. For I wot	<b>ne'er</b>	, in good faith, in	10, 32/ 28
I said I wist	<b>ne'er</b>	what honor he meant	10, 42/ 6
proved, this man wot	<b>ne'er</b>	what he meaneth. And	10, 35/ 12
he mock, I wot	<b>ne'er</b>	what he meaneth. For	10, 188/ 8
words because he wist	<b>ne'er</b>	what to say thereto	10, 173/ 25
law too: I wot	<b>ne'er</b>	whether his words have	10, 190/ 10
I come a little	<b>nearer</b>	unto this good man	10, 138/ 27
to work, nor no	<b>nearer</b>	to the matter, than	10, 225/ 8
were he never the	<b>nearer</b>	. For that point is	10, 120/ 3
one inch yet the	<b>nearer</b>	. Lo, good readers, this	10, 132/ 25
come so much the	<b>nearer</b>	to mortal sin, and	10, 81/ 1
at hand a much	<b>nearer</b>	remedy than this that	10, 98/ 37
untrue, was never the	<b>nearer</b>	the knowledge who were	10, 132/ 20
for that cause a	<b>necessary</b>	occasion and a profitable	10, 78/ 19
teacheth and holdeth for	<b>necessary</b>	to salvation." After all	10, 30/ 6
the proof of any	<b>necessary</b>	cause of change, but	10, 87/ 28
few. But it is	<b>necessary</b>	that we consider in	10, 87/ 4
felony, except some other	<b>necessary</b>	occasion should haply drive	10, 79/ 18
been used more than	<b>necessary</b>	, but there hath been	10, 179/ 27
truly, and, with the	<b>necessary</b>	distinction that I there	10, 214/ 19
if he think it	<b>necessary</b>	to write it because	10, 77/ 28
folk whom he thinketh	<b>necessary</b>	to learn it: either	10, 77/ 29

of the truth is	<b>necessary</b>	for them, lest every	10, 80/ 25
of the Apology much	<b>necessary</b>	and not long, that	10, 7/ 19
so good, and so	<b>necessary</b>	, and to make them	10, 230/ 12
faith, and proved so	<b>necessary</b>	, upon this man's own	10, 229/ 32
the order there so	<b>necessary</b>	that in many lordships	10, 229/ 4
if that suit be	<b>necessary</b>	for preservation of the	10, 87/ 5
both the one law	<b>necessary</b>	and the other too	10, 122/ 34
hath found it so	<b>necessary</b>	that by statutes it	10, 145/ 3
been used more than	<b>necessary</b>	favor, and that this	10, 179/ 27
his last clause no	<b>necessary</b>	place to the complement	10, 58/ 8
For as to the	<b>necessary</b>	consequence of the deed	10, 179/ 11
except it were either	<b>necessary</b>	or profitable to sow	10, 78/ 36
the tale were as	<b>necessary</b>	as it would be	10, 149/ 24
of Division had neither	<b>necessity</b>	nor profit -- except	10, 78/ 35
order which order very	<b>necessity</b>	brought up -- there	10, 128/ 35
farther thus (folio 225):	<b>Necessity</b>	sometimes causeth also both	10, 125/ 26
truth as of a	<b>necessity</b>	, and not as accusers	10, 90/ 27
the cause and the	<b>necessity</b>	, and have been rather	10, 182/ 36
I show there that	<b>necessity</b>	is the cause, and	10, 126/ 12
shall be attained. And	<b>necessity</b>	hath also driven the	10, 155/ 6
it appeareth plainly that	<b>necessity</b>	found the fault, and	10, 159/ 12
treason both, for the	<b>necessity</b>	, as I have said	10, 164/ 21
there is no such	<b>necessity</b>	therein as is in	10, 79/ 34
look for no such	<b>necessity</b>	. For it is enough	10, 82/ 19
to be required of	<b>necessity</b>	in every man that	10, 177/ 28
And I show that	<b>necessity</b>	(lest much more harm	10, 126/ 15
but also for the	<b>necessity</b>	which the nature of	10, 147/ 7
their wills, for the	<b>necessity</b>	of their oaths whereto	10, 95/ 27
office would require of	<b>necessity</b>	that they should do	10, 30/ 20
might, saving that very	<b>necessity</b>	, lest all should fall	10, 132/ 1
to be used of	<b>necessity</b>	with every such manner	10, 71/ 18
tell the people without	<b>necessity</b>	that though they talk	10, 69/ 33
that I did of	<b>necessity</b>	whereof for this matter	10, 131/ 20
of obloquy, saving that	<b>necessity</b>	compelleth them to take	10, 125/ 22
and break the child's	<b>neck</b>	, reckoneth it a shame	10, 16/ 31
broke off the child's	<b>neck</b>	in our Lady's arm	10, 16/ 23
lieth still in his	<b>neck</b>	, and another now laid	10, 27/ 34
there broke off the	<b>neck</b>	. And afterward when honest	10, 16/ 20
laid in their own	<b>necks</b>	-- as falsely as	10, 210/ 28
make fall in their	<b>necks</b>	the double slander of	10, 22/ 16
that he should greatly	<b>need</b>	to give all the	10, 52/ 35
never shall see the	<b>need</b>	, that ever any great	10, 110/ 13
prison, and stocks if	<b>need</b>	were; as appeareth in	10, 168/ 27

he meaneth that they	<b>need</b>	it which are the	10, 77/ 30
a thing that had	<b>need</b>	to be assoiled: what	10, 219/ 35
because he should not	<b>need</b>	to marvel at the	10, 102/ 15
folk's houses there shall	<b>need</b>	no bandogs at all	10, 142/ 13
clearly declared that they	<b>need</b>	not to be excused	10, 190/ 31
Of these there had	<b>need</b>	indeed to be more	10, 211/ 4
the stead, he had	<b>need</b>	to have devised some	10, 91/ 33
accusation that there should	<b>need</b>	no suit ex officio	10, 91/ 6
deviseth yet, we should	<b>need</b>	the suit ex officio	10, 91/ 20
that we should not	<b>need</b>	the suit ex officio	10, 91/ 32
faint that I little	<b>need</b>	to reply. For first	10, 169/ 26
of. And yet they	<b>need</b>	not so greatly to	10, 189/ 5
own mind without any	<b>need</b>	of mine help therein	10, 193/ 21
him, and shall not	<b>need</b>	to break his sleep	10, 28/ 24
since considered how little	<b>need</b>	it was, I marveled	10, 4/ 2
so were it much	<b>need</b>	indeed. Howbeit, if this	10, 74/ 16
that I can, if	<b>need</b>	require, prove it plain	10, 104/ 4
good soul, and hath	<b>need</b>	of good keeping; women	10, 6/ 3
but that when any	<b>need</b>	of the king and	10, 209/ 18
-- I shall not	<b>need</b>	for this matter to	10, 216/ 34
and I shall never	<b>need</b>	to study much for	10, 129/ 21
back -- ye shall	<b>need</b>	to take no business	10, 62/ 20
happen as I should	<b>need</b>	to make search for	10, 82/ 17
them: it would be	<b>need</b>	, then, to set a	10, 212/ 12
I greatly shall not	<b>need</b>	, I think, since all	10, 20/ 2
shall in good faith	<b>need</b>	no great, solemn examination	10, 35/ 27
and open heresy. I	<b>need</b>	here no such ways	10, 63/ 23
again; it shall never	<b>need</b>	that ever the ordinary	10, 73/ 27
cause, then had we	<b>need</b>	to change the temporal	10, 129/ 34
and examine them when	<b>need</b>	shall be. Thus, as	10, 178/ 6
chapter, and have no	<b>need</b>	at all to go	10, 154/ 18
this point overseen, I	<b>need</b>	not greatly to be	10, 157/ 9
in God shall never	<b>need</b>	. For I trust in	10, 75/ 27
as I never saw	<b>need</b>	yet, nor trust I	10, 164/ 9
temporal laws reformed when	<b>need</b>	requireth. As unto this	10, 215/ 34
But we shall not	<b>need</b>	much, I warrant you	10, 99/ 36
Why, what should he	<b>need</b>	to fear when he	10, 94/ 6
methought it should not	<b>need</b>	. For this wist I	10, 6/ 17
for witnesses shall not	<b>need</b>	for our witnesses, if	10, 93/ 24
had of truth no	<b>need</b>	. And yet would I	10, 131/ 21
and which he much	<b>needed</b>	to answer and to	10, 40/ 33
and that therefore it	<b>needed</b>	none answer, but he	10, 40/ 13
truth, he the less	<b>needed</b>	. For he giveth over	10, 147/ 21

I have left, and	<b>needed</b>	to go no farther	10, 131/ 16
I neither did nor	<b>needed</b>	for any strength that	10, 214/ 27
I farther, where me	<b>needed</b>	not, and that this	10, 131/ 19
the contrary. And then	<b>needed</b>	he not to spend	10, 173/ 18
great man whom folk	<b>needed</b>	to fear was condemned	10, 110/ 13
so clear that it	<b>needeth</b>	no proof at all	10, 120/ 31
whereas of truth it	<b>needeth</b>	no repealing at all	10, 188/ 31
repeateth again, no man	<b>needeth</b>	to give him any	10, 98/ 11
for that point neither	<b>needeth</b>	mine nor his neither	10, 187/ 4
any of them, me	<b>needeth</b>	never to look more	10, 209/ 30
hold his peace, and	<b>needeth</b>	not to make that	10, 95/ 6
gave himself, and therefore	<b>needeth</b>	not to marvel as	10, 223/ 22
in that case it	<b>needeth</b>	not. But, now, what	10, 90/ 23
telleth me that there	<b>needeth</b>	none answer to that	10, 38/ 8
about a thing little	<b>needful</b>	. For it hath well	10, 182/ 33
and therefore the answer	<b>needless</b>	, and verily fruitless too	10, 38/ 11
would make under a	<b>needless</b>	pretense of preserving innocents	10, 88/ 2
our case here very	<b>needless</b>	. And his provision in	10, 93/ 6
for surely juries must	<b>needly</b>	be believed and trusted	10, 133/ 9
if Master More will	<b>needly</b>	endeavor himself to hide	10, 210/ 33
to him that would	<b>needs</b>	have an action against	10, 199/ 9
For surely juries must	<b>needs</b>	be believed and trusted	10, 134/ 26
argueth that it must	<b>needs</b>	be taken. And then	10, 37/ 3
be sure they must	<b>needs</b>	pass unpunished, because their	10, 164/ 33
Apology, the law must	<b>needs</b>	be kept, but if	10, 124/ 37
man that it must	<b>needs</b>	be that by his	10, 92/ 29
enough, but yet would	<b>needs</b>	have it changed because	10, 138/ 25
must every two things	<b>needs</b>	be, for else were	10, 150/ 17
christened -- it must	<b>needs</b>	, I say, follow that	10, 21/ 29
upon which there must	<b>needs</b>	follow (if he were	10, 160/ 29
writings, since it must	<b>needs</b>	be that he wrote	10, 230/ 33
but that they must	<b>needs</b>	be betrayed in the	10, 45/ 12
court these companies must	<b>needs</b>	be taught it, out	10, 79/ 36
did. For it must	<b>needs</b>	be very long ere	10, 83/ 20
heresies many innocents must	<b>needs</b>	take much more wrong	10, 224/ 24
being corrupted, it must	<b>needs</b>	follow that the faith	10, 21/ 21
trust the realm must	<b>needs</b>	put in the judges'	10, 134/ 11
nought, the temporalty must	<b>needs</b>	then be worse than	10, 21/ 23
grown more also, by	<b>negligence</b>	in some part, than	10, 27/ 22
their malice and our	<b>negligence</b>	, should by sedition, and	10, 140/ 1
that is to wit,	<b>negligence</b>	but in some, in	10, 45/ 34
religious and secular be	<b>negligent</b>	sometimes, and in some	10, 43/ 15
or the judges, neither	<b>negligent</b>	nor corrupt, judge as	10, 162/ 15

may wax therein more	<b>negligent</b>	, and by less fearing	10, 80/ 2
a secular judge be	<b>negligent</b>	in doing of justice	10, 209/ 22
spiritual men be sometimes	<b>negligent</b>	in keeping or granting	10, 45/ 13
religious and secular be	<b>negligent</b>	sometimes in such things	10, 42/ 20
had been so long	<b>negligent</b>	!) to the thing that	10, 173/ 21
the ca. Ut inquisitionis	<b>negotium</b>	and li.vi., "whereby	10, 184/ 27
devised once for his	<b>neighbor</b>	, that had a great	10, 100/ 13
to do of his	<b>neighbor</b>	. But when a witness	10, 157/ 4
away. "Marry," quoth his	<b>neighbor</b>	, "I must carry it	10, 100/ 15
in everything concerning his	<b>neighbor</b>	keep himself in a	10, 61/ 34
an action against his	<b>neighbor</b>	because his neighbor's horse	10, 199/ 10
close and all." "Marry,	<b>neighbor</b>	, " quoth the other, "I	10, 100/ 17
that heap," quoth his	<b>neighbor</b>	, "that cometh out of	10, 100/ 21
as accusers of their	<b>neighbor</b>	of their own offer	10, 90/ 28
the purgation of his	<b>neighbor</b>	will not serve. Let	10, 113/ 26
cleared himself and his	<b>neighbor</b>	of heresies should after	10, 148/ 14
a word with my	<b>neighbor</b>	here, and thou hast	10, 46/ 20
should show to their	<b>neighbor</b>	. In these three things	10, 36/ 5
and his right honest	<b>neighbor</b>	Brother Bizance. Well, I	10, 78/ 10
to God and their	<b>neighbor</b>	, though they were not	10, 178/ 3
his neighbor because his	<b>neighbor's</b>	horse stood and looked	10, 199/ 10
shire, whereby all their	<b>neighbors</b>	sore smarted, and yet	10, 103/ 25
to their good Catholic	<b>neighbors</b>	; and yet, by such	10, 140/ 31
at home among his	<b>neighbors</b>	, whereof they durst not	10, 128/ 6
be cleared by his	<b>neighbors</b>	of that he was	10, 127/ 2
be taken among his	<b>neighbors</b>	as a man worthy	10, 127/ 5
evil demeanor among his	<b>neighbors</b>	that they may not	10, 125/ 31
his purgation because his	<b>neighbors</b>	dare not swear that	10, 111/ 7
his purgation because his	<b>neighbors</b>	dare not swear that	10, 112/ 17
his purgation because his	<b>neighbors</b>	will not swear with	10, 112/ 21
none of his honest	<b>neighbors</b>	dare swear that in	10, 112/ 30
that all his honest	<b>neighbors</b>	ween he were one	10, 111/ 3
that all his honest	<b>neighbors</b>	ween he were one	10, 111/ 27
that all his honest	<b>neighbors</b>	ween he were one	10, 121/ 8
of her before his	<b>neighbors</b>	, the temporalty will be	10, 19/ 19
purgation but by his	<b>neighbors'</b>	swearing with him, and	10, 114/ 36
gone before the examination.	<b>Nevertheless</b>	, under what manner the	10, 181/ 18
fourteenth chapter of his	<b>new</b>	book, taking a color	10, 70/ 21
wrestling and all his	<b>new</b>	declarations, bringeth altogether ever	10, 208/ 28
wit, to let his	<b>new</b>	devices pass and let	10, 99/ 1
thereby. Howbeit, if a	<b>new</b>	law were drawn and	10, 229/ 17
old law, make a	<b>new</b>	much worse. For if	10, 119/ 5
that, with an evil	<b>new</b>	change of good old	10, 6/ 12

saith that "then a	<b>new</b>	light of grace should	10, 65/ 10
changed here, by his	<b>new</b>	declaration -- he bringeth	10, 41/ 18
even here in his	<b>new</b>	book where he speaketh	10, 64/ 35
you that with his	<b>new</b>	declaring that his words	10, 206/ 33
now devise and study	<b>new</b>	. And somewhat I do	10, 22/ 30
whit. For where his	<b>new</b>	reason resteth in this	10, 158/ 21
by this good man's	<b>new</b>	declaration, the light of	10, 208/ 3
insufficient now, when his	<b>new</b>	declaration hath made a	10, 41/ 20
heard, and by his	<b>new</b>	, contrary deposition may hurt	10, 150/ 29
heard, and by his	<b>new</b>	, contrary deposition may hurt	10, 150/ 35
that he now putteth	<b>new</b>	thereto. But, now, if	10, 44/ 6
of his in his	<b>new</b>	book, and saith there	10, 40/ 12
chapter of this his	<b>new</b>	book, and somewhat made	10, 65/ 26
the Gospel." For the	<b>New</b>	Law they take for	10, 25/ 12
as slanderous as this	<b>new</b>	name of "the blessed	10, 29/ 9
taken, and by his	<b>new</b>	, evil counsel the good	10, 145/ 28
heart and of a	<b>new</b>	knowledge of the truth	10, 165/ 20
another time upon a	<b>new</b>	oath confess them all	10, 166/ 25
he now maketh here	<b>new</b>	, I might then well	10, 208/ 26
there were never more	<b>new</b>	laws made therefor, yet	10, 183/ 7
former books, wherein the	<b>new</b>	brethren began to find	10, 9/ 10
me that in that	<b>new</b>	answer it was reasoned	10, 5/ 13
I mean of his	<b>new</b>	book that we be	10, 10/ 17
sixteenth chapter of his	<b>new</b>	book, his words: Now	10, 156/ 25
manner, it is no	<b>new-begun</b>	thing so to do	10, 25/ 27
of the blessed, bicched,	<b>new-broached</b>	brotherhood, except only such	10, 29/ 2
I mean by "the	<b>new-broached</b>	brotherhood" -- that am	10, 24/ 30
which openly dispraiseth these	<b>new-broached</b>	heresies, and with detestation	10, 64/ 6
for pleasure of his	<b>new-fashion</b>	preaching. And yet, for	10, 140/ 27
hospitals of some certain	<b>new-fashioned</b>	foundation, and thereof neither	10, 34/ 34
selfsame chapter, the very	<b>next</b>	leaf after, against the	10, 96/ 34
see) forthwith in the	<b>next</b>	leaf well and plainly	10, 97/ 12
specially spoke of, was	<b>next</b>	at hand. And therefore	10, 203/ 35
fall. Then cometh he	<b>next</b>	unto another case that	10, 125/ 6
answer beginneth at the	<b>next</b>	chapter hereafter ensuing, and	10, 11/ 15
I had, in the	<b>next</b>	line before, expressly said	10, 97/ 10
his words that follow	<b>next</b>	, where he goeth farther	10, 226/ 27
hereafter followeth, in the	<b>next</b>	chapter. Here he complaineth	10, 22/ 21
officio (which in the	<b>next</b>	chapter following he laboreth	10, 85/ 25
by the words that	<b>next</b>	ensue, where he goeth	10, 160/ 36
as," in his chapter	<b>next</b>	before, in heresies spoken	10, 63/ 18
same leaf and the	<b>next</b>	following, he maketh a	10, 201/ 3
for the same cause	<b>next</b>	before spoken of, the	10, 58/ 10

said Michaelmas and Halloweentide	<b>next</b>	ensuing, in this debellation	10, 3/ 11
till it be well	<b>nigh</b>	past remedy. And therefore	10, 109/ 37
it into twenty parts,	<b>nineteen</b>	parts and a half	10, 108/ 14
of that one truth,	<b>nineteen</b>	and a half of	10, 106/ 12
Nineteenth Chapter In his	<b>nineteenth</b>	chapter he declareth what	10, 194/ 34
meddle with him. The	<b>Nineteenth</b>	Chapter In his nineteenth	10, 194/ 33
against his, in the	<b>nineteenth</b>	chapter of mine Apology	10, 41/ 9
first, good readers, the	<b>nineteenth</b>	chapter of mine Apology	10, 41/ 23
you read in the	<b>nineteenth</b>	chapter of mine Apology	10, 46/ 5
shall see in the	<b>nineteenth</b>	chapter of mine Apology	10, 49/ 15
speak, in the said	<b>nineteenth</b>	chapter, that of the	10, 47/ 5
less. And thus his	<b>nineteenth</b>	chapter, you see, good	10, 199/ 14
again unto this, the	<b>ninth</b>	chapter of his Dialogue	10, 49/ 18
this man, in this	<b>ninth</b>	chapter of his, speaketh	10, 50/ 4
The Ninth Chapter His	<b>ninth</b>	chapter beginneth in the	10, 49/ 13
him to purpose. The	<b>Ninth</b>	Chapter His ninth chapter	10, 49/ 12
fuerint sola suspicione notabiles,	<b>nisi</b>	statim innocentiam suam congrua	10, 114/ 9
court, of all the	<b>nobility</b>	of this land, above	10, 32/ 36
I say, of the	<b>nobility</b>	, the judges, or the	10, 68/ 7
book either against the	<b>nobility</b>	of the realm or	10, 67/ 30
saith: Howbeit, the right	<b>noble</b>	prince of blessed memory	10, 52/ 20
pardon) of the most	<b>noble</b>	prince of very famous	10, 52/ 14
I never found any	<b>nobleman</b>	above the number of	10, 34/ 16
I never found any	<b>nobleman</b>	so unrighteous, or so	10, 34/ 23
perceive any of the	<b>noblemen</b>	above the number of	10, 32/ 19
of innocents many made	<b>nocents</b>	, to the destruction of	10, 121/ 28
and that they will	<b>noise</b>	them that be complained	10, 76/ 8
have falsely made that	<b>noise</b>	, and there I tell	10, 27/ 16
spiritual men make that	<b>noise</b>	for a policy. And	10, 84/ 36
of a policy do	<b>noise</b>	it that the realm	10, 168/ 14
they that be so	<b>noised</b>	to be accursed hear	10, 187/ 28
heard that the ordinaries	<b>noised</b>	that any man were	10, 76/ 20
realm to have it	<b>noised</b>	that the realm is	10, 26/ 20
they "as of policy"	<b>noised</b>	"that the realm is	10, 27/ 10
heard that the ordinaries	<b>noised</b>	no man to be	10, 76/ 12
gave in another matter, "	<b>Nolite</b>	interrogare, propter conscientiam" ("Ask	10, 85/ 11
Paul forbiddeth and saith, "	<b>Nolite</b>	ante tempus iudicare" ("Judge	10, 55/ 9
judgment but tell them, "	<b>Nolite</b>	iudicare et non iudicabimini	10, 45/ 28
the order for the	<b>nonce</b>	. And I show that	10, 126/ 15
spy as a long	<b>nose</b>	upon a little face	10, 64/ 25
one had a long	<b>nose</b>	and the other a	10, 157/ 20
inventi fuerint sola suspicione	<b>notabiles</b>	, nisi statim innocentiam suam	10, 114/ 9
him as for any	<b>notable</b>	default; for a like	10, 61/ 17

law made, men found	<b>notable</b>	harm, that good folk	10, 229/ 23
and which suspicion is	<b>notable</b>	and which is not	10, 182/ 9
more marked and more	<b>notable</b>	than any of the	10, 38/ 25
of mean conditions without	<b>notable</b>	enormities, such they were	10, 177/ 7
of these affections with	<b>notable</b>	enormity, then till he	10, 172/ 29
by witnesses to be	<b>notable</b>	and vehement, will they	10, 112/ 8
and which is not	<b>notable</b>	, and which witnesses be	10, 182/ 9
if a man be	<b>notably</b>	suspected of heresy, that	10, 113/ 24
man were openly and	<b>notably</b>	suspected of heresy, and	10, 168/ 34
one is openly and	<b>notably</b>	suspected of heresy, and	10, 181/ 35
as if he be	<b>notably</b>	suspected, and yet not	10, 110/ 36
as if he be	<b>notably</b>	suspected, and yet not	10, 111/ 12
to abjure men or	<b>note</b>	them of heresy? Yet	10, 179/ 21
And if we will	<b>note</b>	well the said words	10, 61/ 29
by those words I	<b>note</b>	no judge to be	10, 162/ 38
abjured or to be	<b>noted</b>	with heresy; and that	10, 168/ 13
and to have men	<b>noted</b>	of heresy, and that	10, 170/ 24
is much to be	<b>noted</b>	of all men, but	10, 84/ 3
repealing lieth in neither	<b>nother</b>	of their hands? But	10, 188/ 15
you shall have neither	<b>nother</b>	that will. Howbeit, yet	10, 99/ 37
agreed again that neither	<b>nother</b>	would by their wills	10, 144/ 1
for a man yet	<b>notoriously</b>	known or detected for	10, 72/ 20
this is a thing	<b>notoriously</b>	known, and that I	10, 76/ 34
away his soul for	<b>nought</b>	. And yet a greater	10, 152/ 17
shall not serve for	<b>nought</b>	, but are adminicula probationis	10, 108/ 1
be forsworn for right	<b>nought</b>	. And yet, as I	10, 152/ 34
very best is very	<b>nought</b>	, and as bad as	10, 64/ 29
and such and so	<b>nought</b>	as there be none	10, 29/ 28
their silken sleeves, that	<b>nought</b>	have to bear it	10, 55/ 20
were willing to be	<b>nought</b>	still, had cause to	10, 4/ 18
if no man lay	<b>nought</b>	to his charge at	10, 123/ 10
there be many things	<b>nought</b>	, too: I give therefore	10, 222/ 18
be, very false and	<b>nought</b>	. Other shift hath this	10, 137/ 26
afterward still would be	<b>nought</b>	, than that he was	10, 127/ 27
better though his be	<b>nought</b>	too. But I say	10, 39/ 24
suit of office were	<b>nought</b>	and unreasonable: I say	10, 133/ 35
if I think them	<b>nought</b>	, albeit that in place	10, 193/ 26
not the other way	<b>nought</b>	: if the law were	10, 136/ 17
all his own words	<b>nought</b>	. In the leaf also	10, 208/ 10
mishandled that it meant	<b>nought</b>	though he meant well	10, 225/ 28
that the other were	<b>nought</b>	. For it might well	10, 134/ 1
if the spirituality be	<b>nought</b>	, the temporalty must needs	10, 21/ 23
and yet indeed get	<b>nought</b>	of it, nor other	10, 199/ 6

suit ex officio is	<b>nought</b>	, but that not to	10, 138/ 20
wherefore he should seem	<b>nought</b>	-- some one thing	10, 90/ 11
saying is false and	<b>nought</b>	in his own secret	10, 59/ 19
those few that are	<b>nought</b>	) before the saving of	10, 23/ 19
a wolf, and be	<b>nought</b>	where he seemeth good	10, 156/ 17
so perilous and so	<b>nought</b>	, some wily shrews beguile	10, 230/ 25
but yet he getteth	<b>nought</b>	thereby. For since the	10, 216/ 2
that he were still	<b>nought</b>	, and afterward still would	10, 127/ 27
faithful man, affirmeth them	<b>nought</b>	-- and such and	10, 29/ 28
so plain appear so	<b>nought</b>	, he rather taketh the	10, 10/ 5
heresy either very clearly	<b>nought</b>	or else that at	10, 133/ 25
serveth that device of	<b>nought</b>	. And on the other	10, 173/ 2
of the clergy be	<b>nought</b>	, and love their ease	10, 212/ 6
since the things be	<b>nought</b>	, he wrote them either	10, 230/ 37
very far grow to	<b>nought</b>	, I say there farther	10, 125/ 24
all should fall to	<b>nought</b>	, compelleth them to take	10, 132/ 2
his can serve of	<b>nought</b>	. But yet, to make	10, 217/ 2
said set aside for	<b>nought</b>	-- let us now	10, 110/ 29
if he be returned	<b>nought</b>	-- then use the	10, 121/ 17
found far worse than	<b>nought</b>	. And yet was I	10, 77/ 11
the report abroad is	<b>nought</b>	although it were not	10, 58/ 32
that he meant very	<b>nought</b>	. And therefore will I	10, 66/ 3
in that book be	<b>nought</b>	-- I would find	10, 167/ 28
spirituality to feed and	<b>nourish</b>	any such evil delight	10, 19/ 23
in his mouth (and	<b>nowadays</b>	bloweth out by the	10, 16/ 17
surely many men are	<b>nowadays</b>	so delicate in reading	10, 7/ 10
marvel though he never	<b>nowhere</b>	in all England found	10, 85/ 18
dare say, he heareth	<b>nowhere</b>	yet any priests say	10, 188/ 1
the noblemen above the	<b>number</b>	of seven, and yet	10, 32/ 19
this land, above the	<b>number</b>	of seven that ever	10, 32/ 36
any man above the	<b>number</b>	of seven that had	10, 34/ 6
any nobleman above the	<b>number</b>	of seven that without	10, 34/ 16
many more also in	<b>number</b>	, than those that this	10, 111/ 23
total to the infinite	<b>number</b>	of four. The first	10, 208/ 35
of fools an infinite	<b>number</b>	." And because this good	10, 54/ 25
ready finding, I have	<b>numbered</b>	him the leaf. And	10, 7/ 9
contrary to his first	<b>oath</b>	, be received again as	10, 148/ 15
friend, and on his	<b>oath</b>	cleared them all, do	10, 166/ 24
time upon a new	<b>oath</b>	confess them all guilty	10, 166/ 25
purge him by the	<b>oath</b>	of himself and some	10, 127/ 20
he that on his	<b>oath</b>	cleareth himself and his	10, 152/ 5
of course upon his	<b>oath</b>	as soon as he	10, 98/ 15
world would receive his	<b>oath</b>	. Now, forasmuch as of	10, 153/ 10

troth in his first	<b>oath</b>	is taken away by	10, 152/ 27
none heretic; whereas their	<b>oath</b>	shall not be what	10, 112/ 34
And therefore is that	<b>oath</b>	presumed to be true	10, 153/ 5
therefore hath his second	<b>oath</b>	enough to bear it	10, 152/ 36
as of no man's	<b>oath</b>	any man can be	10, 153/ 11
law is that their	<b>oath</b>	in that case should	10, 113/ 23
content, notwithstanding the first	<b>oath</b>	, in some case to	10, 153/ 22
he that upon his	<b>oath</b>	hath first cleared himself	10, 148/ 14
nay upon a solemn	<b>oath</b>	; and yet confess they	10, 147/ 15
nay upon a solemn	<b>oath</b>	; and yet confess they	10, 155/ 34
him in the second	<b>oath</b>	, upon certain considerations by	10, 151/ 2
after, in his second	<b>oath</b>	swearing the contrary, less	10, 166/ 19
truth at the second	<b>oath</b>	than he did before	10, 161/ 23
peace, upon the bare	<b>oath</b>	of his enemy that	10, 228/ 34
some have taken an	<b>oath</b>	that the felon was	10, 148/ 21
him in the second	<b>oath</b>	because we find him	10, 152/ 7
so much by an	<b>oath</b>	but that his oath	10, 151/ 31
truth upon a second	<b>oath</b>	contrary to his first	10, 161/ 30
is, in his second	<b>oath</b>	contrary to his first	10, 166/ 9
word, and take an	<b>oath</b>	of his honesty therein	10, 47/ 14
before was his solemn	<b>oath</b>	. And every man that	10, 148/ 27
sworn, and by his	<b>oath</b>	cleared a man (as	10, 150/ 33
bearing witness upon his	<b>oath</b>	-- every man were	10, 158/ 6
reason to accept his	<b>oath</b>	in whatsoever manner the	10, 115/ 2
him in his second	<b>oath</b>	, yet it may be	10, 158/ 2
themselves think of his	<b>oath</b>	; they shall not swear	10, 112/ 35
was before, upon his	<b>oath</b>	, examined both of himself	10, 166/ 22
prove that his second	<b>oath</b>	is not offered of	10, 161/ 14
should by the second	<b>oath</b>	prove himself once perjured	10, 152/ 14
false in the one	<b>oath</b>	or the other) he	10, 153/ 3
first testified upon their	<b>oath</b>	that the party were	10, 150/ 2
first testified upon their	<b>oath</b>	that the party were	10, 151/ 17
heinous crimes his second	<b>oath</b>	should be received. Here	10, 153/ 19
weighed, notwithstanding his former	<b>oath</b>	in the same court	10, 151/ 3
two oaths, his first	<b>oath</b>	and his second. And	10, 152/ 20
true, contrary to the	<b>oath</b>	that they swore there	10, 154/ 12
that upon his own	<b>oath</b>	, they compel the party	10, 94/ 26
serve for his second	<b>oath</b>	. But when the case	10, 158/ 27
himself against his first	<b>oath</b>	, forso much as the judge	10, 161/ 4
contrary to his first	<b>oath</b>	. For if the judge	10, 161/ 6
evidence given upon his	<b>oath</b>	in clearing there the	10, 153/ 28
both, whom his first	<b>oath</b>	excused, hath these other	10, 152/ 29
will refuse his second	<b>oath</b>	, and not think him	10, 152/ 11

not tell in whither	<b>oath</b>	of the twain --	10, 152/ 15
showeth upon his second	<b>oath</b>	that he was perjured	10, 152/ 25
oath but that his	<b>oath</b>	notwithstanding, he were likely	10, 151/ 31
give the inquest an	<b>oath</b>	, nor by what precise	10, 161/ 37
presumption for his second	<b>oath</b>	, that he will not	10, 158/ 34
the credence of all	<b>oaths</b>	resteth; that is to	10, 152/ 22
bar excuse upon their	<b>oaths</b>	some one man of	10, 154/ 1
the necessity of their	<b>oaths</b>	whereto they may be	10, 95/ 28
upon this man's two	<b>oaths</b>	, his first oath and	10, 152/ 20
can, and taketh their	<b>oaths</b>	for a proof which	10, 153/ 13
court and by the	<b>oaths</b>	of them that before	10, 154/ 35
depositions with such contrary	<b>oaths</b>	and all the circumstances	10, 151/ 8
plainly, upon all their	<b>oaths</b>	, peradventure the very chief	10, 107/ 30
if he of an	<b>obdurate</b>	heart stand, so accursed	10, 117/ 17
that they pretend, and	<b>obedience</b>	that they claim. Howbeit	10, 201/ 14
utterly to accept and	<b>obey</b>	not only all their	10, 203/ 16
authority that men should	<b>obey</b>	them in all things	10, 204/ 2
that the people should	<b>obey</b>	them without argument, grudge	10, 205/ 17
people are bound to	<b>obey</b>	them without argument or	10, 207/ 22
people are bound to	<b>obey</b>	them without argument or	10, 208/ 14
bound to accept and	<b>obey</b>	them. For as I	10, 214/ 15
bound to believe and	<b>obey</b>	them therein, because they	10, 204/ 23
not believe them nor	<b>obey</b>	them therein. Here you	10, 204/ 6
bound to believe and	<b>obey</b>	them. And in his	10, 204/ 13
men to believe and	<b>obey</b>	them if they would	10, 204/ 4
therein to believe and	<b>obey</b>	them. For they would	10, 205/ 7
people are bound to	<b>obey</b>	them in this thing	10, 203/ 15
people are bound to	<b>obey</b>	them, and to accept	10, 202/ 29
people are bound to	<b>obey</b>	them, and to accept	10, 214/ 10
rulers pretend to be	<b>obeyed</b>	and not resisted in	10, 207/ 28
God's ordinance believed and	<b>obeyed</b>	in all things as	10, 208/ 33
God, as to be	<b>obeyed</b>	therein, but will be	10, 207/ 33
tithes, and offerings, and	<b>obits</b>	and trentals, and purgatory	10, 47/ 10
mindeth but to change	<b>obits</b>	and trentals and those	10, 51/ 1
after mention made of	<b>obits</b>	and chantries letting the	10, 52/ 17
to found chantries and	<b>obits</b>	, and to obtain pardons	10, 49/ 27
he were against trentals,	<b>obits</b>	, and such other. For	10, 50/ 27
particular confederacies" to "maintain"	<b>obits</b>	and priests' wages, and	10, 197/ 11
him, that he shall	<b>object</b>	against them what he	10, 107/ 35
and therefore at last	<b>objecteth</b>	it against himself, as	10, 219/ 35
that I make such	<b>objection</b>	against his, and namely	10, 8/ 12
Now, therefore, if the	<b>objection</b>	be fruitless, and therefore	10, 38/ 10
he saith, in that	<b>objection</b>	. Now, therefore, if the	10, 38/ 9

yet, that in that	<b>objection</b>	was a matter of	10, 40/ 28
priests. And therefore the	<b>objection</b>	contained matter of great	10, 40/ 32
by reason of this	<b>objection</b>	, I will speak somewhat	10, 156/ 26
Finally, the very self	<b>objection</b>	whereof he speaketh in	10, 40/ 11
no profit in that	<b>objection</b>	, and that therefore it	10, 40/ 13
I say that mine	<b>objections</b>	in mine Apology be	10, 39/ 24
in many of mine	<b>objections</b>	against his book in	10, 40/ 2
whereas some of mine	<b>objections</b>	peradventure lay but either	10, 40/ 3
him (and reproved his	<b>objections</b>	therein), be good and	10, 216/ 6
may serve against such	<b>objections</b>	?What place is there	10, 156/ 10
More layeth divers other	<b>objections</b>	to prove the said	10, 213/ 30
in many of mine	<b>objections</b>	, and that they be	10, 38/ 33
his "declarations," that mine "	<b>objections</b>	" are "little to be	10, 13/ 35
is there in such	<b>objections</b>	-- that without his	10, 40/ 6
that I would make	<b>objections</b>	against his work while	10, 13/ 7
fear of slander and	<b>obloquy</b>	, leave their duties undone	10, 6/ 11
save for evil folk's	<b>obloquy</b>	to themselves-ward, else to	10, 134/ 17
felony, for avoiding of	<b>obloquy</b>	, saving that necessity compelleth	10, 125/ 21
for the avoiding of	<b>obloquy</b>	, they will not be	10, 131/ 34
suffer themselves evil people's	<b>obloquy</b>	, for avoiding of the	10, 132/ 13
men in slander and	<b>obloquy</b>	of the people, and	10, 46/ 29
to bring them in	<b>obloquy</b>	of the people thereby	10, 167/ 21
laboreth to bring in	<b>obloquy</b>	of the people all	10, 170/ 15
them in grudge and	<b>obloquy</b>	of the people with	10, 192/ 6
to the slander and	<b>obloquy</b>	of the prelates of	10, 84/ 18
the malicious slander and	<b>obloquy</b>	so generally set forth	10, 9/ 14
keep him out of	<b>obloquy</b>	. And the spiritual judges	10, 132/ 10
spirituality in slander and	<b>obloquy</b>	among the temporalty by	10, 52/ 4
judges in suspicion and	<b>obloquy</b>	and make the people	10, 86/ 11
to bring them in	<b>obloquy</b>	, which he would we	10, 65/ 34
to keep well and	<b>observe</b>	such provisions as God	10, 22/ 25
to this day still	<b>observe</b>	it, nor no country	10, 145/ 4
deviseth here were well	<b>observed</b>	for so far forth	10, 74/ 17
I were overseen and	<b>observed</b>	not the nature of	10, 11/ 7
may be kept and	<b>observed</b>	without peril of soul	10, 193/ 35
have been made and	<b>observed</b>	long for the preservation	10, 222/ 4
if it were surely	<b>observed</b>	, were enough to fill	10, 73/ 15
order (if it were	<b>observed</b>	) bring the world in	10, 74/ 34
his book a dialogue,	<b>observeth</b>	the nature and property	10, 11/ 8
accuse him for his	<b>obstinacy</b>	; and after a whole	10, 73/ 35
man that, by his	<b>obstinate</b>	dealing, with abiding excommunicated	10, 118/ 15
his treatise meant not	<b>obstinate</b>	deadly passions, but passions	10, 68/ 30
he neither defend it	<b>obstinately</b>	nor can be precisely	10, 82/ 37

speaketh which if he	<b>obstinately</b>	would hold, he were	10, 77/ 19
be all they that	<b>obstinately</b>	hold any self-minded opinion	10, 30/ 4
saith, much ado to	<b>obtain</b>	his right; and yet	10, 197/ 32
have much ado to	<b>obtain</b>	it." Is not here	10, 197/ 23
and obits, and to	<b>obtain</b>	pardons, and to go	10, 49/ 27
they may, avoid all	<b>occasion</b>	of murmur and grudge	10, 18/ 1
move that might be	<b>occasion</b>	to put away abusions	10, 225/ 21
thereto, as no good	<b>occasion</b>	in his book of	10, 79/ 19
well hap now, by	<b>occasion</b>	of his book of	10, 179/ 16
words would give men	<b>occasion</b>	to think. But, on	10, 57/ 14
spoken those words, had	<b>occasion</b>	by reasonable conjecture to	10, 183/ 11
except some other necessary	<b>occasion</b>	should haply drive me	10, 79/ 18
of "heretic." And the	<b>occasion</b>	thereof grew first of	10, 25/ 6
here, upon a sought	<b>occasion</b>	, with a fond wily	10, 193/ 11
and his own gave	<b>occasion</b>	to be forsworn in	10, 153/ 16
demeanor of himself giveth	<b>occasion</b>	that folk have him	10, 130/ 20
known that by the	<b>occasion</b>	thereof, there have been	10, 210/ 23
seemeth), for fear of	<b>occasion</b>	of slander, he durst	10, 29/ 29
giveth all other men	<b>occasion</b>	to take him for	10, 111/ 30
giveth all other folk	<b>occasion</b>	to take him for	10, 121/ 11
as though I without	<b>occasion</b>	given of his words	10, 202/ 23
understand that upon such	<b>occasion</b>	and such manner, it	10, 25/ 27
give him an open	<b>occasion</b>	of displeasure; no, not	10, 95/ 11
where they have had	<b>occasion</b>	to speak of high	10, 80/ 5
after, upon some other	<b>occasion</b>	in examining of the	10, 148/ 34
them wrongfully, and give	<b>occasion</b>	that some perish both	10, 39/ 3
that cause a necessary	<b>occasion</b>	and a profitable, to	10, 78/ 19
abusions that rise by	<b>occasion</b>	of them, prove hurtful	10, 215/ 31
the greater by the	<b>occasion</b>	of the selfsame book	10, 14/ 28
that one time the	<b>occasion</b>	of a sermon made	10, 195/ 8
the people should have	<b>occasion</b>	always to take them	10, 115/ 22
nothing, but leaveth folk	<b>occasion</b>	to think that his	10, 221/ 24
as it were, an	<b>occasion</b>	to do the less	10, 175/ 33
change give the people	<b>occasion</b>	to have the laws	10, 194/ 1
words gave me good	<b>occasion</b>	to write the thing	10, 204/ 18
rise and increase by	<b>occasion</b>	of it. This is	10, 187/ 29
have given me good	<b>occasion</b>	and sufficient to say	10, 57/ 15
tell. But now, by	<b>occasion</b>	of the words that	10, 201/ 28
and that abusions (by	<b>occasion</b>	whereof he would make	10, 216/ 7
and detestation of such	<b>odious</b>	crimes, but also for	10, 147/ 7
that were hateful and	<b>odious</b>	to hear, either of	10, 15/ 9
far worse and more	<b>odious</b>	, both to God and	10, 20/ 35
that I make his	<b>odious</b>	saying much less, and	10, 203/ 8

to the other more	<b>odious</b>	, and both parties more	10, 15/ 14
mock him than with	<b>odious</b>	earnest arguments seriously to	10, 53/ 6
some intent, and not	<b>offend</b>	therein, especially deadly. Howbeit	10, 175/ 9
some intent, and not	<b>offend</b>	therein, especially deadly. But	10, 177/ 4
he may also lightly	<b>offend</b>	therein, if he be	10, 175/ 10
offender and the more	<b>offender</b>	such twain as abjure	10, 219/ 18
the punishment of an	<b>offender</b>	must be by a	10, 148/ 10
that where the less	<b>offender</b>	beareth one faggot, the	10, 219/ 8
before; that a great	<b>offender</b>	and a less offender	10, 218/ 17
-- that a greater	<b>offender</b>	and a less offender	10, 218/ 25
For wheresoever a greater	<b>offender</b>	and a less offender	10, 218/ 29
indifferent that a greater	<b>offender</b>	and a less offender	10, 220/ 25
alike: if the greater	<b>offender</b>	have no more pain	10, 218/ 30
but twain, the greater	<b>offender</b>	hath no more pain	10, 219/ 4
meaneth by the less	<b>offender</b>	and the more offender	10, 219/ 17
generally of the less	<b>offender</b>	and the more), nor	10, 219/ 21
offender and a less	<b>offender</b>	should have one like	10, 218/ 17
offender and a less	<b>offender</b>	should have one like	10, 218/ 25
offender and a less	<b>offender</b>	be both punished alike	10, 218/ 30
offender and a less	<b>offender</b>	should be punished, imprisoned	10, 220/ 25
better to suffer an	<b>offender</b>	go unpunished than to	10, 219/ 30
better to suffer an	<b>offender</b>	go unpunished than punish	10, 220/ 18
and thereby accused those	<b>offenders</b>	, the king's courts can	10, 143/ 30
punished nor yet willful	<b>offenders</b>	go without due correction	10, 172/ 11
innocents than to condemn	<b>offenders</b>	. And it helpeth little	10, 155/ 21
provided for too: that	<b>offenders</b>	may be punished. But	10, 147/ 32
innocents than to condemn	<b>offenders</b>	." And you shall understand	10, 146/ 19
to make that willful	<b>offenders</b>	in heresy should not	10, 182/ 25
and to put the	<b>offenders</b>	in execution thereupon --	10, 217/ 31
harmless well enough and	<b>offenders</b>	punished too. To this	10, 183/ 8
nor yet that willful	<b>offenders</b>	go not without due	10, 169/ 7
punished, nor yet that	<b>offenders</b>	go not without due	10, 170/ 30
to wit, that willful	<b>offenders</b>	go not without correction	10, 172/ 25
may "covet honor without	<b>offense</b>	except it be to	10, 41/ 29
it be no great	<b>offense</b>	(unless it be of	10, 187/ 26
Master More durst, for	<b>offense</b>	of his conscience, and	10, 26/ 7
this man durst, for	<b>offense</b>	of his conscience and	10, 26/ 26
may be written without	<b>offense</b>	of Christ's Gospel well	10, 56/ 24
driven to it without	<b>offense</b>	! And whereas he saith	10, 112/ 5
to trouble thereby without	<b>offense</b>	. This part how properly	10, 119/ 33
the greater is the	<b>offense</b>	: so is it of	10, 216/ 27
well enough, both without	<b>offense</b>	of the king's law	10, 185/ 6
more liberally and without	<b>offense</b>	of the law do	10, 163/ 4

think any great, heinous	<b>offense</b>	in the matter --	10, 35/ 16
they be not without	<b>offense</b>	themselves. And on the	10, 45/ 20
a purgation without any	<b>offense</b>	in him, or be	10, 110/ 36
a purgation without any	<b>offense</b>	in him, or be	10, 111/ 11
the gravity of the	<b>offense</b>	. And therefore shall the	10, 81/ 15
party to the same	<b>offense</b>	. And I suppose not	10, 161/ 9
I, is a great	<b>offense</b>	and worthy to drive	10, 112/ 3
he is in great	<b>offense</b>	that so useth himself	10, 112/ 29
to his purgation without	<b>offense</b>	: you see well I	10, 111/ 33
parties to the same	<b>offense</b>	, shall be witnesses in	10, 146/ 23
he doth a great	<b>offense</b>	, and well worthy were	10, 111/ 34
that penance for his	<b>offenses</b>	; wherefore it appeareth evidently	10, 127/ 6
are for their heinous	<b>offenses</b>	put unto painful death	10, 48/ 13
law, they weigh the	<b>offenses</b>	, and consider the circumstances	10, 219/ 11
said, of their own	<b>offer</b>	make themselves a party	10, 99/ 30
turn of their own	<b>offer</b>	mekely by and by	10, 118/ 10
court, and then will	<b>offer</b>	himself to depose to	10, 157/ 5
forth of his own	<b>offer</b>	to accuse him. And	10, 95/ 30
as himself list to	<b>offer</b>	: the suspicion of his	10, 118/ 3
taken of his own	<b>offer</b>	for a party and	10, 91/ 26
neighbor of their own	<b>offer</b>	willingly -- what shall	10, 90/ 28
second oath is not	<b>offered</b>	of any corrupt affection	10, 161/ 14
of him that so	<b>offereth</b>	himself against his first	10, 161/ 3
reject that witness which	<b>offereth</b>	to tell the truth	10, 161/ 29
without any special accuser	<b>offering</b>	himself as party, the	10, 89/ 30
that and tithes, and	<b>offerings</b>	, and obits and trentals	10, 47/ 9
the same suit of	<b>office</b>	(which upon a light	10, 144/ 21
diversities, the suit of	<b>office</b>	were nought and unreasonable	10, 133/ 35
between the suit of	<b>office</b>	and indictments, as though	10, 133/ 16
that is called of	<b>office</b>	for heresy before a	10, 132/ 22
and every suit of	<b>office</b>	an indictment, if there	10, 133/ 20
utterly put away that	<b>office</b>	. And then instead of	10, 164/ 13
heresy the suit of	<b>office</b>	might be left, and	10, 119/ 13
by reason of his	<b>office</b>	) there could none harm	10, 89/ 32
the duty of their	<b>office</b>	would require of necessity	10, 30/ 19
out of commission and	<b>office</b>	of justice of the	10, 126/ 2
more than half his	<b>office</b>	. If this realm should	10, 164/ 7
indictment a suit of	<b>office</b>	, and every suit of	10, 133/ 19
that the suit of	<b>office</b>	because of that difference	10, 133/ 23
very vain word of	<b>office</b>	, and that the tinker	10, 60/ 30
of the suit of	<b>office</b>	should follow the increase	10, 120/ 7
there called in of	<b>office</b>	, this good word so	10, 60/ 29
judge should set an	<b>officer</b>	of the court thereto	10, 139/ 21

in like wise an	<b>officer</b>	of their own without	10, 144/ 9
and command every temporal	<b>officer</b>	under him to do	10, 183/ 6
the ordinaries and their	<b>officers</b>	will give light credence	10, 76/ 7
complaints by favor of	<b>officers</b>	, or upon malice or	10, 183/ 21
in their absence the	<b>officers</b>	of their own choice	10, 138/ 11
in some places special	<b>officers</b>	to inquire, proceed, and	10, 185/ 18
made for all temporal	<b>officers</b>	to assist the ordinaries	10, 217/ 30
have the suit ex	<b>officio</b>	left off -- he	10, 143/ 12
unto the suit ex	<b>officio</b>	, I resemble against reason	10, 88/ 36
conventing of heretics ex	<b>officio</b>	were left, and changed	10, 102/ 7
between the suit ex	<b>officio</b>	in heresy and the	10, 138/ 18
away this suit ex	<b>officio</b>	(wherein without any special	10, 89/ 30
if the suit ex	<b>officio</b>	were changed as he	10, 101/ 29
that this suit ex	<b>officio</b>	taken once away, the	10, 105/ 15
that the suit ex	<b>officio</b>	is nought, but that	10, 138/ 20
that the suit ex	<b>officio</b>	may be changed into	10, 145/ 19
suit against heretics ex	<b>officio</b>	, into his device of	10, 98/ 1
suffer the processes ex	<b>officio</b>	stand; and for as	10, 140/ 5
that the suit ex	<b>officio</b>	is not good, but	10, 136/ 13
of the suit ex	<b>officio</b>	to keep heresies from	10, 98/ 35
use the suit ex	<b>officio</b>	still. "That is not	10, 94/ 1
to the suit ex	<b>officio</b>	; and that is by	10, 135/ 31
the said suit ex	<b>officio</b>	, and resembleth it to	10, 121/ 34
in the suit ex	<b>officio</b>	and the laws made	10, 228/ 14
upon the suit ex	<b>officio</b>	, or upon light complaints	10, 183/ 20
prove the suit ex	<b>officio</b>	to be like to	10, 141/ 14
before spiritual judges ex	<b>officio</b>	, and whereupon Master More	10, 89/ 5
in the suit ex	<b>officio</b>	. And thereby may happen	10, 131/ 11
in the suit ex	<b>officio</b>	there is none accuser	10, 144/ 7
in the suit ex	<b>officio</b>	, for heresy, not know	10, 130/ 22
and the suit ex	<b>officio</b>	prove yet nothing that	10, 136/ 12
of that suit ex	<b>officio</b>	the decay of the	10, 87/ 8
that the suit ex	<b>officio</b>	, and the order taken	10, 217/ 24
need the suit ex	<b>officio</b>	to bult out this	10, 91/ 20
in the suit ex	<b>officio</b>	, men be put to	10, 128/ 16
let the suit ex	<b>officio</b>	proceed, and receive them	10, 93/ 25
hillock, this suit ex	<b>officio</b>	, that he saith doth	10, 100/ 26
away the process ex	<b>officio</b>	, the thing should be	10, 139/ 34
from the suit ex	<b>officio</b>	, he in some place	10, 122/ 1
upon the suit ex	<b>officio</b>	, or for suspicion of	10, 127/ 3
use the suit ex	<b>officio</b>	. For in that case	10, 90/ 22
need no suit ex	<b>officio</b>	, because they that know	10, 91/ 6
law, the suit ex	<b>officio</b>	, and trust that all	10, 104/ 13

put to answer ex	<b>officio</b>	and them that be	10, 132/ 28
heresy the suit ex	<b>officio</b>	(which in the next	10, 85/ 24
concerning the suit ex	<b>officio</b>	, beginneth in the 48th	10, 86/ 3
indeed the suit ex	<b>officio</b>	than if the suit	10, 110/ 24
upon the suit ex	<b>officio</b>	, but before the king's	10, 133/ 4
judge should not ex	<b>officio</b>	proceed, till the matter	10, 141/ 4
by the suit ex	<b>officio</b>	in heresy, this point	10, 110/ 20
against the suit ex	<b>officio</b>	and against this law	10, 148/ 2
suit in manner ex	<b>officio</b>	, too. For though the	10, 143/ 37
before the judge ex	<b>officio</b>	; that is to wit	10, 89/ 32
that is sued ex	<b>officio</b>	for heresy, touching the	10, 122/ 27
in the suit ex	<b>officio</b>	is put unto penance	10, 127/ 12
bury this hillock ex	<b>officio</b>	, we shall when we	10, 101/ 24
shall be called ex	<b>officio</b>	for heresy, where he	10, 129/ 32
may do it ex	<b>officio</b>	, if he will --	10, 132/ 33
need the suit ex	<b>officio</b>	, if he would make	10, 91/ 32
suspicion of heresy ex	<b>officio</b>	; but he would not	10, 139/ 13
as I have said	<b>oftener</b>	than once already, the	10, 228/ 24
by proclamation, and peradventure	<b>oftener</b>	, than once bear a	10, 122/ 23
heresy (as it hath	<b>oftener</b>	than once, before the	10, 68/ 3
hath been already proved	<b>oftener</b>	than once before the	10, 179/ 28
some of them have	<b>oftener</b>	been, as I suppose	10, 56/ 8
call them as the	<b>old</b>	folk do -- though	10, 25/ 20
instead of a better	<b>old</b>	law, make a new	10, 119/ 5
of these laws so	<b>old</b>	, so good, and so	10, 230/ 11
continue still after their	<b>old</b>	course, pretending by confederacies	10, 65/ 22
Saint Jerome against the	<b>old</b>	heretic Vigilantius calleth him	10, 24/ 27
a gnat, and for	<b>old</b>	grudges bringing forth some	10, 212/ 18
law and others of	<b>old</b>	made against heresies, if	10, 96/ 26
heretics"? Is not the	<b>old</b>	name of "heretics" as	10, 29/ 8
about to change these	<b>old</b>	long-approved laws: I would	10, 184/ 16
of the very good	<b>old</b>	and long-approved laws, both	10, 9/ 17
evil counsel the good	<b>old</b>	laws broken, men should	10, 145/ 29
continue still after the	<b>old</b>	course" in not doing	10, 66/ 26
pass. But yet those	<b>old</b>	depositions shall not serve	10, 108/ 1
towns again, with those	<b>old</b>	names changed, "Salem" into	10, 3/ 14
to change now this	<b>old</b>	law. The second thing	10, 88/ 33
pass and let the	<b>old</b>	law stand still. And	10, 99/ 2
to put away this	<b>old</b>	law, the suit ex	10, 104/ 13
to have the good	<b>old</b>	provisions kept, than this	10, 22/ 31
king's laws and the	<b>old</b>	customs of the realm	10, 195/ 3
side. It is an	<b>old</b>	courtesy at the cards	10, 197/ 5
and perfection of the	<b>Old</b>	. Now, when they had	10, 25/ 13

it is indeed an	<b>old</b>	law of this realm	10, 122/ 4
new change of good	<b>old</b>	laws, labor to put	10, 6/ 12
us to break every	<b>old</b>	law long used in	10, 138/ 23
if we break the	<b>old</b>	-- so will we	10, 22/ 28
in the matter his	<b>old</b>	three worshipful witnesses which	10, 78/ 5
the laws and the	<b>old</b>	order again. Would not	10, 75/ 11
same reason, all that	<b>old-used</b>	law that a man	10, 228/ 32
save only Sir Hugh	<b>Oldcastle</b>	once (in the time	10, 110/ 15
the like liberty for	<b>once-warning</b>	to every less crime	10, 70/ 16
already "far ' gone	<b>onward</b>	in its unhappy journey	10, 14/ 12
their refusing to become	<b>open</b>	accusers were a conjecture	10, 91/ 14
to make himself an	<b>open</b>	adversary and accuser, is	10, 95/ 4
them and also in	<b>open</b>	bearing witness against them	10, 99/ 28
more against heretics but	<b>open</b>	accusers alone, and saith	10, 143/ 17
refuse to be his	<b>open</b>	accuser for anything save	10, 92/ 18
only upon some such	<b>open</b>	inquisition as are indictments	10, 125/ 20
the common weal become	<b>open</b>	accusers. And as I	10, 103/ 17
the matter into light	<b>open</b>	and plain at your	10, 86/ 19
to proceed without an	<b>open</b>	presentment were better. For	10, 136/ 14
as by their own	<b>open</b>	writings, or by their	10, 29/ 3
by the way of	<b>open</b>	accusers as by that	10, 119/ 15
accusation give him an	<b>open</b>	occasion of displeasure; no	10, 95/ 11
the matter plain and	<b>open</b>	before your eyes, that	10, 7/ 25
yet without presentment or	<b>open</b>	accuser, hath had that	10, 128/ 4
it, and to make	<b>open</b>	his childish handling thereof	10, 186/ 25
where the words are	<b>open</b>	and plain heresy, the	10, 115/ 15
not, nor by such	<b>open</b>	accusation give him an	10, 95/ 11
might void his plain,	<b>open</b>	deed with his bare	10, 171/ 21
labor and make all	<b>open</b>	unto him I have	10, 7/ 21
making themselves in heresy	<b>open</b>	accusers, and in some	10, 97/ 31
the becoming of an	<b>open</b>	accuser run in the	10, 98/ 21
but his own plain,	<b>open</b>	words. For in his	10, 109/ 15
be changed into such	<b>open</b>	accusers as in seven	10, 145/ 20
may show. Riots be	<b>open</b>	things and inquirable, with	10, 143/ 32
remnant upon a great,	<b>open</b>	untruth: it is, you	10, 110/ 10
for the shame of	<b>open</b>	bringing forth, is both	10, 124/ 3
helped by means of	<b>open</b>	accusers -- it would	10, 104/ 14
and after, upon their	<b>open</b>	depositions, openly make him	10, 73/ 34
his credence with that	<b>open</b>	lie, that might be	10, 28/ 1
fear? Because I make	<b>open</b>	the shrewd mind of	10, 212/ 31
sow about plain and	<b>open</b>	heresy. I need here	10, 63/ 23
his bare device of	<b>open</b>	accusers alone, neither compelled	10, 144/ 15
party and become an	<b>open</b>	accuser. Consider now, therefore	10, 92/ 34

a party and an	<b>open</b>	accuser but only fear	10, 92/ 22
both the places, so	<b>open</b>	and so plain, that	10, 27/ 20
writings, or by their	<b>open</b>	words, be plainly proved	10, 29/ 3
heresy but either upon	<b>open</b>	accusation or presentment had	10, 133/ 28
not to proceed without	<b>open</b>	accusation or presentment is	10, 138/ 30
reserved us yet both	<b>open</b>	accusations and presentments, to	10, 143/ 13
unto him manifest and	<b>open</b>	tokens to prove that	10, 161/ 13
every man; but the	<b>open</b>	reproof and redargution thereof	10, 193/ 33
this saying plain and	<b>open</b>	untruth. And since his	10, 190/ 19
such dealing into plain,	<b>open</b>	, and violent, so that	10, 118/ 5
that as to become	<b>open</b>	accusers, I speak here	10, 102/ 24
-- yet may his	<b>open</b>	words be such (though	10, 83/ 1
so thick in the	<b>open</b>	streets that such mischief	10, 145/ 33
without either indictment or	<b>open</b>	accuser, or suffering him	10, 126/ 18
alone, and saith that	<b>open</b>	accusers shall sufficiently serve	10, 143/ 17
of in the plain,	<b>open</b>	Parliament -- that would	10, 56/ 11
a party and an	<b>open</b>	accuser, considering that he	10, 91/ 26
folk that gave them	<b>open</b>	evidence. And that this	10, 141/ 1
took a very plain,	<b>open</b>	way, when the chapters	10, 13/ 22
let him depart without	<b>open</b>	penance, if the fellow	10, 74/ 11
refuse to become his	<b>open</b>	accusers. And the cause	10, 92/ 5
his device of only	<b>open</b>	accusers, for the harm	10, 98/ 2
willingly make himself an	<b>open</b>	accuser of the party	10, 103/ 10
such mind -- as	<b>open</b>	preaching against the selfsame	10, 116/ 17
to him, or an	<b>open</b>	presentment in the beginning	10, 126/ 11
have yet that plain,	<b>open</b>	appearance in them that	10, 23/ 10
use so plain and	<b>open</b>	a way therein that	10, 168/ 8
party by way of	<b>open</b>	accusing -- thereto saith	10, 143/ 20
manner of overt and	<b>open</b>	actual deed therewith. Whether	10, 69/ 28
great wisdom in great	<b>open</b>	audience, where they have	10, 80/ 5
to wit, by common,	<b>open</b>	experience, whereunto this good	10, 139/ 1
party and become an	<b>open</b>	accuser; but, though they	10, 93/ 30
for heresy without an	<b>open</b>	accuser complaining to him	10, 126/ 11
the sentence of his	<b>open</b>	words, I trust you	10, 58/ 23
wit, his device of	<b>open</b>	accusers. Consider well this	10, 143/ 10
he depart without any	<b>open</b>	penance; but what were	10, 72/ 26
also that he useth	<b>open</b>	folly. And where he	10, 190/ 21
a temporal judge an	<b>open</b>	cause appearing, whereupon men	10, 131/ 26
at the leastwise an	<b>open</b>	cause appearing whereupon a	10, 132/ 6
and which is an	<b>open</b>	suspicion and which but	10, 182/ 8
of time before any	<b>open</b>	denunciation: I will not	10, 70/ 24
close, upon a plain,	<b>open</b>	lie: I will for	10, 109/ 14
evil preacher, preaching plain,	<b>open</b>	heresies, should yet (if	10, 115/ 12

inquests of plain and	<b>open</b>	heresy, which yet would	10, 140/ 18
against the plain and	<b>open-known</b>	truth, would with shame	10, 210/ 30
honorable nor profitable, in	<b>open-printed</b>	books, for any Englishman	10, 22/ 4
good readers, one thing	<b>opened</b>	unto you which is	10, 106/ 7
he in some place	<b>openeth</b>	it himself. But yet	10, 122/ 1
it, that prohibition of	<b>opening</b>	of the counsel in	10, 130/ 35
yet to the further	<b>opening</b>	how little hold there	10, 154/ 18
be sworn; but for	<b>opening</b>	of the names of	10, 131/ 1
that to the plain	<b>opening</b>	of truth the readier	10, 31/ 5
best to the plain "	<b>opening</b>	of the truth." But	10, 31/ 4
a man had been	<b>openly</b>	perjured thrice -- yet	10, 153/ 8
upon their open depositions,	<b>openly</b>	make him abjure and	10, 73/ 34
themselves a party and	<b>openly</b>	become their accuser. Now	10, 99/ 31
of them all will	<b>openly</b>	be called an accuser	10, 90/ 25
they that secretly or	<b>openly</b>	come now and inform	10, 134/ 3
whereof they durst not	<b>openly</b>	make complaint. And this	10, 128/ 6
them shall come "as	<b>openly</b>	to the bar as	10, 122/ 15
and none evidence given	<b>openly</b>	at the bar (as	10, 130/ 1
as for accuse folk	<b>openly</b>	for heresy, every man	10, 139/ 19
corps of the spirituality	<b>openly</b>	in the face of	10, 21/ 3
also, much innocent people	<b>openly</b>	, and turn folk from	10, 105/ 3
as be well and	<b>openly</b>	known for heresies, and	10, 68/ 36
him by ordinary means	<b>openly</b>	, but let him depart	10, 74/ 10
came either secretly or	<b>openly</b>	and likewise informed the	10, 134/ 4
priest, though it be	<b>openly</b>	known that it is	10, 175/ 30
priest, though it be	<b>openly</b>	known that it is	10, 176/ 11
should declare the cause	<b>openly</b>	, both good men and	10, 129/ 11
he were a man	<b>openly</b>	known by name? As	10, 26/ 33
man is himself (which	<b>openly</b>	dispraiseth these new-broached heresies	10, 64/ 5
to the bar as	<b>openly</b>	as the other to	10, 121/ 21
to become an accuser	<b>openly</b>	-- there should much	10, 103/ 29
if they will not	<b>openly</b>	be taken so, then	10, 91/ 9
such evil delight; or	<b>openly</b>	to the spirituality (being	10, 19/ 23
if a man were	<b>openly</b>	and notably suspected of	10, 168/ 34
that where one is	<b>openly</b>	and notably suspected of	10, 181/ 35
true which himself hath	<b>openly</b>	confessed and sworn to	10, 116/ 29
worse done to write	<b>openly</b>	to the temporality such	10, 19/ 22
yet secret and not	<b>openly</b>	known; and that he	10, 72/ 9
peradventure dare not, be	<b>openly</b>	known that the matter	10, 102/ 21
false heresies indeed, and	<b>openly</b>	shall detest them and	10, 116/ 9
and will not themselves	<b>openly</b>	become accusers. Therein, lo	10, 103/ 4
hearers) that he shall	<b>openly</b>	confess that those heresies	10, 116/ 8
yet not one durst	<b>openly</b>	complain. Lo, thus I	10, 103/ 25

afterward call him forth	<b>openly</b>	, and after, upon their	10, 73/ 33
that, proceed against him	<b>openly</b>	, but speak with him	10, 74/ 7
be published and read	<b>openly</b>	before the world. And	10, 91/ 30
if he defend it	<b>opinatively</b>	, he should not be	10, 79/ 9
will yet stand still	<b>opinatively</b>	in his opinion, and	10, 72/ 17
they would hold it	<b>opinatively</b>	or else (rather than	10, 83/ 26
still opinatively in his	<b>opinion</b>	, and not accept the	10, 72/ 17
in all good folk's	<b>opinion</b>	that he can find	10, 112/ 1
person. But the better	<b>opinion</b>	that I have of	10, 223/ 4
wit, to sow an	<b>opinion</b>	in men's heads that	10, 86/ 7
than for his worse	<b>opinion</b>	of the judges' troth	10, 137/ 15
once conceive any such	<b>opinion</b>	of the king's gracious	10, 76/ 16
have a right evil	<b>opinion</b>	of the maker himself	10, 9/ 23
him to the "common	<b>opinion</b>	of much part of	10, 44/ 25
as there is an	<b>opinion</b>	among the people that	10, 76/ 6
obstinately hold any self-minded	<b>opinion</b>	contrary to the doctrine	10, 30/ 5
of that mind, whose	<b>opinions</b>	it liketh him to	10, 33/ 11
heresies as else would	<b>oppress</b>	the Catholic faith, and	10, 213/ 5
punish heresies "rather to	<b>oppress</b>	them that speak anything	10, 176/ 23
myself "very much to	<b>oppress</b>	all them that will	10, 18/ 10
But as for any	<b>oppression</b>	, let him prove one	10, 18/ 12
sometimes, of much other	<b>oppression</b>	used by some one	10, 103/ 24
alike; which unreasonable reason	<b>oppugneth</b>	plainly, in all criminal	10, 220/ 26
words and cold reasons	<b>oppugneth</b>	. And finally, forasmuch as	10, 9/ 21
Licet," whereby it is	<b>ordained</b>	that though one being	10, 146/ 9
fair set out in	<b>order</b>	at length -- yet	10, 7/ 15
lamb's skin. But what	<b>order</b>	may serve against such	10, 156/ 10
may the spiritual rulers	<b>order</b>	the matter as they	10, 178/ 34
heretic by this wise	<b>order</b>	may be bold, with	10, 73/ 8
away that order which	<b>order</b>	very necessity brought up	10, 128/ 35
would not have that	<b>order</b>	always kept, but only	10, 75/ 7
unrighteously and against the	<b>order</b>	of justice. But then	10, 220/ 22
unto me, without either	<b>order</b>	kept or cause appearing	10, 223/ 28
beginning, not follow the	<b>order</b>	of my chapters, but	10, 31/ 3
farthest, but that the	<b>order</b>	of the common law	10, 133/ 36
good soft, slow, sober	<b>order</b>	that he describeth here	10, 70/ 31
governors, after a lawful	<b>order</b>	and form, devise for	10, 215/ 17
indeed. Howbeit, if this	<b>order</b>	that he deviseth here	10, 74/ 16
strive. Then followeth his	<b>order</b>	that he deviseth and	10, 90/ 15
from a justice the	<b>order</b>	of his discretion taketh	10, 164/ 6
everything in order. Which	<b>order</b>	while he followeth not	10, 13/ 24
And therefore, since this	<b>order</b>	that this good man	10, 51/ 34
that the mild, sober	<b>order</b>	which this good man	10, 71/ 31

findeth true that any	<b>order</b>	of justice hath in	10, 103/ 13
it not a wise	<b>order</b>	, ween you, if he	10, 75/ 1
into "a more charitable	<b>order</b>	" -- that is to	10, 51/ 2
a due and reasonable	<b>order</b>	. And that is very	10, 148/ 10
and true allegation so	<b>order</b>	themselves that it may	10, 60/ 22
what due or reasonable	<b>order</b>	of trial it is	10, 148/ 13
of record after the	<b>order</b>	of the law. Here	10, 133/ 12
of record after the	<b>order</b>	of the law. This	10, 134/ 28
I that the common	<b>order</b>	and long-continued law of	10, 135/ 25
fro, keeping no manner	<b>order</b>	, and therewith making me	10, 7/ 2
motion, of this charitable	<b>order</b>	, this good man waxeth	10, 52/ 12
ure, were a common	<b>order</b>	in every man's case	10, 93/ 16
unrighteously and against due	<b>order</b>	of justice. Mark, good	10, 219/ 31
book to use what	<b>order</b>	that best may serve	10, 13/ 21
apostles -- if they	<b>order</b>	themselves in meekness and	10, 216/ 18
called after such an	<b>order</b>	as they might be	10, 139/ 18
to devise such an	<b>order</b>	that all mischievous, factious	10, 74/ 33
And yet is the	<b>order</b>	there so necessary that	10, 229/ 3
of this good "charitable"	<b>order</b>	, but also no more	10, 51/ 19
and changed into another	<b>order</b>	by which no man	10, 102/ 8
and inverteth here the	<b>order</b>	for the nonce. And	10, 126/ 14
laws and the old	<b>order</b>	again. Would not this	10, 75/ 11
that of this charitable	<b>order</b>	which he now moveth	10, 52/ 5
particularly," but take another	<b>order</b>	(all out of order	10, 13/ 19
and divers others, in	<b>order</b>	there ensuing, of which	10, 65/ 30
first is that the	<b>order</b>	and disposition of the	10, 209/ 1
that should, by this	<b>order</b>	always kept, perish in	10, 70/ 35
into a more charitable	<b>order</b>	. For though prayers be	10, 50/ 29
very uttermost, that the	<b>order</b>	not to proceed without	10, 136/ 14
of them by lawful	<b>order</b>	gathered together put any	10, 216/ 31
that speaketh of an	<b>order</b>	of monitions, requiring a	10, 70/ 23
deserved, there is the	<b>order</b>	somewhat less sharp than	10, 218/ 32
that, by a certain	<b>order</b>	that himself shortly deviseth	10, 90/ 3
the ordinaries, of this	<b>order</b>	that he speaketh, do	10, 70/ 28
man's devices in his	<b>order</b>	to be taken with	10, 77/ 8
For as for the	<b>order</b>	of warning that this	10, 70/ 20
the commodity of this	<b>order</b>	. You see that he	10, 72/ 29
ex officio, and the	<b>order</b>	taken in the general	10, 217/ 25
Church, by this good	<b>order</b>	increased. And therefore not	10, 51/ 17
order (all out of	<b>order</b>	) in answering thereunto --	10, 13/ 19
he deviseth not this	<b>order</b>	for a thing to	10, 74/ 21
unrighteously and against due	<b>order</b>	of justice." This were	10, 220/ 19
with leaping out of	<b>order</b>	, he meaneth to make	10, 13/ 27

may-haps put away that	<b>order</b>	which order very necessity	10, 128/ 35
this device of his	<b>order</b>	for heresy was with	10, 77/ 15
of this good man's	<b>order</b>	, if it were surely	10, 73/ 15
worse to use such	<b>order</b>	in than were another	10, 74/ 30
shall with his peaceable	<b>order</b>	(if it were observed	10, 74/ 34
further profit of this	<b>order</b>	, too. For whereas here	10, 51/ 7
perused always everything in	<b>order</b>	. Which order while he	10, 13/ 24
of Christendom teacheth and	<b>ordereth</b>	in spiritual things, as	10, 215/ 4
of Christendom teacheth and	<b>ordereth</b>	in spiritual things, and	10, 215/ 26
good heed how he	<b>ordereth</b>	himself in time to	10, 122/ 11
and examining, and farther	<b>ordering</b>	of heretics," he saith	10, 22/ 15
plain Parliament laws and	<b>orders</b>	made for all temporal	10, 217/ 30
reason of their holy	<b>orders</b>	and honorable rooms that	10, 44/ 12
people were by God's	<b>ordinance</b>	bound to believe and	10, 204/ 23
to be by God's	<b>ordinance</b>	believed and obeyed in	10, 208/ 33
that by God's immediate	<b>ordinance</b>	the people should accept	10, 203/ 30
Grace heard that the	<b>ordinaries</b>	noised that any man	10, 76/ 19
seditious fame against the	<b>ordinaries</b>	as long as there	10, 76/ 26
verily, that the spiritual	<b>ordinaries</b>	be not at these	10, 138/ 4
royal assistance unto the	<b>ordinaries</b>	about the attaching of	10, 76/ 18
he specially moveth the	<b>ordinaries</b>	not to be "slack	10, 22/ 12
shall, and that the	<b>ordinaries</b>	be, and ever have	10, 137/ 25
silly soul, believe that	<b>ordinaries</b>	mishandle men for heresy	10, 227/ 13
and to fear the	<b>ordinaries</b>	with, would make the	10, 75/ 16
he heard that the	<b>ordinaries</b>	noised no man to	10, 76/ 12
do therein as the	<b>ordinaries</b>	do; and meant not	10, 185/ 19
enacted by Parliament that	<b>ordinaries</b>	might arrest men that	10, 168/ 30
so strong that the	<b>ordinaries</b>	might not now do	10, 75/ 18
wit, to make the	<b>ordinaries</b>	, with fear of slander	10, 6/ 10
the people that the	<b>ordinaries</b>	and their officers will	10, 76/ 7
say truth: that the	<b>ordinaries</b>	, of this order that	10, 70/ 27
law and give the	<b>ordinaries</b>	yet greater power to	10, 119/ 28
and especially of the	<b>ordinaries</b>	in the punishment of	10, 167/ 20
I dare say the	<b>ordinaries</b>	be not so foolish	10, 131/ 36
and to drive the	<b>ordinaries</b>	forever to sue citations	10, 180/ 29
in choosing of the	<b>ordinaries</b>	as of the judges	10, 138/ 10
and impediment to the	<b>ordinaries</b>	, or other the spiritual	10, 194/ 26
Division may make the	<b>ordinaries</b>	afear'd of their own	10, 75/ 24
soul, which if the	<b>ordinaries</b>	had handled them charitably	10, 39/ 4
false, and that the	<b>ordinaries</b>	have done them but	10, 78/ 29
slanderous surmises against the	<b>ordinaries</b>	(as though they mishandled	10, 222/ 6
s surmised against the	<b>ordinaries</b>	, and divers times found	10, 216/ 10
statute by which the	<b>ordinaries</b>	have power to arrest	10, 182/ 4

officers to assist the	<b>ordinaries</b>	therein, and to put	10, 217/ 31
declare it unto their	<b>ordinaries</b>	-- to whom the	10, 82/ 20
imagined slander against the	<b>ordinaries</b>	. And as wilily as	10, 168/ 5
he handleth the spiritual	<b>ordinaries</b>	with like words for	10, 171/ 12
s falsely slandereth the	<b>ordinaries</b>	of cruel, wrongful handling	10, 213/ 16
the matter to the	<b>ordinaries'</b>	knowledge. For as for	10, 185/ 22
the matter to the	<b>ordinaries'</b>	hands, which else should	10, 185/ 31
the will of the	<b>ordinary</b>	or be accursed; and	10, 113/ 26
the will of the	<b>ordinary</b>	or be accursed; or	10, 218/ 15
-- what shall the	<b>ordinary</b>	do then? Against this	10, 90/ 29
them that informeth the	<b>ordinary</b>	of them, and so	10, 72/ 32
to go tell the	<b>ordinary</b>	the tale and accuse	10, 73/ 23
not), of the king's	<b>ordinary</b>	justices, without any other	10, 98/ 16
heresies indeed: if the	<b>ordinary</b>	should then appoint him	10, 115/ 30
and discretion of the	<b>ordinary</b>	-- was, as I	10, 114/ 4
word spoken by the	<b>ordinary</b>	to him at large	10, 71/ 27
the will of the	<b>ordinary</b>	, and yet be not	10, 183/ 16
proceed against him by	<b>ordinary</b>	means openly, but let	10, 74/ 10
manner wise as the	<b>ordinary</b>	should think convenient, upon	10, 114/ 32
of such suspicion, the	<b>ordinary</b>	might also enjoin him	10, 116/ 14
him resort unto the	<b>ordinary</b>	, but go fetch witnesses	10, 73/ 20
he not that the	<b>ordinary</b>	should send for him	10, 73/ 1
the discretion of the	<b>ordinary</b>	, and be for his	10, 117/ 16
well voided that the	<b>ordinary</b>	declareth him for discharged	10, 123/ 24
words, so may the	<b>ordinary</b>	do too. For in	10, 154/ 25
should secretly inform the	<b>ordinary</b>	, and that he should	10, 73/ 32
will show unto the	<b>ordinary</b>	that he heard any	10, 72/ 3
danger, that then the	<b>ordinary</b>	shall advise him to	10, 72/ 8
be convenient that the	<b>ordinary</b>	send for him, not	10, 72/ 19
man will that the	<b>ordinary</b>	shall take him for	10, 101/ 10
himself thereof as his	<b>ordinary</b>	shall by his discretion	10, 117/ 29
the discretion of the	<b>ordinary</b>	is not, I trust	10, 117/ 8
treason and felony this	<b>ordinary</b>	law of indictments is	10, 135/ 29
be good before an	<b>ordinary</b>	; and would lay for	10, 137/ 22
And therefore will the	<b>ordinary</b>	, to some man so	10, 116/ 5
say, "Since that the	<b>ordinary</b>	findeth the man not	10, 123/ 19
to penance by the	<b>ordinary</b>	, as a man suspected	10, 127/ 4
unto penance by the	<b>ordinary</b>	as a man suspect	10, 127/ 12
and so doth the	<b>ordinary</b>	too. Now may you	10, 72/ 32
cruel dealing of the	<b>ordinary</b>	, and a mishandling of	10, 74/ 3
need that ever the	<b>ordinary</b>	hear any more word	10, 73/ 27
an account unto the	<b>ordinary</b>	. And some others have	10, 35/ 3
into heresy as the	<b>ordinary</b>	"dare" not "proceed according	10, 75/ 28

some place, that the	<b>ordinary</b>	should not put some	10, 115/ 7
to wit, that the	<b>ordinary</b>	should have recourse unto	10, 75/ 32
are in Christ's church	<b>ordinary</b>	ways to reform it	10, 215/ 15
he will. For the	<b>ordinary</b>	may not send for	10, 73/ 9
to the witnesses, the	<b>ordinary</b>	shall not suffer the	10, 93/ 11
cause to show their	<b>ordinary</b>	of them, that he	10, 85/ 6
back -- if the	<b>ordinary</b>	, for all that, receive	10, 118/ 20
their calling by the	<b>ordinary</b>	course of the law	10, 71/ 17
I can see, the	<b>ordinary</b>	to save the man's	10, 118/ 25
heresy should serve the	<b>ordinary</b>	nothing to the proceeding	10, 186/ 1
he again inform the	<b>ordinary</b>	thereof, and then it	10, 72/ 18
will be by the	<b>ordinary</b>	secretly reformed: then it	10, 72/ 25
-- then may the	<b>ordinary</b>	put him to such	10, 112/ 23
the arbitrament of the	<b>ordinary</b>	; that is to wit	10, 114/ 31
think: there will the	<b>ordinary</b>	cause him to abjure	10, 127/ 25
would say before the	<b>ordinary</b>	, and swear too, that	10, 115/ 24
face of the king's	<b>ordinary</b>	court, sitting upon the	10, 151/ 10
and by whom the	<b>ordinary</b>	shall know who can	10, 99/ 12
I delivered unto his	<b>ordinary</b>	, and that with good	10, 140/ 35
plainly proved as the	<b>ordinary</b>	could not without God's	10, 71/ 25
Catholic faith, and the	<b>ordinary</b>	misliketh the words also	10, 72/ 5
the witnesses -- the	<b>ordinary</b>	should not yet, for	10, 74/ 6
the thing in the	<b>ordinary's</b>	discretion to assign him	10, 116/ 2
himself, "Ex abundantia cordis	<b>os</b>	loquitur" ("The mouth speaketh	10, 82/ 34
Luther, and priest Pomerane,	<b>Otho</b>	the monk, and Friar	10, 200/ 17
perjured witness where he	<b>ought</b>	not to accept him	10, 163/ 15
sayings by no law	<b>ought</b>	to stand against him	10, 105/ 29
blessed apostles -- men	<b>ought</b>	with reverence, and without	10, 215/ 13
cause before, why he	<b>ought</b>	so to be. For	10, 89/ 10
cause before, why he	<b>ought</b>	so to be. Very	10, 90/ 8
so seldom that it	<b>ought</b>	little to be pondered	10, 106/ 2
so seldom that it	<b>ought</b>	little to be pondered	10, 108/ 34
indifference and equity as	<b>ought</b>	and must be in	10, 174/ 17
indifference and equity as	<b>ought</b>	and must be in	10, 174/ 32
indifference and equity as	<b>ought</b>	and must be in	10, 176/ 31
may appear that they	<b>ought</b>	to be dismissed of	10, 60/ 23
partly move that I	<b>ought</b>	to have done, and	10, 189/ 28
suppose, in conscience he	<b>ought</b>	to have doubted more	10, 183/ 18
preaching here, a man	<b>ought</b>	to be so well	10, 84/ 15
temporalty, because the spirituality	<b>ought</b>	to be the guiders	10, 20/ 15
would say that there	<b>ought</b>	no man to blame	10, 16/ 1
remembrance that he hereafter	<b>ought</b>	the rather to bear	10, 61/ 20
ratified, agreed, and confirmed,	<b>ought</b>	with reverence to be	10, 215/ 29

this good host of	<b>ours</b>	prayeth you for this	10, 91/ 35
of such inquisitions as	<b>ours</b>	are, of which manner	10, 194/ 20
by some of their	<b>outrageous</b>	deeds in the dealing	10, 172/ 32
to God -- the	<b>outward</b>	act thereof, by which	10, 70/ 2
saith, he may hap	<b>outward</b>	to appear in the	10, 165/ 22
to prove that provision	<b>over-favorable</b>	than ever this good	10, 117/ 26
the first presumption is	<b>overborne</b>	with the second. For	10, 152/ 16
gotten thereby a great	<b>overhand</b>	on me in the	10, 83/ 10
paper, and lacked but	<b>overlooking</b>	, and that many more	10, 5/ 28
see how sore I	<b>oversaw</b>	myself therein, and what	10, 181/ 27
himself hath likewise been	<b>overseen</b>	. For we be all	10, 61/ 22
wot well, so far	<b>overseen</b>	as to be angry	10, 187/ 15
make them so far	<b>overseen</b>	-- to believe that	10, 156/ 30
Master More so far	<b>overseen</b>	-- or else, if	10, 156/ 28
men, since I am	<b>overseen</b>	likewise myself. He fareth	10, 62/ 6
many such other men	<b>overseen</b>	also, as I would	10, 157/ 11
this good man sore	<b>overseen</b>	himself more, I trow	10, 221/ 12
was Saint Polycarp farther	<b>overseen</b>	, which calleth Marcion the	10, 48/ 33
as though I were	<b>overseen</b>	and observed not the	10, 11/ 6
were in this point	<b>overseen</b>	, I need not greatly	10, 157/ 9
afeard it had been	<b>overseen</b>	in the printing. But	10, 226/ 11
I was a little	<b>overseen</b>	. For they stand not	10, 12/ 9
I reckon myself sore	<b>overseen</b>	if all such things	10, 79/ 32
I was so far	<b>overseen</b>	as to take away	10, 201/ 24
see well, was sore	<b>overseen</b>	, which in the seventh	10, 48/ 31
if he be not	<b>overseen</b>	therein, that then he	10, 156/ 29
now that he was	<b>overseen</b>	then, and therefore he	10, 147/ 23
would be so far	<b>overseen</b>	as in this matter	10, 104/ 12
left them out of	<b>oversight</b>	and haste. And surely	10, 199/ 30
my fault, by such	<b>oversight</b>	of frailty as may	10, 62/ 3
man by a light	<b>oversight</b>	. But the cause why	10, 61/ 19
to cover slyly that	<b>oversight</b>	of his (for surely	10, 57/ 21
his bounds; but of	<b>oversight</b>	, unawares, he hath in	10, 19/ 27
be ashamed of the	<b>oversight</b>	. For then hath there	10, 157/ 10
let him perceive his	<b>oversight</b>	and ignorance in another	10, 83/ 12
in himself much more	<b>oversight</b>	, and much more lack	10, 40/ 18
show also a great	<b>oversight</b>	used upon my part	10, 189/ 19
shower by his own	<b>oversight</b>	, though sometimes of chance	10, 130/ 15
readers, this man's much	<b>oversight</b>	in finding of that	10, 203/ 9
if so great an	<b>oversight</b>	fell into prelates and	10, 201/ 35
to color this his	<b>oversight</b>	with, he telleth us	10, 208/ 30
he bringeth forth mine	<b>oversight</b>	, in contradiction used between	10, 62/ 1
evil will or of	<b>oversight</b>	. If he wrote them	10, 231/ 1

than counterpoise some such	<b>oversights</b>	as at a time	10, 40/ 25
and divide all such	<b>oversights</b>	between us. But all	10, 62/ 11
without some manner of	<b>overt</b>	and open actual deed	10, 69/ 28
hath so foul an	<b>overthrow</b>	in the first, upon	10, 104/ 22
every point a great	<b>overthrow</b>	. And therefore, now, the	10, 141/ 9
all his tale is	<b>overturned</b>	. For then had he	10, 173/ 15
that presumption may be	<b>overweighed</b>	with greater presumptions to	10, 160/ 2
swear that the defendant	<b>oweth</b>	not the money, but	10, 113/ 2
account nor have nothing	<b>owing</b>	to him neither --	10, 52/ 33
done, and those debts	<b>owing</b>	, of which sort there	10, 51/ 12
likelihood there is nothing	<b>owing</b>	to him thereof. For	10, 52/ 26
that maketh a like	<b>pacification</b>	between the temporalty and	10, 19/ 13
this patch of this	<b>Pacifier</b>	concerning witness -- every	10, 156/ 18
now cometh this good	<b>Pacifier</b>	forth with a goodly	10, 189/ 17
gear by this good	<b>Pacifier</b>	brought unto a wise	10, 210/ 9
confession. And yet this	<b>Pacifier</b>	saith that all that	10, 156/ 4
But now if this	<b>Pacifier</b>	, to cease and quench	10, 211/ 33
as for myself, the	<b>Pacifier</b>	himself is (as his	10, 28/ 31
fewer. For if this	<b>Pacifier</b>	will now be so	10, 74/ 32
Christendom, which laws this	<b>Pacifier</b>	in his book of	10, 9/ 19
John "Some Say," the	<b>Pacifier</b>	, and so by him	10, 3/ 8
this was by the	<b>Pacifier</b>	full prudently devised. For	10, 12/ 17
a law as this	<b>Pacifier</b>	saith there do, I	10, 111/ 20
not pretend, as this	<b>Pacifier</b>	saith they do, that	10, 200/ 22
But yet is this	<b>Pacifier</b>	not so favorable toward	10, 180/ 27
lo: And because this	<b>Pacifier</b>	taketh it for so	10, 129/ 31
affections as this good	<b>Pacifier</b>	surmiseth have great desire	10, 179/ 20
chief things that this	<b>Pacifier</b>	desireth to have reformed	10, 15/ 20
lo, good readers, this	<b>Pacifier</b>	declareth that he would	10, 172/ 9
provisions kept, than this	<b>Pacifier</b>	doth for his, while	10, 22/ 32
contrary. For whereas this	<b>Pacifier</b>	did in his book	10, 27/ 7
can. And if the	<b>Pacifier</b>	convey them hither again	10, 3/ 17
But now, this good	<b>Pacifier</b>	perceiving that it will	10, 177/ 25
farther, that no piteous	<b>Pacifier</b>	should, in lamenting of	10, 212/ 5
mine Apology, of a	<b>pacifier</b>	between a man and	10, 19/ 11
cause of division, this	<b>pacifier</b>	of division may be	10, 209/ 36
words that though the	<b>Pacifier</b>	would tell me that	10, 132/ 5
my words: And this	<b>Pacifier</b>	aggrieveth (as much as	10, 191/ 12
cause, neither preacher nor	<b>pacifier</b>	, no, nor none heretic	10, 4/ 14
well content that the	<b>Pacifier</b>	make him not my	10, 23/ 26
than those that this	<b>Pacifier</b>	calleth many now, that	10, 111/ 23
good readers, for a	<b>pacifier</b>	to make peace with	10, 212/ 23
those places, that the	<b>Pacifier</b>	missaith the people, and	10, 18/ 32

those laws which this	<b>Pacifier</b>	in some places of	10, 215/ 5
part for this good	<b>Pacifier</b>	to have played himself	10, 180/ 13
by. Hath not this	<b>Pacifier</b>	here, good readers, with	10, 208/ 4
writ of conspiracy? This	<b>Pacifier</b>	will peradventure say that	10, 130/ 8
reader. For albeit the	<b>Pacifier</b>	hath in some places	10, 6/ 24
yet will peradventure this	<b>Pacifier</b>	say that sometime, in	10, 139/ 11
will con such a	<b>pacifier</b>	no thanks that will	10, 19/ 18
therefore while this good	<b>Pacifier</b>	there saith that all	10, 176/ 17
the matter that the	<b>Pacifier</b>	speaketh in that place	10, 201/ 13
the answer of the	<b>Pacifier</b>	ended. And this was	10, 12/ 16
places I say "the	<b>Pacifier</b>	here doth this or	10, 64/ 1
how little purpose the	<b>Pacifier</b>	hath in this point	10, 180/ 23
I see, that this	<b>Pacifier</b>	should say thus: "By	10, 139/ 16
in heresy whom this	<b>Pacifier</b>	had persuaded to be	10, 178/ 16
no less than this	<b>Pacifier</b>	would fain walk in	10, 7/ 26
the person of the	<b>Pacifier</b>	himself. And where he	10, 9/ 29
words: Now, if this	<b>Pacifier</b>	say that yet here	10, 131/ 25
he readeth him the	<b>Pacifier's</b>	words written! Also, what	10, 11/ 34
telleth Salem that the	<b>Pacifier's</b>	answer shall be written	10, 11/ 25
in their communication the	<b>Pacifier's</b>	words shall begin and	10, 11/ 31
desirous to see the	<b>Pacifier's</b>	answer -- Bizance answereth	10, 11/ 11
Bizance to Salem the	<b>Pacifier's</b>	answer, while he maketh	10, 12/ 2
mean season, by this	<b>Pacifier's</b>	good device, heretics may	10, 182/ 23
making answer to the	<b>Pacifier's</b>	Dialogue, considering his faint	10, 3/ 31
had been still the	<b>Pacifier's</b>	words against mine Apology	10, 12/ 23
other side, against the	<b>Pacifier's</b>	book, that since this	10, 21/ 25
him, under pretext of	<b>pacifying</b>	division, set forth and	10, 212/ 15
them, and their debts	<b>paid</b>	them, were able and	10, 51/ 13
be first to be	<b>paid</b>	, and satisfaction of wrongs	10, 49/ 32
and turneth over the	<b>pail</b>	even by and by	10, 76/ 3
bring them in upon	<b>pain</b>	of accursing -- and	10, 168/ 19
he shall abide great	<b>pain</b>	in purgatory for his	10, 80/ 15
keep them close upon	<b>pain</b>	of excommunication, for disclosing	10, 109/ 28
good readers, without any	<b>pain</b>	of seeking, have all	10, 7/ 24
not ten fires be	<b>pain</b>	enough for him that	10, 54/ 23
take most labor and	<b>pain</b>	be but hypocrites for	10, 212/ 8
offender have no more	<b>pain</b>	than the less hath	10, 218/ 31
offender hath no more	<b>pain</b>	than the less deserveth	10, 219/ 5
take the labor and	<b>pain</b>	, for perceiving of the	10, 88/ 19
the fear of perpetual	<b>pain</b>	in hell, taketh very	10, 80/ 17
but after all his	<b>pain</b>	taken in the answering	10, 38/ 6
put no friend to	<b>pain</b>	to make them answer	10, 225/ 4
well liefer abide the	<b>pain</b>	to be thrice acquitted	10, 122/ 22

place I took the	<b>pain</b>	for him to amend	10, 200/ 35
heinous offenses put unto	<b>painful</b>	death, though we say	10, 48/ 13
for accusers, and great	<b>pains</b>	of forfeitures for them	10, 144/ 13
presentments to them, with	<b>pains</b>	set upon the concealers	10, 144/ 18
things and inquirable, with	<b>pains</b>	also set upon the	10, 143/ 32
tinked out of his	<b>pan's</b>	bottom a reason that	10, 60/ 31
not tell; for the	<b>panels</b>	be not yet called	10, 137/ 34
the twelve sheets of	<b>paper</b>	, and lacked but overlooking	10, 5/ 28
in space of one	<b>paper</b>	leaf. But now let	10, 129/ 23
more than all the	<b>paper</b>	cost, and the printing	10, 110/ 6
twelve whole sheets of	<b>paper</b>	, written near together and	10, 4/ 30
lose time and spill	<b>paper</b>	. But I will say	10, 70/ 27
in the chapter "Accusatus,"	<b>par</b>	. "Licet," whereby it is	10, 146/ 9
insomuch that before that	<b>par</b>	. "Licet" was made, the	10, 159/ 4
makers of the said	<b>paragraph</b>	laid over great a	10, 161/ 1
And though the said	<b>paragraph</b>	say that if there	10, 163/ 15
will well consider the	<b>paragraph</b>	"Excommunicamus" afterward in the	10, 114/ 7
the law before that	<b>paragraph</b>	"Licet" was made. And	10, 159/ 2
makers of the said	<b>paragraph</b>	meant, to put into	10, 159/ 20
text. For in the	<b>paragraph</b>	"Excom." be rehearsed part	10, 114/ 14
about (ye see well,	<b>pardie</b>	) to make all thing	10, 213/ 27
is afeard (and sooner,	<b>pardie</b>	, this man deviseth it	10, 98/ 15
A man may fear,	<b>pardie</b>	, though he fear causeless	10, 94/ 8
may it also be,	<b>pardie</b>	, that be his detection	10, 92/ 32
speak, he cannot yet,	<b>pardie</b>	, lo, look into their	10, 83/ 23
have an end. Nay,	<b>pardie</b>	, this man seeth well	10, 211/ 27
mean, that Saint Paul,	<b>pardie</b>	, calleth heretics so, and	10, 30/ 3
man nothing. He seeth,	<b>pardie</b>	, very well that in	10, 143/ 21
courtesy at the cards,	<b>pardie</b>	, to let the loser	10, 197/ 6
then hath he not,	<b>pardie</b>	, proved them unlike. He	10, 123/ 2
the remnant -- then,	<b>pardie</b>	, though they were fewer	10, 47/ 24
so many: he shall	<b>pardon</b>	me though I believe	10, 195/ 36
soul (which our Lord	<b>pardon</b>	) of the most noble	10, 52/ 14
obits, and to obtain	<b>pardons</b>	, and to go upon	10, 49/ 27
there is in the	<b>paring</b>	of an apple. Howbeit	10, 75/ 22
poor wife of the	<b>parish</b>	whispering with her pewfellow	10, 46/ 13
boldly say the whole	<b>parish</b>	would not suffer him	10, 196/ 12
take it of his	<b>parishioner</b>	by force -- I	10, 196/ 10
the constitution provincial, his	<b>parishioner</b>	would let him have	10, 196/ 4
the profit nor the	<b>parishioner</b>	bear the loss, but	10, 196/ 13
tithes. And also, the	<b>parishioner</b>	may soon stop the	10, 196/ 26
his neither. For the	<b>Parliament</b>	hath made already a	10, 187/ 5
such made as "the	<b>Parliament</b>	had none authority to	10, 192/ 33

the judges, or the	<b>Parliament</b>	such another book would	10, 68/ 7
though that in the	<b>Parliament</b>	be spiritual men also	10, 87/ 1
it was enacted by	<b>Parliament</b>	that ordinaries might arrest	10, 168/ 30
over that, by plain	<b>Parliament</b>	laws and orders made	10, 217/ 29
it was provided by	<b>Parliament</b>	of great policy, for	10, 119/ 26
making of acts of	<b>Parliament</b>	. If those prelates that	10, 55/ 34
of heresies, some by	<b>Parliament</b>	in this realm, some	10, 15/ 23
for his act of	<b>Parliament</b>	that he speaketh of	10, 32/ 8
we may put the	<b>Parliament</b>	in mind to make	10, 187/ 2
therein, what could the	<b>Parliament</b>	farther add unto it	10, 187/ 9
his Council, and his	<b>Parliament</b>	, to look upon this	10, 182/ 28
realm ratified specially by	<b>Parliament</b>	(and that upon a	10, 229/ 30
the high court of	<b>Parliament</b>	itself -- which were	10, 67/ 31
in the plain, open	<b>Parliament</b>	-- that would not	10, 56/ 11
statute, or if some	<b>parson</b>	would with good will	10, 195/ 21
than I suppose the	<b>parson</b>	will put in peril	10, 196/ 25
compulsion. Now, if the	<b>parson</b>	would take it of	10, 196/ 10
-- neither should the	<b>parson</b>	enjoy the profit nor	10, 196/ 13
shall see whether the	<b>parson</b>	sue for such tithes	10, 196/ 28
believe that upon the	<b>parson's</b>	bare word, for allegation	10, 196/ 3
that many of the	<b>parsons</b>	have in the time	10, 196/ 19
answereth with untruth, some	<b>part</b>	he answereth a great	10, 129/ 17
not half, a fourth	<b>part</b>	yet, or a fifth	10, 220/ 4
leastwise far the most	<b>part</b>	) do solicit and labor	10, 49/ 37
treaty, and would fain	<b>part</b>	the stake and divide	10, 62/ 10
sort of griefs, some	<b>part</b>	very trifles, and some	10, 192/ 24
Division made, and some	<b>part</b>	very foolish, and some	10, 192/ 25
to have the tenth	<b>part</b>	for tithe, and the	10, 206/ 11
for, but for my	<b>part</b>	very strong. And so	10, 125/ 4
he to the other	<b>part</b>	, and saith: And if	10, 149/ 26
proper reason for his	<b>part</b>	, and myself another for	10, 113/ 7
the said treatise and	<b>part</b>	in this answer, but	10, 211/ 2
be far the fewer	<b>part</b>	, and not, as this	10, 51/ 32
not assent, for my	<b>part</b>	, to put away the	10, 97/ 35
for that the more	<b>part</b>	of them be such	10, 193/ 19
it were in some	<b>part</b>	of my book though	10, 169/ 32
then it maketh my	<b>part</b>	more plain; but on	10, 120/ 4
his book were in	<b>part</b>	the very cause that	10, 21/ 9
full feebly. The Second	<b>Part</b>	The Fifteenth Chapter His	10, 86/ 1
blame him for any	<b>part</b>	of this charitable motion	10, 50/ 36
and to the most	<b>part</b>	, and the chief part	10, 65/ 31
than half, and some	<b>part</b>	never a deal. If	10, 129/ 18
therein, but leave some	<b>part</b>	of their duties toward	10, 44/ 14

in doing of some	<b>part</b>	of their duty, and	10, 45/ 35
what pertained unto their	<b>part</b>	and their duty in	10, 77/ 35
strong enough were my	<b>part</b>	with the first point	10, 120/ 6
he saith answereth no	<b>part</b>	at all. For two	10, 220/ 5
I reckon it the	<b>part</b>	of every good man	10, 23/ 13
had been a better	<b>part</b>	for this good Pacifier	10, 180/ 13
by negligence in some	<b>part</b>	, than there hath been	10, 27/ 22
say for his second	<b>part</b>	, since he hath so	10, 104/ 21
there made, answered every	<b>part</b>	. And this himself seeth	10, 214/ 20
very trifles, and some	<b>part</b>	remedied before his book	10, 192/ 24
very foolish, and some	<b>part</b>	, for all his "some	10, 192/ 25
better see in what	<b>part</b>	he is. I shall	10, 89/ 2
of this division, whereof	<b>part</b>	be recited in the	10, 211/ 2
part, and the chief	<b>part</b>	, nothing), now is he	10, 65/ 31
sufficiently for the one	<b>part</b>	-- that is to	10, 172/ 23
sufficiently for the other	<b>part</b>	-- that is to	10, 172/ 25
greatly to impair his	<b>part</b>	. For if it be	10, 19/ 16
do better for my	<b>part</b>	, while I labor to	10, 22/ 30
him than suffereth any	<b>part</b>	to be laid from	10, 10/ 6
yet, or a fifth	<b>part</b>	at the least. For	10, 220/ 4
eyes far the more	<b>part</b>	; and at length, peradventure	10, 140/ 33
there be in any	<b>part</b>	any laws made already	10, 32/ 4
taken to an evil	<b>part</b>	, as this man taketh	10, 198/ 8
first, upon which first	<b>part</b>	all the matter hangeth	10, 104/ 23
-- upon which great	<b>part</b>	of the matter hangeth	10, 140/ 12
their whole authority or	<b>part</b>	-- I might well	10, 203/ 23
But then, in that	<b>part</b>	, he much misliketh in	10, 24/ 1
book saith, the more	<b>part</b>	and the "multitude." And	10, 51/ 33
could in his second	<b>part</b>	make you now good	10, 104/ 24
And this is the	<b>part</b>	not only of spiritual	10, 45/ 2
every man for their	<b>part</b>	in every part of	10, 135/ 34
would not help his	<b>part</b>	of a penny though	10, 47/ 27
common opinion of much	<b>part</b>	of the people both	10, 44/ 25
do somewhat for my	<b>part</b>	when I pray God	10, 22/ 24
he for the most	<b>part</b>	used a pretty craft	10, 6/ 26
Division through, was no	<b>part</b>	of my purpose. For	10, 17/ 20
blown about in every	<b>part</b>	of the realm for	10, 17/ 8
their part in every	<b>part</b>	of the realm; and	10, 135/ 35
in far the most	<b>part</b>	of this realm, and	10, 179/ 24
therein partially for my	<b>part</b>	, but a request indifferent	10, 88/ 13
the less. The judges'	<b>part</b>	is to see that	10, 81/ 14
putteth for the one	<b>part</b>	, said in such things	10, 45/ 25
I suppose that much	<b>part</b>	of their temporal business	10, 32/ 6

as good for their	<b>part</b>	as the temporalty for	10, 21/ 32
than be the most	<b>part</b>	of these that this	10, 211/ 5
a manner, the most	<b>part</b>	of altogether that in	10, 223/ 31
teach the judges their	<b>part</b>	, go tell the people	10, 69/ 32
oversight used upon my	<b>part</b>	-- thus the good	10, 189/ 19
plate and the most	<b>part</b>	of all their movables	10, 53/ 24
the same for his	<b>part</b>	-- though there were	10, 183/ 6
were yet the more	<b>part</b>	alive. And therefore, if	10, 35/ 15
clear. Concerning the second	<b>part</b>	, thus, lo, this man	10, 105/ 21
thereby without offense. This	<b>part</b>	how properly this good	10, 119/ 34
that, in the selfsame	<b>part</b>	wherein I touch the	10, 9/ 11
it sufficeth any one	<b>part</b>	to be true. Let	10, 33/ 25
paragraph "Excom." be rehearsed	<b>part</b>	of the very words	10, 114/ 15
well in his second	<b>part</b>	that there were harm	10, 105/ 9
once, but the more	<b>part</b>	for the while remaining	10, 15/ 12
lie unawares is the	<b>part</b>	of a wise man	10, 226/ 19
so well that some	<b>part</b>	he answereth with untruth	10, 129/ 17
First he rehearseth a	<b>part</b>	of my words written	10, 32/ 33
out, for the more	<b>part</b>	, both my words and	10, 169/ 31
and dissembled that first	<b>part</b>	of my words because	10, 173/ 24
that unto the second	<b>part</b>	of these words of	10, 181/ 4
no better upon my	<b>part</b>	, nor no worse upon	10, 26/ 30
is far the most	<b>part</b>	of the year in	10, 138/ 15
may, if they be	<b>partial</b>	, do like harm in	10, 163/ 25
they be false and	<b>partial</b>	. And when he presumeth	10, 163/ 32
if the judge be	<b>partial</b>	, such tokens may be	10, 155/ 25
if the judge be	<b>partial</b>	, such tokens may sooner	10, 162/ 37
if the judge be	<b>partial</b>	, such tokens may be	10, 162/ 39
if the judge be	<b>partial</b>	, then he may abuse	10, 163/ 22
if he would be	<b>partial</b>	?What laws may there	10, 163/ 27
saith here) may be,	<b>partial</b>	?And therefore not only	10, 156/ 13
no judge to be	<b>partial</b>	, but I say that	10, 162/ 39
to be false and	<b>partial</b>	?And ever shall be	10, 164/ 11
the judge may be	<b>partial</b>	, and "the witness may	10, 156/ 5
feareth he so sore	<b>partiality</b>	in a judge? If	10, 163/ 34
shall not require therein	<b>partially</b>	for my part, but	10, 88/ 13
that he calleth here "	<b>particular</b>	confederacies" so childish that	10, 198/ 26
bills and complaints of	<b>particular</b>	persons, by good examination	10, 68/ 5
further: that priests make "	<b>particular</b>	confederacies" to "maintain" obits	10, 197/ 10
is naturally before its	<b>particular</b>	exceptions. And then if	10, 164/ 29
people, but that some	<b>particular</b>	persons -- whereof some	10, 217/ 12
will not touch everything "	<b>particularly</b>	, " but take another order	10, 13/ 18
God. And though the	<b>parties</b>	afterward may amend and	10, 48/ 20

more odious, and both	<b>parties</b>	more infamous among such	10, 15/ 14
riot, and put the	<b>parties</b>	to answer, and send	10, 144/ 4
good folk of both	<b>parties</b>	to agree, and each	10, 228/ 3
as there were two	<b>parties</b>	. The one he maketh	10, 86/ 29
those that of both	<b>parties</b>	are passed into purgatory	10, 231/ 7
behalf, or that the	<b>parties</b>	do allege it; but	10, 157/ 1
and such as are	<b>parties</b>	to the same offense	10, 146/ 23
of such two great	<b>parties</b>	as the spirituality and	10, 15/ 1
too. For though the	<b>parties</b>	that made the riot	10, 143/ 37
the naming of the	<b>parties</b>	, so that the specialties	10, 196/ 34
the suit of the	<b>parties</b>	themselves and their friends	10, 78/ 27
acquit or condemn the	<b>parties</b>	; for of those witnesses	10, 149/ 30
seemeth, Master More doth	<b>partly</b>	move that I ought	10, 189/ 28
of their counsel and	<b>partners</b>	to the doing. Which	10, 147/ 12
of their counsel and	<b>partners</b>	to the doing. Which	10, 155/ 31
divide it into twenty	<b>parts</b>	, nineteen parts and a	10, 108/ 14
would for their own	<b>parts</b>	be sore ashamed to	10, 179/ 33
compare them with such	<b>parts</b>	of his book as	10, 67/ 6
that there be few	<b>parts</b>	in his book of	10, 221/ 16
proper piece of two	<b>parts</b>	thus he concludeth the	10, 45/ 17
into twenty parts, nineteen	<b>parts</b>	and a half were	10, 108/ 14
he hath of two	<b>parts</b>	, by which he weeneth	10, 45/ 10
to read both the	<b>parts</b>	shall find here causes	10, 86/ 15
their faults on both	<b>parts</b>	equally, here (in the	10, 20/ 11
them out in other	<b>parts</b>	of their primer. And	10, 7/ 16
us here into twenty	<b>parts</b>	, and with the bare	10, 106/ 11
do wrong to the	<b>party</b>	that is accused than	10, 163/ 4
to make himself a	<b>party</b>	and become an open	10, 92/ 34
to make himself a	<b>party</b>	and become an open	10, 93/ 30
some man make himself	<b>party</b>	against him as his	10, 102/ 10
and malice to the	<b>party</b>	. And so, as the	10, 165/ 22
privily, that the other	<b>party</b>	, though he be of	10, 197/ 22
offer make themselves a	<b>party</b>	and openly become their	10, 99/ 31
oath, they compel the	<b>party</b>	to be bound, with	10, 94/ 26
good folk of either	<b>party</b>	draw both by one	10, 213/ 2
But to put the	<b>party</b>	that is complained on	10, 105/ 22
and malicious to the	<b>party</b>	, this man's credence is	10, 101/ 16
seldom but that the	<b>party</b>	by some demeanor of	10, 130/ 19
shall not suffer the	<b>party</b>	that is detected to	10, 93/ 11
some cases when the	<b>party</b>	that is detected is	10, 95/ 31
may hurt the same	<b>party</b>	whom he did clear	10, 150/ 29
may hurt the same	<b>party</b>	whom he did before	10, 150/ 35
would it avail the	<b>party</b>	? If this good man	10, 144/ 11

cannot see, if the	<b>party</b>	accused be guiltless indeed	10, 163/ 17
their oath that the	<b>party</b>	were not guilty; and	10, 150/ 3
their oath that the	<b>party</b>	were not guilty; and	10, 151/ 18
no attainder to the	<b>party</b>	, but that he may	10, 133/ 5
would say that the	<b>party</b>	were guilty: I cannot	10, 150/ 4
would say that the	<b>party</b>	were guilty: I cannot	10, 151/ 20
complaineth of: that the	<b>party</b>	detected should in such	10, 96/ 7
all that, that the	<b>party</b>	so falleth in trouble	10, 130/ 27
party, and yet the	<b>party</b>	not guilty indeed: I	10, 161/ 8
own), shall, then, the	<b>party</b>	that is indicted be	10, 130/ 5
if he bear the	<b>party</b>	displeasure: this is very	10, 131/ 29
the riot and the	<b>party</b>	upon whom it was	10, 143/ 38
should serve the one	<b>party</b>	in the law though	10, 37/ 18
his process against the	<b>party</b>	afresh, without laying that	10, 186/ 3
the arrest of the	<b>party</b>	or the leaving of	10, 181/ 13
the arresting of the	<b>party</b>	or the leaving of	10, 182/ 12
accuser offering himself as	<b>party</b>	, the suspect may be	10, 89/ 31
heresy make himself a	<b>party</b>	by way of open	10, 143/ 19
own offer for a	<b>party</b>	and an open accuser	10, 91/ 26
to make himself a	<b>party</b>	and an open accuser	10, 92/ 22
should but make either	<b>party</b>	to the other more	10, 15/ 13
open accuser of the	<b>party</b>	, nor dare, peradventure, for	10, 103/ 10
persons disclosed unto the	<b>party</b>	. Lo, good readers, the	10, 97/ 5
ensueth thereupon! The other	<b>party</b>	hath, he saith, much	10, 197/ 31
that the judge were	<b>party</b>	to the same offense	10, 161/ 8
either of the one	<b>party</b>	or of the other	10, 15/ 10
the one were made	<b>party</b>	, then were the proof	10, 99/ 35
not showed to the	<b>party</b>	. And for the more	10, 109/ 25
witnesses testify against the	<b>party</b>	, and yet the party	10, 161/ 7
them, without making the	<b>party</b>	privy who told him	10, 125/ 34
unto them. The other	<b>party</b>	he maketh us of	10, 86/ 32
-- and also, the	<b>party</b>	upon their verdict shall	10, 133/ 2
where to let the	<b>party</b>	know the witnesses were	10, 106/ 16
bound to help the	<b>party</b>	to his writ of	10, 131/ 4
the judge, in the	<b>party's</b>	own presence; and if	10, 93/ 20
and depose in the	<b>party's</b>	own presence as a	10, 91/ 28
the matter in the	<b>party's</b>	presence. For if the	10, 125/ 29
also not without the	<b>party's</b>	will, and rather of	10, 196/ 8
me, I let them	<b>pass</b>	, all four. After those	10, 23/ 32
hath already. I let	<b>pass</b>	his cold and unsavory	10, 42/ 34
chapters, which I will	<b>pass</b>	over untouched, both for	10, 193/ 18
there many such mischiefs	<b>pass</b>	by, and by indictment	10, 135/ 35
in heresy should not	<b>pass</b>	unpunished, as fast as	10, 182/ 26

place, and make him	<b>pass</b>	over his fault for	10, 214/ 30
as Master More doth	<b>pass</b>	it over. For it	10, 186/ 17
as Master More doth	<b>pass</b>	it over. For it	10, 188/ 21
see that the punishment	<b>pass</b>	not the gravity of	10, 81/ 14
therefore let that piece	<b>pass</b>	by, and here make	10, 167/ 6
passions, then might there	<b>pass</b>	by much lewdness and	10, 68/ 21
that are done should	<b>pass</b>	unpunished, and more like	10, 147/ 10
that are done should	<b>pass</b>	unpunished, and more like	10, 155/ 29
likely to come to	<b>pass</b>	, as I said, that	10, 101/ 32
else. But now letting	<b>pass</b>	all the special points	10, 225/ 11
at length come to	<b>pass</b>	, the thing that I	10, 104/ 15
let his new devices	<b>pass</b>	and let the old	10, 99/ 1
sure they must needs	<b>pass</b>	unpunished, because their privy	10, 164/ 33
displeasure let them after	<b>pass</b>	unpunished -- they would	10, 71/ 26
and let the other	<b>pass</b>	. . . -- for this his	10, 50/ 14
can before his judgment	<b>pass</b>	. But yet those old	10, 107/ 36
he letteth that here	<b>pass</b>	by, as though he	10, 147/ 24
of both parties are	<b>passed</b>	into purgatory, and there	10, 231/ 7
side willingly he greatly	<b>passed</b>	his bounds; but of	10, 19/ 27
not be so lightly	<b>passed</b>	over as Master More	10, 186/ 16
not be so lightly	<b>passed</b>	over as Master More	10, 188/ 20
touched) I would have	<b>passed</b>	over and not once	10, 155/ 15
giving of their verdict	<b>passed</b>	against their own conscience	10, 155/ 4
More answereth not, but	<b>passeth</b>	it over, as a	10, 186/ 11
prince, too, of a	<b>passion</b>	and of a frailty	10, 69/ 25
one that hath a	<b>passion</b>	of adultery and yet	10, 68/ 29
lightness, and of a	<b>passion</b>	of frailty, and yet	10, 69/ 23
even suddenly upon a	<b>passion</b>	of anger, for lack	10, 69/ 5
deed but of a	<b>passion</b>	of frailty, for lack	10, 69/ 9
advisement. As for his	<b>passion</b>	of ignorance, he may	10, 68/ 33
lightness, or of a	<b>passion</b>	. And because I answered	10, 68/ 19
lightness, or of a	<b>passion</b>	growing of ignorance, or	10, 79/ 7
all but of a	<b>passion</b>	of ignorance or frailty	10, 83/ 28
none unthrifths upon a	<b>passion</b>	of lechery suddenly fall	10, 69/ 6
tell you what manner	<b>passion</b>	) that for the sore	10, 83/ 3
the psalms of the	<b>Passion</b>	, too, if they find	10, 7/ 14
merits of Christ's bitter	<b>Passion</b>	, may both with our	10, 231/ 9
obstinate deadly passions, but	<b>passions</b>	of ignorance and of	10, 68/ 31
Now, as touching his	<b>passions</b>	for frailty and for	10, 69/ 3
meant not obstinate deadly	<b>passions</b>	, but passions of ignorance	10, 68/ 31
lightness and of evil	<b>passions</b>	: herein he showeth that	10, 68/ 23
yet even in those	<b>passions</b>	, too, though the further	10, 69/ 13
by lightness and by	<b>passions</b>	, then might there pass	10, 68/ 21

in some other times	<b>past</b>	, and therefore is this	10, 74/ 29
years or thirty last	<b>past</b>	, except only Lincoln and	10, 170/ 5
in some late years	<b>past</b>	-- how may this	10, 27/ 23
thereof, and it already	<b>past</b>	?This man speaketh here	10, 112/ 27
been said in times	<b>past</b>	that in such case	10, 181/ 17
those faults were already	<b>past</b>	before, and that none	10, 54/ 32
and some years already	<b>past</b>	hath been, the name	10, 25/ 4
it be well nigh	<b>past</b>	remedy. And therefore now	10, 109/ 37
the Church in times	<b>past</b>	have done what they	10, 168/ 24
Easter and Michaelmas last	<b>past</b>	(this present year of	10, 3/ 5
where he spendeth a	<b>patch</b>	in the end about	10, 166/ 37
true. And therefore this	<b>patch</b>	of this Pacifier concerning	10, 156/ 18
known as Master Henry	<b>Patenson</b>	. This Cliff had been	10, 16/ 6
-- as chastity, liberality,	<b>patience</b>	, soberness, temperance, cunning, and	10, 174/ 25
God, as chastity, liberality,	<b>patience</b>	, soberness, temperance, cunning, and	10, 175/ 26
is to wit, the	<b>patriarch</b>	of Antioch and the	10, 144/ 31
their deputies, and the	<b>patriarch</b>	of Constantinople and the	10, 144/ 33
of Antioch and the	<b>patriarch</b>	of Alexandria by their	10, 144/ 32
of Constantinople and the	<b>patriarch</b>	of Jerusalem in their	10, 144/ 33
also the four great	<b>patriarchs</b>	; that is to wit	10, 144/ 31
good counsel that Saint	<b>Paul</b>	gave in another matter	10, 85/ 10
were possible; as Saint	<b>Paul</b>	putteth the case that	10, 204/ 31
I mean, that Saint	<b>Paul</b>	, pardie, calleth heretics so	10, 30/ 3
now hold whom Saint	<b>Paul</b>	calleth heretics (I dare	10, 39/ 15
and corrupteth, as Saint	<b>Paul</b>	also saith, "like a	10, 71/ 15
no railers; except Saint	<b>Paul</b>	were a railer when	10, 24/ 13
in, by which Saint	<b>Paul</b>	forbiddeth and saith, "Nolite	10, 55/ 9
them. For, as Saint	<b>Paul</b>	speaketh of such heresies	10, 71/ 9
ween verily that Saint	<b>Paul</b>	himself, at the time	10, 54/ 17
judge, and that Saint	<b>Paul</b>	saith also, "Who art	10, 54/ 7
glad of such another	<b>pavise</b>	, saving that they be	10, 132/ 12
that the one shall	<b>pay</b>	no fine -- no	10, 123/ 17
that have, then to	<b>pay</b>	the debts and recompense	10, 51/ 5
and that they which	<b>pay</b>	them not be accursed	10, 197/ 2
there is enough to	<b>pay</b>	them with; no more	10, 50/ 31
things rather than to	<b>pay</b>	their debts or make	10, 50/ 1
to make restitution and	<b>pay</b>	debts, and relieve extreme	10, 50/ 12
but of him that	<b>payeth</b>	his debt and recompenseth	10, 51/ 8
delivered; and yet he	<b>payeth</b>	his fees ere he	10, 121/ 16
is to wit, into	<b>paying</b>	of debts and recompensing	10, 51/ 3
the justices of the	<b>peace</b>	be excommunicated," and "all	10, 184/ 34
find sureties for the	<b>peace</b>	, upon the bare oath	10, 228/ 33
all the justices of	<b>peace</b>	accursed, I dare be	10, 186/ 6

have surety for the	<b>peace</b>	, if he fear himself	10, 98/ 13
fain would live in	<b>peace</b>	should not, for such	10, 74/ 36
of justice of the	<b>peace</b>	, which else, for much	10, 126/ 3
judges, and justices of	<b>peace</b>	, every man for their	10, 135/ 34
the justices of the	<b>peace</b>	be accursed for inquiring	10, 188/ 2
any justice of the	<b>peace</b>	do, if he were	10, 164/ 10
some ruffle live in	<b>peace</b>	long. Were it not	10, 74/ 37
may either hold their	<b>peace</b>	if they list, or	10, 91/ 7
well, and hold his	<b>peace</b>	, and needeth not to	10, 95/ 6
sene, every session of	<b>peace</b>	, every session of jail	10, 139/ 26
a pacifier to make	<b>peace</b>	with, and put away	10, 212/ 23
the justices of the	<b>peace</b>	and all the juries	10, 65/ 4
be bound to the	<b>peace</b>	, both for themselves and	10, 229/ 2
and justices of the	<b>peace</b>	too; and then, by	10, 170/ 36
all the justices of	<b>peace</b>	were accursed thereby, as	10, 188/ 33
should be suffered in	<b>peace</b>	, he shall with his	10, 74/ 34
or justices of the	<b>peace</b>	, men of worship in	10, 151/ 7
adversary bound to the	<b>peace</b>	, I would yet, when	10, 98/ 6
will now be so	<b>peaceable</b>	as to devise such	10, 74/ 32
that case that good	<b>peaceable</b>	folk that fain would	10, 74/ 35
he shall with his	<b>peaceable</b>	order (if it were	10, 74/ 34
sometimes with good, poor,	<b>peaceable</b>	folk in the county	10, 125/ 37
such French as is	<b>peculiar</b>	to the laws of	10, 79/ 30
falleth sometimes into my	<b>pen</b>	ere I be aware	10, 46/ 10
it make any one	<b>penal</b>	law such that none	10, 229/ 15
Master More likeneth the	<b>penance</b>	of such a man	10, 122/ 12
before: though he do	<b>penance</b>	he hath but right	10, 127/ 29
him depart without open	<b>penance</b>	, if the fellow be	10, 74/ 11
his purgation, and to	<b>penance</b>	also if he fail	10, 111/ 19
purgation and to do	<b>penance</b>	, too, if he be	10, 111/ 35
or else to do	<b>penance</b>	for bringing himself thereinto	10, 112/ 10
worthy to do some	<b>penance</b>	. " Truly this is a	10, 111/ 5
worthy to do some	<b>penance</b>	for that manner of	10, 111/ 29
methinketh, to do some	<b>penance</b>	for that manner of	10, 121/ 10
that purgation unto no	<b>penance</b>	neither. But, now, if	10, 127/ 21
for they do no	<b>penance</b>	at all. Now, concerning	10, 127/ 31
worthy to do that	<b>penance</b>	for his offenses; wherefore	10, 127/ 6
is sometimes as much	<b>penance</b>	to the one as	10, 121/ 19
he is put to	<b>penance</b>	by the ordinary, as	10, 127/ 4
officio is put unto	<b>penance</b>	by the ordinary as	10, 127/ 12
circumstances, and enjoy the	<b>penance</b>	after the weight or	10, 219/ 12
depart without any open	<b>penance</b>	; but what were convenient	10, 72/ 26
man, whensoever he seem	<b>penitent</b>	. But yet surely when	10, 118/ 13

his part of a	<b>penny</b>	though they did every	10, 47/ 27
bring in here one	<b>penny</b>	more into this good	10, 139/ 7
thick and threefold the	<b>pens</b>	went to work, and	10, 4/ 24
over grievous to the	<b>people</b>	to bear -- then	10, 215/ 31
bring in among the	<b>people</b>	any hatred against the	10, 63/ 31
God's immediate ordinance the	<b>people</b>	should accept all together	10, 203/ 30
and virtue of the	<b>people</b>	fadeth also and vanisheth	10, 20/ 22
since the keeping of	<b>people</b>	from heresies and putting	10, 23/ 20
administered -- or the	<b>people</b>	not diligently and plainly	10, 42/ 15
much part of the	<b>people</b>	both spiritual and temporal	10, 44/ 25
deadly, rather leave the	<b>people</b>	in doubt, and in	10, 80/ 35
laws abroad among the	<b>people</b>	in writing, and without	10, 193/ 37
not so as the	<b>people</b>	say: then are the	10, 45/ 18
it be as the	<b>people</b>	say: then are spiritual	10, 45/ 21
into four sorts of	<b>people</b>	; wherein, forasmuch as he	10, 23/ 31
or teach the common	<b>people</b>	so exactly as to	10, 80/ 32
that they would the	<b>people</b>	should not believe them	10, 202/ 13
put abroad among the	<b>people</b>	a slanderous book of	10, 193/ 7
do in which the	<b>people</b>	are now bound to	10, 214/ 14
caused yet many mischievous	<b>people</b>	to be brought to	10, 136/ 5
make," or whereupon "the	<b>people</b>	have just cause to	10, 192/ 34
themselves-ward, else to the	<b>people</b>	there should come none	10, 134/ 18
ask account of his	<b>people</b>	that were committed unto	10, 176/ 1
-- then may the	<b>people</b>	grudge and complain lawfully	10, 215/ 32
do good to the	<b>people</b>	, but by confederacies with	10, 66/ 34
solicit and labor lay	<b>people</b>	to the contrary manner	10, 49/ 37
corrections to rule the	<b>people</b>	" . . . -- who could write	10, 66/ 28
and praise among the	<b>people</b>	. Also, if defaults should	10, 212/ 10
wit, the mishandling the	<b>people</b>	to their destruction upon	10, 17/ 4
if there were much	<b>people</b>	that so did, it	10, 59/ 9
the judges mishandle the	<b>people</b>	sore and do much	10, 171/ 2
tales told unto the	<b>people</b>	, and given every man	10, 81/ 22
conserve among all the	<b>people</b>	save those few that	10, 23/ 18
or else the common	<b>people</b>	. Now as for the	10, 77/ 31
such others as the	<b>people</b>	of their free agreement	10, 217/ 10
hath commonly much more	<b>people</b>	present to gaze upon	10, 124/ 4
and to "induce the	<b>people</b>	" -- "to give money	10, 49/ 26
would preach heresy, the	<b>people</b>	were by God's ordinance	10, 204/ 23
be) faithful, true Christian	<b>people</b>	. Look, therefore, good readers	10, 87/ 18
therefore shall the common	<b>people</b>	take none harm though	10, 81/ 15
manner was such the	<b>people</b>	took much harm thereby	10, 115/ 27
many persons, which much	<b>people</b>	judge to have been	10, 65/ 21
the change give the	<b>people</b>	occasion to have the	10, 194/ 1

some such as the	<b>people</b>	never had heard of	10, 212/ 19
tell and teach the	<b>people</b>	, first by his book	10, 82/ 26
and obloquy of the	<b>people</b>	, and peradventure in peril	10, 46/ 29
but all in the	<b>people</b>	alone, and in themselves	10, 200/ 3
out that same "much	<b>people</b>	" that take it so	10, 59/ 8
them, and make the	<b>people</b>	ween that it were	10, 68/ 16
and agreement of the	<b>people</b>	be the laws of	10, 217/ 8
and obloquy of the	<b>people</b>	with like lies of	10, 192/ 6
considered by the whole	<b>people</b>	in every man's reason	10, 37/ 15
great rumor among the	<b>people</b>	" that spiritual men punish	10, 176/ 22
people, and that the	<b>people</b>	be much more reasonable	10, 18/ 33
be tempered as the	<b>people</b>	should have occasion always	10, 115/ 22
many of the common	<b>people</b>	, but also of the	10, 26/ 10
man of the common	<b>people</b>	, but also of the	10, 28/ 7
but by himself the	<b>people</b>	never heard of --	10, 210/ 8
an opinion among the	<b>people</b>	that the ordinaries and	10, 76/ 6
the worst sort of	<b>people</b>	before all others, except	10, 29/ 23
so long will the	<b>people</b>	grudge and peradventure the	10, 76/ 10
a thing to the	<b>people</b>	much more perilous than	10, 82/ 10
or confirming of the	<b>people</b>	can be proved in	10, 217/ 21
again that if "the	<b>people</b>	, " as he putteth for	10, 45/ 25
more profit unto the	<b>people</b>	to think rather the	10, 81/ 12
the grief of the	<b>people</b>	were also reformed, and	10, 189/ 26
good mind of the	<b>people</b>	, and yet saith also	10, 206/ 9
saith it so) much	<b>people</b>	judged the same. And	10, 58/ 12
that second sort of	<b>people</b>	whom I say, in	10, 59/ 29
the residue of the	<b>people</b>	. I cannot see, therefore	10, 217/ 19
word spoken among the	<b>people</b>	is reckoned so to	10, 48/ 4
it "reported that much	<b>people</b>	take it so" --	10, 58/ 30
shall "find" that "much	<b>people</b>	" take it so --	10, 59/ 1
though that sort of	<b>people</b>	were never so much	10, 59/ 15
common assent of the	<b>people</b>	, but that some particular	10, 217/ 12
And therefore, since the	<b>people</b>	that so speaketh meaneth	10, 48/ 5
hath said that the	<b>people</b>	say that spiritual men	10, 45/ 13
in obloquy of the	<b>people</b>	all the spiritual judges	10, 170/ 16
alone, but the whole	<b>people</b>	too, in such manner	10, 24/ 22
be had among the	<b>people</b>	as folk suspect of	10, 23/ 12
and plainly instruct the	<b>people</b>	. All this tale, as	10, 43/ 18
be such as the	<b>people</b>	never neither talked of	10, 209/ 38
bound to help the	<b>people</b>	out of that judgment	10, 45/ 19
part, go tell the	<b>people</b>	without necessity that though	10, 69/ 32
thing profitable for the	<b>people</b>	, to know that though	10, 79/ 6
writing abroad among the	<b>people</b>	against them, that would	10, 193/ 28

intolerable default in the	<b>people</b>	, " for misjudging the clergy	10, 18/ 17
the Pacifier missaith the	<b>people</b>	, and that the people	10, 18/ 33
only any of the	<b>people</b>	, but also the greatest	10, 29/ 14
many persons, which much	<b>people</b>	have judged them to	10, 57/ 28
many persons, which much	<b>people</b>	have judged them to	10, 57/ 34
many persons, which much	<b>people</b>	have judged them to	10, 58/ 2
thereby mishandle the king's	<b>people</b>	, and put them to	10, 78/ 2
they would that the	<b>people</b>	should believe them therein	10, 201/ 37
would look that the	<b>people</b>	should believe them. For	10, 202/ 15
so great that the	<b>people</b>	should obey them without	10, 205/ 17
wrongful handling of the	<b>people</b>	, to drive them, by	10, 213/ 17
punished many, which much	<b>people</b>	, " etc. And therefore --	10, 58/ 18
hath given them, the	<b>people</b>	were then therein bound	10, 204/ 12
them of God, the	<b>people</b>	were bound therein to	10, 205/ 6
punished many, which much	<b>people</b>	, " etc., into these words	10, 58/ 16
and slander of the	<b>people</b>	. " And if they be	10, 22/ 13
obloquy and make the	<b>people</b>	ween that they marvelously	10, 86/ 11
corrections to rule the	<b>people</b>	-- what thing calleth	10, 66/ 35
other side, if the	<b>people</b>	in these things say	10, 45/ 30
but confederacies against the	<b>people</b>	? Howbeit, since this chapter	10, 66/ 36
but all among the	<b>people</b>	. And therefore this good	10, 200/ 24
crime, by which lawless	<b>people</b>	have in this realm	10, 230/ 9
only another sort of	<b>people</b>	which Sir Thomas More	10, 29/ 24
the person, and the	<b>people</b>	and the time, shall	10, 116/ 4
those heresies that the	<b>people</b>	took him to mean	10, 116/ 8
of God, that the	<b>people</b>	are bound to obey	10, 202/ 29
from God that the	<b>people</b>	are bound to obey	10, 203/ 14
things like), that the	<b>people</b>	are bound to obey	10, 207/ 21
of God that the	<b>people</b>	are bound to obey	10, 208/ 14
from God that the	<b>people</b>	are bound to obey	10, 214/ 9
as for the common	<b>people</b>	to be told that	10, 79/ 38
if there were much	<b>people</b>	that so took it	10, 59/ 12
kill, also, much innocent	<b>people</b>	openly, and turn folk	10, 105/ 2
as in procuring the	<b>people</b>	to believe untruly that	10, 39/ 1
this tale unto the	<b>people</b>	as good unwritten as	10, 79/ 11
generally by all the	<b>people</b>	by common usage accepted	10, 217/ 29
therein as the common	<b>people</b>	mean that use it	10, 48/ 5
corrections to rule the	<b>people</b>	. " Whereas he useth these	10, 65/ 24
and virtue of the	<b>people</b>	fadeth and vanisheth away	10, 21/ 12
and virtue of the	<b>people</b>	fadeth and vanisheth away	10, 21/ 21
in hatred among the	<b>people</b>	. For who were there	10, 64/ 20
in obloquy of the	<b>people</b>	thereby. And whereas upon	10, 167/ 21
should have many mischievous	<b>people</b>	very bold, while they	10, 164/ 32

diligent instructing of the	<b>people</b>	-- then with a	10, 45/ 16
his three sorts of	<b>people</b>	together, which you shall	10, 60/ 6
and suffer themselves evil	<b>people's</b>	obloquy, for avoiding of	10, 132/ 13
been guilty, and some	<b>peradventure</b>	not guilty -- have	10, 217/ 13
London and Michaelmas that	<b>peradventure</b>	to many a man	10, 37/ 26
known, he might be	<b>peradventure</b>	perceived, for all that	10, 40/ 22
only as wise, but	<b>peradventure</b>	many more also in	10, 111/ 22
he will not, or	<b>peradventure</b>	dare not, be openly	10, 102/ 21
already, because it may	<b>peradventure</b>	hap hereafter, by a	10, 205/ 29
upon all their oaths,	<b>peradventure</b>	the very chief heretic	10, 107/ 31
the party, nor dare,	<b>peradventure</b>	, for his ears. This	10, 103/ 10
some of mine objections	<b>peradventure</b>	lay but either lack	10, 40/ 3
few were accused, or	<b>peradventure</b>	any one, either. These	10, 102/ 11
be sure of compurgators,	<b>peradventure</b>	more than enough. For	10, 115/ 10
done -- I shall	<b>peradventure</b>	let them even alone	10, 225/ 8
that feared before may	<b>peradventure</b>	be full feared still	10, 94/ 28
and secretly detecteth it,	<b>peradventure</b>	four or five and	10, 90/ 24
him afresh: it may	<b>peradventure</b>	happen that he will	10, 228/ 17
folk too -- and	<b>peradventure</b>	yet should hear again	10, 56/ 9
hands, which else should	<b>peradventure</b>	not have heard thereof	10, 185/ 32
be thereof accused, or	<b>peradventure</b>	any one heretic either	10, 104/ 17
that suit may be	<b>peradventure</b>	more than I suppose	10, 196/ 25
four laws, it might	<b>peradventure</b>	happen that I should	10, 209/ 26
beside us were, as	<b>peradventure</b>	they be in the	10, 37/ 23
happed; without any respect,	<b>peradventure</b>	, to the increase and	10, 36/ 30
yet, but I will	<b>peradventure</b>	at a leisure hereafter	10, 29/ 32
more hasty, but somewhat,	<b>peradventure</b>	, the less, lest it	10, 13/ 10
the witnesses should not	<b>peradventure</b>	make the men so	10, 97/ 1
just punishment -- yet	<b>peradventure</b>	a man might say	10, 48/ 10
the people grudge and	<b>peradventure</b>	the king not give	10, 76/ 10
Synesius and Erasmus, or	<b>peradventure</b>	to neither of them	10, 9/ 4
in prison and some	<b>peradventure</b>	ever; howbeit, of truth	10, 128/ 30
acquitted by proclamation, and	<b>peradventure</b>	oftener, than once bear	10, 122/ 23
and mine -- which	<b>peradventure</b>	, for mine own mind	10, 56/ 3
dealing in such talking (	<b>peradventure</b>	in divers places used	10, 73/ 12
226): But yet will	<b>peradventure</b>	this Pacifier say that	10, 139/ 11
I say there that	<b>peradventure</b>	he will say so	10, 201/ 8
these: His device, though	<b>peradventure</b>	it would serve in	10, 96/ 20
had mortised them. And	<b>peradventure</b>	he that so thought	10, 34/ 32
indeed that it may	<b>peradventure</b>	cause some that else	10, 95/ 36
If this man will	<b>peradventure</b>	say, "Since that the	10, 123/ 19
that it would be	<b>peradventure</b>	profitable to the realm	10, 34/ 30
conspiracy? This Pacifier will	<b>peradventure</b>	say that the same	10, 130/ 8

jury so desiring, as	<b>peradventure</b>	they would) the judges	10, 153/ 34
in his presence, nor	<b>peradventure</b>	never hear them speak	10, 107/ 11
then will this man	<b>peradventure</b>	say that then be	10, 69/ 27
himself also; and where	<b>peradventure</b>	himself must to the	10, 166/ 26
of the people, and	<b>peradventure</b>	in peril, too, with	10, 46/ 29
yet would he be	<b>peradventure</b>	the more wary to	10, 80/ 13
part; and at length,	<b>peradventure</b>	, if they went on	10, 140/ 33
thinketh, he saith, that	<b>peradventure</b>	if I "were asked	10, 35/ 25
the ladder. And some	<b>peradventure</b>	became approvers when they	10, 107/ 15
man wotteth when, pretend	<b>peradventure</b>	a thing whereof they	10, 205/ 31
lose (that they get,	<b>peradventure</b>	, by them whom yet	10, 99/ 21
which they may do,	<b>percase</b>	, with such communication though	10, 71/ 20
commonly" because that sometimes,	<b>percase</b>	in point of judgment	10, 107/ 9
accused him, he might	<b>percase</b>	allege and prove so	10, 105/ 27
the truth. And if	<b>percase</b>	there were some found	10, 51/ 30
that you should not	<b>perceive</b>	this point) -- this	10, 58/ 20
the length, let him	<b>perceive</b>	his oversight and ignorance	10, 83/ 12
mine Apology, should soon	<b>perceive</b>	that his answers were	10, 6/ 20
mine Apology, may soon	<b>perceive</b>	that his books labor	10, 210/ 4
shall the clearer thereby	<b>perceive</b>	whereabout we both go	10, 88/ 14
may the more plainly	<b>perceive</b>	both the good mind	10, 169/ 22
good folk may soon	<b>perceive</b>	them for good: in	10, 215/ 19
and make good folk	<b>perceive</b>	both what harm it	10, 39/ 26
other that they which	<b>perceive</b>	it suspect him therefore	10, 90/ 12
two places wherein I	<b>perceive</b>	he pleaseth himself right	10, 202/ 19
that ye may well	<b>perceive</b>	that so it is	10, 8/ 1
as every man may	<b>perceive</b>	that readeth it. And	10, 50/ 7
as far as I	<b>perceive</b>	, have the king reform	10, 182/ 5
or learning that I	<b>perceive</b>	in this man, the	10, 77/ 34
though Salem could neither	<b>perceive</b>	the head nor the	10, 12/ 3
too. Now may you	<b>perceive</b>	, by the progress of	10, 72/ 33
a few, may yet	<b>perceive</b>	by plain proofs in	10, 39/ 34
it is easy to	<b>perceive</b>	, whatsoever himself say, which	10, 227/ 23
very well, I suppose,	<b>perceive</b>	. And you shall, over	10, 57/ 18
not the wit to	<b>perceive</b>	when Bizance speaketh himself	10, 11/ 33
and you shall well	<b>perceive</b>	that they that made	10, 64/ 36
in the court, could	<b>perceive</b>	any of the noblemen	10, 32/ 18
his you may clearly	<b>perceive</b>	even by the very	10, 102/ 3
things as they shall	<b>perceive</b>	either by the evidence	10, 162/ 4
the matter thoroughly debated	<b>perceive</b>	: if either the twelve	10, 162/ 14
every man may soon	<b>perceive</b>	. Howbeit, in the last	10, 218/ 23
his eleventh chapter, well	<b>perceive</b>	also that to cover	10, 57/ 20
to make you clearly	<b>perceive</b>	that how well soever	10, 14/ 5

every man may soon	<b>perceive</b>	that will well consider	10, 114/ 7
they shall by leisure	<b>perceive</b>	the contrary with search	10, 17/ 13
and then shall he	<b>perceive</b>	that my words include	10, 33/ 26
you may the better	<b>perceive</b>	what those words of	10, 177/ 21
so high as to	<b>perceive</b>	, in those words of	10, 208/ 21
man's reckoning which I	<b>perceive</b>	well himself would very	10, 139/ 7
may by those faults	<b>perceive</b>	that the writer was	10, 40/ 7
blame no man that	<b>perceived</b>	not that before, that	10, 38/ 30
the better to be	<b>perceived</b>	, with the danger and	10, 228/ 7
Christendom, good Christian readers,	<b>perceived</b>	; and therefore in every	10, 144/ 19
if they were once	<b>perceived</b>	anything to meddle in	10, 99/ 22
seven that ever I	<b>perceived</b>	to be of the	10, 32/ 37
here as one that	<b>perceived</b>	no piece of the	10, 112/ 28
he might be peradventure	<b>perceived</b>	, for all that, for	10, 40/ 22
high prudence very well	<b>perceiveth</b>	that if he should	10, 76/ 22
that himself very well	<b>perceiveth</b>	to be the very	10, 219/ 33
serveth to the clear	<b>perceiving</b>	of us both, how	10, 88/ 11
hear them, and clearly	<b>perceiving</b>	that they so lewdly	10, 179/ 33
great harm. For by	<b>perceiving</b>	that in some things	10, 79/ 39
labor and pain, for	<b>perceiving</b>	of the truth, from	10, 88/ 19
now, this good Pacifier	<b>perceiving</b>	that it will be	10, 177/ 25
as of his own	<b>perfect</b>	knowledge -- I would	10, 135/ 12
realms, may come to	<b>perfect</b>	knowledge. For surely I	10, 210/ 17
for the declaration and	<b>perfection</b>	of the Old. Now	10, 25/ 13
a state of more	<b>perfection</b>	than the state of	10, 40/ 31
his own authority to	<b>perform</b>	it, that innocents by	10, 183/ 27
the will were not	<b>performed</b>	. I have heard, I	10, 52/ 28
how his will was	<b>performed</b>	I cannot tell. Howbeit	10, 52/ 22
the king's will is	<b>performed</b>	. But here will this	10, 53/ 2
saith, "Qui amat periculum,	<b>peribit</b>	in illo" ("He that	10, 81/ 5
scripture saith, "Qui amat	<b>periculum</b>	, peribit in illo" ("He	10, 81/ 5
their own without either	<b>peril</b>	or cost -- what	10, 144/ 10
contrariwise to their both	<b>peril</b>	and harm -- therefore	10, 153/ 17
avoiding of the like	<b>peril</b>	to fall afterward, it	10, 119/ 25
court thereto, without any	<b>peril</b>	of expenses; and then	10, 139/ 21
judge is out of	<b>peril</b>	using diligence and troth	10, 162/ 25
timber at his own	<b>peril</b>	. But so bindeth himself	10, 162/ 22
the extreme danger and	<b>peril</b>	of them, but shall	10, 81/ 19
such harm were in	<b>peril</b>	to fall by this	10, 105/ 6
of the relapse. The	<b>peril</b>	of death by relapse	10, 116/ 32
encouraging of heretics and	<b>peril</b>	of the Catholic faith	10, 9/ 20
man might fall in	<b>peril</b>	of a crime which	10, 120/ 21
man might spy the	<b>peril</b>	of his device, to	10, 181/ 30

the king's law or	<b>peril</b>	of accursing either. For	10, 185/ 6
with the danger and	<b>peril</b>	that would ensue thereon	10, 228/ 7
cases, for dread of	<b>peril</b>	that may fall to	10, 93/ 10
things were nothing the	<b>peril</b>	that they feared, some	10, 80/ 1
without the danger or	<b>peril</b>	to be, for such	10, 82/ 29
and teaching without other	<b>peril</b>	than warning. For as	10, 70/ 19
forswear himself to the	<b>peril</b>	of his friend and	10, 158/ 35
save for the further	<b>peril</b>	upon his further fault	10, 124/ 35
appear that the division,	<b>peril</b>	, and harm have anywhere	10, 210/ 21
illo" ("He that loveth	<b>peril</b>	shall perish in it	10, 81/ 5
heresy, putteth himself in	<b>peril</b>	to fall into the	10, 117/ 1
the inquests, it were	<b>peril</b>	instead of juries so	10, 134/ 8
do then? Against this	<b>peril</b>	this good man giveth	10, 90/ 30
which name the same	<b>peril</b>	of slander may not	10, 29/ 11
not therein so much	<b>peril</b>	as many men would	10, 81/ 26
a law made: what	<b>peril</b>	can he more fall	10, 161/ 25
bringeth forth. For what	<b>peril</b>	is there, of such	10, 29/ 6
follow another manner of	<b>peril</b>	: the decay of the	10, 145/ 15
another but with the	<b>peril</b>	of his own life	10, 94/ 21
him again without any	<b>peril</b>	of his own conscience	10, 161/ 21
for the witness on	<b>peril</b>	of their own souls	10, 162/ 23
out of danger and	<b>peril</b>	, and cannot prove that	10, 88/ 3
the great fear and	<b>peril</b>	that he putteth lest	10, 28/ 20
to charge them upon	<b>peril</b>	of their souls to	10, 162/ 2
man might say without	<b>peril</b>	of damnation that it	10, 48/ 11
be wary, upon the	<b>peril</b>	of heresy, that they	10, 70/ 5
think rather the more	<b>peril</b>	therein than the less	10, 81/ 12
things unknown than with	<b>peril</b>	to learn them. To	10, 81/ 32
that way were no	<b>peril</b>	. And therefore those wise	10, 115/ 36
kept and observed without	<b>peril</b>	of soul, though the	10, 193/ 35
parson will put in	<b>peril</b>	for his tithes. And	10, 196/ 26
put it upon the	<b>peril</b>	and assay to rob	10, 105/ 1
should be found, and	<b>peril</b>	and danger, too, sufficient	10, 97/ 30
put their souls in	<b>peril</b>	, doing both twain their	10, 162/ 10
people, and peradventure in	<b>peril</b>	, too, with untrue, surmised	10, 46/ 29
know the witnesses were	<b>peril</b>	-- to which I	10, 106/ 16
the people much more	<b>perilous</b>	than profitable, and in	10, 82/ 10
see, right evil and	<b>perilous</b>	things in his books	10, 230/ 19
that it is very	<b>perilous</b>	that spiritual men should	10, 168/ 15
which he writeth so	<b>perilous</b>	and so nought, some	10, 230/ 24
that this abjuration is	<b>perilous</b>	, for jeopardy of the	10, 116/ 32
they detected a very	<b>perilous</b>	heretic in very deed	10, 91/ 18
in a crime so	<b>perilous</b>	, reason can well bear	10, 70/ 15

give occasion that some	<b>perish</b>	both in body and	10, 39/ 4
this order always kept,	<b>perish</b>	in the meanwhile. Nor	10, 70/ 35
that loveth peril shall	<b>perish</b>	in it"). Now, as	10, 81/ 5
the faith decay and	<b>perish</b>	in many other folk	10, 223/ 7
innocents might by such	<b>perjured</b>	persons as be above-rehearsed	10, 183/ 24
accursed; or that a	<b>perjured</b>	witness should condemn him	10, 218/ 16
but that such a	<b>perjured</b>	witness might do it	10, 166/ 14
we find him thereby	<b>perjured</b>	in the first, then	10, 152/ 8
oath that he was	<b>perjured</b>	in the first, the	10, 152/ 26
wherefore a person once	<b>perjured</b>	is repelled from bearing	10, 151/ 29
because he was once	<b>perjured</b>	: the judge had been	10, 161/ 19
meant that such a	<b>perjured</b>	witness may haply show	10, 165/ 18
prove. For though the	<b>perjured</b>	witness might have (and	10, 160/ 20
to accept such a	<b>perjured</b>	witness where he ought	10, 163/ 14
be in such a	<b>perjured</b>	witness sometimes inward hatred	10, 159/ 25
see sometimes whether the	<b>perjured</b>	witness do it for	10, 159/ 30
before them such a	<b>perjured</b>	witness, and not to	10, 165/ 8
together a person once	<b>perjured</b>	and a person that	10, 157/ 17
say, such as be	<b>perjured</b>	in the same court	10, 150/ 10
be presumed, that the	<b>perjured</b>	witness hath so (for	10, 159/ 34
such one may that	<b>perjured</b>	witness be, that is	10, 165/ 24
judge accept such a	<b>perjured</b>	witness where there is	10, 163/ 10
only to such a	<b>perjured</b>	witness. For there is	10, 165/ 10
oath prove himself once	<b>perjured</b>	, and then we could	10, 152/ 14
like reason of a	<b>perjured</b>	witness, that will look	10, 156/ 31
man had been openly	<b>perjured</b>	thrice -- yet if	10, 153/ 8
of remorse of his	<b>perjury</b>	and of a mind	10, 161/ 15
his soul away by	<b>perjury</b>	: yet when himself after	10, 152/ 24
to clear by their	<b>perjury</b>	before. And I am	10, 149/ 1
his untruth for his	<b>perjury</b>	. The one, that though	10, 152/ 31
for the fear of	<b>perpetual</b>	pain in hell, taketh	10, 80/ 17
himself -- in the	<b>person</b>	of Bizance -- that	10, 10/ 36
be regarded while his	<b>person</b>	is unknown -- whereas	10, 40/ 20
by reason that the	<b>person</b>	detected were a man	10, 109/ 35
him the name and	<b>person</b>	of an accuser: I	10, 93/ 33
the difference of the	<b>person</b>	far worse and more	10, 20/ 34
to liken together a	<b>person</b>	once perjured and a	10, 157/ 17
reproof to any man's	<b>person</b>	, or willing any man	10, 4/ 16
fully for his own	<b>person</b>	. But the better opinion	10, 223/ 3
-- whereas if his	<b>person</b>	were known, he might	10, 40/ 21
the cause wherefore a	<b>person</b>	once perjured is repelled	10, 151/ 29
this realm before the	<b>person</b>	of a layman. These	10, 206/ 14
have of his own	<b>person</b>	therein, the more sorry	10, 223/ 4

once perjured and a	<b>person</b>	that was never yet	10, 157/ 17
the qualities of the	<b>person</b>	and circumstances of the	10, 114/ 33
will wit furthermore what	<b>person</b>	they represent of those	10, 149/ 22
a defense, for the	<b>person</b>	of the Pacifier himself	10, 9/ 28
the circumstances of the	<b>person</b>	, and the people and	10, 116/ 4
the mouth of the	<b>person</b>	which for such deed	10, 179/ 9
and not of his	<b>person</b>	. And although that in	10, 63/ 35
names should from the	<b>person</b>	against whom they should	10, 97/ 33
realm any such great	<b>personage</b>	fall into heresy as	10, 75/ 28
discharging of his own	<b>personal</b>	intent, that he meant	10, 67/ 2
might by such perjured	<b>persons</b>	as be above-rehearsed in	10, 183/ 24
For if those spiritual	<b>persons</b>	, both religious and seculars	10, 47/ 22
displeasure only to their	<b>persons</b>	, but to be at	10, 39/ 31
I have known seven	<b>persons</b>	that have been all	10, 34/ 10
Church and unto spiritual	<b>persons</b>	for the devotion that	10, 44/ 10
judging certain and determinate	<b>persons</b>	to do evil in	10, 54/ 10
and complaints of particular	<b>persons</b>	, by good examination been	10, 68/ 5
which two good, honest	<b>persons</b>	sworn and examined depose	10, 179/ 7
other manner of criminous	<b>persons</b>	, for the general presumption	10, 164/ 18
devotion of the temporal	<b>persons</b>	that for God's honor	10, 44/ 16
in their own proper	<b>persons</b>	. In this great full	10, 144/ 34
the Church, whereby their	<b>persons</b>	be in many things	10, 206/ 13
Church and of spiritual	<b>persons</b>	the honor of God	10, 41/ 12
they have punished many	<b>persons</b>	, which much people have	10, 57/ 28
they have punished many	<b>persons</b>	, which much people have	10, 57/ 34
they have punished many	<b>persons</b>	, which much people have	10, 58/ 2
have they punished many	<b>persons</b>	, which much people judge	10, 65/ 21
such ways as evil	<b>persons</b>	may be punished --	10, 147/ 29
and grudge of many	<b>persons</b>	within this realm": first	10, 195/ 32
testimony of known evil	<b>persons</b>	to be received and	10, 146/ 32
secular priests, or religious	<b>persons</b>	." For he saith that	10, 174/ 12
God and unto spiritual	<b>persons</b>	for God's sake, by	10, 44/ 11
between him and spiritual	<b>persons</b>	were not so much	10, 84/ 30
but that some particular	<b>persons</b>	-- whereof some have	10, 217/ 12
years, above eighty thousand	<b>persons</b>	in one summer, and	10, 210/ 25
by some light, simple	<b>persons</b>	, whereas by the king's	10, 84/ 21
them beside, have their	<b>persons</b>	disclosed unto the party	10, 97/ 4
warning given to their	<b>persons</b>	." I would verily ween	10, 70/ 10
whom this Pacifier had	<b>persuaded</b>	to be so far	10, 178/ 16
sure and a certain	<b>persuasion</b>	and belief in his	10, 160/ 24
this is a marvelous	<b>persuasion</b>	: that a man should	10, 111/ 6
this is a marvelous	<b>persuasion</b>	: that a man should	10, 112/ 16
names do not only	<b>pertain</b>	unto Synesius and Erasmus	10, 9/ 3

before, or that anything	<b>pertained</b>	unto me. And therefore	10, 223/ 34
great deal better what	<b>pertained</b>	unto their part and	10, 77/ 35
were a thing that	<b>pertained</b>	only unto them. The	10, 86/ 32
matter as far as	<b>pertaineth</b>	to the change of	10, 88/ 20
to tell a lie	<b>pertaineth</b>	to a good man	10, 226/ 18
near, nor so specially	<b>pertaineth</b>	unto him, that he	10, 52/ 34
of the law nor	<b>pertaining</b>	to the judgment of	10, 37/ 14
as for me to	<b>peruse</b>	his whole book of	10, 17/ 19
from the beginning to	<b>peruse</b>	the whole matter as	10, 88/ 20
would answer to, I	<b>perused</b>	always everything in order	10, 13/ 23
is all the answer	<b>perused</b>	-- the reading whereof	10, 12/ 8
After those four sorts	<b>perused</b>	-- he speaketh of	10, 23/ 34
of Almaine that are	<b>perverted</b>	since; not even while	10, 96/ 24
my words; whereby he	<b>perverteth</b>	clearly my meaning and	10, 174/ 36
other vices, especially such	<b>pestilent</b>	heresies as else would	10, 213/ 5
other, is a very	<b>pestilent</b>	pride, and in a	10, 177/ 12
a very malicious, naughty,	<b>pestilent</b>	"some say," whereof the	10, 168/ 2
in evidence against the	<b>petit</b>	jury, and be testified	10, 154/ 34
the troth of the	<b>petit</b>	juries, but believeth them	10, 137/ 4
their conscience that the	<b>petit</b>	jury willfully, of some	10, 155/ 2
that His Highness, upon	<b>petition</b>	made unto him and	10, 75/ 33
parish whispering with her	<b>pewfellow</b>	; and he, falling angry	10, 46/ 14
but if it be	<b>pharisaical</b>	grudge; yea, and though	10, 18/ 2
the scribes and the	<b>Pharisees</b>	"hypocrites." But then that	10, 24/ 18
the slander of the	<b>Pharisees</b>	. And that would charitably	10, 179/ 2
will advise piece by	<b>piece</b>	. And therefore -- while	10, 141/ 25
readers, come unto that	<b>piece</b>	which (as a thing	10, 155/ 13
told you, concerning this	<b>piece</b>	of good abearing --	10, 129/ 15
for conclusion of this	<b>piece</b>	, my poor advice and	10, 140/ 3
in London and some	<b>piece</b>	of Essex alone, and	10, 170/ 10
seditionous book. The selfsame	<b>piece</b>	is also an answer	10, 9/ 16
say, therefore let that	<b>piece</b>	pass by, and here	10, 167/ 6
see that will advise	<b>piece</b>	by piece. And therefore	10, 141/ 25
it well. For that	<b>piece</b>	was the answer that	10, 4/ 36
is the third, that	<b>piece</b>	in his answer he	10, 125/ 8
This is a pretty	<b>piece</b>	, and such as I	10, 179/ 4
he handleth this third	<b>piece</b>	, of indictments at the	10, 129/ 25
very well for every	<b>piece</b>	of my book --	10, 10/ 13
his putting of that	<b>piece</b>	in his book of	10, 78/ 34
he and printeth that	<b>piece</b>	in his book of	10, 188/ 12
that unto one little	<b>piece</b>	one great cunning man	10, 4/ 29
forth with a goodly	<b>piece</b>	; and to declare himself	10, 189/ 17
process upon every fond	<b>piece</b>	of his devices wherein	10, 70/ 25

fetters weigh a good	<b>piece</b>	of a faggot, besides	10, 121/ 22
shall "weigh a good	<b>piece</b>	of the faggot, besides	10, 122/ 17
folk, and not one	<b>piece</b>	thereof made for me	10, 9/ 7
thus, as for this	<b>piece</b>	, of arresting for suspicion	10, 125/ 2
his labor in that	<b>piece</b>	well enough. For I	10, 149/ 19
be forborne. To this	<b>piece</b>	, lo, this good man	10, 130/ 30
with an untruth, another	<b>piece</b>	he leaveth half unanswered	10, 127/ 9
of his answer one	<b>piece</b>	that anything impaireth any	10, 9/ 31
the sessions. For that	<b>piece</b>	he setteth in the	10, 129/ 26
so suspected. In this	<b>piece</b>	my purpose is, good	10, 130/ 21
readers, that concerning this	<b>piece</b>	, this good man hath	10, 141/ 8
one that perceived no	<b>piece</b>	of the matter. For	10, 112/ 28
truly showed. To this	<b>piece</b>	these were my words	10, 155/ 26
not left any one	<b>piece</b>	unproved that myself spoke	10, 223/ 33
unanswered, and to another	<b>piece</b>	he maketh none answer	10, 127/ 10
he farther with another	<b>piece</b>	, and saith: Nor yet	10, 171/ 25
see that in this	<b>piece</b>	I mean nothing else	10, 126/ 8
But then one pretty	<b>piece</b>	he hath of two	10, 45/ 10
himself would say no	<b>piece</b>	thereof, but only that	10, 68/ 10
then with a proper	<b>piece</b>	of two parts thus	10, 45/ 17
win him never a	<b>piece</b>	. The third point, good	10, 120/ 14
and soul. To this	<b>piece</b>	, lo, good reader, this	10, 121/ 31
for all his holy	<b>piece</b>	of a sermon, what	10, 41/ 27
good readers, that this	<b>piece</b>	, wherein he so boasteth	10, 99/ 3
I answered him: This	<b>piece</b>	, concerning the testimony of	10, 146/ 32
therefore" whereupon a good	<b>piece</b>	of all the matter	10, 57/ 23
better to any other	<b>piece</b>	-- let them in	10, 225/ 2
is not any one	<b>piece</b>	, of all these that	10, 141/ 22
man, in this first	<b>piece</b>	of the third point	10, 125/ 5
in mine Apology that	<b>piece</b>	is the third, that	10, 125/ 8
moldy bread. And this	<b>piece</b>	, it was told me	10, 5/ 13
For as for that	<b>piece</b>	, I was very sure	10, 4/ 33
readers, said unto this	<b>piece</b>	?What shall we, good	10, 140/ 9
would end with another	<b>piece</b>	wherein himself weeneth that	10, 125/ 12
so strong) unto this	<b>piece</b>	-- upon which great	10, 140/ 12
answer, good reader, one	<b>piece</b>	he answereth with an	10, 127/ 8
man. To the first	<b>piece</b>	of these words of	10, 191/ 24
as praying to saints,	<b>pilgrimage</b>	, and purgatory, and the	10, 222/ 33
and to go upon	<b>pilgrimages</b>	," leaving their debts unpaid	10, 49/ 28
even dig another great	<b>pit</b>	under that, and bury	10, 100/ 24
dig me a great	<b>pit</b>	, and carry it never	10, 100/ 20
cometh out of the	<b>pit</b>	?" At that the other	10, 100/ 22
provide farther, that no	<b>piteous</b>	Pacifier should, in lamenting	10, 212/ 5

the very weight and	<b>pith</b>	of all the matter	10, 219/ 34
he had written so	<b>pithily</b>	. Afterward, in another place	10, 199/ 28
And our Savior himself	<b>pitied</b>	Jerusalem, and for the	10, 48/ 17
better. And Saint Chrysostom	<b>pitieth</b>	also the devil. And	10, 48/ 16
plainly proved because he	<b>pitieth</b>	and lamenteth them therein	10, 65/ 35
abundantly," "zeal of souls,	<b>pity</b>	, good doctrine, and devout	10, 65/ 9
but that it were	<b>pity</b>	it should be so	10, 67/ 18
to say it was	<b>pity</b>	that they guided themselves	10, 48/ 15
devil that "it is	<b>pity</b>	that ever he was	10, 48/ 1
only that it were	<b>pity</b>	that it should be	10, 68/ 11
damnation that it was	<b>pity</b>	that he so misused	10, 48/ 12
I may not absolutely	<b>pity</b>	: yet in some respects	10, 48/ 26
from the inclination toward	<b>pity</b>	, in preserving the life	10, 118/ 12
Jerusalem, and for the	<b>pity</b>	wept also thereon, for	10, 48/ 17
heresies that it is	<b>pity</b>	that ever they were	10, 47/ 33
that it is "great	<b>pity</b>	," and much "to be	10, 65/ 12
fire of hell, have	<b>pity</b>	poured upon us in	10, 231/ 12
too -- we may	<b>pity</b>	that they were in	10, 48/ 22
the man's life of	<b>pity</b>	stretcheth out with his	10, 118/ 26
s with lamenting and	<b>pitying</b>	that the man is	10, 66/ 12
And so, in one	<b>place</b>	to make a doubt	10, 61/ 14
left out in that	<b>place</b>	: then is all gone	10, 208/ 8
now nor in any	<b>place</b>	of mine Apology, I	10, 57/ 11
only in the first	<b>place</b>	rehearsed him as he	10, 200/ 34
pithily. Afterward, in another	<b>place</b>	where they be rehearsed	10, 199/ 29
telleth neither in what	<b>place</b>	of his book his	10, 30/ 35
are nor in what	<b>place</b>	of my book you	10, 30/ 35
bringing forth my first	<b>place</b>	, and then by and	10, 62/ 31
little variance in some	<b>place</b>	begun, and by some	10, 63/ 1
useth himself in this	<b>place</b>	, therefore, very circumspectly for	10, 29/ 18
last clause no necessary	<b>place</b>	to the complement of	10, 58/ 8
nought, albeit that in	<b>place</b>	and time convenient I	10, 193/ 26
it not in one	<b>place</b>	: ergo, he denieth it	10, 97/ 17
the defense of this	<b>place</b>	, he is driven to	10, 206/ 20
said treatise in that	<b>place</b>	. This man goeth to	10, 165/ 11
it not in no	<b>place</b>	." Now, where he saith	10, 97/ 18
the reading of the	<b>place</b>	, and make him pass	10, 214/ 30
officio, he in some	<b>place</b>	openeth it himself. But	10, 122/ 1
truth appeareth in some	<b>place</b>	otherwise in his book	10, 191/ 15
you forth any one	<b>place</b>	in which I say	10, 18/ 35
fly out of that	<b>place</b>	and, as I have	10, 71/ 28
himself, in the one	<b>place</b>	I say, "If there	10, 62/ 24
spiritual men: consider the	<b>place</b>	even here in his	10, 64/ 35

against such objections? What	<b>place</b>	is there in this	10, 156/ 10
be done in another	<b>place</b>	. And a man would	10, 148/ 23
my words and the	<b>place</b>	, because men might ween	10, 169/ 31
me before, in another	<b>place</b>	, with cases of law	10, 43/ 32
every year, in one	<b>place</b>	and other of the	10, 195/ 20
sometime and in some	<b>place</b>	, that the ordinary should	10, 115/ 7
his great exhortation little	<b>place</b>	. Also, this pride with	10, 177/ 9
as repeated in every	<b>place</b>	where he provoketh me	10, 194/ 12
out of time and	<b>place</b>	convenient to put the	10, 193/ 36
I say in another	<b>place</b>	of the said treatise	10, 174/ 21
long for some one	<b>place</b>	, that I saw well	10, 7/ 3
and continueth to the	<b>place</b>	where I shall show	10, 11/ 15
time and in another	<b>place</b>	, before he shall have	10, 107/ 6
good readers, upon the	<b>place</b>	, and you shall see	10, 201/ 6
was made to that	<b>place</b>	; and what shift there	10, 5/ 8
for many things the	<b>place</b>	that I should seek	10, 7/ 4
I did in that	<b>place</b>	not only show that	10, 124/ 30
Pacifier speaketh in that	<b>place</b>	, where he speaketh of	10, 201/ 13
of "prelates" in that	<b>place</b>	, put in "spiritual rulers	10, 201/ 20
look there in that	<b>place</b>	shall, I suppose, find	10, 14/ 17
that in the other	<b>place</b>	I confess that there	10, 62/ 28
leaveth out again the	<b>place</b>	of mine that he	10, 171/ 34
fled." And in another	<b>place</b>	he moveth the temporalty	10, 22/ 17
land by escheat have	<b>place</b>	but in the special	10, 108/ 22
also in the second	<b>place</b>	I took the pain	10, 200/ 35
out properly in one	<b>place</b>	this word "therefore" whereupon	10, 57/ 22
and force in every	<b>place</b>	abroad as they be	10, 37/ 10
said treatise in the	<b>place</b>	fore-rehearsed be unreasonable and	10, 169/ 12
speak heresies in any	<b>place</b>	where himself was present	10, 84/ 38
though he dissemble the	<b>place</b>	because he would not	10, 191/ 9
hath in the same	<b>place</b>	answered me yes, as	10, 30/ 25
sometimes, and telleth two	<b>places</b>	where: folio 77 and	10, 167/ 14
there, in both the	<b>places</b>	, so open and so	10, 27/ 20
do the same, some	<b>places</b>	of the Apology much	10, 7/ 19
therefore I in many	<b>places</b>	of mine Apology lay	10, 9/ 26
I say, in some	<b>places</b>	of mine Apology, that	10, 59/ 30
declare expressly, in many	<b>places</b>	of mine Apology, that	10, 63/ 33
if you read the	<b>places</b>	of mine Apology and	10, 67/ 5
in one or two	<b>places</b>	of mine Apology, that	10, 169/ 36
chapter and divers other	<b>places</b>	of his Apology, by	10, 210/ 35
I have in many	<b>places</b>	of mine Apology testified	10, 225/ 26
own in divers other	<b>places</b>	of his book, here	10, 63/ 29
this Pacifier in some	<b>places</b>	of this book toucheth	10, 215/ 5

forsaken it except such	<b>places</b>	only as have left	10, 145/ 5
talking (peradventure in divers	<b>places</b>	used), whether he meant	10, 73/ 12
see. And some such	<b>places</b>	yet as I had	10, 7/ 7
look in all the	<b>places</b>	in which I speak	10, 60/ 15
here and in other	<b>places</b>	; and that I to	10, 213/ 8
the reader to the	<b>places</b>	, with writing in what	10, 6/ 33
Pacifier hath in some	<b>places</b>	put in mine own	10, 6/ 24
time" -- all which	<b>places</b>	are understood of judging	10, 54/ 9
little further, that in	<b>places</b>	more than one, good	10, 140/ 17
I say, in those	<b>places</b>	, that the Pacifier missaith	10, 18/ 32
gay words in two	<b>places</b>	wherein I perceive he	10, 202/ 19
wot well, in such	<b>places</b>	as I show that	10, 18/ 29
man hath in some	<b>places</b>	left out some of	10, 6/ 27
which in those two	<b>places</b>	verily burneth souls. And	10, 231/ 13
have served in many	<b>places</b>	of Almaine that are	10, 96/ 24
although that in some	<b>places</b>	I say "the Pacifier	10, 64/ 1
there in some sundry	<b>places</b>	prettily powder the book	10, 64/ 10
and consider those two	<b>places</b>	first, and then compare	10, 31/ 10
other. For in the	<b>places</b>	of court these companies	10, 79/ 35
so in all other	<b>places</b>	. Whereof though they shall	10, 17/ 12
read first both the	<b>places</b>	, and then this his	10, 31/ 6
there are in some	<b>places</b>	special officers to inquire	10, 185/ 18
have it seen what	<b>places</b>	he left untouched. Which	10, 223/ 30
yet when, by the	<b>places</b>	conferred so well together	10, 7/ 34
spoken of in the	<b>plain</b>	, open Parliament -- that	10, 56/ 11
I shall use so	<b>plain</b>	and open a way	10, 168/ 7
and over that, by	<b>plain</b>	Parliament laws and orders	10, 217/ 29
though they were less	<b>plain</b>	than thus. And therefore	10, 166/ 34
is but a common,	<b>plain</b>	point, and as easy	10, 64/ 25
skin than such a	<b>plain</b>	, simple man as was	10, 166/ 10
have all the matter	<b>plain</b>	and open before your	10, 7/ 25
good readers, proved very	<b>plain</b>	. But now consider his	10, 204/ 19
into light open and	<b>plain</b>	at your eyes, I	10, 86/ 19
this good man so	<b>plain</b>	. In his fifteenth chapter	10, 88/ 30
see that I say	<b>plain</b>	the contrary. For whereas	10, 27/ 7
him but his own	<b>plain</b>	, open words. For in	10, 109/ 15
still, his words are	<b>plain</b>	against him. For himself	10, 206/ 28
readers, very clear and	<b>plain</b>	, that this good man	10, 165/ 1
you that he saith	<b>plain</b>	untrue, and groundeth all	10, 109/ 12
you the matter very	<b>plain</b>	. Nor all, he saith	10, 13/ 28
he groundeth upon a	<b>plain</b>	untruth, though he make	10, 108/ 10
as it is proved	<b>plain</b>	-- that he hath	10, 158/ 16
that his words were	<b>plain</b>	enough, that he meaneth	10, 214/ 4

speak and sow about	<b>plain</b>	and open heresy. I	10, 63/ 23
given unto inquests of	<b>plain</b>	and open heresy, which	10, 140/ 18
name), have abused his	<b>plain</b>	simplicity, making him ween	10, 64/ 7
bring forth for the	<b>plain</b>	proof of his plain	10, 78/ 5
that with good and	<b>plain</b>	proof of his heresy	10, 140/ 36
then are his words	<b>plain</b>	false. For his words	10, 214/ 7
witnesses close, upon a	<b>plain</b>	, open lie: I will	10, 109/ 14
yet, for a more	<b>plain</b>	declaration therein, I shall	10, 122/ 2
well), have yet that	<b>plain</b>	, open appearance in them	10, 23/ 9
seven sacraments, or in	<b>plain</b>	and diligent instructing of	10, 45/ 16
you very clear and	<b>plain</b>	. And thereby is meant	10, 165/ 17
have taken for so	<b>plain</b>	that he is angry	10, 207/ 10
some say," and very	<b>plain</b>	lies indeed. Is this	10, 212/ 22
words are open and	<b>plain</b>	heresy, the law hath	10, 115/ 16
is it not here	<b>plain</b>	that I lay blame	10, 192/ 1
matter. But it appeareth	<b>plain</b>	that he meant in	10, 160/ 28
may yet perceive by	<b>plain</b>	proofs in mine Apology	10, 39/ 35
ween it will appear	<b>plain</b>	that I mistake not	10, 31/ 18
the things that so	<b>plain</b>	appear so nought, he	10, 10/ 5
useth here for a	<b>plain</b>	, apparent proof of his	10, 65/ 7
need require, prove it	<b>plain</b>	enough. But of this	10, 104/ 5
so open and so	<b>plain</b>	, that the realm is	10, 27/ 20
of his words were	<b>plain</b>	-- you see that	10, 206/ 24
the law a very	<b>plain</b>	departure, and should in	10, 43/ 33
some evil preacher, preaching	<b>plain</b>	, open heresies, should yet	10, 115/ 12
it, yet were mine	<b>plain</b>	enough. And strong enough	10, 120/ 5
the matter the more	<b>plain</b>	unto you: that thing	10, 4/ 9
whom I, for his	<b>plain</b>	confession of the true	10, 9/ 24
in my book, but	<b>plain</b>	and expressly the contrary	10, 27/ 30
be best to the	<b>plain</b>	"opening of the truth	10, 31/ 4
plain proof of his	<b>plain</b>	truth in the matter	10, 78/ 5
maketh my part more	<b>plain</b>	; but on the other	10, 120/ 4
for the good and	<b>plain</b>	profession of the Catholic	10, 226/ 35
ere this, that teaching	<b>plain</b>	heresies to their familiars	10, 115/ 19
s, which have been	<b>plain</b>	proved false. Then goeth	10, 219/ 23
somewhat made them more	<b>plain</b>	with adding thereto his	10, 65/ 26
the tokens might be	<b>plain</b>	enough though they were	10, 166/ 33
he would in so	<b>plain</b>	a point, though it	10, 51/ 28
meseemeth that to the	<b>plain</b>	opening of truth the	10, 31/ 5
Catholics and, against the	<b>plain</b>	and open-known truth, would	10, 210/ 29
useth in this saying	<b>plain</b>	and open untruth. And	10, 190/ 19
by such dealing into	<b>plain</b>	, open, and violent, so	10, 118/ 5
myself took a very	<b>plain</b>	, open way, when the	10, 13/ 22



And thus you see	<b>plainly</b>	, good readers, that this	10, 43/ 29
the witness, you see	<b>plainly</b>	, good readers, that by	10, 101/ 22
well able to be	<b>plainly</b>	proved as the ordinary	10, 71/ 25
as were well able	<b>plainly</b>	to prove the thing	10, 99/ 33
other crimes besides heresy	<b>plainly</b>	reproved, and the contrary	10, 146/ 29
you may the more	<b>plainly</b>	perceive both the good	10, 169/ 21
mine own self have	<b>plainly</b>	told him the same	10, 227/ 20
tell where), that appeareth	<b>plainly</b>	, upon all their oaths	10, 107/ 30
dangerous thing), ye may	<b>plainly</b>	see that these wily	10, 189/ 2
saith that I say "	<b>plainly</b>	" that, "have they never	10, 174/ 13
in which, as you	<b>plainly</b>	see proved, this man	10, 35/ 12
But here you see	<b>plainly</b>	proved against this good	10, 145/ 14
about, and thereby do	<b>plainly</b>	teach them, though they	10, 71/ 8
yet, in my mind,	<b>plainly</b>	a thing to the	10, 82/ 10
very shame, well and	<b>plainly</b>	counsel the truth. And	10, 51/ 29
of late well and	<b>plainly</b>	proved already, upon sundry	10, 76/ 31
but I have very	<b>plainly</b>	proved it very like	10, 141/ 23
next leaf well and	<b>plainly</b>	deny. And yet you	10, 97/ 12
his close, which for	<b>planing</b>	of the ground he	10, 100/ 14
them, and let us	<b>plant</b>	in his own exposition	10, 207/ 14
a communication, and writing	<b>planted</b>	in among words spoken	10, 11/ 28
man saith that one	<b>plaster</b>	cannot heal all sores	10, 52/ 8
and would bestow their	<b>plate</b>	and the most part	10, 53/ 23
shall find, both by	<b>Platina</b>	and Cronica cronicarum too	10, 114/ 21
but in a manner	<b>play</b>	with him. But by	10, 46/ 26
presume that he will	<b>play</b>	the wolf in a	10, 157/ 30
presumed that he will	<b>play</b>	the wolf in a	10, 157/ 32
forsworn witness may haply	<b>play</b>	the wolf in a	10, 165/ 30
that so may he	<b>play</b>	, too, that was never	10, 165/ 33
first, more likely to	<b>play</b>	the wily wolf in	10, 166/ 10
seem charitable, and so	<b>play</b>	the wily wolf in	10, 166/ 16
likely to lie and	<b>play</b>	the wily wolf in	10, 166/ 19
good Pacifier to have	<b>played</b>	himself, and so to	10, 180/ 13
such manner as he	<b>playeth</b>	in his answer made	10, 223/ 27
devised. And herein he	<b>playeth</b>	the good cow, and	10, 76/ 1
you see how he	<b>playeth</b>	the shrewd cow again	10, 76/ 3
that this good man	<b>playeth</b>	as though he came	10, 103/ 32
any secret hatred, nor	<b>playeth</b>	not the wily wolf	10, 166/ 29
though we sat together	<b>playing</b>	at post. For first	10, 62/ 7
that we call "holding	<b>plea</b>	" upon it, which our	10, 185/ 30
the matters of common	<b>pleas</b>	be evil-handled by the	10, 170/ 39
of error and in	<b>pleas</b>	of the Crown the	10, 171/ 1
wherefore the law cannot	<b>please</b>	him that he which	10, 114/ 29

appease but if, to	<b>please</b>	them, they should displease	10, 180/ 18
seek it if it	<b>please</b>	him, and then use	10, 35/ 32
own words where it	<b>pleased</b>	him, yet hath he	10, 6/ 25
say they be not	<b>pleased</b>	. Be not these high	10, 197/ 16
to it when it	<b>pleaseth</b>	him. As for the	10, 32/ 16
wherein I perceive he	<b>pleaseth</b>	himself right well. But	10, 202/ 19
man upon his own	<b>pleasure</b>	if he bear the	10, 131/ 28
forborne, both for the	<b>pleasure</b>	that they do and	10, 142/ 4
wherein he taketh such	<b>pleasure</b>	that afterward (folio 79	10, 202/ 4
again, even all of	<b>pleasure</b>	, and to have brought	10, 36/ 33
use it at his	<b>pleasure</b>	, as his high wisdom	10, 35/ 19
things a very special	<b>pleasure</b>	to see how he	10, 65/ 6
it "railing" at his	<b>pleasure</b>	, but howsoever it be	10, 24/ 11
leave it for his	<b>pleasure</b>	, that would make, ye	10, 25/ 21
followed him about, for	<b>pleasure</b>	of his new-fashion preaching	10, 140/ 27
in the heart be	<b>plenteous</b>	and aboundeth"). And therefore	10, 82/ 36
and following on a	<b>plump</b>	, they should have seemed	10, 140/ 32
words though the Greek	<b>poet</b>	Menander meant by the	10, 71/ 11
about to search that	<b>point</b>	of purpose -- yet	10, 59/ 6
Pacifier hath in this	<b>point</b>	answered me -- ye	10, 180/ 23
point, because that one	<b>point</b>	would wax a long	10, 18/ 4
he findeth in this	<b>point</b>	so great a fault	10, 114/ 24
since he proveth that	<b>point</b>	but by a "some	10, 191/ 16
since he proveth that	<b>point</b>	but by a '	10, 191/ 34
101. And the same	<b>point</b>	is touched again there	10, 36/ 15
the truth in that	<b>point</b>	so clear against them	10, 59/ 16
against him for that	<b>point</b>	, and against all his	10, 78/ 21
had nothing touched the	<b>point</b>	, but that always, for	10, 132/ 18
value of a blue	<b>point</b>	. For I am sure	10, 209/ 11
never fully to such	<b>point</b>	but that an innocent	10, 221/ 8
And whether in this	<b>point</b>	between him and me	10, 37/ 13
were asked in that	<b>point</b>	his advice and counsel	10, 51/ 28
as you see that	<b>point</b>	already -- and that	10, 105/ 17
much harmed by this	<b>point</b>	or that, and therewith	10, 229/ 20
whether he win this	<b>point</b>	or no. And because	10, 120/ 33
the spirituality; to which	<b>point</b>	I will answer after	10, 8/ 8
further proof of this	<b>point</b>	, read mine answer to	10, 64/ 31
that anything impairerth any	<b>point</b>	of mine Apology. Howbeit	10, 9/ 32
good man in that	<b>point</b>	fully answered, as solemn	10, 44/ 18
the nearer. For that	<b>point</b>	is such as if	10, 120/ 3
were like in this	<b>point</b>	: that like as he	10, 150/ 26
by the priests: which	<b>point</b>	to put as for	10, 209/ 3
a demurrer in this	<b>point</b>	, and we at your	10, 38/ 15

none answer to that	<b>point</b>	at all, because that	10, 38/ 8
a maze, to the	<b>point</b>	where we began --	10, 182/ 13
therefore as for this	<b>point</b>	, the truth being so	10, 78/ 31
have written such another	<b>point</b>	in my book, for	10, 110/ 6
he wrote of that	<b>point</b>	himself. "No, but this	10, 187/ 12
very circumspectly for this	<b>point</b>	in this chapter, where	10, 29/ 19
division rise upon this	<b>point</b>	in my days; nor	10, 209/ 16
that had for this	<b>point</b>	been born deaf and	10, 140/ 14
therefore is now the	<b>point</b>	, not whether debts be	10, 49/ 31
but a common, plain	<b>point</b>	, and as easy to	10, 64/ 25
him yet in this	<b>point</b>	once again, even all	10, 36/ 33
therefore, as to this	<b>point</b>	, be the final conclusion	10, 20/ 23
Howbeit, in the last	<b>point</b>	that he findeth so	10, 218/ 24
mine answer to this	<b>point</b>	concerning the finding of	10, 194/ 8
is . . ." -- the other	<b>point</b>	being provided for too	10, 147/ 32
it anything touch the	<b>point</b>	or not. For all	10, 49/ 19
drive him to this	<b>point</b>	. And this good man	10, 112/ 4
-- to all this	<b>point</b>	, lo, this good man	10, 129/ 12
piece of the third	<b>point</b>	, a very great fall	10, 125/ 5
to teach us that	<b>point</b>	that himself hath abjured	10, 116/ 24
none heresy. In this	<b>point</b>	his reasoning hath, I	10, 204/ 25
purpose, even at that	<b>point</b>	might I have left	10, 131/ 16
far deceived": in this	<b>point</b>	, good reader, he saith	10, 18/ 21
any one without that	<b>point</b>	that (if he say	10, 64/ 29
farther to a second	<b>point</b>	: that if he that	10, 73/ 18
that sometimes, percase in	<b>point</b>	of judgment, he shall	10, 107/ 10
readers, unto the third	<b>point</b>	, which if he won	10, 120/ 12
he won all that	<b>point</b>	, yet had he lost	10, 120/ 32
reason: because all that	<b>point</b>	nothing helpeth him here	10, 167/ 3
him than in that	<b>point</b>	to believe him. For	10, 226/ 36
I shall in this	<b>point</b>	here confute his arguments	10, 86/ 13
these were in this	<b>point</b>	my words: His other	10, 193/ 16
cometh to the third	<b>point</b>	, which though I granted	10, 120/ 1
them. And unto this	<b>point</b>	, good readers, I have	10, 193/ 9
part with the first	<b>point</b>	alone. For if by	10, 120/ 6
a piece. The third	<b>point</b>	, good readers, in mine	10, 120/ 15
like indictments in that	<b>point</b>	, is therefore in heresy	10, 133/ 25
and us for that	<b>point</b>	. The second is that	10, 209/ 6
now prove us this	<b>point</b>	? He proveth it, as	10, 90/ 1
his collation in that	<b>point</b>	and make it end	10, 201/ 1
so is his first	<b>point</b>	also no less folly	10, 28/ 2
unsworn unlike in the	<b>point</b>	that I likened them	10, 158/ 10
answered anything to that	<b>point</b>	? Had I made any	10, 186/ 29

he cometh to this	<b>point</b>	. For he maketh as	10, 202/ 22
And thus in this	<b>point</b>	that he maketh a	10, 204/ 16
too. And toward that	<b>point</b>	, against all malefactors in	10, 228/ 1
should not perceiveth this	<b>point</b>	) -- this man in	10, 58/ 20
readers, that in this	<b>point</b>	if this man had	10, 154/ 15
Now, verily in this	<b>point</b>	methinketh that Master More	10, 181/ 14
realm. Therefore have this	<b>point</b>	in this matter ever	10, 87/ 12
Upon which words the	<b>point</b>	of the matter hangeth	10, 214/ 24
indeed the very special	<b>point</b>	that made me write	10, 6/ 15
therefore put in one	<b>point</b>	further for me. But	10, 128/ 12
good man dissimuleth that	<b>point</b>	and draweth me forth	10, 151/ 12
his spurs in this	<b>point</b>	, triumpheth upon me and	10, 186/ 10
his answer, for the	<b>point</b>	that was meant by	10, 132/ 24
in it -- which	<b>point</b>	unprovided for might soon	10, 6/ 23
And yet for that	<b>point</b>	neither needeth mine nor	10, 187/ 4
of truth, in this	<b>point</b>	he goeth most near	10, 9/ 33
I were in this	<b>point</b>	overseen, I need not	10, 157/ 9
the meanwhile, in this	<b>point</b>	to give no great	10, 196/ 2
plainly by this one	<b>point</b>	also, which no man	10, 230/ 7
well that to this	<b>point</b>	was there none answer	10, 134/ 6
readers, as for this	<b>point</b>	, his putting of that	10, 78/ 34
book defended in that	<b>point</b>	his book of Division	10, 85/ 31
forasmuch as in this	<b>point</b>	, without sight of man's	10, 230/ 28
were good; in which	<b>point</b>	, because that one point	10, 18/ 4
but in the special	<b>point</b>	of that one special	10, 108/ 23
that he proveth this	<b>point</b>	by none other thing	10, 151/ 22
man hath in every	<b>point</b>	a great overthrow. And	10, 141/ 9
made, concerning the same	<b>point</b>	. And many priests convented	10, 195/ 16
mar all. And this	<b>point</b>	have I proved you	10, 165/ 16
say that in that	<b>point</b>	, for that purpose for	10, 150/ 21
bringeth for the first	<b>point</b>	. Lo, good readers, these	10, 89/ 4
and us is a	<b>point</b>	of small reason, as	10, 209/ 4
be bold in this	<b>point</b>	to take record of	10, 66/ 4
for heresy, touching the	<b>point</b>	that I resemble them	10, 122/ 27
But to the first	<b>point</b>	I heard say that	10, 5/ 10
follow -- in that	<b>point</b>	alone, I say we	10, 224/ 12
suit. But in this	<b>point</b>	you have seen clearly	10, 119/ 17
good readers, touching this	<b>point</b>	in that selfsame chapter	10, 139/ 9
chapter never toucheth the	<b>point</b>	; and the sermon that	10, 5/ 6
though there be, this	<b>point</b>	will not serve his	10, 209/ 10
is even here that	<b>point</b>	of his seventh chapter	10, 96/ 10
he layeth in that	<b>point</b>	, if he should divide	10, 108/ 14
more strong. His second	<b>point</b>	was to show that	10, 119/ 30

have, too. But that	<b>point</b>	that I showed him	10, 113/ 15
second chapter. The other	<b>point</b>	is that since he	10, 8/ 10
evil report in that	<b>point</b>	, to the slander and	10, 84/ 18
chapters. This is a	<b>point</b>	not only so far	10, 11/ 22
his Division, concerning the	<b>point</b>	that we speak of	10, 68/ 1
For as for the	<b>point</b>	that he speaketh of	10, 223/ 9
well appear that this	<b>point</b>	is the special thing	10, 86/ 6
readers, that touching the	<b>point</b>	that we spoke of	10, 133/ 13
saith well-favoredly in this	<b>point</b>	, wherein he taketh such	10, 202/ 4
brethren." And in this	<b>point</b>	it seemeth that he	10, 26/ 13
do now in every	<b>point</b>	concerning heresy, that many	10, 183/ 14
found therein. The other	<b>point</b>	I remember: that there	10, 226/ 14
point. And of this	<b>point</b>	, wherein all the matter	10, 50/ 3
we consider in this	<b>point</b>	that though the judges	10, 87/ 4
he proveth his first	<b>point</b>	: that of the change	10, 89/ 29
prove that in some	<b>point</b>	those two things are	10, 150/ 16
is, I say, the	<b>point</b>	. And of this point	10, 50/ 3
an excuse. This first	<b>point</b>	alone of this good	10, 73/ 15
good man in this	<b>point</b>	, and advise those prelates	10, 56/ 4
he is in this	<b>point</b>	answered, even to the	10, 47/ 30
tales. And surely this	<b>point</b>	is much to be	10, 84/ 3
promised, to the first	<b>point</b>	; that is to wit	10, 143/ 9
unlike in the selfsame	<b>point</b>	wherein, and to the	10, 150/ 18
man, with the other	<b>point</b>	that I touched before	10, 138/ 28
resemble them for? The	<b>point</b>	, ye wot well, for	10, 122/ 29
in so plain a	<b>point</b>	, though it were but	10, 51/ 28
them together in every	<b>point</b>	, although there were no	10, 157/ 19
to the very principal	<b>point</b>	alone -- wherein he	10, 224/ 9
as for in this	<b>point</b>	of his, whereupon all	10, 109/ 11
were but a poor	<b>point</b>	of a wily wolf	10, 166/ 32
make search for that	<b>point</b>	, I would with good	10, 82/ 18
ween to win this	<b>point</b>	of me with showing	10, 133/ 29
his reasons in this	<b>point</b>	are not worth one	10, 87/ 27
he were in this	<b>point</b>	very well worthy to	10, 27/ 3
And now, concerning this	<b>point</b>	, I will yet say	10, 140/ 16
This is a sore	<b>point</b>	, I assure you: to	10, 48/ 28
officio in heresy, this	<b>point</b>	is, as you see	10, 110/ 20
hereafter to the same	<b>point</b>	. And thus you see	10, 194/ 13
tail but if himself	<b>pointed</b>	him to them both	10, 12/ 4
four leaves, with only	<b>pointing</b>	the reader to the	10, 6/ 32
yet in these two	<b>points</b>	struck hands again and	10, 30/ 28
their duty in such	<b>points</b>	as these are, than	10, 77/ 36
marvelously well that such	<b>points</b>	of the Catholic faith	10, 222/ 31

unlike. Into these three	<b>points</b>	, therefore, will I divide	10, 89/ 1
civility, in some such	<b>points</b>	as this is, a	10, 53/ 5
too, in some such	<b>points</b>	as change it when	10, 129/ 34
say that in such	<b>points</b>	those spiritual laws may	10, 228/ 18
them the difference. These	<b>points</b>	, and haply more too	10, 37/ 30
any of the said	<b>points</b>	. And he saith that	10, 171/ 31
pass all the special	<b>points</b>	-- I shall answer	10, 225/ 11
right faith of these	<b>points</b>	, he confeseth so well	10, 223/ 2
in both the principal	<b>points</b>	, of which the one	10, 119/ 11
for -- yet two	<b>points</b>	I remember thereof. One	10, 226/ 8
laboreth by them to	<b>poison</b>	other men. And where	10, 24/ 33
be a barrel of	<b>poison</b>	, that the devil hath	10, 24/ 32
drink about as should	<b>poison</b>	them that drank thereof	10, 71/ 3
man, and let them	<b>poison</b>	other good simple souls	10, 71/ 18
also that he said "	<b>poisoned</b>	bread," then can his	10, 5/ 17
stood, that same not "	<b>poisoned</b>	bread" but "moldy bread	10, 5/ 25
man had said not "	<b>poisoned</b>	bread" but only "moldy	10, 5/ 24
the preacher spoke of "	<b>poisoned</b>	bread," I rehearsed him	10, 5/ 12
prove that he said "	<b>poisoned</b>	bread" by such means	10, 5/ 20
all that, a very	<b>poisoned</b>	word. Hearing, therefore, that	10, 5/ 26
that noise for a	<b>policy</b>	. And yet also would	10, 84/ 36
under such pretext of	<b>policy</b>	would speak and sow	10, 63/ 22
by Parliament of great	<b>policy</b>	, for the better repressing	10, 119/ 26
spoke heresies "as of	<b>policy</b>	," and yet call them	10, 59/ 35
pretending by confederacies, worldly	<b>policy</b>	, and strait corrections to	10, 65/ 23
pretending by confederacies, worldly	<b>policy</b>	, and strait corrections to	10, 66/ 27
heresies spoken "as" of	<b>policy</b>	, using the example of	10, 63/ 19
that word "as of	<b>policy</b>	" a colorable excuse for	10, 60/ 12
very far against good	<b>policy</b>	. And there I further	10, 27/ 15
it were, of a	<b>policy</b>	do noise it that	10, 168/ 14
the same circumspection and	<b>policy</b>	that I learn of	10, 29/ 34
such heresies "as of	<b>policy</b>	" in like manner spoken	10, 60/ 9
wit and in worldly	<b>policy</b>	-- then may they	10, 216/ 20
this good man of	<b>policy</b>	would give none ear	10, 139/ 2
that they "as of	<b>policy</b>	" noised "that the realm	10, 27/ 10
that as for worldly	<b>policy</b>	, some of the possessions	10, 34/ 28
would so say for	<b>policy</b>	, since so to say	10, 27/ 13
again and defend his	<b>politic</b>	device against bandogs, and	10, 142/ 12
that is by diligent,	<b>politic</b>	search and examinations besides	10, 135/ 32
yet call them not	<b>politic</b>	. But here must he	10, 59/ 36
be unlikely that any	<b>politic</b>	spiritual man would so	10, 27/ 13
that this man calleth	<b>politiques</b>	. And here he declareth	10, 59/ 30
the words of "his	<b>politiques</b>	" in such wise as	10, 60/ 18

them; and except Saint	<b>Polycarp</b>	railed when he called	10, 24/ 16
And yet was Saint	<b>Polycarp</b>	farther overseen, which calleth	10, 48/ 33
Friar Luther, and priest	<b>Pomerane</b>	, Otho the monk, and	10, 200/ 16
are "little to be	<b>pondered</b>	": first, for his arguments	10, 13/ 35
ought little to be	<b>pondered</b>	-- so may it	10, 106/ 2
ought little to be	<b>pondered</b>	-- so may it	10, 108/ 35
some laymen say. A	<b>poor</b>	tale and a cold	10, 43/ 2
that it is a	<b>poor</b>	tale and a cold	10, 138/ 22
fellows, were but a	<b>poor</b>	point of a wily	10, 166/ 32
a sermon of this	<b>poor</b>	preacher, should be so	10, 178/ 12
liege lord," quoth the	<b>poor</b>	soul, "I beseech Your	10, 95/ 18
which appearing in apparel	<b>poor</b>	men that cannot apparel	10, 156/ 7
of this piece, my	<b>poor</b>	advice and counsel shall	10, 140/ 3
the rather at my	<b>poor</b>	request, whatsoever he wrote	10, 36/ 7
be sometimes with good,	<b>poor</b>	, peaceable folk in the	10, 125/ 37
but even a very	<b>poor</b>	conceit, as in the	10, 218/ 22
But surely, for my	<b>poor</b>	wit, methinketh it somewhat	10, 53/ 4
such surety as a	<b>poor</b>	man devised once for	10, 95/ 13
cant it among good,	<b>poor</b>	husbandmen that should till	10, 35/ 5
so much as the	<b>poor</b>	summa called Summa rosella	10, 194/ 18
the country, spied a	<b>poor</b>	wife of the parish	10, 46/ 13
putteth seemeth to my	<b>poor</b>	wit greatly to impair	10, 19/ 15
and which in my	<b>poor</b>	mind I very well	10, 49/ 21
movables at once upon	<b>poor</b>	folk, and yearly after	10, 53/ 24
Rome there held by	<b>Pope</b>	Innocent III, and many	10, 144/ 26
not only made by	<b>Pope</b>	Lucius III, but after	10, 114/ 18
speakech of) to the	<b>pope</b>	Eugenius is in good	10, 31/ 36
again, by ratification, by	<b>Pope</b>	Innocent III in a	10, 114/ 19
that law that a	<b>pope</b>	made at Rome ere	10, 187/ 17
too, that both this	<b>Pope</b>	Lucius and this Pope	10, 114/ 22
Pope Lucius and this	<b>Pope</b>	Innocent were very virtuous	10, 114/ 22
of both these good	<b>popes</b>	, and in all them	10, 114/ 25
it good that any	<b>possessions</b>	of the Church should	10, 32/ 20
reasonable to take away	<b>possessions</b>	from the Church without	10, 33/ 15
reasonable to take any	<b>possessions</b>	from the Church. But	10, 35/ 23
without cause to take	<b>possessions</b>	from the clergy --	10, 33/ 9
cause to take away	<b>possessions</b>	from the clergy thought	10, 34/ 17
to take away any	<b>possessions</b>	from the clergy: yet	10, 34/ 25
policy, some of the	<b>possessions</b>	taken away might be	10, 34/ 28
have their goods and	<b>possessions</b>	themselves," and that "therefore	10, 65/ 18
cause to take any	<b>possessions</b>	away from the clergy	10, 33/ 2
that have abundance of	<b>possessions</b>	to be well wary	10, 36/ 3
harm as may by	<b>possibility</b>	fall upon an innocent	10, 164/ 25

we go to the	<b>possibility</b>	of the deed, and	10, 160/ 5
he may be by	<b>possibility</b>	deceived: the law goeth	10, 153/ 12
hereafter, by a far-fetched	<b>possibility</b>	, that they may then	10, 205/ 30
may sometimes hap by	<b>possibility</b>	that all that information	10, 128/ 32
admit the case as	<b>possible</b>	, but yet as such	10, 204/ 35
thereon if it were	<b>possible</b>	; as Saint Paul putteth	10, 204/ 31
though the other were	<b>possible</b>	-- yet was it	10, 5/ 22
that it were not	<b>possible</b>	to stand with man's	10, 193/ 31
whereby none innocent can	<b>possibly</b>	take hurt? But here	10, 145/ 13
thing that we could	<b>possibly</b>	take harm in, if	10, 87/ 16
and there lay twenty	<b>pounds</b>	upon it, as he	10, 62/ 12
not for a hundred	<b>pounds</b>	have done them, and	10, 129/ 9
weight of a thousand	<b>pounds</b>	, should because we be	10, 37/ 19
of hell, have pity	<b>poured</b>	upon us in the	10, 231/ 12
desired" them the apostles'	<b>poverty</b>	nor would them no	10, 36/ 1
debts, and relieve extreme	<b>poverty</b>	, and then to do	10, 50/ 13
some sundry places prettily	<b>powder</b>	the book, it could	10, 64/ 10
none harm because he	<b>powdered</b>	his shrewd, slanderous "some	10, 66/ 11
despising of the temporal	<b>power</b>	in that behalf), yet	10, 187/ 27
to take away the	<b>power</b>	of the bishop forever	10, 180/ 28
which the ordinaries have	<b>power</b>	to arrest folk for	10, 182/ 4
used by the temporal	<b>power</b>	to the grief of	10, 189/ 25
upon clerics by lay	<b>power</b>	." I never heard yet	10, 209/ 16
world, for lack of	<b>power</b>	to look into the	10, 69/ 16
the ordinaries yet greater	<b>power</b>	to maintain it, and	10, 119/ 28
that he have no	<b>power</b>	to do it, but	10, 211/ 23
he saith, the bishops'	<b>power</b>	of arresting no longer	10, 180/ 31
no cause why that	<b>power</b>	of theirs should in	10, 180/ 36
heresy by the great	<b>power</b>	of them that be	10, 109/ 21
therein of the secular	<b>power</b>	. And therefore they have	10, 168/ 26
then if the only	<b>power</b>	and ability to feign	10, 158/ 4
is to wit, in	<b>power</b>	and ability to feign	10, 158/ 11
of great might and	<b>power</b>	, which happeth very seldom	10, 109/ 36
in his estimation the	<b>power</b>	lieth to weigh and	10, 154/ 25
therein envy the man's	<b>praise</b>	. For like as no	10, 7/ 31
saith nothing to the	<b>praise</b>	of temporal judges, that	10, 137/ 28
little thanks for that	<b>praise</b>	; for surely juries must	10, 133/ 9
little thanks for that	<b>praise</b>	. For surely juries must	10, 134/ 25
judges will for that	<b>praise</b>	con me little thanks	10, 134/ 31
get themselves laud and	<b>praise</b>	among the people. Also	10, 212/ 9
that not to their	<b>praise</b>	, but to their rebuke	10, 25/ 17
shall he lose the	<b>praise</b>	of shortness, too. For	10, 7/ 36
and hath been well	<b>praised</b>	with some such folk	10, 71/ 33

law called inquisitores haereticae	<b>pravitatis</b>	, of which there are	10, 185/ 18
change them, but only	<b>pray</b>	God to amend them	10, 59/ 11
that was wont to	<b>pray</b>	for himself and his	10, 12/ 29
into purgatory, and there	<b>pray</b>	for us as we	10, 231/ 8
my part when I	<b>pray</b>	God to give us	10, 22/ 24
specially well. And I	<b>pray</b>	you heartily, good readers	10, 36/ 6
of his mind, I	<b>pray</b>	you believe him. For	10, 58/ 25
-- and maketh Bizance	<b>pray</b>	for no more but	10, 12/ 27
do not fast and	<b>pray</b>	, and do other good	10, 65/ 13
I no more but	<b>pray</b>	him to put the	10, 128/ 24
again. And therefore I	<b>pray</b>	you, good readers, every	10, 201/ 19
witness: wherefore not, I	<b>pray</b>	you? For the suspicions	10, 112/ 7
and then preach and	<b>pray</b>	God send them the	10, 68/ 12
as my duty is,	<b>pray</b>	God give them the	10, 184/ 17
for us as we	<b>pray</b>	here for them, that	10, 231/ 8
saying." What good, I	<b>pray</b>	you, can this false	10, 180/ 10
each for other to	<b>pray</b>	, and for those that	10, 231/ 7
for him but heartily	<b>pray</b>	for him thus. If	10, 230/ 35
I will sit and	<b>pray</b>	for it with him	10, 18/ 7
him graceless, because he	<b>prayed</b>	God abundantly to send	10, 66/ 14
with a good, gracious	<b>prayer</b>	. Then goeth he forth	10, 201/ 2
good doctrine, and devout	<b>prayer</b>	." And saith that "then	10, 65/ 10
charitable order. For though	<b>prayers</b>	be right expedient and	10, 50/ 29
both with our own	<b>prayers</b>	and the intercession of	10, 231/ 10
him witless, because he	<b>prayeth</b>	God send him wit	10, 66/ 16
therein, and so bitterly	<b>prayeth</b>	God to make them	10, 65/ 36
well for them and	<b>prayeth</b>	God to "send" them	10, 65/ 9
good host of ours	<b>prayeth</b>	you for this feast	10, 91/ 35
labor to destroy, as	<b>praying</b>	to saints, pilgrimage, and	10, 222/ 33
him, he falleth to	<b>praying</b>	, and therein thus he	10, 211/ 22
that if they would	<b>preach</b>	heresies, they do now	10, 204/ 11
is so, and then	<b>preach</b>	and pray God send	10, 68/ 12
be believed if they	<b>preach</b>	heresy, as he taketh	10, 202/ 8
that the prelates would	<b>preach</b>	heresy -- he speaketh	10, 204/ 8
the spiritual rulers" would	<b>preach</b>	heresy -- if he	10, 204/ 28
For if they did	<b>preach</b>	heresy, it is certain	10, 202/ 10
might arrest men that	<b>preach</b>	, hold, teach, or inform	10, 168/ 30
that if they would	<b>preach</b>	heresy, the people were	10, 204/ 22
preached. For who would	<b>preach</b>	anything but such as	10, 202/ 1
and if they would	<b>preach</b>	and say that if	10, 202/ 12
whom the remnant shall	<b>preach</b>	and teach the truth	10, 205/ 2
take upon them to	<b>preach</b>	heresy, that they would	10, 201/ 36
if they did after	<b>preach</b>	heresy indeed, they would	10, 202/ 14

them if they would	<b>preach</b>	heresies. But they plainly	10, 204/ 4
if he would after	<b>preach</b>	the same things again	10, 116/ 21
believed if they would	<b>preach</b>	heresy. Wherein whether he	10, 202/ 25
their familiars secretly, would	<b>preach</b>	in such wise abroad	10, 115/ 19
came from heaven and	<b>preached</b>	a contrary gospel, yet	10, 204/ 32
with the priest that	<b>preached</b>	it, when I was	10, 140/ 21
and ween while he	<b>preached</b>	so still, that to	10, 115/ 35
that they all so	<b>preached</b>	, they would then all	10, 205/ 11
say that if they	<b>preached</b>	heresy, that they would	10, 202/ 13
no heresies that they	<b>preached</b>	. For who will confess	10, 202/ 16
be Catholic that they	<b>preached</b>	. For who would preach	10, 202/ 1
no man cause, neither	<b>preacher</b>	nor pacifier, no, nor	10, 4/ 13
too, that some evil	<b>preacher</b>	, preaching plain, open heresies	10, 115/ 12
I rehearse that the	<b>preacher</b>	spoke of "poisoned bread	10, 5/ 11
sermon of this poor	<b>preacher</b>	, should be so well	10, 178/ 12
have there been some	<b>preachers</b>	such ere this, that	10, 115/ 18
which this good man	<b>preacheth</b>	to me. But then	10, 55/ 28
will confess that he	<b>preacheth</b>	heresy? Now, good readers	10, 202/ 16
that, as he was	<b>preaching</b>	in the country, spied	10, 46/ 13
his lewd manner of	<b>preaching</b>	he is fallen in	10, 116/ 7
pleasure of his new-fashion	<b>preaching</b>	. And yet, for all	10, 140/ 27
chapter is spent in	<b>preaching</b>	of restitution, full well	10, 49/ 20
him, to fall to	<b>preaching</b>	-- so here, because	10, 211/ 21
that some evil preacher,	<b>preaching</b>	plain, open heresies, should	10, 115/ 12
since, after his own	<b>preaching</b>	here, a man ought	10, 84/ 14
he was fallen into	<b>preaching</b>	, I not only in	10, 200/ 33
mind -- as open	<b>preaching</b>	against the selfsame heresies	10, 116/ 17
oath, nor by what	<b>precise</b>	words soever they receive	10, 161/ 37
in his purgation should	<b>precisely</b>	swear that he were	10, 112/ 33
obstinately nor can be	<b>precisely</b>	proved a heretic in	10, 82/ 37
of law, never mean	<b>precisely</b>	that the law is	10, 162/ 7
though they prove not	<b>precisely</b>	the deed, yet make	10, 127/ 24
little more lightly. The	<b>Preface</b>	Sir Thomas More to	10, 3/ 26
now leave off the	<b>preface</b>	and fall unto the	10, 8/ 2
he meant not to	<b>prefer</b>	the state of chantry	10, 38/ 18
he meant not to	<b>prefer</b>	every secular priest before	10, 36/ 24
bishops, and not to	<b>prefer</b>	them above them." I	10, 209/ 8
of priests exalted and	<b>preferred</b>	hath so far infected	10, 176/ 10
of priests exalted and	<b>preferred</b>	; and therefore if any	10, 175/ 29
prelates, yet he meaneth	<b>prelates</b>	too, yea, and prelates	10, 203/ 3
prelates too, yea, and	<b>prelates</b>	especially too. And then	10, 203/ 3
divers of the same	<b>prelates</b>	that now be, been	10, 195/ 31
the time of the	<b>prelates</b>	that now be living	10, 196/ 20

say that if the	<b>prelates</b>	of the Church would	10, 53/ 20
rulers" into this word "	<b>prelates</b>	." But look, good readers	10, 201/ 6
changing "spiritual rulers" into "	<b>prelates</b>	." For when he saith	10, 202/ 33
meant not that the	<b>prelates</b>	would preach heresy --	10, 204/ 8
of Parliament. If those	<b>prelates</b>	that I mean of	10, 55/ 35
whom he calleth no	<b>prelates</b>	, yet he meaneth prelates	10, 203/ 2
of any of the	<b>prelates</b>	that are now living	10, 195/ 29
of them" -- either "	<b>prelates</b>	, secular priests, or religious	10, 174/ 12
he saith that the	<b>prelates</b>	and the other spiritual	10, 203/ 4
in the stead of "	<b>prelates</b>	" in that place, put	10, 201/ 20
an oversight fell into	<b>prelates</b>	and spiritual rulers that	10, 201/ 35
he trusteth that those	<b>prelates</b>	whom I say I	10, 55/ 29
say that he saith "	<b>prelates</b>	, " but I say there	10, 201/ 8
point, and advise those	<b>prelates</b>	that I speak of	10, 56/ 5
between these words, the "	<b>prelates</b>	" and the "spiritual rulers	10, 201/ 10
and obloquy of the	<b>prelates</b>	of the spirituality, thereby	10, 84/ 19
words "spiritual rulers" into "	<b>prelates</b>	, " I cannot tell. But	10, 201/ 28
warrant well that some	<b>prelates</b>	be, if that would	10, 53/ 26
also that if the	<b>prelates</b>	so did, "the selfsame	10, 53/ 28
rulers" into this word "	<b>prelates</b>	" seemed me the more	10, 201/ 12
to say, both the	<b>prelates</b>	and all the remnant	10, 203/ 12
tale is lost because	<b>prelates</b>	pretend not to be	10, 202/ 8
had written that the	<b>prelates</b>	pretend not to be	10, 202/ 24
believe untruly that the	<b>prelates</b>	handle men uncharitably, and	10, 39/ 2
that he saith the	<b>prelates</b>	pretend this?Yes, verily	10, 203/ 5
for heresy) a shrewd	<b>preparative</b>	to it. And therefore	10, 222/ 7
in the party's own	<b>presence</b>	; and if he may	10, 93/ 20
and sworn in his	<b>presence</b>	, nor peradventure never hear	10, 107/ 11
matter in the party's	<b>presence</b>	. For if the judge	10, 125/ 29
in the party's own	<b>presence</b>	as a witness, and	10, 91/ 28
Christ's promise, as verily	<b>present</b>	and assistant as it	10, 215/ 12
a cause of division	<b>present</b>	-- how can he	10, 205/ 24
talking together, divide their	<b>present</b>	communication into chapters. This	10, 11/ 21
I therein, by this	<b>present</b>	book, to do further	10, 14/ 4
place where himself was	<b>present</b>	in company. If he	10, 84/ 38
become accusers that were	<b>present</b>	and heard it themselves	10, 100/ 9
that saith he was	<b>present</b>	and heard it his	10, 101/ 8
but as a communication	<b>present</b>	. And then let him	10, 11/ 19
Michaelmas last past (this	<b>present</b>	year of our Lord	10, 3/ 5
cause the inquest to	<b>present</b>	it, but some folk	10, 140/ 24
amendment, but against the	<b>present</b>	wretched state that the	10, 48/ 7
commonly much more people	<b>present</b>	to gaze upon the	10, 124/ 4
will be as verily	<b>present</b>	and assistant with them	10, 216/ 17

or so very seldom	<b>presented</b>	, not five in fifteen	10, 139/ 32
till the matter were	<b>presented</b>	by the juries --	10, 141/ 5
less evidence have shortly	<b>presented</b>	felony. And one of	10, 140/ 19
inquisitions are in heresies	<b>presented</b>	. But yet thus declare	10, 189/ 6
a thing whereof they	<b>presently</b>	pretend the contrary, and	10, 205/ 31
the man, yet without	<b>presentment</b>	or open accuser, hath	10, 128/ 4
him, or an open	<b>presentment</b>	in the beginning, I	10, 126/ 12
proceed but upon a	<b>presentment</b>	were the better a	10, 138/ 21
without open accusation or	<b>presentment</b>	is the better way	10, 138/ 30
the King's Council without	<b>presentment</b>	, and that even by	10, 143/ 36
upon open accusation or	<b>presentment</b>	had before. For else	10, 133/ 28
proceed without an open	<b>presentment</b>	were better. For as	10, 136/ 14
either by accusation or	<b>presentment</b>	in their senes or	10, 139/ 14
both open accusations and	<b>presentments</b>	, to put heretics to	10, 143/ 13
whole realm how many	<b>presentments</b>	be there made in	10, 139/ 28
effect. And as for	<b>presentments</b>	and indictments, what effect	10, 139/ 22
and take indictments and	<b>presentments</b>	to them, with pains	10, 144/ 17
suit be necessary for	<b>preservation</b>	of the Catholic faith	10, 87/ 5
found so profitable for	<b>preservation</b>	of the faith, and	10, 229/ 32
observed long for the	<b>preservation</b>	thereof. And the first	10, 222/ 4
from great increase and	<b>preserve</b>	the Catholic faith, I	10, 98/ 36
of the Church shall	<b>preserve</b>	from the temporal hands	10, 118/ 9
keep him still and	<b>preserve</b>	him from the secular	10, 118/ 22
whereby the faith is	<b>preserved</b>	here at home. I	10, 222/ 30
whereby the faith is	<b>preserved</b>	and heresies kept under	10, 13/ 37
a needless pretense of	<b>preserving</b>	innocents out of danger	10, 88/ 2
inclination toward pity, in	<b>preserving</b>	the life of any	10, 118/ 13
nay: then will I	<b>press</b>	no farther upon him	10, 85/ 1
earnest arguments seriously to	<b>press</b>	upon him. Which I	10, 53/ 7
contrary before, and thereby	<b>presume</b>	him a false shrew	10, 152/ 13
in judgment, men must	<b>presume</b>	a thing is true	10, 179/ 6
cause to mistrust nor	<b>presume</b>	that he will play	10, 157/ 29
not that it is	<b>presumed</b>	, or must be presumed	10, 159/ 33
the man himself be	<b>presumed</b>	false. This is, I	10, 153/ 6
that though it be	<b>presumed</b>	in the law that	10, 152/ 32
presumed, or must be	<b>presumed</b>	, that the perjured witness	10, 159/ 33
of truth, but also	<b>presumed</b>	that he so will	10, 158/ 24
therefore is that oath	<b>presumed</b>	to be true, though	10, 153/ 5
-- yet is it	<b>presumed</b>	that he will not	10, 152/ 33
it is more strongly	<b>presumed</b>	that he will not	10, 152/ 34
it is to be	<b>presumed</b>	that he will play	10, 157/ 32
partial. And when he	<b>presumeth</b>	such indifference in a	10, 163/ 33
is because the law	<b>presumeth</b>	that he setteth not	10, 151/ 30

presumption by a greater	<b>presumption</b>	being purged -- this	10, 158/ 30
And that the said	<b>presumption</b>	is purged -- I	10, 158/ 33
lie. Now, since this	<b>presumption</b>	is the general let	10, 151/ 33
And then -- that	<b>presumption</b>	by a greater presumption	10, 158/ 30
and not unto the	<b>presumption</b>	and likelihood, he that	10, 160/ 5
bear against the first	<b>presumption</b>	general of his untruth	10, 152/ 30
For it is another	<b>presumption</b>	that no man will	10, 152/ 17
And yet a greater	<b>presumption</b>	that no man will	10, 152/ 18
counterpoised with a contrary	<b>presumption</b>	upon the other side	10, 151/ 35
there is no greater	<b>presumption</b>	on the other side	10, 158/ 26
showed you how, that	<b>presumption</b>	may be outweighed with	10, 160/ 1
is now a greater	<b>presumption</b>	for his second oath	10, 158/ 34
there is the contrary	<b>presumption</b>	a reason sufficient to	10, 152/ 1
in that case by	<b>presumption</b>	likely to swear true	10, 153/ 13
case happen that this	<b>presumption</b>	be more than counterpoised	10, 151/ 34
a man's condemnation, the	<b>presumption</b>	shall serve that the	10, 163/ 29
in the first, the	<b>presumption</b>	of his truth in	10, 152/ 26
persons, for the general	<b>presumption</b>	that they were unworthy	10, 164/ 18
there be a common	<b>presumption</b>	therein also, whereupon the	10, 152/ 21
-- then is the	<b>presumption</b>	that he will swear	10, 158/ 28
say that the first	<b>presumption</b>	is overborne with the	10, 152/ 16
hath these other two	<b>presumptions</b>	for to bear against	10, 152/ 30
be outweighed with greater	<b>presumptions</b>	to the contrary); but	10, 160/ 2
by reason of sore	<b>presumptions</b>	, that though no man	10, 117/ 3
have said, and upon	<b>presumptions</b>	more probable that they	10, 164/ 22
certain reason put and	<b>presupposed</b>	for a ground, and	10, 90/ 2
thing whereof they presently	<b>pretend</b>	the contrary, and protest	10, 205/ 32
it not, but plainly	<b>pretend</b>	the contrary. And thus	10, 204/ 15
as the spiritual rulers	<b>pretend</b>	that their authority is	10, 202/ 28
that the "spiritual rulers"	<b>pretend</b>	that their authority is	10, 202/ 34
that spiritual rulers will	<b>pretend</b>	that such authority as	10, 206/ 2
the spiritual rulers will	<b>pretend</b>	that their authority is	10, 207/ 18
the spiritual rulers will	<b>pretend</b>	that their authority is	10, 208/ 12
and these words, "They	<b>pretend</b>	to have authority," be	10, 208/ 23
words be that they "	<b>pretend</b>	that their authority is	10, 214/ 8
that they do not	<b>pretend</b>	to have authority immediately	10, 214/ 12
that the spiritual rulers	<b>pretend</b>	themselves to be so	10, 200/ 2
is lost because prelates	<b>pretend</b>	not to be believed	10, 202/ 8
written that the prelates	<b>pretend</b>	not to be believed	10, 202/ 24
untrue, and that they	<b>pretend</b>	it not, but plainly	10, 204/ 15
authority, not as they	<b>pretend</b>	to have, but as	10, 207/ 4
have pretended and yet	<b>pretend</b>	the contrary? Can he	10, 205/ 27
now confesseth that they	<b>pretend</b>	not to do by	10, 206/ 29

that they will so	<b>pretend</b>	hereafter, whereas ever hitherto	10, 205/ 25
and saith that they	<b>pretend</b>	that by God's immediate	10, 203/ 30
they cease so to	<b>pretend</b>	. And therefore, good readers	10, 205/ 21
I said that they	<b>pretend</b>	not to have such	10, 204/ 1
all things, for they	<b>pretend</b>	not to have authority	10, 204/ 3
of the Church, they	<b>pretend</b>	to have immediately of	10, 206/ 17
as the spiritual rulers	<b>pretend</b>	to have immediately of	10, 207/ 1
such authorities as they	<b>pretend</b>	to have immediately from	10, 214/ 6
as the spiritual rulers	<b>pretend</b>	to be obeyed and	10, 207/ 28
therefore they do not	<b>pretend</b>	, as this Pacifier saith	10, 200/ 22
whensoever they will not	<b>pretend</b>	their authority so high	10, 207/ 32
confederacies whereby spiritual men	<b>pretend</b>	to maintain" some such	10, 195/ 1
of authority that they	<b>pretend</b>	, and obedience that they	10, 201/ 14
the other spiritual rulers	<b>pretend</b>	this or that --	10, 203/ 4
heresies, they do now	<b>pretend</b>	that by the authority	10, 204/ 11
saith also that they	<b>pretend</b>	to have the same	10, 206/ 9
then would they all	<b>pretend</b>	that by their authority	10, 205/ 5
many such things they	<b>pretend</b>	and claim their authority	10, 214/ 16
rulers of the realm	<b>pretend</b>	that if they would	10, 204/ 22
no man wotteth when,	<b>pretend</b>	peradventure a thing whereof	10, 205/ 31
would then all so	<b>pretend</b>	. But all this proveth	10, 205/ 12
suppose that they will	<b>pretend</b>	so. And thus you	10, 206/ 19
all the remnant too)	<b>pretend</b>	their authority to be	10, 203/ 13
that the spiritual rulers	<b>pretend</b>	their authority to be	10, 214/ 2
he saith the prelates	<b>pretend</b>	this? Yes, verily that	10, 203/ 5
in many of his	<b>pretended</b>	causes of division is	10, 38/ 35
not of authority falsely	<b>pretended</b>	, but truly had immediately	10, 207/ 6
good readers, all this	<b>pretended</b>	defense is nothing else	10, 131/ 6
that they both have	<b>pretended</b>	and yet pretend the	10, 205/ 27
any time have done,	<b>pretended</b>	their authority such. Now	10, 205/ 14
evangelical liberty" that they	<b>pretended</b>	, as folk that would	10, 25/ 9
said that they had	<b>pretended</b>	to have their whole	10, 203/ 25
so surely as he	<b>pretendeth</b>	: it had been better	10, 189/ 11
his 25th leaf, and	<b>pretendeth</b>	to answer my words	10, 41/ 8
former matter which it	<b>pretendeth</b>	to defend, that I	10, 199/ 19
for lack of language,	<b>pretendeth</b>	here thereby) to go	10, 66/ 33
you wot well) their	<b>pretending</b>	of their authority to	10, 205/ 16
And then, instead of "	<b>pretending</b>	to be by God's	10, 208/ 32
saving that his word "	<b>pretending</b>	" signifieth not indeed the	10, 66/ 31
after their old course,	<b>pretending</b>	by confederacies, worldly policy	10, 65/ 23
doing good deeds, but "	<b>pretending</b>	by confederacies, worldly policy	10, 66/ 26
he speaketh of such	<b>pretending</b>	. He layeth (you wot	10, 205/ 15
make under a needless	<b>pretense</b>	of preserving innocents out	10, 88/ 2

this realm use that	<b>pretense</b>	against the king, or	10, 209/ 13
some say," whereof the	<b>pretense</b>	is the safeguard of	10, 168/ 3
us which manner of	<b>pretenses</b>	he meant in those	10, 208/ 31
secret such abusions and	<b>pretenses</b>	as in my conscience	10, 210/ 35
secret such abusions and	<b>pretenses</b>	as be the principal	10, 211/ 8
have made him, under	<b>pretext</b>	of pacifying division, set	10, 212/ 15
a color and a	<b>pretext</b>	of the Gospel of	10, 70/ 22
because it labored under	<b>pretext</b>	of an untrue report	10, 52/ 2
blame that under such	<b>pretext</b>	of policy would speak	10, 63/ 22
in some sundry places	<b>prettily</b>	powder the book, it	10, 64/ 10
justice." This were somewhat	<b>prettily</b>	said, if this good	10, 220/ 20
Is not this a	<b>pretty</b>	, proper way? And therefore	10, 77/ 6
book? But then one	<b>pretty</b>	piece he hath of	10, 45/ 10
most part used a	<b>pretty</b>	craft: to misrehearse my	10, 6/ 26
not. This is a	<b>pretty</b>	piece, and such as	10, 179/ 4
them, the one the	<b>price</b>	of his trowel, and	10, 60/ 25
therein. And then, to	<b>prick</b>	me forward, he bringeth	10, 221/ 20
is a very pestilent	<b>pride</b>	, and in a high	10, 177/ 12
at all either of	<b>pride</b>	or of covetousness, or	10, 173/ 5
man have an importunate	<b>pride</b>	, as by God's grace	10, 10/ 7
little place. Also, this	<b>pride</b>	with which his words	10, 177/ 10
have no spice of	<b>pride</b>	, covetousness, nor love toward	10, 174/ 19
have no spice of	<b>pride</b>	, covetousness, or love toward	10, 176/ 32
unless it be of	<b>pride</b>	, by despising of the	10, 187/ 26
he is, through such	<b>pride</b>	, far from such indifference	10, 174/ 16
he is, through such	<b>pride</b>	, far from such indifference	10, 174/ 32
he is through such	<b>pride</b>	far from such indifference	10, 176/ 30
then were through such	<b>pride</b>	far from the indifference	10, 177/ 33
with great diligence that	<b>pride</b>	, covetousness, nor worldly love	10, 169/ 6
his Council see that "	<b>pride</b>	, covetousness, nor worldly love	10, 169/ 17
with great diligence" that "	<b>pride</b>	, covetousness, nor worldly love	10, 170/ 28
with great diligence that	<b>pride</b>	, covetousness, nor worldly love	10, 171/ 10
have no spice of	<b>pride</b>	, covetousness, nor worldly love	10, 173/ 11
had no spice of	<b>pride</b>	, covetousness, or worldly love	10, 173/ 30
have some spice of	<b>pride</b>	, covetousness, and worldly love	10, 175/ 2
any evil of a	<b>priest</b>	, though it be openly	10, 175/ 30
any evil of a	<b>priest</b>	, though it be openly	10, 176/ 11
-- that "if a	<b>priest</b>	have a business to	10, 197/ 19
is amiss in the	<b>priest</b>	that it is spoken	10, 175/ 33
these matters, with the	<b>priest</b>	that preached it, when	10, 140/ 21
the amendment of the	<b>priest</b>	because the laymen speaketh	10, 176/ 14
to meet with a	<b>priest</b>	that were so wretched	10, 51/ 27
to prefer every secular	<b>priest</b>	before those that are	10, 36/ 25

than anything amend the	<b>priest</b>	-- but that they	10, 176/ 13
by Friar Luther, and	<b>priest</b>	Pomerane, Otho the monk	10, 200/ 16
to it indeed. That	<b>priest</b>	I delivered unto his	10, 140/ 35
he called the chief	<b>priest</b>	a "whited wall," which	10, 24/ 15
the business of another	<b>priest</b>	will, and yet but	10, 197/ 27
twenty-first chapter: that if	<b>priesthood</b>	be holy and sound	10, 20/ 21
I, since that the	<b>priesthood</b>	being corrupted, it must	10, 21/ 20
Chrysostom saith, if the	<b>priesthood</b>	be corrupt, the faith	10, 21/ 11
the state of chantry	<b>priests</b>	to be a state	10, 40/ 31
others, because the secular	<b>priests</b>	go more abroad. Now	10, 38/ 26
religious, because the secular	<b>priests</b>	be more abroad, and	10, 40/ 37
and disorder love no	<b>priests</b>	, but do all of	10, 65/ 16
the state of religious	<b>priests</b>	, but meant as he	10, 38/ 19
in some counties: other	<b>priests</b>	will sometimes, as it	10, 197/ 20
example the putting of	<b>priests</b>	to answer before temporal	10, 195/ 4
some say -- some	<b>priests</b>	in the business of	10, 197/ 27
goeth he further: that	<b>priests</b>	make "particular confederacies" to	10, 197/ 10
saith that all the	<b>priests</b>	be so far infected	10, 176/ 18
and agreement wherein secular	<b>priests</b>	and religious, for all	10, 43/ 9
the worldly honor of	<b>priests</b>	exalted that he is	10, 174/ 16
the worldly honor of	<b>priests</b>	exalted that he is	10, 176/ 29
dare say, but such	<b>priests</b>	as be heretics. And	10, 188/ 3
judges, that are no	<b>priests</b>	neither. Now, if this	10, 196/ 18
because the variance between	<b>priests</b>	and priests is more	10, 38/ 25
standeth so, unrepealed, some	<b>priests</b>	that see it will	10, 187/ 23
myself unwilling that the	<b>priests</b>	should do it neither	10, 223/ 15
As for conventing of	<b>priests</b>	before secular judges, truth	10, 195/ 7
variance between priests and	<b>priests</b>	is more marked and	10, 38/ 25
of the confederacies of	<b>priests</b>	that I meant of	10, 198/ 3
that the multitude of	<b>priests</b>	do, I never heard	10, 51/ 25
of that that the	<b>priests</b>	should eat no flesh	10, 223/ 10
and thereof neither make	<b>priests</b>	the masters nor no	10, 34/ 35
the multitude of the	<b>priests</b>	, which might of likelihood	10, 51/ 20
lamented than between other	<b>priests</b>	and religious, or between	10, 38/ 23
therefore -- though some	<b>priests</b>	would here or there	10, 198/ 32
-- either "prelates, secular	<b>priests</b>	, or religious persons." For	10, 174/ 12
the worldly honor of	<b>priests</b>	exalted and preferred; and	10, 175/ 28
the worldly honor of	<b>priests</b>	exalted and preferred hath	10, 176/ 9
to wit, between secular	<b>priests</b>	and secular priests, is	10, 38/ 22
the state of chantry	<b>priests</b>	before the state of	10, 38/ 18
division is between secular	<b>priests</b>	more lamentable than between	10, 40/ 35
that the variance between	<b>priests</b>	and priests, that is	10, 38/ 21
bringeth forth that some	<b>priests</b>	say still that those	10, 196/ 37

the state of religious	<b>priests</b>	. And therefore the objection	10, 40/ 32
except the multitude of	<b>priests</b>	would, for the readiness	10, 51/ 22
heareth nowhere yet any	<b>priests</b>	say that the justices	10, 188/ 1
the worldly honor of	<b>priests</b>	exalted." And there my	10, 174/ 28
same point. And many	<b>priests</b>	convented as they were	10, 195/ 16
variance between priests and	<b>priests</b>	, that is to wit	10, 38/ 21
secular priests and secular	<b>priests</b>	, is more to be	10, 38/ 22
be disposed by the	<b>priests</b>	: which point to put	10, 209/ 3
him, not by twelve	<b>priests</b>	, but by twelve temporal	10, 196/ 16
the worldly honor of	<b>priests</b>	exalted and yet be	10, 175/ 7
some laymen reading the	<b>priests'</b>	faults in English might	10, 20/ 4
to "maintain" obits and	<b>priests'</b>	wages, and to "have	10, 197/ 11
other parts of their	<b>primer</b>	. And therefore, lest some	10, 7/ 17
women fare with their	<b>primer</b>	, which though they be	10, 7/ 12
traitorous words by his	<b>prince</b>	, too, of a passion	10, 69/ 25
of the most noble	<b>prince</b>	of very famous memory	10, 52/ 14
to the most excellent	<b>prince</b>	our sovereign lord the	10, 52/ 16
Howbeit, the right noble	<b>prince</b>	of blessed memory King	10, 52/ 20
words speaking against the	<b>prince</b>	, or talking of heresy	10, 81/ 8
in favor of the	<b>prince</b>	, and detestation of such	10, 147/ 7
for displeasure of my	<b>prince</b>	, "and of the whole	10, 28/ 4
words spoken against the	<b>prince</b>	were for the only	10, 79/ 24
by the means of	<b>princes</b>	and the good mind	10, 206/ 8
authority given them by	<b>princes</b>	. But because I would	10, 206/ 31
of the grant of	<b>princes</b>	is immediately . . . of God	10, 206/ 3
realm; and by the	<b>princes</b>	of the same and	10, 217/ 28
second is that all "	<b>princes</b>	must subdue their executions	10, 209/ 7
their authority derived from	<b>princes</b>	. And therefore ye see	10, 214/ 17
but to the very	<b>principal</b>	point alone -- wherein	10, 224/ 9
the whole cause and	<b>principal</b>	default were in the	10, 18/ 19
whole fault, or the	<b>principal</b>	fault either, is in	10, 18/ 36
have neither laid the	<b>principal</b>	fault in the one	10, 19/ 5
pretenses as be the	<b>principal</b>	causes of the division	10, 211/ 8
book), and not my	<b>principal</b>	matter; and therefore of	10, 8/ 24
conscience have been most	<b>principal</b>	causes of this division	10, 211/ 1
answer in both the	<b>principal</b>	points, of which the	10, 119/ 11
would become me to	<b>print</b>	and put abroad among	10, 193/ 6
write and put in	<b>print</b>	another book, and therein	10, 170/ 33
I would put in	<b>print</b>	, I would, as thus	10, 69/ 30
and put them in	<b>print</b>	abroad as he doth	10, 192/ 13
putting them abroad in	<b>print</b>	; which answer he dissembleth	10, 194/ 10
put out abroad in	<b>print</b>	. For there is no	10, 79/ 34
and put it in	<b>print</b>	, that may lightly touch	10, 26/ 10

in writing and in	<b>print</b>	also . . . This man hath	10, 33/ 12
put out abroad in	<b>print</b>	, under color of reformation	10, 15/ 8
set them forth in	<b>print</b>	, to the rebuke and	10, 226/ 22
woman at adventure in	<b>printed</b>	English books abroad, as	10, 81/ 23
but if it be	<b>printed</b>	false), it is a	10, 47/ 21
heaven, together, everlasting glory.	<b>Printed</b>	by W. Rastell in	10, 231/ 17
again (folio 162), the	<b>printer</b>	of likelihood left them	10, 199/ 30
whereto writeth he and	<b>printeth</b>	that piece in his	10, 188/ 12
been overseen in the	<b>printing</b>	. But I have looked	10, 226/ 12
paper cost, and the	<b>printing</b>	too. But now, as	10, 110/ 7
he which is in	<b>prison</b>	upon good abearing shall	10, 128/ 20
answer lie still in	<b>prison</b>	the longer? As for	10, 123/ 9
arrested, and remain in	<b>prison</b>	till he find sureties	10, 228/ 33
arrested and put in	<b>prison</b>	, and stocks if need	10, 168/ 27
lain there long in	<b>prison</b>	, then the judges by	10, 126/ 27
that long lying in	<b>prison</b>	in the meanwhile for	10, 128/ 5
that hath been in	<b>prison</b>	upon suspicion of felony	10, 122/ 13
may lie long in	<b>prison</b>	and some peradventure ever	10, 128/ 29
lieth sometimes still in	<b>prison</b>	till the return; and	10, 121/ 14
arrested and put in	<b>prison</b>	: I never saw no	10, 218/ 19
If he lie in	<b>prison</b>	till the session, as	10, 123/ 6
many times longer in	<b>prison</b>	for heresy than they	10, 122/ 19
they lie longer in	<b>prison</b>	for heresy than they	10, 124/ 7
hath long lain in	<b>prison</b>	, may by their discretion	10, 127/ 35
hath long lain in	<b>prison</b>	, so that then the	10, 128/ 3
in clearing there the	<b>prisoner</b>	, he happed even suddenly	10, 153/ 29
tale, confessing both the	<b>prisoner</b>	and themselves guilty, and	10, 154/ 11
light and acquit the	<b>prisoner</b>	for all the witnesses'	10, 154/ 24
the deliverance of the	<b>prisoner</b>	: yet since this good	10, 151/ 11
honor, for all their	<b>private</b>	displeasures and dissensions in	10, 44/ 22
the worse that every	<b>private</b>	spiritual man's fault is	10, 21/ 1
rather of his own	<b>private</b>	devotion than for any	10, 196/ 9
you see, toucheth the	<b>private</b>	faults of some: such	10, 43/ 19
though there be for	<b>private</b>	matters of their own	10, 44/ 34
except the thing do	<b>privately</b>	touch themselves), for the	10, 103/ 16
be in many things	<b>privileged</b>	in this realm before	10, 206/ 13
our Lord 1533. Cum	<b>privilegio</b>	.	10, 231/ 25
make them such friends	<b>privily</b>	, that the other party	10, 197/ 21
without making the party	<b>privy</b>	who told him that	10, 125/ 34
pass unpunished, because their	<b>privy</b>	mischief could never well	10, 164/ 33
and which but a	<b>privy</b>	, and which suspicion is	10, 182/ 8
case of so great	<b>probable</b>	fear, while he groundeth	10, 110/ 9
and upon presumptions more	<b>probable</b>	that they were in	10, 164/ 22

nought, but are adminicula	<b>probationis</b>	, though the men be	10, 108/ 2
but that not to	<b>proceed</b>	but upon a presentment	10, 138/ 21
us that not to	<b>proceed</b>	without open accusation or	10, 138/ 30
might be bold to	<b>proceed</b>	on apace, and so	10, 141/ 6
this good man's advice,	<b>proceed</b>	against him by ordinary	10, 74/ 9
that the judges might	<b>proceed</b>	and put felons to	10, 136/ 17
or treason never to	<b>proceed</b>	but upon indictments, is	10, 135/ 27
should not ex officio	<b>proceed</b>	, till the matter were	10, 141/ 4
amended, than prosperously to	<b>proceed</b>	in his mischief to	10, 227/ 37
the order not to	<b>proceed</b>	without an open presentment	10, 136/ 14
yet, for all that,	<b>proceed</b>	against him openly, but	10, 74/ 7
so he will after	<b>proceed</b>	in the temporal laws	10, 192/ 30
the ordinary "dare" not "	<b>proceed</b>	according to the law	10, 75/ 29
the suit ex officio	<b>proceed</b>	, and receive them as	10, 93/ 25
special officers to inquire,	<b>proceed</b>	, and do therein as	10, 185/ 19
therein suffer him to	<b>proceed</b>	. And therefore till this	10, 196/ 29
of the law might	<b>proceed</b>	. This is well devised	10, 75/ 36
ordinary nothing to the	<b>proceeding</b>	in the matter; but	10, 186/ 2
heresy and the not	<b>proceeding</b>	without indictments upon treason	10, 138/ 18
and the other farther	<b>proceedings</b>	against heretics according to	10, 217/ 26
citations against heretics and	<b>process</b>	of excommunication; but will	10, 180/ 30
to make a long	<b>process</b>	upon every fond piece	10, 70/ 25
be brought in by	<b>process</b>	and depose in the	10, 91/ 28
he should begin his	<b>process</b>	against the party afresh	10, 186/ 3
mine own: In this	<b>process</b>	, lo, good readers, this	10, 172/ 9
should put away the	<b>process</b>	ex officio, the thing	10, 139/ 34
readers, this man's whole	<b>process</b>	of his three sorts	10, 60/ 6
that they should make	<b>process</b>	against them to bring	10, 168/ 18
with a solemn driven	<b>process</b>	, whether I would not	10, 30/ 9
men shall suffer the	<b>processes</b>	ex officio stand; and	10, 140/ 4
that are delivered by	<b>proclamation</b>	be found at the	10, 124/ 11
and so delivered by	<b>proclamation</b>	, to the bearing of	10, 122/ 14
which is delivered by	<b>proclamation</b>	hath always given him	10, 123/ 34
all that, delivered by	<b>proclamation</b>	; and yet good causes	10, 124/ 20
upon that arrest, but	<b>proclamation</b>	shall be made that	10, 122/ 7
forth free upon the	<b>proclamation</b>	. I see no great	10, 123/ 29
be thrice acquitted by	<b>proclamation</b>	, and peradventure oftener, than	10, 122/ 22
shall be delivered by	<b>proclamations</b>	-- so shall he	10, 123/ 11
were very busy to	<b>procure</b>	men -- and to	10, 49/ 25
intent and purpose to	<b>procure</b>	his destruction. But then	10, 69/ 26
Christian readers, but to	<b>procure</b>	that the Catholic, Christian	10, 230/ 14
good man doth, and	<b>procure</b>	the change of these	10, 230/ 11
promise or abetment to	<b>procure</b>	and pursue them. And	10, 198/ 31

each other about the	<b>procurement</b>	of anything at all	10, 198/ 22
virtue neither: as in	<b>procuring</b>	the people to believe	10, 39/ 1
and feared not to	<b>profess</b>	himself for accuser. And	10, 110/ 26
heresies. But they plainly	<b>profess</b>	that if they so	10, 204/ 5
I see that he	<b>professeth</b>	himself to hate and	10, 39/ 14
-- yet since he	<b>professeth</b>	so plainly the Catholic	10, 230/ 20
the good and plain	<b>profession</b>	of the Catholic faith	10, 226/ 35
Had I made any	<b>profession</b>	to prove every word	10, 186/ 30
that it is his	<b>profit</b>	: then will I no	10, 128/ 24
speaketh himself unknown: this	<b>profit</b>	is there in such	10, 40/ 6
men's only, but that	<b>profit</b>	and advantage is our	10, 87/ 7
had neither necessity nor	<b>profit</b>	-- except it were	10, 78/ 35
whether is it his	<b>profit</b>	or his loss? If	10, 128/ 21
whereas now, no worldly	<b>profit</b>	growing to me thereby	10, 13/ 12
without them: though the	<b>profit</b>	would be more if	10, 80/ 22
saith there is no	<b>profit</b>	in that objection, and	10, 40/ 13
come yet a further	<b>profit</b>	of this order, too	10, 51/ 7
the parson enjoy the	<b>profit</b>	nor the parishioner bear	10, 196/ 13
therefore were it more	<b>profit</b>	unto the people to	10, 81/ 12
is it all the	<b>profit</b>	that I see can	10, 83/ 7
faith, then is the	<b>profit</b>	not the spiritual men's	10, 87/ 6
and I declare what	<b>profit</b>	there cometh to the	10, 102/ 40
nor no very great	<b>profit</b>	neither. And yet is	10, 83/ 6
were either necessary or	<b>profitable</b>	to sow an evil	10, 78/ 36
me neither honorable nor	<b>profitable</b>	, in open-printed books, for	10, 22/ 3
be to the realm	<b>profitable</b>	, without lawful cause to	10, 33/ 1
right or reasonable or	<b>profitable</b>	, without any determination which	10, 33/ 31
all seven thought it	<b>profitable</b>	. But it hangeth not	10, 33/ 35
much more perilous than	<b>profitable</b>	, and in his book	10, 82/ 11
it would be more	<b>profitable</b>	to put it into	10, 34/ 34
be for the realm	<b>profitable</b>	. I found not, I	10, 34/ 19
ever since found so	<b>profitable</b>	for preservation of the	10, 229/ 32
be to the realm	<b>profitable</b>	. And some one hath	10, 34/ 29
it was a thing	<b>profitable</b>	for the people, to	10, 79/ 6
it would be peradventure	<b>profitable</b>	to the realm that	10, 34/ 30
necessary occasion and a	<b>profitable</b>	, to put that tale	10, 78/ 20
be to the realm	<b>profitable</b>	. What include these words	10, 33/ 19
to spend out his	<b>profound</b>	wisdom in making such	10, 173/ 19
you perceive, by the	<b>progress</b>	of his device, that	10, 72/ 33
a general law to	<b>prohibit</b>	all men that they	10, 106/ 5
were made general, "to	<b>prohibit</b>	all men that they	10, 109/ 9
are by no law	<b>prohibited</b>	, help and assist other	10, 44/ 33
and rulers temporal be	<b>prohibited</b>	that they shall not	10, 184/ 28

others in heresy, there	<b>prohibited</b>	, or that thereof hold	10, 168/ 31
the danger of that	<b>prohibition</b>	that himself bringeth in	10, 55/ 8
beginning by the king's	<b>prohibition</b>	, whereby the king's judges	10, 196/ 27
I take it, that	<b>prohibition</b>	of opening of the	10, 130/ 35
sworn, I know no	<b>prohibition</b>	. And if they will	10, 131/ 3
God, according to Christ's	<b>promise</b>	, will be as verily	10, 216/ 16
any conspiracy and mutual	<b>promise</b>	in assisting each other	10, 198/ 21
not, fellow, for I	<b>promise</b>	ye, if he kill	10, 95/ 16
it is all, I	<b>promise</b>	you, that it may	10, 38/ 28
his reasoning hath, I	<b>promise</b>	you, a little more	10, 204/ 25
with a covenant and	<b>promise</b>	by each of them	10, 198/ 11
is, according to Christ's	<b>promise</b>	, as verily present and	10, 215/ 12
assembly about them, or	<b>promise</b>	or abetment to procure	10, 198/ 31
turn again, as I	<b>promised</b>	, to the first point	10, 143/ 9
that it needeth no	<b>proof</b>	at all. And therefore	10, 120/ 31
same things for a	<b>proof</b>	that he beareth the	10, 65/ 33
them all, lay no	<b>proof</b>	at all, but always	10, 179/ 22
laid there for the	<b>proof</b>	the plain, common experience	10, 102/ 36
matter worketh in the	<b>proof</b>	. For since evil folk	10, 147/ 8
for a plain, apparent	<b>proof</b>	of his good mind	10, 65/ 7
and that upon a	<b>proof</b>	not without great ground	10, 229/ 31
with good and plain	<b>proof</b>	of his heresy, which	10, 140/ 36
it true by sufficient	<b>proof</b>	, or by his own	10, 72/ 22
say" be no sufficient	<b>proof</b>	, then is his tale	10, 180/ 35
never heard so far	<b>proof</b>	therein that I might	10, 83/ 34
then it is a	<b>proof</b>	. And surely if Master	10, 178/ 26
their oaths for a	<b>proof</b>	which are in that	10, 153/ 13
the accuser to the	<b>proof</b>	of the matter in	10, 125/ 28
heresy, ye see the	<b>proof</b>	, I trow, meetly well	10, 139/ 24
' be no sufficient	<b>proof</b>	, " then is my "tale	10, 178/ 22
one rush toward the	<b>proof</b>	of any necessary cause	10, 87/ 28
forth for the plain	<b>proof</b>	of his plain truth	10, 78/ 5
And for the further	<b>proof</b>	of this point, read	10, 64/ 30
or this is no	<b>proof</b>	, neither to prove that	10, 178/ 23
and also a great	<b>proof</b>	toward the reproof of	10, 226/ 26
proved by the plainest	<b>proof</b>	that in such manner	10, 138/ 35
say" be a good	<b>proof</b>	, then the suspending will	10, 181/ 1
make you now good	<b>proof</b>	not only that there	10, 104/ 24
here putteth for the	<b>proof</b>	: that is to say	10, 120/ 20
so. For in every	<b>proof</b>	must be two witnesses	10, 178/ 25
party, then were the	<b>proof</b>	lost. But we shall	10, 99/ 35
yet perceive by plain	<b>proofs</b>	in mine Apology that	10, 39/ 35
she shaketh such plain	<b>proofs</b>	off with her feathers	10, 77/ 5

man make me better	<b>proofs</b>	of this matter than	10, 196/ 30
a greyhound hath a	<b>proper</b>	head, with a goodly	10, 142/ 26
could make me a	<b>proper</b>	reason for his part	10, 113/ 7
he weeneth, found out	<b>proper</b>	fantasies, wherein I had	10, 48/ 35
common intendment, and his	<b>proper</b>	cases of law. But	10, 37/ 36
more meet and more	<b>proper</b>	for the matter that	10, 201/ 12
the one in the	<b>proper</b>	, simple speech, the other	10, 24/ 25
readers, this is his	<b>proper</b>	answer: And then because	10, 132/ 25
not this a pretty,	<b>proper</b>	way? And therefore thus	10, 77/ 7
Jerusalem in their own	<b>proper</b>	persons. In this great	10, 144/ 34
-- then with a	<b>proper</b>	piece of two parts	10, 45/ 17
ye shall hear how	<b>properly</b>	he proveth. Lo, good	10, 217/ 6
offense. This part how	<b>properly</b>	this good man hath	10, 119/ 34
other), he leaveth out	<b>properly</b>	in one place this	10, 57/ 22
That is well and	<b>properly</b>	said. But we speak	10, 94/ 5
and have all the	<b>properties</b>	fore-rehearsed, as well as	10, 171/ 28
observeth the nature and	<b>property</b>	of a dialogue. In	10, 11/ 9
so well conserveth the	<b>property</b>	of a dialogue, and	10, 13/ 3
write not in only	<b>prose</b>	, he endeth all the	10, 12/ 25
many times amended, than	<b>prosperously</b>	to proceed in his	10, 227/ 36
pretend the contrary, and	<b>protest</b>	also that if the	10, 205/ 32
be but a very	<b>proud</b>	, damnable frowardness. And therefore	10, 176/ 15
grudge and call them	<b>proud</b>	for their countenance would	10, 53/ 29
neither men that be	<b>proud</b>	nor covetous, nor have	10, 172/ 16
infected with such a	<b>proud</b>	, damnable desire of their	10, 176/ 18
of heresy that are	<b>proud</b>	or covetous, or have	10, 172/ 28
also, concerning this word "	<b>proud</b>	worldly countenance," whereof we	10, 56/ 26
that now call them	<b>proud</b>	for their worldly countenance	10, 55/ 14
conclusion that I cannot	<b>prove</b>	them like -- I	10, 141/ 28
saith here I cannot	<b>prove</b>	any of all these	10, 141/ 20
them not, he cannot	<b>prove</b>	it. And also the	10, 105/ 35
very good and they	<b>prove</b>	very well, and very	10, 20/ 31
might percase allege and	<b>prove</b>	so great and so	10, 105/ 27
their names, he might	<b>prove</b>	their rancor and malice	10, 105/ 34
nor can assign and	<b>prove</b>	any conspiracy and mutual	10, 198/ 21
enormity, then till he	<b>prove</b>	them that are already	10, 172/ 30
Which thing I there	<b>prove</b>	well too, as you	10, 132/ 15
him not till he	<b>prove</b>	it, or at the	10, 195/ 37
shall so speak and	<b>prove</b>	, let it be laid	10, 78/ 13
one), but he must	<b>prove</b>	that they be unlike	10, 150/ 18
that I may myself	<b>prove</b>	whether it be true	10, 195/ 39
believe every spirit, but	<b>prove</b>	whether it be of	10, 222/ 21
about another matter: to	<b>prove</b>	another difference between the	10, 133/ 15

sure the truth will	<b>prove</b>	so too. But, now	10, 124/ 13
to say, till he	<b>prove</b>	it otherwise, by some	10, 172/ 31
thereof he laboreth to	<b>prove</b>	that he did not	10, 67/ 12
no sufficient token to	<b>prove</b>	that he doth it	10, 163/ 11
can, if need require,	<b>prove</b>	it plain enough. But	10, 104/ 4
Master More can neither	<b>prove</b>	the suit ex officio	10, 141/ 13
mastiffs. And then, to	<b>prove</b>	them very far unlike	10, 142/ 23
shall see the matter	<b>prove</b>	against this good man	10, 88/ 29
and so doth it	<b>prove</b>	indeed; and he that	10, 55/ 26
saith that the words	<b>prove</b>	plainly that he saith	10, 57/ 8
the things that I	<b>prove</b>	it with, he no	10, 102/ 1
which he shall never	<b>prove</b>	you while he liveth	10, 104/ 26
laid against him to	<b>prove</b>	him a heretic, and	10, 106/ 20
and peril, and cannot	<b>prove</b>	that this hundred years	10, 88/ 4
And if he can	<b>prove</b>	none, as I wot	10, 18/ 14
Nor yet my words	<b>prove</b>	not that I would	10, 171/ 26
will see this man	<b>prove</b>	it ere I believe	10, 196/ 24
man hath labored to	<b>prove</b>	unlike, and I have	10, 228/ 16
upon trifles, I could	<b>prove</b>	him that "if" doth	10, 63/ 9
well able plainly to	<b>prove</b>	the thing? If neither	10, 99/ 33
I in my mind	<b>prove</b>	it an "intolerable default	10, 18/ 16
so, nor yet to	<b>prove</b>	that it is so	10, 178/ 24
which he could not	<b>prove</b>	but that it were	10, 138/ 24
any oppression, let him	<b>prove</b>	one, and let him	10, 18/ 13
divers other objections to	<b>prove</b>	the said letter unreasonable	10, 213/ 31
of this realm, and	<b>prove</b>	it in like wise	10, 191/ 18
heresies, if it fully	<b>prove</b>	not a man a	10, 82/ 32
able to confute, nor	<b>prove</b>	the forsworn man and	10, 158/ 9
words were able to	<b>prove</b>	that he meant otherwise	10, 37/ 2
for me still, to	<b>prove</b>	always that my example	10, 128/ 15
goeth about only to	<b>prove</b>	that all my tale	10, 202/ 7
which this man would	<b>prove</b>	unreasonable is not indeed	10, 120/ 18
this good man to	<b>prove</b>	us that not to	10, 138/ 29
unto the purpose: to	<b>prove</b>	the trouble of him	10, 122/ 25
by occasion of them,	<b>prove</b>	hurtful and over grievous	10, 215/ 31
little better cause to	<b>prove</b>	that provision over-favorable than	10, 117/ 25
by the second oath	<b>prove</b>	himself once perjured, and	10, 152/ 14
how doth he now	<b>prove</b>	us this point? He	10, 90/ 1
that no man can	<b>prove</b>	in this realm such	10, 184/ 4
both. Secondly shall I	<b>prove</b>	that he said "poisoned	10, 5/ 20
no proof, neither to	<b>prove</b>	that some say so	10, 178/ 24
and open tokens to	<b>prove</b>	that his second oath	10, 161/ 13
with them as to	<b>prove</b>	whether he should, by	10, 85/ 4

this good man to	<b>prove</b>	that we should not	10, 91/ 31
say, for him to	<b>prove</b>	that in some point	10, 150/ 15
-- if his difference	<b>prove</b>	me no such thing	10, 133/ 30
stead but for to	<b>prove</b>	for him that he	10, 5/ 18
-- yet shall I	<b>prove</b>	, I say, that as	10, 5/ 24
manner of reasoning should	<b>prove</b>	not only that a	10, 95/ 22
the suit ex officio	<b>prove</b>	yet nothing that the	10, 136/ 12
felony, but if he	<b>prove</b>	us further, that the	10, 138/ 31
how Master More can	<b>prove</b>	his saying that such	10, 150/ 9
Finally shall I further	<b>prove</b>	that though the man	10, 5/ 23
vehement that, though they	<b>prove</b>	not precisely the deed	10, 127/ 23
goeth about there to	<b>prove</b>	. For though the perjured	10, 160/ 20
and forthwith afterward I	<b>prove</b>	it, which this good	10, 126/ 13
Master More can neither	<b>prove</b>	the mastiffs to be	10, 142/ 31
while he liveth, to	<b>prove</b>	that provision too sore	10, 117/ 27
of worship daily do	<b>prove</b>	the thing true that	10, 104/ 1
to such purgation, to	<b>prove</b>	whether they will swear	10, 112/ 24
Dialogue, he laboreth to	<b>prove</b>	that the word was	10, 5/ 4
made any profession to	<b>prove</b>	every word wrong that	10, 186/ 30
false judges; and then	<b>prove</b>	not any wrong done	10, 230/ 4
proved, and that he	<b>prove</b>	their cruel, wrongful dealing	10, 172/ 34
face, suspicions of heresy	<b>proved</b>	upon him -- then	10, 112/ 23
they be false) plainly	<b>proved</b>	that in all the	10, 177/ 15
leastwise, as are not	<b>proved</b>	false before; and yet	10, 163/ 31
and seventeenth chapters plainly	<b>proved</b>	against him (and reprov'd	10, 216/ 5
of which I have	<b>proved</b>	those that are weighty	10, 21/ 4
that there be well	<b>proved</b>	such suspicions as are	10, 127/ 22
but always the truth	<b>proved</b>	contrary -- both by	10, 179/ 23
his saying, and have	<b>proved</b>	it false? But yet	10, 203/ 33
you see, good readers,	<b>proved</b>	very plain. But now	10, 204/ 19
s the truth is	<b>proved</b>	contrary, both by just	10, 230/ 5
this point have I	<b>proved</b>	you very clear and	10, 165/ 17
further: that I have	<b>proved</b>	well and clearly that	10, 17/ 2
hath been so plainly	<b>proved</b>	to be contrary. But	10, 84/ 23
Hath this good man	<b>proved</b>	us the contrary of	10, 123/ 1
without any such thing	<b>proved</b>	) a shameless defamation? If	10, 170/ 32
some great and clearly	<b>proved</b>	felonies before divers and	10, 136/ 1
which have been plain	<b>proved</b>	false. Then goeth he	10, 219/ 23
here you see plainly	<b>proved</b>	against this good man	10, 145/ 14
by his own words	<b>proved</b>	) grounded upon great untruth	10, 110/ 28
have divers juries been	<b>proved</b>	so to have misused	10, 155/ 11
though he had well	<b>proved</b>	that they have so	10, 180/ 33
than he hath yet	<b>proved</b>	, and that he prove	10, 172/ 33

I have against that	<b>proved</b>	before that he must	10, 177/ 5
hath he not, pardie,	<b>proved</b>	them unlike. He weeneth	10, 123/ 2
he which cannot be	<b>proved</b>	guilty in heresy, and	10, 111/ 2
he which cannot be	<b>proved</b>	guilty in heresy, and	10, 111/ 26
assign him that is	<b>proved</b>	suspect of heresy such	10, 116/ 2
he which cannot be	<b>proved</b>	guilty in heresy, and	10, 121/ 6
abjured upon such things	<b>proved</b>	as maketh him not	10, 116/ 34
law away, although he	<b>proved</b>	well in his second	10, 105/ 8
nor can be precisely	<b>proved</b>	a heretic in his	10, 83/ 1
though he had all	<b>proved</b>	(where all is disproved	10, 141/ 11
But now, this being	<b>proved</b>	, as it is proved	10, 158/ 16
the people can be	<b>proved</b>	in those laws concerning	10, 217/ 21
we see it often	<b>proved</b>	, go keep like schools	10, 71/ 29
I have very plainly	<b>proved</b>	it very like, for	10, 141/ 23
lords well and plainly	<b>proved</b>	in more matters afresh	10, 77/ 1
this good man had	<b>proved</b>	that heretics might not	10, 220/ 21
then how hath he	<b>proved</b>	that? By no means	10, 220/ 23
delivered as a man	<b>proved</b>	to be of good	10, 127/ 1
it, but it be	<b>proved</b>	before them of record	10, 133/ 11
it, but it be	<b>proved</b>	before them of record	10, 134/ 28
nor any man else,	<b>proved</b>	by any of them	10, 173/ 18
this hath been already	<b>proved</b>	oftener than once before	10, 179/ 28
I have showed and	<b>proved</b>	indeed, in one or	10, 169/ 36
able to be plainly	<b>proved</b>	as the ordinary could	10, 71/ 25
for a thing plainly	<b>proved</b>	because he pitieth and	10, 65/ 35
that have I there	<b>proved</b>	by the plainest proof	10, 138/ 34
the deed, is yet	<b>proved</b>	suspect, should purge himself	10, 114/ 30
have well and clearly	<b>proved</b>	. His other reason is	10, 220/ 29
surely he that being	<b>proved</b>	suspect, and refuseth in	10, 117/ 28
truth being so substantially	<b>proved</b>	upon this side, by	10, 78/ 32
have well seen it	<b>proved</b>	that the spiritual judges	10, 184/ 2
late well and plainly	<b>proved</b>	already, upon sundry such	10, 76/ 31
as this is myself	<b>proved</b>	, I cannot tell how	10, 148/ 20
twice when they be	<b>proved</b>	heretics, so that the	10, 145/ 18
proved, as it is	<b>proved</b>	plain -- that he	10, 158/ 16
accused. This have I	<b>proved</b>	so plainly that he	10, 190/ 32
now that I have	<b>proved</b>	him that the name	10, 10/ 12
that I should have	<b>proved</b>	that all the causes	10, 16/ 34
though he be not	<b>proved</b>	guilty of the deed	10, 114/ 30
case hath he not	<b>proved</b>	unlike, touching the purpose	10, 125/ 3
appeared, and well been	<b>proved</b>	too, that the spiritual	10, 182/ 34
truth hath been well	<b>proved</b>	contrary before the king's	10, 184/ 6
that ever complained, plainly	<b>proved</b>	false before the king's	10, 227/ 16

by good examination been	<b>proved</b>	) -- and then if	10, 68/ 6
could never well be	<b>proved</b>	but if they would	10, 164/ 34
unreasonable is not indeed	<b>proved</b>	unreasonable by this thing	10, 120/ 19
For the suspicions being	<b>proved</b>	by witnesses to be	10, 112/ 8
he that is so	<b>proved</b>	suspect refuse to purge	10, 117/ 15
of the faith, and	<b>proved</b>	so necessary, upon this	10, 229/ 32
were the chief, and	<b>proved</b>	them, I ween, untrue	10, 22/ 9
as you plainly see	<b>proved</b>	, this man wot ne'er	10, 35/ 12
reason, as I have	<b>proved</b>	it none) would stretch	10, 165/ 15
open words, be plainly	<b>proved</b>	heretics. But yet consider	10, 29/ 4
it hath always been	<b>proved</b>	the contrary): yet since	10, 104/ 28
truth hath been plainly	<b>proved</b>	contrary -- yet hath	10, 167/ 23
this good man hath	<b>proved</b>	, that have you seen	10, 119/ 34
already, worse than he	<b>proveth</b>	them yet -- that	10, 172/ 31
this time: that whosoever	<b>proveth</b>	defaults to be in	10, 20/ 24
And yet, since he	<b>proveth</b>	that point but by	10, 191/ 16
thereof: yet since he	<b>proveth</b>	that point but by	10, 191/ 33
more), nor also he	<b>proveth</b>	none such but by	10, 219/ 22
good readers, that he	<b>proveth</b>	this point by none	10, 151/ 22
of the laws, and	<b>proveth</b>	them unreasonable by the	10, 218/ 5
followeth nothing; for it	<b>proveth</b>	yet no farther, at	10, 133/ 36
they become hurtful) he	<b>proveth</b>	not one in this	10, 216/ 8
by what way he	<b>proveth</b>	that there is great	10, 105/ 12
his own sweet will,	<b>proveth</b>	himself at last to	10, 118/ 18
doth not so, and	<b>proveth</b>	it by like words	10, 59/ 31
mine Apology, plain experience	<b>proveth</b>	. Whereby you may see	10, 141/ 3
you see how he	<b>proveth</b>	his first point: that	10, 89/ 28
hear how properly he	<b>proveth</b>	. Lo, good readers, these	10, 217/ 6
and weeneth that he	<b>proveth</b>	that the spiritual rulers	10, 204/ 21
and with long labor	<b>proveth</b>	at last that it	10, 36/ 20
assign -- yet that	<b>proveth</b>	not but that they	10, 177/ 34
altogether done, while he	<b>proveth</b>	nothing at the uttermost	10, 198/ 35
so much. For whereby	<b>proveth</b>	he that the spiritual	10, 200/ 1
ween that he sufficiently	<b>proveth</b>	three things. The one	10, 88/ 32
in the temporalty, he	<b>proveth</b>	also defaults to reign	10, 20/ 25
ask him how he	<b>proveth</b>	that lie to be	10, 78/ 3
upon treason or felony,	<b>proveth</b>	at the very furthest	10, 138/ 19
all this, good readers,	<b>proveth</b>	(you see very well	10, 205/ 10
pretend. But all this	<b>proveth</b>	never a whit that	10, 205/ 12
us this point? He	<b>proveth</b>	it, as you see	10, 90/ 1
or that, and therewith	<b>provide</b>	the remedy and put	10, 229/ 21
he bound himself to	<b>provide</b>	the timber at his	10, 162/ 21
that they will sufficiently	<b>provide</b>	for the indemnity of	10, 93/ 5

one is if they	<b>provide</b>	that neither men that	10, 172/ 16
cease, except he could	<b>provide</b>	farther, that no piteous	10, 212/ 4
as in them is"	<b>provide</b>	that innocents shall be	10, 147/ 30
with his royal assistance	<b>provide</b>	a means sufficient that	10, 75/ 35
but that they will	<b>provide</b>	sufficiently for the indemnity	10, 89/ 21
but that they will	<b>provide</b>	sufficiently for the indemnity	10, 92/ 11
but that they would	<b>provide</b>	sufficiently for the indemnity	10, 93/ 2
punishment of felons, to	<b>provide</b>	that if the jury	10, 155/ 7
heresy, the law hath	<b>provided</b>	another way for the	10, 115/ 16
there is no law	<b>provided</b>	against so great a	10, 230/ 8
sufficient remedy, so fully	<b>provided</b>	for this matter, that	10, 91/ 3
fall afterward, it was	<b>provided</b>	by Parliament of great	10, 119/ 26
excommunication, it was substantially	<b>provided</b>	in the said statute	10, 185/ 35
the other point being	<b>provided</b>	for too: that offenders	10, 147/ 32
accuser be so sufficiently	<b>provided</b>	for by this good	10, 92/ 28
bold, with glosses readily	<b>provided</b>	, to say what he	10, 73/ 8
and in law sufficiently	<b>provided</b>	for; and yet, besides	10, 110/ 22
himself showeth, the law	<b>provideth</b>	well against all light	10, 156/ 3
that this man here	<b>provideth</b>	in this fourteenth chapter	10, 70/ 20
where the law there	<b>provideth</b>	that the judge shall	10, 161/ 28
then this good man	<b>provideth</b>	for the remedy (to	10, 75/ 30
we should by the	<b>providing</b>	for that harm be	10, 104/ 31
and some such constitutions	<b>provincial</b>	, as are "against the	10, 195/ 2
not any one constitution	<b>provincial</b>	," that he speaketh of	10, 195/ 27
how often the . . . constitution	<b>provincial</b>	made against the statute	10, 195/ 24
them. And if a	<b>provincial</b>	council err, there are	10, 215/ 14
by force of that	<b>provincial</b>	constitution: I will see	10, 196/ 23
allegation of the constitution	<b>provincial</b>	, his parishioner would let	10, 196/ 4
liveth, to prove that	<b>provision</b>	too sore. And surely	10, 117/ 27
hereticis, capitulo Excommunicamus." This	<b>provision</b>	was made, as I	10, 117/ 20
all. And thus this	<b>provision</b>	for purgation at the	10, 117/ 7
also, for all the	<b>provision</b>	that can be made	10, 94/ 13
would it to make	<b>provision</b>	for it. But surely	10, 229/ 26
cause to prove that	<b>provision</b>	over-favorable than ever this	10, 117/ 26
he so boasteth the	<b>provision</b>	that he hath devised	10, 99/ 4
any business about the	<b>provision</b>	of his indemnity at	10, 93/ 22
-- that the same	<b>provision</b>	that is made in	10, 113/ 16
was, I say, that	<b>provision</b>	which this man calleth	10, 114/ 17
be that all his	<b>provision</b>	notwithstanding, the man's fear	10, 92/ 31
ween that that special	<b>provision</b>	in that one special	10, 93/ 14
But first, all this	<b>provision</b>	is in our case	10, 93/ 6
very needless. And his	<b>provision</b>	in the seventh chapter	10, 93/ 7
be that by his	<b>provision</b>	that fear shall be	10, 92/ 29

I shall devise a	<b>provision</b>	that it shall be	10, 100/ 18
abide the adventure, whatsoever	<b>provision</b>	any man should devise	10, 96/ 3
I say that his	<b>provision</b>	doth not suffice, not	10, 93/ 34
though there were found	<b>provision</b>	good and sure to	10, 99/ 9
hereticis, ca. Excommunicamus. This	<b>provision</b>	, good readers, that he	10, 114/ 1
to wit, against a	<b>provision</b>	made in the spiritual	10, 93/ 8
not for all the	<b>provision</b>	that all the world	10, 95/ 12
as though the whole	<b>provision</b>	for all thing lay	10, 22/ 23
one special case, which	<b>provision</b>	, I ween, was yet	10, 93/ 14
case, this good man's	<b>provision</b>	devised for witnesses shall	10, 93/ 24
well and observe such	<b>provisions</b>	as God hath given	10, 22/ 26
and as (with the	<b>provisions</b>	that are in that	10, 96/ 8
have the good old	<b>provisions</b>	kept, than this Pacifier	10, 22/ 31
the Catholic faith, and	<b>provoke</b>	the displeasure of God	10, 213/ 6
the Christian, Catholic faith,	<b>provoke</b>	the wrath of God	10, 213/ 24
at superficial reading: he	<b>provoketh</b>	me to show what	10, 221/ 19
he dissembleth, and again	<b>provoketh</b>	me to the same	10, 194/ 10
leaf 91, again he	<b>provoketh</b>	me to the same	10, 221/ 27
every place where he	<b>provoketh</b>	me hereafter to the	10, 194/ 12
For the king's high	<b>prudence</b>	very well perceiveth that	10, 76/ 22
by the Pacifier full	<b>prudently</b>	devised. For else would	10, 12/ 17
and over that, the	<b>psalms</b>	of the Passion, too	10, 7/ 14
say sometimes the fifteen	<b>psalms</b>	, and over that, the	10, 7/ 13
of "evangelicals" wrote them "	<b>pseudo-evangelicals</b>	. " Now, if this man	10, 25/ 19
himself standing by, be	<b>published</b>	and read openly before	10, 91/ 30
two cases -- the	<b>publishing</b>	of the witnesses' names	10, 108/ 25
resist them therein, and	<b>pull</b>	them from the altar	10, 208/ 1
theft and were caught),	<b>pulled</b>	down of late upon	10, 16/ 13
go unpunished than to	<b>punish</b>	him unrighteously and against	10, 219/ 30
offender go unpunished than	<b>punish</b>	him unrighteously and against	10, 220/ 18
as have authority to	<b>punish</b>	heretics should, before they	10, 30/ 10
heretics should, before they	<b>punish</b>	them, amend first their	10, 30/ 11
abjure heresies, and to	<b>punish</b>	them for heresies, be	10, 172/ 21
into the heart, cannot	<b>punish</b>	the bare intent of	10, 69/ 16
about that they might	<b>punish</b>	heresy of themselves, without	10, 168/ 25
people" that spiritual men	<b>punish</b>	heresies "rather to oppress	10, 176/ 23
or to have them	<b>punished</b>	for heresy -- as	10, 180/ 33
that are for heresy	<b>punished</b>	be burned against their	10, 217/ 35
himself there imagineth) have	<b>punished</b>	many, and also that	10, 58/ 12
less offender should be	<b>punished</b>	, imprisoned, or arrested alike	10, 220/ 25
none innocents shall be	<b>punished</b>	. But I fear me	10, 172/ 23
of the other be	<b>punished</b>	as he hath deserved	10, 72/ 24
year, he shall be	<b>punished</b>	as a heretic, and	10, 113/ 35

year, he shall be	<b>punished</b>	as a heretic. And	10, 117/ 18
them that be so	<b>punished</b>	-- yet it cannot	10, 217/ 18
might be pursued and	<b>punished</b>	by the King's Council	10, 143/ 35
heretics might not be	<b>punished</b>	by those laws but	10, 220/ 21
And therefore they have	<b>punished</b>	many, which much people	10, 58/ 15
that cause they have	<b>punished</b>	many, which much people	10, 58/ 17
whereby misguided folk are	<b>punished</b>	, there should no law	10, 148/ 5
a man may be	<b>punished</b>	which is no heretic	10, 220/ 34
that offenders may be	<b>punished</b>	. But then say I	10, 147/ 33
guilty -- have been	<b>punished</b>	thereby right sore against	10, 217/ 14
things that heretics are	<b>punished</b>	for be such things	10, 68/ 36
himself that they have	<b>punished</b>	many "therefore," that is	10, 58/ 3
deed to see them	<b>punished</b>	, " and "therefore" (that is	10, 65/ 19
judges, nor innocents be	<b>punished</b>	, nor yet that willful	10, 169/ 7
not judges," nor innocents	<b>punished</b>	, nor yet that offenders	10, 170/ 29
many which have been	<b>punished</b>	for heresy, the spirituality	10, 59/ 2
evil persons may be	<b>punished</b>	-- yet the makers	10, 147/ 29
dioceses very few been	<b>punished</b>	for heresy, the slander	10, 171/ 17
less offender be both	<b>punished</b>	alike: if the greater	10, 218/ 30
well enough and offenders	<b>punished</b>	too. To this cometh	10, 183/ 8
in this realm been	<b>punished</b>	-- therefore to come	10, 230/ 10
is that "they have	<b>punished</b>	many persons, which much	10, 57/ 28
not that "they have	<b>punished</b>	many persons, which much	10, 57/ 34
that "therefore they have	<b>punished</b>	many persons, which much	10, 58/ 1
same cause) "have they	<b>punished</b>	many persons, which much	10, 65/ 20
that they have been	<b>punished</b>	therefor. Now will I	10, 155/ 12
neither innocents should be	<b>punished</b>	nor yet willful offenders	10, 172/ 11
desire of abjuring and	<b>punishing</b>	folk for heresy, they	10, 181/ 32
fifth chapter he toucheth	<b>punishment</b>	of heresies, and divideth	10, 23/ 30
desiring men's abjuration and	<b>punishment</b>	utterly changed and cease	10, 182/ 17
was it the just	<b>punishment</b>	of God. And though	10, 48/ 19
Apology is only in	<b>punishment</b>	of heresies, as is	10, 22/ 11
have men have extreme	<b>punishment</b>	for heresy, as it	10, 67/ 21
law stand for their	<b>punishment</b>	at all, but lest	10, 148/ 6
shall be devised any	<b>punishment</b>	for the evil folk	10, 118/ 36
also thereon, for the	<b>punishment</b>	that should fall thereon	10, 48/ 18
devise for any manner	<b>punishment</b>	of ungracious folk. And	10, 221/ 5
fine or any other	<b>punishment</b>	, with a good exhortation	10, 122/ 10
true. For whereas the	<b>punishment</b>	for heresies hath been	10, 227/ 10
put them to cruel	<b>punishment</b>	unjustly: then I ask	10, 78/ 3
which are made for	<b>punishment</b>	of heretics, it may	10, 220/ 33
should have one like	<b>punishment</b>	-- this man looked	10, 218/ 26
till that desire of	<b>punishment</b>	in spiritual men be	10, 168/ 17

and saith that the	<b>punishment</b>	of an offender must	10, 148/ 9
grudge against God's just	<b>punishment</b>	-- yet peradventure a	10, 48/ 10
be brought to their	<b>punishment</b>	, and have put also	10, 136/ 6
should have one like	<b>punishment</b>	, if they renounced; or	10, 218/ 18
to see that the	<b>punishment</b>	pass not the gravity	10, 81/ 14
Council, for the sure	<b>punishment</b>	of felons, to provide	10, 155/ 7
the ordinaries in the	<b>punishment</b>	of heresy, to bring	10, 167/ 20
these laws made for	<b>punishment</b>	of heresies were never	10, 217/ 11
of the world, for	<b>punishment</b>	of mischievous wretches, to	10, 147/ 34
that is to wit,	<b>pure</b>	and clean -- and	10, 25/ 30
by the name of	<b>pure</b>	and clean, as we	10, 25/ 35
that they were neither	<b>pure</b>	nor clean indeed, no	10, 25/ 36
be so clean and	<b>pure</b>	that there is no	10, 200/ 2
be driven to his	<b>purgation</b>	or be accursed; and	10, 113/ 33
heresy such kind of	<b>purgation</b>	as the circumstances of	10, 116/ 3
thus this provision for	<b>purgation</b>	at the discretion of	10, 117/ 7
be driven to his	<b>purgation</b>	and to do penance	10, 111/ 35
discharged without any other	<b>purgation</b>	. "But yet hath it	10, 123/ 25
be put to that	<b>purgation</b>	then, when he hath	10, 112/ 26
to that kind of	<b>purgation</b>	which if he did	10, 115/ 8
none other manner of	<b>purgation</b>	but by his neighbors'	10, 114/ 35
accursed; and so the	<b>purgation</b>	of his neighbor will	10, 113/ 26
be put to his	<b>purgation</b>	because his neighbors dare	10, 111/ 6
be put to his	<b>purgation</b>	because his neighbors dare	10, 112/ 17
be put to his	<b>purgation</b>	because his neighbors will	10, 112/ 20
been put to such	<b>purgation</b>	) have lacked none hands	10, 115/ 13
be driven to a	<b>purgation</b>	without any offense in	10, 110/ 35
be driven to a	<b>purgation</b>	without any offense in	10, 111/ 11
be put to his	<b>purgation</b>	, and to penance also	10, 111/ 18
putteth him after that	<b>purgation</b>	unto no penance neither	10, 127/ 21
driven to abjuration nor	<b>purgation</b>	, but delivered quite, howsoever	10, 123/ 14
And now, by this	<b>purgation</b>	, this good shall he	10, 116/ 20
yet for the further	<b>purgation</b>	of such suspicion, the	10, 116/ 14
be resembled to his	<b>purgation</b>	upon the suspicion of	10, 126/ 34
with him in his	<b>purgation</b>	should precisely swear that	10, 112/ 32
put him to such	<b>purgation</b>	, to prove whether they	10, 112/ 24
driven to make his	<b>purgation</b>	at the will of	10, 218/ 15
be driven to his	<b>purgation</b>	without offense: you see	10, 111/ 33
monstraverint," these words "congrua	<b>purgatione</b>	" be referred unto the	10, 114/ 11
statim innocentiam suam congrua	<b>purgatione</b>	monstraverint," these words "congrua	10, 114/ 10
obits and trentals, and	<b>purgatory</b>	and Mass and all	10, 47/ 10
parties are passed into	<b>purgatory</b>	, and there pray for	10, 231/ 7
to saints, pilgrimage, and	<b>purgatory</b>	, and the sacraments, and	10, 222/ 33

the very fire of	<b>purgatory</b>	, which in those two	10, 231/ 12
abide great pain in	<b>purgatory</b>	for his venial sins	10, 80/ 15
such reasonable manner to	<b>purge</b>	himself thereof as his	10, 117/ 29
be not able to	<b>purge</b>	himself, but have used	10, 111/ 36
when rather than to	<b>purge</b>	that suspicion, he continueth	10, 117/ 36
such suspicion yet to	<b>purge</b>	and clear himself: he	10, 117/ 35
but if he may	<b>purge</b>	it after his own	10, 118/ 18
rather than he would	<b>purge</b>	the suspicion of his	10, 118/ 17
to drive him to	<b>purge</b>	himself of that infamy	10, 112/ 9
sometimes assign him (to	<b>purge</b>	his suspicion that with	10, 116/ 6
heresy, that he shall	<b>purge</b>	himself after the will	10, 113/ 25
as were suspect should	<b>purge</b>	themselves at the arbitrament	10, 114/ 3
yet proved suspect, should	<b>purge</b>	himself after the arbitrament	10, 114/ 31
proved suspect refuse to	<b>purge</b>	himself at the discretion	10, 117/ 15
think it good to	<b>purge</b>	him by the oath	10, 127/ 19
and the rather to	<b>purge</b>	him of the suspicion	10, 127/ 26
heresy be driven to	<b>purge</b>	themselves after the will	10, 183/ 16
lack no compurgators to	<b>purge</b>	himself every week, and	10, 115/ 33
with other compurgators to	<b>purge</b>	this suspicion, were these	10, 115/ 31
that he that is	<b>purged</b>	of heresy in the	10, 127/ 11
be in a manner	<b>purged</b>	-- then is he	10, 121/ 15
a greater presumption being	<b>purged</b>	-- this man forsworn	10, 158/ 30
the said presumption is	<b>purged</b>	-- I showed you	10, 158/ 33
And when he is	<b>purged</b>	upon the suit ex	10, 127/ 3
is "in a manner	<b>purged</b>	"; and by that saying	10, 126/ 33
other cases of suspicion	<b>purged</b>	, he saith untrue; for	10, 127/ 30
and never will be	<b>purged</b>	in the while but	10, 118/ 2
if" doth not always	<b>purport</b>	a doubt, as he	10, 63/ 10
for this conjunction "if"	<b>purporteth</b>	always a doubt. And	10, 61/ 11
that to this evil	<b>purpose</b>	or that" -- yet	10, 64/ 2
of Division all his	<b>purpose</b>	was to appease division	10, 225/ 29
endeth, as to this	<b>purpose</b>	. But then, as it	10, 174/ 29
suit -- toward which	<b>purpose</b>	all his book of	10, 86/ 9
be thereof; nor nothing	<b>purpose</b>	I therein, by this	10, 14/ 4
them serve him to	<b>purpose</b>	.The Ninth Chapter His	10, 49/ 10
silence therein -- what	<b>purpose</b>	can he devise for	10, 186/ 28
shall they. For I	<b>purpose</b>	not to embusy myself	10, 222/ 12
saith nothing to the	<b>purpose</b>	: then shall every wise	10, 7/ 37
his is to no	<b>purpose</b>	at all. For in	10, 219/ 10
see to how little	<b>purpose</b>	the Pacifier hath in	10, 180/ 23
an inward intent and	<b>purpose</b>	to procure his destruction	10, 69/ 26
the harmful intent and	<b>purpose</b>	of his holy, wholesome	10, 212/ 33
search that point of	<b>purpose</b>	-- yet I have	10, 59/ 6

that point, for that	<b>purpose</b>	for which I resemble	10, 150/ 21
should say to no	<b>purpose</b>	; for, as I have	10, 160/ 1
endeth as to this	<b>purpose</b>	," then am I content	10, 175/ 12
showed you, to no	<b>purpose</b>	at all), I never	10, 187/ 33
that his mind and	<b>purpose</b>	was such in his	10, 57/ 13
stick upon. For I	<b>purpose</b>	not to make a	10, 70/ 24
serve aught for the	<b>purpose</b>	, he must make it	10, 133/ 22
good or bad, I	<b>purpose</b>	not to meddle much	10, 193/ 23
to defend, that I	<b>purpose</b>	to make no long	10, 199/ 19
faith, see to what	<b>purpose</b>	he wrote of that	10, 187/ 11
consider, then, for what	<b>purpose</b>	he speaketh of such	10, 205/ 15
will not serve his	<b>purpose</b>	the value of a	10, 209/ 11
proved unlike, touching the	<b>purpose</b>	that I put it	10, 125/ 3
In this piece my	<b>purpose</b>	is, good readers, as	10, 130/ 21
speaketh all beside the	<b>purpose</b>	. For I said not	10, 204/ 8
he saith, and the	<b>purpose</b>	that he saith it	10, 205/ 23
to hinder his holy	<b>purpose</b>	. And therefore saith: I	10, 212/ 27
left as to that	<b>purpose</b>	; but you see that	10, 176/ 6
forth farther about that	<b>purpose</b>	still, to show that	10, 176/ 7
say that for some	<b>purpose</b>	, where he speaketh of	10, 157/ 22
not defer their good	<b>purpose</b>	for no such suspicion	10, 55/ 31
therefore, as for my	<b>purpose</b>	, even at that point	10, 131/ 15
very like, for the	<b>purpose</b>	and intent that I	10, 141/ 24
case utterly nothing to	<b>purpose</b>	, and all the remnant	10, 110/ 27
good man unto the	<b>purpose</b>	: to prove the trouble	10, 122/ 25
which is for my	<b>purpose</b>	enough. But then saith	10, 128/ 8
words used to such	<b>purpose</b>	as he there useth	10, 60/ 16
no part of my	<b>purpose</b>	. For if those things	10, 17/ 20
best may serve his	<b>purpose</b>	. But me thought, and	10, 13/ 21
and to the selfsame	<b>purpose</b>	wherefor, they were so	10, 150/ 19
intended it not of	<b>purpose</b>	. And therefore where he	10, 14/ 30
the malice of the	<b>purpose</b>	some other wily shrews'	10, 64/ 3
malicious intent that was	<b>purposed</b>	in his first book	10, 6/ 9
meant them that he	<b>purposed</b>	by them to set	10, 115/ 28
safe enough, though his	<b>purse</b>	may hap to sweat	10, 162/ 21
abetment to procure and	<b>pursue</b>	them. And therefore --	10, 198/ 32
that it might be	<b>pursued</b>	and punished by the	10, 143/ 35
suit were begun and	<b>pursued</b>	by some great man	10, 110/ 25
saw therein followed and	<b>pursued</b>	the selfsame shrewd, malicious	10, 6/ 8
which yet I did	<b>put</b>	in indeed) -- himself	10, 200/ 25
the example that I	<b>put</b>	in the 94th leaf	10, 19/ 10
device of his, to	<b>put</b>	this for a cause	10, 197/ 8
otherwise but as men	<b>put</b>	and admit a case	10, 204/ 30

priests: which point to	<b>put</b>	as for a matter	10, 209/ 3
a great desire to	<b>put</b>	men to abjuration, and	10, 170/ 24
in him that would	<b>put</b>	out books abroad; and	10, 40/ 19
any likelihood), I would	<b>put</b>	them out again, and	10, 126/ 5
him to rehearse and	<b>put</b>	in writing and in	10, 33/ 11
them very far unlike,	<b>put</b>	his differences and his	10, 142/ 24
might be arrested and	<b>put</b>	in prison, and stocks	10, 168/ 27
For then it shall	<b>put</b>	the bishops and rulers	10, 178/ 30
that "then it shall	<b>put</b>	the bishops and spiritual	10, 180/ 7
there is a difference	<b>put</b>	between "mentiri" and "mendacium	10, 226/ 15
make peace with, and	<b>put</b>	away divisions? And now	10, 212/ 23
like wise write and	<b>put</b>	in print another book	10, 170/ 33
and apparent matter to	<b>put</b>	them to answer upon	10, 132/ 31
judges might proceed and	<b>put</b>	felons to answer without	10, 136/ 18
accusations and presentments, to	<b>put</b>	heretics to answer upon	10, 143/ 14
-- whereupon men be	<b>put</b>	to answer at the	10, 121/ 36
law were drawn and	<b>put</b>	forth to be made	10, 229/ 17
his ease to be	<b>put</b>	to answer before and	10, 123/ 7
and them that be	<b>put</b>	to answer before the	10, 132/ 29
verdict shall not be	<b>put</b>	to answer before them	10, 133/ 3
most weight I have	<b>put</b>	into this book his	10, 7/ 23
in lamenting of division,	<b>put</b>	forth a book and	10, 212/ 5
that is indicted be	<b>put</b>	unto no business about	10, 130/ 5
the purpose that I	<b>put</b>	it for, but for	10, 125/ 3
of heresy, he is	<b>put</b>	to penance by the	10, 127/ 3
suit ex officio is	<b>put</b>	unto penance by the	10, 127/ 12
the Catholic faith, to	<b>put</b>	away or change into	10, 222/ 2
ashamed, nor desire to	<b>put</b>	the King's Council to	10, 93/ 21
old laws, labor to	<b>put</b>	heretics in courage, and	10, 6/ 13
the king's people, and	<b>put</b>	them to cruel punishment	10, 78/ 2
for their heinous offenses	<b>put</b>	unto painful death, though	10, 48/ 13
said paragraph meant, to	<b>put</b>	into the discretion of	10, 159/ 20
for everything that is	<b>put</b>	in their discretion. But	10, 164/ 2
might be occasion to	<b>put</b>	away abusions, evil examples	10, 225/ 21
betwixt them that be	<b>put</b>	to answer ex officio	10, 132/ 28
in the judges, to	<b>put</b>	traitors and felons to	10, 137/ 20
by a certain reason	<b>put</b>	and presupposed for a	10, 90/ 2
temporal courts let us	<b>put</b>	some case for an	10, 153/ 24
wolf. And as I	<b>put</b>	this case for example	10, 166/ 32
suppose the parson will	<b>put</b>	in peril for his	10, 196/ 26
of ignorance, he may	<b>put</b>	up again. For, whatsoever	10, 68/ 33
man shall never be	<b>put</b>	to answer. For answer	10, 128/ 18
damage it were to	<b>put</b>	away such good laws	10, 39/ 27

worth a rush, to	<b>put</b>	away the good laws	10, 213/ 19
laboreth to change and	<b>put</b>	away those good laws	10, 224/ 10
be not, let them	<b>put</b>	to their hand to	10, 113/ 28
not, biddeth every man	<b>put</b>	to their hands to	10, 118/ 38
it well may be	<b>put</b>	in their hands --	10, 134/ 16
some say"s he	<b>put</b>	out again, have always	10, 227/ 7
of Division very evil	<b>put</b>	in, and here evil	10, 82/ 12
so, but still will	<b>put</b>	it from him to	10, 10/ 1
laboreth so sore to	<b>put</b>	it from himself and	10, 59/ 21
blasphemies as the devil	<b>put</b>	then in his mouth	10, 16/ 16
that while he did	<b>put</b>	in, of his own	10, 64/ 8
therefore why he should	<b>put</b>	it in his book	10, 187/ 20
soon wax bold and	<b>put</b>	out their horns and	10, 145/ 32
be more profitable to	<b>put</b>	it into hospitals of	10, 34/ 34
book that I would	<b>put</b>	in print, I would	10, 69/ 30
be alike arrested and	<b>put</b>	in prison: I never	10, 218/ 18
never intend to do,	<b>put</b>	out abroad in print	10, 15/ 8
that made him there	<b>put</b>	those words in meant	10, 65/ 1
and a profitable, to	<b>put</b>	that tale in his	10, 78/ 20
into every man's hand	<b>put</b>	out abroad in print	10, 79/ 33
but pray him to	<b>put</b>	the fellow in choice	10, 128/ 25
not. I will not	<b>put</b>	the case in treason	10, 153/ 27
or the other had	<b>put</b>	their souls in peril	10, 162/ 10
of his doth but	<b>put</b>	a suspicion in men's	10, 164/ 1
No, but we may	<b>put</b>	the Parliament in mind	10, 187/ 2
the change, yet to	<b>put</b>	out books in writing	10, 193/ 28
man's grief or grudge	<b>put</b>	in execution in the	10, 195/ 28
ordinaries therein, and to	<b>put</b>	the offenders in execution	10, 217/ 31
of his goodness to	<b>put</b>	other folk in fault	10, 227/ 24
the trust that we	<b>put</b>	in the indicters were	10, 134/ 19
unto him I have	<b>put</b>	in also into mine	10, 7/ 21
rather be content to	<b>put</b>	it wholly into the	10, 135/ 20
custom is to be	<b>put</b>	away, so it is	10, 216/ 28
were instead of them	<b>put</b>	in the judge himself	10, 134/ 19
though the trust were	<b>put</b>	in the judges, to	10, 137/ 19
the realm must needs	<b>put</b>	in the judges' hands	10, 134/ 11
a cause sufficient to	<b>put</b>	any one man from	10, 158/ 5
And because I did	<b>put</b>	for examples manslaughter and	10, 68/ 25
as he will, and	<b>put</b>	in what matter he	10, 129/ 21
they dare not, I	<b>put</b>	as the more rare	10, 102/ 26
rulers could do to	<b>put</b>	them out of that	10, 45/ 27
such secret information have	<b>put</b>	some out of commission	10, 126/ 2
for me, I shall	<b>put</b>	him out of that	10, 149/ 10

and place convenient to	<b>put</b>	the defaults of the	10, 193/ 36
silva caedua hath been	<b>put</b>	in execution . . . of late	10, 195/ 25
if men would utterly	<b>put</b>	away that office. And	10, 164/ 12
his device -- to	<b>put</b>	away this old law	10, 104/ 13
lawful order gathered together	<b>put</b>	any diffidence or mistrust	10, 216/ 31
should for such may-haps	<b>put</b>	away that order which	10, 128/ 35
from this again, and	<b>put</b>	in his other general	10, 208/ 6
he to blame to	<b>put</b>	that, and other such	10, 223/ 18
saith that I have "	<b>put</b>	" that matter "out of	10, 174/ 9
hath in some places	<b>put</b>	in mine own words	10, 6/ 24
so hath he therefore	<b>put</b>	in one point further	10, 128/ 12
in this realm, and	<b>put</b>	it in print, that	10, 26/ 9
the temporal laws and	<b>put</b>	them in print abroad	10, 192/ 13
doth, if he should	<b>put</b>	away the process ex	10, 139/ 33
a man should be	<b>put</b>	to his purgation because	10, 111/ 6
a man may be	<b>put</b>	to his purgation, and	10, 111/ 18
a man should be	<b>put</b>	to his purgation because	10, 112/ 16
that he shall be	<b>put</b>	to his purgation because	10, 112/ 20
that he shall be	<b>put</b>	to that purgation then	10, 112/ 26
he might have been	<b>put</b>	to such purgation) have	10, 115/ 13
faults in English might	<b>put</b>	them in remembrance to	10, 20/ 5
made unto myself, to	<b>put</b>	me in remembrance how	10, 61/ 4
it is this: to	<b>put</b>	him in remembrance that	10, 61/ 19
is as able to	<b>put</b>	them in remembrance thereof	10, 187/ 3
prelates" in that place,	<b>put</b>	in "spiritual rulers." And	10, 201/ 20
for my part, to	<b>put</b>	away the said law	10, 97/ 35
were well likely to	<b>put</b>	such as should see	10, 23/ 10
for false shrews and	<b>put</b>	them to silence except	10, 93/ 32
a conquest that he	<b>put</b>	me to silence therein	10, 186/ 28
sure experience as to	<b>put</b>	them so soon in	10, 178/ 15
though it were clearly	<b>put</b>	away, the streets should	10, 141/ 18
then may the ordinary	<b>put</b>	him to such purgation	10, 112/ 23
their punishment, and have	<b>put</b>	also many such other	10, 136/ 6
and I will also	<b>put</b>	you some such case	10, 151/ 27
good to change and	<b>put</b>	away that suit --	10, 86/ 8
whom he would have	<b>put</b>	that same suit away	10, 86/ 33
if this good man	<b>put</b>	away that suit, and	10, 93/ 27
would I grant to	<b>put</b>	away the suit against	10, 98/ 1
rather tell them than	<b>put</b>	their fond tale in	10, 45/ 8
man beginneth: But to	<b>put</b>	the party that is	10, 105/ 22
More hath undertaken to	<b>put</b>	himself in the adventure	10, 3/ 19
shortly shall I devise.	<b>Put</b>	accusers in the stead	10, 100/ 28
also attempted the same)	<b>put</b>	it upon the peril	10, 105/ 1

me to print and	<b>put</b>	abroad among the people	10, 193/ 6
provide the remedy and	<b>put</b>	it in the law	10, 229/ 21
unreasonable, nor to be	<b>put</b>	away, though there might	10, 120/ 28
very good conjectures to	<b>put</b>	little doubt therein. For	10, 183/ 34
upon an innocent, will	<b>put</b>	one of these from	10, 164/ 25
he shall not be	<b>put</b>	to answer till he	10, 123/ 4
the ordinary should not	<b>put</b>	some man to that	10, 115/ 7
the King's Council to	<b>put</b>	some folk to business	10, 125/ 27
honorable Council, too, to	<b>put</b>	some man to business	10, 126/ 17
great secret information to	<b>put</b>	some folk to business	10, 129/ 4
that they should never	<b>put</b>	any man to answer	10, 133/ 27
of the riot, and	<b>put</b>	the parties to answer	10, 144/ 4
will not only rather	<b>put</b>	the layman to silence	10, 176/ 12
that now be, been	<b>put</b>	in execution, to the	10, 195/ 31
for imprisoning, use to	<b>put</b>	no man to it	10, 219/ 14
the matter, I will	<b>put</b>	no friend to pain	10, 225/ 3
they will not be	<b>put</b>	in the trust. And	10, 131/ 35
meekness and charity and	<b>put</b>	all their trust in	10, 216/ 18
he shall never be	<b>put</b>	to answer upon that	10, 122/ 7
he shall never be	<b>put</b>	to answer upon that	10, 126/ 25
ex officio, men be	<b>put</b>	to answer, upon this	10, 128/ 16
yet in England never	<b>put</b>	in ure, were a	10, 93/ 15
abearing shall never be	<b>put</b>	to answer, whether is	10, 128/ 20
of likelihood once be	<b>put</b>	to answer; with another	10, 145/ 22
and mastiffs were clearly	<b>put</b>	away -- yet men's	10, 142/ 35
if he say he	<b>putteth</b>	it in because that	10, 77/ 37
addition that he now	<b>putteth</b>	new thereto. But, now	10, 44/ 6
But, now, since he	<b>putteth</b>	it but by the	10, 204/ 33
of heretics as he	<b>putteth</b>	here his example of	10, 60/ 10
of the realm," and	<b>putteth</b>	for an example the	10, 195/ 4
immediately of God, he	<b>putteth</b>	for the example their	10, 207/ 6
of the carpenter that	<b>putteth</b>	in his frame no	10, 162/ 17
man. And then he	<b>putteth</b>	me after in remembrance	10, 62/ 4
that this good man	<b>putteth</b>	here between indictments and	10, 136/ 11
the difference that he	<b>putteth</b>	seemeth to my poor	10, 19/ 15
those suspicions cleared he	<b>putteth</b>	him to no further	10, 127/ 17
again to base and	<b>putteth</b>	other examples, of one	10, 68/ 28
the people," as he	<b>putteth</b>	for the one part	10, 45/ 25
and peril that he	<b>putteth</b>	lest I or some	10, 28/ 20
fall after into heresy,	<b>putteth</b>	himself in peril to	10, 117/ 1
thing that he here	<b>putteth</b>	for the proof: that	10, 120/ 19
reason of his, he	<b>putteth</b>	me in remembrance of	10, 16/ 3
and diversities that he	<b>putteth</b>	between them such as	10, 141/ 27

compurgators with him, he	<b>putteth</b>	him after that purgation	10, 127/ 21
possible; as Saint Paul	<b>putteth</b>	the case that if	10, 204/ 31
the manner, no law	<b>putteth</b>	us further to reply	10, 38/ 14
his fond device in	<b>putting</b>	this law away, although	10, 105/ 8
words of his own	<b>putting</b>	in, which be these	10, 174/ 31
people from heresies and	<b>putting</b>	the scabbed heretics out	10, 23/ 21
finding of faults and	<b>putting</b>	them abroad in print	10, 194/ 9
than for lack of	<b>putting</b>	to answer lie still	10, 123/ 9
loss: then his not	<b>putting</b>	to answer maketh the	10, 128/ 22
of the examination, and	<b>putting</b>	of their names and	10, 150/ 23
was Chancellor myself, by	<b>putting</b>	some out of commission	10, 129/ 7
for this point, his	<b>putting</b>	of that piece in	10, 78/ 34
And therefore by the	<b>putting</b>	in of such things	10, 210/ 3
of this law by	<b>putting</b>	away this suit ex	10, 89/ 29
his reasons that the	<b>putting</b>	away of that law	10, 87/ 20
for good abearing, to	<b>putting</b>	of men to answer	10, 141/ 15
for an example the	<b>putting</b>	of priests to answer	10, 195/ 4
in such case, and	<b>putting</b>	himself in worse case	10, 166/ 31
of any such special	<b>qualities</b>	as the book wherein	10, 40/ 8
think convenient, upon the	<b>qualities</b>	of the person and	10, 114/ 33
weigh and consider the	<b>qualities</b>	of the witnesses, and	10, 154/ 26
as hath for the	<b>quantity</b>	any other country christened	10, 21/ 28
the dwellers in every	<b>quarter</b>	about, by credence given	10, 17/ 10
there, that beginneth "Statuta	<b>quedam</b>	, " it is decreed that	10, 109/ 18
Pacifier, to cease and	<b>quench</b>	this division, could find	10, 211/ 33
as he saith) to	<b>quench</b>	it. Then goeth he	10, 225/ 34
and intend not to	<b>quench</b>	but rather to kindle	10, 210/ 5
de hereticis, Cap. Multorum	<b>querela</b>	. And after, at the	10, 168/ 28
he is asked the	<b>question</b>	avow them -- yet	10, 73/ 19
propter conscientiam" ("Ask no	<b>question</b>	, lest you bring a	10, 85/ 12
it yet again in	<b>question</b>	whether the circumstances of	10, 37/ 1
which is without any	<b>question</b>	very truth, for though	10, 21/ 13
amended yet? To this	<b>question</b>	, lo, he hath in	10, 30/ 25
And then, when the	<b>question</b>	is asked him, if	10, 72/ 11
he is asked the	<b>question</b>	what thing himself meant	10, 73/ 3
In this standeth the	<b>question</b>	. And therefore is now	10, 49/ 31
fault therewith, nor no	<b>question</b>	asked: then is it	10, 85/ 17
that ask no further	<b>question</b>	shall believe it still	10, 17/ 14
I "were asked the	<b>question</b>	therein by them that	10, 35/ 26
bar; and, being severally	<b>questioned</b>	in that sudden abashment	10, 154/ 7
lest he might with	<b>questioning</b>	hap to find it	10, 85/ 9
used any diligence in	<b>questioning</b>	: then were it well	10, 85/ 13
be brought to more	<b>quietness</b>	than it is yet	10, 169/ 5

eat no flesh from	<b>Quinquagesima</b>	to Easter -- I	10, 223/ 10
by experience in Captain	<b>Quintyn</b>	, Captain Genyn, Corbet, and	10, 136/ 20
sheets nor in twelve	<b>quires</b>	neither, write as near	10, 4/ 34
nor purgation, but delivered	<b>quite</b>	, howsoever that either this	10, 123/ 14
that fear shall be	<b>quite</b>	gone. For if that	10, 92/ 30
he hath left it	<b>quite</b>	out. And therein he	10, 139/ 3
good man had been	<b>quite</b>	answerless. But yet went	10, 131/ 17
this matter all gone	<b>quite</b>	awry. But yet being	10, 162/ 30
his head again?" "No,"	<b>quoth</b>	they, "we cannot." "No	10, 16/ 27
bethought him -- "Marry,"	<b>quoth</b>	he, "even dig another	10, 100/ 23
have it away. "Marry,"	<b>quoth</b>	his neighbor, "I must	10, 100/ 15
and all." "Marry, neighbor,"	<b>quoth</b>	the other, "I shall	10, 100/ 17
Nay, my liege lord,"	<b>quoth</b>	the poor soul, "I	10, 95/ 18
then lay that heap,"	<b>quoth</b>	his neighbor, "that cometh	10, 100/ 21
they, "we cannot." "No?"	<b>quoth</b>	Cliff. "By the Mass	10, 16/ 27
taken from him the	<b>rage</b>	, so that he was	10, 16/ 8
and except Saint Polycarp	<b>railed</b>	when he called the	10, 24/ 16
and except our Savior	<b>railed</b>	when he called the	10, 24/ 18
again, that most hath	<b>railed</b>	therewith, of this good	10, 46/ 24
Saint Paul were a	<b>railer</b>	when he called his	10, 24/ 13
that yet were no	<b>railers</b>	; except Saint Paul were	10, 24/ 13
saith, done after a	<b>railing</b>	fashion. But as you	10, 46/ 8
And as for the	<b>railing</b>	fashion, if I durst	10, 46/ 11
let him call it "	<b>railing</b>	" at his pleasure, but	10, 24/ 11
sad and earnest rude	<b>railings</b>	indeed. Then he toucheth	10, 46/ 33
after a shower of	<b>rain</b>	. And, now, as it	10, 130/ 14
and withinforth be a	<b>ramping</b>	wolf. And such one	10, 165/ 23
which after fled and	<b>ran</b>	away (and some fell	10, 16/ 12
he might prove their	<b>rancor</b>	and malice. And because	10, 105/ 34
so vehement cause of	<b>rancor</b>	and malice in them	10, 105/ 28
indeed of covetousness, falsehood,	<b>rancor</b>	, and malice to the	10, 165/ 21
that all the church	<b>rang</b>	thereon: "Marry, sir, I	10, 46/ 18
put as the more	<b>rare</b>	and more seldom. Now	10, 102/ 26
glory. Printed by W.	<b>Rastell</b>	in Fleet Street in	10, 231/ 17
also made again, by	<b>ratification</b>	, by Pope Innocent III	10, 114/ 19
they so unreasonable that	<b>ratified</b>	it, nor all they	10, 117/ 9
long usage and custom	<b>ratified</b>	, agreed, and confirmed, yet	10, 215/ 8
Christendom, spirituality and temporalty,	<b>ratified</b>	, agreed, and confirmed, ought	10, 215/ 28
they be, made and	<b>ratified</b>	by whole general council	10, 118/ 30
against heretics, was either	<b>ratified</b>	or approved in this	10, 217/ 5
Christendom, in this realm	<b>ratified</b>	specially by Parliament (and	10, 229/ 30
that it was never	<b>ratified</b>	in this realm, because	10, 217/ 34
continuance of them can	<b>ratify</b>	or confirm them. For	10, 216/ 26

see, therefore, that any	<b>ratifying</b>	, agreeing, or confirming of	10, 217/ 20
of my wit cannot	<b>reach</b>	so high as to	10, 208/ 20
forget what they have	<b>read</b>	? But now after this	10, 211/ 19
measure worse. For now	<b>read</b>	his words again (folio	10, 206/ 35
word unawares. For now	<b>read</b>	it again, and you	10, 62/ 23
heard of till they	<b>read</b>	his books; and some	10, 212/ 20
say, then may you	<b>read</b>	here his answer, wherein	10, 36/ 17
Division) as you may	<b>read</b>	in mine Apology, folio	10, 65/ 28
are here and can	<b>read</b>	English, which are not	10, 39/ 33
matter. For if you	<b>read</b>	my twenty-seventh chapter, in	10, 56/ 21
vouchsafe, good readers, to	<b>read</b>	my thirtieth chapter of	10, 56/ 28
take the labor to	<b>read</b>	the forty-sixth chapter of	10, 169/ 24
is all our matter:	<b>read</b>	yet the eighteenth chapter	10, 49/ 5
then -- while you	<b>read</b>	the one first and	10, 86/ 22
good readers, there once	<b>read</b>	over, then forthwith, while	10, 49/ 16
when that is once	<b>read</b>	, all his gay tale	10, 171/ 35
else that list to	<b>read</b>	it, a good while	10, 35/ 30
was I when I	<b>read</b>	his answer half minded	10, 37/ 30
see that he never	<b>read</b>	it. For he saith	10, 227/ 22
fresh in your mind,	<b>read</b>	then this his fifteenth	10, 88/ 26
106. When you have	<b>read</b>	there what I say	10, 36/ 16
a thing I have	<b>read</b>	, and, as I remember	10, 226/ 6
of Division. And after,	<b>read</b>	mine answer in mine	10, 88/ 23
nor to my remembrance	<b>read</b>	, nor trust in God	10, 110/ 12
I were again to	<b>read</b>	in Lincoln's Inn, and	10, 79/ 21
containing his second consideration,	<b>read</b>	and consider it whoso	10, 17/ 33
them over hastily, but	<b>read</b>	them with judgment and	10, 222/ 20
at the leaf 270,	<b>read</b>	unto the leaf 287	10, 228/ 9
though he had never	<b>read</b>	it. What manner of	10, 102/ 33
other lets" he "never	<b>read</b>	" none!), he marveleth much	10, 8/ 11
his words which you	<b>read</b>	in the nineteenth chapter	10, 46/ 5
that they that shall	<b>read</b>	them can none otherwise	10, 174/ 35
But yet if you	<b>read</b>	the places of mine	10, 67/ 5
own book, had never	<b>read</b>	nor heard of. And	10, 210/ 2
book, in which I	<b>read</b>	it so often that	10, 46/ 9
change of this law.	<b>Read</b>	first his own words	10, 88/ 22
whoso list indifferently to	<b>read</b>	both the parts shall	10, 86/ 15
well worthy to hear!	<b>Read</b>	, good Christian readers, the	10, 27/ 5
ween, himself neither. But	<b>read</b>	first, good readers, the	10, 41/ 23
it. Whoso list to	<b>read</b>	the chapter shall see	10, 223/ 14
have marveled, when he	<b>read</b>	mine Apology, that I	10, 13/ 6
and misconstrue: vouchsafe to	<b>read</b>	my words that I	10, 177/ 23
readier way is to	<b>read</b>	first both the places	10, 31/ 5

said that there is.	<b>Read</b>	, good readers, the forty-fifth	10, 67/ 22
by, be published and	<b>read</b>	openly before the world	10, 91/ 30
nor yet anything to	<b>read</b>	but where themselves list	10, 227/ 27
man or me. For	<b>read</b>	my words there when	10, 46/ 25
to look back and	<b>read</b>	it, that there is	10, 141/ 22
for virtuous. And therefore	<b>read</b>	, good readers, this man's	10, 60/ 5
did me good to	<b>read</b>	it -- this, I	10, 223/ 1
good readers, if you	<b>read</b>	and consider those two	10, 31/ 10
after those two chapters	<b>read</b>	, you return to his	10, 57/ 19
proof of this point,	<b>read</b>	mine answer to his	10, 64/ 31
For the words once	<b>read</b>	-- the trouble should	10, 6/ 34
have said -- whoso	<b>read</b>	the said two chapters	10, 57/ 16
his "therefore" out. But	<b>read</b>	my said two chapters	10, 58/ 22
make them that have	<b>read</b>	them go unread them	10, 211/ 18
whole general council. And	<b>read</b>	the stories whoso will	10, 114/ 20
where since they may	<b>read</b>	it that will, I	10, 146/ 34
may feign. And now	<b>read</b>	yourselves his words, and	10, 158/ 15
it. For if you	<b>read</b>	first his words as	10, 199/ 21
would not have you	<b>read</b>	it -- yet have	10, 191/ 9
this chapter, that the	<b>reader</b>	may the better see	10, 89/ 2
case. But consider, good	<b>reader</b>	, that our case is	10, 93/ 16
In this answer, good	<b>reader</b>	, one piece he answereth	10, 127/ 8
them, to make the	<b>reader</b>	ween that in the	10, 6/ 29
And therefore surely, good	<b>reader</b>	, whatsoever the man meant	10, 82/ 8
reason of his, good	<b>reader</b>	, albeit that me then	10, 146/ 25
such, judge now, good	<b>reader</b>	, whether I might not	10, 176/ 26
I have remitted the	<b>reader</b>	unto in mine Apology	10, 7/ 8
with only pointing the	<b>reader</b>	to the places, with	10, 6/ 32
words, to beguile the	<b>reader</b>	upon the reading of	10, 214/ 29
in this point, good	<b>reader</b>	, he saith somewhat to	10, 18/ 21
unmarked. And thus, good	<b>reader</b>	, you see that to	10, 214/ 32
might soon deceive the	<b>reader</b>	. For albeit the Pacifier	10, 6/ 24
this piece, lo, good	<b>reader</b>	, this is this good	10, 121/ 31
well this, good Christian	<b>reader</b>	: that whereas this good	10, 143/ 11
I give therefore the	<b>reader</b>	warning not to walk	10, 222/ 19
out, to ease the	<b>reader's</b>	labor and make all	10, 7/ 21
thus you see, good	<b>readers</b>	, very clear and plain	10, 165/ 1
Division, lo, thus, good	<b>readers</b>	, he saith: And in	10, 109/ 16
These were, lo, good	<b>readers</b>	, my words: And verily	10, 121/ 4
witness, as to the	<b>readers</b>	will appear. And therefore	10, 165/ 26
ever any man, good	<b>readers</b>	, hear such another reason	10, 217/ 23
unto this point, good	<b>readers</b>	, I have answered and	10, 193/ 9
kettle. But look, good	<b>readers</b>	, in mine Apology, the	10, 60/ 26

The third point, good	<b>readers</b>	, in mine Apology, you	10, 120/ 15
cannot -- then, good	<b>readers</b>	, let him be believed	10, 18/ 14
first point. Lo, good	<b>readers</b>	, these they be: Then	10, 89/ 4
whoso may. Lo, good	<b>readers</b>	, first he bringeth forth	10, 62/ 1
have you heard, good	<b>readers</b>	, a reasonable cause why	10, 173/ 9
hear! Read, good Christian	<b>readers</b>	, the forty-seventh chapter of	10, 27/ 5
But read first, good	<b>readers</b>	, the nineteenth chapter of	10, 41/ 23
there is. Read, good	<b>readers</b>	, the forty-fifth chapter of	10, 67/ 22
good man beguile his	<b>readers</b>	in this chapter, and	10, 93/ 13
this process, lo, good	<b>readers</b>	, this Pacifier declareth that	10, 172/ 9
intent you may, good	<b>readers</b>	, see that either this	10, 191/ 1
all. And yet, good	<b>readers</b>	, to the end that	10, 177/ 20
ears. This thing, good	<b>readers</b>	, every man everywhere findeth	10, 103/ 12
I there declared, good	<b>readers</b>	, by common experience, that	10, 103/ 26
too. Now consider, good	<b>readers</b>	, either how falsely this	10, 192/ 8
are there, lo, good	<b>readers</b>	, therein my farther words	10, 131/ 24
I leave yourselves, good	<b>readers</b>	, to consider. For I	10, 20/ 1
to the matter, good	<b>readers</b>	, concerning the former words	10, 49/ 1
for him. Lo, good	<b>readers</b>	, in the forty-sixth chapter	10, 172/ 7
this you see, good	<b>readers</b>	: that this good man	10, 101/ 27
gear you see, good	<b>readers</b>	, that this good man	10, 103/ 31
no heretic. Now, good	<b>readers</b>	, because this good man	10, 111/ 8
you may see, good	<b>readers</b>	, that this good man	10, 210/ 20
findeth further. Lo, good	<b>readers</b>	, therein thus he saith	10, 110/ 30
thus you see, good	<b>readers</b>	, that whereas he hath	10, 194/ 14
Is not here, good	<b>readers</b>	, a wonderful heinous work	10, 197/ 24
lie. For lo, good	<b>readers</b>	, these are his words	10, 26/ 4
ye may therefore, good	<b>readers</b>	, find both his words	10, 31/ 7
but give you, good	<b>readers</b>	, here even his own	10, 71/ 35
people. Look, therefore, good	<b>readers</b>	, both to his reasons	10, 87/ 19
the nearer. Lo, good	<b>readers</b>	, this is his proper	10, 132/ 25
you shall understand, good	<b>readers</b>	, that in his book	10, 146/ 20
he proveth. Lo, good	<b>readers</b>	, these are his words	10, 217/ 6
these words, lo, good	<b>readers</b>	, you see how he	10, 89/ 28
for one. Lo, good	<b>readers</b>	, consider here, I beseech	10, 191/ 23
remnant you see, good	<b>readers</b>	, yourselves, that I speak	10, 191/ 31
ye shall there, good	<b>readers</b>	, find that I rehearse	10, 199/ 23
preacheth heresy? Now, good	<b>readers</b>	, here have I joined	10, 202/ 18
And therefore, lest some	<b>readers</b>	might hap in this	10, 7/ 18
do not. Now, good	<b>readers</b>	, to the intent that	10, 169/ 21
it endeth. Consider, good	<b>readers</b>	, that this introduction he	10, 11/ 17
matter. I ween, good	<b>readers</b>	, that there is no	10, 90/ 33
pretend. And therefore, good	<b>readers</b>	, since this is the	10, 205/ 22

Now you see, good	<b>readers</b>	, how untrue it is	10, 176/ 4
thus you see, good	<b>readers</b>	, that the judge is	10, 162/ 25
this Pacifier here, good	<b>readers</b>	, with much labor at	10, 208/ 4
in mine Apology, good	<b>readers</b>	, the 159th leaf, these	10, 193/ 15
thus you see, good	<b>readers</b>	, that he left out	10, 173/ 23
hour!" And surely, good	<b>readers</b>	, save for letting of	10, 46/ 21
now shall you, good	<b>readers</b>	, see what little insight	10, 32/ 32
his fifteenth chapter, good	<b>readers</b>	, he would make men	10, 88/ 31
forty-sixth chapter. Now, good	<b>readers</b>	, this man maketh here	10, 181/ 24
More to the Christian	<b>Readers</b>	If any man marvel	10, 3/ 27
other. And thus, good	<b>readers</b>	, this good man and	10, 30/ 26
great while. Also, good	<b>readers</b>	, this good man hath	10, 91/ 24
that behalf. Now, good	<b>readers</b>	, heard any man any	10, 92/ 13
so naughty. Now, good	<b>readers</b>	, where this man taketh	10, 111/ 32
This you see, good	<b>readers</b>	: that this man saith	10, 128/ 27
to do. Now, good	<b>readers</b>	, whereas this man saith	10, 165/ 29
Here you see, good	<b>readers</b>	, because this man with	10, 182/ 30
believe? Believe me, good	<b>readers</b>	, that this man weeneth	10, 202/ 3
you see plainly, good	<b>readers</b>	, that this manner of	10, 43/ 29
thus you see, good	<b>readers</b>	, that this man's devices	10, 77/ 7
thus end I, good	<b>readers</b>	, this good man's seventeenth	10, 184/ 22
And forasmuch, good Christian	<b>readers</b>	, as it may well	10, 86/ 5
to the intent, good	<b>readers</b>	, that you may the	10, 180/ 22
first you see, good	<b>readers</b>	, this man's much oversight	10, 203/ 9
here -- vouchsafe, good	<b>readers</b>	, to read my thirtieth	10, 56/ 27
should seem. Lo, good	<b>readers</b>	, these are my words	10, 111/ 15
writing weary; and other	<b>readers</b>	, that were no lawyers	10, 38/ 3
not appear." Now, good	<b>readers</b>	, here be now his	10, 207/ 24
others. Consider now, good	<b>readers</b>	, the commodity of this	10, 72/ 29
this is, good Christian	<b>readers</b>	, the manner of that	10, 108/ 5
How goeth now, good	<b>readers</b>	, this answer of this	10, 122/ 24
truth is, good Christian	<b>readers</b>	, that except only one	10, 106/ 14
not reasonable. Now, good	<b>readers</b>	, one thing opened unto	10, 106/ 7
you may see, good	<b>readers</b>	, that whereas otherwise to	10, 188/ 29
of justice. Mark, good	<b>readers</b>	, here, for our Lord's	10, 219/ 32
hand. For look, good	<b>readers</b>	, in his own first	10, 62/ 14
this the way, good	<b>readers</b>	, for a pacifier to	10, 212/ 23
so shall you, good	<b>readers</b>	, without any pain of	10, 7/ 24
thus you see, good	<b>readers</b>	, that this piece, wherein	10, 99/ 3
prelates." But look, good	<b>readers</b>	, upon the place, and	10, 201/ 6
this you see, good	<b>readers</b>	, proved very plain. But	10, 204/ 19
wrote I further, good	<b>readers</b>	, touching this point in	10, 139/ 9
in conscience. Now, good	<b>readers</b>	, all this pretended defense	10, 131/ 6

is this, good Christian	<b>readers</b>	, but to procure that	10, 230/ 14
Here you see, good	<b>readers</b>	, that he proveth this	10, 151/ 22
127. And now, good	<b>readers</b>	, if you read and	10, 31/ 10
when you have, good	<b>readers</b>	, there once read over	10, 49/ 16
chapter, you see, good	<b>readers</b>	, how little reason is	10, 199/ 15
so myself. Now, good	<b>readers</b>	, in this rehearsal of	10, 57/ 30
even whole. Lo, good	<b>readers</b>	, thus it saith: Master	10, 61/ 6
Now consider farther, good	<b>readers</b>	, that he saith in	10, 203/ 11
thereof. Now, good Christian	<b>readers</b>	, here you see plainly	10, 109/ 32
Thus have I, good	<b>readers</b>	, as you see, clearly	10, 119/ 10
to do. Lo, good	<b>readers</b>	, here you see that	10, 126/ 8
my purpose is, good	<b>readers</b>	, as you see, to	10, 130/ 21
than truth. Lo, good	<b>readers</b>	, here you see that	10, 181/ 4
For all this, good	<b>readers</b>	, proveth (you see very	10, 205/ 10
out. But verily, good	<b>readers</b>	, and he seek this	10, 18/ 26
shall well see, good	<b>readers</b>	, that he shall never	10, 174/ 6
Excommunicamus. This provision, good	<b>readers</b>	, that he speaketh, which	10, 114/ 1
one. And therefore, good	<b>readers</b>	, my words stand still	10, 104/ 9
a sentence, let the	<b>readers</b>	judge. But surely the	10, 208/ 20
you know well, good	<b>readers</b>	, I have taken that	10, 46/ 8
heretic thereby. Verily, good	<b>readers</b>	, if this tale were	10, 79/ 10
of strength. Howbeit, good	<b>readers</b>	, all this tale of	10, 219/ 10
you may see, good	<b>readers</b>	, by this: that he	10, 59/ 20
the party. Lo, good	<b>readers</b>	, the thing that he	10, 97/ 6
Now will I, good	<b>readers</b>	, come unto that piece	10, 155/ 13
it, yourselves shall, good	<b>readers</b>	, judge upon the end	10, 13/ 25
pray you heartily, good	<b>readers</b>	, every man the rather	10, 36/ 7
yet would I, good	<b>readers</b>	, save for the length	10, 83/ 11
shall again return, good	<b>readers</b>	, eftsoons unto the first	10, 105/ 14
Here you see, good	<b>readers</b>	, that touching the point	10, 133/ 13
none. Consider now, good	<b>readers</b>	, that all the strength	10, 159/ 28
deed. Consider also, good	<b>readers</b>	, that by the laws	10, 164/ 15
you may see, good	<b>readers</b>	, that for the defense	10, 206/ 20
in it. Now, good	<b>readers</b>	, as for the "conceit	10, 218/ 20
all Christendom, good Christian	<b>readers</b>	, perceived; and therefore in	10, 144/ 19
even alone. Howbeit, good	<b>readers</b>	, what one thing or	10, 4/ 6
now to come, good	<b>readers</b>	, unto the third point	10, 120/ 12
thus you see, good	<b>readers</b>	, that whereas this man	10, 12/ 31
so is it, good	<b>readers</b>	, that whether this time	10, 74/ 25
straws. And therefore, good	<b>readers</b>	, as for this point	10, 78/ 34
you see plainly, good	<b>readers</b>	, that by this man's	10, 101/ 23
manner of answering, good	<b>readers</b>	, call you this? Moreover	10, 102/ 33
this good man, good	<b>readers</b>	, said unto this piece	10, 140/ 9

thus you see, good	<b>readers</b>	, that concerning this piece	10, 141/ 8
king's courts. Now, good	<b>readers</b>	, evermore remember this: that	10, 150/ 13
you see clearly, good	<b>readers</b>	, that in this point	10, 154/ 15
Now shall you, good	<b>readers</b>	, soon see this tried	10, 175/ 20
say once again, good	<b>readers</b>	: is not this gear	10, 210/ 9
the likelihoods now, good	<b>readers</b>	, that lead this good	10, 212/ 30
rebuke or shame, the	<b>readers</b>	may by those faults	10, 40/ 7
a few. Now, good	<b>readers</b>	, when I thus have	10, 27/ 19
more. And therefore, good	<b>readers</b>	, forasmuch as to the	10, 38/ 13
him. Consider here, good	<b>readers</b>	, that as to become	10, 102/ 24
What shall we, good	<b>readers</b>	, say now to this	10, 140/ 10
Here you see, good	<b>readers</b>	, mine answer to this	10, 194/ 8
thus have I, good	<b>readers</b>	, now replied to every	10, 223/ 23
will desire you, good	<b>readers</b>	, to resort to mine	10, 228/ 8
remedies -- verily, good	<b>readers</b>	, I never took and	10, 14/ 34
that you have, good	<b>readers</b>	, heard what we say	10, 156/ 22
the spirituality. Surely, good	<b>readers</b>	, I like well these	10, 20/ 30
of mine. Now, good	<b>readers</b>	, you see well that	10, 62/ 34
or grudging. Now, good	<b>readers</b>	, first consider well here	10, 202/ 31
not, yourselves shall, good	<b>readers</b>	, judge. These were his	10, 155/ 18
find my words, good	<b>readers</b>	, upon these whole words	10, 56/ 35
And therefore read, good	<b>readers</b>	, this man's whole process	10, 60/ 5
yet consider well, good	<b>readers</b>	, what a wise reason	10, 29/ 5
Saw you ever, good	<b>readers</b>	, any man with such	10, 205/ 34
defamation? Weeneth he the	<b>readers</b>	of his work were	10, 171/ 20
of infamy. Surely, good	<b>readers</b>	, whatsoever I wrote in	10, 23/ 5
And now, good Christian	<b>readers</b>	-- since you see	10, 104/ 19
I pray you, good	<b>readers</b>	, every of you amend	10, 201/ 19
confuted that when he	<b>readeth</b>	it again, I suppose	10, 119/ 36
any wise man that	<b>readeth</b>	them shall, I suppose	10, 192/ 28
any wise man that	<b>readeth</b>	over, here in this	10, 143/ 4
himself and when he	<b>readeth</b>	him the Pacifier's words	10, 11/ 34
in anything that he	<b>readeth</b>	. First he rehearseth a	10, 32/ 33
man may perceive that	<b>readeth</b>	it. And therefore where	10, 50/ 7
every wise man that	<b>readeth</b>	it seeth well himself	10, 171/ 23
opening of truth the	<b>readier</b>	way is to read	10, 31/ 5
be bold, with glosses	<b>readily</b>	provided, to say what	10, 73/ 8
give his assistance so	<b>readily</b>	to have them attached	10, 76/ 11
priests would, for the	<b>readiness</b>	to take it where	10, 51/ 22
was waxen with the	<b>reading</b>	of his answer very	10, 37/ 33
I was in the	<b>reading</b>	of his answer merry	10, 38/ 1
lawyers, would in the	<b>reading</b>	wax almost as weary	10, 38/ 3
meant that some laymen	<b>reading</b>	the priests' faults in	10, 20/ 4

them himself in the	<b>reading</b>	, and satisfy his own	10, 193/ 20
school speak in a	<b>reading</b>	, I would in English	10, 79/ 33
nowadays so delicate in	<b>reading</b>	, and so loath to	10, 7/ 11
sight and at superficial	<b>reading</b>	: he provoketh me to	10, 221/ 19
the reader upon the	<b>reading</b>	of the place, and	10, 214/ 29
there still about the	<b>reading</b>	, but there stand they	10, 12/ 10
answer perused -- the	<b>reading</b>	whereof standeth them, at	10, 12/ 8
men, and in the	<b>reading</b>	to blind us with	10, 86/ 28
Apology, where for his	<b>ready</b>	finding, I have numbered	10, 7/ 8
the said suit?" "A	<b>ready</b>	way," saith he: "Take	10, 100/ 33
they have evermore been	<b>ready</b>	to set taxes upon	10, 209/ 19
well used in this	<b>realm</b>	here also -- yet	10, 146/ 30
people have in this	<b>realm</b>	been punished -- therefore	10, 230/ 9
good laws of this	<b>realm</b>	and of all Christendom	10, 39/ 9
for writing that the	<b>realm</b>	is full, and then	10, 27/ 26
spiritual judges in the	<b>realm</b>	, of wrong and cruel	10, 170/ 16
suffer neither in this	<b>realm</b>	nor in any realm	10, 221/ 3
Church and of this	<b>realm</b>	, that have been made	10, 222/ 3
and death, in this	<b>realm</b>	many men, both good	10, 140/ 2
the law of this	<b>realm</b>	that he bringeth in	10, 37/ 16
of Christendom, in this	<b>realm</b>	ratified specially by Parliament	10, 229/ 30
long used in this	<b>realm</b>	, which he could not	10, 138/ 24
world, or within this	<b>realm</b>	either, were either in	10, 56/ 2
to diminish in this	<b>realm</b>	the Catholic faith with	10, 119/ 19
examples I trust this	<b>realm</b>	is too faithful to	10, 145/ 7
spiritual judges in this	<b>realm</b>	handled men for heresy	10, 67/ 14
in all this whole	<b>realm</b>	. And then, for hearing	10, 83/ 30
old customs of the	<b>realm</b>	, " and putteth for an	10, 195/ 4
common laws of this	<b>realm</b>	so far forth allow	10, 94/ 23
could be for the	<b>realm</b>	profitable. I found not	10, 34/ 18
general division through the	<b>realm</b>	indeed. These fruits are	10, 40/ 1
so plain, that the	<b>realm</b>	is not full of	10, 27/ 20
book, that since this	<b>realm</b>	hath (as, God be	10, 21/ 25
never shall in this	<b>realm</b>	any such great personage	10, 75/ 28
the laws of this	<b>realm</b>	unlawful that hang up	10, 218/ 33
harm to the whole	<b>realm</b>	. And that harm happeneth	10, 87/ 15
only, but in this	<b>realm</b>	of England have also	10, 104/ 36
rear rebellion in the	<b>realm</b>	, as they have done	10, 213/ 7
be convenient for this	<b>realm</b>	. And yet he will	10, 89/ 23
the laws of this	<b>realm</b>	, and yet helpeth not	10, 220/ 28
never ratified in this	<b>realm</b>	, because the heretics that	10, 217/ 34
be convenient for this	<b>realm</b>	be these: His device	10, 96/ 19
the laws of this	<b>realm</b>	and of Holy Church	10, 186/ 13

be "convenient for this	<b>realm</b>	, " and yet I will	10, 96/ 15
the laws of the	<b>realm</b>	." Verily if I knew	10, 192/ 37
Church or of the	<b>realm</b>	; defend them I am	10, 193/ 25
spiritual rulers of the	<b>realm</b>	pretend that if they	10, 204/ 22
thereon -- and the	<b>realm</b>	to fall in trouble	10, 119/ 21
the spirituality of this	<b>realm</b>	should fall in variance	10, 188/ 14
this not in this	<b>realm</b>	only, but in other	10, 200/ 15
not only in this	<b>realm</b>	, but also, in manner	10, 210/ 16
could be to the	<b>realm</b>	profitable. What include these	10, 33/ 19
the juries of the	<b>realm</b>	accursed for inquiring of	10, 65/ 4
and other of the	<b>realm</b>	, and either is there	10, 195/ 20
slandorous name in this	<b>realm</b>	, and put it in	10, 26/ 9
more dishonor to the	<b>realm</b>	to have it noised	10, 26/ 20
the laws of this	<b>realm</b>	to leave it with	10, 79/ 30
allowed it. And this	<b>realm</b>	hath found it so	10, 145/ 2
the custom of the	<b>realm</b>	. And if it be	10, 189/ 24
the laws of this	<b>realm</b>	, and prove it in	10, 191/ 18
the laws of this	<b>realm</b>	" -- is it not	10, 191/ 35
his office. If this	<b>realm</b>	should mistrust justices --	10, 164/ 7
is used in this	<b>realm</b>	, by the law martial	10, 136/ 19
realm nor in any	<b>realm</b>	else any law stand	10, 221/ 3
could be to the	<b>realm</b>	profitable, without lawful cause	10, 33/ 1
common consent of this	<b>realm</b>	. And he layeth his	10, 224/ 13
the greatest of the	<b>realm</b>	if we list to	10, 28/ 22
peradventure profitable to the	<b>realm</b>	that the lords had	10, 34/ 30
the clergy of this	<b>realm</b>	, which never made the	10, 191/ 27
advise and counsel this	<b>realm</b>	in a matter concerning	10, 113/ 10
every part of the	<b>realm</b>	for true, may well	10, 17/ 8
the laws of the	<b>realm</b>	: except he mock, I	10, 188/ 7
heretic in all this	<b>realm</b>	in word nor deed	10, 83/ 19
shall follow in this	<b>realm</b>	: then is not the	10, 87/ 9
it noised that the	<b>realm</b>	is full of heretics	10, 26/ 20
mine Apology that the	<b>realm</b>	is full of heretics	10, 26/ 28
policy" noised "that the	<b>realm</b>	is full of heretics	10, 27/ 10
noise it that the	<b>realm</b>	is full of heretics	10, 168/ 14
things privileged in this	<b>realm</b>	before the person of	10, 206/ 14
this, through the whole	<b>realm</b>	how many presentments be	10, 139/ 28
any bishop in this	<b>realm</b>	use that pretense against	10, 209/ 12
saw what trust the	<b>realm</b>	must needs put in	10, 134/ 11
the honor of the	<b>realm</b>	that other realms should	10, 26/ 15
meaneth. For if the	<b>realm</b>	here may repeal it	10, 188/ 9
he think that the	<b>realm</b>	here cannot repeal it	10, 188/ 11
the laws of this	<b>realm</b>	as I resembled unto	10, 88/ 35

was condemned in this	<b>realm</b>	for heresy, save only	10, 110/ 14
the honor of the	<b>realm</b>	, which he seemed much	10, 26/ 14
or approved in this	<b>realm</b>	-- ye shall hear	10, 217/ 5
whole clergy of this	<b>realm</b>	should be "so far	10, 26/ 16
might be to the	<b>realm</b>	profitable. And some one	10, 34/ 29
the greatest of the	<b>realm</b>	, as well spiritual as	10, 28/ 8
general through the whole	<b>realm</b>	. And divers statutes have	10, 195/ 14
and of the whole	<b>realm</b>	, bring up such a	10, 26/ 9
in manner throughout the	<b>realm</b>	. Also, whereas such slanderous	10, 227/ 14
old law of this	<b>realm</b>	that for suspicion of	10, 122/ 4
great men of the	<b>realm</b>	, spiritual and temporal both	10, 28/ 34
and of the whole	<b>realm</b>	," bring up that "slanderous	10, 28/ 4
common laws of this	<b>realm</b>	to show that the	10, 120/ 17
laws, both of this	<b>realm</b>	and of the whole	10, 9/ 17
by Parliament in this	<b>realm</b>	, some by the general	10, 15/ 24
the nobility of the	<b>realm</b>	or against the judges	10, 67/ 30
long-continued law of this	<b>realm</b>	, to try the matters	10, 135/ 26
spiritual rulers of one	<b>realm</b>	, I admit the case	10, 204/ 34
laws that both this	<b>realm</b>	and all the corps	10, 213/ 10
long accustomed in this	<b>realm</b>	; and by the princes	10, 217/ 28
bishops of all the	<b>realm</b>	out of their dioceses	10, 138/ 13
think convenient for the	<b>realm</b>	, so much thereof will	10, 97/ 22
slanderous name" in the	<b>realm</b>	, to call these heretics	10, 28/ 5
is convenient for this	<b>realm</b>	. For in these words	10, 96/ 31
the king and the	<b>realm</b>	required it, they have	10, 209/ 19
every leet through the	<b>realm</b>	, the first thing that	10, 139/ 27
importable unto the whole	<b>realm</b>	. Therefore have this point	10, 87/ 11
of late, and this	<b>realm</b>	was, ere this, so	10, 119/ 24
bandogs throughout all the	<b>realm</b>	(wherein his time, as	10, 141/ 33
can prove in this	<b>realm</b>	such harms to have	10, 184/ 4
many persons within this	<b>realm</b>	": first, as touching mine	10, 195/ 32
common law of this	<b>realm</b>	, many times upon suspicion	10, 121/ 12
temporality of this whole	<b>realm</b>	be. And verily, if	10, 15/ 2
most part of this	<b>realm</b>	, and take Wales thereto	10, 179/ 24
happeth here in this	<b>realm</b>	that it was folly	10, 110/ 23
the greatest of the	<b>realm</b>	-- as well spiritual	10, 26/ 11
the law of the	<b>realm</b>	standeth therewith well enough	10, 188/ 32
it convenient for this	<b>realm</b>	that he which is	10, 97/ 24
and also dishonor the	<b>realm</b>	." Upon these words of	10, 53/ 34
every part of the	<b>realm</b>	; and else would there	10, 135/ 35
ambassadors of all the	<b>realms</b>	and countries christened, and	10, 144/ 28
and usage of all	<b>realms</b>	christened, and in other	10, 146/ 28
the realm that other	<b>realms</b>	should ween that the	10, 26/ 16

approbation of all Christian	<b>realms</b>	. And against this he	10, 224/ 17
manner, through all Christian	<b>realms</b>	, may come to perfect	10, 210/ 17
he setteth in the	<b>rear</b>	ward, to stay therewith	10, 129/ 27
sow division, and afterward	<b>rear</b>	rebellion in the realm	10, 213/ 7
law martial, upon war	<b>reared</b>	, as we saw by	10, 136/ 20
people in every man's	<b>reason</b>	at large -- the	10, 37/ 15
upon his own unreasonable	<b>reason</b>	was thought a law	10, 144/ 24
which he showeth no	<b>reason</b>	reasonable, but a reason	10, 167/ 4
I should, upon his	<b>reason</b>	and mine, advise and	10, 113/ 9
he if I would	<b>reason</b>	with him. After this	10, 218/ 3
spiritual men, but his	<b>reason</b>	runneth out against every	10, 31/ 15
he layeth his own	<b>reason</b>	. We lay against him	10, 224/ 16
and one whom no	<b>reason</b>	can satisfy, and bid	10, 98/ 26
of change, but his	<b>reason</b>	and his arguments always	10, 87/ 28
and as far against	<b>reason</b>	in heresy as either	10, 75/ 13
insufficiently? By this wise	<b>reason</b>	he maketh as though	10, 92/ 15
said before, all his	<b>reason</b>	spilt, and as I	10, 108/ 13
upon his own bare	<b>reason</b>	(as bare as ever	10, 118/ 32
reason reasonable, but a	<b>reason</b>	as unreasonable as ever	10, 167/ 5
a point of small	<b>reason</b>	, as far as my	10, 209/ 4
his pan's bottom a	<b>reason</b>	that would at the	10, 60/ 32
be laid for a	<b>reason</b>	to take away a	10, 221/ 1
therefor: then it is	<b>reason</b>	that he be taken	10, 89/ 14
therefor: then is it	<b>reason</b>	that he be taken	10, 90/ 18
that by that wise	<b>reason</b>	there should be received	10, 166/ 4
a crime so perilous,	<b>reason</b>	can well bear. And	10, 70/ 15
that other harm in	<b>reason</b>	rather be borne than	10, 120/ 10
may by this wise	<b>reason</b>	call them by no	10, 29/ 12
which upon a light	<b>reason</b>	this man calleth unreasonable	10, 144/ 21
the stronger maketh his	<b>reason</b>	a great deal feebler	10, 159/ 10
secular and religious, by	<b>reason</b>	of spiritual dignities accept	10, 43/ 1
by no man. This	<b>reason</b>	of his doth but	10, 164/ 1
man were by that	<b>reason</b>	repelled, for every man	10, 158/ 6
teeth the law and	<b>reason</b>	both so far that	10, 118/ 27
therefore both wisdom and	<b>reason</b>	will that folk well	10, 70/ 4
I can devise no	<b>reason</b>	. For as for that	10, 187/ 21
and so is it	<b>reason</b>	they be. For they	10, 124/ 23
remedy as any man's	<b>reason</b>	can find? Forsooth, I	10, 98/ 32
might with any good	<b>reason</b>	require. The fourth is	10, 209/ 21
let, and therefore the	<b>reason</b>	of the general law	10, 151/ 34
clearly proved. His other	<b>reason</b>	is his general reason	10, 220/ 30
follow, upon such good	<b>reason</b>	as this good man	10, 145/ 8
witnesses in heresy. This	<b>reason</b>	of his, good reader	10, 146/ 25

words (if it were	<b>reason</b>	, as I have proved	10, 165/ 15
therefore, with this good	<b>reason</b>	of his, he putteth	10, 16/ 3
well and with good	<b>reason</b>	fear that he that	10, 94/ 15
made farther) very good	<b>reason</b>	is that he should	10, 96/ 9
could think this any	<b>reason</b>	. But why he should	10, 112/ 13
-- so here, because	<b>reason</b>	faileth him, he falleth	10, 211/ 21
take wrong. Against this	<b>reason</b>	we lay him that	10, 224/ 20
think it but good	<b>reason</b>	, for all his royal	10, 87/ 34
any man that any	<b>reason</b>	had in his head	10, 92/ 14
law: were it yet	<b>reason</b>	to accept his oath	10, 115/ 2
reason is his general	<b>reason</b>	that is his whole	10, 220/ 30
against every wise man's	<b>reason</b>	well approved hitherto, every	10, 119/ 2
for God's sake, by	<b>reason</b>	of their holy orders	10, 44/ 11
he might by that	<b>reason</b>	kill up hounds and	10, 142/ 1
arrested alike; which unreasonable	<b>reason</b>	oppugneeth plainly, in all	10, 220/ 26
all, and that his	<b>reason</b>	runneeth out indeed against	10, 31/ 19
times less, in all	<b>reason</b>	, than his is that	10, 101/ 16
readers, hear such another	<b>reason</b>	as this is? He	10, 217/ 23
he layeth his own	<b>reason</b>	. And what is his	10, 224/ 17
thought, if right and	<b>reason</b>	would bear it, they	10, 34/ 27
-- is such a	<b>reason</b>	that if it were	10, 148/ 4
suppose; and very good	<b>reason</b>	would bear it that	10, 153/ 35
good readers, how little	<b>reason</b>	is in it. The	10, 199/ 15
harm: yet, both by	<b>reason</b>	and experience, it appeareth	10, 221/ 8
by law and all	<b>reason</b>	be his judge, and	10, 117/ 31
selfsame judges, by the	<b>reason</b>	that the jury may	10, 151/ 1
not but that by	<b>reason</b>	of the law Ex	10, 110/ 33
therefore in that case	<b>reason</b>	beareth the law that	10, 153/ 18
his reason with the	<b>reason</b>	of the law before	10, 159/ 2
word as upon the	<b>reason</b>	that he layeth for	10, 36/ 26
is his own irrefragable	<b>reason</b>	that he layeth against	10, 224/ 18
yourselves, ye may with	<b>reason</b>	, at the leastwise in	10, 19/ 3
then is it good	<b>reason</b>	that they lie longer	10, 124/ 15
the contrary presumption a	<b>reason</b>	sufficient to make in	10, 152/ 2
man thereby -- which	<b>reason</b>	he may make against	10, 184/ 12
man maketh me this	<b>reason</b>	: What the makers of	10, 159/ 19
I showed you a	<b>reason</b>	which seemeth me sufficient	10, 153/ 20
as far as my	<b>reason</b>	can give me. For	10, 209/ 5
been forsworn is of	<b>reason</b>	to be mistrusted, and	10, 157/ 31
not themselves thereto. This	<b>reason</b>	will I never labor	10, 218/ 1
his words: Now, by	<b>reason</b>	of this objection, I	10, 156/ 26
is to wit, by	<b>reason</b>	of his office) there	10, 89/ 32
change, by the same	<b>reason</b>	, all that old-used law	10, 228/ 31

once forsworn is by	<b>reason</b>	mistrusted, as one not	10, 158/ 22
that he can in	<b>reason</b>	be none other reckoned	10, 118/ 6
make me a proper	<b>reason</b>	for his part, and	10, 113/ 7
should be one like	<b>reason</b>	of a perjured witness	10, 156/ 31
stand in danger by	<b>reason</b>	that the person detected	10, 109/ 35
suspect of felony by	<b>reason</b>	of sore presumptions, that	10, 117/ 3
first by a certain	<b>reason</b>	put and presupposed for	10, 90/ 2
farther, and enforceth his	<b>reason</b>	with the reason of	10, 159/ 1
found I so little	<b>reason</b>	in his reasoning that	10, 6/ 16
harm thereby -- a	<b>reason</b>	that, once received, may	10, 145/ 11
should be by this	<b>reason</b>	of his rejected in	10, 156/ 13
other. And therefore what	<b>reason</b>	had those same "some	10, 45/ 5
good ever since --	<b>reason</b>	would, I say, that	10, 114/ 27
warrant that that cold	<b>reason</b>	so fervently set forth	10, 184/ 14
wherefore it is good	<b>reason</b>	that we should give	10, 92/ 3
officio, I resemble against	<b>reason</b>	, they be so far	10, 88/ 36
folk, there is good	<b>reason</b>	that he so should	10, 167/ 12
so lie there, as	<b>reason</b>	is, sometimes some for	10, 124/ 16
of small effect. This	<b>reason</b>	hath, lo, some subtlety	10, 178/ 9
would accept honor by	<b>reason</b>	of any spiritual dignity	10, 41/ 32
a worldly honor by	<b>reason</b>	of any spiritual dignity	10, 42/ 12
a worldly honor by	<b>reason</b>	of any spiritual dignity	10, 42/ 24
to be accepted by	<b>reason</b>	of a spiritual dignity	10, 42/ 27
some worldly honor by	<b>reason</b>	of any spiritual dignity	10, 42/ 32
is a right good	<b>reason</b>	, and the spiritual law	10, 90/ 20
wherewith he thinketh his	<b>reason</b>	made the stronger maketh	10, 159/ 9
it but where good	<b>reason</b>	would not suffer him	10, 219/ 14
it were admitted for	<b>reason</b>	, it could suffer neither	10, 221/ 2
heard any man any	<b>reason</b>	made for sufficient, by	10, 92/ 13
I that his only	<b>reason</b>	against the suit ex	10, 148/ 2
readers, what a wise	<b>reason</b>	this is that he	10, 29/ 5
dead. And against all	<b>reason</b>	were it that it	10, 108/ 2
here had it been	<b>reason</b>	now, therefore, that this	10, 114/ 23
fire. And very good	<b>reason</b>	it is that it	10, 117/ 2
them upon a sufficient	<b>reason</b>	: because all that point	10, 167/ 3
men shall see by	<b>reason</b>	that though the other	10, 5/ 21
least have laid some	<b>reason</b>	here wherefore the law	10, 114/ 28
the answering, as a	<b>reason</b>	reproved by the common	10, 146/ 27
farther than his own	<b>reason</b>	can upon the matter	10, 162/ 13
sake, what manner of	<b>reason</b>	this is. The thing	10, 219/ 33
which sentence of his,	<b>reason</b>	excludeth from them --	10, 35/ 11
he assoileth his own	<b>reason</b>	himself. For then hath	10, 109/ 3
him that if this	<b>reason</b>	should stand, then against	10, 224/ 21

brought you forth no	<b>reason</b>	. And I think he	10, 165/ 2
For where his new	<b>reason</b>	resteth in this --	10, 158/ 21
the strength of this	<b>reason</b>	hangeth in this: that	10, 159/ 28
words spoken? And what	<b>reason</b>	hath it to tell	10, 11/ 30
well and with good	<b>reason</b>	be compelled to abjure	10, 83/ 5
he is wont, when	<b>reason</b>	faileth him, to fall	10, 211/ 20
indeed. Now is this	<b>reason</b>	so unreasonable to be	10, 221/ 1
do much harm: good	<b>reason</b>	it were to take	10, 229/ 19
to the better: good	<b>reason</b>	would it to make	10, 229/ 26
the weight of his	<b>reason</b>	will fall upon the	10, 218/ 28
very dark," by the	<b>reason</b>	that I use therein	10, 46/ 6
good man, by this	<b>reason</b>	that he useth here	10, 142/ 11
but also from all	<b>reason</b>	, that a very child	10, 11/ 23
twain, and much more	<b>reason</b>	also than we both	10, 113/ 15
he layeth his own	<b>reason</b>	against it. We lay	10, 224/ 14
I show also the	<b>reason</b>	wherefore and why. And	10, 31/ 17
also, by his other	<b>reason</b>	of a wolf in	10, 156/ 15
no further, yet the	<b>reason</b>	of his words (if	10, 165/ 14
this man hath no	<b>reason</b>	in this world to	10, 166/ 35
as by the selfsame	<b>reason</b>	, if men would unwisely	10, 87/ 31
his brought forth any	<b>reason</b>	yet -- yet hath	10, 194/ 15
as unreasonable as ever	<b>reasonable</b>	man heard -- I	10, 167/ 5
be good and very	<b>reasonable</b>	; and that abusions (by	10, 216/ 6
accusers: it seemeth not	<b>reasonable</b>	to be accepted for	10, 105/ 25
see that it was	<b>reasonable</b>	to be accepted as	10, 218/ 11
they can by any	<b>reasonable</b>	and true allegation so	10, 60/ 22
laws, whether they be	<b>reasonable</b>	or not, and whether	10, 216/ 35
would think a cause	<b>reasonable</b>	to take any possessions	10, 35/ 22
were not good and	<b>reasonable</b>	in themselves at the	10, 216/ 23
mind that it were	<b>reasonable</b>	to take away possessions	10, 33/ 15
were either right or	<b>reasonable</b>	, or could be to	10, 33/ 1
some cause lawful and	<b>reasonable</b>	there may be --	10, 35/ 24
think it right or	<b>reasonable</b>	without lawful cause to	10, 34/ 24
bringing forth) for any	<b>reasonable</b>	cause of division --	10, 18/ 31
he had no cause	<b>reasonable</b>	so to do. Now	10, 165/ 28
as you see, both	<b>reasonable</b>	if it happened, and	10, 110/ 21
words, had occasion by	<b>reasonable</b>	conjecture to have doubted	10, 183/ 11
seven that thought it	<b>reasonable</b>	?This man is so	10, 33/ 21
thought either right or	<b>reasonable</b>	, or that it could	10, 33/ 19
it either right or	<b>reasonable</b>	or that it could	10, 34/ 18
and refuseth in such	<b>reasonable</b>	manner to purge himself	10, 117/ 29
case, it is not	<b>reasonable</b>	. Now, good readers, one	10, 106/ 6
he showeth no reason	<b>reasonable</b>	, but a reason as	10, 167/ 4

you shall yourselves see	<b>reasonable</b>	. For it serveth to	10, 88/ 10
arrest him upon a	<b>reasonable</b>	cause doth suspect him	10, 122/ 6
people be much more	<b>reasonable</b>	than to take it	10, 18/ 33
if he make so	<b>reasonable</b>	an answer that it	10, 72/ 12
it: then it seemeth	<b>reasonable</b>	that they that will	10, 89/ 25
it: then it seemeth	<b>reasonable</b>	that they that will	10, 100/ 4
by a due and	<b>reasonable</b>	order. And that is	10, 148/ 10
heard, good readers, a	<b>reasonable</b>	cause why that I	10, 173/ 9
would think that law	<b>reasonable</b>	. But surely, though he	10, 113/ 6
mind that it were	<b>reasonable</b>	without cause to take	10, 33/ 9
thought a law right	<b>reasonable</b>	, as I told you	10, 144/ 24
see what due or	<b>reasonable</b>	order of trial it	10, 148/ 13
as to look for	<b>reasonable</b>	minds in unreasonable men	10, 4/ 22
wit, either right or	<b>reasonable</b>	or profitable, without any	10, 33/ 31
all seven thought it	<b>reasonable</b>	; no, nor yet that	10, 33/ 34
Master More might have	<b>reasonably</b>	doubted, and, as I	10, 183/ 17
his own conscience induced	<b>reasonably</b>	thereto could not excuse	10, 160/ 33
new answer it was	<b>reasoned</b>	at length, and set	10, 5/ 14
against which he now	<b>reasoneth</b>	in his answer, ye	10, 31/ 9
faint and his feeble	<b>reasoning</b>	: I cannot in good	10, 3/ 32
little reason in his	<b>reasoning</b>	that methought it should	10, 6/ 16
that this manner of	<b>reasoning</b>	should prove not only	10, 95/ 21
In this point his	<b>reasoning</b>	hath, I promise you	10, 204/ 25
for all his royal	<b>reasoning</b>	, to let the law	10, 87/ 35
will say that these	<b>reasons</b>	will give a boldness	10, 219/ 26
readers, both to his	<b>reasons</b>	and mine, and if	10, 87/ 19
nay but that his	<b>reasons</b>	, if they be followed	10, 220/ 6
warm words and cold	<b>reasons</b>	oppugneth. And finally, forasmuch	10, 9/ 21
find, I say, his	<b>reasons</b>	against this law but	10, 87/ 33
clear at liberty, upon	<b>reasons</b>	and likelihoods leading his	10, 161/ 19
go about with bald	<b>reasons</b>	, the best not worth	10, 213/ 19
side, that all his	<b>reasons</b>	in this point are	10, 87/ 27
you find by his	<b>reasons</b>	that the putting away	10, 87/ 20
law; and whether the	<b>reasons</b>	used in the courts	10, 37/ 7
why by his unreasonable	<b>reasons</b>	never after to set	10, 86/ 16
division, and afterward rear	<b>rebellion</b>	in the realm, as	10, 213/ 7
insurrection of the same	<b>rebellious</b>	heretics that by the	10, 119/ 22
praise, but to their	<b>rebuke</b>	and shame. And some	10, 25/ 17
to the reproach and	<b>rebuke</b>	of so many good	10, 180/ 15
in print, to the	<b>rebuke</b>	and slander of the	10, 226/ 22
-- that without his	<b>rebuke</b>	or shame, the readers	10, 40/ 7
sound somewhat to his	<b>rebuke</b>	, and that will make	10, 163/ 9
be found -- what	<b>rebuke</b>	were it yet unto	10, 26/ 32

that suit, and will	<b>receive</b>	no man first for	10, 93/ 28
ordinary, for all that,	<b>receive</b>	him to grace again	10, 118/ 21
was now letted to	<b>receive</b>	him, and his liberty	10, 161/ 24
grudge, or arguments, to	<b>receive</b>	them. And if a	10, 215/ 14
precise words soever they	<b>receive</b>	their verdict, mean not	10, 162/ 1
true, the world would	<b>receive</b>	his oath. Now, forasmuch	10, 153/ 10
ex officio proceed, and	<b>receive</b>	them as only witnesses	10, 93/ 25
his first oath, be	<b>received</b>	again as a witness	10, 148/ 15
of felony, be yet	<b>received</b>	and sworn again and	10, 150/ 34
in no case be	<b>received</b>	to swear again the	10, 157/ 36
heresy, may yet be	<b>received</b>	, sworn again, and heard	10, 150/ 28
such witnesses should be	<b>received</b>	in a cause of	10, 147/ 4
reason there should be	<b>received</b>	in such criminal causes	10, 166/ 4
they have been long	<b>received</b>	and accepted for sure	10, 37/ 11
making, all Christian countries	<b>received</b>	it, and have by	10, 145/ 1
second oath should be	<b>received</b>	. Here have I showed	10, 153/ 19
with reverence to be	<b>received</b>	; but yet if the	10, 215/ 29
evil persons to be	<b>received</b>	and taken in heresy	10, 146/ 33
of heresy as are	<b>received</b>	not only in a	10, 147/ 5
-- should be afterward	<b>received</b>	as witness in any	10, 150/ 11
a reason that, once	<b>received</b>	, may suffer no law	10, 145/ 11
latter laws have since	<b>received</b>	all -- so the	10, 164/ 27
but if they were	<b>received</b>	for records to their	10, 147/ 11
but if they were	<b>received</b>	for records to their	10, 155/ 30
his conscience, to have	<b>received</b>	him again without any	10, 161/ 20
other laws after made,	<b>received</b>	to bear witness against	10, 164/ 19
such as are thieves'	<b>receivers</b>	, of whom at the	10, 148/ 30
surely when the Church	<b>receiveth</b>	again that man that	10, 118/ 14
well against all light	<b>receiving</b>	of such confession. And	10, 156/ 4
the law Ad abolendam (	<b>recited</b>	in the fifth book	10, 114/ 2
division, whereof part be	<b>recited</b>	in the said treatise	10, 211/ 2
Ad abolendam, which is	<b>recited</b>	in the seventh chapter	10, 110/ 34
in his Apology hath	<b>recited</b>	the said words of	10, 169/ 9
same. And there he	<b>reciteth</b>	how many chapters of	10, 221/ 28
leaf, wherein he first	<b>reciteth</b>	again his own words	10, 146/ 7
therefore after fain to	<b>reckon</b>	again -- as I	10, 139/ 6
means, as he will	<b>reckon</b>	to be in if	10, 95/ 10
But yet would I	<b>reckon</b>	myself sore overseen if	10, 79/ 31
and of cruelty: I	<b>reckon</b>	it the part of	10, 23/ 13
haply while he liveth,	<b>reckon</b>	himself so sure from	10, 95/ 8
among the people is	<b>reckoned</b>	so to mean therein	10, 48/ 4
to show that he	<b>reckoned</b>	the state of chantry	10, 40/ 30
reason be none other	<b>reckoned</b>	but a plain heretic	10, 118/ 6

their hands -- I	<b>reckoned</b>	them of such troth	10, 134/ 16
that I mean of	<b>reckoned</b>	themselves very sure that	10, 55/ 35
so unreasonable that I	<b>reckoned</b>	it little worth the	10, 146/ 26
lo, this good man	<b>reckoneth</b>	a very monstrous manner	10, 24/ 20
break the child's neck,	<b>reckoneth</b>	it a shame for	10, 16/ 31
call them to the	<b>reckoning</b>	. And if he neither	10, 52/ 32
guest that maketh his	<b>reckoning</b>	himself without his host	10, 139/ 4
into this good man's	<b>reckoning</b>	which I perceive well	10, 139/ 7
to yield a good	<b>reckoning</b>	why. For though the	10, 154/ 32
if he be a	<b>recluse</b>	and have been all	10, 102/ 37
is so bound by	<b>recognizance</b>	, have that law stand	10, 98/ 6
pay the debts and	<b>recompense</b>	wrongs first and do	10, 51/ 5
their wrongs were once	<b>recompensed</b>	them, and their debts	10, 51/ 13
payeth his debt and	<b>recompenseth</b>	his wrongs -- of	10, 51/ 8
paying of debts and	<b>recompensing</b>	of wrongs, in them	10, 51/ 3
and there were sufficient	<b>record</b>	and witness against him	10, 168/ 35
of heresy, and sufficient	<b>record</b>	and witness against him	10, 181/ 35
with them to bear	<b>record</b>	of it. And thus	10, 164/ 35
not entered in the	<b>record</b>	, yet in attaint they	10, 154/ 33
every man bear me	<b>record</b>	that I misreport not	10, 175/ 18
proved before them of	<b>record</b>	after the order of	10, 133/ 12
proved before them of	<b>record</b>	after the order of	10, 134/ 28
man many times taketh	<b>record</b>	of his own conscience	10, 66/ 1
this point to take	<b>record</b>	of his own conscience	10, 66/ 4
first, since he taketh	<b>record</b>	that he said but	10, 5/ 16
their depositions in the	<b>record</b>	, in which things this	10, 150/ 24
they were received for	<b>records</b>	to their condemning that	10, 147/ 11
they were received for	<b>records</b>	to their condemning that	10, 155/ 30
be made in the	<b>records</b>	, nor the jury be	10, 149/ 33
the ordinary should have	<b>recourse</b>	unto the king, that	10, 75/ 32
never serve him to	<b>recover</b>	damages. For he can	10, 38/ 29
the king's common law	<b>recover</b>	a right large amends	10, 196/ 14
himself wrote those words,	<b>recovered</b>	in any of the	10, 196/ 21
thou wife in the	<b>red</b>	hood!" Which when the	10, 46/ 16
the open reproof and	<b>redargution</b>	thereof may not, in	10, 193/ 33
ways" to reform and	<b>redress</b>	the division between the	10, 8/ 7
words "congrua purgatione" be	<b>referred</b>	unto the other law	10, 114/ 11
again. Now, whereas he	<b>referreth</b>	the remnant of the	10, 82/ 13
after here again, and	<b>referreth</b>	him to the "common	10, 44/ 24
this, if men should	<b>reform</b>	and change a law	10, 229/ 9
in them is to	<b>reform</b>	that is amiss in	10, 175/ 32
spiritual men bound to	<b>reform</b>	it. As for this	10, 45/ 21
perceive, have the king	<b>reform</b>	them after his device	10, 182/ 5

knew the ways to	<b>reform</b>	them to: I would	10, 15/ 5
church ordinary ways to	<b>reform</b>	it. But in such	10, 215/ 15
shall see cause, and	<b>reform</b>	it in such charitable	10, 178/ 34
some convenient ways" to	<b>reform</b>	and redress the division	10, 8/ 7
devise farther, sufficiently to	<b>reform</b>	and remedy the mischief	10, 74/ 19
men be bound to	<b>reform</b>	it. But then is	10, 45/ 32
also as are only	<b>reformable</b>	by the spiritual law	10, 140/ 6
able to make a	<b>reformation</b>	of such two great	10, 15/ 1
print, under color of	<b>reformation</b>	, faults that were hateful	10, 15/ 9
keep us from such	<b>reformations</b>	! Now, to lay to	10, 15/ 32
the less in such	<b>reformations</b>	, because laymen speak so	10, 175/ 34
Pacifier desireth to have	<b>reformed</b>	be laws already well	10, 15/ 21
that they may be	<b>reformed</b>	, as lawfully as they	10, 215/ 33
and the faults charitably	<b>reformed</b>	: all these divisions would	10, 211/ 25
the spirituality be first	<b>reformed</b>	; and therefore have I	10, 20/ 27
the people were also	<b>reformed</b>	, and that if I	10, 189/ 26
defaults should be charitably	<b>reformed</b>	, as this man saith	10, 212/ 11
were never so fully	<b>reformed</b>	, yet could not all	10, 211/ 28
to have temporal laws	<b>reformed</b>	when need requireth. As	10, 215/ 34
he will not be	<b>reformed</b>	, then it seemeth convenient	10, 72/ 23
by the ordinary secretly	<b>reformed</b>	: then it seemeth good	10, 72/ 25
spiritual laws may be	<b>reformed</b>	, and those temporal, too	10, 228/ 19
laws some may be	<b>reformed</b>	from the worse unto	10, 221/ 6
fear, and made them	<b>refrain</b>	from thieving and draw	10, 136/ 7
man for fear would	<b>refuse</b>	to be an accuser	10, 95/ 22
but if he clearly	<b>refuse</b>	to accept anything that	10, 161/ 5
made at all to	<b>refuse</b>	any witness because he	10, 161/ 18
witness too, that will	<b>refuse</b>	at the beginning to	10, 93/ 29
laws generally did first	<b>refuse</b>	them all. For the	10, 164/ 28
may for that fear	<b>refuse</b>	to make himself a	10, 92/ 33
is so proved suspect	<b>refuse</b>	to purge himself at	10, 117/ 15
heresy and yet will	<b>refuse</b>	to become his open	10, 92/ 4
falsehood and malice, would	<b>refuse</b>	to be his open	10, 92/ 17
not by the law	<b>refuse</b>	him, nor judge any	10, 156/ 35
they will not, but	<b>refuse</b>	it, what madman would	10, 112/ 25
true. If we will	<b>refuse</b>	his second oath, and	10, 152/ 11
spiritual law will not	<b>refuse</b>	so to take him	10, 90/ 21
his own ears will	<b>refuse</b>	to become the accuser	10, 101/ 9
justice but to have	<b>refused</b>	to have taken any	10, 159/ 5
accuser, considering that he	<b>refuseth</b>	not to be brought	10, 91/ 27
now that the man	<b>refuseth</b>	not to be a	10, 93/ 17
being proved suspect, and	<b>refuseth</b>	in such reasonable manner	10, 117/ 28
only because that he	<b>refuseth</b>	to be taken of	10, 91/ 25

the general rule of	<b>refusing</b>	such witness in all	10, 159/ 11
For though that their	<b>refusing</b>	to become open accusers	10, 91/ 14
For if we should	<b>regard</b>	those two cases --	10, 108/ 25
anything that I would	<b>regard</b>	any good man the	10, 179/ 32
he seemed much to	<b>regard</b>	when he said he	10, 26/ 14
if the jury likewise	<b>regard</b>	the witnesses so slightly	10, 155/ 8
that I had not	<b>regarded</b>	the book as it	10, 4/ 4
the less to be	<b>regarded</b>	while his person is	10, 40/ 20
of some corrupt mind,	<b>regarded</b>	not the witnesses, and	10, 155/ 3
it seemeth, he little	<b>regardeth</b>	, but only that he	10, 186/ 12
wits of all Christian	<b>regions</b>	that have used and	10, 114/ 26
bring in as a	<b>rehearsal</b>	of a communication had	10, 11/ 18
man in his last	<b>rehearsal</b>	, as you have heard	10, 58/ 21
good readers, in this	<b>rehearsal</b>	of his own words	10, 57/ 30
that manner in making	<b>rehearsal</b>	of those things whereof	10, 15/ 18
saith he cannot now	<b>rehearse</b>	, he rehearseth after many	10, 193/ 17
were very tedious to	<b>rehearse</b>	at length. And therefore	10, 213/ 32
thing (such as I	<b>rehearse</b>	of his bringing forth	10, 18/ 31
he showeth that I	<b>rehearse</b>	right and construe amiss	10, 56/ 33
look, seek out, and	<b>rehearse</b>	whether any heinous words	10, 79/ 23
he is. I shall	<b>rehearse</b>	you first here his	10, 89/ 3
it liketh him to	<b>rehearse</b>	and put in writing	10, 33/ 11
together, I shall now	<b>rehearse</b>	you here. Lo, these	10, 175/ 21
And therefore I shall	<b>rehearse</b>	you what my words	10, 181/ 26
readers, find that I	<b>rehearse</b>	those words of his	10, 199/ 24
-- I shall first	<b>rehearse</b>	you mine own words	10, 121/ 1
devised that whereas I	<b>rehearse</b>	that the preacher spoke	10, 5/ 11
so much as to	<b>rehearse</b>	or name. Since every	10, 105/ 5
he saith he will	<b>rehearse</b>	some of them --	10, 213/ 36
they be tedious to	<b>rehearse</b>	. Surely because they be	10, 213/ 34
other manner which I	<b>rehearse</b>	first, and which he	10, 173/ 13
and then shall I	<b>rehearse</b>	you his words here	10, 121/ 2
it, I shall first	<b>rehearse</b>	you the words of	10, 125/ 16
to, now: let us	<b>rehearse</b>	his own words again	10, 207/ 12
place where they be	<b>rehearsed</b>	again (folio 162), the	10, 199/ 29
monosyllable "such," which he	<b>rehearsed</b>	first in bringing forth	10, 62/ 30
the cases that I	<b>rehearsed</b>	of the common law	10, 120/ 23
of "poisoned bread," I	<b>rehearsed</b>	him wrong, for he	10, 5/ 12
examination, as is before	<b>rehearsed</b>	. If this good man	10, 76/ 13
in the first place	<b>rehearsed</b>	him as he spoke	10, 200/ 34
which I have here	<b>rehearsed</b>	out of his thirteenth	10, 65/ 25
that Master More hath	<b>rehearsed</b>	here, that is to	10, 174/ 22
as this man before	<b>rehearsed</b>	. For the king's high	10, 76/ 21

the matter. Which he	<b>rehearsed</b>	himself in the whole	10, 57/ 32
the paragraph "Excom." be	<b>rehearsed</b>	part of the very	10, 114/ 15
253, after his words	<b>rehearsed</b>	at length, thus I	10, 172/ 7
have in mine Apology	<b>rehearsed</b>	you, how well soever	10, 23/ 8
I would he had	<b>rehearsed</b>	my words with which	10, 169/ 28
things as be before	<b>rehearsed</b>	, and that yet they	10, 42/ 21
his seventh chapter. He	<b>rehearseth</b>	it here again: that	10, 92/ 36
second side, where he	<b>rehearseth</b>	his words again, he	10, 214/ 22
these words which he	<b>rehearseth</b>	here in his thirteenth	10, 64/ 18
he well and truly	<b>rehearseth</b>	, do not import that	10, 57/ 5
angry with me, and	<b>rehearseth</b>	and inculcateth into their	10, 23/ 1
such as this man	<b>rehearseth</b>	-- that is to	10, 45/ 34
own advantage (folio 80)	<b>rehearseth</b>	them, and let us	10, 207/ 13
with detestation of them	<b>rehearseth</b>	them by name), have	10, 64/ 6
he readeth. First he	<b>rehearseth</b>	a part of my	10, 32/ 33
cannot now rehearse, he	<b>rehearseth</b>	after many of them	10, 193/ 18
whole words that he	<b>rehearseth</b>	here, in the thirty-fourth	10, 57/ 1
man's shoulder"; but he	<b>rehearseth</b>	not how they lie	10, 122/ 19
good words which he	<b>rehearseth</b>	here, and with them	10, 64/ 9
his own words, he	<b>rehearseth</b>	his own words wrong	10, 57/ 31
Turk, and his own	<b>rehearsing</b>	of that exposition of	10, 12/ 22
see that in the	<b>rehearsing</b>	again of his own	10, 206/ 25
their saying worth the	<b>rehearsing</b>	again. For who can	10, 44/ 1
leaf; and by the	<b>rehearsing</b>	of divers words of	10, 63/ 29
proveth also defaults to	<b>reign</b>	in the spirituality; and	10, 20/ 25
man here deviseth --	<b>reject</b>	every man for malicious	10, 103/ 27
first: one, that you	<b>reject</b>	one wily sleight of	10, 86/ 26
the judge shall still	<b>reject</b>	that witness which offereth	10, 161/ 29
good man would have	<b>rejected</b>	back, and taken for	10, 103/ 2
this reason of his	<b>rejected</b>	in heresy, treason, murder	10, 156/ 14
would be glad and	<b>rejoice</b>	to hear much evil	10, 15/ 15
be heard round and	<b>rejoice</b>	together that they had	10, 154/ 3
for jeopardy of the	<b>relapse</b>	. The peril of death	10, 116/ 32
peril of death by	<b>relapse</b>	is not upon every	10, 116/ 33
and pay debts, and	<b>relieve</b>	extreme poverty, and then	10, 50/ 12
those that are in	<b>religion</b>	. Wherein I would have	10, 36/ 25
honor, spiritual men both	<b>religious</b>	and secular be negligent	10, 42/ 20
honor spiritual men both	<b>religious</b>	and secular be negligent	10, 43/ 14
and religious, or between	<b>religious</b>	and religious, because the	10, 38/ 24
only of spiritual men,	<b>religious</b>	and secular both, but	10, 45/ 3
prelates, secular priests, or	<b>religious</b>	persons." For he saith	10, 174/ 12
one -- seculars and	<b>religious</b>	, Catholics and heretics too	10, 47/ 28
all the spiritual men,	<b>religious</b>	and secular, hold together	10, 47/ 2

before the state of	<b>religious</b>	priests, but meant as	10, 38/ 18
men, both secular and	<b>religious</b>	, by reason of spiritual	10, 43/ 1
between other priests and	<b>religious</b>	, or between religious and	10, 38/ 23
more lamentable than between	<b>religious</b>	, because the secular priests	10, 40/ 36
those spiritual persons, both	<b>religious</b>	and seculars, that are	10, 47/ 22
wherein secular priests and	<b>religious</b>	, for all the variance	10, 43/ 10
than the state of	<b>religious</b>	priests. And therefore the	10, 40/ 32
or between religious and	<b>religious</b>	, because the variance between	10, 38/ 24
that law, there would	<b>remain</b>	a fear behind in	10, 97/ 28
man's fear may still	<b>remain</b>	in his heart --	10, 92/ 31
cleared but that there	<b>remain</b>	some tokens of suspicion	10, 127/ 18
may be arrested, and	<b>remain</b>	in prison till he	10, 228/ 32
clearly gone. For there	<b>remained</b>	but that one case	10, 108/ 15
part for the while	<b>remaining</b>	little remedied, should but	10, 15/ 12
trifles, and some part	<b>remedied</b>	before his book of	10, 192/ 24
all likely to be	<b>remedied</b>	at once, but the	10, 15/ 11
the while remaining little	<b>remedied</b>	, should but make either	10, 15/ 13
causes and devise the	<b>remedies</b>	-- verily, good readers	10, 14/ 34
should have devised the	<b>remedies</b>	-- albeit I have	10, 16/ 36
that I devise no	<b>remedies</b>	, as though the whole	10, 22/ 22
himself. But now he	<b>remedieth</b>	that with a line	10, 36/ 23
his harm, shall be	<b>remediless</b>	. And yet, for all	10, 131/ 13
whom they have already	<b>remediless</b>	destroyed, by their false	10, 48/ 23
had I supposed to	<b>remedy</b>	those things, and make	10, 6/ 31
another way for the	<b>remedy</b>	good enough. But then	10, 115/ 16
that behalf. And this	<b>remedy</b>	Master More denieth not	10, 89/ 22
in mine Apology that "	<b>remedy</b>	" of his device to	10, 96/ 14
the other side, the	<b>remedy</b>	that he deviseth for	10, 96/ 37
-- find no further	<b>remedy</b>	than he findeth here	10, 98/ 33
witnesses' names would seldom	<b>remedy</b>	the matter. For it	10, 108/ 26
much more hurt?" "Good	<b>remedy</b>	," saith this good man	10, 100/ 28
therefore, what is the	<b>remedy</b>	that he hath devised	10, 92/ 35
can find no further	<b>remedy</b>	, wherefore should I then	10, 98/ 30
I have devised a	<b>remedy</b>	for his indemnity." That	10, 94/ 4
and therewith provide the	<b>remedy</b>	and put it in	10, 229/ 21
as he saith, a "	<b>remedy</b>	," but for loss of	10, 99/ 17
deviseth as full a	<b>remedy</b>	as any man's reason	10, 98/ 31
yet for the farther	<b>remedy</b>	some other more matter	10, 91/ 1
he saith, devised sufficient	<b>remedy</b>	. Now, that none other	10, 92/ 20
be well nigh past	<b>remedy</b>	. And therefore now you	10, 109/ 37
this were a sufficient	<b>remedy</b>	, so fully provided for	10, 91/ 3
sufficiently to reform and	<b>remedy</b>	the mischief that his	10, 74/ 19
hand a much nearer	<b>remedy</b>	than this that he	10, 98/ 37

man provideth for the	<b>remedy</b>	(to say the truth	10, 75/ 31
yet is there no	<b>remedy</b>	but both these must	10, 121/ 24
he farther, with another	<b>remedy</b>	that I trust in	10, 75/ 26
but false shrews." "What	<b>remedy</b>	, then," say we, "to	10, 100/ 33
man giveth us this	<b>remedy</b>	: If they will not	10, 90/ 30
not, he deviseth a "	<b>remedy</b>	" which seldom yet, or	10, 102/ 29
give me. For I	<b>remember</b>	not of any variance	10, 209/ 5
good faith, I cannot	<b>remember</b>	one. And as to	10, 195/ 34
my book though they	<b>remember</b>	not where. But now	10, 169/ 32
read, and, as I	<b>remember</b>	, in Aulus Gellius. Which	10, 226/ 7
that if I would "	<b>remember</b>	" myself "well how often	10, 195/ 23
The other point I	<b>remember</b>	: that there is a	10, 226/ 14
Now, good readers, evermore	<b>remember</b>	this: that it is	10, 150/ 13
yet two points I	<b>remember</b>	thereof. One, that it	10, 226/ 8
judges, that I now	<b>remember</b>	, yet to the dispraise	10, 137/ 29
for the causes before	<b>remembered</b>	. Wherefore it seemeth that	10, 141/ 17
for the causes before	<b>remembered</b>	. Wherefore it seemeth that	10, 142/ 33
he putteth me in	<b>remembrance</b>	of an answer that	10, 16/ 4
wise man, to my	<b>remembrance</b>	, that would either write	10, 80/ 31
as touching mine own	<b>remembrance</b>	-- in good faith	10, 195/ 33
as to his own	<b>remembrance</b>	, upon which he affirmeth	10, 195/ 34
to put him in	<b>remembrance</b>	that he hereafter ought	10, 61/ 19
to put them in	<b>remembrance</b>	thereof as his and	10, 187/ 3
putteth me after in	<b>remembrance</b>	that I must bear	10, 62/ 5
to put me in	<b>remembrance</b>	how I should bear	10, 61/ 4
zeal he falleth in	<b>remembrance</b>	of the soul (which	10, 52/ 13
might put them in	<b>remembrance</b>	to amend them; especially	10, 20/ 5
saw, nor to my	<b>remembrance</b>	read, nor trust in	10, 110/ 12
it is fresh in	<b>remembrance</b>	, return again unto this	10, 49/ 17
slack nor the more	<b>remiss</b>	" for "fear of evil	10, 22/ 13
anything be the more	<b>remiss</b>	to give royal assistance	10, 76/ 17
or not, I will	<b>remit</b>	the judgment in that	10, 218/ 8
he will, he saith,	<b>remit</b>	unto other men. And	10, 74/ 15
to find, I have	<b>remitted</b>	the reader unto in	10, 7/ 7
few, against whom the	<b>remnant</b>	shall preach and teach	10, 205/ 2
them belie all the	<b>remnant</b>	the worse. And yet	10, 78/ 17
not in all the	<b>remnant</b>	of his answer one	10, 9/ 31
his book, all the	<b>remnant</b>	, good and bad together	10, 222/ 11
the while all the	<b>remnant</b>	, if he go but	10, 224/ 8
And as to the	<b>remnant</b>	-- in good faith	10, 14/ 1
way. Then in the	<b>remnant</b>	you see, good readers	10, 191/ 31
he groundeth all the	<b>remnant</b>	upon a great, open	10, 110/ 10
Else, in all the	<b>remnant</b>	, this man's harms that	10, 108/ 19

was found to the	<b>remnant</b>	, that could I not	10, 5/ 9
substance of all the	<b>remnant</b>	to have little substance	10, 21/ 7
whereas he referreth the	<b>remnant</b>	of the matter concerning	10, 82/ 13
his answer all the	<b>remnant</b>	-- he may do	10, 224/ 33
hold not with the	<b>remnant</b>	-- then, pardie, though	10, 47/ 24
to this handling the	<b>remnant</b>	of the said eighteenth	10, 192/ 20
and that all the	<b>remnant</b>	between their talkings is	10, 10/ 23
prelates and all the	<b>remnant</b>	too) pretend their authority	10, 203/ 13
purpose, and all the	<b>remnant</b>	is (as you see	10, 110/ 27
falsehood, began to have	<b>remorse</b>	and came forth with	10, 154/ 9
corrupt affection, but of	<b>remorse</b>	of his perjury and	10, 161/ 15
is not after soon	<b>removed</b>	. Now, as for his	10, 17/ 16
when two do both	<b>renounce</b>	their heresy, and abjure	10, 219/ 2
like punishment, if they	<b>renounced</b>	; or be alike arrested	10, 218/ 18
his words. For we	<b>repeal</b>	them as far as	10, 190/ 4
it were good to	<b>repeal</b>	all such laws spiritual	10, 189/ 22
that whereas otherwise to	<b>repeal</b>	that law than it	10, 188/ 30
the realm here may	<b>repeal</b>	it -- then by	10, 188/ 9
the realm here cannot	<b>repeal</b>	it -- then whereto	10, 188/ 11
it were better to	<b>repeal</b>	it than to let	10, 188/ 27
it standeth so, not	<b>repealed</b>	, it were good to	10, 188/ 25
is not), it is	<b>repealed</b>	already. And if he	10, 188/ 10
law than it is	<b>repealed</b>	lieth not in our	10, 188/ 30
to have that law	<b>repealed</b>	because it is, he	10, 188/ 7
the said law be	<b>repealed</b>	. And in like wise	10, 189/ 21
excused. As to his	<b>repealing</b>	, I see, as I	10, 190/ 3
hands? But surely the	<b>repealing</b>	, though it be the	10, 188/ 17
truth it needeth no	<b>repealing</b>	at all (but the	10, 188/ 32
the making nor the	<b>repealing</b>	lieth in neither nother	10, 188/ 15
he speaketh of these	<b>repealings</b>	, save only for setting	10, 190/ 6
in again here, and	<b>repeat</b>	them for him. Lo	10, 172/ 6
therefore be had as	<b>repeated</b>	in every place where	10, 194/ 12
here, for written and	<b>repeated</b>	again. For when we	10, 23/ 6
in, and here evil	<b>repeated</b>	again. Now, whereas he	10, 82/ 12
book and here now	<b>repeateth</b>	again, no man needeth	10, 98/ 11
witnessing -- he must	<b>repel</b>	them all. For as	10, 164/ 26
would in like wise	<b>repel</b>	them all, then for	10, 164/ 30
were by that reason	<b>repelled</b>	, for every man is	10, 158/ 7
person once perjured is	<b>repelled</b>	from bearing witness again	10, 151/ 29
them, but they may	<b>repent</b>	and amend. And also	10, 47/ 34
at the bar to	<b>repent</b>	himself, and say that	10, 153/ 30
tokens of right hearty	<b>repentance</b>	-- I will let	10, 118/ 11
but finding him yet	<b>repentant</b>	, fain would I see	10, 118/ 23

mine own self, and	<b>repented</b>	, too, that I had	10, 4/ 3
I, good readers, now	<b>replied</b>	to every chapter of	10, 223/ 23
putteth us further to	<b>reply</b>	: the matter is at	10, 38/ 14
fruitless too: now to	<b>reply</b>	thereto were labor half	10, 38/ 11
I little need to	<b>reply</b>	. For first, where he	10, 169/ 26
wary how he lightly	<b>report</b>	again any evil light	10, 84/ 15
the deed and the	<b>report</b>	of the greatest and	10, 78/ 23
then, for hearing by	<b>report</b>	, therein goeth he farther	10, 83/ 31
him whether that such	<b>report</b>	have been made unto	10, 84/ 26
with conscience judge or	<b>report</b>	that this man or	10, 83/ 35
about. For truly the	<b>report</b>	abroad is nought although	10, 58/ 32
therefore if any layman	<b>report</b>	any evil of a	10, 175/ 29
that if a layman	<b>report</b>	any evil of a	10, 176/ 10
but only of the	<b>report</b>	of much other folk's	10, 57/ 9
have made such evil	<b>report</b>	in that point, to	10, 84/ 18
so as many folk	<b>report</b>	it is so, and	10, 68/ 12
credence thereto, and will	<b>report</b>	it, be taken as	10, 89/ 26
credence thereto, and will	<b>report</b>	it, be taken as	10, 100/ 5
in that behalf, nor	<b>report</b>	it lightly that any	10, 84/ 2
pretext of an untrue	<b>report</b>	to bring the spirituality	10, 52/ 3
the things that they	<b>report</b>	; and then those spiritual	10, 78/ 12
as the other hath	<b>reported</b>	or not; and if	10, 72/ 22
I have heard sometimes	<b>reported</b>	that there be many	10, 83/ 33
hath heard it sometimes	<b>reported</b>	that there be many	10, 84/ 25
loath to have it "	<b>reported</b>	that much people take	10, 58/ 29
be true that is	<b>reported</b>	, that there should be	10, 67/ 19
may of malice be	<b>reported</b>	to be suspected of	10, 113/ 32
to them that have	<b>reported</b>	unto him that there	10, 84/ 13
have that thing so	<b>reported</b>	about. For truly the	10, 58/ 31
again any evil light	<b>reports</b>	that he hath heard	10, 84/ 16
temporality, upon such light	<b>reports</b>	made unto him by	10, 84/ 20
a credence to such	<b>reports</b>	in mishandling of heretics	10, 84/ 10
lest haply through such	<b>reports</b>	they administer them sometimes	10, 84/ 5
furthermore what person they	<b>represent</b>	of those that are	10, 149/ 22
with other lovingly," to "	<b>repress</b>	and keep under" those	10, 22/ 18
both the laws, to	<b>repress</b>	and keep under the	10, 213/ 3
these heretics be well	<b>repressed</b>	and kept under betimes	10, 146/ 4
they were convented and	<b>repressed</b>	by his way. Of	10, 101/ 34
the more slack in	<b>repressing</b>	of heresies for fear	10, 23/ 4
should see to the	<b>repressing</b>	of heresies in doubt	10, 23/ 11
well devised for the	<b>repressing</b>	of heresies, some by	10, 15/ 23
policy, for the better	<b>repressing</b>	of heresies, to fortify	10, 119/ 27
been made for the	<b>repressing</b>	of heresies; with such	10, 39/ 11

were made for the	<b>repressing</b>	of heresies, with which	10, 190/ 26
some for felony, too,	<b>reprieved</b>	upon causes from one	10, 124/ 17
it, than to the	<b>reproach</b>	and rebuke of so	10, 180/ 15
Catholic faith -- without	<b>reproach</b>	or reproof to any	10, 4/ 16
a good man in	<b>reproaching</b>	of hypocrisy, to be	10, 63/ 20
-- without reproach or	<b>reproof</b>	to any man's person	10, 4/ 16
man; but the open	<b>reproof</b>	and redargution thereof may	10, 193/ 33
great proof toward the	<b>reproof</b>	of his words that	10, 226/ 27
good folk, of untrue,	<b>reprovable</b>	slander, in his own	10, 79/ 1
and hear him nothing	<b>reprove</b>	them), may do much	10, 82/ 3
answering, as a reason	<b>reproved</b>	by the common law	10, 146/ 27
crimes besides heresy plainly	<b>reproved</b>	, and the contrary well	10, 146/ 29
so plainly controlled and	<b>reproved</b>	-- so is his	10, 28/ 2
proved against him (and	<b>reproved</b>	his objections therein), be	10, 216/ 5
ween that in the	<b>reproving</b>	them, I had written	10, 6/ 29
and are so sometimes	<b>reputed</b>	, and come forth for	10, 148/ 31
wit, that a man	<b>reputed</b>	good and honest will	10, 152/ 23
my part, but a	<b>request</b>	indifferent and equal for	10, 88/ 13
into Lurkies' Lane. My	<b>request</b>	is no more but	10, 88/ 18
God therefor -- his	<b>request</b>	is now no better	10, 119/ 1
rather at my poor	<b>request</b>	, whatsoever he wrote before	10, 36/ 7
And I shall not	<b>require</b>	therein partially for my	10, 88/ 12
with any good reason	<b>require</b>	. The fourth is, he	10, 209/ 21
this matter will I	<b>require</b>	you first: one, that	10, 86/ 25
I can, if need	<b>require</b>	, prove it plain enough	10, 104/ 4
Now mark well, I	<b>require</b>	you, how substantially this	10, 126/ 21
of their office would	<b>require</b>	of necessity that they	10, 30/ 20
that behalf, I will	<b>require</b>	every man to have	10, 23/ 6
the time, shall most	<b>require</b>	. And therefore will the	10, 116/ 4
other thing that I	<b>require</b>	, you shall yourselves see	10, 88/ 10
king and the realm	<b>required</b>	it, they have evermore	10, 209/ 19
himself assigneth to be	<b>required</b>	of necessity in every	10, 177/ 27
Apology, it is not	<b>required</b>	by the nature of	10, 8/ 33
let (where the case	<b>requireth</b>	) to say myself that	10, 167/ 16
laws reformed when need	<b>requireth</b>	. As unto this, because	10, 215/ 34
an order of monitions,	<b>requiring</b>	a tract of time	10, 70/ 23
letting the due examination	<b>requisite</b>	for restitution, suddenly thus	10, 52/ 18
learning, too, than were	<b>requisite</b>	in him that would	10, 40/ 18
that will avoid a	<b>resemblance</b>	between two things --	10, 150/ 14
And how far these	<b>resemblances</b>	vary from the suit	10, 121/ 36
thing that I there	<b>resemble</b>	it unto -- that	10, 19/ 12
and intent that I	<b>resemble</b>	it for. And this	10, 141/ 24
the thing that I	<b>resemble</b>	it unto in the	10, 120/ 37

purpose for which I	<b>resemble</b>	them, I say that	10, 150/ 22
another considereth wherefore I	<b>resemble</b>	them together, shall find	10, 143/ 5
the point that I	<b>resemble</b>	them for?The point	10, 122/ 28
suit ex officio, I	<b>resemble</b>	against reason, they be	10, 88/ 36
of mine own conscience,	<b>resemble</b>	and liken together genteel	10, 142/ 21
wherefor, they were so	<b>resembled</b>	together. And now I	10, 150/ 19
that delivery should be	<b>resembled</b>	to his purgation upon	10, 126/ 34
this realm as I	<b>resembled</b>	unto the suit ex	10, 88/ 35
the thing that I	<b>resembled</b>	them for, waxen well	10, 158/ 31
suit ex officio, and	<b>resembleth</b>	it to arresting for	10, 121/ 34
the matter of my	<b>resembling</b>	much the more strong	10, 128/ 22
off -- he then	<b>reserved</b>	us yet both open	10, 143/ 13
approved for all the	<b>residue</b>	of the people. I	10, 217/ 19
grudge and argue and	<b>resist</b>	them therein, and pull	10, 207/ 34
too, and neither argue,	<b>resist</b>	, nor grudge at any	10, 203/ 18
light therein, though he	<b>resist</b>	it all that he	10, 211/ 24
with reverence, and without	<b>resistance</b>	, grudge, or arguments, to	10, 215/ 14
and teach, without arguments,	<b>resistance</b>	, or grudging. Now, good	10, 202/ 30
and teach, without argument,	<b>resistance</b>	, or grudge." Now knoweth	10, 214/ 11
them without argument or	<b>resistance</b>	: so long the light	10, 207/ 22
them without argument or	<b>resistance</b>	, etc. By these words	10, 208/ 14
be obeyed and not	<b>resisted</b>	in the administration of	10, 207/ 28
you, good readers, to	<b>resort</b>	to mine Apology, and	10, 228/ 8
he that heard him	<b>resort</b>	unto the ordinary, but	10, 73/ 20
all such as have	<b>resorted</b>	to him to tell	10, 227/ 6
him. After this he	<b>resorteth</b>	again to the unreasonableness	10, 218/ 4
friendship will temper his	<b>respect</b>	of malice and make	10, 94/ 32
not to set the	<b>respect</b>	of their estimation among	10, 23/ 16
he, therefore, whom the	<b>respect</b>	of his friend's safeguard	10, 153/ 15
it happed; without any	<b>respect</b>	, peradventure, to the increase	10, 36/ 30
may be that his	<b>respect</b>	unto friendship will temper	10, 94/ 32
pity: yet in some	<b>respects</b>	I may. Finally, he	10, 48/ 26
man may take his	<b>rest</b>	, I warrant him, and	10, 28/ 23
where his new reason	<b>resteth</b>	in this -- that	10, 158/ 21
men's unproved words. Then	<b>resteth</b>	there, as far as	10, 79/ 4
credence of all oaths	<b>resteth</b>	; that is to wit	10, 152/ 22
spent in preaching of	<b>restitution</b>	, full well and full	10, 49/ 20
way first to make	<b>restitution</b>	and pay debts, and	10, 50/ 12
due examination requisite for	<b>restitution</b>	, suddenly thus he saith	10, 52/ 18
their debts unpaid, and	<b>restitution</b>	unmade, which things should	10, 49/ 28
their debts or make	<b>restitution</b>	of their wrongs. This	10, 50/ 2
to discharge debts or	<b>restitutions</b>	, where there is enough	10, 50/ 31
that now is, willed	<b>restitutions</b>	to be made. But	10, 52/ 22

by some certain circumstances,	<b>restrain</b>	it in such wise	10, 170/ 37
and his liberty therein	<b>restrained</b>	, but by a law	10, 161/ 24
had never made the	<b>restraint</b>	? And where the law	10, 161/ 27
that while would not	<b>return</b>	but evermore draw back	10, 118/ 20
examined, I shall again	<b>return</b>	, good readers, eftsoons unto	10, 105/ 14
in prison till the	<b>return</b>	; and if he be	10, 121/ 14
two chapters read, you	<b>return</b>	to his own declaration	10, 57/ 19
is fresh in remembrance,	<b>return</b>	again unto this, the	10, 49/ 18
and if he be	<b>returned</b>	good -- that is	10, 121/ 15
And if he be	<b>returned</b>	nought -- then use	10, 121/ 16
the stroke of God	<b>revenging</b>	their malice and our	10, 139/ 36
that some desire of	<b>revenging</b>	mine own displeasure had	10, 13/ 11
most of their yearly	<b>revenues</b>	too -- of which	10, 53/ 25
bear a little more	<b>reverence</b>	to the great men	10, 28/ 33
and confirmed, ought with	<b>reverence</b>	to be received; but	10, 215/ 29
-- men ought with	<b>reverence</b>	, and without resistance, grudge	10, 215/ 13
if other judges after	<b>reversed</b>	that judgment or judged	10, 162/ 8
the judges that they	<b>revoked</b>	their first saying and	10, 150/ 4
the judges that they	<b>revoked</b>	their first saying, and	10, 151/ 19
man had, therefore, devised	<b>rewards</b>	for accusers, and great	10, 144/ 12
speech with apparel of	<b>rhetoric</b>	use commonly to call	10, 156/ 8
wise: with a glorious	<b>rhyme</b>	-- "And thus the	10, 12/ 26
their worldly honor and	<b>riches</b>	," etc., than for "zeal	10, 176/ 24
God, and of the	<b>riches</b>	of spiritual men. Now	10, 47/ 4
his first book saith)	<b>richesse</b>	into the Church, by	10, 51/ 16
show good tokens of	<b>right</b>	heartly repentance -- I	10, 118/ 11
Master More maketh a	<b>right</b>	good motion -- that	10, 181/ 15
Master More hath a	<b>right</b>	great and a right	10, 208/ 17
of heretics before that	<b>right</b>	few were accused, or	10, 102/ 11
all seven thought it	<b>right</b>	, nor that all seven	10, 33/ 34
penance he hath but	<b>right</b>	. But in all those	10, 127/ 29
showeth that I rehearse	<b>right</b>	and construe amiss this	10, 56/ 33
accuser. This is a	<b>right</b>	good reason, and the	10, 90/ 20
in arresting for heresy,	<b>right</b>	well examined and considered	10, 182/ 35
though he be of	<b>right</b>	good substance and have	10, 197/ 22
heretics ere ever that	<b>right</b>	few should be thereof	10, 104/ 16
Simkin Salem and his	<b>right</b>	honest neighbor Brother Bizance	10, 78/ 10
speak very lewd and	<b>right</b>	traitorous words by his	10, 69/ 24
in his heart very	<b>right</b>	sore suspect. For as	10, 82/ 33
common law recover a	<b>right</b>	large amends. For well	10, 196/ 15
and have also good	<b>right</b>	, yet shall he sometimes	10, 197/ 23
For though prayers be	<b>right</b>	expedient and healthful to	10, 50/ 29
-- verily I marvel	<b>right</b>	much at his saying	10, 89/ 8

would I think myself	<b>right</b>	unreasonable if I should	10, 113/ 8
was thought a law	<b>right</b>	reasonable, as I told	10, 144/ 24
if he be not	<b>right</b>	well wary. If this	10, 175/ 10
as for lose his	<b>right</b>	by their means, he	10, 197/ 33
honorable Council, and other	<b>right</b>	worshipful temporal men of	10, 78/ 24
Division to have a	<b>right</b>	evil opinion of the	10, 9/ 23
he saith: Howbeit, the	<b>right</b>	noble prince of blessed	10, 52/ 20
that it were either	<b>right</b>	or reasonable, or could	10, 33/ 1
the Church thought either	<b>right</b>	or reasonable, or that	10, 33/ 18
is to wit, either	<b>right</b>	or reasonable or profitable	10, 33/ 31
clergy thought it either	<b>right</b>	or reasonable or that	10, 34/ 18
are, as you see,	<b>right</b>	evil and perilous things	10, 230/ 18
that great, wise, and	<b>right</b>	worshipful man Sir John	10, 164/ 4
haply to escape a	<b>right</b>	wise man that would	10, 40/ 26
but think his motion	<b>right</b>	good, and that the	10, 50/ 37
brought unto me by	<b>right</b>	worshipful folk, that before	10, 140/ 22
-- "It will be	<b>right</b>	expedient, therefore, that the	10, 171/ 7
ado to obtain his	<b>right</b>	; and yet that but	10, 197/ 32
felonies before divers and	<b>right</b>	worshipful of the King's	10, 136/ 1
that it will be	<b>right</b>	expedient that the King's	10, 169/ 3
that it will be "	<b>right</b>	expedient" that "the king	10, 170/ 27
And therefore it seemeth	<b>right</b>	expedient that the said	10, 189/ 21
have been punished thereby	<b>right</b>	sore against their wills	10, 217/ 14
-- and here but	<b>right</b>	done to them, and	10, 227/ 12
marvelously well: that the	<b>right</b>	faith of these points	10, 223/ 2
perceive he pleaseth himself	<b>right</b>	well. But to the	10, 202/ 20
be found that have	<b>right</b>	many great virtues and	10, 175/ 24
right great and a	<b>right</b>	inventive wit, whereby he	10, 208/ 17
have done them but	<b>right</b>	, and that with great	10, 78/ 30
be bound -- and	<b>right</b>	good sureties with him	10, 94/ 11
as to think it	<b>right</b>	or reasonable without lawful	10, 34/ 24
that have thought, if	<b>right</b>	and reason would bear	10, 34/ 26
not be forsworn for	<b>right</b>	nought. And yet, as	10, 152/ 34
become through grace indifferent,	<b>righteous</b>	, meek, liberal, and loving	10, 178/ 2
be now indifferent and	<b>righteous</b>	. For they might since	10, 178/ 1
that it is not	<b>righteous</b>	nor indifferent that a	10, 220/ 24
those that have been,	<b>rigor</b>	hath not been used	10, 179/ 26
would at the leastwise	<b>ring</b>	a little better than	10, 60/ 32
parties that made the	<b>riot</b>	and the party upon	10, 143/ 37
a bill of the	<b>riot</b>	, and put the parties	10, 144/ 4
little amendment may show.	<b>Riots</b>	be open things and	10, 143/ 32
concealers, yet many great	<b>riots</b>	go by unfound and	10, 143/ 33
knew grudge or division	<b>rise</b>	here upon any of	10, 209/ 30

grudges and variances may	<b>rise</b>	and increase by occasion	10, 187/ 29
and through abusions that	<b>rise</b>	by occasion of them	10, 215/ 30
heard yet any division	<b>rise</b>	upon this point in	10, 209/ 16
telleth us here, that	<b>riseth</b>	by the suit ex	10, 110/ 20
and their gay golden,	<b>riven</b>	shirts, and in their	10, 55/ 20
him that doth but	<b>rob</b>	a man as well	10, 218/ 34
peril and assay to	<b>rob</b>	, despoil, and kill, also	10, 105/ 2
stolen a horse, or	<b>robbed</b>	a house, go give	10, 75/ 4
also were at the	<b>robbery</b>	, both twain; and his	10, 148/ 26
been at the same	<b>robbery</b>	: if they were suddenly	10, 154/ 5
well as him that	<b>robbeth</b>	him and killeth him	10, 219/ 1
a general council at	<b>Rome</b>	there held by Pope	10, 144/ 25
a pope made at	<b>Rome</b>	ere they were born	10, 187/ 17
fall down all the	<b>roof</b>	. His soul is safe	10, 162/ 20
or to supply the	<b>room</b>	: were that law never	10, 209/ 33
or else supply his	<b>room</b>	and hear the cause	10, 209/ 25
were in the one	<b>room</b>	still and they in	10, 126/ 4
holy orders and honorable	<b>rooms</b>	that they bear in	10, 44/ 12
borne up with the	<b>rope</b>	. And therefore I did	10, 124/ 29
be borne home, tie	<b>ropes</b>	to their tails and	10, 142/ 18
high authority of Summa	<b>rosella</b>	, denounceth here all the	10, 186/ 6
one that understood Summa	<b>rosella</b>	as well as this	10, 185/ 9
understand and believe Summa	<b>rosella</b>	so surely as he	10, 189/ 10
vary not from Summa	<b>rosella</b>	, and be by the	10, 189/ 14
man doth, if Summa	<b>rosella</b>	were then made and	10, 185/ 9
better even upon Summa	<b>rosella</b>	, whom he so much	10, 83/ 15
he that made Summa	<b>rosella</b>	, too. And that they	10, 185/ 14
poor summa called Summa	<b>rosella</b>	, neither. For that good	10, 194/ 19
the sentence of Summa	<b>rosella</b>	fallen in the censures	10, 189/ 14
alone, but that Summa	<b>rosella</b>	saith so too; and	10, 184/ 33
the titles of Summa	<b>rosella</b>	, and see well whether	10, 189/ 13
happed to be heard	<b>round</b>	and rejoice together that	10, 154/ 3
of his book by	<b>row</b>	, save only the last	10, 223/ 24
he would) with his	<b>royal</b>	assistance provide a means	10, 75/ 35
reason, for all his	<b>royal</b>	reasoning, to let the	10, 87/ 35
more remiss to give	<b>royal</b>	assistance unto the ordinaries	10, 76/ 17
lo." Now, if he	<b>royally</b>	triumphed upon this, and	10, 143/ 1
be sad and earnest	<b>rude</b>	railings indeed. Then he	10, 46/ 33
unrestful wretches, without some	<b>ruffle</b>	live in peace long	10, 74/ 37
and strait corrections to	<b>rule</b>	the people" . . . -- who	10, 66/ 27
and strait corrections to	<b>rule</b>	the people -- what	10, 66/ 35
out of that general	<b>rule</b>	. Now, sir, as he	10, 152/ 4
all. For the general	<b>rule</b>	is naturally before its	10, 164/ 28

should, by his own	<b>rule</b>	in this chapter, have	10, 85/ 5
well, never learned the	<b>rule</b>	that almost every boy	10, 33/ 24
it is a general	<b>rule</b>	that he shall never	10, 122/ 6
For while the general	<b>rule</b>	of refusing such witness	10, 159/ 11
out of the general	<b>rule</b>	this case to be	10, 159/ 13
and strait corrections to	<b>rule</b>	the people." Whereas he	10, 65/ 24
saith that the spiritual	<b>rulers</b>	pretend their authority to	10, 214/ 2
long as the spiritual	<b>rulers</b>	pretend to be obeyed	10, 207/ 28
prelates" and the "spiritual	<b>rulers</b>	" -- the change from	10, 201/ 11
meant of the spiritual	<b>rulers</b>	of all Christendom, I	10, 204/ 28
whit that the spiritual	<b>rulers</b>	either now do, or	10, 205/ 13
mumbling of changing "spiritual	<b>rulers</b>	" into "prelates." For when	10, 202/ 33
authority as the spiritual	<b>rulers</b>	pretend to have immediately	10, 207/ 1
golden word of "spiritual	<b>rulers</b>	" from him, he beginneth	10, 201/ 25
then are the spiritual	<b>rulers</b>	bound to help the	10, 45/ 18
if all "the spiritual	<b>rulers</b>	" would preach heresy --	10, 204/ 27
change these words "spiritual	<b>rulers</b>	" into "prelates," I cannot	10, 201/ 28
then may the spiritual	<b>rulers</b>	order the matter as	10, 178/ 34
put the bishops and	<b>rulers</b>	spiritual in mind that	10, 178/ 31
and the other spiritual	<b>rulers</b>	pretend this or that	10, 203/ 4
that . . . all lords and	<b>rulers</b>	temporal be prohibited that	10, 184/ 28
proveth that the spiritual	<b>rulers</b>	of the realm pretend	10, 204/ 21
but by the spiritual	<b>rulers</b>	of one realm, I	10, 204/ 34
the bishops and spiritual	<b>rulers</b>	in mind that they	10, 180/ 7
to suppose that spiritual	<b>rulers</b>	will pretend that such	10, 206/ 2
long as the spiritual	<b>rulers</b>	will pretend that their	10, 207/ 18
long as the spiritual	<b>rulers</b>	will pretend that their	10, 208/ 12
long as the spiritual	<b>rulers</b>	pretend that their authority	10, 202/ 27
here that the "spiritual	<b>rulers</b>	" pretend that their authority	10, 202/ 34
neither, what the spiritual	<b>rulers</b>	could do to put	10, 45/ 27
he that the spiritual	<b>rulers</b>	pretend themselves to be	10, 200/ 2
not that the spiritual	<b>rulers</b>	(that is to say	10, 203/ 12
none excuse to spiritual	<b>rulers</b>	before God, when he	10, 175/ 35
though he mean other	<b>rulers</b>	more besides, whom he	10, 203/ 2
changing his word "spiritual	<b>rulers</b>	" into this word "prelates	10, 201/ 5
this word the "spiritual	<b>rulers</b>	" into this word "prelates	10, 201/ 11
into prelates and spiritual	<b>rulers</b>	that they would take	10, 201/ 36
place, put in "spiritual	<b>rulers</b>	." And when you so	10, 201/ 21
witness contrary to the	<b>rules</b>	of the law, it	10, 163/ 7
still. And so a	<b>rumor</b>	once begun and spread	10, 17/ 15
figure of "a great	<b>rumor</b>	among the people" that	10, 176/ 22
of an open accuser	<b>run</b>	in the deadly malice	10, 98/ 22
malice do it, and	<b>run</b>	into the slander of	10, 179/ 2

the danger that they	<b>run</b>	in by so saying	10, 180/ 9
the danger that they	<b>run</b>	in by that saying	10, 178/ 33
and that his reason	<b>runneth</b>	out indeed against every	10, 31/ 19
men, but his reason	<b>runneth</b>	out against every kind	10, 31/ 15
that he saith, and	<b>runneth</b>	headlong into the greater	10, 26/ 23
best not worth a	<b>rush</b>	, to put away the	10, 213/ 19
not well worth a	<b>rush</b>	. And if men would	10, 184/ 15
are not worth one	<b>rush</b>	toward the proof of	10, 87/ 27
and especially the Blessed	<b>Sacrament</b>	of the Altar, whereof	10, 222/ 34
any of the seven	<b>sacraments</b>	not duly administered --	10, 42/ 15
some of the seven	<b>sacraments</b>	not duly administered, for	10, 42/ 35
some of the seven	<b>sacraments</b>	, nor diligently and plainly	10, 43/ 17
that daily administer the	<b>sacraments</b>	of the Church, lest	10, 84/ 4
in administration of the	<b>sacraments</b>	. This is his own	10, 207/ 8
the administration of the	<b>sacraments</b>	and such other things	10, 207/ 21
the administration of the	<b>sacraments</b>	, and such other things	10, 207/ 29
some of the seven	<b>sacraments</b>	, or in plain and	10, 45/ 15
them to administer no	<b>sacraments</b>	nor any such other	10, 208/ 1
and purgatory, and the	<b>sacraments</b>	, and especially the Blessed	10, 222/ 33
bold to tell so	<b>sad</b>	a man a merry	10, 46/ 12
seem they never so	<b>sad</b>	, be yet more mad	10, 16/ 18
merry sporting, but be	<b>sad</b>	and earnest rude railings	10, 46/ 33
neither, but some good,	<b>sad</b>	, honest, virtuous widows that	10, 35/ 1
heretics have in their	<b>sadness</b>	. For like as some	10, 16/ 11
is a man of	<b>sadness</b>	, and no great gamer	10, 197/ 3
like a man of	<b>sadness</b>	and gravity, he asked	10, 16/ 25
true, their souls are	<b>safe</b>	enough -- as safe	10, 162/ 16
roof. His soul is	<b>safe</b>	enough, though his purse	10, 162/ 20
all the matter yet	<b>safe</b>	enough again; it shall	10, 73/ 26
safe enough -- as	<b>safe</b>	as is the soul	10, 162/ 16
all the matter for	<b>safe</b>	-- and then say	10, 75/ 6
devised for their farther	<b>safeguard</b>	against arresting of them	10, 145/ 23
respect of his friend's	<b>safeguard</b>	and his own gave	10, 153/ 15
men's hearts for whose	<b>safeguard</b>	such sureties should be	10, 97/ 29
the pretense is the	<b>safeguard</b>	of innocents, the effect	10, 168/ 3
were no railers; except	<b>Saint</b>	Paul were a railer	10, 24/ 13
themselves no better. And	<b>Saint</b>	Chrysostom pitieth also the	10, 48/ 16
not judge, and that	<b>Saint</b>	Paul saith also, "Who	10, 54/ 7
bringeth in, by which	<b>Saint</b>	Paul forbiddeth and saith	10, 55/ 9
I ween verily that	<b>Saint</b>	Paul himself, at the	10, 54/ 17
it were (as holy	<b>Saint</b>	Jerome saith) better to	10, 81/ 31
name. And so doth	<b>Saint</b>	Augustine also call them	10, 25/ 32
fellows, I mean, that	<b>Saint</b>	Paul, pardie, calleth heretics	10, 30/ 3

of the blessed martyr	<b>Saint</b>	Thomas: so Cliff upon	10, 16/ 14
therefore the words of	<b>Saint</b>	Chrysostom which he layeth	10, 21/ 8
today. The counsel of	<b>Saint</b>	Bernard (that he there	10, 31/ 35
folk now hold whom	<b>Saint</b>	Paul calleth heretics (I	10, 39/ 15
with him. But by	<b>Saint</b>	Mary, he, how well	10, 46/ 27
book. For surely, as	<b>Saint</b>	Chrysostom saith, if the	10, 21/ 10
the good counsel that	<b>Saint</b>	Paul gave in another	10, 85/ 10
very truth, for though	<b>Saint</b>	Chrysostom had never said	10, 21/ 13
the selfsame words of	<b>Saint</b>	Chrysostom and of our	10, 21/ 35
learn them. For, as	<b>Saint</b>	Paul speaketh of such	10, 71/ 9
desperate. And yet was	<b>Saint</b>	Polycarp farther overseen, which	10, 48/ 33
forth and corrupteth, as	<b>Saint</b>	Paul also saith, "like	10, 71/ 15
manner hope of amendment.	<b>Saint</b>	Cyprian, I see well	10, 48/ 30
a like manner figure	<b>Saint</b>	Jerome against the old	10, 24/ 26
it were possible; as	<b>Saint</b>	Paul putteth the case	10, 204/ 31
among them; and except	<b>Saint</b>	Polycarp railed when he	10, 24/ 16
in Fleet Street in	<b>Saint</b>	Bride's Church- yard, the	10, 231/ 18
intercession of all holy	<b>saints</b>	in heaven, avoiding the	10, 231/ 11
destroy, as praying to	<b>saints</b>	, pilgrimage, and purgatory, and	10, 222/ 33
it be as he	<b>saith</b>	it is -- that	10, 19/ 16
ween. Now, where he	<b>saith</b>	these words -- Also	10, 66/ 23
effect that Master More	<b>saith</b>	they do -- that	10, 169/ 19
This general thing he	<b>saith</b>	. And therefore -- though	10, 203/ 20
the purpose that he	<b>saith</b>	it for -- making	10, 205/ 23
whereof himself hath, he	<b>saith</b>	, showed some -- either	10, 211/ 9
second thing that he	<b>saith</b>	is this -- which	10, 220/ 16
doubt -- therefore he	<b>saith</b>	that, folio 217, I	10, 62/ 26
himself. Now, where he	<b>saith</b>	in the 37th leaf	10, 58/ 28
say, " which is, he	<b>saith</b>	, done after a railing	10, 46/ 7
this conjunction "if," he	<b>saith</b>	, importeth always a doubt	10, 62/ 25
and devout prayer." And	<b>saith</b>	that "then a new	10, 65/ 10
I will not, he	<b>saith</b>	, "assent that a law	10, 96/ 15
other corruption; which he	<b>saith</b>	is therefore "a dangerous	10, 146/ 17
The fourth is, he	<b>saith</b>	, that "if a secular	10, 209/ 22
For as our Savior	<b>saith</b>	himself, "Ex abundantia cordis	10, 82/ 34
open accusers alone, and	<b>saith</b>	that open accusers shall	10, 143/ 17
of his enemy that	<b>saith</b>	he is afraid of	10, 228/ 34
lo, this good man	<b>saith</b>	nothing at all, but	10, 129/ 13
and therein thus he	<b>saith</b>	: I beseech Almighty God	10, 211/ 22
heresy," and that himself	<b>saith</b>	not so alone, but	10, 184/ 32
a doubt, as he	<b>saith</b>	that it always doth	10, 63/ 10
show you that he	<b>saith</b>	plain untrue, and groundeth	10, 109/ 12
hear now what he	<b>saith</b>	to this, and whether	10, 132/ 23

but that Summa rosella	<b>saith</b>	so too; and hereupon	10, 184/ 33
32nd leaf, this man	<b>saith</b>	thus -- And to	10, 50/ 8
the judges" which he	<b>saith</b>	I assign. And he	10, 174/ 33
by their means, he	<b>saith</b>	not that any man	10, 197/ 33
to," as "appeareth," he	<b>saith</b>	, in mine Apology. Surely	10, 24/ 6
and whereupon Master More	<b>saith</b>	in his Apology, folio	10, 89/ 6
and that Saint Paul	<b>saith</b>	also, "Who art thou	10, 54/ 7
leaveth not where he	<b>saith</b>	it left as to	10, 176/ 5
too unreasonable, where he	<b>saith</b>	: As long as that	10, 187/ 22
goeth he farther and	<b>saith</b>	: And farther, as Master	10, 225/ 35
me, in that he	<b>saith</b>	they may award that	10, 128/ 9
as clearly as he	<b>saith</b>	that there be many	10, 64/ 26
case." "No will they,"	<b>saith</b>	he, "then be they	10, 100/ 32
therefore, whereas this man	<b>saith</b>	that they be in	10, 124/ 22
the leastwise (as he	<b>saith</b>	here) may be, partial	10, 156/ 12
that this good man	<b>saith</b>	it will be hard	10, 176/ 27
bad. For whereas he	<b>saith</b>	that these be "some	10, 198/ 23
And therein thus he	<b>saith</b>	: . . . insomuch that before that	10, 159/ 3
juries. For he that	<b>saith</b>	he will better believe	10, 137/ 2
make, himself could, he	<b>saith</b>	, make it better. But	10, 138/ 26
of the chapter, and	<b>saith</b>	, "God forbid but that	10, 60/ 20
man findeth, as he	<b>saith</b>	, a "remedy," but for	10, 99/ 17
readers: that this man	<b>saith</b>	not nay but that	10, 128/ 27
was sworn before. "Yea,"	<b>saith</b>	this man, "but yet	10, 157/ 28
not -- that, he	<b>saith</b>	, he doubteth, but he	10, 184/ 36
whereas ever hitherto himself	<b>saith</b>	not nay but that	10, 205/ 26
therefore he that so	<b>saith</b>	showeth that by such	10, 60/ 4
it seem that he	<b>saith</b>	much worse by the	10, 174/ 3
albeit that our Savior	<b>saith</b>	that whoso call his	10, 54/ 20
worldly honor which he	<b>saith</b>	the spirituality calleth the	10, 42/ 5
whit. This good man	<b>saith</b>	here I cannot prove	10, 141/ 20
God, etc. I had,	<b>saith</b>	he, no cause to	10, 214/ 3
of the spirituality, and	<b>saith</b>	he meaneth "confederacies whereby	10, 194/ 35
which things this man	<b>saith</b>	and I confess that	10, 150/ 25
as Saint Paul also	<b>saith</b>	, "like a corrupt canker	10, 71/ 15
above seven (whereof, he	<b>saith</b>	, three are dead) that	10, 33/ 8
And this good man	<b>saith</b>	that I deny not	10, 112/ 4
that this good man	<b>saith</b>	that I did of	10, 131/ 20
algates, that be now)	<b>saith</b>	even, in effect, as	10, 137/ 30
But yet where he	<b>saith</b>	, in the end of	10, 18/ 9
word? -- where he	<b>saith</b>	it appeareth evidently nay	10, 171/ 22
and he that so	<b>saith</b>	before is far enough	10, 55/ 27
Apology, folio 235) he	<b>saith</b>	under the figure of	10, 176/ 21

now, that, as he	<b>saith</b>	, now do find the	10, 111/ 23
purpose enough. But then	<b>saith</b>	he further for me	10, 128/ 9
temporal judge. But what	<b>saith</b>	he now for the	10, 131/ 30
is accused -- yet	<b>saith</b>	no man, for all	10, 179/ 10
more yet than himself	<b>saith</b>	he mindeth. For he	10, 50/ 38
evermore, amen": therein he	<b>saith</b>	very true. For since	10, 200/ 33
at all himself, but	<b>saith</b>	of the fourth sort	10, 29/ 21
whereas that law there	<b>saith</b>	, "Qui inventi fuerint sola	10, 114/ 9
things, wherein this man	<b>saith</b>	here surely full well	10, 49/ 33
thus he saith: Then	<b>saith</b>	Master More further, that	10, 178/ 21
so, as the Gospel	<b>saith</b>	, he may hap outward	10, 165/ 22
lo: Since Master More	<b>saith</b>	that he hath not	10, 33/ 7
folly. And where he	<b>saith</b>	that he hath assigned	10, 190/ 22
taketh it otherwise, and	<b>saith</b>	I would have such	10, 171/ 30
such judges. For he	<b>saith</b>	that I have "put	10, 174/ 9
things which he both	<b>saith</b>	that they have but	10, 206/ 8
layman. These things himself	<b>saith</b>	that they have but	10, 206/ 15
twain. Now, whereas he	<b>saith</b>	I might have satisfied	10, 206/ 23
reformed, as this man	<b>saith</b>	he would have them	10, 212/ 12
God. And therefore he	<b>saith</b>	here that he will	10, 41/ 13
me. But then he	<b>saith</b>	further, that he trusteth	10, 55/ 29
this time "now," he	<b>saith</b>	, which is, he saith	10, 74/ 22
have heard what he	<b>saith</b>	. Then, because he should	10, 102/ 15
unlike. He weeneth he	<b>saith</b>	somewhat when he telleth	10, 123/ 3
matter, because the justices (	<b>saith</b>	he), when he hath	10, 127/ 34
all true that he	<b>saith</b>	, and runneth headlong into	10, 26/ 23
contrary. For first he	<b>saith</b>	he never heard layman	10, 46/ 36
doth not affirm, but	<b>saith</b>	he hath heard it	10, 220/ 17
said it, our Savior	<b>saith</b>	as much himself: "Ye	10, 21/ 14
affirm there that he	<b>saith</b>	, as of himself; but	10, 57/ 7
he meant as himself	<b>saith</b>	he did, his words	10, 40/ 29
fashion by a hypocrite	<b>saith</b>	it in his dispraise	10, 60/ 2
to that that he	<b>saith</b>	I changed his words	10, 200/ 29
shamefully? Now, where he	<b>saith</b>	, to maintain his matter	10, 206/ 1
well. For whereas he	<b>saith</b>	that with his book	10, 225/ 28
dignities to which he	<b>saith</b>	such worldly honor appertaineth	10, 44/ 31
the maker, as himself	<b>saith</b>	and as I trust	10, 14/ 30
And therefore where he	<b>saith</b>	that since I confess	10, 14/ 31
of his matter, he	<b>saith</b>	that if I make	10, 58/ 35
place." Now, where he	<b>saith</b>	that though I deny	10, 97/ 19
law as this Pacifier	<b>saith</b>	there do, I cannot	10, 111/ 20
would (as this man	<b>saith</b>	, and as I dare	10, 137/ 13
and therein thus he	<b>saith</b>	: And where I said	10, 162/ 34

to confess that he	<b>saith</b>	well, and I wrong	10, 175/ 13
and more too. Nay	<b>saith</b>	he, for I do	10, 177/ 1
his sentence therein and	<b>saith</b>	, that if I do	10, 189/ 32
indeed. For where he	<b>saith</b>	that if I would	10, 195/ 23
there say that he	<b>saith</b>	"prelates," but I say	10, 201/ 8
-- he thinketh, he	<b>saith</b>	, that peradventure if I	10, 35/ 25
lo, sir, thus he	<b>saith</b>	: And then if the	10, 100/ 2
first chapter, the man	<b>saith</b>	himself -- in the	10, 10/ 36
thereafter. Moreover, where he	<b>saith</b>	that I in my	10, 18/ 16
shall think convenient. Then	<b>saith</b>	he farther, in the	10, 35/ 21
good readers, thus it	<b>saith</b>	: Master More, in the	10, 61/ 6
you see that he	<b>saith</b>	here again in this	10, 97/ 13
delivered. Whereby, Master More	<b>saith</b>	, he is "in a	10, 126/ 32
an apology is, and	<b>saith</b>	that it is an	10, 8/ 17
the book of Division	<b>saith</b>	that there is, but	10, 39/ 36
at all, but only	<b>saith</b>	, Truly this is a	10, 112/ 15
But now, because he	<b>saith</b>	that it is evident	10, 169/ 34
Church (whereof, as he	<b>saith</b>	, the least is a	10, 189/ 1
of mine Apology, he	<b>saith</b>	plainly that it is	10, 64/ 28
etc.; and that he	<b>saith</b>	also that it is	10, 65/ 11
here, now, that he	<b>saith</b>	not that it is	10, 159/ 33
goeth he further and	<b>saith</b>	: And furthermore, it appeareth	10, 165/ 5
as this good man	<b>saith</b>	they were, it will	10, 178/ 11
say so"; for he	<b>saith</b>	that "then it shall	10, 180/ 6
good man "Some Say"	<b>saith</b>	: And therefore it seemeth	10, 189/ 20
for all that, he	<b>saith</b>	now that it is	10, 206/ 18
he used (as he	<b>saith</b>	) to quench it. Then	10, 225/ 33
silk into hemp." Thus	<b>saith</b>	and thus judgeth, ye	10, 55/ 23
the temporality," wherein he	<b>saith</b>	that my "judgment" is	10, 18/ 20
yet. Now, here he	<b>saith</b>	that I keep secret	10, 211/ 7
his fellow therein, and	<b>saith</b>	if I know any	10, 192/ 32
For then is there,"	<b>saith</b>	he, "another law: that	10, 117/ 14
that is," as he	<b>saith</b>	, "by the law Extra	10, 117/ 18
selfsame case. First he	<b>saith</b>	that the laws, though	10, 147/ 28
but only that he	<b>saith</b>	that the laws of	10, 186/ 12
because it is, he	<b>saith</b>	, against the laws of	10, 188/ 7
which I speak, he	<b>saith</b>	, of the laws, whereas	10, 191/ 7
as holy Saint Jerome	<b>saith</b>	) better to leave some	10, 81/ 31
good man, where he	<b>saith</b>	that I left out	10, 200/ 24
And where this man	<b>saith</b>	that they lie longer	10, 124/ 7
I say that he	<b>saith</b>	truth, as long as	10, 158/ 25
It is certain he	<b>saith</b>	that no man may	10, 90/ 6
For if he say	<b>saith</b>	this good man that	10, 92/ 7

That is not so,"	<b>saith</b>	this good man. "For	10, 94/ 3
the way. But now	<b>saith</b>	this good man thereto	10, 96/ 13
more hurt?" "Good remedy,"	<b>saith</b>	this good man, "shortly	10, 100/ 28
express heretical words? No,	<b>saith</b>	this good man, and	10, 112/ 12
open accusing -- thereto	<b>saith</b>	this good man nothing	10, 143/ 20
That is not so,"	<b>saith</b>	this good man. "For	10, 151/ 16
the truth. But now	<b>saith</b>	this good man thus	10, 205/ 4
goeth he farther and	<b>saith</b>	: And though Master More	10, 22/ 7
the other part, and	<b>saith</b>	: And if Master More	10, 149/ 26
matter, and thus he	<b>saith</b>	: Then saith Master More	10, 178/ 20
goeth he further and	<b>saith</b>	: Then saith Master More	10, 181/ 9
goeth he further and	<b>saith</b>	: And if Master More	10, 210/ 32
is so unreasonable, he	<b>saith</b>	, that innocents may come	10, 119/ 32
the contrary); but he	<b>saith</b>	that it may be	10, 160/ 3
truly showed. As who	<b>saith</b>	, the judge may accept	10, 163/ 1
deceived (for, as himself	<b>saith</b>	, a wolf may look	10, 230/ 30
point, good reader, he	<b>saith</b>	somewhat to me if	10, 18/ 21
forasmuch as he nothing	<b>saith</b>	that toucheth me, I	10, 23/ 32
holy purpose. And therefore	<b>saith</b>	: I doubt me very	10, 212/ 27
dignity, and thus he	<b>saith</b>	: Then I mean further	10, 42/ 10
shall see that he	<b>saith</b>	that he meaneth only	10, 206/ 36
readers, whereas this man	<b>saith</b>	that he meant that	10, 165/ 29
see that where he	<b>saith</b>	that he meant not	10, 204/ 7
have so, because he	<b>saith</b>	that some men say	10, 180/ 34
a great threat, and	<b>saith</b>	: What Master More meaneth	10, 201/ 26
the same again, and	<b>saith</b>	thus: Master More goeth	10, 202/ 6
three things which he	<b>saith</b>	it seemeth most likely	10, 221/ 21
also that (as he	<b>saith</b>	it so) much people	10, 58/ 12
ex officio, that he	<b>saith</b>	doth here much hurt	10, 100/ 26
the matter hangeth --	<b>saith</b>	not so much as	10, 140/ 13
before, which this man	<b>saith</b>	he marveleth much that	10, 166/ 2
with another piece, and	<b>saith</b>	: Nor yet my words	10, 171/ 25
his new book, and	<b>saith</b>	there is no profit	10, 40/ 12
them. And where he	<b>saith</b>	he will not touch	10, 13/ 18
plain. Nor all, he	<b>saith</b>	, he will not answer	10, 13/ 29
ordering of heretics," he	<b>saith</b>	, "God will not fail	10, 22/ 15
evil names -- he	<b>saith</b>	I do not as	10, 24/ 6
them, as this man	<b>saith</b>	, sometimes do not their	10, 44/ 13
were thereof; because, he	<b>saith</b>	, we should not despair	10, 47/ 34
one heretic (as he	<b>saith</b>	he doth not), neither	10, 83/ 29
the thing that he	<b>saith</b>	I deny not, because	10, 97/ 6
any one word he	<b>saith</b>	; which should not so	10, 103/ 33
offense! And whereas he	<b>saith</b>	I deny not that	10, 112/ 6

confederacies, as he now	<b>saith</b>	he meant not to	10, 198/ 15
make unto it? He	<b>saith</b>	he will not answer	10, 219/ 36
and grudges that he	<b>saith</b>	he cannot now rehearse	10, 193/ 17
himself weeneth that he	<b>saith</b>	somewhat better. Now, as	10, 125/ 12
is no fruit, he	<b>saith</b>	, in that objection. Now	10, 38/ 9
his book, that he	<b>saith</b>	the light of grace	10, 205/ 20
for heresy. For he	<b>saith</b>	that the one of	10, 122/ 15
prove plainly that he	<b>saith</b>	it but only of	10, 57/ 8
name signifieth, as he	<b>saith</b>	, "an answer or a	10, 8/ 14
done, he will, he	<b>saith</b>	, remit unto other men	10, 74/ 15
is when a man	<b>saith</b>	against his own mind	10, 226/ 2
good man's first book	<b>saith</b>	, the more part and	10, 51/ 33
For this that he	<b>saith</b>	answereth no part at	10, 220/ 4
For as the scripture	<b>saith</b>	, "Qui amat periculum, peribit	10, 81/ 4
as this good man	<b>saith</b>	that one plaster cannot	10, 52/ 8
but will have, he	<b>saith</b>	, the bishops' power of	10, 180/ 30
And then when he	<b>saith</b>	that the prelates and	10, 203/ 4
if the witness that	<b>saith</b>	he was present and	10, 101/ 8
well say that he	<b>saith</b>	the prelates pretend this	10, 203/ 5
their doings, too, and	<b>saith</b>	that they pretend that	10, 203/ 29
surely, as Saint Chrysostom	<b>saith</b>	, if the priesthood be	10, 21/ 11
good man further and	<b>saith</b>	that the punishment of	10, 148/ 9
the thing that he	<b>saith</b>	, and the purpose that	10, 205/ 22
answer. But where he	<b>saith</b>	he will rehearse some	10, 213/ 35
he hath, as he	<b>saith</b>	, devised sufficient remedy. Now	10, 92/ 20
restitution, suddenly thus he	<b>saith</b>	: Howbeit, the right noble	10, 52/ 19
God. And yet he	<b>saith</b>	in this same twentieth	10, 206/ 16
they include, as he	<b>saith</b>	, that I say that	10, 33/ 20
116. And now he	<b>saith</b>	that I say there	10, 41/ 10
And in that he	<b>saith</b>	that I say plainly	10, 57/ 26
For first, where he	<b>saith</b>	that I say that	10, 169/ 27
religious persons." For he	<b>saith</b>	that I say "plainly	10, 174/ 12
he doubteth, but he	<b>saith</b>	that I say they	10, 185/ 1
he mindeth. For he	<b>saith</b>	, as you see, that	10, 51/ 1
goeth he further and	<b>saith</b>	: I cannot see what	10, 148/ 12
And therefore where he	<b>saith</b>	that I should have	10, 16/ 34
I may. Finally, he	<b>saith</b>	that I should not	10, 48/ 27
of that he now	<b>saith</b>	here, and showeth some	10, 206/ 7
But now that he	<b>saith</b>	he meant so --	10, 41/ 2
suit?" "A ready way,"	<b>saith</b>	he: "Take some other	10, 100/ 33
-- yet our Savior	<b>saith</b>	himself very sore words	10, 69/ 17
too. "But a man,"	<b>saith</b>	he, "may speak heresy	10, 69/ 22
his words wherein he	<b>saith</b>	that the spiritual rulers	10, 214/ 1

meaneth in that he	<b>saith</b>	that the spiritualty call	10, 41/ 11
whole temporalty" as he	<b>saith</b>	it is spoken to	10, 26/ 18
said points. And he	<b>saith</b>	that till such judges	10, 171/ 31
altogether. Finally, where he	<b>saith</b>	that he supposeth to	10, 13/ 33
sore words therein, and	<b>saith</b>	that himself taketh their	10, 69/ 18
Saint Paul forbiddeth and	<b>saith</b>	, "Nolite ante tempus iudicare	10, 55/ 9
him therein. But then	<b>saith</b>	he farther, that though	10, 47/ 17
I said no more	<b>saith</b>	he but that it	10, 67/ 18
goeth he farther and	<b>saith</b>	: For howbeit that I	10, 83/ 32
accusers?" say we. "Marry,"	<b>saith</b>	he, "they that hear	10, 100/ 30
all. For whereas he	<b>saith</b>	that he that is	10, 127/ 11
And then Master More	<b>saith</b>	yet farther, that upon	10, 130/ 31
And yet this Pacifier	<b>saith</b>	that all that helpeth	10, 156/ 5
pretend, as this Pacifier	<b>saith</b>	they do, that there	10, 200/ 22
done! "And that is,"	<b>saith</b>	he, "this": . . . that I	10, 201/ 33
say that therein he	<b>saith</b>	truth, and that I	10, 206/ 4
surely, since the scripture	<b>saith</b>	that he that shortly	10, 226/ 20
be seen that he	<b>saith</b>	nothing to the purpose	10, 7/ 36
them; especially because he	<b>saith</b>	even in the same	10, 20/ 6
is that John Chrysostom	<b>saith</b>	upon Matthew, the twenty-first	10, 20/ 20
much himself: "Ye be,"	<b>saith</b>	he to the clergy	10, 21/ 15
all true that he	<b>saith</b>	: that in the maintenance	10, 47/ 25
as his first book	<b>saith</b>	) richesse into the Church	10, 51/ 16
those words myself, he	<b>saith</b>	plainly against the letter	10, 57/ 27
shall see that he	<b>saith</b>	himself, in the one	10, 62/ 23
not. And after, he	<b>saith</b>	that in the other	10, 62/ 27
for anything that he	<b>saith</b>	here, if the suit	10, 101/ 28
thus, good readers, he	<b>saith</b>	: And in the chapter	10, 109/ 17
-- where he now	<b>saith</b>	, here, that the law	10, 110/ 2
this -- that he	<b>saith</b>	always that the example	10, 120/ 36
Division, save that it	<b>saith</b>	nothing to the praise	10, 137/ 28
this good Pacifier there	<b>saith</b>	that all the priests	10, 176/ 17
lie lost. For he	<b>saith</b>	that "though the truth	10, 180/ 5
that I am, he	<b>saith</b>	, "learned in the laws	10, 192/ 36
prelates." For when he	<b>saith</b>	here that the "spiritual	10, 202/ 34
true; and, indeed, he	<b>saith</b>	not nay. Then go	10, 102/ 39
then I shall, he	<b>saith</b>	, find that there be	10, 179/ 15
shall find that himself	<b>saith</b>	the contrary there of	10, 206/ 6
in my sayings and	<b>saith</b>	that I thereby defame	10, 169/ 15
should be changed, but	<b>saith</b>	, in fortifying thereof, that	10, 111/ 1
call them himself, but	<b>saith</b>	they be they whom	10, 29/ 30
etc. Now, when he	<b>saith</b>	himself that they have	10, 58/ 3
of will," etc. And	<b>saith</b>	also that they do	10, 65/ 22

as evil as he	<b>saith</b>	there that they be	10, 66/ 8
of suspicion purged, he	<b>saith</b>	untrue; for they do	10, 127/ 30
them information. And he	<b>saith</b>	farther, that they may	10, 130/ 33
it is as he	<b>saith</b>	-- yet they will	10, 175/ 30
the people, and yet	<b>saith</b>	also that they pretend	10, 206/ 9
it appeareth that he	<b>saith</b>	therein two things --	10, 58/ 9
make a better, and	<b>saith</b>	that he thinketh they	10, 118/ 39
but it is, he	<b>saith</b>	, unlike unto this matter	10, 127/ 33
us see what he	<b>saith</b>	here concerning this selfsame	10, 147/ 27
this man weeneth he	<b>saith</b>	well-favoredly in this point	10, 202/ 3
therefore whereas Simkin Salem	<b>saith</b>	that if this good	10, 224/ 31
readers, therein thus he	<b>saith</b>	: Also Sir Thomas More	10, 110/ 31
And therein thus he	<b>saith</b>	: And furthermore, though it	10, 177/ 30
For two things he	<b>saith</b>	: one, that though he	10, 220/ 5
saith, which is, he	<b>saith</b>	, a "dangerous time, while	10, 74/ 23
judges" which, as he	<b>saith</b>	, I "assign" to be	10, 174/ 18
triumpheth upon me and	<b>saith</b>	-- And to this	10, 186/ 10
other party hath, he	<b>saith</b>	, much ado to obtain	10, 197/ 31
not the deed, and	<b>saith</b>	that his treatise meant	10, 68/ 30
of the scripture that	<b>saith</b>	, "Post concupiscentias tuas ne	10, 56/ 19
goeth yet farther and	<b>saith</b>	that the twelve men	10, 132/ 33
yet say that he	<b>saith</b>	very far untrue, and	10, 204/ 14
these three things he	<b>saith</b>	, as methinketh, very specially	10, 36/ 6
laymen speak; but he	<b>saith</b>	nay. Well, we can	10, 47/ 13
said expressly that he	<b>saith</b>	some things well. But	10, 222/ 17
not import that himself	<b>saith</b>	the thing which I	10, 57/ 6
For whereas this man	<b>saith</b>	that he which is	10, 123/ 33
words, folio 45. He	<b>saith</b>	: And now will I	10, 71/ 36
as for that he	<b>saith</b>	the judges will for	10, 134/ 31
words here: And he	<b>saith</b>	that it will be	10, 174/ 8
it is as he	<b>saith</b>	, yet they will not	10, 176/ 12
did not so, and	<b>saith</b>	in this wise: I	10, 20/ 13
goeth he farther and	<b>saith</b>	in this wise: I	10, 216/ 13
that he dissembleth, and	<b>saith</b>	not one word thereto	10, 193/ 14
it every whit, and	<b>saith</b>	not one word thereto	10, 217/ 33
read it. For he	<b>saith</b>	not one word thereto	10, 227/ 22
of himself; but he	<b>saith</b>	that the words prove	10, 57/ 8
this good, honest man	<b>saith</b>	untrue. The words in	10, 96/ 17
good readers, that he	<b>saith</b>	in those words, not	10, 203/ 11
he meant. For he	<b>saith</b>	that his words were	10, 214/ 4
not cleared: this man	<b>saith</b>	untrue, and wotteth not	10, 127/ 13
But, now, where he	<b>saith</b>	that I would have	10, 190/ 9
neither. For first himself	<b>saith</b>	that this writ they	10, 128/ 2

much marvel as he	<b>saith</b>	he hath, yet showeth	10, 101/ 35
further and saith: Then	<b>saith</b>	Master More yet further	10, 181/ 10
spiritual persons for God's	<b>sake</b>	, by reason of their	10, 44/ 11
here, for our Lord's	<b>sake</b>	, what manner of reason	10, 219/ 32
Title The Debellation of	<b>Salem</b>	and Bizance -- sometime	10, 3/ 3
those old names changed, "	<b>Salem</b>	" into "Jerusalem" and "Bizance	10, 3/ 14
first leaf, is named	<b>Salem</b>	and Bizance. And therein	10, 10/ 18
beast maketh Bizance to	<b>Salem</b>	the Pacifier's answer, while	10, 12/ 1
shall end? As though	<b>Salem</b>	, talking with Bizance, had	10, 11/ 32
at El-Kahirah or at	<b>Salem</b>	or at Bizance --	10, 34/ 7
the third leaf, when	<b>Salem</b>	showeth himself desirous to	10, 11/ 10
in his book of	<b>Salem</b>	and Bizance, for favor	10, 143/ 15
hath touched here --	<b>Salem</b>	, being indifferent, had been	10, 224/ 6
that. And now, when	<b>Salem</b>	seeth that he cannot	10, 224/ 26
that have been at	<b>Salem</b>	? That am I sure	10, 34/ 8
And therefore whereas Simkin	<b>Salem</b>	saith that if this	10, 224/ 31
that the communication between	<b>Salem</b>	and Bizance is but	10, 10/ 22
as for El-Kahirah or	<b>Salem</b>	, I never knew anyone	10, 34/ 11
Also, that Bizance telleth	<b>Salem</b>	that the Pacifier's answer	10, 11/ 25
he maketh as though	<b>Salem</b>	could neither perceive the	10, 12/ 2
good seely soul Simkin	<b>Salem</b>	and his right honest	10, 78/ 10
the twenty-second chapter, Simkin	<b>Salem</b>	giveth his sentence upon	10, 223/ 36
The Debellation of	<b>Salem</b>	and Bizance Sir Thomas	10, 1/ 2
and else would also	<b>Salem</b>	have thought that his	10, 12/ 20
upon that: then Sim	<b>Salem</b>	giveth sentence that he	10, 224/ 27
devised. For else would	<b>Salem</b>	ween that their own	10, 12/ 17
the twenty-second chapter giveth	<b>Salem</b>	warning that there is	10, 12/ 15
great, good mind of	<b>Salem</b>	toward the vanquishing of	10, 222/ 25
make men ween that	<b>Salem</b>	and Bizance were two	10, 11/ 1
to the clergy, "the	<b>salt</b>	of the earth, and	10, 21/ 15
earth, and if the	<b>salt</b>	wax once fresh and	10, 21/ 15
to stand with man's	<b>salvation</b>	, then in that case	10, 193/ 32
holdeth for necessary to	<b>salvation</b>	." After all this, in	10, 30/ 7
so surely this same	<b>salve</b>	of this good, charitable	10, 52/ 9
be found any one	<b>salve</b>	that can heal all	10, 50/ 32
see better how to	<b>salve</b>	this sore than I	10, 110/ 5
therefore how they can	<b>salve</b>	their conscience that say	10, 225/ 18
good, charitable man to	<b>salve</b>	and heal well this	10, 52/ 10
tale, as though we	<b>sat</b>	together playing at post	10, 62/ 7
to be paid, and	<b>satisfaction</b>	of wrongs first to	10, 49/ 32
be well and fully	<b>satisfied</b>	. And unto all that	10, 228/ 10
saith I might have	<b>satisfied</b>	myself well enough, and	10, 206/ 23
would himself hold him	<b>satisfied</b>	and think that that	10, 66/ 10

I would fain fully	<b>satisfy</b>	him -- I shall	10, 206/ 32
whom no reason can	<b>satisfy</b>	, and bid me therefore	10, 98/ 26
in the reading, and	<b>satisfy</b>	his own mind without	10, 193/ 21
spy it, and so	<b>satisfy</b>	myself before. Well, go	10, 207/ 11
one little mess of	<b>sauce</b>	to it, in showing	10, 92/ 2
been very little anywhere,	<b>save</b>	even here at hand	10, 227/ 11
believeth them well also,	<b>save</b>	such as be found	10, 137/ 4
or cause appearing wherefore,	<b>save</b>	only the cause that	10, 223/ 29
rather yet worse too,	<b>save</b>	that the color of	10, 137/ 31
open accuser for anything	<b>save</b>	for only fear; nor	10, 92/ 18
of such troth that,	<b>save</b>	for evil folk's obloquy	10, 134/ 17
convicted thereof. And surely,	<b>save</b>	for the further peril	10, 124/ 35
seek them, but to	<b>save</b>	his own honesty --	10, 59/ 25
this realm for heresy,	<b>save</b>	only Sir Hugh Oldcastle	10, 110/ 14
his book by row,	<b>save</b>	only the last three	10, 223/ 24
would I, good readers,	<b>save</b>	for the length, let	10, 83/ 11
see, the ordinary to	<b>save</b>	the man's life of	10, 118/ 25
whole tale of his,	<b>save</b>	for the malice that	10, 188/ 4
any one at all,	<b>save</b>	for the much evil	10, 221/ 32
And surely, good readers,	<b>save</b>	for letting of the	10, 46/ 21
of his be gone	<b>save</b>	in this one only	10, 110/ 9
all this matter yet,	<b>save</b>	that the one lieth	10, 123/ 31
to wit, either all	<b>save</b>	a few, or at	10, 49/ 36
his book of Division,	<b>save</b>	that it saith nothing	10, 137/ 27
counties -- which dishonesty,	<b>save</b>	for such secret information	10, 129/ 8
speaketh of these repealings,	<b>save</b>	only for setting forth	10, 190/ 7
meddle with any man	<b>save</b>	only upon some such	10, 125/ 20
among all the people	<b>save</b>	those few that are	10, 23/ 18
the world were woodcocks	<b>save</b>	himself, and that his	10, 67/ 25
decay. And then God	<b>save</b>	us from that thanks	10, 119/ 8
cannot be sure to	<b>save</b>	his conscience therein but	10, 161/ 4
it now -- which,	<b>save</b>	for the trust that	10, 36/ 27
to another shift to	<b>save</b>	the matter upright. And	10, 177/ 29
marvel were of all,	<b>save</b>	for such wily shrews	10, 227/ 21
you see that to	<b>save</b>	his own words upright	10, 214/ 32
the witnesses may be	<b>saved</b>	from danger, as by	10, 89/ 18
the witnesses may be	<b>saved</b>	from danger, as by	10, 92/ 9
shall both innocents be	<b>saved</b>	harmless well enough and	10, 183/ 8
for heresy shall "be	<b>saved</b>	harmless well enough," might	10, 183/ 28
that innocents shall be	<b>saved</b>	harmless. This is very	10, 147/ 31
been in both twain	<b>saved</b>	; and that it will	10, 39/ 6
shall not be all	<b>saved</b>	harmless, and when he	10, 131/ 12
would I see him	<b>saved</b>	. But yet without doubt	10, 118/ 24

so great a crime	<b>saveth</b>	once his life, giveth	10, 70/ 13
color of "some say"	<b>saveth</b>	him from saying it	10, 137/ 31
of such another pavise,	<b>saving</b>	that they be bound	10, 132/ 12
for avoiding of obloquy,	<b>saving</b>	that necessity compelleth them	10, 125/ 21
not much with me,	<b>saving</b>	in that I say	10, 53/ 20
all your fare --	<b>saving</b>	that to make us	10, 91/ 36
too, if they might,	<b>saving</b>	that very necessity, lest	10, 132/ 1
write one word therein,	<b>saving</b>	that I see him	10, 155/ 16
as I said --	<b>saving</b>	that the session hath	10, 124/ 4
are nought) before the	<b>saving</b>	of their souls and	10, 23/ 19
examined them so far,	<b>saving</b>	that even while I	10, 77/ 12
indeed very favorable. For,	<b>saving</b>	that I will not	10, 117/ 23
shrewd, wily doubleness? For (	<b>saving</b>	that his word "pretending	10, 66/ 31
suspect. For as our	<b>Savior</b>	saith himself, "Ex abundantia	10, 82/ 34
son," and except our	<b>Savior</b>	railed when he called	10, 24/ 17
the meanwhile. Nor our	<b>Savior</b>	meant not in his	10, 71/ 1
the devil. And our	<b>Savior</b>	himself pitied Jerusalem, and	10, 48/ 16
never said it, our	<b>Savior</b>	saith as much himself	10, 21/ 14
so help me my	<b>Savior</b>	, and none otherwise, but	10, 227/ 32
Chrysostom and of our	<b>Savior</b>	Christ -- the said	10, 21/ 35
things -- yet our	<b>Savior</b>	saith himself very sore	10, 69/ 17
And albeit that our	<b>Savior</b>	saith that whoso call	10, 54/ 20
hands, and that I	<b>saw</b>	the manner and the	10, 6/ 6
it. One, that I	<b>saw</b>	therein followed and pursued	10, 6/ 8
And I think he	<b>saw</b>	that himself, and therefore	10, 165/ 3
and that the man	<b>saw</b>	full well, and therefore	10, 172/ 5
he said that he	<b>saw</b>	by his countenance that	10, 199/ 11
said there, I never	<b>saw</b>	yet the day but	10, 134/ 21
am sure he never	<b>saw</b>	in his days any	10, 209/ 12
therein then believe them?	<b>Saw</b>	you ever, good readers	10, 205/ 34
In good faith, I	<b>saw</b>	not how he should	10, 198/ 6
whereof I neither then	<b>saw</b>	nor yet hear any	10, 126/ 5
war reared, as we	<b>saw</b>	by experience in Captain	10, 136/ 20
in prison: I never	<b>saw</b>	no indifference in it	10, 218/ 19
that though no man	<b>saw</b>	him do it, nor	10, 117/ 4
their communication -- who	<b>saw</b>	ever the like? Who	10, 11/ 27
left. For I never	<b>saw</b>	, nor to my remembrance	10, 110/ 12
changes as I never	<b>saw</b>	need yet, nor trust	10, 164/ 9
one place, that I	<b>saw</b>	well I should sooner	10, 7/ 3
since this man never	<b>saw</b>	that any spiritual judge	10, 209/ 32
almost as weary. Then	<b>saw</b>	I also that when	10, 38/ 4
sure, but that he	<b>saw</b>	full surely that he	10, 103/ 34
the court. And now	<b>saw</b>	I well that to	10, 134/ 6

so was himself, I	<b>saw</b>	well, in the writing	10, 38/ 2
To this, since I	<b>saw</b>	what trust the realm	10, 134/ 11
judge that if he	<b>saw</b>	by evident tokens that	10, 159/ 21
that ever I yet	<b>saw</b>	set out with high	10, 28/ 12
ever the like? Who	<b>saw</b>	ever anything written into	10, 11/ 27
good faith, I never	<b>saw</b>	the day yet but	10, 131/ 32
say that he never	<b>saw</b>	the day yet but	10, 133/ 7
truth that I never	<b>saw</b>	the day yet indeed	10, 134/ 34
say. For I never	<b>saw</b>	the day yet, nor	10, 209/ 17
that himself cannot well	<b>say</b>	the contrary -- that	10, 137/ 8
see well that to	<b>say</b>	there is a division	10, 62/ 34
not all one to	<b>say</b>	there is a division	10, 63/ 7
they think otherwise. This,	<b>say</b>	I, is a great	10, 112/ 3
more after)? And I	<b>say</b>	that by a like	10, 192/ 4
haply this good man	<b>say</b>	that this abjuration is	10, 116/ 31
them." "They will not,"	<b>say</b>	we, "become accusers in	10, 100/ 31
hath so. And then	<b>say</b>	I yet again, if	10, 160/ 4
before. And thereon I	<b>say</b>	also yet again that	10, 160/ 8
if you find, I	<b>say</b>	, his reasons against this	10, 87/ 33
by false, slanderous "some	<b>say</b>	"s surmised against the	10, 216/ 9
that point alone, I	<b>say</b>	we lay against him	10, 224/ 12
but by false "some	<b>say</b>	"s only, against which	10, 230/ 4
both. And this I	<b>say</b>	although that all were	10, 15/ 17
say or not, I	<b>say</b>	that though all men	10, 44/ 26
that would, as I	<b>say</b>	there, amend all these	10, 53/ 27
say "the same," I	<b>say</b>	not yet "all the	10, 55/ 16
words -- Also I	<b>say</b>	not, in all the	10, 66/ 24
he never one "some	<b>say</b>	" thereof in all his	10, 167/ 24
though a man would	<b>say</b>	that by "almost killing	10, 31/ 27
shame for them to	<b>say</b>	it and also great	10, 59/ 17
that peradventure he will	<b>say</b>	so. And also, besides	10, 201/ 9
of Sir John "Some	<b>Say</b>	, " the Pacifier, and so	10, 3/ 8
he would seem to	<b>say</b>	the contrary, and biddeth	10, 14/ 23
the same word ("some	<b>say</b>	") beshrew him, and beshrew	10, 46/ 23
wrongs. This is, I	<b>say</b>	, the point. And of	10, 50/ 2
juries! And this I	<b>say</b>	for myself. And now	10, 135/ 15
it that I should	<b>say</b>	they do. And yet	10, 202/ 9
words; that is to	<b>say</b>	, that if any man	10, 72/ 2
And this may I	<b>say</b>	, methinketh, without any dispraise	10, 136/ 24
assay what they can	<b>say</b>	better to any other	10, 225/ 1
book of mine. I	<b>say</b>	in mine Apology, folio	10, 185/ 3
a fault that I	<b>say</b>	that there are some	10, 47/ 32
over that, I dare	<b>say</b>	that there are but	10, 122/ 21

deadly sin. But I	say	not this as though	10, 63/ 16
I may and will	say	here again as I	10, 183/ 1
tellethe not where I	say	so, nor, as I	10, 185/ 1
likely. Such shrewd "some	say	"s, lo, be no	10, 46/ 32
the one place I	say	, "If there be any	10, 62/ 24
will this man peradventure	say	that then be such	10, 69/ 27
trust. And I dare	say	the ordinaries be not	10, 131/ 36
as I dare also	say	they would) be sore	10, 137/ 13
-- that is to	say	, such as be perjured	10, 150/ 10
I resemble them, I	say	that they be like	10, 150/ 22
them, that there" I	say	"it will be marvelous	10, 174/ 11
beside," that yet I	say	"it will be hard	10, 174/ 14
with which his words	say	that they be all	10, 177/ 10
cease; that is to	say	, till there be no	10, 182/ 18
Christendom. If he will	say	that he blameth but	10, 191/ 14
-- "If he will	say	that he blameth but	10, 191/ 32
with such untrue "some	say	"s, to blow it	10, 76/ 29
taken that word "some	say	" of his book, in	10, 46/ 9
For then must I	say	they were both one	10, 133/ 18
his so many "some	say	"s, to bring the	10, 86/ 10
half minded, as I	say	, to have brought in	10, 37/ 31
his words. For I	say	not nay but that	10, 31/ 14
you see well I	say	not so, but I	10, 111/ 34
that no man can	say	the contrary but that	10, 170/ 13
side, now, if he	say	not true, but that	10, 175/ 14
manner that none shall	say	so hereafter but they	10, 179/ 1
he saith that I	say	they may; but he	10, 185/ 1
say" is, as I	say	, good English. But when	10, 167/ 29
proof: that is to	say	, because that by that	10, 120/ 20
otherwise than by "some	say	"s, or by his	10, 172/ 34
-- that is to	say	, for that cause which	10, 58/ 19
of, hath, I dare	say	, been as circumspect in	10, 138/ 9
Now, if he will	say	that the communication between	10, 10/ 22
And now will I	say	somewhat further concerning this	10, 26/ 6
And now will I	say	somewhat further concerning this	10, 26/ 24
the temporalty, but I	say	that they "continue still	10, 66/ 25
plainly see that I	say	plain the contrary. For	10, 27/ 7
-- that is to	say	, that I defame all	10, 169/ 19
like figure of "some	say	" he might defame all	10, 192/ 5
with his false "some	say	"s he defameth and	10, 170/ 14
find in his "some	say	"s no default at	10, 167/ 28
he taketh hold to	say	that I deny not	10, 96/ 18
man taketh hold to	say	that I deny not	10, 96/ 30

For men may not	say	by the devil that	10, 47/ 36
I in mine Apology	say	that he did) go	10, 67/ 13
and then if he	say	that he did it	10, 75/ 5
As if a man	say	, "He that dieth in	10, 63/ 12
will this good man	say	that I do but	10, 53/ 3
so exactly as to	say	, "Though you do thus	10, 80/ 32
not so, but I	say	that he doth a	10, 111/ 34
-- I will not	say	that he doth wrong	10, 118/ 22
good faith, I hear	say	that he doth so	10, 124/ 1
yet will this man	say	, and in effect so	10, 77/ 17
at is this. I	say	in the eighth chapter	10, 168/ 10
that here that I	say	, and that every man	10, 143/ 18
book untouched, whether he	say	well or evil. Here	10, 194/ 6
amend his fault and	say	true: he falleth in	10, 161/ 16
But, now, his "some	say	" being so false as	10, 180/ 3
And now will I	say	a little farther in	10, 72/ 1
declaration therein, I shall	say	a little farther in	10, 122/ 2
For now will I	say	a little farther, and	10, 135/ 3
other saying, conclude and	say	thus much farther --	10, 171/ 7
they be content to	say	sometimes the fifteen psalms	10, 7/ 13
besides all this, I	say	that his first words	10, 43/ 7
twain -- here I	say	that the first presumption	10, 152/ 15
Yea," will this man	say	, "but these folk do	10, 69/ 8
should upon every "some	say	" be laid for a	10, 43/ 5
hath heard some laymen	say	the contrary. For first	10, 46/ 36
where his seditious "some	say	"s set forth division	10, 16/ 30
the color of "some	say	" saveth him from saying	10, 137/ 31
point, I will yet	say	a little further, that	10, 140/ 16
should. But, as I	say	, let treason go, and	10, 153/ 37
with his many "some	say	"s bring good men	10, 46/ 28
this: For if he	say	saith this good man	10, 92/ 7
-- such folk, I	say	, as this good man	10, 103/ 2
I might not well	say	that this good man	10, 176/ 26
other side, if "some	say	" be a good proof	10, 181/ 1
-- I may well	say	once again, good readers	10, 210/ 8
man may see, I	say	, that such harm were	10, 105/ 6
it -- that I	say	that he hath heard	10, 46/ 35
They Say" and "Folk	Say	." And then hath he	10, 78/ 7
and his diversities and	say	, "A mastiff hath, you	10, 142/ 24
words include that I	say	that I have known	10, 34/ 7
see. This, as I	say	, would I have granted	10, 132/ 16
wrong, and that some	say	that they have this	10, 171/ 3
he saith that I	say	"plainly" that, "have they	10, 174/ 13

say that some men	say	that they have not	10, 182/ 19
by his slanderous "some	say	"s, which have been	10, 219/ 23
in Latin; wherein, to	say	the truth, he layeth	10, 19/ 31
whoso list, what I	say	therein, and he shall	10, 40/ 16
often this word "some	say	, " which is, he saith	10, 46/ 7
him what he will	say	thereto when he is	10, 73/ 2
aboundeth"). And therefore I	say	that though he neither	10, 82/ 36
spiritualty (if himself therein	say	true) as he seemeth	10, 84/ 12
we have all done,	say	he what he list	10, 101/ 24
at all. Howbeit, to	say	the truth, he the	10, 147/ 20
one of the "some	say	"s that he findeth	10, 168/ 10
say that some men	say	so"; for he saith	10, 180/ 6
here showeth that I	say	that if he so	10, 190/ 17
immediately . . . of God": I	say	that therein he saith	10, 206/ 4
in some places I	say	"the Pacifier here doth	10, 64/ 1
Now, if this Pacifier	say	that yet here is	10, 131/ 25
For they would then	say	that their heresies were	10, 205/ 7
do, as he doth,	say	contrary thereto himself. And	10, 10/ 2
true it is), then	say	I that his only	10, 148/ 1
that the witness would	say	contrary to his first	10, 161/ 6
as many good "some	say	"s as his "some	10, 167/ 27
worthy at all: I	say	that neither his words	10, 219/ 20
could lightly no man	say	), would himself hold him	10, 66/ 9
they will, I dare	say	, forgive him. Howbeit, since	10, 137/ 12
cannot in good faith	say	, but if I should	10, 19/ 26
I mean, I shall	say	, "those fellows, I mean	10, 30/ 3
he saith that I	say	there that I wot	10, 41/ 10
temporal": whether laymen so	say	or not, I say	10, 44/ 26
they; nor, though I	say	"the same," I say	10, 55/ 15
will this good man	say	. "But then I would	10, 70/ 8
because I have heard	say	, even while I was	10, 71/ 30
ween I shall not	say	so alone. I suppose	10, 135/ 16
what the juries will	say	, that can I not	10, 137/ 34
that he so should	say	, and that I use	10, 167/ 12
at all. For "some	say	" is, as I say	10, 167/ 29
words with which I	say	so. For I am	10, 169/ 29
good man I dare	say	thus: that I when	10, 183/ 32
Master More I will	say	thus: that I beseech	10, 210/ 13
them, I dare boldly	say	. To this I answer	10, 225/ 23
surely this will I	say	: that if I had	10, 225/ 31
laws. For when I	say	thus -- "If he	10, 191/ 32
heresy and his "some	say	"s' false, imagined lies	10, 171/ 13
well what I may	say	thereof. For in the	10, 10/ 32

It would not, to	say	the sooth, in very	10, 47/ 18
have the wit to	say	he meant in his	10, 73/ 4
sure it is, I	say	, that even in this	10, 74/ 27
will peradventure this Pacifier	say	that sometime, in some	10, 139/ 11
And now shall I	say	somewhat farther in a	10, 225/ 15
nor not one "some	say	" thereof written in all	10, 227/ 18
believe, though himself thereto	say	nay, that in those	10, 230/ 24
therefore can he not	say	but he is in	10, 47/ 29
a division," and yet	say	that there is no	10, 63/ 6
dare be bold to	say	that there is no	10, 68/ 13
way. And then I	say	that it is a	10, 138/ 22
may not have some	say	that he is, or	10, 156/ 12
and forgetteth what I	say	-- which is that	10, 165/ 13
his "may haply" and	say	that it is likely	10, 166/ 6
and never a "some	say	" well. This is the	10, 167/ 26
therefore, for very shame,	say	that it is no	10, 171/ 19
ire"; that is to	say	, "To lie is when	10, 226/ 2
some say" and "they	say	" the contrary. Is not	10, 77/ 6
that yet, some laymen	say	, they call it an	10, 42/ 17
people in these things	say	true, as it is	10, 45/ 31
here. Then if he	say	he putteth it in	10, 77/ 37
what they list, and	say	they think it good	10, 79/ 14
maketh me so to	say	. For there it followeth	10, 102/ 16
be punished. But then	say	I that it is	10, 147/ 33
And first I will	say	thus: that it is	10, 156/ 27
defame them not, but	say	only that it is	10, 169/ 16
and the other, and	say	that our judges be	10, 137/ 23
man Sir John Fineux	say	, late chief justice of	10, 164/ 4
nowhere yet any priests	say	that the justices of	10, 188/ 1
he saith, that I	say	that I knew seven	10, 33/ 20
farther but that I	say	that I knew seven	10, 33/ 27
altogether. For such "some	say	"s there lack not	10, 163/ 36
his shrewd, slanderous "some	say	"s with lamenting and	10, 66/ 12
he thought he would	say	better at last, and	10, 165/ 4
them" (that is to	say	, the temporal laws), and	10, 189/ 33
forth a book and	say	that some laymen say	10, 212/ 6
this good man's leave,	say	yet a little farther	10, 135/ 16
And then might he	say	yet a little further	10, 142/ 19
to perceive, whatsoever himself	say	, which is loath of	10, 227/ 24
And therefore, as I	say	, such a long, sober	10, 71/ 16
to Sir John "Some	Say	" now. And long will	10, 182/ 21
his words: . . . where I	say	that as long as	10, 208/ 12
may feign himself to	say	true, and look like	10, 157/ 25

all colored under "some	say	"s to make the	10, 46/ 31
will there serve to	say	to this man the	10, 27/ 2
there, as I there	say	, neither spiritual man nor	10, 31/ 21
that I should so	say	, this good man much	10, 67/ 16
both soon see and	say	that the man with	10, 68/ 14
afterward, in another chapter.	Say	this good man what	10, 145/ 25
this good man haply	say	that this manner of	10, 95/ 21
this can he not	say	without some manner of	10, 137/ 9
with the like and	say	that in many of	10, 38/ 34
than he that would	say	thus, as many men	10, 55/ 18
it -- this, I	say	, liketh me marvelously well	10, 223/ 1
Master More I dare	say	thus: that Master More	10, 183/ 10
-- that is to	say	, that the matter should	10, 181/ 15
taketh me that I	say	a man may be	10, 111/ 32
more than two that	say	so. That may well	10, 179/ 16
if this man would	say	that he meaneth no	10, 160/ 14
in all his "some	say	"s he meaneth none	10, 167/ 33
For if he would	say	that he meaneth by	10, 219/ 17
the thing that I	say	was the meaning of	10, 67/ 8
therefore if he would	say	that he meant thus	10, 160/ 27
that "yet some laymen	say	" that spiritual men "call	10, 41/ 34
said that the people	say	that spiritual men be	10, 45/ 13
yet I should not	say	so. For men may	10, 47/ 36
not all lost to	say	that some men say	10, 178/ 30
is not lost to	say	that some men say	10, 180/ 6
will so much as	say	that some men say	10, 182/ 19
Howbeit, if he so	say	: but if men forget	10, 228/ 21
his wise book and	say	that he might by	10, 142/ 1
by a ' some	say	, ' he might by	10, 191/ 34
say that he will	say	so no more --	10, 73/ 25
one or other "some	say	" to say more than	10, 181/ 3
content"; that is to	say	, to ask more than	10, 197/ 13
his matters upon, and	say	that I move him	10, 192/ 12
folio 139, where I	say	that I "never found	10, 32/ 34
For if I would	say	that I never knew	10, 34/ 5
witnesses to lie and	say	that he never said	10, 73/ 25
we follow still and	say	we shall never find	10, 101/ 4
And though Master More	say	that he never saw	10, 133/ 6
some say"s evermore	say	evil, and never a	10, 167/ 25
dioceses, and yet, to	say	the truth, never complaint	10, 170/ 8
in his, I dare	say	. For I never saw	10, 209/ 17
a division, and to	say	there is no such	10, 62/ 35
will amend and will	say	such things no more	10, 74/ 12

lack not that can	say	well by no man	10, 163/ 37
that "if" some	say	' be no sufficient	10, 178/ 21
that would make, I	say	, of the nobility, the	10, 68/ 6
think they will not	say	but truth; nor I	10, 136/ 29
again. For, whatsoever he	say	, he shall not find	10, 68/ 34
matter. And if he	say	he dare not for	10, 89/ 16
their dioceses, nor, to	say	the truth, not so	10, 138/ 13
and look angrily, and	say	they be not pleased	10, 197/ 15
heresy. Wherein whether he	say	true or not you	10, 202/ 25
nought and unreasonable: I	say	that followeth nothing; for	10, 133/ 35
readers, heard what we	say	both before: now shall	10, 156/ 22
and look whether I	say	true. But now, this	10, 158/ 15
saith that some men	say	so. But, now, if	10, 180/ 34
neither. Nor, I dare	say	, he heareth nowhere yet	10, 188/ 1
nought too. But I	say	that mine objections in	10, 39/ 24
peradventure a man might	say	without peril of damnation	10, 48/ 11
dare say, whatsoever himself	say	, in some of those	10, 55/ 3
and say that some	say	that, especially of late	10, 170/ 39
if this man will	say	that many of the	10, 196/ 19
say that some laymen	say	that some of the	10, 212/ 6
he were examined would	say	before the ordinary, and	10, 115/ 23
as if he would	say	that there ought no	10, 16/ 1
that I dare boldly	say	the whole parish would	10, 196/ 11
first saying and would	say	that the party were	10, 150/ 4
first saying, and would	say	that the party were	10, 151/ 19
saith "prelates," but I	say	there that peradventure he	10, 201/ 8
we let not to	say	it was pity that	10, 48/ 15
the truth therein: I	say	in another place of	10, 174/ 21
division -- there I	say	, in those places, that	10, 18/ 32
of people whom I	say	, in some places of	10, 59/ 29
a figure of "some	say	," and very plain lies	10, 212/ 22
rulers (that is to	say	, both the prelates and	10, 203/ 12
malicious, naughty, pestilent "some	say	," whereof the pretense is	10, 168/ 3
-- none, I dare	say	, but such priests as	10, 188/ 3
certainty, but as some	say	-- some priests in	10, 197/ 27
-- that is to	say	, till he prove it	10, 172/ 31
of an accuser: I	say	that his provision doth	10, 93/ 34
so said, he should	say	to no purpose; for	10, 159/ 34
things as under "some	say	"s he put out	10, 227/ 7
salve their conscience that	say	I did rather intend	10, 225/ 19
if any man will	say	that these reasons will	10, 219/ 26
or bear a faggot)	say	that they said it	10, 83/ 27
together. For I may	say	(as I said) that	10, 157/ 23

as much as I	say	that he said, and	10, 175/ 17
And if I did	say	so, I said but	10, 202/ 10
shall be the accusers?"	say	we. "Marry," saith he	10, 100/ 30
-- to this I	say	that he saith truth	10, 158/ 25
I do not there	say	that he saith "prelates	10, 201/ 7
may I not well	say	that he saith the	10, 203/ 5
there said and yet	say	that he saith very	10, 204/ 14
make it strange to	say	again the same to	10, 35/ 18
token in that I	say	even "the same" will	10, 55/ 12
therefore (that is to	say	, for the same cause	10, 58/ 10
therefore" (that is to	say	, for that same cause	10, 65/ 20
This Pacifier will peradventure	say	that the same twelve	10, 130/ 8
-- as I dare	say	, whatsoever himself say, in	10, 55/ 2
selfsame figure of "some	say	," and "many say," and	10, 68/ 9
some say," and "many	say	," and "they say," and	10, 68/ 9
many say," and "they	say	," and then say that	10, 68/ 9
paper. But I will	say	this and say truth	10, 70/ 27
her feathers of "some	say	" and "they say" the	10, 77/ 6
but all his "some	say	"s evermore say evil	10, 167/ 25
there do some men	say	that "some say" is	10, 167/ 31
judges at Westminster, and	say	that some say that	10, 170/ 38
is to wit, "Some	Say	" and "They Say" and	10, 78/ 7
Some Say" and "They	Say	" and "Folk Say." And	10, 78/ 7
now greatly what he	say	for his second part	10, 104/ 21
matter against men, and	say	they were secretly informed	10, 134/ 10
But now, as I	say	, since you see that	10, 110/ 8
painful death, though we	say	they were served as	10, 48/ 14
with so many "some	say	"s to set them	10, 226/ 21
here, that is to	say	, in the seventh chapter	10, 174/ 22
these words? Do I	say	that he shall be	10, 112/ 20
it, what madman would	say	that he shall be	10, 112/ 25
almost as much to	say	as he should give	10, 76/ 24
-- reason would, I	say	, that he should at	10, 114/ 28
them. And this, I	say	, if I should with	10, 179/ 35
using this word "some	say	." And he showeth that	10, 167/ 11
men say that "some	say	" is as shrewd English	10, 167/ 31
spiritual man would so	say	for policy, since so	10, 27/ 13
in those things I	say	that -- since I	10, 215/ 9
with many malicious "some	say	"s falsely slandereth the	10, 213/ 15
But if two will	say	it is so, then	10, 178/ 25
man maketh: Two men	say	it is so; ergo	10, 179/ 13
years. But this I	say	: that since some will	10, 139/ 33
not much ashamed to	say	that for some purpose	10, 157/ 21

the case requireth) to	say	myself that "some say	10, 167/ 16
is (as his "some	say	"s show) somewhat more	10, 28/ 31
This he layeth, I	say	, for so sore a	10, 205/ 19
their alms, and would	say	that they spend upon	10, 53/ 31
be as the people	say	: then are spiritual men	10, 45/ 21
two hundred, that would	say	that the spiritual men	10, 179/ 19
these (that is to	say	, at the spiritual laws	10, 189/ 34
so might this man	say	that they spoke heresies	10, 59/ 35
that though that book	say	the contrary, strangers such	10, 39/ 32
a division and to	say	there is such a	10, 63/ 8
another way therein, and	say	that in such points	10, 228/ 18
But, now, if "some	say	" be no sufficient proof	10, 180/ 35
shrews." "What remedy, then,"	say	we, "to supply the	10, 100/ 33
neither this good man	say	, nor I suppose no	10, 128/ 31
that because two men	say	it and swear it	10, 179/ 10
accept, as some laymen	say	. A poor tale and	10, 43/ 2
time"). Now, if he	say	that I tell whom	10, 55/ 11
of their souls to	say	none otherwise than the	10, 162/ 2
so many false "some	say	"s, in that seditious	10, 9/ 15
already, yet this I	say	therein further: that I	10, 17/ 1
be itself?" But now	say	I, since that the	10, 21/ 20
I found not, I	say	, above seven that thought	10, 34/ 19
asleep. But then I	say	further yet, that in	10, 40/ 28
under so many "some	say	"s, say that he	10, 66/ 8
the temporality. If he	say	nay, but that all	10, 84/ 27
condemn him if he	say	contrary to that the	10, 105/ 23
too. And here I	say	"commonly" because that sometimes	10, 107/ 9
but, hearing some folk	say	so, weeneth that it	10, 108/ 11
yet in all this	say	not I that the	10, 135/ 25
thing that I will	say	is this: that all	10, 136/ 10
our judges again and	say	, "Now, sir, that I	10, 136/ 31
that I may well	say	the words that I	10, 137/ 6
together. And now I	say	that in that point	10, 150/ 21
like a lamb and	say	contrary to that he	10, 156/ 32
-- even so, I	say	, may he that never	10, 157/ 26
may, and cannot himself	say	nay but that the	10, 166/ 1
-- I shall, I	say	, therefore let that piece	10, 167/ 6
say myself that "some	say	" this or that. For	10, 167/ 16
s as his "some	say	"s in that book	10, 167/ 28
since this is, I	say	, so clear that no	10, 170/ 12
of a shrewd "some	say	" and showeth that the	10, 170/ 23
that himself could not	say	nay but that it	10, 173/ 22
to help them that	say	so all that they	10, 178/ 32

to help them that	say	so all that they	10, 180/ 8
that see it will	say	that they that do	10, 187/ 24
all that ever they	say	and all that ever	10, 203/ 31
so unreasonable, yet to	say	that upon that law	10, 209/ 34
clergy, and some men	say	by them that --	10, 212/ 2
wealth, and that some	say	that those that seem	10, 212/ 7
that though he cannot	say	nay but that his	10, 220/ 6
is, as we might	say	, between him that wittingly	10, 226/ 16
But this will I	say	to him: That tale	10, 77/ 25
shall I prove, I	say	, that as the case	10, 5/ 25
place in which I	say	that all the whole	10, 18/ 36
it must needs, I	say	, follow that the clergy	10, 21/ 29
is that many laymen	say	that for the maintenance	10, 42/ 19
so as the people	say	: then are the spiritual	10, 45/ 18
he never heard layman	say	to him the contrary	10, 47/ 1
saving in that I	say	that if the prelates	10, 53/ 20
point that (if he	say	therein true) the very	10, 64/ 29
will say this and	say	truth: that the ordinaries	10, 70/ 27
-- this is, I	say	, one of the very	10, 85/ 23
this man will peradventure	say	, "Since that the ordinary	10, 123/ 19
of his matter, to	say	that in the common	10, 137/ 18
they be, then: I	say	they be the jury	10, 149/ 21
likelihood that he would	say	truth at the second	10, 161/ 22
be partial, but I	say	that if the judge	10, 162/ 39
a judge? If he	say	he mistrust the judges	10, 163/ 34
the forsworn witnesses will	say	false, and the other	10, 166/ 7
of so many "some	say	"s to the seditious	10, 167/ 19
verily if many men	say	so, though the truth	10, 178/ 29
ever any spiritual man	say	this, by the whole	10, 200/ 5
hath spoken, I will	say	farther in the matter	10, 201/ 29
For now will he	say	farther in the matter	10, 201/ 32
division that some men	say	this by the clergy	10, 212/ 1
policy, since so to	say	were for them, for	10, 27/ 13
judges because of "some	say	"s -- then must	10, 163/ 35
say that some men	say	so. For then it	10, 178/ 30
God. To this I	say	plainly that then are	10, 214/ 7
occasion and sufficient to	say	as I there have	10, 57/ 16
with him? Nay, I	say	that when there be	10, 112/ 21
though the said paragraph	say	that if there be	10, 163/ 15
full of shrewd "some	say	"s -- there do	10, 167/ 30
thus: "And here some	say	that because there is	10, 168/ 11
here methinketh I might	say	"): ye shall there, good	10, 199/ 23
may well without contradiction	say	to him, "There is	10, 63/ 6

where he seemeth to	say	true. And therefore this	10, 156/ 18
wist ne'er what to	say	thereto. And therefore, since	10, 173/ 25
the good man "Some	Say	" saith: And therefore it	10, 189/ 19
with a great "some	say	" too. And therein he	10, 191/ 18
say that himself would	say	no piece thereof, but	10, 68/ 10
this good man here	say	true in these aforesaid	10, 175/ 11
thus, as many men	say	indeed: "Even they that	10, 55/ 18
much less become accuser,"	say	we, "than they that	10, 101/ 1
that his false "some	say	"s (if they were	10, 170/ 17
a figure of "some	say	," as though they abused	10, 192/ 2
they would preach and	say	that if they preached	10, 202/ 12
but this will I	say	: that if they were	10, 216/ 23
I will, as I	say	, leave some things of	10, 194/ 5
would for very shame	say	. For I think it	10, 51/ 26
enough for me to	say	that I think they	10, 151/ 25
But this will I	say	: that I think verily	10, 219/ 28
it. And where I	say	there that this division	10, 14/ 20
Master More will not	say	, for all this, that	10, 77/ 18
that this Pacifier should	say	thus: "By this way	10, 139/ 16
shall we, good readers,	say	now to this good	10, 140/ 10
my saying that some	say	this or this is	10, 178/ 23
that ever they either	say	or do. This he	10, 205/ 18
he saith that I	say	that in those words	10, 169/ 27
forth that some priests	say	still that those tithes	10, 196/ 37
I said, and yet	say	, that in those words	10, 204/ 10
And I will yet	say	thereto, that though it	10, 188/ 24
of mine that I	say	all seven thought it	10, 33/ 33
grow to nought, I	say	there farther thus (folio	10, 125/ 25
now concludeth here) and	say	thus: "And thus it	10, 142/ 30
to follow, though he	say	nay forty times. And	10, 85/ 28
is not enough, I	say	, for him to prove	10, 150/ 15
much that I would	say	: that is to wit	10, 166/ 3
me. And if they	say	anything meet to the	10, 225/ 3
never confess it, but	say	and swear too that	10, 117/ 4
Marry, two things I	say	: that in treason and	10, 135/ 29
man's including. For I	say	, and very truth it	10, 34/ 15
other "some say" to	say	more than truth. Lo	10, 181/ 3
against which false "some	say	"s the truth is	10, 230/ 5
in those untrue "some	say	"s that under color	10, 15/ 34
in like wise I	say	that -- upon the	10, 21/ 34
good man farther to	say	than bid us take	10, 101/ 2
whom a man may	say	, "This man useth himself	10, 59/ 33
see, than even to	say	thus. And verily his	10, 137/ 27

more than two that	<b>say</b>	so. And verily if	10, 178/ 28
for the remedy (to	<b>say</b>	the truth) very well	10, 75/ 31
for all his "some	<b>say</b>	"s, undoubtedly very false	10, 192/ 26
those prelates whom I	<b>say</b>	I durst warrant to	10, 55/ 30
told me, as I	<b>say</b>	, that answer was made	10, 5/ 8
first point I heard	<b>say</b>	that there was devised	10, 5/ 10
to repent himself, and	<b>say</b>	that he was hired	10, 153/ 30
in the second to	<b>say</b>	true. If we will	10, 152/ 10
that he would now	<b>say</b>	, nor, I ween, himself	10, 41/ 22
it. For I dare	<b>say</b>	that as well this	10, 209/ 37
themselves, yet ween, I	<b>say</b>	, that it were so	10, 17/ 12
of him that would	<b>say</b>	that there were some	10, 54/ 21
yet for shame utterly	<b>say</b>	that there were none	10, 64/ 22
many "some say"s,	<b>say</b>	that he were as	10, 66/ 8
like. I did not	<b>say</b>	that they were like	10, 150/ 22
taketh upon him to	<b>say</b>	, as it were in	10, 183/ 26
them. For they would	<b>say</b>	that they were no	10, 202/ 15
because they would then	<b>say</b>	that it were none	10, 204/ 24
verily I have heard	<b>say</b>	that it were better	10, 219/ 29
can this false "some	<b>say</b>	" do? For what can	10, 180/ 10
will not let to	<b>say</b>	so. And where they	10, 225/ 6
And so was, I	<b>say</b>	, that provision which this	10, 114/ 17
all that: thereto I	<b>say</b>	that look, whoso list	10, 40/ 15
fair figure of "some	<b>say</b>	" were so wilily found	10, 67/ 26
glosses readily provided, to	<b>say</b>	what he will and	10, 73/ 8
said them, or to	<b>say</b>	that he will say	10, 73/ 25
he would come thereto)	<b>say</b>	that he will amend	10, 74/ 12
use this word "some	<b>say</b>	"; nor I will not	10, 167/ 15
myself. And where they	<b>say</b>	well, I will not	10, 225/ 5
so. And where they	<b>say</b>	wrong, I will not	10, 225/ 6
may, whatsoever this man	<b>say</b>	, in no wise be	10, 85/ 26
a false, foolish "some	<b>say</b>	, " come forth with his	10, 171/ 5
but by a "some	<b>say</b>	, " he might with the	10, 191/ 16
he saith that I	<b>say</b>	plainly those words myself	10, 57/ 26
they say," and then	<b>say</b>	that himself would say	10, 68/ 10
safe -- and then	<b>say</b>	that he would not	10, 75/ 6
surmising that I do	<b>say</b>	the same: ye shall	10, 27/ 11
all that ever I	<b>say</b>	therein, and yet none	10, 40/ 14
we have it away,"	<b>say</b>	we, "without yet much	10, 100/ 27
to prove that some	<b>say</b>	so, nor yet to	10, 178/ 24
read there what I	<b>say</b>	, then may you read	10, 36/ 16
some of those shrewd	<b>sayers</b>	himself. Another thing this	10, 59/ 27
there could no such	<b>saying</b>	be found -- what	10, 26/ 32

for such deed or	<b>saying</b>	is accused -- yet	10, 179/ 9
And surely that their	<b>saying</b>	is false and nought	10, 59/ 19
I make his odious	<b>saying</b>	much less, and nothing	10, 203/ 8
come forth with his	<b>saying</b>	, and in approbation of	10, 171/ 6
his way. Of which	<b>saying</b>	of mine as much	10, 101/ 34
of money, that his	<b>saying</b>	shall stand as well	10, 159/ 23
this case. For their	<b>saying</b>	there is but as	10, 150/ 7
forthwith addeth this shrewd	<b>saying</b>	to it: But as	10, 76/ 5
say" saveth him from	<b>saying</b>	it himself. But, now	10, 137/ 32
can he maintain his	<b>saying</b>	with a case feigned	10, 205/ 24
to cease off that	<b>saying</b>	than to do that	10, 175/ 32
were not in his	<b>saying</b>	deceived) that every judge	10, 160/ 30
mine. Also, since his	<b>saying</b>	is so general, and	10, 203/ 28
while himself thought their	<b>saying</b>	so false, he should	10, 59/ 23
run in by so	<b>saying</b>	." What good, I pray	10, 180/ 9
false? But yet, his	<b>saying</b>	being such, I took	10, 203/ 34
run in by that	<b>saying</b>	. And if it be	10, 178/ 33
with this word "conscience,"	<b>saying</b>	that the judge could	10, 160/ 17
or by his own	<b>saying</b>	-- the King's Highness	10, 172/ 35
than his own bare	<b>saying</b>	: he giveth me no	10, 196/ 31
not yet answer his	<b>saying</b>	. It would not, to	10, 47/ 18
as of his own	<b>saying</b>	. Surely neither now nor	10, 57/ 10
he useth in this	<b>saying</b>	plain and open untruth	10, 190/ 19
I have confuted his	<b>saying</b>	, and have proved it	10, 203/ 33
he could think their	<b>saying</b>	worth the rehearsing again	10, 44/ 1
And in his so	<b>saying</b>	I there said and	10, 204/ 13
they revoked their first	<b>saying</b>	and would say that	10, 150/ 4
they revoked their first	<b>saying</b>	, and would say that	10, 151/ 19
approbation of his other	<b>saying</b>	, conclude and say thus	10, 171/ 6
will agree that my	<b>saying</b>	that some say this	10, 178/ 23
they see that his	<b>saying</b>	will not serve him	10, 228/ 22
sure in his so	<b>saying</b>	and his so lying	10, 138/ 2
treason, forbear yet the	<b>saying</b>	of some such things	10, 80/ 7
right much at his	<b>saying</b>	therein, and that for	10, 89/ 8
purged"; and by that	<b>saying</b>	it seemeth that his	10, 126/ 33
if they would, the	<b>saying</b>	of him that so	10, 161/ 3
them to hear their	<b>saying</b>	therein. And though they	10, 150/ 6
said before -- his	<b>saying</b>	had been void in	10, 159/ 7
hap to think the	<b>saying</b>	strange): I will not	10, 135/ 4
the truth against the	<b>saying</b>	of such witnesses, they	10, 149/ 35
More can prove his	<b>saying</b>	that such witnesses --	10, 150/ 10
them to hear their	<b>saying</b>	therein." Here you see	10, 151/ 21
And to make his	<b>sayings</b>	the more acceptable, he	10, 169/ 14

against him, that their	<b>sayings</b>	by no law ought	10, 105/ 29
sometimes default in my	<b>sayings</b>	and saith that I	10, 169/ 15
heresies and putting the	<b>scabbed</b>	heretics out of the	10, 23/ 21
of God! I can	<b>scant</b>	believe that any layman	10, 44/ 4
that before, that is	<b>scant</b>	credible yet. But yet	10, 38/ 30
half an answer, nor	<b>scant</b>	so much neither. For	10, 128/ 1
the book), there are	<b>scant</b>	fully fifteen that anything	10, 10/ 20
so far that even	<b>scantly</b>	can any of the	10, 118/ 27
For first, I can	<b>scantly</b>	believe that upon the	10, 196/ 3
I would in that	<b>school</b>	speak in a reading	10, 79/ 32
he learned at grammar	<b>school</b>	. Now, when he hath	10, 133/ 32
proved, go keep like	<b>schools</b>	in another. But yet	10, 71/ 29
matter keep no long	<b>schools</b>	. But this every man	10, 48/ 2
hold any conventicles or	<b>schools</b>	. For some men think	10, 168/ 32
here to have kept	<b>schools</b>	with him yet in	10, 36/ 32
name of theirs in	<b>scorn</b>	, and instead of "evangelicals	10, 25/ 18
he was loath to	<b>scrape</b>	them out, but excuseth	10, 108/ 32
when he called the	<b>scribes</b>	and the Pharisees "hypocrites	10, 24/ 18
it. For as the	<b>scripture</b>	saith, "Qui amat periculum	10, 81/ 4
And surely, since the	<b>scripture</b>	saith that he that	10, 226/ 19
these words in the	<b>scripture</b>	: "There are of fools	10, 54/ 24
it, because of the	<b>scripture</b>	that saith, "Post concupiscentias	10, 56/ 19
further than the very	<b>scripture</b>	, all which they take	10, 25/ 11
lest you bring a	<b>scruple</b>	into your conscience"). If	10, 85/ 12
is by diligent, politic	<b>search</b>	and examinations besides, both	10, 135/ 32
to make thereupon further	<b>search</b>	, such as he may	10, 82/ 22
of likelihood himself made	<b>search</b>	to find it so	10, 59/ 4
that if I make "	<b>search</b>	therein to know the	10, 58/ 35
go not about to	<b>search</b>	that point of purpose	10, 59/ 5
should need to make	<b>search</b>	for that point, I	10, 82/ 17
not send me to	<b>search</b>	and seek them, but	10, 59/ 24
perceive the contrary with	<b>search</b>	-- yet they that	10, 17/ 14
examination, the matter fully	<b>searched</b>	out, the causes of	10, 123/ 24
only, that is the	<b>searcher</b>	of man's heart. And	10, 89/ 12
be curious about the	<b>searching</b>	out of the cause	10, 139/ 31
souls in the mean	<b>season</b>	, which they may do	10, 71/ 19
since in the mean	<b>season</b>	, by this Pacifier's good	10, 182/ 23
merry for a little	<b>season</b>	, while men walk about	10, 171/ 32
merry for a little	<b>season</b>	, while men walk about	10, 173/ 6
shall anything be well	<b>seasoned</b>	? And you be the	10, 21/ 16
be showed, at sundry	<b>seasons</b>	sent between them. Now	10, 28/ 18
for that point. The	<b>second</b>	is that all "princes	10, 209/ 7
third chapter, containing his	<b>second</b>	consideration, read and consider	10, 17/ 32

folio 159 (in the	<b>second</b>	side, beginning at these	10, 199/ 22
the second. Now, the	<b>second</b>	, if it be to	10, 152/ 28
such heinous crimes his	<b>second</b>	oath should be received	10, 153/ 18
Division, and this his	<b>second</b>	book also, by the	10, 189/ 12
believe him in the	<b>second</b>	oath, upon certain considerations	10, 151/ 2
And now if the	<b>second</b>	man were content, or	10, 101/ 6
work full feebly. The	<b>Second</b>	Part The Fifteenth Chapter	10, 86/ 1
not forsworn in the	<b>second</b>	, he was forsworn in	10, 146/ 12
he say for his	<b>second</b>	part, since he hath	10, 104/ 21
after showeth upon his	<b>second</b>	oath that he was	10, 152/ 25
greater presumption for his	<b>second</b>	oath, that he will	10, 158/ 34
say truth at the	<b>second</b>	oath than he did	10, 161/ 23
the beginning of the	<b>second</b>	side, where he rehearseth	10, 214/ 21
bolder by it. The	<b>second</b>	thing that he saith	10, 220/ 16
he should by the	<b>second</b>	oath prove himself once	10, 152/ 13
chapter beginneth in the	<b>second</b>	side of his 25th	10, 41/ 7
therefore where, in the	<b>second</b>	side of his 32nd	10, 50/ 7
in this chapter (the	<b>second</b>	side of his 44th	10, 83/ 9
he farther to a	<b>second</b>	point: that if he	10, 73/ 18
Second Chapter In the	<b>second</b>	chapter, beginning in the	10, 14/ 9
Division, and also his	<b>second</b>	book here in defense	10, 169/ 23
is overborne with the	<b>second</b>	. For it is another	10, 152/ 16
believe him in his	<b>second</b>	oath, yet it may	10, 158/ 2
so clear. Concerning the	<b>second</b>	part, thus, lo, this	10, 105/ 21
we will refuse his	<b>second</b>	oath, and not think	10, 152/ 11
to prove that his	<b>second</b>	oath is not offered	10, 161/ 14
the touching of his	<b>second</b>	chapter. The other point	10, 8/ 9
same chapter, concerning that	<b>second</b>	sort of people whom	10, 59/ 29
taken away by the	<b>second</b>	. Now, the second, if	10, 152/ 27
answer he maketh the	<b>second</b>	; and I see why	10, 125/ 9
fall in when a	<b>second</b>	law hath set him	10, 161/ 26
this old law. The	<b>second</b>	thing is that it	10, 88/ 33
in his writing. The	<b>Second</b>	Chapter In the second	10, 14/ 8
equally, here (in the	<b>second</b>	side of the leaf	10, 20/ 12
he farther, in the	<b>second</b>	side of the 18th	10, 35/ 21
too. For in the	<b>second</b>	side of the 26th	10, 42/ 8
the first nor the	<b>second</b>	, neither at the indicting	10, 107/ 22
were after, in his	<b>second</b>	oath swearing the contrary	10, 166/ 19
and better, on the	<b>second</b>	side of the same	10, 207/ 2
proved well in his	<b>second</b>	part that there were	10, 105/ 8
first oath and his	<b>second</b>	. And though there be	10, 152/ 21
it but at a	<b>second</b>	hand. And therefore methinketh	10, 100/ 11
see that unto the	<b>second</b>	part of these words	10, 181/ 4

it more strong. His	<b>second</b>	point was to show	10, 119/ 30
And therefore hath his	<b>second</b>	oath enough to bear	10, 152/ 36
the first, in the	<b>second</b>	swareth contrariwise to their	10, 153/ 16
the truth upon a	<b>second</b>	oath contrary to his	10, 161/ 29
before is, in his	<b>second</b>	oath contrary to his	10, 166/ 9
afterward also in the	<b>second</b>	place I took the	10, 200/ 35
judge him in the	<b>second</b>	to say true. If	10, 152/ 10
believe him in the	<b>second</b>	oath because we find	10, 152/ 7
forsworn. And in the	<b>second</b>	if he were forsworn	10, 153/ 4
to serve for his	<b>second</b>	oath. But when the	10, 158/ 27
he could in his	<b>second</b>	part make you now	10, 104/ 23
that he said both.	<b>Secondly</b>	shall I prove that	10, 5/ 20
his Apology, by keeping	<b>secret</b>	such abusions and pretenses	10, 210/ 35
saith that I keep	<b>secret</b>	such abusions and pretenses	10, 211/ 7
to keep the matter	<b>secret</b>	, if it be yet	10, 72/ 9
should upon twenty such	<b>secret</b>	informations afterward call him	10, 73/ 32
in that case the	<b>secret</b>	advice and counsel may	10, 193/ 32
meant in his own	<b>secret</b>	mind, the fashion of	10, 82/ 9
false heresies and their	<b>secret</b>	shameful living for such	10, 25/ 33
can I keep those	<b>secret</b>	that he hath written	10, 211/ 17
me. As for the	<b>secret</b>	meaning of his mind	10, 58/ 24
bound may by some	<b>secret</b>	shrews of his acquaintance	10, 94/ 16
haply had indeed) a	<b>secret</b>	hatred in his own	10, 160/ 21
crafty that will give	<b>secret</b>	information, but if he	10, 103/ 28
in his breast so	<b>secret</b>	that the judge cannot	10, 159/ 31
excommunication, for disclosing that	<b>secret</b>	without their license. And	10, 109/ 29
nought in his own	<b>secret</b>	judgment, you may see	10, 59/ 20
if it be yet	<b>secret</b>	and not openly known	10, 72/ 9
For if it be	<b>secret</b>	in his own breast	10, 89/ 11
it not of any	<b>secret</b>	hatred, nor playeth not	10, 166/ 29
was Chancellor, upon such	<b>secret</b>	information have put some	10, 126/ 1
also sometimes upon great	<b>secret</b>	information to put some	10, 129/ 4
do it of a	<b>secret</b>	hatred, and seem charitable	10, 166/ 15
give to a judge	<b>secret</b>	information of such things	10, 102/ 20
those which I kept	<b>secret</b>	be those that himself	10, 211/ 10
the King's Council, upon	<b>secret</b>	information, cause the king's	10, 144/ 3
before may have a	<b>secret</b>	hatred which the judge	10, 160/ 6
by looking into the	<b>secret</b>	corners of the man's	10, 161/ 35
their duty, both in	<b>secret</b>	detecting of them and	10, 99/ 27
no judges upon many	<b>secret</b>	complaints made unto them	10, 125/ 34
malefactors before them upon	<b>secret</b>	information first, use always	10, 106/ 30
dare yet upon such	<b>secret</b>	information very well avow	10, 129/ 10
them and keepeth them	<b>secret</b>	himself as well as	10, 211/ 15

dishonesty, save for such	<b>secret</b>	information, I would not	10, 129/ 8
a heretic in his	<b>secret</b>	heart -- yet may	10, 83/ 1
the inquest came either	<b>secretly</b>	or openly and likewise	10, 134/ 4
there many that dare	<b>secretly</b>	detect, and by whom	10, 99/ 11
enough though they that	<b>secretly</b>	or openly come now	10, 134/ 3
but speak with him	<b>secretly</b>	. And though he avow	10, 74/ 8
held his tongue though	<b>secretly</b>	in his heart he	10, 82/ 6
heresies to their familiars	<b>secretly</b>	, would preach in such	10, 115/ 19
together in corners and	<b>secretly</b>	skulk together in lurkies'	10, 145/ 31
be by the ordinary	<b>secretly</b>	reformed: then it seemeth	10, 72/ 25
speaketh heresy secretly, and	<b>secretly</b>	would make more heretics	10, 73/ 31
malicious, because they come	<b>secretly</b>	and will not themselves	10, 103/ 3
make more heretics, should	<b>secretly</b>	inform the ordinary, and	10, 73/ 31
that knoweth it, and	<b>secretly</b>	detecteth it, peradventure four	10, 90/ 24
yet some of it	<b>secretly</b>	may be such in	10, 162/ 19
first for a denouncer	<b>secretly</b>	, and after that for	10, 93/ 28
and say they were	<b>secretly</b>	informed. To this, since	10, 134/ 10
whom he speaketh heresy	<b>secretly</b>	, and secretly would make	10, 73/ 30
deliver him to the	<b>secular</b>	hands, where a faggot	10, 74/ 1
some spiritual men, both	<b>secular</b>	and religious, by reason	10, 43/ 1
preserve him from the	<b>secular</b>	hands -- I will	10, 118/ 22
spiritual men, religious and	<b>secular</b>	, hold together in the	10, 47/ 2
conventing of priests before	<b>secular</b>	judges, truth it is	10, 195/ 7
that division is between	<b>secular</b>	priests more lamentable than	10, 40/ 35
between secular priests and	<b>secular</b>	priests, is more to	10, 38/ 22
the others, because the	<b>secular</b>	priests go more abroad	10, 38/ 26
between religious, because the	<b>secular</b>	priests be more abroad	10, 40/ 36
saith, that "if a	<b>secular</b>	judge be negligent in	10, 209/ 22
spiritual men, religious and	<b>secular</b>	both, but of every	10, 45/ 3
consent and agreement wherein	<b>secular</b>	priests and religious, for	10, 43/ 9
them" -- either "prelates,	<b>secular</b>	priests, or religious persons	10, 174/ 12
is to wit, between	<b>secular</b>	priests and secular priests	10, 38/ 22
men both religious and	<b>secular</b>	be negligent sometimes in	10, 42/ 20
men both religious and	<b>secular</b>	be negligent sometimes, and	10, 43/ 15
help therein of the	<b>secular</b>	power. And therefore they	10, 168/ 26
not to prefer every	<b>secular</b>	priest before those that	10, 36/ 24
did every one --	<b>seculars</b>	and religious, Catholics and	10, 47/ 28
persons, both religious and	<b>seculars</b>	, that are fallen from	10, 47/ 22
our negligence, should by	<b>sedition</b>	, and trouble, and dearth	10, 140/ 1
sow it, and such	<b>seditious</b>	books of division, with	10, 76/ 28
ways toward it than	<b>seditious</b>	slandrous books. For as	10, 15/ 5
man, which where his	<b>seditious</b>	"some say"s set	10, 16/ 30
say"s, in that	<b>seditious</b>	book. The selfsame piece	10, 9/ 15



minded, as you may	see	, to have examined them	10, 77/ 12
by force -- I	see	the common experience therein	10, 196/ 10
this good man shall	see	the sky fall first	10, 204/ 36
argument defaced, while you	see	that his fault is	10, 27/ 29
less fear till I	see	him hanged first." Now	10, 95/ 20
as far as I	see	, do many folk little	10, 79/ 38
a world yet to	see	what a fond shift	10, 180/ 4
But now since I	see	him count for so	10, 186/ 27
these words ye shall	see	what he gathereth, by	10, 33/ 4
of which he cannot	see	how to get, he	10, 182/ 31
that purpose; but you	see	that it goeth forth	10, 176/ 6
and then shall we	see	to what good conclusion	10, 207/ 15
other inquirers of heresy	see	that any great danger	10, 109/ 19
and his Council to	see	with so great diligence	10, 173/ 20
But now let us	see	how he handleth this	10, 129/ 25
-- let us now	see	what other harm the	10, 110/ 29
of this? That, you	see	well, he hath not	10, 123/ 1
-- other men can	see	it, and have seen	10, 148/ 18
therein, saving that I	see	him to have taken	10, 155/ 16
to his repealing, I	see	, as I have said	10, 190/ 3
intent that you may	see	whether he have so	10, 202/ 20
now, that you may	see	what strength he hath	10, 129/ 28
as far as I	see	, all that he speaketh	10, 190/ 6
as yourselves shall well	see	. For though he dissemble	10, 191/ 8
them therein. Here you	see	that where he saith	10, 204/ 7
princes. And therefore ye	see	that and he labor	10, 214/ 17
proveth. Whereby you may	see	that in heresy, if	10, 141/ 4
but if some other	see	something in him wherefore	10, 90/ 10
apology -- let us	see	how well himself, that	10, 11/ 7
his matter) -- you	see	well that himself drove	10, 173/ 27
of Summa rosella, and	see	well whether himself vary	10, 189/ 13
not the wit to	see	thereby what his book	10, 67/ 27
Christian readers, here you	see	plainly, by his own	10, 109/ 32
remnant is (as you	see	also by his own	10, 110/ 27
since no man can	see	farther than his eyes	10, 162/ 12
nor no man can	see	farther than his own	10, 162/ 13
and his Council can	see	, for all his wholesome	10, 172/ 35
may sit still, you	see	well, and hold his	10, 95/ 5
end that ye may	see	the better how gaily	10, 125/ 14
their keeping. Now you	see	, good readers, how untrue	10, 176/ 4
his nineteenth chapter, you	see	, good readers, how little	10, 199/ 15
For there shall you	see	well that I mistake	10, 31/ 13
as you shall after	see	. This, as I say	10, 132/ 16

them concerning heresy, ye	see	the proof, I trow	10, 139/ 24
were, that yourselves may	see	how sore I oversaw	10, 181/ 27
these words "I cannot	see	." And verily, if he	10, 54/ 2
point is, as you	see	, both reasonable if it	10, 110/ 21
thing himself (as you	see	) denieth not in the	10, 230/ 13
his words he cannot	see	very well indeed. Because	10, 54/ 5
shall you, good readers,	see	what little insight the	10, 32/ 32
in mine Apology, you	see	well yourselves intendeth nothing	10, 120/ 15
list; for I can	see	nothing in it to	10, 17/ 33
require, you shall yourselves	see	reasonable. For it serveth	10, 88/ 10
aught that I can	see	, but if it be	10, 129/ 36
also therein, as you	see	, that though it may	10, 130/ 25
appearing, whereupon men may	see	that the judge calleth	10, 131/ 26
whereupon a man may	see	that the judge calleth	10, 132/ 7
for an example, to	see	whether the judges would	10, 153/ 25
much wit as I	see	well he lacketh, I	10, 76/ 14
disjunctives. This man, I	see	well, never learned the	10, 33/ 24
Apology, wherein you shall	see	divers other like words	10, 49/ 6
may the more clearly	see	to how little purpose	10, 180/ 23
every man shall well	see	the truth. Lo, these	10, 168/ 8
that ye shall well	see	that I love the	10, 7/ 26
which, as you plainly	see	proved, this man wot	10, 35/ 12
this doth, as you	see	, this good man not	10, 128/ 7
And then, as you	see	, this good man had	10, 131/ 17
more, too. For I	see	well, surely many men	10, 7/ 10
truth is. I cannot	see	, therefore, how Master More	10, 150/ 9
now will I somewhat	see	how the matters of	10, 10/ 14
argument such as you	see	, he sendeth me to	10, 179/ 14
this way. Here you	see	that I mean in	10, 132/ 4
that every man may	see	that he meaneth only	10, 170/ 37
the intent men might	see	that he meaneth not	10, 207/ 5
men might the better	see	what it meant: I	10, 221/ 34
by citation, till men	see	that same mind of	10, 182/ 16
he saith, as you	see	, that he mindeth but	10, 51/ 1
or evil. Here you	see	, good readers, mine answer	10, 194/ 8
and then shall you	see	it yet more clearly	10, 62/ 18
every man may well	see	that he never read	10, 227/ 22
also thereto, ye shall	see	in the nineteenth chapter	10, 49/ 15
good readers, proveth (you	see	very well) no more	10, 205/ 10
other, whereas you plainly	see	I speak not of	10, 192/ 14
and there shall you	see	those words of his	10, 41/ 24
yet, as you may	see	, folio 238 of mine	10, 64/ 27
the profit that I	see	can come of this	10, 83/ 7

and saith: I cannot	see	what due or reasonable	10, 148/ 13
with him. Now herein	see	I none other shift	10, 137/ 17
this good man cannot	see	it -- other men	10, 148/ 18
himself fell, as you	see	, by his own argument	10, 55/ 7
first, every man may	see	by his own words	10, 190/ 14
or not you shall	see	by his own words	10, 202/ 26
for anything that I	see	, that this Pacifier should	10, 139/ 16
the king's judges shall	see	whether the parson sue	10, 196/ 28
reader may the better	see	in what part he	10, 89/ 2
-- yet I cannot	see	, if the party accused	10, 163/ 17
But then shall you	see	how he playeth the	10, 76/ 2
this tale, as you	see	, toucheth the private faults	10, 43/ 19
said), forasmuch as I	see	that he professeth himself	10, 39/ 14
your judgment, ye shall	see	the matter prove against	10, 88/ 29
provincial constitution: I will	see	this man prove it	10, 196/ 23
said, and as we	see	it often proved, go	10, 71/ 28
I wrote: this you	see	, good readers, proved very	10, 204/ 18
lo, good readers, you	see	how he proveth his	10, 89/ 28
judges' part is to	see	that the punishment pass	10, 81/ 14
cannot, in good faith,	see	to what purpose he	10, 187/ 11
themselves. And thus you	see	plainly, good readers, that	10, 43/ 29
of the witness, you	see	plainly, good readers, that	10, 101/ 22
too. And thus you	see	clearly, good readers, that	10, 154/ 15
matter as they shall	see	cause, and reform it	10, 178/ 34
put such as should	see	to the repressing of	10, 23/ 11
such things as yourselves	see	that I said therein	10, 105/ 18
words (as you may	see	in his said chapter	10, 176/ 21
again, and you shall	see	that he saith himself	10, 62/ 23
deny. And yet you	see	that he saith here	10, 97/ 13
But now let us	see	what he saith here	10, 147/ 27
and there you shall	see	that he saith that	10, 206/ 35
thus, good reader, you	see	that to save his	10, 214/ 32
there shall you plainly	see	that I say plain	10, 27/ 6
purgation without offense: you	see	well I say not	10, 111/ 33
unrepealed, some priests that	see	it will say that	10, 187/ 23
before, else shall they	see	that his saying will	10, 228/ 22
you. For here you	see	that his sentence leaveth	10, 176/ 5
here; and ye shall	see	that he shall have	10, 49/ 8
against him, he shall	see	them and shall hear	10, 106/ 22
he nothing (as you	see	) wherefore he should marvel	10, 101/ 36
same: ye shall there	see	that I show it	10, 27/ 12
for anything that I	see	, very little skill, so	10, 82/ 25
cause is that I	see	them have so great	10, 56/ 16

a great marvel to	see	Master More so far	10, 156/ 28
far as men can	see	, and yet some of	10, 162/ 18
amendment. Saint Cyprian, I	see	well, was sore overseen	10, 48/ 31
of this order. You	see	that he speaketh of	10, 72/ 30
their long labor to	see	some good speed, and	10, 5/ 33
plain. For as you	see	, they standing still, his	10, 206/ 27
this answer that you	see	. And some such places	10, 7/ 6
this surety-finding, as you	see	, never so take away	10, 98/ 19
Bizance is, as you	see	, into their talking and	10, 12/ 12
means that men shall	see	by reason that though	10, 5/ 21
more. And thus you	see	, good readers, that whereas	10, 12/ 31
and there shall you	see	the thing that shall	10, 62/ 15
he would both soon	see	and say that the	10, 68/ 14
And therefore thus you	see	, good readers, that this	10, 77/ 7
still. And thus you	see	, good readers, that this	10, 99/ 3
stead. And this you	see	, good readers: that this	10, 101/ 27
all this gear you	see	, good readers, that this	10, 103/ 31
readers -- since you	see	so clearly that by	10, 104/ 19
Since every man may	see	, I say, that such	10, 105/ 5
in God never shall	see	the need, that ever	10, 110/ 13
for me. This you	see	, good readers: that this	10, 128/ 27
good readers, as you	see	, to show that likewise	10, 130/ 21
the law. Here you	see	, good readers, that touching	10, 133/ 13
fast. And thus you	see	, good readers, that concerning	10, 141/ 8
saying therein." Here you	see	, good readers, that he	10, 151/ 22
matter more clear. Now	see	you well that, as	10, 156/ 3
This was, as you	see	, the thing that I	10, 158/ 7
true. And thus you	see	, good readers, that the	10, 162/ 25
lamb's skin: I can	see	well enough that in	10, 166/ 16
already. And thus you	see	, good readers, that he	10, 173/ 23
too, you shall well	see	, good readers, that he	10, 174/ 5
good. Here you may	see	, good readers, that whereas	10, 188/ 29
point. And thus you	see	, good readers, that whereas	10, 194/ 13
And thus you may	see	, good readers, that for	10, 206/ 20
do. Here you may	see	, good readers, that this	10, 210/ 20
it is easy to	see	that if the good	10, 64/ 15
shall well and clearly	see	that, though the man	10, 67/ 7
do I (as you	see	) forthwith in the next	10, 97/ 12
and sometimes kept, you	see	well, all the whole	10, 124/ 18
the judge cannot surely	see	sometimes whether the perjured	10, 159/ 29
good readers, here you	see	that unto the second	10, 181/ 4
were plain -- you	see	that in the rehearsing	10, 206/ 24
Grace and his Council	see	diligently that there should	10, 173/ 28

that the judge cannot	see	it; and therefore he	10, 159/ 31
I say, since you	see	that all these griefs	10, 110/ 8
their hearts there and	see	what they think --	10, 83/ 24
good readers, as you	see	, clearly confuted this good	10, 119/ 10
good readers, here you	see	that in this piece	10, 126/ 8
before: now shall you	see	how substantially this man	10, 156/ 23
let us a little	see	whether with this leisure	10, 158/ 18
you may, good readers,	see	that either this man	10, 191/ 1
And therefore, since I	see	well that this man	10, 194/ 29
And thus first you	see	, good readers, this man's	10, 203/ 9
Now, good readers, you	see	well that to say	10, 62/ 34
except this good man	see	better how to salve	10, 110/ 4
far as I can	see	, the ordinary to save	10, 118/ 25
man none, that I	see	, than even to say	10, 137/ 26
every man may well	see	, that list to look	10, 141/ 21
himself goeth about (ye	see	well, pardie) to make	10, 213/ 27
in these words, you	see	well, I told him	10, 103/ 14
surely I cannot then	see	how the usage and	10, 216/ 25
very special pleasure to	see	how he useth here	10, 65/ 6
untruth: it is, you	see	well, a very seldom	10, 110/ 11
it. And thus you	see	, good readers, very clear	10, 165/ 1
that I could never	see	that it was reasonable	10, 218/ 10
jury may, if they	see	cause why, weigh the	10, 154/ 23
it, and daily do	see	it too, well enough	10, 148/ 19
as far as I	see	we can, when we	10, 190/ 4
the things that we	see	them do, where the	10, 54/ 11
And therefore here you	see	now that, whereas in	10, 214/ 25
Syria, where they may	see	them that will, and	10, 3/ 16
because ye shall well	see	that I will not	10, 86/ 18
as men may well	see	that some wily shrews	10, 66/ 18
thing), ye may plainly	see	that these wily shrews	10, 189/ 2
us now a little	see	whether he win this	10, 120/ 33
there do, I cannot	see	, nor those wise men	10, 111/ 21
be deceived, while we	see	that his wit serveth	10, 10/ 9
as yourselves shall anon	see	, God wot, with much	10, 85/ 31
I deal, as you	see	, so favorably with him	10, 203/ 21
again. For when we	see	that the words of	10, 23/ 7
And therefore now you	see	by these words of	10, 109/ 37
this sore than I	see	-- I would not	10, 110/ 5
wit hath may well	see	that there would --	10, 120/ 8
read the chapter shall	see	that I wrote it	10, 223/ 14
that should live to	see	it. And yet would	10, 145/ 35
in the remnant you	see	, good readers, yourselves, that	10, 191/ 31

to sow an evil	<b>seed</b>	against good folk, of	10, 78/ 36
such as with the	<b>seed</b>	of seditious heresy have	10, 200/ 19
compel" me to do,	<b>seeing</b>	that I am, he	10, 192/ 36
taken in the answering,	<b>seeing</b>	that his answer liked	10, 38/ 6
they rather do. But	<b>seeing</b>	that his cases, for	10, 108/ 30
in that sudden abashment,	<b>seeing</b>	that God had so	10, 154/ 8
for an information; and	<b>seeing</b>	also what manner of	10, 134/ 14
feigned -- he should	<b>seek</b>	out and bring forth	10, 59/ 26
and therewith making me	<b>seek</b>	so long for some	10, 7/ 3
a week's work to	<b>seek</b>	them -- I ween	10, 173/ 34
than turn back to	<b>seek</b>	them out in other	10, 7/ 16
this good man go	<b>seek</b>	it if it please	10, 35/ 32
men walk about and	<b>seek</b>	for such judges," which	10, 171/ 32
men walk about and	<b>seek</b>	for such judges. For	10, 173/ 6
place that I should	<b>seek</b>	for. I made, therefore	10, 7/ 5
not let to look,	<b>seek</b>	out, and rehearse whether	10, 79/ 23
ceased, because that I	<b>seek</b>	not out the causes	10, 14/ 33
me to search and	<b>seek</b>	them, but to save	10, 59/ 24
good readers, and he	<b>seek</b>	this seven years, he	10, 18/ 26
such judges were in	<b>seeking</b>	make merry for a	10, 173/ 32
without any pain of	<b>seeking</b>	, have all the matter	10, 7/ 24
long, that with much	<b>seeking</b>	I fortun'd to find	10, 7/ 20
that is, the good	<b>seely</b>	soul Simkin Salem and	10, 78/ 9
against him, and may	<b>seem</b>	to witness against their	10, 95/ 27
general, as it might	<b>seem</b>	to touch all the	10, 170/ 35
the first face some	<b>seem</b>	honest men, and are	10, 148/ 31
to make his words	<b>seem</b>	plain. For as you	10, 206/ 27
he would have it	<b>seem</b>	by his book of	10, 49/ 34
as to the hearers	<b>seem</b>	heresy. For both he	10, 72/ 31
which he would now	<b>seem</b>	to mean. But then	10, 173/ 14
because that though there	<b>seem</b>	a good cause to	10, 158/ 1
may be or may	<b>seem</b>	to be compelled, as	10, 95/ 28
that he would should	<b>seem</b>	a cause here, is	10, 187/ 21
would have him, and	<b>seem</b>	to move him, to	10, 190/ 9
as he would now	<b>seem</b>	-- all his tale	10, 173/ 15
he would it should	<b>seem</b>	I had in mine	10, 50/ 22
For where he would	<b>seem</b>	to declare it --	10, 42/ 7
would make it now	<b>seem</b>	that in long continuance	10, 216/ 7
seeth such tokens as	<b>seem</b>	unto him manifest and	10, 161/ 13
at length as they	<b>seem</b>	to some men at	10, 221/ 18
may swear false and	<b>seem</b>	true, nothing mistrusted because	10, 162/ 32
he would it should	<b>seem</b>	. Lo, good readers, these	10, 111/ 15
yet, to make it	<b>seem</b>	that he said somewhat	10, 217/ 3

his, have made it	<b>seem</b>	that he saith much	10, 174/ 3
of many heretics, which,	<b>seem</b>	they never so sad	10, 16/ 18
a secret hatred, and	<b>seem</b>	charitable, and so play	10, 166/ 15
him wherefore he should	<b>seem</b>	nought -- some one	10, 90/ 11
he would make it	<b>seem</b>	that I steal two	10, 214/ 26
to make the lies	<b>seem</b>	somewhat likely. Such shrewd	10, 46/ 31
say that those that	<b>seem</b>	best and take most	10, 212/ 7
abroad": therein he would	<b>seem</b>	to say the contrary	10, 14/ 23
that if the tokens	<b>seem</b>	such unto the judge	10, 161/ 32
concludeth that it should	<b>seem</b>	that "all the justices	10, 184/ 34
as the truth shall	<b>seem</b>	to them to be	10, 162/ 3
would have my words	<b>seem</b>	so heinous upon a	10, 35/ 9
which he would here	<b>seem</b>	to defend, utterly told	10, 42/ 3
Apology which he would	<b>seem</b>	to answer well here	10, 180/ 25
as he would now	<b>seem</b>	: my words which he	10, 172/ 3
he would have here	<b>seem</b>	common, and yet in	10, 108/ 16
any man, whensoever he	<b>seem</b>	penitent. But yet surely	10, 118/ 13
young man again, and	<b>seemed</b>	set at a vacation	10, 37/ 34
the beginning the man	<b>seemed</b>	upon good considerations suspect	10, 123/ 22
lest it might have	<b>seemed</b>	that some desire of	10, 13/ 10
plump, they should have	<b>seemed</b>	in folk's eyes far	10, 140/ 32
good considerations suspect, and	<b>seemed</b>	likely to flee; and	10, 123/ 23
into this word "prelates"	<b>seemed</b>	me the more meet	10, 201/ 12
should they never have	<b>seemed</b>	like unto our matter	10, 37/ 28
the realm, which he	<b>seemed</b>	much to regard when	10, 26/ 14
he did, his words	<b>seemed</b>	plainly to show that	10, 40/ 30
Division he would have	<b>seemed</b>	between the temporalty and	10, 20/ 9
had at the leastwise	<b>seemed</b>	to myself that there	10, 13/ 15
I did touch had	<b>seemed</b>	to me tolerable --	10, 17/ 21
is such a division,	<b>seemeth</b>	to be a variance	10, 61/ 16
before remembered. Wherefore it	<b>seemeth</b>	that though all bandogs	10, 142/ 34
he have (as he	<b>seemeth</b>	to signify) any other	10, 13/ 30
the seventh chapter, it	<b>seemeth</b>	that the Church in	10, 168/ 23
thereof, and then it	<b>seemeth</b>	to be convenient that	10, 72/ 19
truth therein, as it	<b>seemeth</b>	he hath done in	10, 210/ 34
-- and so, it	<b>seemeth</b>	, Master More doth partly	10, 189/ 28
in this point it	<b>seemeth</b>	that he forgot the	10, 26/ 13
say true) as he	<b>seemeth</b>	to have given to	10, 84/ 12
Catholic faith: then it	<b>seemeth</b>	good that he that	10, 72/ 14
be reformed, then it	<b>seemeth</b>	convenient that he upon	10, 72/ 23
secretly reformed: then it	<b>seemeth</b>	good that he depart	10, 72/ 26
might infect others, it	<b>seemeth</b>	convenient that he be	10, 169/ 1
tale. And therein it	<b>seemeth</b>	that as he hath	10, 192/ 29



with him whom he	<b>seeth</b>	willingly, no man calling	10, 95/ 29
and that every man	<b>seeth</b>	-- that no man	10, 143/ 19
things not true: then	<b>seeth</b>	he not, nor no	10, 45/ 26
such wise as he	<b>seeth</b>	that among other constructions	10, 36/ 20
confederacies -- he neither	<b>seeth</b>	nor assigneth so much	10, 198/ 30
suspicion farther, yet himself	<b>seeth</b>	by experience that while	10, 171/ 15
man that readeth it	<b>seeth</b>	well himself that it	10, 171/ 23
Nay, pardie, this man	<b>seeth</b>	well enough that though	10, 211/ 27
cannot answer that, and	<b>seeth</b>	that all the weight	10, 224/ 26
good man nothing. He	<b>seeth</b>	, pardie, very well that	10, 143/ 21
one side sure, he	<b>seeth</b>	well they were too	10, 87/ 2
chance -- yet it	<b>seldom</b>	happeth, for all that	10, 130/ 26
may not for such	<b>seldom</b>	, special haps be forborne	10, 130/ 29
never or so very	<b>seldom</b>	presented, not five in	10, 139/ 32
yet, besides that, so	<b>seldom</b>	happeth here in this	10, 110/ 22
see well, a very	<b>seldom</b>	grief that is left	10, 110/ 11
serve in that special,	<b>seldom</b>	case where it happeth	10, 109/ 5
such as I have	<b>seldom</b>	seen the like come	10, 179/ 4
and likelihood of so	<b>seldom</b>	fortuning, were likely to	10, 108/ 31
enough that ye shall	<b>seldom</b>	find any man that	10, 139/ 20
the witnesses' names would	<b>seldom</b>	remedy the matter. For	10, 108/ 26
deviseth a "remedy" which	<b>seldom</b>	yet, or never, sufficiently	10, 102/ 29
power, which happeth very	<b>seldom</b>	, and almost never till	10, 109/ 36
these cases fall so	<b>seldom</b>	that it ought little	10, 106/ 2
these cases fall so	<b>seldom</b>	that it ought little	10, 108/ 34
a thing that happeth	<b>seldom</b>	, as I said in	10, 141/ 2
deserveth it not, happeth	<b>seldom</b>	, and as seldom, I	10, 121/ 26
theft, and much more	<b>seldom</b>	too), ye shall have	10, 121/ 27
happeth seldom, and as	<b>seldom</b>	, I am sure, in	10, 121/ 26
be sometimes (albeit very	<b>seldom</b>	it happeth) that in	10, 111/ 17
it in comparison very	<b>seldom</b>	but that the party	10, 130/ 19
more rare and more	<b>seldom</b>	. Now cometh this good	10, 102/ 27
and for the more	<b>seldom</b>	, that is to wit	10, 102/ 28
that it falleth but	<b>seldom</b>	that the witnesses in	10, 106/ 3
that it falleth but	<b>seldom</b>	that the witnesses in	10, 108/ 35
that it happeth as	<b>seldom</b>	that the witnesses stand	10, 109/ 2
defense for mine own	<b>self</b>	at all -- but	10, 8/ 34
when he calleth one	<b>self</b>	naughty lad both a	10, 24/ 24
of likelihood be the	<b>self</b>	things that bring (as	10, 51/ 16
man. Finally, the very	<b>self</b>	objection whereof he speaketh	10, 40/ 11
I not mine own	<b>self</b>	my business in such	10, 104/ 3
well appeareth by the	<b>self</b>	text. For in the	10, 114/ 14
further thing mine own	<b>self</b>	for help of the	10, 98/ 27

this, whereas mine own	<b>self</b>	have plainly told him	10, 227/ 19
I marveled mine own	<b>self</b>	, and repented, too, that	10, 4/ 3
that obstinately hold any	<b>self-minded</b>	opinion contrary to the	10, 30/ 5
that seditious book. The	<b>selfsame</b>	piece is also an	10, 9/ 16
they be in the	<b>selfsame</b>	cases, fully and wholly	10, 37/ 23
be unlike in the	<b>selfsame</b>	point wherein, and to	10, 150/ 18
saith here concerning this	<b>selfsame</b>	case. First he saith	10, 147/ 27
over that, in the	<b>selfsame</b>	part wherein I touch	10, 9/ 11
followed and pursued the	<b>selfsame</b>	shrewd, malicious intent that	10, 6/ 8
another man, of the	<b>selfsame</b>	company, that is then	10, 107/ 29
have used even the	<b>selfsame</b>	ways to kindle it	10, 225/ 33
such as by the	<b>selfsame</b>	reason, if men would	10, 87/ 31
this point in that	<b>selfsame</b>	chapter of mine Apology	10, 139/ 9
prelates so did, "the	<b>selfsame</b>	folk that now grudge	10, 53/ 29
that -- upon the	<b>selfsame</b>	words of Saint Chrysostom	10, 21/ 34
against them under the	<b>selfsame</b>	figure of "some say	10, 68/ 9
the occasion of the	<b>selfsame</b>	book of the Division	10, 14/ 29
open preaching against the	<b>selfsame</b>	heresies, and the doing	10, 116/ 17
temporal court, before the	<b>selfsame</b>	judges, by the reason	10, 150/ 36
wherein, and to the	<b>selfsame</b>	purpose wherefor, they were	10, 150/ 19
But afterward, in the	<b>selfsame</b>	chapter, the very next	10, 96/ 34
that the ordinary should	<b>send</b>	for him, but first	10, 73/ 1
shrews deceive him: God	<b>send</b>	them shortly from him	10, 230/ 36
preach and pray God	<b>send</b>	them the grace that	10, 68/ 12
prayed God abundantly to	<b>send</b>	him grace? Nor to	10, 66/ 15
convenient that the ordinary	<b>send</b>	for him, not as	10, 72/ 19
I beseech our Lord	<b>send</b>	us every one, both	10, 231/ 4
them, that he might	<b>send</b>	for them; or else	10, 85/ 6
now should he not	<b>send</b>	me to search and	10, 59/ 24
suspended from them, and	<b>send</b>	them to sue by	10, 182/ 16
because he prayeth God	<b>send</b>	him wit? Surely if	10, 66/ 16
this writ they may	<b>send</b>	out after that the	10, 128/ 2
the ordinary may not	<b>send</b>	for him to lay	10, 73/ 9
by their discretion may	<b>send</b>	a writ to inquire	10, 126/ 28
parties to answer, and	<b>send</b>	for what witnesses they	10, 144/ 5
and prayeth God to "	<b>send</b>	" them, "abundantly," "zeal of	10, 65/ 9
as you see, he	<b>sendeth</b>	me to inquire, and	10, 179/ 14
man: that in every	<b>sene</b>	, every session of peace	10, 139/ 25
or presentment in their	<b>senes</b>	or indictments at the	10, 139/ 15
words should have two	<b>senses</b>	, and one boot serve	10, 115/ 20
a bishop, and had	<b>sent</b>	him a commission to	10, 83/ 17
showed, at sundry seasons	<b>sent</b>	between them. Now, touching	10, 28/ 18
in "a very dark	<b>sentence</b>	whereby it appeareth" that	10, 14/ 14

the complement of the	<b>sentence</b>	following: it appeareth that	10, 58/ 8
can lightly turn a	<b>sentence</b>	after his appetite. And	10, 208/ 18
charged to give no	<b>sentence</b>	but such as he	10, 160/ 9
now? For now the	<b>sentence</b>	hath he brought at	10, 207/ 26
them, to make his	<b>sentence</b>	the more clear, and	10, 207/ 14
and growing of the	<b>sentence</b>	in the end. I	10, 36/ 31
taketh for a sure	<b>sentence</b>	concerning the fact without	10, 149/ 13
this world give any	<b>sentence</b>	at all. For no	10, 160/ 11
then Sim Salem giveth	<b>sentence</b>	that he hath answered	10, 224/ 28
and upon which deposition	<b>sentence</b>	of condemning him for	10, 106/ 21
so heinous upon a	<b>sentence</b>	that himself includeth in	10, 35/ 10
this change of my	<b>sentence</b>	that he maketh here	10, 192/ 17
As to this last-rehearsed	<b>sentence</b>	of Master More, this	10, 174/ 20
my meaning and my	<b>sentence</b>	therein. For my sentence	10, 174/ 36
sentence therein. For my	<b>sentence</b>	, nor yet my meaning	10, 175/ 1
these words (whereof the	<b>sentence</b>	is all one): "And	10, 58/ 16
then as for the	<b>sentence</b>	of his open words	10, 58/ 23
them unreasonable by the	<b>sentence</b>	of his own conceit	10, 218/ 5
have to turn a	<b>sentence</b>	, let the readers judge	10, 208/ 19
them -- and which	<b>sentence</b>	of his, reason excludeth	10, 35/ 10
and be by the	<b>sentence</b>	of Summa rosella fallen	10, 189/ 14
Simkin Salem giveth his	<b>sentence</b>	upon the said answer	10, 223/ 36
he somewhat mitigateth his	<b>sentence</b>	therein and saith, that	10, 189/ 31
consider them before the	<b>sentence</b>	. "But why shall he	10, 106/ 26
every judge in every	<b>sentence</b>	that he should give	10, 160/ 30
of the spirituality his	<b>sentence</b>	ended not there, but	10, 175/ 15
exalted." And there my	<b>sentence</b>	endeth, as to this	10, 174/ 28
his "And there my	<b>sentence</b>	endeth as to this	10, 175/ 12
words of his, the	<b>sentence</b>	that himself turneth them	10, 208/ 21
you see that his	<b>sentence</b>	leaveth not where he	10, 176/ 5
turn and change the	<b>sentence</b>	of my words from	10, 192/ 10
in this matter into	<b>serious</b>	, earnest arguments. But I	10, 56/ 14
with odious earnest arguments	<b>seriously</b>	to press upon him	10, 53/ 7
forsooth, a full goodly	<b>sermon</b>	, in the 35th leaf	10, 54/ 1
in this good man's	<b>sermon</b>	-- I durst well	10, 46/ 22
somewhat more like a	<b>sermon</b>	, with a good, gracious	10, 201/ 2
holy piece of a	<b>sermon</b>	, what doth he tell	10, 41/ 27
the point; and the	<b>sermon</b>	that defended him walketh	10, 5/ 6
the occasion of a	<b>sermon</b>	made the matter come	10, 195/ 8
upon so short a	<b>sermon</b>	of this poor preacher	10, 178/ 12
is a good, sweet	<b>sermon</b>	and a short, made	10, 61/ 3
for all this holy	<b>sermon</b>	, is yet to the	10, 42/ 1
see there, unto certain	<b>sermons</b>	wherein my Dialogue was	10, 5/ 1

that judgest another man's	<b>servant</b>	?" and again biddeth us	10, 54/ 8
feared that such a	<b>servant</b>	of his would kill	10, 95/ 15
themselves and for their	<b>servants</b>	and other friends too	10, 229/ 3
men may make their	<b>servants</b>	watch, or make fast	10, 142/ 14
that it might not	<b>serve</b>	in England) -- that	10, 97/ 11
soul -- yet they	<b>serve</b>	not in all cases	10, 50/ 30
or never, sufficiently shall	<b>serve</b>	the matter. And the	10, 102/ 29
open accusers shall sufficiently	<b>serve</b>	the matter. And unto	10, 143/ 18
not that it might	<b>serve</b>	in England, but that	10, 97/ 8
old depositions shall not	<b>serve</b>	for nought, but are	10, 108/ 1
device would never so	<b>serve</b>	the matter, but that	10, 119/ 18
order that best may	<b>serve</b>	his purpose. But me	10, 13/ 21
words of his can	<b>serve</b>	of nought. But yet	10, 217/ 2
good, charitable motion cannot	<b>serve</b>	this good, charitable man	10, 52/ 10
his saying will not	<b>serve</b>	him. For first, as	10, 228/ 22
name of "apology" may	<b>serve</b>	very well for every	10, 10/ 13
for all that, and	<b>serve</b>	God but for vainglory	10, 212/ 9
that way will not	<b>serve</b>	. And that have I	10, 138/ 34
of his mind may	<b>serve</b>	to acquit him now	10, 38/ 27
shall be, shall more	<b>serve</b>	me than him. But	10, 201/ 23
senses, and one boot	<b>serve</b>	for either leg, like	10, 115/ 21
his neighbor will not	<b>serve</b>	. Let every man therefore	10, 113/ 27
device, though it might	<b>serve</b>	in England, might not	10, 96/ 23
What laws may there	<b>serve</b>	, if the ministers would	10, 163/ 28
than his eyes will	<b>serve</b>	him; no, nor no	10, 162/ 12
indictment of heresy should	<b>serve</b>	the ordinary nothing to	10, 186/ 1
But what order may	<b>serve</b>	against such objections? What	10, 156/ 10
though peradventure it would	<b>serve</b>	in some one land	10, 96/ 20
land, would yet not	<b>serve</b>	in some other. And	10, 96/ 21
and sure and should	<b>serve</b>	the one party in	10, 37/ 17
and to make them	<b>serve</b>	him to purpose. The	10, 49/ 9
For it will never	<b>serve</b>	him to recover damages	10, 38/ 29
the other side to	<b>serve</b>	for his second oath	10, 158/ 26
the thing that shall	<b>serve</b>	me sufficiently showed even	10, 62/ 15
made but for to	<b>serve</b>	in that special, seldom	10, 109/ 5
of accusation sufficient to	<b>serve</b>	in the stead, he	10, 91/ 33
that they will not	<b>serve</b>	half so sufficiently for	10, 172/ 24
if his diversity shall	<b>serve</b>	aught for the purpose	10, 133/ 22
his two devices will	<b>serve</b>	sufficiently for the one	10, 172/ 22
not -- but only	<b>serve</b>	to bring the matter	10, 185/ 31
our inquisitions, that only	<b>serve</b>	to help the other	10, 194/ 27
this point will not	<b>serve</b>	his purpose the value	10, 209/ 11
it as it might	<b>serve</b>	most generally through Christendom	10, 96/ 22

what words will there	<b>serve</b>	to say to this	10, 27/ 2
all this would not	<b>serve</b>	me; for very wroth	10, 4/ 20
that his heart could	<b>serve</b>	him for very shame	10, 198/ 28
yet might it not	<b>serve</b>	in Almaine; which words	10, 97/ 9
condemnation, the presumption shall	<b>serve</b>	that the witnesses will	10, 163/ 30
altogether could very little	<b>serve</b>	him -- ye shall	10, 120/ 13
that though it might	<b>serve</b>	in England, yet might	10, 97/ 8
England, might not have	<b>served</b>	in many places of	10, 96/ 24
so good indeed, and	<b>served</b>	God never so well	10, 212/ 3
we say they were	<b>served</b>	as they well deserved	10, 48/ 14
women wot what caudle	<b>serveth</b>	against her afterthroes. Now	10, 6/ 4
see that his wit	<b>serveth</b>	him no better but	10, 10/ 10
the first indictment, that	<b>serveth</b>	for nothing but for	10, 134/ 13
see reasonable. For it	<b>serveth</b>	to the clear perceiving	10, 88/ 11
them still; and then	<b>serveth</b>	that device of nought	10, 173/ 2
law is special, and	<b>serveth</b>	but whereas there is	10, 109/ 33
home to dinner, for	<b>service</b>	is all done here	10, 31/ 33
honest laymen in their	<b>service</b>	, and keeping of a	10, 53/ 22
do this man little	<b>service</b>	. And then on the	10, 45/ 30
upon causes from one	<b>session</b>	to another, and sometimes	10, 124/ 17
session of peace, every	<b>session</b>	of jail delivery, every	10, 139/ 26
in every sene, every	<b>session</b>	of peace, every session	10, 139/ 26
be found at the	<b>session</b>	concerning felony, I dare	10, 124/ 12
in prison till the	<b>session</b>	, as he may hap	10, 123/ 6
-- saving that the	<b>session</b>	hath commonly much more	10, 124/ 4
his charge at the	<b>sessions</b>	, he shall be delivered	10, 123/ 11
be indicted at a	<b>sessions</b>	and none evidence given	10, 129/ 37
of indictments at the	<b>sessions</b>	. For that piece he	10, 129/ 26
that upon indictments at	<b>sessions</b>	, the indicters use not	10, 130/ 32
mind to sow and	<b>set</b>	forth division -- I	10, 225/ 32
purposed by them to	<b>set</b>	forth and advance those	10, 115/ 29
begin, and is also	<b>set</b>	forth and advanced forward	10, 200/ 13
seditious "some say"s	<b>set</b>	forth division, and break	10, 16/ 30
the devil hath late	<b>set</b>	a broach, and laboreth	10, 24/ 32
reasons never after to	<b>set</b>	a fly. And first	10, 86/ 17
s show) somewhat more	<b>set</b>	upon an appetite of	10, 28/ 32
ceasing division, excite and	<b>set</b>	forth division, but if	10, 15/ 35
no charge should be	<b>set</b>	upon clerics by lay	10, 209/ 15
inquirable, with pains also	<b>set</b>	upon the concealers, yet	10, 143/ 32
to them, with pains	<b>set</b>	upon the concealers, too	10, 144/ 18
good simple soul and	<b>set</b>	him so evil a	10, 189/ 8
upon heresies begun and	<b>set</b>	forth by false apostates	10, 210/ 22
on the other side	<b>set</b>	I not five straws	10, 78/ 33

Have you not yet	<b>set</b>	on his head again	10, 16/ 26
ever I yet saw	<b>set</b>	out with high words	10, 28/ 12
some say"s to	<b>set</b>	them forth in print	10, 226/ 22
pretext of pacifying division,	<b>set</b>	forth and increase division	10, 212/ 15
a second law hath	<b>set</b>	him at large, than	10, 161/ 26
reasoned at length, and	<b>set</b>	forth very lustily. But	10, 5/ 14
be need, then, to	<b>set</b>	a little more charitable	10, 212/ 12
that he hath said	<b>set</b>	aside for nought --	10, 110/ 29
-- and not to	<b>set</b>	the respect of their	10, 23/ 16
if the judge should	<b>set</b>	an officer of the	10, 139/ 21
find them all fair	<b>set</b>	out in order at	10, 7/ 15
and obloquy so generally	<b>set</b>	forth, with so many	10, 9/ 14
cold reason so fervently	<b>set</b>	forth in such a	10, 184/ 14
cause of division to	<b>set</b>	the whole temporalty against	10, 46/ 1
than he) -- he	<b>set</b>	hand upon the child	10, 16/ 19
evermore been ready to	<b>set</b>	taxes upon themselves, as	10, 209/ 19
if he mean to	<b>set</b>	an addition thereto: that	10, 32/ 11
heresy have sown and	<b>set</b>	forth division. This thing	10, 200/ 20
get, he would now	<b>set</b>	other folk to study	10, 182/ 32
man again, and seemed	<b>set</b>	at a vacation moot	10, 37/ 34
law presumeth that he	<b>setteth</b>	not so much by	10, 151/ 31
For that piece he	<b>setteth</b>	in the rear ward	10, 129/ 26
himself shortly deviseth and	<b>setteth</b>	up upon the same	10, 90/ 4
causes as this man	<b>setteth</b>	forth for true, which	10, 15/ 3
repealings, save only for	<b>setting</b>	forth of his division	10, 190/ 7
but a little. For,	<b>setting</b>	aside for the while	10, 224/ 8
but if I found	<b>seven</b>	that thought all three	10, 34/ 20
not, I say, above	<b>seven</b>	that thought any one	10, 34/ 19
above the number of	<b>seven</b>	that had been either	10, 34/ 6
that I have known	<b>seven</b>	that have been at	10, 34/ 8
labor about it this	<b>seven</b>	years, he can never	10, 214/ 17
administer some of the	<b>seven</b>	sacraments, nor diligently and	10, 43/ 17
delayed, any of the	<b>seven</b>	sacraments not duly administered	10, 42/ 15
and some of the	<b>seven</b>	sacraments not duly administered	10, 42/ 35
that I have known	<b>seven</b>	persons that have been	10, 34/ 10
above the number of	<b>seven</b>	that ever I perceived	10, 32/ 37
any one of the	<b>seven</b>	. For if I would	10, 34/ 5
administering some of the	<b>seven</b>	sacraments, or in plain	10, 45/ 15
say that I knew	<b>seven</b>	that thought it reasonable	10, 33/ 21
I never knew above	<b>seven</b>	that without lawful cause	10, 33/ 17
above the number of	<b>seven</b>	that without lawful cause	10, 34/ 16
included that he knew	<b>seven</b>	of that mind, whose	10, 33/ 10
included that I knew	<b>seven</b>	of that mind that	10, 33/ 15

open accusers as in	<b>seven</b>	years shall never one	10, 145/ 20
above the number of	<b>seven</b>	, and yet not now	10, 32/ 19
other, or else all	<b>seven</b>	some one of those	10, 33/ 30
I ween in some	<b>seven</b>	years not one. And	10, 139/ 29
nor yet that all	<b>seven</b>	thought it profitable. But	10, 33/ 35
right, nor that all	<b>seven</b>	thought it reasonable; no	10, 33/ 34
that I say all	<b>seven</b>	thought it right, nor	10, 33/ 33
hath not known above	<b>seven</b>	(whereof, he saith, three	10, 33/ 7
and he seek this	<b>seven</b>	years, he shall in	10, 18/ 27
say that I knew	<b>seven</b>	which, among them all	10, 33/ 28
yet have I found	<b>seven</b>	that have thought, if	10, 34/ 26
which of those same	<b>seven</b>	thought or which one	10, 34/ 2
readers, this good man's	<b>seventeenth</b>	chapter. The Eighteenth Chapter	10, 184/ 22
The Seventeenth Chapter His	<b>seventeenth</b>	chapter beginneth folio 62	10, 167/ 9
the sixteenth, and the	<b>seventeenth</b>	every man may soon	10, 218/ 23
the fifteenth, sixteenth, and	<b>seventeenth</b>	chapters plainly proved against	10, 216/ 4
his sixteenth chapter. The	<b>Seventeenth</b>	Chapter His seventeenth chapter	10, 167/ 8
mine answer to his	<b>seventeenth</b>	chapter in this book	10, 64/ 31
a show, and the	<b>seventh</b>	and the eighth for	10, 221/ 35
he speaketh in that	<b>seventh</b>	chapter of his in	10, 40/ 12
overseen, which in the	<b>seventh</b>	epistle of his first	10, 48/ 31
his provision in the	<b>seventh</b>	chapter of his Division	10, 93/ 7
that point of his	<b>seventh</b>	chapter of his Division	10, 96/ 10
speaketh of in his	<b>seventh</b>	chapter of his Division	10, 97/ 36
he speaketh in his	<b>seventh</b>	chapter of his Division	10, 106/ 15
and yet in his	<b>seventh</b>	chapter of his first	10, 108/ 17
words. For in his	<b>seventh</b>	chapter of his Division	10, 109/ 16
The Seventh Chapter His	<b>seventh</b>	chapter beginneth in the	10, 36/ 11
made which in his	<b>seventh</b>	chapter this man so	10, 96/ 6
will in this his	<b>seventh</b>	chapter have me take	10, 39/ 20
said before in the	<b>seventh</b>	chapter, Master More hath	10, 208/ 16
hath devised in his	<b>seventh</b>	chapter. He rehearseth it	10, 92/ 36
touched before in the	<b>seventh</b>	chapter, it seemeth that	10, 168/ 23
then but thus. The	<b>Seventh</b>	Chapter His seventh chapter	10, 36/ 10
a means, in the	<b>seventh</b>	chapter of the said	10, 89/ 18
a means, in the	<b>seventh</b>	chapter of the said	10, 92/ 8
is recited in the	<b>seventh</b>	chapter of the said	10, 110/ 34
to say, in the	<b>seventh</b>	chapter of the said	10, 174/ 22
the bar; and, being	<b>severally</b>	questioned in that sudden	10, 154/ 7
afeard of their own	<b>shadow</b>	a while -- it	10, 75/ 25
cometh now forth under	<b>shadow</b>	of a shrewd "some	10, 170/ 22
have assayed so to	<b>shake</b>	his cases of London	10, 37/ 25
to the fire and	<b>shaketh</b>	his hat after a	10, 130/ 14

it, but ever she	<b>shaketh</b>	such plain proofs off	10, 77/ 5
checks, but he soon	<b>shaketh</b>	it off while his	10, 26/ 34
For as for the	<b>shame</b>	of open bringing forth	10, 124/ 3
open-known truth, would with	<b>shame</b>	enough to himself make	10, 210/ 30
that would for very	<b>shame</b>	say. For I think	10, 51/ 26
in his heart, for	<b>shame</b>	, to write in this	10, 27/ 24
he, therefore, for very	<b>shame</b>	, say that it is	10, 171/ 19
without his rebuke or	<b>shame</b>	, the readers may by	10, 40/ 7
that I could, for	<b>shame</b>	and fear of mine	10, 142/ 21
serve him for very	<b>shame</b>	to speak of them	10, 198/ 28
name? As now the	<b>shame</b>	cleaveth not on his	10, 26/ 33
were but for very	<b>shame</b>	, well and plainly counsel	10, 51/ 29
by dread or by	<b>shame</b>	or other tedious business	10, 213/ 17
intending, would yet for	<b>shame</b>	utterly say that there	10, 64/ 21
him to all the	<b>shame</b>	and vexation that they	10, 105/ 32
neck, reckoneth it a	<b>shame</b>	for me to find	10, 16/ 31
it were both great	<b>shame</b>	for them to say	10, 59/ 17
though it were great	<b>shame</b>	for me to liken	10, 157/ 16
to their rebuke and	<b>shame</b>	. And some turned in	10, 25/ 18
book of them to	<b>shame</b>	them. And unto this	10, 193/ 8
it is the more	<b>shame</b>	for you. Why speak	10, 16/ 28
man seemeth not very	<b>shamefast</b>	, lo, but if his	10, 97/ 14
cause verily not very	<b>shamefast</b>	, where he maketh as	10, 109/ 7
of his are too	<b>shameful</b>	-- where he now	10, 110/ 1
not answering, a very	<b>shameful</b>	, way. Then in the	10, 191/ 29
heresies and their secret	<b>shameful</b>	living for such that	10, 25/ 33
that he had very	<b>shamefully</b>	belied them, and had	10, 203/ 24
in the dust so	<b>shamefully</b>	? Now, where he saith	10, 205/ 36
that some wily shrews	<b>shamefully</b>	do deceive him: I	10, 191/ 3
that I misreport him	<b>shamefully</b>	. And else, I trust	10, 60/ 14
maketh here a very	<b>shameless</b>	dealing, either of himself	10, 192/ 18
such thing proved) a	<b>shameless</b>	defamation? If this good	10, 170/ 32
were some found so	<b>shameless</b>	that they would give	10, 51/ 30
the order somewhat less	<b>sharp</b>	than it should be	10, 218/ 32
the apparel of a	<b>sheep</b>	, and withinforth be a	10, 165/ 23
simply, lapped in a	<b>sheep's</b>	skin), I shall therefore	10, 230/ 31
made of the twelve	<b>sheets</b>	of paper, and lacked	10, 5/ 28
thereto, neither in twelve	<b>sheets</b>	nor in twelve quires	10, 4/ 34
answer of twelve whole	<b>sheets</b>	of paper, written near	10, 4/ 30
that place; and what	<b>shift</b>	there was found to	10, 5/ 9
see I none other	<b>shift</b>	for this good man	10, 137/ 17
false and nought. Other	<b>shift</b>	hath this man none	10, 137/ 26
see what a fond	<b>shift</b>	he findeth, that he	10, 180/ 4

he falleth to another	<b>shift</b>	to save the matter	10, 177/ 29
of grace should shortly	<b>shine</b>	, " etc.; and that he	10, 65/ 11
either leg, like a	<b>shipman's</b>	hose, and so should	10, 115/ 21
or twain in a	<b>shire</b>	, whereby all their neighbors	10, 103/ 24
their gay golden, riven	<b>shirts</b>	, and in their silken	10, 55/ 20
and the other a	<b>short</b>	. But I am not	10, 157/ 21
them all shortly and	<b>short</b>	enough, and answer a	10, 129/ 23
he forgetteth this little,	<b>short</b>	word, this monosyllable "such	10, 62/ 30
sweet sermon and a	<b>short</b>	, made unto myself, to	10, 61/ 3
of them, upon so	<b>short</b>	a sermon of this	10, 178/ 12
man can make a	<b>shorter</b>	course than he that	10, 7/ 32
no man make a	<b>shorter</b>	book than he that	10, 7/ 33
might have made a	<b>shorter</b>	work if he would	10, 221/ 29
I speak of, much	<b>shorter</b>	than I there assign	10, 14/ 27
But then heard I	<b>shortly</b>	that thick and threefold	10, 4/ 24
light of grace should	<b>shortly</b>	shine," etc.; and that	10, 65/ 11
much less evidence have	<b>shortly</b>	presented felony. And one	10, 140/ 19
laws broken, men should	<b>shortly</b>	see, without any doubt	10, 145/ 29
therefore I shall as	<b>shortly</b>	as I can touch	10, 213/ 32
saith this good man, "	<b>shortly</b>	shall I devise. Put	10, 100/ 28
all these divisions would	<b>shortly</b>	have an end. Nay	10, 211/ 26
answers to them all	<b>shortly</b>	and short enough, and	10, 129/ 22
words that he can	<b>shortly</b>	find the fault where	10, 13/ 1
fill a whole town	<b>shortly</b>	full of heresies. Then	10, 73/ 16
him: God send them	<b>shortly</b>	from him. If he	10, 230/ 36
that -- and shall	<b>shortly</b>	feel it in heresies	10, 70/ 17
were in hand that	<b>shortly</b>	should come out: like	10, 5/ 29
saith that he that	<b>shortly</b>	believeth is over light	10, 226/ 20
certain order that himself	<b>shortly</b>	deviseth and setteth up	10, 90/ 4
thanks of God that	<b>shortly</b>	we should with such	10, 119/ 8
compendious brevity thereof and	<b>shortness</b>	: I nothing therein envy	10, 7/ 30
lose the praise of	<b>shortness</b>	, too. For when it	10, 7/ 36
faggot on the other's	<b>shoulder</b>	. And yet is there	10, 121/ 23
on the other man's	<b>shoulder</b>	"; but he rehearseth not	10, 122/ 18
an incident (as I	<b>show</b>	in the 100th leaf	10, 8/ 23
cause that I there	<b>show</b>	, very far against good	10, 27/ 14
in folio 268, I	<b>show</b>	that for all their	10, 27/ 17
speaketh. But now, to	<b>show</b>	that in all his	10, 167/ 33
And also let him	<b>show</b>	you forth any one	10, 18/ 35
motion I shall somewhat	<b>show</b>	my mind, as hereafter	10, 22/ 20
of felony is to	<b>show</b>	that, likewise as it	10, 122/ 30
as you see, to	<b>show</b>	that likewise as a	10, 130/ 21
of felony. And I	<b>show</b>	also therein, as you	10, 130/ 25

there see that I	<b>show</b>	it to be unlikely	10, 27/ 12
at the matter, I	<b>show</b>	by and by what	10, 102/ 16
bare, but I will	<b>show</b>	you some cause wherefore	10, 151/ 26
me certain things to	<b>show</b>	that he con skill	10, 149/ 9
have, "or else to	<b>show</b>	themselves not content"; that	10, 197/ 13
they cannot get it,	<b>show</b>	themselves not content, that	10, 197/ 14
the very end, to	<b>show</b>	that he could write	10, 12/ 24
perjured witness may haply	<b>show</b>	himself to deny that	10, 165/ 18
And then let him	<b>show</b>	me where ever he	10, 11/ 19
he provoketh me to	<b>show</b>	what other faults I	10, 221/ 19
that they may not	<b>show</b>	their names; for they	10, 130/ 33
arguments. But I shall	<b>show</b>	him a good merry	10, 56/ 14
himself indifferent, and to	<b>show</b>	also a great oversight	10, 189/ 18
he beginneth first to	<b>show</b>	that I had no	10, 213/ 36
farther, somewhat about, to	<b>show</b>	that I have mishandled	10, 174/ 1
whole matter hangeth, to	<b>show</b>	you that he saith	10, 109/ 12
wherein he minded to	<b>show</b>	that in heresy the	10, 119/ 12
And there I further	<b>show</b>	that some heretics have	10, 27/ 15
me thus: Then to	<b>show</b>	my mind in some	10, 215/ 23
place where I shall	<b>show</b>	thee that it endeth	10, 11/ 16
the nonce. And I	<b>show</b>	that necessity (lest much	10, 126/ 15
do it," I "would	<b>show</b>	what" I "meant thereby	10, 35/ 27
to the bill, and	<b>show</b>	that innocents might be	10, 229/ 19
in the beginning, I	<b>show</b>	there that necessity is	10, 126/ 12
charity that they should	<b>show</b>	to their neighbor. In	10, 36/ 5
all them that will	<b>show</b>	such things of the	10, 18/ 10
have touched is sufficient)	<b>show</b>	the substance of all	10, 21/ 6
chapter, have cause to	<b>show</b>	their ordinary of them	10, 85/ 6
by and by, and	<b>show</b>	good tokens of right	10, 118/ 11
indicters use not to	<b>show</b>	the names of them	10, 130/ 32
the little amendment may	<b>show</b>	. Riots be open things	10, 143/ 31
this division continueth, will	<b>show</b>	unto the ordinary that	10, 72/ 3
too. And there I	<b>show</b>	also the reason wherefore	10, 31/ 16
words seemed plainly to	<b>show</b>	that he reckoned the	10, 40/ 30
-- I declare and	<b>show</b>	in my said Apology	10, 170/ 14
of this realm to	<b>show</b>	that the same spiritual	10, 120/ 17
his "some say"s	<b>show</b>	) somewhat more set upon	10, 28/ 32
first chapter for a	<b>show</b>	, and the seventh and	10, 221/ 35
then shall he well	<b>show</b>	himself so simple a	10, 66/ 17
done" that I should "	<b>show</b>	them." And so he	10, 192/ 35
that thing shall I	<b>show</b>	you. As soon as	10, 4/ 10
that place not only	<b>show</b>	that he that is	10, 124/ 30
all in vain, nor	<b>show</b>	myself unwilling that the	10, 223/ 15

second point was to	<b>show</b>	that of the keeping	10, 119/ 30
sometimes a wolf may	<b>show</b>	himself in the apparel	10, 155/ 24
sometimes a wolf may	<b>show</b>	himself in the apparel	10, 162/ 36
that "a wolf may	<b>show</b>	himself in the apparel	10, 165/ 9
goeth about now to	<b>show</b>	that he then meant	10, 17/ 24
himself know them and	<b>show</b>	them not: then he	10, 211/ 14
have authority. But to	<b>show</b>	my conceit therein, I	10, 218/ 9
if they will not	<b>show</b>	their names, they be	10, 131/ 3
like -- I shall	<b>show</b>	you what thing, now	10, 141/ 29
Whereas I did there	<b>show</b>	what I thought he	10, 41/ 15
such places as I	<b>show</b>	that men were unreasonable	10, 18/ 29
-- the trouble should	<b>show</b>	itself. But while I	10, 6/ 34
that purpose still, to	<b>show</b>	that it will be	10, 176/ 7
-- I shall now	<b>show</b>	you that with his	10, 206/ 32
made (as I have	<b>showed</b>	you) good, and all	10, 208/ 9
false gone, as I	<b>showed</b>	you before. And then	10, 158/ 29
himself hath, he saith,	<b>showed</b>	some -- either he	10, 211/ 9
shall serve me sufficiently	<b>showed</b>	even by his own	10, 62/ 16
And thus I have	<b>showed</b>	you that I may	10, 137/ 5
16th leaf, wherein he	<b>showed</b>	that I in mine	10, 30/ 33
avow it, I have	<b>showed</b>	a means, in the	10, 89/ 17
avow it, I have	<b>showed</b>	a means, in the	10, 92/ 8
is purged -- I	<b>showed</b>	you before, in that	10, 158/ 33
I have answered and	<b>showed</b>	my mind in mine	10, 193/ 9
spiritual judges: I have	<b>showed</b>	and proved indeed, in	10, 169/ 36
be accepted than truly	<b>showed</b>	-- it is evident	10, 162/ 38
till the contrary be	<b>showed</b>	, as every man is	10, 157/ 3
But then have I	<b>showed</b>	before, in mine Apology	10, 138/ 33
that point that I	<b>showed</b>	him in my Apology	10, 113/ 16
yet, as I have	<b>showed</b>	you, to no purpose	10, 187/ 32
and hath before also	<b>showed</b>	a cause of his	10, 58/ 5
such as they have	<b>showed</b>	the names of such	10, 109/ 27
though they be not	<b>showed</b>	to the party. And	10, 109/ 25
sooner accepted than truly	<b>showed</b>	. To this piece these	10, 155/ 25
received. Here have I	<b>showed</b>	you a reason which	10, 153/ 20
sooner accepted than truly	<b>showed</b>	. As who saith, the	10, 163/ 1
letters, enough to be	<b>showed</b>	, at sundry seasons sent	10, 28/ 18
wisdom the man hath	<b>showed</b>	in making such a	10, 202/ 32
for, as I have	<b>showed</b>	you how, that presumption	10, 160/ 1
witnesses shall not be	<b>showed</b>	but to the bishop	10, 109/ 23
After that I have	<b>showed</b>	there that the judges	10, 125/ 18
I have touched and	<b>showed</b>	sufficiently that they be	10, 17/ 18
because God's justice is	<b>showed</b>	on him. We will	10, 48/ 1

as I have already	<b>showed</b>	you, it would not	10, 47/ 27
his hat after a	<b>shower</b>	of rain. And, now	10, 130/ 14
man cometh into a	<b>shower</b>	by his own oversight	10, 130/ 15
some say." And he	<b>showeth</b>	that in a tale	10, 167/ 11
farther, folio 27, and	<b>showeth</b>	that mine answer to	10, 46/ 4
saith he hath, yet	<b>showeth</b>	he nothing (as you	10, 101/ 35
wretch such as he	<b>showeth</b>	himself to be --	10, 48/ 29
eighth leaf, he first	<b>showeth</b>	a diversity between the	10, 19/ 10
mean those things, thereof	<b>showeth</b>	he nothing, but leaveth	10, 221/ 23
now -- because he	<b>showeth</b>	himself so cunning in	10, 11/ 4
his own showing, this	<b>showeth</b>	also that he useth	10, 190/ 20
him desperate whose living	<b>showeth</b>	no manner hope of	10, 48/ 30
too. And therein he	<b>showeth</b>	himself not indifferent, when	10, 191/ 19
evil passions: herein he	<b>showeth</b>	that there is difference	10, 68/ 24
that this good man	<b>showeth</b>	us yet no let	10, 101/ 27
well that, as himself	<b>showeth</b>	, the law provideth well	10, 156/ 3
-- against which he	<b>showeth</b>	no reason reasonable, but	10, 167/ 4
leaf, wherein first he	<b>showeth</b>	that I rehearse right	10, 56/ 33
laws, when himself here	<b>showeth</b>	that I say that	10, 190/ 17
yet when himself after	<b>showeth</b>	upon his second oath	10, 152/ 25
said eighteenth chapter, and	<b>showeth</b>	that he speaketh first	10, 192/ 21
shrewd "some say" and	<b>showeth</b>	that the spiritual men	10, 170/ 23
he that so saith	<b>showeth</b>	that by such words	10, 60/ 4
what a mischief he	<b>showeth</b>	that ensueth thereupon! The	10, 197/ 30
third leaf, when Salem	<b>showeth</b>	himself desirous to see	10, 11/ 10
man that he therein	<b>showeth</b>	himself so to bear	10, 25/ 1
and not himself --	<b>showeth</b>	himself little to force	10, 117/ 31
make double lies. This	<b>showeth</b>	that he useth in	10, 190/ 18
the temporalty too. Then	<b>showeth</b>	he farther wherefore he	10, 19/ 29
now saith here, and	<b>showeth</b>	some things which he	10, 206/ 7
lost. For then he	<b>showeth</b>	no cause why that	10, 180/ 36
-- then he well	<b>showeth</b>	himself more wily in	10, 66/ 20
appeareth upon his own	<b>showing</b>	, this showeth also that	10, 190/ 20
sauce to it, in	<b>showing</b>	us a cause wherefore	10, 92/ 2
point of me with	<b>showing</b>	forth a difference --	10, 133/ 29
may be a wolf,	<b>showing</b>	himself appareled in the	10, 156/ 6
from danger, as by	<b>showing</b>	the matter to the	10, 89/ 19
from danger, as by	<b>showing</b>	the matter to the	10, 92/ 9
presume him a false	<b>shrew</b>	when he should by	10, 152/ 13
naughty lad both a "	<b>shrewd</b>	boy" and a "good	10, 24/ 24
how he playeth the	<b>shrewd</b>	cow again, and turneth	10, 76/ 3
under shadow of a	<b>shrewd</b>	"some say" and showeth	10, 170/ 23
forth some of those	<b>shrewd</b>	sayers himself. Another thing	10, 59/ 27

some say" is as	<b>shrewd</b>	English as any Deutsch	10, 167/ 31
to mock of a	<b>shrewd</b>	, wily doubleness? For (saving	10, 66/ 31
you believe not the	<b>shrewd</b>	words of his book	10, 58/ 25
himself or of some	<b>shrewd</b>	counsel of his? And	10, 192/ 19
I make open the	<b>shrewd</b>	mind of his demure	10, 212/ 31
books are, by some	<b>shrewd</b>	counsel, handled in such	10, 223/ 5
he forthwith addeth this	<b>shrewd</b>	saying to it: But	10, 76/ 5
men for heresy) a	<b>shrewd</b>	preparative to it. And	10, 222/ 7
seem somewhat likely. Such	<b>shrewd</b>	"some say"s, lo	10, 46/ 32
book is full of	<b>shrewd</b>	"some say"s --	10, 167/ 30
because he powdered his	<b>shrewd</b>	, slanderous "some say"s	10, 66/ 11
and pursued the selfsame	<b>shrewd</b>	, malicious intent that was	10, 6/ 8
is driven to a	<b>shrewd</b>	narrow strait, when to	10, 206/ 21
there be some wily	<b>shrews</b>	so much about him	10, 227/ 25
may by some secret	<b>shrews</b>	of his acquaintance murder	10, 94/ 16
see that some wily	<b>shrews</b>	beguile him. And, on	10, 66/ 18
either deceived by some	<b>shrews</b>	or else but of	10, 230/ 34
plain, those double, wily	<b>shrews</b>	could never deceive him	10, 64/ 16
good wills, these wily	<b>shrews</b>	that thus deceive this	10, 189/ 7
else that some wily	<b>shrews</b>	shamefully do deceive him	10, 191/ 3
for him thus. If	<b>shrews</b>	deceive him: God send	10, 230/ 35
me that some wily	<b>shrews</b>	abuse the good man's	10, 53/ 13
so nought, some wily	<b>shrews</b>	beguile the good, innocent	10, 230/ 25
all, yet some false	<b>shrews</b>	there be, he misguesseth	10, 107/ 2
himself unto some wily	<b>shrews</b>	that deceived him. And	10, 9/ 27
as wilily as those	<b>shrews</b>	that beguile him have	10, 168/ 6
folk or any false	<b>shrews</b>	would tell him. Whose	10, 180/ 17
he hath suffered false	<b>shrews</b>	, to make him turn	10, 192/ 10
think that some subtle	<b>shrews</b>	have deceived him. And	10, 227/ 3
see that these wily	<b>shrews</b>	which abuse his labor	10, 189/ 2
to some false, wily	<b>shrews</b>	, though the man do	10, 10/ 1
save for such wily	<b>shrews</b>	) every man may well	10, 227/ 21
malicious soever the subtle	<b>shrews</b>	made him stuff up	10, 64/ 13
them all for false	<b>shrews</b>	and put them to	10, 93/ 32
be they but false	<b>shrews</b>	. "What remedy, then," say	10, 100/ 32
that by some wily	<b>shrews</b>	his book was so	10, 225/ 27
neither had any "subtle	<b>shrews'</b>	counsel" nor any evil	10, 226/ 30
purpose some other wily	<b>shrews'</b>	, which, not being fully	10, 64/ 3
shall make the troth	<b>shrink</b>	, and many true men	10, 220/ 12
this tale is nothing	<b>sib</b>	to his other tale	10, 43/ 22
tendable and tender to	<b>sick</b>	folk, and that should	10, 35/ 2
farther, in the second	<b>side</b>	of the 18th leaf	10, 35/ 21
beginneth in the second	<b>side</b>	of his 25th leaf	10, 41/ 7

For in the second	<b>side</b>	of the 26th leaf	10, 42/ 8
where, in the second	<b>side</b>	of his 32nd leaf	10, 50/ 7
this chapter (the second	<b>side</b>	of his 44th leaf	10, 83/ 9
the same leaf and	<b>side</b>	, he maketh a certain	10, 83/ 16
fall upon the wrong	<b>side</b>	, and all against his	10, 218/ 28
is on the losing	<b>side</b>	. It is an old	10, 197/ 5
But on the other	<b>side</b>	, if he answer me	10, 85/ 3
have, on the other	<b>side</b>	, not left any one	10, 223/ 32
and unto the other	<b>side</b>	, the witnesses are not	10, 154/ 29
And on the other	<b>side</b>	, if it be as	10, 45/ 20
And, on the other	<b>side</b>	, if he be wiser	10, 66/ 19
And on the other	<b>side</b>	, if he bring in	10, 191/ 20
presumption on the other	<b>side</b>	to serve for his	10, 158/ 26
But on the other	<b>side</b>	, if they go no	10, 225/ 7
But on the other	<b>side</b>	, if this good man	10, 93/ 27
him, that on that	<b>side</b>	willingly he greatly passed	10, 19/ 26
But on the other	<b>side</b>	, now, if he say	10, 175/ 14
verily on the other	<b>side</b>	, that if heretics have	10, 220/ 9
substantially proved upon this	<b>side</b>	, by all his five	10, 78/ 32
answer on the other	<b>side</b>	, that all his reasons	10, 87/ 26
And on the other	<b>side</b>	, if he judged that	10, 54/ 35
here (in the second	<b>side</b>	of the leaf) he	10, 20/ 12
but on the other	<b>side</b>	, if I lost it	10, 120/ 4
And on the other	<b>side</b>	, if he mean that	10, 173/ 3
that, on the other	<b>side</b>	, all spiritual men would	10, 44/ 7
witnesses on the other	<b>side</b>	set I not five	10, 78/ 33
either on the one	<b>side</b>	or the other, were	10, 32/ 25
conclude upon the other	<b>side</b>	, against the Pacifier's book	10, 21/ 25
then on the other	<b>side</b>	, if the people in	10, 45/ 30
beginning of the second	<b>side</b>	, where he rehearseth his	10, 214/ 22
better, on the second	<b>side</b>	of the same leaf	10, 207/ 2
And on the other	<b>side</b>	, if "some say" be	10, 181/ 1
they all upon one	<b>side</b>	sure, he seeth well	10, 87/ 2
But on the other	<b>side</b>	, whoso stick still therein	10, 227/ 34
a conjecture on that	<b>side</b>	, nor so sure, but	10, 91/ 16
and so will that	<b>side</b>	of the sword do	10, 45/ 29
them all; and that	<b>side</b>	of the sword the	10, 46/ 2
And on the other	<b>side</b>	, the remedy that he	10, 96/ 37
them on the other	<b>side</b>	-- to the doing	10, 23/ 15
presumption upon the other	<b>side</b>	, there is the contrary	10, 152/ 1
about, on the other	<b>side</b>	, to make the world	10, 213/ 13
turneth on the other	<b>side</b>	, and findeth the fault	10, 219/ 7
159 (in the second	<b>side</b>	, beginning at these words	10, 199/ 22

But on the other	<b>side</b>	, if I think them	10, 193/ 26
then on the other	<b>side</b>	, whensoever they will not	10, 207/ 31
But, on the other	<b>side</b>	, that the words have	10, 57/ 15
another for the same	<b>side</b>	also -- yet would	10, 113/ 8
and fair, long, slender	<b>sides</b>	; and the hounds yet	10, 142/ 27
which, having on both	<b>sides</b>	very good to choose	10, 138/ 8
in this point, without	<b>sight</b>	of man's heart, we	10, 230/ 28
the truth out of	<b>sight</b>	, slink into Lurkies' Lane	10, 88/ 16
men at the first	<b>sight</b>	and at superficial reading	10, 221/ 18
is it a sure	<b>sign</b>	and a good token	10, 10/ 8
name yet by a	<b>sign</b>	and a token in	10, 55/ 12
matters in those books	<b>signified</b>	by those names do	10, 9/ 3
that is meant and	<b>signified</b>	thereby. And this man	10, 29/ 17
a holding together which	<b>signifieth</b>	a maintaining each of	10, 43/ 24
an "apology," which name	<b>signifieth</b>	, as he saith, "an	10, 8/ 14
this word "therefore," which	<b>signifieth</b>	"for the same cause	10, 58/ 7
that his word "pretending"	<b>signifieth</b>	not indeed the thing	10, 66/ 32
man taketh it, doth	<b>signify</b>	a meeting and gathering	10, 198/ 8
as he seemeth to	<b>signify</b>	) any other business --	10, 13/ 30
put the layman to	<b>silence</b>	than anything amend the	10, 176/ 12
and put them to	<b>silence</b>	except some one of	10, 93/ 32
he put me to	<b>silence</b>	therein -- what purpose	10, 186/ 28
start straight out of	<b>silk</b>	into hemp." Thus saith	10, 55/ 22
shirts, and in their	<b>silken</b>	sleeves, that nought have	10, 55/ 20
have made him, good,	<b>silly</b>	soul, believe that ordinaries	10, 227/ 13
against the statute De	<b>silva</b>	caedua hath been put	10, 195/ 25
the statute made De	<b>silva</b>	caedua, and the statute	10, 195/ 5
hanged upon that: then	<b>Sim</b>	Salem giveth sentence that	10, 224/ 27
the good seely soul	<b>Simkin</b>	Salem and his right	10, 78/ 9
of the twenty-second chapter,	<b>Simkin</b>	Salem giveth his sentence	10, 223/ 36
ill. And therefore whereas	<b>Simkin</b>	Salem saith that if	10, 224/ 31
man with such a	<b>simple</b>	subtlety cast all his	10, 205/ 35
well show himself so	<b>simple</b>	a soul as men	10, 66/ 17
man is not so	<b>simple</b>	in himself as he	10, 191/ 2
him by some light,	<b>simple</b>	persons, whereas by the	10, 84/ 21
-- and yet but	<b>simple</b>	subtlety neither. First, as	10, 204/ 26
to beguile a good	<b>simple</b>	soul so? For iwis	10, 64/ 14
before. And many good	<b>simple</b>	folk, taking him even	10, 115/ 34
wily wolf in the	<b>simple</b>	lamb's skin: I can	10, 166/ 16
I never none so	<b>simple</b>	of wit, nor so	10, 77/ 32
one in the proper,	<b>simple</b>	speech, the other by	10, 24/ 25
thus deceive this good	<b>simple</b>	soul and set him	10, 189/ 8
of many a good	<b>simple</b>	soul that should, by	10, 70/ 35

is such a good	<b>simple</b>	soul as soon may	10, 10/ 9
forsooth, one the most	<b>simple</b>	, sought-out folly that ever	10, 28/ 11
them poison other good	<b>simple</b>	souls in the mean	10, 71/ 19
not of himself very	<b>simple</b>	and plain, those double	10, 64/ 16
now is he so	<b>simple</b>	that he useth the	10, 65/ 32
than such a plain,	<b>simple</b>	man as was never	10, 166/ 11
changing laws upon that	<b>simple</b>	ground -- we must	10, 229/ 6
man of very innocent	<b>simpleness</b>	or he that intendeth	10, 66/ 30
abuse the good man's	<b>simplicity</b>	. The Tenth Chapter His	10, 53/ 14
have abused his plain	<b>simplicity</b>	, making him ween, good	10, 64/ 7
a wolf may look	<b>simply</b>	, lapped in a sheep's	10, 230/ 30
confess they not so	<b>simply</b>	but that it is	10, 147/ 15
confess they not so	<b>simply</b>	but that it is	10, 156/ 1
as these titles Calvicium	<b>Sinecii</b>	, Moriae Erasmi, be names	10, 9/ 1
he useth a very	<b>sinful</b>	, and in his not	10, 191/ 29
Was not that a	<b>sinful</b>	wily way of them	10, 64/ 14
and of other more	<b>single</b>	felony; not only in	10, 147/ 6
man can make it	<b>sink</b>	unto the skin that	10, 77/ 4
to be men and	<b>sinners</b>	. And they confess and	10, 200/ 7
be no angels but	<b>sinners</b>	, that lightly may fall	10, 175/ 4
purgatory for his venial	<b>sins</b>	, doth, for all that	10, 80/ 16
for as many other	<b>sins</b>	also as are only	10, 140/ 5
there be any such	<b>sins</b>	of them as ye	10, 140/ 6
such kind of venial	<b>sins</b>	as be not so	10, 80/ 29
As for such venial	<b>sins</b>	as folk, of frailty	10, 80/ 20
keep himself from those	<b>sins</b>	that he surely knoweth	10, 80/ 19
like these common venial	<b>sins</b>	, but be things, both	10, 81/ 9
give any man to	<b>sip</b>	upon. Nor that tract	10, 71/ 6
will answer him, "Marry,	<b>sir</b>	, no fault at all	10, 136/ 28
thus he saith: Also	<b>Sir</b>	Thomas More denieth not	10, 110/ 33
embattled in such dialogues:	<b>Sir</b>	Thomas More hath undertaken	10, 3/ 18
church rang thereon: "Marry,	<b>sir</b>	, I beshrew his heart	10, 46/ 19
sort of people which	<b>Sir</b>	Thomas More in his	10, 29/ 24
against The Apology of	<b>Sir</b>	Thomas More, Knight. But	10, 3/ 10
gestu et fama, whereof	<b>Sir</b>	Thomas More maketh mention	10, 126/ 29
himself would bring? Nay,	<b>sir</b>	! For it may so	10, 115/ 6
What fault find you,	<b>sir</b>	, in these men?" --	10, 136/ 27
I would here advertise	<b>Sir</b>	Thomas More, not by	10, 50/ 10
for heresy, save only	<b>Sir</b>	Hugh Oldcastle once (in	10, 110/ 14
for that. For lo,	<b>sir</b>	, thus he saith: And	10, 100/ 2
and right worshipful man	<b>Sir</b>	John Fineux say, late	10, 164/ 4
wit and witchcraft of	<b>Sir</b>	John "Some Say," the	10, 3/ 8
so said already to	<b>Sir</b>	John "Some Say" now	10, 182/ 21

that general rule. Now,	<b>sir</b>	, as he that on	10, 152/ 5
of Salem and Bizance	<b>Sir</b>	Thomas More The Declaration	10, 1/ 3
more lightly. The Preface	<b>Sir</b>	Thomas More to the	10, 3/ 27
again and say, "Now,	<b>sir</b>	, that I trust the	10, 136/ 31
the king's ordinary court,	<b>sitting</b>	upon the deliverance of	10, 151/ 10
and therein, upon a	<b>six</b>	leaves, he argueth against	10, 36/ 12
of a hundred and	<b>six</b>	leaves (for so many	10, 10/ 19
them that con better	<b>skill</b>	, of whom he desireth	10, 82/ 14
I see, very little	<b>skill</b>	, so would I that	10, 82/ 25
show that he con	<b>skill</b>	of the law. But	10, 149/ 9
wolf in the lamb's	<b>skin</b>	than such a plain	10, 166/ 10
wolf in the lamb's	<b>skin</b>	than were another that	10, 166/ 20
lapped in a lamb's	<b>skin</b>	-- this good man	10, 162/ 33
wolf in a lamb's	<b>skin</b>	." Mark yet, in the	10, 157/ 32
it sink unto the	<b>skin</b>	that she may once	10, 77/ 4
wolf in a lamb's	<b>skin</b>	, all manner of witness	10, 156/ 15
wolf in a lamb's	<b>skin</b>	. But what order may	10, 156/ 9
in the simple lamb's	<b>skin</b>	: I can see well	10, 166/ 16
wolf in a lamb's	<b>skin</b>	. But he that hath	10, 157/ 30
wolf in a lamb's	<b>skin</b>	: I grant that he	10, 165/ 31
lapped in a sheep's	<b>skin</b>	), I shall therefore trust	10, 230/ 31
wolf in a lamb's	<b>skin</b>	? For iwis to confess	10, 166/ 30
in corners and secretly	<b>skulk</b>	together in lurkies' lanes	10, 145/ 31
man shall see the	<b>sky</b>	fall first and catch	10, 204/ 36
be made rather more	<b>slack</b>	than straiter -- then	10, 184/ 20
be therefor "the more	<b>slack</b>	in calling, attaching, and	10, 22/ 14
ordinaries not to be "	<b>slack</b>	nor the more remiss	10, 22/ 12
be anything the more	<b>slack</b>	in repressing of heresies	10, 23/ 4
Swiss, when Zwingli was	<b>slain</b>	, many thousands killed too	10, 210/ 26
thereof, there have been	<b>slain</b>	in Almaine, within these	10, 210/ 24
bring the spirituality in	<b>slander</b>	and obloquy among the	10, 52/ 3
this a lewd colored	<b>slander</b>	and (without any such	10, 170/ 31
like wise list to	<b>slander</b>	and to belie them	10, 67/ 33
s to the seditious	<b>slander</b>	of the clergy, and	10, 167/ 19
the same peril of	<b>slander</b>	may not fall as	10, 29/ 11
their necks the double	<b>slander</b>	of that from whence	10, 22/ 16
ear to false, seditious	<b>slander</b>	, but the good folk	10, 213/ 2
fear of occasion of	<b>slander</b>	, he durst here none	10, 29/ 29
ordinaries, with fear of	<b>slander</b>	and obloquy, leave their	10, 6/ 10
about to defame and	<b>slander</b>	them, and make the	10, 68/ 15
division, sow first a	<b>slander</b>	that may make division	10, 230/ 1
bring good men in	<b>slander</b>	and obloquy of the	10, 46/ 28
that point, to the	<b>slander</b>	and obloquy of the	10, 84/ 18

in slander. For the	<b>slander</b>	is all one whatsoever	10, 29/ 16
hath heard to the	<b>slander</b>	of any one man	10, 84/ 16
is a false, imagined	<b>slander</b>	against the ordinaries. And	10, 168/ 5
folk, of untrue, reprobable	<b>slander</b>	, in his own writing	10, 79/ 1
of evil words and	<b>slander</b>	of the people." And	10, 22/ 13
and run into the	<b>slander</b>	of the Pharisees. And	10, 179/ 2
so bring them in	<b>slander</b>	. For the slander is	10, 29/ 15
folk against the malicious	<b>slander</b>	and obloquy so generally	10, 9/ 14
punished for heresy, the	<b>slander</b>	that he soweth toucheth	10, 171/ 17
to wit, this false	<b>slander</b>	of the spiritual judges	10, 68/ 2
to the rebuke and	<b>slander</b>	of the spiritual judges	10, 226/ 22
of mine "affinity" may	<b>slander</b>	any of the greatest	10, 28/ 21
is there, of such	<b>slander</b>	, more by this name	10, 29/ 6
and fleeth the less	<b>slander</b>	, though it were all	10, 26/ 22
hath in some things	<b>slandered</b>	the temporalty too. Then	10, 19/ 28
some say"s falsely	<b>slandereith</b>	the ordinaries of cruel	10, 213/ 16
upon an appetite of	<b>slandering</b>	than am I, which	10, 28/ 32
in the defaming and	<b>slandering</b>	of the spirituality his	10, 175/ 15
keep his credence in	<b>slandering</b>	the body, would cast	10, 64/ 23
toward it than seditious	<b>slanderous</b>	books. For as I	10, 15/ 6
he mean, a lewd,	<b>slanderous</b>	word were as likely	10, 28/ 29
realm. Also, whereas such	<b>slanderous</b>	clamor hath been sundry	10, 227/ 15
bring up such a	<b>slanderous</b>	lie upon me, and	10, 26/ 27
name of "heretics" as	<b>slanderous</b>	as this new name	10, 29/ 8
he powdered his shrewd,	<b>slanderous</b>	"some say"s with	10, 66/ 11
world but by false,	<b>slanderous</b>	"some say"s surmised	10, 216/ 9
such but by his	<b>slanderous</b>	"some say"s, which	10, 219/ 22
realm," bring up that "	<b>slanderous</b>	name" in the realm	10, 28/ 5
else but by false,	<b>slanderous</b>	surmises against the ordinaries	10, 222/ 6
among the people a	<b>slanderous</b>	book of them to	10, 193/ 7
bring up such a	<b>slanderous</b>	name in this realm	10, 26/ 9
need to break his	<b>sleep</b>	therefor. For first, as	10, 28/ 24
and in their silken	<b>sleeves</b>	, that nought have to	10, 55/ 20
craft is no great	<b>sleight</b>	. It is but a	10, 64/ 24
I by any sly	<b>sleight</b>	deceive you. But two	10, 86/ 23
you reject one wily	<b>sleight</b>	of his, with which	10, 86/ 26
snout, and fair, long,	<b>slender</b>	sides; and the hounds	10, 142/ 27
he answereth it so	<b>slenderly</b>	, he wrappeth it up	10, 125/ 10
regard the witnesses so	<b>slightly</b>	that the judges think	10, 155/ 8
as maketh him not	<b>slightly</b>	but very vehemently suspected	10, 116/ 35
truth out of sight,	<b>slink</b>	into Lurkies' Lane. My	10, 88/ 16
of it, but softly	<b>slinketh</b>	beside it, as though	10, 102/ 32
mum, but letteth it	<b>slip</b>	even by, as though	10, 140/ 13

the other he letteth	<b>slip</b>	. And yet in taking	10, 172/ 2
brink that his foot	<b>slippeth</b>	and down he falleth	10, 81/ 3
that this good soft,	<b>slow</b>	, sober order that he	10, 70/ 31
therein many times too	<b>slow</b>	than any time over	10, 182/ 37
nor I by any	<b>sly</b>	sleight deceive you. But	10, 86/ 23
also that to cover	<b>slyly</b>	that oversight of his	10, 57/ 21
head, with a goodly	<b>small</b>	, long snout, and fair	10, 142/ 27
judge light heavy and	<b>small</b>	great, their arresting of	10, 182/ 15
for a matter as	<b>small</b>	as he doth. But	10, 223/ 11
defame either great or	<b>small</b>	by calling either the	10, 29/ 1
is a point of	<b>small</b>	reason, as far as	10, 209/ 4
toward good of very	<b>small</b>	, effect. Then goeth he	10, 178/ 19
happen to be of	<b>small</b>	effect to help an	10, 183/ 29
together and with a	<b>small</b>	hand. But in good	10, 4/ 31
wot well, but a	<b>small</b>	change. For other folk	10, 25/ 22
judges is but of	<b>small</b>	effect. This reason hath	10, 178/ 8
make great divisions upon	<b>small</b>	grounds, I shall be	10, 201/ 18
that, and other such	<b>small</b>	matters as that is	10, 223/ 19
the matter great or	<b>small</b>	, lest all the while	10, 182/ 14
men's faults to take	<b>small</b>	things for very heinous	10, 39/ 29
honest mind unto the	<b>small</b>	also, than wrongfully to	10, 28/ 35
all their neighbors sore	<b>smarted</b>	, and yet not one	10, 103/ 25
a goodly small, long	<b>snout</b>	, and fair, long, slender	10, 142/ 27
this good soft, slow,	<b>sober</b>	order that he describeth	10, 70/ 31
say, such a long,	<b>sober</b>	tract before their calling	10, 71/ 16
this, that the mild,	<b>sober</b>	order which this good	10, 71/ 31
as chastity, liberality, patience,	<b>soberness</b>	, temperance, cunning, and such	10, 174/ 25
as chastity, liberality, patience,	<b>soberness</b>	, temperance, cunning, and such	10, 175/ 26
And then, which way	<b>soever</b>	he mean, a lewd	10, 28/ 29
with what manner folk	<b>soever</b>	himself would bring? Nay	10, 115/ 4
perceive that how well	<b>soever</b>	himself here declare his	10, 14/ 5
Mary, he, how well	<b>soever</b>	he meant, his words	10, 46/ 27
which of the twain	<b>soever</b>	he find it, he	10, 32/ 31
this matter, how gay	<b>soever</b>	he make it, either	10, 88/ 8
words and how malicious	<b>soever</b>	the subtle shrews made	10, 64/ 12
law, by what words	<b>soever</b>	they give the inquest	10, 161/ 36
by what precise words	<b>soever</b>	they receive their verdict	10, 161/ 37
rehearsed you, how well	<b>soever</b>	he meant therein (as	10, 23/ 8
understand: that this good	<b>soft</b>	, slow, sober order that	10, 70/ 31
for thieves the same	<b>soft</b>	, charitable fashion that he	10, 75/ 2
speaketh of it, but	<b>softly</b>	slinketh beside it, as	10, 102/ 32
saith, "Qui inventi fuerint	<b>sola</b>	suspiciono notabiles, nisi statim	10, 114/ 9
point fully answered, as	<b>solemn</b>	a matter as he	10, 44/ 18

than before was his	<b>solemn</b>	oath. And every man	10, 148/ 27
folly and with a	<b>solemn</b>	lie. For lo, good	10, 26/ 4
faith need no great,	<b>solemn</b>	examination of me by	10, 35/ 28
asketh me, with a	<b>solemn</b>	driven process, whether I	10, 30/ 9
twice nay upon a	<b>solemn</b>	oath; and yet confess	10, 147/ 15
twice nay upon a	<b>solemn</b>	oath; and yet confess	10, 155/ 34
with high words so	<b>solemnly</b>	. For first, as for	10, 28/ 12
with such authority so	<b>solemnly</b>	check me falsely, for	10, 27/ 25
forth upon me somewhat	<b>solemnly</b>	with a very folly	10, 26/ 3
the most part) do	<b>solicit</b>	and labor lay people	10, 49/ 37
all this long while,	<b>somewhere</b>	, at the leastwise some	10, 85/ 14
of himself and his	<b>son</b>	, or himself and his	10, 166/ 23
calleth Marcion the first-begotten	<b>son</b>	of the devil. This	10, 48/ 34
boy" and a "good	<b>son</b>	" -- the one in	10, 24/ 24
Marcion "the devil's eldest	<b>son</b>	," and except our Savior	10, 24/ 17
of frailty as may	<b>soon</b>	happen in a man	10, 62/ 4
itself -- which were	<b>soon</b>	done if a man	10, 67/ 32
heresy, which was indeed,	<b>soon</b>	after that, abjured. But	10, 140/ 36
in lurkies' lanes, shall	<b>soon</b>	wax bold and put	10, 145/ 32
a like thing may	<b>soon</b>	happen in any man	10, 61/ 18
I show you. As	<b>soon</b>	as mine Apology was	10, 4/ 11
abroad is not after	<b>soon</b>	removed. Now, as for	10, 17/ 16
so well changed so	<b>soon</b>	but that, as I	10, 178/ 13
abroad once, I shall	<b>soon</b>	abate that courage. For	10, 5/ 15
and (as they thereby	<b>soon</b>	shall) take courage and	10, 220/ 10
good simple soul as	<b>soon</b>	may be deceived, while	10, 10/ 9
their own faults so	<b>soon</b>	as the duty of	10, 30/ 19
in very deed as	<b>soon</b>	after shall fail and	10, 162/ 19
as good folk may	<b>soon</b>	perceive them for good	10, 215/ 18
undone; and then should	<b>soon</b>	after, with heretics increased	10, 139/ 35
of mine Apology, should	<b>soon</b>	perceive that his answers	10, 6/ 20
in mine Apology, may	<b>soon</b>	perceive that his books	10, 210/ 4
seventeenth every man may	<b>soon</b>	perceive. Howbeit, in the	10, 218/ 23
upon his oath as	<b>soon</b>	as he is afeard	10, 98/ 15
his cheeks, but he	<b>soon</b>	shaketh it off while	10, 26/ 34
that might be so	<b>soon</b>	and so plainly controlled	10, 28/ 1
point unprovided for might	<b>soon</b>	deceive the reader. For	10, 6/ 23
but he would both	<b>soon</b>	see and say that	10, 68/ 14
so many lies so	<b>soon</b>	, and with so many	10, 226/ 21
also, the parishioner may	<b>soon</b>	stop the suit in	10, 196/ 26
had before, they may	<b>soon</b>	fall further than they	10, 81/ 29
the less danger, may	<b>soon</b>	step into the more	10, 80/ 3
to put them so	<b>soon</b>	in trust to be	10, 178/ 15

shall you, good readers,	<b>soon</b>	see this tried between	10, 175/ 20
thereof, and you shall	<b>soon</b>	judge that upon his	10, 60/ 16
the other, "I shall	<b>soon</b>	find a way for	10, 100/ 17
And that should we	<b>soon</b>	feel if we would	10, 70/ 15
as every man may	<b>soon</b>	perceive that will well	10, 114/ 6
saw well I should	<b>sooner</b>	answer him all anew	10, 7/ 3
words, we shall the	<b>sooner</b>	learn this lesson: to	10, 61/ 30
he is afeard (and	<b>sooner</b>	, pardie, this man deviseth	10, 98/ 15
haply something thereby the	<b>sooner</b>	-- yet should it	10, 106/ 33
partial, such tokens may	<b>sooner</b>	be accepted than truly	10, 162/ 37
such tokens may be	<b>sooner</b>	accepted than truly showed	10, 155/ 25
such tokens may be	<b>sooner</b>	accepted than truly showed	10, 163/ 1
men would have went	<b>soonest</b>	to have found them	10, 174/ 10
not, to say the	<b>sooth</b>	, in very deed, taking	10, 47/ 18
surely this is a	<b>sore</b>	law: that a man	10, 109/ 30
it were a very	<b>sore</b>	thing and a cruel	10, 117/ 22
why feareth he so	<b>sore</b>	partiality in a judge	10, 163/ 34
would I reckon myself	<b>sore</b>	overseen if all such	10, 79/ 32
Savior saith himself very	<b>sore</b>	words therein, and saith	10, 69/ 17
is not in such	<b>sore</b>	manner corrupted as the	10, 21/ 31
his heart very right	<b>sore</b>	suspect. For as our	10, 82/ 33
wretches. This is a	<b>sore</b>	point, I assure you	10, 48/ 28
many laws, and as	<b>sore</b>	, as have been made	10, 143/ 26
be he never so	<b>sore</b>	suspected nor by never	10, 102/ 9
faith, which were likely	<b>sore</b>	to decay by the	10, 228/ 4
indignation of God were	<b>sore</b>	to be feared thereby	10, 119/ 20
prove that provision too	<b>sore</b>	. And surely he that	10, 117/ 27
their own parts be	<b>sore</b>	ashamed to hear them	10, 179/ 33
passion) that for the	<b>sore</b>	suspicion that his own	10, 83/ 3
I see well, was	<b>sore</b>	overseen, which in the	10, 48/ 31
taketh it for so	<b>sore</b>	a thing in the	10, 129/ 31
for a thing very	<b>sore</b>	. "For then is there	10, 117/ 14
that he laboreth so	<b>sore</b>	to put it from	10, 59/ 21
they be all so	<b>sore</b>	infected that it will	10, 177/ 11
was brought abed, with	<b>sore</b>	labor at last delivered	10, 6/ 1
chapter following he laboreth	<b>sore</b>	to destroy) may, whatsoever	10, 85/ 25
say they would) be	<b>sore</b>	discontent with me if	10, 137/ 13
hath this good man	<b>sore</b>	overseen himself more, I	10, 221/ 12
I doubt me very	<b>sore</b>	that Master More goeth	10, 212/ 28
heal well this uncharitable	<b>sore</b>	. In this motion, of	10, 52/ 11
judges mishandle the people	<b>sore</b>	and do much wrong	10, 171/ 2
yourselves may see how	<b>sore</b>	I oversaw myself therein	10, 181/ 27
I say, for so	<b>sore</b>	a cause of this	10, 205/ 19

how to salve this	<b>sore</b>	than I see --	10, 110/ 5
much heard of so	<b>sore</b>	travail of so many	10, 5/ 32
no such cause so	<b>sore</b>	to mistrust such a	10, 91/ 24
a heretic: which thing	<b>sore</b>	aggrieveth the suspicion that	10, 117/ 33
-- I would be	<b>sore</b>	ashamed to tell the	10, 179/ 34
king and complained how	<b>sore</b>	he feared that such	10, 95/ 15
chapter this man so	<b>sore</b>	complaineth of: that the	10, 96/ 6
and I, after our	<b>sore</b>	conflict in the other	10, 30/ 27
said), though he were	<b>sore</b>	suspected in the beginning	10, 127/ 15
awry. But yet being	<b>sore</b>	troubled with the wild	10, 162/ 31
them, calling them very	<b>sore</b>	: in those things I	10, 215/ 9
felony by reason of	<b>sore</b>	presumptions, that though no	10, 117/ 3
of his heresies from	<b>sore</b>	and vehement turn by	10, 118/ 4
that suspicion twice so	<b>sore</b>	. But finally, when rather	10, 117/ 36
I fear me very	<b>sore</b>	that they will not	10, 172/ 24
been punished thereby right	<b>sore</b>	against their wills. And	10, 217/ 14
whereby all their neighbors	<b>sore</b>	smarted, and yet not	10, 103/ 25
heal all manner of	<b>sores</b>	. I neither have done	10, 50/ 33
plaster cannot heal all	<b>sores</b>	-- so surely this	10, 52/ 8
would I wish him	<b>sorrow</b>	to his sin, whereby	10, 227/ 35
were, be surely very	<b>sorry</b>	for them; but in	10, 59/ 13
yet, to make me	<b>sorry</b>	that ever I was	10, 201/ 24
person therein, the more	<b>sorry</b>	am I to see	10, 223/ 4
there is the other	<b>sort</b>	of men also, besides	10, 51/ 10
These be the worst	<b>sort</b>	of people before all	10, 29/ 23
debts owing, of which	<b>sort</b>	there be many that	10, 51/ 12
do. For a certain	<b>sort</b>	there were of the	10, 25/ 28
and layeth forth a	<b>sort</b>	of griefs, some part	10, 192/ 23
saith of the fourth	<b>sort</b>	: These be the worst	10, 29/ 22
them. For though that	<b>sort</b>	of people were never	10, 59/ 15
others, except only another	<b>sort</b>	of people which Sir	10, 29/ 24
chapter, concerning that second	<b>sort</b>	of people whom I	10, 59/ 29
heretics after his four	<b>sorts</b>	of folk before. For	10, 29/ 20
four. After those four	<b>sorts</b>	perused -- he speaketh	10, 23/ 34
process of his three	<b>sorts</b>	of people together, which	10, 60/ 6
the matter into four	<b>sorts</b>	of people; wherein, forasmuch	10, 23/ 31
And here, upon a	<b>sought</b>	occasion, with a fond	10, 193/ 11
-- yet have I	<b>sought</b>	it out for you	10, 191/ 10
the matters may be	<b>sought</b>	out and made appear	10, 196/ 35
one the most simple,	<b>sought-out</b>	folly that ever I	10, 28/ 11
is, the good seely	<b>soul</b>	Simkin Salem and his	10, 78/ 9
will cast away his	<b>soul</b>	for nought. And yet	10, 152/ 17
many a good simple	<b>soul</b>	that should, by this	10, 70/ 35

safe as is the	<b>soul</b>	of the carpenter that	10, 162/ 16
observed without peril of	<b>soul</b>	, though the change might	10, 193/ 35
all the roof. His	<b>soul</b>	is safe enough, though	10, 162/ 20
making him ween, good	<b>soul</b>	, that while he did	10, 64/ 8
deceive this good simple	<b>soul</b>	and set him so	10, 189/ 8
will cast away his	<b>soul</b>	to do hurt either	10, 152/ 19
beguile a good simple	<b>soul</b>	so? For iwis it	10, 64/ 14
in remembrance of the	<b>soul</b>	(which our Lord pardon	10, 52/ 14
the body and the	<b>soul</b>	of one man love	10, 212/ 35
such a good simple	<b>soul</b>	as soon may be	10, 10/ 9
himself so simple a	<b>soul</b>	as men may well	10, 66/ 17
loss of his own	<b>soul</b>	and other men's too	10, 227/ 37
yet but green, good	<b>soul</b>	, and hath need of	10, 6/ 3
made him, good, silly	<b>soul</b>	, believe that ordinaries mishandle	10, 227/ 13
own, neither, cast his	<b>soul</b>	away by perjury: yet	10, 152/ 24
in goods, body, and	<b>soul</b>	. To this piece, lo	10, 121/ 30
both in body and	<b>soul</b>	, which if the ordinaries	10, 39/ 4
and healthful to the	<b>soul</b>	-- yet they serve	10, 50/ 30
lord," quoth the poor	<b>soul</b>	, "I beseech Your Grace	10, 95/ 18
them, "abundantly," "zeal of	<b>souls</b>	, pity, good doctrine, and	10, 65/ 9
other had put their	<b>souls</b>	in peril, doing both	10, 162/ 10
they think true, their	<b>souls</b>	are safe enough --	10, 162/ 16
two places verily burneth	<b>souls</b>	. And finally, for our	10, 231/ 13
spiritual weal of their	<b>souls</b>	that are in their	10, 215/ 17
of the Supplication of	<b>Souls</b>	; and there may this	10, 35/ 31
poison other good simple	<b>souls</b>	in the mean season	10, 71/ 19
upon peril of their	<b>souls</b>	to say none otherwise	10, 162/ 2
peril of their own	<b>souls</b>	, that the other shall	10, 162/ 23
the saving of their	<b>souls</b>	and keeping the favor	10, 23/ 19
as is good and	<b>sound</b>	as far as men	10, 162/ 18
priesthood be holy and	<b>sound</b>	, all the Church flourisheth	10, 20/ 21
that my words should	<b>sound</b>	to that effect that	10, 177/ 32
therein; and that will	<b>sound</b>	somewhat to his rebuke	10, 163/ 8
thing as that meaning	<b>soundeth</b>	to none heresies (which	10, 73/ 5
an answer that it	<b>soundeth</b>	to no heresy, then	10, 72/ 12
that the king our	<b>sovereign</b>	lord delivered great substance	10, 52/ 29
one of the most	<b>sovereign</b>	doctrines that is to	10, 61/ 32
most excellent prince our	<b>sovereign</b>	lord the king that	10, 52/ 16
VII, father of our	<b>sovereign</b>	lord the king that	10, 52/ 21
of God, and first	<b>sow</b>	division, and afterward rear	10, 213/ 6
policy would speak and	<b>sow</b>	about plain and open	10, 63/ 23
of the mind to	<b>sow</b>	and set forth division	10, 225/ 32
is to wit, to	<b>sow</b>	an opinion in men's	10, 86/ 7

necessary or profitable to	<b>sow</b>	an evil seed against	10, 78/ 36
for appeasing of division,	<b>sow</b>	first a slander that	10, 229/ 36
here and there to	<b>sow</b>	it, and such seditious	10, 76/ 27
the slander that he	<b>soweth</b>	toucheth some very few	10, 171/ 17
excuse for defense of	<b>sowing</b>	their heresy: then am	10, 60/ 13
of seditious heresy have	<b>sown</b>	and set forth division	10, 200/ 20
a long book in	<b>space</b>	of one paper leaf	10, 129/ 23
or Wales by the	<b>space</b>	of these twenty years	10, 170/ 4
were it good to	<b>spare</b>	them and speak them	10, 75/ 9
He might therefore have	<b>spared</b>	his labor in that	10, 149/ 19
do or not, thereof	<b>speak</b>	I nothing -- albeit	10, 185/ 4
pretext of policy would	<b>speak</b>	and sow about plain	10, 63/ 22
such reformations, because laymen	<b>speak</b>	so much against them	10, 175/ 34
So may a man	<b>speak</b>	very lewd and right	10, 69/ 24
to spare them and	<b>speak</b>	them fair, and suffer	10, 75/ 9
of heretics (whereof I	<b>speak</b>	more after)? And I	10, 192/ 4
for very shame to	<b>speak</b>	of them. And then	10, 198/ 29
whereof we be to	<b>speak</b>	afterward, in another chapter	10, 145/ 24
he have heard any	<b>speak</b>	heresies in any place	10, 84/ 37
done with such as	<b>speak</b>	heresies and are none	10, 82/ 15
well, for which I	<b>speak</b>	of the arresting for	10, 122/ 29
that he heard any	<b>speak</b>	words that, as he	10, 72/ 4
would here or there	<b>speak</b>	of them as their	10, 198/ 33
speaketh meaneth not to	<b>speak</b>	against amendment, but against	10, 48/ 6
a manner as well	<b>speak</b>	of them by name	10, 170/ 19
that made me to	<b>speak</b>	thereof. Which cause this	10, 223/ 20
For a man may	<b>speak</b>	thereof in dispraise thereof	10, 77/ 24
those prelates that I	<b>speak</b>	of to follow their	10, 56/ 5
if he heard them	<b>speak</b>	heresy and found no	10, 85/ 16
may be ashamed to	<b>speak</b>	of, I have clearly	10, 190/ 30
hear him so boldly	<b>speak</b>	them, and hear him	10, 82/ 2
sworn and hear them	<b>speak</b>	, too. And here I	10, 107/ 8
ignorance, or of frailty,	<b>speak</b>	and talk heresies at	10, 79/ 8
again, that they may	<b>speak</b>	and talk heresies well	10, 82/ 28
For whereas here we	<b>speak</b>	but of him that	10, 51/ 7
that, hearing folk so	<b>speak</b>	heresies by him, he	10, 85/ 7
properly said. But we	<b>speak</b>	not of his loss	10, 94/ 5
that whatsoever words I	<b>speak</b>	therein, yet I meant	10, 63/ 34
not have letted to	<b>speak</b>	among themselves. If any	10, 80/ 8
now consider that whoso	<b>speak</b>	such words in such	10, 60/ 1
this objection, I will	<b>speak</b>	somewhat farther in this	10, 156/ 26
he marveleth that I	<b>speak</b>	so often in mine	10, 167/ 10
the cause why I	<b>speak</b>	of it is this	10, 61/ 19

the point that we	<b>speak</b>	of, that is to	10, 68/ 1
another book, and therein	<b>speak</b>	first of justices in	10, 170/ 34
of such folk we	<b>speak</b>	), than for lack of	10, 123/ 8
whom they shall so	<b>speak</b>	and prove, let it	10, 78/ 13
man," saith he, "may	<b>speak</b>	heresy of lightness, and	10, 69/ 22
here, and when I	<b>speak</b>	of such manner folk	10, 30/ 1
peradventure never hear them	<b>speak</b>	in the matter. For	10, 107/ 12
shame for you. Why	<b>speak</b>	you to me of	10, 16/ 28
have had occasion to	<b>speak</b>	of high misprision or	10, 80/ 6
that heard the heretic	<b>speak</b>	." "He will much less	10, 100/ 35
than let lewd folk	<b>speak</b>	evil. And now, to	10, 180/ 21
things that I there	<b>speak</b>	of. But now suppose	10, 186/ 32
of mine which I	<b>speak</b>	, he saith, of the	10, 191/ 6
whereas of truth I	<b>speak</b>	them not of the	10, 191/ 7
the one I may	<b>speak</b>	of the other, and	10, 157/ 22
denied all that I	<b>speak</b>	of mine own experience	10, 103/ 36
would in that school	<b>speak</b>	in a reading, I	10, 79/ 32
you wot well I	<b>speak</b>	, in the said nineteenth	10, 47/ 5
that all that I	<b>speak</b>	in the said treatise	10, 225/ 16
to hear some laymen	<b>speak</b>	; but he saith nay	10, 47/ 13
against him openly, but	<b>speak</b>	with him secretly. And	10, 74/ 7
such increase as I	<b>speak</b>	of, much shorter than	10, 14/ 27
of which I shall	<b>speak</b>	afterward. Another special cause	10, 186/ 21
used with them that	<b>speak</b>	and boldly talk heresies	10, 71/ 7
But, now, if he	<b>speak</b>	of those that appear	10, 124/ 14
all that treatise, I	<b>speak</b>	nothing but that I	10, 226/ 3
readers, yourselves, that I	<b>speak</b>	not of the laws	10, 191/ 32
you plainly see I	<b>speak</b>	not of the laws	10, 192/ 14
man gave me to	<b>speak</b>	thereof. For the more	10, 223/ 17
to oppress them that	<b>speak</b>	anything against their worldly	10, 176/ 24
book whereof I would	<b>speak</b>	of either treason or	10, 79/ 17
become open accusers, I	<b>speak</b>	here of two lets	10, 102/ 25
taken with such as	<b>speak</b>	heresies be very vicious	10, 77/ 8
worldly countenance," whereof we	<b>speak</b>	here -- vouchsafe, good	10, 56/ 27
abearing -- if he	<b>speak</b>	of those which are	10, 124/ 9
maliciously whatsoever his book	<b>speak</b>	-- I will not	10, 67/ 3
doth in any manner	<b>speak</b>	it." I will not	10, 77/ 21
dare be known to	<b>speak</b>	of it: will there	10, 125/ 33
of him may conveniently	<b>speak</b>	to him without danger	10, 72/ 8
book as I there	<b>speak</b>	of -- ye shall	10, 67/ 6
hear what their mouths	<b>speak</b>	, he cannot yet, pardie	10, 83/ 23
folly for him to	<b>speak</b>	thereof, and yet no	10, 110/ 23
places in which I	<b>speak</b>	thereof, and you shall	10, 60/ 15

this chapter, where he	<b>speaketh</b>	of heretics after his	10, 29/ 20
man to whom he	<b>speaketh</b>	heresy secretly, and secretly	10, 73/ 30
heresy the said treatise	<b>speaketh</b>	only there, and of	10, 165/ 26
God. And here he	<b>speaketh</b>	but of another matter	10, 43/ 13
constitution provincial," that he	<b>speaketh</b>	of, "to any man's	10, 195/ 28
the thing that he	<b>speaketh</b>	of, it appeareth by	10, 54/ 4
speaketh of one that	<b>speaketh</b>	such words as to	10, 72/ 30
os loquitur" ("The mouth	<b>speaketh</b>	such things as in	10, 82/ 35
nor any one word	<b>speaketh</b>	of it, but softly	10, 102/ 32
the law that he	<b>speaketh</b>	of here, but also	10, 146/ 21
matters that he now	<b>speaketh</b>	of, I could not	10, 198/ 18
sorts perused -- he	<b>speaketh</b>	of the fifth, which	10, 23/ 34
the wrong which he	<b>speaketh</b>	of, he groundeth upon	10, 108/ 10
everything that a man	<b>speaketh</b>	which if he obstinately	10, 77/ 19
For, as Saint Paul	<b>speaketh</b>	of such heresies, "evil	10, 71/ 9
laws which Master More	<b>speaketh</b>	of concerning heresy or	10, 216/ 22
said law that he	<b>speaketh</b>	of in his seventh	10, 97/ 36
maze" that Master More	<b>speaketh</b>	of in his said	10, 181/ 23
all these that he	<b>speaketh</b>	of, but I have	10, 141/ 23
good readers, that he	<b>speaketh</b>	, which is in the	10, 114/ 1
that this good man	<b>speaketh</b>	of. For in the	10, 225/ 12
this order that he	<b>speaketh</b>	, do use indeed as	10, 70/ 28
these harms that he	<b>speaketh</b>	of (that is to	10, 104/ 30
such division as he	<b>speaketh</b>	of. For it is	10, 63/ 7
so dangerous as he	<b>speaketh</b>	of or no, or	10, 74/ 26
new book where he	<b>speaketh</b>	of inquisitions of heresies	10, 64/ 35
already past? This man	<b>speaketh</b>	here as one that	10, 112/ 27
some purpose, where he	<b>speaketh</b>	of the one I	10, 157/ 22
Gospel of Christ, that	<b>speaketh</b>	of an order of	10, 70/ 22
matter that the Pacifier	<b>speaketh</b>	in that place, where	10, 201/ 13
for what purpose he	<b>speaketh</b>	of such pretending. He	10, 205/ 15
see, all that he	<b>speaketh</b>	of these repealing, save	10, 190/ 6
self objection whereof he	<b>speaketh</b>	in that seventh chapter	10, 40/ 11
one case, whereof he	<b>speaketh</b>	in his seventh chapter	10, 106/ 15
of Parliament that he	<b>speaketh</b>	of, I suppose verily	10, 32/ 8
things which this man	<b>speaketh</b>	of -- that is	10, 44/ 30
You see that he	<b>speaketh</b>	of one that speaketh	10, 72/ 30
that place, where he	<b>speaketh</b>	of authority that they	10, 201/ 14
the 86th leaf he	<b>speaketh</b>	so well that, as	10, 222/ 35
Bernard (that he there	<b>speaketh</b>	of) to the pope	10, 31/ 35
the tiler, that he	<b>speaketh</b>	of in the end	10, 60/ 19
book. And where he	<b>speaketh</b>	here of the fear	10, 64/ 32
and showeth that he	<b>speaketh</b>	first of the spirituality	10, 192/ 21

preach heresy -- he	<b>speake</b>	all beside the purpose	10, 204/ 8
such meaning (for he	<b>speake</b>	generally of the less	10, 219/ 21
the point that he	<b>speake</b>	of in the leaf	10, 223/ 9
his book, but he	<b>speake</b>	himself unknown: this profit	10, 40/ 5
that this man here	<b>speake</b>	of. And this is	10, 45/ 2
the people that so	<b>speake</b>	meaneth not to speak	10, 48/ 6
as any Deutsch woman	<b>speake</b>	. But now, to show	10, 167/ 32
to perceive when Bizance	<b>speake</b>	himself and when he	10, 11/ 33
priest because the laymen	<b>speake</b>	of it. Which affection	10, 176/ 15
ninth chapter of his,	<b>speake</b>	not one word. And	10, 50/ 4
his words of their	<b>speake</b>	such heresies "as of	10, 60/ 8
to be, for such	<b>speake</b>	, lawfully taken for heretics	10, 82/ 29
to be likened to	<b>speake</b>	and talking heresy, he	10, 68/ 27
the using of such	<b>speake</b>	of heresies, if it	10, 82/ 31
in his Division of	<b>speake</b>	heresies of lightness, or	10, 68/ 18
in such manner of	<b>speake</b>	as every man useth	10, 24/ 23
many manner ways of	<b>speake</b>	. For a man may	10, 77/ 24
as for heinous words	<b>speake</b>	against the prince, or	10, 81/ 7
were for the only	<b>speake</b>	to be taken for	10, 79/ 25
leaf of his Apology,	<b>speake</b>	of defaults that, as	10, 61/ 7
For not only the	<b>speake</b>	but also the defending	10, 69/ 21
usage and acceptance" of	<b>speake</b>	, as he will in	10, 39/ 19
other examples, of one	<b>speake</b>	an angry word and	10, 68/ 28
into worse the most	<b>speake</b>	good laws, both of	10, 222/ 2
of that law is	<b>speake</b>	, and serveth but whereas	10, 109/ 33
sometime, in some very	<b>speake</b>	case, he could be	10, 139/ 12
not for such seldom,	<b>speake</b>	haps be forborne. To	10, 130/ 29
this point is the	<b>speake</b>	thing that he fain	10, 86/ 6
fruitfully? But, now, the	<b>speake</b>	ways whereby he deviseth	10, 172/ 14
officio (wherein without any	<b>speake</b>	accuser offering himself as	10, 89/ 30
letting pass all the	<b>speake</b>	points -- I shall	10, 225/ 11
This man hath a	<b>speake</b>	insight in inclusives and	10, 33/ 13
are in some places	<b>speake</b>	officers to inquire, proceed	10, 185/ 18
always, of his own	<b>speake</b>	goodness, and lest he	10, 85/ 8
was indeed the very	<b>speake</b>	point that made me	10, 6/ 15
And after, at the	<b>speake</b>	calling on of the	10, 168/ 29
provision in that one	<b>speake</b>	case, which provision, I	10, 93/ 14
all things a very	<b>speake</b>	pleasure to see how	10, 65/ 6
that, for such a	<b>speake</b>	man beside, that his	10, 40/ 22
them ween that that	<b>speake</b>	provision in that one	10, 93/ 14
place but in the	<b>speake</b>	point of that one	10, 108/ 22
is one of the	<b>speake</b>	things that the Apostle	10, 23/ 22
not of any such	<b>speake</b>	qualities as the book	10, 40/ 8

the case is but	<b>special</b>	; that is to wit	10, 108/ 18
shall speak afterward. Another	<b>special</b>	cause there was concerning	10, 186/ 22
to serve in that	<b>special</b>	, seldom case where it	10, 109/ 5
one of the very	<b>special</b>	things for which in	10, 85/ 23
point of that one	<b>special</b>	law. And yet are	10, 108/ 23
father, or his other	<b>special-known</b>	friend, and on his	10, 166/ 23
in this realm ratified	<b>specially</b>	by Parliament (and that	10, 229/ 30
myself have known, so	<b>specially</b>	well commended. But yet	10, 77/ 16
causes of the division	<b>specially</b>	be grown by them	10, 192/ 22
so near, nor so	<b>specially</b>	pertaineth unto him, that	10, 52/ 34
saith, as methinketh, very	<b>specially</b>	well. And I pray	10, 36/ 6
them and applied them	<b>specially</b>	to the lewd communication	10, 71/ 13
and his Council look	<b>specially</b>	upon this matter, and	10, 169/ 4
and his Council look	<b>specially</b>	upon this matter," and	10, 170/ 27
and his Council look	<b>specially</b>	upon this matter, and	10, 171/ 9
said before; whereunto he	<b>specially</b>	moveth the ordinaries not	10, 22/ 12
and his Council so	<b>specially</b>	look upon this matter	10, 172/ 10
one thing or twain	<b>specially</b>	moved me to make	10, 4/ 6
matter that we both	<b>specially</b>	spoke of, was next	10, 203/ 35
parties, so that the	<b>specialties</b>	of the matters may	10, 196/ 34
in the proper, simple	<b>speech</b>	, the other by the	10, 24/ 25
hills, I heard much	<b>speech</b>	made almost every week	10, 4/ 27
that cannot apparel their	<b>speech</b>	with apparel of rhetoric	10, 156/ 8
to see some good	<b>speed</b>	, and some of those	10, 5/ 33
granting charity, or in	<b>speedy</b>	doing of justice or	10, 45/ 14
hand therewith and to	<b>spend</b>	and lose a little	10, 4/ 8
would say that they	<b>spend</b>	upon naughty beggars the	10, 53/ 31
needed he not to	<b>spend</b>	out his profound wisdom	10, 173/ 19
cause that bandogs do	<b>spend</b>	victual, and will sometimes	10, 141/ 35
And therefore where he	<b>spendeth</b>	a patch in the	10, 166/ 37
Holy Land, wherein he	<b>spendeth</b>	the other three chapters	10, 222/ 26
yet been so ill	<b>spent</b>	as it hath been	10, 141/ 34
all this chapter is	<b>spent</b>	in preaching of restitution	10, 49/ 20
they may have some	<b>spice</b>	thereof -- and yet	10, 177/ 2
as should have no	<b>spice</b>	of pride, covetousness, nor	10, 173/ 11
they that had no	<b>spice</b>	of pride, covetousness, or	10, 173/ 30
they "must have no	<b>spice</b>	of pride, covetousness, nor	10, 174/ 19
spiritual may have some	<b>spice</b>	of pride, covetousness, and	10, 175/ 2
they must have no	<b>spice</b>	of pride, covetousness, or	10, 176/ 32
heresy that hath any	<b>spice</b>	at all either of	10, 173/ 4
judges as have no	<b>spice</b>	of any of the	10, 171/ 30
they should have no	<b>spice</b>	thereof. For they may	10, 177/ 1
own body as the	<b>spider</b>	spinneth her cobweb. And	10, 27/ 32

as then could be	<b>spied</b>	. Yea, and if after	10, 229/ 22
preaching in the country,	<b>spied</b>	a poor wife of	10, 46/ 13
to lose time and	<b>spill</b>	paper. But I will	10, 70/ 26
before, all his reason	<b>spilt</b>	, and as I told	10, 108/ 13
body as the spider	<b>spinneth</b>	her cobweb. And thus	10, 27/ 32
contrary; and that he	<b>spinneth</b>	that fine lie without	10, 27/ 31
good assistance of the	<b>Spirit</b>	of God, according to	10, 216/ 16
they lightly lose the	<b>Spirit</b>	of God. And whether	10, 216/ 20
the assistance of the	<b>Spirit</b>	of God. And surely	10, 216/ 25
good assistance of the	<b>Spirit</b>	of God is, according	10, 215/ 11
and not believe every	<b>spirit</b>	, but prove whether it	10, 222/ 21
realm -- as well	<b>spiritual</b>	as temporal -- if	10, 26/ 11
in the Parliament be	<b>spiritual</b>	men also -- yet	10, 87/ 1
a thing in the	<b>spiritual</b>	law that a man	10, 129/ 31
none, but that the	<b>spiritual</b>	judge upon a displeasure	10, 132/ 32
and showeth that the	<b>spiritual</b>	men have a great	10, 170/ 23
the ministers of the	<b>spiritual</b>	laws under a figure	10, 192/ 2
such things as any	<b>spiritual</b>	governors, after a lawful	10, 215/ 16
and that "if a	<b>spiritual</b>	man would accept honor	10, 41/ 31
further, that if any	<b>spiritual</b>	man would accept a	10, 42/ 11
us that if any	<b>spiritual</b>	man would accept a	10, 42/ 23
the dispraise of the	<b>spiritual</b>	(for those, algates, that	10, 137/ 29
men only and no	<b>spiritual</b>	men at all: then	10, 84/ 34
had meant of the	<b>spiritual</b>	rulers of all Christendom	10, 204/ 28
were born. And the	<b>spiritual</b>	men have also as	10, 187/ 18
part not only of	<b>spiritual</b>	men, religious and secular	10, 45/ 3
but that all the	<b>spiritual</b>	men, religious and secular	10, 47/ 2
to find any one	<b>spiritual</b>	man just and indifferent	10, 176/ 8
that are no more	<b>spiritual</b>	than I. And surely	10, 193/ 34
much as any one	<b>spiritual</b>	man such as himself	10, 39/ 7
religious, by reason of	<b>spiritual</b>	dignities accept, as some	10, 43/ 2
he would have the	<b>spiritual</b>	judges such as should	10, 173/ 10
said before, if the	<b>spiritual</b>	court should assign in	10, 144/ 9
can believe that any	<b>spiritual</b>	man would be so	10, 44/ 2
judges changed. For the	<b>spiritual</b>	judges that be now	10, 171/ 27
treatise, that "though many	<b>spiritual</b>	men may be found	10, 174/ 23
237: And though many	<b>spiritual</b>	men may be found	10, 175/ 24
teacheth and ordereth in	<b>spiritual</b>	things, as be divers	10, 215/ 4
in such points those	<b>spiritual</b>	laws may be reformed	10, 228/ 19
law as in the	<b>spiritual</b>	law; howbeit, because he	10, 189/ 29
according to the common-received	<b>spiritual</b>	laws, have been usually	10, 217/ 27
all the grace --	<b>spiritual</b>	and temporal both --	10, 22/ 25
men of the realm,	<b>spiritual</b>	and temporal both, and	10, 28/ 34

is in all laws,	<b>spiritual</b>	and temporal both, accounted	10, 147/ 2
it is that the	<b>spiritual</b>	men be bound to	10, 45/ 32
the profit not the	<b>spiritual</b>	men's only, but that	10, 87/ 7
taketh of changing of	<b>spiritual</b>	judges is but of	10, 178/ 8
the greatest lords, both	<b>spiritual</b>	and temporal, by the	10, 29/ 14
unto him; whereas the	<b>spiritual</b>	judge may call a	10, 131/ 28
desire of punishment in	<b>spiritual</b>	men be ceased and	10, 168/ 17
will not, then the	<b>spiritual</b>	judge may compel him	10, 209/ 24
thereby defame the judges	<b>spiritual</b>	, where I defame them	10, 169/ 16
else neither, what the	<b>spiritual</b>	rulers could do to	10, 45/ 27
it which are the	<b>spiritual</b>	judges, or else the	10, 77/ 30
never saw that any	<b>spiritual</b>	judge hath enterprised in	10, 209/ 32
I would advise every	<b>spiritual</b>	man to follow it	10, 32/ 1
For what can the	<b>spiritual</b>	men do for their	10, 180/ 11
I would have all	<b>spiritual</b>	judges changed. For the	10, 171/ 26
by the sufferance, the	<b>spiritual</b>	law that giveth him	10, 70/ 12
by reason of any	<b>spiritual</b>	dignity, and God were	10, 42/ 12
by reason of any	<b>spiritual</b>	dignity, whereby God were	10, 42/ 24
be none excuse to	<b>spiritual</b>	rulers before God, when	10, 175/ 35
to God and unto	<b>spiritual</b>	persons for God's sake	10, 44/ 11
the cruelty of the	<b>spiritual</b>	judges in handling men	10, 170/ 2
such a desire in	<b>spiritual</b>	men to have men	10, 67/ 20
great a desire in	<b>spiritual</b>	men to have men	10, 168/ 12
is very perilous that	<b>spiritual</b>	men should have authority	10, 168/ 15
the defamation of the	<b>spiritual</b>	judges: I have showed	10, 169/ 35
he defameth the judges	<b>spiritual</b>	: I would he had	10, 169/ 28
hath begun with the	<b>spiritual</b>	laws, so he will	10, 192/ 30
for heresy before a	<b>spiritual</b>	judge. And hear now	10, 132/ 23
among the people" that	<b>spiritual</b>	men punish heresies "rather	10, 176/ 23
gay, golden word of "	<b>spiritual</b>	rulers" from him, he	10, 201/ 25
hath done with the	<b>spiritual</b>	laws, when himself here	10, 190/ 16
words go only against	<b>spiritual</b>	men, but his reason	10, 31/ 15
the Church and of	<b>spiritual</b>	persons the honor of	10, 41/ 12
it unto in the	<b>spiritual</b>	law -- I shall	10, 121/ 1
some defaults in the	<b>spiritual</b>	laws which I cannot	10, 190/ 23
the realm, as well	<b>spiritual</b>	as temporal," if either	10, 28/ 8
the agreement of all	<b>spiritual</b>	folk together in the	10, 44/ 21
worse that every private	<b>spiritual</b>	man's fault is, so	10, 21/ 1
to find any one	<b>spiritual</b>	man that is not	10, 174/ 26
to find any one	<b>spiritual</b>	man that is not	10, 175/ 27
words, not that the	<b>spiritual</b>	rulers (that is to	10, 203/ 12
some laymen say" that	<b>spiritual</b>	men "call it an	10, 41/ 35
that I defame all	<b>spiritual</b>	judges -- it appeareth	10, 169/ 20

clear, before the same	<b>spiritual</b>	judge, which lawfully may	10, 150/ 30
of heresy, all the	<b>spiritual</b>	judges, and leave them	10, 177/ 19
when he handleth the	<b>spiritual</b>	ordinaries with like words	10, 171/ 12
repeal all such laws	<b>spiritual</b>	as be made contrary	10, 189/ 23
and slander of the	<b>spiritual</b>	judges, and make men	10, 226/ 23
some defaults in the	<b>spiritual</b>	law which Master More	10, 190/ 1
so told him were	<b>spiritual</b>	men: then may they	10, 84/ 28
a fault that the	<b>spiritual</b>	judge should meddle with	10, 126/ 10
put the bishops and	<b>spiritual</b>	rulers in mind that	10, 180/ 7
false slander of the	<b>spiritual</b>	judges in mishandling men	10, 68/ 2
though they abused the	<b>spiritual</b>	laws in mishandling of	10, 192/ 3
that between him and	<b>spiritual</b>	persons were not so	10, 84/ 30
good reason, and the	<b>spiritual</b>	law will not refuse	10, 90/ 20
the judges of the	<b>spiritual</b>	court be not so	10, 125/ 18
of obloquy. And the	<b>spiritual</b>	judges be not so	10, 132/ 10
And verily, that the	<b>spiritual</b>	ordinaries be not at	10, 138/ 4
ordinaries, or other the	<b>spiritual</b>	inquisitors; and not such	10, 194/ 26
be angry with the	<b>spiritual</b>	men here now, for	10, 187/ 16
a whit that the	<b>spiritual</b>	rulers either now do	10, 205/ 13
there in this world,	<b>spiritual</b>	or temporal, of which	10, 156/ 11
conventing of men before	<b>spiritual</b>	judges ex officio, and	10, 89/ 5
it but by the	<b>spiritual</b>	rulers of one realm	10, 204/ 34
he meaneth. For the	<b>spiritual</b>	judge not only (as	10, 127/ 14
that if all "the	<b>spiritual</b>	rulers" would preach heresy	10, 204/ 27
to change these words "	<b>spiritual</b>	rulers" into "prelates," I	10, 201/ 27
a mumbling of changing "	<b>spiritual</b>	rulers" into "prelates." For	10, 202/ 33
not to suppose that	<b>spiritual</b>	rulers will pretend that	10, 206/ 2
As long as the	<b>spiritual</b>	rulers will pretend that	10, 207/ 18
as long as the	<b>spiritual</b>	rulers will pretend that	10, 208/ 12
of such worldly honor,	<b>spiritual</b>	men both religious and	10, 42/ 20
maintenance of worldly honor	<b>spiritual</b>	men both religious and	10, 43/ 14
it. For if those	<b>spiritual</b>	persons, both religious and	10, 47/ 22
worldly honor as some	<b>spiritual</b>	men, both secular and	10, 43/ 1
witness be in the	<b>spiritual</b>	court, that shall acquit	10, 149/ 30
unlikely that any politic	<b>spiritual</b>	man would so say	10, 27/ 13
man to attain any	<b>spiritual</b>	dignity for some kind	10, 42/ 30
not but that judges	<b>spiritual</b>	may have some spice	10, 175/ 2
the people say that	<b>spiritual</b>	men be sometimes negligent	10, 45/ 13
would say that the	<b>spiritual</b>	men for such evil	10, 179/ 19
s, to bring the	<b>spiritual</b>	judges in suspicion and	10, 86/ 10
is; nor, touching that	<b>spiritual</b>	dignity, he telleth not	10, 42/ 29
For there is neither	<b>spiritual</b>	man nor temporal but	10, 31/ 20
I there say, neither	<b>spiritual</b>	man nor temporal but	10, 31/ 22

every one, both the	<b>spiritual</b>	and the temporal too	10, 231/ 5
by reason of any	<b>spiritual</b>	dignity," and that "God	10, 41/ 32
not very meet for	<b>spiritual</b>	men in that matter	10, 84/ 32
in his Division that	<b>spiritual</b>	men make that noise	10, 84/ 35
though the judges be	<b>spiritual</b>	, yet if that suit	10, 87/ 5
we should change the	<b>spiritual</b>	law for that cause	10, 129/ 33
to find any one	<b>spiritual</b>	man but that he	10, 174/ 14
to find any one	<b>spiritual</b>	man but that he	10, 176/ 28
the bishops and rulers	<b>spiritual</b>	in mind that they	10, 178/ 31
than as long as	<b>spiritual</b>	men have that great	10, 180/ 32
as long as the	<b>spiritual</b>	rulers pretend that their	10, 202/ 27
saith here that the "	<b>spiritual</b>	rulers" pretend that their	10, 202/ 34
every fault in a	<b>spiritual</b>	man, though the thing	10, 20/ 33
by reason of any	<b>spiritual</b>	dignity that the man	10, 42/ 32
the Church and unto	<b>spiritual</b>	persons for the devotion	10, 44/ 10
much the favor of	<b>spiritual</b>	men: consider the place	10, 64/ 34
witnesses brought into a	<b>spiritual</b>	court and the witnesses	10, 154/ 20
the people all the	<b>spiritual</b>	judges in the realm	10, 170/ 16
true, then may the	<b>spiritual</b>	rulers order the matter	10, 178/ 33
the "prelates" and the "	<b>spiritual</b>	rulers" -- the change	10, 201/ 10
he proveth that the	<b>spiritual</b>	rulers of the realm	10, 204/ 21
he saith that the	<b>spiritual</b>	rulers pretend their authority	10, 214/ 1
form, devise for the	<b>spiritual</b>	weal of their souls	10, 215/ 17
proveth he that the	<b>spiritual</b>	rulers pretend themselves to	10, 200/ 2
to say, at the	<b>spiritual</b>	laws): that then I	10, 189/ 34
only reformable by the	<b>spiritual</b>	law, except there be	10, 140/ 6
there should be no	<b>spiritual</b>	judges but they that	10, 173/ 29
fell into prelates and	<b>spiritual</b>	rulers that they would	10, 201/ 36
men ween that the	<b>spiritual</b>	judges in this realm	10, 67/ 14
show that the same	<b>spiritual</b>	law which this man	10, 120/ 17
heard he ever any	<b>spiritual</b>	man say this, by	10, 200/ 5
in changing his word "	<b>spiritual</b>	rulers" into this word	10, 201/ 5
from this word the "	<b>spiritual</b>	rulers" into this word	10, 201/ 11
prelates and the other	<b>spiritual</b>	rulers pretend this or	10, 203/ 4
in a word of	<b>spiritual</b>	dignity, and thus he	10, 42/ 9
in any of the	<b>spiritual</b>	courts the title of	10, 196/ 22
say: then are the	<b>spiritual</b>	rulers bound to help	10, 45/ 18
people say: then are	<b>spiritual</b>	men bound to reform	10, 45/ 21
the one as the	<b>spiritual</b>	judge enjoineeth to the	10, 121/ 20
till the desire that	<b>spiritual</b>	men have to cause	10, 172/ 20
he meaneth "confederacies whereby	<b>spiritual</b>	men pretend to maintain	10, 195/ 1
such authority as the	<b>spiritual</b>	rulers pretend to have	10, 206/ 36
as long as the	<b>spiritual</b>	rulers pretend to be	10, 207/ 28

every kind of men,	<b>spiritual</b>	and temporal too. And	10, 31/ 16
be content that the	<b>spiritual</b>	judge should upon his	10, 139/ 12
be weighed by the	<b>spiritual</b>	judges"; and "upon their	10, 181/ 12
be weighed by the	<b>spiritual</b>	judges; and upon their	10, 182/ 11
it proved that the	<b>spiritual</b>	judges have used themselves	10, 184/ 2
all. For in the	<b>spiritual</b>	law, they weigh the	10, 219/ 11
with; but of these	<b>spiritual</b>	laws that were made	10, 190/ 26
that place, put in "	<b>spiritual</b>	rulers." And when you	10, 201/ 21
is it in the	<b>spiritual</b>	law that when two	10, 219/ 2
of the people both	<b>spiritual</b>	and temporal": whether laymen	10, 44/ 25
is to wit, those	<b>spiritual</b>	dignities to which he	10, 44/ 30
provision made in the	<b>spiritual</b>	law, by which it	10, 93/ 9
teacheth and ordereth in	<b>spiritual</b>	things, and which of	10, 215/ 26
report; and then those	<b>spiritual</b>	judges of whom they	10, 78/ 13
the other side, all	<b>spiritual</b>	men would with one	10, 44/ 7
so lying upon the	<b>spiritual</b>	judges, they would con	10, 138/ 2
by reason of a	<b>spiritual</b>	dignity; nor yet what	10, 42/ 27
proved too, that the	<b>spiritual</b>	judges have yet hitherto	10, 182/ 34
of the riches of	<b>spiritual</b>	men. Now, you wot	10, 47/ 4
said treatise, that the	<b>spiritualty</b>	make confederacies against the	10, 66/ 24
such things of the	<b>spiritualty</b>	to feed and nourish	10, 19/ 22
report to bring the	<b>spiritualty</b>	in slander and obloquy	10, 52/ 3
division. This thing the	<b>spiritualty</b>	both knoweth and acknowledgeth	10, 200/ 21
this, by the whole	<b>spiritualty</b>	or by any one	10, 200/ 5
Whose evil tongues the	<b>spiritualty</b>	can never appease but	10, 180/ 18
chapter, that of the	<b>spiritualty</b>	such as are fallen	10, 47/ 6
the temporalty, because the	<b>spiritualty</b>	ought to be the	10, 20/ 15
at division with the	<b>spiritualty</b>	now, already, because it	10, 205/ 28
the temporalty and the	<b>spiritualty</b>	as the body and	10, 212/ 34
the prelates of the	<b>spiritualty</b>	, thereby to bring them	10, 84/ 19
there as though the	<b>spiritualty</b>	were very busy to	10, 49/ 25
one he maketh the	<b>spiritualty</b>	. And this cause he	10, 86/ 30
speaketh first of the	<b>spiritualty</b>	because the causes of	10, 192/ 22
much worse by the	<b>spiritualty</b>	than he either said	10, 174/ 4
calling on of the	<b>spiritualty</b>	, it was enacted by	10, 168/ 29
and slandering of the	<b>spiritualty</b>	his sentence ended not	10, 175/ 15
be lamented," that the	<b>spiritualty</b>	do not fast and	10, 65/ 13
or openly to the	<b>spiritualty</b>	(being, as he said	10, 19/ 24
temporalty grudgeth against the	<b>spiritualty</b>	; and so he escheweth	10, 26/ 21
by "confederacies" of the	<b>spiritualty</b>	, and saith he meaneth	10, 194/ 35
he findeth with the	<b>spiritualty</b>	, written in his book	10, 54/ 29
which he saith the	<b>spiritualty</b>	calleth the honor of	10, 42/ 5
any hatred against the	<b>spiritualty</b>	. Now indeed, I do	10, 63/ 32

business made by the	<b>spirituality</b>	therefor, that I heard	10, 195/ 17
that some of the	<b>spirituality</b>	would fall in them	10, 54/ 30
of confederacies of the	<b>spirituality</b>	, that but in some	10, 197/ 25
punished for heresy, the	<b>spirituality</b>	have done it of	10, 59/ 2
he weeneth that the	<b>spirituality</b>	can in no wise	10, 45/ 11
and abuses in the	<b>spirituality</b>	more than of defaults	10, 20/ 14
maintain and assist the	<b>spirituality</b>	in executing of the	10, 183/ 4
to join with the	<b>spirituality</b>	, "each with other lovingly	10, 22/ 18
the temporalty and the	<b>spirituality</b>	; to which point I	10, 8/ 8
whole corps of Christendom,	<b>spirituality</b>	and temporalty, ratified, agreed	10, 215/ 28
that be in the	<b>spirituality</b>	. Surely, good readers, I	10, 20/ 28
the temporalty and the	<b>spirituality</b>	of this realm should	10, 188/ 14
the defaults in the	<b>spirituality</b>	be first reformed; and	10, 20/ 27
the faults of the	<b>spirituality</b>	were never so fully	10, 211/ 28
the temporalty and the	<b>spirituality</b>	to have spoken indifferently	10, 20/ 10
the "multitude" of the	<b>spirituality</b>	. In this standeth the	10, 49/ 30
such things of the	<b>spirituality</b>	" : indeed, some such as	10, 18/ 11
great parties as the	<b>spirituality</b>	and the temporalty of	10, 15/ 1
Division, in defaming the	<b>spirituality</b>	, defameth the temporalty much	10, 22/ 1
I exhort both the	<b>spirituality</b>	and the temporalty too	10, 23/ 2
of division between the	<b>spirituality</b>	and the temporalty." That	10, 187/ 14
all malefactors in the	<b>spirituality</b>	and the temporalty too	10, 228/ 2
likelihood some of the	<b>spirituality</b>	then, surmitting that they	10, 27/ 9
between the temporalty and	<b>spirituality</b>	. But surely the difference	10, 19/ 14
to reign in the	<b>spirituality</b>	; and therefore the defaults	10, 20/ 25
the corps of the	<b>spirituality</b>	openly in the face	10, 21/ 3
follow that if the	<b>spirituality</b>	be nought, the temporalty	10, 21/ 23
and damage unto the	<b>spirituality</b>	alone, but the harm	10, 87/ 10
wise that till the	<b>spirituality</b>	have left their cruel	10, 181/ 31
made him of the	<b>spirituality</b>	(if himself therein say	10, 84/ 11
the multitude of the	<b>spirituality</b>	(that is to wit	10, 49/ 35
the multitude of the	<b>spirituality</b>	induced men to the	10, 52/ 6
cannot devise what the	<b>spirituality</b>	might do to change	10, 59/ 10
some such of the	<b>spirituality</b>	so fallen unto heresies	10, 47/ 32
Christendom, both temporalty and	<b>spirituality</b>	, by long usage and	10, 215/ 7
harm spoken of the	<b>spirituality</b>	-- then was it	10, 19/ 21
are such among the	<b>spirituality</b>	as Judas was among	10, 200/ 14
good mind toward the	<b>spirituality</b>	that he wisheth well	10, 65/ 8
defamation of the whole	<b>spirituality</b>	than those words be	10, 177/ 14
he saith that the	<b>spirituality</b>	call the worldly honor	10, 41/ 11
wall," which was a	<b>spiteful</b>	word among them; and	10, 24/ 15
rehearsed him as he	<b>spoke</b>	himself, but afterward also	10, 200/ 34
touched before. For that	<b>spoke</b>	of such agreement all	10, 43/ 23

known that ever they	<b>spoke</b>	word therein. And that	10, 99/ 16
But hereupon, because I	<b>spoke</b>	in mine Apology of	10, 149/ 4
rehearse that the preacher	<b>spoke</b>	of "poisoned bread," I	10, 5/ 11
yet think, that he	<b>spoke</b>	therein so childishly that	10, 186/ 24
For his first words	<b>spoke</b>	of a consent and	10, 43/ 9
words again which he	<b>spoke</b>	in his Division of	10, 68/ 18
him, that he never	<b>spoke</b>	such words. Howbeit, where	10, 115/ 15
the thing that he	<b>spoke</b>	and to keep his	10, 73/ 14
those words which he	<b>spoke</b>	before -- let us	10, 158/ 17
him wrong, for he	<b>spoke</b>	but of moldy bread	10, 5/ 12
that we both specially	<b>spoke</b>	of, was next at	10, 203/ 35
man say that they	<b>spoke</b>	heresies "as of policy	10, 59/ 35
piece unproved that myself	<b>spoke</b>	of before, or that	10, 223/ 33
manner as though I	<b>spoke</b>	them myself. So that	10, 174/ 34
another case that I	<b>spoke</b>	of also: that is	10, 125/ 6
two Englishmen indeed, and	<b>spoke</b>	those words themselves without	10, 11/ 2
he doth, wherefore I	<b>spoke</b>	thereof. And therefore thus	10, 223/ 22
the point that we	<b>spoke</b>	of, all this tale	10, 133/ 14
that if he that	<b>spoke</b>	heresies will when he	10, 73/ 18
moved or any more	<b>spoken</b>	of it -- yet	10, 144/ 2
In faith, that is	<b>spoken</b>	very dully -- well	10, 220/ 1
this good word so	<b>spoken</b>	here but a very	10, 60/ 30
and the concealers never	<b>spoken</b>	of; and a statute	10, 143/ 34
For I had but	<b>spoken</b>	for myself, and for	10, 4/ 14
this wise: I have	<b>spoken</b>	of defaults and abuses	10, 20/ 14
priest that it is	<b>spoken</b>	of, taking, as it	10, 175/ 33
of grace that is	<b>spoken</b>	of before be with	10, 200/ 32
to hear much evil	<b>spoken</b>	of them both. And	10, 15/ 16
others that he hath	<b>spoken</b>	of before. But since	10, 209/ 29
such (though they were	<b>spoken</b>	of I cannot tell	10, 83/ 2
same cause next before	<b>spoken</b>	of, the cause that	10, 58/ 11
therefore have I first	<b>spoken</b>	of some defaults that	10, 20/ 28
like his own words	<b>spoken</b>	in the diminishing of	10, 63/ 21
it by like words	<b>spoken</b>	of a good man's	10, 59/ 32
example of those words	<b>spoken</b>	by a good man	10, 60/ 10
the example of words	<b>spoken</b>	by a good man	10, 63/ 20
thing, and so much	<b>spoken</b>	of, it had happed	10, 47/ 12
More, ere he had	<b>spoken</b>	those words, had occasion	10, 183/ 11
he saith it is	<b>spoken</b>	to be in the	10, 26/ 18
policy" in like manner	<b>spoken</b>	by him in dispraise	10, 60/ 9
for an angry word	<b>spoken</b>	by a man that	10, 197/ 5
is in all that	<b>spoken</b>	-- this man hath	10, 228/ 11
or heard the words	<b>spoken</b>	by the mouth of	10, 179/ 8

the thing that is	<b>spoken</b>	of, is not yet	10, 188/ 17
touched not, and have	<b>spoken</b>	of them only that	10, 221/ 30
at the first word	<b>spoken</b>	by the ordinary to	10, 71/ 27
use a common word	<b>spoken</b>	among the people is	10, 48/ 3
next before, in heresies	<b>spoken</b>	"as" of policy, using	10, 63/ 19
whether any heinous words	<b>spoken</b>	against the prince were	10, 79/ 24
planted in among words	<b>spoken</b>	? And what reason hath	10, 11/ 29
that Master More hath	<b>spoken</b>	, I will say farther	10, 201/ 29
glad to hear harm	<b>spoken</b>	of the spirituality --	10, 19/ 20
though he had never	<b>spoken</b>	thereof, and sticketh only	10, 147/ 25
myself in mine Apology	<b>spoken</b>	thereof, and that since	10, 76/ 35
man would have it,	<b>spoken</b>	of in the plain	10, 56/ 10
is no other witness	<b>spoken</b>	of in the said	10, 165/ 11
witness be, that is	<b>spoken</b>	of in the said	10, 165/ 24
words though they were	<b>spoken</b>	indeed." And thereupon he	10, 55/ 33
the spirituality to have	<b>spoken</b>	indifferently and to have	10, 20/ 10
of hypocrites, and not	<b>spoken</b>	by a way of	10, 60/ 11
to hear any evil	<b>spoken</b>	of his wife and	10, 19/ 17
of grace that is	<b>spoken</b>	of before will not	10, 200/ 30
lo, be no merry	<b>sporting</b>	, but be sad and	10, 46/ 32
long before any word	<b>sprang</b>	of this great general	10, 195/ 12
rumor once begun and	<b>spread</b>	abroad is not after	10, 17/ 15
division with devising and	<b>spreading</b>	abroad causes of murmur	10, 212/ 16
and harm have anywhere	<b>sprung</b>	upon heresies begun and	10, 210/ 22
had well won his	<b>spurs</b>	in this point, triumpheth	10, 186/ 10
and as easy to	<b>spy</b>	as a long nose	10, 64/ 25
lest every man might	<b>spy</b>	the peril of his	10, 181/ 30
that I could not	<b>spy</b>	it, and so satisfy	10, 207/ 11
that every man may	<b>spy</b>	: that he would not	10, 223/ 29
accepted for sure and	<b>stable</b>	grounds. And whether in	10, 37/ 11
off with a two-handed	<b>staff</b>	, and tell this man	10, 45/ 24
this end of his	<b>staff</b>	beat hard unto this	10, 46/ 3
would fain part the	<b>stake</b>	and divide all such	10, 62/ 11
of an indurate mind	<b>stand</b>	so accursed a year	10, 113/ 34
of an obdurate heart	<b>stand</b>	, so accursed, a whole	10, 117/ 17
that his saying shall	<b>stand</b>	as well against himself	10, 159/ 23
there could no law	<b>stand</b>	. We lay against it	10, 224/ 22
no law ought to	<b>stand</b>	against him; as if	10, 105/ 29
the processes ex officio	<b>stand</b>	; and for as many	10, 140/ 5
in heresies "may well	<b>stand</b>	together" for aught that	10, 186/ 14
the reading, but there	<b>stand</b>	they still, both twain	10, 12/ 11
that the witnesses might	<b>stand</b>	in danger by reason	10, 109/ 34
yet must that law	<b>stand</b>	if we do well	10, 228/ 36

the witnesses in heresy	<b>stand</b>	in any fear of	10, 106/ 4
the witnesses in heresy	<b>stand</b>	in any fear of	10, 108/ 36
for a thing to	<b>stand</b>	forever, but for this	10, 74/ 22
that it may now	<b>stand</b>	by this good man's	10, 117/ 11
to let the law	<b>stand</b>	. But then if ye	10, 87/ 35
if he will yet	<b>stand</b>	still opinatively in his	10, 72/ 16
suffer no law to	<b>stand</b>	. For what law can	10, 145/ 12
if this reason should	<b>stand</b>	, then against malefactors there	10, 224/ 21
then can his witness	<b>stand</b>	him in none other	10, 5/ 18
as those heresies did	<b>stand</b>	against. And now, by	10, 116/ 18
the same laws should	<b>stand</b>	as do now in	10, 183/ 14
wise will I well	<b>stand</b>	by mine other words	10, 34/ 13
there should no law	<b>stand</b>	for their punishment at	10, 148/ 5
than to let it	<b>stand</b>	still and rather do	10, 188/ 27
were not possible to	<b>stand</b>	with man's salvation, then	10, 193/ 31
with a stick! Then	<b>stand</b>	they both still thereas	10, 12/ 5
little overseen. For they	<b>stand</b>	not there still about	10, 12/ 10
seldom that the witnesses	<b>stand</b>	in any such fear	10, 109/ 2
and in English words,	<b>stand</b>	for a sure and	10, 37/ 20
good readers, my words	<b>stand</b>	still so sure that	10, 104/ 9
recognizance, have that law	<b>stand</b>	instead of the other	10, 98/ 7
do not agree nor	<b>stand</b>	together. And therefore methinketh	10, 186/ 15
unto other, each to	<b>stand</b>	with other therein. Now	10, 198/ 12
let the old law	<b>stand</b>	still. And thus you	10, 99/ 2
would have let them	<b>stand</b>	that I touched not	10, 221/ 30
three worshipful witnesses which	<b>stand</b>	yet all unsworn: that	10, 78/ 6
let his own word	<b>stand</b>	! For now will he	10, 201/ 32
no farther, then, but	<b>stand</b>	unto his word, and	10, 47/ 13
But I may well	<b>stand</b>	by those words if	10, 34/ 9
realm else any law	<b>stand</b>	in this world that	10, 221/ 4
the spirituality. In this	<b>standeth</b>	the question. And therefore	10, 49/ 30
law of the realm	<b>standeth</b>	therewith well enough), he	10, 188/ 32
wherein all the matter	<b>standeth</b>	, this man, in this	10, 50/ 3
therefore in this thing	<b>standeth</b>	mine answer made in	10, 50/ 5
yet as long it	<b>standeth</b>	so, not repealed, it	10, 188/ 25
long as that law	<b>standeth</b>	so, unrepealed, some priests	10, 187/ 23
many a man that	<b>standeth</b>	, for all that, in	10, 94/ 22
-- the reading whereof	<b>standeth</b>	them, at the least	10, 12/ 8
state that the man	<b>standeth</b>	in at the time	10, 48/ 7
But now the matter	<b>standeth</b>	all in this: that	10, 49/ 24
the faith or not,	<b>standeth</b>	in the words. And	10, 70/ 3
that his depositions, himself	<b>standing</b>	by, be published and	10, 91/ 29
as you see, they	<b>standing</b>	still, his words are	10, 206/ 28

heart he were a	<b>stark</b>	heretic indeed. And therefore	10, 82/ 6
those things that were	<b>stark</b>	heresies indeed: if the	10, 115/ 29
sometimes "desperate wretches," sometimes "	<b>stark</b>	heretics," and sometimes "the	10, 29/ 25
gaming to stealing, and	<b>start</b>	straight out of silk	10, 55/ 22
again, and suddenly she	<b>started</b>	up and cried out	10, 46/ 17
against the present wretched	<b>state</b>	that the man standeth	10, 48/ 7
priests to be a	<b>state</b>	of more perfection than	10, 40/ 31
not to prefer the	<b>state</b>	of chantry priests before	10, 38/ 18
chantry priests before the	<b>state</b>	of religious priests, but	10, 38/ 18
that he reckoned the	<b>state</b>	of chantry priests to	10, 40/ 31
more perfection than the	<b>state</b>	of religious priests. And	10, 40/ 32
sola suspicione notabiles, nisi	<b>statim</b>	innocentiam suam congrua purgatione	10, 114/ 9
chapter there, that beginneth "	<b>Statuta</b>	quedam," it is decreed	10, 109/ 18
silva caedua, and the	<b>statute</b>	of mortuaries. As for	10, 195/ 6
provincial made against the	<b>statute</b>	De silva caedua hath	10, 195/ 24
spoken of; and a	<b>statute</b>	was there fain to	10, 143/ 34
provided in the said	<b>statute</b>	that the inquisition and	10, 185/ 35
such woods, against the	<b>statute</b>	, by force of that	10, 196/ 23
temporal judges, and the	<b>statute</b>	made De silva caedua	10, 195/ 5
the tithe against the	<b>statute</b>	, or if some parson	10, 195/ 21
the making of the	<b>statute</b>	more men than one	10, 185/ 8
the Clementine and the	<b>statute</b>	by which the ordinaries	10, 182/ 4
the making of the	<b>statute</b>	, that understood the chapter	10, 185/ 13
in hand with a	<b>statute</b>	that touched treason and	10, 79/ 22
good also that such	<b>statutes</b>	and laws as be	10, 189/ 25
touch any laws or	<b>statutes</b>	already made, be they	10, 193/ 24
things forbidden by sundry	<b>statutes</b>	for the common weal	10, 143/ 22
also, for all the	<b>statutes</b>	, be their duties still	10, 197/ 1
whole realm. And divers	<b>statutes</b>	have there since been	10, 195/ 15
so necessary that by	<b>statutes</b>	it hath strengthened it	10, 145/ 3
word will never so	<b>stay</b>	the thing but that	10, 145/ 27
the rear ward, to	<b>stay</b>	therewith all the field	10, 129/ 27
books, and in the	<b>stead</b>	of "prelates" in that	10, 201/ 20
and harm in the	<b>stead</b>	-- that is to	10, 104/ 33
to serve in the	<b>stead</b>	, he had need to	10, 91/ 33
Put accusers in the	<b>stead</b>	of that suit, and	10, 100/ 29
him in none other	<b>stead</b>	but for to prove	10, 5/ 18
his device in the	<b>stead</b>	-- his word will	10, 145/ 27
of heretics in the	<b>stead</b>	. And this you see	10, 101/ 26
fain to suppress and	<b>steal</b>	away these his own	10, 206/ 26
was himself fain to	<b>steal</b>	away his own words	10, 214/ 28
it seem that I	<b>steal</b>	two or three words	10, 214/ 26
fall from gaming to	<b>stealing</b>	, and start straight out	10, 55/ 22

less danger, may soon	<b>step</b>	into the more. And	10, 80/ 3
afterward, when they were	<b>stepped</b>	from the bar, happed	10, 154/ 2
be excommunicated," and "all	<b>stewards</b>	in leets," and all	10, 184/ 35
I will not greatly	<b>stick</b>	with him. But surely	10, 53/ 4
I will not much	<b>stick</b>	upon. For I purpose	10, 70/ 24
For I will not	<b>stick</b>	to tell it unto	10, 35/ 29
the other side, whoso	<b>stick</b>	still therein: rather would	10, 227/ 34
love other well, and	<b>stick</b>	fast to the faith	10, 228/ 4
them both with a	<b>stick</b>	!Then stand they both	10, 12/ 4
Now, if I would	<b>stick</b>	with him upon trifles	10, 63/ 9
never spoken thereof, and	<b>sticketh</b>	only upon that one	10, 147/ 25
question shall believe it	<b>still</b>	. And so a rumor	10, 17/ 15
suspicion that he were	<b>still</b>	nought, and afterward still	10, 127/ 27
but there stand they	<b>still</b>	, both twain, all the	10, 12/ 11
keep their own tongues	<b>still</b>	than, with all the	10, 97/ 3
now may be judges	<b>still</b>	, and have all the	10, 171/ 27
one stopgap for me	<b>still</b>	, to prove always that	10, 128/ 14
they both shall walk	<b>still</b>	in darkness. And therefore	10, 20/ 19
you see, they standing	<b>still</b>	, his words are plain	10, 206/ 28
while he preached so	<b>still</b>	, that to believe that	10, 115/ 35
by mouth had been	<b>still</b>	nothing else but only	10, 12/ 19
to let it stand	<b>still</b>	and rather do hurt	10, 188/ 27
peradventure be full feared	<b>still</b>	, that his enemy will	10, 94/ 29
And then to lie	<b>still</b>	till he find them	10, 121/ 19
Then stand they both	<b>still</b>	thereas they first meet	10, 12/ 5
if he so do	<b>still</b>	, then will he not	10, 94/ 9
again, and keep him	<b>still</b>	and preserve him from	10, 118/ 21
he will yet stand	<b>still</b>	opinatively in his opinion	10, 72/ 16
the man's fear may	<b>still</b>	remain in his heart	10, 92/ 31
to teach it us	<b>still</b>	, for all his abjuration	10, 116/ 27
in the one room	<b>still</b>	and they in the	10, 126/ 4
leave it so, but	<b>still</b>	will put it from	10, 10/ 1
mine advice to keep	<b>still</b>	those good laws that	10, 213/ 9
and use that fashion	<b>still</b>	, in as many companies	10, 73/ 28
world: heretics may sit	<b>still</b>	and make merry for	10, 173/ 6
he was) teach heresies	<b>still</b>	, and do much harm	10, 91/ 22
away, and his lieth	<b>still</b>	in his neck, and	10, 27/ 34
countries to this day	<b>still</b>	observe it, nor no	10, 145/ 4
the suit ex officio	<b>still</b>	. "That is not so	10, 94/ 2
still nought, and afterward	<b>still</b>	would be nought, than	10, 127/ 27
that they do "continue	<b>still</b>	after their old course	10, 65/ 22
say that they "continue	<b>still</b>	after the old course	10, 66/ 26
they stand not there	<b>still</b>	about the reading, but	10, 12/ 10

but to leave them	<b>still</b>	; and then serveth that	10, 173/ 2
fain have the mortuaries	<b>still</b>	, and that some would	10, 199/ 3
readers, my words stand	<b>still</b>	so sure that this	10, 104/ 9
farther about that purpose	<b>still</b>	, to show that it	10, 176/ 7
putting to answer lie	<b>still</b>	in prison the longer	10, 123/ 9
let him yet lie	<b>still</b>	and let the writ	10, 128/ 11
in dread and fear	<b>still</b>	, that though there were	10, 99/ 6
sureties found, they fear	<b>still</b>	always that they shall	10, 98/ 23
statutes, be their duties	<b>still</b>	, and that they which	10, 197/ 2
the tithe of timber	<b>still</b>	, and that they would	10, 199/ 2
better, let him lie	<b>still</b>	for me. This you	10, 128/ 26
and himself lieth sometimes	<b>still</b>	in prison till the	10, 121/ 14
that some priests say	<b>still</b>	that those tithes and	10, 196/ 37
willing to be nought	<b>still</b>	, had cause to be	10, 4/ 18
same judges may sit	<b>still</b>	without changing to hear	10, 178/ 5
And ever we follow	<b>still</b>	and say we shall	10, 101/ 4
accuser, but may sit	<b>still</b>	, you see well, and	10, 95/ 5
folk will call them	<b>still</b>	yet by what name	10, 25/ 23
he let them tarry	<b>still</b>	there: he will not	10, 3/ 20
that the judge shall	<b>still</b>	reject that witness which	10, 161/ 28
the Apocalypse, had been	<b>still</b>	the Pacifier's words against	10, 12/ 22
other side, whoso stick	<b>still</b>	therein: rather would I	10, 227/ 34
the old law stand	<b>still</b>	. And thus you see	10, 99/ 2
put in prison, and	<b>stocks</b>	if need were; as	10, 168/ 27
to him that had	<b>stolen</b>	a horse, or robbed	10, 75/ 4
that as the case	<b>stood</b>	, that same not "poisoned	10, 5/ 25
because his neighbor's horse	<b>stood</b>	and looked over his	10, 199/ 10
that, as he thought,	<b>stood</b>	not with the Catholic	10, 72/ 4
well as it hath	<b>stood</b>	all this while before	10, 117/ 12
the parishioner may soon	<b>stop</b>	the suit in the	10, 196/ 27
in the law, and	<b>stop</b>	as many such gaps	10, 229/ 22
this good man one	<b>stopgap</b>	for me still, to	10, 128/ 14
the law, keeping no	<b>store</b>	of him but hanging	10, 107/ 17
keep his declaration in	<b>store</b>	for an excuse. This	10, 73/ 14
council. And read the	<b>stories</b>	whoso will, and he	10, 114/ 20
mortal strangling is now	<b>straggled</b>	away, and turned into	10, 31/ 31
to stealing, and start	<b>straight</b>	out of silk into	10, 55/ 22
to a shrewd narrow	<b>strait</b>	, when to defend one	10, 206/ 21
by making them more	<b>strait</b>	. And thus hath this	10, 221/ 11
confederacies, worldly policy, and	<b>strait</b>	corrections to rule the	10, 65/ 24
confederacies, worldly policy, and	<b>strait</b>	corrections to rule the	10, 66/ 27
confederacies with wiliness and	<b>strait</b>	corrections to rule the	10, 66/ 34
rather more slack than	<b>straiter</b>	-- then shall the	10, 184/ 20

but either to the	<b>straiter</b>	or else to the	10, 229/ 35
shall not make it	<b>strange</b>	to say again the	10, 35/ 18
written! Also, what a	<b>strange</b>	, monstrous beast maketh Bizance	10, 12/ 1
well knoweth himself, as	<b>strange</b>	as he maketh the	10, 28/ 16
to think the saying	<b>strange</b>	): I will not let	10, 135/ 5
book say the contrary,	<b>strangers</b>	such as are here	10, 39/ 33
his, his great, mortal	<b>strangling</b>	is now straggled away	10, 31/ 30
his "in a manner	<b>strangling</b>	" he meaneth the diminishing	10, 31/ 26
is not worth a	<b>straw</b>	. For as for that	10, 134/ 30
set I not five	<b>straws</b>	. And therefore, good readers	10, 78/ 33
the mounenance of two	<b>straws</b>	, for anything that I	10, 179/ 31
W. Rastell in Fleet	<b>Street</b>	in Saint Bride's Church-	10, 231/ 18
that is in the	<b>street</b>	by likelihood (for there	10, 12/ 6
to fill up the	<b>streets</b>	at home, and by	10, 213/ 23
I said, that the	<b>streets</b>	should swarm full of	10, 101/ 33
have said: that the	<b>streets</b>	were well likely to	10, 104/ 15
thick in the open	<b>streets</b>	that such mischief would	10, 145/ 33
we would have the	<b>streets</b>	swarm full of heretics	10, 85/ 27
clearly put away, the	<b>streets</b>	should not swarm full	10, 141/ 18
it were left, "the	<b>streets</b>	were likely to swarm	10, 89/ 7
as his accuser: the	<b>streets</b>	were likely to swarm	10, 102/ 10
taken once away, the	<b>streets</b>	were likely to swarm	10, 105/ 15
evil law. Of what	<b>strength</b>	the general councils be	10, 216/ 30
you may see what	<b>strength</b>	he hath in that	10, 129/ 28
nor needed for any	<b>strength</b>	that was in them	10, 214/ 27
the matter have like	<b>strength</b>	in all other things	10, 37/ 6
law be of like	<b>strength</b>	in every other thing	10, 37/ 8
bodies be like of	<b>strength</b>	. Howbeit, good readers, all	10, 219/ 9
readers, that all the	<b>strength</b>	of this reason hangeth	10, 159/ 28
by statutes it hath	<b>strengthened</b>	it. And all true	10, 145/ 3
proved it none) would	<b>stretch</b>	so far farther that	10, 165/ 16
apparel of a lamb"	<b>stretch</b>	only to such a	10, 165/ 10
man's life of pity	<b>stretcheth</b>	out with his teeth	10, 118/ 26
I will not much	<b>strive</b>	against his excuse. For	10, 20/ 2
I will not greatly	<b>strive</b>	. Then followeth his order	10, 90/ 14
after that, through the	<b>stroke</b>	of God revenging their	10, 139/ 36
resembling much the more	<b>strong</b>	for me. And if	10, 128/ 23
for my part very	<b>strong</b>	. And so hath this	10, 125/ 4
mine plain enough. And	<b>strong</b>	enough were my part	10, 120/ 5
so many and so	<b>strong</b>	that the ordinaries might	10, 75/ 18
were taken for so	<b>strong</b>	) unto this piece --	10, 140/ 12
to make it more	<b>strong</b>	. His second point was	10, 119/ 29
to think, one very	<b>strong</b>	thing is this, that	10, 227/ 5

his reason made the	<b>stronger</b>	maketh his reason a	10, 159/ 10
said, it is more	<b>strongly</b>	presumed that he will	10, 152/ 34
man neither killed nor	<b>struck</b>	, nor none adultery done	10, 69/ 14
in these two points	<b>struck</b>	hands again and be	10, 30/ 28
At that the other	<b>studied</b>	a little. But when	10, 100/ 22
shall never need to	<b>study</b>	much for an answer	10, 129/ 21
me now devise and	<b>study</b>	new. And somewhat I	10, 22/ 30
set other folk to	<b>study</b>	thereabout. And would make	10, 182/ 32
subtle shrews made him	<b>stuff</b>	up the book with	10, 64/ 13
that all "princes must	<b>subdue</b>	their executions to bishops	10, 209/ 7
do their duties in	<b>subduing</b>	heresies without great danger	10, 75/ 19
be of right good	<b>substance</b>	and have also good	10, 197/ 22
so little effect and	<b>substance</b>	in it, and so	10, 199/ 18
of a little more	<b>substance</b>	, too, than be the	10, 211/ 5
sovereign lord delivered great	<b>substance</b>	into the executors' hands	10, 52/ 29
is sufficient) show the	<b>substance</b>	of all the remnant	10, 21/ 6
remnant to have little	<b>substance</b>	too. And therefore the	10, 21/ 7
but it hath no	<b>substance</b>	. For if they were	10, 178/ 9
I have said, no	<b>substance</b>	in his words. For	10, 190/ 3
little more subtlety than	<b>substance</b>	-- and yet but	10, 204/ 26
were words of such	<b>substantial</b>	effect that I would	10, 199/ 27
shall you see how	<b>substantially</b>	this man defendeth his	10, 156/ 23
I require you, how	<b>substantially</b>	this good man answereth	10, 126/ 21
any excommunication, it was	<b>substantially</b>	provided in the said	10, 185/ 34
the truth being so	<b>substantially</b>	proved upon this side	10, 78/ 31
he meaneth, and what	<b>subtle</b>	conceit he conceiveth in	10, 32/ 22
rather think that some	<b>subtle</b>	shrews have deceived him	10, 227/ 3
how malicious soever the	<b>subtle</b>	shrews made him stuff	10, 64/ 12
I neither had any "	<b>subtle</b>	shrews' counsel" nor any	10, 226/ 30
answering of such blunt	<b>subtle</b>	trifles. But to the	10, 48/ 37
you, a little more	<b>subtlety</b>	than substance -- and	10, 204/ 26
and yet but simple	<b>subtlety</b>	neither. First, as for	10, 204/ 26
reason hath, lo, some	<b>subtlety</b>	; but it hath no	10, 178/ 9
with such a simple	<b>subtlety</b>	cast all his matter	10, 205/ 35
and 29th leaf, he	<b>subtly</b>	findeth a fault that	10, 47/ 31
of heretics in a	<b>sudden</b>	traitorous insurrection. And therefore	10, 110/ 18
severally questioned in that	<b>sudden</b>	abashment, seeing that God	10, 154/ 8
that were not so	<b>suddenly</b>	so well disposed as	10, 30/ 18
therein. For as I	<b>suddenly</b>	went in hand therewith	10, 4/ 1
a passion of lechery	<b>suddenly</b>	fall together in adultery	10, 69/ 6
man kill another even	<b>suddenly</b>	upon a passion of	10, 69/ 4
examination requisite for restitution,	<b>suddenly</b>	thus he saith: Howbeit	10, 52/ 18
prisoner, he happed even	<b>suddenly</b>	there at the bar	10, 153/ 29

robbery: if they were	<b>suddenly</b>	brought again to the	10, 154/ 6
as angry again, and	<b>suddenly</b>	she started up and	10, 46/ 17
the ordinaries forever to	<b>sue</b>	citations against heretics and	10, 180/ 29
gotten, and so to	<b>sue</b>	for such surety to	10, 94/ 35
and send them to	<b>sue</b>	by citation, till men	10, 182/ 16
see whether the parson	<b>sue</b>	for such tithes or	10, 196/ 28
of him that is	<b>sued</b>	ex officio for heresy	10, 122/ 27
good reason would not	<b>suffer</b>	him walk abroad. And	10, 219/ 14
from the altar, and	<b>suffer</b>	them to administer no	10, 208/ 1
the King's Highness shall	<b>suffer</b>	none to be judges	10, 173/ 3
time -- men shall	<b>suffer</b>	the processes ex officio	10, 140/ 4
it were better to	<b>suffer</b>	an offender go unpunished	10, 219/ 29
it were better to	<b>suffer</b>	an offender go unpunished	10, 220/ 18
folk alone, and thereby	<b>suffer</b>	many more good innocent	10, 148/ 8
but if they should	<b>suffer</b>	many great harms to	10, 126/ 20
the other way, and	<b>suffer</b>	themselves evil people's obloquy	10, 132/ 13
and will not therein	<b>suffer</b>	him to proceed. And	10, 196/ 29
the ordinary shall not	<b>suffer</b>	the party that is	10, 93/ 11
in some case to	<b>suffer</b>	him swear the contrary	10, 153/ 22
speak them fair, and	<b>suffer</b>	them till they would	10, 75/ 9
for reason, it could	<b>suffer</b>	neither in this realm	10, 221/ 3
that, once received, may	<b>suffer</b>	no law to stand	10, 145/ 12
him that they neither	<b>suffer</b>	him anything to hear	10, 227/ 26
whole parish would not	<b>suffer</b>	him. And yet if	10, 196/ 12
after a whole year's	<b>sufferance</b>	finally, for his immedicable	10, 73/ 36
may grow by the	<b>sufferance</b>	, the spiritual law that	10, 70/ 12
for fear that with	<b>sufferance</b>	of heresies to go	10, 125/ 23
law had so been	<b>suffered</b>	to grow, as other	10, 119/ 23
they should not be	<b>suffered</b>	to arrest folk for	10, 181/ 33
facious folk should be	<b>suffered</b>	in peace, he shall	10, 74/ 33
but such should be	<b>suffered</b>	to be judge in	10, 39/ 8
man that should be	<b>suffered</b>	to be judge in	10, 177/ 28
to the world, be	<b>suffered</b>	to be judges in	10, 172/ 17
device, that none be	<b>suffered</b>	to be judges in	10, 172/ 27
how foolishly he hath	<b>suffered</b>	false shrews, to make	10, 192/ 9
the frailty of man	<b>suffereth</b>	. For we be no	10, 175/ 4
whole upon him than	<b>suffereth</b>	any part to be	10, 10/ 6
or open accuser, or	<b>suffering</b>	him to make answer	10, 126/ 19
could not all that	<b>suffice</b>	to bring all divisions	10, 211/ 29
them, and that shall	<b>suffice</b>	, though they be not	10, 109/ 24
his provision doth not	<b>suffice</b>	, not even in his	10, 93/ 34
here -- it shall	<b>suffice</b>	for this matter. For	10, 31/ 12
all -- but it	<b>sufficeth</b>	that it be of	10, 8/ 34

of a disjunctive, it	<b>sufficeth</b>	any one part to	10, 33/ 25
suppose his good intent	<b>sufficeth</b>	to him. What if	10, 52/ 24
leaf after, against the	<b>sufficiency</b>	of his device write	10, 96/ 35
himself granteth to be	<b>sufficient</b>	to let a detector	10, 92/ 27
that correction were a	<b>sufficient</b>	confirmation as against them	10, 217/ 17
can be made by	<b>sufficient</b>	surety, not all causeless	10, 94/ 14
find them upon a	<b>sufficient</b>	reason: because all that	10, 167/ 3
feign were a cause	<b>sufficient</b>	to put any one	10, 158/ 5
me good occasion and	<b>sufficient</b>	to say as I	10, 57/ 16
and which witnesses be	<b>sufficient</b>	and which be not	10, 182/ 9
find it true by	<b>sufficient</b>	proof, or by his	10, 72/ 22
assistance provide a means	<b>sufficient</b>	that the course of	10, 75/ 35
that they be not	<b>sufficient</b>	. But as for me	10, 17/ 18
that this were a	<b>sufficient</b>	remedy, so fully provided	10, 91/ 3
than one, good and	<b>sufficient</b>	, but if he mean	10, 32/ 10
they not be cause	<b>sufficient</b>	to drive him to	10, 112/ 9
here causes good and	<b>sufficient</b>	why by his unreasonable	10, 86/ 16
by way of accusation	<b>sufficient</b>	to serve in the	10, 91/ 33
contrary presumption a reason	<b>sufficient</b>	to make in that	10, 152/ 2
reason which seemeth me	<b>sufficient</b>	that both in heresy	10, 153/ 20
unless he know a	<b>sufficient</b>	cause himself in that	10, 156/ 36
say ' be no	<b>sufficient</b>	proof," then is my	10, 178/ 21
some say" be no	<b>sufficient</b>	proof, then is his	10, 180/ 35
he layeth a cause	<b>sufficient</b>	wherefore that Jean Gerson	10, 19/ 31
any reason made for	<b>sufficient</b>	, by any man that	10, 92/ 14
there the judges have	<b>sufficient</b>	and apparent matter to	10, 132/ 30
without burden, no man	<b>sufficient</b>	to himself, no man	10, 61/ 26
and "which witness be	<b>sufficient</b>	and which not," must	10, 181/ 11
where there is no	<b>sufficient</b>	token to prove that	10, 163/ 11
whether he lay cause	<b>sufficient</b>	wherefore himself should not	10, 19/ 33
I have touched is	<b>sufficient</b>	) show the substance of	10, 21/ 6
as he saith, devised	<b>sufficient</b>	remedy. Now, that none	10, 92/ 20
and which be not	<b>sufficient</b>	, be things that must	10, 182/ 10
he hath devised so	<b>sufficient</b>	to deliver the accusers	10, 99/ 4
peril and danger, too,	<b>sufficient</b>	to make them draw	10, 97/ 30
man hath of any	<b>sufficient</b>	answer. For these are	10, 131/ 23
heresy, and there were	<b>sufficient</b>	record and witness against	10, 168/ 35
suspected of heresy, and	<b>sufficient</b>	record and witness against	10, 181/ 35
not well devise farther,	<b>sufficiently</b>	to reform and remedy	10, 74/ 18
happed, and in law	<b>sufficiently</b>	provided for; and yet	10, 110/ 21
have touched and showed	<b>sufficiently</b>	that they be not	10, 17/ 18
that shall serve me	<b>sufficiently</b>	showed even by his	10, 62/ 16
an accuser be so	<b>sufficiently</b>	provided for by this	10, 92/ 28

that they will provide	<b>sufficiently</b>	for the indemnity of	10, 89/ 21
that they will provide	<b>sufficiently</b>	for the indemnity of	10, 92/ 11
that they would provide	<b>sufficiently</b>	for the indemnity of	10, 93/ 2
that open accusers shall	<b>sufficiently</b>	serve the matter. And	10, 143/ 17
two devices will serve	<b>sufficiently</b>	for the one part	10, 172/ 22
not serve half so	<b>sufficiently</b>	for the other part	10, 172/ 24
and considereth them well,	<b>sufficiently</b>	do declare that that	10, 194/ 23
those words of his	<b>sufficiently</b>	answered, for the thing	10, 41/ 25
while, that they will	<b>sufficiently</b>	provide for the indemnity	10, 93/ 5
seldom yet, or never,	<b>sufficiently</b>	shall serve the matter	10, 102/ 29
men ween that he	<b>sufficiently</b>	proveth three things. The	10, 88/ 32
of office, and every	<b>suit</b>	of office an indictment	10, 133/ 19
this old law, the	<b>suit</b>	ex officio, and trust	10, 104/ 13
officio than if the	<b>suit</b>	were begun and pursued	10, 110/ 24
maintenance of the said	<b>suit</b>	ex officio, and resembleth	10, 121/ 33
another difference between the	<b>suit</b>	of office and indictments	10, 133/ 15
were every indictment a	<b>suit</b>	of office, and every	10, 133/ 19
many things to the	<b>suit</b>	ex officio; and that	10, 135/ 31
only reason against the	<b>suit</b>	ex officio and against	10, 148/ 2
not but that the	<b>suit</b>	ex officio, and the	10, 217/ 24
man findeth in the	<b>suit</b>	ex officio and the	10, 228/ 14
their own, variance and	<b>suit</b>	between them. And this	10, 44/ 34
he shall in the	<b>suit</b>	ex officio. And thereby	10, 131/ 10
there should need no	<b>suit</b>	ex officio, because they	10, 91/ 6
it appear that the	<b>suit</b>	of office because of	10, 133/ 23
fifteenth chapter, concerning the	<b>suit</b>	ex officio, beginneth in	10, 86/ 3
may soon stop the	<b>suit</b>	in the beginning by	10, 196/ 27
it is upon the	<b>suit</b>	ex officio, but before	10, 133/ 3
wit, that when that	<b>suit</b>	were so changed, the	10, 104/ 33
to put away the	<b>suit</b>	against heretics ex officio	10, 98/ 1
and that even by	<b>suit</b>	in manner ex officio	10, 143/ 36
spiritual, yet if that	<b>suit</b>	be necessary for preservation	10, 87/ 5
man shall in the	<b>suit</b>	ex officio, for heresy	10, 130/ 22
that case use the	<b>suit</b>	ex officio. For in	10, 90/ 22
the manner of that	<b>suit</b>	, whereof this good man	10, 108/ 5
resemblances vary from the	<b>suit</b>	ex officio, he in	10, 122/ 1
have won by the	<b>suit</b>	-- yet how few	10, 143/ 28
I resembled unto the	<b>suit</b>	ex officio, I resemble	10, 88/ 36
should not need the	<b>suit</b>	ex officio, if he	10, 91/ 32
that riseth by the	<b>suit</b>	ex officio in heresy	10, 110/ 20
man layeth between the	<b>suit</b>	ex officio in heresy	10, 138/ 18
of heresy in the	<b>suit</b>	ex officio is put	10, 127/ 12
yet nothing that the	<b>suit</b>	ex officio is not	10, 136/ 13

furthest not that the	<b>suit</b>	ex officio is nought	10, 138/ 20
the commodity of that	<b>suit</b>	to be kept were	10, 86/ 31
he would have the	<b>suit</b>	ex officio left off	10, 143/ 12
be followed, that the	<b>suit</b>	ex officio may be	10, 145/ 19
that whereas in the	<b>suit</b>	ex officio, men be	10, 128/ 16
that in heresy the	<b>suit</b>	of office might be	10, 119/ 13
he would make his	<b>suit</b>	by way of accusation	10, 91/ 32
is purged upon the	<b>suit</b>	ex officio, or for	10, 127/ 3
might happen upon the	<b>suit</b>	ex officio, or upon	10, 183/ 20
such complaints at the	<b>suit</b>	of the parties themselves	10, 78/ 27
the danger of that	<b>suit</b>	may be peradventure more	10, 196/ 25
if he let the	<b>suit</b>	ex officio proceed, and	10, 93/ 25
between indictments and the	<b>suit</b>	ex officio prove yet	10, 136/ 12
man put away that	<b>suit</b>	, and will receive no	10, 93/ 27
the stead of that	<b>suit</b>	, and they shall do	10, 100/ 29
harm grow by that	<b>suit</b>	(which he shall never	10, 104/ 26
the leaving of the	<b>suit</b>	of office should follow	10, 120/ 7
must we use the	<b>suit</b>	ex officio still. "That	10, 94/ 1
the first: that this	<b>suit</b>	ex officio taken once	10, 105/ 15
more toucheth indeed the	<b>suit</b>	ex officio than if	10, 110/ 24
away this hillock, this	<b>suit</b>	ex officio, that he	10, 100/ 26
the change of that	<b>suit</b>	ex officio the decay	10, 87/ 8
without any other, further	<b>suit</b>	to trouble the King's	10, 98/ 17
difference that in the	<b>suit</b>	ex officio there is	10, 144/ 7
as by that manner	<b>suit</b>	. But in this point	10, 119/ 16
have put that same	<b>suit</b>	away. For though that	10, 87/ 1
we should need the	<b>suit</b>	ex officio to bult	10, 91/ 20
with change of the	<b>suit</b>	ex officio to keep	10, 98/ 35
can neither prove the	<b>suit</b>	ex officio to be	10, 141/ 13
to supply the said	<b>suit</b>	?" "A ready way," saith	10, 100/ 33
saith here, if the	<b>suit</b>	ex officio were changed	10, 101/ 28
of those diversities, the	<b>suit</b>	of office were nought	10, 133/ 34
by putting away this	<b>suit</b>	ex officio (wherein without	10, 89/ 30
crime of heresy the	<b>suit</b>	ex officio (which in	10, 85/ 24
and put away that	<b>suit</b>	-- toward which purpose	10, 86/ 8
they use the same	<b>suit</b>	of office (which upon	10, 144/ 21
whereof the very whole	<b>sum</b>	, when it is gathered	10, 145/ 9
few amounting in a	<b>sum</b>	total to the infinite	10, 208/ 35
as he that made	<b>Summa</b>	rosella, too. And that	10, 185/ 14
himself vary not from	<b>Summa</b>	rosella, and be by	10, 189/ 14
the high authority of	<b>Summa</b>	angelica to denounce them	10, 186/ 7
the poor summa called	<b>Summa</b>	rosella, neither. For that	10, 194/ 19
little better even upon	<b>Summa</b>	rosella, whom he so	10, 83/ 14

the high authority of	<b>Summa</b>	rosella, denounceth here all	10, 186/ 6
by the sentence of	<b>Summa</b>	rosella fallen in the	10, 189/ 14
much as the poor	<b>summa</b>	called Summa rosella, neither	10, 194/ 18
by the titles of	<b>Summa</b>	rosella, and see well	10, 189/ 13
so alone, but that	<b>Summa</b>	rosella saith so too	10, 184/ 32
and understand and believe	<b>Summa</b>	rosella so surely as	10, 189/ 10
good man doth, if	<b>Summa</b>	rosella were then made	10, 185/ 9
than one that understood	<b>Summa</b>	rosella as well as	10, 185/ 8
the Latin laws and	<b>summas</b>	hath so little understanding	10, 194/ 30
his laws and his	<b>summas</b>	so much the less	10, 194/ 31
thousand persons in one	<b>summer</b>	, and yet since among	10, 210/ 25
for him, in certain	<b>sums</b>	of money, that he	10, 94/ 27
to be showed, at	<b>sundry</b>	seasons sent between them	10, 28/ 18
plainly proved already, upon	<b>sundry</b>	such false complaints by	10, 76/ 32
slanderous clamor hath been	<b>sundry</b>	times of late, in	10, 227/ 15
and there in some	<b>sundry</b>	places prettily powder the	10, 64/ 10
he liveth; but at	<b>sundry</b>	times and that of	10, 104/ 27
deceived him. And besides	<b>sundry</b>	other things that lead	10, 227/ 4
many things forbidden by	<b>sundry</b>	statutes for the common	10, 143/ 22
betimes, at the first	<b>sup</b>	that I see him	10, 71/ 5
first sight and at	<b>superficial</b>	reading: he provoketh me	10, 221/ 19
complain lawfully to their	<b>superiors</b>	, and desire that they	10, 215/ 33
my book of the	<b>Supplication</b>	of Souls; and there	10, 35/ 31
to it, or else	<b>supply</b>	his room and hear	10, 209/ 25
then," say we, "to	<b>supply</b>	the said suit?" "A	10, 100/ 33
such monition or to	<b>supply</b>	the room: were that	10, 209/ 33
could before, as I	<b>suppose</b>	, have guessed) -- that	10, 38/ 20
and yet, as I	<b>suppose</b>	, I have assigned some	10, 189/ 35
it is not to	<b>suppose</b>	nor think but that	10, 93/ 2
same offense. And I	<b>suppose</b>	not the contrary, but	10, 161/ 11
not one. And I	<b>suppose</b>	no man doubteth but	10, 139/ 30
man say, nor I	<b>suppose</b>	no man else, but	10, 128/ 31
swear him, too, I	<b>suppose</b>	; and very good reason	10, 153/ 35
to good abearing? I	<b>suppose</b>	yes, and have seen	10, 125/ 36
doubted, and, as I	<b>suppose</b>	, in conscience he ought	10, 183/ 18
deny these faults I	<b>suppose</b>	you have heard me	10, 22/ 8
wise man will, I	<b>suppose</b>	, answer them himself in	10, 193/ 20
shall you think, I	<b>suppose</b>	, that all his defense	10, 169/ 25
done therein -- I	<b>suppose</b>	his good intent sufficeth	10, 52/ 23
in heresy. For I	<b>suppose</b>	that a man may	10, 175/ 8
readeth it again, I	<b>suppose</b>	he will not now	10, 119/ 36
that place shall, I	<b>suppose</b>	, find it nothing dark	10, 14/ 18
to control. Howbeit, I	<b>suppose</b>	that much part of	10, 32/ 6

it is not to	<b>suppose</b>	that spiritual rulers will	10, 206/ 2
he speaketh of, I	<b>suppose</b>	verily that the clergy	10, 32/ 8
not guilty indeed: I	<b>suppose</b>	verily that the judge	10, 161/ 8
abroad. And therefore I	<b>suppose</b>	that when the man	10, 219/ 15
of the cause considered.	<b>Suppose</b>	, now, that there were	10, 114/ 35
say so alone. I	<b>suppose</b>	verily that there be	10, 135/ 17
mine Apology. Surely I	<b>suppose</b>	he may therein find	10, 24/ 7
it is not to	<b>suppose</b>	nor to think but	10, 92/ 11
it is not to	<b>suppose</b>	nor so to think	10, 89/ 20
readeth them shall, I	<b>suppose</b>	, judge a very dreaming	10, 192/ 28
speak of. But now	<b>suppose</b>	that there were in	10, 186/ 33
oftener been, as I	<b>suppose</b>	, than once where they	10, 56/ 8
peradventure more than I	<b>suppose</b>	the parson will put	10, 196/ 25
truth, and that I	<b>suppose</b>	that they will not	10, 206/ 4
it is not to	<b>suppose</b>	that they will pretend	10, 206/ 19
matter very well, I	<b>suppose</b>	, perceive. And you shall	10, 57/ 18
wrong. Now had I	<b>supposed</b>	to remedy those things	10, 6/ 31
he saith that he	<b>supposeth</b>	to make it appear	10, 13/ 33
he is fain to	<b>suppress</b>	and steal away these	10, 206/ 26
else is it a	<b>sure</b>	sign and a good	10, 10/ 8
it may not) be	<b>sure</b>	that in another matter	10, 153/ 9
as seldom, I am	<b>sure</b>	, in heresy as in	10, 121/ 26
yet am I very	<b>sure</b>	they should be far	10, 51/ 31
nothing neither thereunto. And	<b>sure</b>	may you be that	10, 104/ 6
such and to be	<b>sure</b>	that they be such	10, 173/ 8
and likelihoods, have a	<b>sure</b>	and a certain persuasion	10, 160/ 24
contrary, but am very	<b>sure</b>	of the contrary. For	10, 161/ 11
piece, I was very	<b>sure</b>	that the cunningest man	10, 4/ 33
meant -- I am	<b>sure</b>	no man doubteth but	10, 198/ 24
might), then am I	<b>sure</b>	that they fall not	10, 187/ 7
his Council, for the	<b>sure</b>	punishment of felons, to	10, 155/ 7
for I am as	<b>sure</b>	of this game, and	10, 62/ 12
words stand still so	<b>sure</b>	that this good man	10, 104/ 9
received and accepted for	<b>sure</b>	and stable grounds. And	10, 37/ 11
liveth, reckon himself so	<b>sure</b>	from bodily harm that	10, 95/ 9
himself, I am very	<b>sure</b>	, but if he be	10, 102/ 37
ye may be very	<b>sure</b>	, but that he saw	10, 103/ 34
man can be so	<b>sure</b>	but that he may	10, 153/ 11
the judge cannot be	<b>sure</b>	to save his conscience	10, 161/ 4
maketh or no --	<b>sure</b>	it is, I say	10, 74/ 27
that men may be	<b>sure</b>	that none innocent can	10, 147/ 35
words, stand for a	<b>sure</b>	and an insoluble argument	10, 37/ 21
while they might be	<b>sure</b>	they must needs pass	10, 164/ 32

Salem? That am I	<b>sure</b>	they do not. But	10, 34/ 9
And I am very	<b>sure</b>	there be not a	10, 149/ 2
troth I make myself	<b>sure</b>	and doubt nothing at	10, 135/ 6
and made himself thereof	<b>sure</b>	, that some of them	10, 55/ 5
found provision good and	<b>sure</b>	to drive out of	10, 99/ 10
naughty, he should be	<b>sure</b>	of compurgators, peradventure more	10, 115/ 9
point. For I am	<b>sure</b>	he never saw in	10, 209/ 11
which be judged and	<b>sure</b>	and should serve the	10, 37/ 17
as they might be	<b>sure</b>	that then should they	10, 139/ 18
that I am very	<b>sure</b>	in his so saying	10, 138/ 1
-- yet am I	<b>sure</b>	they were so few	10, 196/ 6
the judge know by	<b>sure</b>	information that some one	10, 125/ 30
of reckoned themselves very	<b>sure</b>	that all the wit	10, 55/ 35
judge taketh for a	<b>sure</b>	sentence concerning the fact	10, 149/ 13
certainty than only a	<b>sure</b>	thinking in the judge's	10, 160/ 15
For I am very	<b>sure</b>	that where the judge	10, 161/ 12
have (as I am	<b>sure</b>	they might), then am	10, 187/ 7
this cause, to be	<b>sure</b>	that by these inquisitions	10, 185/ 33
shall be certain and	<b>sure</b>	that the thing is	10, 161/ 34
such examinations hath a	<b>sure</b>	experience that this is	10, 148/ 29
men might have so	<b>sure</b>	experience as to put	10, 178/ 15
he knew of certainty	<b>sure</b>	to be true: he	10, 160/ 10
that side, nor so	<b>sure</b>	, but that we might	10, 91/ 16
all upon one side	<b>sure</b>	, he seeth well they	10, 87/ 2
not unknown, I am	<b>sure</b>	, that many will give	10, 102/ 19
And I am very	<b>sure</b>	the truth will prove	10, 124/ 13
so. For I am	<b>sure</b>	enough my words be	10, 169/ 29
world. I am very	<b>sure</b>	that his words maintain	10, 176/ 33
without their license. And	<b>surely</b>	this is a sore	10, 109/ 29
they should witness be	<b>surely</b>	kept close and unknown	10, 97/ 34
answered very well. But	<b>surely</b>	if such answering be	10, 224/ 28
heretics in their heart:	<b>surely</b>	if ever any such	10, 82/ 16
For I see well,	<b>surely</b>	many men are nowadays	10, 7/ 10
layeth against all this?	<b>Surely</b>	no more, as you	10, 224/ 19
much against them. But	<b>surely</b>	that will be none	10, 175/ 35
be tedious to rehearse.	<b>Surely</b>	because they be very	10, 213/ 34
provision too sore. And	<b>surely</b>	he that being proved	10, 117/ 28
or more folly; but	<b>surely</b>	they have both twain	10, 190/ 12
this man saith here	<b>surely</b>	full well; but whether	10, 49/ 34
God send him wit?	<b>Surely</b>	if he can think	10, 66/ 16
against his book. For	<b>surely</b>	, as Saint Chrysostom saith	10, 21/ 10
seem penitent. But yet	<b>surely</b>	when the Church receiveth	10, 118/ 14
words be these: For	<b>surely</b>	if the conventing of	10, 102/ 7

that he saw full	<b>surely</b>	that he could never	10, 103/ 34
that law reasonable. But	<b>surely</b>	, though he could make	10, 113/ 6
order, if it were	<b>surely</b>	observed, were enough to	10, 73/ 15
not be forborne. And	<b>surely</b>	if we fall to	10, 229/ 6
my duty were, be	<b>surely</b>	very sorry for them	10, 59/ 13
provision for it. But	<b>surely</b>	to come forth as	10, 229/ 27
in their discretion. But	<b>surely</b>	(as I have often	10, 164/ 3
saith, in mine Apology.	<b>Surely</b>	I suppose he may	10, 24/ 7
wish I should: that	<b>surely</b>	methinketh as he doth	10, 50/ 17
be in the spirituality.	<b>Surely</b>	, good readers, I like	10, 20/ 30
his own mind. But	<b>surely</b>	this will I say	10, 225/ 31
honor to God. And	<b>surely</b>	the truth is that	10, 42/ 18
such light tales. And	<b>surely</b>	this point is much	10, 84/ 3
eighth chapter thus: "But	<b>surely</b>	, as it is somewhat	10, 168/ 22
oversight of his (for	<b>surely</b>	I think it was	10, 57/ 21
and of adventure: so	<b>surely</b>	, though sometimes it hap	10, 130/ 16
change was made. But	<b>surely</b>	that same law and	10, 96/ 26
spiritual than I. And	<b>surely</b>	if the laws may	10, 193/ 34
the changing there would	<b>surely</b>	follow another manner of	10, 145/ 15
of his discretion taketh	<b>surely</b>	from him more than	10, 164/ 6
is a proof. And	<b>surely</b>	if Master More will	10, 178/ 27
those sins that he	<b>surely</b>	knoweth for mortal. As	10, 80/ 19
for that praise; for	<b>surely</b>	juries must needly be	10, 133/ 9
for that praise. For	<b>surely</b>	juries must needs be	10, 134/ 26
of his own saying.	<b>Surely</b>	neither now nor in	10, 57/ 11
contradiction in itself. Howbeit,	<b>surely</b>	I do not intend	10, 61/ 17
oversight and haste. And	<b>surely</b>	they be not of	10, 199/ 31
to perfect knowledge. For	<b>surely</b>	I do not take	10, 210/ 17
it shall be so:	<b>surely</b>	as much of his	10, 97/ 21
the readers judge. But	<b>surely</b>	the height of my	10, 208/ 20
better hold now. And	<b>surely</b>	methinketh not one whit	10, 158/ 19
stick with him. But	<b>surely</b>	, for my poor wit	10, 53/ 4
believe Summa rosella so	<b>surely</b>	as he pretendeth: it	10, 189/ 11
all sores -- so	<b>surely</b>	this same salve of	10, 52/ 9
all this hour!" And	<b>surely</b>	, good readers, save for	10, 46/ 21
to think it. And	<b>surely</b>	that their saying is	10, 59/ 19
a wise man." And	<b>surely</b>	, since the scripture saith	10, 226/ 19
temporalty and spirituality. But	<b>surely</b>	the difference that he	10, 19/ 15
ceased and gone. And	<b>surely</b>	I think that his	10, 172/ 22
plainly convicted thereof. And	<b>surely</b>	, save for the further	10, 124/ 35
Spirit of God. And	<b>surely</b>	I cannot then see	10, 216/ 25
twenty-seventh chapter, folio 165:	<b>Surely</b>	in such things as	10, 215/ 3
of their hands? But	<b>surely</b>	the repealing, though it	10, 188/ 17

he said true. And	<b>surely</b>	if he thought that	10, 18/ 22
from the less. But	<b>surely</b>	such tales told unto	10, 81/ 22
made appear: you shall	<b>surely</b>	find it untrue. Now	10, 196/ 35
ye may the more	<b>surely</b>	judge. These were, lo	10, 121/ 4
for fear of infamy.	<b>Surely</b>	, good readers, whatsoever I	10, 23/ 5
heretic indeed. And therefore	<b>surely</b>	, good reader, whatsoever the	10, 82/ 8
other manner crime. And	<b>surely</b>	meseemeth that where he	10, 75/ 15
that the judge cannot	<b>surely</b>	see sometimes whether the	10, 159/ 29
glory to him. And	<b>surely</b>	with any wise man	10, 143/ 3
that if he know	<b>surely</b>	what thing would make	10, 80/ 11
-- and right good	<b>sureties</b>	with him -- that	10, 94/ 11
bond and all his	<b>sureties</b>	found, they fear still	10, 98/ 23
for whose safeguard such	<b>sureties</b>	should be found, and	10, 97/ 29
be bound, with other	<b>sureties</b>	for him, in certain	10, 94/ 27
but only bound, and	<b>sureties</b>	with him, of his	10, 126/ 26
prison till he find	<b>sureties</b>	for the peace, upon	10, 228/ 33
be bound, and find	<b>sureties</b>	, that he shall not	10, 97/ 25
good abearing, and sometimes	<b>sureties</b>	with him too, such	10, 121/ 18
he can find no	<b>sureties</b>	) award a writ de	10, 127/ 35
felony, and to the	<b>surety</b>	of good abearing, and	10, 121/ 35
than, with all the	<b>surety</b>	that could be found	10, 97/ 4
be made by sufficient	<b>surety</b>	, not all causeless yet	10, 94/ 14
writing, and without any	<b>surety</b>	of the change give	10, 194/ 1
he can no such	<b>surety</b>	find, and he have	10, 126/ 26
of fear, yet in	<b>surety</b>	somewhat the more, and	10, 95/ 1
can imagine for his	<b>surety</b>	-- except only such	10, 95/ 13
though not in full	<b>surety</b>	, nor clean out of	10, 94/ 36
would for their own	<b>surety</b>	keep their own tongues	10, 97/ 3
may desire and have	<b>surety</b>	for the peace, if	10, 98/ 13
-- except only such	<b>surety</b>	as a poor man	10, 95/ 13
should devise for their	<b>surety</b>	. And for such case	10, 96/ 4
to sue for such	<b>surety</b>	to live thereby, though	10, 94/ 36
he deviseth for the	<b>surety</b>	of the witnesses should	10, 96/ 37
yet will all this	<b>surety-finding</b>	, as you see, never	10, 98/ 19
it hath been so	<b>surmised</b>	, it hath always been	10, 104/ 27
have been of late	<b>surmised</b>	, the truth hath been	10, 184/ 5
peril, too, with untrue,	<b>surmised</b>	tales of mishandling folk	10, 46/ 30
of heresy, except he	<b>surmised</b>	the matter of falsehood	10, 92/ 16
slandrous "some say"s	<b>surmised</b>	against the ordinaries, and	10, 216/ 9
but by false, slanderous	<b>surmises</b>	against the ordinaries (as	10, 222/ 6
as this good Pacifier	<b>surmiseth</b>	have great desire to	10, 179/ 20
a division as he	<b>surmiseth</b>	that this is. This	10, 223/ 20
now belieth me here,	<b>surmising</b>	that I do say	10, 27/ 11

of the spirituality then,	<b>surmitting</b>	that they "as of	10, 27/ 9
of such as are	<b>suspect</b>	of heresy as long	10, 76/ 18
and arrest him for	<b>suspect</b>	in the beginning?" --	10, 123/ 21
may sometimes be so	<b>suspect</b>	of felony by reason	10, 117/ 3
himself as party, the	<b>suspect</b>	may be called in	10, 89/ 31
findeth the man not	<b>suspect</b>	in the end, why	10, 123/ 20
the people as folk	<b>suspect</b>	of mishandling good folk	10, 23/ 12
forth, then though the	<b>suspect</b>	would confess haply something	10, 106/ 32
to some man so	<b>suspect</b>	, sometimes assign him (to	10, 116/ 5
deed, is yet proved	<b>suspect</b>	, should purge himself after	10, 114/ 30
he that being proved	<b>suspect</b>	, and refuseth in such	10, 117/ 28
ordinary as a man	<b>suspect</b>	, whereof he is not	10, 127/ 13
a reasonable cause doth	<b>suspect</b>	him; but it is	10, 122/ 6
seemed upon good considerations	<b>suspect</b>	, and seemed likely to	10, 123/ 22
heart very right sore	<b>suspect</b>	. For as our Savior	10, 82/ 33
that is so proved	<b>suspect</b>	refuse to purge himself	10, 117/ 15
him that is proved	<b>suspect</b>	of heresy such kind	10, 116/ 2
they which perceive it	<b>suspect</b>	him therefore themselves. And	10, 90/ 12
that such as were	<b>suspect</b>	should purge themselves at	10, 114/ 3
matter, begin to be	<b>suspected</b>	themselves, and afterward confess	10, 148/ 34
be reported to be	<b>suspected</b>	of heresy and be	10, 113/ 32
were openly and notably	<b>suspected</b>	of heresy, and there	10, 168/ 34
is openly and notably	<b>suspected</b>	of heresy, and sufficient	10, 181/ 35
so favorable toward folk	<b>suspected</b>	of heresy as to	10, 180/ 27
though he were sore	<b>suspected</b>	in the beginning, when	10, 127/ 15
slightly but very vehemently	<b>suspected</b>	, if he fall after	10, 116/ 35
ordinary, as a man	<b>suspected</b>	, whereof he is not	10, 127/ 4
he never so sore	<b>suspected</b>	nor by never so	10, 102/ 9
if he be notably	<b>suspected</b>	, and yet not guilty	10, 110/ 36
if he be notably	<b>suspected</b>	, and yet not guilty	10, 111/ 12
folk have him so	<b>suspected</b>	. In this piece my	10, 130/ 20
him that is so	<b>suspected</b>	, that it shall be	10, 122/ 9
a man be notably	<b>suspected</b>	of heresy, that he	10, 113/ 25
shall he that is	<b>suspected</b>	of heresy, too. For	10, 123/ 12
of them that are	<b>suspected</b>	and in trouble, and	10, 148/ 32
of that he was	<b>suspected</b>	of. And when he	10, 127/ 2
at all must be	<b>suspended</b>	from them, and send	10, 182/ 16
any case be more	<b>suspended</b>	now than in any	10, 180/ 37
of arresting no longer	<b>suspended</b>	than as long as	10, 180/ 31
good proof, then the	<b>suspending</b>	will be as long	10, 181/ 1
this realm that for	<b>suspicion</b>	of felony a man	10, 122/ 4
the spiritual judges in	<b>suspicion</b>	and obloquy and make	10, 86/ 10
it to arresting for	<b>suspicion</b>	of felony, and to	10, 121/ 34

been in prison upon	<b>suspicion</b>	of felony, and so	10, 122/ 13
to arrest folk for	<b>suspicion</b>	of heresy; and would	10, 182/ 4
a privy, and which	<b>suspicion</b>	is notable and which	10, 182/ 8
his purgation upon the	<b>suspicion</b>	of heresy, as is	10, 126/ 34
realm, many times upon	<b>suspicion</b>	the judges award writ	10, 121/ 12
guilty -- might upon	<b>suspicion</b>	of heresy be driven	10, 183/ 15
which is an open	<b>suspicion</b>	and which but a	10, 182/ 8
folk for every light	<b>suspicion</b>	, or every complaint, of	10, 181/ 33
that a man upon	<b>suspicion</b>	should be driven to	10, 218/ 14
discretion call one for	<b>suspicion</b>	of heresy ex officio	10, 139/ 13
than to purge that	<b>suspicion</b>	, he continueth excommunicated all	10, 118/ 1
upon the arresting upon	<b>suspicion</b>	of felony, he shall	10, 123/ 4
ex officio, or for	<b>suspicion</b>	of heresy, he is	10, 127/ 3
remain some tokens of	<b>suspicion</b>	, of which he think	10, 127/ 19
doth but put a	<b>suspicion</b>	in men's heads against	10, 164/ 1
list to offer: the	<b>suspicion</b>	of his heresies from	10, 118/ 4
he would purge the	<b>suspicion</b>	of his heresy but	10, 118/ 17
to draw that false	<b>suspicion</b>	farther, yet himself seeth	10, 171/ 15
him (to purge his	<b>suspicion</b>	that with his lewd	10, 116/ 6
though there appear some	<b>suspicion</b>	of untroth in the	10, 163/ 2
of the arresting for	<b>suspicion</b>	of felony is to	10, 122/ 30
which is a light	<b>suspicion</b>	and which is a	10, 181/ 10
which is a light	<b>suspicion</b>	and which is a	10, 182/ 6
to the arresting for	<b>suspicion</b>	of felony, it is	10, 122/ 3
further purgation of such	<b>suspicion</b>	, the ordinary might also	10, 116/ 14
man for every light	<b>suspicion</b>	or complaint of heresy	10, 168/ 16
they do either for	<b>suspicion</b>	of felony or for	10, 122/ 20
they do either for	<b>suspicion</b>	of felony or for	10, 124/ 8
arresting of men for	<b>suspicion</b>	of felony or for	10, 141/ 14
that for the sore	<b>suspicion</b>	that his own words	10, 83/ 3
accursed than of such	<b>suspicion</b>	yet to purge and	10, 117/ 35
those other cases of	<b>suspicion</b>	purged, he saith untrue	10, 127/ 30
he yet increaseth that	<b>suspicion</b>	twice so sore. But	10, 117/ 36
compurgators to purge this	<b>suspicion</b>	, were these suspicions never	10, 115/ 31
that was arrested upon	<b>suspicion</b>	of felony, that never	10, 123/ 28
piece, of arresting for	<b>suspicion</b>	of felony, the case	10, 125/ 2
to be troubled upon	<b>suspicion</b>	of felony though he	10, 122/ 33
that is arrested upon	<b>suspicion</b>	of felony to be	10, 122/ 26
thing sore aggrieveth the	<b>suspicion</b>	that he verily is	10, 117/ 33
out, the causes of	<b>suspicion</b>	so well voided that	10, 123/ 24
purge him of the	<b>suspicion</b>	that he were still	10, 127/ 26
to their destruction upon	<b>suspicion</b>	of heresy. Which cause	10, 17/ 4
purpose for no such	<b>suspicion</b>	that haply will never	10, 55/ 31

Qui inventi fuerint sola	<b>suspicione</b>	notabiles, nisi statim innocentiam	10, 114/ 9
heresy, upon other vehement	<b>suspicions</b>	, without witnesses a man	10, 111/ 18
pray you? For the	<b>suspicions</b>	being proved by witnesses	10, 112/ 8
sworn before his face,	<b>suspicions</b>	of heresy proved upon	10, 112/ 22
in the examination those	<b>suspicions</b>	cleared he putteth him	10, 127/ 17
be well proved such	<b>suspicions</b>	as are so vehement	10, 127/ 22
this suspicion, were these	<b>suspicions</b>	never so vehement, he	10, 115/ 31
following, he maketh a	<b>suspicious</b>	matter, and "cannot tell	10, 201/ 4
man is so little	<b>suspicious</b>	in matters of heresy	10, 83/ 21
would have the streets	<b>swarm</b>	full of heretics, which	10, 85/ 27
streets were likely to	<b>swarm</b>	full of heretics" --	10, 89/ 7
that the streets should	<b>swarm</b>	full of heretics ere	10, 101/ 33
streets were likely to	<b>swarm</b>	full of heretics before	10, 102/ 11
were well likely to	<b>swarm</b>	full of heretics ere	10, 104/ 16
streets were likely to	<b>swarm</b>	full of heretics. And	10, 105/ 16
the streets should not	<b>swarm</b>	full of heretics never	10, 141/ 18
horns and flock and	<b>swarm</b>	together so thick in	10, 145/ 33
that the witnesses will	<b>swear</b>	but true -- such	10, 163/ 30
presumption that he will	<b>swear</b>	false gone, as I	10, 158/ 29
will not let to	<b>swear</b>	twice nay before they	10, 147/ 13
will not let to	<b>swear</b>	twice nay before they	10, 155/ 32
case to suffer him	<b>swear</b>	the contrary. But now	10, 153/ 23
doth after confess and	<b>swear</b>	also the contrary --	10, 152/ 6
case be received to	<b>swear</b>	again the contrary, because	10, 157/ 36
law, they shall not	<b>swear</b>	that the defendant oweth	10, 113/ 2
before the ordinary, and	<b>swear</b>	too, that he never	10, 115/ 24
it, but say and	<b>swear</b>	too that he never	10, 117/ 5
he seemeth good, and	<b>swear</b>	false where he seemeth	10, 156/ 17
would) the judges would	<b>swear</b>	him, too, I suppose	10, 153/ 34
case well likely to	<b>swear</b>	true. Now, if this	10, 164/ 23
though they that should	<b>swear</b>	with him in his	10, 112/ 32
their conscience dare not	<b>swear</b>	that he is any	10, 111/ 4
his neighbors dare not	<b>swear</b>	that he is no	10, 111/ 7
his neighbors dare not	<b>swear</b>	that he is none	10, 112/ 17
oath; they shall not	<b>swear</b>	that he is none	10, 112/ 35
his neighbors will not	<b>swear</b>	with him? Nay, I	10, 112/ 21
them to be, and	<b>swear</b>	that he neither meant	10, 116/ 11
prove whether they will	<b>swear</b>	with him or no	10, 112/ 24
wild wolf, that may	<b>swear</b>	false and seem true	10, 162/ 32
by presumption likely to	<b>swear</b>	true. And since that	10, 153/ 14
shall detest them and	<b>swear</b>	that he so believeth	10, 116/ 10
would be content to	<b>swear</b>	that this tale were	10, 154/ 12
there but he might	<b>swear</b>	false and the judge	10, 160/ 12

and therefore dare not	<b>swear</b>	that in their conscience	10, 111/ 28
his honest neighbors dare	<b>swear</b>	that in their consciences	10, 112/ 30
and therefore dare not	<b>swear</b>	that in their conscience	10, 121/ 8
men say it and	<b>swear</b>	it too, therefore it	10, 179/ 11
will be loath to	<b>swear</b>	with him therein. But	10, 47/ 16
dare in their conscience	<b>swear</b>	that they think otherwise	10, 112/ 2
that the other shall	<b>swear</b>	true. And thus you	10, 162/ 24
his purgation should precisely	<b>swear</b>	that he were none	10, 112/ 33
to be able to	<b>swear</b>	false, and wilily cloak	10, 158/ 23
would, for all that,	<b>swear</b>	true, the world would	10, 153/ 9
they believe that he	<b>swear</b>	truth. I marvel, in	10, 113/ 3
first, in the second	<b>swear</b>	contrariwise to their both	10, 153/ 16
but by his neighbors'	<b>swearing</b>	with him, and that	10, 114/ 36
two gay cases of	<b>swearing</b>	a man's death and	10, 108/ 21
in his second oath	<b>swearing</b>	the contrary, less likely	10, 166/ 19
purse may hap to	<b>sweat</b>	, if he bound himself	10, 162/ 21
it is a good,	<b>sweet</b>	sermon and a short	10, 61/ 3
it after his own	<b>sweet</b>	will, proveth himself at	10, 118/ 18
any of us both	<b>swerve</b>	aside from the matter	10, 88/ 15
yet since among the	<b>Swiss</b>	, when Zwingli was slain	10, 210/ 26
faith by force of	<b>sword</b>	in far countries hence	10, 222/ 28
As for this two-handed	<b>sword</b>	, some young, lusty friar	10, 45/ 23
that side of the	<b>sword</b>	do this man little	10, 45/ 29
that side of the	<b>sword</b>	the friar would with	10, 46/ 2
the oath that they	<b>swore</b>	there before -- would	10, 154/ 12
believed, because that he	<b>swore</b>	the contrary before, and	10, 152/ 12
in the first he	<b>swore</b>	for his friend's advantage	10, 153/ 1
judge might ween he	<b>swore</b>	true. Now, if this	10, 160/ 13
hearing the same witness	<b>sworn</b>	first, and after contrary	10, 163/ 24
one being accused and	<b>sworn</b>	confess nothing, and yet	10, 146/ 10
they shall now be	<b>sworn</b>	and shall be brought	10, 107/ 34
man as was never	<b>sworn</b>	: I will be so	10, 166/ 11
believe that he hath	<b>sworn</b>	true in denying the	10, 112/ 36
two good, honest persons	<b>sworn</b>	and examined depose and	10, 179/ 7
his five witnesses be	<b>sworn</b>	and well examined, how	10, 78/ 11
there be, by witnesses	<b>sworn</b>	before his face, suspicions	10, 112/ 22
hath openly confessed and	<b>sworn</b>	to be false?" But	10, 116/ 30
hear any one witness	<b>sworn</b>	, neither the first nor	10, 107/ 21
he that was never	<b>sworn</b>	before may have a	10, 160/ 6
before neither forsworn nor	<b>sworn</b>	. For if he that	10, 166/ 21
may yet be received,	<b>sworn</b>	again, and heard, and	10, 150/ 28
be yet received and	<b>sworn</b>	again and heard, and	10, 150/ 34
he that hath been	<b>sworn</b>	, and by his oath	10, 150/ 33

law, that were never	<b>sworn</b>	before. For if he	10, 163/ 6
the first to have	<b>sworn</b>	false, it implieth that	10, 152/ 9
was never yet once	<b>sworn</b>	. I would indeed be	10, 157/ 18
content both to be	<b>sworn</b>	when he is as	10, 93/ 18
in that was never	<b>sworn</b>	upon the matter before	10, 156/ 35
information before they were	<b>sworn</b>	, I know no prohibition	10, 131/ 2
he that was never	<b>sworn</b>	, there is no cause	10, 157/ 29
they be called and	<b>sworn</b>	, and will not uncalled	10, 99/ 13
two men that had	<b>sworn</b>	the death of another	10, 105/ 30
he that hath been	<b>sworn</b>	, and cleared one (as	10, 150/ 27
after that they be	<b>sworn</b>	; but for opening of	10, 131/ 1
them brought forth and	<b>sworn</b>	in his presence, nor	10, 107/ 11
he that never was	<b>sworn</b>	before. "Yea," saith this	10, 157/ 26
by the court and	<b>sworn</b>	, and to tell the	10, 90/ 27
true that never was	<b>sworn</b>	before, and that the	10, 166/ 8
close, for they be	<b>sworn</b>	to keep the king's	10, 130/ 4
shall commonly see them	<b>sworn</b>	and hear them speak	10, 107/ 7
dissemble that never was	<b>sworn</b>	before. And then if	10, 158/ 4
too, that was never	<b>sworn</b>	before. And then while	10, 165/ 33
may that was twice	<b>sworn</b>	before. And thereon I	10, 160/ 8
he was never yet	<b>sworn</b>	upon. For when a	10, 156/ 34
indeed) that never was	<b>sworn</b>	before -- yet might	10, 160/ 23
not only pertain unto	<b>Synesius</b>	and Erasmus, or peradventure	10, 9/ 4
Greece, the other in	<b>Syria</b>	, where they may see	10, 3/ 15
of a good, worshipful	<b>table</b>	, and would bestow their	10, 53/ 23
the head nor the	<b>tail</b>	but if himself pointed	10, 12/ 3
tie ropes to their	<b>tails</b>	and draw them home	10, 142/ 19
reported that much people	<b>take</b>	it so" -- verily	10, 58/ 30
find" that "much people"	<b>take</b>	it so -- that	10, 59/ 1
that an innocent may	<b>take</b>	harm thereby -- a	10, 145/ 11
wit, that innocents may	<b>take</b>	harm thereby -- is	10, 148/ 3
an innocent may sometimes	<b>take</b>	harm thereby -- then	10, 229/ 10
true faith, took and	<b>take</b>	yet for a man	10, 9/ 25
to Easter -- I	<b>take</b>	it for a matter	10, 223/ 11
temporal but he may	<b>take</b>	harm by abundance. But	10, 31/ 20
not refuse so to	<b>take</b>	him and accept him	10, 90/ 21
touch everything "particularly," but	<b>take</b>	another order (all out	10, 13/ 19
but every man may	<b>take</b>	holy water and go	10, 31/ 33
may like you to	<b>take</b>	the labor and pain	10, 88/ 18
that seem best and	<b>take</b>	most labor and pain	10, 212/ 8
more reasonable than to	<b>take</b>	it so. And therefore	10, 18/ 34
same "much people" that	<b>take</b>	it so. And if	10, 59/ 8
that none innocent can	<b>take</b>	harm thereby. And then	10, 147/ 36

may sometimes an innocent	<b>take</b>	harm too. And yet	10, 228/ 35
them can none otherwise	<b>take</b>	them but as my	10, 174/ 35
manner wise: for they	<b>take</b>	upon them, as they	10, 185/ 27
without lawful cause to	<b>take</b>	any possessions away from	10, 33/ 2
go no farther, to	<b>take</b>	that may be gotten	10, 94/ 35
them therein, and to	<b>take</b>	it to be Catholic	10, 202/ 1
that an innocent may	<b>take</b>	harm: yet, both by	10, 221/ 8
shall five for one	<b>take</b>	more harm by the	10, 228/ 28
that are those which	<b>take</b>	and hold contrary ways	10, 23/ 35
book or his book	<b>take</b>	away the curse? "No	10, 187/ 1
the New Law they	<b>take</b>	for nothing else but	10, 25/ 12
you see, never so	<b>take</b>	away the fear of	10, 98/ 19
their own hands, and	<b>take</b>	the land for their	10, 35/ 6
other men's faults to	<b>take</b>	small things for very	10, 39/ 28
some such indeed, to	<b>take</b>	this thing for any	10, 45/ 7
were such twenty, will	<b>take</b>	them all for false	10, 93/ 31
since the bishop must	<b>take</b>	him always for malicious	10, 101/ 13
necessity compelleth them to	<b>take</b>	this way, for fear	10, 125/ 22
men be content to	<b>take</b>	this fashion for answering	10, 129/ 19
at all, I. I	<b>take</b>	them all for good	10, 136/ 28
witness. For if we	<b>take</b>	him for fraudulent and	10, 101/ 15
it were reasonable to	<b>take</b>	away possessions from the	10, 33/ 15
without lawful cause to	<b>take</b>	away possessions from the	10, 34/ 17
a cause reasonable to	<b>take</b>	any possessions from the	10, 35/ 23
far overseen as to	<b>take</b>	away his gay, golden	10, 201/ 25
laboreth to change and	<b>take</b>	away the good and	10, 222/ 29
fear when he can	<b>take</b>	no loss?" Hath this	10, 94/ 6
why that I should	<b>take</b>	him that he would	10, 173/ 10
always that they shall	<b>take</b>	hurt. But here will	10, 98/ 24
none innocent can possibly	<b>take</b>	hurt? But here you	10, 145/ 13
nought, compelleth them to	<b>take</b>	this way. Here you	10, 132/ 2
follow the Gospel and	<b>take</b>	witnesses with him, and	10, 72/ 15
end, why did he	<b>take</b>	and arrest him for	10, 123/ 20
in this point to	<b>take</b>	record of his own	10, 66/ 4
if the parson would	<b>take</b>	it of his parishioner	10, 196/ 10
see whether he can	<b>take</b>	such great hold upon	10, 111/ 14
judges that he shall	<b>take</b>	good heed how he	10, 122/ 11
that none innocent may	<b>take</b>	harm thereby. Howbeit, if	10, 229/ 16
the good man may	<b>take</b>	his rest, I warrant	10, 28/ 23
content that every man	<b>take</b>	it that I misreport	10, 60/ 14
this device of his	<b>take</b>	away, as I said	10, 177/ 18
that we could possibly	<b>take</b>	harm in, if we	10, 87/ 16
advantage that he can	<b>take</b>	thereby) as ignorant sometimes	10, 131/ 9

myself -- I shall	<b>take</b>	his chapter in here	10, 61/ 5
ye shall need to	<b>take</b>	no business in turning	10, 62/ 20
I do not indeed	<b>take</b>	"if" there in such	10, 63/ 17
approved through Christendom, and	<b>take</b>	his device in the	10, 145/ 26
heretics to be bold,	<b>take</b>	courage, and increase, and	10, 88/ 5
such knowledge as we	<b>take</b>	by our inquisitions, that	10, 194/ 27
seventh chapter have me	<b>take</b>	them, there is neither	10, 39/ 20
for the readiness to	<b>take</b>	it where it is	10, 51/ 22
not in any manner	<b>take</b>	knowledge or judge upon	10, 184/ 29
manner, every witness too,	<b>take</b>	upon them knowledge of	10, 185/ 26
for a reason to	<b>take</b>	away a law, that	10, 221/ 2
is no more, to	<b>take</b>	away well-approved laws with	10, 184/ 10
other men first to	<b>take</b>	them for light, and	10, 82/ 1
that the ordinary shall	<b>take</b>	him for malicious or	10, 101/ 10
do so no more,	<b>take</b>	all the matter for	10, 75/ 6
an innocent may sometimes	<b>take</b>	harm (which may happen	10, 118/ 34
innocent may hap to	<b>take</b>	harm by means of	10, 230/ 3
follow it, and to	<b>take</b>	good temporal men to	10, 32/ 2
they thereby soon shall)	<b>take</b>	courage and much increase	10, 220/ 11
that any man should	<b>take</b>	him so, nor never	10, 116/ 12
unto his word, and	<b>take</b>	an oath of his	10, 47/ 14
that is, as I	<b>take</b>	it, one of the	10, 61/ 32
were unreasonable that would	<b>take</b>	this thing or that	10, 18/ 30
without lawful cause to	<b>take</b>	away any possessions from	10, 34/ 25
of heresy as to	<b>take</b>	away the power of	10, 180/ 28
Nay -- not and	<b>take</b>	indictments and presentments to	10, 144/ 17
own. But as I	<b>take</b>	it, that prohibition of	10, 130/ 35
that some innocent might	<b>take</b>	harm, we should let	10, 148/ 7
other men occasion to	<b>take</b>	him for so naughty	10, 111/ 30
not done the deed	<b>take</b>	any harm so much	10, 120/ 24
other folk occasion to	<b>take</b>	him for so naughty	10, 121/ 11
that they help to	<b>take</b>	us some such beasts	10, 142/ 5
of my chapters, but	<b>take</b>	that way that should	10, 31/ 3
ready way," saith he: "	<b>Take</b>	some other that heareth	10, 100/ 34
say than bid us	<b>take</b>	then another that will	10, 101/ 3
hap sometime some man	<b>take</b>	some harm that never	10, 120/ 29
that that is good,	<b>take</b>	, and that that is	10, 222/ 22
scripture, all which they	<b>take</b>	now under the name	10, 25/ 11
reasonable without cause to	<b>take</b>	possessions from the clergy	10, 33/ 9
without lawful cause to	<b>take</b>	away from the Church	10, 33/ 18
one of them will	<b>take</b>	upon him the name	10, 93/ 33
have occasion always to	<b>take</b>	them to the worst	10, 115/ 22
that his words clearly	<b>take</b>	away from the clergy	10, 177/ 26

happen one innocent to	<b>take</b>	harm by the law	10, 228/ 27
or the other, to	<b>take</b>	harm without their fault	10, 124/ 26
some innocent may sometimes	<b>take</b>	harm by them --	10, 228/ 31
more good innocent men	<b>take</b>	harm. But then goeth	10, 148/ 8
of this realm, and	<b>take</b>	Wales thereto, there have	10, 179/ 24
that he will now	<b>take</b>	another way therein, and	10, 228/ 18
commonly, is that they	<b>take</b>	it that they that	10, 65/ 15
surely I do not	<b>take</b>	it that they began	10, 210/ 18
he would we should	<b>take</b>	for a thing plainly	10, 65/ 35
an innocent may sometimes	<b>take</b>	wrong. Against this reason	10, 224/ 20
shall the common people	<b>take</b>	none harm though themselves	10, 81/ 16
think that I would	<b>take</b>	the labor to write	10, 13/ 14
faith, but let him	<b>take</b>	that glory to him	10, 143/ 3
defense of the same:	<b>take</b>	the labor to read	10, 169/ 24
rulers that they would	<b>take</b>	upon them to preach	10, 201/ 36
reason it were to	<b>take</b>	an exception to the	10, 229/ 19
that all folk should	<b>take</b>	it so too; and	10, 41/ 3
they be bound to	<b>take</b>	the other way, and	10, 132/ 12
the change, more innocents	<b>take</b>	more harm. What trouble	10, 228/ 37
I might then well	<b>take</b>	that exception which I	10, 208/ 26
they went about it,	<b>take</b>	honest men with them	10, 164/ 35
will for this time	<b>take</b>	none other witnesses against	10, 109/ 14
many innocents must needs	<b>take</b>	much more wrong. To	10, 224/ 24
will report it, be	<b>taken</b>	as accusers -- taking	10, 89/ 26
will report it, be	<b>taken</b>	as accusers -- taking	10, 100/ 5
were likely to be	<b>taken</b>	for fond -- yet	10, 108/ 31
that it should be	<b>taken</b>	; for sometimes a wolf	10, 155/ 23
reason that he be	<b>taken</b>	as his accuser. And	10, 89/ 14
reason that he be	<b>taken</b>	as his accuser. This	10, 90/ 18
whose depositions shall be	<b>taken</b>	and laid against him	10, 106/ 19
taken so, then be	<b>taken</b>	for malicious and crafty	10, 91/ 10
been found that have	<b>taken</b>	those actions and thereby	10, 143/ 29
after all his pain	<b>taken</b>	in the answering, seeing	10, 38/ 6
his order to be	<b>taken</b>	with such as speak	10, 77/ 8
than cause him be	<b>taken</b>	up betimes, at the	10, 71/ 5
some of the possessions	<b>taken</b>	away might be to	10, 34/ 28
they must after be	<b>taken</b>	that shall be made	10, 79/ 37
will not openly be	<b>taken</b>	so, then be taken	10, 91/ 9
words of the writing,	<b>taken</b>	after the "common usage	10, 39/ 19
Now, when they had	<b>taken</b>	this name commonly upon	10, 25/ 14
criminous witnesses to be	<b>taken</b>	in greatly criminal causes	10, 147/ 19
the name of "confederacies"	<b>taken</b>	to an evil part	10, 198/ 8
have refused to have	<b>taken</b>	any farther examination of	10, 159/ 5

be content to be	<b>taken</b>	and known for a	10, 90/ 26
any man, may be	<b>taken</b>	and accepted for accusers	10, 91/ 8
officio, and the order	<b>taken</b>	in the general council	10, 217/ 25
too, before himself were	<b>taken</b>	; and some haply that	10, 107/ 13
words of his have	<b>taken</b>	it that he had	10, 203/ 24
he should not be	<b>taken</b>	for a heretic thereby	10, 79/ 9
after his ways once	<b>taken</b>	, and by his new	10, 145/ 28
a lawful cause be	<b>taken</b>	away therefrom: I marvel	10, 32/ 21
to be received and	<b>taken</b>	in heresy, I have	10, 146/ 33
his witness shall be	<b>taken</b>	-- yet I cannot	10, 163/ 17
it must needs be	<b>taken</b>	. And then if the	10, 37/ 3
we be esteemed and	<b>taken</b>	as angels in our	10, 61/ 23
than upon such witnesses	<b>taken</b>	before the King's Council	10, 151/ 6
so shall he be	<b>taken</b>	among his neighbors as	10, 127/ 5
yet if it were	<b>taken</b>	indeed -- neither should	10, 196/ 12
how it can be	<b>taken</b>	in favor of the	10, 163/ 19
only speaking to be	<b>taken</b>	for treason or not	10, 79/ 25
have rejected back, and	<b>taken</b>	for false or malicious	10, 103/ 3
loath to have it	<b>taken</b>	for his own. And	10, 59/ 22
he refuseth to be	<b>taken</b>	of his own offer	10, 91/ 26
which he would have	<b>taken</b>	for so plain that	10, 207/ 10
good readers, I have	<b>taken</b>	that word "some say	10, 46/ 8
which he would were	<b>taken</b>	for so strong) unto	10, 140/ 11
a thief, some have	<b>taken</b>	an oath that the	10, 148/ 21
mad; but age had	<b>taken</b>	from him the rage	10, 16/ 7
this suit ex officio	<b>taken</b>	once away, the streets	10, 105/ 15
his first oath is	<b>taken</b>	away by the second	10, 152/ 27
see him to have	<b>taken</b>	such labor thereabout that	10, 155/ 16
it could not be	<b>taken</b>	that there were any	10, 64/ 11
that it must be	<b>taken</b>	in such wise as	10, 36/ 20
for such speaking, lawfully	<b>taken</b>	for heretics. With which	10, 82/ 29
had he not been	<b>taken</b>	by good, worshipful temporal	10, 140/ 25
so nought, he rather	<b>taketh</b>	the matter all whole	10, 10/ 5
the worst (as he	<b>taketh</b>	always mine) and yet	10, 47/ 20
And yet Master More	<b>taketh</b>	it otherwise, and saith	10, 171/ 29
were as Master More	<b>taketh</b>	it to be --	10, 177/ 31
the matter thus, he	<b>taketh</b>	of his charity great	10, 212/ 25
the other, that he	<b>taketh</b>	for general confederacies --	10, 198/ 29
and saith that himself	<b>taketh</b>	their wills for their	10, 69/ 18
as it can, and	<b>taketh</b>	their oaths for a	10, 153/ 13
For first, since he	<b>taketh</b>	record that he said	10, 5/ 16
perpetual pain in hell,	<b>taketh</b>	very great heed to	10, 80/ 18
that inquireth of heresy	<b>taketh</b>	knowledge of heresy," and	10, 184/ 31

that inquireth of heresy	<b>taketh</b>	knowledge of heresy --	10, 185/ 24
order of his discretion	<b>taketh</b>	surely from him more	10, 164/ 6
good man many times	<b>taketh</b>	record of his own	10, 66/ 1
by such words he	<b>taketh</b>	not that hypocrite for	10, 60/ 4
readers, where this man	<b>taketh</b>	me that I say	10, 111/ 32
preach heresy, as he	<b>taketh</b>	it that I should	10, 202/ 9
For both he so	<b>taketh</b>	them that informeth the	10, 72/ 31
the King's Bench), whoso	<b>taketh</b>	from a justice the	10, 164/ 5
exception that Master More	<b>taketh</b>	of changing of spiritual	10, 178/ 8
of which twain he	<b>taketh</b>	here the one, and	10, 172/ 2
mine Apology whereupon he	<b>taketh</b>	hold to say that	10, 96/ 18
232, whereof this man	<b>taketh</b>	hold to say that	10, 96/ 30
part, as this man	<b>taketh</b>	it, doth signify a	10, 198/ 8
And because this Pacifier	<b>taketh</b>	it for so sore	10, 129/ 31
whose verdict the judge	<b>taketh</b>	for a sure sentence	10, 149/ 13
this point, wherein he	<b>taketh</b>	such pleasure that afterward	10, 202/ 4
one thing that he	<b>taketh</b>	for a thing very	10, 117/ 13
man by whom he	<b>taketh</b>	any harm, though the	10, 95/ 34
a heretic: this man	<b>taketh</b>	it as though they	10, 112/ 32
Master More, whereby he	<b>taketh</b>	upon him to say	10, 183/ 26
of his new book,	<b>taking</b>	a color and a	10, 70/ 21
sooth, in very deed,	<b>taking</b>	his word as I	10, 47/ 19
many good simple folk,	<b>taking</b>	him even as he	10, 115/ 34
slip. And yet in	<b>taking</b>	his words as he	10, 172/ 3
taken as accusers --	<b>taking</b>	those witnesses for their	10, 89/ 27
taken as accusers --	<b>taking</b>	those witnesses for their	10, 100/ 6
no little effect. For,	<b>taking</b>	that he meant as	10, 40/ 29
he meant it. But	<b>taking</b>	his word to the	10, 47/ 19
let a detector from	<b>taking</b>	upon him to be	10, 92/ 27
it is spoken of,	<b>taking</b>	, as it were, an	10, 175/ 33
good readers, if this	<b>tale</b>	were true -- yet	10, 79/ 10
not so, yet the	<b>tale</b>	is not all lost	10, 178/ 29
and unsworn tell no	<b>tale</b>	at all; and they	10, 99/ 14
proof," then is my "	<b>tale</b>	" all "lost." And to	10, 178/ 22
then cometh his whole	<b>tale</b>	to this: "As long	10, 207/ 16
profitable, to put that	<b>tale</b>	in his bate-making book	10, 78/ 20
prove that all my	<b>tale</b>	is lost because prelates	10, 202/ 7
than put their fond	<b>tale</b>	in his book? But	10, 45/ 8
who told him that	<b>tale</b>	, bind that busy, troublesome	10, 125/ 35
this good man no	<b>tale</b>	at all, but only	10, 112/ 15
spoke of, all this	<b>tale</b>	helpeth nothing, but goeth	10, 133/ 14
make here no long	<b>tale</b>	again thereof. But well	10, 146/ 35
showeth that in a	<b>tale</b>	told him by other	10, 167/ 11

laymen say. A poor	<b>tale</b>	and a cold, by	10, 43/ 2
it is a poor	<b>tale</b>	and a cold, if	10, 138/ 22
to swear that this	<b>tale</b>	were true, contrary to	10, 154/ 12
is a very cold	<b>tale</b>	, and as dead as	10, 187/ 30
cold and unsavory told	<b>tale</b>	of charity denied, and	10, 42/ 34
either in telling the	<b>tale</b>	again or else in	10, 32/ 27
to be told that	<b>tale</b>	, shall, as far as	10, 79/ 38
read, all his gay	<b>tale</b>	is gone. For there	10, 171/ 35
seem -- all his	<b>tale</b>	is overturned. For then	10, 173/ 15
general council -- that	<b>tale</b>	he letteth go by	10, 113/ 18
that yet all that	<b>tale</b>	of his had nothing	10, 132/ 18
the bar: would his	<b>tale</b>	not be heard, trow	10, 153/ 33
tell the ordinary the	<b>tale</b>	and accuse him. But	10, 73/ 23
should tell me a	<b>tale</b>	as of his own	10, 135/ 12
be so." In this	<b>tale</b>	this good, honest man	10, 96/ 17
must have left his	<b>tale</b>	untold. For if he	10, 177/ 6
an innocent. All this	<b>tale</b>	, when it is all	10, 163/ 21
good readers, all this	<b>tale</b>	of his is to	10, 219/ 10
told them upon whose	<b>tale</b>	he wrote it, than	10, 180/ 14
judge a very dreaming	<b>tale</b>	. And therein it seemeth	10, 192/ 29
not so, yet the	<b>tale</b>	is not lost to	10, 180/ 6
will make no longer	<b>tale</b>	upon this matter. For	10, 56/ 21
him too, if the	<b>tale</b>	were as necessary as	10, 149/ 24
division, by his own	<b>tale</b>	, yet could not for	10, 212/ 3
say to him: That	<b>tale</b>	and such others like	10, 77/ 25
as I said, this	<b>tale</b>	unto the people as	10, 79/ 11
And therefore this whole	<b>tale</b>	of his, save for	10, 188/ 4
the people. All this	<b>tale</b>	, as you see, toucheth	10, 43/ 19
to tell him that	<b>tale</b>	. For he seemeth not	10, 84/ 31
misuse themselves. But this	<b>tale</b>	is nothing sib to	10, 43/ 21
the truth of that	<b>tale</b>	, there be so many	10, 77/ 23
a man a merry	<b>tale</b>	, I would tell him	10, 46/ 12
always, for all this	<b>tale</b>	, the man that was	10, 132/ 19
and told all one	<b>tale</b>	, confessing both the prisoner	10, 154/ 10
turn up all his	<b>tale</b>	; and that the man	10, 172/ 4
ashamed to tell the	<b>tale</b>	again after them. And	10, 179/ 35
proof, then is his	<b>tale</b>	lost. For then he	10, 180/ 35
God." All this whole	<b>tale</b>	, for all this holy	10, 42/ 1
then would tell another	<b>tale</b>	far contrary to the	10, 153/ 32
sib to his other	<b>tale</b>	that he told and	10, 43/ 22
have heard all his	<b>tale</b>	and mine too, you	10, 174/ 5
first, in all this	<b>tale</b>	he telleth us not	10, 42/ 4
fareth, in all this	<b>tale</b>	, as though we sat	10, 62/ 7

for heretics. With which	<b>tale</b>	though it were true	10, 82/ 30
but a very vain	<b>tale</b>	. But, now, where he	10, 190/ 8
will tell him such	<b>tales</b>	of her before his	10, 19/ 19
too, with untrue, surmised	<b>tales</b>	of mishandling folk for	10, 46/ 30
who told me the	<b>tales</b>	that made me so	10, 126/ 6
less. But surely such	<b>tales</b>	told unto the people	10, 81/ 22
heretic, by such light	<b>tales</b>	. And surely this point	10, 84/ 3
in all his false	<b>tales</b>	against them under the	10, 68/ 8
that speak and boldly	<b>talk</b>	heresies about, and thereby	10, 71/ 7
they may speak and	<b>talk</b>	heresies well enough, without	10, 82/ 28
he should hear them	<b>talk</b>	heresy by him, yet	10, 83/ 22
of frailty, speak and	<b>talk</b>	heresies at liberty --	10, 79/ 8
telleth them that to	<b>talk</b>	heresies is none heresy	10, 69/ 35
hap to hear any	<b>talk</b>	heresies, then to declare	10, 82/ 20
never heard any man	<b>talk</b>	any such word of	10, 187/ 33
necessity that though they	<b>talk</b>	traitorous words, yet it	10, 69/ 33
-- yet I have	<b>talked</b>	with many one in	10, 59/ 6
fashion (to hear heresies	<b>talked</b>	and let the talkers	10, 85/ 20
the people never neither	<b>talked</b>	of nor thought upon	10, 210/ 1
talked and let the	<b>talkers</b>	alone) which yet will	10, 85/ 21
against the prince, or	<b>talking</b>	of heresy against the	10, 81/ 8
with such bold, naughty	<b>talking</b>	creepeth forth and corrupteth	10, 71/ 14
I hear no such	<b>talking</b>	at all. And verily	10, 197/ 7
they forbear all such	<b>talking</b>	of heresy as may	10, 70/ 6
likened to speaking and	<b>talking</b>	heresy, he bringeth it	10, 68/ 27
his dealing in such	<b>talking</b>	(peradventure in divers places	10, 73/ 11
end? As though Salem,	<b>talking</b>	with Bizance, had not	10, 11/ 32
some man with boldness	<b>talking</b>	heresies, whereby he maketh	10, 81/ 34
a time fell in	<b>talking</b>	unto an image of	10, 16/ 15
them such boldness in	<b>talking</b>	as this man here	10, 81/ 24
ween that their own	<b>talking</b>	together in the other	10, 12/ 18
two men, in their	<b>talking</b>	together, divide their present	10, 11/ 21
more liberty in bold	<b>talking</b>	and teaching without other	10, 70/ 18
you see, into their	<b>talking</b>	and communication writing it	10, 12/ 12
the remnant between their	<b>talkings</b>	is the very book	10, 10/ 24
if he let them	<b>tarry</b>	still there: he will	10, 3/ 20
and then, if they	<b>tarry</b>	forty days, the king's	10, 168/ 19
companies must needs be	<b>taught</b>	it, out of which	10, 79/ 36
that every man were	<b>taught</b>	all, and would allege	10, 80/ 10
his damages should be	<b>taxed</b>	him, not by twelve	10, 196/ 16
been ready to set	<b>taxes</b>	upon themselves, as liberally	10, 209/ 19
they said he was)	<b>teach</b>	heresies still, and do	10, 91/ 22
into the country and	<b>teach</b>	heresies afresh, and one	10, 107/ 33

remnant shall preach and	<b>teach</b>	the truth. But now	10, 205/ 3
than to tell and	<b>teach</b>	the people, first by	10, 82/ 26
nor never would afterward	<b>teach</b>	nor hold heresies, but	10, 116/ 12
that they do or	<b>teach</b>	, " to make his words	10, 206/ 27
he neither meant to	<b>teach</b>	them nor never was	10, 116/ 11
men that preach, hold,	<b>teach</b>	, or inform others in	10, 168/ 31
would either write or	<b>teach</b>	the common people so	10, 80/ 32
by his words to	<b>teach</b>	us that point that	10, 116/ 24
that they do and	<b>teach</b>	, without arguments, resistance, or	10, 202/ 30
that they do and	<b>teach</b>	, without argument, resistance, or	10, 214/ 10
else he meaneth to	<b>teach</b>	it us still, for	10, 116/ 27
declareth or meant to	<b>teach</b>	the thing that he	10, 73/ 13
not, under color to	<b>teach</b>	the judges their part	10, 69/ 32
and thereby do plainly	<b>teach</b>	them, though they bid	10, 71/ 8
that they would either	<b>teach</b>	or do. This general	10, 203/ 19
that they do and	<b>teach</b>	. " Upon which words the	10, 214/ 23
the common-known Catholic Church	<b>teacheth</b>	and holdeth for necessary	10, 30/ 6
whole clergy of Christendom	<b>teacheth</b>	and ordereth in spiritual	10, 215/ 3
whole clergy of Christendom	<b>teacheth</b>	and ordereth in spiritual	10, 215/ 26
in bold talking and	<b>teaching</b>	without other peril than	10, 70/ 19
such ere this, that	<b>teaching</b>	plain heresies to their	10, 115/ 18
not only all their	<b>teachings</b>	, but also all their	10, 203/ 17
only to all their	<b>teachings</b>	, but also to all	10, 203/ 29
unreasonable, which were very	<b>tedious</b>	to rehearse at length	10, 213/ 31
because they be very	<b>tedious</b>	to answer. But where	10, 213/ 35
by shame or other	<b>tedious</b>	business to let heretics	10, 213/ 18
enough why they be	<b>tedious</b>	to rehearse. Surely because	10, 213/ 34
think it be somewhat	<b>tedious</b>	to him to answer	10, 13/ 31
neither, for "avoiding of	<b>tediousness</b>	. " And of truth if	10, 13/ 30
stretcheth out with his	<b>teeth</b>	the law and reason	10, 118/ 26
myself proved, I cannot	<b>tell</b>	how often -- that	10, 148/ 20
durst be bold to	<b>tell</b>	so sad a man	10, 46/ 11
hath found, I cannot	<b>tell</b>	. I was afeard it	10, 226/ 11
a two-handed staff, and	<b>tell</b>	this man again that	10, 45/ 24
be sore ashamed to	<b>tell</b>	the tale again after	10, 179/ 34
tell. For he could	<b>tell</b>	then that all the	10, 52/ 27
gravity, he asked them, "	<b>Tell</b>	me this, among you	10, 16/ 25
dare be bold to	<b>tell</b>	him nay. And I	10, 124/ 12
off (no man can	<b>tell</b>	where), that appeareth plainly	10, 107/ 30
bear it, they could	<b>tell</b>	how that as for	10, 34/ 27
and sworn, and to	<b>tell</b>	the truth as of	10, 90/ 27
not uncalled and unsworn	<b>tell</b>	no tale at all	10, 99/ 13
into "prelates," I cannot	<b>tell</b>	. But now, by occasion	10, 201/ 28

against others: I cannot	<b>tell</b>	. For I cannot see	10, 159/ 24
noise, and there I	<b>tell</b>	for what cause. And	10, 27/ 16
this man himself, to	<b>tell</b>	you for conclusion what	10, 230/ 17
than agreement, I cannot	<b>tell</b>	; their own conscience shall	10, 225/ 19
likely that he could	<b>tell</b>	. For he could tell	10, 52/ 27
any false shrews would	<b>tell</b>	him. Whose evil tongues	10, 180/ 17
indeed, and then would	<b>tell</b>	another tale far contrary	10, 153/ 31
this can I not	<b>tell</b>	, but if he mean	10, 11/ 1
such thing as I	<b>tell</b>	you -- he may	10, 133/ 30
will not stick to	<b>tell</b>	it unto himself, but	10, 35/ 29
leaf, that he cannot	<b>tell</b>	what cause I would	10, 35/ 22
suspicious matter, and "cannot	<b>tell</b>	" what mind I was	10, 201/ 4
some that else would	<b>tell</b>	the truth, if he	10, 96/ 1
can I meetly well	<b>tell</b>	him too, if the	10, 149/ 24
reason hath it to	<b>tell</b>	him whereabouts in their	10, 11/ 30
man again, but to	<b>tell</b>	me that in such	10, 134/ 7
it true that I	<b>tell</b>	him. "That is not	10, 151/ 15
of that judgment but	<b>tell</b>	them, "Nolite iudicare et	10, 45/ 28
spoken of I cannot	<b>tell</b>	you what manner passion	10, 83/ 2
And where he cannot	<b>tell</b>	what I mean by	10, 24/ 30
am I content to	<b>tell</b>	him: I mean that	10, 24/ 31
he say that I	<b>tell</b>	whom I mean, though	10, 55/ 11
in some case to	<b>tell</b>	him boldly nay. For	10, 166/ 12
then we could not	<b>tell</b>	in whither oath of	10, 152/ 15
will not let to	<b>tell</b>	them. But on the	10, 225/ 6
that can I not	<b>tell</b>	; for the panels be	10, 137/ 34
said, "Wittingly not to	<b>tell</b>	a lie pertaineth to	10, 226/ 18
not he so rather	<b>tell</b>	them than put their	10, 45/ 8
they not bound to	<b>tell</b>	, but be, rather, bound	10, 130/ 3
which Master More cannot	<b>tell</b>	how they should be	10, 190/ 1
laws which I cannot	<b>tell</b>	how they should be	10, 190/ 23
resorted to him to	<b>tell</b>	him any such things	10, 227/ 6
as to come to	<b>tell</b>	him that tale. For	10, 84/ 31
that if he should	<b>tell</b>	me a tale as	10, 135/ 11
no thanks that will	<b>tell</b>	him such tales of	10, 19/ 19
consider that I neither	<b>tell</b>	nor can tell who	10, 55/ 15
sermon, what doth he	<b>tell</b>	me? He telleth me	10, 41/ 28
wot well, let to	<b>tell</b>	this man that he	10, 88/ 7
haply this good man	<b>tell</b>	me now that I	10, 98/ 25
thing true that I	<b>tell</b>	it for, that he	10, 104/ 2
But for this I	<b>tell</b>	it you: that the	10, 140/ 37
not. But I can	<b>tell</b>	you well that though	10, 209/ 10
any layman would so	<b>tell</b>	him; at the leastwise	10, 44/ 4

merry tale, I would	<b>tell</b>	him of the friar	10, 46/ 12
them leave to go	<b>tell</b>	the ordinary the tale	10, 73/ 23
meddled therewith than to	<b>tell</b>	and teach the people	10, 82/ 26
acquittal? And who shall	<b>tell</b>	him there the names	10, 130/ 6
though the Pacifier would	<b>tell</b>	me that the temporal	10, 132/ 5
this good man cannot	<b>tell</b>	? By likelihood there is	10, 52/ 25
doth -- and to	<b>tell</b>	them that there is	10, 81/ 25
above them." I cannot	<b>tell</b>	you whether there be	10, 209/ 9
one man came to	<b>tell</b>	him nothing thereof, nor	10, 227/ 18
neither tell nor can	<b>tell</b>	who be they; nor	10, 55/ 15
out again, and never	<b>tell</b>	them who told me	10, 126/ 6
court before the judge,	<b>tell</b>	then the truth, and	10, 85/ 22
man. And not to	<b>tell</b>	a lie unawares is	10, 226/ 18
witness which offereth to	<b>tell</b>	the truth upon a	10, 161/ 29
was performed I cannot	<b>tell</b>	. Howbeit, whatsoever was done	10, 52/ 22
shall know who can	<b>tell</b>	more, and will also	10, 99/ 12
or not, I cannot	<b>tell</b>	; but this will I	10, 216/ 22
judges their part, go	<b>tell</b>	the people without necessity	10, 69/ 32
be bold there to	<b>tell</b>	them, but would also	10, 79/ 29
that themselves list to	<b>tell</b>	him, nor yet anything	10, 227/ 27
said treatise," and he	<b>telleth</b>	which words. But he	10, 30/ 34
of the leaf) he	<b>telleth</b>	us the cause wherefore	10, 20/ 12
to think so, thereof	<b>telleth</b>	us this good man	10, 112/ 14
that spiritual dignity, he	<b>telleth</b>	not whether he mean	10, 42/ 29
is that this man	<b>telleth</b>	you. For here you	10, 176/ 4
he tell me? He	<b>telleth</b>	me that honor is	10, 41/ 28
they may; but he	<b>telleth</b>	not where I say	10, 185/ 1
and unreasonableness that he	<b>telleth</b>	us here into twenty	10, 106/ 10
his oversight with, he	<b>telleth</b>	us which manner of	10, 208/ 30
that this good man	<b>telleth</b>	us here, that riseth	10, 110/ 19
childishly. Also, that Bizance	<b>telleth</b>	Salem that the Pacifier's	10, 11/ 25
to another way, and	<b>telleth</b>	me that there needeth	10, 38/ 7
his book of Division	<b>telleth</b>	them that to talk	10, 69/ 34
saith somewhat when he	<b>telleth</b>	us that upon the	10, 123/ 3
lieth and him that	<b>telleth</b>	a lie weening that	10, 226/ 16
all this tale he	<b>telleth</b>	us not well what	10, 42/ 4
which words. But he	<b>telleth</b>	neither in what place	10, 30/ 34
honor. But yet he	<b>telleth</b>	us not what manner	10, 42/ 26
myself too sometimes, and	<b>telleth</b>	two places where: folio	10, 167/ 13
heinous misprision, either in	<b>telling</b>	the tale again or	10, 32/ 27
from it, than by	<b>telling</b>	them it is but	10, 80/ 37
manner, and without any	<b>telling</b>	why, marveleth so much	10, 113/ 5
upon themselves, the Catholics,	<b>telling</b>	them that they neither	10, 25/ 15

of his device, to	<b>temper</b>	his device in such	10, 181/ 31
respect unto friendship will	<b>temper</b>	his respect of malice	10, 94/ 32
chastity, liberality, patience, soberness,	<b>temperance</b>	, cunning, and such others	10, 174/ 25
chastity, liberality, patience, soberness,	<b>temperance</b>	, cunning, and such others	10, 175/ 26
and so should be	<b>tempered</b>	as the people should	10, 115/ 22
heresies, with which our	<b>temporal</b>	laws are also conformable	10, 190/ 27
but of every good	<b>temporal</b>	man too; and not	10, 45/ 4
men besides or of	<b>temporal</b>	men only and no	10, 84/ 34
are not in the	<b>temporal</b>	courts weighed and esteemed	10, 154/ 30
might defame all the	<b>temporal</b>	ministers too, and bring	10, 192/ 5
after proceed in the	<b>temporal</b>	laws too. And fain	10, 192/ 30
all laws, spiritual and	<b>temporal</b>	both, accounted as great	10, 147/ 2
business is done by	<b>temporal</b>	men indeed. As for	10, 32/ 7
orders made for all	<b>temporal</b>	officers to assist the	10, 217/ 30
shall preserve from the	<b>temporal</b>	hands should by the	10, 118/ 9
tell me that the	<b>temporal</b>	judge hath by such	10, 132/ 5
much part of their	<b>temporal</b>	business is done by	10, 32/ 7
is to say, the	<b>temporal</b>	laws), and find defaults	10, 189/ 33
the devotion of the	<b>temporal</b>	persons that for God's	10, 44/ 16
he now for the	<b>temporal</b>	twelve men? For ye	10, 131/ 30
as well spiritual as	<b>temporal</b>	-- if he and	10, 26/ 11
find faults in the	<b>temporal</b>	laws as he hath	10, 190/ 16
and to take good	<b>temporal</b>	men to him, and	10, 32/ 2
them do all his	<b>temporal</b>	business for him. This	10, 32/ 3
heresies, and command every	<b>temporal</b>	officer under him to	10, 183/ 5
priests, but by twelve	<b>temporal</b>	men, and his costs	10, 196/ 17
to the praise of	<b>temporal</b>	judges, that I now	10, 137/ 28
find faults in the	<b>temporal</b>	law too: I wot	10, 190/ 10
be reformed, and those	<b>temporal</b>	, too. Howbeit, if he	10, 228/ 19
our judgment that are	<b>temporal</b>	men, and in the	10, 86/ 28
well default in the	<b>temporal</b>	law as in the	10, 189/ 29
good ease to the	<b>temporal</b>	judge, to keep him	10, 132/ 9
be learned in the	<b>temporal</b>	laws, the less will	10, 193/ 4
such fashion with the	<b>temporal</b>	ministers neither, lest he	10, 192/ 16
maintain it, and with	<b>temporal</b>	assistance to make it	10, 119/ 29
neither spiritual man nor	<b>temporal</b>	but he may take	10, 31/ 20
neither spiritual man nor	<b>temporal</b>	but he may with	10, 31/ 22
the realm, spiritual and	<b>temporal</b>	both, and more honest	10, 28/ 34
as well spiritual as	<b>temporal</b>	," if either myself or	10, 28/ 8
fain wit how. For	<b>temporal</b>	men be not, I	10, 187/ 15
lies of abusing the	<b>temporal</b>	laws too. Now consider	10, 192/ 7
witnesses brought into the	<b>temporal</b>	for information of the	10, 154/ 21
the leastwise in a	<b>temporal</b>	judge an open cause	10, 131/ 26

heard it either of	<b>temporal</b>	men besides or of	10, 84/ 33
heresy, but in many	<b>temporal</b>	matters among ourselves, whereof	10, 103/ 21
find faults in the	<b>temporal</b>	laws and put them	10, 192/ 12
lords, both spiritual and	<b>temporal</b>	, by the same name	10, 29/ 14
people both spiritual and	<b>temporal</b>	": whether laymen so say	10, 44/ 26
to be such, the	<b>temporal</b>	judges being so good	10, 138/ 5
need to change the	<b>temporal</b>	, too, in some such	10, 129/ 34
all lords and rulers	<b>temporal</b>	be prohibited that they	10, 184/ 28
by despising of the	<b>temporal</b>	power in that behalf	10, 187/ 26
no blame of the	<b>temporal</b>	law in that motion	10, 189/ 30
that cause change those	<b>temporal</b>	laws -- that is	10, 228/ 29
and the most honorable	<b>temporal</b>	lords of the king's	10, 78/ 23
and other right worshipful	<b>temporal</b>	men of the same	10, 78/ 25
causeth also both the	<b>temporal</b>	judges and the King's	10, 125/ 26
grow thereon) causeth the	<b>temporal</b>	judges and the king's	10, 126/ 16
before clear in a	<b>temporal</b>	court, before the selfsame	10, 150/ 36
this world, spiritual or	<b>temporal</b>	, of which the judge	10, 156/ 11
and used by the	<b>temporal</b>	power to the grief	10, 189/ 25
priests to answer before	<b>temporal</b>	judges, and the statute	10, 195/ 5
of men, spiritual and	<b>temporal</b>	too. And there I	10, 31/ 16
grace -- spiritual and	<b>temporal</b>	both -- to keep	10, 22/ 25
But now for the	<b>temporal</b>	courts let us put	10, 153/ 24
law is used in	<b>temporal</b>	courts, and was also	10, 159/ 17
said as for the	<b>temporal</b>	judge. But what saith	10, 131/ 29
may do to have	<b>temporal</b>	laws reformed when need	10, 215/ 34
the spiritual and the	<b>temporal</b>	too, both wit and	10, 231/ 5
taken by good, worshipful	<b>temporal</b>	men, many would have	10, 140/ 26
it is in a	<b>temporal</b>	man. But yet the	10, 20/ 35
to set the whole	<b>temporalty</b>	against them all; and	10, 46/ 1
to be in the	<b>temporalty</b>	, he proveth also defaults	10, 20/ 25
of Christendom, spirituality and	<b>temporalty</b>	, ratified, agreed, and confirmed	10, 215/ 28
their part as the	<b>temporalty</b>	for theirs. And therefore	10, 21/ 32
the defaults in the	<b>temporalty</b>	will never be voided	10, 20/ 26
either, is in the	<b>temporalty</b>	; and then believe him	10, 19/ 1
and grudge of the	<b>temporalty</b>	toward them, but if	10, 18/ 1
like pacification between the	<b>temporalty</b>	and spirituality. But surely	10, 19/ 13
corps of Christendom, both	<b>temporalty</b>	and spirituality, by long	10, 215/ 7
upon that law the	<b>temporalty</b>	hath here conceived such	10, 209/ 35
little before, that the	<b>temporalty</b>	so much delighteth to	10, 20/ 7
he maintain that the	<b>temporalty</b>	is at division with	10, 205/ 28
before his neighbors, the	<b>temporalty</b>	will be glad to	10, 19/ 20
the faults of the	<b>temporalty</b>	, either. Howbeit, I cannot	10, 19/ 25
the spirituality and the	<b>temporalty</b>	." That would I very	10, 187/ 14

the spirituality and the	<b>temporalty</b>	too, would I wish	10, 228/ 2
like faults in the	<b>temporalty</b>	concerning the laws of	10, 191/ 17
grudge of the whole	<b>temporalty</b>	, upon such light reports	10, 84/ 20
the face of the	<b>temporalty</b>	in such manner as	10, 21/ 3
any grudge against the	<b>temporalty</b>	for the matter. And	10, 187/ 19
and obloquy among the	<b>temporalty</b>	by making men ween	10, 52/ 4
write openly to the	<b>temporalty</b>	such things of the	10, 19/ 22
default were in the	<b>temporalty</b>	, " wherein he saith that	10, 18/ 20
indignation of the whole	<b>temporalty</b>	" as he saith it	10, 26/ 17
make confederacies against the	<b>temporalty</b>	, but I say that	10, 66/ 25
by any of the	<b>temporalty</b>	. If he say nay	10, 84/ 27
some things slandered the	<b>temporalty</b>	too. Then showeth he	10, 19/ 28
the division between the	<b>temporalty</b>	and the spirituality; to	10, 8/ 8
have seemed between the	<b>temporalty</b>	and the spirituality to	10, 20/ 9
of defaults in the	<b>temporalty</b>	, because the spirituality ought	10, 20/ 15
thing for which the	<b>temporalty</b>	and the spirituality of	10, 188/ 13
I would have the	<b>temporalty</b>	and the spirituality as	10, 212/ 34
heretics than that the	<b>temporalty</b>	grudgeth against the spirituality	10, 26/ 21
like faults in the	<b>temporalty</b>	too, concerning the laws	10, 191/ 35
good examples to the	<b>temporalty</b>	; and if their light	10, 20/ 17
darkness, where shall the	<b>temporalty</b>	then fetch their light	10, 20/ 17
spirituality be nought, the	<b>temporalty</b>	must needs then be	10, 21/ 23
good and as faithful	<b>temporalty</b>	, and (though there be	10, 21/ 26
the spirituality and the	<b>temporalty</b>	too, those to whom	10, 23/ 2
the spirituality, defameth the	<b>temporalty</b>	much more; which is	10, 22/ 2
the spirituality and the	<b>temporalty</b>	of this whole realm	10, 15/ 2
place he moveth the	<b>temporalty</b>	to join with the	10, 22/ 17
maketh us of the	<b>temporalty</b>	, whom he would have	10, 86/ 33
and saith, "Nolite ante	<b>tempus</b>	iudicare" ("Judge you not	10, 55/ 9
one, or twain, or	<b>ten</b>	, or twenty, but utterly	10, 203/ 16
too), ye shall have	<b>ten</b>	times more harm happen	10, 121/ 27
this man's credence is	<b>ten</b>	times less, in all	10, 101/ 16
then would there not	<b>ten</b>	fires be pain enough	10, 54/ 23
if the one held	<b>ten</b>	heresies and the other	10, 219/ 3
them hither again, and	<b>ten</b>	such other towns with	10, 3/ 17
more than twain, or	<b>ten</b>	either -- yet would	10, 72/ 34
widows that would be	<b>tendable</b>	and tender to sick	10, 35/ 2
would be tendable and	<b>tender</b>	to sick folk, and	10, 35/ 2
The Tenth Chapter His	<b>tenth</b>	chapter beginneth in the	10, 53/ 17
good man's simplicity. The	<b>Tenth</b>	Chapter His tenth chapter	10, 53/ 16
authority to have the	<b>tenth</b>	part for tithe, and	10, 206/ 11
Master More by that	<b>term</b>	"witness" mean such witness	10, 149/ 27
petit jury, and be	<b>testified</b>	by the court and	10, 154/ 34

places of mine Apology	<b>testified</b>	. But verily I thought	10, 225/ 26
such collateral witnesses first	<b>testified</b>	upon their oath that	10, 150/ 2
such collateral witnesses first	<b>testified</b>	upon their oath that	10, 151/ 17
and examined depose and	<b>testify</b>	, that themselves have seen	10, 179/ 7
and thereupon the witnesses	<b>testify</b>	against the party, and	10, 161/ 7
This piece, concerning the	<b>testimony</b>	of known evil persons	10, 146/ 32
appeareth by the self	<b>text</b>	. For in the paragraph	10, 114/ 14
danger of all those	<b>texts</b>	which this good man	10, 55/ 28
man therefore layeth these	<b>texts</b>	to touch me for	10, 54/ 13
advertisement I very heartily	<b>thank</b>	him, and answer him	10, 50/ 16
meanwhile, and yet, I	<b>thank</b>	God, it is not	10, 59/ 7
and be, God be	<b>thanked</b>	, meetly well agreed together	10, 30/ 29
hath (as, God be	<b>thanked</b>	, indeed it hath) as	10, 21/ 26
would con him no	<b>thanks</b>	at all. And verily	10, 138/ 3
faith, not for their	<b>thanks</b>	at all, but because	10, 134/ 33
letted him, was little	<b>thanks</b>	to him; for his	10, 199/ 13
they shall deserve great	<b>thanks</b>	of God if they	10, 113/ 30
God would give me	<b>thanks</b>	to give men warning	10, 13/ 17
con him but little	<b>thanks</b>	for that praise; for	10, 133/ 9
con him but little	<b>thanks</b>	for that praise. For	10, 134/ 25
said it for their	<b>thanks</b>	. But I said it	10, 134/ 32
such a pacifier no	<b>thanks</b>	that will tell him	10, 19/ 18
save us from that	<b>thanks</b>	of God that shortly	10, 119/ 8
they shall have great	<b>thanks</b>	of God therefor --	10, 118/ 39
praise con me little	<b>thanks</b>	: that word were somewhat	10, 134/ 31
give him any great	<b>thanks</b>	for. For who knew	10, 98/ 12
and some fell to	<b>theft</b>	and were caught), pulled	10, 16/ 12
in heresy as in	<b>theft</b>	, and much more seldom	10, 121/ 26
heresy as either in	<b>theft</b>	or murder or any	10, 75/ 14
folk would fall to	<b>theft</b>	. For then were it	10, 75/ 8
you, do well in	<b>theft</b>	? Forsooth, it were a	10, 75/ 12
evil folk's obloquy to	<b>themselves-ward</b>	, else to the people	10, 134/ 17
thus minded and went	<b>thereabout</b>	-- his answer in	10, 6/ 36
other folk to study	<b>thereabout</b>	. And would make them	10, 182/ 32
have taken such labor	<b>thereabout</b>	that he seemeth to	10, 155/ 16
let him be believed	<b>thereafter</b>	. Moreover, where he saith	10, 18/ 15
carried hence. For even	<b>thereas</b>	it lieth, lo, dig	10, 100/ 19
stand they both still	<b>thereas</b>	they first meet; and	10, 12/ 5
it be not so	<b>thereas</b>	they dwell themselves, yet	10, 17/ 11
cause be taken away	<b>therefrom</b>	: I marvel much what	10, 32/ 21
and swarm together so	<b>thick</b>	in the open streets	10, 145/ 33
heard I shortly that	<b>thick</b>	and threefold the pens	10, 4/ 24
great muzzle and a	<b>thick</b>	, boistous body, whereas a	10, 142/ 25

the excuse of a	<b>thief</b>	, some have taken an	10, 148/ 21
knew. Whereas while the	<b>thief</b>	knoweth not who hath	10, 106/ 35
the change have five	<b>thieves</b>	for one. And thus	10, 125/ 1
fashion of murderers and	<b>thieves</b>	and such as are	10, 148/ 30
defend husbandmen's houses from	<b>thieves</b>	and help folk home	10, 142/ 9
better to have more	<b>thieves</b>	than fewer. For, now	10, 129/ 36
their doors, and when	<b>thieves</b>	would break in, defend	10, 142/ 15
and give boldness to	<b>thieves</b>	, and then look whether	10, 220/ 14
like wise devise for	<b>thieves</b>	the same soft, charitable	10, 75/ 2
fellows, though they be	<b>thieves</b>	all, yet some false	10, 107/ 2
that there are yet	<b>thieves</b>	enough, there would be	10, 136/ 8
and such as are	<b>thieves'</b>	receivers, of whom at	10, 148/ 30
made them refrain from	<b>thieving</b>	and draw themselves to	10, 136/ 7
-- lest men might	<b>think</b>	he feigned -- he	10, 59/ 25
so many should now	<b>think</b>	so hard a law	10, 111/ 20
other side, if I	<b>think</b>	them nought, albeit that	10, 193/ 26
affinity but as I	<b>think</b>	himself hath and every	10, 28/ 26
whether I would not	<b>think</b>	it good and well	10, 30/ 9
I verily believe and	<b>think</b>	that if any changes	10, 184/ 19
for conclusion what I	<b>think</b>	: albeit there are, as	10, 230/ 18
business for him. This	<b>think</b>	I good as for	10, 32/ 3
lo, and this I	<b>think</b>	indeed. For as I	10, 134/ 20
list, and say they	<b>think</b>	it good be it	10, 79/ 14
to do, if I	<b>think</b>	them good. But on	10, 193/ 25
accusers, it is to	<b>think</b>	that they do it	10, 90/ 31
accuser, it is to	<b>think</b>	that he doth it	10, 89/ 15
good conscience mistrust and	<b>think</b>	that he doth it	10, 157/ 6
nor, as I verily	<b>think</b>	, he never found it	10, 185/ 2
own faults. And I	<b>think</b>	yes, in good faith	10, 30/ 12
that "therefore the clergy	<b>think</b>	it a good deed	10, 65/ 19
then, I doubt not,	<b>think</b>	it but good reason	10, 87/ 34
shame say. For I	<b>think</b>	it were hard to	10, 51/ 26
For though I might	<b>think</b>	that this harm and	10, 183/ 34
as every man, I	<b>think</b>	, that wit hath may	10, 120/ 8
whatsoever he wrote before,	<b>think</b>	now that he meant	10, 36/ 8
also: I would then	<b>think</b>	that if he upon	10, 72/ 6
if the good man	<b>think</b>	any great, heinous offense	10, 35/ 16
shall not need, I	<b>think</b>	, since all his excuse	10, 20/ 3
he, "this": . . . that I	<b>think</b>	verily that if so	10, 201/ 35
deprave anything that I	<b>think</b>	good either in his	10, 222/ 15
and yet would not	<b>think</b>	so themselves. It would	10, 84/ 6
were guilty: I cannot	<b>think</b>	that the judges would	10, 150/ 5
were guilty: I cannot	<b>think</b>	that the judges would	10, 151/ 20

and see what they	<b>think</b>	-- nor knoweth not	10, 83/ 24
they believe him that	<b>think</b>	his answer likely. For	10, 84/ 28
Catholic mind as I	<b>think</b>	always this man is	10, 64/ 4
would his audience then	<b>think</b>	thus (as many as	10, 116/ 23
for any man to	<b>think</b>	that he meaneth well	10, 113/ 21
mind that men should	<b>think</b>	that he meant evil	10, 225/ 25
unto the people to	<b>think</b>	rather the more peril	10, 81/ 12
me thought, and yet	<b>think</b>	, that I myself took	10, 13/ 22
the clergy whereas I	<b>think</b>	they have "no cause	10, 18/ 18
will that men should	<b>think</b>	he meant none hurt	10, 39/ 18
his (for surely I	<b>think</b>	it was none other	10, 57/ 21
men and true, and	<b>think</b>	they will not say	10, 136/ 29
mistake the matter and	<b>think</b>	the thing not good	10, 194/ 3
indeed, but what themselves	<b>think</b>	of his oath; they	10, 112/ 35
so unreasonable, as to	<b>think</b>	it right or reasonable	10, 34/ 24
in their conscience they	<b>think</b>	him any other, is	10, 111/ 28
in their conscience they	<b>think</b>	him any other, is	10, 121/ 9
leaveth folk occasion to	<b>think</b>	that his own mind	10, 221/ 24
already. And if he	<b>think</b>	that the realm here	10, 188/ 11
marveleth that I could	<b>think</b>	this any reason. But	10, 112/ 13
what cause I would	<b>think</b>	a cause reasonable to	10, 35/ 22
much that I would	<b>think</b>	that law reasonable. But	10, 113/ 6
this charitable motion, but	<b>think</b>	his motion right good	10, 50/ 37
schools. For some men	<b>think</b>	that the said Clementine	10, 168/ 32
his high wisdom shall	<b>think</b>	convenient. Then saith he	10, 35/ 20
conscience swear that they	<b>think</b>	otherwise. This, say I	10, 112/ 2
it broken. And I	<b>think</b>	, verily, they shall deserve	10, 113/ 29
I thought, and yet	<b>think</b>	, that by some wily	10, 225/ 27
other business -- I	<b>think</b>	it be somewhat tedious	10, 13/ 31
corrupt, judge as they	<b>think</b>	true, their souls are	10, 162/ 15
me thought, and yet	<b>think</b>	, that he spoke therein	10, 186/ 23
man may hap to	<b>think</b>	the saying strange): I	10, 135/ 4
lead me so to	<b>think</b>	, one very strong thing	10, 227/ 4
said, I much rather	<b>think</b>	that some subtle shrews	10, 227/ 3
also great sin to	<b>think</b>	it. And surely that	10, 59/ 18
should be ashamed to	<b>think</b>	so, thereof telleth us	10, 112/ 14
the other: then I	<b>think</b>	it good that he	10, 72/ 18
be denied. If he	<b>think</b>	it likely that none	10, 100/ 8
then thought and yet	<b>think</b>	so unreasonable that I	10, 146/ 26
so to believe and	<b>think</b>	, and not that he	10, 161/ 33
no reason. And I	<b>think</b>	he saw that himself	10, 165/ 3
And then shall you	<b>think</b>	, I suppose, that all	10, 169/ 25
said he could not	<b>think</b>	it to the honor	10, 26/ 15

give men occasion to	<b>think</b>	. But, on the other	10, 57/ 14
his device as I	<b>think</b>	convenient for the realm	10, 97/ 21
as the ordinary should	<b>think</b>	convenient, upon the qualities	10, 114/ 33
he can none otherwise	<b>think</b>	: there will the ordinary	10, 127/ 25
slightly that the judges	<b>think</b>	they acquit the felon	10, 155/ 8
by my troth I	<b>think</b>	verily on the other	10, 220/ 9
Surely if he can	<b>think</b>	so -- then shall	10, 66/ 16
be wiser than to	<b>think</b>	so -- then he	10, 66/ 19
suppose nor so to	<b>think</b>	but that they will	10, 89/ 20
to suppose nor to	<b>think</b>	but that they will	10, 92/ 11
not to suppose nor	<b>think</b>	but that they would	10, 93/ 2
very good cause to	<b>think</b>	that as they have	10, 184/ 7
I say: that I	<b>think</b>	verily that they will	10, 219/ 28
it. For if he	<b>think</b>	it necessary to write	10, 77/ 28
suspicion, of which he	<b>think</b>	it good to purge	10, 127/ 19
of them as ye	<b>think</b>	were good to grow	10, 140/ 7
second oath, and not	<b>think</b>	him worthy to be	10, 152/ 11
shall every wise man	<b>think</b>	his book too long	10, 7/ 37
gone. And surely I	<b>think</b>	that his two devices	10, 172/ 22
-- yet would I	<b>think</b>	myself right unreasonable if	10, 113/ 8
trust you shall not	<b>think</b>	them so very far	10, 56/ 23
forth: And if he	<b>think</b>	that this way that	10, 50/ 24
nothing -- albeit I	<b>think</b>	they may well enough	10, 185/ 5
any man would haply	<b>think</b>	that it were well	10, 80/ 9
For what madman would	<b>think</b>	that this were a	10, 91/ 3
logic lead him to	<b>think</b>	that this were a	10, 97/ 15
two juries -- I	<b>think</b>	the judges will con	10, 133/ 8
his worshipful answer: I	<b>think</b>	the judges will con	10, 134/ 25
marvel that he could	<b>think</b>	their saying worth the	10, 44/ 1
any good man to	<b>think</b>	that I would take	10, 13/ 14
do; nor, verily, I	<b>think</b>	the maker would not	10, 22/ 5
himself drove me to	<b>think</b>	that he would have	10, 173/ 28
hold him satisfied and	<b>think</b>	that that writer meant	10, 66/ 10
to say that I	<b>think</b>	they would: yet will	10, 151/ 25
heretics -- yet he	<b>thinketh</b>	they shall also give	10, 220/ 7
defaults that, as he	<b>thinketh</b>	, should have been laid	10, 61/ 8
before, believe it that	<b>thinketh</b>	it likely. But on	10, 85/ 2
them." And so he	<b>thinketh</b>	"verily" that "charity should	10, 192/ 35
the information, and yet	<b>thinketh</b>	by his examination that	10, 107/ 1
where this good man	<b>thinketh</b>	it convenient for this	10, 97/ 23
and saith that he	<b>thinketh</b>	they shall have great	10, 118/ 39
37th leaf that he	<b>thinketh</b>	I change his matter	10, 58/ 28
any folk whom he	<b>thinketh</b>	necessary to learn it	10, 77/ 29

this thing wherewith he	<b>thinketh</b>	his reason made the	10, 159/ 9
may be -- he	<b>thinketh</b>	, he saith, that peradventure	10, 35/ 25
upon tokens that he	<b>thinketh</b>	manifest, although the witness	10, 162/ 28
of worldly honor he	<b>thinketh</b>	should follow thereon, or	10, 42/ 31
thereof, that "verily" he	<b>thinketh</b>	that "he which cannot	10, 111/ 2
of much other folk's	<b>thinking</b>	, and not as of	10, 57/ 9
than only a sure	<b>thinking</b>	in the judge's own	10, 160/ 15
only by his own	<b>thinking</b>	. Now, albeit that against	10, 151/ 23
albeit that against his	<b>thinking</b>	that they would not	10, 151/ 24
to keep it. The	<b>third</b>	, that such examples of	10, 88/ 34
The Third Chapter The	<b>third</b>	chapter, containing his second	10, 17/ 32
good readers, unto the	<b>third</b>	point, which if he	10, 120/ 12
that piece is the	<b>third</b>	, that piece in his	10, 125/ 8
how he handleth this	<b>third</b>	piece, of indictments at	10, 129/ 25
third chapter of the	<b>third</b>	book of my Dialogue	10, 146/ 34
any division thereupon. The	<b>third</b>	is that "no charge	10, 209/ 15
never a piece. The	<b>third</b>	point, good readers, in	10, 120/ 15
a dialogue. In the	<b>third</b>	leaf, when Salem showeth	10, 11/ 10
somewhat touched in the	<b>third</b>	chapter of the third	10, 146/ 33
in the doing. The	<b>Third</b>	Chapter The third chapter	10, 17/ 30
he cometh to the	<b>third</b>	point, which though I	10, 120/ 1
first piece of the	<b>third</b>	point, a very great	10, 125/ 5
these twenty years or	<b>thirty</b>	last past, except only	10, 170/ 5
to wait upon him	<b>thither</b>	. And I nothing doubt	10, 151/ 13
all unwieldy, to go	<b>thither</b>	and give the assault	10, 3/ 22
The Apology of Sir	<b>Thomas</b>	More, Knight. But now	10, 3/ 10
would here advertise Sir	<b>Thomas</b>	More, not by way	10, 50/ 10
Salem and Bizance Sir	<b>Thomas</b>	More The Declaration of	10, 1/ 3
of people which Sir	<b>Thomas</b>	More in his Apology	10, 29/ 24
et fama, whereof Sir	<b>Thomas</b>	More maketh mention in	10, 126/ 29
he saith: Also Sir	<b>Thomas</b>	More denieth not but	10, 110/ 33
lightly. The Preface Sir	<b>Thomas</b>	More to the Christian	10, 3/ 27
in such dialogues: Sir	<b>Thomas</b>	More hath undertaken to	10, 3/ 18
the blessed martyr Saint	<b>Thomas</b>	: so Cliff upon the	10, 16/ 14
can upon the matter	<b>thoroughly</b>	debated perceive: if either	10, 162/ 14
he might hap, I	<b>thought</b>	, to give a good	10, 198/ 17
found seven that have	<b>thought</b>	, if right and reason	10, 34/ 26
triumphed upon this, and	<b>thought</b>	he had avoided me	10, 143/ 1
neither talked of nor	<b>thought</b>	upon, nor, before his	10, 210/ 1
if he then had	<b>thought</b>	so far. But now	10, 22/ 5
yet that all seven	<b>thought</b>	it profitable. But it	10, 33/ 35
I ween, would have	<b>thought</b>	upon before. But now	10, 41/ 2
matter than I had	<b>thought</b>	to have done. How	10, 201/ 30

than ever he had	<b>thought</b>	to have done! "And	10, 201/ 33
albeit that herebefore I	<b>thought</b>	upon no further than	10, 151/ 5
of his charity great	<b>thought</b>	lest I go about	10, 212/ 26
that honor that I	<b>thought</b>	he there had meant	10, 47/ 7
peradventure he that so	<b>thought</b>	should not have lost	10, 34/ 32
would ween he never	<b>thought</b>	on when he wrote	10, 36/ 28
and adultery, which he	<b>thought</b>	was too high to	10, 68/ 26
that thing which he	<b>thought</b>	the other knew. Whereas	10, 106/ 34
done, and to have	<b>thought</b>	it very likely that	10, 183/ 13
those things that I	<b>thought</b>	he there meant: now	10, 41/ 17
words so that they	<b>thought</b>	he so meant them	10, 115/ 28
nor that all seven	<b>thought</b>	it reasonable; no, nor	10, 33/ 34
I say all seven	<b>thought</b>	it right, nor that	10, 33/ 33
which, among them all,	<b>thought</b>	some one of those	10, 33/ 28
say, above seven that	<b>thought</b>	any one of all	10, 34/ 19
found anyone that ever	<b>thought</b>	any two of the	10, 34/ 22
of those same seven	<b>thought</b>	or which one of	10, 34/ 2
the three they all	<b>thought</b>	; and never one of	10, 34/ 3
away from the Church	<b>thought</b>	either right or reasonable	10, 33/ 18
would also Salem have	<b>thought</b>	that his own words	10, 12/ 20
possessions from the clergy	<b>thought</b>	it either right or	10, 34/ 17
own unreasonable reason was	<b>thought</b>	a law right reasonable	10, 144/ 24
himself, and therefore he	<b>thought</b>	he would say better	10, 165/ 3
also, but if they	<b>thought</b>	their names should from	10, 97/ 33
And therefore, while himself	<b>thought</b>	their saying so false	10, 59/ 23
so many, that ever	<b>thought</b>	it good that any	10, 32/ 20
all, wheresoever himself had	<b>thought</b>	greater likelihood that he	10, 161/ 22
I never said nor	<b>thought</b>	otherwise." But then would	10, 136/ 30
there show what I	<b>thought</b>	he meant thereby, and	10, 41/ 16
his purpose. But me	<b>thought</b>	, and yet think, that	10, 13/ 21
albeit that me then	<b>thought</b>	and yet think so	10, 146/ 25
that was that me	<b>thought</b>	, and yet think, that	10, 186/ 23
testified. But verily I	<b>thought</b>	, and yet think, that	10, 225/ 26
I knew seven that	<b>thought</b>	it reasonable? This man	10, 33/ 21
And some others have	<b>thought</b>	it better to divide	10, 35/ 4
nothing but that I	<b>thought</b>	was true. To this	10, 226/ 4
words that, as he	<b>thought</b>	, stood not with the	10, 72/ 4
And some one hath	<b>thought</b>	that it would be	10, 34/ 29
And some other hath	<b>thought</b>	that it would be	10, 34/ 33
And surely if he	<b>thought</b>	that he wrote herein	10, 18/ 22
I found seven that	<b>thought</b>	all three? Yes, forsooth	10, 34/ 21
none, nor never once	<b>thought</b>	thereon. And yet is	10, 99/ 19
the weight of a	<b>thousand</b>	pounds, should because we	10, 37/ 19

though they were two	<b>thousand</b>	, and yet many more	10, 179/ 30
few years, above eighty	<b>thousand</b>	persons in one summer	10, 210/ 25
Zwingli was slain, many	<b>thousands</b>	killed too, and the	10, 210/ 26
were, with a great	<b>threat</b>	, and saith: What Master	10, 201/ 26
save only the last	<b>three</b>	, which go about a	10, 223/ 24
felony. If two or	<b>three</b>	witnesses would at the	10, 154/ 1
should none of the	<b>three</b>	last chapters bear the	10, 10/ 26
therefore wrote I that	<b>three</b>	were dead, because he	10, 35/ 14
never one of those	<b>three</b>	things is determinately included	10, 34/ 4
that this two or	<b>three</b>	hundred years have accepted	10, 117/ 10
bringeth forth two or	<b>three</b>	things which he saith	10, 221/ 21
he have called those	<b>three</b>	chapters after his matter	10, 10/ 30
as he that hath	<b>three</b>	aces in his hand	10, 62/ 13
I steal two or	<b>three</b>	words of his (which	10, 214/ 26
he spendeth the other	<b>three</b>	chapters of his book	10, 222/ 27
is touched of the	<b>three</b>	chapters of his. And	10, 223/ 32
determination which of the	<b>three</b>	. And neither includeth those	10, 33/ 32
some one of those	<b>three</b>	things; that is to	10, 33/ 30
him an answer, in	<b>three</b>	or four leaves, with	10, 6/ 32
together in the other	<b>three</b>	chapters by mouth had	10, 12/ 18
one of all these	<b>three</b>	-- is not this	10, 34/ 20
declaration, which of these	<b>three</b>	things which of those	10, 34/ 2
made you of me	<b>three</b>	lies in one chapter	10, 19/ 7
that he sufficiently proveth	<b>three</b>	things. The one is	10, 88/ 32
whole process of his	<b>three</b>	sorts of people together	10, 60/ 6
their neighbor. In these	<b>three</b>	things he saith, as	10, 36/ 5
seven (whereof, he saith,	<b>three</b>	are dead) that were	10, 33/ 8
some one of those	<b>three</b>	things -- that is	10, 33/ 28
that I left out	<b>three</b>	words in that clause	10, 200/ 25
any two of the	<b>three</b>	. And now, therefore, though	10, 34/ 22
had made two or	<b>three</b>	hundred (as they should	10, 140/ 28
which one of the	<b>three</b>	they all thought; and	10, 34/ 3
seven that thought all	<b>three</b>	?Yes, forsooth, true enough	10, 34/ 21
the matter his old	<b>three</b>	worshipful witnesses which stand	10, 78/ 5
far unlike. Into these	<b>three</b>	points, therefore, will I	10, 89/ 1
shortly that thick and	<b>threefold</b>	the pens went to	10, 4/ 24
had been openly perjured	<b>thrice</b>	-- yet if the	10, 153/ 8
the pain to be	<b>thrice</b>	acquitted by proclamation, and	10, 122/ 22
and draw themselves to	<b>thrift</b>	, or else, notwithstanding that	10, 136/ 8
for heresy in manner	<b>throughout</b>	the realm. Also, whereas	10, 227/ 14
up all the bandogs	<b>throughout</b>	all the realm (wherein	10, 141/ 32
fain would hear good	<b>tidings</b>	-- so since I	10, 5/ 31
to be borne home,	<b>tie</b>	ropes to their tails	10, 142/ 18

the tinker and the	<b>tiler</b>	, that he speaketh of	10, 60/ 19
shall find, for the	<b>tiler</b>	and the tinker for	10, 60/ 29
in his frame no	<b>timber</b>	but such as is	10, 162/ 17
himself to provide the	<b>timber</b>	at his own peril	10, 162/ 22
have the tittle of	<b>timber</b>	still, and that they	10, 199/ 2
calleth this a "dangerous"	<b>time</b>	, he useth a very	10, 75/ 16
be wrongfully troubled in	<b>time</b>	to come against his	10, 183/ 30
and judge before the	<b>time</b>	, too. And albeit that	10, 54/ 19
again: yet for the	<b>time</b>	till they amend --	10, 48/ 21
have done before this	<b>time</b>	both here and in	10, 213/ 8
he ordereth himself in	<b>time</b>	to come. And then	10, 122/ 12
too slow than any	<b>time</b>	over hasty. And therefore	10, 183/ 1
twain. But at another	<b>time</b>	and in another place	10, 107/ 6
vouchsafe to bestow any	<b>time</b>	about making answer to	10, 3/ 30
there be in this	<b>time</b>	such division as he	10, 74/ 27
the realm (wherein his	<b>time</b>	, as unwisely as it	10, 141/ 33
had experience many a	<b>time</b>	and oft, both in	10, 103/ 22
may turn yet in	<b>time</b>	and be but abjured	10, 166/ 27
and which of long	<b>time</b>	have been by long	10, 215/ 26
all that tract of	<b>time</b>	, rather than cause him	10, 71/ 4
better: yet out of	<b>time</b>	and place convenient to	10, 193/ 36
readers, that whether this	<b>time</b>	be so dangerous as	10, 74/ 25
any hatred at the	<b>time</b>	, but only deposed the	10, 160/ 26
now in this dangerous	<b>time</b>	, while this division continueth	10, 72/ 2
he saith, a "dangerous	<b>time</b>	, while this division continueth	10, 74/ 23
for them, lest every	<b>time</b>	that they do such	10, 80/ 26
that for the first	<b>time</b>	is found faulty in	10, 124/ 34
own house at such	<b>time</b>	as the felony should	10, 148/ 22
Paul himself, at the	<b>time</b>	when he forbade us	10, 54/ 17
will not at this	<b>time</b>	with this good man	10, 56/ 13
our matter, by that	<b>time</b>	that I had once	10, 37/ 28
-- then, since the	<b>time</b>	in which he judged	10, 55/ 4
you not before the	<b>time</b>	"). Now, if he say	10, 55/ 10
Oldcastle once (in the	<b>time</b>	of King Henry V	10, 110/ 15
For I find the	<b>time</b>	of such increase as	10, 14/ 26
was division at the	<b>time</b>	of the making of	10, 14/ 32
no device at this	<b>time</b>	: for haply Master More	10, 181/ 20
standeth in at the	<b>time</b>	: that word may by	10, 48/ 8
case otherwise in another	<b>time</b>	between other men, the	10, 162/ 9
all, do at another	<b>time</b>	upon a new oath	10, 166/ 25
liking than lose much	<b>time</b>	in answering of such	10, 48/ 37
it is that one	<b>time</b>	the occasion of a	10, 195/ 8
in execution in the	<b>time</b>	of any of the	10, 195/ 29

of late . . . in the	<b>time</b>	of divers of the	10, 195/ 30
now than in any	<b>time</b>	herebefore. And on the	10, 180/ 37
requiring a tract of	<b>time</b>	before any open denunciation	10, 70/ 23
I will for this	<b>time</b>	take none other witnesses	10, 109/ 14
is content to lose	<b>time</b>	and spill paper. But	10, 70/ 26
parsons have in the	<b>time</b>	of the prelates that	10, 196/ 20
do, or at any	<b>time</b>	have done, pretended their	10, 205/ 13
final conclusion for this	<b>time</b>	: that whosoever proveth defaults	10, 20/ 24
the people and the	<b>time</b>	, shall most require. And	10, 116/ 4
forever, but for this	<b>time</b>	"now," he saith, which	10, 74/ 22
as were at the	<b>time</b>	of the same judgment	10, 55/ 6
and especially now, this	<b>time</b>	-- men shall suffer	10, 140/ 4
should forbear till that	<b>time</b>	that he should hear	10, 76/ 23
same bridge upon a	<b>time</b>	fell in talking unto	10, 16/ 15
and therefore is this	<b>time</b>	so much the worse	10, 74/ 30
to judge before the	<b>time</b>	, did even then judge	10, 54/ 18
shall never be any	<b>time</b>	in which there shall	10, 181/ 2
will not at this	<b>time</b>	vary with this good	10, 77/ 22
man is almost any	<b>time</b>	without them: though the	10, 80/ 21
and lose a little	<b>time</b>	about it, to make	10, 4/ 8
oversights as at a	<b>time</b>	might haply to escape	10, 40/ 25
even in this same	<b>time</b>	heresies begin to grow	10, 74/ 28
never, in all the	<b>time</b>	that I was conversant	10, 32/ 18
found in all the	<b>time</b>	while I was conversant	10, 32/ 35
in than were another	<b>time</b>	wherein there were many	10, 74/ 31
judge not before the	<b>time</b>	" -- all which places	10, 54/ 9
I would now lose	<b>time</b>	about it, while that	10, 21/ 5
at the very first	<b>time</b>	borne up with the	10, 124/ 29
that in place and	<b>time</b>	convenient I would give	10, 193/ 27
were living at the	<b>time</b>	that himself wrote those	10, 196/ 21
man's credence is ten	<b>times</b>	less, in all reason	10, 101/ 16
of indictments is many	<b>times</b>	fain to be helped	10, 135/ 30
King's Council, that many	<b>times</b>	call malefactors before them	10, 106/ 29
the ordinaries, and divers	<b>times</b>	found false before the	10, 216/ 10
that the Church in	<b>times</b>	past have done what	10, 168/ 24
only in such dangerous	<b>times</b>	as many folk would	10, 75/ 8
a book with five	<b>times</b>	as many good "some	10, 167/ 27
ye shall have ten	<b>times</b>	more harm happen daily	10, 121/ 27
he say nay forty	<b>times</b>	. And that have I	10, 85/ 28
hath been said in	<b>times</b>	past that in such	10, 181/ 17
clamor hath been sundry	<b>times</b>	of late, in all	10, 227/ 16
causes of felony divers	<b>times</b>	to the jury. But	10, 149/ 3
Highness. But neither any	<b>times</b>	since nor many years	10, 195/ 10

it also happen, many	<b>times</b>	, that no more he	10, 130/ 23
This good man many	<b>times</b>	taketh record of his	10, 66/ 1
liveth; but at sundry	<b>times</b>	and that of late	10, 104/ 27
how they lie many	<b>times</b>	longer in prison for	10, 122/ 19
are many folk many	<b>times</b>	amended, than prosperously to	10, 227/ 36
been rather therein many	<b>times</b>	too slow than any	10, 182/ 37
whose troth yet many	<b>times</b>	deceiveth them that in	10, 135/ 22
of this realm, many	<b>times</b>	upon suspicion the judges	10, 121/ 12
the arrest hath many	<b>times</b>	gone before the examination	10, 181/ 17
wont in some other	<b>times</b>	past, and therefore is	10, 74/ 29
I trow, than twenty	<b>times</b>	in his twentieth chapter	10, 221/ 13
the tinker would have	<b>tinked</b>	out of his pan's	10, 60/ 31
the tiler and the	<b>tinker</b>	for heresy there called	10, 60/ 29
And as for the	<b>tinker</b>	and the tiler, that	10, 60/ 19
office, and that the	<b>tinker</b>	would have tinked out	10, 60/ 31
there not asked the	<b>tithe</b>	against the statute, or	10, 195/ 21
would fain have the	<b>tithe</b>	of timber still, and	10, 199/ 1
the tenth part for	<b>tithe</b>	, and the thing which	10, 206/ 11
the spiritual courts the	<b>tithe</b>	of such woods, against	10, 196/ 22
say still that those	<b>tithes</b>	and mortuaries also, for	10, 197/ 1
both against that and	<b>tithes</b>	, and offerings, and obits	10, 47/ 9
parson sue for such	<b>tithes</b>	or not, and will	10, 196/ 29
in peril for his	<b>tithes</b>	. And also, the parishioner	10, 196/ 26
the decretals, in the	<b>title</b>	De hereticis) -- that	10, 114/ 3
The Declaration of the	<b>Title</b>	The Debellation of Salem	10, 3/ 2
afterward in the same	<b>title</b>	. For whereas that law	10, 114/ 8
other. And as these	<b>titles</b>	Calvicium Sinecii, Moriae Erasmi	10, 9/ 1
book also, by the	<b>titles</b>	of Summa rosella, and	10, 189/ 13
all done here for	<b>today</b>	. The counsel of Saint	10, 31/ 34
of paper, written near	<b>together</b>	and with a small	10, 4/ 30
to wit, a holding	<b>together</b>	which signifieth a maintaining	10, 43/ 24
wont but to creep	<b>together</b>	in corners and secretly	10, 145/ 31
one man love well	<b>together</b>	and agree, and neither	10, 212/ 35
and grace to agree	<b>together</b>	in goodness, and each	10, 231/ 5
God's honor graciously gathered	<b>together</b>	, the good assistance of	10, 215/ 11
God's honor graciously gathered	<b>together</b>	, the good assistance of	10, 216/ 15
here his whole words	<b>together</b>	, that he bringeth for	10, 89/ 3
and not the gathering	<b>together</b>	of the clergy at	10, 198/ 4
a meeting and gathering	<b>together</b>	and a determination of	10, 198/ 9
by lawful order gathered	<b>together</b>	put any diffidence or	10, 216/ 31
certain evil folk, conspiring	<b>together</b>	about an evil thing	10, 198/ 10
of lechery suddenly fall	<b>together</b>	in adultery for lack	10, 69/ 7
as his and mine	<b>together</b>	. And yet for that	10, 187/ 4

remnant, good and bad	<b>together</b>	, should have gone forth	10, 222/ 11
convocations good men come	<b>together</b>	to do good, and	10, 198/ 13
heard round and rejoice	<b>together</b>	that they had given	10, 154/ 3
would with one voice	<b>together</b>	call the honor of	10, 44/ 8
and the matter agree	<b>together</b>	well), but I mean	10, 10/ 16
wherefore I resemble them	<b>together</b>	, shall find, I dare	10, 143/ 6
they were so resembled	<b>together</b>	. And now I say	10, 150/ 20
and flock and swarm	<b>together</b>	so thick in the	10, 145/ 33
thanked, meetly well agreed	<b>together</b>	, God hold it. The	10, 30/ 29
corners and secretly skulk	<b>together</b>	in lurkies' lanes, shall	10, 145/ 31
to come so many	<b>together</b>	and so likely to	10, 107/ 19
other things, yet agree	<b>together</b>	about the maintenance of	10, 43/ 11
of all spiritual folk	<b>together</b>	in the maintenance of	10, 44/ 21
religious and secular, hold	<b>together</b>	in the maintenance of	10, 47/ 2
have I joined you	<b>together</b>	this good man's gay	10, 202/ 18
liken them well enough	<b>together</b>	. For I may say	10, 157/ 23
not agree nor stand	<b>together</b>	. And therefore methinketh it	10, 186/ 15
the leastwise common assemblies	<b>together</b>	, whereof he might hap	10, 198/ 17
when it is gathered	<b>together</b>	, amounteth to no more	10, 145/ 9
as they lie there	<b>together</b>	, I shall now rehearse	10, 175/ 21
would confer and compare	<b>together</b>	the words of his	10, 6/ 18
places conferred so well	<b>together</b>	, the feebleness of his	10, 7/ 34
yet, by such flocking	<b>together</b>	, and following on a	10, 140/ 31
for me to liken	<b>together</b>	a person once perjured	10, 157/ 17
conscience, resemble and liken	<b>together</b>	genteel hounds, or goodly	10, 142/ 22
that their own talking	<b>together</b>	in the other three	10, 12/ 18
ashamed to liken them	<b>together</b>	in every point, although	10, 157/ 19
as though we sat	<b>together</b>	playing at post. For	10, 62/ 7
men, in their talking	<b>together</b>	, divide their present communication	10, 11/ 21
give us in heaven,	<b>together</b>	, everlasting glory. Printed by	10, 231/ 16
three sorts of people	<b>together</b>	, which you shall find	10, 60/ 6
heresies "may well stand	<b>together</b>	" for aught that he	10, 186/ 14
people should accept all	<b>together</b>	both all that ever	10, 203/ 31
myself could glue it	<b>together</b>	again. And therefore where	10, 16/ 33
in the whole work	<b>together</b>	, how evil words and	10, 64/ 12
such honor they hold	<b>together</b>	all. And yet, as	10, 47/ 26
chapter were any manner	<b>token</b>	that his book of	10, 64/ 19
not this an evident	<b>token</b>	that he doth it	10, 166/ 28
a sign and a	<b>token</b>	in that I say	10, 55/ 12
sign and a good	<b>token</b>	that he is such	10, 10/ 8
myself, but for a	<b>token</b>	that men may wit	10, 30/ 2
can be any evident	<b>token</b>	in any such case	10, 159/ 25
be any such evident	<b>token</b>	in any such case	10, 166/ 14

may be an evident	<b>token</b>	that some such witness	10, 166/ 17
there is no sufficient	<b>token</b>	to prove that he	10, 163/ 11
may accept such a	<b>token</b>	to be true though	10, 163/ 2
if there be such	<b>tokens</b>	as before appeareth, that	10, 163/ 16
judge be partial, such	<b>tokens</b>	may sooner be accepted	10, 162/ 37
if there appear manifest	<b>tokens</b>	that he do it	10, 161/ 31
if there appear manifest	<b>tokens</b>	that he doth it	10, 146/ 15
being induced by certain	<b>tokens</b>	and likelihoods, have a	10, 160/ 24
by, and show good	<b>tokens</b>	of right hearty repentance	10, 118/ 11
that if there be	<b>tokens</b>	that it is not	10, 155/ 22
he saw by evident	<b>tokens</b>	that it is not	10, 159/ 21
that there remain some	<b>tokens</b>	of suspicion, of which	10, 127/ 19
many others. For the	<b>tokens</b>	might be plain enough	10, 166/ 33
judge be partial, such	<b>tokens</b>	may be sooner accepted	10, 155/ 25
judge be partial, such	<b>tokens</b>	may be sooner accepted	10, 162/ 39
him manifest and open	<b>tokens</b>	to prove that his	10, 161/ 13
judge weeneth none, upon	<b>tokens</b>	that he thinketh manifest	10, 162/ 28
the judge seeth such	<b>tokens</b>	as seem unto him	10, 161/ 13
but that if the	<b>tokens</b>	seem such unto the	10, 161/ 32
as I again there	<b>told</b>	it him -- so	10, 103/ 18
right reasonable, as I	<b>told</b>	you, in a general	10, 144/ 25
out again, have always	<b>told</b>	him evil, and never	10, 227/ 8
for heresies have ever	<b>told</b>	him lies, and never	10, 227/ 9
him evil, and never	<b>told</b>	him good. And of	10, 227/ 8
such lies, I have	<b>told</b>	it them. But as	10, 18/ 12
my faith, to be	<b>told</b>	for a cause of	10, 43/ 3
his cold and unsavory	<b>told</b>	tale of charity denied	10, 42/ 34
indifferently and to have	<b>told</b>	them their faults on	10, 20/ 11
seem to defend, utterly	<b>told</b>	in vain. For first	10, 42/ 3
him lies, and never	<b>told</b>	him true. For whereas	10, 227/ 10
spilt, and as I	<b>told</b>	you, the harm that	10, 108/ 13
though all the town	<b>told</b>	it with him. Lo	10, 135/ 13
as he. It was	<b>told</b>	me, as I say	10, 5/ 8
God. Here he hath	<b>told</b>	us that if any	10, 42/ 23
same "some" that so	<b>told</b>	this man, if there	10, 45/ 6
this piece, it was	<b>told</b>	me that in that	10, 5/ 13
cause which I before	<b>told</b>	you (that is to	10, 58/ 19
by to disclose who	<b>told</b>	them the matter and	10, 106/ 31
when it is all	<b>told</b>	, weigheth unto no more	10, 163/ 21
you see well, I	<b>told</b>	him there once again	10, 103/ 14
that in a tale	<b>told</b>	him by other folk	10, 167/ 11
But surely such tales	<b>told</b>	unto the people, and	10, 81/ 22
own self have plainly	<b>told</b>	him the same things	10, 227/ 20

common people to be	<b>told</b>	that tale, shall, as	10, 79/ 38
that all that so	<b>told</b>	him were spiritual men	10, 84/ 27
the party privy who	<b>told</b>	him that tale, bind	10, 125/ 35
in the circumstances and	<b>told</b>	all one tale, confessing	10, 154/ 10
never tell them who	<b>told</b>	me the tales that	10, 126/ 6
would always therewith have	<b>told</b>	him too that yet	10, 132/ 17
was made, as I	<b>told</b>	you, in the said	10, 117/ 20
he should not have	<b>told</b>	it after them. Nor	10, 59/ 23
And thus, as I	<b>told</b>	you, concerning this piece	10, 129/ 15
unto himself, but have	<b>told</b>	it already to him	10, 35/ 30
other tale that he	<b>told</b>	and I touched before	10, 43/ 22
at last it was	<b>told</b>	me for truth that	10, 4/ 28
and so to have	<b>told</b>	them upon whose tale	10, 180/ 14
leaveth out, as I	<b>told</b>	you, the word that	10, 57/ 32
had seemed to me	<b>tolerable</b>	-- I would in	10, 17/ 21
heretic indeed, whom to	<b>tolerate</b>	so long doth sometimes	10, 118/ 7
if he held his	<b>tongue</b>	though secretly in his	10, 82/ 6
tell him. Whose evil	<b>tongues</b>	the spirituality can never	10, 180/ 18
surety keep their own	<b>tongues</b>	still than, with all	10, 97/ 3
of that that themselves	<b>took</b>	that name "evangelical" arrogantly	10, 25/ 7
the second place I	<b>took</b>	the pain for him	10, 200/ 35
a man, though he	<b>took</b>	another man's horse against	10, 79/ 27
much people that so	<b>took</b>	it, as I trust	10, 59/ 12
the beginning, when he	<b>took</b>	him, yet if he	10, 127/ 16
heresies that the people	<b>took</b>	him to mean be	10, 116/ 9
them. For I never	<b>took</b>	the twelve men for	10, 149/ 11
good readers, I never	<b>took</b>	and accounted myself for	10, 14/ 35
think, that I myself	<b>took</b>	a very plain, open	10, 13/ 22
harm thereby, and always	<b>took</b>	his words so that	10, 115/ 27
heresies by him, he	<b>took</b>	all to the best	10, 85/ 8
was such the people	<b>took</b>	much harm thereby, and	10, 115/ 27
saying being such, I	<b>took</b>	but one thing, and	10, 203/ 34
the jury nor never	<b>took</b>	them for witnesses. If	10, 149/ 20
of the true faith,	<b>took</b>	and take yet for	10, 9/ 25
amounting in a sum	<b>total</b>	to the infinite number	10, 208/ 35
many naughty things I	<b>touch</b>	there but a few	10, 8/ 25
that it "may lightly	<b>touch</b>	not only any man	10, 28/ 7
saith he will not	<b>touch</b>	everything "particularly," but take	10, 13/ 18
great weight, though I	<b>touch</b>	his words, I accuse	10, 53/ 10
they were true) did	<b>touch</b>	were yet indeed so	10, 170/ 18
it might seem to	<b>touch</b>	all the judges of	10, 170/ 35
layeth these texts to	<b>touch</b>	me for judging that	10, 54/ 13
print, that may lightly	<b>touch</b>	not only many of	10, 26/ 10

selfsame part wherein I	<b>touch</b>	the book of Division	10, 9/ 12
judge whether it anything	<b>touch</b>	the point or not	10, 49/ 19
are the things that	<b>touch</b>	any laws or statutes	10, 193/ 24
the thing do privately	<b>touch</b>	themselves), for the causes	10, 103/ 16
shortly as I can	<b>touch</b>	some of them. Ye	10, 213/ 32
things that I did	<b>touch</b>	had seemed to me	10, 17/ 21
wherein my Dialogue was	<b>touched</b>	for writing against Tyndale's	10, 5/ 2
with a statute that	<b>touched</b>	treason and all other	10, 79/ 22
Gerson himself, as I	<b>touched</b>	in mine Apology --	10, 19/ 35
neither answered nor once	<b>touched</b>	such things as yourselves	10, 105/ 18
very unwilling to have	<b>touched</b>	any one at all	10, 221/ 32
of his had nothing	<b>touched</b>	the point, but that	10, 132/ 18
which he nothing hath	<b>touched</b>	at all, but over	10, 224/ 4
what it meant: I	<b>touched</b>	the first chapter for	10, 221/ 35
the same point is	<b>touched</b>	again there, folio 106	10, 36/ 15
itself unworthy to be	<b>touched</b>	) I would have passed	10, 155/ 14
them stand that I	<b>touched</b>	not, and have spoken	10, 221/ 30
that Master More hath	<b>touched</b>	yet farther in the	10, 215/ 24
been loath to have	<b>touched</b>	them either. In which	10, 17/ 22
other point that I	<b>touched</b>	before; that is to	10, 138/ 28
things that he hath	<b>touched</b>	here -- Salem, being	10, 224/ 5
that that I have	<b>touched</b>	is sufficient) show the	10, 21/ 6
division: divers I have	<b>touched</b>	and showed sufficiently that	10, 17/ 18
he told and I	<b>touched</b>	before. For that spoke	10, 43/ 22
as it is somewhat	<b>touched</b>	before in the seventh	10, 168/ 23
heresy, I have somewhat	<b>touched</b>	in the third chapter	10, 146/ 33
in my book is	<b>touched</b>	of the three chapters	10, 223/ 31
them only that I	<b>touched</b>	. For they were very	10, 221/ 31
places of this book	<b>toucheth</b>	, being made against heretics	10, 215/ 5
all his chapter never	<b>toucheth</b>	the point; and the	10, 5/ 6
his work of Division	<b>toucheth</b>	there the clergy, and	10, 66/ 7
tale, as you see,	<b>toucheth</b>	the private faults of	10, 43/ 19
slander that he soweth	<b>toucheth</b>	some very few, no	10, 171/ 17
the fifth chapter he	<b>toucheth</b>	punishment of heresies, and	10, 23/ 30
he nothing saith that	<b>toucheth</b>	me, I let them	10, 23/ 32
railings indeed. Then he	<b>toucheth</b>	mine answer made in	10, 46/ 34
33rd leaf, wherein he	<b>toucheth</b>	certain words of mine	10, 53/ 18
goeth he farther and	<b>toucheth</b>	these words of mine	10, 215/ 1
his first chapter he	<b>toucheth</b>	two things. One, that	10, 8/ 5
Another thing this man	<b>toucheth</b>	in the same chapter	10, 59/ 28
-- the matter then	<b>toucheth</b>	not him so near	10, 52/ 34
and yet no more	<b>toucheth</b>	indeed the suit ex	10, 110/ 24
of mine that he	<b>toucheth</b>	. For when that is	10, 171/ 34

answer him that the	<b>touching</b>	of his book was	10, 8/ 22
worldly honor is; nor,	<b>touching</b>	that spiritual dignity, he	10, 42/ 28
sent between them. Now,	<b>touching</b>	the great fear and	10, 28/ 20
Catholic Church. Now, as	<b>touching</b>	his passions for frailty	10, 69/ 3
such a work so	<b>touching</b>	him as his work	10, 66/ 6
I further, good readers,	<b>touching</b>	this point in that	10, 139/ 9
this realm": first, as	<b>touching</b>	mine own remembrance --	10, 195/ 33
hap indeed. Now, as	<b>touching</b>	that I said that	10, 129/ 3
answer after, in the	<b>touching</b>	of his second chapter	10, 8/ 9
ignorance in another manner	<b>touching</b>	the thing that he	10, 83/ 13
ex officio for heresy,	<b>touching</b>	the point that I	10, 122/ 27
he not proved unlike,	<b>touching</b>	the purpose that I	10, 125/ 3
see, good readers, that	<b>touching</b>	the point that we	10, 133/ 13
well enough. And as	<b>touching</b>	the devil, though men	10, 48/ 9
to fill a whole	<b>town</b>	shortly full of heresies	10, 73/ 16
better though all the	<b>town</b>	told it with him	10, 135/ 13
and ten such other	<b>towns</b>	with them, embattled in	10, 3/ 18
assault to such well-walled	<b>towns</b>	, without some such lusty	10, 3/ 23
and are become two	<b>towns</b>	again, with those old	10, 3/ 13
-- sometime two great	<b>towns</b>	, which, being under the	10, 3/ 4
of monitions, requiring a	<b>tract</b>	of time before any	10, 70/ 23
such a long, sober	<b>tract</b>	before their calling by	10, 71/ 16
should use all that	<b>tract</b>	of time, rather than	10, 71/ 4
sip upon. Nor that	<b>tract</b>	is not, therefore, to	10, 71/ 6
man becometh a false	<b>traitor</b>	to God, is in	10, 147/ 1
very lewd and right	<b>traitorous</b>	words by his prince	10, 69/ 24
that though they talk	<b>traitorous</b>	words, yet it is	10, 69/ 33
heretics in a sudden	<b>traitorous</b>	insurrection. And therefore as	10, 110/ 18
the judges, to put	<b>traitors</b>	and felons to answer	10, 137/ 20
writing against Tyndale's false	<b>translation</b>	. And wherein was also	10, 5/ 2
men. And of this	<b>travail</b>	of such great, mountainous	10, 4/ 26
wife were in her	<b>travail</b>	hearkeneth every handwhile and	10, 5/ 30
heard of so sore	<b>travail</b>	of so many, so	10, 5/ 32
great hills had thus	<b>travailed</b>	long, from the week	10, 5/ 35
babes born that they	<b>travailed</b>	on. And when these	10, 5/ 34
-- which is the	<b>treason</b>	to God -- the	10, 70/ 2
man, for fear of	<b>treason</b>	, beware of all such	10, 69/ 31
crime as is the	<b>treason</b>	committed against any worldly	10, 147/ 3
better way both upon	<b>treason</b>	and felony, but if	10, 138/ 31
as I say, let	<b>treason</b>	go, and come but	10, 153/ 37
harm though themselves, concerning	<b>treason</b>	or heresy, fall not	10, 81/ 16
his rejected in heresy,	<b>treason</b>	, murder, or felony; but	10, 156/ 14
yet it is no	<b>treason</b>	, as this good man	10, 69/ 34

without indictments, as in	<b>treason</b>	is used in this	10, 136/ 18
such words yet no	<b>treason</b>	, without some manner of	10, 69/ 28
in a cause of	<b>treason</b>	, but of murder also	10, 147/ 5
to be taken for	<b>treason</b>	or not. Nor I	10, 79/ 25
neither in heresy nor	<b>treason</b>	, nor some other great	10, 70/ 32
would speak of either	<b>treason</b>	or any other felony	10, 79/ 17
a statute that touched	<b>treason</b>	and all other felonies	10, 79/ 22
and in felony or	<b>treason</b>	never to proceed but	10, 135/ 27
proceeding without indictments upon	<b>treason</b>	or felony, proveth at	10, 138/ 19
high misprision or of	<b>treason</b>	, forbear yet the saying	10, 80/ 6
in heresy and in	<b>treason</b>	both, for the necessity	10, 164/ 21
make his behavior high	<b>treason</b>	or heresy, then though	10, 80/ 12
I say: that in	<b>treason</b>	and felony this ordinary	10, 135/ 29
heresy he fell to	<b>treason</b>	too, and would have	10, 110/ 17
put the case in	<b>treason</b>	, wherein there would, I	10, 153/ 27
therewith. Whether they be	<b>treason</b>	or not, yet in	10, 69/ 29
that have authority, to	<b>treat</b>	further of it, and	10, 181/ 21
the letter of his	<b>treatise</b>	at all, and that	10, 31/ 18
said in the said	<b>treatise</b>	, as before appeareth, that	10, 162/ 35
speak in the said	<b>treatise</b>	was to appease this	10, 225/ 17
be in the said	<b>treatise</b>	which he calleth "the	10, 26/ 18
making of the said	<b>treatise</b>	which he calleth the	10, 226/ 31
words of the said	<b>treatise</b>	, then he endeavoreth himself	10, 169/ 10
words of the said	<b>treatise</b>	extend no further but	10, 165/ 6
making of the said	<b>treatise</b>	become through grace indifferent	10, 178/ 1
chapter of the said	<b>treatise</b>	thus: "And here some	10, 168/ 11
did in the said	<b>treatise</b>	. And first I will	10, 156/ 27
recited in the said	<b>treatise</b>	and part in this	10, 211/ 2
chapter of the said	<b>treatise</b>	, that a man may	10, 110/ 35
chapter of the said	<b>treatise</b>	, that "though many spiritual	10, 174/ 23
faith, in all that	<b>treatise</b>	, I speak nothing but	10, 226/ 3
and saith that his	<b>treatise</b>	meant not obstinate deadly	10, 68/ 30
of in the said	<b>treatise</b>	in that place. This	10, 165/ 11
made in the said	<b>treatise</b>	in the place fore-rehearsed	10, 169/ 11
in all the said	<b>treatise</b>	, that the spirituality make	10, 66/ 24
of in the said	<b>treatise</b>	. And of such a	10, 165/ 25
letter" of his "said	<b>treatise</b>	, " and he telleth which	10, 30/ 34
letter of the said	<b>treatise</b>	, which is that "they	10, 57/ 27
said in the said	<b>treatise</b>	, if he that is	10, 105/ 26
place of the said	<b>treatise</b>	, other than that that	10, 174/ 21
in heresy the said	<b>treatise</b>	speaketh only there, and	10, 165/ 25
book write against any	<b>treatise</b>	of his who never	10, 8/ 19
chapter of the said	<b>treatise</b>	, how the witnesses may	10, 89/ 18

chapter of the said	<b>treatise</b>	, how the witnesses may	10, 92/ 9
be, falleth after to	<b>treaty</b>	, and would fain part	10, 62/ 10
offerings, and obits and	<b>trentals</b>	, and purgatory and Mass	10, 47/ 10
to give money to	<b>trentals</b>	, to found chantries and	10, 49/ 26
to change obits and	<b>trentals</b>	and those other things	10, 51/ 2
though he were against	<b>trentals</b>	, obits, and such other	10, 50/ 27
or gravity of the	<b>trespass</b>	, and for imprisoning, use	10, 219/ 13
or reasonable order of	<b>trial</b>	it is that he	10, 148/ 13
the thing to the	<b>trial</b>	, left his "therefore" out	10, 58/ 22
readers, soon see this	<b>tried</b>	between us. For his	10, 175/ 20
therefore, leaving his other	<b>trifles</b>	alone -- I answered	10, 222/ 8
griefs, some part very	<b>trifles</b>	, and some part remedied	10, 192/ 24
stick with him upon	<b>trifles</b>	, I could prove him	10, 63/ 9
of such blunt subtle	<b>trifles</b>	. But to the matter	10, 48/ 37
many others also very	<b>trifles</b>	, and the very chief	10, 15/ 20
is even a very	<b>trifling</b>	. For as for the	10, 188/ 5
And thus the glorious	<b>Trinity</b>	/ have in his	10, 12/ 26
Now, if he royally	<b>triumphed</b>	upon this, and thought	10, 143/ 1
spurs in this point,	<b>triumpheth</b>	upon me and saith	10, 186/ 10
opinion of the judges'	<b>troth</b>	somewhat be angry with	10, 137/ 16
in cunning but in	<b>troth</b>	, as well as I	10, 135/ 10
county than in the	<b>troth</b>	of their cause), they	10, 135/ 20
the presumption of his	<b>troth</b>	in his first oath	10, 152/ 27
reckoned them of such	<b>troth</b>	that, save for evil	10, 134/ 17
word, neither, dispraised the	<b>troth</b>	of juries. For he	10, 137/ 2
as well as the	<b>troth</b>	of a great many	10, 135/ 7
as well trust the	<b>troth</b>	of one judge as	10, 131/ 33
as well trust the	<b>troth</b>	of one judge as	10, 133/ 7
as well trust the	<b>troth</b>	of one judge as	10, 134/ 22
do indeed, trust the	<b>troth</b>	of one judge as	10, 134/ 36
I durst trust the	<b>troth</b>	of two juries. What	10, 134/ 22
as well as the	<b>troth</b>	of two juries. I	10, 134/ 36
if I distrusted the	<b>troth</b>	of the juries, the	10, 137/ 14
they shall make the	<b>troth</b>	shrink, and many true	10, 220/ 11
give a boldness to	<b>troth</b>	and true men. And	10, 219/ 28
also give boldness to	<b>troth</b>	and true men. And	10, 220/ 8
one man, of whose	<b>troth</b>	I make myself sure	10, 135/ 6
let to believe the	<b>troth</b>	of some one man	10, 135/ 5
twelve dispraiseth not the	<b>troth</b>	of the petit juries	10, 137/ 3
of distrust in their	<b>troth</b>	. And yet since their	10, 137/ 10
shall give boldness to	<b>troth</b>	-- assay, then, and	10, 220/ 13
of the juries, whose	<b>troth</b>	yet many times deceiveth	10, 135/ 22
that I trust the	<b>troth</b>	of your two juries	10, 136/ 31

men. And by my	<b>troth</b>	I think verily on	10, 220/ 9
peril using diligence and	<b>troth</b>	, though the witness be	10, 162/ 26
he ween, by his	<b>troth</b>	, that the writer meant	10, 66/ 13
find in this judge's	<b>troth</b>	, that maketh you to	10, 136/ 33
should by sedition, and	<b>trouble</b>	, and dearth, and death	10, 140/ 1
party so falleth in	<b>trouble</b>	without some default of	10, 130/ 27
indicted. What is his	<b>trouble</b>	the less for that	10, 123/ 5
are suspected and in	<b>trouble</b>	, and depose for them	10, 148/ 33
other, further suit to	<b>trouble</b>	the King's Grace or	10, 98/ 17
heresy to fall in	<b>trouble</b>	sometime though he were	10, 122/ 31
once read -- the	<b>trouble</b>	should show itself. But	10, 6/ 34
shall for this matter	<b>trouble</b>	you no longer, but	10, 31/ 32
take more harm. What	<b>trouble</b>	have there many men	10, 229/ 1
keep innocents out of	<b>trouble</b>	as any of us	10, 113/ 14
innocents may come to	<b>trouble</b>	thereby without offense. This	10, 119/ 32
purpose: to prove the	<b>trouble</b>	of him that is	10, 122/ 25
be unlike to the	<b>trouble</b>	of him that is	10, 122/ 26
realm to fall in	<b>trouble</b>	and business, with insurrection	10, 119/ 21
the judge's hands than	<b>trouble</b>	the county with calling	10, 135/ 21
hath been very few	<b>troubled</b>	therefor in any diocese	10, 170/ 3
man sometime to be	<b>troubled</b>	upon suspicion of felony	10, 122/ 33
happen to be wrongfully	<b>troubled</b>	in time to come	10, 183/ 30
But yet being sore	<b>troubled</b>	with the wild wolf	10, 162/ 31
tale, bind that busy,	<b>troublesome</b>	man to good abearing	10, 125/ 35
see the proof, I	<b>trou</b>	, meetly well already. For	10, 139/ 24
tale not be heard,	<b>trou</b>	you? Yes, and (the	10, 153/ 33
heard of, nor, I	<b>trou</b>	, himself neither. And in	10, 195/ 18
to -- nor, I	<b>trou</b>	, no man's else --	10, 208/ 22
or five hours, I	<b>trou</b>	. Howbeit, there I was	10, 12/ 9
false. This is, I	<b>trou</b>	, to no man any	10, 153/ 7
be so mad, I	<b>trou</b>	, to lay me for	10, 144/ 6
howbeit, of truth I	<b>trou</b>	it happeth not so	10, 128/ 30
would not the judges,	<b>trou</b>	you, give them the	10, 154/ 13
overseen himself more, I	<b>trou</b>	, than twenty times in	10, 221/ 13
not this wise way,	<b>trou</b>	you, do well in	10, 75/ 12
the price of his	<b>trowel</b>	, and the other of	10, 60/ 26
very well, and very	<b>true</b>	it is -- nor	10, 20/ 31
to call all the	<b>true</b>	Catholics mine affinity, and	10, 28/ 28
himself here, like a	<b>true</b>	, faithful man, affirmeth them	10, 29/ 27
good man here say	<b>true</b>	in these aforesaid words	10, 175/ 11
if they were all	<b>true</b>	, were not all likely	10, 15/ 11
if he said therein	<b>true</b>	, then were all the	10, 227/ 1
plain confession of the	<b>true</b>	faith, took and take	10, 9/ 25

troth shrink, and many	<b>true</b>	men afeard. And if	10, 220/ 12
a token to be	<b>true</b>	though there appear some	10, 163/ 2
judge as they think	<b>true</b>	, their souls are safe	10, 162/ 15
a great multitude of	<b>true</b>	Catholic men) as hath	10, 21/ 28
were they never so	<b>true</b>	, were yet, as meseemeth	10, 77/ 26
weeneth that it were	<b>true</b>	: yet is, as I	10, 108/ 12
their one yea more	<b>true</b>	upon their bare word	10, 147/ 14
their one yea more	<b>true</b>	upon their bare word	10, 155/ 33
which if they were	<b>true</b>	(as they be false	10, 177/ 14
swear false and seem	<b>true</b>	, nothing mistrusted because he	10, 162/ 32
if he say therein	<b>true</b>	) the very best is	10, 64/ 29
contrary ways to the	<b>true</b>	faith indeed. But then	10, 23/ 36
while it is not	<b>true</b>	-- yet by such	10, 17/ 7
causes if they were	<b>true</b>	, bringing forth by heaps	10, 212/ 21
boldness to troth and	<b>true</b>	men. And by my	10, 220/ 8
doubt it to be	<b>true</b>	that I could believe	10, 135/ 13
but that this is	<b>true</b>	-- I declare and	10, 170/ 13
that happen to be	<b>true</b>	, if ye find it	10, 87/ 30
prove whether it be	<b>true</b>	or not. For except	10, 195/ 39
presume a thing is	<b>true</b>	which two good, honest	10, 179/ 6
his were good and	<b>true</b>	, that it happeth as	10, 109/ 1
that that thing were	<b>true</b>	which himself hath openly	10, 116/ 29
in such things not	<b>true</b>	: then seeth he not	10, 45/ 26
as, though they be	<b>true</b>	, yet gladly he will	10, 102/ 21
knoweth well to be	<b>true</b>	; and, indeed, he saith	10, 102/ 38
therein he saith very	<b>true</b>	. For since he was	10, 200/ 33
-- is not this	<b>true</b>	but if I found	10, 34/ 20
all three? Yes, forsooth,	<b>true</b>	enough though I never	10, 34/ 21
that I thought was	<b>true</b>	. To this I answer	10, 226/ 4
me if he said	<b>true</b>	. And surely if he	10, 18/ 22
it likely to be	<b>true</b>	. For when in the	10, 10/ 4
his fault and say	<b>true</b>	: he falleth in no	10, 161/ 16
if he say not	<b>true</b>	, but that in the	10, 175/ 14
if it were as	<b>true</b>	as it is false	10, 17/ 5
in these things say	<b>true</b>	, as it is well	10, 45/ 31
answereth that it is	<b>true</b>	, but it is, he	10, 127/ 33
he layeth were as	<b>true</b>	as it is not	10, 199/ 1
weening that it were	<b>true</b>	. And there it is	10, 226/ 17
avow then his deposition	<b>true</b>	, before the judge, in	10, 93/ 19
man setteth forth for	<b>true</b>	, which I know for	10, 15/ 3
me that I said	<b>true</b>	therein, I laid there	10, 102/ 35
so likely to be	<b>true</b>	that his life may	10, 107/ 19
feign himself to say	<b>true</b>	, and look like a	10, 157/ 25

intend to be) faithful,	<b>true</b>	Christian people. Look, therefore	10, 87/ 17
they both charitable and	<b>true</b>	, and the man they	10, 91/ 17
oath presumed to be	<b>true</b>	, though the man himself	10, 153/ 6
his detection never so	<b>true</b>	, yet he may for	10, 92/ 33
thing might yet be	<b>true</b>	. For there might be	10, 120/ 26
that his fault is	<b>true</b>	, and that mine he	10, 27/ 29
of the realm for	<b>true</b>	, may well mishap to	10, 17/ 8
harmless. This is very	<b>true</b>	-- "as much as	10, 147/ 31
certainty sure to be	<b>true</b>	: he could never upon	10, 160/ 10
one part to be	<b>true</b>	. Let him now learn	10, 33/ 25
if God's word be	<b>true</b>	," doubteth not of the	10, 63/ 13
more, and some more	<b>true</b>	, and some of a	10, 211/ 4
by any reasonable and	<b>true</b>	allegation so order themselves	10, 60/ 22
every man everywhere findeth	<b>true</b>	that any order of	10, 103/ 13
farther, whether it be	<b>true</b>	as the other hath	10, 72/ 21
if he find it	<b>true</b>	by sufficient proof, or	10, 72/ 22
that it should be	<b>true</b>	that is reported, that	10, 67/ 19
though it were all	<b>true</b>	that he saith, and	10, 26/ 22
it is not all	<b>true</b>	that he saith: that	10, 47/ 25
if himself therein say	<b>true</b>	) as he seemeth to	10, 84/ 12
do prove the thing	<b>true</b>	that I tell it	10, 104/ 2
so fall, find it	<b>true</b>	that I tell him	10, 151/ 15
likely they do: then	<b>true</b>	it is that the	10, 45/ 31
that it is indeed	<b>true</b>	, the thing that I	10, 131/ 7
presumption likely to swear	<b>true</b>	. And since that he	10, 153/ 14
then is it as	<b>true</b>	again that the thing	10, 45/ 33
that he hath sworn	<b>true</b>	in denying the articles	10, 112/ 36
that this tale were	<b>true</b>	, contrary to the oath	10, 154/ 12
And if it be	<b>true</b>	, then may the spiritual	10, 178/ 33
and never told him	<b>true</b>	. For whereas the punishment	10, 227/ 10
tale though it were	<b>true</b>	, he doth them yet	10, 82/ 30
or no, yet very	<b>true</b>	it is), then say	10, 148/ 1
And that is very	<b>true</b>	also, and therefore we	10, 148/ 11
for good men and	<b>true</b>	, and think they will	10, 136/ 28
he seemeth to say	<b>true</b>	. And therefore this patch	10, 156/ 18
look whether I say	<b>true</b>	. But now, this being	10, 158/ 15
might ween he swore	<b>true</b>	. Now, if this man	10, 160/ 13
well likely to swear	<b>true</b>	. Now, if this good	10, 164/ 23
fear, to make every	<b>true</b>	man content to accuse	10, 93/ 35
strengthened it. And all	<b>true</b>	Christian countries to this	10, 145/ 3
boldness to troth and	<b>true</b>	men. And verily I	10, 219/ 29
bare word then more	<b>true</b>	than before was his	10, 148/ 27
false, and the other	<b>true</b>	that never was sworn	10, 166/ 7

and then look whether	<b>true</b>	men shall wax the	10, 220/ 14
that it should be	<b>true</b>	, that it were so	10, 68/ 11
s (if they were	<b>true</b>	) did touch were yet	10, 170/ 18
their verdict to be	<b>true</b>	? And also, wherefore should	10, 149/ 15
warrant you wise and	<b>true</b>	: And now will I	10, 26/ 5
-- yet of many	<b>true</b>	men that will detect	10, 99/ 7
the second to say	<b>true</b>	. If we will refuse	10, 152/ 10
witnesses will swear but	<b>true</b>	-- such witnesses, at	10, 163/ 30
that lie to be	<b>true</b>	. Thereto, ye wot well	10, 78/ 4
although that all were	<b>true</b>	. And now would I	10, 15/ 17
that he wrote herein	<b>true</b>	, then wisdom would he	10, 18/ 23
if this tale were	<b>true</b>	-- yet would I	10, 79/ 10
for all that, swear	<b>true</b>	, the world would receive	10, 153/ 10
the other shall swear	<b>true</b>	. And thus you see	10, 162/ 24
Wherein whether he say	<b>true</b>	or not you shall	10, 202/ 25
to do some penance."	<b>Truly</b>	this is a marvelous	10, 111/ 5
all, but only saith,	<b>Truly</b>	this is a marvelous	10, 112/ 16
so reported about. For	<b>truly</b>	the report abroad is	10, 58/ 32
defaults at them, as "	<b>truly</b>	" as I do at	10, 189/ 33
he handle them as	<b>truly</b>	as he handleth these	10, 191/ 21
sooner be accepted than	<b>truly</b>	showed -- it is	10, 162/ 37
then fetch their light?	<b>Truly</b>	I wot not where	10, 20/ 18
also he well and	<b>truly</b>	rehearseth, do not import	10, 57/ 5
this cause of truth,	<b>truly</b>	I would not flatter	10, 59/ 14
boldness to heretics --	<b>truly</b>	I will not fully	10, 219/ 27
authority falsely pretended, but	<b>truly</b>	had immediately of God	10, 207/ 6
matters not only so	<b>truly</b>	, but, over that, so	10, 184/ 3
that I answered him	<b>truly</b>	, and, with the necessary	10, 214/ 19
not to do otherwise	<b>truly</b>	and charitably their duty	10, 99/ 27
so, I said but	<b>truly</b>	. For if they did	10, 202/ 10
be sooner accepted than	<b>truly</b>	showed. To this piece	10, 155/ 25
full well and full	<b>truly</b>	, forsooth, and which in	10, 49/ 21
be sooner accepted than	<b>truly</b>	showed. As who saith	10, 163/ 1
it, and instead thereof	<b>trust</b>	all unto accusers --	10, 101/ 30
shamefully. And else, I	<b>trust</b>	, look in all the	10, 60/ 15
wherein you shall, I	<b>trust</b>	, be well and fully	10, 228/ 10
skin), I shall therefore	<b>trust</b>	the best, and leave	10, 230/ 31
cause have very great	<b>trust</b>	unto them. And yet	10, 135/ 23
not that I would	<b>trust</b>	him better. And yet	10, 136/ 36
well, yet might we	<b>trust</b>	the judges as well	10, 136/ 23
said: that I would	<b>trust</b>	the judge as well	10, 136/ 35
and put all their	<b>trust</b>	in God, as the	10, 216/ 19
juries so much to	<b>trust</b>	the court, because the	10, 134/ 9

his open words, I	<b>trust</b>	you shall believe me	10, 58/ 23
would of the both	<b>trust</b>	the judge better --	10, 137/ 1
meant therein (as I	<b>trust</b>	he meant but well	10, 23/ 9
be put in the	<b>trust</b>	. And I dare say	10, 131/ 35
which, save for the	<b>trust</b>	that I have to	10, 36/ 27
indeed, nor never, I	<b>trust</b>	in God, I shall	10, 134/ 35
in felony, though the	<b>trust</b>	were put in the	10, 137/ 19
withal, whose examples I	<b>trust</b>	this realm is too	10, 145/ 7
saith and as I	<b>trust</b>	too, intended it not	10, 14/ 30
things as they now	<b>trust</b>	the inquests, it were	10, 134/ 8
them so soon in	<b>trust</b>	to be judges in	10, 178/ 15
of the man good	<b>trust</b>	that he meaneth no	10, 53/ 11
since I saw what	<b>trust</b>	the realm must needs	10, 134/ 11
my remembrance read, nor	<b>trust</b>	in God never shall	10, 110/ 12
and that, though we	<b>trust</b>	the juries never so	10, 136/ 22
ordinary is not, I	<b>trust</b>	, so unreasonable, nor they	10, 117/ 8
now dispute upon, I	<b>trust</b>	you shall not think	10, 56/ 23
find, as I verily	<b>trust</b>	I should not if	10, 180/ 1
I durst as well	<b>trust</b>	the troth of one	10, 131/ 33
he durst as well	<b>trust</b>	the troth of one	10, 133/ 7
I durst as well	<b>trust</b>	the troth of one	10, 134/ 22
judge as I durst	<b>trust</b>	the troth of two	10, 134/ 22
will I do indeed,	<b>trust</b>	the troth of one	10, 134/ 36
Now, sir, that I	<b>trust</b>	the troth of your	10, 136/ 31
this matter now, either	<b>trust</b>	unto his, or else	10, 119/ 3
But if they will	<b>trust</b>	in their own wit	10, 216/ 19
none harm though the	<b>trust</b>	that we put in	10, 134/ 19
another remedy that I	<b>trust</b>	in God shall never	10, 75/ 26
saw need yet, nor	<b>trust</b>	I never shall. What	10, 164/ 9
that he will not	<b>trust</b>	a judge so well	10, 137/ 8
worse than I will	<b>trust</b>	them?" For that is	10, 136/ 34
haply some such as	<b>trust</b>	more in the favor	10, 135/ 19
never need. For I	<b>trust</b>	in God there never	10, 75/ 27
a case as I	<b>trust</b>	in God this good	10, 204/ 35
took it, as I	<b>trust</b>	in God verily there	10, 59/ 12
so because I will	<b>trust</b>	him no worse than	10, 136/ 34
suit ex officio, and	<b>trust</b>	that all would be	10, 104/ 13
needly be believed and	<b>trusted</b>	. And therefore it is	10, 133/ 10
needs be believed and	<b>trusted</b>	. And therefore it is	10, 134/ 26
here as though he	<b>trusted</b>	that all the world	10, 67/ 25
Wherein I would have	<b>trusted</b>	him as well upon	10, 36/ 26
saith further, that he	<b>trusteth</b>	that those prelates whom	10, 55/ 29
make you ween the	<b>truth</b>	were contrary -- divide	10, 106/ 9

all, but always the	<b>truth</b>	proved contrary -- both	10, 179/ 23
wherein, to say the	<b>truth</b>	, he layeth a cause	10, 19/ 31
and to tell the	<b>truth</b>	as of a necessity	10, 90/ 27
knowledge of that one	<b>truth</b>	, nineteen and a half	10, 106/ 12
do it for the	<b>truth</b>	, or have a hatred	10, 159/ 30
new knowledge of the	<b>truth</b>	, and of a very	10, 165/ 20
conceived, is of very	<b>truth</b>	but even a very	10, 218/ 21
been credible and said	<b>truth</b>	. And yet afterward hath	10, 148/ 24
matter I had of	<b>truth</b>	no need. And yet	10, 131/ 21
best, and leave the	<b>truth</b>	to God. And concerning	10, 230/ 32
shall well see the	<b>truth</b>	. Lo, these are this	10, 168/ 8
plain "opening of the	<b>truth</b>	." But forasmuch as meseemeth	10, 31/ 4
say that he saith	<b>truth</b>	, as long as there	10, 158/ 25
for perceiving of the	<b>truth</b>	, from the beginning to	10, 88/ 19
yet, to say the	<b>truth</b>	, never complaint brought forth	10, 170/ 8
believe, but as the	<b>truth</b>	is. I cannot see	10, 150/ 9
mischiefs are gone. The	<b>truth</b>	is, good Christian readers	10, 106/ 14
some say"s the	<b>truth</b>	is proved contrary, both	10, 230/ 5
therein to know the	<b>truth</b>	," I shall "find" that	10, 58/ 35
the knowledge of the	<b>truth</b>	is necessary for them	10, 80/ 25
because they defend the	<b>truth</b>	and make good folk	10, 39/ 25
of tediousness." And of	<b>truth</b>	if he have (as	10, 13/ 30
that therein he saith	<b>truth</b>	, and that I suppose	10, 206/ 4
but only deposed the	<b>truth</b>	. And therefore if he	10, 160/ 26
believe that he sweareth	<b>truth</b>	. I marvel, in good	10, 113/ 3
came forth with the	<b>truth</b>	, and agreed in the	10, 154/ 9
of conscience, though the	<b>truth</b>	be otherwise indeed. For	10, 161/ 17
every abjuration. But of	<b>truth</b>	, he that is abjured	10, 116/ 33
his charge. And of	<b>truth</b>	this conclusion is so	10, 120/ 31
no larger than the	<b>truth</b>	. But that is his	10, 169/ 30
peradventure ever; howbeit, of	<b>truth</b>	I trow it happeth	10, 128/ 30
himself to hide the	<b>truth</b>	therein, as it seemeth	10, 210/ 33
Howbeit, to say the	<b>truth</b>	, he the less needed	10, 147/ 21
unto you which is	<b>truth</b>	, which this man of	10, 106/ 8
God. And surely the	<b>truth</b>	is that many laymen	10, 42/ 18
proof of his plain	<b>truth</b>	in the matter his	10, 78/ 5
rather than for the	<b>truth</b>	of the matter. And	10, 89/ 16
rather than for the	<b>truth</b>	of the matter. I	10, 90/ 32
will inquire for the	<b>truth</b>	in this matter, he	10, 178/ 27
nor, to say the	<b>truth</b>	, not so much as	10, 138/ 13
because it is very	<b>truth</b>	that I never saw	10, 134/ 34
will not say but	<b>truth</b>	; nor I never said	10, 136/ 29
it; and whereas of	<b>truth</b>	it needeth no repealing	10, 188/ 31

judge, tell then the	<b>truth</b>	, and will not be	10, 85/ 22
was told me for	<b>truth</b>	that unto one little	10, 4/ 28
say this and say	<b>truth</b>	: that the ordinaries, of	10, 70/ 27
and plainly counsel the	<b>truth</b>	. And if percase there	10, 51/ 30
been examined, and the	<b>truth</b>	hath been plainly proved	10, 167/ 23
mine Apology. Howbeit, of	<b>truth</b>	, in this point he	10, 9/ 32
-- yet is the	<b>truth</b>	in that point so	10, 59/ 16
under a color of	<b>truth</b>	, but also presumed that	10, 158/ 24
to say more than	<b>truth</b>	. Lo, good readers, here	10, 181/ 3
without any question very	<b>truth</b>	, for though Saint Chrysostom	10, 21/ 13
preach and teach the	<b>truth</b>	. But now saith this	10, 205/ 3
More, this is the	<b>truth</b>	therein: I say in	10, 174/ 20
or otherwise know the	<b>truth</b>	against the saying of	10, 149/ 34
that he would say	<b>truth</b>	at the second oath	10, 161/ 22
offereth to tell the	<b>truth</b>	upon a second oath	10, 161/ 29
the plain and open-known	<b>truth</b>	, would with shame enough	10, 210/ 30
else would tell the	<b>truth</b>	, if he should never	10, 96/ 1
and, to hide the	<b>truth</b>	out of sight, slink	10, 88/ 16
king's honorable Council the	<b>truth</b>	hath been so plainly	10, 84/ 22
am very sure the	<b>truth</b>	will prove so too	10, 124/ 13
say so, though the	<b>truth</b>	be not so, yet	10, 178/ 29
saith that "though the	<b>truth</b>	be not so, yet	10, 180/ 5
their abuses thereof, the	<b>truth</b>	appeareth in some place	10, 191/ 15
bear a faggot: very	<b>truth</b>	it is somewhat, and	10, 124/ 23
for this point, the	<b>truth</b>	being so substantially proved	10, 78/ 31
with him upon the	<b>truth</b>	of that tale, there	10, 77/ 23
I say, and very	<b>truth</b>	it is, that I	10, 34/ 15
not his matter. But	<b>truth</b>	it is that I	10, 58/ 31
remedy (to say the	<b>truth</b>	) very well: that is	10, 75/ 31
so to be. Very	<b>truth</b>	it is that no	10, 90/ 9
will also depose the	<b>truth</b>	, and he that first	10, 103/ 8
And therefore, since the	<b>truth</b>	is indeed that all	10, 108/ 9
arresting for good abearing,	<b>truth</b>	it is that a	10, 126/ 23
priests before secular judges,	<b>truth</b>	it is that one	10, 195/ 7
the laws, whereas of	<b>truth</b>	I speak them not	10, 191/ 7
were so disposed. And	<b>truth</b>	it is, they may	10, 132/ 35
none otherwise than the	<b>truth</b>	of the thing shall	10, 162/ 2
find according to the	<b>truth</b>	, and let those witnesses	10, 150/ 1
word, but by the	<b>truth</b>	thereof, meaneth to confirm	10, 63/ 14
indeed, but as the	<b>truth</b>	shall seem to them	10, 162/ 3
it, but that the	<b>truth</b>	may come to light	10, 211/ 24
the plain opening of	<b>truth</b>	the readier way is	10, 31/ 5
of late surmised, the	<b>truth</b>	hath been well proved	10, 184/ 6

doubteth not of the	<b>truth</b>	of God's word, but	10, 63/ 13
law. This answer of	<b>truth</b>	is not worth a	10, 134/ 30
in this cause of	<b>truth</b>	, truly I would not	10, 59/ 14
deed." That is very	<b>truth</b>	indeed. But yet they	10, 69/ 9
of this realm, to	<b>try</b>	the matters by juries	10, 135/ 26
that saith, "Post concupiscentias	<b>tuas</b>	ne eas" ("After thy	10, 56/ 19
being under the great	<b>Turk</b>	, were between Easter and	10, 3/ 4
vanquishing of the great	<b>Turk</b>	and conquering of the	10, 222/ 25
exhortation against the great	<b>Turk</b>	, and his own rehearsing	10, 12/ 21
of God if they	<b>turn</b>	it to a more	10, 113/ 30
whereby he can lightly	<b>turn</b>	a sentence after his	10, 208/ 18
man be loath to	<b>turn</b>	the leaves and look	10, 62/ 19
clearly mark if you	<b>turn</b>	these words "And therefore	10, 58/ 14
from sore and vehement	<b>turn</b>	by such dealing into	10, 118/ 4
of doubt indeed should	<b>turn</b>	to the encouraging of	10, 15/ 28
which he dissembleth here	<b>turn</b>	up all his tale	10, 172/ 4
this. But now to	<b>turn</b>	again, as I promised	10, 143/ 9
inventive I have to	<b>turn</b>	a sentence, let the	10, 208/ 19
a much more friendly	<b>turn</b>	if he make his	10, 224/ 34
where themselves list to	<b>turn</b>	him. And now, since	10, 227/ 28
which, upon their detection,	<b>turn</b>	of their own offer	10, 118/ 10
them all unsaid than	<b>turn</b>	back to seek them	10, 7/ 16
which our Lord rather	<b>turn</b>	upon theirs that so	10, 213/ 25
innocent people openly, and	<b>turn</b>	folk from the faith	10, 105/ 3
God, of his goodness,	<b>turn</b>	at length the chief	10, 145/ 36
shrews, to make him	<b>turn</b>	and change the sentence	10, 192/ 10
before, and they may	<b>turn</b>	yet in time and	10, 166/ 27
heresy and were well	<b>turned</b>	to God. But on	10, 227/ 34
marvelous metamorphosis enchanted and	<b>turned</b>	into two Englishmen by	10, 3/ 7
now straggled away, and	<b>turned</b>	into venial sin --	10, 31/ 31
and shame. And some	<b>turned</b>	in writing that name	10, 25/ 18
the sentence that himself	<b>turneth</b>	them to -- nor	10, 208/ 22
complaint (as I said)	<b>turneth</b>	on the other side	10, 219/ 6
shrewd cow again, and	<b>turneth</b>	over the pail even	10, 76/ 3
take no business in	<b>turning</b>	back at all. For	10, 62/ 20
other when both those	<b>twain</b>	be done -- there	10, 51/ 10
afresh, and one or	<b>twain</b>	detect him -- they	10, 107/ 33
to light there cometh	<b>twain</b>	. But at another time	10, 107/ 5
at the robbery, both	<b>twain</b>	; and his bare word	10, 148/ 26
you have heard both	<b>twain</b>	, whether they be like	10, 121/ 3
the more offender such	<b>twain</b>	as abjure both, and	10, 219/ 18
with a line or	<b>twain</b>	wherein he declareth that	10, 36/ 23
him, or more than	<b>twain</b>	, or ten either --	10, 72/ 34

in some one or	<b>twain</b>	, or some few, against	10, 205/ 1
in which of the	<b>twain</b>	soever he find it	10, 32/ 31
is fain to make	<b>twain</b>	. Now, whereas he saith	10, 206/ 22
might mean, of which	<b>twain</b>	he taketh here the	10, 172/ 1
whither oath of the	<b>twain</b>	-- here I say	10, 152/ 15
this thing about be	<b>twain</b>	. The one is if	10, 172/ 15
he hateth, to hurt	<b>twain</b>	whom he loveth --	10, 94/ 34
in which of the	<b>twain</b>	this good man findeth	10, 32/ 29
what one thing or	<b>twain</b>	specially moved me to	10, 4/ 6
as any of us	<b>twain</b>	, and much more reason	10, 113/ 14
and the other but	<b>twain</b>	, the greater offender hath	10, 219/ 4
that thing, one, or	<b>twain</b>	, or ten, or twenty	10, 203/ 16
some one man or	<b>twain</b>	in a shire, whereby	10, 103/ 24
had been in both	<b>twain</b>	saved; and that it	10, 39/ 6
charitable way of the	<b>twain</b>	were that that himself	10, 50/ 18
but be things, both	<b>twain</b>	, which they that do	10, 81/ 10
in this world but	<b>twain</b>	. The one, that it	10, 220/ 23
surely they have both	<b>twain</b>	, and either the one	10, 190/ 12
in peril, doing both	<b>twain</b>	their best to judge	10, 162/ 11
stand they still, both	<b>twain</b>	, all the while that	10, 12/ 11
twelve priests, but by	<b>twelve</b>	temporal men, and his	10, 196/ 16
say that the same	<b>twelve</b>	men that are his	10, 130/ 8
whether I mean the	<b>twelve</b>	men that are the	10, 149/ 6
taxed him, not by	<b>twelve</b>	priests, but by twelve	10, 196/ 16
is after by other	<b>twelve</b>	acquitted, go get him	10, 130/ 12
if I mean the	<b>twelve</b>	men, then he answereth	10, 149/ 8
come thereto, neither in	<b>twelve</b>	sheets nor in twelve	10, 4/ 34
may be accused by	<b>twelve</b>	men and know not	10, 141/ 16
in such case the	<b>twelve</b>	men be known that	10, 132/ 37
a long answer of	<b>twelve</b>	whole sheets of paper	10, 4/ 30
was made of the	<b>twelve</b>	sheets of paper, and	10, 5/ 27
better believe twenty-four than	<b>twelve</b>	dispraiseth not the troth	10, 137/ 3
perceive: if either the	<b>twelve</b>	men or the judges	10, 162/ 14
I never took the	<b>twelve</b>	men for witnesses in	10, 149/ 11
twelve sheets nor in	<b>twelve</b>	quires neither, write as	10, 4/ 34
now for the temporal	<b>twelve</b>	men? For ye wot	10, 131/ 30
and saith that the	<b>twelve</b>	men may yet do	10, 132/ 34
him call that one	<b>twenty</b>	. And if he can	10, 18/ 13
more, I trow, than	<b>twenty</b>	times in his twentieth	10, 221/ 13
that he should upon	<b>twenty</b>	such secret informations afterward	10, 73/ 32
game, and there lay	<b>twenty</b>	pounds upon it, as	10, 62/ 12
should divide it into	<b>twenty</b>	parts, nineteen parts and	10, 108/ 14
though they were such	<b>twenty</b>	, will take them all	10, 93/ 31

the space of these	<b>twenty</b>	years or thirty last	10, 170/ 4
twain, or ten, or	<b>twenty</b>	, but utterly to accept	10, 203/ 16
telleth us here into	<b>twenty</b>	parts, and with the	10, 106/ 11
he will better believe	<b>twenty-four</b>	than twelve dispraiseth not	10, 137/ 3
end, when all the	<b>twenty-one</b>	chapters are written --	10, 12/ 14
bare word than their	<b>twice</b>	nay upon a solemn	10, 147/ 14
bare word than their	<b>twice</b>	nay upon a solemn	10, 155/ 34
he may that was	<b>twice</b>	sworn before. And thereon	10, 160/ 8
laws to burn them	<b>twice</b>	when they be proved	10, 145/ 18
yet increaseth that suspicion	<b>twice</b>	so sore. But finally	10, 117/ 36
not let to swear	<b>twice</b>	nay before they confess	10, 147/ 13
not let to swear	<b>twice</b>	nay before they confess	10, 155/ 32
great difference between these	<b>two</b>	men in all this	10, 123/ 30
His Grace keepeth not	<b>two</b>	bishops of all the	10, 138/ 12
Salem and Bizance were	<b>two</b>	Englishmen indeed, and spoke	10, 11/ 2
read and consider those	<b>two</b>	places first, and then	10, 31/ 10
mine -- in those	<b>two</b>	leaves 80 and 81	10, 214/ 33
to the mounenance of	<b>two</b>	straws, for anything that	10, 179/ 31
a reformation of such	<b>two</b>	great parties as the	10, 15/ 1
he calleth that heretic	<b>two</b>	contrary names, as well	10, 24/ 29
And yet are his	<b>two</b>	cases such as, well	10, 108/ 23
for so must every	<b>two</b>	things needs be, for	10, 150/ 16
that he saith therein	<b>two</b>	things -- both that	10, 58/ 9
therewith. And when those	<b>two</b>	things be both fresh	10, 88/ 25
purgatory, which in those	<b>two</b>	places verily burneth souls	10, 231/ 13
else were they not	<b>two</b>	but one), but he	10, 150/ 17
long while but in	<b>two</b>	dioceses very few been	10, 171/ 16
then, upon this man's	<b>two</b>	oaths, his first oath	10, 152/ 20
too sometimes, and telleth	<b>two</b>	places where: folio 77	10, 167/ 14
with a word or	<b>two</b>	of a further fault	10, 113/ 19
as if there were	<b>two</b>	men that had sworn	10, 105/ 30
have yet in these	<b>two</b>	points struck hands again	10, 30/ 28
trust the troth of	<b>two</b>	juries. What hath this	10, 134/ 23
a proper piece of	<b>two</b>	parts thus he concludeth	10, 45/ 17
like it. Now, these	<b>two</b>	thus handled, he cometh	10, 120/ 1
so unreasonable that this	<b>two</b>	or three hundred years	10, 117/ 10
though they had made	<b>two</b>	or three hundred (as	10, 140/ 28
one judge as of	<b>two</b>	juries -- I think	10, 133/ 8
man's gay words in	<b>two</b>	places wherein I perceive	10, 202/ 19
avoid a resemblance between	<b>two</b>	things -- it is	10, 150/ 14
the least. But if	<b>two</b>	will say it is	10, 178/ 25
all that, that because	<b>two</b>	men say it and	10, 179/ 10
that this man maketh:	<b>Two</b>	men say it is	10, 179/ 13

may find mine. Those	<b>two</b>	things he leaveth out	10, 31/ 1
man, "but yet these	<b>two</b>	be not like. For	10, 157/ 28
now brought forth another	<b>two</b>	, whom he maketh, as	10, 78/ 8
more but for them	<b>two</b>	, after the manner of	10, 12/ 28
only many more than	<b>two</b>	, but also many more	10, 179/ 18
whoso read the said	<b>two</b>	chapters of mine Apology	10, 57/ 17
indeed, in one or	<b>two</b>	places of mine Apology	10, 169/ 36
and the fashion thereof:	<b>two</b>	things only moved me	10, 6/ 6
esteem the babbling of	<b>two</b>	hundred (no, not though	10, 179/ 30
gone. And therefore his	<b>two</b>	gay cases of swearing	10, 108/ 21
maketh as there were	<b>two</b>	parties. The one he	10, 86/ 29
their words should have	<b>two</b>	senses, and one boot	10, 115/ 20
then I should "make	<b>two</b>	lies for one"; and	10, 189/ 35
then shall he make	<b>two</b>	faults for one. For	10, 191/ 21
then shall he make	<b>two</b>	lies for one. Lo	10, 191/ 22
neither, lest he make	<b>two</b>	lies for one. Is	10, 192/ 16
thing is true which	<b>two</b>	good, honest persons sworn	10, 179/ 6
look for -- yet	<b>two</b>	points I remember thereof	10, 226/ 8
spiritual law that when	<b>two</b>	do both renounce their	10, 219/ 2
part at all. For	<b>two</b>	things he saith: one	10, 220/ 5
way were better. Marry,	<b>two</b>	things I say: that	10, 135/ 28
I think that his	<b>two</b>	devices will serve sufficiently	10, 172/ 22
be many more than	<b>two</b>	that say so. And	10, 178/ 28
be many more than	<b>two</b>	that say so. That	10, 179/ 16
first chapter he toucheth	<b>two</b>	things. One, that I	10, 8/ 5
I speak here of	<b>two</b>	lets. One, that men	10, 102/ 25
enchanted and turned into	<b>two</b>	Englishmen by the wonderful	10, 3/ 7
if there were but	<b>two</b>	witnesses of the matter	10, 99/ 32
we should regard those	<b>two</b>	cases -- the publishing	10, 108/ 25
one judge as of	<b>two</b>	juries. But the judges	10, 131/ 33
his words, and declare	<b>two</b>	ways that the good	10, 171/ 36
every proof must be	<b>two</b>	witnesses at the least	10, 178/ 25
false. He hath there	<b>two</b>	leaves, in the end	10, 192/ 27
in his life any	<b>two</b>	men, in their talking	10, 11/ 20
But read my said	<b>two</b>	chapters, and then as	10, 58/ 22
forward, he bringeth forth	<b>two</b>	or three things which	10, 221/ 21
sleight deceive you. But	<b>two</b>	things for this matter	10, 86/ 25
that ever thought any	<b>two</b>	of the three. And	10, 34/ 22
excused, hath these other	<b>two</b>	presumptions for to bear	10, 152/ 30
in some point those	<b>two</b>	things are unlike (for	10, 150/ 16
let him assign me	<b>two</b>	juries of very well-known	10, 136/ 25
the troth of your	<b>two</b>	juries well, what fault	10, 136/ 32
and Bizance -- sometime	<b>two</b>	great towns, which, being	10, 3/ 3

piece he hath of	<b>two</b>	parts, by which he	10, 45/ 10
Church . . . -- there were	<b>two</b>	causes for which I	10, 186/ 19
vanished, and are become	<b>two</b>	towns again, with those	10, 3/ 13
even unto felony. If	<b>two</b>	or three witnesses would	10, 154/ 1
seem that I steal	<b>two</b>	or three words of	10, 214/ 26
as the troth of	<b>two</b>	juries. I would here	10, 134/ 36
also many more than	<b>two</b>	hundred, that would say	10, 179/ 19
any farther than those	<b>two</b>	dioceses, and yet, to	10, 170/ 7
not though they were	<b>two</b>	thousand, and yet many	10, 179/ 30
that, if after those	<b>two</b>	chapters read, you return	10, 57/ 19
beat off with a	<b>two-handed</b>	staff, and tell this	10, 45/ 24
it. As for this	<b>two-handed</b>	sword, some young, lusty	10, 45/ 23
and here in England	<b>Tyndale</b>	, Friar Barnes, George Joye	10, 200/ 18
touched for writing against	<b>Tyndale's</b>	false translation. And wherein	10, 5/ 2
is but since that	<b>Tyndale's</b>	books and Frith's, and	10, 14/ 22
defended, against my Confutation,	<b>Tyndale's</b>	wise chapter in which	10, 5/ 3
piece he leaveth half	<b>unanswered</b>	, and to another piece	10, 127/ 9
much he hath left	<b>unanswered</b>	, and how much of	10, 224/ 3
the other, leave it	<b>unanswered</b>	too. But now goeth	10, 181/ 8
device, heretics may go	<b>unarrested</b>	-- I cannot believe	10, 182/ 24
bounds; but of oversight,	<b>unawares</b>	, he hath in some	10, 19/ 27
to tell a lie	<b>unawares</b>	is the part of	10, 226/ 19
all with one word	<b>unawares</b>	. For now read it	10, 62/ 22
sworn, and will not	<b>uncalled</b>	and unsworn tell no	10, 99/ 13
yet for no such	<b>uncharitable</b>	words though they were	10, 55/ 32
and heal well this	<b>uncharitable</b>	sore. In this motion	10, 52/ 11
the prelates handle men	<b>uncharitably</b>	, and for heresies vex	10, 39/ 2
of his own words	<b>undefended</b>	which he nothing hath	10, 224/ 3
it. And thou shalt	<b>understand</b>	that his answer beginneth	10, 11/ 14
must this good man	<b>understand</b>	: that this good soft	10, 70/ 30
name -- he shall	<b>understand</b>	that upon such occasion	10, 25/ 26
he maketh for, and	<b>understand</b>	and believe Summa rosella	10, 189/ 10
offenders." And you shall	<b>understand</b>	, good readers, that in	10, 146/ 20
as list not to	<b>understand</b>	it. And where I	10, 14/ 19
me -- ye shall	<b>understand</b>	that my words in	10, 180/ 24
thereof, to him that	<b>understandeth</b>	them and considereth them	10, 194/ 22
which either the man	<b>understandeth</b>	not what it meaneth	10, 113/ 20
declared that he neither	<b>understandeth</b>	the law Ut inquisitionis	10, 194/ 17
summas hath so little	<b>understanding</b>	-- I shall be	10, 194/ 30
men than one that	<b>understood</b>	Summa rosella as well	10, 185/ 8
all which places are	<b>understood</b>	of judging certain and	10, 54/ 9
is only to be	<b>understood</b>	of their own counsel	10, 130/ 36
And that they well	<b>understood</b>	that the said chapter	10, 185/ 15

of the statute, that	<b>understood</b>	the chapter Ut inquisitionis	10, 185/ 13
Sir Thomas More hath	<b>undertaken</b>	to put himself in	10, 3/ 19
what helpeth that his	<b>undeserved</b>	vexation if he were	10, 130/ 10
duties toward God's honor	<b>undone</b>	therefor: yet, for the	10, 44/ 15
good and bad, be	<b>undone</b>	. And therefore, for conclusion	10, 140/ 2
obloquy, leave their duties	<b>undone</b>	and let heretics alone	10, 6/ 11
thing should be left	<b>undone</b>	; and then should soon	10, 139/ 34
multiplied, the faith be	<b>undone</b>	; and after that, through	10, 139/ 36
the harm that would	<b>undoubtedly</b>	daily grow by the	10, 98/ 2
his "some say"s,	<b>undoubtedly</b>	very false. He hath	10, 192/ 26
man that made it	<b>undoubtedly</b>	never meant of such	10, 194/ 20
great riots go by	<b>unfound</b>	and the concealers never	10, 143/ 33
nor fruit, but full	<b>unfruitful</b>	vice. But as I	10, 39/ 21
any manner punishment of	<b>ungracious</b>	folk. And albeit that	10, 221/ 5
advanced forward, by those	<b>ungracious</b>	folk that are such	10, 200/ 13
length to such an	<b>ungracious</b>	ending. These be, lo	10, 96/ 28
and keep under" those "	<b>ungracious</b>	folk," by whom he	10, 22/ 19
gone onward in its	<b>unhappy</b>	journey "' and that	10, 14/ 12
cause of a heinous	<b>universal</b>	division. For this were	10, 43/ 4
dealing so cruel or	<b>unjust</b>	, as this man maketh	10, 78/ 15
them to cruel punishment	<b>unjustly</b>	: then I ask him	10, 78/ 3
while his person is	<b>unknown</b>	-- whereas if his	10, 40/ 21
but he speaketh himself	<b>unknown</b>	: this profit is there	10, 40/ 5
surely kept close and	<b>unknown</b>	), I would not assent	10, 97/ 34
to leave some things	<b>unknown</b>	than with peril to	10, 81/ 32
be, it is not	<b>unknown</b>	, I am sure, that	10, 102/ 19
to cause untrue and	<b>unlawful</b>	men to condemn innocents	10, 146/ 18
to cause untrue and	<b>unlawful</b>	men to condemn innocents	10, 155/ 20
laws of this realm	<b>unlawful</b>	that hang up him	10, 218/ 34
wit, nor so far	<b>unlearned</b>	, but for any wit	10, 77/ 33
any default in him	<b>unless</b>	he know a sufficient	10, 156/ 36
be no great offense (	<b>unless</b>	it be of pride	10, 187/ 26
yet was it far	<b>unlikely</b>	. Finally shall I further	10, 5/ 22
show it to be	<b>unlikely</b>	that any politic spiritual	10, 27/ 12
layeth of dissimilitude and	<b>unlikeness</b>	between the witnesses brought	10, 154/ 20
debts unpaid, and restitution	<b>unmade</b>	, which things should be	10, 49/ 29
a leaving of them	<b>unmaintained</b>	, and (because he cometh	10, 43/ 31
fault for the while	<b>unmarked</b>	. And thus, good reader	10, 214/ 31
to be so far	<b>unmeet</b>	for the matter so	10, 178/ 17
pilgrimages," leaving their debts	<b>unpaid</b>	, and restitution unmade, which	10, 49/ 28
and leave their debts	<b>unpaid</b>	and their wrongs unrecompensed	10, 51/ 24
of some other men's	<b>unproved</b>	words. Then resteth there	10, 79/ 2
left any one piece	<b>unproved</b>	that myself spoke of	10, 223/ 33

it -- which point	<b>unprovided</b>	for might soon deceive	10, 6/ 23
heresy should not pass	<b>unpunished</b>	, as fast as, both	10, 182/ 26
suffer an offender go	<b>unpunished</b>	than punish him unrighteously	10, 220/ 18
are done should pass	<b>unpunished</b>	, and more like be	10, 147/ 10
are done should pass	<b>unpunished</b>	, and more like be	10, 155/ 29
they must needs pass	<b>unpunished</b>	, because their privy mischief	10, 164/ 33
suffer an offender go	<b>unpunished</b>	than to punish him	10, 219/ 30
let them after pass	<b>unpunished</b>	-- they would, at	10, 71/ 26
should not, for such	<b>unquiet</b>	and unrestful wretches, without	10, 74/ 36
have read them go	<b>unread</b>	them again, or forget	10, 211/ 19
sufficient why by his	<b>unreasonable</b>	reasons never after to	10, 86/ 16
that, the law not	<b>unreasonable</b>	, nor, for avoiding of	10, 131/ 14
a law were not	<b>unreasonable</b>	, nor to be put	10, 120/ 28
the place fore-rehearsed be	<b>unreasonable</b>	and cannot be brought	10, 169/ 12
good laws; and how	<b>unreasonable</b>	it were in other	10, 39/ 28
this man would prove	<b>unreasonable</b>	is not indeed proved	10, 120/ 18
unreasonable, nor they so	<b>unreasonable</b>	that made it, nor	10, 117/ 9
it, nor they so	<b>unreasonable</b>	that ratified it, nor	10, 117/ 9
is this reason so	<b>unreasonable</b>	to be laid for	10, 221/ 1
was not so far	<b>unreasonable</b>	as to look for	10, 4/ 22
this man calleth so	<b>unreasonable</b>	not only made by	10, 114/ 18
it is yet more	<b>unreasonable</b>	that a man should	10, 218/ 12
or arrested alike; which	<b>unreasonable</b>	reason oppugneth plainly, in	10, 220/ 26
but a reason as	<b>unreasonable</b>	as ever reasonable man	10, 167/ 5
and yet think so	<b>unreasonable</b>	that I reckoned it	10, 146/ 26
cause here, is too	<b>unreasonable</b>	, where he saith: As	10, 187/ 22
that law never so	<b>unreasonable</b>	, yet to say that	10, 209/ 34
laws, and proveth them	<b>unreasonable</b>	by the sentence of	10, 218/ 5
I think myself right	<b>unreasonable</b>	if I should, upon	10, 113/ 9
For it is none	<b>unreasonable</b>	thing that since those	10, 44/ 29
not, I trust, so	<b>unreasonable</b>	, nor they so unreasonable	10, 117/ 8
show that men were	<b>unreasonable</b>	that would take this	10, 18/ 30
the law is so	<b>unreasonable</b>	, he saith, that innocents	10, 119/ 32
office were nought and	<b>unreasonable</b>	: I say that followeth	10, 133/ 35
for reasonable minds in	<b>unreasonable</b>	men. But then heard	10, 4/ 23
is not indeed proved	<b>unreasonable</b>	by this thing that	10, 120/ 19
so unrighteous, or so	<b>unreasonable</b>	, as to think it	10, 34/ 24
impugneth upon his own	<b>unreasonable</b>	reason was thought a	10, 144/ 24
nor all they so	<b>unreasonable</b>	that this two or	10, 117/ 10
reason this man calleth	<b>unreasonable</b>	), and have used many	10, 144/ 22
prove the said letter	<b>unreasonable</b>	, which were very tedious	10, 213/ 31
to destroy. For whose	<b>unreasonableness</b>	therein the better to	10, 228/ 6
resorteth again to the	<b>unreasonableness</b>	of the laws, and	10, 218/ 4



see, good readers, how	<b>untrue</b>	it is that this	10, 176/ 4
proved them, I ween,	<b>untrue</b>	, yet all the amendments	10, 22/ 10
the matter were indeed	<b>untrue</b>	, was never the nearer	10, 132/ 20
he saith very far	<b>untrue</b>	, and that they pretend	10, 204/ 14
into a wrongful and	<b>untrue</b>	judgment, which though it	10, 187/ 25
shall surely find it	<b>untrue</b>	. Now, then, to maintain	10, 196/ 35
not guilty, and be	<b>untrue</b>	, if they will; but	10, 132/ 36
the people to believe	<b>untruly</b>	that the prelates handle	10, 39/ 2
layeth is laid very	<b>untruly</b>	; that is to wit	10, 17/ 3
proved) grounded upon great	<b>untruth</b>	. And therefore, all this	10, 110/ 28
it farther abroad. The	<b>untruth</b>	of such false fame	10, 76/ 30
he answereth with an	<b>untruth</b>	, another piece he leaveth	10, 127/ 9
part he answereth with	<b>untruth</b>	, some part he answereth	10, 129/ 17
saying plain and open	<b>untruth</b>	. And since his own	10, 190/ 19
And since his own	<b>untruth</b>	appeareth upon his own	10, 190/ 20
groundeth upon a plain	<b>untruth</b>	, though he make not	10, 108/ 10
upon a great, open	<b>untruth</b>	: it is, you see	10, 110/ 10
on and waxing all	<b>unwieldy</b>	, to go thither and	10, 3/ 22
vain, nor show myself	<b>unwilling</b>	that the priests should	10, 223/ 15
he that was very	<b>unwilling</b>	to have touched any	10, 221/ 32
I not excuse his	<b>unwise</b>	following of false, wily	10, 17/ 28
a way as far	<b>unwise</b>	and as far against	10, 75/ 13
rather appear malicious than	<b>unwise</b>	. But now that I	10, 10/ 11
judges be not so	<b>unwise</b>	but that they would	10, 132/ 11
reason, if men would	<b>unwisely</b>	follow it, there might	10, 87/ 32
wherein his time, as	<b>unwisely</b>	as it were bestowed	10, 141/ 33
confuted and of itself	<b>unworthy</b>	to be touched) I	10, 155/ 14
presumption that they were	<b>unworthy</b>	credence; and yet have	10, 164/ 18
the people as good	<b>unwritten</b>	as written, and a	10, 79/ 11
save his own words	<b>upright</b>	, and to impugn mine	10, 214/ 33
to save the matter	<b>upright</b>	. And therein thus he	10, 177/ 30
England never put in	<b>ure</b>	, were a common order	10, 93/ 15
the people by common	<b>usage</b>	accepted -- and over	10, 217/ 29
then see how the	<b>usage</b>	and long continuance of	10, 216/ 25
so did, whether common	<b>usage</b>	and acceptance of a	10, 37/ 4
taken after the "common	<b>usage</b>	and acceptance" of speaking	10, 39/ 19
the laws affirmed by	<b>usage</b>	and agreement of the	10, 217/ 8
and spirituality, by long	<b>usage</b>	and custom ratified, agreed	10, 215/ 7
by the course and	<b>usage</b>	of all realms christened	10, 146/ 28
have been by long	<b>usage</b>	and custom through the	10, 215/ 27
as thus advised, neither	<b>use</b>	myself nor advise no	10, 194/ 4
bishop in this realm	<b>use</b>	that pretense against the	10, 209/ 12
have by the continual	<b>use</b>	ever since allowed it	10, 145/ 2

judgment, wherein ye may	<b>use</b>	your wisdom and judge	10, 38/ 15
matter -- I shall	<b>use</b>	so plain and open	10, 168/ 7
such wise as I	<b>use</b>	it. And as for	10, 60/ 18
upon secret information first,	<b>use</b>	always there by and	10, 106/ 30
with apparel of rhetoric	<b>use</b>	commonly to call a	10, 156/ 8
hereafter, upon better advisement,	<b>use</b>	the same circumspection and	10, 29/ 33
not in that case	<b>use</b>	the suit ex officio	10, 90/ 22
or else must we	<b>use</b>	the suit ex officio	10, 94/ 1
and then he may	<b>use</b>	it at his pleasure	10, 35/ 19
would I much less	<b>use</b>	that manner in making	10, 15/ 18
much the worse to	<b>use</b>	such order in than	10, 74/ 30
move him not to	<b>use</b>	as for indifference to	10, 190/ 15
please him, and then	<b>use</b>	it as it like	10, 35/ 33
well wary" so to	<b>use</b>	it as it be	10, 36/ 3
clergy of England for	<b>use</b>	of the laws not	10, 191/ 13
For since evil folk	<b>use</b>	not to make good	10, 147/ 8
229): Since evil folk	<b>use</b>	not to make good	10, 155/ 28
he that so shall	<b>use</b>	to do may sometimes	10, 194/ 2
that he speaketh, do	<b>use</b>	indeed as much as	10, 70/ 28
trespass, and for imprisoning,	<b>use</b>	to put no man	10, 219/ 13
of them? I will	<b>use</b>	one word now, this	10, 135/ 2
them, I may well	<b>use</b>	the words of "his	10, 60/ 17
my conscience no more	<b>use</b>	this fashion of writing	10, 79/ 15
the reason that I	<b>use</b>	therein so often this	10, 46/ 6
at sessions, the indicters	<b>use</b>	not to show the	10, 130/ 32
find fault that he	<b>use</b>	this word "some say	10, 167/ 15
him go forth and	<b>use</b>	that fashion still, in	10, 73/ 28
Christian country do they	<b>use</b>	the same suit of	10, 144/ 21
his own book to	<b>use</b>	what order that best	10, 13/ 20
and then, after that,	<b>use</b>	against them the laws	10, 75/ 11
common people mean that	<b>use</b>	it. And therefore, since	10, 48/ 5
returned nought -- then	<b>use</b>	the judges to bind	10, 121/ 17
them to: I would	<b>use</b>	other ways toward it	10, 15/ 5
that then I should	<b>use</b>	all that tract of	10, 71/ 4
yet advise him to	<b>use</b>	such fashion with the	10, 192/ 15
man knoweth: that whoso	<b>use</b>	a common word spoken	10, 48/ 3
say, and that I	<b>use</b>	the same word myself	10, 167/ 13
heresy than I would	<b>use</b>	it in writing any	10, 79/ 16
doth, but is sometimes	<b>used</b>	to confirm a certainty	10, 63/ 11
things again, though he	<b>used</b>	again such another wily	10, 116/ 21
yet the blessed Apostle	<b>used</b>	them and applied them	10, 71/ 12
of Christendom have long	<b>used</b>	and approved. Because I	10, 213/ 10
and whether the reasons	<b>used</b>	in the courts in	10, 37/ 7

the same law is	<b>used</b>	in temporal courts, and	10, 159/ 16
for the most part	<b>used</b>	a pretty craft: to	10, 6/ 26
to call worldly honor	<b>used</b>	to God's dishonor the	10, 44/ 3
there be no juries	<b>used</b>	: that can I meetly	10, 149/ 24
your conscience"). If he	<b>used</b>	any diligence in questioning	10, 85/ 13
the longer it is	<b>used</b>	, the greater is the	10, 216/ 27
purge himself, but have	<b>used</b>	himself so like a	10, 111/ 36
peradventure in divers places	<b>used</b>	), whether he meant as	10, 73/ 12
rigor hath not been	<b>used</b>	more than necessary, but	10, 179/ 26
but there hath been	<b>used</b>	more than necessary favor	10, 179/ 27
against heretics, I have	<b>used</b>	some examples of the	10, 228/ 15
of much other oppression	<b>used</b>	by some one man	10, 103/ 24
mine oversight, in contradiction	<b>used</b>	between mine own words	10, 62/ 2
also a great oversight	<b>used</b>	upon my part --	10, 189/ 19
that upon his words	<b>used</b>	to such purpose as	10, 60/ 16
as in treason is	<b>used</b>	in this realm, by	10, 136/ 19
every old law long	<b>used</b>	in this realm, which	10, 138/ 23
and the contrary well	<b>used</b>	in this realm here	10, 146/ 29
kindle it that he	<b>used</b>	(as he saith) to	10, 225/ 33
-- I would have	<b>used</b>	even the selfsame ways	10, 225/ 32
as be made and	<b>used</b>	by the temporal power	10, 189/ 25
not, therefore, to be	<b>used</b>	with them that speak	10, 71/ 6
Christian regions that have	<b>used</b>	and allowed that law	10, 114/ 27
the spiritual judges have	<b>used</b>	themselves in these matters	10, 184/ 2
others have intended that	<b>used</b>	and allowed this thing	10, 157/ 13
general council, accepted and	<b>used</b>	so long through all	10, 118/ 30
that the King's Council	<b>used</b>	also sometimes upon great	10, 129/ 3
not always to be	<b>used</b>	of necessity with every	10, 71/ 17
he may so be	<b>used</b>	, as a witness, will	10, 93/ 20
divination too, and hath	<b>used</b>	the same word "therefore	10, 58/ 5
calleth unreasonable), and have	<b>used</b>	many long years. This	10, 144/ 22
to see how he	<b>useth</b>	here for a plain	10, 65/ 7
this reason that he	<b>useth</b>	here, write again and	10, 142/ 11
showeth also that he	<b>useth</b>	open folly. And where	10, 190/ 21
speaking as every man	<b>useth</b>	when he calleth one	10, 24/ 23
a "dangerous" time, he	<b>useth</b>	a very dangerous word	10, 75/ 16
whose attendance His Grace	<b>useth</b>	most is far the	10, 138/ 14
because this good man	<b>useth</b>	sometimes this figure of	10, 54/ 26
me, to him that	<b>useth</b>	to make great divisions	10, 201/ 17
craft that the man	<b>useth</b>	here. He hath brought	10, 191/ 4
may say, "This man	<b>useth</b>	himself as he were	10, 59/ 33
hanging him up forthwith,	<b>useth</b>	yet his information and	10, 107/ 17
purpose as he there	<b>useth</b>	them, I may well	10, 60/ 17

great offense that so	<b>useth</b>	himself that none of	10, 112/ 29
which this good man	<b>useth</b>	often. For now will	10, 135/ 3
in heresy, and yet	<b>useth</b>	such manner of ways	10, 111/ 3
in heresy, and yet	<b>useth</b>	such manner of ways	10, 111/ 26
in heresy, and yet	<b>useth</b>	such manner of ways	10, 121/ 7
This showeth that he	<b>useth</b>	in this saying plain	10, 190/ 18
manner of aggrieving he	<b>useth</b>	a very sinful, and	10, 191/ 29
so simple that he	<b>useth</b>	the same things for	10, 65/ 32
thereby. And this man	<b>useth</b>	himself in this place	10, 29/ 18
the people." Whereas he	<b>useth</b>	these things (which I	10, 65/ 24
spoken "as" of policy,	<b>using</b>	the example of words	10, 63/ 19
mine Apology of his	<b>using</b>	this word "some say	10, 167/ 11
little good. For the	<b>using</b>	of such speaking of	10, 82/ 31
before. And then, for	<b>using</b>	himself in such wise	10, 127/ 28
is out of peril	<b>using</b>	diligence and troth, though	10, 162/ 26
of those that are	<b>usual</b>	in other courts, wherein	10, 149/ 23
But that is his	<b>usual</b>	craft: to leave out	10, 169/ 30
spiritual laws, have been	<b>usually</b>	long accustomed in this	10, 217/ 27
to the commonweal, and	<b>utter</b>	loss and destruction of	10, 70/ 34
that God had so	<b>uttered</b>	their falsehood, began to	10, 154/ 8
thereof could make men	<b>utterly</b>	forbear them -- yet	10, 80/ 23
ten, or twenty, but	<b>utterly</b>	to accept and obey	10, 203/ 16
there: he will not	<b>utterly</b>	forswear it, but he	10, 3/ 21
men's abjuration and punishment	<b>utterly</b>	changed and cease; that	10, 182/ 18
I demurred upon it,	<b>utterly</b>	mar all his matter	10, 43/ 34
thus is this case	<b>utterly</b>	nothing to purpose, and	10, 110/ 26
their living they fear	<b>utterly</b>	to lose (that they	10, 99/ 20
but if men would	<b>utterly</b>	put away that office	10, 164/ 12
be that men will	<b>utterly</b>	forbear them, the knowledge	10, 80/ 24
would yet for shame	<b>utterly</b>	say that there were	10, 64/ 22
so general, and extendeth	<b>utterly</b>	not only to all	10, 203/ 28
here seem to defend,	<b>utterly</b>	told in vain. For	10, 42/ 3
only, at the very	<b>uttermost</b>	, that the order not	10, 136/ 13
proveth nothing at the	<b>uttermost</b>	(though all that he	10, 198/ 36
seemed set at a	<b>vacation</b>	moot with him in	10, 37/ 34
all this is in	<b>vain</b>	; for I am as	10, 62/ 12
bestowed his labor in	<b>vain</b>	. But then goeth he	10, 214/ 34
defend, utterly told in	<b>vain</b>	. For first, in all	10, 42/ 3
it not all in	<b>vain</b>	, nor show myself unwilling	10, 223/ 14
else but a very	<b>vain</b>	tale. But, now, where	10, 190/ 8
here but a very	<b>vain</b>	word of office, and	10, 60/ 30
serve God but for	<b>vainglory</b>	, to get themselves laud	10, 212/ 9
serve his purpose the	<b>value</b>	of a blue point	10, 209/ 11

be fled hence and	<b>vanished</b>	, and are become two	10, 3/ 13
the people fadeth and	<b>vanisheth</b>	away, which is without	10, 21/ 12
people fadeth also and	<b>vanisheth</b>	away. Let this, therefore	10, 20/ 22
the people fadeth and	<b>vanisheth</b>	away; and upon Christ's	10, 21/ 22
ensuing, in this debellation	<b>vanquished</b>	-- they be fled	10, 3/ 12
of Salem toward the	<b>vanquishing</b>	of the great Turk	10, 222/ 25
guessed) -- that the	<b>variance</b>	between priests and priests	10, 38/ 21
and religious, because the	<b>variance</b>	between priests and priests	10, 38/ 24
remember not of any	<b>variance</b>	that ever arose between	10, 209/ 6
intend to lay that	<b>variance</b>	to him as for	10, 61/ 17
matters of their own,	<b>variance</b>	and suit between them	10, 44/ 34
I be at much	<b>variance</b>	here in divers things	10, 226/ 34
religious, for all the	<b>variance</b>	between themselves for other	10, 43/ 10
seemeth to be a	<b>variance</b>	and contradiction in itself	10, 61/ 16
realm should fall in	<b>variance</b>	for, where neither the	10, 188/ 14
to wit, some little	<b>variance</b>	in some place begun	10, 63/ 1
abroad, and thereby their	<b>variance</b>	more known. Which exposition	10, 40/ 37
And so grudges and	<b>variances</b>	may rise and increase	10, 187/ 29
folio 162, wherein he	<b>varieth</b>	not much with me	10, 53/ 19
not at this time	<b>vary</b>	with this good man	10, 77/ 22
he and I not	<b>vary</b>	, but and he call	10, 18/ 7
how far these resemblances	<b>vary</b>	from the suit ex	10, 122/ 1
see well whether himself	<b>vary</b>	not from Summa rosella	10, 189/ 13
these suspicions never so	<b>vehement</b>	, he should lack no	10, 115/ 32
to be notable and	<b>vehement</b>	, will they not be	10, 112/ 8
so great and so	<b>vehement</b>	cause of rancor and	10, 105/ 27
heresies from sore and	<b>vehement</b>	turn by such dealing	10, 118/ 4
suspicions as are so	<b>vehement</b>	that, though they prove	10, 127/ 23
in heresy, upon other	<b>vehement</b>	suspicions, without witnesses a	10, 111/ 18
not slightly but very	<b>vehemently</b>	suspected, if he fall	10, 116/ 35
some such beasts of	<b>venery</b>	as men eat, and	10, 142/ 5
any such kind of	<b>venial</b>	sins as be not	10, 80/ 29
things like these common	<b>venial</b>	sins, but be things	10, 81/ 9
mortal. As for such	<b>venial</b>	sins as folk, of	10, 80/ 20
in purgatory for his	<b>venial</b>	sins, doth, for all	10, 80/ 16
such things, since the	<b>venial</b>	sin itself is a	10, 80/ 34
it is but a	<b>venial</b>	sin, make them the	10, 80/ 37
away, and turned into	<b>venial</b>	sin -- we shall	10, 31/ 31
they do such a	<b>venial</b>	sin indeed, weening that	10, 80/ 26
the party upon their	<b>verdict</b>	shall not be put	10, 133/ 3
call them witnesses, whose	<b>verdict</b>	the judge taketh for	10, 149/ 12
the giving of their	<b>verdict</b>	passed against their own	10, 155/ 4
soever they receive their	<b>verdict</b>	, mean not to charge	10, 162/ 1

led to believe their	<b>verdict</b>	to be true? And	10, 149/ 15
his word will be	<b>verified</b>	in many; and so	10, 55/ 26
mine other words and	<b>verify</b>	them with a good	10, 34/ 14
own words out. But	<b>verily</b>	, good readers, and he	10, 18/ 26
mine Apology testified. But	<b>verily</b>	I thought, and yet	10, 225/ 26
in those two places	<b>verily</b>	burneth souls. And finally	10, 231/ 13
to Christ's promise, as	<b>verily</b>	present and assistant as	10, 215/ 12
promise, will be as	<b>verily</b>	present and assistant with	10, 216/ 16
as I fear me,	<b>verily</b>	rather none at all	10, 101/ 31
so alone. I suppose	<b>verily</b>	that there be very	10, 135/ 17
speaketh of, I suppose	<b>verily</b>	that the clergy would	10, 32/ 9
broken. And I think,	<b>verily</b>	, they shall deserve great	10, 113/ 29
I cannot see." And	<b>verily</b>	, if he had there	10, 54/ 2
a general council. And	<b>verily</b>	methinketh that he which	10, 111/ 25
readers, my words: And	<b>verily</b>	methinketh that he which	10, 121/ 6
and true men. And	<b>verily</b>	I have heard say	10, 219/ 29
kindle division. And therefore	<b>verily</b>	-- with his laying	10, 210/ 6
devise the remedies --	<b>verily</b>	, good readers, I never	10, 14/ 34
for a heretic thereby.	<b>Verily</b>	, good readers, if this	10, 79/ 10
advantage: even so is	<b>verily</b>	the light in like	10, 7/ 28
their persons." I would	<b>verily</b>	ween that in a	10, 70/ 10
the suspicion that he	<b>verily</b>	is one indeed. And	10, 117/ 33
his words, lo: And	<b>verily</b>	the law is that	10, 113/ 23
guilty indeed: I suppose	<b>verily</b>	that the judge were	10, 161/ 8
whole realm be. And	<b>verily</b>	, if I knew some	10, 15/ 2
laws of the realm."	<b>Verily</b>	if I knew any	10, 192/ 38
as for the judges,	<b>verily</b>	I have known and	10, 77/ 31
prelates pretend this? Yes,	<b>verily</b>	that I may. And	10, 203/ 6
of the law. But	<b>verily</b>	as for me, I	10, 149/ 10
that say so. And	<b>verily</b>	if many men say	10, 178/ 28
so, nor, as I	<b>verily</b>	think, he never found	10, 185/ 2
take it so" --	<b>verily</b>	, I change not his	10, 58/ 30
I trust in God	<b>verily</b>	there is not --	10, 59/ 12
the answer needless, and	<b>verily</b>	fruitless too: now to	10, 38/ 11
to say thus. And	<b>verily</b>	his book of Division	10, 137/ 27
talking at all. And	<b>verily</b>	this device of his	10, 197/ 8
my troth I think	<b>verily</b>	on the other side	10, 220/ 9
other men. I ween	<b>verily</b>	that Saint Paul himself	10, 54/ 17
of the arrest." Now,	<b>verily</b>	in this point methinketh	10, 181/ 14
full of heretics" --	<b>verily</b>	I marvel right much	10, 89/ 7
is his last cause	<b>verily</b>	not very shamefast, where	10, 109/ 7
to find, as I	<b>verily</b>	trust I should not	10, 180/ 1
And so he thinketh "	<b>verily</b>	" that "charity should compel	10, 192/ 35

this": . . . that I think	<b>verily</b>	that if so great	10, 201/ 35
thanks at all. And	<b>verily</b>	, that the spiritual ordinaries	10, 138/ 4
in fortifying thereof, that "	<b>verily</b>	" he thinketh that "he	10, 111/ 1
Englishman to do; nor,	<b>verily</b>	, I think the maker	10, 22/ 4
his words fore-rehearsed. Now,	<b>verily</b>	, to all these words	10, 183/ 32
that I have, I	<b>verily</b>	believe and think that	10, 184/ 19
say: that I think	<b>verily</b>	that they will give	10, 219/ 28
in this wise: Now,	<b>verily</b>	, to those words of	10, 183/ 10
con: that to the	<b>verity</b>	of a disjunctive, it	10, 33/ 25
such other beasts and	<b>vermin</b>	as else would destroy	10, 142/ 6
bring us forth any	<b>verse</b>	difference, at adventure, that	10, 133/ 31
said before, all these	<b>verse</b>	differences, and all these	10, 138/ 16
uncharitably, and for heresies	<b>vex</b>	them wrongfully, and give	10, 39/ 3
all the shame and	<b>vexation</b>	that they can, and	10, 105/ 32
helpeth that his undeserved	<b>vexation</b>	if he were faultless	10, 130/ 10
fruit, but full unfruitful	<b>vice</b>	. But as I said	10, 39/ 21
bad, and, among other	<b>vices</b>	, especially such pestilent heresies	10, 213/ 4
speak heresies be very	<b>vicious</b>	, and have they never	10, 77/ 9
else would destroy much	<b>victual</b>	, so the bandogs may	10, 142/ 7
that bandogs do spend	<b>victual</b>	, and will sometimes bite	10, 141/ 35
my contradiction as a	<b>vie</b>	, to wit whether I	10, 62/ 8
Vigilantius calleth him sometimes	<b>Vigilantius</b>	, and sometimes again Dormitantius	10, 24/ 28
against the old heretic	<b>Vigilantius</b>	calleth him sometimes Vigilantius	10, 24/ 27
law, and of like	<b>vigor</b>	and force in every	10, 37/ 9
into plain, open, and	<b>violent</b>	, so that he can	10, 118/ 5
man is, besides, so	<b>violent</b>	and so jeopardous that	10, 125/ 32
there is neither moral	<b>virtue</b>	nor fruit, but full	10, 39/ 21
all, nor no moral	<b>virtue</b>	neither: as in procuring	10, 39/ 1
is "only due to	<b>virtue</b>	," and that no man	10, 41/ 28
corrupt, the faith and	<b>virtue</b>	of the people fadeth	10, 20/ 22
corrupt, the faith and	<b>virtue</b>	of the people fadeth	10, 21/ 11
that the faith and	<b>virtue</b>	of the people fadeth	10, 21/ 21
matters of no moral	<b>virtue</b>	-- I will not	10, 38/ 34
that have many great	<b>virtues</b>	and great gifts of	10, 174/ 24
have right many great	<b>virtues</b>	and great gifts of	10, 175/ 25
they never so many	<b>virtues</b>	beside," that yet I	10, 174/ 13
Pope Innocent were very	<b>virtuous</b>	men. And here had	10, 114/ 22
yet call him not	<b>virtuous</b>	. And so might this	10, 59/ 34
not that hypocrite for	<b>virtuous</b>	. And therefore read, good	10, 60/ 5
great, wise, and well-learned	<b>virtuous</b>	men thereat. There were	10, 144/ 27
forasmuch as many good,	<b>virtuous</b>	folk began upon that	10, 9/ 22
some good, sad, honest,	<b>virtuous</b>	widows that would be	10, 35/ 2
as he were a	<b>virtuous</b>	man," and yet call	10, 59/ 34

men would with one	<b>voice</b>	together call the honor	10, 44/ 8
liveth, be able to	<b>void</b>	them with all the	10, 104/ 11
that though it were	<b>void</b>	, that yet as long	10, 188/ 25
Church, it should be	<b>void</b>	, except such cases as	10, 32/ 13
the said law "is	<b>void</b>	, because the Church had	10, 188/ 23
his saying had been	<b>void</b>	in the law. And	10, 159/ 8
fools that he might	<b>void</b>	his plain, open deed	10, 171/ 21
never will then be	<b>voided</b>	, as great a hillock	10, 101/ 25
temporalty will never be	<b>voided</b>	till the defaults in	10, 20/ 26
of suspicion so well	<b>voided</b>	that the ordinary declareth	10, 123/ 24
that ever I would	<b>vouchsafe</b>	to bestow any time	10, 3/ 30
both misrehearse and misconstrue:	<b>vouchsafe</b>	to read my words	10, 177/ 23
we speak here --	<b>vouchsafe</b>	, good readers, to read	10, 56/ 27
over and not once	<b>vouchsafed</b>	to write one word	10, 155/ 15
I will make no	<b>vow</b>	thereof as yet, but	10, 29/ 32
go about a good	<b>voyage</b>	into the Holy Land	10, 223/ 25
Like as in the	<b>wager</b>	of a law, they	10, 113/ 1
maintain" obits and priests'	<b>wages</b>	, and to "have more	10, 197/ 11
would fain have greater	<b>wages</b>	, and some would fain	10, 199/ 3
am well content to	<b>wait</b>	upon him thither. And	10, 151/ 13
this realm, and take	<b>Wales</b>	thereto, there have not	10, 179/ 24
diocese in England or	<b>Wales</b>	by the space of	10, 170/ 4
there many men in	<b>Wales</b>	, by that they be	10, 229/ 1
this Pacifier would fain	<b>walk</b>	in the dark. For	10, 7/ 27
then they both shall	<b>walk</b>	still in darkness. And	10, 20/ 19
little season, while men	<b>walk</b>	about and seek for	10, 171/ 32
little season, while men	<b>walk</b>	about and seek for	10, 173/ 6
reader warning not to	<b>walk</b>	away with them over	10, 222/ 19
would not suffer him	<b>walk</b>	abroad. And therefore I	10, 219/ 15
company, that is then	<b>walked</b>	far off (no man	10, 107/ 29
sermon that defended him	<b>walketh</b>	as wide as he	10, 5/ 7
such a way, with	<b>walking</b>	to and fro, keeping	10, 7/ 1
this, his wit was	<b>walking</b>	toward the Holy Land	10, 219/ 16
up, but a word	<b>walking</b>	in every man's mouth	10, 28/ 14
wist one that were	<b>walking</b>	about mischief, that would	10, 71/ 2
chief priest a "whited	<b>wall</b>	, " which was a spiteful	10, 24/ 15
the Catholics began the	<b>war</b>	. But then goeth he	10, 210/ 31
killed too, and the	<b>war</b>	begun by the heretics	10, 210/ 27
the law martial, upon	<b>war</b>	reared, as we saw	10, 136/ 19
bring you forth that	<b>ward</b>	against which it fighteth	10, 129/ 29
he hath in that	<b>ward</b>	-- I shall first	10, 129/ 28
setteth in the rear	<b>ward</b>	, to stay therewith all	10, 129/ 27
good man waxeth so	<b>warm</b>	that of a good	10, 52/ 13

the Catholic faith, with	<b>warm</b>	words and cold reasons	10, 9/ 20
forgetteth) I gave him	<b>warning</b>	in the 116th leaf	10, 211/ 31
life, giveth him a	<b>warning</b>	as charitable and as	10, 70/ 14
without other peril than	<b>warning</b>	. For as for the	10, 70/ 19
Apostle gave the bishop	<b>warning</b>	of. Let him find	10, 23/ 23
give all the world	<b>warning</b>	thus, that himself is	10, 53/ 1
twenty-second chapter giveth Salem	<b>warning</b>	that there is the	10, 12/ 15
for the order of	<b>warning</b>	that this man here	10, 70/ 20
by means of charitable	<b>warning</b>	given to their persons	10, 70/ 9
if he gave them	<b>warning</b>	or else though he	10, 55/ 2
give therefore the reader	<b>warning</b>	not to walk away	10, 222/ 19
thanks to give men	<b>warning</b>	to be well wary	10, 13/ 17
durst be bold to	<b>warrant</b>	as well also that	10, 53/ 28
are his words, I	<b>warrant</b>	you wise and true	10, 26/ 5
those witnesses for their	<b>warrant</b>	, if it be denied	10, 89/ 27
those witnesses for their	<b>warrant</b>	if they be denied	10, 100/ 6
not need much, I	<b>warrant</b>	you, to care for	10, 99/ 36
dare be bold to	<b>warrant</b>	that that cold reason	10, 184/ 14
will it be, I	<b>warrant</b>	you, ere ever all	10, 182/ 22
gaming, will once, I	<b>warrant</b>	you, fall from gaming	10, 55/ 21
not find, I dare	<b>warrant</b>	him, while he liveth	10, 68/ 34
find, I dare boldly	<b>warrant</b>	, that with his differences	10, 143/ 6
But I durst well	<b>warrant</b>	it that if he	10, 196/ 33
so they would, I	<b>warrant</b>	you, and multiply full	10, 141/ 6
Bizance write fast, I	<b>warrant</b>	the work of a	10, 12/ 13
I say I durst	<b>warrant</b>	to be of such	10, 55/ 30
take his rest, I	<b>warrant</b>	him, and shall not	10, 28/ 23
I said I durst	<b>warrant</b>	well that some prelates	10, 53/ 26
words would well have	<b>warranted</b>	mine. Also, since his	10, 203/ 27
warning to be well	<b>wary</b>	of them. And where	10, 13/ 17
be not right well	<b>wary</b>	. If this good man	10, 175/ 10
be peradventure the more	<b>wary</b>	to keep himself well	10, 80/ 14
to be so well	<b>wary</b>	how he lightly report	10, 84/ 15
that they should be	<b>wary</b>	by means of charitable	10, 70/ 9
that folk well be	<b>wary</b>	, upon the peril of	10, 70/ 5
possessions to be well	<b>wary</b>	" so to use it	10, 36/ 3
albeit that this water	<b>washeth</b>	away all his matter	10, 77/ 2
may make their servants	<b>watch</b>	, or make fast all	10, 142/ 14
and albeit that this	<b>water</b>	washeth away all his	10, 77/ 2
yet goeth ever this	<b>water</b>	over this goose's back	10, 77/ 2
man may take holy	<b>water</b>	and go home to	10, 31/ 33
and if the salt	<b>wax</b>	once fresh and wearish	10, 21/ 15
if every man would	<b>wax</b>	as good as another	10, 30/ 16

whether true men shall	<b>wax</b>	the bolder by it	10, 220/ 15
he lacketh, I would	<b>wax</b>	evil-content with him that	10, 76/ 15
they feared, some may	<b>wax</b>	therein more negligent, and	10, 80/ 2
lurkies' lanes, shall soon	<b>wax</b>	bold and put out	10, 145/ 32
them till they would	<b>wax</b>	fewer of themselves, and	10, 75/ 10
easy, wherewith heretics would	<b>wax</b>	bold, which thing himself	10, 230/ 13
would in the reading	<b>wax</b>	almost as weary. Then	10, 38/ 4
that one point would	<b>wax</b>	a long work, I	10, 18/ 4
the housewife heard, she	<b>waxed</b>	as angry again, and	10, 46/ 17
I resembled them for,	<b>waxen</b>	well like again. And	10, 158/ 32
he was meetly well	<b>waxen</b>	harmless among folk. Into	10, 16/ 8
matter. For I was	<b>waxen</b>	with the reading of	10, 37/ 32
answer very merry, and	<b>waxen</b>	, methought, a young man	10, 37/ 33
order, this good man	<b>waxeth</b>	so warm that of	10, 52/ 13
so coming on and	<b>waxing</b>	all unwieldy, to go	10, 3/ 22
to correction by the	<b>way</b>	of open accusers as	10, 119/ 15
himself a party by	<b>way</b>	of open accusing --	10, 143/ 20
chapters, but take that	<b>way</b>	that should be best	10, 31/ 3
say thus: "By this	<b>way</b>	that they be called	10, 139/ 16
further, that the same	<b>way</b>	were also better in	10, 138/ 32
Thomas More, not by	<b>way</b>	of argument, but for	10, 50/ 10
a very plain, open	<b>way</b>	, when the chapters of	10, 13/ 22
Would not this wise	<b>way</b>	, trow you, do well	10, 75/ 12
plain and open a	<b>way</b>	therein that every man	10, 168/ 8
meseemeth, it appeareth every	<b>way</b>	that the exception that	10, 178/ 7
far (for a little	<b>way</b>	is too far in	10, 63/ 3
indeed. Is this the	<b>way</b>	, good readers, for a	10, 212/ 23
last found a good	<b>way</b>	for that. For lo	10, 100/ 1
shall soon find a	<b>way</b>	for that. For I	10, 100/ 17
Holy Land, a great	<b>way</b>	far off from me	10, 223/ 25
therefore it appeareth every	<b>way</b>	that this good man's	10, 178/ 18
be the more charitable	<b>way</b>	, that then he help	10, 50/ 25
were the better a	<b>way</b>	. And then I say	10, 138/ 21
to a more indifferent	<b>way</b>	than it is at	10, 113/ 30
believe that if his	<b>way</b>	were followed, it would	10, 182/ 24
is the more charitable	<b>way</b>	first to make restitution	10, 50/ 12
nor that the contrary	<b>way</b>	were better. Marry, two	10, 135/ 28
to fall to another	<b>way</b>	, and telleth me that	10, 38/ 7
own. And then, which	<b>way</b>	soever he mean, a	10, 28/ 29
I wot not which	<b>way</b>	a man might answer	10, 224/ 29
he think that this	<b>way</b>	that I move be	10, 50/ 24
be worse -- that	<b>way</b>	will I not, as	10, 194/ 4
this way and that	<b>way</b>	all of one effect	10, 139/ 22

that to believe that	<b>way</b>	were no peril. And	10, 115/ 36
of truth the readier	<b>way</b>	is to read first	10, 31/ 5
law hath provided another	<b>way</b>	for the remedy good	10, 115/ 16
answered here by the	<b>way</b>	. But now saith this	10, 96/ 12
will now take another	<b>way</b>	therein, and say that	10, 228/ 18
and repressed by his	<b>way</b>	. Of which saying of	10, 101/ 34
them to take this	<b>way</b>	. Here you see that	10, 132/ 2
that in heresy that	<b>way</b>	will not serve. And	10, 138/ 34
make his suit by	<b>way</b>	of accusation sufficient to	10, 91/ 33
said suit?" "A ready	<b>way</b>	, " saith he: "Take some	10, 100/ 33
be detected by this	<b>way</b>	of accusation that there	10, 91/ 5
leaving. But by what	<b>way</b>	he proveth that there	10, 105/ 12
them to take this	<b>way</b>	, for fear that with	10, 125/ 22
as much by this	<b>way</b>	as by the other	10, 51/ 21
were not the other	<b>way</b>	nought: if the law	10, 136/ 17
answering, a very shameful,	<b>way</b>	. Then in the remnant	10, 191/ 30
not spoken by a	<b>way</b>	of giving them by	10, 60/ 11
to take the other	<b>way</b>	, and suffer themselves evil	10, 132/ 13
far out of the	<b>way</b>	but that they may	10, 56/ 24
this a pretty, proper	<b>way</b>	? And therefore thus you	10, 77/ 7
had found such a	<b>way</b>	, with walking to and	10, 7/ 1
that a sinful wily	<b>way</b>	of them, to beguile	10, 64/ 14
inquire but only by	<b>way</b>	of information to bring	10, 185/ 21
presentment is the better	<b>way</b>	both upon treason and	10, 138/ 31
that the more charitable	<b>way</b>	of the twain were	10, 50/ 18
Forsooth, it were a	<b>way</b>	as far unwise and	10, 75/ 13
and then were this	<b>way</b>	and that way all	10, 139/ 22
do so, because that	<b>way</b>	was the worst for	10, 36/ 22
Apology "devised some convenient	<b>ways</b>	" to reform and redress	10, 8/ 7
but that after his	<b>ways</b>	once taken, and by	10, 145/ 28
should in all lawful	<b>ways</b>	, and such as are	10, 44/ 32
But, now, the special	<b>ways</b>	whereby he deviseth that	10, 172/ 14
be so many manner	<b>ways</b>	of speaking. For a	10, 77/ 24
words, and declare two	<b>ways</b>	that the good man	10, 172/ 1
yet, with such wily	<b>ways</b>	, labor with heretics to	10, 213/ 22
useth such manner of	<b>ways</b>	that all his honest	10, 111/ 3
useth such manner of	<b>ways</b>	that all his honest	10, 111/ 27
useth such manner of	<b>ways</b>	that all his honest	10, 121/ 7
in Christ's church ordinary	<b>ways</b>	to reform it. But	10, 215/ 15
used even the selfsame	<b>ways</b>	to kindle it that	10, 225/ 33
they must devise such	<b>ways</b>	as evil persons may	10, 147/ 29
I would use other	<b>ways</b>	toward it than seditious	10, 15/ 5
I then knew the	<b>ways</b>	to reform them to	10, 15/ 4

take and hold contrary	<b>ways</b>	to the true faith	10, 23/ 36
need here no such	<b>ways</b>	for my words. For	10, 63/ 24
causes of the common	<b>weal</b>	become open accusers. And	10, 103/ 17
statutes for the common	<b>weal</b>	-- as against the	10, 143/ 22
devise for the spiritual	<b>weal</b>	of their souls that	10, 215/ 17
their ease and their	<b>wealth</b>	, and that some say	10, 212/ 7
wax once fresh and	<b>wearish</b>	, wherein shall anything be	10, 21/ 16
reading wax almost as	<b>weary</b>	. Then saw I also	10, 38/ 4
well, in the writing	<b>weary</b>	; and other readers, that	10, 38/ 2
forth by false apostates,	<b>wedded</b>	friars and monks, as	10, 210/ 23
lack of judges a	<b>week</b>	, nor yet a day	10, 178/ 5
the work of a	<b>week</b>	. Now, then, at the	10, 12/ 14
to purge himself every	<b>week</b>	, and then do as	10, 115/ 33
speech made almost every	<b>week</b>	-- so far forth	10, 4/ 28
well likely yet one	<b>week</b>	longer to make merry	10, 178/ 14
travailed long, from the	<b>week</b>	after Easter till as	10, 5/ 36
Now, then, at the	<b>week's</b>	end, when all the	10, 12/ 14
be done in a "	<b>week's</b>	work." Here he leaveth	10, 171/ 33
it would be a	<b>week's</b>	work to seek them	10, 173/ 34
less than one whole	<b>week's</b>	work, I ween, both	10, 173/ 7
persons." I would verily	<b>ween</b>	that in a matter	10, 70/ 10
or care though folk	<b>ween</b>	he were a heretic	10, 117/ 32
and proved them, I	<b>ween</b>	, untrue, yet all the	10, 22/ 10
mean to make men	<b>ween</b>	that Salem and Bizance	10, 11/ 1
would here make us	<b>ween</b>	the contrary, and that	10, 108/ 6
why. And therefore I	<b>ween</b>	it will appear plain	10, 31/ 17
therein; and yet I	<b>ween</b>	, as honest as he	10, 47/ 15
as many men would	<b>ween</b>	-- may be much	10, 81/ 26
seek them -- I	<b>ween</b>	it would be fortnight	10, 173/ 34
to make the world	<b>ween</b>	that heresies be no	10, 213/ 14
the less would I	<b>ween</b>	it would become me	10, 193/ 6
now say, nor, I	<b>ween</b>	, himself neither. But read	10, 41/ 22
have -- nor, I	<b>ween</b>	, no more can no	10, 98/ 33
to himself make men	<b>ween</b>	that the Catholics began	10, 210/ 31
wherein there would, I	<b>ween</b>	, be no doubt but	10, 153/ 27
whole week's work, I	<b>ween</b>	, both to find such	10, 173/ 7
about to make men	<b>ween</b>	, but as good for	10, 21/ 32
any wise man would	<b>ween</b>	that this good man	10, 91/ 31
that he seemeth to	<b>ween</b>	that he hath defended	10, 155/ 17
would here make men	<b>ween</b>	. Now, where he saith	10, 66/ 22
not a wise order,	<b>ween</b>	you, if he would	10, 75/ 1
make any wise man	<b>ween</b>	that ever himself meant	10, 9/ 35
doth it, he may	<b>ween</b>	and have hope that	10, 94/ 17

he would make you	<b>ween</b>	here that I both	10, 177/ 22
case, which provision, I	<b>ween</b>	, was yet in England	10, 93/ 15
place, because men might	<b>ween</b>	it were in some	10, 169/ 32
at the first face	<b>ween</b>	that though it be	10, 17/ 11
his word as I	<b>ween</b>	he meant it. But	10, 47/ 19
-- that will, I	<b>ween</b>	, every wise man less	10, 92/ 24
his, there will, I	<b>ween</b>	, no wise man follow	10, 105/ 7
and make the people	<b>ween</b>	that they marvelously did	10, 86/ 11
make many good men	<b>ween</b>	that he meant very	10, 66/ 3
them well -- I	<b>ween</b>	there are meetly many	10, 22/ 27
man marvel (as I	<b>ween</b>	some wise men will	10, 3/ 29
judges, and make men	<b>ween</b>	they mishandled men for	10, 226/ 23
likely. For I would	<b>ween</b>	, in my mind, that	10, 84/ 29
more if men did	<b>ween</b>	they were mortal, so	10, 80/ 22
faith, no more I	<b>ween</b>	did he neither. Nor	10, 187/ 34
but only fear, I	<b>ween</b>	there will no man	10, 92/ 22
little farther, and I	<b>ween</b>	I shall not say	10, 135/ 16
all his honest neighbors	<b>ween</b>	he were one, and	10, 111/ 3
all his honest neighbors	<b>ween</b>	he were one indeed	10, 111/ 27
all his honest neighbors	<b>ween</b>	he were one, and	10, 121/ 8
For else would Salem	<b>ween</b>	that their own talking	10, 12/ 18
heresies the while, and	<b>ween</b>	while he preached so	10, 115/ 35
-- yet would I	<b>ween</b>	, as I said, this	10, 79/ 11
misjudging other men. I	<b>ween</b>	verily that Saint Paul	10, 54/ 17
the whole year? I	<b>ween</b>	in some seven years	10, 139/ 29
chapter, and make them	<b>ween</b>	that that special provision	10, 93/ 13
Division to make men	<b>ween</b>	that the spiritual judges	10, 67/ 14
he would make men	<b>ween</b>	that he sufficiently proveth	10, 88/ 31
they dwell themselves, yet	<b>ween</b>	, I say, that it	10, 17/ 12
plain simplicity, making him	<b>ween</b>	, good soul, that while	10, 64/ 8
of the matter. I	<b>ween</b>	, good readers, that there	10, 90/ 33
to make the reader	<b>ween</b>	that in the reproving	10, 6/ 29
child would not, I	<b>ween</b>	, have handled the thing	10, 11/ 24
temporalty by making men	<b>ween</b>	that of this charitable	10, 52/ 4
For else if he	<b>ween</b>	to win this point	10, 133/ 28
his word, I would	<b>ween</b>	he never thought on	10, 36/ 28
exposition few men, I	<b>ween</b>	, would have thought upon	10, 41/ 1
better. And would he	<b>ween</b>	, by his troth, that	10, 66/ 13
and the judge might	<b>ween</b>	he swore true. Now	10, 160/ 12
and make the people	<b>ween</b>	that it were so	10, 68/ 16
would make the world	<b>ween</b>	that heretics were here	10, 75/ 17
and would make you	<b>ween</b>	the truth were contrary	10, 106/ 9
that other realms should	<b>ween</b>	that the whole clergy	10, 26/ 16

as to make him	<b>ween</b>	that these words which	10, 64/ 17
he goeth -- I	<b>ween</b>	all the world could	10, 74/ 18
this answer, he would	<b>ween</b>	there were yet for	10, 91/ 1
a man would have	<b>weened</b>	he had been credible	10, 148/ 23
all. And I had	<b>weened</b>	, in good faith, that	10, 47/ 11
such judges," which he	<b>weeneth</b>	will not be done	10, 171/ 33
good cause as he	<b>weeneth</b>	, consider well his words	10, 202/ 21
and exclusives, when he	<b>weeneth</b>	that in my words	10, 33/ 14
he misguesseth among and	<b>weeneth</b>	it were one where	10, 107/ 3
hath here, as he	<b>weeneth</b>	, found out proper fantasies	10, 48/ 35
himself so well, and	<b>weeneth</b>	that he proveth that	10, 204/ 21
it is no defamation?	<b>Weeneth</b>	he the readers of	10, 171/ 20
another piece wherein himself	<b>weeneth</b>	that he saith somewhat	10, 125/ 12
proved them unlike. He	<b>weeneth</b>	he saith somewhat when	10, 123/ 3
parts, by which he	<b>weeneth</b>	that the spirituality can	10, 45/ 11
matter in heresies. And	<b>weeneth</b>	he then that his	10, 144/ 15
heart where the judge	<b>weeneth</b>	none, upon tokens that	10, 162/ 27
readers, that this man	<b>weeneth</b>	he saith well-favoredly in	10, 202/ 3
some folk say so,	<b>weeneth</b>	that it were true	10, 108/ 12
whereas this good man,	<b>weening</b>	that he had well	10, 186/ 9
a venial sin indeed,	<b>weening</b>	that it were mortal	10, 80/ 26
that telleth a lie	<b>weening</b>	that it were true	10, 226/ 17
the spiritual law, they	<b>weigh</b>	the offenses, and consider	10, 219/ 11
they see cause why,	<b>weigh</b>	the witnesses at light	10, 154/ 23
and sometimes his fetters	<b>weigh</b>	a good piece of	10, 121/ 22
sometimes his fetters shall "	<b>weigh</b>	a good piece of	10, 122/ 17
the power lieth to	<b>weigh</b>	and consider the qualities	10, 154/ 26
by their wisdoms wisely	<b>weighed</b>	, notwithstanding his former oath	10, 151/ 3
by his wisdom well	<b>weighed</b>	-- so may in	10, 150/ 32
in the temporal courts	<b>weighed</b>	and esteemed so light	10, 154/ 30
which not," must "be	<b>weighed</b>	by the spiritual judges	10, 181/ 12
things that must be	<b>weighed</b>	by the spiritual judges	10, 182/ 10
it is all told,	<b>weigheth</b>	unto no more but	10, 163/ 21
judges"; and "upon their	<b>weighing</b>	of the matter for	10, 181/ 12
judges; and upon their	<b>weighing</b>	of the matter for	10, 182/ 11
so far above the	<b>weight</b>	of the first indictment	10, 134/ 12
not of so great	<b>weight</b>	but that if the	10, 199/ 31
nothing of so great	<b>weight</b>	but that it well	10, 134/ 15
well, since so great	<b>weight</b>	hangeth on it, if	10, 220/ 2
the less that the	<b>weight</b>	of the matter was	10, 223/ 16
seeth that all the	<b>weight</b>	of the matter hangeth	10, 224/ 27
heinous and of such	<b>weight</b>	, whereof so much harm	10, 70/ 11
the penance after the	<b>weight</b>	or gravity of the	10, 219/ 13

to be the very	<b>weight</b>	and pith of all	10, 219/ 34
the things of most	<b>weight</b>	I have put into	10, 7/ 23
well looked on, the	<b>weight</b>	of his reason will	10, 218/ 28
the matter were the	<b>weight</b>	of a thousand pounds	10, 37/ 18
methink are of great	<b>weight</b>	, though I touch his	10, 53/ 9
proved those that are	<b>weighty</b>	false, and could (if	10, 21/ 5
forth in such a	<b>weighty</b>	matter is not well	10, 184/ 15
is false, were so	<b>weighty</b>	that it were well	10, 17/ 6
more, to take away	<b>well-approved</b>	laws with, but that	10, 184/ 11
mootable case -- full	<b>well-favoredly</b>	, in good faith --	10, 36/ 19
man weeneth he saith	<b>well-favoredly</b>	in this point, wherein	10, 202/ 3
two juries of very	<b>well-known</b>	good men, and then	10, 136/ 26
many great, wise, and	<b>well-learned</b>	virtuous men thereat. There	10, 144/ 26
the assault to such	<b>well-walled</b>	towns, without some such	10, 3/ 23
and threefold the pens	<b>went</b>	to work, and answers	10, 4/ 25
first, ere ever he	<b>went</b>	from the bar: would	10, 153/ 32
with such false leasings	<b>went</b>	about to defame and	10, 68/ 15
ended not there, but	<b>went</b>	there much farther forth	10, 175/ 16
And farther than that	<b>went</b>	not I. For I	10, 158/ 12
whereas men would have	<b>went</b>	soonest to have found	10, 174/ 10
was thus minded and	<b>went</b>	thereabout -- his answer	10, 6/ 36
they would, when they	<b>went</b>	about it, take honest	10, 164/ 35
they were dismissed and	<b>went</b>	home about their business	10, 60/ 21
him there, while he	<b>went</b>	no farther there, nor	10, 158/ 13
For as I suddenly	<b>went</b>	in hand therewith and	10, 4/ 1
length, peradventure, if they	<b>went</b>	on and were not	10, 140/ 34
quite answerless. But yet	<b>went</b>	I farther, where me	10, 131/ 19
wit, whether ever himself	<b>went</b>	so far with them	10, 85/ 4
and for the pity	<b>wept</b>	also thereon, for the	10, 48/ 17
the king's judges at	<b>Westminster</b>	, and say that some	10, 170/ 38
it to tell him	<b>whereabout</b>	in their communication the	10, 11/ 30
the clearer thereby perceive	<b>whereabout</b>	we both go, and	10, 88/ 14
his said former words,	<b>whereabout</b>	is all our matter	10, 49/ 4
to the selfsame purpose	<b>wherefor</b>	, they were so resembled	10, 150/ 19
For I do but	<b>whisper</b>	a word with my	10, 46/ 20
wife of the parish	<b>whispering</b>	with her pewfellow; and	10, 46/ 14
surely methinketh not one	<b>whit</b>	. For where his new	10, 158/ 20
immediately of God, every	<b>whit</b>	. For if I would	10, 203/ 26
of heretics never a	<b>whit</b>	. This good man saith	10, 141/ 19
he dissimuleth it every	<b>whit</b>	, and saith not one	10, 217/ 33
this proveth never a	<b>whit</b>	that the spiritual rulers	10, 205/ 13
the chief priest a "	<b>whited</b>	wall," which was a	10, 24/ 15
made and ratified by	<b>whole</b>	general council, accepted and	10, 118/ 30

remedies, as though the	<b>whole</b>	provision for all thing	10, 22/ 23
to God." All this	<b>whole</b>	tale, for all this	10, 42/ 1
the temporalty of this	<b>whole</b>	realm be. And verily	10, 15/ 2
Innocent III in a	<b>whole</b>	general council. And read	10, 114/ 20
had left out the	<b>whole</b>	clause altogether. As to	10, 200/ 27
say this, by the	<b>whole</b>	spirituality or by any	10, 200/ 5
realm and of the	<b>whole</b>	corps of Christendom, which	10, 9/ 18
this great full and	<b>whole</b>	council of Christendom was	10, 144/ 34
such things as the	<b>whole</b>	clergy of Christendom teacheth	10, 215/ 3
have been, through the	<b>whole</b>	corps of Christendom, both	10, 215/ 6
such things as the	<b>whole</b>	clergy of Christendom teacheth	10, 215/ 25
and custom through the	<b>whole</b>	corps of Christendom, spirituality	10, 215/ 27
long approved through the	<b>whole</b>	corps of Christendom, in	10, 229/ 29
manner general through the	<b>whole</b>	realm. And divers statutes	10, 195/ 14
me to peruse his	<b>whole</b>	book of Division through	10, 17/ 19
be considered by the	<b>whole</b>	people in every man's	10, 37/ 15
beginning to peruse the	<b>whole</b>	matter as far as	10, 88/ 20
obstinacy; and after a	<b>whole</b>	year's sufferance finally, for	10, 73/ 35
rehearsed himself in the	<b>whole</b>	context before. For his	10, 57/ 33
enough to fill a	<b>whole</b>	town shortly full of	10, 73/ 16
is importable unto the	<b>whole</b>	realm. Therefore have this	10, 87/ 11
and indignation of the	<b>whole</b>	temporalty" as he saith	10, 26/ 17
good readers, upon these	<b>whole</b>	words that he rehearseth	10, 56/ 35
reason that is his	<b>whole</b>	ground whereupon he buildeth	10, 220/ 30
good readers, this man's	<b>whole</b>	process of his three	10, 60/ 5
heretics. And therefore this	<b>whole</b>	tale of his, save	10, 188/ 4
hurt meant in the	<b>whole</b>	work together, how evil	10, 64/ 11
be less than one	<b>whole</b>	week's work, I ween	10, 173/ 7
them alone, but the	<b>whole</b>	people too, in such	10, 24/ 22
those laws all his	<b>whole</b>	matter: that is to	10, 220/ 31
bringeth, whereof the very	<b>whole</b>	sum, when it is	10, 145/ 9
all this, through the	<b>whole</b>	realm how many presentments	10, 139/ 28
see well, all the	<b>whole</b>	year and more --	10, 124/ 18
continueth excommunicated all the	<b>whole</b>	year, and never will	10, 118/ 1
dare boldly say the	<b>whole</b>	parish would not suffer	10, 196/ 12
common-known doctrine of the	<b>whole</b>	Catholic Church. Now, as	10, 69/ 2
great advice, by a	<b>whole</b>	general council of all	10, 113/ 12
pretended to have their	<b>whole</b>	authority immediatly of God	10, 203/ 25
laws, both of the	<b>whole</b>	Church and of this	10, 222/ 3
long answer of twelve	<b>whole</b>	sheets of paper, written	10, 4/ 30
meant it by their	<b>whole</b>	authority or part --	10, 203/ 23
as though all the	<b>whole</b>	cause and principal default	10, 18/ 19
chapter in here even	<b>whole</b>	. Lo, good readers, thus	10, 61/ 6

stand, so accursed, a	<b>whole</b>	year, he shall be	10, 117/ 17
in grudge of the	<b>whole</b>	temporalty, upon such light	10, 84/ 20
taketh the matter all	<b>whole</b>	upon him than suffereth	10, 10/ 6
great curse all the	<b>whole</b>	year rather than he	10, 118/ 16
common harm to the	<b>whole</b>	realm. And that harm	10, 87/ 15
you first here his	<b>whole</b>	words together, that he	10, 89/ 3
say that all the	<b>whole</b>	fault, or the principal	10, 18/ 36
Apology shall by the	<b>whole</b>	circumstance of the matter	10, 57/ 17
division to set the	<b>whole</b>	temporalty against them all	10, 46/ 1
deed, in all this	<b>whole</b>	realm. And then, for	10, 83/ 30
that, left out the	<b>whole</b>	clause -- then had	10, 199/ 33
between us. For his	<b>whole</b>	words as they lie	10, 175/ 21
he endeth all the	<b>whole</b>	book in this wise	10, 12/ 25
should ween that the	<b>whole</b>	clergy of this realm	10, 26/ 16
in general with the	<b>whole</b>	company. And this fruit	10, 39/ 31
For then cometh his	<b>whole</b>	tale to this: "As	10, 207/ 16
deadly defamation of the	<b>whole</b>	spirituality than those words	10, 177/ 13
his, whereupon all his	<b>whole</b>	matter hangeth, to show	10, 109/ 11
displeasure, and of the	<b>whole</b>	realm, bring up such	10, 26/ 8
prince, "and of the	<b>whole</b>	realm," bring up that	10, 28/ 4
there made in the	<b>whole</b>	year? I ween in	10, 139/ 29
that in all the	<b>whole</b>	clergy it were hard	10, 177/ 15
words of his even	<b>whole</b>	, with those words in	10, 199/ 24
to make all the	<b>whole</b>	clergy good: yet for	10, 211/ 34
see, for all his	<b>wholesome</b>	counsel, no cause to	10, 173/ 1
purpose of his holy,	<b>wholesome</b>	words. Because I would	10, 212/ 33
away the good and	<b>wholesome</b>	laws whereby the faith	10, 222/ 30
selfsame cases, fully and	<b>wholly</b>	to the contrary. And	10, 37/ 24
content to put it	<b>wholly</b>	into the judge's hands	10, 135/ 21
is so fully and	<b>wholly</b>	confuted that when he	10, 119/ 35
defended him walketh as	<b>wide</b>	as he. It was	10, 5/ 7
good, sad, honest, virtuous	<b>widows</b>	that would be tendable	10, 35/ 2
for himself and his	<b>wife</b>	and his child, and	10, 12/ 30
as a husband whose	<b>wife</b>	were in her travail	10, 5/ 30
country, spied a poor	<b>wife</b>	of the parish whispering	10, 46/ 13
I bid thee, thou	<b>wife</b>	in the red hood	10, 46/ 16
a man and his	<b>wife</b>	, and the thing that	10, 19/ 11
evil spoken of his	<b>wife</b>	and therefore will con	10, 19/ 18
sore troubled with the	<b>wild</b>	wolf, that may swear	10, 162/ 31
lo, thus he handleth	<b>wilily</b>	the matter: And in	10, 57/ 24
to swear false, and	<b>wilily</b>	cloak his falsehood under	10, 158/ 23
some say" were so	<b>wilily</b>	found that men had	10, 67/ 26
the ordinaries. And as	<b>wilily</b>	as those shrews that	10, 168/ 6



talkers alone) which yet	<b>will</b>	, if they be brought	10, 85/ 21
give credence thereto, and	<b>will</b>	report it, be taken	10, 89/ 26
-- and if they	<b>will</b>	not openly be taken	10, 91/ 9
his means, as he	<b>will</b>	reckon to be in	10, 95/ 10
realm, so much thereof	<b>will</b>	I not be against	10, 97/ 22
give credence thereto, and	<b>will</b>	report it, be taken	10, 100/ 5
be notable and vehement,	<b>will</b>	they not be cause	10, 112/ 9
many true men that	<b>will</b>	detect and bear witness	10, 99/ 7
much more too: then	<b>will</b>	every man bear me	10, 175/ 18
of heresy and yet	<b>will</b>	refuse to become his	10, 92/ 4
so do still, then	<b>will</b>	he not become the	10, 94/ 9
the heretic speak." "He	<b>will</b>	much less become accuser	10, 101/ 1
it his own ears	<b>will</b>	refuse to become the	10, 101/ 9
judge both may and	<b>will</b>	consider them before the	10, 106/ 26
was never sworn: I	<b>will</b>	be so bold for	10, 166/ 11
say that these reasons	<b>will</b>	give a boldness to	10, 219/ 26
think verily that they	<b>will</b>	give a boldness to	10, 219/ 28
good man what he	<b>will</b>	, if we break this	10, 145/ 25
I think the judges	<b>will</b>	con him but little	10, 133/ 8
I think the judges	<b>will</b>	con him but little	10, 134/ 25
true, and think they	<b>will</b>	not say but truth	10, 136/ 29
business of another priest	<b>will</b>	, and yet but sometimes	10, 197/ 28
counsel how the king's	<b>will</b>	is performed. But here	10, 53/ 2
I would with good	<b>will</b>	so do. But I	10, 82/ 18
man clearly see that	<b>will</b>	advise piece by piece	10, 141/ 25
one of them all	<b>will</b>	openly be called an	10, 90/ 25
-- what the juries	<b>will</b>	say, that can I	10, 137/ 34
say: that since some	<b>will</b>	not, some cannot, and	10, 139/ 33
so much against his	<b>will</b>	: in such cases the	10, 95/ 35
none otherwise think: there	<b>will</b>	the ordinary cause him	10, 127/ 25
if this good man	<b>will</b>	, he will cause a	10, 224/ 32
kept, but if you	<b>will</b>	by the change have	10, 125/ 1
must eat too, and	<b>will</b>	sometimes bite children too	10, 142/ 2
ordinaries and their officers	<b>will</b>	give light credence upon	10, 76/ 7
some there be. I	<b>will</b>	not be curious about	10, 139/ 31
man will for evil	<b>will</b>	and malice destroy him	10, 94/ 22
in such case, I	<b>will</b>	make no device at	10, 181/ 19
saith -- yet they	<b>will</b>	be more diligent to	10, 175/ 31
so hereafter but they	<b>will</b>	of malice do it	10, 179/ 1
judges," which he weeneth	<b>will</b>	not be done in	10, 171/ 33
thing be done which	<b>will</b>	never be done, whereof	10, 211/ 30
saith here that he	<b>will</b>	, and so doth, declare	10, 41/ 13
law but such, ye	<b>will</b>	then, I doubt not	10, 87/ 34

of his -- I	<b>will</b>	not long encumber you	10, 227/ 30
harm thereto -- that	<b>will</b>	, I ween, every wise	10, 92/ 24
where he saith he	<b>will</b>	not touch everything "particularly	10, 13/ 18
no love but of	<b>will</b>	, for such evil mind	10, 59/ 3
them. But surely that	<b>will</b>	be none excuse to	10, 175/ 35
untrue. And that it	<b>will</b>	be right expedient that	10, 169/ 3
authority, and that it	<b>will</b>	be "right expedient" that	10, 170/ 26
much farther -- "It	<b>will</b>	be right expedient, therefore	10, 171/ 7
face. And because that	<b>will</b>	not be, falleth after	10, 62/ 9
of this objection, I	<b>will</b>	speak somewhat farther in	10, 156/ 26
word stand! For now	<b>will</b>	he say farther in	10, 201/ 32
do spend victual, and	<b>will</b>	sometimes bite folk, too	10, 141/ 35
he doth, "Master More	<b>will</b>	not say, for all	10, 77/ 18
ye wot well, he	<b>will</b>	bring forth for the	10, 78/ 4
think but that they	<b>will</b>	provide sufficiently for the	10, 89/ 21
think but that they	<b>will</b>	provide sufficiently for the	10, 92/ 11
the while, that they	<b>will</b>	sufficiently provide for the	10, 93/ 4
that his two devices	<b>will</b>	serve sufficiently for the	10, 172/ 22
no worse than I	<b>will</b>	trust them?" For that	10, 136/ 34
tarry still there: he	<b>will</b>	not utterly forswear it	10, 3/ 20
it presumed that he	<b>will</b>	not be forsworn for	10, 152/ 33
strongly presumed that he	<b>will</b>	not be forsworn to	10, 152/ 35
good man will, he	<b>will</b>	cause a friend of	10, 224/ 32
to the matter, I	<b>will</b>	put no friend to	10, 225/ 3
it so, but still	<b>will</b>	put it from him	10, 10/ 1
wise conclusion? If he	<b>will</b>	now go from this	10, 208/ 6
the presumption that he	<b>will</b>	swear false gone, as	10, 158/ 29
take hurt. But here	<b>will</b>	haply this good man	10, 98/ 25
be false?" But then	<b>will</b>	haply this good man	10, 116/ 31
of this evasion I	<b>will</b>	ask this good man	10, 128/ 19
would ensue thereon: I	<b>will</b>	desire you, good readers	10, 228/ 8
fear, I ween there	<b>will</b>	no man grant him	10, 92/ 22
again, I suppose he	<b>will</b>	not now greatly like	10, 119/ 36
that behalf: so long	<b>will</b>	the people grudge and	10, 76/ 10
it; which answer I	<b>will</b>	therefore be had as	10, 194/ 12
very sore that they	<b>will</b>	not serve half so	10, 172/ 24
should once do, he	<b>will</b>	never after, haply while	10, 95/ 8
saved; and that it	<b>will</b>	be very hard to	10, 39/ 6
there" I say "it	<b>will</b>	be marvelous hard to	10, 174/ 11
sore infected that it	<b>will</b>	be very hard to	10, 177/ 11
saith they were, it	<b>will</b>	be but hardly believed	10, 178/ 11
malicious therewith that he	<b>will</b>	of likelihood hate and	10, 95/ 33
have neither nother that	<b>will</b>	. Howbeit, yet hath this	10, 99/ 37

to say what he	<b>will</b>	and where he will	10, 73/ 9
heart. And if any	<b>will</b>	avow that he knoweth	10, 89/ 12
thus: And if any	<b>will</b>	avow that he knoweth	10, 90/ 17
no manner case." "No	<b>will</b>	they," saith he, "then	10, 100/ 32
ex officio, if he	<b>will</b>	-- therefore he goeth	10, 132/ 33
all Christendom. If he	<b>will</b>	say that he blameth	10, 191/ 14
thus -- "If he	<b>will</b>	say that he blameth	10, 191/ 32
they preached. For who	<b>will</b>	confess that he preacheth	10, 202/ 16
fashion. And therefore I	<b>will</b>	not do here by	10, 63/ 17
not who they be	<b>will</b>	do evil hereafter by	10, 54/ 15
may be that they	<b>will</b>	so pretend hereafter, whereas	10, 205/ 25
ere this -- I	<b>will</b>	therefore not hide it	10, 71/ 34
may do. For it	<b>will</b>	never serve him to	10, 38/ 29
moral virtue -- I	<b>will</b>	not answer him with	10, 38/ 34
an apple. Howbeit, I	<b>will</b>	not deny him this	10, 75/ 22
some one of them	<b>will</b>	take upon him the	10, 93/ 33
to prove whether they	<b>will</b>	swear with him or	10, 112/ 24
see that his saying	<b>will</b>	not serve him. For	10, 228/ 22
as well as I	<b>will</b>	believe both himself and	10, 135/ 10
second oath, that he	<b>will</b>	not forswear himself to	10, 158/ 34
And if Master More	<b>will</b>	needly endeavor himself to	10, 210/ 33
of speaking, as he	<b>will</b>	in this his seventh	10, 39/ 20
this remedy: If they	<b>will</b>	not be his accusers	10, 90/ 31
presumption that no man	<b>will</b>	cast away his soul	10, 152/ 17
presumption that no man	<b>will</b>	cast away his soul	10, 152/ 18
reputed good and honest	<b>will</b>	not for his friend's	10, 152/ 23
temporal laws, the less	<b>will</b>	I follow his counsel	10, 193/ 4
there be, this point	<b>will</b>	not serve his purpose	10, 209/ 10
hands to fulfill the	<b>will</b>	with. Which how they	10, 52/ 30
ween some wise men	<b>will</b>	) that ever I would	10, 3/ 29
made. But how his	<b>will</b>	was performed I cannot	10, 52/ 22
faith to decay: then	<b>will</b>	you not, I wot	10, 88/ 6
court to depose, that	<b>will</b>	never, as I said	10, 99/ 30
to these words I	<b>will</b>	answer thus. I will	10, 178/ 22
Say" now. And long	<b>will</b>	it be, I warrant	10, 182/ 21
that writ if they	<b>will</b>	. Wherein he implieth that	10, 128/ 10
to which point I	<b>will</b>	answer after, in the	10, 8/ 9
that yet his word	<b>will</b>	be verified in many	10, 55/ 25
well see that I	<b>will</b>	not wrestle in the	10, 86/ 18
he will, and then	<b>will</b>	they not in that	10, 90/ 22
whole year, and never	<b>will</b>	be purged in the	10, 118/ 2
many books as he	<b>will</b>	, and put in what	10, 129/ 20
be untrue, if they	<b>will</b>	; but yet in such	10, 132/ 37

spiritual laws, so he	<b>will</b>	after proceed in the	10, 192/ 30
More hath spoken, I	<b>will</b>	say farther in the	10, 201/ 29
may well, and so	<b>will</b>	I do indeed, trust	10, 134/ 35
malicious and crafty that	<b>will</b>	give secret information, but	10, 103/ 28
is spoken of before	<b>will</b>	not appear," into these	10, 200/ 31
he that spoke heresies	<b>will</b>	when he is asked	10, 73/ 19
least. But if two	<b>will</b>	say it is so	10, 178/ 25
then if the witness	<b>will</b>	not avow it, but	10, 89/ 24
then if the witness	<b>will</b>	not avow it, but	10, 100/ 3
some counties: other priests	<b>will</b>	sometimes, as it is	10, 197/ 20
it? He saith he	<b>will</b>	not answer it "fully	10, 219/ 36
to speak of it:	<b>will</b>	there no judges upon	10, 125/ 33
indifferent or not, I	<b>will</b>	remit the judgment in	10, 218/ 8
of goodness in the	<b>will</b>	to the keeping of	10, 69/ 11
themselves thereto. This reason	<b>will</b>	I never labor to	10, 218/ 1
at length -- yet	<b>will</b>	they rather leave them	10, 7/ 15
meant well. And yet	<b>will</b>	I not leave it	10, 9/ 36
think they would: yet	<b>will</b>	I not leave it	10, 151/ 25
such judges. For it	<b>will</b>	not be less than	10, 173/ 7
purgation of his neighbor	<b>will</b>	not serve. Let every	10, 113/ 27
not yet by his	<b>will</b>	have that lie lost	10, 180/ 5
the old -- so	<b>will</b>	we by likelihood break	10, 22/ 28
proof, then the suspending	<b>will</b>	be as long as	10, 181/ 1
go thou not"). I	<b>will</b>	make no longer tale	10, 56/ 21
not but His Highness	<b>will</b>	do -- maintain and	10, 183/ 3
-- that no man	<b>will</b>	in heresy make himself	10, 143/ 19
may read it that	<b>will</b>	, I will make here	10, 146/ 35
heretics -- truly I	<b>will</b>	not fully make answer	10, 219/ 27
in that behalf, I	<b>will</b>	require every man to	10, 23/ 5
is performed. But here	<b>will</b>	this good man say	10, 53/ 3
I will well agree,"	<b>will</b>	this good man say	10, 70/ 8
away that suit, and	<b>will</b>	receive no man first	10, 93/ 28
him hanged first." Now	<b>will</b>	this good man haply	10, 95/ 21
hearty repentance -- I	<b>will</b>	let no man from	10, 118/ 12
for what witnesses they	<b>will</b>	. Now this man will	10, 144/ 5
follow thereon as woe	<b>will</b>	every good man be	10, 145/ 34
that provincial constitution: I	<b>will</b>	see this man prove	10, 196/ 23
Now, if this man	<b>will</b>	say that many of	10, 196/ 19
these men?" -- I	<b>will</b>	answer him, "Marry, sir	10, 136/ 27
showed on him. We	<b>will</b>	in this matter keep	10, 48/ 2
at your eyes, I	<b>will</b>	in this matter leave	10, 86/ 20
implieth that if they	<b>will</b>	not, they may upon	10, 128/ 11
make what laws men	<b>will</b>	, but if men would	10, 164/ 12

is his profit: then	<b>will</b>	I no more but	10, 128/ 24
he saith that it	<b>will</b>	be the "more hard	10, 174/ 8
thus: And farther, I	<b>will</b>	ascertain Master More, as	10, 226/ 29
none harm -- I	<b>will</b>	not therein much hinder	10, 17/ 24
will answer thus. I	<b>will</b>	agree that my saying	10, 178/ 23
I shall with good	<b>will</b>	, even as my conscience	10, 218/ 9
neither compelled nor hired,	<b>will</b>	help it? Nay --	10, 144/ 16
all, he saith, he	<b>will</b>	not answer neither, for	10, 13/ 29
a long work, I	<b>will</b>	fall in no dispicions	10, 18/ 4
to say that he	<b>will</b>	say so no more	10, 73/ 25
answer me nay: then	<b>will</b>	I press no farther	10, 85/ 1
change of his, there	<b>will</b>	, I ween, no wise	10, 105/ 7
me so because I	<b>will</b>	trust him no worse	10, 136/ 33
it that will, I	<b>will</b>	make here no long	10, 146/ 35
farther than his eyes	<b>will</b>	serve him; no, nor	10, 162/ 12
such suspicion that haply	<b>will</b>	never come, nor yet	10, 55/ 32
and they themselves, also,	<b>will</b>	neither accuse nor yet	10, 99/ 14
the clergy very good	<b>will</b>	and mindeth not to	10, 65/ 33
be burned against their	<b>will</b>	, and agree not themselves	10, 217/ 35
the light of grace	<b>will</b>	not appear." Now, good	10, 207/ 23
non iudicabimini"; and so	<b>will</b>	that side of the	10, 45/ 29
information also; and yet	<b>will</b>	never one of them	10, 103/ 9
fall upon an innocent,	<b>will</b>	put one of these	10, 164/ 25
not without the party's	<b>will</b>	, and rather of his	10, 196/ 8
where he saith he	<b>will</b>	rehearse some of them	10, 213/ 36
And then when he	<b>will</b>	rather be once accursed	10, 117/ 34
they come secretly and	<b>will</b>	not themselves openly become	10, 103/ 4
overmuch ado. Nor I	<b>will</b>	not dispraise or deprave	10, 222/ 15
will and where he	<b>will</b>	. For the ordinary may	10, 73/ 9
-- this good man	<b>will</b>	that the ordinary shall	10, 101/ 10
purge himself after the	<b>will</b>	of the ordinary or	10, 113/ 25
purge themselves after the	<b>will</b>	of the ordinary, and	10, 183/ 16
his purgation at the	<b>will</b>	of the ordinary or	10, 218/ 15
them either of evil	<b>will</b>	or of oversight. If	10, 231/ 1
folio 226): But yet	<b>will</b>	peradventure this Pacifier say	10, 139/ 11
his destruction. But then	<b>will</b>	this man peradventure say	10, 69/ 27
true, yet gladly he	<b>will</b>	not, or peradventure dare	10, 102/ 21
then that all the	<b>will</b>	were not performed. I	10, 52/ 27
I suppose the parson	<b>will</b>	put in peril for	10, 196/ 25
he saith the judges	<b>will</b>	for that praise con	10, 134/ 31
me to him, I	<b>will</b>	sit and pray for	10, 18/ 7
avoiding of obloquy, they	<b>will</b>	not be put in	10, 131/ 34
he saith, yet they	<b>will</b>	not only rather put	10, 176/ 12

been punished therefor. Now	<b>will</b>	I, good readers, come	10, 155/ 13
own confession, and he	<b>will</b>	not be reformed, then	10, 72/ 23
no. For when they	<b>will</b>	not, but refuse it	10, 112/ 25
be farther done, he	<b>will</b>	, he saith, remit unto	10, 74/ 15
enough for him that	<b>will</b>	avoid a resemblance between	10, 150/ 14
his respect unto friendship	<b>will</b>	temper his respect of	10, 94/ 32
have been done of	<b>will</b>	, " etc. And saith also	10, 65/ 21
realm," and yet I	<b>will</b>	not, he saith, "assent	10, 96/ 15
process of excommunication; but	<b>will</b>	have, he saith, the	10, 180/ 30
of good advisement? "Yea,"	<b>will</b>	this man say, "but	10, 69/ 8
well commended. But yet	<b>will</b>	this man say, and	10, 77/ 17
impair it -- they	<b>will</b>	, I dare say, forgive	10, 137/ 11
do. And therefore I	<b>will</b>	, as I say, leave	10, 194/ 5
say true. If we	<b>will</b>	refuse his second oath	10, 152/ 11
my book -- now	<b>will</b>	I somewhat see how	10, 10/ 13
words there when ye	<b>will</b>	, and you shall find	10, 46/ 25
read the stories whoso	<b>will</b>	, and he shall find	10, 114/ 20
change it when ye	<b>will</b>	, and ye shall change	10, 129/ 35
I would with good	<b>will</b>	that men should think	10, 39/ 17
neither. If this man	<b>will</b>	peradventure say, "Since that	10, 123/ 19
For if this Pacifier	<b>will</b>	now be so peaceable	10, 74/ 32
then the truth, and	<b>will</b>	not be so false	10, 85/ 22
and the spiritual law	<b>will</b>	not refuse so to	10, 90/ 20
will. Now this man	<b>will</b>	not be so mad	10, 144/ 6
so bare, but I	<b>will</b>	show you some cause	10, 151/ 26
and true: And now	<b>will</b>	I say somewhat further	10, 26/ 6
the greater. And now	<b>will</b>	I say somewhat further	10, 26/ 24
And in like wise	<b>will</b>	I well stand by	10, 34/ 13
stead -- his word	<b>will</b>	never so stay the	10, 145/ 27
mock him; wherein I	<b>will</b>	not greatly stick with	10, 53/ 4
any open denunciation: I	<b>will</b>	not much stick upon	10, 70/ 24
change. For other folk	<b>will</b>	call them still yet	10, 25/ 22
thereof. And if he	<b>will</b>	yet stand still opinatively	10, 72/ 16
to consider. For I	<b>will</b>	not much strive against	10, 20/ 1
good man and I	<b>will</b>	not greatly strive. Then	10, 90/ 13
pacifier no thanks that	<b>will</b>	tell him such tales	10, 19/ 19
suppose that spiritual rulers	<b>will</b>	pretend that such authority	10, 206/ 2
that neither his words	<b>will</b>	maintain any such meaning	10, 219/ 20
tithes or not, and	<b>will</b>	not therein suffer him	10, 196/ 29
Council with. But yet	<b>will</b>	all this surety-finding, as	10, 98/ 19
therefore I ween it	<b>will</b>	appear plain that I	10, 31/ 17
them to do upon	<b>will</b>	"; and not that I	10, 57/ 29
heresy, and that they	<b>will</b>	noise them that be	10, 76/ 8

-- yet since it	<b>will</b>	not be that men	10, 80/ 24
realm. And yet he	<b>will</b>	not assent that a	10, 89/ 23
as a witness, and	<b>will</b>	be content that his	10, 91/ 29
be convenient, yet I	<b>will</b>	not assent that a	10, 97/ 20
that none of them	<b>will</b>	become accusers that were	10, 100/ 8
lets. One, that men	<b>will</b>	not; another, that some	10, 102/ 25
be; and yet he	<b>will</b>	not condescend that that	10, 110/ 37
secular hands -- I	<b>will</b>	not say that he	10, 118/ 22
of conspiracy? This Pacifier	<b>will</b>	peradventure say that the	10, 130/ 8
treatise. And first I	<b>will</b>	say thus: that it	10, 156/ 27
I neither did nor	<b>will</b>	find fault that he	10, 167/ 14
be obeyed therein, but	<b>will</b>	be content that men	10, 207/ 33
of Master More I	<b>will</b>	say thus: that I	10, 210/ 13
in this wise: I	<b>will</b>	also agree that in	10, 216/ 14
cannot tell; but this	<b>will</b>	I say: that if	10, 216/ 22
it with their good	<b>will</b>	. And though that correction	10, 217/ 17
answer thereto. But this	<b>will</b>	I say: that I	10, 219/ 27
answereth he that he	<b>will</b>	not answer that. And	10, 224/ 25
mind. But surely this	<b>will</b>	I say: that if	10, 225/ 31
name. Now, if he	<b>will</b>	say that the communication	10, 10/ 22
as I said, I	<b>will</b>	not, in the defense	10, 39/ 22
charity. And if we	<b>will</b>	note well the said	10, 61/ 29
while this division continueth,	<b>will</b>	show unto the ordinary	10, 72/ 3
deserved. And if he	<b>will</b>	be by the ordinary	10, 72/ 25
a witness too, that	<b>will</b>	refuse at the beginning	10, 93/ 29
wills, both know and	<b>will</b>	also depose the truth	10, 103/ 8
though men dare they	<b>will</b>	not (except the thing	10, 103/ 15
may soon perceive that	<b>will</b>	well consider the paragraph	10, 114/ 7
find any man that	<b>will</b>	, but if the judge	10, 139/ 20
again or not. I	<b>will</b>	not put the case	10, 153/ 27
his rebuke, and that	<b>will</b>	make him the more	10, 163/ 9
-- but that they	<b>will</b>	also do the less	10, 176/ 13
surely if Master More	<b>will</b>	inquire for the truth	10, 178/ 27
to him; for his	<b>will</b>	was never the less	10, 199/ 14
the judge, "if he	<b>will</b>	not, then the spiritual	10, 209/ 24
weight of his reason	<b>will</b>	fall upon the wrong	10, 218/ 28
be of such mind "	<b>will</b>	not defer their good	10, 55/ 30
prohibition. And if they	<b>will</b>	not show their names	10, 131/ 3
as the spiritual rulers	<b>will</b>	pretend that their authority	10, 207/ 18
other side, whensoever they	<b>will</b>	not pretend their authority	10, 207/ 31
as the spiritual rulers	<b>will</b>	pretend that their authority	10, 208/ 12
did. But if they	<b>will</b>	trust in their own	10, 216/ 19
may see them that	<b>will</b>	, and win them that	10, 3/ 16

say even "the same"	<b>will</b>	then call them hypocrites	10, 55/ 12
not be that men	<b>will</b>	utterly forbear them, the	10, 80/ 24
such as their discretion	<b>will</b>	allow. And then to	10, 121/ 18
them to do upon	<b>will</b>	," but that "therefore they	10, 58/ 1
as to the readers	<b>will</b>	appear. And therefore, as	10, 165/ 26
gladder a great deal	<b>will</b>	I be thereof; nor	10, 14/ 3
reasonable that they that	<b>will</b>	give credence thereto, and	10, 89/ 26
reasonable that they that	<b>will</b>	give credence thereto, and	10, 100/ 5
be feared." And I	<b>will</b>	yet say thereto, that	10, 188/ 24
And if any man	<b>will</b>	say that these reasons	10, 219/ 26
can tell more, and	<b>will</b>	also, if they be	10, 99/ 12
priests that see it	<b>will</b>	say that they that	10, 187/ 23
oppress all them that	<b>will</b>	show such things of	10, 18/ 10
he will amend and	<b>will</b>	say such things no	10, 74/ 12
no deadly sin," but	<b>will</b>	in such things, since	10, 80/ 33
causes why. But I	<b>will</b>	not at this time	10, 56/ 13
manner speak it." I	<b>will</b>	not at this time	10, 77/ 22
these three points, therefore,	<b>will</b>	I divide this chapter	10, 89/ 1
for myself. And now	<b>will</b>	I, with this good	10, 135/ 15
other thing that I	<b>will</b>	say is this: that	10, 136/ 10
plain, open lie: I	<b>will</b>	for this time take	10, 109/ 14
his neighbors, the temporalty	<b>will</b>	be glad to hear	10, 19/ 20
heretics," he saith, "God	<b>will</b>	not fail to make	10, 22/ 15
contrary -- what words	<b>will</b>	there serve to say	10, 27/ 2
that matter. For I	<b>will</b>	not stick to tell	10, 35/ 29
his own honest friend	<b>will</b>	be loath to swear	10, 47/ 16
in that matter, I	<b>will</b>	commit it to others	10, 72/ 27
dispraise thereof. But this	<b>will</b>	I say to him	10, 77/ 25
accuser. And if he	<b>will</b>	not avow to be	10, 89/ 15
avow it, but another	<b>will</b>	give credence to him	10, 89/ 25
called an accuser, but	<b>will</b>	be content to be	10, 90/ 26
hearts but that they	<b>will</b>	rather forbear to be	10, 98/ 20
avow it, but another	<b>will</b>	give credence to him	10, 100/ 3
most require. And therefore	<b>will</b>	the ordinary, to some	10, 116/ 5
the saying strange): I	<b>will</b>	not let to believe	10, 135/ 5
Which kind of folk	<b>will</b>	not let to swear	10, 147/ 13
Which kind of folk	<b>will</b>	not let to swear	10, 155/ 32
the court, and then	<b>will</b>	offer himself to depose	10, 157/ 5
law therein; and that	<b>will</b>	sound somewhat to his	10, 163/ 8
yet I say "it	<b>will</b>	be hard to find	10, 174/ 14
others -- yet it	<b>will</b>	be hard to find	10, 174/ 26
such others, yet it	<b>will</b>	be hard to find	10, 175/ 27
to show that it	<b>will</b>	be hard to find	10, 176/ 7

worldly exaltation that it	<b>will</b>	be hard to find	10, 176/ 19
good man saith it	<b>will</b>	be hard to find	10, 176/ 27
Pacifier perceiving that it	<b>will</b>	be hard to bear	10, 177/ 25
it; and therefore I	<b>will</b>	leave it to them	10, 181/ 21
the light of grace	<b>will</b>	not come to cease	10, 205/ 20
so agree against their	<b>will</b>	. But as to them	10, 217/ 15
they say well, I	<b>will</b>	not let to say	10, 225/ 5
they say wrong, I	<b>will</b>	not let to tell	10, 225/ 6
very sure the truth	<b>will</b>	prove so too. But	10, 124/ 13
serve that the witnesses	<b>will</b>	swear but true --	10, 163/ 30
he that saith he	<b>will</b>	better believe twenty-four than	10, 137/ 3
other chapters, which I	<b>will</b>	pass over untouched, both	10, 193/ 18
thing well. But now	<b>will</b>	I finish up his	10, 213/ 28
according to Christ's promise,	<b>will</b>	be as verily present	10, 216/ 16
defaults in the temporalty	<b>will</b>	never be voided till	10, 20/ 26
and leave that never	<b>will</b>	then be voided, as	10, 101/ 25
and thus. Well, I	<b>will</b>	make no vow thereof	10, 29/ 32
it out but gaming,	<b>will</b>	once, I warrant you	10, 55/ 21
that hear them." "They	<b>will</b>	not," say we, "become	10, 100/ 31
take then another that	<b>will</b>	? And ever we follow	10, 101/ 3
both wisdom and reason	<b>will</b>	that folk well be	10, 70/ 4
also, to him that	<b>will</b>	consider it well, it	10, 114/ 13
for witnesses. If he	<b>will</b>	ask me what they	10, 149/ 21
jury. And if he	<b>will</b>	wit furthermore what person	10, 149/ 22
and then if he	<b>will</b>	ask me, "What fault	10, 136/ 26
them to do upon	<b>will</b>	," etc. Now, when he	10, 58/ 2
heard him what he	<b>will</b>	say thereto when he	10, 73/ 2
some say"; nor I	<b>will</b>	not let (where the	10, 167/ 15
such heresy. "That I	<b>will</b>	well agree," will this	10, 70/ 8
thereto) say that he	<b>will</b>	amend and will say	10, 74/ 12
an accuser if he	<b>will</b>	, and then will they	10, 90/ 21
dread that another man	<b>will</b>	for evil will and	10, 94/ 22
there." So this man	<b>will</b>	in any wise, lo	10, 100/ 25
purgation because his neighbors	<b>will</b>	not swear with him	10, 112/ 21
the said chapter: I	<b>will</b>	first agree with Master	10, 215/ 24
appease division -- I	<b>will</b>	not contend with him	10, 225/ 30
nor presume that he	<b>will</b>	play the wolf in	10, 157/ 30
be presumed that he	<b>will</b>	play the wolf in	10, 157/ 32
man of them? I	<b>will</b>	use one word now	10, 135/ 2
book speak -- I	<b>will</b>	not, therefore, wrestle against	10, 67/ 3
if it be followed,	<b>will</b>	be more yet than	10, 50/ 38
I suppose that they	<b>will</b>	not. But yet let	10, 206/ 5
than him; and I	<b>will</b>	never desire you to	10, 19/ 4

things for this matter	<b>will</b>	I require you first	10, 86/ 25
yet not guilty": I	<b>will</b>	first bring you forth	10, 111/ 12
they should; and I	<b>will</b>	also put you some	10, 151/ 27
king that now is,	<b>willed</b>	restitutions to be made	10, 52/ 21
means to make that	<b>willful</b>	offenders in heresy should	10, 182/ 25
his adversary by his	<b>willful</b>	accusation; which if he	10, 95/ 7
punished, nor yet that	<b>willful</b>	offenders go not without	10, 169/ 7
is to wit, that	<b>willful</b>	offenders go not without	10, 172/ 25
be punished nor yet	<b>willful</b>	offenders go without due	10, 172/ 11
that the petit jury	<b>willfully</b>	, of some corrupt mind	10, 155/ 2
and not to fall	<b>willfully</b>	into the danger of	10, 188/ 26
therefore, lest they should	<b>willfully</b>	fall into the censures	10, 188/ 35
any harm that were	<b>willing</b>	to amend. And whoso	10, 4/ 17
any man's person, or	<b>willing</b>	any man any harm	10, 4/ 16
for all their fain	<b>willing</b>	they can get; when	10, 199/ 5
amend. And whoso were	<b>willing</b>	to be nought still	10, 4/ 18
never one of them	<b>willingly</b>	make himself an open	10, 103/ 9
him whom he seeth	<b>willingly</b>	, no man calling him	10, 95/ 29
I wot of, nor	<b>willingly</b>	intend to do, blame	10, 50/ 35
that on that side	<b>willingly</b>	he greatly passed his	10, 19/ 26
of their own offer	<b>willingly</b>	-- what shall the	10, 90/ 28
as witnesses against their	<b>wills</b>	, both know and will	10, 103/ 8
right sore against their	<b>wills</b>	. And that cannot be	10, 217/ 14
that himself taketh their	<b>wills</b>	for their deeds. But	10, 69/ 18
nother would by their	<b>wills</b>	have the matter moved	10, 144/ 1
to witness against their	<b>wills</b>	, for the necessity of	10, 95/ 27
declare they their good	<b>wills</b>	, these wily shrews that	10, 189/ 7
grace (working with the	<b>wills</b>	of those that wit	10, 231/ 15
nor playeth not the	<b>wily</b>	wolf in a lamb's	10, 166/ 29
plainly see that these	<b>wily</b>	shrews which abuse his	10, 189/ 2
poor point of a	<b>wily</b>	wolf. And as I	10, 166/ 32
think, that by some	<b>wily</b>	shrews his book was	10, 225/ 27
man himself unto some	<b>wily</b>	shrews that deceived him	10, 9/ 27
or else that some	<b>wily</b>	shrews shamefully do deceive	10, 191/ 3
well see that some	<b>wily</b>	shrews beguile him. And	10, 66/ 18
that you reject one	<b>wily</b>	sleight of his, with	10, 86/ 26
all, save for such	<b>wily</b>	shrews) every man may	10, 227/ 21
that there be some	<b>wily</b>	shrews so much about	10, 227/ 25
occasion, with a fond	<b>wily</b>	change of my words	10, 193/ 12
and plain, those double,	<b>wily</b>	shrews could never deceive	10, 64/ 16
etc. -- were this	<b>wily</b>	, foolish handling no false	10, 171/ 11
the purpose some other	<b>wily</b>	shrews', which, not being	10, 64/ 3
well showeth himself more	<b>wily</b>	in this same thirteenth	10, 66/ 20

mock of a shrewd,	<b>wily</b>	doubleness? For (saving that	10, 66/ 31
him to some false,	<b>wily</b>	shrews, though the man	10, 10/ 1
unwise following of false,	<b>wily</b>	counsel in the doing	10, 17/ 28
giveth me that some	<b>wily</b>	shrews abuse the good	10, 53/ 13
likely to play the	<b>wily</b>	wolf in the lamb's	10, 166/ 10
and so play the	<b>wily</b>	wolf in the simple	10, 166/ 16
lie and play the	<b>wily</b>	wolf in the lamb's	10, 166/ 20
and so nought, some	<b>wily</b>	shrews beguile the good	10, 230/ 25
not that a sinful	<b>wily</b>	way of them, to	10, 64/ 14
ye wot well, a	<b>wily</b>	heretic by this wise	10, 73/ 7
their good wills, these	<b>wily</b>	shrews that thus deceive	10, 189/ 7
meanwhile yet, with such	<b>wily</b>	ways, labor with heretics	10, 213/ 22
used again such another	<b>wily</b>	fashion, yet would his	10, 116/ 22
yet, by God's grace,	<b>win</b>	him never a piece	10, 120/ 14
which might of likelihood	<b>win</b>	as much by this	10, 51/ 20
them that will, and	<b>win</b>	them that can. And	10, 3/ 16
that he could nothing	<b>win</b>	in his cause by	10, 104/ 2
such as if I	<b>win</b>	it, then it maketh	10, 120/ 3
exhort men to go	<b>win</b>	the Holy Land, and	10, 213/ 21
if he ween to	<b>win</b>	this point of me	10, 133/ 29
little see whether he	<b>win</b>	this point or no	10, 120/ 33
full well, and therefore	<b>winked</b>	at them. But I	10, 172/ 5
and his diversities he	<b>winneth</b>	like worship in this	10, 143/ 7
that have had the	<b>winning</b>	, and them also that	10, 195/ 38
a man's death and	<b>winning</b>	a man's land by	10, 108/ 22
wot well, but very	<b>winter-ware</b>	, and an excuse as	10, 41/ 4
is my fault fair	<b>wiped</b>	away, and his lieth	10, 27/ 33
certain circumstances by his	<b>wisdom</b>	well weighed -- so	10, 150/ 32
pleasure, as his high	<b>wisdom</b>	shall think convenient. Then	10, 35/ 20
words of his, what	<b>wisdom</b>	the man hath showed	10, 202/ 32
ye may use your	<b>wisdom</b>	and judge it even	10, 38/ 16
judges of a great	<b>wisdom</b>	in great open audience	10, 80/ 5
wrote herein true, then	<b>wisdom</b>	would he should have	10, 18/ 23
spend out his profound	<b>wisdom</b>	in making such exhortations	10, 173/ 19
beside, that his approved	<b>wisdom</b>	and learning, well known	10, 40/ 23
words. And therefore both	<b>wisdom</b>	and reason will that	10, 70/ 4
certain considerations by their	<b>wisdoms</b>	wisely weighed, notwithstanding his	10, 151/ 3
judges, I know their	<b>wisdoms</b>	and their worships such	10, 137/ 35
he would in like	<b>wise</b>	repel them all, then	10, 164/ 30
both good men and	<b>wise</b>	men would allow my	10, 129/ 12
and saith in this	<b>wise</b>	: I will also agree	10, 216/ 13
things, and in what	<b>wise</b>	they bind, and whom	10, 216/ 33
words, I warrant you	<b>wise</b>	and true: And now	10, 26/ 5

this. These are his	<b>wise</b>	words, lo: And then	10, 126/ 22
man will in any	<b>wise</b>	, lo, have away this	10, 100/ 25
wily heretic by this	<b>wise</b>	order may be bold	10, 73/ 7
such "faults" as a	<b>wise</b>	man may be ashamed	10, 190/ 29
concerning witness -- every	<b>wise</b>	man may bear witness	10, 156/ 19
have allowed in like	<b>wise</b>	his first book very	10, 49/ 22
believe after, in no	<b>wise</b>	. And thus both for	10, 101/ 20
man say, in no	<b>wise</b>	be forborne but if	10, 85/ 26
they have been by	<b>wise</b>	men well devised for	10, 15/ 22
as were in no	<b>wise</b>	to be dissembled. But	10, 8/ 25
neither. And in like	<b>wise</b>	, men cut down their	10, 195/ 19
they have heard both	<b>wise</b>	and good folk too	10, 56/ 9
the judges be so	<b>wise</b>	men that for the	10, 131/ 34
come out of any	<b>wise</b>	man's mouth. For though	10, 179/ 5
whole book in this	<b>wise</b>	: with a glorious rhyme	10, 12/ 25
repealed. And in like	<b>wise</b>	it were good to	10, 189/ 22
will, I ween, every	<b>wise</b>	man less grant him	10, 92/ 25
prove it in like	<b>wise</b>	with a great "some	10, 191/ 18
the clause in such	<b>wise</b>	as it happed; without	10, 36/ 29
so may in like	<b>wise</b>	he that hath been	10, 150/ 32
minds, that this good,	<b>wise</b>	man would have my	10, 35/ 9
he conceiveth in his	<b>wise</b>	breast, that he so	10, 32/ 23
that there is no	<b>wise</b>	man but he would	10, 68/ 14
and that in such	<b>wise</b>	as when he doth	10, 94/ 17
using himself in such	<b>wise</b>	before: though he do	10, 127/ 28
this matter to a	<b>wise</b>	conclusion? If he will	10, 208/ 5
228, in this manner	<b>wise</b>	I answered him: This	10, 146/ 31
to himself, no man	<b>wise</b>	enough of himself. Wherefore	10, 61/ 26
purpose: then shall every	<b>wise</b>	man think his book	10, 7/ 37
will, I ween, no	<b>wise</b>	man follow his fond	10, 105/ 7
my business in such	<b>wise</b>	but that I can	10, 104/ 4
be such as every	<b>wise</b>	man will, I suppose	10, 193/ 20
not let in like	<b>wise</b>	to declare if I	10, 79/ 26
good readers, what a	<b>wise</b>	reason this is that	10, 29/ 5
to write in this	<b>wise</b>	? And, as it were	10, 27/ 24
the fellow be so	<b>wise</b>	as at last (rather	10, 74/ 11
plainly, and in such	<b>wise</b>	, that whoso list indifferently	10, 86/ 14
hath been in like	<b>wise</b>	before the lords well	10, 76/ 36
peril. And therefore those	<b>wise</b>	men that made the	10, 116/ 1
so insufficiently? By this	<b>wise</b>	reason he maketh as	10, 92/ 15
restrain it in such	<b>wise</b>	that every man may	10, 170/ 37
and not only as	<b>wise</b>	, but peradventure many more	10, 111/ 22
of God, in like	<b>wise</b>	as for matters of	10, 43/ 26

a law in such	<b>wise</b>	that men may be	10, 147/ 35
I never found any	<b>wise</b>	man, to my remembrance	10, 80/ 31
yet were they many	<b>wise</b>	men, and not only	10, 111/ 22
should assign in like	<b>wise</b>	an officer of their	10, 144/ 9
he would in no	<b>wise</b>	we should; or else	10, 116/ 26
wit, in such manner	<b>wise</b>	as the ordinary should	10, 114/ 32
man would in like	<b>wise</b>	write and put in	10, 170/ 33
And surely with any	<b>wise</b>	man that readeth over	10, 143/ 3
evidently nay, where every	<b>wise</b>	man that readeth it	10, 171/ 23
that chapter, which any	<b>wise</b>	man that readeth them	10, 192/ 28
then write against his	<b>wise</b>	book and say that	10, 141/ 36
be taken in such	<b>wise</b>	as he seeth that	10, 36/ 20
made in such manner	<b>wise</b>	that I shall have	10, 9/ 34
wit, that by that	<b>wise</b>	reason there should be	10, 166/ 4
a man in like	<b>wise</b>	list to slander and	10, 67/ 32
so fortune in like	<b>wise</b>	, and sometimes so doth	10, 107/ 24
and saith in this	<b>wise</b>	: I have spoken of	10, 20/ 13
the part of a	<b>wise</b>	man." And surely, since	10, 226/ 19
heresy in some manner	<b>wise</b>	: for they take upon	10, 185/ 27
as I ween some	<b>wise</b>	men will) that ever	10, 3/ 29
had to make any	<b>wise</b>	man ween that ever	10, 9/ 35
And therefore in like	<b>wise</b>	I say that --	10, 21/ 34
spirituality can in no	<b>wise</b>	escape but that they	10, 45/ 11
cannot see, nor those	<b>wise</b>	men, neither, that made	10, 111/ 21
judges. And in like	<b>wise</b>	those words that "a	10, 165/ 8
work would in no	<b>wise</b>	agree with the name	10, 8/ 21
his device in such	<b>wise</b>	that till the spirituality	10, 181/ 31
with which this good,	<b>wise</b>	man, for the ease	10, 190/ 28
would preach in such	<b>wise</b>	abroad that their words	10, 115/ 20
Men may by this	<b>wise</b>	reason call them by	10, 29/ 12
man is in such	<b>wise</b>	angry with them that	10, 95/ 25
counsel, handled in such	<b>wise</b>	as if they were	10, 223/ 6
he would in like	<b>wise</b>	devise for thieves the	10, 75/ 1
Pacifier brought unto a	<b>wise</b>	conclusion? To those words	10, 210/ 10
good man in this	<b>wise</b>	: Now, verily, to those	10, 183/ 9
his politiques" in such	<b>wise</b>	as I use it	10, 60/ 18
man both for very	<b>wise</b>	and for very faithful	10, 87/ 24
III, and many great,	<b>wise</b>	, and well-learned virtuous men	10, 144/ 26
world. And therefore any	<b>wise</b>	man would ween that	10, 91/ 31
both. And in like	<b>wise</b>	will I well stand	10, 34/ 13
this: that against every	<b>wise</b>	man's reason well approved	10, 119/ 2
the light in like	<b>wise</b>	mine. And whereas there	10, 7/ 28
against my Confutation, Tyndale's	<b>wise</b>	chapter in which, against	10, 5/ 4

often heard that great,	<b>wise</b>	, and right worshipful man	10, 164/ 4
I said before, every	<b>wise</b>	man well wotteth there	10, 99/ 24
to escape a right	<b>wise</b>	man that would write	10, 40/ 26
Were it not a	<b>wise</b>	order, ween you, if	10, 75/ 1
again. Would not this	<b>wise</b>	way, trow you, do	10, 75/ 12
considerations by their wisdoms	<b>wisely</b>	weighed, notwithstanding his former	10, 151/ 3
if this man had	<b>wisely</b>	wrought, he should have	10, 154/ 16
device is not much	<b>wiser</b>	than the device that	10, 100/ 12
not wish to be	<b>wiser</b>	. And I no more	10, 157/ 11
side, if he be	<b>wiser</b>	than to think so	10, 66/ 19
another good man would	<b>wish</b>	him, and as himself	10, 30/ 17
worse, I would never	<b>wish</b>	to be better. This	10, 157/ 15
temporalty too, would I	<b>wish</b>	all good folk of	10, 228/ 2
but as I would	<b>wish</b>	none heretic one halpworth	10, 227/ 32
him as himself would	<b>wish</b>	I should: that surely	10, 50/ 17
and as himself would	<b>wish</b>	another man to be	10, 30/ 17
therein: rather would I	<b>wish</b>	him sorrow to his	10, 227/ 35
as I would not	<b>wish</b>	to be wiser. And	10, 157/ 11
the spirituality that he	<b>wiseth</b>	well for them and	10, 65/ 8
man good counsel and	<b>wiseth</b>	all thing well, so	10, 18/ 6
the chapter very well,	<b>wishing</b>	the clergy the grace	10, 35/ 35
against a work I	<b>wist</b>	not whose, but if	10, 13/ 15
the worst of them	<b>wist</b>	a great deal better	10, 77/ 34
some such as well	<b>wist</b>	their mischievous dealing to	10, 71/ 23
that I said I	<b>wist</b>	ne'er what honor he	10, 42/ 6
King's Council have, I	<b>wist</b>	, ere this, that never	10, 136/ 2
And therefore have I	<b>wist</b>	ere this, the judges	10, 80/ 4
my words because he	<b>wist</b>	ne'er what to say	10, 173/ 25
not need. For this	<b>wist</b>	I very well: that	10, 6/ 17
words that if I	<b>wist</b>	one that were walking	10, 71/ 1
had so much more	<b>wit</b>	than I -- else	10, 117/ 25
-- that is to	<b>wit</b>	, to sow an opinion	10, 86/ 7
-- that is to	<b>wit</b>	, with building and garnishing	10, 47/ 8
unsworn: that is to	<b>wit</b>	, "Some Say" and "They	10, 78/ 7
emperors; that is to	<b>wit</b>	, of Almaine and Greece	10, 144/ 30
them; that is to	<b>wit</b>	, in power and ability	10, 158/ 11
-- that is to	<b>wit</b>	, if he be in	10, 121/ 15
-- that is to	<b>wit</b>	, his own book, that	10, 19/ 12
and a right inventive	<b>wit</b>	, whereby he can lightly	10, 208/ 17
-- that is to	<b>wit</b>	, pure and clean --	10, 25/ 30
dialogue, that is to	<b>wit</b>	, into their communication --	10, 11/ 26
well: that whosoever had	<b>wit</b>	, and would confer and	10, 6/ 18
seldom, that is to	<b>wit</b>	, where they dare not	10, 102/ 28

-- that is to	<b>wit</b>	, those spiritual dignities to	10, 44/ 30
wills of those that	<b>wit</b>	have) giveth each good	10, 231/ 15
none so simple of	<b>wit</b>	, nor so far unlearned	10, 77/ 33
also: that is to	<b>wit</b>	, arresting upon good abearing	10, 125/ 7
juries. I would here	<b>wit</b>	of this good man	10, 134/ 37
man: that is to	<b>wit</b>	, either by gossiped or	10, 28/ 26
to none heresies (which	<b>wit</b>	heretics enough have), then	10, 73/ 6
also would I farther	<b>wit</b>	, whether he have heard	10, 84/ 37
I can, with any	<b>wit</b>	that I have --	10, 98/ 32
but for that little	<b>wit</b>	that I have, I	10, 184/ 18
prayeth God send him	<b>wit</b>	? Surely if he can	10, 66/ 16
if he have the	<b>wit</b>	to say he meant	10, 73/ 4
-- that is to	<b>wit</b>	, the execrable heresies which	10, 200/ 10
would I fain farther	<b>wit</b>	, whether ever himself went	10, 85/ 3
far: that is to	<b>wit</b>	, to let his new	10, 99/ 1
here etc.. What high	<b>wit</b>	or inventive I have	10, 208/ 19
the good man more	<b>wit</b>	. And thus I beseech	10, 231/ 3
seemeth to my poor	<b>wit</b>	greatly to impair his	10, 19/ 16
-- that is to	<b>wit</b>	, negligence but in some	10, 45/ 34
-- that is to	<b>wit</b>	, because some innocent may	10, 228/ 30
-- that is to	<b>wit</b>	, that none innocents shall	10, 172/ 23
before; that is to	<b>wit</b>	, that it is not	10, 138/ 28
ye shall see what	<b>wit</b>	and what learning the	10, 33/ 5
sure that all the	<b>wit</b>	and the learning that	10, 56/ 1
that there is little	<b>wit</b>	therein, and less good	10, 156/ 19
content, that is to	<b>wit</b>	, lour and look angrily	10, 197/ 15
of (that is to	<b>wit</b>	, that no man should	10, 104/ 30
resteth; that is to	<b>wit</b>	, that a man reputed	10, 152/ 23
ordinary; that is to	<b>wit</b>	, in such manner wise	10, 114/ 32
if neither mine own	<b>wit</b>	nor no man's else	10, 98/ 29
-- that is to	<b>wit</b>	, that innocents may take	10, 148/ 3
token that men may	<b>wit</b>	whom I mean, I	10, 30/ 2
of examination, "I would	<b>wit</b>	of Master More this	10, 54/ 27
or lack of natural	<b>wit</b>	, since his name is	10, 40/ 4
we see that his	<b>wit</b>	serveth him no better	10, 10/ 10
by the wonderful inventive	<b>wit</b>	and witchcraft of Sir	10, 3/ 8
-- that is to	<b>wit</b>	, either some of them	10, 33/ 29
-- that is to	<b>wit</b>	, into paying of debts	10, 51/ 3
officio; that is to	<b>wit</b>	, by reason of his	10, 89/ 32
point; that is to	<b>wit</b>	, his device of open	10, 143/ 10
patriarchs; that is to	<b>wit</b>	, the patriarch of Antioch	10, 144/ 31
-- that is to	<b>wit</b>	, that willful offenders go	10, 172/ 25
make: that is to	<b>wit</b>	, by common, open experience	10, 139/ 1

things; that is to	<b>wit</b>	, either right or reasonable	10, 33/ 31
well: that is to	<b>wit</b>	, that the ordinary should	10, 75/ 31
And if he will	<b>wit</b>	furthermore what person they	10, 149/ 22
priests, that is to	<b>wit</b>	, between secular priests and	10, 38/ 21
matter: that is to	<b>wit</b>	, against a provision made	10, 93/ 8
therefore," that is to	<b>wit</b>	, for the same cause	10, 58/ 4
spiritualty (that is to	<b>wit</b>	, either all save a	10, 49/ 36
man had as much	<b>wit</b>	as I see well	10, 76/ 14
you (that is to	<b>wit</b>	, that you should not	10, 58/ 20
-- that is to	<b>wit</b>	, that men should to	10, 75/ 3
of, that is to	<b>wit</b>	, this false slander of	10, 68/ 2
the height of my	<b>wit</b>	cannot reach so high	10, 208/ 20
surely, for my poor	<b>wit</b>	, methinketh it somewhat more	10, 53/ 4
would I very fain	<b>wit</b>	how. For temporal men	10, 187/ 15
unlearned, but for any	<b>wit</b>	or learning that I	10, 77/ 33
-- that is to	<b>wit</b>	, that when that suit	10, 104/ 33
say: that is to	<b>wit</b>	, that by that wise	10, 166/ 3
Division: that is to	<b>wit</b>	, to make the ordinaries	10, 6/ 10
-- that is to	<b>wit</b>	, the 22nd, the 23rd	10, 10/ 27
untruly; that is to	<b>wit</b>	, the mishandling the people	10, 17/ 3
matter: that is to	<b>wit</b>	, that for the maintenance	10, 43/ 13
men had not the	<b>wit</b>	to see thereby what	10, 67/ 27
that," I would now	<b>wit</b>	this one thing of	10, 54/ 28
manner: that is to	<b>wit</b>	, to do those other	10, 50/ 1
matter: that is to	<b>wit</b>	, that by those laws	10, 220/ 32
the temporal too, both	<b>wit</b>	and grace to agree	10, 231/ 5
-- that is to	<b>wit</b>	, a holding together which	10, 43/ 23
was writing this, his	<b>wit</b>	was walking toward the	10, 219/ 16
-- that is to	<b>wit</b>	, some little variance in	10, 63/ 1
man, I think, that	<b>wit</b>	hath may well see	10, 120/ 8
because he should well	<b>wit</b>	that there were yet	10, 35/ 15
Bizance, had not the	<b>wit</b>	to perceive when Bizance	10, 11/ 33
heretics: I would fain	<b>wit</b>	of him whether that	10, 84/ 25
-- that is to	<b>wit</b>	, that he will not	10, 137/ 8
if he have the	<b>wit</b>	before the witnesses to	10, 73/ 24
special; that is to	<b>wit</b>	, where the witnesses are	10, 108/ 18
trust in their own	<b>wit</b>	and in worldly policy	10, 216/ 19
he make it, either	<b>wit</b>	or (which worse were	10, 88/ 8
as a vie, to	<b>wit</b>	whether I would give	10, 62/ 8
wonderful inventive wit and	<b>witchcraft</b>	of Sir John "Some	10, 3/ 8
the faith of Christ	<b>withal</b>	, whose examples I trust	10, 145/ 6
as many as meddle	<b>withal</b>	. For whether in leets	10, 184/ 35
Now, then, to maintain,	<b>withal</b>	, his great word of	10, 196/ 36

of the Church would	<b>withdraw</b>	from their worldly countenance	10, 53/ 21
them. And for the	<b>withdrawing</b>	of that cloak, that	10, 221/ 33
believe that I had	<b>withdrawn</b>	-- as though they	10, 199/ 26
of a sheep, and	<b>withinforth</b>	be a ramping wolf	10, 165/ 23
Nor to call him	<b>witless</b>	, because he prayeth God	10, 66/ 15
be partial, and "the	<b>witness</b>	may be a wolf	10, 156/ 6
of untroth in the	<b>witness</b>	. In which acceptance he	10, 163/ 3
he is as a	<b>witness</b>	called in and to	10, 93/ 18
For though the perjured	<b>witness</b>	might have (and haply	10, 160/ 20
own breast, as another	<b>witness</b>	might have (and haply	10, 160/ 22
and troth, though the	<b>witness</b>	be false and have	10, 162/ 26
inquest hearing the same	<b>witness</b>	sworn first, and after	10, 163/ 24
made, received to bear	<b>witness</b>	against themselves and their	10, 164/ 20
were sufficient record and	<b>witness</b>	against him, and there	10, 168/ 35
a heavy," and "which	<b>witness</b>	be sufficient and which	10, 181/ 11
and sufficient record and	<b>witness</b>	against him, and besides	10, 182/ 1
indeed that the forsworn	<b>witness</b>	hath so. And then	10, 160/ 4
only forbidden to bear	<b>witness</b>	he that appeared to	10, 164/ 16
And then if the	<b>witness</b>	will not avow it	10, 89/ 24
And then if the	<b>witness</b>	will not avow it	10, 100/ 3
own presence as a	<b>witness</b>	, and will be content	10, 91/ 28
be used, as a	<b>witness</b>	, will neither be afraid	10, 93/ 20
is repelled from bearing	<b>witness</b>	again is because the	10, 151/ 30
thinketh manifest, although the	<b>witness</b>	were forsworn before. And	10, 162/ 28
before, and that the	<b>witness</b>	once forsworn before is	10, 166/ 8
at all. For no	<b>witness</b>	were there but he	10, 160/ 11
and known for a	<b>witness</b>	, called in by the	10, 90/ 26
therefore not only such	<b>witness</b>	should be by this	10, 156/ 13
be for all that	<b>witness</b>	, how it can be	10, 163/ 18
faith to accept the	<b>witness</b>	. For it cannot be	10, 163/ 19
rule of refusing such	<b>witness</b>	in all cases was	10, 159/ 11
not to be a	<b>witness</b>	, but is content both	10, 93/ 17
accept anything that the	<b>witness</b>	would say contrary to	10, 161/ 6
such indifference in a	<b>witness</b>	-- why feareth he	10, 163/ 33
will detect and bear	<b>witness</b>	, ye should find but	10, 99/ 7
sometimes whether the perjured	<b>witness</b>	do it for the	10, 159/ 30
presumed, that the perjured	<b>witness</b>	hath so (for if	10, 159/ 34
in such a perjured	<b>witness</b>	sometimes inward hatred or	10, 159/ 26
bread": if I bring	<b>witness</b>	also that he said	10, 5/ 17
well that if the	<b>witness</b>	that saith he was	10, 101/ 8
received again as a	<b>witness</b>	to condemn him that	10, 148/ 15
and know not the	<b>witness</b>	that condemned him. Also	10, 218/ 13
or that a perjured	<b>witness</b>	should condemn him that	10, 218/ 16

be driven thereto without	<b>witness</b>	: wherefore not, I pray	10, 112/ 7
some cases from bearing	<b>witness</b>	also, but if they	10, 97/ 32
bread," then can his	<b>witness</b>	stand him in none	10, 5/ 18
upon. For when a	<b>witness</b>	is brought in that	10, 156/ 34
neighbor. But when a	<b>witness</b>	hath deposed in the	10, 157/ 4
there is no other	<b>witness</b>	spoken of in the	10, 165/ 11
wise man may bear	<b>witness</b>	that there is little	10, 156/ 19
accept such a perjured	<b>witness</b>	where there is no	10, 163/ 10
to such a perjured	<b>witness</b>	. For there is no	10, 165/ 10
one may that perjured	<b>witness</b>	be, that is spoken	10, 165/ 24
that such a perjured	<b>witness</b>	might do it of	10, 166/ 15
against whom they should	<b>witness</b>	be surely kept close	10, 97/ 34
accepting of any other	<b>witness</b>	against the law, that	10, 163/ 5
reason of a perjured	<b>witness</b>	, that will look like	10, 156/ 31
law to keep the	<b>witness</b>	close is made but	10, 109/ 4
skin, all manner of	<b>witness</b>	in every matter. For	10, 156/ 15
hurt neither accuser nor	<b>witness</b>	: I will not be	10, 97/ 26
happed so, hear the	<b>witness</b>	again or not. I	10, 153/ 26
criminal causes no manner	<b>witness</b>	at all. Now, if	10, 166/ 5
one man from bearing	<b>witness</b>	upon his oath --	10, 158/ 6
be afterward received as	<b>witness</b>	in any of the	10, 150/ 11
nor jury for the	<b>witness</b>	on peril of their	10, 162/ 23
that he upon the	<b>witness</b>	of the other be	10, 72/ 24
accept such a perjured	<b>witness</b>	where he ought not	10, 163/ 14
and credence of the	<b>witness</b>	, you see plainly, good	10, 101/ 22
that such a forsworn	<b>witness</b>	may haply play the	10, 165/ 30
admitteth him for a	<b>witness</b>	in that same court	10, 146/ 14
that such a perjured	<b>witness</b>	may haply show himself	10, 165/ 18
accuse nor yet bear	<b>witness</b>	neither, nor so much	10, 99/ 15
token that some such	<b>witness</b>	as was so first	10, 166/ 18
term "witness" mean such	<b>witness</b>	as be sometimes brought	10, 149/ 27
it. And also the	<b>witness</b>	may be such as	10, 105/ 35
of the faith his	<b>witness</b>	shall be taken --	10, 163/ 17
accuse him, or bear	<b>witness</b>	against him, that their	10, 105/ 28
never hear any one	<b>witness</b>	sworn, neither the first	10, 107/ 21
should bear such false	<b>witness</b>	as do the thing	10, 108/ 28
such witness as the	<b>witness</b>	be in the spiritual	10, 149/ 29
he accept any such	<b>witness</b>	contrary to the rules	10, 163/ 6
And of such a	<b>witness</b>	in heresy the said	10, 165/ 25
and of none other	<b>witness</b>	, as to the readers	10, 165/ 26
before, and of a	<b>witness</b>	that cometh to depose	10, 156/ 33
shall still reject that	<b>witness</b>	which offereth to tell	10, 161/ 29
them such a perjured	<b>witness</b>	, and not to all	10, 165/ 8

in a manner, every	<b>witness</b>	too, take upon them	10, 185/ 26
all to refuse any	<b>witness</b>	because he was once	10, 161/ 18
him therein for a	<b>witness</b>	. For if we take	10, 101/ 14
also to be a	<b>witness</b>	, and then were it	10, 95/ 23
also in open bearing	<b>witness</b>	against them, when they	10, 99/ 28
after that for a	<b>witness</b>	too, that will refuse	10, 93/ 29
and may seem to	<b>witness</b>	against their wills, for	10, 95/ 27
of this Pacifier concerning	<b>witness</b>	-- every wise man	10, 156/ 19
More by that term "	<b>witness</b>	" mean such witness as	10, 149/ 27
inquest, then is that	<b>witness</b>	no such witness as	10, 149/ 29
that witness no such	<b>witness</b>	as the witness be	10, 149/ 29
to know who hath	<b>witnessed</b>	against him. And now	10, 93/ 12
the party know the	<b>witnesses</b>	were peril -- to	10, 106/ 16
a doubt what manner	<b>witnesses</b>	I mean -- whether	10, 149/ 6
gear, of always keeping	<b>witnesses</b>	close, upon a plain	10, 109/ 13
and unlikeness between the	<b>witnesses</b>	brought into a spiritual	10, 154/ 20
the indemnity of the	<b>witnesses</b>	. But first, all this	10, 93/ 5
the Gospel and take	<b>witnesses</b>	with him, and eft	10, 72/ 15
the wit before the	<b>witnesses</b>	to lie and say	10, 73/ 24
that all his five	<b>witnesses</b>	be sworn and well	10, 78/ 11
are in a matter	<b>witnesses</b>	against him, and may	10, 95/ 26
cause why, weigh the	<b>witnesses</b>	at light and acquit	10, 154/ 23
not notable, and which	<b>witnesses</b>	be sufficient and which	10, 182/ 9
as seldom that the	<b>witnesses</b>	stand in any such	10, 109/ 2
to wit, where the	<b>witnesses</b>	are kept away for	10, 108/ 18
whom I see desire	<b>witnesses</b>	at the bar to	10, 149/ 17
knowing who be the	<b>witnesses</b>	, nor who be his	10, 105/ 24
of the accusers or	<b>witnesses</b>	shall not be showed	10, 109/ 22
the indemnity of the	<b>witnesses</b>	in that behalf. And	10, 89/ 21
the indemnity of the	<b>witnesses</b>	in that behalf. Now	10, 92/ 12
the indemnity of the	<b>witnesses</b>	in that behalf." I	10, 93/ 3
the saying of such	<b>witnesses</b>	, they be bound to	10, 149/ 35
the jury, or other	<b>witnesses</b>	that are brought into	10, 149/ 7
time take none other	<b>witnesses</b>	against him but his	10, 109/ 15
shall serve that the	<b>witnesses</b>	will swear but true	10, 163/ 30
to the accusers or	<b>witnesses</b>	of heresy by the	10, 109/ 20
have knowledge of the	<b>witnesses</b>	in no case, it	10, 106/ 6
have knowledge of the	<b>witnesses</b>	in no case." And	10, 109/ 10
have knowledge of the	<b>witnesses</b>	in no case." Upon	10, 110/ 4
all his five worshipful	<b>witnesses</b>	too, the deed and	10, 78/ 22
the words of the	<b>witnesses</b>	be not entered in	10, 154/ 32
but if there be	<b>witnesses</b>	of his express heretical	10, 112/ 11
likely that the forsworn	<b>witnesses</b>	will say false, and	10, 166/ 7

when there be, by	<b>witnesses</b>	sworn before his face	10, 112/ 22
it should by good	<b>witnesses</b>	appear that his manner	10, 115/ 26
is fear that the	<b>witnesses</b>	might stand in danger	10, 109/ 34
the other side, the	<b>witnesses</b>	are not in the	10, 154/ 29
mind, regarded not the	<b>witnesses</b>	, and therefore in the	10, 155/ 3
parties; for of those	<b>witnesses</b>	so brought into the	10, 149/ 31
his saying that such	<b>witnesses</b>	-- that is to	10, 150/ 10
in the matter as	<b>witnesses</b>	inform a judge? He	10, 149/ 18
then must he mistrust	<b>witnesses</b>	, juries, and judges, and	10, 163/ 35
the names of such	<b>witnesses</b>	unto to keep them	10, 109/ 28
proof must be two	<b>witnesses</b>	at the least. But	10, 178/ 25
but true -- such	<b>witnesses</b>	, at the leastwise, as	10, 163/ 30
not need for our	<b>witnesses</b>	, if he let the	10, 93/ 24
the twelve men for	<b>witnesses</b>	in my life. For	10, 149/ 11
there were but two	<b>witnesses</b>	of the matter, such	10, 99/ 32
other vehement suspicions, without	<b>witnesses</b>	a man may be	10, 111/ 18
man's provision devised for	<b>witnesses</b>	shall not need for	10, 93/ 24
should give upon any	<b>witnesses</b>	, were they never so	10, 160/ 31
contrary to that the	<b>witnesses</b>	have said, not knowing	10, 105/ 23
suspicions being proved by	<b>witnesses</b>	to be notable and	10, 112/ 8
and send for what	<b>witnesses</b>	they will. Now this	10, 144/ 5
his heresies before the	<b>witnesses</b>	-- the ordinary should	10, 74/ 6
all his five forenamed	<b>witnesses</b>	on the other side	10, 78/ 33
the surety of the	<b>witnesses</b>	should not peradventure make	10, 97/ 1
a fault that such	<b>witnesses</b>	should be received in	10, 147/ 4
said treatise, how the	<b>witnesses</b>	may be saved from	10, 89/ 18
said treatise, how the	<b>witnesses</b>	may be saved from	10, 92/ 9
mean to call them	<b>witnesses</b>	, whom I see desire	10, 149/ 16
may fall to the	<b>witnesses</b>	, the ordinary shall not	10, 93/ 10
all other cases, the	<b>witnesses</b>	whose depositions shall be	10, 106/ 19
but seldom that the	<b>witnesses</b>	in heresy stand in	10, 106/ 3
but seldom that the	<b>witnesses</b>	in heresy stand in	10, 108/ 36
the qualities of the	<b>witnesses</b>	, and all such other	10, 154/ 26
Dialogue concerning greatly criminous	<b>witnesses</b>	to be taken in	10, 147/ 19
jury likewise regard the	<b>witnesses</b>	so slightly that the	10, 155/ 8
receive them as only	<b>witnesses</b>	. But on the other	10, 93/ 26
should I call them	<b>witnesses</b>	, whose verdict the judge	10, 149/ 12
always to follow those	<b>witnesses</b>	. For if the jury	10, 149/ 33
further than upon such	<b>witnesses</b>	taken before the King's	10, 151/ 6
If two or three	<b>witnesses</b>	would at the bar	10, 154/ 1
spiritual court and the	<b>witnesses</b>	brought into the temporal	10, 154/ 21
otherwise, and thereupon the	<b>witnesses</b>	testify against the party	10, 161/ 7
the said accusers and	<b>witnesses</b>	it is there decreed	10, 109/ 26

mine Apology of such	<b>witnesses</b>	in felony: this good	10, 149/ 5
same offense, shall be	<b>witnesses</b>	in heresy. This reason	10, 146/ 24
long after, when these	<b>witnesses</b>	be dead, to come	10, 107/ 32
as meseemeth, both as	<b>witnesses</b>	and judges too: that	10, 78/ 9
happened that such collateral	<b>witnesses</b>	first testified upon their	10, 150/ 2
happened that such collateral	<b>witnesses</b>	first testified upon their	10, 151/ 17
accusers -- taking those	<b>witnesses</b>	for their warrant, if	10, 89/ 27
accusers -- taking those	<b>witnesses</b>	for their warrant if	10, 100/ 6
ordinary, but go fetch	<b>witnesses</b>	first, before whom if	10, 73/ 21
never took them for	<b>witnesses</b>	. If he will ask	10, 149/ 20
judge, and examined as	<b>witnesses</b>	against their wills, both	10, 103/ 7
the knowledge of the	<b>witnesses</b>	, and as (with the	10, 96/ 8
could never upon any	<b>witnesses</b>	in this world give	10, 160/ 11
his old three worshipful	<b>witnesses</b>	which stand yet all	10, 78/ 6
truth, and let those	<b>witnesses</b>	go. And yet if	10, 150/ 1
prisoner for all the	<b>witnesses'</b>	words, so may the	10, 154/ 24
the publishing of the	<b>witnesses'</b>	names would seldom remedy	10, 108/ 25
one of these from	<b>witnessing</b>	-- he must repel	10, 164/ 26
and in all the	<b>wits</b>	of all Christian regions	10, 114/ 26
never can all the	<b>wits</b>	that are in it	10, 229/ 15
a fault in the	<b>wits</b>	of both these good	10, 114/ 24
not in all the	<b>wits</b>	of the world, for	10, 147/ 34
world that all the	<b>wits</b>	in this world could	10, 221/ 4
make not this lie	<b>wittingly</b>	himself, but, hearing some	10, 108/ 11
say, between him that	<b>wittingly</b>	lieth and him that	10, 226/ 16
there it is said, "	<b>Wittingly</b>	not to tell a	10, 226/ 17
finally follow thereon as	<b>woe</b>	will every good man	10, 145/ 34
witness may be a	<b>wolf</b>	, showing himself appareled in	10, 156/ 6
and yet be a	<b>wolf</b>	indeed -- even so	10, 157/ 26
taken; for sometimes a	<b>wolf</b>	may show himself in	10, 155/ 23
appeareth, that sometimes a	<b>wolf</b>	may show himself in	10, 162/ 36
those words that "a	<b>wolf</b>	may show himself in	10, 165/ 9
point of a wily	<b>wolf</b>	. And as I put	10, 166/ 32
commonly to call a	<b>wolf</b>	in a lamb's skin	10, 156/ 8
other reason of a	<b>wolf</b>	in a lamb's skin	10, 156/ 15
he will play the	<b>wolf</b>	in a lamb's skin	10, 157/ 30
he will play the	<b>wolf</b>	in a lamb's skin	10, 157/ 32
may haply play the	<b>wolf</b>	in a lamb's skin	10, 165/ 30
to play the wily	<b>wolf</b>	in the lamb's skin	10, 166/ 10
and play the wily	<b>wolf</b>	in the lamb's skin	10, 166/ 20
playeth not the wily	<b>wolf</b>	in a lamb's skin	10, 166/ 29
may be indeed a	<b>wolf</b>	, and be nought where	10, 156/ 17
withinforth be a ramping	<b>wolf</b>	. And such one may	10, 165/ 23

so play the wily	<b>wolf</b>	in the simple lamb's	10, 166/ 16
as himself saith, a	<b>wolf</b>	may look simply, lapped	10, 230/ 30
troubled with the wild	<b>wolf</b>	, that may swear false	10, 162/ 31
an innocent man or	<b>woman</b>	that should happen to	10, 183/ 30
given every man and	<b>woman</b>	at adventure in printed	10, 81/ 23
English as any Deutsch	<b>woman</b>	speaketh. But now, to	10, 167/ 32
need of good keeping;	<b>women</b>	wot what caudle serveth	10, 6/ 3
in other books as	<b>women</b>	fare with their primer	10, 7/ 12
that he had well	<b>won</b>	his spurs in this	10, 186/ 9
-- yet had I	<b>won</b>	and he lost. For	10, 157/ 34
And therefore though he	<b>won</b>	all that point, yet	10, 120/ 32
some men might have	<b>won</b>	by the suit --	10, 143/ 28
point, which if he	<b>won</b>	altogether could very little	10, 120/ 13
lost it and he	<b>won</b>	it, yet were mine	10, 120/ 5
world had cause to	<b>wonder</b>	and grudge thereat; which	10, 67/ 16
two Englishmen by the	<b>wonderful</b>	inventive wit and witchcraft	10, 3/ 7
here, good readers, a	<b>wonderful</b>	heinous work, and well	10, 197/ 24
convented as they were	<b>wont</b>	to be before; and	10, 195/ 17
which, whereas they were	<b>wont</b>	but to creep together	10, 145/ 30
likewise as he is	<b>wont</b>	, when reason faileth him	10, 211/ 20
in Cambridge that was	<b>wont</b>	to pray for himself	10, 12/ 29
the good that was	<b>wont</b>	to keep good yeomen	10, 53/ 32
than they have been	<b>wont</b>	to have, "or else	10, 197/ 12
than they have been	<b>wont</b>	in some other times	10, 74/ 29
all the world were	<b>woodcocks</b>	save himself, and that	10, 67/ 25
men cut down their	<b>woods</b>	every year, in one	10, 195/ 19
the tithe of such	<b>woods</b>	, against the statute, by	10, 196/ 22
maintain, withal, his great	<b>word</b>	of "confederacies" -- he	10, 196/ 36
in one place this	<b>word</b>	"therefore" whereupon a good	10, 57/ 23
angry for an angry	<b>word</b>	spoken by a man	10, 197/ 4
but stand unto his	<b>word</b>	, and take an oath	10, 47/ 14
which was a spiteful	<b>word</b>	among them; and except	10, 24/ 15
but a very vain	<b>word</b>	of office, and that	10, 60/ 30
and construe amiss this	<b>word</b>	of his, "And therefore	10, 56/ 33
of his using this	<b>word</b>	"some say." And he	10, 167/ 11
and saith not one	<b>word</b>	thereto, but argueth that	10, 217/ 33
hereafter in this dialogue	<b>word</b>	for word, as it	10, 11/ 12
well in the same	<b>word</b>	("some say") beshrew him	10, 46/ 23
ordinary hear any more	<b>word</b>	of him, but let	10, 73/ 27
words themselves without any	<b>word</b>	of his. But now	10, 11/ 3
in so changing his	<b>word</b>	-- I change it	10, 203/ 7
And also, concerning this	<b>word</b>	"proud worldly countenance," whereof	10, 56/ 26
he dribbleth in a	<b>word</b>	of spiritual dignity, and	10, 42/ 9

the devil, if God's	<b>word</b>	be true," doubteth not	10, 63/ 13
therein to believe his	<b>word</b>	. But I durst well	10, 196/ 33
and without any one	<b>word</b>	let it even alone	10, 4/ 4
bringing up, but a	<b>word</b>	walking in every man's	10, 28/ 14
useth a very dangerous	<b>word</b>	, and to fear the	10, 75/ 16
words that upon this	<b>word</b>	"apology" he findeth the	10, 11/ 5
confederate with their good	<b>word</b>	to help forth their	10, 197/ 29
at the time: that	<b>word</b>	may by God's grace	10, 48/ 8
with his bare, bold	<b>word</b>	? -- where he saith	10, 171/ 22
profession to prove every	<b>word</b>	wrong that he said	10, 186/ 30
of office, this good	<b>word</b>	so spoken here but	10, 60/ 30
you not out one	<b>word</b>	of this his fifteenth	10, 86/ 20
he answereth with no	<b>word</b>	at all. Howbeit, to	10, 147/ 20
can write no worse	<b>word</b>	by them, I wot	10, 24/ 9
me little thanks: that	<b>word</b>	were somewhat if I	10, 134/ 32
than I ever wrote	<b>word</b>	of yet, in which	10, 39/ 13
for letting of the	<b>word</b>	of God in this	10, 46/ 22
that I with that	<b>word</b>	do but in a	10, 46/ 26
his, speaketh not one	<b>word</b>	. And therefore in this	10, 50/ 4
doth not), neither in	<b>word</b>	nor deed, in all	10, 83/ 30
all his book one	<b>word</b>	. And yet in his	10, 191/ 28
and saith not one	<b>word</b>	thereto. But in mine	10, 193/ 14
of in changing his	<b>word</b>	"spiritual rulers" into this	10, 201/ 5
this dialogue word for	<b>word</b>	, as it is come	10, 11/ 13
denieth nor any one	<b>word</b>	speaketh of it, but	10, 102/ 32
man talk any such	<b>word</b>	of that law in	10, 187/ 33
therein write every lewd	<b>word</b>	that any lewd folk	10, 180/ 16
mean, a lewd, slanderous	<b>word</b>	were as likely to	10, 28/ 29
spiritual rulers" into this	<b>word</b>	"prelates." But look, good	10, 201/ 6
all this realm in	<b>word</b>	nor deed: marry, I	10, 83/ 19
And to every light	<b>word</b>	a man may not	10, 84/ 1
to leave off --	<b>word</b>	was brought me that	10, 77/ 14
spiritual rulers" into this	<b>word</b>	"prelates" seemed me the	10, 201/ 12
do but whisper a	<b>word</b>	with my neighbor here	10, 46/ 20
that he use this	<b>word</b>	"some say"; nor I	10, 167/ 15
For (saving that his	<b>word</b>	"pretending" signifieth not indeed	10, 66/ 31
find him; and that	<b>word</b>	he denieth not, but	10, 101/ 4
and all with one	<b>word</b>	unawares. For now read	10, 62/ 22
to let his own	<b>word</b>	stand! For now will	10, 201/ 32
I have taken that	<b>word</b>	"some say" of his	10, 46/ 9
cometh forth with a	<b>word</b>	or two of a	10, 113/ 19
upon the parson's bare	<b>word</b>	, for allegation of the	10, 196/ 4
I will use one	<b>word</b>	now, this once, which	10, 135/ 2

giving them by that	<b>word</b>	"as of policy" a	10, 60/ 12
the change from this	<b>word</b>	the "spiritual rulers" into	10, 201/ 11
away his gay, golden	<b>word</b>	of "spiritual rulers" from	10, 201/ 25
fashion before; and this	<b>word</b>	"therefore," which signifieth "for	10, 58/ 6
the stead -- his	<b>word</b>	will never so stay	10, 145/ 27
I use the same	<b>word</b>	myself too sometimes, and	10, 167/ 13
and mumbleth upon that	<b>word</b>	, as though such communication	10, 32/ 24
forgetteth this little, short	<b>word</b>	, this monosyllable "such," which	10, 62/ 30
that, a very poisoned	<b>word</b>	. Hearing, therefore, that this	10, 5/ 26
that ever they spoke	<b>word</b>	therein. And that not	10, 99/ 16
here to fortify his	<b>word</b>	with that that I	10, 111/ 9
vouchsafed to write one	<b>word</b>	therein, saving that I	10, 155/ 15
other words with this	<b>word</b>	"conscience," saying that the	10, 160/ 17
to prove that the	<b>word</b>	was before the Church	10, 5/ 5
as well upon his	<b>word</b>	as upon the reason	10, 36/ 26
and acceptance of a	<b>word</b>	should against the circumstances	10, 37/ 5
whoso use a common	<b>word</b>	spoken among the people	10, 48/ 3
I told you, the	<b>word</b>	that maketh the matter	10, 57/ 32
hath used the same	<b>word</b>	"therefore" in the same	10, 58/ 6
the truth of God's	<b>word</b>	, but by the truth	10, 63/ 14
would, at the first	<b>word</b>	spoken by the ordinary	10, 71/ 27
had not by that	<b>word</b>	, neither, dispraised the troth	10, 137/ 1
when he wrote that	<b>word</b>	. For when the thing	10, 218/ 27
among others, by this	<b>word</b>	"therefore") affirm there that	10, 57/ 7
give him his own	<b>word</b>	again. And therefore I	10, 201/ 18
he saith not one	<b>word</b>	thereto. And therefore it	10, 227/ 23
ceased long before any	<b>word</b>	sprang of this great	10, 195/ 12
twain; and his bare	<b>word</b>	then more true than	10, 148/ 26
true upon their bare	<b>word</b>	than their twice nay	10, 147/ 14
true upon their bare	<b>word</b>	than their twice nay	10, 155/ 33
and that yet his	<b>word</b>	will be verified in	10, 55/ 25
I have to his	<b>word</b>	, I would ween he	10, 36/ 28
very deed, taking his	<b>word</b>	as I ween he	10, 47/ 19
abroad, anon heard I	<b>word</b>	that some were very	10, 4/ 12
him find out any	<b>word</b>	of mine wherewith I	10, 23/ 23
therein so often this	<b>word</b>	"some say," which is	10, 46/ 7
mummery, for any one	<b>word</b>	he saith; which should	10, 103/ 33
it. But taking his	<b>word</b>	to the worst (as	10, 47/ 20
one speaking an angry	<b>word</b>	and yet would not	10, 68/ 28
the matter. For the	<b>words</b>	once read -- the	10, 6/ 34
first piece of these	<b>words</b>	of mine -- in	10, 191/ 24
the letter of his	<b>words</b>	were plain -- you	10, 206/ 24
For now read his	<b>words</b>	again (folio 80), and	10, 206/ 35

England and in English	<b>words</b>	, stand for a sure	10, 37/ 20
matter. For his first	<b>words</b>	spoke of a consent	10, 43/ 8
proveth it by like	<b>words</b>	spoken of a good	10, 59/ 32
his example of those	<b>words</b>	spoken by a good	10, 60/ 10
using the example of	<b>words</b>	spoken by a good	10, 63/ 20
defending thereof is in	<b>words</b>	too. "But a man	10, 69/ 21
he meant in his	<b>words</b>	but such a thing	10, 73/ 5
given him in my	<b>words</b>	some great advantage to	10, 181/ 25
thought that his own	<b>words</b>	of exhortation against the	10, 12/ 21
nay but that his	<b>words</b>	go only against spiritual	10, 31/ 14
they standing still, his	<b>words</b>	are plain against him	10, 206/ 28
for his said former	<b>words</b>	, whereabouts is all our	10, 49/ 4
matter and leave my	<b>words</b>	out. Yea, and besides	10, 6/ 27
their communication the Pacifier's	<b>words</b>	shall begin and where	10, 11/ 31
of his Division; which	<b>words</b>	of his and mine	10, 36/ 14
see divers other like	<b>words</b>	of his; and apply	10, 49/ 6
words. Howbeit, where the	<b>words</b>	are open and plain	10, 115/ 15
this chapter, both his	<b>words</b>	and mine, and one	10, 143/ 4
spiritual ordinaries with like	<b>words</b>	for heresy and his	10, 171/ 13
very sure that his	<b>words</b>	maintain mine and more	10, 176/ 33
great difference between these	<b>words</b>	, the "prelates" and the	10, 201/ 10
that lacketh as well	<b>words</b>	as matter. And yet	10, 7/ 33
but bring forth his	<b>words</b>	with mine. And then	10, 86/ 21
218th leaf; and his	<b>words</b>	too, therewith. And when	10, 88/ 25
true in these aforesaid	<b>words</b>	of his "And there	10, 175/ 11
and compare together the	<b>words</b>	of his answer with	10, 6/ 19
I write against his	<b>words</b>	be an answer or	10, 8/ 30
Apology there with the	<b>words</b>	of his answer here	10, 31/ 12
lost." And to these	<b>words</b>	I will answer thus	10, 178/ 22
indeed, and spoke those	<b>words</b>	themselves without any word	10, 11/ 2
that himself wrote those	<b>words</b>	, recovered in any of	10, 196/ 21
say that neither his	<b>words</b>	will maintain any such	10, 219/ 20
his answer with the	<b>words</b>	of mine Apology, should	10, 6/ 19
been still the Pacifier's	<b>words</b>	against mine Apology. And	10, 12/ 23
then compare well the	<b>words</b>	of mine Apology there	10, 31/ 11
man saith untrue. The	<b>words</b>	in mine Apology whereupon	10, 96/ 17
These be, lo, the	<b>words</b>	of mine Apology, the	10, 96/ 29
These were, lo, my	<b>words</b>	in mine Apology against	10, 102/ 14
rehearse you mine own	<b>words</b>	in mine Apology, and	10, 121/ 1
first rehearse you the	<b>words</b>	of mine Apology that	10, 125/ 16
piece these were my	<b>words</b>	in mine Apology (folio	10, 155/ 26
shall understand that my	<b>words</b>	in mine Apology which	10, 180/ 24
These are, lo, my	<b>words</b>	in mine Apology (folio	10, 181/ 29

farther and toucheth these	<b>words</b>	of mine Apology, written	10, 215/ 1
own that those other	<b>words</b>	of his are too	10, 110/ 1
man defendeth his first	<b>words</b>	again. These are, lo	10, 156/ 24
there is in my	<b>words</b>	no contradiction at all	10, 63/ 25
else -- till these	<b>words</b>	, "They have authority," and	10, 208/ 23
it but that his	<b>words</b>	clearly take away from	10, 177/ 26
I like well these	<b>words</b>	. For they be very	10, 20/ 30
congrua purgatione monstraverint," these	<b>words</b>	"congrua purgatione" be referred	10, 114/ 11
it up with these	<b>words</b>	: And these be some	10, 198/ 2
222, these are my	<b>words</b>	, lo: And because this	10, 129/ 30
weeneth, consider well his	<b>words</b>	and mine before, whereupon	10, 202/ 21
of the faith": these	<b>words</b>	of his being there	10, 176/ 25
man declareth that the	<b>words</b>	of his book, which	10, 57/ 4
believe not the shrewd	<b>words</b>	of his book, I	10, 58/ 26
judge. These were his	<b>words</b>	in his book of	10, 155/ 19
not, standeth in the	<b>words</b>	. And therefore both wisdom	10, 70/ 4
find you no such	<b>words</b>	of mine. But he	10, 18/ 28
he had spoken those	<b>words</b>	, had occasion by reasonable	10, 183/ 11
so cunning in Greek	<b>words</b>	that he can shortly	10, 13/ 1
man already, that these	<b>words</b>	of his can serve	10, 217/ 2
is implied in my	<b>words</b>	that some cause lawful	10, 35/ 24
plainly, by his own	<b>words</b>	, that the cause of	10, 109/ 33
to lay those heretical	<b>words</b>	to his charge, and	10, 73/ 10
too. And therefore the	<b>words</b>	of Saint Chrysostom which	10, 21/ 8
-- upon the selfsame	<b>words</b>	of Saint Chrysostom and	10, 21/ 35
I left out three	<b>words</b>	in that clause of	10, 200/ 25
maintaining of his former	<b>words</b>	is a clean going	10, 43/ 30
would now seem: my	<b>words</b>	which he dissembleth here	10, 172/ 3
readers, concerning the former	<b>words</b>	of his Division, albeit	10, 49/ 2
that if such dangerous	<b>words</b>	of his Division may	10, 75/ 24
realm. For in these	<b>words</b>	indeed I do not	10, 96/ 32
is evident that those	<b>words</b>	of his do not	10, 169/ 34
saith I changed his	<b>words</b>	in the end from	10, 200/ 29
new declaring that his	<b>words</b>	were well enough, he	10, 206/ 33
he saith that his	<b>words</b>	were plain enough, that	10, 214/ 4
declareth farther by the	<b>words</b>	that next ensue, where	10, 160/ 36
him, and that those	<b>words</b>	"ad arbitrium episcopi" were	10, 114/ 36
that I rehearse those	<b>words</b>	of his even whole	10, 199/ 24
and after, with good	<b>words</b>	and fair, excuseth my	10, 62/ 3
he perceive that my	<b>words</b>	include no farther but	10, 33/ 27
that whoso speak such	<b>words</b>	in such fashion by	10, 60/ 1
these are there my	<b>words</b>	: And this find we	10, 103/ 20
away; and upon Christ's	<b>words</b>	it must follow that	10, 21/ 22

in his other general	<b>words</b>	again, which for his	10, 208/ 7
set out with high	<b>words</b>	so solemnly. For first	10, 28/ 12
For there, lo, my	<b>words</b>	be these: For surely	10, 102/ 5
teach," to make his	<b>words</b>	seem plain. For as	10, 206/ 27
that then are his	<b>words</b>	plain false. For his	10, 214/ 7
is that though his	<b>words</b>	go no further, yet	10, 165/ 14
common law, by what	<b>words</b>	soever they give the	10, 161/ 36
such things as his	<b>words</b>	make many good men	10, 66/ 2
verily, to all these	<b>words</b>	of this good man	10, 183/ 32
the loser have his	<b>words</b>	. And in good faith	10, 197/ 7
himself with his own	<b>words</b>	gave me good occasion	10, 204/ 17
corrupteth good manners." Which	<b>words</b>	though the Greek poet	10, 71/ 10
such ways for my	<b>words</b>	. For here have you	10, 63/ 24
serve in Almaine; which	<b>words</b>	I might have said	10, 97/ 9
might well upon these	<b>words</b>	of his have taken	10, 203/ 23
have said, his general	<b>words</b>	would well have warranted	10, 203/ 27
excused, he declareth his	<b>words</b>	again which he spoke	10, 68/ 18
he heard any speak	<b>words</b>	that, as he thought	10, 72/ 4
first here his whole	<b>words</b>	together, that he bringeth	10, 89/ 3
wherein I wrote those	<b>words</b>	of which he marveleth	10, 102/ 4
these are, first, his	<b>words</b>	here: And he saith	10, 174/ 7
second part of these	<b>words</b>	of mine, he answereth	10, 181/ 5
again of his own	<b>words</b>	(folio 80), he is	10, 206/ 25
all things as well	<b>words</b>	as deeds," he bringeth	10, 208/ 34
much of his own	<b>words</b>	undefended which he nothing	10, 224/ 3
here even his own	<b>words</b>	, folio 45. He saith	10, 71/ 36
man would have my	<b>words</b>	seem so heinous upon	10, 35/ 9
he rehearseth his own	<b>words</b>	wrong. For here he	10, 57/ 31
law, the very first	<b>words</b>	thereof, to him that	10, 194/ 22
suspicion that his own	<b>words</b>	hath brought himself into	10, 83/ 4
us rehearse his own	<b>words</b>	again as himself for	10, 207/ 12
pretendeth to answer my	<b>words</b>	written against his, in	10, 41/ 8
rehearsal of his own	<b>words</b>	, he rehearseth his own	10, 57/ 30
thereto his own other	<b>words</b>	written in his Division	10, 65/ 27
his own plain, open	<b>words</b>	. For in his seventh	10, 109/ 15
reciteth again his own	<b>words</b>	written in his book	10, 146/ 7
lost. For his first	<b>words</b>	were, in his book	10, 157/ 34
Bizance -- do these	<b>words</b>	include that I say	10, 34/ 7
where he saith these	<b>words</b>	-- Also I say	10, 66/ 23
meant not in his	<b>words</b>	that if I wist	10, 71/ 1
he had rehearsed my	<b>words</b>	with which I say	10, 169/ 29
can never defend his	<b>words</b>	, but that I answered	10, 214/ 18
have written mine own	<b>words</b>	in. And if he	10, 18/ 24

whole spirituality than those	<b>words</b>	be, which if they	10, 177/ 14
mine Apology, in these	<b>words</b>	: But now if this	10, 211/ 32
of his book his	<b>words</b>	are nor in what	10, 30/ 35
readers, find both his	<b>words</b>	and mine in mine	10, 31/ 7
declareth that by these	<b>words</b>	of his "in a	10, 31/ 25
And he combineth those	<b>words</b>	to mine in such	10, 174/ 33
clergy -- in which	<b>words</b>	it is included that	10, 33/ 10
weeneth that in my	<b>words</b>	it were included that	10, 33/ 14
meaneth, to change these	<b>words</b>	"spiritual rulers" into "prelates	10, 201/ 27
yourselves, by his own	<b>words</b>	, that there is in	10, 63/ 25
though they talk traitorous	<b>words</b>	, yet it is no	10, 69/ 33
good argument: "In these	<b>words</b>	he denieth it not	10, 97/ 16
readers, these are my	<b>words</b>	(folio 220): It may	10, 111/ 16
I have mishandled his	<b>words</b>	and, with joining mine	10, 174/ 2
am sure enough my	<b>words</b>	be no larger than	10, 169/ 29
part of the very	<b>words</b>	of the law Ad	10, 114/ 15
readers, these are his	<b>words</b>	: And the laws affirmed	10, 217/ 7
where he rehearseth his	<b>words</b>	again, he leaveth out	10, 214/ 22
folio 253, after his	<b>words</b>	rehearsed at length, thus	10, 172/ 7
us. For his whole	<b>words</b>	as they lie there	10, 175/ 21
you read first his	<b>words</b>	as they lie in	10, 199/ 21
now consider his other	<b>words</b>	wherein he liketh himself	10, 204/ 20
him there put those	<b>words</b>	in meant little good	10, 65/ 1
say that his first	<b>words</b>	are nothing maintained with	10, 43/ 7
work together, how evil	<b>words</b>	and how malicious soever	10, 64/ 12
better perceive what those	<b>words</b>	of this man amount	10, 177/ 21
froward argument. To these	<b>words</b>	this good man answereth	10, 215/ 22
soever he meant, his	<b>words</b>	with his many "some	10, 46/ 27
hath. These are his	<b>words</b>	, lo: Since Master More	10, 33/ 6
a little before those	<b>words</b>	(as you may see	10, 176/ 20
other side, that the	<b>words</b>	have given me good	10, 57/ 15
great likelihood of his	<b>words</b>	would give men occasion	10, 57/ 14
the sentence of my	<b>words</b>	from the men to	10, 192/ 11
lo, good readers, my	<b>words</b>	: And verily methinketh that	10, 121/ 5
it appeareth in these	<b>words</b>	: And therefore methinketh it	10, 188/ 19
side, beginning at these	<b>words</b>	"And here methinketh I	10, 199/ 22
a part of my	<b>words</b>	written in mine Apology	10, 32/ 34
wise conclusion? To those	<b>words</b>	written in mine Apology	10, 210/ 11
wot ne'er whether his	<b>words</b>	have herein more falsehood	10, 190/ 11
Now, verily, to those	<b>words</b>	of Master More I	10, 183/ 10
And therefore the said	<b>words</b>	of Master More, whereby	10, 183/ 26
by occasion of the	<b>words</b>	that Master More hath	10, 201/ 28
in this point my	<b>words</b>	: His other murmurs and	10, 193/ 16

the reproof of his	<b>words</b>	that follow next, where	10, 226/ 27
enough that by those	<b>words</b>	I note no judge	10, 162/ 38
though I touch his	<b>words</b>	, I accuse not his	10, 53/ 10
showeth that by such	<b>words</b>	he taketh not that	10, 60/ 4
maketh upon the same	<b>words</b>	of mine. Now, good	10, 62/ 33
for "fear of evil	<b>words</b>	and slander of the	10, 22/ 13
are this good man's	<b>words</b>	: And one of the	10, 168/ 9
the end from these	<b>words</b>	, "the light of grace	10, 200/ 30
not appear," into these	<b>words</b>	, "the light of grace	10, 200/ 31
and teach." Upon which	<b>words</b>	the point of the	10, 214/ 24
device write I these	<b>words</b>	following: And on the	10, 96/ 35
which I by those	<b>words</b>	(and among others, by	10, 57/ 6
the rehearsing of divers	<b>words</b>	of his own in	10, 63/ 29
Read first his own	<b>words</b>	in his own book	10, 88/ 22
you see by these	<b>words</b>	of his own that	10, 110/ 1
those words of mine,	<b>words</b>	of his own putting	10, 174/ 30
be now his own	<b>words</b>	, with his own exposition	10, 207/ 24
he leaveth out these	<b>words</b>	of his own: "and	10, 214/ 23
lo, these are my	<b>words</b>	: And this Pacifier aggrieveth	10, 191/ 11
them but as my	<b>words</b>	; whereby he perverteth clearly	10, 174/ 36
more part, both my	<b>words</b>	and the place, because	10, 169/ 31
this good man's gay	<b>words</b>	in two places wherein	10, 202/ 19
put in mine own	<b>words</b>	where it pleased him	10, 6/ 25
may well use the	<b>words</b>	of "his politiques" in	10, 60/ 17
lewd and right traitorous	<b>words</b>	by his prince, too	10, 69/ 24
or by their open	<b>words</b>	, be plainly proved heretics	10, 29/ 3
mine answer to his	<b>words</b>	which you read in	10, 46/ 5
be denied. In these	<b>words</b>	, lo, good readers, you	10, 89/ 28
his new book, his	<b>words</b>	: Now, by reason of	10, 156/ 25
Catholic faith, with warm	<b>words</b>	and cold reasons oppugneth	10, 9/ 20
nor by what precise	<b>words</b>	soever they receive their	10, 161/ 37
readers, upon these whole	<b>words</b>	that he rehearseth here	10, 57/ 1
good mind, these good	<b>words</b>	which he rehearseth here	10, 64/ 9
him ween that these	<b>words</b>	which he rehearseth here	10, 64/ 17
no substance in his	<b>words</b>	. For we repeal them	10, 190/ 4
well stand by those	<b>words</b>	if I said after	10, 34/ 9
that in the first	<b>words</b>	I neither said yea	10, 97/ 7
may well say the	<b>words</b>	that I said without	10, 137/ 6
appeareth also that the	<b>words</b>	of the said treatise	10, 165/ 6
hath recited the said	<b>words</b>	of the said treatise	10, 169/ 10
I say plainly those	<b>words</b>	myself, he saith plainly	10, 57/ 26
saith himself very sore	<b>words</b>	therein, and saith that	10, 69/ 17
to doubt of his	<b>words</b>	wherein he saith that	10, 214/ 1

the letter of his	<b>words</b>	. For I say not	10, 31/ 14
when he wrote these	<b>words</b>	? Do I say that	10, 112/ 20
81 these are his	<b>words</b>	: . . . where I say that	10, 208/ 11
him that wrote these	<b>words</b>	in the scripture: "There	10, 54/ 24
clergy." Now upon these	<b>words</b>	ye shall see what	10, 33/ 4
beginneth it with these	<b>words</b>	"I cannot see." And	10, 54/ 2
it appeareth by his	<b>words</b>	he cannot see very	10, 54/ 4
people," etc., into these	<b>words</b>	(whereof the sentence is	10, 58/ 16
the contrary -- what	<b>words</b>	will there serve to	10, 27/ 2
lo, these are my	<b>words</b>	: And yet shall he	10, 103/ 5
90 these are his	<b>words</b>	: And now shall I	10, 225/ 13
this book his own	<b>words</b>	too. And so shall	10, 7/ 23
therefore, good readers, my	<b>words</b>	stand still so sure	10, 104/ 9
if you find his	<b>words</b>	of their speaking such	10, 60/ 8
a fall in those	<b>words</b>	which he spoke before	10, 158/ 17
as though they were	<b>words</b>	of such substantial effect	10, 199/ 27
judge that upon his	<b>words</b>	used to such purpose	10, 60/ 16
shall you see those	<b>words</b>	of his sufficiently answered	10, 41/ 25
and he telleth which	<b>words</b>	. But he telleth neither	10, 30/ 34
had been no worse	<b>words</b>	in it than such	10, 49/ 23
And neither includeth those	<b>words</b>	of mine that I	10, 33/ 33
he saith that the	<b>words</b>	prove plainly that he	10, 57/ 8
context before. For his	<b>words</b>	were not that "they	10, 57/ 33
judges." And whether those	<b>words</b>	amount to that effect	10, 169/ 18
saith: Nor yet my	<b>words</b>	prove not that I	10, 171/ 26
see by his own	<b>words</b>	even here, that I	10, 190/ 14
occasion given of his	<b>words</b>	had written that the	10, 202/ 23
say, that in those	<b>words</b>	he said that if	10, 204/ 10
resistance, etc. By these	<b>words</b>	I confess that they	10, 208/ 15
now, concerning his former	<b>words</b>	-- of the agreement	10, 44/ 20
note well the said	<b>words</b>	, we shall the sooner	10, 61/ 30
be like his own	<b>words</b>	spoken in the diminishing	10, 63/ 21
one that speaketh such	<b>words</b>	as to the hearers	10, 72/ 30
rehearse whether any heinous	<b>words</b>	spoken against the prince	10, 79/ 24
Now, as for heinous	<b>words</b>	speaking against the prince	10, 81/ 7
you forth mine own	<b>words</b>	written in the said	10, 111/ 13
he never spoke such	<b>words</b>	. Howbeit, where the words	10, 115/ 15
I mean in these	<b>words</b>	that though the Pacifier	10, 132/ 4
for all the witnesses'	<b>words</b>	, so may the ordinary	10, 154/ 24
say that in those	<b>words</b>	he defameth the judges	10, 169/ 27
deed, or heard the	<b>words</b>	spoken by the mouth	10, 179/ 8
he saith in those	<b>words</b>	, not that the spiritual	10, 203/ 12
and all his own	<b>words</b>	nought. In the leaf	10, 208/ 10

to perceive, in those	<b>words</b>	of his, the sentence	10, 208/ 21
steal away his own	<b>words</b>	, to beguile the reader	10, 214/ 29
stand by mine other	<b>words</b>	and verify them with	10, 34/ 13
These are his wise	<b>words</b>	, lo: And then as	10, 126/ 22
even by his own	<b>words</b>	-- that there is	10, 62/ 16
some other men's unproved	<b>words</b>	.Then resteth there, as	10, 79/ 3
mine Apology, that whatsoever	<b>words</b>	I speak therein, yet	10, 63/ 34
leaf. And his former	<b>words</b>	which he therewith defendeth	10, 49/ 14
see by his own	<b>words</b>	, which are these: The	10, 202/ 26
profitable. What include these	<b>words</b>	, now? Do they include	10, 33/ 20
if you turn these	<b>words</b>	"And therefore they have	10, 58/ 15
if he avow the	<b>words</b>	, and yet they be	10, 72/ 13
and always took his	<b>words</b>	so that they thought	10, 115/ 28
pride with which his	<b>words</b>	say that they be	10, 177/ 10
these his own general	<b>words</b>	, "all that they do	10, 206/ 26
plain false. For his	<b>words</b>	be that they "pretend	10, 214/ 8
so cunning in Greek	<b>words</b>	that upon this word	10, 11/ 5
the realm." Upon these	<b>words</b>	of mine this good	10, 53/ 35
of his express heretical	<b>words</b>	? No, saith this good	10, 112/ 12
readers, therein my farther	<b>words</b>	: Now, if this Pacifier	10, 131/ 24
yet may his open	<b>words</b>	be such (though they	10, 83/ 2
the circumstances of his	<b>words</b>	were able to prove	10, 37/ 2
saith he did, his	<b>words</b>	seemed plainly to show	10, 40/ 30
this matter concerning such	<b>words</b>	; that is to say	10, 72/ 2
not, nor yet my	<b>words</b>	amount not to it	10, 175/ 5
be -- that my	<b>words</b>	should sound to that	10, 177/ 32
wily change of my	<b>words</b>	, exhorteth me to the	10, 193/ 12
have authority," and these	<b>words</b>	, "They pretend to have	10, 208/ 23
to save his own	<b>words</b>	upright, and to impugn	10, 214/ 32
that then be such	<b>words</b>	yet no treason, without	10, 69/ 27
wise abroad that their	<b>words</b>	should have two senses	10, 115/ 20
that I consider his	<b>words</b>	, and declare two ways	10, 171/ 36
You shall find my	<b>words</b>	, good readers, upon these	10, 56/ 35
also by his own	<b>words</b>	proved) grounded upon great	10, 110/ 28
not now by his	<b>words</b>	to teach us that	10, 116/ 24
have left his own	<b>words</b>	out. But verily, good	10, 18/ 26
well. These are his	<b>words</b>	, lo: And verily the	10, 113/ 22
to come against his	<b>words</b>	fore-rehearsed. Now, verily, to	10, 183/ 31
chapter, in which my	<b>words</b>	are that we now	10, 56/ 22
hand. And in these	<b>words</b>	, you see well, I	10, 103/ 14
for no such uncharitable	<b>words</b>	though they were spoken	10, 55/ 32
the reason of his	<b>words</b>	(if it were reason	10, 165/ 15
writing planted in among	<b>words</b>	spoken? And what reason	10, 11/ 29

readeth him the Pacifier's	<b>words</b>	written! Also, what a	10, 11/ 34
man goeth to his	<b>words</b>	and forgetteth what I	10, 165/ 13
well here, in these	<b>words</b>	of his, what wisdom	10, 202/ 31
he meant by these	<b>words</b>	. And then, when the	10, 72/ 11
I rehearse you his	<b>words</b>	here, that when you	10, 121/ 2
now read yourselves his	<b>words</b>	, and look whether I	10, 158/ 15
For these are his	<b>words</b>	: And then whether the	10, 218/ 6
there to those other	<b>words</b>	of his which he	10, 49/ 7
hath brought you forth	<b>words</b>	of mine which I	10, 191/ 6
even whole, with those	<b>words</b>	in them which he	10, 199/ 24
steal two or three	<b>words</b>	of his (which I	10, 214/ 27
first part of my	<b>words</b>	because he wist ne'er	10, 173/ 24
used between mine own	<b>words</b>	, and after, with good	10, 62/ 2
why. For though the	<b>words</b>	of the witnesses be	10, 154/ 32
in like wise those	<b>words</b>	that "a wolf may	10, 165/ 9
moderated all his other	<b>words</b>	with this word "conscience	10, 160/ 16
addeth immediately to those	<b>words</b>	of mine, words of	10, 174/ 30
now, in heresy the	<b>words</b>	be the work. For	10, 69/ 20
Church without cause. My	<b>words</b>	were, you wot well	10, 33/ 16
maintenance of his former	<b>words</b>	which he would here	10, 42/ 2
the ordinary misliketh the	<b>words</b>	also: I would then	10, 72/ 5
great hold upon my	<b>words</b>	as he would it	10, 111/ 15
yet in taking his	<b>words</b>	as he would now	10, 172/ 3
exposition of his own	<b>words</b>	, which he would have	10, 207/ 9
he meant in those	<b>words</b>	which he would here	10, 208/ 31
of his holy, wholesome	<b>words</b>	. Because I would have	10, 212/ 33
vouchsafe to read my	<b>words</b>	that I write upon	10, 177/ 23
we see that the	<b>words</b>	of his writing which	10, 23/ 7
hurt. But in the	<b>words</b>	of the writing, taken	10, 39/ 18
wherein he toucheth certain	<b>words</b>	of mine written in	10, 53/ 18
me. For read my	<b>words</b>	there when ye will	10, 46/ 25
to gloss his first	<b>words</b>	with. And yet I	10, 43/ 36
when I wrote the	<b>words</b>	had, and yet have	10, 183/ 33
readers, these are his	<b>words</b>	, I warrant you wise	10, 26/ 5
sentence of his open	<b>words</b>	, I trust you shall	10, 58/ 23
rehearse you what my	<b>words</b>	were, that yourselves may	10, 181/ 27
book meaneth, and what	<b>work</b>	it goeth about. But	10, 67/ 28
to write all that	<b>work</b>	upon them. And on	10, 54/ 34
anything written against any	<b>work</b>	of mine, as though	10, 8/ 20
so well in his	<b>work</b>	of Division as he	10, 66/ 21
than one whole week's	<b>work</b>	, I ween, both to	10, 173/ 7
meant in the whole	<b>work</b>	together, how evil words	10, 64/ 11
would wax a long	<b>work</b>	, I will fall in	10, 18/ 4

him so evil a	<b>work</b>	. If he fear so	10, 189/ 8
to make no long	<b>work</b>	about it. For if	10, 199/ 20
would write such a	<b>work</b>	so touching him as	10, 66/ 6
done in a "week's	<b>work</b>	." Here he leaveth out	10, 171/ 33
I would in the	<b>work</b>	which I name an	10, 8/ 27
go no better to	<b>work</b>	, nor no nearer to	10, 225/ 7
make objections against his	<b>work</b>	while he never wrote	10, 13/ 7
my writing against his	<b>work</b>	would in no wise	10, 8/ 21
to write against a	<b>work</b>	I wist not whose	10, 13/ 14
any fault in any	<b>work</b>	of mine (of which	10, 8/ 11
faith by force, and	<b>work</b>	other manner of masteries	10, 105/ 3
the words be the	<b>work</b>	. For not only the	10, 69/ 20
at last, with much	<b>work</b>	, to none other but	10, 207/ 26
the readers of his	<b>work</b>	were all such fools	10, 171/ 20
God wot, with much	<b>work</b>	full feebly. The Second	10, 85/ 32
would be a week's	<b>work</b>	to seek them --	10, 173/ 34
he shall have more	<b>work</b>	than enough to defend	10, 49/ 8
touching him as his	<b>work</b>	of Division toucheth there	10, 66/ 7
fast, I warrant the	<b>work</b>	of a week. Now	10, 12/ 13
the pens went to	<b>work</b>	, and answers were a-making	10, 4/ 25
readers, a wonderful heinous	<b>work</b>	, and well worthy the	10, 197/ 24
and namely in that	<b>work</b>	which I would name	10, 8/ 13
have made a shorter	<b>work</b>	if he would have	10, 221/ 29
defense write against his	<b>work</b>	which nothing wrote against	10, 8/ 28
nature of the matter	<b>worketh</b>	in the proof. For	10, 147/ 8
works, which his grace (	<b>working</b>	with the wills of	10, 231/ 14
our faith and good	<b>works</b>	, which his grace (working	10, 231/ 14
that is in the	<b>world</b>	be dark -- how	10, 21/ 18
law that all the	<b>world</b>	can make -- I	10, 184/ 13
read openly before the	<b>world</b>	. And therefore any wise	10, 91/ 30
were observed) bring the	<b>world</b>	in that case that	10, 74/ 35
cease changing till the	<b>world</b>	be all changed at	10, 229/ 14
not one in this	<b>world</b>	but by false, slanderous	10, 216/ 9
provision that all the	<b>world</b>	can imagine for his	10, 95/ 12
fools abroad in the	<b>world</b>	. For if he so	10, 54/ 22
side, to make the	<b>world</b>	ween that heresies be	10, 213/ 14
with, would make the	<b>world</b>	ween that heretics were	10, 75/ 17
that, swear true, the	<b>world</b>	would receive his oath	10, 153/ 10
no reason in this	<b>world</b>	to defend his first	10, 166/ 35
the light of the	<b>world</b>	. And therefore if the	10, 21/ 17
made in all this	<b>world</b>	, whereby none innocent can	10, 145/ 13
-- yet if the	<b>world</b>	might (as it may	10, 153/ 8
have love to the	<b>world</b>	: if he mean of	10, 172/ 29

man is in this	<b>world</b>	without default, no man	10, 61/ 25
the laws of the	<b>world</b>	, for lack of power	10, 69/ 15
the wits of the	<b>world</b>	, for punishment of mischievous	10, 147/ 34
the wits in this	<b>world</b>	could imagine or devise	10, 221/ 4
trusted that all the	<b>world</b>	were woodcocks save himself	10, 67/ 25
is, it is a	<b>world</b>	yet to see what	10, 180/ 3
any witnesses in this	<b>world</b>	give any sentence at	10, 160/ 11
at all unto this	<b>world</b>	: heretics may sit still	10, 173/ 5
is there in this	<b>world</b>	, spiritual or temporal, of	10, 156/ 11
to give all the	<b>world</b>	warning thus, that himself	10, 53/ 1
law stand in this	<b>world</b>	that all the wits	10, 221/ 4
no means in this	<b>world</b>	but twain. The one	10, 220/ 23
that is in the	<b>world</b>	, or within this realm	10, 56/ 1
nor love toward the	<b>world</b>	. " As to this last-rehearsed	10, 174/ 19
cruelly that all the	<b>world</b>	had cause to wonder	10, 67/ 15
have love to the	<b>world</b>	, be suffered to be	10, 172/ 17
or love toward the	<b>world</b>	. I am very sure	10, 176/ 33
I ween all the	<b>world</b>	could not well devise	10, 74/ 18
that ever all the	<b>world</b>	can make whereby there	10, 118/ 35
which he saith such	<b>worldly</b>	honor appertaineth -- are	10, 44/ 31
the maintenance of their	<b>worldly</b>	honor, for all their	10, 44/ 22
of pride, covetousness, or	<b>worldly</b>	love at all. And	10, 173/ 30
as if for such	<b>worldly</b>	honor charity be in	10, 42/ 13
of pride, covetousness, nor	<b>worldly</b>	love. For either he	10, 173/ 11
well what he calleth	<b>worldly</b>	honor which he saith	10, 42/ 4
yet they call such	<b>worldly</b>	honor the honor of	10, 42/ 21
not what manner of "	<b>worldly</b>	" honor it is that	10, 42/ 26
would withdraw from their	<b>worldly</b>	countenance, as is keeping	10, 53/ 21
damnable desire of their	<b>worldly</b>	exaltation that it will	10, 176/ 19
the maintenance of such	<b>worldly</b>	honor, spiritual men both	10, 42/ 19
for the maintenance of	<b>worldly</b>	honor spiritual men both	10, 43/ 14
them proud for their	<b>worldly</b>	countenance: he must consider	10, 55/ 14
that "pride, covetousness, nor	<b>worldly</b>	love be no judges	10, 169/ 18
what manner thing such	<b>worldly</b>	honor is; nor, touching	10, 42/ 28
that pride, covetousness, nor	<b>worldly</b>	love be not judges	10, 169/ 6
that "pride, covetousness, nor	<b>worldly</b>	love be not judges	10, 170/ 29
that pride, covetousness, nor	<b>worldly</b>	love be not judges	10, 171/ 10
how that as for	<b>worldly</b>	policy, some of the	10, 34/ 28
affection to have the	<b>worldly</b>	honor of priests exalted	10, 174/ 15
affection to have the	<b>worldly</b>	honor of priests exalted	10, 174/ 28
affection to have the	<b>worldly</b>	honor of priests exalted	10, 175/ 6
affection to have the	<b>worldly</b>	honor of priests exalted	10, 175/ 28
affection to have the	<b>worldly</b>	honor of priests exalted	10, 176/ 9

affection to have the	<b>worldly</b>	honor of priests exalted	10, 176/ 29
man would accept a	<b>worldly</b>	honor by reason of	10, 42/ 11
man would accept a	<b>worldly</b>	honor by reason of	10, 42/ 24
thereon, or else some	<b>worldly</b>	honor by reason of	10, 42/ 31
speak anything against their	<b>worldly</b>	honor and riches," etc	10, 176/ 24
for maintenance of such	<b>worldly</b>	honor as some spiritual	10, 42/ 36
course, pretending by confederacies,	<b>worldly</b>	policy, and strait corrections	10, 65/ 23
but "pretending by confederacies,	<b>worldly</b>	policy, and strait corrections	10, 66/ 27
the spirituality call the	<b>worldly</b>	honor of the Church	10, 41/ 12
treason committed against any	<b>worldly</b>	man. And then why	10, 147/ 3
own wit and in	<b>worldly</b>	policy -- then may	10, 216/ 20
the maintenance of that	<b>worldly</b>	honor that they call	10, 43/ 12
the maintenance of that	<b>worldly</b>	honor which they call	10, 43/ 20
in maintenance of that	<b>worldly</b>	honor that they call	10, 43/ 25
the maintenance of the	<b>worldly</b>	honor that they call	10, 47/ 3
for some kind of	<b>worldly</b>	honor he thinketh should	10, 42/ 30
thereto; whereas now, no	<b>worldly</b>	profit growing to me	10, 13/ 12
mad as to call	<b>worldly</b>	honor used to God's	10, 44/ 3
that worldly honor that	<b>worldly</b>	folk do to the	10, 44/ 9
concerning this word "proud	<b>worldly</b>	countenance," whereof we speak	10, 56/ 26
honor of God that	<b>worldly</b>	honor that worldly folk	10, 44/ 9
of pride, covetousness, and	<b>worldly</b>	love, and yet be	10, 175/ 2
that he meaneth no	<b>worse</b>	, but would all thing	10, 53/ 12
they be found far	<b>worse</b>	than nought. And yet	10, 77/ 11
be made rather far	<b>worse</b>	than better. And thus	10, 184/ 21
as there be none	<b>worse</b>	. But name (as it	10, 29/ 29
that they be in	<b>worse</b>	case that bear a	10, 124/ 22
be reformed from the	<b>worse</b>	unto the better, though	10, 221/ 7
my part, nor no	<b>worse</b>	upon his, but that	10, 26/ 30
or else to the	<b>worse</b>	-- to come now	10, 229/ 35
said therein, be lightly	<b>worse</b>	or more false than	10, 67/ 34
book: then is it	<b>worse</b>	; for then hath his	10, 10/ 25
make a new much	<b>worse</b>	. For if his device	10, 119/ 5
and putting himself in	<b>worse</b>	case than his fellows	10, 166/ 31
some man hath been	<b>worse</b>	afear'd than hurt? A	10, 94/ 8
hap to find it	<b>worse</b>	, followed ever in that	10, 85/ 9
all the remnant the	<b>worse</b>	. And yet is that	10, 78/ 17
there had been no	<b>worse</b>	words in it than	10, 49/ 23
that I were never	<b>worse</b>	, I would never wish	10, 157/ 15
that they be (for	<b>worse</b>	could lightly no man	10, 66/ 9
the longer unto the	<b>worse</b>	conclusion. For now, to	10, 208/ 29
of the person far	<b>worse</b>	and more odious, both	10, 20/ 34
man. But yet the	<b>worse</b>	that every private spiritual	10, 21/ 1

them that are already,	<b>worse</b>	than he proveth them	10, 172/ 30
out of all measure	<b>worse</b>	. For now read his	10, 206/ 34
away or change into	<b>worse</b>	the most special good	10, 222/ 2
that he saith much	<b>worse</b>	by the spirituality than	10, 174/ 3
time so much the	<b>worse</b>	to use such order	10, 74/ 30
change it into the	<b>worse</b>	for aught that I	10, 129/ 35
yea, and rather yet	<b>worse</b>	too, save that the	10, 137/ 31
courtesy than for his	<b>worse</b>	opinion of the judges'	10, 137/ 15
I can write no	<b>worse</b>	word by them, I	10, 24/ 8
must needs then be	<b>worse</b>	than they: thereupon I	10, 21/ 24
he would have made	<b>worse</b>	. For where they have	10, 15/ 22
either wit or (which	<b>worse</b>	were) love to the	10, 88/ 8
the change would be	<b>worse</b>	-- that way will	10, 194/ 4
will trust him no	<b>worse</b>	than I will trust	10, 136/ 34
any good man the	<b>worse</b>	. But I would for	10, 179/ 32
it so much the	<b>worse</b>	done to write openly	10, 19/ 21
diversities he winneth like	<b>worship</b>	in this. But now	10, 143/ 7
the peace, men of	<b>worship</b>	in the county, and	10, 151/ 7
so many men of	<b>worship</b>	daily do prove the	10, 104/ 1
of so many good,	<b>worshipful</b>	men make a book	10, 180/ 15
unto me by right	<b>worshipful</b>	folk, that before me	10, 140/ 22
be good men and	<b>worshipful</b>	, and ever have been	10, 137/ 24
great, wise, and right	<b>worshipful</b>	man Sir John Fineux	10, 164/ 4
before divers and right	<b>worshipful</b>	of the King's Council	10, 136/ 2
been taken by good,	<b>worshipful</b>	temporal men, many would	10, 140/ 25
Council, and other right	<b>worshipful</b>	temporal men of the	10, 78/ 25
matter his old three	<b>worshipful</b>	witnesses which stand yet	10, 78/ 6
defense for many good,	<b>worshipful</b>	folk against the malicious	10, 9/ 13
against all his five	<b>worshipful</b>	witnesses too, the deed	10, 78/ 22
here is, lo, his	<b>worshipful</b>	answer: I think the	10, 134/ 24
keeping of a good,	<b>worshipful</b>	table, and would bestow	10, 53/ 23
their wisdoms and their	<b>worships</b>	such, that I am	10, 138/ 1
And yet since their	<b>worships</b>	be so well known	10, 137/ 10
that way was the	<b>worst</b>	for himself. But now	10, 36/ 22
take them to the	<b>worst</b>	, and himself if he	10, 115/ 23
some of the very	<b>worst</b>	, which were most effectual	10, 212/ 20
sort: These be the	<b>worst</b>	sort of people before	10, 29/ 23
his word to the	<b>worst</b>	(as he taketh always	10, 47/ 20
in this man, the	<b>worst</b>	of them wist a	10, 77/ 34
could think their saying	<b>worth</b>	the rehearsing again. For	10, 44/ 1
matter is not well	<b>worth</b>	a rush. And if	10, 184/ 15
I reckoned it little	<b>worth</b>	the answering, as a	10, 146/ 26
of truth is not	<b>worth</b>	a straw. For as	10, 134/ 30

reasons, the best not	<b>worth</b>	a rush, to put	10, 213/ 19
this point are not	<b>worth</b>	one rush toward the	10, 87/ 27
book as it was	<b>worthy</b>	, and without any one	10, 4/ 4
great offense, and well	<b>worthy</b>	were to be driven	10, 111/ 34
and not think him	<b>worthy</b>	to be believed, because	10, 152/ 11
any other, is well	<b>worthy</b>	, methinketh, to do some	10, 121/ 9
a great offense and	<b>worthy</b>	to drive him to	10, 112/ 3
and the other not	<b>worthy</b>	at all: I say	10, 219/ 20
that it were well	<b>worthy</b>	to be laid for	10, 17/ 6
heinous work, and well	<b>worthy</b>	the name of confederacies	10, 197/ 25
where the one was	<b>worthy</b>	and the other not	10, 219/ 19
this point very well	<b>worthy</b>	to hear! Read, good	10, 27/ 4
any other, is well	<b>worthy</b>	to do some penance	10, 111/ 5
any other, is well	<b>worthy</b>	to do some penance	10, 111/ 29
neighbors as a man	<b>worthy</b>	to do that penance	10, 127/ 6
therefore, and be well	<b>worthy</b>	to, and yet neither	10, 107/ 20
that would make, ye	<b>wot</b>	well, but a small	10, 25/ 22
and thus judgeth, ye	<b>wot</b>	well, many a man	10, 55/ 23
their light? Truly I	<b>wot</b>	not where. And I	10, 20/ 18
we be (as I	<b>wot</b>	well we be and	10, 87/ 17
prove none, as I	<b>wot</b>	well he cannot --	10, 18/ 14
cometh. For that, ye	<b>wot</b>	well, can do no	10, 73/ 29
men be not, I	<b>wot</b>	well, so far overseen	10, 187/ 15
which are not, ye	<b>wot</b>	well, a few, may	10, 39/ 34
so long. For I	<b>wot</b>	ne'er, in good faith	10, 32/ 28
A mastiff hath, you	<b>wot</b>	well, a great jolt	10, 142/ 25
see proved, this man	<b>wot</b>	ne'er what he meaneth	10, 35/ 12
it could not, I	<b>wot</b>	well, whatsoever he said	10, 67/ 33
except he mock, I	<b>wot</b>	ne'er what he meaneth	10, 188/ 8
it make him, ye	<b>wot</b>	well, of heresy in	10, 82/ 33
temporal law too: I	<b>wot</b>	ne'er whether his words	10, 190/ 10
My words were, you	<b>wot</b>	well, that I never	10, 33/ 16
one thing. For you	<b>wot</b>	well that if the	10, 101/ 7
can no man (ye	<b>wot</b>	well) also kill another	10, 94/ 20
twelve men? For ye	<b>wot</b>	well, they may do	10, 131/ 30
wroth with himself, you	<b>wot</b>	well, and not with	10, 4/ 19
pretending. He layeth (you	<b>wot</b>	well) their pretending of	10, 205/ 16
of good keeping; women	<b>wot</b>	what caudle serveth against	10, 6/ 3
further yet, as I	<b>wot</b>	well ye shall, that	10, 88/ 1
amends. For well ye	<b>wot</b>	his damages should be	10, 196/ 15
be in me, I	<b>wot</b>	well that some others	10, 24/ 12
spiritual men. Now, you	<b>wot</b>	well I speak, in	10, 47/ 5
I do there, I	<b>wot</b>	well, in such places	10, 18/ 29

For that is, ye	<b>wot</b>	well, all that ever	10, 136/ 34
I have heard, I	<b>wot</b>	well, that the king	10, 52/ 28
word by them, I	<b>wot</b>	well, than they write	10, 24/ 9
will you not, I	<b>wot</b>	well, let to tell	10, 88/ 7
yet is it, ye	<b>wot</b>	well, but very winter-ware	10, 41/ 4
answering be well, I	<b>wot</b>	not which way a	10, 224/ 29
extraduction. And yet I	<b>wot</b>	not well what I	10, 10/ 32
say there that I	<b>wot</b>	not well what he	10, 41/ 10
for? The point, ye	<b>wot</b>	well, for which I	10, 122/ 29
be true. Thereto, ye	<b>wot</b>	well, he will bring	10, 78/ 4
have done, that I	<b>wot</b>	of, nor willingly intend	10, 50/ 35
answered. For then, ye	<b>wot</b>	well, a wily heretic	10, 73/ 7
shall anon see, God	<b>wot</b>	, with much work full	10, 85/ 32
every wise man well	<b>wotteth</b>	there are many other	10, 99/ 24
may then, no man	<b>wotteth</b>	when, pretend peradventure a	10, 205/ 30
conscience: every man well	<b>wotteth</b>	that they shall be	10, 155/ 5
man saith untrue, and	<b>wotteth</b>	not, also, what he	10, 127/ 14
thereof. But well he	<b>wotteth</b>	that heresy, whereby a	10, 146/ 35
it so slenderly, he	<b>wrappeth</b>	it up in the	10, 125/ 10
Catholic faith, provoke the	<b>wrath</b>	of God upon all	10, 213/ 24
of his is clearly	<b>wrested</b>	awry. For as though	10, 141/ 11
that I will not	<b>wrestle</b>	in the dark, but	10, 86/ 18
I will not, therefore,	<b>wrestle</b>	against it much, but	10, 67/ 3
which, with all his	<b>wrestling</b>	and all his new	10, 208/ 28
you: to call a	<b>wretch</b>	such as he showeth	10, 48/ 28
to believe a false	<b>wretch</b>	that would make us	10, 116/ 28
malice, as a desperate	<b>wretch</b>	deliver him to the	10, 74/ 1
priest that were so	<b>wretched</b>	but that if he	10, 51/ 27
but against the present	<b>wretched</b>	state that the man	10, 48/ 7
call any heretics desperate	<b>wretches</b>	. This is a sore	10, 48/ 28
for punishment of mischievous	<b>wretches</b>	, to devise a law	10, 147/ 34
Apology calleth sometimes "desperate	<b>wretches</b>	," sometimes "stark heretics," and	10, 29/ 25
such unquiet and unrestful	<b>wretches</b>	, without some ruffle live	10, 74/ 37
the party to his	<b>writ</b>	of conspiracy, but as	10, 131/ 4
them in by a	<b>writ</b>	of Excommunicato capiendo, and	10, 168/ 20
which is called a	<b>writ</b>	De gestu et fama	10, 126/ 29
delivered upon the said	<b>writ</b>	De gestu et fama	10, 126/ 36
no sureties) award a	<b>writ</b>	de gestu et fama	10, 127/ 36
justices, for all the	<b>writ</b>	de gestu et fama	10, 128/ 29
for him, upon that	<b>writ</b>	, that he is of	10, 126/ 31
suspicion the judges award	<b>writ</b>	to inquire of what	10, 121/ 13
discretion may send a	<b>writ</b>	to inquire of his	10, 126/ 28
himself saith that this	<b>writ</b>	they may send out	10, 128/ 2

still and let the	<b>writ</b>	alone. And so hath	10, 128/ 12
entitle him to his	<b>writ</b>	of conspiracy? This Pacifier	10, 130/ 7
they may award that	<b>writ</b>	if they will. Wherein	10, 128/ 10
mine Apology I plainly	<b>write</b>	the contrary -- what	10, 27/ 2
point that made me	<b>write</b>	yet again. And yet	10, 6/ 15
book, that I should	<b>write</b>	in mine Apology that	10, 26/ 28
in twelve quires neither,	<b>write</b>	as near as he	10, 4/ 34
cause that made me	<b>write</b>	against his book. For	10, 21/ 10
that he useth here,	<b>write</b>	again and defend his	10, 142/ 11
people" . . . -- who could	<b>write</b>	thus but either he	10, 66/ 29
let them alone than	<b>write</b>	them in English, against	10, 19/ 34
lie upon me, and	<b>write</b>	it in his book	10, 26/ 27
would in like wise	<b>write</b>	and put in print	10, 170/ 33
my words that I	<b>write</b>	upon them in mine	10, 177/ 23
by such doctors as	<b>write</b>	upon the laws, and	10, 114/ 13
cannot let them to	<b>write</b>	what they list, and	10, 79/ 14
wot well, than they	<b>write</b>	many by me. And	10, 24/ 9
think it necessary to	<b>write</b>	it because of any	10, 77/ 28
show that he could	<b>write</b>	not in only prose	10, 12/ 24
me good occasion to	<b>write</b>	the thing that I	10, 204/ 18
the worse done to	<b>write</b>	openly to the temporality	10, 19/ 21
remembrance, that would either	<b>write</b>	or teach the common	10, 80/ 31
devise a law, and	<b>write</b>	a book therefor, to	10, 141/ 32
not once vouchsafed to	<b>write</b>	one word therein, saving	10, 155/ 15
would in that book	<b>write</b>	against any treatise of	10, 8/ 18
is, but if Bizance	<b>write</b>	fast, I warrant the	10, 12/ 13
wise man that would	<b>write</b>	by candlelight while he	10, 40/ 26
heart, for shame, to	<b>write</b>	in this wise? And	10, 27/ 24
if I would then	<b>write</b>	against his wise book	10, 141/ 36
only moved me to	<b>write</b>	and meddle with it	10, 6/ 7
me. And I can	<b>write</b>	no worse word by	10, 24/ 8
of division, and therein	<b>write</b>	every lewd word that	10, 180/ 16
the thing that I	<b>write</b>	against his words be	10, 8/ 29
sufficiency of his device	<b>write</b>	I these words following	10, 96/ 35
answer or a defense	<b>write</b>	against his work which	10, 8/ 28
take the labor to	<b>write</b>	against a work I	10, 13/ 14
he little cause to	<b>write</b>	all that work upon	10, 54/ 34
knew his name would	<b>write</b>	such a work so	10, 66/ 6
and think that that	<b>writer</b>	meant him none harm	10, 66/ 10
faults perceive that the	<b>writer</b>	was not of any	10, 40/ 8
his troth, that the	<b>writer</b>	meant not to call	10, 66/ 14
those things which he	<b>writeth</b>	so perilous and so	10, 230/ 24
it -- then whereto	<b>writeth</b>	he and printeth that	10, 188/ 12

laws against which he	<b>writeth</b>	, made for the correction	10, 216/ 3
into a communication, and	<b>writing</b>	planted in among words	10, 11/ 28
among the people in	<b>writing</b>	, and without any surety	10, 193/ 37
while I was in	<b>writing</b>	of this chapter, and	10, 77/ 13
find fault in his	<b>writing</b>	. The Second Chapter In	10, 14/ 7
slander, in his own	<b>writing</b>	, under the color of	10, 79/ 2
Dialogue was touched for	<b>writing</b>	against Tyndale's false translation	10, 5/ 2
the words of his	<b>writing</b>	which I have in	10, 23/ 7
call them in his	<b>writing</b>	. But yet he declareth	10, 25/ 32
to the places, with	<b>writing</b>	in what leaf he	10, 6/ 33
let them like their	<b>writing</b>	themselves, and no man	10, 225/ 9
And some turned in	<b>writing</b>	that name of theirs	10, 25/ 18
saw well, in the	<b>writing</b>	wear; and other readers	10, 38/ 2
rehearse and put in	<b>writing</b>	and in print also	10, 33/ 11
check me falsely, for	<b>writing</b>	that the realm is	10, 27/ 25
some such manner of	<b>writing</b>	as his said books	10, 189/ 16
use this fashion of	<b>writing</b>	concerning heresy than I	10, 79/ 16
their talking and communication	<b>writing</b>	it. And that is	10, 12/ 12
the words of the	<b>writing</b>	, taken after the "common	10, 39/ 18
even while I was	<b>writing</b>	this, that the mild	10, 71/ 30
put out books in	<b>writing</b>	abroad among the people	10, 193/ 28
abroad; and therefore his	<b>writing</b>	the less to be	10, 40/ 20
would use it in	<b>writing</b>	any book whereof I	10, 79/ 17
in mine Apology by	<b>writing</b>	-- yet (which most	10, 227/ 20
when the man was	<b>writing</b>	this, his wit was	10, 219/ 16
though that therefore my	<b>writing</b>	against his work would	10, 8/ 20
else but only Bizance's	<b>writing</b>	, and else would also	10, 12/ 20
it with them in	<b>writing</b>	, too. But yet would	10, 79/ 31
And concerning such evil	<b>writings</b>	, since it must needs	10, 230/ 32
by their own open	<b>writings</b>	, or by their open	10, 29/ 3
judges, and that in	<b>writs</b>	of error and in	10, 171/ 1
him the Pacifier's words	<b>written</b>	! Also, what a strange	10, 11/ 34
book that he had	<b>written</b>	so pithily. Afterward, in	10, 199/ 28
it even here, for	<b>written</b>	and repeated again. For	10, 23/ 6
whole sheets of paper,	<b>written</b>	near together and with	10, 4/ 30
Englishmen, and our matter	<b>written</b>	in England and in	10, 37/ 20
part of my words	<b>written</b>	in mine Apology, folio	10, 32/ 34
conclusion? To those words	<b>written</b>	in mine Apology (the	10, 210/ 11
those that himself hath	<b>written</b>	, or others besides them	10, 211/ 11
findeth with the spirituality,	<b>written</b>	in his book of	10, 54/ 29
again his own words	<b>written</b>	in his book of	10, 146/ 7
when I thus have	<b>written</b>	there, in both the	10, 27/ 19
secret that he hath	<b>written</b>	? Can I both gather	10, 211/ 17

Who saw ever anything	<b>written</b>	into a communication, and	10, 11/ 28
Pacifier's answer shall be	<b>written</b>	into their dialogue, that	10, 11/ 26
his own other words	<b>written</b>	in his Division) as	10, 65/ 27
as good unwritten as	<b>written</b>	, and a great deal	10, 79/ 12
reproving them, I had	<b>written</b>	wrong. Now had I	10, 6/ 29
one "some say" thereof	<b>written</b>	in all his book	10, 227/ 18
those that himself hath	<b>written</b>	: how can I keep	10, 211/ 16
the twenty-one chapters are	<b>written</b>	-- Bizance in the	10, 12/ 15
to answer my words	<b>written</b>	against his, in the	10, 41/ 8
arbitrium episcopi" were not	<b>written</b>	in the law: were	10, 115/ 1
that they may be	<b>written</b>	without offense of Christ's	10, 56/ 24
I would not have	<b>written</b>	such another point in	10, 110/ 5
of his words had	<b>written</b>	that the prelates pretend	10, 202/ 24
forth mine own words	<b>written</b>	in the said chapter	10, 111/ 13
words of mine Apology,	<b>written</b>	in my said twenty-seventh	10, 215/ 2
cause it to be	<b>written</b>	hereafter in this dialogue	10, 11/ 12
certain words of mine	<b>written</b>	in the twenty-seventh chapter	10, 53/ 18
would he should have	<b>written</b>	mine own words in	10, 18/ 24
who never had anything	<b>written</b>	against any work of	10, 8/ 19
will fall upon the	<b>wrong</b>	side, and all against	10, 218/ 28
it, and have no	<b>wrong</b>	at all. And thus	10, 117/ 6
needs take much more	<b>wrong</b>	. To this answereth he	10, 224/ 24
it so, too; and	<b>wrong</b>	would it be sometimes	10, 125/ 36
then prove not any	<b>wrong</b>	done, but by false	10, 230/ 4
in the realm, of	<b>wrong</b>	and cruel handling men	10, 170/ 16
rehearseth his own words	<b>wrong</b>	. For here he leaveth	10, 57/ 31
say that he doth	<b>wrong</b>	; but finding him yet	10, 118/ 23
them, I had written	<b>wrong</b>	. Now had I supposed	10, 6/ 30
all that information were	<b>wrong</b>	. But that is a	10, 128/ 33
marvelously did with much	<b>wrong</b>	and cruelty mishandle men	10, 86/ 12
And where they say	<b>wrong</b>	, I will not let	10, 225/ 6
of the law do	<b>wrong</b>	to the party that	10, 163/ 4
innocent may sometimes take	<b>wrong</b>	. Against this reason we	10, 224/ 20
to prove every word	<b>wrong</b>	that he said in	10, 186/ 30
sore and do much	<b>wrong</b>	, and that some say	10, 171/ 3
indeed that all the	<b>wrong</b>	which he speaketh of	10, 108/ 9
bread," I rehearsed him	<b>wrong</b>	, for he spoke but	10, 5/ 12
saith well, and I	<b>wrong</b>	. But on the other	10, 175/ 13
good folk were much	<b>wronged</b>	by it, and the	10, 229/ 24
hundred years anyone was	<b>wronged</b>	with it, should cause	10, 88/ 4
fall thereby into a	<b>wrongful</b>	and untrue judgment, which	10, 187/ 25
he prove their cruel,	<b>wrongful</b>	dealing otherwise than by	10, 172/ 34
the ordinaries of cruel,	<b>wrongful</b>	handling of the people	10, 213/ 16

the small also, than	<b>wrongfully</b>	to defame either great	10, 28/ 35
for heresies vex them	<b>wrongfully</b>	, and give occasion that	10, 39/ 3
should happen to be	<b>wrongfully</b>	troubled in time to	10, 183/ 30
besides, to whom those	<b>wrongs</b>	are done, and those	10, 51/ 11
paid, and satisfaction of	<b>wrongs</b>	first to be made	10, 49/ 32
the debts and recompense	<b>wrongs</b>	first and do the	10, 51/ 5
make restitution of their	<b>wrongs</b>	. This is, I say	10, 50/ 2
many that if their	<b>wrongs</b>	were once recompensed them	10, 51/ 12
debts and recompensing of	<b>wrongs</b>	, in them that have	10, 51/ 4
debt and recompenseth his	<b>wrongs</b>	-- of which folk	10, 51/ 8
debts unpaid and their	<b>wrongs</b>	unrecompensed -- which that	10, 51/ 24
shall see that I	<b>wrote</b>	it not all in	10, 223/ 14
good readers, whatsoever I	<b>wrote</b>	in that behalf, I	10, 23/ 5
thought on when he	<b>wrote</b>	the Division, but rather	10, 36/ 28
needs be that he	<b>wrote</b>	them either deceived by	10, 230/ 33
those things that I	<b>wrote</b>	in my Dialogue concerning	10, 147/ 18
very well when he	<b>wrote</b>	in his Division that	10, 84/ 35
man's mind when he	<b>wrote</b>	these words? Do I	10, 112/ 19
not though he that	<b>wrote</b>	it were even a	10, 13/ 5
more grace. If he	<b>wrote</b>	them of folly: God	10, 231/ 2
his work which nothing	<b>wrote</b>	against mine. For if	10, 8/ 29
about him when he	<b>wrote</b>	that word. For when	10, 218/ 27
fain forget. Lo, thus	<b>wrote</b>	I further, good readers	10, 139/ 8
that I when I	<b>wrote</b>	the words had, and	10, 183/ 33
from him. If he	<b>wrote</b>	them of his own	10, 230/ 36
but even as he	<b>wrote</b>	it (but if it	10, 47/ 21
he farther wherefore he	<b>wrote</b>	those things in English	10, 19/ 29
English, though Jean Gerson	<b>wrote</b>	them but in Latin	10, 19/ 30
enough for him that	<b>wrote</b>	these words in the	10, 54/ 24
wherefore that Jean Gerson	<b>wrote</b>	them in Latin. But	10, 19/ 32
of oversight. If he	<b>wrote</b>	them of malice: God	10, 231/ 1
had himself when he	<b>wrote</b>	, nor any man else	10, 173/ 17
less than though he	<b>wrote</b>	in their names --	10, 171/ 18
work while he never	<b>wrote</b>	anything against no book	10, 13/ 8
poor request, whatsoever he	<b>wrote</b>	before, think now that	10, 36/ 8
and instead of "evangelicals"	<b>wrote</b>	them "pseudo-evangelicals." Now, if	10, 25/ 19
same leaf wherein I	<b>wrote</b>	those words of which	10, 102/ 4
things be nought, he	<b>wrote</b>	them either of evil	10, 230/ 37
to what purpose he	<b>wrote</b>	of that point himself	10, 187/ 11
the time that himself	<b>wrote</b>	those words, recovered in	10, 196/ 21
the thing that I	<b>wrote</b>	: this you see, good	10, 204/ 18
he thought that he	<b>wrote</b>	herein true, then wisdom	10, 18/ 23
nothing fearful -- therefore	<b>wrote</b>	I that three were	10, 35/ 14

upon whose tale he	<b>wrote</b>	it, than to the	10, 180/ 14
more than I ever	<b>wrote</b>	word of yet, in	10, 39/ 13
serve me; for very	<b>wroth</b>	were they with me	10, 4/ 20
that some were very	<b>wroth</b>	therewith. And yet in	10, 4/ 12
had cause to be	<b>wroth</b>	with himself, you wot	10, 4/ 18
this man had wisely	<b>wrought</b>	, he should have given	10, 154/ 16
in Saint Bride's Church-	<b>yard</b>	, the year of our	10, 231/ 20
well, all the whole	<b>year</b>	and more -- and	10, 124/ 18
stand so accursed a	<b>year</b>	, he shall be punished	10, 113/ 35
so accursed, a whole	<b>year</b>	, he shall be punished	10, 117/ 17
curse all the whole	<b>year</b>	rather than he would	10, 118/ 16
made in the whole	<b>year</b>	? I ween in some	10, 139/ 29
last past (this present	<b>year</b>	of our Lord, 1533	10, 3/ 5
Bride's Church- yard, the	<b>year</b>	of our Lord 1533	10, 231/ 21
most part of the	<b>year</b>	in his own diocese	10, 138/ 15
down their woods every	<b>year</b>	, in one place and	10, 195/ 19
excommunicated all the whole	<b>year</b>	, and never will be	10, 118/ 2
and after a whole	<b>year's</b>	sufferance finally, for his	10, 73/ 36
the most of their	<b>yearly</b>	revenues too -- of	10, 53/ 25
folk, and that should	<b>yearly</b>	yield an account unto	10, 35/ 3
upon poor folk, and	<b>yearly</b>	after, the most of	10, 53/ 24
Cliff had been many	<b>years</b>	mad; but age had	10, 16/ 7
have used many long	<b>years</b>	. This law also which	10, 144/ 22
two or three hundred	<b>years</b>	have accepted and allowed	10, 117/ 10
ween in some seven	<b>years</b>	not one. And I	10, 139/ 29
is now, and some	<b>years</b>	already past hath been	10, 25/ 4
been in some late	<b>years</b>	past -- how may	10, 27/ 23
not five in fifteen	<b>years</b>	. But this I say	10, 139/ 32
he seek this seven	<b>years</b>	, he shall in all	10, 18/ 27
space of these twenty	<b>years</b>	or thirty last past	10, 170/ 4
times since nor many	<b>years</b>	before, I never heard	10, 195/ 10
about it this seven	<b>years</b>	, he can never defend	10, 214/ 18
accusers as in seven	<b>years</b>	shall never one come	10, 145/ 21
men abjured in fifteen	<b>years</b>	, and in those that	10, 179/ 25
within these very few	<b>years</b>	, above eighty thousand persons	10, 210/ 25
prove that this hundred	<b>years</b>	anyone was wronged with	10, 88/ 4
wont to keep good	<b>yeomen</b>	, and that thereby they	10, 53/ 33
give them the hearing?	<b>Yes</b>	, yes, I doubt not	10, 154/ 14
that thought all three?	<b>Yes</b>	, forsooth, true enough though	10, 34/ 21
faults. And I think	<b>yes</b>	, in good faith, that	10, 30/ 12
same place answered me	<b>yes</b>	, as I have him	10, 30/ 25
it well appeareth evidently	<b>yes</b>	! Now goeth he farther	10, 171/ 24
the prelates pretend this?	<b>Yes</b>	, verily that I may	10, 203/ 6

be heard, trow you?	<b>Yes</b>	, and (the jury so	10, 153/ 33
them the hearing? Yes,	<b>yes</b>	, I doubt not, and	10, 154/ 14
good abearing? I suppose	<b>yes</b>	, and have seen it	10, 125/ 36
till they amend --	<b>yes</b>	, and after, too --	10, 48/ 21
be sometimes driven to	<b>yield</b>	a good reckoning why	10, 154/ 31
and that should yearly	<b>yield</b>	an account unto the	10, 35/ 3
and waxen, methought, a	<b>young</b>	man again, and seemed	10, 37/ 33
this two-handed sword, some	<b>young</b>	, lusty friar would boldly	10, 45/ 23
and of a very	<b>zeal</b>	unto the faith --	10, 165/ 20
riches," etc., than for "	<b>zeal</b>	of the faith": these	10, 176/ 25
that of a good	<b>zeal</b>	he falleth in remembrance	10, 52/ 13
that had as good	<b>zeal</b>	to keep innocents out	10, 113/ 13
to "send" them, "abundantly," "	<b>zeal</b>	of souls, pity, good	10, 65/ 9
good man, that any	<b>zeal</b>	hath to the conservation	10, 23/ 14
Land, declareth his mind	<b>zealous</b>	and fervent toward it	10, 230/ 22
Lambert, Friar Huessgen, and	<b>Zwingli</b>	; and here in England	10, 200/ 18
among the Swiss, when	<b>Zwingli</b>	was slain, many thousands	10, 210/ 26

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