

# Thomas More Studies

Volume 10.2

2015

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

### Alphabetical Index

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For the Complete Online Concordance and Complete Term Frequency  
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Page and line numbers refer to volume 6, *A Dialogue Concerning Heresies*, eds. Thomas M.C.  
Lawler, Germain Marc'Hadour and Michard C. Marius (Yale UP, 1981).  
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# The Concordance

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

<u>Context</u>	<u>Word</u>	<u>Context</u>	<u>Volume, Page/Line</u>
honorable and rich, sore	<b>abashed</b>	to see such chances	6, 93/ 34
and his friends, sore	<b>abashed</b>	and astonished, rebuked him	6, 234/ 1
roof in making Barking	<b>Abbey</b>	, should this be so	6, 81/ 3
myself saw at the	<b>Abbey</b>	of Barking beside London	6, 222/ 5
was hidden when the	<b>abbey</b>	was burned by infidels	6, 222/ 31
there is a fair	<b>abbey</b>	where Saint Walery was	6, 227/ 32
first rebelled against an	<b>abbot</b>	, and after against a	6, 369/ 17
better as Cain did	<b>Abel</b>	; and for to be	6, 140/ 14
send unto the king	<b>Abgarus</b>	the image of his	6, 39/ 1
any good man to	<b>abhor</b>	them, and to be	6, 17/ 13
other, whereas now men	<b>abhor</b>	this cruelty in the	6, 31/ 25
And our feeling should	<b>abhor</b>	our sight because we	6, 129/ 23
good folk, though they	<b>abhor</b>	the sin, yet love	6, 283/ 28
Christian men did much	<b>abhor</b>	to hear, and which	6, 330/ 20
cause any good man	<b>abhor</b>	them, and to be	6, 348/ 21
his heart, should not	<b>abhor</b>	to hear it. For	6, 402/ 31
good Christian man would	<b>abhor</b>	to read it. And	6, 425/ 14
they as the church	<b>abhor</b>	and condemn his deadly	6, 426/ 14
good Christian folk suspect,	<b>abhor</b>	, and pursue in the	6, 427/ 3
of God rejected and	<b>abhorred</b>	, yet that sacred sacrifice	6, 299/ 16
to think on) not	<b>abhorred</b>	in despite to defile	6, 370/ 19
would have pitied or	<b>abhorred</b>	-- our Lord sent	6, 372/ 14
that Christ so far	<b>abhorred</b>	all such violence that	6, 406/ 13
refused all good laws,	<b>abhorred</b>	all good governance, rebelled	6, 427/ 35
the abominable beasts (which	<b>abhorreth</b>	me to think on	6, 370/ 18
now their uncorrupted conscience	<b>abhorreth</b>	. And therefore let all	6, 426/ 34
might hold and be	<b>abidden</b>	by, and were as	6, 101/ 23
God that they can	<b>abide</b>	it to be content	6, 18/ 19
in all-thing stand and	<b>abide</b>	by the faith and	6, 32/ 31
same night -- yet	<b>abide</b>	, let me not lie	6, 79/ 14
we be bound to	<b>abide</b>	all sorrow and shameful	6, 106/ 10
should whole and entire	<b>abide</b>	and remain therein?" "Marry	6, 107/ 27
make ready for dinner. "	<b>Abide</b>	, "quoth I, "let us	6, 130/ 22
hearers said, "Who can	<b>abide</b>	this hard word?" and	6, 145/ 27
world to persevere and	<b>abide</b>	in his church, shall	6, 147/ 4
should be sent to	<b>abide</b>	with them forever, which	6, 178/ 8
the fire except ye	<b>abide</b>	in me." By these	6, 194/ 14
the body and boldly	<b>abide</b>	thereby that it is	6, 217/ 16
Was not this --	<b>Abide</b>	! by God, I had	6, 228/ 32
such superstitions. She could	<b>abide</b>	the remnant well enough	6, 229/ 9

and all, rather than	<b>abide</b>	in pain." "Nay," quoth	6, 234/ 6
quoth your friend. "What	<b>abide</b>	, we be now gone	6, 260/ 5
doth but well to	<b>abide</b>	by the truth." "Very	6, 276/ 16
I see that pride	<b>abide</b>	still in his heart	6, 279/ 17
the New Testament cannot	<b>abide</b>	the name of the	6, 289/ 7
in conclusion, never durst	<b>abide</b>	the trial of twelve	6, 325/ 4
yet his brother did	<b>abide</b>	by them, and avowed	6, 328/ 37
honest ears could scant	<b>abide</b>	the hearing. "In the	6, 353/ 19
faith," quoth your friend. "	<b>Abide</b>	ye," quoth I, "and	6, 353/ 26
neither. "For Luther cannot	<b>abide</b>	the common anthem of	6, 359/ 34
own, and offered to	<b>abide</b>	by them. Which he	6, 362/ 32
that he could neither	<b>abide</b>	the honor of our	6, 367/ 31
God that they can	<b>abide</b>	it to be content	6, 374/ 9
marry a nun and	<b>abide</b>	thereby, and be taken	6, 376/ 6
plainly, could haply not	<b>abide</b>	to hear them. Of	6, 378/ 31
fervent that he would	<b>abide</b>	to be burned for	6, 385/ 19
would he have them	<b>abide</b>	by their tackling like	6, 414/ 26
contrary. For they did	<b>abide</b>	by the right faith	6, 421/ 5
And so far forth	<b>abide</b>	they thereby, that divers	6, 421/ 7
not haply well have	<b>abided</b>	it. And therefore, as	6, 145/ 22
had some that hath	<b>abided</b>	by their faith and	6, 201/ 25
avowed them and stiffly	<b>abided</b>	by them. Lo, thus	6, 256/ 19
companions. "Who could have	<b>abided</b>	to look any man	6, 375/ 11
martyrs that so have	<b>abided</b>	by the faith to	6, 421/ 33
any true, this reason	<b>abideth</b>	still, that since miracles	6, 240/ 13
and his faith, and	<b>abiding</b>	in the body of	6, 107/ 24
I spoken to you	<b>abiding</b>	here with you. But	6, 177/ 35
be for this purpose	<b>abiding</b>	in the church forever	6, 178/ 32
and whoso by faith	<b>abiding</b>	in the stock doth	6, 194/ 18
him to such an	<b>abjuration</b>	as they did; and	6, 15/ 1
the matter of his	<b>abjuration</b>	. The Eighth Chapter The	6, 15/ 21
witnesses shall after such	<b>abjuration</b>	depose that they have	6, 31/ 13
he began at the	<b>abjuration</b>	of the man he	6, 35/ 30
matter of the man's	<b>abjuration</b>	, where it is reported	6, 36/ 5
sir, concerning the man's	<b>abjuration</b>	that we spoke of	6, 255/ 17
submit himself to his	<b>abjuration</b>	. For then said his	6, 268/ 11
also myself, since his	<b>abjuration</b>	, present (as it happed	6, 268/ 25
heard without any other	<b>abjuration</b>	, there was secretly his	6, 270/ 4
him to such an	<b>abjuration</b>	as they did, and	6, 270/ 34
himself to make his	<b>abjuration</b>	. And finally were they	6, 271/ 16
devise a form of	<b>abjuration</b>	whereof I never saw	6, 271/ 17
hereafter." "What manner of	<b>abjuration</b>	was that?" quoth he	6, 271/ 20
Marry," quoth I, "his	<b>abjuration</b>	was such that he	6, 271/ 21
confess in their own	<b>abjuration</b>	that they have held	6, 271/ 23

admitted him to his	<b>abjuration</b>	without confessing of the	6, 276/ 27
far as toucheth his	<b>abjuration</b>	. And now if I	6, 277/ 3
a favorable fashion of	<b>abjuration</b>	, and so strange that	6, 279/ 11
the matter of his	<b>abjuration</b>	. "In good faith," quoth	6, 280/ 26
be beaten cruelly with	<b>abjurations</b>	and open shame, with	6, 31/ 11
forced to forswear and	<b>abjure</b>	certain heresies, and openly	6, 28/ 5
error, and offered to	<b>abjure</b>	it and to submit	6, 125/ 15
they think if they	<b>abjure</b>	they shall after be	6, 125/ 37
perjure themselves, and after	<b>abjure</b>	their opinion, so that	6, 208/ 32
of did no more	<b>abjure</b>	any heresy than he	6, 256/ 14
naught, and offered to	<b>abjure</b>	them. But as for	6, 269/ 4
time, than make him	<b>abjure</b>	and bear a faggot	6, 271/ 2
fault and ready to	<b>abjure</b>	all heresies, and penitently	6, 271/ 8
that he would not	<b>abjure</b>	of long time. And	6, 271/ 12
to compel him to	<b>abjure</b>	. But yet they showed	6, 276/ 26
in conclusion they did,	<b>abjure</b>	him otherwise. And therefore	6, 276/ 33
ready be they to	<b>abjure</b>	and forsake it, as	6, 422/ 12
but he would once	<b>abjure</b>	, though he never intended	6, 422/ 14
a certain person late	<b>abjured</b>	of heresy for preaching	6, 5/ 11
scrupulosity that the person	<b>abjured</b>	did, as it is	6, 14/ 10
showeth that the person	<b>abjured</b>	for his own worldly	6, 15/ 4
man that thus was	<b>abjured</b>	to forswear himself in	6, 15/ 17
a certain person late	<b>abjured</b>	of heresy for preaching	6, 35/ 14
scrupulosity that the person	<b>abjured</b>	did, as it is	6, 255/ 9
matters that he was	<b>abjured</b>	for. I have myself	6, 256/ 11
was pretended to have	<b>abjured</b>	them had not so	6, 256/ 18
speak of, which was	<b>abjured</b>	, used among some of	6, 257/ 1
the man that was	<b>abjured</b>	of whom we specially	6, 270/ 22
such that he therein	<b>abjured</b>	and forswore all heresies	6, 271/ 21
showeth that the person	<b>abjured</b>	for his own worldly	6, 279/ 20
man that thus was	<b>abjured</b>	to forswear himself in	6, 280/ 22
first fault, he is	<b>abjured</b>	, forsweareth all heresies, doth	6, 410/ 15
men should not be	<b>able</b>	to prove that such	6, 28/ 28
to be the better	<b>able</b>	to do by mine	6, 32/ 29
said every man was	<b>able</b>	enough to do with	6, 34/ 15
further than he is	<b>able</b>	to defend. For I	6, 40/ 38
that ever they were	<b>able</b>	to lay thereon. If	6, 65/ 3
two pieces of iron	<b>able</b>	to be joined, and	6, 67/ 5
which ye be not	<b>able</b>	to do. And therefore	6, 75/ 17
and were as well	<b>able</b>	to be proved true	6, 101/ 24
than ever they were	<b>able</b>	to bear and fulfill	6, 105/ 7
yet should not be	<b>able</b>	to resist it. And	6, 116/ 8
but ye be not	<b>able</b>	to bear it yet	6, 145/ 24
be that we were	<b>able</b>	to understand the scriptures	6, 171/ 19

but ye be not	able	to bear them now	6, 178/ 22
shall they not be	able	to destroy the church	6, 204/ 5
and shall dry up,	able	to serve for nothing	6, 207/ 13
they were now less	able	to do good to	6, 212/ 23
For whether they be	able	there to do it	6, 212/ 25
to search than be	able	to find anything in	6, 213/ 28
these matters that were	able	to make us perceive	6, 213/ 28
for a thing nothing	able	to hurt our principal	6, 219/ 28
not very strong nor	able	and sufficient to strain	6, 238/ 35
that he thought himself	able	therewith to content and	6, 246/ 9
many good books written	able	to give good light	6, 261/ 35
as it be not	able	to be proved by	6, 281/ 17
Christian Man, a book	able	to make a Christian	6, 291/ 27
and honest living well	able	to match and (saving	6, 295/ 21
would say further) far	able	to overmatch number for	6, 295/ 23
boldly offereth himself for	able	. And where the dignity	6, 301/ 20
hear, they be not	able	to perceive. This thing	6, 333/ 25
ye say we were	able	enough to do. Which	6, 335/ 13
were not as yet	able	to bear them, and	6, 340/ 1
a man be not	able	to do his duty	6, 353/ 11
man nor angel is	able	to dispense with the	6, 366/ 8
as he list, be	able	to prove the moon	6, 366/ 26
faith that he were	able	thereby to remove hills	6, 384/ 17
or other -- were	able	to stand them in	6, 385/ 4
of man, were not	able	to save one man	6, 391/ 15
the help thereof, be	able	to do one good	6, 395/ 35
God's grace thereto, is	able	to keep and observe	6, 396/ 1
that God were not	able	by the aid and	6, 396/ 4
general influence of grace,	able	and sufficient to do	6, 396/ 9
price as none is	able	to buy them and	6, 397/ 33
that they may be	able	to turn the world	6, 405/ 15
surely though God be	able	against all persecution to	6, 407/ 20
disturbance should not be	able	to prosper. And believing	6, 408/ 26
willing nor the devil	able	to show any for	6, 432/ 19
that no man were	able	to confute Luther or	6, 433/ 12
sight thereof shall be	able	to put right wise	6, 435/ 1
faith that he professed	abode	still in our Lady	6, 108/ 20
merit -- we should	abolish	and put away because	6, 236/ 28
God's service were once	abolished	and put away, we	6, 58/ 35
some ceremonies were forthwith	abolished	, some not by and	6, 146/ 6
Luther's heresies to be	abominable	, and some part also	6, 17/ 10
saith such odious and	abominable	heresies as the people	6, 29/ 34
which were blasphemy and	abominable	to think -- were	6, 147/ 9
more heinous, odious, and	abominable	that the crime is	6, 261/ 22

so many and so	<b>abominable</b>	, and the proofs wherewith	6, 347/ 8
heresies to be so	<b>abominable</b>	, and some part also	6, 348/ 19
write you all the	<b>abominable</b>	heresies of this new	6, 360/ 18
these matters be too	<b>abominable</b>	to be reasoned. And	6, 360/ 26
as plainly declareth his	<b>abominable</b>	books." The Seventh Chapter	6, 367/ 33
cast out, and the	<b>abominable</b>	beasts (which abhorreth me	6, 370/ 17
Too piteous and too	<b>abominable</b>	were it to rehearse	6, 371/ 12
their doctrine by their	<b>abominable</b>	dealing, as I have	6, 374/ 2
was there before this	<b>abominable</b>	sect never any sect	6, 374/ 21
reputed and punished as	<b>abominable</b>	wicked wretches -- is	6, 375/ 35
to Luther, the most	<b>abominable</b>	heresy that ever was	6, 402/ 25
or other of his	<b>abominable</b>	heresies reproved. Luther himself	6, 425/ 19
and finally, that most	<b>abominable</b>	is of all, of	6, 428/ 1
church, is sacrilege and	<b>abomination</b>	. % "And though much of	6, 353/ 32
ever have had in	<b>abomination</b>	the breach of any	6, 426/ 5
also can tell what	<b>abominations</b>	they may do to	6, 422/ 31
man for his part	<b>abound</b>	and be plenteous in	6, 50/ 16
caelorum" (Except your justice	<b>abound</b>	and exceed the justice	6, 103/ 19
Matthew, "Because iniquity shall	<b>abound</b>	, the charity of many	6, 109/ 16
Faith justifieth). And "Credidit	<b>Abraam</b>	Deo, et reputatum est	6, 390/ 24
est ei ad iusticiam" (	<b>Abraam</b>	believed God, and it	6, 390/ 25
came of faith, as	<b>Abraam</b>	was justified by faith	6, 391/ 4
his holy scripture. As	<b>Abraham</b>	answered the rich man	6, 114/ 11
unlike the words of	<b>Abraham</b>	whereunto ye resemble them	6, 114/ 31
of his Gospels, as	<b>Abraham</b>	said they have Moses	6, 115/ 2
made the children of	<b>Abraham</b>	. "The Twenty-Fourth Chapter The	6, 132/ 27
to Noe, Lot, and	<b>Abraham</b>	, and divers other, whereof	6, 140/ 33
him in writing? Did	<b>Abraham</b>	never believe more but	6, 253/ 4
men, set all wretchedness	<b>abroach</b>	, no man at liberty	6, 428/ 10
other heretic's, to go	<b>abroad</b>	and be read among	6, 17/ 6
vouchsafed to spread himself	<b>abroad</b>	into many temples, and	6, 57/ 23
because he spoke it	<b>abroad</b>	and could not prove	6, 69/ 20
mischief as she walketh	<b>abroad</b>	about her pilgrimages. I	6, 100/ 9
in straitly for straying	<b>abroad</b>	in riot. And wrought	6, 141/ 26
of all the world	<b>abroad</b>	. All which notwithstanding, both	6, 142/ 35
so was it spread	<b>abroad</b>	in the world that	6, 143/ 32
when he sent it	<b>abroad</b>	to be spread forth	6, 164/ 35
by himself and spread	<b>abroad</b>	by his apostles, hath	6, 193/ 13
faith divulged and spread	<b>abroad</b>	openly, not always whispered	6, 202/ 32
to say his service	<b>abroad</b>	, and always would be	6, 257/ 21
that ye would blow	<b>abroad</b>	any fault of unlawful	6, 277/ 12
suffered to be spread	<b>abroad</b>	in English. But if	6, 344/ 18
other heretic's, to go	<b>abroad</b>	and be read among	6, 345/ 4
accompany them in walking	<b>abroad</b>	to show them the	6, 370/ 24

heretic if he went	<b>abroad</b>	, would with the spreading	6, 411/ 13
as all other sects	<b>abroad</b>	about the world, shall	6, 435/ 16
be hid. "Non potest	<b>abscondi</b>	civitas supra montem posita	6, 202/ 30
hearing of confession, and	<b>absolution</b>	thereupon to be given	6, 289/ 21
of repentance, he is	<b>absolved</b>	and received again." The	6, 410/ 30
stand fast) be quite	<b>absorbed</b>	and supped up, he	6, 389/ 20
a gentle holiness to	<b>abstain</b>	for devotion from resisting	6, 412/ 15
sermon unto the Jews,	<b>abstained</b>	from the declaration of	6, 145/ 1
to be gotten with	<b>abstinence</b>	and prayer and cleanness	6, 127/ 13
cannot speak. All which	<b>absurdities</b>	and unreasonable follies appeareth	6, 96/ 24
it should seem an	<b>absurdity</b>	to bid us believe	6, 164/ 27
so much inconvenience and	<b>absurdity</b>	following thereupon, that it	6, 203/ 28
when he said: "Nisi	<b>abundaverit</b>	iusticia vestra plusquam scribarum	6, 103/ 17
his books, but further	<b>abuse</b>	the hatred of his	6, 30/ 12
come they that most	<b>abuse</b>	themselves, such I mean	6, 100/ 1
man to the most	<b>abuse</b>	of that thing that	6, 127/ 5
a good wit may	<b>abuse</b>	his labor bestowed upon	6, 127/ 7
wise as he may	<b>abuse</b>	a right wise and	6, 156/ 15
grow sometimes in the	<b>abuse</b>	thereof, not amend the	6, 235/ 33
consider how commonly men	<b>abuse</b>	it, we may think	6, 236/ 11
because some folk do	<b>abuse</b>	it. Now touching the	6, 236/ 29
For else if the	<b>abuse</b>	of a good thing	6, 332/ 14
make provision against such	<b>abuse</b>	, and let a good	6, 338/ 6
rude and rash brains	<b>abuse</b>	it. For it might	6, 341/ 9
their blind presumption to	<b>abuse</b>	the occasion of their	6, 344/ 8
signification, and these Lutherans	<b>abuse</b>	the word of a	6, 387/ 37
articles -- but also	<b>abuse</b>	the word "faith" altogether	6, 388/ 12
and so much people	<b>abused</b>	so far, that they	6, 88/ 11
have been so far	<b>abused</b>	. For both might they	6, 88/ 23
miracles whereby certain freres	<b>abused</b>	the people, for which	6, 88/ 34
a great people that	<b>abused</b>	a good thing. And	6, 237/ 3
men be so far	<b>abused</b>	to report it so	6, 316/ 20
people quite and clean	<b>abused</b>	, unto the contrary of	6, 335/ 37
proved after to have	<b>abused</b>	it, then the use	6, 341/ 26
after they had beastly	<b>abused</b>	them, wives in the	6, 371/ 14
many good simple people,	<b>abused</b>	all these open and	6, 379/ 9
that harlot, whom he	<b>abuseth</b>	in continual incest and	6, 165/ 18
get thereby suffer such	<b>abusion</b>	to continue. For first	6, 53/ 19
said I, "there was	<b>abusion</b>	in the one side	6, 88/ 16
by their own willful	<b>abusion</b>	, no more than our	6, 340/ 22
some freres (against whose	<b>abusions</b>	he preached) partly for	6, 28/ 7
he wrote against the	<b>abusions</b>	of pardons and spoke	6, 29/ 25
as Saint Paul saith, "	<b>Accedentem</b>	ad deum oportet credere	6, 111/ 3
as the Apostle saith, "	<b>Accedentem</b>	ad deum oportet credere	6, 194/ 27

church should take and	<b>accept</b>	for saints such evil	6, 244/ 30
as it will not	<b>accept</b>	in a matter of	6, 262/ 36
false opinion, if God	<b>accept</b>	well all the works	6, 400/ 24
temples, and, in more	<b>acceptable</b>	wise, to be worshipped	6, 57/ 23
is very pleasant and	<b>acceptable</b>	unto him, which miracles	6, 112/ 35
the right belief and	<b>acceptable</b>	service to God or	6, 121/ 7
of service and worship	<b>acceptable</b>	and pleasant unto God	6, 229/ 15
needs be good and	<b>acceptable</b>	to God. And so	6, 239/ 21
and is to God	<b>acceptable</b>	and to us as	6, 299/ 22
by generation, but by	<b>acceptation</b>	, whereas the Creed saith	6, 135/ 27
and price after the	<b>acceptation</b>	of God and as	6, 398/ 9
and reverence, and their	<b>acceptation</b>	with God incessantly testified	6, 434/ 28
courtesy he said so,	<b>accepted</b>	them for good) yet	6, 27/ 21
high goodness reputed and	<b>accepted</b>	as done unto himself	6, 48/ 36
that the person is	<b>accepted</b>	and reputed for an	6, 220/ 32
therewith, that God hath	<b>accepted</b>	them for saints, and	6, 238/ 8
they be none otherwise	<b>accepted</b>	. " "Why," quoth he, "wherefore	6, 302/ 14
good that they were	<b>accepted</b>	the more and rewarded	6, 401/ 16
other would reject it,	<b>accepted</b>	and chose the one	6, 402/ 3
naught or not well	<b>accepted</b>	, because God list not	6, 402/ 17
their deeds be not	<b>accepted</b>	of God because he	6, 403/ 15
because his high goodness	<b>accepteth</b>	it so -- in	6, 59/ 31
the priest be, well	<b>accepteth</b>	the oblation of Christ's	6, 300/ 2
trust in him, he	<b>accepteth</b>	and alloweth all the	6, 398/ 15
good enough. For God	<b>accepteth</b>	and taketh them well	6, 398/ 30
chosen people. For he	<b>accepteth</b>	not folk for their	6, 401/ 20
matter against him. But	<b>accepting</b>	his denial with a	6, 268/ 18
sick himself of an	<b>access</b>	, cured another with his	6, 216/ 10
courtesy and kindness, to	<b>accompany</b>	them in walking abroad	6, 370/ 24
of one mind and	<b>accord</b>	). And therefore, albeit that	6, 253/ 33
ye may right well	<b>account</b>	them as miracles, for	6, 70/ 26
every idle word give	<b>account</b>	at the Day of	6, 106/ 1
bad as himself would	<b>account</b>	it. Which was the	6, 259/ 30
to themselves but have	<b>accounted</b>	their vices for devotion	6, 126/ 6
although ye had ever	<b>accounted</b>	the man in your	6, 260/ 11
God, and it was	<b>accounted</b>	in him for justice	6, 390/ 26
good works in satisfaction	<b>accounteth</b>	for naught -- what	6, 352/ 13
my mind by mouth,	<b>accounting</b>	that after our communication	6, 21/ 14
thither, then was he	<b>accursed</b>	, and his books damned	6, 29/ 31
qui confidit in homine" (	<b>Accursed</b>	is he that putteth	6, 38/ 18
heresies nor actually being	<b>accursed</b>	and cast out, they	6, 194/ 33
reckless and negligent. For	<b>accursed</b>	is he, as holy	6, 259/ 11
he be of God	<b>accursed</b>	that negligently doth his	6, 259/ 20
much is he more	<b>accursed</b>	that casteth his work	6, 259/ 21



qui neglegit famam suam" (	<b>Accursed</b>	is that man that	6, 281/ 13
he had preached already,	<b>accursed</b>	should he be and	6, 384/ 5
of God. And therefore,	<b>accursed</b>	is he that through	6, 419/ 19
hatred under the false	<b>accusation</b>	of cruelty, do no	6, 428/ 27
such matters, his old	<b>accusations</b>	of like matters, the	6, 270/ 25
men, as where ye	<b>accuse</b>	the clergy in their	6, 295/ 1
the party that is	<b>accused</b>	. The Fifth Chapter The	6, 14/ 31
when they should be	<b>accused</b>	and brought in judgment	6, 116/ 2
And if we be	<b>accused</b>	, let us say we	6, 257/ 2
the party that is	<b>accused</b>	, which is well likely	6, 260/ 19
the party that is	<b>accused</b>	. "Howbeit, though this serve	6, 264/ 16
for him that is	<b>accused</b>	, and especially in heresy	6, 266/ 13
things which he was	<b>accused</b>	of. And surely had	6, 267/ 10
also been before that	<b>accused</b>	unto the greatest prelate	6, 268/ 16
before that he was	<b>accused</b>	. Was it now possible	6, 272/ 8
that he had been	<b>accused</b>	in other places before	6, 272/ 25
yet they that so	<b>accused</b>	him might happen to	6, 272/ 28
I, "of them that	<b>accused</b>	him to other prelates	6, 273/ 14
the party that is	<b>accused</b>	, swearing alone against them	6, 276/ 13
I, "when one is	<b>accused</b>	and convicted of heresy	6, 277/ 30
if a man were	<b>accused</b>	of a fault that	6, 281/ 1
Hunne had never been	<b>accused</b>	of heresy if he	6, 319/ 29
should never have been	<b>accused</b>	of heresy." "How say	6, 324/ 12
Hunne had not been	<b>accused</b>	of heresy he would	6, 324/ 16
mistrusted themselves, both the	<b>accuser</b>	, which may speak of	6, 260/ 18
in meditation so well	<b>accustomed</b>	, but that he findeth	6, 56/ 22
been allowed, appropate, and	<b>accustomed</b>	for good, Christian, and	6, 62/ 21
within few years past	<b>accustomed</b>	to ride without difficulty	6, 412/ 33
them, and peradventure one	<b>ace</b>	above them. Whereby when	6, 167/ 32
with you for one	<b>ace</b>	better. And were it	6, 170/ 19
it is now. "Lo,	<b>Acham</b>	, that had committed sacrilege	6, 283/ 6
I ween if they	<b>ached</b>	well ye would yourself	6, 233/ 28
and that ye also	<b>acknowledge</b>	this matter to be	6, 121/ 5
so let him reverently	<b>acknowledge</b>	his ignorance, lean and	6, 127/ 33
And yet all they	<b>acknowledge</b>	that they cannot have	6, 192/ 20
mind we consider and	<b>acknowledge</b>	him for God, and	6, 230/ 32
worthy in judgment to	<b>acknowledge</b>	his fault and be	6, 266/ 10
satisfied, that he meekly	<b>acknowledged</b>	his error, and offered	6, 125/ 14
his other heresies, he	<b>acknowledged</b>	them in conclusion to	6, 269/ 3
And there recognized and	<b>acknowledged</b>	, as well the said	6, 362/ 30
his amendment with the	<b>acknowledging</b>	of his fault. For	6, 269/ 36
returned to the church,	<b>acknowledging</b>	his fault and ready	6, 271/ 7
and forswore all heresies,	<b>acknowledging</b>	himself lawfully convicted. But	6, 271/ 22
is confession and humble	<b>acknowledging</b>	of the fault, can	6, 278/ 7

shall minister us occasion,	<b>acknowledging</b>	our own ignorance where	6, 336/ 9
near as to be	<b>acknown</b>	that she could tell	6, 180/ 26
he would not be	<b>acknown</b>	of his order, because	6, 300/ 32
forswearing than to be	<b>acknown</b>	of his evil demeanor	6, 379/ 20
demanded him what manner	<b>acquaintance</b>	was between him and	6, 33/ 22
sure but that the	<b>acquaintance</b>	and daily beholding taketh	6, 80/ 2
some of his old	<b>acquaintance</b>	. And upon occasion rising	6, 247/ 13
of them of little	<b>acquaintance</b>	or none the one	6, 272/ 21
that his own secret	<b>acquaintance</b>	confessed that he made	6, 272/ 30
ye have been better	<b>acquainted</b>	with them, and such	6, 69/ 7
then may the judges	<b>acquit</b>	and assoil the defendant	6, 265/ 25
twelve men for his	<b>acquittal</b>	but was fain by	6, 325/ 5
the fault to be	<b>acquitted</b>	, than the faultless to	6, 265/ 27
their own. But so	<b>acquitted</b>	they themselves, that they	6, 369/ 27
forth as concerneth any	<b>act</b>	done here. But as	6, 27/ 16
him, whereas one foul	<b>act</b>	of lechery hath shown	6, 401/ 10
made of his own	<b>acts</b>	at the city of	6, 17/ 27
one, as the very	<b>acts</b>	of the court concerning	6, 27/ 9
representeth him and his	<b>acts</b>	, far more plain and	6, 40/ 4
Luke written of the	<b>acts</b>	of Christ's holy apostles	6, 59/ 21
Resurrection, and his holy	<b>acts</b>	, that if pride and	6, 142/ 1
Of whose words or	<b>acts</b>	he will believe nothing	6, 149/ 18
end of referring their	<b>acts</b>	to God, were many	6, 177/ 18
was written in the	<b>Acts</b>	of the Apostles, "Erat	6, 191/ 17
as appeareth in the	<b>Acts</b>	of the Apostles. And	6, 212/ 20
Saint Luke in the	<b>Acts</b>	of the Apostles. Who	6, 259/ 15
some to read the	<b>Acts</b>	of the Apostles whom	6, 343/ 28
made of his own	<b>acts</b>	at the city of	6, 363/ 8
his demeanor and his	<b>acts</b>	at the city called	6, 363/ 13
of God's church before	<b>actual</b>	excommunication, and fallen off	6, 194/ 31
professing their heresies nor	<b>actually</b>	being accursed and cast	6, 194/ 33
better for our father	<b>Adam</b>	and us all that	6, 140/ 2
and begin it at	<b>Adam</b>	. For from the first	6, 193/ 9
a true faith between	<b>Adam</b>	and Noe of such	6, 252/ 12
any faith had from	<b>Adam</b>	thitherto? Was there also	6, 253/ 2
as our first father	<b>Adam</b>	, and show us that	6, 332/ 31
cannot see but that	<b>Adam</b>	believed the words of	6, 394/ 14
from our former father	<b>Adam</b>	to the last day	6, 435/ 19
days? Or who since	<b>Adam's</b>	time among the chosen	6, 375/ 15
When ye see the	<b>adamant</b>	stone draw iron to	6, 129/ 31
them himself? Let us	<b>add</b>	now thereunto the words	6, 177/ 23
if they would peradventure	<b>add</b>	thereto that he said	6, 266/ 5
the order, partly peradventure	<b>add</b>	or diminish in some	6, 398/ 20
learned, with one thing	<b>added</b>	wherewith ye be wont	6, 25/ 30

contrary. For which he	<b>added</b>	, "But as they do	6, 104/ 32
And therefore our Lord	<b>added</b>	thereto: "And thou being	6, 108/ 22
wrote it out and	<b>added</b>	also many things more	6, 273/ 9
of his own, he	<b>added</b>	some things of himself	6, 315/ 12
that Luther and his	<b>adherents</b>	hold this heresy, that	6, 289/ 14
Israel speravit in Domino,	<b>adiutor</b>	eorum et protector eorum	6, 96/ 30
must be none error	<b>adjoined</b>	thereto, and therefore as	6, 118/ 22
and nature will nowise	<b>admit</b>	. And yet they shall	6, 70/ 17
would in the beginning	<b>admit</b>	neither nother. "But now	6, 136/ 2
that can be devised,	<b>admit</b>	and receive a person	6, 261/ 8
lawful, in that they	<b>admitted</b>	him to such an	6, 15/ 1
such simple witness are	<b>admitted</b>	in heresy because the	6, 261/ 13
lawful, in that they	<b>admitted</b>	him to such an	6, 270/ 34
of, in that they	<b>admitted</b>	him to his abjuration	6, 276/ 27
impenitent person to be	<b>admitted</b>	; I will not say	6, 279/ 7
there should none be	<b>admitted</b>	unto the priesthood until	6, 302/ 10
that whosoever should be	<b>admitted</b>	to priesthood, should be	6, 304/ 23
that none should be	<b>admitted</b>	to priesthood but only	6, 304/ 31
such as be not	<b>admitted</b>	thereunto nor men meet	6, 334/ 25
after long study are	<b>admitted</b>	to read and expound	6, 337/ 6
why that the law	<b>admitteth</b>	more slight witness in	6, 14/ 21
why that the law	<b>admitteth</b>	more slight witness in	6, 260/ 2
way to answer you	<b>admitting</b>	your case. But ever	6, 274/ 5
one bishop from the	<b>admitting</b>	thereof without the assent	6, 331/ 34
were by God once	<b>admonished</b>	thereof, then did reason	6, 139/ 16
bind us to more	<b>ado</b>	than the Jews were	6, 105/ 1
shall agree. But much	<b>ado</b>	methinketh it is to	6, 163/ 15
by without any more	<b>ado</b>	, and no priest again	6, 289/ 18
written, "Dominum Deum tuum	<b>adorabis</b>	et illi soli servies	6, 358/ 24
by this Latin word, "	<b>adorare</b>	." By which word he	6, 357/ 14
thereby the same word "	<b>adorare</b>	," yet is it there	6, 357/ 19
showed how we may	<b>adorare</b>	, that is to wit	6, 357/ 20
law say, "quod possumus	<b>adorare</b>	," and Saint Gregory saith	6, 357/ 23
saith, "quod non licet	<b>adorare</b>	," be not they twain	6, 357/ 24
both took that word "	<b>adorare</b>	" in one sense. But	6, 357/ 27
the veneration, honor, and	<b>adoration</b>	that creatures doth only	6, 97/ 33
and live in open	<b>adultery</b>	, without payment or penance	6, 350/ 10
he fell first in	<b>adultery</b>	and eft in manslaughter	6, 394/ 18
Christ. And whether the	<b>adultery</b>	and manslaughter was by	6, 398/ 34
lawfully do theft or	<b>adultery</b>	, nor lawfully be a	6, 400/ 28
the devil to the	<b>advancement</b>	of misbelief and idolatry	6, 62/ 9
the lucre and temporal	<b>advantage</b>	that themselves receive of	6, 53/ 4
only take no temporal	<b>advantage</b>	thereof, but also bestow	6, 54/ 18
agreed to take none	<b>advantage</b>	thereof. " "On that bargain	6, 120/ 29

he saith, a great	<b>advantage</b>	for him to oppose	6, 250/ 2
not with your most	<b>advantage</b>	." "Why so?" quoth he	6, 251/ 29
and other, yet this	<b>advantage</b>	take we by the	6, 299/ 11
not without his great	<b>advantage</b>	therefor. So happed it	6, 361/ 6
the pardon, with the	<b>advantage</b>	thereof, was taken from	6, 361/ 8
some things reciteth with	<b>advantage</b>	for his part, rehearsing	6, 363/ 27
but taken out at	<b>adventure</b>	, dwelling all in one	6, 83/ 20
Blood, what man would	<b>adventure</b>	to make any mixture	6, 148/ 25
lots and then, at	<b>adventure</b>	, draw the one and	6, 158/ 13
choice, and so at	<b>adventure</b>	boldly take the one	6, 158/ 17
the one part at	<b>adventure</b>	by lot, as did	6, 158/ 22
take up one at	<b>adventure</b>	, though ye had made	6, 158/ 32
in such case to	<b>adventure</b>	it upon your prayer	6, 158/ 33
the one part at	<b>adventure</b>	by lot, but ye	6, 159/ 31
the one part at	<b>adventure</b>	and cleave thereto, as	6, 175/ 35
if they happen to	<b>adventure</b>	somewhat and be spied	6, 208/ 30
it of a sudden	<b>adventure</b>	, but of a deliberate	6, 271/ 32
his father, that of	<b>adventure</b>	lay and slept uncovered	6, 297/ 33
somewhat must needs be	<b>adventured</b>	. And some folk will	6, 339/ 9
thing meetly to be	<b>adventured</b>	to set all on	6, 341/ 5
one part at all	<b>adventures</b>	and think that thou	6, 159/ 19
with miracles, that their	<b>adversaries</b>	though they were angry	6, 116/ 7
the pleasure of his	<b>adversary</b>	; but ye have said	6, 101/ 16
a man against his	<b>adversary</b>	to use always the	6, 248/ 34
be his and his	<b>adversary</b>	stand in surety. But	6, 248/ 35
contrary, not to his	<b>adversary</b>	only, but also to	6, 362/ 13
declaration and excuse to	<b>advertise</b>	you all that shall	6, 24/ 13
whether he were yet	<b>advertised</b>	of. Which if it	6, 229/ 1
more than one, whose	<b>advice</b>	and counsel for their	6, 22/ 32
and severally said their	<b>advice</b>	, I found, as it	6, 23/ 33
changed by their good	<b>advice</b>	and counsel, so let	6, 24/ 10
he needeth not our	<b>advice</b>	to inform him what	6, 81/ 18
avoiding whereof, my poor	<b>advice</b>	were in the study	6, 127/ 9
judgment, we might ask	<b>advice</b>	further of learned men	6, 274/ 31
fathers which gave their	<b>advice</b>	to the making of	6, 311/ 12
and commit with good	<b>advice</b>	and instruction the whole	6, 344/ 2
that I never would	<b>advise</b>	any man else in	6, 122/ 24
do you not then	<b>advise</b>	us to put them	6, 236/ 8
and said I would	<b>advise</b>	me further thereon. But	6, 249/ 28
be attentively read and	<b>advised</b>	than hoverly heard and	6, 21/ 29
but such as twain	<b>advised</b>	me specially to let	6, 24/ 11
amendment, as sad men	<b>advised</b>	the king, but, by	6, 43/ 2
is good to be	<b>advised</b>	of. For though Christ	6, 107/ 28
yet ye would be	<b>advised</b>	ere ye believed him	6, 168/ 27

true I am never	<b>advised</b>	to be canonized while	6, 216/ 23
and for that cause	<b>advised</b>	his disciples that if	6, 414/ 19
at your best leisure	<b>advisedly</b>	from mine own pen	6, 26/ 27
he considereth after more	<b>advisedly</b>	, he would be very	6, 40/ 37
no, then he looked	<b>advisedly</b>	upon his eyes again	6, 86/ 28
had overlooked, read, and	<b>advisedly</b>	considered that book." The	6, 330/ 28
for images, the book	<b>adviseth</b>	men either clean let	6, 44/ 24
further than the Apostle	<b>adviseth</b>	himself. For they do	6, 428/ 29
we have for our	<b>advocate</b>	before the Father; but	6, 52/ 9
our only protector and	<b>advocate</b>	before his Father, and	6, 97/ 5
any other creature our	<b>advocate</b>	, or pray to them	6, 97/ 7
it were a corrupted	<b>advocate</b>	that would by collusion	6, 101/ 15
that blessed virgin our	<b>advocate</b>	. "Item, he saith that	6, 359/ 36
them as mediators and	<b>advocates</b>	for us, we take	6, 97/ 15
In exitu Israel de	<b>Aegypto</b>	, " and "Soli deo honor	6, 38/ 16
In exitu Israel de	<b>Aegypto</b>	, " it is with great	6, 44/ 36
In exitu Israel de	<b>Aegypto</b>	, " where he first by	6, 96/ 21
own, and fare as	<b>Aesop</b>	saith in a fable	6, 296/ 1
had almost played as	<b>Aesop</b>	telleth of the dog	6, 369/ 20
would so order mine	<b>affairs</b>	that we would have	6, 35/ 1
you. For either mine	<b>affection</b>	blindeth me, or ye	6, 25/ 27
your special favor and	<b>affection</b>	toward me so greatly	6, 26/ 29
and uttered the good	<b>affection</b>	of the soul by	6, 44/ 3
yet, I think, the	<b>affection</b>	is to be commended	6, 61/ 11
or our own blind	<b>affection</b>	toward other creatures, or	6, 73/ 14
or our own proud	<b>affection</b>	and dotage toward ourselves	6, 73/ 16
fashion and as fervent	<b>affection</b>	to the images of	6, 99/ 11
her love and her	<b>affection</b>	to the stock that	6, 99/ 23
man hath so great	<b>affection</b>	to the scripture alone	6, 126/ 9
anything else -- which	<b>affection</b>	whoso happeth to have	6, 126/ 29
perceive that the great	<b>affection</b>	and reverence that ye	6, 155/ 20
kin -- which fleshly	<b>affection</b>	being without grace or	6, 212/ 5
ignorance, with their devout	<b>affection</b>	, may without harm to	6, 245/ 4
request, or some other	<b>affection</b>	incline him to disorder	6, 262/ 20
read them what fervent	<b>affection</b>	he bore unto them	6, 270/ 12
name of holy virtuous	<b>affection</b>	into the bare name	6, 288/ 34
wretched appetite and sinful	<b>affection</b>	yet is much worse	6, 297/ 29
Highness such a fervent	<b>affection</b>	to right and justice	6, 325/ 31
thereof, which manner of	<b>affection</b>	we see not seldom	6, 327/ 5
soberly of any good	<b>affection</b>	, but presumptuously and irreverently	6, 335/ 28
viand, that after the	<b>affection</b>	and state of sundry	6, 343/ 15
of great zeal and	<b>affection</b>	, he laboreth to destroy	6, 347/ 11
and also such fervent	<b>affection</b>	to the faith that	6, 383/ 32
salvation of mankind, which	<b>affection</b>	our Savior had before	6, 414/ 7

himself, of a private	<b>affection</b>	to himself, but of	6, 415/ 14
withdraw their favor and	<b>affection</b>	from such as are	6, 418/ 4
such is this cursed	<b>affection</b>	of pride, and so	6, 423/ 19
in his church. This	<b>affection</b>	of pride hath not	6, 423/ 30
but whereto their fond	<b>affection</b>	inclineth, that thing they	6, 433/ 8
saints themselves, cast our	<b>affections</b>	to the images self	6, 52/ 26
when men have their	<b>affections</b>	, instead of God, bound	6, 100/ 21
part in dispicions. Which	<b>affections</b>	, their inward secret favor	6, 122/ 31
them in their blind	<b>affections</b>	. "They take for good	6, 123/ 28
to scripture alone. Whose	<b>affections</b>	of pride and sloth	6, 126/ 5
framing of his own	<b>affections</b>	, and using great moderation	6, 126/ 33
to follow their foul	<b>affections</b>	, as things after their	6, 377/ 15
that if their blind	<b>affections</b>	look not thereto the	6, 413/ 34
fixed upon their blind	<b>affections</b>	, a man may with	6, 433/ 5
of his flock and	<b>affinity</b>	in Almaine, yet thought	6, 378/ 15
truth whatsoever ye shall	<b>affirm</b>	unto my friend, whom	6, 25/ 22
many false shrews to	<b>affirm</b>	it, so many simple	6, 89/ 30
For both places plainly	<b>affirm</b>	that it lieth there	6, 217/ 13
And he that will	<b>affirm</b>	the contrary and say	6, 358/ 28
of worship, he must	<b>affirm</b>	also that all manner	6, 358/ 30
not in these words	<b>affirm</b>	nor intend thereby that	6, 384/ 6
in their holy writing	<b>affirm</b>	fully the contrary. And	6, 387/ 15
hath not faith, they	<b>affirm</b>	therein more than they	6, 387/ 18
for that if the	<b>affirmative</b>	be proved (especially in	6, 265/ 34
men should against the	<b>affirmative</b>	proved, lean to the	6, 267/ 2
his wife as himself	<b>affirmed</b>	fastly no, then he	6, 86/ 27
it was so fully	<b>affirmed</b>	that she at last	6, 92/ 18
thought that the scripture	<b>affirmed</b>	it. And as damnable	6, 170/ 35
him. And those twain	<b>affirmed</b>	and offered to depose	6, 267/ 8
defend that he had	<b>affirmed</b>	, then fell he from	6, 361/ 24
that he had before	<b>affirmed</b>	. And then began to	6, 361/ 26
evident scripture, as he	<b>affirmed</b>	, yet was there no	6, 365/ 13
you, and therein nothing	<b>affirmed</b>	neither against the determination	6, 368/ 19
in telling its tale	<b>affirmeth</b>	its tale and teacheth	6, 134/ 12
believed that the scripture	<b>affirmeth</b>	the contrary. For then	6, 171/ 1
writeth. Luther also sometimes	<b>affirmeth</b>	purgatory, sometimes doubteth, and	6, 425/ 8
at the philosophers for	<b>affirming</b>	of that point, which	6, 66/ 19
diminish his credence with	<b>affirming</b>	all the first and	6, 68/ 14
each one of them	<b>affirming</b>	upon their oath a	6, 83/ 4
power of the pope,	<b>affirming</b>	that his power upon	6, 361/ 18
constraint of God's ordinance,	<b>affirming</b>	that we do no	6, 377/ 3
very plain toward the	<b>affirming</b>	of such opinions, yet	6, 378/ 11
it sooner, and may	<b>afford</b>	his plasters better cheap	6, 214/ 17
out of Hyppona in	<b>Affrike</b>	, unto Saint Stephen's Church	6, 55/ 16

the answer to the	<b>aforesaid</b>	objections, and first by	6, 8/ 4
the answer to the	<b>aforesaid</b>	objections and first by	6, 101/ 6
contrary of any point	<b>aforesaid</b>	, be as far as	6, 246/ 4
was himself so sore	<b>afraid</b>	for all his faith	6, 394/ 12
published, to bring proofs	<b>afresh</b>	upon the principal matter	6, 265/ 5
then examine other witness	<b>afresh</b>	upon the principal point	6, 265/ 30
church, the heretics of	<b>Africa</b>	called the Donatists, fell	6, 409/ 5
forth to judgment, and	<b>afterward</b>	to martyrdom. "I would	6, 39/ 25
surely as it appeared	<b>afterward</b>	, it was of likelihood	6, 79/ 16
happeth to wax worse	<b>afterward</b>	. But he meaneth that	6, 195/ 7
serve God; and that	<b>afterward</b>	he left him and	6, 291/ 33
which when I would	<b>afterwards</b>	reprove and show the	6, 22/ 25
of twelve years of	<b>age</b>	, in marvelous manner vexed	6, 93/ 7
ye were at this	<b>age</b>	now to choose, you	6, 105/ 21
went it forth from	<b>age</b>	to age, continued in	6, 148/ 30
forth from age to	<b>age</b>	, continued in the church	6, 148/ 30
of old in every	<b>age</b>	and every time. And	6, 188/ 27
provided that in every	<b>age</b>	there were some good	6, 244/ 20
he rather signify their	<b>age</b>	than their office. And	6, 286/ 20
but also in every	<b>age</b>	. For whensoever a man	6, 381/ 24
must if he have	<b>age</b>	and discretion thereto." Then	6, 382/ 8
by sundry times and	<b>ages</b>	more things and more	6, 146/ 32
agreed, and by many	<b>ages</b>	consented, is the very	6, 166/ 26
continued longer by many	<b>ages</b>	persevering, the contrary opinions	6, 171/ 32
diverse regions and sundry	<b>ages</b>	, we thereby well perceive	6, 245/ 23
and subdued many divers	<b>ages</b>	before -- so doth	6, 315/ 10
out of doubt long	<b>ago</b>	; for God hath proved	6, 60/ 27
not yet fifty years	<b>ago</b>	since the first man	6, 66/ 28
have choked you long	<b>ago</b>	with the manifold miracles	6, 76/ 35
How long is it	<b>ago</b>	?" quoth he. "By my	6, 79/ 27
call a thousand year	<b>ago</b>	or fourteen hundred year	6, 90/ 8
or fourteen hundred year	<b>ago</b>	nowadays. For I am	6, 90/ 9
sure that so long	<b>ago</b>	, and yet longer too	6, 90/ 10
quite gone many years	<b>ago</b>	. And thus may ye	6, 191/ 34
or five hundred year	<b>ago</b>	, the image was hidden	6, 222/ 31
whole world hath long	<b>ago</b>	forgotten. And the name	6, 223/ 6
London not many years	<b>ago</b>	, in the days of	6, 317/ 23
more than a month	<b>ago</b>	." "Now, forsooth," quoth your	6, 321/ 28
though the church did	<b>agree</b>	therein and command it	6, 11/ 9
good Christian man will	<b>agree</b>	for heresies. And therefore	6, 37/ 20
for my part well	<b>agree</b>	them for heresies; but	6, 37/ 23
other side, if they	<b>agree</b>	that the name of	6, 39/ 30
no good man would	<b>agree</b>	that it were well	6, 52/ 1
that I would well	<b>agree</b>	that no temple of	6, 57/ 31

miracles, which I will	<b>agree</b>	to be a strong	6, 61/ 32
In that yourself will	<b>agree</b>	with me, that when	6, 71/ 7
in which yourself will	<b>agree</b>	that I am not	6, 71/ 11
done, as yourself doth	<b>agree</b>	that they twain, that	6, 71/ 15
such as yourself will	<b>agree</b>	to be done against	6, 71/ 19
I think yourself will	<b>agree</b>	that they tell me	6, 72/ 9
how many yourself would	<b>agree</b>	. For I now put	6, 82/ 31
If ye will not	<b>agree</b>	that ye be sure	6, 89/ 21
reason with those that	<b>agree</b>	themselves for Christian men	6, 102/ 29
that we must needs	<b>agree</b>	together in most things	6, 102/ 30
things. For we must	<b>agree</b>	in reason where faith	6, 102/ 31
over that we shall	<b>agree</b>	upon the whole corpus	6, 102/ 32
Ye do," quoth I, "	<b>agree</b>	that such things as	6, 103/ 8
we left. Since ye	<b>agree</b>	that Christ spoke his	6, 107/ 8
he, "I can well	<b>agree</b>	that all such things	6, 109/ 7
but he will well	<b>agree</b>	. And since his church	6, 111/ 1
he, "these words well	<b>agree</b>	withal. For God is	6, 114/ 9
hath, let us first	<b>agree</b>	by which of these	6, 118/ 31
together that can never	<b>agree</b>	together, but be ready	6, 128/ 28
thereby, and make it	<b>agree</b>	thereto. This were indeed	6, 129/ 9
whether we would all	<b>agree</b>	to be winged. "But	6, 138/ 29
Ghost, they consent and	<b>agree</b>	together in one --	6, 146/ 24
Catholic Church neither to	<b>agree</b>	to the making of	6, 147/ 5
For he will not	<b>agree</b>	it for evident be	6, 149/ 3
which, as holy doctors	<b>agree</b>	, were taught the apostles	6, 149/ 33
understood, well stand and	<b>agree</b>	together, yet can I	6, 154/ 29
his manhood, ye must	<b>agree</b>	with him. But for	6, 156/ 8
godhead, he will not	<b>agree</b>	with you but put	6, 156/ 9
at last we shall	<b>agree</b>	. But much ado methinketh	6, 163/ 15
beseecheth Christian people to	<b>agree</b>	together all in one	6, 163/ 36
which I will well	<b>agree</b>	, then will I say	6, 167/ 29
will in no wise	<b>agree</b>	with the text, but	6, 169/ 7
will not, I think,	<b>agree</b>	to call it other	6, 169/ 26
though the scripture did	<b>agree</b>	therein and command it	6, 179/ 10
as they may always	<b>agree</b>	therewithal. " "Be it," quoth	6, 184/ 27
men. Will ye now	<b>agree</b>	that there be therein	6, 208/ 17
bidding them only to	<b>agree</b>	all upon one thing	6, 224/ 8
consent exhorteth them to	<b>agree</b>	all in one, meaning	6, 224/ 10
intending well, do all	<b>agree</b>	upon any one thing	6, 224/ 13
it all consent and	<b>agree</b>	together upon any damnable	6, 224/ 16
his whole church to	<b>agree</b>	and consent together in	6, 239/ 3
I, "that ye still	<b>agree</b>	that God will not	6, 239/ 12
his whole church to	<b>agree</b>	in any damnable error	6, 239/ 13
is only, as ye	<b>agree</b>	, the true part?" "There	6, 242/ 17



wherein they consent and	agree	can be false or	6, 245/ 16
him, he could never	agree	that the faith of	6, 248/ 25
thing will I well	agree	for good reason in	6, 261/ 16
he, "I will not	agree	with you therein. For	6, 303/ 4
Now if Tyndale will	agree	, as he needs must	6, 307/ 5
thereof as least will	agree	with their capacities. For	6, 333/ 19
can in no wise	agree	with you that it	6, 337/ 3
days, they consequently did	agree	that to have the	6, 340/ 31
quoth I, "we shall	agree	well enough." And therewith	6, 358/ 10
so that he should	agree	upon some persons, virtuous	6, 362/ 35
would in no wise	agree	to make any men	6, 363/ 4
except such as would	agree	to forsake their vows	6, 370/ 11
thing consonant and well	agreeable	therewith do command us	6, 106/ 32
miracles (that we were	agreed	should stand for examples	6, 73/ 26
miracles which we were	agreed	should stand for examples	6, 78/ 21
point, since it is	agreed	already between us that	6, 101/ 27
we first be both	agreed	, without which we were	6, 102/ 13
and the Old Testament	agreed	upon, wherein we should	6, 102/ 25
also, as we were	agreed	a little while before	6, 118/ 21
one thing that is	agreed	between us now." "What	6, 120/ 18
I, "that I have	agreed	as well as you	6, 120/ 21
he, "and I am	agreed	to take none advantage	6, 120/ 28
were upon everything all	agreed	, the world were well	6, 138/ 27
but he would have	agreed	you the first part	6, 155/ 34
doctrine wherein they have	agreed	, and by many ages	6, 166/ 26
how they may be	agreed	together, as though all	6, 169/ 5
understood, since ye be	agreed	with nature and diligence	6, 170/ 10
therein we be all	agreed	, and speak of the	6, 171/ 17
not that yourself hath	agreed	already that these words	6, 172/ 36
right well that I	agreed	it. But I remember	6, 173/ 5
sundry ways proved and	agreed	between us that this	6, 175/ 4
when all this were	agreed	, he might say, that	6, 189/ 15
church, since it is	agreed	between us and granted	6, 206/ 17
being first confessed and	agreed	between us for a	6, 219/ 27
last with much work	agreed	between us?" "In good	6, 248/ 16
I trow we be	agreed	both that all were	6, 277/ 17
when the clergy therein	agreed	that the English Bibles	6, 340/ 30
the same. Whereupon he	agreed	to come to dispicions	6, 363/ 3
a price appointed and	agreed	, worth many whole sheep	6, 397/ 28
the world were all	agreed	to take all violence	6, 407/ 25
and for his part	agreeing	that the church of	6, 11/ 25
and for his part	agreeing	that the church of	6, 187/ 4
made by consent and	agreement	of men, to betoken	6, 46/ 28
schisms among them. Which	agreement	and consent can never	6, 164/ 2

the consent and common	<b>agreement</b>	of the old holy	6, 169/ 30
also that notwithstanding mine	<b>agreement</b>	ye were content that	6, 173/ 6
otherwise besides, wherein mine	<b>agreement</b>	should not bind me	6, 173/ 8
side the consent and	<b>agreement</b>	and common Catholic faith	6, 187/ 24
upon them only for	<b>agreement</b>	, bidding them only to	6, 224/ 7
maketh no mention of	<b>agreement</b>	upon the best and	6, 224/ 8
the whole consent and	<b>agreement</b>	of all Christian people	6, 346/ 30
never suffer, as yourself	<b>agreeth</b>	, the church of Christ	6, 210/ 2
whole world in effect	<b>agreeth</b>	that in all such	6, 266/ 16
quoth I, "since yourself	<b>agreeth</b>	that he had no	6, 277/ 1
and they have none." "	<b>Ah</b>	, well then," quoth I	6, 131/ 18
wilt thou?" quoth Caius. "	<b>Ah</b>	, wily boy, there thou	6, 250/ 15
went not far enough." "	<b>Ah</b>	, " quoth he, "their words	6, 267/ 29
favor found in them." "	<b>Ah</b>	, well said," quoth he	6, 277/ 13
rehearsed in the book." "	<b>Ah</b>	, that may well be	6, 285/ 34
father and the mother, "	<b>Ah</b>	, fie, fie for shame	6, 371/ 34
or invent by God's	<b>aid</b>	of his own study	6, 127/ 26
God assisted with his	<b>aid</b>	and grace where he	6, 140/ 25
that the grace and	<b>aid</b>	of God and his	6, 220/ 36
praying for his gracious	<b>aid</b>	and help -- he	6, 254/ 29
natural powers without the	<b>aid</b>	and help of special	6, 395/ 28
not able by the	<b>aid</b>	and help of his	6, 396/ 4
that witness the manifest	<b>aid</b>	and help of God	6, 413/ 23
your friend, "what evil	<b>ailed</b>	him to find out	6, 365/ 30
earth hangeth in the	<b>air</b>	, and men walk foot	6, 66/ 14
build up in the	<b>air</b>	a church all so	6, 196/ 26
seen multiplied in the	<b>air</b>	from the thing to	6, 213/ 24
eye, or of the	<b>air</b>	struck with the breath	6, 213/ 25
very birds of the	<b>air</b>	, by whom he setteth	6, 233/ 16
he could again, "Ogni	<b>aiuto</b>	e bono" (All is	6, 234/ 4
martyr of England, Saint	<b>Alban</b>	, to bear about and	6, 39/ 17
Who showed also Saint	<b>Alban</b>	himself in a vision	6, 39/ 18
dwelled, to seek Saint	<b>Alban</b>	, and that he had	6, 86/ 7
his wife to Saint	<b>Alban's</b>	, and there was walking	6, 86/ 3
he came that Saint	<b>Alban's</b>	body should be at	6, 86/ 10
lieth here at Saint	<b>Alban's</b>	, saving some relics of	6, 86/ 12
blind man, at Saint	<b>Alban's</b>	shrine had his sight	6, 86/ 15
English plainly signify the	<b>aldermen</b>	of the cities, and	6, 286/ 22
the mayor and the	<b>aldermen</b>	of the city, condemned	6, 327/ 22
a pot of good	<b>ale</b>	. And yet is he	6, 227/ 11
offering of bread and	<b>ale</b>	to Saint Germin, I	6, 234/ 24
we of Hymeneus and	<b>Alexander</b>	, of whom he writeth	6, 429/ 19
he, betaken Hymeneus and	<b>Alexander</b>	to the devil, to	6, 429/ 22
Corinthians also, "Hymineum et	<b>Alexandrum</b>	tradidi Satanae, ut discant	6, 429/ 20

the devil, her mind	<b>alienated</b>	and raving with despising	6, 93/ 9
before, "Non habebis deos	<b>alienos</b>	" (Thou shalt have no	6, 45/ 23
would believe us all	<b>alike</b>	. But what would you	6, 67/ 31
both firmly and both	<b>alike</b>	." "What if neither other	6, 154/ 12
their holy souls be	<b>alive</b>	, they would we did	6, 212/ 10
but that they be	<b>alive</b>	if God be their	6, 212/ 11
them that be yet	<b>alive</b>	. But one that is	6, 216/ 29
there were few saved	<b>alive</b>	, yet proveth not that	6, 252/ 21
them the third part	<b>alive</b>	. For this purpose I	6, 372/ 16
even as she goeth	<b>alive</b>	. But Saint James meant	6, 386/ 30
doctors. And thirdly, above	<b>all-thing</b>	, the articles of the	6, 9/ 13
hath commanded us in	<b>all-thing</b>	necessary to salvation to	6, 10/ 23
free will; and ascribe	<b>all-thing</b>	to destiny. The Eleventh	6, 18/ 25
did and would in	<b>all-thing</b>	stand and abide by	6, 32/ 31
as were to express	<b>all-thing</b>	in imagery. And now	6, 47/ 2
the scripture, doth contain	<b>all-thing</b>	that we be bound	6, 119/ 32
doctors. And thirdly, above	<b>all-thing</b>	, the articles of the	6, 122/ 14
other men. And in	<b>all-thing</b>	to flee the desire	6, 126/ 34
of living -- before	<b>all-thing</b>	were it necessary to	6, 127/ 13
corpus of holy scripture,	<b>all-thing</b>	that he would Christian	6, 155/ 9
he shall teach you	<b>all-thing</b>	, and he shall put	6, 178/ 3
mind and remembrance of	<b>all-thing</b>	that I shall have	6, 178/ 4
Ghost shall teach them	<b>all-thing</b>	. For as Saint Paul	6, 178/ 16
is not, except that	<b>all-thing</b>	that ever shall be	6, 197/ 16
say, and yet not	<b>all-thing</b>	to be blamed that	6, 232/ 31
of them thought, not	<b>all-thing</b>	so bad as they	6, 247/ 21
one and he in	<b>all-thing</b>	save one. And to	6, 248/ 19
harm. "But yet of	<b>all-thing</b>	especially, the law should	6, 262/ 14
good man, that deemed	<b>all-thing</b>	to the best." "So	6, 287/ 11
service, and finally, against	<b>all-thing</b>	in effect that good	6, 303/ 23
he, "I said not	<b>all-thing</b>	so; but marry, this	6, 324/ 15
quoth I, "knoweth of	<b>all-thing</b>	the truth. But what	6, 327/ 19
and barbarous. But of	<b>all-thing</b>	especially they say that	6, 333/ 3
finally, so far stretcheth	<b>all-thing</b>	against good manner and	6, 347/ 12
suffer God to do	<b>all-thing</b>	in us, good and	6, 353/ 3
free will and ascribe	<b>all-thing</b>	to destiny. "Surely, as	6, 376/ 20
lest Luther meant not	<b>all-thing</b>	so evil as his	6, 378/ 13
point at last, that	<b>all-thing</b>	hangeth only upon destiny	6, 400/ 4
did, at their word,	<b>all-to</b>	break in pieces the	6, 241/ 3
ways they could to	<b>allect</b>	the people by preaching	6, 407/ 10
one for the liberal	<b>allegations</b>	of the messenger for	6, 23/ 12
holy scripture which heretics	<b>allege</b>	against images, or any	6, 8/ 31
texts as these heretics	<b>allege</b>	against the worshipping of	6, 38/ 11
the reason that you	<b>allege</b>	," quothe I, "where ye	6, 56/ 31

said that I might	<b>allege</b>	you this miracle, and	6, 94/ 13
so sore manner to	<b>allege</b>	, lest I might haply	6, 94/ 26
holy scripture which heretics	<b>allege</b>	against images, or any	6, 116/ 23
or any other can	<b>allege</b>	and bring forth for	6, 121/ 10
and most clearly can	<b>allege</b>	the scripture for their	6, 162/ 29
ye say they none	<b>allege</b>	or pretend for the	6, 172/ 4
the authority that ye	<b>allege</b>	of Saint Augustine, I	6, 219/ 32
the words that ye	<b>allege</b>	can be none otherwise	6, 385/ 23
every misordered wretch might	<b>allege</b>	that his mischievous deed	6, 404/ 18
to the purpose to	<b>allege</b>	that by that example	6, 414/ 10
of heretics could yet	<b>allege</b>	for any doctor of	6, 434/ 30
on the other side,	<b>alleged</b>	much cunning, virtue, and	6, 36/ 10
have heard it often	<b>alleged</b>	in like wise for	6, 219/ 33
the texts that ye	<b>alleged</b>	unto me for the	6, 251/ 27
heard in this point	<b>alleged</b>	for the church, that	6, 261/ 12
those texts which ye	<b>alleged</b>	, be far from this	6, 282/ 26
texts and all other	<b>alleged</b>	for that purpose signify	6, 391/ 10
the texts which he	<b>alleged</b>	nothing made for his	6, 400/ 16
as for that he	<b>alleged</b>	of Saint Paul, that	6, 400/ 16
children. "Now where he	<b>alleged</b>	the words of Saint	6, 400/ 31
-- as they thus	<b>alleged</b>	, divers men, divers causes	6, 413/ 4
their own words, there	<b>alleged</b>	, doth open and plain	6, 431/ 11
Eighth Chapter The messenger	<b>allegeth</b>	that God may nothing	6, 6/ 18
Twentieth Chapter The messenger	<b>allegeth</b>	that the perpetual being	6, 8/ 17
Eighth Chapter The messenger	<b>allegeth</b>	that God may nothing	6, 74/ 2
Twentieth Chapter The messenger	<b>allegeth</b>	that the perpetual being	6, 113/ 4
of Christ, which Luther	<b>allegeth</b>	also for the same	6, 203/ 14
the scripture, which he	<b>allegeth</b>	to be very plain	6, 304/ 15
very church of Christ,	<b>alleging</b>	that they peradventure whom	6, 11/ 28
a cold and bare	<b>alleging</b>	, but such words new	6, 116/ 5
very church of Christ,	<b>alleging</b>	that they peradventure whom	6, 187/ 7
that it is it,	<b>alleging</b>	old writings and miracles	6, 217/ 16
the good man withal,	<b>alleging</b>	for the defense of	6, 293/ 28
that I would nothing	<b>allow</b>	nor defend that the	6, 23/ 30
in point of judgment	<b>allow</b>	for good and Catholic	6, 33/ 12
I suffer too and	<b>allow</b>	right well in some	6, 133/ 21
better, I would well	<b>allow</b>	it. If he changed	6, 287/ 29
is naught, except themselves	<b>allow</b>	that way for good	6, 378/ 24
as he list to	<b>allow</b>	them. But he said	6, 398/ 10
been used, taught, and	<b>allowed</b>	, and the contrary commonly	6, 38/ 8
saints and images been	<b>allowed</b>	, approbate, and accustomed for	6, 62/ 20
men of old hath	<b>allowed</b>	and used this way	6, 210/ 11
remnant that were present	<b>allowed</b>	it much, and I	6, 249/ 27
himself liked it and	<b>allowed</b>	it. And therefore wrote	6, 273/ 8

made, and it well	<b>allowed</b>	through Christendom long time	6, 313/ 9
might the work be	<b>allowed</b>	and approved by the	6, 341/ 13
many folk meetly well	<b>allowed</b>	in preaching, and thereby	6, 379/ 8
Christ by Peter was	<b>allowed</b>	and well approved by	6, 398/ 33
was by God well	<b>allowed</b>	in David. "Whereunto he	6, 398/ 34
suffered, nor their sect	<b>allowed</b>	in judgment, they devise	6, 405/ 13
have in other places	<b>allowed</b>	. And since that time	6, 409/ 17
him, he accepteth and	<b>alloweth</b>	all the deeds. And	6, 398/ 15
wonder that either any	<b>Almain</b>	could like the one	6, 432/ 33
as they both in	<b>Almain</b>	. And in good faith	6, 433/ 17
city of Worms in	<b>Almaine</b>	, doth so madly oversee	6, 17/ 27
sect have done in	<b>Almaine</b>	, Lombardy, and Rome. The	6, 18/ 10
and his followers in	<b>Almaine</b>	believe, yet he cannot	6, 18/ 28
a great city of	<b>Almaine</b>	, bring to knowledge the	6, 88/ 33
as it saith, in	<b>Almaine</b>	; a foolish, railing book	6, 291/ 9
hear say that in	<b>Almaine</b>	they find great ease	6, 309/ 22
country. And as for	<b>Almaine</b>	, such part thereof as	6, 309/ 30
city of Worms in	<b>Almaine</b>	, doth so madly oversee	6, 363/ 9
city called Worms in	<b>Almaine</b>	. Which book whoso readeth	6, 363/ 14
sect have done in	<b>Almaine</b>	, Lombardy, and Rome. "It	6, 368/ 5
was this doctrine in	<b>Almaine</b>	of the common uplandish	6, 369/ 6
in that part of	<b>Almaine</b>	to a right miserable	6, 369/ 29
divers other parts of	<b>Almaine</b>	and Swicherland this ungracious	6, 369/ 31
himself a gentleman in	<b>Almaine</b>	or Spain would feign	6, 371/ 20
and his followers in	<b>Almaine</b>	believe, yet he cannot	6, 377/ 33
flock and affinity in	<b>Almaine</b>	, yet thought your friend	6, 378/ 15
a good town in	<b>Almaine</b>	, which when he had	6, 404/ 29
Lutherans have done in	<b>Almaine</b>	. For avoiding whereof, that	6, 409/ 8
only in Italy and	<b>Almaine</b>	, but also in Spain	6, 409/ 22
he, "let Wales and	<b>Almaygne</b>	go, yet priests had	6, 309/ 34
also that he is	<b>almighty</b>	and may do what	6, 73/ 21
and that he is	<b>almighty</b>	. And therefore, when ye	6, 73/ 30
sovereign goodness that his	<b>almighty</b>	majesty could have made	6, 74/ 33
what he will, being	<b>almighty</b>	, and in doing of	6, 75/ 18
low as to God	<b>Almighty</b>	, and kiss some their	6, 230/ 22
goodness and majesty of	<b>Almighty</b>	God in heaven, that	6, 402/ 29
the benign nature of	<b>Almighty</b>	God. For whereas our	6, 403/ 2
to the blame of	<b>Almighty</b>	God. But since what	6, 405/ 10
Christian princes by his	<b>almighty</b>	hand. But on the	6, 413/ 25
he sat in God	<b>Almighty's</b>	bosom up on high	6, 40/ 31
that Doctor Mayo, sometime	<b>almoner</b>	to King Henry the	6, 156/ 36
divers of the king's	<b>almoners</b>	, to whom the goods	6, 319/ 20
many of the king's	<b>almoners</b>	that he knew by	6, 321/ 32
of the king's	<b>almoners</b>	, and have seen and	6, 322/ 14

been officer under two	<b>almoners</b>	, and therefore I have	6, 323/ 8
dispraise of philosophy and	<b>almost</b>	all the seven liberal	6, 9/ 4
man marvelous favor, and	<b>almost</b>	more than lawful, in	6, 14/ 34
was divulged and spread	<b>almost</b>	through the world in	6, 32/ 22
a syllogism and reasoning,	<b>almost</b>	as formal as is	6, 65/ 21
done in twenty shops	<b>almost</b>	in one street." "Marry	6, 69/ 13
Christian and heathen, and	<b>almost</b>	every town at sundry	6, 76/ 14
that he might seem	<b>almost</b>	mad that hearing the	6, 93/ 2
than the Jews were	<b>almost</b>	with Moses's law. And	6, 105/ 2
matter. Never was there	<b>almost</b>	so sore a word	6, 105/ 33
dispraise of philosophy and	<b>almost</b>	all the seven liberal	6, 122/ 5
all seven (save grammar)	<b>almost</b>	to serve for naught	6, 122/ 21
thereto. For it is	<b>almost</b>	a common thing among	6, 138/ 20
ever any word thereof	<b>almost</b>	was written in the	6, 143/ 35
word?" and therewith went	<b>almost</b>	all their way; so	6, 145/ 27
as many diverse minds	<b>almost</b>	as there be men	6, 191/ 23
only as many sects	<b>almost</b>	as men, but also	6, 192/ 13
by God, I had	<b>almost</b>	forgotten one thing, that	6, 228/ 32
law through the world	<b>almost</b>	prohibit him so to	6, 263/ 27
but honest men and	<b>almost</b>	of all sorts of	6, 264/ 22
divers countries spread about	<b>almost</b>	all the heresies that	6, 268/ 28
man marvelous favor, and	<b>almost</b>	more than lawful, in	6, 270/ 33
his evil preaching, men	<b>almost</b>	all such as could	6, 272/ 19
in heaven than upon	<b>almost</b>	a hundred good folk	6, 283/ 22
but evil opinion and	<b>almost</b>	a despair of his	6, 284/ 21
so continually inculcateth that	<b>almost</b>	in the whole book	6, 287/ 33
net, so were it	<b>almost</b>	as little labor and	6, 293/ 7
mind, that they reckon	<b>almost</b>	God much bounden to	6, 301/ 24
wife, which no man	<b>almost</b>	lacketh now, to the	6, 301/ 34
law, with the thing	<b>almost</b>	received in general custom	6, 311/ 13
times sunderly talked with	<b>almost</b>	all such except the	6, 318/ 25
hear in every place	<b>almost</b>	, where I find any	6, 332/ 25
such common letters as	<b>almost</b>	every man could read	6, 338/ 13
or penance or anything	<b>almost</b>	once said unto them	6, 350/ 10
it were as good	<b>almost</b>	to have no confession	6, 351/ 32
been true, yet would	<b>almost</b>	a very natural fool	6, 364/ 36
matters above rehearsed, but	<b>almost</b>	in all the remnant	6, 365/ 11
spirituality, till they had	<b>almost</b>	played as Aesop telleth	6, 369/ 20
cooled that it were	<b>almost</b>	quenched among Christian people	6, 374/ 13
apostle Paul), and after,	<b>almost</b>	continually, divers heresies sprang	6, 406/ 30
manner equivalent, Luther teaching	<b>almost</b>	nothing but heresies, nor	6, 417/ 31
none heresies found anywhere	<b>almost</b>	that the Lutherans have	6, 417/ 32
if any benefit or	<b>alms</b>	done to one of	6, 48/ 35
were better spent in	<b>alms</b>	upon poor folk; and	6, 49/ 25

may be given in	<b>alms</b>	when men will, which	6, 51/ 2
it had been great	<b>alms</b>	the prior and she	6, 87/ 30
to be given in	<b>alms</b>	. This man, as I	6, 319/ 23
these good works --	<b>alms</b>	, fasting or any such	6, 381/ 27
spent in preaching, great	<b>alms</b>	spent on poor people	6, 385/ 7
all his goods in	<b>alms</b>	, and had also all	6, 385/ 18
munda sunt vobis" (Give	<b>alms</b>	, and all is clean	6, 392/ 1
of them that doth	<b>alms</b>	, "A good measure shaken	6, 392/ 35
them that have done	<b>alms</b>	in meat, drink, cloth	6, 393/ 3
giving their good in	<b>alms</b>	, with other virtuous exercise	6, 421/ 16
honor, fasting, prayer, and	<b>alms</b>	had in price, God	6, 433/ 24
any manner virtue --	<b>almsdeed</b>	, faith, or other --	6, 385/ 3
given them -- cunning,	<b>almsdeed</b>	, faith, and all --	6, 385/ 13
in faith as in	<b>almsdeed</b>	, which the Apostle putteth	6, 385/ 33
for the preeminence of	<b>almsdeed</b>	as ye that are	6, 392/ 3
or any other virtue,	<b>almsdeed</b>	alone sufficeth for salvation	6, 392/ 6
should so say of	<b>almsdeed</b>	, we should say wrong	6, 392/ 7
free and liberal in	<b>almsdeeds</b>	, and a very goodly	6, 28/ 15
than Christ can himself	<b>alone</b>	, that can do all	6, 52/ 5
knowledge of the father	<b>alone</b>	therefore among our wives'	6, 63/ 32
twain every one is	<b>alone</b>	more credible than they	6, 64/ 19
that point believe yourself	<b>alone</b>	, as well as them	6, 67/ 30
left them twain there	<b>alone</b>	. And the same night	6, 79/ 14
as though it came	<b>alone</b>	, so that all the	6, 87/ 20
than to the circumcision	<b>alone</b>	. Nor to as much	6, 105/ 23
Christ in that word	<b>alone</b>	where he saith that	6, 105/ 35
and meant toward Peter	<b>alone</b>	. "That will be," quoth	6, 107/ 36
do, he letteth them	<b>alone</b>	therewith, without any other	6, 113/ 29
studious of the text	<b>alone</b>	, without great force of	6, 122/ 20
love of holy scripture	<b>alone</b>	. But in little while	6, 123/ 2
given them to scripture	<b>alone</b>	. Whose affections of pride	6, 126/ 5
affection to the scripture	<b>alone</b>	that he, for the	6, 126/ 9
heresies, and let scripture	<b>alone</b>	?" "Nay," quoth I, "that	6, 126/ 12
I think not thus	<b>alone</b>	. For ye shall find	6, 126/ 19
heavy body should move	<b>alone</b>	any other motion than	6, 130/ 1
Christian child of ours	<b>alone</b>	for a while. And	6, 134/ 1
that I believe God	<b>alone</b>	far better than them	6, 154/ 8
methinketh, to believe God	<b>alone</b>	speaking in his holy	6, 167/ 22
let the first point	<b>alone</b>	because therein we be	6, 171/ 16
But let it then	<b>alone</b>	for the while and	6, 173/ 9
not to the apostles	<b>alone</b>	, but if he said	6, 177/ 30
he said to them	<b>alone</b>	these words also, "I	6, 177/ 30
But let our Creed	<b>alone</b>	a while and go	6, 179/ 33
with this one point	<b>alone</b>	plainly turneth up and	6, 184/ 15

wisdom and their learning	alone	. But as for their	6, 260/ 29
And then letting Wilkin	alone	with Simkin disputing their	6, 276/ 7
that is accused, swearing	alone	against them all." "Yet	6, 276/ 14
we shall let him	alone	till God send him	6, 284/ 23
salvation standeth in faith	alone	, and toward our salvation	6, 288/ 30
let his wise argument	alone	, since it sufficeth us	6, 309/ 10
not but for scripture	alone	, and that is plain	6, 367/ 22
still and let God	alone	? "What harm shall they	6, 373/ 22
believe Luther that God	alone	without their will worketh	6, 373/ 24
with this blasphemous heresy	alone	, lay more villainous rebuke	6, 377/ 7
hold that only faith	alone	is sufficient, without good	6, 380/ 1
saith plain that faith	alone	, without any good works	6, 380/ 34
that faith is sufficient	alone	if one happen after	6, 380/ 36
speak it, that faith	alone	is enough for them	6, 381/ 18
but only that faith	alone	had been enough for	6, 381/ 19
thought also that faith	alone	doth justify a man	6, 381/ 22
before by his faith	alone	without the works, and	6, 381/ 32
then did not faith	alone	justify the man, but	6, 382/ 11
he said that faith	alone	justifieth a man, when	6, 382/ 22
to say as faith	alone	cannot justify. "To this	6, 382/ 24
sufficient, and that faith	alone	doth justify, because that	6, 382/ 27
he that saith fire	alone	is enough to burn	6, 383/ 6
hopeth that by faith	alone	he shall be saved	6, 383/ 12
that ye preach faith	alone	to be sufficient because	6, 383/ 15
as well that charity	alone	is sufficient, which were	6, 383/ 17
available. And surely faith	alone	, without charity, may be	6, 386/ 5
faith unto the promises	alone	from all other articles	6, 388/ 10
no more that faith	alone	is sufficient, but they	6, 388/ 32
must say that hope	alone	is sufficient. And yet	6, 388/ 33
that it is sufficient	alone	without good works, and	6, 389/ 7
to say that faith	alone	sufficeth without good works	6, 389/ 12
any other virtue, almsdeed	alone	sufficeth for salvation, how	6, 392/ 6
do prove that faith	alone	doth not suffice without	6, 392/ 21
that faith is sufficient	alone	without good works should	6, 394/ 24
doctrine, that faith is	alone	sufficient to save them	6, 394/ 27
that faith was enough	alone	, because it brought of	6, 395/ 10
righteousness of a man	alone	wrought of himself and	6, 395/ 27
in preaching that faith	alone	was sufficient for our	6, 399/ 33
all their deeds himself	alone	, and they do nothing	6, 402/ 19
say not by themselves	alone	without God. But his	6, 404/ 12
may not do it	alone	, what madness were it	6, 415/ 27
quoeth I, "Tyndale's word	alone	ascribing all the miracles	6, 431/ 33
than were mad Collins	alone	, if he were not	6, 433/ 16
said. And there all	aloud	, when he had rehearsed	6, 69/ 27



to her cried out	<b>aloud</b>	, "Holy maiden Elizabeth, help	6, 87/ 23
shall be preached out	<b>aloud</b>	upon the ridge of	6, 90/ 36
revocation, and said out	<b>aloud</b>	that he might well	6, 125/ 21
the ornaments of the	<b>altar</b>	and the priest's apparel	6, 49/ 35
the Sacrament of the	<b>Altar</b>	, he had showed them	6, 148/ 9
monk standing at the	<b>altar</b>	that hallowed certain threads	6, 228/ 19
Holy Sacrament of the	<b>Altar</b>	. And thereupon was the	6, 327/ 27
the Sacrament of the	<b>Altar</b>	, saying plainly that all	6, 349/ 16
Blessed Sacrament of the	<b>Altar</b>	, yet saith he thereof	6, 353/ 35
the Sacrament of the	<b>Altar</b>	joined with the Body	6, 354/ 1
the Sacrament of the	<b>Altar</b>	is not the very	6, 354/ 5
Blessed Sacrament of the	<b>Altar</b>	is ordained of God	6, 354/ 24
the chalice from the	<b>altar</b>	at Mass, slain priests	6, 372/ 11
Blessed Sacrament of the	<b>Altar</b>	, the sacred Body of	6, 433/ 35
privy members at the	<b>altar's</b>	end. Not every man	6, 228/ 16
with false glosses, and	<b>altered</b>	from the truth of	6, 29/ 6
simple, and unlearned men (	<b>although</b>	they fell into errors	6, 31/ 8
studious of scripture, and	<b>although</b>	I now have a	6, 34/ 25
now for this matter,	<b>although</b>	the whole spirituality --	6, 36/ 14
place wrought a miracle,	<b>although</b>	he nothing do it	6, 61/ 6
proof and authority therefor,	<b>although</b>	there were none other	6, 62/ 28
you that God --	<b>although</b>	it cannot otherwise be	6, 74/ 27
well and sufficiently proved,	<b>although</b>	there were none other	6, 77/ 14
by God not forbidden,	<b>although</b>	they be hard and	6, 107/ 1
understood those books. And	<b>although</b>	there might haply be	6, 144/ 22
matter? Would ye not,	<b>although</b>	he should have told	6, 161/ 4
is the very tree,	<b>although</b>	each of them were	6, 207/ 2
And this were true	<b>although</b>	ye had warning that	6, 219/ 11
I say, no reason,	<b>although</b>	they were a great	6, 237/ 2
of Christ himself; and	<b>although</b>	some were so mad	6, 237/ 10
he was judged faulty,	<b>although</b>	ye had ever accounted	6, 260/ 11
nor the other neither,	<b>although</b>	he had been as	6, 267/ 23
if he had wrong,	<b>although</b>	there had been used	6, 270/ 29
he wrote first that	<b>although</b>	it could not be	6, 365/ 12
taught and firmly stood	<b>although</b>	nothing had been written	6, 419/ 25
suspicious if they think	<b>altogether</b>	lies that so many	6, 63/ 23
it must be therein	<b>altogether</b>	learned, were it then	6, 117/ 13
and utterly deny Christ	<b>altogether</b>	, it cannot be undermined	6, 196/ 18
us first consider whereunto	<b>altogether</b>	weigheth. For it stretcheth	6, 218/ 8
many doth, read it	<b>altogether</b>	and believe thereof never	6, 254/ 12
abuse the word "faith"	<b>altogether</b>	, turning it slyly from	6, 388/ 13
suffered in their passion	<b>altogether</b>	sin? All the deeds	6, 396/ 20
judgment, be they sin	<b>altogether</b>	? Saint Paul reckoned it	6, 396/ 22
far, and was much	<b>amazed</b>	and looked as though	6, 322/ 4

a mean man, an	<b>ambassador</b>	to a great king	6, 46/ 3
honor redound, to the	<b>ambassador</b>	or to the king	6, 46/ 5
were now doubtful and	<b>ambiguous</b>	whether the church of	6, 345/ 30
virtuous man, far from	<b>ambition</b>	and desire of worldly	6, 28/ 13
side, since that the	<b>ambition</b>	of Christian rulers, desiring	6, 413/ 27
because he nameth Saint	<b>Ambrose</b>	, I ween there will	6, 41/ 14
himself resorted and Saint	<b>Ambrose</b>	was bishop, to be	6, 41/ 18
long time ere Saint	<b>Ambrose</b>	was born, or the	6, 41/ 32
Jerome, Saint Augustine, Saint	<b>Ambrose</b>	, and all the old	6, 367/ 18
Eusebie, Saint Basile, Saint	<b>Ambrose</b>	, Saint Gregory Nazianzenus, Saint	6, 406/ 33
Augustine, Saint Jerome, Saint	<b>Ambrose</b>	, Saint Gregory, Saint Cyprian	6, 420/ 14
Augustine, Saint Jerome, Saint	<b>Ambrose</b>	, Saint Chrysostom, Saint Gregory	6, 431/ 35
Cyprian, Saint Jerome, Saint	<b>Ambrose</b>	, Saint Augustine, Saint Basil	6, 434/ 8
that he made against	<b>Ambrosius</b>	Catherina; that is, to	6, 203/ 15
his holy word also.	<b>Amen</b>	. "Now who was there	6, 364/ 10
as though they could	<b>amend</b>	the works of God	6, 138/ 21
mind no man can	<b>amend</b>	it. "But now would	6, 154/ 33
where men would not	<b>amend</b>	their living." "Was it	6, 165/ 5
a man would not	<b>amend</b>	any damnable fault?" "Yes	6, 165/ 6
nun, were commanded to	<b>amend</b>	his lewd living and	6, 165/ 17
ne'er which way to	<b>amend</b>	, as he that knoweth	6, 173/ 33
after, turn, repent and	<b>amend</b>	, and so be saved	6, 197/ 5
he which would not	<b>amend</b>	by his fault, showed	6, 202/ 15
the abuse thereof, not	<b>amend</b>	the misuse but utterly	6, 235/ 33
men rather monished to	<b>amend</b>	their manners, and use	6, 236/ 14
would ween it would	<b>amend</b>	much part of this	6, 303/ 11
should much the better	<b>amend</b>	if we were so	6, 314/ 1
and also of reason	<b>amend</b>	it where it were	6, 340/ 36
apt to purge and	<b>amend</b>	the reader, though some	6, 347/ 32
sinner doth repent and	<b>amend</b>	in his mind with	6, 381/ 25
after warning, will not	<b>amend</b>	but waxeth worse, eschew	6, 428/ 30
of those factions to	<b>amend</b>	, and us the grace	6, 435/ 23
my cause, to have	<b>amended</b>	mine own upon the	6, 22/ 26
shall be thereby nothing	<b>amended</b>	; for if we will	6, 95/ 29
of their disobedience have	<b>amended</b>	the matter with a	6, 124/ 16
by some good men	<b>amended</b>	, and then the book	6, 293/ 2
were more than half	<b>amended</b>	. Now where ye say	6, 295/ 29
be by good examination	<b>amended</b>	, except they be such	6, 316/ 7
get a promise of	<b>amendment</b>	, as sad men advised	6, 43/ 2
a perpetual occasion of	<b>amendment</b>	. For if the faith	6, 110/ 16
occasion of repentance and	<b>amendment</b>	, which must needs lack	6, 174/ 4
to take occasion of	<b>amendment</b>	by some vein of	6, 194/ 3
of him, but his	<b>amendment</b>	with the acknowledging of	6, 269/ 36
good hope of his	<b>amendment</b>	all the while that	6, 279/ 16

their infamy after their	<b>amendment</b>	, then was Saint Peter	6, 283/ 14
humble confession and meek	<b>amendment</b>	winneth him so much	6, 283/ 25
a despair of his	<b>amendment</b>	in all that ever	6, 284/ 21
is the means of	<b>amendment</b>	. And therefore, while the	6, 294/ 23
from all purpose of	<b>amendment</b>	that his prayers were	6, 299/ 15
-- what manner of	<b>amendment</b>	shall this man come	6, 352/ 14
he turned to none	<b>amendment</b>	. Now God from the	6, 401/ 34
and devise about the	<b>amendment</b>	of Sandwich Haven. At	6, 412/ 27
or come to good	<b>amendment</b>	. I told you myself	6, 416/ 28
them. And yet what	<b>amendment</b>	made his gentle and	6, 416/ 32
find nothing of their	<b>amendment</b>	. And this bodily punishment	6, 429/ 29
the head. For at	<b>Amias</b>	is Saint John's head	6, 221/ 21
were it not much	<b>amiss</b>	in such wise to	6, 22/ 4
these miracles, not much	<b>amiss</b>	nor very far from	6, 64/ 29
quoth I, "cometh never	<b>amiss</b>	to me." "The poor	6, 69/ 18
anything in this matter	<b>amiss</b>	?" "I cannot well tell	6, 113/ 9
that like I not	<b>amiss</b>	, so that ye do	6, 133/ 19
I see nothing much	<b>amiss</b>	therein; where ye have	6, 234/ 25
would not be much	<b>amiss</b>	. For so should they	6, 302/ 34
would not be much	<b>amiss</b>	to preserve the man's	6, 417/ 22
words will weigh and	<b>amount</b>	. Ye deny not," quoth	6, 239/ 23
He taught also Saint	<b>Amphibalus</b>	, the master and teacher	6, 39/ 15
few words of Saint	<b>Amphibalus</b>	, at the sight of	6, 39/ 21
touched, for the more	<b>ample</b>	satisfaction of such as	6, 248/ 7
Saint Peter did unto	<b>Ananias</b>	and Sapphira for a	6, 429/ 5
bark against the old	<b>ancient</b>	customs of Christ's church	6, 49/ 17
one that was an	<b>ancient</b>	heretic had been examined	6, 268/ 26
old heresies of those	<b>ancient</b>	heretics -- whom and	6, 315/ 8
intolerable torments. And old,	<b>ancient</b>	, honorable men, those fierce	6, 370/ 38
the images of the	<b>angel</b>	cherubim in the secret	6, 38/ 32
we read that the	<b>angel</b>	moved the water, and	6, 60/ 31
why he sent the	<b>angel</b>	rather thither, and there	6, 61/ 3
indeed, yet since the	<b>angel</b>	of darkness may transform	6, 62/ 5
transfigure himself into an	<b>angel</b>	of light, how shall	6, 62/ 6
virginity. For when the	<b>angel</b>	had said unto her	6, 150/ 9
the purpose. For the	<b>angel</b>	said not, "Lo, thou	6, 150/ 22
For else when the	<b>angel</b>	did the message, she	6, 151/ 3
he boldly forbade an	<b>angel</b>	of heaven to be	6, 224/ 5
would not give an	<b>angel</b>	of heaven audience to	6, 346/ 8
hearing not to an	<b>angel</b>	of heaven, but to	6, 346/ 12
that neither man nor	<b>angel</b>	is able to dispense	6, 366/ 8
Galatians, that if any	<b>angel</b>	would come down from	6, 384/ 3
so be, that any	<b>angel</b>	so should do indeed	6, 384/ 7
was impossible that any	<b>angel</b>	of heaven should come	6, 384/ 8

he meant that an	<b>angel</b>	may come down from	6, 384/ 21
man. For though none	<b>angel</b>	could come down and	6, 385/ 22
though he were an	<b>angel</b>	of heaven." And therefore	6, 419/ 35
and drink, only by	<b>angel's</b>	food. And divers times	6, 87/ 15
excellent creature, as to	<b>angels</b>	or saints; the third	6, 97/ 32
yet are they and	<b>angels</b>	also definitively so placed	6, 212/ 34
so much that blessed	<b>angels</b>	and holy souls, being	6, 213/ 32
of some other, as	<b>angels</b>	, devils, or men, and	6, 336/ 20
there not so. For	<b>angels</b>	of heaven never can	6, 384/ 30
whole world and with	<b>angels</b>	too, and had all	6, 385/ 16
all men and not	<b>angels</b>	, some of them may	6, 410/ 9
he swore in great	<b>anger</b>	all the oaths he	6, 91/ 30
heresies, the displeasure and	<b>anger</b>	whereof setteth them on	6, 211/ 10
threads in a great	<b>anger</b>	and went his way	6, 228/ 31
set to another. For	<b>anger</b>	whereof he fell into	6, 361/ 9
wrote the first of	<b>anger</b>	and malice toward the	6, 366/ 11
would be yet right	<b>angry</b>	with him that would	6, 47/ 26
forswear, to forbear each	<b>angry</b>	word than not to	6, 105/ 30
adversaries though they were	<b>angry</b>	thereat, yet should not	6, 116/ 8
enough, and be not	<b>angry</b>	therewith nor strive against	6, 130/ 7
merrily, and is not	<b>angry</b>	that the juggler will	6, 130/ 31
to be sad and	<b>angry</b>	both, and like a	6, 140/ 3
will, I ween, be	<b>angry</b>	with me that I	6, 185/ 34
twelve. And yet more	<b>angry</b>	would wax with me	6, 185/ 35
earth, he will be	<b>angry</b>	if we do them	6, 215/ 13
dough-baked, then is he	<b>angry</b>	. "Marry, no marvel," quoth	6, 258/ 23
what if he wax	<b>angry</b>	that his proper invention	6, 275/ 32
will they then be	<b>angry</b>	with them that punish	6, 404/ 23
zeal, or percase an	<b>angry</b>	and a cruel heart	6, 410/ 10
Apostles, "Erat multitudo credentium,	<b>anima</b>	una et cor unum	6, 191/ 18
God's Holy Spirit that	<b>animateth</b>	his church and giveth	6, 224/ 15
Finis. Cum privilegio regali,	<b>anno</b>	Domini MDXXXI, mense Maii	6, 435/ 34
exhorting them thereto, and	<b>announcing</b>	the authority thereof all	6, 361/ 5
general council damned and	<b>annulled</b>	. But this no more	6, 355/ 10
hath always signified an	<b>anointed</b>	parson, and with holy	6, 290/ 4
is my gown?" Then	<b>anon</b>	the beggar told him	6, 86/ 32
I, "we shall see	<b>anon</b>	whether the cart draw	6, 133/ 12
did all the sin	<b>anon</b>	spring up for the	6, 140/ 6
proved thee an ass	<b>anon</b>	." "Marry, Master," quoth the	6, 250/ 17
all his whole confession	<b>anon</b>	, but for the evil	6, 282/ 6
hang, I can tell	<b>anon</b>	whether he hanged himself	6, 322/ 16
man can look into	<b>another's</b>	breast, as it is	6, 22/ 2
ye whisper one in	<b>another's</b>	ear shall be preached	6, 90/ 36
one to take away	<b>another's</b>	horse, how may they	6, 415/ 24

on pilgrimages, with the	<b>answer</b>	of the author unto	6, 5/ 18
The author defereth the	<b>answer</b>	to the aforesaid objections	6, 8/ 4
faith. And thereupon the	<b>answer</b>	of the author to	6, 9/ 19
they might. And the	<b>answer</b>	of the author proving	6, 10/ 33
objection the author doth	<b>answer</b>	and confute. The Seventh	6, 12/ 30
The author entereth the	<b>answer</b>	to the objections that	6, 13/ 4
Whereunto the author maketh	<b>answer</b>	. The Tenth Chapter The	6, 13/ 11
for the while his	<b>answer</b>	to the objection made	6, 16/ 4
whose writings they made	<b>answer</b>	to, being sometimes of	6, 23/ 25
esteem my mind and	<b>answer</b>	in those matters, that	6, 26/ 30
would be glad to	<b>answer</b>	with the truth, albeit	6, 27/ 33
whom ye would fain	<b>answer</b>	and satisfy with reason	6, 32/ 28
to do by mine	<b>answer</b>	, and neither the mind	6, 32/ 30
for the truth such	<b>answer</b>	as he should bring	6, 33/ 18
ere I made any	<b>answer</b>	to his words, I	6, 33/ 21
make him an unadvised	<b>answer</b>	, but with good words	6, 34/ 34
more fully and effectually	<b>answer</b>	it, leaving no part	6, 35/ 6
man maketh a proper	<b>answer</b>	for the ark. But	6, 42/ 16
with a proud rigorous	<b>answer</b>	put in fear of	6, 43/ 5
God. And therefore that	<b>answer</b>	answereth not well the	6, 43/ 14
hath that book one	<b>answer</b>	that assoileth all the	6, 43/ 16
on pilgrimages, with the	<b>answer</b>	of the author unto	6, 51/ 23
he might the better	<b>answer</b>	them with that he	6, 51/ 31
could make him no	<b>answer</b>	, no more than Saint	6, 60/ 13
I can make you	<b>answer</b>	thereunto." "Nay, sir," said	6, 62/ 30
friend, "if I should	<b>answer</b>	them thus, and by	6, 64/ 7
find to make them	<b>answer</b>	with. For, first, they	6, 95/ 27
in, yet now this	<b>answer</b>	toucheth the point but	6, 99/ 3
The author defereth the	<b>answer</b>	to the aforesaid objections	6, 101/ 6
with your objections and	<b>answer</b>	them forthwith, while they	6, 102/ 10
he, "what I might	<b>answer</b>	thereto. But yet methink	6, 113/ 10
need to care for	<b>answer</b>	, it should even then	6, 116/ 3
God for idolatry. For	<b>answer</b>	whereof, when I laid	6, 120/ 33
faith. And thereupon the	<b>answer</b>	of the author to	6, 128/ 12
or twain for the	<b>answer</b>	of such blame as	6, 138/ 19
Or else had her	<b>answer</b>	nothing been to the	6, 150/ 22
needs be that her	<b>answer</b>	meant that she never	6, 150/ 28
not what I should	<b>answer</b>	it withal. And yet	6, 154/ 2
himself content with this	<b>answer</b>	; but he would have	6, 155/ 33
ye shall have an	<b>answer</b>	for his, in such	6, 156/ 15
pinch, and I shall	<b>answer</b>	you as I have	6, 156/ 34
answered." And since that	<b>answer</b>	served him well there	6, 157/ 13
each to impugn and	<b>answer</b>	other that ye stood	6, 157/ 22
unto for your final	<b>answer</b>	and solution of all	6, 162/ 5

they might. And the	answer	of the author proving	6, 167/ 3
since touch nor make	answer	thereto; albeit that the	6, 184/ 14
Luther greatest cause to	answer	this point earnestly, and	6, 184/ 18
objection the author doth	answer	and confute. When I	6, 207/ 22
The author entereth the	answer	to the objections that	6, 210/ 29
Whereunto the author maketh	answer	. "How can I," quoth	6, 217/ 4
I warrant you make	answer	that neither of both	6, 232/ 16
is one evident easy	answer	, that they nothing touch	6, 235/ 24
For men may peradventure	answer	you that there is	6, 238/ 15
and shape you such	answer	as my poor wit	6, 248/ 13
if I would again	answer	him another while, he	6, 249/ 4
he, "I pray you	answer	me this a little	6, 249/ 8
I argue and ye	answer	, I have driven you	6, 249/ 23
on one that will	answer	him handsomely as he	6, 250/ 4
telleth you, though your	answer	which ye made therein	6, 251/ 1
yet was not that	answer	of his, as I	6, 251/ 14
the church. And what	answer	would ye then have	6, 251/ 18
quoth I, "your next	answer	were to say, as	6, 251/ 31
he, "what could I	answer	else, but clearly grant	6, 252/ 4
there did ye not	answer	him well. For we	6, 254/ 21
wherein. Whereunto he made	answer	not that he had	6, 272/ 3
well which way to	answer	you admitting your case	6, 274/ 5
court to make true	answer	to such things as	6, 281/ 24
bound to make him	answer	, forasmuch as no such	6, 281/ 28
matter make you any	answer	to die therefor, not	6, 282/ 4
I not make any	answer	in this for the	6, 282/ 12
other"; and with this	answer	or such other must	6, 282/ 13
or to make him	answer	therein. But on the	6, 282/ 19
for the while his	answer	to the objection made	6, 293/ 18
will with few words	answer	you. But as for	6, 294/ 35
Thereunto the author maketh	answer	. % "But I would ween	6, 303/ 9
said ye would make	answer	for the law whereby	6, 314/ 12
cometh to his own	answer	, then he writeth in	6, 364/ 3
father most mildly made	answer	." And finally he finisheth	6, 364/ 6
should give a plain	answer	whether I would revoke	6, 364/ 27
may never void that	answer	by reason. But then	6, 405/ 2
I to your friend, "	answer	the points which ye	6, 406/ 9
faintly, and then doth	answer	them so slenderly, and	6, 432/ 27
opinion by the author	answered	and confuted. The Fourth	6, 5/ 21
he should be somewhat	answered	and satisfied by me	6, 34/ 33
is not only well	answered	, but also turned again	6, 40/ 11
very well and clearly	answered	." "In what wise?" quoth	6, 42/ 4
opinion by the author	answered	and confuted. At this	6, 51/ 27
be priest; whereunto he	answered	, "Nay verily; for methinketh	6, 53/ 6

the other. Whereunto I	answered	that why God would	6, 60/ 12
of God himself?" % I	answered	him that the force	6, 62/ 13
this is right merrily	answered	. And to say the	6, 64/ 27
of truth?" Your friend	answered	that reason and nature	6, 65/ 12
reason, as ye have	answered	me, that presupposed the	6, 98/ 33
holy scripture. As Abraham	answered	the rich man in	6, 114/ 11
thus have ye suddenly	answered	yourself, to all those	6, 121/ 14
not well the Gospel,	answered	that he thought so	6, 124/ 28
you that I am?"	answered	and said: "Thou art	6, 143/ 19
his name Jesus," she	answered	him, "How may this	6, 150/ 11
King Henry the Seventh,	answered	once the king at	6, 157/ 1
that was very well	answered	. " And since that answer	6, 157/ 12
then are ye full	answered	. For then have ye	6, 162/ 3
quoth I, "also fully	answered	in this: that where	6, 184/ 29
ye be further fully	answered	in the principal point	6, 185/ 13
once soon and shortly	answered	, for it is not	6, 230/ 10
in the devil, he	answered	him, "Credere en le	6, 234/ 11
I can see sufficiently	answered	, except that ye have	6, 246/ 5
so fully felt himself	answered	and contented therein, that	6, 246/ 8
ye argued and I	answered	, that the church was	6, 249/ 19
on one that had	answered	him as frowardly as	6, 250/ 6
frowardly as the boy	answered	one Caius, a poet	6, 250/ 7
ye were concluded, yet	answered	ye not well thereto	6, 251/ 2
ye so should have	answered	him as I have	6, 251/ 15
quoth I, "ye had	answered	him truly, but yet	6, 251/ 28
I, "not if ye	answered	thereto well." "Why," quoth	6, 252/ 3
now if ye had	answered	him thus, I believe	6, 254/ 38
yet were your errand	answered	as far as toucheth	6, 277/ 2
I, "that is soon	answered	. Lay the charge to	6, 314/ 15
yet when they were	answered	, always lost more than	6, 319/ 36
to the question he	answered	and said that he	6, 322/ 5
without any sticking, he	answered	, "Nay, not twenty." Thereat	6, 323/ 18
those well and substantially	answered	again for him. Howbeit	6, 325/ 9
believe, were all well	answered	, and the mind fully	6, 330/ 26
he was by writing	answered	by the master of	6, 361/ 15
was in such wise	answered	by good and cunning	6, 361/ 23
incredible humanity and bounty,	answered	in this wise benignly	6, 364/ 5
that I had not	answered	to the purpose, and	6, 364/ 23
Then unto this I	answered	in this wise, "Since	6, 364/ 29
pride. "Then was it	answered	him that he and	6, 380/ 6
for our salvation." Then	answered	he that therein they	6, 380/ 35
thereto." Then was it	answered	him that then was	6, 382/ 9
justify. "To this he	answered	that he had said	6, 382/ 26
was well and properly	answered	. But yet methinketh he	6, 383/ 35

To this the man	<b>answered</b>	that some right well	6, 387/ 5
promises. "Then was it	<b>answered</b>	him that those right	6, 387/ 12
But then was it	<b>answered</b>	that neither they nor	6, 389/ 3
To this it was	<b>answered</b>	that if this opinion	6, 389/ 35
good works. "Whereunto he	<b>answered</b>	that many texts of	6, 390/ 21
To this was it	<b>answered</b>	that those texts and	6, 391/ 10
at naught. "To this	<b>answered</b>	he that albeit these	6, 392/ 20
works. "Whereunto he was	<b>answered</b>	that though it so	6, 392/ 26
leaves. "Then was it	<b>answered</b>	him that he was	6, 393/ 20
hell? Whereunto it was	<b>answered</b>	, whoso believed after your	6, 393/ 27
faith. "To this was	<b>answered</b>	him, "Lo, now by	6, 395/ 4
of justice). "Thereunto he	<b>answered</b>	that Saint Paul would	6, 396/ 28
God. Whereunto it was	<b>answered</b>	that this was little	6, 396/ 31
may be then well	<b>answered</b>	with their own words	6, 404/ 27
not blame him; they	<b>answered</b>	him, after his own	6, 404/ 32
These objections be soon	<b>answered</b>	. For neither doth the	6, 406/ 20
will soon bring the	<b>answerer</b>	to a perilous point	6, 250/ 3
saved. Whereunto the author	<b>answereth</b>	and declareth that it	6, 12/ 12
pilgrimages. And first he	<b>answereth</b>	in this chapter the	6, 13/ 6
Eleventh Chapter The author	<b>answereth</b>	all the objections proponed	6, 13/ 18
Which objection the author	<b>answereth</b>	and dissolveth. The Second	6, 14/ 7
him. Whereunto the author	<b>answereth</b>	that he is bound	6, 15/ 15
Masses. Whereunto the author	<b>answereth</b>	. The Thirteenth Chapter The	6, 16/ 11
wives. Whereunto the author	<b>answereth</b>	. The Fourteenth Chapter The	6, 16/ 14
Fourteenth Chapter The author	<b>answereth</b>	the doubt moved before	6, 16/ 16
together. Whereunto the author	<b>answereth</b>	. The Sixteenth Chapter The	6, 16/ 30
And therefore that answer	<b>answereth</b>	not well the matter	6, 43/ 15
text in scripture that	<b>answereth</b>	it, and seemeth to	6, 135/ 21
saved. Whereunto the author	<b>answereth</b>	and declareth that it	6, 195/ 31
pilgrimages. And first he	<b>answereth</b>	in this chapter the	6, 210/ 32
Eleventh Chapter The author	<b>answereth</b>	all the objections proponed	6, 229/ 32
Which objection the author	<b>answereth</b>	and dissolveth. About fortnight	6, 247/ 8
him. Whereunto the author	<b>answereth</b>	that he is bound	6, 280/ 19
in that he nothing	<b>answereth</b>	to those words of	6, 292/ 21
Masses. Whereunto the author	<b>answereth</b>	. "And be a priest	6, 299/ 8
him toward. Tyndale nothing	<b>answereth</b>	in his book to	6, 304/ 11
Fourteenth Chapter The author	<b>answereth</b>	the doubt moved before	6, 314/ 6
together; whereunto the author	<b>answereth</b>	. "I suppose," quoth he	6, 317/ 2
by which he not	<b>answereth</b>	, but raileth against that	6, 362/ 2
I, "our Savior himself	<b>answereth</b>	where he saith in	6, 421/ 19
his most erudite book	<b>answereth</b>	unto Luther, the prelates	6, 430/ 4
letter of the author	<b>answering</b>	the same. The declaration	6, 5/ 4
which, in their books	<b>answering</b>	to the objections of	6, 23/ 23
letter of the author	<b>answering</b>	the same. The declaration	6, 24/ 20



grace made in Latin,	<b>answering</b>	to the letter of	6, 344/ 24
cannot abide the common	<b>anthem</b>	of our Lady and	6, 359/ 34
concerning the coming of	<b>Antichrist</b>	and the day, manner	6, 146/ 15
head of all heretics,	<b>Antichrist</b>	, (of whom these folk	6, 434/ 33
the truth, seeing false	<b>Antichrist</b>	proving his preaching by	6, 435/ 2
that ever shall spring,	<b>Antichrist</b>	and all, and in	6, 435/ 12
and destroy his idol	<b>Antichrist</b>	, with the Spirit of	6, 435/ 14
peradventure for some great	<b>antiquity</b>	or the great virtue	6, 47/ 8
Saint Paul and Saint	<b>Antony</b>	and a few such	6, 58/ 30
appointed. Then what an	<b>anxiety</b>	and solicitude is there	6, 105/ 31
no wise live in	<b>anxiety</b>	and trouble of mind	6, 233/ 14
am loath to hurt	<b>anybody</b>	." And thereupon he told	6, 270/ 21
do no such thing	<b>anymore</b>	upon pain of a	6, 270/ 5
to let stand against	<b>anyone</b>	that any doubt moved	6, 24/ 11
why I should mistrust	<b>anyone</b>	that seemeth honest and	6, 82/ 28
found or heard of	<b>anyone</b>	in all my life	6, 201/ 31
everyone as is in	<b>anyone</b>	. And peradventure as for	6, 278/ 21
on this side, without	<b>anyone</b>	won in their stead	6, 408/ 17
never yet found I	<b>anyone</b>	but he would once	6, 422/ 13
and no part thereof	<b>anywhere</b>	else, but that it	6, 117/ 13
if their opinions had	<b>anywhere</b>	continually endured, there would	6, 191/ 32
as honest as be	<b>anywhere</b>	. And if any be	6, 294/ 7
and as honest as	<b>anywhere</b>	else; so dare I	6, 295/ 18
little good here or	<b>anywhere</b>	else where folk be	6, 381/ 12
nor none heresies found	<b>anywhere</b>	almost that the Lutherans	6, 417/ 32
would mumble it up	<b>apace</b>	or else say none	6, 258/ 17
and thereon they feed	<b>apace</b>	. So where we see	6, 296/ 25
solace that they laughed	<b>apace</b>	. And one merry merchant	6, 297/ 17
therefor." "I am well	<b>apaid</b>	," quoth I, "thereof, for	6, 84/ 25
all superfluous recapitulation set	<b>apart</b>	, as briefly as I	6, 35/ 28
his disciples many things	<b>apart</b>	, because the people should	6, 332/ 35
time taught his apostles	<b>apart</b>	. Whereof, I would not	6, 340/ 19
pleasure, and his very	<b>apes</b>	, whom he maketh to	6, 423/ 13
John saith in the	<b>Apocalypse</b>	, is so shut with	6, 34/ 20
to meddle with the	<b>Apocalypse</b>	. Many were there, I	6, 343/ 29
well appeareth by the	<b>Apocalypse</b>	of Saint John the	6, 406/ 29
no fault in his	<b>apostasy</b>	?" "No more," quoth I	6, 292/ 8
think ye know, another	<b>apostate</b>	, by whose counsel Tyndale	6, 292/ 1
fond frere, to an	<b>apostate</b>	, to an open incestuous	6, 346/ 13
shrewd sort of our	<b>apostates</b>	are assembled (part run	6, 22/ 18
left only to these	<b>apostates</b>	and brothels to live	6, 370/ 13
religions, and all now	<b>apostates</b>	and wedded, live in	6, 378/ 22
against heretics than the	<b>Apostle</b>	counseleth and the old	6, 20/ 5
In which, as the	<b>apostle</b>	Paul saith, let every	6, 50/ 14

the words of the	<b>Apostle</b>	, "Oportet magis oboedire Deo	6, 124/ 20
was there, nor none	<b>apostle</b>	, that by writing ever	6, 144/ 26
any member thereof, saint,	<b>apostle</b>	, evangelist, or other. And	6, 172/ 30
the words of the	<b>apostle</b>	and holy evangelist Saint	6, 193/ 26
church. For as the	<b>Apostle</b>	saith, "Accedentem ad deum	6, 194/ 27
as when he was	<b>apostle</b>	. And as verily a	6, 197/ 19
find? Now when the	<b>apostle</b>	writeth unto the Corinthians	6, 202/ 19
And therefore when the	<b>Apostle</b>	wrote unto the Corinthians	6, 205/ 11
fastly confirmed the holy	<b>apostle</b>	Saint Paul, which in	6, 223/ 31
walked about as an	<b>apostle</b>	of the devil from	6, 268/ 35
been married; therefore the	<b>Apostle</b>	having in the choice	6, 304/ 20
since, as the holy	<b>apostle</b>	Saint Paul in divers	6, 334/ 17
joined therewith, as the	<b>Apostle</b>	saith, "Fides que per	6, 383/ 24
your building fall. The	<b>apostle</b>	Paul in many places	6, 383/ 28
a chosen servant and	<b>apostle</b>	, yet if he were	6, 385/ 15
plainly prove that the	<b>Apostle</b>	showeth that faith may	6, 385/ 28
in almsdeed, which the	<b>Apostle</b>	putteth in the same	6, 385/ 34
of good works, the	<b>Apostle</b>	to show the contrary	6, 386/ 1
that man, the holy	<b>apostle</b>	James saith to them	6, 386/ 9
seemeth that the holy	<b>Apostle</b>	was himself so sore	6, 394/ 12
the epistles of the	<b>apostle</b>	Paul), and after, almost	6, 406/ 30
against heretics than the	<b>Apostle</b>	counselleth and the old	6, 428/ 24
no further than the	<b>Apostle</b>	adviseth himself. For they	6, 428/ 29
that Saint Paul, as	<b>apostle</b>	and spiritual governor in	6, 429/ 24
time, and the blessed	<b>Apostle</b>	counselleth them to do	6, 430/ 11
man, with which the	<b>apostles</b>	held themselves content. And	6, 34/ 1
receiveth one of his	<b>apostles</b>	or disciples receiveth himself	6, 49/ 1
that he promiseth his	<b>apostles</b>	that at the dreadful	6, 49/ 9
the time of Christ's	<b>apostles</b>	and by them left	6, 56/ 7
doubteth but that Christ's	<b>apostles</b>	were holy temples of	6, 59/ 9
acts of Christ's holy	<b>apostles</b>	. So that no doubt	6, 59/ 21
the miracles of the	<b>apostles</b>	written by Saint Luke	6, 89/ 23
by God for his	<b>apostles</b>	or holy martyrs in	6, 89/ 25
Peter and other his	<b>apostles</b>	and disciples, were not	6, 103/ 11
spoke specially to his	<b>apostles</b>	themselves, that they should	6, 103/ 27
that word to his	<b>apostles</b>	specially, rather than to	6, 103/ 32
refresh you." And his	<b>apostles</b>	said that the bare	6, 105/ 4
well spoken to his	<b>apostles</b>	as to you, and	6, 106/ 14
words not to his	<b>apostles</b>	only for their own	6, 107/ 9
remnant, that signifieth his	<b>apostles</b>	and disciples, be one	6, 108/ 18
also said unto his	<b>apostles</b>	that when they should	6, 116/ 1
though these men were	<b>apostles</b>	now specially sent by	6, 124/ 22
men as the very	<b>apostles</b>	were indeed sent and	6, 124/ 24
win some, therefore these	<b>apostles</b>	would sow some cockle	6, 124/ 36

brief remembrance by the	<b>apostles</b>	, not setting out in	6, 136/ 33
Saint Paul and the	<b>apostles</b>	to say unto their	6, 142/ 31
the ears of his	<b>apostles</b>	and disciples into their	6, 143/ 14
the prince of the	<b>apostles</b>	, without hearing, by secret	6, 143/ 27
that the evangelists and	<b>apostles</b>	both of many great	6, 144/ 31
what marvel though the	<b>apostles</b>	thus did in their	6, 145/ 16
scripture were by the	<b>apostles</b>	-- to whom our	6, 146/ 11
after of his blessed	<b>apostles</b>	, which read and declared	6, 147/ 24
but that by the	<b>apostles</b>	was the church more	6, 148/ 12
God and his holy	<b>apostles</b>	which taught it in	6, 148/ 29
agree, were taught the	<b>apostles</b>	by Christ, and the	6, 149/ 34
the church by the	<b>apostles</b>	, and so come down	6, 149/ 34
to say, the holy	<b>apostles</b>	, being taught by their	6, 151/ 29
clerks. And as the	<b>apostles</b>	at that time taught	6, 152/ 1
from Christ and his	<b>apostles</b>	unto our days, but	6, 152/ 6
of Christ to his	<b>apostles</b>	, were they not his	6, 155/ 6
lot, as did the	<b>apostles</b>	in the choosing of	6, 158/ 23
his church of his	<b>apostles</b>	and his disciples, and	6, 164/ 36
and not to the	<b>apostles</b>	alone, but if he	6, 177/ 30
to dwell with the	<b>apostles</b>	forever, for they dwelled	6, 178/ 10
the Acts of the	<b>Apostles</b>	, "Erat multitudo credentium, anima	6, 191/ 17
spread abroad by his	<b>apostles</b>	, hath and doth and	6, 193/ 14
himself said to his	<b>apostles</b>	, "Now be you clean	6, 205/ 17
the Acts of the	<b>Apostles</b>	. And since imbecility and	6, 212/ 20
dead son? Were the	<b>apostles</b>	equal to Christ because	6, 214/ 35
Baal. And the holy	<b>apostles</b>	and disciples of Christ	6, 241/ 2
the Acts of the	<b>Apostles</b>	. Who, falling in sleep	6, 259/ 15
in sleep while the	<b>apostles</b>	and the disciples were	6, 259/ 16
Christendom, where the other	<b>apostles</b>	planted the faith, hath	6, 304/ 35
the hands of other	<b>apostles</b>	when they took yet	6, 305/ 4
Savior himself, and his	<b>apostles</b>	after him, had ever	6, 337/ 2
bear them, and the	<b>apostles</b>	in like wise did	6, 340/ 1
because Christ and his	<b>apostles</b>	used such provision in	6, 340/ 7
and office of his	<b>apostles</b>	. Which there will (I	6, 340/ 14
the time taught his	<b>apostles</b>	apart. Whereof, I would	6, 340/ 19
the Acts of the	<b>Apostles</b>	whom he would not	6, 343/ 28
himself, by all his	<b>apostles</b>	, by all his holy	6, 376/ 1
learned than Christ's blessed	<b>apostles</b>	Saint Paul or Saint	6, 387/ 14
and the pain the	<b>apostles</b>	took in preaching all	6, 396/ 18
Christ and his holy	<b>apostles</b>	exhort every man to	6, 414/ 29
would hate all Christ's	<b>apostles</b>	for the falsehood of	6, 418/ 7
Christ, preached by his	<b>apostles</b>	, of this wrote his	6, 419/ 22
they brought to the	<b>apostles</b>	all together. For though	6, 429/ 8
example of Christ's blessed	<b>apostles</b>	. And surely when our	6, 429/ 34

the time of his	<b>apostles</b>	till now; and seeth	6, 434/ 11
heaven, that from the	<b>apostles'</b>	time hitherto this manner	6, 38/ 7
shall be from the	<b>apostles'</b>	days continued till the	6, 177/ 6
many one since the	<b>apostles'</b>	time, though those be	6, 238/ 29
leave, ever since the	<b>apostles'</b>	days, all the true	6, 244/ 26
and ever since his	<b>apostles'</b>	days have taught false	6, 244/ 32
holy doctors from the	<b>apostles'</b>	time to our days	6, 434/ 3
whereof his naughtiness cannot	<b>appair</b>	: that he be never	6, 299/ 14
if the salt once	<b>appal</b>	, the world must needs	6, 298/ 7
Temple, and the priest's	<b>apparel</b>	by the commandment of	6, 40/ 7
altar and the priest's	<b>apparel</b>	-- what was himself	6, 50/ 1
open things and well	<b>apparent</b>	. For I speak but	6, 124/ 9
all these open and	<b>apparent</b>	good things to the	6, 379/ 10
Holiness to appear, he	<b>appealed</b>	to the next general	6, 361/ 30
not it that he	<b>appealed</b>	unto, for it was	6, 361/ 33
Luther, which had before	<b>appealed</b>	to the next general	6, 362/ 8
whereby it may well	<b>appear</b>	that he was greatly	6, 14/ 27
chapter of this book	<b>appear</b>	, that we shall here	6, 21/ 12
this thing should evidently	<b>appear</b>	to the people, if	6, 29/ 8
as it would peradventure	<b>appear</b>	if his books were	6, 30/ 2
it might more clearly	<b>appear</b>	what he meaneth. By	6, 30/ 7
in this point better	<b>appear</b>	, than by his own	6, 41/ 36
by these words well	<b>appear</b>	what images were in	6, 45/ 11
gathered together, it would	<b>appear</b>	a poor portion in	6, 50/ 34
men's demeanor thereby should	<b>appear</b>	that the pilgrims put	6, 55/ 3
and nature seem and	<b>appear</b>	impossible, where they be	6, 70/ 6
Doth it not plainly	<b>appear</b>	that either they trust	6, 99/ 27
If it may either	<b>appear</b>	to us that they	6, 101/ 30
it, then should it	<b>appear</b>	that he had intended	6, 109/ 4
good ground and cause,	<b>appear</b>	well to be done	6, 113/ 2
excellent, nor make it	<b>appear</b>	and seem that in	6, 123/ 10
truth but if it	<b>appear</b>	proved and evident in	6, 149/ 13
I, "in case it	<b>appear</b>	unto you, as I	6, 161/ 32
he, "if this may	<b>appear</b>	. But where shall it	6, 162/ 17
But where shall it	<b>appear</b>	that God commandeth us	6, 162/ 18
To whom doth that	<b>appear</b>	," quoth I, "so plainly	6, 169/ 10
the church shall well	<b>appear</b>	also by another means	6, 192/ 30
that it might well	<b>appear</b>	where his faithful flock	6, 220/ 13
it may thereby well	<b>appear</b>	that the miracles also	6, 230/ 8
their books plainly doth	<b>appear</b>	, we may well and	6, 245/ 19
shall in some part	<b>appear</b>	. And finally the law	6, 261/ 31
whereby it may well	<b>appear</b>	that he was greatly	6, 264/ 12
For if the matter	<b>appear</b>	upon his side thereby	6, 265/ 24
after Tyndale's interpretation, cannot	<b>appear</b>	to forbid the having	6, 306/ 14

such folk doth well	<b>appear</b>	that seek in the	6, 308/ 3
as it might well	<b>appear</b>	that he said truth	6, 329/ 2
words. Which will not	<b>appear</b>	, they think, by a	6, 345/ 15
doth it not plainly	<b>appear</b>	that this fond fellow	6, 352/ 17
the Pope's Holiness to	<b>appear</b>	, he appealed to the	6, 361/ 30
yet might it well	<b>appear</b>	by scripture that all	6, 394/ 32
that evil teacheth and	<b>appear</b>	holy, which are both	6, 424/ 7
now though it well	<b>appear</b>	(as methinketh it doth	6, 430/ 8
doth open and plain	<b>appear</b>	. And that as well	6, 431/ 11
deed that hath some	<b>appearance</b>	of evil because the	6, 124/ 2
honest and spiritual in	<b>appearance</b>	that men thought themselves	6, 374/ 32
their living, the good	<b>appearance</b>	whereof is the thing	6, 422/ 26
but surely as it	<b>appeared</b>	afterward, it was of	6, 79/ 16
shame, as it hath	<b>appeared</b>	in some, doth utter	6, 90/ 34
yet" -- which once	<b>appeared</b>	what time that upon	6, 145/ 24
true, and though it	<b>appeared</b>	to mine own reason	6, 160/ 35
lain unknown. Whereby well	<b>appeared</b>	that God would have	6, 225/ 28
published and read, he	<b>appeared</b>	obstinate, standing still in	6, 268/ 10
the truth, whereby it	<b>appeared</b>	that he never had	6, 323/ 27
craft of railing. "He	<b>appeared</b>	also at Worms before	6, 362/ 29
true, yet it well	<b>appeared</b>	that this is not	6, 390/ 1
he said, it plainly	<b>appeared</b>	that all our salvation	6, 391/ 3
And there it clearly	<b>appeared</b>	that he and his	6, 399/ 11
mercy showed where simpleness	<b>appeared</b>	and not high heart	6, 416/ 25
approving the same, as	<b>appeareth</b>	well in their writings	6, 13/ 24
gods -- for that	<b>appeareth</b>	in the psalm self	6, 45/ 7
of them heard as	<b>appeareth</b>	by the Gospel? But	6, 59/ 14
in truth, as well	<b>appeareth</b>	in the book of	6, 59/ 20
God in which there	<b>appeareth</b>	no special cause of	6, 82/ 29
the old time, as	<b>appeareth</b>	in the fourteenth chapter	6, 89/ 3
absurdities and unreasonable follies	<b>appeareth</b>	as well in the	6, 96/ 24
I have said before,	<b>appeareth</b>	well in this, that	6, 99/ 16
but light." Whereby it	<b>appeareth</b>	that he meant to	6, 105/ 12
then where the deed	<b>appeareth</b>	good there to judge	6, 124/ 4
heaven." And thus it	<b>appeareth</b>	that the faith came	6, 143/ 25
pagan hands, when it	<b>appeareth</b>	upon the epistles of	6, 145/ 18
tell me." And thus	<b>appeareth</b>	it evidently that she	6, 151/ 1
verily," quoth he. "Then	<b>appeareth</b>	it," quoth I, "that	6, 165/ 24
manners. Which thing well	<b>appeareth</b>	also by that our	6, 165/ 27
living. And thus it	<b>appeareth</b>	that not only Christ	6, 165/ 30
text, but that it	<b>appeareth</b>	plainly that the text	6, 169/ 8
so plainly, when it	<b>appeareth</b>	one to you and	6, 169/ 10
by their books plainly	<b>appeareth</b>	, all of one faith	6, 172/ 18
other, that thereby well	<b>appeareth</b>	that the church is	6, 172/ 19

world's end, and it	appeareth	plain that he meant	6, 177/ 25
not in scripture." "That	appeareth	well," quoth he. "Then	6, 185/ 4
people houseled, as well	appeareth	, not only by the	6, 190/ 21
paynims. And partly well	appeareth	by an epistle of	6, 190/ 22
coming out. And it	appeareth	by the Gospel, in	6, 193/ 22
grew up together. It	appeareth	also by the words	6, 193/ 26
at length, though it	appeareth	that whoso keep the	6, 194/ 17
do the more; yet	appeareth	it also that all	6, 194/ 21
them. And so it	appeareth	, as ye said before	6, 195/ 12
sinner. And therefore it	appeareth	well that there can	6, 198/ 15
said our Lord, as	appeareth	in the nineteenth chapter	6, 198/ 29
And thus here it	appeareth	if it were thus	6, 201/ 12
so. And in this	appeareth	that there is no	6, 201/ 22
against your opinions, as	appeareth	by the histories and	6, 201/ 29
text, voided again. It	appeareth	also that it is	6, 204/ 17
faults, yet since it	appeareth	well that though the	6, 208/ 6
true. And thus it	appeareth	as meseemeth, that good	6, 209/ 17
here they could, as	appeareth	in the Acts of	6, 212/ 20
their graves. Whereby it	appeareth	that he would not	6, 217/ 26
it plainly and evidently	appeareth	by the matter that	6, 220/ 8
in great reverence, as	appeareth	as well by the	6, 225/ 2
horse indeed. And then	appeareth	it well, whatsoever her	6, 232/ 2
approving the same, as	appeareth	well in their writings	6, 237/ 18
fame thereof, as well	appeareth	by the miracles done	6, 243/ 3
their sin. For there	appeareth	no further upon the	6, 252/ 24
of their souls (as	appeareth	by the good and	6, 252/ 34
negligently. The peril thereof	appeareth	by Uticus, the young	6, 259/ 14
duty bound, it well	appeareth	he had therein no	6, 276/ 36
impenitent?" "Nay," quoth he. "	Appeareth	not he still impenitent	6, 278/ 4
quoth I, "that still	appeareth	perjured, and still standing	6, 278/ 4
them, and also there	appeareth	(the circumstances well considered	6, 286/ 6
priests chosen old, as	appeareth	by Saint Paul writing	6, 286/ 11
Forsooth," quoth I, "it	appeareth	not in the book	6, 291/ 20
folly of this construction	appeareth	in the words spoken	6, 307/ 30
of the matter best	appeareth	by the proof, besides	6, 311/ 9
course, as it well	appeareth	in the beginning of	6, 312/ 16
have it so, that	appeareth	well, in that they	6, 332/ 24
present audience. Whereunto it	appeareth	that our Savior himself	6, 337/ 1
them that be learned,	appeareth	. Now as touching the	6, 337/ 33
know. As it well	appeareth	by all such things	6, 340/ 17
by the bishops, it	appeareth	well thereby that their	6, 340/ 34
it by many things	appeareth	) minded and intended to	6, 354/ 7
it so? For it	appeareth	by the law, as	6, 357/ 33
believe the gloss, which	appeareth	plainly that he meant	6, 358/ 5

the epistle self it	<b>appeareth</b>	evidently that Saint Gregory	6, 358/ 18
things in the epistle	<b>appeareth</b>	plain, as in that	6, 358/ 21
own books and epistles	<b>appeareth</b>	. And finally, if his	6, 359/ 13
be true, it well	<b>appeareth</b>	to all the world	6, 363/ 12
as for his constancy,	<b>appeareth</b>	," quoth I, "by that	6, 365/ 8
head. But it well	<b>appeareth</b>	that he wrote the	6, 366/ 11
work them. Whereby, it	<b>appeareth</b>	well that the man	6, 381/ 31
the thing that, as	<b>appeareth</b>	by Tyndale in his	6, 388/ 17
far forth that it	<b>appeareth</b>	by the words of	6, 393/ 8
I say, it well	<b>appeareth</b>	that be a man's	6, 393/ 13
faith. Whereby it well	<b>appeareth</b>	that ye Lutherans have	6, 393/ 31
is pulled off, then	<b>appeareth</b>	there all the malicious	6, 399/ 30
heresies began (as well	<b>appeareth</b>	by the Apocalypse of	6, 406/ 29
as by their books	<b>appeareth</b>	, the selfsame faith that	6, 421/ 6
So that it well	<b>appeareth</b>	to have been the	6, 423/ 28
hitherto, as it well	<b>appeareth</b>	by the good and	6, 427/ 8
his own hand, yet	<b>appeareth</b>	it well that God	6, 429/ 10
Saint Paul, as it	<b>appeareth</b>	, upon heretics, so that	6, 429/ 30
quoth your friend, "it	<b>appeareth</b>	well that the clergy	6, 430/ 25
great sudden help well	<b>appearing</b>	to pass the power	6, 83/ 5
of their grace well	<b>appearing</b>	thereby. And that our	6, 172/ 1
near wrong, the favor	<b>appearing</b>	to be showed, if	6, 277/ 6
to penance any person	<b>appearing</b>	and proving himself still	6, 278/ 2
that with so plain	<b>appearing</b>	perjury standeth in denial	6, 279/ 4
every man as shall	<b>appertain</b>	to his part." "Whereby	6, 103/ 13
yet of an importunate	<b>appetite</b>	fall for his little	6, 110/ 9
great virtue their ardent	<b>appetite</b>	to preach, wherein they	6, 123/ 30
to have that fervent	<b>appetite</b>	unto scripture, that he	6, 126/ 28
one, nor sensual rebellious	<b>appetite</b>	to warn them of	6, 139/ 14
in derision. Which wretched	<b>appetite</b>	and sinful affection yet	6, 297/ 28
our mother Eve, inordinate	<b>appetite</b>	of knowledge is a	6, 333/ 21
And inordinate is the	<b>appetite</b>	when men unlearned, though	6, 333/ 22
evil, and such cruel	<b>appetite</b>	as never tyrant and	6, 403/ 1
brute beast by the	<b>appetite</b>	of his sensual motion	6, 404/ 4
to resist their sinful	<b>appetites</b>	. And if they shall	6, 377/ 18
frowardness of their malicious	<b>appetites</b>	. And this would happen	6, 394/ 6
ways of his sensual	<b>appetites</b>	, he shall be damned	6, 400/ 23
revenging of their inordinate	<b>appetites</b>	, hath withdrawn his help	6, 413/ 31
to have eaten the	<b>apple</b>	for fellowship to please	6, 140/ 4
as is the little	<b>apple</b>	of mine eye. And	6, 213/ 19
either truly to be	<b>applied</b>	where his will were	6, 221/ 5
look to prescribe and	<b>appoint</b>	at our pleasure where	6, 82/ 10
his wisdom and discretion	<b>appoint</b>	everybody their part, as	6, 343/ 22
doth by his discretion	<b>appoint</b>	which of his children	6, 344/ 11

and purpose that they	<b>appoint</b>	upon, and the cause	6, 423/ 1
-- for so I	<b>appointed</b>	him -- taking him	6, 35/ 20
than a few days	<b>appointed</b>	. Then what an anxiety	6, 105/ 31
soul; and good spirits,	<b>appointed</b>	by God, gave their	6, 140/ 24
time), were to them	<b>appointed</b>	specially by God for	6, 141/ 4
disclosed till the times	<b>appointed</b>	by God's high providence	6, 146/ 18
after that Christ had	<b>appointed</b>	him for chief. "But	6, 205/ 24
time, in which we	<b>appointed</b>	to peruse the remnant	6, 246/ 11
as kill themselves be	<b>appointed</b>	by the law, and	6, 319/ 22
us that be not	<b>appointed</b>	nor instructed thereto. And	6, 333/ 26
say to the preachers	<b>appointed</b>	thereto, as the people	6, 334/ 7
and to the preachers	<b>appointed</b>	thereunto, which may show	6, 336/ 31
hath in the diocese	<b>appointed</b>	for the chief physician	6, 343/ 20
men, by a price	<b>appointed</b>	and agreed, worth many	6, 397/ 28
ask help of Saint	<b>Appolin</b>	, and of God too	6, 233/ 30
to pray to Saint	<b>Appoline</b>	for the help of	6, 232/ 32
he would have had	<b>Appolonius</b>	Thianeus in miracles match	6, 241/ 28
killed with stones. Saint	<b>Appolyne</b>	we make a tooth-drawer	6, 227/ 3
that when the frere	<b>apposed</b>	him in confession whether	6, 234/ 9
ere we presume to	<b>approach</b>	, it becometh us and	6, 215/ 18
and images been allowed,	<b>approbate</b>	, and accustomed for good	6, 62/ 21
which is the word	<b>appropriated</b>	to his godhead. And	6, 115/ 5
some one bishop, to	<b>approve</b>	it, this can I	6, 331/ 31
that the bishop should	<b>approve</b>	it if he found	6, 340/ 35
general council of Christendom,	<b>approved</b>	by the faith and	6, 210/ 13
and by the church	<b>approved</b>	, was ever yet hitherto	6, 224/ 24
doctrine of our church	<b>approved</b>	by miracles, never hath	6, 242/ 34
that thought he forthwith	<b>approved</b>	by God. And so	6, 257/ 35
by a provincial council,	<b>approved</b>	. And this is a	6, 315/ 35
be either not yet	<b>approved</b>	for good or such	6, 331/ 7
since, it must be	<b>approved</b>	before the printing. And	6, 331/ 26
read till it were	<b>approved</b>	by the bishops, it	6, 340/ 33
work be allowed and	<b>approved</b>	by the ordinaries, and	6, 341/ 14
was allowed and well	<b>approved</b>	by Christ. And whether	6, 398/ 33
doctors of the church	<b>approving</b>	the same, as appeareth	6, 13/ 24
doctors of the church	<b>approving</b>	the same, as appeareth	6, 237/ 18
of its own nature	<b>apt</b>	to purge and amend	6, 347/ 31
meddle with, meet and	<b>apt</b>	to corrupt and infect	6, 348/ 6
to rest in his	<b>arbitrament</b>	, and not look to	6, 82/ 9
shortly sitting in an	<b>arbor</b>	began to go forth	6, 187/ 13
sitting down in an	<b>arbor</b>	, he began to enter	6, 345/ 9
For as Christ saith, "	<b>Arbor</b>	mala non potest bonum	6, 381/ 28
the doctors and the	<b>arch</b>	heretics themselves well declare	6, 374/ 3
Pomerane and all the	<b>arch</b>	heretics of that sect	6, 390/ 2



understand that the great	<b>arch-heretic</b>	Wycliff, whereas the whole	6, 314/ 23
they see the principal	<b>arch-heretics</b>	and first authors of	6, 435/ 5
the audience of the	<b>archbishop</b>	of Canterbury. And then	6, 318/ 7
a great virtue their	<b>ardent</b>	appetite to preach, wherein	6, 123/ 30
everlasting bliss, therefore he	<b>aretteth</b>	no blame of their	6, 399/ 5
and the Catholic part	<b>argue</b>	together, perceive whether part	6, 159/ 7
And now when I	<b>argue</b>	and ye answer, I	6, 249/ 23
the while that ye	<b>argued</b>	and I answered, that	6, 249/ 19
hath such craft in	<b>arguing</b>	that he will soon	6, 250/ 3
formal as is the	<b>argument</b>	by which ye prove	6, 65/ 21
himself surer in his	<b>argument</b>	than he thinketh you	6, 65/ 28
Nay," quoth I, "that	<b>argument</b>	will not serve you	6, 89/ 12
by the way of	<b>argument</b>	and reasoning. And also	6, 95/ 1
logician outright. Howbeit, that	<b>argument</b>	men may turn on	6, 96/ 5
sinneth not. For this	<b>argument</b>	he maketh: Christ saith	6, 203/ 20
And by this worshipful	<b>argument</b>	it is a world	6, 203/ 24
they be sinners, which	<b>argument</b>	hath so many follies	6, 203/ 27
place for any earnest	<b>argument</b>	. For first, if men	6, 203/ 31
thus is Luther's wise	<b>argument</b>	, which he groundeth upon	6, 204/ 16
is a very frantic	<b>argument</b>	. For where he saith	6, 204/ 17
of the church: this	<b>argument</b>	proveth that there is	6, 204/ 21
quoth I, "by your	<b>argument</b>	it seemeth that they	6, 242/ 11
at a school in	<b>argument</b>	than at a court	6, 274/ 7
other countries, making an	<b>argument</b>	that our clergy is	6, 295/ 13
For this is his	<b>argument</b>	: "Few men can live	6, 309/ 5
the form of this	<b>argument</b>	, Tyndale would rail and	6, 309/ 6
shall let his wise	<b>argument</b>	alone, since it sufficeth	6, 309/ 10
written, nor reasons nor	<b>arguments</b>	there made to the	6, 26/ 32
whereof the reasons and	<b>arguments</b>	in matters of our	6, 153/ 17
how soon Luther's special	<b>arguments</b>	were overthrown with truth	6, 204/ 7
touch your texts or	<b>arguments</b>	to the contrary. For	6, 210/ 15
own making he layeth	<b>arguments</b>	for it, such as	6, 432/ 25
that ye heard the	<b>Arian's</b>	and the Catholic part	6, 159/ 6
and heresy of the	<b>Arians</b>	. And against those other	6, 137/ 5
matter were against the	<b>Arians</b>	, or else would you	6, 160/ 28
told you that the	<b>Arians</b>	were heretics in that	6, 161/ 7
life of Christ. The	<b>Arians</b>	, the Pelagians, the Manichees	6, 374/ 28
clear point that the	<b>Arians'</b>	opinion were the truth	6, 160/ 5
to understand some part	<b>aright</b>	, and some other part	6, 117/ 14
he understandeth it not	<b>aright</b>	. And so let him	6, 127/ 32
whether the church believe	<b>aright</b>	or not. For either	6, 152/ 35
his church, do judge	<b>aright</b>	or err. As for	6, 169/ 22
all such as believe	<b>aright</b>	and live well wheresoever	6, 198/ 9
methought great peril might	<b>arise</b>	, if some of that	6, 22/ 20

no strife nor business	<b>arise</b>	upon their preaching. Which	6, 124/ 30
there would great peril	<b>arise</b>	, and that seditious people	6, 332/ 7
occasion of schisms did	<b>arise</b>	among them, that he	6, 385/ 10
fight against the Turk,	<b>arise</b>	up in great plumps	6, 412/ 10
marvel whereof that doubt	<b>ariseth</b>	, but if they think	6, 211/ 21
yet is it, as	<b>Aristotle</b>	saith, well done indeed	6, 262/ 3
to serve for singers,	<b>arithmetic</b>	meet for merchants, geometry	6, 33/ 28
needs be therefore that	<b>Arius</b>	and all other heretics	6, 147/ 21
the thing that made	<b>Arius</b>	, Pelagius, Faustus, Manichaeus, Donatus	6, 153/ 3
in the days of	<b>Arius</b>	the heretic, he would	6, 155/ 32
should tell you that	<b>Arius</b>	and his company were	6, 159/ 35
yet ye would against	<b>Arius</b>	and all his, and	6, 160/ 6
the people, as did	<b>Arius</b>	, Faustus, Pelagius, and divers	6, 423/ 23
I had been in	<b>Arius's</b>	days in the point	6, 157/ 14
cost done upon the	<b>ark</b>	, and the Temple, and	6, 40/ 6
scripture, as in the	<b>ark</b>	of the testament and	6, 41/ 37
for first when the	<b>ark</b>	was made, there were	6, 42/ 6
proper answer for the	<b>ark</b>	. But I would fain	6, 42/ 16
make it in the	<b>ark</b>	, he would by the	6, 42/ 22
keep it in the	<b>ark</b>	. And as for the	6, 42/ 24
also to choose the	<b>ark</b>	that was carried with	6, 57/ 15
his people, at which	<b>ark</b>	, especially by miracle, he	6, 57/ 16
his special assistance, the	<b>ark</b>	being translated from place	6, 57/ 17
legs of wax or	<b>arms</b>	or such other parts	6, 228/ 11
Christendom with a great	<b>army</b>	and labor to destroy	6, 411/ 25
if one that were	<b>arraigned</b>	for a felony done	6, 267/ 35
of the deed and	<b>arraigned</b>	upon the indictment in	6, 326/ 16
of knives, swords, spurs,	<b>arras</b>	, and painted clothes; and	6, 51/ 6
diverse places, some with	<b>arrows</b>	and some with rusty	6, 85/ 29
he was martyred with	<b>arrows</b>	. Some serve for the	6, 227/ 7
bare as a bird's	<b>arse</b>	. But I think verily	6, 325/ 1
answered and said: "Thou	<b>art</b>	Christ, the Son of	6, 143/ 20
the living God, which	<b>art</b>	come into this world	6, 143/ 20
again unto him, "Thou	<b>art</b>	blessed, Simon the son	6, 143/ 23
said not, "Lo, thou	<b>art</b>	conceived," which if he	6, 150/ 23
thee over, for thou	<b>art</b>	too froward a boy	6, 250/ 26
err in any necessary	<b>article</b>	of Christ's faith. And	6, 8/ 6
scripture concerning any necessary	<b>article</b>	of faith, he that	6, 10/ 16
interpretations in any necessary	<b>article</b>	where they seem to	6, 10/ 31
cannot in any necessary	<b>article</b>	of the faith fall	6, 11/ 26
inveigheth against this detestable	<b>article</b>	of this ungracious sect	6, 18/ 23
country that any such	<b>article</b>	of his preaching was	6, 37/ 10
let him name what	<b>article</b>	. And either ye shall	6, 37/ 12
err in any necessary	<b>article</b>	of Christ's faith. And	6, 101/ 8

this day, as the	<b>article</b>	, which no good Christian	6, 115/ 34
err in any such	<b>article</b>	as God upon pain	6, 121/ 29
touching, as is any	<b>article</b>	of the faith. Nor	6, 130/ 3
the psalm by the	<b>article</b>	of the faith which	6, 135/ 34
it should make an	<b>article</b>	of misbelief and of	6, 147/ 14
to God? This reverend	<b>article</b>	of our Lady's perpetual	6, 151/ 16
scripture concerning any necessary	<b>article</b>	of the faith, he	6, 153/ 28
interpretations in any necessary	<b>article</b>	where they seem to	6, 167/ 1
question of any necessary	<b>article</b>	of our faith, or	6, 169/ 34
we believed a wrong	<b>article</b>	because they or we	6, 170/ 34
point rather than the	<b>article</b>	touching the equality in	6, 171/ 4
to make a doubtful	<b>article</b>	of our faith and	6, 175/ 29
belief of every necessary	<b>article</b>	, and of the right	6, 178/ 27
in any such substantial	<b>article</b>	as God will have	6, 179/ 18
understood, standeth against any	<b>article</b>	that the church believeth	6, 182/ 32
right understood, against any	<b>article</b>	that the church believeth	6, 184/ 12
cannot in any necessary	<b>article</b>	of the faith fall	6, 187/ 5
and so substantial an	<b>article</b>	, so highly touching the	6, 189/ 1
inveigheth against this detestable	<b>article</b>	of this ungracious sect	6, 376/ 18
must then change their	<b>article</b>	and say no more	6, 388/ 31
thirdly, above all-thing, the	<b>articles</b>	of the Catholic faith	6, 9/ 13
scripture to bring the	<b>articles</b>	of our faith with	6, 9/ 25
condemn for heresy such	<b>articles</b>	as wiser and better	6, 33/ 11
to have preached such	<b>articles</b>	as he was detected	6, 36/ 36
in that some such	<b>articles</b>	as he preached, were	6, 37/ 2
your ear. For the	<b>articles</b>	wherewith he was charged	6, 37/ 16
I do in other	<b>articles</b>	of the faith, lean	6, 95/ 25
and belief of the	<b>articles</b>	of our faith. I	6, 109/ 23
I mean of such	<b>articles</b>	as we be of	6, 109/ 24
thirdly, above all-thing, the	<b>articles</b>	of the Catholic faith	6, 122/ 15
all such points and	<b>articles</b>	as the church believeth	6, 127/ 15
it can in the	<b>articles</b>	of the faith. But	6, 129/ 27
scripture to bring the	<b>articles</b>	of our faith with	6, 132/ 31
ere he learned the	<b>articles</b>	of his belief in	6, 133/ 23
thereby learn all the	<b>articles</b>	of the faith?" "I	6, 134/ 7
out therein all the	<b>articles</b>	of our faith?" "I	6, 134/ 27
knowledge before of these	<b>articles</b>	of our faith, that	6, 136/ 10
rule of interpretation the	<b>articles</b>	of our faith." The	6, 137/ 23
the truth of such	<b>articles</b>	of the faith as	6, 147/ 27
church as well the	<b>articles</b>	of faith, as the	6, 151/ 30
and sacraments and the	<b>articles</b>	of our faith from	6, 152/ 4
quothe he, "be none	<b>articles</b>	in any man's creed	6, 241/ 15
ween further that such	<b>articles</b>	of our faith as	6, 290/ 32
of any of those	<b>articles</b>	wherein every good Christian	6, 336/ 12

to dispicions upon the	<b>articles</b>	, so that he should	6, 362/ 35
wickedly erred in substantial	<b>articles</b>	of the faith, yet	6, 374/ 30
devils have in the	<b>articles</b>	of our faith. In	6, 387/ 21
likelihood in any other	<b>articles</b>	of our faith, whereof	6, 387/ 25
alone from all other	<b>articles</b>	of the faith, of	6, 388/ 10
and many such other	<b>articles</b>	-- but also abuse	6, 388/ 12
of Christ, and the	<b>articles</b>	thereof not new begun	6, 419/ 15
been written. And the	<b>articles</b>	of this faith had	6, 419/ 25
philosophy, and other liberal	<b>arts</b>	corroborate and quickened, and	6, 132/ 8
be so unable to	<b>ascend</b>	up so high on	6, 334/ 6
deeds, good or bad,	<b>ascend</b>	or descend by the	6, 404/ 8
in Exodus, by Moses	<b>ascending</b>	up upon the hill	6, 333/ 30
should, by your friend,	<b>ascertain</b>	you. And surely, sir	6, 26/ 34
the church so well	<b>ascertained</b>	of God's pleasure therein	6, 148/ 26
doctors, whereby we be	<b>ascertained</b>	that the faith that	6, 188/ 25
man's free will; and	<b>ascribe</b>	all-thing to destiny. The	6, 18/ 25
of these Lutherans, which	<b>ascribe</b>	our salvation and damnation	6, 19/ 8
is wrought, there to	<b>ascribe</b>	it to God, the	6, 96/ 10
man's free will and	<b>ascribe</b>	all-thing to destiny. "Surely	6, 376/ 20
of these Lutherans, which	<b>ascribe</b>	our salvation and damnation	6, 402/ 8
tyrant and tormentor had,	<b>ascribe</b>	they to the benign	6, 403/ 2
those blessed saints do	<b>ascribe</b>	unto the work of	6, 432/ 5
to say but to	<b>ascribe</b>	God's works to the	6, 432/ 16
of those Jews that	<b>ascribed</b>	Christ's miracles to the	6, 432/ 10
all whom, when Tyndale	<b>ascribeth</b>	them all to the	6, 432/ 7
meekness and to none	<b>ascribing</b>	of any part the	6, 86/ 23
liberty of man's will,	<b>ascribing</b>	all our deeds to	6, 428/ 3
I, "Tyndale's word alone	<b>ascribing</b>	all the miracles to	6, 431/ 33
them, and to be	<b>ashamed</b>	also to seem so	6, 17/ 13
shall be sorry and	<b>ashamed</b>	in themselves of that	6, 48/ 15
faith I am half	<b>ashamed</b>	to put you, saving	6, 274/ 9
them, and to be	<b>ashamed</b>	also to seem so	6, 348/ 22
not in himself be	<b>ashamed</b>	of himself to think	6, 364/ 14
natural fool have been	<b>ashamed</b>	of himself to write	6, 364/ 36
past and are not	<b>ashamed</b>	to deny purgatory, which	6, 365/ 18
of the poor publican	<b>ashamed</b>	of his sins and	6, 380/ 14
the beasts be not	<b>ashamed</b>	to say, when they	6, 404/ 9
doth, he is not	<b>ashamed</b>	to say that the	6, 425/ 15
say. And of the	<b>ashes</b>	of one heretic springeth	6, 31/ 27
were burned up to	<b>ashes</b>	. For the religious people	6, 370/ 9
to set worldly business	<b>aside</b>	, especially in such need	6, 25/ 14
with her mouth drawn	<b>aside</b>	, and her eyes laid	6, 93/ 24
Gospel, though we set	<b>aside</b>	the counsels. It is	6, 105/ 28
set all other learning	<b>aside</b>	, partly for sloth refusing	6, 122/ 28

and I drew ourselves	<b>aside</b>	into the garden. And	6, 345/ 8
they had set violence	<b>aside</b>	, good Christian people had	6, 407/ 13
untrue saying and keeping	<b>aside</b>	a portion of their	6, 429/ 7
their fantasies like to	<b>ask</b>	me of such matters	6, 23/ 2
They might as well	<b>ask</b>	what good did that	6, 49/ 21
be so bold to	<b>ask</b>	him. But that he	6, 60/ 14
whereof I must further	<b>ask</b>	you after. For I	6, 78/ 8
it them. If we	<b>ask</b>	help and health of	6, 97/ 16
the scripture, I would	<b>ask</b>	you therefore this question	6, 155/ 23
promiseth that if we	<b>ask</b>	we shall have --	6, 158/ 19
Good Lord, I will	<b>ask</b>	no man but thyself	6, 159/ 17
therefore must I yet	<b>ask</b>	you again whether the	6, 172/ 31
tibi gentes hereditatem tuam" (	<b>Ask</b>	of me and I	6, 173/ 15
would I," quoth I, "	<b>ask</b>	you one thing: wherefore	6, 183/ 7
he; "If men should	<b>ask</b>	you and me where	6, 189/ 23
be or how to	<b>ask</b>	for them, or if	6, 200/ 32
wise that we shall	<b>ask</b>	help of his holy	6, 214/ 24
Walsingham. Which if ye	<b>ask</b>	any of them whom	6, 231/ 28
Nor if ye would	<b>ask</b>	her whether it were	6, 232/ 14
also that we should	<b>ask</b>	it of him, without	6, 233/ 20
not too simple to	<b>ask</b>	help of Saint Appolin	6, 233/ 30
petitions, though they that	<b>ask</b>	them were, as I	6, 236/ 29
yet so many that	<b>ask</b>	evil petitions of saints	6, 236/ 31
as there be that	<b>ask</b>	the same of God	6, 236/ 31
For whatsoever they will	<b>ask</b>	of any good saint	6, 236/ 32
good saint they will	<b>ask</b>	of God also. And	6, 236/ 33
our judgment, we might	<b>ask</b>	advice further of learned	6, 274/ 31
never so, he would	<b>ask</b>	us how can we	6, 275/ 16
none, for I never	<b>ask</b>	after them." "Then," quoth	6, 278/ 27
oath given, he would	<b>ask</b>	me certain questions of	6, 281/ 26
great thing could we	<b>ask</b>	him of right, because	6, 397/ 11
therein and unlawful petitions	<b>asked</b>	of them, and harm	6, 13/ 15
wisdom and learning I	<b>asked</b>	in that behalf, and	6, 22/ 33
With this your friend	<b>asked</b>	me what reason were	6, 60/ 8
some other. Then he	<b>asked</b>	me whereby was I	6, 60/ 20
upon his eyes, and	<b>asked</b>	him whether he could	6, 86/ 25
of my folk and	<b>asked</b>	whether they should make	6, 130/ 21
he. "What if ye	<b>asked</b>	him," quoth I, "whether	6, 160/ 10
then if they be	<b>asked</b>	further question thereof, they	6, 221/ 24
therein and unlawful petitions	<b>asked</b>	of them, and harm	6, 226/ 5
-- he went and	<b>asked</b>	his wife counsel. But	6, 229/ 8
For first when he	<b>asked</b>	you whether the cause	6, 250/ 32
with you, and have	<b>asked</b>	you whereby ye know	6, 251/ 17
But he would have	<b>asked</b>	how ye know that	6, 251/ 22

Then would he have	<b>asked</b>	me further," quoth your	6, 251/ 34
So would he have	<b>asked</b>	you," quoth I, "and	6, 251/ 37
things as should be	<b>asked</b>	of me, and after	6, 281/ 25
But when he was	<b>asked</b>	how he knew it	6, 319/ 13
thither. Then my lord	<b>asked</b>	that man, "How say	6, 320/ 22
there. Then was he	<b>asked</b>	whether he had said	6, 320/ 30
Then was that man	<b>asked</b>	, "Sir know you one	6, 321/ 1
the lords laughed and	<b>asked</b>	, "What is she?" "Forsooth	6, 321/ 24
And then was he	<b>asked</b>	whereby he knew it	6, 322/ 1
ten. Then was he	<b>asked</b>	whether he had seen	6, 323/ 17
ten. Then was he	<b>asked</b>	whether he had seen	6, 323/ 21
But when he was	<b>asked</b>	when, whom, and in	6, 323/ 25
midnight. And when he	<b>asked</b>	him the names of	6, 328/ 16
remember no more, then	<b>asked</b>	we of them that	6, 328/ 21
the way, when we	<b>asked</b>	him what man was	6, 328/ 25
help of his grace,	<b>asked</b>	thereunto; and in his	6, 336/ 5
Luther and he be	<b>asked</b>	often, and always make	6, 350/ 21
And then was it	<b>asked</b>	him whether a man	6, 382/ 6
Then was it further	<b>asked</b>	him, if their meaning	6, 390/ 15
so bad. "It was	<b>asked</b>	him then whether that	6, 398/ 32
we shall have --	<b>asking</b>	, as Saint James saith	6, 158/ 20
sparing of the child,	<b>asking</b>	first a hundred ducats	6, 371/ 29
were not present, or	<b>asleep</b>	, or not well understood	6, 265/ 13
whereby while each hath	<b>aspired</b>	to the enhancing of	6, 413/ 29
any horse or any	<b>ass</b>	that wotteth that?" "None	6, 131/ 10
of, but if Balaam's	<b>ass</b>	anything understood thereof. For	6, 131/ 13
like a good reasonable	<b>ass</b>	. "If no brute beast	6, 131/ 14
prove the boy an	<b>ass</b>	. Which when the boy	6, 250/ 11
two ears is an	<b>ass</b>	. "Nay marry, Master, will	6, 250/ 13
have proved thee an	<b>ass</b>	anon." "Marry, Master," quoth	6, 250/ 17
grant me that every	<b>ass</b>	hath two ears." "Nay	6, 250/ 21
quoth he, "for some	<b>ass</b>	may hap to have	6, 250/ 24
by which the devil	<b>assaulted</b>	his patience, and all	6, 401/ 2
your purpose, I will	<b>assay</b>	to show, and trust	6, 102/ 5
oversee themselves in the	<b>assay</b>	: "It maketh no matter	6, 113/ 14
leave his religion, and	<b>assay</b>	now to serve God	6, 291/ 33
have not seen it	<b>assayed</b>	. "Well," quoth I, "since	6, 133/ 24
were prayed unto, and	<b>assayed</b>	it also, and yet	6, 215/ 4
we newly see it	<b>assayed</b>	. And as for that	6, 311/ 2
besides their private prayers,	<b>assemble</b>	solemnly and resort in	6, 57/ 36
of our apostates are	<b>assembled</b>	(part run out of	6, 22/ 19
general council were after	<b>assembled</b>	, he might jest and	6, 361/ 32
for it was not	<b>assembled</b>	in the Holy Ghost	6, 361/ 34
into Wales, yet they	<b>assembled</b>	themselves together in a	6, 409/ 30

divers men of worship	<b>assembled</b>	old folk of the	6, 412/ 25
a council of Lutherans	<b>assembling</b>	themselves in Saxony could	6, 355/ 21
vouchsafe to incline mine	<b>assent</b>	unto that side that	6, 157/ 29
yet dare I not	<b>assent</b>	that it were the	6, 158/ 5
to themselves, inclineth their	<b>assent</b>	unto the true side	6, 172/ 8
grace had inclined your	<b>assent</b>	to the surer side	6, 176/ 1
our heart into the	<b>assent</b>	of that we read	6, 254/ 31
before, willingly with the	<b>assent</b>	of their wives, forbore	6, 311/ 8
Which ere I would	<b>assent</b>	to change, I would	6, 313/ 10
admitting thereof without the	<b>assent</b>	of the remnant. And	6, 331/ 34
violence taken away by	<b>assent</b>	on both the sides	6, 408/ 4
I daily see, I	<b>assented</b>	. Then said he further	6, 67/ 8
her. And then she	<b>assented</b>	and said, "Lo, here	6, 150/ 34
if the world were	<b>assented</b>	thereunto and could hold	6, 408/ 20
and unto them the	<b>assertion</b>	of our own, especially	6, 102/ 20
that report it could	<b>assign</b>	it. For if any	6, 36/ 34
I, "in like wise	<b>assign</b>	some companies that be	6, 189/ 25
not stick much to	<b>assign</b>	you a place and	6, 192/ 3
So that if ye	<b>assign</b>	it in Boheme, ye	6, 192/ 18
it needeth not to	<b>assign</b>	any place where the	6, 196/ 2
to his office and	<b>assign</b>	him a craft such	6, 226/ 30
the worst that ye	<b>assign</b>	in our matter is	6, 237/ 4
yet cause by reason	<b>assigned</b>	that men may perceive	6, 130/ 4
their false gods, but	<b>assigneth</b>	them to have been	6, 76/ 25
fault as the bishop	<b>assigneth</b>	him. And is, in	6, 410/ 17
he doth vouchsafe to	<b>assist</b>	and comfort us with	6, 182/ 23
the perpetual being and	<b>assistance</b>	of Christ with his	6, 8/ 17
that place some special	<b>assistance</b>	of his favor and	6, 47/ 10
times declared his special	<b>assistance</b>	, the ark being translated	6, 57/ 17
to show more his	<b>assistance</b>	, and to be more	6, 60/ 18
demonstration of his special	<b>assistance</b>	. And when he showeth	6, 61/ 14
in the Gospel continual	<b>assistance</b>	to her sweetest Son	6, 108/ 12
the perpetual being and	<b>assistance</b>	of Christ with his	6, 113/ 5
there is another present	<b>assistance</b>	and special cure of	6, 119/ 23
preserve it with the	<b>assistance</b>	of his gracious presence	6, 177/ 12
the whole Trinity. Whose	<b>assistance</b>	being to the church	6, 179/ 4
soon forgotten the perpetual	<b>assistance</b>	of the Trinity in	6, 182/ 13
the remembrance of the	<b>assistance</b>	of God with the	6, 182/ 18
the much more special	<b>assistance</b>	of God with his	6, 182/ 21
a perceiving that the	<b>assistance</b>	of God in his	6, 182/ 28
suffered, for the special	<b>assistance</b>	of God and instruction	6, 185/ 20
God, since his special	<b>assistance</b>	so informeth and instructeth	6, 188/ 37
and giving his special	<b>assistance</b>	unto the end of	6, 220/ 18
And that is the	<b>assistance</b>	of God and the	6, 223/ 21

thereto. For though the	<b>assistance</b>	of God and his	6, 239/ 2
majesty giveth his special	<b>assistance</b>	. And surely of all	6, 243/ 13
a breath of his	<b>assistance</b>	-- though the goodness	6, 347/ 36
without God. But his	<b>assistance</b>	is always at hand	6, 404/ 13
of gods, present and	<b>assistant</b>	in the idols and	6, 52/ 14
world's end present and	<b>assistant</b>	-- not only spoken	6, 116/ 10
in which Christ is	<b>assistant</b>	, and his Holy Spirit	6, 147/ 18
by which his grace,	<b>assistant</b>	with good men that	6, 172/ 6
Holy Spirit to be	<b>assistant</b>	with his whole church	6, 343/ 5
not, as it is,	<b>assistant</b>	and working with his	6, 350/ 36
help also; and God	<b>assisted</b>	with his aid and	6, 140/ 25
doubting nothing but God	<b>assisted</b>	my choice, if I	6, 158/ 18
of God had not	<b>assisted</b>	his holy sacrament, as	6, 425/ 7
and his Holy Spirit	<b>assisting</b>	his church hath governed	6, 221/ 1
the judges acquit and	<b>assoil</b>	the defendant. And better	6, 265/ 26
to hear confession and	<b>assoil</b>	and do all that	6, 349/ 22
decided, and the doubt	<b>assoiled</b>	, and that part sufficiently	6, 60/ 24
book one answer that	<b>assoileth</b>	all the whole matter	6, 43/ 17
such need. For I	<b>assure</b>	you, some folk here	6, 25/ 15
go further." "Now I	<b>assure</b>	you," quoth I, "if	6, 210/ 23
thus said, yet I	<b>assure</b>	you, to my mind	6, 257/ 4
full proof. For I	<b>assure</b>	you the bishop was	6, 327/ 29
they have. For I	<b>assure</b>	you, I have heard	6, 342/ 22
in this point, I	<b>assure</b>	you faithfully, there is	6, 398/ 21
friends, sore abashed and	<b>astonished</b>	, rebuked him for calling	6, 234/ 1
and I was therewith	<b>astonished</b>	and said I would	6, 249/ 27
merchants, geometry for masons,	<b>astronomy</b>	good for no man	6, 33/ 29
if it be by	<b>astronomy</b>	, which cunning who can	6, 66/ 11
and consider each part	<b>asunder</b>	, then may we better	6, 77/ 31
heaven and earth stand	<b>asunder</b>	. For first would I	6, 196/ 32
they were so dispersed	<b>asunder</b>	that they were to	6, 200/ 16
unknown, single sort, severed	<b>asunder</b>	and scattered about in	6, 203/ 6
countries, and very far	<b>asunder</b>	, called upon at once	6, 213/ 1
them two a mile	<b>asunder</b>	, and both twain as	6, 213/ 17
men's ears, standing far	<b>asunder</b>	, hath like difficulty to	6, 213/ 21
sundry places far distant	<b>asunder</b>	, marvel we so much	6, 213/ 31
in two places far	<b>asunder</b>	, or else the monks	6, 217/ 12
yours be not far	<b>asunder</b>	. For since all witness	6, 267/ 13
the Temple is broken	<b>asunder</b>	that divided among the	6, 343/ 3
albeit that we cannot	<b>attain</b>	to the knowledge of	6, 5/ 26
albeit that we cannot	<b>attain</b>	to the knowledge of	6, 60/ 5
no man's else, can	<b>attain</b>	so near to nature's	6, 71/ 1
reason can no more	<b>attain</b>	to that cause than	6, 129/ 26
else if we cannot	<b>attain</b>	the right understanding, yet	6, 162/ 8



profit that ourselves might	<b>attain</b>	by a Mass, than	6, 300/ 6
that cannot very well	<b>attain</b>	to perceive them, begin	6, 334/ 29
can never by themselves	<b>attain</b>	, as in the psalms	6, 336/ 16
for unlearned men to	<b>attain</b>	unto, it were more	6, 336/ 29
men can very well	<b>attain</b>	. And in like wise	6, 343/ 35
he tarry therefor) give	<b>attendance</b>	unto you, days and	6, 25/ 10
be glad to give	<b>attendance</b>	thereon, and do for	6, 100/ 23
as handmaids to give	<b>attendance</b>	upon divinity. And in	6, 126/ 18
the Gospel of Matthew, "	<b>Attendite</b>	a falsis prophetis, qui	6, 421/ 20
rather need to be	<b>attentively</b>	read and advised than	6, 21/ 29
in commandment to his	<b>attorney</b>	to confess their pleas	6, 326/ 21
that he perceived the	<b>audience</b>	that stood about him	6, 125/ 26
could not make your	<b>audience</b>	to discern the truth	6, 156/ 18
him which in open	<b>audience</b>	at the first word	6, 256/ 27
a mortuary in the	<b>audience</b>	of the archbishop of	6, 318/ 7
always for the present	<b>audience</b>	. Whereunto it appeareth that	6, 337/ 1
and capacities of his	<b>audience</b>	, yet letteth that nothing	6, 339/ 27
but that the whole	<b>audience</b>	may without harm have	6, 339/ 28
give them all good	<b>audience</b>	that could and would	6, 346/ 2
an angel of heaven	<b>audience</b>	to the contrary, what	6, 346/ 8
hearts to give him	<b>audience</b>	in some such heresies	6, 368/ 8
to dissemble, because their	<b>audience</b>	is not yet brought	6, 427/ 27
set forth, (if the	<b>audience</b>	were indifferent) there were	6, 433/ 14
whom himself commanded: "Ipsum	<b>audite</b>	"; "Hear him," said the	6, 163/ 2
did, keep all that	<b>aught</b>	is for himself, and	6, 41/ 12
images, if ye set	<b>aught</b>	by the name of	6, 47/ 12
but if they give	<b>aught</b>	, they ransack the bottom	6, 51/ 15
Marry," quoth he, "for	<b>aught</b>	I wot, I have	6, 76/ 3
that she forthwith, for	<b>aught</b>	her father could do	6, 94/ 3
in his life learn	<b>aught</b>	else, how old think	6, 133/ 22
Surely," quoth he, "for	<b>aught</b>	that I could bend	6, 248/ 24
that all that ever	<b>aught</b>	said or deposed against	6, 273/ 36
quoth I, "and for	<b>aught</b>	I see yet, I	6, 276/ 6
brought from thence, for	<b>aught</b>	that he can tell	6, 278/ 17
by my troth, for	<b>aught</b>	that I can see	6, 294/ 5
Surely," quoth I, "for	<b>aught</b>	I see suddenly, that	6, 302/ 33
thereto as faultless for	<b>aught</b>	that any man could	6, 317/ 25
that every man that	<b>aught</b>	had said therein was	6, 320/ 11
mine own mind, for	<b>aught</b>	that ever I heard	6, 325/ 15
might in effect, for	<b>aught</b>	that I can see	6, 337/ 15
And whether he got	<b>aught</b>	or got naught by	6, 371/ 23
if the faith shall	<b>aught</b>	avail them. For if	6, 392/ 14
am I that Saint	<b>Augustine</b>	, Saint Jerome, Saint Basil	6, 38/ 22
surely, sir, holy Saint	<b>Augustine</b>	, in an epistle of	6, 55/ 7

no more than Saint	<b>Augustine</b>	saith that he could	6, 60/ 13
Cassian, Saint Gregory, Saint	<b>Augustine</b>	, Saint Jerome, and many	6, 81/ 20
holy Saint Gregory, Saint	<b>Augustine</b>	, Saint Jerome, Saint Eusebius	6, 90/ 16
so doth holy Saint	<b>Augustine</b>	expound it. But since	6, 103/ 31
find Saint Jerome, Saint	<b>Augustine</b>	, Saint Basil, and many	6, 126/ 20
him then, as Saint	<b>Augustine</b>	saith, make himself very	6, 127/ 29
therefore saith holy Saint	<b>Augustine</b>	, "I should not believe	6, 181/ 11
of God's punishment. Saint	<b>Augustine</b>	, as is written by	6, 216/ 9
as I remember, Saint	<b>Augustine</b>	saith, that he that	6, 216/ 32
much as saith Saint	<b>Augustine</b>	. For he letteth not	6, 218/ 5
Yes," quoth he, "Saint	<b>Augustine</b>	, as I told you	6, 219/ 19
ye allege of Saint	<b>Augustine</b>	, I have heard it	6, 219/ 32
that so take Saint	<b>Augustine</b>	be foul deceived. I	6, 219/ 34
to say that Saint	<b>Augustine</b>	did never write such	6, 219/ 35
as Saint Jerome, Saint	<b>Augustine</b>	, Saint Basil, Saint Chrysostom	6, 238/ 3
as ye say Saint	<b>Augustine</b>	saith. And now when	6, 249/ 22
of Saint Jerome, Saint	<b>Augustine</b>	, Saint Ambrose, and all	6, 367/ 18
I care not for	<b>Augustine</b>	, I care not for	6, 367/ 20
Saint Jerome and Saint	<b>Augustine</b>	? Who durst have done	6, 375/ 13
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the time of Saint	<b>Augustine</b>	, the great doctor of	6, 409/ 4
that holy man Saint	<b>Augustine</b>	, which long had with	6, 409/ 9
cunning than had Saint	<b>Augustine</b>	, Saint Jerome, Saint Ambrose	6, 420/ 13
pride is, as Saint	<b>Augustine</b>	saith, the very mother	6, 423/ 4
holy Saint Jerome, Saint	<b>Augustine</b>	, and such other, as	6, 425/ 16
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the maintenance of their	<b>authority</b>	. And the fear lest	6, 29/ 7
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his best proved friends,	<b>avow</b>	it in his face	6, 257/ 27
shameless that would still	<b>avow</b>	themselves for Christian folk	6, 374/ 22
indeed, but had well	<b>avowed</b>	them and stiffly abided	6, 256/ 19
abide by them, and	<b>avowed</b>	them in his face	6, 328/ 37
lie in a continual	<b>await</b>	upon every preacher to	6, 127/ 2
butterfly, I would never	<b>award</b>	him one wing." "Surely	6, 275/ 29
that no man was	<b>aware</b>	of, nor would have	6, 199/ 3
if ye were not	<b>aware</b>	thereof, your gift could	6, 300/ 12
then were we not	<b>aware</b>	in what wise we	6, 329/ 19
have we walked wrong	<b>awhile</b>	, if ye prove that	6, 72/ 16
When we had laughed	<b>awhile</b>	at our merry tales	6, 234/ 18
letted and sat still	<b>awhile</b>	in sin, and therefore	6, 401/ 13
to believe in God,	<b>aye</b>	."") And so would I	6, 234/ 14
and worshipped the idol	<b>Baal</b>	so far forth that	6, 198/ 27
bended their knee before	<b>Baal</b>	." So that where the	6, 198/ 31
bowed their knees before	<b>Baal</b>	, were secret and unknown	6, 199/ 21
was the worshipping of	<b>Baal</b>	." "If that were so	6, 199/ 37
from the worship of	<b>Baal</b>	, in all the regions	6, 200/ 2
boweth his knees to	<b>Baal</b>	(if the images be	6, 200/ 12
if the images be	<b>Baal</b>	) as his neighbors do	6, 200/ 12
the false prophets of	<b>Baal</b>	. And the holy apostles	6, 241/ 2
for good company to	<b>babble</b>	thitherward and drink drunk	6, 100/ 4
logic he reckoned but	<b>babbling</b>	, music to serve for	6, 33/ 27
of their questions and	<b>babbling</b>	of their dispicions, building	6, 33/ 31



so put into the	<b>babe's</b>	mouth. But methink though	6, 333/ 7
them call us young	<b>babes</b>	and they will, yet	6, 333/ 12
entitled The Captivity of	<b>Babylon</b>	, in which he laboreth	6, 362/ 6
of the captivity of	<b>Babylon</b>	, he writeth that neither	6, 366/ 7
young children's heads of	<b>Babylon</b>	against the stone; that	6, 427/ 2
indefensible errors, to go	<b>back</b>	and forsake all the	6, 18/ 3
if he be borne	<b>back</b>	with reason. Thus may	6, 26/ 2
I, "let us go	<b>back</b>	again where we left	6, 107/ 8
you leave to go	<b>back</b>	and call again what	6, 113/ 18
he, "we be come	<b>back</b>	here with going forward	6, 120/ 14
world cannot pluck them	<b>back</b>	. But with sowing sedition	6, 123/ 23
should hear him go	<b>back</b>	with his word, which	6, 125/ 19
yet when I look	<b>back</b>	again upon holy scripture	6, 154/ 3
and would never go	<b>back</b>	with God's word to	6, 201/ 26
a new tabernacle, the	<b>back</b>	of the image being	6, 222/ 7
swingeth it at his	<b>back</b>	, which himself never listeth	6, 296/ 4
faults cast at our	<b>back</b>	, and cast the bag	6, 313/ 34
indefensible errors, to go	<b>back</b>	and forsake all the	6, 366/ 16
upon other poor men's	<b>backs</b>	importunable burdens, to the	6, 104/ 3
them on other men's	<b>backs</b>	, to the bearing whereof	6, 104/ 28
put harness on their	<b>backs</b>	for the repression of	6, 409/ 32
children, reverently covered, going	<b>backward</b>	to him because they	6, 297/ 35
Christ, good men and	<b>bad</b>	together. The Sixth Chapter	6, 12/ 23
of good men and	<b>bad</b>	together of whom no	6, 12/ 26
be idolatry, and the	<b>bad</b>	sort they that believe	6, 12/ 29
of Tyndale was too	<b>bad</b>	to be mended. The	6, 15/ 30
be he never so	<b>bad</b>	, in that his naughtiness	6, 16/ 7
in them among the	<b>bad</b>	. The Second Chapter The	6, 17/ 8
I should take for	<b>bad</b>	: yet, since no man	6, 22/ 1
be naught, since the	<b>bad</b>	may suddenly be mended	6, 203/ 11
Christian men, good and	<b>bad</b>	together, while the church	6, 205/ 6
while good fishes and	<b>bad</b>	. And this field of	6, 205/ 8
purified, and all the	<b>bad</b>	cast out, and the	6, 205/ 9
Christ, good men and	<b>bad</b>	together. "And finally --	6, 206/ 14
of good men and	<b>bad</b>	together, of whom no	6, 207/ 17
be idolatry, and the	<b>bad</b>	sort they that believe	6, 207/ 21
Christian people good and	<b>bad</b>	, not separating themselves for	6, 208/ 4
church the good and	<b>bad</b>	both doth use it	6, 210/ 9
it truly and the	<b>bad</b>	falsely; and that all	6, 210/ 10
for the misuse of	<b>bad</b>	folk. The Twelfth Chapter	6, 237/ 14
thought, not all-thing so	<b>bad</b>	as they were made	6, 247/ 21
reckon everything good or	<b>bad</b>	as himself would account	6, 259/ 30
careth not much how	<b>bad</b>	they be, not though	6, 261/ 2
the world is so	<b>bad</b>	, that there be many	6, 261/ 25

that it were so	<b>bad</b>	as ye say, that	6, 261/ 27
of Tyndale was too	<b>bad</b>	to be mended. But	6, 292/ 35
temporal everywhere all be	<b>bad</b>	enough, God make us	6, 295/ 15
thought no man so	<b>bad</b>	as himself. For that	6, 296/ 7
that neither good nor	<b>bad</b>	passeth unreproued. If they	6, 296/ 12
good and who is	<b>bad</b>	, nor have the leisure	6, 298/ 21
be he never so	<b>bad</b>	, in that his naughtiness	6, 299/ 3
in that, being so	<b>bad</b>	, he durst presume to	6, 299/ 26
of his goodness, how	<b>bad</b>	soever the priest be	6, 300/ 2
And many be there	<b>bad</b>	also; and some the	6, 313/ 18
translation old or new,	<b>bad</b>	or good." "Forsooth," quoth	6, 317/ 8
in them among the	<b>bad</b>	. When we had after	6, 345/ 6
the profit for the	<b>bad</b>	. And also reason, men	6, 345/ 25
the faults of the	<b>bad</b>	, nor the bad themselves	6, 346/ 35
the bad, nor the	<b>bad</b>	themselves be not so	6, 346/ 35
we do, good and	<b>bad</b>	, we do nothing at	6, 353/ 2
in us, good and	<b>bad</b>	, as wax is wrought	6, 353/ 4
sect also be some	<b>bad</b>	. And therefore the malice	6, 372/ 32
feel neither good nor	<b>bad</b>	after this life till	6, 377/ 20
man, good works and	<b>bad</b>	. Howbeit, such as he	6, 398/ 26
be they never so	<b>bad</b>	. "It was asked him	6, 398/ 31
men's deeds, good or	<b>bad</b>	, made no difference before	6, 400/ 6
be it never so	<b>bad</b>	, and in the other	6, 400/ 8
our deeds, good or	<b>bad</b>	, ascend or descend by	6, 404/ 8
it good, be it	<b>bad</b>	, is, as they say	6, 405/ 20
lord saw that, he	<b>bade</b>	him walk faitour, and	6, 87/ 2
for all that he	<b>bade</b>	the people do what	6, 104/ 30
it. As when he	<b>bade</b>	Saint Peter come upon	6, 107/ 33
water to him, he	<b>bade</b>	not the remnant come	6, 107/ 34
quoth I, "if he	<b>bade</b>	you believe them both	6, 154/ 25
sent you to and	<b>bade</b>	you believe?" "Nay, verily	6, 160/ 25
church as his Father	<b>bade</b>	us hear him." "That	6, 163/ 31
tell him that himself	<b>bade</b>	so? And therefore methink	6, 168/ 4
works?" "Yes," quoth he. "	<b>Bade</b>	not Christ," quoth I	6, 200/ 21
mortal enemies, wearing his	<b>badge</b>	, and seeming to you	6, 218/ 30
hand into a blind	<b>bag</b>	full of snakes and	6, 158/ 30
you of, and the	<b>bag</b>	with other folks faults	6, 313/ 33
back, and cast the	<b>bag</b>	that beareth our own	6, 313/ 34
she. "And if I	<b>bake</b>	it all to hard	6, 258/ 24
her gossip, "ye should	<b>bake</b>	it in a mean	6, 258/ 26
wot of, but if	<b>Balaam's</b>	ass anything understood thereof	6, 131/ 13
well walked after the	<b>ballad</b>	, "The further I go	6, 185/ 30
in taking away the	<b>band</b>	of those very ceremonial	6, 105/ 9
their faults they would	<b>banish</b>	the books that were	6, 347/ 2

minister the sacrament of	<b>baptism</b>	? Let it be showed	6, 149/ 30
the time of his	<b>baptism</b>	. And therefore the man	6, 163/ 4
sacraments among themselves, as	<b>baptism</b>	, confirmation, matrimony, holy order	6, 190/ 18
buried before the man's	<b>baptism</b>	. And now these two	6, 305/ 11
the seven sacraments, except	<b>baptism</b>	, penance, and the Sacrament	6, 349/ 15
handleth the sacrament of	<b>baptism</b>	not much better. For	6, 352/ 22
better. For he magnifieth	<b>baptism</b>	but to the suppression	6, 352/ 23
our salvation with our	<b>baptism</b>	, without good works. He	6, 352/ 28
he have faith and	<b>baptism</b>	to die ere he	6, 380/ 37
and fruit of our	<b>baptism</b>	, was not given to	6, 391/ 21
meant, that after the	<b>baptism</b>	the faith only shall	6, 391/ 25
in them which after	<b>baptism</b>	have time and reason	6, 392/ 12
faith and renay their	<b>baptism</b>	. "In which peril, since	6, 414/ 17
Holy Saint John the	<b>Baptist</b>	not only baptized and	6, 44/ 12
by Saint John the	<b>Baptist</b>	that there was no	6, 211/ 28
Saint John's head the	<b>Baptist</b>	as men call it	6, 221/ 22
head of Saint John	<b>Baptist</b>	also? Yes, of surety	6, 225/ 27
both Saint John the	<b>Baptist</b>	and our blessed Lady	6, 396/ 3
saith, "Qui crediderit et	<b>baptizatus</b>	fuerit, salvus erit" (He	6, 390/ 36
of such as be	<b>baptized</b>	, and bear the name	6, 37/ 36
the Baptist not only	<b>baptized</b>	and preached, but also	6, 44/ 13
that believeth and is	<b>baptized</b>	shall be saved). Where	6, 391/ 1
good witness to the	<b>bar</b>	that would depose and	6, 267/ 36
a tongue vulgar and	<b>barbarous</b>	. But of all-thing especially	6, 333/ 3
our tongue is called	<b>barbarous</b>	, is but a fantasy	6, 337/ 21
as several as a	<b>barber's</b>	chair, and never take	6, 308/ 1
peevish that the very	<b>bare</b>	rehearsal is enough, without	6, 17/ 11
apostles said that the	<b>bare</b>	law of Moses, besides	6, 105/ 5
but a cold and	<b>bare</b>	alleging, but such words	6, 116/ 5
writing or by his	<b>bare</b>	word. For the words	6, 148/ 6
and then kissing his	<b>bare</b>	scalp, make a man	6, 217/ 7
charity sometimes by the	<b>bare</b>	name of love, I	6, 288/ 2
virtuous affection into the	<b>bare</b>	name of love, common	6, 288/ 34
no commandment but a	<b>bare</b>	permission for one. And	6, 307/ 28
coot, and sometimes as	<b>bare</b>	as a bird's arse	6, 325/ 1
peevish, that the very	<b>bare</b>	rehearsal is enough, without	6, 348/ 19
is it now a	<b>bare</b>	gloss for you to	6, 381/ 18
to saints is very	<b>bare</b>	. "It must needs," quoth	6, 432/ 14
needs," quoth I, "be	<b>bare</b>	, except he well void	6, 432/ 15
other side nakedly and	<b>barely</b>	and some part pared	6, 363/ 28
advantage thereof." "On that	<b>bargain</b>	be it," quoth I	6, 120/ 30
the surety of their	<b>bargains</b>	have writing or good	6, 263/ 32
of these heretics that	<b>bark</b>	against the old ancient	6, 49/ 17
world that ever would	<b>bark</b>	against the church therein	6, 90/ 25

their heresy wherein they	<b>bark</b>	against the saints selves	6, 232/ 25
dog, that would but	<b>bark</b>	in sight and seem	6, 399/ 18
have of old ever	<b>barked</b>	against Christ's Catholic Church	6, 38/ 21
heretics be not only	<b>barkers</b>	against the faith that	6, 152/ 13
his own voice. He	<b>barketh</b>	against the sacraments much	6, 424/ 31
the roof in making	<b>Barking</b>	Abbey, should this be	6, 81/ 3
at the Abbey of	<b>Barking</b>	beside London, to my	6, 222/ 5
hanging in an old	<b>barn</b>	. And when all his	6, 323/ 29
and closed in the	<b>barrel</b>	, so marvel we and	6, 71/ 5
they would call it	<b>barren</b>	of words, there is	6, 337/ 23
Augustine, Saint Jerome, Saint	<b>Basil</b>	, Saint Gregory, with so	6, 38/ 22
Jerome, Saint Eusebius, Saint	<b>Basil</b>	, Saint Chrysostom, and many	6, 90/ 17
Jerome, Saint Augustine, Saint	<b>Basil</b>	, and many of the	6, 126/ 20
Jerome, Saint Augustine, Saint	<b>Basil</b>	, Saint Chrysostom, Saint Gregory	6, 238/ 3
Ambrose, Saint Augustine, Saint	<b>Basil</b>	, Saint Chrysostom, Saint Gregory	6, 434/ 9
Augustine, Saint Eusebie, Saint	<b>Basile</b>	, Saint Ambrose, Saint Gregory	6, 406/ 33
she beareth always a	<b>basket</b>	full." "Nay," quoth I	6, 233/ 4
were not contented with	<b>battle</b>	made against infidels the	6, 412/ 22
hath place in all	<b>battle</b>	of defense, so hath	6, 415/ 16
most especially in the	<b>battle</b>	by which we defend	6, 415/ 17
hath help of a	<b>bawd</b>	to bring her to	6, 100/ 9
bring him to a	<b>bay</b>	therein, that he should	6, 136/ 25
brought him to the	<b>bay</b>	, that he wist not	6, 248/ 31
grow by such blind	<b>bayards</b>	as will, when they	6, 337/ 34
examined. But specially at	<b>Baynard's</b>	Castle one day was	6, 318/ 27
lords from Greenwich to	<b>Baynard's</b>	Castle for the trying	6, 320/ 9
his church, finding one	<b>beam</b>	cut a great deal	6, 71/ 25
be made, either of	<b>beams</b>	sent out from our	6, 213/ 23
man would not well	<b>bear</b>	, and have not also	6, 23/ 26
hold their peace and	<b>bear</b>	themselves full coldly that	6, 37/ 27
as be baptized, and	<b>bear</b>	the name of Christian	6, 38/ 1
England, Saint Alban, to	<b>bear</b>	about and worship the	6, 39/ 17
that is everywhere; nor	<b>bear</b>	us half the love	6, 52/ 7
such poor parishes as	<b>bear</b>	no great rule in	6, 54/ 6
foolish as those heretics	<b>bear</b>	them in hand, that	6, 56/ 11
pray you defend and	<b>bear</b>	out their part, with	6, 62/ 35
than all they that	<b>bear</b>	witness against them." "Why	6, 72/ 2
wit, that they both	<b>bear</b>	witness that those three	6, 72/ 12
reason and nature yet	<b>bear</b>	record against them that	6, 74/ 21
that they seemed to	<b>bear</b>	over the butt and	6, 94/ 25
far too feeble to	<b>bear</b>	over the butt, that	6, 95/ 2
that any reason would	<b>bear</b>	the importunate mistrust of	6, 95/ 18
you, it would fain	<b>bear</b>	over the butt and	6, 101/ 22
they were able to	<b>bear</b>	and fulfill. And therefore	6, 105/ 7

the scriptures, for they	<b>bear</b>	witness of me). Therefore	6, 114/ 19
well bridled, than to	<b>bear</b>	much rule in the	6, 133/ 6
be not able to	<b>bear</b>	it yet" -- which	6, 145/ 24
and reverence that ye	<b>bear</b>	to the scripture of	6, 155/ 20
be not able to	<b>bear</b>	them now. But when	6, 178/ 22
but by that they	<b>bear</b>	the names of their	6, 180/ 8
all the regions that	<b>bear</b>	the name of Christendom	6, 200/ 2
the more good mind	<b>bear</b>	they to men here	6, 211/ 31
of another flock and	<b>bear</b>	not the name of	6, 243/ 30
flock, and presume to	<b>bear</b>	and profess his name	6, 243/ 36
much. For ye may	<b>bear</b>	him his own again	6, 249/ 34
be ready enough to	<b>bear</b>	false witness. And yet	6, 261/ 26
with them that may	<b>bear</b>	witness against them. The	6, 264/ 8
all excuses that might	<b>bear</b>	any color of any	6, 270/ 20
make him abjure and	<b>bear</b>	a faggot?" "Yes," quoth	6, 271/ 2
some man had liefer	<b>bear</b>	twain cold in his	6, 271/ 3
neck, than have one	<b>bear</b>	him hot on a	6, 271/ 4
reverent mind that men	<b>bear</b>	to charity, and therefore	6, 288/ 33
he is meet to	<b>bear</b>	a rule, as though	6, 306/ 9
so madly as men	<b>bear</b>	him in hand." "Well	6, 315/ 18
as yet able to	<b>bear</b>	them, and the apostles	6, 340/ 1
that all good men	<b>bear</b>	them, diminish his credence	6, 367/ 27
done to suffer and	<b>bear</b>	the rule and authority	6, 368/ 33
blind favor that we	<b>bear</b>	toward ourselves. And therefore	6, 380/ 27
speak of some that	<b>bear</b>	two faces in one	6, 399/ 19
there will no reason	<b>bear</b>	it that, when the	6, 411/ 12
a Lutheran or to	<b>bear</b>	any favor to his	6, 424/ 17
to the point to	<b>bear</b>	that which they surely	6, 427/ 28
without wit or grace,	<b>bear</b>	us in hand that	6, 434/ 5
people being at a	<b>bear-baiting</b>	, the church fell suddenly	6, 258/ 7
should be at the	<b>bear-baiting</b>	." Howbeit the hurt was	6, 258/ 10
special secret friend, this	<b>bearer</b>	, to break with you	6, 24/ 32
God by many miracles	<b>beareth</b>	witness) besides their learning	6, 38/ 28
or for displeasure done,	<b>beareth</b>	to some other malice	6, 48/ 3
And every branch that	<b>beareth</b>	in me no fruit	6, 194/ 10
And every branch that	<b>beareth</b>	fruit, he purgeth it	6, 194/ 11
this field of Christ	<b>beareth</b>	for the while good	6, 205/ 8
them incurable, that body	<b>beareth</b>	them yet about, sick	6, 205/ 31
some flowers because she	<b>beareth</b>	always a basket full	6, 233/ 4
virtuous love that men	<b>beareth</b>	to God and to	6, 289/ 1
cast the bag that	<b>beareth</b>	our own faults, cast	6, 313/ 34
the grace that it	<b>beareth</b>	in the former tongue	6, 337/ 29
importunable burdens, to the	<b>bearing</b>	whereof themselves will not	6, 104/ 4
parable of the Samaritan,	<b>bearing</b>	the wounded man into	6, 104/ 19

men's backs, to the	<b>bearing</b>	whereof they would not	6, 104/ 28
of that congregation that,	<b>bearing</b>	his name and having	6, 193/ 12
ass." "If no brute	<b>beast</b>	can wit that," quoth	6, 131/ 15
and that man and	<b>beast</b>	should be both saved	6, 136/ 6
out of a brute	<b>beast</b>	by the appetite of	6, 404/ 4
into worse than a	<b>beast</b>	, and the goodness of	6, 428/ 13
he, and much other	<b>beastliness</b>	he saith in such	6, 353/ 17
and found out that	<b>beastly</b>	filth. And to say	6, 88/ 19
also sensuality, what was	<b>beastly</b>	and pleasant; which sensuality	6, 139/ 26
whom after they had	<b>beastly</b>	abused them, wives in	6, 371/ 14
following of such a	<b>beastly</b>	sect. For albeit that	6, 374/ 15
content to leave that	<b>beastly</b>	pleasure and come to	6, 408/ 9
suffer to resist their	<b>beastly</b>	voluptuousness, but break their	6, 412/ 8
worst and the most	<b>beastly</b>	be these Lutherans, as	6, 427/ 20
set upon sin and	<b>beastly</b>	concupiscence, and so clean	6, 435/ 8
this? What for the	<b>beasts</b>	that himself commanded to	6, 50/ 2
the kinds of brute	<b>beasts</b>	. Now, then, if his	6, 118/ 17
man may, and other	<b>beasts</b>	may not?" "Marry," quoth	6, 131/ 16
save both man and	<b>beasts</b>	), ween that beasts had	6, 136/ 5
and beasts), ween that	<b>beasts</b>	had immortal souls as	6, 136/ 6
save both men and	<b>beasts</b>	, " is meant by some	6, 136/ 14
the dead skins of	<b>beasts</b>	. And I nothing doubt	6, 144/ 2
out, and the abominable	<b>beasts</b>	(which abhorreth me to	6, 370/ 18
part, but like very	<b>beasts</b>	did also violate the	6, 370/ 31
Blessed Sacrament, wherein these	<b>beasts</b>	were more hot and	6, 373/ 9
-- and thus the	<b>beasts</b>	be not ashamed to	6, 404/ 9
scripture, but only these	<b>beasts</b>	that teach us vice	6, 434/ 6
be immortal, and not	<b>beasts'</b>	also; and that the	6, 136/ 11
violated, they not only	<b>beat</b>	the man to death	6, 375/ 22
instead of teaching, be	<b>beaten</b>	cruelly with abjurations and	6, 31/ 11
time before laid with	<b>beaten</b>	gold, happened to crack	6, 222/ 8
thirst, cold, and heat,	<b>beating</b>	, scourging, imprisonment, painful and	6, 106/ 16
force and violence, robbing,	<b>beating</b>	, tormenting and killing such	6, 409/ 6
the world. The marvelous	<b>beauty</b>	and constant course whereof	6, 73/ 6
may serve to their	<b>beauty</b>	, of whom the names	6, 223/ 5
foul spot, for any	<b>beauty</b>	that it hath in	6, 395/ 31
part. Wherefore, since it	<b>became</b>	not me to be	6, 24/ 3
resistance thereof it then	<b>became</b>	to be the spiritual	6, 139/ 29
hill, that it shall	<b>become</b>	us to say to	6, 334/ 7
more busy than will	<b>become</b>	them. They that touch	6, 337/ 35
laws? And where were	<b>become</b>	all good order among	6, 404/ 17
young fresh fellows first	<b>become</b>	heretics, that they may	6, 416/ 22
but as it best	<b>becometh</b>	a layman to do	6, 37/ 33
presume to approach, it	<b>becometh</b>	us and well behoveth	6, 215/ 18

at night brought to	<b>bed</b>	with honest women. And	6, 79/ 11
went the bridegroom to	<b>bed</b>	, and everybody went their	6, 79/ 12
have pulled him to	<b>bed</b>	, and he fled away	6, 157/ 4
wedding chamber to the	<b>bed</b>	of eternal rest, then	6, 206/ 3
but find her in	<b>bed</b>	with a poor frere	6, 287/ 15
think dying in his	<b>bed</b>	or on the gallows	6, 403/ 31
my good lady, your	<b>bedfellow</b>	, and all yours, as	6, 27/ 27
than any man in	<b>Bedlam</b>	. And therefore can it	6, 245/ 12
lasheth out scripture in	<b>Bedlam</b>	as fast as they	6, 433/ 17
by the power of	<b>Beelzebub</b>	, prince of devils." "Surely	6, 432/ 11
doubt much whether the	<b>bees</b>	in their hives use	6, 259/ 5
works all this business	<b>began</b>	) wrote indeed so evil	6, 29/ 22
such ways as himself	<b>began</b>	it, keep it and	6, 32/ 19
wise being departed, I	<b>began</b>	to gather in mind	6, 35/ 3
first begin where he	<b>began</b>	at the abjuration of	6, 35/ 29
But now, as I	<b>began</b>	to say, since all	6, 47/ 10
But verily as I	<b>began</b>	a little to touch	6, 95/ 21
to go when I	<b>began</b>	and have left that	6, 107/ 4
your friend and I	<b>began</b>	to laugh. "Well," quoth	6, 130/ 23
worse than another, so	<b>began</b>	to conceive a setting	6, 140/ 10
the jewel that he	<b>began</b>	to bring forth and	6, 145/ 13
contrary? "But as I	<b>began</b>	to say, the holy	6, 151/ 29
to end where we	<b>began</b>	, whoso will not unto	6, 153/ 12
they continue?" Here he	<b>began</b>	a little to stagger	6, 173/ 28
of holy scripture." "I	<b>began</b>	, " quoth I, "to prove	6, 176/ 19
sitting in an arbor	<b>began</b>	to go forth in	6, 187/ 13
as uncertain as we	<b>began</b>	. "Sir," quoth he, "that	6, 187/ 15
as late as they	<b>began</b>	, yet be there not	6, 192/ 12
open for him, he	<b>began</b>	to pray for them	6, 211/ 32
never the better, he	<b>began</b>	at last to call	6, 233/ 34
fearful and scrupulous; and	<b>began</b>	at the first to	6, 257/ 16
lives. And as he	<b>began</b>	again the old heresies	6, 315/ 8
their coming Where they	<b>began</b>	with the first point	6, 320/ 13
four. And there he	<b>began</b>	to study again. Then	6, 323/ 23
and discovered that he	<b>began</b>	to fall in fear	6, 327/ 3
in an arbor, he	<b>began</b>	to enter forth into	6, 345/ 9
me after." "First he	<b>began</b>	, " quoth I, "with pardons	6, 349/ 12
how this lewd frere	<b>began</b>	to fall in the	6, 361/ 2
fury, that forthwith he	<b>began</b>	to write against all	6, 361/ 10
new and strange, he	<b>began</b>	first by way of	6, 361/ 12
before affirmed. And then	<b>began</b>	to write that the	6, 361/ 26
of holy scripture, then	<b>began</b>	he to sing another	6, 367/ 4
at the last it	<b>began</b>	to burst out and	6, 369/ 14
great boldness, and so	<b>began</b>	to grow strong, that	6, 369/ 24

every sort of heretics,	<b>began</b>	of such as though	6, 374/ 29
been, since the world	<b>began</b>	, among Christian and heathen	6, 375/ 31
sect since the world	<b>began</b>	, we should see now	6, 376/ 5
wise be cloaked, then	<b>began</b>	he somewhat plainly to	6, 379/ 23
sermons, as though ye	<b>began</b>	true preaching of the	6, 380/ 30
many sects and heresies	<b>began</b>	(as well appeareth by	6, 406/ 29
handled till that they	<b>began</b>	to be violent themselves	6, 409/ 2
Christendom since that guise	<b>began</b>	, they fare as did	6, 412/ 23
which time as they	<b>began</b>	first to ensearch by	6, 412/ 28
I have, when it	<b>began</b>	to wax worse." "And	6, 413/ 8
cannot. But as I	<b>began</b>	to say, this Tyndale	6, 426/ 17
saw that one business	<b>begetteth</b>	and bringeth forth another	6, 21/ 3
father tell of a	<b>beggar</b>	that in King Henry's	6, 86/ 2
gown?" Then anon the	<b>beggar</b>	told him. "What color	6, 86/ 33
falsehood of that blyson	<b>beggar</b>	, so did that noble	6, 88/ 18
they well mistrust a	<b>beggar's</b>	word whom they had	6, 88/ 24
buying of some lame	<b>beggars</b>	three or four pair	6, 85/ 27
the priests, sometimes by	<b>beggars</b>	in feigning of false	6, 99/ 35
walking about the town	<b>begging</b>	a five or six	6, 86/ 4
matter no pretext of	<b>begging</b>	, no suspicion of feigning	6, 93/ 31
many of them a	<b>begging</b>	?" "Marry," quoth I, "for	6, 302/ 15
the priest goeth a	<b>begging</b>	for all his grant	6, 302/ 20
rebuked by the priest's	<b>begging</b>	and lewd living, which	6, 302/ 22
as it is said,	<b>begin</b>	with. The weariness whereof	6, 14/ 10
opinion, thinking, as they	<b>begin</b>	to do already, that	6, 31/ 4
them all. And first	<b>begin</b>	where he began at	6, 35/ 29
it. And surely to	<b>begin</b>	with all that I	6, 95/ 9
they say, "ye may	<b>begin</b>	again and mend it	6, 113/ 14
man either happen to	<b>begin</b>	so late, that he	6, 126/ 26
a Christian man's child	<b>begin</b>	therein very young and	6, 133/ 17
one or some few	<b>begin</b>	the change, and then	6, 164/ 9
Christ far above, and	<b>begin</b>	it at Adam. For	6, 193/ 9
And first will we	<b>begin</b>	at the saints themselves	6, 211/ 6
as it is said,	<b>begin</b>	with. The weariness whereof	6, 255/ 10
faith," quoth he, "I	<b>begin</b>	in this matter to	6, 280/ 27
so doth Luther again	<b>begin</b>	to set up his	6, 315/ 10
a fig. For they	<b>begin</b>	as far as our	6, 332/ 30
attain to perceive them,	<b>begin</b>	to mislike, dispraise, and	6, 334/ 29
violence. For intending to	<b>begin</b>	at the feeblest, there	6, 369/ 15
looking on. And then	<b>begin</b>	to common of a	6, 371/ 28
meet to be the	<b>beginner</b>	of a sect whom	6, 376/ 7
living also of the	<b>beginners</b>	of the same, is	6, 373/ 16
messenger had in the	<b>beginning</b>	showed himself desirous and	6, 9/ 2
Christ's church from the	<b>beginning</b>	hitherto, understood those texts	6, 38/ 24



Solomon's death in the	<b>beginning</b>	of his son's reign	6, 42/ 37
I said in the	<b>beginning</b>	, I reckon so sure	6, 62/ 15
And this in the	<b>beginning</b>	I told you," quoth	6, 62/ 25
course perfect in the	<b>beginning</b>	. And therefore doth, as	6, 74/ 20
say, in order of	<b>beginning</b>	but not in time	6, 75/ 8
there ever from the	<b>beginning</b>	of the world in	6, 76/ 13
he had any other	<b>beginning</b>	. And methinketh that this	6, 79/ 31
touched it in the	<b>beginning</b>	and made in manner	6, 94/ 22
to touch in the	<b>beginning</b>	, whether these miracles be	6, 95/ 21
of shooting in the	<b>beginning</b>	, this gear how near	6, 101/ 21
scripture, for that had	<b>beginning</b>	. And at those words	6, 115/ 13
messenger had in the	<b>beginning</b>	showed himself desirous and	6, 122/ 2
hath not in the	<b>beginning</b>	been perceived to themselves	6, 126/ 6
ye would in the	<b>beginning</b>	admit neither nother. "But	6, 136/ 2
Creed, made in the	<b>beginning</b>	as a brief remembrance	6, 136/ 32
was it in the	<b>beginning</b>	to give them knowledge	6, 139/ 12
for that in the	<b>beginning</b>	they could not haply	6, 145/ 21
church was in the	<b>beginning</b>	taught by the mouth	6, 147/ 23
we else have the	<b>beginning</b>	of the water put	6, 148/ 19
by God in the	<b>beginning</b>	, without any mention made	6, 148/ 31
good men from the	<b>beginning</b>	, that like as our	6, 166/ 9
a while in the	<b>beginning</b>	and then lose it	6, 173/ 27
me out in the	<b>beginning</b>	. Howbeit this reason hath	6, 176/ 20
to other in the	<b>beginning</b>	or else it was	6, 180/ 32
well known in the	<b>beginning</b>	when he wrote it	6, 180/ 33
thing hath in the	<b>beginning</b>	been known for false	6, 181/ 3
quoth he, "in the	<b>beginning</b>	, and a good while	6, 189/ 27
That was in the	<b>beginning</b>	," quoth I, "while the	6, 189/ 31
paynims did in the	<b>beginning</b>	. And therefore they do	6, 190/ 3
church did in the	<b>beginning</b>	. But and if ye	6, 190/ 4
fashion derived from the	<b>beginning</b>	. For this am I	6, 200/ 8
nothing else but the	<b>beginning</b>	of his hell, even	6, 216/ 6
but continually from the	<b>beginning</b>	hitherto. And since it	6, 245/ 25
he had in the	<b>beginning</b>	purposed. The end of	6, 246/ 12
he confessed from the	<b>beginning</b>	that the matters were	6, 256/ 24
told you in the	<b>beginning</b>	, go about to reprove	6, 257/ 11
and was in the	<b>beginning</b>	reckoned to be made	6, 291/ 21
told you in the	<b>beginning</b>	, since we talk but	6, 295/ 7
well appeareth in the	<b>beginning</b>	of Saint Luke's Gospel	6, 312/ 17
and that at their	<b>beginning</b>	. "Item, he teacheth that	6, 354/ 21
rehearse you. In the	<b>beginning</b>	the man had the	6, 366/ 22
put forth in the	<b>beginning</b>	no more but the	6, 368/ 17
such wise, before the	<b>beginning</b>	of the world, that	6, 377/ 30
purpose, which in the	<b>beginning</b>	, if they showed themselves	6, 378/ 30

he said in the	<b>beginning</b>	that they meant nothing	6, 380/ 2
hath chosen from the	<b>beginning</b>	and predestinate to glory	6, 398/ 29
he hath from the	<b>beginning</b>	chosen them to everlasting	6, 399/ 4
Now God from the	<b>beginning</b>	, before the world was	6, 401/ 34
that God from the	<b>beginning</b>	hath chosen them, and	6, 402/ 12
list not in the	<b>beginning</b>	to choose them; and	6, 402/ 18
of Christ, in the	<b>beginning</b>	of the church, many	6, 406/ 28
he did in the	<b>beginning</b>	, for all the persecution	6, 407/ 21
as came in the	<b>beginning</b>	to Christendom out of	6, 408/ 10
and overwhelmed in the	<b>beginning</b>	. For by any covenant	6, 408/ 32
all that, in the	<b>beginning</b>	never were they by	6, 408/ 36
rising of a small	<b>beginning</b>	to a high and	6, 409/ 20
ye said in the	<b>beginning</b>	, that since the time	6, 411/ 31
it was in the	<b>beginning</b>	increased, so be continued	6, 412/ 1
which may in the	<b>beginning</b>	be right easily avoided	6, 416/ 6
to mean in the	<b>beginning</b>	of our matter, instead	6, 416/ 10
ye said in the	<b>beginning</b>	) before his going over	6, 424/ 11
this Tyndale in the	<b>beginning</b>	bore forth a fair	6, 426/ 18
he should in the	<b>beginning</b>	have said all that	6, 426/ 23
he should in the	<b>beginning</b>	have married a nun	6, 426/ 25
and pursue in the	<b>beginning</b>	, all such evil doctrine	6, 427/ 4
did not in the	<b>beginning</b>	meet with their malice	6, 428/ 19
punishment repressed in the	<b>beginning</b>	, and the sparkle well	6, 430/ 22
continued therein from the	<b>beginning</b>	thereof, and the holy	6, 434/ 27
first by the Father	<b>begotten</b>	, and after, the Holy	6, 75/ 7
were not God's only	<b>begotten</b>	Son, but his Son	6, 135/ 12
he is God's only	<b>begotten</b>	Son, that signifieth him	6, 135/ 28
a means that may	<b>beguile</b>	them, for they stand	6, 217/ 32
might, as ye say,	<b>beguile</b>	them, which is the	6, 223/ 18
besides, which never can	<b>beguile</b>	them. And that is	6, 223/ 20
then had helped to	<b>beguile</b>	them himself, which were	6, 244/ 36
without charity will but	<b>beguile</b>	them. "After such reasoning	6, 388/ 34
then if he would	<b>beguile</b>	thee, and say that	6, 420/ 18
after. But surely ye	<b>beguiled</b>	me now in that	6, 129/ 17
and clearly deceived and	<b>beguiled</b>	, and that especially by	6, 200/ 28
of the one be	<b>beguiled</b>	. For both places plainly	6, 217/ 13
I, "if we were	<b>beguiled</b>	in some, I see	6, 218/ 26
church be most easily	<b>beguiled</b>	in the receiving of	6, 223/ 22
Tyndale, by the one	<b>begun</b>	in Saxony, and by	6, 3/ 12
and little more than	<b>begun</b>	. For when I considered	6, 21/ 19
this miracle and that,	<b>begun</b>	by some silly woman	6, 77/ 17
and not things newly	<b>begun</b>	nowadays, except ye call	6, 90/ 8
in their hearts, hath	<b>begun</b>	to put out his	6, 123/ 4
and that God had	<b>begun</b>	his church in that	6, 144/ 28

church until this day,	<b>begun</b>	by God in the	6, 148/ 31
right faith and being	<b>begun</b>	to be gathered by	6, 193/ 13
church; and this hath	<b>begun</b>	at Christ and hath	6, 206/ 24
in many men's mouths	<b>begun</b>	by mistaking, and believed	6, 219/ 36
where this change is	<b>begun</b>	with an infinite heap	6, 311/ 11
sect of heretics hath	<b>begun</b>	of such unlearned folk	6, 338/ 29
But as Tyndale hath	<b>begun</b>	here in England with	6, 368/ 10
upon this sect once	<b>begun</b>	, the whole flocks of	6, 373/ 3
the heretics had never	<b>begun</b>	with violence, though they	6, 407/ 9
articles thereof not new	<b>begun</b>	, but now continued many	6, 419/ 15
and saith it was	<b>begun</b>	by the devil. Which	6, 425/ 1
counsel given in that	<b>behalf</b>	, declaring that without that	6, 9/ 27
I asked in that	<b>behalf</b>	, and which have at	6, 22/ 33
with me in your	<b>behalf</b>	(and that for the	6, 26/ 13
me both on your	<b>behalf</b>	and on his own	6, 32/ 26
had purposed on your	<b>behalf</b>	in short words many	6, 35/ 25
counsel given in that	<b>behalf</b>	, declaring that without that	6, 132/ 33
more how he may	<b>behave</b>	him than what he	6, 25/ 34
we consider how we	<b>behave</b>	us to them, though	6, 97/ 21
therewith of such virtuous	<b>behavior</b>	as they seem to	6, 418/ 25
nature, reason, and God's	<b>behest</b>	bindeth, first the prince	6, 415/ 1
they should keep his	<b>behests</b>	the better, he gave	6, 141/ 23
a terrible sight to	<b>behold</b>	. "And after many marvelous	6, 93/ 25
hath a pleasure to	<b>behold</b>	the thing that passeth	6, 129/ 33
might not endure to	<b>behold</b>	. "And what marvel though	6, 145/ 15
the things that we	<b>behold</b>	, or the figure of	6, 213/ 23
them, or whether they	<b>behold</b>	it in him, as	6, 214/ 5
me a marvel to	<b>behold</b>	the manner of it	6, 222/ 16
all true. And to	<b>behold</b>	they found it fonder	6, 228/ 9
was Saint Peter little	<b>beholden</b>	to Saint Matthew and	6, 283/ 14
though he were much	<b>beholden</b>	unto us in that	6, 397/ 12
intuetur cor" (Only God	<b>beholdeth</b>	the heart). And therefore	6, 124/ 7
and compassion upon the	<b>beholding</b>	of the holy crucifix	6, 56/ 24
the acquaintance and daily	<b>beholding</b>	taketh away the wondering	6, 80/ 2
of his godhead, presently	<b>beholding</b>	that Peter would repent	6, 402/ 1
with only delight of	<b>beholding</b>	what pleasure the people	6, 424/ 2
becometh us and well	<b>behoveth</b>	us to make friends	6, 215/ 18
eaten by the idol	<b>Bel</b>	. And when the prophet	6, 240/ 34
was not bound to	<b>belie</b>	himself with them and	6, 273/ 32
perceive yourself that men	<b>belie</b>	him not." "I pray	6, 349/ 8
the other side to	<b>belie</b>	the bishops and the	6, 350/ 14
because he listeth to	<b>belie</b>	both the bishops and	6, 350/ 29
shall not let to	<b>belie</b>	thee, saying and swearing	6, 420/ 23
himself that all they	<b>belied</b>	him, he was not	6, 273/ 32

when he hath so	<b>belied</b>	them, then forthwith, as	6, 350/ 15
any of these points	<b>belied</b>	, I shall find the	6, 360/ 22
point of the common	<b>belief</b>	of Christ's Catholic Church	6, 8/ 32
by the faith and	<b>belief</b>	of Christ's Catholic Church	6, 32/ 32
any part of our	<b>belief</b>	, but the dealing of	6, 32/ 33
the common faith, and	<b>belief</b>	of Christ's church. And	6, 37/ 34
the common faith, and	<b>belief</b>	of the whole church	6, 38/ 2
ground, for a special	<b>belief</b>	that they have in	6, 55/ 24
be too light in	<b>belief</b>	, and be by such	6, 66/ 35
such examples brought into	<b>belief</b>	too far. As a	6, 67/ 1
in being overhard of	<b>belief</b>	of things that by	6, 70/ 5
plainly persuaded and in	<b>belief</b>	that there was none	6, 72/ 23
fallen from knowledge or	<b>belief</b>	of God into idolatry	6, 72/ 24
circumspect and wary in	<b>belief</b>	of any miracles that	6, 78/ 26
so far from the	<b>belief</b>	of any miracles at	6, 95/ 14
faith, lean fast unto	<b>belief</b>	for any reason that	6, 95/ 26
wit, of knowledge and	<b>belief</b>	of the articles of	6, 109/ 23
though the knowledge and	<b>belief</b>	bring many men to	6, 110/ 1
it erreth not in	<b>belief</b>	. " "That is truth," quoth	6, 111/ 12
err in our necessary	<b>belief</b>	?" "Whereby mean you that	6, 111/ 19
err in his necessary	<b>belief</b>	, by which he is	6, 111/ 25
far lacketh his right	<b>belief</b>	that believeth too much	6, 111/ 32
err, but that the	<b>belief</b>	of the church is	6, 112/ 16
right faith and right	<b>belief</b>	by the help of	6, 112/ 26
always keep the right	<b>belief</b>	in his church. But	6, 113/ 21
upon their faith and	<b>belief</b>	. For therein they may	6, 113/ 30
his right faith and	<b>belief</b>	in his church?" "Marry	6, 114/ 8
point of that common	<b>belief</b>	of Christ's Catholic Church	6, 116/ 24
either be the right	<b>belief</b>	and acceptable service to	6, 121/ 6
the church's faith and	<b>belief</b>	, let him then, as	6, 127/ 29
the articles of his	<b>belief</b>	in the Bible?" "I	6, 133/ 23
life anything of our	<b>belief</b>	, or of other god	6, 134/ 3
fall in any false	<b>belief</b>	in any such substantial	6, 147/ 20
part to determine your	<b>belief</b>	. And what would ye	6, 156/ 32
hath the truth and	<b>belief</b>	all one way till	6, 164/ 9
a perfect persuasion and	<b>belief</b>	so received through Christendom	6, 164/ 18
his judge upon his	<b>belief</b>	, to show him whether	6, 165/ 11
as well concerning his	<b>belief</b>	as his living?" "Yes	6, 165/ 22
to the obedience of	<b>belief</b>	of certain things, whereof	6, 166/ 13
points only, to the	<b>belief</b>	whereof God will have	6, 170/ 31
For if the contrary	<b>belief</b>	were true, then were	6, 171/ 6
do, than if our	<b>belief</b>	were wrong in the	6, 171/ 12
not contrary to their	<b>belief</b>	. And here might I	6, 172/ 11
also believe them, which	<b>belief</b>	ye grant is called	6, 174/ 30

have the knowledge and	<b>belief</b>	of such things as	6, 174/ 32
both information and right	<b>belief</b>	of every necessary article	6, 178/ 27
church had a wrong	<b>belief</b>	and a damnable. Which	6, 188/ 9
be all of one	<b>belief</b>	, and have all one	6, 191/ 16
whoso professeth a false	<b>belief</b>	, let him be sure	6, 194/ 30
of infidelity and false	<b>belief</b>	. And this ground find	6, 196/ 16
days in a wrong	<b>belief</b>	and false heresy, and	6, 197/ 5
synagogue of the right	<b>belief</b>	was then unknown, that	6, 199/ 17
else a faith and	<b>belief</b>	different?" "What if they	6, 199/ 28
church the faith and	<b>belief</b>	shall be that all	6, 199/ 36
that had the right	<b>belief</b>	and were the right	6, 200/ 15
necromancy, or had any	<b>belief</b>	in the devil, he	6, 234/ 11
good therein, and our	<b>belief</b>	therein right, not only	6, 237/ 33
them, that kind of	<b>belief</b>	can be none error	6, 239/ 19
and of the right	<b>belief</b>	. For if it were	6, 244/ 13
the rites, usages, and	<b>belief</b>	of Christ's church, not	6, 245/ 24
bind us to the	<b>belief</b>	thereof as the words	6, 248/ 26
he heard the true	<b>belief</b>	, against the wrong and	6, 253/ 14
thereof, the credulity and	<b>belief</b>	whereby we believe as	6, 254/ 15
leadeth us into the	<b>belief</b>	thereof by the selfsame	6, 254/ 25
leadeth us into the	<b>belief</b>	of his holy scripture	6, 254/ 26
virtuous and of right	<b>belief</b>	, yet since he cannot	6, 260/ 12
that heresies be false	<b>belief</b>	and factious ways full	6, 266/ 22
but only lack of	<b>belief</b>	. For he saith that	6, 352/ 34
prejudice to the right	<b>belief</b>	of the Catholic Church	6, 355/ 15
interruption of the right	<b>belief</b>	and godly custom of	6, 355/ 24
up in the right	<b>belief</b>	, could find in their	6, 368/ 7
people, bringing them in	<b>belief</b>	that, having faith, they	6, 368/ 25
manner knowledge of Christian	<b>belief</b>	, may well and surely	6, 376/ 28
and contrary to right	<b>belief</b>	, yet the effect of	6, 379/ 29
never so sure a	<b>belief</b>	in God's promises, yet	6, 382/ 15
and boldness of their	<b>belief</b>	, think their faith without	6, 386/ 13
have peradventure not a	<b>belief</b>	but a certain and	6, 387/ 22
whereof they have only	<b>belief</b>	and persuasion without the	6, 387/ 25
whereas faith signifieth the	<b>belief</b>	and firm credence given	6, 388/ 3
turning it slyly from	<b>belief</b>	into trust, confidence, and	6, 388/ 13
that faith betokeneth not	<b>belief</b>	, but hope and trust	6, 388/ 19
save only lack of	<b>belief</b>	. For all other sins	6, 389/ 19
all other sins (if	<b>belief</b>	and faith stand fast	6, 389/ 20
but only lack of	<b>belief</b>	, he sheweth manifestly that	6, 390/ 8
well that faith or	<b>belief</b>	is not contrary to	6, 393/ 22
infidelity and lack of	<b>belief</b>	, so that with other	6, 393/ 23
but only lack of	<b>belief</b>	, and that no good	6, 393/ 29
out of the right	<b>belief</b>	of the faith, weening	6, 418/ 29

we leave the right	<b>belief</b>	for the trust that	6, 419/ 12
man earthly. For our	<b>belief</b>	is taught us by	6, 419/ 13
thereby teacheth a wrong	<b>belief</b>	. And as Saint Paul	6, 419/ 33
Christians and know the	<b>belief</b>	already. "And we may	6, 420/ 4
and died in the	<b>belief</b>	that thou believe already	6, 420/ 16
be very hard to	<b>believe</b>	a man in a	6, 7/ 3
a shrewd tale to	<b>believe</b>	a woman, on her	6, 7/ 4
own souls will neither	<b>believe</b>	other folk that tell	6, 7/ 8
men be moved to	<b>believe</b>	and think that those	6, 7/ 32
seemed he should not	<b>believe</b>	the church if he	6, 10/ 9
all such doubts to	<b>believe</b>	his church. The Twenty-Seventh	6, 10/ 21
have us bound to	<b>believe</b>	. The Twenty-Eighth Chapter The	6, 10/ 26
this, that we should	<b>believe</b>	the church in anything	6, 10/ 29
say the contrary, or	<b>believe</b>	the old doctors' interpretations	6, 10/ 30
it were hard to	<b>believe</b>	anything certainly save holy	6, 11/ 8
what scripture they should	<b>believe</b>	. And here it is	6, 11/ 11
church be they that	<b>believe</b>	the worship of images	6, 12/ 28
bad sort they that	<b>believe</b>	the contrary. Which objection	6, 12/ 30
his followers in Almaine	<b>believe</b>	, yet he cannot think	6, 18/ 28
mad and unhappy to	<b>believe</b>	that all hangeth upon	6, 18/ 30
neither do nor can	<b>believe</b>	the contrary but that	6, 26/ 18
which part ye might	<b>believe</b>	. For it was there	6, 28/ 1
force and violence to	<b>believe</b>	upon his faith, nor	6, 32/ 4
verily I can scant	<b>believe</b>	that any Christian people	6, 41/ 19
therein. "And surely, I	<b>believe</b>	this devotion so planted	6, 54/ 20
elsewhere. Those that so	<b>believe</b>	, they be such as	6, 58/ 19
are not bound to	<b>believe</b>	them, they seem either	6, 63/ 17
speed if they would	<b>believe</b>	nothing but that were	6, 63/ 26
own father if he	<b>believe</b>	no man, or because	6, 63/ 29
us see, if we	<b>believe</b>	nothing but that we	6, 63/ 33
of reason bound to	<b>believe</b>	such miracles as were	6, 64/ 8
as else we should	<b>believe</b>	nothing but that we	6, 64/ 10
reason that I should	<b>believe</b>	honest men in all	6, 64/ 15
against all reason to	<b>believe</b>	men, be they never	6, 64/ 17
not very sure to	<b>believe</b>	that every man lieth	6, 64/ 33
to show him so,	<b>believe</b>	therefore that all the	6, 65/ 7
your purpose if ye	<b>believe</b>	no witness against the	6, 65/ 31
necessity there is to	<b>believe</b>	other men in things	6, 66/ 7
learn that nothing will	<b>believe</b>	that seemeth to himself	6, 66/ 12
never saw it done,	<b>believe</b>	no man that tell	6, 66/ 24
merely to make me	<b>believe</b>	for a truth a	6, 67/ 3
would have me to	<b>believe</b>	that he had seen	6, 67/ 12
he merrily, "I would	<b>believe</b>	it at leisure when	6, 67/ 22
am sent hither to	<b>believe</b>	you, I would in	6, 67/ 29

would in that point	<b>believe</b>	yourself alone, as well	6, 67/ 30
ye mean ye would	<b>believe</b>	us all alike. But	6, 67/ 31
he, "then would I	<b>believe</b>	them less." "What if	6, 67/ 33
so, ye would not	<b>believe</b>	them." "No," quoth he	6, 68/ 17
not in this point	<b>believe</b>	a whole town, ye	6, 68/ 25
in good faith but	<b>believe</b>	in that you should	6, 68/ 34
of whom ye will	<b>believe</b>	any one better than	6, 69/ 5
in good faith, I	<b>believe</b>	and am sure that	6, 69/ 33
bound by reason to	<b>believe</b>	them that would tell	6, 69/ 35
onward, that if ye	<b>believe</b>	no man in such	6, 70/ 9
that ye ought to	<b>believe</b>	no man in many	6, 70/ 10
ye may with reason	<b>believe</b>	that all men lie	6, 70/ 20
me, that when I	<b>believe</b>	that reason and nature	6, 71/ 7
may well with reason	<b>believe</b>	them twain against all	6, 71/ 14
were I bound to	<b>believe</b>	them?" "Whether ye were	6, 71/ 32
will," quoth he, "not	<b>believe</b>	them because that nature	6, 72/ 1
will in no wise	<b>believe</b>	them that tell you	6, 73/ 31
ye refuse not to	<b>believe</b>	such things as cannot	6, 73/ 32
shall in no wise	<b>believe</b>	them that tell me	6, 74/ 8
all this bound to	<b>believe</b>	any. For I spoke	6, 75/ 31
I said, as well	<b>believe</b>	that miracles be done	6, 76/ 19
are a thousand that	<b>believe</b>	there hath been miracles	6, 76/ 20
methinketh, I need not	<b>believe</b>	a common fame of	6, 77/ 16
if I shall not	<b>believe</b>	them till I find	6, 77/ 25
ye should of reason	<b>believe</b>	it. Thirdly, ye think	6, 78/ 2
that ye would not	<b>believe</b>	it for me, but	6, 78/ 27
incredible to you to	<b>believe</b>	that they drew in	6, 81/ 4
ye shall, except ye	<b>believe</b>	them not, learn and	6, 81/ 21
ye peradventure would not	<b>believe</b>	their writings, go to	6, 81/ 27
say we will not	<b>believe</b>	them. The Twelfth Chapter	6, 82/ 12
be very hard to	<b>believe</b>	a man in a	6, 82/ 15
a shrewd tale to	<b>believe</b>	a woman on her	6, 82/ 16
have good cause to	<b>believe</b>	so strange a thing	6, 82/ 20
hard for us to	<b>believe</b>	either that God is	6, 82/ 23
nature, would ye not	<b>believe</b>	that among them all	6, 83/ 6
that ye will nothing	<b>believe</b>	without good, sufficient and	6, 83/ 16
faith, would ye not	<b>believe</b>	that among so many	6, 83/ 23
by the Mary mass	<b>believe</b>	they said true all	6, 83/ 25
mind more ready to	<b>believe</b>	two simple women that	6, 84/ 5
own souls will neither	<b>believe</b>	other folk that tell	6, 84/ 11
have God's blessing to	<b>believe</b>	that I see not	6, 84/ 24
if ye had liefer	<b>believe</b>	than take the pain	6, 84/ 25
again, and said, "I	<b>believe</b>	you very well, for	6, 86/ 28
man bindeth you to	<b>believe</b>	that everything is true	6, 89/ 13

so much foolish folk	<b>believe</b>	it, that a man	6, 89/ 31
will ye never after	<b>believe</b>	that any woman in	6, 91/ 15
Jew, first could not	<b>believe</b>	it; but said, "What	6, 92/ 17
men be moved to	<b>believe</b>	and think that those	6, 94/ 10
in doubt whether they	<b>believe</b>	that there were any	6, 95/ 15
delusion -- albeit I	<b>believe</b>	and ever will as	6, 95/ 23
not we as well	<b>believe</b>	that the devil doth	6, 96/ 3
should we not rather	<b>believe</b>	that God doth them	6, 96/ 8
reason is it to	<b>believe</b>	the comments and glosses	6, 96/ 33
divers countries, if we	<b>believe</b>	the lies of the	6, 98/ 17
of necessity bound to	<b>believe</b>	. For albeit that the	6, 109/ 24
live well as to	<b>believe</b>	well. For the people	6, 109/ 31
know what they should	<b>believe</b>	, and to believe it	6, 109/ 34
should believe, and to	<b>believe</b>	it also when they	6, 109/ 35
to God must needs	<b>believe</b>	) -- no man will	6, 111/ 5
we be bound to	<b>believe</b>	. " "What else?" quoth he	6, 111/ 15
he is bound to	<b>believe</b>	in the Trinity. And	6, 111/ 26
bound," quoth he, "to	<b>believe</b>	in any more, but	6, 111/ 29
also bound not to	<b>believe</b>	in any more." "Very	6, 111/ 30
quoth I, "if we	<b>believe</b>	that it were lawful	6, 111/ 36
both what they should	<b>believe</b>	, and what they should	6, 113/ 28
we be bound to	<b>believe</b>	, and to do, and	6, 119/ 32
heaven will that we	<b>believe</b>	. And thereupon necessarily followeth	6, 121/ 30
me the same, I	<b>believe</b>	them only because the	6, 128/ 22
tell me another, then	<b>believe</b>	I them not at	6, 128/ 23
should, except I should	<b>believe</b>	men better than God	6, 128/ 24
he would we should	<b>believe</b>	and do or leave	6, 129/ 1
true but if she	<b>believe</b>	her eye better than	6, 129/ 29
I say, reason can	<b>believe</b>	that thing well enough	6, 130/ 6
I, "that ye should	<b>believe</b>	the scripture?" "Marry," quoth	6, 131/ 2
I, "that ye should	<b>believe</b>	God?" "Whereby?" quoth he	6, 131/ 7
perceive what he should	<b>believe</b>	. And so must reason	6, 131/ 19
thing must he needs	<b>believe</b>	, or else he can	6, 134/ 19
ye that he shall	<b>believe</b>	as that text shall	6, 135/ 19
we be bound to	<b>believe</b>	-- albeit that he	6, 136/ 35
upon loss of heaven,	<b>believe</b>	, which neither our child	6, 137/ 18
have them bound to	<b>believe</b>	. And then doubt I	6, 146/ 9
believed, to determine or	<b>believe</b>	the contrary. For then	6, 147/ 7
scripture bring up and	<b>believe</b>	that Christ were one	6, 147/ 16
is not bound to	<b>believe</b>	anything but if it	6, 148/ 37
bid him, nor nothing	<b>believe</b>	that his master would	6, 149/ 16
or acts he will	<b>believe</b>	nothing except he find	6, 149/ 18
some that all Christendom	<b>believe</b>	, and believe themselves bound	6, 151/ 26
all Christendom believe, and	<b>believe</b>	themselves bound to believe	6, 151/ 26



believe themselves bound to	<b>believe</b>	, whereof the scripture giveth	6, 151/ 26
therein whether the church	<b>believe</b>	aright or not. For	6, 152/ 35
have us bound to	<b>believe</b>	. And therefore, to end	6, 153/ 11
seemed he should not	<b>believe</b>	the church, if he	6, 153/ 21
all such doubts to	<b>believe</b>	his church. "Truly, sir	6, 153/ 33
in mine heart to	<b>believe</b>	all the men in	6, 154/ 5
is reason that I	<b>believe</b>	God alone far better	6, 154/ 7
of them would ye	<b>believe</b>	best?" "Neither other," quoth	6, 154/ 10
he, "but I would	<b>believe</b>	them both firmly and	6, 154/ 11
which would ye then	<b>believe</b>	?" "Yet could I not	6, 154/ 21
if he bade you	<b>believe</b>	them both?" "Marry," quoth	6, 154/ 25
both. For though I	<b>believe</b>	that they be both	6, 154/ 27
yet can I not	<b>believe</b>	them both in that	6, 154/ 30
would Christian people should	<b>believe</b>	, and all that he	6, 155/ 10
of these will you	<b>believe</b>	?" "Marry," quoth he, "both	6, 155/ 27
peradventure persuade them to	<b>believe</b>	the truth, because the	6, 156/ 19
quoth he, "I would	<b>believe</b>	well myself the truth	6, 156/ 23
let them that would	<b>believe</b>	the false part go	6, 156/ 24
and would I should	<b>believe</b>	to be true. And	6, 157/ 30
then would I boldly	<b>believe</b>	the one which God	6, 157/ 30
tell thee, that thing	<b>believe</b>	thou." Would ye say	6, 159/ 17
scripture wrong, ye would	<b>believe</b>	him?" "Yea, verily," quoth	6, 160/ 1
God had bidden you	<b>believe</b>	." "What else?" quoth he	6, 160/ 8
which would ye now	<b>believe</b>	, that way that as	6, 160/ 23
to and bade you	<b>believe</b>	?" "Nay, verily," quoth he	6, 160/ 25
quoth he, "I would	<b>believe</b>	him." "Well said," quoth	6, 160/ 26
whether would ye only	<b>believe</b>	him that the truth	6, 160/ 27
or else would you	<b>believe</b>	him further, in that	6, 160/ 29
I would," quoth he, "	<b>believe</b>	him therein also. For	6, 160/ 31
you that ye should	<b>believe</b>	that man concerning the	6, 161/ 2
I," quoth he, "nevertheless	<b>believe</b>	to be true the	6, 161/ 13
and in all thing	<b>believe</b>	him, will it make	6, 161/ 26
commandment that we shall	<b>believe</b>	his church, then are	6, 162/ 2
have us bound to	<b>believe</b>	. "That is truth," quoth	6, 162/ 16
all such things to	<b>believe</b>	the church? For first	6, 162/ 18
by God commanded to	<b>believe</b>	the church; and all	6, 162/ 21
to command us to	<b>believe</b>	the church? Which were	6, 162/ 23
to bid us all	<b>believe</b>	us all, or each	6, 162/ 24
each of us to	<b>believe</b>	other. And then if	6, 162/ 24
the one part more	<b>believe</b>	the other than be	6, 162/ 25
biddeth me hear and	<b>believe</b>	is our Savior Christ	6, 163/ 5
Whose words, if we	<b>believe</b>	before the words of	6, 163/ 7
our Savior Christ and	<b>believe</b>	him, is it enough	6, 163/ 17
to hear him and	<b>believe</b>	him, or be we	6, 163/ 17

quoth I, "bid us	<b>believe</b>	and obey his church	6, 163/ 25
the church biddeth us	<b>believe</b>	, than the thing that	6, 163/ 30
Savior himself biddeth us	<b>believe</b>	, if he bid us	6, 163/ 31
bid each of us	<b>believe</b>	other." "It seemeth not	6, 163/ 33
diverse parties which shall	<b>believe</b>	which?" "Ye take that	6, 164/ 6
but if I will	<b>believe</b>	the church, I must	6, 164/ 12
the church, I must	<b>believe</b>	them that still believe	6, 164/ 12
believe them that still	<b>believe</b>	that way which all	6, 164/ 12
a damnable error to	<b>believe</b>	the contrary, then if	6, 164/ 20
doubt which part to	<b>believe</b>	, if I will believe	6, 164/ 23
believe, if I will	<b>believe</b>	the church." "That is	6, 164/ 23
God hath bidden me	<b>believe</b>	the church." "Ye somewhat	6, 164/ 25
absurdity to bid us	<b>believe</b>	the church. Forasmuch as	6, 164/ 27
else but each to	<b>believe</b>	other, and then in	6, 164/ 29
wit which part should	<b>believe</b>	which. Whereof since I	6, 164/ 31
Christ commandeth us to	<b>believe</b>	his church. For as	6, 164/ 34
he not bound to	<b>believe</b>	the church and obey	6, 165/ 21
Christ commanded to hear,	<b>believe</b>	, and obey the church	6, 165/ 25
commanded by God to	<b>believe</b>	and obey, but also	6, 165/ 31
commanded to hear and	<b>believe</b>	and obey. And therefore	6, 165/ 32
all these things here,	<b>believe</b>	and obey the church	6, 166/ 3
bound, not only to	<b>believe</b>	against our own reason	6, 166/ 15
this, that we should	<b>believe</b>	the church in anything	6, 166/ 32
say the contrary, or	<b>believe</b>	the old doctors' interpretations	6, 166/ 34
well that we should	<b>believe</b>	the church as Christ	6, 167/ 8
the contrary, shall I	<b>believe</b>	the church above Christ	6, 167/ 19
ought I, methinketh, to	<b>believe</b>	God alone speaking in	6, 167/ 21
naught that we shall	<b>believe</b>	them before himself, and	6, 168/ 3
there he biddeth me	<b>believe</b>	them. But where God	6, 168/ 6
should in no wise	<b>believe</b>	them." "Well," quoth I	6, 168/ 8
ye say, ye will	<b>believe</b>	the church, but not	6, 168/ 9
ye said that ye	<b>believe</b>	the church in somewhat	6, 168/ 12
in very deed ye	<b>believe</b>	the church in right	6, 168/ 12
For wherein will ye	<b>believe</b>	it if ye believe	6, 168/ 13
believe it if ye	<b>believe</b>	it not in the	6, 168/ 13
touching the text ye	<b>believe</b>	the scripture self and	6, 168/ 14
yet though ye would	<b>believe</b>	one that would tell	6, 168/ 25
him would ye not	<b>believe</b>	at all that would	6, 168/ 29
you that we should	<b>believe</b>	the church if it	6, 169/ 6
no more bound to	<b>believe</b>	them all, that the	6, 169/ 14
quoth I, "ye would	<b>believe</b>	the church in something	6, 169/ 17
not only ye would	<b>believe</b>	it in nothing, but	6, 169/ 18
have men bound to	<b>believe</b>	, they did understand the	6, 170/ 24
in such case to	<b>believe</b>	wrong. And wrong should	6, 170/ 32

should they or we	<b>believe</b>	if they or we	6, 170/ 33
God bindeth us to	<b>believe</b>	?" "Nay," quoth he. "What	6, 174/ 15
God bindeth us to	<b>believe</b>	, nor the knowledge of	6, 174/ 28
tell them but also	<b>believe</b>	them, which belief ye	6, 174/ 30
have it bound to	<b>believe</b>	." "That is truth," quoth	6, 174/ 33
we be bound to	<b>believe</b>	, after ye have read	6, 175/ 30
ye will not now	<b>believe</b>	him if he tell	6, 176/ 26
thought he should never	<b>believe</b>	his Creed after, if	6, 176/ 30
it were hard to	<b>believe</b>	anything certainly save holy	6, 179/ 9
what scripture they should	<b>believe</b>	. And here is it	6, 179/ 12
have us bound to	<b>believe</b>	. "But yet, forasmuch as	6, 179/ 18
of you, whether ye	<b>believe</b>	that Christ was born	6, 179/ 20
else?" quoth he. "Why	<b>believe</b>	you that?" quoth I	6, 179/ 23
with us that we	<b>believe</b>	it because the whole	6, 180/ 37
Augustine, "I should not	<b>believe</b>	the Gospel, but if	6, 181/ 11
Then ye that would	<b>believe</b>	the church in nothing	6, 181/ 29
that ye could not	<b>believe</b>	the scripture, but if	6, 181/ 32
of God, then I	<b>believe</b>	it better than I	6, 181/ 35
it better than I	<b>believe</b>	all the church. I	6, 181/ 36
know him, I will	<b>believe</b>	him much better than	6, 182/ 2
church biddeth you not	<b>believe</b>	the contrary of that	6, 182/ 4
as ye would better	<b>believe</b>	the scripture than the	6, 182/ 6
have great occasion to	<b>believe</b>	false errors written in	6, 183/ 25
said ye should not	<b>believe</b>	the church telling a	6, 184/ 30
were damnable, ye must	<b>believe</b>	, and may be sure	6, 184/ 34
himself, if ye shall	<b>believe</b>	the church in such	6, 185/ 7
was thought reasonable to	<b>believe</b>	the scripture, being God's	6, 188/ 15
church peradventure doth not	<b>believe</b>	as ye say it	6, 189/ 16
for the church to	<b>believe</b>	wrong." "If he and	6, 189/ 20
that believeth as we	<b>believe</b>	, was there before them	6, 195/ 19
they deny not to	<b>believe</b>	against them the points	6, 195/ 25
the points which we	<b>believe</b>	and they reprove." The	6, 195/ 26
is all such as	<b>believe</b>	aright and live well	6, 198/ 9
and haply those that	<b>believe</b>	against images and whom	6, 199/ 8
church be they that	<b>believe</b>	the worship of images	6, 207/ 20
bad sort they that	<b>believe</b>	the contrary. Which objection	6, 207/ 21
undeceived, be those that	<b>believe</b>	the worship of images	6, 208/ 10
side, that those which	<b>believe</b>	the contrary be that	6, 208/ 12
that these people that	<b>believe</b>	images to be worshipped	6, 210/ 8
deadly body; nor cannot	<b>believe</b>	they hear us though	6, 213/ 35
we will not else	<b>believe</b>	the matter? As wise	6, 214/ 8
he that would not	<b>believe</b>	he can see, because	6, 214/ 9
give her leave to	<b>believe</b>	what she list. And	6, 232/ 20
cannot think ye would	<b>believe</b>	in the devil as	6, 234/ 7

a credere in dio." ("	<b>Believe</b>	in the devil?" quoth	6, 234/ 13
have work enough to	<b>believe</b>	in God, aye.") And	6, 234/ 14
so much work to	<b>believe</b>	in God himself that	6, 234/ 16
crucifix thereon, and they	<b>believe</b>	not that the cross	6, 237/ 7
believed thereof as we	<b>believe</b>	. And since we see	6, 238/ 5
is best that we	<b>believe</b>	. For if any sect	6, 238/ 6
have most cause to	<b>believe</b>	of all miracles those	6, 240/ 1
wife so fond to	<b>believe</b>	him. But I pray	6, 241/ 30
doctrine they might boldly	<b>believe</b>	and whose living they	6, 244/ 23
a little. When you	<b>believe</b>	the church, wherefore do	6, 249/ 9
church, wherefore do you	<b>believe</b>	the church? Do you	6, 249/ 9
church? Do you not	<b>believe</b>	it because it saith	6, 249/ 10
church and biddeth me	<b>believe</b>	his church." "Lo," quoth	6, 249/ 16
the cause why we	<b>believe</b>	the church be not	6, 250/ 32
he, "wherefore should I	<b>believe</b>	the church or any	6, 251/ 4
true tale, ye will	<b>believe</b>	him because he telleth	6, 251/ 8
an unknown truth, ye	<b>believe</b>	not him because the	6, 251/ 9
is truth, but ye	<b>believe</b>	the thing to be	6, 251/ 10
be truth because ye	<b>believe</b>	the man to be	6, 251/ 11
be true. And so	<b>believe</b>	you the church, not	6, 251/ 11
telleth you; but ye	<b>believe</b>	the truth of the	6, 251/ 12
know that ye should	<b>believe</b>	the church. And what	6, 251/ 18
have said that I	<b>believe</b>	the church because that	6, 251/ 20
truth is, that ye	<b>believe</b>	that the church in	6, 251/ 31
cannot err, because ye	<b>believe</b>	that God hath taught	6, 251/ 32
what thing maketh me	<b>believe</b>	that God hath taught	6, 251/ 35
grant him that I	<b>believe</b>	that thing for none	6, 252/ 5
writing? Did Abraham never	<b>believe</b>	more but those things	6, 253/ 5
did any man then	<b>believe</b>	the church -- that	6, 253/ 11
thing made them to	<b>believe</b>	that God had taught	6, 253/ 18
scripture that made them	<b>believe</b>	that, as ye would	6, 253/ 20
can tell us that	<b>believe</b>	but the scripture. I	6, 253/ 20
them that nothing will	<b>believe</b>	but scripture we prove	6, 253/ 34
they be bound to	<b>believe</b>	the church in things	6, 253/ 37
as fully as they	<b>believe</b>	the scripture's self, or	6, 254/ 1
self maketh us not	<b>believe</b>	the scripture, but the	6, 254/ 6
that maketh us to	<b>believe</b>	the word of God	6, 254/ 10
read it altogether and	<b>believe</b>	thereof never a whit	6, 254/ 12
and belief whereby we	<b>believe</b>	as well the church	6, 254/ 16
oppose you that we	<b>believe</b>	the church by none	6, 254/ 20
besides the scripture, do	<b>believe</b>	the church because that	6, 254/ 22
-- teach us to	<b>believe</b>	his church; and also	6, 254/ 24
but endeavor ourselves to	<b>believe</b>	, and captive and subdue	6, 254/ 28
the scripture, and to	<b>believe</b>	that God hath taught	6, 254/ 36

answered him thus, I	<b>believe</b>	surely that ye had	6, 254/ 38
man be light to	<b>believe</b>	such things hereafter as	6, 255/ 27
to make the man	<b>believe</b>	that the opinions were	6, 256/ 17
should we be to	<b>believe</b>	it, and the more	6, 261/ 23
circumstance withstood it) to	<b>believe</b>	the four complainants in	6, 263/ 21
given, if they should	<b>believe</b>	the second as well	6, 265/ 23
could not myself but	<b>believe</b>	some twain better than	6, 267/ 16
might we not well	<b>believe</b>	the same in our	6, 276/ 22
they could not but	<b>believe</b>	true, they must needs	6, 277/ 27
they must needs therewith	<b>believe</b>	him all that while	6, 277/ 27
man so mad to	<b>believe</b>	him, he loseth (if	6, 280/ 10
would make the people	<b>believe</b>	that we should believe	6, 290/ 29
believe that we should	<b>believe</b>	nothing but plain scripture	6, 290/ 29
Christian man that would	<b>believe</b>	it, leave off all	6, 291/ 27
world so mad to	<b>believe</b>	, that a priest must	6, 304/ 28
Saint Paul's words and	<b>believe</b>	Tyndale that it is	6, 305/ 18
be more glad to	<b>believe</b>	and tell forth a	6, 316/ 22
well done. But I	<b>believe</b>	ye mistake it. Howbeit	6, 317/ 10
was there king, I	<b>believe</b>	, that ever wore the	6, 326/ 1
And since I verily	<b>believe</b>	that if he had	6, 326/ 10
hear, ye shall peradventure	<b>believe</b>	it yet the better	6, 327/ 33
thereof. Which, as I	<b>believe</b>	, were all well answered	6, 330/ 26
the points they must	<b>believe</b>	-- look well thereupon	6, 334/ 3
it is heresy to	<b>believe</b>	that there is not	6, 353/ 37
wist which we should	<b>believe</b>	. " "Yes, yes," quoth I	6, 356/ 26
it so? For I	<b>believe</b>	not much the gloss	6, 357/ 16
decrees, and will not	<b>believe</b>	the gloss, which appeareth	6, 358/ 4
be content therein to	<b>believe</b>	Saint Gregory himself if	6, 358/ 7
care to forbear, that	<b>believe</b>	Luther that God alone	6, 373/ 23
bound the better to	<b>believe</b>	their doctrine as Christian	6, 374/ 33
his followers in Almaine	<b>believe</b>	, yet he cannot think	6, 377/ 33
mad and unhappy to	<b>believe</b>	that all hangeth upon	6, 377/ 35
works, as Lutherans do	<b>believe</b>	indeed, he hath an	6, 383/ 13
that the devils do	<b>believe</b>	and tremble for the	6, 386/ 11
for the devil doth	<b>believe</b>	such things as we	6, 387/ 4
such things as we	<b>believe</b>	. To this the man	6, 387/ 4
the things that we	<b>believe</b>	, and so he hath	6, 387/ 17
Saint James saith "they	<b>believe</b>	," and saith not "they	6, 387/ 19
have us bound to	<b>believe</b>	, and whereas of truth	6, 388/ 6
Saint James saith, do	<b>believe</b>	such things and have	6, 388/ 7
promises -- as to	<b>believe</b>	that there is a	6, 388/ 11
them and devils which	<b>believe</b>	as surely as they	6, 388/ 23
they would make us	<b>believe</b>	that our faith were	6, 388/ 24
for heaven if he	<b>believe</b>	it not. But on	6, 388/ 28

devil doth, though he	<b>believe</b>	it and know it	6, 388/ 29
need no more but	<b>believe</b>	, and then howsoever they	6, 389/ 17
to sin, since Lutherans	<b>believe</b>	that no sin could	6, 393/ 28
a faith. For ye	<b>believe</b>	God only in his	6, 393/ 32
in his threats ye	<b>believe</b>	him not at all	6, 393/ 33
would now seem to	<b>believe</b>	, truth is it that	6, 393/ 34
giveth us grace to	<b>believe</b>	, and in that it	6, 396/ 34
of right, because we	<b>believe</b>	him? As though he	6, 397/ 11
need that we should	<b>believe</b>	him. Truth is it	6, 397/ 19
faithful chosen people that	<b>believe</b>	and trust in him	6, 398/ 14
be at liberty to	<b>believe</b>	what they list and	6, 403/ 34
man were constrained to	<b>believe</b>	but as he could	6, 407/ 27
them as ready to	<b>believe</b>	a purser, a glover	6, 419/ 8
they would be to	<b>believe</b>	the wisest and the	6, 419/ 10
Christ is taught to	<b>believe</b>	by God. "This faith	6, 419/ 21
not excusable if we	<b>believe</b>	any man to the	6, 420/ 1
the belief that thou	<b>believe</b>	already, whereof he teacheth	6, 420/ 17
selfsame faith that we	<b>believe</b>	. And so far forth	6, 421/ 6
against so many such,	<b>believe</b>	any false heretic and	6, 422/ 1
have believed as we	<b>believe</b>	, we have seen and	6, 422/ 4
the church will not	<b>believe</b>	holy Saint Jerome, Saint	6, 425/ 16
better, and over that	<b>believe</b>	your own eyes and	6, 430/ 30
to and that they	<b>believe</b>	, or at the leastwise	6, 433/ 9
walk and say they	<b>believe</b>	it. For in good	6, 433/ 9
faith, that they so	<b>believe</b>	indeed, their matters be	6, 433/ 10
so mad that I	<b>believe</b>	it not. And yet	6, 433/ 11
were so mad to	<b>believe</b>	these mad masters, of	6, 435/ 4
divers pilgrimages, and commonly	<b>believed</b>	for very true, we	6, 7/ 19
Catholic faith received and	<b>believed</b>	through the church of	6, 9/ 14
truths necessary to be	<b>believed</b>	. And that the New	6, 10/ 1
as well to be	<b>believed</b>	. And that the faith	6, 10/ 13
holily, and therefore be	<b>believed</b>	and had in estimation	6, 19/ 29
such men as they	<b>believed</b>	to be virtuous and	6, 31/ 10
thereby. Which, if they	<b>believed</b>	it to be (such	6, 54/ 11
be black, but he	<b>believed</b>	so against reason and	6, 65/ 13
being more to be	<b>believed</b>	than all they, telleth	6, 70/ 21
records more to be	<b>believed</b>	than all they that	6, 72/ 2
it is as well	<b>believed</b>	universally that miracles and	6, 76/ 16
be, as anything is	<b>believed</b>	that men look upon	6, 76/ 17
loft, where it was	<b>believed</b>	she lived without any	6, 87/ 15
divers pilgrimages, and commonly	<b>believed</b>	for very true, we	6, 91/ 4
that she at last	<b>believed</b>	it: "And was she	6, 92/ 19
that error that they	<b>believed</b>	vice to be virtue	6, 110/ 17
quoth I, "if it	<b>believed</b>	not all the truths	6, 111/ 14

he. "What and we	<b>believed</b>	, " quoth I, "all that	6, 111/ 17
I, "if that one	<b>believed</b>	in all the three	6, 111/ 21
faith necessary to be	<b>believed</b>	, which is given and	6, 112/ 10
Catholic faith received and	<b>believed</b>	through the church of	6, 122/ 15
put case that he	<b>believed</b>	that all the book	6, 134/ 9
truths necessary to be	<b>believed</b>	. And that the New	6, 137/ 30
to child, heard and	<b>believed</b>	among them. And what	6, 140/ 30
that God would were	<b>believed</b>	, to determine or believe	6, 147/ 7
but is to be	<b>believed</b>	and obeyed, be it	6, 147/ 35
things also to be	<b>believed</b>	, whereof we have in	6, 148/ 2
nothing is to be	<b>believed</b>	for a sure truth	6, 149/ 12
by Christ, perpetually hath	<b>believed</b>	since the time of	6, 151/ 18
as well to be	<b>believed</b>	. And that the faith	6, 153/ 25
Marry, I would have	<b>believed</b>	the best," quoth he	6, 157/ 19
then would ye have	<b>believed</b>	him yet in the	6, 161/ 3
false, ye would have	<b>believed</b>	him?" "What else?" quoth	6, 161/ 9
in things to be	<b>believed</b>	above nature, and in	6, 161/ 34
to be known and	<b>believed</b>	, which may be perceived	6, 161/ 35
the other than be	<b>believed</b>	of the other, since	6, 162/ 26
part seemeth to be	<b>believed</b>	which best and most	6, 162/ 28
is only to be	<b>believed</b>	and his only Son	6, 163/ 1
which all the whole	<b>believed</b>	before. "Or else, if	6, 164/ 13
be advised ere ye	<b>believed</b>	him that would tell	6, 168/ 27
if they or we	<b>believed</b>	a wrong article because	6, 170/ 33
much more, if we	<b>believed</b>	a thing whereof we	6, 171/ 1
a thing whereof we	<b>believed</b>	that the scripture affirmeth	6, 171/ 1
the contrary. For then	<b>believed</b>	we that the scripture	6, 171/ 2
fingers' ends and yet	<b>believed</b>	them not to be	6, 174/ 18
he, "for if ye	<b>believed</b>	them to be false	6, 174/ 20
necessity to be both	<b>believed</b>	and done that are	6, 175/ 6
written, ye would have	<b>believed</b>	your Creed." "So think	6, 179/ 29
he was known and	<b>believed</b>	by his living, and	6, 180/ 34
hath left to be	<b>believed</b>	. And many a thing	6, 181/ 2
after happed to be	<b>believed</b>	. But the Gospels and	6, 181/ 4
for thing to be	<b>believed</b>	of necessity. And this	6, 184/ 13
that Luther would have	<b>believed</b>	. And therefore, of all	6, 184/ 17
would have known and	<b>believed</b>	. Ye proved the matter	6, 187/ 29
for a man that	<b>believed</b>	the worship of images	6, 189/ 11
were the Sadducees that	<b>believed</b>	not the resurrection nor	6, 193/ 6
such martyrs therein, that	<b>believed</b>	as we do against	6, 201/ 28
it hard to be	<b>believed</b>	that saints hear us	6, 213/ 3
begun by mistaking, and	<b>believed</b>	without examination. For surely	6, 219/ 37
of heaven to be	<b>believed</b>	if any would come	6, 224/ 5
we do therein, and	<b>believed</b>	thereof as we believe	6, 238/ 5

we see what they	<b>believed</b>	, we need not to	6, 238/ 6
For if any sect	<b>believed</b>	better than other, we	6, 238/ 7
they that so well	<b>believed</b>	and lived therewith, that	6, 238/ 8
side, of such as	<b>believed</b>	otherwise, as were these	6, 238/ 10
that it would be	<b>believed</b>	and hard to try	6, 241/ 24
as much to be	<b>believed</b>	as the scripture; and	6, 249/ 20
we should not have	<b>believed</b>	the scripture but for	6, 249/ 21
is not to be	<b>believed</b>	, nor that yourself believeth	6, 249/ 25
never any folk that	<b>believed</b>	in God and had	6, 252/ 11
there were many that	<b>believed</b>	the truth and had	6, 252/ 23
this, but because they	<b>believed</b>	that God hath taught	6, 253/ 16
yet should we have	<b>believed</b>	the church if never	6, 254/ 3
faithful folk did that	<b>believed</b>	well before the scripture	6, 254/ 5
if he will be	<b>believed</b>	, go tell the tale	6, 256/ 3
him be as well	<b>believed</b>	as one that will	6, 256/ 4
may be heard and	<b>believed</b>	in deposing the contrary	6, 266/ 29
judge, I would have	<b>believed</b>	those twain above other	6, 267/ 10
oath that all they	<b>believed</b>	him." "It might happen	6, 271/ 27
now right boldly have	<b>believed</b>	that he lied. And	6, 276/ 22
men firmly to be	<b>believed</b>	. And then he wrote	6, 365/ 15
church of Christ hath	<b>believed</b>	this fifteen hundred year	6, 365/ 19
and not to be	<b>believed</b>	, he did not in	6, 384/ 6
man were to be	<b>believed</b>	. And in like wise	6, 384/ 15
ei ad iusticiam" (Abraam	<b>believed</b>	God, and it was	6, 390/ 26
he that if men	<b>believed</b>	surely, he thought they	6, 393/ 24
said he, if he	<b>believed</b>	verily and surely that	6, 393/ 25
it was answered, whoso	<b>believed</b>	after your Lutheran faith	6, 393/ 27
all. Howbeit, if one	<b>believed</b>	indeed surely, as ye	6, 393/ 33
see but that Adam	<b>believed</b>	the words of God	6, 394/ 15
ye knew and thought,	<b>believed</b>	that faith could not	6, 395/ 8
this opinion, that they	<b>believed</b>	that only God worketh	6, 398/ 25
of mind that they	<b>believed</b>	after Luther, that no	6, 403/ 23
and holy doctors, which	<b>believed</b>	all their days, and	6, 420/ 16
that those holy doctors	<b>believed</b>	not as thou doest	6, 420/ 19
is not to be	<b>believed</b>	like those holy fathers	6, 421/ 3
books showeth to have	<b>believed</b>	as we believe, we	6, 422/ 4
holily, and therefore be	<b>believed</b>	and had in estimation	6, 422/ 22
semblance as though they	<b>believed</b>	that no man were	6, 433/ 12
the wrong: he that	<b>believeth</b>	his reason and nature	6, 65/ 9
quoth he, "presumeth and	<b>believeth</b>	that I am christened	6, 76/ 6
done, against one that	<b>believeth</b>	that ye were ever	6, 76/ 21
Trinity. And that fellow	<b>believeth</b>	in a quarternity." "That	6, 111/ 26
his right belief that	<b>believeth</b>	too much, as he	6, 111/ 32
much, as he that	<b>believeth</b>	too little; and he	6, 111/ 32



little; and he that	<b>believeth</b>	something that he should	6, 111/ 33
not as he that	<b>believeth</b>	not something that he	6, 111/ 33
church in that it	<b>believeth</b>	saints to be prayed	6, 112/ 13
the worship that it	<b>believeth</b>	to be well given	6, 120/ 8
thing which the church	<b>believeth</b>	that they may lawfully	6, 121/ 33
anything which the church	<b>believeth</b>	that they may lawfully	6, 121/ 35
articles as the church	<b>believeth</b>	. Which things once firmly	6, 127/ 15
man, I doubt not,	<b>believeth</b>	that our blessed Lady	6, 150/ 1
all, and the church	<b>believeth</b>	that to be true	6, 174/ 35
article that the church	<b>believeth</b>	as parcel of their	6, 182/ 32
article that the church	<b>believeth</b>	for thing to be	6, 184/ 13
church, since the church	<b>believeth</b>	so. Which, as ye	6, 185/ 18
is the people that	<b>believeth</b>	as he believeth, that	6, 189/ 18
that believeth as he	<b>believeth</b>	, that is, to wit	6, 189/ 18
be wrong, and that	<b>believeth</b>	them whom ye take	6, 189/ 19
call the church, that	<b>believeth</b>	as we believe, was	6, 195/ 19
therefore, since the church	<b>believeth</b>	that we should worship	6, 239/ 18
believed, nor that yourself	<b>believeth</b>	it not but for	6, 249/ 25
quoth I, "he that	<b>believeth</b>	Luther that his soul	6, 365/ 28
labor to do that	<b>believeth</b>	Luther that he hath	6, 373/ 19
live in sin, that	<b>believeth</b>	Luther that he shall	6, 373/ 26
salvus erit" (He that	<b>believeth</b>	and is baptized shall	6, 391/ 1
our Savior, "He that	<b>believeth</b>	shall be saved," where	6, 391/ 28
not that he that	<b>believeth</b>	shall be saved without	6, 391/ 29
whole church saith and	<b>believeth</b>	the contrary, what reason	6, 392/ 28
us. He that thus	<b>believeth</b>	, what careth he what	6, 403/ 28
put in any man,	<b>believeth</b>	the contrary of any	6, 419/ 20
that all the church	<b>believeth</b>	. Now would I give	6, 420/ 9
faith that the church	<b>believeth</b>	yet, and all this	6, 434/ 22
idolatry, then the church	<b>believing</b>	it to be lawful	6, 8/ 12
of good and well	<b>believing</b>	folk here and there	6, 12/ 16
of heretics) the true	<b>believing</b>	men and very Christian	6, 32/ 2
wittingly, well knowing and	<b>believing</b>	the good, yet to	6, 110/ 4
the sick man that,	<b>believing</b>	his physician, and having	6, 110/ 6
idolatry then the church,	<b>believing</b>	it to be lawful	6, 110/ 26
The multitude of faithful	<b>believing</b>	men were all of	6, 191/ 19
among faithful and well	<b>believing</b>	people, yet be they	6, 195/ 11
of good and well	<b>believing</b>	folk here and there	6, 198/ 4
good folk and right	<b>believing</b>	which were not deceived	6, 200/ 30
the good men well	<b>believing</b>	and undeceived, be those	6, 208/ 10
lack of true knowledge,	<b>believing</b>	untrue men, canonize for	6, 218/ 2
to consent in the	<b>believing</b>	all in one point	6, 223/ 25
were far from all	<b>believing</b>	in the devil; ye	6, 234/ 15
of faithful and right	<b>believing</b>	people?" "That wot I	6, 252/ 9

there were many right	<b>believing</b>	people in the meantime	6, 252/ 18
of good and right	<b>believing</b>	folk, of whose mouth	6, 253/ 13
able to prosper. And	<b>believing</b>	that it were, we	6, 408/ 27
priests of the idol	<b>Bell</b>	in the old time	6, 89/ 2
shall ye have the	<b>bells</b>	rung for a miracle	6, 85/ 24
heretics themselves, making our	<b>belly</b>	or beneath our belly	6, 73/ 13
belly or beneath our	<b>belly</b>	, or our goods, or	6, 73/ 13
person, how much more	<b>belongeth</b>	it to princes and	6, 415/ 21
questions of matters nothing	<b>belonging</b>	to him, I were	6, 281/ 27
our intercessors his especial	<b>beloved</b>	friends. And where Saint	6, 215/ 22
all for God's well	<b>beloved</b>	servants. For if ye	6, 218/ 22
indictment in the King's	<b>Bench</b>	, pleaded that they were	6, 326/ 16
the square, he may	<b>bend</b>	the square to the	6, 129/ 12
aught that I could	<b>bend</b>	upon him, he could	6, 248/ 24
thousand that have not	<b>bended</b>	their knee before Baal	6, 198/ 31
over that, the exorcisms,	<b>benedictions</b>	and holy strange gestures	6, 56/ 4
were twain, and both	<b>beneficed</b>	men, both very cunning	6, 267/ 6
And surely if any	<b>benefit</b>	or alms done to	6, 48/ 35
nature, but some special	<b>benefit</b>	above nature. And he	6, 75/ 16
other folk from the	<b>benefit</b>	thereof; but rather to	6, 338/ 5
a prince of more	<b>benign</b>	nature, nor of more	6, 325/ 26
these words, "The most	<b>benign</b>	father most mildly made	6, 364/ 6
mind of this most	<b>benign</b>	father which, under the	6, 364/ 30
ascribe they to the	<b>benign</b>	nature of Almighty God	6, 403/ 2
realm, and in what	<b>benign</b>	, fatherly manner and liberal	6, 416/ 31
them, dismissed him very	<b>benignly</b>	; and of his liberal	6, 268/ 21
answered in this wise	<b>benignly</b>	." And sometimes with these	6, 364/ 5
as he did in	<b>Berna</b>	, a great city of	6, 88/ 32
should come out of	<b>Berwyke</b>	, where he said he	6, 86/ 7
some white sapphire or	<b>beryl</b>	so well counterfeit, and	6, 92/ 9
quoth he, "but I	<b>beseech</b>	you let me hear	6, 78/ 34
et eadem sententia." (I	<b>beseech</b>	you my brethren, by	6, 223/ 35
come, and so I	<b>beseech</b>	him to do. For	6, 279/ 15
understandeth so little, I	<b>beseech</b>	you consider like words	6, 306/ 22
seven year after." "I	<b>beseech</b>	you," quoth he, "let	6, 320/ 4
a pardon. But I	<b>beseech</b>	you for my mind's	6, 325/ 6
For he marvelous effectually	<b>beseecheth</b>	Christian people to agree	6, 163/ 35
whose whole study is	<b>beset</b>	thereupon; and to the	6, 336/ 31
now is his not	<b>besprent</b>	with a few spots	6, 347/ 19
interrupted, often spotted, and	<b>besprent</b>	with sin. And therefore	6, 395/ 23
done to deem the	<b>best</b>	, so were it not	6, 22/ 3
more often at your	<b>best</b>	leisure advisedly from mine	6, 26/ 26
by experience that the	<b>best</b>	and surest interpretation was	6, 34/ 8
matters, but as it	<b>best</b>	becometh a layman to	6, 37/ 32

his churches with the	<b>best</b>	and most precious of	6, 41/ 9
him again with the	<b>best</b>	, and not do as	6, 41/ 11
those which be the	<b>best</b>	temples of God in	6, 59/ 3
though she can tell	<b>best</b>	, yet if it be	6, 63/ 31
and may help us	<b>best</b>	and will help us	6, 97/ 6
saith one, "I love	<b>best</b>	our Lady of Walsingham	6, 99/ 21
men ween it were	<b>best</b>	, considering that these voyages	6, 100/ 18
yet shall both the	<b>best</b>	be sinners, and also	6, 109/ 26
divinity reckon I the	<b>best</b>	part to be contained	6, 126/ 22
his own nature the	<b>best</b>	. And therefore great labor	6, 127/ 6
there, were it not	<b>best</b>	then that for that	6, 133/ 26
contrary -- were that	<b>best</b>	? Or else were it	6, 136/ 9
the highest and the	<b>best</b>	learning that any man	6, 152/ 15
them would ye believe	<b>best</b>	?" "Neither other," quoth he	6, 154/ 10
would have believed the	<b>best</b>	, " quoth he. "The best	6, 157/ 19
best," quoth he. "The	<b>best</b>	?" quoth I. "That were	6, 157/ 20
quoth I. "That were	<b>best</b>	indeed if ye wist	6, 157/ 20
discern whether side said	<b>best</b>	." "By God," quoth he	6, 157/ 24
well then were it	<b>best</b>	, " quoth he, "and so	6, 157/ 25
not this been the	<b>best</b>	way?" "If it were	6, 157/ 32
not," quoth I, "the	<b>best</b>	, it might peradventure serve	6, 157/ 33
another next unto the	<b>best</b>	. And your way is	6, 158/ 4
that it were the	<b>best</b>	till I understand it	6, 158/ 6
to be believed which	<b>best</b>	and most clearly can	6, 162/ 28
without warrantise of the	<b>best</b>	); but we speak of	6, 169/ 37
so good, yet the	<b>best</b>	was worse than the	6, 211/ 26
as well as the	<b>best</b>	, and loveth you better	6, 214/ 16
enemies that seemed his	<b>best</b>	friends, but which they	6, 219/ 3
of agreement upon the	<b>best</b>	and upon the truth	6, 224/ 9
that he were the	<b>best</b>	man that we could	6, 230/ 18
to doubt what is	<b>best</b>	that we believe. For	6, 238/ 6
be sure of the	<b>best</b>	were they that so	6, 238/ 7
and one of his	<b>best</b>	proved friends, avow it	6, 257/ 27
superstitious. And therefore the	<b>best</b>	way were in my	6, 258/ 30
especially, the law should	<b>best</b>	content us for that	6, 262/ 14
can it at the	<b>best</b>	be no better taken	6, 266/ 7
take all to the	<b>best</b>	for him that is	6, 266/ 12
quoth I, "what were	<b>best</b>	, God wotteth; for I	6, 266/ 15
sufferance of some his	<b>best</b>	friends and whom he	6, 271/ 14
therefore they took the	<b>best</b>	way both for him	6, 276/ 34
deemed all-thing to the	<b>best</b>	." "So say I too	6, 287/ 11
having of divers together,	<b>best</b>	were it, after Tyndale	6, 306/ 15
growing of the matter	<b>best</b>	appeareth by the proof	6, 311/ 9
and found this the	<b>best</b>	way before the law	6, 311/ 16

say, that it were	<b>best</b>	that they thought themselves	6, 313/ 20
like. And commonly, the	<b>best</b>	laws shall worst like	6, 334/ 35
the wisest and the	<b>best</b>	learned and he that	6, 335/ 14
greatest and of the	<b>best</b>	of their own minds	6, 344/ 27
they say, to the	<b>best</b>	writers that ever wrote	6, 345/ 18
he saith it were	<b>best</b>	that men should never	6, 354/ 19
by God than the	<b>best</b>	minds be in good	6, 377/ 16
rule that were always	<b>best</b>	were hard to give	6, 417/ 19
the wisest and the	<b>best</b>	learned doctor in a	6, 419/ 10
take all to the	<b>best</b>	. But yet ye see	6, 424/ 16
and openly professing a	<b>bestial</b>	manner of living, clean	6, 374/ 27
no poor men to	<b>bestow</b>	that riches upon, for	6, 42/ 7
advantage thereof, but also	<b>bestow</b>	of their own therein	6, 54/ 19
whatsoever the host would	<b>bestow</b>	upon him more, he	6, 104/ 23
livings fall void to	<b>bestow</b>	them in, and no	6, 302/ 31
would be glad to	<b>bestow</b>	about a thing that	6, 341/ 35
things be but well	<b>bestowed</b>	, considering that the matters	6, 25/ 11
as he saith, better	<b>bestowed</b>	upon poor folk. And	6, 40/ 22
the cost and riches	<b>bestowed</b>	about the Temple of	6, 42/ 1
as for the riches	<b>bestowed</b>	upon the Temple of	6, 42/ 25
gold unto that he	<b>bestowed</b>	upon the Temple of	6, 43/ 14
remembrance, for that she	<b>bestowed</b>	that precious ointment upon	6, 49/ 15
so much gold now	<b>bestowed</b>	about the garnishing of	6, 50/ 24
gold that is now	<b>bestowed</b>	about the pieces of	6, 50/ 26
they had not been	<b>bestowed</b>	about the garnishing of	6, 50/ 28
lost but that is	<b>bestowed</b>	about Christ's cross. "Take	6, 50/ 30
the gold that is	<b>bestowed</b>	upon cups -- what	6, 50/ 35
may abuse his labor	<b>bestowed</b>	upon the study of	6, 127/ 8
same worship to be	<b>bestowed</b>	upon them whom he	6, 221/ 9
hath by many years	<b>bestowed</b>	his whole mind, is	6, 335/ 15
them plain gods and	<b>betake</b>	to them the power	6, 97/ 17
might unto some layman	<b>betake</b>	and commit with good	6, 344/ 2
I have, quoth he,	<b>betaken</b>	Hymeneus and Alexander to	6, 429/ 21
judge. For if ye	<b>bethink</b>	you well, I ween	6, 105/ 21
own books, I shall	<b>bethink</b>	me after." "First he	6, 349/ 11
all my labor done,	<b>bethinking</b>	myself a little while	6, 21/ 17
agreement of men, to	<b>betoken</b>	and signify such thing	6, 46/ 28
men ween that faith	<b>betokeneth</b>	not belief, but hope	6, 388/ 19
at the furthest, nothing	<b>betokening</b>	but elder. So that	6, 290/ 8
will of Judas in	<b>betraying</b>	of Christ, as of	6, 353/ 7
the sides, perceive the	<b>better</b>	and truer part, hath	6, 10/ 18
come, it were much	<b>better</b>	for him openly and	6, 15/ 6
doubt whether it were	<b>better</b>	to have fewer priests	6, 16/ 9
have fewer priests and	<b>better</b>	, with fewer Masses, or	6, 16/ 9

also have occasion the	<b>better</b>	to beware of his	6, 22/ 11
not presume but if	<b>better</b>	learned than myself should	6, 23/ 8
myself shall be the	<b>better</b>	and some other never	6, 24/ 30
others say that can	<b>better</b>	judge it than I	6, 25/ 29
friend, but also (which	<b>better</b>	is than suddenly once	6, 26/ 25
trusted to be the	<b>better</b>	able to do by	6, 32/ 29
articles as wiser and	<b>better</b>	learned would in point	6, 33/ 11
good wits, being far	<b>better</b>	learned, using in study	6, 38/ 25
were, as he saith,	<b>better</b>	bestowed upon poor folk	6, 40/ 22
cannot in this point	<b>better</b>	appear, than by his	6, 41/ 36
made and well written	<b>better</b>	expresseth the matter than	6, 47/ 4
image well workmanly wrought	<b>better</b>	express the thing than	6, 47/ 6
And say it were	<b>better</b>	spent in alms upon	6, 49/ 24
what was himself the	<b>better</b>	for all this? What	6, 50/ 1
but if they be	<b>better</b>	Jews than Christian men	6, 50/ 5
that the money were	<b>better</b>	spent among poor folk	6, 50/ 7
that he might the	<b>better</b>	answer them with that	6, 51/ 31
reckon ourselves to be	<b>better</b>	heard with our Lord	6, 52/ 18
but if they were	<b>better</b>	. And therefore when God	6, 53/ 8
find whom I could	<b>better</b>	trust than yourself, whom	6, 68/ 33
will believe any one	<b>better</b>	than twain of me	6, 69/ 5
and ye have been	<b>better</b>	acquainted with them, and	6, 69/ 7
be broken to the	<b>better</b>	. For if it might	6, 74/ 19
not possible to be	<b>better</b>	; and the goodness of	6, 74/ 24
would, and make a	<b>better</b>	by and by, and	6, 75/ 13
some things to the	<b>better</b>	. Howbeit God in working	6, 75/ 14
he doth for the	<b>better</b>	, neither reason nor nature	6, 75/ 19
asunder, then may we	<b>better</b>	examine them, and better	6, 77/ 32
better examine them, and	<b>better</b>	see whereof they serve	6, 77/ 32
well ye will do	<b>better</b>	whatsoever ye say. Nor	6, 92/ 7
may do them much	<b>better</b>	than the devil, and	6, 96/ 7
which may do them	<b>better</b>	. And much more reason	6, 96/ 9
kinds of worship be	<b>better</b>	than other, the images	6, 98/ 1
gear be much the	<b>better</b>	borne if it were	6, 98/ 24
fresh, saving that meseemeth	<b>better</b>	for the while to	6, 102/ 11
their justice should be	<b>better</b>	than the justice of	6, 103/ 25
the people themselves will	<b>better</b>	keep the faith than	6, 109/ 32
to guide them to	<b>better</b>	. And therefore while we	6, 110/ 19
to mend and be	<b>better</b>	, may always have light	6, 113/ 33
that text to be	<b>better</b>	perceived when it shall	6, 128/ 1
I should believe men	<b>better</b>	than God. And as	6, 128/ 25
enemy that is your	<b>better</b>	and hurteth you not	6, 129/ 21
she believe her eye	<b>better</b>	than her wit. "When	6, 129/ 29
May a man then	<b>better</b>	trust his eyes," quoth	6, 130/ 12

he, "what may he	<b>better</b>	trust than his eyes	6, 130/ 13
I, "let us have	<b>better</b>	meat first." And therewith	6, 130/ 22
Or else were it	<b>better</b>	that besides his Creed	6, 136/ 9
out the true. And	<b>better</b>	were it then that	6, 138/ 7
that it had been	<b>better</b>	to have kept it	6, 138/ 12
could have made it	<b>better</b>	, yet, if they might	6, 138/ 24
As it had been	<b>better</b>	for our father Adam	6, 140/ 2
in these things in	<b>better</b>	condition or worse than	6, 140/ 10
that it envied the	<b>better</b>	as Cain did Abel	6, 140/ 13
keep his behests the	<b>better</b>	, he gave them a	6, 141/ 23
thereof they far the	<b>better</b>	understood those books. And	6, 144/ 21
Saint Paul were then	<b>better</b>	understood among the common	6, 151/ 34
the sides perceive the	<b>better</b>	and truer part, hath	6, 153/ 30
believe God alone far	<b>better</b>	than them all." "In	6, 154/ 8
till I understand it	<b>better</b>	. And therefore I pray	6, 158/ 6
neither can perceive the	<b>better</b>	opinion, what should I	6, 158/ 15
whether part were the	<b>better</b>	. And therefore of those	6, 159/ 8
ye had by scripture	<b>better</b>	proved the other part	6, 160/ 22
For else were he	<b>better</b>	unheard." % "Well said," quoth	6, 163/ 19
in holy scripture see	<b>better</b>	than the old holy	6, 169/ 27
you for one ace	<b>better</b>	. And were it not	6, 170/ 19
might percase understand it	<b>better</b>	by quater tre deuce	6, 170/ 20
they mend and do	<b>better</b>	another time. But if	6, 173/ 32
then I believe it	<b>better</b>	than I believe all	6, 181/ 35
will believe him much	<b>better</b>	than him by whom	6, 182/ 2
places as ye would	<b>better</b>	believe the scripture than	6, 182/ 6
quoth he, "it were	<b>better</b>	ye dine first. My	6, 185/ 33
God to grow the	<b>better</b>	and to do the	6, 194/ 20
preach and teach us	<b>better</b>	? For it is no	6, 201/ 16
would find out a	<b>better</b>	, he leaveth in conclusion	6, 204/ 30
God can do it	<b>better</b>	and will do it	6, 211/ 20
in heaven was his	<b>better</b>	. We see that the	6, 211/ 30
best, and loveth you	<b>better</b>	and can do it	6, 214/ 17
may afford his plasters	<b>better</b>	cheap, and give you	6, 214/ 17
live." "Ye do the	<b>better</b>	," quoth I, "nor seven	6, 216/ 24
felt himself never the	<b>better</b>	, he began at last	6, 233/ 34
or clerk fare the	<b>better</b>	therefor, or once drink	6, 234/ 28
therefor against one the	<b>better</b>	? Be not all the	6, 236/ 17
if any sect believed	<b>better</b>	than other, we be	6, 238/ 7
his authority against a	<b>better</b>	time. And surely this	6, 256/ 33
assoil the defendant. And	<b>better</b>	were it the fault	6, 265/ 26
the best be no	<b>better</b>	taken than that he	6, 266/ 7
but believe some twain	<b>better</b>	than some twenty. And	6, 267/ 16
as good as the	<b>better</b>	of them both, saying	6, 267/ 24

mare may be the	<b>better</b>	horse or not, or	6, 274/ 28
for Simkin, except he	<b>better</b>	impugned the proof, if	6, 275/ 28
come, it were much	<b>better</b>	for him openly and	6, 279/ 23
is," quoth he, "peradventure	<b>better</b>	thus. For then should	6, 279/ 27
bonum quam divitie multe" (	<b>Better</b>	is a good name	6, 281/ 12
a great deal the	<b>better</b>	. And if all such	6, 283/ 3
when it was much	<b>better</b>	than it is now	6, 283/ 5
man wax naught, the	<b>better</b>	he was the more	6, 283/ 18
worse he was the	<b>better</b>	is for him and	6, 283/ 20
till God send him	<b>better</b>	mind. The Eighth Chapter	6, 284/ 23
known word into the	<b>better</b>	, I would well allow	6, 287/ 28
God make us all	<b>better</b>	. But yet for that	6, 295/ 15
once take unto priesthood	<b>better</b>	laymen and fewer (for	6, 295/ 28
more bound to be	<b>better</b>	. But else, the things	6, 295/ 31
us light to do	<b>better</b>	, if we listed as	6, 297/ 1
well to learn the	<b>better</b>	as to follow the	6, 297/ 2
for us were it	<b>better</b>	to look less to	6, 297/ 23
surely, I think, many	<b>better</b>	. "I fear me," quoth	6, 298/ 17
trust in God the	<b>better</b>	part is the greater	6, 298/ 23
the world fareth the	<b>better</b>	, and is in their	6, 298/ 25
clergy very far the	<b>better</b>	, and his prayer to	6, 298/ 32
doubt, whether it were	<b>better</b>	to have fewer priests	6, 299/ 6
have fewer priests and	<b>better</b>	, with fewer Masses; or	6, 299/ 6
were offered by a	<b>better</b>	man, though percase his	6, 299/ 23
taken only of the	<b>better</b>	, and the worse refused	6, 299/ 29
naught, then seemeth it	<b>better</b>	for us to make	6, 299/ 31
but if they were	<b>better</b>	chosen." "Doubtless," quoth I	6, 301/ 8
For without virtue, the	<b>better</b>	they be learned the	6, 301/ 11
could not well devise	<b>better</b>	provisions than are by	6, 301/ 29
the remnant much the	<b>better</b>	. For it is by	6, 302/ 7
wife, govern a household	<b>better</b>	than many that have	6, 306/ 11
in his time little	<b>better</b>	than grass widows be	6, 307/ 37
old when they were	<b>better</b>	than they be now	6, 309/ 35
Greece, where they be	<b>better</b>	than they be here	6, 309/ 36
when the priests were	<b>better</b>	, surely -- as I	6, 311/ 3
I said, have the	<b>better</b>	respect taken to the	6, 312/ 33
the church therein be	<b>better</b>	than the contrary, good	6, 313/ 7
I would see a	<b>better</b>	author thereof than such	6, 313/ 10
and Tyndale, and a	<b>better</b>	example than the seditious	6, 313/ 11
be bound to be	<b>better</b>	; and yet be we	6, 313/ 15
whether part is the	<b>better</b>	or the worse, will	6, 313/ 19
we should much the	<b>better</b>	amend if we were	6, 314/ 1
that knoweth it much	<b>better</b>	. For I have not	6, 318/ 22
the proof is the	<b>better</b>	by so much." "I	6, 327/ 31

believe it yet the	<b>better</b>	. "That would I gladly	6, 327/ 33
whom we find far	<b>better</b>	. Which maketh them to	6, 332/ 5
may therefore be the	<b>better</b>	suffered that no part	6, 343/ 7
as wiser men can	<b>better</b>	devise. Howbeit, upon that	6, 344/ 21
their own surety the	<b>better</b>	choose and hold the	6, 345/ 29
and walk in some	<b>better</b>	. But now on the	6, 346/ 5
of baptism not much	<b>better</b>	. For he magnifieth baptism	6, 352/ 23
that he should see	<b>better</b>	through a pair of	6, 362/ 18
thought themselves bound the	<b>better</b>	to believe their doctrine	6, 374/ 32
construe them to some	<b>better</b>	sense. "Forsooth," quoth I	6, 378/ 18
fashion and frame them	<b>better</b>	to their purpose, which	6, 378/ 30
they mean here no	<b>better</b>	than Luther doth himself	6, 378/ 33
and is never the	<b>better</b>	therefor. And then was	6, 382/ 5
man is never the	<b>better</b>	for his good works	6, 382/ 18
that take themselves for	<b>better</b>	learned than Christ's blessed	6, 387/ 14
wrote it, knew much	<b>better</b>	than Luther and Tyndale	6, 387/ 20
such reasoning, and much	<b>better</b>	than I do or	6, 389/ 22
teach them a new,	<b>better</b>	way, and more true	6, 399/ 24
more and rewarded the	<b>better</b>	for their evil deeds	6, 401/ 16
peradventure like Luther the	<b>better</b>	for them; or if	6, 417/ 15
long to seem far	<b>better</b>	learned than they be	6, 423/ 33
his words with a	<b>better</b>	sense, and said and	6, 424/ 15
grace of God, much	<b>better</b>	understood than all the	6, 427/ 16
perceive it much the	<b>better</b>	, and over that believe	6, 430/ 30
word of his, without	<b>better</b>	proof is of little	6, 431/ 31
much like as at	<b>Beverley</b>	late, when much of	6, 258/ 6
occasion the better to	<b>beware</b>	of his messenger, which	6, 22/ 11
and earnestly blessing her: "	<b>Beware</b>	in the virtue of	6, 229/ 11
life. I pray you	<b>beware</b>	of such witchcraft." Is	6, 229/ 14
not the wit to	<b>beware</b>	that himself bewrayed not	6, 364/ 33
autem sunt lupi rapaces" (	<b>Beware</b>	of the false prophets	6, 421/ 22
suddenly the fond fellow	<b>bewrayed</b>	himself unaware. For in	6, 364/ 20
to beware that himself	<b>bewrayed</b>	not his own so	6, 364/ 33
constitution provincial that no	<b>Bible</b>	in English should be	6, 15/ 34
hath not forbidden the	<b>Bible</b>	to be made and	6, 16/ 19
indeed suffer none English	<b>Bible</b>	in no man's hand	6, 16/ 24
he had an English	<b>Bible</b>	; and so burned the	6, 16/ 29
and so burned the	<b>Bible</b>	and him together. Whereunto	6, 16/ 29
convenient to have the	<b>Bible</b>	in English. And therewith	6, 17/ 1
any text in the	<b>Bible</b>	, and which all the	6, 121/ 16
his belief in the	<b>Bible</b>	?" "I cannot readily tell	6, 133/ 23
suddenly have that whole	<b>Bible</b>	turned into his own	6, 134/ 5
prophet Eliseus, as the	<b>Bible</b>	mentioneth, raised a dead	6, 225/ 9
constitution provincial that no	<b>Bible</b>	in English should be	6, 293/ 14



hath not forbidden the	<b>Bible</b>	to be made and	6, 314/ 10
Wycliff, whereas the whole	<b>Bible</b>	was long before his	6, 314/ 24
own translation of the	<b>Bible</b>	, but also with certain	6, 314/ 32
indeed suffer none English	<b>Bible</b>	in no man's hand	6, 316/ 28
he had an English	<b>Bible</b>	, and so burned the	6, 317/ 1
and so burned the	<b>Bible</b>	and him together; whereunto	6, 317/ 1
they burn the English	<b>Bible</b>	without respect, be the	6, 317/ 7
to burn up the	<b>Bible</b>	wherein they found no	6, 317/ 20
could find as any	<b>Bible</b>	is in Latin. And	6, 317/ 26
of a good English	<b>Bible</b>	. And upon heresy so	6, 318/ 9
as for his English	<b>Bible</b>	, though Hunne were himself	6, 329/ 32
there lay his English	<b>Bible</b>	open and some other	6, 330/ 10
the prologue of that	<b>Bible</b>	such words touching the	6, 330/ 18
convenient to have the	<b>Bible</b>	in English. And therewith	6, 330/ 34
clergy should keep the	<b>Bible</b>	out of laymen's hands	6, 331/ 2
naught that the English	<b>Bible</b>	is in so few	6, 331/ 14
hot to put any	<b>Bible</b>	in print at his	6, 331/ 22
this matter that the	<b>Bible</b>	should be in our	6, 332/ 22
the forbidding of the	<b>Bible</b>	to be read in	6, 337/ 10
convenient to have the	<b>Bible</b>	translated into the English	6, 337/ 13
when they read the	<b>Bible</b>	in English be more	6, 337/ 35
that to have the	<b>Bible</b>	in English was none	6, 340/ 32
sit down upon his	<b>Bible</b>	of the Old Testament	6, 342/ 24
sit down on our	<b>Bible</b>	with the Old Testament	6, 342/ 28
though all their whole	<b>Bible</b>	was written in their	6, 342/ 33
other parts of the	<b>Bible</b>	, as well in the	6, 343/ 36
and instruction the whole	<b>Bible</b>	to read, yet might	6, 344/ 3
wise, to take the	<b>Bible</b>	away from such folk	6, 344/ 7
but that the whole	<b>Bible</b>	might, for my mind	6, 344/ 18
and can show you	<b>Bibles</b>	fair and old written	6, 317/ 11
burned up as fair	<b>Bibles</b>	in English as any	6, 317/ 24
because they found English	<b>Bibles</b>	in his house. Wherein	6, 317/ 30
agreed that the English	<b>Bibles</b>	should remain which were	6, 340/ 30
we would not haply	<b>bid</b>	once good morrow. "And	6, 48/ 33
ye such things they	<b>bid</b>	you do, but do	6, 104/ 7
what their prelates would	<b>bid</b>	them, though the burden	6, 104/ 30
things did he therefore	<b>bid</b>	to be done and	6, 148/ 1
that his master would	<b>bid</b>	him, nor nothing believe	6, 149/ 16
all one, whether God	<b>bid</b>	you do a thing	6, 161/ 21
in effect but to	<b>bid</b>	us all believe us	6, 162/ 24
if Christ, " quoth I, "	<b>bid</b>	us believe and obey	6, 163/ 25
us believe, if he	<b>bid</b>	us hear his church	6, 163/ 31
as I said, to	<b>bid</b>	each of us believe	6, 163/ 33
seem an absurdity to	<b>bid</b>	us believe the church	6, 164/ 27

them be naught, therefore	<b>bid</b>	them be walking all	6, 219/ 6
to this, he was	<b>bid</b>	walk like himself. And	6, 323/ 30
whom he would then	<b>bid</b>	walk workers of wickedness	6, 393/ 11
have in these matters	<b>bidden</b>	him be bold, without	6, 25/ 32
have, I say, therefore	<b>bidden</b>	him more to mind	6, 25/ 35
word whom God had	<b>bidden</b>	you believe." "What else	6, 160/ 7
yet that God hath	<b>bidden</b>	me believe the church	6, 164/ 25
virtues? Who hath not	<b>bidden</b>	them do well? And	6, 380/ 16
they should see the	<b>bidders</b>	do clean the contrary	6, 104/ 32
wot that the scripture	<b>biddeth</b>	it not. And every	6, 148/ 21
this man that God	<b>biddeth</b>	you go to, and	6, 161/ 25
to, and whom he	<b>biddeth</b>	me hear and believe	6, 163/ 5
what so the church	<b>biddeth</b>	us believe, than the	6, 163/ 29
that our Savior himself	<b>biddeth</b>	us believe, if he	6, 163/ 30
God doth, there he	<b>biddeth</b>	me believe them. But	6, 168/ 6
I. "But the church	<b>biddeth</b>	you not believe the	6, 182/ 4
teacheth his church and	<b>biddeth</b>	me believe his church	6, 249/ 16
that because our Lord	<b>biddeth</b>	us when we will	6, 257/ 19
they should, as God	<b>biddeth</b>	them in the Gospel	6, 380/ 20
counsel of Saint Peter,	<b>bidding</b>	us be ready to	6, 23/ 4
that I take the	<b>bidding</b>	by scripture for the	6, 161/ 23
it were a strange	<b>bidding</b>	, as I said, to	6, 163/ 33
them only for agreement,	<b>bidding</b>	them only to agree	6, 224/ 7
and the forbidding of	<b>bigamy</b>	by the wedding of	6, 305/ 1
everywhere in Christendom the	<b>bigamy</b>	of two wives, each	6, 305/ 8
not both of a	<b>bigness</b>	, but the one larger	6, 228/ 18
they be such as	<b>bind</b>	God to a place	6, 58/ 19
church, forbidding them to	<b>bind</b>	and lay upon other	6, 104/ 3
laws of the church	<b>bind</b>	us to more ado	6, 105/ 1
their vows could not	<b>bind</b>	them, were he not	6, 165/ 20
mine agreement should not	<b>bind</b>	me." "Lo," quoth I	6, 173/ 8
mean as God will	<b>bind</b>	them to know or	6, 178/ 14
be as sure and	<b>bind</b>	us to the belief	6, 248/ 26
whoso would so precisely	<b>bind</b>	him to his book	6, 261/ 36
not well done to	<b>bind</b>	them with a law	6, 309/ 19
make a law to	<b>bind</b>	a man to chastity	6, 310/ 27
which God would never	<b>bind</b>	any man." "The church	6, 310/ 28
made it because they	<b>bind</b>	men, as ye reckon	6, 311/ 18
would say that they	<b>bind</b>	men to chastity against	6, 313/ 2
that no vow could	<b>bind</b>	any man, but that	6, 366/ 9
take the child and	<b>bind</b>	it to a broach	6, 371/ 27
neither doth this counsel	<b>bind</b>	a man that he	6, 414/ 32
For though no man	<b>bindeth</b>	you to believe that	6, 89/ 13
not. For our Lord	<b>bindeth</b>	no man to an	6, 117/ 22

such things as God	<b>bindeth</b>	us to believe?" "Nay	6, 174/ 15
those things that God	<b>bindeth</b>	us to believe, nor	6, 174/ 27
And finally the law	<b>bindeth</b>	not the judge so	6, 261/ 32
The church," quoth I, "	<b>bindeth</b>	no man to chastity	6, 310/ 30
say that the church	<b>bindeth</b>	men to chastity against	6, 312/ 36
reason, and God's behest	<b>bindeth</b>	, first the prince to	6, 415/ 1
Hebrew; and after, he	<b>bindeth</b>	every man to the	6, 415/ 4
of his ignorance, and	<b>binding</b>	him to the obedience	6, 166/ 13
late at London a	<b>bird</b>	that covered all Paul's	6, 68/ 7
he saw not that	<b>bird</b>	, but he heard much	6, 68/ 9
as bare as a	<b>bird's</b>	arse. But I think	6, 325/ 1
meat for the very	<b>birds</b>	of the air, by	6, 233/ 16
as well after the	<b>birth</b>	of Christ as before	6, 115/ 36
as well after the	<b>birth</b>	of Christ as before	6, 150/ 2
should, after the blessed	<b>birth</b>	, be less minded to	6, 150/ 4
perpetual virginity before the	<b>birth</b>	of her blessed child	6, 151/ 6
our Lady after the	<b>birth</b>	of Christ had other	6, 151/ 23
the Jews before the	<b>birth</b>	of Christ. And such	6, 193/ 5
and in his lowly	<b>birth</b>	, his godly life, and	6, 336/ 6
any time since Christ's	<b>birth</b>	until our wretched days	6, 375/ 14
heretic, detected to the	<b>bishop</b>	and examined, the author	6, 19/ 3
and Saint Ambrose was	<b>bishop</b>	, to be served in	6, 41/ 18
I suppose, that any	<b>bishop</b>	in England hath the	6, 54/ 8
that many a holy	<b>bishop</b>	, and therewith excellently well	6, 54/ 30
another be that a	<b>bishop</b>	, in the building of	6, 71/ 24
of his or any	<b>bishop</b>	or prelate. And by	6, 108/ 28
them to light. The	<b>bishop</b>	of London came then	6, 222/ 12
it. And thus the	<b>bishop</b>	is blinded by the	6, 302/ 19
uxoris virum" (That a	<b>bishop</b>	must be a man	6, 303/ 27
more but that the	<b>bishop</b>	must be the husband	6, 305/ 22
the choice of the	<b>bishop</b>	there should be considered	6, 306/ 4
to Timotheus that a	<b>bishop</b>	must be the husband	6, 306/ 23
texts together of the	<b>bishop</b>	and the widow, and	6, 306/ 28
one words for the	<b>bishop</b>	, that Saint Paul should	6, 306/ 31
he said that a	<b>bishop</b>	must be a good	6, 307/ 10
should mean that a	<b>bishop</b>	should have one wife	6, 307/ 18
so speak of the	<b>bishop</b>	as though he had	6, 307/ 24
he had said, "A	<b>bishop</b>	must be a good	6, 307/ 25
and seen by the	<b>bishop</b>	of the diocese, and	6, 317/ 12
the days of the	<b>bishop</b>	that last died, they	6, 317/ 23
in Paul's when the	<b>bishop</b>	, in the presence of	6, 327/ 21
I assure you the	<b>bishop</b>	was a very wise	6, 327/ 29
the leastwise some one	<b>bishop</b>	, to approve it, this	6, 331/ 30
and withdraw any one	<b>bishop</b>	from the admitting thereof	6, 331/ 34

intent was that the	<b>bishop</b>	should approve it if	6, 340/ 35
profit, nor for the	<b>bishop</b>	to give them all	6, 341/ 33
say, there is no	<b>bishop</b>	but he would be	6, 341/ 35
have it of the	<b>bishop</b>	free." "It might so	6, 342/ 3
I say, though the	<b>bishop</b>	might unto some layman	6, 344/ 1
And thus may the	<b>bishop</b>	order the scripture in	6, 344/ 9
saith plainly that the	<b>bishop</b>	hath none authority to	6, 350/ 12
writeth unto a certain	<b>bishop</b>	that had broken down	6, 356/ 9
For he commendeth the	<b>bishop</b>	there because he would	6, 357/ 10
the matter, neither the	<b>bishop</b>	of Massyle, that broke	6, 359/ 27
and after against a	<b>bishop</b>	, wherewith the temporal lords	6, 369/ 18
heretic detected to the	<b>bishop</b>	and examined, the author	6, 378/ 6
his fault as the	<b>bishop</b>	assigneth him. And is	6, 410/ 16
but as methinketh, the	<b>bishop</b>	doth as much as	6, 411/ 1
is sufficient that the	<b>bishop</b>	neither doth it or	6, 411/ 11
infect other folk, the	<b>bishop</b>	should have such pity	6, 411/ 14
sued him before the	<b>bishop's</b>	official for defamation, where	6, 69/ 21
had hanged in the	<b>bishop's</b>	prison before, making as	6, 317/ 28
man hanging in the	<b>bishop's</b>	prison ere he was	6, 318/ 2
like before, that the	<b>bishop's</b>	chancellor should kill in	6, 327/ 10
come whole unto the	<b>bishop's</b>	hand. Which he may	6, 341/ 15
delivered them, at the	<b>bishop's</b>	hand, and had liefer	6, 342/ 2
to pay at the	<b>bishop's</b>	pleasure. Now dare I	6, 350/ 5
nor when ye were	<b>bishopped</b>	neither." "Marry," quoth he	6, 76/ 2
that some good holy	<b>bishops</b>	have relieved poor people	6, 41/ 4
we see that the	<b>bishops</b>	and prelates themselves visit	6, 54/ 15
good priests and good	<b>bishops</b>	have used them themselves	6, 54/ 29
to all that the	<b>bishops</b>	he said it, and	6, 104/ 1
like wise obey the	<b>bishops</b>	and prelates, commanding only	6, 104/ 15
for the priests and	<b>bishops</b>	only. As when he	6, 107/ 12
holy order, priests and	<b>bishops</b>	among them, fastings, vigils	6, 190/ 19
your priests and your	<b>bishops</b>	? For such must they	6, 201/ 32
him unto two other	<b>bishops</b>	, too?" "Well," quoth he	6, 272/ 27
But now if the	<b>bishops</b>	would once take unto	6, 295/ 27
verily were all the	<b>bishops</b>	of my mind (as	6, 300/ 25
by necromancy. And the	<b>bishops</b>	that were there would	6, 319/ 16
were approved by the	<b>bishops</b>	, it appeareth well thereby	6, 340/ 34
go and show the	<b>bishops</b>	the confessions of such	6, 350/ 1
parishes; and that the	<b>bishops</b>	thereupon do cite them	6, 350/ 2
no fault in the	<b>bishops</b>	. For he saith plainly	6, 350/ 12
side to belie the	<b>bishops</b>	and the curates too	6, 350/ 14
to belie both the	<b>bishops</b>	and the curates, feigning	6, 350/ 29
the time of his	<b>bitter</b>	Passion hitherto. Which, as	6, 39/ 5
the remembrance of his	<b>bitter</b>	Passion, as doth a	6, 47/ 16

also of his most	<b>bitter</b>	Passion. "Now as touching	6, 47/ 31
doubt, then after your	<b>bitter</b>	prayers made to God	6, 175/ 34
many manner medicines, some	<b>bitter</b>	, some sweet, some easy	6, 206/ 9
their covenants in their	<b>bitter</b>	prayers as surely as	6, 235/ 22
godly life, and his	<b>bitter</b>	Passion exercise ourselves in	6, 336/ 7
of us for the	<b>bitter</b>	pains taken in his	6, 391/ 17
praying, we pray as	<b>bitterly</b>	to them as to	6, 98/ 6
as the pain and	<b>bitterness</b>	of death. And therefore	6, 283/ 10
he seeth innumerable people	<b>black</b>	, he might ween that	6, 65/ 5
all men should be	<b>black</b>	, but he believed so	6, 65/ 13
heat maketh his country	<b>black</b>	. And that of like	6, 65/ 17
saw never other but	<b>black</b>	people, where ye see	6, 65/ 29
all his countrymen be	<b>black</b>	, so peradventure those whose	6, 65/ 36
part to be both	<b>black</b>	and white at once	6, 70/ 15
I see myself is	<b>black</b>	." "Of late," quoth I	6, 169/ 16
for your white and	<b>black</b>	, never shall it be	6, 169/ 23
shall see the thing	<b>black</b>	that all other shall	6, 169/ 23
ye take it for	<b>black</b>	, your eyes be sore	6, 169/ 25
the cause of his	<b>blackness</b>	, but if it be	6, 66/ 10
so translated indeed, but	<b>blame</b>	laid and fault found	6, 28/ 31
the answer of such	<b>blame</b>	as ye lay thereto	6, 138/ 19
in the Gospel to	<b>blame</b>	and reprove the Pharisees	6, 217/ 24
friends, whether would he	<b>blame</b>	you for the good	6, 218/ 32
that ye seem to	<b>blame</b>	. For as to pray	6, 232/ 31
and us. Now they	<b>blame</b>	us, and we blame	6, 296/ 9
blame us, and we	<b>blame</b>	them, and both blameworthy	6, 296/ 9
there can no man	<b>blame</b>	the provision, but if	6, 311/ 31
when he heareth folk	<b>blame</b>	wives, and say that	6, 313/ 23
might impute a wrong	<b>blame</b>	, they say, to the	6, 345/ 18
all the weight and	<b>blame</b>	of our sin to	6, 377/ 1
to the charge and	<b>blame</b>	of God all the	6, 377/ 12
then could they not	<b>blame</b>	the church as they	6, 380/ 7
found out, and thereby	<b>blame</b>	the church for misteaching	6, 381/ 3
then why should they	<b>blame</b>	the church, that saith	6, 381/ 9
therefore he aretteth no	<b>blame</b>	of their deeds unto	6, 399/ 5
not to impute the	<b>blame</b>	thereof unto them, because	6, 401/ 18
worth and imputeth no	<b>blame</b>	unto them; and that	6, 402/ 14
us the wite and	<b>blame</b>	of his own faults	6, 403/ 6
therefore they might not	<b>blame</b>	him; they answered him	6, 404/ 32
devil's too, to the	<b>blame</b>	of Almighty God. But	6, 405/ 10
then for heresy, without	<b>blame</b>	of irregularity put or	6, 411/ 7
person is less in	<b>blame</b>	and more easily cured	6, 418/ 32
to God's honor, and	<b>blamed</b>	his foolish wife, which	6, 44/ 10
not all-thing to be	<b>blamed</b>	that ye seem to	6, 232/ 31

Wherewith whoso findeth fault,	<b>blamed</b>	not only the clergy	6, 311/ 28
himself, for which he	<b>blamed</b>	Saint Peter; but that	6, 406/ 16
this matter to be	<b>blamed</b>	as many men reckon	6, 430/ 26
God's favor. For God	<b>blameth</b>	nor hateth no man	6, 197/ 29
Nor our Savior Christ	<b>blameth</b>	not the Jews in	6, 225/ 11
Gregory, albeit that he	<b>blameth</b>	him for breaking them	6, 356/ 10
your sect scorneth and	<b>blameth</b>	the church because the	6, 383/ 8
found with things nothing	<b>blameworthy</b>	, only to deface and	6, 28/ 32
blame them, and both	<b>blameworthy</b>	; and either part more	6, 296/ 10
Satanae, ut discant non	<b>blasphemare</b>	" (I have, quoth he	6, 429/ 21
together, so might ye	<b>blaspheme</b>	and have in derision	6, 55/ 33
his miracles, and else	<b>blaspheme</b>	them and say we	6, 82/ 11
and therewithal so enemisiously	<b>blaspheme</b>	and oppugn the church	6, 374/ 24
church preacheth, and not	<b>blaspheme</b>	the church in your	6, 380/ 29
lechery, despited all saints,	<b>blasphemed</b>	our blessed Lady, cast	6, 427/ 33
the world, so highly	<b>blaspheming</b>	the goodness and majesty	6, 402/ 28
pulling down Christ's cross,	<b>blaspheming</b>	his blessed saints, destroying	6, 433/ 30
with foolish facetiae and	<b>blasphemous</b>	mockery demand whether God	6, 49/ 19
church, he with other	<b>blasphemous</b>	heretics burned up openly	6, 367/ 9
would esteem, but with	<b>blasphemous</b>	words letted not to	6, 367/ 19
wretched heretics, with this	<b>blasphemous</b>	heresy alone, lay more	6, 377/ 6
commandments of God. Which	<b>blasphemous</b>	words seem to signify	6, 396/ 2
did unto much more	<b>blasphemous</b>	heretics than I ween	6, 429/ 31
raving with despising and	<b>blasphemy</b>	of God and hatred	6, 93/ 9
and -- which were	<b>blasphemy</b>	and abominable to think	6, 147/ 9
do, and more than	<b>blasphemy</b>	for any man to	6, 245/ 1
with foolish words and	<b>blasphemy</b>	to handle holy scripture	6, 335/ 30
them to leave their	<b>blasphemy</b>	). In which words we	6, 429/ 23
of Christ into the	<b>blasphemy</b>	of that they were	6, 429/ 25
men's mouths with a	<b>blast</b>	of wind. "Unto this	6, 398/ 7
grievously glittered in his	<b>bleared</b>	eyes, but only about	6, 51/ 11
bright luster whereof their	<b>bleared</b>	eyes might not endure	6, 145/ 14
And though the brightness	<b>bleared</b>	mine eye at that	6, 255/ 5
ye should have somewhat	<b>blenched</b>	him therewith, yet he	6, 251/ 16
forth in robbing, they	<b>bless</b>	them and pray God	6, 236/ 35
the image of his	<b>blessed</b>	body hanging on his	6, 38/ 35
image also of his	<b>blessed</b>	visage, as a token	6, 39/ 4
the miracle of his	<b>blessed</b>	holy hand expressed and	6, 39/ 6
lovely visage of our	<b>blessed</b>	Lady his mother. He	6, 39/ 14
the sight of that	<b>blessed</b>	image which our Lord	6, 39/ 22
be content that the	<b>blessed</b>	name of Jesus be	6, 39/ 27
Passion, as doth a	<b>blessed</b>	image of the crucifix	6, 47/ 17
only of his most	<b>blessed</b>	person, but also of	6, 47/ 30
or ministration of the	<b>blessed</b>	sacraments, all which holy	6, 56/ 5

glorious majesty to his	<b>blessed</b>	heavenly company, which he	6, 57/ 8
the image of our	<b>blessed</b>	Lady, was there in	6, 93/ 21
doubt of, that our	<b>blessed</b>	Lady was a perpetual	6, 115/ 35
the old cunning and	<b>blessed</b>	fathers' interpretations, or else	6, 123/ 16
heavenly mysteries by his	<b>blessed</b>	mouth through the ears	6, 143/ 13
unto him, "Thou art	<b>blessed</b>	, Simon the son of	6, 143/ 23
And after of his	<b>blessed</b>	apostles, which read and	6, 147/ 24
not, believeth that our	<b>blessed</b>	Lady was a perpetual	6, 150/ 1
she should, after the	<b>blessed</b>	birth, be less minded	6, 150/ 3
the birth of her	<b>blessed</b>	child -- which came	6, 151/ 6
made man in her	<b>blessed</b>	womb. Or what man	6, 151/ 13
holy faith, and his	<b>blessed</b>	sacraments, and his holy	6, 206/ 27
being so full of	<b>blessed</b>	charity in heaven, will	6, 212/ 7
we so much that	<b>blessed</b>	angels and holy souls	6, 213/ 31
upon him or his	<b>blessed</b>	mother, or some other	6, 231/ 13
Sem and Japhet, the	<b>blessed</b>	children, reverently covered, going	6, 297/ 34
the nonce of his	<b>blessed</b>	zeal and princely desire	6, 318/ 34
truth, and of his	<b>blessed</b>	disposition not willing that	6, 326/ 19
such words touching the	<b>Blessed</b>	Sacrament as good Christian	6, 330/ 19
you." And surely the	<b>blessed</b>	holy doctor Saint Jerome	6, 334/ 9
tongue, and against the	<b>blessed</b>	evangelists that wrote the	6, 337/ 17
Majesty is of his	<b>blessed</b>	zeal so minded to	6, 344/ 25
living of so many	<b>blessed</b>	confessors, by the purity	6, 346/ 27
damnable heresies touching the	<b>Blessed</b>	Sacrament of the Altar	6, 353/ 35
he saith that the	<b>Blessed</b>	Sacrament of the Altar	6, 354/ 24
he handleth all the	<b>blessed</b>	sacraments. "But now hath	6, 354/ 27
saint, or to our	<b>blessed</b>	Lady either. And every	6, 359/ 5
we therein call that	<b>blessed</b>	virgin our advocate. "Item	6, 359/ 35
the honor of our	<b>blessed</b>	Lady, nor the holy	6, 367/ 32
holy cross, nor Christ's	<b>blessed</b>	Body, as plainly declareth	6, 367/ 33
relics, cast out the	<b>Blessed</b>	Sacrament, pulled the chalice	6, 372/ 10
despites done to the	<b>Blessed</b>	Sacrament, wherein these beasts	6, 373/ 8
better learned than Christ's	<b>blessed</b>	apostles Saint Paul or	6, 387/ 14
and Passion of our	<b>blessed</b>	Savior, men are no	6, 391/ 13
pains taken in his	<b>blessed</b>	Passion for us. Nor	6, 391/ 18
the Baptist and our	<b>blessed</b>	Lady also were sinners	6, 396/ 3
doctors, and so many	<b>blessed</b>	martyrs that so have	6, 421/ 32
well proved by their	<b>blessed</b>	end, in which our	6, 422/ 5
all saints, blasphemed our	<b>blessed</b>	Lady, cast down Christ's	6, 427/ 33
cross, thrown out the	<b>Blessed</b>	Sacrament, refused all good	6, 427/ 34
evident example of Christ's	<b>blessed</b>	apostles. And surely when	6, 429/ 34
their time, and the	<b>blessed</b>	Apostle counselleth them to	6, 430/ 11
which miracles all those	<b>blessed</b>	saints do ascribe unto	6, 432/ 5
glorious martyrs, so many	<b>blessed</b>	confessors, so many godly	6, 433/ 22

Christ's cross, blaspheming his	<b>blessed</b>	saints, destroying all devotion	6, 433/ 30
Mass, villainously demeaning the	<b>Blessed</b>	Sacrament of the Altar	6, 433/ 35
miracles testifieth that man's	<b>blessedness</b>	and the favor in	6, 220/ 24
I liefer have God's	<b>blessing</b>	to believe that I	6, 84/ 23
the brows, and earnestly	<b>blessing</b>	her: "Beware in the	6, 229/ 11
the other. But we	<b>blind</b>	people, instead of God	6, 52/ 24
goods, or our own	<b>blind</b>	affection toward other creatures	6, 73/ 14
If a man born	<b>blind</b>	had suddenly his sight	6, 80/ 8
that he was born	<b>blind</b>	and never saw in	6, 86/ 5
town full, suddenly this	<b>blind</b>	man, at Saint Alban's	6, 86/ 15
most trust have and	<b>blind</b>	faith in these blind	6, 100/ 2
blind faith in these	<b>blind</b>	images. But the most	6, 100/ 2
spectacles should stand a	<b>blind</b>	frere." "That is very	6, 117/ 2
it is but a	<b>blind</b>	mate." "Let me know	6, 120/ 27
he, "this is a	<b>blind</b>	mate indeed." "Surely," quoth	6, 121/ 22
deceiveth them in their	<b>blind</b>	affections. "They take for	6, 123/ 28
be yet haply so	<b>blind</b>	that we see not	6, 133/ 13
your hand into a	<b>blind</b>	bag full of snakes	6, 158/ 30
the tale to a	<b>blind</b>	man; and may percase	6, 256/ 3
such hearers as be	<b>blind</b>	in the matter and	6, 256/ 7
ye have the more	<b>blind</b>	the more bold, the	6, 335/ 23
may grow by such	<b>blind</b>	bayards as will, when	6, 337/ 34
be proved by their	<b>blind</b>	presumption to abuse the	6, 344/ 8
for the while to	<b>blind</b>	the people and keep	6, 378/ 28
own deeds, for the	<b>blind</b>	favor that we bear	6, 380/ 27
now would these heretics	<b>blind</b>	us with their equivocation	6, 388/ 9
proceed, that if their	<b>blind</b>	affections look not thereto	6, 413/ 34
thus can write to	<b>blind</b>	, unlearned people with, when	6, 425/ 23
once fixed upon their	<b>blind</b>	affections, a man may	6, 433/ 5
hearts by these images	<b>blinded</b>	and set upon the	6, 99/ 32
of himself; but he	<b>blinded</b>	their willfully winking eyes	6, 145/ 12
thus the bishop is	<b>blinded</b>	by the sight of	6, 302/ 19
pleasantly heard that it	<b>blinded</b>	them in the looking	6, 369/ 7
For either mine affection	<b>blindeth</b>	me, or ye shall	6, 25/ 28
the thing that most	<b>blindeth</b>	us, as much surety	6, 422/ 27
reason, which rather giveth	<b>blindness</b>	than any light. For	6, 33/ 33
disorder in such a	<b>blindness</b>	, that albeit some were	6, 141/ 11
it in a marvelous	<b>blindness</b>	, if we can neither	6, 376/ 24
folk only predestinate to	<b>bliss</b>	, yet may it peradventure	6, 12/ 15
folk only predestinate to	<b>bliss</b>	, yet may it peradventure	6, 198/ 3
chosen them to everlasting	<b>bliss</b>	, therefore he aretteth no	6, 399/ 4
heaven, in joy and	<b>bliss</b>	incogitable, one everlasting day	6, 435/ 20
partners of the heavenly	<b>bliss</b>	, which the blood of	6, 435/ 27
contrary and removed that	<b>block</b>	out of the way	6, 164/ 32



of God, bound to	<b>blocks</b>	and stones. And now	6, 100/ 21
day suffer the precious	<b>Blood</b>	of our Lord to	6, 41/ 21
woman's body first into	<b>blood</b>	, and after into shape	6, 79/ 22
for neither flesh nor	<b>blood</b>	hath revealed and showed	6, 143/ 24
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them that ye would	<b>blow</b>	abroad any fault of	6, 277/ 11
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still persevere as one	<b>body</b>	with our Savior Christ	6, 355/ 18
faith, from which faithful	<b>body</b>	these other withering branches	6, 355/ 19
cross, nor Christ's blessed	<b>Body</b>	, as plainly declareth his	6, 367/ 33
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a shadow that the	<b>body</b>	maketh of necessity while	6, 382/ 4
he would give his	<b>body</b>	to the fire for	6, 383/ 32
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ye assign it in	<b>Boheme</b>	, ye must tell in	6, 192/ 18
can no sect in	<b>Boheme</b>	be the right church	6, 195/ 18
folk of Saxony and	<b>Boheme</b>	which yourself grant to	6, 200/ 3
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thereunto, and that the	<b>Bohemians</b>	were damnable heretics for	6, 361/ 21
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any man to be	<b>bold</b>	in the reprovng of	6, 14/ 20
I dare be somewhat	<b>bold</b>	to common in familiar	6, 23/ 1
thanks therefor, I am	<b>bold</b>	at this time to	6, 24/ 32
business I would be	<b>bold</b>	on your goodness to	6, 25/ 6
matters bidden him be	<b>bold</b>	, without any straining of	6, 25/ 32
ye see I am	<b>bold</b>	on your goodness to	6, 26/ 3
to wit, plain and	<b>bold</b>	without gloze or flattering	6, 30/ 15
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dare not be so	<b>bold</b>	to say that they	6, 138/ 23
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there four monks be	<b>bold</b>	to be priests. Then	6, 300/ 28
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among themselves that the	<b>book</b>	was not only faultless	6, 28/ 26
constitution provincial prohibited any	<b>book</b>	of scripture to be	6, 29/ 13
be opened but that	<b>book</b>	which, as Saint John	6, 34/ 19
there is a proper	<b>book</b>	and a very contemplative	6, 40/ 8
well learned; in which	<b>book</b>	that reason of yours	6, 40/ 10
Surely," quoth I, "that	<b>book</b>	have I seen, whereof	6, 40/ 28
that is in the	<b>book</b>	of the images of	6, 42/ 3
friend, "yet hath that	<b>book</b>	one answer that assoileth	6, 43/ 16
things at naught." "The	<b>book</b>	," quoth I, "saith not	6, 43/ 34
I called, as the	<b>book</b>	doth, shadows of the	6, 44/ 23
as for images, the	<b>book</b>	adviseth men either clean	6, 44/ 24
now likewise as a	<b>book</b>	well made and well	6, 47/ 3
matter than doth a	<b>book</b>	made by a rude	6, 47/ 4
well appeareth in the	<b>book</b>	of Saint Luke written	6, 59/ 21
Christ left never a	<b>book</b>	behind him of his	6, 114/ 32
believed that all the	<b>book</b>	were lies." "Marry," quoth	6, 134/ 9
may he by the	<b>book</b>	itself learn the contrary	6, 134/ 11
the contrary. For the	<b>book</b>	in telling its tale	6, 134/ 12
might there be another	<b>book</b>	made also with less	6, 134/ 15
him then that this	<b>book</b>	, telling so incredible wonders	6, 134/ 17
be learned without the	<b>book</b>	that must be learned	6, 134/ 22
or else the whole	<b>book</b>	will do us little	6, 134/ 23
mind that all the	<b>book</b>	were true, think you	6, 134/ 26
was written in the	<b>book</b>	. And so was it	6, 143/ 35
quoth he, "in the	<b>book</b>	." "Ye read," quoth I	6, 180/ 5
quoth I, "such a	<b>book</b>	. But how know you	6, 180/ 6
he should repute a	<b>book</b>	of stories to be	6, 180/ 14

the matter of the	<b>book</b>	is true?" "Marry," quoth	6, 180/ 21
the matter of that	<b>book</b>	is true?" "I think	6, 180/ 28
for holy scripture any	<b>book</b>	that is not. And	6, 181/ 10
noble and most famous	<b>book</b>	objecteth against Luther, that	6, 183/ 1
therewith endeth the first	<b>book</b>	. "Yet would I," quoth	6, 183/ 6
them to take a	<b>book</b>	of holy scripture that	6, 183/ 9
he, "of some false	<b>book</b>	, reputed of holy scripture	6, 183/ 11
take a false devised	<b>book</b>	for holy scripture and	6, 183/ 14
For in a false	<b>book</b>	mistaken for scripture, though	6, 183/ 23
church to mistake a	<b>book</b>	of scripture for peril	6, 183/ 33
the mistaking of the	<b>book</b>	-- it must needs	6, 184/ 3
to take a false	<b>book</b>	for scripture. And with	6, 184/ 5
End of the First	<b>Book</b>	The Second Book The	6, 186/ 6
First Book The Second	<b>Book</b>	The First Chapter The	6, 187/ 1
nineteenth chapter the third	<b>book</b>	of the Kings, "I	6, 198/ 30
rather swear on a	<b>book</b>	that they never said	6, 201/ 21
same intent in his	<b>book</b>	that he made against	6, 203/ 14
one doth in a	<b>book</b>	the thing that he	6, 214/ 6
writeth in the first	<b>book</b>	De civitate Dei, and	6, 220/ 2
repeateth again in his	<b>book</b>	of that cure and	6, 220/ 2
therewith finisheth the second	<b>book</b>	. "And we be very	6, 237/ 31
Philostratus to make a	<b>book</b>	full of lies, whereby	6, 241/ 28
end of the second	<b>book</b>	. The Third Book The	6, 246/ 14
second book. The Third	<b>Book</b>	The First Chapter The	6, 247/ 1
proved in the first	<b>book</b>	-- that is to	6, 247/ 6
bind him to his	<b>book</b>	that he should nothing	6, 262/ 1
and swear upon a	<b>book</b>	that himself saw when	6, 275/ 34
the burning of that	<b>book</b>	if he knew the	6, 285/ 3
you all the whole	<b>book</b>	, wherein there were found	6, 285/ 20
and rehearsed in the	<b>book</b>	. "Ah, that may well	6, 285/ 33
would ye that the	<b>book</b>	should go forth and	6, 287/ 23
almost in the whole	<b>book</b>	his lewd change he	6, 287/ 33
saith plainly in his	<b>book</b>	of obedience that priesthood	6, 289/ 32
we look in the	<b>book</b>	. Which things we shall	6, 290/ 24
since that time, another	<b>book</b>	made in English and	6, 291/ 8
Almaine; a foolish, railing	<b>book</b>	against the clergy, and	6, 291/ 9
holy sacraments. In this	<b>book</b>	, the maker raileth upon	6, 291/ 11
quoth your friend, "the	<b>book</b>	is a shrewd gloss	6, 291/ 16
who made that second	<b>book</b>	?" "Forsooth," quoth I, "it	6, 291/ 19
appeareth not in the	<b>book</b>	. For the book is	6, 291/ 20
the book. For the	<b>book</b>	is put forth nameless	6, 291/ 20
his own name another	<b>book</b>	entitled Mammona, which book	6, 291/ 23
book entitled Mammona, which	<b>book</b>	is very "mammona iniquitatis	6, 291/ 24
a Christian Man, a	<b>book</b>	able to make a	6, 291/ 27



preface of his first	<b>book</b>	called Mammona, he saith	6, 291/ 29
Jerome made the other	<b>book</b>	that we talk of	6, 291/ 30
Frere Jerome made the	<b>book</b>	; wherein Tyndale saith he	6, 292/ 2
he promiseth in that	<b>book</b>	." "Why," quoth your friend	6, 292/ 4
the frere and his	<b>book</b>	?" "Yea, in good faith	6, 292/ 6
in that the frere's	<b>book</b>	saith that the New	6, 292/ 10
of somewhat that his	<b>book</b>	promiseth?" "That is all	6, 292/ 15
words of the frere's	<b>book</b>	, wherein he saith that	6, 292/ 21
showed your friend a	<b>book</b>	with the places ready	6, 292/ 27
places ready noted, which	<b>book</b>	I had by license	6, 292/ 28
verily confessed that the	<b>book</b>	in such wise translated	6, 292/ 31
amended, and then the	<b>book</b>	printed again if nothing	6, 293/ 2
spread through the whole	<b>book</b>	, that likewise as it	6, 293/ 5
to translate the whole	<b>book</b>	all new, as to	6, 293/ 7
they burn up the	<b>book</b>	, and sometimes the good	6, 293/ 27
doth in his frantic	<b>book</b>	of obedience (wherein he	6, 303/ 18
good is); in that	<b>book</b>	, I say, Tyndale holdeth	6, 303/ 23
nothing answereth in his	<b>book</b>	to that point, but	6, 304/ 11
authority, by way of	<b>book</b>	, libel, or treatise; nor	6, 315/ 30
or secretly any such	<b>book</b>	, libel, or treatise read	6, 315/ 31
heretic, yet might the	<b>book</b>	be good enough. And	6, 329/ 33
there why a good	<b>book</b>	should be burned with	6, 330/ 1
occasion to think that	<b>book</b>	was written after Wycliff's	6, 330/ 21
And yet whether the	<b>book</b>	be burned or secretly	6, 330/ 22
and advisedly considered that	<b>book</b>	." The Sixteenth Chapter The	6, 330/ 29
therewith endeth the third	<b>book</b>	. "Sir," quoth your friend	6, 330/ 35
made or evil translated	<b>book</b>	-- which though it	6, 331/ 19
may be that the	<b>book</b>	be, after the decease	6, 341/ 21
the price of the	<b>book</b>	?" "Forsooth," quoth I, "that	6, 341/ 29
mean price for a	<b>book</b>	of so great profit	6, 341/ 32
and then cast the	<b>book</b>	at his heels, or	6, 342/ 14
End of the Third	<b>Book</b>	The Fourth Book The	6, 344/ 36
Third Book The Fourth	<b>Book</b>	The First Chapter The	6, 345/ 1
And Tyndale in his	<b>book</b>	of obedience, or rather	6, 349/ 36
find in the noble	<b>book</b>	that the King's Highness	6, 351/ 6
he set forth a	<b>book</b>	of the decrees, and	6, 356/ 5
and looked on that	<b>book</b>	while he read it	6, 356/ 14
law following in that	<b>book</b>	?" "Nay, verily," quoth he	6, 356/ 16
ye find in the	<b>book</b>	. For indeed the book	6, 357/ 13
book. For indeed the	<b>book</b>	saith no more but	6, 357/ 13
devoutly to kiss a	<b>book</b>	in which Christ's life	6, 359/ 19
and made also another	<b>book</b>	against the power of	6, 361/ 17
after this, in the	<b>book</b>	by which he not	6, 362/ 2
but raileth against that	<b>book</b>	wherein our sovereign lord	6, 362/ 3

most venomous and pestilent	<b>book</b>	of Luther entitled The	6, 362/ 6
Christ's church; in that	<b>book</b>	, I say, Luther, which	6, 362/ 8
well the said pestilent	<b>book</b>	written against the sacraments	6, 362/ 31
that Luther in the	<b>book</b>	that himself made of	6, 363/ 7
the world in the	<b>book</b>	that he made himself	6, 363/ 13
Worms in Almaine. Which	<b>book</b>	whoso readeth, shall have	6, 363/ 14
hide in all the	<b>book</b>	besides. For ye shall	6, 363/ 18
albeit he made the	<b>book</b>	himself, yet he made	6, 363/ 19
on. Now in this	<b>book</b>	, besides that he leaveth	6, 363/ 25
finisheth and endeth his	<b>book</b>	as it were with	6, 364/ 7
For whereas all the	<b>book</b>	besides was so devised	6, 364/ 18
vows. For in his	<b>book</b>	of the captivity of	6, 366/ 7
matter of his holy	<b>book</b>	of disobedience. Now was	6, 369/ 6
by Tyndale in his	<b>book</b>	of obedience, these Lutherans	6, 388/ 17
forth first his wicked	<b>book</b>	of Mammona, and after	6, 424/ 23
and after his malicious	<b>book</b>	of obedience. In which	6, 424/ 24
thereupon in his frantic	<b>book</b>	of obedience that any	6, 425/ 13
in his most erudite	<b>book</b>	answereth unto Luther, the	6, 430/ 4
into his chamber a	<b>book</b>	of decrees, and certain	6, 431/ 1
himself. And in Tyndale's	<b>book</b>	of obedience he said	6, 431/ 18
have read over that	<b>book</b>	of his before. Howbeit	6, 431/ 23
done to suffer Luther's	<b>books</b>	, or any other heretic's	6, 17/ 6
Tyndale in his English	<b>books</b>	, worse yet in some	6, 17/ 15
men which, in their	<b>books</b>	answering to the objections	6, 23/ 23
out of godly men's	<b>books</b>	and holy saints' works	6, 23/ 28
him as well the	<b>books</b>	of the one, as	6, 27/ 9
shall so see the	<b>books</b>	himself that, were he	6, 27/ 14
he accursed, and his	<b>books</b>	damned and under great	6, 29/ 31
peradventure appear if his	<b>books</b>	were suffered to be	6, 30/ 2
and forbidding of his	<b>books</b>	, but further abuse the	6, 30/ 12
of Christendom, but by	<b>books</b>	also and remembrances left	6, 38/ 5
images be but laymen's	<b>books</b>	, and therefore that religious	6, 40/ 16
images be but laymen's	<b>books</b>	, they cannot yet say	6, 46/ 11
that they be good	<b>books</b>	, both for laymen and	6, 46/ 12
ye read in the	<b>books</b>	of Cassian, Saint Gregory	6, 81/ 19
reported in the godly	<b>books</b>	of holy Saint Gregory	6, 90/ 15
of Christ's church, whose	<b>books</b>	were not unwritten this	6, 90/ 18
the end. And whole	<b>books</b>	would it hold, both	6, 102/ 19
that they had their	<b>books</b>	. And so Christ forasmuch	6, 114/ 14
prophets. And in their	<b>books</b>	he was spoken of	6, 114/ 34
the writers of the	<b>books</b>	that the Jews had	6, 115/ 3
that we have the	<b>books</b>	in some part corrupted	6, 115/ 24
but to leave the	<b>books</b>	behind them, and go	6, 115/ 29
without reason, till the	<b>books</b>	were showed him again	6, 125/ 24

words written in the	<b>books</b>	of his evangelists, but	6, 143/ 5
not have comprehended. "These	<b>books</b>	are tempered by the	6, 144/ 13
the better understood those	<b>books</b>	. And although there might	6, 144/ 21
be, as by their	<b>books</b>	plainly appeareth, all of	6, 172/ 18
I," quoth he, "other	<b>books</b>	but by that they	6, 180/ 8
thereby?" quoth I. "Many	<b>books</b>	be there that have	6, 180/ 10
and are not the	<b>books</b>	of them that they	6, 180/ 11
man, yet were the	<b>books</b>	neither less elegant nor	6, 180/ 16
the old heretics the	<b>books</b>	also be gone and	6, 191/ 28
endured, there would their	<b>books</b>	have been continually reserved	6, 191/ 33
they had the right	<b>books</b>	of scripture among false	6, 201/ 10
by many of their	<b>books</b>	; whereas of your secret	6, 201/ 30
faith, saving that the	<b>books</b>	and writings of holy	6, 211/ 9
we read in their	<b>books</b>	, did as we do	6, 238/ 4
part, as by their	<b>books</b>	plainly doth appear, we	6, 245/ 19
further perceive that their	<b>books</b>	be written in diverse	6, 245/ 22
the forbidding of Luther's	<b>books</b>	to be read, which	6, 247/ 20
church to know which	<b>books</b>	be the very scripture	6, 253/ 22
there be many good	<b>books</b>	written able to give	6, 261/ 35
for being of many	<b>books</b>	of Luther, Lambert, and	6, 269/ 18
had bought of those	<b>books</b>	very many, which he	6, 269/ 20
besides that all the	<b>books</b>	in effect which he	6, 270/ 8
For Tyndale -- whose	<b>books</b>	be nothing else in	6, 303/ 15
And by other ill	<b>books</b>	which he made in	6, 315/ 4
in Paul's, whereupon his	<b>books</b>	and his body were	6, 319/ 6
And yet make those	<b>books</b>	not a little to	6, 330/ 7
and some other English	<b>books</b>	of his, that every	6, 330/ 10
vulgar tongue, and those	<b>books</b>	thereof wherein their laws	6, 342/ 33
done to suffer Luther's	<b>books</b>	, or any other heretic's	6, 345/ 4
but thought that his	<b>books</b>	were by the clergy	6, 345/ 12
will not have his	<b>books</b>	read because that in	6, 345/ 19
yet, they say, his	<b>books</b>	had been kept in	6, 345/ 22
necessity, in his railing	<b>books</b>	to call by as	6, 346/ 18
and suppression of his	<b>books</b>	. For the good men	6, 346/ 34
they would banish the	<b>books</b>	that were good in	6, 347/ 2
else could not the	<b>books</b>	of many old holy	6, 347/ 3
very cause why his	<b>books</b>	be not suffered to	6, 347/ 6
the reading of his	<b>books</b>	hath done in Saxony	6, 348/ 8
use to read his	<b>books</b>	, ye shall scanty find	6, 348/ 11
Tyndale in his English	<b>books</b>	, worse yet in some	6, 348/ 24
shall see his own	<b>books</b>	, and then perceive yourself	6, 349/ 7
them in his own	<b>books</b>	, I shall bethink me	6, 349/ 10
a shelf among my	<b>books</b>	the register of Saint	6, 358/ 11
as well by many	<b>books</b>	and epistles of his	6, 359/ 7

as in his own	<b>books</b>	and epistles appeareth. And	6, 359/ 12
that images be the	<b>books</b>	of lay people, wherein	6, 359/ 16
it in his own	<b>books</b>	. And there shall ye	6, 360/ 23
he professed in his	<b>books</b>	that he would for	6, 366/ 27
plainly declareth his abominable	<b>books</b>	." The Seventh Chapter The	6, 367/ 33
since by two other	<b>books</b>	openly showed himself to	6, 368/ 15
misconstrue their words, their	<b>books</b>	be open, and the	6, 373/ 33
one in the Lutherans'	<b>books</b>	deeply learned, and of	6, 379/ 1
great number of the	<b>books</b>	of Luther and Wycliff	6, 379/ 13
many one sort divers	<b>books</b>	, to be delivered as	6, 379/ 15
the church by the	<b>books</b>	of Saint Jerome, Saint	6, 406/ 32
is, as by their	<b>books</b>	appeareth, the selfsame faith	6, 421/ 6
our faith, whom their	<b>books</b>	showeth to have believed	6, 422/ 3
but also all their	<b>books</b>	clean gone and vanished	6, 423/ 27
of obedience. In which	<b>books</b>	he showeth himself so	6, 424/ 24
find through all Luther's	<b>books</b>	or take of him	6, 424/ 28
spat out in these	<b>books</b>	, but hath also in	6, 424/ 29
the good and godly	<b>books</b>	of all our forefathers	6, 427/ 8
your hands here more	<b>books</b>	than ye will read	6, 430/ 32
the virtuous and erudite	<b>books</b>	of all the old	6, 434/ 3
was made for such	<b>books'</b>	burning. So that it	6, 423/ 28
heaven, declaring, by the	<b>boot</b>	and profit which he	6, 220/ 25
what fervent affection he	<b>bore</b>	unto them; he had	6, 270/ 12
also, and men that	<b>bore</b>	him no displeasure for	6, 272/ 18
devoutly in a procession	<b>bore</b>	a candle before the	6, 297/ 14
with a wench, and	<b>bore</b>	it light all the	6, 297/ 15
for envy that he	<b>bore</b>	toward them when he	6, 354/ 9
and hatred that he	<b>bore</b>	to priesthood, by the	6, 366/ 1
the cheese that he	<b>bore</b>	in his mouth. For	6, 369/ 22
of his endless pity,	<b>bore</b>	the pain of them	6, 403/ 4
Tyndale in the beginning	<b>bore</b>	forth a fair face	6, 426/ 18
ere Saint Ambrose was	<b>born</b>	, or the eldest of	6, 41/ 32
wist whether ye were	<b>born</b>	or not. "Nor the	6, 76/ 22
him. If a man	<b>born</b>	blind had suddenly his	6, 80/ 8
saying that he was	<b>born</b>	blind and never saw	6, 86/ 5
that our Lord was	<b>born</b>	of a virgin, how	6, 130/ 35
if ye had been	<b>born</b>	in the days of	6, 155/ 32
believe that Christ was	<b>born</b>	of a virgin." "What	6, 179/ 21
you that Christ was	<b>born</b>	of a virgin?" "The	6, 180/ 1
church ere he was	<b>born</b>	as he is now	6, 197/ 20
Christ, which was both	<b>born</b>	a virgin, and lived	6, 312/ 22
himself never have been	<b>born</b>	, nor brought his faith	6, 332/ 16
devout man therefore, even	<b>born</b>	to teach and preserve	6, 364/ 9
who was there ever	<b>born</b>	so suspicious that ever	6, 364/ 11

foolish heretics, as were	<b>born</b>	within one hundred year	6, 365/ 16
for any sinister favor	<b>borne</b>	toward the wrong side	6, 22/ 9
but if he be	<b>borne</b>	back with reason. Thus	6, 26/ 2
was of many things	<b>borne</b>	wrong in hand, and	6, 28/ 3
evil as he is	<b>borne</b>	in hand. And many	6, 29/ 23
as the people be	<b>borne</b>	in hand to induce	6, 29/ 34
if he may be	<b>borne</b>	in hand that he	6, 30/ 4
be much the better	<b>borne</b>	if it were true	6, 98/ 24
and good Christian devotion	<b>borne</b>	to the love of	6, 123/ 1
is on his day	<b>borne</b>	in procession about all	6, 227/ 24
that he was wrong	<b>borne</b>	in hand that he	6, 255/ 20
for his tender favor	<b>borne</b>	to the university, did	6, 268/ 17
in Latin, being after	<b>borne</b>	into Boheme, and there	6, 315/ 5
zeal and princely desire	<b>borne</b>	to the searching of	6, 318/ 34
had with great patience	<b>borne</b>	and suffered their malice	6, 409/ 9
written, and God hath	<b>borne</b>	witness by many great	6, 422/ 29
caused I to be	<b>borne</b>	into his chamber a	6, 431/ 1
sat in God Almighty's	<b>bosom</b>	up on high in	6, 40/ 31
they give into your	<b>bosom</b>	?" Doth not our Lord	6, 392/ 36
aught, they ransack the	<b>bottom</b>	among all the gold	6, 51/ 15
foot, and ships sail	<b>bottom</b>	against bottom -- a	6, 66/ 15
ships sail bottom against	<b>bottom</b>	-- a thing so	6, 66/ 15
galls through the goblet's	<b>bottom</b>	, or cut your girdle	6, 130/ 16
thought burned out the	<b>bottom</b>	of his purse, in	6, 228/ 1
as deep into the	<b>bottom</b>	of a doubtful matter	6, 326/ 9
likewise as how many	<b>boughs</b>	soever fall from the	6, 206/ 30
confessed, that he had	<b>bought</b>	of those books very	6, 269/ 20
effect which he had	<b>bought</b>	of this Lutheran sect	6, 270/ 8
persons, but also had	<b>bought</b>	great number of the	6, 379/ 13
God's own Son hath	<b>bought</b>	us unto. And this	6, 435/ 28
God will have us	<b>bound</b>	to believe. The Twenty-Eighth	6, 10/ 25
answereth that he is	<b>bound</b>	upon peril of perjury	6, 15/ 15
and that princes be	<b>bound</b>	thereto. The Fifteenth Chapter	6, 19/ 19
Chapter That princes be	<b>bound</b>	to punish heretics; and	6, 19/ 21
so much the more	<b>bound</b>	to do, for that	6, 26/ 28
place and that place,	<b>bound</b>	to this post and	6, 52/ 16
or his saints had	<b>bound</b>	themselves to stand at	6, 55/ 2
yet was he not	<b>bound</b>	, as ye resemble it	6, 57/ 13
For God is not	<b>bound</b>	to the place, nor	6, 59/ 28
place, nor our confidence	<b>bound</b>	to the place, but	6, 59/ 29
we reckon our Lord	<b>bound</b>	to the place or	6, 59/ 32
saw them are not	<b>bound</b>	to believe them, they	6, 63/ 17
they were of reason	<b>bound</b>	to believe such miracles	6, 64/ 8
I never the more	<b>bound</b>	by reason to believe	6, 69/ 34

three miracles, were I	<b>bound</b>	to believe them?" "Whether	6, 71/ 32
them?" "Whether ye were	<b>bound</b>	, " quoth I, "or no	6, 71/ 33
not for all this	<b>bound</b>	to believe any. For	6, 75/ 31
affections, instead of God,	<b>bound</b>	to blocks and stones	6, 100/ 21
great fardels and fast	<b>bound</b>	them on other men's	6, 104/ 28
you would rather be	<b>bound</b>	to many of the	6, 105/ 22
this, that we be	<b>bound</b>	to abide all sorrow	6, 106/ 10
we be of necessity	<b>bound</b>	to believe. For albeit	6, 109/ 24
truths that we be	<b>bound</b>	to believe." "What else	6, 111/ 15
by which he is	<b>bound</b>	to believe in the	6, 111/ 26
be not only not	<b>bound</b>	, " quoth he, "to believe	6, 111/ 29
any more, but also	<b>bound</b>	not to believe in	6, 111/ 30
all-thing that we be	<b>bound</b>	to believe, and to	6, 119/ 32
they were by God	<b>bound</b>	to preach. And that	6, 124/ 18
and might and was	<b>bound</b>	to preach -- any	6, 125/ 8
all that we be	<b>bound</b>	to believe -- albeit	6, 136/ 35
albeit they were thereto	<b>bound</b>	by the precept, yet	6, 139/ 10
they and their posterity	<b>bound</b>	thereto at all hours	6, 139/ 11
God would have them	<b>bound</b>	to believe. And then	6, 146/ 9
a man is not	<b>bound</b>	to believe anything but	6, 148/ 37
believe, and believe themselves	<b>bound</b>	to believe, whereof the	6, 151/ 26
God would have us	<b>bound</b>	to believe. And therefore	6, 153/ 11
God will have us	<b>bound</b>	to believe. "That is	6, 162/ 16
we besides that also	<b>bound</b>	to obey him?" "To	6, 163/ 18
But whether are we	<b>bound</b>	to hear him and	6, 163/ 21
church, be we not	<b>bound</b>	so to do?" "Yes	6, 163/ 26
them, were he not	<b>bound</b>	to believe the church	6, 165/ 21
And therefore are we	<b>bound</b>	, not only to believe	6, 166/ 15
I were no more	<b>bound</b>	to believe them all	6, 169/ 14
that no man were	<b>bound</b>	to keep any. Such	6, 170/ 5
God would have men	<b>bound</b>	to believe, they did	6, 170/ 24
God will have us	<b>bound</b>	." "I grant," quoth he	6, 170/ 31
God will have it	<b>bound</b>	to believe." "That is	6, 174/ 33
question what we be	<b>bound</b>	to believe, after ye	6, 175/ 30
God will have us	<b>bound</b>	to believe. "But yet	6, 179/ 18
hugger-mugger. And therefore he	<b>bound</b>	his preachers to stand	6, 202/ 34
where I am not	<b>bound</b>	to say, "If thou	6, 216/ 19
grant that they be	<b>bound</b>	to believe the church	6, 253/ 37
that he reckoned himself	<b>bound</b>	so straitly to keep	6, 257/ 18
say, as they be	<b>bound</b>	to do? But in	6, 259/ 22
the church neither is	<b>bound</b>	nor ought to receive	6, 271/ 10
him, he was not	<b>bound</b>	to belie himself with	6, 273/ 32
they were of duty	<b>bound</b>	, it well appeareth he	6, 276/ 36
answereth that he is	<b>bound</b>	upon peril of perjury	6, 280/ 20

and is not always	<b>bound</b>	precisely to the words	6, 281/ 22
not by mine oath	<b>bound</b>	to make him answer	6, 281/ 27
there is he plainly	<b>bound</b>	upon pain of eternal	6, 282/ 23
because they be more	<b>bound</b>	to be better. But	6, 295/ 31
many priests made and	<b>bound</b>	to chastity as could	6, 309/ 2
and some of them	<b>bound</b>	to perpetual chastity with	6, 312/ 5
we as they be	<b>bound</b>	to be better; and	6, 313/ 15
his wife, he is	<b>bound</b>	secretly without slander to	6, 353/ 12
is or can be	<b>bound</b>	by any law made	6, 354/ 30
men, nor is not	<b>bound</b>	to observe or keep	6, 354/ 30
man or woman is	<b>bound</b>	to keep and observe	6, 360/ 10
all Christian men were	<b>bound</b>	to stand and obey	6, 361/ 21
they be no more	<b>bound</b>	thereto than they be	6, 369/ 4
thereto than they be	<b>bound</b>	to suffer wrong. And	6, 369/ 4
naked with his hands	<b>bound</b>	behind him, and a	6, 371/ 3
that men thought themselves	<b>bound</b>	the better to believe	6, 374/ 32
he will have us	<b>bound</b>	to believe, and whereas	6, 388/ 6
men are no longer	<b>bound</b>	to the observance of	6, 391/ 13
that no man is	<b>bound</b>	to obey any, but	6, 403/ 33
and that princes be	<b>bound</b>	thereto. "Marry," quoth your	6, 410/ 37
all Christian men are	<b>bound</b>	to the counsels of	6, 411/ 26
Moses to know himself	<b>bound</b>	to kill the Egyptians	6, 415/ 3
And if they be	<b>bound</b>	to the defense, and	6, 415/ 27
Chapter That princes be	<b>bound</b>	to punish heretics, and	6, 415/ 30
as the princes be	<b>bound</b>	that they shall not	6, 415/ 32
be they as deeply	<b>bound</b>	that they shall not	6, 415/ 33
of that they were	<b>bound</b>	to worship, did cause	6, 429/ 26
against infidels be deeply	<b>bound</b>	to do, much more	6, 431/ 14
the more are we	<b>bounden</b>	to his goodness in	6, 81/ 24
reckon almost God much	<b>bounden</b>	to them that they	6, 301/ 24
and of his liberal	<b>bounty</b>	gave him also money	6, 268/ 21
his incredible humanity and	<b>bounty</b>	, answered in this wise	6, 364/ 5
with the duke of	<b>Bourbon</b>	, not only robbing and	6, 370/ 29
the butt by a	<b>bow</b>	. And therefore I require	6, 95/ 5
Israel that had not	<b>bowed</b>	their knees before Baal	6, 199/ 21
open war within the	<b>bowels</b>	of their own land	6, 416/ 5
his neighbors and there	<b>boweth</b>	his knees to Baal	6, 200/ 11
delivered of a fair	<b>boy</b>	, and forsooth it was	6, 79/ 24
good little godson, the	<b>boy</b>	, pardie, that we christened	6, 134/ 36
as frowardly as the	<b>boy</b>	answered one Caius, a	6, 250/ 6
pleasure playing with the	<b>boy</b>	, being a young sophister	6, 250/ 10
he would prove the	<b>boy</b>	an ass. Which when	6, 250/ 11
ass. Which when the	<b>boy</b>	denied, "Well," quoth Caius	6, 250/ 11
I not," quoth the	<b>boy</b>	. "No, wilt thou?" quoth	6, 250/ 14

quoth Caius. "Ah, wily	<b>boy</b>	, there thou went beyond	6, 250/ 15
Marry, Master," quothe the	<b>boy</b>	, "ye might well, and	6, 250/ 18
not, Master," quothe the	<b>boy</b>	. "Why so, boy?" quothe	6, 250/ 22
the boy. "Why so,	<b>boy</b>	?" quothe he "Marry, Master	6, 250/ 23
art too froward a	<b>boy</b>	for me." And so	6, 250/ 26
dog's turd in a	<b>boy's</b>	mouth." Now happened it	6, 130/ 19
Help, holy cross of	<b>Bradman</b>	! Help, our dear Lady	6, 99/ 26
the discretion of his	<b>brain</b>	, he should sometimes do	6, 262/ 1
find many a shrewd	<b>brain</b>	among us that can	6, 333/ 8
nor rude and rash	<b>brains</b>	abuse it. For it	6, 341/ 8
the branches. And every	<b>branch</b>	that beareth in me	6, 194/ 10
it away. And every	<b>branch</b>	that beareth fruit, he	6, 194/ 11
fruit. And as the	<b>branch</b>	can do no good	6, 194/ 13
mystical; and that every	<b>branch</b>	severed from that tree	6, 207/ 9
which all those withered	<b>branches</b>	be fallen. The Third	6, 12/ 6
vine, and waxing withered	<b>branches</b>	, be kept but for	6, 146/ 28
which all those withered	<b>branches</b>	be fallen. "That none	6, 192/ 29
and ye be the	<b>branches</b>	. And every branch that	6, 194/ 10
know that all these	<b>branches</b>	of heretics fallen from	6, 207/ 11
body these other withering	<b>branches</b>	be blown away by	6, 355/ 19
in his country a	<b>brass</b>	penny whereof four make	6, 51/ 17
great piece of silver,	<b>brass</b>	, latten, or iron drawn	6, 81/ 6
he reckoned it no	<b>breach</b>	of the Sabbath Day	6, 233/ 24
them. Whereof followeth the	<b>breach</b>	of the laws and	6, 334/ 30
yet fall into the	<b>breach</b>	of God's commandment by	6, 394/ 9
had in abomination the	<b>breach</b>	of any vow of	6, 426/ 5
good to take the	<b>bread</b>	from the board of	6, 142/ 26
be partakers of that	<b>bread</b>	, but also soon after	6, 142/ 28
Touching the offering of	<b>bread</b>	and ale to Saint	6, 234/ 24
pleased. For if his	<b>bread</b>	, quothe she, be dough-baked	6, 258/ 22
be content with his	<b>bread</b>	burnt to coals, nor	6, 258/ 33
he hath much dough-baked	<b>bread</b>	among. For the matins	6, 258/ 36
I trow, take the	<b>bread</b>	which he well wist	6, 293/ 10
there is not very	<b>bread</b>	and very wine in	6, 353/ 37
a pound weight of	<b>bread</b>	-- so hath it	6, 397/ 29
friend, this bearer, to	<b>break</b>	with you somewhat further	6, 25/ 1
have commanded then to	<b>break</b>	it again and give	6, 42/ 23
And therefore God might	<b>break</b>	up the whole world	6, 75/ 12
words of God must	<b>break</b>	the strife. He is	6, 163/ 1
them, "Wherefore do you	<b>break</b>	and transgress the commandment	6, 163/ 13
if one would boldly	<b>break</b>	his vow for that	6, 170/ 4
common custom. Will ye	<b>break</b>	that evil custom, or	6, 235/ 36
at their word, all-to	<b>break</b>	in pieces the false	6, 241/ 3
and at their word	<b>break</b>	our images, as Christ's	6, 241/ 12



intent that fewer should	<b>break</b>	it, therefore would I	6, 312/ 32
have a lust to	<b>break</b>	his mind unto --	6, 352/ 16
every man may boldly	<b>break</b>	them of his own	6, 366/ 10
suffered his folk to	<b>break</b>	their chastity promised once	6, 375/ 4
with which they might	<b>break</b>	it than to stand	6, 375/ 18
in the jeopardy to	<b>break</b>	it. And in Rome	6, 375/ 19
their beastly voluptuousness, but	<b>break</b>	their vows and take	6, 412/ 8
Christian people knock and	<b>break</b>	, as holy scripture counselleth	6, 427/ 1
as would after that	<b>break</b>	their promise and vow	6, 429/ 12
or any suffered to	<b>break</b>	their vowed chastity in	6, 434/ 13
condemn all Christendom as	<b>breakers</b>	of the law of	6, 308/ 14
highly esteemed that the	<b>breakers</b>	thereof have always been	6, 375/ 32
him but that he	<b>breaketh</b>	out of the gates	6, 204/ 14
after supper as before	<b>breakfast</b>	, and in his common	6, 354/ 17
the continuance or the	<b>breaking</b>	of this manner and	6, 54/ 10
he blameth him for	<b>breaking</b>	them, yet for all	6, 356/ 10
quoth I, "by the	<b>breaking</b>	of his own, when	6, 360/ 15
can look into another's	<b>breast</b>	, as it is therefore	6, 22/ 2
some for a sore	<b>breast</b>	. Saint Germaine only for	6, 227/ 8
that hangeth at his	<b>breast</b>	he putteth other folks'	6, 296/ 2
before us at our	<b>breast</b>	. It would be a	6, 313/ 35
counsel in their own	<b>breast</b>	." "Marry," quoth he, "that	6, 349/ 33
inspire them into the	<b>breasts</b>	of his Christian people	6, 146/ 23
the points toward the	<b>breasts</b>	of these poor naked	6, 371/ 6
air struck with the	<b>breath</b>	of the speaker and	6, 213/ 25
and giveth therewith a	<b>breath</b>	of his assistance --	6, 347/ 36
man, than of the	<b>breeding</b>	, bringing forth, and growing	6, 80/ 14
confirm and strengthen thy	<b>brethren</b>	." In which by these	6, 108/ 23
care of his five	<b>brethren</b>	, were it likely that	6, 212/ 7
nothing care for their	<b>brethren</b>	in Christ whom they	6, 212/ 8
I beseech you my	<b>brethren</b>	, by the name of	6, 223/ 36
Joseph also required his	<b>brethren</b>	, that when they should	6, 225/ 6
after that went the	<b>bridegroom</b>	to bed, and everybody	6, 79/ 12
as manner is in	<b>brides</b>	, ye wot well --	6, 79/ 11
way, they take the	<b>bridle</b>	in the teeth and	6, 123/ 22
to run on the	<b>bridle</b>	, or be cup-shot, or	6, 131/ 23
so to rule and	<b>bridle</b>	sensuality, that it were	6, 139/ 32
rather to be well	<b>bridled</b>	, than to bear much	6, 133/ 6
the beginning as a	<b>brief</b>	remembrance by the apostles	6, 136/ 32
some one bull or	<b>brief</b>	might be feigned, and	6, 278/ 19
for God, in the	<b>brief</b>	time of this short	6, 397/ 5
greatly wronged, the author	<b>briefly</b>	declareth his mind concerning	6, 5/ 13
in this chapter doth	<b>briefly</b>	recapitulate certain of the	6, 11/ 19
images; and recapitulating somewhat	<b>briefly</b>	what hath been proved	6, 13/ 1

have above rehearsed, I	<b>briefly</b>	committed it to writing	6, 35/ 8
greatly wronged, the author	<b>briefly</b>	declareth his mind concerning	6, 35/ 17
recapitulation set apart, as	<b>briefly</b>	as I conveniently could	6, 35/ 28
in this chapter doth	<b>briefly</b>	recapitulate certain of the	6, 183/ 4
images, and recapitulating somewhat	<b>briefly</b>	what hath been proved	6, 209/ 22
and that all the	<b>briefs</b>	and bulls were feigned	6, 278/ 16
bulls," quoth I, "and	<b>briefs</b>	have ye seen that	6, 278/ 24
bulls very few, and	<b>briefs</b>	never none, for I	6, 278/ 26
and show them, the	<b>bright</b>	luster whereof their bleared	6, 145/ 14
had them always like	<b>bright</b>	, lively stars, whose doctrine	6, 244/ 22
too. And though the	<b>brightness</b>	bleared mine eye at	6, 255/ 5
student of scripture to	<b>bring</b>	the articles of our	6, 9/ 25
goodness of God to	<b>bring</b>	him out of all	6, 10/ 19
judgment, they labor to	<b>bring</b>	him first into the	6, 30/ 24
Lutherans, they may peradventure	<b>bring</b>	themselves in suspicion of	6, 31/ 2
answer as he should	<b>bring</b>	you from me, wherein	6, 33/ 18
a rich man's nurse	<b>bring</b>	home her own child	6, 64/ 2
shall, if you will,	<b>bring</b>	you where ye shall	6, 69/ 10
sir indeed, and ye	<b>bring</b>	me those witness, they	6, 69/ 31
it less marvel to	<b>bring</b>	the soul again into	6, 80/ 19
Christ's crown bud and	<b>bring</b>	forth flowers in the	6, 84/ 20
true. "Some priest, to	<b>bring</b>	up a pilgrimage in	6, 85/ 21
special cure and providence	<b>bring</b>	ever shortly such falsehood	6, 88/ 31
great city of Almaine,	<b>bring</b>	to knowledge the false	6, 88/ 33
you spare not to	<b>bring</b>	forth all that ever	6, 95/ 6
Savior and mediator to	<b>bring</b>	our nature again to	6, 97/ 4
of a bawd to	<b>bring</b>	her to mischief as	6, 100/ 9
the knowledge and belief	<b>bring</b>	many men to the	6, 110/ 1
his own miracles to	<b>bring</b>	his whole church into	6, 112/ 29
other can allege and	<b>bring</b>	forth for that purpose	6, 121/ 10
great boast if he	<b>bring</b>	it about that a	6, 127/ 7
scripture, but that we	<b>bring</b>	with us to scripture	6, 128/ 19
so shall he yet	<b>bring</b>	them together at the	6, 129/ 13
student of scripture to	<b>bring</b>	the articles of our	6, 132/ 30
that we should needs	<b>bring</b>	the faith with us	6, 133/ 7
hath taught his church)	<b>bring</b>	him to a bay	6, 136/ 25
so to preserve and	<b>bring</b>	up the body, that	6, 139/ 30
that he began to	<b>bring</b>	forth and show them	6, 145/ 13
misconstruction of the scripture	<b>bring</b>	up and believe that	6, 147/ 16
in thy womb and	<b>bring</b>	forth a child, and	6, 150/ 10
goodness of God to	<b>bring</b>	him out of all	6, 153/ 32
for your surety to	<b>bring</b>	you out of such	6, 159/ 22
that thereupon he would	<b>bring</b>	in all the texts	6, 160/ 13
of you both could	<b>bring</b>	forth, till ye both	6, 160/ 17

such mistaking as might	<b>bring</b>	us into any damnable	6, 162/ 11
I think if ye	<b>bring</b>	it forth it will	6, 169/ 1
to this point ye	<b>bring</b>	it in the end	6, 175/ 25
our faith and to	<b>bring</b>	in question what we	6, 175/ 29
matters. And now ye	<b>bring</b>	it to the point	6, 176/ 15
credence but if he	<b>bring</b>	witness with him?" "The	6, 179/ 26
it to make it	<b>bring</b>	the more fruit. And	6, 194/ 12
By which he would	<b>bring</b>	the very church of	6, 199/ 11
in his heart to	<b>bring</b>	it in place for	6, 203/ 30
end must they needs	<b>bring</b>	it all, that will	6, 204/ 32
have, never let to	<b>bring</b>	it forth. For I	6, 210/ 18
would not fail to	<b>bring</b>	it in. But in	6, 210/ 24
but if the mothers	<b>bring</b>	with them a white	6, 227/ 10
that the foolish women	<b>bring</b>	oats thither, nor it	6, 235/ 5
But God would either	<b>bring</b>	the falsehood to light	6, 241/ 26
while, he might peradventure	<b>bring</b>	me to the same	6, 249/ 5
that he will soon	<b>bring</b>	the answerer to a	6, 250/ 3
for very weariness thereof,	<b>bring</b>	him into a contempt	6, 259/ 27
the ready way to	<b>bring</b>	him to these heresies	6, 259/ 31
once to knowledge would	<b>bring</b>	them to a shameful	6, 263/ 5
cause, lest they should	<b>bring</b>	that form of judgment	6, 263/ 28
of their oversight, to	<b>bring</b>	in place that form	6, 263/ 35
that he offered to	<b>bring</b>	twice as many, and	6, 264/ 25
those witnesses published, to	<b>bring</b>	proofs afresh upon the	6, 265/ 5
in good faith ye	<b>bring</b>	me therewith so to	6, 274/ 4
heresy, whereby he might	<b>bring</b>	himself in business; whereas	6, 327/ 12
him) he might easily	<b>bring</b>	him to shame, and	6, 327/ 14
such text as might	<b>bring</b>	us in a doubt	6, 336/ 11
forced to labor to	<b>bring</b>	men in that heresy	6, 367/ 27
the town, and then	<b>bring</b>	them to no place	6, 370/ 25
An evil tree cannot	<b>bring</b>	forth good fruit), and	6, 381/ 29
that it shall needs	<b>bring</b>	forth good works, and	6, 386/ 22
fail nor cease to	<b>bring</b>	forth the fruit of	6, 393/ 18
surely that sin should	<b>bring</b>	him to hell? Whereunto	6, 393/ 26
fellows intend thereby to	<b>bring</b>	the people to this	6, 400/ 3
as Muhammad did before,	<b>bring</b>	up opinions pleasant to	6, 407/ 12
compass the isle and	<b>bring</b>	the vessels round about	6, 412/ 36
but as he saith,	<b>bring</b>	him to the reckoning	6, 420/ 19
some learned men to	<b>bring</b>	forth new fantasies, but	6, 423/ 31
they surely trust to	<b>bring</b>	about, and to frame	6, 427/ 28
zeal and simpleness, undoubtedly	<b>bring</b>	into this realm, if	6, 428/ 17
whom they labor to	<b>bring</b>	in hatred under the	6, 428/ 26
the goodness of God	<b>bringeth</b>	shortly the truth of	6, 7/ 13
one business begetteth and	<b>bringeth</b>	forth another. Which proverb	6, 21/ 3

the goodness of God	<b>bringeth</b>	shortly the truth of	6, 85/ 17
And so God always	<b>bringeth</b>	such false miracles to	6, 88/ 35
man, sir," quoth he,	<b>bringeth</b>	forth one which had	6, 320/ 29
man by the faith	<b>bringeth</b>	forth, as the tree	6, 381/ 36
forth, as the tree	<b>bringeth</b>	forth his leaves and	6, 382/ 1
the thing that specially	<b>bringeth</b>	forth good works much	6, 383/ 22
than faith, for faith	<b>bringeth</b>	them forth by charity	6, 383/ 23
works, as the tree	<b>bringeth</b>	forth his leaves. "Then	6, 393/ 18
say so because it	<b>bringeth</b>	always good works with	6, 394/ 25
good works that it	<b>bringeth</b>	forth. And now ye	6, 395/ 12
think that faith always	<b>bringeth</b>	forth good works? Moreover	6, 395/ 15
than of the breeding,	<b>bringing</b>	forth, and growing of	6, 80/ 14
some strange novelties, and	<b>bringing</b>	up of some newfangled	6, 125/ 5
triumph standeth in the	<b>bringing</b>	of a man to	6, 127/ 4
world, and not of	<b>bringing</b>	both to heaven?" "All	6, 136/ 15
men's too, by the	<b>bringing</b>	men into mad ways	6, 335/ 19
see that law. In	<b>bringing</b>	forth whereof he made	6, 356/ 2
commended unto the people,	<b>bringing</b>	them in belief that	6, 368/ 25
bind it to a	<b>broach</b>	and lay it to	6, 371/ 27
such things as he	<b>broke</b>	of, and communed with	6, 26/ 13
bishop of Massyle, that	<b>broke</b>	the images that they	6, 359/ 28
God, and yet he	<b>broke</b>	his commandment. And I	6, 394/ 15
it could never be	<b>broken</b>	to the better. For	6, 74/ 18
suasion of the devil	<b>broken</b>	the third commandment in	6, 139/ 22
which is all truth,	<b>broken</b>	his promise, and --	6, 147/ 8
clearly disarmed him and	<b>broken</b>	his gay sword in	6, 254/ 39
Tyndale would have all	<b>broken</b>	, were all well observed	6, 302/ 5
of one law boldly	<b>broken</b>	and set at naught	6, 334/ 33
of the Temple is	<b>broken</b>	asunder that divided among	6, 343/ 2
certain bishop that had	<b>broken</b>	down the images in	6, 356/ 9
pulled down and either	<b>broken</b>	or burned, but also	6, 370/ 16
would be a goodly	<b>brooch</b>	for us to look	6, 313/ 36
to these apostates and	<b>brothels</b>	to live there in	6, 370/ 13
cost now, as their	<b>brother</b>	Judas did then. And	6, 49/ 23
he said that his	<b>brother</b>	, being a clerk of	6, 328/ 10
king's commandment, that man's	<b>brother</b>	in examination; which did	6, 328/ 35
heresies. But yet his	<b>brother</b>	did abide by them	6, 328/ 37
things against his own	<b>brother</b>	, his own father, and	6, 329/ 3
scholar also of his	<b>brother</b>	in those heresies; which	6, 329/ 10
should have the other	<b>brother</b>	. Whom as soon as	6, 329/ 11
own punishment by his	<b>brother's</b>	damnation growing of his	6, 212/ 3
other labored to be	<b>brought</b>	into England. Newly overseen	6, 3/ 16
of such liberty as	<b>brought</b>	him to the contempt	6, 14/ 11
other things, not then	<b>brought</b>	in judgment, whereby it	6, 14/ 26

clergy, therefore he was	brought	in hatred and first	6, 29/ 27
image was taken and	brought	forth to judgment, and	6, 39/ 24
he saw him, be	brought	in a right full	6, 46/ 34
collection have you that	brought	you first to perceive	6, 65/ 23
be by such examples	brought	into belief too far	6, 67/ 1
could never be, first	brought	in what a force	6, 67/ 4
iron, till it was	brought	in thickness not half	6, 67/ 15
ween I might have	brought	you a great many	6, 68/ 28
was there by God	brought	forth nothing but only	6, 75/ 4
in time produced and	brought	forth. And in this	6, 75/ 9
-- was at night	brought	to bed with honest	6, 79/ 11
as ye see men	brought	forth by nature, ye	6, 80/ 18
days where the prior	brought	privily a strange wench	6, 87/ 11
miracles, his goodness shortly	brought	them both to knowledge	6, 88/ 30
I. "For since God	brought	to light the false	6, 89/ 1
study, and finally being	brought	and laid before the	6, 93/ 21
men such as ye	brought	forth right now, wherewith	6, 96/ 34
should be accused and	brought	in judgment, they should	6, 116/ 2
if she be well	brought	up and well guided	6, 131/ 29
had, and with reason	brought	, as I said before	6, 132/ 20
the faith which he	brought	with him, and by	6, 135/ 35
of the prophet, first	brought	by our Savior to	6, 142/ 20
that chance had not	brought	them to light. The	6, 222/ 12
done, nor so much	brought	at once, that the	6, 235/ 6
that diverse ways I	brought	him to the bay	6, 248/ 31
see whereto ye be	brought	now. Ye would in	6, 249/ 17
of such liberty as	brought	him to the contempt	6, 255/ 11
other things not then	brought	in judgment, whereby it	6, 264/ 12
Salisbury on Shrove Tuesday,	brought	in good witness to	6, 267/ 36
of his. And therewith	brought	in those letters and	6, 268/ 14
very many, which he	brought	forth at last, where	6, 269/ 20
were supposed to be	brought	from thence, for aught	6, 278/ 17
not worthy to be	brought	in question. But I	6, 290/ 25
whether he have well	brought	up his children and	6, 303/ 29
killed Hunne. Have ye	brought	him hither?" "Sir," quoth	6, 320/ 19
was never, I trow,	brought	in this world a	6, 325/ 25
and thereupon was he	brought	unto the court. Where	6, 328/ 6
the goodness of God	brought	such hid mischief more	6, 328/ 33
have been born, nor	brought	his faith into the	6, 332/ 16
heretics have of old	brought	up, and the church	6, 335/ 20
decease of the party,	brought	again and reverently restored	6, 341/ 21
without great profit, be	brought	into our tongue, and	6, 344/ 16
of new to be	brought	again in question by	6, 364/ 26
the people, being before	brought	up in the right	6, 368/ 7

and little pursued and	<b>brought</b>	to pass. And one	6, 368/ 22
money, when men had	<b>brought</b>	out all that ever	6, 370/ 34
the street. And some	<b>brought</b>	out naked with his	6, 371/ 2
sore pressed upon, then	<b>brought</b>	he forth another gloss	6, 389/ 23
the faith of Christ	<b>brought</b>	into the world by	6, 391/ 12
enough alone, because it	<b>brought</b>	of necessity good works	6, 395/ 10
after many shifts he	<b>brought</b>	it plainly to this	6, 398/ 23
devil's subtle suggestion have	<b>brought</b>	him, whereas one foul	6, 401/ 9
and instead of pride	<b>brought</b>	him into penance and	6, 401/ 11
all our works were	<b>brought</b>	forth of us without	6, 404/ 3
be, by this opinion,	<b>brought</b>	forth as the leaves	6, 404/ 5
a man and was	<b>brought</b>	before the judges, he	6, 404/ 30
us very near, and	<b>brought</b>	it in within a	6, 411/ 34
fair words and rewards	<b>brought</b>	home again, I fear	6, 416/ 12
Lutherans should be customably	<b>brought</b>	in men's ears as	6, 418/ 1
if God had not	<b>brought</b>	it up himself. Nor	6, 425/ 4
and little, he hath	<b>brought</b>	them to be content	6, 426/ 27
audience is not yet	<b>brought</b>	to the point to	6, 427/ 27
semblance as though they	<b>brought</b>	to the apostles all	6, 429/ 8
candle, she knit the	<b>brows</b>	, and earnestly blessing her	6, 229/ 11
all the kinds of	<b>brute</b>	beasts. Now, then, if	6, 118/ 17
reasonable ass." "If no	<b>brute</b>	beast can wit that	6, 131/ 15
indeed, out of a	<b>brute</b>	beast by the appetite	6, 404/ 4
to use always the	<b>buckler</b>	hand. For so must	6, 248/ 34
fall on a good	<b>buckler</b>	and not on a	6, 255/ 3
was in Christ's crown	<b>bud</b>	and bring forth flowers	6, 84/ 20
confessed faith he would	<b>build</b>	his church and of	6, 108/ 6
we were likely to	<b>build</b>	up many errors, if	6, 128/ 17
And though it somewhat	<b>build</b>	further thereon, yet is	6, 176/ 22
know what nor where,	<b>build</b>	up in the air	6, 196/ 25
a ground thereupon to	<b>build</b>	the destruction of that	6, 350/ 17
babbling of their dispicions,	<b>building</b>	all upon reason, which	6, 33/ 32
a bishop, in the	<b>building</b>	of his church, finding	6, 71/ 25
false, and all your	<b>building</b>	fall. The apostle Paul	6, 383/ 28
yet but it was	<b>built</b>	by our church to	6, 195/ 21
then will your new	<b>built</b>	church nothing help your	6, 199/ 31
hid. And it is	<b>built</b>	upon so high a	6, 202/ 28
scholars of Luther, have	<b>built</b>	further upon this ungracious	6, 354/ 3
till that steeple was	<b>built</b>	. And by the Mary	6, 413/ 15
lie and some one	<b>bull</b>	or brief might be	6, 278/ 18
all the briefs and	<b>bulls</b>	were feigned that ever	6, 278/ 16
neither." "And how many	<b>bulls</b>	," quoth I, "and briefs	6, 278/ 24
our Lady," quoth he, "	<b>bulls</b>	very few, and briefs	6, 278/ 26
bid them, though the	<b>burden</b>	were heavy, and let	6, 104/ 31

and easy, and my	<b>burden</b>	but light." Whereby it	6, 105/ 11
take off the heavy	<b>burden</b>	and lay on a	6, 105/ 14
easy yoke and light	<b>burden</b>	were not as well	6, 106/ 13
the lightness of his	<b>burden</b>	standeth not in the	6, 106/ 18
yoke easy and our	<b>burden</b>	light, not any delivering	6, 106/ 25
were not a light	<b>burden</b>	, but all the burden	6, 106/ 29
burden, but all the	<b>burden</b>	discharged, contrary to the	6, 106/ 29
hand is rather a	<b>burden</b>	in the body than	6, 194/ 35
substances uncharged of all	<b>burdenous</b>	flesh and bones, may	6, 213/ 33
poor men's backs importunable	<b>burdens</b>	, to the bearing whereof	6, 104/ 4
his body to the	<b>burial</b>	out of that country	6, 225/ 4
earth whose souls be	<b>buried</b>	in hell." "Ye have	6, 218/ 6
had been married and	<b>buried</b>	before the man's baptism	6, 305/ 10
in the marketplace and	<b>buried</b>	the woman quick, but	6, 375/ 23
hand, but use to	<b>burn</b>	them where they find	6, 16/ 24
them, and sometimes to	<b>burn</b>	the man too. And	6, 16/ 25
some just cause to	<b>burn</b>	it. And that for	6, 28/ 34
law made yet to	<b>burn</b>	them, so that it	6, 191/ 29
ye punish them and	<b>burn</b>	them." "Nay," quoth I	6, 201/ 19
he would it should	<b>burn</b>	and give light. And	6, 203/ 3
wax candle which should	<b>burn</b>	up in the chapel	6, 229/ 5
ye do," quoth she. "	<b>Burn</b>	up, quotha? Marry, God	6, 229/ 12
therefor. And thereupon they	<b>burn</b>	up the book, and	6, 293/ 27
hand; but use to	<b>burn</b>	them where they find	6, 316/ 29
them, and sometimes to	<b>burn</b>	the man too. And	6, 316/ 29
convicted of heresy, they	<b>burn</b>	the English Bible without	6, 317/ 7
be so mad to	<b>burn</b>	up the Bible wherein	6, 317/ 20
the fire must needs	<b>burn</b>	and give heat. And	6, 382/ 29
fire is enough to	<b>burn</b>	a tree," though he	6, 382/ 31
heat and light and	<b>burn</b>	all combustible things that	6, 383/ 3
alone is enough to	<b>burn</b>	, would not say nay	6, 383/ 6
the fire could not	<b>burn</b>	but if it had	6, 383/ 7
do them wrong to	<b>burn</b>	them for their heresies	6, 404/ 25
of Tyndale's translation was	<b>burned</b>	. And showeth for a	6, 15/ 24
English Bible; and so	<b>burned</b>	the Bible and him	6, 16/ 29
other cause was also	<b>burned</b>	at Paul's Cross the	6, 28/ 20
was devised to be	<b>burned</b>	because men should not	6, 28/ 27
translated by Tyndale was	<b>burned</b>	, but also that the	6, 29/ 11
he had once been	<b>burned</b>	up before -- he	6, 29/ 30
of summer than be	<b>burned</b>	in the midst of	6, 84/ 32
and she had been	<b>burned</b>	together at one stake	6, 87/ 31
which they were openly	<b>burned</b>	. And so God always	6, 88/ 35
they will not be	<b>burned</b>	for us, for they	6, 201/ 20
when the abbey was	<b>burned</b>	by infidels, and those	6, 222/ 31

money, which him thought	<b>burned</b>	out the bottom of	6, 228/ 1
well worthy to be	<b>burned</b>	or not, ye shall	6, 291/ 7
New Testament to be	<b>burned</b>	, saying that they burned	6, 291/ 13
burned, saying that they	<b>burned</b>	it because that it	6, 291/ 13
well worthy to be	<b>burned</b>	, and the maker with	6, 291/ 18
Testament of Tyndale was	<b>burned</b>	because it destroyed the	6, 292/ 11
New Testament that was	<b>burned</b>	did destroy the Mass	6, 292/ 22
English Bible, and so	<b>burned</b>	the Bible and him	6, 317/ 1
with those that be	<b>burned</b>	or convicted of heresy	6, 317/ 6
cause none to be	<b>burned</b>	, as far as ever	6, 317/ 16
that last died, they	<b>burned</b>	up as fair Bibles	6, 317/ 24
yet besides this they	<b>burned</b>	up the dead body	6, 317/ 26
say for himself, they	<b>burned</b>	up the holy scripture	6, 318/ 11
and his body were	<b>burned</b>	. And by all these	6, 319/ 6
have had that man	<b>burned</b>	too for witchcraft. And	6, 319/ 16
his body should be	<b>burned</b>	, and so was it	6, 327/ 28
hanged and his body	<b>burned</b>	for a heretic, there	6, 328/ 3
Tower, and his body	<b>burned</b>	for a heretic." And	6, 328/ 29
good book should be	<b>burned</b>	with an evil man	6, 330/ 1
whether the book be	<b>burned</b>	or secretly kept I	6, 330/ 23
to be forbidden and	<b>burned</b>	, yet some be sold	6, 331/ 20
with other blasphemous heretics	<b>burned</b>	up openly at Wittenburg	6, 367/ 9
monasteries destroyed, the places	<b>burned</b>	up, the religious people	6, 370/ 6
than if they were	<b>burned</b>	up to ashes. For	6, 370/ 9
and either broken or	<b>burned</b>	, but also the Holy	6, 370/ 16
would abide to be	<b>burned</b>	for it, yet if	6, 385/ 19
taken in Wales and	<b>burned</b>	in London; the king	6, 409/ 34
he shall soon be	<b>burned</b>	. " "I will not here	6, 411/ 4
not the people have	<b>burned</b>	him? And yet now	6, 426/ 26
in his cheeks speedily	<b>burneth</b>	up and wasteth the	6, 283/ 32
his opinion concerning the	<b>burning</b>	of heretics and that	6, 19/ 11
shame, with peril of	<b>burning</b>	also if a few	6, 31/ 12
touch the condemnation and	<b>burning</b>	of the New Testament	6, 35/ 31
more hot, save for	<b>burning</b>	of their lips." "Now	6, 37/ 28
lessons leaveth her candle	<b>burning</b>	still when all the	6, 108/ 17
she heard once of	<b>burning</b>	up the candle, she	6, 229/ 10
write of, and the	<b>burning</b>	of the New Testament	6, 247/ 19
And finally, touching the	<b>burning</b>	of heretics, there were	6, 247/ 22
your mind concerning the	<b>burning</b>	of the New Testament	6, 284/ 29
much marvel of the	<b>burning</b>	. " "It is," quoth I	6, 284/ 31
or complain of the	<b>burning</b>	of that book if	6, 285/ 3
himself. And of the	<b>burning</b>	of his body had	6, 317/ 29
his opinion concerning the	<b>burning</b>	of heretics, and that	6, 405/ 34
made for such books'	<b>burning</b>	. So that it well	6, 423/ 28



content with his bread	<b>burnt</b>	to coals, nor dough-baked	6, 258/ 33
of Tyndale's translation was	<b>burnt</b>	. And showeth for a	6, 284/ 26
he writeth that they	<b>burst</b>	out in virulent and	6, 364/ 2
last it began to	<b>burst</b>	out and fall to	6, 369/ 14
speaketh only of costly	<b>burying</b>	and making of sumptuous	6, 220/ 5
hide it under a	<b>bushel</b>	; for so would no	6, 203/ 1
which sensuality labored so	<b>busily</b>	to cause man to	6, 139/ 27
said saw that one	<b>business</b>	begetteth and bringeth forth	6, 21/ 3
occasion, first of one	<b>business</b>	, after to take the	6, 21/ 5
should never need further	<b>business</b>	therein. But after that	6, 21/ 15
little while thereon, my	<b>business</b>	that I took for	6, 21/ 18
say, to this third	<b>business</b>	of publishing and putting	6, 22/ 28
not for your other	<b>business</b>	I would be bold	6, 25/ 6
worthy to set worldly	<b>business</b>	aside, especially in such	6, 25/ 14
you to labor and	<b>business</b>	and send one to	6, 26/ 4
whose works all this	<b>business</b>	began) wrote indeed so	6, 29/ 22
leisure for other present	<b>business</b>	, required him to return	6, 34/ 36
nor no strife nor	<b>business</b>	arise upon their preaching	6, 124/ 30
to be the spiritual	<b>business</b>	and occupation of man	6, 139/ 29
would be but a	<b>business</b>	for you." "But why	6, 216/ 25
already satisfied, whereby our	<b>business</b>	therein may be the	6, 248/ 4
factionous ways full of	<b>business</b>	. And such as give	6, 266/ 23
might bring himself in	<b>business</b>	; whereas if he hated	6, 327/ 12
of rest without further	<b>business</b>	, then the wretched tyrants	6, 370/ 36
then make much earnest	<b>business</b>	for to have some	6, 371/ 22
only idle without that	<b>business</b>	of good works, but	6, 386/ 6
made us two much	<b>business</b>	before your going to	6, 431/ 21
receiving, but for the	<b>busy</b>	chamming thereof and for	6, 333/ 18
their language, will be	<b>busy</b>	to ensearch and dispute	6, 333/ 23
reproveth all such bold,	<b>busy</b>	meddlers in the scripture	6, 333/ 28
we would be so	<b>busy</b>	in chamming of the	6, 335/ 12
more ignorant the more	<b>busy</b>	, the less wit the	6, 335/ 24
men unlearned to be	<b>busy</b>	with the chamming of	6, 337/ 4
in English be more	<b>busy</b>	than will become them	6, 337/ 35
be too bold and	<b>busy</b>	therewith. And also, though	6, 343/ 10
more hot and more	<b>busy</b>	than would the great	6, 373/ 9
part, and from some	<b>busybody</b>	the meddling with any	6, 344/ 4
to bear over the	<b>butt</b>	and all. Which reasons	6, 94/ 25
to bear over the	<b>butt</b>	, that few of them	6, 95/ 3
too wide of the	<b>butt</b>	by a bow. And	6, 95/ 5
fain bear over the	<b>butt</b>	and all. For if	6, 101/ 23
prove it false, the	<b>butt</b>	we shot at were	6, 101/ 24
wager were but a	<b>butterfly</b>	, I would never award	6, 275/ 29
of his besides to	<b>buy</b>	many of the same	6, 269/ 25

none is able to	<b>buy</b>	them and pay for	6, 397/ 33
candles. And the parson	<b>buying</b>	of some lame beggars	6, 85/ 26
For even such another	<b>buzzing</b>	they make." "Surely," quoth	6, 259/ 6
living (for in other	<b>by-matters</b>	may there be taken	6, 169/ 35
so many hundred years	<b>bygone</b>	and continued by the	6, 305/ 13
right way in a	<b>bypath</b>	to hellward with wicked	6, 244/ 33
said, "Septies in die	<b>cadit</b>	iustus, et resurget" (Seven	6, 395/ 24
non intrabit in regnum	<b>caelorum</b>	" (Except your justice abound	6, 103/ 19
gentium daemonia, dominus autem	<b>caelos</b>	fecit" (For all the	6, 45/ 9
and not do as	<b>Cain</b>	did, keep all that	6, 41/ 12
envied the better as	<b>Cain</b>	did Abel; and for	6, 140/ 13
not God say to	<b>Cain</b>	, "If thou do well	6, 392/ 33
the boy answered one	<b>Caius</b>	, a poet at Cambridge	6, 250/ 7
nothing at all. For	<b>Caius</b>	for his pleasure playing	6, 250/ 9
boy denied, "Well," quoth	<b>Caius</b>	, "thou wilt grant me	6, 250/ 11
No, wilt thou?" quoth	<b>Caius</b>	. "Ah, wily boy, there	6, 250/ 15
fool do." "Well," quoth	<b>Caius</b>	, "I will go now	6, 250/ 20
off both." "Nay," quoth	<b>Caius</b>	, "I give thee over	6, 250/ 26
they peradventure whom we	<b>call</b>	heretics will say that	6, 11/ 28
could not without labor	<b>call</b>	it orderly to mind	6, 21/ 26
charge; what needeth to	<b>call</b>	him a Lutheran? Though	6, 30/ 17
were wisdom not to	<b>call</b>	them Lutherans, but rather	6, 30/ 34
And therefore when we	<b>call</b>	them heresies, it were	6, 37/ 25
holy, spiritual heretics now	<b>call</b>	lip labor in mockage	6, 44/ 16
the images which ye	<b>call</b>	one of the shadows	6, 44/ 20
be (such as ye	<b>call</b>	it) superstitious and wicked	6, 54/ 12
pray to him and	<b>call</b>	upon him in temple	6, 59/ 24
order and course men	<b>call</b>	nature, and that hath	6, 74/ 13
which name we commonly	<b>call</b>	the wonders wrought by	6, 76/ 28
people's praise, which would	<b>call</b>	him a good and	6, 86/ 24
begun nowadays, except ye	<b>call</b>	a thousand year ago	6, 90/ 8
them, miracles shall they	<b>call</b>	them, and for miracles	6, 95/ 34
that fashion that they	<b>call</b>	latria, but we do	6, 98/ 3
more than I can	<b>call</b>	to mind. But surely	6, 100/ 33
therefore Christ came to	<b>call</b>	us into a law	6, 105/ 8
pain. What ease also	<b>call</b>	you this, that we	6, 106/ 10
to go back and	<b>call</b>	again what ye will	6, 113/ 18
if he would yet	<b>call</b>	us all to counsel	6, 138/ 26
except they repent and	<b>call</b>	for grace that may	6, 146/ 29
plain. And he will	<b>call</b>	evident for him that	6, 149/ 4
him, then will he	<b>call</b>	it no scripture, as	6, 149/ 6
child, and thou shalt	<b>call</b>	his name Jesus," she	6, 150/ 11
other heavenly doctrine to	<b>call</b>	and exhort the world	6, 151/ 7
them, shall we then	<b>call</b>	it humility so to	6, 167/ 34

I think, agree to	call	it other than it	6, 169/ 26
quoth I, "can ye	call	them his people any	6, 173/ 29
said unto them, "I	call	you friends, for all	6, 177/ 27
they peradventure whom we	call	heretics will say that	6, 187/ 8
peradventure that ye, which	call	yourself the church, do	6, 189/ 36
church, do use to	call	heretics, which now do	6, 189/ 37
another well enough and	call	themselves and their fellows	6, 189/ 38
because that ye, that	call	yourself the church and	6, 190/ 2
these men whom you	call	the church, come to	6, 191/ 4
the church whom we	call	heretics, but ye must	6, 191/ 14
the church which we	call	the church, that believeth	6, 195/ 18
and whom we now	call	heretics." "This is," quoth	6, 199/ 9
Christian people whom we	call	the church under obedience	6, 204/ 20
the Baptist as men	call	it in talking, even	6, 221/ 23
instead of Saint Wilgefort	call	her Saint Uncumber, because	6, 227/ 18
heaven. She will also	call	an image an image	6, 231/ 32
manner of speech to	call	the image of our	6, 232/ 4
Lady's image, howsoever she	call	it. And if ye	6, 232/ 7
began at last to	call	as fast for help	6, 233/ 34
would I," quoth he, "	call	on the devil and	6, 234/ 5
it not, as ye	call	it, the people. For	6, 237/ 11
mean those whom ye	call	the old doctors of	6, 238/ 22
any sect whom we	call	heretics, that sect had	6, 242/ 23
here that we know	call	heresies; then were it	6, 244/ 18
name, except they will	call	it Tyndale's testament or	6, 285/ 5
mockage, when one will	call	another "my lord" in	6, 286/ 17
men, if he would	call	the priests Englishly, then	6, 286/ 19
rather than he would	call	a priest by the	6, 286/ 23
he in his translation	call	them still by the	6, 289/ 27
ours too, whereof ye	call	them the cause; in	6, 295/ 4
part which we commonly	call	the secular clergy, is	6, 295/ 20
they be familiar, we	call	them light. If they	6, 296/ 13
they be solitary, we	call	them fantastic. If they	6, 296/ 14
they be sad, we	call	them solemn. If they	6, 296/ 14
they be merry, we	call	them mad. If they	6, 296/ 15
they be companionable we	call	them vicious. If they	6, 296/ 16
they be holy we	call	them hypocrites. If they	6, 296/ 16
keep few servants we	call	them niggards. If they	6, 296/ 17
they keep many we	call	them pompous. If a	6, 296/ 18
such as he could	call	to mind. And when	6, 328/ 20
an evil man." "Ye	call	me well home," quoth	6, 330/ 3
into ours. Which they	call	a tongue vulgar and	6, 333/ 2
they. For let them	call	us young babes and	6, 333/ 12
And if they would	call	it barren of words	6, 337/ 23

myself too sore to	call	him by such odious	6, 346/ 16
his railing books to	call	by as evil them	6, 346/ 18
do between us twain	call	him but as himself	6, 346/ 19
that the devil should	call	him God's Son, though	6, 347/ 27
keep, as they would	call	it, a general council	6, 355/ 14
Regina, because we therein	call	that blessed virgin our	6, 359/ 35
to suffer us that	call	ourselves Christian folk to	6, 376/ 12
For how could they	call	that thing faith only	6, 389/ 4
force. And this they	call	the liberty of the	6, 405/ 17
we should forbear to	call	them Lutherans, since it	6, 417/ 26
an old usage to	call	heretics after the name	6, 417/ 27
now all one to	call	him a Lutheran or	6, 417/ 30
a Lutheran or to	call	him a heretic, those	6, 417/ 30
Master William Hichins, otherwise	called	Master Tyndale, who was	6, 28/ 21
lied not when he	called	Christ God's Son. And	6, 30/ 20
Mary," quoth he, "I	called	gay ornaments of the	6, 44/ 21
them, such things I	called	, as the book doth	6, 44/ 23
My house shall be	called	a house of prayer	6, 59/ 26
dead men as commonly	called	again by miracle as	6, 80/ 17
see such a miracle,	called	the poor man unto	6, 86/ 20
not to suffer them	called	by that name, the	6, 95/ 28
we will have only	called	by the name of	6, 95/ 30
once as they be	called	upon. And if they	6, 97/ 9
we ween that Christ	called	us, yet be not	6, 105/ 25
and yet what ease	called	he them to? Called	6, 106/ 14
called he them to?	Called	he not them to	6, 106/ 14
other good men be	called	God's children and gods	6, 135/ 25
same faith. "This is	called	the law of Christ's	6, 143/ 4
perplexed case, after help	called	for of God, take	6, 158/ 21
this people," quoth I, "	called	the church?" "Yes," quoth	6, 174/ 8
belief ye grant is	called	faith, of this it	6, 174/ 31
thing from which he	called	his church out of	6, 177/ 15
devil, as he is	called	of God by the	6, 204/ 10
and very far asunder,	called	upon at once." "Ye	6, 213/ 1
common speech of people	called	the head. For at	6, 221/ 21
note much that he	called	upon them only for	6, 224/ 7
when he had long	called	upon God and our	6, 233/ 33
thereof. For he was	called	a good man and	6, 257/ 10
a man's confession were	called	before a judge and	6, 281/ 31
Greek tongue priests were	called	"presbyteroi," as we might	6, 286/ 10
been in England always	called	and known by the	6, 286/ 30
right now. If he	called	charity sometimes by the	6, 288/ 2
of his first book	called	Mammona, he saith that	6, 291/ 29
world besides, whereof he	called	the clergy only the	6, 298/ 11

they were chosen and	<b>called</b>	thereunto. Now runneth every	6, 301/ 19
I have heard him	<b>called</b>	a very honest person	6, 318/ 13
quoth I, "he was	<b>called</b>	in next. And then	6, 322/ 1
was an Irish fellow	<b>called</b>	Crookshanke, whom he had	6, 323/ 28
the years and terms	<b>called</b>	Hunne's case. Which when	6, 326/ 34
that our tongue is	<b>called</b>	barbarous, is but a	6, 337/ 21
that kind of worship	<b>called</b>	"latria," we neither do	6, 357/ 4
understood that divine worship	<b>called</b>	"latria." "Whereby know we	6, 357/ 15
divine honor and service	<b>called</b>	"latria," as is to	6, 358/ 27
only of divine worship	<b>called</b>	"latria," which is done	6, 359/ 1
in his writings before	<b>called</b>	damnable heretics, were good	6, 361/ 28
acts at the city	<b>called</b>	Worms in Almaine. Which	6, 363/ 14
vestal virgin (for so	<b>called</b>	they their nuns) were	6, 375/ 21
is among learned men	<b>called</b>	hyperbole, for the more	6, 384/ 10
should by punishment be	<b>called</b>	again to grace, and	6, 401/ 24
not receive it. God	<b>called</b>	on David by the	6, 401/ 29
the heretics of Africa	<b>called</b>	the Donatists, fell to	6, 409/ 5
in him, that he	<b>called</b>	him therefore Satan, yet	6, 414/ 9
not yet have them	<b>called</b>	Lutherans, lest the people	6, 417/ 14
natural reason, which he	<b>calleth</b>	enemy to faith. And	6, 9/ 18
his own word and	<b>calleth</b>	that the word of	6, 18/ 6
faith is our justification,	<b>calleth</b>	upon our soul and	6, 43/ 31
the Image of Love	<b>calleth</b>	them, such things I	6, 44/ 23
that law that he	<b>calleth</b>	us unto, "My yoke	6, 105/ 10
natural reason, which he	<b>calleth</b>	enemy to faith. And	6, 128/ 11
God by the Prophet	<b>calleth</b>	all good men?" "That	6, 135/ 13
the matter. Which whoso	<b>calleth</b>	the New Testament, calleth	6, 285/ 4
calleth the New Testament,	<b>calleth</b>	it by a wrong	6, 285/ 4
Christ's church, he never	<b>calleth</b>	them "priests" but always	6, 286/ 2
seniors"; the "church" he	<b>calleth</b>	always the "congregation"; and	6, 286/ 3
congregation"; and "charity" he	<b>calleth</b>	always "love." Now do	6, 286/ 4
what. "Now, where he	<b>calleth</b>	the church always the	6, 286/ 26
right faith, which he	<b>calleth</b>	only his own new	6, 289/ 6
of the emperor, he	<b>calleth</b>	him never but simply	6, 363/ 30
his own word, and	<b>calleth</b>	that the word of	6, 366/ 19
rule and authority he	<b>calleth</b>	but only tyranny, yet	6, 369/ 1
the faith that he	<b>calleth</b>	dead for lack of	6, 386/ 26
dead faith as he	<b>calleth</b>	dead because it is	6, 386/ 33
scripture, by which God	<b>calleth</b>	men from sin and	6, 403/ 22
when our Savior himself	<b>calleth</b>	such heretics wolves cloaked	6, 429/ 36
be naught. Lest by	<b>calling</b>	good and cunning men	6, 31/ 1
treble difference in worshipping,	<b>calling</b>	the one "dulia," the	6, 97/ 28
no good learning, with	<b>calling</b>	of God for wisdom	6, 152/ 25
him a name also,	<b>calling</b>	him Dismas, I ween	6, 229/ 23

astonished, rebuked him for	calling	on the devil, which	6, 234/ 1
those many companies each	calling	himself the church, it	6, 243/ 10
more fervent in the	calling	for it than them	6, 332/ 5
set utterly at naught,	calling	it men's devices. And	6, 367/ 16
that way, that some	calling	himself a gentleman in	6, 371/ 19
equivocation of the word,	calling	faith the thing that	6, 387/ 35
recourse unto God, for	calling	help of his grace	6, 396/ 12
of God and his	calling	on never more offered	6, 401/ 27
do what he will,	calling	it not his will	6, 428/ 11
a common harlot at	Calyce	many a fair day	6, 88/ 5
the lewd mind of	Cam	which fell into the	6, 297/ 30
in Kent than at	Cambridge	, at the north door	6, 52/ 18
Caius, a poet at	Cambridge	, then had he by	6, 250/ 7
Jews were there that	came	to Jerusalem to see	6, 61/ 17
of Inde that never	came	out of his country	6, 65/ 4
as men have heard,	came	to London that ever	6, 66/ 29
him over when he	came	to that." "Well," said	6, 67/ 20
I dwelled before I	came	to Chelsea, a man	6, 79/ 2
it, at last they	came	together and were married	6, 79/ 7
put case that there	came	ten, diverse honest men	6, 83/ 1
Henry's days the Sixth,	came	with his wife to	6, 86/ 3
some say since he	came	that Saint Alban's body	6, 86/ 10
mouth, as though it	came	alone, so that all	6, 87/ 19
at one stake. What	came	of the prior?" Quoth	6, 87/ 31
hand, till the truth	came	to light, and the	6, 88/ 14
he caught him and	came	again, he swore in	6, 91/ 30
he would when he	came	again recompense him therefor	6, 104/ 24
fulfill. And therefore Christ	came	to call us into	6, 105/ 8
the morrow when he	came	forth in the open	6, 125/ 16
even with this word	came	one of my folk	6, 130/ 20
everlasting pain, till he	came	to other texts that	6, 136/ 8
of all virtue, then	came	our Savior Christ to	6, 142/ 12
appeareth that the faith	came	into Saint Peter's heart	6, 143/ 26
once. But because some	came	from the Jews, and	6, 146/ 1
the Jews, and some	came	of the gentiles, therefore	6, 146/ 2
blessed child -- which	came	among his other heavenly	6, 151/ 6
traditions to other that	came	after. By reason whereof	6, 152/ 3
reason whereof, not only	came	the rites and sacraments	6, 152/ 4
for always the heretics	came	out of it." "That	6, 193/ 20
but that wheresoever there	came	together two or three	6, 202/ 10
than the stock he	came	first of; right so	6, 207/ 3
soever they grow --	came	out of this church	6, 207/ 5
stock that all they	came	out of. And since	6, 207/ 7
master. As where they	came	to Christ and said	6, 215/ 9

thereby. For if there	<b>came</b>	a great many of	6, 218/ 27
great cheer, if there	<b>came</b>	among them unaware to	6, 218/ 29
The bishop of London	<b>came</b>	then thither to see	6, 222/ 13
indeed. But when they	<b>came</b>	into the chapel they	6, 228/ 8
in the chapel, there	<b>came</b>	a good, sad woman	6, 228/ 34
fortnight after, your friend	<b>came</b>	again in a morning	6, 247/ 10
at learning ere he	<b>came</b>	at you. And there	6, 247/ 12
ever have said they	<b>came</b>	from Rome, and that	6, 278/ 15
can tell that never	<b>came</b>	there himself. For some	6, 278/ 17
have ye seen that	<b>came</b>	thence?" "By our Lady	6, 278/ 24
but for that they	<b>came</b>	first to mind. For	6, 290/ 15
of the Frere Observants	<b>came</b>	to him where he	6, 291/ 31
before the lords, and	<b>came</b>	even there to the	6, 319/ 12
your friend, "this process	<b>came</b>	to a wise purpose	6, 321/ 29
you, to what point	<b>came</b>	the second matter of	6, 321/ 31
At the last they	<b>came</b>	to five, and from	6, 323/ 22
to study again. Then	<b>came</b>	they to three, and	6, 323/ 24
was a mad fellow.	<b>Came</b>	the third tale to	6, 323/ 34
friend, "these three things	<b>came</b>	merrily to pass, and	6, 324/ 31
Tournai; and when I	<b>came</b>	thence again, then heard	6, 328/ 27
a scholar of his,	<b>came</b>	to me to labor	6, 329/ 14
what manner the man	<b>came</b>	forth therewith." "But yet	6, 329/ 31
till now that Tyndale	<b>came</b>	, which yet in this	6, 350/ 25
But undoubtedly, if confession	<b>came</b>	once to women's ears	6, 351/ 20
any scripture till he	<b>came</b>	. Now was he by	6, 367/ 24
which opinions, when he	<b>came</b>	to the opinion by	6, 379/ 36
that all our salvation	<b>came</b>	of faith, as Abraam	6, 391/ 4
visage as though they	<b>came</b>	straight from heaven to	6, 399/ 23
faith of Christ, as	<b>came</b>	in the beginning to	6, 408/ 10
have little forced what	<b>came</b>	of the common corps	6, 413/ 30
done by them, they	<b>came</b>	in short space after	6, 416/ 35
they cannot see without	<b>candle</b>	. They might as well	6, 49/ 21
Tenebrae lessons leaveth her	<b>candle</b>	burning still when all	6, 108/ 17
did not light that	<b>candle</b>	to put it and	6, 202/ 36
make it a wax	<b>candle</b>	which should burn up	6, 229/ 4
of burning up the	<b>candle</b>	, she knit the brows	6, 229/ 11
a procession bore a	<b>candle</b>	before the cross for	6, 297/ 14
an image or a	<b>candle</b>	by the man's hand	6, 353/ 4
the setting up of	<b>candles</b>	and with foolish facetiae	6, 49/ 18
coming thither with their	<b>candles</b>	. And the parson buying	6, 85/ 26
and setting up of	<b>candles</b>	, we cense them also	6, 98/ 7
set some saint seven	<b>candles</b>	against God one. So	6, 98/ 7
we do, set up	<b>candles</b>	as we do, pray	6, 191/ 9
further yet, that the	<b>Canon</b>	of the Mass is	6, 353/ 29

the Mass with its	<b>Canon</b>	after the form that	6, 353/ 31
the finding of the	<b>canon's</b>	horses." "Nay," quoth he	6, 235/ 7
the church in the	<b>canonization</b>	useth a means that	6, 217/ 31
be deceived in the	<b>canonization</b>	? And that they may	6, 218/ 1
used, being by the	<b>canonization</b>	declared unto the people	6, 220/ 29
people or peradventure without	<b>canonization</b>	growing thereof by the	6, 220/ 30
knowledge, believing untrue men,	<b>canonize</b>	for saints such folk	6, 218/ 2
never advised to be	<b>canonized</b>	while I live." "Ye	6, 216/ 23
But why be they	<b>canonized</b>	then?" quoth he. "Those	6, 216/ 26
I, "that be not	<b>canonized</b>	, ye may for the	6, 216/ 27
But one that is	<b>canonized</b>	ye may pray to	6, 216/ 29
certain, but of the	<b>canonized</b>	ye may reckon you	6, 216/ 34
that ye find not	<b>canonized</b>	though ye seek up	6, 217/ 29
they be shrined and	<b>canonized</b>	too, yet since the	6, 217/ 31
putteth great doubt in	<b>canonizing</b>	. Whereunto the author maketh	6, 13/ 10
quoth he, "whereof serveth	<b>canonizing</b>	them? If this be	6, 216/ 22
putteth great doubt in	<b>canonizing</b>	. Whereunto the author maketh	6, 217/ 3
fathers, the laws and	<b>canons</b>	of Christ's church, and	6, 366/ 29
of the archbishop of	<b>Canterbury</b>	. And then they proved	6, 318/ 8
letter, putteth off his	<b>cap</b>	and kisseth it, doth	6, 46/ 7
will agree with their	<b>capacities</b>	. For undoubtedly, as ye	6, 333/ 20
unto the qualities and	<b>capacities</b>	of his audience, yet	6, 339/ 27
in many places the	<b>capacity</b>	and perceiving of man	6, 335/ 7
his name in great	<b>capital</b>	letters and solemn titles	6, 363/ 32
And that all the	<b>captains</b>	of that sort, some	6, 378/ 20
it humility so to	<b>captive</b>	and subdue our understanding	6, 167/ 34
ourselves to believe, and	<b>captive</b>	and subdue our understanding	6, 254/ 28
spoil, and rob, and	<b>captive</b>	them all? And if	6, 415/ 26
of Luther entitled The	<b>Captivity</b>	of Babylon, in which	6, 362/ 6
his book of the	<b>captivity</b>	of Babylon, he writeth	6, 366/ 7
bones, and setting his	<b>carcass</b>	in a gay shrine	6, 217/ 6
will needs have any,	<b>care</b>	not how simple it	6, 44/ 26
so curious greatly to	<b>care</b>	. But this I see	6, 97/ 35
should not need to	<b>care</b>	for answer, it should	6, 116/ 2
text of scripture, without	<b>care</b>	of the comments, and	6, 136/ 30
had a cure and	<b>care</b>	of his five brethren	6, 212/ 6
in heaven, will nothing	<b>care</b>	for their brethren in	6, 212/ 8
of that cure and	<b>care</b>	that men should have	6, 220/ 3
they have no great	<b>care</b>	of truth, nor be	6, 266/ 25
that we should not	<b>care</b>	much for any full	6, 352/ 5
not to write, "I	<b>care</b>	not for Augustine, I	6, 367/ 20
not for Augustine, I	<b>care</b>	not for a hundred	6, 367/ 20
a hundred Cyprians, I	<b>care</b>	not for a thousand	6, 367/ 21
a thousand Jeromes, I	<b>care</b>	not but for scripture	6, 367/ 21



What harm shall they	<b>care</b>	to forbear, that believe	6, 373/ 23
themselves? "What shall he	<b>care</b>	how long he live	6, 373/ 26
open, incestuous lechery without	<b>care</b>	or shame, because he	6, 375/ 9
they say, they little	<b>care</b>	indeed of hell or	6, 405/ 11
striving against vice, all	<b>care</b>	of heaven, all fear	6, 428/ 6
he neither wist nor	<b>cared</b>	what. "Now, where he	6, 286/ 25
him unnatural if he	<b>cared</b>	not for the company	6, 310/ 16
in cause of heresy	<b>careth</b>	not much how bad	6, 261/ 2
is that man that	<b>careth</b>	not what men say	6, 281/ 14
that thus believeth, what	<b>careth</b>	he what he doth	6, 403/ 28
and showed that he	<b>careth</b>	as little, suffering, while	6, 413/ 32
and his wife, priest	<b>Carlastadius</b>	and his wife, Dan	6, 434/ 16
were but gross and	<b>carnal</b>	, and were all as	6, 43/ 18
and setteth all those	<b>carnal</b>	things at naught." "The	6, 43/ 32
from the desire of	<b>carnal</b>	generation to a ghostly	6, 151/ 9
sin, but also of	<b>carnal</b>	love and fleshly favor	6, 212/ 4
their wives, forbore the	<b>carnal</b>	use of them. And	6, 311/ 8
to God than the	<b>carnal</b>	use of matrimony, or	6, 311/ 33
them which most magnified	<b>carnal</b>	generation. And then how	6, 312/ 20
one in Essex, a	<b>carpenter</b>	that used to make	6, 328/ 3
copies, and one also	<b>carried</b>	over the sea. Where	6, 22/ 17
the ark that was	<b>carried</b>	with his people, at	6, 57/ 15
a paternoster-while conveyed and	<b>carried</b>	a mile off from	6, 80/ 24
than a man's weight	<b>carried</b>	more than a mile	6, 80/ 26
therewithal, to see him	<b>carried</b>	out with folly so	6, 363/ 16
which as two wings	<b>carried</b>	them up to heaven	6, 427/ 12
body of his church,	<b>carrieth</b>	his members some sick	6, 205/ 25
fable, that every man	<b>carrieth</b>	a double wallet on	6, 296/ 1
the ravens and the	<b>carrion</b>	crows, that never meddle	6, 296/ 23
than a cart can	<b>carry</b>	away." "The laws of	6, 105/ 16
a right rule to	<b>carry</b>	with you to the	6, 184/ 24
in his deathbed to	<b>carry</b>	his body to the	6, 225/ 4
of Egypt, they should	<b>carry</b>	his bones with them	6, 225/ 7
worldly worship in the	<b>carrying</b>	forth and entering of	6, 220/ 7
laws more than a	<b>cart</b>	can carry away." "The	6, 105/ 15
would go make the	<b>cart</b>	to draw the horse	6, 133/ 11
see anon whether the	<b>cart</b>	draw the horse or	6, 133/ 12
or the horse the	<b>cart</b>	. Or whether we be	6, 133/ 13
well which is the	<b>cart</b>	, which is the horse	6, 133/ 14
that sort, some late	<b>Carthusians</b>	, some Observants, some of	6, 378/ 21
tibi sculptile" (Thou shalt	<b>carve</b>	thee none image), and	6, 38/ 15
tibi sculptile" (Thou shalt	<b>carve</b>	thee nor grave thee	6, 44/ 35
a figure of him	<b>carved</b>	or painted, which representeth	6, 40/ 3
layeth sore against these	<b>carved</b>	and painted images, giving	6, 40/ 13

images painted, graven, or	<b>carved</b>	, may be so well	6, 46/ 30
his image painted or	<b>carved</b>	that representeth his holy	6, 47/ 13
post, cut out and	<b>carved</b>	in images. For when	6, 52/ 17
coney from a coney	<b>carved</b>	and painted, Christian people	6, 56/ 12
that any painter or	<b>carver</b>	can devise. "And verily	6, 44/ 29
therein, albeit in such	<b>case</b>	his witnesses had wronged	6, 36/ 25
any man in such	<b>case</b>	. "And first, as for	6, 36/ 32
miracles. And in such	<b>case</b>	, though I can perceive	6, 64/ 21
For I now put	<b>case</b>	that there came ten	6, 83/ 1
then," quoth I, "another	<b>case</b>	, that ten young women	6, 83/ 18
That were a strange	<b>case</b>	." "Not very strange," quoth	6, 85/ 11
miracles too. In which	<b>case</b>	either must ye say	6, 98/ 21
quoth I. "I put	<b>case</b>	that he believed that	6, 134/ 9
inestimable treasure as the	<b>case</b>	standeth. And yet we	6, 138/ 32
But now I put	<b>case</b>	that God would tell	6, 154/ 9
maketh you in the	<b>case</b>	that ye take all	6, 155/ 22
it were. But the	<b>case</b>	is put that the	6, 157/ 21
I in such perplexed	<b>case</b>	, after help called for	6, 158/ 21
ye were in the	<b>case</b>	that I have heard	6, 158/ 28
ought not in such	<b>case</b>	to adventure it upon	6, 158/ 33
he. "But in our	<b>case</b>	there is necessity. For	6, 158/ 35
But now consider your	<b>case</b>	again. And when it	6, 159/ 5
the other. I put	<b>case</b>	then, that God would	6, 159/ 13
would I." "I put	<b>case</b>	," quoth I, "that ye	6, 160/ 4
Then," quoth I, "in	<b>case</b>	it appear unto you	6, 161/ 32
were it in such	<b>case</b>	to believe wrong. And	6, 170/ 32
them both in one	<b>case</b>	, and so they be	6, 172/ 24
say that in that	<b>case</b>	it is still, and	6, 189/ 35
also in the same	<b>case</b>	. One faith in the	6, 192/ 15
church, being ever in	<b>case</b>	to take occasion of	6, 194/ 2
all were in the	<b>case</b>	and men knew not	6, 198/ 28
But I put the	<b>case</b>	now that ye had	6, 219/ 1
for? For in such	<b>case</b>	be you here; ye	6, 219/ 16
we ought in this	<b>case</b>	to trust that the	6, 220/ 36
God wot in what	<b>case</b>	, if the merits of	6, 259/ 19
not this a wondrous	<b>case</b>	, that whereas in a	6, 261/ 4
stand far in another	<b>case</b>	. For this man was	6, 264/ 18
said the contrary: this	<b>case</b>	were possible; but surely	6, 265/ 19
proved (especially in this	<b>case</b>	of heresy being by	6, 265/ 34
the heresies. In which	<b>case</b>	, he well were worthy	6, 266/ 9
they need in like	<b>case</b>	to be paid again	6, 266/ 27
in so plain a	<b>case</b>	never would, were I	6, 271/ 18
be so, then put	<b>case</b>	it was so. Did	6, 273/ 29
conclusion hangeth upon the	<b>case</b>	which ye put, that	6, 273/ 36

all the meinie. Which	case	ye would needs have	6, 274/ 1
possible. And then that	case	once granted, ye deduce	6, 274/ 2
answer you admitting your	case	. But ever my mind	6, 274/ 5
giveth me that your	case	, though it be possible	6, 274/ 6
me put you another	case	, which in good faith	6, 274/ 8
yet shall not my	case	in my mind be	6, 274/ 10
not for our wise	case	; but now if Wilkin	6, 274/ 21
make it a chequer-chamber	case	. Or saving the premunire	6, 274/ 34
here? For I put	case	, saith he, that these	6, 275/ 5
by and by put	case	that it were so	6, 275/ 21
we grant him his	case	once for the possibility	6, 275/ 22
the same in our	case	too?" "Yes," quoth he	6, 276/ 23
the matter in such	case	that his judges could	6, 278/ 31
say, standing in such	case	, since he that with	6, 279/ 4
say that in this	case	a man may boldly	6, 281/ 15
we were all in	case	with our own faults	6, 313/ 22
and terms called Hunne's	case	. Which when he perceived	6, 326/ 34
then, now a wondrous	case	to see, since that	6, 375/ 29
putteth in the same	case	. And therefore where that	6, 385/ 34
diverse cases. For in	case	the Turks, Saracens, and	6, 407/ 35
shall not in such	case	fail of his help	6, 414/ 27
by malice. In which	case	both nature, reason, and	6, 414/ 36
to give in such	case	. Sometimes there may peradventure	6, 417/ 20
clergy might in this	case	right sore procure against	6, 430/ 9
men in two diverse	cases	. For in case the	6, 407/ 35
in the books of	Cassian	, Saint Gregory, Saint Augustine	6, 81/ 19
any gods of metal	cast	in a mold). And	6, 45/ 27
villainously to handle and	cast	dirt in despite upon	6, 47/ 28
gold that is quite	cast	away about the gilting	6, 51/ 5
his holy saints themselves,	cast	our affections to the	6, 52/ 25
folk, the one to	cast	the mind to the	6, 79/ 5
their pleasure if they	cast	a fantasy to any	6, 106/ 4
and not to be	cast	away, but worthy to	6, 126/ 17
save scripture only clean	cast	away; which things, if	6, 132/ 18
of the children and	cast	it to dogs." But	6, 142/ 27
remnant be by curse	cast	out of the body	6, 194/ 6
or cut off and	cast	out for infidelity. For	6, 194/ 24
actually being accursed and	cast	out, they be in	6, 194/ 33
and never can be	cast	out being a stark	6, 197/ 9
wretchedness, and so finally	cast	himself away, shall in	6, 197/ 27
and all the bad	cast	out, and the only	6, 205/ 10
for every sin clean	cast	off from the body	6, 205/ 27
as it seemed to	cast	in a plain and	6, 222/ 24
he cometh by, to	cast	rose water and all	6, 227/ 25

save the monk, that	<b>cast</b>	up his rings and	6, 228/ 30
we need shall be	<b>cast</b>	unto us and would	6, 233/ 14
penned, and will not	<b>cast</b>	away their oats for	6, 235/ 23
that evil custom, or	<b>cast</b>	away Good Friday? There	6, 235/ 37
not Christmas to be	<b>cast</b>	away among Christian men	6, 236/ 13
to light or soon	<b>cast</b>	it out of credence	6, 241/ 27
that the devil did	<b>cast</b>	him therein for none	6, 259/ 26
man see the devil	<b>cast</b>	clean out of his	6, 279/ 32
him that he would	<b>cast</b>	off his habit, and	6, 291/ 32
heresies and evil doctrine	<b>cast</b>	out of Christ's church	6, 295/ 10
that come after him	<b>cast</b>	an eye into it	6, 296/ 6
with other folks faults	<b>cast</b>	at our back, and	6, 313/ 34
at our back, and	<b>cast</b>	the bag that beareth	6, 313/ 34
beareth our own faults,	<b>cast</b>	it once before us	6, 313/ 35
he list, and then	<b>cast</b>	the book at his	6, 342/ 14
that they not only	<b>cast</b>	off prayer and fasting	6, 348/ 12
pieces thereof, he would	<b>cast</b>	it in such a	6, 360/ 6
vanity and vainglory had	<b>cast</b>	him clean beside his	6, 364/ 17
up, all their relics	<b>cast</b>	out, all their honor	6, 367/ 30
also the Holy Sacrament	<b>cast</b>	out, and the abominable	6, 370/ 17
pulled them off and	<b>cast</b>	them in the street	6, 371/ 1
spoiled the holy relics,	<b>cast</b>	out the Blessed Sacrament	6, 372/ 10
way whereby he might	<b>cast</b>	in our face the	6, 376/ 10
way that he before	<b>cast</b>	himself behind. But it	6, 401/ 14
their fault so soon	<b>cast</b>	clean away as some	6, 401/ 25
be sure, than to	<b>cast</b>	them away with these	6, 421/ 11
they may be suffered,	<b>cast</b>	off their visors of	6, 426/ 21
blasphemed our blessed Lady,	<b>cast</b>	down Christ's cross, thrown	6, 427/ 34
saying that he did	<b>cast</b>	out devils by the	6, 432/ 11
he more accursed that	<b>casteth</b>	his work away and	6, 259/ 21
But specially at Baynard's	<b>Castle</b>	one day was it	6, 318/ 27
from Greenwich to Baynard's	<b>Castle</b>	for the trying out	6, 320/ 9
was always that the	<b>cat</b>	winked when her eye	6, 331/ 13
scabbed itch of vainglory	<b>catch</b>	they in their preaching	6, 126/ 1
upon every preacher to	<b>catch</b>	him into pride if	6, 127/ 3
lambs as they may	<b>catch</b>	them straggling from the	6, 399/ 16
fleeth through many mouths	<b>catcheth</b>	many new feathers; which	6, 324/ 35
the claws where it	<b>catcheth</b>	, that hard it is	6, 423/ 20
Good Friday? There be	<b>cathedral</b>	churches into which the	6, 235/ 37
Christ specially touched, "Super	<b>cathedram</b>	Moysi sederunt, etc., Quae	6, 8/ 7
Christ specially touched, "Super	<b>cathedram</b>	Moysi sederunt, etc. Que	6, 101/ 10
he made against Ambrosius	<b>Catherina</b>	; that is, to wit	6, 203/ 15
common belief of Christ's	<b>Catholic</b>	Church, can nothing serve	6, 8/ 32
the articles of the	<b>Catholic</b>	faith received and believed	6, 9/ 14

and belief of Christ's	<b>Catholic</b>	Church. But as for	6, 32/ 32
to be good and	<b>Catholic</b>	which be heresies indeed	6, 33/ 3
allow for good and	<b>Catholic</b>	, and of the other	6, 33/ 12
ever barked against Christ's	<b>Catholic</b>	Church, very sure am	6, 38/ 21
common belief of Christ's	<b>Catholic</b>	Church, can nothing serve	6, 116/ 24
the articles of the	<b>Catholic</b>	faith received and believed	6, 122/ 15
any point of the	<b>Catholic</b>	faith of Christ's church	6, 127/ 20
shall never suffer his	<b>Catholic</b>	Church neither to agree	6, 147/ 4
common faith of the	<b>Catholic</b>	Church, preferring their own	6, 153/ 8
glosses before the right	<b>Catholic</b>	faith of all Christ's	6, 153/ 9
the points of the	<b>Catholic</b>	faith as a rule	6, 153/ 13
the Arian's and the	<b>Catholic</b>	part argue together, perceive	6, 159/ 7
they taken always for	<b>Catholic</b>	, the contrary part for	6, 171/ 34
and agreement and common	<b>Catholic</b>	faith of the church	6, 187/ 24
examine, and judge the	<b>Catholic</b>	faith of Christ's church	6, 188/ 20
scripture, but by the	<b>Catholic</b>	faith of Christ's church	6, 188/ 21
heresies, profess the right	<b>Catholic</b>	faith. "Now is it	6, 244/ 9
that the opinions were	<b>catholic</b>	which were laid to	6, 255/ 19
utterly denieth the very	<b>Catholic</b>	Church in earth and	6, 289/ 3
knew for good and	<b>Catholic</b>	folk that used it	6, 317/ 14
translated by some good,	<b>Catholic</b>	, and well learned man	6, 341/ 11
right belief of the	<b>Catholic</b>	Church, which is always	6, 355/ 16
still in all the	<b>Catholic</b>	Church of Christ and	6, 355/ 25
their opinions good and	<b>Catholic</b>	. Then when he was	6, 361/ 29
heretics themselves against good	<b>Catholic</b>	folk had not driven	6, 406/ 25
princes should suffer the	<b>Catholic</b>	Christian people to be	6, 407/ 23
England, as a good	<b>Catholic</b>	realm, it hath been	6, 409/ 23
any point of this	<b>Catholic</b>	faith which God hath	6, 419/ 31
and teaching of Christ's	<b>Catholic</b>	Church, which God and	6, 427/ 5
Christ continued in his	<b>Catholic</b>	Church so many hundred	6, 433/ 21
very faith of Christ's	<b>Catholic</b>	Church, so walk with	6, 435/ 25
him. But when he	<b>caught</b>	him and came again	6, 91/ 30
rushes lay, namely in	<b>Causa</b>	XXII, Questione quinta, and	6, 431/ 7
the knowledge of the	<b>cause</b>	why God doth so	6, 5/ 27
yet were that no	<b>cause</b>	to mistrust the remnant	6, 7/ 21
his church. And a	<b>cause</b>	why God will have	6, 10/ 25
he showeth also the	<b>cause</b>	why that the law	6, 14/ 21
upon what ground and	<b>cause</b>	the man was convicted	6, 14/ 25
further dispicion thereupon, to	<b>cause</b>	any good man to	6, 17/ 12
sect self is the	<b>cause</b>	of the malice that	6, 18/ 15
none harm. For this	<b>cause</b>	methought, that for the	6, 22/ 6
the color of my	<b>cause</b>	, to have amended mine	6, 22/ 26
to show a reasonable	<b>cause</b>	to every man of	6, 23/ 5
worse, which shall have	<b>cause</b>	and have already to	6, 24/ 31

that for none other	cause	was also burned at	6, 28/ 19
to have some just	cause	to burn it. And	6, 28/ 34
is thought) the very	cause	not only for which	6, 29/ 10
of the twain, either	cause	the people (that have	6, 30/ 30
fathers, in that they	cause	, for any error or	6, 31/ 19
man against them any	cause	to complain. And over	6, 36/ 18
some such great, urgent	cause	chancing upon some occasion	6, 41/ 7
he layeth for the	cause	of the prohibition. "Quoniam	6, 45/ 7
for some other special	cause	, as peradventure for some	6, 47/ 8
marvel is it what	cause	of malice these heretics	6, 47/ 33
than the other, nor	cause	why she should favor	6, 52/ 24
no lucre give them	cause	to favor this way	6, 53/ 31
saith that though the	cause	be to us unknown	6, 55/ 10
there, by some means,	cause	the truth to be	6, 55/ 18
he should give me	cause	to fear that he	6, 56/ 27
the knowledge of the	cause	why God doth so	6, 60/ 5
reviving, -- whatsoever the	cause	be, yet, I think	6, 61/ 11
be wrong hath greatest	cause	to lie. Let the	6, 63/ 31
wherein I see no	cause	why they should lie	6, 64/ 16
he should perceive the	cause	of his blackness, but	6, 66/ 10
credible witness having no	cause	to lie, there is	6, 70/ 7
what natural order and	cause	it could be done	6, 70/ 27
-- which is the	cause	of his moving --	6, 71/ 4
depose it, having no	cause	to feign it, nor	6, 71/ 36
by God otherwise. The	cause	whereof I must further	6, 78/ 7
tell what is the	cause	? None other sure but	6, 80/ 1
to and fro, no	cause	perceived that driveth him	6, 80/ 7
peacock's tail. And very	cause	can I see none	6, 80/ 12
to do, reckon this	cause	very slight for God	6, 81/ 13
reason to have good	cause	to believe so strange	6, 82/ 19
there appeareth no special	cause	of lying; yet, if	6, 82/ 30
credible in his own	cause	. And so never a	6, 83/ 13
the truth there was	cause	enough in both these	6, 88/ 20
yet were that no	cause	to mistrust the remnant	6, 91/ 5
so far from all	cause	of suspicion, and thereto	6, 92/ 31
except we see some	cause	that cannot suffer that	6, 96/ 13
show you some such	cause	. It is," quoth he	6, 96/ 16
It is," quoth he, "	cause	enough in that we	6, 96/ 16
they should for that	cause	be obeyed. And therein	6, 104/ 12
pain and hurt. "Another	cause	is," quoth I, "the	6, 110/ 10
upon good ground and	cause	, appear well to be	6, 113/ 2
scripture for none other	cause	but for that it	6, 129/ 3
warned, and none other	cause	why the scripture should	6, 129/ 6
more attain to that	cause	than it can in	6, 129/ 27

hath to perceive the	cause	, she shall judge it	6, 129/ 28
never was there yet	cause	by reason assigned that	6, 130/ 4
may, what is the	cause	why that man may	6, 131/ 16
labored so busily to	cause	man to set by	6, 139/ 27
foreshow his coming, his	cause	, his living, his dying	6, 141/ 33
outward word. "For which	cause	, when he had, upon	6, 143/ 18
their teeth. For which	cause	Saint Peter in his	6, 144/ 37
-- not without great	cause	, but without any measure	6, 155/ 21
Verily," quoth he, "great	cause	should I have had	6, 159/ 27
his church. And a	cause	why God will have	6, 162/ 15
them, which is the	cause	wherefore the church should	6, 174/ 23
not lacked the right	cause	and end of referring	6, 177/ 17
things had Luther greatest	cause	to answer this point	6, 184/ 18
ye grant, and see	cause	why ye should grant	6, 185/ 19
without reason or good	cause	why." The Fourth Chapter	6, 197/ 34
I now see the	cause	of their malice, yet	6, 211/ 14
cannot yet see the	cause	, nor in no wise	6, 213/ 15
I," quoth he, "no	cause	or need why we	6, 214/ 11
we find any such	cause	of doubt in any	6, 219/ 29
any, or have good	cause	to reckon ourselves sure	6, 219/ 30
which is haply the	cause	of all their cumbrance	6, 235/ 17
is, ye have most	cause	to believe of all	6, 240/ 1
asked you whether the	cause	why we believe the	6, 250/ 32
therein was not the	cause	of your redargution, nor	6, 251/ 1
thing for none other	cause	but only because the	6, 252/ 5
so had they no	cause	to be proud of	6, 256/ 26
he showeth also the	cause	why that the law	6, 260/ 1
their judgment order the	cause	of another man; whereas	6, 260/ 17
twain; and yet, in	cause	of heresy careth not	6, 261/ 2
furthest out of all	cause	of suspicion. For whereas	6, 262/ 15
peradventure themselves; for which	cause	the makers of the	6, 262/ 24
crime were all the	cause	; but therein ye go	6, 262/ 32
wide. For the chief	cause	why that in heinous	6, 262/ 33
in the matter, by	cause	that those which go	6, 263/ 3
proceed in a civil	cause	, lest they should bring	6, 263/ 28
were in a civil	cause	clean without necessity, since	6, 263/ 31
that may be the	cause	of other men's wrongful	6, 264/ 1
is there always such	cause	of corruption especially toward	6, 264/ 3
upon what ground and	cause	the man was convicted	6, 264/ 10
color of any good	cause	: "Well," quoth he, "I	6, 270/ 20
should in some other	cause	either be forsworn, or	6, 282/ 9
men might have reasonable	cause	falsely to defame him	6, 282/ 29
which name what good	cause	or color could he	6, 286/ 31
sprang. "But now the	cause	why he changed the	6, 288/ 26

Now as touching the	cause	why he changed the	6, 289/ 13
worth. And for this	cause	, in all his translation	6, 290/ 2
places which I shall	cause	you to see when	6, 290/ 13
much only for this	cause	, that ye may perceive	6, 290/ 26
For it showed a	cause	for which it was	6, 291/ 17
your friend, "much more	cause	as methinketh to fear	6, 292/ 19
wherein there is good	cause	) but over that do	6, 293/ 24
ye call them the	cause	; in this point will	6, 295/ 4
than in ourselves, the	cause	is I suppose, for	6, 295/ 34
surely we have little	cause	to laugh at their	6, 297/ 36
law. But whatsoever the	cause	be, by my troth	6, 313/ 14
sect, then for that	cause	-- and forasmuch as	6, 315/ 23
away. But they do	cause	none to be burned	6, 317/ 16
rehearsal made of the	cause	of their coming, the	6, 320/ 15
can I see no	cause	why the clergy should	6, 331/ 1
a good thing should	cause	the taking away thereof	6, 332/ 14
my mind a sufficient	cause	to exclude the translation	6, 338/ 4
Nor it is no	cause	to keep the corps	6, 340/ 5
they say, the very	cause	of that condemnation. For	6, 345/ 21
have it seem, the	cause	of his condemnation and	6, 346/ 33
rebuked. But the very	cause	why his books be	6, 347/ 6
further dispicion thereupon, to	cause	any good man abhor	6, 348/ 21
by his confession, or	cause	given of complaint through	6, 351/ 17
verily the author and	cause	of the evil will	6, 353/ 6
sect self is the	cause	of the malice that	6, 372/ 25
else ye had no	cause	in this matter to	6, 383/ 10
said that for this	cause	they say that only	6, 389/ 34
no part of the	cause	. And yet especially these	6, 390/ 33
works should be the	cause	of our salvation, then	6, 391/ 5
evil, yet God for	cause	of his eternal choice	6, 402/ 13
heresy maketh God the	cause	of all evil, and	6, 402/ 32
thereof, have been the	cause	that princes and people	6, 406/ 6
priest might for any	cause	, and if for any	6, 411/ 6
himself, and for that	cause	advised his disciples that	6, 414/ 19
double damned, as the	cause	both of his own	6, 418/ 33
appoint upon, and the	cause	for which they be	6, 423/ 1
that pride is one	cause	wherefore they take the	6, 423/ 3
as foolishly, without ground,	cause	, or color laid wherefore	6, 425/ 11
fear of hell, all	cause	of prayer, all desire	6, 428/ 7
bound to worship, did	cause	the devil to torment	6, 429/ 26
do it without good	cause	nor without great authority	6, 429/ 33
and not without great	cause	." "Well," quoth I, "and	6, 430/ 28
author showeth what things	caused	the people to fall	6, 18/ 8
scripture, if he have	caused	it to be written	6, 138/ 4



that God hath not	<b>caused</b>	it to be written	6, 138/ 11
towardness of some paynims	<b>caused</b>	them to be partakers	6, 142/ 28
infidelity of the Jews	<b>caused</b>	Saint Paul and the	6, 142/ 30
eyes and suffered and	<b>caused</b>	them to see the	6, 172/ 2
upon all them that	<b>caused</b>	Tyndale's translation of the	6, 291/ 12
one that he had	<b>caused</b>	to come thither. Then	6, 320/ 21
the decrees. And then	<b>caused</b>	I him to read	6, 358/ 14
with the other, I	<b>caused</b>	him to see that	6, 358/ 16
author showeth what things	<b>caused</b>	the people to fall	6, 368/ 2
matter is touched." So	<b>caused</b>	I to be borne	6, 431/ 1
done, but ye mistrust,	<b>causeless</b>	, the credence and faith	6, 73/ 33
nature, suffer another man	<b>causeless</b>	to kill him, nor	6, 414/ 34
true. But he layeth	<b>causes</b>	and reasons whereby he	6, 7/ 31
witness in heinous criminal	<b>causes</b>	than in slighter matters	6, 14/ 22
The messenger rehearseth some	<b>causes</b>	, which he hath heard	6, 16/ 32
a farthing; such goodly	<b>causes</b>	find they that pretend	6, 51/ 18
to saints for slight	<b>causes</b>	, as for the loss	6, 77/ 33
true. But he layeth	<b>causes</b>	and reasons whereby he	6, 94/ 9
quoth he. "For two	<b>causes</b>	, " quoth I. "One, the	6, 109/ 30
specially by God for	<b>causes</b>	well known to himself	6, 141/ 4
witness in heinous criminal	<b>causes</b>	than in slighter matters	6, 260/ 3
by the people in	<b>causes</b>	criminal can be but	6, 262/ 25
that in heinous criminal	<b>causes</b>	, as theft, murder, treason	6, 262/ 34
whereas in heinous criminal	<b>causes</b>	, neither is there always	6, 264/ 3
I say, for these	<b>causes</b>	at a council held	6, 315/ 27
justice in other men's	<b>causes</b>	, and such a tender	6, 325/ 31
The messenger rehearseth some	<b>causes</b>	which he hath heard	6, 330/ 31
alleged, divers men, divers	<b>causes</b>	. There starts up one	6, 413/ 4
say that only faith	<b>causeth</b>	our salvation. "To this	6, 389/ 34
riches of the one	<b>causing</b>	the poverty of the	6, 43/ 10
damnation without covering or	<b>cautel</b>	to show and disclose	6, 282/ 24
his fault by any	<b>cautel</b>	, after a lawful oath	6, 284/ 3
this, that the clergy	<b>cease</b>	not hereby nor hold	6, 30/ 10
and if ye would	<b>cease</b>	your persecution once, and	6, 190/ 5
nor in no wise	<b>cease</b>	to wonder by what	6, 213/ 15
shall not fail nor	<b>cease</b>	to bring forth the	6, 393/ 18
sects the grace to	<b>cease</b>	, and the favorers of	6, 435/ 22
smelling, sight and hearing,	<b>ceased</b>	never to send in	6, 140/ 21
nor the devil never	<b>ceased</b>	for his part diligently	6, 140/ 22
figures and prophecies, God	<b>ceased</b>	not in such wise	6, 141/ 32
Lord, or else they	<b>ceased</b>	to be his people	6, 174/ 7
But when the persecution	<b>ceased</b>	once, it was soon	6, 189/ 32
that stood for nothing,	<b>ceased</b>	not to put them	6, 370/ 37
she had before her	<b>celestial</b>	conception of her Maker	6, 151/ 12

up of candles, we	<b>cense</b>	them also and set	6, 98/ 7
to God. If in	<b>censing</b>	and setting up of	6, 98/ 6
band of those very	<b>ceremonial</b>	laws. And therefore, saith	6, 105/ 9
courtesy -- whereof the	<b>ceremonies</b>	in disputation marreth much	6, 25/ 33
rabble of such unsavory	<b>ceremonies</b>	, all which are now	6, 43/ 29
outward observances and bodily	<b>ceremonies</b>	, as the Image of	6, 44/ 22
the devout rites and	<b>ceremonies</b>	of the church, both	6, 56/ 1
of Moses, besides the	<b>ceremonies</b>	that were set too	6, 105/ 6
of the laws and	<b>ceremonies</b>	more, to keep them	6, 141/ 24
in the rites and	<b>ceremonies</b>	, either of the church	6, 146/ 4
Moses's law: whereof some	<b>ceremonies</b>	were forthwith abolished, some	6, 146/ 5
the mystical gestures and	<b>ceremonies</b>	used in the Mass	6, 148/ 17
as vain and unfruitful	<b>ceremonies</b>	, teaching them also that	6, 368/ 28
under the name of	<b>ceremonies</b>	. And if any do	6, 378/ 27
men's heads that a	<b>certain</b>	person late abjured of	6, 5/ 10
author, taking occasion upon	<b>certain</b>	words of the messenger	6, 9/ 31
chapter doth briefly recapitulate	<b>certain</b>	of the principal points	6, 11/ 20
ChapterThe messenger recapitulating	<b>certain</b>	things before proved and	6, 11/ 24
showeth for a sample	<b>certain</b>	words evil, and of	6, 15/ 24
that he discloseth unaware	<b>certain</b>	follies of himself which	6, 17/ 28
destiny, he rehearseth a	<b>certain</b>	dispicion had with a	6, 19/ 2
friend of his with	<b>certain</b>	credence to be declared	6, 21/ 8
as being indeed very	<b>certain</b>	and out of doubt	6, 21/ 10
memories. The other was	<b>certain</b>	tales and merry words	6, 23/ 16
will serve) to touch	<b>certain</b>	doubts, moved since, of	6, 25/ 4
to forswear and abjure	<b>certain</b>	heresies, and openly put	6, 28/ 5
men's heads, that a	<b>certain</b>	person late abjured of	6, 35/ 14
to speak with me (	<b>certain</b>	except of whom I	6, 35/ 22
go forth in a	<b>certain</b>	order and course, which	6, 74/ 12
the false miracles whereby	<b>certain</b>	freres abused the people	6, 88/ 34
pain before, that some	<b>certain</b>	meat or drink shall	6, 110/ 8
to saints, ye laid	<b>certain</b>	texts of scripture to	6, 120/ 32
faith maketh it as	<b>certain</b>	. "First, that Christ's church	6, 121/ 27
author, taking occasion upon	<b>certain</b>	words of the messenger	6, 137/ 25
put in remembrance again	<b>certain</b>	conclusions of the law	6, 141/ 20
if it were a	<b>certain</b>	known company of men	6, 161/ 29
obedience of belief of	<b>certain</b>	things, whereof his own	6, 166/ 13
chapter doth briefly recapitulate	<b>certain</b>	of the principal points	6, 183/ 4
ChapterThe messenger recapitulating	<b>certain</b>	things before proved and	6, 187/ 3
men laid against them	<b>certain</b>	texts of holy scripture	6, 187/ 20
well and be seldom	<b>certain</b>	, but of the canonized	6, 216/ 34
among other were there	<b>certain</b>	small kerchiefs which were	6, 222/ 21
the altar that hallowed	<b>certain</b>	threads of Venice gold	6, 228/ 20
in the chapel and	<b>certain</b>	prayers should there be	6, 229/ 5

it latria, and no	<b>certain</b>	gesture nor bodily observance	6, 230/ 16
opinion, or rather a	<b>certain</b>	persuasion on the one	6, 267/ 15
relapse, and so with	<b>certain</b>	secret penance dismissed. But	6, 270/ 6
Simkin, that in a	<b>certain</b>	way named between them	6, 274/ 12
he would ask me	<b>certain</b>	questions of matters nothing	6, 281/ 26
showeth for a sample	<b>certain</b>	words evil and of	6, 284/ 26
in Wittenburg, and set	<b>certain</b>	glosses in the margin	6, 288/ 13
him. For this is	<b>certain</b>	, that ever and everywhere	6, 305/ 6
their mammets but after	<b>certain</b>	time of corporal cleanness	6, 312/ 4
Bible, but also with	<b>certain</b>	prologues and glosses which	6, 314/ 32
times present myself at	<b>certain</b>	examinations thereof, but have	6, 318/ 23
present said unto a	<b>certain</b>	servant of his own	6, 320/ 16
yet were there again	<b>certain</b>	parts thereof which the	6, 342/ 36
Gregory writeth unto a	<b>certain</b>	bishop that had broken	6, 356/ 8
that he discloseth unaware	<b>certain</b>	follies of himself, which	6, 363/ 10
their throats. And very	<b>certain</b>	is it that not	6, 371/ 17
destiny, he rehearseth a	<b>certain</b>	dispcion had with a	6, 378/ 5
a belief but a	<b>certain</b>	and sure knowledge, as	6, 387/ 23
pain of forfeiture of	<b>certain</b>	money. But as I	6, 407/ 8
the Lord Cobham maintained	<b>certain</b>	heresies, and that, by	6, 409/ 27
Surely," quoth I, "a	<b>certain</b>	rule that were always	6, 417/ 19
Christian people, as things	<b>certain</b>	, sure, and stable, and	6, 419/ 17
all the pain. "Very	<b>certain</b>	is it that pride	6, 423/ 3
book of decrees, and	<b>certain</b>	works of Saint Cyprian	6, 431/ 2
for very true, we	<b>certainly</b>	knew some falsely feigned	6, 7/ 20
hard to believe anything	<b>certainly</b>	save holy scripture, though	6, 11/ 8
for very true, we	<b>certainly</b>	knew some falsely feigned	6, 91/ 4
man may say, but	<b>certainly</b>	I suppose as much	6, 101/ 17
hard to believe anything	<b>certainly</b>	save holy scripture though	6, 179/ 9
boldly of himself, "Bonum	<b>certamen</b>	certavi, cursum consummavi, et	6, 396/ 24
of himself, "Bonum certamen	<b>certavi</b>	, cursum consummavi, et nunc	6, 396/ 24
they sat upon the	<b>chair</b>	of Moses, and he	6, 104/ 11
several as a barber's	<b>chair</b>	, and never take but	6, 308/ 1
should cleave to the	<b>chalice</b>	and sink in and	6, 41/ 22
the paten of the	<b>chalice</b>	out of the prior's	6, 87/ 19
the wine into the	<b>chalice</b>	. For well we wot	6, 148/ 20
Blessed Sacrament, pulled the	<b>chalice</b>	from the altar at	6, 372/ 11
time they had treen	<b>chalices</b>	and golden priests, and	6, 40/ 26
now have we golden	<b>chalices</b>	and treen priests." "Surely	6, 40/ 27
to be served in	<b>chalices</b>	of tree. Nor verily	6, 41/ 19
proper comparison between treen	<b>chalices</b>	and golden priests of	6, 41/ 25
old and now golden	<b>chalices</b>	and treen priests. But	6, 41/ 25
not truth, that the	<b>chalices</b>	were made of treen	6, 41/ 27
old time many more	<b>chalices</b>	made of gold than	6, 41/ 28

to say Mass in	<b>chalices</b>	of tree. And methinketh	6, 41/ 35
were as common as	<b>chalk</b>	or clay. And whereof	6, 301/ 5
us that can perceive	<b>chalk</b>	from cheese well enough	6, 333/ 9
for that in such	<b>challenges</b>	I know you for	6, 26/ 5
they shall see us	<b>cham</b>	it ourselves as well	6, 333/ 11
might be bold to	<b>cham</b>	it, as ye say	6, 335/ 22
secretly pray in his	<b>chamber</b>	. This counsel forbade not	6, 58/ 26
into the pleasant wedding	<b>chamber</b>	to the bed of	6, 206/ 3
pray enter into our	<b>chamber</b>	and shut the door	6, 257/ 20
sure to have his	<b>chamber</b>	door shut unto him	6, 257/ 22
their readings in a	<b>chamber</b>	at midnight. And when	6, 328/ 15
law, and in his	<b>chamber</b>	were we, which said	6, 355/ 29
be borne into his	<b>chamber</b>	a book of decrees	6, 431/ 1
by themselves in their	<b>chambers</b>	, but also resorted to	6, 59/ 18
meat, it must be	<b>chammed</b>	before by the nurse	6, 333/ 6
but to have it	<b>chammed</b>	unto them. For that	6, 337/ 5
but for the busy	<b>chamming</b>	thereof and for much	6, 333/ 18
be so busy in	<b>chamming</b>	of the scripture ourselves	6, 335/ 12
be busy with the	<b>chamming</b>	of holy scripture, but	6, 337/ 4
their tackling like mighty	<b>champions</b>	, wherein they shall not	6, 414/ 26
made nor governed by	<b>chance</b>	. But when they had	6, 73/ 7
if God by that	<b>chance</b>	had not brought them	6, 222/ 12
that God gave that	<b>chance</b>	that opened it. And	6, 222/ 35
in them the contrary	<b>chance</b>	. The Twelfth Chapter The	6, 402/ 5
lord the king and	<b>chancellor</b>	of his duchy of	6, 3/ 3
said Sir Thomas More,	<b>Chancellor</b>	of England. 1530. %The	6, 3/ 18
Hunne, showing that the	<b>chancellor</b>	of London murdered him	6, 16/ 26
Letter of Credence Master	<b>Chancellor</b>	, as heartily as I	6, 24/ 25
Hunne, showing that the	<b>chancellor</b>	of London murdered him	6, 316/ 31
clearly proved that the	<b>chancellor</b>	and his keepers had	6, 318/ 4
even there to the	<b>chancellor</b>	and said, "My lords	6, 319/ 12
that loved well the	<b>chancellor</b>	, and was a laborer	6, 319/ 27
evidence given against the	<b>chancellor</b>	, for he was at	6, 325/ 3
been found for the	<b>chancellor</b>	in this world could	6, 326/ 5
matter, as well the	<b>chancellor</b>	as the other, being	6, 326/ 15
matter laid to the	<b>chancellor</b>	was untrue. "And as	6, 326/ 23
and peril of the	<b>chancellor</b>	; this is, I say	6, 327/ 8
before, that the bishop's	<b>chancellor</b>	should kill in the	6, 327/ 10
abashed to see such	<b>chances</b>	in their children, the	6, 93/ 34
such great, urgent cause	<b>chancing</b>	upon some occasion, that	6, 41/ 7
this realm) should maliciously	<b>change</b>	my words to the	6, 22/ 23
be very fain to	<b>change</b>	; but this dare I	6, 40/ 37
so few maketh no	<b>change</b>	of the matter against	6, 73/ 1
God will make no	<b>change</b>	to the worse." "Surely	6, 74/ 25

by, and not only	<b>change</b>	in the natural course	6, 75/ 13
that ye should now	<b>change</b>	that word. For I	6, 78/ 13
all to counsel, and	<b>change</b>	nothing till we were	6, 138/ 27
church variety, mutation, and	<b>change</b>	; so am I very	6, 147/ 1
take upon them to	<b>change</b>	it without special ordinance	6, 149/ 27
thought not lawful to	<b>change</b>	. For else when the	6, 151/ 3
any commandment of the	<b>change</b>	in the New Testament	6, 155/ 16
will it make any	<b>change</b>	in the matter whether	6, 161/ 26
man or woman?" "No	<b>change</b>	at all," quoth he	6, 161/ 28
some few begin the	<b>change</b>	, and then though all	6, 164/ 10
also the masters themselves	<b>change</b>	their minds and their	6, 192/ 14
this church shall whole	<b>change</b>	her place and have	6, 205/ 35
uncumbered if their husbands	<b>change</b>	their cumbrous conditions. Or	6, 235/ 16
Or if themselves peradventure	<b>change</b>	their cumbrous tongues, which	6, 235/ 17
were it a wondrous	<b>change</b>	, that whereas God among	6, 244/ 19
were not worth to	<b>change</b>	a law therefor. But	6, 265/ 21
the world would so	<b>change</b>	that the time would	6, 270/ 17
mischievous mind in the	<b>change</b>	. For first, as for	6, 286/ 7
was there in the	<b>change</b>	of this word "charity	6, 286/ 35
how like you the	<b>change</b>	of these words?" "Surely	6, 287/ 17
whole book his lewd	<b>change</b>	he never changeth, in	6, 287/ 33
in Saxony, where this	<b>change</b>	is begun with an	6, 311/ 11
I would assent to	<b>change</b>	, I would see a	6, 313/ 10
would be a sore	<b>change</b>	. For it would be	6, 351/ 21
rehearsed of his continual	<b>change</b>	in his heresies from	6, 365/ 9
men, with the marvelous	<b>change</b>	from all face and	6, 370/ 3
gloss, they must then	<b>change</b>	their article and say	6, 388/ 31
there is no manner	<b>change</b>	or variance from his	6, 398/ 22
full fair handled, little	<b>change</b>	themselves or come to	6, 416/ 28
to whom his perfect	<b>change</b>	may percase more than	6, 417/ 23
that as men be	<b>changeable</b>	, he that is predestinate	6, 197/ 25
and of evil purpose	<b>changed</b>	. The Ninth Chapter The	6, 15/ 25
things put out or	<b>changed</b>	by their good advice	6, 24/ 9
were that he were	<b>changed</b>	in the cradle, and	6, 64/ 2
and countenance so grisly	<b>changed</b>	, with her mouth drawn	6, 93/ 24
that it may be	<b>changed</b>	, yet will there, I	6, 149/ 25
see the Sabbath Day	<b>changed</b>	into Sunday without any	6, 155/ 14
that women hath therefore	<b>changed</b>	her name, and instead	6, 227/ 17
and of evil purpose	<b>changed</b>	. "But now I pray	6, 284/ 27
Luther's counsel, corrupted and	<b>changed</b>	it from the good	6, 285/ 7
For surely if he	<b>changed</b>	the common known word	6, 287/ 28
allow it. If he	<b>changed</b>	it into as good	6, 287/ 29
the cause why he	<b>changed</b>	the name of charity	6, 288/ 26
the cause why he	<b>changed</b>	the name of "priest	6, 289/ 13

unto God, he hath	<b>changed</b>	into the name of	6, 290/ 6
till a law be	<b>changed</b>	by authority, it rather	6, 334/ 31
heresy himself, till he	<b>changed</b>	his mind for envy	6, 354/ 9
the pope, and then	<b>changed</b>	to the second of	6, 366/ 12
received, and the world	<b>changed</b>	thereby, they should find	6, 405/ 23
should then make marvelous	<b>changes</b>	in the world. In	6, 235/ 34
his translation so many	<b>changes</b>	as needs must be	6, 293/ 8
But now when he	<b>changeth</b>	the known usual names	6, 287/ 31
lewd change he never	<b>changeth</b>	, in this manner could	6, 287/ 34
charity, and therefore he	<b>changeth</b>	that name of holy	6, 288/ 33
these be. For he	<b>changeth</b>	commonly the name "grace	6, 290/ 17
A contrite heart" he	<b>changeth</b>	into "a troubled heart	6, 290/ 21
naught after, when he	<b>changeth</b>	so often and writeth	6, 362/ 12
Thanet out of the	<b>channel</b>	, in which the sea	6, 412/ 36
that standeth in the	<b>chapel</b>	of Walsingham or Ipswich	6, 99/ 24
wood is there a	<b>chapel</b>	in which that saint	6, 227/ 33
they came into the	<b>chapel</b>	they found it all	6, 228/ 9
so was in that	<b>chapel</b>	all their offerings that	6, 228/ 12
were kneeling in the	<b>chapel</b>	, there came a good	6, 228/ 34
burn up in the	<b>chapel</b>	and certain prayers should	6, 229/ 5
paymaster, nor none other	<b>chapman</b>	to sell our ware	6, 397/ 36
First Book The First	<b>Chapter</b>	The letter of credence	6, 5/ 2
work dependeth. The Second	<b>Chapter</b>	Here summarily is declared	6, 5/ 7
perilous opinions. The Third	<b>Chapter</b>	The objections of the	6, 5/ 15
and confuted. The Fourth	<b>Chapter</b>	The author declareth in	6, 5/ 23
is so. The Fifth	<b>Chapter</b>	Because pilgrimages be among	6, 6/ 1
at all. The Sixth	<b>Chapter</b>	Because the messenger thinketh	6, 6/ 6
to gainsay. The Seventh	<b>Chapter</b>	The author showeth that	6, 6/ 13
easily done. The Eighth	<b>Chapter</b>	The messenger allegeth that	6, 6/ 17
against nature. The Ninth	<b>Chapter</b>	The author showeth that	6, 6/ 22
and wrought. The Tenth	<b>Chapter</b>	The author proveth that	6, 6/ 27
most incredible. The Eleventh	<b>Chapter</b>	The author showeth that	6, 6/ 32
slight occasion. The Twelfth	<b>Chapter</b>	The author somewhat noteth	6, 7/ 1
her word. The Thirteenth	<b>Chapter</b>	The author showeth the	6, 7/ 5
prove them. The Fourteenth	<b>Chapter</b>	The messenger maketh objection	6, 7/ 10
be true. The Fifteenth	<b>Chapter</b>	The author showeth that	6, 7/ 17
the remnant. The Sixteenth	<b>Chapter</b>	The author showeth that	6, 7/ 22
Wentworth, Knight. The Seventeenth	<b>Chapter</b>	The messenger layeth forth	6, 7/ 28
of God. The Eighteenth	<b>Chapter</b>	The author defereth the	6, 8/ 3
faith. And in this	<b>chapter</b>	be those words of	6, 8/ 6
the church. The Nineteenth	<b>Chapter</b>	The author proveth that	6, 8/ 10
is proved in the	<b>chapter</b>	before. The Twentieth Chapter	6, 8/ 15
chapter before. The Twentieth	<b>Chapter</b>	The messenger allegeth that	6, 8/ 16
the contrary. The Twenty-First	<b>Chapter</b>	The author showeth that	6, 8/ 21

their purpose. The Twenty-Second	<b>Chapter</b>	Because the messenger had	6, 9/ 1
of Christ. The Twenty-Third	<b>Chapter</b>	The messenger objected against	6, 9/ 15
be concurrent. The Twenty-Fourth	<b>Chapter</b>	The messenger maketh objections	6, 9/ 23
holy scripture. The Twenty-Fifth	<b>Chapter</b>	The author, taking occasion	6, 9/ 30
holy scripture. The Twenty-Sixth	<b>Chapter</b>	The messenger saying that	6, 10/ 8
his church. The Twenty-Seventh	<b>Chapter</b>	The author proveth that	6, 10/ 22
to believe. The Twenty-Eighth	<b>Chapter</b>	The messenger eftsoons objected	6, 10/ 27
natural reason. The Twenty-Ninth	<b>Chapter</b>	The author proveth by	6, 11/ 3
our salvation. The Thirtieth	<b>Chapter</b>	Whereas the messenger had	6, 11/ 6
any counterfeit. The Thirty-First	<b>Chapter</b>	In that the church	6, 11/ 14
the author in this	<b>chapter</b>	doth briefly recapitulate certain	6, 11/ 19
Second Book The First	<b>Chapter</b>	The messenger recapitulating certain	6, 11/ 23
the church. The Second	<b>Chapter</b>	The author showeth that	6, 12/ 3
be fallen. The Third	<b>Chapter</b>	The messenger moveth that	6, 12/ 8
be so. The Fourth	<b>Chapter</b>	The messenger moveth that	6, 12/ 13
the contrary. The Fifth	<b>Chapter</b>	The author showeth and	6, 12/ 20
bad together. The Sixth	<b>Chapter</b>	The messenger moveth that	6, 12/ 24
and confute. The Seventh	<b>Chapter</b>	The author somewhat doth	6, 12/ 32
his part . The Eighth	<b>Chapter</b>	The author entereth the	6, 13/ 3
he answereth in this	<b>chapter</b>	the objections made against	6, 13/ 7
to saints. The Ninth	<b>Chapter</b>	The messenger yet again	6, 13/ 8
maketh answer. The Tenth	<b>Chapter</b>	The messenger objecteth many	6, 13/ 12
growing thereupon. The Eleventh	<b>Chapter</b>	The author answereth all	6, 13/ 17
messenger in the tenth	<b>chapter</b>	. And some of them	6, 13/ 19
parts before. The Twelfth	<b>Chapter</b>	The author confirmeth the	6, 13/ 21
saints. And in this	<b>chapter</b>	also proveth that the	6, 13/ 31
Third Book The First	<b>Chapter</b>	The messenger having, in	6, 14/ 2
and dissolveth. The Second	<b>Chapter</b>	Incidently somewhat is there	6, 14/ 8
church. And in this	<b>chapter</b>	is somewhat touched the	6, 14/ 13
divine service. The Third	<b>Chapter</b>	The author showeth that	6, 14/ 17
or contracts. The Fourth	<b>Chapter</b>	The author showeth upon	6, 14/ 24
is accused. The Fifth	<b>Chapter</b>	The author proveth that	6, 14/ 32
secular hands. The Sixth	<b>Chapter</b>	The author showeth that	6, 15/ 3
of God. The Seventh	<b>Chapter</b>	The messenger moveth a	6, 15/ 10
his abjuration. The Eighth	<b>Chapter</b>	The author showeth why	6, 15/ 22
purpose changed. The Ninth	<b>Chapter</b>	The author showeth another	6, 15/ 26
evil purpose. The Tenth	<b>Chapter</b>	The author showeth that	6, 15/ 29
be mended. The Eleventh	<b>Chapter</b>	The messenger findeth fault	6, 15/ 32
suffered. And in this	<b>chapter</b>	incidently the messenger much	6, 16/ 1
the constitution. The Twelfth	<b>Chapter</b>	The author toucheth one	6, 16/ 5
author answereth. The Thirteenth	<b>Chapter</b>	The messenger moveth that	6, 16/ 12
author answereth. The Fourteenth	<b>Chapter</b>	The author answereth the	6, 16/ 15
before in the eleventh	<b>chapter</b>	concerning the constitution provincial	6, 16/ 16
in English. The Fifteenth	<b>Chapter</b>	The messenger moveth against	6, 16/ 21

author answereth. The Sixteenth	<b>Chapter</b>	The messenger rehearseth some	6, 16/ 31
Fourth Book The First	<b>Chapter</b>	The author showeth wherefore	6, 17/ 4
the bad. The Second	<b>Chapter</b>	The author showeth many	6, 17/ 9
is himself. The Third	<b>Chapter</b>	The author showeth by	6, 17/ 17
only himself. % The Fourth	<b>Chapter</b>	The author showeth how	6, 17/ 25
see it. The Fifth	<b>Chapter</b>	The author showeth the	6, 17/ 30
against himself. The Sixth	<b>Chapter</b>	The author showeth how	6, 18/ 1
of God. The Seventh	<b>Chapter</b>	The author showeth what	6, 18/ 7
and Rome. The Eighth	<b>Chapter</b>	The messenger saith that	6, 18/ 11
fall to. The Ninth	<b>Chapter</b>	The author showeth that	6, 18/ 16
our days. % The Tenth	<b>Chapter</b>	The author inveigheth against	6, 18/ 22
to destiny. The Eleventh	<b>Chapter</b>	The messenger saith that	6, 18/ 26
but well. The Twelfth	<b>Chapter</b>	The author inveigheth against	6, 19/ 6
to destiny. The Thirteenth	<b>Chapter</b>	The author showeth his	6, 19/ 10
the temporality. The Fourteenth	<b>Chapter</b>	The author somewhat showeth	6, 19/ 15
bound thereto. The Fifteenth	<b>Chapter</b>	That princes be bound	6, 19/ 20
of them. The Sixteenth	<b>Chapter</b>	Of simple unlearned folk	6, 19/ 23
them errors. The Seventeenth	<b>Chapter</b>	The author showeth that	6, 19/ 27
their time. The Eighteenth	<b>Chapter</b>	The author showeth that	6, 20/ 1
forth in the first	<b>chapter</b>	of this book appear	6, 21/ 12
the making. The First	<b>Chapter</b>	The letter of credence	6, 24/ 18
to writing. The Second	<b>Chapter</b>	Here summarily is declared	6, 35/ 10
cloaked heresies." The Third	<b>Chapter</b>	The objections of the	6, 51/ 20
have it." The Fourth	<b>Chapter</b>	The author declareth in	6, 60/ 1
of John, the fifth	<b>chapter</b>	, where we read that	6, 60/ 30
work any." The Fifth	<b>Chapter</b>	Because pilgrimages be, among	6, 61/ 26
your purpose. The Sixth	<b>Chapter</b>	Because the messenger thinketh	6, 63/ 4
or iron." The Seventh	<b>Chapter</b>	The author showeth that	6, 70/ 30
be done." The Eighth	<b>Chapter</b>	The messenger allegeth that	6, 74/ 1
do it?" The Ninth	<b>Chapter</b>	The author showeth that	6, 75/ 25
showed there." The Tenth	<b>Chapter</b>	The author proveth that	6, 77/ 1
man's hand? The Eleventh	<b>Chapter</b>	The author showeth that	6, 81/ 8
believe them. The Twelfth	<b>Chapter</b>	The author somewhat noteth	6, 82/ 13
do good. The Thirteenth	<b>Chapter</b>	The author showeth the	6, 84/ 8
right well. The Fourteenth	<b>Chapter</b>	The messenger maketh objection	6, 85/ 14
appeareth in the fourteenth	<b>chapter</b>	of the prophet Daniel	6, 89/ 3
house roof." The Fifteenth	<b>Chapter</b>	The author showeth that	6, 91/ 1
nor miracles. The Sixteenth	<b>Chapter</b>	The author showeth that	6, 92/ 22
ever since. The Seventeenth	<b>Chapter</b>	The messenger layeth forth	6, 94/ 6
devil's wonders." The Eighteenth	<b>Chapter</b>	The author defereth the	6, 101/ 5
faith. And in this	<b>chapter</b>	be those words of	6, 101/ 9
saith in the twenty-fourth	<b>chapter</b>	of Matthew, "Because iniquity	6, 109/ 16
at all." The Nineteenth	<b>Chapter</b>	The author proveth that	6, 110/ 24
is proved in the	<b>chapter</b>	before. "Surely, sir" quoth	6, 110/ 30



ghostly enemy. The Twentieth	<b>Chapter</b>	The messenger allegeth that	6, 113/ 3
in writing. The Twenty-First	<b>Chapter</b>	The author showeth that	6, 116/ 12
lawfully do. The Twenty-Second	<b>Chapter</b>	Because the messenger had	6, 122/ 1
to peril." The Twenty-Third	<b>Chapter</b>	The messenger objecteth against	6, 128/ 7
of Abraham." The Twenty-Fourth	<b>Chapter</b>	The messenger maketh objections	6, 132/ 28
our faith." The Twenty-Fifth	<b>Chapter</b>	The author, taking occasion	6, 137/ 24
like authority." The Twenty-Sixth	<b>Chapter</b>	The messenger saying that	6, 153/ 19
damnable error." The Twenty-Seventh	<b>Chapter</b>	The author proveth that	6, 162/ 12
one mind." The Twenty-Eighth	<b>Chapter</b>	The messenger eftsoons objected	6, 166/ 30
man else." The Twenty-Ninth	<b>Chapter</b>	The author proveth by	6, 176/ 8
and heresies? The Thirtieth	<b>Chapter</b>	Whereas the messenger had	6, 179/ 7
in remembrance." The Thirty-First	<b>Chapter</b>	In that the church	6, 182/ 36
the author in this	<b>chapter</b>	doth briefly recapitulate certain	6, 183/ 4
Second Book The First	<b>Chapter</b>	The messenger recapitulating certain	6, 187/ 2
our church. The Second	<b>Chapter</b>	The author showeth that	6, 192/ 25
they reprove." The Third	<b>Chapter</b>	The messenger moveth that	6, 195/ 27
cause why." The Fourth	<b>Chapter</b>	The messenger moveth that	6, 198/ 1
appeareth in the nineteenth	<b>chapter</b>	the third book of	6, 198/ 30
cure her. The Fifth	<b>Chapter</b>	The author showeth and	6, 206/ 11
the fire." The Sixth	<b>Chapter</b>	The messenger moveth that	6, 207/ 15
with you. The Seventh	<b>Chapter</b>	The author somewhat doth	6, 209/ 19
that side. The Eighth	<b>Chapter</b>	The author entereth the	6, 210/ 28
he answereth in this	<b>chapter</b>	the objections made against	6, 210/ 32
you sure." The Ninth	<b>Chapter</b>	The messenger yet again	6, 217/ 1
do them?" The Tenth	<b>Chapter</b>	The messenger objecteth many	6, 226/ 1
virtue reproveth?" The Eleventh	<b>Chapter</b>	The author answereth all	6, 229/ 31
messenger in the tenth	<b>chapter</b>	. And some of them	6, 229/ 33
bad folk. The Twelfth	<b>Chapter</b>	The author confirmeth the	6, 237/ 15
saints. And in this	<b>chapter</b>	also proveth that the	6, 237/ 25
Third Book The First	<b>Chapter</b>	The messenger, having in	6, 247/ 2
meet again. The Second	<b>Chapter</b>	Incidently somewhat is there	6, 255/ 7
church. And in this	<b>chapter</b>	is somewhat touched the	6, 255/ 13
now fallen." The Third	<b>Chapter</b>	The author showeth that	6, 259/ 33
against them. The Fourth	<b>Chapter</b>	The author showeth upon	6, 264/ 9
there was." The Fifth	<b>Chapter</b>	The author proveth that	6, 270/ 31
his fault." The Sixth	<b>Chapter</b>	The author showeth that	6, 279/ 19
preacheth for." The Seventh	<b>Chapter</b>	The messenger moveth a	6, 280/ 14
better mind. The Eighth	<b>Chapter</b>	The author showeth why	6, 284/ 24
right way. The Ninth	<b>Chapter</b>	The author showeth another	6, 291/ 1
be read. The Tenth	<b>Chapter</b>	The author showeth that	6, 292/ 33
so clean." The Eleventh	<b>Chapter</b>	The messenger findeth fault	6, 293/ 12
suffered. And in this	<b>chapter</b>	incidently, the messenger much	6, 293/ 15
more available. The Twelfth	<b>Chapter</b>	The author toucheth one	6, 299/ 1
we them. The Thirteenth	<b>Chapter</b>	The messenger moveth that	6, 303/ 7

so may. The Fourteenth	<b>Chapter</b>	The author answereth the	6, 314/ 5
before in the eleventh	<b>chapter</b>	, concerning the constitution provincial	6, 314/ 7
or no." The Fifteenth	<b>Chapter</b>	The messenger moveth against	6, 316/ 25
that book." The Sixteenth	<b>Chapter</b>	The messenger rehearseth some	6, 330/ 30
Fourth Book The First	<b>Chapter</b>	The author showeth wherefore	6, 345/ 2
soon guess. The Second	<b>Chapter</b>	The author showeth many	6, 348/ 17
of heresies." The Third	<b>Chapter</b>	The author showeth by	6, 360/ 29
judgment earthly. The Fourth	<b>Chapter</b>	The author showeth how	6, 363/ 6
a shame." The Fifth	<b>Chapter</b>	The author showeth the	6, 365/ 4
to marry. The Sixth	<b>Chapter</b>	The author showed how	6, 366/ 14
abominable books." The Seventh	<b>Chapter</b>	The author showeth what	6, 368/ 1
the fruit." The Eighth	<b>Chapter</b>	The messenger saith that	6, 372/ 21
they live. The Ninth	<b>Chapter</b>	The author showeth that	6, 374/ 6
Maid Marian? The Tenth	<b>Chapter</b>	The author inveigheth against	6, 376/ 17
never sin." The Eleventh	<b>Chapter</b>	The messenger saith that	6, 377/ 31
contrary chance. The Twelfth	<b>Chapter</b>	The author inveigheth against	6, 402/ 6
peace again? The Thirteenth	<b>Chapter</b>	The author showeth his	6, 405/ 32
received again." The Fourteenth	<b>Chapter</b>	The author somewhat showeth	6, 410/ 32
help them. The Fifteenth	<b>Chapter</b>	That princes be bound	6, 415/ 29
own suit." The Sixteenth	<b>Chapter</b>	Of simple unlearned folk	6, 418/ 10
in stead. The Seventeenth	<b>Chapter</b>	The author showeth that	6, 422/ 20
their malice. The Eighteenth	<b>Chapter</b>	The author showeth that	6, 428/ 20
fourteenth, fifteenth, and sixteenth	<b>chapters</b>	of Saint John again	6, 177/ 19
by reason of foolish	<b>characters</b>	and figures about it	6, 55/ 25
were laid to the	<b>charge</b>	not only of that	6, 27/ 6
his fault to his	<b>charge</b>	; what needeth to call	6, 30/ 16
lack special matter to	<b>charge</b>	one with by judgment	6, 30/ 24
heretics lay to the	<b>charge</b>	of good people, in	6, 73/ 11
were laid to his	<b>charge</b>	(for therein have ye	6, 255/ 19
matters laid unto his	<b>charge</b>	. Which if they had	6, 268/ 23
it laid unto his	<b>charge</b>	that he had perilously	6, 272/ 2
therewith somewhat seem to	<b>charge</b>	them that they had	6, 277/ 5
faults were too few,	<b>charge</b>	them with ours too	6, 295/ 4
lay unreasonableness to their	<b>charge</b>	that made it because	6, 311/ 18
soon answered. Lay the	<b>charge</b>	to them that made	6, 314/ 15
be laid to the	<b>charge</b>	and peril of the	6, 327/ 8
print at his own	<b>charge</b>	, whereof the loss should	6, 331/ 23
Latin, as to their	<b>charge</b>	that would well and	6, 337/ 20
secret sins to their	<b>charge</b>	, and either put them	6, 350/ 4
ribalds lay to the	<b>charge</b>	and blame of God	6, 377/ 12
hath given every man	<b>charge</b>	of his neighbor) to	6, 415/ 9
the man was not	<b>charged</b>	withal, or else shall	6, 37/ 13
articles wherewith he was	<b>charged</b>	were that we should	6, 37/ 17
Lord would have them	<b>charged</b>	) known, as I say	6, 144/ 20

worship, chaste, humble, and	<b>charitable</b>	, free and liberal in	6, 28/ 14
toward him the most	<b>charitable</b>	mercy that ever I	6, 36/ 31
good, reasonable, piteous, and	<b>charitable</b>	, and nothing desiring the	6, 410/ 14
all good order of	<b>charity</b>	, and that they do	6, 31/ 17
image of love and	<b>charity</b>	. And very sore he	6, 40/ 20
in faith, hope and	<b>charity</b>	of heart, not in	6, 43/ 26
than he doth by	<b>charity</b>	. But as for charity	6, 109/ 14
charity. But as for	<b>charity</b>	and good works with	6, 109/ 14
iniquity shall abound, the	<b>charity</b>	of many men shall	6, 109/ 17
of less love and	<b>charity</b>	to men that need	6, 211/ 24
hath less love and	<b>charity</b>	, being there, than he	6, 211/ 35
so full of blessed	<b>charity</b>	in heaven, will nothing	6, 212/ 8
of right order of	<b>charity</b>	. "I am," quoth I	6, 247/ 24
the church." The third, "	<b>charity</b>	." For priests, wheresoever he	6, 286/ 1
always the "congregation"; and "	<b>charity</b>	" he calleth always "love	6, 286/ 4
change of this word "	<b>charity</b>	" into "love." For though	6, 286/ 35
into "love." For though	<b>charity</b>	be always love, yet	6, 287/ 1
wot well, love always	<b>charity</b>	." "The more pity, by	6, 287/ 2
highly thanking God that	<b>charity</b>	was not yet gone	6, 287/ 8
now. If he called	<b>charity</b>	sometimes by the bare	6, 288/ 2
thereat. But now, whereas	<b>charity</b>	signifieth in English men's	6, 288/ 4
changed the name of	<b>charity</b>	and of the church	6, 288/ 26
that men bear to	<b>charity</b>	, and therefore he changeth	6, 288/ 33
he did it for	<b>charity</b>	. And forasmuch as we	6, 329/ 15
shall serve him, have	<b>charity</b>	therewith and a purpose	6, 382/ 7
the man, but the	<b>charity</b>	with the purpose of	6, 382/ 12
grant that faith without	<b>charity</b>	and purpose of good	6, 382/ 23
not without hope and	<b>charity</b>	and other virtuous works	6, 382/ 35
always good hope and	<b>charity</b>	with it, and cannot	6, 383/ 1
but if it have	<b>charity</b>	and good works. For	6, 383/ 9
that faith hath always	<b>charity</b>	joined therewith, if this	6, 383/ 16
not as well that	<b>charity</b>	alone is sufficient, which	6, 383/ 17
that faith hath ever	<b>charity</b>	therewith and that it	6, 383/ 20
cannot be but that	<b>charity</b>	, which is indeed the	6, 383/ 21
bringeth them forth by	<b>charity</b>	when it is joined	6, 383/ 23
operatur" (Faith worketh by	<b>charity</b>	) -- where ye say	6, 383/ 26
be but that this	<b>charity</b>	is always joined unto	6, 383/ 26
yet if he lacked	<b>charity</b>	, all his faith sufficed	6, 383/ 33
hills, except he had	<b>charity</b>	therewith it would not	6, 384/ 17
that men have to	<b>charity</b>	, and not that it	6, 384/ 19
faith could be without	<b>charity</b>	, no more than he	6, 384/ 20
it cannot fail of	<b>charity</b>	. And of truth, meseemeth	6, 384/ 24
may be severed from	<b>charity</b>	. And in the one	6, 384/ 31
them in stead without	<b>charity</b>	. And this did he	6, 385/ 4

to their salvation if	<b>charity</b>	lacked. Against which error	6, 385/ 8
wise exhort them to	<b>charity</b>	, in avoiding the rancor	6, 385/ 9
them precisely that without	<b>charity</b>	they lost clearly the	6, 385/ 11
yet if he lacked	<b>charity</b>	, all this would not	6, 385/ 20
faith may be without	<b>charity</b>	, and that both so	6, 385/ 29
yet, for fault of	<b>charity</b>	, not sufficient to salvation	6, 385/ 32
be not wrought with	<b>charity</b>	, commendeth only the faith	6, 386/ 3
faith that worketh by	<b>charity</b>	, signifying that all other	6, 386/ 4
surely faith alone, without	<b>charity</b>	, may be besides this	6, 386/ 5
now. For hope without	<b>charity</b>	will but beguile them	6, 388/ 34
faith that is without	<b>charity</b>	and good works, but	6, 389/ 1
quick and worketh by	<b>charity</b>	, and that such faith	6, 389/ 2
that is joined with	<b>charity</b>	and good works? Or	6, 389/ 5
that faith which by	<b>charity</b>	worketh good works, when	6, 389/ 6
should mean that without	<b>charity</b>	and good works, no	6, 389/ 11
needs have with it	<b>charity</b>	and good works, or	6, 389/ 26
lodging, because of their	<b>charity</b>	used in those deeds	6, 393/ 4
without good works and	<b>charity</b>	, whom he would then	6, 393/ 11
All the deeds of	<b>charity</b>	that Christ shall (as	6, 396/ 20
but of a Christian	<b>charity</b>	for the safeguard and	6, 415/ 15
Church, so walk with	<b>charity</b>	in the way of	6, 435/ 25
but simply and singly	<b>Charles</b>	, he never speaketh of	6, 363/ 31
desire of worldly worship,	<b>chaste</b>	, humble, and charitable, free	6, 28/ 14
few men can live	<b>chaste</b>	-- which is plain	6, 308/ 34
as could not live	<b>chaste</b>	, yet could he not	6, 309/ 2
be suffered to live	<b>chaste</b>	, but that every priest	6, 309/ 4
Few men can live	<b>chaste</b>	; ergo every priest must	6, 309/ 5
own minds, some live	<b>chaste</b>	and some will not	6, 311/ 26
will promise to live	<b>chaste</b>	. Which promise every man	6, 313/ 4
cleanness of so many	<b>chaste</b>	widows and undefouled virgins	6, 346/ 28
if a priest live	<b>chaste</b>	, he is like to	6, 360/ 17
purpose and promise of	<b>chastity</b>	, vowed and dedicated unto	6, 150/ 5
a special respect to	<b>chastity</b>	, and willing to go	6, 304/ 21
indeed. He saith that	<b>chastity</b>	is an exceeding seldom	6, 308/ 22
would deny him, though	<b>chastity</b>	be a great gift	6, 308/ 25
made and bound to	<b>chastity</b>	as could not live	6, 309/ 2
Christ in commending perpetual	<b>chastity</b>	did commend a thing	6, 309/ 13
bind a man to	<b>chastity</b>	maugre his teeth, to	6, 310/ 28
bindeth no man to	<b>chastity</b>	." "That is truth," quoth	6, 310/ 30
against their will to	<b>chastity</b>	, somewhat were it that	6, 311/ 19
layeth a bond of	<b>chastity</b>	in any man's neck	6, 311/ 23
be content to profess	<b>chastity</b>	. Wherewith whoso findeth fault	6, 311/ 28
that the cleanness of	<b>chastity</b>	is no more pleasant	6, 311/ 33
them bound to perpetual	<b>chastity</b>	with the loss of	6, 312/ 6

Luke's Gospel. So that	<b>chastity</b>	was thought both to	6, 312/ 18
church bindeth men to	<b>chastity</b>	against their will, because	6, 312/ 36
if he first professed	<b>chastity</b>	, is as far against	6, 313/ 1
they bind men to	<b>chastity</b>	against their will, because	6, 313/ 2
or widowhood, or other	<b>chastity</b>	of marriage; but that	6, 360/ 12
he railleth against all	<b>chastity</b>	, and saith that if	6, 360/ 16
forsake their vows of	<b>chastity</b>	and be wedded, and	6, 370/ 11
dedicated to cleanness and	<b>chastity</b>	left only to these	6, 370/ 12
folk to break their	<b>chastity</b>	promised once and solemnly	6, 375/ 5
pagans, idolaters, kept their	<b>chastity</b>	vowed once to their	6, 375/ 17
see, since that the	<b>chastity</b>	promised once to God	6, 375/ 30
fifteen hundred years passed,	<b>chastity</b>	hath been more highly	6, 376/ 3
All they teach also	<b>chastity</b>	, and preach high preeminence	6, 426/ 3
of any vow of	<b>chastity</b>	; whereas Tyndale, against them	6, 426/ 5
to break their vowed	<b>chastity</b>	in all their time	6, 434/ 13
was haply sometime, as	<b>Chaucer</b>	saith, a bone of	6, 98/ 14
peradventure a bone, as	<b>Chaucer</b>	saith, of some holy	6, 217/ 22
own a gentleman good	<b>cheap</b>	. And this were no	6, 64/ 4
afford his plasters better	<b>cheap</b>	, and give you more	6, 214/ 18
ye have half a	<b>check</b>	in this point, yet	6, 120/ 17
laid out upon her	<b>cheeks</b>	, that it was a	6, 93/ 25
glowing heat in his	<b>cheeks</b>	speedily burneth up and	6, 283/ 32
sometimes and make great	<b>cheer</b>	to some men for	6, 48/ 32
made them all great	<b>cheer</b>	, if there came among	6, 218/ 29
you for the good	<b>cheer</b>	ye made his enemies	6, 218/ 32
you for the good	<b>cheer</b>	ye made his friends	6, 218/ 33
had of me their	<b>cheer</b>	but for they seemed	6, 218/ 36
do, make them all	<b>cheer</b>	and honorably treat them	6, 219/ 4
make any of them	<b>cheer</b>	, because ye thought that	6, 219/ 14
can perceive chalk from	<b>cheese</b>	well enough and if	6, 333/ 9
moon made of green	<b>cheese</b>	, he professed in his	6, 366/ 27
the shadow of the	<b>cheese</b>	in the water, let	6, 369/ 21
fall and lost the	<b>cheese</b>	that he bore in	6, 369/ 22
before I came to	<b>Chelsea</b>	, a man and a	6, 79/ 2
matter, make it a	<b>chequer-chamber</b>	case. Or saving the	6, 274/ 34
for thanks if I	<b>cherished</b>	his enemies for his	6, 219/ 9
images of the angel	<b>cherubim</b>	in the secret place	6, 38/ 32
Temple the images of	<b>cherubim</b>	. But it was prohibited	6, 45/ 3
up in a close	<b>chest</b>	, and that no man	6, 175/ 11
the Empire in a	<b>chiding</b>	manner said that I	6, 364/ 22
him the first and	<b>chief</b>	head and ruler thereof	6, 108/ 7
written. For of the	<b>chief</b>	part which is the	6, 115/ 14
had appointed him for	<b>chief</b>	. "But our Lord, in	6, 205/ 24
as reason is, be	<b>chief</b>	and have no match	6, 214/ 28

quoth he. "Marry, the	<b>chief</b>	of all," quoth I	6, 230/ 14
far wide. For the	<b>chief</b>	cause why that in	6, 262/ 33
you as for the	<b>chief</b>	, but for that they	6, 290/ 15
diocese appointed for the	<b>chief</b>	physician to discern between	6, 343/ 20
commanded that we should	<b>chiefly</b>	seek for heaven and	6, 233/ 11
living. But now the	<b>chieftains</b>	of these execrable heresies	6, 375/ 1
bring home her own	<b>child</b>	for her master's and	6, 64/ 3
bath of her own	<b>child</b>	no ear-mark." % "Sir," quoth	6, 64/ 5
there were a dead	<b>child</b>	restored again to life	6, 71/ 23
and growing of a	<b>child</b>	unto the state of	6, 80/ 14
when I was a	<b>child</b>	the good Scottish frere	6, 100/ 10
have a Christian man's	<b>child</b>	begin therein very young	6, 133/ 17
because every Christian man's	<b>child</b>	by the law should	6, 133/ 29
I, "let this Christian	<b>child</b>	of ours alone for	6, 134/ 1
it need that this	<b>child</b>	knew no more of	6, 135/ 2
be fain, not our	<b>child</b>	only but also a	6, 136/ 26
church. "Now if our	<b>child</b>	should read on the	6, 136/ 29
believe, which neither our	<b>child</b>	with his only Creed	6, 137/ 19
son; and so from	<b>child</b>	to child, heard and	6, 140/ 29
so from child to	<b>child</b>	, heard and believed among	6, 140/ 30
the remnant wherein every	<b>child</b>	may see his proud	6, 149/ 11
and bring forth a	<b>child</b>	, and thou shalt call	6, 150/ 10
conceive and have a	<b>child</b>	, it must needs be	6, 150/ 28
birth of her blessed	<b>child</b>	-- which came among	6, 151/ 6
than marvel that a	<b>child</b>	of one week's study	6, 203/ 29
pray for the sick	<b>child</b>	. And I would ween	6, 234/ 29
every man, woman, and	<b>child</b>	may do as well	6, 289/ 22
But now that every	<b>child</b>	may see the wisdom	6, 306/ 19
ye should lose your	<b>child</b>	for them, ye shall	6, 320/ 7
old knave is no	<b>child</b>	." "Surely," quoth I, "such	6, 333/ 13
that every woman and	<b>child</b>	may consecrate the Body	6, 353/ 27
not to take the	<b>child</b>	and bind it to	6, 371/ 27
the sparing of the	<b>child</b>	, asking first a hundred	6, 371/ 29
would they let the	<b>child</b>	roast to death. And	6, 371/ 32
though they pitied the	<b>child</b>	, they would say to	6, 371/ 33
to see your own	<b>child</b>	roasted before your face	6, 371/ 36
not so mad nor	<b>childish</b>	as they make themselves	6, 48/ 20
upon, for while the	<b>children</b>	of Israel were in	6, 42/ 7
own people of the	<b>children</b>	of Israel for bondmen	6, 42/ 33
upon divers of his	<b>children</b>	, and especially one of	6, 93/ 6
such chances in their	<b>children</b>	, the witnesses great number	6, 93/ 34
profit of God's chosen	<b>children</b>	of Israel, the church	6, 132/ 26
stony paynims made the	<b>children</b>	of Abraham." The Twenty-Fourth	6, 132/ 27
ye all and the	<b>children</b>	of the high God	6, 135/ 10

good men be the	<b>children</b>	of God, our Savior	6, 135/ 11
men be called God's	<b>children</b>	and gods, yet as	6, 135/ 25
not God's very natural	<b>children</b>	by generation, but by	6, 135/ 27
common people of the	<b>children</b>	of Israel by custom	6, 141/ 13
the board of the	<b>children</b>	and cast it to	6, 142/ 27
of Christ had other	<b>children</b>	by Joseph. How can	6, 151/ 23
them orphans as fatherless	<b>children</b>	, but will come again	6, 177/ 22
of God with the	<b>children</b>	of Israel, walking with	6, 182/ 18
God said when the	<b>children</b>	of Israel were fallen	6, 198/ 26
holy patriarch, commanded his	<b>children</b>	in his deathbed to	6, 225/ 3
Saint Germaine only for	<b>children</b>	. And yet will he	6, 227/ 9
it is given to	<b>children</b>	or poor folk to	6, 234/ 28
and Japhet, the blessed	<b>children</b>	, reverently covered, going backward	6, 297/ 34
well brought up his	<b>children</b>	and well governed his	6, 303/ 30
the father of ten	<b>children</b>	is the father of	6, 305/ 25
as compatible as the	<b>children</b>	be, as it is	6, 305/ 26
his wife and his	<b>children</b>	were unmeet for a	6, 306/ 6
hath a wife and	<b>children</b>	and by the governance	6, 306/ 8
at once, and many	<b>children</b>	by each of them	6, 306/ 17
than one, and forty	<b>children</b>	than four. But now	6, 306/ 19
appoint which of his	<b>children</b>	may for his sadness	6, 344/ 11
their husbands, slew the	<b>children</b>	in the sight of	6, 370/ 32
works, not only in	<b>children</b>	but also in every	6, 381/ 23
and his special chosen	<b>children</b>	. "Now where he alleged	6, 400/ 30
used to christen their	<b>children</b>	of purpose, that by	6, 416/ 17
scripture counselleth, the young	<b>children's</b>	heads of Babylon against	6, 427/ 2
be deceived in the	<b>choice</b>	of the very scripture	6, 11/ 12
cannot err in the	<b>choice</b>	of the true scripture	6, 11/ 15
grace to guide my	<b>choice</b>	, and so at adventure	6, 158/ 17
but God assisted my	<b>choice</b>	, if I have a	6, 158/ 18
well lawful in the	<b>choice</b>	of such two things	6, 158/ 26
man is at the	<b>choice</b>	of his wife, that	6, 158/ 29
reckon it a perilous	<b>choice</b>	to take up one	6, 158/ 31
and guide in the	<b>choice</b>	, go take you the	6, 175/ 35
be deceived in the	<b>choice</b>	of the very scripture	6, 179/ 14
cannot err in the	<b>choice</b>	of the true scripture	6, 182/ 37
and that by that	<b>choice</b>	to that office, he	6, 289/ 17
diligence used in the	<b>choice</b>	, not of their learning	6, 301/ 9
for me, touching the	<b>choice</b>	of priests, I could	6, 301/ 29
Apostle having in the	<b>choice</b>	of priests a special	6, 304/ 21
at that time little	<b>choice</b>	to make priests of	6, 306/ 3
therefore that in the	<b>choice</b>	of the bishop there	6, 306/ 4
Saint Paul in the	<b>choice</b>	of the widow, wherein	6, 307/ 31
have made the contrary	<b>choice</b>	, if he had foreseen	6, 402/ 4

and because of that	<b>choice</b>	all their deeds be	6, 402/ 12
cause of his eternal	<b>choice</b>	taketh them well in	6, 402/ 14
poor priests in every	<b>choir</b>	be as well incensed	6, 230/ 25
matter," quoth I, "have	<b>choked</b>	you long ago with	6, 76/ 35
course and scouring is	<b>choked</b>	up with sand --	6, 413/ 3
liked him also to	<b>choose</b>	the ark that was	6, 57/ 15
yet I could not	<b>choose</b>	but think it were	6, 80/ 30
this age now to	<b>choose</b>	, you would rather be	6, 105/ 21
by scripture we may	<b>choose</b>	therefore whether we will	6, 148/ 34
we be likely to	<b>choose</b>	well enough whether soever	6, 158/ 27
I not," said he, "	<b>choose</b>	twelve of you and	6, 205/ 21
then they both should	<b>choose</b>	us for judges, and	6, 274/ 16
scant hold. But yet	<b>choose</b>	they for me. For	6, 277/ 8
they used commonly to	<b>choose</b>	well elderly men to	6, 286/ 8
again whensoever the people	<b>choose</b>	another in his place	6, 289/ 18
say thus: "Take and	<b>choose</b>	in but such a	6, 307/ 32
own surety the better	<b>choose</b>	and hold the right	6, 345/ 29
years, and I might	<b>choose</b>	. But now, if I	6, 349/ 28
liked him not to	<b>choose</b>	them as he did	6, 377/ 28
because he would not	<b>choose</b>	them; and that all	6, 402/ 16
in the beginning to	<b>choose</b>	them; and that he	6, 402/ 18
the apostles in the	<b>choosing</b>	of a new to	6, 158/ 23
respect taken to the	<b>choosing</b>	. And since it is	6, 312/ 34
then wax copious and	<b>chop</b>	logic with her masters	6, 131/ 25
whom I took and	<b>chose</b>	for my judges --	6, 24/ 4
fool that ye can	<b>chose</b>	, and she will tell	6, 231/ 31
false gods, and rather	<b>chose</b>	to cut off the	6, 375/ 18
they say that he	<b>chose</b>	in such wise, before	6, 377/ 29
reject it, accepted and	<b>chose</b>	the one and not	6, 402/ 3
ye would rather have	<b>chosen</b>	to have heard my	6, 26/ 21
to go with his	<b>chosen</b>	people through the desert	6, 57/ 11
unto God that his	<b>chosen</b>	people pray to him	6, 59/ 23
the profit of God's	<b>chosen</b>	children of Israel, the	6, 132/ 25
rejected the remnant and	<b>chosen</b>	out these four for	6, 181/ 16
the good men and	<b>chosen</b>	people of God that	6, 196/ 4
priest till he be	<b>chosen</b>	by the congregation. And	6, 202/ 4
never would among his	<b>chosen</b>	people give the glory	6, 220/ 9
sorts only were God's	<b>chosen</b>	people. And yet had	6, 224/ 36
tender cure upon his	<b>chosen</b>	church, by which it	6, 243/ 25
which are elect and	<b>chosen</b>	for indifferent and which	6, 260/ 15
neither were all priests	<b>chosen</b>	old, as appeareth by	6, 286/ 11
else but a man	<b>chosen</b>	among the people to	6, 289/ 16
be nothing but officers	<b>chosen</b>	to preach, and that	6, 289/ 34
if they were better	<b>chosen</b>	." "Doubtless," quoth I, "there	6, 301/ 8



even when they were	<b>chosen</b>	and called thereunto. Now	6, 301/ 19
widow should be specially	<b>chosen</b>	and taken in to	6, 306/ 25
grace of his little	<b>chosen</b>	flock, to come into	6, 340/ 23
Adam's time among the	<b>chosen</b>	people of God? What	6, 375/ 15
speak we of the	<b>chosen</b>	people of God? The	6, 375/ 16
as he did his	<b>chosen</b>	people. Whom they say	6, 377/ 29
though he were a	<b>chosen</b>	servant and apostle, yet	6, 385/ 14
that of his faithful	<b>chosen</b>	people that believe and	6, 398/ 14
in those he hath	<b>chosen</b>	from the beginning and	6, 398/ 29
that because they were	<b>chosen</b>	and predestinate, therefore those	6, 399/ 1
hath from the beginning	<b>chosen</b>	them to everlasting bliss	6, 399/ 4
but that in his	<b>chosen</b>	people nothing misliketh him	6, 400/ 7
sons and his special	<b>chosen</b>	children. "Now where he	6, 400/ 30
the sins of his	<b>chosen</b>	people, nor forbearth not	6, 401/ 18
because they be his	<b>chosen</b>	people. For he accepteth	6, 401/ 19
from the beginning hath	<b>chosen</b>	them, and because of	6, 402/ 12
them which be not	<b>chosen</b>	, their deeds be not	6, 403/ 15
because he hath not	<b>chosen</b>	their persons, whereof shall	6, 403/ 16
every man is either	<b>chosen</b>	or unchosen. And that	6, 403/ 25
we be of the	<b>chosen</b>	sort, none evil deed	6, 403/ 26
that the church of	<b>Christ</b>	cannot err in any	6, 8/ 5
be those words of	<b>Christ</b>	specially touched, "Super cathedram	6, 8/ 7
in the church whereof	<b>Christ</b>	hath promised the contrary	6, 8/ 14
being and assistance of	<b>Christ</b>	with his church, to	6, 8/ 18
is, to wit, that	<b>Christ</b>	continued with his church	6, 8/ 23
through the church of	<b>Christ</b>	. The Twenty-Third Chapter The	6, 9/ 14
the New Law of	<b>Christ</b>	is the law so	6, 10/ 2
instructeth the church of	<b>Christ</b>	in every truth necessarily	6, 11/ 5
that the church of	<b>Christ</b>	cannot in any necessary	6, 11/ 25
the very church of	<b>Christ</b>	, alleging that they peradventure	6, 11/ 27
the very church of	<b>Christ</b>	, good men and bad	6, 12/ 23
not when he called	<b>Christ</b>	God's Son. And therefore	6, 30/ 20
so down. For whereas	<b>Christ</b>	made infidels the persecutors	6, 31/ 30
and very Christian martyrs. "	<b>Christ</b>	also, they say, would	6, 32/ 3
of good Christian people.	<b>Christ</b>	also taught his holy	6, 39/ 11
person of our Savior	<b>Christ</b>	, fain would I wit	6, 39/ 35
ornaments in churches of	<b>Christ</b>	were not only pure	6, 41/ 1
his and our Savior	<b>Christ</b>	in the Church of	6, 41/ 17
shall well perceive that	<b>Christ</b>	was served with silver	6, 41/ 30
of the law of	<b>Christ</b>	; and therefore the worshipping	6, 43/ 19
prayed and wore hair.	<b>Christ</b>	our Savior himself not	6, 44/ 14
us in mind of	<b>Christ</b>	, and our Lady, and	6, 44/ 27
Make none image of	<b>Christ</b>	, nor of our Lady	6, 45/ 14
himself. Whereof our Savior	<b>Christ</b>	well declareth the contrary	6, 49/ 7

judgment of the world. "	<b>Christ</b>	also promised that Saint	6, 49/ 13
to the cross of	<b>Christ</b>	? Because, as he saith	6, 50/ 23
about the cross of	<b>Christ</b>	. For that gold, if	6, 51/ 12
among them all than	<b>Christ</b>	can himself alone, that	6, 52/ 5
at all -- as	<b>Christ</b>	that is everywhere; nor	6, 52/ 7
Nor the flock of	<b>Christ</b>	is not so foolish	6, 56/ 10
that the temple of	<b>Christ</b>	is, as Saint Paul	6, 57/ 25
see the miracle that	<b>Christ</b>	had wrought upon Lazarus	6, 61/ 18
old time, nor now,	<b>Christ</b>	among Christian people suffereth	6, 90/ 32
naughty that they put	<b>Christ</b>	to death, yet ye	6, 92/ 14
And when that only	<b>Christ</b>	is our Savior and	6, 97/ 4
to them, we do	<b>Christ</b>	and God great injury	6, 97/ 14
us, we take from	<b>Christ</b>	his office and give	6, 97/ 15
and our Lady's, letting	<b>Christ</b>	and our Lady go	6, 99/ 28
were verily the one	<b>Christ</b>	, the other our Lady	6, 99/ 30
that the church of	<b>Christ</b>	cannot err in any	6, 101/ 8
be those words of	<b>Christ</b>	specially touched, "Super cathedram	6, 101/ 9
the Gospel spoken by	<b>Christ</b>	unto Saint Peter and	6, 103/ 10
And I wot well	<b>Christ</b>	said, "Come to me	6, 105/ 2
and fulfill. And therefore	<b>Christ</b>	came to call us	6, 105/ 8
away." "The laws of	<b>Christ</b>	, " quoth I, "be made	6, 105/ 17
as we ween that	<b>Christ</b>	called us, yet be	6, 105/ 25
is to us by	<b>Christ</b>	in that word alone	6, 105/ 34
Since ye agree that	<b>Christ</b>	spoke his words not	6, 107/ 9
I require you, when	<b>Christ</b>	said to Saint Peter	6, 107/ 18
advised of. For though	<b>Christ</b>	for the more part	6, 107/ 28
the right faith that	<b>Christ</b>	was God's Son, our	6, 108/ 3
things was spoken by	<b>Christ</b>	to make them sure	6, 109/ 8
that the flock of	<b>Christ</b>	shall never lack good	6, 109/ 25
and the church of	<b>Christ</b>	fallen in that error	6, 110/ 17
in the church, whereof	<b>Christ</b>	hath promised the contrary	6, 110/ 29
delude the church of	<b>Christ</b>	therewith, since the thing	6, 112/ 19
being and assistance of	<b>Christ</b>	with his church to	6, 113/ 5
their books. And so	<b>Christ</b>	forasmuch as the scripture	6, 114/ 14
be those words of	<b>Christ</b>	, "I am with you	6, 114/ 30
ye resemble them. For	<b>Christ</b>	left never a book	6, 114/ 32
that the Jews had.	<b>Christ</b>	also said, "I am	6, 115/ 3
and go their way?	<b>Christ</b>	is also present among	6, 115/ 30
after the birth of	<b>Christ</b>	as before. "Our Savior	6, 115/ 36
help and inspiration is	<b>Christ</b>	with his church, and	6, 116/ 9
is to wit, that	<b>Christ</b>	continued with his church	6, 116/ 14
would first wit whether	<b>Christ</b>	have a church in	6, 117/ 29
could those words of	<b>Christ</b>	be true, "Lo, I	6, 118/ 4
ways the church of	<b>Christ</b>	hath always and never	6, 118/ 26

through the church of	<b>Christ</b>	. "And for because we	6, 122/ 16
the whole church of	<b>Christ</b>	to the contrary. And	6, 123/ 20
of the Gospel because	<b>Christ</b>	said, "Non veni pacem	6, 124/ 32
worshipful understanding, that because	<b>Christ</b>	would make a division	6, 124/ 35
the Christian people whereby	<b>Christ</b>	might lose some of	6, 124/ 37
Israel, the church of	<b>Christ</b>	, which he hath of	6, 132/ 26
of God, our Savior	<b>Christ</b>	were not God's only	6, 135/ 12
yet as plain as	<b>Christ</b>	speaketh of hell in	6, 136/ 18
took the words of	<b>Christ</b>	in a wrong sense	6, 136/ 22
the New Law of	<b>Christ</b>	is the law so	6, 137/ 30
not without revelation of	<b>Christ</b>	once to come. Which	6, 140/ 28
a warning also of	<b>Christ</b>	, that God would once	6, 141/ 29
then came our Savior	<b>Christ</b>	to redeem us with	6, 142/ 12
face, "The Gospel of	<b>Christ</b>	was ordained by God	6, 142/ 32
same people turned unto	<b>Christ</b>	since; and in conclusion	6, 143/ 1
and said: "Thou art	<b>Christ</b>	, the Son of the	6, 143/ 20
it. And therefore, as	<b>Christ</b>	said to his disciples	6, 145/ 22
into the church of	<b>Christ</b>	and observed still. But	6, 146/ 7
into his church, and	<b>Christ</b>	himself, that hath promised	6, 147/ 3
contrary. For then had	<b>Christ</b>	, which is all truth	6, 147/ 7
up and believe that	<b>Christ</b>	were one God, and	6, 147/ 16
the church (in which	<b>Christ</b>	is assistant, and his	6, 147/ 18
by the mouth of	<b>Christ</b>	himself. And after of	6, 147/ 24
as Luther playeth with	<b>Christ</b>	. Of whose words or	6, 149/ 18
condemn the church of	<b>Christ</b>	for that they sanctify	6, 149/ 20
taught the apostles by	<b>Christ</b>	, and the church by	6, 149/ 34
after the birth of	<b>Christ</b>	as before. For it	6, 150/ 2
virginity, the church of	<b>Christ</b>	, being taught the truth	6, 151/ 17
taught the truth by	<b>Christ</b>	, perpetually hath believed since	6, 151/ 17
since the time of	<b>Christ</b>	. And yet is there	6, 151/ 18
after the birth of	<b>Christ</b>	had other children by	6, 151/ 23
by their great master,	<b>Christ</b>	, did teach unto the	6, 151/ 30
hand to hand, from	<b>Christ</b>	and his apostles unto	6, 152/ 5
hath been ever since	<b>Christ</b>	died. "And therefore is	6, 152/ 14
either doubteth he whether	<b>Christ</b>	teach his church true	6, 152/ 36
true, or else whether	<b>Christ</b>	teacheth it at all	6, 152/ 37
then he doubteth whether	<b>Christ</b>	in his words did	6, 152/ 37
And the words of	<b>Christ</b>	to his apostles, were	6, 155/ 6
with another word of	<b>Christ</b>	in which he prayed	6, 156/ 4
for the inequality of	<b>Christ</b>	, by reason of his	6, 156/ 7
plainly to say that	<b>Christ</b>	was not equal with	6, 159/ 10
believe is our Savior	<b>Christ</b>	only, and not any	6, 163/ 6
is, hear our Savior	<b>Christ</b>	and believe him, is	6, 163/ 17
to do." "Then if	<b>Christ</b>	," quoth I, "bid us	6, 163/ 25

the other point, that	<b>Christ</b>	commandeth us to believe	6, 164/ 33
that we be by	<b>Christ</b>	commanded to hear, believe	6, 165/ 25
appeareth that not only	<b>Christ</b>	is the man that	6, 165/ 30
whom ye be by	<b>Christ</b>	commanded to hear and	6, 165/ 32
say, the person whom	<b>Christ</b>	sendeth you to for	6, 166/ 4
to the church of	<b>Christ</b>	, concerning the sense and	6, 166/ 20
maketh the church of	<b>Christ</b>	all of one mind	6, 166/ 29
believe the church as	<b>Christ</b>	as long as they	6, 167/ 9
as they say as	<b>Christ</b>	saith, for so methinketh	6, 167/ 9
of their own, whereof	<b>Christ</b>	never spoke word nor	6, 167/ 11
me a thing whereof	<b>Christ</b>	or holy scripture saith	6, 167/ 19
believe the church above	<b>Christ</b>	? Were that a good	6, 167/ 20
godhead of our Savior	<b>Christ</b>	with his Father? For	6, 171/ 5
the holy manhood of	<b>Christ</b>	. "That is," quoth he	6, 171/ 14
that these words of	<b>Christ</b>	spoken unto Peter, "I	6, 172/ 37
me this. Did not	<b>Christ</b>	intend to gather a	6, 173/ 10
saith plain scripture of	<b>Christ</b>	in sundry places. As	6, 173/ 13
of heaven saith unto	<b>Christ</b>	in the psalm, "Postula	6, 173/ 14
instructeth the church of	<b>Christ</b>	in every truth necessarily	6, 176/ 10
the old lessons of	<b>Christ</b>	. And he said also	6, 178/ 6
promised by our Savior	<b>Christ</b>	that he should only	6, 178/ 19
the church forever, and	<b>Christ</b>	himself hath also said	6, 178/ 32
whether ye believe that	<b>Christ</b>	was born of a	6, 179/ 20
Gospel telleth you that	<b>Christ</b>	was born of a	6, 180/ 1
and the prayer of	<b>Christ</b>	to keep the faith	6, 182/ 14
think you, will not	<b>Christ</b>	suffer his church to	6, 183/ 8
that the church of	<b>Christ</b>	cannot in any necessary	6, 187/ 4
the very church of	<b>Christ</b>	, alleging that they peradventure	6, 187/ 7
after, the church of	<b>Christ</b>	in every place hid	6, 189/ 28
themselves the church of	<b>Christ</b>	. "The church of Christ	6, 190/ 13
Christ. "The church of	<b>Christ</b>	wheresoever it was in	6, 190/ 14
church or congregation of	<b>Christ</b>	. Now these people that	6, 190/ 24
be the church of	<b>Christ</b>	. "They preach," quoth he	6, 190/ 26
be the church of	<b>Christ</b>	. For the church of	6, 190/ 30
For the church of	<b>Christ</b>	ever fled and forbore	6, 190/ 30
men. "The church of	<b>Christ</b>	also is a thing	6, 191/ 25
pope, which is under	<b>Christ</b>	vicar and the head	6, 192/ 23
church and congregation of	<b>Christ</b>	was before all the	6, 192/ 32
before the church of	<b>Christ</b>	?" "Marry," quoth he, "there	6, 193/ 2
before the church of	<b>Christ</b>	. For there might be	6, 193/ 4
before the birth of	<b>Christ</b>	. And such I suppose	6, 193/ 5
fetch the church of	<b>Christ</b>	far above, and begin	6, 193/ 9
since the church of	<b>Christ</b>	is a people of	6, 193/ 31
that the church of	<b>Christ</b>	is before all the	6, 195/ 13

of the church of	<b>Christ</b>	. "That is very true	6, 195/ 15
the very church of	<b>Christ</b>	. And be in this	6, 196/ 7
openly and utterly deny	<b>Christ</b>	altogether, it cannot be	6, 196/ 18
of the church of	<b>Christ</b>	militant here in earth	6, 196/ 30
the very church of	<b>Christ</b>	is all such as	6, 198/ 8
who be his. And	<b>Christ</b>	saith that against his	6, 198/ 12
the very church of	<b>Christ</b>	is not, nor many	6, 199/ 5
the very church of	<b>Christ</b>	out of knowledge, and	6, 199/ 11
quoth I, "then had	<b>Christ</b>	not kept him seven	6, 200/ 1
all the church of	<b>Christ</b>	should be clean among	6, 200/ 5
quoth he. "Bade not	<b>Christ</b>	, " quoth I, "sacraments also	6, 200/ 21
secret unknown church of	<b>Christ</b>	that, having such opinions	6, 201/ 23
be the church of	<b>Christ</b>	. Now such can your	6, 201/ 33
But the church of	<b>Christ</b>	is a church well	6, 202/ 26
-- I mean upon	<b>Christ</b>	himself -- that it	6, 202/ 30
it to say that	<b>Christ</b>	, which would have his	6, 203/ 4
opinion the words of	<b>Christ</b>	, which Luther allegeth also	6, 203/ 14
this argument he maketh:	<b>Christ</b>	saith that the gates	6, 203/ 20
against the church of	<b>Christ</b>	the gates of hell	6, 204/ 18
For this net of	<b>Christ</b>	hath for the while	6, 205/ 7
And this field of	<b>Christ</b>	beareth for the while	6, 205/ 8
out of God's favor.	<b>Christ</b>	himself said to his	6, 205/ 17
the church after that	<b>Christ</b>	had appointed him for	6, 205/ 23
spouse, this church of	<b>Christ</b>	, enter into the pleasant	6, 206/ 2
the very church of	<b>Christ</b>	, good men and bad	6, 206/ 14
name and faith of	<b>Christ</b>	? By this church know	6, 206/ 23
this hath begun at	<b>Christ</b>	and hath had him	6, 206/ 24
only the church of	<b>Christ</b>	is the vine that	6, 207/ 8
is the vine that	<b>Christ</b>	spoke of in the	6, 207/ 8
then the church of	<b>Christ</b>	is all naught. For	6, 208/ 25
agreeth, the church of	<b>Christ</b>	to continue so whole	6, 210/ 3
the very church of	<b>Christ</b>	; and that of his	6, 210/ 8
for their brethren in	<b>Christ</b>	whom they see here	6, 212/ 8
the apostles equal to	<b>Christ</b>	because that they were	6, 214/ 35
where they came to	<b>Christ</b>	and said, "Dimitte illam	6, 215/ 9
whom the church of	<b>Christ</b>	hath in honor and	6, 219/ 31
of our Lord Jesus	<b>Christ</b>	, that you say all	6, 223/ 36
if the church of	<b>Christ</b>	, intending well, do all	6, 224/ 12
in the church of	<b>Christ</b>	nor synagogue of the	6, 224/ 35
relics? "Nor our Savior	<b>Christ</b>	blameth not the Jews	6, 225/ 11
them, intending to kill	<b>Christ</b>	as their forefathers did	6, 225/ 15
the right side of	<b>Christ</b>	to speed them well	6, 229/ 21
upon the ground unto	<b>Christ</b>	, having therewith a mind	6, 230/ 17
for the coming of	<b>Christ</b>	? I trow they be	6, 236/ 19

wise man wish that	<b>Christ</b>	had not come here	6, 236/ 20
or the rood for	<b>Christ</b>	himself, which, as I	6, 237/ 5
is the body of	<b>Christ</b>	himself; and although some	6, 237/ 10
Yes," quoth he. "When	<b>Christ</b>	, " quoth I, "sent his	6, 239/ 33
apostles and disciples of	<b>Christ</b>	did, at their word	6, 241/ 2
in miracles match unto	<b>Christ</b>	? And when he had	6, 241/ 29
more very churches of	<b>Christ</b>	than one?" "No more	6, 241/ 33
in the church of	<b>Christ</b>	, which is only, as	6, 242/ 17
except there were of	<b>Christ</b>	two churches of two	6, 242/ 26
very true church of	<b>Christ</b>	, to which his Holy	6, 243/ 12
not the name of	<b>Christ</b>	nor look for him	6, 243/ 30
his special church of	<b>Christ</b>	, not only do nothing	6, 244/ 24
be the church of	<b>Christ</b>	, but that our church	6, 245/ 36
observe the words of	<b>Christ</b>	after the very letter	6, 257/ 19
a poor spirit in	<b>Christ</b>	, that for any oath	6, 269/ 37
of that thief that	<b>Christ</b>	promised paradise, hanging on	6, 283/ 12
and wholesome doctrine of	<b>Christ</b>	to the devilish heresies	6, 285/ 7
that the church of	<b>Christ</b>	is but an unknown	6, 289/ 4
to Englishmen either that	<b>Christ</b>	in the Gospel had	6, 289/ 9
men have it. And	<b>Christ</b>	saith that all men	6, 308/ 29
needs follow, either that	<b>Christ</b>	in commending perpetual chastity	6, 309/ 12
to the priests of	<b>Christ</b>	, which was both born	6, 312/ 21
errors the church of	<b>Christ</b>	had condemned and subdued	6, 315/ 9
touching his faith toward	<b>Christ</b>	, methinketh I may be	6, 318/ 17
would use it well,	<b>Christ</b>	should himself never have	6, 332/ 15
sometimes of our Savior	<b>Christ</b>	(not always of one	6, 336/ 20
wit. For albeit that	<b>Christ</b>	did speak to the	6, 339/ 34
confirmed in faith, because	<b>Christ</b>	and his apostles used	6, 340/ 7
all the expositions which	<b>Christ</b>	made himself upon his	6, 340/ 10
whether the church of	<b>Christ</b>	were in the right	6, 346/ 1
man's mouth. For as	<b>Christ</b>	was not content that	6, 347/ 26
Judas in betraying of	<b>Christ</b>	, as of the good	6, 353/ 7
the good will of	<b>Christ</b>	in suffering of his	6, 353/ 7
consecrate the Body of	<b>Christ</b>	. " "This is a shameful	6, 353/ 24
body with our Savior	<b>Christ</b>	in their former, fast	6, 355/ 18
the Catholic Church of	<b>Christ</b>	and ever since hath	6, 355/ 26
read the life of	<b>Christ</b>	. And then if it	6, 359/ 18
the holy cross that	<b>Christ</b>	died on, saying that	6, 360/ 5
the whole church of	<b>Christ</b>	hath believed this fifteen	6, 365/ 19
so near cousins to	<b>Christ</b>	that they be in	6, 368/ 29
dead, but also of	<b>Christ</b>	himself. For there shall	6, 370/ 5
of other places where	<b>Christ</b>	is worshipped resorteth to	6, 370/ 22
doctrine and living of	<b>Christ</b>	. But as for the	6, 373/ 15
oppugn the church of	<b>Christ</b>	, the sacraments of Christ	6, 374/ 24

Christ, the sacraments of	<b>Christ</b>	, the saints of Christ	6, 374/ 25
Christ, the saints of	<b>Christ</b>	, the cross of Christ	6, 374/ 25
Christ, the cross of	<b>Christ</b>	, the mother of Christ	6, 374/ 25
Christ, the mother of	<b>Christ</b>	, and the Holy Body	6, 374/ 26
the Holy Body of	<b>Christ</b>	, so shamefully living and	6, 374/ 26
doctrine and life of	<b>Christ</b>	. The Arians, the Pelagians	6, 374/ 28
Christian people, which by	<b>Christ</b>	himself, by all his	6, 376/ 1
faith and religion of	<b>Christ</b>	, let not to set	6, 376/ 14
to the faith of	<b>Christ</b>	. And not only to	6, 376/ 31
manhood of our Savior	<b>Christ</b>	, but also against the	6, 376/ 32
and in faith of	<b>Christ</b>	than they should do	6, 381/ 5
good already. For as	<b>Christ</b>	saith, "Arbor mala non	6, 381/ 28
the works, then did	<b>Christ</b>	die for us for	6, 390/ 31
words of our Savior	<b>Christ</b>	, he said, much moved	6, 390/ 34
shall be saved). Where	<b>Christ</b>	requireth nothing but only	6, 391/ 1
as Saint Paul saith,	<b>Christ</b>	died for naught. For	6, 391/ 6
after the faith of	<b>Christ</b>	brought into the world	6, 391/ 12
without faith; and that	<b>Christ</b>	freely redeemed us. For	6, 391/ 16
commandments without faith, since	<b>Christ</b>	saith, "If thou wilt	6, 391/ 33
have well?" Saith not	<b>Christ</b>	of them that doth	6, 392/ 34
deeds of charity that	<b>Christ</b>	shall (as himself saith	6, 396/ 20
that the forsaking of	<b>Christ</b>	by Peter was allowed	6, 398/ 32
and well approved by	<b>Christ</b>	. And whether the adultery	6, 398/ 33
them that be in	<b>Christ</b>	Jesus, was meant of	6, 400/ 18
them that be in	<b>Christ</b>	Jesus, it followeth forthwith	6, 400/ 20
man so planted in	<b>Christ</b>	Jesus, but and if	6, 400/ 22
all his faith in	<b>Christ</b>	. For else it should	6, 400/ 23
yet punished his offence.	<b>Christ</b>	looked on Peter after	6, 401/ 31
For whereas our Savior	<b>Christ</b>	took upon himself all	6, 403/ 3
to death; and that	<b>Christ</b>	so far abhorred all	6, 406/ 13
in the defense of	<b>Christ</b>	himself, for which he	6, 406/ 15
upon the death of	<b>Christ</b>	, in the beginning of	6, 406/ 28
suffer the faith of	<b>Christ</b>	to be peaceably preached	6, 408/ 1
that the faith of	<b>Christ</b>	should much more increase	6, 408/ 5
to the faith of	<b>Christ</b>	, as came in the	6, 408/ 10
a plain enemy to	<b>Christ</b>	, as he that were	6, 408/ 15
were content to suffer	<b>Christ</b>	lose his worship in	6, 408/ 16
to be won to	<b>Christ</b>	on that side, than	6, 408/ 29
them we lose from	<b>Christ</b>	. And by all them	6, 408/ 34
we cannot win to	<b>Christ</b>	one the more, though	6, 408/ 35
of the counsels of	<b>Christ</b>	, would that no man	6, 411/ 18
to the counsels of	<b>Christ</b>	, by which they say	6, 411/ 26
a goodly church of	<b>Christ</b>	. "And now where they	6, 412/ 20
them all. "And albeit	<b>Christ</b>	forbade Saint Peter, being	6, 414/ 3

in peril of renaying	<b>Christ</b>	by impatience of some	6, 414/ 22
Now albeit so that	<b>Christ</b>	and his holy apostles	6, 414/ 28
in the church of	<b>Christ</b>	, and the articles thereof	6, 419/ 14
that the church of	<b>Christ</b>	is taught to believe	6, 419/ 21
faith was taught by	<b>Christ</b>	, preached by his apostles	6, 419/ 22
of Christ's faith, forsaketh	<b>Christ</b>	. And then saith our	6, 421/ 1
from the faith of	<b>Christ</b>	into the blasphemy of	6, 429/ 25
everlastingly the flock that	<b>Christ</b>	hath committed unto their	6, 430/ 6
the right faith of	<b>Christ</b>	continued in his Catholic	6, 433/ 20
Body of our Savior	<b>Christ</b>	; and seeth the one	6, 433/ 35
from the death of	<b>Christ</b>	and the time of	6, 434/ 10
of them all, whom	<b>Christ</b>	shall at the last	6, 435/ 13
any necessary article of	<b>Christ's</b>	faith. And in this	6, 8/ 6
the common belief of	<b>Christ's</b>	Catholic Church, can nothing	6, 8/ 32
things used commonly in	<b>Christ's</b>	church. And in this	6, 14/ 13
hands all knowledge of	<b>Christ's</b>	Gospel and of God's	6, 29/ 2
Christian man to read	<b>Christ's</b>	Gospel. "And surely sir	6, 29/ 16
men think that secretly	<b>Christ's</b>	order yet standeth still	6, 31/ 33
faith and belief of	<b>Christ's</b>	Catholic Church. But as	6, 32/ 32
against the faith of	<b>Christ's</b>	church, let him name	6, 37/ 12
faith, and belief of	<b>Christ's</b>	church. And thereby do	6, 37/ 34
old ever barked against	<b>Christ's</b>	Catholic Church, very sure	6, 38/ 21
as hath been in	<b>Christ's</b>	church from the beginning	6, 38/ 23
done to one of	<b>Christ's</b>	poor folk for his	6, 48/ 35
old ancient customs of	<b>Christ's</b>	church, mocking the setting	6, 49/ 18
did that ointment to	<b>Christ's</b>	head. But the heretics	6, 49/ 22
at the manner of	<b>Christ's</b>	church than they do	6, 50/ 4
that is bestowed about	<b>Christ's</b>	cross. "Take all the	6, 50/ 30
all the pieces of	<b>Christ's</b>	cross through Christendom (albeit	6, 50/ 31
all the pieces of	<b>Christ's</b>	cross, if it were	6, 51/ 4
from the time of	<b>Christ's</b>	apostles and by them	6, 56/ 7
hath a remembering of	<b>Christ's</b>	Passion in his mind	6, 56/ 19
that he hath of	<b>Christ's</b>	Passion neither the one	6, 56/ 27
so hath been from	<b>Christ's</b>	days hither. I trow	6, 59/ 8
man doubteth but that	<b>Christ's</b>	apostles were holy temples	6, 59/ 9
of the acts of	<b>Christ's</b>	holy apostles. So that	6, 59/ 21
before, the faith of	<b>Christ's</b>	church, by the common	6, 62/ 18
Nor the doctors of	<b>Christ's</b>	church did never mistrust	6, 76/ 23
their writings, go to	<b>Christ's</b>	Gospel and look on	6, 81/ 28
thorns that was in	<b>Christ's</b>	crown bud and bring	6, 84/ 20
old holy doctor of	<b>Christ's</b>	church, whose books were	6, 90/ 18
in the images in	<b>Christ's</b>	stead and our Lady's	6, 99/ 28
any necessary article of	<b>Christ's</b>	faith. And in this	6, 101/ 8
for their successors in	<b>Christ's</b>	flock, and by them	6, 103/ 12



of the laws of	Christ's	church than to the	6, 105/ 22
that these words of	Christ's	promise made unto his	6, 108/ 29
were thus, whereof should	Christ's	promise serve, "Ego vobiscum	6, 114/ 3
that common belief of	Christ's	Catholic Church, can nothing	6, 116/ 24
when ye said that	Christ's	being with his church	6, 119/ 26
as certain. "First, that	Christ's	church cannot err in	6, 121/ 28
the common faith of	Christ's	whole church. And because	6, 123/ 13
the Catholic faith of	Christ's	church. And therefore if	6, 127/ 20
despoil the Egyptians, when	Christ's	learned men take out	6, 132/ 23
to the faith of	Christ's	church. "Now if our	6, 136/ 28
called the law of	Christ's	faith, the law of	6, 143/ 4
when he had, upon	Christ's	question demanding "Of whom	6, 143/ 18
by his confession and	Christ's	holy mouth. And by	6, 143/ 29
people the points of	Christ's	faith (with which points	6, 144/ 19
from the declaration of	Christ's	godhead and equality with	6, 145/ 2
no word thereof in	Christ's	Gospel written, but rather	6, 151/ 19
was the faith of	Christ's	church in every time	6, 152/ 11
of the faith of	Christ's	church, cometh to the	6, 152/ 34
Catholic faith of all	Christ's	church, which can never	6, 153/ 9
old holy doctors and	Christ's	whole church. "But first	6, 169/ 28
church the remembrance of	Christ's	words and to lead	6, 182/ 16
had in honor in	Christ's	church, since the church	6, 185/ 18
the Catholic faith of	Christ's	church by the scripture	6, 188/ 21
the Catholic faith of	Christ's	church should examine and	6, 188/ 22
a plain renaying of	Christ's	faith to do any	6, 190/ 32
But I speak of	Christ's	church now as of	6, 193/ 11
all them can be	Christ's	church, but Christ's church	6, 195/ 22
be Christ's church, but	Christ's	church must needs be	6, 195/ 22
verily a member of	Christ's	church ere he was	6, 197/ 20
good men out of	Christ's	church and naughty men	6, 197/ 32
Saracens, having heard of	Christ's	name, did long to	6, 200/ 25
whole mystical body of	Christ's	church might get yet	6, 205/ 33
the whole body of	Christ's	holy church remain pure	6, 206/ 5
of question which is	Christ's	very church, since it	6, 206/ 16
-- the vine of	Christ's	mystical body -- seem	6, 207/ 11
point fail here in	Christ's	church. For if it	6, 223/ 28
reproved, either here in	Christ's	church or among the	6, 224/ 24
in their synagogue before	Christ's	days; and yet saints	6, 224/ 25
by the cross at	Christ's	Passion, she will I	6, 232/ 15
teeth pulled out for	Christ's	sake. Nor there is	6, 232/ 34
Christianly. Go me to	Christ's	own coming and giving	6, 236/ 15
saints and doctors of	Christ's	church, as Saint Jerome	6, 238/ 2
for the doctors of	Christ's	church, since miracles were	6, 240/ 3
spoke of Moses and	Christ's	disciples putteth me now	6, 240/ 19

break our images, as	Christ's	doctors did the paynims'	6, 241/ 13
God only done in	Christ's	church. And if there	6, 242/ 22
and departed out of	Christ's	church, and each of	6, 243/ 16
usages, and belief of	Christ's	church, not only now	6, 245/ 24
things used commonly in	Christ's	church. And in this	6, 255/ 12
folk many day in	Christ's	church, when it was	6, 283/ 5
of the priests of	Christ's	church, he never calleth	6, 286/ 2
of the priests of	Christ's	church, there doth he	6, 289/ 28
by their constitution pull	Christ's	Gospel out of Christian	6, 294/ 15
doctrine cast out of	Christ's	church and through all	6, 295/ 10
and sweet oblation of	Christ's	Holy Body offered up	6, 299/ 18
accepteth the oblation of	Christ's	Holy Body for other	6, 300/ 2
against the sacraments of	Christ's	church, against all virtuous	6, 303/ 21
that ever were in	Christ's	church say that the	6, 304/ 15
the continual custom of	Christ's	church, so many hundred	6, 305/ 13
seeing that consent of	Christ's	church so full and	6, 308/ 7
than to take into	Christ's	temple to serve about	6, 312/ 26
after the cleanness of	Christ's	holy counsel." "Truth, if	6, 312/ 28
the right order of	Christ's	church when the one	6, 334/ 22
indeed it is) that	Christ's	church hath the true	6, 346/ 6
as have been in	Christ's	church in so many	6, 350/ 23
hath been used in	Christ's	church, is sacrilege and	6, 353/ 32
a book in which	Christ's	life and his death	6, 359/ 19
the images by which	Christ's	life and his Passion	6, 359/ 22
no saint unblasphemed, nor	Christ's	own mother neither. "For	6, 359/ 32
the holy sacraments of	Christ's	church; in that book	6, 362/ 7
laws and canons of	Christ's	church, and to the	6, 366/ 29
the whole faith of	Christ's	church continued by so	6, 367/ 15
the holy cross, nor	Christ's	blessed Body, as plainly	6, 367/ 32
shame any time since	Christ's	birth until our wretched	6, 375/ 14
all the doctors of	Christ's	church, and lean to	6, 376/ 15
the true faith of	Christ's	church. Howbeit, when he	6, 379/ 30
for better learned than	Christ's	blessed apostles Saint Paul	6, 387/ 14
sure knowledge, as of	Christ's	descension into hell and	6, 387/ 23
and putting out of	Christ's	flock, saving that they	6, 407/ 6
on that part, and	Christ's	faith not there suffered	6, 408/ 12
favor and suffrages of	Christ's	church. But and if	6, 410/ 19
after to come to	Christ's	faith again. I would	6, 416/ 23
they would hate all	Christ's	apostles for the falsehood	6, 418/ 7
forsaketh any truth of	Christ's	faith, forsaketh Christ. And	6, 420/ 31
both to rail against	Christ's	church for saying as	6, 426/ 10
faith and teaching of	Christ's	Catholic Church, which God	6, 427/ 5
his church continued from	Christ's	days hitherto, as it	6, 427/ 7
forefathers, holy doctors of	Christ's	church militant here in	6, 427/ 9

any new construction of	<b>Christ's</b>	Holy Gospel or other	6, 427/ 14
that ever sprang in	<b>Christ's</b>	church, the very worst	6, 427/ 19
blessed Lady, cast down	<b>Christ's</b>	cross, thrown out the	6, 427/ 34
void him out of	<b>Christ's</b>	flock. Which is the	6, 428/ 31
and evident example of	<b>Christ's</b>	blessed apostles. And surely	6, 429/ 34
Luther, the prelates of	<b>Christ's</b>	church rather ought temporally	6, 430/ 4
those Jews that ascribed	<b>Christ's</b>	miracles to the devil	6, 432/ 10
clean the contrary, destroying	<b>Christ's</b>	holy sacraments, pulling down	6, 433/ 29
holy sacraments, pulling down	<b>Christ's</b>	cross, blaspheming his blessed	6, 433/ 30
saints that ever since	<b>Christ's</b>	days have testified by	6, 434/ 21
the very faith of	<b>Christ's</b>	Catholic Church, so walk	6, 435/ 25
sultan have used to	<b>christen</b>	their children of purpose	6, 416/ 17
make the fashion of	<b>Christendom</b>	to seem all turned	6, 31/ 29
all other places of	<b>Christendom</b>	, but by books also	6, 38/ 5
was clean turned to	<b>Christendom</b>	? And in the worshipping	6, 39/ 23
of Christ's cross through	<b>Christendom</b>	(albeit many a good	6, 50/ 32
Moreover, look me through	<b>Christendom</b>	, and I suppose ye	6, 53/ 33
all the churches in	<b>Christendom</b>	. For God is as	6, 57/ 2
of our faith and	<b>Christendom</b>	. But now to come	6, 101/ 26
is the entry into	<b>Christendom</b>	-- for as Saint	6, 111/ 2
be some that all	<b>Christendom</b>	believe, and believe themselves	6, 151/ 25
belief so received through	<b>Christendom</b>	that the Christian people	6, 164/ 19
bear the name of	<b>Christendom</b>	, except these new folk	6, 200/ 2
us and granted through	<b>Christendom</b>	and a conclusion very	6, 206/ 18
the whole body of	<b>Christendom</b>	-- led thereunto both	6, 209/ 31
whole general council of	<b>Christendom</b>	, approved by the faith	6, 210/ 13
the whole people of	<b>Christendom</b>	, that the person is	6, 220/ 32
evil living people in	<b>Christendom</b>	, the worse by their	6, 236/ 19
the merit of his	<b>Christendom</b>	. In the preface of	6, 291/ 28
all other countries of	<b>Christendom</b>	the people have the	6, 294/ 1
church and through all	<b>Christendom</b>	damned and defamed already	6, 295/ 11
taught but also through	<b>Christendom</b>	, where the other apostles	6, 304/ 35
ever and everywhere in	<b>Christendom</b>	the bigamy of two	6, 305/ 7
they would condemn all	<b>Christendom</b>	as breakers of the	6, 308/ 14
the consent of all	<b>Christendom</b>	in effect that ratified	6, 311/ 14
it well allowed through	<b>Christendom</b>	long time since. Which	6, 313/ 9
religion, and virtue of	<b>Christendom</b>	. And that he is	6, 360/ 21
face and fashion of	<b>Christendom</b>	into a very tyrannous	6, 370/ 3
be imputed to his	<b>Christendom</b>	. For his living is	6, 373/ 14
in the beginning to	<b>Christendom</b>	out of the paynims	6, 408/ 10
of were peradventure between	<b>Christendom</b>	and Turkey or pagans	6, 408/ 19
any covenant with them	<b>Christendom</b>	can nothing win. For	6, 408/ 33
in sundry places of	<b>Christendom</b>	, by heretics rising of	6, 409/ 19
in every part of	<b>Christendom</b>	. Among which in England	6, 409/ 23

though he come into	<b>Christendom</b>	with a great army	6, 411/ 24
go about to defend	<b>Christendom</b>	by the sword. Which	6, 411/ 35
loss and diminishment of	<b>Christendom</b>	since that guise began	6, 412/ 23
the common corps of	<b>Christendom</b>	, God, for the revenging	6, 413/ 30
whether ye were ever	<b>christened</b>	or not?" "For every	6, 76/ 4
believeth that I am	<b>christened</b>	, as a thing so	6, 76/ 7
that yourself was ever	<b>christened</b>	. For I dare well	6, 76/ 20
that ye were ever	<b>christened</b>	or ever wist whether	6, 76/ 22
boy, pardie, that we	<b>christened</b>	right now, and taught	6, 134/ 36
neither paynim tyrant nor	<b>christened</b>	heretic -- should prevail	6, 204/ 3
Jews, paynims, or newly	<b>christened</b>	folk, except we would	6, 340/ 9
they be but once	<b>christened</b>	and that at their	6, 354/ 21
else where folk be	<b>christened</b>	in their cradles. For	6, 381/ 12
was by at your	<b>christening</b>	, nor when ye were	6, 76/ 1
nomen domini nostri Jesu	<b>Christi</b>	, ut idipsum dicatis omnes	6, 223/ 34
the feast of Corpus	<b>Christi</b>	. "He teacheth also that	6, 360/ 9
seem no necessity for	<b>Christian</b>	folk to resort to	6, 5/ 20
be which no good	<b>Christian</b>	man may deny to	6, 7/ 15
common known multitude of	<b>Christian</b>	nations, not cut off	6, 12/ 22
sect which no people	<b>Christian</b>	or heathen could have	6, 18/ 20
were heresy for a	<b>Christian</b>	man to read Christ's	6, 29/ 16
the persecutors and his	<b>Christian</b>	people the sufferers, we	6, 31/ 31
sufferers, we make the	<b>Christian</b>	men the persecutors and	6, 31/ 32
believing men and very	<b>Christian</b>	martyrs. "Christ also, they	6, 32/ 2
learning enough for a	<b>Christian</b>	man, with which the	6, 33/ 36
I suppose, every good	<b>Christian</b>	man will agree for	6, 37/ 19
bear the name of	<b>Christian</b>	men, from the common	6, 38/ 1
flock of all good	<b>Christian</b>	people. "And as touching	6, 38/ 10
forbid images among his	<b>Christian</b>	flock, where his pleasure	6, 38/ 34
the hearts of good	<b>Christian</b>	people. Christ also taught	6, 39/ 11
scant believe that any	<b>Christian</b>	people, all were they	6, 41/ 20
to be used among	<b>Christian</b>	people; but leaving all	6, 43/ 21
Lady, nor of any	<b>Christian</b>	saint in no wise	6, 45/ 14
be better Jews than	<b>Christian</b>	men? "If men will	6, 50/ 6
albeit many a good	<b>Christian</b>	prince, and other godly	6, 50/ 32
seem no necessity for	<b>Christian</b>	folk to resort to	6, 51/ 25
me little question, but	<b>Christian</b>	people being in the	6, 53/ 25
whole congregation of all	<b>Christian</b>	people, that if the	6, 54/ 23
coney carved and painted,	<b>Christian</b>	people that have reason	6, 56/ 12
albeit that every good	<b>Christian</b>	man hath a remembering	6, 56/ 19
many temples throughout his	<b>Christian</b>	flock." Here said your	6, 57/ 24
God will that his	<b>Christian</b>	people have in sundry	6, 57/ 34
manner of worshipping of	<b>Christian</b>	faith and religion, yet	6, 58/ 9
churches and congregations of	<b>Christian</b>	people resorting together to	6, 58/ 34

to the increase of	<b>Christian</b>	devotion, or done by	6, 62/ 8
and evident unto every	<b>Christian</b>	man, that it needeth	6, 62/ 16
and accustomed for good,	<b>Christian</b>	, and meritorious virtues; and	6, 62/ 22
idols, as now do	<b>Christian</b>	men, not as heretics	6, 73/ 10
world in every nation	<b>Christian</b>	and heathen, and almost	6, 76/ 13
since ye be a	<b>Christian</b>	man and receive scripture	6, 76/ 34
be which no good	<b>Christian</b>	man may deny to	6, 85/ 20
more likely that among	<b>Christian</b>	men he will suffer	6, 89/ 4
if ye be a	<b>Christian</b>	man have any scruple	6, 89/ 15
longer too, did good	<b>Christian</b>	people pray to saints	6, 90/ 10
the devotion of his	<b>Christian</b>	people therein, as we	6, 90/ 14
nor now, Christ among	<b>Christian</b>	people suffereth not such	6, 90/ 32
to the deceit of	<b>Christian</b>	people. And since that	6, 102/ 3
that agree themselves for	<b>Christian</b>	men, our dispicions are	6, 102/ 29
to them for all	<b>Christian</b>	men that should come	6, 103/ 22
to Moses. And that	<b>Christian</b>	men in like wise	6, 104/ 15
the whole congregation of	<b>Christian</b>	people professing his name	6, 107/ 23
is there is no	<b>Christian</b>	man but he will	6, 110/ 32
article, which no good	<b>Christian</b>	man will doubt of	6, 115/ 35
first substantial difference discerning	<b>Christian</b>	men from heathen, as	6, 118/ 16
as plain to a	<b>Christian</b>	man, as any petition	6, 121/ 24
indeed and to every	<b>Christian</b>	man faith maketh it	6, 121/ 27
well understood, by which	<b>Christian</b>	people are commanded to	6, 121/ 32
of simplicity and good	<b>Christian</b>	devotion borne to the	6, 123/ 1
common things as all	<b>Christian</b>	men know they could	6, 123/ 9
and sow sedition among	<b>Christian</b>	men as the very	6, 124/ 24
of dissension among the	<b>Christian</b>	people whereby Christ might	6, 124/ 37
cannot lightly grow among	<b>Christian</b>	men, but by the	6, 125/ 4
I would have a	<b>Christian</b>	man's child begin therein	6, 133/ 17
Creed before, because every	<b>Christian</b>	man's child by the	6, 133/ 29
quoth I, "let this	<b>Christian</b>	child of ours alone	6, 134/ 1
made many a good	<b>Christian</b>	man, and many of	6, 142/ 36
in justifying the good	<b>Christian</b>	, either by the working	6, 143/ 9
have fallen out of	<b>Christian</b>	folk's hearts; but the	6, 144/ 4
Now were to the	<b>Christian</b>	people the points of	6, 144/ 18
Paul that among the	<b>Christian</b>	flock, where he taught	6, 145/ 19
the breasts of his	<b>Christian</b>	people, that by the	6, 146/ 23
of one. "Every good	<b>Christian</b>	man, I doubt not	6, 150/ 1
all-thing that he would	<b>Christian</b>	people should believe, and	6, 155/ 9
one," meaning by his	<b>Christian</b>	people, which shall never	6, 156/ 6
you and to every	<b>Christian</b>	man else, that in	6, 161/ 33
he marvelous effectually beseecheth	<b>Christian</b>	people to agree together	6, 163/ 35
to other. But among	<b>Christian</b>	people it will soon	6, 164/ 3
through Christendom that the	<b>Christian</b>	people think it a	6, 164/ 19

of God with his	<b>Christian</b>	Church in their spiritual	6, 182/ 21
as parcel of their	<b>Christian</b>	faith." "Nay," quoth he	6, 182/ 33
very church and true	<b>Christian</b>	congregation is. But since	6, 196/ 2
among the great unchangeable	<b>Christian</b>	countries which have kept	6, 200/ 7
that professed themselves for	<b>Christian</b>	men, whole nations, but	6, 200/ 27
to wit, all the	<b>Christian</b>	people whom we call	6, 204/ 20
common known multitude of	<b>Christian</b>	men, good and bad	6, 205/ 6
common known multitude of	<b>Christian</b>	nations, not cut off	6, 206/ 13
whole, common congregation of	<b>Christian</b>	people good and bad	6, 208/ 4
I think no good	<b>Christian</b>	man but he would	6, 221/ 15
among the Jews and	<b>Christian</b>	people, also many men	6, 225/ 33
like a good, faithful	<b>Christian</b>	woman loved no such	6, 229/ 9
as I think, no	<b>Christian</b>	man to image or	6, 230/ 34
be cast away among	<b>Christian</b>	men, but men rather	6, 236/ 13
long hold among good	<b>Christian</b>	people. But God would	6, 241/ 26
whole congregation of true	<b>Christian</b>	people in this world	6, 244/ 7
may see that good	<b>Christian</b>	folk were offended with	6, 269/ 11
there were no good	<b>Christian</b>	man that would after	6, 283/ 2
marvel, that any good	<b>Christian</b>	man having any drop	6, 285/ 1
but a congregation of	<b>Christian</b>	people, which congregation of	6, 286/ 29
people, which congregation of	<b>Christian</b>	people hath been in	6, 286/ 30
to a company of	<b>Christian</b>	men or a company	6, 286/ 33
different from laymen among	<b>Christian</b>	people. And he saith	6, 289/ 31
all holy orders among	<b>Christian</b>	people be but feigned	6, 289/ 33
The Obedience of a	<b>Christian</b>	Man, a book able	6, 291/ 26
able to make a	<b>Christian</b>	man that would believe	6, 291/ 27
leave off all good	<b>Christian</b>	virtues, and lose the	6, 291/ 28
a layman were no	<b>Christian</b>	man, will suffer no	6, 293/ 25
Christ's Gospel out of	<b>Christian</b>	people's hands. I cannot	6, 294/ 15
spirituality of any nation	<b>Christian</b>	. I wot well there	6, 295/ 24
given to all good	<b>Christian</b>	people this fifteen hundred	6, 305/ 29
Blessed Sacrament as good	<b>Christian</b>	men did much abhor	6, 330/ 19
articles wherein every good	<b>Christian</b>	man is clear --	6, 336/ 12
the hands of any	<b>Christian</b>	people, so many years	6, 340/ 6
that we should reckon	<b>Christian</b>	men less worthy thereto	6, 342/ 19
and agreement of all	<b>Christian</b>	people this fifteen hundred	6, 346/ 31
sin can damn any	<b>Christian</b>	man, but only lack	6, 352/ 33
invention. "Item, that every	<b>Christian</b>	man and Christian woman	6, 353/ 22
every Christian man and	<b>Christian</b>	woman is a priest	6, 353/ 22
all reason, that no	<b>Christian</b>	man is or can	6, 354/ 29
to be worshipped among	<b>Christian</b>	men, and well declareth	6, 356/ 31
the common consent of	<b>Christian</b>	people for avoiding of	6, 361/ 19
he said that all	<b>Christian</b>	men were bound to	6, 361/ 20
damnable heretics, were good	<b>Christian</b>	men, and all their	6, 361/ 29

said was of all	<b>Christian</b>	men firmly to be	6, 365/ 14
only of all good	<b>Christian</b>	people, quick and dead	6, 370/ 4
as hath been among	<b>Christian</b>	men in their war	6, 373/ 7
their evil deeds. A	<b>Christian</b>	man's evil living cannot	6, 373/ 13
sect which no people	<b>Christian</b>	or heathen could have	6, 374/ 10
were almost quenched among	<b>Christian</b>	people, it could never	6, 374/ 13
still avow themselves for	<b>Christian</b>	folk, granting the scripture	6, 374/ 22
believe their doctrine as	<b>Christian</b>	, for some spiritual form	6, 374/ 33
and fashion of their	<b>Christian</b>	living. But now the	6, 375/ 1
the world began, among	<b>Christian</b>	and heathen so highly	6, 375/ 31
in the flock of	<b>Christian</b>	people, which by Christ	6, 375/ 36
taken still for a	<b>Christian</b>	man, and over that	6, 376/ 6
us that call ourselves	<b>Christian</b>	folk to see such	6, 376/ 13
any manner knowledge of	<b>Christian</b>	belief, may well and	6, 376/ 28
promises of God whereby	<b>Christian</b>	men hope to come	6, 387/ 29
saith, can damn a	<b>Christian</b>	man, save only lack	6, 389/ 19
nothing can damn any	<b>Christian</b>	man but only lack	6, 390/ 7
set violence aside, good	<b>Christian</b>	people had peradventure yet	6, 407/ 13
reason to look that	<b>Christian</b>	princes should suffer the	6, 407/ 23
should suffer the Catholic	<b>Christian</b>	people to be oppressed	6, 407/ 23
away upon all sides,	<b>Christian</b>	and heathen, and that	6, 407/ 26
them, and that we	<b>Christian</b>	men should therefore suffer	6, 408/ 2
preached or taught among	<b>Christian</b>	men, and not punish	6, 408/ 14
and increasing of the	<b>Christian</b>	faith and winning of	6, 408/ 23
took of the true	<b>Christian</b>	flock, as the Lutherans	6, 409/ 7
put out of the	<b>Christian</b>	flock by excommunication. And	6, 410/ 20
conversation were perilous among	<b>Christian</b>	men, the church refuseth	6, 410/ 22
removed out of the	<b>Christian</b>	flock. And though the	6, 410/ 28
not lawful to any	<b>Christian</b>	man to fight against	6, 411/ 23
they say that all	<b>Christian</b>	men are bound to	6, 411/ 25
since the time that	<b>Christian</b>	men first fell to	6, 411/ 31
will take, and that	<b>Christian</b>	people be like to	6, 412/ 14
routs and fight against	<b>Christian</b>	men; and destroy, as	6, 412/ 17
schisms and seditions among	<b>Christian</b>	people, lay the loss	6, 413/ 18
the contrary. For when	<b>Christian</b>	princes did their devoir	6, 413/ 21
victories given to good	<b>Christian</b>	princes by his almighty	6, 413/ 25
that the ambition of	<b>Christian</b>	rulers, desiring each other's	6, 413/ 27
himself, but of a	<b>Christian</b>	charity for the safeguard	6, 415/ 15
which we defend the	<b>Christian</b>	countries against the Turks	6, 415/ 17
rather of all good	<b>Christian</b>	people to be eschewed	6, 417/ 4
the great congregation of	<b>Christian</b>	people, as things certain	6, 419/ 16
obedience that any good	<b>Christian</b>	man would abhor to	6, 425/ 14
therefore let all good	<b>Christian</b>	people knock and break	6, 427/ 1
to say, let good	<b>Christian</b>	folk suspect, abhor, and	6, 427/ 3

of necessity by good	<b>Christian</b>	princes and politic rulers	6, 430/ 18
to weigh much among	<b>Christian</b>	men against the writing	6, 431/ 34
sacraments had in reverence,	<b>Christian</b>	souls tenderly prayed for	6, 433/ 25
themselves in Christmas more	<b>Christianly</b>	. Go me to Christ's	6, 236/ 14
also that, being faithful	<b>Christians</b>	, they were so near	6, 368/ 29
if we be good	<b>Christians</b>	and know the belief	6, 420/ 3
that Lent were fordome.	<b>Christmas</b>	, if we consider how	6, 236/ 10
And yet is not	<b>Christmas</b>	to be cast away	6, 236/ 12
and use themselves in	<b>Christmas</b>	more Christianly. Go me	6, 236/ 14
his qui sunt in	<b>Christo</b>	Jesu." And albeit that	6, 398/ 17
Nor these two words "	<b>Christus</b>	crucifixus" do not so	6, 47/ 15
God). "Si ex operibus,	<b>Christus</b>	pro nobis gratis mortuus	6, 390/ 29
Eusebius, Saint Basil, Saint	<b>Chrysostom</b>	, and many another old	6, 90/ 17
Augustine, Saint Basil, Saint	<b>Chrysostom</b>	, Saint Gregory, with all	6, 238/ 3
Saint Gregory Nazianzenus, Saint	<b>Chrysostom</b>	, and many other doctors	6, 407/ 1
Gregory, Saint Cyprian, Saint	<b>Chrysostom</b>	, with many old fathers	6, 420/ 15
Jerome, Saint Ambrose, Saint	<b>Chrysostom</b>	, Saint Gregory, and many	6, 432/ 1
Augustine, Saint Basil, Saint	<b>Chrysostom</b>	, Saint Gregory, and all	6, 434/ 9
he proveth that the	<b>church</b>	of Christ cannot err	6, 8/ 5
the authority of the	<b>church</b>	. The Nineteenth Chapter The	6, 8/ 9
were idolatry, then the	<b>church</b>	believing it to be	6, 8/ 12
faith failed in the	<b>church</b>	whereof Christ hath promised	6, 8/ 14
of Christ with his	<b>church</b>	, to keep it out	6, 8/ 18
his being with his	<b>church</b>	in holy scripture; whereof	6, 8/ 19
Christ continued with his	<b>church</b>	none other wise but	6, 8/ 23
requireth, God giveth the	<b>church</b>	the right understanding thereof	6, 8/ 27
followeth further that the	<b>church</b>	cannot err in the	6, 8/ 28
belief of Christ's Catholic	<b>Church</b>	, can nothing serve their	6, 8/ 32
and believed through the	<b>church</b>	of Christ. The Twenty-Third	6, 9/ 14
never out of his	<b>church</b>	. And that the law	6, 10/ 3
should not believe the	<b>church</b>	if he saw the	6, 10/ 10
if he saw the	<b>church</b>	say one thing and	6, 10/ 10
the faith of the	<b>church</b>	is the word of	6, 10/ 12
doubts to believe his	<b>church</b>	. The Twenty-Seventh Chapter The	6, 10/ 21
full obedience unto his	<b>church</b>	. And a cause why	6, 10/ 25
we should believe the	<b>church</b>	in anything where we	6, 10/ 29
infallible authority of the	<b>church</b>	in that God teacheth	6, 10/ 35
that God instructeth the	<b>church</b>	of Christ in every	6, 11/ 4
holy scripture, though the	<b>church</b>	did agree therein and	6, 11/ 8
the authority of the	<b>church</b>	, men could not know	6, 11/ 10
will not suffer the	<b>church</b>	to be deceived in	6, 11/ 12
Chapter In that the	<b>church</b>	cannot err in the	6, 11/ 15
against Luther, that the	<b>church</b>	cannot err in the	6, 11/ 18
part agreeing that the	<b>church</b>	of Christ cannot in	6, 11/ 25



which is the very	<b>church</b>	of Christ, alleging that	6, 11/ 27
that themselves is the	<b>church</b>	, and we not. Whereof	6, 11/ 29
they cannot be the	<b>church</b>	. The Second Chapter The	6, 12/ 2
of such as the	<b>church</b>	taketh for heretics can	6, 12/ 4
heretics can be the	<b>church</b>	forasmuch as the church	6, 12/ 5
church forasmuch as the	<b>church</b>	was before all them	6, 12/ 5
moveth that the very	<b>church</b>	peradventure is not the	6, 12/ 9
moveth that though the	<b>church</b>	be not the number	6, 12/ 14
heresies, be the very	<b>church</b>	of Christ, good men	6, 12/ 23
moveth that since the	<b>church</b>	is this known multitude	6, 12/ 25
good sort of the	<b>church</b>	be they that believe	6, 12/ 28
holy doctors of the	<b>church</b>	approving the same, as	6, 13/ 24
be the very true	<b>church</b>	in which they have	6, 13/ 32
be given to the	<b>church</b>	and to the scripture	6, 14/ 6
used commonly in Christ's	<b>church</b>	. And in this chapter	6, 14/ 13
this cruelty in the	<b>church</b>	. And they that seem	6, 31/ 26
belief of Christ's Catholic	<b>Church</b>	. But as for such	6, 32/ 32
the order that the	<b>church</b>	taketh in the condemnation	6, 37/ 8
the faith of Christ's	<b>church</b>	, let him name what	6, 37/ 12
and belief of Christ's	<b>church</b>	. And thereby do I	6, 37/ 34
belief of the whole	<b>church</b>	besides. For this am	6, 38/ 2
barked against Christ's Catholic	<b>Church</b>	, very sure am I	6, 38/ 21
hath been in Christ's	<b>church</b>	from the beginning hitherto	6, 38/ 23
costly ornaments of the	<b>church</b>	, whereof the money were	6, 40/ 21
the paraments of the	<b>church</b>	, but only see that	6, 40/ 24
and plate of the	<b>church</b>	. But I suppose he	6, 41/ 5
Savior Christ in the	<b>Church</b>	of Milan, where himself	6, 41/ 17
and ornaments of his	<b>church</b>	, long time ere Saint	6, 41/ 32
gay ornaments of the	<b>church</b>	and such other outward	6, 44/ 21
they wot that the	<b>church</b>	worshippeth not saints as	6, 48/ 27
ancient customs of Christ's	<b>church</b>	, mocking the setting up	6, 49/ 18
the manner of Christ's	<b>church</b>	than they do at	6, 50/ 4
the ministers of his	<b>church</b>	, but their devotion should	6, 53/ 27
hearts of the whole	<b>church</b>	, that is, to wit	6, 54/ 21
Affrike, unto Saint Stephen's	<b>Church</b>	in Milan, where many	6, 55/ 16
and ceremonies of the	<b>church</b>	, both in the divine	6, 56/ 2
hand left in the	<b>church</b>	from the time of	6, 56/ 6
common temple or parish	<b>church</b>	, yet if churches and	6, 58/ 33
him in temple and	<b>church</b>	. Whereof himself witnesseth with	6, 59/ 24
pilgrimages than against every	<b>church</b>	. For God is not	6, 59/ 28
to God in the	<b>church</b>	than without because his	6, 59/ 30
the one be a	<b>church</b>	as well as the	6, 60/ 10
the faith of Christ's	<b>church</b>	, by the common consent	6, 62/ 18
that in his parish	<b>church</b>	, he should upon the	6, 69/ 23

the building of his	<b>church</b>	, finding one beam cut	6, 71/ 25
the doctors of Christ's	<b>church</b>	did never mistrust the	6, 76/ 23
married in Saint Stephen's	<b>Church</b>	, which is not greatly	6, 79/ 7
a saint in his	<b>church</b>	, and there suddenly say	6, 85/ 23
strange wench into the	<b>church</b>	that said she was	6, 87/ 12
lie out of the	<b>church</b>	; and after she was	6, 87/ 13
driven out of the	<b>church</b>	in the devil's name	6, 88/ 14
holy doctor of Christ's	<b>church</b>	, whose books were not	6, 90/ 18
pleaseth him in his	<b>church</b>	, it must needs suffice	6, 90/ 24
needs suffice for the	<b>church</b>	against all the heretics	6, 90/ 24
would bark against the	<b>church</b>	therein. And therefore there	6, 90/ 26
ever will as the	<b>church</b>	doth -- yet some	6, 95/ 24
he proveth that the	<b>church</b>	of Christ cannot err	6, 101/ 7
the authority of the	<b>church</b>	. "Surely," quoth I, "for	6, 101/ 12
the good of his	<b>church</b>	, then will it be	6, 102/ 2
spiritual rulers of his	<b>church</b>	, that ever shall be	6, 104/ 2
shall be in the	<b>church</b>	, forbidding them to bind	6, 104/ 2
the inn of his	<b>church</b>	, and delivering him to	6, 104/ 20
the laws of the	<b>church</b>	bind us to more	6, 105/ 1
the laws of Christ's	<b>church</b>	than to the circumcision	6, 105/ 23
been made by his	<b>church</b>	of half the pain	6, 105/ 26
the laws of the	<b>church</b>	, or from any good	6, 106/ 26
else in the whole	<b>church</b>	, that is to wit	6, 107/ 22
utterly fail in his	<b>church</b>	but that it should	6, 107/ 26
him head of his	<b>church</b>	; and that for his	6, 108/ 4
he would build his	<b>church</b>	and of any that	6, 108/ 7
never fail in his	<b>church</b>	, nor never did it	6, 108/ 9
and remembrance whereof the	<b>church</b>	yearly in the Tenebrae	6, 108/ 16
as head of the	<b>church</b>	. And therefore our Lord	6, 108/ 21
he should instruct his	<b>church</b>	after their days. And	6, 108/ 32
other congregations in his	<b>church</b>	after. And finally, then	6, 109/ 1
he had intended a	<b>church</b>	only of them and	6, 109/ 5
never fail in his	<b>church</b>	. Howbeit, if I durst	6, 109/ 9
and decay in the	<b>church</b>	as our Savior saith	6, 109/ 15
once gone, and the	<b>church</b>	of Christ fallen in	6, 110/ 17
had God here no	<b>church</b>	at all." The Nineteenth	6, 110/ 23
were idolatry then the	<b>church</b>	, believing it to be	6, 110/ 26
faith failed in the	<b>church</b>	, whereof Christ hath promised	6, 110/ 28
God made not his	<b>church</b>	for a while, but	6, 110/ 31
agree. And since his	<b>church</b>	cannot stand without faith	6, 111/ 1
shall be in his	<b>church</b>	. And that his church	6, 111/ 6
church. And that his	<b>church</b>	not in faith only	6, 111/ 6
I then, "if the	<b>church</b>	have faith, it erreth	6, 111/ 11
quoth I, "that the	<b>church</b>	cannot err in the	6, 112/ 9

always kept in the	<b>church</b>	by God." "Truth," quoth	6, 112/ 11
quoth I, "that the	<b>church</b>	in that it believeth	6, 112/ 13
the belief of the	<b>church</b>	is true therein. And	6, 112/ 16
devil to delude the	<b>church</b>	of Christ therewith, since	6, 112/ 19
the thing that the	<b>church</b>	doth is well done	6, 112/ 20
shall keep in his	<b>church</b>	the right faith and	6, 112/ 26
to bring his whole	<b>church</b>	into a wrong faith	6, 112/ 29
will not suffer his	<b>church</b>	to err in his	6, 112/ 32
of Christ with his	<b>church</b>	to keep it out	6, 113/ 5
his being with his	<b>church</b>	in holy scripture; whereof	6, 113/ 7
right belief in his	<b>church</b>	. But yet since we	6, 113/ 22
always faith in his	<b>church</b>	, to give them warning	6, 113/ 25
special means in his	<b>church</b>	. "If this," quoth I	6, 114/ 2
be here with his	<b>church</b>	if his being here	6, 114/ 7
and belief in his	<b>church</b>	?" "Marry," quoth he, "these	6, 114/ 8
world's end with his	<b>church</b>	in his holy scripture	6, 114/ 10
is Christ with his	<b>church</b>	, and will be to	6, 116/ 10
Christ continued with his	<b>church</b>	none otherwise but only	6, 116/ 15
requireth, God giveth the	<b>church</b>	the right understanding thereof	6, 116/ 18
followeth further that the	<b>church</b>	cannot err in the	6, 116/ 20
belief of Christ's Catholic	<b>Church</b>	, can nothing serve their	6, 116/ 25
doth he give his	<b>church</b>	the right understanding of	6, 116/ 27
whether Christ have a	<b>church</b>	in the world continually	6, 117/ 29
must needs have his	<b>church</b>	continue still somewhere; for	6, 117/ 35
were indeed from the	<b>church</b>	some days, if in	6, 118/ 7
days he had no	<b>church</b>	. "Well," quoth I, "yet	6, 118/ 8
Can he have a	<b>church</b>	without faith?" "Nay," quoth	6, 118/ 10
were it. For his	<b>church</b>	is a congregation of	6, 118/ 13
Now, then, if his	<b>church</b>	be, and ever shall	6, 118/ 17
of these ways the	<b>church</b>	of Christ hath always	6, 118/ 26
further. And since the	<b>church</b>	so hath, let us	6, 118/ 31
these three ways the	<b>church</b>	hath it, whether by	6, 118/ 32
Holy Spirit leadeth his	<b>church</b>	into the consent of	6, 119/ 11
ever preserved in his	<b>church</b>	from all such mistaking	6, 119/ 20
God, perpetual with his	<b>church</b>	, to keep it in	6, 119/ 24
Christ's being with his	<b>church</b>	was only the leaving	6, 119/ 26
is proved that his	<b>church</b>	, for all that, ever	6, 119/ 29
therefore provideth for his	<b>church</b>	the right understanding thereof	6, 120/ 2
right faith in his	<b>church</b>	. And thereupon followeth further	6, 120/ 6
the faith of the	<b>church</b>	in the worship that	6, 120/ 8
God hath given his	<b>church</b>	the right understanding of	6, 120/ 22
the sentence that the	<b>church</b>	and holy doctors of	6, 120/ 35
holy doctors of the	<b>church</b>	give to those texts	6, 120/ 35
I also, that the	<b>church</b>	cannot misunderstand the scripture	6, 121/ 3

of necessity that the	<b>church</b>	doth not misunderstand those	6, 121/ 9
nothing make against the	<b>church</b>	, but all against your	6, 121/ 12
the scripture serve the	<b>church</b>	of naught, or rather	6, 121/ 17
certain. "First, that Christ's	<b>church</b>	cannot err in any	6, 121/ 28
the thing which the	<b>church</b>	believeth that they may	6, 121/ 33
forbidden anything which the	<b>church</b>	believeth that they may	6, 121/ 35
and believed through the	<b>church</b>	of Christ. "And for	6, 122/ 16
now, and that the	<b>church</b>	in things needly requisite	6, 122/ 17
faith of Christ's whole	<b>church</b>	. And because they have	6, 123/ 13
or of the whole	<b>church</b>	of Christ to the	6, 123/ 20
and articles as the	<b>church</b>	believeth. Which things once	6, 127/ 15
Catholic faith of Christ's	<b>church</b>	. And therefore if it	6, 127/ 20
the faith of the	<b>church</b>	as to an undoubted	6, 127/ 35
children of Israel, the	<b>church</b>	of Christ, which he	6, 132/ 26
Spirit hath taught his	<b>church</b>	) bring him to a	6, 136/ 25
the faith of Christ's	<b>church</b>	. "Now if our child	6, 136/ 28
the faith of the	<b>church</b>	that our Savior is	6, 137/ 8
never out of his	<b>church</b>	. And that the law	6, 137/ 32
in their stead the	<b>church</b>	gathered of all the	6, 142/ 34
God had begun his	<b>church</b>	in that place. "And	6, 144/ 28
ceremonies, either of the	<b>church</b>	or of Moses's law	6, 146/ 5
some taken into the	<b>church</b>	of Christ and observed	6, 146/ 7
or done in his	<b>church</b>	, so is no doubt	6, 146/ 21
to God and his	<b>church</b>	. Who be thereby cut	6, 146/ 25
by God unto his	<b>church</b>	disclosed, and that as	6, 146/ 32
may fall in his	<b>church</b>	variety, mutation, and change	6, 147/ 1
God sent into his	<b>church</b>	, and Christ himself, that	6, 147/ 2
and abide in his	<b>church</b>	, shall never suffer his	6, 147/ 4
never suffer his Catholic	<b>Church</b>	neither to agree to	6, 147/ 5
very sure that the	<b>church</b>	neither doth, nor can	6, 147/ 12
And therefore since the	<b>church</b>	(in which Christ is	6, 147/ 18
whose execrable heresies, the	<b>church</b>	was in the beginning	6, 147/ 23
the apostles was the	<b>church</b>	more fully taught of	6, 148/ 13
And now is the	<b>church</b>	so well ascertained of	6, 148/ 26
And whereby knew the	<b>church</b>	this thing but by	6, 148/ 28
age, continued in the	<b>church</b>	until this day, begun	6, 148/ 30
that means condemn the	<b>church</b>	of Christ for that	6, 149/ 20
think that ever the	<b>church</b>	would take upon them	6, 149/ 26
by Christ, and the	<b>church</b>	by the apostles, and	6, 149/ 34
Lady's perpetual virginity, the	<b>church</b>	of Christ, being taught	6, 151/ 17
did teach unto the	<b>church</b>	as well the articles	6, 151/ 30
the faith of Christ's	<b>church</b>	in every time since	6, 152/ 11
the faith of Christ's	<b>church</b>	, cometh to the scripture	6, 152/ 34
try therein whether the	<b>church</b>	believe aright or not	6, 152/ 35

whether Christ teach his	<b>church</b>	true, or else whether	6, 152/ 36
would be with his	<b>church</b>	till the end of	6, 153/ 2
faith of the Catholic	<b>Church</b>	, preferring their own gay	6, 153/ 8
faith of all Christ's	<b>church</b>	, which can never err	6, 153/ 10
the faith of the	<b>church</b>	be true or not	6, 153/ 15
should not believe the	<b>church</b>	, if he saw the	6, 153/ 21
if he saw the	<b>church</b>	say one thing and	6, 153/ 21
the faith of the	<b>church</b>	is the word of	6, 153/ 24
doubts to believe his	<b>church</b>	. "Truly, sir," quoth he	6, 153/ 33
the faith of the	<b>church</b>	be the word of	6, 155/ 1
God spoken to the	<b>church</b>	or not?" "Yes," quoth	6, 155/ 2
God speaketh to his	<b>church</b>	in the scripture." "And	6, 155/ 3
that he would the	<b>church</b>	should do, and all	6, 155/ 10
that he would the	<b>church</b>	should eschew, all this	6, 155/ 11
we shall believe his	<b>church</b>	, then are ye full	6, 162/ 3
full obedience unto his	<b>church</b>	. And a cause why	6, 162/ 15
things to believe the	<b>church</b>	? For first methinketh that	6, 162/ 19
commanding. For of the	<b>church</b>	be all we that	6, 162/ 20
commanded to believe the	<b>church</b>	; and all we together	6, 162/ 21
together make the whole	<b>church</b>	. And what reason were	6, 162/ 22
us to believe the	<b>church</b>	? Which were no more	6, 162/ 23
parts be of the	<b>church</b>	and make the church	6, 162/ 27
church and make the	<b>church</b>	among them -- saving	6, 162/ 27
and ordinance of the	<b>church</b>	, it were haply to	6, 163/ 9
believe and obey his	<b>church</b>	, be we not bound	6, 163/ 25
true what so the	<b>church</b>	biddeth us believe, than	6, 163/ 29
bid us hear his	<b>church</b>	as his Father bade	6, 163/ 31
give credence to the	<b>church</b>	. " "But yet," quoth he	6, 164/ 4
all be of the	<b>church</b>	, of diverse parties which	6, 164/ 5
For either first the	<b>church</b>	hath the truth and	6, 164/ 8
be yet of the	<b>church</b>	, till some by their	6, 164/ 10
I will believe the	<b>church</b>	, I must believe them	6, 164/ 12
such that in the	<b>church</b>	sometime was doubted and	6, 164/ 15
after that, the whole	<b>church</b>	fall in one consent	6, 164/ 16
I will believe the	<b>church</b>	. " "That is truth," quoth	6, 164/ 23
bidden me believe the	<b>church</b>	. " "Ye somewhat interrupted me	6, 164/ 25
bid us believe the	<b>church</b>	. Forasmuch as thereby ye	6, 164/ 28
us to believe his	<b>church</b>	. For as his Father	6, 164/ 34
said he of his	<b>church</b>	when he sent it	6, 164/ 35
he had gathered his	<b>church</b>	of his apostles and	6, 164/ 36
would not hear the	<b>church</b>	should be reputed and	6, 165/ 3
is," quoth I, "the	<b>church</b>	his judge upon his	6, 165/ 11
bound to believe the	<b>church</b>	and obey thereto as	6, 165/ 21
believe, and obey the	<b>church</b>	, as well in matters	6, 165/ 26

obey, but also the	<b>church</b>	is the person whom	6, 165/ 31
believe and obey the	<b>church</b>	, which is, as I	6, 166/ 3
that God teacheth his	<b>church</b>	without scripture and against	6, 166/ 17
faithful obedience to the	<b>church</b>	of Christ, concerning the	6, 166/ 20
holy doctors of his	<b>church</b>	with the light of	6, 166/ 24
domo," that maketh the	<b>church</b>	of Christ all of	6, 166/ 28
we should believe the	<b>church</b>	in anything where we	6, 166/ 32
infallible authority of the	<b>church</b>	in that God teacheth	6, 167/ 5
we should believe the	<b>church</b>	as Christ as long	6, 167/ 9
shall I believe the	<b>church</b>	above Christ? Were that	6, 167/ 20
doctors or the whole	<b>church</b>	telleth me the tale	6, 168/ 5
ye will believe the	<b>church</b>	, but not in all	6, 168/ 9
that ye believe the	<b>church</b>	in somewhat, in very	6, 168/ 12
deed ye believe the	<b>church</b>	in right naught. For	6, 168/ 12
self and not the	<b>church</b>	. "Methinketh," quoth he, "the	6, 168/ 15
we should believe the	<b>church</b>	if it set a	6, 169/ 6
and to the whole	<b>church</b>	another?" "Yet if I	6, 169/ 11
and all the whole	<b>church</b>	would tell me the	6, 169/ 13
ye would believe the	<b>church</b>	in something. And now	6, 169/ 17
whereas God would the	<b>church</b>	should be your judge	6, 169/ 19
be judge over the	<b>church</b>	. And ye will by	6, 169/ 20
be judge whether the	<b>church</b>	, in the understanding of	6, 169/ 21
hath written to his	<b>church</b>	, do judge aright or	6, 169/ 22
sore deceived. For the	<b>church</b>	will not, I think	6, 169/ 25
doctors and Christ's whole	<b>church</b>	. "But first," quoth I	6, 169/ 28
or two in the	<b>church</b>	but of the common	6, 169/ 32
common consent of the	<b>church</b>	. We speak not also	6, 169/ 32
holy doctors and the	<b>church</b>	be, as by their	6, 172/ 17
well appeareth that the	<b>church</b>	is in the truth	6, 172/ 19
did yourself put the	<b>church</b>	and them both in	6, 172/ 24
the truth of the	<b>church</b>	, than the truth of	6, 172/ 26
the truth of the	<b>church</b>	by the truth of	6, 172/ 26
but members of his	<b>church</b>	, God had his special	6, 172/ 28
the profit of his	<b>church</b>	, by whose whole corps	6, 172/ 29
you again whether the	<b>church</b>	may have any damnable	6, 172/ 31
the faith of the	<b>church</b>	. For to him was	6, 173/ 3
as head of the	<b>church</b>	. "Yes I remember," quoth	6, 173/ 4
quoth I, "called the	<b>church</b>	?" "Yes," quoth he. "Then	6, 174/ 8
quoth he. "Then the	<b>church</b>	," quoth I, "always hath	6, 174/ 10
the cause wherefore the	<b>church</b>	should of necessity know	6, 174/ 23
ye grant that the	<b>church</b>	shall ever endure, and	6, 174/ 24
consequently followeth that the	<b>church</b>	always hath and always	6, 174/ 32
holy scripture to the	<b>church</b>	, and therein is all	6, 174/ 35
is all, and the	<b>church</b>	believeth that to be	6, 174/ 35

and thereby hath the	<b>church</b>	all that warning and	6, 174/ 36
the scripture to the	<b>church</b>	locked up in a	6, 175/ 11
since it serveth the	<b>church</b>	to learn God's pleasure	6, 175/ 20
yourself, but if the	<b>church</b>	understand it, it followeth	6, 175/ 21
of this that the	<b>church</b>	understandeth it. And thus	6, 175/ 22
the end, that the	<b>church</b>	hath the sure knowledge	6, 175/ 26
he hath given his	<b>church</b>	in all such things	6, 176/ 2
that way that the	<b>church</b>	teacheth you therein, howsoever	6, 176/ 5
that God instructeth the	<b>church</b>	of Christ in every	6, 176/ 10
ever would tell his	<b>church</b>	the truth in all	6, 176/ 14
would be with his	<b>church</b>	to the end of	6, 177/ 4
spoke to the whole	<b>church</b>	that then was and	6, 177/ 5
will be with his	<b>church</b>	; except we should think	6, 177/ 10
which he called his	<b>church</b>	out of the gentiles	6, 177/ 15
this by his whole	<b>church</b>	that should be to	6, 177/ 25
as to his perpetual	<b>church</b>	and not to the	6, 177/ 29
them should by the	<b>church</b>	after be forgotten, which	6, 177/ 33
again always teach the	<b>church</b>	of new, the old	6, 178/ 5
but of the whole	<b>church</b>	. For the Holy Ghost	6, 178/ 9
shall dwell in the	<b>church</b>	forever, how can the	6, 178/ 12
forever, how can the	<b>church</b>	err in perceiving of	6, 178/ 13
should only tell his	<b>church</b>	again his words; but	6, 178/ 20
should write unto his	<b>church</b>	all truth, but that	6, 178/ 24
requisite to conserve the	<b>church</b>	from any damnable error	6, 178/ 29
purpose abiding in the	<b>church</b>	forever, and Christ himself	6, 178/ 32
will not leave his	<b>church</b>	as orphans, but will	6, 178/ 33
there is with the	<b>church</b>	resident the whole Trinity	6, 179/ 3
assistance being to the	<b>church</b>	perpetual, how can it	6, 179/ 5
the authority of the	<b>church</b>	, men could not know	6, 179/ 11
will not suffer the	<b>church</b>	to be deceived in	6, 179/ 13
to wit that the	<b>church</b>	cannot err in any	6, 179/ 17
but for because the	<b>church</b>	should have showed you	6, 179/ 32
like wise if the	<b>church</b>	did mistake the very	6, 180/ 17
it because the whole	<b>church</b>	hath always done so	6, 180/ 37
he never suffer his	<b>church</b>	to be deceived in	6, 181/ 9
it were for the	<b>church</b>	." And he saith good	6, 181/ 12
truth thereof in his	<b>church</b>	, who could be sure	6, 181/ 13
And yet hath the	<b>church</b>	, by secret instinct of	6, 181/ 15
scripture itself, if the	<b>church</b>	might be suffered by	6, 181/ 21
this gift unto his	<b>church</b>	, that his church can	6, 181/ 25
his church, that his	<b>church</b>	can always discern the	6, 181/ 25
that would believe the	<b>church</b>	in nothing, nor give	6, 181/ 29
the tradition of the	<b>church</b>	but if it were	6, 181/ 30
and tradition of the	<b>church</b>	." "No," quoth he, "but	6, 181/ 33

learned once of the	<b>church</b>	that it is holy	6, 181/ 34
I believe all the	<b>church</b>	. I might by a	6, 181/ 36
quoth I. "But the	<b>church</b>	biddeth you not believe	6, 182/ 4
the scripture than the	<b>church</b>	, there ye understand not	6, 182/ 7
contrary of that the	<b>church</b>	teacheth you. And the	6, 182/ 8
teacheth you. And the	<b>church</b>	cannot be deceived in	6, 182/ 9
the Trinity in his	<b>church</b>	, and the prayer of	6, 182/ 13
the faith of his	<b>church</b>	from failing, and the	6, 182/ 14
to keep in the	<b>church</b>	the remembrance of Christ's	6, 182/ 15
God with his Christian	<b>Church</b>	in their spiritual voyage	6, 182/ 21
of God in his	<b>church</b>	must needs preserve his	6, 182/ 28
must needs preserve his	<b>church</b>	from all damnable errors	6, 182/ 29
faith, and give his	<b>church</b>	so far forth the	6, 182/ 30
any article that the	<b>church</b>	believeth as parcel of	6, 182/ 32
Chapter In that the	<b>church</b>	cannot err in the	6, 182/ 37
against Luther, that the	<b>church</b>	cannot err in the	6, 183/ 2
not Christ suffer his	<b>church</b>	to be deceived in	6, 183/ 8
God would suffer his	<b>church</b>	to take a false	6, 183/ 14
he should suffer his	<b>church</b>	mistake the very sentence	6, 183/ 17
yet having, as the	<b>church</b>	always shall have, the	6, 183/ 26
will not suffer his	<b>church</b>	to mistake a book	6, 183/ 33
pleasant to God, the	<b>church</b>	hath so right understanding	6, 184/ 10
any article that the	<b>church</b>	believeth for thing to	6, 184/ 12
the faith of the	<b>church</b>	is a right rule	6, 184/ 23
should not believe the	<b>church</b>	telling a tale of	6, 184/ 30
sure that since the	<b>church</b>	cannot in such things	6, 184/ 34
true all that the	<b>church</b>	in such things telleth	6, 185/ 1
and preferring of the	<b>church</b>	before himself, if ye	6, 185/ 6
ye shall believe the	<b>church</b>	in such things as	6, 185/ 7
so. But since his	<b>church</b>	in such things as	6, 185/ 9
the faith of the	<b>church</b>	." "That is very true	6, 185/ 11
in honor in Christ's	<b>church</b>	, since the church believeth	6, 185/ 18
Christ's church, since the	<b>church</b>	believeth so. Which, as	6, 185/ 18
part agreeing that the	<b>church</b>	of Christ cannot in	6, 187/ 4
which is the very	<b>church</b>	of Christ, alleging that	6, 187/ 7
that themselves is the	<b>church</b>	, and we not. Whereof	6, 187/ 9
they cannot be the	<b>church</b>	. After dinner we walked	6, 187/ 11
Catholic faith of the	<b>church</b>	, which ye said, and	6, 187/ 25
erroneous, and that the	<b>church</b>	could not err in	6, 187/ 27
else follow that the	<b>church</b>	had a wrong belief	6, 188/ 9
and faith of the	<b>church</b>	, where I said that	6, 188/ 14
common faith of the	<b>church</b>	was as well God's	6, 188/ 17
Catholic faith of Christ's	<b>church</b>	by the scripture, but	6, 188/ 21
Catholic faith of Christ's	<b>church</b>	should examine and expound	6, 188/ 22



the faith that the	<b>church</b>	hath now is the	6, 188/ 26
holy scripture that the	<b>church</b>	hath by the teaching	6, 188/ 29
informeth and instructeth his	<b>church</b>	in so great and	6, 189/ 1
grant that, that the	<b>church</b>	doth not err, and	6, 189/ 12
err, and that the	<b>church</b>	hath the right faith	6, 189/ 13
faith, and that the	<b>church</b>	doth not mistake the	6, 189/ 14
might say, that the	<b>church</b>	peradventure doth not believe	6, 189/ 15
might haply deny the	<b>church</b>	to be that people	6, 189/ 17
ye take for the	<b>church</b>	to believe wrong." "If	6, 189/ 20
quoth I, "be the	<b>church</b>	, he must tell where	6, 189/ 21
and me where the	<b>church</b>	is, we could tell	6, 189/ 23
good while after, the	<b>church</b>	of Christ in every	6, 189/ 28
every country where the	<b>church</b>	was." "Marry," quoth he	6, 189/ 33
still, and that the	<b>church</b>	is that company peradventure	6, 189/ 35
which call yourself the	<b>church</b>	, do use to call	6, 189/ 36
the world the very	<b>church</b>	, though they dare not	6, 190/ 1
that call yourself the	<b>church</b>	and them heretics, do	6, 190/ 2
persecute them as the	<b>church</b>	of the paynims did	6, 190/ 3
hide themselves as the	<b>church</b>	did in the beginning	6, 190/ 4
soon show you the	<b>church</b>	with a wet finger	6, 190/ 7
were suffered, and the	<b>church</b>	that the prophet David	6, 190/ 9
malignantium" (I hate the	<b>church</b>	of malicious men). But	6, 190/ 11
never show themselves the	<b>church</b>	of Christ. "The church	6, 190/ 12
church of Christ. "The	<b>church</b>	of Christ wheresoever it	6, 190/ 14
the stories of the	<b>church</b>	but also of the	6, 190/ 21
if it be any	<b>church</b>	or congregation of Christ	6, 190/ 24
they cannot be the	<b>church</b>	of Christ." "They preach	6, 190/ 26
they cannot be the	<b>church</b>	of Christ. For the	6, 190/ 29
of Christ. For the	<b>church</b>	of Christ ever fled	6, 190/ 30
whom you call the	<b>church</b>	, come to the churches	6, 191/ 4
they come to our	<b>church</b>	, as I say, and	6, 191/ 8
that these be the	<b>church</b>	whom we call heretics	6, 191/ 14
of them is the	<b>church</b>	. For all cannot be	6, 191/ 15
cannot be, since the	<b>church</b>	is and must be	6, 191/ 16
heart). And in the	<b>church</b>	is the Holy Ghost	6, 191/ 20
that is, in the	<b>church</b>	. But as for among	6, 191/ 22
there be men. "The	<b>church</b>	of Christ also is	6, 191/ 25
such folk be the	<b>church</b>	that in so many	6, 191/ 36
many years have no	<b>church</b>	nor come to none	6, 191/ 36
say is the very	<b>church</b>	. For what if they	6, 192/ 5
the head of our	<b>church</b>	. The Second Chapter The	6, 192/ 24
of such as the	<b>church</b>	taketh for heretics can	6, 192/ 26
heretics can be the	<b>church</b>	, forasmuch as the church	6, 192/ 27
church, forasmuch as the	<b>church</b>	was before all them	6, 192/ 28

these can be the	<b>church</b>	shall well appear also	6, 192/ 30
say, that the very	<b>church</b>	and congregation of Christ	6, 192/ 31
of heretics, or some	<b>church</b>	of heretics before the	6, 193/ 1
of heretics before the	<b>church</b>	of Christ?" "Marry," quoth	6, 193/ 1
there might be some	<b>church</b>	of heretics before the	6, 193/ 3
of heretics before the	<b>church</b>	of Christ. For there	6, 193/ 4
we might fetch the	<b>church</b>	of Christ far above	6, 193/ 9
in conclusion be his	<b>church</b>	triumphant in heaven. But	6, 193/ 10
I speak of Christ's	<b>church</b>	now as of that	6, 193/ 11
world: whether was this	<b>church</b>	before all the churches	6, 193/ 15
such indeed since the	<b>church</b>	of Christ is a	6, 193/ 31
not perfectly of the	<b>church</b>	though they be for	6, 193/ 33
the body of his	<b>church</b>	, being ever in case	6, 194/ 2
the gate into God's	<b>church</b>	, as misbelief is the	6, 194/ 25
gate into the devil's	<b>church</b>	. For as the Apostle	6, 194/ 26
the gate of God's	<b>church</b>	before actual excommunication, and	6, 194/ 31
they be in the	<b>church</b>	but not perfectly of	6, 194/ 34
is not of the	<b>church</b>	nor in God's favor	6, 195/ 6
said before, that the	<b>church</b>	of Christ is before	6, 195/ 13
come out of the	<b>church</b>	of Christ." "That is	6, 195/ 15
Boheme be the right	<b>church</b>	. For the church which	6, 195/ 18
right church. For the	<b>church</b>	which we call the	6, 195/ 18
which we call the	<b>church</b>	, that believeth as we	6, 195/ 19
all. And never a	<b>church</b>	had any church of	6, 195/ 20
a church had any	<b>church</b>	of heretics yet but	6, 195/ 20
was built by our	<b>church</b>	to their hands. So	6, 195/ 21
them can be Christ's	<b>church</b>	, but Christ's church must	6, 195/ 22
Christ's church, but Christ's	<b>church</b>	must needs be that	6, 195/ 22
must needs be that	<b>church</b>	that was before all	6, 195/ 23
themselves, which is the	<b>church</b>	that all they deny	6, 195/ 25
moveth that the very	<b>church</b>	peradventure is not the	6, 195/ 28
place where the very	<b>church</b>	and true Christian congregation	6, 196/ 2
these be the very	<b>church</b>	of Christ. And be	6, 196/ 7
as yet while the	<b>church</b>	doth but wander in	6, 196/ 8
grant that the very	<b>church</b>	can neither be deceived	6, 196/ 13
see therewith that the	<b>church</b>	(which is the very	6, 196/ 20
which is the very	<b>church</b>	indeed) damneth all their	6, 196/ 20
ways, whereof, since the	<b>church</b>	cannot err in discerning	6, 196/ 21
to deny for the	<b>church</b>	the people that be	6, 196/ 24
be known for the	<b>church</b>	. And go seek another	6, 196/ 24
in the air a	<b>church</b>	all so spiritual that	6, 196/ 26
question were of the	<b>church</b>	triumphant in heaven, then	6, 196/ 29
we speak of the	<b>church</b>	of Christ militant here	6, 196/ 30
I wit, if the	<b>church</b>	be none but those	6, 196/ 33

member of the very	<b>church</b>	and so still continue	6, 197/ 9
quick member of the	<b>church</b>	, by reason of God's	6, 197/ 11
one of the very	<b>church</b>	." "It is," quoth I	6, 197/ 14
a member of Christ's	<b>church</b>	ere he was born	6, 197/ 20
men out of Christ's	<b>church</b>	and naughty men therein	6, 197/ 32
moveth that though the	<b>church</b>	be not the number	6, 198/ 2
be that the very	<b>church</b>	of Christ is all	6, 198/ 8
saith that against his	<b>church</b>	the gates of hell	6, 198/ 13
no sinners in his	<b>church</b>	, nor that there be	6, 198/ 16
be none of his	<b>church</b>	but good folk. And	6, 198/ 17
so is his very	<b>church</b>	here and there of	6, 198/ 23
where the synagogue and	<b>church</b>	was then, it was	6, 199/ 1
they were not his	<b>church</b>	that seemed to be	6, 199/ 2
now, that the very	<b>church</b>	of Christ is not	6, 199/ 5
seemeth to be the	<b>church</b>	, but some good men	6, 199/ 6
would bring the very	<b>church</b>	of Christ out of	6, 199/ 11
the saints that the	<b>church</b>	honoreth were good men	6, 199/ 12
he saith that the	<b>church</b>	or synagogue of the	6, 199/ 17
will have the very	<b>church</b>	a secret unknown, not	6, 199/ 24
reckoning, make the very	<b>church</b>	, shall have the same	6, 199/ 27
now reputed for the	<b>church</b>	, or else a faith	6, 199/ 28
will your new built	<b>church</b>	nothing help your purpose	6, 199/ 31
that of that very	<b>church</b>	the faith and belief	6, 199/ 36
come out of the	<b>church</b>	. And more than wonder	6, 200/ 4
it if all the	<b>church</b>	of Christ should be	6, 200/ 5
cometh he to the	<b>church</b>	among his neighbors and	6, 200/ 11
and were the right	<b>church</b>	, and that they were	6, 200/ 15
an order in his	<b>church</b>	that some shall preach	6, 200/ 17
be ministered in his	<b>church</b>	by the priests of	6, 200/ 22
be the very true	<b>church</b>	, but who they be	6, 200/ 31
and but one true	<b>church</b>	, would never be so	6, 201/ 1
right when the true	<b>church</b>	is unknown?" "They might	6, 201/ 3
reader of a wrong	<b>church</b>	, all were marred. And	6, 201/ 9
the right and true	<b>church</b>	. And thus here it	6, 201/ 12
preachers of this very	<b>church</b>	that should preach and	6, 201/ 16
For it is no	<b>church</b>	if it have no	6, 201/ 16
no such secret unknown	<b>church</b>	of Christ that, having	6, 201/ 23
opinions, is the very	<b>church</b>	. For the very church	6, 201/ 24
church. For the very	<b>church</b>	hath ever had some	6, 201/ 24
die therefor. And this	<b>church</b>	that we be of	6, 201/ 27
of, that take your	<b>church</b>	for heretics, have had	6, 201/ 27
whereas of your secret	<b>church</b>	I never yet found	6, 201/ 30
if they be the	<b>church</b>	of Christ. Now such	6, 201/ 33
Now such can your	<b>church</b>	have none, ye be	6, 201/ 34

not serve this unknown	<b>church</b>	. For the holders of	6, 202/ 2
be in this imaginary	<b>church</b>	, of which no man	6, 202/ 5
were should make his	<b>church</b>	, but that wheresoever there	6, 202/ 9
that be of his	<b>church</b>	, there is he with	6, 202/ 10
complained upon unto the	<b>church</b>	, did he mean a	6, 202/ 18
he mean a secret	<b>church</b>	which no man wist	6, 202/ 18
as were in the	<b>church</b>	little set by to	6, 202/ 22
temporal suits, of what	<b>church</b>	did he speak --	6, 202/ 23
seek it? This unknown	<b>church</b>	which they be driven	6, 202/ 25
loath to know the	<b>church</b>	, will never serve. But	6, 202/ 26
never serve. But the	<b>church</b>	of Christ is a	6, 202/ 26
of Christ is a	<b>church</b>	well known. And his	6, 202/ 26
which would have his	<b>church</b>	spread through the world	6, 203/ 4
is none of the	<b>church</b>	but only those that	6, 203/ 8
this would make the	<b>church</b>	clearly unknown, were the	6, 203/ 9
Peter that against his	<b>church</b>	the gates of hell	6, 203/ 17
no man of the	<b>church</b>	but he that sinneth	6, 203/ 20
not prevail against the	<b>church</b>	; but the gates of	6, 203/ 21
that sin be the	<b>church</b>	. And by this worshipful	6, 203/ 23
clearly proved that the	<b>church</b>	is not these people	6, 203/ 26
we take for the	<b>church</b>	, because they be sinners	6, 203/ 27
and doctors of the	<b>church</b>	take in that place	6, 203/ 35
should prevail against the	<b>church</b>	. For though they have	6, 204/ 4
destroy many of the	<b>church</b>	, yet shall they not	6, 204/ 5
able to destroy the	<b>church</b>	, but the church shall	6, 204/ 6
the church, but the	<b>church</b>	shall stand and be	6, 204/ 6
saith that against the	<b>church</b>	of Christ the gates	6, 204/ 18
they prevail against our	<b>church</b>	, that is to wit	6, 204/ 19
whom we call the	<b>church</b>	under obedience of the	6, 204/ 20
be not of the	<b>church</b>	: this argument proveth that	6, 204/ 21
is in earth no	<b>church</b>	at all. For what	6, 204/ 22
at all. For what	<b>church</b>	can he find or	6, 204/ 22
would both have the	<b>church</b>	to be only a	6, 204/ 27
take away the very	<b>church</b>	that is well known	6, 204/ 29
leaveth in conclusion no	<b>church</b>	at all. And to	6, 204/ 31
is before rehearsed. The	<b>church</b>	therefore must needs be	6, 205/ 4
bad together, while the	<b>church</b>	is here in earth	6, 205/ 6
separate out of the	<b>church</b>	. Which he never was	6, 205/ 13
sin one of the	<b>church</b>	, though he was naught	6, 205/ 15
they all of his	<b>church</b>	. Albeit that one of	6, 205/ 18
were none of the	<b>church</b>	but good men as	6, 205/ 22
no part of the	<b>church</b>	after that Christ had	6, 205/ 23
mystical body of his	<b>church</b>	, carrieth his members some	6, 205/ 25
that either refuse the	<b>church</b>	willfully themselves, or else	6, 205/ 29

mystical body of Christ's	<b>church</b>	might get yet and	6, 205/ 33
shall come that this	<b>church</b>	shall whole change her	6, 205/ 35
with his spouse, this	<b>church</b>	of Christ, enter into	6, 206/ 2
body of Christ's holy	<b>church</b>	remain pure, clean, and	6, 206/ 5
heresies, be the very	<b>church</b>	of Christ, good men	6, 206/ 14
which is Christ's very	<b>church</b>	, since it is agreed	6, 206/ 16
true, that by the	<b>church</b>	we know the scripture	6, 206/ 19
the scripture -- which	<b>church</b>	is that by which	6, 206/ 20
of Christ? By this	<b>church</b>	know we the scripture	6, 206/ 23
this is the very	<b>church</b>	; and this hath begun	6, 206/ 24
came out of this	<b>church</b>	that I spoke of	6, 207/ 5
be severed, and the	<b>church</b>	the stock that all	6, 207/ 7
since that only the	<b>church</b>	of Christ is the	6, 207/ 8
heretics fallen from the	<b>church</b>	-- the vine of	6, 207/ 11
moveth that since the	<b>church</b>	is this known multitude	6, 207/ 16
good sort of the	<b>church</b>	be they that believe	6, 207/ 20
knowledge of the very	<b>church</b>	here in earth. But	6, 207/ 25
faith be in the	<b>church</b>	; and the church cannot	6, 207/ 30
the church; and the	<b>church</b>	cannot err therein; nor	6, 207/ 30
err therein; nor the	<b>church</b>	cannot be deceived against	6, 207/ 30
the faith of the	<b>church</b>	, and that also the	6, 208/ 1
and that also the	<b>church</b>	is none other, but	6, 208/ 2
faith be in the	<b>church</b>	, it is not in	6, 208/ 6
every man of the	<b>church</b>	. And though the church	6, 208/ 7
church. And though the	<b>church</b>	cannot err in such	6, 208/ 7
yet some of the	<b>church</b>	may. Now seemeth it	6, 208/ 8
that part of the	<b>church</b>	that be the naughty	6, 208/ 13
I, "that in the	<b>church</b>	we should think that	6, 208/ 16
quoth I, "come to	<b>church</b>	and worship images, and	6, 208/ 24
be idolatry, then the	<b>church</b>	of Christ is all	6, 208/ 25
other be the whole	<b>church</b>	. And if yours be	6, 209/ 7
then were in the	<b>church</b>	none good. But yourself	6, 209/ 9
not but in the	<b>church</b>	it must needs be	6, 209/ 10
good men of the	<b>church</b>	be against you and	6, 209/ 18
as yourself agreeth, the	<b>church</b>	of Christ to continue	6, 210/ 2
proved you that the	<b>church</b>	cannot err in so	6, 210/ 6
worshipped be the very	<b>church</b>	of Christ; and that	6, 210/ 8
and that of his	<b>church</b>	the good and bad	6, 210/ 9
Spirit that governeth his	<b>church</b>	-- I never need	6, 210/ 15
too, yet since the	<b>church</b>	in the canonization useth	6, 217/ 31
then be that the	<b>church</b>	be deceived in the	6, 217/ 34
saints indeed whom the	<b>church</b>	of Christ hath in	6, 219/ 31
being sent unto his	<b>church</b>	here to remain and	6, 220/ 16
should either suffer his	<b>church</b>	to be unknown or	6, 220/ 19

And therefore, when the	<b>church</b>	by diligent ensearch findeth	6, 220/ 21
for hallowed in his	<b>church</b>	here in earth; and	6, 220/ 27
the cure of his	<b>church</b>	, after such diligence used	6, 220/ 28
Holy Spirit assisting his	<b>church</b>	hath governed the judgment	6, 221/ 1
be perceived of the	<b>church</b>	for God's honor (which	6, 221/ 8
Ghost to teach his	<b>church</b>	), the same worship to	6, 221/ 9
had in all that	<b>church</b>	none, as they thought	6, 222/ 29
and endure in his	<b>church</b>	. "For albeit that his	6, 223/ 16
For albeit that his	<b>church</b>	useth one means that	6, 223/ 17
For else might the	<b>church</b>	be most easily beguiled	6, 223/ 21
fail here in Christ's	<b>church</b>	. For if it might	6, 223/ 28
methinketh, that if the	<b>church</b>	of Christ, intending well	6, 224/ 12
Spirit that animateth his	<b>church</b>	and giveth it life	6, 224/ 15
he never suffer the	<b>church</b>	so fully to consent	6, 224/ 17
taken and by the	<b>church</b>	approved, was ever yet	6, 224/ 23
either here in Christ's	<b>church</b>	or among the Jews	6, 224/ 25
being received by the	<b>church</b>	for true, we never	6, 224/ 32
as say, in the	<b>church</b>	of Christ nor synagogue	6, 224/ 34
at once, that the	<b>church</b>	may make much money	6, 235/ 6
holy doctors of the	<b>church</b>	approving the same, as	6, 237/ 18
be the very true	<b>church</b>	, in which they have	6, 237/ 27
and doctors of Christ's	<b>church</b>	, as Saint Jerome, Saint	6, 238/ 2
old doctors of the	<b>church</b>	and whom the church	6, 238/ 23
church and whom the	<b>church</b>	taketh for saints." "This	6, 238/ 23
may be that the	<b>church</b>	may take for saints	6, 238/ 32
not suffer his whole	<b>church</b>	to agree and consent	6, 239/ 2
not suffer his whole	<b>church</b>	to agree in any	6, 239/ 13
And therefore, since the	<b>church</b>	believeth that we should	6, 239/ 18
the doctors of Christ's	<b>church</b>	, since miracles were specially	6, 240/ 3
heretics than in the	<b>church</b>	. "So seemeth it," quoth	6, 242/ 12
told only in the	<b>church</b>	of Christ, which is	6, 242/ 17
only done in Christ's	<b>church</b>	. And if there had	6, 242/ 22
heretics but the very	<b>church</b>	. Or else had God	6, 242/ 24
and wrought in one	<b>church</b>	had been either feigned	6, 242/ 29
it follow that our	<b>church</b>	were not the very	6, 242/ 30
were not the very	<b>church</b>	but a false sect	6, 242/ 31
ours is the sure	<b>church</b>	, and only the doctors	6, 242/ 34
the doctrine of our	<b>church</b>	approved by miracles, never	6, 242/ 34
sect but the true	<b>church</b>	, all the persecution that	6, 243/ 1
miracles done in our	<b>church</b>	in all such time	6, 243/ 3
sects and but one	<b>church</b>	true, and miracles not	6, 243/ 5
each calling himself the	<b>church</b>	, it is a good	6, 243/ 10
only the very true	<b>church</b>	of Christ, to which	6, 243/ 12
hath wrought for his	<b>church</b>	, I see not in	6, 243/ 14

departed out of Christ's	<b>church</b>	, and each of them	6, 243/ 16
taken for the very	<b>church</b>	, yet hath our Lord	6, 243/ 17
cure upon his chosen	<b>church</b>	, by which it hath	6, 243/ 25
sure mark between his	<b>church</b>	and all those erroneous	6, 243/ 27
and be not his	<b>church</b>	but would seem to	6, 243/ 28
thereof in his only	<b>church</b>	, may be among many	6, 244/ 3
from his very true	<b>church</b>	; that is to say	6, 244/ 6
wrought only in the	<b>church</b>	, and thereby do show	6, 244/ 11
is the very true	<b>church</b>	, but also they do	6, 244/ 11
now, in his special	<b>church</b>	of Christ, not only	6, 244/ 24
with marvels, that his	<b>church</b>	should take and accept	6, 244/ 30
therein, to teach his	<b>church</b>	the truth, as he	6, 244/ 35
unknown, and suffer his	<b>church</b>	to be deceived with	6, 245/ 7
wise be that the	<b>church</b>	can be deceived in	6, 245/ 13
holy doctors of the	<b>church</b>	. Nor they so being	6, 245/ 14
and belief of Christ's	<b>church</b>	, not only now and	6, 245/ 24
proved you that the	<b>church</b>	can in no wise	6, 245/ 26
understood. Nor that the	<b>church</b>	cannot in prejudice of	6, 245/ 31
therefore learned of the	<b>church</b>	, is one of the	6, 245/ 34
heretics can be the	<b>church</b>	of Christ, but that	6, 245/ 36
Christ, but that our	<b>church</b>	is the very church	6, 245/ 36
church is the very	<b>church</b>	. And it is also	6, 246/ 1
be given to the	<b>church</b>	and to the scripture	6, 247/ 7
the faith of the	<b>church</b>	, out of scripture, should	6, 248/ 25
When you believe the	<b>church</b>	, wherefore do you believe	6, 249/ 9
do you believe the	<b>church</b>	? Do you not believe	6, 249/ 10
quoth he, "that the	<b>church</b>	saith truth? Know ye	6, 249/ 12
taught and teacheth his	<b>church</b>	and biddeth me believe	6, 249/ 16
biddeth me believe his	<b>church</b>	. "Lo," quoth he, "for	6, 249/ 16
I answered, that the	<b>church</b>	was in all necessary	6, 249/ 19
the authority of the	<b>church</b>	, as ye say Saint	6, 249/ 22
unto you that the	<b>church</b>	is not to be	6, 249/ 24
why we believe the	<b>church</b>	be not because it	6, 250/ 32
is true that the	<b>church</b>	telleth you, though your	6, 250/ 33
should I believe the	<b>church</b>	or any man else	6, 251/ 4
so believe you the	<b>church</b>	, not because it is	6, 251/ 11
is truth that the	<b>church</b>	telleth you; but ye	6, 251/ 12
the thing because the	<b>church</b>	telleth it. But yet	6, 251/ 13
ye should believe the	<b>church</b>	. And what answer would	6, 251/ 18
that I believe the	<b>church</b>	because that in such	6, 251/ 20
points of faith the	<b>church</b>	cannot err." "That had	6, 251/ 21
evident scripture that the	<b>church</b>	in such things cannot	6, 251/ 25
ye believe that the	<b>church</b>	in such things cannot	6, 251/ 32
same things to his	<b>church</b>	. "Then would he have	6, 251/ 33

taught and told the	<b>church</b>	those things." "So would	6, 251/ 35
never have been any	<b>church</b>	or congregation of faithful	6, 252/ 8
man then believe the	<b>church</b>	-- that is to	6, 253/ 12
scripture hath taught the	<b>church</b>	to know which books	6, 253/ 22
God given to his	<b>church</b>	) a natural wise man	6, 253/ 25
opinions that the whole	<b>church</b>	had never taken all	6, 253/ 29
domo" (Which maketh the	<b>church</b>	all of one mind	6, 253/ 33
the authority of the	<b>church</b>	by scripture, and in	6, 253/ 35
bound to believe the	<b>church</b>	in things not specified	6, 253/ 37
we have believed the	<b>church</b>	if never scripture had	6, 254/ 3
the scripture, but the	<b>church</b>	maketh us to know	6, 254/ 6
scripture, hath taught his	<b>church</b>	the knowledge of his	6, 254/ 8
endeavor, worketh in his	<b>church</b>	, and in every good	6, 254/ 15
believe as well the	<b>church</b>	concerning God's words taught	6, 254/ 16
taught us by the	<b>church</b>	, and by God graved	6, 254/ 17
that we believe the	<b>church</b>	by none other way	6, 254/ 20
scripture, do believe the	<b>church</b>	because that God himself	6, 254/ 22
us to believe his	<b>church</b>	; and also, if we	6, 254/ 24
the faith that the	<b>church</b>	teacheth him in such	6, 254/ 35
God hath taught his	<b>church</b>	those points by his	6, 254/ 37
used commonly in Christ's	<b>church</b>	. And in this chapter	6, 255/ 12
hear spoken against the	<b>church</b>	, in the favor of	6, 255/ 29
at a bear-baiting, the	<b>church</b>	fell suddenly down at	6, 258/ 7
but in that the	<b>church</b>	was falsely wrought. So	6, 258/ 11
law made by the	<b>church</b>	, should in so great	6, 261/ 5
point alleged for the	<b>church</b>	, that such simple witness	6, 261/ 13
be reconciled to the	<b>church</b>	, he would keep no	6, 268/ 13
willingly returned to the	<b>church</b>	, acknowledging his fault and	6, 271/ 7
obstinate and impenitent, the	<b>church</b>	neither is bound nor	6, 271/ 10
old doctors of the	<b>church</b>	. And this happed him	6, 272/ 7
the law that the	<b>church</b>	shall receive him to	6, 277/ 31
quoth I. "For the	<b>church</b>	by mercy receiveth him	6, 277/ 36
quoth I, "doth the	<b>church</b>	openly receive to penance	6, 278/ 1
the fault, can the	<b>church</b>	reckon him penitent that	6, 278/ 8
falsely forswearth himself?" % "The	<b>church</b>	, " quoth he, "cannot surely	6, 278/ 11
many day in Christ's	<b>church</b>	, when it was much	6, 283/ 5
priests." The other, "the	<b>church</b>	. " The third, "charity." For	6, 286/ 1
the priests of Christ's	<b>church</b>	, he never calleth them	6, 286/ 2
but always "seniors"; the "	<b>church</b>	" he calleth always the	6, 286/ 3
the priests of the	<b>church</b>	. And thus may we	6, 286/ 22
where he calleth the	<b>church</b>	always the "congregation," what	6, 286/ 26
seeth that though the	<b>church</b>	be indeed a congregation	6, 286/ 28
not every congregation the	<b>church</b>	, but a congregation of	6, 286/ 29
the name of the	<b>church</b>	, which name what good	6, 286/ 31



charity and of the	<b>church</b>	and of priesthood is	6, 288/ 27
denieth the very Catholic	<b>Church</b>	in earth and saith	6, 289/ 3
and saith that the	<b>church</b>	of Christ is but	6, 289/ 4
the name of the	<b>church</b>	, but turneth it into	6, 289/ 7
never spoken of the	<b>church</b>	, or else that the	6, 289/ 10
or else that the	<b>church</b>	were but such a	6, 289/ 10
such heretics were the	<b>church</b>	that God spoke of	6, 289/ 12
the priests of Christ's	<b>church</b>	, there doth he put	6, 289/ 28
cast out of Christ's	<b>church</b>	and through all Christendom	6, 295/ 11
the laws of the	<b>church</b>	provided already, if they	6, 301/ 30
the laws of the	<b>church</b>	, which Luther and Tyndale	6, 302/ 4
the laws of the	<b>church</b>	provided, to the intent	6, 302/ 8
the sacraments of Christ's	<b>church</b>	, against all virtuous works	6, 303/ 21
ever were in Christ's	<b>church</b>	say that the scripture	6, 304/ 15
continual custom of Christ's	<b>church</b>	, so many hundred years	6, 305/ 13
the goods of the	<b>church</b>	that were younger than	6, 306/ 26
so taught his whole	<b>church</b>	, that never was there	6, 308/ 5
that consent of Christ's	<b>church</b>	so full and whole	6, 308/ 7
hard thing that the	<b>church</b>	should make a law	6, 310/ 27
bind any man." "The	<b>church</b>	, " quoth I, "bindeth no	6, 310/ 30
ye say, if the	<b>church</b>	compelled any man to	6, 311/ 20
man say that the	<b>church</b>	layeth a bond of	6, 311/ 23
against his will? The	<b>church</b>	doth in effect no	6, 311/ 24
to say that the	<b>church</b>	bindeth men to chastity	6, 312/ 36
own minds, though the	<b>church</b>	will neither make monks	6, 313/ 5
the order of the	<b>church</b>	therein be better than	6, 313/ 7
have well declared the	<b>church</b>	touching that law. But	6, 313/ 13
and whose errors the	<b>church</b>	of Christ had condemned	6, 315/ 9
a clerk of a	<b>church</b>	, had taught both his	6, 328/ 10
instituted and ordained his	<b>church</b>	that he will have	6, 334/ 20
right order of Christ's	<b>church</b>	when the one part	6, 334/ 22
brought up, and the	<b>church</b>	hath condemned. And thus	6, 335/ 21
the faith of the	<b>church</b>	, wrestle with no such	6, 336/ 10
this mystical body, his	<b>church</b>	militant here in earth	6, 336/ 22
as head of his	<b>church</b>	triumphant in heaven, sometimes	6, 336/ 23
those that in his	<b>church</b>	represent the state and	6, 340/ 14
assistant with his whole	<b>church</b>	to teach all necessary	6, 343/ 6
and ambiguous whether the	<b>church</b>	of Christ were in	6, 346/ 1
it is) that Christ's	<b>church</b>	hath the true doctrine	6, 346/ 6
Spirit taught unto his	<b>church</b>	, and by such multitude	6, 346/ 26
scripture commendeth and the	<b>church</b>	commandeth and virtuous people	6, 348/ 14
have been in Christ's	<b>church</b>	in so many hundred	6, 350/ 23
been used in Christ's	<b>church</b>	, is sacrilege and abomination	6, 353/ 32
belief of the Catholic	<b>Church</b>	, which is always that	6, 355/ 16

true faith of the	<b>church</b>	, so could that council	6, 355/ 22
in all the Catholic	<b>Church</b>	of Christ and ever	6, 355/ 26
the decrees of the	<b>church</b>	, which law, if it	6, 355/ 31
the images in his	<b>church</b>	; and there Saint Gregory	6, 356/ 9
his power upon the	<b>church</b>	was never instituted of	6, 361/ 18
holy sacraments of Christ's	<b>church</b>	; in that book, I	6, 362/ 7
long preserve for his	<b>church</b>	, with his holy word	6, 364/ 10
purgatory, which the whole	<b>church</b>	of Christ hath believed	6, 365/ 19
and canons of Christ's	<b>church</b>	, and to the holy	6, 366/ 29
and determinations of the	<b>church</b>	, and the whole consent	6, 367/ 3
the laws of the	<b>church</b>	, he with other blasphemous	6, 367/ 8
whole faith of Christ's	<b>church</b>	continued by so many	6, 367/ 15
the determination of the	<b>church</b>	, but submitted himself thereto	6, 368/ 19
slain priests in the	<b>church</b>	, left no kind of	6, 372/ 11
blaspheme and oppugn the	<b>church</b>	of Christ, the sacraments	6, 374/ 24
by all his whole	<b>church</b>	, all the whole time	6, 376/ 2
the doctors of Christ's	<b>church</b>	, and lean to the	6, 376/ 15
true faith of Christ's	<b>church</b>	. Howbeit, when he was	6, 379/ 30
they not blame the	<b>church</b>	as they do, making	6, 380/ 7
making as though the	<b>church</b>	had all this while	6, 380/ 8
common preacher of the	<b>church</b>	hath always preached before	6, 380/ 11
and such other, the	<b>church</b>	hath always taught against	6, 380/ 23
but thus as the	<b>church</b>	meaneth, then would ye	6, 380/ 28
preach but as the	<b>church</b>	preacheth, and not blaspheme	6, 380/ 29
and not blaspheme the	<b>church</b>	in your sermons, as	6, 380/ 29
Gospel, and that the	<b>church</b>	had hitherto preached false	6, 380/ 31
and thereby blame the	<b>church</b>	for misteaching the people	6, 381/ 3
people, as though the	<b>church</b>	taught them to put	6, 381/ 4
meant none other, the	<b>church</b>	and they meant all	6, 381/ 8
should they blame the	<b>church</b>	, that saith not the	6, 381/ 9
scorneth and blameth the	<b>church</b>	because the church saith	6, 383/ 8
the church because the	<b>church</b>	saith that faith will	6, 383/ 8
preach contrary to the	<b>church</b>	. Moreover, where ye say	6, 383/ 10
that he telleth his	<b>church</b>	by writing or without	6, 388/ 5
so, and the whole	<b>church</b>	saith and believeth the	6, 392/ 28
more true than the	<b>church</b>	teacheth, or hath taught	6, 399/ 25
And then to the	<b>church</b>	, in examination, they show	6, 399/ 26
none otherwise than the	<b>church</b>	doth. But in conclusion	6, 399/ 28
the doctrine of the	<b>church</b>	, and that he and	6, 400/ 1
meant otherwise than the	<b>church</b>	meaneth: yet in conclusion	6, 400/ 2
the beginning of the	<b>church</b>	, many sects and heresies	6, 406/ 28
the story of the	<b>church</b>	by the books of	6, 406/ 32
other doctors of the	<b>church</b>	), yet in all this	6, 407/ 2
great doctor of the	<b>church</b>	, the heretics of Africa	6, 409/ 5

and suffrages of Christ's	<b>church</b>	. But and if he	6, 410/ 19
among Christian men, the	<b>church</b>	refuseth him; and thereof	6, 410/ 22
flock. And though the	<b>church</b>	be not light and	6, 410/ 28
down many a goodly	<b>church</b>	of Christ. "And now	6, 412/ 20
surely planted in the	<b>church</b>	of Christ, and the	6, 419/ 14
any point that the	<b>church</b>	of Christ is taught	6, 419/ 21
God hath taught his	<b>church</b>	, he giveth the scripture	6, 419/ 32
faith that all the	<b>church</b>	believeth. Now would I	6, 420/ 9
already taught his whole	<b>church</b>	. In which hath been	6, 421/ 31
much harm in his	<b>church</b>	. This affection of pride	6, 423/ 30
to say that the	<b>church</b>	will not believe holy	6, 425/ 16
to rail against Christ's	<b>church</b>	for saying as these	6, 426/ 11
to say that the	<b>church</b>	will not hear them	6, 426/ 12
himself seeth that the	<b>church</b>	and they say all	6, 426/ 13
well they as the	<b>church</b>	abhor and condemn his	6, 426/ 14
teaching of Christ's Catholic	<b>Church</b>	, which God and his	6, 427/ 5
writing, hath taught his	<b>church</b>	; and which hath in	6, 427/ 7
which hath in his	<b>church</b>	continued from Christ's days	6, 427/ 7
holy doctors of Christ's	<b>church</b>	militant here in earth	6, 427/ 9
glorious saints in his	<b>church</b>	triumphant in heaven. From	6, 427/ 10
ever sprang in Christ's	<b>church</b>	, the very worst and	6, 427/ 19
as governor of his	<b>church</b>	, to the fearful example	6, 429/ 11
the prelates of Christ's	<b>church</b>	rather ought temporally to	6, 430/ 4
continued in his Catholic	<b>Church</b>	so many hundred years	6, 433/ 21
same faith that the	<b>church</b>	believeth yet, and all	6, 434/ 22
many miracles in his	<b>church</b>	; which, as I said	6, 435/ 10
repairing and dilating his	<b>church</b>	again, and gathering thereinto	6, 435/ 15
faith of Christ's Catholic	<b>Church</b>	, so walk with charity	6, 435/ 25
any point of the	<b>church's</b>	faith and belief, let	6, 127/ 28
to resort to any	<b>churches</b>	; but that all were	6, 5/ 20
holy saints, ornaments in	<b>churches</b>	of Christ were not	6, 41/ 1
God served in his	<b>churches</b>	with the best and	6, 41/ 8
to resort to any	<b>churches</b>	; but that all were	6, 51/ 25
than against all the	<b>churches</b>	in Christendom. For God	6, 57/ 2
places, sundry temples and	<b>churches</b>	, to which they should	6, 57/ 35
parish church, yet if	<b>churches</b>	and congregations of Christian	6, 58/ 33
they do in our	<b>churches</b>	." "This," quoth I, "plainly	6, 190/ 28
church, come to the	<b>churches</b>	where the images be	6, 191/ 5
of heretics and their	<b>churches</b>	never continued but ever	6, 191/ 26
was before all the	<b>churches</b>	and congregations of heretics	6, 192/ 32
church before all the	<b>churches</b>	and congregations of heretics	6, 193/ 16
is before all the	<b>churches</b>	of heretics, and that	6, 195/ 13
though some of such	<b>churches</b>	have a false opinion	6, 201/ 35
I should see two	<b>churches</b>	or two towns, each	6, 213/ 16

Friday? There be cathedral	<b>churches</b>	into which the country	6, 235/ 37
I, "any more very	<b>churches</b>	of Christ than one	6, 241/ 33
were of Christ two	<b>churches</b>	of two contrary faiths	6, 242/ 27
did to saints in	<b>churches</b>	specially dedicated unto them	6, 359/ 11
lechery. Now the parish	<b>churches</b>	in many places not	6, 370/ 14
many places continually the	<b>churches</b>	for a common siege	6, 370/ 20
lightly but only the	<b>churches</b>	, to show them in	6, 370/ 26
derision what uses the	<b>churches</b>	serve for. "Of this	6, 370/ 27
entered into the holy	<b>churches</b>	, spoiled the holy relics	6, 372/ 9
faith, pulled down the	<b>churches</b>	, polluted the temples, put	6, 427/ 31
days, pulling down the	<b>churches</b>	, railing against the Mass	6, 433/ 34
youth intendeth to the	<b>churchward</b>	, and to make himself	6, 126/ 24
that covered all Paul's	<b>churchyard</b>	with his wings, coming	6, 68/ 8
he saw in Paul's	<b>churchyard</b>	an egg so great	6, 68/ 10
nor in no secret	<b>ciphers</b>	but such common letters	6, 338/ 12
but as for the	<b>circle</b>	he dare not, for	6, 52/ 33
their trust in their	<b>circle</b>	-- surely, sir, holy	6, 55/ 7
in the roundel and	<b>circle</b>	on the ground, for	6, 55/ 23
their trust in their	<b>circles</b>	, within which they think	6, 52/ 31
church than to the	<b>circumcision</b>	alone. Nor to as	6, 105/ 23
is not comprehensible nor	<b>circumscribed</b>	nowhere, so is he	6, 57/ 4
though they be not	<b>circumscribed</b>	in place, for lack	6, 212/ 32
that ye be so	<b>circumspect</b>	and wary in belief	6, 78/ 26
that ye be so	<b>circumspect</b>	that ye will nothing	6, 83/ 15
let (except some other	<b>circumstance</b>	withstood it) to believe	6, 263/ 20
also there appeareth (the	<b>circumstances</b>	well considered) that he	6, 286/ 6
report of all the	<b>circumstances</b>	, the king's high prudence	6, 326/ 7
mind, nor pondering the	<b>circumstances</b>	, nor the weight and	6, 352/ 7
the bishops thereupon do	<b>cite</b>	them and lay their	6, 350/ 3
in hatred and first	<b>cited</b>	to Rome. And when	6, 29/ 27
Then when he was	<b>cited</b>	by the Pope's Holiness	6, 361/ 30
the aldermen of the	<b>cities</b>	, and nothing the priests	6, 286/ 22
the governors in great	<b>cities</b>	, is so far forth	6, 369/ 33
living, or in many	<b>cities</b>	the places yet standing	6, 370/ 8
worshipped resorteth to these	<b>cities</b>	, some of those unhappy	6, 370/ 22
of those unhappy, wretched	<b>citizens</b>	fail not, as it	6, 370/ 23
own acts at the	<b>city</b>	of Worms in Almaine	6, 17/ 27
in Berna, a great	<b>city</b>	of Almaine, bring to	6, 88/ 33
supra montem posita" (The	<b>city</b>	cannot be hid that	6, 202/ 31
that a whole sinful	<b>city</b>	, or sometimes a whole	6, 298/ 28
few in a great	<b>city</b>	; and in a monastery	6, 300/ 27
the aldermen of the	<b>city</b>	, condemned him for a	6, 327/ 22
temporal laws of the	<b>city</b>	, which would not be	6, 334/ 27
own acts at the	<b>city</b>	of Worms in Almaine	6, 363/ 8

his acts at the	<b>city</b>	called Worms in Almaine	6, 363/ 14
every good town and	<b>city</b>	. And finally so far	6, 369/ 13
robbing and spoiling the	<b>city</b>	, as well their own	6, 370/ 30
their gods toward their	<b>city</b>	and empire, putting thereupon	6, 375/ 25
were pursued in one	<b>city</b>	, they should not come	6, 414/ 20
to proceed in a	<b>civil</b>	cause, lest they should	6, 263/ 28
fashion were in a	<b>civil</b>	cause clean without necessity	6, 263/ 31
emperor, in the law	<b>civil</b>	, that the common people	6, 335/ 8
hid. "Non potest abscondi	<b>civitas</b>	supra montem posita" (The	6, 202/ 31
the first book De	<b>civitate</b>	Dei, and repeateth again	6, 220/ 2
said, "Dimitte illam quia	<b>clamat</b>	post nos" (Dispatch this	6, 215/ 10
so shut with seven	<b>clasps</b>	that it cannot be	6, 34/ 21
deep setteth in the	<b>claws</b>	where it catcheth, that	6, 423/ 20
ground, part in the	<b>clay</b>	and part peradventure in	6, 274/ 17
common as chalk or	<b>clay</b>	. And whereof is there	6, 301/ 5
he was detected utterly	<b>clean</b>	and faultless, yet if	6, 36/ 22
in his sleep, was	<b>clean</b>	turned to Christendom? And	6, 39/ 23
see that they were	<b>clean</b>	and pure, and not	6, 40/ 25
not only pure and	<b>clean</b>	, but also very costly	6, 41/ 1
in and not be	<b>clean</b>	received out by the	6, 41/ 22
book adviseth men either	<b>clean</b>	let pass and leave	6, 44/ 25
a while wear away	<b>clean</b>	and clearly fall to	6, 59/ 1
both two tell you	<b>clean</b>	the contrary, that is	6, 72/ 12
see the bidders do	<b>clean</b>	the contrary. For which	6, 104/ 32
learning save scripture only	<b>clean</b>	cast away; which things	6, 132/ 18
one to the other	<b>clean</b>	contrary, what would ye	6, 154/ 20
text, well considered, saith	<b>clean</b>	the contrary?" "To whom	6, 169/ 8
to the other so	<b>clean</b>	contrary that if the	6, 170/ 25
them, and the world	<b>clean</b>	gave them up at	6, 191/ 31
of Christ should be	<b>clean</b>	among infidels and heretics	6, 200/ 6
apostles, "Now be you	<b>clean</b>	but not all," and	6, 205/ 18
not for every sin	<b>clean</b>	cast off from the	6, 205/ 27
and scabbed pieces scale	<b>clean</b>	off, and the whole	6, 206/ 4
holy church remain pure,	<b>clean</b>	, and glorious without wem	6, 206/ 5
surely they were as	<b>clean</b>	seams to my seeming	6, 222/ 25
us to put them	<b>clean</b>	away, Sundays and all	6, 236/ 8
like, but also do	<b>clean</b>	the contrary. For if	6, 244/ 25
in a civil cause	<b>clean</b>	without necessity, since the	6, 263/ 31
they do not only	<b>clean</b>	against right, but also	6, 276/ 32
see the devil cast	<b>clean</b>	out of his heart	6, 279/ 32
own, that it was	<b>clean</b>	a contrary thing." "That	6, 285/ 8
it should be so	<b>clean</b>	contrary. For to some	6, 285/ 9
scrape it never so	<b>clean</b>	. "The Eleventh Chapter The	6, 293/ 11
much people quite and	<b>clean</b>	abused, unto the contrary	6, 335/ 37

vainglory had cast him	<b>clean</b>	beside his mind and	6, 364/ 17
freres, and nuns, be	<b>clean</b>	drawn and driven out	6, 370/ 10
bestial manner of living,	<b>clean</b>	contrary to the doctrine	6, 374/ 27
alms, and all is	<b>clean</b>	in you). Which words	6, 392/ 1
fault so soon cast	<b>clean</b>	away as some other	6, 401/ 25
also all their books	<b>clean</b>	gone and vanished quite	6, 423/ 27
wholesome doctrine, drive away	<b>clean</b>	, and he could? He	6, 425/ 29
by is by him	<b>clean</b>	untouched." "That is," quoth	6, 432/ 23
new sect setting forth	<b>clean</b>	the contrary, destroying Christ's	6, 433/ 29
bestly concupiscence, and so	<b>clean</b>	contrary to the doctrine	6, 435/ 8
abstinence and prayer and	<b>cleanness</b>	of living -- before	6, 127/ 13
be less minded to	<b>cleanness</b>	and purity, and set	6, 150/ 4
to the purity and	<b>cleanness</b>	of the body and	6, 151/ 8
he think that the	<b>cleanness</b>	of chastity is no	6, 311/ 32
certain time of corporal	<b>cleanness</b>	, kept from their wives	6, 312/ 4
to live after the	<b>cleanness</b>	of Christ's holy counsel	6, 312/ 28
by the purity and	<b>cleanness</b>	of so many chaste	6, 346/ 28
the places dedicated to	<b>cleanness</b>	and chastity left only	6, 370/ 12
words of God be	<b>clear</b>	, open and plain upon	6, 96/ 33
then will it be	<b>clear</b>	enough that they be	6, 102/ 2
I should have a	<b>clear</b>	matter in the end	6, 102/ 18
been in yourself at	<b>clear</b>	point that the Arians'	6, 160/ 5
this point is so	<b>clear</b>	he could not, and	6, 184/ 21
falsehood considered, a very	<b>clear</b>	proof that they could	6, 243/ 23
his side thereby, either	<b>clear</b>	or doubtful, then may	6, 265/ 25
heinous crimes, reason is	<b>clear</b>	to the contrary and	6, 266/ 17
neither then held very	<b>clear</b>	, and since that time	6, 267/ 20
were so many so	<b>clear</b>	and open proofs against	6, 276/ 9
many, so good, so	<b>clear</b>	and evident, and so	6, 277/ 19
of Saint Paul so	<b>clear</b>	to suffer only one	6, 308/ 8
a prince, is a	<b>clear</b>	declaration that the matter	6, 326/ 22
seemeth to me very	<b>clear</b>	that Hunne was himself	6, 329/ 26
Hunne was himself not	<b>clear</b>	of the matter." "Surely	6, 329/ 26
good Christian man is	<b>clear</b>	-- by this manner	6, 336/ 12
make the matter so	<b>clear</b>	upon the words of	6, 358/ 3
impossible tale. "For the	<b>clearer</b>	consideration whereof, let us	6, 78/ 20
saw the matter so	<b>clearly</b>	proved indeed. And with	6, 15/ 19
whereby it might more	<b>clearly</b>	appear what he meaneth	6, 30/ 7
you, very well and	<b>clearly</b>	answered." "In what wise	6, 42/ 4
of Israel ten fell	<b>clearly</b>	from him, and left	6, 43/ 6
things therein plainly and	<b>clearly</b>	forbidden, as well in	6, 44/ 31
wear away clean and	<b>clearly</b>	fall to naught. And	6, 59/ 2
many things err and	<b>clearly</b>	deceive themselves, and sometimes	6, 64/ 36
all subject to time,	<b>clearly</b>	discerneth his godhead, which	6, 115/ 10

scripture, could not so	<b>clearly</b>	see it but that	6, 136/ 21
short a thing and	<b>clearly</b>	declaring all that we	6, 136/ 35
the people well and	<b>clearly</b>	understood. I say not	6, 146/ 13
which best and most	<b>clearly</b>	can allege the scripture	6, 162/ 28
anything deceived, but they	<b>clearly</b>	deceived that do understand	6, 172/ 21
I suppose, well and	<b>clearly</b>	proved by scripture the	6, 179/ 16
Highness concluded him so	<b>clearly</b>	, that he durst never	6, 184/ 6
in a misbelief, and	<b>clearly</b>	deceived and beguiled, and	6, 200/ 28
would make the church	<b>clearly</b>	unknown, were the people	6, 203/ 9
maketh, that he hath	<b>clearly</b>	proved that the church	6, 203/ 26
And it is also	<b>clearly</b>	proved that the matter	6, 246/ 1
proved my part so	<b>clearly</b>	to him that he	6, 249/ 3
I answer else, but	<b>clearly</b>	grant him that I	6, 252/ 4
surely that ye had	<b>clearly</b>	disarmed him and broken	6, 254/ 38
when he was so	<b>clearly</b>	convicted by so many	6, 265/ 3
since that time proved	<b>clearly</b>	naught. But though the	6, 267/ 20
no wise, but as	<b>clearly</b>	as his fault was	6, 271/ 25
that he would so	<b>clearly</b>	prove it that it	6, 274/ 14
saw the matter so	<b>clearly</b>	proved indeed. And with	6, 280/ 24
being so plain and	<b>clearly</b>	proved, it was and	6, 280/ 28
matter already proved so	<b>clearly</b>	and by so many	6, 284/ 19
it was well and	<b>clearly</b>	proved that the chancellor	6, 318/ 3
have seemed so more	<b>clearly</b>	if they had been	6, 329/ 30
things that well and	<b>clearly</b>	prove the sacrament of	6, 351/ 2
without charity they lost	<b>clearly</b>	the merit of all	6, 385/ 12
harm. And there it	<b>clearly</b>	appeared that he and	6, 399/ 11
the continuance thereof so	<b>clearly</b>	proved by many a	6, 434/ 1
a thousand miracle, so	<b>clearly</b>	testified by the virtuous	6, 434/ 2
learning, the light and	<b>clearness</b>	of his special grace	6, 38/ 28
now for the more	<b>clearness</b>	of our part therein	6, 242/ 33
all things, lean and	<b>cleave</b>	to the common faith	6, 37/ 34
tree, where it should	<b>cleave</b>	to the chalice and	6, 41/ 22
to be joined, and	<b>cleave</b>	together, and with the	6, 67/ 5
some with such reasons	<b>cleave</b>	the prick in twain	6, 94/ 25
his ignorance, lean and	<b>cleave</b>	to the faith of	6, 127/ 34
part at adventure and	<b>cleave</b>	thereto, as though ye	6, 175/ 35
is worst of all	<b>clergies</b>	. But by my troth	6, 294/ 4
findeth fault with the	<b>clergy</b>	in that he saith	6, 15/ 33
the living of the	<b>clergy</b>	. Whereunto the author somewhat	6, 16/ 2
provincial; and that the	<b>clergy</b>	is therein far from	6, 16/ 17
showing also that the	<b>clergy</b>	hath not forbidden the	6, 16/ 19
messenger moveth against the	<b>clergy</b>	that, though they have	6, 16/ 22
by some of the	<b>clergy</b>	, whereof the scripture should	6, 16/ 33
showeth also that the	<b>clergy</b>	doth not procure it	6, 19/ 13

somewhat showeth that the	clergy	doth no wrong in	6, 19/ 16
condemnation of heretics the	clergy	might lawfully do much	6, 20/ 3
and that indeed the	clergy	doth now no more	6, 20/ 4
-- used in the	clergy	. And they take for	6, 28/ 10
the faults of the	clergy	. And they think that	6, 28/ 19
much only as the	clergy	themselves list now and	6, 29/ 3
but also that the	clergy	of this realm hath	6, 29/ 12
this dealing of the	clergy	to be thus, and	6, 29/ 18
the vices of the	clergy	, therefore he was brought	6, 29/ 27
is this, that the	clergy	cease not hereby nor	6, 30/ 10
a Lutheran serveth the	clergy	for a common cloak	6, 30/ 22
to think that the	clergy	for malice and envy	6, 30/ 31
thought plainly that the	clergy	seemeth far out of	6, 31/ 16
men reckon that the	clergy	is glad to favor	6, 53/ 1
perceive why that the	clergy	would for the gain	6, 53/ 19
the living of the	clergy	. And such as though	6, 54/ 1
to wit, not the	clergy	only, but the whole	6, 54/ 22
he wrote to the	clergy	and the people, takes	6, 55/ 9
he showed to the	clergy	that he kept from	6, 145/ 34
people or of the	clergy	, yet can I nothing	6, 164/ 22
that especially by the	clergy	that teacheth them; howbeit	6, 200/ 29
some that thought the	clergy	therein far out of	6, 247/ 23
railing book against the	clergy	, and much part made	6, 291/ 10
findeth fault with the	clergy	in that he saith	6, 293/ 13
the living of the	clergy	. Whereunto the author somewhat	6, 293/ 16
in this matter the	clergy	most suspect, and wherein	6, 293/ 21
own tongue, and the	clergy	there findeth no such	6, 294/ 3
people, or else our	clergy	is worst of all	6, 294/ 4
example cometh of the	clergy	, among whom we see	6, 294/ 8
And therefore, while the	clergy	doth withdraw it us	6, 294/ 24
which ye think the	clergy	of this realm have	6, 294/ 32
the vice of the	clergy	in general -- the	6, 294/ 34
where ye accuse the	clergy	in their persons of	6, 295/ 2
an argument that our	clergy	is the worst of	6, 295/ 13
commonly call the secular	clergy	, is in learning and	6, 295/ 20
see what example the	clergy	giveth us," as though	6, 296/ 19
that priest were the	clergy	. But then forget we	6, 296/ 20
For undoubtedly, if the	clergy	be naught we must	6, 298/ 1
whereof he called the	clergy	only the light. Howbeit	6, 298/ 11
that is in the	clergy	naught is far the	6, 298/ 30
good, is for his	clergy	very far the better	6, 298/ 32
taken there into the	clergy	be not nor cannot	6, 310/ 6
blamed not only the	clergy	but also the temporality	6, 311/ 29
provincial, and that the	clergy	is therein far from	6, 314/ 8



showing also that the	clergy	hath not forbidden the	6, 314/ 9
the law whereby the	clergy	of this realm hath	6, 314/ 12
the dispraise of the	clergy	than to search and	6, 316/ 23
messenger moveth against the	clergy	that, though they have	6, 316/ 26
the reason that the	clergy	, though the law serve	6, 317/ 4
But truly, were the	clergy	of my mind, it	6, 330/ 24
by some of the	clergy	, wherefore the scripture should	6, 330/ 32
no cause why the	clergy	should keep the Bible	6, 331/ 2
and thereupon either the	clergy	, or at the leastwise	6, 331/ 30
good men of the	clergy	in doubt to suffer	6, 332/ 2
But yet that the	clergy	is of the contrary	6, 332/ 23
already. For when the	clergy	therein agreed that the	6, 340/ 29
the prelates of the	clergy	(among whom I have	6, 344/ 26
books were by the	clergy	forbidden of malice and	6, 345/ 12
they think that the	clergy	will not have his	6, 345/ 19
his railing against the	clergy	is, as some would	6, 346/ 32
good men of the	clergy	be not so sore	6, 346/ 34
them that in the	clergy	be naught be very	6, 347/ 4
this gear against the	clergy	, and the people as	6, 369/ 11
hear it against the	clergy	and against the lords	6, 369/ 11
showeth also that the	clergy	doth not procure it	6, 406/ 1
way taken by the	clergy	, to put men convicted	6, 406/ 11
For neither doth the	clergy	therein any such thing	6, 406/ 20
thereof, and by the	clergy	left unto the secular	6, 410/ 5
it is not the	clergy	that laboreth to have	6, 410/ 7
him; and thereof the	clergy	giveth knowledge to the	6, 410/ 23
somewhat showeth that the	clergy	doth no wrong in	6, 410/ 33
of counsel with the	clergy	when there were a	6, 417/ 8
condemnation of heretics, the	clergy	might lawfully do much	6, 428/ 22
and that indeed the	clergy	doth now no more	6, 428/ 23
For as for the	clergy	, whom they labor to	6, 428/ 26
much less that the	clergy	doth to heretics, than	6, 429/ 4
so that if the	clergy	did unto much more	6, 429/ 30
it doth) that the	clergy	might in this case	6, 430/ 9
would fain defame the	clergy	, is and hath been	6, 430/ 14
appeareth well that the	clergy	is not in this	6, 430/ 25
devised not by the	clergy	but by temporal princes	6, 430/ 27
at full that the	clergy	doth at this day	6, 431/ 8
that as well the	clergy	in the persecution of	6, 431/ 12
I saw priest or	clerk	fare the better therefor	6, 234/ 27
the good and great	clerk	Nicholas de Lyra upon	6, 252/ 35
his brother, being a	clerk	of a church, had	6, 328/ 10
take themselves for great	clerks	. And as the apostles	6, 151/ 35
question, and many great	clerks	and well scripted men	6, 156/ 29

by collusion handle his	<b>client's</b>	matter feebly for the	6, 101/ 15
clergy for a common	<b>cloak</b>	of a false crime	6, 30/ 22
device, which, under a	<b>cloak</b>	of special zeal to	6, 43/ 37
nor good color to	<b>cloak</b>	or cover it with	6, 211/ 16
fear to have some	<b>cloak</b>	to cover their heresy	6, 232/ 24
nor they by any	<b>cloak</b>	or color defend them	6, 373/ 35
put forth under the	<b>cloak</b>	of honey. As this	6, 399/ 31
the color of their	<b>cloaked</b>	heresies." The Third Chapter	6, 51/ 19
toward themselves covered and	<b>cloaked</b>	under the pretext of	6, 122/ 32
in no wise be	<b>cloaked</b>	, then began he somewhat	6, 379/ 23
that falsehood of their	<b>cloaked</b>	collusion is pulled off	6, 399/ 29
when he perceived his	<b>cloaked</b>	heresies espied and destroyed	6, 424/ 21
a high devilish pride,	<b>cloaked</b>	under pretext of good	6, 428/ 16
calleth such heretics wolves	<b>cloaked</b>	in sheep's skins, and	6, 429/ 36
opinion, for all the	<b>cloaks</b>	that he had set	6, 399/ 9
before seven of the	<b>clock</b>	-- for so I	6, 35/ 20
people muse upon a	<b>clock</b>	that hath the spring	6, 71/ 3
locked up in a	<b>close</b>	chest, and that no	6, 175/ 11
upon the discovering or	<b>close</b>	keeping thereof his honesty	6, 351/ 9
and long keeping himself	<b>close</b>	from disclosing of the	6, 379/ 18
-- secretly conveyed and	<b>closed</b>	in the barrel, so	6, 71/ 4
conceived in that holy	<b>closet</b>	taken up and consecrated	6, 151/ 15
in that thin, corruptible	<b>cloth</b>	kept and preserved uncorrupted	6, 39/ 8
a new web of	<b>cloth</b>	as to sow up	6, 293/ 6
alms in meat, drink,	<b>cloth</b>	, and lodging, because of	6, 393/ 3
with manna, and their	<b>clothes</b>	never wasted nor were	6, 42/ 9
spurs, arras, and painted	<b>clothes</b>	; and, as though these	6, 51/ 6
and in his common	<b>clothes</b>	as he goeth all	6, 354/ 17
to you in the	<b>clothing</b>	of sheep, and yet	6, 421/ 23
the desert in the	<b>cloud</b>	by day and the	6, 57/ 12
with them in the	<b>cloud</b>	by day and in	6, 182/ 19
died in their swaddling	<b>clouts</b>	. "To this he said	6, 381/ 21
lie and smolder as	<b>coals</b>	doth in quench; but	6, 203/ 2
it all to hard	<b>coals</b>	, yet is he not	6, 258/ 25
his bread burnt to	<b>coals</b>	, nor dough-baked neither." "By	6, 258/ 33
of her own working.	<b>Coarse</b>	were they not, nor	6, 222/ 23
Davy will have thy	<b>coat</b>	too." And this thing	6, 373/ 30
Fifth, while the Lord	<b>Cobham</b>	maintained certain heresies, and	6, 409/ 27
after that the Lord	<b>Cobham</b>	taken in Wales and	6, 409/ 34
a cuckoo than a	<b>cock</b>	, though the one be	6, 80/ 15
the serpent and the	<b>cockatrice</b>	, and treading upon the	6, 348/ 3
apostles would sow some	<b>cockle</b>	of dissension among the	6, 124/ 37
while good corn and	<b>cockle</b>	, till it shall at	6, 205/ 9
error or oversight some	<b>cockle</b>	among the corn, which	6, 347/ 16

save itself as the	<b>cockle</b>	, and God should always	6, 407/ 33
do look into the	<b>coffin</b>	of that shrine to	6, 221/ 29
of like reason, the	<b>cold</b>	of other countries must	6, 65/ 17
shiver and shake for	<b>cold</b>	in the midst of	6, 84/ 31
preaching, walking, hunger, thirst,	<b>cold</b>	, and heat, beating, scourging	6, 106/ 16
judges were but a	<b>cold</b>	and bare alleging, but	6, 116/ 5
had liefer bear twain	<b>cold</b>	in his neck, than	6, 271/ 3
and bear themselves full	<b>coldly</b>	that would take the	6, 37/ 27
I heard once Master	<b>Colet</b>	the good dean of	6, 298/ 2
well understood by the	<b>collation</b>	and consideration of one	6, 117/ 5
natural reason, with the	<b>collation</b>	of other texts, help	6, 127/ 22
wisdom, study, diligence, and	<b>collation</b>	of one text with	6, 167/ 26
yet will ye have	<b>collation</b>	made of one text	6, 169/ 4
decree. And by the	<b>collation</b>	of the one with	6, 358/ 15
reasonable, whereof what other	<b>collection</b>	have you that brought	6, 65/ 23
him, and by a	<b>collection</b>	and discourse of reason	6, 135/ 35
dispicions than were mad	<b>Collins</b>	alone, if he were	6, 433/ 16
and his wife, frantic	<b>Collins</b>	, and more frantic Tyndale	6, 434/ 17
advocate that would by	<b>collusion</b>	handle his client's matter	6, 101/ 15
he that were, without	<b>collusion</b>	, sure of a living	6, 302/ 26
falsehood of their cloaked	<b>collusion</b>	is pulled off, then	6, 399/ 30
body should be at	<b>Cologne</b>	, and indeed such a	6, 86/ 10
proof that, howsoever they	<b>color</b>	their words, they mean	6, 18/ 32
peradventure seem, for the	<b>color</b>	of my cause, to	6, 22/ 26
pretend holiness for the	<b>color</b>	of their cloaked heresies	6, 51/ 18
under the name and	<b>color</b>	of devotion, to the	6, 53/ 2
quoth the duke. "What	<b>color</b>	is my gown?" Then	6, 86/ 32
beggar told him. "What	<b>color</b>	, " quoth he, "is this	6, 86/ 34
fair woman painted whose	<b>color</b>	ye had weened were	6, 91/ 14
world hath a fair	<b>color</b>	of herself? If ye	6, 91/ 16
point again, nor any	<b>color</b>	could lay but that	6, 184/ 8
have reason nor good	<b>color</b>	to cloak or cover	6, 211/ 16
that might have the	<b>color</b>	and face of a	6, 243/ 19
seem to have any	<b>color</b>	for him), that the	6, 265/ 16
that might bear any	<b>color</b>	of any good cause	6, 270/ 20
what good cause or	<b>color</b>	could he find to	6, 286/ 32
body had they no	<b>color</b>	but only because they	6, 317/ 29
holy scripture, whereof, under	<b>color</b>	of great zeal and	6, 347/ 11
by any cloak or	<b>color</b>	defend them. "And besides	6, 373/ 35
proof that, howsoever they	<b>color</b>	their words, they mean	6, 378/ 3
but that for any	<b>color</b>	he could find one	6, 379/ 32
that therefore, though they	<b>color</b>	their matters when they	6, 389/ 14
very doctrine, howsoever ye	<b>color</b>	it. "Then was it	6, 390/ 14
a false gloss and	<b>color</b>	to say that without	6, 392/ 4

without ground, cause, or	<b>color</b>	laid wherefore. Concerning the	6, 425/ 11
man can have any	<b>color</b>	of excuse if men	6, 435/ 4
names of all the	<b>colors</b>	that could be showed	6, 87/ 1
the difference between diverse	<b>colors</b>	, yet could he not	6, 87/ 4
names of all these	<b>colors</b>	but if he had	6, 87/ 5
Setting nevertheless all the	<b>colors</b>	he could to make	6, 379/ 27
two points, himself had	<b>combined</b>	and knit together. "And	6, 36/ 4
light and burn all	<b>combustible</b>	things that it may	6, 383/ 3
preach in time to	<b>come</b>	, it were much better	6, 15/ 6
as they tell, that	<b>come</b>	from thence, but also	6, 25/ 17
because I may not	<b>come</b>	myself (howbeit therefor too	6, 25/ 23
we had might conveniently	<b>come</b>	together, ye would rather	6, 26/ 20
-- he durst not	<b>come</b>	thither, then was he	6, 29/ 30
morrow when he was	<b>come</b>	again somewhat before seven	6, 35/ 19
body. These men be	<b>come</b>	in to so high	6, 44/ 4
Doom, when he shall	<b>come</b>	in his high majesty	6, 49/ 10
all his people should	<b>come</b>	) he hath vouchsafed to	6, 57/ 22
that the time should	<b>come</b>	in which they should	6, 58/ 4
that the time should	<b>come</b>	, and then was come	6, 58/ 11
come, and then was	<b>come</b>	already, when the very	6, 58/ 12
they should never after	<b>come</b>	into the Temple and	6, 58/ 27
they most use to	<b>come</b>	to the temple of	6, 59/ 4
And those that least	<b>come</b>	there, be well known	6, 59/ 5
God would they should	<b>come</b>	thither for their health	6, 61/ 1
off but we shall	<b>come</b>	one step or twain	6, 64/ 31
quoth he, "would now	<b>come</b>	to tell me that	6, 71/ 22
Sir," quoth he, "ye	<b>come</b>	indeed somewhat near me	6, 74/ 6
see that great water	<b>come</b>	wallowing up against the	6, 80/ 6
fellow feigning himself to	<b>come</b>	seek a saint in	6, 85/ 22
dream that he should	<b>come</b>	out of Berwyke, where	6, 86/ 6
when the king was	<b>come</b>	and the town full	6, 86/ 14
many that could not	<b>come</b>	near to her cried	6, 87/ 22
warrant you, that never	<b>come</b>	to light, and are	6, 88/ 37
Look what devotion men	<b>come</b>	thither with. With the	6, 99/ 36
with. With the most	<b>come</b>	they that most abuse	6, 100/ 1
Christendom. But now to	<b>come</b>	to the point, since	6, 101/ 26
intricated ere it should	<b>come</b>	at the end. And	6, 102/ 19
Pharisees, ye shall never	<b>come</b>	in heaven). And where	6, 103/ 20
Christian men that should	<b>come</b>	after?" "I think yes	6, 103/ 23
also that should after	<b>come</b>	in their places and	6, 103/ 34
wot well Christ said, "	<b>Come</b>	to me, ye that	6, 105/ 3
pain, we look to	<b>come</b>	thither with play --	6, 106/ 20
he bade Saint Peter	<b>come</b>	upon the water to	6, 107/ 33
bade not the remnant	<b>come</b>	so. And so may	6, 107/ 35

oportet credere" (Whoso will	come	to God must needs	6, 111/ 4
yet methink that I	come	to this point by	6, 113/ 11
thing and cannot well	come	thereon but miss and	6, 113/ 13
But yet since we	come	to this conclusion by	6, 113/ 22
time past or to	come	. In which wise he	6, 115/ 11
also that he would	come	himself, whereto all this	6, 115/ 28
else by natural reason	come	to it, or else	6, 117/ 25
of scripture, we be	come	to the same point	6, 119/ 30
quoth he, "we be	come	back here with going	6, 120/ 14
gladium" (I am not	come	to send peace into	6, 124/ 33
this I say hath	come	of some that have	6, 126/ 3
were it necessary to	come	well and surely instructed	6, 127/ 14
scripture by, when we	come	to the scripture to	6, 133/ 9
one were ere he	come	to the study of	6, 133/ 15
of Christ once to	come	. Which faith delivered to	6, 140/ 28
conclusion, the time shall	come	when the remnant that	6, 143/ 2
living God, which art	come	into this world." Our	6, 143/ 20
at that time to	come	into the hands of	6, 144/ 34
or writing that might	come	into pagan hands, when	6, 145/ 17
the apostles, and so	come	down to our days	6, 149/ 35
her how it should	come	about by the Holy	6, 150/ 32
surely wade through and	come	to such end of	6, 152/ 28
methinketh it is to	come	to it. But since	6, 163/ 16
his going he will	come	again to them; and	6, 177/ 20
fatherless children, but will	come	again to them himself	6, 177/ 23
But when he shall	come	that is the Spirit	6, 178/ 22
as orphans, but will	come	himself and be with	6, 178/ 33
she is loath to	come	so near as to	6, 180/ 25
before our days." "Now	come	you," quoth I, "to	6, 181/ 1
last with much work	come	to an end. And	6, 185/ 22
longing to know. But	come	on then and let	6, 186/ 4
were, nor durst not	come	out and show themselves	6, 189/ 29
the persecution used to	come	together to the preaching	6, 190/ 15
you call the church,	come	to the churches where	6, 191/ 4
idols, and there they	come	to service with us	6, 191/ 6
we do naught, they	come	to our church, as	6, 191/ 8
have no church nor	come	to none, but to	6, 191/ 36
credere" (A man cannot	come	to God without faith	6, 194/ 28
congregations of heretics have	come	out of the church	6, 195/ 14
the heretics, as sects	come	out of the church	6, 200/ 4
how should these infidels	come	to the faith, and	6, 200/ 34
how should they now	come	to the right when	6, 201/ 3
when the time shall	come	that this church shall	6, 205/ 35
But all," quoth I, "	come	to church and worship	6, 208/ 24

believed if any would	come	and preach another gospel	6, 224/ 6
home than thus to	come	seek them with such	6, 226/ 26
defend. And we will	come	home here to Paul's	6, 234/ 33
that Christ had not	come	here. Nor it had	6, 236/ 21
let some of them	come	forth, and at their	6, 241/ 12
in a morning, new	come	from the university, where	6, 247/ 11
when we hap to	come	to them." "That shall	6, 248/ 12
well." "Then were we	come	, " quoth your friend, "unto	6, 252/ 1
the stile ere we	come	at it. We be	6, 260/ 6
that are yet to	come	, and who shall fall	6, 262/ 22
ye will, till they	come	at a water where	6, 274/ 20
grace in time to	come	, and so I beseech	6, 279/ 14
preach in time to	come	, it were much better	6, 279/ 22
in, but other that	come	after him cast an	6, 296/ 5
their part nor ours	come	to that point but	6, 298/ 15
he hath forbidden to	come	about him. Like as	6, 300/ 8
prince would not have	come	at him, ye would	6, 300/ 15
well what commodity hath	come	to them by such	6, 309/ 32
by such as have	come	from thence. "Now where	6, 310/ 10
harm," quoth I, "would	come	thereof, the proof would	6, 310/ 35
they will when they	come	thereto being already warned	6, 312/ 31
see soon when we	come	thereto. But for our	6, 315/ 19
he had caused to	come	thither. Then my lord	6, 320/ 21
with much work we	come	to somewhat. But whereby	6, 321/ 7
all his cunning was	come	to this, he was	6, 323/ 30
other could we not	come	by, whom we might	6, 329/ 6
and as little harm	come	, as can be devised	6, 339/ 13
folly and fault, may	come	to some part. As	6, 339/ 15
little chosen flock, to	come	into this world and	6, 340/ 24
all the copies should	come	whole unto the bishop's	6, 341/ 15
no part thereof should	come	in theirs which, to	6, 343/ 8
any harm that would	come	by them, but for	6, 351/ 28
amendment shall this man	come	to? And especially if	6, 352/ 14
souls in time to	come	; but we worship the	6, 356/ 35
Whereupon he agreed to	come	to dispicions, but he	6, 363/ 3
same would in conclusion	come	to. The temporal lords	6, 369/ 9
his lesson when they	come	there, where it is	6, 372/ 7
it could never have	come	to pass that so	6, 374/ 14
handwriting so far forth	come	to light that they	6, 379/ 23
if any angel would	come	down from heaven and	6, 384/ 3
angel of heaven should	come	down and tell a	6, 384/ 9
that an angel may	come	down from heaven to	6, 384/ 21
of heaven never can	come	down and teach a	6, 384/ 30
though none angel could	come	down and teach an	6, 385/ 22

Christian men hope to	<b>come</b>	to heaven, whereas the	6, 387/ 30
worthy the glory to	<b>come</b>	that shall be showed	6, 397/ 3
other? What fruit could	<b>come</b>	of their exhortation if	6, 400/ 13
forth as the leaves	<b>come</b>	out of the tree	6, 404/ 6
that it were once	<b>come</b>	to that point, and	6, 405/ 27
people should as well	<b>come</b>	up and be as	6, 407/ 32
that beastly pleasure and	<b>come</b>	to the faith of	6, 408/ 9
any resistance, though he	<b>come</b>	into Christendom with a	6, 411/ 24
And when it should	<b>come</b>	to that, then would	6, 412/ 5
the Turk happen to	<b>come</b>	in, it is little	6, 412/ 13
now much work to	<b>come</b>	in at divers tides	6, 412/ 32
city, they should not	<b>come</b>	forth and foolhardily put	6, 414/ 20
and especially infidels, to	<b>come</b>	in, spoil, and rob	6, 415/ 26
and hired after to	<b>come</b>	to Christ's faith again	6, 416/ 23
little change themselves or	<b>come</b>	to good amendment. I	6, 416/ 28
the false prophets that	<b>come</b>	to you in the	6, 421/ 23
of the people, hath	<b>come</b>	into many men so	6, 423/ 6
be the forewalkers) to	<b>come</b>	into this wretched world	6, 434/ 34
I, "and yet he	<b>cometh</b>	to his persuasion by	6, 65/ 19
merry tale," quoth I, "	<b>cometh</b>	never amiss to me	6, 69/ 17
and very perfect gift	<b>cometh</b>	from above, descending from	6, 97/ 19
the most part that	<b>cometh</b>	, cometh for no devotion	6, 100/ 3
most part that cometh,	<b>cometh</b>	for no devotion at	6, 100/ 3
faith of Christ's church,	<b>cometh</b>	to the scripture of	6, 152/ 34
images and saints, yet	<b>cometh</b>	he to the church	6, 200/ 10
sin -- and so	<b>cometh</b>	within the gates, as	6, 204/ 13
use they, as he	<b>cometh</b>	by, to cast rose	6, 227/ 25
into which the country	<b>cometh</b>	with procession at Whitsuntide	6, 236/ 1
ye see, lo, what	<b>cometh</b>	of this saying of	6, 258/ 3
the denying. But there	<b>cometh</b>	a thing in my	6, 280/ 29
the occasion and example	<b>cometh</b>	of the clergy, among	6, 294/ 8
for worldly winning, yet	<b>cometh</b>	that sort thereto with	6, 301/ 23
venomous words, when he	<b>cometh</b>	to his own answer	6, 364/ 3
their deeds what good	<b>cometh</b>	of their sect. For	6, 372/ 18
works all the merit	<b>cometh</b>	of our faith only	6, 389/ 29
together, all the merit	<b>cometh</b>	yet of our faith	6, 392/ 24
that all the merit	<b>cometh</b>	of our faith. "To	6, 395/ 3
or on the gallows	<b>cometh</b>	not after his deserving	6, 403/ 31
perceived, to the inward	<b>comfort</b>	, spiritual rejoicing, and great	6, 39/ 9
vouchsafe to assist and	<b>comfort</b>	us with the continual	6, 182/ 23
with you. But the	<b>Comforter</b>	, which is the Holy	6, 178/ 1
to them that this	<b>Comforter</b>	, this Holy Ghost, the	6, 178/ 7
needs be an envy	<b>coming</b>	of a high devilish	6, 48/ 11
as great cost in	<b>coming</b>	and going as other	6, 54/ 17

churchyard with his wings,	<b>coming</b>	to the same place	6, 68/ 8
made fools. Then women	<b>coming</b>	thither with their candles	6, 85/ 25
days before the king's	<b>coming</b>	thither, saying that he	6, 86/ 4
Ghost should at his	<b>coming</b>	write them all truth	6, 119/ 15
wise to foreshow his	<b>coming</b>	, his cause, his living	6, 141/ 33
and compared with his	<b>coming</b>	, conversation, and doings, might	6, 142/ 3
Lo, the days be	<b>coming</b>	, " said our Lord, "when	6, 142/ 15
yet covered, concerning the	<b>coming</b>	of Antichrist and the	6, 146/ 15
by the Holy Ghost	<b>coming</b>	into her and the	6, 150/ 33
else undoubtedly his whole	<b>coming</b>	had been in manner	6, 173/ 17
and shall, till his	<b>coming</b>	to the dreadful Doom	6, 193/ 14
first therein, and after	<b>coming</b>	out. And it appeareth	6, 193/ 22
or any man's words,	<b>coming</b>	at once into many	6, 213/ 20
see and hear us	<b>coming</b>	hither to us, or	6, 214/ 3
us, or our voice	<b>coming</b>	hence to them, or	6, 214/ 4
me to Christ's own	<b>coming</b>	and giving us our	6, 236/ 15
own fault, for the	<b>coming</b>	of Christ? I trow	6, 236/ 19
help deserve by his	<b>coming</b>	for the harm that	6, 236/ 23
a heinous deed as	<b>coming</b>	once to knowledge would	6, 263/ 4
for judges, and we	<b>coming</b>	all four into the	6, 274/ 16
that for one sinner	<b>coming</b>	again to grace, there	6, 283/ 21
convicted here of heresy	<b>coming</b>	from thence, and some	6, 288/ 23
understand, that because the	<b>coming</b>	together of the lords	6, 320/ 8
ready there against their	<b>coming</b>	. Where they began with	6, 320/ 12
the cause of their	<b>coming</b>	, the greatest temporal lord	6, 320/ 15
said at my first	<b>coming</b>	to you, were I	6, 417/ 7
did agree therein and	<b>command</b>	it, the author sheweth	6, 11/ 9
power well and boldly	<b>command</b>	. And thus our Lord	6, 27/ 26
that the prelates should	<b>command</b>	, as far as was	6, 104/ 9
only as they should	<b>command</b>	that were by God	6, 104/ 13
well agreeable therewith do	<b>command</b>	us obedience to our	6, 106/ 33
would his own mouth	<b>command</b>	them the contrary." "Why	6, 123/ 32
were it then to	<b>command</b>	us to believe the	6, 162/ 22
Did he not also	<b>command</b>	that whoso would not	6, 165/ 2
these words also, "I	<b>command</b>	that ye love each	6, 177/ 31
did agree therein and	<b>command</b>	it, the author sheweth	6, 179/ 10
true man. Will ye	<b>command</b>	me any more service	6, 324/ 19
of irregularity put or	<b>command</b>	any man to death	6, 411/ 7
in that God hath	<b>commanded</b>	him in all such	6, 10/ 20
proveth that God hath	<b>commanded</b>	us in all-thing necessary	6, 10/ 23
his reason rather have	<b>commanded</b>	to give that gold	6, 42/ 20
there were such, have	<b>commanded</b>	then to break it	6, 42/ 23
by which we be	<b>commanded</b>	to worship only one	6, 45/ 19
the beasts that himself	<b>commanded</b>	to be offered him	6, 50/ 2



pain of cursing was	<b>commanded</b>	that in his parish	6, 69/ 22
Scribes and Pharisees, which	<b>commanded</b>	other many things, and	6, 103/ 28
as far as was	<b>commanded</b>	in the law by	6, 104/ 9
that were by God	<b>commanded</b>	the people in the	6, 104/ 14
things as himself hath	<b>commanded</b>	his people in his	6, 104/ 16
which Christian people are	<b>commanded</b>	to do the thing	6, 121/ 32
were indeed sent and	<b>commanded</b>	by God to preach	6, 124/ 25
because it is not	<b>commanded</b>	by scripture we may	6, 148/ 33
in that God hath	<b>commanded</b>	him in all such	6, 153/ 32
since God so had	<b>commanded</b>	me, and had showed	6, 160/ 31
proveth that God hath	<b>commanded</b>	us in all things	6, 162/ 13
say, be by God	<b>commanded</b>	to believe the church	6, 162/ 21
Son of whom himself	<b>commanded</b>	: "Ipsum audite"; "Hear him	6, 163/ 2
without exception that he	<b>commanded</b>	us to do." "Then	6, 163/ 23
seem that we were	<b>commanded</b>	nothing else but each	6, 164/ 29
wedded a nun, were	<b>commanded</b>	to amend his lewd	6, 165/ 17
we be by Christ	<b>commanded</b>	to hear, believe, and	6, 165/ 25
be sent unto and	<b>commanded</b>	by God to believe	6, 165/ 31
ye be by Christ	<b>commanded</b>	to hear and believe	6, 165/ 32
but since he hath	<b>commanded</b>	his sheep to be	6, 166/ 22
worship not forbidden but	<b>commanded</b>	and pleasant to God	6, 171/ 21
with his mother-in-law, he	<b>commanded</b>	that he should be	6, 205/ 13
Jacob, that holy patriarch,	<b>commanded</b>	his children in his	6, 225/ 3
And albeit that God	<b>commanded</b>	that we should chiefly	6, 233/ 10
is there meant and	<b>commanded</b>	, because of this word	6, 305/ 19
the world. Saint Paul	<b>commandeth</b>	the people of Thessalonica	6, 148/ 3
it appear that God	<b>commandeth</b>	us in all such	6, 162/ 18
other point, that Christ	<b>commandeth</b>	us to believe his	6, 164/ 33
commendeth and the church	<b>commandeth</b>	and virtuous people have	6, 348/ 14
neither doth it or	<b>commandeth</b>	it. For I think	6, 411/ 11
the bishops and prelates,	<b>commanding</b>	only such things as	6, 104/ 15
mouth was three: twain	<b>commanding</b>	generation and eating; the	6, 139/ 7
God among the Jews,	<b>commanding</b>	the Sabbath Day to	6, 149/ 22
very strange manner of	<b>commanding</b>	. For of the church	6, 162/ 20
priest's apparel by the	<b>commandment</b>	of God, there is	6, 40/ 7
doings against the plain	<b>commandment</b>	of God's writings? And	6, 97/ 3
give you a new	<b>commandment</b>	, that you love together	6, 107/ 16
for himself, and no	<b>commandment</b>	to any successor of	6, 108/ 27
devil broken the third	<b>commandment</b>	in tasting the forbidden	6, 139/ 23
be showed, either by	<b>commandment</b>	, counsel, license or example	6, 149/ 31
of scripture giving any	<b>commandment</b>	of the change in	6, 155/ 15
New Testament from the	<b>commandment</b>	given for the Saturday	6, 155/ 16
God giveth us in	<b>commandment</b>	that we shall believe	6, 162/ 2
break and transgress the	<b>commandment</b>	of God for your	6, 163/ 13

perceive that great special	<b>commandment</b>	this fifteen hundred year	6, 304/ 7
Saint Paul in giving	<b>commandment</b>	that the widow should	6, 307/ 6
than one, and no	<b>commandment</b>	but a bare permission	6, 307/ 27
be maintained, gave in	<b>commandment</b>	to his attorney to	6, 326/ 20
court. Where, by the	<b>commandment</b>	of the King's Grace	6, 328/ 6
we, by the king's	<b>commandment</b>	, that man's brother in	6, 328/ 35
the breach of God's	<b>commandment</b>	by the subtle suggestion	6, 394/ 9
yet he broke his	<b>commandment</b>	. And I think that	6, 394/ 15
of heaven, keep the	<b>commandments</b>	"; did not he say	6, 103/ 21
second word concerning the	<b>commandments</b>	. But as for the	6, 103/ 24
and intent of those	<b>commandments</b>	, they thereby consequently knew	6, 139/ 20
stone, by the Ten	<b>Commandments</b>	put in remembrance again	6, 141/ 19
and evident as God's	<b>commandments</b>	and his holy counsels	6, 336/ 3
for keeping of the	<b>commandments</b>	without faith, since Christ	6, 391/ 32
of heaven, keep the	<b>commandments</b>	." And saith also, "Do	6, 391/ 34
keep and observe the	<b>commandments</b>	of God. Which blasphemous	6, 396/ 2
a man keep his	<b>commandments</b>	and keep him out	6, 396/ 5
been, which I much	<b>commend</b>	, studious in holy scripture	6, 33/ 35
yet love they and	<b>commend</b>	the man, as one	6, 283/ 29
commending perpetual chastity did	<b>commend</b>	a thing not commendable	6, 309/ 13
he taketh for virtuous,	<b>commend</b>	Luther's way, he is	6, 418/ 17
length well like and	<b>commend</b>	the things which now	6, 426/ 33
commend a thing not	<b>commendable</b>	; or else, if every	6, 309/ 13
only excusable but also	<b>commendable</b>	, the common war which	6, 415/ 11
great praise and high	<b>commendation</b>	they said that in	6, 248/ 20
affection is to be	<b>commended</b>	of men and women	6, 61/ 12
of God's own mouth	<b>commended</b>	." "Surely," quoth your friend	6, 309/ 16
that he so highly	<b>commended</b>	unto the people, bringing	6, 368/ 24
kind of good works	<b>commended</b>	; and seeth now suddenly	6, 433/ 27
it. And highly he	<b>commendeth</b>	them that for his	6, 308/ 31
that he most especially	<b>commendeth</b>	? Or if we granted	6, 308/ 33
virtues as holy scripture	<b>commendeth</b>	and the church commandeth	6, 348/ 13
for all that he	<b>commendeth</b>	him for that he	6, 356/ 11
the contrary. For he	<b>commendeth</b>	the bishop there because	6, 357/ 10
not wrought with charity,	<b>commendeth</b>	only the faith that	6, 386/ 3
praise, and especially least	<b>commending</b>	such as be most	6, 40/ 14
either that Christ in	<b>commending</b>	perpetual chastity did commend	6, 309/ 12
should lean to the	<b>commenters</b>	and unto natural reason	6, 9/ 18
should lean to the	<b>commenters</b>	and unto natural reason	6, 128/ 10
first, as for the	<b>commenters</b>	that ye speak of	6, 128/ 20
As for the old	<b>commenters</b>	," quoth I, "they tell	6, 129/ 15
there indeed divers old	<b>commenters</b>	and doctors of the	6, 203/ 35
much. And secondly, the	<b>comments</b>	of holy doctors. And	6, 9/ 12
it to believe the	<b>comments</b>	and glosses of men	6, 96/ 34

much. And secondly, the	<b>comments</b>	of holy doctors. And	6, 122/ 14
to the writings and	<b>comments</b>	of old holy fathers	6, 127/ 11
the truth in the	<b>comments</b>	of the good holy	6, 127/ 24
speak of, either their	<b>comments</b>	tell us the same	6, 128/ 21
the purpose of divers	<b>comments</b>	, in comparing together divers	6, 131/ 35
without care of the	<b>comments</b>	, and without any further	6, 136/ 30
the credence of God's	<b>commination</b>	and overmuch hope and	6, 252/ 30
all the dehortations and	<b>comminations</b>	and threats in scripture	6, 403/ 21
for so evil to	<b>commit</b>	it." "There is," quoth	6, 261/ 24
to whom he might	<b>commit</b>	all the whole, so	6, 343/ 25
therein though he should	<b>commit</b>	unto some man the	6, 343/ 26
some layman betake and	<b>commit</b>	with good advice and	6, 344/ 2
above rehearsed, I briefly	<b>committed</b>	it to writing. The	6, 35/ 9
confession for his sin	<b>committed</b>	indeed. For by that	6, 282/ 31
Lo, Acham, that had	<b>committed</b>	sacrilege, whereof is written	6, 283/ 6
forget offences done and	<b>committed</b>	unto himself, yet hath	6, 325/ 30
and that he was	<b>committed</b>	to the Marshalsea, this	6, 329/ 12
perceived by great outrages	<b>committed</b>	against the peace and	6, 409/ 18
flock that Christ hath	<b>committed</b>	unto their cure, and	6, 430/ 6
else if it might	<b>commodiously</b>	be done, there were	6, 46/ 36
them the pleasures and	<b>commodities</b>	of the town, and	6, 370/ 25
nor goods take any	<b>commodity</b>	. And over this we	6, 54/ 15
to seek our own	<b>commodity</b>	with our neighbor's harm	6, 300/ 4
whoso consider well what	<b>commodity</b>	hath come to them	6, 309/ 31
to keep the whole	<b>commodity</b>	from any whole people	6, 339/ 14
any point of the	<b>common</b>	belief of Christ's Catholic	6, 8/ 32
and concludeth that this	<b>common</b>	known multitude of Christian	6, 12/ 21
the reprovng of a	<b>common</b>	law. And he showeth	6, 14/ 20
be somewhat bold to	<b>common</b>	in familiar manner with	6, 23/ 1
the clergy for a	<b>common</b>	cloak of a false	6, 30/ 22
and cleave to the	<b>common</b>	faith, and belief of	6, 37/ 34
Christian men, from the	<b>common</b>	faith, and belief of	6, 38/ 1
myself hath been, with	<b>common</b>	report of other honest	6, 38/ 4
them. We see it	<b>common</b>	, in the wretched condition	6, 48/ 1
master, like as in	<b>common</b>	custom of people we	6, 48/ 31
wretchedness as from the	<b>common</b>	temple or parish church	6, 58/ 32
Christ's church, by the	<b>common</b>	consent whereof, these matters	6, 62/ 18
some other place in	<b>common</b>	use and custom. But	6, 70/ 18
it undone." "If the	<b>common</b>	presumption," quoth I, "sufficiently	6, 76/ 9
been wrought besides the	<b>common</b>	course of nature, that	6, 76/ 15
upon. So that if	<b>common</b>	presumption serve you, ye	6, 76/ 18
God hath besides the	<b>common</b>	course of nature wrought	6, 77/ 9
need not believe a	<b>common</b>	fame of this miracle	6, 77/ 16
the wind, keeping a	<b>common</b>	course to and fro	6, 80/ 7

well and was a	common	harlot at Calyce many	6, 88/ 5
them and us nothing	common	to ground upon but	6, 102/ 22
any point of that	common	belief of Christ's Catholic	6, 116/ 24
or preaching of such	common	things as all Christian	6, 123/ 9
strange opinions against the	common	faith of Christ's whole	6, 123/ 13
be specified in our	common	Creed, made in the	6, 136/ 31
it is almost a	common	thing among men so	6, 138/ 20
duty, yet were the	common	people of the children	6, 141/ 13
there shall. And in	common	speech is that figure	6, 150/ 16
better understood among the	common	people than they be	6, 151/ 34
wits and left the	common	faith of the Catholic	6, 153/ 8
one side, either by	common	determination at a general	6, 164/ 17
of the consent and	common	agreement of the old	6, 169/ 30
church but of the	common	consent of the church	6, 169/ 32
consent and agreement and	common	Catholic faith of the	6, 187/ 24
scripture self, and the	common	persuasion and faith of	6, 188/ 13
therein proved that the	common	faith of the church	6, 188/ 16
must needs be the	common	known multitude of Christian	6, 205/ 5
and concludeth that this	common	known multitude of Christian	6, 206/ 12
indeed, but this whole,	common	congregation of Christian people	6, 208/ 3
seen, so sure a	common	persuasion through the whole	6, 220/ 31
either part in the	common	speech of people called	6, 221/ 21
and division and by	common	consent exhorteth them to	6, 224/ 10
her pilgrimage by a	common	manner of speech to	6, 232/ 3
the morning for a	common	custom. Will ye break	6, 235/ 36
the reproving of a	common	law. And he showeth	6, 260/ 1
judge, since that the	common	laws be commonly made	6, 262/ 5
take away were one	common	purse of all four	6, 263/ 16
matter. Not for the	common	gloss that the confession	6, 281/ 33
unto him, either by	common	fame or other information	6, 282/ 20
congregation, which word is	common	to a company of	6, 286/ 33
if he changed the	common	known word into the	6, 287/ 28
men's ears not every	common	love, but a good	6, 288/ 5
bare name of love,	common	to the virtuous love	6, 288/ 34
if it were as	common	as chalk or clay	6, 301/ 5
matter, was peradventure not	common	to the hands of	6, 305/ 4
soul. And that the	common	people be as infants	6, 333/ 4
homely manner that the	common	lay people, men and	6, 334/ 10
like much of the	common	people, which most long	6, 334/ 36
law civil, that the	common	people should never be	6, 335/ 8
these matters, if the	common	people might be bold	6, 335/ 21
secret ciphers but such	common	letters as almost every	6, 338/ 13
it is vulgar and	common	to every English man	6, 338/ 17
parts thereof which the	common	people of the Jews	6, 342/ 37

wit, that in so	<b>common</b>	a custom of confession	6, 351/ 7
breakfast, and in his	<b>common</b>	clothes as he goeth	6, 354/ 17
Luther cannot abide the	<b>common</b>	anthem of our Lady	6, 359/ 34
ordained only by the	<b>common</b>	consent of Christian people	6, 361/ 19
in Almaine of the	<b>common</b>	uplandish people so pleasantly	6, 369/ 7
grown that finally the	<b>common</b>	people have compelled the	6, 369/ 33
the churches for a	<b>common</b>	siege. And that in	6, 370/ 20
And then begin to	<b>common</b>	of a price for	6, 371/ 28
always been, by the	<b>common</b>	consent of the whole	6, 375/ 33
none other than every	<b>common</b>	preacher of the church	6, 380/ 11
what came of the	<b>common</b>	corps of Christendom, God	6, 413/ 30
of necessity, against the	<b>common</b>	nature, suffer another man	6, 414/ 33
but also commendable, the	<b>common</b>	war which every people	6, 415/ 12
their bodies destroyed by	<b>common</b>	sedition, insurrection and open	6, 416/ 4
that not only the	<b>commonalty</b>	of their sect show	6, 374/ 1
at divers pilgrimages, and	<b>commonly</b>	believed for very true	6, 7/ 19
good devout things used	<b>commonly</b>	in Christ's church. And	6, 14/ 12
allowed, and the contrary	<b>commonly</b>	condemned through the whole	6, 38/ 9
as a thing so	<b>commonly</b>	done that we reckon	6, 76/ 7
albeit miracles be nothing	<b>commonly</b>	and customably done nor	6, 76/ 10
by which name we	<b>commonly</b>	call the wonders wrought	6, 76/ 28
saw dead men as	<b>commonly</b>	called again by miracle	6, 80/ 17
at divers pilgrimages, and	<b>commonly</b>	believed for very true	6, 91/ 4
works, yet the world	<b>commonly</b>	and the frailty of	6, 110/ 2
only. As when we	<b>commonly</b>	speak of ourselves and	6, 137/ 12
they go on hunting	<b>commonly</b>	on Good Friday in	6, 235/ 35
if we consider how	<b>commonly</b>	men abuse it, we	6, 236/ 11
of God also. And	<b>commonly</b>	in the wild Irish	6, 236/ 33
good devout things used	<b>commonly</b>	in Christ's church. And	6, 255/ 12
the common laws be	<b>commonly</b>	made by many more	6, 262/ 6
death, do not use	<b>commonly</b>	to take a notary	6, 263/ 6
of old they used	<b>commonly</b>	to choose well elderly	6, 286/ 8
be. For he changeth	<b>commonly</b>	the name "grace" into	6, 290/ 17
that part which we	<b>commonly</b>	call the secular clergy	6, 295/ 20
orders were not so	<b>commonly</b>	given, but always receive	6, 302/ 30
which he thought not	<b>commonly</b>	convenient, else could they	6, 304/ 19
be used like. And	<b>commonly</b>	, the best laws shall	6, 334/ 35
but there hath always	<b>commonly</b>	these sects sprung of	6, 338/ 31
the head hath ever	<b>commonly</b>	been either some proud	6, 339/ 1
things which were then	<b>commonly</b>	most kept from the	6, 340/ 16
that God would have	<b>commonly</b>	known, repeated, and kept	6, 342/ 35
keeping thereof his honesty	<b>commonly</b>	and often time his	6, 351/ 10
had the mind that	<b>commonly</b>	such fools have; he	6, 366/ 23
such things be they	<b>commonly</b>	that these heretics teach	6, 420/ 7

for a while. For	<b>commonly</b>	soon after such as	6, 422/ 16
like wise from the	<b>commons</b>	, and no man suffered	6, 340/ 13
to do, and seditious	<b>commotions</b>	that they be wont	6, 430/ 16
memory, with whom to	<b>commune</b>	I trust shall not	6, 25/ 27
of the country to	<b>commune</b>	and devise about the	6, 412/ 26
he broke of, and	<b>communed</b>	with me in your	6, 26/ 13
accounting that after our	<b>communication</b>	ended I should never	6, 21/ 14
and reporting of our	<b>communication</b>	), yet finding our treaty	6, 21/ 24
were to send our	<b>communication</b>	to my said friend	6, 22/ 7
as occasion fell in	<b>communication</b>	. In which albeit I	6, 23/ 18
with me in familiar	<b>communication</b>	, whereof some part I	6, 24/ 28
hath of all our	<b>communication</b>	made you faithfully plain	6, 26/ 18
them have written that	<b>communication</b>	which none of them	6, 59/ 13
more perceiving in our	<b>communication</b>	hereafter ere ever we	6, 66/ 5
there was fallen in	<b>communication</b>	the story of Joseph	6, 157/ 2
upon occasion rising in	<b>communication</b>	, had again repeated with	6, 247/ 13
showed them of our	<b>communication</b>	had already, concerning the	6, 247/ 26
filthy delight of evil	<b>communication</b>	. Let a good man	6, 296/ 28
we entered into that	<b>communication</b>	. And yet make those	6, 330/ 6
the university, in the	<b>communication</b>	that I had with	6, 355/ 4
there one at our	<b>communication</b>	learned in the law	6, 355/ 28
the rehearsing of the	<b>communication</b>	had with this man	6, 398/ 18
open sermons or secret	<b>communication</b>	, perceived to be favorers	6, 418/ 23
part of our long	<b>communication</b>	. "For by my troth	6, 432/ 30
like wise assign some	<b>companies</b>	that be known for	6, 189/ 25
know that all the	<b>companies</b>	and sects of heretics	6, 207/ 4
of all those many	<b>companies</b>	each calling himself the	6, 243/ 10
as was the pilgrim's	<b>companion</b>	, which when his fellow	6, 68/ 6
his secret friend and	<b>companion</b>	in such matters, his	6, 270/ 24
mad. If they be	<b>companionable</b>	we call them vicious	6, 296/ 15
many shameful and shameless	<b>companions</b>	. "Who could have abided	6, 375/ 10
if some of that	<b>company</b>	(which are confederated and	6, 22/ 21
thanks for your good	<b>company</b>	when we were last	6, 24/ 26
to his blessed heavenly	<b>company</b>	, which he showeth not	6, 57/ 9
solemnly and resort in	<b>company</b>	to worship him together	6, 57/ 36
out of all fleshly	<b>company</b>	, as far from all	6, 58/ 31
rode once in good	<b>company</b>	, and to say the	6, 91/ 21
the truth for good	<b>company</b>	, to Walsingham in pilgrimage	6, 91/ 22
presence of all the	<b>company</b>	restored to their good	6, 93/ 29
very good and godly	<b>company</b>	at the Minoress where	6, 94/ 4
but only for good	<b>company</b>	to babble thitherward and	6, 100/ 4
that Arius and his	<b>company</b>	were heretics all, and	6, 159/ 35
were a certain known	<b>company</b>	of men and women	6, 161/ 29
If he and his	<b>company</b>	," quoth I, "be the	6, 189/ 21

the church is that	<b>company</b>	peradventure that ye, which	6, 189/ 35
and show you a	<b>company</b>	and congregation, which they	6, 192/ 4
to be, but a	<b>company</b>	ungathered that no man	6, 199/ 3
a secret unknown, not	<b>company</b>	and congregation, but a	6, 199/ 24
and everywhere gathered in	<b>company</b>	, would have it turned	6, 203/ 5
Is it not this	<b>company</b>	and congregation of all	6, 206/ 21
having one in his	<b>company</b>	that told by the	6, 228/ 5
and all the holy	<b>company</b>	of heaven, and yet	6, 233/ 33
feign and lie: that	<b>company</b>	that is the true	6, 242/ 5
be false, than that	<b>company</b>	that is the true	6, 242/ 8
is common to a	<b>company</b>	of Christian men or	6, 286/ 33
Christian men or a	<b>company</b>	of Turks? "Like wisdom	6, 286/ 33
in way of good	<b>company</b>	, kneeled down and held	6, 287/ 7
very naught of that	<b>company</b>	whereof there is such	6, 301/ 16
of lay people and	<b>company</b>	of women in their	6, 303/ 2
meet with much worse	<b>company</b>	than themselves, and that	6, 303/ 5
cared not for the	<b>company</b>	of a woman, he	6, 310/ 16
own house and the	<b>company</b>	of their wives. And	6, 312/ 15
scantly that. All which	<b>company</b>	, though they can understand	6, 338/ 24
and Tyndale and their	<b>company</b>	do, which not only	6, 359/ 30
ungracious heresies, a boisterous	<b>company</b>	of that unhappy sect	6, 369/ 16
in any wise be	<b>comparable</b>	with any part of	6, 126/ 15
it diligently, and diligently	<b>compare</b>	and consider every text	6, 117/ 7
cross, if it were	<b>compared</b>	with the gold that	6, 51/ 5
and prophecies set and	<b>compared</b>	with his coming, conversation	6, 142/ 2
considered and every part	<b>compared</b>	with other." "Hard it	6, 168/ 17
man, if it were	<b>compared</b>	with the sovereign justice	6, 395/ 19
of divers comments, in	<b>comparing</b>	together divers texts that	6, 131/ 35
had in that proper	<b>comparison</b>	between treen chalices and	6, 41/ 24
a poor portion in	<b>comparison</b>	of the gold that	6, 50/ 35
they be few in	<b>comparison</b>	of the multitude. And	6, 109/ 21
they be few in	<b>comparison</b>	, yet make they about	6, 198/ 25
be very few in	<b>comparison</b>	of the multitude." "I	6, 298/ 18
their only faith, the	<b>comparison</b>	between them and devils	6, 388/ 22
that they will make	<b>comparisons</b>	between our Lady of	6, 99/ 17
match and (saving the	<b>comparisons</b>	be odious, I would	6, 295/ 22
they have in the	<b>compass</b>	of that ground by	6, 55/ 24
within a right narrow	<b>compass</b>	, and narrower shall do	6, 411/ 34
sea was wont to	<b>compass</b>	the isle and bring	6, 412/ 36
moved to pity and	<b>compassion</b>	upon the beholding of	6, 56/ 23
the wives were as	<b>compatible</b>	as the children be	6, 305/ 26
convicted and therefore to	<b>compel</b>	him to abjure. But	6, 276/ 25
a tyrant that would	<b>compel</b>	him by express words	6, 282/ 1
some reasonable necessity should	<b>compel</b>	him thereto, else would	6, 348/ 27

open, shameful penance, or	<b>compel</b>	them to pay at	6, 350/ 4
never have any man	<b>compelled</b>	by force and violence	6, 32/ 3
saying the truth, and	<b>compelled</b>	them to deny the	6, 209/ 15
say, if the church	<b>compelled</b>	any man to be	6, 311/ 20
himself, being thereto nothing	<b>compelled</b>	nor put either in	6, 329/ 4
the common people have	<b>compelled</b>	the rulers to follow	6, 369/ 34
reason moveth and necessity	<b>compelleth</b>	(except ye would have	6, 263/ 9
needeth not before no	<b>competent</b>	judge, that is to	6, 281/ 6
them any cause to	<b>complain</b>	. And over this, if	6, 36/ 18
did not so sore	<b>complain</b>	thereof, that -- because	6, 43/ 1
would anything marvel or	<b>complain</b>	of the burning of	6, 285/ 3
why do these men	<b>complain</b>	upon any man? Except	6, 404/ 21
to believe the four	<b>complainants</b>	in their own matter	6, 263/ 21
three witness, should be	<b>complained</b>	upon unto the church	6, 202/ 17
the wife said that	<b>complained</b>	to her gossip of	6, 258/ 20
doctor Saint Jerome greatly	<b>complaineth</b>	and rebuketh that lewd	6, 334/ 9
or cause given of	<b>complaint</b>	through any such secrets	6, 351/ 17
scripture hath his faith	<b>comprehended</b>	therein according to his	6, 114/ 15
world could not have	<b>comprehended</b>	. "These books are tempered	6, 144/ 12
as he is not	<b>comprehensible</b>	nor circumscribed nowhere, so	6, 57/ 4
some part was never	<b>comprised</b>	in the scripture yet	6, 115/ 34
be since written and	<b>comprised</b>	in scripture, and of	6, 140/ 34
of that name, that	<b>compriseth</b>	(as they make it	6, 30/ 25
good and substantial authority,	<b>comprobate</b>	and corroborate by the	6, 209/ 30
author declareth in the	<b>comprobation</b>	of pilgrimages that it	6, 5/ 24
author declareth in the	<b>comprobation</b>	of pilgrimages that it	6, 60/ 2
Lord work for the	<b>comprobation</b>	of his high pleasure	6, 90/ 13
by God for the	<b>comprobation</b>	of his pleasure therein	6, 101/ 28
maketh the miracles in	<b>comprobation</b>	thereof. "Also, if it	6, 112/ 24
show miracles for the	<b>comprobation</b>	of that manner of	6, 229/ 29
they serve for the	<b>comprobation</b>	of his holy doctrine	6, 240/ 17
will, but by the	<b>compulsion</b>	and handiwork of God	6, 377/ 4
take all violence and	<b>compulsion</b>	away upon all sides	6, 407/ 26
labored not only to	<b>con</b>	many texts thereof by	6, 34/ 2
for my part, I	<b>con</b>	you very good thank	6, 101/ 13
he, "that he should	<b>con</b>	his Creed before, because	6, 133/ 28
of laymen's hands, that	<b>con</b>	no more but their	6, 331/ 2
such priests too as	<b>con</b>	no more than their	6, 338/ 23
all together, that we	<b>conceive</b>	no damnable error." "Well	6, 117/ 20
another, so began to	<b>conceive</b>	a setting by himself	6, 140/ 10
her, "Lo, thou shalt	<b>conceive</b>	in thy womb and	6, 150/ 10
he said, "Thou shalt	<b>conceive</b>	," this could be no	6, 150/ 25
that ever she should	<b>conceive</b>	and have a child	6, 150/ 27
occasion given them to	<b>conceive</b>	the wrong doctrine and	6, 183/ 12



hath like difficulty to	<b>conceive</b>	. And when all the	6, 213/ 22
with false suggestions to	<b>conceive</b>	an evil opinion of	6, 256/ 9
the judge's mind to	<b>conceive</b>	a credence and an	6, 267/ 14
part I never can	<b>conceive</b>	good hope of his	6, 279/ 16
to take harm and	<b>conceive</b>	divers heresies in their	6, 368/ 14
heart can imagine or	<b>conceive</b>	-- so is it	6, 397/ 7
and delight that themselves	<b>conceive</b>	in their heart, when	6, 423/ 10
first was an opinion	<b>conceived</b>	in some men's heads	6, 5/ 10
first was an opinion	<b>conceived</b>	in some men's heads	6, 35/ 13
with imagination, and so	<b>conceived</b>	in the mind, is	6, 46/ 17
not, "Lo, thou art	<b>conceived</b>	," which if he had	6, 150/ 23
man after to be	<b>conceived</b>	in that holy closet	6, 151/ 15
which must needs be	<b>conceived</b>	both information and right	6, 178/ 26
the writer or speaker	<b>conceiveth</b>	in his mind: likewise	6, 46/ 15
in his mind, and	<b>conceiveth</b>	by devout meditation a	6, 56/ 20
the shame that he	<b>conceiveth</b>	in his heart before	6, 283/ 30
be far from any	<b>conceiving</b>	in our mind that	6, 213/ 12
had before her celestial	<b>conception</b>	of her Maker, made	6, 151/ 12
of this matter as	<b>concerned</b>	not any part of	6, 32/ 33
as far forth as	<b>concerneth</b>	any act done here	6, 27/ 16
as far forth as	<b>concerneth</b>	the necessity thereof misunderstand	6, 117/ 16
as far as necessarily	<b>concerneth</b>	our faith. But we	6, 117/ 18
though much of this	<b>concerneth</b>	his damnable heresies touching	6, 353/ 34
to be otherwise, ye	<b>conclude</b>	that every man is	6, 65/ 26
lay and very well	<b>conclude</b>	, that since those holy	6, 172/ 17
images be such, ye	<b>conclude</b>	the thing displeasing to	6, 230/ 6
may well and surely	<b>conclude</b>	that none of these	6, 245/ 20
then will he shortly	<b>conclude</b>	that the other part	6, 275/ 22
doth Tyndale, after Luther,	<b>conclude</b>	for a plain matter	6, 303/ 31
he might peradventure thereupon	<b>conclude</b>	that there should not	6, 309/ 1
yet could he not	<b>conclude</b>	, as he now concludeth	6, 309/ 3
done. Whereupon is finally	<b>concluded</b>	eftsoons the truth of	6, 13/ 34
a wise reason well	<b>concluded</b>	? "There is also in	6, 45/ 16
this reason His Highness	<b>concluded</b>	him so clearly, that	6, 184/ 6
done. Whereupon is finally	<b>concluded</b>	eftsoons the truth of	6, 237/ 29
is yet most surely	<b>concluded</b>	that these things be	6, 245/ 28
thing whereby ye were	<b>concluded</b>	, yet answered ye not	6, 251/ 2
that he should have	<b>concluded</b>	me as he did	6, 252/ 2
saw himself confuted and	<b>concluded</b>	evidently both by scripture	6, 367/ 1
The author sheweth and	<b>concludeth</b>	that this common known	6, 12/ 21
The author sheweth and	<b>concludeth</b>	that this common known	6, 206/ 12
estate. And thereon he	<b>concludeth</b>	that priests must needs	6, 308/ 23
conclude, as he now	<b>concludeth</b>	, that no priest should	6, 309/ 3
prince's purse. And for	<b>conclusion</b>	it is little doubt	6, 43/ 12

honest. But for the	<b>conclusion</b>	, the seed of them	6, 79/ 21
monks. And yet in	<b>conclusion</b>	, because no such feigned	6, 88/ 28
quoth he, "except the	<b>conclusion</b>	itself, whereupon we talk	6, 103/ 4
we come to this	<b>conclusion</b>	by the granting thereof	6, 113/ 22
surely, for a true	<b>conclusion</b>	in such means, by	6, 119/ 17
to take him in	<b>conclusion</b>	to the faith of	6, 136/ 27
Christ since; and in	<b>conclusion</b>	, the time shall come	6, 143/ 1
observed still. But in	<b>conclusion</b>	, when they were meet	6, 146/ 7
last, all shall in	<b>conclusion</b>	be his church triumphant	6, 193/ 10
better, he leaveth in	<b>conclusion</b>	no church at all	6, 204/ 30
through Christendom and a	<b>conclusion</b>	very true, that by	6, 206/ 18
men say that in	<b>conclusion</b>	with the weariness of	6, 257/ 30
day themselves. But for	<b>conclusion</b>	, he was convicted by	6, 268/ 3
he acknowledged them in	<b>conclusion</b>	to be naught, and	6, 269/ 3
and effect of your	<b>conclusion</b>	hangeeth upon the case	6, 273/ 35
granted, ye deduce your	<b>conclusion</b>	very surely. And in	6, 274/ 3
they might, as in	<b>conclusion</b>	they did, abjure him	6, 276/ 33
sure and an infallible	<b>conclusion</b>	, that a man may	6, 281/ 20
in prison; and in	<b>conclusion</b>	, never durst abide the	6, 325/ 4
secret mystery. "But in	<b>conclusion</b>	he set forth a	6, 356/ 5
that same would in	<b>conclusion</b>	come to. The temporal	6, 369/ 9
James for a final	<b>conclusion</b>	saith that the faith	6, 386/ 16
be. And this, for	<b>conclusion</b>	, he declared to be	6, 399/ 8
church doth. But in	<b>conclusion</b>	, when they be well	6, 399/ 28
church meaneth: yet in	<b>conclusion</b>	he plainly showed himself	6, 400/ 2
hold for a plain	<b>conclusion</b>	that it is not	6, 411/ 22
yet will they in	<b>conclusion</b>	decline to the like	6, 427/ 23
disputed between us, the	<b>conclusions</b>	selves be so sure	6, 27/ 18
in remembrance again certain	<b>conclusions</b>	of the law of	6, 141/ 20
Miserere mei deus, quoniam	<b>conculcavit</b>	me homo," with a	6, 88/ 2
upon sin and beastly	<b>concupiscence</b>	, and so clean contrary	6, 435/ 8
of scripture needs be	<b>concurrent</b>	. The Twenty-Fourth Chapter The	6, 9/ 22
of scripture needs be	<b>concurrent</b>	. "Sir," quoth he, "I	6, 128/ 15
peradventure those whom we	<b>condemn</b>	for heretics for holding	6, 12/ 18
of some judges would	<b>condemn</b>	for heresy such articles	6, 33/ 10
their own conscience may	<b>condemn</b>	them in doing the	6, 110/ 14
ye then," quoth he, "	<b>condemn</b>	that manner of study	6, 126/ 8
he by that means	<b>condemn</b>	the church of Christ	6, 149/ 20
peradventure, those whom we	<b>condemn</b>	for heretics for holding	6, 198/ 6
we. And as deeply	<b>condemn</b>	for heresy your opinion	6, 199/ 34
writings of holy doctors	<b>condemn</b>	these men's heresies, the	6, 211/ 9
by which they would	<b>condemn</b>	all Christendom as breakers	6, 308/ 14
the church abhor and	<b>condemn</b>	his deadly, damnable heresies	6, 426/ 14
showeth that in the	<b>condemnation</b>	of heretics the clergy	6, 20/ 2

would I touch the	<b>condemnation</b>	and burning of the	6, 35/ 31
against infidels, with the	<b>condemnation</b>	of heretics unto death	6, 36/ 3
church taketh in the	<b>condemnation</b>	of heretics. But as	6, 37/ 8
corruption especially toward the	<b>condemnation</b>	, upon which side only	6, 264/ 4
very cause of that	<b>condemnation</b>	. For else, whether he	6, 345/ 21
the cause of his	<b>condemnation</b>	and suppression of his	6, 346/ 33
showeth that in the	<b>condemnation</b>	of heretics, the clergy	6, 428/ 21
words or writing, or	<b>condemnations</b>	of their opinions in	6, 407/ 5
hanged himself; and after	<b>condemned</b>	him of heresy because	6, 16/ 28
were by man's judgment	<b>condemned</b>	for one; since it	6, 33/ 6
malice of unjust judges	<b>condemned</b>	. And that sometimes, percase	6, 33/ 9
preached, were judged and	<b>condemned</b>	for heresies, where they	6, 37/ 2
and the contrary commonly	<b>condemned</b>	through the whole flock	6, 38/ 9
holy doctors, but also	<b>condemned</b>	for heresies by sundry	6, 62/ 23
in heaven that have	<b>condemned</b>	your part and written	6, 209/ 25
their heresies impugned and	<b>condemned</b>	by their holy writings	6, 209/ 28
used this way and	<b>condemned</b>	the contrary, which hath	6, 210/ 11
but for that they	<b>condemned</b>	themselves in following the	6, 225/ 13
favor of any man	<b>condemned</b>	of heresy, while he	6, 255/ 29
first word refused and	<b>condemned</b>	them. But they, haply	6, 256/ 27
church of Christ had	<b>condemned</b>	and subdued many divers	6, 315/ 9
hanged himself, and after	<b>condemned</b>	him of heresy, because	6, 316/ 33
aldermen of the city,	<b>condemned</b>	him for a heretic	6, 327/ 22
and the church hath	<b>condemned</b>	. And thus in these	6, 335/ 21
hath been ere this	<b>condemned</b>	by a great council	6, 355/ 6
Paris by the university	<b>condemned</b>	, then he refused to	6, 362/ 27
deed itself, misliked and	<b>condemned</b>	his doctrine, for that	6, 396/ 11
long time past, openly	<b>condemned</b>	by many holy synods	6, 423/ 24
themselves content with the	<b>condemning</b>	of Luther, and forbidding	6, 30/ 11
in the pursuing and	<b>condemning</b>	men for heretics or	6, 32/ 35
of the general councils	<b>condemning</b>	your part by good	6, 209/ 29
saith that "Non sunt	<b>condignae</b>	passiones huius vitae ad	6, 397/ 1
common, in the wretched	<b>condition</b>	of this world, that	6, 48/ 1
these things in better	<b>condition</b>	or worse than another	6, 140/ 10
man but with this	<b>condition</b>	, "If thou be a	6, 216/ 16
themselves in following the	<b>condition</b>	of them that slew	6, 225/ 14
we would refuse the	<b>condition</b>	, where there be many	6, 408/ 28
husbands change their cumbrous	<b>conditions</b>	. Or if themselves peradventure	6, 235/ 16
Empire by a safe	<b>conduct</b>	. And there recognized and	6, 362/ 30
being by that safe	<b>conduct</b>	in good surety of	6, 362/ 33
he knoweth a very	<b>coney</b>	from a coney carved	6, 56/ 12
very coney from a	<b>coney</b>	carved and painted, Christian	6, 56/ 12
But as touching the	<b>confederacy</b>	between Luther and him	6, 288/ 20
that company (which are	<b>confederated</b>	and conspired together in	6, 22/ 21

was to lay and	<b>confer</b>	one text with another	6, 34/ 10
that we would have	<b>conference</b>	together of all his	6, 35/ 2
among them, and after	<b>conferring</b>	their several parts together	6, 341/ 12
openly and willingly to	<b>confess</b>	the truth. And that	6, 15/ 7
perjury to say and	<b>confess</b>	truth. And much more	6, 15/ 16
to nature. And they	<b>confess</b>	both that miracles be	6, 78/ 16
will not fail to	<b>confess</b>	. For albeit that I	6, 95/ 10
themselves doth at last	<b>confess</b>	, they think if they	6, 125/ 36
proof. Now must we	<b>confess</b>	, that either miracles at	6, 217/ 17
they be wont to	<b>confess</b>	in their own abjuration	6, 271/ 23
not to die therefor	<b>confess</b>	himself faulty, but always	6, 271/ 26
why should he falsely	<b>confess</b>	a fault in himself	6, 272/ 13
himself with them and	<b>confess</b>	against himself an untruth	6, 273/ 33
that still refuseth to	<b>confess</b>	his fault, that lieth	6, 278/ 9
him for shame to	<b>confess</b>	his fault." The Sixth	6, 279/ 18
openly and willingly to	<b>confess</b>	the truth. And that	6, 279/ 23
perjury to say and	<b>confess</b>	truth. And the much	6, 280/ 20
And if he should	<b>confess</b>	it where he needeth	6, 281/ 5
exhorted by Joshua to	<b>confess</b>	his fault openly and	6, 283/ 7
a joyful sorrow to	<b>confess</b>	the truth. And good	6, 283/ 28
to his attorney to	<b>confess</b>	their pleas to be	6, 326/ 21
examination; which did indeed	<b>confess</b>	nothing, neither of the	6, 328/ 36
his evil demeanor and	<b>confess</b>	the truth, at the	6, 379/ 20
he somewhat plainly to	<b>confess</b>	and declare not only	6, 379/ 24
Luther, whose sect ye	<b>confess</b>	that ye have leaned	6, 380/ 32
for no saint and	<b>confessed</b>	all the matter." "In	6, 87/ 29
whom and whose firm	<b>confessed</b>	faith he would build	6, 108/ 6
the faith by him	<b>confessed</b>	-- should never fail	6, 108/ 9
in that he had	<b>confessed</b>	it for false. And	6, 125/ 23
forth, till ye both	<b>confessed</b>	that neither of ye	6, 160/ 17
in question being first	<b>confessed</b>	and agreed between us	6, 219/ 27
wonder, but also, their	<b>confessed</b>	falsehood considered, a very	6, 243/ 23
before his judges he	<b>confessed</b>	from the beginning that	6, 256/ 24
examined; and there had	<b>confessed</b>	that he had held	6, 268/ 27
that another heretic that	<b>confessed</b>	for his own part	6, 269/ 10
and by himself also	<b>confessed</b>	, that he had bought	6, 269/ 19
truth. After which once	<b>confessed</b>	with his handwriting, then	6, 270/ 2
his own secret acquaintance	<b>confessed</b>	that he made the	6, 272/ 30
excuse himself. For he	<b>confessed</b>	that himself liked it	6, 273/ 8
well known and plainly	<b>confessed</b>	by such as have	6, 288/ 21
said ho, and verily	<b>confessed</b>	that the book in	6, 292/ 31
he knew it, he	<b>confessed</b>	that it was by	6, 319/ 14
among other things he	<b>confessed</b>	that he had long	6, 328/ 9
Highness as he had	<b>confessed</b>	. And His Highness, though	6, 328/ 31

as I told you	<b>confessed</b>	this matter, showed us	6, 329/ 7
after Luther's way, be	<b>confessed</b>	to a fair woman	6, 349/ 28
not let to be	<b>confessed</b>	weekly." "Ye would," quoth	6, 349/ 29
pilgrimages, of which he	<b>confesseth</b>	many to be true	6, 7/ 30
Which, as Saint Paul	<b>confesseth</b>	, found out by nature	6, 73/ 3
pilgrimages, of which he	<b>confesseth</b>	many to be true	6, 94/ 8
not. And therefore he	<b>confesseth</b>	that this must needs	6, 181/ 23
sin, and yet he	<b>confesseth</b>	that there be none	6, 204/ 28
not whom, and then	<b>confesseth</b>	, he forceth not what	6, 352/ 12
of, and told where,	<b>confessing</b>	also that he liked	6, 269/ 8
to his abjuration without	<b>confessing</b>	of the fault. For	6, 276/ 27
that upon his first	<b>confession</b>	of the right faith	6, 108/ 2
the remnant by his	<b>confession</b>	and Christ's holy mouth	6, 143/ 29
with the knowledge and	<b>confession</b>	of his ignorance, and	6, 166/ 12
that upon his own	<b>confession</b>	in all substantial points	6, 184/ 8
frere apposed him in	<b>confession</b>	whether he meddled anything	6, 234/ 9
gear together, this man's	<b>confession</b>	, his secret friend and	6, 270/ 24
part of penance is	<b>confession</b>	and humble acknowledging of	6, 278/ 7
to penance without the	<b>confession</b>	of his fault. And	6, 279/ 10
had heard a man's	<b>confession</b>	were called before a	6, 281/ 30
common gloss that the	<b>confession</b>	was not made to	6, 281/ 33
this matter out of	<b>confession</b>	?" For else if there	6, 282/ 1
knew by the man's	<b>confession</b>	, the confessor had in	6, 282/ 2
you all his whole	<b>confession</b>	anon, but for the	6, 282/ 6
such things in his	<b>confession</b>	, I should in some	6, 282/ 9
taketh of his own	<b>confession</b>	for his sin committed	6, 282/ 31
if all such open	<b>confession</b>	were sin, there was	6, 283/ 3
sinful men, whose humble	<b>confession</b>	and meek amendment winneth	6, 283/ 25
Mass, and hearing of	<b>confession</b>	, and absolution thereupon to	6, 289/ 20
is there little grace. "	<b>Confession</b>	" he translateth into "knowledge	6, 290/ 19
for the hearing of	<b>confession</b>	; but that every man	6, 349/ 21
as sufficient to hear	<b>confession</b>	and assoil and do	6, 349/ 22
that I find in	<b>confession</b>	is that, when I	6, 349/ 25
that they tell in	<b>confession</b>	to a foul frere	6, 349/ 32
happen also in the	<b>confession</b>	that is made unto	6, 349/ 34
he saith plainly that	<b>confession</b>	to the priest is	6, 350/ 19
thing, but all teach	<b>confession</b>	till now that Tyndale	6, 350/ 25
in any wise have	<b>confession</b>	stand, but he would	6, 350/ 27
priests should utter folks'	<b>confession</b>	were well possible, and	6, 350/ 34
prove the sacrament of	<b>confession</b>	to be a thing	6, 351/ 3
common a custom of	<b>confession</b>	, oftener than once in	6, 351/ 8
take harm by his	<b>confession</b>	, or cause given of	6, 351/ 17
opinion. But undoubtedly, if	<b>confession</b>	came once to women's	6, 351/ 20
almost to have no	<b>confession</b>	at all as to	6, 351/ 32

much for any full	<b>confession</b>	of all deadly sins	6, 352/ 5
matters, partly by the	<b>confession</b>	of other folk, partly	6, 379/ 21
Luther left yet some	<b>confession</b>	, and reckoned his secret	6, 424/ 33
and reckoned his secret	<b>confession</b>	necessary and profitable, though	6, 424/ 34
prove that shrift and	<b>confession</b>	is of necessity requisite	6, 425/ 25
good fame, hearing their	<b>confessions</b>	at a pardon, would	6, 83/ 22
like matters, the heretics'	<b>confessions</b>	that founded their heresies	6, 270/ 26
show the bishops the	<b>confessions</b>	of such as be	6, 350/ 1
one doth utter folks	<b>confessions</b>	to the other. And	6, 350/ 15
between them disclose our	<b>confessions</b>	. "In faith," quoth your	6, 350/ 30
and using to hear	<b>confessions</b>	, and among many folk	6, 379/ 7
the man's confession, the	<b>confessor</b>	had in my mind	6, 282/ 3
that longeth to the	<b>confessor</b>	, as is a priest	6, 349/ 22
and showed by the	<b>confessor</b>	. "In good faith," quoth	6, 351/ 18
he that taketh a	<b>confessor</b>	, he forceth not whom	6, 352/ 11
may take to his	<b>confessor</b>	a fair woman, such	6, 352/ 15
of so many blessed	<b>confessors</b>	, by the purity and	6, 346/ 27
when I see many	<b>confessors</b>	at a pardon, yet	6, 349/ 25
all his holy martyrs,	<b>confessors</b>	and doctors, by all	6, 376/ 1
martyrs, so many blessed	<b>confessors</b>	, so many godly virgins	6, 433/ 22
I shall, for the	<b>confidence</b>	and trust that I	6, 25/ 20
and that for the	<b>confidence</b>	that ye have in	6, 26/ 14
so special trust and	<b>confidence</b>	that in any of	6, 33/ 15
put our trust and	<b>confidence</b>	in the image self	6, 52/ 21
holy doctor so great	<b>confidence</b>	that, as he saith	6, 55/ 13
them, that put their	<b>confidence</b>	in the roundel and	6, 55/ 22
the place, nor our	<b>confidence</b>	bound to the place	6, 59/ 29
put our trust and	<b>confidence</b>	in the doctrine and	6, 163/ 8
were sure by your	<b>confidence</b>	in God, that his	6, 175/ 36
from belief into trust,	<b>confidence</b>	, and hope, and would	6, 388/ 14
glory), and "Maledictus qui	<b>confidit</b>	in homine" (Accursed is	6, 38/ 18
of these days converted,	<b>confirm</b>	and strengthen thy brethren	6, 108/ 23
they shall as fast	<b>confirm</b>	the worship of images	6, 199/ 32
with what authority they	<b>confirm</b>	this noble new doctrine	6, 308/ 13
and ye seem to	<b>confirm</b>	the same, that faith	6, 385/ 35
among themselves, as baptism,	<b>confirmation</b>	, matrimony, holy order, priests	6, 190/ 18
life, and after that	<b>confirmed</b>	by the continual passion	6, 32/ 13
hearts so effectual, and	<b>confirmed</b>	with miracles, that their	6, 116/ 7
being before taught and	<b>confirmed</b>	by the faith of	6, 137/ 7
very sure and fastly	<b>confirmed</b>	the holy apostle Saint	6, 223/ 30
so many years fastly	<b>confirmed</b>	in faith, because Christ	6, 340/ 6
this fifteen hundred year,	<b>confirmed</b>	. And therefore not any	6, 346/ 31
in their former, fast	<b>confirmed</b>	faith, from which faithful	6, 355/ 18
by. And the author	<b>confirmeth</b>	his counsel given in	6, 9/ 27

Twelfth Chapter The author	<b>confirmeth</b>	the truth of our	6, 13/ 22
by. And the author	<b>confirmeth</b>	his counsel given in	6, 132/ 32
Twelfth Chapter The author	<b>confirmeth</b>	the truth of our	6, 237/ 16
ad idola neque deos	<b>conflatiles</b>	faciatis vobis" (Turn not	6, 45/ 26
say, the thing that	<b>confounded</b>	you. For now if	6, 251/ 14
make it seem) a	<b>confused</b>	heap of heresies, no	6, 30/ 26
the world full of	<b>confusion</b>	, nor no judgment could	6, 64/ 11
to their shame and	<b>confusion</b>	. And as he did	6, 88/ 32
here were a great	<b>confusion</b>	. And how could any	6, 265/ 22
in our face the	<b>confusion</b>	of our folly, how	6, 376/ 10
his mind concerning the	<b>confutation</b>	of those perilous opinions	6, 5/ 13
his mind concerning the	<b>confutation</b>	of those perilous and	6, 35/ 17
author doth answer and	<b>confute</b>	. The Seventh Chapter The	6, 12/ 31
author doth answer and	<b>confute</b>	. When I had said	6, 207/ 22
man were able to	<b>confute</b>	Luther or Tyndale, where	6, 433/ 12
the author answered and	<b>confuted</b>	. The Fourth Chapter The	6, 5/ 22
the author answered and	<b>confuted</b>	. At this point your	6, 51/ 27
first point so often	<b>confuted</b>	, that nothing is learned	6, 175/ 8
and effectually revinced and	<b>confuted</b>	the most venomous and	6, 362/ 5
that he saw himself	<b>confuted</b>	and concluded evidently both	6, 367/ 1
and other so plainly	<b>confuted</b>	by the old holy	6, 432/ 28
as in reproving and	<b>confuting</b>	that they should be	6, 102/ 8
it hold, both the	<b>confuting</b>	of theirs, and unto	6, 102/ 20
only, but the whole	<b>congregation</b>	of all Christian people	6, 54/ 23
to wit, the whole	<b>congregation</b>	of Christian people professing	6, 107/ 23
his church is a	<b>congregation</b>	of people gathered into	6, 118/ 13
only, and not any	<b>congregation</b>	of men. Whose words	6, 163/ 6
gather a flock and	<b>congregation</b>	of people that should	6, 173/ 11
be any church or	<b>congregation</b>	of Christ. Now these	6, 190/ 24
you a company and	<b>congregation</b>	, which they will say	6, 192/ 4
the very church and	<b>congregation</b>	of Christ was before	6, 192/ 32
now as of that	<b>congregation</b>	that, bearing his name	6, 193/ 12
church and true Christian	<b>congregation</b>	is. But since every	6, 196/ 2
unknown, not company and	<b>congregation</b>	, but a disparkled number	6, 199/ 24
be chosen by the	<b>congregation</b>	. And where can that	6, 202/ 4
not this company and	<b>congregation</b>	of all these nations	6, 206/ 21
but this whole, common	<b>congregation</b>	of Christian people good	6, 208/ 3
say, from the whole	<b>congregation</b>	of true Christian people	6, 244/ 7
been any church or	<b>congregation</b>	of faithful and right	6, 252/ 8
wit, the number and	<b>congregation</b>	of good and right	6, 253/ 12
he calleth always the "	<b>congregation</b>	"; and "charity" he calleth	6, 286/ 3
the church always the "	<b>congregation</b>	, " what reason had he	6, 286/ 26
church be indeed a	<b>congregation</b>	, yet is not every	6, 286/ 28
yet is not every	<b>congregation</b>	the church, but a	6, 286/ 28

the church, but a	<b>congregation</b>	of Christian people, which	6, 286/ 29
of Christian people, which	<b>congregation</b>	of Christian people hath	6, 286/ 29
into the name of	<b>congregation</b>	, which word is common	6, 286/ 32
is but an unknown	<b>congregation</b>	of some folk, here	6, 289/ 4
into the name of	<b>congregation</b>	, willing that it should	6, 289/ 8
were but such a	<b>congregation</b>	as they might have	6, 289/ 11
to say that a	<b>congregation</b>	of some such heretics	6, 289/ 11
year in the great	<b>congregation</b>	of Christian people, as	6, 419/ 16
the hearts of this	<b>congregation</b>	be they written by	6, 419/ 18
yet if churches and	<b>congregations</b>	of Christian people resorting	6, 58/ 33
present with such other	<b>congregations</b>	in his church after	6, 109/ 1
that be known for	<b>congregations</b>	together in diverse countries	6, 189/ 26
all the churches and	<b>congregations</b>	of heretics, or some	6, 192/ 32
all the churches and	<b>congregations</b>	of heretics, or some	6, 193/ 16
heretics, and that all	<b>congregations</b>	of heretics have come	6, 195/ 14
good living somewhat of	<b>congruence</b>	deserved that they should	6, 401/ 24
other information, with such	<b>conjectures</b>	and likelihoods as the	6, 282/ 21
unlearned folk as nothing	<b>conned</b>	else but the language	6, 338/ 29
he proclaimeth himself a	<b>conqueror</b>	, where besides all the	6, 149/ 10
justice, that their own	<b>conscience</b>	may condemn them in	6, 110/ 13
faith, framed himself a	<b>conscience</b>	, framed himself a devotion	6, 257/ 36
daily folk of evil	<b>conscience</b>	ferently fall in thereto	6, 267/ 4
forced him against his	<b>conscience</b>	to say of himself	6, 276/ 31
of you but your	<b>conscience</b>	construeth it to the	6, 277/ 16
thought in their own	<b>conscience</b>	to be truth: yet	6, 325/ 14
end had he. What	<b>conscience</b>	he died with, God	6, 329/ 23
them all. But what	<b>conscience</b>	hath this Tyndale that	6, 425/ 22
hath of his own	<b>conscience</b>	, that seeing all them	6, 426/ 7
which now their uncorrupted	<b>conscience</b>	abhorreth. And therefore let	6, 426/ 34
that every man may	<b>consecrate</b>	the Body of Christ	6, 353/ 24
woman and child may	<b>consecrate</b>	the Body of our	6, 353/ 27
our Lord to be	<b>consecrated</b>	and received in tree	6, 41/ 21
with his holy words	<b>consecrated</b>	unto himself? Which two	6, 55/ 32
closet taken up and	<b>consecrated</b>	so especially to God	6, 151/ 15
consecration whereby they be	<b>consecrated</b>	is nothing worth. And	6, 290/ 1
and with holy orders	<b>consecrated</b>	unto God, he hath	6, 290/ 5
strange gestures used in	<b>consecration</b>	or ministration of the	6, 56/ 4
manner and form of	<b>consecration</b>	. There was learned much	6, 148/ 15
and that all the	<b>consecration</b>	whereby they be consecrated	6, 289/ 34
of images by the	<b>consent</b>	of the old holy	6, 13/ 23
that the miracles and	<b>consent</b>	of those holy doctors	6, 13/ 31
but only made by	<b>consent</b>	and agreement of men	6, 46/ 28
church, by the common	<b>consent</b>	whereof, these matters be	6, 62/ 18
men's heads a secret	<b>consent</b>	of nature that God	6, 72/ 30



his church into the	<b>consent</b>	of his truth. As	6, 119/ 11
the Holy Ghost, they	<b>consent</b>	and agree together in	6, 146/ 24
them. Which agreement and	<b>consent</b>	can never be where	6, 164/ 2
church fall in one	<b>consent</b>	upon the one side	6, 164/ 16
twain, but of the	<b>consent</b>	and common agreement of	6, 169/ 30
but of the common	<b>consent</b>	of the church. We	6, 169/ 32
the other side the	<b>consent</b>	and agreement and common	6, 187/ 24
-- growing into such	<b>consent</b>	by God's Holy Spirit	6, 210/ 14
his people to such	<b>consent</b>	. And that he hath	6, 221/ 3
inclineth their credulity to	<b>consent</b>	in the believing all	6, 223/ 25
division and by common	<b>consent</b>	exhorteth them to agree	6, 224/ 10
never suffer it all	<b>consent</b>	and agree together upon	6, 224/ 16
church so fully to	<b>consent</b>	in the worship of	6, 224/ 18
of images by the	<b>consent</b>	of the old holy	6, 237/ 17
that the miracles and	<b>consent</b>	of those holy doctors	6, 237/ 26
strain a man to	<b>consent</b>	thereto. For though the	6, 239/ 1
church to agree and	<b>consent</b>	together in any damnable	6, 239/ 3
the doctrine wherein they	<b>consent</b>	and agree can be	6, 245/ 16
Holy Spirit inspired that	<b>consent</b>	, "Qui fecit unanimes in	6, 253/ 31
this point, seeing that	<b>consent</b>	of Christ's church so	6, 308/ 7
before, and with the	<b>consent</b>	of all Christendom in	6, 311/ 14
finally, by the whole	<b>consent</b>	and agreement of all	6, 346/ 30
only by the common	<b>consent</b>	of Christian people for	6, 361/ 19
church, and the whole	<b>consent</b>	of the holy fathers	6, 367/ 3
been, by the common	<b>consent</b>	of the whole world	6, 375/ 33
and by many ages	<b>consented</b>	, is the very true	6, 166/ 26
sure of theirs and	<b>consequently</b>	by their miracles most	6, 13/ 29
those commandments, they thereby	<b>consequently</b>	knew when it was	6, 139/ 20
faith, of this it	<b>consequently</b>	followeth that the church	6, 174/ 31
sure of theirs and	<b>consequently</b>	by their miracles most	6, 237/ 24
be none such. And	<b>consequently</b>	proved that no text	6, 245/ 29
before Wycliff's days, they	<b>consequently</b>	did agree that to	6, 340/ 31
other of the questions	<b>consequently</b>	following, he had seen	6, 431/ 8
high pleasure to the	<b>conservation</b>	and increase of the	6, 90/ 13
they should eat for	<b>conservation</b>	of their bodies, and	6, 139/ 17
regard had to the	<b>conservation</b>	of his honesty. And	6, 269/ 35
of the making and	<b>conservation</b>	of this law. Whereof	6, 311/ 30
tender zeal to the	<b>conservation</b>	of his subjects --	6, 325/ 32
shall be requisite to	<b>conserve</b>	the church from any	6, 178/ 29
scriptures delivered, kept, and	<b>conserved</b>	therein by God and	6, 206/ 28
not fail to be	<b>conserved</b>	and his right faith	6, 435/ 11
wise man may well	<b>consider</b>	that in like wise	6, 49/ 2
Which thing, when I	<b>consider</b>	it, maketh me marvel	6, 49/ 16
part. "Howbeit, when I	<b>consider</b>	it, methinketh surely that	6, 53/ 16

easily forbear. "Let us	<b>consider</b>	our own country here	6, 54/ 4
see them unfolded, and	<b>consider</b>	each part asunder, then	6, 77/ 31
And surely, if we	<b>consider</b>	how we behave us	6, 97/ 20
and diligently compare and	<b>consider</b>	every text how it	6, 117/ 7
while. And let us	<b>consider</b>	if there were a	6, 134/ 2
right faith. But now	<b>consider</b>	that ye make him	6, 135/ 31
doubt thereof, let him	<b>consider</b>	where should we else	6, 148/ 19
upon holy scripture, and	<b>consider</b>	that it is God's	6, 154/ 4
ye say. But now	<b>consider</b>	your case again. And	6, 159/ 5
quoth I, "ye must	<b>consider</b>	that ye and I	6, 169/ 29
I say, let us	<b>consider</b>	they be that we	6, 170/ 6
yet let us first	<b>consider</b>	whereunto altogether weigheth. For	6, 218/ 8
in our mind we	<b>consider</b>	and acknowledge him for	6, 230/ 32
fordone. Christmas, if we	<b>consider</b>	how commonly men abuse	6, 236/ 10
loss, be set to	<b>consider</b>	, examine, and by their	6, 260/ 16
little, I beseech you	<b>consider</b>	like words of Saint	6, 306/ 22
and the widow, and	<b>consider</b>	the words of one	6, 306/ 29
sect is received, whoso	<b>consider</b>	well what commodity hath	6, 309/ 31
great and marvelous miracles	<b>consider</b>	his godhead; and in	6, 336/ 6
odious names, ye must	<b>consider</b>	that he spareth not	6, 346/ 16
hand withal, if we	<b>consider</b>	what good the reading	6, 348/ 8
he would have it,	<b>consider</b>	in yourself what fruit	6, 352/ 10
that ye may thereby	<b>consider</b>	whether he that teacheth	6, 360/ 20
I, "somewhat worth to	<b>consider</b>	, how this lewd frere	6, 361/ 1
not suffer them to	<b>consider</b>	and see what end	6, 369/ 9
virtue or cunning, then	<b>consider</b>	in thyself that he	6, 420/ 12
in those points, and	<b>consider</b>	what weight is in	6, 431/ 25
quoth he, "when I	<b>consider</b>	both the parts well	6, 432/ 31
tale. "For the clearer	<b>consideration</b>	whereof, let us resort	6, 78/ 20
by the collation and	<b>consideration</b>	of one text with	6, 117/ 5
God, and with that	<b>consideration</b>	and intent do him	6, 230/ 33
but by the diligent	<b>consideration</b>	of the whole matter	6, 345/ 16
begun. For when I	<b>considered</b>	what the matters were	6, 21/ 19
And over this I	<b>considered</b>	that though I nothing	6, 21/ 30
other like, when I	<b>considered</b>	that your friend was	6, 34/ 24
and well and reasonably	<b>considered</b>	, and according unto the	6, 135/ 30
if it be well	<b>considered</b>	and every part compared	6, 168/ 17
that the text, well	<b>considered</b>	, saith clean the contrary	6, 169/ 8
also, their confessed falsehood	<b>considered</b>	, a very clear proof	6, 243/ 23
appeareth (the circumstances well	<b>considered</b>	) that he had a	6, 286/ 6
it is to be	<b>considered</b>	that at the time	6, 288/ 12
that it must be	<b>considered</b>	whether he have well	6, 303/ 29
often read and deeply	<b>considered</b>	those words before, there	6, 304/ 5
bishop there should be	<b>considered</b>	how he had governed	6, 306/ 5

and have seen and	<b>considered</b>	many that have hanged	6, 322/ 15
overlooked, read, and advisedly	<b>considered</b>	that book." The Sixteenth	6, 330/ 28
friend, "this was courteously	<b>considered</b>	of him; he is	6, 353/ 14
too, which when he	<b>considereth</b>	after more advisedly, he	6, 40/ 36
before. For surely, whoso	<b>considereth</b>	the words of the	6, 150/ 6
lives his high wisdom	<b>considereth</b>	many to stand in	6, 325/ 33
be but well bestowed,	<b>considering</b>	that the matters be	6, 25/ 12
only seemed in vain,	<b>considering</b>	that all they --	6, 52/ 4
ween it were best,	<b>considering</b>	that these voyages be	6, 100/ 18
upon the sentence, in	<b>considering</b>	what ye read, in	6, 131/ 34
teeth is no witchcraft,	<b>considering</b>	that she had her	6, 232/ 33
any fear of lack,	<b>considering</b>	that our Father in	6, 233/ 15
but also without necessity,	<b>considering</b>	that they might, as	6, 276/ 33
And besides all this,	<b>considering</b>	that Hunne was (as	6, 326/ 28
no wise man say,	<b>considering</b>	that those things which	6, 340/ 15
once to look on,	<b>considering</b>	that the text was	6, 356/ 23
they used themselves marvelously,	<b>considering</b>	that if they meant	6, 381/ 7
and his people thereupon,	<b>considering</b>	the great peril and	6, 409/ 35
he took for spiritual	<b>consolation</b>	, that whatsoever himself listed	6, 257/ 34
against nature, but rather	<b>consonant</b>	with nature that some	6, 65/ 34
And as a thing	<b>consonant</b>	and well agreeable therewith	6, 106/ 32
his judges was as	<b>consonant</b>	as could be to	6, 257/ 5
they the more easily	<b>conspire</b>	a false tale." "They	6, 83/ 31
which are confederated and	<b>conspired</b>	together in the sowing	6, 22/ 21
was no fear of	<b>conspiring</b>	together in one tale	6, 272/ 23
Now as for his	<b>constancy</b>	, appeareth," quoth I, "by	6, 365/ 8
hundred year. Now what	<b>constancy</b>	is there in this	6, 365/ 20
friend, "very likely." "Like	<b>constancy</b>	, " quoth I, "hath he	6, 366/ 6
so much as any	<b>constancy</b>	in their doctrine; but	6, 422/ 8
The marvelous beauty and	<b>constant</b>	course whereof sheweth well	6, 73/ 6
their faith in one	<b>constant</b>	fashion derived from the	6, 200/ 8
of our nature seldom	<b>constantly</b>	standeth any while together	6, 395/ 21
they have made a	<b>constitution</b>	provincial that no Bible	6, 15/ 34
objection made against the	<b>constitution</b>	. The Twelfth Chapter The	6, 16/ 4
eleventh chapter concerning the	<b>constitution</b>	provincial; and that the	6, 16/ 17
this time by a	<b>constitution</b>	provincial prohibited any book	6, 29/ 12
they have made a	<b>constitution</b>	provincial that no Bible	6, 293/ 14
objection made against the	<b>constitution</b>	. "Sir," quoth your friend	6, 293/ 19
their own making, a	<b>constitution</b>	provincial, whereby they have	6, 293/ 29
ourselves, but by their	<b>constitution</b>	pull Christ's Gospel out	6, 294/ 14
things -- one, the	<b>constitution</b>	provincial by which ye	6, 294/ 31
eleventh chapter, concerning the	<b>constitution</b>	provincial, and that the	6, 314/ 7
For who made the	<b>constitution</b>	but they?" "Surely," quoth	6, 314/ 17
is of truth a	<b>constitution</b>	that speaketh of such	6, 314/ 21

till I see that	<b>constitution</b>	. For not myself only	6, 316/ 11
Finally, methinketh that the	<b>constitution</b>	provincial of which we	6, 340/ 28
set him forth the	<b>constitutions</b>	provincial, with Linwood thereupon	6, 316/ 16
God only forced and	<b>constrained</b>	them unto and wrought	6, 377/ 23
and people have been	<b>constrained</b>	to punish heresies by	6, 406/ 6
that no man were	<b>constrained</b>	to believe but as	6, 407/ 27
to the necessity and	<b>constraint</b>	of God's ordinance, affirming	6, 377/ 2
master Luther in the	<b>construction</b>	of holy scripture, whereof	6, 306/ 20
seeth how foolish that	<b>construction</b>	is. Now if Tyndale	6, 307/ 21
the folly of this	<b>construction</b>	appeareth in the words	6, 307/ 30
should we, by that	<b>construction</b>	, neither worship nor serve	6, 358/ 33
and sure rules of	<b>construction</b>	, by which we construe	6, 419/ 26
saintish, with any new	<b>construction</b>	of Christ's Holy Gospel	6, 427/ 14
of God such new	<b>constructions</b>	against the very sense	6, 308/ 4
a special rule to	<b>construe</b>	the scripture by. And	6, 9/ 26
a special rule to	<b>construe</b>	the scripture by. And	6, 132/ 31
nor can do, damnably	<b>construe</b>	it wrong, which it	6, 147/ 13
should, if they should	<b>construe</b>	it so as it	6, 147/ 13
one, that whosoever would	<b>construe</b>	him otherwise must needs	6, 308/ 9
Tyndale and his master	<b>construe</b>	the scripture; and with	6, 308/ 12
them that way, but	<b>construe</b>	them to some better	6, 378/ 18
men should as largely	<b>construe</b>	for the preeminence of	6, 392/ 2
are of Luther's sect	<b>construe</b>	the texts that speak	6, 392/ 3
construction, by which we	<b>construe</b>	and understand the holy	6, 419/ 27
we, that whoso would	<b>construe</b>	any text of holy	6, 419/ 29
text might there be	<b>construed</b>	contrary to their faith	6, 144/ 24
persons or hypocrites as	<b>construed</b>	the scriptures wrong, and	6, 244/ 31
Were not this wisely	<b>construed</b>	? Now if Tyndale will	6, 307/ 4
you but your conscience	<b>construeth</b>	it to the contrary	6, 277/ 16
these things could not	<b>consume</b>	gold fast enough, the	6, 51/ 7
gilt from the silver,	<b>consuming</b>	shortly the silver into	6, 66/ 30
Bonum certamen certavi, cursum	<b>consummavi</b>	, et nunc superest mihi	6, 396/ 25
his words, that the	<b>contagion</b>	thereof were likely to	6, 347/ 22
but the scripture, doth	<b>contain</b>	all-thing that we be	6, 119/ 32
for us that is	<b>contained</b>	in scripture, then must	6, 120/ 3
best part to be	<b>contained</b>	in holy scripture. And	6, 126/ 22
in effect," quoth I, "	<b>containeth</b>	three things. One that	6, 230/ 1
his Epistle ad Romanos,	<b>containing</b>	such high difficulties as	6, 343/ 33
contemnat" (Let no man	<b>contemn</b>	thy youth), nor every	6, 286/ 13
to mislike, dispraise, and	<b>contemn</b>	them. Whereof followeth the	6, 334/ 30
Timotheus, "Nemo iuventutem tuam	<b>contemnat</b>	" (Let no man contemn	6, 286/ 13
high in heaven, he	<b>contemned</b>	and set at naught	6, 40/ 31
to be observed than	<b>contemned</b>	. Or else the example	6, 334/ 32
for their fathers' souls,	<b>contemning</b>	fasting days, setting at	6, 433/ 32

so high in his	<b>contemplation</b>	spiritual, that while he	6, 40/ 30
book and a very	<b>contemplative</b>	written in English, and	6, 40/ 8
some very virtuous man	<b>contemplative</b>	and well learned; in	6, 40/ 10
the scripture only, with	<b>contempt</b>	of logic and other	6, 9/ 8
brought him to the	<b>contempt</b>	of the good devout	6, 14/ 12
he fall in the	<b>contempt</b>	of the precept of	6, 45/ 19
the scripture only, with	<b>contempt</b>	of logic and other	6, 122/ 9
they fall to the	<b>contempt</b>	and dispraise of them	6, 123/ 15
some that have with	<b>contempt</b>	of all other learning	6, 126/ 4
setting by himself with	<b>contempt</b>	of other, or envy	6, 140/ 11
brought him to the	<b>contempt</b>	of the good devout	6, 255/ 11
bring him into a	<b>contempt</b>	of all the things	6, 259/ 27
lacketh now, to the	<b>contempt</b>	of priesthood, in as	6, 301/ 35
mind a negligence and	<b>contempt</b>	of God's holy words	6, 342/ 31
also fall in plain	<b>contempt</b>	and hatred thereof. So	6, 348/ 15
they fall into the	<b>contempt</b>	of prayer and fasting	6, 378/ 26
they would with wagers	<b>contend</b>	and strive therein, they	6, 65/ 1
abide it to be	<b>content</b>	with this pestilent frantic	6, 18/ 19
wont well to be	<b>content</b>	, a very merry wit	6, 25/ 30
fail to be fully	<b>content</b>	and satisfied. And this	6, 27/ 15
hereby nor hold themselves	<b>content</b>	with the condemning of	6, 30/ 11
the apostles held themselves	<b>content</b>	. And therein he said	6, 34/ 1
these heretics will be	<b>content</b>	that the blessed name	6, 39/ 27
showed himself so well	<b>content</b>	that his holy saints	6, 49/ 8
their salvation, were not	<b>content</b>	only to pray secretly	6, 59/ 17
-- which I were	<b>content</b>	were done them, for	6, 97/ 12
ween God be well	<b>content</b>	that we should for	6, 97/ 23
is he for store	<b>content</b>	to keep twain, and	6, 106/ 8
And that must needs	<b>content</b>	him." "May a man	6, 130/ 11
he said, himself somewhat	<b>content</b>	that reason was not	6, 133/ 4
received nor held himself	<b>content</b>	with this answer; but	6, 155/ 33
mine agreement ye were	<b>content</b>	that we should ensearch	6, 173/ 6
And yet was he	<b>content</b>	that they were prayed	6, 215/ 6
then, that he being	<b>content</b>	and giving men occasion	6, 215/ 12
be impatient and evil	<b>content</b>	with it. For then	6, 216/ 4
and yet God well	<b>content</b>	that the relics be	6, 223/ 1
honor he was well	<b>content</b>	; but for that they	6, 225/ 13
he nor they be	<b>content</b>	with the manner of	6, 226/ 12
man ought to be	<b>content</b>	and pleased." "In faith	6, 226/ 19
they say served and	<b>content</b>	with oats. Whereof I	6, 227/ 12
so to like and	<b>content</b>	our Lord that he	6, 229/ 28
himself able therewith to	<b>content</b>	and satisfy any man	6, 246/ 9
satisfied and held themselves	<b>content</b>	in those things that	6, 248/ 15
yet is he not	<b>content</b>	neither, by Saint James	6, 258/ 25

that will neither be	<b>content</b>	with his bread burnt	6, 258/ 33
he, "but be he	<b>content</b>	or not, I ween	6, 258/ 35
the law should best	<b>content</b>	us for that it	6, 262/ 14
more strange, we be	<b>content</b>	(and reason would we	6, 263/ 13
and murderers will be	<b>content</b>	to take honest witness	6, 264/ 7
only that will be	<b>content</b>	to profess chastity. Wherewith	6, 311/ 27
point, since some be	<b>content</b>	to follow, and some	6, 312/ 25
that sort that are	<b>content</b>	and minded to live	6, 312/ 28
but ought to be	<b>content</b>	to tarry beneath and	6, 333/ 33
as would not be	<b>content</b>	so to receive them	6, 342/ 6
and fully satisfied and	<b>content</b>	." "In good faith," quoth	6, 344/ 30
all this matter fully	<b>content</b>	and satisfied." "Well," quoth	6, 344/ 32
men would have been	<b>content</b>	therewith as they be	6, 347/ 18
as Christ was not	<b>content</b>	that the devil should	6, 347/ 26
so is he not	<b>content</b>	that a devil's limb	6, 347/ 28
God, will ye be	<b>content</b>	therein to believe Saint	6, 358/ 6
that he should be	<b>content</b>	to stand to their	6, 363/ 2
mind, he rather were	<b>content</b>	that all the world	6, 366/ 2
abide it to be	<b>content</b>	with this pestilent, frantic	6, 374/ 9
the mean season, be	<b>content</b>	to play the wily	6, 399/ 15
thousand that should be	<b>content</b>	to leave that beastly	6, 408/ 9
as he that were	<b>content</b>	to suffer Christ lose	6, 408/ 16
be for the while	<b>content</b>	to take all the	6, 423/ 2
brought them to be	<b>content</b>	therewith. And let us	6, 426/ 27
things highly to his	<b>contentation</b>	and pleasure. And since	6, 245/ 21
how, and is well	<b>contented</b>	therewith. She seeth a	6, 130/ 30
but he would be	<b>contented</b>	they were shrined and	6, 221/ 15
do, and God also	<b>contented</b>	that they and their	6, 226/ 10
felt himself answered and	<b>contented</b>	therein, that he thought	6, 246/ 8
that God were not	<b>contented</b>	with battle made against	6, 412/ 21
declared that the thing	<b>contenteth</b>	and pleaseth him in	6, 90/ 23
thing that satisfieth and	<b>contenteth</b>	some, yet many are	6, 424/ 6
a great matter in	<b>contention</b>	and debate between them	6, 55/ 15
and indeed such a	<b>contention</b>	hath there been. But	6, 86/ 11
now if Simkin were	<b>contentious</b>	and would say the	6, 275/ 11
he then professeth perpetual	<b>continence</b>	, and never marrieth after	6, 310/ 9
peradventure live in perpetual	<b>continence</b>	, as few do now	6, 310/ 23
that confirmed by the	<b>continual</b>	passion and martyrdoms of	6, 32/ 13
than not to kill,	<b>continual</b>	watch and prayer than	6, 105/ 30
read in the Gospel	<b>continual</b>	assistance to her sweetest	6, 108/ 12
and ever shall be	<b>continual</b>	, without any times between	6, 118/ 18
he lie in a	<b>continual</b>	await upon every preacher	6, 127/ 2
that was for them	<b>continual</b>	, where the other twain	6, 139/ 9
to our days by	<b>continual</b>	succession from theirs. But	6, 149/ 35

whom he abuseth in	<b>continual</b>	incest and sacrilege under	6, 165/ 18
comfort us with the	<b>continual</b>	presence of his precious	6, 182/ 23
doctors and against the	<b>continual</b>	custom of Christ's church	6, 305/ 12
before rehearsed of his	<b>continual</b>	change in his heresies	6, 365/ 9
into which peradventure the	<b>continual</b>	course of his virtuous	6, 401/ 8
church in the world	<b>continually</b>	and so shall have	6, 117/ 29
he be with them	<b>continually</b>	to the world's end	6, 118/ 1
world's end, should not	<b>continually</b>	so long endure? Or	6, 118/ 3
their opinions had anywhere	<b>continually</b>	endured, there would their	6, 191/ 33
their books have been	<b>continually</b>	reserved, which be now	6, 191/ 34
leaveth her not, but	<b>continually</b>	goeth about by many	6, 206/ 8
the successors of him	<b>continually</b>	-- and have had	6, 206/ 27
and of late, but	<b>continually</b>	from the beginning hitherto	6, 245/ 25
so often and so	<b>continually</b>	inculcateth that almost in	6, 287/ 32
use in many places	<b>continually</b>	the churches for a	6, 370/ 20
Paul), and after, almost	<b>continually</b>	, divers heresies sprang in	6, 406/ 30
Now standeth then the	<b>continuance</b>	or the breaking of	6, 54/ 9
one side and the	<b>continuance</b>	thereof so clearly proved	6, 434/ 1
suffer such abusion to	<b>continue</b>	. For first, if it	6, 53/ 20
would never suffer it	<b>continue</b>	to the perishing of	6, 54/ 13
needs have his church	<b>continue</b>	still somewhere; for else	6, 117/ 35
promised to be and	<b>continue</b>	to the world's end	6, 118/ 2
very young and therein	<b>continue</b>	all his life." "In	6, 133/ 18
should go forth and	<b>continue</b>	long after?" "Nay," quoth	6, 173/ 20
quoth he, "that shall	<b>continue</b>	while the world lasteth	6, 173/ 21
as long as they	<b>continue</b>	?" Here he began a	6, 173/ 28
to the dreadful Doom,	<b>continue</b>	still in this world	6, 193/ 15
church and so still	<b>continue</b>	, and never can be	6, 197/ 9
church of Christ to	<b>continue</b>	so whole and so	6, 210/ 3
did, for all that,	<b>continue</b>	still in all the	6, 355/ 25
to wit, that Christ	<b>continued</b>	with his church none	6, 8/ 23
much by, that he	<b>continued</b>	it forty days together	6, 44/ 18
persuasions, if they had	<b>continued</b>	still, they had yet	6, 66/ 33
to wit, that Christ	<b>continued</b>	with his church none	6, 116/ 14
And in this manner	<b>continued</b>	man long time, not	6, 140/ 27
from age to age,	<b>continued</b>	in the church until	6, 148/ 30
which our Lord hath	<b>continued</b>	in the governance of	6, 166/ 8
far greater, their time	<b>continued</b>	longer by many ages	6, 171/ 32
from the apostles' days	<b>continued</b>	till the end of	6, 177/ 6
always hath stand and	<b>continued</b>	. But the sects of	6, 191/ 26
and their churches never	<b>continued</b>	but ever shortly decayed	6, 191/ 27
hundred years bygone and	<b>continued</b>	by the Spirit of	6, 305/ 14
faith of Christ's church	<b>continued</b>	by so many hundred	6, 367/ 15
beginning increased, so be	<b>continued</b>	and preserved only by	6, 412/ 2

new begun, but now	<b>continued</b>	many a hundred year	6, 419/ 15
never could it have	<b>continued</b>	so many hundred years	6, 425/ 5
hath in his church	<b>continued</b>	from Christ's days hitherto	6, 427/ 7
right faith of Christ	<b>continued</b>	in his Catholic Church	6, 433/ 20
holy sacraments that have	<b>continued</b>	therein from the beginning	6, 434/ 26
of money or other	<b>contract</b>	made between two parties	6, 262/ 36
may do in a	<b>contract</b>	or covenant: but use	6, 263/ 7
might be, in a	<b>contract</b>	made between two parties	6, 263/ 23
matters of covenants or	<b>contracts</b>	. The Fourth Chapter The	6, 14/ 23
matters of covenants or	<b>contracts</b>	. % "Fallen?" quoth your friend	6, 260/ 3
such things as imply	<b>contradiction</b>	, as one self thing	6, 70/ 14
all such inconveniences and	<b>contradiction</b>	unto scripture, as is	6, 205/ 3
of his tale ever	<b>contraried</b>	another, at last he	6, 379/ 32
large. For of two	<b>contraries</b>	, if both the parts	6, 249/ 7
of Luther; and his	<b>contrariety</b>	and repugnance against himself	6, 17/ 32
to speak of the	<b>contrariety</b>	that seemed sometimes to	6, 188/ 12
of Luther, and his	<b>contrariety</b>	and repugnance against himself	6, 365/ 6
the author declareth the	<b>contrary</b>	; and over that showeth	6, 6/ 19
Christ hath promised the	<b>contrary</b>	as is proved in	6, 8/ 14
the author declareth the	<b>contrary</b>	. The Twenty-First Chapter The	6, 8/ 20
well understood, be never	<b>contrary</b>	. And further showeth that	6, 10/ 14
plainly to say the	<b>contrary</b>	, or believe the old	6, 10/ 30
to us to say	<b>contrary</b>	to the text, showing	6, 10/ 32
the author showeth the	<b>contrary</b>	, declaring whereby we may	6, 12/ 1
the author proveth the	<b>contrary</b>	. The Fifth Chapter The	6, 12/ 19
they that believe the	<b>contrary</b>	. Which objection the author	6, 12/ 30
the author showeth the	<b>contrary</b>	; and that they be	6, 18/ 31
moved me to the	<b>contrary</b>	. And thus much have	6, 24/ 12
nor can believe the	<b>contrary</b>	but that he hath	6, 26/ 18
there made to the	<b>contrary</b>	, should let or withstand	6, 26/ 32
plain persuasion to the	<b>contrary</b>	, whom ye would be	6, 27/ 32
ways induced to the	<b>contrary</b>	, if the points that	6, 30/ 37
and that they do	<b>contrary</b>	to the mildness and	6, 31/ 17
discern and judge the	<b>contrary</b>	. Howbeit, he said that	6, 33/ 13
had not all the	<b>contrary</b>	, yet, to be plain	6, 34/ 26
and allowed, and the	<b>contrary</b>	commonly condemned through the	6, 38/ 9
any man think the	<b>contrary</b>	, let him then look	6, 42/ 36
Christ well declareth the	<b>contrary</b>	, for he showed himself	6, 49/ 7
feel in themselves the	<b>contrary</b>	. "Now for the reason	6, 56/ 30
meritorious virtues; and the	<b>contrary</b>	opinion not only reprov'd	6, 62/ 22
they would say the	<b>contrary</b>	, who were in the	6, 65/ 8
tell you clean the	<b>contrary</b>	, that is to wit	6, 72/ 12
the author declareth the	<b>contrary</b>	, and over that showeth	6, 74/ 4
bidders do clean the	<b>contrary</b>	. For which he added	6, 104/ 32



all the burden discharged,	contrary	to the words of	6, 106/ 30
Christ hath promised the	contrary	as is proved in	6, 110/ 29
the author declareth the	contrary	. "How think you," quoth	6, 113/ 8
well and when the	contrary	. But since he hath	6, 113/ 26
misunderstanding of holy scripture;	contrary	to the opinion that	6, 119/ 25
of Christ to the	contrary	. And thus once proudly	6, 123/ 21
mouth command them the	contrary	. " "Why should ye ween	6, 123/ 33
showed him to the	contrary	of his opinion, which	6, 125/ 11
yet seem unto him	contrary	to any point of	6, 127/ 28
upon her, that as	contrary	as ye take her	6, 131/ 21
divers texts that seem	contrary	and be not, albeit	6, 131/ 35
book itself learn the	contrary	. For the book in	6, 134/ 12
to him to be	contrary	to his Creed. As	6, 135/ 7
show him well the	contrary	. " "Well said," quoth I	6, 135/ 17
say more plainly the	contrary	? " "Nay," quoth he, "not	6, 135/ 22
should prove well the	contrary	-- were that best	6, 136/ 9
that he said the	contrary	. And took the words	6, 136/ 22
be revealed to the	contrary	. "But so was it	6, 141/ 8
might there be construed	contrary	to their faith. "And	6, 144/ 25
determine or believe the	contrary	. For then had Christ	6, 147/ 7
in damnable errors. The	contrary	opinion of whose execrable	6, 147/ 22
texts as seemed the	contrary	were not contrary indeed	6, 147/ 28
the contrary were not	contrary	indeed. And therewith declared	6, 147/ 29
so sounding to the	contrary	, that by the wrong	6, 151/ 20
seemeth to say the	contrary	? "But as I began	6, 151/ 28
well understood, be never	contrary	. And further showeth that	6, 153/ 26
holy scripture saith the	contrary	, since it is reason	6, 154/ 7
to the other clean	contrary	, what would ye then	6, 154/ 20
repugn and be directly	contrary	each to other. " "That	6, 154/ 31
that seem the one	contrary	to the other, as	6, 155/ 24
plainly to say the	contrary	, ye could in no	6, 159/ 11
could lay for the	contrary	, so far forth that	6, 160/ 15
mine own reason the	contrary	. " "Very well said," quoth	6, 160/ 35
plainly to prove the	contrary	? " "I would," quoth he	6, 161/ 16
error to believe the	contrary	, then if any would	6, 164/ 20
after that take the	contrary	way, were it one	6, 164/ 20
have showed you the	contrary	and removed that block	6, 164/ 31
would verily ween the	contrary	. And therefore are we	6, 166/ 14
plainly to say the	contrary	, or believe the old	6, 166/ 33
to us to say	contrary	to the text, showing	6, 167/ 1
holy scripture saith the	contrary	, shall I believe the	6, 167/ 19
considered, saith clean the	contrary	? " "To whom doth that	6, 169/ 9
would tell me the	contrary	, methinketh I were no	6, 169/ 13
such two diverse and	contrary	senses taken as, if	6, 170/ 1

the other so clean	contrary	that if the one	6, 170/ 25
the scripture affirmeth the	contrary	. For then believed we	6, 171/ 2
Father? For if the	contrary	belief were true, then	6, 171/ 6
way and we the	contrary	. Though it might be	6, 171/ 18
many ages persevering, the	contrary	opinions in few and	6, 171/ 32
always for Catholic, the	contrary	part for heretics. Here	6, 171/ 34
that it was not	contrary	to their belief. And	6, 172/ 11
holy scripture to the	contrary	. These things, as I	6, 172/ 22
God saith not the	contrary	. Except reason be so	6, 176/ 25
a tale and were	contrary	. " "Good reason," quoth I	6, 182/ 3
you not believe the	contrary	of that the scripture	6, 182/ 5
it meaneth not the	contrary	of that the church	6, 182/ 8
scripture saith himself the	contrary	, ye now perceive it	6, 185/ 8
of God can be	contrary	to the faith of	6, 185/ 11
the author showeth the	contrary	, declaring whereby we may	6, 187/ 9
fear and thought the	contrary	with their heart. For	6, 190/ 34
the author proveth the	contrary	. "Well," quoth he, "yet	6, 198/ 7
your opinion to the	contrary	. " "That is very truth	6, 199/ 34
they that believe the	contrary	. Which objection the author	6, 207/ 21
those which believe the	contrary	be that part of	6, 208/ 12
that be of the	contrary	side, for fear of	6, 208/ 26
way and condemned the	contrary	, which hath also been	6, 210/ 11
or arguments to the	contrary	. For this side thus	6, 210/ 16
know him not the	contrary	, so may I think	6, 216/ 20
willed not he the	contrary	but we should with	6, 233/ 18
have laid unto me	contrary	, though it be somewhat	6, 238/ 34
two churches of two	contrary	faiths and both true	6, 242/ 27
also do clean the	contrary	. For if he should	6, 244/ 25
to sound to the	contrary	can be so taken	6, 245/ 30
ye laid unto the	contrary	of any point aforesaid	6, 246/ 4
that would hold the	contrary	. Whereupon for that day	6, 246/ 10
that will say the	contrary	, till that he be	6, 256/ 4
as far to the	contrary	. And under pretext of	6, 257/ 31
any doubt to the	contrary	to give credence in	6, 263/ 24
the other part, the	contrary	; yet doth the law	6, 263/ 26
nor could say the	contrary	but that they were	6, 265/ 2
they should depose the	contrary	, or finally, say such	6, 265/ 8
that he said the	contrary	: this case were possible	6, 265/ 19
would now depose the	contrary	, it may be that	6, 266/ 1
that he said the	contrary	of such things as	6, 266/ 6
is clear to the	contrary	and quite against your	6, 266/ 17
believed in deposing the	contrary	, the false preacher may	6, 266/ 30
proved, lean to the	contrary	witness for the negative	6, 267/ 2
could not be the	contrary	. If Simkin said and	6, 274/ 14

laid his wager the	contrary	, and then they both	6, 274/ 15
construeth it to the	contrary	. But now for the	6, 277/ 16
he still swore the	contrary	, must it not needs	6, 277/ 25
winneth nothing but the	contrary	, that is, double shame	6, 280/ 11
whoso will say the	contrary	, he must needs hold	6, 284/ 4
it was clean a	contrary	thing." "That were marvel	6, 285/ 8
should be so clean	contrary	. For to some that	6, 285/ 10
is," quoth I, "nevertheless	contrary	, and yet the more	6, 285/ 11
copper groat is nevertheless	contrary	though it be quicksilvered	6, 285/ 13
so much the more	contrary	in how much it	6, 285/ 15
they might do the	contrary	." "Yea, marry," quoth he	6, 312/ 7
be better than the	contrary	, good men and wise	6, 313/ 7
man, how that as	contrary	as their two tales	6, 324/ 28
clergy is of the	contrary	, and would not have	6, 332/ 23
clean abused, unto the	contrary	of that holy purpose	6, 335/ 38
heaven audience to the	contrary	, what wisdom were it	6, 346/ 9
in some, rather, the	contrary	fault; that not only	6, 350/ 8
not to find it	contrary	. And if we should	6, 356/ 25
Gregory saith plain the	contrary	. For he commendeth the	6, 357/ 10
whole synod of the	contrary	. "But now, since ye	6, 358/ 2
that will affirm the	contrary	and say that in	6, 358/ 28
heretics for doing the	contrary	. But soon after, when	6, 361/ 22
the longer the more	contrary	, not to his adversary	6, 362/ 13
own friends as the	contrary	part, but like very	6, 370/ 31
For his living is	contrary	to the doctrine and	6, 373/ 14
manner of living, clean	contrary	to the doctrine and	6, 374/ 27
the author showeth the	contrary	, and that they be	6, 378/ 2
wrote were strange and	contrary	to right belief, yet	6, 379/ 28
that saith not the	contrary	? And also, if they	6, 381/ 9
this matter to preach	contrary	to the church. Moreover	6, 383/ 10
his epistles saith the	contrary	thereof. For he saith	6, 383/ 29
heaven and preach a	contrary	gospel to that that	6, 384/ 4
Apostle to show the	contrary	, and that all the	6, 386/ 1
that therefore on the	contrary	side if one have	6, 386/ 23
writing affirm fully the	contrary	. And where they say	6, 387/ 15
texts prove anything the	contrary	, but that when faith	6, 392/ 23
of scripture proved the	contrary	, yet since there is	6, 392/ 27
saith and believeth the	contrary	, what reason have ye	6, 392/ 28
be openly to the	contrary	. For did not God	6, 392/ 32
or belief is not	contrary	to every sin, but	6, 393/ 22
would have made the	contrary	choice, if he had	6, 402/ 4
foreseen in them the	contrary	chance. The Twelfth Chapter	6, 402/ 4
lay it to the	contrary	. For when Christian princes	6, 413/ 21
were handled in a	contrary	manner, and as ye	6, 416/ 9

oversight. But whereas the	<b>contrary</b>	shall seem convenient, there	6, 417/ 24
any man, believeth the	<b>contrary</b>	of any point that	6, 419/ 20
would make it seem	<b>contrary</b>	to any point of	6, 419/ 31
any man to the	<b>contrary</b>	of the faith, how	6, 420/ 1
whereof he teacheth the	<b>contrary</b>	. And so say boldly	6, 420/ 17
taught us far the	<b>contrary</b>	. For they did abide	6, 421/ 4
that they teach the	<b>contrary</b>	of such things as	6, 421/ 13
see him teach the	<b>contrary</b>	of that which God	6, 421/ 30
hypocrite teaching us the	<b>contrary</b>	. "Of those holy fathers	6, 422/ 2
which Tyndale teacheth the	<b>contrary</b>	. "All they teach also	6, 426/ 2
them all teaching the	<b>contrary</b>	, is therein so shameless	6, 426/ 6
us not think the	<b>contrary</b>	, but that of those	6, 426/ 28
evil doctrine as is	<b>contrary</b>	to the faith and	6, 427/ 4
with them to the	<b>contrary</b>	. For they nothing ponder	6, 433/ 6
setting forth clean the	<b>contrary</b>	, destroying Christ's holy sacraments	6, 433/ 29
concupiscence, and so clean	<b>contrary</b>	to the doctrine of	6, 435/ 8
Penance" into "repentance." "A	<b>contrite</b>	heart" he changeth into	6, 290/ 21
that there neither needeth	<b>contrition</b>	nor satisfaction. Also, he	6, 349/ 19
mind that it were	<b>convenient</b>	to have the Bible	6, 16/ 34
doubt whether it were	<b>convenient</b>	to rehearse the words	6, 23/ 14
thought in no wise	<b>convenient</b>	, but a thing, he	6, 133/ 10
and place and occasion	<b>convenient</b>	to fulfill them. But	6, 139/ 21
delight above good and	<b>convenient</b>	, that for the resistance	6, 139/ 28
And so was it	<b>convenient</b>	for the law of	6, 144/ 1
high providence meet and	<b>convenient</b>	for them. And from	6, 146/ 19
as was meet and	<b>convenient</b>	for the matter. Whereby	6, 151/ 32
truth, necessary, meet, and	<b>convenient</b>	to be perceived of	6, 221/ 7
peradventure a thing not	<b>convenient</b>	, after those witnesses published	6, 265/ 5
he thought not commonly	<b>convenient</b>	, else could they make	6, 304/ 19
a thing meet and	<b>convenient</b>	for priests among them	6, 312/ 19
mind that it were	<b>convenient</b>	to have the Bible	6, 330/ 34
therefor, and in place	<b>convenient</b>	. For else they that	6, 334/ 28
in time and place	<b>convenient</b>	with reverence and authority	6, 336/ 33
may be meet and	<b>convenient</b>	always for the present	6, 336/ 35
why it were not	<b>convenient</b>	to have the Bible	6, 337/ 12
the contrary shall seem	<b>convenient</b>	, there can I not	6, 417/ 25
if we had might	<b>conveniently</b>	come together, ye would	6, 26/ 20
as briefly as I	<b>conveniently</b>	could, show him my	6, 35/ 28
together that they may	<b>conveniently</b>	resort to one place	6, 58/ 1
he saw and was	<b>conversant</b>	with, as when he	6, 48/ 13
And by the lewd	<b>conversation</b>	of evil people fell	6, 141/ 10
compared with his coming,	<b>conversation</b>	, and doings, might well	6, 142/ 3
priest's manners by the	<b>conversation</b>	of lay people and	6, 303/ 2
And of his worldly	<b>conversation</b>	among the people I	6, 318/ 15

that being such, his	<b>conversation</b>	were perilous among Christian	6, 410/ 21
one of these days	<b>converted</b>	, confirm and strengthen thy	6, 108/ 23
out of the Jews	<b>converted</b>	and made many a	6, 142/ 36
is also written, "Nolite	<b>converti</b>	ad idola neque deos	6, 45/ 25
his moving -- secretly	<b>conveyed</b>	and closed in the	6, 71/ 4
miracle in a paternoster-while,	<b>conveyed</b>	a mile off from	6, 71/ 30
man in a paternoster-while	<b>conveyed</b>	and carried a mile	6, 80/ 24
a small hair that	<b>conveyed</b>	the host from the	6, 87/ 18
had our ghostly enemy	<b>conveyed</b>	into the heart of	6, 125/ 29
by authority derived and	<b>conveyed</b>	from the pope, which	6, 192/ 22
cause the man was	<b>convicted</b>	. And also divers other	6, 14/ 26
he were proved and	<b>convicted</b>	of heresy, yet he	6, 37/ 4
that he was not	<b>convicted</b>	by as many witnesses	6, 260/ 32
cause the man was	<b>convicted</b>	. And also divers other	6, 264/ 11
this man was not	<b>convicted</b>	by the words of	6, 264/ 19
he was so clearly	<b>convicted</b>	by so many, so	6, 265/ 3
for conclusion, he was	<b>convicted</b>	by more than twenty	6, 268/ 3
heresies, acknowledging himself lawfully	<b>convicted</b>	. But whereas they be	6, 271/ 22
to reckon him as	<b>convicted</b>	and therefore to compel	6, 276/ 25
one is accused and	<b>convicted</b>	of heresy, what thing	6, 277/ 30
have been taken and	<b>convicted</b>	here of heresy coming	6, 288/ 22
that be burned or	<b>convicted</b>	of heresy, they burn	6, 317/ 7
so sore suspected and	<b>convicted</b>	of heresy, whereby he	6, 327/ 11
proved that he was	<b>convicted</b>	as well of divers	6, 327/ 25
of them that were	<b>convicted</b>	, and some that were	6, 328/ 23
clergy, to put men	<b>convicted</b>	of heresy sometimes to	6, 406/ 12
should needs be openly	<b>convicted</b>	and corrected in face	6, 417/ 13
heretics, teaching them and	<b>convicting</b>	them by scripture and	6, 31/ 22
after to their open	<b>conviction</b>	?They be, ye wot	6, 416/ 35
great rule in the	<b>convocations</b>	. And besides this ye	6, 54/ 7
with virtuous living shall	<b>cool</b>	and decay in the	6, 109/ 15
of many men shall	<b>cool</b>	. " And surely methinketh it	6, 109/ 17
of devotion so sore	<b>cooled</b>	that it were almost	6, 374/ 13
Paul, "Quod iustis omnia	<b>cooperantur</b>	in bonum" (To a	6, 400/ 32
as piled as a	<b>coot</b>	, and sometimes as bare	6, 325/ 1
writings were written divers	<b>copies</b>	, and one also carried	6, 22/ 17
print as all the	<b>copies</b>	should come whole unto	6, 341/ 15
she will then wax	<b>copious</b>	and chop logic with	6, 131/ 25
silver groat a false	<b>copper</b>	groat is nevertheless contrary	6, 285/ 12
was written after Wycliff's	<b>copy</b>	, and by him translated	6, 330/ 21
trial whether the first	<b>copy</b>	of his translation was	6, 331/ 25
saith, "Dominus autem intuetur	<b>cor</b>	" (Only God beholdeth the	6, 124/ 6
credentium, anima una et	<b>cor</b>	unum" (The multitude of	6, 191/ 18
Sic luceat lux vestra	<b>coram</b>	hominibus" (Thus let your	6, 297/ 18

behind him, and a	<b>cord</b>	tied fast unto his	6, 371/ 3
I say, by the	<b>Corinthians</b>	, not teach them all	6, 145/ 29
he writeth unto the	<b>Corinthians</b>	that of the Holy	6, 148/ 8
apostle writeth unto the	<b>Corinthians</b>	, that rather than they	6, 202/ 20
Apostle wrote unto the	<b>Corinthians</b>	of him that had	6, 205/ 12
first Epistle to the	<b>Corinthians</b>	, writeth in this wise	6, 223/ 32
was to teach the	<b>Corinthians</b>	that they should neither	6, 384/ 35
Paul write unto the	<b>Corinthians</b>	that they should deliver	6, 429/ 15
he writeth unto the	<b>Corinthians</b>	also, "Hymineum et Alexandrum	6, 429/ 20
some great dearth of	<b>corn</b>	and famine of people	6, 41/ 3
ye as men sift	<b>corn</b>	; but I have prayed	6, 107/ 19
for the while good	<b>corn</b>	and cockle, till it	6, 205/ 8
some cockle among the	<b>corn</b>	, which might be sifted	6, 347/ 17
none haste leave any	<b>corner</b>	of the matter unransacked	6, 210/ 19
a lamb in a	<b>corner</b>	. Men speak of some	6, 399/ 19
and scattered about in	<b>corners</b>	, unknown to all the	6, 203/ 7
et nunc superest mihi	<b>corona</b>	iusticiae" (I have labored	6, 396/ 25
silver and such other	<b>corporal</b>	things ought not to	6, 43/ 20
heaven, be it a	<b>corporal</b>	thing or not, to	6, 57/ 6
his denial with a	<b>corporal</b>	oath that he should	6, 268/ 19
after certain time of	<b>corporal</b>	cleanness, kept from their	6, 312/ 4
church, by whose whole	<b>corps</b>	he more setteth than	6, 172/ 29
speech through the whole	<b>corps</b>	of scripture that every	6, 339/ 31
cause to keep the	<b>corps</b>	of scripture out of	6, 340/ 5
came of the common	<b>corps</b>	of Christendom, God, for	6, 413/ 30
and doing the dead	<b>corpse</b>	of rich men worldly	6, 220/ 6
agree upon the whole	<b>corpus</b>	of scripture, as well	6, 102/ 32
perfected and finished the	<b>corpus</b>	of holy scripture, all-thing	6, 155/ 9
scismata sed sitis integrum	<b>corpus</b>	eadem mente et eadem	6, 223/ 35
and the feast of	<b>Corpus</b>	Christi. "He teacheth also	6, 360/ 9
his fault and be	<b>corrected</b>	therefor." "By my troth	6, 266/ 10
be openly convicted and	<b>corrected</b>	in face of the	6, 417/ 13
post primam et secundam	<b>correptionem</b>	devita." And this is	6, 429/ 3
The author somewhat doth	<b>corroborate</b>	the truth against the	6, 12/ 33
and other liberal arts	<b>corroborate</b>	and quickened, and the	6, 132/ 8
The author somewhat doth	<b>corroborate</b>	the truth against the	6, 209/ 20
substantial authority, comprobate and	<b>corroborate</b>	by the whole body	6, 209/ 31
or holy martyrs in	<b>corroboration</b>	and setting forth of	6, 89/ 26
his pleasure in the	<b>corroboration</b>	thereof, and in the	6, 120/ 12
done by God for	<b>corroboration</b>	of the faith, but	6, 188/ 2
there were occasion to	<b>corrupt</b>	the judge; and also	6, 263/ 30
And thus labored to	<b>corrupt</b>	the realm. Another parish	6, 269/ 28
and that they rather	<b>corrupt</b>	us than we them	6, 303/ 6
often have such a	<b>corrupt</b>	tallage in their taste	6, 343/ 17

meet and apt to	<b>corrupt</b>	and infect the reader	6, 348/ 6
though it were a	<b>corrupted</b>	advocate that would by	6, 101/ 14
books in some part	<b>corrupted</b>	with miswriting. And yet	6, 115/ 25
been by evil custom	<b>corrupted</b>	-- might verily well	6, 141/ 16
Tyndale, after Luther's counsel,	<b>corrupted</b>	and changed it from	6, 285/ 6
texts in such wise	<b>corrupted</b>	, that ye shall not	6, 292/ 25
which translation, he purposely	<b>corrupted</b>	that holy text, maliciously	6, 314/ 28
and unlearned, that he	<b>corrupted</b>	in his time many	6, 315/ 3
visage, though he had	<b>corrupted</b>	it and meant naught	6, 368/ 11
and written and covertly	<b>corrupted</b>	divers light and lewd	6, 379/ 12
likely to be soon	<b>corrupted</b>	. This man, I say	6, 379/ 17
to be seduced and	<b>corrupted</b>	by heretics, since the	6, 416/ 1
miracle in that thin,	<b>corruptible</b>	cloth kept and preserved	6, 39/ 7
or for fear of	<b>corrupting</b>	the remnant be by	6, 194/ 6
off for fear of	<b>corruption</b>	of the remnant, hangeth	6, 193/ 35
always such cause of	<b>corruption</b>	especially toward the condemnation	6, 264/ 3
from all suspicion of	<b>corruption</b>	, it were peradventure a	6, 265/ 4
groweth among no little	<b>corruption</b>	in the priest's manners	6, 303/ 1
he saw so many	<b>corruptions</b>	, and of such manner	6, 292/ 29
he, "as touching the	<b>cost</b>	done upon the ark	6, 40/ 6
the priest, and the	<b>cost</b>	and riches bestowed about	6, 42/ 1
heretics grudge at the	<b>cost</b>	now, as their brother	6, 49/ 23
offerings and as great	<b>cost</b>	in coming and going	6, 54/ 17
his diocese with the	<b>cost</b>	of ten pounds, I	6, 341/ 34
such as be most	<b>costly</b>	, curiously, and most workmanly	6, 40/ 14
there against all these	<b>costly</b>	ornaments of the church	6, 40/ 21
and pure, and not	<b>costly</b>	. And therefore he saith	6, 40/ 25
clean, but also very	<b>costly</b>	. And it might well	6, 41/ 2
bodily service, gay and	<b>costly</b>	ornaments, fair images, goodly	6, 43/ 28
as may the most	<b>costly</b>	and most curious that	6, 44/ 28
he speaketh only of	<b>costly</b>	burying and making of	6, 220/ 5
also money for his	<b>costs</b>	. And yet was none	6, 268/ 22
somewhat as they be	<b>couched</b>	together. Which when we	6, 77/ 30
words as they be	<b>couched</b>	in the decree. And	6, 358/ 15
Knight: one of the	<b>Council</b>	of our sovereign lord	6, 3/ 3
made at a general	<b>council</b>	, but also by plain	6, 125/ 12
determination at a general	<b>council</b>	, or by a perfect	6, 164/ 17
by the whole general	<b>council</b>	of Christendom, approved by	6, 210/ 12
these causes at a	<b>council</b>	held at Oxenforde provided	6, 315/ 28
require, by a provincial	<b>council</b>	, approved. And this is	6, 315/ 35
of the king's honorable	<b>Council</b>	, sent thither by His	6, 318/ 33
condemned by a great	<b>council</b>	in Greece." "There was	6, 355/ 7
indeed," quoth I, "a	<b>council</b>	once in Greece gathered	6, 355/ 8
synod by the general	<b>council</b>	damned and annulled. But	6, 355/ 10

call it, a general	<b>council</b>	, wherein they might determine	6, 355/ 14
And therefore, as a	<b>council</b>	of Lutherans assembling themselves	6, 355/ 20
church, so could that	<b>council</b>	in Greece nothing prove	6, 355/ 22
speak of, nor the	<b>council</b>	of Greece neither, schismatical	6, 359/ 28
to the next general	<b>council</b>	which should be gathered	6, 361/ 31
So that whatsoever general	<b>council</b>	were after assembled, he	6, 361/ 32
to the next general	<b>council</b>	, utterly denieth the authority	6, 362/ 9
heresies by sundry general	<b>councils</b>	. "And this in the	6, 62/ 24
spoken of the general	<b>councils</b>	condemning your part by	6, 209/ 29
authority of all general	<b>councils</b>	and setteth them all	6, 362/ 9
and determined in general	<b>councils</b>	of old, ought not	6, 364/ 25
opinions in synods and	<b>councils</b>	, or finally excommunications and	6, 407/ 6
holy synods and general	<b>councils</b>	, and now, God be	6, 423/ 25
messenger objected against the	<b>counsel</b>	of the author in	6, 9/ 16
the author confirmeth his	<b>counsel</b>	given in that behalf	6, 9/ 27
head, but after the	<b>counsel</b>	of others more than	6, 22/ 32
one, whose advice and	<b>counsel</b>	for their wisdom and	6, 22/ 32
question, according to the	<b>counsel</b>	of Saint Peter, bidding	6, 23/ 3
their good advice and	<b>counsel</b>	, so let I nothing	6, 24/ 10
as by his godly	<b>counsel</b>	in his life, and	6, 32/ 12
but, by the lewd	<b>counsel</b>	of young lads that	6, 43/ 3
than when he gave	<b>counsel</b>	that for avoiding of	6, 58/ 24
in his chamber. This	<b>counsel</b>	forbade not the Jews	6, 58/ 26
so near of his	<b>counsel</b>	, nor dare not be	6, 60/ 14
so near to nature's	<b>counsel</b>	that we can therein	6, 71/ 2
-- then would I	<b>counsel</b>	him especially to study	6, 126/ 32
messenger objecteth against the	<b>counsel</b>	of the author in	6, 128/ 8
the author confirmeth his	<b>counsel</b>	given in that behalf	6, 132/ 32
had been of God's	<b>counsel</b>	in the making of	6, 138/ 22
call us all to	<b>counsel</b>	, and change nothing till	6, 138/ 26
reason resist, with good	<b>counsel</b>	given to the soul	6, 140/ 24
tempered by the secret	<b>counsel</b>	of the Holy Ghost	6, 144/ 13
showed, either by commandment,	<b>counsel</b>	, license or example expressed	6, 149/ 31
and asked his wife	<b>counsel</b>	. But she like a	6, 229/ 8
to make of their	<b>counsel</b>	, which be, as ye	6, 263/ 11
he would keep no	<b>counsel</b>	of his. And therewith	6, 268/ 13
had Tyndale, after Luther's	<b>counsel</b>	, corrupted and changed it	6, 285/ 6
wrought somewhat after his	<b>counsel</b>	, and was willing to	6, 288/ 17
another apostate, by whose	<b>counsel</b>	Tyndale saith the Frere	6, 292/ 1
therein, and what good	<b>counsel</b>	they give us, and	6, 296/ 21
to the same. Whose	<b>counsel</b>	in that point, since	6, 312/ 24
cleanness of Christ's holy	<b>counsel</b>	. " "Truth, if they so	6, 312/ 29
good monition and fatherly	<b>counsel</b>	to use it reverently	6, 341/ 18
wherein he giveth good	<b>counsel</b>	to every kind of	6, 343/ 31



the devil is of	<b>counsel</b>	and giveth therewith a	6, 347/ 35
they had kept their	<b>counsel</b>	in their own breast	6, 349/ 33
woman can keep a	<b>counsel</b>	well enough. For though	6, 351/ 24
telleth it but in	<b>counsel</b>	yet, nor that gossip	6, 351/ 26
yet it is but	<b>counsel</b>	still. And therefore I	6, 351/ 27
they at all, and	<b>counsel</b>	any man one thing	6, 400/ 12
yet neither doth this	<b>counsel</b>	bind a man that	6, 414/ 32
worthy to be of	<b>counsel</b>	with the clergy when	6, 417/ 8
would I give this	<b>counsel</b>	to every unlearned man	6, 420/ 10
author in that he	<b>counseled</b>	the student of scripture	6, 9/ 25
author in that he	<b>counseled</b>	the student of scripture	6, 132/ 30
heretics than the Apostle	<b>counselleth</b>	and the old holy	6, 20/ 5
break, as holy scripture	<b>counselleth</b>	, the young children's heads	6, 427/ 1
heretics than the Apostle	<b>counselleth</b>	and the old holy	6, 428/ 24
thing that Saint Paul	<b>counselleth</b>	, where he writeth to	6, 429/ 1
and the blessed Apostle	<b>counselleth</b>	them to do. But	6, 430/ 11
we set aside the	<b>counsels</b>	. It is, I trow	6, 105/ 28
commandments and his holy	<b>counsels</b>	, endeavor ourselves to follow	6, 336/ 4
feigned observance of the	<b>counsels</b>	of Christ, would that	6, 411/ 18
are bound to the	<b>counsels</b>	of Christ, by which	6, 411/ 26
threat, after the worldly	<b>count</b>	, for a small matter	6, 105/ 33
suffer and exhort the	<b>Count</b>	Boniface and other to	6, 409/ 14
face, eyes, look, and	<b>countenance</b>	so grisly changed, with	6, 93/ 23
way half out of	<b>countenance</b>	, weening that he had	6, 130/ 25
ye had seen his	<b>countenance</b>	. The man had of	6, 322/ 2
of God from any	<b>counterfeit</b>	. The Thirty-First Chapter In	6, 11/ 13
in his mind to	<b>counterfeit</b>	and express in a	6, 39/ 13
or beryl so well	<b>counterfeit</b>	, and so set in	6, 92/ 10
of God from any	<b>counterfeit</b>	. "Now is it, I	6, 179/ 15
very scripture from all	<b>counterfeit</b>	scripture. For it is	6, 254/ 9
stone be right or	<b>counterfeit</b>	, though he cannot well	6, 322/ 26
how much it is	<b>counterfeited</b>	the more like to	6, 285/ 14
feigning, no possibility of	<b>counterfeiting</b>	, no simpleness in the	6, 93/ 32
than reason is, which	<b>counterpleadeth</b>	faith in every point	6, 128/ 26
seconds after two manner	<b>countings</b>	: one next unto the	6, 158/ 3
the cold of other	<b>countries</b>	must make the people	6, 65/ 18
men should in other	<b>countries</b>	be white, though all	6, 65/ 35
body lieth in divers	<b>countries</b>	, if we believe the	6, 98/ 16
place but many diverse	<b>countries</b>	. "Let him," quoth I	6, 189/ 24
congregations together in diverse	<b>countries</b>	. "Why," quoth he, "in	6, 189/ 26
the great unchangeable Christian	<b>countries</b>	which have kept their	6, 200/ 7
saints be in sundry	<b>countries</b>	, and very far asunder	6, 213/ 1
whom in two diverse	<b>countries</b>	be diverse shrines, and	6, 221/ 27
holy men in diverse	<b>countries</b>	both of one name	6, 221/ 34

one summer in those	<b>countries</b>	. And having one in	6, 228/ 4
the world. In some	<b>countries</b>	they go on hunting	6, 235/ 35
taught, and in divers	<b>countries</b>	spread about almost all	6, 268/ 28
For in all other	<b>countries</b>	of Christendom the people	6, 294/ 1
ye speak of other	<b>countries</b>	, making an argument that	6, 295/ 13
have had in some	<b>countries</b>	thereof, have been the	6, 406/ 5
we defend the Christian	<b>countries</b>	against the Turks, in	6, 415/ 18
or tales in your	<b>country</b>	told, or letters thither	6, 26/ 31
of London into your	<b>country</b>	that any such article	6, 37/ 10
halfpenny, or in his	<b>country</b>	a brass penny whereof	6, 51/ 17
us consider our own	<b>country</b>	here and we shall	6, 54/ 4
came out of his	<b>country</b>	, nor never had seen	6, 65/ 4
the heat maketh his	<b>country</b>	black. And that of	6, 65/ 17
fond folk of the	<b>country</b>	soon made fools. Then	6, 85/ 25
but also of the	<b>country</b>	about took her for	6, 87/ 21
not tell in any	<b>country</b>	where they were, nor	6, 189/ 29
soon known in every	<b>country</b>	where the church was	6, 189/ 33
king's friends into your	<b>country</b>	, and ye for his	6, 218/ 28
burial out of that	<b>country</b>	of Egypt, and so	6, 225/ 5
churches into which the	<b>country</b>	cometh with procession at	6, 236/ 1
harm groweth in the	<b>country</b>	. And as for Almaine	6, 309/ 29
not in her own	<b>country</b>	yet: for they say	6, 321/ 27
that not in his	<b>country</b>	only, but also in	6, 345/ 10
but also in the	<b>country</b>	of Milan that they	6, 371/ 17
old folk of the	<b>country</b>	to commune and devise	6, 412/ 26
the defense of their	<b>country</b>	against enemies that would	6, 415/ 13
spiritual governor in that	<b>country</b>	, finding them twain fallen	6, 429/ 24
since there is no	<b>country</b>	wherein there lacketh plenty	6, 433/ 1
white, though all his	<b>countrymen</b>	be black, so peradventure	6, 65/ 36
me tomorrow peradventure a	<b>couple</b>	of witness, of whom	6, 68/ 30
with me, provide a	<b>couple</b>	of witness of whom	6, 69/ 5
nothing do against the	<b>course</b>	of nature. Of which	6, 6/ 19
no learning know the	<b>course</b>	of the sun whereby	6, 66/ 9
marvelous beauty and constant	<b>course</b>	whereof showeth well that	6, 73/ 6
nothing do against the	<b>course</b>	of nature. Of which	6, 74/ 3
by God against the	<b>course</b>	of nature, so is	6, 74/ 10
a certain order and	<b>course</b>	, which order and course	6, 74/ 13
course, which order and	<b>course</b>	men call nature, and	6, 74/ 13
well and provided that	<b>course</b>	to go forth in	6, 74/ 14
anything do against the	<b>course</b>	which his high wisdom	6, 74/ 17
made his order and	<b>course</b>	perfect in the beginning	6, 74/ 20
never work against the	<b>course</b>	of nature which himself	6, 74/ 22
change in the natural	<b>course</b>	of this world some	6, 75/ 14
wrought besides the common	<b>course</b>	of nature, that I	6, 76/ 15

hath besides the common	<b>course</b>	of nature wrought many	6, 77/ 9
wind, keeping a common	<b>course</b>	to and fro, no	6, 80/ 7
served the Temple by	<b>course</b>	, as it well appeareth	6, 312/ 16
be far out of	<b>course</b>	. "Ye see, "quoth I	6, 354/ 26
worse to worse, which	<b>course</b>	he kept; not only	6, 365/ 10
I have performed my	<b>course</b>	; now lacketh me no	6, 396/ 26
which peradventure the continual	<b>course</b>	of his virtuous life	6, 401/ 8
round about it, whose	<b>course</b>	at the ebb was	6, 413/ 1
for lack of such	<b>course</b>	and scouring is choked	6, 413/ 3
judgment given in the	<b>court</b>	. And that much less	6, 14/ 19
very acts of the	<b>court</b>	concerning the other, that	6, 27/ 9
somewhat liberally against the	<b>court</b>	of Rome, and generally	6, 29/ 26
-- proved in open	<b>court</b>	that he was faulty	6, 36/ 25
judgment given in the	<b>court</b>	. And that much less	6, 259/ 35
never laid into the	<b>court</b>	till that, after the	6, 268/ 9
the records of the	<b>court</b>	. "This man had also	6, 268/ 15
argument than at a	<b>court</b>	in judgment. And I	6, 274/ 7
me generally in a	<b>court</b>	to make true answer	6, 281/ 24
had been forbidden the	<b>court</b>	; yet if ye were	6, 300/ 11
he brought unto the	<b>court</b>	. Where, by the commandment	6, 328/ 6
and I to the	<b>court</b>	. Finis. Cum privilegio regali	6, 435/ 31
with you like a	<b>courteous</b>	creditor. And since he	6, 249/ 32
made his gentle and	<b>courteous</b>	entreaty in their stubborn	6, 416/ 32
your friend, "this was	<b>courteously</b>	considered of him; he	6, 353/ 14
without any straining of	<b>courtesy</b>	-- whereof the ceremonies	6, 25/ 32
his matter than his	<b>courtesy</b>	, and freely to lay	6, 25/ 36
or for that of	<b>courtesy</b>	he said so, accepted	6, 27/ 21
of idolatry in our	<b>courtesy</b>	used to princes, prelates	6, 230/ 21
And therewith he made	<b>courtesy</b>	and went his way	6, 324/ 26
as it were for	<b>courtesy</b>	and kindness, to accompany	6, 370/ 23
they were so near	<b>cousins</b>	to Christ that they	6, 368/ 29
of Juda, a new	<b>covenant</b>	or testament. I shall	6, 142/ 17
in a contract or	<b>covenant</b>	: but use to do	6, 263/ 8
beginning. For by any	<b>covenant</b>	with them Christendom can	6, 408/ 32
in slighter matters of	<b>covenants</b>	or contracts. The Fourth	6, 14/ 22
you. They make their	<b>covenants</b>	in their bitter prayers	6, 235/ 22
in slighter matters of	<b>covenants</b>	or contracts. % "Fallen?" quoth	6, 260/ 3
color to cloak or	<b>cover</b>	it with. First they	6, 211/ 16
have some cloak to	<b>cover</b>	their heresy wherein they	6, 232/ 24
doctor's opinion hide or	<b>cover</b>	his fault by any	6, 284/ 2
London a bird that	<b>covered</b>	all Paul's churchyard with	6, 68/ 8
secret favor toward themselves	<b>covered</b>	and cloaked under the	6, 122/ 32
from them again, and	<b>covered</b>	it with the verse	6, 145/ 5
secret mystery lieth yet	<b>covered</b>	, concerning the coming of	6, 146/ 15

the blessed children, reverently	<b>covered</b>	, going backward to him	6, 297/ 35
the New Testament he	<b>covered</b>	and dissimuled himself as	6, 424/ 20
of eternal damnation without	<b>covering</b>	or cautel to show	6, 282/ 24
true. Wherewith he labored	<b>covertly</b>	to make the man	6, 256/ 16
it by stealth as	<b>covertly</b>	as they can. By	6, 263/ 8
taught and written and	<b>covertly</b>	corrupted divers light and	6, 379/ 12
in their preaching do	<b>covertly</b>	and craftily set out	6, 399/ 12
was there pope so	<b>covetous</b>	yet that durst dispense	6, 308/ 6
hanged only upon the	<b>covetousness</b>	of evil priests --	6, 54/ 26
be that would for	<b>covetousness</b>	help the people forward	6, 54/ 27
lie not for any	<b>covetousness</b>	but even only for	6, 64/ 25
and engendering, whereof sprang	<b>covetousness</b>	, gluttony, sloth, wrath, and	6, 140/ 7
superfluously to get by	<b>covetousness</b>	and greediness many folks'	6, 140/ 15
matter for any great	<b>covetousness</b>	; and also what the	6, 235/ 11
beaten gold, happened to	<b>crack</b>	in one place, and	6, 222/ 9
were changed in the	<b>cradle</b>	, and a rich man's	6, 64/ 2
be christened in their	<b>cradles</b>	. For either they die	6, 381/ 13
done by nature or	<b>craft</b>	, whereof we nothing marvel	6, 6/ 29
to God, and the	<b>craft</b>	and ways of all	6, 55/ 27
or done by the	<b>craft</b>	of the devil to	6, 62/ 8
can therein perceive her	<b>craft</b>	, but like as some	6, 71/ 2
done by nature or	<b>craft</b>	, whereof we nothing marvel	6, 77/ 3
as little space by	<b>craft</b>	, which of these would	6, 80/ 27
one, than that any	<b>craft</b>	of man could do	6, 80/ 31
pass the power of	<b>craft</b>	or nature, would ye	6, 83/ 6
teach every man his	<b>craft</b>	. And ween ye then	6, 130/ 32
and assign him a	<b>craft</b>	such as pleaseth us	6, 226/ 30
monk had some special	<b>craft</b>	in knitting, he thought	6, 228/ 28
may fail of his	<b>craft</b>	, and is to many	6, 233/ 9
For he hath such	<b>craft</b>	in arguing that he	6, 250/ 3
by such an unlawful	<b>craft</b>	as was not taken	6, 319/ 14
cunning enough in the	<b>craft</b>	of hanging, it was	6, 323/ 31
again to his old	<b>craft</b>	of railing. "He appeared	6, 362/ 28
how much it was	<b>craftily</b>	devised like, and so	6, 285/ 16
preaching do covertly and	<b>craftily</b>	set out the damnable	6, 399/ 12
shamefully after all his	<b>crakes</b>	he forsook his master	6, 283/ 16
Lent of wigs and	<b>craknels</b>	, and yet ye would	6, 236/ 9
before the world was	<b>created</b>	, foreseeing in his divine	6, 401/ 35
people whom God hath	<b>created</b>	shall be damned only	6, 402/ 15
punished them, and cruelly	<b>created</b>	them to wretchedness. Our	6, 405/ 6
already from the first	<b>creation</b>	to go forth in	6, 74/ 12
whole work of his	<b>creation</b>	, though it have in	6, 74/ 30
it. For at our	<b>creation</b>	he gave but two	6, 138/ 35
but only to the	<b>Creator</b>	, then they be nothing	6, 357/ 30

give none to no	<b>creature</b>	, where were then God's	6, 48/ 23
for then must every	<b>creature</b>	be equal; nor also	6, 74/ 30
Lady or any other	<b>creature</b>	our advocate, or pray	6, 97/ 7
sake do to any	<b>creature</b>	like honor as to	6, 97/ 24
nor to any other	<b>creature</b>	like honor as to	6, 97/ 26
to a more excellent	<b>creature</b>	, as to angels or	6, 97/ 32
to image nor any	<b>creature</b>	in all the whole	6, 357/ 5
may do to a	<b>creature</b>	, and Saint Gregory uses	6, 357/ 29
could a silly wretched	<b>creature</b>	do or suffer for	6, 397/ 4
themselves that are but	<b>creatures</b>	, instead of God himself	6, 62/ 11
blind affection toward other	<b>creatures</b>	, or our own proud	6, 73/ 15
honor, and adoration that	<b>creatures</b>	doth only to God	6, 97/ 33
their master and the	<b>creatures</b>	mates to the Maker	6, 99/ 10
name which from all	<b>creatures</b>	, since they be all	6, 115/ 9
the worship of his	<b>creatures</b>	, ye proved me yet	6, 188/ 6
to these two goodly	<b>creatures</b>	Luther and Tyndale --	6, 304/ 9
scripture from all manner	<b>creatures</b>	. For the scripture saith	6, 358/ 31
Chapter The letter of	<b>credence</b>	sent from his friend	6, 5/ 3
The declaration of the	<b>credence</b>	by the mouth of	6, 5/ 5
so stiff against all	<b>credence</b>	to be given to	6, 6/ 10
salvation to give firm	<b>credence</b>	and full obedience unto	6, 10/ 24
of the faith equal	<b>credence</b>	is to be given	6, 14/ 6
of his with certain	<b>credence</b>	to be declared unto	6, 21/ 8
Chapter The letter of	<b>credence</b>	sent from his friend	6, 24/ 19
The declaration of the	<b>credence</b>	by the mouth of	6, 24/ 21
dependeth. The Letter of	<b>Credence</b>	Master Chancellor, as heartily	6, 24/ 24
to give no less	<b>credence</b>	than to yourself concerning	6, 26/ 12
I demanded him his	<b>credence</b>	) showed me that ye	6, 27/ 29
had thus declared his	<b>credence</b>	, he desired me both	6, 32/ 25
determined to give full	<b>credence</b>	to me, and take	6, 33/ 17
so stiff against all	<b>credence</b>	to be given to	6, 63/ 9
reason they should give	<b>credence</b>	to credible persons, reporting	6, 66/ 2
that would diminish his	<b>credence</b>	with affirming all the	6, 68/ 14
were worn out of	<b>credence</b>	with me, when they	6, 68/ 20
be too light of	<b>credence</b>	. And thus much have	6, 70/ 8
ye mistrust, causeless, the	<b>credence</b>	and faith of honest	6, 73/ 33
few to trust their	<b>credence</b>	in a thing so	6, 77/ 25
you to withstand any	<b>credence</b>	to be given to	6, 95/ 11
What should we give	<b>credence</b>	to the example of	6, 97/ 2
take all authority and	<b>credence</b>	from every word of	6, 155/ 22
salvation to give firm	<b>credence</b>	and full obedience unto	6, 162/ 14
where no man giveth	<b>credence</b>	to other. But among	6, 164/ 3
if every man give	<b>credence</b>	to the church." "But	6, 164/ 4
give diligent hearing, firm	<b>credence</b>	, and faithful obedience to	6, 166/ 19

so far out of	<b>credence</b>	with you that ye	6, 176/ 25
your Creed out of	<b>credence</b>	but if he bring	6, 179/ 25
nothing, nor give sure	<b>credence</b>	to the tradition of	6, 181/ 30
lay to diminish their	<b>credence</b>	, that it might seem	6, 224/ 21
cast it out of	<b>credence</b>	. What labor took Philostratus	6, 241/ 27
of the faith, equal	<b>credence</b>	is to be given	6, 247/ 7
of fear in the	<b>credence</b>	of God's commination and	6, 252/ 30
our faith, increaseth the	<b>credence</b>	in our incredulity: so	6, 254/ 32
of fast and firm	<b>credence</b>	to the faith that	6, 254/ 35
put after out of	<b>credence</b>	; so must these folk	6, 256/ 6
and give faith and	<b>credence</b>	to an infidel, whom	6, 261/ 9
only to induce a	<b>credence</b>	or credulity in the	6, 263/ 19
the contrary to give	<b>credence</b>	in such a point	6, 263/ 24
mind to conceive a	<b>credence</b>	and an opinion, or	6, 267/ 14
laboreth to destroy the	<b>credence</b>	and good use, and	6, 347/ 12
bear them, diminish his	<b>credence</b>	, he was forced to	6, 367/ 27
the belief and firm	<b>credence</b>	given not only to	6, 388/ 4
he were out of	<b>credence</b>	with us. And therefore	6, 397/ 14
obedience of faith and	<b>credence</b>	of the word of	6, 403/ 20
peradventure give the less	<b>credence</b>	to all good men	6, 417/ 17
going on pilgrimages, and	<b>credence</b>	to be given to	6, 426/ 1
the Apostles, "Erat multitudo	<b>credentium</b>	, anima una et cor	6, 191/ 18
Accedentem ad deum oportet	<b>credere</b>	" (Whoso will come to	6, 111/ 3
Accedentem ad deum oportet	<b>credere</b>	" (A man cannot come	6, 194/ 28
devil, he answered him, "	<b>Credere</b>	en le diable, my	6, 234/ 12
Io ground fatige a	<b>credere</b>	in dio." ("Believe in	6, 234/ 13
of so good and	<b>credible</b>	persons that they seem	6, 63/ 21
were reported because many	<b>credible</b>	men tell them, forasmuch	6, 64/ 9
seem they never so	<b>credible</b>	, whereas reason and nature	6, 64/ 18
one is alone more	<b>credible</b>	than they all --	6, 64/ 19
should give credence to	<b>credible</b>	persons, reporting them things	6, 66/ 2
that seemed good and	<b>credible</b>	?" "If they were," quoth	6, 68/ 19
they be reported by	<b>credible</b>	witness having no cause	6, 70/ 6
if the men be	<b>credible</b>	, and earnestly report it	6, 71/ 35
Some twain be more	<b>credible</b>	than some ten. And	6, 82/ 27
and yet he not	<b>credible</b>	in his own cause	6, 83/ 13
again another man more	<b>credible</b>	than twain of him	6, 257/ 25
as good and as	<b>credible</b>	as the law requireth	6, 260/ 33
witness but honest and	<b>credible</b>	, the law made by	6, 261/ 5
myself seen and by	<b>credible</b>	folk have heard, like	6, 295/ 16
thus be they very	<b>credibly</b>	informed both by word	6, 255/ 22
heard it reported right	<b>credibly</b>	, that the man we	6, 256/ 36
I have heard it	<b>credibly</b>	reported that there were	6, 267/ 5
where he saith, "Qui	<b>crediderit</b>	et baptizatus fuerit, salvus	6, 390/ 35

iustificat" (Faith justifieth). And "	<b>Credidit</b>	Abraam Deo, et reputatum	6, 390/ 24
worship was in great	<b>credit</b>	. And surely the spiritual	6, 324/ 2
you like a courteous	<b>creditor</b>	. And since he hath	6, 249/ 32
means that inclineth their	<b>credulity</b>	to consent in the	6, 223/ 25
good member thereof, the	<b>credulity</b>	and belief whereby we	6, 254/ 15
induce a credence or	<b>credulity</b>	in the judges' minds	6, 263/ 19
he were taught his	<b>Creed</b>	before in his own	6, 133/ 27
he should con his	<b>Creed</b>	before, because every Christian	6, 133/ 28
and taught him his	<b>Creed</b>	and set him to	6, 135/ 1
his faith but his	<b>Creed</b>	before he go to	6, 135/ 2
be contrary to his	<b>Creed</b>	. As for example, if	6, 135/ 7
to him against his	<b>Creed</b>	, till he have found	6, 135/ 20
by acceptation, whereas the	<b>Creed</b>	saith of our Savior	6, 135/ 27
better that besides his	<b>Creed</b>	he had knowledge before	6, 136/ 10
specified in our common	<b>Creed</b>	, made in the beginning	6, 136/ 32
child with his only	<b>Creed</b>	(and much less our	6, 137/ 19
our old idolater without	<b>Creed</b>	) should so find out	6, 137/ 20
hear him say his	<b>Creed</b>	. For he knew him	6, 176/ 29
should never believe his	<b>Creed</b>	after, if he heard	6, 176/ 30
I. "Were then your	<b>Creed</b>	out of credence but	6, 179/ 25
witness with him?" "The	<b>Creed</b>	, " quoth he, "is a	6, 179/ 27
would have believed your	<b>Creed</b>	. " "So think I too	6, 179/ 30
so? But let our	<b>Creed</b>	alone a while and	6, 179/ 33
articles in any man's	<b>creed</b>	. And there is not	6, 241/ 15
come near to her	<b>cried</b>	out aloud, "Holy maiden	6, 87/ 22
meeting. And loud he	<b>cried</b>	out, "Ye men of	6, 100/ 15
for no good, he	<b>cried</b>	out as loud as	6, 234/ 3
this woman for she	<b>crieth</b>	upon us). And think	6, 215/ 11
witnesses published and the	<b>crime</b>	well proved) any new	6, 14/ 30
of himself in a	<b>crime</b>	whereof he is had	6, 15/ 12
cloak of a false	<b>crime</b>	, that where they lack	6, 30/ 23
in heresy because the	<b>crime</b>	is so great and	6, 261/ 14
in the punishment of	<b>crime</b>	when it is proved	6, 261/ 17
the person ere the	<b>crime</b>	be proved. "But now	6, 261/ 18
person and not the	<b>crime</b>	. Whereas methinketh, on the	6, 261/ 20
and abominable that the	<b>crime</b>	is, the more slow	6, 261/ 22
hatred of a heinous	<b>crime</b>	, the person, peradventure innocent	6, 262/ 28
the hatred of the	<b>crime</b>	were all the cause	6, 262/ 32
witnesses published and the	<b>crime</b>	well proved) any new	6, 264/ 15
the negative, in any	<b>crime</b>	that is seditious and	6, 267/ 3
of himself in a	<b>crime</b>	whereof he is had	6, 280/ 16
the truth of any	<b>crime</b>	which were so secret	6, 282/ 16
eftsoons with the same	<b>crime</b>	again, then is he	6, 410/ 20
that else all such	<b>crimes</b>	should pass forth unpunished	6, 263/ 1

in all such heinous	<b>crimes</b>	, reason is clear to	6, 266/ 17
meseemeth that of all	<b>crimes</b>	, in heresy might it	6, 266/ 20
slight witness in heinous	<b>criminal</b>	causes than in slighter	6, 14/ 22
slight witness in heinous	<b>criminal</b>	causes than in slighter	6, 260/ 2
the people in causes	<b>criminal</b>	can be but indifferent	6, 262/ 25
why that in heinous	<b>criminal</b>	causes, as theft, murder	6, 262/ 34
trouble; whereas in heinous	<b>criminal</b>	causes, neither is there	6, 264/ 2
quoth he, "since Saint	<b>Crispin</b>	and Saint Crispynyan were	6, 233/ 1
Saint Crispin and Saint	<b>Crispynyan</b>	were shoemakers, it were	6, 233/ 1
be so far waxen	<b>crooked</b>	that seldom can they	6, 417/ 6
an Irish fellow called	<b>Crookshanke</b>	, whom he had seen	6, 323/ 28
also burned at Paul's	<b>Cross</b>	the New Testament late	6, 28/ 20
as were at Paul's	<b>Cross</b>	declared to have been	6, 28/ 28
hanging on his holy	<b>cross</b>	had in honor and	6, 38/ 35
pieces of the holy	<b>cross</b>	, and saith that if	6, 50/ 19
such villainy to the	<b>cross</b>	of Christ? Because, as	6, 50/ 23
the pieces of the	<b>cross</b>	, that there is none	6, 50/ 25
pieces of the holy	<b>cross</b>	would not have failed	6, 50/ 27
the garnishing of the	<b>cross</b>	. And as though there	6, 50/ 29
is bestowed about Christ's	<b>cross</b>	. "Take all the gold	6, 50/ 30
the pieces of Christ's	<b>cross</b>	through Christendom (albeit many	6, 50/ 31
the pieces of Christ's	<b>cross</b>	, if it were compared	6, 51/ 4
but only about the	<b>cross</b>	of Christ. For that	6, 51/ 12
and perils: "Help, holy	<b>cross</b>	of Bradman! Help, our	6, 99/ 26
him preach at Paul's	<b>Cross</b>	that our Lady was	6, 100/ 13
was rudely shaped in	<b>cross</b>	with thread wrapped about	6, 222/ 17
holy relic, his holy	<b>cross</b>	, declare by miracle and	6, 225/ 20
and make his own	<b>cross</b>	known from the crosses	6, 225/ 21
that stood by the	<b>cross</b>	at Christ's Passion, she	6, 232/ 15
the women following the	<b>cross</b>	with many an unwomanly	6, 236/ 2
believe not that the	<b>cross</b>	which they see was	6, 237/ 7
it was the holy	<b>cross</b>	itself, and much less	6, 237/ 8
paradise, hanging on the	<b>cross</b>	. And surely if men's	6, 283/ 13
a candle before the	<b>cross</b>	for lying with a	6, 297/ 14
worship to the holy	<b>cross</b>	that Christ died on	6, 360/ 4
feast of the holy	<b>cross</b>	and the feast of	6, 360/ 8
Lady, nor the holy	<b>cross</b>	, nor Christ's blessed Body	6, 367/ 32
saints of Christ, the	<b>cross</b>	of Christ, the mother	6, 374/ 25
Lady, cast down Christ's	<b>cross</b>	, thrown out the Blessed	6, 427/ 34
sacraments, pulling down Christ's	<b>cross</b>	, blaspheming his blessed saints	6, 433/ 30
cross known from the	<b>crosses</b>	of the two thieves	6, 225/ 21
they would say the	<b>crow</b>	were white. And in	6, 255/ 31
that would say the	<b>crow</b>	were white must, if	6, 256/ 2
that was in Christ's	<b>crown</b>	bud and bring forth	6, 84/ 20



that ever wore the	<b>crown</b>	in this realm which	6, 326/ 1
for me but the	<b>crown</b>	of justice). "Thereunto he	6, 396/ 27
ravens and the carrion	<b>crows</b>	, that never meddle with	6, 296/ 23
about and worship the	<b>crucifix</b>	. Who showed also Saint	6, 39/ 17
the image of the	<b>crucifix</b>	but God, which thing	6, 39/ 19
blessed image of the	<b>crucifix</b>	, neither to layman nor	6, 47/ 17
despite upon the holy	<b>crucifix</b>	, an image made in	6, 47/ 29
beholding of the holy	<b>crucifix</b>	, than when he lacketh	6, 56/ 24
an image of the	<b>crucifix</b>	a dead man raised	6, 78/ 22
some rood hath no	<b>crucifix</b>	thereon, and they believe	6, 237/ 7
these two words "Christus	<b>crucifixus</b>	" do not so lively	6, 47/ 15
painful torments that his	<b>cruel</b>	enemies would put to	6, 32/ 11
a willful, purpensed, heinous,	<b>cruel</b>	deed as this had	6, 326/ 4
the wretched tyrants and	<b>cruel</b>	tormentors, as though all	6, 370/ 36
then was all their	<b>cruel</b>	sport and laughter either	6, 371/ 9
while this fierce and	<b>cruel</b>	tyranny, and entered into	6, 372/ 9
as for the malicious,	<b>cruel</b>	dealing of men of	6, 372/ 29
war wax furious and	<b>cruel</b>	, yet was there never	6, 373/ 5
all evil, and such	<b>cruel</b>	appetite as never tyrant	6, 403/ 1
him so spiteous and	<b>cruel</b>	, that for his own	6, 403/ 9
an angry and a	<b>cruel</b>	heart, by which they	6, 410/ 11
to find none so	<b>cruel</b>	Turks as them. It	6, 412/ 14
of teaching, be beaten	<b>cruelly</b>	with abjurations and open	6, 31/ 11
wrongfully punished them, and	<b>cruelly</b>	created them to wretchedness	6, 405/ 5
diverse fashions of exquisite	<b>cruelties</b>	that, I ween, they	6, 372/ 4
now men abhor this	<b>cruelty</b>	in the church. And	6, 31/ 25
hope, or dread, pity,	<b>cruelty</b>	, meed, request, or some	6, 262/ 19
left no kind of	<b>cruelty</b>	or spite undone but	6, 372/ 12
but they fall in	<b>cruelty</b>	when they fall to	6, 372/ 31
in such kind of	<b>cruelty</b>	as hath been among	6, 373/ 7
heretics, if the violent	<b>cruelty</b>	first used by the	6, 406/ 24
against the malice and	<b>cruelty</b>	of the wrongdoer. For	6, 415/ 6
their punishment to God's	<b>cruelty</b>	, and finally turning the	6, 428/ 12
the false accusation of	<b>cruelty</b>	, do no more therein	6, 428/ 27
pair of their old	<b>crutches</b>	, with twelve pence spent	6, 85/ 27
as their throats can	<b>cry</b>	. Will you mend that	6, 236/ 5
more marvelous is a	<b>cuckoo</b>	than a cock, though	6, 80/ 15
cause of all their	<b>cumbrance</b>	. And finally if they	6, 235/ 18
he thought would be	<b>cumbrous</b>	because her gear was	6, 228/ 29
their husbands change their	<b>cumbrous</b>	conditions. Or if themselves	6, 235/ 16
themselves peradventure change their	<b>cumbrous</b>	tongues, which is haply	6, 235/ 17
of other virtuous and	<b>cunning</b>	men would in any	6, 23/ 31
of known virtue and	<b>cunning</b>	, what do they thereby	6, 30/ 29
is good, while so	<b>cunning</b>	men and good men	6, 30/ 33

by calling good and	<b>cunning</b>	men Lutherans, they may	6, 31/ 1
to be virtuous and	<b>cunning</b>	) should, instead of teaching	6, 31/ 10
other side, alleged much	<b>cunning</b>	, virtue, and goodness. I	6, 36/ 10
it, which have no	<b>cunning</b>	in such matters, but	6, 37/ 32
so many a godly	<b>cunning</b>	man, as hath been	6, 38/ 23
be by astronomy, which	<b>cunning</b>	who can learn that	6, 66/ 11
day lacked all that	<b>cunning</b>	. "Yet will I not	6, 66/ 34
say were not so	<b>cunning</b>	in the maintenance of	6, 68/ 5
and learning that right	<b>cunning</b>	men highly marveled to	6, 93/ 17
glosses against the old	<b>cunning</b>	and blessed fathers' interpretations	6, 123/ 16
that since they had	<b>cunning</b>	to preach they were	6, 124/ 17
praise and show of	<b>cunning</b>	, ever mistrusting his own	6, 126/ 35
man is there so	<b>cunning</b>	but he may find	6, 144/ 17
one side, and a	<b>cunning</b>	doctor on the other	6, 157/ 6
but some other honest	<b>cunning</b>	man, yet were the	6, 180/ 16
of knowledge of the	<b>cunning</b>	. For in records of	6, 218/ 16
beneficed men, both very	<b>cunning</b>	men, both twain very	6, 267/ 6
for so good and	<b>cunning</b>	men was after found	6, 269/ 16
of so many great	<b>cunning</b>	fathers and holy saints	6, 304/ 4
old holy fathers and	<b>cunning</b>	doctors and against the	6, 305/ 12
some man is so	<b>cunning</b>	by experience of jewels	6, 322/ 25
And when all his	<b>cunning</b>	was come to this	6, 323/ 29
he was not yet	<b>cunning</b>	enough in the craft	6, 323/ 31
well known both for	<b>cunning</b>	and virtuous. And therefore	6, 324/ 4
a virtuous and a	<b>cunning</b>	. "By Saint Mary," quoth	6, 327/ 30
showed us what other	<b>cunning</b>	masters of that school	6, 328/ 12
desire of knowledge and	<b>cunning</b>	. Now if this would	6, 332/ 32
many virtuous, wise, and	<b>cunning</b>	fathers as have been	6, 350/ 23
answered by good and	<b>cunning</b>	men that he perceived	6, 361/ 23
of these old holy	<b>cunning</b>	men had understood any	6, 367/ 23
honorable, virtuous, and very	<b>cunning</b>	persons examined. For he	6, 379/ 5
either excellent gift of	<b>cunning</b>	, great labor spent in	6, 385/ 6
had given them --	<b>cunning</b>	, almsdeed, faith, and all	6, 385/ 13
and had all the	<b>cunning</b>	that possible could be	6, 385/ 16
that he taketh for	<b>cunning</b>	, and seeth such a	6, 418/ 16
for good men and	<b>cunning</b>	, whom they have, either	6, 418/ 22
that men of such	<b>cunning</b>	and knowledge in scripture	6, 418/ 24
he reckoneth good and	<b>cunning</b>	) follow and lean unto	6, 418/ 30
how good or how	<b>cunning</b>	soever he seem, while	6, 420/ 2
estimation for virtue or	<b>cunning</b>	, then consider in thyself	6, 420/ 12
more virtue nor more	<b>cunning</b>	than had Saint Augustine	6, 420/ 13
holy fathers, of whose	<b>cunning</b>	, virtue, and salvation we	6, 421/ 10
holy fathers, so many	<b>cunning</b>	doctors, and so many	6, 421/ 32
but that those holy	<b>cunning</b>	men, illumined with the	6, 427/ 16

all the virtuous and	<b>cunning</b>	doctors by row, from	6, 434/ 10
the bridle, or be	<b>cup-shot</b>	, or wax too proud	6, 131/ 24
be served himself in	<b>cups</b>	of gold, and suffer	6, 41/ 16
that is bestowed upon	<b>cups</b>	-- what speak we	6, 50/ 35
what speak we of	<b>cups</b>	? in which the gold	6, 51/ 1
For holy scripture saith, "	<b>Curam</b>	habe de bono nominae	6, 281/ 9
saith, "Unicuique dedit Deus	<b>curam</b>	de proximo suo" (God	6, 415/ 8
disobedience, saith that the	<b>curates</b>	do go and show	6, 349/ 37
the bishops and the	<b>curates</b>	too, feigning that the	6, 350/ 14
the bishops and the	<b>curates</b>	, feigning that they should	6, 350/ 29
so doth his special	<b>cure</b>	and providence bring ever	6, 88/ 30
without any other special	<b>cure</b>	of his, upon their	6, 113/ 30
present assistance and special	<b>cure</b>	of God, perpetual with	6, 119/ 23
of fleshly delight or	<b>cure</b>	of worldly procreation than	6, 151/ 11
God had his special	<b>cure</b>	upon them most especial	6, 172/ 28
pleasant, some painful, to	<b>cure</b>	her. The Fifth Chapter	6, 206/ 10
damnation -- had a	<b>cure</b>	and care of his	6, 212/ 6
his book of that	<b>cure</b>	and care that men	6, 220/ 3
them that hath the	<b>cure</b>	of his church, after	6, 220/ 28
God and his tender	<b>cure</b>	upon his chosen church	6, 243/ 25
before that kept his	<b>cure</b>	also as this other	6, 269/ 29
unmeet for a great	<b>cure</b>	; therefore, saith Tyndale, that	6, 306/ 7
hath committed unto their	<b>cure</b>	, and the flock that	6, 430/ 7
next went in was	<b>cured</b>	of his disease, was	6, 60/ 32
their good state perfectly	<b>cured</b>	and suddenly. "And in	6, 93/ 29
himself of an access,	<b>cured</b>	another with his prayer	6, 216/ 10
if himself had been	<b>cured</b>	too. For now instead	6, 216/ 13
blame and more easily	<b>cured</b>	, so is that master	6, 418/ 32
most costly and most	<b>curious</b>	that any painter or	6, 44/ 29
to show the proud,	<b>curious</b>	king one miracle or	6, 82/ 7
to tell, nor so	<b>curious</b>	greatly to care. But	6, 97/ 35
as be most costly,	<b>curiously</b>	, and most workmanly wrought	6, 40/ 14
mittebam prophetas et ipsi	<b>currebant</b>	. Non loquebar ad eos	6, 167/ 14
the remnant be by	<b>curse</b>	cast out of the	6, 194/ 6
much more worthy the	<b>curse</b>	of God than the	6, 297/ 29
which fell into the	<b>curse</b>	of his father Noe	6, 297/ 30
though God in this	<b>cursed</b>	world, when we fall	6, 100/ 25
death." "Thus devised these	<b>cursed</b>	wretches so many diverse	6, 372/ 3
as Saint Paul saith, "	<b>Cursed</b>	be he and though	6, 419/ 34
But such is this	<b>cursed</b>	affection of pride, and	6, 423/ 19
man upon pain of	<b>cursing</b>	was commanded that in	6, 69/ 22
himself, "Bonum certamen certavi,	<b>cursum</b>	consummavi, et nunc superest	6, 396/ 24
like as in common	<b>custom</b>	of people we do	6, 48/ 31
of this manner and	<b>custom</b>	specially in them which	6, 54/ 10

in common use and	<b>custom</b>	. But now because all	6, 70/ 19
swift and sure by	<b>custom</b>	of going and running	6, 132/ 4
children of Israel by	<b>custom</b>	of sin so darked	6, 141/ 13
not been by evil	<b>custom</b>	corrupted -- might verily	6, 141/ 16
by the faith and	<b>custom</b>	of all the people	6, 210/ 13
morning for a common	<b>custom</b>	. Will ye break that	6, 235/ 36
ye break that evil	<b>custom</b>	, or cast away Good	6, 235/ 36
form of judgment in	<b>custom</b>	, wherein, for lucre ensuing	6, 263/ 29
and against the continual	<b>custom</b>	of Christ's church, so	6, 305/ 13
almost received in general	<b>custom</b>	before, and with the	6, 311/ 13
in so common a	<b>custom</b>	of confession, oftener than	6, 351/ 7
right belief and godly	<b>custom</b>	of worship done to	6, 355/ 24
in malice and evil	<b>custom</b>	of sin, deserve to	6, 401/ 26
be nothing commonly and	<b>customably</b>	done nor that no	6, 76/ 11
well, at the first	<b>customably</b>	received to grace, and	6, 417/ 1
of Lutherans should be	<b>customably</b>	brought in men's ears	6, 418/ 1
against the old ancient	<b>customs</b>	of Christ's church, mocking	6, 49/ 18
of Christian nations, not	<b>cut</b>	off nor fallen off	6, 12/ 22
post and that post,	<b>cut</b>	out and carved in	6, 52/ 17
church, finding one beam	<b>cut</b>	a great deal too	6, 71/ 25
of timber that was	<b>cut</b>	too short for the	6, 81/ 2
not being precided and	<b>cut</b>	off, meaning that his	6, 107/ 25
the goblet's bottom, or	<b>cut</b>	your girdle before your	6, 130/ 16
church. Who be thereby	<b>cut</b>	off from the lively	6, 146/ 26
body, till it be	<b>cut</b>	off for fear of	6, 193/ 34
profession of heresy, or	<b>cut</b>	off and cast out	6, 194/ 24
for fear of infection	<b>cut</b>	off, or else willingly	6, 205/ 28
of Christian nations, not	<b>cut</b>	off nor fallen off	6, 206/ 13
it seemed as new	<b>cut</b>	as if it had	6, 222/ 19
for they may be	<b>cut</b>	off both. "Nay," quoth	6, 250/ 25
prison ere he was	<b>cut</b>	down. And he told	6, 318/ 2
a lewd surgeon would	<b>cut</b>	off the leg by	6, 339/ 16
from the gout, or	<b>cut</b>	off a man's head	6, 339/ 17
keep a knife to	<b>cut</b>	his meat, and which	6, 344/ 12
did no more but	<b>cut</b>	their throats. And very	6, 371/ 16
and rather chose to	<b>cut</b>	off the members with	6, 375/ 18
taken from him for	<b>cutting</b>	of his fingers. And	6, 344/ 13
and glorious martyr Saint	<b>Cyprian</b>	in his epistle against	6, 202/ 13
Ambrose, Saint Gregory, Saint	<b>Cyprian</b>	, Saint Chrysostom, with many	6, 420/ 14
certain works of Saint	<b>Cyprian</b>	, Saint Augustine, and some	6, 431/ 2
the one side Saint	<b>Cyprian</b>	, Saint Jerome, Saint Ambrose	6, 434/ 8
not for a hundred	<b>Cyprians</b>	, I care not for	6, 367/ 21
Postula a me et	<b>dabo</b>	tibi gentes hereditatem tuam	6, 173/ 14
Quoniam omnes dii gentium	<b>daemonia</b>	, dominus autem caelos fecit	6, 45/ 8

proveth that many things	<b>daily</b>	done by nature or	6, 6/ 28
that at pilgrimages be	<b>daily</b>	many great and undoubted	6, 7/ 24
and that where he	<b>daily</b>	seeth that such as	6, 51/ 13
which thing, because I	<b>daily</b>	see, I assented. Then	6, 67/ 8
proveth that many things	<b>daily</b>	done by nature or	6, 77/ 2
that the acquaintance and	<b>daily</b>	beholding taketh away the	6, 80/ 2
the Thames because we	<b>daily</b>	see it. But he	6, 80/ 4
hand, when we see	<b>daily</b>	a great piece of	6, 81/ 5
very quick saint, and	<b>daily</b>	sought so thick to	6, 87/ 21
many miracles as be	<b>daily</b>	told and written, done	6, 91/ 7
that at pilgrimages be	<b>daily</b>	many great and undoubted	6, 92/ 24
open miracle as is	<b>daily</b>	in divers places done	6, 95/ 20
reverent honor is there	<b>daily</b>	done, under the name	6, 98/ 12
And therefore is our	<b>daily</b>	food one of the	6, 233/ 21
matter of miracles therein	<b>daily</b>	done is neither feigned	6, 246/ 2
is seditious and hath	<b>daily</b>	folk of evil conscience	6, 267/ 3
would happen sometimes, and	<b>daily</b>	doth, in men not	6, 394/ 7
not so proud a	<b>dame</b>	as ye take her	6, 130/ 28
For a few doting	<b>dames</b>	make not the people	6, 237/ 11
for holy relics, or	<b>dammed</b>	wretches to be worshipped	6, 223/ 10
that they not only	<b>damn</b>	Tyndale's translation (wherein there	6, 293/ 23
but over that do	<b>damn</b>	all other, and as	6, 293/ 24
that no sin can	<b>damn</b>	any Christian man, but	6, 352/ 33
And that God shall	<b>damn</b>	all that shall be	6, 377/ 26
as Luther saith, can	<b>damn</b>	a Christian man, save	6, 389/ 19
saith that nothing can	<b>damn</b>	any Christian man but	6, 390/ 7
that no sin could	<b>damn</b>	them but only lack	6, 393/ 28
goodness is inestimable, doth	<b>damn</b>	so huge a number	6, 402/ 21
none evil deed can	<b>damn</b>	us. And if we	6, 403/ 27
it out of all	<b>damnable</b>	errors is nothing else	6, 8/ 18
faith fall in any	<b>damnable</b>	error, doth put in	6, 11/ 26
it out of all	<b>damnable</b>	errors is nothing else	6, 113/ 6
that we conceive no	<b>damnable</b>	error." "Well said," quoth	6, 117/ 20
whereof might follow any	<b>damnable</b>	error concerning the faith	6, 119/ 21
little while after, the	<b>damnable</b>	spirit of pride that	6, 123/ 2
heretics be drowned in	<b>damnable</b>	errors. The contrary opinion	6, 147/ 22
drown themselves in those	<b>damnable</b>	heresies, was nothing but	6, 153/ 6
faith wherein it is	<b>damnable</b>	to dwell in doubt	6, 159/ 24
bring us into any	<b>damnable</b>	error." The Twenty-Seventh Chapter	6, 162/ 11
people think it a	<b>damnable</b>	error to believe the	6, 164/ 19
would not amend any	<b>damnable</b>	fault?" "Yes," quoth he	6, 165/ 7
or avoiding of all	<b>damnable</b>	error (that ye might	6, 165/ 34
of, the error were	<b>damnable</b>	. For we speak of	6, 170/ 30
grant," quoth he. "For	<b>damnable</b>	were it in such	6, 170/ 32

affirmed it. And as	<b>damnable</b>	were it, and yet	6, 170/ 35
then were this always	<b>damnable</b>	and plain idolatry." "Very	6, 171/ 6
but were in a	<b>damnable</b>	error." "That will no	6, 171/ 24
living and dying in	<b>damnable</b>	error they could not	6, 172/ 14
church may have any	<b>damnable</b>	error in the faith	6, 172/ 32
the church from any	<b>damnable</b>	error. "Now when the	6, 178/ 29
his church from all	<b>damnable</b>	errors in the faith	6, 182/ 29
way to escape from	<b>damnable</b>	errors. And therefore may	6, 183/ 31
scripture for peril of	<b>damnable</b>	errors that might ensue	6, 183/ 33
it were false were	<b>damnable</b>	, ye must believe, and	6, 184/ 33
faith fall in any	<b>damnable</b>	error, doth put in	6, 187/ 6
wrong belief and a	<b>damnable</b>	. Which, eftsoons, ye proved	6, 188/ 10
so long in so	<b>damnable</b>	idolatry, as this were	6, 210/ 3
agree together upon any	<b>damnable</b>	error. And therefore would	6, 224/ 16
to wit, a thing	<b>damnable</b>	, false, and feigned. "Wherein	6, 224/ 20
consent together in any	<b>damnable</b>	error, yet may he	6, 239/ 3
one that were a	<b>damnable</b>	wretch. For therein were	6, 239/ 5
to agree in any	<b>damnable</b>	error and fall in	6, 239/ 13
though it were no	<b>damnable</b>	error to take one	6, 239/ 15
yet were it a	<b>damnable</b>	error to worship any	6, 239/ 17
of these things be	<b>damnable</b>	or displeasing to God	6, 245/ 20
to fall into any	<b>damnable</b>	error thereby, it is	6, 245/ 27
fellows among other their	<b>damnable</b>	heresies have one, that	6, 288/ 29
of this concerneth his	<b>damnable</b>	heresies touching the Blessed	6, 353/ 34
that the Bohemians were	<b>damnable</b>	heretics for doing the	6, 361/ 22
his writings before called	<b>damnable</b>	heretics, were good Christian	6, 361/ 28
evil hope and a	<b>damnable</b>	. Now where ye say	6, 383/ 14
craftily set out the	<b>damnable</b>	sect of Luther, hope	6, 399/ 12
for our sake, this	<b>damnable</b>	heresy holdeth that God	6, 403/ 5
and condemn his deadly,	<b>damnable</b>	heresies. "Now ween I	6, 426/ 14
shall be to God	<b>damnable</b>	displeasing, nor of any	6, 147/ 6
doth, nor can do,	<b>damnable</b>	construe it wrong, which	6, 147/ 12
that they had therein	<b>damnable</b>	been deceived, then living	6, 172/ 13
ascribe our salvation and	<b>damnation</b>	, and all our deeds	6, 19/ 8
for our delusion and	<b>damnation</b>	. If it may either	6, 101/ 30
upon pain of perpetual	<b>damnation</b>	for the profession of	6, 106/ 12
God's displeasure, and their	<b>damnation</b>	, fall in any false	6, 147/ 19
punishment by his brother's	<b>damnation</b>	growing of his evil	6, 212/ 3
with the state of	<b>damnation</b>	-- had a cure	6, 212/ 6
upon pain of eternal	<b>damnation</b>	without covering or cautel	6, 282/ 24
the peril of endless	<b>damnation</b>	, that would upon boldness	6, 284/ 1
every man must upon	<b>damnation</b>	eschew, though he follily	6, 284/ 10
that there is no	<b>damnation</b>	to them that be	6, 400/ 17
that there is no	<b>damnation</b>	to them that be	6, 400/ 19

ascribe our salvation and	<b>damnation</b>	and all our deeds	6, 402/ 9
may they without eternal	<b>damnation</b>	suffer other people, and	6, 415/ 25
of Saint Paul, "Nihil	<b>damnationis</b>	est his qui sunt	6, 398/ 16
accursed, and his books	<b>damned</b>	and under great pains	6, 29/ 31
he showeth not unto	<b>damned</b>	wretches in hell, and	6, 57/ 9
resemble it, like the	<b>damned</b>	spirits to the old	6, 57/ 13
be none illusions of	<b>damned</b>	spirits but the mighty	6, 120/ 11
and through all Christendom	<b>damned</b>	and defamed already by	6, 295/ 11
those that would be	<b>damned</b>	wretches, have kept away	6, 332/ 18
by the general council	<b>damned</b>	and annulled. But this	6, 355/ 10
things which had been	<b>damned</b>	and determined in general	6, 364/ 24
if they shall be	<b>damned</b>	, yet they say it	6, 377/ 19
they that shall be	<b>damned</b>	, shall be damned, he	6, 377/ 21
be damned, shall be	<b>damned</b>	, he saith, for no	6, 377/ 22
all that shall be	<b>damned</b>	, for his own deeds	6, 377/ 26
he foreknoweth to be	<b>damned</b>	, no manner works be	6, 398/ 27
appetites, he shall be	<b>damned</b>	, for all his faith	6, 400/ 23
hath created shall be	<b>damned</b>	only because he would	6, 402/ 16
ways of devils and	<b>damned</b>	souls. Then fall they	6, 405/ 3
is that master double	<b>damned</b>	, as the cause both	6, 418/ 33
the very church indeed)	<b>damneth</b>	all their ways, whereof	6, 196/ 20
before Wycliff's days, nor	<b>damneth</b>	his because it was	6, 316/ 4
is not in the	<b>damning</b>	of Tyndale's translation, but	6, 294/ 27
Carlastadius and his wife,	<b>Dan</b>	Otho, monk, and his	6, 434/ 16
also to sing, and	<b>dance</b>	too, to God's honor	6, 44/ 10
drink drunk there, and	<b>dance</b>	and reel homeward. And	6, 100/ 5
therein were no more	<b>danger</b>	to man's soul nor	6, 239/ 6
forasmuch as it is	<b>dangerous</b>	to translate the text	6, 315/ 23
chapter of the prophet	<b>Daniel</b>	, it is more likely	6, 89/ 3
And when the prophet	<b>Daniel</b>	did by the steps	6, 240/ 32
For albeit that I	<b>dare</b>	be somewhat bold to	6, 23/ 1
the things that they	<b>dare</b>	not say. And of	6, 31/ 27
wretches they be, which	<b>dare</b>	despise that holy name	6, 39/ 29
to change; but this	<b>dare</b>	I be bold to	6, 40/ 37
speaketh of. And I	<b>dare</b>	make me bold to	6, 41/ 33
for the circle he	<b>dare</b>	not, for his ears	6, 52/ 33
of his counsel, nor	<b>dare</b>	not be so bold	6, 60/ 14
to silence, that I	<b>dare</b>	not now be bold	6, 68/ 26
as well as ye	<b>dare</b>	trust me I shall	6, 69/ 4
and such as I	<b>dare</b>	say for them, be	6, 69/ 7
ever christened. For I	<b>dare</b>	well say that there	6, 76/ 20
not suffice you, I	<b>dare</b>	say, if ye would	6, 84/ 14
the world, though they	<b>dare</b>	not be so bold	6, 138/ 23
that they not only	<b>dare</b>	put in water, but	6, 148/ 27

in water, but also	<b>dare</b>	not leave it out	6, 148/ 27
the worst. But yet	<b>dare</b>	I not assent that	6, 158/ 5
showed you before, I	<b>dare</b>	not well trust reason	6, 176/ 17
very church, though they	<b>dare</b>	not profess it openly	6, 190/ 1
far there from? I	<b>dare</b>	not say so much	6, 218/ 4
now tell you, I	<b>dare</b>	as boldly make you	6, 227/ 30
a natural fool, I	<b>dare</b>	hold you a wager	6, 231/ 29
or marvels, but they	<b>dare</b>	not speak of them	6, 242/ 19
as anywhere else; so	<b>dare</b>	I boldly say that	6, 295/ 18
another while. And I	<b>dare</b>	boldly say, both they	6, 314/ 1
the King's Highness, I	<b>dare</b>	make myself much more	6, 326/ 12
marks. Which sum, I	<b>dare</b>	say, there is no	6, 341/ 35
the bishop's pleasure. Now	<b>dare</b>	I be bold to	6, 350/ 5
neither," quoth I, "that	<b>dare</b>	I boldly say. And	6, 350/ 33
learned men. And I	<b>dare</b>	be bold to warrant	6, 420/ 21
that now be very	<b>dark</b>	in holy scripture were	6, 146/ 10
he, be darked, how	<b>dark</b>	will then the darkness	6, 298/ 9
custom of sin so	<b>darked</b>	in their natural knowledge	6, 141/ 14
light, saith he, be	<b>darked</b>	, how dark will then	6, 298/ 9
since the angel of	<b>darkness</b>	may transform and transfigure	6, 62/ 5
wretched world in such	<b>darkness</b>	as it is. For	6, 297/ 9
dark will then the	<b>darkness</b>	be; that is to	6, 298/ 10
flush at once, and	<b>dash</b>	rashly out holy scripture	6, 341/ 5
holy food to be	<b>dashed</b>	in their teeth. For	6, 144/ 37
also in holy scripture, "	<b>Date</b>	elemosinam, et omnia munda	6, 391/ 37
of late upon the	<b>daughter</b>	of Sir Roger Wentworth	6, 7/ 27
of late upon the	<b>daughter</b>	of Sir Roger Wentworth	6, 92/ 27
love of his host's	<b>daughter</b>	, and that he would	6, 371/ 21
the mother, the fair	<b>daughter</b>	, and all the whole	6, 371/ 24
especially one of his	<b>daughters</b>	, a very fair young	6, 93/ 7
way. The good king	<b>David</b>	thought it pleasant to	6, 44/ 8
church that the prophet	<b>David</b>	speaketh of, "Odi ecclesiam	6, 190/ 10
I think that King	<b>David</b>	fell not from his	6, 394/ 16
God well allowed in	<b>David</b>	. "Whereunto he said that	6, 398/ 35
it. God called on	<b>David</b>	by the prophet Nathan	6, 401/ 29
that day, by God,	<b>Davy</b>	will have thy coat	6, 373/ 29
poor, would at this	<b>day</b>	suffer the precious Blood	6, 41/ 20
in the cloud by	<b>day</b>	and the pillar of	6, 57/ 12
that yet unto this	<b>day</b>	, and so forth to	6, 59/ 22
had yet at this	<b>day</b>	lacked all that cunning	6, 66/ 34
yearly on Saint Stephen's	<b>Day</b>	it is somewhat sought	6, 79/ 9
Calyce many a fair	<b>day</b>	after, where she laughed	6, 88/ 5
give account at the	<b>Day</b>	of Judgment. What say	6, 106/ 1
albeit that it greatly	<b>day</b>	by day decayeth, and	6, 109/ 19



it greatly day by	day	decayeth, and much people	6, 109/ 19
scripture yet unto this	day	, as the article, which	6, 115/ 34
that he was the	day	before deceived in that	6, 125/ 22
seen in a summer's	day	. And some of them	6, 125/ 31
out all on a	day	, let us leave him	6, 134/ 33
of Antichrist and the	day	, manner, and fashion of	6, 146/ 16
the church until this	day	, begun by God in	6, 148/ 31
which was the Sabbath	Day	instituted by God among	6, 149/ 22
Jews, commanding the Sabbath	Day	to be kept holy	6, 149/ 23
is moral and the	day	legal, so that it	6, 149/ 25
ye see the Sabbath	Day	changed into Sunday without	6, 155/ 14
in the cloud by	day	and in the pillar	6, 182/ 19
and their opinions every	day	and wot ne'er where	6, 192/ 14
it shall at the	Day	of Doom be purified	6, 205/ 9
honor, and at the	Day	of Judgment to have	6, 214/ 32
been done within one	day	before. And divers relics	6, 222/ 20
shoe him on his	day	, which we must for	6, 226/ 32
and holy than Easter	Day	. And because one smith	6, 226/ 33
And on Saint Stephen's	Day	we must let all	6, 227/ 2
image is on his	day	borne in procession about	6, 227/ 24
it be a fair	day	then use they, as	6, 227/ 25
breach of the Sabbath	Day	to pull him out	6, 233/ 24
shoe upon Saint Loy's	Day	, and yet lawful enough	6, 233/ 27
contrary. Whereupon for that	day	we departed till another	6, 246/ 11
given you so long	day	, ye shall not need	6, 249/ 33
him there all that	day	themselves. But for conclusion	6, 268/ 2
among good folk many	day	in Christ's church, when	6, 283/ 4
and feed ourselves all	day	with the filthy delight	6, 296/ 28
wise. Nor at this	day	they be none otherwise	6, 302/ 13
at Baynard's Castle one	day	was it examined at	6, 318/ 27
should now at this	day	be kept in like	6, 340/ 12
as he goeth all	day	, without light or any	6, 354/ 17
and sleep till the	Day	of Doom. "Item, that	6, 354/ 33
in his heresies from	day	to day, from worse	6, 365/ 9
heresies from day to	day	, from worse to worse	6, 365/ 9
nor soul till the	Day	of Doom? Will not	6, 373/ 28
thou give her that	day	, by God, Davy will	6, 373/ 29
show that in the	Day	of Judgment he will	6, 393/ 1
he would in the	Day	of Judgment speak to	6, 393/ 9
Seven times in the	day	falleth the righteous man	6, 395/ 25
peradventure yet unto this	day	used less violence toward	6, 407/ 14
So that at this	day	the Turk hath estraited	6, 411/ 33
be saved in the	Day	of Judgment? What say	6, 429/ 18
clergy doth at this	day	no further for the	6, 431/ 9

Adam to the last	<b>day</b>	, from thenceforth to reign	6, 435/ 19
bliss incogitable, one everlasting	<b>day</b>	with his Father, himself	6, 435/ 21
have suffered before our	<b>days</b>	. %The Tenth Chapter The	6, 18/ 20
give attendance unto you,	<b>days</b>	and hours, as ye	6, 25/ 10
since in these few	<b>days</b>	, in which I have	6, 26/ 23
but that in the	<b>days</b>	of those holy saints	6, 40/ 39
there was in his	<b>days</b>	so great plenty of	6, 42/ 13
there was in his	<b>days</b>	so much gold, that	6, 42/ 29
he continued it forty	<b>days</b>	together. Now as for	6, 44/ 19
this not in our	<b>days</b>	only, but so hath	6, 59/ 8
hath been from Christ's	<b>days</b>	hither. I trow no	6, 59/ 8
not in their master's	<b>days</b>	only, but also after	6, 59/ 14
any gun in your	<b>days</b>	nor heard of any	6, 80/ 22
many done in your	<b>days</b>	in the presence of	6, 84/ 16
that in King Henry's	<b>days</b>	the Sixth, came with	6, 86/ 2
a five or six	<b>days</b>	before the king's coming	6, 86/ 4
in the king's father's	<b>days</b>	where the prior brought	6, 87/ 11
more too, before our	<b>days</b>	. And as for feigned	6, 90/ 29
miracles done in our	<b>days</b>	at divers images where	6, 92/ 30
prayer than a few	<b>days</b>	appointed. Then what an	6, 105/ 31
being one of these	<b>days</b>	converted, confirm and strengthen	6, 108/ 22
his church after their	<b>days</b>	. And when he said	6, 108/ 32
with you all the	<b>days</b>	to the world's end	6, 109/ 3
with you all the	<b>days</b>	till the end of	6, 114/ 6
with you all the	<b>days</b>	to the world's end	6, 118/ 5
he were away some	<b>days</b>	, as he were indeed	6, 118/ 7
from the church some	<b>days</b>	, if in some days	6, 118/ 7
days, if in some	<b>days</b>	he had no church	6, 118/ 8
prophet Jeremy, "Lo, the	<b>days</b>	be coming," said our	6, 142/ 15
come down to our	<b>days</b>	by continual succession from	6, 149/ 35
his apostles unto our	<b>days</b>	, but also the great	6, 152/ 6
been born in the	<b>days</b>	of Arius the heretic	6, 155/ 32
did in his own	<b>days</b>	and many days after	6, 156/ 16
own days and many	<b>days</b>	after many a thousand	6, 156/ 17
had been in Arius's	<b>days</b>	in the point that	6, 157/ 14
endure for his own	<b>days</b>	only while he lived	6, 173/ 19
be from the apostles'	<b>days</b>	continued till the end	6, 177/ 6
done so before our	<b>days</b>	. "Now come you," quoth	6, 180/ 38
a sinner in his	<b>days</b>	?" "What if he may	6, 197/ 2
divers times in his	<b>days</b>	in a wrong belief	6, 197/ 4
is not, nor many	<b>days</b>	hath not been, the	6, 199/ 5
their synagogue before Christ's	<b>days</b>	; and yet saints they	6, 224/ 25
none used on holy	<b>days</b>	? And why do you	6, 236/ 7
ever since the apostles'	<b>days</b>	, all the true interpreters	6, 244/ 26

ever since his apostles'	<b>days</b>	have taught false errors	6, 244/ 32
Now as for the	<b>days</b>	, " quoth I, "of Noe	6, 252/ 20
long time. And divers	<b>days</b>	were his judges fain	6, 271/ 13
for in Saint Paul's	<b>days</b>	, a layman had but	6, 307/ 29
guise were in his	<b>days</b>	that wives might have	6, 307/ 34
was long before his	<b>days</b>	by virtuous and well	6, 314/ 24
never heretic before his	<b>days</b>	, neither so wicked that	6, 315/ 14
of old before Wycliff's	<b>days</b>	, nor damneth his because	6, 316/ 3
years ago, in the	<b>days</b>	of the bishop that	6, 317/ 23
meddled with in your	<b>days</b>	?" "With many, my lord	6, 323/ 6
of long after his	<b>days</b>	and have his matter	6, 326/ 33
that were before Wycliff's	<b>days</b>	, remain lawful, and be	6, 331/ 10
was made before Wycliff's	<b>days</b>	or since. For if	6, 331/ 25
women, were in his	<b>days</b>	so bold in the	6, 334/ 11
were translated before Wycliff's	<b>days</b>	, they consequently did agree	6, 340/ 31
good men before these	<b>days</b>	, in this long time	6, 352/ 1
have suffered before our	<b>days</b>	. "If the world were	6, 374/ 11
Jerome's and Saint Augustine's	<b>days</b>	? What speak we of	6, 375/ 12
birth until our wretched	<b>days</b>	? Or who since Adam's	6, 375/ 14
always preached before Luther's	<b>days</b>	. For what preacher hath	6, 380/ 12
which believed all their	<b>days</b>	, and died in the	6, 420/ 16
church continued from Christ's	<b>days</b>	hitherto, as it well	6, 427/ 8
fathers' souls, condemning fasting	<b>days</b>	, setting at naught the	6, 433/ 32
at naught the holy	<b>days</b>	, pulling down the churches	6, 433/ 33
apostles' time to our	<b>days</b>	; and seeth on the	6, 434/ 4
that ever since Christ's	<b>days</b>	have testified by their	6, 434/ 21
make all their eyes	<b>daze</b>	. Then longed not only	6, 356/ 1
the degree of a	<b>deacon</b>	was a great thing	6, 300/ 30
nowadays if he be	<b>deacon</b>	and priest too, he	6, 300/ 34
should let all such	<b>dead</b>	images pass, and labor	6, 40/ 19
Rouncyvale there were a	<b>dead</b>	child restored again to	6, 71/ 23
of the crucifix a	<b>dead</b>	man raised to life	6, 78/ 23
the raising of a	<b>dead</b>	man." "If it seem	6, 79/ 32
the reviving of a	<b>dead</b>	man, than of the	6, 80/ 13
sure, if ye saw	<b>dead</b>	men as commonly called	6, 80/ 17
and set upon the	<b>dead</b>	stocks and stones. Now	6, 99/ 32
any man quick or	<b>dead</b>	, or of the whole	6, 123/ 20
men than in the	<b>dead</b>	skins of beasts. And	6, 144/ 2
be they as a	<b>dead</b>	hand is rather a	6, 194/ 35
if they think them	<b>dead</b>	as well in soul	6, 211/ 22
not the God of	<b>dead</b>	men but of living	6, 212/ 12
him to revive her	<b>dead</b>	son? Were the apostles	6, 214/ 34
also to every other	<b>dead</b>	man." "So may ye	6, 215/ 27
not pray to any	<b>dead</b>	man but with this	6, 216/ 16

think him that is	<b>dead</b>	. "Why," quoth he, "whereof	6, 216/ 21
would not have the	<b>dead</b>	bodies worshipped and set	6, 217/ 27
for them that be	<b>dead</b>	, those words, I say	6, 220/ 3
sepulchers and doing the	<b>dead</b>	corpse of rich men	6, 220/ 6
bones with them. The	<b>dead</b>	bones of the prophet	6, 225/ 8
Bible mentioneth, raised a	<b>dead</b>	body to life. And	6, 225/ 9
For as for the	<b>dead</b>	bodies of the holy	6, 225/ 16
that he raised a	<b>dead</b>	body by the touch	6, 225/ 18
the touch of the	<b>dead</b>	bones of the prophet	6, 225/ 18
the raising of a	<b>dead</b>	man with the touch	6, 225/ 22
know quick men from	<b>dead</b>	stones, and tree from	6, 231/ 3
they may find a	<b>dead</b>	dog in a ditch	6, 296/ 24
they burned up the	<b>dead</b>	body of the man	6, 317/ 27
all such except the	<b>dead</b>	man himself as most	6, 318/ 25
Now was the father	<b>dead</b>	, and other could we	6, 329/ 5
no men quick nor	<b>dead</b>	; but only to the	6, 354/ 14
Christian people, quick and	<b>dead</b>	, but also of Christ	6, 370/ 5
deeds but as a	<b>dead</b>	instrument, as a man	6, 377/ 25
it may be utterly	<b>dead</b>	. And therefore, as it	6, 386/ 7
the faith is but	<b>dead</b>	. "But here was it	6, 386/ 17
without good works is	<b>dead</b>	, he should not thereby	6, 386/ 19
no faith, because a	<b>dead</b>	faith is no faith	6, 386/ 24
no faith, as a	<b>dead</b>	man is no man	6, 386/ 24
faith that he calleth	<b>dead</b>	for lack of good	6, 386/ 26
said that she is	<b>dead</b>	even as she goeth	6, 386/ 29
but that such a	<b>dead</b>	faith as he calleth	6, 386/ 32
faith as he calleth	<b>dead</b>	because it is unprofitable	6, 386/ 33
mean not of a	<b>dead</b>	faith that is without	6, 389/ 1
very faith, as a	<b>dead</b>	man is no very	6, 389/ 26
misbelief and in a	<b>deadly</b>	error. And then were	6, 8/ 13
among such unkind, slothful,	<b>deadly</b>	people, as list not	6, 61/ 23
misbelief and in a	<b>deadly</b>	error. And then were	6, 110/ 27
not this opinion a	<b>deadly</b>	pestilent error in us	6, 112/ 7
and so that no	<b>deadly</b>	sin should be punished	6, 136/ 7
soul self exceedeth our	<b>deadly</b>	body; nor cannot believe	6, 213/ 35
naught, vicious, and in	<b>deadly</b>	displeasure of God, should	6, 300/ 20
full confession of all	<b>deadly</b>	sins, nor be very	6, 352/ 6
them at war and	<b>deadly</b>	dissension among themselves, whereby	6, 413/ 28
abhor and condemn his	<b>deadly</b>	, damnable heresies. "Now ween	6, 426/ 14
beam cut a great	<b>deal</b>	too short for his	6, 71/ 25
more rigor a great	<b>deal</b>	than there was." The	6, 270/ 30
worse, but a great	<b>deal</b>	the better. And if	6, 283/ 3
he were a fair	<b>dealer</b>	among his neighbors, yet	6, 326/ 30
folk that think this	<b>dealing</b>	of the clergy to	6, 29/ 17

By which manner of	<b>dealing</b>	a man, they say	6, 30/ 8
And yet in such	<b>dealing</b>	they wound their own	6, 30/ 27
our belief, but the	<b>dealing</b>	of this world, as	6, 32/ 33
this their heavy, mischievous	<b>dealing</b>	, that ye may perceive	6, 372/ 17
for the malicious, cruel	<b>dealing</b>	of men of war	6, 372/ 29
doctrine by their abominable	<b>dealing</b>	, as I have rehearsed	6, 374/ 2
forsooth," quoth I, "he	<b>dealt</b>	with you like a	6, 249/ 31
and liberal also he	<b>dealt</b>	with them. And yet	6, 416/ 31
Master Colet the good	<b>dean</b>	of Paul's preach. For	6, 298/ 3
of Bradman! Help, our	<b>dear</b>	Lady of Walsingham!" Doth	6, 99/ 26
his death -- his	<b>dear</b>	mother only except --	6, 108/ 14
been, in some great	<b>dearth</b>	of corn and famine	6, 41/ 3
secular hand, though their	<b>death</b>	follow thereon. And he	6, 19/ 17
to be put to	<b>death</b>	. "For they say that	6, 31/ 20
effectual example of his	<b>death</b>	, as by his godly	6, 32/ 12
condemnation of heretics unto	<b>death</b>	, which two points, himself	6, 36/ 3
then look after Solomon's	<b>death</b>	in the beginning of	6, 42/ 36
upon the pain of	<b>death</b>	, what likeness hath that	6, 55/ 29
a man raised from	<b>death</b>	to life. There was	6, 78/ 35
they put Christ to	<b>death</b>	, yet ye be wiser	6, 92/ 14
all sorrow and shameful	<b>death</b>	and all martyrdom upon	6, 106/ 11
imprisonment, painful and shameful	<b>death</b>	? The ease of his	6, 106/ 17
his Resurrection after his	<b>death</b>	-- his dear mother	6, 108/ 14
And then from their	<b>death</b>	hither all were done	6, 109/ 6
redeem us with his	<b>death</b>	, and leave us his	6, 142/ 13
for help after his	<b>death</b>	and in his life	6, 215/ 1
be uncumbered but by	<b>death</b>	, yet it may be	6, 235/ 19
and goods, with a	<b>death</b>	the most painful that	6, 261/ 7
peril of a painful	<b>death</b>	by the taking of	6, 262/ 29
them to a shameful	<b>death</b>	, do not use commonly	6, 263/ 5
pain and bitterness of	<b>death</b>	. And therefore I no	6, 283/ 10
length indicted of Hunne's	<b>death</b>	, and was a great	6, 325/ 3
the suspicion of his	<b>death</b>	might be laid to	6, 327/ 8
and peradventure to shameful	<b>death</b>	also." "In good faith	6, 327/ 15
a heretic after his	<b>death</b>	. And then were there	6, 327/ 23
Christ's life and his	<b>death</b>	is expressed by writing	6, 359/ 20
to save themselves from	<b>death</b>	or further pain, and	6, 370/ 34
the child roast to	<b>death</b>	. And yet in derision	6, 371/ 32
to deliver it from	<b>death</b>	. "Thus devised these cursed	6, 372/ 2
unto the receivers and	<b>death</b>	to the refusers --	6, 374/ 20
beat the man to	<b>death</b>	with rods in the	6, 375/ 22
may suffer a painful	<b>death</b>	, and yet, for fault	6, 385/ 32
it, their own undoubted	<b>death</b>	before their eyes. And	6, 394/ 21
punish heresies by terrible	<b>death</b>	, whereas else more easy	6, 406/ 7

to shame, sometimes to	<b>death</b>	; and that Christ so	6, 406/ 12
that forthwith upon the	<b>death</b>	of Christ, in the	6, 406/ 27
been long punished by	<b>death</b>	in the fire. And	6, 409/ 24
have them punished by	<b>death</b>	. Well may it be	6, 410/ 8
and nothing desiring the	<b>death</b>	of any man therein	6, 410/ 14
the time of his	<b>death</b>	, upon his request with	6, 410/ 29
secular hand, though their	<b>death</b>	follow thereon. And he	6, 410/ 35
command any man to	<b>death</b>	, either by express words	6, 411/ 7
and some of them	<b>death</b>	and martyrdom. So that	6, 421/ 8
the faith to the	<b>death</b>	, that it were a	6, 421/ 33
and peradventure not without	<b>death</b>	also. For we find	6, 429/ 28
by row, from the	<b>death</b>	of Christ and the	6, 434/ 10
his children in his	<b>deathbed</b>	to carry his body	6, 225/ 3
lives and after their	<b>deaths</b>	. With this might I	6, 172/ 16
matter in contention and	<b>debate</b>	between them out of	6, 55/ 15
the thing standing in	<b>debate</b>	and question, it would	6, 60/ 22
to die in his	<b>debt</b>	. And to say the	6, 249/ 33
living shall cool and	<b>decay</b>	in the church as	6, 109/ 15
was in a more	<b>decay</b>	and ruin of all	6, 142/ 11
virtue among them, and	<b>decay</b>	of devotion among us	6, 300/ 36
much more increase than	<b>decay</b>	. And albeit that we	6, 408/ 6
he findeth falling and	<b>decayed</b>	in that place needing	6, 61/ 9
virtuous lineages declined and	<b>decayed</b>	. And by the lewd	6, 141/ 10
continued but ever shortly	<b>decayed</b>	and vanished quite away	6, 191/ 27
again the names haply	<b>decayed</b>	, some relics might rest	6, 222/ 3
but always diminished and	<b>decayed</b>	. So that at this	6, 411/ 33
few years so sore	<b>decayed</b>	, and such sands risen	6, 412/ 30
greatly day by day	<b>decayeth</b>	, and much people naught	6, 109/ 19
book be, after the	<b>decease</b>	of the party, brought	6, 341/ 21
a holy man late	<b>deceased</b>	which was himself yet	6, 215/ 31
the devil for our	<b>deceit</b>	and delusion -- albeit	6, 95/ 23
the devil to the	<b>deceit</b>	of Christian people. And	6, 102/ 3
see there were no	<b>deceit</b>	therein. And I among	6, 222/ 13
I shall never willingly	<b>deceive</b>	your trust. And lest	6, 27/ 2
things err and clearly	<b>deceive</b>	themselves, and sometimes while	6, 64/ 36
seeth a fond fellow	<b>deceive</b>	her sight and her	6, 130/ 30
a malicious mind to	<b>deceive</b>	unlearned people with equivocation	6, 388/ 1
these Lutherans ween to	<b>deceive</b>	all the world withal	6, 388/ 18
the church to be	<b>deceived</b>	in the choice of	6, 11/ 12
unlearned folk that are	<b>deceived</b>	by the great good	6, 19/ 24
am not in this	<b>deceived</b>	, though I may be	6, 71/ 9
in such other things	<b>deceived</b>	as seem impossible and	6, 71/ 9
of reason and nature	<b>deceived</b>	, ye may not yourself	6, 71/ 12
a man may be	<b>deceived</b>	therein right well. The	6, 85/ 13

and sought, is not	<b>deceived</b>	nor doth not err	6, 112/ 15
suffereth them to be	<b>deceived</b>	and deluded in errors	6, 121/ 20
was the day before	<b>deceived</b>	in that he had	6, 125/ 23
may," quoth I, "be	<b>deceived</b>	and ween they see	6, 130/ 14
may be so soon	<b>deceived</b>	therein that they were	6, 138/ 5
in God, which never	<b>deceived</b>	them that trust in	6, 159/ 3
therein might ye be	<b>deceived</b>	. And him would ye	6, 168/ 28
your eyes be sore	<b>deceived</b>	. For the church will	6, 169/ 25
had therein damnably been	<b>deceived</b>	, then living and dying	6, 172/ 13
of the matter anything	<b>deceived</b>	, but they clearly deceived	6, 172/ 21
deceived, but they clearly	<b>deceived</b>	that do understand those	6, 172/ 21
the church to be	<b>deceived</b>	in the choice of	6, 179/ 14
his church to be	<b>deceived</b>	in that point that	6, 181/ 9
by God to be	<b>deceived</b>	in that point, and	6, 181/ 22
the church cannot be	<b>deceived</b>	in any such weighty	6, 182/ 9
his church to be	<b>deceived</b>	in the discerning of	6, 183/ 8
church can neither be	<b>deceived</b>	in the right faith	6, 196/ 14
a misbelief, and clearly	<b>deceived</b>	and beguiled, and that	6, 200/ 28
believing which were not	<b>deceived</b>	, which among them be	6, 200/ 30
the church cannot be	<b>deceived</b>	against the faith in	6, 207/ 31
-- misbelievers and foul	<b>deceived</b>	. " "That were a very	6, 208/ 14
that the church be	<b>deceived</b>	in the canonization? And	6, 218/ 1
that we might be	<b>deceived</b>	in some that we	6, 218/ 9
might be as well	<b>deceived</b>	there as here. Now	6, 218/ 17
Ye be," quoth I, "	<b>deceived</b>	therein, as I shall	6, 219/ 21
Saint Augustine be foul	<b>deceived</b>	. I durst be bold	6, 219/ 34
to err and be	<b>deceived</b>	as to give honor	6, 220/ 19
were in such things	<b>deceived</b>	, as ye have said	6, 220/ 35
should not utterly be	<b>deceived</b>	in saints and miracles	6, 240/ 5
yet we might be	<b>deceived</b>	in doctors whom we	6, 240/ 6
were and might be	<b>deceived</b>	. Is not this thus	6, 241/ 6
his church to be	<b>deceived</b>	with miracles and marvels	6, 245/ 7
the church can be	<b>deceived</b>	in that they take	6, 245/ 13
be in that mind	<b>deceived</b>	, yet while they could	6, 278/ 35
himself in his opinion	<b>deceived</b>	, and that he saw	6, 366/ 31
faith meant, but were	<b>deceived</b>	by equivocation of the	6, 387/ 34
should find themselves sore	<b>deceived</b>	. For the laws and	6, 405/ 24
whom they see themselves	<b>deceived</b>	, withdraw their favor and	6, 418/ 3
unlearned folk that are	<b>deceived</b>	by the great good	6, 418/ 11
many good, simple souls	<b>deceived</b>	, and led out of	6, 418/ 20
And then the devil	<b>deceiveth</b>	them in their blind	6, 123/ 27
then the question were	<b>decided</b>	, and the doubt assoiled	6, 60/ 24
whereof, these matters be	<b>decided</b>	and well known that	6, 62/ 19
the king's mother prudently	<b>decipher</b>	and found out that	6, 88/ 19

answering the same. The	<b>declaration</b>	of the credence by	6, 5/ 5
thought necessary for my	<b>declaration</b>	and excuse to advertise	6, 24/ 13
answering the same. The	<b>declaration</b>	of the credence by	6, 24/ 21
Jews, abstained from the	<b>declaration</b>	of Christ's godhead and	6, 145/ 2
of his doctors and	<b>declaration</b>	of his doctrine, those	6, 240/ 15
prince, is a clear	<b>declaration</b>	that the matter laid	6, 326/ 22
well and sufficiently to	<b>declare</b>	themselves. And this way	6, 34/ 12
nature and reason well	<b>declare</b>	and teach us that	6, 73/ 18
men and wise well	<b>declare</b>	that, as it was	6, 138/ 17
in the Gospel plainly	<b>declare</b>	, as it is well	6, 202/ 12
relic, his holy cross,	<b>declare</b>	by miracle and make	6, 225/ 21
shall in his preaching	<b>declare</b>	and expound. For no	6, 339/ 29
arch heretics themselves well	<b>declare</b>	the holiness of their	6, 374/ 4
plainly to confess and	<b>declare</b>	not only what he	6, 379/ 24
excess and hyperbole to	<b>declare</b>	the vehemence of his	6, 385/ 24
Chapter Here summarily is	<b>declared</b>	in what order the	6, 5/ 8
certain credence to be	<b>declared</b>	unto me touching many	6, 21/ 9
were at Paul's Cross	<b>declared</b>	to have been found	6, 28/ 28
your friend had thus	<b>declared</b>	his credence, he desired	6, 32/ 25
Chapter Here summarily is	<b>declared</b>	what order the author	6, 35/ 11
was by his judges	<b>declared</b>	for heresy, as were	6, 37/ 11
the truth to be	<b>declared</b>	and made open by	6, 55/ 18
miracle, he divers times	<b>declared</b>	his special assistance, the	6, 57/ 17
but with one miracle	<b>declared</b>	that the thing contenteth	6, 90/ 23
matter, where God hath	<b>declared</b>	his pleasure by so	6, 90/ 27
as God by miracle	<b>declared</b>	that he would have	6, 99/ 2
many a visible miracle	<b>declared</b>	that this faith and	6, 112/ 34
witness of his will	<b>declared</b>	us by writing, that	6, 129/ 4
scripture -- so plainly	<b>declared</b>	, that they were by	6, 146/ 12
apostles, which read and	<b>declared</b>	the scriptures among the	6, 147/ 25
contrary indeed. And therewith	<b>declared</b>	them of those texts	6, 147/ 29
which hath also been	<b>declared</b>	for false heresy by	6, 210/ 12
being by the canonization	<b>declared</b>	unto the people or	6, 220/ 29
honor and reverence he	<b>declared</b>	well by that he	6, 225/ 17
when the monk had	<b>declared</b>	the manner, that gentleman	6, 228/ 24
and by miracles openly	<b>declared</b>	that their faith and	6, 238/ 9
he was not openly	<b>declared</b>	. Howbeit because he was	6, 269/ 33
he, "ye have well	<b>declared</b>	the church touching that	6, 313/ 13
long before, which we	<b>declared</b>	unto the King's Highness	6, 328/ 31
sermons set out and	<b>declared</b>	unto him; and in	6, 344/ 6
opened yourself unaware, and	<b>declared</b>	your opinion in this	6, 395/ 5
this, for conclusion, he	<b>declared</b>	to be their very	6, 399/ 8
wronged, the author briefly	<b>declareth</b>	his mind concerning the	6, 5/ 13
Fourth Chapter The author	<b>declareth</b>	in the comprobation of	6, 5/ 24



Of which the author	<b>declareth</b>	the contrary; and over	6, 6/ 19
scripture; whereof the author	<b>declareth</b>	the contrary. The Twenty-First	6, 8/ 20
words of the messenger,	<b>declareth</b>	the preeminence, necessity and	6, 9/ 32
the author answereth and	<b>declareth</b>	that it cannot be	6, 12/ 12
was such as well	<b>declareth</b>	, that he was pricked	6, 17/ 20
wronged, the author briefly	<b>declareth</b>	his mind concerning the	6, 35/ 17
our Savior Christ well	<b>declareth</b>	the contrary, for he	6, 49/ 7
Fourth ChapterThe author	<b>declareth</b>	in the comprobation of	6, 60/ 2
Of which the author	<b>declareth</b>	the contrary, and over	6, 74/ 3
them. And forthwith he	<b>declareth</b>	in whom good men	6, 96/ 28
holy Saint Gregory Nazienzen	<b>declareth</b>	, that refresheth men that	6, 106/ 24
scripture; whereof the author	<b>declareth</b>	the contrary. "How think	6, 113/ 7
their worldly worship, well	<b>declareth</b>	their minds. And some	6, 124/ 12
words of the messenger,	<b>declareth</b>	the preeminence, necessity, and	6, 137/ 26
his special goodness well	<b>declareth</b>	his tender diligence, by	6, 182/ 22
the author answereth and	<b>declareth</b>	that it cannot be	6, 195/ 31
Christian men, and well	<b>declareth</b>	in what wise we	6, 356/ 32
was such as well	<b>declareth</b>	that he was pricked	6, 360/ 32
blessed Body, as plainly	<b>declareth</b>	his abominable books." The	6, 367/ 33
given in that behalf,	<b>declaring</b>	that without that rule	6, 9/ 28
author showeth the contrary,	<b>declaring</b>	whereby we may know	6, 12/ 1
to be mishandled for	<b>declaring</b>	the truth, and the	6, 29/ 18
given in that behalf,	<b>declaring</b>	that without that rule	6, 132/ 33
a thing and clearly	<b>declaring</b>	all that we be	6, 136/ 35
a long tale, in	<b>declaring</b>	and making open that	6, 138/ 14
author showeth the contrary,	<b>declaring</b>	whereby we may know	6, 187/ 10
with him in heaven,	<b>declaring</b>	, by the boot and	6, 220/ 25
places more than one	<b>declaring</b>	plainly the profit that	6, 298/ 27
will they in conclusion	<b>decline</b>	to the like lewd	6, 427/ 23
good and virtuous lineages	<b>declined</b>	and decayed. And by	6, 141/ 10
much worse were) have	<b>declined</b>	peradventure into an invincible	6, 159/ 25
be couched in the	<b>decree</b>	. And by the collation	6, 358/ 15
out of which the	<b>decree</b>	is taken, yet the	6, 359/ 14
the words of that	<b>decree</b>	itself would well enough	6, 359/ 14
law incorporated in the	<b>decrees</b>	of the church, which	6, 355/ 30
a book of the	<b>decrees</b>	, and therein he read	6, 356/ 5
Gregory incorporated in the	<b>decrees</b>	, and will not believe	6, 358/ 4
and incorporated in the	<b>decrees</b>	. And then caused I	6, 358/ 14
chamber a book of	<b>decrees</b>	, and certain works of	6, 431/ 1
me that in the	<b>decrees</b>	where the rushes lay	6, 431/ 6
places, not by enchantment	<b>dedicated</b>	to the devil, but	6, 55/ 31
of chastity, vowed and	<b>dedicated</b>	unto God, than she	6, 150/ 5
saints in churches specially	<b>dedicated</b>	unto them; and also	6, 359/ 11
wedded, and the places	<b>dedicated</b>	to cleanness and chastity	6, 370/ 12

promised once and solemnly	<b>dedicated</b>	to God. Whereas Luther	6, 375/ 5
holy scripture saith, "Unicuique	<b>dedit</b>	Deus curam de proximo	6, 415/ 7
case once granted, ye	<b>deduce</b>	your conclusion very surely	6, 274/ 3
And thereupon, eftsoons, ye	<b>deduced</b>	and proved that no	6, 188/ 32
he proveth by a	<b>deduction</b>	partly depending upon natural	6, 11/ 2
he proveth by a	<b>deduction</b>	partly depending upon natural	6, 167/ 6
his promises made in	<b>deed</b>	, as his faith and	6, 115/ 20
to judge another man's	<b>deed</b>	that hath some appearance	6, 124/ 2
it then where the	<b>deed</b>	appeareth good there to	6, 124/ 4
denying of their own	<b>deed</b>	, to their great peril	6, 125/ 34
things were his own	<b>deed</b>	whereby they might have	6, 141/ 27
in somewhat, in very	<b>deed</b>	ye believe the church	6, 168/ 12
they were naught in	<b>deed</b>	while they were with	6, 195/ 9
worse. And in very	<b>deed</b>	yet is this point	6, 196/ 11
is already present in	<b>deed</b>	, as it is present	6, 197/ 17
who be good in	<b>deed</b>	and who be naught	6, 203/ 11
never was after the	<b>deed</b>	done, till the excommunication	6, 205/ 14
about such a heinous	<b>deed</b>	as coming once to	6, 263/ 4
indeed, and in very	<b>deed</b>	persevered in perjury. Now	6, 279/ 3
priest do a lewd	<b>deed</b>	, then we say, "Lo	6, 296/ 19
see once an evil	<b>deed</b>	, thereon we gape, thereof	6, 296/ 27
other, whose word and	<b>deed</b>	would give us light	6, 297/ 1
willful, purposed, heinous, cruel	<b>deed</b>	as this had been	6, 326/ 4
being indicted of the	<b>deed</b>	and arraigned upon the	6, 326/ 16
deeds. For what good	<b>deed</b>	shall he study or	6, 373/ 18
do one good virtuous	<b>deed</b>	. For Luther saith plainly	6, 395/ 36
grace toward every good	<b>deed</b>	itself, misliked and condemned	6, 396/ 11
man doth any evil	<b>deed</b>	himself, but God doth	6, 403/ 24
chosen sort, none evil	<b>deed</b>	can damn us. And	6, 403/ 26
unchosen sort, no good	<b>deed</b>	can avail us. He	6, 403/ 27
allege that his mischievous	<b>deed</b>	was his destiny? "If	6, 404/ 19
naught, and every man's	<b>deed</b>	is his destiny, why	6, 404/ 20
could not deny the	<b>deed</b>	, but he said it	6, 404/ 30
God in the selfsame	<b>deed</b>	whereof they should else	6, 410/ 11
requiting of an evil	<b>deed</b>	or making any defense	6, 414/ 31
damnation, and all our	<b>deeds</b>	to destiny. The Thirteenth	6, 19/ 9
the meanwhile many mischievous	<b>deeds</b>	they did. "And yet	6, 369/ 30
may perceive by their	<b>deeds</b>	what good cometh of	6, 372/ 17
fell unto those mischievous	<b>deeds</b>	that I before rehearsed	6, 373/ 4
his. Moreover, the unhappy	<b>deeds</b>	of that sect must	6, 373/ 11
occasion to their evil	<b>deeds</b>	. A Christian man's evil	6, 373/ 13
occasion of their evil	<b>deeds</b>	. For what good deed	6, 373/ 18
all the particular evil	<b>deeds</b>	of any one other	6, 377/ 11
deserving of their own	<b>deeds</b>	but for such evil	6, 377/ 22

but for such evil	<b>deeds</b>	as God only forced	6, 377/ 23
in all those evil	<b>deeds</b>	but as a dead	6, 377/ 24
damned, for his own	<b>deeds</b>	only which himself shall	6, 377/ 26
them for their good	<b>deeds</b>	, yet put not their	6, 380/ 18
themselves and their own	<b>deeds</b>	, but in God's goodness	6, 380/ 18
trust in our own	<b>deeds</b>	, because that we cannot	6, 380/ 25
surely judge our own	<b>deeds</b>	, for the blind favor	6, 380/ 26
to do no good	<b>deeds</b>	therewith, but peradventure harm	6, 382/ 16
charity used in those	<b>deeds</b>	? Which deeds though he	6, 393/ 4
in those deeds? Which	<b>deeds</b>	though he will not	6, 393/ 4
that hold all men's	<b>deeds</b>	for utterly naught, though	6, 396/ 13
altogether sin? All the	<b>deeds</b>	of charity that Christ	6, 396/ 20
not say that our	<b>deeds</b>	were sufficient of themselves	6, 396/ 29
as our other good	<b>deeds</b>	. For what great thing	6, 397/ 10
our faith as our	<b>deeds</b>	, which were else both	6, 397/ 30
and alloweth all the	<b>deeds</b>	. And that is, said	6, 398/ 15
no blame of their	<b>deeds</b>	unto them, but all	6, 399/ 5
right naught, nor men's	<b>deeds</b>	, good or bad, made	6, 400/ 6
better for their evil	<b>deeds</b>	. Nor God remitteth not	6, 401/ 17
damnation and all our	<b>deeds</b>	to destiny. "But now	6, 402/ 9
that choice all their	<b>deeds</b>	be good, or if	6, 402/ 13
and that all their	<b>deeds</b>	either be naught or	6, 402/ 17
the other, all their	<b>deeds</b>	himself alone, and they	6, 402/ 19
and for his own	<b>deeds</b>	wrought in them only	6, 402/ 23
that for his own	<b>deeds</b>	so done, he shall	6, 403/ 9
be not chosen, their	<b>deeds</b>	be not accepted of	6, 403/ 15
I say, all our	<b>deeds</b>	, good or bad, ascend	6, 404/ 7
all their own ungracious	<b>deeds</b>	lay the fault in	6, 428/ 2
will, ascribing all our	<b>deeds</b>	to destiny, with all	6, 428/ 3
therefore well done to	<b>deem</b>	the best, so were	6, 22/ 3
manner could no man	<b>deem</b>	other but that the	6, 287/ 34
a good man, that	<b>deemed</b>	all-thing to the best	6, 287/ 11
as ye would be	<b>deep</b>	in the marvel of	6, 94/ 15
without flattery, pierceth as	<b>deep</b>	into the bottom of	6, 326/ 8
their naked bodies in	<b>deep</b>	upon the pikes. Too	6, 371/ 11
of pride, and so	<b>deep</b>	setteth in the claws	6, 423/ 19
as we. And as	<b>deeply</b>	condemn for heresy your	6, 199/ 34
have often read and	<b>deeply</b>	considered those words before	6, 304/ 5
in the Lutherans' books	<b>deeply</b>	learned, and of truth	6, 379/ 1
doth, in men not	<b>deeply</b>	drowned in malice, nor	6, 394/ 7
so be they as	<b>deeply</b>	bound that they shall	6, 415/ 33
war against infidels be	<b>deeply</b>	bound to do, much	6, 431/ 14
nothing blameworthy, only to	<b>deface</b>	and infame that holy	6, 28/ 33
many places not only	<b>defaced</b>	, all ornaments withdrawn, the	6, 370/ 14

the bishop's official for	<b>defamation</b>	, where the poor man	6, 69/ 21
way. For while they	<b>defame</b>	for Lutherans men that	6, 30/ 28
and envy doth untruly	<b>defame</b>	them, or else that	6, 30/ 32
judge, then should he	<b>defame</b>	himself, and that were	6, 281/ 8
reasonable cause falsely to	<b>defame</b>	him. And it was	6, 282/ 30
he saith that they	<b>defame</b>	them falsely. For he	6, 313/ 25
favor them would fain	<b>defame</b>	the clergy, is and	6, 430/ 13
all Christendom damned and	<b>defamed</b>	already by their own	6, 295/ 11
mistaking it through the	<b>default</b>	of an evil priest	6, 239/ 8
men should reckon high	<b>default</b>	in his translation, in	6, 292/ 20
would nothing allow nor	<b>defend</b>	that the judgment of	6, 23/ 30
Malchus. Nor would not	<b>defend</b>	himself, but healing the	6, 32/ 7
not so much as	<b>defend</b>	ourselves against heretics and	6, 32/ 15
he is able to	<b>defend</b>	. For I doubt it	6, 40/ 39
here, I pray you	<b>defend</b>	and bear out their	6, 62/ 35
were true that ye	<b>defend</b>	the things withal when	6, 98/ 24
lies and perjury to	<b>defend</b>	themselves, and some to	6, 125/ 32
University of Paris to	<b>defend</b>	. And we will come	6, 234/ 33
and substantial shield to	<b>defend</b>	and keep them from	6, 262/ 8
perceived himself unable to	<b>defend</b>	that he had affirmed	6, 361/ 24
neither can nor will	<b>defend</b>	that sect. But yet	6, 372/ 26
any cloak or color	<b>defend</b>	them. "And besides that	6, 373/ 35
if these Lutherans will	<b>defend</b>	their heresy by that	6, 388/ 30
world upside down and	<b>defend</b>	their folly and false	6, 405/ 16
we be forbidden to	<b>defend</b>	ourselves, and that Saint	6, 411/ 27
we go about to	<b>defend</b>	Christendom by the sword	6, 411/ 35
battle by which we	<b>defend</b>	the Christian countries against	6, 415/ 17
Turks, in that we	<b>defend</b>	each other from far	6, 415/ 18
acquit and assoil the	<b>defendant</b>	. And better were it	6, 265/ 26
matter against all ten	<b>defendants</b>	. And albeit that percase	6, 263/ 22
ye have not faintly	<b>defended</b>	your part, as though	6, 101/ 14
a ready and sure	<b>defender</b>	. And of such labor	6, 26/ 6
Lord, the helper and	<b>defender</b>	of them is he	6, 96/ 32
thinketh evil because he	<b>defendeth</b>	the worse part well	6, 94/ 31
heresy, boldly and stubbornly	<b>defending</b>	that since they had	6, 124/ 17
been fain, for the	<b>defense</b>	of his indefensible errors	6, 18/ 2
obstinate pride in the	<b>defense</b>	of their worldly worship	6, 124/ 11
divers bold and open	<b>defense</b>	thereof, at last before	6, 125/ 9
proud folly in the	<b>defense</b>	of his indefensible error	6, 125/ 27
some to stand in	<b>defense</b>	of their errors or	6, 125/ 33
the other to his	<b>defense</b>	, so may he hap	6, 249/ 2
the effect of his	<b>defense</b>	was nothing else, but	6, 257/ 7
to lie for his	<b>defense</b>	, in a matter of	6, 260/ 20
his fault and false	<b>defense</b>	of himself cannot be	6, 279/ 5

withal, alleging for the	<b>defense</b>	of their doing a	6, 293/ 28
take upon them the	<b>defense</b>	of any worship to	6, 355/ 32
been fain, for the	<b>defense</b>	of his indefensible errors	6, 366/ 16
the fire for the	<b>defense</b>	thereof, yet if he	6, 383/ 33
wise, neither in the	<b>defense</b>	of themselves or any	6, 406/ 14
much as in the	<b>defense</b>	of Christ himself, for	6, 406/ 15
should not fight in	<b>defense</b>	of ourselves against the	6, 406/ 19
did it in the	<b>defense</b>	of his own master	6, 411/ 29
deed or making any	<b>defense</b>	, but using further sufferance	6, 414/ 31
any man from the	<b>defense</b>	of another, whom he	6, 414/ 35
the Egyptians in the	<b>defense</b>	of Hebrew; and after	6, 415/ 4
to the help and	<b>defense</b>	of his good and	6, 415/ 5
people taketh in the	<b>defense</b>	of their country against	6, 415/ 12
fighteth not for the	<b>defense</b>	of himself, of a	6, 415/ 14
in all battle of	<b>defense</b>	, so hath it most	6, 415/ 16
be bound to the	<b>defense</b>	, and may not do	6, 415/ 27
them knowledge) they should	<b>defer</b>	them till another leisure	6, 35/ 23
for the while to	<b>defer</b>	them, forasmuch as some	6, 102/ 11
Eighteenth ChapterThe author	<b>defereth</b>	the answer to the	6, 8/ 4
Eighteenth ChapterThe author	<b>defereth</b>	the answer to the	6, 101/ 6
seem idolatry, which we	<b>deferred</b>	before, those will we	6, 185/ 25
somewhat showeth his mind,	<b>deferring</b>	for the while his	6, 16/ 3
somewhat showeth his mind,	<b>deferring</b>	for the while his	6, 293/ 18
abhorred in despite to	<b>defile</b>	in the pyxes, and	6, 370/ 19
they and angels also	<b>definitively</b>	so placed where they	6, 212/ 34
devil him that had	<b>defouled</b>	his father's wife, to	6, 429/ 16
must ever be one	<b>degree</b>	under them. For surely	6, 298/ 4
find we that the	<b>degree</b>	of a deacon was	6, 300/ 30
power, but with such	<b>degrees</b>	of goodness as his	6, 75/ 1
other men and the	<b>degrees</b>	that he had taken	6, 379/ 3
exhortation to good, all	<b>dehortation</b>	from evil, all praise	6, 428/ 8
shall serve all the	<b>dehortations</b>	and comminations and threats	6, 403/ 21
first book De civitate	<b>Dei</b>	, and repeateth again in	6, 220/ 2
lost and the matter	<b>delayed</b>	in vain. If they	6, 265/ 11
adventure, but of a	<b>deliberate</b>	purpose, which except he	6, 271/ 32
I had upon this	<b>deliberation</b>	taken with myself, written	6, 22/ 13
drove him to the	<b>delight</b>	of such liberty as	6, 14/ 11
that he, for the	<b>delight</b>	thereof, feeleth little savor	6, 126/ 10
man to set by	<b>delight</b>	above good and convenient	6, 139/ 27
more regard of fleshly	<b>delight</b>	or cure of worldly	6, 151/ 11
yet shall we rather	<b>delight</b>	to search than be	6, 213/ 27
Son, yet doth he	<b>delight</b>	to have his holy	6, 214/ 31
drove him to the	<b>delight</b>	of such liberty as	6, 255/ 11
set him in a	<b>delight</b>	of liberty. Whereby, with	6, 259/ 28

day with the filthy	<b>delight</b>	of evil communication. Let	6, 296/ 28
of us have such	<b>delight</b>	to hear of their	6, 297/ 25
part of pleasure and	<b>delight</b>	in newfangledness, fallen in	6, 338/ 35
find therein that shall	<b>delight</b>	and increase their devotion	6, 339/ 20
living and violence, offering	<b>delight</b>	unto the receivers and	6, 374/ 20
a widow living in	<b>delight</b>	and pleasure is no	6, 386/ 29
shall have a perpetual	<b>delight</b>	and pleasure to torment	6, 403/ 10
the fond pleasure and	<b>delight</b>	that themselves conceive in	6, 423/ 10
proud. For while they	<b>delight</b>	to think how they	6, 423/ 17
their labor with only	<b>delight</b>	of beholding what pleasure	6, 424/ 2
love another, but he	<b>delighteth</b>	in his image or	6, 47/ 23
Savior, learn that God	<b>delighteth</b>	to see the fervent	6, 49/ 31
representeth, as every man	<b>delighteth</b>	in the image and	6, 56/ 18
then should he rather	<b>deliver</b>	himself from slander, and	6, 279/ 30
his discretion and wisdom	<b>deliver</b>	to such as he	6, 341/ 16
with one ducat to	<b>deliver</b>	it from death." "Thus	6, 372/ 1
Corinthians that they should	<b>deliver</b>	to the devil him	6, 429/ 16
night but I shall	<b>deliver</b>	into your hands here	6, 430/ 32
the shepherd, and shall	<b>deliver</b>	a glorious kingdom to	6, 435/ 18
was within the year	<b>delivered</b>	of a fair boy	6, 79/ 24
life and might have	<b>delivered</b>	him from the Jews	6, 82/ 6
to come. Which faith	<b>delivered</b>	to the father, went	6, 140/ 28
and his holy scriptures	<b>delivered</b>	, kept, and conserved therein	6, 206/ 28
gold. And them he	<b>delivered</b>	to the pilgrims, teaching	6, 228/ 20
he had the law	<b>delivered</b>	to him in writing	6, 253/ 4
Moses that that is	<b>delivered</b>	them -- that is	6, 334/ 1
it on this wise	<b>delivered</b>	them, at the bishop's	6, 342/ 2
divers books, to be	<b>delivered</b>	as he could find	6, 379/ 15
officer, the spirituality not	<b>delivereth</b>	him but leaveth him	6, 410/ 26
of his church, and	<b>delivering</b>	him to the host	6, 104/ 20
burden light, not any	<b>delivering</b>	from the laws of	6, 106/ 26
and suffer the devil	<b>delude</b>	us as he did	6, 100/ 30
by the devil to	<b>delude</b>	the church of Christ	6, 112/ 19
the devil sometimes to	<b>delude</b>	with wonders and marvels	6, 243/ 31
quoth I, "for they	<b>delude</b>	the law and themselves	6, 302/ 16
had deserved to be	<b>deluded</b>	. And whether they be	6, 76/ 27
to be deceived and	<b>deluded</b>	in errors by the	6, 121/ 20
and the law is	<b>deluded</b>	; and the order is	6, 302/ 21
happen often, nor such	<b>delusion</b>	to last long, but	6, 90/ 33
for our deceit and	<b>delusion</b>	-- albeit I believe	6, 95/ 23
the devil for our	<b>delusion</b>	and damnation. If it	6, 101/ 30
the devil for our	<b>delusion</b>	, deserving so to be	6, 188/ 4
work his wonders in	<b>delusion</b>	of our superstitious idolatry	6, 229/ 27
of God but the	<b>delusion</b>	of the devil. The	6, 230/ 8

facetiae and blasphemous mockery	<b>demand</b>	whether God and his	6, 49/ 19
both. And if ye	<b>demand</b>	her further which Lady	6, 232/ 17
letter read (when I	<b>demanded</b>	him his credence) showed	6, 27/ 28
to his words, I	<b>demanded</b>	him what manner acquaintance	6, 33/ 21
what him liked, I	<b>demanded</b>	if he minded ever	6, 53/ 5
of that, whereupon I	<b>demanded</b>	him, that if it	6, 60/ 21
kind of preachers being	<b>demanded</b>	why that he used	6, 124/ 26
had, upon Christ's question	<b>demanding</b>	"Of whom say you	6, 143/ 18
against the Mass, villainously	<b>demeaning</b>	the Blessed Sacrament of	6, 433/ 34
and that by men's	<b>demeanor</b>	thereby should appear that	6, 55/ 3
misliken unto the superstitious	<b>demeanor</b>	and fond fashion of	6, 56/ 9
and thus by this	<b>demeanor</b>	make the saints God's	6, 99/ 8
good men?" In which	<b>demeanor</b>	he denied not the	6, 145/ 11
such irreverent and unsitting	<b>demeanor</b>	among much people quite	6, 335/ 37
made himself of his	<b>demeanor</b>	and his acts at	6, 363/ 13
thereto. Now with this	<b>demeanor</b>	was there no man	6, 368/ 20
them. Of which their	<b>demeanor</b>	, and that in these	6, 378/ 32
acknown of his evil	<b>demeanor</b>	and confess the truth	6, 379/ 20
our Lord showeth a	<b>demonstration</b>	of his special assistance	6, 61/ 13
question, if the parties	<b>demurred</b>	in our judgment, we	6, 274/ 31
standing still in the	<b>denial</b>	he both shameth himself	6, 15/ 8
standing still in the	<b>denial</b>	and proudly refusing to	6, 268/ 10
him. But accepting his	<b>denial</b>	with a corporal oath	6, 268/ 19
appearing perjury standeth in	<b>denial</b>	of his fault and	6, 279/ 5
standing still in the	<b>denial</b>	, he both shameth himself	6, 279/ 24
In which demeanor he	<b>denied</b>	not the truth that	6, 145/ 11
Which when the boy	<b>denied</b>	, "Well," quoth Caius, "thou	6, 250/ 11
say that he was	<b>denied</b>	any favor that the	6, 264/ 32
virtue of his oath	<b>denied</b>	, all were it so	6, 278/ 33
it and were haply	<b>denied</b>	it. Which I suppose	6, 342/ 10
spirit moved him, he	<b>denied</b>	all the seven sacraments	6, 349/ 14
to railing, and utterly	<b>denied</b>	that he had before	6, 361/ 25
he said that himself	<b>denied</b>	not) yet he said	6, 392/ 22
Lord saith, "He that	<b>denieth</b>	me before the world	6, 190/ 35
because that Luther utterly	<b>denieth</b>	the very Catholic Church	6, 289/ 3
next general council, utterly	<b>denieth</b>	the authority of all	6, 362/ 9
within a while after,	<b>denieth</b>	it himself, saying in	6, 365/ 22
stead. For Saint James	<b>denieth</b>	not but that such	6, 386/ 32
sometimes doubteth, and sometimes	<b>denieth</b>	. But Tyndale putteth no	6, 425/ 9
doubt at all, but	<b>denieth</b>	it as utterly, as	6, 425/ 10
done, till the excommunication	<b>denounced</b>	; but was still for	6, 205/ 14
side, if he be	<b>denounced</b>	or detected unto him	6, 282/ 20
time as he was	<b>denounced</b>	for a heretic, there	6, 330/ 9
since they be so	<b>denounced</b>	by God's own mouth	6, 421/ 27

may well mistrust and	deny	the miracles because reason	6, 6/ 8
nature nor reason do	deny	the miracles to be	6, 6/ 14
no reasonable man neither	deny	nor doubt but that	6, 6/ 24
good Christian man may	deny	to be true. The	6, 7/ 15
may well mistrust and	deny	the miracles because reason	6, 63/ 6
nature nor reason do	deny	the miracles to be	6, 70/ 31
no reasonable man neither	deny	nor doubt but that	6, 75/ 28
never so saintly." "Ye	deny	not," quoth I, "but	6, 84/ 1
good Christian man may	deny	to be true. "Some	6, 85/ 20
yet will we not	deny	but that God suffereth	6, 95/ 32
with him (though he	deny	the New Testament) yet	6, 102/ 24
-- no man will	deny	but that faith is	6, 111/ 5
ye will not then	deny	but they be done	6, 112/ 30
be not, albeit I	deny	not but that grace	6, 131/ 36
own mother tongue?" "I	deny	not that," quoth he	6, 133/ 28
nothing intend thereby to	deny	the immortality of our	6, 137/ 15
that he list to	deny	. For he will not	6, 149/ 3
points no man can	deny	but one of the	6, 162/ 7
Nor I will nothing	deny	you but that God	6, 170/ 13
That will no man	deny	," quoth he. "I doubt	6, 171/ 25
For he might haply	deny	the church to be	6, 189/ 16
the world, I will	deny	him before my Father	6, 190/ 35
church that all they	deny	not to believe against	6, 195/ 25
would openly and utterly	deny	Christ altogether, it cannot	6, 196/ 18
be they driven to	deny	for the church the	6, 196/ 24
For first, if men	deny	him that the gates	6, 203/ 31
good man if he	deny	it for fear?" "Nay	6, 208/ 28
none good. But yourself	deny	not but in the	6, 209/ 10
and compelled them to	deny	the truth; ergo, the	6, 209/ 15
weigh and amount. Ye	deny	not," quoth I, "but	6, 239/ 23
or else they shall	deny	the scripture and all	6, 254/ 2
indeed heard him once	deny	in an honorable presence	6, 257/ 23
a man may boldly	deny	the matter upon his	6, 281/ 16
not, the party may	deny	to swear or to	6, 282/ 19
no good wise man	deny	. But yet whether Hichins	6, 287/ 19
if a man would	deny	him, though chastity be	6, 308/ 24
part, yet could not	deny	before all the lords	6, 319/ 28
untrue report or untruly	deny	the truth. And first	6, 324/ 7
besides Tyndale, do now	deny	it utterly. And himself	6, 352/ 3
are not ashamed to	deny	purgatory, which the whole	6, 365/ 18
this of heretics that	deny	purgatory, and within a	6, 365/ 21
judges, he could not	deny	the deed, but he	6, 404/ 30
heretic doth or can	deny	, and in the hearts	6, 419/ 18
did it, notwithstanding his	denying	. For yet stood still	6, 108/ 10



their errors or false	<b>denying</b>	of their own deed	6, 125/ 33
that for all his	<b>denying</b>	with his mouth he	6, 256/ 28
be that in his	<b>denying</b>	in virtue of his	6, 277/ 26
to stand in the	<b>denying</b>	. But there cometh a	6, 280/ 29
now win by the	<b>denying</b>	, but evil opinion and	6, 284/ 20
with the pope's power,	<b>denying</b>	finally any of both	6, 349/ 13
de Aegypto," and "Soli	<b>deo</b>	honor et gloria" (Only	6, 38/ 16
Apostle, "Oportet magis oboedire	<b>Deo</b>	quam hominibus." As though	6, 124/ 21
justifieth). And "Credidit Abraam	<b>Deo</b>	, et reputatum est ei	6, 390/ 24
fide impossibile est placere	<b>Deo</b>	" (without faith it is	6, 398/ 13
and his office, as	<b>deodands</b>	, to be given in	6, 319/ 22
next before, "Non habebis	<b>deos</b>	alienos" (Thou shalt have	6, 45/ 23
converti ad idola neque	<b>deos</b>	conflatiles faciatis vobis" (Turn	6, 45/ 26
refuse it, lo, we	<b>depart</b>	from you to the	6, 142/ 33
or else willingly do	<b>depart</b>	and separate themselves, as	6, 205/ 28
when they should after	<b>depart</b>	out of Egypt, they	6, 225/ 7
that the messenger was	<b>departed</b>	, and I felt my	6, 21/ 16
in this wise being	<b>departed</b>	, I began to gather	6, 35/ 3
as hath sprung and	<b>departed</b>	out of Christ's church	6, 243/ 16
for that day we	<b>departed</b>	till another time, in	6, 246/ 11
did. And after dinner,	<b>departed</b>	he home toward you	6, 435/ 30
between us before his	<b>departing</b>	. Which, as he said	6, 247/ 16
many great things do	<b>depend</b>	, we shall not so	6, 64/ 30
his fruitful Passion, whereupon	<b>depended</b>	the salvation of mankind	6, 414/ 7
all the whole work	<b>dependeth</b>	. The Second Chapter Here	6, 5/ 6
they mean that all	<b>dependeth</b>	upon only destiny, he	6, 19/ 1
all the whole work	<b>dependeth</b>	. The Letter of Credence	6, 24/ 23
time his life also	<b>dependeth</b>	, so many simple as	6, 351/ 10
they mean that all	<b>dependeth</b>	upon only destiny, he	6, 378/ 4
by a deduction partly	<b>depending</b>	upon natural reason. The	6, 11/ 2
by a deduction partly	<b>depending</b>	upon natural reason. "It	6, 167/ 7
living, which is also	<b>depending</b>	upon faith and reducible	6, 170/ 3
shall after such abjuration	<b>depose</b>	that they have heard	6, 31/ 13
peradventure on their oaths	<b>depose</b>	it, having no cause	6, 71/ 36
his offering, and would	<b>depose</b>	plainly for him." "Whether	6, 264/ 28
either the new proofs	<b>depose</b>	the same that the	6, 265/ 7
or else they should	<b>depose</b>	the contrary, or finally	6, 265/ 8
that is to say,	<b>depose</b>	as the first did	6, 265/ 10
the new proofs would	<b>depose</b>	that they were at	6, 265/ 16
same sermons would now	<b>depose</b>	the contrary, it may	6, 266/ 1
affirmed and offered to	<b>depose</b>	that he preached not	6, 267/ 9
the bar that would	<b>depose</b>	and swear for him	6, 267/ 36
of that that is	<b>deposed</b>	already before) but also	6, 265/ 33
they did that had	<b>deposed</b>	against him. And those	6, 267/ 8

this it was also	<b>deposed</b>	, that in a place	6, 271/ 34
all those twenty that	<b>deposed</b>	against him now?" "Marry	6, 273/ 18
ever aught said or	<b>deposed</b>	against him lied all	6, 274/ 1
they did the third,	<b>deposing</b>	percase that themselves were	6, 265/ 12
heard and believed in	<b>deposing</b>	the contrary, the false	6, 266/ 30
many proofs sworn and	<b>deposing</b>	the matter upon their	6, 272/ 16
was either by false	<b>depositions</b>	of wrongful witness, or	6, 33/ 8
there read openly the	<b>depositions</b>	by which it was	6, 327/ 24
blaspheme and have in	<b>derision</b>	all the devout rites	6, 56/ 1
to the dispraise and	<b>derision</b>	of all other disciplines	6, 123/ 7
punished or had in	<b>derision</b>	. Which wretched appetite and	6, 297/ 28
at Wittenburg, singing in	<b>derision</b>	a dirge about the	6, 367/ 10
to show them in	<b>derision</b>	what uses the churches	6, 370/ 26
death. And yet in	<b>derision</b>	, as though they pitied	6, 371/ 33
be made by authority	<b>derived</b>	and conveyed from the	6, 192/ 22
in one constant fashion	<b>derived</b>	from the beginning. For	6, 200/ 8
or bad, ascend or	<b>descend</b>	by the violent hand	6, 404/ 8
gift cometh from above,	<b>descending</b>	from the Father of	6, 97/ 19
knowledge, as of Christ's	<b>descension</b>	into hell and spoiling	6, 387/ 23
mouth of the Prophet	<b>describeth</b>	the folly of such	6, 96/ 21
of Israel were in	<b>desert</b>	they were fed with	6, 42/ 8
chosen people through the	<b>desert</b>	in the cloud by	6, 57/ 12
many places in manner	<b>desert</b>	and desolate; and finally	6, 428/ 1
would with his help	<b>deserve</b>	by his coming for	6, 236/ 23
might take and nothing	<b>deserve</b>	to lose. For else	6, 332/ 14
grace endeavor them to	<b>deserve</b>	it." "I am sure	6, 332/ 20
little or much less	<b>deserve</b>	heaven as our other	6, 397/ 9
evil custom of sin,	<b>deserve</b>	to have the grace	6, 401/ 26
us not what we	<b>deserve</b>	, but what himself list	6, 403/ 36
mend. Howbeit, sometimes we	<b>deserve</b>	with our sin that	6, 419/ 2
that with idolatry had	<b>deserved</b>	to be deluded. And	6, 76/ 27
for us. Nor never	<b>deserved</b>	we unto him that	6, 391/ 18
living somewhat of congruence	<b>deserved</b>	that they should by	6, 401/ 24
merciful than their malice	<b>deserveth</b>	. And all this done	6, 125/ 35
devil for our delusion,	<b>deserving</b>	so to be served	6, 188/ 4
he saith, for no	<b>deserving</b>	of their own deeds	6, 377/ 22
cometh not after his	<b>deserving</b>	but hangeth all upon	6, 403/ 32
on your goodness to	<b>desire</b>	you to take good	6, 25/ 7
far from ambition and	<b>desire</b>	of worldly worship, chaste	6, 28/ 13
other should happen to	<b>desire</b>	to speak with me	6, 35/ 22
all-thing to flee the	<b>desire</b>	of praise and show	6, 126/ 34
soul, and from the	<b>desire</b>	of carnal generation to	6, 151/ 9
of God with inordinate	<b>desire</b>	of knowledge like unto	6, 166/ 10
think it folly to	<b>desire</b>	them, because God can	6, 211/ 19

thanks would ye then	<b>desire</b>	if ye should shake	6, 219/ 13
fashion of worship with	<b>desire</b>	of unlawful things. And	6, 230/ 5
blessed zeal and princely	<b>desire</b>	borne to the searching	6, 318/ 34
fear lest such men	<b>desire</b>	it for no good	6, 332/ 6
out of paradise with	<b>desire</b>	of knowledge and cunning	6, 332/ 32
cause of prayer, all	<b>desire</b>	of devotion, all exhortation	6, 428/ 7
mischievous persons, some for	<b>desire</b>	of a large liberty	6, 428/ 15
friend to whom ye	<b>desired</b>	me by your letters	6, 26/ 11
declared his credence, he	<b>desired</b>	me both on your	6, 32/ 25
wherein ye right heartily	<b>desired</b>	me to take some	6, 33/ 19
Saint Peter, "Sathanas hath	<b>desired</b>	to sift ye as	6, 107/ 18
monk for the thread,	<b>desired</b>	him to teach him	6, 228/ 26
worshipping or unlawful petitions	<b>desired</b>	of saints, as one	6, 232/ 28
they that lewd be	<b>desireth</b>	it for worldly winning	6, 301/ 22
this point your friend	<b>desiring</b>	me that whatsoever he	6, 51/ 28
forth in our matter,	<b>desiring</b>	him to show what	6, 187/ 13
of the pope, and	<b>desiring</b>	to be informed of	6, 361/ 14
and charitable, and nothing	<b>desiring</b>	the death of any	6, 410/ 14
ambition of Christian rulers,	<b>desiring</b>	each other's dominion, have	6, 413/ 27
the beginning showed himself	<b>desirous</b>	and greedy upon the	6, 9/ 3
the beginning showed himself	<b>desirous</b>	and greedy upon the	6, 122/ 3
were after destroyed and	<b>desolate</b>	, and the pagan manner	6, 58/ 6
in manner desert and	<b>desolate</b>	; and finally, that most	6, 428/ 1
opinion and almost a	<b>despair</b>	of his amendment in	6, 284/ 21
that in malice and	<b>despair</b>	he hanged himself." "God	6, 327/ 18
repent and Judas would	<b>despair</b>	, and that the one	6, 402/ 1
And the devil is	<b>desperate</b>	and hath not, nor	6, 387/ 10
whereas the devils be	<b>desperate</b>	and can have no	6, 387/ 30
the wretches to the	<b>desperate</b>	ways of devils and	6, 405/ 2
they be, which dare	<b>despise</b>	that holy name that	6, 39/ 29
what reason can they	<b>despise</b>	a figure of him	6, 40/ 3
alienated and raving with	<b>despising</b>	and blasphemy of God	6, 93/ 9
them. But as for	<b>despising</b>	of images, relics, and	6, 269/ 4
nuns together in lechery,	<b>despited</b>	all saints, blasphemed our	6, 427/ 33
And that in so	<b>despiteful</b>	wise, that when a	6, 370/ 21
his friends, rather than	<b>despitefully</b>	to handle his friends	6, 219/ 9
to see the despiteous	<b>despites</b>	done there in many	6, 370/ 1
forborne, as is the	<b>despites</b>	done to the Blessed	6, 373/ 8
not of worshipping, but	<b>despiting</b>	and disworshipping of saints	6, 234/ 23
saith, "The Hebrews well	<b>despoil</b>	the Egyptians, when Christ's	6, 132/ 22
and ascribe all-thing to	<b>destiny</b>	. The Eleventh Chapter The	6, 18/ 25
that all hangeth upon	<b>destiny</b>	. Whereupon the author showeth	6, 18/ 30
all dependeth upon only	<b>destiny</b>	, he rehearseth a certain	6, 19/ 1
all our deeds to	<b>destiny</b>	. The Thirteenth Chapter The	6, 19/ 9

and ascribe all-thing to	<b>destiny</b>	. "Surely, as I say	6, 376/ 20
that all hangeth upon	<b>destiny</b>	. Whereupon the author showeth	6, 378/ 1
all dependeth upon only	<b>destiny</b>	, he rehearseth a certain	6, 378/ 4
all-thing hangeth only upon	<b>destiny</b>	, and that the liberty	6, 400/ 4
all should hang upon	<b>destiny</b>	? There were showed unto	6, 400/ 13
all our deeds to	<b>destiny</b>	. "But now for to	6, 402/ 9
but hangeth all upon	<b>destiny</b>	. And therefore all laws	6, 403/ 32
mischievous deed was his	<b>destiny</b>	? "If free will serve	6, 404/ 19
man's deed is his	<b>destiny</b>	, why do these men	6, 404/ 20
because it is their	<b>destiny</b>	to do so? And	6, 404/ 22
because it is their	<b>destiny</b>	to be so? For	6, 404/ 24
because it was their	<b>destiny</b>	to be heretics, they	6, 404/ 26
said it was his	<b>destiny</b>	to do it, and	6, 404/ 31
if it were his	<b>destiny</b>	to steal, and that	6, 404/ 33
it was also their	<b>destiny</b>	to hang him, and	6, 404/ 34
all our deeds to	<b>destiny</b>	, with all reward or	6, 428/ 3
his will but his	<b>destiny</b>	, laying their sin to	6, 428/ 11
therewith, never left them	<b>destitute</b>	of sufficient knowledge that	6, 142/ 7
it up so secretly,	<b>destitute</b>	at last of all	6, 270/ 19
go first about to	<b>destroy</b>	all such devotion, as	6, 44/ 1
souls, whereby themselves should	<b>destroy</b>	their own souls, and	6, 54/ 14
have destroyed and shall	<b>destroy</b>	many of the church	6, 204/ 5
not be able to	<b>destroy</b>	the church, but the	6, 204/ 5
his true doctors, to	<b>destroy</b>	by plain miracle the	6, 241/ 5
help also himself to	<b>destroy</b>	it. Which, whoso could	6, 245/ 11
as he laboreth to	<b>destroy</b>	, and which be well	6, 290/ 32
it were made to	<b>destroy</b>	the Mass. But who	6, 291/ 18
that was burned did	<b>destroy</b>	the Mass." "Ye say	6, 292/ 22
affection, he laboreth to	<b>destroy</b>	the credence and good	6, 347/ 11
goeth about utterly to	<b>destroy</b>	it? And yet is	6, 352/ 18
not about utterly to	<b>destroy</b>	the whole faith, religion	6, 360/ 21
which he laboreth to	<b>destroy</b>	the holy sacraments of	6, 362/ 7
and not punish and	<b>destroy</b>	the doers, were a	6, 408/ 15
army and labor to	<b>destroy</b>	all. For they say	6, 411/ 25
against Christian men; and	<b>destroy</b>	, as that sect hath	6, 412/ 17
labor to devour and	<b>destroy</b>	men's souls, we be	6, 421/ 25
rather ought temporally to	<b>destroy</b>	those ravenous wolves, than	6, 430/ 5
the last restrain, and	<b>destroy</b>	his idol Antichrist, with	6, 435/ 14
suffered it to be	<b>destroyed</b>	for their sin? And	6, 57/ 20
which places were after	<b>destroyed</b>	and desolate, and the	6, 58/ 6
see that God himself	<b>destroyed</b>	them, and the world	6, 191/ 30
For though they have	<b>destroyed</b>	and shall destroy many	6, 204/ 4
it because that it	<b>destroyed</b>	the Mass. Whereby ye	6, 291/ 14
was burned because it	<b>destroyed</b>	the Mass?" "Never a	6, 292/ 12

now the goodly monasteries	<b>destroyed</b>	, the places burned up	6, 370/ 6
lost, and their bodies	<b>destroyed</b>	by common sedition, insurrection	6, 416/ 4
of God that hath	<b>destroyed</b>	those works, which wrought	6, 423/ 29
cloaked heresies espied and	<b>destroyed</b>	, then showed he shortly	6, 424/ 22
plainly turneth up and	<b>destroyeth</b>	the ground and foundation	6, 184/ 16
forth clean the contrary,	<b>destroying</b>	Christ's holy sacraments, pulling	6, 433/ 29
blaspheming his blessed saints,	<b>destroying</b>	all devotion, forbidding men	6, 433/ 30
highly touching the utter	<b>destruction</b>	of a man in	6, 261/ 6
their purpose, toward the	<b>destruction</b>	of the Mass. "By	6, 291/ 15
thereupon to build the	<b>destruction</b>	of that holy sacrament	6, 350/ 17
had with a heretic,	<b>detected</b>	to the bishop and	6, 19/ 2
heresies whereof he was	<b>detected</b>	utterly clean and faultless	6, 36/ 22
articles as he was	<b>detected</b>	of, where he preached	6, 37/ 1
were that he was	<b>detected</b>	of. Which letters were	6, 268/ 8
indeed that he was	<b>detected</b>	for being of many	6, 269/ 17
he be denounced or	<b>detected</b>	unto him, either by	6, 282/ 20
to God that had	<b>detected</b>	him by lots. And	6, 283/ 8
as I told you,	<b>detected</b>	unto us for a	6, 329/ 13
in heresy he was	<b>detected</b>	to be, he was	6, 329/ 21
had with a heretic	<b>detected</b>	to the bishop and	6, 378/ 5
of twain that were	<b>detected</b>	of heresy unto the	6, 416/ 29
not reason in a	<b>detection</b>	of heresy to suffer	6, 14/ 29
not reason, in a	<b>detection</b>	of heresy, to suffer	6, 264/ 14
But then was his	<b>detection</b>	and the proof made	6, 267/ 32
side, either by common	<b>determination</b>	at a general council	6, 164/ 17
affirmed neither against the	<b>determination</b>	of the church, but	6, 368/ 19
reason, the laws and	<b>determinations</b>	of the church, and	6, 367/ 2
would were believed, to	<b>determine</b>	or believe the contrary	6, 147/ 7
on which part to	<b>determine</b>	your belief. And what	6, 156/ 32
council, wherein they might	<b>determine</b>	what they would. And	6, 355/ 14
mine own work I	<b>determined</b>	that I would nothing	6, 23/ 30
elsewhere ye were fully	<b>determined</b>	to give full credence	6, 33/ 17
one who she is	<b>determined</b>	never to marry, "We	6, 150/ 17
had then a full	<b>determined</b>	purpose of virginity. And	6, 151/ 1
spoke right now hath	<b>determined</b>	this question already. For	6, 340/ 29
had been damned and	<b>determined</b>	in general councils of	6, 364/ 25
since that he hath	<b>determined</b>	that he will not	6, 397/ 20
author inveigheth against this	<b>detestable</b>	article of this ungracious	6, 18/ 23
author inveigheth against this	<b>detestable</b>	article of this ungracious	6, 376/ 18
of that unreasonable and	<b>detestable</b>	heresy, and that the	6, 400/ 15
better by quater tre	<b>deuce</b>	, having their labors therein	6, 170/ 20
solemnly rung and Te	<b>Deum</b>	sung, so that nothing	6, 86/ 16
Paul saith, "Accedentem ad	<b>deum</b>	oportet credere" (Whoso will	6, 111/ 3
Apostle saith, "Accedentem ad	<b>deum</b>	oportet credere" (A man	6, 194/ 27

it is written, "Dominum	<b>Deum</b>	tuum adorabis et illi	6, 358/ 23
gloriam, sed non apud	<b>Deum</b>	" (If he were justified	6, 390/ 28
this verse, "Miserere mei	<b>deus</b>	, quoniam conculcavit me homo	6, 88/ 1
Homines et iumenta salvabis	<b>Deus</b>	" (God, thou shalt save	6, 136/ 4
scripture saith, "Unicuique dedit	<b>Deus</b>	curam de proximo suo	6, 415/ 7
their hearts a devilish	<b>device</b>	, which, under a cloak	6, 43/ 37
upon, there was a	<b>device</b>	with a small hair	6, 87/ 18
quoth I, "this wise	<b>device</b>	hath he, and much	6, 353/ 17
own so foolish a	<b>device</b>	, in the vain avaunting	6, 364/ 34
quoth your friend, "this	<b>device</b>	was madly minded of	6, 365/ 1
driven to another devilish	<b>device</b>	against saints. For to	6, 367/ 25
got naught by that	<b>device</b>	, he letted not soon	6, 371/ 23
to help his own	<b>devices</b>	forward? Or what marvel	6, 100/ 24
naught, calling it men's	<b>devices</b>	. And in scripture the	6, 367/ 17
be done by the	<b>devil</b>	, if they be done	6, 6/ 5
be done by the	<b>devil</b>	to set our hearts	6, 8/ 1
Though Luther were a	<b>devil</b>	, yet might a man	6, 30/ 17
all false. Nor the	<b>devil</b>	himself lied not when	6, 30/ 20
holy name that the	<b>devil</b>	trembleth to hear of	6, 39/ 30
the envy of the	<b>devil</b>	himself, for he never	6, 48/ 12
without that then the	<b>devil</b>	would pull them in	6, 52/ 33
enchantment dedicated to the	<b>devil</b>	, but by God's holy	6, 55/ 31
for temples of the	<b>devil</b>	. And this not in	6, 59/ 7
be done by the	<b>devil</b>	if they be done	6, 61/ 30
the craft of the	<b>devil</b>	to the advancement of	6, 62/ 8
been done by the	<b>devil</b>	through God's sufferance for	6, 76/ 26
marvels done by the	<b>devil</b>	, it forceth not for	6, 76/ 30
ye grant that the	<b>devil</b>	may do any by	6, 76/ 31
our ghostly enemy the	<b>devil</b>	, her mind alienated and	6, 93/ 9
divers persons by the	<b>devil</b>	through God's sufferance, as	6, 93/ 27
be done by the	<b>devil</b>	to set our hearts	6, 94/ 11
saints, or by the	<b>devil</b>	for our deceit and	6, 95/ 23
a ground that the	<b>devil</b>	may do miracles. Or	6, 95/ 27
that God suffereth the	<b>devil</b>	to work wonders which	6, 95/ 32
so is that the	<b>devil</b>	may do such things	6, 95/ 35
them? And since the	<b>devil</b>	may do them, and	6, 96/ 2
well believe that the	<b>devil</b>	doth them?" "Marry," said	6, 96/ 3
much better than the	<b>devil</b>	, and we be not	6, 96/ 7
not sure that the	<b>devil</b>	doth them, why should	6, 96/ 7
masteries, rather than the	<b>devil</b>	that can do nothing	6, 96/ 11
I said before) the	<b>devil</b>	be glad to give	6, 100/ 23
them, and suffer the	<b>devil</b>	delude us as he	6, 100/ 30
wonders wrought by the	<b>devil</b>	for our delusion and	6, 101/ 29
not done by the	<b>devil</b>	, then will it well	6, 101/ 31

wonders wrought by the	devil	to the deceit of	6, 102/ 3
be done by the	devil	. And first would I	6, 102/ 9
not done by the	devil	to delude the church	6, 112/ 19
he shall suffer the	devil	to work wonders like	6, 112/ 28
not done by the	devil	, I trow ye will	6, 112/ 30
also. And then the	devil	deceiveth them in their	6, 123/ 27
subtle suasion of the	devil	broken the third commandment	6, 139/ 22
the soul, nor the	devil	never ceased for his	6, 140/ 22
part go to the	devil	. "Ye should," quoth I	6, 156/ 25
he. "Or else the	devil	is on it." "Iwis	6, 168/ 24
sufferance done by the	devil	for our delusion, deserving	6, 188/ 3
is nothing but the	devil	, and he prevaieth against	6, 203/ 22
that place signify the	devil	, then he can never	6, 203/ 32
did here signify the	devil	, yet should we not	6, 204/ 9
grant him that the	devil	, as he is called	6, 204/ 10
Savior said himself, a	devil	. "Did I not," said	6, 205/ 20
of you is a	devil	?" And if there were	6, 205/ 21
be illusions of the	devil	. And first will we	6, 211/ 6
or done by the	devil	, or else that the	6, 217/ 18
give honor to the	devil	instead of himself, or	6, 220/ 20
to ride to the	devil	upon. For that is	6, 227/ 15
to displeasure that the	devil	should have license and	6, 229/ 26
the delusion of the	devil	. The first point, which	6, 230/ 9
he, "and of the	devil	too rather than fail	6, 233/ 31
for help unto the	devil	. And when his wife	6, 233/ 35
for calling on the	devil	, which he wist well	6, 234/ 2
he, "call on the	devil	and all, rather than	6, 234/ 5
would believe in the	devil	as that Lombard did	6, 234/ 8
any belief in the	devil	, he answered him, "Credere	6, 234/ 11
dio." ("Believe in the	devil	?" quoth he, "Nay, nay	6, 234/ 13
all believing in the	devil	; ye have so much	6, 234/ 15
and some by the	devil	, and haply so there	6, 240/ 25
only done by the	devil	, it would not help	6, 242/ 20
or done by the	devil	, whereby should it follow	6, 242/ 30
never suffered neither the	devil	to do any wonder	6, 243/ 18
him, he suffereth the	devil	sometimes to delude with	6, 243/ 31
nor done by the	devil	, but only by the	6, 246/ 2
more likely that the	devil	did cast him therein	6, 259/ 26
an apostle of the	devil	from shire to shire	6, 268/ 35
Why," quoth he, "what	devil	rigor could they more	6, 271/ 1
every man see the	devil	cast clean out of	6, 279/ 32
all ill as a	devil	, and after repenting his	6, 282/ 34
in resisting of the	devil	and the refraining of	6, 312/ 11
it -- by the	devil	?" "Nay, by my troth	6, 321/ 21

happen, especially since the	<b>devil</b>	might peradventure join therewith	6, 327/ 6
plain limb of the	<b>devil</b>	, and a manifest messenger	6, 346/ 14
not content that the	<b>devil</b>	should call him God's	6, 347/ 26
the making whereof the	<b>devil</b>	is of counsel and	6, 347/ 35
for God and the	<b>devil</b>	too to keep their	6, 351/ 22
blown away by the	<b>devil</b>	. And therefore, as a	6, 355/ 20
they have taught the	<b>devil</b>	new torments in hell	6, 372/ 4
very limbs of the	<b>devil</b>	, and open enemies to	6, 376/ 30
by man, woman, or	<b>devil</b>	? And by this give	6, 377/ 14
go straight to the	<b>devil</b>	with lying and false	6, 379/ 19
that is in a	<b>devil</b>	. For he saith that	6, 387/ 2
of his faith, the	<b>devil</b>	hath faith as well	6, 387/ 3
as he, for the	<b>devil</b>	doth believe such things	6, 387/ 4
work, and that the	<b>devil</b>	had no faith but	6, 387/ 7
of God. And the	<b>devil</b>	is desperate and hath	6, 387/ 9
they say that the	<b>devil</b>	hath no faith but	6, 387/ 16
Tyndale say that the	<b>devil</b>	hath not faith but	6, 387/ 27
he may, as the	<b>devil</b>	doth, though he believe	6, 388/ 28
subtle suggestion of the	<b>devil</b>	, or by the frailty	6, 394/ 10
torments by which the	<b>devil</b>	assaulted his patience, and	6, 401/ 1
excuse themselves and the	<b>devil</b>	and all, and lay	6, 405/ 9
will go to the	<b>devil</b>	, the devil go with	6, 407/ 30
to the devil, the	<b>devil</b>	go with him." "Forsooth	6, 407/ 30
be stronger than the	<b>devil</b>	. But yet be heretics	6, 407/ 34
sects draw to the	<b>devil</b>	, yet so should we	6, 408/ 7
pleasure, with which the	<b>devil</b>	inwardly feedeth them, be	6, 424/ 4
was begun by the	<b>devil</b>	. Which thing had undoubtedly	6, 425/ 1
into worse than the	<b>devil</b>	. And all this good	6, 428/ 14
should deliver to the	<b>devil</b>	him that had defouled	6, 429/ 16
and Alexander to the	<b>devil</b>	, to teach them to	6, 429/ 22
worship, did cause the	<b>devil</b>	to torment and punish	6, 429/ 26
the works of the	<b>devil</b>	. Saving that where I	6, 431/ 29
the miracles to the	<b>devil</b>	, ought not to weigh	6, 431/ 34
them all to the	<b>devil</b>	, he plainly showeth himself	6, 432/ 8
Christ's miracles to the	<b>devil</b>	, saying that he did	6, 432/ 11
God's works to the	<b>devil</b>	, he showeth himself driven	6, 432/ 17
God willing nor the	<b>devil</b>	able to show any	6, 432/ 19
in spite of the	<b>devil</b>	the great master of	6, 435/ 13
the church in the	<b>devil's</b>	name?" "Verily," said I	6, 88/ 15
to Willesden in the	<b>devil's</b>	name, or else keep	6, 100/ 17
God's miracles but the	<b>devil's</b>	wonders." The Eighteenth Chapter	6, 101/ 4
and fear of the	<b>devil's</b>	subtle sleight and inventions	6, 127/ 1
the gate into the	<b>devil's</b>	church. For as the	6, 194/ 26
not content that a	<b>devil's</b>	limb, as Luther is	6, 347/ 28



life might by the	<b>devil's</b>	subtle suggestion have brought	6, 401/ 9
own faults, and the	<b>devil's</b>	too, to the blame	6, 405/ 9
And they be the	<b>devil's</b>	martyrs, taking much pain	6, 423/ 11
and shall by the	<b>devil's</b>	help induce good and	6, 426/ 31
to their hearts a	<b>devilish</b>	device, which, under a	6, 43/ 37
must needs be a	<b>devilish</b>	hatred, to hate him	6, 48/ 5
coming of a high	<b>devilish</b>	pride, and far passing	6, 48/ 11
of Christ to the	<b>devilish</b>	heresies of their own	6, 285/ 8
them with their false	<b>devilish</b>	heresies besides. For likewise	6, 347/ 29
inconstant wit and very	<b>devilish</b>	intent especially showed itself	6, 366/ 21
manner driven to another	<b>devilish</b>	device against saints. For	6, 367/ 25
some of a high	<b>devilish</b>	pride, cloaked under pretext	6, 428/ 16
living far worse than	<b>devils</b>	, yet, if they did	6, 36/ 16
of the paynims be	<b>devils</b>	, but our Lord hath	6, 45/ 9
the paynims be but	<b>devils</b>	"?Were not this a	6, 45/ 15
place. But as the	<b>devils</b>	were of old, under	6, 52/ 13
sure against all the	<b>devils</b>	in hell. And ween	6, 52/ 32
spirits and familiarity with	<b>devils</b>	-- being enemies to	6, 55/ 26
some other, as angels,	<b>devils</b>	, or men, and sometimes	6, 336/ 20
they be worse than	<b>devils</b>	. For he saith that	6, 386/ 11
he saith that the	<b>devils</b>	do believe and tremble	6, 386/ 11
sufficient, be worse than	<b>devils</b>	, because they stand out	6, 386/ 14
what manner perceiving the	<b>devils</b>	have in the articles	6, 387/ 21
be some whereof the	<b>devils</b>	have peradventure not a	6, 387/ 22
to heaven, whereas the	<b>devils</b>	be desperate and can	6, 387/ 30
whereas of truth, the	<b>devils</b>	, as Saint James saith	6, 388/ 7
comparison between them and	<b>devils</b>	which believe as surely	6, 388/ 23
the desperate ways of	<b>devils</b>	and damned souls. Then	6, 405/ 3
he did cast out	<b>devils</b>	by the power of	6, 432/ 11
of Beelzebub, prince of	<b>devils</b>	." "Surely," quoth your friend	6, 432/ 12
painter or carver can	<b>devise</b>	. "And verily, to say	6, 44/ 29
in his parish, may	<b>devise</b>	some false fellow feigning	6, 85/ 22
as I hear say,	<b>devise</b>	a treble difference in	6, 97/ 27
his equal godhead, to	<b>devise</b>	such false glosses as	6, 137/ 6
man that we could	<b>devise</b>	and thinking him not	6, 230/ 18
that we can possibly	<b>devise</b>	, yet is not that	6, 230/ 30
of images, do but	<b>devise</b>	that fear to have	6, 232/ 23
few mean witted men	<b>devise</b>	and feign a thing	6, 241/ 23
of his life to	<b>devise</b>	a form of abjuration	6, 271/ 17
I, "then should she	<b>devise</b>	for nuns. And as	6, 301/ 28
I could not well	<b>devise</b>	better provisions than are	6, 301/ 29
wiser men can better	<b>devise</b>	. Howbeit, upon that I	6, 344/ 21
sat and studied to	<b>devise</b>	a way whereby he	6, 376/ 9
allowed in judgment, they	<b>devise</b>	by all the ways	6, 405/ 14

country to commune and	<b>devise</b>	about the amendment of	6, 412/ 27
some learned men to	<b>devise</b>	new fantasies in our	6, 423/ 21
them in authority, they	<b>devise</b>	new sects and schisms	6, 423/ 34
well translated; and was	<b>devised</b>	to be burned because	6, 28/ 27
a man. "What riches	<b>devised</b>	our Lord God himself	6, 49/ 34
shortly, God hath so	<b>devised</b>	it that he hath	6, 138/ 31
to take a false	<b>devised</b>	book for holy scripture	6, 183/ 14
since miracles were specially	<b>devised</b>	by God for a	6, 240/ 3
painful that can be	<b>devised</b>	, admit and receive a	6, 261/ 8
much it was craftily	<b>devised</b>	like, and so much	6, 285/ 16
of holy scripture, so	<b>devised</b>	and indited by the	6, 335/ 5
come, as can be	<b>devised</b>	; and not to keep	6, 339/ 13
near as may be	<b>devised</b>	, no man have it	6, 341/ 22
a thing instituted and	<b>devised</b>	by God, yet if	6, 351/ 4
book besides was so	<b>devised</b>	and handled that it	6, 364/ 18
and torments that they	<b>devised</b>	on the silly women	6, 371/ 13
it from death." "Thus	<b>devised</b>	these cursed wretches so	6, 372/ 3
many sore punishments been	<b>devised</b>	for them, and especially	6, 409/ 21
do to men's souls,	<b>devised</b>	and executed against them	6, 430/ 17
punishment of heretics is	<b>devised</b>	not by the clergy	6, 430/ 27
first fell to the	<b>devising</b>	of these heresies. And	6, 17/ 19
study of scripture, in	<b>devising</b>	upon the sentence, in	6, 131/ 33
first fell to the	<b>devising</b>	of these heresies. And	6, 360/ 31
primam et secundam correptionem	<b>devita</b>	." And this is much	6, 429/ 3
putting thereupon themselves in	<b>devoir</b>	with open processions and	6, 375/ 26
Christian princes did their	<b>devoir</b>	against miscreants and infidels	6, 413/ 22
increase of fervor and	<b>devotion</b>	in the hearts of	6, 39/ 10
to destroy all such	<b>devotion</b>	, as ever hath hitherto	6, 44/ 1
for any furtherance of	<b>devotion</b>	, but plainly for a	6, 47/ 20
heat of the heart's	<b>devotion</b>	boil out by the	6, 49/ 31
men diverse kinds of	<b>devotion</b>	, and all to his	6, 50/ 13
name and color of	<b>devotion</b>	, to the peril of	6, 53/ 2
his church, but their	<b>devotion</b>	should toward them more	6, 53/ 27
surely, I believe this	<b>devotion</b>	so planted by God's	6, 54/ 20
God, have had high	<b>devotion</b>	thereto. "For whereas ye	6, 54/ 31
women that with good	<b>devotion</b>	run thither where they	6, 61/ 12
the increase of Christian	<b>devotion</b>	, or done by the	6, 62/ 8
and visited with folks'	<b>devotion</b>	. But now, short tale	6, 79/ 10
and increase of the	<b>devotion</b>	of his Christian people	6, 90/ 14
way the faith and	<b>devotion</b>	withdrawn from God, that	6, 99/ 31
false miracles. Look what	<b>devotion</b>	men come thither with	6, 99/ 36
cometh, cometh for no	<b>devotion</b>	at all, but only	6, 100/ 3
about vanity or superstitious	<b>devotion</b>	, and the next door	6, 100/ 20
the excitation of our	<b>devotion</b>	thereto." "Indeed," quoth he	6, 120/ 13

simplicity and good Christian	<b>devotion</b>	borne to the love	6, 123/ 1
accounted their vices for	<b>devotion</b>	. " "Would ye then," quoth	6, 126/ 7
study as fervent, their	<b>devotion</b>	hotter, their number far	6, 171/ 31
take help by our	<b>devotion</b>	toward them, and prayer	6, 212/ 27
some another as their	<b>devotion</b>	leadeth them, or partly	6, 231/ 10
therefore indeed, meseemeth, the	<b>devotion</b>	to run somewhat too	6, 233/ 25
conscience, framed himself a	<b>devotion</b>	wherein him list, and	6, 258/ 1
short is lack of	<b>devotion</b>	. And to say them	6, 258/ 29
them, and decay of	<b>devotion</b>	among us, yet hath	6, 300/ 36
and godly people with	<b>devotion</b>	and soberness well and	6, 314/ 26
that used it with	<b>devotion</b>	and soberness. But of	6, 317/ 14
delight and increase their	<b>devotion</b>	; besides this that every	6, 339/ 20
seeking therein occasion of	<b>devotion</b>	than of dispicion. And	6, 341/ 19
to be with great	<b>devotion</b>	used in honor of	6, 359/ 9
should not, by the	<b>devotion</b>	and reverence that all	6, 367/ 26
their honor and men's	<b>devotion</b>	toward them withdrawn, so	6, 367/ 30
and the fervor of	<b>devotion</b>	so sore cooled that	6, 374/ 12
holiness to abstain for	<b>devotion</b>	from resisting the Turk	6, 412/ 15
prayer, all desire of	<b>devotion</b>	, all exhortation to good	6, 428/ 7
blessed saints, destroying all	<b>devotion</b>	, forbidding men to pray	6, 433/ 31
diminish and quench men's	<b>devotions</b>	. For they see well	6, 47/ 22
the ravenous wolves and	<b>devour</b>	the sheep and mar	6, 399/ 14
false doctrine labor to	<b>devour</b>	and destroy men's souls	6, 421/ 25
them to worry and	<b>devour</b>	everlastingly the flock that	6, 430/ 6
the serpent of Moses	<b>devoured</b>	all the serpents made	6, 240/ 30
contempt of the good	<b>devout</b>	things used commonly in	6, 14/ 12
goodly preacher, in whose	<b>devout</b>	sermons the people were	6, 28/ 15
Theodosius, a man so	<b>devout</b>	unto God as he	6, 41/ 15
in derision all the	<b>devout</b>	rites and ceremonies of	6, 56/ 1
mind, and conceiveth by	<b>devout</b>	meditation a form and	6, 56/ 20
did -- and all	<b>devout</b>	people about us do	6, 56/ 29
never lack good and	<b>devout</b>	virtuous people, yet shall	6, 109/ 25
very faith and true	<b>devout</b>	religion. Wherefore, since I	6, 210/ 5
suffered them at men's	<b>devout</b>	instance and prayer to	6, 215/ 7
-- by which good	<b>devout</b>	folk do much merit	6, 236/ 27
invincible ignorance, with their	<b>devout</b>	affection, may without harm	6, 245/ 4
contempt of the good	<b>devout</b>	things used commonly in	6, 255/ 12
man and a very	<b>devout</b>	. " "I will not," quoth	6, 257/ 10
and scrupulous instead of	<b>devout</b>	and diligent; so is	6, 259/ 10
profit that one good,	<b>devout</b>	, unlearned layman might take	6, 340/ 20
Lady and the most	<b>devout</b>	Salve Regina, because we	6, 359/ 35
this wise: "This holy	<b>devout</b>	man therefore, even born	6, 364/ 8
pray for them that	<b>devoutly</b>	honor him, but hath	6, 211/ 34
a young priest very	<b>devoutly</b>	in a procession bore	6, 297/ 13

therewith, but well and	<b>devoutly</b>	read it and, in	6, 336/ 2
well and virtuously done	<b>devoutly</b>	to kiss a book	6, 359/ 19
preached and praised, pilgrimages	<b>devoutly</b>	visited, every kind of	6, 433/ 27
him, "Credere en le	<b>diable</b>	, my sir, no. Io	6, 234/ 12
A	<b>Dialogue</b>	Concerning Heresies % A Dialogue	6, 1/ 1
Dialogue Concerning Heresies % A	<b>Dialogue</b>	of Sir Thomas More	6, 3/ 1
I remember, in the	<b>dialogues</b>	of Saint Gregory, that	6, 215/ 30
speaketh of in his	<b>dialogues</b>	, how Saint Martin is	6, 227/ 22
take it for a	<b>diamond</b>	, yet will ye not	6, 92/ 11
rings already set right	<b>diamonds</b>	indeed. Nor ye will	6, 92/ 12
Jesu Christi, ut idipsum	<b>dicatis</b>	omnes et non sint	6, 223/ 34
own words, "Quod uni	<b>dico</b>	omnibus dico" (That I	6, 107/ 31
Quod uni dico omnibus	<b>dico</b>	" (That I say to	6, 107/ 31
Moysi sederunt, etc., Quae	<b>dicunt</b>	vobis facite, quae autem	6, 8/ 8
Moysi sederunt, etc. Que	<b>dicunt</b>	vobis facite, que autem	6, 101/ 10
and say we shall	<b>die</b>	and worms eat us	6, 137/ 13
with God's word to	<b>die</b>	therefor. And this church	6, 201/ 26
need, I trust, to	<b>die</b>	in his debt. And	6, 249/ 33
would he not to	<b>die</b>	therefor confess himself faulty	6, 271/ 26
you any answer to	<b>die</b>	therefor, not for anything	6, 282/ 5
speak French in sport, "	<b>die</b>	vous garde senior," or	6, 290/ 7
faith and baptism to	<b>die</b>	ere he have time	6, 380/ 37
cradles. For either they	<b>die</b>	ere they have time	6, 381/ 13
works, then did Christ	<b>die</b>	for us for naught	6, 390/ 31
he needed not to	<b>die</b>	for us if our	6, 391/ 7
it said, "Septies in	<b>die</b>	cadit iustus, et resurget	6, 395/ 24
Ego vobiscum sum omnibus	<b>diebus</b>	usque ad finem saeculi	6, 114/ 4
doth our Savior that	<b>died</b>	for us, whom, as	6, 52/ 8
well as he that	<b>died</b>	for us. And therefore	6, 97/ 11
been ever since Christ	<b>died</b>	. "And therefore is holy	6, 152/ 14
likelihood but that he	<b>died</b>	a good man. And	6, 215/ 29
prayer; and yet he	<b>died</b>	of his sickness himself	6, 216/ 11
ground and there had	<b>died</b>	, God wot in what	6, 259/ 18
And if he had	<b>died</b>	therein had he not	6, 273/ 30
therein had he not	<b>died</b>	for the truth? For	6, 273/ 31
virgin, and lived and	<b>died</b>	a virgin himself, and	6, 312/ 22
the bishop that last	<b>died</b>	, they burned up as	6, 317/ 24
he. What conscience he	<b>died</b>	with, God knoweth, for	6, 329/ 23
holy cross that Christ	<b>died</b>	on, saying that if	6, 360/ 5
them if they had	<b>died</b>	in their swaddling clouts	6, 381/ 20
Saint Paul saith, Christ	<b>died</b>	for naught. For he	6, 391/ 6
all their days, and	<b>died</b>	in the belief that	6, 420/ 16
the flock that himself	<b>died</b>	for to save it	6, 430/ 7
holy handwriting that they	<b>died</b>	in the same faith	6, 434/ 22

long, shall, when he	<b>dieth</b>	, sleep in shrewd rest	6, 365/ 29
always all those things	<b>differ</b>	and be unlike to	6, 71/ 6
reprove and show the	<b>difference</b>	, I might peradventure seem	6, 22/ 25
to put still a	<b>difference</b>	between those miracles wrought	6, 78/ 6
suddenly by miracle the	<b>difference</b>	between diverse colors, yet	6, 87/ 3
once spoken of a	<b>difference</b>	between the miracles done	6, 90/ 1
why ye put a	<b>difference</b>	, we shall, as I	6, 91/ 9
you what distinction and	<b>difference</b>	is that that ye	6, 94/ 18
say, devise a treble	<b>difference</b>	in worshipping, calling the	6, 97/ 27
being and present without	<b>difference</b>	of time past or	6, 115/ 11
is the first substantial	<b>difference</b>	discerning Christian men from	6, 118/ 15
as reason is the	<b>difference</b>	dividing man from all	6, 118/ 16
Would that make any	<b>difference</b>	?" "Never a whit," quoth	6, 161/ 30
and theirs no notable	<b>difference</b>	, but they nailed as	6, 225/ 24
will tell you a	<b>difference</b>	between an image of	6, 232/ 1
again, he marked no	<b>difference</b>	between them, but took	6, 324/ 29
Paul is there great	<b>difference</b>	. For in the one	6, 384/ 28
or bad, made no	<b>difference</b>	before God, but that	6, 400/ 6
a faith and belief	<b>different</b>	?" "What if they have	6, 199/ 29
speak of any priests	<b>different</b>	from laymen among Christian	6, 289/ 31
Romanos, containing such high	<b>difficulties</b>	as very few learned	6, 343/ 34
And as touching any	<b>difficulty</b>	, he said that he	6, 34/ 8
not in hardness and	<b>difficulty</b>	of keeping anything like	6, 105/ 19
pain nor half the	<b>difficulty</b>	that his own be	6, 105/ 27
far asunder, hath like	<b>difficulty</b>	to conceive. And when	6, 213/ 22
is no very great	<b>difficulty</b>	to perceive. For since	6, 288/ 27
Now as touching the	<b>difficulty</b>	which a translator findeth	6, 337/ 26
reverence and for the	<b>difficulty</b>	, did forbear to meddle	6, 343/ 1
accustomed to ride without	<b>difficulty</b>	; and some laying the	6, 412/ 34
of interpretation, but of	<b>diffidence</b>	and mistrust, study to	6, 153/ 13
thing, and of such	<b>dignity</b>	that when one of	6, 300/ 31
able. And where the	<b>dignity</b>	passeth all princes, and	6, 301/ 21
the prohibition. "Quoniam omnes	<b>dii</b>	gentium daemonia, dominus autem	6, 45/ 8
reading of these words, "	<b>Dii</b>	estis et filii excelsi	6, 135/ 9
holy mouth repairing and	<b>dilating</b>	his church again, and	6, 435/ 15
saith, "Fides que per	<b>dilectione</b>	operatur" (Faith worketh by	6, 383/ 25
diligatis invicem sicut ego	<b>dilexi</b>	vos" (I give you	6, 107/ 15
novum do vobis ut	<b>diligatis</b>	invicem sicut ego dilexi	6, 107/ 15
him to have given	<b>diligence</b>	to the Latin tongue	6, 33/ 25
using in study more	<b>diligence</b>	, being a heap to	6, 38/ 26
but by wisdom, study,	<b>diligence</b>	, and collation of one	6, 167/ 26
agreed with nature and	<b>diligence</b>	the grace of God	6, 170/ 11
go, or else no	<b>diligence</b>	or help of nature	6, 170/ 12
our new men's, their	<b>diligence</b>	as great, their erudition	6, 171/ 29

well declareth his tender	<b>diligence</b>	, by that he doth	6, 182/ 22
his church, after such	<b>diligence</b>	used, being by the	6, 220/ 28
there would be more	<b>diligence</b>	used in the choice	6, 301/ 9
frustrate, there was such	<b>diligence</b>	done before, that every	6, 320/ 11
it might be with	<b>diligence</b>	well and truly translated	6, 341/ 9
they take away all	<b>diligence</b>	and good endeavor to	6, 428/ 5
mind also, to give	<b>diligent</b>	hearing, firm credence, and	6, 166/ 19
when the church by	<b>diligent</b>	ensearch findeth the life	6, 220/ 22
instead of devout and	<b>diligent</b>	; so is it a	6, 259/ 10
leaf, but by the	<b>diligent</b>	consideration of the whole	6, 345/ 16
or if they have	<b>diligently</b>	made ensearch, then must	6, 63/ 19
which do read it	<b>diligently</b>	, and diligently compare and	6, 117/ 7
read it diligently, and	<b>diligently</b>	compare and consider every	6, 117/ 7
ceased for his part	<b>diligently</b>	to put forward. Against	6, 140/ 22
this Lutheran sect were	<b>diligently</b>	read over and studied	6, 270/ 9
one thing he observeth	<b>diligently</b>	, that whereas speaking of	6, 363/ 29
for lack of bodily	<b>dimension</b>	and measuring, yet are	6, 212/ 33
a malicious mind, to	<b>diminish</b>	and quench men's devotions	6, 47/ 22
a lie that would	<b>diminish</b>	his credence with affirming	6, 68/ 13
as ye lay to	<b>diminish</b>	their credence, that it	6, 224/ 21
doth all that nothing	<b>diminish</b>	the goodness of the	6, 235/ 31
laboreth of purpose to	<b>diminish</b>	the reverent mind that	6, 288/ 32
Which thing needs must	<b>diminish</b>	on our part reverence	6, 301/ 3
that he shall sometimes	<b>diminish</b>	either of the sentence	6, 337/ 28
good men bear them,	<b>diminish</b>	his credence, he was	6, 367/ 27
partly peradventure add or	<b>diminish</b>	in some part of	6, 398/ 20
priests would be much	<b>diminished</b>	, and the remnant much	6, 302/ 7
doctrine, for that it	<b>diminished</b>	the necessity of man's	6, 396/ 12
never increased, but always	<b>diminished</b>	and decayed. So that	6, 411/ 32
to study for the	<b>diminishing</b>	of their estimation that	6, 211/ 11
him reputed as a	<b>diminishment</b>	and a withdrawing of	6, 112/ 4
infidels the loss and	<b>diminishment</b>	of Christendom since that	6, 412/ 22
to Christ and said, "	<b>Dimitte</b>	illam quia clamat post	6, 215/ 9
soul. "We may not	<b>dine</b>	today if I should	6, 137/ 17
it were better ye	<b>dine</b>	first. My lady will	6, 185/ 33
then and let us	<b>dine</b>	first, and ye shall	6, 186/ 5
should make ready for	<b>dinner</b>	. "Abide," quoth I, "let	6, 130/ 21
will we now to	<b>dinner</b>	. And your other objections	6, 185/ 23
we talk of after	<b>dinner</b>	." "By my troth," quoth	6, 185/ 26
be the church. After	<b>dinner</b>	we walked into the	6, 187/ 12
then will we to	<b>dinner</b>	, and the remnant will	6, 344/ 34
will we finish after	<b>dinner</b>	." And therewith went we	6, 344/ 35
When we had after	<b>dinner</b>	a little paused, your	6, 345/ 7
with him till near	<b>dinner</b>	time. At which our	6, 431/ 5

now sit down to	<b>dinner</b>	. " Which we did. And	6, 435/ 29
we did. And after	<b>dinner</b>	, departed he home toward	6, 435/ 30
fatigue a credere in	<b>dio</b>	. " ("Believe in the devil	6, 234/ 13
translation were by the	<b>diocesan</b>	, or, if need should	6, 315/ 34
such offering within his	<b>diocese</b>	. Now standeth then the	6, 54/ 9
and had in every	<b>diocese</b>	a diverse name. By	6, 268/ 36
the bishop of the	<b>diocese</b>	, and left in laymen's	6, 317/ 13
he might serve his	<b>diocese</b>	with the cost of	6, 341/ 34
might do his whole	<b>diocese</b>	so special a pleasure	6, 341/ 36
God hath in the	<b>diocese</b>	appointed for the chief	6, 343/ 19
of himself toward the	<b>direction</b>	of his own works	6, 404/ 2
they repugn and be	<b>directly</b>	contrary each to other	6, 154/ 31
singing in derision a	<b>dirge</b>	about the fire for	6, 367/ 10
to handle and cast	<b>dirt</b>	in despite upon the	6, 47/ 28
said that God rejected,	<b>disallowed</b>	, and set at naught	6, 398/ 10
wise we should be	<b>disappointed</b>	of him. For so	6, 329/ 19
that ye had clearly	<b>disarmed</b>	him and broken his	6, 254/ 39
Alexandrum tradidi Satanae, ut	<b>discant</b>	non blasphemare" (I have	6, 429/ 21
part of our former	<b>disceputation</b>	and reasoning, had between	6, 247/ 15
of the other judgment	<b>discern</b>	and judge the contrary	6, 33/ 13
which the people cannot	<b>discern</b>	from miracles. And therefore	6, 95/ 33
make your audience to	<b>discern</b>	the truth, nor peradventure	6, 156/ 18
could in no wise	<b>discern</b>	whether side said best	6, 157/ 23
his church can always	<b>discern</b>	the word of God	6, 181/ 25
the chief physician to	<b>discern</b>	between the whole and	6, 343/ 20
of them may be	<b>discerned</b>	and known from his	6, 244/ 6
more hard to be	<b>discerned</b>	. " "Why," quoth your friend	6, 285/ 17
subject to time, clearly	<b>discerneth</b>	his godhead, which is	6, 115/ 10
the first substantial difference	<b>discerning</b>	Christian men from heathen	6, 118/ 15
be deceived in the	<b>discerning</b>	of holy scripture from	6, 183/ 8
church cannot err in	<b>discerning</b>	the truth, it must	6, 196/ 21
purpose but they secretly	<b>discharge</b>	it ere they have	6, 302/ 18
but all the burden	<b>discharged</b>	, contrary to the words	6, 106/ 30
full freedom and liberty	<b>discharged</b>	of all governors and	6, 368/ 30
the Gospel, to be	<b>discharged</b>	of all order and	6, 405/ 18
for that the law	<b>dischargeth</b>	him of showing any	6, 281/ 35
such things, and his	<b>disciple</b>	after him, of such	6, 353/ 18
of his apostles or	<b>disciples</b>	receiveth himself, every wise	6, 49/ 2
other his apostles and	<b>disciples</b>	, were not only said	6, 103/ 11
signifieth his apostles and	<b>disciples</b>	, be one by one	6, 108/ 18
promise made unto his	<b>disciples</b>	, that the Holy Ghost	6, 108/ 30
but of his own	<b>disciples</b>	in his own time	6, 108/ 35
of his apostles and	<b>disciples</b>	into their holy hearts	6, 143/ 14
that some of his	<b>disciples</b>	have written many things	6, 144/ 9

Christ said to his	<b>disciples</b>	, "I have more to	6, 145/ 23
his apostles and his	<b>disciples</b>	, and thereupon sent them	6, 165/ 1
that himself taught his	<b>disciples</b>	. And the horse he	6, 233/ 22
quoth I, "sent his	<b>disciples</b>	to preach, the power	6, 239/ 33
of Moses and Christ's	<b>disciples</b>	putteth me now in	6, 240/ 19
the holy apostles and	<b>disciples</b>	of Christ did, at	6, 241/ 2
the apostles and the	<b>disciples</b>	were occupied in reading	6, 259/ 16
that God taught his	<b>disciples</b>	many things apart, because	6, 332/ 35
secretly to his special	<b>disciples</b>	, and sometimes forbore to	6, 339/ 35
his secret servants and	<b>disciples</b>	withdrawn from the people	6, 340/ 11
that cause advised his	<b>disciples</b>	that if they were	6, 414/ 19
derision of all other	<b>disciplines</b>	. And because in speaking	6, 123/ 8
light to reveal and	<b>disclose</b>	it. And in this	6, 128/ 2
cautel to show and	<b>disclose</b>	the plain truth, and	6, 282/ 25
they should between them	<b>disclose</b>	our confessions." "In faith	6, 350/ 30
shall never be fully	<b>disclosed</b>	till the times appointed	6, 146/ 18
God unto his church	<b>disclosed</b>	, and that as it	6, 146/ 32
oversee himself, that he	<b>discloseth</b>	unaware certain follies of	6, 17/ 28
oversee himself that he	<b>discloseth</b>	unaware certain follies of	6, 363/ 9
time that upon the	<b>disclosing</b>	of the great mystery	6, 145/ 25
many times with the	<b>disclosing</b>	of some such things	6, 351/ 14
keeping himself close from	<b>disclosing</b>	of the matter, and	6, 379/ 18
great harm grown by	<b>disclosing</b>	of many men's offences	6, 425/ 6
that priest's presumption highly	<b>discontented</b>	. And we never ought	6, 300/ 4
only to avoid all	<b>discord</b>	and division and by	6, 224/ 9
by a collection and	<b>discourse</b>	of reason. And so	6, 135/ 36
secret sores unwrapped and	<b>discovered</b>	that he began to	6, 327/ 2
line or twain he	<b>discovereth</b>	all that he went	6, 363/ 17
secrets, as upon the	<b>discovering</b>	or close keeping thereof	6, 351/ 9
And to extort the	<b>discovering</b>	of more money, when	6, 370/ 33
meaning was not much	<b>discrepant</b>	from the true faith	6, 379/ 29
should nothing use the	<b>discretion</b>	of his brain, he	6, 262/ 1
be left to the	<b>discretion</b>	of the judge, since	6, 262/ 5
a preacher to use	<b>discretion</b>	in his preaching and	6, 339/ 25
he may after his	<b>discretion</b>	and wisdom deliver to	6, 341/ 16
to be by his	<b>discretion</b>	reverently read in his	6, 342/ 11
after his wisdom and	<b>discretion</b>	appoint everybody their part	6, 343/ 22
father doth by his	<b>discretion</b>	appoint which of his	6, 344/ 11
he have age and	<b>discretion</b>	thereto." Then was it	6, 382/ 8
if we be of	<b>discretion</b>	to have both, therefore	6, 397/ 21
rules necessary to the	<b>discussion</b>	of scripture. Of which	6, 136/ 1
unreasonable -- have more	<b>disdain</b>	to hear the truth	6, 129/ 25
in favor. He will	<b>disdain</b>	once to look on	6, 215/ 19
familiarity with himself we	<b>disdain</b>	to make our intercessors	6, 215/ 21



was cured of his	<b>disease</b>	, was it not a	6, 60/ 32
the sick and between	<b>disease</b>	and disease, should after	6, 343/ 21
and between disease and	<b>disease</b>	, should after his wisdom	6, 343/ 21
with him that would	<b>dishonestly</b>	handle an image made	6, 47/ 26
their images despite or	<b>dishonor</b>	, yet to go in	6, 52/ 2
touching the honor or	<b>dishonor</b>	of God, that it	6, 189/ 2
we should seem to	<b>dishonor</b>	God if we mistrusted	6, 408/ 25
which Tyndale teacheth to	<b>dishonor</b>	. "They teach all the	6, 425/ 35
to be given), were	<b>dishonored</b>	in that some honor	6, 48/ 19
name also, calling him	<b>Dismas</b>	, I ween, and his	6, 229/ 23
and readings impugn them,	<b>dismissed</b>	him very benignly; and	6, 268/ 21
with certain secret penance	<b>dismissed</b>	. But the thing that	6, 270/ 6
the maintenance of their	<b>disobedience</b>	have amended the matter	6, 124/ 15
by pride to the	<b>disobedience</b>	of God with inordinate	6, 166/ 10
that it were a	<b>disobedience</b>	to God, and preferring	6, 185/ 6
of obedience, or rather	<b>disobedience</b>	, saith that the curates	6, 349/ 37
his holy book of	<b>disobedience</b>	. Now was this doctrine	6, 369/ 6
would that whoso were	<b>disobedient</b>	should be taken as	6, 165/ 28
temper, she shall never	<b>disobey</b>	faith, being in her	6, 131/ 30
evil people fell by	<b>disorder</b>	in such a blindness	6, 141/ 11
of the laws and	<b>disorder</b>	of the people. For	6, 334/ 31
and congregation, but a	<b>disparkled</b>	number of only good	6, 199/ 25
quia clamat post nos" (	<b>Dispatch</b>	this woman for she	6, 215/ 10
God's like ordinance or	<b>dispensation</b>	should hereafter in general	6, 141/ 7
goodness and wisdom to	<b>dispense</b>	and dispose; and as	6, 146/ 34
covetous yet that durst	<b>dispense</b>	in this point, seeing	6, 308/ 6
angel is able to	<b>dispense</b>	with the vow made	6, 366/ 8
that they were so	<b>dispersed</b>	asunder that they were	6, 200/ 15
enough, without any further	<b>dispicion</b>	thereupon, to cause any	6, 17/ 12
he rehearseth a certain	<b>dispicion</b>	had with a heretic	6, 19/ 2
were, that in that	<b>dispicion</b>	ye could not make	6, 156/ 18
of devotion than of	<b>dispicion</b>	. And providing as much	6, 341/ 20
enough, without any further	<b>dispicion</b>	thereupon, to cause any	6, 348/ 20
he rehearseth a certain	<b>dispicion</b>	had with a heretic	6, 378/ 5
and babbling of their	<b>dispicions</b>	, building all upon reason	6, 33/ 31
for Christian men, our	<b>dispicions</b>	are so much the	6, 102/ 29
to their part in	<b>dispicions</b>	. Which affections, their inward	6, 122/ 31
you, nor enter into	<b>dispicions</b>	thereof, nor gladly meddle	6, 295/ 5
so bold to keep	<b>dispicions</b>	upon the faith or	6, 335/ 9
thereupon was there open	<b>dispicions</b>	kept, and the very	6, 362/ 24
was he moved to	<b>dispicions</b>	upon the articles, so	6, 362/ 35
agreed to come to	<b>dispicions</b>	, but he would in	6, 363/ 4
redargution and reproving by	<b>dispicions</b>	, either in words or	6, 407/ 4
them both twain in	<b>dispicions</b>	than were mad Collins	6, 433/ 15

sight to see the	<b>dispiteous</b>	despites done there in	6, 370/ 1
they make him so	<b>dispiteous</b>	and cruel, that for	6, 403/ 8
only false, but also	<b>displeasant</b>	to God, did we	6, 111/ 18
well done, but were	<b>displeasant</b>	to God, and by	6, 112/ 3
be to God damnably	<b>displeasant</b>	, nor of any truth	6, 147/ 6
ye conclude the thing	<b>displeasant</b>	to God and to	6, 230/ 7
things be damnable or	<b>displeasant</b>	to God, but things	6, 245/ 21
often offended with a	<b>displeasant</b>	messenger. And verily were	6, 300/ 24
is laid in them	<b>displeasure</b>	, malice and envy toward	6, 36/ 7
at another, or for	<b>displeasure</b>	done, beareth to some	6, 48/ 3
Spirit) cannot to God's	<b>displeasure</b>	, and their damnation, fall	6, 147/ 19
these men's heresies, the	<b>displeasure</b>	and anger whereof setteth	6, 211/ 10
and his saints to	<b>displeasure</b>	that the devil should	6, 229/ 26
that bore him no	<b>displeasure</b>	for any other matter	6, 272/ 18
vicious, and in deadly	<b>displeasure</b>	of God, should get	6, 300/ 20
I shall order and	<b>dispose</b>	to the house of	6, 142/ 16
wisdom to dispense and	<b>dispose</b>	; and as it may	6, 146/ 34
well he was merrily	<b>disposed</b>	." "Marry, sir," quoth your	6, 67/ 18
think that ye were	<b>disposed</b>	merrily to make me	6, 67/ 25
he forceth not what,	<b>disposing</b>	him to repentance, he	6, 352/ 12
and of his blessed	<b>disposition</b>	not willing that there	6, 326/ 19
fathers' glosses and with	<b>dispraise</b>	of philosophy and almost	6, 9/ 4
them, nor into the	<b>dispraise</b>	of him, wherein standeth	6, 36/ 11
say, the praise or	<b>dispraise</b>	of either his judges	6, 36/ 27
fathers' glosses, and with	<b>dispraise</b>	of philosophy and almost	6, 122/ 4
first fallen to the	<b>dispraise</b>	and derision of all	6, 123/ 7
to the contempt and	<b>dispraise</b>	of them, either preferring	6, 123/ 15
matter either praise or	<b>dispraise</b>	any man's manner, except	6, 295/ 9
Greece, I will not	<b>dispraise</b>	them," quoth I, "for	6, 310/ 2
may sound to the	<b>dispraise</b>	of the clergy than	6, 316/ 23
them, begin to dislike,	<b>dispraise</b>	, and contemn them. Whereof	6, 334/ 30
that they be not	<b>disputable</b>	. But whether the reasons	6, 27/ 18
whereof the ceremonies in	<b>disputation</b>	marreth much of the	6, 25/ 33
other part, whereby our	<b>disputation</b>	shall be the fuller	6, 248/ 6
be judges of that	<b>disputations</b>	, and that he should	6, 363/ 2
fathers used only to	<b>dispute</b>	with heretics, teaching them	6, 31/ 21
not have me to	<b>dispute</b>	it, which have no	6, 37/ 31
in this matter to	<b>dispute</b>	with a paynim that	6, 102/ 16
And if we should	<b>dispute</b>	with a Jew, less	6, 102/ 23
shall in our matter	<b>dispute</b>	and reason with those	6, 102/ 28
and for glory to	<b>dispute</b>	it, but to teach	6, 142/ 8
therefore I will not	<b>dispute</b>	with you thereupon. But	6, 311/ 16
worse, will I not	<b>dispute</b>	. But this will I	6, 313/ 19
busy to ensearch and	<b>dispute</b>	the great secret mysteries	6, 333/ 23

well therewith. Not to	<b>dispute</b>	it, but to fulfill	6, 334/ 4
ye say, and to	<b>dispute</b>	it; then should ye	6, 335/ 22
could and would anything	<b>dispute</b>	on either party for	6, 346/ 3
for things reasoned and	<b>disputed</b>	between us, the conclusions	6, 27/ 17
giving no foot in	<b>disputing</b>	unto your authority but	6, 26/ 1
stick with you in	<b>disputing</b>	by what means the	6, 170/ 9
Wilkin alone with Simkin	<b>disputing</b>	their sophism themselves, let	6, 276/ 7
bold in the meddling,	<b>disputing</b>	, and expounding of holy	6, 334/ 11
themselves in reasoning and	<b>disputing</b>	upon the temporal laws	6, 334/ 26
to see his majesty	<b>disreverenced</b>	by the bold presumption	6, 300/ 7
they be driven to	<b>dissemble</b>	, because their audience is	6, 427/ 27
game and sport and	<b>dissembled</b>	the matter, gaping after	6, 369/ 19
see that though he	<b>dissembled</b>	himself to be a	6, 424/ 17
sow some cockle of	<b>dissension</b>	among the Christian people	6, 124/ 37
at war and deadly	<b>dissension</b>	among themselves, whereby while	6, 413/ 28
let it either be	<b>dissimuled</b>	, or they secretly by	6, 30/ 36
Testament he covered and	<b>dissimuled</b>	himself as much as	6, 424/ 20
own frantic fantasy. Which	<b>dissolute</b>	living they be driven	6, 427/ 26
the author answereth and	<b>dissolveth</b>	. The Second Chapter Incidentally	6, 14/ 7
the author answereth and	<b>dissolveth</b>	. About fortnight after, your	6, 247/ 9
and hear things far	<b>distant</b>	from us, and from	6, 213/ 30
from sundry places far	<b>distant</b>	asunder, marvel we so	6, 213/ 31
and hope be two	<b>distinct</b>	virtues, and that hope	6, 388/ 26
hear of you what	<b>distinction</b>	and difference is that	6, 94/ 18
them, whereupon they were	<b>distressed</b>	and many put to	6, 409/ 33
a whole ox and	<b>distribute</b>	it among poor people	6, 234/ 30
among other indifferently without	<b>disturbance</b>	should not be able	6, 408/ 26
worshipping, but despiting and	<b>disworshipping</b>	of saints. Touching the	6, 234/ 23
dead dog in a	<b>ditch</b>	, thereto they flee and	6, 296/ 24
Lancaster. Wherein be treated	<b>divers</b>	matters, as of the	6, 3/ 5
to be done at	<b>divers</b>	pilgrimages, and commonly believed	6, 7/ 19
sometimes to fall to	<b>divers</b>	of those young men	6, 9/ 6
was convicted. And also	<b>divers</b>	other things, not then	6, 14/ 26
example, the author rehearseth	<b>divers</b>	whereof some be new	6, 17/ 14
my writings were written	<b>divers</b>	copies, and one also	6, 22/ 17
things in especial, among	<b>divers</b>	other. The one for	6, 23/ 11
that likewise as I	<b>divers</b>	things put out or	6, 24/ 9
also thither written by	<b>divers</b>	honest priests out of	6, 28/ 2
in scripture, and in	<b>divers</b>	places in England was	6, 28/ 24
forbidden, as well in	<b>divers</b>	other places of scripture	6, 44/ 32
especially by miracle, he	<b>divers</b>	times declared his special	6, 57/ 16
proved my part in	<b>divers</b>	pilgrimages by the working	6, 60/ 28
nowadays be done at	<b>divers</b>	pilgrimages by divers saints	6, 77/ 19
at divers pilgrimages by	<b>divers</b>	saints or divers images	6, 77/ 20

by divers saints or	<b>divers</b>	images, in which methinketh	6, 77/ 20
by angel's food. And	<b>divers</b>	times she was houseled	6, 87/ 16
to be done at	<b>divers</b>	pilgrimages, and commonly believed	6, 91/ 3
and written, done at	<b>divers</b>	pilgrimages, between which miracles	6, 91/ 8
in our days at	<b>divers</b>	images where these pilgrimages	6, 92/ 30
Sir Roger Wentworth, upon	<b>divers</b>	of his children, and	6, 93/ 6
same time showed upon	<b>divers</b>	persons by the devil	6, 93/ 27
the miracle. And peradventure	<b>divers</b>	other could I show	6, 94/ 16
done of late at	<b>divers</b>	pilgrimages, and prove them	6, 94/ 17
as is daily in	<b>divers</b>	places done, would ween	6, 95/ 20
saint's body lieth in	<b>divers</b>	countries, if we believe	6, 98/ 16
restrained, and liberty of	<b>divers</b>	wives withdrawn, where they	6, 106/ 2
where reason may between	<b>divers</b>	texts stand in great	6, 119/ 10
sometimes to fall to	<b>divers</b>	of those young men	6, 122/ 7
when he was after	<b>divers</b>	bold and open defense	6, 125/ 9
pondering the purpose of	<b>divers</b>	comments, in comparing together	6, 131/ 34
comments, in comparing together	<b>divers</b>	texts that seem contrary	6, 131/ 35
Lot, and Abraham, and	<b>divers</b>	other, whereof some be	6, 140/ 34
that the patriarchs in	<b>divers</b>	things that they did	6, 141/ 1
did, as in their	<b>divers</b>	marriages and some such	6, 141/ 1
Gospel written, but rather	<b>divers</b>	texts so sounding to	6, 151/ 19
should -- in any	<b>divers</b>	texts of scripture seeming	6, 175/ 28
which when I laid	<b>divers</b>	things moving men to	6, 187/ 30
he or not be	<b>divers</b>	times a sinner in	6, 197/ 2
quoth I, "be also	<b>divers</b>	times in his days	6, 197/ 4
Now do there indeed	<b>divers</b>	old commenters and doctors	6, 203/ 34
at one time in	<b>divers</b>	places at once, as	6, 212/ 35
one day before. And	<b>divers</b>	relics had old writings	6, 222/ 20
have already proved you	<b>divers</b>	wise as far impossible	6, 242/ 32
was convicted. And also	<b>divers</b>	other things not then	6, 264/ 11
held, taught, and in	<b>divers</b>	countries spread about almost	6, 268/ 28
by them uttered to	<b>divers</b>	young scholars such as	6, 269/ 26
say, besides all this,	<b>divers</b>	epistles I wot ne'er	6, 270/ 13
of long time. And	<b>divers</b>	days were his judges	6, 271/ 13
a priest might have	<b>divers</b>	wives at once, specially	6, 306/ 1
forbid the having of	<b>divers</b>	together, best were it	6, 306/ 15
condemned and subdued many	<b>divers</b>	ages before -- so	6, 315/ 10
tale?" quoth I. "Forsooth,	<b>divers</b>	honest men," quoth he	6, 318/ 1
sued a premunire against	<b>divers</b>	persons for a suit	6, 318/ 6
have not only been	<b>divers</b>	times present myself at	6, 318/ 23
thereof, but have also	<b>divers</b>	and many times sunderly	6, 318/ 24
examination was had before	<b>divers</b>	great lords spiritual and	6, 318/ 32
long in office under	<b>divers</b>	of the king's almoners	6, 319/ 20
a great while under	<b>divers</b>	of the king"s	6, 322/ 14

quoth I, "there were	<b>divers</b>	suspicious things laid against	6, 325/ 8
convicted as well of	<b>divers</b>	other heresies as of	6, 327/ 25
he had long held	<b>divers</b>	heresies, which he said	6, 328/ 9
lectures, he rehearsed us	<b>divers</b>	, and among other he	6, 328/ 17
for the favor of	<b>divers</b>	other heresies, there were	6, 330/ 18
apostle Saint Paul in	<b>divers</b>	of his epistles saith	6, 334/ 18
and the prophets and	<b>divers</b>	parts of the Gospel	6, 336/ 17
learned man, or by	<b>divers</b>	dividing the labor among	6, 341/ 11
would it be in	<b>divers</b>	other parts of the	6, 343/ 36
example, the author rehearseth	<b>divers</b>	, whereof some be new	6, 348/ 23
it all away. And	<b>divers</b>	of his scholars, besides	6, 352/ 3
rehearsed you, and by	<b>divers</b>	other more. "For he	6, 354/ 13
to God, as by	<b>divers</b>	other things in the	6, 358/ 20
take harm and conceive	<b>divers</b>	heresies in their hearts	6, 368/ 14
did. "And yet in	<b>divers</b>	other parts of Almaine	6, 369/ 31
written and covertly corrupted	<b>divers</b>	light and lewd persons	6, 379/ 12
of many one sort	<b>divers</b>	books, to be delivered	6, 379/ 15
for that he laid	<b>divers</b>	texts of scripture. But	6, 394/ 35
and after, almost continually,	<b>divers</b>	heresies sprang in divers	6, 406/ 31
divers heresies sprang in	<b>divers</b>	places (as we plainly	6, 406/ 31
at such time as	<b>divers</b>	men of worship assembled	6, 412/ 25
to come in at	<b>divers</b>	tides, where great ships	6, 412/ 32
the lands inned by	<b>divers</b>	owners in the Isle	6, 412/ 35
as they thus alleged,	<b>divers</b>	men, divers causes. There	6, 413/ 4
thus alleged, divers men,	<b>divers</b>	causes. There starts up	6, 413/ 4
abide they thereby, that	<b>divers</b>	of them sustained great	6, 421/ 7
Arius, Faustus, Pelagius, and	<b>divers</b>	other old heretics. Whose	6, 423/ 23
XXII, Questione quinta, and	<b>divers</b>	other of the questions	6, 431/ 7
many substantial folk, and	<b>divers</b>	done in their own	6, 432/ 4
finding our treaty so	<b>diverse</b>	and so long, and	6, 21/ 24
for both; and giveth	<b>diverse</b>	men diverse kinds of	6, 50/ 13
and giveth diverse men	<b>diverse</b>	kinds of devotion, and	6, 50/ 13
that there came ten,	<b>diverse</b>	honest men of good	6, 83/ 1
substance out of ten,	<b>diverse</b>	parts of the realm	6, 83/ 2
of wax, thrust through	<b>diverse</b>	places, some with arrows	6, 85/ 28
miracle the difference between	<b>diverse</b>	colors, yet could he	6, 87/ 4
if we fell at	<b>diverse</b>	opinions why should the	6, 162/ 25
of the church, of	<b>diverse</b>	parties which shall believe	6, 164/ 5
other, and then in	<b>diverse</b>	opinions taken we could	6, 164/ 30
and horse be of	<b>diverse</b>	." "Well," quoth I, "then	6, 168/ 32
speak of such two	<b>diverse</b>	and contrary senses taken	6, 169/ 37
one place but many	<b>diverse</b>	countries." "Let him," quoth	6, 189/ 24
for congregations together in	<b>diverse</b>	countries." "Why," quoth he	6, 189/ 26
there be as many	<b>diverse</b>	minds almost as there	6, 191/ 23

of whom in two	<b>diverse</b>	countries be diverse shrines	6, 221/ 27
two diverse countries be	<b>diverse</b>	shrines, and there be	6, 221/ 27
good holy men in	<b>diverse</b>	countries both of one	6, 221/ 33
to rehearse you the	<b>diverse</b>	manner of many pretty	6, 227/ 20
books be written in	<b>diverse</b>	regions and sundry ages	6, 245/ 23
in such wise that	<b>diverse</b>	ways I brought him	6, 248/ 31
at the leastway such	<b>diverse</b>	opinions that the whole	6, 253/ 29
in every diocese a	<b>diverse</b>	name. By reason whereof	6, 269/ 1
suddenly sundry things of	<b>diverse</b>	matters diversely mingled together	6, 336/ 27
feast of so much	<b>diverse</b>	viand, that after the	6, 343/ 14
cursed wretches so many	<b>diverse</b>	fashions of exquisite cruelties	6, 372/ 3
heathen men in two	<b>diverse</b>	cases. For in case	6, 407/ 35
things of diverse matters	<b>diversely</b>	mingled together -- all	6, 336/ 28
is broken asunder that	<b>divided</b>	among the Jews the	6, 343/ 3
reason is the difference	<b>dividing</b>	man from all the	6, 118/ 16
man, or by divers	<b>dividing</b>	the labor among them	6, 341/ 11
singing or saying of	<b>divine</b>	service. The Third Chapter	6, 14/ 15
church, both in the	<b>divine</b>	services as incensing, hallowing	6, 56/ 2
singing or saying of	<b>divine</b>	service. "But surely, sir	6, 255/ 16
good, in saying of	<b>divine</b>	service; but the occasion	6, 258/ 13
virtuous works, against all	<b>divine</b>	service, and finally, against	6, 303/ 22
and reverence, yet for	<b>divine</b>	honor and service only	6, 357/ 3
word he understood that	<b>divine</b>	worship called "latria." "Whereby	6, 357/ 15
from images but only	<b>divine</b>	worship and observance due	6, 358/ 19
worship nor service than	<b>divine</b>	honor and service called	6, 358/ 27
he speaketh only of	<b>divine</b>	worship called "latria," which	6, 359/ 1
created, foreseeing in his	<b>divine</b>	prescience, or rather in	6, 401/ 35
which he writeth, De	<b>divinis</b>	institutionibus, reckoneth it for	6, 66/ 18
had lost all good	<b>divinity</b>	with the subtleties of	6, 33/ 30
to give attendance upon	<b>divinity</b>	. And in this point	6, 126/ 19
same opinion. And of	<b>divinity</b>	reckon I the best	6, 126/ 22
into the service of	<b>divinity</b>	. And as holy Saint	6, 132/ 20
in the service of	<b>divinity</b>	about the profit of	6, 132/ 25
Christ would make a	<b>division</b>	among infidels, from the	6, 124/ 35
avoid all discord and	<b>division</b>	and by common consent	6, 224/ 10
est nomen bonum quam	<b>divitie</b>	multe" (Better is a	6, 281/ 12
say ye then by	<b>divorces</b>	restrained, and liberty of	6, 106/ 2
which the faith was	<b>divulged</b>	and spread almost through	6, 32/ 22
would have his faith	<b>divulged</b>	and spread abroad openly	6, 202/ 32
had that good holy	<b>doctor</b>	so great confidence that	6, 55/ 13
many another old holy	<b>doctor</b>	of Christ's church, whose	6, 90/ 17
have heard say that	<b>Doctor</b>	Mayo, sometime almoner to	6, 156/ 35
side, and a cunning	<b>doctor</b>	on the other side	6, 157/ 6
not talk of one	<b>doctor</b>	or twain, but of	6, 169/ 30

opened by the holy	<b>doctor</b>	and glorious martyr Saint	6, 202/ 13
said, of the great	<b>doctor</b>	, naming the man we	6, 269/ 7
God and halidom, Master	<b>Doctor</b>	here said unto me	6, 324/ 10
How say you, Master	<b>Doctor</b>	?" quoth the lords; "was	6, 324/ 13
Nazianzenus, that great solemn	<b>doctor</b>	, sore toucheth and reproveth	6, 333/ 27
surely the blessed holy	<b>doctor</b>	Saint Jerome greatly complaineth	6, 334/ 9
Saint Augustine, the great	<b>doctor</b>	of the church, the	6, 409/ 4
and the best learned	<b>doctor</b>	in a realm. Howbeit	6, 419/ 10
in lewd living --	<b>doctor</b>	Luther with his leman	6, 426/ 31
and many another holy	<b>doctor</b>	, writing many a great	6, 432/ 1
yet allege for any	<b>doctor</b>	of theirs, nor never	6, 434/ 30
upon boldness of any	<b>doctor's</b>	opinion hide or cover	6, 284/ 2
the comments of holy	<b>doctors</b>	. And thirdly, above all-thing	6, 9/ 13
of the old holy	<b>doctors</b>	of the church approving	6, 13/ 23
consent of those holy	<b>doctors</b>	do prove that this	6, 13/ 32
and the old holy	<b>doctors</b>	did. Finis tabule. The	6, 20/ 5
the saints and holy	<b>doctors</b>	of old time would	6, 40/ 23
eldest of those old	<b>doctors</b>	that he speaketh of	6, 41/ 33
reproved by many holy	<b>doctors</b>	, but also condemned for	6, 62/ 23
or not. "Nor the	<b>doctors</b>	of Christ's church did	6, 76/ 23
the church and holy	<b>doctors</b>	of the church give	6, 120/ 35
the comments of holy	<b>doctors</b>	. And thirdly, above all-thing	6, 122/ 14
therein the old holy	<b>doctors</b>	against them, they fall	6, 123/ 14
of the old holy	<b>doctors</b>	open and plain of	6, 126/ 21
of the good holy	<b>doctors</b>	of old to whom	6, 127/ 24
because the old holy	<b>doctors</b>	be full and whole	6, 149/ 8
like which, as holy	<b>doctors</b>	agree, were taught the	6, 149/ 33
inspired the old holy	<b>doctors</b>	of his church with	6, 166/ 24
methink where the old	<b>doctors</b>	or the whole church	6, 168/ 5
quoth he, "though holy	<b>doctors</b>	and all the whole	6, 169/ 12
than the old holy	<b>doctors</b>	and Christ's whole church	6, 169/ 28
old to his holy	<b>doctors</b>	, if there be as	6, 170/ 14
that since those holy	<b>doctors</b>	and the church be	6, 172/ 17
of the old holy	<b>doctors</b>	, whereby we be ascertained	6, 188/ 25
divers old commenters and	<b>doctors</b>	of the church take	6, 203/ 35
and writings of holy	<b>doctors</b>	condemn these men's heresies	6, 211/ 9
Thomas and other holy	<b>doctors</b>	write, another means besides	6, 223/ 19
of the old holy	<b>doctors</b>	of the church approving	6, 237/ 17
consent of those holy	<b>doctors</b>	do prove that this	6, 237/ 26
old holy saints and	<b>doctors</b>	of Christ's church, as	6, 238/ 2
ye call the old	<b>doctors</b>	of the church and	6, 238/ 23
as done for the	<b>doctors</b>	of Christ's church, since	6, 240/ 3
might be deceived in	<b>doctors</b>	whom we take for	6, 240/ 6
the knowledge of his	<b>doctors</b>	and declaration of his	6, 240/ 15

be done by his	<b>doctors</b>	. For they serve for	6, 240/ 17
old time also false	<b>doctors</b>	and miracles falsely feigned	6, 240/ 20
vanquished, by the true	<b>doctors</b>	sent by God and	6, 240/ 28
hath prepared his true	<b>doctors</b>	, to destroy by plain	6, 241/ 5
if our old holy	<b>doctors</b>	were false, and their	6, 241/ 8
our images, as Christ's	<b>doctors</b>	did the paynims'. And	6, 241/ 13
church, and only the	<b>doctors</b>	and the doctrine of	6, 242/ 34
any done for the	<b>doctors</b>	of any sects of	6, 242/ 35
show that those holy	<b>doctors</b>	for whom God hath	6, 244/ 12
so that the holy	<b>doctors</b>	of our faith (whom	6, 244/ 15
their holy writing and	<b>doctors</b>	of the very true	6, 244/ 27
would leave all good	<b>doctors</b>	unknown, and suffer his	6, 245/ 6
for saints these holy	<b>doctors</b>	of the church. Nor	6, 245/ 14
true by the old	<b>doctors</b>	of the church. And	6, 272/ 7
that all the holy	<b>doctors</b>	that ever were in	6, 304/ 14
holy fathers and cunning	<b>doctors</b>	and against the continual	6, 305/ 12
perceive, of all holy	<b>doctors</b>	that anything have written	6, 337/ 8
of so many holy	<b>doctors</b>	, and finally, by the	6, 346/ 30
of the old holy	<b>doctors</b>	. But soon after, when	6, 366/ 30
you, but also the	<b>doctors</b>	and the arch heretics	6, 374/ 3
holy martyrs, confessors and	<b>doctors</b>	, by all his whole	6, 376/ 2
at naught all the	<b>doctors</b>	of Christ's church, and	6, 376/ 15
Chrysostom, and many other	<b>doctors</b>	of the church), yet	6, 407/ 1
old fathers and holy	<b>doctors</b>	, which believed all their	6, 420/ 15
say that those holy	<b>doctors</b>	believed not as thou	6, 420/ 19
as those undoubted holy	<b>doctors</b>	taught." "I marvel then	6, 421/ 14
fathers, so many cunning	<b>doctors</b>	, and so many blessed	6, 421/ 32
as though these holy	<b>doctors</b>	were on his side	6, 425/ 17
all our forefathers, holy	<b>doctors</b>	of Christ's church militant	6, 427/ 9
and the old holy	<b>doctors</b>	did. For as for	6, 428/ 25
and some other holy	<b>doctors</b>	, and therewithal a work	6, 431/ 3
old fathers and holy	<b>doctors</b>	and saints in time	6, 431/ 10
all the old holy	<b>doctors</b>	from the apostles' time	6, 434/ 3
the virtuous and cunning	<b>doctors</b>	by row, from the	6, 434/ 10
other side none other	<b>doctors</b>	of this new sect	6, 434/ 14
thereof, and the holy	<b>doctors</b>	thereof ever had in	6, 434/ 27
all the old holy	<b>doctors</b>	, for whom God hath	6, 435/ 9
or believe the old	<b>doctors'</b>	interpretations in any necessary	6, 10/ 31
or believe the old	<b>doctors'</b>	interpretations in any necessary	6, 166/ 34
or else that Luther's	<b>doctrine</b>	is good, while so	6, 30/ 32
thee, or his good	<b>doctrine</b>	left behind him, doth	6, 48/ 8
as his faith and	<b>doctrine</b>	taught by mouth and	6, 115/ 21
well and sufficiently his	<b>doctrine</b>	whereby he would we	6, 128/ 31
of his holy life,	<b>doctrine</b>	, and faith, and yet	6, 144/ 10



of God) withdrew the	doctrine	from them again, and	6, 145/ 5
among his other heavenly	doctrine	to call and exhort	6, 151/ 7
scripture giveth no plain	doctrine	, but rather seemeth to	6, 151/ 27
forth, and leave their	doctrine	and traditions to other	6, 152/ 2
whose good and wholesome	doctrine	set forth by their	6, 152/ 9
and confidence in the	doctrine	and ordinance of the	6, 163/ 8
they me with the	doctrine	of men," and where	6, 163/ 11
wholesome meat and true	doctrine	. And that he hath	6, 166/ 23
our instruction, that the	doctrine	wherein they have agreed	6, 166/ 25
speak not of the	doctrine	of one man or	6, 169/ 31
to conceive the wrong	doctrine	and wrong opinions of	6, 183/ 13
the proof of the	doctrine	that they taught, as	6, 239/ 35
and declaration of his	doctrine	, those miracles be especially	6, 240/ 15
comprobaton of his holy	doctrine	. And for because ye	6, 240/ 18
were false, and their	doctrine	untrue, and their miracles	6, 241/ 9
the doctors and the	doctrine	of our church approved	6, 242/ 34
which did teach the	doctrine	here that we know	6, 244/ 18
bright, lively stars, whose	doctrine	they might boldly believe	6, 244/ 22
wise be that the	doctrine	wherein they consent and	6, 245/ 15
or untrue? Among which	doctrine	since the things whereof	6, 245/ 16
the good and wholesome	doctrine	of Christ to the	6, 285/ 7
their heresies and evil	doctrine	cast out of Christ's	6, 295/ 10
confirm this noble new	doctrine	of theirs, by which	6, 308/ 13
the right rule of	doctrine	or not, then were	6, 346/ 1
church hath the true	doctrine	already, and the selfsame	6, 346/ 6
virgins, by the wholesome	doctrine	of so many holy	6, 346/ 29
suffer wrong. And this	doctrine	also teacheth Tyndale, as	6, 369/ 5
disobedience. Now was this	doctrine	in Almaine of the	6, 369/ 6
sect self while the	doctrine	thereof teacheth and giveth	6, 373/ 12
is contrary to the	doctrine	and living of Christ	6, 373/ 15
But as for the	doctrine	of this unhappy sect	6, 373/ 15
and fruit of their	doctrine	by their abominable dealing	6, 374/ 2
the holiness of their	doctrine	by their own living	6, 374/ 4
clean contrary to the	doctrine	and life of Christ	6, 374/ 28
better to believe their	doctrine	as Christian, for some	6, 374/ 33
can perceive by their	doctrine	that their sect must	6, 376/ 26
doubt but that their	doctrine	is naught, except themselves	6, 378/ 23
this is your very	doctrine	, howsoever ye color it	6, 390/ 14
were a very vain	doctrine	, that faith is alone	6, 394/ 26
misliked and condemned his	doctrine	, for that it diminished	6, 396/ 11
and according to the	doctrine	of the church, and	6, 399/ 35
him, after his own	doctrine	, that if it were	6, 404/ 32
a privy mystery the	doctrine	that he would not	6, 420/ 6
that they by false	doctrine	labor to devour and	6, 421/ 25

any constancy in their	<b>doctrine</b>	; but and if they	6, 422/ 9
against all their wholesome	<b>doctrine</b>	, drive away clean, and	6, 425/ 29
beginning, all such evil	<b>doctrine</b>	as is contrary to	6, 427/ 4
the proof of their	<b>doctrine</b>	, and yet their teaching	6, 435/ 7
clean contrary to the	<b>doctrine</b>	of all the old	6, 435/ 8
he thereof many lewd	<b>doctrines</b>	more. And among other	6, 353/ 36
and production did the	<b>doers</b>	work both willingly and	6, 75/ 10
punish and destroy the	<b>doers</b>	, were a plain enemy	6, 408/ 15
believed not as thou	<b>doest</b>	, but as he saith	6, 420/ 19
whereas there is no	<b>dog</b>	so mad but he	6, 56/ 11
may find a dead	<b>dog</b>	in a ditch, thereto	6, 296/ 24
horse than on a	<b>dog</b>	. " And yet I suppose	6, 302/ 3
Aesop telleth of the	<b>dog</b>	, which to snatch at	6, 369/ 21
like a false shepherd's	<b>dog</b>	, that would but bark	6, 399/ 18
a plum into a	<b>dog's</b>	turd in a boy's	6, 130/ 18
might happen upon a	<b>dogleech</b>	for lack of knowledge	6, 218/ 16
and cast it to	<b>dogs</b>	. " But yet not only	6, 142/ 27
paynims, such hogs and	<b>dogs</b>	as were not meetly	6, 144/ 35
they keep hawks and	<b>dogs</b>	. And yet, meseemeth, surely	6, 302/ 2
the example of men's	<b>doings</b>	against the plain commandment	6, 97/ 2
his coming, conversation, and	<b>doings</b>	, might well have made	6, 142/ 3
pursuing upon all our	<b>doings</b>	-- whereby they take	6, 428/ 4
vos fratres per nomen	<b>domini</b>	nostri Jesu Christi, ut	6, 223/ 33
Cum privilegio regali, anno	<b>Domini</b>	MDXXXI, mense Maii.	6, 435/ 34
rulers, desiring each other's	<b>dominion</b>	, have set them at	6, 413/ 27
Domus Israel speravit in	<b>Domino</b>	, adiutor eorum et protector	6, 96/ 30
because it is written, "	<b>Dominum</b>	Deum tuum adorabis et	6, 358/ 23
omnes dii gentium daemonia,	<b>dominus</b>	autem caelos fecit" (For	6, 45/ 8
As the scripture saith, "	<b>Dominus</b>	autem intuetur cor" (Only	6, 124/ 6
Qui facit unanimes in	<b>domo</b>	, " that maketh the church	6, 166/ 28
qui facit unanimes in	<b>domo</b>	" (which maketh all of	6, 191/ 21
Qui fecit unanimes in	<b>domo</b>	" (Which maketh the church	6, 253/ 32
witnesseth with the Prophet: "	<b>Domus</b>	mea domus orationis vocabitur	6, 59/ 25
the Prophet: "Domus mea	<b>domus</b>	orationis vocabitur" (My house	6, 59/ 25
that proceedeth thereupon, saying, "	<b>Domus</b>	Israel speravit in Domino	6, 96/ 30
good Scottish frere Father	<b>Donald</b>	, whom I reckon surely	6, 100/ 11
of Africa called the	<b>Donatists</b>	, fell to force and	6, 409/ 5
Arius, Pelagius, Faustus, Manichaeus,	<b>Donatus</b>	, Eluidius and all the	6, 153/ 4
that at the dreadful	<b>Doom</b>	, when he shall come	6, 49/ 10
coming to the dreadful	<b>Doom</b>	, continue still in this	6, 193/ 15
at the Day of	<b>Doom</b>	be purified, and all	6, 205/ 9
till the Day of	<b>Doom</b>	. "Item, that no man	6, 354/ 33
till the Day of	<b>Doom</b>	? Will not he, trow	6, 373/ 28
were well likely till	<b>Doomsday</b>	to go forth on	6, 138/ 28

world lasteth here till	<b>Doomsday</b>	, and after in heaven	6, 173/ 22
still and sleep till	<b>Doomsday</b>	?" "Marry," quoth your friend	6, 365/ 24
fire of purgatory till	<b>Doomsday</b>	than that there were	6, 366/ 3
after this life till	<b>Doomsday</b>	. And then they that	6, 377/ 21
Cambridge, at the north	<b>door</b>	of Paul's than at	6, 52/ 19
than at the south	<b>door</b>	, at one image of	6, 52/ 19
devotion, and the next	<b>door</b>	to idolatry, when men	6, 100/ 20
fell a pretty little	<b>door</b>	, at which fell out	6, 222/ 9
his head, at every	<b>door</b>	and every window. Is	6, 227/ 27
chamber and shut the	<b>door</b>	to us, he thought	6, 257/ 20
to have his chamber	<b>door</b>	shut unto him while	6, 257/ 22
and by all the	<b>doors</b>	and windows of the	6, 140/ 19
And pray to Saint	<b>Dorathe</b>	for some flowers because	6, 233/ 3
own proud affection and	<b>dotage</b>	toward ourselves, our mammetts	6, 73/ 16
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Lord in working miracles	<b>doth</b>	nothing against nature. The	6, 6/ 21
author in this chapter	<b>doth</b>	briefly recapitulate certain of	6, 11/ 19
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for malice and envy	<b>doth</b>	untruly defame them, or	6, 30/ 32
called, as the book	<b>doth</b>	, shadows of the Old	6, 44/ 24
hath made the heavens).	<b>Doth</b>	it not by these	6, 45/ 10
scripture nor natural reason	<b>doth</b>	forbid that a man	6, 45/ 33
done him, to whom	<b>doth</b>	that honor redound, to	6, 46/ 4
cap and kisseth it,	<b>doth</b>	he this reverence to	6, 46/ 7
expresseth the matter than	<b>doth</b>	a book made by	6, 47/ 4
an evil hand, so	<b>doth</b>	an image well workmanly	6, 47/ 5
express the thing than	<b>doth</b>	a thing rudely made	6, 47/ 7
and more too, as	<b>doth</b>	his name written? Nor	6, 47/ 14
his bitter Passion, as	<b>doth</b>	a blessed image of	6, 47/ 16
doctrine left behind him,	<b>doth</b>	thee -- but if	6, 48/ 9
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saints for his sake,	<b>doth</b>	honor himself. Except these	6, 49/ 4
to help us, that	<b>doth</b>	our Savior that died	6, 52/ 8
us unknown why God	<b>doth</b>	in some place miracles	6, 55/ 11
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But that he so	<b>doth</b>	indeed, that I am	6, 60/ 15
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things done, as yourself	<b>doth</b>	agree that they twain	6, 71/ 15
wit nature and reason,	<b>doth</b>	verily and truly show	6, 71/ 16
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tell me," quoth I, "	<b>doth</b>	reason and nature show	6, 72/ 18
there is a God,	<b>doth</b>	not reason and nature	6, 73/ 21
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far wide; for neither	<b>doth</b>	reason prove you that	6, 74/ 26
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above nature. And he	<b>doth</b>	not against you that	6, 75/ 16
not against you that	<b>doth</b>	another a good turn	6, 75/ 17
doing of miracles he	<b>doth</b>	for the better, neither	6, 75/ 19
It happed them, as	<b>doth</b>	among young folk, the	6, 79/ 4
to knowledge. And so	<b>doth</b>	his special cure and	6, 88/ 30
hath appeared in some,	<b>doth</b>	utter and make open	6, 90/ 34
will as the church	<b>doth</b>	-- yet some men	6, 95/ 24
be sure that God	<b>doth</b>	them? And since the	6, 96/ 1
not sure that God	<b>doth</b>	them, why may not	6, 96/ 2
believe that the devil	<b>doth</b>	them?" "Marry," said I	6, 96/ 3
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rather believe that God	<b>doth</b>	them which may do	6, 96/ 8
or worship that man	<b>doth</b>	to man, as the	6, 97/ 29
hyperdulia," that a man	<b>doth</b>	to a more excellent	6, 97/ 31
and adoration that creatures	<b>doth</b>	only to God. In	6, 97/ 33
dear Lady of Walsingham!"	<b>Doth</b>	it not plainly appear	6, 99/ 27
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well taken, and so	<b>doth</b>	holy Saint Augustine expound	6, 103/ 30
by faith than he	<b>doth</b>	by charity. But as	6, 109/ 13
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shall do him harm,	<b>doth</b>	yet of an importunate	6, 110/ 8
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thing that the church	<b>doth</b>	is well done and	6, 112/ 20
say myself, that God	<b>doth</b>	peradventure not keep always	6, 113/ 24
holy scripture, whether then	<b>doth</b>	he give his church	6, 116/ 27
the faith. And thereof	<b>doth</b>	there first follow that	6, 119/ 21
nothing but the scripture,	<b>doth</b>	contain all-thing that we	6, 119/ 32
necessity that the church	<b>doth</b>	not misunderstand those texts	6, 121/ 9
done because, as themselves	<b>doth</b>	at last confess, they	6, 125/ 36

tale that the text	<b>doth</b>	, or else another. If	6, 128/ 21
tale that the text	<b>doth</b>	, but they tell it	6, 129/ 16
Why," quoth I, "what	<b>doth</b>	faith tell you therein	6, 131/ 4
and in such wise	<b>doth</b>	insinuate and inspire them	6, 146/ 22
that the church neither	<b>doth</b>	, nor can do, damnably	6, 147/ 12
own wit (as he	<b>doth</b>	, look he never so	6, 152/ 30
as I suppose it	<b>doth</b>	to you and to	6, 161/ 32
the tale that God	<b>doth</b>	, there he biddeth me	6, 168/ 6
the contrary?" "To whom	<b>doth</b>	that appear," quoth I	6, 169/ 10
see what your saying	<b>doth</b>	prove. "I shall not	6, 170/ 8
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Let us go further.	<b>Doth</b>	he not in the	6, 177/ 19
diligence, by that he	<b>doth</b>	vouchsafe to assist and	6, 182/ 23
author in this chapter	<b>doth</b>	briefly recapitulate certain of	6, 183/ 4
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and that the church	<b>doth</b>	not mistake the scripture	6, 189/ 14
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as ye say it	<b>doth</b>	. For he might haply	6, 189/ 16
his apostles, hath and	<b>doth</b>	and shall, till his	6, 193/ 14
abiding in the stock	<b>doth</b>	work good works, the	6, 194/ 19
works, the more he	<b>doth</b>	, the more grace and	6, 194/ 19
yet while the church	<b>doth</b>	but wander in the	6, 196/ 8
with them. And so	<b>doth</b>	that one text of	6, 202/ 11
and smolder as coals	<b>doth</b>	in quench; but he	6, 203/ 2
by which words Luther	<b>doth</b>	, as he thinketh and	6, 203/ 18
not done for naught),	<b>doth</b>	prevail against every man	6, 204/ 11
imagine in earth that	<b>doth</b>	not sin -- and	6, 204/ 23
Which objection the author	<b>doth</b>	answer and confute. When	6, 207/ 22
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by some other way	<b>doth</b>	utter it unto them	6, 214/ 7
unto them, as one	<b>doth</b>	in speaking -- except	6, 214/ 7
indeed all this he	<b>doth</b>	himself, since he giveth	6, 214/ 22
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prayeth for a martyr	<b>doth</b>	the martyr injury. And	6, 216/ 32
and profit which he	<b>doth</b>	to many men for	6, 220/ 25
happen also, and so	<b>doth</b>	it hap indeed, by	6, 221/ 26
that worship. And so	<b>doth</b>	, as I think, no	6, 230/ 33
so much as he	<b>doth</b>	by us, yet willed	6, 233/ 17
would misuse it, yet	<b>doth</b>	all that nothing diminish	6, 235/ 30

said, I think none	<b>doth</b>	; for some rood hath	6, 237/ 6
by their books plainly	<b>doth</b>	appear, we may well	6, 245/ 19
might, as haply many	<b>doth</b>	, read it altogether and	6, 254/ 11
of his Holy Spirit	<b>doth</b>	-- if we be	6, 254/ 23
with us, and inwardly	<b>doth</b>	incline our heart into	6, 254/ 30
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God accursed that negligently	<b>doth</b>	his work, how much	6, 259/ 20
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part, the contrary; yet	<b>doth</b>	the law through the	6, 263/ 26
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did it not, he	<b>doth</b>	but well to abide	6, 276/ 16
But now," quoth I, "	<b>doth</b>	the church openly receive	6, 278/ 1
And yet the name	<b>doth</b>	in English plainly signify	6, 286/ 21
as any priest. Now	<b>doth</b>	Hichins, therefore, to set	6, 289/ 22
among the Jews, there	<b>doth</b>	he in his translation	6, 289/ 26
of Christ's church, there	<b>doth</b>	he put away the	6, 289/ 28
therefore, while the clergy	<b>doth</b>	withdraw it us, if	6, 294/ 24
when one of them	<b>doth</b>	any such thing, as	6, 297/ 26
Tyndale's own name --	<b>doth</b>	in his frantic book	6, 303/ 18
household. By these words	<b>doth</b>	Tyndale, after Luther, conclude	6, 303/ 30
folly of such folk	<b>doth</b>	well appear that seek	6, 308/ 3
many have done and	<b>doth</b>	-- but now if	6, 308/ 35
his will? The church	<b>doth</b>	in effect no further	6, 311/ 24
ages before -- so	<b>doth</b>	Luther again begin to	6, 315/ 10
of little reverence, so	<b>doth</b>	it more and more	6, 342/ 30
reason as the father	<b>doth</b>	by his discretion appoint	6, 344/ 10
matter self of reason	<b>doth</b>	require it. For my	6, 346/ 22
feigning that the one	<b>doth</b>	utter folks confessions to	6, 350/ 14
his mind unto --	<b>doth</b>	it not plainly appear	6, 352/ 16
quoth your friend, "so	<b>doth</b>	he this too, as	6, 352/ 21
But this no more	<b>doth</b>	to the matter than	6, 355/ 11
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wise man well perceiveth	<b>doth</b>	teach and give occasion	6, 373/ 17
ourselves, but that God	<b>doth</b>	the sin in us	6, 377/ 5
no better than Luther	<b>doth</b>	himself, I have had	6, 378/ 33
without any good works,	<b>doth</b>	justify us and sufficeth	6, 380/ 34
also that faith alone	<b>doth</b>	justify a man, without	6, 381/ 22
hath been a sinner	<b>doth</b>	repent and amend in	6, 381/ 25
and that faith alone	<b>doth</b>	justify, because that if	6, 382/ 27
and yet the fire	<b>doth</b>	it by heat; and	6, 382/ 32
and yet the fire	<b>doth</b>	it but by the	6, 382/ 33
man say that faith	<b>doth</b>	save us, though faith	6, 382/ 34
Against which error he	<b>doth</b>	in such wise exhort	6, 385/ 9

he, for the devil	<b>doth</b>	believe such things as	6, 387/ 4
may, as the devil	<b>doth</b>	, though he believe it	6, 388/ 29
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Christ of them that	<b>doth</b>	alms, "A good measure	6, 392/ 35
give into your bosom?"	<b>Doth</b>	not our Lord show	6, 392/ 36
happen sometimes, and daily	<b>doth</b>	, in men not deeply	6, 394/ 7
otherwise than the church	<b>doth</b>	. But in conclusion, when	6, 399/ 28
whose goodness is inestimable,	<b>doth</b>	damn so huge a	6, 402/ 21
Luther, that no man	<b>doth</b>	any evil deed himself	6, 403/ 24
deed himself, but God	<b>doth</b>	them all himself. And	6, 403/ 25
careth he what he	<b>doth</b>	, except for the fear	6, 403/ 28
they say that God	<b>doth</b>	with us not what	6, 403/ 35
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soon answered. For neither	<b>doth</b>	the clergy therein any	6, 406/ 20
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that the bishop neither	<b>doth</b>	it or commandeth it	6, 411/ 11
for evil, yet neither	<b>doth</b>	this counsel bind a	6, 414/ 32
it so is, reason	<b>doth</b>	in my mind require	6, 417/ 34
question; which none heretic	<b>doth</b>	or can deny, and	6, 419/ 18
way naught, and then	<b>doth</b>	he naught to teach	6, 420/ 29
our Savior that whoso	<b>doth</b>	, shall be forsaken of	6, 421/ 2
And he that so	<b>doth</b>	, is not to be	6, 421/ 3
yet writing as he	<b>doth</b>	, he is not ashamed	6, 425/ 15
own likeness, as he	<b>doth</b>	now. "I pray you	6, 426/ 22
that indeed the clergy	<b>doth</b>	now no more against	6, 428/ 23
less that the clergy	<b>doth</b>	to heretics, than Saint	6, 429/ 4
appear (as methinketh it	<b>doth</b>	) that the clergy might	6, 430/ 8
full that the clergy	<b>doth</b>	at this day no	6, 431/ 9
own words, there alleged,	<b>doth</b>	open and plain appear	6, 431/ 11
forth faintly, and then	<b>doth</b>	answer them so slenderly	6, 432/ 27
whom God hath and	<b>doth</b>	show so many miracles	6, 435/ 9
people. For a few	<b>doting</b>	dames make not the	6, 237/ 11
yet again our purpose	<b>double</b>	proved. First, in that	6, 112/ 31
the same suit, and	<b>double</b>	and treble of one	6, 269/ 25
the contrary, that is,	<b>double</b>	shame of his proud	6, 280/ 11
every man carrieth a	<b>double</b>	wallet on his shoulder	6, 296/ 1
wrought with them, be	<b>double</b>	and treble more enemies	6, 396/ 14
so is that master	<b>double</b>	damned, as the cause	6, 418/ 32
thou shalt find him	<b>double</b>	false. For neither shalt	6, 420/ 21
man neither deny nor	<b>doubt</b>	but that many miracles	6, 6/ 25
error, doth put in	<b>doubt</b>	and question which is	6, 11/ 27

relics. And putteth great	<b>doubt</b>	in canonizing. Whereunto the	6, 13/ 10
the messenger moved a	<b>doubt</b>	whether it were better	6, 16/ 9
The author answereth the	<b>doubt</b>	moved before in the	6, 16/ 16
certain and out of	<b>doubt</b>	, be nevertheless of late	6, 21/ 10
stood half in a	<b>doubt</b>	whether it were convenient	6, 23/ 13
against anyone that any	<b>doubt</b>	moved me to the	6, 24/ 12
me, not for any	<b>doubt</b>	that yourself had in	6, 27/ 30
me, but for the	<b>doubt</b>	that ye perceived in	6, 27/ 31
in their minds to	<b>doubt</b>	whether Luther himself (of	6, 29/ 21
yet well and reasonably	<b>doubt</b>	therein; for though he	6, 33/ 2
any peril of heresy	<b>doubt</b>	whether he were a	6, 33/ 5
put me somewhat in	<b>doubt</b>	whether he were, as	6, 34/ 28
to defend. For I	<b>doubt</b>	it not but that	6, 40/ 39
there will no man	<b>doubt</b>	of the Emperor Theodosius	6, 41/ 15
conclusion it is little	<b>doubt</b>	but Solomon might have	6, 43/ 12
yet it is no	<b>doubt</b>	but he so doth	6, 55/ 12
apostles. So that no	<b>doubt</b>	is there but that	6, 59/ 22
were decided, and the	<b>doubt</b>	assoiled, and that part	6, 60/ 24
this matter out of	<b>doubt</b>	long ago; for God	6, 60/ 27
when they mistrust and	<b>doubt</b>	of the truth in	6, 63/ 18
that many times men	<b>doubt</b>	whether ye speak in	6, 69/ 1
or no, that I	<b>doubt</b>	, since great reasoned men	6, 72/ 21
I, "there is little	<b>doubt</b>	, I trow, but that	6, 72/ 26
man neither deny nor	<b>doubt</b>	but that many miracles	6, 75/ 28
so long already." "Why	<b>doubt</b>	ye not then," quoth	6, 76/ 4
say, yet I neither	<b>doubt</b>	, nor I suppose no	6, 77/ 8
while there is no	<b>doubt</b>	but many be true	6, 89/ 6
have any scruple or	<b>doubt</b>	." "Yea?" quoth he. "Feign	6, 89/ 16
there can be no	<b>doubt</b>	in the matter, where	6, 90/ 26
yet will ye not	<b>doubt</b>	for all that, but	6, 92/ 11
far out of all	<b>doubt</b>	thereof as ye would	6, 94/ 15
put me half in	<b>doubt</b>	whether they believe that	6, 95/ 15
or other, or else	<b>doubt</b>	of his Resurrection after	6, 108/ 14
Howbeit, if I durst	<b>doubt</b>	in that point, one	6, 109/ 9
sticketh in my mind." "	<b>Doubt</b>	on," quoth I, "between	6, 109/ 11
good Christian man will	<b>doubt</b>	of, that our blessed	6, 115/ 35
texts stand in great	<b>doubt</b>	which way to lean	6, 119/ 10
so is it no	<b>doubt</b>	, but that reason is	6, 132/ 6
beasts. And I nothing	<b>doubt</b>	but all had it	6, 144/ 3
part, I would little	<b>doubt</b>	but that the evangelists	6, 144/ 30
to believe. And then	<b>doubt</b>	I nothing but that	6, 146/ 9
church, so is no	<b>doubt</b>	but he tempereth his	6, 146/ 21
him. And therefore no	<b>doubt</b>	is there but that	6, 148/ 11
And if any man	<b>doubt</b>	thereof, let him consider	6, 148/ 18



good Christian man, I	<b>doubt</b>	not, believeth that our	6, 150/ 1
nor could have any	<b>doubt</b>	but that they were	6, 154/ 18
I not," quoth he, "	<b>doubt</b>	anything but that they	6, 154/ 22
stood in such a	<b>doubt</b>	that ye could in	6, 157/ 23
James saith, without any	<b>doubt</b>	. And why should not	6, 158/ 20
remained in an insoluble	<b>doubt</b>	in a matter of	6, 159/ 23
damnable to dwell in	<b>doubt</b>	, or (which yet much	6, 159/ 24
For I could not	<b>doubt</b>	but being truly understood	6, 161/ 18
quoth I, "no more	<b>doubt</b>	to be true what	6, 163/ 28
I, "for a great	<b>doubt</b>	, and a thing very	6, 164/ 7
yet is it no	<b>doubt</b>	but if I will	6, 164/ 11
yet can I nothing	<b>doubt</b>	which part to believe	6, 164/ 23
scripture, whereby riseth no	<b>doubt</b>	or question of any	6, 169/ 34
deny," quoth he. "I	<b>doubt</b>	not now," quoth I	6, 171/ 26
all that in a	<b>doubt</b>	, then after your bitter	6, 175/ 33
world. I think ye	<b>doubt</b>	not thereof but those	6, 177/ 4
error, doth put in	<b>doubt</b>	and question which is	6, 187/ 6
things moving men to	<b>doubt</b>	, partly lest they were	6, 188/ 1
would put it in	<b>doubt</b>	whether the saints that	6, 199/ 12
yet they make no	<b>doubt</b>	which is the very	6, 207/ 1
me that one little	<b>doubt</b>	remaineth for our principal	6, 207/ 26
as we can any	<b>doubt</b>	find therein." "In good	6, 210/ 20
First they put in	<b>doubt</b>	whether saints can hear	6, 211/ 17
all. Now where they	<b>doubt</b>	whether saints hear us	6, 211/ 21
I marvel whereof that	<b>doubt</b>	ariseth, but if they	6, 211/ 21
if there be no	<b>doubt</b>	-- as I trow	6, 212/ 10
well. And as little	<b>doubt</b>	but that they be	6, 212/ 11
more how men can	<b>doubt</b>	whether the prayers be	6, 213/ 6
relics. And putteth great	<b>doubt</b>	in canonizing. Whereunto the	6, 217/ 3
And some that men	<b>doubt</b>	whether ever they had	6, 217/ 9
foot." "That is no	<b>doubt</b>	, " quoth he. "Then," quoth	6, 218/ 25
Nay," quoth he, "no	<b>doubt</b>	were it but that	6, 219/ 8
any such cause of	<b>doubt</b>	in any, or have	6, 219/ 29
or not, maketh no	<b>doubt</b>	of the saint. No	6, 221/ 12
saints or relics have	<b>doubt</b>	and mistrust? Of whom	6, 224/ 31
had it been no	<b>doubt</b>	upon the first sight	6, 225/ 25
holy saints' vestures? And	<b>doubt</b>	we then whether God	6, 225/ 34
we need not to	<b>doubt</b>	what is best that	6, 238/ 6
himself. And this ye	<b>doubt</b>	not but it is	6, 239/ 9
no novelty; for I	<b>doubt</b>	not but they could	6, 247/ 29
to find in any	<b>doubt</b>	of these things that	6, 248/ 8
them make me to	<b>doubt</b>	much whether the bees	6, 259/ 4
it no sin to	<b>doubt</b>	thereof yet till I	6, 260/ 8
is," quoth I, "no	<b>doubt</b>	but that the world	6, 261/ 25

own mind without any	<b>doubt</b>	to the contrary to	6, 263/ 24
left no man in	<b>doubt</b>	that read them what	6, 270/ 11
end therein, if the	<b>doubt</b>	were in that point	6, 275/ 3
own reason as well	<b>doubt</b>	whether there were any	6, 278/ 28
therefore I no more	<b>doubt</b>	of that thief but	6, 283/ 11
in heaven, than I	<b>doubt</b>	of that thief that	6, 283/ 12
shall yet the less	<b>doubt</b>	what good fruit was	6, 291/ 5
not, I suppose, greatly	<b>doubt</b>	what he meant in	6, 292/ 26
godly men. And no	<b>doubt</b>	is there but likewise	6, 298/ 30
the messenger moved a	<b>doubt</b>	, whether it were better	6, 299/ 5
as it is no	<b>doubt</b>	but Luther and Tyndale	6, 305/ 27
The author answereth the	<b>doubt</b>	moved before in the	6, 314/ 6
one standing in a	<b>doubt</b>	, and that were loath	6, 323/ 15
twenty, and was in	<b>doubt</b>	whether he had seen	6, 323/ 20
were have any great	<b>doubt</b>	, after the sight thereof	6, 330/ 13
matter, and so much	<b>doubt</b>	made therein, that peradventure	6, 331/ 32
of the clergy in	<b>doubt</b>	to suffer it than	6, 332/ 2
quoth your friend, "ye	<b>doubt</b>	not but that I	6, 332/ 21
where we find a	<b>doubt</b>	and, therein leaning to	6, 336/ 10
bring us in a	<b>doubt</b>	and worry of any	6, 336/ 11
words, there is no	<b>doubt</b>	but it is plenteous	6, 337/ 24
and expound. For no	<b>doubt</b>	is there but that	6, 339/ 30
before God, the more	<b>doubt</b>	would be lest they	6, 342/ 8
yet was there no	<b>doubt</b>	but that there is	6, 365/ 13
gave him occasion to	<b>doubt</b>	lest Luther meant not	6, 378/ 13
this can they not	<b>doubt</b>	but that their doctrine	6, 378/ 23
yet would I little	<b>doubt</b>	but that the good	6, 407/ 31
should we find, I	<b>doubt</b>	not, among them also	6, 408/ 8
in, it is little	<b>doubt</b>	whose part they will	6, 412/ 13
But Tyndale putteth no	<b>doubt</b>	at all, but denieth	6, 425/ 10
we need little to	<b>doubt</b>	how he liveth that	6, 426/ 15
no wise man will	<b>doubt</b>	but that those holy	6, 427/ 15
And let us never	<b>doubt</b>	but all that be	6, 427/ 21
wolves, there is little	<b>doubt</b>	but, as a honorable	6, 430/ 3
good men in great	<b>doubt</b>	of the truth, seeing	6, 435/ 2
no harm, yet somewhat	<b>doubted</b>	I lest they should	6, 23/ 19
him that some folk	<b>doubted</b>	lest many things were	6, 27/ 5
men and philosophers have	<b>doubted</b>	thereof. And some of	6, 72/ 22
though a very few	<b>doubted</b>	, and one or twain	6, 72/ 32
that ye had not	<b>doubted</b>	before but had been	6, 160/ 4
the church sometime was	<b>doubted</b>	and reputed for unrevealed	6, 164/ 15
was more to be	<b>doubted</b>	than of themselves that	6, 177/ 34
that were so much	<b>doubted</b>	that percase all might	6, 344/ 19
would not much have	<b>doubted</b>	if ye had read	6, 356/ 27

saints. The messenger eftsoon	<b>doubteth</b>	whether we can be	6, 13/ 26
any man that yet	<b>doubteth</b>	, whether he told you	6, 27/ 11
-- wherein no man	<b>doubteth</b>	to be many a	6, 36/ 15
I trow no man	<b>doubteth</b>	but that Christ's apostles	6, 59/ 9
or not. For either	<b>doubteth</b>	he whether Christ teach	6, 152/ 36
not. And then he	<b>doubteth</b>	whether Christ in his	6, 152/ 37
purpose, since no man	<b>doubteth</b>	wherefore he will be	6, 177/ 10
the saint. No man	<b>doubteth</b>	of our Lady. No	6, 221/ 12
our Lady. No man	<b>doubteth</b>	of Saint John the	6, 221/ 13
saints. The messenger eftsoon	<b>doubteth</b>	whether we can be	6, 237/ 20
sometimes affirmeth purgatory, sometimes	<b>doubteth</b>	, and sometimes denieth. But	6, 425/ 9
examine and expound all	<b>doubtful</b>	texts by, since the	6, 127/ 18
because that some be	<b>doubtful</b>	, in that some saint's	6, 221/ 18
thereby, either clear or	<b>doubtful</b>	, then may the judges	6, 265/ 25
the bottom of a	<b>doubtful</b>	matter as ever I	6, 326/ 9
then hang upon a	<b>doubtful</b>	trial whether the first	6, 331/ 24
sentence in hard and	<b>doubtful</b>	texts as were our	6, 338/ 26
if it were now	<b>doubtful</b>	and ambiguous whether the	6, 345/ 30
and hold it fast,	<b>doubting</b>	nothing but God assisted	6, 158/ 18
of holy scripture. Not	<b>doubting</b>	but since he hath	6, 166/ 21
they were better chosen. " "	<b>Doubtless</b>	, " quoth I, "there would	6, 301/ 9
seeming to make a	<b>doubtous</b>	article of our faith	6, 175/ 29
showeth that upon all	<b>doubts</b>	rising upon holy scripture	6, 10/ 15
him in all such	<b>doubts</b>	to believe his church	6, 10/ 21
serve) to touch certain	<b>doubts</b>	, moved since, of the	6, 25/ 4
showeth that upon all	<b>doubts</b>	rising upon holy scripture	6, 153/ 27
him in all such	<b>doubts</b>	to believe his church	6, 153/ 33
of all points and	<b>doubts</b>	in any wise concerning	6, 162/ 5
solution of all such	<b>doubts</b>	, as to the man	6, 166/ 4
more talkative of great	<b>doubts</b>	and high questions of	6, 335/ 26
first by way of	<b>doubts</b>	and questions only, submitting	6, 361/ 12
bread, quoth she, be	<b>dough-baked</b>	, then is he angry	6, 258/ 23
burnt to coals, nor	<b>dough-baked</b>	neither. " "By our Lady	6, 258/ 34
ween he hath much	<b>dough-baked</b>	bread among. For the	6, 258/ 36
any other motion than	<b>downward</b>	, or that any bodily	6, 130/ 1
as a stone falleth	<b>downward</b>	and the smoke upward	6, 404/ 6
to light, and the	<b>drab</b>	driven out of the	6, 88/ 14
he made the first	<b>draft</b>	of that ungracious sermon	6, 272/ 31
the lion and the	<b>dragon</b>	-- yet be such	6, 348/ 4
that shadow, we should	<b>draw</b>	us to the spiritual	6, 43/ 22
see the adamant stone	<b>draw</b>	iron to it, it	6, 129/ 31
any bodily thing should	<b>draw</b>	another without touching, as	6, 130/ 2
make the cart to	<b>draw</b>	the horse. "Well," quoth	6, 133/ 11
anon whether the cart	<b>draw</b>	the horse or the	6, 133/ 12

and then, at adventure,	<b>draw</b>	the one and take	6, 158/ 13
the nearer that folk	<b>draw</b>	thitherward, the more good	6, 211/ 30
therewith fall themselves, and	<b>draw</b>	down other with them	6, 335/ 34
behind those morris-pikes and	<b>draw</b>	the poor souls by	6, 371/ 7
did in few years	<b>draw</b>	the great part of	6, 374/ 16
liberty of these sects	<b>draw</b>	to the devil, yet	6, 408/ 7
to say that faith	<b>draweth</b>	always good works with	6, 394/ 22
it, as in the	<b>drawing</b>	of the silver or	6, 70/ 29
less than a foot,	<b>drawn</b>	by man's hand through	6, 67/ 14
about, and in length	<b>drawn</b>	out I cannot tell	6, 67/ 16
same piece being still	<b>drawn</b>	through the holes, the	6, 67/ 35
latten to be so	<b>drawn</b>	in length ye shall	6, 69/ 12
brass, latten, or iron	<b>drawn</b>	at length into small	6, 81/ 6
changed, with her mouth	<b>drawn</b>	aside, and her eyes	6, 93/ 24
would have their images	<b>drawn</b>	down, all their pilgrimages	6, 367/ 29
and nuns, be clean	<b>drawn</b>	and driven out, except	6, 370/ 10
if they durst for	<b>dread</b>	and shame have said	6, 95/ 16
inclinations, and live in	<b>dread</b>	and fear of the	6, 127/ 1
might have the more	<b>dread</b>	to transgress them. And	6, 141/ 28
superstitious fear and servile	<b>dread</b>	, he fell as far	6, 257/ 31
favor, hatred, hope, or	<b>dread</b>	, pity, cruelty, meed, request	6, 262/ 19
they stand out of	<b>dread</b>	of God that menaceth	6, 386/ 14
them in a reverent	<b>dread</b>	: now would these heretics	6, 388/ 8
faith, be in such	<b>dread</b>	of God and love	6, 394/ 2
apostles that at the	<b>dreadful</b>	Doom, when he shall	6, 49/ 10
his coming to the	<b>dreadful</b>	Doom, continue still in	6, 193/ 14
instead of religious, over	<b>dreadful</b>	and scrupulous instead of	6, 259/ 10
was warned in his	<b>dream</b>	that he should come	6, 86/ 6
forget some of their	<b>dreams</b>	." "By my faith," quoth	6, 365/ 27
after that himself had	<b>dressed</b>	his wounds with wine	6, 104/ 21
short for his work,	<b>drew</b>	it forth between another	6, 71/ 26
Erkenwald or his sister	<b>drew</b>	out a piece of	6, 81/ 1
to believe that they	<b>drew</b>	in length a piece	6, 81/ 4
your friend and I	<b>drew</b>	ourselves aside into the	6, 345/ 7
without any meat and	<b>drink</b>	, only by angel's food	6, 87/ 15
to babble thitherward and	<b>drink</b>	drunk there, and dance	6, 100/ 4
some certain meat or	<b>drink</b>	shall do him harm	6, 110/ 8
better therefor, or once	<b>drink</b>	thereof, but it is	6, 234/ 28
and a mill horse,	<b>drink</b>	ere ye go, and	6, 324/ 24
and go ere ye	<b>drink</b>	." "Nay my lords," quoth	6, 324/ 24
he, "I will not	<b>drink</b>	, God yield you." And	6, 324/ 25
done alms in meat,	<b>drink</b>	, cloth, and lodging, because	6, 393/ 3
and strike among and	<b>drive</b>	the other to his	6, 249/ 1
you, saving that ye	<b>drive</b>	me to seek a	6, 274/ 10

and study of scripture	<b>drive</b>	every man, priest and	6, 332/ 33
and other, lest it	<b>drive</b>	all out of paradise	6, 332/ 34
is a means to	<b>drive</b>	any man out of	6, 333/ 21
all their wholesome doctrine,	<b>drive</b>	away clean, and he	6, 425/ 29
whereof I am now	<b>driven</b>	, as I say, to	6, 22/ 28
that we should be	<b>driven</b>	of necessity to leave	6, 50/ 11
light, and the drab	<b>driven</b>	out of the church	6, 88/ 14
therein, that I am	<b>driven</b>	to do as I	6, 95/ 25
that Luther himself is	<b>driven</b>	of necessity to grant	6, 181/ 19
-- therefore be they	<b>driven</b>	to deny for the	6, 196/ 23
church which they be	<b>driven</b>	to seek that be	6, 202/ 25
ye answer, I have	<b>driven</b>	you to the wall	6, 249/ 23
slander of priesthood be	<b>driven</b>	to live in such	6, 302/ 9
by this unreasonable manner	<b>driven</b>	to another devilish device	6, 367/ 24
be clean drawn and	<b>driven</b>	out, except such as	6, 370/ 10
him that he was	<b>driven</b>	from that point before	6, 393/ 20
Catholic folk had not	<b>driven</b>	good princes thereto, for	6, 406/ 25
dissolute living they be	<b>driven</b>	to dissemble, because their	6, 427/ 26
devil, he showeth himself	<b>driven</b>	to a narrow strait	6, 432/ 17
no cause perceived that	<b>driveth</b>	him. If a man	6, 80/ 8
Christian man having any	<b>drop</b>	of wit in his	6, 285/ 2
God or man one	<b>drop</b>	of good will in	6, 402/ 31
with. The weariness whereof	<b>drove</b>	him to the delight	6, 14/ 11
with. The weariness whereof	<b>drove</b>	him to the delight	6, 255/ 10
in what place, necessity	<b>drove</b>	him at last unto	6, 323/ 26
over the ears and	<b>drown</b>	. And of all wretches	6, 152/ 32
the old heretics to	<b>drown</b>	themselves in those damnable	6, 153/ 5
all other heretics be	<b>drowned</b>	in damnable errors. The	6, 147/ 22
and an elephant be	<b>drowned</b>	therein. For there is	6, 152/ 19
in men not deeply	<b>drowned</b>	in malice, nor folk	6, 394/ 8
babble thitherward and drink	<b>drunk</b>	there, and dance and	6, 100/ 4
and all? Some wax	<b>drunk</b>	in Lent of wigs	6, 236/ 9
and liberty waxed so	<b>drunk</b>	of the new must	6, 257/ 32
the body, they plainly	<b>dry</b>	up and wither away	6, 194/ 7
that wither and shall	<b>dry</b>	up, able to serve	6, 207/ 13
would out with one	<b>ducat</b>	to deliver it from	6, 372/ 1
asking first a hundred	<b>ducats</b>	, then fifty, then forty	6, 371/ 29
and chancellor of his	<b>duchy</b>	of Lancaster. Wherein be	6, 3/ 4
withdrawing of the honor	<b>due</b>	to himself, and therefore	6, 112/ 5
is the special honor	<b>due</b>	to God, stood in	6, 230/ 26
images as is only	<b>due</b>	to God, will ye	6, 358/ 6
divine worship and observance	<b>due</b>	to God, as by	6, 358/ 20
the merit and reward	<b>due</b>	to the faith only	6, 395/ 11
happened it, then, that	<b>Duke</b>	Humfrey of Gloucester, a	6, 86/ 18

Ye can?" quoth the	<b>duke</b>	. "What color is my	6, 86/ 32
And as that noble	<b>Duke</b>	Humfrey wisely found out	6, 88/ 17
into Rome with the	<b>duke</b>	of Bourbon, not only	6, 370/ 29
worshipping, calling the one "	<b>dulia</b>	, " the reverence or worship	6, 97/ 28
evil, if he be	<b>duly</b>	sworn, it is a	6, 283/ 27
up before -- he	<b>durst</b>	not come thither, then	6, 29/ 30
true all ten, and	<b>durst</b>	well swear for them	6, 83/ 26
miracles. Among which I	<b>durst</b>	boldly tell you for	6, 93/ 3
at all, if they	<b>durst</b>	for dread and shame	6, 95/ 16
of Moses. And thereof	<b>durst</b>	I for need make	6, 105/ 20
church. Howbeit, if I	<b>durst</b>	doubt in that point	6, 109/ 9
only of wine, there	<b>durst</b>	no man in this	6, 148/ 22
so clearly, that he	<b>durst</b>	never since for shame	6, 184/ 7
necessity. And this point	<b>durst</b>	he never since touch	6, 184/ 14
where they were, nor	<b>durst</b>	not come out and	6, 189/ 29
would say that ye	<b>durst</b>	not make any of	6, 219/ 14
be foul deceived. I	<b>durst</b>	be bold to say	6, 219/ 34
it were done, she	<b>durst</b>	lay her life he	6, 229/ 2
I see yet, I	<b>durst</b>	be bold to swear	6, 276/ 6
ye and I both	<b>durst</b>	right now right boldly	6, 276/ 21
being so bad, he	<b>durst</b>	presume to touch it	6, 299/ 26
say, when few men	<b>durst</b>	presume to take upon	6, 301/ 18
so covetous yet that	<b>durst</b>	dispense in this point	6, 308/ 6
respect, that their priests	<b>durst</b>	not presume to the	6, 312/ 3
so foolish that he	<b>durst</b>	for shame, write, say	6, 315/ 15
and in conclusion, never	<b>durst</b>	abide the trial of	6, 325/ 4
and Saint Augustine? Who	<b>durst</b>	have done it for	6, 375/ 13
shortly the silver into	<b>dust</b>	with a very fair	6, 66/ 30
and turn all to	<b>dust</b>	, we mean all this	6, 137/ 14
that perceived well their	<b>duty</b>	, yet were the common	6, 141/ 12
forsloth to do their	<b>duty</b>	as slack servants sometimes	6, 173/ 31
the knowledge of their	<b>duty</b>	, then wot they ne'er	6, 173/ 33
that God ought of	<b>duty</b>	to have with our	6, 230/ 29
as they were of	<b>duty</b>	bound, it well appeareth	6, 276/ 36
we should of our	<b>duty</b>	to God, rather forbear	6, 300/ 5
evil them whom his	<b>duty</b>	were highly to reverence	6, 346/ 18
able to do his	<b>duty</b>	to his wife, he	6, 353/ 11
have done but our	<b>duty</b>	. "These things and such	6, 380/ 23
him together, such as	<b>dwell</b>	so near together that	6, 58/ 1
it is damnable to	<b>dwell</b>	in doubt, or (which	6, 159/ 24
the earth here to	<b>dwell</b>	with the apostles forever	6, 178/ 10
Spirit of Truth shall	<b>dwell</b>	in the church forever	6, 178/ 12
in London where I	<b>dwelled</b>	before I came to	6, 79/ 2
said he had ever	<b>dwelled</b>	, to seek Saint Alban	6, 86/ 7

apostles forever, for they	<b>dwelled</b>	not so long here	6, 178/ 10
leaf can hold." "Where	<b>dwelled</b>	he?" quoth your friend	6, 268/ 33
were and where they	<b>dwelled</b>	. And he told us	6, 328/ 22
taken out at adventure,	<b>dwelling</b>	all in one town	6, 83/ 20
less to be regarded,	<b>dwelling</b>	all in one town	6, 83/ 30
have heaven for her	<b>dwelling</b>	instead of earth, after	6, 206/ 1
yet at that time	<b>dwelling</b>	still in the town	6, 328/ 24
cause, his living, his	<b>dying</b>	, his Resurrection, and his	6, 142/ 1
deceived, then living and	<b>dying</b>	in damnable error they	6, 172/ 13
till they lie a	<b>dying</b>	, as they be but	6, 354/ 20
For he shall think	<b>dying</b>	in his bed or	6, 403/ 31
himself, but healing the	<b>ear</b>	again of Malchus his	6, 32/ 8
for heresies at your	<b>ear</b>	. For the articles wherewith	6, 37/ 15
whisper one in another's	<b>ear</b>	shall be preached out	6, 90/ 36
them, without receiving or	<b>ear</b>	giving to any reason	6, 123/ 19
our fleshly eye and	<b>ear</b>	in this gross body	6, 213/ 29
he struck off Malchus's	<b>ear</b>	, albeit that he did	6, 411/ 28
her own child no	<b>ear-mark</b>	. " % "Sir," quoth your friend	6, 64/ 5
be not so tender	<b>eared</b>	, that for the only	6, 347/ 1
gravity of such an	<b>earnest</b>	matter. Wherefore in these	6, 23/ 21
word in a right	<b>earnest</b>	work, of which two	6, 23/ 27
pilgrimages for a more	<b>earnest</b>	and a far more	6, 55/ 9
when ye mean good	<b>earnest</b>	. " "In good faith," quoth	6, 69/ 2
I, "I mean good	<b>earnest</b>	now, and yet as	6, 69/ 3
I, "but yet in	<b>earnest</b>	, where such a solemn	6, 85/ 1
in place for any	<b>earnest</b>	argument. For first, if	6, 203/ 31
was one that in	<b>earnest</b>	feared the stone --	6, 229/ 7
I. "But yet in	<b>earnest</b>	, how like you the	6, 287/ 16
novelty thereof." "Now in	<b>earnest</b>	, " quoth your friend, "this	6, 351/ 30
and then make much	<b>earnest</b>	business for to have	6, 371/ 22
you should tell me	<b>earnestly</b>	upon your own knowledge	6, 68/ 35
men be credible, and	<b>earnestly</b>	report it, and peradventure	6, 71/ 35
yet if ye would	<b>earnestly</b>	say that yourself have	6, 78/ 29
to answer this point	<b>earnestly</b>	, and would undoubtedly if	6, 184/ 18
knit the brows, and	<b>earnestly</b>	blessing her: "Beware in	6, 229/ 11
dare not, for his	<b>ears</b>	, once put over his	6, 52/ 34
those images that hath	<b>ears</b>	and cannot hear, hands	6, 96/ 22
blessed mouth through the	<b>ears</b>	of his apostles and	6, 143/ 14
messengers put into men's	<b>ears</b>	, and by his holy	6, 143/ 34
to sink over the	<b>ears</b>	and drown. And of	6, 152/ 32
once into many men's	<b>ears</b>	, standing far asunder, hath	6, 213/ 21
in rondels to the	<b>ears</b>	of the hearers --	6, 213/ 26
everything that hath two	<b>ears</b>	is an ass." "Nay	6, 250/ 13
every ass hath two	<b>ears</b>	. " "Nay, marry will I	6, 250/ 21

seen, sounding in mine	<b>ears</b>	to as evil heresies	6, 268/ 7
signifieth in English men's	<b>ears</b>	not every common love	6, 288/ 5
might in the readers'	<b>ears</b>	serve to the proof	6, 314/ 30
came once to women's	<b>ears</b>	, there would be a	6, 351/ 21
such sort as honest	<b>ears</b>	could scant abide the	6, 353/ 19
make him, in the	<b>ears</b>	of the reader seem	6, 363/ 22
customably brought in men's	<b>ears</b>	as odious as the	6, 418/ 1
grace that, stopping our	<b>ears</b>	from the false enchantments	6, 435/ 23
poor silly men in	<b>earth</b>	. And verily of his	6, 40/ 33
and rulers here in	<b>earth</b>	, and as Saint Paul	6, 48/ 25
it, that the whole	<b>earth</b>	hangeth in the air	6, 66/ 14
the salt of the	<b>earth</b>	); and somewhat to the	6, 107/ 13
world endureth. "Heaven and	<b>earth</b>	, " saith he, "shall pass	6, 114/ 22
sent hither into the	<b>earth</b>	here to dwell with	6, 178/ 9
Christ militant here in	<b>earth</b>	, and therefore goeth their	6, 196/ 30
on, as heaven and	<b>earth</b>	stand asunder. For first	6, 196/ 32
that there is in	<b>earth</b>	no church at all	6, 204/ 22
find or imagine in	<b>earth</b>	that doth not sin	6, 204/ 23
church is here in	<b>earth</b>	. For this net of	6, 205/ 7
her dwelling instead of	<b>earth</b>	, after the final judgment	6, 206/ 1
very church here in	<b>earth</b>	. But yet thinketh me	6, 207/ 25
they were here in	<b>earth</b>	. For all that while	6, 211/ 25
were with him in	<b>earth</b>	, he will be angry	6, 215/ 13
for saints here in	<b>earth</b>	whose souls be buried	6, 218/ 6
his church here in	<b>earth</b>	; and this thing either	6, 220/ 27
see no miracles in	<b>earth</b>	, nor haply never heard	6, 238/ 16
were unknown here in	<b>earth</b>	) which did teach the	6, 244/ 17
very Catholic Church in	<b>earth</b>	and saith that the	6, 289/ 3
the salt of the	<b>earth</b>	. And if the salt	6, 298/ 7
church militant here in	<b>earth</b>	, sometimes as head of	6, 336/ 23
either in heaven or	<b>earth</b>	. And this should ye	6, 357/ 6
poor men of middle	<b>earth</b>	, and as though they	6, 399/ 27
church militant here in	<b>earth</b>	, and now glorious saints	6, 427/ 10
judgment of any folk	<b>earthly</b>	concerning the truth or	6, 17/ 22
set at naught all	<b>earthly</b>	things, and all temporal	6, 40/ 32
God would suffer any	<b>earthly</b>	man after to be	6, 151/ 14
by night, in their	<b>earthly</b>	voyage; and thereby to	6, 182/ 19
judgment of any folk	<b>earthly</b>	concerning the truth or	6, 360/ 35
to no man's judgment	<b>earthly</b>	. The Fourth Chapter The	6, 363/ 5
wonder how any man	<b>earthly</b>	that hath either one	6, 402/ 30
have in any man	<b>earthly</b>	. For our belief is	6, 419/ 13
Nor to as much	<b>ease</b>	as we ween that	6, 105/ 24
to some pain. What	<b>ease</b>	also call you this	6, 106/ 10
you, and yet what	<b>ease</b>	called he them to	6, 106/ 14



and shameful death? The	<b>ease</b>	of his yoke standeth	6, 106/ 17
standeth not in bodily	<b>ease</b>	, nor the lightness of	6, 106/ 17
Almaine they find great	<b>ease</b>	therein. For like as	6, 309/ 23
felt my stomach well	<b>eased</b>	in that I reckoned	6, 21/ 16
Ye shall be sooner	<b>eased</b>	," quoth I. "For I	6, 316/ 14
may be well and	<b>easily</b>	done. The Eighth Chapter	6, 6/ 16
without any notable loss	<b>easily</b>	forbear. "Let us consider	6, 54/ 2
may be well and	<b>easily</b>	done. "Sir," saith he	6, 70/ 33
may be well and	<b>easily</b>	done." "Yea?" quoth he	6, 72/ 14
it, may well and	<b>easily</b>	be done." The Eighth	6, 73/ 35
God may much more	<b>easily</b>	do them himself. "And	6, 76/ 33
might they the more	<b>easily</b>	conspire a false tale	6, 83/ 31
but God may as	<b>easily</b>	do a good turn	6, 84/ 1
the church be most	<b>easily</b>	beguiled in the receiving	6, 223/ 22
that we could as	<b>easily</b>	find good men and	6, 260/ 35
by this translation, and	<b>easily</b>	judge yourself whether it	6, 291/ 6
loved him) he might	<b>easily</b>	bring him to shame	6, 327/ 14
the beginning be right	<b>easily</b>	avoided, by punishment of	6, 416/ 6
in blame and more	<b>easily</b>	cured, so is that	6, 418/ 32
high and holy than	<b>Easter</b>	Day. And because one	6, 226/ 33
quoth I, "nothing more	<b>easy</b>	to prove than that	6, 72/ 17
he, "is fit and	<b>easy</b>	, and my burden but	6, 105/ 11
put on a more	<b>easy</b>	. And to take off	6, 105/ 13
Trow ye that these	<b>easy</b>	words of his easy	6, 106/ 12
easy words of his	<b>easy</b>	yoke and light burden	6, 106/ 13
and maketh our yoke	<b>easy</b>	and our burden light	6, 106/ 25
that were not an	<b>easy</b>	yoke, but a pulling	6, 106/ 28
were indeed a good	<b>easy</b>	way for a slothful	6, 129/ 10
so that it is	<b>easy</b>	to see that God	6, 191/ 30
bitter, some sweet, some	<b>easy</b>	, some grievous, some pleasant	6, 206/ 9
other, I ween it	<b>easy</b>	to perceive that they	6, 231/ 7
matters is one evident	<b>easy</b>	answer, that they nothing	6, 235/ 24
not lies." "It were	<b>easy</b>	indeed," quoth I, "if	6, 241/ 20
of witness (a thing	<b>easy</b>	to be done upon	6, 265/ 32
So that it is	<b>easy</b>	to see what he	6, 290/ 9
of heresies, it is	<b>easy</b>	to see that the	6, 311/ 11
as it were more	<b>easy</b>	to make it all	6, 341/ 2
such, should make it	<b>easy</b>	to wit that his	6, 349/ 4
friend, "this were an	<b>easy</b>	way for one thing	6, 349/ 24
text was plain and	<b>easy</b>	to understand. And as	6, 356/ 24
death, whereas else more	<b>easy</b>	ways had been taken	6, 406/ 8
God helpeth us to	<b>eat</b>	also, but yet not	6, 132/ 2
shall die and worms	<b>eat</b>	us up, and turn	6, 137/ 13
wist that they should	<b>eat</b>	for conservation of their	6, 139/ 17

more thereon now and	<b>eat</b>	no meat for longing	6, 186/ 4
of them laboreth to	<b>eat</b>	up other, the Turk	6, 413/ 33
of that she had	<b>eaten</b>	, which had no saintly	6, 87/ 27
too, than to have	<b>eaten</b>	the apple for fellowship	6, 140/ 4
whereby the meat was	<b>eaten</b>	that they feigned to	6, 240/ 34
they feigned to be	<b>eaten</b>	by the idol Bel	6, 240/ 34
twain commanding generation and	<b>eating</b>	; the third forbidding the	6, 139/ 8
whose course at the	<b>ebb</b>	was wont to scour	6, 413/ 1
nothing wonder at the	<b>ebbing</b>	and flowing of the	6, 80/ 3
David speaketh of, "Odi	<b>ecclesiam</b>	malignantium" (I hate the	6, 190/ 10
Lord. "Item, Zwingli and	<b>Ecolampadius</b>	, scholars of Luther, have	6, 354/ 3
the people were greatly	<b>edified</b>	. And therefore the people	6, 28/ 16
seven snakes for one	<b>eel</b>	, ye would, I ween	6, 158/ 31
full of snakes and	<b>eels</b>	together, seven snakes for	6, 158/ 30
in mind the whole	<b>effect</b>	as my remembrance would	6, 35/ 4
wherein standeth nothing the	<b>effect</b>	of this matter. For	6, 36/ 12
then the force and	<b>effect</b>	of all the proof	6, 61/ 32
of the world in	<b>effect</b>	fallen from knowledge or	6, 72/ 24
since his faith in	<b>effect</b>	failed, and yet the	6, 108/ 19
whole sum stood in	<b>effect</b>	, in the honor of	6, 139/ 4
were no more in	<b>effect</b>	but to bid us	6, 162/ 23
the whole sum and	<b>effect</b>	of all that hath	6, 189/ 6
as painful. And in	<b>effect</b>	nothing else but the	6, 216/ 6
Your whole tale in	<b>effect</b>	, " quoth I, "containeth three	6, 230/ 1
they nothing touch the	<b>effect</b>	of our matter, which	6, 235/ 25
all the men in	<b>effect</b>	that any faith had	6, 253/ 2
as a thing in	<b>effect</b>	fruitless, saving that it	6, 255/ 26
purpose. For surely the	<b>effect</b>	of his defense was	6, 257/ 6
the whole world in	<b>effect</b>	agreeth that in all	6, 266/ 16
nothing was there in	<b>effect</b>	exacted of him, but	6, 269/ 35
all the books in	<b>effect</b>	which he had bought	6, 270/ 8
all the force and	<b>effect</b>	of your conclusion hangeth	6, 273/ 35
in rhyme, but the	<b>effect</b>	thereof was all against	6, 291/ 10
where ye touch in	<b>effect</b>	two things -- one	6, 294/ 31
be nothing else in	<b>effect</b>	but the worst heresies	6, 303/ 15
finally, against all-thing in	<b>effect</b>	that good is); in	6, 303/ 23
married. And none in	<b>effect</b>	after that office taken	6, 311/ 6
of all Christendom in	<b>effect</b>	that ratified and received	6, 311/ 14
The church doth in	<b>effect</b>	no further but provide	6, 311/ 24
that he hath, in	<b>effect</b>	, he hath of him	6, 315/ 11
examined they might in	<b>effect</b>	, for aught that I	6, 337/ 15
all such things in	<b>effect</b>	as our Savior at	6, 340/ 18
to be of any	<b>effect</b>	at all. "And soon	6, 349/ 13
things and of none	<b>effect</b>	. "Now these that he	6, 349/ 17

their sect show the	<b>effect</b>	and fruit of their	6, 374/ 2
right belief, yet the	<b>effect</b>	of their meaning was	6, 379/ 29
all spotted, and in	<b>effect</b>	all one foul spot	6, 395/ 31
so little force and	<b>effect</b>	, that no man may	6, 395/ 34
done upon them in	<b>effect</b>	, but only redargution and	6, 407/ 3
in Spain, and in	<b>effect</b>	in every part of	6, 409/ 22
Luther's sect is in	<b>effect</b>	the whole heap of	6, 417/ 29
he saith nothing in	<b>effect</b>	but that which I	6, 431/ 27
all the substance in	<b>effect</b>	that ye prove it	6, 432/ 23
made in them be	<b>effectual</b>	or insufficient (albeit your	6, 27/ 19
as well by his	<b>effectual</b>	example of his death	6, 32/ 12
in this world so	<b>effectual</b>	writing as were to	6, 47/ 1
in their hearts so	<b>effectual</b>	, and confirmed with miracles	6, 116/ 7
have found a more	<b>effectual</b>	openly to show us	6, 376/ 11
the more fully and	<b>effectually</b>	answer it, leaving no	6, 35/ 6
naturally, and much more	<b>effectually</b>	represent the thing than	6, 46/ 31
Paul. For he marvelous	<b>effectually</b>	beseecheth Christian people to	6, 163/ 35
erudite prince, evidently and	<b>effectually</b>	revinced and confuted the	6, 362/ 5
scripture saith, "Spiritus Sanctus	<b>effugiet</b>	fictum" (The Holy Ghost	6, 191/ 2
first in adultery and	<b>eft</b>	in manslaughter. And some	6, 394/ 18
faith. Whereupon is inferred	<b>eftsoon</b>	all that the messenger	6, 8/ 29
be saints. The messenger	<b>eftsoon</b>	doubteth whether we can	6, 13/ 26
faith. Whereupon is inferred	<b>eftsoon</b>	all that the messenger	6, 116/ 21
be saints. The messenger	<b>eftsoon</b>	doubteth whether we can	6, 237/ 20
Twenty-Eighth Chapter The messenger	<b>eftsoons</b>	objected against this, that	6, 10/ 28
Whereupon is finally concluded	<b>eftsoons</b>	the truth of the	6, 13/ 34
Twenty-Eighth Chapter The messenger	<b>eftsoons</b>	objected against this, that	6, 166/ 31
and a damnable. Which,	<b>eftsoons</b>	, ye proved well and	6, 188/ 10
be known. And thereupon,	<b>eftsoons</b>	, ye deduced and proved	6, 188/ 32
Whereupon is finally concluded	<b>eftsoons</b>	the truth of the	6, 237/ 29
not to put them	<b>eftsoons</b>	to intolerable torments. And	6, 370/ 37
if he be taken	<b>eftsoons</b>	with the same crime	6, 410/ 19
in Paul's churchyard an	<b>egg</b>	so great that ten	6, 68/ 11
with the king of	<b>Egypt</b>	, would have pulled him	6, 157/ 3
of that country of	<b>Egypt</b>	, and so they did	6, 225/ 5
after depart out of	<b>Egypt</b>	, they should carry his	6, 225/ 7
our Lady fled into	<b>Egypt</b>	with Joseph. And yet	6, 232/ 11
Gabriel or fled into	<b>Egypt</b>	. Nor if ye would	6, 232/ 13
the witchcraft of the	<b>Egyptian</b>	jugglers. And when the	6, 240/ 31
lords," quoth he, "an	<b>Egyptian</b>	, and she was lodged	6, 321/ 25
such images as the	<b>Egyptians</b>	and other paynims did	6, 45/ 5
Hebrews well despoil the	<b>Egyptians</b>	, when Christ's learned men	6, 132/ 22
bound to kill the	<b>Egyptians</b>	in the defense of	6, 415/ 3
instead of God. The	<b>Eighteenth</b>	Chapter The author defereth	6, 8/ 3

find their time. The	<b>Eighteenth</b>	Chapter The author showeth	6, 20/ 1
the devil's wonders." The	<b>Eighteenth</b>	Chapter The author defereth	6, 101/ 5
with their malice. The	<b>Eighteenth</b>	Chapter The author showeth	6, 428/ 20
and easily done. The	<b>Eighth</b>	Chapter The messenger allegeth	6, 6/ 17
of his part . The	<b>Eighth</b>	Chapter The author entereth	6, 13/ 3
of his abjuration. The	<b>Eighth</b>	Chapter The author showeth	6, 15/ 22
Lombardy, and Rome. The	<b>Eighth</b>	Chapter The messenger saith	6, 18/ 11
easily be done." The	<b>Eighth</b>	Chapter The messenger allegeth	6, 74/ 1
on that side. The	<b>Eighth</b>	Chapter The author entereth	6, 210/ 28
him better mind. The	<b>Eighth</b>	Chapter The author showeth	6, 284/ 24
by the fruit." The	<b>Eighth</b>	Chapter The messenger saith	6, 372/ 21
was after in the	<b>eightieth</b>	synod by the general	6, 355/ 10
as we might say	<b>elder</b>	men, yet neither were	6, 286/ 10
thy youth), nor every	<b>elder</b>	man is not a	6, 286/ 14
priest but only an	<b>elder</b>	man. By which name	6, 286/ 19
By which name of	<b>elder</b>	men, if he would	6, 286/ 19
furthest, nothing betokening but	<b>elder</b>	. So that it is	6, 290/ 8
but also a well	<b>elderly</b>	man and in scripture	6, 136/ 27
commonly to choose well	<b>elderly</b>	men to be priests	6, 286/ 9
was born, or the	<b>eldest</b>	of those old doctors	6, 41/ 33
were they both. The	<b>eldest</b>	, I am sure, passeth	6, 79/ 4
his judges which are	<b>elect</b>	and chosen for indifferent	6, 260/ 14
the books neither less	<b>elegant</b>	nor less true therefor	6, 180/ 16
in holy scripture, "Date	<b>elemosinam</b>	, et omnia munda sunt	6, 391/ 37
wade therein, and an	<b>elephant</b>	be drowned therein. For	6, 152/ 19
repute most incredible. The	<b>Eleventh</b>	Chapter The author showeth	6, 6/ 32
harm growing thereupon. The	<b>Eleventh</b>	Chapter The author answereth	6, 13/ 17
to be mended. The	<b>Eleventh</b>	Chapter The messenger findeth	6, 15/ 32
moved before in the	<b>eleventh</b>	chapter concerning the constitution	6, 16/ 16
all-thing to destiny. The	<b>Eleventh</b>	Chapter The messenger saith	6, 18/ 26
by man's hand? The	<b>Eleventh</b>	Chapter The author showeth	6, 81/ 8
and virtue reproveth?" The	<b>Eleventh</b>	Chapter The author answereth	6, 229/ 31
never so clean." The	<b>Eleventh</b>	Chapter The messenger findeth	6, 293/ 12
moved before in the	<b>eleventh</b>	chapter, concerning the constitution	6, 314/ 6
can never sin." The	<b>Eleventh</b>	Chapter The messenger saith	6, 377/ 31
sit with him. Was	<b>Eliseus</b>	made equal to God	6, 214/ 33
bones of the prophet	<b>Eliseus</b>	, as the Bible mentioneth	6, 225/ 8
bones of the prophet	<b>Eliseus</b>	, as I said to	6, 225/ 18
out aloud, "Holy maiden	<b>Elizabeth</b>	, help me," and were	6, 87/ 23
prior with holy maiden	<b>Elizabeth</b>	nightly in the rood	6, 87/ 25
But as for holy	<b>Elizabeth</b>	, I heard say she	6, 88/ 4
damnable errors is nothing	<b>else</b>	but his being with	6, 8/ 19
of his messenger, which	<b>else</b>	might hap to hurt	6, 22/ 12
untruly defame them, or	<b>else</b>	that Luther's doctrine is	6, 30/ 32

surmised upon him or	else	that those things that	6, 31/ 5
none such indeed; or	else	in that some such	6, 37/ 1
penance at all, or	else	to no such as	6, 37/ 5
not charged withal, or	else	shall ye find that	6, 37/ 14
of Jesus is nothing	else	but a word which	6, 39/ 33
those paynim gods? For	else	, I pray you tell	6, 45/ 12
men cannot do it,	else	if it might commodiously	6, 46/ 36
their master's sake, whom	else	we would not haply	6, 48/ 33
told them himself; or	else	how could some of	6, 59/ 12
tell them, forasmuch as	else	we should believe nothing	6, 64/ 10
white at once. For	else	many things shall seem	6, 70/ 16
nor haply no man's	else	, can attain so near	6, 71/ 1
God there is, or	else	they would have worshipped	6, 72/ 30
liked to limit. For	else	were his work of	6, 75/ 2
suppose no good man	else	, but that God hath	6, 77/ 9
mistrust the tellers. Or	else	how many of them	6, 77/ 22
so to no man	else	. "No," quoth I, "can	6, 79/ 34
work his miracles, and	else	blaspheme them and say	6, 82/ 11
of mine own, or	else	at the leastwise liked	6, 94/ 28
false and feigned, or	else	that miracles make not	6, 98/ 22
the devil's name, or	else	keep them at home	6, 100/ 17
heard of any man	else	, or could have said	6, 101/ 20
only to them, or	else	to all other also	6, 103/ 33
law." "And in nothing	else	?" quoth I. "What meaneth	6, 104/ 18
Saint Peter only, or	else	in the whole church	6, 107/ 22
time or other, or	else	doubt of his Resurrection	6, 108/ 14
not prevail thereagainst. Or	else	might ye say that	6, 108/ 26
bound to believe." "What	else	?" quoth he. "What and	6, 111/ 16
that he should." "What	else	," quoth he, "and what	6, 111/ 35
damnable errors is nothing	else	but his being with	6, 113/ 6
look for it, and	else	as I said, our	6, 114/ 27
may be so. For	else	had there not been	6, 117/ 10
no part thereof anywhere	else	, but that it must	6, 117/ 13
the right understanding, or	else	by natural reason come	6, 117/ 25
come to it, or	else	by supernatural grace be	6, 117/ 25
the world's end, or	else	hath one sometimes, and	6, 117/ 30
continue still somewhere; for	else	how could he be	6, 117/ 35
service to God or	else	a wrong and erroneous	6, 121/ 7
would advise any man	else	in the study of	6, 122/ 25
blessed fathers' interpretations, or	else	lean to some words	6, 123/ 17
little savor in anything	else	, but that we should	6, 126/ 10
no time thereto, or	else	any man of youth	6, 126/ 27
heart to read anything	else	-- which affection whoso	6, 126/ 29
out the truth, or	else	(which is the surest	6, 127/ 23

the scripture right; or	else	, at the leastwise, never	6, 128/ 4
the text doth, or	else	another. If they tell	6, 128/ 22
his life learn nothing	else	. And yet that could	6, 133/ 20
his life learn aught	else	, how old think ye	6, 133/ 22
he needs believe, or	else	he can perceive nothing	6, 134/ 19
God or man, or	else	the whole book will	6, 134/ 23
were that best? Or	else	were it better that	6, 136/ 9
consider where should we	else	have the beginning of	6, 148/ 19
bold to put anything	else	thereto. For when the	6, 148/ 23
meddle with man. Or	else	had her answer nothing	6, 150/ 22
lawful to change. For	else	when the angel did	6, 151/ 3
his church true, or	else	whether Christ teacheth it	6, 152/ 36
not?" quoth he. "Or	else	put it upon two	6, 158/ 12
thine own mouth or	else	I will take the	6, 159/ 18
have it so"; or	else	would ye think that	6, 159/ 20
bidden you believe." "What	else	?" quoth he. "What if	6, 160/ 9
in holy scripture, or	else	that man whom God	6, 160/ 24
against the Ariens, or	else	would you believe him	6, 160/ 28
have believed him?" "What	else	?" quoth he. "What if	6, 161/ 10
to every Christian man	else	, that in all points	6, 161/ 33
the right sense. Or	else	if we cannot attain	6, 162/ 8
also," quoth he. "For	else	were he better unheard	6, 163/ 19
whole believed before. "Or	else	, if there were any	6, 164/ 14
we were commanded nothing	else	but each to believe	6, 164/ 29
so," quoth he. "Or	else	the devil is on	6, 168/ 24
must needs go, or	else	no diligence or help	6, 170/ 11
many other places. And	else	undoubtedly his whole coming	6, 173/ 16
he lived here, or	else	that it should go	6, 173/ 20
please our Lord, or	else	they ceased to be	6, 174/ 7
or to any man	else	." The Twenty-Ninth Chapter The	6, 176/ 7
of the gentiles which	else	, as for moral virtues	6, 177/ 16
of a virgin." "What	else	?" quoth he. "Why believe	6, 179/ 22
in the beginning or	else	it was well known	6, 180/ 33
to grant this, or	else	he perceiveth that there	6, 181/ 20
needs be so, or	else	all would fail." Quoth	6, 181/ 28
this that it should	else	follow that the church	6, 188/ 9
for the church, or	else	a faith and belief	6, 199/ 28
never said so, or	else	that they will no	6, 201/ 22
infection cut off, or	else	willingly do depart and	6, 205/ 28
church willfully themselves, or	else	for their obstinacy be	6, 205/ 30
stand in their light;	else	would I much wonder	6, 211/ 12
means we will not	else	believe the matter? As	6, 214/ 8
And in effect nothing	else	but the beginning of	6, 216/ 6
places far asunder, or	else	the monks of the	6, 217/ 12

by the devil, or	else	that the same saint	6, 217/ 18
had an inkling or	else	a plain warning that	6, 219/ 2
treat them all, or	else	, showing them that ye	6, 219/ 5
the Holy Ghost. For	else	might the church be	6, 223/ 21
as he was, or	else	had it been no	6, 225/ 24
holy martyr more, that	else	had lain unknown. Whereby	6, 225/ 28
lies or not?" "What	else	?" quoth he. "Then," quoth	6, 242/ 10
the very church. Or	else	had God by miracles	6, 242/ 24
true, which were impossible;	else	not some, but all	6, 242/ 28
them is true. For	else	they were as likely	6, 243/ 7
be the shorter, or	else	ye be the more	6, 248/ 5
marry," quoth I, "what	else	?" "And how know you	6, 249/ 11
church or any man	else	but because they tell	6, 251/ 5
what could I answer	else	, but clearly grant him	6, 252/ 4
the scripture's self, or	else	they shall deny the	6, 254/ 2
his defense was nothing	else	, but against a well	6, 257/ 7
him or any man	else	none harm, but good	6, 258/ 12
it up apace or	else	say none at all	6, 258/ 17
hatred and obloquy that	else	would follow their sentence	6, 262/ 9
parties, is for that	else	all such crimes should	6, 263/ 1
other did before, or	else	they should depose the	6, 265/ 8
himself to penance. And	else	if he prove himself	6, 271/ 9
out of confession?" For	else	if there were a	6, 282/ 1
of the church, or	else	that the church were	6, 289/ 10
a priest is nothing	else	but a man chosen	6, 289/ 16
first to mind. For	else	I might shortly rehearse	6, 290/ 16
quoth your friend, "nothing	else	but lest the frere	6, 292/ 14
of all people, or	else	our clergy is worst	6, 294/ 4
as honest as anywhere	else	; so dare I boldly	6, 295/ 18
to be better. But	else	, the things that they	6, 295/ 31
quoth I, "God forbid	else	, ye may see that	6, 297/ 7
such a messenger; or	else	, though your present were	6, 300/ 17
grace to mend. Which	else	it would be then	6, 301/ 13
they have it; or	else	they could not get	6, 302/ 18
trentals, or worse; or	else	to serve in a	6, 302/ 23
whose books be nothing	else	in effect but the	6, 303/ 15
thought not commonly convenient,	else	could they make no	6, 304/ 19
thing not commendable; or	else	, if every priest must	6, 309/ 14
use of matrimony, or	else	that he think it	6, 311/ 34
good among them, and	else	were it wrong with	6, 313/ 17
Surely," quoth I, "nobody	else	, nor they neither." "No	6, 314/ 18
only, but every man	else	, hath ever taken it	6, 316/ 11
the heresy by nothing	else	but by the possession	6, 318/ 9
was that true, or	else	why said you so	6, 324/ 14

deserve to lose. For	<b>else</b>	if the abuse of	6, 332/ 14
in place convenient. For	<b>else</b>	they that cannot very	6, 334/ 28
observed than contemned. Or	<b>else</b>	the example of one	6, 334/ 33
folk as nothing conned	<b>else</b>	but the language wherein	6, 338/ 29
of that condemnation. For	<b>else</b>	, whether he had written	6, 345/ 21
other things besides. For	<b>else</b>	could not the books	6, 347/ 3
should compel him thereto,	<b>else</b>	would (if he heard	6, 348/ 27
I nor any man	<b>else</b>	that there was had	6, 356/ 22
be very God. For	<b>else</b>	, by those words if	6, 359/ 3
honorable person. Which words	<b>else</b>	he wist well, spoken	6, 363/ 23
faith, they needed nothing	<b>else</b>	. For as for fasting	6, 368/ 26
wrong a way, or	<b>else</b>	is it in a	6, 376/ 23
that they meant nothing	<b>else</b>	thereby but that men	6, 380/ 3
good here or anywhere	<b>else</b>	where folk be christened	6, 381/ 12
hear that sermon, or	<b>else</b>	they live and have	6, 381/ 14
needs go therewith, or	<b>else</b>	would his faith justify	6, 382/ 13
and good works. For	<b>else</b>	ye had no cause	6, 383/ 9
a matter, nothing meaning	<b>else</b>	but that the Gospel	6, 384/ 13
our faith were nothing	<b>else</b>	but a sure trust	6, 388/ 15
and good works, or	<b>else</b>	it were no very	6, 389/ 26
to do them. For	<b>else</b>	why should ye not	6, 391/ 30
our deeds, which were	<b>else</b>	both twain of their	6, 397/ 31
faith in Christ. For	<b>else</b>	it should follow upon	6, 400/ 24
by terrible death, whereas	<b>else</b>	more easy ways had	6, 406/ 7
deed whereof they should	<b>else</b>	greatly merit. But surely	6, 410/ 12
prince or any man	<b>else</b>	either to kill him	6, 410/ 24
Tenterden steeple, and nothing	<b>else</b>	, that, by the Mass	6, 413/ 10
heard or should hear	<b>elsewhere</b>	ye were fully determined	6, 33/ 16
might not be worshipped	<b>elsewhere</b>	. Those that so believe	6, 58/ 18
there be white men	<b>elsewhere</b>	, this serveth nothing for	6, 65/ 30
is, as ye say	<b>elsewhere</b>	, had but in holy	6, 118/ 20
them that have been	<b>elsewhere</b>	, our lay people be	6, 294/ 6
Pelagius, Faustus, Manichaeus, Donatus,	<b>Eluidius</b>	and all the rabble	6, 153/ 5
of them, the heretic	<b>Eluydius</b>	took the occasion of	6, 151/ 21
to meddle much and	<b>embusy</b>	themselves in reasoning and	6, 334/ 26
man doubt of the	<b>Emperor</b>	Theodosius, a man so	6, 41/ 15
Pliny written to the	<b>Emperor</b>	Trajan. And such things	6, 190/ 23
also provided by the	<b>emperor</b>	, in the law civil	6, 335/ 8
Greece gathered by an	<b>emperor</b>	, that then was a	6, 355/ 9
at Worms before the	<b>emperor</b>	and the princes of	6, 362/ 29
whereas speaking of the	<b>emperor</b>	, he calleth him never	6, 363/ 30
hath suffered all that	<b>empire</b>	to fall into heathen	6, 310/ 4
the princes of the	<b>Empire</b>	by a safe conduct	6, 362/ 30
the orator of the	<b>Empire</b>	in a chiding manner	6, 364/ 22



toward their city and	<b>empire</b>	, putting thereupon themselves in	6, 375/ 25
gave unto them and	<b>employ</b>	the same in the	6, 132/ 24
halted so sore, that	<b>empty</b>	as he was he	6, 91/ 26
he answered him, "Credere	<b>en</b>	le diable, my sir	6, 234/ 12
holy places, not by	<b>enchantment</b>	dedicated to the devil	6, 55/ 31
ears from the false	<b>enchantments</b>	of all these heretics	6, 435/ 24
own towardness and good	<b>endeavor</b>	, worketh in his church	6, 254/ 14
be not rebellious but	<b>endeavor</b>	ourselves to believe, and	6, 254/ 28
help of his grace	<b>endeavor</b>	them to deserve it	6, 332/ 20
and his holy counsels,	<b>endeavor</b>	ourselves to follow with	6, 336/ 4
our Lord with our	<b>endeavor</b>	giveth us grace to	6, 396/ 34
all diligence and good	<b>endeavor</b>	to virtue, all withstanding	6, 428/ 5
that after our communication	<b>ended</b>	I should never need	6, 21/ 14
before proved. And therewith	<b>endeth</b>	the first book. The	6, 11/ 21
proved, so finisheth and	<b>endeth</b>	the proof of his	6, 13/ 1
in English. And therewith	<b>endeth</b>	the third book. The	6, 17/ 1
before proved. And therewith	<b>endeth</b>	the first book. "Yet	6, 183/ 5
proved, so finisheth and	<b>endeth</b>	the proof of his	6, 209/ 22
in English. And therewith	<b>endeth</b>	the third book. "Sir	6, 330/ 35
finally he finisheth and	<b>endeth</b>	his book as it	6, 364/ 7
whereof, God of his	<b>endless</b>	mercy, by the law	6, 141/ 17
from the peril of	<b>endless</b>	damnation, that would upon	6, 284/ 1
sin, and of his	<b>endless</b>	pity, bore the pain	6, 403/ 4
them on our fingers'	<b>ends</b>	and yet believed them	6, 174/ 18
a while, but to	<b>endure</b>	till the world's end	6, 110/ 32
that the scripture shall	<b>endure</b>	to the world's end	6, 115/ 16
not continually so long	<b>endure</b>	? Or how could those	6, 118/ 3
which they could not	<b>endure</b>	that redargution that should	6, 122/ 30
bleared eyes might not	<b>endure</b>	to behold. "And what	6, 145/ 15
did he intend should	<b>endure</b>	for his own days	6, 173/ 19
the church shall ever	<b>endure</b>	, and that it could	6, 174/ 25
that it could not	<b>endure</b>	without the knowledge of	6, 174/ 25
without which it cannot	<b>endure</b>	." "Are ye there yet	6, 175/ 2
thing to last and	<b>endure</b>	in his church. "For	6, 223/ 16
pain soever he should	<b>endure</b>	therefore. And in like	6, 282/ 14
opinions had anywhere continually	<b>endured</b>	, there would their books	6, 191/ 33
old holy fathers have	<b>endured</b>	so long, wherein the	6, 347/ 3
long as the world	<b>endureth</b>	. "Heaven and earth," saith	6, 114/ 21
that seldom happeth and	<b>endureth</b>	for so short a	6, 245/ 5
torments that his cruel	<b>enemies</b>	would put to it	6, 32/ 11
with devils -- being	<b>enemies</b>	to God, and the	6, 55/ 26
enticement of our ghostly	<b>enemies</b>	, make us willingly and	6, 110/ 3
that were his mortal	<b>enemies</b>	, wearing his badge, and	6, 218/ 30
cheer ye made his	<b>enemies</b>	, or thank you for	6, 218/ 32

of them were his	<b>enemies</b>	that seemed his best	6, 219/ 3
if I cherished his	<b>enemies</b>	for his friends, rather	6, 219/ 9
his friends for his	<b>enemies</b>	. "Very well," quoth I	6, 219/ 10
of them were his	<b>enemies</b>	. But what thanks would	6, 219/ 12
himself, or to his	<b>enemies</b>	instead of his friends	6, 220/ 21
the devil, and open	<b>enemies</b>	to the faith of	6, 376/ 31
double and treble more	<b>enemies</b>	to grace than they	6, 396/ 15
of their country against	<b>enemies</b>	that would invade it	6, 415/ 13
true, and therewithal so	<b>enemiously</b>	blaspheme and oppugn the	6, 374/ 23
reason, which he calleth	<b>enemy</b>	to faith. And thereupon	6, 9/ 18
to faith and not	<b>enemy</b>	and must with faith	6, 9/ 21
tormented by our ghostly	<b>enemy</b>	the devil, her mind	6, 93/ 8
not by our ghostly	<b>enemy</b>	. The Twentieth Chapter The	6, 113/ 2
take reason for plain	<b>enemy</b>	to faith. "Ye take	6, 119/ 4
pride had our ghostly	<b>enemy</b>	conveyed into the heart	6, 125/ 29
reason, which he calleth	<b>enemy</b>	to faith. And thereupon	6, 128/ 11
to faith and not	<b>enemy</b>	, and must with faith	6, 128/ 13
for reason, what greater	<b>enemy</b>	can ye find to	6, 128/ 25
reckon reason for an	<b>enemy</b>	to faith, except ye	6, 129/ 20
every man for your	<b>enemy</b>	that is your better	6, 129/ 21
of your five wits	<b>enemy</b>	to another. And our	6, 129/ 22
not so great an	<b>enemy</b>	to faith as she	6, 133/ 4
good seed, then the	<b>enemy</b>	sowed his evil after	6, 193/ 25
is unto faith an	<b>enemy</b>	. And as for the	6, 367/ 8
doers, were a plain	<b>enemy</b>	to Christ, as he	6, 408/ 15
wist was of his	<b>enemy's</b>	hand once poisoned, though	6, 293/ 10
of their bodies, and	<b>engender</b>	for propagation of their	6, 139/ 18
it more and more	<b>engender</b>	in the mind a	6, 342/ 31
concerning their food and	<b>engendering</b>	, not only reason often	6, 139/ 24
occasion of feeding and	<b>engendering</b>	, whereof sprang covetousness, gluttony	6, 140/ 7
of all this whole	<b>engine</b>	of the world. The	6, 73/ 5
to be brought into	<b>England</b>	. Newly overseen by the	6, 3/ 16
Thomas More, Chancellor of	<b>England</b>	. 1530. %The Table of	6, 3/ 18
as be Lutherans in	<b>England</b>	, of whom some he	6, 18/ 29
in divers places in	<b>England</b>	was very well liked	6, 28/ 24
holy first martyr of	<b>England</b>	, Saint Alban, to bear	6, 39/ 17
that any bishop in	<b>England</b>	hath the profit of	6, 54/ 8
but also out of	<b>England</b>	. Now there was a	6, 227/ 35
people hath been in	<b>England</b>	always called and known	6, 286/ 30
that the spiritualty of	<b>England</b>	, and especially that part	6, 295/ 19
hath begun here in	<b>England</b>	with the thing that	6, 368/ 10
as be Lutherans in	<b>England</b>	, of whom some, he	6, 377/ 34
follow his sect in	<b>England</b>	, of whom some seem	6, 378/ 16
Christendom. Among which in	<b>England</b>	, as a good Catholic	6, 409/ 23

that no Bible in	English	should be suffered. And	6, 15/ 34
made and read in	English	. The Fifteenth Chapter The	6, 16/ 20
will indeed suffer none	English	Bible in no man's	6, 16/ 23
because he had an	English	Bible; and so burned	6, 16/ 29
not be suffered in	English	. And the author showeth	6, 16/ 34
have the Bible in	English	. And therewith endeth the	6, 17/ 1
by Tyndale in his	English	books, worse yet in	6, 17/ 15
Testament late translated in	English	by Master William Hichins	6, 28/ 21
be translated into the	English	tongue, fearing men with	6, 29/ 14
very contemplative written in	English	, and entitled the Image	6, 40/ 8
the New Testament in	English	which Tyndale lately translated	6, 284/ 29
these names in our	English	tongue neither express the	6, 286/ 5
priest. And in our	English	tongue, this word "senior	6, 286/ 14
French word used in	English	more than half in	6, 286/ 16
the name doth in	English	plainly signify the aldermen	6, 286/ 21
whereas charity signifieth in	English	men's ears not every	6, 288/ 4
is not grace in	English	for in some favor	6, 290/ 19
another book made in	English	and imprinted, as it	6, 291/ 8
that no Bible in	English	should be suffered. And	6, 293/ 15
made and read in	English	. "But now to the	6, 314/ 10
men translated into the	English	tongue, and by good	6, 314/ 25
thenceforth translate into the	English	tongue or any other	6, 315/ 29
will indeed suffer none	English	Bible in no man's	6, 316/ 28
because he had an	English	Bible, and so burned	6, 317/ 1
heresy, they burn the	English	Bible without respect, be	6, 317/ 7
and old written in	English	, which have been known	6, 317/ 12
as fair Bibles in	English	as any man hath	6, 317/ 24
only because they found	English	Bibles in his house	6, 317/ 30
but because they were	English	." "Who told you this	6, 317/ 31
possession of a good	English	Bible. And upon heresy	6, 318/ 9
friend, "as for his	English	Bible, though Hunne were	6, 329/ 32
heretic, there lay his	English	Bible open and some	6, 330/ 10
open and some other	English	books of his, that	6, 330/ 10
not be suffered in	English	. And the author showeth	6, 330/ 33
have the Bible in	English	. And therewith endeth the	6, 330/ 34
for naught that the	English	Bible is in so	6, 331/ 14
should be in our	English	tongue. But yet that	6, 332/ 22
the scripture in our	English	tongue. Not for the	6, 333/ 16
Bible translated into the	English	tongue, but all those	6, 337/ 13
of Latin into our	English	tongue. For as for	6, 337/ 21
read the Bible in	English	be more busy than	6, 337/ 35
occasion yet of the	English	translation, but by the	6, 338/ 2
and common to every	English	man, then had it	6, 338/ 17
therein agreed that the	English	Bibles should remain which	6, 340/ 30

have the Bible in	English	was none hurt. And	6, 340/ 32
be spread abroad in	English	. But if that were	6, 344/ 19
King's Highness translated into	English	of his own, which	6, 344/ 23
by Tyndale in his	English	books, worse yet in	6, 348/ 24
do but scantily read	English	, as they would be	6, 419/ 9
misreported the Gospel and	Englished	the scripture wrong, to	6, 290/ 35
would call the priests	Englishly	, then should he rather	6, 286/ 20
the one, or any	Englishman	the other." "I cannot	6, 432/ 34
it should seem to	Englishmen	either that Christ in	6, 289/ 9
hath aspired to the	enhancing	of his own, they	6, 413/ 29
this be lawful and	enjoined	also to every private	6, 415/ 21
very bare rehearsal is	enough	, without any further dispicion	6, 17/ 12
I thought it first	enough	to tell the messenger	6, 21/ 13
thing, and say true	enough	. For never was there	6, 30/ 19
they seem, be good	enough	indeed." He said also	6, 31/ 6
was, he said, learning	enough	for a Christian man	6, 33/ 36
every man was able	enough	to do with help	6, 34/ 15
all the people had	enough	thereof? I rather fear	6, 42/ 30
have found poor folk	enough	to have given his	6, 43/ 13
these heretics themselves well	enough	, nor they speak not	6, 47/ 18
For they see well	enough	that there is no	6, 47/ 22
undone. But God giveth	enough	for both; and giveth	6, 50/ 12
not consume gold fast	enough	, the gilding of posts	6, 51/ 7
that I am sure	enough	; yet not for that	6, 60/ 15
shall be done well	enough	, and be in some	6, 70/ 18
quoth he, "witness good	enough	for such a matter	6, 83/ 33
truth there was cause	enough	in both these parties	6, 88/ 20
is," quoth he, "cause	enough	in that we see	6, 96/ 16
will it be clear	enough	that they be no	6, 102/ 2
of that ware is	enough	, " quoth he, "to make	6, 106/ 6
though one eye were	enough	for a fletcher, yet	6, 106/ 7
believe that thing well	enough	, and be not angry	6, 130/ 7
he, "that it were	enough	." "Be it so then	6, 135/ 4
by scripture self well	enough	." "That wot I well	6, 136/ 17
their writings were likely	enough	at that time to	6, 144/ 34
may stand together well	enough	. For he was less	6, 155/ 29
therefor, there be texts	enough	that plainly prove it	6, 156/ 12
likely to choose well	enough	whether soever we take	6, 158/ 27
believe him, is it	enough	to hear him and	6, 163/ 17
that he did well	enough	, and that their vows	6, 165/ 20
the text is good	enough	and plain enough, needing	6, 168/ 16
good enough and plain	enough	, needing no gloss if	6, 168/ 16
what I mean well	enough	." "I think I do	6, 168/ 37
peradventure, and all good	enough	without warrantise of the	6, 169/ 36

this in good faith	enough	, " quoth I, "for our	6, 177/ 9
know one another well	enough	and call themselves and	6, 189/ 37
as ye say, well	enough	that some of them	6, 224/ 22
abide the remnant well	enough	. But when she heard	6, 229/ 10
Day, and yet lawful	enough	to pray for the	6, 233/ 27
sir, I have work	enough	to believe in God	6, 234/ 14
so their husbands safe	enough	. " "Nay, nay," quoth he	6, 235/ 20
feigned, it is not	enough	now to say so	6, 241/ 9
we said, ye had	enough	to prove him that	6, 248/ 28
is," quoth he, "likely	enough	. " "Now as for the	6, 252/ 19
man had been likely	enough	either to have taken	6, 253/ 26
therein have ye said	enough	) but in that he	6, 255/ 20
serve, they have had	enough	thereof by men of	6, 260/ 26
they will be ready	enough	to bear false witness	6, 261/ 26
they went not far	enough	. " "Ah," quoth he, "their	6, 267/ 28
was," quoth he, "possible	enough	that all together was	6, 272/ 10
mistrust their tale well	enough	sometimes for lack of	6, 273/ 2
that they lied well	enough	. " "And what then," quoth	6, 273/ 17
named between them, usual	enough	for men and horse	6, 274/ 13
had he done well	enough	to say it and	6, 276/ 19
everywhere all be bad	enough	, God make us all	6, 295/ 15
should have priests few	enough	if the law were	6, 302/ 25
I perceive it well	enough	by mine own sight	6, 322/ 19
I know it well	enough	myself; I have seen	6, 322/ 32
was not yet cunning	enough	in the craft of	6, 323/ 31
the book be good	enough	. And no good reason	6, 329/ 33
chalk from cheese well	enough	and if they would	6, 333/ 9
say we were able	enough	to do. Which undoubtedly	6, 335/ 13
but it is plenteous	enough	to express our minds	6, 337/ 24
very bare rehearsal is	enough	, without any further dispicion	6, 348/ 20
keep a counsel well	enough	. For though she tell	6, 351/ 24
Howbeit he goeth near	enough	to take it all	6, 352/ 2
for methought this was	enough	. " "So was it verily	6, 356/ 17
we shall agree well	enough	. " And therewith I took	6, 358/ 10
decree itself would well	enough	suffice. For therein is	6, 359/ 15
all good folk is	enough	to hear them rehearsed	6, 360/ 27
that faith alone is	enough	for them, then is	6, 381/ 18
faith alone had been	enough	for them if they	6, 381/ 20
say, "The fire is	enough	to burn a tree	6, 382/ 30
saith fire alone is	enough	to burn, would not	6, 383/ 6
said that faith was	enough	alone, because it brought	6, 395/ 10
all works be good	enough	. For God accepteth and	6, 398/ 30
it waxed naught well	enough	. For I knew it	6, 413/ 7
be stories and monuments	enough	that witness the manifest	6, 413/ 23

merits, forgiveness is reward	<b>enough</b>	. And if they cannot	6, 417/ 2
souls, we be sure	<b>enough</b>	that wolves they be	6, 421/ 26
heart, but also to	<b>ensearch</b>	the sentence and understanding	6, 34/ 3
they have diligently made	<b>ensearch</b>	, then must it needs	6, 63/ 19
I, "we will not	<b>ensearch</b>	which. But I would	6, 117/ 28
content that we should	<b>ensearch</b>	again and again the	6, 173/ 7
the church by diligent	<b>ensearch</b>	findeth the life of	6, 220/ 22
will be busy to	<b>ensearch</b>	and dispute the great	6, 333/ 23
they began first to	<b>ensearch</b>	by reason and by	6, 412/ 28
showeth what unreasonableness would	<b>ensue</b>	if folk would stand	6, 6/ 10
showeth what unreasonableness would	<b>ensue</b>	if folk would stand	6, 63/ 8
damnable errors that might	<b>ensue</b>	thereon -- and like	6, 184/ 1
like peril may there	<b>ensue</b>	by the misconstruing of	6, 184/ 1
custom, wherein, for lucre	<b>ensuing</b>	to that party, there	6, 263/ 29
of him, which, I	<b>ensure</b>	you, seemed in all	6, 125/ 30
goodness. I will neither	<b>enter</b>	into the praise of	6, 36/ 10
saith, "If thou wilt	<b>enter</b>	into the kingdom of	6, 103/ 21
this church of Christ,	<b>enter</b>	into the pleasant wedding	6, 206/ 2
when we will pray	<b>enter</b>	into our chamber and	6, 257/ 20
schools with you, nor	<b>enter</b>	into dispicions thereof, nor	6, 295/ 5
arbor, he began to	<b>enter</b>	forth into the matter	6, 345/ 9
saith, "If thou wilt	<b>enter</b>	into the kingdom of	6, 391/ 33
I will not here	<b>enter</b>	into the question," quoth	6, 411/ 5
wherefore and whereupon we	<b>entered</b>	into that communication. And	6, 330/ 6
people also, which late	<b>entered</b>	into Rome with the	6, 370/ 29
and cruel tyranny, and	<b>entered</b>	into the holy churches	6, 372/ 9
Eighth Chapter The author	<b>entereth</b>	the answer to the	6, 13/ 4
Eighth Chapter The author	<b>entereth</b>	the answer to the	6, 210/ 29
the carrying forth and	<b>entering</b>	of the body --	6, 220/ 7
print myself: whereby their	<b>enterprise</b>	(if they should any	6, 22/ 29
can, yet his highest	<b>enterprise</b>	and proudest triumph standeth	6, 127/ 4
our flesh with the	<b>enticement</b>	of our ghostly enemies	6, 110/ 3
it should whole and	<b>entire</b>	abide and remain therein	6, 107/ 27
be ye one whole	<b>entire</b>	body of one mind	6, 224/ 2
written in English, and	<b>entitled</b>	the Image of Love	6, 40/ 9
own name another book	<b>entitled</b>	Mammona, which book is	6, 291/ 24
pestilent book of Luther	<b>entitled</b>	The Captivity of Babylon	6, 362/ 6
matter, instead of punishment,	<b>entreated</b>	, favored, and by fair	6, 416/ 11
me for the good	<b>entreating</b>	of them both, since	6, 218/ 34
his gentle and courteous	<b>entreaty</b>	in their stubborn stomach	6, 416/ 32
faith, which is the	<b>entry</b>	into Christendom -- for	6, 111/ 2
himself, for he never	<b>envied</b>	but such as he	6, 48/ 12
liked itself that it	<b>envied</b>	the better as Cain	6, 140/ 13
that God were as	<b>envious</b>	as they be themselves	6, 49/ 5

done for malice and	<b>envy</b>	, partly of some freres	6, 28/ 7
clergy for malice and	<b>envy</b>	doth untruly defame them	6, 30/ 32
suspicion of malice and	<b>envy</b>	and Luther among the	6, 31/ 3
them displeasure, malice and	<b>envy</b>	toward him, for preaching	6, 36/ 8
pride in himself hath	<b>envy</b>	at another, or for	6, 48/ 3
must needs be an	<b>envy</b>	coming of a high	6, 48/ 11
and far passing the	<b>envy</b>	of the devil himself	6, 48/ 12
God. But these heretics	<b>envy</b>	them whom they never	6, 48/ 14
the people their malicious	<b>envy</b>	. And for a great	6, 123/ 29
many times pride and	<b>envy</b>	, as one perceiving himself	6, 140/ 9
contempt of other, or	<b>envy</b>	and hatred to some	6, 140/ 11
that if pride and	<b>envy</b>	had not letted it	6, 142/ 1
changed his mind for	<b>envy</b>	that he bore toward	6, 354/ 9
spectacles of ire and	<b>envy</b>	. "Very true," quoth your	6, 362/ 19
writeth), he fell for	<b>envy</b>	and hatred that he	6, 366/ 1
of pride, malice, and	<b>envy</b>	, that it is more	6, 424/ 25
Saint Paul's Epistle ad	<b>Ephesios</b>	, wherein he giveth good	6, 343/ 31
writeth to Timotheus, "Oportet	<b>episcopum</b>	esse irreprehensibilem unius uxoris	6, 303/ 27
second Epistle ad Serenum	<b>episcopum</b>	Massilie, and incorporated in	6, 358/ 13
Saint Augustine, in an	<b>epistle</b>	of his which he	6, 55/ 8
he saith in his	<b>epistle</b>	to them, "I have	6, 145/ 30
of Thessalonica in his	<b>epistle</b>	to keep the traditions	6, 148/ 4
he playeth with the	<b>Epistle</b>	of Saint James. And	6, 149/ 7
well appeareth by an	<b>epistle</b>	of Pliny written to	6, 190/ 22
Saint Cyprian in his	<b>epistle</b>	against Novatian. "When our	6, 202/ 13
which in his first	<b>Epistle</b>	to the Corinthians, writeth	6, 223/ 32
that in the first	<b>Epistle</b>	of Saint Peter it	6, 252/ 28
profit by Saint Paul's	<b>Epistle</b>	ad Ephesios, wherein he	6, 343/ 30
their understanding in his	<b>Epistle</b>	ad Romanos, containing such	6, 343/ 33
read late in the	<b>epistle</b>	that the King's Highness	6, 344/ 22
out of his second	<b>Epistle</b>	ad Serenum episcopum Massilie	6, 358/ 13
a part of the	<b>epistle</b>	, and that by other	6, 358/ 17
other words of the	<b>epistle</b>	self it appeareth evidently	6, 358/ 17
other things in the	<b>epistle</b>	appeareth plain, as in	6, 358/ 20
virtuously writeth in his	<b>epistle</b>	to Luther, the most	6, 402/ 24
it appeareth upon the	<b>epistles</b>	of Saint Paul that	6, 145/ 18
Saint John and the	<b>epistles</b>	of Saint Paul were	6, 151/ 33
besides all this, divers	<b>epistles</b>	I wot ne'er whose	6, 270/ 13
of Saint Paul, whose	<b>epistles</b>	wherein he writeth anything	6, 305/ 3
in divers of his	<b>epistles</b>	saith, God hath by	6, 334/ 18
register of Saint Gregory's	<b>epistles</b>	, and therein turned to	6, 358/ 11
by many books and	<b>epistles</b>	of his as by	6, 359/ 7
litany which, as his	<b>epistles</b>	well showeth, he ordained	6, 359/ 8
his own books and	<b>epistles</b>	appeareth. And finally, if	6, 359/ 13

And finally, if his	<b>epistles</b>	had been lost out	6, 359/ 13
many places of his	<b>epistles</b>	saith the contrary thereof	6, 383/ 29
the Evangelist, and the	<b>epistles</b>	of the apostle Paul	6, 406/ 30
points of the faith	<b>equal</b>	credence is to be	6, 14/ 6
must every creature be	<b>equal</b>	; nor also that the	6, 74/ 30
And of such infinite	<b>equal</b>	perfection was there by	6, 75/ 3
a fourth person besides,	<b>equal</b>	and one God with	6, 111/ 23
other texts, proving his	<b>equal</b>	godhead, to devise such	6, 137/ 6
one God and one	<b>equal</b>	substance with his Father	6, 137/ 9
were one God, and	<b>equal</b>	with his Father and	6, 147/ 16
was all one and	<b>equal</b>	as God." "Very truth	6, 155/ 29
that Christ was not	<b>equal</b>	with his Father, some	6, 159/ 10
right understanding of scripture	<b>equal</b>	with them, and peradventure	6, 167/ 32
a making of them	<b>equal</b>	unto God himself, though	6, 214/ 26
him. Was Eliseus made	<b>equal</b>	to God because the	6, 214/ 33
son? Were the apostles	<b>equal</b>	to Christ because that	6, 214/ 35
points of the faith,	<b>equal</b>	credence is to be	6, 247/ 7
he were in language	<b>equal</b>	with all the whole	6, 385/ 15
of Christ's godhead and	<b>equality</b>	with his Father, as	6, 145/ 2
the article touching the	<b>equality</b>	in godhead of our	6, 171/ 5
of the speaker and	<b>equally</b>	rolling forth in rondels	6, 213/ 26
words being in manner	<b>equivalent</b>	, Luther teaching almost nothing	6, 417/ 31
no faith but by	<b>equivocation</b>	of this word "faith	6, 387/ 8
faith but by the	<b>equivocation</b>	of the word "faith	6, 387/ 28
but were deceived by	<b>equivocation</b>	of the word, calling	6, 387/ 34
deceive unlearned people with	<b>equivocation</b>	. For whereas faith signifieth	6, 388/ 2
blind us with their	<b>equivocation</b>	, by which they not	6, 388/ 9
Acts of the Apostles, "	<b>Erat</b>	multitudo credentium, anima una	6, 191/ 17
showed you that Saint	<b>Erkenwald</b>	or his sister drew	6, 81/ 1
church of Christ cannot	<b>err</b>	in any necessary article	6, 8/ 5
that the church cannot	<b>err</b>	in the right faith	6, 8/ 28
that the church cannot	<b>err</b>	in the choice of	6, 11/ 15
that the church cannot	<b>err</b>	in the necessary understanding	6, 11/ 18
they in many things	<b>err</b>	and clearly deceive themselves	6, 64/ 35
church of Christ cannot	<b>err</b>	in any necessary article	6, 101/ 8
quoth he. "It should	<b>err</b>	," quoth I, "if it	6, 111/ 14
did we not then	<b>err</b>	in our necessary belief	6, 111/ 19
must," quoth he, "needs	<b>err</b>	in his necessary belief	6, 111/ 25
that the church cannot	<b>err</b>	in the right faith	6, 112/ 9
deceived nor doth not	<b>err</b>	, but that the belief	6, 112/ 15
suffer his church to	<b>err</b>	in his right faith	6, 112/ 33
that the church cannot	<b>err</b>	in the right faith	6, 116/ 20
right faith, that it	<b>err</b>	not by misunderstanding of	6, 119/ 24
that Christ's church cannot	<b>err</b>	in any such article	6, 121/ 28



church, which can never	<b>err</b>	in any substantial point	6, 153/ 10
do judge aright or	<b>err</b>	. As for your white	6, 169/ 22
say, that either they	<b>err</b>	or we." "That must	6, 170/ 27
how can the church	<b>err</b>	in perceiving of the	6, 178/ 13
that the church cannot	<b>err</b>	in any such substantial	6, 179/ 17
though men did peradventure	<b>err</b>	and fail in the	6, 180/ 13
that the church cannot	<b>err</b>	in the choice of	6, 182/ 37
that the church cannot	<b>err</b>	in the necessary understanding	6, 183/ 2
cannot in such things	<b>err</b>	, it is very true	6, 185/ 1
we speak of cannot	<b>err</b>	, it is impossible that	6, 185/ 10
the church could not	<b>err</b>	in the faith that	6, 187/ 28
the church doth not	<b>err</b>	, and that the church	6, 189/ 13
since the church cannot	<b>err</b>	in discerning the truth	6, 196/ 21
and the church cannot	<b>err</b>	therein; nor the church	6, 207/ 30
though the church cannot	<b>err</b>	in such things, yet	6, 208/ 8
that the church cannot	<b>err</b>	in so great a	6, 210/ 6
in such wise to	<b>err</b>	and be deceived as	6, 220/ 19
not suffered them to	<b>err</b>	in a thing so	6, 221/ 3
suffer them well to	<b>err</b>	in the knowledge and	6, 239/ 4
faith the church cannot	<b>err</b>	. " "That had been very	6, 251/ 21
in such things cannot	<b>err</b>	, because ye believe that	6, 251/ 32
openly that men cannot	<b>err</b>	therein, nor they by	6, 373/ 35
together of all his	<b>errand</b>	at length. And he	6, 35/ 2
sea for none other	<b>errand</b>	but to see Flanders	6, 228/ 3
him, yet were your	<b>errand</b>	answered as far as	6, 277/ 2
prove you that they	<b>erred</b>	not so. First, their	6, 171/ 28
as though they wickedly	<b>erred</b>	in substantial articles of	6, 374/ 30
church have faith, it	<b>erreth</b>	not in belief." "That	6, 111/ 11
well," quoth I, "then	<b>erreth</b>	he as much and	6, 111/ 31
and images, is not	<b>erroneous</b>	, but right. And thereupon	6, 120/ 9
else a wrong and	<b>erroneous</b>	opinion and plain idolatry	6, 121/ 7
but of those whose	<b>erroneous</b>	opinions in their preaching	6, 124/ 10
that his opinion was	<b>erroneous</b>	, he so perceived himself	6, 125/ 13
and of a false	<b>erroneous</b>	faith. As if they	6, 147/ 14
point and their opinion	<b>erroneous</b>	and false, ye would	6, 161/ 8
it could not be	<b>erroneous</b>	, and that the church	6, 187/ 27
all this gear is	<b>erroneous</b>	and as plain idolatry	6, 199/ 36
withdrawn thence and by	<b>erroneous</b>	mistaking of truth, necessary	6, 221/ 6
church and all those	<b>erroneous</b>	sects that been sprung	6, 243/ 27
and in a deadly	<b>error</b>	. And then were the	6, 8/ 13
fall in any damnable	<b>error</b>	, doth put in doubt	6, 11/ 26
they cause, for any	<b>error</b>	or wrong opinion in	6, 31/ 19
witness, or by the	<b>error</b>	or malice of unjust	6, 33/ 9
unreasonably stand in their	<b>error</b>	through the mistrusting of	6, 66/ 26

as much peril of	<b>error</b>	as where men be	6, 70/ 8
Christ fallen in that	<b>error</b>	that they believed vice	6, 110/ 17
we be not in	<b>error</b>	of understanding and faith	6, 110/ 20
and in a deadly	<b>error</b>	. And then were the	6, 110/ 28
opinion a deadly pestilent	<b>error</b>	in us, and a	6, 112/ 7
we conceive no damnable	<b>error</b>	. "Well said," quoth I	6, 117/ 20
there must be none	<b>error</b>	adjoined thereto, and therefore	6, 118/ 22
might follow any damnable	<b>error</b>	concerning the faith. And	6, 119/ 21
he meekly acknowledged his	<b>error</b>	, and offered to abjure	6, 125/ 15
defense of his indefensible	<b>error</b>	. And thereupon at the	6, 125/ 28
peradventure into an invincible	<b>error</b>	?" "Verily," quoth he, "great	6, 159/ 26
us into any damnable	<b>error</b>	. "The Twenty-Seventh Chapter The	6, 162/ 11
think it a damnable	<b>error</b>	to believe the contrary	6, 164/ 19
avoiding of all damnable	<b>error</b>	(that ye might fall	6, 165/ 34
we speak of, the	<b>error</b>	were damnable. For we	6, 170/ 30
were in a damnable	<b>error</b>	. "That will no man	6, 171/ 24
and dying in damnable	<b>error</b>	they could not have	6, 172/ 14
may have any damnable	<b>error</b>	in the faith by	6, 172/ 32
church from any damnable	<b>error</b>	. "Now when the Holy	6, 178/ 29
but not fall in	<b>error</b>	-- for the faith	6, 181/ 7
Ghost, to fall in	<b>error</b>	. And so be we	6, 185/ 21
fall in any damnable	<b>error</b>	, doth put in doubt	6, 187/ 6
together upon any damnable	<b>error</b>	. And therefore would he	6, 224/ 17
together in any damnable	<b>error</b>	, yet may he suffer	6, 239/ 3
agree in any damnable	<b>error</b>	and fall in a	6, 239/ 14
it were no damnable	<b>error</b>	to take one for	6, 239/ 15
were it a damnable	<b>error</b>	to worship any if	6, 239/ 17
belief can be none	<b>error</b>	but must needs be	6, 239/ 19
fall into any damnable	<b>error</b>	thereby, it is yet	6, 245/ 27
substance good, and of	<b>error</b>	or oversight some cockle	6, 347/ 16
should be in such	<b>error</b>	as to reckon that	6, 385/ 5
charity lacked. Against which	<b>error</b>	he doth in such	6, 385/ 9
poison. For this false	<b>error</b>	once taken for truth	6, 403/ 11
the spreading of his	<b>error</b>	infect other folk, the	6, 411/ 13
than recompense his former	<b>error</b>	and oversight. But whereas	6, 417/ 24
out of all damnable	<b>errors</b>	is nothing else but	6, 8/ 18
soon fall into great	<b>errors</b>	in the study of	6, 9/ 28
defense of his indefensible	<b>errors</b>	, to go back and	6, 18/ 3
some that teach them	<b>errors</b>	. The Seventeenth Chapter The	6, 19/ 26
although they fell into	<b>errors</b>	and were led out	6, 31/ 9
out of all damnable	<b>errors</b>	is nothing else but	6, 113/ 6
deceived and deluded in	<b>errors</b>	by the mistaking of	6, 121/ 20
sedition, setting forth of	<b>errors</b>	and heresies, and spicing	6, 123/ 24
in defense of their	<b>errors</b>	or false denying of	6, 125/ 33

to build up many	<b>errors</b>	, if we square our	6, 128/ 17
soon fall into great	<b>errors</b>	in the study of	6, 133/ 1
be drowned in damnable	<b>errors</b>	. The contrary opinion of	6, 147/ 22
to fall in worse	<b>errors</b>	and far more jeopardous	6, 153/ 15
light to perceive their	<b>errors</b>	, that, without thanks given	6, 168/ 2
true faith to false	<b>errors</b>	and heresies? The Thirtieth	6, 179/ 6
church from all damnable	<b>errors</b>	in the faith, and	6, 182/ 29
false understanding into like	<b>errors</b>	, as they might by	6, 183/ 19
occasion to believe false	<b>errors</b>	written in the same	6, 183/ 25
to keep out the	<b>errors</b>	. But now if they	6, 183/ 29
to escape from damnable	<b>errors</b>	. And therefore may I	6, 183/ 31
for peril of damnable	<b>errors</b>	that might ensue thereon	6, 184/ 1
and keepeth them from	<b>errors</b>	, and giveth them right	6, 198/ 18
days have taught false	<b>errors</b>	and led his flock	6, 244/ 32
-- whom and whose	<b>errors</b>	the church of Christ	6, 315/ 9
that spoke against his	<b>errors</b>	, he writeth that they	6, 364/ 2
I would revoke mine	<b>errors</b>	or not. Then unto	6, 364/ 28
defense of his indefensible	<b>errors</b>	, to go back and	6, 366/ 16
the reproof of their	<b>errors</b>	, and had not only	6, 409/ 11
some that teach them	<b>errors</b>	. "Forsooth," quoth your friend	6, 418/ 13
faithful, virtuous, and most	<b>erudite</b>	prince, evidently and effectually	6, 362/ 4
realm in his most	<b>erudite</b>	book answereth unto Luther	6, 430/ 3
by the virtuous and	<b>erudite</b>	books of all the	6, 434/ 3
other he could in	<b>erudition</b>	, wit, or prudence anything	6, 24/ 6
diligence as great, their	<b>erudition</b>	greater, their study as	6, 171/ 30
were no way to	<b>escape</b>	from damnable errors. And	6, 183/ 30
were no way to	<b>escape</b>	; and then would he	6, 414/ 25
would the church should	<b>eschew</b>	, all this hath he	6, 155/ 11
we shall avoid and	<b>eschew</b>	all such mistaking as	6, 162/ 10
man must upon damnation	<b>eschew</b>	, though he follily take	6, 284/ 10
amend but waxeth worse,	<b>eschew</b>	him then and void	6, 428/ 31
Christian people to be	<b>eschewed</b>	and voided from the	6, 417/ 5
sight of theirs. For	<b>eschewing</b>	whereof I am now	6, 22/ 27
greater sin. As the	<b>eschewing</b>	of a high spiritual	6, 401/ 7
for two things in	<b>especial</b>	, among divers other. The	6, 23/ 11
even only for their	<b>especial</b>	pleasure." "Forsooth," quoth I	6, 64/ 25
well furnished of one	<b>especial</b>	thing, without which all	6, 132/ 13
one of the most	<b>especial</b>	points is to take	6, 162/ 7
cure upon them most	<b>especial</b>	for the profit of	6, 172/ 28
make our intercessors his	<b>especial</b>	beloved friends. And where	6, 215/ 22
and well known. And	<b>especially</b>	he speaketh of the	6, 7/ 25
before. And thereon also	<b>especially</b>	followeth that all the	6, 8/ 30
author to those objections,	<b>especially</b>	proving that reason is	6, 9/ 20
set worldly business aside,	<b>especially</b>	in such need. For	6, 25/ 15

thence, but also most	<b>especially</b>	through the occasion of	6, 25/ 17
them little praise, and	<b>especially</b>	least commending such as	6, 40/ 14
people, at which ark,	<b>especially</b>	by miracle, he divers	6, 57/ 16
his pleasure to be	<b>especially</b>	present in his Temple	6, 57/ 19
and well known. And	<b>especially</b>	he speaketh of the	6, 92/ 25
of his children, and	<b>especially</b>	one of his daughters	6, 93/ 6
assertion of our own,	<b>especially</b>	for that they receive	6, 102/ 21
before. And thereon also	<b>especially</b>	followeth that all the	6, 116/ 22
would I counsel him	<b>especially</b>	to study for the	6, 126/ 32
author to those objections,	<b>especially</b>	proving that reason is	6, 128/ 12
himself saith, he was	<b>especially</b>	sent. "I am not	6, 142/ 23
up and consecrated so	<b>especially</b>	to God? This reverend	6, 151/ 15
presence from spiritual mischief	<b>especially</b>	, and of all other	6, 177/ 13
and of all other	<b>especially</b>	from infidelity and from	6, 177/ 14
were not true, but	<b>especially</b>	lest they were not	6, 188/ 2
of God's grace that	<b>especially</b>	spreadeth throughout that holy	6, 194/ 4
and beguiled, and that	<b>especially</b>	by the clergy that	6, 200/ 29
not sin -- and	<b>especially</b>	if that were true	6, 204/ 23
and see us, and	<b>especially</b>	in so many places	6, 212/ 31
quoth I, "were miracles	<b>especially</b>	wrought by God? Was	6, 239/ 27
doctrine, those miracles be	<b>especially</b>	to be taken for	6, 240/ 16
misdeem than him, and	<b>especially</b>	his judges which are	6, 260/ 14
speak of malice, and	<b>especially</b>	the party that is	6, 260/ 19
But yet of all-thing	<b>especially</b>	, the law should best	6, 262/ 14
such cause of corruption	<b>especially</b>	toward the condemnation, upon	6, 264/ 4
the affirmative be proved (	<b>especially</b>	in this case of	6, 265/ 34
that is accused, and	<b>especially</b>	in heresy pretended to	6, 266/ 13
spirituality of England, and	<b>especially</b>	that part in which	6, 295/ 19
late to look for,	<b>especially</b>	if the proverb were	6, 301/ 14
were it, after Tyndale,	<b>especially</b>	to make that man	6, 306/ 15
sort that he most	<b>especially</b>	commendeth? Or if we	6, 308/ 33
that saw it, and	<b>especially</b>	one that saw the	6, 318/ 1
see not seldom happen,	<b>especially</b>	since the devil might	6, 327/ 6
had heard read, and	<b>especially</b>	in a place which	6, 328/ 13
tongue into another, and	<b>especially</b>	, they say, into ours	6, 333/ 2
barbarous. But of all-thing	<b>especially</b>	they say that scripture	6, 333/ 3
man come to? And	<b>especially</b>	if besides all this	6, 352/ 15
and very devilish intent	<b>especially</b>	showed itself by this	6, 366/ 21
therein so far, and	<b>especially</b>	in such kind of	6, 373/ 6
And this did he	<b>especially</b>	for that he would	6, 385/ 5
the cause. And yet	<b>especially</b>	these words of our	6, 390/ 33
texts of scripture. But	<b>especially</b>	, as the most plain	6, 394/ 35
devised for them, and	<b>especially</b>	by fire, not only	6, 409/ 21
in the fire. And	<b>especially</b>	forasmuch as in the	6, 409/ 24

so hath it most	<b>especially</b>	in the battle by	6, 415/ 17
suffer other people, and	<b>especially</b>	infidels, to come in	6, 415/ 25
I, "then I have	<b>espied</b>	, if ten should tell	6, 68/ 16
naught. But I have	<b>espied</b>	it is, as he	6, 250/ 1
will. For I have	<b>espied</b>	, good man, so the	6, 324/ 21
perceived his cloaked heresies	<b>espied</b>	and destroyed, then showed	6, 424/ 22
there was one in	<b>Essex</b>	, a carpenter that used	6, 328/ 3
exceeding perilous for that	<b>estate</b>	. And thereon he concludeth	6, 308/ 23
Grace, a great honorable	<b>estate</b>	of this realm and	6, 328/ 7
greatly to regard and	<b>esteem</b>	my mind and answer	6, 26/ 30
past, he nothing would	<b>esteem</b>	, but with blasphemous words	6, 367/ 19
and heathen so highly	<b>esteemed</b>	that the breakers thereof	6, 375/ 32
more highly praised and	<b>esteemed</b>	than ever it was	6, 376/ 4
believed and had in	<b>estimation</b>	, intend a further purpose	6, 19/ 29
his sermons in great	<b>estimation</b>	, that, at the first	6, 125/ 20
the diminishing of their	<b>estimation</b>	that so stand in	6, 211/ 11
he was in good	<b>estimation</b>	, there was of pity	6, 269/ 34
hope of his own	<b>estimation</b>	preserved, he laboreth as	6, 280/ 7
our part reverence and	<b>estimation</b>	toward them, which we	6, 301/ 3
our hands and his	<b>estimation</b>	lost if he were	6, 397/ 14
had the more in	<b>estimation</b>	and favor about the	6, 416/ 20
people have in good	<b>estimation</b>	for some great opinion	6, 417/ 10
to preserve the man's	<b>estimation</b>	among the people, to	6, 417/ 22
Luther's sect for the	<b>estimation</b>	of the man whom	6, 418/ 5
thou hast in great	<b>estimation</b>	for virtue or cunning	6, 420/ 11
believed and had in	<b>estimation</b>	, intend a further purpose	6, 422/ 23
day the Turk hath	<b>estraited</b>	us very near, and	6, 411/ 33
to the bed of	<b>eternal</b>	rest, then shall all	6, 206/ 3
whom he reserveth for	<b>eternal</b>	shame. For the body	6, 221/ 11
bound upon pain of	<b>eternal</b>	damnation without covering or	6, 282/ 24
for cause of his	<b>eternal</b>	choice taketh them well	6, 402/ 14
how may they without	<b>eternal</b>	damnation suffer other people	6, 415/ 25
and after in heaven	<b>eternally</b>	. " "Shall this people," quoth	6, 173/ 22
or rather in the	<b>eternity</b>	of his godhead, presently	6, 401/ 36
as any petition of	<b>Euclid's</b>	geometry is to a	6, 121/ 24
be therein like to	<b>Eunuchus</b>	that could not understand	6, 201/ 6
Jerome, Saint Augustine, Saint	<b>Eusebie</b>	, Saint Basile, Saint Ambrose	6, 406/ 33
Augustine, Saint Jerome, Saint	<b>Eusebius</b>	, Saint Basil, Saint Chrysostom	6, 90/ 16
also taught his holy	<b>evangelist</b>	Saint Luke to have	6, 39/ 11
their faith. "And none	<b>evangelist</b>	was there, nor none	6, 144/ 26
member thereof, saint, apostle,	<b>evangelist</b>	, or other. And therefore	6, 172/ 30
very name of some	<b>evangelist</b>	and Gospel, yet were	6, 180/ 18
the apostle and holy	<b>evangelist</b>	Saint John, where he	6, 193/ 27
of Saint John the	<b>Evangelist</b>	, though their bodies be	6, 221/ 13

of Saint John the	<b>Evangelist</b>	, and the epistles of	6, 406/ 29
with them still his	<b>evangelists</b>	and writers of his	6, 115/ 1
the books of his	<b>evangelists</b>	, but much more specially	6, 143/ 6
doubt but that the	<b>evangelists</b>	and apostles both of	6, 144/ 30
and against the blessed	<b>evangelists</b>	that wrote the scripture	6, 337/ 17
of this wrote his	<b>evangelists</b>	, and many more things	6, 419/ 23
his wife our mother	<b>Eve</b>	to be sad and	6, 140/ 3
spoke of our mother	<b>Eve</b>	, inordinate appetite of knowledge	6, 333/ 20
to wretchedness. Our mother	<b>Eve</b>	laid the wite of	6, 405/ 6
to fight against their	<b>even-Christian</b>	. It is, I trow	6, 412/ 11
fell suddenly down at	<b>evensong</b>	time and overwhelmed some	6, 258/ 7
is to be at	<b>evensong</b>	when you should be	6, 258/ 10
not therein being at	<b>evensong</b>	, but in that the	6, 258/ 11
should be punished with	<b>everlasting</b>	pain, till he came	6, 136/ 8
shall be for sinners	<b>everlasting</b>	; and that he may	6, 136/ 12
himself saith) reward with	<b>everlasting</b>	life at the general	6, 396/ 21
work to God for	<b>everlasting</b>	joy of heaven, sell	6, 398/ 5
beginning chosen them to	<b>everlasting</b>	bliss, therefore he aretteth	6, 399/ 4
and bliss incogitable, one	<b>everlasting</b>	day with his Father	6, 435/ 20
require to be rewarded	<b>everlastingly</b>	, with such inestimable joy	6, 397/ 6
to worry and devour	<b>everlastingly</b>	the flock that Christ	6, 430/ 6
spoke of, we know	<b>evermore</b>	that the heretics be	6, 207/ 6
bridegroom to bed, and	<b>everybody</b>	went their ways and	6, 79/ 13
wisdom and discretion appoint	<b>everybody</b>	their part, as he	6, 343/ 22
possibility is there in	<b>everyone</b>	as is in anyone	6, 278/ 20
-- hath made therefore	<b>everything</b>	to be of sovereign	6, 74/ 29
you to believe that	<b>everything</b>	is true that is	6, 89/ 13
right understanding thereof concerning	<b>everything</b>	necessary for us that	6, 120/ 3
till we were upon	<b>everything</b>	all agreed, the world	6, 138/ 27
me this first, that	<b>everything</b>	that hath two ears	6, 250/ 12
wit, he might reckon	<b>everything</b>	good or bad as	6, 259/ 30
truth it is that	<b>everything</b>	in them is greater	6, 295/ 30
joined thereunto; but that	<b>everything</b>	that we do, good	6, 353/ 2
it is to take	<b>everything</b>	as it is. And	6, 372/ 27
as Christ that is	<b>everywhere</b>	; nor bear us half	6, 52/ 7
so is he present	<b>everywhere</b>	. But this letteth not	6, 57/ 5
and spiritually be worshipped	<b>everywhere</b>	. But this excludeth not	6, 58/ 22
through the world and	<b>everywhere</b>	gathered in company, would	6, 203/ 5
he?" quoth your friend. "	<b>Everywhere</b>	and nowhere," quoth I	6, 268/ 34
that spiritual and temporal	<b>everywhere</b>	all be bad enough	6, 295/ 15
certain, that ever and	<b>everywhere</b>	in Christendom the bigamy	6, 305/ 7
this there was great	<b>evidence</b>	given against the chancellor	6, 325/ 2
is it not an	<b>evident</b>	token, and in manner	6, 52/ 20
therewith so plain and	<b>evident</b>	unto every Christian man	6, 62/ 16

no scripture can be	evident	to prove anything that	6, 149/ 2
not agree it for	evident	be it never so	6, 149/ 4
And he will call	evident	for him that text	6, 149/ 4
that text that is	evident	against him. And sometimes	6, 149/ 5
it appear proved and	evident	in Holy Writ. And	6, 149/ 13
and that plain and	evident	. Now must he by	6, 149/ 19
I made you and	evident	scripture that I rehearsed	6, 182/ 27
So that it is	evident	that none of all	6, 195/ 21
these matters is one	evident	easy answer, that they	6, 235/ 24
it by plain and	evident	scripture that the church	6, 251/ 25
good, so clear and	evident	, and so much more	6, 277/ 19
that is plain and	evident	as God's commandments and	6, 336/ 3
not be proved by	evident	scripture, as he affirmed	6, 365/ 13
were very plain and	evident	. But now if it	6, 367/ 12
whether the scripture were	evident	for him or against	6, 367/ 13
without great authority and	evident	example of Christ's blessed	6, 429/ 34
lest this thing should	evidently	appear to the people	6, 29/ 8
it may be proved	evidently	by scripture. And thereupon	6, 149/ 1
By what scripture is	evidently	known that every man	6, 149/ 29
And thus appeareth it	evidently	that she had then	6, 151/ 1
Holy Writ well and	evidently	be proved, and that	6, 160/ 12
see that, and as	evidently	see therewith that the	6, 196/ 19
as it plainly and	evidently	appeareth by the matter	6, 220/ 8
that folly that so	evidently	showeth itself. And therefore	6, 309/ 9
epistle self it appeareth	evidently	that Saint Gregory spoke	6, 358/ 18
and most erudite prince,	evidently	and effectually revinced and	6, 362/ 4
himself confuted and concluded	evidently	both by scripture, natural	6, 367/ 1
a sample certain words	evil	, and of evil purpose	6, 15/ 25
words evil, and of	evil	purpose changed. The Ninth	6, 15/ 25
and made for an	evil	purpose. The Tenth Chapter	6, 15/ 28
and ever proceedeth from	evil	to worse, not witting	6, 17/ 21
seem that in his	evil	words he meant but	6, 19/ 5
he should not mean	evil	, the proof and experience	6, 28/ 11
began) wrote indeed so	evil	as he is borne	6, 29/ 23
Luther said not so	evil	as is surmised upon	6, 31/ 5
send grace that some	evil	spirit inspire not to	6, 43/ 36
and written with an	evil	hand, so doth an	6, 47/ 5
some other malice and	evil	will. But this must	6, 48/ 4
upon the covetousness of	evil	priests -- for evil	6, 54/ 27
evil priests -- for	evil	must they be that	6, 54/ 27
it, with invocations of	evil	spirits and familiarity with	6, 55/ 25
the plaintiff should have	evil	speed if they would	6, 63/ 26
man may do an	evil	by nature." "That is	6, 84/ 2
mistrust that one thinketh	evil	because he defendeth the	6, 94/ 31

mistaken for another, an	evil	man haply for a	6, 98/ 19
hath some appearance of	evil	because the purpose and	6, 124/ 2
mason that were an	evil	workman to make him	6, 129/ 10
the lewd conversation of	evil	people fell by disorder	6, 141/ 11
it not been by	evil	custom corrupted -- might	6, 141/ 16
the enemy sowed his	evil	after, and they grew	6, 193/ 25
be not they so	evil	in hiding their intents	6, 208/ 35
martyrdom were not so	evil	as they that pursued	6, 209/ 2
madness that show their	evil	will so openly that	6, 211/ 15
damnation growing of his	evil	example in sin, but	6, 212/ 3
should we think it	evil	done to pray holy	6, 215/ 24
and be impatient and	evil	content with it. For	6, 216/ 4
a horse for an	evil	husband to ride to	6, 227/ 15
that ye say. For	evil	it is and evil	6, 234/ 20
evil it is and	evil	it is suffered that	6, 234/ 20
it may be done	evil	. For if it may	6, 235/ 28
Will ye break that	evil	custom, or cast away	6, 235/ 36
the heretics, all the	evil	living people in Christendom	6, 236/ 18
it. Now touching the	evil	petitions, though they that	6, 236/ 29
so many that ask	evil	petitions of saints as	6, 236/ 31
the default of an	evil	priest for the sacred	6, 239/ 8
accept for saints such	evil	persons or hypocrites as	6, 244/ 30
suggestions to conceive an	evil	opinion of the judges	6, 256/ 9
peevish and painful than	evil	and sinful. But surely	6, 257/ 29
all." "That were as	evil	, " quoth I, "on the	6, 258/ 18
true as it is	evil	done. For as it	6, 259/ 7
any man for so	evil	to commit it." "There	6, 261/ 24
should sometimes do full	evil	service. "And yet is	6, 262/ 2
wherein ye think it	evil	provided that, for the	6, 262/ 27
hath daily folk of	evil	conscience fervently fall in	6, 267/ 4
mine ears to as	evil	heresies as those were	6, 268/ 7
other matter than his	evil	preaching, men almost all	6, 272/ 19
anon, but for the	evil	that should grow by	6, 282/ 7
And as for of	evil	men's words there is	6, 282/ 33
a man hath done	evil	, if he be duly	6, 283/ 27
by the denying, but	evil	opinion and almost a	6, 284/ 20
a sample certain words	evil	and of evil purpose	6, 284/ 27
words evil and of	evil	purpose changed. "But now	6, 284/ 27
and made for an	evil	purpose. % "But to the	6, 291/ 3
of this realm have	evil	prohibited all translations of	6, 294/ 32
for their heresies and	evil	doctrine cast out of	6, 295/ 10
we see once an	evil	deed, thereon we gape	6, 296/ 27
the filthy delight of	evil	communication. Let a good	6, 296/ 28
pity but that an	evil	priest were punished. But	6, 297/ 20



that he think it	<b>evil</b>	done to provide that	6, 311/ 34
in my mind, an	<b>evil</b>	made law." "Marry," quoth	6, 314/ 14
be set forth with	<b>evil</b>	prologues or glosses, maliciously	6, 317/ 18
be burned with an	<b>evil</b>	man." "Ye call me	6, 330/ 2
the printing of an	<b>evil</b>	made or evil translated	6, 331/ 19
an evil made or	<b>evil</b>	translated book -- which	6, 331/ 19
We be not so	<b>evil</b>	toothed but that within	6, 333/ 10
that they shall have	<b>evil</b>	proof therein, that will	6, 334/ 13
lay that it were	<b>evil</b>	done to translate the	6, 338/ 16
had it been as	<b>evil</b>	done to translate it	6, 338/ 18
were that had none	<b>evil</b>	opinion of Luther, but	6, 345/ 11
forbidden of malice and	<b>evil</b>	will, to the end	6, 345/ 13
had written well or	<b>evil</b>	, yet, they say, his	6, 345/ 22
to call by as	<b>evil</b>	them whom his duty	6, 346/ 18
malice, not without an	<b>evil</b>	spirit, in such wise	6, 347/ 22
and cause of the	<b>evil</b>	will of Judas in	6, 353/ 7
why should it be	<b>evil</b>	done reverently to kiss	6, 359/ 21
and ever proceeded from	<b>evil</b>	to worse, not witting	6, 360/ 33
through a pair of	<b>evil</b>	spectacles of ire and	6, 362/ 18
quoth your friend, "what	<b>evil</b>	ailed him to find	6, 365/ 30
giveth occasion to their	<b>evil</b>	deeds. A Christian man's	6, 373/ 13
deeds. A Christian man's	<b>evil</b>	living cannot be imputed	6, 373/ 13
give occasion of their	<b>evil</b>	deeds. For what good	6, 373/ 18
another all the particular	<b>evil</b>	deeds of any one	6, 377/ 11
deeds but for such	<b>evil</b>	deeds as God only	6, 377/ 23
them in all those	<b>evil</b>	deeds but as a	6, 377/ 24
seem that in his	<b>evil</b>	words he meant but	6, 378/ 8
meant not all-thing so	<b>evil</b>	as his words seem	6, 378/ 13
be acknown of his	<b>evil</b>	demeanor and confess the	6, 379/ 20
bonum fructum facere" (An	<b>evil</b>	tree cannot bring forth	6, 381/ 29
be good fruit, an	<b>evil</b>	man cannot work them	6, 381/ 30
indeed, he hath an	<b>evil</b>	hope and a damnable	6, 383/ 14
we have faith, none	<b>evil</b>	works can hurt us	6, 390/ 10
with all kind of	<b>evil</b>	works joined thereto, is	6, 390/ 12
him to good, how	<b>evil</b>	soever they be. And	6, 399/ 7
the better for their	<b>evil</b>	deeds. Nor God remitteth	6, 401/ 17
obdurate in malice and	<b>evil</b>	custom of sin, deserve	6, 401/ 26
or if they be	<b>evil</b>	, yet God for cause	6, 402/ 13
the cause of all	<b>evil</b>	, and such cruel appetite	6, 403/ 1
is to wit, the	<b>evil</b>	works which, as they	6, 403/ 7
men from sin and	<b>evil</b>	works, if the world	6, 403/ 23
no man doth any	<b>evil</b>	deed himself, but God	6, 403/ 24
the chosen sort, none	<b>evil</b>	deed can damn us	6, 403/ 26
himself hath wrought their	<b>evil</b>	works, and wrongfully punished	6, 405/ 5

could hold it, none	<b>evil</b>	way. For since we	6, 408/ 21
without requiting of an	<b>evil</b>	deed or making any	6, 414/ 30
doing also good for	<b>evil</b>	, yet neither doth this	6, 414/ 32
have lewd leaders and	<b>evil</b>	teachers. And surely for	6, 419/ 4
well, when he teacheth	<b>evil</b>	. And that evil he	6, 421/ 29
teacheth evil. And that	<b>evil</b>	he teacheth we may	6, 421/ 29
there of those that	<b>evil</b>	teacheth and appear holy	6, 424/ 6
liveth, of likelihood, as	<b>evil</b>	as he teacheth, and	6, 426/ 16
the beginning, all such	<b>evil</b>	doctrine as is contrary	6, 427/ 4
good, all dehortation from	<b>evil</b>	, all praise of well	6, 428/ 8
works and avoiding of	<b>evils</b>	, is, hath been, and	6, 111/ 9
thing and for the	<b>evils</b>	that grow sometimes in	6, 235/ 32
meant that all the	<b>evils</b>	that men did unto	6, 400/ 34
a fool as a	<b>ewe</b>	looketh like a sheep	6, 274/ 30
or why should God	<b>exact</b>	good works of us	6, 390/ 5
was there in effect	<b>exacted</b>	of him, but his	6, 269/ 36
leastwise, harmless. To whose	<b>examination</b>	and judgment I did	6, 23/ 9
mistaking, and believed without	<b>examination</b>	. For surely the words	6, 219/ 37
to hand, without other	<b>examination</b>	. But that secret means	6, 223/ 24
in the proof and	<b>examination</b>	of heresies, surely, meseemeth	6, 266/ 19
he was in his	<b>examination</b>	sore pressed upon to	6, 270/ 18
they be by good	<b>examination</b>	amended, except they be	6, 316/ 6
the matter. And this	<b>examination</b>	was had before divers	6, 318/ 31
therefor. But after long	<b>examination</b>	of the matter, as	6, 326/ 14
myself had him in	<b>examination</b>	. Wherein, among other things	6, 328/ 8
that man's brother in	<b>examination</b>	; which did indeed confess	6, 328/ 35
to the church, in	<b>examination</b>	, they show themselves as	6, 399/ 26
present myself at certain	<b>examinations</b>	thereof, but have also	6, 318/ 24
been present at the	<b>examinations</b>	and seen under what	6, 329/ 30
then may we better	<b>examine</b>	them, and better see	6, 77/ 32
two good rules to	<b>examine</b>	and expound all doubtful	6, 127/ 17
him to judge and	<b>examine</b>	holy scripture thereby." "Well	6, 133/ 31
ye make him to	<b>examine</b>	the truth of this	6, 135/ 34
should presume to try,	<b>examine</b>	, and judge the Catholic	6, 188/ 20
of Christ's church should	<b>examine</b>	and expound the texts	6, 188/ 22
be set to consider,	<b>examine</b>	, and by their judgment	6, 260/ 16
matter well proved, then	<b>examine</b>	other witness afresh upon	6, 265/ 30
whom we might further	<b>examine</b>	of that night school	6, 329/ 6
we forbore therefore to	<b>examine</b>	him till we should	6, 329/ 17
to the bishop and	<b>examined</b>	, the author being present	6, 19/ 3
he looked thereon and	<b>examined</b>	the matter. And in	6, 222/ 15
be wisely and severally	<b>examined</b>	, they can seldom so	6, 261/ 30
ancient heretic had been	<b>examined</b>	; and there had confessed	6, 268/ 27
times in sundry places	<b>examined</b>	. But specially at Baynard's	6, 318/ 27

one day was it	<b>examined</b>	at great length, and	6, 318/ 28
till we should have	<b>examined</b>	the other whom he	6, 329/ 18
when they were well	<b>examined</b>	they might in effect	6, 337/ 15
to the bishop and	<b>examined</b>	, the author being present	6, 378/ 6
and very cunning persons	<b>examined</b>	. For he was at	6, 379/ 6
man, I say, being	<b>examined</b>	and long keeping himself	6, 379/ 18
matters when they be	<b>examined</b>	, yet it cannot be	6, 389/ 15
when they be well	<b>examined</b>	, and with much work	6, 399/ 29
once found out and	<b>examined</b>	, we see them always	6, 422/ 9
was once or twice	<b>examined</b>	thereof. But yet because	6, 424/ 14
man too. And for	<b>example</b>	he layeth one Richard	6, 16/ 25
them. And for an	<b>example</b>	, the author rehearseth divers	6, 17/ 14
master, and against the	<b>example</b>	of all the old	6, 31/ 18
well by his effectual	<b>example</b>	of his death, as	6, 32/ 12
thinketh on. As for	<b>example</b>	, if I tell you	6, 46/ 19
either with his good	<b>example</b>	gone before thee, or	6, 48/ 8
them all by that	<b>example</b>	of that holy woman	6, 49/ 29
whom ye see. By	<b>example</b>	whereof by them whom	6, 65/ 25
you," quoth I, "this	<b>example</b>	to put you in	6, 70/ 4
thereof," quoth I, "some	<b>example</b>	." "As if men," quoth	6, 71/ 21
then to our third	<b>example</b>	. If it were showed	6, 80/ 32
one pilgrimage, as for	<b>example</b>	at our Lady of	6, 83/ 3
give credence to the	<b>example</b>	of men's doings against	6, 97/ 2
quoth I, "as for	<b>example</b>	when he said: "Nisi	6, 103/ 16
his Creed. As for	<b>example</b>	, if he happened upon	6, 135/ 7
commandment, counsel, license or	<b>example</b>	expressed in scripture. "Many	6, 149/ 31
the other, as for	<b>example</b>	, if he tell you	6, 155/ 25
let us put one	<b>example</b>	or twain. And what	6, 171/ 4
quoth I, "the other	<b>example</b>	be the matter that	6, 171/ 9
growing of his evil	<b>example</b>	in sin, but also	6, 212/ 3
of saints, as one	<b>example</b>	may serve both, if	6, 232/ 28
Paul's, and put one	<b>example</b>	of both; that is	6, 235/ 1
whereof ye put the	<b>example</b>	, wherein the people's invincible	6, 245/ 3
be peradventure a fruitful	<b>example</b>	that no man be	6, 255/ 27
be a more meet	<b>example</b>	to match their words	6, 256/ 1
will show you for	<b>example</b>	two or three such	6, 285/ 24
otherwise, the occasion and	<b>example</b>	cometh of the clergy	6, 294/ 7
they should give us	<b>example</b>	of virtue and the	6, 294/ 10
say, "Lo, see what	<b>example</b>	the clergy giveth us	6, 296/ 19
us, and what good	<b>example</b>	they show us. But	6, 296/ 22
exhortation nor his good	<b>example</b>	. But let a lewd	6, 296/ 30
and say, "Lo, what	<b>example</b>	they give us." And	6, 296/ 32
Tyndale, and a better	<b>example</b>	than the seditious and	6, 313/ 11
man too. And for	<b>example</b>	he layeth one Richard	6, 316/ 30

condemned. Or else the	<b>example</b>	of one law boldly	6, 334/ 33
we need none other	<b>example</b>	than this that we	6, 348/ 7
them. And for an	<b>example</b>	, the author rehearseth divers	6, 348/ 23
he never saw the	<b>example</b>	in his life. We	6, 350/ 8
say but for an	<b>example</b>	. For look his opinions	6, 373/ 30
all -- putting the	<b>example</b>	by his own self	6, 385/ 14
both reason, authority, and	<b>example</b>	of holy men. But	6, 411/ 10
allege that by that	<b>example</b>	temporal princes should, without	6, 414/ 11
length. Will ye see	<b>example</b>	thereof? Look on Tyndale	6, 424/ 10
church, to the fearful	<b>example</b>	of all such as	6, 429/ 11
great authority and evident	<b>example</b>	of Christ's blessed apostles	6, 429/ 34
falsehood to light, with	<b>examples</b>	thereof one or two	6, 7/ 14
had already seen some	<b>examples</b>	of right holy men	6, 23/ 22
thus, and by these	<b>examples</b>	prove them that they	6, 64/ 8
soon say that the	<b>examples</b>	be nothing like the	6, 64/ 14
and be by such	<b>examples</b>	brought into belief too	6, 67/ 1
agreed should stand for	<b>examples</b>	) precisely could not be	6, 73/ 27
agreed should stand for	<b>examples</b>	. And first, if men	6, 78/ 21
falsehood to light, with	<b>examples</b>	thereof one or two	6, 85/ 18
of learning, now their	<b>examples</b>	, what they be, we	6, 294/ 11
in manslaughter. And some	<b>examples</b>	have we seen of	6, 394/ 18
your justice abound and	<b>exceed</b>	the justice of the	6, 103/ 19
as far pass and	<b>exceed</b>	us and our powers	6, 213/ 34
the lively soul self	<b>exceedeth</b>	our deadly body; nor	6, 213/ 35
God that it far	<b>exceedeth</b>	in many places the	6, 335/ 6
that chastity is an	<b>exceeding</b>	seldom gift, and unchastity	6, 308/ 22
seldom gift, and unchastity	<b>exceeding</b>	perilous for that estate	6, 308/ 22
show by that great	<b>exceeding</b>	word the undoubted truth	6, 384/ 33
doth to a more	<b>excellent</b>	creature, as to angels	6, 97/ 31
they could not seem	<b>excellent</b>	, nor make it appear	6, 123/ 10
to reckon that either	<b>excellent</b>	gift of cunning, great	6, 385/ 6
holy bishop, and therewith	<b>excellently</b>	well learned in scripture	6, 54/ 30
Dii estis et filii	<b>excelsi</b>	omnes" (Gods be ye	6, 135/ 9
things," quoth he, "without	<b>exception</b>	that he commanded us	6, 163/ 23
whom he laid none	<b>exception</b>	, nor could say the	6, 265/ 1
For men might take	<b>exception</b>	to them if they	6, 266/ 34
is there an impossible	<b>excess</b>	and hyperbole; in the	6, 384/ 29
say, by way of	<b>excess</b>	and hyperbole to declare	6, 385/ 24
thereof, and in the	<b>excitation</b>	of our devotion thereto	6, 120/ 13
a sufficient cause to	<b>exclude</b>	the translation and to	6, 338/ 4
which now, the sea	<b>excluded</b>	thence, for lack of	6, 413/ 2
worshipped everywhere. But this	<b>excludeth</b>	not that besides that	6, 58/ 22
only one, with utter	<b>exclusion</b>	of any more than	6, 308/ 9
forsaketh him as one	<b>excommunicated</b>	and removed out of	6, 410/ 27

God's church before actual	<b>excommunication</b>	, and fallen off the	6, 194/ 31
deed done, till the	<b>excommunication</b>	denounced; but was still	6, 205/ 14
the Christian flock by	<b>excommunication</b>	. And because that being	6, 410/ 21
and councils, or finally	<b>excommunications</b>	and putting out of	6, 407/ 6
reason is not only	<b>excusable</b>	but also commendable, the	6, 415/ 11
therefore be we not	<b>excusable</b>	if we believe any	6, 419/ 35
for my declaration and	<b>excuse</b>	to advertise you all	6, 24/ 13
true it hath none	<b>excuse</b>	; but that it nothing	6, 234/ 22
God? Nor methinketh the	<b>excuse</b>	but very slender that	6, 261/ 11
yet for the man's	<b>excuse</b>	he was no very	6, 267/ 22
as wide for his	<b>excuse</b>	, as if one that	6, 267/ 34
which for his own	<b>excuse</b>	laid the first making	6, 273/ 5
quoth I, "could not	<b>excuse</b>	himself. For he confessed	6, 273/ 7
if I should now	<b>excuse</b>	an innocent, swearing truly	6, 282/ 7
be full hard to	<b>excuse</b>	them, is this, that	6, 293/ 22
good faith, see no	<b>excuse</b>	they can find. For	6, 294/ 21
part for his own	<b>excuse</b>	, as things inducing him	6, 379/ 34
herself. But these wretches	<b>excuse</b>	themselves and the devil	6, 405/ 8
we with no reason	<b>excuse</b>	ourselves, if we leave	6, 419/ 12
have any color of	<b>excuse</b>	if men were so	6, 435/ 4
more than twenty, and	<b>excused</b>	by never one. And	6, 268/ 3
no man can be	<b>excused</b>	from the peril of	6, 284/ 1
they must hold him	<b>excused</b>	, then it was also	6, 404/ 33
as well hold them	<b>excused</b>	again. And undoubtedly among	6, 404/ 35
at last of all	<b>excuses</b>	that might bear any	6, 270/ 20
I pray you how	<b>excuseth</b>	he his inconstancy?" "Marry	6, 362/ 14
contrary opinion of whose	<b>execrable</b>	heresies, the church was	6, 147/ 23
the chieftains of these	<b>execrable</b>	heresies both teach and	6, 375/ 2
hear it. For this	<b>execrable</b>	heresy maketh God the	6, 402/ 32
it is with great	<b>execration</b>	and malediction prohibited." "First	6, 44/ 36
men's souls, devised and	<b>executed</b>	against them of necessity	6, 430/ 18
and many put to	<b>execution</b>	, and after that the	6, 409/ 33
by some kind of	<b>exercise</b>	; so is it no	6, 132/ 6
by study, labor, and	<b>exercise</b>	of logic, philosophy, and	6, 132/ 7
and his bitter Passion	<b>exercise</b>	ourselves in such meditations	6, 336/ 7
alms, with other virtuous	<b>exercise</b>	, both in forbearing the	6, 421/ 17
they had in Rome	<b>exercised</b>	a while this fierce	6, 372/ 8
doctrine to call and	<b>exhort</b>	the world from all	6, 151/ 7
doth in such wise	<b>exhort</b>	them to charity, in	6, 385/ 9
people, both suffer and	<b>exhort</b>	the Count Boniface and	6, 409/ 14
and his holy apostles	<b>exhort</b>	every man to patience	6, 414/ 29
to the remnant for	<b>exhortation</b>	of good living, and	6, 200/ 18
neither much regard his	<b>exhortation</b>	nor his good example	6, 296/ 30
could come of their	<b>exhortation</b>	if all should hang	6, 400/ 13

desire of devotion, all	<b>exhortation</b>	to good, all dehortation	6, 428/ 7
Whereof should serve the	<b>exhortations</b>	to good works, if	6, 403/ 13
serve the preachings and	<b>exhortations</b>	to the faith, if	6, 403/ 17
written in Joshua, was	<b>exhorted</b>	by Joshua to confess	6, 283/ 7
a virgin himself, and	<b>exhorted</b>	all his to the	6, 312/ 23
And where Saint Paul	<b>exhorteth</b>	us each to pray	6, 215/ 22
and by common consent	<b>exhorteth</b>	them to agree all	6, 224/ 10
of his sight, and	<b>exhorting</b>	him to meekness and	6, 86/ 22
preached to the people,	<b>exhorting</b>	them thereto, and announcing	6, 361/ 5
to the temporality, not	<b>exhorting</b>	the prince or any	6, 410/ 23
and the psalm, "In	<b>exitu</b>	Israel de Aegypto," and	6, 38/ 15
the whole psalm, "In	<b>exitu</b>	Israel de Aegypto," it	6, 44/ 36
in the psalm, "In	<b>exitu</b>	Israel de Aegypto," where	6, 96/ 20
that it is in	<b>Exodus</b>	, by Moses ascending up	6, 333/ 29
and over that, the	<b>exorcisms</b>	, benedictions and holy strange	6, 56/ 3
forbidden fruit, being then	<b>expelled</b>	out of paradise, then	6, 139/ 24
evil, the proof and	<b>experience</b>	which men have had	6, 28/ 11
that he found by	<b>experience</b>	that the best and	6, 34/ 8
well, not only by	<b>experience</b>	of mine own time	6, 38/ 3
this prove we by	<b>experience</b>	that those which be	6, 59/ 2
that your reason and	<b>experience</b>	showeth you. And whereas	6, 65/ 32
it impossible, but if	<b>experience</b>	had proved it, that	6, 66/ 13
now found true by	<b>experience</b>	of them that have	6, 66/ 20
worship, wisdom, and good	<b>experience</b>	, the maid herself too	6, 93/ 36
proof by his own	<b>experience</b>	to his pain before	6, 110/ 7
the proof, besides the	<b>experience</b>	that we have now	6, 311/ 10
the lords by such	<b>experience</b>	as he had good	6, 319/ 24
knew by his own	<b>experience</b>	and proved that Richard	6, 321/ 33
is so cunning by	<b>experience</b>	of jewels that he	6, 322/ 25
he hath such an	<b>experience</b>	in hanging that himself	6, 322/ 28
office hath no more	<b>experience</b>	in hanging than hath	6, 323/ 1
he had no more	<b>experience</b>	thereof by one more	6, 323/ 32
I have had good	<b>experience</b>	, and among many other	6, 378/ 34
hourly by their own	<b>experience</b>	in themselves, that when	6, 404/ 10
to meddle with the	<b>exposition</b>	of holy scripture, so	6, 335/ 5
say that all the	<b>expositions</b>	which Christ made himself	6, 340/ 10
doth holy Saint Augustine	<b>expound</b>	it. But since ye	6, 103/ 31
rules to examine and	<b>expound</b>	all doubtful texts by	6, 127/ 17
that in such wise	<b>expound</b>	the texts as they	6, 187/ 23
church should examine and	<b>expound</b>	the texts of scripture	6, 188/ 22
admitted to read and	<b>expound</b>	it. And to this	6, 337/ 6
his preaching declare and	<b>expound</b>	. For no doubt is	6, 339/ 30
good faith, they both	<b>expound</b>	it as madly as	6, 433/ 18
they shall there hear	<b>expounded</b>	. For though it be	6, 339/ 23

people in parables and	<b>expounded</b>	them secretly to his	6, 339/ 35
the meddling, disputing, and	<b>expounding</b>	of holy scripture. And	6, 334/ 12
the holy vernicle, the	<b>express</b>	image also of his	6, 39/ 3
mind to counterfeit and	<b>express</b>	in a table the	6, 39/ 14
writing as were to	<b>express</b>	all-thing in imagery. And	6, 47/ 2
well workmanly wrought better	<b>express</b>	the thing than doth	6, 47/ 6
would compel him by	<b>express</b>	words to swear what	6, 282/ 2
our English tongue neither	<b>express</b>	the things that be	6, 286/ 5
they have by an	<b>express</b>	law forbidden that we	6, 294/ 28
is plenteous enough to	<b>express</b>	our minds in anything	6, 337/ 24
seen, nor tongue can	<b>express</b>	, nor heart can imagine	6, 397/ 7
to death, either by	<b>express</b>	words or under the	6, 411/ 8
his blessed holy hand	<b>expressed</b>	and left in the	6, 39/ 6
counsel, license or example	<b>expressed</b>	in scripture. "Many things	6, 149/ 31
and his death is	<b>expressed</b>	by writing, why should	6, 359/ 20
and well written better	<b>expresseth</b>	the matter than doth	6, 47/ 4
a translator findeth in	<b>expressing</b>	well and lively the	6, 337/ 27
for the more vehement	<b>expressing</b>	of a matter, nothing	6, 384/ 11
more plain and more	<b>expressly</b>	?" "Sir," quoth he, "as	6, 40/ 5
leaveth, taking four away	<b>expressly</b>	." "Surely," quoth your friend	6, 352/ 20
many diverse fashions of	<b>exquisite</b>	cruelties that, I ween	6, 372/ 4
the fathers. And to	<b>extort</b>	the discovering of more	6, 370/ 33
more ready at mine	<b>eye</b>	, so that I might	6, 35/ 5
I, "but though one	<b>eye</b>	were enough for a	6, 106/ 7
if she believe her	<b>eye</b>	better than her wit	6, 129/ 29
a knife into his	<b>eye</b>	and see never the	6, 130/ 17
little apple of mine	<b>eye</b>	. And of hearing many	6, 213/ 19
the thing to our	<b>eye</b>	, or of the air	6, 213/ 25
may with our fleshly	<b>eye</b>	and ear in this	6, 213/ 29
Some serve for the	<b>eye</b>	only. And some for	6, 227/ 8
it glitter in one's	<b>eye</b>	for a flourish, yet	6, 255/ 1
the brightness bleared mine	<b>eye</b>	at that time, yet	6, 255/ 5
after him cast an	<b>eye</b>	into it among. Would	6, 296/ 6
perceive by his own	<b>eye</b>	whether a stone be	6, 322/ 26
cat winked when her	<b>eye</b>	was out. Surely so	6, 331/ 13
hath in the glorious	<b>eye</b>	of God. But surely	6, 395/ 32
inestimable joy as neither	<b>eye</b>	hath seen, nor tongue	6, 397/ 7
glittered in his bleared	<b>eyes</b>	, but only about the	6, 51/ 11
I, "your own two	<b>eyes</b>	, for I shall, if	6, 69/ 10
hand upon both his	<b>eyes</b>	and said, "But eyes	6, 69/ 30
eyes and said, "But	<b>eyes</b>	, eyes," quoth he, "by	6, 69/ 30
and said, "But eyes,	<b>eyes</b>	," quoth he, "by the	6, 69/ 30
looked well upon his	<b>eyes</b>	, and asked him whether	6, 86/ 25
looked advisedly upon his	<b>eyes</b>	again, and said, "I	6, 86/ 28

tormented, and in face,	<b>eyes</b>	, look, and countenance so	6, 93/ 23
drawn aside, and her	<b>eyes</b>	laid out upon her	6, 93/ 24
either scratch out other's	<b>eyes</b>	by the way? It	6, 128/ 29
but a man's own	<b>eyes</b>	tell him that it	6, 130/ 10
then better trust his	<b>eyes</b>	, " quoth I, "than his	6, 130/ 12
better trust than his	<b>eyes</b>	?" "His eyes may," quoth	6, 130/ 13
than his eyes?" "His	<b>eyes</b>	may," quoth I, "be	6, 130/ 14
blinded their willfully winking	<b>eyes</b>	, in hiding and putting	6, 145/ 12
luster whereof their bleared	<b>eyes</b>	might not endure to	6, 145/ 14
it for black, your	<b>eyes</b>	be sore deceived. For	6, 169/ 25
Lord therefore opened their	<b>eyes</b>	and suffered and caused	6, 172/ 1
sent out from our	<b>eyes</b>	to the things that	6, 213/ 23
looked as though his	<b>eyes</b>	would have fallen out	6, 322/ 4
looking as though his	<b>eyes</b>	would have fallen in	6, 322/ 21
would make all their	<b>eyes</b>	daze. Then longed not	6, 356/ 1
undoubted death before their	<b>eyes</b>	. And therefore it is	6, 394/ 21
willfully to shut our	<b>eyes</b>	and wink. "Whereof should	6, 404/ 15
that believe your own	<b>eyes</b>	and not my words	6, 430/ 30
Aesop saith in a	<b>fable</b>	, that every man carrieth	6, 296/ 1
to give his false	<b>fables</b>	harkening against God's undoubted	6, 346/ 24
and send one to	<b>face</b>	you in your own	6, 26/ 4
image of his own	<b>face</b>	; where he liked to	6, 39/ 2
so wondrously in the	<b>face</b>	of the world before	6, 85/ 2
so shamefully in the	<b>face</b>	of the world, so	6, 88/ 10
grievously tormented, and in	<b>face</b>	, eyes, look, and countenance	6, 93/ 23
your girdle before your	<b>face</b>	in twenty pieces and	6, 130/ 17
to say unto their	<b>face</b>	, "The Gospel of Christ	6, 142/ 31
point at the first	<b>face</b>	some visage of probability	6, 149/ 14
of many a more	<b>face</b>	of truth -- as	6, 156/ 21
I say, and in	<b>face</b>	of the world they	6, 191/ 8
have the color and	<b>face</b>	of a miracle; nor	6, 243/ 19
avow it in his	<b>face</b>	for truth. Howbeit, I	6, 257/ 27
he have a wise	<b>face</b>	or not that looketh	6, 274/ 29
prayers were before the	<b>face</b>	of God rejected and	6, 299/ 16
avowed them in his	<b>face</b>	, with such marks and	6, 329/ 1
marvelous change from all	<b>face</b>	and fashion of Christendom	6, 370/ 3
child roasted before your	<b>face</b>	, rather than ye would	6, 372/ 1
any man in the	<b>face</b>	that should have done	6, 375/ 11
might cast in our	<b>face</b>	the confusion of our	6, 376/ 10
convicted and corrected in	<b>face</b>	of the world, then	6, 417/ 13
bore forth a fair	<b>face</b>	, and seemed unto the	6, 426/ 18
quae autem faciunt, nolite	<b>facere</b>	, " concerning the authority of	6, 8/ 8
que autem faciunt nolite	<b>facere</b>	, " concerning the authority of	6, 101/ 11
non potest bonum fructum	<b>facere</b>	" (An evil tree cannot	6, 381/ 29



some that bear two	<b>faces</b>	in one hood. I	6, 399/ 20
perjury proved in their	<b>faces</b>	, then ready be they	6, 422/ 12
candles and with foolish	<b>facetiae</b>	and blasphemous mockery demand	6, 49/ 19
idola neque deos conflatile	<b>faciatis</b>	vobis" (Turn not to	6, 45/ 26
to the Jews: "Non	<b>facies</b>	tibi sculptile" (Thou shalt	6, 38/ 14
remembered by yourself, "Non	<b>facies</b>	tibi sculptile" (Thou shalt	6, 44/ 34
it is written, "Non	<b>facies</b>	tibi sculptile" (Thou shalt	6, 45/ 22
spoke of before, "Non	<b>facies</b>	tibi sculptile." And in	6, 96/ 20
hand of him, "Qui	<b>facit</b>	unanimis in domo," that	6, 166/ 28
the Holy Ghost, "qui	<b>facit</b>	unanimis in domo" (which	6, 191/ 21
etc., Quae dicunt vobis	<b>facite</b>	, quae autem faciunt, nolite	6, 8/ 8
etc. Que dicunt vobis	<b>facite</b>	, que autem faciunt nolite	6, 101/ 11
vobis facite, quae autem	<b>faciunt</b>	, nolite facere," concerning the	6, 8/ 8
vobis facite, que autem	<b>faciunt</b>	nolite facere," concerning the	6, 101/ 11
a favorer of that	<b>faction</b>	." "Nay," quoth I, "fear	6, 94/ 29
in and increased the	<b>faction</b>	. But the head hath	6, 339/ 1
these nations that, without	<b>factions</b>	taken and precision from	6, 206/ 21
the favorers of those	<b>factions</b>	to amend, and us	6, 435/ 23
be false belief and	<b>factionous</b>	ways full of business	6, 266/ 22
tongue; as for other	<b>faculties</b>	he recked not of	6, 33/ 26
of him to what	<b>faculty</b>	he had most given	6, 33/ 24
and those always soon	<b>faded</b>	, they taken always for	6, 171/ 33
abjure and bear a	<b>faggot</b>	?" "Yes," quoth I, "some	6, 271/ 2
scripture and not by	<b>faggots</b>	. And that by that	6, 31/ 23
mistrusting, he shall not	<b>fail</b>	to be fully content	6, 27/ 15
text with another, which	<b>fail</b>	not among them well	6, 34/ 11
other right -- not	<b>fail</b>	, instead of a penny	6, 53/ 30
while they could not	<b>fail</b>	to win more by	6, 53/ 32
hypocrisy, I shall not	<b>fail</b>	while I live to	6, 92/ 5
true I will not	<b>fail</b>	to confess. For albeit	6, 95/ 10
thy faith shall not	<b>fail</b>	, " said he this to	6, 107/ 20
should never so utterly	<b>fail</b>	in his church but	6, 107/ 26
confessed -- should never	<b>fail</b>	in his church, nor	6, 108/ 9
the faith should never	<b>fail</b>	in his church. Howbeit	6, 109/ 9
holy scripture shall never	<b>fail</b>	as long as the	6, 114/ 21
have and hap to	<b>fail</b>	." "Then," quoth I, "since	6, 118/ 34
proud, she will not	<b>fail</b>	to fall in rebellion	6, 131/ 28
that fellow shall not	<b>fail</b>	to sink over the	6, 152/ 32
or not, he cannot	<b>fail</b>	to fall in worse	6, 153/ 15
thy faith shall never	<b>fail</b>	, " were not only meant	6, 173/ 1
did peradventure err and	<b>fail</b>	in the name, as	6, 180/ 14
or else all would	<b>fail</b>	." Quoth I, "Then ye	6, 181/ 28
objection I would not	<b>fail</b>	to bring it in	6, 210/ 24
in any necessary point	<b>fail</b>	here in Christ's church	6, 223/ 27

oats she will not	<b>fail</b>	to uncumber them of	6, 227/ 19
right good leech may	<b>fail</b>	of his craft, and	6, 233/ 8
devil too rather than	<b>fail</b>	, as the Lombard did	6, 233/ 32
For he shall never	<b>fail</b>	to have his records	6, 266/ 31
twenty. And would not	<b>fail</b>	to weigh them rather	6, 267/ 17
lest the frere should	<b>fail</b>	of performing of somewhat	6, 292/ 15
thought we could not	<b>fail</b>	of him when we	6, 329/ 16
some folk will not	<b>fail</b>	to be naught. Against	6, 339/ 9
as he should not	<b>fail</b>	to find many a	6, 343/ 24
those unhappy, wretched citizens	<b>fail</b>	not, as it were	6, 370/ 23
before, and will not	<b>fail</b>	to prove himself a	6, 372/ 5
faith, this ground will	<b>fail</b>	you, and make your	6, 383/ 27
Paul, that faith cannot	<b>fail</b>	of salvation, since it	6, 384/ 23
salvation, since it cannot	<b>fail</b>	of charity. And of	6, 384/ 24
of good works do	<b>fail</b>	us, having time and	6, 392/ 16
if those good works	<b>fail</b>	him, his faith shall	6, 393/ 14
him, his faith shall	<b>fail</b>	of heaven. "Then said	6, 393/ 15
his faith shall not	<b>fail</b>	nor cease to bring	6, 393/ 17
sooner, he shall not	<b>fail</b>	(which our Lord forbid	6, 414/ 1
not in such case	<b>fail</b>	of his help. Now	6, 414/ 28
the people should not	<b>fail</b>	to fall into many	6, 430/ 20
I said, shall not	<b>fail</b>	to be conserved and	6, 435/ 10
then were the faith	<b>failed</b>	in the church whereof	6, 8/ 14
cross would not have	<b>failed</b>	to have been given	6, 50/ 27
For his faith after	<b>failed</b>	. But since that upon	6, 108/ 2
his faith in effect	<b>failed</b>	, and yet the faith	6, 108/ 19
then were the faith	<b>failed</b>	in the church, whereof	6, 110/ 28
or none. And some	<b>failed</b>	not to take the	6, 371/ 26
of God, which never	<b>faileth</b>	them that faithfully trust	6, 34/ 16
hath always and never	<b>faileth</b>	the right understanding of	6, 118/ 27
of his church from	<b>failing</b>	, and the Holy Ghost	6, 182/ 14
that Luther hath been	<b>fain</b>	, for the defense of	6, 18/ 2
myself, which have been	<b>fain</b>	by occasion, first of	6, 21/ 5
other whom ye would	<b>fain</b>	answer and satisfy with	6, 32/ 28
martyrdom. "I would also	<b>fain</b>	wit whether these heretics	6, 39/ 26
of our Savior Christ,	<b>fain</b>	would I wit of	6, 39/ 35
he would be very	<b>fain</b>	to change; but this	6, 40/ 37
ark. But I would	<b>fain</b>	wit of him, though	6, 42/ 17
I ween I were	<b>fain</b>	to wander the world	6, 77/ 26
before Herod that would	<b>fain</b>	have seen some miracle	6, 82/ 5
help me," and were	<b>fain</b>	to throw their offering	6, 87/ 23
halting that he was	<b>fain</b>	to hire another, and	6, 91/ 24
too; yet would I	<b>fain</b>	first hear of you	6, 94/ 18
God himself, nor so	<b>fain</b>	would that we did	6, 97/ 10

promise you, it would	<b>fain</b>	bear over the butt	6, 101/ 22
And first would I	<b>fain</b>	meet with your objections	6, 102/ 9
that ye would so	<b>fain</b>	flit from. For if	6, 119/ 31
that he should be	<b>fain</b>	, not our child only	6, 136/ 26
only, this would I	<b>fain</b>	wit of you, whether	6, 179/ 20
to them whom they	<b>fain</b>	would were helped than	6, 212/ 24
but the parties were	<b>fain</b>	to go from them	6, 215/ 5
that they shall be	<b>fain</b>	either further to grant	6, 253/ 36
against him, I would	<b>fain</b>	wit who had right	6, 270/ 28
days were his judges	<b>fain</b>	of their favor to	6, 271/ 13
And finally were they	<b>fain</b>	for saving of his	6, 271/ 17
I would, " quoth he, "	<b>fain</b>	hear some one. " "He	6, 285/ 22
living, which either is	<b>fain</b>	to walk at rovers	6, 302/ 22
own. So would I	<b>fain</b>	that every man would	6, 313/ 29
for shame, he was	<b>fain</b>	to say that he	6, 323/ 24
his acquittal but was	<b>fain</b>	by friendship to get	6, 325/ 5
so many would so	<b>fain</b>	have it. " "That is	6, 331/ 15
for like fear, be	<b>fain</b>	to keep it out	6, 339/ 5
that Luther hath been	<b>fain</b>	, for the defense of	6, 366/ 15
man, when himself is	<b>fain</b>	to grant that faith	6, 382/ 23
with his nobles were	<b>fain</b>	to put harness on	6, 409/ 31
naughty that they would	<b>fain</b>	have all the world	6, 418/ 8
as favor them would	<b>fain</b>	defame the clergy, is	6, 430/ 13
other, but a very	<b>faint</b>	feeling, since that the	6, 56/ 28
the mark, many too	<b>faint</b>	to pierce the paper	6, 95/ 4
infirmity, for fear and	<b>faint</b>	heart. And therefore would	6, 256/ 31
their faith is very	<b>faint</b>	and feeble, which would	6, 394/ 1
truth. As some that	<b>fainted</b>	and fled from martyrdom	6, 209/ 2
for ye have not	<b>faintly</b>	defended your part, as	6, 101/ 14
which he layeth forth	<b>faintly</b>	, and then doth answer	6, 432/ 26
punish heretics; and that	<b>fair</b>	handling helpeth little with	6, 19/ 21
or they secretly by	<b>fair</b>	ways induced to the	6, 30/ 37
gay and costly ornaments,	<b>fair</b>	images, goodly song, fleshly	6, 43/ 28
dust with a very	<b>fair</b>	water. In so far	6, 66/ 30
year delivered of a	<b>fair</b>	boy, and forsooth it	6, 79/ 24
at Calyce many a	<b>fair</b>	day after, where she	6, 88/ 5
if ye find some	<b>fair</b>	woman painted whose color	6, 91/ 14
the world hath a	<b>fair</b>	color of herself? If	6, 91/ 15
his daughters, a very	<b>fair</b>	young gentlewoman of twelve	6, 93/ 7
if it be a	<b>fair</b>	day then use they	6, 227/ 25
Picardy, there is a	<b>fair</b>	abbey where Saint Walery	6, 227/ 32
if a woman be	<b>fair</b>	, then is she young	6, 297/ 4
can show you Bibles	<b>fair</b>	and old written in	6, 317/ 11
they burned up as	<b>fair</b>	Bibles in English as	6, 317/ 24

though he were a	<b>fair</b>	dealer among his neighbors	6, 326/ 29
be confessed to a	<b>fair</b>	woman, I would not	6, 349/ 29
some tales to a	<b>fair</b>	woman that they tell	6, 349/ 31
to his confessor a	<b>fair</b>	woman, such as a	6, 352/ 15
he could show a	<b>fair</b>	law incorporated in the	6, 355/ 30
a sleep of a	<b>fair</b>	length. They will, I	6, 365/ 25
father, the mother, the	<b>fair</b>	daughter, and all the	6, 371/ 24
I would "twere a	<b>fair</b>	fish pole." "Why hath	6, 413/ 11
punish heretics, and that	<b>fair</b>	handling helpeth little with	6, 415/ 31
entreated, favored, and by	<b>fair</b>	words and rewards brought	6, 416/ 11
some sort many, full	<b>fair</b>	handled, little change themselves	6, 416/ 27
beginning bore forth a	<b>fair</b>	face, and seemed unto	6, 426/ 18
shortly such falsehood and	<b>faitery</b>	to light to their	6, 88/ 31
let pass over the	<b>faitery</b>	and falsehood that is	6, 99/ 34
necessary article of Christ's	<b>faith</b>	. And in this chapter	6, 8/ 6
And then were the	<b>faith</b>	failed in the church	6, 8/ 14
and that all the	<b>faith</b>	also were only therein	6, 8/ 25
err in the right	<b>faith</b>	. Whereupon is inferred eftsoon	6, 8/ 28
articles of the Catholic	<b>faith</b>	received and believed through	6, 9/ 14
he calleth enemy to	<b>faith</b>	. And thereupon the answer	6, 9/ 19
reason is servant to	<b>faith</b>	and not enemy and	6, 9/ 20
enemy and must with	<b>faith</b>	and interpretation of scripture	6, 9/ 21
the articles of our	<b>faith</b>	with him for a	6, 9/ 26
author showeth that the	<b>faith</b>	of the church is	6, 10/ 12
believed. And that the	<b>faith</b>	and the scripture, well	6, 10/ 14
any necessary article of	<b>faith</b>	, he that cannot upon	6, 10/ 16
necessary article of the	<b>faith</b>	fall in any damnable	6, 11/ 26
the truth of our	<b>faith</b>	and usage in the	6, 13/ 22
necessary points of the	<b>faith</b>	equal credence is to	6, 14/ 6
messenger, as in good	<b>faith</b>	I do not, and	6, 21/ 31
out of the right	<b>faith</b>	), methought great peril might	6, 22/ 20
every man of the	<b>faith</b>	and hope that we	6, 23/ 6
things as touch our	<b>faith</b>	) would I not presume	6, 23/ 7
wrong opinion in the	<b>faith</b>	, any man one or	6, 31/ 20
by that way the	<b>faith</b>	went well toward, and	6, 31/ 24
to believe upon his	<b>faith</b>	, nor would that men	6, 32/ 4
in setting forth his	<b>faith</b>	against miscreants and infidels	6, 32/ 18
sufferance, by which the	<b>faith</b>	was divulged and spread	6, 32/ 21
and abide by the	<b>faith</b>	and belief of Christ's	6, 32/ 31
and not against the	<b>faith</b>	of Christ's church, let	6, 37/ 11
cleave to the common	<b>faith</b>	, and belief of Christ's	6, 37/ 34
men, from the common	<b>faith</b>	, and belief of the	6, 38/ 1
-- that is in	<b>faith</b>	, hope and charity of	6, 43/ 26
our Savior himself, whose	<b>faith</b>	is our justification, calleth	6, 43/ 31

his prince? "In good	<b>faith</b>	, to say the truth	6, 46/ 9
being in the true	<b>faith</b>	, and in the right	6, 53/ 25
thereto the light of	<b>faith</b>	in their souls, should	6, 56/ 13
of worshipping of Christian	<b>faith</b>	and religion, yet said	6, 58/ 9
place, or for the	<b>faith</b>	that he findeth with	6, 61/ 8
for the increase of	<b>faith</b>	which he findeth falling	6, 61/ 9
I said before, the	<b>faith</b>	of Christ's church, by	6, 62/ 17
the same?" "By my	<b>faith</b>	, " quoth he merrily, "I	6, 67/ 22
thing done themselves?" "In	<b>faith</b>	, " quoth he, "since I	6, 67/ 29
could not in good	<b>faith</b>	but believe in that	6, 68/ 34
good earnest." "In good	<b>faith</b>	, " quoth I, "I mean	6, 69/ 3
true, as in good	<b>faith</b>	, I believe and am	6, 69/ 33
a God or not?" "	<b>Faith</b>	showeth me that, surely	6, 72/ 20
causeless, the credence and	<b>faith</b>	of honest men, in	6, 73/ 33
quoth he, "in good	<b>faith</b>	, if a thing seemed	6, 78/ 28
not lie, now in	<b>faith</b>	to say the truth	6, 79/ 15
quoth he. "By my	<b>faith</b>	, " quoth I, "about twenty-one	6, 79/ 28
worthy miracle!" "In good	<b>faith</b>	, " quoth I, "never wist	6, 79/ 30
would you by your	<b>faith</b>	take for the more	6, 80/ 27
with them, on your	<b>faith</b>	, would ye not believe	6, 83/ 23
all the matter." "In	<b>faith</b>	, " quoth I, "it had	6, 87/ 30
setting forth of the	<b>faith</b>	. I mean only these	6, 89/ 26
all that, in good	<b>faith</b>	, they put me half	6, 95/ 14
other articles of the	<b>faith</b>	, lean fast unto belief	6, 95/ 26
so every way the	<b>faith</b>	and devotion withdrawn from	6, 99/ 31
trust have and blind	<b>faith</b>	in these blind images	6, 100/ 2
necessary article of Christ's	<b>faith</b>	. And in this chapter	6, 101/ 8
could reckon of our	<b>faith</b>	and Christendom. But now	6, 101/ 26
agree in reason where	<b>faith</b>	refuseth it not. And	6, 102/ 31
the profession of our	<b>faith</b>	?Trow ye that these	6, 106/ 12
for thee that thy	<b>faith</b>	shall not fail," said	6, 107/ 19
a promise of the	<b>faith</b>	to be by God's	6, 107/ 20
his name and his	<b>faith</b>	, and abiding in the	6, 107/ 24
off, meaning that his	<b>faith</b>	should never so utterly	6, 107/ 25
to hold. For his	<b>faith</b>	after failed. But since	6, 108/ 1
confession of the right	<b>faith</b>	that Christ was God's	6, 108/ 2
and whose firm confessed	<b>faith</b>	he would build his	6, 108/ 6
showed him that his	<b>faith</b>	-- that is to	6, 108/ 8
is to wit, the	<b>faith</b>	by him confessed --	6, 108/ 9
still the light of	<b>faith</b>	in our Lady, of	6, 108/ 11
out. And since his	<b>faith</b>	in effect failed, and	6, 108/ 19
failed, and yet the	<b>faith</b>	that he professed abode	6, 108/ 19
and promised that the	<b>faith</b>	should stand forever. So	6, 108/ 24
them sure that the	<b>faith</b>	should never fail in	6, 109/ 8

setteth no more by	<b>faith</b>	than he doth by	6, 109/ 13
other virtues and of	<b>faith</b>	, that is to wit	6, 109/ 22
the articles of our	<b>faith</b>	. I mean of such	6, 109/ 23
shall ever have the	<b>faith</b>	that I speak of	6, 109/ 27
will better keep the	<b>faith</b>	than other virtues, since	6, 109/ 32
amendment. For if the	<b>faith</b>	were once gone, and	6, 110/ 16
error of understanding and	<b>faith</b>	, howsoever we fall or	6, 110/ 20
God's mercy. But if	<b>faith</b>	were gone, all were	6, 110/ 22
And then were the	<b>faith</b>	failed in the church	6, 110/ 28
church cannot stand without	<b>faith</b>	, which is the entry	6, 111/ 2
will deny but that	<b>faith</b>	is and always shall	6, 111/ 5
his church not in	<b>faith</b>	only and the knowledge	6, 111/ 6
if the church have	<b>faith</b>	, it erreth not in	6, 111/ 11
plain lack of right	<b>faith</b>	?" "Yes, before God," quoth	6, 112/ 7
err in the right	<b>faith</b>	necessary to be believed	6, 112/ 10
his church the right	<b>faith</b>	and right belief by	6, 112/ 26
church into a wrong	<b>faith</b>	. And then if those	6, 112/ 29
err in his right	<b>faith</b>	; secondly, which pursueth thereupon	6, 112/ 33
miracle declared that this	<b>faith</b>	and manner of observance	6, 112/ 34
ye will." "In good	<b>faith</b>	," quoth he, "full hard	6, 113/ 20
peradventure not keep always	<b>faith</b>	in his church, to	6, 113/ 25
of his, upon their	<b>faith</b>	and belief. For therein	6, 113/ 30
that God kept the	<b>faith</b>	for, by his special	6, 114/ 2
not keep his right	<b>faith</b>	and belief in his	6, 114/ 7
the scripture hath his	<b>faith</b>	comprehended therein according to	6, 114/ 15
teacheth us his right	<b>faith</b>	if we list to	6, 114/ 26
in deed, as his	<b>faith</b>	and doctrine taught by	6, 115/ 21
and that all the	<b>faith</b>	also were only therein	6, 116/ 16
err in the right	<b>faith</b>	. Whereupon is inferred eftsoon	6, 116/ 20
now if all the	<b>faith</b>	be in holy scripture	6, 117/ 12
necessary points of our	<b>faith</b>	, or must we as	6, 117/ 16
as necessarily concerneth our	<b>faith</b>	. But we must have	6, 117/ 19
have a church without	<b>faith</b>	?" "Nay," quoth he, "that	6, 118/ 10
people gathered into his	<b>faith</b>	. And faith is the	6, 118/ 14
into his faith. And	<b>faith</b>	is the first substantial	6, 118/ 14
be none, and without	<b>faith</b>	it may never be	6, 118/ 19
no part of the	<b>faith</b>	is, as ye say	6, 118/ 20
toucheth the necessity of	<b>faith</b>	, no part of scripture	6, 118/ 23
for plain enemy to	<b>faith</b>	." "Ye take, peradventure, wrong	6, 119/ 4
damnable error concerning the	<b>faith</b>	. And thereof doth there	6, 119/ 21
it in the right	<b>faith</b>	, that it err not	6, 119/ 24
always keepeth the right	<b>faith</b>	in his church. And	6, 120/ 6
between us, that the	<b>faith</b>	of the church in	6, 120/ 8
hindrance of the right	<b>faith</b>	in things of necessity	6, 121/ 5

than furtherance in the	<b>faith</b>	. For so were it	6, 121/ 18
to every Christian man	<b>faith</b>	maketh it as certain	6, 121/ 27
articles of the Catholic	<b>faith</b>	received and believed through	6, 122/ 15
opinions against the common	<b>faith</b>	of Christ's whole church	6, 123/ 13
to preach his very	<b>faith</b>	to the Jews. One	6, 124/ 25
infection of our old	<b>faith</b>	. "One wist I that	6, 125/ 6
point of the Catholic	<b>faith</b>	of Christ's church. And	6, 127/ 20
point of the church's	<b>faith</b>	and belief, let him	6, 127/ 28
and cleave to the	<b>faith</b>	of the church as	6, 127/ 35
he calleth enemy to	<b>faith</b>	. And thereupon the answer	6, 128/ 11
reason is servant to	<b>faith</b>	and not enemy, and	6, 128/ 13
enemy, and must with	<b>faith</b>	and interpretation of scripture	6, 128/ 14
men's glosses, reason, and	<b>faith</b>	-- not that we	6, 128/ 19
can ye find to	<b>faith</b>	than reason is, which	6, 128/ 26
reason is, which counterpleadeth	<b>faith</b>	in every point. And	6, 128/ 26
now not shape our	<b>faith</b>	after the scripture, but	6, 129/ 7
first frame us a	<b>faith</b>	ourselves, and then shape	6, 129/ 8
for an enemy to	<b>faith</b>	, except ye reckon every	6, 129/ 20
of any point of	<b>faith</b>	than to see the	6, 129/ 25
the articles of the	<b>faith</b>	. But still for any	6, 129/ 27
any article of the	<b>faith</b>	. Nor never was there	6, 130/ 3
Marry," quoth he, "by	<b>faith</b>	. " "Why," quoth I, "what	6, 131/ 3
quoth I, "what doth	<b>faith</b>	tell you therein?" "Faith	6, 131/ 4
faith tell you therein?" "	<b>Faith</b>	, " quoth he, "telleth me	6, 131/ 5
must reason not resist	<b>faith</b>	but walk with her	6, 131/ 20
yet of a truth	<b>faith</b>	goeth never without her	6, 131/ 21
rebellion toward her master's	<b>faith</b>	. But on the other	6, 131/ 28
she shall never disobey	<b>faith</b>	, being in her right	6, 131/ 30
well guided, for surely	<b>faith</b>	goeth never without her	6, 131/ 31
the articles of our	<b>faith</b>	with him for a	6, 132/ 31
great an enemy to	<b>faith</b>	as she seemed. But	6, 133/ 4
should needs bring the	<b>faith</b>	with us all ready	6, 133/ 8
scripture to learn the	<b>faith</b>	by, that thing he	6, 133/ 9
of scripture?" "By my	<b>faith</b>	, " quoth he, "I would	6, 133/ 17
his life." "In good	<b>faith</b>	, " quoth I, "that like	6, 133/ 19
law should know his	<b>faith</b>	as soon as he	6, 133/ 30
the articles of the	<b>faith</b>	?" "I think," quoth he	6, 134/ 7
there one point of	<b>faith</b>	, one great lesson to	6, 134/ 21
the articles of our	<b>faith</b>	?" "I think," quoth he	6, 134/ 27
no more of his	<b>faith</b>	but his Creed before	6, 135/ 2
unto the very right	<b>faith</b>	. But now consider that	6, 135/ 31
the article of the	<b>faith</b>	which he brought with	6, 135/ 35
these articles of our	<b>faith</b>	, that only our souls	6, 136/ 11
in conclusion to the	<b>faith</b>	of Christ's church. "Now	6, 136/ 28

the points of our	<b>faith</b>	than be specified in	6, 136/ 31
and confirmed by the	<b>faith</b>	of the church that	6, 137/ 8
the articles of our	<b>faith</b>	. "The Twenty-Fifth Chapter The	6, 137/ 23
once to come. Which	<b>faith</b>	delivered to the father	6, 140/ 28
themselves by the same	<b>faith</b>	. "This is called the	6, 143/ 3
the law of Christ's	<b>faith</b>	, the law of his	6, 143/ 4
the substance of our	<b>faith</b>	itself, which our Lord	6, 143/ 6
to the perfection of	<b>faith</b>	in his soul, or	6, 143/ 10
it appeareth that the	<b>faith</b>	came into Saint Peter's	6, 143/ 26
the world that his	<b>faith</b>	was by the mouths	6, 143/ 33
the substance of this	<b>faith</b>	never have fallen out	6, 144/ 4
holy life, doctrine, and	<b>faith</b>	, and yet far from	6, 144/ 10
the points of Christ's	<b>faith</b>	(with which points our	6, 144/ 19
the points of their	<b>faith</b>	were they warned that	6, 144/ 24
construed contrary to their	<b>faith</b>	. "And none evangelist was	6, 144/ 25
writing ever sent the	<b>faith</b>	to any nation but	6, 144/ 27
the substance of the	<b>faith</b>	, which he showed to	6, 145/ 33
the points of the	<b>faith</b>	, but also in the	6, 146/ 4
of a false erroneous	<b>faith</b>	. As if they should	6, 147/ 15
substantial point of the	<b>faith</b>	, it must needs be	6, 147/ 21
such articles of the	<b>faith</b>	as they taught them	6, 147/ 27
the learning of the	<b>faith</b>	before, find out all	6, 151/ 24
well the articles of	<b>faith</b>	, as the understanding of	6, 151/ 31
the articles of our	<b>faith</b>	from hand to hand	6, 152/ 4
perceiving what was the	<b>faith</b>	of Christ's church in	6, 152/ 11
only barkers against the	<b>faith</b>	that now is, but	6, 152/ 13
the staff of his	<b>faith</b>	in his hand, and	6, 152/ 21
forcing little of the	<b>faith</b>	of Christ's church, cometh	6, 152/ 33
and left the common	<b>faith</b>	of the Catholic Church	6, 153/ 8
before the right Catholic	<b>faith</b>	of all Christ's church	6, 153/ 9
points of the Catholic	<b>faith</b>	as a rule of	6, 153/ 13
in scripture whether the	<b>faith</b>	of the church be	6, 153/ 14
in matters of our	<b>faith</b>	have nothing in like	6, 153/ 17
author showeth that the	<b>faith</b>	of the church is	6, 153/ 23
believed. And that the	<b>faith</b>	and the scripture, well	6, 153/ 25
necessary article of the	<b>faith</b>	, he that cannot upon	6, 153/ 28
said. And in good	<b>faith</b>	, to say the truth	6, 154/ 2
I, "whether that the	<b>faith</b>	of the church be	6, 155/ 1
I have a firm	<b>faith</b>	in his promise, by	6, 158/ 19
a matter of the	<b>faith</b>	wherein it is damnable	6, 159/ 24
the truth." "In good	<b>faith</b>	, " quoth I, "ye say	6, 161/ 20
in all points of	<b>faith</b>	, both in things to	6, 161/ 33
mind, and in the	<b>faith</b>	to tell one tale	6, 164/ 1
nothing a do with	<b>faith</b>	?" "How mean you that	6, 165/ 14



well in matters of	<b>faith</b>	as of manners. Which	6, 165/ 26
if ye will in	<b>faith</b>	or living or avoiding	6, 165/ 33
is the very true	<b>faith</b>	and right way to	6, 166/ 26
gloss at all." "In	<b>faith</b>	, " quoth he, "they make	6, 168/ 21
necessary article of our	<b>faith</b>	, or rule of our	6, 169/ 35
necessary point of our	<b>faith</b>	or rule of our	6, 170/ 3
is also depending upon	<b>faith</b>	and reducible thereto. As	6, 170/ 4
such point of our	<b>faith</b>	as God would have	6, 170/ 23
appeareth, all of one	<b>faith</b>	in this point and	6, 172/ 18
damnable error in the	<b>faith</b>	by mistaking of scripture	6, 172/ 32
have prayed that thy	<b>faith</b>	shall never fail," were	6, 173/ 1
only meant by the	<b>faith</b>	in Peter's own person	6, 173/ 2
but also by the	<b>faith</b>	of the church. For	6, 173/ 2
ye grant is called	<b>faith</b>	, of this it consequently	6, 174/ 31
that this knowledge and	<b>faith</b>	was before scripture and	6, 175/ 5
every way for the	<b>faith</b>	and knowledge of God's	6, 175/ 23
doubtous article of our	<b>faith</b>	and to bring in	6, 175/ 29
reason in matters of	<b>faith</b>	and of holy scripture	6, 176/ 17
to be mistrusted where	<b>faith</b>	standeth not against it	6, 176/ 24
world." "That in good	<b>faith</b>	, " quoth he, "must needs	6, 177/ 8
were this in good	<b>faith</b>	enough," quoth I, "for	6, 177/ 9
time fall from true	<b>faith</b>	to false errors and	6, 179/ 5
error -- for the	<b>faith</b>	should stand though the	6, 181/ 8
of men." "In good	<b>faith</b>	, " quoth he, "that must	6, 181/ 27
Christ to keep the	<b>faith</b>	of his church from	6, 182/ 14
damnable errors in the	<b>faith</b>	, and give his church	6, 182/ 30
parcel of their Christian	<b>faith</b>	." "Nay," quoth he, "I	6, 182/ 33
wrong opinions of the	<b>faith</b>	, if God would suffer	6, 183/ 13
matter substantial of our	<b>faith</b>	, were they not in	6, 183/ 18
shall have, the true	<b>faith</b>	first in heart, they	6, 183/ 27
in things of our	<b>faith</b>	no more suffer them	6, 184/ 4
substantial points concerning the	<b>faith</b>	or knowledge of virtue	6, 184/ 9
this also, that the	<b>faith</b>	of the church is	6, 184/ 23
necessary points of our	<b>faith</b>	, if they tell you	6, 184/ 32
be contrary to the	<b>faith</b>	of the church." "That	6, 185/ 11
necessary article of the	<b>faith</b>	fall in any damnable	6, 187/ 5
agreement and common Catholic	<b>faith</b>	of the church, which	6, 187/ 25
not err in the	<b>faith</b>	that God would have	6, 187/ 28
for corroboration of the	<b>faith</b>	, but were percase by	6, 188/ 3
the common persuasion and	<b>faith</b>	of the church, where	6, 188/ 13
proved that the common	<b>faith</b>	of the church was	6, 188/ 16
and judge the Catholic	<b>faith</b>	of Christ's church by	6, 188/ 21
but by the Catholic	<b>faith</b>	of Christ's church should	6, 188/ 22
be ascertained that the	<b>faith</b>	that the church hath	6, 188/ 25

now is the same	<b>faith</b>	and the same points	6, 188/ 26
and idolatry instead of	<b>faith</b>	and honor done to	6, 189/ 3
church hath the right	<b>faith</b>	, and that the church	6, 189/ 13
plain renaying of Christ's	<b>faith</b>	to do any observance	6, 190/ 32
and have all one	<b>faith</b>	. And as it was	6, 191/ 17
the same case. One	<b>faith</b>	in the town, another	6, 192/ 16
in Prage itself one	<b>faith</b>	in one street, another	6, 192/ 17
and having his right	<b>faith</b>	and being begun to	6, 193/ 12
a people of one	<b>faith</b>	, these folk that have	6, 193/ 31
that have another special	<b>faith</b>	by themselves, varying and	6, 193/ 32
that whoso keep the	<b>faith</b>	, yet except he work	6, 194/ 17
out; and whoso by	<b>faith</b>	abiding in the stock	6, 194/ 18
not grafted in by	<b>faith</b>	, or fallen off by	6, 194/ 23
out for infidelity. For	<b>faith</b>	is the gate into	6, 194/ 25
come to God without	<b>faith</b>	). And therefore whoso professeth	6, 194/ 29
deceived in the right	<b>faith</b>	nor mistake holy scripture	6, 196/ 14
shall have the same	<b>faith</b>	and none other than	6, 199/ 27
church, or else a	<b>faith</b>	and belief different?" "What	6, 199/ 28
that very church the	<b>faith</b>	and belief shall be	6, 199/ 36
which have kept their	<b>faith</b>	in one constant fashion	6, 200/ 8
living standeth, as in	<b>faith</b>	and good works?" "Yes	6, 200/ 19
his scripture and his	<b>faith</b>	, and hearing that there	6, 200/ 25
infidels come to the	<b>faith</b>	, and of whom should	6, 200/ 34
for his Gospel and	<b>faith</b>	to be taught. But	6, 201/ 13
hath abided by their	<b>faith</b>	and their preaching, and	6, 201/ 25
he would forswear your	<b>faith</b>	to save his life	6, 201/ 31
he would have his	<b>faith</b>	divulged and spread abroad	6, 202/ 32
profess the name and	<b>faith</b>	of Christ? By this	6, 206/ 22
have had his holy	<b>faith</b>	, and his blessed sacraments	6, 206/ 27
ye have in good	<b>faith</b>	fully satisfied me concerning	6, 207/ 24
that though the very	<b>faith</b>	be in the church	6, 207/ 29
be deceived against the	<b>faith</b>	in any text of	6, 207/ 31
do stand against the	<b>faith</b>	of the church, and	6, 208/ 1
that though the right	<b>faith</b>	be in the church	6, 208/ 6
a part of very	<b>faith</b>	and true devout religion	6, 210/ 4
nor, against the right	<b>faith</b>	, mistake the sentence of	6, 210/ 6
Christendom, approved by the	<b>faith</b>	and custom of all	6, 210/ 13
find therein." "In good	<b>faith</b>	, sir," quoth he, "I	6, 210/ 21
in. But in good	<b>faith</b>	, I suppose we be	6, 210/ 24
the first, in good	<b>faith</b>	, saving that the books	6, 211/ 8
matter. And in good	<b>faith</b>	, it was to me	6, 222/ 15
content and pleased." "In	<b>faith</b>	, " quoth I, "therein if	6, 226/ 21
merry tales, "In good	<b>faith</b>	, " quoth I, "as I	6, 234/ 18
and giving us our	<b>faith</b>	and his holy Gospel	6, 236/ 15

the truth of our	<b>faith</b>	and usage in the	6, 237/ 16
openly declared that their	<b>faith</b>	and living liked him	6, 238/ 9
fall in a false	<b>faith</b>	. And therewith remember, that	6, 239/ 14
truth of a false	<b>faith</b>	; and that is impossible	6, 242/ 25
profess the right Catholic	<b>faith</b>	. "Now is it not	6, 244/ 9
holy doctors of our	<b>faith</b>	(whom we take for	6, 244/ 15
of the very true	<b>faith</b>	, lie to the world	6, 244/ 28
his honor and right	<b>faith</b>	and religion to be	6, 245/ 10
in prejudice of the	<b>faith</b>	misunderstand the scripture. And	6, 245/ 31
substantial points of the	<b>faith</b>	therefore learned of the	6, 245/ 33
necessary points of the	<b>faith</b>	, equal credence is to	6, 247/ 7
between us?" "In good	<b>faith</b>	, " quoth he, "to say	6, 248/ 18
never agree that the	<b>faith</b>	of the church, out	6, 248/ 25
necessary points of our	<b>faith</b>	as much to be	6, 249/ 20
such necessary points of	<b>faith</b>	the church cannot err	6, 251/ 21
and had a true	<b>faith</b>	between Adam and Noe	6, 252/ 12
all miscreants and without	<b>faith</b>	. For it fared by	6, 252/ 22
truth and had a	<b>faith</b>	, but they followed the	6, 252/ 23
if they had lacked	<b>faith</b>	. Which faith what scripture	6, 252/ 36
had lacked faith. Which	<b>faith</b>	what scripture had they	6, 253/ 1
in effect that any	<b>faith</b>	had from Adam thitherto	6, 253/ 2
that had a right	<b>faith</b>	?" "Yes," quoth your friend	6, 253/ 8
to serve and follow	<b>faith</b>	, praying for his gracious	6, 254/ 29
little spark of our	<b>faith</b>	, increaseth the credence in	6, 254/ 32
firm credence to the	<b>faith</b>	that the church teacheth	6, 254/ 35
white. And in good	<b>faith</b>	, to say the truth	6, 255/ 32
so framed himself a	<b>faith</b>	, framed himself a conscience	6, 257/ 36
every psalm twice." "In	<b>faith</b>	, " quoth your friend, "then	6, 258/ 16
in a year." "In	<b>faith</b>	, " quoth he, "and some	6, 259/ 4
person infamed, and give	<b>faith</b>	and credence to an	6, 261/ 8
reproved false in his	<b>faith</b>	to God? Nor methinketh	6, 261/ 10
God and his true	<b>faith</b>	, they have no great	6, 266/ 25
at his feet." "In	<b>faith</b>	, " quoth he, "they could	6, 271/ 5
now possible by your	<b>faith</b>	that he could have	6, 272/ 8
surely. And in good	<b>faith</b>	ye bring me therewith	6, 274/ 4
case, which in good	<b>faith</b>	I am half ashamed	6, 274/ 9
give the wager?" "In	<b>faith</b>	, " quoth he, "I wot	6, 275/ 26
soul, too." "In good	<b>faith</b>	, " quoth I, "and for	6, 276/ 6
his abjuration. "In good	<b>faith</b>	, " quoth he, "I begin	6, 280/ 27
heard him?" "In good	<b>faith</b>	, " quoth he, "all this	6, 284/ 22
more pity, by my	<b>faith</b>	, " quoth your friend, "that	6, 287/ 3
some man would in	<b>faith</b>	ween his wife were	6, 287/ 14
fashion?" "Nay, in good	<b>faith</b>	, " quoth he, "that would	6, 287/ 25
meaneth naught." "In good	<b>faith</b>	, " quoth he, "so is	6, 288/ 9

our salvation standeth in	<b>faith</b>	alone, and toward our	6, 288/ 30
where, having the right	<b>faith</b>	, which he calleth only	6, 289/ 5
his own new forged	<b>faith</b>	; therefore Hichins in the	6, 289/ 6
these names." "In good	<b>faith</b>	, " quoth your friend, "it	6, 290/ 10
such articles of our	<b>faith</b>	as he laboreth to	6, 290/ 32
book?" "Yea, in good	<b>faith</b>	, " quoth I, "every whit	6, 292/ 7
he promiseth therein, in	<b>faith</b>	I remember not. But	6, 292/ 16
I can, in good	<b>faith</b>	, see no excuse they	6, 294/ 21
people neither. For in	<b>faith</b>	, they wondered as fast	6, 297/ 10
as of priests?" "In	<b>faith</b>	, " quoth he, "there is	6, 301/ 7
other apostles planted the	<b>faith</b>	, hath it ever been	6, 304/ 35
husbands at once." "In	<b>faith</b>	, " quoth your friend, "I	6, 307/ 36
one at once." "In	<b>faith</b>	, " quoth I, "the folly	6, 308/ 3
reproach and rebuke." "In	<b>faith</b>	, " quoth he, "I trow	6, 314/ 4
whole realm, both in	<b>faith</b>	and good living, with	6, 315/ 7
surely as touching his	<b>faith</b>	toward Christ, methinketh I	6, 318/ 16
the truth." "In good	<b>faith</b>	, " quoth your friend, "he	6, 319/ 9
did." "Yes, in good	<b>faith</b>	, " quoth I, "all three	6, 319/ 33
she be." "By my	<b>faith</b>	my lords," quoth he	6, 321/ 13
for myself, in good	<b>faith</b>	, as I told you	6, 326/ 24
death also." "In good	<b>faith</b>	, " quoth your friend, "wist	6, 327/ 16
born, nor brought his	<b>faith</b>	into the world; nor	6, 332/ 16
keep dispicions upon the	<b>faith</b>	or holy scripture, nor	6, 335/ 9
therein leaning to the	<b>faith</b>	of the church, wrestle	6, 336/ 10
years fastly confirmed in	<b>faith</b>	, because Christ and his	6, 340/ 6
would think in good	<b>faith</b>	that it would so	6, 342/ 7
and content." "In good	<b>faith</b>	, " quoth he, "that will	6, 344/ 31
to search whether our	<b>faith</b>	were false or true	6, 346/ 10
himself. "And in good	<b>faith</b>	, I would ween that	6, 348/ 26
disclose our confessions." "In	<b>faith</b>	, " quoth your friend, "that	6, 350/ 31
the confessor." "In good	<b>faith</b>	, " quoth he, "this is	6, 351/ 19
at all; but the	<b>faith</b>	only. "Item, he teacheth	6, 352/ 26
he teacheth that only	<b>faith</b>	sufficeth to our salvation	6, 352/ 27
works and not with	<b>faith</b>	only. "Item, that no	6, 352/ 29
he saith that our	<b>faith</b>	suppeth up all our	6, 352/ 34
shameful saying, in good	<b>faith</b>	, " quoth your friend. "Abide	6, 353/ 25
to be worshipped." "In	<b>faith</b>	, " quoth your friend, "these	6, 354/ 26
be swerved from the	<b>faith</b>	gather themselves together and	6, 355/ 13
their former, fast confirmed	<b>faith</b>	, from which faithful body	6, 355/ 19
authority against the true	<b>faith</b>	of the church, so	6, 355/ 22
read us in good	<b>faith</b>	a plain text, as	6, 356/ 6
law yourself?" "In good	<b>faith</b>	, " quoth he, "I stood	6, 356/ 14
or painting?" "In good	<b>faith</b>	, " quoth he, "I am	6, 359/ 23
she have the same	<b>faith</b>	, may be prayed unto	6, 360/ 2

to destroy the whole	<b>faith</b>	, religion, and virtue of	6, 360/ 21
their dreams." "By my	<b>faith</b>	," quoth I, "he that	6, 365/ 28
the matters of our	<b>faith</b>	be things above reason	6, 367/ 6
hindereth us in our	<b>faith</b>	, and is unto faith	6, 367/ 7
faith, and is unto	<b>faith</b>	an enemy. And as	6, 367/ 8
as for the whole	<b>faith</b>	of Christ's church continued	6, 367/ 15
in belief that, having	<b>faith</b>	, they needed nothing else	6, 368/ 25
be so free by	<b>faith</b>	that they be no	6, 369/ 3
your friend, "in good	<b>faith</b>	I neither can nor	6, 372/ 26
substantial articles of the	<b>faith</b>	, yet was their outward	6, 374/ 30
us as, professing the	<b>faith</b>	and religion of Christ	6, 376/ 14
every man that any	<b>faith</b>	hath, and any manner	6, 376/ 28
open enemies to the	<b>faith</b>	of Christ. And not	6, 376/ 31
not only to the	<b>faith</b>	and manhood of our	6, 376/ 31
discrepant from the true	<b>faith</b>	of Christ's church. Howbeit	6, 379/ 30
they hold that only	<b>faith</b>	alone is sufficient, without	6, 380/ 1
men should put their	<b>faith</b>	in God's promises and	6, 380/ 3
while hid the true	<b>faith</b>	from the people, and	6, 380/ 9
he saith plain that	<b>faith</b>	alone, without any good	6, 380/ 34
none other but that	<b>faith</b>	is sufficient alone if	6, 380/ 36
happen after he have	<b>faith</b>	and baptism to die	6, 380/ 37
in God and in	<b>faith</b>	of Christ than they	6, 381/ 5
need not, but only	<b>faith</b>	is sufficient without them	6, 381/ 16
ye speak it, that	<b>faith</b>	alone is enough for	6, 381/ 18
so, but only that	<b>faith</b>	alone had been enough	6, 381/ 19
they thought also that	<b>faith</b>	alone doth justify a	6, 381/ 22
mind with a full	<b>faith</b>	in the promises of	6, 381/ 25
justified before by his	<b>faith</b>	alone without the works	6, 381/ 32
then out of the	<b>faith</b>	groweth the good fruit	6, 381/ 33
of good works. But	<b>faith</b>	did justify the man	6, 381/ 33
is after. For his	<b>faith</b>	did justify him. And	6, 381/ 35
but things that the	<b>faith</b>	in the man or	6, 381/ 36
the man by the	<b>faith</b>	bringeth forth, as the	6, 381/ 36
can do none other,	<b>faith</b>	being in the heart	6, 382/ 1
must not, if his	<b>faith</b>	shall serve him, have	6, 382/ 7
For then did not	<b>faith</b>	alone justify the man	6, 382/ 11
or else would his	<b>faith</b>	justify nothing at all	6, 382/ 14
never so great a	<b>faith</b>	and never so sure	6, 382/ 14
justification by his only	<b>faith</b>	. And therefore it was	6, 382/ 17
that he said that	<b>faith</b>	alone justifieth a man	6, 382/ 22
fain to grant that	<b>faith</b>	without charity and purpose	6, 382/ 23
much to say as	<b>faith</b>	alone cannot justify. "To	6, 382/ 24
he had said that	<b>faith</b>	only was sufficient, and	6, 382/ 26
was sufficient, and that	<b>faith</b>	alone doth justify, because	6, 382/ 27

if a man had	<b>faith</b>	, it could not be	6, 382/ 28
work good works. For	<b>faith</b>	, he saith, could never	6, 382/ 29
a man say that	<b>faith</b>	doth save us, though	6, 382/ 34
doth save us, though	<b>faith</b>	do it not without	6, 382/ 34
virtuous works, because that	<b>faith</b>	hath always good hope	6, 382/ 35
the church saith that	<b>faith</b>	will not suffice but	6, 383/ 8
where ye say that	<b>faith</b>	hath always good hope	6, 383/ 11
that hopeth that by	<b>faith</b>	alone he shall be	6, 383/ 12
say that ye preach	<b>faith</b>	alone to be sufficient	6, 383/ 15
be sufficient because that	<b>faith</b>	hath always charity joined	6, 383/ 15
ground upon this, that	<b>faith</b>	hath ever charity therewith	6, 383/ 19
much more properly than	<b>faith</b>	, for faith bringeth them	6, 383/ 22
properly than faith, for	<b>faith</b>	bringeth them forth by	6, 383/ 23
que per dilectione operatur" (	<b>Faith</b>	worketh by charity) --	6, 383/ 25
is always joined unto	<b>faith</b>	, this ground will fail	6, 383/ 27
man have so great	<b>faith</b>	that he might by	6, 383/ 30
the force of his	<b>faith</b>	work miracles, and also	6, 383/ 31
fervent affection to the	<b>faith</b>	that he would give	6, 383/ 32
lacked charity, all his	<b>faith</b>	sufficed not." "In good	6, 383/ 34
sufficed not." "In good	<b>faith</b>	, " quoth your friend, "he	6, 383/ 35
he had so great	<b>faith</b>	that he were able	6, 384/ 17
it were possible that	<b>faith</b>	could be without charity	6, 384/ 20
to preach a false	<b>faith</b>	. And therefore might it	6, 384/ 21
of Saint Paul, that	<b>faith</b>	cannot fail of salvation	6, 384/ 23
that man said, that	<b>faith</b>	cannot be idle but	6, 384/ 25
and teach a false	<b>faith</b>	. But faith may be	6, 384/ 31
a false faith. But	<b>faith</b>	may be severed from	6, 384/ 31
undoubted truth of the	<b>faith</b>	which himself had preached	6, 384/ 34
manner virtue -- almsdeed,	<b>faith</b>	, or other -- were	6, 385/ 3
or a very fervent	<b>faith</b>	, might suffice to their	6, 385/ 8
them -- cunning, almsdeed,	<b>faith</b>	, and all -- putting	6, 385/ 13
also all the full	<b>faith</b>	so great that it	6, 385/ 18
in the matter of	<b>faith</b>	which he then spoke	6, 385/ 25
the Apostle showeth that	<b>faith</b>	may be without charity	6, 385/ 29
hap as well in	<b>faith</b>	as in almsdeed, which	6, 385/ 33
confirm the same, that	<b>faith</b>	cannot be idle from	6, 385/ 35
all the works of	<b>faith</b>	, though they seem never	6, 386/ 2
charity, commendeth only the	<b>faith</b>	that worketh by charity	6, 386/ 4
all other works of	<b>faith</b>	be not available. And	6, 386/ 5
not available. And surely	<b>faith</b>	alone, without charity, may	6, 386/ 5
to them that reckon	<b>faith</b>	sufficient for salvation without	6, 386/ 10
their belief, think their	<b>faith</b>	without good works sufficient	6, 386/ 13
conclusion saith that the	<b>faith</b>	is but dead. "But	6, 386/ 16
James do say that	<b>faith</b>	without good works is	6, 386/ 19

other Lutherans meant that	<b>faith</b>	sufficeth to salvation, because	6, 386/ 21
works he hath no	<b>faith</b>	, because a dead faith	6, 386/ 24
faith, because a dead	<b>faith</b>	is no faith, as	6, 386/ 24
dead faith is no	<b>faith</b>	, as a dead man	6, 386/ 24
meant not that the	<b>faith</b>	that he calleth dead	6, 386/ 26
good works is no	<b>faith</b>	, no more than Saint	6, 386/ 27
meant only that such	<b>faith</b>	shall not stand them	6, 386/ 30
that such a dead	<b>faith</b>	as he calleth dead	6, 386/ 33
is yet a very	<b>faith</b>	indeed, though it be	6, 386/ 34
he resembleth such a	<b>faith</b>	in a man unto	6, 387/ 1
man unto the unprofitable	<b>faith</b>	that is in a	6, 387/ 2
is bold of his	<b>faith</b>	, the devil hath faith	6, 387/ 3
faith, the devil hath	<b>faith</b>	as well as he	6, 387/ 3
that he had no	<b>faith</b>	at all, for very	6, 387/ 7
at all, for very	<b>faith</b>	could not but work	6, 387/ 7
the devil had no	<b>faith</b>	but by equivocation of	6, 387/ 8
equivocation of this word "	<b>faith</b>	." For the very faith	6, 387/ 8
faith." For the very	<b>faith</b>	indeed is a faith	6, 387/ 9
faith indeed is a	<b>faith</b>	in the promises of	6, 387/ 9
not, nor cannot have,	<b>faith</b>	and trust in God's	6, 387/ 10
the devil hath no	<b>faith</b>	but hath the knowledge	6, 387/ 16
so he hath not	<b>faith</b>	, they affirm therein more	6, 387/ 17
the articles of our	<b>faith</b>	. In which as there	6, 387/ 21
other articles of our	<b>faith</b>	, whereof they have only	6, 387/ 25
the devil hath not	<b>faith</b>	but by the equivocation	6, 387/ 28
equivocation of the word "	<b>faith</b>	" -- being indeed, as	6, 387/ 28
as ye say, a	<b>faith</b>	in the promises of	6, 387/ 29
can have no such	<b>faith</b>	in God's promises nor	6, 387/ 31
James did speak of	<b>faith</b>	like one that wist	6, 387/ 33
that wist not what	<b>faith</b>	meant, but were deceived	6, 387/ 34
of the word, calling	<b>faith</b>	the thing that is	6, 387/ 35
thing that is not	<b>faith</b>	indeed; whereas indeed Saint	6, 387/ 35
with equivocation. For whereas	<b>faith</b>	signifieth the belief and	6, 388/ 3
not only restrain the	<b>faith</b>	unto the promises alone	6, 388/ 10
other articles of the	<b>faith</b>	, of which many be	6, 388/ 10
also abuse the word "	<b>faith</b>	" altogether, turning it slyly	6, 388/ 13
seem as though our	<b>faith</b>	were nothing else but	6, 388/ 15
this sophistical handling of	<b>faith</b>	is the thing that	6, 388/ 17
make men ween that	<b>faith</b>	betokeneth not belief, but	6, 388/ 19
James wist not what	<b>faith</b>	meant when he laid	6, 388/ 21
us, in their only	<b>faith</b>	, the comparison between them	6, 388/ 22
us believe that our	<b>faith</b>	were nothing but hope	6, 388/ 25
every man wotteth that	<b>faith</b>	and hope be two	6, 388/ 25
that hope is not	<b>faith</b>	but followeth faith in	6, 388/ 26

not faith but followeth	<b>faith</b>	in him that hath	6, 388/ 27
say no more that	<b>faith</b>	alone is sufficient, but	6, 388/ 32
they spoke that only	<b>faith</b>	was sufficient, they mean	6, 388/ 36
not of a dead	<b>faith</b>	that is without charity	6, 389/ 1
works, but a very	<b>faith</b>	that is quick and	6, 389/ 2
charity, and that such	<b>faith</b>	, he thought, was sufficient	6, 389/ 2
they call that thing	<b>faith</b>	only that is joined	6, 389/ 4
that they mean that	<b>faith</b>	which by charity worketh	6, 389/ 6
and not by only	<b>faith</b>	? How could they say	6, 389/ 9
they say that only	<b>faith</b>	sufficeth, if they should	6, 389/ 10
and good works, no	<b>faith</b>	sufficeth? For it were	6, 389/ 11
thing to say that	<b>faith</b>	alone sufficeth without good	6, 389/ 12
that without good works	<b>faith</b>	sufficeth nothing. And so	6, 389/ 13
sins (if belief and	<b>faith</b>	stand fast) be quite	6, 389/ 20
he saith, in that	<b>faith</b>	. "When this man was	6, 389/ 21
meaned not but that	<b>faith</b>	, if it should suffice	6, 389/ 25
it were no very	<b>faith</b>	, as a dead man	6, 389/ 26
merit cometh of our	<b>faith</b>	only, and no part	6, 389/ 29
us heaven for our	<b>faith</b>	only, and nothing for	6, 389/ 30
it not for our	<b>faith</b>	if we lack good	6, 389/ 31
anything but only our	<b>faith</b>	. And he said that	6, 389/ 33
they say that only	<b>faith</b>	causeth our salvation. "To	6, 389/ 34
any good works but	<b>faith</b>	only. And then why	6, 390/ 4
works be joined to	<b>faith</b>	, or why should God	6, 390/ 5
good works with our	<b>faith</b>	, but also that so	6, 390/ 9
that so we have	<b>faith</b>	, none evil works can	6, 390/ 9
he meaneth plainly that	<b>faith</b>	only, without any good	6, 390/ 10
to think that in	<b>faith</b>	and good works joined	6, 390/ 17
should be in the	<b>faith</b>	, and all the thanks	6, 390/ 19
be given to the	<b>faith</b>	, and right naught to	6, 390/ 19
Saint Paul: "Fides iustificat" (	<b>Faith</b>	justifieth). And "Credidit Abraam	6, 390/ 23
requireth nothing but only	<b>faith</b>	. "By all these texts	6, 391/ 2
our salvation came of	<b>faith</b>	, as Abraam was justified	6, 391/ 4
Abraam was justified by	<b>faith</b>	and not by his	6, 391/ 4
but that after the	<b>faith</b>	of Christ brought into	6, 391/ 11
of themselves, nor without	<b>faith</b>	; and that Christ freely	6, 391/ 16
us. Nor the first	<b>faith</b>	, nor the preaching thereof	6, 391/ 19
after the baptism the	<b>faith</b>	only shall save us	6, 391/ 26
of the commandments without	<b>faith</b>	, since Christ saith, "If	6, 391/ 33
no word of any	<b>faith</b>	. He saith also in	6, 391/ 36
texts that speak of	<b>faith</b>	, they might take a	6, 392/ 4
to say that without	<b>faith</b>	, or penance either, or	6, 392/ 5
ye say so of	<b>faith</b>	. For likewise as it	6, 392/ 8
it is understood that	<b>faith</b>	must needs go with	6, 392/ 9



works must walk with	<b>faith</b>	, and sorrow at heart	6, 392/ 13
good works, if the	<b>faith</b>	shall aught avail them	6, 392/ 14
the worse for our	<b>faith</b>	. And that this is	6, 392/ 17
together do prove that	<b>faith</b>	alone doth not suffice	6, 392/ 21
contrary, but that when	<b>faith</b>	and good works be	6, 392/ 23
cometh yet of our	<b>faith</b>	only, and nothing of	6, 392/ 25
the whole merit unto	<b>faith</b>	, and no part of	6, 392/ 30
reward with heaven except	<b>faith</b>	went with them, yet	6, 393/ 5
they were wrought in	<b>faith</b>	, he promiseth to reward	6, 393/ 6
works and not their	<b>faith</b>	only; and that so	6, 393/ 7
them that had by	<b>faith</b>	wrought wonders in his	6, 393/ 10
that be a man's	<b>faith</b>	never so great, yet	6, 393/ 13
works fail him, his	<b>faith</b>	shall fail of heaven	6, 393/ 14
he yet again that	<b>faith</b>	can never be without	6, 393/ 16
if a man have	<b>faith</b>	, his faith shall not	6, 393/ 17
man have faith, his	<b>faith</b>	shall not fail nor	6, 393/ 17
he wist well that	<b>faith</b>	or belief is not	6, 393/ 22
believed after your Lutheran	<b>faith</b>	should never let to	6, 393/ 27
live, for their only	<b>faith</b>	. Whereby it well appeareth	6, 393/ 31
have but half a	<b>faith</b>	. For ye believe God	6, 393/ 32
good virtues because their	<b>faith</b>	is very faint and	6, 394/ 1
a sure and undoubted	<b>faith</b>	, be in such dread	6, 394/ 2
side, that were their	<b>faith</b>	never so strong, yet	6, 394/ 5
folk out of the	<b>faith</b>	neither, which yet fall	6, 394/ 8
afraid for all his	<b>faith</b>	that he thrice prayed	6, 394/ 12
fell not from his	<b>faith</b>	, though he fell first	6, 394/ 17
tale to say that	<b>faith</b>	draweth always good works	6, 394/ 22
that ye say that	<b>faith</b>	is sufficient alone without	6, 394/ 24
very vain doctrine, that	<b>faith</b>	is alone sufficient to	6, 394/ 26
the use of reason	<b>faith</b>	be never without good	6, 394/ 28
our good works and	<b>faith</b>	be joined, yet might	6, 394/ 31
merit was in our	<b>faith</b>	, and nothing in man's	6, 394/ 32
merit cometh of our	<b>faith</b>	. "To this was answered	6, 395/ 3
and thought, believed that	<b>faith</b>	could not save us	6, 395/ 8
But ye said that	<b>faith</b>	was enough alone, because	6, 395/ 10
reward due to the	<b>faith</b>	only, and not to	6, 395/ 11
that ye think that	<b>faith</b>	always bringeth forth good	6, 395/ 15
no more is our	<b>faith</b>	sufficient of itself, but	6, 396/ 32
true that all the	<b>faith</b>	we have or can	6, 397/ 8
hath need of our	<b>faith</b>	. For he saith that	6, 397/ 17
hath need of our	<b>faith</b>	, and hath need that	6, 397/ 18
he needeth neither our	<b>faith</b>	nor our works. But	6, 397/ 20
set as well our	<b>faith</b>	as our deeds, which	6, 397/ 30
of infidels wrought without	<b>faith</b>	. For "sine fide impossibile	6, 398/ 12

est placere Deo" (without	<b>faith</b>	it is impossible to	6, 398/ 13
that in preaching that	<b>faith</b>	alone was sufficient for	6, 399/ 33
damned, for all his	<b>faith</b>	in Christ. For else	6, 400/ 23
and exhortations to the	<b>faith</b>	, if the hearers have	6, 403/ 17
to the obedience of	<b>faith</b>	and credence of the	6, 403/ 20
yet if his false	<b>faith</b>	be strong, he forceth	6, 403/ 30
preservation not of the	<b>faith</b>	only, but also of	6, 406/ 26
preserve and increase his	<b>faith</b>	among the people, as	6, 407/ 21
paynims would suffer the	<b>faith</b>	of Christ to be	6, 408/ 1
nothing mistrust that the	<b>faith</b>	of Christ should much	6, 408/ 5
and come to the	<b>faith</b>	of Christ, as came	6, 408/ 9
that part, and Christ's	<b>faith</b>	not there suffered to	6, 408/ 12
increasing of the Christian	<b>faith</b>	and winning of men's	6, 408/ 23
we mistrusted that his	<b>faith</b>	preached among other indifferently	6, 408/ 25
these gentlemen. "By my	<b>faith</b>	, Masters," quoth he, "yonder	6, 413/ 9
to fall from the	<b>faith</b>	and renay their baptism	6, 414/ 16
the renaying of their	<b>faith</b>	after, they might be	6, 416/ 18
to come to Christ's	<b>faith</b>	again. I would not	6, 416/ 23
right belief of the	<b>faith</b>	, weening that were the	6, 418/ 29
that were the very	<b>faith</b>	which he seeth his	6, 418/ 29
believe by God. "This	<b>faith</b>	was taught by Christ	6, 419/ 22
are written. And this	<b>faith</b>	should have been taught	6, 419/ 24
the articles of this	<b>faith</b>	had in men's hearts	6, 419/ 25
point of this Catholic	<b>faith</b>	which God hath taught	6, 419/ 31
the contrary of the	<b>faith</b>	, how good or how	6, 420/ 1
in hugger-mugger against the	<b>faith</b>	that all the church	6, 420/ 8
any truth of Christ's	<b>faith</b>	, forsaketh Christ. And then	6, 420/ 31
abide by the right	<b>faith</b>	that they taught, which	6, 421/ 5
books appeareth, the selfsame	<b>faith</b>	that we believe. And	6, 421/ 6
have abided by the	<b>faith</b>	to the death, that	6, 421/ 33
holy fathers of our	<b>faith</b>	, whom their books showeth	6, 422/ 3
a miracle that their	<b>faith</b>	and their lives hath	6, 422/ 6
new fantasies in our	<b>faith</b>	, because they would be	6, 423/ 22
is contrary to the	<b>faith</b>	and teaching of Christ's	6, 427/ 4
heaven. From whose firm	<b>faith</b>	joined with good works	6, 427/ 11
hath already fordone the	<b>faith</b>	, pulled down the churches	6, 427/ 31
twain fallen from the	<b>faith</b>	of Christ into the	6, 429/ 25
before. Howbeit, in good	<b>faith</b>	if ye will, we	6, 431/ 23
never they shall." "In	<b>faith</b>	, " quoth your friend, "as	6, 432/ 21
not heard it." "In	<b>faith</b>	, " quoth your friend, "and	6, 432/ 25
it. For in good	<b>faith</b>	, that they so believe	6, 433/ 10
Almain. And in good	<b>faith</b>	, they both expound it	6, 433/ 18
he seeth the right	<b>faith</b>	of Christ continued in	6, 433/ 20
died in the same	<b>faith</b>	that the church believeth	6, 434/ 22

the profession of that	<b>faith</b>	and those holy sacraments	6, 434/ 26
conserved and his right	<b>faith</b>	therein to be preserved	6, 435/ 11
may by the very	<b>faith</b>	of Christ's Catholic Church	6, 435/ 25
soul and our good	<b>faithful</b>	mind and setteth all	6, 43/ 32
hearing, firm credence, and	<b>faithful</b>	obedience to the church	6, 166/ 20
unum" (The multitude of	<b>faithful</b>	believing men were all	6, 191/ 19
and infidels be among	<b>faithful</b>	and well believing people	6, 195/ 11
and naughty men therein,	<b>faithful</b>	men out of it	6, 197/ 32
been unknown who were	<b>faithful</b>	in Samaria. And the	6, 199/ 19
well appear where his	<b>faithful</b>	flock remained -- as	6, 220/ 13
she like a good,	<b>faithful</b>	Christian woman loved no	6, 229/ 8
church or congregation of	<b>faithful</b>	and right believing people	6, 252/ 9
Was there also no	<b>faithful</b>	folk at all from	6, 253/ 3
written, as those good	<b>faithful</b>	folk did that believed	6, 254/ 4
Which thing, in so	<b>faithful</b>	a prince, is a	6, 326/ 22
had the mind in	<b>faithful</b>	wise to translate it	6, 331/ 29
confirmed faith, from which	<b>faithful</b>	body these other withering	6, 355/ 19
king, like a most	<b>faithful</b>	, virtuous, and most erudite	6, 362/ 4
them also that, being	<b>faithful</b>	Christians, they were so	6, 368/ 28
sure trust and a	<b>faithful</b>	hope that we have	6, 388/ 15
And that of his	<b>faithful</b>	chosen people that believe	6, 398/ 14
was meant of good,	<b>faithful</b>	folk that live virtuously	6, 400/ 18
prelates and the good	<b>faithful</b>	people did not in	6, 428/ 18
plainly showeth himself as	<b>faithful</b>	as he would seem	6, 432/ 8
our communication made you	<b>faithfully</b>	plain and full report	6, 26/ 19
never faileth them that	<b>faithfully</b>	trust in his promise	6, 34/ 16
to be true, so	<b>faithfully</b>	do report. If these	6, 63/ 24
that would well and	<b>faithfully</b>	translate it out of	6, 337/ 20
point, I assure you	<b>faithfully</b>	, there is no manner	6, 398/ 22
churches of two contrary	<b>faiths</b>	and both true, which	6, 242/ 27
he bade him walk	<b>faitour</b>	, and made him be	6, 87/ 2
harm happed sometimes to	<b>fall</b>	to divers of those	6, 9/ 6
rule men may soon	<b>fall</b>	into great errors in	6, 9/ 28
article of the faith	<b>fall</b>	in any damnable error	6, 11/ 26
caused the people to	<b>fall</b>	in to Luther's fond	6, 18/ 8
malice that the men	<b>fall</b>	to. The Ninth Chapter	6, 18/ 15
they have heard him	<b>fall</b>	in relapse. Finally he	6, 31/ 13
should, then should he	<b>fall</b>	in the contempt of	6, 45/ 18
away clean and clearly	<b>fall</b>	to naught. And this	6, 59/ 2
they, as we do,	<b>fall</b>	from the worship of	6, 73/ 9
the maledictions that shall	<b>fall</b>	thereupon, saying like mote	6, 96/ 26
cursed world, when we	<b>fall</b>	from him to other	6, 100/ 25
false miracles as we	<b>fall</b>	willfully to false gods	6, 100/ 31
of an importunate appetite	<b>fall</b>	for his little pleasure	6, 110/ 9

far soever his people	<b>fall</b>	from the use of	6, 110/ 11
promised suffer them to	<b>fall</b>	from the knowledge of	6, 110/ 12
and faith, howsoever we	<b>fall</b>	or how often soever	6, 110/ 20
either by good hap	<b>fall</b>	into the right understanding	6, 117/ 24
hath happed sometimes to	<b>fall</b>	to divers of those	6, 122/ 7
redargution that should sometimes	<b>fall</b>	to their part in	6, 122/ 30
doctors against them, they	<b>fall</b>	to the contempt and	6, 123/ 14
And yet ere he	<b>fall</b>	in hand with the	6, 127/ 11
will not fail to	<b>fall</b>	in rebellion toward her	6, 131/ 28
rule men may soon	<b>fall</b>	into great errors in	6, 133/ 1
him by and by	<b>fall</b>	to the squaring of	6, 135/ 32
than his Father, to	<b>fall</b>	into the sect and	6, 137/ 5
you) more likely, to	<b>fall</b>	into a false way	6, 138/ 6
to be done may	<b>fall</b>	in his church variety	6, 147/ 1
displeasure, and their damnation,	<b>fall</b>	in any false belief	6, 147/ 20
then shall he never	<b>fall</b>	in peril, but well	6, 152/ 27
he cannot fail to	<b>fall</b>	in worse errors and	6, 153/ 15
hap your staff to	<b>fall</b>	?" "Why not?" quoth he	6, 158/ 11
be feared lest we	<b>fall</b>	in the reproof that	6, 163/ 9
that, the whole church	<b>fall</b>	in one consent upon	6, 164/ 16
error (that ye might	<b>fall</b>	in by misunderstanding of	6, 165/ 34
fornication for sin may	<b>fall</b>	by frailty to fornication	6, 173/ 34
it at any time	<b>fall</b>	from true faith to	6, 179/ 5
have harm but not	<b>fall</b>	in error -- for	6, 181/ 7
in like peril to	<b>fall</b>	by false understanding into	6, 183/ 18
the Holy Ghost, to	<b>fall</b>	in error. And so	6, 185/ 21
article of the faith	<b>fall</b>	in any damnable error	6, 187/ 5
that seemed sometimes to	<b>fall</b>	between the texts of	6, 188/ 12
cannot be suffered to	<b>fall</b>	to superstition and idolatry	6, 189/ 3
of heresies and infidelity	<b>fall</b>	off from that body	6, 194/ 5
that will at last	<b>fall</b>	to sin and wretchedness	6, 197/ 27
And albeit some nations	<b>fall</b>	away, yet likewise as	6, 206/ 29
how many boughs soever	<b>fall</b>	from the tree, though	6, 206/ 30
the tree, though they	<b>fall</b>	more than be left	6, 207/ 1
by their sanctifying." "Then	<b>fall</b>	you," quoth I, "to	6, 238/ 31
any damnable error and	<b>fall</b>	in a false faith	6, 239/ 14
suffered of God to	<b>fall</b>	into any damnable error	6, 245/ 27
nor sure, if it	<b>fall</b>	on a good buckler	6, 255/ 3
at the first to	<b>fall</b>	into such a scrupulous	6, 257/ 17
come, and who shall	<b>fall</b>	in peril the makers	6, 262/ 22
person, peradventure innocent, should	<b>fall</b>	in peril of a	6, 262/ 29
of evil conscience fervently	<b>fall</b>	in thereto; but yet	6, 267/ 4
the peril that may	<b>fall</b>	in other"; and with	6, 282/ 12
as rooms and livings	<b>fall</b>	void to bestow them	6, 302/ 31

him otherwise must needs	<b>fall</b>	into such open follies	6, 308/ 10
likely to take a	<b>fall</b>	. But I think they	6, 308/ 20
all that empire to	<b>fall</b>	into heathen men's hands	6, 310/ 4
that he began to	<b>fall</b>	in fear of worldly	6, 327/ 3
their pleasure, and therewith	<b>fall</b>	themselves, and draw down	6, 335/ 34
a hundred heretics would	<b>fall</b>	in by their own	6, 340/ 21
great price, but also	<b>fall</b>	in plain contempt and	6, 348/ 15
lewd frere began to	<b>fall</b>	in the mischievous matters	6, 361/ 2
caused the people to	<b>fall</b>	into Luther's fond and	6, 368/ 2
to burst out and	<b>fall</b>	to open force and	6, 369/ 14
in the water, let	<b>fall</b>	and lost the cheese	6, 369/ 22
malice that the men	<b>fall</b>	to. "Sir," quoth your	6, 372/ 25
so saintly but they	<b>fall</b>	in cruelty when they	6, 372/ 31
in cruelty when they	<b>fall</b>	to war. And of	6, 372/ 31
naught. But they that	<b>fall</b>	in this sect wax	6, 373/ 2
so many people should	<b>fall</b>	to the following of	6, 374/ 14
ye find few that	<b>fall</b>	to that sect, but	6, 378/ 25
that soon after they	<b>fall</b>	into the contempt of	6, 378/ 26
and all your building	<b>fall</b>	. The apostle Paul in	6, 383/ 28
know it too, yet	<b>fall</b>	far from all hope	6, 388/ 29
faith neither, which yet	<b>fall</b>	into the breach of	6, 394/ 9
God's sufferance permitted to	<b>fall</b>	, is an occasion to	6, 401/ 5
by reason. But then	<b>fall</b>	the wretches to the	6, 405/ 2
and damned souls. Then	<b>fall</b>	they to railing and	6, 405/ 3
get so many to	<b>fall</b>	in to their sort	6, 405/ 14
heavy mischiefs would there	<b>fall</b>	, ere the way were	6, 405/ 30
as we suffer to	<b>fall</b>	to them we lose	6, 408/ 33
grief and incommodity, to	<b>fall</b>	from the faith and	6, 414/ 16
should suffer them to	<b>fall</b>	in such point that	6, 414/ 25
For first, whereas they	<b>fall</b>	into heresy by pride	6, 416/ 13
then would many more	<b>fall</b>	thereto, of purpose to	6, 416/ 15
are good indeed, or	<b>fall</b>	into the favor of	6, 418/ 5
have all the world	<b>fall</b>	to the same sect	6, 418/ 9
right way do rather	<b>fall</b>	thereto of a lewd	6, 419/ 5
jeopardy that he might	<b>fall</b>	into by the maintenance	6, 420/ 27
rebelled against all rulers,	<b>fall</b>	to fight among themselves	6, 427/ 36
should not fail to	<b>fall</b>	into many sore and	6, 430/ 20
it that vicious folk	<b>fall</b>	to the favor of	6, 433/ 2
those withered branches be	<b>fallen</b>	. The Third Chapter The	6, 12/ 7
not cut off nor	<b>fallen</b>	off by heresies, be	6, 12/ 22
the people so far	<b>fallen</b>	from God that they	6, 18/ 18
prone to new fantasies,	<b>fallen</b>	into Luther's sect. And	6, 34/ 30
the world in effect	<b>fallen</b>	from knowledge or belief	6, 72/ 24
the church of Christ	<b>fallen</b>	in that error that	6, 110/ 17

by, they have first	<b>fallen</b>	to the dispraise and	6, 123/ 7
this faith never have	<b>fallen</b>	out of Christian folk's	6, 144/ 4
happed that there was	<b>fallen</b>	in communication the story	6, 157/ 2
those withered branches be	<b>fallen</b>	. "That none of all	6, 192/ 29
in by faith, or	<b>fallen</b>	off by open profession	6, 194/ 23
before actual excommunication, and	<b>fallen</b>	off the body of	6, 194/ 32
children of Israel were	<b>fallen</b>	to idolatry and worshipped	6, 198/ 27
not cut off nor	<b>fallen</b>	off by heresies, be	6, 206/ 13
these branches of heretics	<b>fallen</b>	from the church --	6, 207/ 11
wherein he was now	<b>fallen</b>	. " The Third Chapter The	6, 259/ 32
of covenants or contracts. % "	<b>Fallen</b>	?" quoth your friend. "What	6, 260/ 5
judged that he was	<b>fallen</b>	in them or not	6, 260/ 7
And since they be	<b>fallen</b>	from God and his	6, 266/ 25
mares, here were we	<b>fallen</b>	in a great question	6, 274/ 27
how far be folk	<b>fallen</b>	from the good mind	6, 287/ 12
his eyes would have	<b>fallen</b>	out of his head	6, 322/ 4
his eyes would have	<b>fallen</b>	in their laps, there	6, 322/ 22
and delight in newfangleness,	<b>fallen</b>	in and increased the	6, 338/ 35
Spain would feign himself	<b>fallen</b>	in love of his	6, 371/ 20
see people so far	<b>fallen</b>	from God that they	6, 374/ 8
world once ruffled and	<b>fallen</b>	in a wildness, how	6, 405/ 28
had they never indeed	<b>fallen</b>	so sore to force	6, 406/ 23
was like to have	<b>fallen</b>	in by those heresies	6, 410/ 1
country, finding them twain	<b>fallen</b>	from the faith of	6, 429/ 25
upon which side only	<b>falleth</b>	the fault and peril	6, 264/ 4
times in the day	<b>falleth</b>	the righteous man, and	6, 395/ 25
or as a stone	<b>falleth</b>	downward and the smoke	6, 404/ 6
faith which he findeth	<b>falling</b>	and decayed in that	6, 61/ 9
and all this by	<b>falling</b>	to follow men's glosses	6, 100/ 28
be served by our	<b>falling</b>	from the worship of	6, 188/ 4
did when that Samary,	<b>falling</b>	to idolatry, the right	6, 220/ 14
of the Apostles. Who,	<b>falling</b>	in sleep while the	6, 259/ 15
and the stone of	<b>falling</b>	and ruin to all	6, 340/ 26
told, but watered with	<b>FALSE</b>	glosses, and altered from	6, 29/ 5
heretic that said all	<b>FALSE</b>	. Nor the devil himself	6, 30/ 19
common cloak of a	<b>FALSE</b>	crime, that where they	6, 30/ 22
also if a few	<b>FALSE</b>	witnesses shall after such	6, 31/ 12
it be (under the	<b>FALSE</b>	name of heretics) the	6, 32/ 1
he was either by	<b>FALSE</b>	depositions of wrongful witness	6, 33/ 8
were they never so	<b>FALSE</b>	indeed, seeming honest and	6, 36/ 24
wit, the idols of	<b>FALSE</b>	gods -- for that	6, 45/ 6
forbidden to worship any	<b>FALSE</b>	gods. And therefore where	6, 45/ 21
Thou shalt have no	<b>FALSE</b>	gods). And it is	6, 45/ 24
and idol of any	<b>FALSE</b>	paynim, nor with honor	6, 45/ 30

of old, under the	FALSE	name of gods, present	6, 52/ 14
our Savior reproved all	FALSE	worship, as was used	6, 58/ 16
show them to be	FALSE	and impossible. For in	6, 64/ 34
among them a thousand	FALSE	gods, yet all that	6, 72/ 28
and idols and very	FALSE	gods. But surely both	6, 73/ 17
been done by their	FALSE	gods, but assigneth them	6, 76/ 25
more easily conspire a	FALSE	tale." "They be," quoth	6, 83/ 32
parish, may devise some	FALSE	fellow feigning himself to	6, 85/ 22
bring to knowledge the	FALSE	miracles whereby certain freres	6, 88/ 33
God always bringeth such	FALSE	miracles to light." "Nay	6, 88/ 35
brought to light the	FALSE	famed miracle of the	6, 89/ 2
of those miracles be	FALSE	? For while there is	6, 89/ 6
ye precisely know for	FALSE	, ye be not sure	6, 89/ 7
them ourselves proved plainly	FALSE	; and yet told for	6, 89/ 29
true, and so many	FALSE	shrews to affirm it	6, 89/ 30
knew some for very	FALSE	, would ye therefore think	6, 91/ 12
If ye find some	FALSE	flatterers that long seemed	6, 91/ 16
or the other is	FALSE	and one body mistaken	6, 98/ 18
the one place be	FALSE	and feigned, or else	6, 98/ 22
beggars in feigning of	FALSE	miracles. Look what devotion	6, 99/ 35
make us lean to	FALSE	miracles as we fall	6, 100/ 31
we fall willfully to	FALSE	gods? Thus say they	6, 100/ 31
trust to prove it	FALSE	, the butt we shot	6, 101/ 24
other thing not only	FALSE	, but also displeasing to	6, 111/ 18
they were but men's	FALSE	glosses against God's true	6, 121/ 1
had confessed it for	FALSE	. And thus he held	6, 125/ 23
of their errors or	FALSE	denying of their own	6, 125/ 33
godhead, to devise such	FALSE	glosses as they did	6, 137/ 7
to fall into a	FALSE	way than find out	6, 138/ 6
misbelief and of a	FALSE	erroneous faith. As if	6, 147/ 14
damnation, fall in any	FALSE	belief in any such	6, 147/ 20
the truth, because the	FALSE	part might hap to	6, 156/ 20
that would believe the	FALSE	part go to the	6, 156/ 24
their opinion erroneous and	FALSE	, ye would have believed	6, 161/ 9
it be true or	FALSE	?" "So it seemeth," quoth	6, 165/ 12
other must needs be	FALSE	, and that as I	6, 170/ 2
other must needs be	FALSE	, ye will then grant	6, 170/ 26
that the scripture were	FALSE	." "This is," quoth I	6, 171/ 2
believed them to be	FALSE	, though ye so knew	6, 174/ 20
did once by a	FALSE	shrew. He swore that	6, 176/ 28
from true faith to	FALSE	errors and heresies? The	6, 179/ 6
be there that have	FALSE	inscriptions, and are not	6, 180/ 11
beginning been known for	FALSE	and yet hath after	6, 181/ 3
quoth he, "of some	FALSE	book, reputed of holy	6, 183/ 11

church to take a	FALSE	devised book for holy	6, 183/ 14
peril to fall by	FALSE	understanding into like errors	6, 183/ 19
as they might by	FALSE	writings?" "Yes, that they	6, 183/ 19
more. For in a	FALSE	book mistaken for scripture	6, 183/ 22
great occasion to believe	FALSE	errors written in the	6, 183/ 25
them to take a	FALSE	sentence for true, than	6, 184/ 5
than to take a	FALSE	book for scripture. And	6, 184/ 5
which if it were	FALSE	were damnable, ye must	6, 184/ 33
therefore whoso profeseth a	FALSE	belief, let him be	6, 194/ 30
introduction of infidelity and	FALSE	belief. And this ground	6, 196/ 15
a wrong belief and	FALSE	heresy, and after, turn	6, 197/ 5
books of scripture among	FALSE	sects, but would look	6, 201/ 10
way were true) as	FALSE	as they. Where be	6, 201/ 15
such churches have a	FALSE	opinion that every man	6, 201/ 35
too, yet this heresy,	FALSE	as it is, will	6, 202/ 1
such a fond and	FALSE	end must they needs	6, 204/ 31
also been declared for	FALSE	heresy by the whole	6, 210/ 12
the one place be	FALSE	or done by the	6, 217/ 18
true and some were	FALSE	, yet the worship that	6, 218/ 19
were true and which	FALSE	, then would ye worship	6, 218/ 23
true, and tread the	FALSE	under foot." "That is	6, 218/ 24
wit, a thing damnable,	FALSE	, and feigned. "Wherein as	6, 224/ 20
if he found it	FALSE	, as he verily thought	6, 228/ 7
and fall in a	FALSE	faith. And therewith remember	6, 239/ 14
of old time also	FALSE	doctors and miracles falsely	6, 240/ 20
the steps of the	FALSE	priests' feet find out	6, 240/ 33
vanquished by miracle the	FALSE	prophets of Baal. And	6, 241/ 1
break in pieces the	FALSE	idols in sight of	6, 241/ 3
by plain miracle the	FALSE	miracles whereby men were	6, 241/ 5
old holy doctors were	FALSE	, and their doctrine untrue	6, 241/ 8
the sects of heresies	FALSE	?" "Yes," quoth he. "Who	6, 242/ 3
of them that be	FALSE	?" "It is," quoth he	6, 242/ 6
all lie that be	FALSE	, than that company that	6, 242/ 7
the true part." "Then	FALSE	and feigned miracles," quoth	6, 242/ 9
that among all the	FALSE	sects of heretics, where	6, 242/ 15
of heretics, where such	FALSE	stuff should be by	6, 242/ 15
they were," quoth I, "	FALSE	marvels only done by	6, 242/ 20
the truth of a	FALSE	faith; and that is	6, 242/ 25
very church but a	FALSE	sect of heretics, which	6, 242/ 31
that sect not a	FALSE	sect but the true	6, 243/ 1
there be so many	FALSE	sects and but one	6, 243/ 5
more, since of the	FALSE	and lying sects be	6, 243/ 8
a miracle; nor as	FALSE	as they be themselves	6, 243/ 20
token whereby all these	FALSE	sects of them may	6, 244/ 5



apostles' days have taught	FALSE	errors and led his	6, 244/ 32
and agree can be	FALSE	or untrue? Among which	6, 245/ 16
whom they persuade with	FALSE	suggestions to conceive an	6, 256/ 8
was his writing as	FALSE	as God is true	6, 256/ 16
since their sects be	FALSE	, lies be for them	6, 256/ 21
the matters were plain	FALSE	heresies, and the holders	6, 256/ 25
have proved and reproved	FALSE	in his faith to	6, 261/ 10
of so slight and	FALSE	fellows for a proof	6, 261/ 19
ready enough to bear	FALSE	witness. And yet God	6, 261/ 26
though the witness were	FALSE	and would lie, yet	6, 261/ 29
fear of subornation and	FALSE	instruction of witness (a	6, 265/ 32
wot that heresies be	FALSE	belief and factious ways	6, 266/ 22
deposing the contrary, the	FALSE	preacher may be bold	6, 266/ 30
that all together was	FALSE	, and that they lied	6, 272/ 10
he had, like a	FALSE	foolish knave, lost his	6, 276/ 4
all they might be	FALSE	, yet could there none	6, 276/ 11
he swore true or	FALSE	, and therefore they cannot	6, 278/ 12
of his fault and	FALSE	defense of himself cannot	6, 279/ 5
too, that for a	FALSE	hope of his own	6, 280/ 6
swear and then say	FALSE	, which every man must	6, 284/ 9
true silver groat a	FALSE	copper groat is nevertheless	6, 285/ 12
so much the more	FALSE	in how much it	6, 285/ 14
would he with his	FALSE	translation make the people	6, 290/ 31
-- which is plain	FALSE	, for many have done	6, 308/ 35
be they never so	FALSE	, to stand on twelve	6, 325/ 22
in his name any	FALSE	matter be maintained, gave	6, 326/ 20
whether our faith were	FALSE	or true, we should	6, 346/ 11
men to give his	FALSE	fables harkening against God's	6, 346/ 24
infecting them with their	FALSE	devilish heresies besides. For	6, 347/ 29
he taketh the same	FALSE	feigned lie for a	6, 350/ 17
as it is as	FALSE	as he that said	6, 350/ 20
of the Mass is	FALSE	." "Item, that the host	6, 353/ 29
avaunting of his own	FALSE	boast and praise, that	6, 364/ 35
the madness of such	FALSE	and foolish heretics, as	6, 365/ 16
vowed once to their	FALSE	gods, and rather chose	6, 375/ 17
and also to the	FALSE	idols under the name	6, 375/ 30
devil with lying and	FALSE	forswearing than to be	6, 379/ 19
church had hitherto preached	FALSE	. And also ye must	6, 380/ 31
And therefore it was	FALSE	that he had said	6, 382/ 18
that it is also	FALSE	that he said that	6, 382/ 22
and make your foundation	FALSE	, and all your building	6, 383/ 28
down and tell a	FALSE	tale. But he said	6, 384/ 9
heaven to preach a	FALSE	faith. And therefore might	6, 384/ 21
down and teach a	FALSE	faith. But faith may	6, 384/ 31

they might take a	<b>FALSE</b>	gloss and color to	6, 392/ 4
or rather like a	<b>FALSE</b>	shepherd's dog, that would	6, 399/ 17
should follow upon this	<b>FALSE</b>	opinion, if God accept	6, 400/ 24
by himself -- this	<b>FALSE</b>	opinion is, as the	6, 402/ 23
into poison. For this	<b>FALSE</b>	error once taken for	6, 403/ 11
And yet if his	<b>FALSE</b>	faith be strong, he	6, 403/ 30
defend their folly and	<b>FALSE</b>	heresy by force. And	6, 405/ 16
shalt find him double	<b>FALSE</b>	. For neither shalt thou	6, 420/ 21
rapaces" (Beware of the	<b>FALSE</b>	prophets that come to	6, 421/ 23
since that they by	<b>FALSE</b>	doctrine labor to devour	6, 421/ 24
many such, believe any	<b>FALSE</b>	heretic and feigning hypocrite	6, 422/ 2
not suffering that their	<b>FALSE</b>	forswearing should stand them	6, 422/ 18
other old heretics. Whose	<b>FALSE</b>	opinions have been, long	6, 423/ 24
in hatred under the	<b>FALSE</b>	accusation of cruelty, do	6, 428/ 27
of the truth, seeing	<b>FALSE</b>	Antichrist proving his preaching	6, 435/ 2
our ears from the	<b>FALSE</b>	enchantments of all these	6, 435/ 24
the truth of such	<b>falsehood</b>	to light, with examples	6, 7/ 13
concerning the truth or	<b>falsehood</b>	of his opinions, save	6, 17/ 23
the truth of such	<b>falsehood</b>	to light, with examples	6, 85/ 18
wisely found out the	<b>falsehood</b>	of that blyson beggar	6, 88/ 18
bring ever shortly such	<b>falsehood</b>	and faiterly to light	6, 88/ 31
and make open their	<b>falsehood</b>	as himself said of	6, 90/ 35
over the faiterly and	<b>falsehood</b>	that is therein used	6, 99/ 34
would either bring the	<b>falsehood</b>	to light or soon	6, 241/ 26
but also, their confessed	<b>falsehood</b>	considered, a very clear	6, 243/ 23
in himself for the	<b>falsehood</b>	of other folk?" "That	6, 272/ 14
is a very foolish	<b>falsehood</b>	, imagined of his own	6, 350/ 7
concerning the truth or	<b>falsehood</b>	of his opinions, save	6, 360/ 36
they could perceive his	<b>falsehood</b>	, and then hath since	6, 368/ 15
with much work that	<b>falsehood</b>	of their cloaked collusion	6, 399/ 29
Christ's apostles for the	<b>falsehood</b>	of Judas, or so	6, 418/ 8
not help, but their	<b>falsehood</b>	and perjury proved in	6, 422/ 11
we certainly knew some	<b>falsely</b>	feigned, yet were that	6, 7/ 20
we certainly knew some	<b>falsely</b>	feigned, yet were that	6, 91/ 5
But now if they	<b>falsely</b>	should understand the true	6, 183/ 29
truly and the bad	<b>falsely</b>	; and that all the	6, 210/ 10
false doctors and miracles	<b>falsely</b>	feigned, were there not	6, 240/ 21
as for heretics which	<b>falsely</b>	feign themselves to be	6, 243/ 35
that the church was	<b>falsely</b>	wrought. So was in	6, 258/ 12
did, why should he	<b>falsely</b>	confess a fault in	6, 272/ 13
his fault, that lieth	<b>falsely</b>	still, and falsely forswearth	6, 278/ 9
lieth falsely still, and	<b>falsely</b>	forswearth himself?" % "The church	6, 278/ 9
might have reasonable cause	<b>falsely</b>	to defame him. And	6, 282/ 29
and noted wrong and	<b>falsely</b>	translated above a thousand	6, 285/ 20

that they defame them	<b>falsely</b>	. For he saith plainly	6, 313/ 25
it if he would	<b>falsely</b>	have feigned such heinous	6, 329/ 3
of Matthew, "Attendite a	<b>falsis</b>	prophetis, qui veniunt ad	6, 421/ 21
Maledictus homo qui neglegit	<b>famam</b>	suam" (Accursed is that	6, 281/ 13
not believe a common	<b>fame</b>	of this miracle and	6, 77/ 16
a frere of good	<b>fame</b>	, hearing their confessions at	6, 83/ 21
never have quenched the	<b>fame</b>	thereof, as well appeareth	6, 243/ 2
him, either by common	<b>fame</b>	or other information, with	6, 282/ 21
to light the false	<b>famed</b>	miracle of the priests	6, 89/ 2
bold to common in	<b>familiar</b>	manner with such as	6, 23/ 1
time with me in	<b>familiar</b>	communication, whereof some part	6, 24/ 28
found the priest over	<b>familiar</b>	with his wife, and	6, 69/ 19
honor because of his	<b>familiar</b>	goodness. And if ye	6, 81/ 27
that the very strange	<b>familiar</b>	fashion thereof may to	6, 138/ 16
so reported, as his	<b>familiar</b>	friends, whether would he	6, 218/ 31
unreproved. If they be	<b>familiar</b>	, we call them light	6, 296/ 13
of priests and so	<b>familiar</b>	among us. Which thing	6, 301/ 2
they said, among his	<b>familiar</b>	friends, that he trusted	6, 326/ 32
of evil spirits and	<b>familiarity</b>	with devils -- being	6, 55/ 26
that upon boldness of	<b>familiarity</b>	with himself we disdain	6, 215/ 21
that he vouchsafeth so	<b>familiarly</b>	in small things to	6, 81/ 24
dearth of corn and	<b>famine</b>	of people, that some	6, 41/ 3
his noble and most	<b>famous</b>	book objecteth against Luther	6, 11/ 17
which is not greatly	<b>famous</b>	for any miracles; but	6, 79/ 8
his noble and most	<b>famous</b>	book objecteth against Luther	6, 183/ 1
noble prince of most	<b>famous</b>	memory, King Henry the	6, 409/ 25
book, framed after their	<b>fantasies</b>	, which when I would	6, 22/ 24
such as for their	<b>fantasies</b>	like to ask me	6, 23/ 2
sometimes prone to new	<b>fantasies</b>	, fallen into Luther's sect	6, 34/ 30
men to devise new	<b>fantasies</b>	in our faith, because	6, 423/ 21
to bring forth new	<b>fantasies</b>	, but maketh also many	6, 423/ 32
solitary, we call them	<b>fantastic</b>	. If they be sad	6, 296/ 14
have such a fond	<b>fantasy</b>	of mine own, that	6, 84/ 30
if they cast a	<b>fantasy</b>	to any that they	6, 106/ 4
shall have no great	<b>fantasy</b>	to follow them." "Well	6, 309/ 33
barbarous, is but a	<b>fantasy</b>	. For so is, as	6, 337/ 22
to their own frantic	<b>fantasy</b>	. Which dissolute living they	6, 427/ 26
yet follow that, as	<b>far</b>	as the necessity of	6, 8/ 26
the clergy is therein	<b>far</b>	from the fault that	6, 16/ 18
see the people so	<b>far</b>	fallen from God that	6, 18/ 18
specialties whereof do so	<b>far</b>	forth in the first	6, 21/ 11
finished I found very	<b>far</b>	from that point and	6, 21/ 18
part; which I so	<b>far</b>	forth have followed, that	6, 24/ 8
I make you as	<b>far</b>	forth as concerneth any	6, 27/ 16

good, honest, virtuous man,	far	from ambition and desire	6, 28/ 13
a sore thing and	far	unreasonable, that poor, simple	6, 31/ 7
that the clergy seemeth	far	out of all good	6, 31/ 16
his matters. In so	far	forth that he would	6, 32/ 5
and understanding thereof as	far	as he might perceive	6, 34/ 3
were in their living	far	worse than devils, yet	6, 36/ 16
as good wits, being	far	better learned, using in	6, 38/ 25
him and his acts,	far	more plain and more	6, 40/ 4
saith not fully so	far	as ye rehearse, howbeit	6, 43/ 34
if I be too	far	from you to tell	6, 46/ 25
high devilish pride, and	far	passing the envy of	6, 48/ 11
as ye say, so	far	from all frame of	6, 53/ 17
more earnest and a	far	more godly thing. And	6, 55/ 10
do live all heavenly,	far	out of all fleshly	6, 58/ 31
all fleshly company, as	far	from all occasion of	6, 58/ 32
say the truth, as	far	as we be yet	6, 64/ 28
much amiss nor very	far	from the point. But	6, 64/ 29
them things that seem	far	against reason because they	6, 66/ 3
reason because they be	far	above reason, whereof we	6, 66/ 4
strange, and seeming so	far	against nature and reason	6, 66/ 16
the first man, as	far	as men have heard	6, 66/ 28
fair water. In so	far	forth that when the	6, 66/ 31
brought into belief too	far	. As a good fellow	6, 67/ 1
indeed be done so	far	forth that when ye	6, 70/ 25
ye go now very	far	wide; for neither doth	6, 74/ 26
seemed me never so	far	unlikely, yet if ye	6, 78/ 29
to the Rhodes." "So	far	?" quoth he. "Nay, yet	6, 84/ 23
not, than go so	far	therefor." "I am well	6, 84/ 24
much people abused so	far	, that they would not	6, 88/ 11
never have been so	far	abused. For both might	6, 88/ 23
done so openly, so	far	from all cause of	6, 92/ 31
ye would be as	far	out of all doubt	6, 94/ 15
shots shall be so	far	too feeble to bear	6, 95/ 2
known ere this so	far	from the belief of	6, 95/ 13
that matter is indeed	far	otherwise, for the people	6, 98/ 28
prelates should command, as	far	as was commanded in	6, 104/ 9
of God, which how	far	soever his people fall	6, 110/ 10
as much and as	far	lacketh his right belief	6, 111/ 31
yet follow that, as	far	as the necessity of	6, 116/ 17
or must we as	far	forth as concerneth the	6, 117/ 16
mistake no part, as	far	as necessarily concerneth our	6, 117/ 18
thereto, and therefore as	far	as toucheth the necessity	6, 118/ 22
understanding of scripture, as	far	as longeth for our	6, 118/ 28
of scripture in as	far	forth as longeth to	6, 120/ 22

and faith, and yet	<b>far</b>	from all, which (as	6, 144/ 10
find in them things	<b>far</b>	above his reach, far	6, 144/ 17
far above his reach,	<b>far</b>	too profound to pierce	6, 144/ 18
by reason thereof they	<b>far</b>	the better understood those	6, 144/ 21
thereupon goeth he so	<b>far</b>	forth that no scripture	6, 149/ 2
in worse errors and	<b>far</b>	more jeopardous than any	6, 153/ 16
I believe God alone	<b>far</b>	better than them all	6, 154/ 8
seemed they never so	<b>far</b>	unlikely nor never so	6, 154/ 16
unlikely nor never so	<b>far</b>	impossible, I neither should	6, 154/ 17
your way is surely	<b>far</b>	from the worst. But	6, 158/ 5
for the contrary, so	<b>far</b>	forth that when each	6, 160/ 15
that way that as	<b>far</b>	as ye see God	6, 160/ 23
he hath therefore so	<b>far</b>	inspired the old holy	6, 166/ 24
grace is not so	<b>far</b>	worn out yet but	6, 167/ 30
devotion hotter, their number	<b>far</b>	greater, their time continued	6, 171/ 31
of holy scripture so	<b>far</b>	forth at the leastwise	6, 172/ 10
Except reason be so	<b>far</b>	out of credence with	6, 176/ 25
many of them not	<b>far</b>	under many of us	6, 177/ 18
of holy scripture as	<b>far</b>	as shall be requisite	6, 178/ 28
give his church so	<b>far</b>	forth the understanding of	6, 182/ 30
is," quoth he, "as	<b>far</b>	as I remember, the	6, 189/ 5
vanished quite away, so	<b>far</b>	forth, that of all	6, 191/ 28
the church of Christ	<b>far</b>	above, and begin it	6, 193/ 9
goeth their frame as	<b>far</b>	wide from the place	6, 196/ 31
the idol Baal so	<b>far</b>	forth that it seemed	6, 198/ 28
the matter unransacked, as	<b>far</b>	as we can any	6, 210/ 20
in this matter as	<b>far</b>	as we can both	6, 210/ 25
I am sure as	<b>far</b>	as ever Luther found	6, 210/ 26
sundry countries, and very	<b>far</b>	asunder, called upon at	6, 213/ 1
yet should we be	<b>far</b>	from any conceiving in	6, 213/ 12
and both twain as	<b>far</b>	from me as each	6, 213/ 17
many men's ears, standing	<b>far</b>	asunder, hath like difficulty	6, 213/ 21
see and hear things	<b>far</b>	distant from us, and	6, 213/ 30
and from sundry places	<b>far</b>	distant asunder, marvel we	6, 213/ 31
doing the same, as	<b>far</b>	pass and exceed us	6, 213/ 34
whole in two places	<b>far</b>	asunder, or else the	6, 217/ 12
sometimes as be full	<b>far</b>	there from? I dare	6, 218/ 3
words, I say, go	<b>far</b>	wide from all such	6, 220/ 4
the right way so	<b>far</b>	forth that he boldly	6, 224/ 4
sir, all this is	<b>far</b>	from the great sore	6, 226/ 9
to run somewhat too	<b>far</b>	if the smiths will	6, 233/ 26
ween that ye were	<b>far</b>	from all believing in	6, 234/ 15
you divers wise as	<b>far</b>	impossible. But now for	6, 242/ 32
him, their miracles as	<b>far</b>	as I can hear	6, 243/ 33

point aforesaid, be as	<b>far</b>	as I can see	6, 246/ 4
thought the clergy therein	<b>far</b>	out of right order	6, 247/ 23
dread, he fell as	<b>far</b>	to the contrary. And	6, 257/ 31
for sufficient in a	<b>far</b>	slighter matter. Somewhat ye	6, 262/ 31
but therein ye go	<b>far</b>	wide. For the chief	6, 262/ 33
speak of, we stand	<b>far</b>	in another case. For	6, 264/ 18
so honest, and so	<b>far</b>	from all suspicion of	6, 265/ 4
and yours be not	<b>far</b>	asunder. For since all	6, 267/ 13
quoth I, "for as	<b>far</b>	as they went, but	6, 267/ 27
but they went not	<b>far</b>	enough." "Ah," quoth he	6, 267/ 27
university, did not proceed	<b>far</b>	in the matter against	6, 268/ 18
his handwriting, then as	<b>far</b>	as I have heard	6, 270/ 3
your errand answered as	<b>far</b>	as toucheth his abjuration	6, 277/ 3
law for favor so	<b>far</b>	stretched forth that the	6, 277/ 8
which ye alleged, be	<b>far</b>	from this point. For	6, 282/ 27
be well proved, how	<b>far</b>	wrong went the man	6, 284/ 14
quoth he. "But how	<b>far</b>	be folk fallen from	6, 287/ 12
great things into so	<b>far</b>	the worse, and that	6, 287/ 31
many things more, as	<b>far</b>	out of tune as	6, 290/ 17
things for unlearned folk	<b>far</b>	more strange and perilous	6, 294/ 18
I would say further)	<b>far</b>	able to overmatch number	6, 295/ 23
the clergy naught is	<b>far</b>	the worse because he	6, 298/ 30
for his clergy very	<b>far</b>	the better, and his	6, 298/ 32
himself and all other	<b>far</b>	the more available. The	6, 298/ 33
so impenitent and so	<b>far</b>	from all purpose of	6, 299/ 15
much misliked him so	<b>far</b>	that he had been	6, 300/ 11
friend, "methink they go	<b>far</b>	therein to say that	6, 309/ 17
professed chastity, is as	<b>far</b>	against reason as if	6, 313/ 1
they be, and as	<b>far</b>	worse than we as	6, 313/ 15
the clergy is therein	<b>far</b>	from the fault that	6, 314/ 8
hath ever taken it	<b>far</b>	otherwise that ever I	6, 316/ 12
matter men be so	<b>far</b>	abused to report it	6, 316/ 19
to report it so	<b>far</b>	wrong. "This groweth," quoth	6, 316/ 20
to be burned, as	<b>far</b>	as ever I could	6, 317/ 17
hath told you tales	<b>far</b>	from the truth." "In	6, 319/ 8
likelihood said somewhat too	<b>far</b>	, and was much amazed	6, 322/ 3
quoth he. "For as	<b>far</b>	as I can hear	6, 327/ 34
so seemed it, as	<b>far</b>	as I could wit	6, 329/ 28
them whom we find	<b>far</b>	better. Which maketh them	6, 332/ 5
For they begin as	<b>far</b>	as our first father	6, 332/ 30
of God that it	<b>far</b>	exceedeth in many places	6, 335/ 6
to do. And then	<b>far</b>	more unable must he	6, 335/ 15
all the words, as	<b>far</b>	as I perceive, of	6, 337/ 7
words, be yet as	<b>far</b>	from the perceiving of	6, 338/ 25

them probable be so	<b>far</b>	from reason and truth	6, 347/ 9
and truth and so	<b>far</b>	against the right understanding	6, 347/ 9
use, and finally, so	<b>far</b>	stretcheth all-thing against good	6, 347/ 12
friend, "these things be	<b>far</b>	out of course." "Ye	6, 354/ 26
went never yet so	<b>far</b>	as Luther and Tyndale	6, 359/ 29
out with folly so	<b>far</b>	from himself, that in	6, 363/ 17
toward them withdrawn, so	<b>far</b>	forth that he could	6, 367/ 31
city. And finally so	<b>far</b>	went it forward that	6, 369/ 13
great cities, is so	<b>far</b>	forth grown that finally	6, 369/ 33
that went therein so	<b>far</b>	, and especially in such	6, 373/ 6
we see people so	<b>far</b>	fallen from God that	6, 374/ 8
were the things so	<b>far</b>	out of all frame	6, 378/ 12
seem right honest and	<b>far</b>	from his manner of	6, 378/ 17
his own handwriting so	<b>far</b>	forth come to light	6, 379/ 22
writeth in this manner	<b>far</b>	other wise. For he	6, 380/ 33
them, yet undone, so	<b>far</b>	forth worketh to his	6, 382/ 20
it too, yet fall	<b>far</b>	from all hope thereof	6, 388/ 29
only; and that so	<b>far</b>	forth that it appeareth	6, 393/ 7
this matter to be	<b>far</b>	other than ye said	6, 395/ 6
sect of Luther, as	<b>far</b>	as ye knew and	6, 395/ 8
to be verified in	<b>far</b>	the most part of	6, 395/ 18
that had liefer travel	<b>far</b>	off and sell for	6, 398/ 2
surely it is so	<b>far</b>	against all holy scripture	6, 402/ 25
scripture well understood, so	<b>far</b>	against all natural reason	6, 402/ 26
and that Christ so	<b>far</b>	abhorred all such violence	6, 406/ 13
sufferance and patience, so	<b>far</b>	forth that folk thought	6, 406/ 18
to prosper and so	<b>far</b>	forth to proceed, that	6, 413/ 34
defend each other from	<b>far</b>	the more peril and	6, 415/ 19
pulled up, there shall	<b>far</b>	the fewer have lust	6, 416/ 8
For they be so	<b>far</b>	waxen crooked that seldom	6, 417/ 5
which have taught us	<b>far</b>	the contrary. For they	6, 421/ 4
we believe. And so	<b>far</b>	forth abide they thereby	6, 421/ 6
to long to seem	<b>far</b>	better learned than they	6, 423/ 33
also in many things	<b>far</b>	passed his master, running	6, 424/ 29
and simple souls so	<b>far</b>	into wrong ways, that	6, 426/ 32
and Sapphira for a	<b>far</b>	smaller matter, that is	6, 429/ 6
to make, besides the	<b>far</b>	passing spiritual hurts that	6, 430/ 17
lade us with a	<b>fardel</b>	full of men's laws	6, 105/ 15
sat, did lay great	<b>fardels</b>	and fast bound them	6, 104/ 27
as heartily well to	<b>fare</b>	as you would all	6, 27/ 27
for help, and so	<b>fare</b>	like necromancers that put	6, 55/ 6
with her masters, and	<b>fare</b>	sometimes as she were	6, 131/ 26
I ween ye will	<b>fare</b>	by reason as one	6, 176/ 27
did. Ye would rather	<b>fare</b>	like another, that when	6, 234/ 8

saw priest or clerk	<b>fare</b>	the better therefor, or	6, 234/ 27
on our own, and	<b>fare</b>	as Aesop saith in	6, 295/ 35
show us. But we	<b>fare</b>	as do the ravens	6, 296/ 22
we be like to	<b>fare</b>	much the worse for	6, 392/ 16
that guise began, they	<b>fare</b>	as did once an	6, 412/ 23
say she lived and	<b>fared</b>	well and was a	6, 88/ 4
without faith. For it	<b>fared</b>	by them as it	6, 252/ 22
by them as it	<b>fareth</b>	now by us, that	6, 252/ 22
few all the world	<b>fareth</b>	the better, and is	6, 298/ 25
for malice that he	<b>fareth</b>	as though he heard	6, 424/ 31
Saint Loy was a	<b>farrier</b>	, it is no great	6, 232/ 35
whereof four make a	<b>farthing</b>	; such goodly causes find	6, 51/ 17
and in what manner	<b>fashion</b>	, albeit I mistrusted not	6, 21/ 21
now we make the	<b>fashion</b>	of Christendom to seem	6, 31/ 29
superstitious demeanor and fond	<b>fashion</b>	of jugglery. Nor the	6, 56/ 9
meditation a form and	<b>fashion</b>	thereof in his heart	6, 56/ 21
in such manner and	<b>fashion</b>	that it cannot be	6, 74/ 15
to feign, and the	<b>fashion</b>	itself too strange for	6, 93/ 36
worship him in that	<b>fashion</b>	that they call latria	6, 98/ 3
one. So that whatsoever	<b>fashion</b>	of worshipping of latria	6, 98/ 8
yet some shape and	<b>fashion</b>	after man -- but	6, 98/ 11
themselves in as religious	<b>fashion</b>	and as fervent affection	6, 99/ 11
people speak of this	<b>fashion</b>	in their pains and	6, 99/ 25
the very strange familiar	<b>fashion</b>	thereof may to good	6, 138/ 16
many things of another	<b>fashion</b>	. And for all that	6, 138/ 26
the day, manner, and	<b>fashion</b>	of the final judgment	6, 146/ 16
faith in one constant	<b>fashion</b>	derived from the beginning	6, 200/ 8
third is the superstitious	<b>fashion</b>	of worship with desire	6, 230/ 5
none offence in such	<b>fashion</b>	to offer up a	6, 234/ 30
thing of such a	<b>fashion</b>	that it would be	6, 241/ 23
is in the superstitious	<b>fashion</b>	that their own folly	6, 258/ 14
also forasmuch as that	<b>fashion</b>	were in a civil	6, 263/ 30
place that form and	<b>fashion</b>	of judgment that may	6, 264/ 1
it was a favorable	<b>fashion</b>	of abjuration, and so	6, 279/ 11
read still in that	<b>fashion</b>	?" "Nay, in good faith	6, 287/ 24
but nothing of such	<b>fashion</b>	. For ye shall understand	6, 314/ 22
not always of one	<b>fashion</b>	; but sometimes as God	6, 336/ 21
from all face and	<b>fashion</b>	of Christendom into a	6, 370/ 3
yet was their outward	<b>fashion</b>	of living so honest	6, 374/ 31
some spiritual form and	<b>fashion</b>	of their Christian living	6, 375/ 1
time by leisure to	<b>fashion</b>	and frame them better	6, 378/ 29
little fruit in that	<b>fashion</b>	. For first, whereas they	6, 416/ 13
this realm after the	<b>fashion</b>	of Switzerland or Saxony	6, 427/ 29
wretches so many diverse	<b>fashions</b>	of exquisite cruelties that	6, 372/ 3



could not consume gold	<b>fast</b>	enough, the gilding of	6, 51/ 7
reckon so sure and	<b>fast</b>	, and therewith so plain	6, 62/ 15
of the faith, lean	<b>fast</b>	unto belief for any	6, 95/ 26
lay great fardels and	<b>fast</b>	bound them on other	6, 104/ 28
then so full and	<b>fast</b>	a purpose of perpetual	6, 151/ 5
hand, and hold that	<b>fast</b>	and search the way	6, 152/ 22
and a gloss as	<b>fast</b>	for yours as ye	6, 156/ 14
albeit ye be now	<b>fast</b>	and sure in the	6, 156/ 27
one and hold it	<b>fast</b>	, doubting nothing but God	6, 158/ 18
to that man as	<b>fast</b>	as ye could?" "Very	6, 159/ 32
them flock together so	<b>fast</b>	, that they should soon	6, 190/ 6
themselves so sure and	<b>fast</b>	, that they perceive well	6, 196/ 17
But they shall as	<b>fast</b>	confirm the worship of	6, 199/ 32
last to call as	<b>fast</b>	for help unto the	6, 233/ 35
standing still sure and	<b>fast</b>	, we shall see somewhat	6, 239/ 22
to the giving of	<b>fast</b>	and firm credence to	6, 254/ 34
in their hands made	<b>fast</b>	upon long steels and	6, 275/ 7
faith, they wondered as	<b>fast</b>	thereon as though they	6, 297/ 11
Christ in their former,	<b>fast</b>	confirmed faith, from which	6, 355/ 18
and a cord tied	<b>fast</b>	unto his privy members	6, 371/ 4
belief and faith stand	<b>fast</b>	) be quite absorbed and	6, 389/ 20
scripture in Bedlam as	<b>fast</b>	as they both in	6, 433/ 17
teach us vice as	<b>fast</b>	as ever the other	6, 434/ 7
and preached, but also	<b>fasted</b>	, watched, prayed and wore	6, 44/ 14
in some places sung	<b>faster</b>	than I can say	6, 258/ 37
should sing matins no	<b>faster</b>	than ye say them	6, 259/ 2
them in, and no	<b>faster</b>	." "Surely," quoth I, "for	6, 302/ 32
make him run the	<b>faster</b>	forward in virtue because	6, 401/ 12
images, goodly song, fleshly	<b>fasting</b>	, and all the rabble	6, 43/ 29
in mockage. And the	<b>fasting</b>	which they set at	6, 44/ 17
not them to watching,	<b>fasting</b>	, praying, preaching, walking, hunger	6, 106/ 15
cast off prayer and	<b>fasting</b>	, and all such goodly	6, 348/ 13
else. For as for	<b>fasting</b>	, prayer, and such other	6, 368/ 26
contempt of prayer and	<b>fasting</b>	and of all good	6, 378/ 26
good works -- alms,	<b>fasting</b>	or any such other	6, 381/ 27
they live so virtuously,	<b>fasting</b>	and giving their good	6, 421/ 16
virtue had in honor,	<b>fasting</b>	, prayer, and alms had	6, 433/ 23
their fathers' souls, contemning	<b>fasting</b>	days, setting at naught	6, 433/ 32
and bishops among them,	<b>fastings</b>	, vigils kept, the Sundays	6, 190/ 19
wife as himself affirmed	<b>fastly</b>	no, then he looked	6, 86/ 27
once firmly had, and	<b>fastly</b>	for undoubted truths presupposed	6, 127/ 16
was very sure and	<b>fastly</b>	confirmed the holy apostle	6, 223/ 30
people, so many years	<b>fastly</b>	confirmed in faith, because	6, 340/ 6
be given to our	<b>father</b>	and mother, to princes	6, 48/ 24

our advocate before the	<b>Father</b>	; but over this, it	6, 52/ 10
unsure of his own	<b>father</b>	if he believe no	6, 63/ 28
the knowledge of the	<b>father</b>	alone therefore among our	6, 63/ 32
was first by the	<b>Father</b>	begotten, and after, the	6, 75/ 7
Holy Ghost by the	<b>Father</b>	and the Son; after	6, 75/ 7
I have heard my	<b>father</b>	tell of a beggar	6, 86/ 2
talking once with my	<b>father</b>	, when she heard say	6, 92/ 16
in the seers, her	<b>father</b>	and mother right honorable	6, 93/ 33
forthwith, for aught her	<b>father</b>	could do, forsook the	6, 94/ 3
and advocate before his	<b>Father</b>	, and may help us	6, 97/ 5
above, descending from the	<b>Father</b>	of lights." And surely	6, 97/ 20
the good Scottish frere	<b>Father</b>	Donald, whom I reckon	6, 100/ 11
of the Trinity, the	<b>Father</b>	, the Son, and the	6, 111/ 22
saith also that his	<b>Father</b>	and he should send	6, 115/ 27
E9galitE9 with his	<b>Father</b>	may well and sufficiently	6, 137/ 3
be less than his	<b>Father</b>	, to fall into the	6, 137/ 5
equal substance with his	<b>Father</b>	, he shall well perceive	6, 137/ 9
been better for our	<b>father</b>	Adam and us all	6, 140/ 2
faith delivered to the	<b>father</b>	, went by the mouth	6, 140/ 29
to thee, but my	<b>Father</b>	that is in heaven	6, 143/ 25
and equality with his	<b>Father</b>	, as our Savior himself	6, 145/ 2
and equal with his	<b>Father</b>	and with the Holy	6, 147/ 17
is less than his	<b>Father</b>	, and in another place	6, 155/ 26
that he and his	<b>Father</b>	be all one, which	6, 155/ 26
a gloss, that his	<b>Father</b>	and he were one	6, 156/ 2
which he prayed his	<b>Father</b>	, saying, "As thou and	6, 156/ 4
I have heard my	<b>father</b>	merrily say every man	6, 158/ 28
not equal with his	<b>Father</b>	, some seeming as plainly	6, 159/ 10
Hear him," said the	<b>Father</b>	at the time of	6, 163/ 3
his church as his	<b>Father</b>	bade us hear him	6, 163/ 31
church. For as his	<b>Father</b>	said of himself, "Hear	6, 164/ 34
Holy Spirit of his	<b>Father</b>	in heaven. "And surely	6, 166/ 6
Savior Christ with his	<b>Father</b>	? For if the contrary	6, 171/ 5
places. As where the	<b>Father</b>	of heaven saith unto	6, 173/ 13
have heard of my	<b>Father</b>	I have made known	6, 177/ 28
Holy Ghost, whom my	<b>Father</b>	shall send in my	6, 178/ 2
saith also that his	<b>Father</b>	is in him and	6, 178/ 35
he is in his	<b>Father</b>	, and that his Father	6, 178/ 35
Father, and that his	<b>Father</b>	and he be both	6, 178/ 35
deny him before my	<b>Father</b>	in heaven." And holy	6, 191/ 1
very vine, and my	<b>Father</b>	is a gardener. I	6, 194/ 9
me no fruit my	<b>Father</b>	taketh it away. And	6, 194/ 11
another. And though the	<b>Father</b>	hath given all the	6, 214/ 30
lack, considering that our	<b>Father</b>	in heaven provideth meat	6, 233/ 16

by God? Was his	<b>father</b>	and all his friends	6, 253/ 6
I think his own	<b>father</b>	neither if he had	6, 277/ 21
the curse of his	<b>father</b>	Noe for that he	6, 297/ 31
secret members of his	<b>father</b>	, that of adventure lay	6, 297/ 32
of one, as the	<b>father</b>	of ten children is	6, 305/ 25
ten children is the	<b>father</b>	of one, if the	6, 305/ 25
own faults, as my	<b>father</b>	saith that we be	6, 313/ 22
had taught both his	<b>father</b>	and him. And I	6, 328/ 11
own brother, his own	<b>father</b>	, and himself, being thereto	6, 329/ 4
fear. Now was the	<b>father</b>	dead, and other could	6, 329/ 5
far as our first	<b>father</b>	Adam, and show us	6, 332/ 30
good reason as the	<b>father</b>	doth by his discretion	6, 344/ 10
neither worship nor serve	<b>father</b>	nor mother, master nor	6, 358/ 33
words, "The most benign	<b>father</b>	most mildly made answer	6, 364/ 6
of this most benign	<b>father</b>	which, under the visor	6, 364/ 30
after to put the	<b>father</b>	, the mother, the fair	6, 371/ 24
fire to roast, the	<b>father</b>	and mother looking on	6, 371/ 28
twain, when the silly	<b>father</b>	had not one left	6, 371/ 31
would say to the	<b>father</b>	and the mother, "Ah	6, 371/ 34
Holy Ghost and the	<b>Father</b>	himself, and utterly against	6, 376/ 33
once an old sage	<b>father</b>	fool in Kent, at	6, 412/ 24
up one good old	<b>father</b>	and said, "Ye Masters	6, 413/ 4
hath hurt it, good	<b>father</b>	?" quoth these gentlemen. "By	6, 413/ 9
hurt the haven, good	<b>father</b>	?" quoth they. "Nay, by	6, 413/ 12
glorious kingdom to his	<b>Father</b>	of all the saved	6, 435/ 18
people from our former	<b>father</b>	Adam to the last	6, 435/ 19
everlasting day with his	<b>Father</b>	, himself, and the Holy	6, 435/ 21
Lempster in the king's	<b>father's</b>	days where the prior	6, 87/ 11
that had defouled his	<b>father's</b>	wife, to the punishment	6, 429/ 16
leave them orphans as	<b>fatherless</b>	children, but will come	6, 177/ 22
a good monition and	<b>fatherly</b>	counsel to use it	6, 341/ 18
and in what benign,	<b>fatherly</b>	manner and liberal also	6, 416/ 31
all the old holy	<b>fathers</b>	, in that they cause	6, 31/ 19
that the old holy	<b>fathers</b>	used only to dispute	6, 31/ 21
of the old holy	<b>fathers</b>	and now saints in	6, 38/ 7
since that the holy	<b>fathers</b>	before us did --	6, 56/ 29
comments of old holy	<b>fathers</b>	. And yet ere he	6, 127/ 11
have the old holy	<b>fathers</b>	also for his guides	6, 152/ 23
all the old holy	<b>fathers</b>	at naught), that fellow	6, 152/ 31
than all the old	<b>fathers</b>	, if they make a	6, 167/ 23
of the old holy	<b>fathers</b>	. Nor that we speak	6, 169/ 31
second, if the old	<b>fathers</b>	took the scriptures one	6, 171/ 17
thus the old holy	<b>fathers</b>	did in the point	6, 172/ 8
so many great cunning	<b>fathers</b>	and holy saints as	6, 304/ 4

against the old holy	<b>fathers</b>	and cunning doctors and	6, 305/ 12
see that the good	<b>fathers</b>	which gave their advice	6, 311/ 12
of many old holy	<b>fathers</b>	have endured so long	6, 347/ 3
virtuous, wise, and cunning	<b>fathers</b>	as have been in	6, 350/ 23
of the old holy	<b>fathers</b>	, the laws and canons	6, 366/ 29
consent of the holy	<b>fathers</b>	, interpreters of holy scripture	6, 367/ 3
all the old holy	<b>fathers</b>	of so many years	6, 367/ 18
the sight of the	<b>fathers</b>	. And to extort the	6, 370/ 33
the sight of their	<b>fathers</b>	, they were reckoned for	6, 371/ 15
would. "All the old	<b>fathers</b>	that wrote against Pelagius	6, 396/ 7
Jerome and other virtuous	<b>fathers</b>	have in other places	6, 409/ 16
holily speak these godly	<b>fathers</b>	of Luther's sect, laboring	6, 412/ 3
or Janizaries as their	<b>fathers</b>	were, and may be	6, 416/ 19
Chrysostom, with many old	<b>fathers</b>	and holy doctors, which	6, 420/ 15
as were those good	<b>fathers</b>	. For either is his	6, 420/ 29
believed like those holy	<b>fathers</b>	, which have taught us	6, 421/ 4
souls of those holy	<b>fathers</b>	, of whose cunning, virtue	6, 421/ 10
been so many holy	<b>fathers</b>	, so many cunning doctors	6, 421/ 32
contrary. "Of those holy	<b>fathers</b>	of our faith, whom	6, 422/ 3
of our old holy	<b>fathers</b>	(whereof the world hath	6, 422/ 28
say that these holy	<b>fathers</b>	held on his side	6, 425/ 20
Jerome, and other holy	<b>fathers</b>	have been wont to	6, 428/ 28
than the old holy	<b>fathers</b>	did in their time	6, 430/ 10
than did the old	<b>fathers</b>	and holy doctors and	6, 431/ 10
by the old holy	<b>fathers</b>	that, if I had	6, 432/ 28
that all those holy	<b>fathers</b>	never understood the scripture	6, 434/ 5
force of the old	<b>fathers'</b>	glosses and with dispraise	6, 9/ 4
force of the old	<b>fathers'</b>	glosses, and with dispraise	6, 122/ 4
force of the old	<b>fathers'</b>	interpretations, or any other	6, 122/ 20
old cunning and blessed	<b>fathers'</b>	interpretations, or else lean	6, 123/ 16
to pray for their	<b>fathers'</b>	souls, contemning fasting days	6, 433/ 31
sir, no. Io graund	<b>fatige</b>	a credere in dio	6, 234/ 13
Chapter The messenger findeth	<b>fault</b>	with the clergy in	6, 15/ 33
therein far from the	<b>fault</b>	that is imputed to	6, 16/ 18
but blame laid and	<b>fault</b>	found with things nothing	6, 28/ 32
Paul and find a	<b>fault</b>	in Saint John's Gospel	6, 30/ 9
let them lay his	<b>fault</b>	to his charge; what	6, 30/ 16
they will not, the	<b>fault</b>	is their own sloth	6, 113/ 32
I said, our own	<b>fault</b>	and folly it is	6, 114/ 27
that there is some	<b>fault</b>	either in the translator	6, 127/ 30
not amend any damnable	<b>fault</b>	?" "Yes," quoth he. "Is	6, 165/ 7
not amend by his	<b>fault</b>	, showed him before two	6, 202/ 16
it is no great	<b>fault</b>	to pray to him	6, 232/ 36
worse by their own	<b>fault</b>	, for the coming of	6, 236/ 19

we therefore find a	<b>fault</b>	with every man's prayer	6, 237/ 1
a vice and some	<b>fault</b>	to be in the	6, 259/ 8
it a much more	<b>fault</b>	to be therein reckless	6, 259/ 11
the more, since that	<b>fault</b>	ye find now is	6, 262/ 26
side only falleth the	<b>fault</b>	and peril that ye	6, 264/ 5
better were it the	<b>fault</b>	to be acquitted, than	6, 265/ 26
judgment to acknowledge his	<b>fault</b>	and be corrected therefor	6, 266/ 10
the acknowledging of his	<b>fault</b>	. For surely that man	6, 269/ 37
the church, acknowledging his	<b>fault</b>	and ready to abjure	6, 271/ 8
as clearly as his	<b>fault</b>	was proved, and by	6, 271/ 25
he falsely confess a	<b>fault</b>	in himself for the	6, 272/ 14
without confessing of the	<b>fault</b>	. For if they had	6, 276/ 28
would blow abroad any	<b>fault</b>	of unlawful favor found	6, 277/ 12
humble acknowledging of the	<b>fault</b>	, can the church reckon	6, 278/ 8
refuseth to confess his	<b>fault</b>	, that lieth falsely still	6, 278/ 9
in denial of his	<b>fault</b>	and false defense of	6, 279/ 5
be reckoned of his	<b>fault</b>	penitent, and unto penance	6, 279/ 6
the confession of his	<b>fault</b>	. And I think verily	6, 279/ 10
shame to confess his	<b>fault</b>	. "The Sixth Chapter The	6, 279/ 18
were accused of a	<b>fault</b>	that were true indeed	6, 281/ 1
to wit, his secret	<b>fault</b>	openly before men whereof	6, 281/ 7
Joshua to confess his	<b>fault</b>	openly and give glory	6, 283/ 7
hide or cover his	<b>fault</b>	by any cautel, after	6, 284/ 2
himself, and all the	<b>fault</b>	that he findeth in	6, 292/ 6
quoth your friend, "no	<b>fault</b>	in his apostasy?" "No	6, 292/ 8
quoth your friend, "no	<b>fault</b>	in that the frere's	6, 292/ 10
Chapter The messenger findeth	<b>fault</b>	with the clergy in	6, 293/ 13
there findeth no such	<b>fault</b>	therein. Wherefore either our	6, 294/ 3
as I said, the	<b>fault</b>	is not in the	6, 294/ 26
which ye find most	<b>fault</b>	, that is to wit	6, 295/ 19
chastity. Wherewith whoso findeth	<b>fault</b>	, blamed not only the	6, 311/ 28
therein far from the	<b>fault</b>	that is imputed to	6, 314/ 8
wherein they found no	<b>fault</b>	nor any law that	6, 317/ 20
they never found other	<b>fault</b>	but because they were	6, 317/ 31
their own folly and	<b>fault</b>	, may come to some	6, 339/ 15
wise man find a	<b>fault</b>	therein. Ye spoke right	6, 342/ 16
time pass, except the	<b>fault</b>	be found in ourselves	6, 344/ 29
some, rather, the contrary	<b>fault</b>	; that not only the	6, 350/ 8
therewith findeth Tyndale no	<b>fault</b>	in the bishops. For	6, 350/ 11
mischief, from the first	<b>fault</b>	to the last, that	6, 377/ 13
death, and yet, for	<b>fault</b>	of charity, not sufficient	6, 385/ 32
sorrow at heart for	<b>fault</b>	of good works, if	6, 392/ 13
not be for their	<b>fault</b>	so soon cast clean	6, 401/ 25
punished as any other	<b>fault</b>	, since there is no	6, 407/ 16

since there is no	<b>fault</b>	that more offendeth God	6, 407/ 16
For at the first	<b>fault</b>	, he is abjured, forsweareth	6, 410/ 15
such penance for his	<b>fault</b>	as the bishop assigneth	6, 410/ 16
and some laying the	<b>fault</b>	to Goodwin Sands; some	6, 412/ 34
ungracious deeds lay the	<b>fault</b>	in God, taking away	6, 428/ 2
book was not only	<b>faultless</b>	, but also very well	6, 28/ 26
detected utterly clean and	<b>faultless</b>	, yet if it were	6, 36/ 23
be acquitted, than the	<b>faultless</b>	to be punished." "It	6, 265/ 27
the man had been	<b>faultless</b>	indeed, yet were the	6, 277/ 18
seen, and thereto as	<b>faultless</b>	for aught that any	6, 317/ 25
if he found it	<b>faultless</b>	, and also of reason	6, 340/ 35
anything speak of the	<b>faults</b>	of the clergy. And	6, 28/ 19
to prove that such	<b>faults</b>	(as were at Paul's	6, 28/ 28
men say) were no	<b>faults</b>	at all, if they	6, 28/ 31
so many follies and	<b>faults</b>	therein, and so much	6, 203/ 28
out for their obstinate	<b>faults</b>	, yet since it appeareth	6, 208/ 5
surely if men's old	<b>faults</b>	were still their infamy	6, 283/ 13
quoth your friend, "what	<b>faults</b>	were there in it	6, 285/ 18
he said that the	<b>faults</b>	might be by some	6, 293/ 1
we go thereto, the	<b>faults</b>	be, as ye see	6, 293/ 4
as though their own	<b>faults</b>	were too few, charge	6, 295/ 3
he putteth other folks'	<b>faults</b>	, and therein he tooteth	6, 296/ 3
ready to find others'	<b>faults</b>	than to mend their	6, 296/ 11
to look on their	<b>faults</b>	, but for us were	6, 297/ 23
very many naught, whose	<b>faults</b>	be neither the faults	6, 298/ 12
faults be neither the	<b>faults</b>	of the temporalty nor	6, 298/ 13
case with our own	<b>faults</b>	, as my father saith	6, 313/ 22
bag with other folks	<b>faults</b>	cast at our back	6, 313/ 34
that beareth our own	<b>faults</b>	, cast it once before	6, 313/ 35
look on our own	<b>faults</b>	another while. And I	6, 313/ 36
made it or the	<b>faults</b>	such and so many	6, 341/ 1
may read the priests'	<b>faults</b>	, which was, they say	6, 345/ 20
them that touch the	<b>faults</b>	of the bad, nor	6, 346/ 35
only talking of their	<b>faults</b>	they would banish the	6, 347/ 1
the gathering of our	<b>faults</b>	to mind, nor pondering	6, 352/ 7
blame of his own	<b>faults</b>	-- that is to	6, 403/ 6
lay both their own	<b>faults</b>	, and the devil's too	6, 405/ 9
they find a man	<b>faulty</b>	, let them lay his	6, 30/ 16
he were infected and	<b>faulty</b>	in these heresies, he	6, 36/ 19
court that he was	<b>faulty</b>	therein, albeit in such	6, 36/ 25
that he was judged	<b>faulty</b>	, although ye had ever	6, 260/ 11
die therefor confess himself	<b>faulty</b>	, but always stood still	6, 271/ 26
but that he was	<b>faulty</b>	of things which he	6, 278/ 32
such as be found	<b>faulty</b>	. Whereof many be set	6, 317/ 17

it where it were	<b>faulty</b>	, but if the man	6, 340/ 36
as should be found	<b>faulty</b>	thereof, and by the	6, 410/ 5
were a man found	<b>faulty</b>	therein, whom the people	6, 417/ 9
that made Arius, Pelagius,	<b>Faustus</b>	, Manichaeus, Donatus, Eluidius and	6, 153/ 4
people, as did Arius,	<b>Faustus</b>	, Pelagius, and divers other	6, 423/ 23
did the man marvelous	<b>favor</b>	, and almost more than	6, 14/ 34
had (for any sinister	<b>favor</b>	borne toward the wrong	6, 22/ 9
you of your special	<b>favor</b>	and affection toward me	6, 26/ 29
my mind the greatest	<b>favor</b>	, and used toward him	6, 36/ 30
special assistance of his	<b>favor</b>	and grace. But now	6, 47/ 10
cause why she should	<b>favor</b>	the one before the	6, 52/ 24
clergy is glad to	<b>favor</b>	these ways and to	6, 53/ 1
give them cause to	<b>favor</b>	this way and it	6, 53/ 31
for to win first	<b>favor</b>	and after money. And	6, 88/ 25
affections, their inward secret	<b>favor</b>	toward themselves covered and	6, 122/ 32
church nor in God's	<b>favor</b>	while he is good	6, 195/ 6
the time in God's	<b>favor</b>	. For God blameth nor	6, 197/ 29
and out of God's	<b>favor</b>	. Christ himself said to	6, 205/ 16
carnal love and fleshly	<b>favor</b>	towards his kin --	6, 212/ 4
as he hath in	<b>favor</b>	. He will disdain once	6, 215/ 19
was in his special	<b>favor</b>	, though he were yet	6, 215/ 33
him more mercy and	<b>favor</b>	showed than if himself	6, 216/ 12
man's blessedness and the	<b>favor</b>	in which he standeth	6, 220/ 24
boldness of God's further	<b>favor</b>	and sufferance. Whereof they	6, 252/ 31
the church, in the	<b>favor</b>	of any man condemned	6, 255/ 29
for pity to the	<b>favor</b>	of the man, and	6, 256/ 10
and after to the	<b>favor</b>	of the matters that	6, 256/ 10
rigor and the less	<b>favor</b>	. And this thing will	6, 261/ 15
whereby there may percase	<b>favor</b>	, hatred, hope, or dread	6, 262/ 18
he was denied any	<b>favor</b>	that the law would	6, 264/ 32
who for his tender	<b>favor</b>	borne to the university	6, 268/ 17
Forsooth," quoth I, "great	<b>favor</b>	had he, and as	6, 269/ 32
did the man marvelous	<b>favor</b>	, and almost more than	6, 270/ 33
judges fain of their	<b>favor</b>	to give him, with	6, 271/ 13
him therein no such	<b>favor</b>	as ye speak of	6, 276/ 26
had therein no such	<b>favor</b>	as ye would make	6, 276/ 37
no wrong, albeit no	<b>favor</b>	had been showed him	6, 277/ 2
judges showed him such	<b>favor</b>	, I fear me lest	6, 277/ 4
very near wrong, the	<b>favor</b>	appearing to be showed	6, 277/ 6
way the law for	<b>favor</b>	so far stretched forth	6, 277/ 7
any fault of unlawful	<b>favor</b>	found in them." "Ah	6, 277/ 12
any point of their	<b>favor</b>	. "Well taken of you	6, 277/ 14
they showed him great	<b>favor</b>	in that they received	6, 279/ 9
grace" into this word "	<b>favor</b>	"; whereas every favor is	6, 290/ 18

word "favor"; whereas every	<b>favor</b>	is not grace in	6, 290/ 18
English for in some	<b>favor</b>	is there little grace	6, 290/ 19
things framed for the	<b>favor</b>	of divers other heresies	6, 330/ 17
recovery of their gods'	<b>favor</b>	. Is it not, then	6, 375/ 28
with all those that	<b>favor</b>	and set forth his	6, 376/ 30
that such as here	<b>favor</b>	and follow his sect	6, 378/ 16
and keep themselves in	<b>favor</b>	, till they may find	6, 378/ 29
in good opinion and	<b>favor</b>	of many good simple	6, 379/ 9
deeds, for the blind	<b>favor</b>	that we bear toward	6, 380/ 27
received again into the	<b>favor</b>	and suffrages of Christ's	6, 410/ 18
more in estimation and	<b>favor</b>	about the great Turk	6, 416/ 20
themselves deceived, withdraw their	<b>favor</b>	and affection from such	6, 418/ 4
or fall into the	<b>favor</b>	of Luther's sect for	6, 418/ 5
or to bear any	<b>favor</b>	to his sect while	6, 424/ 18
wherewith such folk as	<b>favor</b>	them would fain defame	6, 430/ 13
folk fall to the	<b>favor</b>	of their like? And	6, 433/ 2
verily it was a	<b>favorable</b>	fashion of abjuration, and	6, 279/ 11
with his mouth he	<b>favor</b>	still indeed them and	6, 256/ 29
instead of punishment, entreated,	<b>favor</b>	, and by fair words	6, 416/ 11
side and were a	<b>favorer</b>	of that faction." "Nay	6, 94/ 29
think that though the	<b>favorers</b>	of a sect of	6, 331/ 16
communication, perceived to be	<b>favorers</b>	of that ungracious sect	6, 418/ 23
to cease, and the	<b>favorers</b>	of those factions to	6, 435/ 22
reverence, since he specially	<b>favoreth</b>	their persons, and needeth	6, 223/ 2
there touched the superstitious	<b>fear</b>	and scrupulosity that the	6, 14/ 9
their authority. And the	<b>fear</b>	lest this thing should	6, 29/ 8
And when that for	<b>fear</b>	of bodily harm with	6, 29/ 28
enough thereof? I rather	<b>fear</b>	me that because he	6, 42/ 30
rigorous answer put in	<b>fear</b>	of worse -- of	6, 43/ 5
give me cause to	<b>fear</b>	that he hath of	6, 56/ 27
sight, I should, I	<b>fear</b>	me, very feebly satisfy	6, 64/ 13
faction." "Nay," quoth I, "	<b>fear</b>	not that hardly; for	6, 94/ 30
live in dread and	<b>fear</b>	of the devil's subtle	6, 127/ 1
do well. Howbeit I	<b>fear</b>	me that we were	6, 128/ 17
here is no such	<b>fear</b>	. Tell me therefore whereby	6, 180/ 27
with their body for	<b>fear</b>	and thought the contrary	6, 190/ 34
be cut off for	<b>fear</b>	of corruption of the	6, 193/ 35
that body, or for	<b>fear</b>	of corrupting the remnant	6, 194/ 6
if they be for	<b>fear</b>	of infection cut off	6, 205/ 28
the contrary side, for	<b>fear</b>	of being perceived. Also	6, 208/ 26
he deny it for	<b>fear</b>	?" "Nay," quoth he. "But	6, 208/ 28
hiding their intents for	<b>fear</b>	, as they that against	6, 208/ 35
yet not only for	<b>fear</b>	of increase of his	6, 212/ 2
do but devise that	<b>fear</b>	to have some cloak	6, 232/ 24



of mind for any	<b>fear</b>	of lack, considering that	6, 233/ 15
speak of them for	<b>fear</b>	of persecution." "If they	6, 242/ 19
to the lack of	<b>fear</b>	in the credence of	6, 252/ 30
there touched the superstitious	<b>fear</b>	and scrupulosity that the	6, 255/ 9
but of infirmity, for	<b>fear</b>	and faint heart. And	6, 256/ 31
weariness of that superstitious	<b>fear</b>	and servile dread, he	6, 257/ 30
perilous, not only for	<b>fear</b>	of subornation and false	6, 265/ 31
that there was no	<b>fear</b>	of conspiring together in	6, 272/ 22
him such favor, I	<b>fear</b>	me lest I should	6, 277/ 4
is that all the	<b>fear</b>	that he findeth in	6, 292/ 5
cause as methinketh to	<b>fear</b>	lest men should reckon	6, 292/ 19
think, many better." "I	<b>fear</b>	me," quoth your friend	6, 298/ 18
he shall need to	<b>fear</b>	no such pride, but	6, 300/ 34
began to fall in	<b>fear</b>	of worldly shame: it	6, 327/ 3
either in pain or	<b>fear</b>	. Now was the father	6, 329/ 5
Which maketh them to	<b>fear</b>	lest such men desire	6, 332/ 6
take fruit thereby. Which	<b>fear</b>	, I promise you, nothing	6, 332/ 9
putteth good folk in	<b>fear</b>	to suffer the scripture	6, 333/ 15
said before, the special	<b>fear</b>	in this matter is	6, 335/ 11
if we should for	<b>fear</b>	of heretics that might	6, 339/ 3
we should, for like	<b>fear</b>	, be fain to keep	6, 339/ 5
and tremble for the	<b>fear</b>	of God. And that	6, 386/ 12
doth, except for the	<b>fear</b>	of temporal laws of	6, 403/ 29
orders among men, with	<b>fear</b>	of punishment once taken	6, 405/ 25
of the temporalty. "The	<b>fear</b>	of these outrages and	6, 406/ 4
them with force and	<b>fear</b>	them with bodily punishment	6, 409/ 15
of their frailty, for	<b>fear</b>	of worldly grief and	6, 414/ 15
brought home again, I	<b>fear</b>	me then that you	6, 416/ 12
see not so great	<b>fear</b>	that either folk shall	6, 418/ 2
naught that for any	<b>fear</b>	forsaketh it. For he	6, 420/ 31
care of heaven, all	<b>fear</b>	of hell, all cause	6, 428/ 6
yet, as it is	<b>feared</b>	, not well and truly	6, 29/ 5
the thing that ye	<b>feared</b>	lest ye had wrong	6, 120/ 4
were haply to be	<b>feared</b>	lest we fall in	6, 163/ 9
one that in earnest	<b>feared</b>	the stone -- he	6, 229/ 7
Saint Paul had nothing	<b>feared</b>	nor forbade but lest	6, 307/ 2
it is to be	<b>feared</b>	that many of them	6, 372/ 7
saith also that he	<b>feareth</b>	lest Frere Jerome shall	6, 292/ 3
than you hear." "And	<b>feareth</b>	he," quoth your friend	6, 292/ 14
I promise you, nothing	<b>feareth</b>	me; but that whosoever	6, 332/ 10
I marvel why Tyndale	<b>feareth</b>	so little but if	6, 425/ 32
as I say, very	<b>fearful</b>	and scrupulous; and began	6, 257/ 16
his church, to the	<b>fearful</b>	example of all such	6, 429/ 11
into the English tongue,	<b>fearing</b>	men with fire as	6, 29/ 14

that ye, peradventure, somewhat	<b>fearing</b>	the same, did of	6, 34/ 31
scripture is a whole	<b>feast</b>	of so much diverse	6, 343/ 14
that he hateth the	<b>feast</b>	of the holy cross	6, 360/ 8
holy cross and the	<b>feast</b>	of Corpus Christi. "He	6, 360/ 9
more. "Item, of all	<b>feasts</b>	he saith that he	6, 360/ 8
mouths catcheth many new	<b>feathers</b>	; which, when they be	6, 324/ 36
they found properly witted,	<b>featly</b>	learned, and newfangly minded	6, 269/ 27
the use of some	<b>feats</b>	; and the legs and	6, 132/ 4
daemonia, dominus autem caelos	<b>fecit</b>	" (For all the gods	6, 45/ 9
inspired that consent, "Qui	<b>fecit</b>	unanimis in domo" (Which	6, 253/ 31
in desert they were	<b>fed</b>	with manna, and their	6, 42/ 8
his sheep to be	<b>fed</b>	, he hath provided for	6, 166/ 22
infants that must be	<b>fed</b>	but with milk and	6, 333/ 5
be so far too	<b>feeble</b>	to bear over the	6, 95/ 2
likely to infect a	<b>feeble</b>	soul as the savor	6, 347/ 23
is very faint and	<b>feeble</b>	, which would, if they	6, 394/ 1
all his people so	<b>feeble</b>	of itself, and of	6, 395/ 34
to begin at the	<b>feeblest</b>	, there gathered them together	6, 369/ 15
I fear me, very	<b>feebly</b>	satisfy them. For they	6, 64/ 13
handle his client's matter	<b>feebly</b>	for the pleasure of	6, 101/ 15
spoken to Saint Peter, "	<b>Feed</b>	my sheep," was meant	6, 108/ 26
flee and thereon they	<b>feed</b>	apace. So where we	6, 296/ 25
thereof we talk and	<b>feed</b>	ourselves all day with	6, 296/ 27
which the devil inwardly	<b>feedeth</b>	them, be the only	6, 424/ 5
upon the occasion of	<b>feeding</b>	and engendering, whereof sprang	6, 140/ 7
do -- find and	<b>feel</b>	in themselves the contrary	6, 56/ 30
hear, hands and cannot	<b>feel</b>	, feet and cannot go	6, 96/ 23
of hope, whereby we	<b>feel</b>	in our pain a	6, 106/ 22
stood about him to	<b>feel</b>	and understand his proud	6, 125/ 26
miles than we may	<b>feel</b>	. How can reason --	6, 129/ 24
could no more but	<b>feel</b>	, and neither see nor	6, 213/ 10
further than he can	<b>feel</b>	. For we that prove	6, 213/ 14
hatred, but if he	<b>feel</b>	himself grudge and be	6, 216/ 3
we wrong whereof we	<b>feel</b>	harm. "But yet of	6, 262/ 13
after this life neither	<b>feel</b>	well nor ill in	6, 373/ 27
be long ere they	<b>feel</b>	it. For Luther saith	6, 377/ 19
souls shall sleep and	<b>feel</b>	neither good nor bad	6, 377/ 20
for the delight thereof,	<b>feeleth</b>	little savor in anything	6, 126/ 10
but a very faint	<b>feeling</b>	, since that the holy	6, 56/ 28
to another. And our	<b>feeling</b>	should abhor our sight	6, 129/ 22
of the body, by	<b>feeling</b>	, tasting, smelling, sight and	6, 140/ 20
master's horse with four	<b>feet</b>	could scant overtake him	6, 91/ 29
hands and cannot feel,	<b>feet</b>	and cannot go, mouth	6, 96/ 23
and the legs and	<b>feet</b>	more swift and sure	6, 132/ 4

of the false priests'	<b>feet</b>	find out the means	6, 240/ 33
a fire at his	<b>feet</b>	. "In faith," quoth he	6, 271/ 4
the print of horse	<b>feet</b>	and of men's feet	6, 274/ 18
feet and of men's	<b>feet</b>	also by a long	6, 274/ 19
print of the horse	<b>feet</b>	all this way shod	6, 274/ 23
having no cause to	<b>feign</b>	it, nor likely to	6, 71/ 36
doubt. "Yea?" quoth he. "	<b>Feign</b>	would I wit which	6, 89/ 17
herself too young to	<b>feign</b>	, and the fashion itself	6, 93/ 36
for any man to	<b>feign</b>	. And the end of	6, 94/ 1
miracles, whereof they might	<b>feign</b>	fifteen in a forenoon	6, 241/ 18
witted men devise and	<b>feign</b>	a thing of such	6, 241/ 23
likely," quoth I, "to	<b>feign</b>	and lie: that company	6, 242/ 5
much to do as	<b>feign</b>	a miracle for their	6, 243/ 21
for heretics which falsely	<b>feign</b>	themselves to be his	6, 243/ 35
Almaine or Spain would	<b>feign</b>	himself fallen in love	6, 371/ 20
partly, lest they be	<b>feigned</b>	and untrue, partly, lest	6, 6/ 4
a multitude may be	<b>feigned</b>	; and by the author	6, 7/ 12
certainly knew some falsely	<b>feigned</b>	, yet were that no	6, 7/ 20
partly lest they be	<b>feigned</b>	and untrue, partly lest	6, 61/ 29
a multitude may be	<b>feigned</b>	, and by the author	6, 85/ 16
when we see them	<b>feigned</b>	so shamefully in the	6, 88/ 10
conclusion, because no such	<b>feigned</b>	wonders should infame God's	6, 88/ 28
miracles many be nowadays	<b>feigned</b>	, so may it be	6, 90/ 20
were (nor be) all	<b>feigned</b>	. And any being true	6, 90/ 21
days. And as for	<b>feigned</b>	miracles of which ye	6, 90/ 30
certainly knew some falsely	<b>feigned</b>	, yet were that no	6, 91/ 5
place be false and	<b>feigned</b>	, or else that miracles	6, 98/ 22
thing damnable, false, and	<b>feigned</b>	. "Wherein as much as	6, 224/ 20
some of them were	<b>feigned</b>	, yet wist I never	6, 224/ 22
some also may be	<b>feigned</b>	, may it not be	6, 238/ 20
be that those be	<b>feigned</b>	which be told to	6, 238/ 20
that miracles may be	<b>feigned</b>	. "Be it so," quoth	6, 240/ 11
that all be not	<b>feigned</b>	. And then, if you	6, 240/ 13
that miracles may be	<b>feigned</b>	, that we spoke of	6, 240/ 18
doctors and miracles falsely	<b>feigned</b>	, were there not?" "Yes	6, 240/ 21
whom were those miracles	<b>feigned</b>	?" quoth I. "Marry," quoth	6, 240/ 23
was eaten that they	<b>feigned</b>	to be eaten by	6, 240/ 34
untrue, and their miracles	<b>feigned</b>	, it is not enough	6, 241/ 9
to prove our miracles	<b>feigned</b>	let them do some	6, 241/ 14
part. "Then false and	<b>feigned</b>	miracles," quoth I, "be	6, 242/ 9
I, "if miracles be	<b>feigned</b>	ware, that among all	6, 242/ 14
church had been either	<b>feigned</b>	or done by the	6, 242/ 29
daily done is neither	<b>feigned</b>	by men nor done	6, 246/ 2
briefs and bulls were	<b>feigned</b>	that ever were supposed	6, 278/ 16

or brief might be	<b>feigned</b>	, and so some other	6, 278/ 19
Christian people be but	<b>feigned</b>	inventions, and that priests	6, 289/ 33
he would falsely have	<b>feigned</b>	such heinous things against	6, 329/ 3
the remnant be but	<b>feigned</b>	things and of none	6, 349/ 17
taketh the same false	<b>feigned</b>	lie for a ground	6, 350/ 17
orders be but a	<b>feigned</b>	invention. "Item, that every	6, 353/ 21
pity or of a	<b>feigned</b>	observance of the counsels	6, 411/ 18
and after hanged him,	<b>feigning</b>	that he hanged himself	6, 16/ 27
devise some false fellow	<b>feigning</b>	himself to come seek	6, 85/ 22
begging, no suspicion of	<b>feigning</b>	, no possibility of counterfeiting	6, 93/ 32
sometimes by beggars in	<b>feigning</b>	of false miracles. Look	6, 99/ 35
Holy Ghost fleeth from	<b>feigning</b>	). But these men whom	6, 191/ 3
and after hanged him,	<b>feigning</b>	that he hanged himself	6, 316/ 32
and the curates too,	<b>feigning</b>	that the one doth	6, 350/ 14
bishops and the curates,	<b>feigning</b>	that they should between	6, 350/ 30
or rather to the	<b>feigning</b>	of this opinion (for	6, 365/ 32
any false heretic and	<b>feigning</b>	hypocrite teaching us the	6, 422/ 2
occasion that Luther first	<b>fell</b>	to the devising of	6, 17/ 18
part among, as occasion	<b>fell</b>	in communication. In which	6, 23/ 18
unlearned men (although they	<b>fell</b>	into errors and were	6, 31/ 8
tribes of Israel ten	<b>fell</b>	clearly from him, and	6, 43/ 6
good fellow's horse so	<b>fell</b>	in halting that he	6, 91/ 24
his secret pride, he	<b>fell</b>	in such an open	6, 125/ 18
conversation of evil people	<b>fell</b>	by disorder in such	6, 141/ 11
And then if we	<b>fell</b>	at diverse opinions why	6, 162/ 25
as our nature first	<b>fell</b>	by pride to the	6, 166/ 9
And forasmuch as there	<b>fell</b>	in the way occasion	6, 188/ 11
place, and out there	<b>fell</b>	a pretty little door	6, 222/ 9
little door, at which	<b>fell</b>	out also many relics	6, 222/ 10
said) after that he	<b>fell</b>	from the study of	6, 257/ 14
and servile dread, he	<b>fell</b>	as far to the	6, 257/ 31
a bear-baiting, the church	<b>fell</b>	suddenly down at evensong	6, 258/ 7
reading, preaching, and prayer,	<b>fell</b>	out of a high	6, 259/ 17
whom we talk of	<b>fell</b>	first in such superstition	6, 259/ 25
purpose, which except he	<b>fell</b>	mad it were not	6, 271/ 32
mind of Cam which	<b>fell</b>	into the curse of	6, 297/ 30
his wife and he	<b>fell</b>	out of paradise with	6, 332/ 31
me much how he	<b>fell</b>	into such a heap	6, 360/ 28
occasion that Luther first	<b>fell</b>	to the devising of	6, 360/ 31
For anger whereof he	<b>fell</b>	into such a fury	6, 361/ 9
he more wood and	<b>fell</b>	to railing against him	6, 361/ 16
he had affirmed, then	<b>fell</b>	he from reasoning to	6, 361/ 24
to their judgment, and	<b>fell</b>	again to his old	6, 362/ 28
as he writeth), he	<b>fell</b>	for envy and hatred	6, 366/ 1

as were infected therewith	<b>fell</b>	unto those mischievous deeds	6, 373/ 4
think that King David	<b>fell</b>	not from his faith	6, 394/ 16
his faith, though he	<b>fell</b>	first in adultery and	6, 394/ 17
After such objections, then	<b>fell</b>	he to another point	6, 394/ 30
Africa called the Donatists,	<b>fell</b>	to force and violence	6, 409/ 5
that Christian men first	<b>fell</b>	to fighting, it hath	6, 411/ 31
far. As a good	<b>fellow</b>	and friend of mine	6, 67/ 1
companion, which when his	<b>fellow</b>	had told at York	6, 68/ 6
it with levers, this	<b>fellow</b>	could help it forth	6, 68/ 12
may devise some false	<b>fellow</b>	feigning himself to come	6, 85/ 22
the Trinity. And that	<b>fellow</b>	believeth in a quarterity	6, 111/ 26
She seeth a fond	<b>fellow</b>	deceive her sight and	6, 130/ 30
fathers at naught), that	<b>fellow</b>	shall not fail to	6, 152/ 32
one to some good	<b>fellow</b>	that lacketh. For, as	6, 217/ 11
and yet a merry	<b>fellow</b>	, and he, thanking the	6, 228/ 25
I ween, and his	<b>fellow</b>	, Gismas, to rhyme withal	6, 229/ 23
in it; a good	<b>fellow</b>	that after heard the	6, 258/ 8
For as a good	<b>fellow</b>	said once to his	6, 310/ 15
tokens, so this good	<b>fellow</b>	, though he cannot tell	6, 322/ 27
that was an Irish	<b>fellow</b>	called Crookshanke, whom he	6, 323/ 28
this was a mad	<b>fellow</b>	. Came the third tale	6, 323/ 34
appear that this fond	<b>fellow</b>	so playeth with this	6, 352/ 17
himself, suddenly the fond	<b>fellow</b>	bewrayed himself unaware. For	6, 364/ 20
pilgrimage, where a good	<b>fellow's</b>	horse so fell in	6, 91/ 24
scripture in every lewd	<b>fellow's</b>	teeth, yet thinketh me	6, 341/ 6
to trust all his	<b>fellows</b>	the worse." "Well," quoth	6, 92/ 6
make the saints God's	<b>fellows</b>	-- that is to	6, 99/ 9
must tell where his	<b>fellows</b>	be." "Why so?" quoth	6, 189/ 22
call themselves and their	<b>fellows</b>	about the world the	6, 189/ 38
so presumptuous and malapert	<b>fellows</b>	that upon boldness of	6, 215/ 20
but also their images,	<b>fellows</b>	and matches to God	6, 226/ 17
that they make them	<b>fellows</b>	to God and images	6, 229/ 16
so slight and false	<b>fellows</b>	for a proof, they	6, 261/ 20
and other of his	<b>fellows</b>	that have slandered him	6, 283/ 15
since Luther and his	<b>fellows</b>	among other their damnable	6, 288/ 28
he and other his	<b>fellows</b>	had held and were	6, 379/ 26
that he and his	<b>fellows</b>	could not mean so	6, 380/ 6
and Tyndale and their	<b>fellows</b>	, that take themselves for	6, 387/ 13
him and other his	<b>fellows</b>	so to think that	6, 390/ 16
as Luther and his	<b>fellows</b>	would have seem, that	6, 395/ 33
that he and his	<b>fellows</b>	that were of Luther's	6, 398/ 24
that he and his	<b>fellows</b>	, which in their preaching	6, 399/ 11
that he and his	<b>fellows</b>	never meant otherwise than	6, 400/ 1
that he and his	<b>fellows</b>	intend thereby to bring	6, 400/ 3

shall have young fresh	<b>fellows</b>	first become heretics, that	6, 416/ 22
their master and their	<b>fellows</b>	do, if they might	6, 427/ 24
For he and his	<b>fellows</b>	, as touching miracles, neither	6, 432/ 18
fond frere and his	<b>fellows</b>	, without wit or grace	6, 434/ 4
their offering over their	<b>fellows'</b>	heads for press. Now	6, 87/ 24
eaten the apple for	<b>fellowship</b>	to please her withal	6, 140/ 4
nothing, neither of the	<b>felonies</b>	nor of the heresies	6, 328/ 36
were arraigned for a	<b>felony</b>	done at Salisbury on	6, 267/ 35
he did no such	<b>felony</b>	at Shrewsbury on Sheer	6, 268/ 1
was departed, and I	<b>felt</b>	my stomach well eased	6, 21/ 16
of heaven, and yet	<b>felt</b>	himself never the better	6, 233/ 34
that he so fully	<b>felt</b>	himself answered and contented	6, 246/ 7
glass were made of	<b>fern</b>	roots? Now if those	6, 66/ 23
a time, in a	<b>fervent</b>	indiscreet, to say something	6, 40/ 35
delighteth to see the	<b>fervent</b>	heat of the heart's	6, 49/ 31
religious fashion and as	<b>fervent</b>	affection to the images	6, 99/ 11
youth to have that	<b>fervent</b>	appetite unto scripture, that	6, 126/ 27
greater, their study as	<b>fervent</b>	, their devotion hotter, their	6, 171/ 31
that read them what	<b>fervent</b>	affection he bore unto	6, 270/ 12
His Highness such a	<b>fervent</b>	affection to right and	6, 325/ 30
of heretics be so	<b>fervent</b>	in the setting forth	6, 331/ 17
the worse sort more	<b>fervent</b>	in the calling for	6, 332/ 4
miracles, and also such	<b>fervent</b>	affection to the faith	6, 383/ 32
people, or a very	<b>fervent</b>	faith, might suffice to	6, 385/ 8
wonders with, and so	<b>fervent</b>	that he would abide	6, 385/ 19
great wonders and so	<b>fervent</b>	that it may suffer	6, 385/ 31
have sometimes either over	<b>fervent</b>	mind or indiscreet zeal	6, 410/ 10
folk of evil conscience	<b>fervently</b>	fall in thereto; but	6, 267/ 4
and great increase of	<b>fervor</b>	and devotion in the	6, 39/ 10
an end and the	<b>fervor</b>	of devotion so sore	6, 374/ 12
that reckoning, we might	<b>fetch</b>	the church of Christ	6, 193/ 8
sight and seem to	<b>fetch</b>	in the sheep, and	6, 399/ 18
torments used and money	<b>fetches</b>	out that way, that	6, 371/ 19
physician to help your	<b>fever</b>	, or pray and pay	6, 214/ 14
have since in these	<b>few</b>	days, in which I	6, 26/ 22
burning also if a	<b>few</b>	false witnesses shall after	6, 31/ 12
strongly, that he with	<b>few</b>	words of Saint Amphibalus	6, 39/ 21
such as though some	<b>few</b>	places would be glad	6, 54/ 1
Saint Antony and a	<b>few</b>	such other like, do	6, 58/ 30
were like to have	<b>few</b>	good temples of God	6, 58/ 35
these men were judges	<b>few</b>	matters would take end	6, 63/ 24
philosophers, though a very	<b>few</b>	doubted, and one or	6, 72/ 32
the folly of so	<b>few</b>	maketh no change of	6, 73/ 1
either, seemeth me too	<b>few</b>	to trust their credence	6, 77/ 24

your pilgrimages by." "Your	<b>few</b>	words," quoth I, "have	6, 77/ 29
thing, methinketh that right	<b>few</b>	were sufficient of them	6, 82/ 20
all were they right	<b>few</b>	, sufficed for our purpose	6, 90/ 22
that was within these	<b>few</b>	years wrought in the	6, 93/ 4
over the butt, that	<b>few</b>	of them shall touch	6, 95/ 3
and prayer than a	<b>few</b>	days appointed. Then what	6, 105/ 31
always, though they be	<b>few</b>	in comparison of the	6, 109/ 21
before folk honorable and	<b>few</b>	reasoned withal, and not	6, 125/ 10
works of God. And	<b>few</b>	men be there, I	6, 138/ 21
some one or some	<b>few</b>	begin the change, and	6, 164/ 9
or more, were it	<b>few</b>	or many, were they	6, 164/ 21
the contrary opinions in	<b>few</b>	and those always soon	6, 171/ 33
them not, and though	<b>few</b>	of them knew each	6, 198/ 11
be forceth not, how	<b>few</b>	they be together maketh	6, 198/ 19
And though they be	<b>few</b>	in comparison, yet make	6, 198/ 25
there were yet a	<b>few</b>	good folk and right	6, 200/ 30
one smith is too	<b>few</b>	at a forge, we	6, 227/ 1
the people. For a	<b>few</b>	doting dames make not	6, 237/ 11
he, "yet might a	<b>few</b>	mean witted men devise	6, 241/ 22
seem there were very	<b>few</b>	. For there were few	6, 252/ 15
few. For there were	<b>few</b>	saved in Noe's ship	6, 252/ 15
himself, though there were	<b>few</b>	saved alive, yet proveth	6, 252/ 21
I ween, sing very	<b>few</b>	matins in a year	6, 259/ 3
so sufficient that as	<b>few</b>	things as may shall	6, 262/ 4
quoth he, "bulls very	<b>few</b>	, and briefs never none	6, 278/ 26
can and will with	<b>few</b>	words answer you. But	6, 294/ 35
own faults were too	<b>few</b>	, charge them with ours	6, 295/ 4
hypocrites. If they keep	<b>few</b>	servants we call them	6, 296/ 17
Nor as it seemed	<b>few</b>	of the people neither	6, 297/ 10
those many be very	<b>few</b>	in comparison of the	6, 298/ 18
indeed among them very	<b>few</b>	, yet think I verily	6, 298/ 24
verily that for those	<b>few</b>	all the world fareth	6, 298/ 25
the prayer of a	<b>few</b>	godly men. And no	6, 298/ 29
when there were very	<b>few</b>	in a great city	6, 300/ 27
was, I say, when	<b>few</b>	men durst presume to	6, 301/ 18
ye should have priests	<b>few</b>	enough if the law	6, 302/ 25
ye might have too	<b>few</b>	to serve the rooms	6, 302/ 28
have more than so	<b>few</b>	, which every man seeth	6, 307/ 21
taketh it, nor that	<b>few</b>	men take it. And	6, 308/ 31
granted to Tyndale that	<b>few</b>	men can live chaste	6, 308/ 34
this is his argument: "	<b>Few</b>	men can live chaste	6, 309/ 5
in perpetual continence, as	<b>few</b>	do now." "God forbid	6, 310/ 23
those good men very	<b>few</b>	were married. And none	6, 311/ 6
spoken of, and so	<b>few</b>	have in all this	6, 315/ 36

their laps, there could	<b>few</b>	forbear laughing, and said	6, 322/ 22
of pardon to a	<b>few</b>	willful murderers -- that	6, 325/ 34
unto such folk so	<b>few</b>	. And therefore I make	6, 326/ 2
Bible is in so	<b>few</b>	men's hands when so	6, 331/ 14
would so fortune in	<b>few</b>	. But before God, the	6, 342/ 8
high difficulties as very	<b>few</b>	learned men can very	6, 343/ 34
not besprent with a	<b>few</b>	spots, but with more	6, 347/ 19
filthy sect, did in	<b>few</b>	years draw the great	6, 374/ 16
own goodness, ye find	<b>few</b>	that fall to that	6, 378/ 25
meant none other thing,	<b>few</b>	words would serve them	6, 381/ 10
haven was in so	<b>few</b>	years so sore decayed	6, 412/ 30
great ships were within	<b>few</b>	years past accustomed to	6, 412/ 33
by punishment of those	<b>few</b>	that be the first	6, 416/ 7
be the first. Which	<b>few</b>	well repressed, or if	6, 416/ 7
seem good, as very	<b>few</b>	do, yet will they	6, 427/ 22
good fruit would a	<b>few</b>	mischievous persons, some for	6, 428/ 15
were better to have	<b>fewer</b>	priests and better, with	6, 16/ 9
priests and better, with	<b>fewer</b>	Masses, or more and	6, 16/ 10
with less wonders and	<b>fewer</b>	and thereby less unlikely	6, 134/ 16
priesthood better laymen and	<b>fewer</b>	(for of us be	6, 295/ 28
were better to have	<b>fewer</b>	priests and better, with	6, 299/ 6
priests and better, with	<b>fewer</b>	Masses; or more and	6, 299/ 6
were good to make	<b>fewer</b>	priests, that they might	6, 299/ 28
to the intent that	<b>fewer</b>	should break it, therefore	6, 312/ 32
I would have the	<b>fewer</b>	made. But to say	6, 312/ 35
there shall far the	<b>fewer</b>	have lust to follow	6, 416/ 8
saith, "Spiritus Sanctus effugiet	<b>fictum</b>	" (The Holy Ghost fleeth	6, 191/ 3
without faith. For "sine	<b>fide</b>	impossibile est placere Deo	6, 398/ 12
as the Apostle saith, "	<b>Fides</b>	que per dilectione operatur	6, 383/ 24
texts of Saint Paul: "	<b>Fides</b>	iustificat" (Faith justifieth). And	6, 390/ 23
and the mother, "Ah,	<b>fie</b>	, fie for shame, what	6, 371/ 34
the mother, "Ah, fie,	<b>fie</b>	for shame, what marvel	6, 371/ 34
town, another in the	<b>field</b>	. One in Prage, another	6, 192/ 16
and bad. And this	<b>field</b>	of Christ beareth for	6, 205/ 8
themselves together in a	<b>field</b>	near unto London in	6, 409/ 30
ancient, honorable men, those	<b>fierce</b>	heretics letted not to	6, 370/ 39
exercised a while this	<b>fierce</b>	and cruel tyranny, and	6, 372/ 9
and preserved uncorrupted this	<b>fifteen</b>	hundred year, fresh and	6, 39/ 8
whereof they might feign	<b>fifteen</b>	in a forenoon. And	6, 241/ 18
preachers have all this	<b>fifteen</b>	hundred year misreported the	6, 290/ 34
great special commandment this	<b>fifteen</b>	hundred year, till now	6, 304/ 7
good Christian people this	<b>fifteen</b>	hundred year. Now, as	6, 305/ 29
that God hath this	<b>fifteen</b>	hundred year so taught	6, 308/ 5
whether he had seen	<b>fifteen</b>	. And thereto he said	6, 323/ 21



all Christian people this	<b>fifteen</b>	hundred year, confirmed. And	6, 346/ 31
Christ hath believed this	<b>fifteen</b>	hundred year. Now what	6, 365/ 20
whole time of these	<b>fifteen</b>	hundred years passed, chastity	6, 376/ 3
yet, and all this	<b>fifteen</b>	hundred year hath done	6, 434/ 23
to be true. The	<b>Fifteenth</b>	Chapter The author showeth	6, 7/ 17
read in English. The	<b>Fifteenth</b>	Chapter The messenger moveth	6, 16/ 21
be bound thereto. The	<b>Fifteenth</b>	Chapter That princes be	6, 19/ 20
the house roof." The	<b>Fifteenth</b>	Chapter The author showeth	6, 91/ 1
not in the fourteenth,	<b>fifteenth</b>	, and sixteenth chapters of	6, 177/ 19
true or no." The	<b>Fifteenth</b>	Chapter The messenger moveth	6, 316/ 25
not help them. The	<b>Fifteenth</b>	Chapter That princes be	6, 415/ 29
it is so. The	<b>Fifth</b>	Chapter Because pilgrimages be	6, 6/ 1
proveth the contrary. The	<b>Fifth</b>	Chapter The author showeth	6, 12/ 20
that is accused. The	<b>Fifth</b>	Chapter The author proveth	6, 14/ 32
to see it. The	<b>Fifth</b>	Chapter The author showeth	6, 17/ 30
Gospel of John, the	<b>fifth</b>	chapter, where we read	6, 60/ 30
to work any." The	<b>Fifth</b>	Chapter Because pilgrimages be	6, 61/ 26
to cure her. The	<b>Fifth</b>	Chapter The author showeth	6, 206/ 11
than there was." The	<b>Fifth</b>	Chapter The author proveth	6, 270/ 31
have a shame." The	<b>Fifth</b>	Chapter The author showeth	6, 365/ 4
memory, King Henry the	<b>Fifth</b>	, while the Lord Cobham	6, 409/ 26
It is not yet	<b>fifty</b>	years ago since the	6, 66/ 28
a hundred ducats, then	<b>fifty</b>	, then forty, then twenty	6, 371/ 30
be not worth a	<b>fig</b>	. For they begin as	6, 332/ 29
would that men should	<b>fight</b>	for him or his	6, 32/ 5
suffer Saint Peter to	<b>fight</b>	for his own self	6, 32/ 6
less, then, should we	<b>fight</b>	against them and kill	6, 32/ 17
but be ready to	<b>fight</b>	together, and either scratch	6, 128/ 28
a flourish, yet who	<b>fight</b>	therewith shall find it	6, 255/ 2
of his flock should	<b>fight</b>	in any wise, neither	6, 406/ 14
that we should not	<b>fight</b>	in defense of ourselves	6, 406/ 19
any Christian man to	<b>fight</b>	against the Turk or	6, 411/ 23
where they may not	<b>fight</b>	against the Turk, arise	6, 412/ 9
in great plumps to	<b>fight</b>	against their even-Christian. It	6, 412/ 10
up in routs and	<b>fight</b>	against Christian men; and	6, 412/ 16
of his priests, to	<b>fight</b>	with the temporal sword	6, 414/ 5
all rulers, fall to	<b>fight</b>	among themselves, and so	6, 427/ 36
since that every man	<b>fighteth</b>	not for the defense	6, 415/ 13
Not by war and	<b>fighting</b>	, which way hath (as	6, 32/ 23
wit, the war and	<b>fighting</b>	against infidels, with the	6, 36/ 2
men first fell to	<b>fighting</b>	, it hath never increased	6, 411/ 32
can they despise a	<b>figure</b>	of him carved or	6, 40/ 3
mind: likewise, as the	<b>figure</b>	of the thing framed	6, 46/ 16
himself nor yet the	<b>figure</b>	of him, which figure	6, 46/ 22

figure of him, which	<b>figure</b>	is in mine imagination	6, 46/ 23
common speech is that	<b>figure</b>	much in use. By	6, 150/ 16
we behold, or the	<b>figure</b>	of the things seen	6, 213/ 24
of foolish characters and	<b>figures</b>	about it, with invocations	6, 55/ 25
patriarchs and prophets, by	<b>figures</b>	and prophecies, God ceased	6, 141/ 32
not letted it, the	<b>figures</b>	and prophecies set and	6, 142/ 2
in those letters and	<b>filed</b>	them among the records	6, 268/ 14
words, "Dii estis et	<b>fili</b>	excelsi omnes" (Gods be	6, 135/ 9
found out that beastly	<b>filth</b>	. And to say the	6, 88/ 20
great flood for the	<b>filth</b>	of their fleshly living	6, 252/ 27
none impairing by the	<b>filth</b>	of his sin, but	6, 299/ 20
all day with the	<b>filthy</b>	delight of evil communication	6, 296/ 28
being a sensual and	<b>filthy</b>	sect, did in few	6, 374/ 16
image, not fixing his	<b>final</b>	intent in the image	6, 45/ 35
and fashion of the	<b>final</b>	judgment, which shall never	6, 146/ 16
resort unto for your	<b>final</b>	answer and solution of	6, 162/ 5
of earth, after the	<b>final</b>	judgment pronounced and given	6, 206/ 1
too late for the	<b>final</b>	salvation of their souls	6, 252/ 33
should find for a	<b>final</b>	end therein, if the	6, 275/ 2
Saint James for a	<b>final</b>	conclusion saith that the	6, 386/ 16
both good works and	<b>final</b>	repentance of the lack	6, 392/ 15
understanding of scripture. And	<b>finally</b>	, the author in this	6, 11/ 19
been done. Whereupon is	<b>finally</b>	concluded eftsoons the truth	6, 13/ 34
him fall in relapse.	<b>Finally</b>	he said that many	6, 31/ 15
in general. Fourthly and	<b>finally</b>	, the thing that he	6, 36/ 1
find any proved true.	<b>Finally</b>	, when ye say that	6, 78/ 4
a long study, and	<b>finally</b>	being brought and laid	6, 93/ 20
his church after. And	<b>finally</b>	, then were these words	6, 109/ 2
grace of understanding. Or	<b>finally</b>	, if all that he	6, 127/ 25
in the printer; or	<b>finally</b>	that for some one	6, 127/ 31
understanding of scripture. And	<b>finally</b>	, the author in this	6, 183/ 3
and wretchedness, and so	<b>finally</b>	cast himself away, shall	6, 197/ 27
and bad together. "And	<b>finally</b>	-- to put out	6, 206/ 16
can help us. And	<b>finally</b>	, if they could, yet	6, 211/ 18
worshipped with no worse;	<b>finally</b>	, that worst is of	6, 229/ 19
all their cumbrance. And	<b>finally</b>	if they cannot be	6, 235/ 18
been done. Whereupon is	<b>finally</b>	concluded eftsoons the truth	6, 237/ 29
were made for. And	<b>finally</b>	, touching the burning of	6, 247/ 22
some part appear. And	<b>finally</b>	the law bindeth not	6, 261/ 32
depose the contrary, or	<b>finally</b>	, say such thing as	6, 265/ 8
make his abjuration. And	<b>finally</b>	were they fain for	6, 271/ 16
all divine service, and	<b>finally</b>	, against all-thing in effect	6, 303/ 23
in the world besides.	<b>Finally</b>	, methinketh that the constitution	6, 340/ 27
many holy doctors, and	<b>finally</b>	, by the whole consent	6, 346/ 30

and good use, and	<b>finally</b>	, so far stretcheth all-thing	6, 347/ 12
the pope's power, denying	<b>finally</b>	any of both to	6, 349/ 13
and epistles appeareth. And	<b>finally</b>	, if his epistles had	6, 359/ 13
mildly made answer." And	<b>finally</b>	he finisheth and endeth	6, 364/ 7
town and city. And	<b>finally</b>	so far went it	6, 369/ 13
far forth grown that	<b>finally</b>	the common people have	6, 369/ 33
done in them; and	<b>finally</b>	, for his only pleasure	6, 377/ 27
synods and councils, or	<b>finally</b>	excommunications and putting out	6, 407/ 6
among the people. And	<b>finally</b>	, if they so should	6, 417/ 12
desert and desolate; and	<b>finally</b>	, that most abominable is	6, 428/ 1
to God's cruelty, and	<b>finally</b>	turning the nature of	6, 428/ 13
would inquire should soon	<b>find</b>	that at pilgrimages be	6, 7/ 23
in anything where we	<b>find</b>	the words of scripture	6, 10/ 29
burn them where they	<b>find</b>	them, and sometimes to	6, 16/ 24
if they may once	<b>find</b>	their time. The Eighteenth	6, 19/ 31
as it happeth I	<b>find</b>	very true by myself	6, 21/ 4
me, or ye shall	<b>find</b>	him wise, and as	6, 25/ 28
truth. Wherein if ye	<b>find</b>	any man that yet	6, 27/ 11
understand the Latin tongue,	<b>find</b>	the means at your	6, 27/ 13
to Saint Paul and	<b>find</b>	a fault in Saint	6, 30/ 9
flattering, where if they	<b>find</b>	a man faulty, let	6, 30/ 16
that he could not	<b>find</b>	in his heart to	6, 34/ 7
we seek we shall	<b>find</b>	, and if we knock	6, 34/ 18
And either ye shall	<b>find</b>	that he shall name	6, 37/ 13
or else shall ye	<b>find</b>	that such as he	6, 37/ 14
suppose he shall never	<b>find</b>	, except in some such	6, 41/ 6
of gold, and shall	<b>find</b>	that then were of	6, 41/ 28
them which can neither	<b>find</b>	in their heart to	6, 49/ 26
farthing; such goodly causes	<b>find</b>	they that pretend holiness	6, 51/ 18
I suppose ye shall	<b>find</b>	the fruit of those	6, 53/ 34
here and we shall	<b>find</b>	of these pilgrimages for	6, 54/ 4
this ye shall not	<b>find</b>	, I suppose, that any	6, 54/ 7
man he could well	<b>find</b>	out. "Nor they that	6, 55/ 20
about us do --	<b>find</b>	and feel in themselves	6, 56/ 29
it were hard to	<b>find</b>	whom I could better	6, 68/ 32
long that ye shall	<b>find</b>	no man that was	6, 75/ 33
believe them till I	<b>find</b>	many records, I ween	6, 77/ 26
long ere ye should	<b>find</b>	any proved true. Finally	6, 78/ 3
would, if need were,	<b>find</b>	you good witness to	6, 78/ 32
and inquire, ye should	<b>find</b>	many done in your	6, 84/ 15
people therein, as we	<b>find</b>	largely written and reported	6, 90/ 14
true? What if ye	<b>find</b>	some fair woman painted	6, 91/ 13
of herself? If ye	<b>find</b>	some false flatterers that	6, 91/ 16
halting horse, if I	<b>find</b>	a holy whoreson halt	6, 92/ 5

would inquire should soon	<b>find</b>	that at pilgrimages be	6, 92/ 24
any reason that I	<b>find</b>	to make them answer	6, 95/ 26
in all other we	<b>find</b>	either fleeing from him	6, 108/ 13
alone. For ye shall	<b>find</b>	Saint Jerome, Saint Augustine	6, 126/ 20
scripture, that he cannot	<b>find</b>	in his heart to	6, 126/ 28
other texts, help to	<b>find</b>	out the truth, or	6, 127/ 22
that he can either	<b>find</b>	in other men's works	6, 127/ 26
-- not that we	<b>find</b>	in scripture, but that	6, 128/ 19
greater enemy can ye	<b>find</b>	to faith than reason	6, 128/ 25
then that he should	<b>find</b>	out therein all the	6, 134/ 26
ye that he shall	<b>find</b>	them out all in	6, 134/ 30
not at the leastwise	<b>find</b>	them out all on	6, 134/ 32
should fortune him to	<b>find</b>	some text of scripture	6, 135/ 6
other parts of scripture	<b>find</b>	many places that should	6, 135/ 16
And so forthwith ye	<b>find</b>	both these rules necessary	6, 135/ 36
that he should well	<b>find</b>	in scripture many plain	6, 137/ 1
without Creed) should so	<b>find</b>	out by scripture but	6, 137/ 20
a false way than	<b>find</b>	out the true. And	6, 138/ 7
that every man may	<b>find</b>	in them that he	6, 144/ 14
cunning but he may	<b>find</b>	in them things far	6, 144/ 17
believe nothing except he	<b>find</b>	it in scripture, and	6, 149/ 19
of God. Whereof we	<b>find</b>	no remembrance at all	6, 149/ 28
of the faith before,	<b>find</b>	out all the points	6, 151/ 24
ye will grant, I	<b>find</b>	it hard in mine	6, 154/ 5
could in no wise	<b>find</b>	any reason whereby ye	6, 159/ 11
reason whereby ye could	<b>find</b>	yourself moved to take	6, 159/ 12
could any further thing	<b>find</b>	therein, he saying still	6, 160/ 18
in anything where we	<b>find</b>	the words of scripture	6, 166/ 32
were," quoth I, "to	<b>find</b>	anything so plain that	6, 168/ 19
in heart, they should	<b>find</b>	many shifts to keep	6, 183/ 28
belief. And this ground	<b>find</b>	all the heretics themselves	6, 196/ 16
man wist where to	<b>find</b>	? Now when the apostle	6, 202/ 19
sophistry could for shame	<b>find</b>	in his heart to	6, 203/ 30
what church can he	<b>find</b>	or imagine in earth	6, 204/ 23
as though he would	<b>find</b>	out a better, he	6, 204/ 30
we can any doubt	<b>find</b>	therein." "In good faith	6, 210/ 20
if I could myself	<b>find</b>	any further objection I	6, 210/ 23
as we can both	<b>find</b>	. And I am sure	6, 210/ 25
than be able to	<b>find</b>	anything in these matters	6, 213/ 28
hear us though we	<b>find</b>	they help us, but	6, 214/ 1
good man. And so	<b>find</b>	we, as I remember	6, 215/ 29
besides this ye shall	<b>find</b>	many more worshipped, I	6, 217/ 28
many shrined that ye	<b>find</b>	not canonized though ye	6, 217/ 29
and search whether we	<b>find</b>	any such cause of	6, 219/ 29

ye will, and shall	<b>find</b>	it true, except it	6, 232/ 19
do ourselves or soon	<b>find</b>	who shall. But as	6, 233/ 7
priests perceive till they	<b>find</b>	it there, that the	6, 235/ 4
year's offerings will not	<b>find</b>	three geese and a	6, 235/ 8
nay," quoth he, "ye	<b>find</b>	them not such fools	6, 235/ 21
none. Shall we therefore	<b>find</b>	a fault with every	6, 237/ 1
the false priests' feet	<b>find</b>	out the means whereby	6, 240/ 33
shall hereafter happen to	<b>find</b>	in any doubt of	6, 248/ 8
those things that we	<b>find</b>	in scripture specially to	6, 253/ 5
who fight therewith shall	<b>find</b>	it neither sharp nor	6, 255/ 2
we could as easily	<b>find</b>	good men and true	6, 260/ 35
true, as we may	<b>find</b>	so many such. For	6, 260/ 35
a man might sooner	<b>find</b>	such than good men	6, 261/ 28
since that fault ye	<b>find</b>	now is not in	6, 262/ 26
or other we should	<b>find</b>	for a final end	6, 275/ 2
should study where to	<b>find</b>	water in the sea	6, 285/ 24
or color could he	<b>find</b>	to turn into the	6, 286/ 32
if he should but	<b>find</b>	her in bed with	6, 287/ 15
all. But when they	<b>find</b>	any in his keeping	6, 293/ 26
no excuse they can	<b>find</b>	. For the scripture is	6, 294/ 21
part in which ye	<b>find</b>	most fault, that is	6, 295/ 19
part more ready to	<b>find</b>	others' faults than to	6, 296/ 11
But where they may	<b>find</b>	a dead dog in	6, 296/ 24
and upheld; as we	<b>find</b>	in scripture places more	6, 298/ 27
in high honor. Then	<b>find</b>	we that the degree	6, 300/ 29
that in Almaine they	<b>find</b>	great ease therein. For	6, 309/ 23
not that we now	<b>find</b>	it naught in Saxony	6, 311/ 2
burn them where they	<b>find</b>	them, and sometimes to	6, 316/ 29
that any man could	<b>find</b>	as any Bible is	6, 317/ 26
should be like to	<b>find</b>	either the one or	6, 324/ 6
I am glad ye	<b>find</b>	me a true man	6, 324/ 18
mouths where one may	<b>find</b>	a surer way. But	6, 325/ 22
whereby never king could	<b>find</b>	in his heart more	6, 325/ 29
than them whom we	<b>find</b>	far better. Which maketh	6, 332/ 5
place almost, where I	<b>find</b>	any learned man of	6, 332/ 25
reason that they can	<b>find</b>	, and set them forth	6, 332/ 28
all infants, they shall	<b>find</b>	many a shrewd brain	6, 333/ 8
for all that well	<b>find</b>	in some of us	6, 333/ 13
own ignorance where we	<b>find</b>	a doubt and, therein	6, 336/ 9
woman either, shall somewhat	<b>find</b>	therein that shall delight	6, 339/ 19
will no wise man	<b>find</b>	a fault therein. Ye	6, 342/ 16
God's holy words. We	<b>find</b>	also that among the	6, 342/ 32
should not fail to	<b>find</b>	many a man to	6, 343/ 24
people, and yet should	<b>find</b>	little fruit for their	6, 343/ 32

in Saxony. And this	<b>find</b>	we more than too	6, 348/ 9
books, ye shall scantly	<b>find</b>	twain but that they	6, 348/ 12
you. For I shall	<b>find</b>	the means that ye	6, 349/ 6
sorest thing that I	<b>find</b>	in confession is that	6, 349/ 25
proof, which thing I	<b>find</b>	in the noble book	6, 351/ 6
for a less: yet	<b>find</b>	we never any man	6, 351/ 16
a man likely to	<b>find</b>	in it -- he	6, 352/ 11
we thought not to	<b>find</b>	it contrary. And if	6, 356/ 25
yourself more than ye	<b>find</b>	in the book. For	6, 357/ 12
points belied, I shall	<b>find</b>	the means that ye	6, 360/ 22
where should a man	<b>find</b>	so very a vainglorious	6, 364/ 13
evil ailed him to	<b>find</b>	out this fond folly	6, 365/ 30
weening that he should	<b>find</b>	no match but that	6, 366/ 25
the right belief, could	<b>find</b>	in their hearts to	6, 368/ 7
be you that can	<b>find</b>	in your hearts to	6, 371/ 36
through and ye shall	<b>find</b>	that they plainly set	6, 373/ 31
their own goodness, ye	<b>find</b>	few that fall to	6, 378/ 25
favor, till they may	<b>find</b>	the time by leisure	6, 378/ 29
delivered as he could	<b>find</b>	occasion unto young scholars	6, 379/ 15
any color he could	<b>find</b>	one part of his	6, 379/ 32
changed thereby, they should	<b>find</b>	themselves sore deceived. For	6, 405/ 23
but that he should	<b>find</b>	a stronger take it	6, 405/ 26
albeit that we should	<b>find</b>	among us that would	6, 408/ 6
yet so should we	<b>find</b>	, I doubt not, among	6, 408/ 8
people be like to	<b>find</b>	none so cruel Turks	6, 412/ 14
then that you should	<b>find</b>	little fruit in that	6, 416/ 12
warrant that thou shalt	<b>find</b>	him double false. For	6, 420/ 21
For neither shalt thou	<b>find</b>	it true that he	6, 420/ 22
if they may once	<b>find</b>	their time. "And as	6, 422/ 24
poison that he could	<b>find</b>	through all Luther's books	6, 424/ 27
wherein he shall not	<b>find</b>	one or other of	6, 425/ 18
death also. For we	<b>find</b>	nothing of their amendment	6, 429/ 29
Eleventh Chapter The messenger	<b>findeth</b>	fault with the clergy	6, 15/ 33
of gold than he	<b>findeth</b>	now priests made of	6, 41/ 29
accustomed, but that he	<b>findeth</b>	himself more moved to	6, 56/ 23
peradventure say that he	<b>findeth</b>	it otherwise in himself	6, 56/ 26
the faith that he	<b>findeth</b>	with some that prayeth	6, 61/ 8
of faith which he	<b>findeth</b>	falling and decayed in	6, 61/ 9
church by diligent ensearch	<b>findeth</b>	the life of a	6, 220/ 22
the fear that he	<b>findeth</b>	in himself, and all	6, 292/ 5
the fault that he	<b>findeth</b>	in the frere and	6, 292/ 6
I, "every whit." "Then	<b>findeth</b>	he," quoth your friend	6, 292/ 8
I show you." "Nor	<b>findeth</b>	he," quoth your friend	6, 292/ 10
Eleventh Chapter The messenger	<b>findeth</b>	fault with the clergy	6, 293/ 13

and the clergy there	<b>findeth</b>	no such fault therein	6, 294/ 3
profess chastity. Wherewith whoso	<b>findeth</b>	fault, blamed not only	6, 311/ 28
difficulty which a translator	<b>findeth</b>	in expressing well and	6, 337/ 27
unto them. But therewith	<b>findeth</b>	Tyndale no fault in	6, 350/ 11
of our communication), yet	<b>finding</b>	our treaty so diverse	6, 21/ 24
building of his church,	<b>finding</b>	one beam cut a	6, 71/ 25
saints' relics, at the	<b>finding</b>	again the names haply	6, 222/ 3
our Lord, in the	<b>finding</b>	of that holy relic	6, 225/ 20
of it above the	<b>finding</b>	of the canon's horses	6, 235/ 7
governor in that country,	<b>finding</b>	them twain fallen from	6, 429/ 24
omnibus diebus usque ad	<b>finem</b>	saeculi" (I am with	6, 114/ 5
vobiscum sum usque ad	<b>finem</b>	saeculi" (I am with	6, 114/ 20
forth that when the	<b>finers</b>	and goldsmiths of London	6, 66/ 31
once put forth a	<b>finger</b>	. "Very well said," quoth	6, 104/ 5
would not move a	<b>finger</b>	themselves. And yet for	6, 104/ 29
written with his own	<b>finger</b>	unto Moses in the	6, 141/ 18
church with a wet	<b>finger</b>	. "They might," quoth I	6, 190/ 7
had liefer lose a	<b>finger</b>	than lack a woman	6, 310/ 17
for cutting of his	<b>fingers</b>	. And thus am I	6, 344/ 13
rehearse them on our	<b>fingers'</b>	ends and yet believed	6, 174/ 18
old holy doctors did.	<b>Finis</b>	tabule. The First Book	6, 20/ 6
I to the court.	<b>Finis</b>	. Cum privilegio regali, anno	6, 435/ 32
hereafter ere ever we	<b>finish</b>	that we have in	6, 66/ 6
the remnant will we	<b>finish</b>	after dinner." And therewith	6, 344/ 35
that I took for	<b>finished</b>	I found very far	6, 21/ 18
he hath perfected and	<b>finished</b>	the corpus of holy	6, 155/ 8
hath been proved, so	<b>finisheth</b>	and endeth the proof	6, 13/ 1
principal question, and therewith	<b>finisheth</b>	the second book. The	6, 13/ 35
indeed. And with this	<b>finisheth</b>	he the matter of	6, 15/ 20
hath been proved, so	<b>finisheth</b>	and endeth the proof	6, 209/ 22
principle question, and therewith	<b>finisheth</b>	the second book. "And	6, 237/ 30
indeed. And with this	<b>finisheth</b>	he the matter of	6, 280/ 25
answer." And finally he	<b>finisheth</b>	and endeth his book	6, 364/ 7
tongue, fearing men with	<b>fire</b>	as heretics who so	6, 29/ 14
incensing, hallowing of the	<b>fire</b>	, of the font, of	6, 56/ 3
and the pillar of	<b>fire</b>	by night; yet was	6, 57/ 12
what a force the	<b>fire</b>	hath that will make	6, 67/ 4
could do without the	<b>fire</b>	, which thing, because I	6, 67/ 7
more marvel that the	<b>fire</b>	shall make iron to	6, 67/ 9
great peril of the	<b>fire</b>	, if their judges were	6, 125/ 34
kept but for the	<b>fire</b>	, first here and after	6, 146/ 28
in the pillar of	<b>fire</b>	by night, in their	6, 182/ 19
frying pan into the	<b>fire</b>	. For in Saxony first	6, 192/ 9
naught but for the	<b>fire</b>	except ye abide in	6, 194/ 14

he had kindled a	<b>fire</b>	which he would not	6, 203/ 1
nothing but for the	<b>fire</b>	." The Sixth Chapter The	6, 207/ 14
setteth them on a	<b>fire</b>	to study for the	6, 211/ 10
him hot on a	<b>fire</b>	at his feet." "In	6, 271/ 4
wasteth the never wasting	<b>fire</b>	of hell, standing him	6, 283/ 33
world lay in the	<b>fire</b>	of purgatory till Doomsday	6, 366/ 3
a dirge about the	<b>fire</b>	for the law's soul	6, 367/ 10
lay it to the	<b>fire</b>	to roast, the father	6, 371/ 27
be idle, as the	<b>fire</b>	must needs burn and	6, 382/ 29
man may say, "The	<b>fire</b>	is enough to burn	6, 382/ 30
heat, and yet the	<b>fire</b>	doth it by heat	6, 382/ 31
man may say, "The	<b>fire</b>	maketh me see by	6, 382/ 32
night," and yet the	<b>fire</b>	doth it but by	6, 382/ 33
no more than the	<b>fire</b>	can be without heat	6, 383/ 2
so speak by the	<b>fire</b>	, yet would not this	6, 383/ 5
For he that saith	<b>fire</b>	alone is enough to	6, 383/ 6
that would say the	<b>fire</b>	could not burn but	6, 383/ 7
his body to the	<b>fire</b>	for the defense thereof	6, 383/ 33
them, and especially by	<b>fire</b>	, not only in Italy	6, 409/ 21
by death in the	<b>fire</b>	. And especially forasmuch as	6, 409/ 24
that there is the	<b>fire</b>	of purgatory, which I	6, 425/ 31
to over great a	<b>fire</b>	." "Forsooth," quoth your friend	6, 430/ 24
to salvation to give	<b>firm</b>	credence and full obedience	6, 10/ 24
upon whom and whose	<b>firm</b>	confessed faith he would	6, 108/ 6
if I have a	<b>firm</b>	faith in his promise	6, 158/ 19
one by prayer and	<b>firm</b>	trust in God, which	6, 159/ 2
to salvation to give	<b>firm</b>	credence and full obedience	6, 162/ 14
to give diligent hearing,	<b>firm</b>	credence, and faithful obedience	6, 166/ 19
giving of fast and	<b>firm</b>	credence to the faith	6, 254/ 34
signifieth the belief and	<b>firm</b>	credence given not only	6, 388/ 4
in heaven. From whose	<b>firm</b>	faith joined with good	6, 427/ 11
believeth. Which things once	<b>firmly</b>	had, and fastly for	6, 127/ 16
would believe them both	<b>firmly</b>	and both alike." "What	6, 154/ 11
of all Christian men	<b>firmly</b>	to be believed. And	6, 365/ 15
of Luther's sect, were	<b>firmly</b>	of this opinion, that	6, 398/ 25
have been taught and	<b>firmly</b>	stood although nothing had	6, 419/ 24
would "twere a fair	<b>fish</b>	pole." "Why hath the	6, 413/ 11
for the while good	<b>fishes</b>	and bad. And this	6, 205/ 7
yoke," saith he, "is	<b>fit</b>	and easy, and my	6, 105/ 11
year till within this	<b>five</b>	year that the Turks	6, 84/ 19
the town begging a	<b>five</b>	or six days before	6, 86/ 4
were one of your	<b>five</b>	wits enemy to another	6, 129/ 22
and care of his	<b>five</b>	brethren, were it likely	6, 212/ 6
guessed that four or	<b>five</b>	hundred year ago, the	6, 222/ 30



in a monastery of	<b>five</b>	hundred in one house	6, 300/ 27
governor to rule well	<b>five</b>	wives than one, and	6, 306/ 18
last they came to	<b>five</b>	, and from five to	6, 323/ 22
to five, and from	<b>five</b>	to four. And there	6, 323/ 23
to the show, though	<b>five</b>	of those reasons be	6, 332/ 28
twenty, then ten, then	<b>five</b>	, then twain, when the	6, 371/ 30
their hearts are once	<b>fixed</b>	upon their blind affections	6, 433/ 4
to an image, not	<b>fixing</b>	his final intent in	6, 45/ 35
errand but to see	<b>Flanders</b>	and France, and ride	6, 228/ 3
risen, and such shallow	<b>flats</b>	made therewith, that right	6, 412/ 31
ye find some false	<b>flatterers</b>	that long seemed friendly	6, 91/ 16
bold without gloze or	<b>flattering</b>	, where if they find	6, 30/ 15
high prudence, which, without	<b>flattery</b>	, pierceth as deep into	6, 326/ 8
naughty pack, many a	<b>fleck</b>	and his make, that	6, 100/ 6
love that is between	<b>fleck</b>	and his make. And	6, 289/ 2
the messenger would have	<b>fled</b>	from before. And thereon	6, 8/ 29
the messenger would have	<b>fled</b>	from before. And thereon	6, 116/ 21
to bed, and he	<b>fled</b>	away. "Now Master Mayo	6, 157/ 4
church of Christ ever	<b>fled</b>	and forbore the temples	6, 190/ 30
some that fainted and	<b>fled</b>	from martyrdom were not	6, 209/ 2
And that our Lady	<b>fled</b>	into Egypt with Joseph	6, 232/ 11
saluted of Gabriel or	<b>fled</b>	into Egypt. Nor if	6, 232/ 13
and some that were	<b>fled</b>	, and some that were	6, 328/ 23
not stand thereby, but	<b>fled</b>	from that to another	6, 362/ 1
while, though himself was	<b>fled</b>	into Wales, yet they	6, 409/ 29
And in all-thing to	<b>flee</b>	the desire of praise	6, 126/ 34
he that will studiously	<b>flee</b>	from that name of	6, 288/ 6
a ditch, thereto they	<b>flee</b>	and thereon they feed	6, 296/ 24
intolerable torments, but rather	<b>flee</b>	thence into some other	6, 414/ 23
her sweetest Son without	<b>fleeing</b>	or flitting. And in	6, 108/ 12
other we find either	<b>fleeing</b>	from him, one time	6, 108/ 13
fictum" (The Holy Ghost	<b>fleeth</b>	from feigning). But these	6, 191/ 3
And a tale that	<b>fleeth</b>	through many mouths catcheth	6, 324/ 35
the frailty of our	<b>flesh</b>	with the enticement of	6, 110/ 3
of Iohan; for neither	<b>flesh</b>	nor blood hath revealed	6, 143/ 24
Holy Sacrament, the holy	<b>flesh</b>	of his Body, the	6, 145/ 26
all pleasure of the	<b>flesh</b>	to the purity and	6, 151/ 8
uncharged of all burdenous	<b>flesh</b>	and bones, may, in	6, 213/ 33
stones, and tree from	<b>flesh</b>	and bone. And when	6, 231/ 4
but they followed the	<b>flesh</b>	and sank for their	6, 252/ 24
meddle with any quick	<b>flesh</b>	. But where they may	6, 296/ 23
frailty of their own	<b>flesh</b>	. Whereof it seemeth that	6, 394/ 11
walk not after the	<b>flesh</b>	. " Meaning plainly that there	6, 400/ 21
fair images, goodly song,	<b>fleshly</b>	fasting, and all the	6, 43/ 29

far out of all	<b>fleshly</b>	company, as far from	6, 58/ 31
then more regard of	<b>fleshly</b>	delight or cure of	6, 151/ 11
of carnal love and	<b>fleshly</b>	favor towards his kin	6, 212/ 4
his kin -- which	<b>fleshly</b>	affection being without grace	6, 212/ 5
we may with our	<b>fleshly</b>	eye and ear in	6, 213/ 29
the filth of their	<b>fleshly</b>	living. And albeit that	6, 252/ 27
the refraining of their	<b>fleshly</b>	motion. But as I	6, 312/ 11
if he follow the	<b>fleshly</b>	ways of his sensual	6, 400/ 22
were enough for a	<b>fletcher</b>	, yet is he for	6, 106/ 8
is shamefully put to	<b>flight</b>	in the first point	6, 149/ 11
ye would so fain	<b>flit</b>	from. For if the	6, 119/ 31
Son without fleeing or	<b>flitting</b>	. And in all other	6, 108/ 12
condemned through the whole	<b>flock</b>	of all good Christian	6, 38/ 9
images among his Christian	<b>flock</b>	, where his pleasure would	6, 38/ 34
of jugglery. Nor the	<b>flock</b>	of Christ is not	6, 56/ 10
temples throughout his Christian	<b>flock</b>	. " Here said your friend	6, 57/ 24
their successors in Christ's	<b>flock</b>	, and by them to	6, 103/ 12
than to his whole	<b>flock</b>	, whether think you that	6, 103/ 32
somewhat to the whole	<b>flock</b>	, as when he said	6, 107/ 14
For albeit that the	<b>flock</b>	of Christ shall never	6, 109/ 25
that among the Christian	<b>flock</b>	, where he taught them	6, 145/ 19
intend to gather a	<b>flock</b>	and congregation of people	6, 173/ 10
you should see them	<b>flock</b>	together so fast, that	6, 190/ 6
or so severed the	<b>flock</b>	of idolaters that it	6, 220/ 12
appear where his faithful	<b>flock</b>	remained -- as it	6, 220/ 13
profession are of another	<b>flock</b>	and bear not the	6, 243/ 30
to be his own	<b>flock</b>	, and presume to bear	6, 243/ 36
errors and led his	<b>flock</b>	out of the right	6, 244/ 32
of his little chosen	<b>flock</b>	, to come into this	6, 340/ 23
Tyndale, should teach his	<b>flock</b>	the truth, for infecting	6, 347/ 29
see that in the	<b>flock</b>	of Christian people, which	6, 375/ 36
with other of his	<b>flock</b>	and affinity in Almaine	6, 378/ 15
and mar the whole	<b>flock</b>	. And in the mean	6, 399/ 15
not any of his	<b>flock</b>	should fight in any	6, 406/ 14
putting out of Christ's	<b>flock</b>	, saving that they were	6, 407/ 7
of the true Christian	<b>flock</b>	, as the Lutherans have	6, 409/ 7
out of the Christian	<b>flock</b>	by excommunication. And because	6, 410/ 20
out of the Christian	<b>flock</b>	. And though the church	6, 410/ 28
and voided from the	<b>flock</b>	. For they be so	6, 417/ 5
him out of Christ's	<b>flock</b>	. Which is the very	6, 428/ 31
the governors of his	<b>flock</b>	, should in such wise	6, 429/ 37
and devour everlastingly the	<b>flock</b>	that Christ hath committed	6, 430/ 6
their cure, and the	<b>flock</b>	that himself died for	6, 430/ 7
make all folk one	<b>flock</b>	under himself, the shepherd	6, 435/ 17

once begun, the whole	<b>flocks</b>	of such as were	6, 373/ 3
water of the great	<b>flood</b>	for the filth of	6, 252/ 27
leap they like a	<b>flounder</b>	out of a frying	6, 192/ 8
one's eye for a	<b>flourish</b>	, yet who fight therewith	6, 255/ 2
bud and bring forth	<b>flowers</b>	in the service time	6, 84/ 21
Saint Dorathe for some	<b>flowers</b>	because she beareth always	6, 233/ 3
at the ebbing and	<b>flowing</b>	of the sea, or	6, 80/ 3
set all on a	<b>flush</b>	at once, and dash	6, 341/ 5
cannot tell. Haply their	<b>foes</b>	, haply their friends and	6, 262/ 23
them straggling from the	<b>fold</b>	, or rather like a	6, 399/ 17
no necessity for Christian	<b>folk</b>	to resort to any	6, 5/ 20
unreasonableness would ensue if	<b>folk</b>	would stand so stiff	6, 6/ 10
froward minds of many	<b>folk</b>	that would be very	6, 7/ 2
will neither believe other	<b>folk</b>	that tell them nor	6, 7/ 8
not the number of	<b>folk</b>	only predestinate to bliss	6, 12/ 15
good and well believing	<b>folk</b>	here and there unknown	6, 12/ 16
the judgment of any	<b>folk</b>	earthly concerning the truth	6, 17/ 22
Chapter Of simple unlearned	<b>folk</b>	that are deceived by	6, 19/ 24
I assure you, some	<b>folk</b>	here talk very strangely	6, 25/ 15
by him that some	<b>folk</b>	doubted lest many things	6, 27/ 5
other, and in some	<b>folk</b>	plain persuasion to the	6, 27/ 32
sir," quoth he, "some	<b>folk</b>	that think this dealing	6, 29/ 17
that religious men and	<b>folk</b>	of more perfect life	6, 40/ 17
better bestowed upon poor	<b>folk</b>	. And he sheweth that	6, 40/ 22
was then no poor	<b>folk</b>	neither. For as the	6, 42/ 12
there were no poor	<b>folk</b>	among them at the	6, 42/ 17
might have found poor	<b>folk</b>	enough to have given	6, 43/ 13
one of Christ's poor	<b>folk</b>	for his sake be	6, 48/ 36
in alms upon poor	<b>folk</b>	; and this say many	6, 49/ 25
better spent among poor	<b>folk</b>	-- by whom he	6, 50/ 8
none left for poor	<b>folk</b>	. Is not this a	6, 50/ 25
no necessity for Christian	<b>folk</b>	to resort to any	6, 51/ 25
unreasonableness would ensue if	<b>folk</b>	would stand so stiff	6, 63/ 8
as doth among young	<b>folk</b>	, the one to cast	6, 79/ 5
froward minds of many	<b>folk</b>	that would be very	6, 82/ 15
will neither believe other	<b>folk</b>	that tell them nor	6, 84/ 11
miracle. And the fond	<b>folk</b>	of the country soon	6, 85/ 25
it, so much foolish	<b>folk</b>	believe it, that a	6, 89/ 31
have seen to some	<b>folk</b>	so much harm to	6, 122/ 24
thereof, at last before	<b>folk</b>	honorable and few reasoned	6, 125/ 10
came one of my	<b>folk</b>	and asked whether they	6, 130/ 21
we," saith he, "among	<b>folk</b>	that be perfect." Nor	6, 145/ 32
there can no such	<b>folk</b>	be the church that	6, 191/ 35
of one faith, these	<b>folk</b>	that have another special	6, 193/ 31

not the number of	folk	only predestinate to bliss	6, 198/ 3
good and well believing	folk	here and there unknown	6, 198/ 4
his church but good	folk	. And unto them our	6, 198/ 17
a number of such	folk	he would leave. But	6, 199/ 23
Christendom, except these new	folk	of Saxony and Boheme	6, 200/ 3
some such secret good	folk	, as ye speak of	6, 200/ 14
yet a few good	folk	and right believing which	6, 200/ 30
those that be good	folk	, this would make the	6, 203/ 9
he prevaieth against all	folk	that sin; ergo, no	6, 203/ 23
that sin; ergo, no	folk	that sin be the	6, 203/ 23
secret unknown sort of	folk	that do not sin	6, 204/ 27
that the nearer that	folk	draw thitherward, the more	6, 211/ 30
canonize for saints such	folk	sometimes as be full	6, 218/ 3
to children or poor	folk	to pray for the	6, 234/ 29
and reward that good	folk	would with his help	6, 236/ 22
by which good devout	folk	do much merit --	6, 236/ 27
put away because some	folk	do abuse it. Now	6, 236/ 28
the misuse of bad	folk	. The Twelfth Chapter The	6, 237/ 14
Were there never any	folk	that believed in God	6, 252/ 11
there also no faithful	folk	at all from Noe	6, 253/ 3
good and right believing	folk	, of whose mouth and	6, 253/ 13
as those good faithful	folk	did that believed well	6, 254/ 4
credence; so must these	folk	that thus talk and	6, 256/ 6
very good and substantial	folk	that were present and	6, 260/ 23
all sorts of religious	folk	, husbandmen and gentlemen." % "Indeed	6, 264/ 22
sedition and hath daily	folk	of evil conscience fervently	6, 267/ 4
see that good Christian	folk	were offended with his	6, 269/ 11
the falsehood of other	folk	?" "That is," quoth I	6, 272/ 14
other matter to him,	folk	that never had other	6, 272/ 20
good name among good	folk	. And as for of	6, 282/ 33
sin used among good	folk	many day in Christ's	6, 283/ 4
almost a hundred good	folk	that never sinned. And	6, 283/ 23
the truth. And good	folk	, though they abhor the	6, 283/ 28
much it was to	folk	unlearned more hard to	6, 285/ 17
But how far be	folk	fallen from the good	6, 287/ 12
unknown congregation of some	folk	, here two and there	6, 289/ 4
Testament things for unlearned	folk	far more strange and	6, 294/ 18
scripture is to good	folk	the nourisher of virtue	6, 294/ 22
seen and by credible	folk	have heard, like as	6, 295/ 16
Holy Body for other	folk	, yet is he with	6, 300/ 3
he would not that	folk	should do him worship	6, 300/ 32
other priests but married	folk	. Is it not now	6, 304/ 1
the folly of such	folk	doth well appear that	6, 308/ 3
For when he heareth	folk	blame wives, and say	6, 313/ 23

in his time many	folk	in this realm. And	6, 315/ 4
and negligence, in that	folk	be more glad to	6, 316/ 22
for good and Catholic	folk	that used it with	6, 317/ 14
years given unto such	folk	so few. And therefore	6, 326/ 2
than good and honest	folk	should take fruit thereby	6, 332/ 9
said before, putteth good	folk	in fear to suffer	6, 333/ 15
reasoned upon but by	folk	meet therefor, and in	6, 334/ 28
to grow to some	folk	; howbeit, not by the	6, 338/ 2
and to put other	folk	from the benefit thereof	6, 338/ 5
begun of such unlearned	folk	as nothing conned else	6, 338/ 29
the pride of such	folk	as had, with the	6, 338/ 31
whose authority some other	folk	have soon after, part	6, 338/ 34
be adventured. And some	folk	will not fail to	6, 339/ 9
paynims, or newly christened	folk	, except we would say	6, 340/ 9
neither good, virtuous lay	folk	should lack it, nor	6, 341/ 8
have heard very worshipful	folk	say, which have been	6, 342/ 22
another good, and sick	folk	often have such a	6, 343/ 16
Bible away from such	folk	again, as be proved	6, 344/ 7
to the end that	folk	should not surely see	6, 345/ 13
hated of all good	folk	is enough to hear	6, 360/ 27
the judgment of any	folk	earthly concerning the truth	6, 360/ 35
wise handled that unlearned	folk	were likely to take	6, 368/ 13
avow themselves for Christian	folk	, granting the scripture to	6, 374/ 22
taught nor suffered his	folk	to break their chastity	6, 375/ 4
that call ourselves Christian	folk	to see such a	6, 376/ 13
confessions, and among many	folk	meetly well allowed in	6, 379/ 8
the confession of other	folk	, partly by his own	6, 379/ 22
or anywhere else where	folk	be christened in their	6, 381/ 12
as they speak that	folk	need no more but	6, 389/ 17
drowned in malice, nor	folk	out of the faith	6, 394/ 8
meant of good, faithful	folk	that live virtuously; and	6, 400/ 18
For he accepteth not	folk	for their persons but	6, 401/ 20
so far forth that	folk	thought, as ye said	6, 406/ 18
themselves against good Catholic	folk	had not driven good	6, 406/ 25
his error infect other	folk	, the bishop should have	6, 411/ 14
of worship assembled old	folk	of the country to	6, 412/ 26
great fear that either	folk	shall for opinion of	6, 418/ 2
Chapter Of simple unlearned	folk	that are deceived by	6, 418/ 11
them away with these	folk	, which how holy soever	6, 421/ 12
the pleasure of newfangled	folk	, sparing no pain for	6, 423/ 35
he meant none harm,	folk	were glad to take	6, 424/ 16
among the people, that	folk	should show themselves their	6, 425/ 3
say, let good Christian	folk	suspect, abhor, and pursue	6, 427/ 3
spoiled all good religious	folk	, joined freres and nuns	6, 427/ 32

of heretics wherewith such	<b>folk</b>	as favor them would	6, 430/ 13
presence of many substantial	<b>folk</b>	, and divers done in	6, 432/ 3
is it that vicious	<b>folk</b>	fall to the favor	6, 433/ 2
Antichrist, (of whom these	<b>folk</b>	be the forewalkers) to	6, 434/ 34
world, shall make all	<b>folk</b>	one flock under himself	6, 435/ 17
fallen out of Christian	<b>folk's</b>	hearts; but the same	6, 144/ 5
hands, to make other	<b>folks</b>	serve him and honor	6, 140/ 16
the bag with other	<b>folks</b>	faults cast at our	6, 313/ 34
the one doth utter	<b>folks</b>	confessions to the other	6, 350/ 15
unto, and visited with	<b>folks'</b>	devotion. But now, short	6, 79/ 9
covetousness and greediness many	<b>folks'</b>	livings in his own	6, 140/ 15
things did they at	<b>folks'</b>	prayer. And sometimes they	6, 215/ 3
breast he putteth other	<b>folks'</b>	faults, and therein he	6, 296/ 3
and be in some	<b>folks'</b>	hands had and read	6, 331/ 10
that priests should utter	<b>folks'</b>	confession were well possible	6, 350/ 34
he discloseth unaware certain	<b>follies</b>	of himself which a	6, 17/ 28
which absurdities and unreasonable	<b>follies</b>	appeareth as well in	6, 96/ 24
argument hath so many	<b>follies</b>	and faults therein, and	6, 203/ 28
fall into such open	<b>follies</b>	as Tyndale and Luther	6, 308/ 10
he discloseth unaware certain	<b>follies</b>	of himself, which a	6, 363/ 10
now by that means	<b>folilly</b>	misliken unto the superstitious	6, 56/ 8
damnation eschew, though he	<b>folilly</b>	take an oath where	6, 284/ 10
then should it yet	<b>follow</b>	that, as far as	6, 8/ 25
hand, though their death	<b>follow</b>	thereon. And he showeth	6, 19/ 17
be, then must it	<b>follow</b>	that ye ought to	6, 70/ 10
this by falling to	<b>follow</b>	men's glosses before his	6, 100/ 28
then will it well	<b>follow</b>	that they be done	6, 101/ 31
to all that should	<b>follow</b>	them, and thereof somewhat	6, 107/ 11
then should it yet	<b>follow</b>	that, as far as	6, 116/ 17
such mistaking whereof might	<b>follow</b>	any damnable error concerning	6, 119/ 21
thereof doth there first	<b>follow</b>	that, besides the scripture	6, 119/ 22
then must there needs	<b>follow</b>	thereupon the thing that	6, 120/ 4
and mourn, than to	<b>follow</b>	their own hurt and	6, 140/ 1
keep his way and	<b>follow</b>	his good guides, then	6, 152/ 26
then must it needs	<b>follow</b>	that to the world's	6, 179/ 2
-- it must needs	<b>follow</b>	that God will in	6, 184/ 4
that it should else	<b>follow</b>	that the church had	6, 188/ 9
truth, it must needs	<b>follow</b>	that they mistake themselves	6, 196/ 22
for then shall it	<b>follow</b>	that he shall be	6, 197/ 8
good, it must needs	<b>follow</b>	that the other side	6, 210/ 17
devil, whereby should it	<b>follow</b>	that our church were	6, 242/ 30
living they might surely	<b>follow</b>	, he would now, in	6, 244/ 24
understanding to serve and	<b>follow</b>	faith, praying for his	6, 254/ 29
obloquy that else would	<b>follow</b>	their sentence on the	6, 262/ 9

have said, we will	<b>follow</b>	the same and then	6, 296/ 33
not to hear and	<b>follow</b>	some other, whose word	6, 296/ 34
the better as to	<b>follow</b>	the worse." "Indeed," quoth	6, 297/ 2
two things must needs	<b>follow</b>	, either that Christ in	6, 309/ 12
no great fantasy to	<b>follow</b>	them." "Well," quoth he	6, 309/ 33
some be content to	<b>follow</b>	, and some to live	6, 312/ 25
counsels, endeavor ourselves to	<b>follow</b>	with help of his	6, 336/ 4
compelled the rulers to	<b>follow</b>	them, whom, if they	6, 369/ 34
man should vouchsafe to	<b>follow</b>	? If our Lord God	6, 376/ 8
wretches great boldness to	<b>follow</b>	their foul affections, as	6, 377/ 15
as here favor and	<b>follow</b>	his sect in England	6, 378/ 16
seem, it must needs	<b>follow</b>	that all the merit	6, 395/ 2
but and if he	<b>follow</b>	the fleshly ways of	6, 400/ 22
For else it should	<b>follow</b>	upon this false opinion	6, 400/ 24
outrages and mischiefs to	<b>follow</b>	upon such sects and	6, 406/ 4
hand, though their death	<b>follow</b>	thereon. And he showeth	6, 410/ 35
fewer have lust to	<b>follow</b>	. For if they were	6, 416/ 9
of him whom they	<b>follow</b>	in their heresy, and	6, 417/ 28
good mind moved to	<b>follow</b>	the same." "Surely," quoth	6, 418/ 18
reckoneth good and cunning)	<b>follow</b>	and lean unto, it	6, 418/ 31
a while, see them	<b>follow</b>	their author in lewd	6, 426/ 30
so far forth have	<b>followed</b>	, that likewise as I	6, 24/ 8
in scripture, wherein they	<b>followed</b>	their own wits and	6, 153/ 7
And thereof should have	<b>followed</b>	that, except there were	6, 242/ 26
a faith, but they	<b>followed</b>	the flesh and sank	6, 252/ 24
unto the priests that	<b>followed</b>	him, "Sic luceat lux	6, 297/ 17
might be heard and	<b>followed</b>	-- to live all	6, 335/ 2
also what mischief the	<b>followers</b>	of that sect have	6, 18/ 10
howsoever Luther and his	<b>followers</b>	in Almaine believe, yet	6, 18/ 27
also what mischief the	<b>followers</b>	of that sect have	6, 368/ 4
howsoever Luther and his	<b>followers</b>	in Almaine believe, yet	6, 377/ 32
is Luther and his	<b>followers</b>	, which among their other	6, 411/ 21
understanding thereof. And thereupon	<b>followeth</b>	further that the church	6, 8/ 27
And thereon also especially	<b>followeth</b>	that all the texts	6, 8/ 30
well be perceived." "Then	<b>followeth</b>	it," said I, "that	6, 73/ 25
good fruit also that	<b>followeth</b>	thereupon. I let pass	6, 99/ 33
Truth," quoth he. "Then	<b>followeth</b>	it," quoth I, "that	6, 112/ 13
therein. And thereupon also	<b>followeth</b>	that the wonderful works	6, 112/ 17
his sake. And thereof	<b>followeth</b>	it that himself maketh	6, 112/ 23
understanding thereof. And thereupon	<b>followeth</b>	further that the church	6, 116/ 19
And thereon also especially	<b>followeth</b>	that all the texts	6, 116/ 22
of grace, it necessarily	<b>followeth</b>	that by one or	6, 118/ 26
for our necessity." "That	<b>followeth</b>	indeed," quoth he. "Well	6, 118/ 29
for the while what	<b>followeth</b>	further. And since the	6, 118/ 30

his church. And thereupon	<b>followeth</b>	further the remnant of	6, 120/ 6
but right. And thereupon	<b>followeth</b>	also that the miracles	6, 120/ 10
and plain idolatry, it	<b>followeth</b>	of necessity that the	6, 121/ 8
believe. And thereupon necessarily	<b>followeth</b>	that there is no	6, 121/ 31
said, and yet nothing	<b>followeth</b>	it thereupon that God	6, 138/ 11
of this it consequently	<b>followeth</b>	that the church always	6, 174/ 31
church understand it, it	<b>followeth</b>	of this that the	6, 175/ 22
and be perjured?" "That	<b>followeth</b>	, " quoth he. "Now," quoth	6, 277/ 29
and contemn them. Whereof	<b>followeth</b>	the breach of the	6, 334/ 30
read the law that	<b>followeth</b>	, for it is a	6, 356/ 28
by the law that	<b>followeth</b>	. Wherein albeit that thereby	6, 357/ 18
is not faith but	<b>followeth</b>	faith in him that	6, 388/ 27
in Christ Jesus, it	<b>followeth</b>	forthwith in the text	6, 400/ 20
sin and his that	<b>followeth</b>	him, and very hard	6, 418/ 33
much inconvenience and absurdity	<b>following</b>	thereupon, that it is	6, 203/ 29
they condemned themselves in	<b>following</b>	the condition of them	6, 225/ 14
Whitsuntide, and the women	<b>following</b>	the cross with many	6, 236/ 2
read the next law	<b>following</b>	in that book?" "Nay	6, 356/ 16
read the next law	<b>following</b>	or the gloss upon	6, 356/ 19
for the law next	<b>following</b>	, we looked not after	6, 356/ 24
say, the law next	<b>following</b>	or the gloss of	6, 357/ 7
should fall to the	<b>following</b>	of such a beastly	6, 374/ 15
of the questions consequently	<b>following</b>	, he had seen at	6, 431/ 8
much more sin and	<b>folly</b>	both was it then	6, 15/ 16
proved; and a shameless	<b>folly</b>	to stand still by	6, 15/ 18
the young king to	<b>folly</b>	, were with a proud	6, 43/ 4
not summer, so the	<b>folly</b>	of so few maketh	6, 73/ 1
one side, and great	<b>folly</b>	in the other side	6, 88/ 16
the Prophet describeth the	<b>folly</b>	of such as worshippeth	6, 96/ 22
their own sloth and	<b>folly</b>	. And whoso be willing	6, 113/ 32
our own fault and	<b>folly</b>	it is." "If God	6, 114/ 28
and understand his proud	<b>folly</b>	in the defense of	6, 125/ 27
wounds of our own	<b>folly</b>	had not of our	6, 138/ 34
see his proud frantic	<b>folly</b>	, he is shamefully put	6, 149/ 11
give light. And therefore	<b>folly</b>	were it to say	6, 203/ 3
we should think it	<b>folly</b>	to desire them, because	6, 211/ 19
fashion that their own	<b>folly</b>	joineth thereunto -- as	6, 258/ 14
to do, either for	<b>folly</b>	, sloth, or trust, good	6, 263/ 33
much more sin and	<b>folly</b>	both was it then	6, 280/ 21
proved, and a shameless	<b>folly</b>	to stand still by	6, 280/ 23
is both sin and	<b>folly</b>	to stand in the	6, 280/ 29
and what sin and	<b>folly</b>	thereto was there to	6, 284/ 17
at once. And the	<b>folly</b>	of this construction appeareth	6, 307/ 29
faith," quoth I, "the	<b>folly</b>	of such folk doth	6, 308/ 3



labor to show that	<b>folly</b>	that so evidently showeth	6, 309/ 8
of their malice or	<b>folly</b>	take harm of that	6, 332/ 11
their own lewdness and	<b>folly</b>	, which yet were not	6, 338/ 3
that, by their own	<b>folly</b>	and fault, may come	6, 339/ 15
lean proudly to the	<b>folly</b>	of his own wit	6, 339/ 33
him carried out with	<b>folly</b>	so far from himself	6, 363/ 16
find out this fond	<b>folly</b>	. " "To this opinion," quoth	6, 365/ 31
the confusion of our	<b>folly</b>	, how might he have	6, 376/ 11
down and defend their	<b>folly</b>	and false heresy by	6, 405/ 16
fall in to Luther's	<b>fond</b>	and furious sect. And	6, 18/ 9
the superstitious demeanor and	<b>fond</b>	fashion of jugglery. Nor	6, 56/ 9
I have such a	<b>fond</b>	fantasy of mine own	6, 84/ 30
a miracle. And the	<b>fond</b>	folk of the country	6, 85/ 24
either preferring their own	<b>fond</b>	glosses against the old	6, 123/ 16
therewith. She seeth a	<b>fond</b>	fellow deceive her sight	6, 130/ 30
point is the very	<b>fond</b>	foundation and ground of	6, 148/ 35
And to such a	<b>fond</b>	and false end must	6, 204/ 31
one old wife so	<b>fond</b>	to believe him. But	6, 241/ 30
heaven, but to a	<b>fond</b>	frere, to an apostate	6, 346/ 13
reading either of his	<b>fond</b>	proof or of the	6, 348/ 29
plainly appear that this	<b>fond</b>	fellow so playeth with	6, 352/ 17
frantic vainglory of that	<b>fond</b>	frere, and yet, therewithal	6, 363/ 16
not himself, suddenly the	<b>fond</b>	fellow bewrayed himself unaware	6, 364/ 20
to show himself so	<b>fond</b>	; but if pride, as	6, 365/ 3
to find out this	<b>fond</b>	folly. " "To this opinion	6, 365/ 31
to fall into Luther's	<b>fond</b>	and furious sect. And	6, 368/ 3
reward, but only the	<b>fond</b>	pleasure and delight that	6, 423/ 9
more than mad, no	<b>fond</b>	heretic lead us, seem	6, 427/ 13
them, but whereto their	<b>fond</b>	affection inclineth, that thing	6, 433/ 8
the other side a	<b>fond</b>	frere and his fellows	6, 434/ 4
behold they found it	<b>fonder</b>	than he had told	6, 228/ 10
the fire, of the	<b>font</b>	, of the pascal lamb	6, 56/ 3
drink, only by angel's	<b>food</b>	. And divers times she	6, 87/ 16
paradise, then, concerning their	<b>food</b>	and engendering, not only	6, 139/ 24
nose, nor that holy	<b>food</b>	to be dashed in	6, 144/ 37
therefore is our daily	<b>food</b>	one of the petitions	6, 233/ 21
they take away our	<b>food</b>	; if our souls be	6, 294/ 25
that scripture is the	<b>food</b>	of the soul. And	6, 333/ 4
that is sick, and	<b>food</b>	for him that is	6, 343/ 12
to make me a	<b>fool</b>	. " "Well," said I, "what	6, 67/ 25
said somewhat like a	<b>fool</b>	, as he was one	6, 130/ 26
simplest, except a natural	<b>fool</b>	, I dare hold you	6, 231/ 29
this take the simplest	<b>fool</b>	that ye can chose	6, 231/ 31
one so very a	<b>fool</b>	that God will give	6, 232/ 20

and so might every	<b>fool</b>	do." "Well," quoth Caius	6, 250/ 19
looketh as like a	<b>fool</b>	as a ewe looketh	6, 274/ 30
more inquisitive, the more	<b>fool</b>	the more talkative of	6, 335/ 25
so very a vainglorious	<b>fool</b>	that would not in	6, 364/ 14
almost a very natural	<b>fool</b>	have been ashamed of	6, 364/ 36
an old sage father	<b>fool</b>	in Kent, at such	6, 412/ 24
not come forth and	<b>foolhardily</b>	put themselves in peril	6, 414/ 21
also to seem so	<b>foolish</b>	as to hold them	6, 17/ 13
honor, and blamed his	<b>foolish</b>	wife, which did at	6, 44/ 11
that time, as these	<b>foolish</b>	heretics do now, mocking	6, 44/ 11
of candles and with	<b>foolish</b>	facetiae and blasphemous mockery	6, 49/ 19
to be of the	<b>foolish</b>	mind that Luther is	6, 50/ 17
ground by reason of	<b>foolish</b>	characters and figures about	6, 55/ 25
Christ is not so	<b>foolish</b>	as those heretics bear	6, 56/ 10
trust it, so much	<b>foolish</b>	folk believe it, that	6, 89/ 31
it there, that the	<b>foolish</b>	women bring oats thither	6, 235/ 5
had, like a false	<b>foolish</b>	knave, lost his honesty	6, 276/ 4
hypocrite, and therewith so	<b>foolish</b>	, too, that for a	6, 280/ 6
saith, in Almaine; a	<b>foolish</b>	, railing book against the	6, 291/ 9
every man seeth how	<b>foolish</b>	that construction is. Now	6, 307/ 21
for sin, nor so	<b>foolish</b>	that he durst for	6, 315/ 15
take upon them with	<b>foolish</b>	words and blasphemy to	6, 335/ 30
also to seem so	<b>foolish</b>	as to hold them	6, 348/ 22
this is a very	<b>foolish</b>	falsehood, imagined of his	6, 350/ 7
not his own so	<b>foolish</b>	a device, in the	6, 364/ 34
of such false and	<b>foolish</b>	heretics, as were born	6, 365/ 16
And therefore among many	<b>foolish</b>	words of Luther, as	6, 397/ 15
words of Luther, as	<b>foolish</b>	as ever heretic spoke	6, 397/ 15
And as do these	<b>foolish</b>	hypocrites, which rather than	6, 398/ 4
as either be so	<b>foolish</b>	that they would hate	6, 418/ 7
it as utterly, as	<b>foolishly</b>	, without ground, cause, or	6, 425/ 10
ye see many men	<b>fools</b>	. As for that he	6, 65/ 29
the country soon made	<b>fools</b>	. Then women coming thither	6, 85/ 25
find them not such	<b>fools</b>	, I warrant you. They	6, 235/ 21
mind that commonly such	<b>fools</b>	have; he reckoned all	6, 366/ 23
him list, giving no	<b>foot</b>	in disputing unto your	6, 26/ 1
once go move our	<b>foot</b>	thitherward. We marvel much	6, 61/ 20
air, and men walk	<b>foot</b>	against foot, and ships	6, 66/ 14
men walk foot against	<b>foot</b>	, and ships sail bottom	6, 66/ 14
length less than a	<b>foot</b>	, drawn by man's hand	6, 67/ 13
first piece not a	<b>foot</b>	long?" "Surely, sir," quoth	6, 68/ 3
man and him four	<b>foot</b>	(and ye will) longer	6, 71/ 27
the length of a	<b>foot</b>	. And I am sure	6, 79/ 25
he could scant keep	<b>foot</b>	with us. And when	6, 91/ 26

tread the false under	<b>foot</b>	. "That is no doubt	6, 218/ 24
in the pope, his	<b>foot</b>	. And as for incensing	6, 230/ 24
his chamber. This counsel	<b>forbade</b>	not the Jews, to	6, 58/ 26
forth that he boldly	<b>forbade</b>	an angel of heaven	6, 224/ 5
had nothing feared nor	<b>forbade</b>	but lest Timotheus should	6, 307/ 3
And in that they	<b>forbade</b>	any new translation to	6, 340/ 33
did he, and thereby	<b>forbade</b>	all manner worship to	6, 357/ 35
those words if he	<b>forbade</b>	any manner worship for	6, 359/ 3
all. "And albeit Christ	<b>forbade</b>	Saint Peter, being a	6, 414/ 3
themselves, where the wretches	<b>forbear</b>	not villainously to handle	6, 47/ 27
any notable loss easily	<b>forbear</b>	. "Let us consider our	6, 54/ 3
ye willed me to	<b>forbear</b>	nothing, I have as	6, 100/ 33
not to forswear, to	<b>forbear</b>	each angry word than	6, 105/ 29
to do, and to	<b>forbear</b>	, and that God also	6, 120/ 1
duty to God, rather	<b>forbear</b>	the profit that ourselves	6, 300/ 6
present at home and	<b>forbear</b>	the thanks, than wittingly	6, 300/ 16
laps, there could few	<b>forbear</b>	laughing, and said, "We	6, 322/ 22
for the difficulty, did	<b>forbear</b>	to meddle with. But	6, 343/ 1
shall they care to	<b>forbear</b>	, that believe Luther that	6, 373/ 23
see why we should	<b>forbear</b>	to call them Lutherans	6, 417/ 26
his chosen people, nor	<b>forbareth</b>	not to impute the	6, 401/ 18
is there in the	<b>forbearing</b>	of every idle word	6, 105/ 32
virtuous exercise, both in	<b>forbearing</b>	the pleasure of the	6, 421/ 17
have no place to	<b>forbid</b>	images among his Christian	6, 38/ 33
precise prohibition as should	<b>forbid</b>	utterly any images to	6, 45/ 2
nor natural reason doth	<b>forbid</b>	that a man may	6, 45/ 33
all gone already. "God	<b>forbid</b>	, " quoth I. "For albeit	6, 109/ 19
had any authority to	<b>forbid</b>	them. And this they	6, 124/ 19
worship of saints and	<b>forbid</b>	us to pray to	6, 211/ 13
up, quotha? Marry, God	<b>forbid</b>	. It would waste up	6, 229/ 13
witness. And yet God	<b>forbid</b>	that it were so	6, 261/ 27
Marry, " quoth I, "God	<b>forbid</b>	else, ye may see	6, 297/ 7
interpretation, cannot appear to	<b>forbid</b>	the having of divers	6, 306/ 14
few do now. "God	<b>forbid</b>	, " quoth I. "Well, " quoth	6, 310/ 24
whom he should yet	<b>forbid</b>	the Gospel of Saint	6, 343/ 27
he meant only to	<b>forbid</b>	us to do such	6, 358/ 5
Trinity, then did he	<b>forbid</b>	any worship to be	6, 359/ 4
fail (which our Lord	<b>forbid</b>	) within short process to	6, 414/ 1
the clergy hath not	<b>forbidden</b>	the Bible to be	6, 16/ 19
and under great pains	<b>forbidden</b>	to be read. And	6, 29/ 31
therein plainly and clearly	<b>forbidden</b>	, as well in divers	6, 44/ 31
were in that psalm	<b>forbidden</b>	, that is to wit	6, 45/ 11
only one God, and	<b>forbidden</b>	to worship any false	6, 45/ 20
And where it is	<b>forbidden</b>	to worship any image	6, 45/ 28

God himself prohibited and	<b>forbidden</b>	, and that upon the	6, 55/ 28
God hath in scripture	<b>forbidden</b>	such imagery, and that	6, 96/ 18
things by God not	<b>forbidden</b>	, although they be hard	6, 107/ 1
scripture to prove it	<b>forbidden</b>	and reputed of God	6, 120/ 33
text whereby we be	<b>forbidden</b>	anything which the church	6, 121/ 34
commandment in tasting the	<b>forbidden</b>	fruit, being then expelled	6, 139/ 23
and the things now	<b>forbidden</b>	us, and therefore to	6, 141/ 6
kind of worship not	<b>forbidden</b>	but commanded and pleasant	6, 171/ 21
side thought it utterly	<b>forbidden</b>	and held for idolatry	6, 171/ 22
then our laymen be	<b>forbidden</b>	the Gospel but if	6, 294/ 19
by an express law	<b>forbidden</b>	that we should have	6, 294/ 28
minister as he hath	<b>forbidden</b>	to come about him	6, 300/ 8
that he had been	<b>forbidden</b>	the court; yet if	6, 300/ 11
the clergy hath not	<b>forbidden</b>	the Bible to be	6, 314/ 10
of this realm hath	<b>forbidden</b>	all the people to	6, 314/ 13
it hap to be	<b>forbidden</b>	and burned, yet some	6, 331/ 20
This thing is plainly	<b>forbidden</b>	us that be not	6, 333/ 25
that the people be	<b>forbidden</b>	to presume to meddle	6, 333/ 32
the reading thereof be	<b>forbidden</b>	both all such lay	6, 338/ 22
use thereof to be	<b>forbidden</b>	him, either forever, or	6, 341/ 26
were by the clergy	<b>forbidden</b>	of malice and evil	6, 345/ 12
that in scripture is	<b>forbidden</b>	from images all manner	6, 358/ 29
all manner service is	<b>forbidden</b>	by scripture from all	6, 358/ 31
say that we be	<b>forbidden</b>	to defend ourselves, and	6, 411/ 27
have no match, yet	<b>forbiddeth</b>	he not one man	6, 214/ 28
unreasonable. For it neither	<b>forbiddeth</b>	the translations to be	6, 316/ 2
the great philosopher specially	<b>forbiddeth</b>	such as be not	6, 334/ 24
condemning of Luther, and	<b>forbidding</b>	of his books, but	6, 30/ 12
be in the church,	<b>forbidding</b>	them to bind and	6, 104/ 2
and eating; the third	<b>forbidding</b>	the tree of knowledge	6, 139/ 8
New Testament, and the	<b>forbidding</b>	of Luther's books to	6, 247/ 20
another, nor the only	<b>forbidding</b>	of twain at once	6, 304/ 30
than one, and the	<b>forbidding</b>	of bigamy by the	6, 304/ 37
as I suppose, the	<b>forbidding</b>	of the Bible to	6, 337/ 9
saints, destroying all devotion,	<b>forbidding</b>	men to pray for	6, 433/ 31
Christ ever fled and	<b>forbore</b>	the temples in which	6, 190/ 30
assent of their wives,	<b>forbore</b>	the carnal use of	6, 311/ 8
time of their ministration	<b>forbore</b>	their own house and	6, 312/ 14
for his honesty we	<b>forbore</b>	to meddle with till	6, 329/ 11
would have him, we	<b>forbore</b>	therefore to examine him	6, 329/ 17
special disciples, and sometimes	<b>forbore</b>	to tell some things	6, 339/ 36
God. Howbeit, while they	<b>forbore</b>	violence there was little	6, 407/ 18
and on the morrow	<b>forbore</b>	I to speak with	6, 431/ 5
in their war always	<b>forborne</b>	, as is the despites	6, 373/ 8

of scripture with little	<b>force</b>	of the old fathers'	6, 9/ 3
any man compelled by	<b>force</b>	and violence to believe	6, 32/ 3
I perceive then the	<b>force</b>	and effect of all	6, 61/ 31
answered him that the	<b>force</b>	of my tale was	6, 62/ 13
and should be the	<b>force</b>	and strength of my	6, 62/ 26
brought in what a	<b>force</b>	the fire hath that	6, 67/ 4
a little before." "No	<b>force</b>	for the time," quoth	6, 79/ 18
of scripture, with little	<b>force</b>	of the old fathers'	6, 122/ 4
text alone, without great	<b>force</b>	of the old fathers'	6, 122/ 20
quoth he, "make little	<b>force</b>	to me. For that	6, 154/ 15
God, this maketh no	<b>force</b>	for our matter, so	6, 212/ 26
this that all the	<b>force</b>	and effect of your	6, 273/ 35
toward our salvation nothing	<b>force</b>	of good works; therefore	6, 288/ 31
a thing of little	<b>force</b>	. For neither were it	6, 341/ 30
that for money they	<b>force</b>	little to steal, rob	6, 351/ 13
and fall to open	<b>force</b>	and violence. For intending	6, 369/ 14
he might by the	<b>force</b>	of his faith work	6, 383/ 31
and of so little	<b>force</b>	and effect, that no	6, 395/ 34
and false heresy by	<b>force</b>	. And this they call	6, 405/ 16
fallen so sore to	<b>force</b>	and violence against heretics	6, 406/ 23
the Donatists, fell to	<b>force</b>	and violence, robbing, beating	6, 409/ 5
to repress them with	<b>force</b>	and fear them with	6, 409/ 14
handled that he was	<b>forced</b>	to forswear and abjure	6, 28/ 4
For if they had	<b>forced</b>	him thereto, they had	6, 276/ 28
then should they have	<b>forced</b>	him against his conscience	6, 276/ 30
his credence, he was	<b>forced</b>	to labor to bring	6, 367/ 27
deeds as God only	<b>forced</b>	and constrained them unto	6, 377/ 23
own, they have little	<b>forced</b>	what came of the	6, 413/ 30
by the devil, it	<b>forceth</b>	not for this purpose	6, 76/ 30
And where they be	<b>forceth</b>	not, how few they	6, 198/ 19
who nor whither it	<b>forceth</b>	not for our wise	6, 274/ 21
taketh a confessor, he	<b>forceth</b>	not whom, and then	6, 352/ 11
and then confesseth, he	<b>forceth</b>	not what, disposing him	6, 352/ 12
him to repentance, he	<b>forceth</b>	not how, good works	6, 352/ 13
faith be strong, he	<b>forceth</b>	little of them also	6, 403/ 30
shall he walk that,	<b>forcing</b>	little of the faith	6, 152/ 33
trust, that Lent were	<b>fordone</b>	. Christmas, if we consider	6, 236/ 10
their sect hath already	<b>fordone</b>	the faith, pulled down	6, 427/ 31
kill Christ as their	<b>forefathers</b>	did his holy prophets	6, 225/ 15
books of all our	<b>forefathers</b>	, holy doctors of Christ's	6, 427/ 9
Howbeit, such as he	<b>foreknoweth</b>	to be damned, no	6, 398/ 26
that made our long	<b>forenoon</b>	process frustrate and left	6, 187/ 14
feign fifteen in a	<b>forenoon</b>	. And then, as we	6, 241/ 18
the world was created,	<b>foreseeing</b>	in his divine prescience	6, 401/ 35

choice, if he had	<b>foreseen</b>	in them the contrary	6, 402/ 4
in such wise to	<b>foreshow</b>	his coming, his cause	6, 141/ 33
cannot surely judge him	<b>foresworn</b>	. For it may be	6, 278/ 12
man lied and were	<b>foresworn</b>	or no. But in	6, 278/ 30
he swore) yet was	<b>foresworn</b>	indeed, and in very	6, 279/ 2
twenty true men were	<b>foresworn</b>	against him. Wherein, while	6, 280/ 9
the faith should stand	<b>forever</b>	. So that the gates	6, 108/ 24
to abide with them	<b>forever</b>	, which cannot be meant	6, 178/ 8
dwell with the apostles	<b>forever</b>	, for they dwelled not	6, 178/ 10
dwell in the church	<b>forever</b>	, how can the church	6, 178/ 12
abiding in the church	<b>forever</b>	, and Christ himself hath	6, 178/ 32
be forbidden him, either	<b>forever</b>	, or till he be	6, 341/ 26
perjury kill his soul	<b>forever</b>	to save his body	6, 422/ 16
these folk be the	<b>forewalkers</b>	) to come into this	6, 434/ 34
silence upon pain of	<b>forfeiture</b>	of certain money. But	6, 407/ 8
too few at a	<b>forge</b>	, we set Saint Ipolitus	6, 227/ 1
only his own new	<b>forged</b>	faith; therefore Hichins in	6, 289/ 6
the manner I cannot	<b>forget</b>	, it is so strange	6, 227/ 23
it is sometimes done." "	<b>Forget</b>	not now, by the	6, 239/ 11
also that one may	<b>forget</b>	the thing that he	6, 266/ 3
great a matter to	<b>forget</b>	. And besides this it	6, 271/ 33
the clergy. But then	<b>forget</b>	we to look what	6, 296/ 20
freely to forgive and	<b>forget</b>	offences done and committed	6, 325/ 29
ween, when they wake	<b>forget</b>	some of their dreams	6, 365/ 26
learned it of them,	<b>forgetting</b>	that we list not	6, 296/ 34
For in one place	<b>forgetting</b>	himself, he speaketh in	6, 364/ 20
heart more freely to	<b>forgive</b>	and forget offences done	6, 325/ 29
done. Whereas we, God	<b>forgive</b>	us, take a little	6, 342/ 28
verily for such merits,	<b>forgiveness</b>	is reward enough. And	6, 417/ 2
is worshipped. I have	<b>forgot</b>	the town, but the	6, 227/ 23
with sensuality, had then	<b>forgotten</b>	. And to the end	6, 141/ 22
quoth he, "I had	<b>forgotten</b>	that; well then were	6, 157/ 25
I, "that had I	<b>forgotten</b>	again. But let it	6, 173/ 9
the church after be	<b>forgotten</b>	, which was more to	6, 177/ 33
Have we so soon	<b>forgotten</b>	the perpetual assistance of	6, 182/ 12
of it. I have	<b>forgotten</b>	much thereof, but I	6, 222/ 16
some names to be	<b>forgotten</b>	, or haply to be	6, 222/ 36
world hath long ago	<b>forgotten</b>	. And the name is	6, 223/ 6
God, I had almost	<b>forgotten</b>	one thing, that would	6, 228/ 32
he, "that he had	<b>forgotten</b>	that he so had	6, 271/ 28
that he could have	<b>forgotten</b>	this?" "It was," quoth	6, 272/ 9
at last I had	<b>forgotten</b>	wherefore and whereupon we	6, 330/ 5
your friend, "I had	<b>forgotten</b>	that when I was	6, 355/ 3
by devout meditation a	<b>form</b>	and fashion thereof in	6, 56/ 20

learned the manner and	<b>form</b>	of consecration. There was	6, 148/ 15
they should bring that	<b>form</b>	of judgment in custom	6, 263/ 28
bring in place that	<b>form</b>	and fashion of judgment	6, 264/ 1
life to devise a	<b>form</b>	of abjuration whereof I	6, 271/ 17
we should impugn the	<b>form</b>	of this argument, Tyndale	6, 309/ 6
its Canon after the	<b>form</b>	that is and ever	6, 353/ 31
Christian, for some spiritual	<b>form</b>	and fashion of their	6, 374/ 33
to rehearse the very	<b>formal</b>	words of them whose	6, 23/ 24
and reasoning, almost as	<b>formal</b>	as is the argument	6, 65/ 21
the matter, nor the	<b>formal</b>	words as they were	6, 330/ 16
him to read the	<b>formal</b>	words as they be	6, 358/ 14
good part of our	<b>former</b>	disceptation and reasoning, had	6, 247/ 15
it beareth in the	<b>former</b>	tongue) that point hath	6, 337/ 29
Savior Christ in their	<b>former</b>	, fast confirmed faith, from	6, 355/ 18
sometimes more, because their	<b>former</b>	good living somewhat of	6, 401/ 23
more than recompense his	<b>former</b>	error and oversight. But	6, 417/ 24
saved people from our	<b>former</b>	father Adam to the	6, 435/ 19
as he that knoweth	<b>fornication</b>	for sin may fall	6, 173/ 34
fall by frailty to	<b>fornication</b>	. But since he knoweth	6, 173/ 34
to go back and	<b>forsake</b>	all the manner of	6, 18/ 3
him, but utterly may	<b>forsake</b>	him and leave him	6, 271/ 11
to go back and	<b>forsake</b>	all the manner of	6, 366/ 16
as would agree to	<b>forsake</b>	their vows of chastity	6, 370/ 11
they to abjure and	<b>forsake</b>	it, as long as	6, 422/ 12
Peter after he had	<b>forsaken</b>	and forsworn him, and	6, 401/ 31
whoso doth, shall be	<b>forsaken</b>	of him. And he	6, 421/ 3
the secular hand, and	<b>forsaketh</b>	him as one excommunicated	6, 410/ 27
that for any fear	<b>forsaketh</b>	it. For he that	6, 420/ 31
it. For he that	<b>forsaketh</b>	any truth of Christ's	6, 420/ 31
truth of Christ's faith,	<b>forsaketh</b>	Christ. And then saith	6, 421/ 1
then whether that the	<b>forsaking</b>	of Christ by Peter	6, 398/ 32
please him? If they	<b>forsloth</b>	to do their duty	6, 173/ 30
her father could do,	<b>forsook</b>	the world and professed	6, 94/ 3
him. For he forthwith	<b>forsook</b>	them, and ever before	6, 256/ 23
all his crakes he	<b>forsook</b>	his master and forswore	6, 283/ 17
of their lips." "Now	<b>forsooth</b>	, " quoth I, "whosoever will	6, 37/ 30
was not set by." "	<b>Forsooth</b>	, " quoth I, "the man	6, 42/ 15
for their especial pleasure." "	<b>Forsooth</b>	, " quoth I, "this is	6, 64/ 27
been done and wrought. "	<b>Forsooth</b>	, " quoth he, "and yet	6, 75/ 30
let me hear it." "	<b>Forsooth</b>	, " quoth I, "because we	6, 78/ 35
a fair boy, and	<b>forsooth</b>	it was not then	6, 79/ 24
he, "that were impossible." "	<b>Forsooth</b>	, " quoth I, "so were	6, 118/ 12
they were," quoth he. "	<b>Forsooth</b>	, " quoth I, "so were	6, 183/ 22
your friend had told,	<b>forsooth</b>	, " quoth I, "he dealt	6, 249/ 31

that I should not?" "	<b>Forsooth</b>	, " quoth I, "no more	6, 250/ 31
shall always serve other." "	<b>Forsooth</b>	, " quoth he, "it seemeth	6, 267/ 1
done to the master?" "	<b>Forsooth</b>	, " quoth I, "great favor	6, 269/ 32
be proved by witness." "	<b>Forsooth</b>	, " quoth I, "it is	6, 281/ 18
lawfully might refuse it." "	<b>Forsooth</b>	, " quoth he, "methinketh ye	6, 284/ 12
with a poor frere." "	<b>Forsooth</b>	, ye be a wanton	6, 287/ 16
made that second book?" "	<b>Forsooth</b>	, " quoth I, "it appeareth	6, 291/ 20
shine before the people)." "	<b>Forsooth</b>	, " quoth I, "it were	6, 297/ 20
new, bad or good." "	<b>Forsooth</b>	, " quoth I, "if this	6, 317/ 9
this tale?" quoth I. "	<b>Forsooth</b>	, divers honest men," quoth	6, 318/ 1
of a good substance." "	<b>Forsooth</b>	, " quoth I, "of good	6, 318/ 14
know the matter well?" "	<b>Forsooth</b>	, " quoth I, "so well	6, 318/ 21
ye said ye could?" "	<b>Forsooth</b>	my lord," quoth he	6, 320/ 24
could do it. "Nay,	<b>forsooth</b>	, " quoth he, "my lord	6, 320/ 32
who told you so?" "	<b>Forsooth</b>	, my lord," quoth he	6, 320/ 35
who killed Richard Hunne?" "	<b>Forsooth</b>	, " quoth he, "and it	6, 321/ 3
he can tell?" "Nay,	<b>forsooth</b>	, my lord," quoth he	6, 321/ 9
you heard her tell?" "	<b>Forsooth</b>	, my lords," quoth he	6, 321/ 17
asked, "What is she?" "	<b>Forsooth</b>	, my lords," quoth he	6, 321/ 25
a month ago." "Now,	<b>forsooth</b>	, " quoth your friend, "this	6, 321/ 29
had not hanged himself?" "	<b>Forsooth</b>	, " quoth I, "he was	6, 322/ 1
What insight?" quoth they. "	<b>Forsooth</b>	, " quoth he, "it is	6, 322/ 13
tell?" quoth the lords. "	<b>Forsooth</b>	, " quoth he, "I cannot	6, 322/ 18
himself or no." "Yea,	<b>forsooth</b>	, my lord," quoth he	6, 322/ 31
thereof by one more." "	<b>Forsooth</b>	, " quoth your friend, "this	6, 323/ 34
any such thing before." "	<b>Forsooth</b>	, " quoth I, "that can	6, 328/ 1
therefore, as I say	<b>forsooth</b>	, I can in no	6, 337/ 3
price of the book?" "	<b>Forsooth</b>	, " quoth I, "that reckon	6, 341/ 30
hold the right way. "	<b>Forsooth</b>	, " quoth I, "if it	6, 345/ 30
women to hear it." "	<b>Forsooth</b>	, " quoth I, "if it	6, 351/ 34
too, as thinketh me." "	<b>Forsooth</b>	, " quoth I, "and he	6, 352/ 22
do it for him." "	<b>Forsooth</b>	, " quoth your friend, "this	6, 353/ 14
ever since hath done." "	<b>Forsooth</b>	, " quoth he, "that is	6, 355/ 27
to some better sense. "	<b>Forsooth</b>	, " quoth I, "they cannot	6, 378/ 19
must needs work well." "	<b>Forsooth</b>	, " quoth I, "the man	6, 384/ 26
devil go with him." "	<b>Forsooth</b>	, " quoth I, "and if	6, 407/ 31
they be righted again." "	<b>Forsooth</b>	, " quoth your friend, "yet	6, 417/ 7
that teach them errors. "	<b>Forsooth</b>	, " quoth your friend, "yet	6, 418/ 14
over great a fire." "	<b>Forsooth</b>	, " quoth your friend, "it	6, 430/ 25
is of little weight." "	<b>Forsooth</b>	, " quoth I, "Tyndale's word	6, 431/ 33
thus was abjured to	<b>forswear</b>	himself in the thing	6, 15/ 17
he was forced to	<b>forswear</b>	and abjure certain heresies	6, 28/ 5
all than not to	<b>forswear</b>	, to forbear each angry	6, 105/ 29
life, but he would	<b>forswear</b>	your faith to save	6, 201/ 31



thus was abjured to	<b>forswear</b>	himself in the thing	6, 280/ 22
the party might lawfully	<b>forswear</b>	himself? And also, if	6, 284/ 7
we spoke of, to	<b>forswear</b>	himself in a matter	6, 284/ 15
a manqueller, nor lawfully	<b>forswear</b>	himself, but God's good	6, 400/ 29
ready to lie and	<b>forswear</b>	themselves, if that will	6, 422/ 10
falsely still, and falsely	<b>forsweareth</b>	himself?" % "The church," quoth	6, 278/ 9
fault, he is abjured,	<b>forsweareth</b>	all heresies, doth such	6, 410/ 15
with lying and false	<b>forswearing</b>	than to be acknown	6, 379/ 19
suffering that their false	<b>forswearing</b>	should stand them long	6, 422/ 18
he therein abjured and	<b>forswore</b>	all heresies, acknowledging himself	6, 271/ 22
forsook his master and	<b>forswore</b>	him both. If a	6, 283/ 17
to lie and be	<b>forsworn</b>	for naught?" "I will	6, 71/ 37
may never lawfully be	<b>forsworn</b>	. Marry, truth it is	6, 281/ 21
other cause either be	<b>forsworn</b>	, or by my refusing	6, 282/ 9
he had forsaken and	<b>forsworn</b>	him, and Peter therewith	6, 401/ 31
the miracle, that she	<b>forthwith</b>	, for aught her father	6, 94/ 3
trust in them. And	<b>forthwith</b>	he declareth in whom	6, 96/ 28
objections and answer them	<b>forthwith</b>	, while they be fresh	6, 102/ 10
of reason. And so	<b>forthwith</b>	ye find both these	6, 135/ 36
whereof some ceremonies were	<b>forthwith</b>	abolished, some not by	6, 146/ 6
but that either he	<b>forthwith</b>	punished and purged it	6, 220/ 11
of him. For he	<b>forthwith</b>	forsook them, and ever	6, 256/ 23
good, that thought he	<b>forthwith</b>	approved by God. And	6, 257/ 35
the sermon reasoned withal	<b>forthwith</b>	. And by an honest	6, 272/ 1
so belied them, then	<b>forthwith</b>	, as though he had	6, 350/ 16
such a fury, that	<b>forthwith</b>	he began to write	6, 361/ 10
the whole meinie. For,	<b>forthwith</b>	upon this sect once	6, 373/ 2
Christ Jesus, it followeth	<b>forthwith</b>	in the text: "those	6, 400/ 20
people. For albeit that	<b>forthwith</b>	upon the death of	6, 406/ 27
gloss he would have	<b>fortified</b>	and made somewhat seemly	6, 156/ 3
answereth and dissolveth. About	<b>fortnight</b>	after, your friend came	6, 247/ 10
given him is very	<b>fortunate</b>	if he with grace	6, 126/ 30
all such goods of	<b>fortune</b>	as God hath given	6, 49/ 32
It may," quoth I, "	<b>fortune</b>	you to live so	6, 75/ 33
What if it should	<b>fortune</b>	him to find some	6, 135/ 6
grace should guide your	<b>fortune</b>	, take the one part	6, 159/ 30
sundry places, it may	<b>fortune</b>	for all this that	6, 221/ 19
that it would so	<b>fortune</b>	in few. But before	6, 342/ 7
worse in all that	<b>forty</b>	year. And as for	6, 42/ 10
that he continued it	<b>forty</b>	days together. Now as	6, 44/ 19
if they had been	<b>forty</b>	men more as good	6, 267/ 24
wives than one, and	<b>forty</b>	children than four. But	6, 306/ 19
ducats, then fifty, then	<b>forty</b>	, then twenty, then ten	6, 371/ 30
so well and lustily	<b>forward</b>	, he put me somewhat	6, 34/ 28

covetousness help the people	<b>forward</b>	to idolatry -- then	6, 54/ 28
help his own devices	<b>forward</b>	? Or what marvel is	6, 100/ 24
back here with going	<b>forward</b>	, as men walk in	6, 120/ 14
and in scripture well	<b>forward</b>	, to take him in	6, 136/ 27
part diligently to put	<b>forward</b>	. Against whom did reason	6, 140/ 23
to help his matters	<b>forward</b>	here. But whether Luther's	6, 288/ 18
good thing shall go	<b>forward</b>	somewhat must needs be	6, 339/ 8
so far went it	<b>forward</b>	that at the last	6, 369/ 13
him run the faster	<b>forward</b>	in virtue because he	6, 401/ 12
be made many a	<b>foul</b>	meeting. And loud he	6, 100/ 14
men -- misbelievers and	<b>foul</b>	deceived." "That were a	6, 208/ 13
take Saint Augustine be	<b>foul</b>	deceived. I durst be	6, 219/ 34
to speak one such	<b>foul</b>	ribaldry word as they	6, 236/ 4
in confession to a	<b>foul</b>	frere, they would wish	6, 349/ 32
boldness to follow their	<b>foul</b>	affections, as things after	6, 377/ 15
in effect all one	<b>foul</b>	spot, for any beauty	6, 395/ 31
brought him, whereas one	<b>foul</b>	act of lechery hath	6, 401/ 10
took for finished I	<b>found</b>	very far from that	6, 21/ 18
said their advice, I	<b>found</b>	, as it often happeth	6, 23/ 33
and learning that I	<b>found</b>	in him, and honesty	6, 26/ 15
declared to have been	<b>found</b>	in it) were never	6, 28/ 29
in it) were never	<b>found</b>	there indeed but untruly	6, 28/ 29
blame laid and fault	<b>found</b>	with things nothing blameworthy	6, 28/ 32
read, and also he	<b>found</b>	so great sweetness in	6, 34/ 6
he said that he	<b>found</b>	by experience that the	6, 34/ 8
he used, which he	<b>found</b>	sufficient and surest. For	6, 34/ 13
tarry, when it were	<b>found</b>	out and learned by	6, 34/ 14
but Solomon might have	<b>found</b>	poor folk enough to	6, 43/ 13
which is yet now	<b>found</b>	true by experience of	6, 66/ 20
man," quoth he, "had	<b>found</b>	the priest over familiar	6, 69/ 19
as Saint Paul confesseth,	<b>found</b>	out by nature and	6, 73/ 3
gone," quoth he, "and	<b>found</b>	it a lie, then	6, 85/ 7
noble Duke Humfrey wisely	<b>found</b>	out the falsehood of	6, 88/ 17
mother prudently decipher and	<b>found</b>	out that beastly filth	6, 88/ 19
what he shall have	<b>found</b>	. And in the mean	6, 134/ 34
Creed, till he have	<b>found</b>	another text in scripture	6, 135/ 20
and grace where he	<b>found</b>	the person willing to	6, 140/ 26
good things that they	<b>found</b>	in it, and thereby	6, 183/ 24
church I never yet	<b>found</b>	or heard of anyone	6, 201/ 30
far as ever Luther	<b>found</b>	, or any that ever	6, 210/ 26
or not, his body	<b>found</b>	or not -- albeit	6, 220/ 33
their bodies be not	<b>found</b>	. And yet if they	6, 221/ 14
And after, the image	<b>found</b>	and set up many	6, 222/ 33
men we never had	<b>found</b>	any for hypocrites, albeit	6, 224/ 28

body of Saint Stephen	<b>found</b>	out by miracle, and	6, 225/ 26
his man if he	<b>found</b>	it false, as he	6, 228/ 7
into the chapel they	<b>found</b>	it all true. And	6, 228/ 9
And to behold they	<b>found</b>	it fonder than he	6, 228/ 10
their robbery, and have	<b>found</b>	him a name also	6, 229/ 22
make as though they	<b>found</b>	so much peril of	6, 232/ 22
old time both twain	<b>found</b>	out and vanquished, by	6, 240/ 27
all done, he never	<b>found</b>	one old wife so	6, 241/ 30
rules that can be	<b>found</b>	for the right interpretation	6, 245/ 34
ere he could be	<b>found</b>	out. This heretic, touching	6, 269/ 2
cunning men was after	<b>found</b>	worse than many men	6, 269/ 16
ere they should have	<b>found</b>	them out. "He had	6, 269/ 23
scholars such as they	<b>found</b>	properly witted, featly learned	6, 269/ 26
fault of unlawful favor	<b>found</b>	in them." "Ah, well	6, 277/ 12
book, wherein there were	<b>found</b>	and noted wrong and	6, 285/ 20
were well when he	<b>found</b>	his wife where ye	6, 288/ 1
taken in to be	<b>found</b>	of the goods of	6, 306/ 25
good proof thereof, and	<b>found</b>	this the best way	6, 311/ 15
all such as are	<b>found</b>	in the hands of	6, 317/ 15
only such as be	<b>found</b>	faulty. Whereof many be	6, 317/ 17
the Bible wherein they	<b>found</b>	no fault nor any	6, 317/ 20
but only because they	<b>found</b>	English Bibles in his	6, 317/ 30
house. Wherein they never	<b>found</b>	other fault but because	6, 317/ 31
all that could be	<b>found</b>	that anything could tell	6, 318/ 29
were right honest men,	<b>found</b>	the verdict as themselves	6, 325/ 14
that could have been	<b>found</b>	for the chancellor in	6, 326/ 5
approve it if he	<b>found</b>	it faultless, and also	6, 340/ 35
except the fault be	<b>found</b>	in ourselves, be well	6, 344/ 29
thing that ever was	<b>found</b>	. Now if that were	6, 350/ 20
of likelihood have been	<b>found</b>	by some good men	6, 351/ 35
it should never be	<b>found</b>	to be worshipped more	6, 360/ 7
how might he have	<b>found</b>	a more effectual openly	6, 376/ 11
great secret mystery new	<b>found</b>	out, and thereby blame	6, 381/ 3
you there, for he	<b>found</b>	not that gloss. Which	6, 384/ 26
ere the way were	<b>found</b>	to set the world	6, 405/ 30
such as should be	<b>found</b>	faulty thereof, and by	6, 410/ 5
there were a man	<b>found</b>	faulty therein, whom the	6, 417/ 9
heresies, nor none heresies	<b>found</b>	anywhere almost that the	6, 417/ 32
if they were once	<b>found</b>	out and examined, we	6, 422/ 9
lives. Nor never yet	<b>found</b>	I anyone but he	6, 422/ 13
said that he had	<b>found</b>	what thing Tyndale saith	6, 431/ 19
is the very fond	<b>foundation</b>	and ground of all	6, 148/ 35
hath scripture for his	<b>foundation</b>	and ground. And though	6, 176/ 21
destroyeth the ground and	<b>foundation</b>	of all the heresies	6, 184/ 16

you, and make your	<b>foundation</b>	false, and all your	6, 383/ 28
the heretics' confessions that	<b>founded</b>	their heresies in the	6, 270/ 26
a brass penny whereof	<b>four</b>	make a farthing; such	6, 51/ 17
another man and him	<b>four</b>	foot (and ye will	6, 71/ 27
lame beggars three or	<b>four</b>	pair of their old	6, 85/ 27
his master's horse with	<b>four</b>	feet could scant overtake	6, 91/ 29
may see farther by	<b>four</b>	miles than we may	6, 129/ 23
that twice two make	<b>four</b>	. " "Why," quoth I, "needeth	6, 168/ 22
two ganders made always	<b>four</b>	geese, yet ye would	6, 168/ 26
two geese made always	<b>four</b>	ganders. For therein might	6, 168/ 28
geese would always make	<b>four</b>	horse." "Tut," quoth he	6, 168/ 30
geese make not always	<b>four</b>	ganders." "A sweet matter	6, 168/ 36
that twice twain make	<b>four</b>	. I ween ye will	6, 176/ 27
and chosen out these	<b>four</b>	for the sure undoubted	6, 181/ 16
And they guessed that	<b>four</b>	or five hundred year	6, 222/ 30
that ten thieves robbed	<b>four</b>	men at once in	6, 263/ 15
common purse of all	<b>four</b>	, and would all ten	6, 263/ 16
it) to believe the	<b>four</b>	complainants in their own	6, 263/ 21
and we coming all	<b>four</b>	into the way, Wilkin	6, 274/ 16
house, scantly would there	<b>four</b>	monks be bold to	6, 300/ 28
and forty children than	<b>four</b>	. But now that every	6, 306/ 19
hundred." "Have ye seen	<b>four</b>	score and ten?" Thereat	6, 323/ 14
thought nay, not fully	<b>four</b>	score and ten. Then	6, 323/ 16
whether he had seen	<b>four</b>	score and ten. Then	6, 323/ 20
and from five to	<b>four</b>	. And there he began	6, 323/ 23
that he leaveth, taking	<b>four</b>	away expressly." "Surely," quoth	6, 352/ 19
thousand year ago or	<b>fourteen</b>	hundred year ago nowadays	6, 90/ 8
a thousand year or	<b>fourteen</b>	hundred year, and yet	6, 90/ 29
go prove them. The	<b>Fourteenth</b>	Chapter The messenger maketh	6, 7/ 10
the author answereth. The	<b>Fourteenth</b>	Chapter The author answereth	6, 16/ 15
of the temporality. The	<b>Fourteenth</b>	Chapter The author somewhat	6, 19/ 15
therein right well. The	<b>Fourteenth</b>	Chapter The messenger maketh	6, 85/ 14
as appeareth in the	<b>fourteenth</b>	chapter of the prophet	6, 89/ 3
he not in the	<b>fourteenth</b>	, fifteenth, and sixteenth chapters	6, 177/ 19
we so may. The	<b>Fourteenth</b>	Chapter The author answereth	6, 314/ 5
and received again." The	<b>Fourteenth</b>	Chapter The author somewhat	6, 410/ 32
answered and confuted. The	<b>Fourth</b>	Chapter The author declareth	6, 5/ 23
cannot be so. The	<b>Fourth</b>	Chapter The messenger moveth	6, 12/ 13
covenants or contracts. The	<b>Fourth</b>	Chapter The author showeth	6, 14/ 24
the third book. The	<b>Fourth</b>	Book The First Chapter	6, 17/ 3
save only himself. % The	<b>Fourth</b>	Chapter The author showeth	6, 17/ 25
shall speak in the	<b>fourth</b>	part where we shall	6, 37/ 7
to have it." The	<b>Fourth</b>	Chapter The author declareth	6, 60/ 1
that there were a	<b>fourth</b>	person besides, equal and	6, 111/ 23

good cause why." The	<b>Fourth</b>	Chapter The messenger moveth	6, 198/ 1
witness against them. The	<b>Fourth</b>	Chapter The author showeth	6, 264/ 9
the Third Book The	<b>Fourth</b>	Book The First Chapter	6, 345/ 1
man's judgment earthly. The	<b>Fourth</b>	Chapter The author showeth	6, 363/ 6
his sect in general.	<b>Fourthly</b>	and finally, the thing	6, 36/ 1
to play the wily	<b>foxes</b>	and worry simple souls	6, 399/ 16
world commonly and the	<b>frailty</b>	of our flesh with	6, 110/ 2
meekly. And, as man's	<b>frailty</b>	could suffer it, specially	6, 142/ 9
sin may fall by	<b>frailty</b>	to fornication. But since	6, 173/ 34
devil, or by the	<b>frailty</b>	of their own flesh	6, 394/ 10
sin, for that the	<b>frailty</b>	of our nature seldom	6, 395/ 21
hath shown him his	<b>frailty</b>	, and instead of pride	6, 401/ 10
were like of their	<b>frailty</b>	, for fear of worldly	6, 414/ 15
so far from all	<b>frame</b>	of right religion and	6, 53/ 17
the scripture, but first	<b>frame</b>	us a faith ourselves	6, 129/ 8
and therefore goeth their	<b>frame</b>	as far wide from	6, 196/ 31
far out of all	<b>frame</b>	, that it gave him	6, 378/ 12
leisure to fashion and	<b>frame</b>	them better to their	6, 378/ 30
grace they never shall)	<b>frame</b>	the people to their	6, 427/ 25
bring about, and to	<b>frame</b>	this realm after the	6, 427/ 29
in print my book,	<b>framed</b>	after their fantasies, which	6, 22/ 24
figure of the thing	<b>framed</b>	with imagination, and so	6, 46/ 16
by God. And so	<b>framed</b>	himself a faith, framed	6, 257/ 35
framed himself a faith,	<b>framed</b>	himself a conscience, framed	6, 257/ 36
framed himself a conscience,	<b>framed</b>	himself a devotion wherein	6, 257/ 36
glosses in the margin	<b>framed</b>	for the setting forth	6, 288/ 14
that besides other things	<b>framed</b>	for the favor of	6, 330/ 17
study for the virtuous	<b>framing</b>	of his own affections	6, 126/ 32
to see Flanders and	<b>France</b>	, and ride out one	6, 228/ 3
the place is in	<b>France</b>	we shall leave the	6, 234/ 32
say that good Saint	<b>Francis</b>	was, which when he	6, 287/ 5
see further, play Saint	<b>Francis's</b>	part, and judge the	6, 287/ 21
the sweet odors and	<b>frankincense</b>	? Why do these heretics	6, 50/ 3
content with this pestilent	<b>frantic</b>	sect which no people	6, 18/ 19
sometimes as she were	<b>frantic</b>	: so if reason be	6, 131/ 26
may see his proud	<b>frantic</b>	folly, he is shamefully	6, 149/ 11
it is a very	<b>frantic</b>	argument. For where he	6, 204/ 17
-- doth in his	<b>frantic</b>	book of obedience (wherein	6, 303/ 18
see therein both the	<b>frantic</b>	vainglory of that fond	6, 363/ 15
content with this pestilent,	<b>frantic</b>	sect which no people	6, 374/ 10
never spoke a more	<b>frantic</b>	than in that he	6, 397/ 16
a mind and so	<b>frantic</b>	, that they have not	6, 423/ 8
And albeit that this	<b>frantic</b>	pleasure, with which the	6, 424/ 4
raileth thereupon in his	<b>frantic</b>	book of obedience that	6, 425/ 13

people to their own	<b>frantic</b>	fantasy. Which dissolute living	6, 427/ 26
Lambert and his wife,	<b>frantic</b>	Collins, and more frantic	6, 434/ 17
frantic Collins, and more	<b>frantic</b>	Tyndale, that saith all	6, 434/ 17
were, I say, as	<b>frantic</b>	as they both, that	6, 434/ 19
this wise: "Obsecro vos	<b>fratres</b>	per nomen domini nostri	6, 223/ 33
the liberty of man's	<b>free</b>	will; and ascribe all-thing	6, 18/ 25
chaste, humble, and charitable,	<b>free</b>	and liberal in almsdeeds	6, 28/ 14
to give them all	<b>free</b>	, wherein he might serve	6, 341/ 33
it of the bishop	<b>free</b>	." "It might so happen	6, 342/ 3
no man hath no	<b>free</b>	will, nor can anything	6, 352/ 36
the people be so	<b>free</b>	by faith that they	6, 369/ 3
that he hath no	<b>free</b>	will of his own	6, 373/ 19
the liberty of man's	<b>free</b>	will and ascribe all-thing	6, 376/ 20
was his destiny? "If	<b>free</b>	will serve for naught	6, 404/ 20
these takers away of	<b>free</b>	will may never void	6, 405/ 1
be in a full	<b>freedom</b>	and liberty discharged of	6, 368/ 30
than his courtesy, and	<b>freely</b>	to lay forth not	6, 25/ 36
in his heart more	<b>freely</b>	to forgive and forget	6, 325/ 29
estis" (Ye be redeemed	<b>freely</b>	). And thereby may we	6, 390/ 32
we were not redeemed	<b>freely</b>	if we should redeem	6, 391/ 8
faith; and that Christ	<b>freely</b>	redeemed us. For neither	6, 391/ 16
all, but is a	<b>French</b>	word used in English	6, 286/ 15
mockage when we speak	<b>French</b>	in sport, "die vous	6, 290/ 7
that it were a	<b>frenzy</b>	if we would now	6, 422/ 1
and tell that a	<b>frère</b>	of good fame, hearing	6, 83/ 21
of itself that a	<b>frère</b>	will be womanish, look	6, 83/ 34
child the good Scottish	<b>frère</b>	Father Donald, whom I	6, 100/ 11
should stand a blind	<b>frère</b>	." "That is very truth	6, 117/ 2
if Luther late a	<b>frère</b>	and having now wedded	6, 165/ 16
another, that when the	<b>frère</b>	apposed him in confession	6, 234/ 9
bed with a poor	<b>frère</b>	." "Forsooth, ye be a	6, 287/ 15
he saith that one	<b>Frère</b>	Jerome made the other	6, 291/ 29
we talk of, which	<b>Frère</b>	Jerome giving up his	6, 291/ 30
his order of the	<b>Frère</b>	Observants came to him	6, 291/ 31
counsel Tyndale saith the	<b>Frère</b>	Jerome made the book	6, 292/ 1
that he feareth lest	<b>Frère</b>	Jerome shall not well	6, 292/ 3
he findeth in the	<b>frère</b>	and his book?" "Yea	6, 292/ 6
else but lest the	<b>frère</b>	should fail of performing	6, 292/ 14
not meant as the	<b>frère</b>	said. But surely for	6, 292/ 24
But let a lewd	<b>frère</b>	be taken with a	6, 296/ 31
-- lest that holy	<b>frère</b>	should have lost his	6, 304/ 9
but to a fond	<b>frère</b>	, to an apostate, to	6, 346/ 13
confession to a foul	<b>frère</b>	, they would wish, I	6, 349/ 32
consider, how this lewd	<b>frère</b>	began to fall in	6, 361/ 2

vainglory of that fond	<b>frère</b>	, and yet, therewithal, to	6, 363/ 16
is there in this	<b>frère</b>	that wrote this of	6, 365/ 20
but also, being a	<b>frère</b>	, hath married a nun	6, 375/ 7
see now a lewd	<b>frère</b>	so bold and so	6, 376/ 5
the only authority of	<b>Frère</b>	Tuck and Maid Marian	6, 376/ 16
other side a fond	<b>frère</b>	and his fellows, without	6, 434/ 4
neither priest, monk, nor	<b>frère</b>	that ever did, after	6, 434/ 12
this new sect but	<b>frère</b>	Luther and his wife	6, 434/ 14
Pomerane and his wife,	<b>frère</b>	Huskin and his wife	6, 434/ 15
monk, and his wife,	<b>frère</b>	Lambert and his wife	6, 434/ 17
fault in that the	<b>frère's</b>	book saith that the	6, 292/ 10
those words of the	<b>frère's</b>	book, wherein he saith	6, 292/ 21
naught. And iwis a	<b>frère's</b>	living that weddeth a	6, 349/ 3
envy, partly of some	<b>frères</b>	(against whose abusions he	6, 28/ 7
false miracles whereby certain	<b>frères</b>	abused the people, for	6, 88/ 34
the religious people, monks,	<b>frères</b>	, and nuns, be clean	6, 370/ 10
not only teacheth monks,	<b>frères</b>	, and nuns to marriage	6, 375/ 6
good religious folk, joined	<b>frères</b>	and nuns together in	6, 427/ 32
all priests, monks, and	<b>frères</b>	, must needs have wives	6, 434/ 18
this fifteen hundred year,	<b>fresh</b>	and well perceived, to	6, 39/ 9
forthwith, while they be	<b>fresh</b>	, saving that meseemeth better	6, 102/ 10
seem they never so	<b>fresh</b>	and green, be yet	6, 207/ 12
the Pharisees for making	<b>fresh</b>	the sepulchers of holy	6, 217/ 25
some of them, very	<b>fresh</b>	learned men, good part	6, 247/ 14
we shall have young	<b>fresh</b>	fellows first become heretics	6, 416/ 22
quoth I, "upon Good	<b>Friday</b>	every year this two	6, 84/ 18
hunting commonly on Good	<b>Friday</b>	in the morning for	6, 235/ 35
or cast away Good	<b>Friday</b>	? There be cathedral churches	6, 235/ 37
credence sent from his	<b>friend</b>	by a trusty secret	6, 5/ 3
whereas a right worshipful	<b>friend</b>	of mine sent once	6, 21/ 7
me a secret sure	<b>friend</b>	of his with certain	6, 21/ 8
communication to my said	<b>friend</b>	in writing. Whereby, if	6, 22/ 8
sent it to my	<b>friend</b>	, then had I, methought	6, 22/ 14
credence sent from his	<b>friend</b>	by a trusty secret	6, 24/ 19
you my special secret	<b>friend</b>	, this bearer, to break	6, 24/ 32
shall affirm unto my	<b>friend</b>	, whom I send unto	6, 25/ 22
mouth of your trusty	<b>friend</b>	to whom ye desired	6, 26/ 11
the mouth of your	<b>friend</b>	, but also (which better	6, 26/ 24
I should, by your	<b>friend</b>	, ascertain you. And surely	6, 26/ 34
nothing said unto your	<b>friend</b>	by mouth but that	6, 27/ 3
or insufficient (albeit your	<b>friend</b>	, either for that of	6, 27/ 20
would all wish. Your	<b>friend</b>	first after your letter	6, 27/ 28
way won." When your	<b>friend</b>	had thus declared his	6, 32/ 25
I considered that your	<b>friend</b>	was studious of scripture	6, 34/ 25

no." "Sir," quoth your	friend	, "I would for my	6, 37/ 23
matter." "Well," quoth your	friend	, "yet hath that book	6, 43/ 16
tale of my good	friend	your master, the imagination	6, 46/ 19
At this point your	friend	desiring me that whatsoever	6, 51/ 28
and remembrance of his	friend	. And albeit that every	6, 56/ 18
flock." Here said your	friend	that the temple of	6, 57/ 25
so. With this your	friend	asked me what reason	6, 60/ 8
all. Then said your	friend	, "Well I perceive then	6, 61/ 31
ear-mark." % "Sir," quoth your	friend	, "if I should answer	6, 64/ 7
is of truth?" Your	friend	answered that reason and	6, 65/ 12
a good fellow and	friend	of mine late in	6, 67/ 2
Marry, sir," quoth your	friend	, "it was high time	6, 67/ 19
I say," quoth your	friend	, "who may be sure	6, 87/ 8
first." And therewith your	friend	and I began to	6, 130/ 23
said I to your	friend	, "Now ye see that	6, 130/ 27
scripture. With this your	friend	held, as he said	6, 133/ 3
how." "Surely," quoth your	friend	, "I marvel not though	6, 184/ 20
About fortnight after, your	friend	came again in a	6, 247/ 10
you again." "When your	friend	had told, forsooth," quoth	6, 249/ 31
hand." "Why," quoth your	friend	, "what thing did I	6, 250/ 29
me further," quoth your	friend	, "what thing maketh me	6, 251/ 34
we come," quoth your	friend	, "unto the same point	6, 252/ 1
faith?" "Yes," quoth your	friend	, "that I think verily	6, 253/ 9
my troth," quoth your	friend	, "so seemeth me now	6, 255/ 4
my troth," quoth your	friend	, "I marvel me much	6, 257/ 9
so were," quoth your	friend	, "then ye see, lo	6, 258/ 3
In faith," quoth your	friend	, "then if I were	6, 258/ 16
contracts. % "Fallen?" quoth your	friend	. "What abide, we be	6, 260/ 5
dwelled he?" quoth your	friend	. "Everywhere and nowhere," quoth	6, 268/ 33
man's confession, his secret	friend	and companion in such	6, 270/ 24
were marvel," quoth your	friend	, "that it should be	6, 285/ 9
discerned." "Why," quoth your	friend	, "what faults were there	6, 285/ 18
my faith," quoth your	friend	, "that ever love was	6, 287/ 3
Saint John," quoth your	friend	, "if that be true	6, 288/ 15
good faith," quoth your	friend	, "it seemeth verily that	6, 290/ 10
Mary mass," quoth your	friend	, "the book is a	6, 291/ 16
book." "Why," quoth your	friend	, "is that all the	6, 292/ 5
findeth he," quoth your	friend	, "no fault in his	6, 292/ 8
findeth he," quoth your	friend	, "no fault in that	6, 292/ 10
feareth he," quoth your	friend	, "nothing else but lest	6, 292/ 14
He had," quoth your	friend	, "much more cause as	6, 292/ 19
therewithal I showed your	friend	a book with the	6, 292/ 27
though he saw his	friend	after scrape it never	6, 293/ 11
constitution. "Sir," quoth your	friend	, "I will not greatly	6, 293/ 20



fear me," quoth your	friend	, "that those many be	6, 298/ 18
it." "Marry," quoth your	friend	, "if this be thus	6, 299/ 27
In faith," quoth your	friend	, "I think Saint Paul	6, 307/ 36
my troth," quoth your	friend	, "if Tyndale and Luther	6, 308/ 18
commended." "Surely," quoth your	friend	, "methink they go far	6, 309/ 17
one had showed a	friend	of his that he	6, 319/ 2
good faith," quoth your	friend	, "he told me one	6, 319/ 9
temporal man and a	friend	of his, that Hunne	6, 319/ 29
Now, forsooth," quoth your	friend	, "this process came to	6, 321/ 29
more." "Forsooth," quoth your	friend	, "this was a mad	6, 323/ 34
my troth," quoth your	friend	, "these three things came	6, 324/ 31
been guilty," quoth your	friend	, "he would never have	6, 325/ 17
good faith," quoth your	friend	, "wist I that it	6, 327/ 16
Saint John," quoth your	friend	, "but upon the whole	6, 329/ 25
But yet," quoth your	friend	, "as for his English	6, 329/ 32
book. "Sir," quoth your	friend	, "yet for all this	6, 331/ 1
am sure," quoth your	friend	, "ye doubt not but	6, 332/ 21
our Lady," quoth your	friend	, "this way misliketh not	6, 341/ 28
a little paused, your	friend	and I drew ourselves	6, 345/ 7
such indeed," quoth your	friend	, "and that they be	6, 348/ 31
Marry, sir," quoth your	friend	, "this were an easy	6, 349/ 24
In faith," quoth your	friend	, "that is a thing	6, 350/ 31
in earnest," quoth your	friend	, "this was a much	6, 351/ 30
expressly." "Surely," quoth your	friend	, "so doth he this	6, 352/ 21
him." "Forsooth," quoth your	friend	, "this was courteously considered	6, 353/ 14
good faith," quoth your	friend	. "Abide ye," quoth I	6, 353/ 25
In faith," quoth your	friend	, "these things be far	6, 354/ 26
my troth," quoth your	friend	, "I had forgotten that	6, 355/ 3
he that?" quoth your	friend	. "Marry," quoth I, "by	6, 360/ 14
Prove them?" quoth your	friend	. "The substance of these	6, 360/ 25
He took," quoth your	friend	, "a good wily way	6, 361/ 35
my troth," quoth your	friend	, "either was the man	6, 362/ 11
Very true," quoth your	friend	, "by my troth. But	6, 362/ 20
my troth," quoth your	friend	, "this device was madly	6, 365/ 1
Doomsday?" "Marry," quoth your	friend	, "then hath some man	6, 365/ 25
much marvel," quoth your	friend	, "what evil ailed him	6, 365/ 30
This is," quoth your	friend	, "very likely." "Like constancy	6, 366/ 5
It is," quoth your	friend	, "a wonder to me	6, 368/ 6
to. "Sir," quoth your	friend	, "in good faith I	6, 372/ 26
but well. When your	friend	had heard all this	6, 378/ 10
Almaine, yet thought your	friend	that such as here	6, 378/ 15
good faith," quoth your	friend	, "he was well and	6, 383/ 35
said I to your	friend	, "answer the points which	6, 406/ 9
my soul," quoth your	friend	, "I would all the	6, 407/ 25

thereto. "Marry," quoth your	<b>friend</b>	, "but as methinketh, the	6, 411/ 1
again. "Forsooth," quoth your	<b>friend</b>	, "yet as I said	6, 417/ 7
errors. "Forsooth," quoth your	<b>friend</b>	, "yet would there, methinketh	6, 418/ 14
Marry sir," quoth your	<b>friend</b>	, "he will haply say	6, 420/ 25
marvel then," quoth your	<b>friend</b>	, "why they live so	6, 421/ 15
fire. "Forsooth," quoth your	<b>friend</b>	, "it appeareth well that	6, 430/ 25
my troth," quoth your	<b>friend</b>	, "we shall need now	6, 431/ 26
devils. "Surely," quoth your	<b>friend</b>	, "and as for that	6, 432/ 13
In faith," quoth your	<b>friend</b>	, "as for reasoning the	6, 432/ 21
In faith," quoth your	<b>friend</b>	, "and of his own	6, 432/ 25
flatterers that long seemed	<b>friendly</b>	, will ye take ever	6, 91/ 17
they be your near	<b>friends</b>	, and ye have been	6, 69/ 6
of God and God's	<b>friends</b>	, with love of each	6, 139/ 5
them, "I call you	<b>friends</b>	, for all that I	6, 177/ 28
behoveth us to make	<b>friends</b>	of such as he	6, 215/ 18
intercessors his especial beloved	<b>friends</b>	. And where Saint Paul	6, 215/ 22
many of the king's	<b>friends</b>	into your country, and	6, 218/ 28
reported, as his familiar	<b>friends</b>	, whether would he blame	6, 218/ 31
cheer ye made his	<b>friends</b>	?" "He would, I think	6, 218/ 33
for they seemed his	<b>friends</b>	and for his sake	6, 218/ 36
that seemed his best	<b>friends</b>	, but which they were	6, 219/ 3
his enemies for his	<b>friends</b>	, rather than despitefully to	6, 219/ 9
despitefully to handle his	<b>friends</b>	for his enemies. "Very	6, 219/ 10
enemies instead of his	<b>friends</b>	. And therefore, when the	6, 220/ 21
wise themselves or their	<b>friends</b>	should use those threads	6, 228/ 22
his wife and his	<b>friends</b>	, sore abashed and astonished	6, 233/ 35
father and all his	<b>friends</b>	infidels? Were there no	6, 253/ 6
of his best proved	<b>friends</b>	, avow it in his	6, 257/ 27
their foes, haply their	<b>friends</b>	and, as men's manners	6, 262/ 23
of some his best	<b>friends</b>	and whom he most	6, 271/ 14
said once to his	<b>friends</b>	that marveled why he	6, 310/ 15
been true, all the	<b>friends</b>	that could have been	6, 326/ 4
said, among his familiar	<b>friends</b>	, that he trusted to	6, 326/ 32
I had with my	<b>friends</b>	there in that matter	6, 355/ 5
as well their own	<b>friends</b>	as the contrary part	6, 370/ 30
but was fain by	<b>friendship</b>	to get a pardon	6, 325/ 5
watched and worshipped every	<b>frosty</b>	night. If this man	6, 134/ 5
author somewhat noteth the	<b>froward</b>	minds of many folk	6, 7/ 2
author somewhat noteth the	<b>froward</b>	minds of many folk	6, 82/ 14
for thou art too	<b>froward</b>	a boy for me	6, 250/ 26
had answered him as	<b>frowardly</b>	as the boy answered	6, 250/ 6
not separating themselves for	<b>frowardness</b>	, nor being put out	6, 208/ 5
gossip of her husband's	<b>frowardness</b>	? She said her husband	6, 258/ 21
it not master the	<b>frowardness</b>	of their malicious appetites	6, 394/ 6

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

and occasion convenient to	<b>fulfill</b>	them. But when they	6, 139/ 21
suffer it, specially to	<b>fulfill</b>	and keep it. "Yet	6, 142/ 10
of a new to	<b>fulfill</b>	the place of the	6, 158/ 24
dispute it, but to	<b>fulfill</b>	it. And as for	6, 334/ 4
thou lie." Whereupon for	<b>fulfilling</b>	of his penance, up	6, 69/ 25
give firm credence and	<b>full</b>	obedience unto his church	6, 10/ 24
done and my mind	<b>full</b>	set at rest. But	6, 22/ 15
satisfy him at the	<b>full</b>	. For he shall (how	6, 25/ 9
you faithfully plain and	<b>full</b>	report; yet since I	6, 26/ 19
were he never so	<b>full</b>	of mistrusting, he shall	6, 27/ 14
fully determined to give	<b>full</b>	credence to me, and	6, 33/ 17
peace and bear themselves	<b>full</b>	coldly that would take	6, 37/ 27
wrought. And he showeth	<b>full</b>	well that images be	6, 40/ 15
brought in a right	<b>full</b>	remembrance of him by	6, 46/ 34
as have their purse	<b>full</b>	of gold give to	6, 51/ 14
should grow, putting our	<b>full</b>	trust in this place	6, 52/ 28
were all the world	<b>full</b>	of confusion, nor no	6, 64/ 11
without good, sufficient and	<b>full</b>	proof. "I put you	6, 83/ 16
come and the town	<b>full</b>	, suddenly this blind man	6, 86/ 14
laughed at the matter	<b>full</b>	merrily." "The more pity	6, 88/ 6
hit it with a	<b>full</b>	shot and a sharp	6, 94/ 24
of their pilgrimages their	<b>full</b>	hope and whole trust	6, 99/ 14
us with a fardel	<b>full</b>	of men's laws more	6, 105/ 15
good faith," quoth he, "	<b>full</b>	hard were it in	6, 113/ 20
old holy doctors be	<b>full</b>	and whole against him	6, 149/ 8
which she was at	<b>full</b>	point with herself that	6, 150/ 31
she had then a	<b>full</b>	determined purpose of virginity	6, 151/ 1
she had then so	<b>full</b>	and fast a purpose	6, 151/ 5
into a blind bag	<b>full</b>	of snakes and eels	6, 158/ 30
church, then are ye	<b>full</b>	answered. For then have	6, 162/ 3
give firm credence and	<b>full</b>	obedience unto his church	6, 162/ 14
saints, then being so	<b>full</b>	of blessed charity in	6, 212/ 7
folk sometimes as be	<b>full</b>	far there from? I	6, 218/ 3
Judea -- this were	<b>full</b>	unlikely, that this Holy	6, 220/ 15
beareth always a basket	<b>full</b>	." "Nay," quoth I, "the	6, 233/ 4
to make a book	<b>full</b>	of lies, whereby he	6, 241/ 28
he should sometimes do	<b>full</b>	evil service. "And yet	6, 262/ 2
should the world swarm	<b>full</b>	of such mischievous people	6, 263/ 2
belief and factious ways	<b>full</b>	of business. And such	6, 266/ 23
be nowadays waxen so	<b>full</b>	of mistrust that some	6, 287/ 13
seemeth, it would be	<b>full</b>	hard to excuse them	6, 293/ 22
of Christ's church so	<b>full</b>	and whole therein, and	6, 308/ 7
I, "to me a	<b>full</b>	proof. For I assure	6, 327/ 29
but that I am	<b>full</b>	and whole of your	6, 332/ 21

plain persuasion and a	<b>full</b>	proof, which thing I	6, 351/ 5
care much for any	<b>full</b>	confession of all deadly	6, 352/ 5
they be in a	<b>full</b>	freedom and liberty discharged	6, 368/ 29
his mind with a	<b>full</b>	faith in the promises	6, 381/ 25
had also all the	<b>full</b>	faith so great that	6, 385/ 18
of some sort many,	<b>full</b>	fair handled, little change	6, 416/ 27
he had seen at	<b>full</b>	that the clergy doth	6, 431/ 8
disputation shall be the	<b>fuller</b>	, and the matters the	6, 248/ 6
not fail to be	<b>fully</b>	content and satisfied. And	6, 27/ 15
hear elsewhere ye were	<b>fully</b>	determined to give full	6, 33/ 16
I might the more	<b>fully</b>	and effectually answer it	6, 35/ 6
quoth I, "saith not	<b>fully</b>	so far as ye	6, 43/ 34
lest you return not	<b>fully</b>	furnished for your purpose	6, 63/ 2
when it was so	<b>fully</b>	affirmed that she at	6, 92/ 18
which shall never be	<b>fully</b>	disclosed till the times	6, 146/ 17
scripture be not yet	<b>fully</b>	perceived and understood, so	6, 147/ 11
was the church more	<b>fully</b>	taught of that matter	6, 148/ 13
quoth I, "that knowledge	<b>fully</b>	had without the knowledge	6, 174/ 14
and I am herein	<b>fully</b>	satisfied." "Then be you	6, 184/ 21
you," quoth I, "also	<b>fully</b>	answered in this: that	6, 184/ 29
ye," quoth I, "as	<b>fully</b>	satisfied that where ye	6, 185/ 5
that ye be further	<b>fully</b>	answered in the principal	6, 185/ 13
have in good faith	<b>fully</b>	satisfied me concerning the	6, 207/ 24
he shall once so	<b>fully</b>	restore again many a	6, 223/ 3
suffer the church so	<b>fully</b>	to consent in the	6, 224/ 17
therewith that he so	<b>fully</b>	felt himself answered and	6, 246/ 7
me that God hath	<b>fully</b>	taught and teacheth his	6, 249/ 15
in scripture, and as	<b>fully</b>	as they believe the	6, 254/ 1
he thought nay, not	<b>fully</b>	four score and ten	6, 323/ 16
answered, and the mind	<b>fully</b>	satisfied of any man	6, 330/ 27
ourselves, be well and	<b>fully</b>	satisfied and content." "In	6, 344/ 29
in all this matter	<b>fully</b>	content and satisfied." "Well	6, 344/ 32
their holy writing affirm	<b>fully</b>	the contrary. And where	6, 387/ 15
to Luther's fond and	<b>furious</b>	sect. And he showeth	6, 18/ 9
into Luther's fond and	<b>furious</b>	sect. And he showeth	6, 368/ 3
men in war wax	<b>furious</b>	and cruel, yet was	6, 373/ 5
monk. And upon a	<b>furlong</b>	of or two up	6, 227/ 33
you return not fully	<b>furnished</b>	for your purpose. The	6, 63/ 2
among other things well	<b>furnished</b>	of one especial thing	6, 132/ 13
or two rehearsed; and	<b>further</b>	showed that many miracles	6, 7/ 14
thereof. And thereupon followeth	<b>further</b>	that the church cannot	6, 8/ 28
be never contrary. And	<b>further</b>	showeth that upon all	6, 10/ 15
is enough, without any	<b>further</b>	dispicion thereupon, to cause	6, 17/ 12
in estimation, intend a	<b>further</b>	purpose than they pretend	6, 19/ 30

I should never need	further	business therein. But after	6, 21/ 15
-- I could no	further	go but lean to	6, 24/ 7
break with you somewhat	further	, partly of the same	6, 25/ 1
of his books, but	further	abuse the hatred of	6, 30/ 12
sons at school, inquiring	further	of him to what	6, 33/ 24
his words go somewhat	further	than he is able	6, 40/ 38
image, but referring it	further	to the honor of	6, 45/ 36
meanwhile, to show you	further	what necessity there is	6, 66/ 7
assented. Then said he	further	that yet was more	6, 67/ 8
shall see it, no	further	hence than even here	6, 69/ 11
no, we shall see	further	after. But now why	6, 71/ 33
cause whereof I must	further	ask you after. For	6, 78/ 8
or two rehearsed; and	further	showed that many miracles	6, 85/ 19
I said before, know	further	your mind hereafter. And	6, 91/ 10
but he meant no	further	. And therefore he said	6, 104/ 10
run a great way	further	than I thought to	6, 107/ 3
thereof. And thereupon followeth	further	that the church cannot	6, 116/ 19
the while what followeth	further	. And since the church	6, 118/ 30
thereof shall we see	further	after. But now since	6, 119/ 6
church. And thereupon followeth	further	the remnant of all	6, 120/ 7
nother. "But now go	further	. What if he would	6, 136/ 3
comments, and without any	further	instruction of the points	6, 136/ 30
be never contrary. And	further	showeth that upon all	6, 153/ 26
part and put you	further	to prove the second	6, 155/ 34
what could I do	further	than pray for grace	6, 158/ 16
ye both could any	further	thing find therein, he	6, 160/ 18
would you believe him	further	, in that he said	6, 160/ 29
though it somewhat build	further	thereon, yet is not	6, 176/ 22
us. Let us go	further	. Doth he not in	6, 177/ 19
words; but he said	further	, "I have," quoth he	6, 178/ 20
I, "that ye be	further	fully answered in the	6, 185/ 13
after the ballad, "The	further	I go, the more	6, 185/ 30
forth on a little	further	. And supposing that there	6, 200/ 13
never need to go	further	or touch your texts	6, 210/ 15
have against this any	further	thing to say. Which	6, 210/ 18
not how to go	further	." "Now I assure you	6, 210/ 22
could myself find any	further	objection I would not	6, 210/ 23
therefore, as I say,	further	need I not to	6, 211/ 1
there resteth then no	further	to see but whether	6, 212/ 16
to see or hear	further	than he can feel	6, 213/ 14
For it stretcheth no	further	, if it were all	6, 218/ 9
matter, let us go	further	therein and search whether	6, 219/ 28
if they be asked	further	question thereof, they tell	6, 221/ 24
if ye demand her	further	which Lady, then, she	6, 232/ 17

we shall see somewhat	further	whereto your words will	6, 239/ 22
therein, and for the	further	proof that ours is	6, 242/ 33
pleasure. And since we	further	perceive that their books	6, 245/ 22
that ye have any	further	objection to lay therein	6, 246/ 5
I would advise me	further	thereon. But he laughed	6, 249/ 28
of likelihood have gone	further	with you, and have	6, 251/ 17
he have asked me	further	, " quoth your friend, "what	6, 251/ 34
For there appeareth no	further	upon the story in	6, 252/ 25
that it stretched no	further	than to the lack	6, 252/ 29
and boldness of God's	further	favor and sufferance. Whereof	6, 252/ 31
shall be fain either	further	to grant that they	6, 253/ 36
if ye never heard	further	therein but that he	6, 260/ 10
then were we no	further	than we were before	6, 265/ 10
we might ask advice	further	of learned men and	6, 274/ 31
an oath for the	further	search of the matter	6, 282/ 23
of hell, standing him	further	in stead of great	6, 283/ 34
I, till I see	further	, play Saint Francis's part	6, 287/ 21
make the people ween	further	that such articles of	6, 290/ 31
odious, I would say	further	) far able to overmatch	6, 295/ 23
that they go somewhat	further	forth. For Tyndale --	6, 303/ 14
stopped me, have said	further	before -- we perceive	6, 311/ 4
doth in effect no	further	but provide, that whereas	6, 311/ 25
be true without any	further	trouble. Which thing, in	6, 326/ 21
by, whom we might	further	examine of that night	6, 329/ 6
can tell you no	further	. " "By Saint John," quoth	6, 329/ 24
all. Yet they say	further	that it is hard	6, 333/ 1
if we would no	further	meddle therewith, but well	6, 336/ 1
is enough, without any	further	dispicion thereupon, to cause	6, 348/ 20
yet. For he saith	further	that every woman and	6, 353/ 26
He saith, " quoth I, "	further	yet, that the Canon	6, 353/ 29
of Luther, have built	further	upon this ungracious ground	6, 354/ 4
saith that he seeth	further	than he saw before	6, 362/ 16
that time intend a	further	mischief, which he little	6, 368/ 21
themselves from death or	further	pain, and were at	6, 370/ 35
promises of rest without	further	business, then the wretched	6, 370/ 36
it. "Then was it	further	asked him, if their	6, 390/ 15
any defense, but using	further	sufferance and doing also	6, 414/ 31
in estimation, intend a	further	purpose than they pretend	6, 422/ 23
scripture plenteously for the	further	proof of this part	6, 425/ 27
do before, nor no	further	than the Apostle adviseth	6, 428/ 29
do they indeed no	further	than the old holy	6, 430/ 10
at this day no	further	for the punishment of	6, 431/ 9
against images for any	furtherance	of devotion, but plainly	6, 47/ 20
to their hindrance than	furtherance	in the faith. For	6, 121/ 18

and studious about the	<b>furtherance</b>	of their seditious sect	6, 266/ 24
wealth, they were well	<b>furthered</b>	in that point, if	6, 212/ 22
for that it is	<b>furthest</b>	out of all cause	6, 262/ 15
senior," or at the	<b>furthest</b>	, nothing betokening but elder	6, 290/ 8
fell into such a	<b>fury</b>	, that forthwith he began	6, 361/ 10
passiones huius vitae ad	<b>futuram</b>	gloriam quae revelabitur in	6, 397/ 1
Lady was saluted with	<b>Gabriel</b>	. And that our Lady	6, 232/ 11
Ipswich was saluted of	<b>Gabriel</b>	or fled into Egypt	6, 232/ 13
and saith himself, marvelous	<b>gaily</b>	prove that there can	6, 203/ 19
I promise you, how	<b>gaily</b>	soever it glitter in	6, 255/ 1
clergy would for the	<b>gain</b>	they get thereby suffer	6, 53/ 19
nature should seem to	<b>gainsay</b>	. The Seventh Chapter The	6, 6/ 12
true; nor do not	<b>gainsay</b>	but that they may	6, 6/ 15
nature should seem to	<b>gainsay</b>	. "And first where ye	6, 63/ 10
true; nor do not	<b>gainsay</b>	but that they may	6, 70/ 32
by themselves, varying and	<b>gainsaying</b>	the other, be not	6, 193/ 32
writeth also to the	<b>Galatians</b>	, that if any angel	6, 384/ 2
bed or on the	<b>gallows</b>	cometh not after his	6, 403/ 31
the juggler blow his	<b>galls</b>	through the goblet's bottom	6, 130/ 16
ye not win the	<b>game</b>	thereby. For since ye	6, 120/ 26
temporal lords had good	<b>game</b>	and sport and dissembled	6, 369/ 19
three geese and a	<b>gander</b>	a week together." "Well	6, 235/ 9
you that twice two	<b>ganders</b>	made always four geese	6, 168/ 26
geese made always four	<b>ganders</b>	. For therein might ye	6, 168/ 28
the geese and the	<b>ganders</b>	be both of one	6, 168/ 35
make not always four	<b>ganders</b>	. "A sweet matter," quoth	6, 168/ 36
not need if this	<b>gap</b>	were stopped. For ye	6, 302/ 24
the Jews that still	<b>gape</b>	after him, their miracles	6, 243/ 32
evil deed, thereon we	<b>gape</b>	, thereof we talk and	6, 296/ 27
of Luther, hope and	<b>gape</b>	always for some other	6, 399/ 13
and dissembled the matter,	<b>gaping</b>	after the lands of	6, 369/ 19
in sport, "die vous	<b>garde</b>	senior," or at the	6, 290/ 8
we walked into the	<b>garden</b>	. And there shortly sitting	6, 187/ 12
ourselves aside into the	<b>garden</b>	. And there, sitting down	6, 345/ 8
my Father is a	<b>gardener</b>	. I am the vine	6, 194/ 9
touch of our Lord's	<b>garments</b>	? Hath there not, both	6, 225/ 31
godly people have honorably	<b>garnished</b>	many pieces thereof), yet	6, 50/ 33
Gospel for that they	<b>garnished</b>	the sepulchers of the	6, 225/ 12
in the making and	<b>garnishing</b>	of the Temple, and	6, 49/ 35
now bestowed about the	<b>garnishing</b>	of the pieces of	6, 50/ 24
been bestowed about the	<b>garnishing</b>	of the cross. And	6, 50/ 29
For faith is the	<b>gate</b>	into God's church, as	6, 194/ 25
as misbelief is the	<b>gate</b>	into the devil's church	6, 194/ 26
gone out of the	<b>gate</b>	of God's church before	6, 194/ 31



forever. So that the	<b>gates</b>	of hell should not	6, 108/ 25
against his church the	<b>gates</b>	of hell shall not	6, 198/ 13
not prevail; but the	<b>gates</b>	of hell do prevail	6, 198/ 14
against his church the	<b>gates</b>	of hell should not	6, 203/ 17
Christ saith that the	<b>gates</b>	of hell shall not	6, 203/ 21
the church; but the	<b>gates</b>	of hell is nothing	6, 203/ 22
deny him that the	<b>gates</b>	of hell do in	6, 203/ 32
that place for the	<b>gates</b>	of hell, the great	6, 203/ 35
it were by two	<b>gates</b>	, many a man hath	6, 204/ 1
neither of those two	<b>gates</b>	-- that is to	6, 204/ 2
grant him that the	<b>gates</b>	of hell did here	6, 204/ 9
the name of the	<b>gates</b>	(which is not done	6, 204/ 11
so cometh within the	<b>gates</b>	, as yet the gates	6, 204/ 13
gates, as yet the	<b>gates</b>	cannot hold him but	6, 204/ 13
breaketh out of the	<b>gates</b>	-- the gates do	6, 204/ 14
the gates -- the	<b>gates</b>	do not prevail against	6, 204/ 14
he prevaieth against the	<b>gates</b>	. And thus is Luther's	6, 204/ 15
church of Christ the	<b>gates</b>	of hell prevail not	6, 204/ 18
and holy saints' works	<b>gather</b>	a good sort; yet	6, 23/ 29
departed, I began to	<b>gather</b>	in mind the whole	6, 35/ 3
in the street to	<b>gather</b>	worldly praise but rather	6, 58/ 25
the people might reasonably	<b>gather</b>	so much suspicion, that	6, 88/ 21
not Christ intend to	<b>gather</b>	a flock and congregation	6, 173/ 10
there unknown, till God	<b>gather</b>	them together and make	6, 199/ 7
swerved from the faith	<b>gather</b>	themselves together and keep	6, 355/ 13
upon them, whereby he	<b>gathered</b>	great riches, and they	6, 42/ 34
the people's substance be	<b>gathered</b>	into the prince's purse	6, 43/ 11
all that gold were	<b>gathered</b>	together, it would appear	6, 50/ 34
be two or three	<b>gathered</b>	together in my name	6, 108/ 33
a congregation of people	<b>gathered</b>	into his faith. And	6, 118/ 14
their stead the church	<b>gathered</b>	of all the world	6, 142/ 34
For when he had	<b>gathered</b>	his church of his	6, 164/ 36
being begun to be	<b>gathered</b>	by himself and spread	6, 193/ 13
be two or three	<b>gathered</b>	together in my name	6, 198/ 22
be two or three	<b>gathered</b>	together in my name	6, 202/ 6
the world and everywhere	<b>gathered</b>	in company, would have	6, 203/ 5
council once in Greece	<b>gathered</b>	by an emperor, that	6, 355/ 8
council which should be	<b>gathered</b>	in the Holy Ghost	6, 361/ 31
at the feeblest, there	<b>gathered</b>	them together, for the	6, 369/ 15
heap of all heresies	<b>gathered</b>	together, it is now	6, 417/ 29
very studious in the	<b>gathering</b>	of our faults to	6, 352/ 6
his church again, and	<b>gathering</b>	thereinto as well the	6, 435/ 15
that he made a	<b>gaud</b>	and showed forth in	6, 297/ 31
except of whom I	<b>gave</b>	them knowledge) they should	6, 35/ 22

more than when he	<b>gave</b>	counsel that for avoiding	6, 58/ 24
Jews, to whom he	<b>gave</b>	it, that they should	6, 58/ 27
themselves, as though God	<b>gave</b>	it not, but they	6, 98/ 30
and wisdom that God	<b>gave</b>	unto them and employ	6, 132/ 24
at our creation he	<b>gave</b>	but two precepts or	6, 138/ 35
planted in their souls	<b>gave</b>	them sufficient warning, whereof	6, 139/ 3
the precepts that he	<b>gave</b>	by mouth was three	6, 139/ 6
spirits, appointed by God,	<b>gave</b>	their help also; and	6, 140/ 25
goodness by special message	<b>gave</b>	them undoubted knowledge; as	6, 140/ 32
behests the better, he	<b>gave</b>	them a great heap	6, 141/ 23
there in writing he	<b>gave</b>	a warning also of	6, 141/ 28
to us, as he	<b>gave</b>	of old to his	6, 170/ 14
and the world clean	<b>gave</b>	them up at some	6, 191/ 31
till now that God	<b>gave</b>	that chance that opened	6, 222/ 35
the power that he	<b>gave</b>	them to do miracles	6, 239/ 34
of his liberal bounty	<b>gave</b>	him also money for	6, 268/ 22
the good fathers which	<b>gave</b>	their advice to the	6, 311/ 12
false matter be maintained,	<b>gave</b>	in commandment to his	6, 326/ 20
to hear, and which	<b>gave</b>	the readers undoubted occasion	6, 330/ 20
all frame, that it	<b>gave</b>	him occasion to doubt	6, 378/ 12
outward observance, bodily service,	<b>gay</b>	and costly ornaments, fair	6, 43/ 28
quoth he, "I called	<b>gay</b>	ornaments of the church	6, 44/ 21
Church, preferring their own	<b>gay</b>	glosses before the right	6, 153/ 9
his carcass in a	<b>gay</b>	shrine, and then kissing	6, 217/ 6
worshipped and set in	<b>gay</b>	golden shrines. And yet	6, 217/ 27
him and broken his	<b>gay</b>	sword in twain. Which	6, 254/ 39
would not seem very	<b>gay</b>	. But now if Simkin	6, 275/ 10
seemed they never so	<b>gay</b>	and glorious at the	6, 337/ 14
say that all this	<b>gear</b>	is done but only	6, 28/ 17
to make all that	<b>gear</b>	new, and make a	6, 80/ 21
yet might all this	<b>gear</b>	be much the better	6, 98/ 24
now since that this	<b>gear</b>	is such, what marvel	6, 100/ 22
in the beginning, this	<b>gear</b>	how near it goeth	6, 101/ 21
you that all this	<b>gear</b>	granted, turneth us yet	6, 185/ 28
quoth he, "all this	<b>gear</b>	granted, we be never	6, 189/ 9
Marry," quoth I, "this	<b>gear</b>	groweth from worse to	6, 196/ 10
be that all this	<b>gear</b>	is erroneous and as	6, 199/ 36
other thing but men's	<b>gear</b>	and women's gear made	6, 228/ 13
men's gear and women's	<b>gear</b>	made in wax. Then	6, 228/ 13
knit it about their	<b>gear</b>	and say I cannot	6, 228/ 23
it about his wife's	<b>gear</b>	. Which, except the monk	6, 228/ 27
be cumbrous because her	<b>gear</b>	was somewhat short. It	6, 228/ 29
the length of his	<b>gear</b>	and that should she	6, 229/ 4
would waste up your	<b>gear</b>	upon pain of my	6, 229/ 13

you not that this	<b>gear</b>	is such among the	6, 229/ 25
now setting all this	<b>gear</b>	together, this man's confession	6, 270/ 23
much of all this	<b>gear</b>	grown up by the	6, 301/ 1
observed and kept, this	<b>gear</b>	should not be thus	6, 302/ 6
also to hear this	<b>gear</b>	against the clergy, and	6, 369/ 10
ganders made always four	<b>geese</b>	, yet ye would be	6, 168/ 26
you that twice two	<b>geese</b>	made always four ganders	6, 168/ 28
you that twice two	<b>geese</b>	would always make four	6, 168/ 30
of one kind. But	<b>geese</b>	and horse be of	6, 168/ 32
now," quoth I, "the	<b>geese</b>	and the ganders be	6, 168/ 35
and yet twice two	<b>geese</b>	make not always four	6, 168/ 36
as wise as wild	<b>geese</b>	. And as late as	6, 192/ 12
will not find three	<b>geese</b>	and a gander a	6, 235/ 9
all the world wild	<b>geese</b>	save himself, and all	6, 366/ 24
be that they were	<b>geldings</b>	or mares, here were	6, 274/ 27
and his sect in	<b>general</b>	. Fourthly and finally, the	6, 36/ 1
we shall touch in	<b>general</b>	the order that the	6, 37/ 7
for heresies by sundry	<b>general</b>	councils. "And this in	6, 62/ 24
was made at a	<b>general</b>	council, but also by	6, 125/ 12
dispensation should hereafter in	<b>general</b>	or particular be revealed	6, 141/ 7
common determination at a	<b>general</b>	council, or by a	6, 164/ 17
it not," quoth I, "	<b>general</b>	where a man would	6, 165/ 6
nothing spoken of the	<b>general</b>	councils condemning your part	6, 209/ 29
heresy by the whole	<b>general</b>	council of Christendom, approved	6, 210/ 12
for such matters in	<b>general</b>	, yet, for this one	6, 264/ 17
of the clergy in	<b>general</b>	-- the first point	6, 294/ 34
thing almost received in	<b>general</b>	custom before, and with	6, 311/ 13
eightieth synod by the	<b>general</b>	council damned and annulled	6, 355/ 10
would call it, a	<b>general</b>	council, wherein they might	6, 355/ 14
appealed to the next	<b>general</b>	council which should be	6, 361/ 31
Ghost. So that whatsoever	<b>general</b>	council were after assembled	6, 361/ 32
appealed to the next	<b>general</b>	council, utterly denieth the	6, 362/ 8
the authority of all	<b>general</b>	councils and setteth them	6, 362/ 9
damned and determined in	<b>general</b>	councils of old, ought	6, 364/ 25
the leastwise with the	<b>general</b>	influence of grace, able	6, 396/ 8
everlasting life at the	<b>general</b>	judgment, be they sin	6, 396/ 21
words or under the	<b>general</b>	name of right and	6, 411/ 8
many holy synods and	<b>general</b>	councils, and now, God	6, 423/ 25
court of Rome, and	<b>generally</b>	against the vices of	6, 29/ 26
judge would swear me	<b>generally</b>	in a court to	6, 281/ 23
prophet, though it be	<b>generally</b>	spoken, may be well	6, 395/ 17
And in this high	<b>generation</b>	and production did the	6, 75/ 9
very natural children by	<b>generation</b>	, but by acceptation, whereas	6, 135/ 27
be his Son by	<b>generation</b>	." "That is," quoth I	6, 135/ 29

was three: twain commanding	<b>generation</b>	and eating; the third	6, 139/ 8
the desire of carnal	<b>generation</b>	to a ghostly regeneration	6, 151/ 9
which most magnified carnal	<b>generation</b>	. And then how much	6, 312/ 20
upon the story in	<b>Genesis</b>	, but that the world	6, 252/ 25
me et dabo tibi	<b>gentes</b>	hereditatem tuam" (Ask of	6, 173/ 14
God. For albeit the	<b>gentiles</b>	worshipped among them a	6, 72/ 28
from you to the	<b>gentiles</b>	." And so was in	6, 142/ 33
some came of the	<b>gentiles</b>	, therefore, as they were	6, 146/ 2
church out of the	<b>gentiles</b>	which else, as for	6, 177/ 16
prohibition. "Quoniam omnes dii	<b>gentium</b>	daemonia, dominus autem caelos	6, 45/ 8
since I am so	<b>gentle</b>	to grant you so	6, 170/ 21
them. It is a	<b>gentle</b>	holiness to abstain for	6, 412/ 15
what amendment made his	<b>gentle</b>	and courteous entreaty in	6, 416/ 32
make her own a	<b>gentleman</b>	good cheap. And this	6, 64/ 4
there was a young	<b>gentleman</b>	which had married a	6, 227/ 35
declared the manner, that	<b>gentleman</b>	had a servant that	6, 228/ 24
a groat. As this	<b>gentleman</b>	and his wife were	6, 228/ 33
not so much; this	<b>gentleman</b>	did somewhat mistake me	6, 320/ 25
he is a very	<b>gentleman</b>	, I warrant you. It	6, 353/ 15
some calling himself a	<b>gentleman</b>	in Almaine or Spain	6, 371/ 19
religious folk, husbandmen and	<b>gentlemen</b>	." % "Indeed," quoth he, "to	6, 264/ 22
good father?" quoth these	<b>gentlemen</b>	. "By my faith, Masters	6, 413/ 9
wot well, than the	<b>gentlewoman</b>	was, which in talking	6, 92/ 15
a very fair young	<b>gentlewoman</b>	of twelve years of	6, 93/ 7
arithmetic meet for merchants,	<b>geometry</b>	for masons, astronomy good	6, 33/ 28
any petition of Euclid's	<b>geometry</b>	is to a reasonable	6, 121/ 24
a good part of	<b>Germany</b>	?" "Marry," quoth I, "if	6, 192/ 7
some other parts of	<b>Germany</b>	, where their sect hath	6, 427/ 30
a sore breast. Saint	<b>Germayne</b>	only for children. And	6, 227/ 8
and ale to Saint	<b>Germin</b>	, I see nothing much	6, 234/ 25
latria, and no certain	<b>gesture</b>	nor bodily observance. Not	6, 230/ 16
benedictions and holy strange	<b>gestures</b>	used in consecration or	6, 56/ 4
much of the mystical	<b>gestures</b>	and ceremonies used in	6, 148/ 16
because they could not	<b>get</b>	a promise of amendment	6, 43/ 1
for the gain they	<b>get</b>	thereby suffer such abusion	6, 53/ 19
that if they now	<b>get</b>	by this way one	6, 53/ 28
pride longed superfluously to	<b>get</b>	by covetousness and greediness	6, 140/ 15
And then would ye	<b>get</b>	you to that man	6, 159/ 32
of Christ's church might	<b>get</b>	yet and keep some	6, 205/ 34
if ye have, ye	<b>get</b>	no thanks to spare	6, 246/ 6
displeasure of God, should	<b>get</b>	, I think, little thanks	6, 300/ 20
else they could not	<b>get</b>	it. And thus the	6, 302/ 19
fain by friendship to	<b>get</b>	a pardon. But I	6, 325/ 6
of some such things	<b>get</b>	so much as some	6, 351/ 15

ways they can to	<b>get</b>	so many to fall	6, 405/ 14
give him naught, he	<b>getteth</b>	as little of me	6, 275/ 31
his good name, but	<b>getteth</b>	his good name among	6, 282/ 32
heart before the world	<b>getteth</b>	him great honor before	6, 283/ 31
so showed in the	<b>getting</b>	of his sight, and	6, 86/ 22
in that hill of	<b>Gezera</b>	, nor in Jerusalem neither	6, 58/ 5
temples of the Holy	<b>Ghost</b>	made by his own	6, 50/ 9
had received the Holy	<b>Ghost</b>	and were by him	6, 59/ 16
Son and the Holy	<b>Ghost</b>	. Of which two the	6, 75/ 6
and after, the Holy	<b>Ghost</b>	by the Father and	6, 75/ 7
disciples, that the Holy	<b>Ghost</b>	should instruct them of	6, 108/ 30
Son, and the Holy	<b>Ghost</b>	, and therewith were persuaded	6, 111/ 22
should send the Holy	<b>Ghost</b>	, and also that he	6, 115/ 28
for nothing? The Holy	<b>Ghost</b>	taught many things, I	6, 115/ 32
said that the Holy	<b>Ghost</b>	, whom he would send	6, 119/ 12
not that the Holy	<b>Ghost</b>	should at his coming	6, 119/ 14
counsel of the Holy	<b>Ghost</b>	so plain and simple	6, 144/ 13
instinct of the Holy	<b>Ghost</b>	, they consent and agree	6, 146/ 24
sure that the Holy	<b>Ghost</b>	that God sent into	6, 147/ 2
and with the Holy	<b>Ghost</b>	, if the truth were	6, 147/ 17
about by the Holy	<b>Ghost</b>	coming into her and	6, 150/ 33
help of the Holy	<b>Ghost</b>	, we have also the	6, 152/ 10
which is the Holy	<b>Ghost</b>	, whom my Father shall	6, 178/ 1
this Comforter, this Holy	<b>Ghost</b>	, the Spirit of Truth	6, 178/ 7
church. For the Holy	<b>Ghost</b>	was not sent hither	6, 178/ 9
said that the Holy	<b>Ghost</b>	shall teach them all-thing	6, 178/ 16
not that the Holy	<b>Ghost</b>	should write unto his	6, 178/ 24
Now when the Holy	<b>Ghost</b>	shall, by God's promise	6, 178/ 30
and with the Holy	<b>Ghost</b>	both one God, then	6, 179/ 1
failing, and the Holy	<b>Ghost</b>	sent of purpose to	6, 182/ 15
instruction of the Holy	<b>Ghost</b>	, to fall in error	6, 185/ 21
God and the Holy	<b>Ghost</b>	the right understanding of	6, 188/ 30
effugiet fictum" (The Holy	<b>Ghost</b>	fleeth from feigning). But	6, 191/ 3
church is the Holy	<b>Ghost</b>	, "qui facit unanimes in	6, 191/ 21
operation of the Holy	<b>Ghost</b>	, who could never suffer	6, 210/ 2
God sent the Holy	<b>Ghost</b>	to teach his church	6, 221/ 9
God and the Holy	<b>Ghost</b>	. For else might the	6, 223/ 21
God sent the Holy	<b>Ghost</b>	, and himself also tarried	6, 244/ 34
gathered in the Holy	<b>Ghost</b>	. So that whatsoever general	6, 361/ 31
assembled in the Holy	<b>Ghost</b>	. " "He took," quoth your	6, 361/ 34
also against the Holy	<b>Ghost</b>	and the Father himself	6, 376/ 33
himself, and the Holy	<b>Ghost</b>	-- which send these	6, 435/ 21
and tormented by our	<b>ghostly</b>	enemy the devil, her	6, 93/ 8
the enticement of our	<b>ghostly</b>	enemies, make us willingly	6, 110/ 3

and not by our	<b>ghostly</b>	enemy. The Twentieth Chapter	6, 113/ 2
secret pride had our	<b>ghostly</b>	enemy conveyed into the	6, 125/ 29
carnal generation to a	<b>ghostly</b>	regeneration in grace --	6, 151/ 10
good and very perfect	<b>gift</b>	cometh from above, descending	6, 97/ 19
other liberal science a	<b>gift</b>	of God also, and	6, 126/ 17
shall so set his	<b>gift</b>	at naught that we	6, 168/ 3
God hath given this	<b>gift</b>	unto his church, that	6, 181/ 25
not aware thereof, your	<b>gift</b>	could not lose his	6, 300/ 12
is an exceeding seldom	<b>gift</b>	, and unchastity exceeding perilous	6, 308/ 22
chastity be a great	<b>gift</b>	, that yet it is	6, 308/ 25
it is a seldom	<b>gift</b>	? For though it be	6, 308/ 25
neither trust that any	<b>gift</b>	of nature, or gift	6, 385/ 1
gift of nature, or	<b>gift</b>	of God above nature	6, 385/ 2
reckon that either excellent	<b>gift</b>	of cunning, great labor	6, 385/ 6
albeit he had great	<b>gifts</b>	sent him, and also	6, 42/ 32
that ever parted the	<b>gilt</b>	from the silver, consuming	6, 66/ 29
through the holes, the	<b>gilt</b>	not rubbed off, but	6, 68/ 1
of many yards was	<b>gilted</b>	of the gilding of	6, 68/ 2
cast away about the	<b>gilding</b>	of knives, swords, spurs	6, 51/ 6
gold fast enough, the	<b>gilding</b>	of posts and whole	6, 51/ 8
was gilted of the	<b>gilding</b>	of the first piece	6, 68/ 2
bottom, or cut your	<b>girdle</b>	before your face in	6, 130/ 16
young man kiss a	<b>girl</b>	once in way of	6, 287/ 6
ween, and his fellow,	<b>Gismas</b>	, to rhyme withal --	6, 229/ 24
he hath known to	<b>give</b>	their study to the	6, 9/ 7
necessary to salvation to	<b>give</b>	firm credence and full	6, 10/ 24
us be ready to	<b>give</b>	a reckoning and to	6, 23/ 4
and have already to	<b>give</b>	you great thanks therefor	6, 24/ 31
soever he tarry therefor)	<b>give</b>	attendance unto you, days	6, 25/ 9
by your letters to	<b>give</b>	no less credence than	6, 26/ 11
were fully determined to	<b>give</b>	full credence to me	6, 33/ 17
these heretics if they	<b>give</b>	honor to the name	6, 40/ 1
rather have commanded to	<b>give</b>	that gold to poor	6, 42/ 21
break it again and	<b>give</b>	it them rather than	6, 42/ 23
God that we should	<b>give</b>	none to no creature	6, 48/ 22
purse full of gold	<b>give</b>	to the poor not	6, 51/ 14
thereof; but if they	<b>give</b>	aught, they ransack the	6, 51/ 15
so should no lucre	<b>give</b>	them cause to favor	6, 53/ 31
in himself, he should	<b>give</b>	me cause to fear	6, 56/ 27
of reason they should	<b>give</b>	credence to credible persons	6, 66/ 2
was high time to	<b>give</b>	him over when he	6, 67/ 19
be done against nature." "	<b>Give</b>	us thereof, " quoth I	6, 71/ 21
lest I might haply	<b>give</b>	you some occasion to	6, 94/ 27
God? What should we	<b>give</b>	credence to the example	6, 97/ 2

Christ his office and	give	it them. If we	6, 97/ 15
that he will not	give	his glory from him	6, 97/ 25
devil be glad to	give	attendance thereon, and do	6, 100/ 23
of every idle word	give	account at the Day	6, 106/ 1
ego dilexi vos" (I	give	you a new commandment	6, 107/ 15
swift in granting, I	give	you leave to go	6, 113/ 18
in his church, to	give	them warning with, when	6, 113/ 25
whether then doth he	give	his church the right	6, 116/ 27
doctors of the church	give	to those texts, ye	6, 120/ 35
he hath known to	give	their study to the	6, 122/ 8
and as handmaids to	give	attendance upon divinity. And	6, 126/ 18
see not, if reason	give	over his hold; except	6, 130/ 15
how should his mind	give	him then that this	6, 134/ 17
at all, than to	give	us a way to	6, 138/ 8
in the beginning to	give	them knowledge thereof, forasmuch	6, 139/ 13
to whom they should	give	hearing instead of Moses	6, 141/ 30
or testament. I shall	give	my law in their	6, 142/ 17
necessary to salvation to	give	firm credence and full	6, 162/ 14
be if every man	give	credence to the church	6, 164/ 4
own mind also, to	give	diligent hearing, firm credence	6, 166/ 18
may and will also	give	his grace now to	6, 170/ 13
me and I shall	give	the paymin people for	6, 173/ 15
yet doth the knowledge	give	him warning and occasion	6, 174/ 3
church in nothing, nor	give	sure credence to the	6, 181/ 30
in the faith, and	give	his church so far	6, 182/ 30
sure way, wherein should	give	, ye said, great light	6, 188/ 24
it should burn and	give	light. And therefore folly	6, 203/ 3
plasters better cheap, and	give	you more for your	6, 214/ 18
among his chosen people	give	the glory of his	6, 220/ 10
be deceived as to	give	honor to the devil	6, 220/ 20
fool that God will	give	her leave to believe	6, 232/ 20
me, for he would	give	me respite of payment	6, 249/ 29
Nay," quoth Caius, "I	give	thee over, for thou	6, 250/ 26
a person infamed, and	give	faith and credence to	6, 261/ 8
books written able to	give	good light and instruction	6, 261/ 35
to the contrary to	give	credence in such a	6, 263/ 24
business. And such as	give	themselves thereto be sturdy	6, 266/ 23
of their favor to	give	him, with sufferance of	6, 271/ 14
to whom should we	give	the wager?" "In faith	6, 275/ 25
wager, what I would	give	Wilkin I wot ne'er	6, 275/ 27
me. For if ye	give	him naught, he getteth	6, 275/ 30
if any judge would	give	an oath to any	6, 282/ 15
the judge authority to	give	the party an oath	6, 282/ 22
his fault openly and	give	glory to God that	6, 283/ 8

no judge may lawfully	<b>give</b>	an oath to the	6, 284/ 5
judge may not lawfully	<b>give</b>	him the oath, then	6, 284/ 8
ourselves. "Whereas they should	<b>give</b>	us example of virtue	6, 294/ 10
what good counsel they	<b>give</b>	us, and what good	6, 296/ 21
Lo, what example they	<b>give</b>	us." And yet, when	6, 296/ 32
word and deed would	<b>give</b>	us light to do	6, 297/ 1
man in manner to	<b>give</b>	a groat or twain	6, 341/ 31
for the bishop to	<b>give</b>	them all free, wherein	6, 341/ 33
it very necessary to	<b>give</b>	them all good audience	6, 346/ 2
Saint Paul would not	<b>give</b>	an angel of heaven	6, 346/ 8
or true, we should	<b>give</b>	hearing not to an	6, 346/ 11
for wise men to	<b>give</b>	his false fables harkening	6, 346/ 24
and therefore I should	<b>give</b>	a plain answer whether	6, 364/ 27
in their hearts to	<b>give</b>	him audience in some	6, 368/ 8
perceiveth doth teach and	<b>give</b>	occasion of their evil	6, 373/ 17
Welshman said? "If thou	<b>give</b>	her that day, by	6, 373/ 29
devil? And by this	<b>give</b>	they wretches great boldness	6, 377/ 14
must needs burn and	<b>give</b>	heat. And therefore, as	6, 382/ 30
faith that he would	<b>give</b>	his body to the	6, 383/ 32
prophecy therewith, and would	<b>give</b>	all his goods in	6, 385/ 17
works. For though he	<b>give</b>	it not for our	6, 389/ 31
omnia munda sunt vobis" (	<b>Give</b>	alms, and all is	6, 392/ 1
say so, and to	<b>give</b>	the whole merit unto	6, 392/ 29
running over, shall they	<b>give</b>	into your bosom?" Doth	6, 392/ 36
of Judgment he will	<b>give</b>	the kingdom of heaven	6, 393/ 2
then shall they peradventure	<b>give</b>	the less credence to	6, 417/ 17
best were hard to	<b>give</b>	in such case. Sometimes	6, 417/ 20
believeth. Now would I	<b>give</b>	this counsel to every	6, 420/ 9
all credence to be	<b>given</b>	to any such things	6, 6/ 11
author confirmeth his counsel	<b>given</b>	in that behalf, declaring	6, 9/ 27
credence is to be	<b>given</b>	to the church and	6, 14/ 6
mistrusting of any judgment	<b>given</b>	in the court. And	6, 14/ 19
notwithstanding any man's judgment	<b>given</b>	, yet well and reasonably	6, 33/ 1
faculty he had most	<b>given</b>	his study, I understood	6, 33/ 24
understood him to have	<b>given</b>	diligence to the Latin	6, 33/ 25
they lay the law	<b>given</b>	to the Jews: "Non	6, 38/ 13
folk enough to have	<b>given</b>	his gold unto that	6, 43/ 13
glory is to be	<b>given</b>	), were dishonored in that	6, 48/ 18
were so to be	<b>given</b>	only to God that	6, 48/ 21
of honor to be	<b>given</b>	to our father and	6, 48/ 23
fortune as God hath	<b>given</b>	a man. "What riches	6, 49/ 33
failed to have been	<b>given</b>	to poor men if	6, 50/ 28
that it be not	<b>given</b>	to poor men, yet	6, 51/ 2
saved and may be	<b>given</b>	in alms when men	6, 51/ 2



it would be straight	given	to poor men, and	6, 51/ 13
all credence to be	given	to any such thing	6, 63/ 9
no judgment could be	given	but upon things done	6, 64/ 12
a pardon, would have	given	them all in a	6, 83/ 22
nun was, that had	given	her in penance to	6, 87/ 33
any credence to be	given	to miracles done nowadays	6, 95/ 11
that all the honor	given	to saints redoundeth unto	6, 97/ 21
wit only to be	given	by God, and thus	6, 99/ 8
people in the law	given	to Moses. And that	6, 104/ 14
be believed, which is	given	and always kept in	6, 112/ 10
But since he hath	given	them and left with	6, 113/ 27
but such words new	given	them by God, inspired	6, 116/ 6
believeth to be well	given	unto saints, relics, and	6, 120/ 9
you that God hath	given	his church the right	6, 120/ 22
of all other learning	given	them to scripture alone	6, 126/ 4
whoso happeth to have	given	him is very fortunate	6, 126/ 29
to whom God hath	given	the grace of understanding	6, 127/ 25
the scripture should be	given	us but to tell	6, 129/ 6
author confirmeth his counsel	given	in that behalf, declaring	6, 132/ 33
that God had not	given	us the scripture at	6, 138/ 8
it that he hath	given	the world therein an	6, 138/ 32
resist, with good counsel	given	to the soul; and	6, 140/ 24
by the Prophet hath	given	to all good men	6, 145/ 10
to them, "I have	given	you hitherto but milk	6, 145/ 30
in the scripture was	given	good tokens and sufficient	6, 147/ 32
Testament from the commandment	given	for the Saturday in	6, 155/ 17
be perceived by reason	given	us with nature, God	6, 162/ 1
whereby God hath haply	given	us light to perceive	6, 168/ 1
errors, that, without thanks	given	him therefore, we shall	6, 168/ 2
the knowledge and warning	given	us of God's pleasure	6, 174/ 29
reason that he hath	given	his church in all	6, 176/ 2
ground that God hath	given	this gift unto his	6, 181/ 24
scripture, have great occasion	given	them to conceive the	6, 183/ 12
final judgment pronounced and	given	, when God shall with	6, 206/ 2
to him and once	given	life unto; there resteth	6, 212/ 16
though the Father hath	given	all the judgment to	6, 214/ 30
thereof, but it is	given	to children or poor	6, 234/ 28
since miracles were specially	given	by God for the	6, 240/ 14
hath left them and	given	them up, which was	6, 243/ 34
credence is to be	given	to the church and	6, 247/ 7
And since he hath	given	you so long day	6, 249/ 32
the Spirit of God	given	to his church) a	6, 253/ 25
mistrusting of any judgment	given	in the court. And	6, 259/ 35
could any sentence be	given	, if they should believe	6, 265/ 22

oath that could be	<b>given</b>	him, long it was	6, 270/ 1
and after mine oath	<b>given</b>	, he would ask me	6, 281/ 26
if his oath were	<b>given</b>	him in this manner	6, 281/ 36
after a lawful oath	<b>given</b>	him to tell the	6, 284/ 3
absolution thereupon to be	<b>given</b>	, all this, he saith	6, 289/ 21
were not so commonly	<b>given</b>	, but always receive into	6, 302/ 30
perceiving that God hath	<b>given</b>	to all good Christian	6, 305/ 29
in the Old Law	<b>given</b>	to Moses, the priests	6, 312/ 12
present at the judgment	<b>given</b>	in Paul's, whereupon his	6, 319/ 5
as deodands, to be	<b>given</b>	in alms. This man	6, 319/ 23
there was great evidence	<b>given</b>	against the chancellor, for	6, 325/ 2
in so many years	<b>given</b>	unto such folk so	6, 326/ 2
thereupon was the judgment	<b>given</b>	that his body should	6, 327/ 27
and a whole mind	<b>given</b>	greatly thereto. And surely	6, 334/ 16
his confession, or cause	<b>given</b>	of complaint through any	6, 351/ 17
there were one penny	<b>given</b>	to a priest to	6, 366/ 4
graces that God had	<b>given</b>	them -- cunning, almsdeed	6, 385/ 13
belief and firm credence	<b>given</b>	not only to such	6, 388/ 4
and reward should be	<b>given</b>	to the faith, and	6, 390/ 19
our baptism, was not	<b>given</b>	to the world for	6, 391/ 21
God, in great victories	<b>given</b>	to good Christian princes	6, 413/ 24
proximo suo" (God hath	<b>given</b>	every man charge of	6, 415/ 8
and credence to be	<b>given</b>	to miracles, of all	6, 426/ 2
our salvation requireth, God	<b>giveth</b>	the church the right	6, 8/ 26
upon reason, which rather	<b>giveth</b>	blindness than any light	6, 33/ 32
metals as his goodness	<b>giveth</b>	unto man, of which	6, 41/ 10
one undone. But God	<b>giveth</b>	enough for both; and	6, 50/ 12
enough for both; and	<b>giveth</b>	diverse men diverse kinds	6, 50/ 13
ever your own mind	<b>giveth</b>	you that they may	6, 63/ 1
that nature and reason	<b>giveth</b>	us good knowledge that	6, 72/ 27
God is it that	<b>giveth</b>	all good, as witnesseth	6, 97/ 18
our salvation requireth, God	<b>giveth</b>	the church the right	6, 116/ 18
might be that God	<b>giveth</b>	them not the good	6, 121/ 19
believe, whereof the scripture	<b>giveth</b>	no plain doctrine, but	6, 151/ 27
us with nature, God	<b>giveth</b>	us in commandment that	6, 162/ 1
be where no man	<b>giveth</b>	credence to other. But	6, 164/ 3
them from errors, and	<b>giveth</b>	them right understanding of	6, 198/ 18
doth himself, since he	<b>giveth</b>	the nature to the	6, 214/ 22
as I told you,	<b>giveth</b>	me warning that many	6, 219/ 19
animateth his church and	<b>giveth</b>	it life, will never	6, 224/ 15
Spirit and marvelous majesty	<b>giveth</b>	his special assistance. And	6, 243/ 13
But ever my mind	<b>giveth</b>	me that your case	6, 274/ 6
likelihoods as the law	<b>giveth</b>	the judge authority to	6, 282/ 22
what example the clergy	<b>giveth</b>	us," as though that	6, 296/ 19

ad Ephesios, wherein he	<b>giveth</b>	good counsel to every	6, 343/ 31
of Luther, my mind	<b>giveth</b>	me that His Majesty	6, 344/ 24
is of counsel and	<b>giveth</b>	therewith a breath of	6, 347/ 36
doctrine thereof teacheth and	<b>giveth</b>	occasion to their evil	6, 373/ 13
works. So that God	<b>giveth</b>	us heaven for our	6, 389/ 30
Lord with our endeavor	<b>giveth</b>	us grace to believe	6, 396/ 34
and thereof the clergy	<b>giveth</b>	knowledge to the temporalty	6, 410/ 23
taught his church, he	<b>giveth</b>	the scripture a wrong	6, 419/ 32
also what him list,	<b>giving</b>	no foot in disputing	6, 26/ 1
had smitten off, and	<b>giving</b>	all his holy body	6, 32/ 9
carved and painted images,	<b>giving</b>	them little praise, and	6, 40/ 13
without receiving or ear	<b>giving</b>	to any reason or	6, 123/ 19
any word of scripture	<b>giving</b>	any commandment of the	6, 155/ 15
he being content and	<b>giving</b>	men occasion to pray	6, 215/ 12
also therewith being and	<b>giving</b>	his special assistance unto	6, 220/ 17
Christ's own coming and	<b>giving</b>	us our faith and	6, 236/ 15
willing body to the	<b>giving</b>	of fast and firm	6, 254/ 34
of, which Frere Jerome	<b>giving</b>	up his order of	6, 291/ 31
I seen a priest	<b>giving</b>	light to the people	6, 297/ 5
that Saint Paul in	<b>giving</b>	commandment that the widow	6, 307/ 6
in peril by the	<b>giving</b>	of pardon to a	6, 325/ 34
pleasant to the people,	<b>giving</b>	them liberty to lewdness	6, 407/ 12
so virtuously, fasting and	<b>giving</b>	their good in alms	6, 421/ 16
whom ye would be	<b>glad</b>	to answer with the	6, 27/ 33
that the clergy is	<b>glad</b>	to favor these ways	6, 53/ 1
few places would be	<b>glad</b>	to retain, yet the	6, 54/ 1
before) the devil be	<b>glad</b>	to give attendance thereon	6, 100/ 23
other, and we be	<b>glad</b>	to think it well	6, 215/ 23
it greatly meriteth, and	<b>glad</b>	may he be that	6, 216/ 8
that is with meekness	<b>glad</b>	of God's punishment. Saint	6, 216/ 9
us too, and are	<b>glad</b>	and willing so to	6, 226/ 10
am," quoth I, "very	<b>glad</b>	that it hath been	6, 247/ 25
and would be very	<b>glad</b>	, to hear how those	6, 255/ 23
therefore would they be	<b>glad</b>	yet, among men that	6, 256/ 32
wherein I would be	<b>glad</b>	to hear what ye	6, 280/ 31
it seemeth we be	<b>glad</b>	when one of them	6, 297/ 25
that folk be more	<b>glad</b>	to believe and tell	6, 316/ 22
the other, "I am	<b>glad</b>	ye find me a	6, 324/ 18
but he would be	<b>glad</b>	to bestow about a	6, 341/ 35
The temporal lords were	<b>glad</b>	also to hear this	6, 369/ 10
and the people as	<b>glad</b>	to hear it against	6, 369/ 11
none harm, folk were	<b>glad</b>	to take all to	6, 424/ 16
veni pacem mittere sed	<b>gladium</b>	" (I am not come	6, 124/ 33
well and will as	<b>gladly</b>	both hear us and	6, 214/ 12

patiently, it purgeth; if	<b>gladly</b>	, it greatly meriteth, and	6, 216/ 8
them." "That shall I	<b>gladly</b>	hear," quoth I, "and	6, 248/ 13
into dispicions thereof, nor	<b>gladly</b>	meddle with the matter	6, 295/ 6
better." "That would I	<b>gladly</b>	know," quoth he. "For	6, 327/ 34
of mind and vain	<b>gladness</b>	of heart, which he	6, 257/ 33
made in manner a	<b>glance</b>	thereat. But loath were	6, 94/ 23
ween it possible that	<b>glass</b>	were made of fern	6, 66/ 23
how gaily soever it	<b>glitter</b>	in one's eye for	6, 255/ 1
no gold that grievously	<b>glittered</b>	in his bleared eyes	6, 51/ 11
Soli deo honor et	<b>gloria</b>	" (Only to God be	6, 38/ 16
it were with a	<b>Gloria</b>	Patri to the whole	6, 364/ 8
ex operibus habet quidem	<b>gloriam</b>	, sed non apud Deum	6, 390/ 27
huius vitae ad futuram	<b>gloriam</b>	quae revelabitur in nobis	6, 397/ 1
in themselves of that	<b>glorious</b>	sight. "For where they	6, 48/ 16
him to show his	<b>glorious</b>	majesty to his blessed	6, 57/ 8
the holy doctor and	<b>glorious</b>	martyr Saint Cyprian in	6, 202/ 13
remain pure, clean, and	<b>glorious</b>	without wem, wrinkle, or	6, 206/ 5
restore again many a	<b>glorious</b>	body, that they shall	6, 223/ 4
there is many a	<b>glorious</b>	saint in heaven of	6, 238/ 15
that he is a	<b>glorious</b>	saint in heaven, than	6, 283/ 11
never so gay and	<b>glorious</b>	at the first sight	6, 337/ 14
he which wrote such	<b>glorious</b>	words of Luther should	6, 364/ 12
it hath in the	<b>glorious</b>	eye of God. But	6, 395/ 32
in earth, and now	<b>glorious</b>	saints in his church	6, 427/ 10
that side so many	<b>glorious</b>	martyrs, so many blessed	6, 433/ 22
and shall deliver a	<b>glorious</b>	kingdom to his Father	6, 435/ 18
God be honor and	<b>glory</b>	), and "Maledictus qui confidit	6, 38/ 17
saw man and the	<b>glory</b>	of God. But these	6, 48/ 14
only all honor and	<b>glory</b>	is to be given	6, 48/ 18
himself joyous of God's	<b>glory</b>	so showed in the	6, 86/ 21
will not give his	<b>glory</b>	from him, nor to	6, 97/ 25
plead it, and for	<b>glory</b>	to dispute it, but	6, 142/ 8
chosen people give the	<b>glory</b>	of his name to	6, 220/ 10
fault openly and give	<b>glory</b>	to God that had	6, 283/ 8
and set on the	<b>glory</b>	of a victory which	6, 326/ 31
works, then had he	<b>glory</b>	but not with God	6, 390/ 28
is not worthy the	<b>glory</b>	to come that shall	6, 397/ 3
beginning and predestinate to	<b>glory</b>	, all works be good	6, 398/ 30
by God predestinate to	<b>glory</b>	-- turn him to	6, 399/ 7
I like not this	<b>gloss</b>	. For it maketh all	6, 104/ 34
of hand, with a	<b>gloss</b>	of your own, as	6, 121/ 15
have made you a	<b>gloss</b>	, that his Father and	6, 156/ 2
in will. And that	<b>gloss</b>	he would have fortified	6, 156/ 3
against it, and a	<b>gloss</b>	as fast for yours	6, 156/ 14

if they make a	<b>gloss</b>	against the text. Nor	6, 167/ 23
plain enough, needing no	<b>gloss</b>	if it be well	6, 168/ 17
it should need no	<b>gloss</b>	at all." "In faith	6, 168/ 20
he, "they make a	<b>gloss</b>	to some texts that	6, 168/ 21
I, "needeth that no	<b>gloss</b>	at all?" "I trow	6, 168/ 23
that there is one	<b>gloss</b>	yet. "But now," quoth	6, 168/ 34
it will make another	<b>gloss</b>	to your text, as	6, 169/ 2
holy scripture have no	<b>gloss</b>	at all. And yet	6, 169/ 3
all that were no	<b>gloss</b>	." "Yea," quoth he, "but	6, 169/ 5
if it set a	<b>gloss</b>	that will in no	6, 169/ 7
Not for the common	<b>gloss</b>	that the confession was	6, 281/ 33
book is a shrewd	<b>gloss</b>	for the other. For	6, 291/ 16
law following or the	<b>gloss</b>	upon the selfsame law	6, 356/ 19
troth, as for the	<b>gloss</b>	," quoth he, "neither I	6, 356/ 22
next following or the	<b>gloss</b>	of that law that	6, 357/ 7
believe not much the	<b>gloss</b>	." "Ye may," quoth I	6, 357/ 17
will not believe the	<b>gloss</b>	, which appeareth plainly that	6, 358/ 4
it now a bare	<b>gloss</b>	for you to say	6, 381/ 19
he found not that	<b>gloss</b>	. Which though he had	6, 384/ 27
see now that your	<b>gloss</b>	would not have relieved	6, 385/ 21
run to his old	<b>gloss</b>	and say that therefore	6, 386/ 20
told him that this	<b>gloss</b>	would not serve him	6, 386/ 25
heresy by that sophistical	<b>gloss</b>	, they must then change	6, 388/ 31
brought he forth another	<b>gloss</b>	and said that they	6, 389/ 24
might take a false	<b>gloss</b>	and color to say	6, 392/ 4
But yet because he	<b>glossed</b>	then his words with	6, 424/ 15
of the old fathers'	<b>glosses</b>	and with dispraise of	6, 9/ 4
but watered with false	<b>glosses</b>	, and altered from the	6, 29/ 5
any time in the	<b>glosses</b>	. And as touching any	6, 34/ 7
believe the comments and	<b>glosses</b>	of men such as	6, 96/ 34
falling to follow men's	<b>glosses</b>	before his own texts	6, 100/ 28
were but men's false	<b>glosses</b>	against God's true texts	6, 121/ 1
of the old fathers'	<b>glosses</b>	, and with dispraise of	6, 122/ 4
preferring their own fond	<b>glosses</b>	against the old cunning	6, 123/ 16
three rules -- men's	<b>glosses</b>	, reason, and faith --	6, 128/ 18
to devise such false	<b>glosses</b>	as they did. Whereas	6, 137/ 7
preferring their own gay	<b>glosses</b>	before the right Catholic	6, 153/ 9
texts and all your	<b>glosses</b>	that either of you	6, 160/ 16
against them than the	<b>glosses</b>	of men that in	6, 187/ 22
Wittenburg, and set certain	<b>glosses</b>	in the margin framed	6, 288/ 13
as pleaseth them, some	<b>glosses</b>	of their own making	6, 294/ 13
with certain prologues and	<b>glosses</b>	which he made thereupon	6, 315/ 1
the translation, prologues, and	<b>glosses</b>	of Wycliff; and also	6, 315/ 21
with evil prologues or	<b>glosses</b>	, maliciously made by Wycliff	6, 317/ 18

before. For in the	<b>glosses</b>	that ye have used	6, 395/ 6
that Duke Humfrey of	<b>Gloucester</b>	, a great wise man	6, 86/ 18
believe a purser, a	<b>glover</b>	, or a weaver that	6, 419/ 8
God, and the short	<b>glowing</b>	heat in his cheeks	6, 283/ 32
plain and bold without	<b>gloze</b>	or flattering, where if	6, 30/ 15
engendering, whereof sprang covetousness,	<b>gluttony</b>	, sloth, wrath, and lechery	6, 140/ 8
riot, reveling and ribaldry,	<b>gluttony</b>	, wantonness, waste, and lechery	6, 226/ 24
nor themselves vouchsafe to	<b>go</b>	prove them. The Fourteenth	6, 7/ 9
any other heretic's, to	<b>go</b>	abroad and be read	6, 17/ 6
his indefensible errors, to	<b>go</b>	back and forsake all	6, 18/ 3
I could no further	<b>go</b>	but lean to the	6, 24/ 7
to any saints, or	<b>go</b>	on pilgrimages -- which	6, 37/ 18
say, that his words	<b>go</b>	somewhat further than he	6, 40/ 38
zeal to spiritual service,	<b>go</b>	first about to destroy	6, 44/ 1
or dishonor, yet to	<b>go</b>	in pilgrimages to them	6, 52/ 2
of idolatry when we	<b>go</b>	on pilgrimage to this	6, 52/ 11
out. "Nor they that	<b>go</b>	on pilgrimage do nothing	6, 55/ 21
it his goodness to	<b>go</b>	with his chosen people	6, 57/ 11
we list not once	<b>go</b>	move our foot thitherward	6, 61/ 20
rubbed off, but still	<b>go</b>	forth in length with	6, 68/ 1
said, if ye will	<b>go</b>	with me, provide a	6, 69/ 4
the first creation to	<b>go</b>	forth in a certain	6, 74/ 12
provided that course to	<b>go</b>	forth in such manner	6, 74/ 14
Surely," quoth I, "ye	<b>go</b>	now very far wide	6, 74/ 26
ye were like to	<b>go</b>	long ere ye should	6, 78/ 3
not believe their writings,	<b>go</b>	to Christ's Gospel and	6, 81/ 28
nor themselves vouchsafe to	<b>go</b>	prove them. % "But since	6, 84/ 12
I see not, than	<b>go</b>	so far therefor." "I	6, 84/ 24
And therefore he would	<b>go</b>	seek him at some	6, 86/ 9
pray to saints and	<b>go</b>	in pilgrimage to their	6, 90/ 11
another, and let him	<b>go</b>	loose which was so	6, 91/ 25
will of God to	<b>go</b>	to our Lady of	6, 93/ 13
feel, feet and cannot	<b>go</b>	, mouth and cannot speak	6, 96/ 23
might then with reason	<b>go</b>	seek and visit such	6, 99/ 1
Christ and our Lady	<b>go</b>	, or take at the	6, 99/ 29
Ye men of London,	<b>go</b>	on yourselves with your	6, 100/ 15
than I thought to	<b>go</b>	when I began and	6, 107/ 4
left that we should	<b>go</b>	forth withal." "It is	6, 107/ 4
quoth I, "let us	<b>go</b>	back again where we	6, 107/ 8
give you leave to	<b>go</b>	back and call again	6, 113/ 18
books behind them, and	<b>go</b>	their way? Christ is	6, 115/ 29
those should hear him	<b>go</b>	back with his word	6, 125/ 19
as if we would	<b>go</b>	make the cart to	6, 133/ 11
mean season we shall	<b>go</b>	look again upon our	6, 134/ 35

his Creed before he	go	to the scripture?" "Methinketh	6, 135/ 2
neither nother. "But now	go	further. What if he	6, 136/ 3
likely till Doomsday to	go	forth on as it	6, 138/ 28
myself the truth and	go	to God, and let	6, 156/ 23
believe the false part	go	to the devil." "Ye	6, 156/ 24
understood concerning the same.	Go	thy ways therefore to	6, 159/ 15
that God biddeth you	go	to, and in all	6, 161/ 25
of God must needs	go	, or else no diligence	6, 170/ 11
else that it should	go	forth and continue long	6, 173/ 20
holy scripture. But now	go	to and suppose it	6, 175/ 9
guide in the choice,	go	take you the one	6, 175/ 35
of us. Let us	go	further. Doth he not	6, 177/ 19
alone a while and	go	we to the Gospel	6, 179/ 33
ballad, "The further I	go	, the more behind." I	6, 185/ 31
hear yet ere we	go	." "Nay," quoth he, "it	6, 185/ 32
an arbor began to	go	forth in our matter	6, 187/ 13
soul." "If we should	go	," quoth I, "to that	6, 193/ 8
for the church. And	go	seek another they neither	6, 196/ 25
his neighbors do; but	go	to, let us forth	6, 200/ 12
be taught. But let	go	these infidels and speak	6, 201/ 14
preaching, and would never	go	back with God's word	6, 201/ 26
I never need to	go	further or touch your	6, 210/ 15
see not how to	go	further." "Now I assure	6, 210/ 22
need I not to	go	. But yet will I	6, 211/ 1
parties were fain to	go	from them to their	6, 215/ 5
principal matter, let us	go	further therein and search	6, 219/ 28
those words, I say,	go	far wide from all	6, 220/ 4
he thought he would	go	somewhat out of his	6, 228/ 6
-- as men say,	go	to the King's Head	6, 232/ 5
In some countries they	go	on hunting commonly on	6, 235/ 35
in Christmas more Christianly.	Go	me to Christ's own	6, 236/ 15
men say, when they	go	forth in robbing, they	6, 236/ 34
quoth Caius, "I will	go	now another way to	6, 250/ 20
he will be believed,	go	tell the tale to	6, 256/ 3
you in the beginning,	go	about to reprove his	6, 257/ 11
cause; but therein ye	go	far wide. For the	6, 262/ 33
cause that those which	go	about such a heinous	6, 263/ 4
ye would have all	go	to naught) to receive	6, 263/ 10
he letted not to	go	twenty miles to hear	6, 269/ 9
by possibility, if we	go	this way to work	6, 278/ 14
that the book should	go	forth and be read	6, 287/ 23
quoth I, "if we	go	thereto, the faults be	6, 293/ 4
were all known to	go	about and tell them	6, 298/ 21
Why," quoth he, "wherefore	go	there then so many	6, 302/ 15

also, saving that they	go	somewhat further forth. For	6, 303/ 14
chastity, and willing to	go	as near to no	6, 304/ 22
your friend, "methink they	go	far therein to say	6, 309/ 17
let Wales and Almaygne	go	, yet priests had wives	6, 309/ 34
that he would thereupon	go	about to mend that	6, 313/ 31
were labor lost to	go	about to mend them	6, 316/ 9
his that he could	go	take him by the	6, 319/ 2
that said he could	go	take him by the	6, 319/ 10
you that he could	go	take him by the	6, 320/ 18
my will, ye may	go	when ye will. For	6, 324/ 21
horse, drink ere ye	go	, and go ere ye	6, 324/ 24
ere ye go, and	go	ere ye drink." "Nay	6, 324/ 24
when he perceived would	go	against his purpose, and	6, 326/ 35
let a good thing	go	forth. No wise man	6, 338/ 6
any good thing shall	go	forward somewhat must needs	6, 339/ 8
any other heretic's, to	go	abroad and be read	6, 345/ 4
that the curates do	go	and show the bishops	6, 349/ 37
it is sacrilege to	go	about to please God	6, 352/ 29
teacheth that man should	go	to Mass as well	6, 354/ 16
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reason that I believe	God	alone far better than	6, 154/ 8
I put case that	God	would tell you two	6, 154/ 9
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unto and commanded by	God	to believe and obey	6, 165/ 31
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of knowledge like unto	God	, so hath God ever	6, 166/ 11
unto God, so hath	God	ever kept man in	6, 166/ 11
reason the points that	God	showeth us in scripture	6, 166/ 16
scripture, but also that	God	teacheth his church without	6, 166/ 17
the church in that	God	teacheth it every truth	6, 167/ 5
to men than to	God	? More ought I, methinketh	6, 167/ 21
I, methinketh, to believe	God	alone speaking in his	6, 167/ 21
subdue our understanding, whereby	God	hath haply given us	6, 168/ 1
me the tale that	God	doth, there he biddeth	6, 168/ 6
believe them. But where	God	saith one thing in	6, 168/ 6
nothing, but also whereas	God	would the church should	6, 169/ 18
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diligence the grace of	God	must needs go, or	6, 170/ 11
deny you but that	God	may and will also	6, 170/ 13
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to the belief whereof	God	will have us bound	6, 170/ 31
commanded and pleasant to	God	, and we new men	6, 171/ 21
have been saints, as	God	hath showed them to	6, 172/ 14
members of his church,	God	had his special cure	6, 172/ 28
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should do to please	God	withal?" "Yea," quoth he	6, 173/ 24
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to please and serve	God	with them, which is	6, 174/ 22
things as may please	God	, nor those things can	6, 174/ 26
of those things that	God	bindeth us to believe	6, 174/ 27
of such things as	God	will have it bound	6, 174/ 33
truth," quoth he, "because	God	hath left holy scripture	6, 174/ 34
thereby? For what if	God	, " quoth I, "had left	6, 175/ 10
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by your confidence in	God	, that his grace had	6, 175/ 36
proveth by scripture that	God	instructeth the church of	6, 176/ 9
would have showed that	God	had in scripture told	6, 176/ 13
not against it, nor	God	saith not the contrary	6, 176/ 24
us yet see whether	God	himself in scripture tell	6, 177/ 1
same tale or no.	God	telleth you in scripture	6, 177/ 2
referring their acts to	God	, were many of them	6, 177/ 18
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Holy Ghost both one	God	, then must it needs	6, 179/ 1
is it showed that	God	will not suffer the	6, 179/ 13
the very scripture of	God	from any counterfeit. "Now	6, 179/ 14
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and honor done to	God	. "And this is," quoth	6, 189/ 4

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easy to see that	God	himself destroyed them, and	6, 191/ 30
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man cannot come to	God	without faith). And therefore	6, 194/ 28
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saved at last as	God	hath predestinate him to	6, 197/ 6
and well known to	God	that he so shall	6, 197/ 15
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knew each other. For	God	, as Saint Paul saith	6, 198/ 11
many among them. As	God	said when the children	6, 198/ 26
was well known to	God	. And they were not	6, 199/ 2
and there unknown, till	God	gather them together and	6, 199/ 7
world unknown, hath not	God	set an order in	6, 200/ 16
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and conserved therein by	God	and his Holy Spirit	6, 206/ 29
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their intercession made unto	God	, this maketh no force	6, 212/ 26
to them, or whether	God	hear and see all	6, 214/ 5
he readeth, or whether	God	by some other way	6, 214/ 7
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your sore leg, since	God	can hear you and	6, 214/ 15
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unknown in that image,	God	wot how long. And	6, 222/ 11
to lie again if	God	by that chance had	6, 222/ 12
therein, till now that	God	gave that chance that	6, 222/ 35
be mistaken, and yet	God	well content that the	6, 223/ 1
happen suddenly, that ever	God	will suffer such a	6, 223/ 15
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the secret instinct of	God	, this is the sure	6, 223/ 26
I could wit, since	God	wrought the world, tried	6, 224/ 33
the holy prophets, that	God	would have them had	6, 225/ 16
Whereby well appeared that	God	would have not their	6, 225/ 28
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that we do to	God	. And, secondly, taking their	6, 226/ 14
fellows and matches to	God	, wherewith as I have	6, 226/ 18
have said before, neither	God	nor good saint can	6, 226/ 18
lechery? Trow ye that	God	and his holy saints	6, 226/ 25
this -- Abide! by	God	, I had almost forgotten	6, 228/ 32
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Burn up, quotha? Marry,	God	forbid. It would waste	6, 229/ 12
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as low as to	God	Almighty, and kiss some	6, 230/ 22
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and acknowledge him for	God	, and with that consideration	6, 230/ 32
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Saint Appolin, and of	God	too." "Yea, marry," quoth	6, 233/ 30
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idolatry; then hath not	God	sent the Holy Ghost	6, 244/ 34
which were impossible for	God	to do, and more	6, 245/ 1
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the church because that	God	himself by secret inspiration	6, 254/ 22
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and there had died,	God	wot in what case	6, 259/ 18
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the law requireth? Would	God	, " quoth he, "that we	6, 260/ 34
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I, "what were best,	God	wotteth; for I cannot	6, 266/ 15
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and the word of	God	also. For then should	6, 279/ 31
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into heaven, highly thanking	God	that charity was not	6, 287/ 8
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were the church that	God	spoke of. "Now as	6, 289/ 12
holy orders consecrated unto	God	, he hath changed into	6, 290/ 5
assay now to serve	God	; and that afterward he	6, 291/ 33
all be bad enough,	God	make us all better	6, 295/ 15
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young." "Marry," quoth I, "	God	forbid else, ye may	6, 297/ 7
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himself, as with whom	God	is the more greatly	6, 299/ 25
not hold. For though	God	of his goodness, how	6, 300/ 1
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be, did ordain, as	God	had instructed him, that	6, 304/ 22
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I will not drink,	God	yield you." And therewith	6, 324/ 25
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sell their work to	God	for everlasting joy of	6, 398/ 5
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But he said that	God	rejected, disallowed, and set	6, 398/ 10
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they believed that only	God	worketh all in every	6, 398/ 25
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of a person by	God	predestinate to glory --	6, 399/ 6
made no difference before	God	, but that in his	6, 400/ 6
this false opinion, if	God	accept well all the	6, 400/ 24
other sort only, whom	God	hath not predestinate. And	6, 400/ 26
their evil deeds. Nor	God	remitteth not the sins	6, 401/ 17
have the grace of	God	and his calling on	6, 401/ 27
will not receive it.	God	called on David by	6, 401/ 29
Peter therewith took repentance.	God	looked on Judas and	6, 401/ 33
to none amendment. Now	God	from the beginning, before	6, 401/ 34
saved only because that	God	from the beginning hath	6, 402/ 11
they be evil, yet	God	for cause of his	6, 402/ 13
all other people whom	God	hath created shall be	6, 402/ 15
not well accepted, because	God	list not in the	6, 402/ 17
themselves; and so that	God	whose goodness is inestimable	6, 402/ 20
and majesty of Almighty	God	in heaven, that it	6, 402/ 29
his head, or toward	God	or man one drop	6, 402/ 31
this execrable heresy maketh	God	the cause of all	6, 402/ 32
benign nature of Almighty	God	. For whereas our Savior	6, 403/ 2
damnable heresy holdeth that	God	should be first so	6, 403/ 5
but in us by	God	-- and thereunto they	6, 403/ 8
be not accepted of	God	because he hath not	6, 403/ 16
of the word of	God	? Whereof shall serve all	6, 403/ 20
in scripture, by which	God	calleth men from sin	6, 403/ 22
evil deed himself, but	God	doth them all himself	6, 403/ 24
as they say that	God	doth with us not	6, 403/ 35
the violent hand of	God	, maugre our minds --	6, 404/ 8
by themselves alone without	God	. But his assistance is	6, 404/ 12
reproving the justice of	God	and say that himself	6, 405/ 4
to the serpent, and	God	was offended that she	6, 405/ 7
the blame of Almighty	God	. But since what so	6, 405/ 10
but the works of	God	wrought in them. But	6, 405/ 20
that by this means	God	shall for the while	6, 405/ 21
fault that more offendeth	God	. Howbeit, while they forbore	6, 407/ 17
them. And surely though	God	be able against all	6, 407/ 20
that would go to	God	, go on, a God's	6, 407/ 29
as the cockle, and	God	should always be stronger	6, 407/ 33
as the honor of	God	and increasing of the	6, 408/ 22
should seem to dishonor	God	if we mistrusted that	6, 408/ 25
which they may offend	God	in the selfsame deed	6, 410/ 11
for a proof that	God	were not contented with	6, 412/ 21
some other. And by	God	, I wot how it	6, 413/ 6

it hath. For, by	God	, I knew it a	6, 413/ 14
aid and help of	God	, in great victories given	6, 413/ 24
common corps of Christendom,	God	, for the revenging of	6, 413/ 30
curam de proximo suo" (	God	hath given every man	6, 415/ 8
men's souls withdrawn from	God	, and their goods lost	6, 416/ 3
with our sin that	God	for the punishment thereof	6, 419/ 3
is taught us by	God	, surely planted in the	6, 419/ 14
the holy handwork of	God	. And therefore, accursed is	6, 419/ 19
taught to believe by	God	. "This faith was taught	6, 419/ 21
this Catholic faith which	God	hath taught his church	6, 419/ 31
contrary of that which	God	hath already taught his	6, 421/ 30
do show themselves again,	God	of his righteousness not	6, 422/ 17
world hath written, and	God	hath borne witness by	6, 422/ 29
general councils, and now,	God	be thanked, not only	6, 423/ 25
the only work of	God	that hath destroyed those	6, 423/ 29
to another man, if	God	had not brought it	6, 425/ 4
the Holy Spirit of	God	had not assisted his	6, 425/ 6
Christ's Catholic Church, which	God	and his Holy Spirit	6, 427/ 5
with the grace of	God	, much better understood than	6, 427/ 16
lay the fault in	God	, taking away the liberty	6, 428/ 2
and the goodness of	God	into worse than the	6, 428/ 14
appeareth it well that	God	killed them both twain	6, 429/ 10
promise and vow to	God	willingly made of themselves	6, 429/ 12
unto the work of	God	, and to the honor	6, 432/ 5
touching miracles, neither have	God	willing nor the devil	6, 432/ 18
nor I trust in	God	never they shall." "In	6, 432/ 20
And so help me	God	as methinketh that man	6, 433/ 19
alms had in price,	God	and his saints worshipped	6, 433/ 24
and their acceptation with	God	incessantly testified by miracles	6, 434/ 28
the great indignation of	God	, provoked by our sin	6, 434/ 31
holy doctors, for whom	God	hath and doth show	6, 435/ 9
sometimes irreverently spoken against	God's	holy hallows and their	6, 23/ 15
Christ's Gospel and of	God's	law, except so much	6, 29/ 2
when he called Christ	God's	Son. And therefore men	6, 30/ 20
and holy works unto	God's	honor wrought with the	6, 44/ 3
and dance too, to	God's	honor, and blamed his	6, 44/ 10
pretend the zeal of	God's	honor himself, as though	6, 48/ 17
creature, where were then	God's	precept of honor to	6, 48/ 23
as God, but as	God's	good servants; and therefore	6, 48/ 29
devotion so planted by	God's	own hand in the	6, 54/ 20
the devil, but by	God's	holy ordinance with his	6, 55/ 31
people resorting together to	God's	service were once abolished	6, 58/ 34
by the devil through	God's	sufferance for the illusion	6, 76/ 26
may do any by	God's	sufferance, ye cannot say	6, 76/ 32

power and help of	God's	hand, when we see	6, 81/ 5
had I liefer have	God's	blessing to believe that	6, 84/ 23
showing himself joyous of	God's	glory so showed in	6, 86/ 21
work was wrought by	God's	own hand, till the	6, 88/ 13
feigned wonders should infame	God's	very miracles, his goodness	6, 88/ 29
by the devil through	God's	sufferance, as well all	6, 93/ 27
work to be reckoned	God's	." "Well," quoth he, "then	6, 96/ 14
the plain commandment of	God's	writings? And when that	6, 97/ 3
were done them, for	God's	sake, as ye said	6, 97/ 13
demeanor make the saints	God's	fellows -- that is	6, 99/ 8
they should not be	God's	miracles but the devil's	6, 101/ 3
sore. "But see for	God's	sake how we be	6, 107/ 3
faith to be by	God's	help perpetually kept and	6, 107/ 21
faith that Christ was	God's	Son, our Lord made	6, 108/ 3
the right way of	God's	worship, then had they	6, 110/ 18
again by grace to	God's	mercy. But if faith	6, 110/ 22
men's false glosses against	God's	true texts. And now	6, 121/ 2
to make himself with	God's	help meet for the	6, 126/ 25
works, or invent by	God's	aid of his own	6, 127/ 26
but that grace and	God's	special help is the	6, 131/ 36
about the profit of	God's	chosen children of Israel	6, 132/ 25
Savior Christ were not	God's	only begotten Son, but	6, 135/ 12
good men be called	God's	children and gods, yet	6, 135/ 25
so be they not	God's	very natural children by	6, 135/ 26
Savior that he is	God's	only begotten Son, that	6, 135/ 28
they had been of	God's	counsel in the making	6, 138/ 22
our great necessity, and	God's	great goodness, required it	6, 138/ 35
honor of God and	God's	friends, with love of	6, 139/ 4
And what so were	God's	pleasure besides, that nature	6, 140/ 31
to us unlawful except	God's	like ordinance or dispensation	6, 141/ 6
the times appointed by	God's	high providence meet and	6, 146/ 19
Holy Spirit) cannot to	God's	displeasure, and their damnation	6, 147/ 19
so well ascertained of	God's	pleasure therein without any	6, 148/ 26
by their virtue with	God's	good inspiration, grace, and	6, 152/ 9
consider that it is	God's	own words, which I	6, 154/ 4
scripture." "And is nothing	God's	words," quoth I, "but	6, 155/ 4
Moses, were they not	God's	words all, till they	6, 155/ 5
I say again that	God's	grace is not so	6, 167/ 30
warning given us of	God's	pleasure but if we	6, 174/ 29
warning and learning of	God's	pleasure that ye speak	6, 175/ 1
the church to learn	God's	pleasure therein, and that	6, 175/ 20
faith and knowledge of	God's	pleasure, if it be	6, 175/ 23
Holy Ghost shall, by	God's	promise, be for this	6, 178/ 31
but were percase by	God's	sufferance done by the	6, 188/ 3

believe the scripture, being	<b>God's</b>	own words, rather than	6, 188/ 15
church was as well	<b>God's</b>	own words as was	6, 188/ 17
that wholesome moisture of	<b>God's</b>	grace that especially spreadeth	6, 194/ 3
is the gate into	<b>God's</b>	church, as misbelief is	6, 194/ 25
of the gate of	<b>God's</b>	church before actual excommunication	6, 194/ 31
the church nor in	<b>God's</b>	favor while he is	6, 195/ 6
church, by reason of	<b>God's</b>	predestination, since though he	6, 197/ 12
it is present to	<b>God's</b>	knowledge. And then were	6, 197/ 18
for the time in	<b>God's</b>	favor. For God blameth	6, 197/ 29
never go back with	<b>God's</b>	word to die therefor	6, 201/ 26
naught and out of	<b>God's</b>	favor. Christ himself said	6, 205/ 16
into such consent by	<b>God's</b>	Holy Spirit that governeth	6, 210/ 14
as a token of	<b>God's</b>	hatred, but if he	6, 216/ 2
with meekness glad of	<b>God's</b>	punishment. Saint Augustine, as	6, 216/ 9
true and all for	<b>God's</b>	well beloved servants. For	6, 218/ 21
of the church for	<b>God's</b>	honor (which kind of	6, 221/ 8
any one thing concerning	<b>God's</b>	honor or man's soul	6, 224/ 13
needs be true. For	<b>God's</b>	Holy Spirit that animateth	6, 224/ 14
two sorts only were	<b>God's</b>	chosen people. And yet	6, 224/ 36
they there sing for	<b>God's</b>	sake whole ribaldous songs	6, 236/ 4
in the credence of	<b>God's</b>	commination and overmuch hope	6, 252/ 30
hope and boldness of	<b>God's</b>	further favor and sufferance	6, 252/ 31
and yet many through	<b>God's</b>	mercy not too late	6, 252/ 33
well the church concerning	<b>God's</b>	words taught us by	6, 254/ 16
himself but as to	<b>God's</b>	minister, but for that	6, 281/ 34
virtue and prayer, by	<b>God's</b>	great mercy, maintained and	6, 298/ 26
sort that is of	<b>God's</b>	own mouth commended." "Surely	6, 309/ 15
will never refuse neither	<b>God's</b>	pardon nor the king's	6, 325/ 20
holy scripture and of	<b>God's</b>	great and secret mysteries	6, 335/ 26
plain and evident as	<b>God's</b>	commandments and his holy	6, 336/ 3
to use it to	<b>God's</b>	honor and merit of	6, 341/ 24
negligence and contempt of	<b>God's</b>	holy words. We find	6, 342/ 31
false fables harkening against	<b>God's</b>	undoubted truth, by his	6, 346/ 25
devil should call him	<b>God's</b>	Son, though it were	6, 347/ 27
thereof, walking harmless with	<b>God's</b>	help, as the Prophet	6, 348/ 2
wisdom and not against	<b>God's</b>	will, it would of	6, 351/ 35
I pray you for	<b>God's</b>	sake see how utterly	6, 364/ 15
necessity and constraint of	<b>God's</b>	ordinance, affirming that we	6, 377/ 2
put their faith in	<b>God's</b>	promises and hope to	6, 380/ 3
own deeds, but in	<b>God's</b>	goodness. Who hath not	6, 380/ 19
sure a belief in	<b>God's</b>	promises, yet if he	6, 382/ 15
faith and trust in	<b>God's</b>	promises. "Then was it	6, 387/ 10
no such faith in	<b>God's</b>	promises nor hope or	6, 387/ 31
that we have in	<b>God's</b>	promises. And this sophistical	6, 388/ 16

wrought, but only of	God's	mere liberal goodness. But	6, 391/ 22
into the breach of	God's	commandment by the subtle	6, 394/ 9
have the help of	God's	grace thereto, is able	6, 396/ 1
lawfully forswear himself, but	God's	good sons and his	6, 400/ 29
good man is by	God's	sufferance permitted to fall	6, 401/ 5
they may, together with	God's	grace, labor to submit	6, 403/ 19
God, go on, a	God's	name; and he that	6, 407/ 29
both nature, reason, and	God's	behest bindeth, first the	6, 415/ 1
be so denounced by	God's	own mouth. And well	6, 421/ 28
might once (as by	God's	grace they never shall	6, 427/ 25
laying their sin to	God's	ordinance and their punishment	6, 428/ 12
and their punishment to	God's	cruelty, and finally turning	6, 428/ 12
say but to ascribe	God's	works to the devil	6, 432/ 16
which the blood of	God's	own Son hath bought	6, 435/ 27
both natural to his	godhead	, and by reason it	6, 73/ 23
token of his mighty	godhead	. And no reason were	6, 81/ 25
some show of his	godhead	among them whom he	6, 82/ 3
the power of the	Godhead	. For only God is	6, 97/ 17
word appropriated to his	godhead	. And therefore that word	6, 115/ 6
time, clearly discerneth his	godhead	, which is ever being	6, 115/ 10
open texts whereby the	godhead	of our Savior, and	6, 137/ 2
texts, proving his equal	godhead	, to devise such false	6, 137/ 6
be understood of his	godhead	, but of his manhood	6, 137/ 11
the declaration of Christ's	godhead	and equality with his	6, 145/ 2
But for unity of	godhead	, he will not agree	6, 156/ 9
touching the equality in	godhead	of our Savior Christ	6, 171/ 5
marvelous miracles consider his	godhead	; and in his lowly	6, 336/ 6
all goodness of the	Godhead	, as those that wretchedly	6, 377/ 1
the eternity of his	godhead	, presently beholding that Peter	6, 401/ 36
I could out of	godly	men's books and holy	6, 23/ 28
death, as by his	godly	counsel in his life	6, 32/ 12
a right virtuous and	godly	man -- were in	6, 36/ 15
with so many a	godly	cunning man, as hath	6, 38/ 23
as for the good,	godly	man Moses, he thought	6, 44/ 6
Christian prince, and other	godly	people have honorably garnished	6, 50/ 33
and a far more	godly	thing. And saith that	6, 55/ 10
of your own good,	godly	mind more ready to	6, 84/ 5
a good and a	godly	man thereby, at last	6, 86/ 25
and reported in the	godly	books of holy Saint	6, 90/ 15
sworn for good and	godly	men, shall we therefore	6, 91/ 19
a very good and	godly	company at the Minoress	6, 94/ 4
scripture by good and	godly	writers of sundry times	6, 152/ 8
prayer of a few	godly	men. And no doubt	6, 298/ 29
and by good and	godly	people with devotion and	6, 314/ 25

his lowly birth, his	<b>godly</b>	life, and his bitter	6, 336/ 7
the right belief and	<b>godly</b>	custom of worship done	6, 355/ 24
Thus holily speak these	<b>godly</b>	fathers of Luther's sect	6, 412/ 3
we have of the	<b>godly</b>	life of our old	6, 422/ 28
by the good and	<b>godly</b>	books of all our	6, 427/ 8
blessed confessors, so many	<b>godly</b>	virgins, and in all	6, 433/ 22
the idols of false	<b>gods</b>	-- for that appeareth	6, 45/ 6
fecit" (For all the	<b>gods</b>	of the paynims be	6, 45/ 9
only of those paynim	<b>gods</b>	? For else, I pray	6, 45/ 12
wise, for all the	<b>gods</b>	of the paynims be	6, 45/ 15
to worship any false	<b>gods</b>	. And therefore where it	6, 45/ 21
shalt have no false	<b>gods</b>	). And it is also	6, 45/ 24
not for yourself any	<b>gods</b>	of metal cast in	6, 45/ 27
the false name of	<b>gods</b>	, present and assistant in	6, 52/ 14
them a thousand false	<b>gods</b>	, yet all that proveth	6, 72/ 28
idols and very false	<b>gods</b>	. But surely both nature	6, 73/ 17
done by their false	<b>gods</b>	, but assigneth them to	6, 76/ 25
make we them plain	<b>gods</b>	and betake to them	6, 97/ 17
nor the other as	<b>gods</b>	, but the images for	6, 98/ 26
fall willfully to false	<b>gods</b>	? Thus say they, " quoth	6, 100/ 31
et filii excelsi omnes" (	<b>Gods</b>	be ye all and	6, 135/ 10
called God's children and	<b>gods</b>	, yet as they be	6, 135/ 25
they be not very	<b>gods</b>	, so be they not	6, 135/ 26
have said ye be	<b>gods</b>	and the sons of	6, 145/ 7
ways that the paynim	<b>gods</b>	were worshipped with no	6, 229/ 19
once to their false	<b>gods</b>	, and rather chose to	6, 375/ 17
and indignation of their	<b>gods</b>	toward their city and	6, 375/ 25
the recovery of their	<b>gods'</b>	favor. Is it not	6, 375/ 28
upon our good little	<b>godson</b>	, the boy, pardie, that	6, 134/ 36
the right way to	<b>Godward</b>	, would thereby nothing slake	6, 53/ 25
thee none image), it	<b>goeth</b>	next before, "Non habebis	6, 45/ 23
gear how near it	<b>goeth</b>	to the prick, we	6, 101/ 21
of a truth faith	<b>goeth</b>	never without her. But	6, 131/ 21
guided, for surely faith	<b>goeth</b>	never without her. "Now	6, 131/ 31
forth on as it	<b>goeth</b>	already, saving that I	6, 138/ 28
by scripture. And thereupon	<b>goeth</b>	he so far forth	6, 149/ 2
he, "that all this	<b>goeth</b>	well that we should	6, 167/ 8
in earth, and therefore	<b>goeth</b>	their frame as far	6, 196/ 31
And so as he	<b>goeth</b>	about to take away	6, 204/ 29
her not, but continually	<b>goeth</b>	about by many manner	6, 206/ 8
of the harm that	<b>goeth</b>	by going of pilgrimages	6, 226/ 22
writing; and the priest	<b>goeth</b>	a begging for all	6, 302/ 20
hundred years. Howbeit he	<b>goeth</b>	near enough to take	6, 352/ 2
of penance that he	<b>goeth</b>	about utterly to destroy	6, 352/ 18

common clothes as he	<b>goeth</b>	all day, without light	6, 354/ 17
dead even as she	<b>goeth</b>	alive. But Saint James	6, 386/ 30
himself in cups of	<b>gold</b>	, and suffer his and	6, 41/ 16
priests were made of	<b>gold</b>	, and shall find that	6, 41/ 27
more chalices made of	<b>gold</b>	than he findeth now	6, 41/ 29
served with silver and	<b>gold</b>	in the vessels, utensils	6, 41/ 31
so great plenty of	<b>gold</b>	, that silver was not	6, 42/ 14
commanded to give that	<b>gold</b>	to poor men if	6, 42/ 21
so great plenty of	<b>gold</b>	, that silver was not	6, 42/ 26
his days so much	<b>gold</b>	, that therefore all the	6, 42/ 30
to have given his	<b>gold</b>	unto that he bestowed	6, 43/ 13
worshipping of God with	<b>gold</b>	and silver and such	6, 43/ 20
there is so much	<b>gold</b>	now bestowed about the	6, 50/ 24
As though all the	<b>gold</b>	that is now bestowed	6, 50/ 26
cross. "Take all the	<b>gold</b>	that is spent about	6, 50/ 31
yet if all that	<b>gold</b>	were gathered together, it	6, 50/ 34
in comparison of the	<b>gold</b>	that is bestowed upon	6, 50/ 35
cups? in which the	<b>gold</b>	, albeit that it be	6, 51/ 1
ween we were the	<b>gold</b>	about all the pieces	6, 51/ 4
were compared with the	<b>gold</b>	that is quite cast	6, 51/ 5
things could not consume	<b>gold</b>	fast enough, the gilding	6, 51/ 7
could Luther spy no	<b>gold</b>	that grievously glittered in	6, 51/ 11
of Christ. For that	<b>gold</b>	, if it were thence	6, 51/ 12
their purse full of	<b>gold</b>	give to the poor	6, 51/ 14
bottom among all the	<b>gold</b>	to seek out here	6, 51/ 16
before laid with beaten	<b>gold</b>	, happened to crack in	6, 222/ 8
certain threads of Venice	<b>gold</b>	. And them he delivered	6, 228/ 20
things rare and scarce.	<b>Gold</b>	would we not set	6, 301/ 4
that one ounce of	<b>gold</b>	, whereof ten pound weight	6, 397/ 25
had treen chalices and	<b>golden</b>	priests, and now have	6, 40/ 26
and now have we	<b>golden</b>	chalices and treen priests	6, 40/ 27
between treen chalices and	<b>golden</b>	priests of old and	6, 41/ 25
of old and now	<b>golden</b>	chalices and treen priests	6, 41/ 25
and set in gay	<b>golden</b>	shrines. And yet besides	6, 217/ 27
when the finers and	<b>goldsmiths</b>	of London heard first	6, 66/ 31
all which are now	<b>gone</b>	as a shadow. And	6, 43/ 30
with his good example	<b>gone</b>	before thee, or his	6, 48/ 8
as we be yet	<b>gone</b>	in the matter of	6, 64/ 28
if ye would have	<b>gone</b>	to the Rhodes." "So	6, 84/ 22
If I should have	<b>gone</b>	, " quoth he, "and found	6, 85/ 7
shot at were quite	<b>gone</b>	for any surety that	6, 101/ 25
is well near all	<b>gone</b>	already." "God forbid," quoth	6, 109/ 18
the faith were once	<b>gone</b>	, and the church of	6, 110/ 16
But if faith were	<b>gone</b>	, all were gone, and	6, 110/ 22



were gone, all were	gone	, and then had God	6, 110/ 22
by their obstinacy be	gone	out or put out	6, 164/ 11
the scriptures were all	gone	-- yet shall he	6, 181/ 8
the books also be	gone	and lost when there	6, 191/ 28
which be now quite	gone	many years ago. And	6, 191/ 34
ex nobis" ("They be	gone	," he said, "out of	6, 193/ 28
sure that he is	gone	out of the gate	6, 194/ 30
that the heretics be	gone	out of us, but	6, 195/ 3
many a man hath	gone	into hell; and our	6, 204/ 1
after, when they were	gone	that had hidden it	6, 222/ 33
I can hear be	gone	, to the intent they	6, 243/ 33
would of likelihood have	gone	further with you, and	6, 251/ 17
abide, we be now	gone	over the stile ere	6, 260/ 5
horse both, there had	gone	of late a horse	6, 274/ 13
otherwise but horse hath	gone	here. If Simkin after	6, 274/ 25
that any horse had	gone	there, for it might	6, 274/ 26
see the men have	gone	this way, and how	6, 275/ 4
horse have of late	gone	there, and then will	6, 275/ 13
charity was not yet	gone	out of this wretched	6, 287/ 8
Lambeth, but she is	gone	over sea now. Howbeit	6, 321/ 26
the matter, there hath	gone	so much suspicious rumor	6, 330/ 25
that then was all	gone	that himself had said	6, 382/ 9
all their books clean	gone	and vanished quite away	6, 423/ 27
almsdeeds, and a very	goodly	preacher, in whose devout	6, 28/ 15
costly ornaments, fair images,	goodly	song, fleshly fasting, and	6, 43/ 28
make a farthing; such	goodly	causes find they that	6, 51/ 17
already set in so	goodly	an order that it	6, 74/ 23
mystery to these two	goodly	creatures Luther and Tyndale	6, 304/ 8
It would be a	goodly	brooch for us to	6, 313/ 35
fasting, and all such	goodly	virtues as holy scripture	6, 348/ 13
ye see now the	goodly	monasteries destroyed, the places	6, 370/ 6
pulled down many a	goodly	church of Christ. "And	6, 412/ 19
author showed how the	goodness	of God bringeth shortly	6, 7/ 13
provided him by the	goodness	of God to bring	6, 10/ 19
be bold on your	goodness	to desire you to	6, 25/ 6
am bold on your	goodness	to put you to	6, 26/ 3
much cunning, virtue, and	goodness	. I will neither enter	6, 36/ 10
such metals as his	goodness	giveth unto man, of	6, 41/ 9
be by his high	goodness	reputed and accepted as	6, 48/ 36
So liked it his	goodness	to go with his	6, 57/ 11
without because his high	goodness	accepteth it so --	6, 59/ 31
high wisdom, power, and	goodness	hath made so good	6, 74/ 18
be better; and the	goodness	of God will make	6, 74/ 24
the making of his	goodness	must needs be good	6, 74/ 28

utterest point of sovereign	<b>goodness</b>	that his almighty majesty	6, 74/ 32
with such degrees of	<b>goodness</b>	as his high pleasure	6, 75/ 1
we bounden to his	<b>goodness</b>	in that he vouchsafeth	6, 81/ 24
because of his familiar	<b>goodness</b>	. And if ye peradventure	6, 81/ 27
by the power and	<b>goodness</b>	of God, except it	6, 82/ 22
author showed how the	<b>goodness</b>	of God bringeth shortly	6, 85/ 17
God's very miracles, his	<b>goodness</b>	shortly brought them both	6, 88/ 29
than shall have the	<b>goodness</b>	of living." "Why so	6, 109/ 28
is," quoth I, "the	<b>goodness</b>	of God, which how	6, 110/ 10
hath his wisdom and	<b>goodness</b>	provided it so to	6, 117/ 4
necessity, and God's great	<b>goodness</b>	, required it. For at	6, 138/ 35
them, God of his	<b>goodness</b>	by special message gave	6, 140/ 32
shall like his high	<b>goodness</b>	and wisdom to dispense	6, 146/ 33
provided him by the	<b>goodness</b>	of God to bring	6, 153/ 31
it might please his	<b>goodness</b>	in so great a	6, 157/ 27
voyage, wherein his special	<b>goodness</b>	well declareth his tender	6, 182/ 22
that nothing diminish the	<b>goodness</b>	of the thing self	6, 235/ 31
incredulity: so doth his	<b>goodness</b>	in like wise incline	6, 254/ 33
sacraments unto us, the	<b>goodness</b>	whereof his naughtiness cannot	6, 299/ 13
though God of his	<b>goodness</b>	, how bad soever the	6, 300/ 1
did rejoyce that the	<b>goodness</b>	of God brought such	6, 328/ 33
assistance -- though the	<b>goodness</b>	of some men master	6, 348/ 1
and utterly against all	<b>goodness</b>	of the Godhead, as	6, 376/ 33
as for their own	<b>goodness</b>	, ye find few that	6, 378/ 25
deeds, but in God's	<b>goodness</b>	. Who hath not told	6, 380/ 19
of God's mere liberal	<b>goodness</b>	. But yet there is	6, 391/ 23
our Lord of his	<b>goodness</b>	so highly to reward	6, 396/ 35
it liked the liberal	<b>goodness</b>	of God to set	6, 397/ 30
so that God whose	<b>goodness</b>	is inestimable, doth damn	6, 402/ 20
so highly blaspheming the	<b>goodness</b>	and majesty of Almighty	6, 402/ 28
a beast, and the	<b>goodness</b>	of God into worse	6, 428/ 14
service with all such	<b>goods</b>	of fortune as God	6, 49/ 32
neither in body nor	<b>goods</b>	take any commodity. And	6, 54/ 14
our belly, or our	<b>goods</b>	, or our own blind	6, 73/ 14
man in body and	<b>goods</b>	, with a death the	6, 261/ 7
be found of the	<b>goods</b>	of the church that	6, 306/ 26
almoners, to whom the	<b>goods</b>	of such men as	6, 319/ 21
would give all his	<b>goods</b>	in alms, and had	6, 385/ 17
from God, and their	<b>goods</b>	lost, and their bodies	6, 416/ 3
laying the fault to	<b>Goodwin</b>	Sands; some to the	6, 412/ 34
man that is neither	<b>goose</b>	nor horse seeth well	6, 168/ 33
all knowledge of Christ's	<b>Gospel</b>	and of God's law	6, 29/ 2
man to read Christ's	<b>Gospel</b>	. "And surely sir," quoth	6, 29/ 16
fault in Saint John's	<b>Gospel</b>	. "And yet they say	6, 30/ 9

as appeareth by the	Gospel	? But they not in	6, 59/ 14
and other. In the	Gospel	of John, the fifth	6, 60/ 30
upon Lazarus, as the	Gospel	rehearseth. And surely we	6, 61/ 18
writings, go to Christ's	Gospel	and look on his	6, 81/ 28
are written in the	Gospel	. " "Marry," quoth he, "that	6, 89/ 18
are mentioned in the	Gospel	spoken by Christ unto	6, 103/ 9
his people in his	Gospel	and his own law	6, 104/ 17
himself putteth in the	Gospel	, though we set aside	6, 105/ 28
we read in the	Gospel	continual assistance to her	6, 108/ 11
he was in the	Gospel	. Wherefore if he had	6, 114/ 34
preached not well the	Gospel	, answered that he thought	6, 124/ 28
the fruit of the	Gospel	because Christ said, "Non	6, 124/ 31
of hell in the	Gospel	, Origen, for all that	6, 136/ 19
unto their face, "The	Gospel	of Christ was ordained	6, 142/ 32
law of his Holy	Gospel	. I mean not only	6, 143/ 5
so been that never	Gospel	had been written, yet	6, 144/ 3
wit than when the	Gospel	speaketh only of wine	6, 148/ 22
thereto. For when the	Gospel	speaketh of wine only	6, 148/ 24
the words of the	Gospel	, in Saint Luke, shall	6, 150/ 7
word thereof in Christ's	Gospel	written, but rather divers	6, 151/ 19
not unlikely that the	Gospel	of Saint John and	6, 151/ 33
is touched in the	Gospel	where is said, "In	6, 163/ 10
that?" quoth I. "The	Gospel	showeth me so," quoth	6, 179/ 24
no part of the	Gospel	as the Pater Noster	6, 179/ 28
yet I think, if	Gospel	had never been written	6, 179/ 29
go we to the	Gospel	self. Which Gospel telleth	6, 180/ 1
the Gospel self. Which	Gospel	telleth you that Christ	6, 180/ 1
of a virgin?" "The	Gospel	of Saint Luke," quoth	6, 180/ 3
of some evangelist and	Gospel	, yet were the Gospel	6, 180/ 18
Gospel, yet were the	Gospel	nevertheless true." "That is	6, 180/ 18
should not believe the	Gospel	, but if it were	6, 181/ 11
many that wrote the	Gospel	. And yet hath the	6, 181/ 15
it appeareth by the	Gospel	, in which the good	6, 193/ 23
ordinary way for his	Gospel	and faith to be	6, 201/ 13
of scripture in the	Gospel	plainly declare, as it	6, 202/ 12
spoke of in the	Gospel	, which he taketh for	6, 207/ 8
Savior saith in the	Gospel	; for all men live	6, 212/ 14
also seemeth in the	Gospel	to blame and reprove	6, 217/ 24
come and preach another	gospel	. But yet in this	6, 224/ 6
as well by the	Gospel	as by the Old	6, 225/ 2
the Jews in the	Gospel	for that they garnished	6, 225/ 11
faith and his holy	Gospel	and sacraments. Be there	6, 236/ 16
well witnessed in the	Gospel	?" "Yes," quoth he. "If	6, 239/ 35
that Christ in the	Gospel	had never spoken of	6, 289/ 9

hundred year misreported the	<b>Gospel</b>	and Englished the scripture	6, 290/ 35
their constitution pull Christ's	<b>Gospel</b>	out of Christian people's	6, 294/ 15
laymen be forbidden the	<b>Gospel</b>	but if they will	6, 294/ 19
beginning of Saint Luke's	<b>Gospel</b>	. So that chastity was	6, 312/ 17
divers parts of the	<b>Gospel</b>	, where the words be	6, 336/ 17
unto some man the	<b>Gospel</b>	of Matthew, Mark, or	6, 343/ 26
should yet forbid the	<b>Gospel</b>	of Saint John; and	6, 343/ 27
teach and preserve the	<b>Gospel</b>	of God, our Lord	6, 364/ 9
or temporal, except the	<b>Gospel</b>	only. And albeit he	6, 368/ 31
shent for preaching the	<b>Gospel</b>	truly. For if this	6, 380/ 10
biddeth them in the	<b>Gospel</b>	, that when they have	6, 380/ 20
true preaching of the	<b>Gospel</b>	, and that the church	6, 380/ 30
and preach a contrary	<b>gospel</b>	to that that he	6, 384/ 4
else but that the	<b>Gospel</b>	which he had preached	6, 384/ 13
the liberty of the	<b>Gospel</b>	, to be discharged of	6, 405/ 17
he saith in the	<b>Gospel</b>	of Matthew, "Attendite a	6, 421/ 20
construction of Christ's Holy	<b>Gospel</b>	or other part of	6, 427/ 14
and writers of his	<b>Gospels</b>	, as Abraham said they	6, 115/ 2
be believed. But the	<b>Gospels</b>	and holy scripture God	6, 181/ 4
which were the very	<b>Gospels</b>	? There were many that	6, 181/ 14
slandered him in their	<b>Gospels</b>	, telling how shamefully after	6, 283/ 16
that complained to her	<b>gossip</b>	of her husband's frowardness	6, 258/ 21
no marvel," quoth her	<b>gossip</b>	. "Marry, and wot ye	6, 258/ 23
and wot ye what,	<b>gossip</b>	?" quoth she. "And if	6, 258/ 24
James." "No," quoth her	<b>gossip</b>	, "ye should bake it	6, 258/ 26
though she tell a	<b>gossip</b>	, she telleth it but	6, 351/ 25
counsel yet, nor that	<b>gossip</b>	to her gossip neither	6, 351/ 26
that gossip to her	<b>gossip</b>	neither, and so when	6, 351/ 26
so when all the	<b>gossips</b>	in the town know	6, 351/ 27
her. And whether he	<b>got</b>	aught or got naught	6, 371/ 23
he got aught or	<b>got</b>	naught by that device	6, 371/ 23
as soon as he	<b>got</b>	him hence, he got	6, 424/ 18
got him hence, he	<b>got</b>	him to Luther straight	6, 424/ 19
it as it was	<b>gotten</b>	. And that was by	6, 32/ 20
longer piece of timber	<b>gotten</b>	, and so ye would	6, 81/ 15
say that he hath	<b>gotten</b>	his sight. Then shall	6, 85/ 23
of God to be	<b>gotten</b>	with abstinence and prayer	6, 127/ 12
he should never have	<b>gotten</b>	his pardon. For albeit	6, 325/ 24
world could never have	<b>gotten</b>	his pardon to pass	6, 326/ 6
he never could have	<b>gotten</b>	in such a heinous	6, 326/ 11
he hath procured and	<b>gotten</b>	so many shameful and	6, 375/ 10
Lombard did, for the	<b>gout</b>	. That when he had	6, 233/ 32
the toe from the	<b>gout</b>	, or cut off a	6, 339/ 17
that never had wife,	<b>govern</b>	a household better than	6, 306/ 11

Holy Spirit for the	<b>governance</b>	of his people, and	6, 105/ 18
hath continued in the	<b>governance</b>	of good men from	6, 166/ 8
children and by the	<b>governance</b>	of them showed that	6, 306/ 9
whom they have in	<b>governance</b>	any one to take	6, 415/ 24
laws, abhorred all good	<b>governance</b>	, rebelled against all rulers	6, 427/ 35
neither was made nor	<b>governed</b>	by chance. But when	6, 73/ 7
be specially guided and	<b>governed</b>	by God and by	6, 111/ 10
assisting his church hath	<b>governed</b>	the judgment of his	6, 221/ 1
his children and well	<b>governed</b>	his household. By these	6, 303/ 30
considered how he had	<b>governed</b>	his own household; because	6, 306/ 5
God's Holy Spirit that	<b>governeth</b>	his church -- I	6, 210/ 14
God, either maker, or	<b>governor</b>	, or both, of all	6, 73/ 5
it of a wise	<b>governor</b>	to rule well five	6, 306/ 18
Saint Peter's means, as	<b>governor</b>	of his church, to	6, 429/ 11
as apostle and spiritual	<b>governor</b>	in that country, finding	6, 429/ 24
and mother, to princes,	<b>governors</b>	and rulers here in	6, 48/ 24
liberty discharged of all	<b>governors</b>	and all manner laws	6, 368/ 30
popes, princes, and other	<b>governors</b>	, which rule and authority	6, 368/ 33
and against all their	<b>governors</b>	of every good town	6, 369/ 12
the negligence of the	<b>governors</b>	in great cities, is	6, 369/ 32
that his shepherds, the	<b>governors</b>	of his flock, should	6, 429/ 37
What color is my	<b>gown</b>	?" Then anon the beggar	6, 86/ 32
he, "is this man's	<b>gown</b>	?" He told him also	6, 86/ 34
God of his special	<b>grace</b>	grant as much profit	6, 24/ 15
clearness of his special	<b>grace</b>	, by which they were	6, 38/ 29
so spiritual, God send	<b>grace</b>	that some evil spirit	6, 43/ 36
of his favor and	<b>grace</b>	. But now, as I	6, 47/ 10
to turn again by	<b>grace</b>	to God's mercy. But	6, 110/ 21
or else by supernatural	<b>grace</b>	be led into it	6, 117/ 26
reason, or help of	<b>grace</b>	, it necessarily followeth that	6, 118/ 25
by hap, reason or	<b>grace</b>	." "By hap," quoth he	6, 118/ 32
is the help of	<b>grace</b>	." "No, surely," quoth he	6, 119/ 7
the help of his	<b>grace</b>	(as yourself granteth), the	6, 119/ 18
fortunate if he with	<b>grace</b>	and meekness guide it	6, 126/ 30
the other -- next	<b>grace</b>	and help of God	6, 127/ 12
God hath given the	<b>grace</b>	of understanding. Or finally	6, 127/ 25
deny not but that	<b>grace</b>	and God's special help	6, 131/ 36
with his aid and	<b>grace</b>	where he found the	6, 140/ 26
handled, not only by	<b>grace</b>	but also by wisdom	6, 146/ 3
repent and call for	<b>grace</b>	that may graft them	6, 146/ 29
a ghostly regeneration in	<b>grace</b>	-- more were it	6, 151/ 10
with God's good inspiration,	<b>grace</b>	, and help of the	6, 152/ 10
of God for wisdom,	<b>grace</b>	, and help that he	6, 152/ 26
Mayo," quoth the King's	<b>Grace</b>	, "ye be a tall	6, 157/ 5

and it like Your	Grace	I cannot tell you	6, 157/ 9
further than pray for	grace	to guide my choice	6, 158/ 16
with good hope that	grace	should guide your fortune	6, 159/ 30
the light of his	grace	for our instruction, that	6, 166/ 25
will peradventure say that	grace	helped them, which I	6, 167/ 29
say again that God's	grace	is not so far	6, 167/ 30
nature and diligence the	grace	of God must needs	6, 170/ 11
will also give his	grace	now to us, as	6, 170/ 13
the plenty of their	grace	well appearing thereby. And	6, 171/ 35
means by which his	grace	, assistant with good men	6, 172/ 6
to God for his	grace	and guide in the	6, 175/ 34
in God, that his	grace	had inclined your assent	6, 175/ 36
wholesome moisture of God's	grace	that especially spreadeth throughout	6, 194/ 4
he doth, the more	grace	and help shall have	6, 194/ 20
whether the warmness of	grace	going through this whole	6, 205/ 33
fleshly affection being without	grace	or virtue may peradventure	6, 212/ 5
to trust that the	grace	and aid of God	6, 220/ 36
shall send him more	grace	in time to come	6, 279/ 14
sinner coming again to	grace	, there is more joy	6, 283/ 22
changeth commonly the name "	grace	" into this word "favor	6, 290/ 18
every favor is not	grace	in English for in	6, 290/ 19
favor is there little	grace	. "Confession" he translateth into	6, 290/ 19
against God send them	grace	to mend. Which else	6, 301/ 13
the wit or the	grace	to perceive that great	6, 304/ 6
And thereupon the King's	Grace	being well and sufficiently	6, 326/ 17
commandment of the King's	Grace	, a great honorable estate	6, 328/ 7
with help of his	grace	endeavor them to deserve	6, 332/ 20
with help of his	grace	, asked thereunto; and in	6, 336/ 5
sentence or of the	grace	that it beareth in	6, 337/ 29
would be with his	grace	of his little chosen	6, 340/ 23
his own, which his	grace	made in Latin, answering	6, 344/ 23
the wit nor the	grace	to spy this great	6, 350/ 24
though the help of	grace	be joined thereunto; but	6, 353/ 1
before. Whereunto the King's	Grace	showeth him that it	6, 362/ 17
can, with help of	grace	, either work or pray	6, 373/ 20
and help of special	grace	. For surely all such	6, 395/ 29
have seem, that the	grace	of God is in	6, 395/ 33
the help of God's	grace	thereto, is able to	6, 396/ 1
and help of his	grace	to make a man	6, 396/ 5
the general influence of	grace	, able and sufficient to	6, 396/ 9
help of any special	grace	toward every good deed	6, 396/ 10
calling help of his	grace	. But ye that hold	6, 396/ 13
for utterly naught, though	grace	wrought with them, be	6, 396/ 14
treble more enemies to	grace	than they. For where	6, 396/ 15

it. And then were	<b>grace</b>	, by your tale, a	6, 396/ 17
our endeavor giveth us	<b>grace</b>	to believe, and in	6, 396/ 34
be called again to	<b>grace</b>	, and not be for	6, 401/ 25
deserve to have the	<b>grace</b>	of God and his	6, 401/ 27
take hold of his	<b>grace</b>	and the other would	6, 402/ 2
nor with help of	<b>grace</b>	? Or if any be	6, 403/ 14
may, together with God's	<b>grace</b>	, labor to submit and	6, 403/ 19
he could be, by	<b>grace</b>	, wisdom, and good works	6, 407/ 28
first customably received to	<b>grace</b>	, and verily for such	6, 417/ 1
men, illumined with the	<b>grace</b>	of God, much better	6, 427/ 16
once (as by God's	<b>grace</b>	they never shall) frame	6, 427/ 25
fellows, without wit or	<b>grace</b>	, bear us in hand	6, 434/ 5
these seditious sects the	<b>grace</b>	to cease, and the	6, 435/ 22
amend, and us the	<b>grace</b>	that, stopping our ears	6, 435/ 23
I, "serving us for	<b>grace</b>	, let us now sit	6, 435/ 28
their other virtues and	<b>graces</b>	that God had given	6, 385/ 12
him to see that	<b>Gracian</b>	had taken but a	6, 358/ 16
the assistance of his	<b>gracious</b>	presence from spiritual mischief	6, 177/ 13
faith, praying for his	<b>gracious</b>	aid and help --	6, 254/ 29
the truth. Whereunto his	<b>gracious</b>	mind was much inclined	6, 318/ 35
hath lived well and	<b>graciously</b>	ever since. The Seventeenth	6, 94/ 5
it liked him so	<b>graciously</b>	for your surety to	6, 159/ 21
is, in such wise,	<b>graciously</b>	received again into the	6, 410/ 18
words which are by	<b>Gracyane</b>	taken out of his	6, 358/ 12
for grace that may	<b>graft</b>	them into the stock	6, 146/ 29
all that be not	<b>grafted</b>	in by faith, or	6, 194/ 23
reckon all seven (save	<b>grammar</b>	) almost to serve for	6, 122/ 21
no more than their	<b>grammar</b>	, and very scantily that	6, 338/ 24
of his special grace	<b>grant</b>	as much profit in	6, 24/ 15
first, if ye will	<b>grant</b>	me that they teach	6, 74/ 9
ours. For if ye	<b>grant</b>	that the devil may	6, 76/ 31
But surely, if ye	<b>grant</b>	the miracles done of	6, 90/ 4
quoth he. "But ye	<b>grant</b>	, " quothe I, "that the	6, 112/ 9
First, in that ye	<b>grant</b>	that God will not	6, 112/ 32
And now since ye	<b>grant</b>	, and I also, that	6, 121/ 3
wot well ye will	<b>grant</b>	, I find it hard	6, 154/ 5
them. I will also	<b>grant</b>	you that we may	6, 170/ 16
am so gentle to	<b>grant</b>	you so many things	6, 170/ 22
I trust ye will	<b>grant</b>	me this one, that	6, 170/ 22
false, ye will then	<b>grant</b>	I say, that either	6, 170/ 26
he. "Ye will also	<b>grant</b>	, " quothe I, "that in	6, 170/ 29
have us bound." "I	<b>grant</b>	, " quothe he. "For damnable	6, 170/ 32
said. Then since ye	<b>grant</b>	that the church shall	6, 174/ 24
them, which belief ye	<b>grant</b>	is called faith, of	6, 174/ 31

it not, as ye	<b>grant</b>	yourself, but if the	6, 175/ 21
driven of necessity to	<b>grant</b>	this, or else he	6, 181/ 20
so. Which, as ye	<b>grant</b>	, and see cause why	6, 185/ 18
cause why ye should	<b>grant</b>	, can in such points	6, 185/ 19
wrong and unlawful might	<b>grant</b>	that, that the church	6, 189/ 12
that they must needs	<b>grant</b>	that the very church	6, 196/ 13
and Boheme which yourself	<b>grant</b>	to be the heretics	6, 200/ 4
if a man would	<b>grant</b>	him that the gates	6, 204/ 8
we not need to	<b>grant</b>	him that the devil	6, 204/ 10
be naught as ye	<b>grant</b>	and must needs grant	6, 209/ 8
grant and must needs	<b>grant</b>	they be, if the	6, 209/ 8
For then must you	<b>grant</b>	very miracles of God	6, 242/ 21
quoth Caius, "thou wilt	<b>grant</b>	me this first, that	6, 250/ 12
with thee. Thou wilt	<b>grant</b>	me that every ass	6, 250/ 21
what thing did I	<b>grant</b>	him that I should	6, 250/ 29
answer else, but clearly	<b>grant</b>	him that I believe	6, 252/ 4
fain either further to	<b>grant</b>	that they be bound	6, 253/ 36
that the law would	<b>grant</b>	. And many a witness	6, 264/ 32
quoth I, "when we	<b>grant</b>	him once that it	6, 275/ 20
And then if we	<b>grant</b>	him his case once	6, 275/ 21
For they never have	<b>grant</b>	of a living that	6, 302/ 17
begging for all his	<b>grant</b>	of a good living	6, 302/ 20
then must he needs	<b>grant</b>	, and his master Luther	6, 307/ 8
we did, I say,	<b>grant</b>	him that thing, though	6, 308/ 36
himself is fain to	<b>grant</b>	that faith without charity	6, 382/ 23
true that ye have	<b>granted</b>	, that God keepeth and	6, 112/ 25
matter ye have nothing	<b>granted</b>	but that is in	6, 113/ 16
had wrong and unadvisedly	<b>granted</b>	, that is to wit	6, 120/ 5
knowledge." Upon this he	<b>granted</b>	that it must needs	6, 174/ 5
that all this gear	<b>granted</b>	, turneth us yet into	6, 185/ 28
he, "all this gear	<b>granted</b>	, we be never the	6, 189/ 9
agreed between us and	<b>granted</b>	through Christendom and a	6, 206/ 17
and thou wouldst have	<b>granted</b>	me that, I would	6, 250/ 16
if ye had not	<b>granted</b>	what he would, he	6, 250/ 27
all that ever ye	<b>granted</b>	. For first when he	6, 250/ 31
well thereto when ye	<b>granted</b>	it." "Why," quoth he	6, 251/ 3
perceive that where ye	<b>granted</b>	him that so did	6, 254/ 19
ye would needs have	<b>granted</b>	because it was possible	6, 274/ 2
then that case once	<b>granted</b>	, ye deduce your conclusion	6, 274/ 3
were rather to be	<b>granted</b>	at a school in	6, 274/ 7
commendeth? Or if we	<b>granted</b>	to Tyndale that few	6, 308/ 34
his grace (as yourself	<b>granteth</b>	), the right understanding of	6, 119/ 19
by some oversight in	<b>granting</b>	. " "Well," quoth I, "men	6, 113/ 11
yourself over swift in	<b>granting</b>	, I give you leave	6, 113/ 18



this conclusion by the	<b>granting</b>	thereof, let us look	6, 113/ 23
themselves for Christian folk,	<b>granting</b>	the scripture to be	6, 374/ 23
must, by his own	<b>granting</b>	, needs go therewith, or	6, 382/ 13
time little better than	<b>grass</b>	widows be now. For	6, 307/ 37
and after she was	<b>grated</b>	within iron grates above	6, 87/ 14
was grated within iron	<b>grates</b>	above in the rood	6, 87/ 14
operibus, Christus pro nobis	<b>gratis</b>	mortuus est" (If we	6, 390/ 30
for us for naught). "	<b>Gratis</b>	redempti estis" (Ye be	6, 390/ 31
my sir, no. Io	<b>graund</b>	fatige a credere in	6, 234/ 13
shalt carve thee nor	<b>grave</b>	thee none image). And	6, 44/ 35
tibi sculptile" (Thou shalt	<b>grave</b>	thee none image), it	6, 45/ 22
church, and by God	<b>graved</b>	in men's hearts without	6, 254/ 17
thing, whereas images painted,	<b>graven</b>	, or carved, may be	6, 46/ 29
making shrines of their	<b>graves</b>	. Whereby it appeareth that	6, 217/ 26
for the weight and	<b>gravity</b>	of such an earnest	6, 23/ 20
nor the weight and	<b>gravity</b>	thereof, nor taking any	6, 352/ 8
the law, whether the	<b>gray</b>	mare may be the	6, 274/ 28
as for reason, what	<b>greater</b>	enemy can ye find	6, 128/ 25
as great, their erudition	<b>greater</b>	, their study as fervent	6, 171/ 30
hotter, their number far	<b>greater</b>	, their time continued longer	6, 171/ 31
and grew to a	<b>greater</b>	than the stock he	6, 207/ 3
was no woman's son	<b>greater</b>	than he; yet the	6, 211/ 29
many a man a	<b>greater</b>	loss than he may	6, 233/ 9
everything in them is	<b>greater</b>	because they be more	6, 295/ 31
better part is the	<b>greater</b>	. Howbeit, if there were	6, 298/ 24
to him of a	<b>greater</b>	good, or of the	6, 401/ 6
the avoiding of a	<b>greater</b>	sin. As the eschewing	6, 401/ 7
in my mind the	<b>greatest</b>	favor, and used toward	6, 36/ 30
it be wrong hath	<b>greatest</b>	cause to lie. Let	6, 63/ 31
all things had Luther	<b>greatest</b>	cause to answer this	6, 184/ 18
a miracle as the	<b>greatest</b>	of them all. And	6, 217/ 20
that accused unto the	<b>greatest</b>	prelate in this realm	6, 268/ 16
of their coming, the	<b>greatest</b>	temporal lord there present	6, 320/ 16
perceived some of the	<b>greatest</b>	and of the best	6, 344/ 27
to saints was therein	<b>greatly</b>	wronged, the author briefly	6, 5/ 12
appear that he was	<b>greatly</b>	guilty. And so he	6, 14/ 27
affection toward me so	<b>greatly</b>	to regard and esteem	6, 26/ 29
sermons the people were	<b>greatly</b>	edified. And therefore the	6, 28/ 16
to saints was therein	<b>greatly</b>	wronged, the author briefly	6, 35/ 16
Church, which is not	<b>greatly</b>	famous for any miracles	6, 79/ 8
that I see not	<b>greatly</b>	why I should mistrust	6, 82/ 28
tell, nor so curious	<b>greatly</b>	to care. But this	6, 97/ 35
For albeit that it	<b>greatly</b>	day by day decayeth	6, 109/ 19
purgeth; if gladly, it	<b>greatly</b>	meriteth, and glad may	6, 216/ 8

appear that he was	<b>greatly</b>	guilty. And so he	6, 264/ 13
him other than very	<b>greatly</b>	guilty." "Surely," quoth he	6, 277/ 22
shall not, I suppose,	<b>greatly</b>	doubt what he meant	6, 292/ 26
friend, "I will not	<b>greatly</b>	stick with you in	6, 293/ 20
God is the more	<b>greatly</b>	grieved in that, being	6, 299/ 25
holy doctor Saint Jerome	<b>greatly</b>	complaineth and rebuketh that	6, 334/ 9
a whole mind given	<b>greatly</b>	thereto. And surely since	6, 334/ 17
whereof they should else	<b>greatly</b>	merit. But surely the	6, 410/ 12
And yet have in	<b>Greece</b>	, where they be better	6, 309/ 36
for the priests of	<b>Greece</b>	, I will not dispraise	6, 310/ 1
a great council in	<b>Greece</b>	." "There was indeed," quoth	6, 355/ 7
a council once in	<b>Greece</b>	gathered by an emperor	6, 355/ 8
could that council in	<b>Greece</b>	nothing prove their purpose	6, 355/ 23
nor the council of	<b>Greece</b>	neither, schismatical as it	6, 359/ 29
get by covetousness and	<b>greediness</b>	many folks' livings in	6, 140/ 15
showed himself desirous and	<b>greedy</b>	upon the text of	6, 9/ 3
showed himself desirous and	<b>greedy</b>	upon the text of	6, 122/ 3
and therefore in the	<b>Greek</b>	tongue priests were called	6, 286/ 9
wrote the scripture in	<b>Greek</b>	, and against all those	6, 337/ 18
already either out of	<b>Greek</b>	into Latin, or out	6, 337/ 31
the Hebrew, nor the	<b>Greek</b>	tongue, nor the Latin	6, 338/ 14
to translate it into	<b>Greek</b>	or into Latin, or	6, 338/ 18
New Testament first in	<b>Greek</b>	, or the Old Testament	6, 338/ 19
never so fresh and	<b>green</b>	, be yet indeed but	6, 207/ 12
the moon made of	<b>green</b>	cheese, he professed in	6, 366/ 26
of the lords from	<b>Greenwich</b>	to Baynard's Castle for	6, 320/ 9
Jerome, Saint Basil, Saint	<b>Gregory</b>	, with so many a	6, 38/ 22
books of Cassian, Saint	<b>Gregory</b>	, Saint Augustine, Saint Jerome	6, 81/ 20
books of holy Saint	<b>Gregory</b>	, Saint Augustine, Saint Jerome	6, 90/ 16
thing, as holy Saint	<b>Gregory</b>	Nazienzen declareth, that refresheth	6, 106/ 24
the dialogues of Saint	<b>Gregory</b>	, that one had help	6, 215/ 30
Basil, Saint Chrysostom, Saint	<b>Gregory</b>	, with all such other	6, 238/ 3
And therefore holy Saint	<b>Gregory</b>	Nazianzenus, that great solemn	6, 333/ 27
present, by which Saint	<b>Gregory</b>	writeth unto a certain	6, 356/ 8
church; and there Saint	<b>Gregory</b>	, albeit that he blameth	6, 356/ 10
we read, good Saint	<b>Gregory</b>	saith plain the contrary	6, 357/ 9
possumus adorare," and Saint	<b>Gregory</b>	saith, "quod non licet	6, 357/ 24
a creature, and Saint	<b>Gregory</b>	uses it for such	6, 357/ 29
be sure that Saint	<b>Gregory</b>	took it so? For	6, 357/ 32
quoth I, "that Saint	<b>Gregory</b>	were of one mind	6, 358/ 1
the words of Saint	<b>Gregory</b>	incorporated in the decrees	6, 358/ 4
therein to believe Saint	<b>Gregory</b>	himself if he tell	6, 358/ 7
appeareth evidently that Saint	<b>Gregory</b>	spoke of none other	6, 358/ 18
the same place Saint	<b>Gregory</b>	saith that we do	6, 358/ 34

Basile, Saint Ambrose, Saint	<b>Gregory</b>	Nazianzenus, Saint Chrysostom, and	6, 407/ 1
Jerome, Saint Ambrose, Saint	<b>Gregory</b>	, Saint Cyprian, Saint Chrysostom	6, 420/ 14
Ambrose, Saint Chrysostom, Saint	<b>Gregory</b>	, and many another holy	6, 432/ 1
Basil, Saint Chrysostom, Saint	<b>Gregory</b>	, and all the virtuous	6, 434/ 9
the register of Saint	<b>Gregory's</b>	epistles, and therein turned	6, 358/ 11
great riches, and they	<b>grew</b>	in great poverty. And	6, 42/ 35
evil after, and they	<b>grew</b>	up together. It appeareth	6, 193/ 26
in another place and	<b>grew</b>	to a greater than	6, 207/ 3
thereof, the number so	<b>grew</b>	and increased that within	6, 409/ 28
for fear of worldly	<b>grief</b>	and incommmodity, to fall	6, 414/ 16
is the more greatly	<b>grieved</b>	in that, being so	6, 299/ 25
and hold themselves sore	<b>grieved</b>	that would require it	6, 342/ 9
be not so sore	<b>grieved</b>	with them that touch	6, 346/ 34
iron to it, it	<b>grieveth</b>	not reason to look	6, 129/ 32
he would say, "What	<b>grieveth</b>	it you that name	6, 145/ 8
sweet, some easy, some	<b>grievous</b>	, some pleasant, some painful	6, 206/ 9
as the repressing and	<b>grievous</b>	punishment of any such	6, 410/ 4
heretics were not by	<b>grievous</b>	punishment repressed in the	6, 430/ 22
spy no gold that	<b>grievously</b>	glittered in his bleared	6, 51/ 11
many worshipful people so	<b>grievously</b>	tormented, and in face	6, 93/ 22
look, and countenance so	<b>grisly</b>	changed, with her mouth	6, 93/ 23
then to receive a	<b>groat</b>	. And so should no	6, 53/ 30
the profit of one	<b>groat</b>	of any such offering	6, 54/ 8
be left for a	<b>groat</b>	. As this gentleman and	6, 228/ 33
to a true silver	<b>groat</b>	a false copper groat	6, 285/ 12
groat a false copper	<b>groat</b>	is nevertheless contrary though	6, 285/ 12
manner to give a	<b>groat</b>	or twain above the	6, 341/ 31
the host the two	<b>groats</b>	of the two Testaments	6, 104/ 22
Old Law were but	<b>gross</b>	and carnal, and were	6, 43/ 18
and ear in this	<b>gross</b>	body see and hear	6, 213/ 30
author showeth upon what	<b>ground</b>	and cause the man	6, 14/ 25
and circle on the	<b>ground</b>	, for a special belief	6, 55/ 23
the compass of that	<b>ground</b>	by reason of foolish	6, 55/ 24
they take for a	<b>ground</b>	that the devil may	6, 95/ 27
matter could neither have	<b>ground</b>	, order, nor end. "Now	6, 102/ 15
us nothing common to	<b>ground</b>	upon but reason. And	6, 102/ 22
be done upon good	<b>ground</b>	and cause, appear well	6, 113/ 1
very fond foundation and	<b>ground</b>	of all his great	6, 148/ 36
them both on the	<b>ground</b>	, and then set up	6, 158/ 9
for his foundation and	<b>ground</b>	. And though it somewhat	6, 176/ 21
be a sure infallible	<b>ground</b>	that God hath given	6, 181/ 24
up and destroyeth the	<b>ground</b>	and foundation of all	6, 184/ 16
false belief. And this	<b>ground</b>	find all the heretics	6, 196/ 16
they reckon it a	<b>ground</b>	to think that miracles	6, 211/ 4

stand for a sure	<b>ground</b>	, that all your objection	6, 219/ 23
would wallow upon the	<b>ground</b>	unto Christ, having therewith	6, 230/ 17
window down unto the	<b>ground</b>	and there had died	6, 259/ 18
author showeth upon what	<b>ground</b>	and cause the man	6, 264/ 10
show us on the	<b>ground</b>	, part in the clay	6, 274/ 17
down hard in the	<b>ground</b>	." "Tut," quoth he, "this	6, 275/ 8
of horseshoes in the	<b>ground</b>	." And then if we	6, 275/ 15
those prints in the	<b>ground</b>	with horseshoes held in	6, 276/ 1
feigned lie for a	<b>ground</b>	thereupon to build the	6, 350/ 17
further upon this ungracious	<b>ground</b>	of their master, and	6, 354/ 4
ye make all the	<b>ground</b>	upon this, that faith	6, 383/ 19
joined unto faith, this	<b>ground</b>	will fail you, and	6, 383/ 27
utterly, as foolishly, without	<b>ground</b>	, cause, or color laid	6, 425/ 11
put that the reasons	<b>grounded</b>	upon scripture seemed unto	6, 157/ 21
liked his preaching and	<b>grounded</b>	their heresies upon his	6, 269/ 12
of the heretics that	<b>grounded</b>	their opinions upon his	6, 273/ 11
wise argument, which he	<b>groundeth</b>	upon the text, voided	6, 204/ 16
wives. And that he	<b>groundeth</b>	wisely upon the words	6, 303/ 24
help and health should	<b>grow</b>	, putting our full trust	6, 52/ 28
so much harm to	<b>grow</b>	thereof, that I never	6, 122/ 24
the preacher, cannot lightly	<b>grow</b>	among Christian men, but	6, 125/ 3
have of God to	<b>grow</b>	the better and to	6, 194/ 20
that uncertainty must needs	<b>grow</b>	all such inconveniences and	6, 205/ 2
how great soever they	<b>grow</b>	-- came out of	6, 207/ 5
see no great peril	<b>grow</b>	toward us thereby. For	6, 218/ 27
for the evils that	<b>grow</b>	sometimes in the abuse	6, 235/ 32
the evil that should	<b>grow</b>	by such a precedent	6, 282/ 7
much good would there	<b>grow</b>	thereof, if they might	6, 310/ 34
the harm that may	<b>grow</b>	by such blind bayards	6, 337/ 34
that were likely to	<b>grow</b>	to some folk; howbeit	6, 338/ 1
that might hap to	<b>grow</b>	thereby keep the scripture	6, 339/ 4
as much good may	<b>grow</b>	, and as little harm	6, 339/ 12
good but much harm	<b>grow</b>	by the reading. For	6, 347/ 15
that what fruit should	<b>grow</b>	of the reading ye	6, 348/ 16
and so began to	<b>grow</b>	strong, that they set	6, 369/ 24
shall in short while	<b>grow</b>	to as great, both	6, 416/ 2
it were suffered to	<b>grow</b>	to over great a	6, 430/ 23
quoth I, "this gear	<b>groweth</b>	from worse to worse	6, 196/ 10
by reason whereof there	<b>groweth</b>	among no little corruption	6, 303/ 1
unto, whereof much harm	<b>groweth</b>	in the country. And	6, 309/ 29
so far wrong. "This	<b>groweth</b>	," quoth I, "partly by	6, 316/ 21
out of the faith	<b>groweth</b>	the good fruit of	6, 381/ 33
of them, and harm	<b>growing</b>	thereupon. The Eleventh Chapter	6, 13/ 16
breeding, bringing forth, and	<b>growing</b>	of a child unto	6, 80/ 14

the people besides --	<b>growing</b>	into such consent by	6, 210/ 14
by his brother's damnation	<b>growing</b>	of his evil example	6, 212/ 3
or peradventure without canonization	<b>growing</b>	thereof by the holiness	6, 220/ 30
of them, and harm	<b>growing</b>	thereupon. "Sir," quoth he	6, 226/ 5
the good or harm	<b>growing</b>	of the matter best	6, 311/ 9
in preaching, and thereby	<b>growing</b>	in good opinion and	6, 379/ 8
am sure he is	<b>grown</b>	now an inch longer	6, 79/ 25
of all this gear	<b>grown</b>	up by the means	6, 301/ 1
this opinion is rather	<b>grown</b>	another way; that is	6, 317/ 3
is so far forth	<b>grown</b>	that finally the common	6, 369/ 33
years without great harm	<b>grown</b>	by disclosing of many	6, 425/ 5
head. But the heretics	<b>grudge</b>	at the cost now	6, 49/ 23
if he feel himself	<b>grudge</b>	and be impatient and	6, 216/ 3
that the people would	<b>grudge</b>	to have it on	6, 342/ 1
be lest they would	<b>grudge</b>	and hold themselves sore	6, 342/ 9
reading ye may soon	<b>guess</b>	. The Second Chapter The	6, 348/ 16
have also a great	<b>guess</b>	thereat, if he teach	6, 420/ 5
longer untouched. And they	<b>guessed</b>	that four or five	6, 222/ 30
they no rule to	<b>guide</b>	them to better. And	6, 110/ 19
with grace and meekness	<b>guide</b>	it well -- then	6, 126/ 31
pray for grace to	<b>guide</b>	my choice, and so	6, 158/ 17
hope that grace should	<b>guide</b>	your fortune, take the	6, 159/ 30
for his grace and	<b>guide</b>	in the choice, go	6, 175/ 34
of them, if he	<b>guide</b>	them all well. For	6, 306/ 17
ever shall be specially	<b>guided</b>	and governed by God	6, 111/ 9
brought up and well	<b>guided</b>	and kept in good	6, 131/ 29
let reason be well	<b>guided</b>	, for surely faith goeth	6, 131/ 31
fathers also for his	<b>guides</b>	, going on with a	6, 152/ 24
and follow his good	<b>guides</b>	, then shall he never	6, 152/ 27
the Spirit of God	<b>guideth</b>	him to. And not	6, 50/ 17
that he was greatly	<b>guilty</b>	. And so he showeth	6, 14/ 27
if he were proved	<b>guilty</b>	; ye therefore ought not	6, 260/ 21
that he was greatly	<b>guilty</b>	. And so he showeth	6, 264/ 13
such heresies and be	<b>guilty</b>	thereof, that would he	6, 271/ 24
other than very greatly	<b>guilty</b>	. "Surely," quoth he, "that	6, 277/ 22
he had not been	<b>guilty</b>	," quoth your friend, "he	6, 325/ 17
if he had been	<b>guilty</b>	, he should never have	6, 325/ 23
if he had been	<b>guilty</b>	he never could have	6, 326/ 11
that they were not	<b>guilty</b>	. And thereupon the King's	6, 326/ 17
that he should be	<b>guilty</b>	. "And besides all this	6, 326/ 27
-- as though the	<b>guise</b>	were in his days	6, 307/ 34
of Christendom since that	<b>guise</b>	began, they fare as	6, 412/ 23
never had seen any	<b>gun</b>	in your days nor	6, 80/ 22
holy scripture saith, "Curam	<b>habe</b>	de bono nominæ" (Take	6, 281/ 9

goeth next before, "Non	<b>habebis</b>	deos alienos" (Thou shalt	6, 45/ 23
justice). "Si ex operibus	<b>habet</b>	quidem gloriam, sed non	6, 390/ 27
would cast off his	<b>habit</b>	, and leave his religion	6, 291/ 32
watched, prayed and wore	<b>hair</b>	. Christ our Savior himself	6, 44/ 14
device with a small	<b>hair</b>	that conveyed the host	6, 87/ 18
not lose the least	<b>hair</b>	of their head that	6, 223/ 5
of myself I stood	<b>half</b>	in a doubt whether	6, 23/ 13
everywhere; nor bear us	<b>half</b>	the love and longing	6, 52/ 7
brought in thickness not	<b>half</b>	an inch about, and	6, 67/ 15
faith, they put me	<b>half</b>	in doubt whether they	6, 95/ 15
by his church of	<b>half</b>	the pain nor half	6, 105/ 26
half the pain nor	<b>half</b>	the difficulty that his	6, 105/ 27
For though ye have	<b>half</b>	a check in this	6, 120/ 17
more than his own	<b>half</b>	, as true is it	6, 121/ 26
went he his way	<b>half</b>	out of countenance, weening	6, 130/ 25
which all learning is	<b>half</b>	lame." "What is that	6, 132/ 14
to put him in	<b>half</b>	the peril. And likewise	6, 249/ 2
had more names than	<b>half</b>	a leaf can hold	6, 268/ 31
good faith I am	<b>half</b>	ashamed to put you	6, 274/ 9
in English more than	<b>half</b>	in mockage, when one	6, 286/ 16
language, but either used	<b>half</b>	in mockage when we	6, 290/ 7
matter were more than	<b>half</b>	amended. Now where ye	6, 295/ 29
always lost more than	<b>half</b>	their strength. But as	6, 319/ 36
but with more than	<b>half</b>	venom poisoned the whole	6, 347/ 20
ye Lutherans have but	<b>half</b>	a faith. For ye	6, 393/ 31
seek out here a	<b>halfpenny</b>	, or in his country	6, 51/ 16
help me God and	<b>halidom</b>	, I shall love her	6, 92/ 20
help me God and	<b>halidom</b>	, Master Doctor here said	6, 324/ 10
and hatred of all	<b>hallowed</b>	things, with knowledge and	6, 93/ 10
and perceiving of the	<b>hallowed</b>	from the unhallowed, all	6, 93/ 11
vigils kept, the Sundays	<b>hallowed</b>	, the Mass said, holy	6, 190/ 20
honored and had for	<b>hallowed</b>	in his church here	6, 220/ 26
at the altar that	<b>hallowed</b>	certain threads of Venice	6, 228/ 19
divine services as incensing,	<b>hallowing</b>	of the fire, of	6, 56/ 2
spoken against God's holy	<b>hallows</b>	and their reverent memories	6, 23/ 15
meetings at these wholesome	<b>hallows</b>	. And many that seem	6, 100/ 7
God and to all	<b>hallows</b>	; and that it may	6, 230/ 7
find a holy whoreson	<b>halt</b>	in hypocrisy, I shall	6, 92/ 5
and so poor and	<b>halted</b>	so sore, that empty	6, 91/ 25
horse so fell in	<b>halting</b>	that he was fain	6, 91/ 24
that he would trust	<b>halting</b>	Sir Thomas the worse	6, 91/ 31
lived." "What was that	<b>halting</b>	Sir Thomas?" quoth I	6, 92/ 1
as poor and as	<b>halting</b>	as his horse, and	6, 92/ 3
he lived mistrust that	<b>halting</b>	priest for his halting	6, 92/ 4

halting priest for his	<b>halting</b>	horse, if I find	6, 92/ 4
the help of the	<b>hammer</b>	be made both one	6, 67/ 6
both one, which no	<b>hammering</b>	could do without the	6, 67/ 7
Bible in no man's	<b>hand</b>	, but use to burn	6, 16/ 24
leaving heretics to secular	<b>hand</b>	, though their death follow	6, 19/ 17
things borne wrong in	<b>hand</b>	, and therein so sore	6, 28/ 4
he is borne in	<b>hand</b>	. And many men there	6, 29/ 23
people be borne in	<b>hand</b>	to induce them to	6, 30/ 1
may be borne in	<b>hand</b>	that he saith the	6, 30/ 4
of his blessed holy	<b>hand</b>	expressed and left in	6, 39/ 6
written with an evil	<b>hand</b>	, so doth an image	6, 47/ 5
stone made by the	<b>hand</b>	of man -- this	6, 50/ 10
he had in his	<b>hand</b>	all the pieces of	6, 50/ 19
so ready at our	<b>hand</b>	to hear us --	6, 52/ 6
planted by God's own	<b>hand</b>	in the hearts of	6, 54/ 21
part whereof was from	<b>hand</b>	to hand left in	6, 56/ 6
was from hand to	<b>hand</b>	left in the church	6, 56/ 6
heretics bear them in	<b>hand</b>	, that whereas there is	6, 56/ 11
take end at their	<b>hand</b>	; or at the least	6, 63/ 25
that we have in	<b>hand</b>	. But in the meanwhile	6, 66/ 6
foot, drawn by man's	<b>hand</b>	through strait holes made	6, 67/ 14
thereupon he set his	<b>hand</b>	upon both his eyes	6, 69/ 29
and help of God's	<b>hand</b>	, when we see daily	6, 81/ 5
as wonderfully by man's	<b>hand</b>	?The Eleventh Chapter The	6, 81/ 7
wrought by God's own	<b>hand</b>	, till the truth came	6, 88/ 13
help of his own	<b>hand</b>	that planted it, then	6, 112/ 27
spirits but the mighty	<b>hand</b>	of God, to show	6, 120/ 12
those texts out of	<b>hand</b>	, with a gloss of	6, 121/ 15
ere he fall in	<b>hand</b>	with the one or	6, 127/ 11
mouth. Now as the	<b>hand</b>	is the more nimble	6, 132/ 3
and by his holy	<b>hand</b>	written in men's hearts	6, 143/ 34
of our faith from	<b>hand</b>	to hand, from Christ	6, 152/ 5
faith from hand to	<b>hand</b>	, from Christ and his	6, 152/ 5
his faith in his	<b>hand</b>	, and hold that fast	6, 152/ 22
ye should put your	<b>hand</b>	into a blind bag	6, 158/ 30
minds by the holy	<b>hand</b>	of him, "Qui facit	6, 166/ 27
that we have in	<b>hand</b>	, concerning saints' relics, images	6, 171/ 10
they as a dead	<b>hand</b>	is rather a burden	6, 194/ 35
mouth to mouth and	<b>hand</b>	to hand, without other	6, 223/ 24
mouth and hand to	<b>hand</b>	, without other examination. But	6, 223/ 24
only by the mighty	<b>hand</b>	of God. And such	6, 246/ 3
use always the buckler	<b>hand</b>	. For so must all	6, 248/ 34
nothing won at your	<b>hand</b>	. " "Why," quoth your friend	6, 250/ 28
was wrong borne in	<b>hand</b>	that he had preached	6, 255/ 21

written of his own	<b>hand</b>	unto one of his	6, 268/ 6
written of his own	<b>hand</b>	where the worst matters	6, 270/ 10
they with his own	<b>hand</b>	, wherein were plenty of	6, 270/ 14
written with his own	<b>hand</b>	also, ready to be	6, 270/ 16
was of his enemy's	<b>hand</b>	once poisoned, though he	6, 293/ 10
liefer lack the whole	<b>hand</b>	than have a wife	6, 310/ 19
matter we were in	<b>hand</b>	with. Ye said ye	6, 314/ 11
men bear him in	<b>hand</b>	. "Well," quoth I, "that	6, 315/ 18
Bible in no man's	<b>hand</b>	; but use to burn	6, 316/ 28
out of every layman's	<b>hand</b>	. And sometimes, with those	6, 317/ 6
than looking in one's	<b>hand</b>	. "Therewith the lords laughed	6, 321/ 23
that we had in	<b>hand</b>	; I mean, toward the	6, 330/ 7
noted with his own	<b>hand</b>	, such words and in	6, 330/ 11
had in every man's	<b>hand</b>	, there would great peril	6, 332/ 7
meat in our own	<b>hand</b>	. We be not so	6, 333/ 10
whole unto the bishop's	<b>hand</b>	. Which he may after	6, 341/ 16
but of the ordinary's	<b>hand</b>	, and by him thought	6, 341/ 23
them, at the bishop's	<b>hand</b>	, and had liefer pay	6, 342/ 2
with great reverence in	<b>hand</b>	when he will read	6, 342/ 26
that we be in	<b>hand</b>	withal, if we consider	6, 348/ 7
candle by the man's	<b>hand</b>	without anything doing thereto	6, 353/ 5
worship anything wrought by	<b>hand</b>	, because it is written	6, 358/ 23
had they not set	<b>hand</b>	thereto the sooner, while	6, 369/ 25
descend by the violent	<b>hand</b>	of God, maugre our	6, 404/ 8
assistance is always at	<b>hand</b>	, if we be willing	6, 404/ 13
him to the secular	<b>hand</b>	, and forsaketh him as	6, 410/ 26
leaving heretics to secular	<b>hand</b>	, though their death follow	6, 410/ 34
him to the secular	<b>hand</b>	in such time and	6, 411/ 3
that we have in	<b>hand</b>	, it is sufficient that	6, 411/ 10
princes by his almighty	<b>hand</b>	. But on the other	6, 413/ 26
killed by his own	<b>hand</b>	, yet appeareth it well	6, 429/ 9
grace, bear us in	<b>hand</b>	that all those holy	6, 434/ 5
a heap to a	<b>handful</b>	, and, which most is	6, 38/ 26
by the compulsion and	<b>handiwork</b>	of God; and that	6, 377/ 4
him that would dishonestly	<b>handle</b>	an image made in	6, 47/ 26
forbear not villainously to	<b>handle</b>	and cast dirt in	6, 47/ 28
that would by collusion	<b>handle</b>	his client's matter feebly	6, 101/ 15
rather than despitefully to	<b>handle</b>	his friends for his	6, 219/ 10
words and blasphemy to	<b>handle</b>	holy scripture in more	6, 335/ 30
their neighbors' too, would	<b>handle</b>	it over homely, and	6, 343/ 10
to touch it and	<b>handle</b>	it as much as	6, 354/ 23
and therein so sore	<b>handled</b>	that he was forced	6, 28/ 4
were, so were they	<b>handled</b>	, not only by grace	6, 146/ 3
is worthy to be	<b>handled</b>	with the more rigor	6, 261/ 15



these things he so	<b>handled</b>	(which was no great	6, 315/ 2
had in such wise	<b>handled</b>	it, as it were	6, 316/ 9
was so devised and	<b>handled</b>	that it should seem	6, 364/ 18
of Luther and madly	<b>handled</b>	and madly overseen, to	6, 365/ 2
Testament in such wise	<b>handled</b>	that unlearned folk were	6, 368/ 13
their bodies anything sharply	<b>handled</b>	till that they began	6, 409/ 2
For if they were	<b>handled</b>	in a contrary manner	6, 416/ 9
they were over hastily	<b>handled</b>	, but little rigor and	6, 416/ 24
sort many, full fair	<b>handled</b>	, little change themselves or	6, 416/ 27
to see how he	<b>handleth</b>	them. For in penance	6, 349/ 18
quoeth I, "and he	<b>handleth</b>	the sacrament of baptism	6, 352/ 22
I, "now how he	<b>handleth</b>	all the blessed sacraments	6, 354/ 27
heretics; and that fair	<b>handling</b>	helpeth little with many	6, 19/ 22
to heart the hard	<b>handling</b>	of the man that	6, 247/ 19
present at all the	<b>handling</b>	of the matter." "Well	6, 260/ 28
New too. Which homely	<b>handling</b>	, as it proceedeth of	6, 342/ 29
promises. And this sophistical	<b>handling</b>	of faith is the	6, 388/ 16
heretics, and that fair	<b>handling</b>	helpeth little with many	6, 415/ 31
her, and as her	<b>handmaid</b>	so wait upon her	6, 131/ 20
said, "Lo, here the	<b>handmaid</b>	of God; be it	6, 150/ 35
to wait and as	<b>handmaids</b>	to give attendance upon	6, 126/ 18
him to the secular	<b>hands</b>	. The Sixth Chapter The	6, 15/ 2
out of the people's	<b>hands</b>	all knowledge of Christ's	6, 29/ 2
out of the people's	<b>hands</b>	, lest they should perceive	6, 29/ 20
made by his own	<b>hands</b>	, than by the temples	6, 50/ 9
most part in the	<b>hands</b>	of such religious persons	6, 54/ 5
then he set his	<b>hands</b>	on his mouth, and	6, 69/ 28
out of the prior's	<b>hands</b>	into her mouth, as	6, 87/ 19
ears and cannot hear,	<b>hands</b>	and cannot feel, feet	6, 96/ 23
livings in his own	<b>hands</b>	, to make other folks	6, 140/ 16
to come into the	<b>hands</b>	of pagans and paynims	6, 144/ 35
might come into pagan	<b>hands</b>	, when it appeareth upon	6, 145/ 17
our church to their	<b>hands</b>	. So that it is	6, 195/ 21
and kiss some their	<b>hands</b>	and some our own	6, 230/ 23
him to the secular	<b>hands</b>	. "Why," quoeth he, "what	6, 270/ 35
him to the secular	<b>hands</b>	. But now was he	6, 271/ 12
had horseshoes in their	<b>hands</b>	made fast upon long	6, 275/ 7
might make with their	<b>hands</b>	all the prints of	6, 275/ 14
horseshoes held in their	<b>hands</b>	; what would ye then	6, 276/ 2
and held up his	<b>hands</b>	into heaven, highly thanking	6, 287/ 7
out of Christian people's	<b>hands</b>	. I cannot well see	6, 294/ 15
not common to the	<b>hands</b>	of other apostles when	6, 305/ 4
fall into heathen men's	<b>hands</b>	. And yet be they	6, 310/ 4
and left in laymen's	<b>hands</b>	and women's too, such	6, 317/ 13

are found in the	<b>hands</b>	of the heretics they	6, 317/ 15
as we had in	<b>hands</b>	, and that he was	6, 329/ 12
Bible out of laymen's	<b>hands</b>	, that con no more	6, 331/ 2
be in some folks'	<b>hands</b>	had and read." "Ye	6, 331/ 10
in so few men's	<b>hands</b>	when so many would	6, 331/ 14
out of unlearned men's	<b>hands</b>	, we should, for like	6, 339/ 5
out of learned men's	<b>hands</b>	too; and wot not	6, 339/ 6
scripture out of the	<b>hands</b>	of any Christian people	6, 340/ 6
lad in his own	<b>hands</b>	to read a little	6, 342/ 13
the scripture in their	<b>hands</b>	. And ye thought it	6, 342/ 18
usual in every man's	<b>hands</b>	as things that God	6, 342/ 34
out of honest laymen's	<b>hands</b>	, yet would I that	6, 343/ 8
the scripture in our	<b>hands</b>	with as good reason	6, 344/ 10
been kept in men's	<b>hands</b>	and read. For there	6, 345/ 23
out naked with his	<b>hands</b>	bound behind him, and	6, 371/ 3
to hour imbruing their	<b>hands</b>	in blood, and that	6, 372/ 13
worship hung in our	<b>hands</b>	and his estimation lost	6, 397/ 13
left unto the secular	<b>hands</b>	. "For here ye shall	6, 410/ 6
shall deliver into your	<b>hands</b>	here more books than	6, 430/ 32
that will answer him	<b>handsomely</b>	as he would have	6, 250/ 4
written by the holy	<b>handwork</b>	of God. And therefore	6, 419/ 19
once confessed with his	<b>handwriting</b>	, then as far as	6, 270/ 3
partly by his own	<b>handwriting</b>	so far forth come	6, 379/ 22
testified by their holy	<b>handwriting</b>	that they died in	6, 434/ 21
him and honor and	<b>hang</b>	upon him for necessity	6, 140/ 16
that Hunne did never	<b>hang</b>	himself. I have heard	6, 319/ 25
if I see one	<b>hang</b>	, I can tell anon	6, 322/ 16
not with them that	<b>hang</b>	themselves as I do	6, 323/ 4
own neck, and then	<b>hang</b>	upon a doubtful trial	6, 331/ 24
heretics letted not to	<b>hang</b>	up by the privy	6, 370/ 39
exhortation if all should	<b>hang</b>	upon destiny? There were	6, 400/ 13
also their destiny to	<b>hang</b>	him, and therefore he	6, 404/ 34
in prison, and after	<b>hanged</b>	him, feigning that he	6, 16/ 27
him, feigning that he	<b>hanged</b>	himself; and after condemned	6, 16/ 27
so were that pilgrimages	<b>hanged</b>	only upon the covetousness	6, 54/ 26
other pilgrimages ye see	<b>hanged</b>	up legs of wax	6, 228/ 11
in prison and after	<b>hanged</b>	him, feigning that he	6, 316/ 32
him, feigning that he	<b>hanged</b>	himself, and after condemned	6, 316/ 32
himself, whom themselves had	<b>hanged</b>	in the bishop's prison	6, 317/ 27
though the man had	<b>hanged</b>	himself. And of the	6, 317/ 28
man first, and then	<b>hanged</b>	him after. And that	6, 318/ 5
him whom they had	<b>hanged</b>	, lest he should say	6, 318/ 10
many men that had	<b>hanged</b>	themselves, a man that	6, 319/ 18
Richard Hunne had not	<b>hanged</b>	himself?" "Forsooth," quoth I	6, 321/ 34

considered many that have	<b>hanged</b>	themselves, and thereby if	6, 322/ 15
tell anon whether he	<b>hanged</b>	himself or not." "By	6, 322/ 16
sight whether the man	<b>hanged</b>	himself or no." "Yea	6, 322/ 30
malice and despair he	<b>hanged</b>	himself." "God," quoth I	6, 327/ 18
that Hunne was thus	<b>hanged</b>	and his body burned	6, 328/ 2
say that he was	<b>hanged</b>	in the Lollard"s	6, 328/ 28
to believe that all	<b>hangeth</b>	upon destiny. Whereupon the	6, 18/ 30
that the whole earth	<b>hangeth</b>	in the air, and	6, 66/ 14
corruption of the remnant,	<b>hangeth</b>	on it in a	6, 193/ 35
that the image that	<b>hangeth</b>	thereon is the body	6, 237/ 9
effect of your conclusion	<b>hangeth</b>	upon the case which	6, 273/ 36
into the one that	<b>hangeth</b>	at his breast he	6, 296/ 2
to believe that all	<b>hangeth</b>	upon destiny. Whereupon the	6, 378/ 1
at last, that all-thing	<b>hangeth</b>	only upon destiny, and	6, 400/ 4
after his deserving but	<b>hangeth</b>	all upon destiny. And	6, 403/ 32
of his blessed body	<b>hanging</b>	on his holy cross	6, 38/ 35
that Christ promised paradise,	<b>hanging</b>	on the cross. And	6, 283/ 12
that saw the man	<b>hanging</b>	in the bishop's prison	6, 318/ 2
such an experience in	<b>hanging</b>	that himself perceiveth upon	6, 322/ 29
no more experience in	<b>hanging</b>	than hath a hangman	6, 323/ 1
whom he had seen	<b>hanging</b>	in an old barn	6, 323/ 29
in the craft of	<b>hanging</b>	, it was pity that	6, 323/ 32
hanging than hath a	<b>hangman</b>	. And yet he cannot	6, 323/ 1
as (if a man	<b>hap</b>	to be worse than	6, 22/ 5
messenger, which else might	<b>hap</b>	to hurt while he	6, 22/ 12
And lest I might	<b>hap</b>	to do it of	6, 27/ 2
right good man may	<b>hap</b>	at a time, in	6, 40/ 35
For so may it	<b>hap</b>	that the prince may	6, 43/ 9
we either by good	<b>hap</b>	fall into the right	6, 117/ 24
right understood either by	<b>hap</b>	, reason, or help of	6, 118/ 25
hath it, whether by	<b>hap</b>	, reason or grace." "By	6, 118/ 32
reason or grace." "By	<b>hap</b>	," quoth he, "were a	6, 118/ 33
For so might it	<b>hap</b>	to have and hap	6, 118/ 33
hap to have and	<b>hap</b>	to fail." "Then," quoth	6, 118/ 34
it cannot be by	<b>hap</b>	; what think you then	6, 119/ 1
the false part might	<b>hap</b>	to have to the	6, 156/ 20
after, as it should	<b>hap</b>	your staff to fall	6, 158/ 11
and so doth it	<b>hap</b>	indeed, by some saint	6, 221/ 26
therein. It may well	<b>hap</b>	also that there were	6, 221/ 33
it hath been your	<b>hap</b>	to be there. Not	6, 247/ 25
shall hear when we	<b>hap</b>	to come to them	6, 248/ 11
defense, so may he	<b>hap</b>	to put him in	6, 249/ 2
for some ass may	<b>hap</b>	to have never one	6, 250/ 24
hereafter as he shall	<b>hap</b>	to hear spoken against	6, 255/ 28

already." "Then might it	hap	, " quoth he, "that ye	6, 302/ 28
-- which though it	hap	to be forbidden and	6, 331/ 20
of heretics that might	hap	to grow thereby keep	6, 339/ 4
and that this may	hap	as well in faith	6, 385/ 33
else we would not	haply	bid once good morrow	6, 48/ 33
that men may and	haply	do of miracles make	6, 62/ 2
neither my wit nor	haply	no man's else, can	6, 71/ 1
and so ye would	haply	mistrust it for the	6, 81/ 15
allege, lest I might	haply	give you some occasion	6, 94/ 27
rotten bone that was	haply	sometime, as Chaucer saith	6, 98/ 14
another, an evil man	haply	for a good. And	6, 98/ 19
a while after, and	haply	none at all never	6, 117/ 32
whether we be yet	haply	so blind that we	6, 133/ 13
And yet we should	haply	nothing have needed thereof	6, 138/ 33
And although there might	haply	be some texts which	6, 144/ 22
beginning they could not	haply	well have abided it	6, 145/ 21
the church, it were	haply	to be feared lest	6, 163/ 9
understanding, whereby God hath	haply	given us light to	6, 168/ 1
doth. For he might	haply	deny the church to	6, 189/ 16
that part, I would	haply	say that in that	6, 189/ 34
as we do, and	haply	more loud with their	6, 191/ 10
make them known, and	haply	those that believe against	6, 199/ 8
but that they were	haply	not good. But the	6, 199/ 14
finding again the names	haply	decayed, some relics might	6, 222/ 3
to be forgotten, or	haply	to be mistaken, and	6, 222/ 36
of whom the names	haply	the whole world hath	6, 223/ 6
cumbrous tongues, which is	haply	the cause of all	6, 235/ 17
miracles in earth, nor	haply	never heard of their	6, 238/ 16
by the devil, and	haply	so there be now	6, 240/ 25
nor saved souls, but	haply	those were saved souls	6, 244/ 16
a man might, as	haply	many doth, read it	6, 254/ 11
condemned them. But they,	haply	thinking that for all	6, 256/ 28
the makers cannot tell.	Haply	their foes, haply their	6, 262/ 22
tell. Haply their foes,	haply	their friends and, as	6, 262/ 23
it would be then	haply	too late to look	6, 301/ 13
many as ye would	haply	ween." "Peradventure," quoth he	6, 310/ 12
be that it would	haply	be thought not a	6, 341/ 4
require it and were	haply	denied it. Which I	6, 342/ 10
their own harm, and	haply	their neighbors' too, would	6, 343/ 9
words, if ye would	haply	think that I use	6, 346/ 15
showed themselves plainly, could	haply	not abide to hear	6, 378/ 31
your friend, "he will	haply	say that he were	6, 420/ 25
man, as some other	haply	do now whom ye	6, 426/ 19
incidently showeth what harm	happed	sometimes to fall to	6, 9/ 6

Whereby, if it had	<b>happed</b>	that his messenger had	6, 22/ 8
other, such as are	<b>happed</b>	there since, whereof great	6, 25/ 2
passeth not twenty-four. It	<b>happed</b>	them, as doth among	6, 79/ 4
showeth what harm hath	<b>happed</b>	sometimes to fall to	6, 122/ 7
-- ye might have	<b>happed</b>	while the matter was	6, 156/ 28
side, ye might have	<b>happed</b>	, I say, so to	6, 156/ 30
at his table. It	<b>happed</b>	that there was fallen	6, 157/ 1
and yet hath after	<b>happed</b>	to be believed. But	6, 181/ 4
abjuration, present (as it	<b>happed</b>	) with a honorable prelate	6, 268/ 25
the church. And this	<b>happed</b>	him not long before	6, 272/ 7
seen it before." "How	<b>happed</b>	that?" quoth I. "Marry	6, 297/ 12
Marry," quoth he, "it	<b>happed</b>	that a young priest	6, 297/ 13
of that which after	<b>happed</b>	, that the suspicion of	6, 327/ 7
tell. But so it	<b>happed</b>	that, as I remember	6, 328/ 1
surely how it hath	<b>happed</b>	that in all this	6, 331/ 27
mend it. As it	<b>happed</b>	for both points in	6, 341/ 2
that said it, how	<b>happed</b>	it then (which question	6, 350/ 21
it not) -- how	<b>happed</b>	it, I say, that	6, 350/ 22
great advantage therefor. So	<b>happed</b>	it then, soon after	6, 361/ 7
shall show you. It	<b>happed</b>	me to be lately	6, 378/ 35
I would it had	<b>happed</b>	you and me to	6, 431/ 22
you all that shall	<b>happen</b>	to read this rude	6, 24/ 14
since it might well	<b>happen</b>	that he never held	6, 33/ 6
if any other should	<b>happen</b>	to desire to speak	6, 35/ 22
not such things to	<b>happen</b>	often, nor such delusion	6, 90/ 33
if any man either	<b>happen</b>	to begin so late	6, 126/ 26
them, or if he	<b>happen</b>	on them yet whereby	6, 200/ 32
it may well peradventure	<b>happen</b>	that the good men	6, 208/ 9
that sort, if they	<b>happen</b>	to adventure somewhat and	6, 208/ 30
physician, since ye might	<b>happen</b>	upon a dogleech for	6, 218/ 15
lacketh. This may well	<b>happen</b>	also, and so doth	6, 221/ 25
say, may it peradventure	<b>happen</b>	some names to be	6, 222/ 36
such a thing might	<b>happen</b>	suddenly, that ever God	6, 223/ 15
image. But and it	<b>happen</b>	to rain, out pour	6, 227/ 26
man that he should	<b>happen</b>	to meet with that	6, 246/ 9
your master shall hereafter	<b>happen</b>	to find in any	6, 248/ 8
perilous point if he	<b>happen</b>	on one that will	6, 250/ 4
she. "Marry, I cannot	<b>happen</b>	on it." And so	6, 258/ 27
is much work to	<b>happen</b>	on the mean. And	6, 258/ 28
if it so should	<b>happen</b>	, here were a great	6, 265/ 21
believed him." "It might	<b>happen</b>	," quoth he, "that he	6, 271/ 28
so accused him might	<b>happen</b>	to lie, too." "And	6, 272/ 28
we see not seldom	<b>happen</b>	, especially since the devil	6, 327/ 5
free." "It might so	<b>happen</b>	with some," quoth I	6, 342/ 4

suppose would not often	<b>happen</b>	unto any honest householder	6, 342/ 10
quoth he, "that may	<b>happen</b>	also in the confession	6, 349/ 34
sufficient alone if one	<b>happen</b>	after he have faith	6, 380/ 36
appetites. And this would	<b>happen</b>	sometimes, and daily doth	6, 394/ 7
And if the Turk	<b>happen</b>	to come in, it	6, 412/ 12
them; or if they	<b>happen</b>	to perceive them for	6, 417/ 16
soon after, except it	<b>happened</b>	a little before." "No	6, 79/ 17
but this miracle. So	<b>happened</b>	it, then, that Duke	6, 86/ 17
a boy's mouth." Now	<b>happened</b>	it madly that even	6, 130/ 20
for example, if he	<b>happened</b>	upon the reading of	6, 135/ 8
laid with beaten gold,	<b>happened</b>	to crack in one	6, 222/ 8
albeit that if it	<b>happened</b>	, yet it nothing hurt	6, 223/ 11
side, if he had	<b>happened</b>	on one that had	6, 250/ 6
Which though it have	<b>happened</b>	by the lack of	6, 300/ 35
marveled much how it	<b>happened</b>	that in so plain	6, 316/ 19
never heard to have	<b>happened</b>	. " "Nor he neither," quoth	6, 350/ 32
surely where it so	<b>happeneth</b>	that any simple soul	6, 418/ 27
Which proverb as it	<b>happeth</b>	I find very true	6, 21/ 4
found, as it often	<b>happeth</b>	, that something which one	6, 23/ 33
-- which affection whoso	<b>happeth</b>	to have given him	6, 126/ 29
is good, because he	<b>happeth</b>	to wax worse afterward	6, 195/ 7
it," quoth he. "How	<b>happeth</b>	it then," quoth I	6, 242/ 14
the thing that seldom	<b>happeth</b>	and endureth for so	6, 245/ 5
Sometimes," quoth I, "it	<b>happeth</b>	so, but sometimes it	6, 251/ 6
so, but sometimes it	<b>happeth</b>	otherwise. For if a	6, 251/ 6
as many times it	<b>happeth</b>	. And more likely is	6, 266/ 3
of a tale, oftentimes	<b>happeth</b>	that when all is	6, 325/ 10
that would be very	<b>hard</b>	to believe a man	6, 7/ 3
before that it were	<b>hard</b>	to believe anything certainly	6, 11/ 7
such of themselves as	<b>hard</b>	were it for any	6, 24/ 5
them that it were	<b>hard</b>	for them and not	6, 64/ 32
he, "for it were	<b>hard</b>	to find whom I	6, 68/ 32
that would be very	<b>hard</b>	to believe a man	6, 82/ 15
God, except it be	<b>hard</b>	for us to believe	6, 82/ 22
is, I trow, more	<b>hard</b>	not to swear at	6, 105/ 29
idle word? What a	<b>hard</b>	threat, after the worldly	6, 105/ 32
forbidden, although they be	<b>hard</b>	and sore. "But see	6, 107/ 1
be," quoth I, "very	<b>hard</b>	to hold. For his	6, 108/ 1
faith," quoth he, "full	<b>hard</b>	were it in mine	6, 113/ 20
misconstrue their good mind?	<b>Hard</b>	is it oft-times to	6, 124/ 1
he hath of the	<b>hard</b>	stony paynims made the	6, 132/ 27
high again and so	<b>hard</b>	, that no man is	6, 144/ 16
Who can abide this	<b>hard</b>	word?" and therewith went	6, 145/ 27
grant, I find it	<b>hard</b>	in mine heart to	6, 154/ 5

part compared with other." "	<b>Hard</b>	it were," quoth I	6, 168/ 19
is," quoth he, "somewhat	<b>hard</b>	to tell." "Now," quoth	6, 172/ 34
before, that it were	<b>hard</b>	to believe anything certainly	6, 179/ 9
matter even at the	<b>hard</b>	wall, and see not	6, 210/ 21
prayer. But it is	<b>hard</b>	somewhat to think that	6, 212/ 30
I, "and think it	<b>hard</b>	to be believed that	6, 213/ 3
that though it were	<b>hard</b>	to think but that	6, 238/ 18
would be believed and	<b>hard</b>	to try the truth	6, 241/ 24
sore to heart the	<b>hard</b>	handling of the man	6, 247/ 18
bake it all to	<b>hard</b>	coals, yet is he	6, 258/ 25
went pricked them down	<b>hard</b>	in the ground." "Tut	6, 275/ 8
to folk unlearned more	<b>hard</b>	to be discerned." "Why	6, 285/ 17
it would be full	<b>hard</b>	to excuse them, is	6, 293/ 22
me surely a very	<b>hard</b>	thing that the church	6, 310/ 26
And since it is	<b>hard</b>	to have so many	6, 312/ 34
in translation it is	<b>hard</b>	always to keep the	6, 315/ 26
further that it is	<b>hard</b>	to translate the scripture	6, 333/ 1
mysteries of God and	<b>hard</b>	texts of his holy	6, 334/ 5
his author (which is	<b>hard</b>	always to do so	6, 337/ 28
of the sentence in	<b>hard</b>	and doubtful texts as	6, 338/ 26
treatise of scripture so	<b>hard</b>	but that a good	6, 339/ 18
For it would be	<b>hard</b>	for God and the	6, 351/ 21
men thought it a	<b>hard</b>	and an uncharitable way	6, 406/ 11
were always best were	<b>hard</b>	to give in such	6, 417/ 19
followeth him, and very	<b>hard</b>	is he to mend	6, 419/ 1
where it catcheth, that	<b>hard</b>	it is to pull	6, 423/ 20
I, "fear not that	<b>hardly</b>	; for neither am I	6, 94/ 30
and be not in	<b>hardness</b>	and difficulty of keeping	6, 105/ 19
give his false fables	<b>harkening</b>	against God's undoubted truth	6, 346/ 24
and was a common	<b>harlot</b>	at Calyce many a	6, 88/ 5
and put away that	<b>harlot</b>	, whom he abuseth in	6, 165/ 18
vows and take them	<b>harlots</b>	under the name of	6, 412/ 9
therefore incidently showeth what	<b>harm</b>	happed sometimes to fall	6, 9/ 6
asked of them, and	<b>harm</b>	growing thereupon. The Eleventh	6, 13/ 16
turn us to none	<b>harm</b>	. For this cause methought	6, 22/ 6
albeit I saw no	<b>harm</b>	, yet somewhat doubted I	6, 23/ 19
for fear of bodily	<b>harm</b>	with wrong -- whereof	6, 29/ 28
which never did thee	<b>harm</b>	, which if he could	6, 48/ 6
drink shall do him	<b>harm</b>	, doth yet of an	6, 110/ 8
therefore incidently showeth what	<b>harm</b>	hath happed sometimes to	6, 122/ 6
some folk so much	<b>harm</b>	to grow thereof, that	6, 122/ 24
whereby they might have	<b>harm</b>	but not fall in	6, 181/ 7
asked of them, and	<b>harm</b>	growing thereupon. "Sir," quoth	6, 226/ 5
quoth he, "of the	<b>harm</b>	that goeth by going	6, 226/ 22

uncumbered, meseemeth no great	<b>harm</b>	nor unlawfulness therein. For	6, 235/ 13
his coming for the	<b>harm</b>	that wretches would take	6, 236/ 23
good purse, and do	<b>harm</b>	and take none. Shall	6, 236/ 36
devout affection, may without	<b>harm</b>	to their souls be	6, 245/ 4
any man else none	<b>harm</b>	, but good, in saying	6, 258/ 12
but the occasion of	<b>harm</b>	is in the superstitious	6, 258/ 13
wrong whereof we feel	<b>harm</b>	. "But yet of all-thing	6, 262/ 13
did many years much	<b>harm</b>	ere he could be	6, 269/ 1
to hear of their	<b>harm</b>	, that it seemeth we	6, 297/ 25
do some way much	<b>harm</b>	both to himself and	6, 299/ 10
commodity with our neighbor's	<b>harm</b>	. And also, we should	6, 300/ 5
looked unto, whereof much	<b>harm</b>	groweth in the country	6, 309/ 29
would." "What good or	<b>harm</b>	, " quoth I, "would come	6, 310/ 35
since the good or	<b>harm</b>	growing of the matter	6, 311/ 9
it was perceived what	<b>harm</b>	the people took by	6, 315/ 20
I have heard none	<b>harm</b>	. But surely as touching	6, 318/ 16
people should do more	<b>harm</b>	therewith than good and	6, 332/ 8
malice or folly take	<b>harm</b>	of that thing that	6, 332/ 11
the avoiding of their	<b>harm</b>	, take from other the	6, 332/ 12
Now as touching the	<b>harm</b>	that may grow by	6, 337/ 34
touch truly the great	<b>harm</b>	that were likely to	6, 338/ 1
grow, and as little	<b>harm</b>	come, as can be	6, 339/ 12
whole people because of	<b>harm</b>	that, by their own	6, 339/ 14
whole audience may without	<b>harm</b>	have read and have	6, 339/ 28
thereby, and no man	<b>harm</b>	but he that will	6, 339/ 32
reading, not for the	<b>harm</b>	that a hundred heretics	6, 340/ 21
which, to their own	<b>harm</b>	, and haply their neighbors'	6, 343/ 9
stomachs one may take	<b>harm</b>	by the selfsame that	6, 343/ 15
I can see none	<b>harm</b>	therein though he should	6, 343/ 25
their own hurt and	<b>harm</b>	. And thus may the	6, 344/ 9
no good but much	<b>harm</b>	grow by the reading	6, 347/ 15
turn it to their	<b>harm</b>	, so do such writings	6, 347/ 33
never any man take	<b>harm</b>	by his confession, or	6, 351/ 16
it, not for any	<b>harm</b>	that would come by	6, 351/ 28
he could take none	<b>harm</b>	. Then was he moved	6, 362/ 34
were likely to take	<b>harm</b>	and conceive divers heresies	6, 368/ 13
let God alone? "What	<b>harm</b>	shall they care to	6, 373/ 23
deeds therewith, but peradventure	<b>harm</b>	, he should have little	6, 382/ 16
in their words none	<b>harm</b>	. And there it clearly	6, 399/ 10
done them no temporal	<b>harm</b>	, but also had letted	6, 409/ 11
did us all the	<b>harm</b>	they possible could. And	6, 411/ 20
sufferance of much spiritual	<b>harm</b>	, suffer their people to	6, 414/ 12
to keep him from	<b>harm</b>	of body and soul	6, 415/ 9
themselves that after much	<b>harm</b>	done by them, they	6, 416/ 34



in their times much	<b>harm</b>	in his church. This	6, 423/ 30
that he meant none	<b>harm</b>	, folk were glad to	6, 424/ 16
hundred years without great	<b>harm</b>	grown by disclosing of	6, 425/ 5
or, at the leastwise,	<b>harmless</b>	. To whose examination and	6, 23/ 9
the malice thereof, walking	<b>harmless</b>	with God's help, as	6, 348/ 2
of his good and	<b>harmless</b>	neighbor against the malice	6, 415/ 5
would," quoth he, "many	<b>harms</b>	be avoided, and much	6, 310/ 33
great outrages and temporal	<b>harms</b>	that such heretics have	6, 430/ 15
were fain to put	<b>harness</b>	on their backs for	6, 409/ 32
that touch that point	<b>harp</b>	upon the right string	6, 337/ 36
quoth I, "make none	<b>haste</b>	yet for a little	6, 130/ 24
I will for none	<b>haste</b>	leave any corner of	6, 210/ 19
not they were over	<b>hastily</b>	handled, but little rigor	6, 416/ 24
and not to be	<b>hasty</b>	on me, for he	6, 249/ 29
man heweth with a	<b>hatchet</b>	. And that God shall	6, 377/ 25
a devilish hatred, to	<b>hate</b>	him whom thou never	6, 48/ 5
Odi ecclesiam malignantium" (I	<b>hate</b>	the church of malicious	6, 190/ 11
foolish that they would	<b>hate</b>	all Christ's apostles for	6, 418/ 7
business; whereas if he	<b>hated</b>	the man (for kill	6, 327/ 13
And to make him	<b>hated</b>	of all good folk	6, 360/ 26
For God blameth nor	<b>hateth</b>	no man for that	6, 197/ 29
he saith that he	<b>hateth</b>	the feast of the	6, 360/ 8
he was brought in	<b>hatred</b>	and first cited to	6, 29/ 27
to induce them to	<b>hatred</b>	of him -- as	6, 30/ 1
but further abuse the	<b>hatred</b>	of his name against	6, 30/ 13
needs be a devilish	<b>hatred</b>	, to hate him whom	6, 48/ 5
blasphemy of God and	<b>hatred</b>	of all hallowed things	6, 93/ 10
other, or envy and	<b>hatred</b>	to some other (saving	6, 140/ 11
a token of God's	<b>hatred</b>	, but if he feel	6, 216/ 2
before God, not in	<b>hatred</b>	and persecution of the	6, 261/ 17
keep them from the	<b>hatred</b>	and obloquy that else	6, 262/ 9
there may percase favor,	<b>hatred</b>	, hope, or dread, pity	6, 262/ 18
provided that, for the	<b>hatred</b>	of a heinous crime	6, 262/ 28
said indeed, if the	<b>hatred</b>	of the crime were	6, 262/ 31
to him only for	<b>hatred</b>	that he sued a	6, 318/ 6
in plain contempt and	<b>hatred</b>	thereof. So that what	6, 348/ 15
fell for envy and	<b>hatred</b>	that he bore to	6, 366/ 1
labor to bring in	<b>hatred</b>	under the false accusation	6, 428/ 26
that were wont to	<b>haunt</b>	those midnight lectures, he	6, 328/ 16
after that Hunne had	<b>haunted</b>	heretics" lectures by night	6, 328/ 30
the amendment of Sandwich	<b>Haven</b>	. At which time as	6, 412/ 27
that so good a	<b>haven</b>	was in so few	6, 412/ 30
wont to scour the	<b>haven</b>	, which now, the sea	6, 413/ 2
the steeple hurt the	<b>haven</b>	, good father?" quoth they	6, 413/ 12

knew it a good	<b>haven</b>	till that steeple was	6, 413/ 14
First Chapter The messenger	<b>having</b>	, in the meanwhile, been	6, 14/ 3
did those heretics; namely,	<b>having</b>	as good wits, being	6, 38/ 25
most is of all,	<b>having</b>	(as God by many	6, 38/ 27
reported by credible witness	<b>having</b>	no cause to lie	6, 70/ 7
their oaths depose it,	<b>having</b>	no cause to feign	6, 71/ 36
they never so many,	<b>having</b>	none other witness but	6, 83/ 10
and very well learned,	<b>having</b>	great joy to see	6, 86/ 20
believing his physician, and	<b>having</b>	had also right often	6, 110/ 6
he, "were a poor	<b>having</b>	. For so might it	6, 118/ 33
late a frere and	<b>having</b>	now wedded a nun	6, 165/ 16
by quater tre deuce,	<b>having</b>	their labors therein and	6, 170/ 20
in the same, yet	<b>having</b>	, as the church always	6, 183/ 26
bearing his name and	<b>having</b>	his right faith and	6, 193/ 12
as Turks or Saracens,	<b>having</b>	heard of Christ's name	6, 200/ 24
church of Christ that,	<b>having</b>	such opinions, is the	6, 201/ 23
a merchant's wife. And	<b>having</b>	a little wanton money	6, 227/ 36
in those countries. And	<b>having</b>	one in his company	6, 228/ 4
the ground unto Christ,	<b>having</b>	therewith a mind that	6, 230/ 17
our bodies labor therefor,	<b>having</b>	our hearts all the	6, 233/ 19
First Chapter The messenger,	<b>having</b>	in the meanwhile been	6, 247/ 3
any good Christian man	<b>having</b>	any drop of wit	6, 285/ 2
no man wot where,	<b>having</b>	the right faith, which	6, 289/ 5
married; therefore the Apostle	<b>having</b>	in the choice of	6, 304/ 20
wife. And if the	<b>having</b>	and good ruling of	6, 306/ 12
appear to forbid the	<b>having</b>	of divers together, best	6, 306/ 14
them in belief that,	<b>having</b>	faith, they needed nothing	6, 368/ 25
works do fail us,	<b>having</b>	time and reason to	6, 392/ 16
too, for they keep	<b>hawks</b>	and dogs. And yet	6, 302/ 1
all of my own	<b>head</b>	, but after the counsel	6, 22/ 31
ointment upon his holy	<b>head</b>	. Which thing, when I	6, 49/ 16
that ointment to Christ's	<b>head</b>	. But the heretics grudge	6, 49/ 22
that some one saint's	<b>head</b>	is showed in three	6, 98/ 15
a pulling of the	<b>head</b>	out of the yoke	6, 106/ 28
vicar and under him	<b>head</b>	of his church; and	6, 108/ 4
the first and chief	<b>head</b>	and ruler thereof, therefore	6, 108/ 8
to him but as	<b>head</b>	of the church. And	6, 108/ 21
forth of their own	<b>head</b>	and I sent them	6, 167/ 16
was it spoken as	<b>head</b>	of the church." "Yes	6, 173/ 3
Christ vicar and the	<b>head</b>	of our church. The	6, 192/ 24
had him for their	<b>head</b>	, and Saint Peter his	6, 206/ 24
vicar after him the	<b>head</b>	under him, and always	6, 206/ 25
in that some saint's	<b>head</b>	is, as you say	6, 221/ 18
this that of one	<b>head</b>	there may be sundry	6, 221/ 20

of people called the	<b>head</b>	. For at Amias is	6, 221/ 21
Amias is Saint John's	<b>head</b>	the Baptist as men	6, 221/ 22
simple manner upon her	<b>head</b>	. But surely they were	6, 222/ 25
least hair of their	<b>head</b>	that may serve to	6, 223/ 5
by miracle, and the	<b>head</b>	of Saint John Baptist	6, 225/ 26
they pisspots upon his	<b>head</b>	, at every door and	6, 227/ 27
go to the King's	<b>Head</b>	for wine, not meaning	6, 232/ 5
wine, not meaning his	<b>head</b>	indeed, but the sign	6, 232/ 6
of wit in his	<b>head</b>	would anything marvel or	6, 285/ 2
the nail on the	<b>head</b>	. For surely if he	6, 287/ 27
fallen out of his	<b>head</b>	into the lords' laps	6, 322/ 5
as man, sometimes as	<b>head</b>	of this mystical body	6, 336/ 22
in earth, sometimes as	<b>head</b>	of his church triumphant	6, 336/ 23
the faction. But the	<b>head</b>	hath ever commonly been	6, 339/ 1
cut off a man's	<b>head</b>	by the shoulders to	6, 339/ 17
them of his own	<b>head</b>	. But it well appeareth	6, 366/ 10
stand in his own	<b>head</b>	. And then weening that	6, 366/ 25
of wit in his	<b>head</b>	, or toward God or	6, 402/ 30
wretchedness, shall suffer the	<b>head</b>	of all heretics, Antichrist	6, 434/ 33
conceived in some men's	<b>heads</b>	that a certain person	6, 5/ 10
conceived in some men's	<b>heads</b>	, that a certain person	6, 35/ 14
have reason in their	<b>heads</b>	, and thereto the light	6, 56/ 13
once lift up their	<b>heads</b>	to look thereon, or	6, 61/ 24
is in all men's	<b>heads</b>	a secret consent of	6, 72/ 29
offering over their fellows'	<b>heads</b>	for press. Now lay	6, 87/ 24
prophesied of their own	<b>heads</b>	when I spoke nothing	6, 167/ 17
there be as many	<b>heads</b>	as many wits. And	6, 192/ 10
that they would be	<b>heads</b>	of a sect themselves	6, 354/ 10
any reason in their	<b>heads</b>	, lay it to the	6, 413/ 21
counseleth, the young children's	<b>heads</b>	of Babylon against the	6, 427/ 2
run forth like a	<b>headstrong</b>	horse that all the	6, 123/ 22
pay any surgeon to	<b>heal</b>	your sore leg, since	6, 214/ 15
Was not the woman	<b>healed</b>	by the touch of	6, 225/ 31
not defend himself, but	<b>healing</b>	the ear again of	6, 32/ 8
whom our help and	<b>health</b>	should grow, putting our	6, 52/ 28
come thither for their	<b>health</b>	, albeit no man can	6, 61/ 2
honor of God and	<b>health</b>	of our own soul	6, 85/ 4
we ask help and	<b>health</b>	of them, then make	6, 97/ 16
known for our soul's	<b>health</b>	, but also to the	6, 111/ 8
For now instead of	<b>health</b>	he had heaven where	6, 216/ 13
souls be in good	<b>health</b>	, they take away our	6, 294/ 25
the hope of our	<b>health</b>	to be set upon	6, 356/ 33
it seem) a confused	<b>heap</b>	of heresies, no man	6, 30/ 26
more diligence, being a	<b>heap</b>	to a handful, and	6, 38/ 26

gave them a great	heap	of the laws and	6, 141/ 24
begun with an infinite	heap	of heresies, it is	6, 311/ 11
fell into such a	heap	of heresies." The Third	6, 360/ 28
in effect the whole	heap	of all heresies gathered	6, 417/ 29
good measure shaken together,	heaped	and running over, shall	6, 392/ 35
it be, and what	heaps	of heavy mischiefs would	6, 405/ 29
all that he can	hear	in the matter, on	6, 10/ 17
ye may not only	hear	it by the mouth	6, 26/ 24
than suddenly once to	hear	it of mine own	6, 26/ 25
had heard or should	hear	elsewhere ye were fully	6, 33/ 16
the devil trembleth to	hear	of. And on the	6, 39/ 30
with that he should	hear	of me. This protestation	6, 51/ 32
at our hand to	hear	us -- if they	6, 52/ 6
us -- if they	hear	us at all --	6, 52/ 7
where they see or	hear	that our Lord showeth	6, 61/ 13
wonder on him and	hear	what he said. And	6, 69/ 26
done me good to	hear	what ye would say	6, 77/ 7
how many ye must	hear	say they saw a	6, 78/ 2
beseech you let me	hear	it." "Forsooth," quoth I	6, 78/ 34
men highly marveled to	hear	of so young an	6, 93/ 18
would I fain first	hear	of you what distinction	6, 94/ 18
he, "since ye can	hear	it so indifferently, I	6, 95/ 8
hath ears and cannot	hear	, hands and cannot feel	6, 96/ 23
them which of likelihood	hear	us not? For there	6, 97/ 8
the schools, as I	hear	say, devise a treble	6, 97/ 27
shame that those should	hear	him go back with	6, 125/ 19
have more disdain to	hear	the truth of any	6, 129/ 25
that were unworthy to	hear	it were offended with	6, 145/ 3
all that he can	hear	in the matter on	6, 153/ 29
himself commanded: "Ipsium audite"; "	Hear	him," said the Father	6, 163/ 3
whom he biddeth me	hear	and believe is our	6, 163/ 5
and truth it is,	hear	our Savior Christ and	6, 163/ 16
is it enough to	hear	him and believe him	6, 163/ 17
are we bound to	hear	him and obey him	6, 163/ 21
if he bid us	hear	his church as his	6, 163/ 31
his Father bade us	hear	him." "That is truth	6, 163/ 31
Father said of himself, "	Hear	him," so said he	6, 164/ 34
that whoso would not	hear	the church should be	6, 165/ 3
by Christ commanded to	hear	, believe, and obey the	6, 165/ 25
by Christ commanded to	hear	and believe and obey	6, 165/ 32
not for twenty pounds	hear	him say his Creed	6, 176/ 28
that long I to	hear	yet ere we go	6, 185/ 32
of whom should they	hear	it? For they being	6, 200/ 35
doubt whether saints can	hear	us. And if they	6, 211/ 17

they doubt whether saints	hear	us, I marvel whereof	6, 211/ 21
for that they cannot	hear	us, or for that	6, 212/ 17
think that they should	hear	us and see us	6, 212/ 31
be believed that saints	hear	us. And I, while	6, 213/ 4
they may see and	hear	in sundry places at	6, 213/ 9
and neither see nor	hear	, we would as well	6, 213/ 10
because we could not	hear	thereof, yet should we	6, 213/ 12
man to see or	hear	further than he can	6, 213/ 13
and do see and	hear	indeed, cannot yet see	6, 213/ 14
gross body see and	hear	things far distant from	6, 213/ 30
nor cannot believe they	hear	us though we find	6, 213/ 35
whether they see and	hear	us coming hither to	6, 214/ 3
them, or whether God	hear	and see all and	6, 214/ 5
will as gladly both	hear	us and help us	6, 214/ 12
leg, since God can	hear	you and help you	6, 214/ 16
showing them that ye	hear	say plainly that some	6, 219/ 5
for though saints may	hear	us and help us	6, 226/ 9
women pray they cannot	hear	. Howbeit, if they pray	6, 235/ 12
procession ye could not	hear	to speak one such	6, 236/ 3
far as I can	hear	be gone, to the	6, 243/ 33
have heard or could	hear	of me; as for	6, 248/ 1
the matters ye shall	hear	when we hap to	6, 248/ 11
That shall I gladly	hear	, " quoth I, "and shape	6, 248/ 13
likewise as when we	hear	the scripture or read	6, 254/ 27
be very glad, to	hear	how those matters were	6, 255/ 24
he shall hap to	hear	spoken against the church	6, 255/ 28
thereof yet till I	hear	how the matter was	6, 260/ 8
law doth, as I	hear	say, require but twain	6, 261/ 1
go twenty miles to	hear	him. And yet was	6, 269/ 9
though we should hereafter	hear	him preach never so	6, 280/ 3
see him whom they	hear	preach well, so proud	6, 280/ 5
would be glad to	hear	what ye think." "What	6, 280/ 31
would," quoth he, "fain	hear	some one." "He that	6, 285/ 22
I, "more than you	hear	. " "And feareth he," quoth	6, 292/ 13
a good man and	hear	or see a good	6, 296/ 25
we list not to	hear	and follow some other	6, 296/ 34
have such delight to	hear	of their harm, that	6, 297/ 25
in Wales. And I	hear	say that in Almaine	6, 309/ 22
long," quoth he, "to	hear	some of them; for	6, 315/ 17
quoth he, "let me	hear	how they proved." "I	6, 320/ 4
a point?" "Ye shall	hear	, " quoth I. "The temporal	6, 323/ 36
thing, which when ye	hear	, ye shall peradventure believe	6, 327/ 32
far as I can	hear	, never man had him	6, 327/ 34
did much abhor to	hear	, and which gave the	6, 330/ 20

I have heard and	hear	so much spoken in	6, 331/ 32
And over that I	hear	in every place almost	6, 332/ 25
the people should not	hear	it. And therefore they	6, 332/ 36
scripture, which, though they	hear	, they be not able	6, 333/ 24
people said unto Moses, "	Hear	you God, and let	6, 334/ 8
God, and let us	hear	you." And surely the	6, 334/ 8
that they shall there	hear	expounded. For though it	6, 339/ 23
suffered to read or	hear	them but those that	6, 340/ 13
more than he shall	hear	in sermons set out	6, 344/ 5
quoth he, "let me	hear	some of his opinions	6, 349/ 9
is as sufficient to	hear	confession and assoil and	6, 349/ 22
of that sort that	hear	them, and in all	6, 351/ 11
to set women to	hear	it." "Forsooth," quoth I	6, 351/ 33
I, "and ye shall	hear	worse yet. For he	6, 353/ 26
folk is enough to	hear	them rehearsed. But I	6, 360/ 27
troth. But yet I	hear	say that he hath	6, 362/ 20
were glad also to	hear	this gear against the	6, 369/ 10
people as glad to	hear	it against the clergy	6, 369/ 11
haply not abide to	hear	them. Of which their	6, 378/ 31
learned and using to	hear	confessions, and among many	6, 379/ 7
be too young to	hear	that sermon, or else	6, 381/ 14
should not abhor to	hear	it. For this execrable	6, 402/ 32
the church will not	hear	them, whereas himself seeth	6, 426/ 12
causes, which he hath	heard	laid by some of	6, 16/ 32
and advised than hoverly	heard	and passed over. And	6, 21/ 29
have chosen to have	heard	my mind of mine	6, 26/ 21
depose that they have	heard	him fall in relapse	6, 31/ 13
things whatsoever ye had	heard	or should hear elsewhere	6, 33/ 16
but yet have I	heard	some ere this that	6, 37/ 24
if they might be	heard	, stiffly say nay, which	6, 37/ 26
For he that never	heard	the name of your	6, 46/ 33
me what he had	heard	some other say therein	6, 51/ 30
ourselves to be better	heard	with our Lord in	6, 52/ 18
offerings. When I had	heard	him say what him	6, 53/ 5
which none of them	heard	as appeareth by the	6, 59/ 13
you what I have	heard	some other say." "In	6, 62/ 33
all that ye have	heard	them say, and set	6, 62/ 35
be that they have	heard	of so many told	6, 63/ 20
far as men have	heard	, came to London that	6, 66/ 29
and goldsmiths of London	heard	first thereof, they nothing	6, 66/ 31
yards. And when I	heard	him say that he	6, 67/ 16
that bird, but he	heard	much speech thereof; but	6, 68/ 10
never seen it nor	heard	thereof would at the	6, 80/ 5
in your days nor	heard	of any before, if	6, 80/ 22

me that I have	<b>heard</b>	my father tell of	6, 86/ 1
place, for he had	<b>heard</b>	some say since he	6, 86/ 9
a work I have	<b>heard</b>	of that was at	6, 87/ 10
for holy Elizabeth, I	<b>heard</b>	say she lived and	6, 88/ 4
my father, when she	<b>heard</b>	say that our Lady	6, 92/ 16
that ever ye have	<b>heard</b>	, or that ye think	6, 95/ 6
the truth, I never	<b>heard</b>	anything said so sore	6, 95/ 17
about her pilgrimages. I	<b>heard</b>	once when I was	6, 100/ 10
any in heaven. I	<b>heard</b>	him preach at Paul's	6, 100/ 13
which I had ever	<b>heard</b>	any man lay to	6, 101/ 1
as ye either have	<b>heard</b>	any man say or	6, 101/ 18
more than I have	<b>heard</b>	of any man else	6, 101/ 19
but with them that	<b>heard</b>	him speak it, then	6, 109/ 4
would say, as I	<b>heard</b>	once one say myself	6, 113/ 24
many that had often	<b>heard</b>	him preach, of his	6, 125/ 17
he might well be	<b>heard</b>	, that his opinion was	6, 125/ 22
idolater that never had	<b>heard</b>	in all his life	6, 134/ 3
from child to child,	<b>heard</b>	and believed among them	6, 140/ 30
some of them that	<b>heard</b>	them teach, forth, and	6, 152/ 2
you as I have	<b>heard</b>	say that Doctor Mayo	6, 156/ 35
will serve, and have	<b>heard</b>	thereto all that I	6, 158/ 14
case that I have	<b>heard</b>	my father merrily say	6, 158/ 28
not, upon that ye	<b>heard</b>	the Arian's and the	6, 159/ 6
that ever ye had	<b>heard</b>	him say, perceiving in	6, 160/ 21
can be read, and	<b>heard</b>	on both sides all	6, 175/ 31
Creed after, if he	<b>heard</b>	it once of his	6, 176/ 30
all that I have	<b>heard</b>	of my Father I	6, 177/ 28
than of themselves that	<b>heard</b>	it, he said unto	6, 177/ 34
Turks or Saracens, having	<b>heard</b>	of Christ's name, did	6, 200/ 24
never yet found or	<b>heard</b>	of anyone in all	6, 201/ 30
whether the prayers be	<b>heard</b>	or not. When saints	6, 213/ 6
all the reasons be	<b>heard</b>	, yet shall we rather	6, 213/ 27
but I have ever	<b>heard</b>	it said, that we	6, 216/ 15
Saint Augustine, I have	<b>heard</b>	it often alleged in	6, 219/ 33
sheet-anchor. When he had	<b>heard</b>	her -- and he	6, 229/ 7
enough. But when she	<b>heard</b>	once of burning up	6, 229/ 10
earth, nor haply never	<b>heard</b>	of their name." "That	6, 238/ 16
themselves than ye have	<b>heard</b>	or could hear of	6, 248/ 1
learned, ye have either	<b>heard</b>	somewhat whereby ye be	6, 248/ 2
of such as never	<b>heard</b>	God speak themselves?" "Yes	6, 252/ 12
mouth and tradition he	<b>heard</b>	the true belief, against	6, 253/ 13
tell you have I	<b>heard</b>	reported, howbeit I will	6, 256/ 34
I, as I say,	<b>heard</b>	it reported right credibly	6, 256/ 35
you what I have	<b>heard</b>	. He was (as it	6, 257/ 13

Which thing I indeed	heard	him once deny in	6, 257/ 23
honorable presence. "But I	heard	again another man more	6, 257/ 25
good fellow that after	heard	the tale told: "Lo	6, 258/ 9
yet if ye never	heard	further therein but that	6, 260/ 10
I have ere this	heard	in this point alleged	6, 261/ 12
say the truth I	heard	say there were many	6, 264/ 24
many witnesses. But I	heard	again that he offered	6, 264/ 25
at his sermons and	heard	him. And then when	6, 265/ 2
be that the first	heard	the thing which the	6, 266/ 2
the thing that he	heard	, than that another should	6, 266/ 4
that thing that he	heard	not. And if they	6, 266/ 5
it ought to be	heard	all that any man	6, 266/ 12
there men may be	heard	and believed in deposing	6, 266/ 29
thing. For I have	heard	it credibly reported that	6, 267/ 5
very virtuous men, which	heard	him preach as well	6, 267/ 7
a place where they	heard	him in London. But	6, 267/ 31
true points, for he	heard	them preached, he said	6, 269/ 6
far as I have	heard	without any other abjuration	6, 270/ 3
that I told you?" "	Heard	you that yourself?" quoth	6, 272/ 33
but such as I	heard	it of were men	6, 272/ 34
neither if he had	heard	them, could have thought	6, 277/ 21
quoth he, "I have	heard	some well learned men	6, 280/ 33
And therefore I have	heard	some well learned men	6, 281/ 15
a priest that had	heard	a man's confession were	6, 281/ 30
swearing truly that I	heard	no such things in	6, 282/ 8
that judge had never	heard	anything thereof, but would	6, 282/ 16
in all that ever	heard	him?" "In good faith	6, 284/ 21
by credible folk have	heard	, like as ye say	6, 295/ 16
be worse, as I	heard	once Master Colet the	6, 298/ 2
over as though he	heard	it not, that all	6, 304/ 14
that ever I have	heard	spoken thereof till now	6, 316/ 12
he, "but I have	heard	good men say, that	6, 317/ 22
therewith. For I have	heard	him called a very	6, 318/ 12
the people I have	heard	none harm. But surely	6, 318/ 16
of whom ye have	heard	this matter hath told	6, 319/ 7
man, as I have	heard	say, showed unto the	6, 319/ 23
hang himself. I have	heard	also that a spiritual	6, 319/ 26
when they were all	heard	. But of truth, many	6, 319/ 33
as if ye had	heard	them, ye would have	6, 320/ 2
lords, "what have you	heard	her tell?" "Forsooth, my	6, 321/ 16
sight." "But when they	heard	him speak of his	6, 322/ 20
were, yet when he	heard	them both again, he	6, 324/ 28
thing but I had	heard	them. For here may	6, 324/ 32
that when all is	heard	that can be said	6, 325/ 11



aught that ever I	<b>heard</b>	thereof in my life	6, 325/ 15
wise men have I	<b>heard</b>	say, ere this, that	6, 325/ 19
you before, I never	<b>heard</b>	in my life (and	6, 326/ 25
and yet have I	<b>heard</b>	all, I ween, that	6, 326/ 25
after both the parties	<b>heard</b>	, to think that he	6, 326/ 27
thing whereof I never	<b>heard</b>	the like before, that	6, 327/ 10
But what I have	<b>heard</b>	therein, that shall I	6, 327/ 20
that school he had	<b>heard</b>	read, and especially in	6, 328/ 13
came thence again, then	<b>heard</b>	I say that he	6, 328/ 28
as many as ever	<b>heard</b>	it; and would yet	6, 329/ 29
causes which he hath	<b>heard</b>	laid by some of	6, 330/ 31
it be, I have	<b>heard</b>	and hear so much	6, 331/ 32
if they might be	<b>heard</b>	and followed -- to	6, 335/ 1
Nor I never yet	<b>heard</b>	any reason laid why	6, 337/ 11
assure you, I have	<b>heard</b>	very worshipful folk say	6, 342/ 22
were, that all were	<b>heard</b>	that can be said	6, 345/ 26
the intent that, all	<b>heard</b>	and perceived, men may	6, 345/ 28
else would (if he	<b>heard</b>	but his opinions once	6, 348/ 27
always make as they	<b>heard</b>	it not) -- how	6, 350/ 22
a thing I never	<b>heard</b>	to have happened." "Nor	6, 350/ 31
uplandish people so pleasantly	<b>heard</b>	that it blinded them	6, 369/ 7
such as ye have	<b>heard</b>	. Whereby every man that	6, 376/ 27
When your friend had	<b>heard</b>	all this, he said	6, 378/ 10
fareth as though he	<b>heard</b>	not his own voice	6, 424/ 31
things that ye have	<b>heard</b>	of my mouth, we	6, 430/ 31
than he had ever	<b>heard</b>	rehearsed, and in Tyndale	6, 431/ 17
for he hath not	<b>heard</b>	it." "In faith," quoth	6, 432/ 24
voice representeth unto the	<b>hearer</b>	the person of our	6, 39/ 34
of strife among the	<b>hearers</b>	, and persecution of the	6, 125/ 2
of his Body, the	<b>hearers</b>	said, "Who can abide	6, 145/ 26
the ears of the	<b>hearers</b>	-- when all the	6, 213/ 26
they do indeed, such	<b>hearers</b>	as be blind in	6, 256/ 7
therein, yet shall the	<b>hearers</b>	some think one way	6, 325/ 11
some readers and some	<b>hearers</b>	, some teachers, and some	6, 334/ 20
the faith, if the	<b>hearers</b>	have no liberty of	6, 403/ 17
As for that he	<b>heareth</b>	of other that there	6, 65/ 30
incredible to him that	<b>heareth</b>	it, and strange and	6, 70/ 1
unto them, "He that	<b>heareth</b>	you heareth me"? Did	6, 165/ 2
He that heareth you	<b>heareth</b>	me"? Did he not	6, 165/ 2
wives. For when he	<b>heareth</b>	folk blame wives, and	6, 313/ 23
man unlearned, when he	<b>heareth</b>	one that he taketh	6, 418/ 16
frere of good fame,	<b>hearing</b>	their confessions at a	6, 83/ 21
seem almost mad that	<b>hearing</b>	the whole matter will	6, 93/ 2
tasting, smelling, sight and	<b>hearing</b>	, ceased never to send	6, 140/ 21

whom they should give	<b>hearing</b>	instead of Moses. Of	6, 141/ 30
of the apostles, without	<b>hearing</b>	, by secret inspiration, and	6, 143/ 28
also, to give diligent	<b>hearing</b>	, firm credence, and faithful	6, 166/ 19
and his faith, and	<b>hearing</b>	that there were many	6, 200/ 26
mine eye. And of	<b>hearing</b>	many men's voices or	6, 213/ 20
for saying Mass, and	<b>hearing</b>	of confession, and absolution	6, 289/ 20
wretched pleasure in the	<b>hearing</b>	of their sin and	6, 297/ 22
laid that, upon the	<b>hearing</b>	, seemed much more suspicious	6, 319/ 35
the lords in the	<b>hearing</b>	of the spiritual person	6, 324/ 8
true, we should give	<b>hearing</b>	not to an angel	6, 346/ 12
no priest for the	<b>hearing</b>	of confession; but that	6, 349/ 20
could scant abide the	<b>hearing</b>	. "In the sacrament of	6, 353/ 19
so written in the	<b>heart</b>	that it shall never	6, 10/ 2
reading as my poor	<b>heart</b>	hath meant you and	6, 24/ 16
many texts thereof by	<b>heart</b>	, but also to ensearch	6, 34/ 2
not find in his	<b>heart</b>	to lose any time	6, 34/ 7
hope and charity of	<b>heart</b>	, not in the hypocrisy	6, 43/ 27
neither find in their	<b>heart</b>	to spend upon the	6, 49/ 26
fashion thereof in his	<b>heart</b>	, yet is there no	6, 56/ 21
Saint Paul saith, man's	<b>heart</b>	, and that God is	6, 57/ 26
the temple of man's	<b>heart</b>	, but yet that nothing	6, 57/ 32
that God may in	<b>heart</b>	truly and spiritually be	6, 58/ 20
Only God beholdeth the	<b>heart</b>	). And therefore saith our	6, 124/ 7
enemy conveyed into the	<b>heart</b>	of him, which, I	6, 125/ 29
cannot find in his	<b>heart</b>	to read anything else	6, 126/ 28
so written in the	<b>heart</b>	that it shall never	6, 137/ 31
write it in their	<b>heart</b>	. And I will be	6, 142/ 18
infused into Saint Peter's	<b>heart</b>	, by the secret inspiration	6, 143/ 16
came into Saint Peter's	<b>heart</b>	, as to the prince	6, 143/ 26
purpose and a lowly	<b>heart</b>	, using reason and refusing	6, 152/ 24
and have a high	<b>heart</b>	and trust upon his	6, 152/ 30
it hard in mine	<b>heart</b>	to believe all the	6, 154/ 5
yet print in your	<b>heart</b>	a perceiving that the	6, 182/ 28
true faith first in	<b>heart</b>	, they should find many	6, 183/ 28
the contrary with their	<b>heart</b>	. For our Lord saith	6, 190/ 34
mind and of one	<b>heart</b>	). And in the church	6, 191/ 20
shame find in his	<b>heart</b>	to bring it in	6, 203/ 30
take very sore to	<b>heart</b>	the hard handling of	6, 247/ 18
inwardly doth incline our	<b>heart</b>	into the assent of	6, 254/ 31
for fear and faint	<b>heart</b>	. And therefore would they	6, 256/ 31
and vain gladness of	<b>heart</b>	, which he took for	6, 257/ 33
to themselves, that our	<b>heart</b>	ever thinketh the judgment	6, 262/ 11
abide still in his	<b>heart</b>	, that cannot suffer him	6, 279/ 17
clean out of his	<b>heart</b>	, and hope that he	6, 279/ 32

is judge of man's	<b>heart</b>	. And if he should	6, 281/ 5
he conceiveth in his	<b>heart</b>	before the world getteth	6, 283/ 30
into "repentance." "A contrite	<b>heart</b>	" he changeth into "a	6, 290/ 21
changeth into "a troubled	<b>heart</b>	." And many more things	6, 290/ 21
could find in his	<b>heart</b>	more freely to forgive	6, 325/ 29
it reverently with humble	<b>heart</b>	and lowly mind, rather	6, 341/ 18
faith being in the	<b>heart</b>	. "Then was it said	6, 382/ 2
faith, and sorrow at	<b>heart</b>	for fault of good	6, 392/ 13
tongue can express, nor	<b>heart</b>	can imagine or conceive	6, 397/ 7
good will in his	<b>heart</b>	, should not abhor to	6, 402/ 31
angry and a cruel	<b>heart</b>	, by which they may	6, 410/ 11
appeared and not high	<b>heart</b>	or malice. For of	6, 416/ 25
themselves conceive in their	<b>heart</b>	, when they think what	6, 423/ 10
fervent heat of the	<b>heart's</b>	devotion boil out by	6, 49/ 31
and wax over high	<b>hearted</b>	and proud, she will	6, 131/ 27
Credence Master Chancellor, as	<b>heartily</b>	as I possibly can	6, 24/ 25
nevertheless do require you	<b>heartily</b>	, as your leisure will	6, 25/ 8
and all yours, as	<b>heartily</b>	well to fare as	6, 27/ 27
me, wherein ye right	<b>heartily</b>	desired me to take	6, 33/ 19
devil to set our	<b>hearts</b>	upon idolatry by the	6, 8/ 1
and devotion in the	<b>hearts</b>	of good Christian people	6, 39/ 10
inspire not to their	<b>hearts</b>	a devilish device, which	6, 43/ 37
own hand in the	<b>hearts</b>	of the whole church	6, 54/ 21
idolatry, in setting men's	<b>hearts</b>	upon stocks and stones	6, 62/ 10
devil to set our	<b>hearts</b>	upon idolatry by the	6, 94/ 11
have it, and our	<b>hearts</b>	by these images blinded	6, 99/ 32
God, inspired in their	<b>hearts</b>	so effectual, and confirmed	6, 116/ 6
themselves, lurked in their	<b>hearts</b>	, hath begun to put	6, 123/ 3
law written in men's	<b>hearts</b>	was, according to the	6, 142/ 20
would write in men's	<b>hearts</b>	; not only because of	6, 143/ 7
disciples into their holy	<b>hearts</b>	; or rather, as it	6, 143/ 14
hand written in men's	<b>hearts</b>	, ere ever any word	6, 143/ 34
out of Christian folk's	<b>hearts</b>	; but the same Spirit	6, 144/ 5
and inclination of their	<b>hearts</b>	into all truth --	6, 178/ 26
mock them with their	<b>hearts</b>	. And over this many	6, 191/ 11
For till their stubborn	<b>hearts</b>	do show them incurable	6, 205/ 31
it be against their	<b>hearts</b>	?" "Nay," quoth he. "But	6, 208/ 22
labor therefor, having our	<b>hearts</b>	all the while in	6, 233/ 19
God graved in men's	<b>hearts</b>	without scripture, as his	6, 254/ 17
judges, to incline their	<b>hearts</b>	first for pity to	6, 256/ 9
I, "look into their	<b>hearts</b>	to see who is	6, 298/ 20
could find in their	<b>hearts</b>	to give him audience	6, 368/ 7
divers heresies in their	<b>hearts</b>	ere they could perceive	6, 368/ 14
can find in your	<b>hearts</b>	to see your own	6, 371/ 36

deny, and in the	<b>hearts</b>	of this congregation be	6, 419/ 18
faith had in men's	<b>hearts</b>	been the just and	6, 419/ 26
for such, when their	<b>hearts</b>	are once fixed upon	6, 433/ 4
Worshipful Sir, after most	<b>heart</b>	recommendation, albeit that of	6, 26/ 9
to see the fervent	<b>heat</b>	of the heart's devotion	6, 49/ 31
had learning that the	<b>heat</b>	maketh his country black	6, 65/ 16
hunger, thirst, cold, and	<b>heat</b>	, beating, scourging, imprisonment, painful	6, 106/ 16
and the short glowing	<b>heat</b>	in his cheeks speedily	6, 283/ 32
needs burn and give	<b>heat</b>	. And therefore, as a	6, 382/ 30
he speak nothing of	<b>heat</b>	, and yet the fire	6, 382/ 31
fire doth it by	<b>heat</b>	; and a man may	6, 382/ 32
fire can be without	<b>heat</b>	and light and burn	6, 383/ 2
but if it had	<b>heat</b>	. But your sect scorneth	6, 383/ 7
no people Christian or	<b>heathen</b>	could have suffered before	6, 18/ 20
every nation Christian and	<b>heathen</b>	, and almost every town	6, 76/ 13
discerning Christian men from	<b>heathen</b>	, as reason is the	6, 118/ 16
empire to fall into	<b>heathen</b>	men's hands. And yet	6, 310/ 4
no people Christian or	<b>heathen</b>	could have suffered before	6, 374/ 10
began, among Christian and	<b>heathen</b>	so highly esteemed that	6, 375/ 32
all sides, Christian and	<b>heathen</b>	, and that no man	6, 407/ 27
yet be heretics and	<b>heathen</b>	men in two diverse	6, 407/ 34
and now saints in	<b>heaven</b>	, that from the apostles'	6, 38/ 7
up on high in	<b>heaven</b>	, he contemned and set	6, 40/ 31
for thy journey toward	<b>heaven</b>	. And this must needs	6, 48/ 10
But this letteth not	<b>heaven</b>	, be it a corporal	6, 57/ 6
there be any in	<b>heaven</b>	. I heard him preach	6, 100/ 12
shall never come in	<b>heaven</b>	). And where he saith	6, 103/ 20
into the kingdom of	<b>heaven</b>	, keep the commandments"; did	6, 103/ 21
where himself had not	<b>heaven</b>	without pain, we look	6, 106/ 20
a pleasant taste of	<b>heaven</b>	. This is the thing	6, 106/ 23
as the world endureth. "	<b>Heaven</b>	and earth," saith he	6, 114/ 22
pain of loss of	<b>heaven</b>	will that we believe	6, 121/ 30
of bringing both to	<b>heaven</b>	?" "All this may he	6, 136/ 16
needs, upon loss of	<b>heaven</b>	, believe, which neither our	6, 137/ 18
Father that is in	<b>heaven</b>	. " And thus it appeareth	6, 143/ 25
of his Father in	<b>heaven</b>	. "And surely this is	6, 166/ 6
and right way to	<b>heaven</b>	, being put in their	6, 166/ 27
where the Father of	<b>heaven</b>	saith unto Christ in	6, 173/ 13
Doomsday, and after in	<b>heaven</b>	eternally." "Shall this people	6, 173/ 22
before my Father in	<b>heaven</b>	. " And holy scripture saith	6, 191/ 1
his church triumphant in	<b>heaven</b>	. But I speak of	6, 193/ 11
the church triumphant in	<b>heaven</b>	, then said they well	6, 196/ 29
set it on, as	<b>heaven</b>	and earth stand asunder	6, 196/ 32
he is now in	<b>heaven</b>	. " "Well," quoth he, "though	6, 197/ 21

her place and have	heaven	for her dwelling instead	6, 205/ 35
and now saints in	heaven	that have condemned your	6, 209/ 25
they be now in	heaven	, than they had when	6, 211/ 25
that was already in	heaven	was his better. We	6, 211/ 29
Stephen, when he saw	heaven	open for him, he	6, 211/ 32
then that being in	heaven	, he will not vouchsafe	6, 211/ 34
of blessed charity in	heaven	, will nothing care for	6, 212/ 8
ween we that in	heaven	they stand tied to	6, 213/ 8
as any saint in	heaven	. "What need you," quoth	6, 214/ 13
be with him in	heaven	? Nay, but I think	6, 215/ 14
pray holy saints in	heaven	to the same?" "Why	6, 215/ 25
of health he had	heaven	where he should never	6, 216/ 13
standeth with him in	heaven	, declaring, by the boot	6, 220/ 24
forbade an angel of	heaven	to be believed if	6, 224/ 5
Lady herself is in	heaven	. She will also call	6, 231/ 32
Lady that is in	heaven	. And this have I	6, 232/ 18
should chiefly seek for	heaven	and promiseth that if	6, 233/ 12
that our Father in	heaven	provideth meat for the	6, 233/ 16
all the while in	heaven	. And willed also that	6, 233/ 19
the holy company of	heaven	, and yet felt himself	6, 233/ 34
a glorious saint in	heaven	of whom we see	6, 238/ 15
souls and saints in	heaven	(though it were unknown	6, 244/ 17
a glorious saint in	heaven	, than I doubt of	6, 283/ 11
is more joy in	heaven	than upon almost a	6, 283/ 22
so much worship in	heaven	? Trust me truly, when	6, 283/ 26
up his hands into	heaven	, highly thanking God that	6, 287/ 7
his church triumphant in	heaven	, sometimes as in the	6, 336/ 24
give an angel of	heaven	audience to the contrary	6, 346/ 8
to an angel of	heaven	, but to a fond	6, 346/ 12
whole world either in	heaven	or earth. And this	6, 357/ 6
would come down from	heaven	and preach a contrary	6, 384/ 4
that any angel of	heaven	should come down and	6, 384/ 9
may come down from	heaven	to preach a false	6, 384/ 21
so. For angels of	heaven	never can come down	6, 384/ 30
hope to come to	heaven	, whereas the devils be	6, 387/ 30
hope or look for	heaven	-- these well learned	6, 387/ 31
man can hope for	heaven	if he believe it	6, 388/ 28
that God giveth us	heaven	for our faith only	6, 389/ 30
into the kingdom of	heaven	, keep the commandments." And	6, 391/ 34
give the kingdom of	heaven	to them that have	6, 393/ 2
will not reward with	heaven	except faith went with	6, 393/ 5
faith shall fail of	heaven	. "Then said he yet	6, 393/ 15
or much less deserve	heaven	as our other good	6, 397/ 9
worthy the reward of	heaven	. But as we see	6, 397/ 24

for everlasting joy of	heaven	, sell it all to	6, 398/ 5
they came straight from	heaven	to teach them a	6, 399/ 24
of Almighty God in	heaven	, that it is more	6, 402/ 29
of hell or of	heaven	, but would in this	6, 405/ 11
of men's souls to	heaven	, we should seem to	6, 408/ 24
were an angel of	heaven	." And therefore be we	6, 419/ 35
his church triumphant in	heaven	. From whose firm faith	6, 427/ 11
carried them up to	heaven	, there shall, but we	6, 427/ 12
vice, all care of	heaven	, all fear of hell	6, 428/ 6
thenceforth to reign in	heaven	, in joy and bliss	6, 435/ 20
majesty to his blessed	heavenly	company, which he showeth	6, 57/ 8
like, do live all	heavenly	, far out of all	6, 58/ 31
without writing revealed those	heavenly	mysteries by his blessed	6, 143/ 13
came among his other	heavenly	doctrine to call and	6, 151/ 7
be partners of the	heavenly	bliss, which the blood	6, 435/ 27
Lord hath made the	heavens	). Doth it not by	6, 45/ 10
though the burden were	heavy	, and let not to	6, 104/ 31
to take off the	heavy	burden and lay on	6, 105/ 14
of reason that a	heavy	body should move alone	6, 130/ 1
rehearse you this their	heavy	, mischievous dealing, that ye	6, 372/ 17
and what heaps of	heavy	mischiefs would there fall	6, 405/ 29
the scripture in the	Hebrew	tongue, and against the	6, 337/ 17
Latin, or out of	Hebrew	into any of them	6, 337/ 31
For neither was the	Hebrew	, nor the Greek tongue	6, 338/ 14
the Old Testament in	Hebrew	, because both those tongues	6, 338/ 19
in the defense of	Hebrew	; and after, he bindeth	6, 415/ 4
Saint Jerome saith, "The	Hebrews	well despoil the Egyptians	6, 132/ 22
de bono nominae" (Take	heed	of thy good name	6, 281/ 10
there we take little	heed	. But when we see	6, 296/ 26
if they had taken	heed	in time, they might	6, 369/ 34
the book at his	heels	, or among other such	6, 342/ 14
heresies were of a	height	. Then he showed us	6, 328/ 12
but receiving from the	height	of the hill by	6, 333/ 34
more slight witness in	heinous	criminal causes than in	6, 14/ 21
more slight witness in	heinous	criminal causes than in	6, 260/ 2
other side, the more	heinous	, odious, and abominable that	6, 261/ 21
the hatred of a	heinous	crime, the person, peradventure	6, 262/ 28
cause why that in	heinous	criminal causes, as theft	6, 262/ 34
go about such a	heinous	deed as coming once	6, 263/ 4
wrongful trouble; whereas in	heinous	criminal causes, neither is	6, 264/ 2
that in all such	heinous	crimes, reason is clear	6, 266/ 17
such a willful, purposed,	heinous	, cruel deed as this	6, 326/ 3
gotten in such a	heinous	murder any pardon of	6, 326/ 11
falsely have feigned such	heinous	things against his own	6, 329/ 3

therefor, where he never	<b>held</b>	any such. And all	6, 28/ 6
happen that he never	<b>held</b>	those opinions that were	6, 33/ 7
with which the apostles	<b>held</b>	themselves content. And therein	6, 34/ 1
false. And thus he	<b>held</b>	his own stubbornly, without	6, 125/ 24
With this your friend	<b>held</b>	, as he said, himself	6, 133/ 3
not have received nor	<b>held</b>	himself content with this	6, 155/ 33
it utterly forbidden and	<b>held</b>	for idolatry, the one	6, 171/ 22
Were they satisfied and	<b>held</b>	themselves content in those	6, 248/ 15
other, was neither then	<b>held</b>	very clear, and since	6, 267/ 20
confessed that he had	<b>held</b>	, taught, and in divers	6, 268/ 28
abjuration that they have	<b>held</b>	such heresies and be	6, 271/ 24
the ground with horseshoes	<b>held</b>	in their hands; what	6, 276/ 1
company, kneeled down and	<b>held</b>	up his hands into	6, 287/ 7
causes at a council	<b>held</b>	at Oxenforde provided, upon	6, 315/ 28
that he had long	<b>held</b>	divers heresies, which he	6, 328/ 9
other his fellows had	<b>held</b>	and were of. Setting	6, 379/ 26
wrote against Pelagius, which	<b>held</b>	opinion that man is	6, 396/ 7
that these holy fathers	<b>held</b>	on his side. But	6, 425/ 20
And when the prophet	<b>Helias</b>	vanquished by miracle the	6, 241/ 1
all the devils in	<b>hell</b>	. And ween if they	6, 52/ 32
unto damned wretches in	<b>hell</b>	, and yet is he	6, 57/ 9
that the gates of	<b>hell</b>	should not prevail thereagainst	6, 108/ 25
the rich man in	<b>hell</b>	saying, "They have Moses	6, 114/ 12
that the pain of	<b>hell</b>	shall be for sinners	6, 136/ 12
as Christ speaketh of	<b>hell</b>	in the Gospel, Origen	6, 136/ 19
here and after in	<b>hell</b>	, except they repent and	6, 146/ 28
church the gates of	<b>hell</b>	shall not prevail; but	6, 198/ 13
but the gates of	<b>hell</b>	do prevail against sinners	6, 198/ 14
church the gates of	<b>hell</b>	should not prevail, by	6, 203/ 17
that the gates of	<b>hell</b>	shall not prevail against	6, 203/ 21
but the gates of	<b>hell</b>	is nothing but the	6, 203/ 22
that the gates of	<b>hell</b>	do in that place	6, 203/ 32
for the gates of	<b>hell</b>	, the great tyrants and	6, 203/ 36
man hath gone into	<b>hell</b>	; and our Savior promiseth	6, 204/ 1
that the gates of	<b>hell</b>	did here signify the	6, 204/ 9
Christ the gates of	<b>hell</b>	prevail not, but they	6, 204/ 19
man that lay in	<b>hell</b>	had yet not only	6, 212/ 1
the beginning of his	<b>hell</b>	, even here. But on	6, 216/ 7
souls be buried in	<b>hell</b>	." "Ye have," quoth I	6, 218/ 6
never wasting fire of	<b>hell</b>	, standing him further in	6, 283/ 33
a manifest messenger of	<b>hell</b>	? In which words, if	6, 346/ 14
devil new torments in	<b>hell</b>	that he never knew	6, 372/ 5
them the pains of	<b>hell</b>	except they do good	6, 386/ 15
of Christ's descension into	<b>hell</b>	and spoiling of their	6, 387/ 23

should bring him to	hell	? Whereunto it was answered	6, 393/ 26
little care indeed of	hell	or of heaven, but	6, 405/ 11
to go straight to	hell	. They teach also all	6, 425/ 33
heaven, all fear of	hell	, all cause of prayer	6, 428/ 6
in a bypath to	hellward	with wicked heresies and	6, 244/ 33
enough to do with	help	of God, which never	6, 34/ 15
love and longing to	help	us, that doth our	6, 52/ 8
self of whom our	help	and health should grow	6, 52/ 28
that would for covetousness	help	the people forward to	6, 54/ 27
whom they seek for	help	, and so fare like	6, 55/ 6
together, and with the	help	of the hammer be	6, 67/ 6
levers, this fellow could	help	it forth with a	6, 68/ 12
by the power and	help	of God's hand, when	6, 81/ 5
in some great sudden	help	well appearing to pass	6, 83/ 5
aloud, "Holy maiden Elizabeth,	help	me," and were fain	6, 87/ 23
Jew," quoth she, "so	help	me God and halidom	6, 92/ 19
his Father, and may	help	us best and will	6, 97/ 6
us best and will	help	us most, what shall	6, 97/ 6
them. If we ask	help	and health of them	6, 97/ 16
with hope of their	help	from the saint's self	6, 99/ 7
their pains and perils: "	Help	, holy cross of Bradman	6, 99/ 26
holy cross of Bradman!	Help	, our dear Lady of	6, 99/ 26
housewife at home hath	help	of a bawd to	6, 100/ 8
what he may to	help	his own devices forward	6, 100/ 24
to be by God's	help	perpetually kept and preserved	6, 107/ 21
right belief by the	help	of his own hand	6, 112/ 26
And thus with secret	help	and inspiration is Christ	6, 116/ 9
by hap, reason, or	help	of grace, it necessarily	6, 118/ 25
way, which is the	help	of grace." "No, surely	6, 119/ 7
God himself, by the	help	of his grace (as	6, 119/ 18
make himself with God's	help	meet for the office	6, 126/ 25
-- next grace and	help	of God to be	6, 127/ 12
collation of other texts,	help	to find out the	6, 127/ 22
grace and God's special	help	is the great thing	6, 132/ 1
yet do they much	help	the judgment, and make	6, 132/ 12
by God, gave their	help	also; and God assisted	6, 140/ 25
good inspiration, grace, and	help	of the Holy Ghost	6, 152/ 10
for wisdom, grace, and	help	that he may well	6, 152/ 26
such perplexed case, after	help	called for of God	6, 158/ 21
it may as well	help	us as it helped	6, 167/ 31
else no diligence or	help	of nature can prevail	6, 170/ 12
All this would not	help	, if manifest reason that	6, 182/ 26
the more grace and	help	shall have of God	6, 194/ 20
new built church nothing	help	your purpose. But they	6, 199/ 31



yet whether they can	help	us. And finally, if	6, 211/ 18
men that need their	help	, when they be now	6, 211/ 24
for that they cannot	help	us. And first I	6, 212/ 18
they think they cannot	help	us. For while they	6, 212/ 19
the other, we take	help	by our devotion toward	6, 212/ 27
though we find they	help	us, but if we	6, 214/ 1
both hear us and	help	us as any saint	6, 214/ 12
pray any physician to	help	your fever, or pray	6, 214/ 14
can hear you and	help	you both, as well	6, 214/ 16
that we shall ask	help	of his holy saints	6, 214/ 25
saints and pray for	help	to them. Nor that	6, 214/ 25
man to pray for	help	to another. And though	6, 214/ 29
were prayed unto for	help	after his death and	6, 215/ 1
Gregory, that one had	help	by prayer made unto	6, 215/ 30
may hear us and	help	us too, and are	6, 226/ 9
set Saint Ipolitus to	help	him. And on Saint	6, 227/ 1
Saint Appoline for the	help	of our teeth is	6, 232/ 32
to him for the	help	of our horse." "Well	6, 232/ 36
of him, without whose	help	our labor will not	6, 233/ 20
to pray for the	help	of a poor man's	6, 233/ 27
too simple to ask	help	of Saint Appolin, and	6, 233/ 30
call as fast for	help	unto the devil. And	6, 233/ 35
and if that he	help	him it should be	6, 234/ 2
folk would with his	help	deserve by his coming	6, 236/ 22
devil, it would not	help	your matter. For then	6, 242/ 21
be perpetually lost, but	help	also himself to destroy	6, 245/ 10
his gracious aid and	help	-- he then worketh	6, 254/ 30
part very sorry, so	help	me God, to lose	6, 255/ 25
regarded, and would thereupon	help	forth is part with	6, 275/ 33
and was willing to	help	his matters forward here	6, 288/ 17
My lords all, as	help	me God and halidom	6, 324/ 10
in my life, as	help	me God, I could	6, 325/ 16
them that would with	help	of his grace endeavor	6, 332/ 19
thing that requireth good	help	, and long time, and	6, 334/ 16
ourselves to follow with	help	of his grace, asked	6, 336/ 5
walking harmless with God's	help	, as the Prophet saith	6, 348/ 2
therewith, not though the	help	of grace be joined	6, 353/ 1
which he can, with	help	of grace, either work	6, 373/ 20
without the aid and	help	of special grace. For	6, 395/ 28
man may, with the	help	thereof, be able to	6, 395/ 35
though he have the	help	of God's grace thereto	6, 396/ 1
by the aid and	help	of his grace to	6, 396/ 5
and meritorious works without	help	of any special grace	6, 396/ 10
unto God, for calling	help	of his grace. But	6, 396/ 13

of themselves, nor with	<b>help</b>	of grace? Or if	6, 403/ 14
the manifest aid and	<b>help</b>	of God, in great	6, 413/ 24
appetites, hath withdrawn his	<b>help</b>	and showed that he	6, 413/ 32
case fail of his	<b>help</b>	. Now albeit so that	6, 414/ 28
every man to the	<b>help</b>	and defense of his	6, 415/ 5
the people may not	<b>help</b>	them. The Fifteenth Chapter	6, 415/ 28
when that will not	<b>help</b>	, but their falsehood and	6, 422/ 11
shall by the devil's	<b>help</b>	induce good and simple	6, 426/ 32
as he. And so	<b>help</b>	me God as methinketh	6, 433/ 19
and had not been	<b>helped</b>	. And therefore he would	6, 86/ 8
peradventure say that grace	<b>helped</b>	them, which I will	6, 167/ 29
help us as it	<b>helped</b>	them, and so may	6, 167/ 31
they fain would were	<b>helped</b>	than they were before	6, 212/ 24
that I shall be	<b>helped</b>	by the means of	6, 214/ 20
many men marvelously been	<b>helped</b>	by the only touch	6, 225/ 34
But he then had	<b>helped</b>	to beguile them himself	6, 244/ 36
other that after him	<b>helped</b>	to set forth his	6, 315/ 22
in our Lord, the	<b>helper</b>	and defender of them	6, 96/ 32
reason, whereunto secular literature	<b>helpeth</b>	much. And secondly, the	6, 9/ 12
and that fair handling	<b>helpeth</b>	little with many of	6, 19/ 22
reason, whereunto secular literature	<b>helpeth</b>	much. And secondly, the	6, 122/ 13
man's reason thereto. God	<b>helpeth</b>	us to eat also	6, 132/ 2
All is good that	<b>helpeth</b>	). "And so I ween	6, 234/ 4
his sin, but highly	<b>helpeth</b>	to the upholding of	6, 299/ 20
and that fair handling	<b>helpeth</b>	little with many of	6, 415/ 31
see it, no further	<b>hence</b>	than even here in	6, 69/ 11
or our voice coming	<b>hence</b>	to them, or whether	6, 214/ 4
is a great way	<b>hence</b>	, and she went over	6, 321/ 28
as he got him	<b>hence</b>	, he got him to	6, 424/ 19
sometime almoner to King	<b>Henry</b>	the Seventh, answered once	6, 156/ 36
most famous memory, King	<b>Henry</b>	the Fifth, while the	6, 409/ 26
beggar that in King	<b>Henry's</b>	days the Sixth, came	6, 86/ 2
visor of a strange	<b>herald</b>	, bloweth out himself his	6, 364/ 31
the clergy cease not	<b>hereby</b>	nor hold themselves content	6, 30/ 11
et dabo tibi gentes	<b>hereditatem</b>	tuam" (Ask of me	6, 173/ 14
not, and I am	<b>herein</b>	fully satisfied." "Then be	6, 184/ 21
A Dialogue Concerning	<b>Heresies</b>	% A Dialogue of Sir	6, 1/ 2
nor fallen off by	<b>heresies</b>	, be the very church	6, 12/ 22
the truth against the	<b>heresies</b>	holding against images; and	6, 12/ 34
showeth many of Luther's	<b>heresies</b>	to be abominable, and	6, 17/ 10
the devising of these	<b>heresies</b>	. And that the occasion	6, 17/ 19
forth of Luther's pestilent	<b>heresies</b>	in this realm) should	6, 22/ 22
forswear and abjure certain	<b>heresies</b>	, and openly put to	6, 28/ 5
such odious and abominable	<b>heresies</b>	as the people be	6, 29/ 34

a confused heap of	heresies	, no man can tell	6, 30/ 26
or their works for	heresies	, he thought, he said	6, 32/ 36
and Catholic which be	heresies	indeed, yet might a	6, 33/ 4
and faulty in these	heresies	, he had then in	6, 36/ 20
were in all these	heresies	whereof he was detected	6, 36/ 22
judged and condemned for	heresies	, where they were none	6, 37/ 3
yourself shall perceive for	heresies	at your ear. For	6, 37/ 15
man will agree for	heresies	. And therefore we shall	6, 37/ 20
well agree them for	heresies	; but yet have I	6, 37/ 24
when we call them	heresies	, it were well done	6, 37/ 25
that these be no	heresies	, he shall not have	6, 37/ 31
color of their cloaked	heresies	." The Third Chapter The	6, 51/ 19
but also condemned for	heresies	by sundry general councils	6, 62/ 24
forth of errors and	heresies	, and spicing their preaching	6, 123/ 24
by God to preach	heresies	and sow sedition among	6, 124/ 23
up of some newfangled	heresies	to the infection of	6, 125/ 5
philosophy, the mother of	heresies	, and let scripture alone	6, 126/ 11
opinion of whose execrable	heresies	, the church was in	6, 147/ 23
of all his great	heresies	, that a man is	6, 148/ 36
themselves in those damnable	heresies	, was nothing but high	6, 153/ 6
to false errors and	heresies	? The Thirtieth Chapter Whereas	6, 179/ 6
foundation of all the	heresies	that Luther would have	6, 184/ 16
by the profession of	heresies	and infidelity fall off	6, 194/ 5
secret, neither professing their	heresies	nor actually being accursed	6, 194/ 33
by whose persecutions and	heresies	, as it were by	6, 204/ 1
saith among his other	heresies	, where he holdeth stiffly	6, 204/ 24
nor fallen off by	heresies	, be the very church	6, 206/ 14
the truth against the	heresies	holding against images, and	6, 209/ 21
because they see their	heresies	impugned and condemned by	6, 209/ 28
doctors condemn these men's	heresies	, the displeasure and anger	6, 211/ 10
be there not of	heresies	many sects?" "Yes," quoth	6, 241/ 31
all the sects of	heresies	false?" "Yes," quoth he	6, 242/ 3
without intermixture of obstinate	heresies	, profess the right Catholic	6, 244/ 8
that we know call	heresies	; then were it a	6, 244/ 18
to hellward with wicked	heresies	and idolatry; then hath	6, 244/ 33
by them that taught	heresies	and set forth idolatry	6, 245/ 8
the opinions were none	heresies	. And that he which	6, 256/ 17
matters were plain false	heresies	, and the holders therewith	6, 256/ 25
indeed them and their	heresies	in his mind, pardoned	6, 256/ 30
bring him to these	heresies	wherein he was now	6, 259/ 31
the truth and the	heresies	. In which case, he	6, 266/ 9
proof and examination of	heresies	, surely, meseemeth that of	6, 266/ 20
well ye wot that	heresies	be false belief and	6, 266/ 22
he preached not such	heresies	in a place where	6, 267/ 31

made thereupon of those	heresies	preached at sundry places	6, 267/ 33
ears to as evil	heresies	as those were that	6, 268/ 7
be no setter-forth of	heresies	, but in his preachings	6, 268/ 20
about almost all the	heresies	that any lewd heretic	6, 268/ 29
touching all his other	heresies	, he acknowledged them in	6, 269/ 3
he said were none	heresies	but very good and	6, 269/ 5
preaching and grounded their	heresies	upon his preaching. And	6, 269/ 12
were plenty of pestilent	heresies	. And a sermon also	6, 270/ 15
confessions that founded their	heresies	in the same matters	6, 270/ 26
ready to abjure all	heresies	, and penitently submitted himself	6, 271/ 8
abjured and forswore all	heresies	, acknowledging himself lawfully convicted	6, 271/ 22
they have held such	heresies	and be guilty thereof	6, 271/ 24
Christ to the devilish	heresies	of their own, that	6, 285/ 8
among other their damnable	heresies	have one, that all	6, 288/ 29
would set forth Luther's	heresies	and his own thereby	6, 290/ 28
as are for their	heresies	and evil doctrine cast	6, 295/ 10
effect but the worst	heresies	picked out of Luther's	6, 303/ 16
an infinite heap of	heresies	, it is easy to	6, 311/ 11
the proof of such	heresies	as he went about	6, 314/ 31
began again the old	heresies	of those ancient heretics	6, 315/ 8
well of divers other	heresies	as of misbelief toward	6, 327/ 26
had long held divers	heresies	, which he said that	6, 328/ 9
I promise you those	heresies	were of a height	6, 328/ 11
felonies nor of the	heresies	. But yet his brother	6, 328/ 37
his brother in those	heresies	; which man for his	6, 329/ 10
favor of divers other	heresies	, there were in the	6, 330/ 18
mad ways, sects, and	heresies	, such as heretics have	6, 335/ 20
into seditious sects and	heresies	, whereby the scripture of	6, 335/ 35
read is because his	heresies	be so many and	6, 347/ 7
with their false devilish	heresies	besides. For likewise as	6, 347/ 30
showeth many of Luther's	heresies	to be so abominable	6, 348/ 18
this concerneth his damnable	heresies	touching the Blessed Sacrament	6, 353/ 34
it by these other	heresies	that I have rehearsed	6, 354/ 13
hath he other wild	heresies	at large. For he	6, 354/ 28
you all the abominable	heresies	of this new sect	6, 360/ 18
such a heap of	heresies	. "The Third Chapter The	6, 360/ 28
the devising of these	heresies	. And that the occasion	6, 360/ 31
continual change in his	heresies	from day to day	6, 365/ 9
audience in some such	heresies	as these be." "Ye	6, 368/ 8
harm and conceive divers	heresies	in their hearts ere	6, 368/ 14
forth of these ungracious	heresies	, a boisterous company of	6, 369/ 16
chieftains of these execrable	heresies	both teach and use	6, 375/ 2
their persons naught, their	heresies	being such as ye	6, 376/ 27
and that in these	heresies	they mean here no	6, 378/ 32

setting forth of Luther's	heresies	. And had, for that	6, 379/ 11
burn them for their	heresies	because it was their	6, 404/ 26
upon such sects and	heresies	, with the proof that	6, 406/ 5
been constrained to punish	heresies	by terrible death, whereas	6, 406/ 7
church, many sects and	heresies	began (as well appeareth	6, 406/ 28
after, almost continually, divers	heresies	sprang in divers places	6, 406/ 31
Lord Cobham maintained certain	heresies	, and that, by the	6, 409/ 27
fallen in by those	heresies	, made at a parliament	6, 410/ 1
is abjured, forswearth all	heresies	, doth such penance for	6, 410/ 15
which among their other	heresies	, hold for a plain	6, 411/ 22
whole heap of all	heresies	gathered together, it is	6, 417/ 29
teaching almost nothing but	heresies	, nor none heresies found	6, 417/ 32
but heresies, nor none	heresies	found anywhere almost that	6, 417/ 32
very mother of all	heresies	. For of a high	6, 423/ 5
he perceived his cloaked	heresies	espied and destroyed, then	6, 424/ 21
other of his abominable	heresies	reproved. Luther himself was	6, 425/ 19
condemn his deadly, damnable	heresies	. "Now ween I that	6, 426/ 14
these matters of their	heresies	that they so set	6, 433/ 13
person late abjured of	heresy	for preaching against pilgrimages	6, 5/ 11
in a detection of	heresy	to suffer (after the	6, 14/ 29
after condemned him of	heresy	because he had an	6, 16/ 28
as though it were	heresy	for a Christian man	6, 29/ 16
they say, might lay	heresy	to Saint Paul and	6, 30/ 8
without any peril of	heresy	, for their own part	6, 32/ 37
though he thought it	heresy	to think the opinions	6, 33/ 2
without any peril of	heresy	doubt whether he were	6, 33/ 5
judges would condemn for	heresy	such articles as wiser	6, 33/ 11
person late abjured of	heresy	for preaching against pilgrimages	6, 35/ 14
proved and convicted of	heresy	, yet he should have	6, 37/ 4
his judges declared for	heresy	, as were indeed good	6, 37/ 11
know it for a	heresy	, if a heresy be	6, 37/ 35
a heresy, if a	heresy	be a sect and	6, 37/ 35
the matter with a	heresy	, boldly and stubbornly defending	6, 124/ 16
into the sect and	heresy	of the Arians. And	6, 137/ 5
the occasion of his	heresy	, by which he would	6, 151/ 21
by open profession of	heresy	, or cut off and	6, 194/ 24
wrong belief and false	heresy	, and after, turn, repent	6, 197/ 5
as deeply condemn for	heresy	your opinion to the	6, 199/ 34
woman too, yet this	heresy	, false as it is	6, 202/ 1
been declared for false	heresy	by the whole general	6, 210/ 12
cloak to cover their	heresy	wherein they bark against	6, 232/ 24
any man condemned of	heresy	, while he seeth as	6, 255/ 29
no more abjure any	heresy	than he had done	6, 256/ 14
yet, in cause of	heresy	careth not much how	6, 261/ 2

witness are admitted in	heresy	because the crime is	6, 261/ 13
theft, murder, treason, and	heresy	, the law taketh such	6, 262/ 35
in a detection of	heresy	, to suffer (after the	6, 264/ 14
in this case of	heresy	being by so many	6, 265/ 35
accused, and especially in	heresy	pretended to be preached	6, 266/ 13
of all crimes, in	heresy	might it least be	6, 266/ 20
yea, and where the	heresy	is proved to have	6, 266/ 28
accused and convicted of	heresy	, what thing will the	6, 277/ 30
and convicted here of	heresy	coming from thence, and	6, 288/ 22
his adherents hold this	heresy	, that all holy order	6, 289/ 15
withal, after his master's	heresy	put away the name	6, 289/ 23
for the maintenance of	heresy	, as I shall show	6, 290/ 23
teacheth a plain, pestilent	heresy	. And then would he	6, 290/ 30
his keeping, they lay	heresy	to him therefor. And	6, 293/ 27
any upon pain of	heresy	. And this is a	6, 293/ 31
be either in that	heresy	that he think that	6, 311/ 32
after condemned him of	heresy	, because he had an	6, 316/ 33
burned or convicted of	heresy	, they burn the English	6, 317/ 7
that they had laid	heresy	to him only for	6, 318/ 5
then they proved the	heresy	by nothing else but	6, 318/ 8
English Bible. And upon	heresy	so proved against him	6, 318/ 10
never been accused of	heresy	if he had never	6, 319/ 30
have been accused of	heresy	." "How say you, Master	6, 324/ 12
not been accused of	heresy	he would never have	6, 324/ 16
suspected and convicted of	heresy	, whereby he might bring	6, 327/ 12
him whose scholar in	heresy	he was detected to	6, 329/ 21
teacheth that it is	heresy	to believe that there	6, 353/ 37
by leisure the same	heresy	himself, till he changed	6, 354/ 8
bring men in that	heresy	that they should pray	6, 367/ 28
heretics, with this blasphemous	heresy	alone, lay more villainous	6, 377/ 7
time in ward for	heresy	, because that, being learned	6, 379/ 6
Lutherans will defend their	heresy	by that sophistical gloss	6, 388/ 30
where they sow their	heresy	, mean plainly as they	6, 389/ 16
worst and most mischievous	heresy	that ever was thought	6, 400/ 9
that unreasonable and detestable	heresy	, and that the texts	6, 400/ 15
Luther, the most abominable	heresy	that ever was. And	6, 402/ 25
it. For this execrable	heresy	maketh God the cause	6, 402/ 32
our sake, this damnable	heresy	holdeth that God should	6, 403/ 5
their folly and false	heresy	by force. And this	6, 405/ 16
pastimes. Wherein if their	heresy	were once received, and	6, 405/ 22
put men convicted of	heresy	sometimes to shame, sometimes	6, 406/ 12
now. And yet were	heresy	well worthy to be	6, 407/ 15
any, whether then for	heresy	, without blame of irregularity	6, 411/ 6
whereas they fall into	heresy	by pride, that way	6, 416/ 13

that were detected of	heresy	unto the most honorable	6, 416/ 30
they follow in their	heresy	, and also, as Luther's	6, 417/ 28
dispicion had with a	heretic	, detected to the bishop	6, 19/ 2
being present, where the	heretic	being learned and a	6, 19/ 3
man should be a	heretic	if he may be	6, 30/ 4
For never was there	heretic	that said all false	6, 30/ 19
well toward, and one	heretic	so turned did turn	6, 31/ 24
the ashes of one	heretic	springeth up many. And	6, 31/ 28
whether he were a	heretic	or no that were	6, 33/ 5
understanding of them, the	heretic	Eluydius took the occasion	6, 151/ 20
days of Arius the	heretic	, he would not have	6, 155/ 32
out being a stark	heretic	." "Yet," quoth he, "is	6, 197/ 10
paynim tyrant nor christened	heretic	-- should prevail against	6, 204/ 3
after, a plain pestilent	heretic	. In which letter he	6, 256/ 13
that was an ancient	heretic	had been examined; and	6, 268/ 27
heresies that any lewd	heretic	holdeth." "May ye not	6, 268/ 29
be found out. This	heretic	, touching all his other	6, 269/ 2
there since that another	heretic	that confessed for his	6, 269/ 10
proved a very pernicious	heretic	." "But what was," quoth	6, 269/ 30
thereof than such a	heretic	as Luther, and Tyndale	6, 313/ 11
as there was never	heretic	before his days, neither	6, 315/ 14
that he was a	heretic	indeed and in peril	6, 327/ 17
condemned him for a	heretic	after his death. And	6, 327/ 23
body burned for a	heretic	, there was one in	6, 328/ 3
body burned for a	heretic	." And thus there learned	6, 328/ 29
unto us for a	heretic	and a scholar of	6, 329/ 14
Hunne were himself a	heretic	, yet might the book	6, 329/ 33
was denounced for a	heretic	, there lay his English	6, 330/ 9
the man were a	heretic	that made it or	6, 341/ 1
that then was a	heretic	there, which was after	6, 355/ 9
dispicion had with a	heretic	detected to the bishop	6, 378/ 5
being present, where the	heretic	being learned and a	6, 378/ 7
was laid against that	heretic	that I speak of	6, 385/ 27
as foolish as ever	heretic	spoke, he never spoke	6, 397/ 15
to say as that	heretic	said, after all his	6, 402/ 10
it that, when the	heretic	if he went abroad	6, 411/ 12
man should punish any	heretic	or infidel either, not	6, 411/ 19
to call him a	heretic	, those two words being	6, 417/ 30
all question; which none	heretic	doth or can deny	6, 419/ 18
such, believe any false	heretic	and feigning hypocrite teaching	6, 422/ 2
than mad, no fond	heretic	lead us, seem he	6, 427/ 13
more but when one	heretic	, after warning, will not	6, 428/ 30
books, or any other	heretic's	, to go abroad and	6, 17/ 6
books, or any other	heretic's	, to go abroad and	6, 345/ 4

of holy scripture which	heretics	allege against images, or	6, 8/ 31
peradventure whom we call	heretics	will say that themselves	6, 11/ 28
the church taketh for	heretics	can be the church	6, 12/ 5
whom we condemn for	heretics	for holding opinion against	6, 12/ 18
concerning the burning of	heretics	and that it is	6, 19/ 12
no wrong in leaving	heretics	to secular hand, though	6, 19/ 17
be bound to punish	heretics	; and that fair handling	6, 19/ 21
in the condemnation of	heretics	the clergy might lawfully	6, 20/ 2
now no more against	heretics	than the Apostle counselleth	6, 20/ 4
to the objections of	heretics	in their time, have	6, 23/ 23
men with fire as	heretics	who so should presume	6, 29/ 14
only to dispute with	heretics	, teaching them and convicting	6, 31/ 22
the false name of	heretics	) the true believing men	6, 32/ 1
as defend ourselves against	heretics	and infidels were they	6, 32/ 15
and condemning men for	heretics	or their works for	6, 32/ 35
with the condemnation of	heretics	unto death, which two	6, 36/ 3
in the condemnation of	heretics	. But as for the	6, 37/ 8
such texts as these	heretics	allege against the worshipping	6, 38/ 11
such other like, which	heretics	have of old ever	6, 38/ 20
well as did those	heretics	; namely, having as good	6, 38/ 25
images than have these	heretics	, when he put in	6, 39/ 13
fain wit whether these	heretics	will be content that	6, 39/ 26
I wit of these	heretics	if they give honor	6, 39/ 35
time, as these foolish	heretics	do now, mocking that	6, 44/ 11
prayer these holy, spiritual	heretics	now call lip labor	6, 44/ 16
say the truth, these	heretics	rather trifle than reason	6, 46/ 9
And this perceive these	heretics	themselves well enough, nor	6, 47/ 18
of his. And these	heretics	that be so sore	6, 47/ 24
cause of malice these	heretics	have to them. We	6, 48/ 1
of God. But these	heretics	envy them whom they	6, 48/ 14
honor himself. Except these	heretics	ween that God were	6, 49/ 4
the madness of these	heretics	that bark against the	6, 49/ 17
Christ's head. But the	heretics	grudge at the cost	6, 49/ 22
frankincense? Why do these	heretics	more mock at the	6, 50/ 4
so foolish as those	heretics	bear them in hand	6, 56/ 10
Christian men, not as	heretics	lay to the charge	6, 73/ 11
doing as do those	heretics	themselves, making our belly	6, 73/ 13
church against all the	heretics	in the world that	6, 90/ 25
of holy scripture which	heretics	allege against images, or	6, 116/ 23
not been so many	heretics	as there hath been	6, 117/ 11
in one -- except	heretics	that rebel and refuse	6, 146/ 24
Arius and all other	heretics	be drowned in damnable	6, 147/ 21
perceive we that these	heretics	be not only barkers	6, 152/ 12
rabble of the old	heretics	to drown themselves in	6, 153/ 5



and his company were	heretics	all, and took texts	6, 160/ 1
that the Arians were	heretics	in that point and	6, 161/ 8
the contrary part for	heretics	. Here might I lay	6, 171/ 34
peradventure whom we call	heretics	will say that themself	6, 187/ 8
do use to call	heretics	, which now do know	6, 189/ 37
the church and them	heretics	, do persecute them as	6, 190/ 2
church whom we call	heretics	, but ye must tell	6, 191/ 14
But as for among	heretics	, there be as many	6, 191/ 23
But the sects of	heretics	and their churches never	6, 191/ 26
of all the old	heretics	the books also be	6, 191/ 28
some time, though new	heretics	, now long after, take	6, 191/ 31
the church taketh for	heretics	can be the church	6, 192/ 27
churches and congregations of	heretics	, or some church of	6, 193/ 1
or some church of	heretics	before the church of	6, 193/ 1
be some church of	heretics	before the church of	6, 193/ 3
churches and congregations of	heretics	, or some one of	6, 193/ 16
he, "for always the	heretics	came out of it	6, 193/ 20
they could be none	heretics	but by being first	6, 193/ 21
where he said of	heretics	, "E nobis profecti sunt	6, 193/ 27
professed themselves openly for	heretics	, yet being such indeed	6, 193/ 30
said before, that the	heretics	be gone out of	6, 195/ 3
of us. For though	heretics	and infidels be among	6, 195/ 10
all the churches of	heretics	, and that all congregations	6, 195/ 13
that all congregations of	heretics	have come out of	6, 195/ 14
had any church of	heretics	yet but it was	6, 195/ 20
ground find all the	heretics	themselves so sure and	6, 196/ 16
out of it, and	heretics	in it, and both	6, 197/ 33
whom we condemn for	heretics	for holding opinion against	6, 198/ 6
whom we now call	heretics	." "This is," quoth I	6, 199/ 9
grant to be the	heretics	, as sects come out	6, 200/ 4
clean among infidels and	heretics	and no part at	6, 200/ 6
were many sects of	heretics	, and but one true	6, 201/ 1
take your church for	heretics	, have had many such	6, 201/ 27
the great tyrants and	heretics	by whose persecutions and	6, 203/ 36
themselves, as do these	heretics	, that either refuse the	6, 205/ 29
companies and sects of	heretics	and schismatics -- how	6, 207/ 4
know evermore that the	heretics	be they that be	6, 207/ 6
all these branches of	heretics	fallen from the church	6, 207/ 11
much wonder what these	heretics	mean, to impugn the	6, 211/ 12
mind that all those	heretics	that make as though	6, 232/ 22
the Saracens, all the	heretics	, all the evil living	6, 236/ 18
manifold sects of obstinate	heretics	, we see not one	6, 238/ 11
simple a sort of	heretics	but they might, if	6, 241/ 16
among every sect of	heretics	than in the church	6, 242/ 12

the false sects of	<b>heretics</b>	, where such false stuff	6, 242/ 15
sect whom we call	<b>heretics</b>	, that sect had been	6, 242/ 23
been no sect of	<b>heretics</b>	but the very church	6, 242/ 24
a false sect of	<b>heretics</b>	, which were, as I	6, 242/ 31
of any sects of	<b>heretics</b>	. For if there hath	6, 242/ 36
as many sects of	<b>heretics</b>	as hath sprung and	6, 243/ 16
them. Now as for	<b>heretics</b>	which falsely feign themselves	6, 243/ 35
that no sect of	<b>heretics</b>	can be the church	6, 245/ 35
touching the burning of	<b>heretics</b>	, there were some that	6, 247/ 22
and the holders therewith	<b>heretics</b>	. Saying for himself that	6, 256/ 25
not though they be	<b>heretics</b>	themselves. And is not	6, 261/ 3
speak of, Lollards and	<b>heretics</b>	, but honest men and	6, 264/ 21
them if they were	<b>heretics</b>	. "Nay," quoth I, "not	6, 266/ 34
with his preaching, and	<b>heretics</b>	liked his preaching and	6, 269/ 12
quoth I, "of the	<b>heretics</b>	that grounded their opinions	6, 273/ 11
congregation of some such	<b>heretics</b>	were the church that	6, 289/ 12
heresies of those ancient	<b>heretics</b>	-- whom and whose	6, 315/ 9
the hands of the	<b>heretics</b>	they use to take	6, 317/ 15
by Wycliff and other	<b>heretics</b>	. For no good man	6, 317/ 19
he said that such	<b>heretics</b>	were wont to resort	6, 328/ 14
that Hunne had haunted	<b>heretics</b>	" lectures by night long	6, 328/ 30
of a sect of	<b>heretics</b>	be so fervent in	6, 331/ 17
and heresies, such as	<b>heretics</b>	have of old brought	6, 335/ 20
that any sect of	<b>heretics</b>	hath begun of such	6, 338/ 28
should for fear of	<b>heretics</b>	that might hap to	6, 339/ 3
harm that a hundred	<b>heretics</b>	would fall in by	6, 340/ 21
the Bohemians were damnable	<b>heretics</b>	for doing the contrary	6, 361/ 22
writings before called damnable	<b>heretics</b>	, were good Christian men	6, 361/ 28
such false and foolish	<b>heretics</b>	, as were born within	6, 365/ 16
that wrote this of	<b>heretics</b>	that deny purgatory, and	6, 365/ 21
he with other blasphemous	<b>heretics</b>	burned up openly at	6, 367/ 9
honorable men, those fierce	<b>heretics</b>	letted not to hang	6, 370/ 39
doctors and the arch	<b>heretics</b>	themselves well declare the	6, 374/ 3
forth every sort of	<b>heretics</b>	, began of such as	6, 374/ 29
And thus these wretched	<b>heretics</b>	, with this blasphemous heresy	6, 377/ 6
Zwingli, and such other	<b>heretics</b>	, and of many one	6, 379/ 14
dread: now would these	<b>heretics</b>	blind us with their	6, 388/ 8
and all the arch	<b>heretics</b>	of that sect be	6, 390/ 2
with them that punish	<b>heretics</b>	, except they will say	6, 404/ 23
their destiny to be	<b>heretics</b>	, they may be then	6, 404/ 26
concerning the burning of	<b>heretics</b>	, and that it is	6, 405/ 34
force and violence against	<b>heretics</b>	, if the violent cruelty	6, 406/ 23
first used by the	<b>heretics</b>	themselves against good Catholic	6, 406/ 24
said before, if the	<b>heretics</b>	had never begun with	6, 407/ 8

by Turks or by	<b>heretics</b>	worse than Turks." "By	6, 407/ 24
devil. But yet be	<b>heretics</b>	and heathen men in	6, 407/ 34
But yet, as for	<b>heretics</b>	, rising among ourselves and	6, 408/ 30
of the church, the	<b>heretics</b>	of Africa called the	6, 409/ 5
places of Christendom, by	<b>heretics</b>	rising of a small	6, 409/ 19
no wrong in leaving	<b>heretics</b>	to secular hand, though	6, 410/ 34
be bound to punish	<b>heretics</b>	, and that fair handling	6, 415/ 30
seduced and corrupted by	<b>heretics</b>	, since the peril shall	6, 416/ 2
take that way with	<b>heretics</b>	we shall have young	6, 416/ 21
fresh fellows first become	<b>heretics</b>	, that they may be	6, 416/ 22
old usage to call	<b>heretics</b>	after the name of	6, 417/ 27
as the name of	<b>heretics</b>	. Nor I see not	6, 418/ 2
they commonly that these	<b>heretics</b>	teach in hugger-mugger against	6, 420/ 8
by any of these	<b>heretics</b>	. Nor yet so much	6, 422/ 8
and divers other old	<b>heretics</b>	. Whose false opinions have	6, 423/ 23
but that of those	<b>heretics</b>	that here seem so	6, 426/ 28
rabble of these lewd	<b>heretics</b>	. Of all which that	6, 427/ 18
in the condemnation of	<b>heretics</b>	, the clergy might lawfully	6, 428/ 21
now no more against	<b>heretics</b>	than the Apostle counseleth	6, 428/ 24
the clergy doth to	<b>heretics</b>	, than Saint Peter did	6, 429/ 4
as it appeareth, upon	<b>heretics</b>	, so that if the	6, 429/ 30
unto much more blasphemous	<b>heretics</b>	than I ween they	6, 429/ 31
Savior himself calleth such	<b>heretics</b>	wolves cloaked in sheep's	6, 429/ 36
right sore procure against	<b>heretics</b>	, yet do they indeed	6, 430/ 9
the sore punishment of	<b>heretics</b>	wherewith such folk as	6, 430/ 12
temporal harms that such	<b>heretics</b>	have been always wont	6, 430/ 15
such seditious sects of	<b>heretics</b>	were not by grievous	6, 430/ 21
the sore punishment of	<b>heretics</b>	is devised not by	6, 430/ 27
for the punishment of	<b>heretics</b>	than did the old	6, 431/ 9
in the persecution of	<b>heretics</b>	lawfully may do as	6, 431/ 12
there never so many	<b>heretics</b>	out thereof and leave	6, 434/ 24
so many sects of	<b>heretics</b>	could yet allege for	6, 434/ 30
the head of all	<b>heretics</b>	, Antichrist, (of whom these	6, 434/ 33
despite of all the	<b>heretics</b>	that ever shall spring	6, 435/ 12
enchantments of all these	<b>heretics</b>	, we may by the	6, 435/ 24
of like matters, the	<b>heretics'</b>	confessions that founded their	6, 270/ 25
he writeth to Titus, "	<b>Hereticum</b>	hominem post primam et	6, 429/ 2
the other side, before	<b>Herod</b>	that would fain have	6, 82/ 5
take the labor to	<b>hew</b>	the stone to the	6, 129/ 12
instrument, as a man	<b>heweth</b>	with a hatchet. And	6, 377/ 25
English by Master William	<b>Hichins</b>	, otherwise called Master Tyndale	6, 28/ 21
deny. But yet whether	<b>Hichins</b>	had in the translation	6, 287/ 20
time of this translation,	<b>Hichins</b>	was with Luther in	6, 288/ 13
that be true that	<b>Hichins</b>	were at that time	6, 288/ 15

new forged faith; therefore	<b>Hichins</b>	in the New Testament	6, 289/ 7
any priest. Now doth	<b>Hichins</b>	, therefore, to set forth	6, 289/ 22
such things long lie	<b>hid</b>	. And also how can	6, 89/ 5
Christ in every place	<b>hid</b>	itself, that men could	6, 189/ 28
it known and not	<b>hid</b>	. And it is built	6, 202/ 28
that it cannot be	<b>hid</b>	. "Non potest abscondi civitas	6, 202/ 30
The city cannot be	<b>hid</b>	that is set on	6, 202/ 31
of God brought such	<b>hid</b>	mischief more and more	6, 328/ 34
had all this while	<b>hid</b>	the true faith from	6, 380/ 8
ago, the image was	<b>hidden</b>	when the abbey was	6, 222/ 31
infidels, and those relics	<b>hidden</b>	therein. And after, the	6, 222/ 32
were gone that had	<b>hidden</b>	it. And so the	6, 222/ 34
And therefore they do	<b>hide</b>	themselves as the church	6, 190/ 4
to put it and	<b>hide</b>	it under a bushel	6, 202/ 36
incursion of infidels did	<b>hide</b>	holy saints' relics, at	6, 222/ 2
of any doctor's opinion	<b>hide</b>	or cover his fault	6, 284/ 2
he went about to	<b>hide</b>	in all the book	6, 363/ 18
willfully winking eyes, in	<b>hiding</b>	and putting up again	6, 145/ 12
they so evil in	<b>hiding</b>	their intents for fear	6, 208/ 35
and run up so	<b>high</b>	in his contemplation spiritual	6, 40/ 30
Almighty's bosom up on	<b>high</b>	in heaven, he contemned	6, 40/ 31
come in to so	<b>high</b>	point of perfection that	6, 44/ 4
envy coming of a	<b>high</b>	devilish pride, and far	6, 48/ 11
sake be by his	<b>high</b>	goodness reputed and accepted	6, 48/ 36
shall come in his	<b>high</b>	majesty, they shall have	6, 49/ 10
Is not this a	<b>high</b>	reason? As though all	6, 50/ 26
of God, have had	<b>high</b>	devotion thereto. "For whereas	6, 54/ 31
than without because his	<b>high</b>	goodness accepteth it so	6, 59/ 31
your friend, "it was	<b>high</b>	time to give him	6, 67/ 19
upon the Sunday at	<b>High</b>	Mass time stand up	6, 69/ 23
the course which his	<b>high</b>	wisdom, power, and goodness	6, 74/ 17
of goodness as his	<b>high</b>	pleasure liked to limit	6, 75/ 1
forth. And in this	<b>high</b>	generation and production did	6, 75/ 9
to show such a	<b>high</b>	miracle, since there might	6, 81/ 13
the comprobation of his	<b>high</b>	pleasure to the conservation	6, 90/ 13
paper. And some too	<b>high</b>	, and some too short	6, 95/ 4
riot, and wax over	<b>high</b>	hearted and proud, she	6, 131/ 27
the children of the	<b>high</b>	God), what if he	6, 135/ 10
holy scripture used so	<b>high</b>	wisdom, and showed such	6, 138/ 15
our Lord, after his	<b>high</b>	wisdom, to provide that	6, 144/ 8
perceive. And yet so	<b>high</b>	again and so hard	6, 144/ 15
the sons of the	<b>high</b>	God all," as though	6, 145/ 7
times appointed by God's	<b>high</b>	providence meet and convenient	6, 146/ 19
it shall like his	<b>high</b>	goodness and wisdom to	6, 146/ 33

power of God on	<b>high</b>	shadowing her. And then	6, 150/ 33
Longius, and have a	<b>high</b>	heart and trust upon	6, 152/ 30
heresies, was nothing but	<b>high</b>	pride of their learning	6, 153/ 6
it in never so	<b>high</b>	reverence for some good	6, 183/ 24
is built upon so	<b>high</b>	a hill of that	6, 202/ 29
us intercessors to his	<b>high</b>	majesty, whereunto, ere we	6, 215/ 17
point more religiously keep	<b>high</b>	and holy than Easter	6, 226/ 33
good living and his	<b>high</b>	miracles, so notable and	6, 244/ 21
your great praise and	<b>high</b>	commendation they said that	6, 248/ 19
fell out of a	<b>high</b>	window down unto the	6, 259/ 17
his proud perjury and	<b>high</b>	malicious mind, instead of	6, 280/ 12
lest men should reckon	<b>high</b>	default in his translation	6, 292/ 20
all holy orders in	<b>high</b>	honor. Then find we	6, 300/ 29
take upon them the	<b>high</b>	office of a priest	6, 301/ 18
by revelation showed this	<b>high</b>	secret mystery to these	6, 304/ 8
of whose lives his	<b>high</b>	wisdom considereth many to	6, 325/ 33
the circumstances, the king's	<b>high</b>	prudence, which, without flattery	6, 326/ 8
neighbors, yet a man	<b>high</b>	minded and set on	6, 326/ 30
to meddle with the	<b>high</b>	mysteries of holy scripture	6, 333/ 32
And as for the	<b>high</b>	, secret mysteries of God	6, 334/ 4
to ascend up so	<b>high</b>	on that hill, that	6, 334/ 6
and indited by the	<b>high</b>	wisdom of God that	6, 335/ 6
of great doubts and	<b>high</b>	questions of holy scripture	6, 335/ 26
of the tongue, some	<b>high</b>	persuasion in themselves of	6, 338/ 32
ad Romanos, containing such	<b>high</b>	difficulties as very few	6, 343/ 34
in value, at so	<b>high</b>	a price as none	6, 397/ 33
the eschewing of a	<b>high</b>	spiritual pride, into which	6, 401/ 7
small beginning to a	<b>high</b>	and unruly multitude, many	6, 409/ 20
say, that either of	<b>high</b>	pretended pity or of	6, 411/ 17
again by their patience,	<b>high</b>	virtues, and martyrdom, by	6, 412/ 6
simpleness appeared and not	<b>high</b>	heart or malice. For	6, 416/ 25
heresies. For of a	<b>high</b>	mind to be in	6, 423/ 5
also chastity, and preach	<b>high</b>	preeminence of virginity and	6, 426/ 3
and some of a	<b>high</b>	devilish pride, cloaked under	6, 428/ 16
beneath and meddle none	<b>higher</b>	than is meet for	6, 333/ 34
he can, yet his	<b>highest</b>	enterprise and proudest triumph	6, 127/ 3
as I said, the	<b>highest</b>	and the best learning	6, 152/ 15
which in miracles so	<b>highly</b>	touching the honor of	6, 7/ 7
which in miracles so	<b>highly</b>	touching the honor of	6, 84/ 10
in a thing so	<b>highly</b>	touching the honor of	6, 85/ 4
that right cunning men	<b>highly</b>	marveled to hear of	6, 93/ 17
God himself the more	<b>highly</b>	honored, in that his	6, 112/ 22
will take it so	<b>highly</b>	that God himself, her	6, 130/ 33
should I have had	<b>highly</b>	to thank God." "Ye	6, 159/ 27

substantial an article, so	<b>highly</b>	touching the honor or	6, 189/ 1
to God, but things	<b>highly</b>	to his contentation and	6, 245/ 21
great a matter, so	<b>highly</b>	touching the utter destruction	6, 261/ 6
his hands into heaven,	<b>highly</b>	thanking God that charity	6, 287/ 8
of his sin, but	<b>highly</b>	helpeth to the upholding	6, 299/ 20
with that priest's presumption	<b>highly</b>	discontented. And we never	6, 300/ 4
men take it. And	<b>highly</b>	he commendeth them that	6, 308/ 31
be so lewd, yet	<b>highly</b>	did rejoyce that the	6, 328/ 33
whom his duty were	<b>highly</b>	to reverence; whereas I	6, 346/ 18
liberty that he so	<b>highly</b>	commended unto the people	6, 368/ 24
Christian and heathen so	<b>highly</b>	esteemed that the breakers	6, 375/ 32
chastity hath been more	<b>highly</b>	praised and esteemed than	6, 376/ 3
of his goodness so	<b>highly</b>	to reward it. For	6, 396/ 35
in the world, so	<b>highly</b>	blaspheming the goodness and	6, 402/ 28
reason which the King's	<b>Highness</b>	in his noble and	6, 11/ 16
reason which the King's	<b>Highness</b>	in his noble and	6, 183/ 1
you, as the King's	<b>Highness</b>	most prudently laid unto	6, 183/ 32
with this reason His	<b>Highness</b>	concluded him so clearly	6, 184/ 6
albeit that the King's	<b>Highness</b>	with this one point	6, 184/ 15
sent thither by His	<b>Highness</b>	for the nonce of	6, 318/ 33
motion whereupon the King's	<b>Highness</b>	had sent them thither	6, 320/ 14
himself, yet hath His	<b>Highness</b>	such a fervent affection	6, 325/ 30
pardon of the King's	<b>Highness</b>	, I dare make myself	6, 326/ 12
declared unto the King's	<b>Highness</b>	as he had confessed	6, 328/ 31
had confessed. And His	<b>Highness</b>	, though he was sorry	6, 328/ 32
epistle that the King's	<b>Highness</b>	translated into English of	6, 344/ 22
book that the King's	<b>Highness</b>	made against Luther; that	6, 351/ 6
is, as the King's	<b>Highness</b>	most virtuously writeth in	6, 402/ 24
sacrament, as the King's	<b>Highness</b>	most prudently writeth. Luther	6, 425/ 7
the horseshoes in the	<b>highway</b>	, though it seemed us	6, 276/ 18
truth, not in the	<b>hill</b>	, or in Jerusalem or	6, 57/ 30
worship God in that	<b>hill</b>	of Gezera, nor in	6, 58/ 5
after paganism in that	<b>hill</b>	in Samaria, and all	6, 58/ 17
upon so high a	<b>hill</b>	of that holy stone	6, 202/ 29
is set on a	<b>hill</b>	). And he would have	6, 202/ 32
ascending up upon the	<b>hill</b>	where he spoke with	6, 333/ 30
the height of the	<b>hill</b>	by Moses that that	6, 334/ 1
so high on that	<b>hill</b>	, that it shall become	6, 334/ 6
able thereby to remove	<b>hills</b>	, except he had charity	6, 384/ 17
it were, we should	<b>hinder</b>	the profit if we	6, 408/ 27
reason and that reason	<b>hindereth</b>	us in our faith	6, 367/ 7
the scripture to the	<b>hindrance</b>	of the right faith	6, 121/ 4
or rather to their	<b>hindrance</b>	than furtherance in the	6, 121/ 18
he was fain to	<b>hire</b>	another, and let him	6, 91/ 24

you but if ye	<b>hire</b>	me; or if I	6, 120/ 26
a man could not	<b>hire</b>	a Jew to sit	6, 342/ 23
of purpose to be	<b>hired</b>	again therefrom. So that	6, 416/ 16
may be prayed and	<b>hired</b>	after to come to	6, 416/ 23
as appeareth by the	<b>histories</b>	and by many of	6, 201/ 29
Sir," saith he, "yet	<b>hit</b>	we not the point	6, 70/ 34
loath were I to	<b>hit</b>	it with a full	6, 94/ 23
word," quoth I, "ye	<b>hit</b>	the nail on the	6, 287/ 27
some letters lewdly written	<b>hither</b>	out of London by	6, 25/ 18
been from Christ's days	<b>hither</b>	. I trow no man	6, 59/ 8
since I am sent	<b>hither</b>	to believe you, I	6, 67/ 29
then from their death	<b>hither</b>	all were done." "Verily	6, 109/ 6
Ghost was not sent	<b>hither</b>	into the earth here	6, 178/ 9
and hear us coming	<b>hither</b>	to us, or our	6, 214/ 3
some of them sent	<b>hither</b>	to sow that seed	6, 288/ 23
Have ye brought him	<b>hither</b>	?" "Sir," quoth he, "if	6, 320/ 19
from the apostles' time	<b>hitherto</b>	this manner hath been	6, 38/ 8
church from the beginning	<b>hitherto</b>	, understood those texts as	6, 38/ 24
of his bitter Passion	<b>hitherto</b>	. Which, as it was	6, 39/ 5
devotion, as ever hath	<b>hitherto</b>	showed itself, and uttered	6, 44/ 2
I have given you	<b>hitherto</b>	but milk and not	6, 145/ 31
of all that hath	<b>hitherto</b>	been proved between us	6, 189/ 6
approved, was ever yet	<b>hitherto</b>	reproved, either here in	6, 224/ 24
yet hath our Lord	<b>hitherto</b>	never suffered neither the	6, 243/ 18
he not suffered them	<b>hitherto</b>	not so much to	6, 243/ 21
it hath liked him	<b>hitherto</b>	that miracles, among other	6, 243/ 26
continually from the beginning	<b>hitherto</b>	. And since it is	6, 245/ 26
that the church had	<b>hitherto</b>	preached false. And also	6, 380/ 31
continued from Christ's days	<b>hitherto</b>	, as it well appeareth	6, 427/ 8
the bees in their	<b>hives</b>	use to say matins	6, 259/ 5
the last himself said	<b>ho</b>	, and verily confessed that	6, 292/ 31
pagans and paynims, such	<b>hogs</b>	and dogs as were	6, 144/ 35
so foolish as to	<b>hold</b>	them. And for an	6, 17/ 14
not witting where to	<b>hold</b>	him; and that he	6, 17/ 21
cease not hereby nor	<b>hold</b>	themselves content with the	6, 30/ 11
when they teach and	<b>hold</b>	any such opinions as	6, 30/ 35
say nay, which now	<b>hold</b>	their peace and bear	6, 37/ 27
the thing that I	<b>hold</b>	stronger than any miracles	6, 62/ 14
be so mad to	<b>hold</b>	till it wax too	6, 84/ 30
For if it might	<b>hold</b>	and be abidden by	6, 101/ 23
whole books would it	<b>hold</b>	, both the confuting of	6, 102/ 20
I, "very hard to	<b>hold</b>	. For his faith after	6, 108/ 1
reason give over his	<b>hold</b>	; except ye think the	6, 130/ 15
in his hand, and	<b>hold</b>	that fast and search	6, 152/ 22

take the one and	<b>hold</b>	it fast, doubting nothing	6, 158/ 17
that there were none	<b>hold</b>	nor surety in scripture	6, 181/ 20
long therefrom. For I	<b>hold</b>	it now well toward	6, 185/ 34
wot ne'er where to	<b>hold</b>	them. Boheme is also	6, 192/ 15
yet the gates cannot	<b>hold</b>	him but that he	6, 204/ 14
natural fool, I dare	<b>hold</b>	you a wager she	6, 231/ 30
would it not long	<b>hold</b>	among good Christian people	6, 241/ 25
meet with that would	<b>hold</b>	the contrary. Whereupon for	6, 246/ 10
can have no more	<b>hold</b>	than if they would	6, 255/ 31
half a leaf can	<b>hold</b>	. " "Where dwelled he?" quoth	6, 268/ 32
the leather could scant	<b>hold</b>	. But yet choose they	6, 277/ 8
for this point, I	<b>hold</b>	it in my mind	6, 281/ 19
little question. For I	<b>hold</b>	this once for a	6, 281/ 20
contrary, he must needs	<b>hold</b>	plain against the law	6, 284/ 4
Luther and his adherents	<b>hold</b>	this heresy, that all	6, 289/ 15
quoth I, "will not	<b>hold</b>	. For though God of	6, 300/ 1
Luther have none other	<b>hold</b>	than that place of	6, 308/ 19
they would grudge and	<b>hold</b>	themselves sore grieved that	6, 342/ 9
the better choose and	<b>hold</b>	the right way. "Forsooth	6, 345/ 29
so foolish as to	<b>hold</b>	them. And for an	6, 348/ 22
not witting where to	<b>hold</b>	him, and that he	6, 360/ 34
opinion by which they	<b>hold</b>	that only faith alone	6, 380/ 1
grace. But ye that	<b>hold</b>	all men's deeds for	6, 396/ 13
the one would take	<b>hold</b>	of his grace and	6, 402/ 2
at naught. And they	<b>hold</b>	that no man is	6, 403/ 33
For if they will	<b>hold</b>	them to their own	6, 404/ 24
that therefore they must	<b>hold</b>	him excused, then it	6, 404/ 33
he must as well	<b>hold</b>	them excused again. And	6, 404/ 35
assented thereunto and could	<b>hold</b>	it, none evil way	6, 408/ 20
among their other heresies,	<b>hold</b>	for a plain conclusion	6, 411/ 22
that the skin can	<b>hold</b>	together. For he hath	6, 424/ 26
unknown church. For the	<b>holders</b>	of that opinion do	6, 202/ 2
false heresies, and the	<b>holders</b>	therewith heretics. Saying for	6, 256/ 25
quoth he, "that reason	<b>holdeth</b>	as well on the	6, 89/ 9
other heresies, where he	<b>holdeth</b>	stiffly that all the	6, 204/ 25
that any lewd heretic	<b>holdeth</b>	. " "May ye not tell	6, 268/ 29
very provincial, for it	<b>holdeth</b>	but here. For in	6, 294/ 1
book, I say, Tyndale	<b>holdeth</b>	that priests must have	6, 303/ 24
sake, this damnable heresy	<b>holdeth</b>	that God should be	6, 403/ 5
condemn for heretics for	<b>holding</b>	opinion against images. Whereof	6, 12/ 18
truth against the heresies	<b>holding</b>	against images; and recapitulating	6, 12/ 34
condemn for heretics for	<b>holding</b>	opinion against images. Whereof	6, 198/ 6
truth against the heresies	<b>holding</b>	against images, and recapitulating	6, 209/ 21
to sow up every	<b>hole</b>	in a net, so	6, 293/ 6



man's hand through strait	<b>holes</b>	made in an iron	6, 67/ 14
still drawn through the	<b>holes</b>	, the gilt not rubbed	6, 68/ 1
and seem to live	<b>holily</b>	, and therefore be believed	6, 19/ 29
patience and martyrdom. Thus	<b>holily</b>	speak these godly fathers	6, 412/ 3
and seem to live	<b>holily</b>	, and therefore be believed	6, 422/ 22
and looked and preached	<b>holily</b>	, saving that yet sometimes	6, 424/ 13
find they that pretend	<b>holiness</b>	for the color of	6, 51/ 18
I lay you the	<b>holiness</b>	of their life and	6, 171/ 35
growing thereof by the	<b>holiness</b>	well known and miracles	6, 220/ 30
into such a scrupulous	<b>holiness</b>	, that he reckoned himself	6, 257/ 17
cited by the Pope's	<b>Holiness</b>	to appear, he appealed	6, 361/ 30
themselves well declare the	<b>holiness</b>	of their doctrine by	6, 374/ 4
It is a gentle	<b>holiness</b>	to abstain for devotion	6, 412/ 15
the hope of the	<b>holiness</b>	that putteth them to	6, 423/ 14
with his church in	<b>holy</b>	scripture; whereof the author	6, 8/ 19
the leaving of his	<b>holy</b>	scripture to them, and	6, 8/ 24
all the texts of	<b>holy</b>	scripture which heretics allege	6, 8/ 31
secondly, the comments of	<b>holy</b>	doctors. And thirdly, above	6, 9/ 13
in the study of	<b>holy</b>	scripture. The Twenty-Fifth Chapter	6, 9/ 29
necessity and profit of	<b>holy</b>	scripture, showing nevertheless that	6, 9/ 33
words written in his	<b>holy</b>	scripture. Which rule with	6, 10/ 4
the great stream of	<b>holy</b>	scripture. The Twenty-Sixth Chapter	6, 10/ 7
one thing and the	<b>holy</b>	scripture another thing, because	6, 10/ 10
all doubts rising upon	<b>holy</b>	scripture concerning any necessary	6, 10/ 15
believe anything certainly save	<b>holy</b>	scripture, though the church	6, 11/ 8
consent of the old	<b>holy</b>	doctors of the church	6, 13/ 23
and consent of those	<b>holy</b>	doctors do prove that	6, 13/ 31
counselleth and the old	<b>holy</b>	doctors did. Finis tabule	6, 20/ 5
irreverently spoken against God's	<b>holy</b>	hallows and their reverent	6, 23/ 15
some examples of right	<b>holy</b>	men which, in their	6, 23/ 22
godly men's books and	<b>holy</b>	saints' works gather a	6, 23/ 28
deface and infame that	<b>holy</b>	work to the end	6, 28/ 33
of all the old	<b>holy</b>	fathers, in that they	6, 31/ 19
say that the old	<b>holy</b>	fathers used only to	6, 31/ 21
and giving all his	<b>holy</b>	body to the patient	6, 32/ 10
and martyrdoms of his	<b>holy</b>	martyrs that his will	6, 32/ 14
no light but of	<b>holy</b>	scripture. And therefore he	6, 33/ 34
much commend, studious in	<b>holy</b>	scripture, which was, he	6, 33/ 35
writing of the old	<b>holy</b>	fathers and now saints	6, 38/ 6
body hanging on his	<b>holy</b>	cross had in honor	6, 38/ 35
liked to leave the	<b>holy</b>	vernicle, the express image	6, 39/ 3
miracle of his blessed	<b>holy</b>	hand expressed and left	6, 39/ 6
Christ also taught his	<b>holy</b>	evangelist Saint Luke to	6, 39/ 11
and teacher of the	<b>holy</b>	first martyr of England	6, 39/ 16

thing wrought in that	<b>holy</b>	man so strongly, that	6, 39/ 20
which dare despise that	<b>holy</b>	name that the devil	6, 39/ 29
For therein that good	<b>holy</b>	man layeth sore against	6, 40/ 12
that the saints and	<b>holy</b>	doctors of old time	6, 40/ 23
the days of those	<b>holy</b>	saints, ornaments in churches	6, 40/ 39
people, that some good	<b>holy</b>	bishops have relieved poor	6, 41/ 4
occasion, that ever those	<b>holy</b>	men refused to have	6, 41/ 8
own words written in	<b>holy</b>	scripture, as in the	6, 41/ 36
soul by good and	<b>holy</b>	works unto God's honor	6, 44/ 3
mocking that bodily service.	<b>Holy</b>	Saint John the Baptist	6, 44/ 12
kind of prayer these	<b>holy</b>	, spiritual heretics now call	6, 44/ 16
carved that representeth his	<b>holy</b>	person to your remembrance	6, 47/ 13
of God and his	<b>holy</b>	saints, would be yet	6, 47/ 25
in despite upon the	<b>holy</b>	crucifix, an image made	6, 47/ 28
is done to his	<b>holy</b>	saints, they be not	6, 48/ 19
whoso doth honor his	<b>holy</b>	saints for his sake	6, 49/ 3
well content that his	<b>holy</b>	saints shall be partners	6, 49/ 8
precious ointment upon his	<b>holy</b>	head. Which thing, when	6, 49/ 16
that example of that	<b>holy</b>	woman, and by these	6, 49/ 30
quick temples of the	<b>Holy</b>	Ghost made by his	6, 50/ 9
the pieces of the	<b>holy</b>	cross, and saith that	6, 50/ 19
the pieces of the	<b>holy</b>	cross would not have	6, 50/ 27
of God and his	<b>holy</b>	saints themselves, cast our	6, 52/ 25
prelates themselves visit those	<b>holy</b>	places and pilgrimages with	6, 54/ 16
sure that many a	<b>holy</b>	bishop, and therewith excellently	6, 54/ 30
circle -- surely, sir,	<b>holy</b>	Saint Augustine, in an	6, 55/ 7
therein had that good	<b>holy</b>	doctor so great confidence	6, 55/ 13
of good men unto	<b>holy</b>	places, not by enchantment	6, 55/ 30
devil, but by God's	<b>holy</b>	ordinance with his holy	6, 55/ 31
holy ordinance with his	<b>holy</b>	words consecrated unto himself	6, 55/ 32
the exorcisms, benedictions and	<b>holy</b>	strange gestures used in	6, 56/ 4
blessed sacraments, all which	<b>holy</b>	things -- great part	6, 56/ 5
the beholding of the	<b>holy</b>	crucifix, than when he	6, 56/ 24
feeling, since that the	<b>holy</b>	fathers before us did	6, 56/ 28
be worshipped in his	<b>holy</b>	temple, no more than	6, 58/ 23
that Christ's apostles were	<b>holy</b>	temples of God in	6, 59/ 9
they had received the	<b>Holy</b>	Ghost and were by	6, 59/ 16
the acts of Christ's	<b>holy</b>	apostles. So that no	6, 59/ 21
only reproved by many	<b>holy</b>	doctors, but also condemned	6, 62/ 23
the Son and the	<b>Holy</b>	Ghost. Of which two	6, 75/ 6
begotten, and after, the	<b>Holy</b>	Ghost by the Father	6, 75/ 7
Jerome, and many other	<b>holy</b>	, virtuous men, ye shall	6, 81/ 20
be womanish, look the	<b>holy</b>	whoreson never so saintly	6, 83/ 35
thank God and his	<b>holy</b>	martyr, I can see	6, 86/ 30

her cried out aloud, "	<b>Holy</b>	maiden Elizabeth, help me	6, 87/ 23
lay the prior with	<b>holy</b>	maiden Elizabeth nightly in	6, 87/ 25
psalm. But as for	<b>holy</b>	Elizabeth, I heard say	6, 88/ 4
for his apostles or	<b>holy</b>	martyrs in corroboration and	6, 89/ 26
in pilgrimage to their	<b>holy</b>	relics, and had images	6, 90/ 11
the godly books of	<b>holy</b>	Saint Gregory, Saint Augustine	6, 90/ 15
and many another old	<b>holy</b>	doctor of Christ's church	6, 90/ 17
his horse, and as	<b>holy</b>	too. But since he	6, 92/ 3
if I find a	<b>holy</b>	whoreson halt in hypocrisy	6, 92/ 5
a bone of some	<b>holy</b>	Jew's sheep. See we	6, 98/ 15
have himself or his	<b>holy</b>	saints sought and honored	6, 99/ 2
pains and perils: "Help,	<b>holy</b>	cross of Bradman! Help	6, 99/ 26
taken, and so doth	<b>holy</b>	Saint Augustine expound it	6, 103/ 30
by himself and his	<b>Holy</b>	Spirit for the governance	6, 105/ 18
is the thing, as	<b>holy</b>	Saint Gregory Nazienzen declareth	6, 106/ 23
his disciples, that the	<b>Holy</b>	Ghost should instruct them	6, 108/ 30
secret inspiration of his	<b>Holy</b>	Spirit." "Well," quoth I	6, 111/ 10
the Son, and the	<b>Holy</b>	Ghost, and therewith were	6, 111/ 22
images and pilgrimages, at	<b>holy</b>	relics by prayers made	6, 112/ 18
with his church in	<b>holy</b>	scripture; whereof the author	6, 113/ 7
to the reading of	<b>holy</b>	scripture, which shall stand	6, 113/ 34
his church in his	<b>holy</b>	scripture. As Abraham answered	6, 114/ 10
the world), because his	<b>holy</b>	scripture shall never fail	6, 114/ 21
And therefore in his	<b>holy</b>	writing is he with	6, 114/ 25
with us but in	<b>holy</b>	scripture, then be those	6, 114/ 29
was not in his	<b>holy</b>	scripture, for that had	6, 115/ 12
not that of his	<b>holy</b>	scripture in writing there	6, 115/ 22
he should send the	<b>Holy</b>	Ghost, and also that	6, 115/ 28
us bodily in the	<b>Holy</b>	Sacrament, and is he	6, 115/ 30
us for nothing? The	<b>Holy</b>	Ghost taught many things	6, 115/ 32
only the remembrance of	<b>holy</b>	scripture, which before the	6, 116/ 4
the leaving of his	<b>holy</b>	scripture to them, and	6, 116/ 15
all the texts of	<b>holy</b>	scripture which heretics allege	6, 116/ 23
otherwise present than in	<b>holy</b>	scripture, whether then doth	6, 116/ 27
the right understanding of	<b>holy</b>	scripture or not?" "What	6, 116/ 28
the faith be in	<b>holy</b>	scripture, and no part	6, 117/ 12
elsewhere, had but in	<b>holy</b>	scripture, and all it	6, 118/ 20
that God with his	<b>Holy</b>	Spirit leadeth his church	6, 119/ 11
himself said that the	<b>Holy</b>	Ghost, whom he would	6, 119/ 12
said not that the	<b>Holy</b>	Ghost should at his	6, 119/ 14
not by misunderstanding of	<b>holy</b>	scripture; contrary to the	6, 119/ 25
the leaving of his	<b>holy</b>	scripture to us. And	6, 119/ 27
that the church and	<b>holy</b>	doctors of the church	6, 120/ 35
secondly, the comments of	<b>holy</b>	doctors. And thirdly, above	6, 122/ 14

the right understanding of	<b>holy</b>	scripture, wherein I perceive	6, 122/ 19
to the love of	<b>holy</b>	scripture alone. But in	6, 123/ 2
under the praise of	<b>holy</b>	scripture to set out	6, 123/ 5
have therein the old	<b>holy</b>	doctors against them, they	6, 123/ 14
to some words of	<b>holy</b>	scripture, that seem to	6, 123/ 17
by plain authority of	<b>holy</b>	scripture proved that his	6, 125/ 13
with any part of	<b>holy</b>	scripture. And yet I	6, 126/ 16
many of the old	<b>holy</b>	doctors open and plain	6, 126/ 21
to be contained in	<b>holy</b>	scripture. And this I	6, 126/ 22
upon the study of	<b>holy</b>	scripture. "For the sure	6, 127/ 8
and comments of old	<b>holy</b>	fathers. And yet ere	6, 127/ 11
comments of the good	<b>holy</b>	doctors of old to	6, 127/ 24
left us in his	<b>holy</b>	scripture well and sufficiently	6, 128/ 30
he, "tellethe me that	<b>holy</b>	scripture is things of	6, 131/ 5
of divinity. And as	<b>holy</b>	Saint Jerome saith, "The	6, 132/ 21
in the study of	<b>holy</b>	scripture. With this your	6, 133/ 1
to judge and examine	<b>holy</b>	scripture thereby." "Well," quoth	6, 133/ 31
which God and his	<b>Holy</b>	Spirit hath taught his	6, 136/ 25
necessity, and profit of	<b>holy</b>	scripture, showing nevertheless that	6, 137/ 27
words written in his	<b>holy</b>	scripture. Which rule with	6, 137/ 33
the great stream of	<b>holy</b>	scripture. "Why then," quoth	6, 138/ 2
not well written his	<b>holy</b>	scripture, if he have	6, 138/ 4
than save our selves." "	<b>Holy</b>	scripture," quoth I, "both	6, 138/ 10
in that writing of	<b>holy</b>	scripture used so high	6, 138/ 14
three by his own	<b>holy</b>	mouth to our first	6, 139/ 1
his Resurrection, and his	<b>holy</b>	acts, that if pride	6, 142/ 1
the law of his	<b>Holy</b>	Gospel. I mean not	6, 143/ 4
of God and his	<b>Holy</b>	Spirit in justifying the	6, 143/ 8
and disciples into their	<b>holy</b>	hearts; or rather, as	6, 143/ 14
his confession and Christ's	<b>holy</b>	mouth. And by them	6, 143/ 29
the mouths of his	<b>holy</b>	messengers put into men's	6, 143/ 33
ears, and by his	<b>holy</b>	hand written in men's	6, 143/ 34
many things of his	<b>holy</b>	life, doctrine, and faith	6, 144/ 9
secret counsel of the	<b>Holy</b>	Ghost so plain and	6, 144/ 13
their nose, nor that	<b>holy</b>	food to be dashed	6, 144/ 37
great mystery of the	<b>Holy</b>	Sacrament, the holy flesh	6, 145/ 25
the Holy Sacrament, the	<b>holy</b>	flesh of his Body	6, 145/ 26
be very dark in	<b>holy</b>	scripture were by the	6, 146/ 10
secret instinct of the	<b>Holy</b>	Ghost, they consent and	6, 146/ 24
very sure that the	<b>Holy</b>	Ghost that God sent	6, 147/ 2
before, some things in	<b>holy</b>	scripture be not yet	6, 147/ 11
Father and with the	<b>Holy</b>	Ghost, if the truth	6, 147/ 17
is assistant, and his	<b>Holy</b>	Spirit) cannot to God's	6, 147/ 19
wise the words of	<b>holy</b>	scripture proved the truth	6, 147/ 26

whereof we have in	<b>holy</b>	scripture no writing in	6, 148/ 2
Corinthians that of the	<b>Holy</b>	Housel, the Sacrament of	6, 148/ 9
by God and his	<b>holy</b>	apostles which taught it	6, 148/ 29
any mention made in	<b>holy</b>	scripture. "Howbeit, Luther saith	6, 148/ 32
And because the old	<b>holy</b>	doctors be full and	6, 149/ 7
proved and evident in	<b>Holy</b>	Writ. And yet had	6, 149/ 13
Day to be kept	<b>holy</b>	. And albeit the matter	6, 149/ 23
remembrance at all in	<b>holy</b>	scripture. By what scripture	6, 149/ 28
there like which, as	<b>holy</b>	doctors agree, were taught	6, 149/ 33
set less by her	<b>holy</b>	purpose and promise of	6, 150/ 5
come about by the	<b>Holy</b>	Ghost coming into her	6, 150/ 33
be conceived in that	<b>holy</b>	closet taken up and	6, 151/ 15
began to say, the	<b>holy</b>	apostles, being taught by	6, 151/ 29
the right understanding of	<b>holy</b>	scripture by good and	6, 152/ 7
and help of the	<b>Holy</b>	Ghost, we have also	6, 152/ 10
died. "And therefore is	<b>holy</b>	scripture, as I said	6, 152/ 15
is, as a good	<b>holy</b>	saint saith, so marvelously	6, 152/ 18
and have the old	<b>holy</b>	fathers also for his	6, 152/ 23
setteth all the old	<b>holy</b>	fathers at naught), that	6, 152/ 31
one thing and the	<b>holy</b>	scripture another thing, because	6, 153/ 22
all doubts rising upon	<b>holy</b>	scripture concerning any necessary	6, 153/ 27
look back again upon	<b>holy</b>	scripture, and consider that	6, 154/ 3
should see that the	<b>holy</b>	scripture saith the contrary	6, 154/ 7
finished the corpus of	<b>holy</b>	scripture, all-thing that he	6, 155/ 9
his mind sufficiently in	<b>holy</b>	scripture." "And none otherwise	6, 155/ 12
question. If God in	<b>holy</b>	scripture tell you two	6, 155/ 24
and some seeming right	<b>holy</b>	set on the wrong	6, 156/ 29
in many texts of	<b>holy</b>	scripture some seeming plainly	6, 159/ 9
by the words of	<b>Holy</b>	Writ well and evidently	6, 160/ 11
God saith himself in	<b>holy</b>	scripture, or else that	6, 160/ 24
own mouth, or by	<b>holy</b>	scripture?" "Yes," quoth he	6, 161/ 22
is to take in	<b>holy</b>	scripture always the right	6, 162/ 8
speaketh himself, and the	<b>Holy</b>	Spirit of his Father	6, 166/ 5
sense and understanding of	<b>holy</b>	scripture. Not doubting but	6, 166/ 21
far inspired the old	<b>holy</b>	doctors of his church	6, 166/ 24
their minds by the	<b>holy</b>	hand of him, "Qui	6, 166/ 27
mention made thereof in	<b>holy</b>	scripture, I may then	6, 167/ 12
thing whereof Christ or	<b>holy</b>	scripture saith the contrary	6, 167/ 19
alone speaking in his	<b>holy</b>	scripture himself, than all	6, 167/ 22
ye will in all	<b>holy</b>	scripture have no gloss	6, 169/ 3
so," quoth he, "though	<b>holy</b>	doctors and all the	6, 169/ 12
in the understanding of	<b>holy</b>	scripture that God hath	6, 169/ 21
if ye should in	<b>holy</b>	scripture see better than	6, 169/ 27
better than the old	<b>holy</b>	doctors and Christ's whole	6, 169/ 28

agreement of the old	<b>holy</b>	fathers. Nor that we	6, 169/ 31
in any text of	<b>holy</b>	scripture, whereby riseth no	6, 169/ 33
of old to his	<b>holy</b>	doctors, if there be	6, 170/ 14
be worse than the	<b>holy</b>	manhood of Christ." "That	6, 171/ 14
in their interpretations of	<b>holy</b>	scripture, yet used he	6, 172/ 5
that thus the old	<b>holy</b>	fathers did in the	6, 172/ 8
the right sense of	<b>holy</b>	scripture so far forth	6, 172/ 10
conclude, that since those	<b>holy</b>	doctors and the church	6, 172/ 17
understand those texts of	<b>holy</b>	scripture to the contrary	6, 172/ 22
because God hath left	<b>holy</b>	scripture to the church	6, 174/ 34
that are not in	<b>holy</b>	scripture. And yet after	6, 175/ 6
nor known but by	<b>holy</b>	scripture. But now go	6, 175/ 9
the point, not the	<b>holy</b>	scripture telleth me that	6, 176/ 15
of faith and of	<b>holy</b>	scripture." "I began," quoth	6, 176/ 17
Comforter, which is the	<b>Holy</b>	Ghost, whom my Father	6, 178/ 1
that this Comforter, this	<b>Holy</b>	Ghost, the Spirit of	6, 178/ 7
whole church. For the	<b>Holy</b>	Ghost was not sent	6, 178/ 9
he said that the	<b>Holy</b>	Ghost shall teach them	6, 178/ 16
utility and profit. This	<b>Holy</b>	Spirit also was not	6, 178/ 19
said not that the	<b>Holy</b>	Ghost should write unto	6, 178/ 24
and true sense of	<b>holy</b>	scripture as far as	6, 178/ 28
error. "Now when the	<b>Holy</b>	Ghost shall, by God's	6, 178/ 30
substance, and with the	<b>Holy</b>	Ghost both one God	6, 179/ 1
believe anything certainly save	<b>holy</b>	scripture though the scripture	6, 179/ 9
But the Gospels and	<b>holy</b>	scripture God provideth that	6, 181/ 4
they shall take for	<b>holy</b>	scripture any book that	6, 181/ 10
not. And therefore saith	<b>holy</b>	Saint Augustine, "I should	6, 181/ 11
and to take for	<b>holy</b>	scripture that writing that	6, 181/ 22
church that it is	<b>holy</b>	scripture and the word	6, 181/ 35
from failing, and the	<b>Holy</b>	Ghost sent of purpose	6, 182/ 15
precious Body in the	<b>Holy</b>	Sacrament? All this would	6, 182/ 25
in the discerning of	<b>holy</b>	scripture from other writing	6, 183/ 9
take a book of	<b>holy</b>	scripture that were none	6, 183/ 10
false book, reputed of	<b>holy</b>	scripture, have great occasion	6, 183/ 11
false devised book for	<b>holy</b>	scripture and for his	6, 183/ 14
and for his own	<b>holy</b>	words." "Ye say," quoth	6, 183/ 15
as God in his	<b>holy</b>	scripture saith himself the	6, 185/ 8
and instruction of the	<b>Holy</b>	Ghost, to fall in	6, 185/ 21
them certain texts of	<b>holy</b>	scripture, and also said	6, 187/ 20
between the texts of	<b>holy</b>	scripture self, and the	6, 188/ 13
own words as was	<b>holy</b>	scripture self, and of	6, 188/ 18
writing of the old	<b>holy</b>	doctors, whereby we be	6, 188/ 25
again by reason and	<b>holy</b>	scripture that the church	6, 188/ 28
of God and the	<b>Holy</b>	Ghost the right understanding	6, 188/ 30

as baptism, confirmation, matrimony,	<b>holy</b>	order, priests and bishops	6, 190/ 18
hallowed, the Mass said,	<b>holy</b>	service sung, and their	6, 190/ 20
Father in heaven." And	<b>holy</b>	scripture saith, "Spiritus Sanctus	6, 191/ 1
Sanctus effugiet fictum" (The	<b>Holy</b>	Ghost fleeth from feigning	6, 191/ 3
the church is the	<b>Holy</b>	Ghost, "qui facit unanimes	6, 191/ 21
of the apostle and	<b>holy</b>	evangelist Saint John, where	6, 193/ 27
especially spreadeth throughout that	<b>holy</b>	body. But those that	6, 194/ 4
right faith nor mistake	<b>holy</b>	scripture or misunderstand it	6, 196/ 14
right understanding of his	<b>holy</b>	scriptures. And where they	6, 198/ 19
and opened by the	<b>holy</b>	doctor and glorious martyr	6, 202/ 13
a hill of that	<b>holy</b>	stone -- I mean	6, 202/ 29
whole body of Christ's	<b>holy</b>	church remain pure, clean	6, 206/ 5
and have had his	<b>holy</b>	faith, and his blessed	6, 206/ 27
blessed sacraments, and his	<b>holy</b>	scriptures delivered, kept, and	6, 206/ 28
by God and his	<b>Holy</b>	Spirit. And albeit some	6, 206/ 29
for good men, and	<b>holy</b>	men and now saints	6, 209/ 25
and condemned by their	<b>holy</b>	writings. Nor besides this	6, 209/ 28
secret operation of the	<b>Holy</b>	Ghost, who could never	6, 210/ 1
mistake the sentence of	<b>holy</b>	scripture; and also that	6, 210/ 7
such consent by God's	<b>Holy</b>	Spirit that governeth his	6, 210/ 14
books and writings of	<b>holy</b>	doctors condemn these men's	6, 211/ 9
body. For if their	<b>holy</b>	souls live, there will	6, 211/ 23
is -- but their	<b>holy</b>	souls be alive, they	6, 212/ 10
that blessed angels and	<b>holy</b>	souls, being mere spiritual	6, 213/ 32
ask help of his	<b>holy</b>	saints and pray for	6, 214/ 25
delight to have his	<b>holy</b>	saints partners of that	6, 214/ 31
evil done to pray	<b>holy</b>	saints in heaven to	6, 215/ 25
prayer made unto a	<b>holy</b>	man late deceased which	6, 215/ 31
a relic of some	<b>holy</b>	saint, that was peradventure	6, 217/ 21
Chaucer saith, of some	<b>holy</b>	Jew's sheep. Our Savior	6, 217/ 23
fresh the sepulchers of	<b>holy</b>	prophets and making shrines	6, 217/ 25
full unlikely, that this	<b>Holy</b>	Spirit being sent unto	6, 220/ 16
life of a man	<b>holy</b>	, and that thereto it	6, 220/ 22
of God and his	<b>Holy</b>	Spirit assisting his church	6, 221/ 1
upon himself or his	<b>holy</b>	saints for his sake	6, 221/ 6
truth God sent the	<b>Holy</b>	Ghost to teach his	6, 221/ 9
there were two good	<b>holy</b>	men in diverse countries	6, 221/ 33
of infidels did hide	<b>holy</b>	saints' relics, at the	6, 222/ 2
have the relics of	<b>holy</b>	men in reverence, but	6, 223/ 8
for pigs' bones for	<b>holy</b>	relics, or dammed wretches	6, 223/ 9
Saint Thomas and other	<b>holy</b>	doctors write, another means	6, 223/ 19
of God and the	<b>Holy</b>	Ghost. For else might	6, 223/ 21
and fastly confirmed the	<b>holy</b>	apostle Saint Paul, which	6, 223/ 30
be true. For God's	<b>Holy</b>	Spirit that animateth his	6, 224/ 15

Old Testament. "Jacob, that	<b>holy</b>	patriarch, commanded his children	6, 225/ 3
not there honored for	<b>holy</b>	relics? "Nor our Savior	6, 225/ 10
their forefathers did his	<b>holy</b>	prophets. For as for	6, 225/ 15
dead bodies of the	<b>holy</b>	prophets, that God would	6, 225/ 16
the finding of that	<b>holy</b>	relic, his holy cross	6, 225/ 20
that holy relic, his	<b>holy</b>	cross, declare by miracle	6, 225/ 20
surety, and many another	<b>holy</b>	martyr more, that else	6, 225/ 27
the only touch of	<b>holy</b>	saints' vestures? And doubt	6, 225/ 34
that God and his	<b>holy</b>	saints had not liefer	6, 226/ 25
religiously keep high and	<b>holy</b>	than Easter Day. And	6, 226/ 33
mother, or some other	<b>holy</b>	saint of his, in	6, 231/ 14
Lady and all the	<b>holy</b>	company of heaven, and	6, 233/ 33
ye, none used on	<b>holy</b>	days? And why do	6, 236/ 7
our faith and his	<b>holy</b>	Gospel and sacraments. Be	6, 236/ 15
saints and reverence of	<b>holy</b>	relics and honor of	6, 236/ 25
that it was the	<b>holy</b>	cross itself, and much	6, 237/ 8
consent of the old	<b>holy</b>	doctors of the church	6, 237/ 17
and consent of those	<b>holy</b>	doctors do prove that	6, 237/ 26
that all the old	<b>holy</b>	saints and doctors of	6, 238/ 2
of God and his	<b>Holy</b>	Spirit will not suffer	6, 239/ 2
the comprobation of his	<b>holy</b>	doctrine. And for because	6, 240/ 18
of Baal. And the	<b>holy</b>	apostles and disciples of	6, 241/ 2
I, "if our old	<b>holy</b>	doctors were false, and	6, 241/ 8
Christ, to which his	<b>Holy</b>	Spirit and marvelous majesty	6, 243/ 12
do show that those	<b>holy</b>	doctors for whom God	6, 244/ 12
be so that the	<b>holy</b>	doctors of our faith	6, 244/ 14
of his and their	<b>holy</b>	writing and doctors of	6, 244/ 27
not God sent the	<b>Holy</b>	Ghost, and himself also	6, 244/ 34
take for saints these	<b>holy</b>	doctors of the church	6, 245/ 14
the right interpretation of	<b>holy</b>	scripture. And that no	6, 245/ 35
as the words of	<b>holy</b>	scripture." "Why," quoth I	6, 248/ 26
have taken both for	<b>holy</b>	scripture or to have	6, 253/ 26
rejected both as none	<b>holy</b>	scripture? And surely in	6, 253/ 27
other, had not that	<b>Holy</b>	Spirit inspired that consent	6, 253/ 30
without scripture, as his	<b>holy</b>	words written in his	6, 254/ 18
words written in his	<b>holy</b>	scripture. And thus ye	6, 254/ 18
secret inspiration of his	<b>Holy</b>	Spirit doth -- if	6, 254/ 23
the belief of his	<b>holy</b>	scripture. For likewise as	6, 254/ 26
those points by his	<b>holy</b>	word without writing. And	6, 254/ 37
accursed is he, as	<b>holy</b>	scripture saith, that doth	6, 259/ 12
were great sin. For	<b>holy</b>	scripture saith, "Curam habe	6, 281/ 9
changeth that name of	<b>holy</b>	virtuous affection into the	6, 288/ 34
this heresy, that all	<b>holy</b>	order is nothing. And	6, 289/ 15
that priesthood and all	<b>holy</b>	orders among Christian people	6, 289/ 32



anointed parson, and with	<b>holy</b>	orders consecrated unto God	6, 290/ 4
be well proved by	<b>holy</b>	scripture, were in holy	6, 290/ 33
holy scripture, were in	<b>holy</b>	scripture nothing spoken of	6, 290/ 33
the Mass and the	<b>holy</b>	sacraments. In this book	6, 291/ 11
vicious. If they be	<b>holy</b>	we call them hypocrites	6, 296/ 16
sweet oblation of Christ's	<b>Holy</b>	Body offered up by	6, 299/ 18
the oblation of Christ's	<b>Holy</b>	Body for other folk	6, 300/ 3
priests. Then was all	<b>holy</b>	orders in high honor	6, 300/ 29
great cunning fathers and	<b>holy</b>	saints as have often	6, 304/ 4
Tyndale -- lest that	<b>holy</b>	frere should have lost	6, 304/ 9
his marriage of that	<b>holy</b>	nun, and Tyndale some	6, 304/ 10
not, that all the	<b>holy</b>	doctors that ever were	6, 304/ 14
against the taking of	<b>holy</b>	orders; and hath of	6, 305/ 9
men against the old	<b>holy</b>	fathers and cunning doctors	6, 305/ 12
in the construction of	<b>holy</b>	scripture, whereof he speaketh	6, 306/ 21
serve God in his	<b>holy</b>	sacraments should be taken	6, 311/ 35
the cleanness of Christ's	<b>holy</b>	counsel." "Truth, if they	6, 312/ 28
he purposely corrupted that	<b>holy</b>	text, maliciously planting therein	6, 314/ 29
tongue into another, as	<b>holy</b>	Saint Hyerom testifieth, forasmuch	6, 315/ 25
they burned up the	<b>holy</b>	scripture of God, and	6, 318/ 11
of misbelief toward the	<b>Holy</b>	Sacrament of the Altar	6, 327/ 26
instructed thereto. And therefore	<b>holy</b>	Saint Gregory Nazianzenus, that	6, 333/ 26
the high mysteries of	<b>holy</b>	scripture, but ought to	6, 333/ 33
hard texts of his	<b>holy</b>	scripture, let us know	6, 334/ 5
And surely the blessed	<b>holy</b>	doctor Saint Jerome greatly	6, 334/ 9
disputing, and expounding of	<b>holy</b>	scripture. And showeth plainly	6, 334/ 12
surely since, as the	<b>holy</b>	apostle Saint Paul in	6, 334/ 17
God hath by his	<b>Holy</b>	Spirit so instituted and	6, 334/ 19
with the exposition of	<b>holy</b>	scripture, so devised and	6, 335/ 5
upon the faith or	<b>holy</b>	scripture, nor that any	6, 335/ 9
and high questions of	<b>holy</b>	scripture and of God's	6, 335/ 26
and blasphemy to handle	<b>holy</b>	scripture in more homely	6, 335/ 31
the contrary of that	<b>holy</b>	purpose that God ordained	6, 335/ 38
God's commandments and his	<b>holy</b>	counsels, endeavor ourselves to	6, 336/ 4
woman take hurt in	<b>holy</b>	scripture. Now then, the	6, 336/ 13
with the chamming of	<b>holy</b>	scripture, but to have	6, 337/ 4
I perceive, of all	<b>holy</b>	doctors that anything have	6, 337/ 8
be laid against the	<b>holy</b>	writers that wrote the	6, 337/ 16
that God and his	<b>Holy</b>	Spirit hath so prudently	6, 339/ 30
and dash rashly out	<b>holy</b>	scripture in every lewd	6, 341/ 6
and contempt of God's	<b>holy</b>	words. We find also	6, 342/ 31
God had sent his	<b>Holy</b>	Spirit to be assistant	6, 343/ 5
that no part of	<b>holy</b>	scripture were kept out	6, 343/ 7
therewith. And also, though	<b>holy</b>	scripture be, as ye	6, 343/ 11

for whole, and in	<b>holy</b>	scripture is a whole	6, 343/ 13
undoubted truth, by his	<b>Holy</b>	Spirit taught unto his	6, 346/ 25
so much blood of	<b>holy</b>	martyrs, by the virtuous	6, 346/ 27
doctrine of so many	<b>holy</b>	doctors, and finally, by	6, 346/ 29
books of many old	<b>holy</b>	fathers have endured so	6, 347/ 3
the right understanding of	<b>holy</b>	scripture, whereof, under color	6, 347/ 10
For likewise as the	<b>holy</b>	scripture of God, because	6, 347/ 30
such goodly virtues as	<b>holy</b>	scripture commendeth and the	6, 348/ 13
the destruction of that	<b>holy</b>	sacrament of penance. For	6, 350/ 18
if God and his	<b>Holy</b>	Spirit were not, as	6, 350/ 36
and working with his	<b>holy</b>	sacrament. But surely, whereas	6, 351/ 1
so playeth with this	<b>holy</b>	sacrament of penance that	6, 352/ 17
that priesthood and all	<b>holy</b>	orders be but a	6, 353/ 21
woman should take the	<b>Holy</b>	Sacrament and spare not	6, 354/ 22
nor set by any	<b>holy</b>	relics nor pilgrimages, nor	6, 355/ 1
do worship only the	<b>Holy</b>	Trinity, which showeth that	6, 358/ 36
our Lady, and all	<b>holy</b>	saints. And over that	6, 359/ 9
reverence used unto their	<b>holy</b>	relics, as in his	6, 359/ 12
no worship to the	<b>holy</b>	cross that Christ died	6, 360/ 4
the feast of the	<b>holy</b>	cross and the feast	6, 360/ 8
be gathered in the	<b>Holy</b>	Ghost. So that whatsoever	6, 361/ 31
not assembled in the	<b>Holy</b>	Ghost." "He took," quoth	6, 361/ 34
laboreth to destroy the	<b>holy</b>	sacraments of Christ's church	6, 362/ 7
in this wise: "This	<b>holy</b>	devout man therefore, even	6, 364/ 8
his church, with his	<b>holy</b>	word also. Amen." Now	6, 364/ 10
in the matter of	<b>holy</b>	vows. For in his	6, 366/ 6
authority of the old	<b>holy</b>	fathers, the laws and	6, 366/ 29
church, and to the	<b>holy</b>	scripture of God with	6, 366/ 29
interpretations of the old	<b>holy</b>	doctors. But soon after	6, 366/ 30
whole consent of the	<b>holy</b>	fathers, interpreters of holy	6, 367/ 3
holy fathers, interpreters of	<b>holy</b>	scripture, then began he	6, 367/ 3
and all the old	<b>holy</b>	fathers of so many	6, 367/ 18
none of these old	<b>holy</b>	cunning men had understood	6, 367/ 23
blessed Lady, nor the	<b>holy</b>	cross, nor Christ's blessed	6, 367/ 32
special matter of his	<b>holy</b>	book of disobedience. Now	6, 369/ 5
all ornaments withdrawn, the	<b>holy</b>	images pulled down and	6, 370/ 15
burned, but also the	<b>Holy</b>	Sacrament cast out, and	6, 370/ 16
and entered into the	<b>holy</b>	churches, spoiled the holy	6, 372/ 9
holy churches, spoiled the	<b>holy</b>	relics, cast out the	6, 372/ 10
of Christ, and the	<b>Holy</b>	Body of Christ, so	6, 374/ 26
apostles, by all his	<b>holy</b>	martyrs, confessors and doctors	6, 376/ 1
but also against the	<b>Holy</b>	Ghost and the Father	6, 376/ 32
of truth, neither in	<b>holy</b>	scripture nor in secular	6, 379/ 1
unto that man, the	<b>holy</b>	apostle James saith to	6, 386/ 9

James, which in their	<b>holy</b>	writing affirm fully the	6, 387/ 15
He saith also in	<b>holy</b>	scripture, "Date elemosinam, et	6, 391/ 37
by the texts of	<b>holy</b>	scripture if we set	6, 392/ 18
the plain words of	<b>Holy</b>	Writ be openly to	6, 392/ 31
it seemeth that the	<b>holy</b>	Apostle was himself so	6, 394/ 12
God. But surely the	<b>holy</b>	prophet never meant, as	6, 395/ 32
tyrants did unto the	<b>holy</b>	martyrs. And sometimes the	6, 401/ 3
so far against all	<b>holy</b>	scripture well understood, so	6, 402/ 26
they the treacle of	<b>holy</b>	scripture quite into poison	6, 403/ 11
For avoiding whereof, that	<b>holy</b>	man Saint Augustine, which	6, 409/ 8
Which manner of doing,	<b>holy</b>	Saint Jerome and other	6, 409/ 16
authority, and example of	<b>holy</b>	men. But in this	6, 411/ 10
thus wisely speak these	<b>holy</b>	Lutherans which, sowing schisms	6, 413/ 17
that Christ and his	<b>holy</b>	apostles exhort every man	6, 414/ 29
wrongdoer. For as the	<b>holy</b>	scripture saith, "Unicuique dedit	6, 415/ 6
they written by the	<b>holy</b>	handwork of God. And	6, 419/ 19
construe and understand the	<b>holy</b>	scripture that is written	6, 419/ 27
construe any text of	<b>holy</b>	scripture in such wise	6, 419/ 29
many old fathers and	<b>holy</b>	doctors, which believed all	6, 420/ 15
and say that those	<b>holy</b>	doctors believed not as	6, 420/ 19
be believed like those	<b>holy</b>	fathers, which have taught	6, 421/ 4
the souls of those	<b>holy</b>	fathers, of whose cunning	6, 421/ 10
these folk, which how	<b>holy</b>	soever they seem, yet	6, 421/ 12
things as those undoubted	<b>holy</b>	doctors taught." "I marvel	6, 421/ 14
hath been so many	<b>holy</b>	fathers, so many cunning	6, 421/ 32
the contrary. "Of those	<b>holy</b>	fathers of our faith	6, 422/ 3
keep his oath. So	<b>holy</b>	would he be, and	6, 422/ 15
life of our old	<b>holy</b>	fathers (whereof the world	6, 422/ 28
they be taken for	<b>holy</b>	, they be many times	6, 423/ 17
openly condemned by many	<b>holy</b>	synods and general councils	6, 423/ 25
evil teacheth and appear	<b>holy</b>	, which are both secretly	6, 424/ 7
men's offences, if the	<b>Holy</b>	Spirit of God had	6, 425/ 6
had not assisted his	<b>holy</b>	sacrament, as the King's	6, 425/ 7
laid wherefore. Concerning the	<b>Holy</b>	Mass, Luther, as mad	6, 425/ 11
church will not believe	<b>holy</b>	Saint Jerome, Saint Augustine	6, 425/ 16
other, as though these	<b>holy</b>	doctors were on his	6, 425/ 17
to say that these	<b>holy</b>	fathers held on his	6, 425/ 20
lay for them the	<b>holy</b>	scripture plenteously for the	6, 425/ 27
saying as these old	<b>holy</b>	saints said before, and	6, 426/ 11
knock and break, as	<b>holy</b>	scripture counselleth, the young	6, 427/ 1
which God and his	<b>Holy</b>	Spirit both by writing	6, 427/ 5
of all our forefathers,	<b>holy</b>	doctors of Christ's church	6, 427/ 9
new construction of Christ's	<b>Holy</b>	Gospel or other part	6, 427/ 14
or other part of	<b>holy</b>	scripture, which no wise	6, 427/ 15

doubt but that those	<b>holy</b>	cunning men, illumined with	6, 427/ 15
counseleth and the old	<b>holy</b>	doctors did. For as	6, 428/ 24
Saint Jerome, and other	<b>holy</b>	fathers have been wont	6, 428/ 28
further than the old	<b>holy</b>	fathers did in their	6, 430/ 10
Augustine, and some other	<b>holy</b>	doctors, and therewithal a	6, 431/ 3
the old fathers and	<b>holy</b>	doctors and saints in	6, 431/ 10
against the writing of	<b>holy</b>	Saint Augustine, Saint Jerome	6, 431/ 35
Gregory, and many another	<b>holy</b>	doctor, writing many a	6, 432/ 1
great miracle done at	<b>holy</b>	pilgrimages and saints' relics	6, 432/ 2
the honor of those	<b>holy</b>	saints that were worshipped	6, 432/ 6
confuted by the old	<b>holy</b>	fathers that, if I	6, 432/ 28
souls tenderly prayed for,	<b>holy</b>	vows kept and observed	6, 433/ 26
the contrary, destroying Christ's	<b>holy</b>	sacraments, pulling down Christ's	6, 433/ 29
setting at naught the	<b>holy</b>	days, pulling down the	6, 433/ 33
of all the old	<b>holy</b>	doctors from the apostles'	6, 434/ 3
hand that all those	<b>holy</b>	fathers never understood the	6, 434/ 5
than with all those	<b>holy</b>	saints that ever since	6, 434/ 20
have testified by their	<b>holy</b>	handwriting that they died	6, 434/ 21
that faith and those	<b>holy</b>	sacraments that have continued	6, 434/ 26
beginning thereof, and the	<b>holy</b>	doctors thereof ever had	6, 434/ 27
of all the old	<b>holy</b>	doctors, for whom God	6, 435/ 9
the Spirit of his	<b>holy</b>	mouth repairing and dilating	6, 435/ 14
Father, himself, and the	<b>Holy</b>	Ghost -- which send	6, 435/ 21
I have been at	<b>home</b>	, put the matter in	6, 26/ 23
rich man's nurse bring	<b>home</b>	her own child for	6, 64/ 3
a honest housewife at	<b>home</b>	hath help of a	6, 100/ 8
else keep them at	<b>home</b>	with you with sorrow	6, 100/ 17
they sit still at	<b>home</b>	than thus to come	6, 226/ 25
And we will come	<b>home</b>	here to Paul's, and	6, 234/ 33
themselves, let us return	<b>home</b>	again to our own	6, 276/ 8
keep your present at	<b>home</b>	and forbear the thanks	6, 300/ 16
Ye call me well	<b>home</b>	, " quoth I, "and put	6, 330/ 3
to their neighbors at	<b>home</b>	. And as do these	6, 398/ 4
we won them all	<b>home</b>	again, for they were	6, 408/ 35
words and rewards brought	<b>home</b>	again, I fear me	6, 416/ 12
after dinner, departed he	<b>home</b>	toward you, and I	6, 435/ 30
of any man so	<b>homely</b>	, and in manner sometimes	6, 23/ 14
if I may be	<b>homely</b>	to tell you a	6, 69/ 15
and rebuketh that lewd	<b>homely</b>	manner that the common	6, 334/ 10
holy scripture in more	<b>homely</b>	manner than a song	6, 335/ 31
the New too. Which	<b>homely</b>	handling, as it proceedeth	6, 342/ 29
would handle it over	<b>homely</b>	, and be too bold	6, 343/ 10
and dance and reel	<b>homeward</b>	. And yet here is	6, 100/ 5
Maledictus qui confidit in	<b>homine</b>	" (Accursed is he that	6, 38/ 18

writeth to Titus, "Hereticum	<b>hominem</b>	post primam et secundam	6, 429/ 2
would upon this text, "	<b>Homines</b>	et iumenta salvabis Deus	6, 136/ 3
magis oboedire Deo quam	<b>hominibus</b>	." As though these men	6, 124/ 21
luceat lux vestra coram	<b>hominibus</b>	" (Thus let your light	6, 297/ 18
deus, quoniam conculcavit me	<b>homo</b>	," with a great threat	6, 88/ 2
it saith also, "Maledictus	<b>homo</b>	qui negligit famam suam	6, 281/ 13
have seemed good and	<b>honest</b>	, be so mad and	6, 18/ 29
they take here for	<b>honest</b>	. But whatsoever any man	6, 25/ 19
thither written by divers	<b>honest</b>	priests out of London	6, 28/ 2
and was a good,	<b>honest</b>	, virtuous man, far from	6, 28/ 12
so false indeed, seeming	<b>honest</b>	and likely to say	6, 36/ 24
common report of other	<b>honest</b>	men from all other	6, 38/ 4
that I should believe	<b>honest</b>	men in all such	6, 64/ 15
ten or twenty good,	<b>honest</b>	men tell you the	6, 67/ 27
credence and faith of	<b>honest</b>	men, in the report	6, 73/ 34
we mistrust good and	<b>honest</b>	men that say they	6, 75/ 23
brought to bed with	<b>honest</b>	women. And then after	6, 79/ 12
was known for so	<b>honest</b>	. But for the conclusion	6, 79/ 20
mistrust anyone that seemeth	<b>honest</b>	and telleth a good	6, 82/ 29
there came ten, diverse	<b>honest</b>	men of good substance	6, 83/ 1
many that seem a	<b>honest</b>	housewife at home hath	6, 100/ 8
showed them what was	<b>honest</b>	and profitable, but also	6, 139/ 25
made, but some other	<b>honest</b>	cunning man, yet were	6, 180/ 16
song, and that such	<b>honest</b>	wives as out of	6, 236/ 2
by a priest reputed	<b>honest</b>	, howbeit indeed, as I	6, 256/ 12
receiveth any witness but	<b>honest</b>	and credible, the law	6, 261/ 5
take a notary and	<b>honest</b>	witness with them to	6, 263/ 6
be content to take	<b>honest</b>	witness with them that	6, 264/ 8
Lollards and heretics, but	<b>honest</b>	men and almost of	6, 264/ 21
by so many, so	<b>honest</b>	, and so far from	6, 265/ 3
forthwith. And by an	<b>honest</b>	layman had it laid	6, 272/ 2
many, so good, so	<b>honest</b>	, and so indifferent, that	6, 284/ 19
as good and as	<b>honest</b>	as be anywhere. And	6, 294/ 6
as good and as	<b>honest</b>	as anywhere else; so	6, 295/ 17
is in learning and	<b>honest</b>	living well able to	6, 295/ 21
meseemeth, surely a more	<b>honest</b>	service to wait on	6, 302/ 2
that would be more	<b>honest</b>	would, I suppose, be	6, 310/ 22
quoth I. "Forsooth, divers	<b>honest</b>	men," quoth he, "that	6, 318/ 1
him called a very	<b>honest</b>	person and of a	6, 318/ 13
that he was not	<b>honest</b>	. And as touching truth	6, 318/ 18
tale was not so	<b>honest</b>	indeed as methinketh ye	6, 318/ 19
the good plain old	<b>honest</b>	man, how that as	6, 324/ 27
jury, which were right	<b>honest</b>	men, found the verdict	6, 325/ 13
taken for good and	<b>honest</b>	, which was, as he	6, 329/ 9

therewith than good and	<b>honest</b>	folk should take fruit	6, 332/ 9
such as he perceiveth	<b>honest</b>	, sad, and virtuous, with	6, 341/ 17
often happen unto any	<b>honest</b>	householder to be by	6, 342/ 11
were kept out of	<b>honest</b>	laymen's hands, yet would	6, 343/ 7
I suppose all the	<b>honest</b>	men in this realm	6, 350/ 6
of such sort as	<b>honest</b>	ears could scant abide	6, 353/ 19
fashion of living so	<b>honest</b>	and spiritual in appearance	6, 374/ 31
a sect whom any	<b>honest</b>	man should vouchsafe to	6, 376/ 8
have seemed good and	<b>honest</b>	, be so mad and	6, 377/ 35
whom some seem right	<b>honest</b>	and far from his	6, 378/ 16
man of sober and	<b>honest</b>	living, and looked and	6, 424/ 12
the people peradventure a	<b>honest</b>	man, as some other	6, 426/ 19
for his own worldly	<b>honesty</b>	and for the more	6, 15/ 5
found in him, and	<b>honesty</b>	, that I so much	6, 26/ 15
or men of more	<b>honesty</b>	, put after out of	6, 256/ 5
of wisdom, learning, and	<b>honesty</b>	, both by mouth and	6, 260/ 27
But as for their	<b>honesty</b>	, it shall somewhat show	6, 260/ 30
well known truth and	<b>honesty</b>	of the one, and	6, 263/ 26
the conservation of his	<b>honesty</b>	. And nothing was there	6, 269/ 35
men of wit and	<b>honesty</b>	and some well learned	6, 272/ 18
foolish knave, lost his	<b>honesty</b>	and his soul, too	6, 276/ 4
for his own worldly	<b>honesty</b>	, and for the more	6, 279/ 21
which man for his	<b>honesty</b>	we forbore to meddle	6, 329/ 10
close keeping thereof his	<b>honesty</b>	commonly and often time	6, 351/ 10
there may peradventure such	<b>honesty</b>	be joined with such	6, 417/ 20
under the cloak of	<b>honey</b>	. As this man that	6, 399/ 31
so highly touching the	<b>honor</b>	of God and weal	6, 7/ 7
Aegypto," and "Soli deo	<b>honor</b>	et gloria" (Only to	6, 38/ 16
Only to God be	<b>honor</b>	and glory), and "Maledictus	6, 38/ 17
holy cross had in	<b>honor</b>	and reverent remembrance; where	6, 38/ 36
token to remain in	<b>honor</b>	among such as loved	6, 39/ 4
Jesus be had in	<b>honor</b>	and reverence or not	6, 39/ 27
reverenced and had in	<b>honor</b>	, then since that name	6, 39/ 32
heretics if they give	<b>honor</b>	to the name of	6, 40/ 1
holy works unto God's	<b>honor</b>	wrought with the body	6, 44/ 3
dance too, to God's	<b>honor</b>	, and blamed his foolish	6, 44/ 10
word that signifieth the	<b>honor</b>	and service only pertaining	6, 45/ 29
false paynim, nor with	<b>honor</b>	and service done as	6, 45/ 31
it further to the	<b>honor</b>	of the person that	6, 45/ 36
image there is none	<b>honor</b>	withdrawn neither from God	6, 46/ 1
great king, hath much	<b>honor</b>	done him, to whom	6, 46/ 4
to whom doth that	<b>honor</b>	redound, to the ambassador	6, 46/ 4
the zeal of God's	<b>honor</b>	himself, as though God	6, 48/ 17
to whom only all	<b>honor</b>	and glory is to	6, 48/ 18

dishonored in that some	<b>honor</b>	is done to his	6, 48/ 19
themselves. For if all	<b>honor</b>	were so to be	6, 48/ 21
then God's precept of	<b>honor</b>	to be given to	6, 48/ 23
servants; and therefore, the	<b>honor</b>	that is done to	6, 48/ 30
redoundeth principally to the	<b>honor</b>	of their master, like	6, 48/ 31
like wise whoso doth	<b>honor</b>	his holy saints for	6, 49/ 3
for his sake, doth	<b>honor</b>	himself. Except these heretics	6, 49/ 4
wroth to have any	<b>honor</b>	done to any other	6, 49/ 6
be partners of his	<b>honor</b>	, that he promiseth his	6, 49/ 9
the image for the	<b>honor</b>	of the person whom	6, 56/ 16
place, but for the	<b>honor</b>	of that saint whom	6, 61/ 7
reverence to saints, or	<b>honor</b>	to their images, but	6, 73/ 12
withdraw his thanks and	<b>honor</b>	because of his familiar	6, 81/ 26
so highly touching the	<b>honor</b>	of God and weal	6, 84/ 10
so highly touching the	<b>honor</b>	of God and health	6, 85/ 4
say that all the	<b>honor</b>	given to saints redoundeth	6, 97/ 21
to any creature like	<b>honor</b>	as to himself. For	6, 97/ 24
any other creature like	<b>honor</b>	as to himself. And	6, 97/ 26
third, "latría," the veneration,	<b>honor</b>	, and adoration that creatures	6, 97/ 33
sometimes. For what reverent	<b>honor</b>	is there daily done	6, 98/ 12
other, and from the	<b>honor</b>	of himself to his	6, 100/ 26
their images, and do	<b>honor</b>	to their relics, and	6, 112/ 1
a withdrawing of the	<b>honor</b>	due to himself, and	6, 112/ 5
But by the great	<b>honor</b>	done unto saints, God	6, 112/ 21
servants have so much	<b>honor</b>	for his sake. And	6, 112/ 23
in effect, in the	<b>honor</b>	of God and God's	6, 139/ 4
folks serve him and	<b>honor</b>	and hang upon him	6, 140/ 16
to be had in	<b>honor</b>	in Christ's church, since	6, 185/ 17
so highly touching the	<b>honor</b>	or dishonor of God	6, 189/ 2
instead of faith and	<b>honor</b>	done to God. "And	6, 189/ 3
for them that devoutly	<b>honor</b>	him, but hath less	6, 211/ 35
saints partners of that	<b>honor</b>	, and at the Day	6, 214/ 32
his saints had in	<b>honor</b>	and prayed unto, that	6, 215/ 16
of Christ hath in	<b>honor</b>	and veneration for saints	6, 219/ 31
deceived as to give	<b>honor</b>	to the devil instead	6, 220/ 20
so nearly touching his	<b>honor</b>	and worship, either truly	6, 221/ 4
the church for God's	<b>honor</b>	(which kind of truth	6, 221/ 8
shrined and had in	<b>honor</b>	. "For whereas ye would	6, 221/ 16
one thing concerning God's	<b>honor</b>	or man's soul, it	6, 224/ 13
saints they had in	<b>honor</b>	, as patriarchs and prophets	6, 224/ 26
as I said, in	<b>honor</b>	, and their relics in	6, 225/ 1
old prophets, with whose	<b>honor</b>	he was well content	6, 225/ 13
have them had in	<b>honor</b>	and reverence he declared	6, 225/ 17
also be had in	<b>honor</b>	, yet can neither he	6, 226/ 11

on the other side	<b>honor</b>	them with such superstitious	6, 229/ 18
images also with like	<b>honor</b>	as they do God	6, 230/ 2
that is the special	<b>honor</b>	due to God, stood	6, 230/ 26
of holy relics and	<b>honor</b>	of saints images --	6, 236/ 26
soul nor no more	<b>honor</b>	taken from God than	6, 239/ 6
keepeth them from the	<b>honor</b>	of any miracles doing	6, 244/ 1
not only suffer his	<b>honor</b>	and right faith and	6, 245/ 9
world getteth him great	<b>honor</b>	before God, and the	6, 283/ 31
holy orders in high	<b>honor</b>	. Then find we that	6, 300/ 29
God should lose his	<b>honor</b>	and reverence and be	6, 335/ 36
use it to God's	<b>honor</b>	and merit of his	6, 341/ 24
we do the image	<b>honor</b>	and reverence, yet for	6, 357/ 3
reverence, yet for divine	<b>honor</b>	and service only done	6, 357/ 3
nor service than divine	<b>honor</b>	and service called "latria	6, 358/ 27
great devotion used in	<b>honor</b>	of God, our Lady	6, 359/ 9
that by the great	<b>honor</b>	that he did to	6, 359/ 10
them; and also great	<b>honor</b>	and reverence used unto	6, 359/ 11
cast out, all their	<b>honor</b>	and men's devotion toward	6, 367/ 30
could neither abide the	<b>honor</b>	of our blessed Lady	6, 367/ 32
much regard as the	<b>honor</b>	of God and increasing	6, 408/ 22
of the Mass, and	<b>honor</b>	that ought to be	6, 425/ 34
God, and to the	<b>honor</b>	of those holy saints	6, 432/ 6
time virtue had in	<b>honor</b>	, fasting, prayer, and alms	6, 433/ 23
thereof ever had in	<b>honor</b>	and reverence, and their	6, 434/ 28
they shall have their	<b>honorable</b>	seats, and sit with	6, 49/ 11
and have here a	<b>honorable</b>	remembrance, for that she	6, 49/ 14
father and mother right	<b>honorable</b>	and rich, sore abashed	6, 93/ 33
at last before folk	<b>honorable</b>	and few reasoned withal	6, 125/ 10
once deny in an	<b>honorable</b>	presence. "But I heard	6, 257/ 23
it happened) with a	<b>honorable</b>	prelate at such time	6, 268/ 26
only to the most	<b>honorable</b>	prelate that I told	6, 272/ 26
other of the king's	<b>honorable</b>	Council, sent thither by	6, 318/ 33
been by a right	<b>honorable</b>	man informed, that there	6, 319/ 1
King's Grace, a great	<b>honorable</b>	estate of this realm	6, 328/ 7
without light or any	<b>honorable</b>	rite used therein. "Item	6, 354/ 18
the reader seem some	<b>honorable</b>	person. Which words else	6, 363/ 23
torments. And old, ancient,	<b>honorable</b>	men, those fierce heretics	6, 370/ 38
the presence of right	<b>honorable</b>	, virtuous, and very cunning	6, 379/ 5
heresy unto the most	<b>honorable</b>	prelate of this realm	6, 416/ 30
doubt but, as a	<b>honorable</b>	prelate of this realm	6, 430/ 3
other godly people have	<b>honorably</b>	garnished many pieces thereof	6, 50/ 33
them all cheer and	<b>honorably</b>	treat them all, or	6, 219/ 5
but both the saint	<b>honored</b>	in his image and	6, 46/ 2
whom he will have	<b>honored</b>	in that place, or	6, 61/ 7



holy saints sought and	<b>honored</b>	in, yet now this	6, 99/ 3
himself the more highly	<b>honored</b>	, in that his servants	6, 112/ 22
he will have him	<b>honored</b>	and had for hallowed	6, 220/ 26
bones were not there	<b>honored</b>	for holy relics? "Nor	6, 225/ 10
saints that the church	<b>honoreth</b>	were good men or	6, 199/ 12
a song of Robin	<b>Hood</b>	. And some would, as	6, 335/ 31
two faces in one	<b>hood</b>	. I never saw any	6, 399/ 20
unshod and mar his	<b>hoof</b>	, than to shoe him	6, 226/ 32
of the faith and	<b>hope</b>	that we have, yet	6, 23/ 6
that is in faith,	<b>hope</b>	and charity of heart	6, 43/ 26
do to God, with	<b>hope</b>	of their help from	6, 99/ 6
their pilgrimages their full	<b>hope</b>	and whole trust that	6, 99/ 14
in the sweetness of	<b>hope</b>	, whereby we feel in	6, 106/ 21
and then, with good	<b>hope</b>	that grace should guide	6, 159/ 30
God's commination and overmuch	<b>hope</b>	and boldness of God's	6, 252/ 31
may percase favor, hatred,	<b>hope</b>	, or dread, pity, cruelty	6, 262/ 19
that did they in	<b>hope</b>	that God shall send	6, 279/ 14
never can conceive good	<b>hope</b>	of his amendment all	6, 279/ 16
of his heart, and	<b>hope</b>	that he should be	6, 279/ 32
that for a false	<b>hope</b>	of his own estimation	6, 280/ 7
join therewith a marvelous	<b>hope</b>	of that which after	6, 327/ 7
as God, nor the	<b>hope</b>	of our health to	6, 356/ 33
in God's promises and	<b>hope</b>	to be saved thereby	6, 380/ 4
do it not without	<b>hope</b>	and charity and other	6, 382/ 35
faith hath always good	<b>hope</b>	and charity with it	6, 383/ 1
faith hath always good	<b>hope</b>	with it, that seemeth	6, 383/ 11
he hath an evil	<b>hope</b>	and a damnable. Now	6, 383/ 14
men which, by the	<b>hope</b>	and boldness of their	6, 386/ 12
God whereby Christian men	<b>hope</b>	to come to heaven	6, 387/ 29
in God's promises nor	<b>hope</b>	or look for heaven	6, 387/ 31
into trust, confidence, and	<b>hope</b>	, and would have it	6, 388/ 14
trust and a faithful	<b>hope</b>	that we have in	6, 388/ 16
betokeneth not belief, but	<b>hope</b>	and trust, and so	6, 388/ 20
faith were nothing but	<b>hope</b>	, whereas every man wotteth	6, 388/ 25
wotteth that faith and	<b>hope</b>	be two distinct virtues	6, 388/ 26
distinct virtues, and that	<b>hope</b>	is not faith but	6, 388/ 26
in him that hath	<b>hope</b>	. For no man can	6, 388/ 27
For no man can	<b>hope</b>	for heaven if he	6, 388/ 27
fall far from all	<b>hope</b>	thereof. And if these	6, 388/ 29
they must say that	<b>hope</b>	alone is sufficient. And	6, 388/ 32
they do now. For	<b>hope</b>	without charity will but	6, 388/ 34
damnable sect of Luther,	<b>hope</b>	and gape always for	6, 399/ 13
in them. But they	<b>hope</b>	that by this means	6, 405/ 21
to tumble through the	<b>hope</b>	of the holiness that	6, 423/ 14

a victory which he	<b>hoped</b>	to have in the	6, 326/ 31
true. For he that	<b>hopeth</b>	that by faith alone	6, 383/ 12
to put out his	<b>horns</b>	and show himself. For	6, 123/ 4
where a good fellow's	<b>horse</b>	so fell in halting	6, 91/ 24
lustily that his master's	<b>horse</b>	with four feet could	6, 91/ 29
as halting as his	<b>horse</b>	, and as holy too	6, 92/ 3
priest for his halting	<b>horse</b>	, if I find a	6, 92/ 4
forth like a headstrong	<b>horse</b>	that all the world	6, 123/ 23
but is there any	<b>horse</b>	or any ass that	6, 131/ 10
cart to draw the	<b>horse</b>	. "Well," quoth I, "we	6, 133/ 11
the cart draw the	<b>horse</b>	or the horse the	6, 133/ 12
the horse or the	<b>horse</b>	the cart. Or whether	6, 133/ 13
cart, which is the	<b>horse</b>	. "First," quoth I, "tell	6, 133/ 14
would always make four	<b>horse</b>	." "Tut," quoth he, "this	6, 168/ 30
kind. But geese and	<b>horse</b>	be of diverse." "Well	6, 168/ 32
is neither goose nor	<b>horse</b>	seeth well that there	6, 168/ 33
and must let our	<b>horse</b>	rather run unshod and	6, 226/ 31
she should provide a	<b>horse</b>	for an evil husband	6, 227/ 15
an image of a	<b>horse</b>	and a horse indeed	6, 232/ 1
a horse and a	<b>horse</b>	indeed. And then appeareth	6, 232/ 2
the help of our	<b>horse</b>	." "Well then," quoth he	6, 232/ 36
But as for your	<b>horse</b>	is a thing wherein	6, 233/ 7
his disciples. And the	<b>horse</b>	he set not so	6, 233/ 23
of a poor man's	<b>horse</b>	. But as for your	6, 233/ 28
enough for men and	<b>horse</b>	both, there had gone	6, 274/ 13
gone of late a	<b>horse</b>	or two, and that	6, 274/ 13
snow, the print of	<b>horse</b>	feet and of men's	6, 274/ 18
the print of the	<b>horse</b>	feet all this way	6, 274/ 23
be none otherwise but	<b>horse</b>	hath gone here. If	6, 274/ 24
not proved that any	<b>horse</b>	had gone there, for	6, 274/ 26
may be the better	<b>horse</b>	or not, or whether	6, 274/ 28
be sure that any	<b>horse</b>	went here? For I	6, 275/ 5
none otherwise but that	<b>horse</b>	have of late gone	6, 275/ 12
to wait on a	<b>horse</b>	than on a dog	6, 302/ 3
as who stole a	<b>horse</b>	." "Surely," said the lords	6, 321/ 19
one to you, a	<b>horse</b>	mill and a mill	6, 324/ 23
mill and a mill	<b>horse</b>	, drink ere ye go	6, 324/ 23
to take away another's	<b>horse</b>	, how may they without	6, 415/ 24
vile office as his	<b>horse-keeper</b>	." "That is," quoth he	6, 301/ 35
Loy we make a	<b>horse-leech</b>	, and must let our	6, 226/ 31
must let all our	<b>horses</b>	blood with a knife	6, 227/ 2
finding of the canon's	<b>horses</b>	." "Nay," quoth he, "all	6, 235/ 7
which went here had	<b>horseshoes</b>	in their hands made	6, 275/ 6
all the prints of	<b>horseshoes</b>	in the ground." And	6, 275/ 15

in the ground with	<b>horseshoes</b>	held in their hands	6, 276/ 1
the men print the	<b>horseshoes</b>	in the highway, though	6, 276/ 18
the people with a	<b>host</b>	unconsecrated, and all the	6, 87/ 17
hair that conveyed the	<b>host</b>	from the paten of	6, 87/ 18
delivering him to the	<b>host</b>	after that himself had	6, 104/ 20
and left with the	<b>host</b>	the two groats of	6, 104/ 22
two Testaments, promised the	<b>host</b>	besides, that whatsoever the	6, 104/ 22
besides, that whatsoever the	<b>host</b>	would bestow upon him	6, 104/ 23
if we worship a	<b>host</b>	in the Mass which	6, 223/ 12
people do worship a	<b>host</b>	unconsecrated, mistaking it through	6, 239/ 7
sufferance of an unconsecrated	<b>host</b>	, whereof ye put the	6, 245/ 3
false." "Item, that the	<b>host</b>	in the Mass is	6, 353/ 30
in love of his	<b>host's</b>	daughter, and that he	6, 371/ 21
take the matter more	<b>hot</b>	, save for burning of	6, 37/ 28
till it wax too	<b>hot</b>	. For I have such	6, 84/ 30
have one bear him	<b>hot</b>	on a fire at	6, 271/ 4
printer lightly be so	<b>hot</b>	to put any Bible	6, 331/ 22
these beasts were more	<b>hot</b>	and more busy than	6, 373/ 9
as fervent, their devotion	<b>hotter</b>	, their number far greater	6, 171/ 31
quoth he, "not one	<b>hour</b>	. For he seeth that	6, 135/ 23
laid up within one	<b>hour</b>	. And how long that	6, 222/ 27
spite undone but from	<b>hour</b>	to hour imbruing their	6, 372/ 12
but from hour to	<b>hour</b>	imbruing their hands in	6, 372/ 12
say, when they prove	<b>hourly</b>	by their own experience	6, 404/ 10
unto you, days and	<b>hours</b>	, as ye may spare	6, 25/ 10
bound thereto at all	<b>hours</b>	and all places. But	6, 139/ 12
you in your own	<b>house</b>	. But so much am	6, 26/ 4
domus orationis vocabitur" (My	<b>house</b>	shall be called a	6, 59/ 26
shall be called a	<b>house</b>	of prayer). "Now maketh	6, 59/ 26
pleasure in your own	<b>house</b>	; but I would think	6, 67/ 24
the ridge of the	<b>house</b>	roof." The Fifteenth Chapter	6, 90/ 37
years wrought in the	<b>house</b>	of a right worshipful	6, 93/ 5
protector eorum est" (The	<b>house</b>	of Israel hath put	6, 96/ 31
and dispose to the	<b>house</b>	of Israel, and the	6, 142/ 16
of Israel, and the	<b>house</b>	of Juda, a new	6, 142/ 17
our Savior to the	<b>house</b>	of Israel and the	6, 142/ 21
of Israel and the	<b>house</b>	of Juda, to whom	6, 142/ 22
are perished of the	<b>house</b>	of Israel." And also	6, 142/ 25
one mind in the	<b>house</b>	of God) -- that	6, 191/ 22
five hundred in one	<b>house</b>	, scantly would there four	6, 300/ 28
a priest in his	<b>house</b>	to wait upon his	6, 301/ 33
in a secular man's	<b>house</b>	, which should not need	6, 302/ 24
ministration forbore their own	<b>house</b>	and the company of	6, 312/ 14
English Bibles in his	<b>house</b>	. Wherein they never found	6, 317/ 30

his person and his	<b>house</b>	. "And where is he	6, 328/ 26
was in his own	<b>house</b>	suddenly stricken and slain	6, 329/ 22
reverently read in his	<b>house</b>	. But though it were	6, 342/ 12
and all the whole	<b>house</b>	to new torments, to	6, 371/ 25
many a good religious	<b>house</b>	; spoiled, maimed, and slain	6, 412/ 18
and well governed his	<b>household</b>	. By these words doth	6, 303/ 30
had governed his own	<b>household</b>	; because he that had	6, 306/ 5
had wife, govern a	<b>household</b>	better than many that	6, 306/ 11
happen unto any honest	<b>householder</b>	to be by his	6, 342/ 11
that of the Holy	<b>Housel</b>	, the Sacrament of the	6, 148/ 9
divers times she was	<b>houseled</b>	in sight of the	6, 87/ 16
sung, and their people	<b>houseled</b>	, as well appeareth, not	6, 190/ 20
men should never be	<b>houseled</b>	but once in their	6, 354/ 19
many right mean men's	<b>houses</b>	. And yet among all	6, 51/ 10
in woods or secret	<b>houses</b>	. They used also the	6, 190/ 16
nor live in laymen's	<b>houses</b>	, by reason whereof there	6, 302/ 35
of women in their	<b>houses</b>	. " "Nay, by our Lady	6, 303/ 3
have been in their	<b>houses</b>	, that a man could	6, 342/ 23
that seem a honest	<b>housewife</b>	at home hath help	6, 100/ 8
miscasting of some good	<b>housewife's</b>	keys, God hath, I	6, 81/ 16
read and advised than	<b>hoverly</b>	heard and passed over	6, 21/ 29
inestimable, doth damn so	<b>huge</b>	a number of people	6, 402/ 21
not always whispered in	<b>hugger-mugger</b>	. And therefore he bound	6, 202/ 33
these heretics teach in	<b>hugger-mugger</b>	against the faith that	6, 420/ 8
Martine for his incredible	<b>humanity</b>	and bounty, answered in	6, 364/ 4
of worldly worship, chaste,	<b>humble</b>	, and charitable, free and	6, 28/ 14
our body the most	<b>humble</b>	and lowly reverence that	6, 230/ 30
penance is confession and	<b>humble</b>	acknowledging of the fault	6, 278/ 7
among sinful men, whose	<b>humble</b>	confession and meek amendment	6, 283/ 25
use it reverently with	<b>humble</b>	heart and lowly mind	6, 341/ 18
it, then, that Duke	<b>Humfrey</b>	of Gloucester, a great	6, 86/ 18
as that noble Duke	<b>Humfrey</b>	wisely found out the	6, 88/ 17
ever kept man in	<b>humility</b>	, straining him with the	6, 166/ 11
Were that a good	<b>humility</b>	, to be obedient more	6, 167/ 20
we then call it	<b>humility</b>	so to captive and	6, 167/ 34
ye see the incredible	<b>humility</b>	and lowly mind of	6, 364/ 30
him into penance and	<b>humility</b>	, and make him run	6, 401/ 11
preserved uncorrupted this fifteen	<b>hundred</b>	year, fresh and well	6, 39/ 8
should." "What if a	<b>hundred</b>	would," quoth I, "that	6, 68/ 19
every year this two	<b>hundred</b>	year till within this	6, 84/ 18
year ago or fourteen	<b>hundred</b>	year ago nowadays. For	6, 90/ 9
thousand year or fourteen	<b>hundred</b>	year, and yet more	6, 90/ 29
that four or five	<b>hundred</b>	year ago, the image	6, 222/ 30
than upon almost a	<b>hundred</b>	good folk that never	6, 283/ 23

have all this fifteen	<b>hundred</b>	year misreported the Gospel	6, 290/ 34
a monastery of five	<b>hundred</b>	in one house, scanty	6, 300/ 28
special commandment this fifteen	<b>hundred</b>	year, till now that	6, 304/ 7
Christ's church, so many	<b>hundred</b>	years bygone and continued	6, 305/ 13
Christian people this fifteen	<b>hundred</b>	year. Now, as I	6, 305/ 30
God hath this fifteen	<b>hundred</b>	year so taught his	6, 308/ 5
seen," quoth one, "a	<b>hundred</b>	?" "Nay," quoth he, "not	6, 323/ 12
quoth he, "not a	<b>hundred</b>	." "Have ye seen four	6, 323/ 13
the harm that a	<b>hundred</b>	heretics would fall in	6, 340/ 21
Christian people this fifteen	<b>hundred</b>	year, confirmed. And therefore	6, 346/ 31
church in so many	<b>hundred</b>	years, never none had	6, 350/ 24
time of so many	<b>hundred</b>	years. Howbeit he goeth	6, 352/ 1
were born within one	<b>hundred</b>	year past and are	6, 365/ 17
hath believed this fifteen	<b>hundred</b>	year. Now what constancy	6, 365/ 20
continued by so many	<b>hundred</b>	years, he set utterly	6, 367/ 16
care not for a	<b>hundred</b>	Cyprians, I care not	6, 367/ 21
child, asking first a	<b>hundred</b>	ducats, then fifty, then	6, 371/ 29
time of these fifteen	<b>hundred</b>	years passed, chastity hath	6, 376/ 3
of wheat, nor one	<b>hundred</b>	pound weight thereof, of	6, 397/ 27
hath taught this many	<b>hundred</b>	year. And then to	6, 399/ 25
now continued many a	<b>hundred</b>	year in the great	6, 419/ 16
have continued so many	<b>hundred</b>	years without great harm	6, 425/ 5
Catholic Church so many	<b>hundred</b>	years, and on that	6, 433/ 21
and all this fifteen	<b>hundred</b>	year hath done, and	6, 434/ 23
all their offerings that	<b>hung</b>	about the walls none	6, 228/ 12
to the thief that	<b>hung</b>	on the right side	6, 229/ 21
as though his worship	<b>hung</b>	in our hands and	6, 397/ 13
fasting, praying, preaching, walking,	<b>hunger</b>	, thirst, cold, and heat	6, 106/ 15
as they had no	<b>hunger</b>	to warn them of	6, 139/ 14
he layeth one Richard	<b>Hunne</b>	, showing that the chancellor	6, 16/ 26
he layeth one Richard	<b>Hunne</b>	, showing that the chancellor	6, 316/ 30
the sleeve that killed	<b>Hunne</b>	, for Richard Hunne was	6, 319/ 3
killed Hunne, for Richard	<b>Hunne</b>	was his name whom	6, 319/ 3
sleeve that killed Richard	<b>Hunne</b>	, and that he did	6, 319/ 11
they perceived well that	<b>Hunne</b>	did never hang himself	6, 319/ 25
friend of his, that	<b>Hunne</b>	had never been accused	6, 319/ 29
the sleeve that killed	<b>Hunne</b>	. Have ye brought him	6, 320/ 19
tell who killed Richard	<b>Hunne</b>	?" "Forsooth," quoth he, "and	6, 321/ 2
well tell who killed	<b>Hunne</b>	, as who stole a	6, 321/ 19
and proved that Richard	<b>Hunne</b>	had not hanged himself	6, 321/ 34
own mouth, that if	<b>Hunne</b>	had not sued the	6, 324/ 11
said indeed, that if	<b>Hunne</b>	had not been accused	6, 324/ 16
all this, considering that	<b>Hunne</b>	was (as they that	6, 326/ 28
seven years after that	<b>Hunne</b>	was thus hanged and	6, 328/ 2

other he named Richard	<b>Hunne</b>	. Whereof we somewhat marveled	6, 328/ 18
what man was that	<b>Hunne</b>	that he spoke of	6, 328/ 25
we long after that	<b>Hunne</b>	had haunted heretics" lectures	6, 328/ 30
me very clear that	<b>Hunne</b>	was himself not clear	6, 329/ 26
his English Bible, though	<b>Hunne</b>	were himself a heretic	6, 329/ 32
occasion to talk of	<b>Hunne</b>	, of whom we talked	6, 330/ 4
perceiving what opinion that	<b>Hunne</b>	was of. For surely	6, 330/ 8
at length indicted of	<b>Hunne's</b>	death, and was a	6, 325/ 3
years and terms called	<b>Hunne's</b>	case. Which when he	6, 326/ 34
countries they go on	<b>hunting</b>	commonly on Good Friday	6, 235/ 35
else might hap to	<b>hurt</b>	while he were mistaken	6, 22/ 12
his great pain and	<b>hurt</b>	. "Another cause is," quoth	6, 110/ 9
to follow their own	<b>hurt</b>	and ours too. As	6, 140/ 1
thing nothing able to	<b>hurt</b>	our principal matter, let	6, 219/ 28
happened, yet it nothing	<b>hurt</b>	the souls of them	6, 223/ 11
thing for any great	<b>hurt</b>	in the man. For	6, 257/ 28
the bear-baiting." Howbeit the	<b>hurt</b>	was not therein being	6, 258/ 11
I am loath to	<b>hurt</b>	anybody." And thereupon he	6, 270/ 21
man nor woman take	<b>hurt</b>	in holy scripture. Now	6, 336/ 13
in English was none	<b>hurt</b>	. And in that they	6, 340/ 32
profit unto their own	<b>hurt</b>	and harm. And thus	6, 344/ 9
none evil works can	<b>hurt</b>	us. And so he	6, 390/ 10
worse." "And what hath	<b>hurt</b>	it, good father?" quoth	6, 413/ 8
Why hath the steeple	<b>hurt</b>	the haven, good father	6, 413/ 12
of worldly substance, bodily	<b>hurt</b>	, and perdition of men's	6, 415/ 20
is your better and	<b>hurteth</b>	you not. Thus were	6, 129/ 21
the far passing spiritual	<b>hurts</b>	that they do to	6, 430/ 17
horse for an evil	<b>husband</b>	to ride to the	6, 227/ 15
frowardness? She said her	<b>husband</b>	was so wayward that	6, 258/ 21
God as wayward a	<b>husband</b>	as ye spoke of	6, 258/ 32
man unreprouable and the	<b>husband</b>	of one wife). And	6, 303/ 28
priesthood, should be the	<b>husband</b>	of one wife. Meaning	6, 304/ 24
bishop must be the	<b>husband</b>	of one wife. Which	6, 305/ 23
if he be the	<b>husband</b>	of ten wives. For	6, 305/ 24
ten wives. For the	<b>husband</b>	of ten wives were	6, 305/ 24
ten wives were the	<b>husband</b>	of one, as the	6, 305/ 25
bishop must be the	<b>husband</b>	of one wife, so	6, 306/ 24
the wife of one	<b>husband</b>	. Now set these two	6, 306/ 27
the one, and one	<b>husband</b>	in the other; if	6, 306/ 29
had more than one	<b>husband</b>	, but a widow that	6, 307/ 1
that had had one	<b>husband</b>	, as though Saint Paul	6, 307/ 2
as never had no	<b>husband</b>	at all. Were not	6, 307/ 4
as had had one	<b>husband</b>	, meant thereby such one	6, 307/ 7
good man and the	<b>husband</b>	of one wife, meant	6, 307/ 10

one wife" and "one	<b>husband</b>	, " was not by Saint	6, 307/ 16
should have had one	<b>husband</b>	at the least, then	6, 307/ 19
at once, and one	<b>husband</b>	at once, then did	6, 307/ 23
hath had but one	<b>husband</b>	at once" -- as	6, 307/ 33
good wife keepeth her	<b>husband</b>	from her maids, so	6, 309/ 24
parson's wife keepeth her	<b>husband</b>	from all the wives	6, 309/ 25
her gossip of her	<b>husband's</b>	frowardness? She said her	6, 258/ 21
in which the good	<b>husbandman</b>	went forth to sow	6, 193/ 23
sorts of religious folk,	<b>husbandmen</b>	and gentlemen." % "Indeed," quoth	6, 264/ 22
uncumber them of their	<b>husbands</b>	. Long work were it	6, 227/ 19
uncumber them of their	<b>husbands</b>	, somewhat is it indeed	6, 232/ 30
uncumber them of their	<b>husbands</b>	. Yet can neither the	6, 235/ 3
be uncumbered if their	<b>husbands</b>	change their cumbrous conditions	6, 235/ 15
own, and so their	<b>husbands</b>	safe enough." "Nay, nay	6, 235/ 19
wives might have two	<b>husbands</b>	at once." "In faith	6, 307/ 34
the sight of their	<b>husbands</b>	, slew the children in	6, 370/ 32
the sight of their	<b>husbands</b>	and the maidens in	6, 371/ 15
and his wife, frere	<b>Huskin</b>	and his wife, priest	6, 434/ 15
there taught by Iohan	<b>Husse</b>	and other, he was	6, 315/ 5
of Luther and Wycliff,	<b>Husse</b>	and Zwingli, and such	6, 379/ 14
another, as holy Saint	<b>Hyerom</b>	testifieth, forasmuch as in	6, 315/ 26
What say we of	<b>Hymeneus</b>	and Alexander, of whom	6, 429/ 19
have, quoth he, betaken	<b>Hymeneus</b>	and Alexander to the	6, 429/ 22
unto the Corinthians also, "	<b>Hymineum</b>	et Alexandrum tradidi Satanae	6, 429/ 20
among learned men called	<b>hyperbole</b>	, for the more vehement	6, 384/ 11
an impossible excess and	<b>hyperbole</b>	; in the other is	6, 384/ 29
way of excess and	<b>hyperbole</b>	to declare the vehemence	6, 385/ 24
the lord; the second, "	<b>hyperdulia</b>	, " that a man doth	6, 97/ 30
heart, not in the	<b>hypocrisy</b>	and ostentation of outward	6, 43/ 27
holy whoreson halt in	<b>hypocrisy</b>	, I shall not fail	6, 92/ 5
off their visors of	<b>hypocrisy</b>	and show themselves at	6, 426/ 21
well, so proud a	<b>hypocrite</b>	, and therewith so foolish	6, 280/ 6
false heretic and feigning	<b>hypocrite</b>	teaching us the contrary	6, 422/ 2
If some prove stark	<b>hypocrites</b>	whom the world would	6, 91/ 18
had found any for	<b>hypocrites</b>	, albeit it might be	6, 224/ 28
such evil persons or	<b>hypocrites</b>	as construed the scriptures	6, 244/ 31
holy we call them	<b>hypocrites</b>	. If they keep few	6, 296/ 16
as do these foolish	<b>hypocrites</b>	, which rather than they	6, 398/ 4
soever they look. And	<b>hypocrites</b>	must they needs be	6, 421/ 27
perceived and taken for	<b>hypocrites</b>	, as they be. "But	6, 423/ 18
between them out of	<b>Hyppona</b>	in Affrike, unto Saint	6, 55/ 16
the forbearing of every	<b>idle</b>	word? What a hard	6, 105/ 32
we shall of every	<b>idle</b>	word give account at	6, 105/ 35
saith, could never be	<b>idle</b>	, as the fire must	6, 382/ 29

that faith cannot be	<b>idle</b>	but it must needs	6, 384/ 25
that faith cannot be	<b>idle</b>	from the working of	6, 385/ 35
besides this not only	<b>idle</b>	without that business of	6, 386/ 6
pilgrimages, roiling about in	<b>idleness</b>	with the riot, reveling	6, 226/ 23
would say we were	<b>idly</b>	occupied to labor to	6, 309/ 8
to any image and	<b>idol</b>	of any false paynim	6, 45/ 30
the priests of the	<b>idol</b>	Bell in the old	6, 89/ 2
idolatry and worshipped the	<b>idol</b>	Baal so far forth	6, 198/ 27
be eaten by the	<b>idol</b>	Bel. And when the	6, 240/ 34
the priests of the	<b>idol</b>	Sybeles. "Long would it	6, 360/ 17
restrain, and destroy his	<b>idol</b>	Antichrist, with the Spirit	6, 435/ 14
written, "Nolite converti ad	<b>idola</b>	neque deos conflatis faciat	6, 45/ 25
were a good old	<b>idolater</b>	that never had heard	6, 134/ 2
suppose that this old	<b>idolater</b>	were thoroughly persuaded in	6, 134/ 25
much less our old	<b>idolater</b>	without Creed) should so	6, 137/ 20
whom they take for	<b>idolaters</b>	. And where they teach	6, 191/ 6
they were all open	<b>idolaters</b>	and in a misbelief	6, 200/ 27
men if they were	<b>idolaters</b>	and pursued your part	6, 209/ 14
other part be not	<b>idolaters</b>	, nor the opinion of	6, 209/ 16
severed the flock of	<b>idolaters</b>	that it might well	6, 220/ 12
then were we great	<b>idolaters</b>	not in our worship	6, 230/ 27
world among infidels and	<b>idolaters</b>	besides? Why did any	6, 253/ 15
very paynims and pagans,	<b>idolaters</b>	, kept their chastity vowed	6, 375/ 16
set our hearts upon	<b>idolatry</b>	by the worshipping of	6, 8/ 1
worship of images were	<b>idolatry</b>	, then the church believing	6, 8/ 11
of images to be	<b>idolatry</b>	, and the bad sort	6, 12/ 29
Jews, people prone to	<b>idolatry</b>	-- and yet not	6, 38/ 31
seemeth to smell of	<b>idolatry</b>	when we go on	6, 52/ 11
the people forward to	<b>idolatry</b>	-- then would not	6, 54/ 28
that it smelleth of	<b>idolatry</b>	to visit this place	6, 54/ 32
advancement of misbelief and	<b>idolatry</b>	, in setting men's hearts	6, 62/ 9
belief of God into	<b>idolatry</b>	and worship of mammetts	6, 72/ 25
of them that with	<b>idolatry</b>	had deserved to be	6, 76/ 27
set our hearts upon	<b>idolatry</b>	by the worshipping of	6, 94/ 12
the next door to	<b>idolatry</b>	, when men have their	6, 100/ 20
to be virtue, and	<b>idolatry</b>	to be the right	6, 110/ 18
worship of images were	<b>idolatry</b>	then the church, believing	6, 110/ 26
odious and taken as	<b>idolatry</b>	, were not this opinion	6, 112/ 6
well done and not	<b>idolatry</b>	. But by the great	6, 112/ 21
reputed of God for	<b>idolatry</b>	. For answer whereof, when	6, 120/ 33
erroneous opinion and plain	<b>idolatry</b>	, it followeth of necessity	6, 121/ 8
always damnable and plain	<b>idolatry</b>	." "Very truth," quoth he	6, 171/ 7
many reckon it --	<b>idolatry</b>	, then is it yet	6, 171/ 11
forbidden and held for	<b>idolatry</b>	, the one part did	6, 171/ 23



from infidelity and from	<b>idolatry</b>	-- which was the	6, 177/ 14
and make them seem	<b>idolatry</b>	, which we deferred before	6, 185/ 25
fall to superstition and	<b>idolatry</b>	instead of faith and	6, 189/ 3
Israel were fallen to	<b>idolatry</b>	and worshipped the idol	6, 198/ 27
erroneous and as plain	<b>idolatry</b>	as was the worshipping	6, 199/ 37
of images to be	<b>idolatry</b>	, and the bad sort	6, 207/ 21
to saints to be	<b>idolatry</b>	. And on the other	6, 208/ 11
quoeth I, "that do	<b>idolatry</b>	indeed, though it be	6, 208/ 21
Wherefore, if that be	<b>idolatry</b>	, then the church of	6, 208/ 25
long in so damnable	<b>idolatry</b>	, as this were if	6, 210/ 3
worship of images for	<b>idolatry</b>	. And it so taken	6, 211/ 3
nor never so suffer	<b>idolatry</b>	among the Jews but	6, 220/ 10
that Samary, falling to	<b>idolatry</b>	, the right synagogue of	6, 220/ 14
delusion of our superstitious	<b>idolatry</b>	, than so to like	6, 229/ 28
points do sound to	<b>idolatry</b>	. The third is the	6, 230/ 4
much in peril of	<b>idolatry</b>	in our courtesy used	6, 230/ 21
avoided the peril of	<b>idolatry</b>	for that first point	6, 230/ 35
so much peril of	<b>idolatry</b>	among the people for	6, 232/ 23
say, the people do	<b>idolatry</b>	in that ye say	6, 237/ 4
worship can be none	<b>idolatry</b>	, but must needs be	6, 239/ 20
with wicked heresies and	<b>idolatry</b>	; then hath not God	6, 244/ 34
heresies and set forth	<b>idolatry</b>	, then should himself, as	6, 245/ 8
is to wit, the	<b>idols</b>	of false gods --	6, 45/ 6
wit, the images and	<b>idols</b>	only of those paynim	6, 45/ 12
vobis" (Turn not to	<b>idols</b>	, nor make not for	6, 45/ 26
and assistant in the	<b>idols</b>	and mammetts of the	6, 52/ 14
spirits to the old	<b>idols</b>	of the paynims. "It	6, 57/ 14
to the worship of	<b>idols</b>	, as now do Christian	6, 73/ 10
ourselves, our mammetts and	<b>idols</b>	and very false gods	6, 73/ 17
as in the paynims'	<b>idols</b>	. And after, he showeth	6, 96/ 25
the temples in which	<b>idols</b>	and mammetts were. And	6, 190/ 31
which they take for	<b>idols</b>	, and there they come	6, 191/ 5
themselves, that they worship	<b>idols</b>	. "Well," quoeth he, peradventure	6, 192/ 2
in pieces the false	<b>idols</b>	in sight of the	6, 241/ 3
also to the false	<b>idols</b>	under the name of	6, 375/ 30
that sometimes, percase, the	<b>ignorance</b>	of some judges would	6, 33/ 10
him reverently acknowledge his	<b>ignorance</b>	, lean and cleave to	6, 127/ 34
and confession of his	<b>ignorance</b>	, and binding him to	6, 166/ 12
wherein the people's invincible	<b>ignorance</b>	, with their devout affection	6, 245/ 4
occasion, acknowledging our own	<b>ignorance</b>	where we find a	6, 336/ 9
more bold, the more	<b>ignorant</b>	the more busy, the	6, 335/ 24
man had been all	<b>ill</b>	as a devil, and	6, 282/ 34
realm. And by other	<b>ill</b>	books which he made	6, 315/ 4
neither feel well nor	<b>ill</b>	in body nor soul	6, 373/ 27

and I cannot be	<b>illuded</b>	. "Now," quoth I, "this	6, 161/ 24
those holy cunning men,	<b>illuminated</b>	with the grace of	6, 427/ 16
God's sufferance for the	<b>illusion</b>	of them that with	6, 76/ 26
such places be none	<b>illusions</b>	of damned spirits but	6, 120/ 11
of saints to be	<b>illusions</b>	of the devil. And	6, 211/ 5
shalt carve thee none	<b>image</b>	), and the psalm, "In	6, 38/ 15
be to have the	<b>image</b>	of his blessed body	6, 38/ 35
the king Abgarus the	<b>image</b>	of his own face	6, 39/ 1
holy vernicle, the express	<b>image</b>	also of his blessed	6, 39/ 3
in a vision the	<b>image</b>	of the crucifix but	6, 39/ 19
sight of that blessed	<b>image</b>	which our Lord had	6, 39/ 22
worshipping of the same	<b>image</b>	was taken and brought	6, 39/ 24
name is but an	<b>image</b>	representing his person to	6, 40/ 1
English, and entitled the	<b>Image</b>	of Love, which was	6, 40/ 9
for the lively quick	<b>image</b>	of love and charity	6, 40/ 20
bodily ceremonies, as the	<b>Image</b>	of Love calleth them	6, 44/ 23
may the most rude	<b>image</b>	and most simply wrought	6, 44/ 27
nor grave thee none	<b>image</b>	). And by all the	6, 44/ 35
would say, "Make none	<b>image</b>	of Christ, nor of	6, 45/ 13
man shall worship any	<b>image</b>	as God. For if	6, 45/ 18
shalt grave thee none	<b>image</b>	), it goeth next before	6, 45/ 23
forbidden to worship any	<b>image</b>	, there is the word	6, 45/ 28
any worship to any	<b>image</b>	and idol of any	6, 45/ 30
may we neither worship	<b>image</b>	of any saint, nor	6, 45/ 32
some reverence to an	<b>image</b>	, not fixing his final	6, 45/ 34
final intent in the	<b>image</b>	, but referring it further	6, 45/ 35
the person that the	<b>image</b>	representeth, since that in	6, 45/ 36
reverence done unto the	<b>image</b>	there is none honor	6, 45/ 37
saint honored in his	<b>image</b>	and God in his	6, 46/ 2
mind, is but an	<b>image</b>	representing the very thing	6, 46/ 18
master himself but an	<b>image</b>	that representeth him. And	6, 46/ 21
imagination, but only an	<b>image</b>	representing to you the	6, 46/ 23
name itself but an	<b>image</b>	representing the name. And	6, 46/ 26
of him by his	<b>image</b>	well wrought and touched	6, 46/ 35
hand, so doth an	<b>image</b>	well workmanly wrought better	6, 47/ 6
set naught by his	<b>image</b>	painted or carved that	6, 47/ 13
as doth a blessed	<b>image</b>	of the crucifix, neither	6, 47/ 17
he delighteth in his	<b>image</b>	or anything of his	6, 47/ 24
would dishonestly handle an	<b>image</b>	made in remembrance of	6, 47/ 26
the holy crucifix, an	<b>image</b>	made in remembrance of	6, 47/ 29
south door, at one	<b>image</b>	of our Lady than	6, 52/ 19
and confidence in the	<b>image</b>	self and not in	6, 52/ 21
other, and the one	<b>image</b>	no more like her	6, 52/ 23
to be used, none	<b>image</b>	offered unto, nor worship	6, 53/ 21

to stand at this	<b>image</b>	or that image, and	6, 55/ 2
this image or that	<b>image</b>	, and that by men's	6, 55/ 3
the place or the	<b>image</b>	itself, taking that for	6, 55/ 4
do reverence to the	<b>image</b>	for the honor of	6, 56/ 16
man delighteth in the	<b>image</b>	and remembrance of his	6, 56/ 18
and that place, this	<b>image</b>	and that image, we	6, 56/ 32
this image and that	<b>image</b>	, we seem to reckon	6, 56/ 33
to the place or	<b>image</b>	where the pilgrimage is	6, 59/ 32
they saw before an	<b>image</b>	of the crucifix a	6, 78/ 22
and laid before the	<b>image</b>	of our blessed Lady	6, 93/ 21
As weening that one	<b>image</b>	more of power than	6, 99/ 18
their trust in the	<b>image</b>	self. And the people	6, 99/ 20
the setting an old	<b>image</b>	in a new tabernacle	6, 222/ 6
the back of the	<b>image</b>	being all painted over	6, 222/ 7
lain unknown in that	<b>image</b>	, God wot how long	6, 222/ 10
And how long that	<b>image</b>	had stood in that	6, 222/ 28
hundred year ago, the	<b>image</b>	was hidden when the	6, 222/ 31
therein. And after, the	<b>image</b>	found and set up	6, 222/ 32
is so strange. His	<b>image</b>	is on his day	6, 227/ 24
pleasant savor upon his	<b>image</b>	. But and it happen	6, 227/ 26
no Christian man to	<b>image</b>	or saint either. And	6, 230/ 34
they thought that the	<b>image</b>	at Walsingham were our	6, 231/ 20
Lady herself were that	<b>image</b>	. Then if in like	6, 231/ 22
they thought that the	<b>image</b>	at Ipswich were our	6, 231/ 22
Lady herself were that	<b>image</b>	at Ipswich, then must	6, 231/ 24
reason suppose that the	<b>image</b>	of Ipswich were the	6, 231/ 27
Ipswich were the selfsame	<b>image</b>	that is at Walsingham	6, 231/ 28
will also call an	<b>image</b>	an image, and she	6, 231/ 32
call an image an	<b>image</b>	, and she will tell	6, 231/ 32
a difference between an	<b>image</b>	of a horse and	6, 232/ 1
speech to call the	<b>image</b>	of our Lady, our	6, 232/ 4
none other in that	<b>image</b>	but our Lady's image	6, 232/ 6
image but our Lady's	<b>image</b>	, howsoever she call it	6, 232/ 7
our Lady for that	<b>image</b>	nor that image for	6, 232/ 8
that image nor that	<b>image</b>	for our Lady, as	6, 232/ 8
will name you none	<b>image</b>	but our Lady that	6, 232/ 18
they then that the	<b>image</b>	that hangeth thereon is	6, 237/ 9
is wrought into an	<b>image</b>	or a candle by	6, 353/ 4
is to wit, none	<b>image</b>	to be worshipped as	6, 356/ 33
be set upon the	<b>image</b>	, nor to look that	6, 356/ 34
to look that the	<b>image</b>	shall be he which	6, 356/ 34
but we worship the	<b>image</b>	, and reverence, and well	6, 357/ 1
the thing that the	<b>image</b>	representeth. And yet though	6, 357/ 2
though we do the	<b>image</b>	honor and reverence, yet	6, 357/ 3

may do, neither to	<b>image</b>	nor any creature in	6, 357/ 5
to express all-thing in	<b>imagery</b>	. And now likewise as	6, 47/ 3
in scripture forbidden such	<b>imagery</b>	, and that under great	6, 96/ 18
veneration and worship of	<b>images</b>	and relics, praying to	6, 3/ 6
preaching against pilgrimages and	<b>images</b>	and prayers made to	6, 5/ 12
to saints, worshipping of	<b>images</b>	, and going on pilgrimages	6, 5/ 17
by the worshipping of	<b>images</b>	instead of God. The	6, 8/ 2
if the worship of	<b>images</b>	were idolatry, then the	6, 8/ 11
which heretics allege against	<b>images</b>	, or any point of	6, 8/ 31
for holding opinion against	<b>images</b>	. Whereof the author proveth	6, 12/ 18
believe the worship of	<b>images</b>	to be idolatry, and	6, 12/ 29
the heresies holding against	<b>images</b>	; and recapitulating somewhat briefly	6, 12/ 34
against the worship of	<b>images</b>	, and praying to saints	6, 13/ 5
in the worship of	<b>images</b>	by the consent of	6, 13/ 23
preaching against pilgrimages and	<b>images</b>	and prayers made to	6, 35/ 15
no worship to any	<b>images</b>	, nor pray to any	6, 37/ 18
against the worshipping of	<b>images</b>	, praying to saints, and	6, 38/ 12
priests then had the	<b>images</b>	of the angel cherubim	6, 38/ 32
no place to forbid	<b>images</b>	among his Christian flock	6, 38/ 33
another manner mind toward	<b>images</b>	than have these heretics	6, 39/ 12
these carved and painted	<b>images</b>	, giving them little praise	6, 40/ 13
showeth full well that	<b>images</b>	be but laymen's books	6, 40/ 16
let all such dead	<b>images</b>	pass, and labor only	6, 40/ 19
the book of the	<b>images</b>	of love, as I	6, 42/ 3
and costly ornaments, fair	<b>images</b>	, goodly song, fleshly fasting	6, 43/ 28
Now as for the	<b>images</b>	which ye call one	6, 44/ 20
Law. But as for	<b>images</b>	, the book adviseth men	6, 44/ 24
the truth, as for	<b>images</b>	, they be no shadows	6, 44/ 30
should forbid utterly any	<b>images</b>	to be made, for	6, 45/ 2
in the Temple the	<b>images</b>	of cherubim. But it	6, 45/ 3
prohibited to make such	<b>images</b>	as the Egyptians and	6, 45/ 5
words well appear what	<b>images</b>	were in that psalm	6, 45/ 11
is to wit, the	<b>images</b>	and idols only of	6, 45/ 12
where they say that	<b>images</b>	be but laymen's books	6, 46/ 10
or spoken be but	<b>images</b>	representing the things that	6, 46/ 15
no natural signs or	<b>images</b>	but only made by	6, 46/ 28
signify such thing, whereas	<b>images</b>	painted, graven, or carved	6, 46/ 29
or written be but	<b>images</b>	, if ye set aught	6, 47/ 11
they speak not against	<b>images</b>	for any furtherance of	6, 47/ 19
so sore against the	<b>images</b>	of God and his	6, 47/ 25
to saints, worshipping of	<b>images</b>	, and going on pilgrimages	6, 51/ 22
unto saints or their	<b>images</b>	despite or dishonor, yet	6, 52/ 2
out and carved in	<b>images</b>	. For when we reckon	6, 52/ 17
our affections to the	<b>images</b>	self, and thereto make	6, 52/ 26

offerings, and ween these	<b>images</b>	were the very saints	6, 52/ 27
should ween that the	<b>images</b>	of our Lady were	6, 56/ 14
worship of saints and	<b>images</b>	been allowed, approbate, and	6, 62/ 20
or honor to their	<b>images</b>	, but in doing as	6, 73/ 12
pilgrimages, and worshipping of	<b>images</b>	were well and sufficiently	6, 77/ 13
divers saints or divers	<b>images</b>	, in which methinketh that	6, 77/ 20
be done at those	<b>images</b>	where these pilgrimages be	6, 89/ 28
holy relics, and had	<b>images</b>	in great veneration, and	6, 90/ 11
our days at divers	<b>images</b>	where these pilgrimages be	6, 92/ 30
by the worshipping of	<b>images</b>	instead of God. "But	6, 94/ 12
such as worshippeth those	<b>images</b>	that hath ears and	6, 96/ 22
the worship of our	<b>images</b>	as in the paynims'	6, 96/ 25
put the worshipping of	<b>images</b>	, I am neither so	6, 97/ 34
better than other, the	<b>images</b>	hath it. For they	6, 98/ 2
same to saints and	<b>images</b>	both? If it stand	6, 98/ 4
to saints and their	<b>images</b>	, if in praying, we	6, 98/ 5
done to saints and	<b>images</b>	as to God. And	6, 98/ 9
And this not unto	<b>images</b>	only -- which though	6, 98/ 10
worshipping of saints and	<b>images</b>	men worship neither the	6, 98/ 26
as gods, but the	<b>images</b>	for the saints, and	6, 98/ 27
they. And in the	<b>images</b>	put the people their	6, 98/ 31
fervent affection to the	<b>images</b>	of stone or tree	6, 99/ 11
And plainly take these	<b>images</b>	for the saint's self	6, 99/ 12
And put in these	<b>images</b>	of their pilgrimages their	6, 99/ 13
they trust in the	<b>images</b>	in Christ's stead and	6, 99/ 28
at the leastwise those	<b>images</b>	so that they ween	6, 99/ 29
our hearts by these	<b>images</b>	blinded and set upon	6, 99/ 32
faith in these blind	<b>images</b>	. But the most part	6, 100/ 2
make, that maketh their	<b>images</b>	meetings at these wholesome	6, 100/ 7
us that at these	<b>images</b>	and pilgrimages miracles be	6, 101/ 27
of the worshipping of	<b>images</b>	, or praying to saints	6, 103/ 5
if the worship of	<b>images</b>	were idolatry then the	6, 110/ 25
and to reverence their	<b>images</b>	, and do honor to	6, 112/ 1
prayed unto, relics and	<b>images</b>	to be worshipped, and	6, 112/ 14
above nature at such	<b>images</b>	and pilgrimages, at holy	6, 112/ 18
which heretics allege against	<b>images</b>	, or any point of	6, 116/ 23
unto saints, relics, and	<b>images</b>	, is not erroneous, but	6, 120/ 9
against the worshipping of	<b>images</b>	, and praying to saints	6, 120/ 31
hand, concerning saints' relics,	<b>images</b>	, and pilgrimages, which things	6, 171/ 10
the saints or the	<b>images</b>	either be worse than	6, 171/ 14
the scriptures laid against	<b>images</b>	and pilgrimages and worship	6, 185/ 14
that those things --	<b>images</b>	, I mean, and pilgrimages	6, 185/ 16
question whether worshipping of	<b>images</b>	and relics, praying to	6, 187/ 17
against the worshipping of	<b>images</b>	and relics, and the	6, 188/ 34

believed the worship of	<b>images</b>	to be wrong and	6, 189/ 11
the churches where the	<b>images</b>	be which they take	6, 191/ 5
the same, kneel to	<b>images</b>	as we do, set	6, 191/ 9
for holding opinion against	<b>images</b>	. Whereof the author proveth	6, 198/ 7
those that believe against	<b>images</b>	and whom we now	6, 199/ 8
confirm the worship of	<b>images</b>	, praying to saints, and	6, 199/ 33
any such opinion against	<b>images</b>	and saints, yet cometh	6, 200/ 10
to Baal (if the	<b>images</b>	be Baal) as his	6, 200/ 12
believe the worship of	<b>images</b>	to be idolatry, and	6, 207/ 20
believe the worship of	<b>images</b>	and praying to saints	6, 208/ 11
to church and worship	<b>images</b>	, and all pray to	6, 208/ 24
the heresies holding against	<b>images</b>	, and recapitulating somewhat briefly	6, 209/ 21
these people that believe	<b>images</b>	to be worshipped be	6, 210/ 8
against the worship of	<b>images</b>	, and praying to saints	6, 210/ 31
take the worship of	<b>images</b>	for idolatry. And it	6, 211/ 3
miracles done at the	<b>images</b>	or by invocation of	6, 211/ 5
speak of their relics,	<b>images</b>	, and pilgrimages, as there	6, 211/ 7
and their relics and	<b>images</b>	also be had in	6, 226/ 11
we do to their	<b>images</b>	the same that we	6, 226/ 15
to themselves, taking their	<b>images</b>	for themselves, and so	6, 226/ 16
only, but also their	<b>images</b>	, fellows and matches to	6, 226/ 17
fellows to God and	<b>images</b>	in such wise that	6, 229/ 17
the saints and their	<b>images</b>	also with like honor	6, 230/ 2
that they take the	<b>images</b>	for the things selves	6, 230/ 3
the saints and the	<b>images</b>	be such, ye conclude	6, 230/ 6
kneel to saints and	<b>images</b>	and incense them also	6, 230/ 11
saints only and their	<b>images</b>	, but also to men	6, 230/ 28
the people take the	<b>images</b>	for the saints selves	6, 231/ 1
they take not the	<b>images</b>	for our Lady herself	6, 231/ 16
people for mistaking of	<b>images</b>	, do but devise that	6, 232/ 23
that women have in	<b>images</b>	. Now as touching the	6, 232/ 26
and worshipping relics and	<b>images</b>	, may be done well	6, 235/ 27
and honor of saints	<b>images</b>	-- by which good	6, 236/ 26
say they take the	<b>images</b>	for the saints selves	6, 237/ 5
in the worship of	<b>images</b>	by the consent of	6, 237/ 17
their word break our	<b>images</b>	, as Christ's doctors did	6, 241/ 13
saints, the worship of	<b>images</b>	, reverencing of relics, and	6, 245/ 18
of saints, worshipping of	<b>images</b>	and relics, and going	6, 247/ 28
as for despising of	<b>images</b>	, relics, and pilgrimages, those	6, 269/ 4
any reverence to any	<b>images</b>	. " "By my troth, " quoth	6, 355/ 2
that the worship of	<b>images</b>	hath been ere this	6, 355/ 6
done to saints and	<b>images</b>	that yet did, for	6, 355/ 25
to be done to	<b>images</b>	, would make all their	6, 355/ 32
had broken down the	<b>images</b>	in his church; and	6, 356/ 9

and plainly shown that	<b>images</b>	be to be worshipped	6, 356/ 30
would not suffer the	<b>images</b>	to be worshipped at	6, 357/ 11
how we may worship	<b>images</b>	." "Why," quoth he, "if	6, 357/ 22
to be done unto	<b>images</b>	." "That were very unlikely	6, 357/ 36
do such worship to	<b>images</b>	as is only due	6, 358/ 6
to be withdrawn from	<b>images</b>	but only divine worship	6, 358/ 19
scripture is forbidden from	<b>images</b>	all manner of worship	6, 358/ 29
is it specified that	<b>images</b>	be the books of	6, 359/ 16
reverently to kiss the	<b>images</b>	by which Christ's life	6, 359/ 21
Massyle, that broke the	<b>images</b>	that they speak of	6, 359/ 28
only set at naught	<b>images</b>	, but also leave no	6, 359/ 31
but would have their	<b>images</b>	drawn down, all their	6, 367/ 29
ornaments withdrawn, the holy	<b>images</b>	pulled down and either	6, 370/ 15
all the worshipping of	<b>images</b>	and relics, and praying	6, 425/ 36
that be in this	<b>imaginary</b>	church, of which no	6, 202/ 5
to man's mind and	<b>imagination</b>	, why and with what	6, 40/ 2
the thing framed with	<b>imagination</b>	, and so conceived in	6, 46/ 17
friend your master, the	<b>imagination</b>	that I have of	6, 46/ 20
figure is in mine	<b>imagination</b>	, but only an image	6, 46/ 23
representing to you the	<b>imagination</b>	of my mind. Now	6, 46/ 24
can he find or	<b>imagine</b>	in earth that doth	6, 204/ 23
express, nor heart can	<b>imagine</b>	or conceive -- so	6, 397/ 7
a very foolish falsehood,	<b>imagined</b>	of his own mind	6, 350/ 7
the Apostles. And since	<b>imbecility</b>	and lack of power	6, 212/ 20
from hour to hour	<b>imbruing</b>	their hands in blood	6, 372/ 12
ween that beasts had	<b>immortal</b>	souls as men have	6, 136/ 6
only our souls be	<b>immortal</b>	, and not beasts' also	6, 136/ 11
thereby to deny the	<b>immortality</b>	of our soul. "We	6, 137/ 15
the resurrection nor the	<b>immortality</b>	of the soul." "If	6, 193/ 6
office, can take none	<b>impairing</b>	by the filth of	6, 299/ 19
of renaying Christ by	<b>impatience</b>	of some intolerable torments	6, 414/ 22
himself grudge and be	<b>impatient</b>	and evil content with	6, 216/ 4
temporal sword toward the	<b>impeachment</b>	and resistance of his	6, 414/ 6
no more let or	<b>impediment</b>	in ourselves than was	6, 170/ 15
been a let and	<b>impediment</b>	against the taking of	6, 305/ 8
prove himself obstinate and	<b>impenitent</b>	, the church neither is	6, 271/ 10
and proving himself still	<b>impenitent</b>	?" "Nay," quoth he. "Appeareth	6, 278/ 2
Appeareth not he still	<b>impenitent</b>	," quoth I, "that still	6, 278/ 4
unto penance ought none	<b>impenitent</b>	person to be admitted	6, 279/ 7
vicious, and therewith so	<b>impenitent</b>	and so far from	6, 299/ 15
or him, as things	<b>impertinent</b>	to the point, I	6, 36/ 28
of these parties proved	<b>implieth</b>	the reproof of your	6, 102/ 4
two such things as	<b>imply</b>	contradiction, as one self	6, 70/ 14
other poor men's backs	<b>importunable</b>	burdens, to the bearing	6, 104/ 4

reason would bear the	<b>importunate</b>	mistrust of them that	6, 95/ 19
doth yet of an	<b>importunate</b>	appetite fall for his	6, 110/ 8
set great and sore	<b>impositions</b>	upon them, whereby he	6, 42/ 34
faith. For "sine fide	<b>impossible</b>	est placere Deo" (without	6, 398/ 12
no man to an	<b>impossibility</b>	." "We may," quoth he	6, 117/ 22
if the matter be	<b>impossible</b>	, as it is in	6, 64/ 20
to be false and	<b>impossible</b>	. For in this wise	6, 64/ 35
unknown but also seeming	<b>impossible</b>	, the man of Inde	6, 66/ 8
that seemeth to himself	<b>impossible</b>	? Or who would not	6, 66/ 12
would not ween it	<b>impossible</b>	, but if experience had	6, 66/ 13
institutionibus, reckoneth it for	<b>impossible</b>	and letteth not to	6, 66/ 18
those that ween it	<b>impossible</b>	by reason, and never	6, 66/ 23
thereat as at an	<b>impossible</b>	lie, in which persuasions	6, 66/ 33
by nature and reason	<b>impossible</b>	. For when I know	6, 68/ 22
nature seem and appear	<b>impossible</b>	, where they be reported	6, 70/ 6
things deceived as seem	<b>impossible</b>	and yet may be	6, 71/ 10
and reason saith be	<b>impossible</b>	, I may well mistrust	6, 77/ 22
sufficient proof of an	<b>impossible</b>	matter? One, or two	6, 77/ 23
and nature saith is	<b>impossible</b>	, methinketh that ye should	6, 78/ 12
that a miracle is	<b>impossible</b>	, but only that it	6, 78/ 15
only that it is	<b>impossible</b>	to nature. And they	6, 78/ 16
do report you none	<b>impossible</b>	tale. "For the clearer	6, 78/ 18
quoth he, "that were	<b>impossible</b>	." "Forsooth," quoth I, "so	6, 118/ 11
she shall judge it	<b>impossible</b>	after she prove it	6, 129/ 28
but seemed both twain	<b>impossible</b>	?" "That should," quoth he	6, 154/ 14
nor never so far	<b>impossible</b>	, I neither should nor	6, 154/ 17
cannot err, it is	<b>impossible</b>	that the scripture of	6, 185/ 10
and substantially to be	<b>impossible</b>	. And forasmuch as there	6, 188/ 11
faith; and that is	<b>impossible</b>	. And thereof should have	6, 242/ 25
both true, which were	<b>impossible</b>	; else not some, but	6, 242/ 28
divers wise as far	<b>impossible</b>	. But now for the	6, 242/ 32
them himself, which were	<b>impossible</b>	for God to do	6, 245/ 1
right well it was	<b>impossible</b>	that any angel of	6, 384/ 8
one is there an	<b>impossible</b>	excess and hyperbole; in	6, 384/ 29
without faith it is	<b>impossible</b>	to please God). "And	6, 398/ 13
made in English and	<b>imprinted</b>	, as it saith, in	6, 291/ 9
and heat, beating, scourging,	<b>imprisonment</b>	, painful and shameful death	6, 106/ 16
since ye seem to	<b>impugn</b>	, I shall as I	6, 62/ 29
though that I did	<b>impugn</b>	it; but as I	6, 62/ 32
such wise each to	<b>impugn</b>	and answer other that	6, 157/ 22
these heretics mean, to	<b>impugn</b>	the worship of saints	6, 211/ 13
his preachings and readings	<b>impugn</b>	them, dismissed him very	6, 268/ 20
wife." If we should	<b>impugn</b>	the form of this	6, 309/ 6
they see their heresies	<b>impugned</b>	and condemned by their	6, 209/ 28



Simkin, except he better	<b>impugned</b>	the proof, if the	6, 275/ 28
Without which, men might	<b>impute</b>	a wrong blame, they	6, 345/ 17
nor forbearth not to	<b>impute</b>	the blame thereof unto	6, 401/ 18
the fault that is	<b>imputed</b>	to them in that	6, 16/ 18
is not to be	<b>imputed</b>	to the sect, since	6, 18/ 13
the fault that is	<b>imputed</b>	to them in that	6, 314/ 8
is not to be	<b>imputed</b>	to the sect, since	6, 372/ 23
my mind, to be	<b>imputed</b>	to the sect of	6, 372/ 30
as meseemeth, to be	<b>imputed</b>	unto the sect." "It	6, 372/ 33
sect must needs be	<b>imputed</b>	to the sect self	6, 373/ 12
evil living cannot be	<b>imputed</b>	to his Christendom. For	6, 373/ 14
such men be not)	<b>imputed</b>	unto them. But God	6, 399/ 3
as is laid and	<b>imputed</b>	unto them, nor the	6, 406/ 21
well in worth and	<b>imputeth</b>	no blame unto them	6, 402/ 14
the world by the	<b>Incarnation</b>	and Passion of our	6, 391/ 12
saints and images and	<b>incense</b>	them also, yet it	6, 230/ 11
choir be as well	<b>incensed</b>	as the Sacrament. So	6, 230/ 25
the divine services as	<b>incensing</b>	, hallowing of the fire	6, 56/ 2
foot. And as for	<b>incensing</b>	, the poor priests in	6, 230/ 24
their acceptation with God	<b>incessantly</b>	testified by miracles, which	6, 434/ 28
he abuseth in continual	<b>incest</b>	and sacrilege under the	6, 165/ 18
apostate, to an open	<b>incestuous</b>	lecher, a plain limb	6, 346/ 13
of wedlock in open,	<b>incestuous</b>	lechery without care or	6, 375/ 9
if they were one	<b>inch</b>	without that then the	6, 52/ 32
thickness not half an	<b>inch</b>	about, and in length	6, 67/ 15
is grown now an	<b>inch</b>	longer than I." "How	6, 79/ 26
of two or three	<b>inches</b>	about, and in length	6, 67/ 13
unto the same. And,	<b>incidently</b>	, is it by the	6, 5/ 18
sciences, the author therefore	<b>incidently</b>	showeth what harm happed	6, 9/ 5
dissolveth. The Second Chapter	<b>Incidently</b>	somewhat is there touched	6, 14/ 9
And so he showeth	<b>incidently</b>	wherefore it were not	6, 14/ 28
And in this chapter	<b>incidently</b>	the messenger much reproveth	6, 16/ 1
unto the same. And	<b>incidently</b>	is it by the	6, 51/ 24
sciences, the author therefore	<b>incidently</b>	showeth what harm hath	6, 122/ 6
again. The Second Chapter	<b>Incidently</b>	somewhat is there touched	6, 255/ 8
And so he showeth	<b>incidently</b>	wherefore it were not	6, 264/ 13
And in this chapter	<b>incidently</b>	, the messenger much reproveth	6, 293/ 15
their own minds well	<b>inclinable</b>	thereto already) that we	6, 344/ 27
by secret inspiration and	<b>inclination</b>	of their hearts into	6, 178/ 25
ever mistrusting his own	<b>inclinations</b>	, and live in dread	6, 126/ 35
perplexed; but vouchsafe to	<b>incline</b>	mine assent unto that	6, 157/ 28
us, and inwardly doth	<b>incline</b>	our heart into the	6, 254/ 30
goodness in like wise	<b>incline</b>	and move the mind	6, 254/ 33
of the judges, to	<b>incline</b>	their hearts first for	6, 256/ 9

or some other affection	<b>incline</b>	him to disorder himself	6, 262/ 20
message, she might have	<b>inclined</b>	thereto, though she had	6, 151/ 4
that his grace had	<b>inclined</b>	your assent to the	6, 176/ 1
of his ministers, and	<b>inclined</b>	the minds of his	6, 221/ 2
gracious mind was much	<b>inclined</b>	, and had been by	6, 318/ 35
motions insensible to themselves,	<b>inclineth</b>	their assent unto the	6, 172/ 7
that secret means that	<b>inclineth</b>	their credulity to consent	6, 223/ 25
whereto their fond affection	<b>inclineth</b>	, that thing they lean	6, 433/ 8
that God is not	<b>included</b>	nor shut in any	6, 57/ 27
in joy and bliss	<b>incogitable</b>	, one everlasting day with	6, 435/ 20
of worldly grief and	<b>incommodity</b>	, to fall from the	6, 414/ 16
author showeth the perpetual	<b>inconstancy</b>	of Luther; and his	6, 17/ 31
how excuseth he his	<b>inconstancy</b>	?" "Marry," quoth I, "he	6, 362/ 15
author showeth the perpetual	<b>inconstancy</b>	of Luther, and his	6, 365/ 5
word of God. "His	<b>inconstant</b>	wit and very devilish	6, 366/ 21
truth it is that	<b>incontinence</b>	is there in some	6, 309/ 28
therein, and so much	<b>inconvenience</b>	and absurdity following thereupon	6, 203/ 28
do take it. What	<b>inconvenience</b>	is it then to	6, 308/ 32
needs grow all such	<b>inconveniences</b>	and contradiction unto scripture	6, 205/ 3
show a fair law	<b>incorporated</b>	in the decrees of	6, 355/ 30
words of Saint Gregory	<b>incorporated</b>	in the decrees, and	6, 358/ 4
Serenum episcopum Massilie, and	<b>incorporated</b>	in the decrees. And	6, 358/ 13
it, keep it and	<b>increase</b>	it as it was	6, 32/ 19
spiritual rejoicing, and great	<b>increase</b>	of fervor and devotion	6, 39/ 10
them more and more	<b>increase</b>	. So that if they	6, 53/ 28
place, or for the	<b>increase</b>	of faith which he	6, 61/ 9
by God to the	<b>increase</b>	of Christian devotion, or	6, 62/ 8
to the conservation and	<b>increase</b>	of the devotion of	6, 90/ 14
only for fear of	<b>increase</b>	of his own punishment	6, 212/ 2
that shall delight and	<b>increase</b>	their devotion; besides this	6, 339/ 20
persecution to preserve and	<b>increase</b>	his faith among the	6, 407/ 20
Christ should much more	<b>increase</b>	than decay. And albeit	6, 408/ 5
the same should have	<b>increased</b>	it. "But so hath	6, 144/ 7
newfangledness, fallen in and	<b>increased</b>	the faction. But the	6, 339/ 1
number so grew and	<b>increased</b>	that within a while	6, 409/ 28
fighting, it hath never	<b>increased</b>	, but always diminished and	6, 411/ 32
was in the beginning	<b>increased</b>	, so be continued and	6, 412/ 2
spark of our faith,	<b>increaseth</b>	the credence in our	6, 254/ 32
honor of God and	<b>increasing</b>	of the Christian faith	6, 408/ 22
of and repute most	<b>incredible</b>	. The Eleventh Chapter The	6, 6/ 31
though this thing be	<b>incredible</b>	to him that heareth	6, 70/ 1
of and repute most	<b>incredible</b>	. % "Nay," quoth he, "surely	6, 77/ 5
in a thing so	<b>incredible</b>	. And if I shall	6, 77/ 25
take for the more	<b>incredible</b>	?" "Surely," quoth he, "both	6, 80/ 28

should this be so	<b>incredible</b>	to you to believe	6, 81/ 3
this book, telling so	<b>incredible</b>	wonders, should be true	6, 134/ 18
D. Martine for his	<b>incredible</b>	humanity and bounty, answered	6, 364/ 4
may ye see the	<b>incredible</b>	humility and lowly mind	6, 364/ 30
thereon, or that our	<b>incredulity</b>	can suffer him nowadays	6, 61/ 25
either of sloth or	<b>incredulity</b>	not vouchsafe himself to	6, 85/ 6
it might seem some	<b>incredulity</b>	in them, yet may	6, 252/ 28
the credence in our	<b>incredulity</b>	: so doth his goodness	6, 254/ 32
the words plain, and	<b>inculcated</b>	again and again, so	6, 373/ 34
often and so continually	<b>inculcateth</b>	that almost in the	6, 287/ 33
hearts do show them	<b>incurable</b>	, that body beareth them	6, 205/ 31
when men at the	<b>incursion</b>	of infidels did hide	6, 222/ 2
the defense of his	<b>indefensible</b>	errors, to go back	6, 18/ 3
the defense of his	<b>indefensible</b>	error. And thereupon at	6, 125/ 27
the defense of his	<b>indefensible</b>	errors, to go back	6, 366/ 16
he was at length	<b>indicted</b>	of Hunne's death, and	6, 325/ 3
as the other, being	<b>indicted</b>	of the deed and	6, 326/ 15
and arraigned upon the	<b>indictment</b>	in the King's Bench	6, 326/ 16
sometimes for lack of	<b>indifference</b>	peradventure as they stood	6, 273/ 2
would ye be then	<b>indifferent</b>	to take the one	6, 158/ 10
since every place is	<b>indifferent</b>	thereunto, it may be	6, 196/ 3
elect and chosen for	<b>indifferent</b>	and which, without likelihood	6, 260/ 15
that were present and	<b>indifferent</b>	, had plain and sure	6, 260/ 23
criminal can be but	<b>indifferent</b>	. And therefore I marvel	6, 262/ 25
yet could there none	<b>indifferent</b>	judge so think except	6, 276/ 12
so honest, and so	<b>indifferent</b>	, that he could nothing	6, 284/ 19
if the audience were	<b>indifferent</b>	) there were not in	6, 433/ 14
can hear it so	<b>indifferently</b>	, I shall not spare	6, 95/ 8
faith preached among other	<b>indifferently</b>	without disturbance should not	6, 408/ 26
token of wrath and	<b>indignation</b>	of their gods toward	6, 375/ 24
think, till the great	<b>indignation</b>	of God, provoked by	6, 434/ 31
time, in a fervent	<b>indiscreet</b>	, to say something and	6, 40/ 35
over fervent mind or	<b>indiscreet</b>	zeal, or percase an	6, 410/ 10
men, so was it	<b>indited</b>	by God; yet, passing	6, 138/ 18
scripture, so devised and	<b>indited</b>	by the high wisdom	6, 335/ 6
borne in hand to	<b>induce</b>	them to hatred of	6, 30/ 1
serveth but only to	<b>induce</b>	a credence or credulity	6, 263/ 19
all witness serve to	<b>induce</b>	the judge's mind to	6, 267/ 14
by the devil's help	<b>induce</b>	good and simple souls	6, 426/ 32
secretly by fair ways	<b>induced</b>	to the contrary, if	6, 30/ 37
made between two parties,	<b>induced</b>	in his own mind	6, 263/ 23
they should do, and	<b>induced</b>	them to put their	6, 381/ 5
many texts of scripture	<b>induced</b>	them thereunto, and special	6, 390/ 21
wisdom, and good works,	<b>induced</b>	; and then he that	6, 407/ 28

own excuse, as things	<b>inducing</b>	him thereto, all the	6, 379/ 34
So that for the	<b>inequality</b>	of Christ, by reason	6, 156/ 7
the world therein an	<b>inestimable</b>	treasure as the case	6, 138/ 32
rewarded everlastingly, with such	<b>inestimable</b>	joy as neither eye	6, 397/ 6
God whose goodness is	<b>inestimable</b>	, doth damn so huge	6, 402/ 21
also, as ye see,	<b>inevitable</b>	necessity for lack of	6, 264/ 5
old interpreters and the	<b>infallible</b>	authority of the church	6, 10/ 34
take a sure and	<b>infallible</b>	way, ye must in	6, 166/ 1
old interpreters and the	<b>infallible</b>	authority of the church	6, 167/ 4
needs be a sure	<b>infallible</b>	ground that God hath	6, 181/ 24
a sure and an	<b>infallible</b>	conclusion, that a man	6, 281/ 20
only to deface and	<b>infame</b>	that holy work to	6, 28/ 33
such feigned wonders should	<b>infame</b>	God's very miracles, his	6, 88/ 29
and receive a person	<b>infamed</b>	, and give faith and	6, 261/ 8
him first into the	<b>infamy</b>	of that name, that	6, 30/ 25
faults were still their	<b>infamy</b>	after their amendment, then	6, 283/ 13
soul of an innocent	<b>infant</b>	; but also for that	6, 143/ 12
common people be as	<b>infants</b>	that must be fed	6, 333/ 5
they make us all	<b>infants</b>	, they shall find many	6, 333/ 8
thereof were likely to	<b>infect</b>	a feeble soul as	6, 347/ 23
apt to corrupt and	<b>infect</b>	the reader. For the	6, 348/ 6
spreading of his error	<b>infect</b>	other folk, the bishop	6, 411/ 13
yet if he were	<b>infected</b>	and faulty in these	6, 36/ 19
of such as were	<b>infected</b>	therewith fell unto those	6, 373/ 3
of a sickness sore	<b>infecteth</b>	a whole body. Nor	6, 347/ 24
flock the truth, for	<b>infecting</b>	them with their false	6, 347/ 29
newfangled heresies to the	<b>infection</b>	of our old faith	6, 125/ 5
be for fear of	<b>infection</b>	cut off, or else	6, 205/ 28
right faith. Whereupon is	<b>inferred</b>	eftsoon all that the	6, 8/ 29
right faith. Whereupon is	<b>inferred</b>	eftsoon all that the	6, 116/ 20
and credence to an	<b>infidel</b>	, whom they have proved	6, 261/ 9
punish any heretic or	<b>infidel</b>	either, not though they	6, 411/ 19
the stubbornness and obstinate	<b>infidelity</b>	of the Jews caused	6, 142/ 29
all other especially from	<b>infidelity</b>	and from idolatry --	6, 177/ 14
profession of heresies and	<b>infidelity</b>	fall off from that	6, 194/ 5
and cast out for	<b>infidelity</b>	. For faith is the	6, 194/ 24
to the introduction of	<b>infidelity</b>	and false belief. And	6, 196/ 15
sin, but only to	<b>infidelity</b>	and lack of belief	6, 393/ 23
near sib to the	<b>infidelity</b>	of those Jews that	6, 432/ 9
Turk and such other	<b>infidels</b>	; and that princes be	6, 19/ 19
For whereas Christ made	<b>infidels</b>	the persecutors and his	6, 31/ 31
the persecutors and the	<b>infidels</b>	the sufferers, whereby men	6, 31/ 32
ourselves against heretics and	<b>infidels</b>	were they pagans, Turks	6, 32/ 16
faith against miscreants and	<b>infidels</b>	by such ways as	6, 32/ 18

war and fighting against	<b>infidels</b>	, with the condemnation of	6, 36/ 2
make a division among	<b>infidels</b>	, from the remnant of	6, 124/ 35
in their speech before	<b>infidels</b>	or writing that might	6, 145/ 17
For though heretics and	<b>infidels</b>	be among faithful and	6, 195/ 11
should be clean among	<b>infidels</b>	and heretics and no	6, 200/ 6
quothe I, "if some	<b>infidels</b>	, as Turks or Saracens	6, 200/ 24
him, how should these	<b>infidels</b>	come to the faith	6, 200/ 34
But let go these	<b>infidels</b>	and speak of ourselves	6, 201/ 14
the law before the	<b>infidels</b>	, they should set such	6, 202/ 22
at the incursion of	<b>infidels</b>	did hide holy saints'	6, 222/ 2
abbey was burned by	<b>infidels</b>	, and those relics hidden	6, 222/ 32
and all his friends	<b>infidels</b>	? Were there no people	6, 253/ 7
all the world among	<b>infidels</b>	and idolaters besides? Why	6, 253/ 15
all the works of	<b>infidels</b>	wrought without faith. For	6, 398/ 11
against the Turks and	<b>infidels</b>	. These objections be soon	6, 406/ 19
Turk and such other	<b>infidels</b>	, and that princes be	6, 410/ 36
with battle made against	<b>infidels</b>	the loss and diminishment	6, 412/ 22
devoir against miscreants and	<b>infidels</b>	there be stories and	6, 413/ 22
invaded and oppressed by	<b>infidels</b>	, to their utter undoing	6, 414/ 13
other people, and especially	<b>infidels</b>	, to come in, spoil	6, 415/ 26
suffer their people by	<b>infidels</b>	to be invaded, so	6, 415/ 33
princes in war against	<b>infidels</b>	be deeply bound to	6, 431/ 13
hath he of his	<b>infinite</b>	wisdom done so well	6, 74/ 14
his work of as	<b>infinite</b>	perfection as himself. And	6, 75/ 2
himself. And of such	<b>infinite</b>	equal perfection was there	6, 75/ 3
is begun with an	<b>infinite</b>	heap of heresies, it	6, 311/ 11
God, whose wisdom is	<b>infinite</b>	, should have sat and	6, 376/ 9
thought spoken but of	<b>infirmity</b>	, for fear and faint	6, 256/ 31
leastwise with the general	<b>influence</b>	of grace, able and	6, 396/ 9
not our advice to	<b>inform</b>	him what thing were	6, 81/ 18
needs be conceived both	<b>information</b>	and right belief of	6, 178/ 27
of good living, and	<b>information</b>	wherein good living standeth	6, 200/ 18
had plain and sure	<b>information</b>	thereof." "Marry," quoth he	6, 260/ 24
that if any such	<b>information</b>	may serve, they have	6, 260/ 25
common fame or other	<b>information</b>	, with such conjectures and	6, 282/ 21
I was right well	<b>informed</b>	of the truth, yet	6, 27/ 4
as I am surely	<b>informed</b>	, he lieth here at	6, 86/ 12
if they were first	<b>informed</b>	by word, and that	6, 144/ 28
be they very credibly	<b>informed</b>	both by word and	6, 255/ 22
I, "ye be wrong	<b>informed</b>	; for wives have they	6, 309/ 27
a right honorable man	<b>informed</b>	, that there was one	6, 319/ 1
being well and sufficiently	<b>informed</b>	of the truth, and	6, 326/ 18
and desiring to be	<b>informed</b>	of the truth. Whereupon	6, 361/ 14
his special assistance so	<b>informeth</b>	and instructeth his church	6, 188/ 37

seemeth, it was inwardly	<b>infused</b>	into Saint Peter's heart	6, 143/ 15
offerers, to the secret	<b>infusion</b>	of that virtue into	6, 143/ 11
paymin people for thine	<b>inheritance</b>	) and many other places	6, 173/ 16
which should be an	<b>inheritance</b>	, did he intend should	6, 173/ 18
book is very "mammona	<b>iniquitatis</b>	," a very treasury and	6, 291/ 24
chapter of Matthew, "Because	<b>iniquity</b>	shall abound, the charity	6, 109/ 16
Christ and God great	<b>injury</b>	. For if we pray	6, 97/ 14
martyr doth the martyr	<b>injury</b>	. And of every man	6, 216/ 33
as the justice or	<b>injustice</b>	of some spiritual persons	6, 32/ 34
that ye had an	<b>inkling</b>	or else a plain	6, 219/ 2
wounded man into the	<b>inn</b>	of his church, and	6, 104/ 19
some to the lands	<b>inned</b>	by divers owners in	6, 412/ 35
had well perceived his	<b>innocence</b>	. And since I verily	6, 326/ 10
more bold of his	<b>innocence</b>	now. For ye shall	6, 326/ 13
his other living as	<b>innocent</b>	as a saint, yet	6, 36/ 19
the soul of an	<b>innocent</b>	infant; but also for	6, 143/ 12
crime, the person, peradventure	<b>innocent</b>	, should fall in peril	6, 262/ 29
should now excuse an	<b>innocent</b>	, swearing truly that I	6, 282/ 8
master and the most	<b>innocent</b>	man that ever was	6, 411/ 30
another, whom he seeth	<b>innocent</b>	and invaded and oppressed	6, 414/ 35
and since he seeth	<b>innumerable</b>	people black, he might	6, 65/ 5
and pride and other	<b>inordinate</b>	living -- that more	6, 28/ 9
disobedience of God with	<b>inordinate</b>	desire of knowledge like	6, 166/ 10
of our mother Eve,	<b>inordinate</b>	appetite of knowledge is	6, 333/ 20
out of paradise. And	<b>inordinate</b>	is the appetite when	6, 333/ 22
the revenging of their	<b>inordinate</b>	appetites, hath withdrawn his	6, 413/ 31
showeth that whoso would	<b>inquire</b>	should soon find that	6, 7/ 23
negligent if they nothing	<b>inquire</b>	when they mistrust and	6, 63/ 18
ye would seek and	<b>inquire</b>	, ye should find many	6, 84/ 15
showeth that whoso would	<b>inquire</b>	should soon find that	6, 92/ 23
your sons at school,	<b>inquiring</b>	further of him to	6, 33/ 23
had made thereupon sufficient	<b>inquisition</b>	and search, they could	6, 88/ 22
less wit the more	<b>inquisitive</b>	, the more fool the	6, 335/ 25
there that have false	<b>inscriptions</b>	, and are not the	6, 180/ 11
labor therefor, by motions	<b>insensible</b>	to themselves, inclineth their	6, 172/ 7
but I have another	<b>insight</b>	in such things than	6, 322/ 10
other men have." "What	<b>insight</b>	?" quoth they. "Forsooth," quoth	6, 322/ 12
in such wise doth	<b>insinuate</b>	and inspire them into	6, 146/ 22
have remained in an	<b>insoluble</b>	doubt in a matter	6, 159/ 23
and by the secret	<b>inspiration</b>	of his Holy Spirit	6, 111/ 10
taught by mouth and	<b>inspiration</b>	. He meant not that	6, 115/ 21
with secret help and	<b>inspiration</b>	is Christ with his	6, 116/ 9
he should by secret	<b>inspiration</b>	lead them into all	6, 119/ 16
heart, by the secret	<b>inspiration</b>	of God without either	6, 143/ 16

without hearing, by secret	<b>inspiration</b>	, and into the remnant	6, 143/ 28
virtue with God's good	<b>inspiration</b>	, grace, and help of	6, 152/ 10
they have them by	<b>inspiration</b>	, or by revelation, or	6, 167/ 25
lead them by secret	<b>inspiration</b>	and inclination of their	6, 178/ 25
God himself by secret	<b>inspiration</b>	of his Holy Spirit	6, 254/ 22
that some evil spirit	<b>inspire</b>	not to their hearts	6, 43/ 36
wise doth insinuate and	<b>inspire</b>	them into the breasts	6, 146/ 22
given them by God,	<b>inspired</b>	in their hearts so	6, 116/ 6
hath therefore so far	<b>inspired</b>	the old holy doctors	6, 166/ 24
not that Holy Spirit	<b>inspired</b>	that consent, "Qui fecit	6, 253/ 31
them at men's devout	<b>instance</b>	and prayer to do	6, 215/ 7
the worshipping of images	<b>instead</b>	of God. The Eighteenth	6, 8/ 2
virtuous and cunning) should,	<b>instead</b>	of teaching, be beaten	6, 31/ 11
But we blind people,	<b>instead</b>	of God and his	6, 52/ 25
right -- not fail,	<b>instead</b>	of a penny now	6, 53/ 30
for their sin? And	<b>instead</b>	of that one place	6, 57/ 21
upon stocks and stones	<b>instead</b>	of saints, or upon	6, 62/ 10
that are but creatures,	<b>instead</b>	of God himself?" % I	6, 62/ 11
the worshipping of images	<b>instead</b>	of God. "But now	6, 94/ 12
the people their trust	<b>instead</b>	of the saint's self	6, 98/ 32
never do but if	<b>instead</b>	of our Lady they	6, 99/ 19
men have their affections,	<b>instead</b>	of God, bound to	6, 100/ 21
as the paynims did,	<b>instead</b>	of God worship mammals	6, 100/ 27
they should give hearing	<b>instead</b>	of Moses. Of whom	6, 141/ 30
words of God, and	<b>instead</b>	of the scripture of	6, 163/ 7
to superstition and idolatry	<b>instead</b>	of faith and honor	6, 189/ 3
heaven for her dwelling	<b>instead</b>	of earth, after the	6, 206/ 1
cured too. For now	<b>instead</b>	of health he had	6, 216/ 13
honor to the devil	<b>instead</b>	of himself, or to	6, 220/ 20
or to his enemies	<b>instead</b>	of his friends. And	6, 220/ 21
changed her name, and	<b>instead</b>	of Saint Wilgefort call	6, 227/ 17
service of God superstitious	<b>instead</b>	of religious, over dreadful	6, 259/ 9
over dreadful and scrupulous	<b>instead</b>	of devout and diligent	6, 259/ 10
and high malicious mind,	<b>instead</b>	of the praise that	6, 280/ 12
and the remnant stand	<b>instead</b>	, men would have been	6, 347/ 18
him his frailty, and	<b>instead</b>	of pride brought him	6, 401/ 10
beginning of our matter,	<b>instead</b>	of punishment, entreated, favored	6, 416/ 10
that by the secret	<b>instinct</b>	of the Holy Ghost	6, 146/ 23
the church, by secret	<b>instinct</b>	of God, rejected the	6, 181/ 15
which is the secret	<b>instinct</b>	of God, this is	6, 223/ 26
was the Sabbath Day	<b>instituted</b>	by God among the	6, 149/ 22
his Holy Spirit so	<b>instituted</b>	and ordained his church	6, 334/ 19
to be a thing	<b>instituted</b>	and devised by God	6, 351/ 4
the church was never	<b>instituted</b>	of God, but ordained	6, 361/ 18

he writeth, De divinis	<b>institutionibus</b>	, reckoneth it for impossible	6, 66/ 18
the Holy Ghost should	<b>instruct</b>	them of all things	6, 108/ 30
that ever he should	<b>instruct</b>	his church after their	6, 108/ 32
here to remain and	<b>instruct</b>	it, and himself also	6, 220/ 17
perfect life, and more	<b>instructed</b>	in spiritual wisdom, should	6, 40/ 18
and were by him	<b>instructed</b>	of every truth longing	6, 59/ 16
come well and surely	<b>instructed</b>	in all such points	6, 127/ 14
that he had himself	<b>instructed</b>	that man in what	6, 160/ 33
be the more strongly	<b>instructed</b>	for the other part	6, 248/ 5
ordain, as God had	<b>instructed</b>	him, that whosoever should	6, 304/ 23
be not appointed nor	<b>instructed</b>	thereto. And therefore holy	6, 333/ 26
by scripture that God	<b>instructeth</b>	the church of Christ	6, 11/ 4
by scripture that God	<b>instructeth</b>	the church of Christ	6, 176/ 9
assistance so informeth and	<b>instructeth</b>	his church in so	6, 188/ 37
and without any further	<b>instruction</b>	of the points of	6, 136/ 30
his grace for our	<b>instruction</b>	, that the doctrine wherein	6, 166/ 25
assistance of God and	<b>instruction</b>	of the Holy Ghost	6, 185/ 20
give good light and	<b>instruction</b>	. And yet, whoso would	6, 261/ 36
of subornation and false	<b>instruction</b>	of witness (a thing	6, 265/ 32
with good advice and	<b>instruction</b>	the whole Bible to	6, 344/ 2
useth he for an	<b>instrument</b>	man's reason thereto. God	6, 132/ 1
any member, organ, or	<b>instrument</b>	thereof. And therefore saith	6, 195/ 1
them to make an	<b>instrument</b>	thereof, as many men	6, 263/ 7
but as a dead	<b>instrument</b>	, as a man heweth	6, 377/ 25
of them as his	<b>instruments</b>	, though indeed all this	6, 214/ 21
them be effectual or	<b>insufficient</b>	(albeit your friend, either	6, 27/ 19
destroyed by common sedition,	<b>insurrection</b>	and open war within	6, 416/ 4
vobis scismata sed sitis	<b>integrum</b>	corpus eadem mente et	6, 223/ 35
and had in estimation,	<b>intend</b>	a further purpose than	6, 19/ 30
they should any such	<b>intend</b>	) shall, I trust, be	6, 22/ 30
body only, and nothing	<b>intend</b>	thereby to deny the	6, 137/ 15
this. Did not Christ	<b>intend</b>	to gather a flock	6, 173/ 10
an inheritance, did he	<b>intend</b>	should endure for his	6, 173/ 19
other. And that they	<b>intend</b>	it their pilgrimage to	6, 231/ 9
I say, he did	<b>intend</b>	it himself. And therefore	6, 354/ 12
did he that time	<b>intend</b>	a further mischief, which	6, 368/ 21
these words affirm nor	<b>intend</b>	thereby that ever it	6, 384/ 6
he and his fellows	<b>intend</b>	thereby to bring the	6, 400/ 3
and had in estimation,	<b>intend</b>	a further purpose than	6, 422/ 23
themselves for the while,	<b>intend</b>	toward more liberal lewdness	6, 424/ 9
hath meant you and	<b>intended</b>	in the making. The	6, 24/ 17
also in these prohibitions	<b>intended</b>	that no man shall	6, 45/ 17
appear that he had	<b>intended</b>	a church only of	6, 109/ 5
was in mine oath	<b>intended</b>	. And therefore if a	6, 281/ 29



what good fruit was	<b>intended</b>	by this translation, and	6, 291/ 6
make pumps, which had	<b>intended</b>	with other such as	6, 328/ 4
things appeareth) minded and	<b>intended</b>	to put forth by	6, 354/ 8
nothing worth, had nothing	<b>intended</b>	but well, and according	6, 399/ 35
abjure, though he never	<b>intended</b>	to keep his oath	6, 422/ 14
what order the author	<b>intendeth</b>	to treat of the	6, 5/ 8
what order the author	<b>intendeth</b>	to treat of the	6, 35/ 12
thereto, and from youth	<b>intendeth</b>	to the churchward, and	6, 126/ 24
he none other thing	<b>intendeth</b>	than, as ye say	6, 384/ 32
of marvels and miracles,	<b>intending</b>	merely to make me	6, 67/ 3
the church of Christ,	<b>intending</b>	well, do all agree	6, 224/ 12
them that slew them,	<b>intending</b>	to kill Christ as	6, 225/ 14
force and violence. For	<b>intending</b>	to begin at the	6, 369/ 15
that for none other	<b>intent</b>	, but for to keep	6, 29/ 1
And verily of his	<b>intent</b>	and purpose I will	6, 40/ 34
not fixing his final	<b>intent</b>	in the image, but	6, 45/ 35
one for none other	<b>intent</b>	, but to the end	6, 49/ 28
but also to the	<b>intent</b>	they may still have	6, 110/ 15
because the purpose and	<b>intent</b>	may make it good	6, 124/ 3
judge the mind and	<b>intent</b>	for naught, which who	6, 124/ 5
was the end and	<b>intent</b>	of those commandments, they	6, 139/ 19
or with the good	<b>intent</b>	of the offerers, to	6, 143/ 11
him, yet to the	<b>intent</b>	we should well know	6, 147/ 33
also for the same	<b>intent</b>	in his book that	6, 203/ 14
with that consideration and	<b>intent</b>	do him that worship	6, 230/ 33
it not to the	<b>intent</b>	to make his messengers	6, 239/ 28
be gone, to the	<b>intent</b>	they may know that	6, 243/ 33
could be to that	<b>intent</b>	and purpose. For surely	6, 257/ 6
therein for none other	<b>intent</b>	but that he might	6, 259/ 26
to tell for what	<b>intent</b>	he made such a	6, 270/ 18
his translation to the	<b>intent</b>	that he would set	6, 290/ 27
purpose. % "But to the	<b>intent</b>	ye shall yet the	6, 291/ 5
church provided, to the	<b>intent</b>	no priest should unto	6, 302/ 8
law. And to the	<b>intent</b>	that fewer should break	6, 312/ 32
it. And to this	<b>intent</b>	weigh all the words	6, 337/ 7
well thereby that their	<b>intent</b>	was that the bishop	6, 340/ 34
our salvation; to the	<b>intent</b>	that, all heard and	6, 345/ 28
his own, to the	<b>intent</b>	that such worshipful words	6, 363/ 21
wit and very devilish	<b>intent</b>	especially showed itself by	6, 366/ 21
saints. For to the	<b>intent</b>	that their authority should	6, 367/ 25
And had, for that	<b>intent</b>	, not only taught and	6, 379/ 11
yet can know their	<b>intent</b>	and purpose that they	6, 422/ 32
I, "and to the	<b>intent</b>	that ye shall perceive	6, 430/ 29
evil in hiding their	<b>intents</b>	for fear, as they	6, 208/ 35

or only by their	<b>intercession</b>	made unto God, this	6, 212/ 25
or he at their	<b>intercession</b>	. Though God will, as	6, 214/ 27
they prayed to be	<b>intercessors</b>	to their master. As	6, 215/ 8
may be for us	<b>intercessors</b>	to his high majesty	6, 215/ 17
disdain to make our	<b>intercessors</b>	his especial beloved friends	6, 215/ 21
with many other oftentimes	<b>interchanged</b>	and suddenly sundry things	6, 336/ 27
people to intolerable and	<b>interminable</b>	torments only for his	6, 402/ 22
this world, which, without	<b>intermixture</b>	of obstinate heresies, profess	6, 244/ 8
a right rule to	<b>interpret</b>	the words written in	6, 10/ 4
a right rule to	<b>interpret</b>	the words written in	6, 137/ 33
thereof, then did reason	<b>interpret</b>	the remnant, whereby they	6, 139/ 16
were ordinary readers to	<b>interpret</b>	the text at their	6, 335/ 33
must with faith and	<b>interpretation</b>	of scripture needs be	6, 9/ 21
the best and surest	<b>interpretation</b>	was to lay and	6, 34/ 9
Old. But in the	<b>interpretation</b>	we may peradventure stick	6, 102/ 33
shall vary, but the	<b>interpretation</b>	of the scripture?" "Not	6, 103/ 3
must with faith and	<b>interpretation</b>	of scripture needs be	6, 128/ 14
much rule in the	<b>interpretation</b>	of scripture. But as	6, 133/ 6
for a rule of	<b>interpretation</b>	the articles of our	6, 137/ 22
as a rule of	<b>interpretation</b>	, but of diffidence and	6, 153/ 13
not, nor in the	<b>interpretation</b>	of scripture ye will	6, 168/ 11
it not in the	<b>interpretation</b>	of scripture? For as	6, 168/ 14
found for the right	<b>interpretation</b>	of holy scripture. And	6, 245/ 35
a man's oath receiveth	<b>interpretation</b>	and is not always	6, 281/ 22
scripture, if their own	<b>interpretation</b>	may be taken for	6, 305/ 28
Saint Paul, after Tyndale's	<b>interpretation</b>	, cannot appear to forbid	6, 306/ 14
And in scripture the	<b>interpretation</b>	of Saint Jerome, Saint	6, 367/ 17
believe the old doctors'	<b>interpretations</b>	in any necessary article	6, 10/ 31
of the old fathers'	<b>interpretations</b>	, or any other science	6, 122/ 20
cunning and blessed fathers'	<b>interpretations</b>	, or else lean to	6, 123/ 16
believe the old doctors'	<b>interpretations</b>	in any necessary article	6, 166/ 34
their opinions in their	<b>interpretations</b>	of holy scripture, yet	6, 172/ 5
of God with the	<b>interpretations</b>	of the old holy	6, 366/ 30
the scripture be well	<b>interpreted</b>	." "Ye do," quoth I	6, 103/ 7
regard of the old	<b>interpreters</b>	. Wherefore the author showeth	6, 9/ 9
reason and the old	<b>interpreters</b>	the author showeth to	6, 10/ 5
authority of the old	<b>interpreters</b>	and the infallible authority	6, 10/ 34
himself. For as for	<b>interpreters</b>	, he told me that	6, 34/ 4
regard of the old	<b>interpreters</b>	. Wherefore the author showeth	6, 122/ 10
reason and the old	<b>interpreters</b>	the author showeth to	6, 137/ 34
authority of the old	<b>interpreters</b>	and the infallible authority	6, 167/ 4
days, all the true	<b>interpreters</b>	of his and their	6, 244/ 27
of the holy fathers,	<b>interpreters</b>	of holy scripture, then	6, 367/ 3
the church." "Ye somewhat	<b>interrupted</b>	me," quoth I, "with	6, 164/ 26

that the perseverance is	<b>interrupted</b>	, often spotted, and besprent	6, 395/ 22
purpose, which made none	<b>interruption</b>	of the right belief	6, 355/ 23
put them eftsoons to	<b>intolerable</b>	torments. And old, ancient	6, 370/ 38
number of people to	<b>intolerable</b>	and interminable torments only	6, 402/ 21
by impatience of some	<b>intolerable</b>	torments, but rather flee	6, 414/ 23
into many sore and	<b>intolerable</b>	troubles if such seditious	6, 430/ 21
scribarum et pharisaeorum, non	<b>intrabit</b>	in regnum caelorum" (Except	6, 103/ 18
long, and sometimes suchwise	<b>intricate</b>	that myself could not	6, 21/ 25
long matter and much	<b>intricated</b>	ere it should come	6, 102/ 19
vos in vestimentis ovium,	<b>intrinsecus</b>	autem sunt lupi rapaces	6, 421/ 22
misunderstand it to the	<b>introduction</b>	of infidelity and false	6, 196/ 15
scripture saith, "Dominus autem	<b>intuetur</b>	cor" (Only God beholdeth	6, 124/ 6
against enemies that would	<b>invade</b>	it, since that every	6, 415/ 13
either, not though they	<b>invaded</b>	us and did us	6, 411/ 20
their people to be	<b>invaded</b>	and oppressed by infidels	6, 414/ 13
he seeth innocent and	<b>invaded</b>	and oppressed by malice	6, 414/ 35
by infidels to be	<b>invaded</b>	, so be they as	6, 415/ 33
withstanding of the Turks'	<b>invasion</b>	and the resisting of	6, 413/ 19
Tenth Chapter The author	<b>inveigheth</b>	against this detestable article	6, 18/ 23
Twelfth Chapter The author	<b>inveigheth</b>	against the most pestilent	6, 19/ 7
Tenth Chapter The author	<b>inveigheth</b>	against this detestable article	6, 376/ 18
Twelfth Chapter The author	<b>inveigheth</b>	against the most pestilent	6, 402/ 7
other men's works, or	<b>invent</b>	by God's aid of	6, 127/ 26
but of mine own	<b>invention</b>	, than anything left out	6, 100/ 35
this were a wise	<b>invention</b>	. "Verily," quoth I, "to	6, 275/ 9
angry that his proper	<b>invention</b>	were no more set	6, 275/ 32
a much merry mad	<b>invention</b>	of Luther, and Luther	6, 351/ 31
be but a feigned	<b>invention</b>	. "Item, that every Christian	6, 353/ 21
devil's subtle sleight and	<b>inventions</b>	. Who though he lie	6, 127/ 2
people be but feigned	<b>inventions</b>	, and that priests be	6, 289/ 33
do vobis ut diligatis	<b>invicem</b>	sicut ego dilexi vos	6, 107/ 15
declined peradventure into an	<b>invincible</b>	error?" "Verily," quoth he	6, 159/ 26
example, wherein the people's	<b>invincible</b>	ignorance, with their devout	6, 245/ 3
read it of their	<b>invincible</b>	malice turn it to	6, 347/ 32
things knowledge of his	<b>invisible</b>	majesty, then did they	6, 73/ 8
the images or by	<b>invocation</b>	of saints to be	6, 211/ 5
figures about it, with	<b>invocations</b>	of evil spirits and	6, 55/ 25
another, or make their	<b>invocations</b>	and vows some to	6, 231/ 6
well perceived, to the	<b>inward</b>	comfort, spiritual rejoicing, and	6, 39/ 9
dispicions. Which affections, their	<b>inward</b>	secret favor toward themselves	6, 122/ 31
such spiritual pleasure and	<b>inward</b>	solace that they laughed	6, 297/ 16
by which they were	<b>inwardly</b>	taught of his only	6, 38/ 29
it seemeth, it was	<b>inwardly</b>	infused into Saint Peter's	6, 143/ 15
worketh with us, and	<b>inwardly</b>	doth incline our heart	6, 254/ 30

with which the devil	<b>inwardly</b>	feedeth them, be the	6, 424/ 4
diable, my sir, no.	<b>Io</b>	ground fatige a credere	6, 234/ 13
Simon the son of	<b>Iohan</b>	; for neither flesh nor	6, 143/ 24
and there taught by	<b>Iohan</b>	Husse and other, he	6, 315/ 5
forge, we set Saint	<b>Ipolitus</b>	to help him. And	6, 227/ 1
at our Lady of	<b>Ipswich</b>	of late upon the	6, 7/ 26
at our Lady of	<b>Ipswich</b>	, and each one of	6, 83/ 3
at our Lady of	<b>Ipswich</b>	of late upon the	6, 92/ 27
to our Lady of	<b>Ipswich</b>	. In the way of	6, 93/ 13
between our Lady of	<b>Ipswich</b>	and our Lady of	6, 99/ 17
other, "our Lady of	<b>Ipswich</b>	." In which words what	6, 99/ 22
chapel of Walsingham or	<b>Ipswich</b>	? "What say you when	6, 99/ 24
that the image at	<b>Ipswich</b>	were our Lady herself	6, 231/ 23
were that image at	<b>Ipswich</b>	, then must they needs	6, 231/ 24
that the image of	<b>Ipswich</b>	were the selfsame image	6, 231/ 27
of Walsingham or of	<b>Ipswich</b>	was saluted of Gabriel	6, 232/ 13
were our Lady of	<b>Ipswich</b>	or our Lady of	6, 232/ 14
of evil spectacles of	<b>ire</b>	and envy." "Very true	6, 362/ 18
commonly in the wild	<b>Irish</b>	and some in Wales	6, 236/ 33
And that was an	<b>Irish</b>	fellow called Crookshanke, whom	6, 323/ 28
make two pieces of	<b>iron</b>	able to be joined	6, 67/ 5
the fire shall make	<b>iron</b>	to run as silver	6, 67/ 9
holes made in an	<b>iron</b>	, till it was brought	6, 67/ 14
London. And as for	<b>iron</b>	and latten to be	6, 69/ 12
of the silver or	<b>iron</b>	." The Seventh Chapter The	6, 70/ 29
silver, brass, latten, or	<b>iron</b>	drawn at length into	6, 81/ 6
she was grated within	<b>iron</b>	grates above in the	6, 87/ 14
the adamant stone draw	<b>iron</b>	to it, it grieveth	6, 129/ 32
heresy, without blame of	<b>irregularity</b>	put or command any	6, 411/ 7
Timotheus, "Oportet episcopum esse	<b>irreprehensibilem</b>	unius uxoris virum" (That	6, 303/ 27
and be, by such	<b>irreverent</b>	and unsitting demeanor among	6, 335/ 36
and in manner sometimes	<b>irreverently</b>	spoken against God's holy	6, 23/ 15
affection, but presumptuously and	<b>irreverently</b>	at meat and at	6, 335/ 28
divers owners in the	<b>Isle</b>	of Thanet out of	6, 412/ 35
wont to compass the	<b>isle</b>	and bring the vessels	6, 412/ 36
the psalm, "In exitu	<b>Israel</b>	de Aegypto," and "Soli	6, 38/ 15
while the children of	<b>Israel</b>	were in desert they	6, 42/ 8
of the children of	<b>Israel</b>	for bondmen and slaves	6, 42/ 33
the twelve tribes of	<b>Israel</b>	ten fell clearly from	6, 43/ 5
whole psalm, "In exitu	<b>Israel</b>	de Aegypto," it is	6, 44/ 36
the psalm, "In exitu	<b>Israel</b>	de Aegypto," where he	6, 96/ 20
proceedeth thereupon, saying, "Domus	<b>Israel</b>	speravit in Domino, adiutor	6, 96/ 30
est" (The house of	<b>Israel</b>	hath put their trust	6, 96/ 31
God's chosen children of	<b>Israel</b>	, the church of Christ	6, 132/ 26

of the children of	<b>Israel</b>	by custom of sin	6, 141/ 13
to the house of	<b>Israel</b>	, and the house of	6, 142/ 16
to the house of	<b>Israel</b>	and the house of	6, 142/ 21
of the house of	<b>Israel</b>	." And also he said	6, 142/ 25
with the children of	<b>Israel</b>	, walking with them in	6, 182/ 18
when the children of	<b>Israel</b>	were fallen to idolatry	6, 198/ 27
would leave yet in	<b>Israel</b>	that had not bowed	6, 199/ 21
fire, not only in	<b>Italy</b>	and Almaine, but also	6, 409/ 22
again. Such a scabbed	<b>itch</b>	of vainglory catch they	6, 126/ 1
see how utterly this	<b>itch</b>	and tickling of vanity	6, 364/ 16
but the faith only. "	<b>Item</b>	, he teacheth that only	6, 352/ 27
not with faith only. "	<b>Item</b>	, that no man can	6, 352/ 30
do any good work. "	<b>Item</b>	, that the good and	6, 352/ 31
sinneth in doing well. "	<b>Item</b>	, that no sin can	6, 352/ 33
great soever they be. "	<b>Item</b>	, he teacheth that no	6, 352/ 36
anything doing thereto itself. "	<b>Item</b>	, he saith that God	6, 353/ 6
so saith Tyndale too. "	<b>Item</b>	, that if a man	6, 353/ 11
but a feigned invention. "	<b>Item</b>	, that every Christian man	6, 353/ 22
woman is a priest. "	<b>Item</b>	, that every man may	6, 353/ 24
the Mass is false. "	<b>Item</b>	, that the host in	6, 353/ 30
none oblation nor sacrifice. "	<b>Item</b>	, that the Mass with	6, 353/ 31
Blood of our Lord. "	<b>Item</b>	, Zwingli and Ecolampadius, scholars	6, 354/ 3
to the priest himself. "	<b>Item</b>	, he teacheth that man	6, 354/ 16
honorable rite used therein. "	<b>Item</b>	, he saith it were	6, 354/ 19
that at their beginning. "	<b>Item</b>	, he teacheth that every	6, 354/ 22
much as them list. "	<b>Item</b>	, he saith that the	6, 354/ 24
observe or keep any. "	<b>Item</b>	, he teacheth that there	6, 354/ 32
there is no purgatory. "	<b>Item</b>	, that all men's souls	6, 354/ 33
the Day of Doom. "	<b>Item</b>	, that no man should	6, 355/ 1
blessed virgin our advocate. "	<b>Item</b>	, he saith that every	6, 360/ 1
as much profit us. "	<b>Item</b>	, he teacheth that men	6, 360/ 4
to be worshipped more. "	<b>Item</b>	, of all feasts he	6, 360/ 8
the book in telling	<b>its</b>	tale affirmeth its tale	6, 134/ 12
telling its tale affirmeth	<b>its</b>	tale and teacheth it	6, 134/ 12
made it, is of	<b>its</b>	own nature apt to	6, 347/ 31
that the Mass with	<b>its</b>	Canon after the form	6, 353/ 31
useth the word in	<b>its</b>	right signification, and these	6, 387/ 37
can have, can of	<b>its</b>	own nature as little	6, 397/ 9
weight were not of	<b>its</b>	own nature toward man	6, 397/ 25
this text, "Homines et	<b>iumenta</b>	salvabis Deus" (God, thou	6, 136/ 4
he said: "Nisi abundaverit	<b>iusticia</b>	vestra plusquam scribarum et	6, 103/ 17
of the prophet, "Omnis	<b>iusticia</b>	nostra velut pannus menstruate	6, 394/ 36
nunc superest mihi corona	<b>iusticiae</b>	" (I have labored and	6, 396/ 25
reputatum est ei ad	<b>iusticiam</b>	" (Abraam believed God, and	6, 390/ 25

of Saint Paul: "Fides	<b>iustificat</b>	" (Faith justifieth). And "Credidit	6, 390/ 23
of Saint Paul, "Quod	<b>iustis</b>	omnia cooperantur in bonum	6, 400/ 32
Septies in die cadit	<b>iustus</b>	, et resurget" (Seven times	6, 395/ 24
writing to Timotheus, "Nemo	<b>iuventutem</b>	tuam contemnat" (Let no	6, 286/ 12
said, "What? Ye mock,	<b>iwis</b>	; I pray you tell	6, 92/ 17
devil is on it." "	<b>Iwis</b>	," quoth I, "and yet	6, 168/ 25
do for the trial." "	<b>Iwis</b>	yet if they did	6, 241/ 22
them for naught. And	<b>iwis</b>	a frere's living that	6, 349/ 2
by the Old Testament. "	<b>Jacob</b>	, that holy patriarch, commanded	6, 225/ 3
good, as witnesseth Saint	<b>James</b>	: "Every good and very	6, 97/ 18
the Epistle of Saint	<b>James</b>	. And because the old	6, 149/ 7
-- asking, as Saint	<b>James</b>	saith, without any doubt	6, 158/ 20
content neither, by Saint	<b>James</b>	." "No," quoth her gossip	6, 258/ 25
man, the holy apostle	<b>James</b>	saith to them that	6, 386/ 9
works. Without which, Saint	<b>James</b>	for a final conclusion	6, 386/ 16
again, that though Saint	<b>James</b>	do say that faith	6, 386/ 19
serve him. For Saint	<b>James</b>	meant not that the	6, 386/ 26
goeth alive. But Saint	<b>James</b>	meant only that such	6, 386/ 30
in stead. For Saint	<b>James</b>	denieth not but that	6, 386/ 32
Saint Paul or Saint	<b>James</b>	, which in their holy	6, 387/ 15
make good. For Saint	<b>James</b>	saith "they believe," and	6, 387/ 18
about to set Saint	<b>James</b>	to school. For they	6, 387/ 32
should ween that Saint	<b>James</b>	did speak of faith	6, 387/ 33
indeed; whereas indeed Saint	<b>James</b>	speaketh of it as	6, 387/ 36
the devils, as Saint	<b>James</b>	saith, do believe such	6, 388/ 7
men ween that Saint	<b>James</b>	wist not what faith	6, 388/ 20
therefore, to reprove Saint	<b>James</b>	they would make us	6, 388/ 24
Paul as of Saint	<b>James</b>	. And also that he	6, 393/ 21
that as Mamelukes and	<b>Janizaries</b>	about the Turk and	6, 416/ 16
be made Mamelukes or	<b>Janizaries</b>	as their fathers were	6, 416/ 19
which parts Sem and	<b>Japhet</b>	, the blessed children, reverently	6, 297/ 34
tell that the nether	<b>jaw</b>	lacketh. This may well	6, 221/ 25
swear, and some to	<b>jeopard</b>	their lives thereon, that	6, 88/ 12
errors and far more	<b>jeopardous</b>	than any man can	6, 153/ 16
will put yourself in	<b>jeopardy</b>	for pertinacity and stubborn	6, 84/ 27
to stand in the	<b>jeopardy</b>	to break it. And	6, 375/ 19
the great peril and	<b>jeopardy</b>	that the realm was	6, 410/ 1
pardoned, because of the	<b>jeopardy</b>	that he might fall	6, 420/ 26
say with the prophet	<b>Jeremiah</b>	, "Non mittebam prophetas et	6, 167/ 13
prophesied by the prophet	<b>Jeremy</b>	, "Lo, the days be	6, 142/ 14
that Saint Augustine, Saint	<b>Jerome</b>	, Saint Basil, Saint Gregory	6, 38/ 22
Gregory, Saint Augustine, Saint	<b>Jerome</b>	, and many other holy	6, 81/ 20
Gregory, Saint Augustine, Saint	<b>Jerome</b>	, Saint Eusebius, Saint Basil	6, 90/ 16
ye shall find Saint	<b>Jerome</b>	, Saint Augustine, Saint Basil	6, 126/ 20

And as holy Saint	<b>Jerome</b>	saith, "The Hebrews well	6, 132/ 21
Christ's church, as Saint	<b>Jerome</b>	, Saint Augustine, Saint Basil	6, 238/ 2
saith that one Frere	<b>Jerome</b>	made the other book	6, 291/ 30
talk of, which Frere	<b>Jerome</b>	giving up his order	6, 291/ 30
Tyndale saith the Frere	<b>Jerome</b>	made the book; wherein	6, 292/ 1
he feareth lest Frere	<b>Jerome</b>	shall not well prove	6, 292/ 3
blessed holy doctor Saint	<b>Jerome</b>	greatly complaineth and rebuketh	6, 334/ 9
the interpretation of Saint	<b>Jerome</b>	, Saint Augustine, Saint Ambrose	6, 367/ 17
speak we of Saint	<b>Jerome</b>	and Saint Augustine? Who	6, 375/ 13
the books of Saint	<b>Jerome</b>	, Saint Augustine, Saint Eusebie	6, 406/ 32
of doing, holy Saint	<b>Jerome</b>	and other virtuous fathers	6, 409/ 16
had Saint Augustine, Saint	<b>Jerome</b>	, Saint Ambrose, Saint Gregory	6, 420/ 14
not believe holy Saint	<b>Jerome</b>	, Saint Augustine, and such	6, 425/ 16
than Saint Augustine, Saint	<b>Jerome</b>	, and other holy fathers	6, 428/ 28
holy Saint Augustine, Saint	<b>Jerome</b>	, Saint Ambrose, Saint Chrysostom	6, 431/ 35
side Saint Cyprian, Saint	<b>Jerome</b>	, Saint Ambrose, Saint Augustine	6, 434/ 8
done thus in Saint	<b>Jerome's</b>	and Saint Augustine's days	6, 375/ 12
not for a thousand	<b>Jeromes</b>	, I care not but	6, 367/ 21
in his Temple of	<b>Jerusalem</b>	, till he suffered it	6, 57/ 20
the hill, or in	<b>Jerusalem</b>	or any other temple	6, 57/ 30
of Gezera, nor in	<b>Jerusalem</b>	neither, which places were	6, 58/ 5
there that came to	<b>Jerusalem</b>	to see the miracle	6, 61/ 17
was well known in	<b>Jerusalem</b>	and Judea, though it	6, 199/ 18
the Jews remained in	<b>Jerusalem</b>	and in Judea --	6, 220/ 15
see was ever at	<b>Jerusalem</b>	nor that it was	6, 237/ 8
a wench, we will	<b>jest</b>	and rail upon the	6, 296/ 31
after assembled, he might	<b>jest</b>	and rail thereon and	6, 361/ 33
with only railing and	<b>jesting</b>	against all their wholesome	6, 425/ 28
per nomen domini nostri	<b>Jesu</b>	Christi, ut idipsum dicatis	6, 223/ 33
qui sunt in Christo	<b>Jesu</b>	." And albeit that in	6, 398/ 17
the blessed name of	<b>Jesus</b>	be had in honor	6, 39/ 27
that the name of	<b>Jesus</b>	is to be revered	6, 39/ 31
since that name of	<b>Jesus</b>	is nothing else but	6, 39/ 33
by the name of	<b>Jesus</b>	spoken or written, why	6, 47/ 12
shalt call his name	<b>Jesus</b>	, " she answered him, "How	6, 150/ 11
name of our Lord	<b>Jesus</b>	Christ, that you say	6, 223/ 36
that be in Christ	<b>Jesus</b>	, was meant of good	6, 400/ 18
that be in Christ	<b>Jesus</b>	, it followeth forthwith in	6, 400/ 20
so planted in Christ	<b>Jesus</b>	, but and if he	6, 400/ 22
our Lady was a	<b>Jew</b>	, first could not believe	6, 92/ 16
And was she a	<b>Jew</b>	, " quoth she, "so help	6, 92/ 19
should dispute with a	<b>Jew</b>	, less labor should we	6, 102/ 23
could not hire a	<b>Jew</b>	to sit down upon	6, 342/ 23
bone of some holy	<b>Jew's</b>	sheep. See we not	6, 98/ 15

saith, of some holy	<b>Jew's</b>	sheep. Our Savior also	6, 217/ 23
putting up again the	<b>jewel</b>	that he began to	6, 145/ 13
that a right good	<b>jeweler</b>	will take it for	6, 92/ 10
cunning by experience of	<b>jewels</b>	that he can perceive	6, 322/ 25
law given to the	<b>Jews</b>	: "Non facies tibi sculptile	6, 38/ 14
Old Law to the	<b>Jews</b>	, people prone to idolatry	6, 38/ 31
if they be better	<b>Jews</b>	than Christian men? "If	6, 50/ 6
counsel forbade not the	<b>Jews</b>	, to whom he gave	6, 58/ 27
and worshipped there. Many	<b>Jews</b>	were there that came	6, 61/ 17
we were worse than	<b>Jews</b>	, if we would be	6, 61/ 19
delivered him from the	<b>Jews</b>	, yet would he not	6, 82/ 6
Judas. Nor though the	<b>Jews</b>	were many so naughty	6, 92/ 13
more ado than the	<b>Jews</b>	were almost with Moses's	6, 105/ 2
word said unto the	<b>Jews</b>	by Moses, as is	6, 105/ 34
the books that the	<b>Jews</b>	had. Christ also said	6, 115/ 3
very faith to the	<b>Jews</b>	. One of this sort	6, 124/ 25
have made all the	<b>Jews</b>	to know him. And	6, 142/ 4
obstinate infidelity of the	<b>Jews</b>	caused Saint Paul and	6, 142/ 30
time out of the	<b>Jews</b>	converted and made many	6, 142/ 36
first sermon unto the	<b>Jews</b>	, abstained from the declaration	6, 145/ 1
Savior himself (when the	<b>Jews</b>	that were unworthy to	6, 145/ 3
some came from the	<b>Jews</b>	, and some came of	6, 146/ 1
by God among the	<b>Jews</b>	, commanding the Sabbath Day	6, 149/ 22
be some among the	<b>Jews</b>	before the birth of	6, 193/ 5
suffer idolatry among the	<b>Jews</b>	but that either he	6, 220/ 11
right synagogue of the	<b>Jews</b>	remained in Jerusalem and	6, 220/ 14
church or among the	<b>Jews</b>	in their synagogue before	6, 224/ 25
nor synagogue of the	<b>Jews</b>	, which two sorts only	6, 224/ 35
had as well the	<b>Jews</b>	as we both, saints	6, 224/ 36
Christ blameth not the	<b>Jews</b>	in the Gospel for	6, 225/ 11
not, both among the	<b>Jews</b>	and Christian people, also	6, 225/ 32
the paynims, all the	<b>Jews</b>	, all the Turks, all	6, 236/ 17
time as both the	<b>Jews</b>	and the paynims pursued	6, 243/ 4
and marvels. But the	<b>Jews</b>	that still gape after	6, 243/ 32
whereas God among the	<b>Jews</b>	provided that in every	6, 244/ 19
that were among the	<b>Jews</b>	, there doth he in	6, 289/ 26
see the truth. The	<b>Jews</b>	be not letted to	6, 294/ 16
make us worse than	<b>Jews</b>	? Wherein I can, in	6, 294/ 20
unheard mysteries, either unto	<b>Jews</b>	, paynims, or newly christened	6, 340/ 8
right now of the	<b>Jews</b>	, among whom the whole	6, 342/ 17
also that among the	<b>Jews</b>	, though all their whole	6, 342/ 32
common people of the	<b>Jews</b>	of old time, both	6, 342/ 37
that divided among the	<b>Jews</b>	the people from the	6, 343/ 3
the paynims and the	<b>Jews</b>	, yet is it no	6, 407/ 22



the infidelity of those	<b>Jews</b>	that ascribed Christ's miracles	6, 432/ 10
the remnant of the	<b>Jews</b>	as all other sects	6, 435/ 16
the manner of the	<b>Jews'</b>	synagogue, but if they	6, 50/ 5
the one, and the	<b>Jews'</b>	manner of worshipping in	6, 58/ 7
scabbed as ever was	<b>Job</b>	; and yet her loving	6, 206/ 7
merit, as was to	<b>Job</b>	all the torments by	6, 401/ 1
book which, as Saint	<b>John</b>	saith in the Apocalypse	6, 34/ 20
bodily service. Holy Saint	<b>John</b>	the Baptist not only	6, 44/ 12
In the Gospel of	<b>John</b>	, the fifth chapter, where	6, 60/ 30
all, which (as Saint	<b>John</b>	saith) the world could	6, 144/ 11
the Gospel of Saint	<b>John</b>	and the epistles of	6, 151/ 33
sixteenth chapters of Saint	<b>John</b>	again and again repeat	6, 177/ 20
and holy evangelist Saint	<b>John</b>	, where he said of	6, 193/ 27
And therefore saith Saint	<b>John</b>	, as I said before	6, 195/ 2
Savior said by Saint	<b>John</b>	the Baptist that there	6, 211/ 28
man doubteth of Saint	<b>John</b>	the Evangelist, though their	6, 221/ 13
the head of Saint	<b>John</b>	Baptist also? Yes, of	6, 225/ 26
ungracious sect." "By Saint	<b>John</b>	, "quothe your friend, "if	6, 288/ 15
time of the said	<b>John</b>	Wycliff or since (or	6, 315/ 32
no further." "By Saint	<b>John</b>	, "quothe your friend, "but	6, 329/ 25
the Gospel of Saint	<b>John</b>	; and suffer some to	6, 343/ 28
the words of Saint	<b>John</b>	, "totus positus in maligno	6, 376/ 22
signify that both Saint	<b>John</b>	the Baptist and our	6, 396/ 3
the Apocalypse of Saint	<b>John</b>	the Evangelist, and the	6, 406/ 29
a fault in Saint	<b>John's</b>	Gospel. "And yet they	6, 30/ 9
at Amias is Saint	<b>John's</b>	head the Baptist as	6, 221/ 22
And with him they	<b>join</b>	Saint Sebastian, because he	6, 227/ 7
the devil might peradventure	<b>join</b>	therewith a marvelous hope	6, 327/ 6
iron able to be	<b>joined</b>	, and cleave together, and	6, 67/ 5
may thereby, with reason	<b>joined</b>	thereto, perceive that this	6, 136/ 13
though percase his prayers	<b>joined</b>	therewith neither much profit	6, 299/ 24
help of grace be	<b>joined</b>	thereunto; but that everything	6, 353/ 1
Sacrament of the Altar	<b>joined</b>	with the Body and	6, 354/ 1
faith hath always charity	<b>joined</b>	therewith, if this were	6, 383/ 16
charity when it is	<b>joined</b>	therewith, as the Apostle	6, 383/ 23
this charity is always	<b>joined</b>	unto faith, this ground	6, 383/ 27
faith only that is	<b>joined</b>	with charity and good	6, 389/ 5
yet when it is	<b>joined</b>	with good works all	6, 389/ 28
should good works be	<b>joined</b>	to faith, or why	6, 390/ 5
without any good works	<b>joined</b>	thereto and also with	6, 390/ 11
kind of evil works	<b>joined</b>	thereto, is sufficient to	6, 390/ 12
faith and good works	<b>joined</b>	together, the good works	6, 390/ 17
and good works be	<b>joined</b>	together, all the merit	6, 392/ 24
works and faith be	<b>joined</b>	, yet might it well	6, 394/ 31

peradventure such honesty be	<b>joined</b>	with such repentance, that	6, 417/ 21
From whose firm faith	<b>joined</b>	with good works, which	6, 427/ 11
all good religious folk,	<b>joined</b>	freres and nuns together	6, 427/ 32
that their own folly	<b>joineth</b>	thereunto -- as some	6, 258/ 14
had other children by	<b>Joseph</b>	. How can we then	6, 151/ 23
communication the story of	<b>Joseph</b>	, how his master's Potiphar's	6, 157/ 2
ye had been not	<b>Joseph</b>	, but in Joseph's stead	6, 157/ 7
so they did. And	<b>Joseph</b>	also required his brethren	6, 225/ 6
fled into Egypt with	<b>Joseph</b>	. And yet will she	6, 232/ 11
not Joseph, but in	<b>Joseph's</b>	stead?" "By my troth	6, 157/ 7
whereof is written in	<b>Joshua</b>	, was exhorted by Joshua	6, 283/ 7
Joshua, was exhorted by	<b>Joshua</b>	to confess his fault	6, 283/ 7
pass away, nor one	<b>jot</b>	thereof be lost, he	6, 115/ 20
there should never a	<b>jot</b>	be lost, of which	6, 115/ 23
this world for thy	<b>journey</b>	toward heaven. And this	6, 48/ 10
I walked a wise	<b>journey</b>	; and on the other	6, 85/ 8
such end of his	<b>journey</b>	as himself would well	6, 152/ 28
well learned, having great	<b>joy</b>	to see such a	6, 86/ 20
grace, there is more	<b>joy</b>	in heaven than upon	6, 283/ 22
everlastingly, with such inestimable	<b>joy</b>	as neither eye hath	6, 397/ 6
to God for everlasting	<b>joy</b>	of heaven, sell it	6, 398/ 5
reign in heaven, in	<b>joy</b>	and bliss incogitable, one	6, 435/ 20
worshipful shame and a	<b>joyful</b>	sorrow to confess the	6, 283/ 27
And first showing himself	<b>joyous</b>	of God's glory so	6, 86/ 21
and the house of	<b>Juda</b>	, a new covenant or	6, 142/ 17
and the house of	<b>Juda</b>	, to whom, as himself	6, 142/ 22
now, as their brother	<b>Judas</b>	did then. And say	6, 49/ 24
mistrust Saint Peter for	<b>Judas</b>	. Nor though the Jews	6, 92/ 13
place of the traitor	<b>Judas</b>	?" "Lots," quoth I, "be	6, 158/ 24
possible, were worse than	<b>Judas</b>	, and more mad than	6, 245/ 12
the evil will of	<b>Judas</b>	in betraying of Christ	6, 353/ 7
repentance. God looked on	<b>Judas</b>	and kissed him, too	6, 401/ 33
Peter would repent and	<b>Judas</b>	would despair, and that	6, 402/ 1
for the falsehood of	<b>Judas</b>	, or so naughty that	6, 418/ 8
known in Jerusalem and	<b>Judea</b>	, though it had been	6, 199/ 18
in Jerusalem and in	<b>Judea</b>	-- this were full	6, 220/ 15
be sworn by a	<b>judge</b>	to say the truth	6, 15/ 11
not me to be	<b>judge</b>	over the judgment of	6, 24/ 3
say that can better	<b>judge</b>	it than I, more	6, 25/ 29
ye may yourself be	<b>judge</b>	. And thus I pray	6, 27/ 22
other judgment discern and	<b>judge</b>	the contrary. Howbeit, he	6, 33/ 13
for need make yourself	<b>judge</b>	. For if ye bethink	6, 105/ 20
is it oft-times to	<b>judge</b>	another man's deed that	6, 124/ 2
appeareth good there to	<b>judge</b>	the mind and intent	6, 124/ 4

therefore saith our Savior, "	Judge	not before the time	6, 124/ 8
before the time." "I	judge	not," quoth I, "but	6, 124/ 9
the cause, she shall	judge	it impossible after she	6, 129/ 28
take upon him to	judge	and examine holy scripture	6, 133/ 31
I, "the church his	judge	upon his belief, to	6, 165/ 11
church should be your	judge	, ye would now be	6, 169/ 19
ye would now be	judge	over the church. And	6, 169/ 19
by your wit be	judge	whether the church, in	6, 169/ 20
to his church, do	judge	aright or err. As	6, 169/ 22
to try, examine, and	judge	the Catholic faith of	6, 188/ 20
have ere we should	judge	any man for so	6, 261/ 24
law bindeth not the	judge	so precisely to the	6, 261/ 32
it is in a	judge	as it is in	6, 261/ 34
the discretion of the	judge	, since that the common	6, 262/ 5
suspicion. For whereas a	judge	meddleth with a matter	6, 262/ 16
yet were I their	judge	(since all witness serveth	6, 263/ 18
albeit that percase a	judge	might be, in a	6, 263/ 22
occasion to corrupt the	judge	; and also forasmuch as	6, 263/ 30
surely had I been	judge	, I would have believed	6, 267/ 10
For then said his	judge	to whom they were	6, 268/ 12
would, were I the	judge	, suffer the like hereafter	6, 271/ 19
could there none indifferent	judge	so think except it	6, 276/ 12
therefore they cannot surely	judge	him foresworn. For it	6, 278/ 12
be sworn by a	judge	to say the truth	6, 280/ 16
man can be his	judge	. For only God is	6, 281/ 4
For only God is	judge	of man's heart. And	6, 281/ 4
not before no competent	judge	, that is to wit	6, 281/ 6
whereof only God is	judge	, then should he defame	6, 281/ 8
words. As if a	judge	would swear me generally	6, 281/ 23
were called before a	judge	and sworn for a	6, 281/ 31
like wise, if any	judge	would give an oath	6, 282/ 15
so secret as that	judge	had never heard anything	6, 282/ 16
the law giveth the	judge	authority to give the	6, 282/ 22
and say that no	judge	may lawfully give an	6, 284/ 5
And also, if the	judge	may not lawfully give	6, 284/ 7
Saint Francis's part, and	judge	the man no worse	6, 287/ 21
and ye shall soon	judge	them yourself. For it	6, 290/ 13
this translation, and easily	judge	yourself whether it was	6, 291/ 6
be he which shall	judge	our souls in time	6, 356/ 35
we cannot always surely	judge	our own deeds, for	6, 380/ 26
things done in the	judge's	sight, I should, I	6, 64/ 12
serve to induce the	judge's	mind to conceive a	6, 267/ 14
that he was untruly	judged	to have preached such	6, 36/ 36
as he preached, were	judged	and condemned for heresies	6, 37/ 2

whether it were righteously	<b>judged</b>	that he was fallen	6, 260/ 7
but that he was	<b>judged</b>	faulty, although ye had	6, 260/ 11
knew the matter untruly	<b>judged</b>	indeed, or by very	6, 260/ 22
proveth that the spiritual	<b>judges</b>	did the man marvelous	6, 14/ 33
and chose for my	<b>judges</b>	-- being such of	6, 24/ 4
or malice of unjust	<b>judges</b>	condemned. And that sometimes	6, 33/ 9
the ignorance of some	<b>judges</b>	would condemn for heresy	6, 33/ 10
him, yet had his	<b>judges</b>	done him but right	6, 36/ 26
dispraise of either his	<b>judges</b>	or him, as things	6, 36/ 28
any wrong that his	<b>judges</b>	did him, I marvel	6, 36/ 33
preaching was by his	<b>judges</b>	declared for heresy, as	6, 37/ 10
If these men were	<b>judges</b>	few matters would take	6, 63/ 24
which before the paynim	<b>judges</b>	were but a cold	6, 116/ 5
the fire, if their	<b>judges</b>	were not more merciful	6, 125/ 34
set by to be	<b>judges</b>	in their temporal suits	6, 202/ 23
evil opinion of the	<b>judges</b>	, to incline their hearts	6, 256/ 9
and ever before his	<b>judges</b>	he confessed from the	6, 256/ 24
his matter before his	<b>judges</b>	was as consonant as	6, 257/ 5
him, and especially his	<b>judges</b>	which are elect and	6, 260/ 14
than are the particular	<b>judges</b>	, and also many such	6, 262/ 6
are as wise as	<b>judges</b>	. And over that, the	6, 262/ 7
laws be to the	<b>judges</b>	a sure and substantial	6, 262/ 8
is not in the	<b>judges</b>	, but in the law's	6, 262/ 27
doubtful, then may the	<b>judges</b>	acquitt and assoil the	6, 265/ 25
And therefore, if his	<b>judges</b>	wronged him, there was	6, 268/ 4
unto one of his	<b>judges</b>	; which letters I have	6, 268/ 6
proveth that the spiritual	<b>judges</b>	did the man marvelous	6, 270/ 32
divers days were his	<b>judges</b>	fain of their favor	6, 271/ 13
should choose us for	<b>judges</b>	, and we coming all	6, 274/ 16
of learned men and	<b>judges</b>	." "We might," quoth he	6, 274/ 32
well. And therefore the	<b>judges</b>	did him but right	6, 276/ 24
prove you that his	<b>judges</b>	showed him such favor	6, 277/ 4
sufficient, that neither his	<b>judges</b>	nor ourselves neither, nor	6, 277/ 20
such case that his	<b>judges</b>	could not otherwise think	6, 278/ 31
not say that his	<b>judges</b>	did wrong. But surely	6, 279/ 7
learned, that should be	<b>judges</b>	of that disputations, and	6, 363/ 1
make any men living	<b>judges</b>	upon it, nor stand	6, 363/ 5
was brought before the	<b>judges</b>	, he could not deny	6, 404/ 30
or credulity in the	<b>judges'</b>	minds) I would not	6, 263/ 19
first to use the	<b>judgment</b>	of natural reason, whereunto	6, 9/ 11
in mistrusting of any	<b>judgment</b>	given in the court	6, 14/ 19
not then brought in	<b>judgment</b>	, whereby it may well	6, 14/ 27
to stand to the	<b>judgment</b>	of any folk earthly	6, 17/ 22
To whose examination and	<b>judgment</b>	I did the more	6, 23/ 10

nor defend that the	<b>judgment</b>	of other virtuous and	6, 23/ 31
be judge over the	<b>judgment</b>	of them whom I	6, 24/ 3
charge one with by	<b>judgment</b>	, they labor to bring	6, 30/ 24
part, notwithstanding any man's	<b>judgment</b>	given, yet well and	6, 33/ 1
that were by man's	<b>judgment</b>	condemned for one; since	6, 33/ 6
would in point of	<b>judgment</b>	allow for good and	6, 33/ 12
and of the other	<b>judgment</b>	discern and judge the	6, 33/ 13
and brought forth to	<b>judgment</b>	, and afterward to martyrdom	6, 39/ 24
with himself upon the	<b>judgment</b>	of the world. "Christ	6, 49/ 12
of confusion, nor no	<b>judgment</b>	could be given but	6, 64/ 12
at the Day of	<b>Judgment</b>	. What say ye then	6, 106/ 1
accused and brought in	<b>judgment</b>	, they should not need	6, 116/ 2
first to use the	<b>judgment</b>	of natural reason, whereunto	6, 122/ 12
and quickened, and the	<b>judgment</b>	both in them, and	6, 132/ 9
they much help the	<b>judgment</b>	, and make a man	6, 132/ 12
fashion of the final	<b>judgment</b>	, which shall never be	6, 146/ 17
be scripture by the	<b>judgment</b>	and tradition of the	6, 181/ 33
earth, after the final	<b>judgment</b>	pronounced and given, when	6, 206/ 1
hath given all the	<b>judgment</b>	to his Son, yet	6, 214/ 31
at the Day of	<b>Judgment</b>	to have them sit	6, 214/ 32
church hath governed the	<b>judgment</b>	of his ministers, and	6, 221/ 2
much said against the	<b>judgment</b>	of this man: wherein	6, 255/ 30
in mistrusting of any	<b>judgment</b>	given in the court	6, 259/ 35
examine, and by their	<b>judgment</b>	order the cause of	6, 260/ 16
not to mistrust the	<b>judgment</b>	except ye knew the	6, 260/ 21
the other, were their	<b>judgment</b>	never so just. For	6, 262/ 10
heart ever thinketh the	<b>judgment</b>	wrong that wringeth us	6, 262/ 12
bring that form of	<b>judgment</b>	in custom, wherein, for	6, 263/ 28
form and fashion of	<b>judgment</b>	that may be the	6, 264/ 1
not then brought in	<b>judgment</b>	, whereby it may well	6, 264/ 12
well were worthy in	<b>judgment</b>	to acknowledge his fault	6, 266/ 9
solemn oath taken in	<b>judgment</b>	that he should do	6, 270/ 5
at a court in	<b>judgment</b>	. And I pray you	6, 274/ 7
parties demurred in our	<b>judgment</b>	, we might ask advice	6, 274/ 31
myself present at the	<b>judgment</b>	given in Paul's, whereupon	6, 319/ 5
And thereupon was the	<b>judgment</b>	given that his body	6, 327/ 27
prejudice of other men's	<b>judgment</b>	, to show you my	6, 344/ 14
to stand to the	<b>judgment</b>	of any folk earthly	6, 360/ 35
his writing to the	<b>judgment</b>	of the pope, and	6, 361/ 14
to stand at the	<b>judgment</b>	of learned men in	6, 362/ 21
to stand to that	<b>judgment</b>	of the University of	6, 362/ 23
to stand to their	<b>judgment</b>	, and fell again to	6, 362/ 27
to stand to their	<b>judgment</b>	upon the same. Whereupon	6, 363/ 3
stand to no man's	<b>judgment</b>	earthly. The Fourth Chapter	6, 363/ 5

stand to no man's	<b>judgment</b>	but his own. For	6, 367/ 14
in the Day of	<b>Judgment</b>	he will give the	6, 393/ 1
in the Day of	<b>Judgment</b>	speak to them that	6, 393/ 9
life at the general	<b>judgment</b>	, be they sin altogether	6, 396/ 22
their sect allowed in	<b>judgment</b>	, they devise by all	6, 405/ 13
in the Day of	<b>Judgment</b>	? What say we of	6, 429/ 18
except ye think the	<b>juggler</b>	blow his galls through	6, 130/ 15
not angry that the	<b>juggler</b>	will not teach every	6, 130/ 32
witchcraft of the Egyptian	<b>jugglers</b>	. And when the prophet	6, 240/ 31
and fond fashion of	<b>jugglery</b>	. Nor the flock of	6, 56/ 10
think but that the	<b>jury</b>	, which were right honest	6, 325/ 13
seem to have some	<b>just</b>	cause to burn it	6, 28/ 34
their judgment never so	<b>just</b>	. For men be so	6, 262/ 10
the works of a	<b>just</b>	man -- that is	6, 399/ 6
in bonum" (To a	<b>just</b>	man all things work	6, 400/ 33
men's hearts been the	<b>just</b>	and sure rules of	6, 419/ 26
this world, as the	<b>justice</b>	or injustice of some	6, 32/ 34
regnum caelorum" (Except your	<b>justice</b>	abound and exceed the	6, 103/ 19
abound and exceed the	<b>justice</b>	of the Scribes and	6, 103/ 19
the first, that their	<b>justice</b>	should be better than	6, 103/ 25
be better than the	<b>justice</b>	of the Scribes and	6, 103/ 26
the manifestation of his	<b>justice</b>	, that their own conscience	6, 110/ 13
order of his merciful	<b>justice</b>	. And therefore let no	6, 216/ 1
affection to right and	<b>justice</b>	in other men's causes	6, 325/ 31
accounted in him for	<b>justice</b>	). "Si ex operibus habet	6, 390/ 27
all, or of the	<b>justice</b>	of man, if it	6, 395/ 18
compared with the sovereign	<b>justice</b>	of God. Or that	6, 395/ 19
of God. Or that	<b>justice</b>	of right good men	6, 395/ 20
For surely all such	<b>justice</b>	of ours as is	6, 395/ 30
but the crown of	<b>justice</b>	). "Thereunto he answered that	6, 396/ 27
railing and reproving the	<b>justice</b>	of God and say	6, 405/ 4
name of right and	<b>justice</b>	. In which matter, I	6, 411/ 8
whose faith is our	<b>justification</b>	, calleth upon our soul	6, 43/ 31
he should have little	<b>justification</b>	by his only faith	6, 382/ 17
forth worketh to his	<b>justification</b>	that without that purpose	6, 382/ 20
thereof, nor the first	<b>justification</b>	of man thereby, nor	6, 391/ 20
of God, he is	<b>justified</b>	ere ever he do	6, 381/ 26
that the man is	<b>justified</b>	before by his faith	6, 381/ 32
purpose he cannot be	<b>justified</b>	. And that it is	6, 382/ 21
Deum" (If he were	<b>justified</b>	by the works, then	6, 390/ 28
est" (If we be	<b>justified</b>	by the works, then	6, 390/ 31
faith, as Abraam was	<b>justified</b>	by faith and not	6, 391/ 4
said that faith alone	<b>justifieth</b>	a man, when himself	6, 382/ 22
Paul: "Fides iustificat" (Faith	<b>justifieth</b>	). And "Credidit Abraam Deo	6, 390/ 24

any good works, doth	<b>justify</b>	us and sufficeth for	6, 380/ 34
that faith alone doth	<b>justify</b>	a man, without any	6, 381/ 23
works. But faith did	<b>justify</b>	the man before, and	6, 381/ 34
For his faith did	<b>justify</b>	him. And as for	6, 381/ 35
did not faith alone	<b>justify</b>	the man, but the	6, 382/ 11
else would his faith	<b>justify</b>	nothing at all. For	6, 382/ 14
of good works cannot	<b>justify</b>	, which is as much	6, 382/ 24
as faith alone cannot	<b>justify</b>	. "To this he answered	6, 382/ 25
that faith alone doth	<b>justify</b>	, because that if a	6, 382/ 27
his Holy Spirit in	<b>justifying</b>	the good Christian, either	6, 143/ 9
with his church, to	<b>keep</b>	it out of all	6, 8/ 18
intent, but for to	<b>keep</b>	out of the people's	6, 29/ 1
so should presume to	<b>keep</b>	them, as though it	6, 29/ 15
as himself began it,	<b>keep</b>	it and increase it	6, 32/ 19
do as Cain did,	<b>keep</b>	all that aught is	6, 41/ 12
them rather than to	<b>keep</b>	it in the ark	6, 42/ 24
for her master's and	<b>keep</b>	her master's for her	6, 64/ 3
was he could scant	<b>keep</b>	foot with us. And	6, 91/ 26
devil's name, or else	<b>keep</b>	them at home with	6, 100/ 17
the kingdom of heaven,	<b>keep</b>	the commandments"; did not	6, 103/ 21
for store content to	<b>keep</b>	twain, and would, though	6, 106/ 8
people themselves will better	<b>keep</b>	the faith than other	6, 109/ 32
keepeth and ever shall	<b>keep</b>	in his church the	6, 112/ 26
with his church to	<b>keep</b>	it out of all	6, 113/ 5
that God shall always	<b>keep</b>	the right belief in	6, 113/ 21
God doth peradventure not	<b>keep</b>	always faith in his	6, 113/ 25
being here should not	<b>keep</b>	his right faith and	6, 114/ 7
with his church, to	<b>keep</b>	it in the right	6, 119/ 24
end that they should	<b>keep</b>	his behests the better	6, 141/ 23
and ceremonies more, to	<b>keep</b>	them in straitly for	6, 141/ 25
specially to fulfill and	<b>keep</b>	it. "Yet after all	6, 142/ 10
in his epistle to	<b>keep</b>	the traditions that he	6, 148/ 5
that he may well	<b>keep</b>	his way and follow	6, 152/ 26
man were bound to	<b>keep</b>	any. Such points, I	6, 170/ 5
with it but to	<b>keep</b>	it and preserve it	6, 177/ 12
prayer of Christ to	<b>keep</b>	the faith of his	6, 182/ 14
sent of purpose to	<b>keep</b>	in the church the	6, 182/ 15
find many shifts to	<b>keep</b>	out the errors. But	6, 183/ 29
with me that I	<b>keep</b>	you so long therefrom	6, 185/ 34
it appeareth that whoso	<b>keep</b>	the faith, yet except	6, 194/ 17
might get yet and	<b>keep</b>	some life in them	6, 205/ 34
that point more religiously	<b>keep</b>	high and holy than	6, 226/ 33
bound so straitly to	<b>keep</b>	and observe the words	6, 257/ 18
shield to defend and	<b>keep</b>	them from the hatred	6, 262/ 8

the church, he would	keep	no counsel of his	6, 268/ 13
this point will I	keep	no schools with you	6, 295/ 5
them hypocrites. If they	keep	few servants we call	6, 296/ 17
them niggards. If they	keep	many we call them	6, 296/ 18
him, ye would rather	keep	your present at home	6, 300/ 15
worse too, for they	keep	hawks and dogs. And	6, 302/ 1
is hard always to	keep	the same sentence whole	6, 315/ 27
why the clergy should	keep	the Bible out of	6, 331/ 2
you plainly that they	keep	it not from them	6, 331/ 4
showed you that they	keep	none from them but	6, 331/ 5
all set thereon to	keep	the scripture from us	6, 332/ 26
precepts that they must	keep	, and the points they	6, 334/ 2
be so bold to	keep	dispicions upon the faith	6, 335/ 9
hap to grow thereby	keep	the scripture out of	6, 339/ 4
fear, be fain to	keep	it out of all	6, 339/ 6
devised; and not to	keep	the whole commodity from	6, 339/ 13
by the knee to	keep	the toe from the	6, 339/ 16
by the shoulders to	keep	him from the toothache	6, 339/ 17
is no cause to	keep	the corps of scripture	6, 340/ 5
such as himself to	keep	a quodlibet and a	6, 342/ 14
may for his sadness	keep	a knife to cut	6, 344/ 12
but the poor also,	keep	open queans and live	6, 350/ 9
the devil too to	keep	their tongues." "Yes, yes	6, 351/ 22
I, "a woman can	keep	a counsel well enough	6, 351/ 23
bound to observe or	keep	any. "Item, he teacheth	6, 354/ 31
gather themselves together and	keep	, as they would call	6, 355/ 13
woman is bound to	keep	and observe any vow	6, 360/ 10
blind the people and	keep	themselves in favor, till	6, 378/ 28
the kingdom of heaven,	keep	the commandments." And saith	6, 391/ 34
thereto, is able to	keep	and observe the commandments	6, 396/ 1
to make a man	keep	his commandments and keep	6, 396/ 5
keep his commandments and	keep	him out of sin	6, 396/ 6
so strong that could	keep	his pleasure long, but	6, 405/ 26
of his neighbor) to	keep	him from harm of	6, 415/ 9
he never intended to	keep	his oath. So holy	6, 422/ 14
some also which warily	keep	themselves for the while	6, 424/ 8
the chancellor and his	keepers	had killed the man	6, 318/ 4
have granted, that God	keepeth	and ever shall keep	6, 112/ 25
still, and therein he	keepeth	and teacheth us his	6, 114/ 26
wit, that God always	keepeth	the right faith in	6, 120/ 6
Lord is present and	keepeth	them from errors, and	6, 198/ 17
profess his name, he	keepeth	them from the honor	6, 244/ 1
here the good wife	keepeth	her husband from her	6, 309/ 24
there the parson's wife	keepeth	her husband from all	6, 309/ 25



the time of the	keeping	? I ween he will	6, 42/ 19
up against the wind,	keeping	a common course to	6, 80/ 7
again into the body,	keeping	yet still his shape	6, 80/ 19
and tried in the	keeping	by my lady the	6, 87/ 26
hardness and difficulty of	keeping	anything like to the	6, 105/ 19
the Spirit of God	keeping	the truth thereof in	6, 181/ 13
find any in his	keeping	, they lay heresy to	6, 293/ 26
the discovering or close	keeping	thereof his honesty commonly	6, 351/ 9
being examined and long	keeping	himself close from disclosing	6, 379/ 18
shall be saved for	keeping	of the commandments without	6, 391/ 32
their untrue saying and	keeping	aside a portion of	6, 429/ 7
with our Lord in	Kent	than at Cambridge, at	6, 52/ 18
sage father fool in	Kent	, at such time as	6, 412/ 24
that thin, corruptible cloth	kept	and preserved uncorrupted this	6, 39/ 8
by God's help perpetually	kept	and preserved in Saint	6, 107/ 21
is given and always	kept	in the church by	6, 112/ 10
said before, that God	kept	the faith for, by	6, 114/ 1
and well guided and	kept	in good temper, she	6, 131/ 29
been better to have	kept	it from us. And	6, 138/ 12
the same should have	kept	it, the same should	6, 144/ 6
the clergy that he	kept	from the lay people	6, 145/ 34
one man that he	kept	from another; but that	6, 145/ 35
waxing withered branches, be	kept	but for the fire	6, 146/ 28
Sabbath Day to be	kept	holy. And albeit the	6, 149/ 23
so hath God ever	kept	man in humility, straining	6, 166/ 11
among them, fastings, vigils	kept	, the Sundays hallowed, the	6, 190/ 19
then had Christ not	kept	him seven thousand from	6, 200/ 1
Christian countries which have	kept	their faith in one	6, 200/ 8
his holy scriptures delivered,	kept	, and conserved therein by	6, 206/ 28
could never have been	kept	from it but by	6, 243/ 24
had he before that	kept	his cure also as	6, 269/ 29
they were as well	kept	as they be well	6, 301/ 31
all well observed and	kept	, this gear should not	6, 302/ 5
time of corporal cleanness,	kept	from their wives, and	6, 312/ 5
be burned or secretly	kept	I cannot surely say	6, 330/ 23
be damned wretches, have	kept	away the occasion of	6, 332/ 18
only the scripture be	kept	out of our tongue	6, 338/ 21
at this day be	kept	in like wise from	6, 340/ 12
were then commonly most	kept	from the people, be	6, 340/ 16
commonly known, repeated, and	kept	in remembrance: yet were	6, 342/ 36
of holy scripture were	kept	out of honest laymen's	6, 343/ 7
his books had been	kept	in men's hands and	6, 345/ 22
among that they had	kept	their counsel in their	6, 349/ 33
as of a thing	kept	for a secret mystery	6, 356/ 3

was there open dispicions	<b>kept</b>	, and the very words	6, 362/ 25
worse, which course he	<b>kept</b>	; not only in the	6, 365/ 10
of Milan that they	<b>kept</b>	and oppressed, after torments	6, 371/ 18
paynims and pagans, idolaters,	<b>kept</b>	their chastity vowed once	6, 375/ 17
prayed for, holy vows	<b>kept</b>	and observed, virginity preached	6, 433/ 26
were there certain small	<b>kerchiefs</b>	which were named there	6, 222/ 22
sick and naughty and	<b>key-cold</b>	as they be, to	6, 205/ 32
for miscasting of her	<b>keys</b>	. Of these miracles I	6, 77/ 18
or miss of Kytte's	<b>keys</b>	. Then ye would wit	6, 78/ 1
of some good housewife's	<b>keys</b>	, God hath, I ween	6, 81/ 16
set to seek their	<b>keys</b>	. Saint Roke we set	6, 227/ 5
fight against them and	<b>kill</b>	them; but that we	6, 32/ 17
word than not to	<b>kill</b>	, continual watch and prayer	6, 105/ 30
slew them, intending to	<b>kill</b>	Christ as their forefathers	6, 225/ 15
of such men as	<b>kill</b>	themselves be appointed by	6, 319/ 22
the bishop's chancellor should	<b>kill</b>	in the Lollard's Tower	6, 327/ 11
hated the man (for	<b>kill</b>	him he would not	6, 327/ 13
some of them would	<b>kill</b>	a man for a	6, 351/ 15
the sheep, and yet	<b>kill</b>	a lamb in a	6, 399/ 19
man else either to	<b>kill</b>	him or punish him	6, 410/ 24
body, suffer him to	<b>kill</b>	other men's souls. "Indeed	6, 411/ 15
another man causeless to	<b>kill</b>	him, nor letteth not	6, 414/ 34
know himself bound to	<b>kill</b>	the Egyptians in the	6, 415/ 3
he would with perjury	<b>kill</b>	his soul forever to	6, 422/ 16
for them that maliciously	<b>killed</b>	him. And think we	6, 211/ 33
because Saint Stephen was	<b>killed</b>	with stones. Saint Appolyne	6, 227/ 3
and his keepers had	<b>killed</b>	the man first, and	6, 318/ 4
by the sleeve that	<b>killed</b>	Hunne, for Richard Hunne	6, 319/ 3
by the sleeve that	<b>killed</b>	Richard Hunne, and that	6, 319/ 11
by the sleeve that	<b>killed</b>	Hunne. Have ye brought	6, 320/ 19
that can tell who	<b>killed</b>	Richard Hunne?" "Forsooth," quoth	6, 321/ 2
could tell who had	<b>killed</b>	him; but I said	6, 321/ 4
verily could tell who	<b>killed</b>	him." "Well," quoth the	6, 321/ 6
as well tell who	<b>killed</b>	Hunne, as who stole	6, 321/ 19
though they were not	<b>killed</b>	by his own hand	6, 429/ 9
it well that God	<b>killed</b>	them both twain by	6, 429/ 10
much as though he	<b>killeth</b>	him, when he leaveth	6, 411/ 2
robbing, beating, tormenting and	<b>killling</b>	such as they took	6, 409/ 6
fleshly favor towards his	<b>kin</b>	-- which fleshly affection	6, 212/ 4
also with mouth, which	<b>kind</b>	of prayer these holy	6, 44/ 15
be plenteous in that	<b>kind</b>	of virtue, that the	6, 50/ 16
a special manner and	<b>kind</b>	of his presence, in	6, 57/ 7
which ye prove the	<b>kind</b>	of man reasonable, whereof	6, 65/ 22
But since that this	<b>kind</b>	of proof will not	6, 84/ 14

sort of this new	<b>kind</b>	of preachers being demanded	6, 124/ 26
and lusty by some	<b>kind</b>	of exercise; so is	6, 132/ 6
meant by some other	<b>kind</b>	of saving and preserving	6, 136/ 14
for propagation of their	<b>kind</b>	. And since they perceived	6, 139/ 18
twain always of one	<b>kind</b>	. But geese and horse	6, 168/ 32
be both of one	<b>kind</b>	, and yet twice two	6, 168/ 35
that they thought this	<b>kind</b>	of worship not forbidden	6, 171/ 20
ye must tell which	<b>kind</b>	of them is the	6, 191/ 15
for God's honor (which	<b>kind</b>	of truth God sent	6, 221/ 8
such witchcraft." Is this	<b>kind</b>	of service and worship	6, 229/ 14
should worship them, that	<b>kind</b>	of belief can be	6, 239/ 19
be true. Nor that	<b>kind</b>	of worship can be	6, 239/ 20
good counsel to every	<b>kind</b>	of people, and yet	6, 343/ 31
done to God, that	<b>kind</b>	of worship called "latria	6, 357/ 4
the church, left no	<b>kind</b>	of cruelty or spite	6, 372/ 12
and especially in such	<b>kind</b>	of cruelty as hath	6, 373/ 7
and also with all	<b>kind</b>	of evil works joined	6, 390/ 12
pageant than do this	<b>kind</b>	of such preachers. For	6, 399/ 22
pilgrimages devoutly visited, every	<b>kind</b>	of good works commended	6, 433/ 27
do; but he had	<b>kindled</b>	a fire which he	6, 203/ 1
were for courtesy and	<b>kindness</b>	, to accompany them in	6, 370/ 23
giveth diverse men diverse	<b>kinds</b>	of devotion, and all	6, 50/ 13
of all these three	<b>kinds</b>	of worship be better	6, 98/ 1
man from all the	<b>kinds</b>	of brute beasts. Now	6, 118/ 17
to wit, all these	<b>kinds</b>	of worship to be	6, 189/ 19
our sovereign lord the	<b>king</b>	and chancellor of his	6, 3/ 3
to send unto the	<b>king</b>	Abgarus the image of	6, 39/ 1
sad men advised the	<b>king</b>	, but, by the lewd	6, 43/ 3
then led the young	<b>king</b>	to folly, were with	6, 43/ 4
good way. The good	<b>king</b>	David thought it pleasant	6, 44/ 8
ambassador to a great	<b>king</b>	, hath much honor done	6, 46/ 3
ambassador or to the	<b>king</b>	? "When a man, at	6, 46/ 5
show the proud, curious	<b>king</b>	one miracle or speak	6, 82/ 7
a beggar that in	<b>King</b>	Henry's days the Sixth	6, 86/ 2
you forth, when the	<b>king</b>	was come and the	6, 86/ 14
Mayo, sometime almoner to	<b>King</b>	Henry the Seventh, answered	6, 156/ 36
Seventh, answered once the	<b>king</b>	at his table. It	6, 157/ 1
great man with the	<b>king</b>	of Egypt, would have	6, 157/ 3
my troth," quoth the	<b>king</b>	, "that was very well	6, 157/ 12
under divers of the	<b>king</b>	"s almoners, and have	6, 322/ 14
upon us, whereby never	<b>king</b>	could find in his	6, 325/ 28
that never was there	<b>king</b>	, I believe, that ever	6, 326/ 1
master nor prince nor	<b>king</b>	. And in the same	6, 358/ 34
our sovereign lord the	<b>king</b>	, like a most faithful	6, 362/ 3

And I think that	<b>King</b>	David fell not from	6, 394/ 16
of most famous memory,	<b>King</b>	Henry the Fifth, while	6, 409/ 26
such number that the	<b>king</b>	with his nobles were	6, 409/ 31
burned in London; the	<b>king</b>	, his nobles, and his	6, 409/ 34
the reason which the	<b>King's</b>	Highness in his noble	6, 11/ 16
six days before the	<b>king's</b>	coming thither, saying that	6, 86/ 4
at Lempster in the	<b>king's</b>	father's days where the	6, 87/ 11
by my lady the	<b>king's</b>	mother. And by the	6, 87/ 26
that noble lady the	<b>king's</b>	mother prudently decipher and	6, 88/ 19
Master Mayo," quoth the	<b>King's</b>	Grace, "ye be a	6, 157/ 5
the reason which the	<b>King's</b>	Highness in his noble	6, 183/ 1
to you, as the	<b>King's</b>	Highness most prudently laid	6, 183/ 31
thereto; albeit that the	<b>King's</b>	Highness with this one	6, 184/ 15
great many of the	<b>king's</b>	friends into your country	6, 218/ 28
say, go to the	<b>King's</b>	Head for wine, not	6, 232/ 5
and other of the	<b>king's</b>	honorable Council, sent thither	6, 318/ 32
under divers of the	<b>king's</b>	almoners, to whom the	6, 319/ 20
special motion whereupon the	<b>King's</b>	Highness had sent them	6, 320/ 14
so many of the	<b>king's</b>	almoners that he knew	6, 321/ 32
God's pardon nor the	<b>king's</b>	. It were no wisdom	6, 325/ 20
all the circumstances, the	<b>king's</b>	high prudence, which, without	6, 326/ 8
any pardon of the	<b>King's</b>	Highness, I dare make	6, 326/ 12
the indictment in the	<b>King's</b>	Bench, pleaded that they	6, 326/ 16
guilty. And thereupon the	<b>King's</b>	Grace being well and	6, 326/ 17
the commandment of the	<b>King's</b>	Grace, a great honorable	6, 328/ 7
we declared unto the	<b>King's</b>	Highness as he had	6, 328/ 31
had we, by the	<b>king's</b>	commandment, that man's brother	6, 328/ 35
the epistle that the	<b>King's</b>	Highness translated into English	6, 344/ 22
noble book that the	<b>King's</b>	Highness made against Luther	6, 351/ 6
saw before. Whereunto the	<b>King's</b>	Grace sheweth him that	6, 362/ 17
opinion is, as the	<b>King's</b>	Highness most virtuously writeth	6, 402/ 24
holy sacrament, as the	<b>King's</b>	Highness most prudently writeth	6, 425/ 7
wilt enter into the	<b>kingdom</b>	of heaven, keep the	6, 103/ 21
wilt enter into the	<b>kingdom</b>	of heaven, keep the	6, 391/ 34
he will give the	<b>kingdom</b>	of heaven to them	6, 393/ 2
shall deliver a glorious	<b>kingdom</b>	to his Father of	6, 435/ 18
third book of the	<b>Kings</b>	, "I shall reserve for	6, 198/ 30
all popes, against all	<b>kings</b>	, against all prelates, all	6, 303/ 20
to God Almighty, and	<b>kiss</b>	some their hands and	6, 230/ 22
saw a young man	<b>kiss</b>	a girl once in	6, 287/ 6
virtuously done devoutly to	<b>kiss</b>	a book in which	6, 359/ 19
evil done reverently to	<b>kiss</b>	the images by which	6, 359/ 21
looked on Judas and	<b>kissed</b>	him, too, and he	6, 401/ 33
off his cap and	<b>kisseth</b>	it, doth he this	6, 46/ 7

gay shrine, and then	<b>kissing</b>	his bare scalp, make	6, 217/ 7
like a false foolish	<b>knave</b>	, lost his honesty and	6, 276/ 4
us that an old	<b>knave</b>	is no child." "Surely	6, 333/ 13
have not bended their	<b>knee</b>	before Baal." So that	6, 198/ 31
the leg by the	<b>knee</b>	to keep the toe	6, 339/ 16
stand in kneeling, we	<b>kneel</b>	to saints and their	6, 98/ 5
have done, I think,	<b>kneel</b>	me down and make	6, 157/ 26
they do the same,	<b>kneel</b>	to images as we	6, 191/ 9
true. For though men	<b>kneel</b>	to saints and images	6, 230/ 10
popes, to whom we	<b>kneel</b>	as low as to	6, 230/ 22
way of good company,	<b>kneeled</b>	down and held up	6, 287/ 7
If it stand in	<b>kneeling</b>	, we kneel to saints	6, 98/ 5
and his wife were	<b>kneeling</b>	in the chapel, there	6, 228/ 33
had not bowed their	<b>knees</b>	before Baal, were secret	6, 199/ 21
and there boweth his	<b>knees</b>	to Baal (if the	6, 200/ 12
very true, we certainly	<b>knew</b>	some falsely feigned, yet	6, 7/ 20
him that so well	<b>knew</b>	them already, I would	6, 35/ 27
him whom thou never	<b>knew</b>	, which never did thee	6, 48/ 6
very true, we certainly	<b>knew</b>	some falsely feigned, yet	6, 91/ 4
for true, yourself undoubtedly	<b>knew</b>	some for very false	6, 91/ 12
need that this child	<b>knew</b>	no more of his	6, 135/ 2
commandments, they thereby consequently	<b>knew</b>	when it was time	6, 139/ 20
it out. And whereby	<b>knew</b>	the church this thing	6, 148/ 28
only for that she	<b>knew</b>	no man already. But	6, 150/ 24
her for that she	<b>knew</b>	no man already. And	6, 150/ 26
should be, and she	<b>knew</b>	not how it could	6, 150/ 30
that side that he	<b>knew</b>	were true and would	6, 157/ 29
leastwise, as they well	<b>knew</b>	that it was not	6, 172/ 11
he. "What if we	<b>knew</b>	them in such wise	6, 174/ 17
false, though ye so	<b>knew</b>	them that he could	6, 174/ 21
his Creed. For he	<b>knew</b>	him for such a	6, 176/ 29
though few of them	<b>knew</b>	each other. For God	6, 198/ 11
the case and men	<b>knew</b>	not who were otherwise	6, 198/ 28
servants. For if ye	<b>knew</b>	of them which were	6, 218/ 22
yet, among men that	<b>knew</b>	not the matter, to	6, 256/ 32
the judgment except ye	<b>knew</b>	the matter untruly judged	6, 260/ 22
true if he so	<b>knew</b>	it. But how could	6, 272/ 15
might boldly swear he	<b>knew</b>	nothing of the matter	6, 281/ 32
to swear what he	<b>knew</b>	by the man's confession	6, 282/ 2
that book if he	<b>knew</b>	the matter. Which whoso	6, 285/ 3
other side, if ye	<b>knew</b>	the messenger for such	6, 300/ 14
too, such as he	<b>knew</b>	for good and Catholic	6, 317/ 14
man himself as most	<b>knew</b>	of the matter. Which	6, 318/ 26
was asked how he	<b>knew</b>	it, he confessed that	6, 319/ 14

said not that I	<b>knew</b>	one surely that could	6, 321/ 4
king's almoners that he	<b>knew</b>	by his own experience	6, 321/ 33
he asked whereby he	<b>knew</b>	it. But would God	6, 322/ 2
hell that he never	<b>knew</b>	before, and will not	6, 372/ 5
do indeed. For he	<b>knew</b>	right well it was	6, 384/ 8
when he wrote it,	<b>knew</b>	much better than Luther	6, 387/ 20
as far as ye	<b>knew</b>	and thought, believed that	6, 395/ 8
well enough. For I	<b>knew</b>	it good, and have	6, 413/ 7
For, by God, I	<b>knew</b>	it a good haven	6, 413/ 14
way but if they	<b>knew</b>	it for good. And	6, 418/ 26
again, and put a	<b>knife</b>	into his eye and	6, 130/ 17
horses blood with a	<b>knife</b>	, because Saint Stephen was	6, 227/ 3
his sadness keep a	<b>knife</b>	to cut his meat	6, 344/ 12
his wantonness have his	<b>knife</b>	taken from him for	6, 344/ 13
of Sir Thomas More,	<b>Knight</b>	: one of the Council	6, 3/ 2
of Sir Roger Wentworth,	<b>Knight</b>	. The Seventeenth Chapter The	6, 7/ 27
of Sir Roger Wentworth,	<b>Knight</b>	. "And as for the	6, 92/ 28
of a right worshipful	<b>knight</b>	Sir Roger Wentworth, upon	6, 93/ 5
himself had combined and	<b>knit</b>	together. "And first as	6, 36/ 4
stone. That they should	<b>knit</b>	it about their gear	6, 228/ 23
him how he should	<b>knit</b>	it about his wife's	6, 228/ 27
up the candle, she	<b>knit</b>	the brows, and earnestly	6, 229/ 11
some special craft in	<b>knitting</b>	, he thought would be	6, 228/ 28
about the gilding of	<b>knives</b>	, swords, spurs, arras, and	6, 51/ 6
and some with rusty	<b>knives</b>	, will make his offerings	6, 85/ 29
find, and if we	<b>knock</b>	we shall have it	6, 34/ 18
all good Christian people	<b>knock</b>	and break, as holy	6, 427/ 1
church, men could not	<b>know</b>	what scripture they should	6, 11/ 10
declaring whereby we may	<b>know</b>	that they cannot be	6, 12/ 1
master should not only	<b>know</b>	the truth, but also	6, 22/ 10
in such challenges I	<b>know</b>	you for a ready	6, 26/ 5
opinions as the people	<b>know</b>	for Luther's let it	6, 30/ 36
matters by his mouth	<b>know</b>	my mind at large	6, 33/ 20
thereby do I plainly	<b>know</b>	it for a heresy	6, 37/ 35
was the maker I	<b>know</b>	not. But the man	6, 40/ 29
by another; or how	<b>know</b>	we that he so	6, 60/ 9
light, how shall we	<b>know</b>	whether the miracle were	6, 62/ 7
thereby must I needs	<b>know</b>	that if they can	6, 64/ 24
by them whom ye	<b>know</b>	, presuming thereby no man	6, 65/ 26
can by no learning	<b>know</b>	the course of the	6, 66/ 9
impossible. For when I	<b>know</b>	it could not be	6, 68/ 23
not be done, I	<b>know</b>	well that they lie	6, 68/ 23
them not, learn and	<b>know</b>	that God hath for	6, 81/ 22
be true, and ye	<b>know</b>	not any which ye	6, 89/ 7

any which ye precisely	<b>know</b>	for false, ye be	6, 89/ 7
side. For since I	<b>know</b>	not any which I	6, 89/ 10
any which I precisely	<b>know</b>	for true, I know	6, 89/ 10
know for true, I	<b>know</b>	not whether any be	6, 89/ 10
as I said before,	<b>know</b>	further your mind hereafter	6, 91/ 9
of less labor to	<b>know</b>	what they should believe	6, 109/ 34
it also when they	<b>know</b>	it, than it is	6, 109/ 35
the things that themselves	<b>know</b>	to be naught, but	6, 110/ 14
blind mate." "Let me	<b>know</b>	it yet," quoth he	6, 120/ 28
as all Christian men	<b>know</b>	they could not seem	6, 123/ 9
of a virgin, how	<b>know</b>	you?" "Marry," quoth he	6, 130/ 36
he, "by scripture." "How	<b>know</b>	you," quoth I, "that	6, 131/ 2
of God." "And whereby	<b>know</b>	you," quoth I, "that	6, 131/ 7
by the law should	<b>know</b>	his faith as soon	6, 133/ 29
All this may he	<b>know</b>	, " quoth he, "by scripture	6, 136/ 17
all the Jews to	<b>know</b>	him. And for the	6, 142/ 4
intent we should well	<b>know</b>	that his own word	6, 147/ 33
as for man, I	<b>know</b>	none"; which, though it	6, 150/ 12
that she never would	<b>know</b>	none, after the manner	6, 150/ 14
this be, for I	<b>know</b>	no man?" meaning that	6, 150/ 21
church should of necessity	<b>know</b>	them." "This is," quoth	6, 174/ 23
will bind them to	<b>know</b>	or be necessary for	6, 178/ 14
necessary for them to	<b>know</b>	? For only of such	6, 178/ 15
church, men could not	<b>know</b>	what scripture they should	6, 179/ 12
Luke," quoth he. "How	<b>know</b>	you that?" quoth I	6, 180/ 4
a book. But how	<b>know</b>	you that Saint Luke	6, 180/ 6
Luke made it?" "How	<b>know</b>	I," quoth he, "other	6, 180/ 8
authors written upon them?" "	<b>Know</b>	you it well thereby	6, 180/ 10
a light person sometimes	<b>know</b>	a much more substantial	6, 181/ 36
And yet when I	<b>know</b>	him, I will believe	6, 182/ 1
him by whom I	<b>know</b>	him, if they varied	6, 182/ 2
point." "Whereby shall I	<b>know</b>	?" quoth he. "Why be	6, 182/ 11
meat for longing to	<b>know</b>	. But come on then	6, 186/ 4
declaring whereby we may	<b>know</b>	that they cannot be	6, 187/ 10
heretics, which now do	<b>know</b>	one another well enough	6, 189/ 37
seek another they neither	<b>know</b>	what nor where, build	6, 196/ 25
be, though the world	<b>know</b>	them not, and though	6, 198/ 10
as Saint Paul saith,	<b>know</b>	who be his. And	6, 198/ 12
name, did long to	<b>know</b>	his scripture and his	6, 200/ 25
them yet whereby to	<b>know</b>	them, that can no	6, 200/ 33
that be loath to	<b>know</b>	the church, will never	6, 202/ 25
large. For who can	<b>know</b>	of the multitude who	6, 203/ 10
by the church we	<b>know</b>	the scripture -- which	6, 206/ 19
that by which ye	<b>know</b>	the scripture? Is it	6, 206/ 20

Christ? By this church	<b>know</b>	we the scripture; and	6, 206/ 23
we see and well	<b>know</b>	that all the companies	6, 207/ 4
I spoke of, we	<b>know</b>	evermore that the heretics	6, 207/ 6
we must needs well	<b>know</b>	that all these branches	6, 207/ 10
-- except we may	<b>know</b>	the means we will	6, 214/ 8
to let the world	<b>know</b>	that he was in	6, 215/ 32
him good, while I	<b>know</b>	him not the contrary	6, 216/ 20
be you here; ye	<b>know</b>	not that any man	6, 219/ 17
nothing their names to	<b>know</b>	them by. As he	6, 223/ 3
neither, but that they	<b>know</b>	quick men from dead	6, 231/ 3
least, that we should	<b>know</b>	none." "Yes," quoth he	6, 238/ 26
may have saints and	<b>know</b>	for saints and many	6, 238/ 28
the intent they may	<b>know</b>	that he hath left	6, 243/ 33
doctrine here that we	<b>know</b>	call heresies; then were	6, 244/ 18
what else?" "And how	<b>know</b>	you," quoth he, "that	6, 249/ 12
the church saith truth?	<b>Know</b>	ye that any other	6, 249/ 12
by plain scripture I	<b>know</b>	it very well. For	6, 249/ 14
asked you whereby ye	<b>know</b>	that ye should believe	6, 251/ 18
have asked how ye	<b>know</b>	that." "Then must I	6, 251/ 23
I did, that I	<b>know</b>	it by plain and	6, 251/ 24
taught the church to	<b>know</b>	which books be the	6, 253/ 22
church maketh us to	<b>know</b>	the scripture. And God	6, 254/ 7
in the matter and	<b>know</b>	nothing thereof, whom they	6, 256/ 7
all that, if he	<b>know</b>	indeed that he did	6, 276/ 15
quoth he, "cannot surely	<b>know</b>	whether he swore true	6, 278/ 11
in this manner: "What	<b>know</b>	ye of this matter	6, 281/ 36
for anything that I	<b>know</b>	in the man for	6, 282/ 5
for his only pleasure	<b>know</b>	by the man's oath	6, 282/ 17
pray you, let me	<b>know</b>	your mind concerning the	6, 284/ 28
as I think ye	<b>know</b>	, another apostate, by whose	6, 291/ 34
my mind (as I	<b>know</b>	some that be), ye	6, 300/ 25
quoth I, "for I	<b>know</b>	them not. But somewhat	6, 310/ 2
quoth he, "do ye	<b>know</b>	the matter well?" "Forsooth	6, 318/ 20
I, "so well I	<b>know</b>	it from top to	6, 318/ 21
things I very well	<b>know</b>	that he of whom	6, 319/ 7
that man asked, "Sir	<b>know</b>	you one that can	6, 321/ 1
said indeed that I	<b>know</b>	one which I thought	6, 321/ 5
Lordship saith. For I	<b>know</b>	it well enough myself	6, 322/ 32
as they that well	<b>know</b>	him say he was	6, 326/ 29
That would I gladly	<b>know</b>	, " quoth he. "For as	6, 327/ 34
holy scripture, let us	<b>know</b>	that we be so	6, 334/ 5
for the people to	<b>know</b>	. As it well appeareth	6, 340/ 17
gossips in the town	<b>know</b>	it, yet it is	6, 351/ 27
worship called "latria." "Whereby	<b>know</b>	we," quoth he, "he	6, 357/ 16



Savior saith, ye shall	<b>know</b>	the tree by the	6, 372/ 19
I, "they cannot but	<b>know</b>	his open living in	6, 378/ 19
and saith not "they	<b>know</b>	" And he when he	6, 387/ 19
he believe it and	<b>know</b>	it too, yet fall	6, 388/ 29
thus, we may well	<b>know</b>	by the texts of	6, 392/ 17
he taught Moses to	<b>know</b>	himself bound to kill	6, 415/ 2
which we may soon	<b>know</b>	if we be good	6, 420/ 3
be good Christians and	<b>know</b>	the belief already. "And	6, 420/ 3
secretly. Nor yet can	<b>know</b>	their intent and purpose	6, 422/ 32
of whom no man	<b>knoweth</b>	which be the one	6, 12/ 26
so mad but he	<b>knoweth</b>	a very coney from	6, 56/ 12
the thing that myself	<b>knoweth</b>	by nature and reason	6, 68/ 22
amend, as he that	<b>knoweth</b>	fornication for sin may	6, 173/ 34
fornication. But since he	<b>knoweth</b>	it for naught, though	6, 174/ 1
tell another how she	<b>knoweth</b>	she hath it, saving	6, 180/ 25
of which no man	<b>knoweth</b>	other? And whereas our	6, 202/ 5
of whom no man	<b>knoweth</b>	which be the one	6, 207/ 18
whom he seeth and	<b>knoweth</b>	, whereby there may percase	6, 262/ 17
manner wise, whoso surely	<b>knoweth</b>	a priest to be	6, 300/ 19
he. "What! Every man	<b>knoweth</b>	it." "Verily," quoth I	6, 314/ 19
it, but no man	<b>knoweth</b>	it. For there is	6, 314/ 20
very many men that	<b>knoweth</b>	it much better. For	6, 318/ 22
himself." "God," quoth I, "	<b>knoweth</b>	of all-thing the truth	6, 327/ 19
he died with, God	<b>knoweth</b>	, for I can tell	6, 329/ 23
first reading, because he	<b>knoweth</b>	the words, take upon	6, 335/ 17
as every learned man	<b>knoweth</b>	, every strange language to	6, 337/ 22
tell them that he	<b>knoweth</b>	them not: by these	6, 393/ 12
with, when himself well	<b>knoweth</b>	that they do all	6, 425/ 23
and he could? He	<b>knoweth</b>	also himself that all	6, 425/ 30
willingly and wittingly, well	<b>knowing</b>	and believing the good	6, 110/ 4
And then he peradventure,	<b>knowing</b>	that they so did	6, 272/ 13
for the truth? For	<b>knowing</b>	in himself that all	6, 273/ 31
the lords much marveled,	<b>knowing</b>	them both for such	6, 324/ 5
cannot attain to the	<b>knowledge</b>	of the cause why	6, 5/ 27
the people's hands all	<b>knowledge</b>	of Christ's Gospel and	6, 29/ 2
whom I gave them	<b>knowledge</b>	) they should defer them	6, 35/ 23
cannot attain to the	<b>knowledge</b>	of the cause why	6, 60/ 5
to lie. Let the	<b>knowledge</b>	of the father alone	6, 63/ 31
so much have they	<b>knowledge</b>	the less, and unreasonably	6, 66/ 26
earnestly upon your own	<b>knowledge</b>	. But ye use, my	6, 68/ 35
in effect fallen from	<b>knowledge</b>	or belief of God	6, 72/ 24
reason giveth us good	<b>knowledge</b>	that there is a	6, 72/ 27
by these visible things	<b>knowledge</b>	of his invisible majesty	6, 73/ 8
brought them both to	<b>knowledge</b>	. And so doth his	6, 88/ 30

of Almaine, bring to	knowledge	the false miracles whereby	6, 88/ 33
all hallowed things, with	knowledge	and perceiving of the	6, 93/ 10
is to wit, of	knowledge	and belief of the	6, 109/ 23
well. For though the	knowledge	and belief bring many	6, 110/ 1
to fall from the	knowledge	of virtue, not only	6, 110/ 12
faith only and the	knowledge	of the truths necessary	6, 111/ 7
his Creed he had	knowledge	before of these articles	6, 136/ 10
forbidding the tree of	knowledge	. And that was for	6, 139/ 9
beginning to give them	knowledge	thereof, forasmuch as they	6, 139/ 13
message gave them undoubted	knowledge	; as he did to	6, 140/ 33
darked in their natural	knowledge	, that they lacked in	6, 141/ 14
them destitute of sufficient	knowledge	that longed to learn	6, 142/ 7
good tokens and sufficient	knowledge	of him, yet to	6, 147/ 32
we have also the	knowledge	and perceiving what was	6, 152/ 11
with inordinate desire of	knowledge	like unto God, so	6, 166/ 10
straining him with the	knowledge	and confession of his	6, 166/ 12
have among them the	knowledge	and understanding what he	6, 173/ 23
quoth I, "have this	knowledge	for a while in	6, 173/ 26
if they lose the	knowledge	how to serve him	6, 173/ 30
if they lose the	knowledge	of their duty, then	6, 173/ 32
prohibition, yet doth the	knowledge	give him warning and	6, 174/ 3
he had lost the	knowledge	." Upon this he granted	6, 174/ 4
needs have always the	knowledge	how to serve and	6, 174/ 6
your reason, have the	knowledge	and understanding how God	6, 174/ 11
Is," quoth I, "that	knowledge	fully had without the	6, 174/ 14
fully had without the	knowledge	of such things as	6, 174/ 14
be true, would this	knowledge	serve?" "In no wise	6, 174/ 19
not endure without the	knowledge	of such things as	6, 174/ 25
be all known if	knowledge	lacked of those things	6, 174/ 27
to believe, nor the	knowledge	of them anything serve	6, 174/ 28
anything serve to the	knowledge	and warning given us	6, 174/ 29
always shall have the	knowledge	and belief of such	6, 174/ 32
between us that this	knowledge	and faith was before	6, 175/ 4
for the faith and	knowledge	of God's pleasure, if	6, 175/ 23
church hath the sure	knowledge	thereof. And then, if	6, 175/ 26
in all such things	knowledge	of the truth, ye	6, 176/ 3
layeth for her own	knowledge	of her maidenhead. But	6, 180/ 24
was once known, the	knowledge	went forth from man	6, 180/ 35
concerning the faith or	knowledge	of virtue pleasant to	6, 184/ 9
is present to God's	knowledge	. And then were Saint	6, 197/ 18
of Christ out of	knowledge	, and would put it	6, 199/ 11
the sure and undoubted	knowledge	of the very church	6, 207/ 25
for lack of true	knowledge	, believing untrue men, canonize	6, 218/ 2
dogleech for lack of	knowledge	of the cunning. For	6, 218/ 16

to err in the	knowledge	and worship of a	6, 239/ 4
by God for a	knowledge	of his true messengers	6, 240/ 4
by God for the	knowledge	of his doctors and	6, 240/ 15
taught his church the	knowledge	of his very scripture	6, 254/ 8
as coming once to	knowledge	would bring them to	6, 263/ 5
man shamed by the	knowledge	of his sin here	6, 283/ 24
Confession" he translateth into "	knowledge	." "Penance" into "repentance." "A	6, 290/ 20
paradise with desire of	knowledge	and cunning. Now if	6, 332/ 32
it must from the	knowledge	and study of scripture	6, 332/ 33
Eve, inordinate appetite of	knowledge	is a means to	6, 333/ 21
as had, with the	knowledge	of the tongue, some	6, 338/ 32
hath, and any manner	knowledge	of Christian belief, may	6, 376/ 28
faith but hath the	knowledge	of the things that	6, 387/ 16
a certain and sure	knowledge	, as of Christ's descension	6, 387/ 23
persuasion without the very	knowledge	and science. And where	6, 387/ 26
thereof the clergy giveth	knowledge	to the temporalty, not	6, 410/ 23
of such cunning and	knowledge	in scripture, being therewith	6, 418/ 25
miracles wrought and well	known	. And especially he speaketh	6, 7/ 25
men whom he hath	known	to give their study	6, 9/ 7
concludeth that this common	known	multitude of Christian nations	6, 12/ 21
the church is this	known	multitude of good men	6, 12/ 25
as men say) well	known	, ere he went over	6, 28/ 22
it should not be	known	what wrong he had	6, 29/ 33
men that be of	known	virtue and cunning, what	6, 30/ 28
which by no means	known	to man he could	6, 55/ 19
come there, be well	known	for very ribalds and	6, 59/ 5
be decided and well	known	that the worship of	6, 62/ 19
truth, the woman was	known	for so honest. But	6, 79/ 20
women not very specially	known	for good, but taken	6, 83/ 20
but if he had	known	them before, no more	6, 87/ 5
they had but newly	known	, and well likely to	6, 88/ 25
miracles wrought and well	known	. And especially he speaketh	6, 92/ 25
some whom I have	known	ere this so far	6, 95/ 13
truths necessary to be	known	for our soul's health	6, 111/ 7
that he meant be	known	, where some part of	6, 115/ 26
men whom he hath	known	to give their study	6, 122/ 8
he. "For I have	known	," quoth I, "right good	6, 122/ 27
God for causes well	known	to himself and unknown	6, 141/ 5
would have them charged)	known	, as I say, and	6, 144/ 20
majesty to have things	known	or done in his	6, 146/ 20
what scripture is evidently	known	that every man and	6, 149/ 29
me. For that once	known	that God telleth them	6, 154/ 16
it were a certain	known	company of men and	6, 161/ 29
of necessity to be	known	and believed, which may	6, 161/ 35

if he had not	known	the prohibition, yet doth	6, 174/ 2
things can be all	known	if knowledge lacked of	6, 174/ 27
nothing is learned nor	known	but by holy scripture	6, 175/ 9
as ye say, all	known	by the scripture, and	6, 175/ 24
Father I have made	known	unto you," he spoke	6, 177/ 29
else it was well	known	in the beginning when	6, 180/ 33
it. And he was	known	and believed by his	6, 180/ 34
that it was once	known	, the knowledge went forth	6, 180/ 35
in the beginning been	known	for false and yet	6, 181/ 3
that God would have	known	and believed. Ye proved	6, 187/ 29
of necessity to be	known	. And thereupon, eftsoons, ye	6, 188/ 32
some companies that be	known	for congregations together in	6, 189/ 26
once, it was soon	known	in every country where	6, 189/ 32
the people that be	known	for the church. And	6, 196/ 24
sure indeed and well	known	to God that he	6, 197/ 15
and to himself well	known	. And though they be	6, 198/ 24
but it was well	known	to God. And they	6, 199/ 2
together and make them	known	, and haply those that	6, 199/ 8
For it was well	known	in Jerusalem and Judea	6, 199/ 18
is a church well	known	. And his pleasure was	6, 202/ 27
was to have it	known	and not hid. And	6, 202/ 28
church that is well	known	, making as though he	6, 204/ 29
needs be the common	known	multitude of Christian men	6, 205/ 5
concludeth that this common	known	multitude of Christian nations	6, 206/ 12
the church is this	known	multitude of good men	6, 207/ 17
good men and well	known	for good men, and	6, 209/ 24
by the holiness well	known	and miracles many seen	6, 220/ 30
if we never had	known	it tried and proved	6, 224/ 30
make his own cross	known	from the crosses of	6, 225/ 21
to make his messengers	known	and the truth of	6, 239/ 28
may be discerned and	known	from his very true	6, 244/ 6
so notable and well	known	to the people that	6, 244/ 21
otherwise. For if a	known	liar tell you a	6, 251/ 7
liar tell you a	known	true tale, ye will	6, 251/ 7
But now if a	known	true man tell you	6, 251/ 8
other for the well	known	truth and honesty of	6, 263/ 25
England always called and	known	by the name of	6, 286/ 31
he changed the common	known	word into the better	6, 287/ 28
when he changeth the	known	usual names of so	6, 287/ 31
is a thing well	known	and plainly confessed by	6, 288/ 21
if they were all	known	to go about and	6, 298/ 21
English, which have been	known	and seen by the	6, 317/ 12
worship also, and well	known	both for cunning and	6, 324/ 3
God would have commonly	known	, repeated, and kept in	6, 342/ 35

the truth to be	<b>known</b>	concerning the matters of	6, 345/ 27
which is always that	<b>known</b>	people that still persevere	6, 355/ 17
to learned men well	<b>known</b>	. And he that will	6, 358/ 28
we have seen and	<b>known</b>	their virtuous life well	6, 422/ 4
remain and be well	<b>known</b>	always by the profession	6, 434/ 25
loss or miss of	<b>Kytte's</b>	keys. Then ye would	6, 78/ 1
I reckoned all my	<b>labor</b>	done, bethinking myself a	6, 21/ 17
myself could not without	<b>labor</b>	call it orderly to	6, 21/ 26
to put you to	<b>labor</b>	and business and send	6, 26/ 3
defender. And of such	<b>labor</b>	your wisdom well seeth	6, 26/ 6
good worth the little	<b>labor</b>	and great good will	6, 27/ 23
with by judgment, they	<b>labor</b>	to bring him first	6, 30/ 24
by a man's own	<b>labor</b>	. And that he said	6, 34/ 14
dead images pass, and	<b>labor</b>	only for the lively	6, 40/ 19
heretics now call lip	<b>labor</b>	in mockage. And the	6, 44/ 16
with a Jew, less	<b>labor</b>	should we have, since	6, 102/ 23
a thing of less	<b>labor</b>	to know what they	6, 109/ 33
many men to the	<b>labor</b>	of good works, yet	6, 110/ 1
they will look and	<b>labor</b>	therein. And if they	6, 113/ 31
I, "lost all that	<b>labor</b>	. For though ye have	6, 120/ 16
for sloth refusing the	<b>labor</b>	and pain to be	6, 122/ 28
best. And therefore great	<b>labor</b>	maketh he and great	6, 127/ 6
wit may abuse his	<b>labor</b>	bestowed upon the study	6, 127/ 7
not to take the	<b>labor</b>	to hew the stone	6, 129/ 12
reason is by study,	<b>labor</b>	, and exercise of logic	6, 132/ 7
with good men that	<b>labor</b>	therefor, by motions insensible	6, 172/ 7
should with our bodies	<b>labor</b>	therefor, having our hearts	6, 233/ 18
without whose help our	<b>labor</b>	will not serve. And	6, 233/ 20
out of credence. What	<b>labor</b>	took Philostratus to make	6, 241/ 27
it almost as little	<b>labor</b>	and less to translate	6, 293/ 7
were idly occupied to	<b>labor</b>	to show that folly	6, 309/ 8
it, as it were	<b>labor</b>	lost to go about	6, 316/ 9
came to me to	<b>labor</b>	and sue for him	6, 329/ 14
being at me to	<b>labor</b>	for him whose scholar	6, 329/ 20
by divers dividing the	<b>labor</b>	among them, and after	6, 341/ 12
he was forced to	<b>labor</b>	to bring men in	6, 367/ 27
shall he study or	<b>labor</b>	to do that believeth	6, 373/ 19
gift of cunning, great	<b>labor</b>	spent in preaching, great	6, 385/ 6
Was then all the	<b>labor</b>	and the pain the	6, 396/ 18
together with God's grace,	<b>labor</b>	to submit and subdue	6, 403/ 19
a great army and	<b>labor</b>	to destroy all. For	6, 411/ 25
to perceive whom they	<b>labor</b>	to please that have	6, 412/ 12
they by false doctrine	<b>labor</b>	to devour and destroy	6, 421/ 25
sect withal, rewarding their	<b>labor</b>	with only delight of	6, 424/ 1

the clergy, whom they	<b>labor</b>	to bring in hatred	6, 428/ 26
and by the other	<b>labored</b>	to be brought into	6, 3/ 15
therein he said he	<b>labored</b>	not only to con	6, 34/ 2
and pleasant; which sensuality	<b>labored</b>	so busily to cause	6, 139/ 27
is true. Wherewith he	<b>labored</b>	covertly to make the	6, 256/ 16
newfangledly minded. And thus	<b>labored</b>	to corrupt the realm	6, 269/ 28
the other whom he	<b>labored</b>	for. But then were	6, 329/ 18
corona iusticiae" (I have	<b>labored</b>	and striven a good	6, 396/ 25
chancellor, and was a	<b>laborer</b>	for that part, yet	6, 319/ 27
own estimation preserved, he	<b>laboreth</b>	as much as in	6, 280/ 7
it seemeth that he	<b>laboreth</b>	of purpose to diminish	6, 288/ 32
our faith as he	<b>laboreth</b>	to destroy, and which	6, 290/ 32
zeal and affection, he	<b>laboreth</b>	to destroy the credence	6, 347/ 11
see how madly he	<b>laboreth</b>	to prove them." "Prove	6, 360/ 24
Babylon, in which he	<b>laboreth</b>	to destroy the holy	6, 362/ 7
not the clergy that	<b>laboreth</b>	to have them punished	6, 410/ 7
while each of them	<b>laboreth</b>	to eat up other	6, 413/ 33
and each of them	<b>laboring</b>	to be taken for	6, 243/ 17
I tell you of,	<b>laboring</b>	all that he might	6, 399/ 32
fathers of Luther's sect,	<b>laboring</b>	to procure that no	6, 412/ 4
tre deuce, having their	<b>labors</b>	therein and our own	6, 170/ 21
crime, that where they	<b>lack</b>	special matter to charge	6, 30/ 23
for the time, pretending	<b>lack</b>	of leisure for other	6, 34/ 35
God and his saints	<b>lack</b>	light or whether it	6, 49/ 20
some learning that they	<b>lack</b>	, should well perceive that	6, 66/ 1
of Christ shall never	<b>lack</b>	good and devout virtuous	6, 109/ 25
us, and a plain	<b>lack</b>	of right faith?" "Yes	6, 112/ 7
amendment, which must needs	<b>lack</b>	if he had lost	6, 174/ 4
And since imbecility and	<b>lack</b>	of power is here	6, 212/ 21
circumscribed in place, for	<b>lack</b>	of bodily dimension and	6, 212/ 33
that they may for	<b>lack</b>	of true knowledge, believing	6, 218/ 1
upon a dogleech for	<b>lack</b>	of knowledge of the	6, 218/ 16
unto God." "What point	<b>lack</b>	they?" quoth he. "Marry	6, 230/ 13
for any fear of	<b>lack</b>	, considering that our Father	6, 233/ 15
the end that the	<b>lack</b>	thereof among all their	6, 244/ 2
further than to the	<b>lack</b>	of fear in the	6, 252/ 30
them too short is	<b>lack</b>	of devotion. And to	6, 258/ 28
such mischievous people for	<b>lack</b>	of proof and trial	6, 263/ 3
see, inevitable necessity for	<b>lack</b>	of possibility of other	6, 264/ 6
well enough sometimes for	<b>lack</b>	of indifference peradventure as	6, 273/ 2
have happened by the	<b>lack</b>	of virtue among them	6, 300/ 36
that he may never	<b>lack</b>	one, nor that he	6, 304/ 29
lose a finger than	<b>lack</b>	a woman. But he	6, 310/ 18
But he had liefer	<b>lack</b>	the whole hand than	6, 310/ 19

virtuous lay folk should	<b>lack</b>	it, nor rude and	6, 341/ 8
Christian man, but only	<b>lack</b>	of belief. For he	6, 352/ 33
openly showed himself to	<b>lack</b>	nothing of Luther but	6, 368/ 16
works, but also for	<b>lack</b>	of good works it	6, 386/ 7
he calleth dead for	<b>lack</b>	of good works is	6, 386/ 26
Christian man, save only	<b>lack</b>	of belief. For all	6, 389/ 19
our faith if we	<b>lack</b>	good works, yet if	6, 389/ 32
Christian man but only	<b>lack</b>	of belief, he showeth	6, 390/ 8
final repentance of the	<b>lack</b>	of good works do	6, 392/ 15
only to infidelity and	<b>lack</b>	of belief, so that	6, 393/ 23
damn them but only	<b>lack</b>	of belief, and that	6, 393/ 29
matter, I could not	<b>lack</b>	both reason, authority, and	6, 411/ 9
sea excluded thence, for	<b>lack</b>	of such course and	6, 413/ 2
yet at this day	<b>lacked</b>	all that cunning. "Yet	6, 66/ 34
natural knowledge, that they	<b>lacked</b>	in many things the	6, 141/ 14
all known if knowledge	<b>lacked</b>	of those things that	6, 174/ 27
if they had not	<b>lacked</b>	the right cause and	6, 177/ 17
so if they had	<b>lacked</b>	faith. Which faith what	6, 252/ 36
if all the remnant	<b>lacked</b>	, this one thing were	6, 351/ 4
thereof, yet if he	<b>lacked</b>	charity, all his faith	6, 383/ 33
quoth I, "the man	<b>lacked</b>	you there, for he	6, 384/ 26
their salvation if charity	<b>lacked</b>	. Against which error he	6, 385/ 8
it, yet if he	<b>lacked</b>	charity, all this would	6, 385/ 20
crucifix, than when he	<b>lacketh</b>	it. And if there	6, 56/ 24
much and as far	<b>lacketh</b>	his right belief that	6, 111/ 31
some good fellow that	<b>lacketh</b>	. For, as I said	6, 217/ 11
that the nether jaw	<b>lacketh</b>	. This may well happen	6, 221/ 25
which no man almost	<b>lacketh</b>	now, to the contempt	6, 301/ 34
performed my course; now	<b>lacketh</b>	me no more for	6, 396/ 26
no country wherein there	<b>lacketh</b>	plenty of such as	6, 433/ 1
have in, neither side	<b>lacking</b>	good and probable reasons	6, 24/ 2
nature and reason, that	<b>Lactantius</b>	, a man right wise	6, 66/ 16
taken to every lewd	<b>lad</b>	in his own hands	6, 342/ 12
done if he would	<b>lade</b>	us with a fardel	6, 105/ 15
refresheth men that are	<b>laden</b>	and maketh our yoke	6, 106/ 25
Lady: "Of all our	<b>Ladies</b>	," saith one, "I love	6, 99/ 21
lewd counsel of young	<b>lads</b>	that then led the	6, 43/ 4
miracle showed at our	<b>Lady</b>	of Ipswich of late	6, 7/ 26
you with my good	<b>lady</b>	, your bedfellow, and all	6, 27/ 26
visage of our blessed	<b>Lady</b>	his mother. He taught	6, 39/ 14
of Christ, and our	<b>Lady</b>	, and any other saint	6, 44/ 28
Christ, nor of our	<b>Lady</b>	, nor of any Christian	6, 45/ 14
one image of our	<b>Lady</b>	than at another, is	6, 52/ 20
in God or our	<b>Lady</b>	? Which is as good	6, 52/ 22

the images of our	Lady	were our Lady herself	6, 56/ 14
our Lady were our	Lady	herself. Nay they be	6, 56/ 14
me that at our	Lady	of Rouncyvale there were	6, 71/ 22
for example at our	Lady	of Ipswich, and each	6, 83/ 3
true?" "No, by our	Lady	, " quoth he, "not and	6, 83/ 8
the keeping by my	lady	the king's mother. And	6, 87/ 26
so did that noble	lady	the king's mother prudently	6, 88/ 18
heard say that our	Lady	was a Jew, first	6, 92/ 16
miracle showed at our	Lady	of Ipswich of late	6, 92/ 27
to go to our	Lady	of Ipswich. In the	6, 93/ 13
image of our blessed	Lady	, was there in the	6, 93/ 21
we make either our	Lady	or any other creature	6, 97/ 7
make comparisons between our	Lady	of Ipswich and our	6, 99/ 17
of Ipswich and our	Lady	of Walsingham. As weening	6, 99/ 18
if instead of our	Lady	they put their trust	6, 99/ 20
in speaking of our	Lady	: "Of all our Ladies	6, 99/ 21
I love best our	Lady	of Walsingham." "And I	6, 99/ 22
saith the other, "our	Lady	of Ipswich." In which	6, 99/ 22
Bradman! Help, our dear	Lady	of Walsingham!" Doth it	6, 99/ 26
letting Christ and our	Lady	go, or take at	6, 99/ 28
Christ, the other our	Lady	herself? And so every	6, 99/ 30
Paul's Cross that our	Lady	was a virgin, and	6, 100/ 13
not you." "By our	Lady	, " quoth he, "I like	6, 104/ 34
of faith in our	Lady	, of whom we read	6, 108/ 11
abode still in our	Lady	, the promise that God	6, 108/ 20
of, that our blessed	Lady	was a perpetual virgin	6, 115/ 35
believeth that our blessed	Lady	was a perpetual virgin	6, 150/ 1
such wise meant our	Lady	when she said, "How	6, 150/ 20
he would that our	Lady	after the birth of	6, 151/ 22
perpetual virginity of our	Lady	, whereof is no word	6, 155/ 18
ye dine first. My	lady	will, I ween, be	6, 185/ 33
man doubteth of our	Lady	. No man doubteth of	6, 221/ 12
ye spoke of, our	Lady	at one pilgrimage before	6, 231/ 4
one pilgrimage before our	Lady	at another, or one	6, 231/ 5
our Lord and our	Lady	, or our Lord for	6, 231/ 8
our Lord for our	Lady	, showeth more miracles at	6, 231/ 8
the images for our	Lady	herself. For if they	6, 231/ 17
more mind to our	Lady	than to our Lady	6, 231/ 19
Lady than to our	Lady	. Moreover, if they thought	6, 231/ 19
at Walsingham were our	Lady	herself, then must they	6, 231/ 20
needs think that our	Lady	herself were that image	6, 231/ 21
at Ipswich were our	Lady	herself, and (as they	6, 231/ 23
needs think) that our	Lady	herself were that image	6, 231/ 24
tell you that our	Lady	herself is in heaven	6, 231/ 31



the image of our	<b>Lady</b>	, our Lady -- as	6, 232/ 4
of our Lady, our	<b>Lady</b>	-- as men say	6, 232/ 5
she neither taketh our	<b>Lady</b>	for that image nor	6, 232/ 8
that image for our	<b>Lady</b>	, as both must she	6, 232/ 9
with her of our	<b>Lady</b>	and she will tell	6, 232/ 10
tell you that our	<b>Lady</b>	was saluted with Gabriel	6, 232/ 10
Gabriel. And that our	<b>Lady</b>	fled into Egypt with	6, 232/ 11
telling say that our	<b>Lady</b>	of Walsingham or of	6, 232/ 12
whether it were our	<b>Lady</b>	of Ipswich or our	6, 232/ 14
of Ipswich or our	<b>Lady</b>	of Walsingham that stood	6, 232/ 14
demand her further which	<b>Lady</b>	, then, she will name	6, 232/ 17
none image but our	<b>Lady</b>	that is in heaven	6, 232/ 18
upon God and our	<b>Lady</b>	and all the holy	6, 233/ 33
dough-baked neither." "By our	<b>Lady</b>	," quoth he, "but be	6, 258/ 35
came thence?" "By our	<b>Lady</b>	," quoth he, "bulls very	6, 278/ 26
ye were, and my	<b>lady</b>	your wife popess too	6, 301/ 26
houses." "Nay, by our	<b>Lady</b>	," quoth he, "I will	6, 303/ 4
waxen wiser." "By our	<b>Lady</b>	," quoth your friend, "this	6, 341/ 28
or to our blessed	<b>Lady</b>	either. And every man	6, 359/ 5
himself worshipped both our	<b>Lady</b>	and all saints, as	6, 359/ 7
honor of God, our	<b>Lady</b>	, and all holy saints	6, 359/ 9
common anthem of our	<b>Lady</b>	and the most devout	6, 359/ 34
prayed unto as our	<b>Lady</b>	, and with her prayer	6, 360/ 2
honor of our blessed	<b>Lady</b>	, nor the holy cross	6, 367/ 32
Baptist and our blessed	<b>Lady</b>	also were sinners, and	6, 396/ 3
they. "Nay, by our	<b>Lady</b>	, Masters," quoth he, "I	6, 413/ 13
saints, blasphemed our blessed	<b>Lady</b>	, cast down Christ's cross	6, 427/ 34
Christ's stead and our	<b>Lady's</b>	, letting Christ and our	6, 99/ 28
reverend article of our	<b>Lady's</b>	perpetual virginity, the church	6, 151/ 16
were named there our	<b>Lady's</b>	, and of her own	6, 222/ 22
that image but our	<b>Lady's</b>	image, howsoever she call	6, 232/ 7
that had been before	<b>laid</b>	by the messenger against	6, 13/ 5
which he hath heard	<b>laid</b>	by some of the	6, 16/ 32
the wrong part so	<b>laid</b>	out at large that	6, 23/ 12
lest many things were	<b>laid</b>	to the charge not	6, 27/ 6
translated indeed, but blame	<b>laid</b>	and fault found with	6, 28/ 32
seem likely, there is	<b>laid</b>	in them displeasure, malice	6, 36/ 7
finally being brought and	<b>laid</b>	before the image of	6, 93/ 21
aside, and her eyes	<b>laid</b>	out upon her cheeks	6, 93/ 24
praying to saints, ye	<b>laid</b>	certain texts of scripture	6, 120/ 32
answer whereof, when I	<b>laid</b>	that men must lean	6, 120/ 34
part in another and	<b>laid</b>	them both on the	6, 158/ 8
ready, and that ye	<b>laid</b>	against them all that	6, 160/ 14
each of you had	<b>laid</b>	all your texts and	6, 160/ 16

King's Highness most prudently	<b>laid</b>	unto Luther, since God	6, 183/ 32
point, that the scriptures	<b>laid</b>	against images and pilgrimages	6, 185/ 14
objections that ye have	<b>laid</b>	, by which you would	6, 185/ 23
in mind that men	<b>laid</b>	against them certain texts	6, 187/ 19
make for them: ye	<b>laid</b>	on the other side	6, 187/ 24
In which when I	<b>laid</b>	divers things moving men	6, 187/ 30
that had been before	<b>laid</b>	by the messenger against	6, 210/ 30
either of them be	<b>laid</b>	the whole body, and	6, 221/ 28
of long time before	<b>laid</b>	with beaten gold, happened	6, 222/ 8
had been washed and	<b>laid</b>	up within one hour	6, 222/ 27
proof that ye have	<b>laid</b>	unto me contrary, though	6, 238/ 34
such objections as ye	<b>laid</b>	unto the contrary of	6, 246/ 3
then would I have	<b>laid</b>	him the texts that	6, 251/ 26
were catholic which were	<b>laid</b>	to his charge (for	6, 255/ 19
there to whom he	<b>laid</b>	none exception, nor could	6, 265/ 1
Which letters were never	<b>laid</b>	into the court till	6, 268/ 9
of all these matters	<b>laid</b>	unto his charge. Which	6, 268/ 23
last, where he had	<b>laid</b>	them up no less	6, 269/ 21
a sermon ready and	<b>laid</b>	it up so secretly	6, 270/ 19
honest layman had it	<b>laid</b>	unto his charge that	6, 272/ 2
for his own excuse	<b>laid</b>	the first making of	6, 273/ 5
were that Wilkin had	<b>laid</b>	a wager with Simkin	6, 274/ 11
If Simkin said and	<b>laid</b>	his wager the contrary	6, 274/ 15
And that they had	<b>laid</b>	heresy to him only	6, 318/ 5
other things were there	<b>laid</b>	that, upon the hearing	6, 319/ 34
were divers suspicious things	<b>laid</b>	against him, and all	6, 325/ 8
declaration that the matter	<b>laid</b>	to the chancellor was	6, 326/ 23
his death might be	<b>laid</b>	to the charge and	6, 327/ 8
which he hath heard	<b>laid</b>	by some of the	6, 330/ 32
whereas many things be	<b>laid</b>	against it, yet is	6, 331/ 35
yet heard any reason	<b>laid</b>	why it were not	6, 337/ 12
see, as well be	<b>laid</b>	against the holy writers	6, 337/ 16
law, if it were	<b>laid</b>	in their light that	6, 355/ 31
ever any one ribald	<b>laid</b>	unto another. For who	6, 377/ 9
was there ever that	<b>laid</b>	unto another all the	6, 377/ 10
plainly their opinions, and	<b>laid</b>	forth as in part	6, 379/ 33
Saint Paul that was	<b>laid</b>	against that heretic that	6, 385/ 26
faith meant when he	<b>laid</b>	against them that put	6, 388/ 21
And for that he	<b>laid</b>	divers texts of scripture	6, 394/ 35
wretchedness. Our mother Eve	<b>laid</b>	the wite of her	6, 405/ 6
such thing as is	<b>laid</b>	and imputed unto them	6, 406/ 21
ground, cause, or color	<b>laid</b>	wherefore. Concerning the Holy	6, 425/ 11
should see, I have	<b>laid</b>	you the places ready	6, 430/ 34
but that which I	<b>laid</b>	against them before, that	6, 431/ 28

some places where ye	<b>laid</b>	me the rushes, I	6, 432/ 32
of him that had	<b>lain</b>	with his mother-in-law, he	6, 205/ 12
many relics that had	<b>lain</b>	unknown in that image	6, 222/ 10
more, that else had	<b>lain</b>	unknown. Whereby well appeared	6, 225/ 28
tongue) that point hath	<b>lain</b>	in their light that	6, 337/ 30
opened but by the	<b>lamb</b>	, that when he shutteth	6, 34/ 22
font, of the pascal	<b>lamb</b>	, and over that, the	6, 56/ 3
and yet kill a	<b>lamb</b>	in a corner. Men	6, 399/ 19
many books of Luther,	<b>Lambert</b>	, and Zwingli, with other	6, 269/ 18
and his wife, frere	<b>Lambert</b>	and his wife, frantic	6, 434/ 17
was lodged here at	<b>Lambeth</b>	, but she is gone	6, 321/ 26
simple souls and poor	<b>lambs</b>	as they may catch	6, 399/ 16
parson buying of some	<b>lame</b>	beggars three or four	6, 85/ 26
all learning is half	<b>lame</b>	. "What is that?" quoth	6, 132/ 14
of his duchy of	<b>Lancaster</b>	. Wherein be treated divers	6, 3/ 4
bowels of their own	<b>land</b>	. All which may in	6, 416/ 5
thousand slain that the	<b>land</b>	lieth in many places	6, 427/ 37
matter, gaping after the	<b>lands</b>	of the spirituality, till	6, 369/ 19
looked for other men's	<b>lands</b>	, had been like shortly	6, 369/ 26
Sands; some to the	<b>lands</b>	inned by divers owners	6, 412/ 35
no word of our	<b>language</b>	, but either used half	6, 290/ 6
tongue or any other	<b>language</b>	, of his own authority	6, 315/ 30
read it in their	<b>language</b>	, will be busy to	6, 333/ 23
man knoweth, every strange	<b>language</b>	to other. And if	6, 337/ 23
translated to our own	<b>language</b>	. Howbeit, of truth, seldom	6, 338/ 27
conned else but the	<b>language</b>	wherein they read the	6, 338/ 30
the least, besides the	<b>language</b>	, some proud smatterer in	6, 339/ 2
if he were in	<b>language</b>	equal with all the	6, 385/ 15
this world and be "	<b>lapis</b>	offensionis et petra scandali	6, 340/ 24
head into the lords'	<b>laps</b>	. But to the question	6, 322/ 5
have fallen in their	<b>laps</b>	, there could few forbear	6, 322/ 22
the messenger more at	<b>large</b>	in other parts before	6, 13/ 20
so laid out at	<b>large</b>	that of myself I	6, 23/ 13
know my mind at	<b>large</b>	. After this, ere I	6, 33/ 20
and pilgrimages with as	<b>large</b>	offerings and as great	6, 54/ 17
the place never so	<b>large</b>	. For who can know	6, 203/ 10
nor they were not	<b>large</b>	, but served as it	6, 222/ 23
all were quite at	<b>large</b>	. And that point once	6, 223/ 28
the messenger more at	<b>large</b>	in other parts before	6, 229/ 34
matter stand yet at	<b>large</b>	. For of two contraries	6, 249/ 6
quoth I, "taken as	<b>large</b>	as they were spoken	6, 267/ 30
I, "it is a	<b>large</b>	and a long matter	6, 281/ 18
wherein he railleth at	<b>large</b>	against all popes, against	6, 303/ 19
law were set at	<b>large</b>	. For as a good	6, 310/ 14

other wild heresies at	<b>large</b>	. For he teacheth, against	6, 354/ 28
for desire of a	<b>large</b>	liberty to an unbridled	6, 428/ 15
therein, as we find	<b>largely</b>	written and reported in	6, 90/ 15
the same is as	<b>largely</b>	done to saints and	6, 98/ 9
if men should as	<b>largely</b>	construe for the preeminence	6, 392/ 2
silver, the one much	<b>larger</b>	than the other. Through	6, 228/ 15
bigness, but the one	<b>larger</b>	than the other. Then	6, 228/ 18
same sect. For he	<b>lasheth</b>	out scripture in Bedlam	6, 433/ 17
company when we were	<b>last</b>	together. In which forasmuch	6, 24/ 27
thing that he touched	<b>last</b>	, that is to wit	6, 36/ 1
much against it, at	<b>last</b>	they came together and	6, 79/ 7
godly man thereby, at	<b>last</b>	he looked well upon	6, 86/ 25
nor such delusion to	<b>last</b>	long, but shortly to	6, 90/ 33
affirmed that she at	<b>last</b>	believed it: "And was	6, 92/ 18
open defense thereof, at	<b>last</b>	before folk honorable and	6, 125/ 10
And thereupon at the	<b>last</b>	yielded himself again. Such	6, 125/ 28
as themselves doth at	<b>last</b>	confess, they think if	6, 125/ 36
be both saved at	<b>last</b>	, and so that no	6, 136/ 7
quoth I, "yet at	<b>last</b>	we shall agree. But	6, 163/ 15
for this matter at	<b>last</b>	with much work come	6, 185/ 21
good man to the	<b>last</b>	, all shall in conclusion	6, 193/ 10
so be saved at	<b>last</b>	as God hath predestinate	6, 197/ 6
he that will at	<b>last</b>	fall to sin and	6, 197/ 27
such a thing to	<b>last</b>	and endure in his	6, 223/ 15
better, he began at	<b>last</b>	to call as fast	6, 233/ 34
things that were at	<b>last</b>	with much work agreed	6, 248/ 16
he brought forth at	<b>last</b>	, where he had laid	6, 269/ 21
so secretly, destitute at	<b>last</b>	of all excuses that	6, 270/ 19
way, yet at the	<b>last</b>	himself said ho, and	6, 292/ 31
that God hath at	<b>last</b>	by revelation showed this	6, 304/ 7
God, have spied at	<b>last</b>	that Saint Paul saith	6, 305/ 14
of the bishop that	<b>last</b>	died, they burned up	6, 317/ 23
the lords at the	<b>last</b>	, "yet with much work	6, 321/ 7
to lie; and at	<b>last</b>	he said that he	6, 323/ 15
of ten. At the	<b>last</b>	they came to five	6, 323/ 22
necessity drove him at	<b>last</b>	unto the truth, whereby	6, 323/ 26
so long, that at	<b>last</b>	I had forgotten wherefore	6, 330/ 5
forward that at the	<b>last</b>	it began to burst	6, 369/ 13
first fault to the	<b>last</b>	, that ever was wrought	6, 377/ 13
this, he said at	<b>last</b>	that, albeit the words	6, 378/ 10
the truth, at the	<b>last</b>	, perceiving the matters, partly	6, 379/ 21
ever contraried another, at	<b>last</b>	he showed plainly their	6, 379/ 33
to this point at	<b>last</b>	: that he and his	6, 398/ 24
to this point at	<b>last</b>	, that all-thing hangeth only	6, 400/ 4

all his shifts at	<b>last</b>	, that all that shall	6, 402/ 10
did yet at the	<b>last</b>	, for the peace of	6, 409/ 13
Christ shall at the	<b>last</b>	restrain, and destroy his	6, 435/ 13
father Adam to the	<b>last</b>	day, from thenceforth to	6, 435/ 19
I, "while the persecution	<b>lasted</b>	. But when the persecution	6, 189/ 31
continue while the world	<b>lasteth</b>	here till Doomsday, and	6, 173/ 21
that a certain person	<b>late</b>	abjured of heresy for	6, 5/ 11
Lady of Ipswich of	<b>late</b>	upon the daughter of	6, 7/ 26
doubt, be nevertheless of	<b>late</b>	by lewd people put	6, 21/ 10
recommendation, albeit that of	<b>late</b>	I sent you my	6, 26/ 10
Cross the New Testament	<b>late</b>	translated in English by	6, 28/ 20
would have been too	<b>late</b>	to look for remedy	6, 29/ 29
that a certain person	<b>late</b>	abjured of heresy for	6, 35/ 14
as in the text	<b>late</b>	remembered by yourself, "Non	6, 44/ 33
and friend of mine	<b>late</b>	in talking of this	6, 67/ 2
he had seen of	<b>late</b>	at London a bird	6, 68/ 7
Lady of Ipswich of	<b>late</b>	upon the daughter of	6, 92/ 27
show you done of	<b>late</b>	at divers pilgrimages, and	6, 94/ 17
happen to begin so	<b>late</b>	, that he shall peradventure	6, 126/ 26
I, "as if Luther	<b>late</b>	a frere and having	6, 165/ 16
myself is black." "Of	<b>late</b>	," quoth I, "ye would	6, 169/ 17
wild geese. And as	<b>late</b>	as they began, yet	6, 192/ 12
unto a holy man	<b>late</b>	deceased which was himself	6, 215/ 31
as ye would of	<b>late</b>	have had it seem	6, 244/ 14
only now and of	<b>late</b>	, but continually from the	6, 245/ 25
they repented after, too	<b>late</b>	for this present life	6, 252/ 32
God's mercy not too	<b>late</b>	for the final salvation	6, 252/ 33
like as at Beverley	<b>late</b>	, when much of the	6, 258/ 6
there had gone of	<b>late</b>	a horse or two	6, 274/ 13
that horse have of	<b>late</b>	gone there, and then	6, 275/ 13
be then haply too	<b>late</b>	to look for, especially	6, 301/ 13
upon that I read	<b>late</b>	in the epistle that	6, 344/ 22
ungracious people also, which	<b>late</b>	entered into Rome with	6, 370/ 29
of that sort, some	<b>late</b>	Carthusians, some Observants, some	6, 378/ 21
not -- as ye	<b>lately</b>	said ye should --	6, 175/ 28
satisfied that where ye	<b>lately</b>	said that it were	6, 185/ 5
in English which Tyndale	<b>lately</b>	translated, and (as men	6, 284/ 29
happed me to be	<b>lately</b>	present whereas one in	6, 378/ 35
if he understand the	<b>Latin</b>	tongue, find the means	6, 27/ 13
given diligence to the	<b>Latin</b>	tongue; as for other	6, 33/ 25
said that besides the	<b>Latin</b>	tongue, he had been	6, 33/ 34
means to take the	<b>Latin</b>	word "senior," that word	6, 286/ 17
that word in the	<b>Latin</b>	tongue never signified a	6, 286/ 18
which he made in	<b>Latin</b>	, being after borne into	6, 315/ 5

any Bible is in	<b>Latin</b>	. And yet besides this	6, 317/ 26
of those tongues into	<b>Latin</b>	, as to their charge	6, 337/ 19
translate it out of	<b>Latin</b>	into our English tongue	6, 337/ 20
out of Greek into	<b>Latin</b>	, or out of Hebrew	6, 337/ 31
Greek tongue, nor the	<b>Latin</b>	neither, any other speech	6, 338/ 14
into Greek or into	<b>Latin</b>	, or to write the	6, 338/ 18
more than in the	<b>Latin</b>	. Nor it is no	6, 340/ 5
his grace made in	<b>Latin</b>	, answering to the letter	6, 344/ 23
be worshipped by this	<b>Latin</b>	word, "adorare." By which	6, 357/ 14
or saints; the third, "	<b>latria</b>	, " the veneration, honor, and	6, 97/ 32
fashion that they call	<b>latria</b>	, but we do the	6, 98/ 4
fashion of worshipping of	<b>latria</b>	be, the same is	6, 98/ 8
thing that maketh it	<b>latria</b>	, and no certain gesture	6, 230/ 16
thing that would make	<b>latria</b>	, then were we much	6, 230/ 20
Sacrament. So that if	<b>latria</b>	, that is the special	6, 230/ 26
not that bodily worship	<b>latria</b>	but if we so	6, 230/ 31
kind of worship called "	<b>latria</b>	, " we neither do nor	6, 357/ 4
that divine worship called "	<b>latria</b>	. " "Whereby know we," quoth	6, 357/ 15
honor and service called "	<b>latria</b>	, " as is to learned	6, 358/ 27
of divine worship called "	<b>latria</b>	, " which is done with	6, 359/ 1
as for iron and	<b>latten</b>	to be so drawn	6, 69/ 12
piece of silver, brass,	<b>latten</b>	, or iron drawn at	6, 81/ 6
a man will well	<b>laugh</b>	at and marvel much	6, 17/ 29
and letteth not to	<b>laugh</b>	at the philosophers for	6, 66/ 19
and I began to	<b>laugh</b>	. "Well," quoth I, "make	6, 130/ 23
it were true, or	<b>laugh</b>	at his man if	6, 228/ 7
have little cause to	<b>laugh</b>	at their lewdness. For	6, 297/ 36
a man will well	<b>laugh</b>	at, and marvel much	6, 363/ 11
nothing wondered thereof but	<b>laughed</b>	thereat as at an	6, 66/ 32
day after, where she	<b>laughed</b>	at the matter full	6, 88/ 5
you that every man	<b>laughed</b>	then, save the monk	6, 228/ 30
saints." When we had	<b>laughed</b>	awhile at our merry	6, 234/ 18
further thereon. But he	<b>laughed</b>	and said he would	6, 249/ 28
said," quoth he, and	<b>laughed</b>	. "Ye ween I were	6, 277/ 13
inward solace that they	<b>laughed</b>	apace. And one merry	6, 297/ 16
them, ye would have	<b>laughed</b>	at them seven year	6, 320/ 2
hand." "Therewith the lords	<b>laughed</b>	and asked, "What is	6, 321/ 24
twenty." Thereat the lords	<b>laughed</b>	well to see that	6, 323/ 18
there could few forbear	<b>laughing</b>	, and said, "We see	6, 322/ 22
some of the lords	<b>laughing</b>	to see the good	6, 324/ 27
their cruel sport and	<b>laughter</b>	either to see the	6, 371/ 9
thing so light and	<b>lavish</b>	of their tongue, and	6, 351/ 12
And that the New	<b>Law</b>	of Christ is the	6, 10/ 2
of Christ is the	<b>law</b>	so written in the	6, 10/ 2

church. And that the	<b>law</b>	there written by God	6, 10/ 3
reproving of a common	<b>law</b>	. And he showeth also	6, 14/ 20
cause why that the	<b>law</b>	admitteth more slight witness	6, 14/ 21
they have made no	<b>law</b>	thereof, yet they will	6, 16/ 23
Gospel and of God's	<b>law</b>	, except so much only	6, 29/ 3
as they lay the	<b>law</b>	given to the Jews	6, 38/ 13
spoken in the Old	<b>Law</b>	to the Jews, people	6, 38/ 30
used in the Old	<b>Law</b>	were but gross and	6, 43/ 18
a shadow of the	<b>law</b>	of Christ; and therefore	6, 43/ 19
shadows of the Old	<b>Law</b>	. But as for images	6, 44/ 24
shadows of the Old	<b>Law</b>	but things therein plainly	6, 44/ 31
in scripture and the	<b>law</b>	of God, have had	6, 54/ 31
malediction, as in the	<b>law</b>	which yourself spoke of	6, 96/ 19
was commanded in the	<b>law</b>	by God; but he	6, 104/ 9
the people in the	<b>law</b>	given to Moses. And	6, 104/ 14
Gospel and his own	<b>law</b>	. " "And in nothing else	6, 104/ 17
and Pharisees, besides the	<b>law</b>	of Moses on whose	6, 104/ 26
were almost with Moses's	<b>law</b>	. And I wot well	6, 105/ 2
said that the bare	<b>law</b>	of Moses, besides the	6, 105/ 5
call us into a	<b>law</b>	of liberty. And that	6, 105/ 8
our Savior, of that	<b>law</b>	that he calleth us	6, 105/ 10
no man nor no	<b>law</b>	that was made or	6, 124/ 18
and not only the	<b>law</b>	showed him to the	6, 125/ 11
of his opinion, which	<b>law</b>	was made at a	6, 125/ 12
man's child by the	<b>law</b>	should know his faith	6, 133/ 29
And that the New	<b>Law</b>	of Christ is the	6, 137/ 30
of Christ is the	<b>law</b>	so written in the	6, 137/ 31
church. And that the	<b>law</b>	there written by God	6, 137/ 32
endless mercy, by the	<b>law</b>	written with his own	6, 141/ 17
certain conclusions of the	<b>law</b>	of nature, which their	6, 141/ 21
good understanding of the	<b>law</b>	written, he sent always	6, 142/ 5
longed to learn the	<b>law</b>	. Not to plead it	6, 142/ 8
leave us his New	<b>Law</b>	, whereof was long before	6, 142/ 13
I shall give my	<b>law</b>	in their minds. And	6, 142/ 17
be my people." This	<b>law</b>	written in men's hearts	6, 142/ 19
This is called the	<b>law</b>	of Christ's faith, the	6, 143/ 4
of Christ's faith, the	<b>law</b>	of his Holy Gospel	6, 143/ 4
it convenient for the	<b>law</b>	of life rather to	6, 144/ 1
church or of Moses's	<b>law</b>	: whereof some ceremonies were	6, 146/ 5
the making of any	<b>law</b>	that shall be to	6, 147/ 5
when there was no	<b>law</b>	made yet to burn	6, 191/ 29
and strive in the	<b>law</b>	before the infidels, they	6, 202/ 21
till he had the	<b>law</b>	delivered to him in	6, 253/ 4
the study of the	<b>law</b>	, wherein he was a	6, 257/ 14

reproving of a common	<b>law</b>	. And he showeth also	6, 260/ 1
cause why that the	<b>law</b>	admitteth more slight witness	6, 260/ 1
as credible as the	<b>law</b>	requireth?" "So many," quoth	6, 260/ 33
and such as the	<b>law</b>	requireth? Would God," quoth	6, 260/ 34
many such. For the	<b>law</b>	doth, as I hear	6, 261/ 1
a little money no	<b>law</b>	receiveth any witness but	6, 261/ 4
honest and credible, the	<b>law</b>	made by the church	6, 261/ 5
appear. And finally the	<b>law</b>	bindeth not the judge	6, 261/ 32
of all-thing especially, the	<b>law</b>	should best content us	6, 262/ 14
the makers of the	<b>law</b>	made by the people	6, 262/ 24
treason, and heresy, the	<b>law</b>	taketh such for witness	6, 262/ 35
contrary; yet doth the	<b>law</b>	through the world almost	6, 263/ 27
well learned in the	<b>law</b>	, and never could say	6, 264/ 31
any favor that the	<b>law</b>	would grant. And many	6, 264/ 32
worth to change a	<b>law</b>	therefor. But now, if	6, 265/ 21
quoth I, "if the	<b>law</b>	should in such a	6, 265/ 28
great question of the	<b>law</b>	, whether the gray mare	6, 274/ 28
if not against the	<b>law</b>	, yet at the least	6, 277/ 7
the least way the	<b>law</b>	for favor so far	6, 277/ 7
what thing will the	<b>law</b>	that the church shall	6, 277/ 31
but for that the	<b>law</b>	dischargeth him of showing	6, 281/ 34
and likelihoods as the	<b>law</b>	giveth the judge authority	6, 282/ 22
hold plain against the	<b>law</b>	and say that no	6, 284/ 5
of their doing a	<b>law</b>	of their own making	6, 293/ 29
And this is a	<b>law</b>	very provincial, for it	6, 293/ 31
letted to read their	<b>law</b>	, both learned and lewd	6, 294/ 17
have by an express	<b>law</b>	forbidden that we should	6, 294/ 28
for they delude the	<b>law</b>	and themselves also. For	6, 302/ 16
good living; and the	<b>law</b>	is deluded; and the	6, 302/ 21
few enough if the	<b>law</b>	were truly observed that	6, 302/ 25
as breakers of the	<b>law</b>	of God as long	6, 308/ 14
bind them with a	<b>law</b>	that they shall have	6, 309/ 20
no wives though that	<b>law</b>	were set at large	6, 310/ 14
church should make a	<b>law</b>	to bind a man	6, 310/ 27
the making of that	<b>law</b>	, with the thing almost	6, 311/ 13
best way before the	<b>law</b>	made, and therefore I	6, 311/ 16
and conservation of this	<b>law</b>	. Whereof there can no	6, 311/ 31
say, in the Old	<b>Law</b>	given to Moses, the	6, 312/ 12
already warned of the	<b>law</b>	. And to the intent	6, 312/ 32
of both before the	<b>law</b>	made, and it well	6, 313/ 8
the church touching that	<b>law</b>	. But whatsoever the cause	6, 313/ 14
make answer for the	<b>law</b>	whereby the clergy of	6, 314/ 12
mind, an evil made	<b>law</b>	." "Marry," quoth I, "that	6, 314/ 14
And this is a	<b>law</b>	that so many so	6, 315/ 35



trow that in this	<b>law</b>	ye see nothing unreasonable	6, 316/ 1
they have made no	<b>law</b>	thereof, yet they will	6, 316/ 27
the clergy, though the	<b>law</b>	serve them not therefor	6, 317/ 4
no fault nor any	<b>law</b>	that letted it to	6, 317/ 21
be appointed by the	<b>law</b>	, and his office, as	6, 319/ 22
that in the temporal	<b>law</b>	he should not win	6, 327/ 1
that in the spiritual	<b>law</b>	perceived so much of	6, 327/ 2
people. For till a	<b>law</b>	be changed by authority	6, 334/ 31
the example of one	<b>law</b>	boldly broken and set	6, 334/ 33
the emperor, in the	<b>law</b>	civil, that the common	6, 335/ 8
be bound by any	<b>law</b>	made among men, nor	6, 354/ 30
communication learned in the	<b>law</b>	, and in his chamber	6, 355/ 29
could show a fair	<b>law</b>	incorporated in the decrees	6, 355/ 30
of the church, which	<b>law</b>	, if it were laid	6, 355/ 31
sore to see that	<b>law</b>	. In bringing forth whereof	6, 356/ 2
quoth I, "read that	<b>law</b>	yourself?" "In good faith	6, 356/ 13
either, read the next	<b>law</b>	following in that book	6, 356/ 16
either read the next	<b>law</b>	following or the gloss	6, 356/ 19
gloss upon the selfsame	<b>law</b>	that ye read, ye	6, 356/ 20
have seen that the	<b>law</b>	which he showed you	6, 356/ 20
And as for the	<b>law</b>	next following, we looked	6, 356/ 24
ye had read the	<b>law</b>	that followeth, for it	6, 356/ 28
for it is a	<b>law</b>	synodal, made in the	6, 356/ 28
as I say, the	<b>law</b>	next following or the	6, 357/ 7
the gloss of that	<b>law</b>	that ye read." "Marry	6, 357/ 8
he, "but in the	<b>law</b>	self that we read	6, 357/ 9
perceive it by the	<b>law</b>	that followeth. Wherein albeit	6, 357/ 18
quoth he, "if that	<b>law</b>	say, "quod possumus adorare	6, 357/ 23
it appeareth by the	<b>law</b>	, as yourself saith, that	6, 357/ 33
otherwise. For the same	<b>law</b>	itself taketh it otherwise	6, 357/ 34
the observance of Moses's	<b>law</b>	. Nor that all the	6, 391/ 14
Nor that all the	<b>law</b>	of Moses, nor all	6, 391/ 14
order of the spiritual	<b>law</b>	therein is both good	6, 410/ 13
away, ere ever any	<b>law</b>	was made for such	6, 423/ 27
judges, but in the	<b>law's</b>	self, wherein ye think	6, 262/ 27
the fire for the	<b>law's</b>	soul. And then would	6, 367/ 10
believing it to be	<b>lawful</b>	and pleasant to God	6, 8/ 12
and almost more than	<b>lawful</b>	, in that they admitted	6, 14/ 34
and that it is	<b>lawful</b>	, necessary, and well done	6, 19/ 12
also that it is	<b>lawful</b>	to resist the Turk	6, 19/ 18
believing it to be	<b>lawful</b>	and pleasant to God	6, 110/ 26
believe that it were	<b>lawful</b>	and well done to	6, 111/ 36
as she thought not	<b>lawful</b>	to change. For else	6, 151/ 2
quoth I, "be well	<b>lawful</b>	in the choice of	6, 158/ 25

going on pilgrimages were	<b>lawful</b>	or not. And that	6, 187/ 19
Loy's Day, and yet	<b>lawful</b>	enough to pray for	6, 233/ 27
and almost more than	<b>lawful</b>	, in that they admitted	6, 270/ 33
any cautel, after a	<b>lawful</b>	oath given him to	6, 284/ 3
then were it not	<b>lawful</b>	to make a priest	6, 309/ 15
before Wycliff's days, remain	<b>lawful</b>	, and be in some	6, 331/ 10
that it is not	<b>lawful</b>	to worship anything wrought	6, 358/ 22
and that it is	<b>lawful</b>	, necessary, and well done	6, 405/ 34
also that it is	<b>lawful</b>	to resist the Turk	6, 410/ 35
that it is not	<b>lawful</b>	to any Christian man	6, 411/ 23
now if this be	<b>lawful</b>	and enjoined also to	6, 415/ 20
whether he may not	<b>lawfully</b>	on his oath swear	6, 15/ 13
heretics the clergy might	<b>lawfully</b>	do much more sharply	6, 20/ 3
believeth that they may	<b>lawfully</b>	leave undone, nor any	6, 121/ 33
believeth that they may	<b>lawfully</b>	do. The Twenty-Second Chapter	6, 121/ 35
all heresies, acknowledging himself	<b>lawfully</b>	convicted. But whereas they	6, 271/ 22
whether he may not	<b>lawfully</b>	on his oath swear	6, 280/ 17
a man may never	<b>lawfully</b>	be forsworn. Marry, truth	6, 281/ 21
that no judge may	<b>lawfully</b>	give an oath to	6, 284/ 5
if the party might	<b>lawfully</b>	forswear himself? And also	6, 284/ 7
the judge may not	<b>lawfully</b>	give him the oath	6, 284/ 8
an oath where he	<b>lawfully</b>	might refuse it." "Forsooth	6, 284/ 11
as no man may	<b>lawfully</b>	be naught, no man	6, 400/ 27
be naught, no man	<b>lawfully</b>	do theft or adultery	6, 400/ 28
theft or adultery, nor	<b>lawfully</b>	be a manqueller, nor	6, 400/ 28
be a manqueller, nor	<b>lawfully</b>	forswear himself, but God's	6, 400/ 29
heretics, the clergy might	<b>lawfully</b>	do much more sharply	6, 428/ 22
the persecution of heretics	<b>lawfully</b>	may do as the	6, 431/ 12
bonds by which the	<b>laws</b>	of the church bind	6, 105/ 1
of those very ceremonial	<b>laws</b>	. And therefore, saith our	6, 105/ 9
fardel full of men's	<b>laws</b>	more than a cart	6, 105/ 15
can carry away." "The	<b>laws</b>	of Christ," quoth I	6, 105/ 17
anything like to the	<b>laws</b>	of Moses. And thereof	6, 105/ 19
to many of the	<b>laws</b>	of Christ's church than	6, 105/ 22
yet be not the	<b>laws</b>	that have been made	6, 105/ 25
any delivering from the	<b>laws</b>	of the church, or	6, 106/ 26
from any good temporal	<b>laws</b>	either, into a lewd	6, 106/ 27
and also in orators,	<b>laws</b>	and stories, much ripened	6, 132/ 10
great heap of the	<b>laws</b>	and ceremonies more, to	6, 141/ 24
indeed to make the	<b>laws</b>	so sufficient that as	6, 262/ 4
since that the common	<b>laws</b>	be commonly made by	6, 262/ 5
And over that, the	<b>laws</b>	be to the judges	6, 262/ 7
in the matter, the	<b>laws</b>	always be made for	6, 262/ 20
than are by the	<b>laws</b>	of the church provided	6, 301/ 30

quoth I, "if the	<b>laws</b>	of the church, which	6, 302/ 4
it is by the	<b>laws</b>	of the church provided	6, 302/ 8
all religious, all the	<b>laws</b>	, all the saints, against	6, 303/ 21
is to wit, the	<b>laws</b>	and precepts that they	6, 334/ 2
disputing upon the temporal	<b>laws</b>	of the city, which	6, 334/ 27
the breach of the	<b>laws</b>	and disorder of the	6, 334/ 31
And commonly, the best	<b>laws</b>	shall worst like much	6, 334/ 36
thought good in temporal	<b>laws</b>	, things of men's making	6, 335/ 3
books thereof wherein their	<b>laws</b>	were written were usual	6, 342/ 34
old holy fathers, the	<b>laws</b>	and canons of Christ's	6, 366/ 29
scripture, natural reason, the	<b>laws</b>	and determinations of the	6, 367/ 2
And as for the	<b>laws</b>	of the church, he	6, 367/ 8
governors and all manner	<b>laws</b>	, spiritual or temporal, except	6, 368/ 31
the fear of temporal	<b>laws</b>	of this world? And	6, 403/ 29
destiny. And therefore all	<b>laws</b>	they set at naught	6, 403/ 33
Whereof should serve all	<b>laws</b>	? And where were become	6, 404/ 17
order and of all	<b>laws</b>	, and do what they	6, 405/ 18
sore deceived. For the	<b>laws</b>	and orders among men	6, 405/ 24
Sacrament, refused all good	<b>laws</b>	, abhorred all good governance	6, 427/ 35
of sin, all the	<b>laws</b>	of the world, all	6, 428/ 9
courtesy, and freely to	<b>lay</b>	forth not only what	6, 25/ 36
man, they say, might	<b>lay</b>	heresy to Saint Paul	6, 30/ 8
man faulty, let them	<b>lay</b>	his fault to his	6, 30/ 16
surest interpretation was to	<b>lay</b>	and confer one text	6, 34/ 9
on pilgrimages, as they	<b>lay</b>	the law given to	6, 38/ 13
they were able to	<b>lay</b>	thereon. If there were	6, 65/ 3
men, not as heretics	<b>lay</b>	to the charge of	6, 73/ 11
heads for press. Now	<b>lay</b>	the prior with holy	6, 87/ 24
ever heard any man	<b>lay</b>	to prove the miracles	6, 101/ 1
them to bind and	<b>lay</b>	upon other poor men's	6, 104/ 3
seat they sat, did	<b>lay</b>	great fardels and fast	6, 104/ 27
the heavy burden and	<b>lay</b>	on a lighter. Which	6, 105/ 14
such blame as ye	<b>lay</b>	thereto. For it is	6, 138/ 19
he kept from the	<b>lay</b>	people, or showed unto	6, 145/ 34
all that you could	<b>lay</b>	for the contrary, so	6, 160/ 15
or unlearned, were they	<b>lay</b>	people or of the	6, 164/ 22
things I might here	<b>lay</b>	for them to prove	6, 171/ 27
heretics. Here might I	<b>lay</b>	you the holiness of	6, 171/ 35
And here might I	<b>lay</b>	you also that if	6, 172/ 12
this might I also	<b>lay</b>	and very well conclude	6, 172/ 16
other more might I	<b>lay</b>	. But since ye did	6, 172/ 23
nor any color could	<b>lay</b>	but that upon his	6, 184/ 8
suddenly waxen worse. Now	<b>lay</b>	they for the proof	6, 203/ 13
the rich man that	<b>lay</b>	in hell had yet	6, 212/ 1

In some place peradventure	lay	the body, and by	6, 221/ 30
as much as ye	lay	to diminish their credence	6, 224/ 21
were done, she durst	lay	her life he should	6, 229/ 2
any further objection to	lay	therein. Which if ye	6, 246/ 6
in his keeping, they	lay	heresy to him therefor	6, 293/ 26
have been elsewhere, our	lay	people be as good	6, 294/ 6
father, that of adventure	lay	and slept uncovered, which	6, 297/ 33
by the conversation of	lay	people and company of	6, 303/ 2
But forasmuch as ye	lay	unreasonableness to their charge	6, 311/ 17
that is soon answered.	Lay	the charge to them	6, 314/ 15
probable and likely to	lay	people and unlearned, that	6, 315/ 3
for a heretic, there	lay	his English Bible open	6, 330/ 9
they let not to	lay	their money together and	6, 331/ 18
manner that the common	lay	people, men and women	6, 334/ 10
therefore if we should	lay	that it were evil	6, 338/ 15
forbidden both all such	lay	people and all such	6, 338/ 23
as neither good, virtuous	lay	folk should lack it	6, 341/ 8
thereto already) that we	lay	people shall in this	6, 344/ 28
do cite them and	lay	their secret sins to	6, 350/ 3
be the books of	lay	people, wherein they read	6, 359/ 17
that all the world	lay	in the fire of	6, 366/ 3
to a broach and	lay	it to the fire	6, 371/ 27
as those that wretchedly	lay	all the weight and	6, 377/ 1
this blasphemous heresy alone,	lay	more villainous rebuke to	6, 377/ 7
man, where these ribalds	lay	to the charge and	6, 377/ 12
untrue that he should	lay	unto us the wite	6, 403/ 6
devil and all, and	lay	both their own faults	6, 405/ 9
And unto this they	lay	, as ye said in	6, 411/ 30
And now where they	lay	for a proof that	6, 412/ 21
seditions among Christian people,	lay	the loss thereof to	6, 413/ 18
reason in their heads,	lay	it to the contrary	6, 413/ 21
salvation, and that they	lay	for them the holy	6, 425/ 26
their own ungracious deeds	lay	the fault in God	6, 428/ 2
temporal princes and good	lay	people, and not without	6, 430/ 28
decrees where the rushes	lay	, namely in Causa XXII	6, 431/ 6
Seventeenth Chapter The messenger	layeth	forth objections against miracles	6, 7/ 29
be true. But he	layeth	causes and reasons whereby	6, 7/ 30
And for example he	layeth	one Richard Hunne, showing	6, 16/ 25
that good holy man	layeth	sore against these carved	6, 40/ 12
psalm self, where he	layeth	for the cause of	6, 45/ 7
Seventeenth Chapter The messenger	layeth	forth objections against miracles	6, 94/ 7
be true. But he	layeth	causes and reasons whereby	6, 94/ 9
reason that a maid	layeth	for her own knowledge	6, 180/ 23
In the other he	layeth	up all his own	6, 296/ 4

say that the church	<b>layeth</b>	a bond of chastity	6, 311/ 23
And for example he	<b>layeth</b>	one Richard Hunne, showing	6, 316/ 30
will read, and reverently	<b>layeth</b>	it up again when	6, 342/ 27
his own making he	<b>layeth</b>	arguments for it, such	6, 432/ 25
he list, which he	<b>layeth</b>	forth faintly, and then	6, 432/ 26
the other man." "The	<b>laying</b>	thereof to him," quoth	6, 273/ 7
without difficulty; and some	<b>laying</b>	the fault to Goodwin	6, 412/ 34
will but his destiny,	<b>laying</b>	their sin to God's	6, 428/ 11
it best becometh a	<b>layman</b>	to do in all	6, 37/ 33
the crucifix, neither to	<b>layman</b>	nor unto a learned	6, 47/ 17
And by an honest	<b>layman</b>	had it laid unto	6, 272/ 2
and as though a	<b>layman</b>	were no Christian man	6, 293/ 25
man, will suffer no	<b>layman</b>	have any at all	6, 293/ 25
Saint Paul's days, a	<b>layman</b>	had but one wife	6, 307/ 29
one good, devout, unlearned	<b>layman</b>	might take by the	6, 340/ 20
bishop might unto some	<b>layman</b>	betake and commit with	6, 344/ 2
translations out of every	<b>layman's</b>	hand. And sometimes, with	6, 317/ 6
good books, both for	<b>laymen</b>	and for the learned	6, 46/ 13
any priests different from	<b>laymen</b>	among Christian people. And	6, 289/ 31
why should then our	<b>laymen</b>	be forbidden the Gospel	6, 294/ 19
take unto priesthood better	<b>laymen</b>	and fewer (for of	6, 295/ 28
tongue, and taken to	<b>laymen</b>	and women both; not	6, 344/ 17
because that in them	<b>laymen</b>	may read the priests'	6, 345/ 20
that images be but	<b>laymen's</b>	books, and therefore that	6, 40/ 16
that images be but	<b>laymen's</b>	books, they cannot yet	6, 46/ 10
rovers nor live in	<b>laymen's</b>	houses, by reason whereof	6, 302/ 35
diocese, and left in	<b>laymen's</b>	hands and women's too	6, 317/ 13
the Bible out of	<b>laymen's</b>	hands, that con no	6, 331/ 2
kept out of honest	<b>laymen's</b>	hands, yet would I	6, 343/ 8
Christ had wrought upon	<b>Lazarus</b>	, as the Gospel rehearseth	6, 61/ 18
the rich man and	<b>Lazarus</b>	, that all men's souls	6, 365/ 23
he had nothing to	<b>lead</b>	him to it, but	6, 65/ 14
run as silver or	<b>lead</b>	doth, and make it	6, 67/ 9
he would send, should	<b>lead</b>	them into all truth	6, 119/ 13
should by secret inspiration	<b>lead</b>	them into all truth	6, 119/ 16
and a ruler of	<b>lead</b>	, that when he list	6, 129/ 11
of Truth, he shall	<b>lead</b>	you into all truth	6, 178/ 23
but that he should	<b>lead</b>	them by secret inspiration	6, 178/ 25
Christ's words and to	<b>lead</b>	them into all truth	6, 182/ 16
the scripture wrong, to	<b>lead</b>	the people purposely out	6, 290/ 35
how wretchedly soever we	<b>lead</b>	our life besides. But	6, 392/ 7
mad, no fond heretic	<b>lead</b>	us, seem he never	6, 427/ 13
spoke of with his	<b>leaden</b>	rule. For now ye	6, 135/ 33
us to have lewd	<b>leaders</b>	and evil teachers. And	6, 419/ 4

with his Holy Spirit	<b>leadeth</b>	his church into the	6, 119/ 11
another as their devotion	<b>leadeth</b>	them, or partly sometimes	6, 231/ 11
will walk with him,	<b>leadeth</b>	us into the belief	6, 254/ 24
he teacheth us and	<b>leadeth</b>	us into the belief	6, 254/ 26
names than half a	<b>leaf</b>	can hold." "Where dwelled	6, 268/ 31
the midst of a	<b>leaf</b>	, but by the diligent	6, 345/ 16
shall scant read one	<b>leaf</b>	wherein he shall not	6, 425/ 18
student of scripture should	<b>lean</b>	to the commenters and	6, 9/ 17
no further go but	<b>lean</b>	to the more part	6, 24/ 7
men and good men	<b>lean</b>	thereto. "And therefore it	6, 30/ 33
do in all things,	<b>lean</b>	and cleave to the	6, 37/ 34
loose which was so	<b>lean</b>	and so poor and	6, 91/ 25
he told us, as	<b>lean</b>	and as poor and	6, 92/ 2
articles of the faith,	<b>lean</b>	fast unto belief for	6, 95/ 26
them, and make us	<b>lean</b>	to false miracles as	6, 100/ 31
doubt which way to	<b>lean</b>	, I think that God	6, 119/ 10
laid that men must	<b>lean</b>	to the sentence that	6, 120/ 34
fathers' interpretations, or else	<b>lean</b>	to some words of	6, 123/ 17
reverently acknowledge his ignorance,	<b>lean</b>	and cleave to the	6, 127/ 34
student of scripture should	<b>lean</b>	to the commenters and	6, 128/ 10
your own mind also,	<b>lean</b>	unto his word whom	6, 160/ 7
against the affirmative proved,	<b>lean</b>	to the contrary witness	6, 267/ 2
in the study thereof	<b>lean</b>	proudly to the folly	6, 339/ 33
of Christ's church, and	<b>lean</b>	to the only authority	6, 376/ 15
seem to be, would	<b>lean</b>	to that way but	6, 418/ 26
and cunning) follow and	<b>lean</b>	unto, it is a	6, 418/ 31
inclineth, that thing they	<b>lean</b>	to and that they	6, 433/ 8
way by that they	<b>leaned</b>	to the authority of	6, 31/ 9
confess that ye have	<b>leaned</b>	unto, writeth in this	6, 380/ 33
of liberty. Whereby, with	<b>leaning</b>	to his own wit	6, 259/ 29
a doubt and, therein	<b>leaning</b>	to the faith of	6, 336/ 10
they say so, then	<b>leap</b>	they like a flounder	6, 192/ 8
words of our Savior,	<b>learn</b>	that God delighteth to	6, 49/ 30
which cunning who can	<b>learn</b>	that nothing will believe	6, 66/ 11
ye believe them not,	<b>learn</b>	and know that God	6, 81/ 21
as a rule to	<b>learn</b>	the scripture by, when	6, 133/ 8
to the scripture to	<b>learn</b>	the faith by, that	6, 133/ 9
him all his life	<b>learn</b>	nothing else. And yet	6, 133/ 20
never in his life	<b>learn</b>	aught else, how old	6, 133/ 22
that he should thereby	<b>learn</b>	all the articles of	6, 134/ 7
by the book itself	<b>learn</b>	the contrary. For the	6, 134/ 11
read a thing and	<b>learn</b>	a thing. But now	6, 134/ 15
of whom we shall	<b>learn</b>	that, we shall see	6, 134/ 24
knowledge that longed to	<b>learn</b>	the law. Not to	6, 142/ 8

serveth the church to	learn	God's pleasure therein, and	6, 175/ 20
be so mad to	learn	of them that they	6, 201/ 2
we be willing to	learn	-- teach us to	6, 254/ 23
nor suffer us to	learn	by ourselves, but by	6, 294/ 14
listed as well to	learn	the better as to	6, 297/ 2
words we may well	learn	that Saint Paul, as	6, 429/ 23
an objection which he	learned	there against one point	6, 14/ 4
where the heretic being	learned	and a preacher, made	6, 19/ 4
presume but if better	learned	than myself should think	6, 23/ 8
one wise and well	learned	man would have out	6, 23/ 34
I, more than meanly	learned	, with one thing added	6, 25/ 29
living, studious and well	learned	in scripture, and in	6, 28/ 24
many good and well	learned	men thought plainly that	6, 31/ 15
as wiser and better	learned	would in point of	6, 33/ 11
were found out and	learned	by a man's own	6, 34/ 14
wits, being far better	learned	, using in study more	6, 38/ 26
man contemplative and well	learned	; in which book that	6, 40/ 10
laymen and for the	learned	too. For as I	6, 46/ 13
layman nor unto a	learned	. And this perceive these	6, 47/ 18
and therewith excellently well	learned	in scripture and the	6, 54/ 30
good nor so well	learned	, nor in meditation so	6, 56/ 22
right wise and well	learned	, in his work which	6, 66/ 17
man and very well	learned	, having great joy to	6, 86/ 19
and spoken, as well	learned	men might have missed	6, 93/ 20
must be therein altogether	learned	, were it then sufficient	6, 117/ 14
rules that ever she	learned	tell her still that	6, 130/ 8
the Egyptians, when Christ's	learned	men take out of	6, 132/ 23
should be ere he	learned	the articles of his	6, 133/ 23
great lesson to be	learned	without the book that	6, 134/ 22
book that must be	learned	somewhere, either by God	6, 134/ 22
would that we were	learned	rather to suffer our	6, 139/ 35
the scripture. There was	learned	the manner and form	6, 148/ 15
of consecration. There was	learned	much of the mystical	6, 148/ 16
right wise and well	learned	man, as he did	6, 156/ 16
or many, were they	learned	or unlearned, were they	6, 164/ 21
confuted, that nothing is	learned	nor known but by	6, 175/ 8
but when I have	learned	once of the church	6, 181/ 34
of the faith therefore	learned	of the church, is	6, 245/ 33
an objection which he	learned	there against one point	6, 247/ 5
of them, very fresh	learned	men, good part of	6, 247/ 14
ye say, so well	learned	, ye have either heard	6, 248/ 2
proctor and partly well	learned	, unto the study of	6, 257/ 15
well. Himself was well	learned	in the law, and	6, 264/ 31
found properly witted, featly	learned	, and newfangly minded. And	6, 269/ 27

honesty and some well	<b>learned</b>	also, and men that	6, 272/ 18
ask advice further of	<b>learned</b>	men and judges." "We	6, 274/ 32
have heard some well	<b>learned</b>	men say, if a	6, 280/ 33
have heard some well	<b>learned</b>	men say that in	6, 281/ 15
read their law, both	<b>learned</b>	and lewd. And yet	6, 294/ 17
and then say we	<b>learned</b>	it of them, forgetting	6, 296/ 34
the better they be	<b>learned</b>	the worse they be	6, 301/ 11
after, as I have	<b>learned</b>	by such as have	6, 310/ 10
by virtuous and well	<b>learned</b>	men translated into the	6, 314/ 24
heretic." And thus there	<b>learned</b>	we long after that	6, 328/ 29
where I find any	<b>learned</b>	man of them, their	6, 332/ 25
wisest and the best	<b>learned</b>	and he that therein	6, 335/ 14
so is, as every	<b>learned</b>	man knoweth, every strange	6, 337/ 22
to them that be	<b>learned</b>	, appeareth. Now as touching	6, 337/ 33
been either some proud,	<b>learned</b>	man, or at the	6, 339/ 2
tongues and out of	<b>learned</b>	men's hands too; and	6, 339/ 6
good, Catholic, and well	<b>learned</b>	man, or by divers	6, 341/ 11
difficulties as very few	<b>learned</b>	men can very well	6, 343/ 34
is not to be	<b>learned</b>	of every man's mouth	6, 347/ 25
one at our communication	<b>learned</b>	in the law, and	6, 355/ 28
latria," as is to	<b>learned</b>	men well known. And	6, 358/ 28
at the judgment of	<b>learned</b>	men in all his	6, 362/ 21
persons, virtuous and well	<b>learned</b>	, that should be judges	6, 363/ 1
where the heretic being	<b>learned</b>	and a preacher, made	6, 378/ 7
the Lutherans' books deeply	<b>learned</b>	, and of truth, neither	6, 379/ 1
heresy, because that, being	<b>learned</b>	and using to hear	6, 379/ 7
speaking, which is among	<b>learned</b>	men called hyperbole, for	6, 384/ 10
that some right well	<b>learned</b>	men were of the	6, 387/ 5
that those right well	<b>learned</b>	men were Luther and	6, 387/ 12
take themselves for better	<b>learned</b>	than Christ's blessed apostles	6, 387/ 14
And where those well	<b>learned</b>	men Luther and Tyndale	6, 387/ 27
heaven -- these well	<b>learned</b>	men that so say	6, 387/ 32
wisest and the best	<b>learned</b>	doctor in a realm	6, 419/ 10
man never so well	<b>learned</b>	, and seem he never	6, 419/ 11
other good and well	<b>learned</b>	men. And I dare	6, 420/ 20
ere this made some	<b>learned</b>	men to devise new	6, 423/ 21
not only made some	<b>learned</b>	men to bring forth	6, 423/ 31
to seem far better	<b>learned</b>	than they be, that	6, 423/ 33
that every man that	<b>learned</b>	is must needs perceive	6, 426/ 9
some teachers, and some	<b>learners</b>	-- we do plainly	6, 334/ 21
have percase in the	<b>learning</b>	and living of some	6, 19/ 25
trusted his wit (his	<b>learning</b>	well serving him to	6, 21/ 23
for their wisdom and	<b>learning</b>	I asked in that	6, 22/ 33
of like wisdom and	<b>learning</b>	specially would have in	6, 24/ 1



him, the wit and	<b>learning</b>	that I found in	6, 26/ 14
for good living and	<b>learning</b>	those men in great	6, 30/ 30
in me and my	<b>learning</b>	so special trust and	6, 33/ 14
which was, he said,	<b>learning</b>	enough for a Christian	6, 33/ 36
beareth witness) besides their	<b>learning</b>	, the light and clearness	6, 38/ 28
perceive if he had	<b>learning</b>	that the heat maketh	6, 65/ 16
man of Inde had	<b>learning</b>	he should perceive that	6, 65/ 33
if they had some	<b>learning</b>	that they lack, should	6, 66/ 1
of can by no	<b>learning</b>	know the course of	6, 66/ 9
of such wisdom and	<b>learning</b>	that right cunning men	6, 93/ 17
hath set all other	<b>learning</b>	aside, partly for sloth	6, 122/ 28
be sustained in that	<b>learning</b>	, partly for pride by	6, 122/ 29
contempt of all other	<b>learning</b>	given them to scripture	6, 126/ 4
thing, without which all	<b>learning</b>	is half lame." "What	6, 132/ 14
would now have all	<b>learning</b>	save scripture only clean	6, 132/ 18
writers the riches and	<b>learning</b>	and wisdom that God	6, 132/ 24
it would be in	<b>learning</b>	there, were it not	6, 133/ 25
we could, without the	<b>learning</b>	of the faith before	6, 151/ 24
highest and the best	<b>learning</b>	that any man can	6, 152/ 16
right way in the	<b>learning</b>	. "It is, as a	6, 152/ 17
and refusing no good	<b>learning</b>	, with calling of God	6, 152/ 25
high pride of their	<b>learning</b>	in scripture, wherein they	6, 153/ 7
all that warning and	<b>learning</b>	of God's pleasure that	6, 175/ 1
as ye wot, at	<b>learning</b>	ere he came at	6, 247/ 11
by men of wisdom,	<b>learning</b>	, and honesty, both by	6, 260/ 26
their wisdom and their	<b>learning</b>	alone. But as for	6, 260/ 29
and the light of	<b>learning</b>	, now their examples, what	6, 294/ 11
see. And as for	<b>learning</b>	, they neither will teach	6, 294/ 12
talk but of men's	<b>learning</b>	, I will not meddle	6, 295/ 7
secular clergy, is in	<b>learning</b>	and honest living well	6, 295/ 21
choice, not of their	<b>learning</b>	only, but much more	6, 301/ 10
they be, saving that	<b>learning</b>	is good store against	6, 301/ 12
themselves of their own	<b>learning</b>	besides. To whose authority	6, 338/ 33
some proud smatterer in	<b>learning</b>	. So that if we	6, 339/ 3
all the wit and	<b>learning</b>	to stand in his	6, 366/ 24
some great opinion of	<b>learning</b>	and virtue, they should	6, 417/ 10
have, percase, in the	<b>learning</b>	and living of some	6, 418/ 12
much less than mean	<b>learning</b>	so sore to long	6, 423/ 33
opinions or at the	<b>least</b>	of whose works all	6, 29/ 22
little praise, and especially	<b>least</b>	commending such as be	6, 40/ 14
stone. And those that	<b>least</b>	come there, be well	6, 59/ 5
hand; or at the	<b>least</b>	the plaintiff should have	6, 63/ 25
them together at the	<b>least</b>	ways." "As for the	6, 129/ 14
than he; yet the	<b>least</b>	that was already in	6, 211/ 29

shall not lose the	<b>least</b>	hair of their head	6, 223/ 5
none, or, at the	<b>least</b>	, that we should know	6, 238/ 26
in heresy might it	<b>least</b>	be suffered. For well	6, 266/ 21
law, yet at the	<b>least</b>	way the law for	6, 277/ 7
one wife at the	<b>least</b>	. And surely if we	6, 305/ 17
have one at the	<b>least</b>	, as though Saint Paul	6, 305/ 33
have one at the	<b>least</b>	, and might have many	6, 307/ 13
be one at the	<b>least</b>	. If he should mean	6, 307/ 18
one wife at the	<b>least</b>	, and that the widow	6, 307/ 19
one husband at the	<b>least</b>	, then would he rather	6, 307/ 20
such parts thereof as	<b>least</b>	will agree with their	6, 333/ 19
man, or at the	<b>least</b>	, besides the language, some	6, 339/ 2
saith, or at the	<b>least</b>	, what thing he meaneth	6, 345/ 14
we have, or at	<b>leastway</b>	, what surety can we	6, 88/ 9
have been at the	<b>leastway</b>	such diverse opinions that	6, 253/ 29
stretched forth that the	<b>leather</b>	could scant hold. But	6, 277/ 8
they did not rather	<b>leave</b>	him to the secular	6, 15/ 2
where he liked to	<b>leave</b>	the holy vernicle, the	6, 39/ 2
clean let pass and	<b>leave</b>	off or, if we	6, 44/ 25
driven of necessity to	<b>leave</b>	the one undone. But	6, 50/ 12
of the mind to	<b>leave</b>	it, yet would not	6, 54/ 24
granting, I give you	<b>leave</b>	to go back and	6, 113/ 18
no more but to	<b>leave</b>	the books behind them	6, 115/ 29
ye so think, ye	<b>leave</b>	but the third way	6, 119/ 6
that they may lawfully	<b>leave</b>	undone, nor any text	6, 121/ 34
believe and do or	<b>leave</b>	undone, and hath left	6, 129/ 2
a day, let us	<b>leave</b>	him a little while	6, 134/ 33
with his death, and	<b>leave</b>	us his New Law	6, 142/ 13
but also dare not	<b>leave</b>	it out. And whereby	6, 148/ 28
will do it or	<b>leave</b>	it. For this one	6, 148/ 34
them teach, forth, and	<b>leave</b>	their doctrine and traditions	6, 152/ 2
a peril not to	<b>leave</b>	me perplexed; but vouchsafe	6, 157/ 28
saith he will not	<b>leave</b>	them orphans as fatherless	6, 177/ 22
that he will not	<b>leave</b>	his church as orphans	6, 178/ 33
so spiritual that they	<b>leave</b>	therein, at length, neither	6, 196/ 26
thousand, whom he would	<b>leave</b>	yet in Israel that	6, 199/ 20
such folk he would	<b>leave</b>	. But now for our	6, 199/ 23
will for none haste	<b>leave</b>	any corner of the	6, 210/ 19
God will give her	<b>leave</b>	to believe what she	6, 232/ 20
in France we shall	<b>leave</b>	the matter to the	6, 234/ 32
that ye say, to	<b>leave</b>	, ever since the apostles'	6, 244/ 26
But if God would	<b>leave</b>	all good doctors unknown	6, 245/ 6
they did not rather	<b>leave</b>	him to the secular	6, 270/ 35
may forsake him and	<b>leave</b>	him to the secular	6, 271/ 11

of love, and always	<b>leave</b>	out good, I would	6, 288/ 7
that would believe it,	<b>leave</b>	off all good Christian	6, 291/ 27
off his habit, and	<b>leave</b>	his religion, and assay	6, 291/ 32
And surely if we	<b>leave</b>	the true understanding of	6, 305/ 17
be pulled away again,	<b>leave</b>	him as pilled as	6, 324/ 36
to meddle withal; but	<b>leave</b>	all these things to	6, 336/ 30
wrong way, we might	<b>leave</b>	it and walk in	6, 346/ 4
naught images, but also	<b>leave</b>	no saint unblasphemed, nor	6, 359/ 31
when they list they	<b>leave</b>	it. I say not	6, 404/ 11
should be content to	<b>leave</b>	that beastly pleasure and	6, 408/ 9
excuse ourselves, if we	<b>leave</b>	the right belief for	6, 419/ 12
to teach them to	<b>leave</b>	their blasphemy). In which	6, 429/ 22
heretics out thereof and	<b>leave</b>	it never so little	6, 434/ 24
tree bringeth forth his	<b>leaves</b>	and can do none	6, 382/ 1
tree bringeth forth his	<b>leaves</b>	. "Then was it answered	6, 393/ 19
brought forth as the	<b>leaves</b>	come out of the	6, 404/ 5
with rushes between the	<b>leaves</b>	, and notes marked in	6, 430/ 35
sure that no man	<b>leaveth</b>	it undone." "If the	6, 76/ 8
in the Tenebrae lessons	<b>leaveth</b>	her candle burning still	6, 108/ 17
out a better, he	<b>leaveth</b>	in conclusion no church	6, 204/ 30
yet her loving spouse	<b>leaveth</b>	her not, but continually	6, 206/ 8
his work away and	<b>leaveth</b>	it quite undone; such	6, 259/ 21
witness but that it	<b>leaveth</b>	many things to be	6, 261/ 33
Now these that he	<b>leaveth</b>	for good, it is	6, 349/ 18
it utterly. And himself	<b>leaveth</b>	little substance and little	6, 352/ 4
the three that he	<b>leaveth</b>	, taking four away expressly	6, 352/ 19
book, besides that he	<b>leaveth</b>	out some things there	6, 363/ 25
not delivereth him but	<b>leaveth</b>	him to the secular	6, 410/ 26
killeth him, when he	<b>leaveth</b>	him to the secular	6, 411/ 2
but only by the	<b>leaving</b>	of his holy scripture	6, 8/ 24
doth no wrong in	<b>leaving</b>	heretics to secular hand	6, 19/ 17
and effectually answer it,	<b>leaving</b>	no part untouched in	6, 35/ 6
among Christian people; but	<b>leaving</b>	all that shadow, we	6, 43/ 21
but only by the	<b>leaving</b>	of his holy scripture	6, 116/ 15
church was only the	<b>leaving</b>	of his holy scripture	6, 119/ 27
to an undoubted truth,	<b>leaving</b>	that text to be	6, 127/ 35
the words of scripture (	<b>leaving</b>	the right sense thereof	6, 136/ 24
and went his way,	<b>leaving</b>	some of the lords	6, 324/ 26
doth no wrong in	<b>leaving</b>	heretics to secular hand	6, 410/ 34
to an open incestuous	<b>lecher</b>	, a plain limb of	6, 346/ 13
the second of a	<b>lecherous</b>	lust to the nun	6, 366/ 12
gluttony, sloth, wrath, and	<b>lechery</b>	. And many times pride	6, 140/ 8
gluttony, wantonness, waste, and	<b>lechery</b>	?Trow ye that God	6, 226/ 24
to live there in	<b>lechery</b>	. Now the parish churches	6, 370/ 13

wedlock in open, incestuous	<b>lechery</b>	without care or shame	6, 375/ 9
his open living in	<b>lechery</b>	with his lewd leman	6, 378/ 19
one foul act of	<b>lechery</b>	hath shown him his	6, 401/ 10
and nuns together in	<b>lechery</b>	, despited all saints, blasphemed	6, 427/ 33
to haunt those midnight	<b>lectures</b>	, he rehearsed us divers	6, 328/ 17
Hunne had haunted heretics"	<b>lectures</b>	by night long before	6, 328/ 30
perceive the truth, be	<b>led</b>	in their minds to	6, 29/ 20
into errors and were	<b>led</b>	out of the right	6, 31/ 9
young lads that then	<b>led</b>	the young king to	6, 43/ 4
by supernatural grace be	<b>led</b>	into it." "That is	6, 117/ 26
body of Christendom --	<b>led</b>	thereunto both long before	6, 209/ 31
taught false errors and	<b>led</b>	his flock out of	6, 244/ 32
might have ruled and	<b>led</b>	. "And now is it	6, 369/ 35
simple souls deceived, and	<b>led</b>	out of the right	6, 418/ 21
hath in his master,	<b>led</b>	out of the right	6, 418/ 28
part, such as be	<b>led</b>	out of the right	6, 419/ 5
bodies, a right good	<b>leech</b>	may fail of his	6, 233/ 8
books also and remembrances	<b>left</b>	of long time, with	6, 38/ 6
holy hand expressed and	<b>left</b>	in the sudary, so	6, 39/ 7
clearly from him, and	<b>left</b>	him no more but	6, 43/ 6
or his good doctrine	<b>left</b>	behind him, doth thee	6, 48/ 8
that there is none	<b>left</b>	for poor folk. Is	6, 50/ 25
from hand to hand	<b>left</b>	in the church from	6, 56/ 6
apostles and by them	<b>left</b>	unto us as it	6, 56/ 7
went their ways and	<b>left</b>	them twain there alone	6, 79/ 13
weened we should have	<b>left</b>	him behind, suddenly he	6, 91/ 27
own invention, than anything	<b>left</b>	out that I could	6, 100/ 35
wine and oil, and	<b>left</b>	with the host the	6, 104/ 21
I began and have	<b>left</b>	that we should go	6, 107/ 4
back again where we	<b>left</b>	. Since ye agree that	6, 107/ 8
hath given them and	<b>left</b>	with them the scripture	6, 113/ 27
resemble them. For Christ	<b>left</b>	never a book behind	6, 114/ 32
that when God hath	<b>left</b>	us in his holy	6, 128/ 30
leave undone, and hath	<b>left</b>	us the scripture for	6, 129/ 2
miracles showed therewith, never	<b>left</b>	them destitute of sufficient	6, 142/ 7
that shall be then	<b>left</b>	shall save themselves by	6, 143/ 3
their own wits and	<b>left</b>	the common faith of	6, 153/ 8
all this hath he	<b>left</b>	them his mind sufficiently	6, 155/ 11
he, "because God hath	<b>left</b>	holy scripture to the	6, 174/ 34
God," quoth I, "had	<b>left</b>	the scripture to the	6, 175/ 11
What if he had	<b>left</b>	it open and written	6, 175/ 14
in process after hath	<b>left</b>	to be believed. And	6, 181/ 2
forenoon process frustrate and	<b>left</b>	us as uncertain as	6, 187/ 15
were thus, God had	<b>left</b>	none ordinary way for	6, 201/ 13

fall more than be	<b>left</b>	thereon, yet they make	6, 207/ 1
the less, though he	<b>left</b>	not for him the	6, 215/ 35
some lewd priest hath	<b>left</b>	unconsecrated; yet is it	6, 223/ 13
that would not be	<b>left</b>	for a groat. As	6, 228/ 33
that God should have	<b>left</b>	the occasion of merit	6, 236/ 21
know that he hath	<b>left</b>	them and given them	6, 243/ 34
shall remain and be	<b>left</b>	to the discretion of	6, 262/ 5
matters were, that he	<b>left</b>	no man in doubt	6, 270/ 11
and that afterward he	<b>left</b>	him and went unto	6, 291/ 33
of the diocese, and	<b>left</b>	in laymen's hands and	6, 317/ 13
the sacrament of penance	<b>left</b>	such as he would	6, 352/ 9
down, all their pilgrimages	<b>left</b>	up, all their relics	6, 367/ 29
to cleanness and chastity	<b>left</b>	only to these apostates	6, 370/ 12
father had not one	<b>left</b>	but these tyrants had	6, 371/ 31
priests in the church,	<b>left</b>	no kind of cruelty	6, 372/ 11
among them that he	<b>left</b>	not of them the	6, 372/ 15
and by the clergy	<b>left</b>	unto the secular hands	6, 410/ 5
Luther. For whereas Luther	<b>left</b>	yet some confession, and	6, 424/ 32
to heal your sore	<b>leg</b>	, since God can hear	6, 214/ 15
would cut off the	<b>leg</b>	by the knee to	6, 339/ 16
moral and the day	<b>legal</b>	, so that it may	6, 149/ 25
he limped on three	<b>legs</b>	so lustily that his	6, 91/ 28
some feats; and the	<b>legs</b>	and feet more swift	6, 132/ 4
ye see hanged up	<b>legs</b>	of wax or arms	6, 228/ 11
at length (if your	<b>leisure</b>	will serve) to touch	6, 25/ 4
you heartily, as your	<b>leisure</b>	will serve you, to	6, 25/ 8
often at your best	<b>leisure</b>	advisedly from mine own	6, 26/ 26
time, pretending lack of	<b>leisure</b>	for other present business	6, 34/ 36
defer them till another	<b>leisure</b>	, I set him down	6, 35/ 23
would believe it at	<b>leisure</b>	when I had seen	6, 67/ 22
bad, nor have the	<b>leisure</b>	if they were all	6, 298/ 21
to put forth by	<b>leisure</b>	the same heresy himself	6, 354/ 8
find the time by	<b>leisure</b>	to fashion and frame	6, 378/ 29
lechery with his lewd	<b>leman</b>	the nun. And that	6, 378/ 20
doctor Luther with his	<b>leman</b>	-- and shall by	6, 426/ 31
of that was at	<b>Lempster</b>	in the king's father's	6, 87/ 11
have two bodies, to	<b>lend</b>	one to some good	6, 217/ 11
and said he would	<b>lend</b>	me this, and not	6, 249/ 29
very scrupulous in the	<b>lending</b>	of an oath till	6, 266/ 26
have occasion more at	<b>length</b>	(if your leisure will	6, 25/ 4
all his errand at	<b>length</b>	. And he in this	6, 35/ 2
inches about, and in	<b>length</b>	less than a foot	6, 67/ 13
inch about, and in	<b>length</b>	drawn out I cannot	6, 67/ 16
still go forth in	<b>length</b>	with the silver, so	6, 68/ 1

so that all the	<b>length</b>	of many yards was	6, 68/ 2
be so drawn in	<b>length</b>	ye shall see it	6, 69/ 12
myself -- passing the	<b>length</b>	of a foot. And	6, 79/ 25
that they drew in	<b>length</b>	a piece of wood	6, 81/ 4
or iron drawn at	<b>length</b>	into small wire as	6, 81/ 6
more there spoken at	<b>length</b>	, though it appeareth that	6, 194/ 16
they leave therein, at	<b>length</b>	, neither God nor good	6, 196/ 26
she would have the	<b>length</b>	of his gear and	6, 229/ 4
it examined at great	<b>length</b>	, and by a long	6, 318/ 28
for he was at	<b>length</b>	indicted of Hunne's death	6, 325/ 3
sleep of a fair	<b>length</b>	. They will, I ween	6, 365/ 26
more liberal lewdness at	<b>length</b>	. Will ye see example	6, 424/ 9
and show themselves at	<b>length</b>	in their own likeness	6, 426/ 21
that they shall at	<b>length</b>	well like and commend	6, 426/ 33
Some wax drunk in	<b>Lent</b>	of wigs and craknels	6, 236/ 9
not, I trust, that	<b>Lent</b>	were fordone. Christmas, if	6, 236/ 10
license a little before	<b>lent</b>	unto me for the	6, 292/ 28
court. And that much	<b>less</b>	ought any man to	6, 14/ 19
letters to give no	<b>less</b>	credence than to yourself	6, 26/ 11
or Saracens. And much	<b>less</b>	, then, should we fight	6, 32/ 16
them that have in	<b>less</b>	than two years sailed	6, 66/ 20
have they knowledge the	<b>less</b>	, and unreasonably stand in	6, 66/ 26
about, and in length	<b>less</b>	than a foot, drawn	6, 67/ 13
would I believe them	<b>less</b>	. "What if they would	6, 67/ 33
ye would reckon it	<b>less</b>	marvel to bring the	6, 80/ 18
but single all, and	<b>less</b>	than single. For every	6, 83/ 12
be more light and	<b>less</b>	to be regarded, dwelling	6, 83/ 30
dispute with a Jew,	<b>less</b>	labor should we have	6, 102/ 23
is a thing of	<b>less</b>	labor to know what	6, 109/ 33
book made also with	<b>less</b>	wonders and fewer and	6, 134/ 16
and fewer and thereby	<b>less</b>	unlikely, and yet all	6, 134/ 16
show him to be	<b>less</b>	than his Father, to	6, 137/ 4
seem to make him	<b>less</b>	be nothing to be	6, 137/ 11
only Creed (and much	<b>less</b>	our old idolater without	6, 137/ 19
the blessed birth, be	<b>less</b>	minded to cleanness and	6, 150/ 4
and purity, and set	<b>less</b>	by her holy purpose	6, 150/ 4
one place he is	<b>less</b>	than his Father, and	6, 155/ 26
enough. For he was	<b>less</b>	as man, and was	6, 155/ 29
were the books neither	<b>less</b>	elegant nor less true	6, 180/ 16
neither less elegant nor	<b>less</b>	true therefor. Nor in	6, 180/ 17
I not much the	<b>less</b>	marvel of their madness	6, 211/ 14
them worse and of	<b>less</b>	love and charity to	6, 211/ 24
honor him, but hath	<b>less</b>	love and charity, being	6, 211/ 35
if they were now	<b>less</b>	able to do good	6, 212/ 23

loved him never the	<b>less</b>	, though he left not	6, 215/ 34
cross itself, and much	<b>less</b>	think they then that	6, 237/ 8
court. And that much	<b>less</b>	ought any man to	6, 259/ 36
more rigor and the	<b>less</b>	favor. And this thing	6, 261/ 15
laid them up no	<b>less</b>	suspiciously than secretly, and	6, 269/ 21
any such thing, no	<b>less</b>	than if his oath	6, 281/ 35
ye shall yet the	<b>less</b>	doubt what good fruit	6, 291/ 5
as little labor and	<b>less</b>	to translate the whole	6, 293/ 7
it better to look	<b>less</b>	to theirs and more	6, 297/ 24
how much is it	<b>less</b>	meet for every man	6, 335/ 4
the more busy, the	<b>less</b>	wit the more inquisitive	6, 335/ 25
should reckon Christian men	<b>less</b>	worthy thereto than them	6, 342/ 19
a man for a	<b>less</b>	: yet find we never	6, 351/ 16
naught, it hath the	<b>less</b>	need to be made	6, 372/ 28
taught them to put	<b>less</b>	trust in God and	6, 381/ 4
now have ye much	<b>less</b>	reason so to do	6, 392/ 31
as little or much	<b>less</b>	deserve heaven as our	6, 397/ 9
it to another for	<b>less</b>	, rather than to him	6, 398/ 1
off and sell for	<b>less</b>	, than they would for	6, 398/ 3
unto this day used	<b>less</b>	violence toward them than	6, 407/ 14
they peradventure give the	<b>less</b>	credence to all good	6, 417/ 17
men, and set the	<b>less</b>	by all good preachers	6, 417/ 18
as that person is	<b>less</b>	in blame and more	6, 418/ 32
many men of much	<b>less</b>	than mean learning so	6, 423/ 32
And this is much	<b>less</b>	that the clergy doth	6, 429/ 4
and proveth it yet	<b>less</b>	than I did. And	6, 431/ 30
of faith, one great	<b>lesson</b>	to be learned without	6, 134/ 21
be still the good	<b>lesson</b>	of God? And then	6, 253/ 18
surely render them his	<b>lesson</b>	when they come there	6, 372/ 6
yearly in the Tenebrae	<b>lessons</b>	leaveth her candle burning	6, 108/ 17
of new, the old	<b>lessons</b>	of Christ. And he	6, 178/ 6
other. And after many	<b>lets</b>	, for the maiden's mother	6, 79/ 6
The First Chapter The	<b>letter</b>	of credence sent from	6, 5/ 3
secret messenger with the	<b>letter</b>	of the author answering	6, 5/ 4
The First Chapter The	<b>letter</b>	of credence sent from	6, 24/ 19
secret messenger. With the	<b>letter</b>	of the author answering	6, 24/ 20
whole work dependeth. The	<b>Letter</b>	of Credence Master Chancellor	6, 24/ 24
and all yours. The	<b>Letter</b>	of the Author Sent	6, 26/ 8
friend first after your	<b>letter</b>	read (when I demanded	6, 27/ 28
receipt of his prince's	<b>letter</b>	, putteth off his cap	6, 46/ 6
the mistaking of the	<b>letter</b>	." "Marry," quoth he, "this	6, 121/ 21
have myself seen a	<b>letter</b>	written out of London	6, 256/ 11
pestilent heretic. In which	<b>letter</b>	he wrote that the	6, 256/ 13
Christ after the very	<b>letter</b>	, that because our Lord	6, 257/ 19

Latin, answering to the	<b>letter</b>	of Luther, my mind	6, 344/ 24
the occasion of some	<b>letters</b>	lewdly written hither out	6, 25/ 18
desired me by your	<b>letters</b>	to give no less	6, 26/ 11
your country told, or	<b>letters</b>	thither written, nor reasons	6, 26/ 31
besides the witness, some	<b>letters</b>	written of his own	6, 268/ 6
of his judges; which	<b>letters</b>	I have since seen	6, 268/ 7
was detected of. Which	<b>letters</b>	were never laid into	6, 268/ 8
therewith brought in those	<b>letters</b>	and filed them among	6, 268/ 14
ciphers but such common	<b>letters</b>	as almost every man	6, 338/ 13
name in great capital	<b>letters</b>	and solemn titles, "The	6, 363/ 32
present everywhere. But this	<b>letteth</b>	not heaven, be it	6, 57/ 6
but yet that nothing	<b>letteth</b>	or withstandeth but that	6, 57/ 33
it for impossible and	<b>letteth</b>	not to laugh at	6, 66/ 18
they should do, he	<b>letteth</b>	them alone therewith, without	6, 113/ 29
Saint Augustine. For he	<b>letteth</b>	not to say plainly	6, 218/ 5
of his audience, yet	<b>letteth</b>	that nothing but that	6, 339/ 27
to some other, yet	<b>letteth</b>	all this nothing the	6, 340/ 3
at all. But he	<b>letteth</b>	not on the other	6, 350/ 13
year, where no man	<b>letteth</b>	boldly to tell such	6, 351/ 8
to kill him, nor	<b>letteth</b>	not any man from	6, 414/ 34
his shameless boldness therein,	<b>letteth</b>	not yet both to	6, 426/ 10
but right. And therefore	<b>letting</b>	pass, as I say	6, 36/ 27
stead and our Lady's,	<b>letting</b>	Christ and our Lady	6, 99/ 28
with you. And then	<b>letting</b>	Wilkin alone with Simkin	6, 276/ 7
scant move it with	<b>levers</b>	, this fellow could help	6, 68/ 12
nevertheless of late by	<b>lewd</b>	people put in question	6, 21/ 10
king, but, by the	<b>lewd</b>	counsel of young lads	6, 43/ 3
laws either, into a	<b>lewd</b>	liberty of slothful rest	6, 106/ 27
decayed. And by the	<b>lewd</b>	conversation of evil people	6, 141/ 10
truth, he were a	<b>lewd</b>	lorel that would nothing	6, 149/ 15
commanded to amend his	<b>lewd</b>	living and put away	6, 165/ 17
misbelief, the other in	<b>lewd</b>	living. And thus it	6, 165/ 29
world for their open	<b>lewd</b>	living reputed for naught	6, 199/ 16
or malice of some	<b>lewd</b>	priest hath left unconsecrated	6, 223/ 13
Will you mend that	<b>lewd</b>	manner, or put away	6, 236/ 6
the new must of	<b>lewd</b>	lightness of mind and	6, 257/ 32
the heresies that any	<b>lewd</b>	heretic holdeth." "May ye	6, 268/ 29
the whole book his	<b>lewd</b>	change he never changeth	6, 287/ 33
God and to the	<b>lewd</b>	love that is between	6, 289/ 1
law, both learned and	<b>lewd</b>	. And yet are there	6, 294/ 17
be therein many very	<b>lewd</b>	and naught. And surely	6, 295/ 25
them pompous. If a	<b>lewd</b>	priest do a lewd	6, 296/ 18
lewd priest do a	<b>lewd</b>	deed, then we say	6, 296/ 19
example. But let a	<b>lewd</b>	frere be taken with	6, 296/ 30



of God than the	<b>lewd</b>	mind of Cam which	6, 297/ 30
spirituality but of those	<b>lewd</b>	persons themselves; yet are	6, 298/ 14
princes, and they that	<b>lewd</b>	be desireth it for	6, 301/ 22
to live in such	<b>lewd</b>	manner or worse, there	6, 302/ 10
the priest's begging and	<b>lewd</b>	living, which either is	6, 302/ 22
man should be so	<b>lewd</b>	, yet highly did rejoice	6, 328/ 33
complaineth and rebuketh that	<b>lewd</b>	homely manner that the	6, 334/ 10
part. As though a	<b>lewd</b>	surgeon would cut off	6, 339/ 16
holy scripture in every	<b>lewd</b>	fellow's teeth, yet thinketh	6, 341/ 6
not taken to every	<b>lewd</b>	lad in his own	6, 342/ 12
and some therewith so	<b>lewd</b>	in all their living	6, 351/ 13
saith he thereof many	<b>lewd</b>	doctrines more. And among	6, 353/ 36
to consider, how this	<b>lewd</b>	frere began to fall	6, 361/ 1
should see now a	<b>lewd</b>	frere so bold and	6, 376/ 5
in lechery with his	<b>lewd</b>	leman the nun. And	6, 378/ 20
corrupted divers light and	<b>lewd</b>	persons, but also had	6, 379/ 12
this world live in	<b>lewd</b>	liberty, and have all	6, 405/ 12
that would for the	<b>lewd</b>	liberty of these sects	6, 408/ 7
suffereth us to have	<b>lewd</b>	leaders and evil teachers	6, 419/ 4
fall thereto of a	<b>lewd</b>	lightness of their own	6, 419/ 6
though he set a	<b>lewd</b>	liberty therein, Tyndale taketh	6, 424/ 35
follow their author in	<b>lewd</b>	living -- doctor Luther	6, 426/ 30
the rabble of these	<b>lewd</b>	heretics. Of all which	6, 427/ 17
their opinions and their	<b>lewd</b>	living showeth. And let	6, 427/ 21
decline to the like	<b>lewd</b>	living as their master	6, 427/ 23
occasion of some letters	<b>lewdly</b>	written hither out of	6, 25/ 18
Whitsuntide?Ye speak of	<b>lewdness</b>	used at pilgrimages. Is	6, 236/ 6
for all manner of	<b>lewdness</b>	. And yet is not	6, 236/ 12
to laugh at their	<b>lewdness</b>	. For undoubtedly, if the	6, 297/ 36
occasion of their own	<b>lewdness</b>	and folly, which yet	6, 338/ 3
giving them liberty to	<b>lewdness</b>	; yet if they had	6, 407/ 13
intend toward more liberal	<b>lewdness</b>	at length. Will ye	6, 424/ 9
liberty to an unbridled	<b>lewdness</b>	, and some of a	6, 428/ 16
him for such a	<b>liar</b>	that he thought he	6, 176/ 29
For if a known	<b>liar</b>	tell you a known	6, 251/ 7
by way of book,	<b>libel</b>	, or treatise; nor no	6, 315/ 31
secretly any such book,	<b>libel</b>	, or treatise read, newly	6, 315/ 32
almost all the seven	<b>liberal</b>	sciences, the author therefore	6, 9/ 5
The one for the	<b>liberal</b>	allegations of the messenger	6, 23/ 12
and charitable, free and	<b>liberal</b>	in almsdeeds, and a	6, 28/ 14
almost all the seven	<b>liberal</b>	sciences, the author therefore	6, 122/ 5
yet I think other	<b>liberal</b>	science a gift of	6, 126/ 17
logic, philosophy, and other	<b>liberal</b>	arts corroborate and quickened	6, 132/ 8
benignly; and of his	<b>liberal</b>	bounty gave him also	6, 268/ 21

only of God's mere	<b>liberal</b>	goodness. But yet there	6, 391/ 23
hath it liked the	<b>liberal</b>	goodness of God to	6, 397/ 30
benign, fatherly manner and	<b>liberal</b>	also he dealt with	6, 416/ 31
while, intend toward more	<b>liberal</b>	lewdness at length. Will	6, 424/ 9
pardons and spoke somewhat	<b>liberally</b>	against the court of	6, 29/ 25
the delight of such	<b>liberty</b>	as brought him to	6, 14/ 11
they take away the	<b>liberty</b>	of man's free will	6, 18/ 24
into a law of	<b>liberty</b>	. And that was in	6, 105/ 8
by divorces restrained, and	<b>liberty</b>	of divers wives withdrawn	6, 106/ 2
withdrawn, where they had	<b>liberty</b>	to wed for their	6, 106/ 4
either, into a lewd	<b>liberty</b>	of slothful rest. For	6, 106/ 27
in this world at	<b>liberty</b>	and might walk the	6, 213/ 7
should have license and	<b>liberty</b>	therefore to work his	6, 229/ 27
for a time of	<b>liberty</b>	for all manner of	6, 236/ 12
the delight of such	<b>liberty</b>	as brought him to	6, 255/ 11
pretext of love and	<b>liberty</b>	waxed so drunk of	6, 257/ 32
he set himself at	<b>liberty</b>	." "And if it so	6, 258/ 2
in a delight of	<b>liberty</b>	. Whereby, with leaning to	6, 259/ 29
a priest is at	<b>liberty</b>	to have twenty at	6, 305/ 21
the priests were at	<b>liberty</b>	, some of the worst	6, 310/ 20
man is at his	<b>liberty</b>	not to be priest	6, 311/ 22
to live all at	<b>liberty</b>	under none at all	6, 335/ 2
have it made at	<b>liberty</b>	as well to women	6, 350/ 28
may marry at their	<b>liberty</b>	, their vow notwithstanding." "And	6, 360/ 13
the poison was the	<b>liberty</b>	that he so highly	6, 368/ 24
a full freedom and	<b>liberty</b>	discharged of all governors	6, 368/ 30
they take away the	<b>liberty</b>	of man's free will	6, 376/ 19
destiny, and that the	<b>liberty</b>	of man's will should	6, 400/ 5
the hearers have no	<b>liberty</b>	of their own will	6, 403/ 18
but would be at	<b>liberty</b>	to believe what they	6, 403/ 34
world live in lewd	<b>liberty</b>	, and have all run	6, 405/ 12
this they call the	<b>liberty</b>	of the Gospel, to	6, 405/ 17
the people, giving them	<b>liberty</b>	to lewdness; yet if	6, 407/ 13
would for the lewd	<b>liberty</b>	of these sects draw	6, 408/ 7
he set a lewd	<b>liberty</b>	therein, Tyndale taketh it	6, 424/ 35
God, taking away the	<b>liberty</b>	of man's will, ascribing	6, 428/ 3
abroach, no man at	<b>liberty</b>	, and yet every man	6, 428/ 10
desire of a large	<b>liberty</b>	to an unbridled lewdness	6, 428/ 15
either by commandment, counsel,	<b>license</b>	or example expressed in	6, 149/ 31
the devil should have	<b>license</b>	and liberty therefore to	6, 229/ 26
book I had by	<b>license</b>	a little before lent	6, 292/ 28
Mohamet. Which, though he	<b>license</b>	men to many wives	6, 375/ 3
use more sensual and	<b>licentious</b>	living than ever did	6, 375/ 2
Gregory saith, "quod non	<b>licet</b>	adore," be not they	6, 357/ 24

miracles make many a	lie	, we must not prove	6, 62/ 3
hath greatest cause to	lie	. Let the knowledge of	6, 63/ 31
cause why they should	lie	, so were it against	6, 64/ 16
profit by lying they	lie	not for any covetousness	6, 64/ 25
as at an impossible	lie	, in which persuasions, if	6, 66/ 33
the maintenance of a	lie	as was the pilgrim's	6, 68/ 6
proper underpropper of a	lie	that would diminish his	6, 68/ 13
and setting a louder	lie	thereto." "Well," said I	6, 68/ 14
know well that they	lie	all, be they never	6, 68/ 23
not often wont to	lie	. " "Who be they," quoth	6, 69/ 8
witness indeed will not	lie	. As the poor man	6, 69/ 14
and say, "Mouth, thou	lie	. " Whereupon for fulfilling of	6, 69/ 24
said, "Mouth, mouth, thou	lie	. " And by and by	6, 69/ 29
by the Mass, ye	lie	not a whit." And	6, 69/ 31
witness, they will not	lie	a whit. "Howbeit sir	6, 69/ 32
having no cause to	lie	, there is as much	6, 70/ 7
believe that all men	lie	, because reason and nature	6, 70/ 20
it, nor likely to	lie	and be forsworn for	6, 71/ 36
abide, let me not	lie	, now in faith to	6, 79/ 14
penance to let him	lie	with them, on your	6, 83/ 23
and found it a	lie	, then had I walked	6, 85/ 7
God, and would not	lie	out of the church	6, 87/ 13
and well likely to	lie	for to win first	6, 88/ 25
no such things long	lie	hid. And also how	6, 89/ 5
and their own life	lie	thereon, yet would they	6, 126/ 2
inventions. Who though he	lie	in a continual await	6, 127/ 2
he would not should	lie	and smolder as coals	6, 203/ 2
man wotteth where they	lie	. And some that men	6, 217/ 8
which men may peradventure	lie	, why may it not	6, 217/ 34
had been likely to	lie	again if God by	6, 222/ 11
I, "to feign and	lie	: that company that is	6, 242/ 5
that they should all	lie	that be false, than	6, 242/ 7
the very true faith,	lie	to the world unknown	6, 244/ 28
is well likely to	lie	for his defense, in	6, 260/ 20
were false and would	lie	, yet when they be	6, 261/ 29
possible that they might	lie	all." "And what," quoth	6, 272/ 24
him might happen to	lie	, too." "And what," quoth	6, 272/ 29
that they might all	lie	, and though they were	6, 273/ 26
all that while to	lie	and be perjured?" "That	6, 277/ 28
some one man might	lie	and some one bull	6, 278/ 18
it can be no	lie	that our Savior saith	6, 298/ 5
that were loath to	lie	; and at last he	6, 323/ 15
whereof the loss should	lie	whole in his own	6, 331/ 23
the same false feigned	lie	for a ground thereupon	6, 350/ 17

penance. For upon that	<b>lie</b>	and such other like	6, 350/ 18
that never till they	<b>lie</b>	a dying, as they	6, 354/ 20
that all men's souls	<b>lie</b>	still and sleep till	6, 354/ 33
that all men's souls	<b>lie</b>	still and sleep till	6, 365/ 23
yet shall they then	<b>lie</b>	as loud as they	6, 388/ 33
as much as may	<b>lie</b>	in his power. "And	6, 415/ 10
always first ready to	<b>lie</b>	and forswear themselves, if	6, 422/ 10
Nor the devil himself	<b>lied</b>	not when he called	6, 30/ 20
that all the world	<b>lied</b>	if they would say	6, 65/ 8
ten, I think I	<b>lied</b>	not -- and one	6, 257/ 26
false, and that they	<b>lied</b>	all. For so might	6, 272/ 11
and that the other	<b>lied</b>	, which for his own	6, 273/ 5
quoth he, "that they	<b>lied</b>	?" "And what," quoth I	6, 273/ 13
might be that they	<b>lied</b>	well enough." "And what	6, 273/ 16
or deposed against him	<b>lied</b>	all the meinie. Which	6, 274/ 1
have believed that he	<b>lied</b>	. And might we not	6, 276/ 22
that all the witness	<b>lied</b>	." "It may be too	6, 278/ 13
that all the men	<b>lied</b>	that ever have said	6, 278/ 15
as whether that man	<b>lied</b>	and were foresworn or	6, 278/ 29
Nay, yet had I	<b>liefer</b>	have God's blessing to	6, 84/ 23
for if ye had	<b>liefer</b>	believe than take the	6, 84/ 25
own, that I had	<b>liefer</b>	shiver and shake for	6, 84/ 31
holy saints had not	<b>liefer</b>	they sit still at	6, 226/ 25
I, "some man had	<b>liefer</b>	bear twain cold in	6, 271/ 3
though Saint Paul had	<b>liefer</b>	that the priest had	6, 305/ 33
them that he had	<b>liefer</b>	lose a finger than	6, 310/ 17
woman. But he had	<b>liefer</b>	lack the whole hand	6, 310/ 18
bishop's hand, and had	<b>liefer</b>	pay for it to	6, 342/ 3
some do that had	<b>liefer</b>	travel far off and	6, 398/ 2
if we had not	<b>liefer</b>	send our souls to	6, 421/ 9
if they think altogether	<b>lies</b>	that so many true	6, 63/ 23
if we believe the	<b>lies</b>	of the people. And	6, 98/ 17
them let not with	<b>lies</b>	and perjury to defend	6, 125/ 32
all the book were	<b>lies</b>	." "Marry," quoth he, "that	6, 134/ 10
yet all were not	<b>lies</b>	." "It were easy indeed	6, 241/ 19
a book full of	<b>lies</b>	, whereby he would have	6, 241/ 28
quoth I, "be they	<b>lies</b>	or not?" "What else	6, 242/ 9
forth their matters with	<b>lies</b>	. And reason is it	6, 256/ 21
their sects be false,	<b>lies</b>	be for them most	6, 256/ 22
believe that every man	<b>lieth</b>	which telleth them a	6, 64/ 33
am surely informed, he	<b>lieth</b>	here at Saint Alban's	6, 86/ 12
one whole saint's body	<b>lieth</b>	in divers countries, if	6, 98/ 16
many a secret mystery	<b>lieth</b>	yet covered, concerning the	6, 146/ 14
before, some one body	<b>lieth</b>	whole in two places	6, 217/ 12

plainly affirm that it	<b>lieth</b>	there. And at either	6, 217/ 14
sometimes as the place	<b>lieth</b>	for them, and yet	6, 231/ 11
confess his fault, that	<b>lieth</b>	falsely still, and falsely	6, 278/ 9
slain that the land	<b>lieth</b>	in many places in	6, 427/ 37
godly counsel in his	<b>life</b>	, and after that confirmed	6, 32/ 13
folk of more perfect	<b>life</b>	, and more instructed in	6, 40/ 18
or woman in his	<b>life</b>	, and since he seeth	6, 65/ 5
child restored again to	<b>life</b>	. " "Let that," quoth I	6, 71/ 23
dead man raised to	<b>life</b>	, ye would much marvel	6, 78/ 23
raised from death to	<b>life</b>	. There was in the	6, 79/ 1
it stood upon his	<b>life</b>	and might have delivered	6, 82/ 6
never saw in his	<b>life</b>	. And was warned in	6, 86/ 6
all in all his	<b>life</b>	before. And when as	6, 86/ 26
though they have no	<b>life</b>	have yet some shape	6, 98/ 10
it and their own	<b>life</b>	lie thereon, yet would	6, 126/ 2
therein continue all his	<b>life</b>	. " "In good faith," quoth	6, 133/ 18
have him all his	<b>life</b>	learn nothing else. And	6, 133/ 20
did never in his	<b>life</b>	learn aught else, how	6, 133/ 22
heard in all his	<b>life</b>	anything of our belief	6, 134/ 3
for the law of	<b>life</b>	rather to be written	6, 144/ 1
things of his holy	<b>life</b>	, doctrine, and faith, and	6, 144/ 10
the holiness of their	<b>life</b>	and the plenty of	6, 171/ 35
some little light or	<b>life</b>	hath by the Spirit	6, 194/ 1
pilgrimage of this short	<b>life</b>	. " "Marry," quoth I, "this	6, 196/ 9
many times in his	<b>life</b>	naught. And he that	6, 197/ 26
some time of his	<b>life</b>	be good and therefore	6, 197/ 28
anyone in all my	<b>life</b>	, but he would forswear	6, 201/ 31
faith to save his	<b>life</b>	. Where be also your	6, 201/ 32
yet and keep some	<b>life</b>	in them. But when	6, 205/ 34
him and once given	<b>life</b>	unto; there resteth then	6, 212/ 16
death and in his	<b>life</b>	also? And many things	6, 215/ 2
diligent ensearch findeth the	<b>life</b>	of a man holy	6, 220/ 22
I saw in my	<b>life</b>	, and were therewith as	6, 222/ 26
church and giveth it	<b>life</b>	, will never suffer it	6, 224/ 15
a dead body to	<b>life</b>	. And think you then	6, 225/ 9
she durst lay her	<b>life</b>	he should never have	6, 229/ 2
the stone in his	<b>life</b>	. And that was she	6, 229/ 3
upon pain of my	<b>life</b>	. I pray you beware	6, 229/ 13
late for this present	<b>life</b>	, and yet many through	6, 252/ 32
for saving of his	<b>life</b>	to devise a form	6, 271/ 17
one in all his	<b>life</b>	. And that was an	6, 323/ 27
heard thereof in my	<b>life</b>	, as help me God	6, 325/ 16
saw man in my	<b>life</b>	, had well perceived his	6, 326/ 9
never heard in my	<b>life</b>	(and yet have I	6, 326/ 25

for weariness of his	<b>life</b>	, he rid himself out	6, 327/ 4
lowly birth, his godly	<b>life</b>	, and his bitter Passion	6, 336/ 7
the example in his	<b>life</b>	. We see in some	6, 350/ 8
and often time his	<b>life</b>	also dependeth, so many	6, 351/ 10
but once in their	<b>life</b>	. And that never till	6, 354/ 20
wherein they read the	<b>life</b>	of Christ. And then	6, 359/ 17
book in which Christ's	<b>life</b>	and his death is	6, 359/ 20
images by which Christ's	<b>life</b>	and his Passion be	6, 359/ 22
he shall after this	<b>life</b>	neither feel well nor	6, 373/ 27
to the doctrine and	<b>life</b>	of Christ. The Arians	6, 374/ 28
nor bad after this	<b>life</b>	till Doomsday. And then	6, 377/ 21
and thou shalt have	<b>life</b>	. " At which time he	6, 391/ 35
soever we lead our	<b>life</b>	besides. But if we	6, 392/ 7
saith) reward with everlasting	<b>life</b>	at the general judgment	6, 396/ 21
time of this short	<b>life</b>	, that might of right	6, 397/ 5
course of his virtuous	<b>life</b>	might by the devil's	6, 401/ 8
and known their virtuous	<b>life</b>	well proved by their	6, 422/ 5
have of the godly	<b>life</b>	of our old holy	6, 422/ 28
as list not once	<b>lift</b>	up their heads to	6, 61/ 24
his oath, and very	<b>light</b>	in a shrewd tale	6, 7/ 4
of such falsehood to	<b>light</b>	, with examples thereof one	6, 7/ 14
ought not to be	<b>light</b>	in mistrusting of any	6, 14/ 18
sad men seem over	<b>light</b>	and wanton for the	6, 23/ 20
giveth blindness than any	<b>light</b>	. For man, he said	6, 33/ 33
he said, hath no	<b>light</b>	but of holy scripture	6, 33/ 33
besides their learning, the	<b>light</b>	and clearness of his	6, 38/ 28
and his saints lack	<b>light</b>	or whether it be	6, 49/ 20
heads, and thereto the	<b>light</b>	of faith in their	6, 56/ 13
into an angel of	<b>light</b>	, how shall we know	6, 62/ 6
man may be too	<b>light</b>	in belief, and be	6, 66/ 35
where men be too	<b>light</b>	of credence. And thus	6, 70/ 8
his oath and very	<b>light</b>	in a shrewd tale	6, 82/ 16
women which be more	<b>light</b>	and less to be	6, 83/ 30
of such falsehood to	<b>light</b>	, with examples thereof one	6, 85/ 18
the truth came to	<b>light</b>	, and the drab driven	6, 88/ 14
falsehood and faitery to	<b>light</b>	to their shame and	6, 88/ 32
such false miracles to	<b>light</b>	. " "Nay, nay," quoth he	6, 88/ 35
that never come to	<b>light</b>	, and are still taken	6, 88/ 37
since God brought to	<b>light</b>	the false famed miracle	6, 89/ 2
and my burden but	<b>light</b>	. " Whereby it appeareth that	6, 105/ 12
his easy yoke and	<b>light</b>	burden were not as	6, 106/ 13
easy and our burden	<b>light</b>	, not any delivering from	6, 106/ 26
it were not a	<b>light</b>	burden, but all the	6, 106/ 29
yet stood still the	<b>light</b>	of faith in our	6, 108/ 11

better, may always have	<b>light</b>	to see how by	6, 113/ 34
them, either shall the	<b>light</b>	of natural reason, with	6, 127/ 21
our Lord with his	<b>light</b>	to reveal and disclose	6, 128/ 1
his church with the	<b>light</b>	of his grace for	6, 166/ 24
hath haply given us	<b>light</b>	to perceive their errors	6, 168/ 2
I might by a	<b>light</b>	person sometimes know a	6, 181/ 36
give, ye said, great	<b>light</b>	the writing of the	6, 188/ 24
manner and some little	<b>light</b>	or life hath by	6, 194/ 1
that he did not	<b>light</b>	that candle to put	6, 202/ 35
should burn and give	<b>light</b>	. And therefore folly were	6, 203/ 3
so stand in their	<b>light</b>	; else would I much	6, 211/ 12
not brought them to	<b>light</b>	. The bishop of London	6, 222/ 12
bring the falsehood to	<b>light</b>	or soon cast it	6, 241/ 27
that no man be	<b>light</b>	to believe such things	6, 255/ 27
ought not to be	<b>light</b>	in mistrusting of any	6, 259/ 34
able to give good	<b>light</b>	and instruction. And yet	6, 261/ 35
of virtue and the	<b>light</b>	of learning, now their	6, 294/ 10
familiar, we call them	<b>light</b>	. If they be solitary	6, 296/ 13
deed would give us	<b>light</b>	to do better, if	6, 297/ 1
because ye speak of	<b>light</b>	, they say that if	6, 297/ 3
seen a priest giving	<b>light</b>	to the people that	6, 297/ 5
that we see such	<b>light</b>	so seldom, being this	6, 297/ 8
wench, and bore it	<b>light</b>	all the long way	6, 297/ 15
hominibus" (Thus let your	<b>light</b>	shine before the people	6, 297/ 18
that they be the	<b>light</b>	of the world. And	6, 298/ 8
And then if the	<b>light</b>	, saith he, be darked	6, 298/ 9
the clergy only the	<b>light</b>	. Howbeit though there be	6, 298/ 11
more and more to	<b>light</b>	. So after had we	6, 328/ 34
hath lain in their	<b>light</b>	that have translated the	6, 337/ 30
all other thing so	<b>light</b>	and lavish of their	6, 351/ 12
goeth all day, without	<b>light</b>	or any honorable rite	6, 354/ 18
were laid in their	<b>light</b>	that would take upon	6, 355/ 31
and covertly corrupted divers	<b>light</b>	and lewd persons, but	6, 379/ 12
far forth come to	<b>light</b>	that they could in	6, 379/ 23
it but by the	<b>light</b>	, so may a man	6, 382/ 33
be without heat and	<b>light</b>	and burn all combustible	6, 383/ 2
work therewith, as the	<b>light</b>	is present with the	6, 404/ 14
the church be not	<b>light</b>	and sudden in receiving	6, 410/ 28
and lay on a	<b>lighter</b>	. Which he had not	6, 105/ 14
of the preacher, cannot	<b>lightly</b>	grow among Christian men	6, 125/ 3
that to no man	<b>lightly</b>	he showed all at	6, 146/ 1
not in my mind	<b>lightly</b>	a more marvelous, than	6, 243/ 15
be they as any	<b>lightly</b>	can be. But I	6, 285/ 28
I think they cannot	<b>lightly</b>	meet with much worse	6, 303/ 5

as any man hath	<b>lightly</b>	seen, and thereto as	6, 317/ 25
there will no printer	<b>lightly</b>	be so hot to	6, 331/ 22
them to no place	<b>lightly</b>	but only the churches	6, 370/ 26
bodily ease, nor the	<b>lightness</b>	of his burden standeth	6, 106/ 18
new must of lewd	<b>lightness</b>	of mind and vain	6, 257/ 33
thought of youth and	<b>lightness</b>	most likely to be	6, 379/ 17
thereto of a lewd	<b>lightness</b>	of their own mind	6, 419/ 6
from the Father of	<b>lights</b>	." And surely, if we	6, 97/ 20
which forasmuch as it	<b>liked</b>	you to spend some	6, 24/ 28
do, for that it	<b>liked</b>	you of your special	6, 26/ 28
England was very well	<b>liked</b>	and did great good	6, 28/ 25
own face; where he	<b>liked</b>	to leave the holy	6, 39/ 2
him say what him	<b>liked</b>	, I demanded if he	6, 53/ 5
he never thence. So	<b>liked</b>	it his goodness to	6, 57/ 10
of the paynims. "It	<b>liked</b>	him also to choose	6, 57/ 15
God there because himself	<b>liked</b>	so to have it	6, 59/ 34
as his high pleasure	<b>liked</b>	to limit. For else	6, 75/ 2
else at the leastwise	<b>liked</b>	well that side and	6, 94/ 29
the soul), and so	<b>liked</b>	itself that it envied	6, 140/ 13
But so hath it	<b>liked</b>	our Lord, after his	6, 144/ 8
you in that it	<b>liked</b>	him so graciously for	6, 159/ 21
yet in purgatory. So	<b>liked</b>	it our Lord to	6, 215/ 32
their faith and living	<b>liked</b>	him. Whereas on the	6, 238/ 10
by which it hath	<b>liked</b>	him hitherto that miracles	6, 243/ 26
list, and wherein him	<b>liked</b>	, he set himself at	6, 258/ 1
confessing also that he	<b>liked</b>	so well his sermons	6, 269/ 8
his preaching, and heretics	<b>liked</b>	his preaching and grounded	6, 269/ 12
he confessed that himself	<b>liked</b>	it and allowed it	6, 273/ 8
only pleasure, because it	<b>liked</b>	him not to choose	6, 377/ 28
-- so hath it	<b>liked</b>	the liberal goodness of	6, 397/ 30
and their lives hath	<b>liked</b>	him. But never have	6, 422/ 7
afterward, it was of	<b>likelihood</b>	the same night, or	6, 79/ 16
to them which of	<b>likelihood</b>	hear us not? For	6, 97/ 8
in scripture, and of	<b>likelihood</b>	not all. For well	6, 140/ 35
ye see none other	<b>likelihood</b>	but that he died	6, 215/ 28
might and would of	<b>likelihood</b>	have gone further with	6, 251/ 17
indifferent and which, without	<b>likelihood</b>	of lucre or loss	6, 260/ 15
their words were of	<b>likelihood</b>	narrowly taken." "They were	6, 267/ 29
so would he of	<b>likelihood</b>	if himself had not	6, 292/ 23
The man had of	<b>likelihood</b>	said somewhat too far	6, 322/ 3
will, it would of	<b>likelihood</b>	have been found by	6, 351/ 35
so are they of	<b>likelihood</b>	in any other articles	6, 387/ 24
writeth. He liveth, of	<b>likelihood</b>	, as evil as he	6, 426/ 16
with such conjectures and	<b>likelihoods</b>	as the law giveth	6, 282/ 21



to make that seem	likely	, there is laid in	6, 36/ 7
indeed, seeming honest and	likely	to say true --	6, 36/ 24
slaves, yet it is	likely	that he set great	6, 42/ 33
to feign it, nor	likely	to lie and be	6, 71/ 36
the thing is so	likely	of itself that a	6, 83/ 34
newly known, and well	likely	to lie for to	6, 88/ 25
Daniel, it is more	likely	that among Christian men	6, 89/ 4
me that we were	likely	to build up many	6, 128/ 17
they were both well	likely	to take the scripture	6, 137/ 21
that they were as	likely	and (as it seemeth	6, 138/ 6
seemeth by you) more	likely	, to fall into a	6, 138/ 6
wherein we were more	likely	to sink than save	6, 138/ 9
the world were well	likely	till Doomsday to go	6, 138/ 28
as their writings were	likely	enough at that time	6, 144/ 34
other," quoth I, "were	likely	to be true, but	6, 154/ 13
good that we be	likely	to choose well enough	6, 158/ 27
five brethren, were it	likely	that saints, then being	6, 212/ 7
And therefore is it	likely	somewhere a bone worshipped	6, 217/ 20
as long had been	likely	to lie again if	6, 222/ 11
people as rather were	likely	so to provoke God	6, 229/ 25
quoth he. "Who is	likely	," quoth I, "to feign	6, 242/ 5
is," quoth he, "more	likely	that they should all	6, 242/ 7
they were much more	likely	to be among every	6, 242/ 12
else they were as	likely	to be spoken of	6, 243/ 7
That is," quoth he, "	likely	enough." "Now as for	6, 252/ 19
wise man had been	likely	enough either to have	6, 253/ 26
it is the more	likely	that the devil did	6, 259/ 25
accused, which is well	likely	to lie for his	6, 260/ 20
it were so seldom	likely	, that it were not	6, 265/ 20
it happeth. And more	likely	is it also that	6, 266/ 3
of preaching it was	likely	to be. "I told	6, 269/ 14
is much more than	likely	. "For now it is	6, 288/ 11
Saint Paul, they be	likely	to take a fall	6, 308/ 19
with reasons probable and	likely	to lay people and	6, 315/ 3
to me much more	likely	that for weariness of	6, 327/ 4
I say, much more	likely	to me than the	6, 327/ 9
great harm that were	likely	to grow to some	6, 338/ 1
such as shall be	likely	to use it to	6, 341/ 24
the contagion thereof were	likely	to infect a feeble	6, 347/ 23
in this world more	likely	neither, if God and	6, 350/ 36
fruit were a man	likely	to find in it	6, 352/ 10
quoth your friend, "very	likely	." "Like constancy," quoth I	6, 366/ 5
that unlearned folk were	likely	to take harm and	6, 368/ 13
youth and lightness most	likely	to be soon corrupted	6, 379/ 17

before, it had been	<b>likely</b>	to have shortened much	6, 432/ 29
pain of death, what	<b>likeness</b>	hath that unto the	6, 55/ 30
himself in his own	<b>likeness</b>	, sending forth first his	6, 424/ 23
length in their own	<b>likeness</b>	, as he doth now	6, 426/ 22
presence, in which it	<b>liketh</b>	him to show his	6, 57/ 8
to time, as it	<b>liketh</b>	his majesty to have	6, 146/ 20
but for that it	<b>liketh</b>	our Lord by manifest	6, 231/ 12
and in that it	<b>liketh</b>	our Lord of his	6, 396/ 34
forth have followed, that	<b>likewise</b>	as I divers things	6, 24/ 9
conceiveth in his mind:	<b>likewise</b>	, as the figure of	6, 46/ 16
in imagery. And now	<b>likewise</b>	as a book well	6, 47/ 3
that he would be	<b>likewise</b>	present with such other	6, 108/ 36
never without her. But	<b>likewise</b>	as if a maid	6, 131/ 22
nations fall away, yet	<b>likewise</b>	as how many boughs	6, 206/ 30
half the peril. And	<b>likewise</b>	, he said, that if	6, 249/ 2
his holy scripture. For	<b>likewise</b>	as when we hear	6, 254/ 26
their words withal. For	<b>likewise</b>	as he that would	6, 256/ 2
the whole book, that	<b>likewise</b>	as it were as	6, 293/ 5
doubt is there but	<b>likewise</b>	as he that is	6, 298/ 30
wife, then must we	<b>likewise</b>	take the words spoken	6, 306/ 33
devilish heresies besides. For	<b>likewise</b>	as the holy scripture	6, 347/ 30
so of faith. For	<b>likewise</b>	as it is understood	6, 392/ 8
the great Turk; even	<b>likewise</b>	, within a while, if	6, 416/ 21
to be in the	<b>liking</b>	of the people, hath	6, 423/ 6
incestuous lecher, a plain	<b>limb</b>	of the devil, and	6, 346/ 14
content that a devil's	<b>limb</b>	, as Luther is or	6, 347/ 28
his sect, be very	<b>limbs</b>	of the devil, and	6, 376/ 30
high pleasure liked to	<b>limit</b>	. For else were his	6, 75/ 2
mare, and forth he	<b>limped</b>	on three legs so	6, 91/ 28
said, or peradventure one	<b>line</b>	taken out among many	6, 30/ 5
they think, by a	<b>line</b>	taken out in the	6, 345/ 16
himself, that in a	<b>line</b>	or twain he discovereth	6, 363/ 17
to their offspring and	<b>lineage</b>	. But the precepts that	6, 139/ 6
right good and virtuous	<b>lineages</b>	declined and decayed. And	6, 141/ 10
the constitutions provincial, with	<b>Linwood</b>	thereupon, and turned him	6, 316/ 17
and treading upon the	<b>lion</b>	and the dragon --	6, 348/ 4
spiritual heretics now call	<b>lip</b>	labor in mockage. And	6, 44/ 16
for burning of their	<b>lips</b>	." "Now forsooth," quoth I	6, 37/ 29
but also what him	<b>list</b>	, giving no foot in	6, 26/ 1
read it, if ye	<b>list</b>	, more often at your	6, 26/ 26
as the clergy themselves	<b>list</b>	now and then to	6, 29/ 3
God worketh miracles, we	<b>list</b>	not once go move	6, 61/ 20
slothful, deadly people, as	<b>list</b>	not once lift up	6, 61/ 24
quoth he, "and he	<b>list</b>	." "Well," quoth I, "see	6, 84/ 3

miracles. Or if we	<b>list</b>	not to suffer them	6, 95/ 28
right faith if we	<b>list</b>	to look for it	6, 114/ 26
lead, that when he	<b>list</b>	not to take the	6, 129/ 11
should do what him	<b>list</b>	, and then tell her	6, 130/ 34
prove anything that he	<b>list</b>	to deny. For he	6, 149/ 3
to believe what she	<b>list</b>	. And surely for this	6, 232/ 21
a devotion wherein him	<b>list</b>	, and wherein him liked	6, 258/ 1
parties may, if they	<b>list</b>	, for the surety of	6, 263/ 32
thereat. Which if they	<b>list</b>	not for to do	6, 263/ 33
to say what him	<b>list</b>	. For he shall never	6, 266/ 31
them, forgetting that we	<b>list</b>	not to hear and	6, 296/ 34
all together and he	<b>list</b>	. And in this matter	6, 307/ 14
little rudely when he	<b>list</b>	, and then cast the	6, 342/ 13
as much as them	<b>list</b>	. "Item, he saith that	6, 354/ 23
said that if he	<b>list</b>	, he could show a	6, 355/ 30
that there was had	<b>list</b>	once to look on	6, 356/ 23
as much whensoever they	<b>list</b>	to look therefor. "But	6, 359/ 25
he should, as he	<b>list</b>	, be able to prove	6, 366/ 26
God and as he	<b>list</b>	to allow them. But	6, 398/ 9
well accepted, because God	<b>list</b>	not in the beginning	6, 402/ 17
to believe what they	<b>list</b>	and do what they	6, 403/ 34
and do what they	<b>list</b>	, as they say that	6, 403/ 35
deserve, but what himself	<b>list</b>	. "Whereof shall reason serve	6, 403/ 36
it. And when they	<b>list</b>	they leave it. I	6, 404/ 11
the sun, if we	<b>list</b>	not willfully to shut	6, 404/ 15
and do what they	<b>list</b>	, which be it good	6, 405/ 19
it, such as he	<b>list</b>	, which he layeth forth	6, 432/ 26
consolation, that whatsoever himself	<b>listed</b>	to take for good	6, 257/ 34
do better, if we	<b>listed</b>	as well to learn	6, 297/ 2
back, which himself never	<b>listeth</b>	to look in, but	6, 296/ 5
at all, because he	<b>listeth</b>	to belie both the	6, 350/ 29
his as by the	<b>litany</b>	which, as his epistles	6, 359/ 8
natural reason, whereunto secular	<b>literature</b>	helpeth much. And secondly	6, 9/ 12
natural reason, whereunto secular	<b>literature</b>	helpeth much. And secondly	6, 122/ 13
scripture nor in secular	<b>literature</b>	unlearned (as I perceive	6, 379/ 2
text of scripture with	<b>little</b>	force of the old	6, 9/ 3
other secular science, and	<b>little</b>	regard of the old	6, 9/ 9
that fair handling helpeth	<b>little</b>	with many of them	6, 19/ 22
done, bethinking myself a	<b>little</b>	while thereon, my business	6, 21/ 17
from that point and	<b>little</b>	more than begun. For	6, 21/ 19
am of myself so	<b>little</b>	mistrusting that he were	6, 21/ 32
in good worth the	<b>little</b>	labor and great good	6, 27/ 23
the uttermost of his	<b>little</b>	power well and boldly	6, 27/ 25
tell us. And that	<b>little</b>	as it is and	6, 29/ 4

through the world in	little	while. Not by war	6, 32/ 23
with me at a	little	table. And then I	6, 35/ 24
painted images, giving them	little	praise, and especially least	6, 40/ 13
for conclusion it is	little	doubt but Solomon might	6, 43/ 12
if there were so	little	to do it with	6, 50/ 11
were it to me	little	question, but Christian people	6, 53/ 24
quoth I, "there is	little	doubt, I trow, but	6, 72/ 26
except it happened a	little	before." "No force for	6, 79/ 17
perished, than of a	little	seed to make all	6, 80/ 20
a mile in as	little	space by craft, which	6, 80/ 27
quoth he, "somewhat a	little	I touched it in	6, 94/ 22
as I began a	little	to touch in the	6, 95/ 21
appetite fall for his	little	pleasure to his great	6, 110/ 9
he that believeth too	little	; and he that believeth	6, 111/ 32
we were agreed a	little	while before, there must	6, 118/ 21
then of reason?" "As	little	, " quoth he, "as any	6, 119/ 3
text of scripture, with	little	force of the old	6, 122/ 4
other secular science, and	little	regard of the old	6, 122/ 9
scripture alone. But in	little	while after, the damnable	6, 123/ 2
the delight thereof, feeleth	little	savor in anything else	6, 126/ 10
haste yet for a	little	while." And so went	6, 130/ 24
book will do us	little	service. And of whom	6, 134/ 23
us leave him a	little	while in seeking, and	6, 134/ 33
again upon our good	little	godson, the boy, pardie	6, 134/ 36
my part, I would	little	doubt but that the	6, 144/ 30
he walk that, forcing	little	of the faith of	6, 152/ 33
should," quoth he, "make	little	force to me. For	6, 154/ 15
Here he began a	little	to stagger. "Why," quoth	6, 173/ 28
man understand it?" "As	little	would it serve," quoth	6, 175/ 19
a manner and some	little	light or life hath	6, 194/ 1
us forth on a	little	further. And supposing that	6, 200/ 13
were in the church	little	set by to be	6, 202/ 22
thinketh me that one	little	doubt remaineth for our	6, 207/ 26
did well. And as	little	doubt but that they	6, 212/ 11
measure as is the	little	apple of mine eye	6, 213/ 19
there fell a pretty	little	door, at which fell	6, 222/ 9
but I remember a	little	piece of wood there	6, 222/ 17
which we do them	little	worship while we set	6, 226/ 29
wife. And having a	little	wanton money, which him	6, 227/ 36
he set not so	little	by but that, rather	6, 233/ 23
answer me this a	little	. When you believe the	6, 249/ 9
read, and after a	little	spark of our faith	6, 254/ 31
a matter of a	little	money no law receiveth	6, 261/ 4
many of them of	little	acquaintance or none the	6, 272/ 21

naught, he getteth as	little	of me. But now	6, 275/ 31
it in my mind	little	question. For I hold	6, 281/ 19
then was Saint Peter	little	beholden to Saint Matthew	6, 283/ 14
some favor is there	little	grace. "Confession" he translateth	6, 290/ 19
had by license a	little	before lent unto me	6, 292/ 28
were it almost as	little	labor and less to	6, 293/ 7
thing, there we take	little	heed. But when we	6, 296/ 26
And surely we have	little	cause to laugh at	6, 297/ 36
thanks would be very	little	. And surely in like	6, 300/ 18
should get, I think,	little	thanks if he made	6, 300/ 20
there groweth among no	little	corruption in the priest's	6, 303/ 1
was at that time	little	choice to make priests	6, 306/ 3
much and understandeth so	little	, I beseech you consider	6, 306/ 22
And yet were it	little	to purpose, for in	6, 307/ 28
been in his time	little	better than grass widows	6, 307/ 37
there in some place	little	looked unto, whereof much	6, 309/ 28
and she went over	little	more than a month	6, 321/ 28
and ten?" Thereat a	little	he studied as one	6, 323/ 14
those books not a	little	to the matter that	6, 330/ 7
may grow, and as	little	harm come, as can	6, 339/ 12
his grace of his	little	chosen flock, to come	6, 340/ 23
I a thing of	little	force. For neither were	6, 341/ 30
hands to read a	little	rudely when he list	6, 342/ 13
forgive us, take a	little	regard to sit down	6, 342/ 28
as it proceedeth of	little	reverence, so doth it	6, 342/ 30
and yet should find	little	fruit for their understanding	6, 343/ 32
had after dinner a	little	paused, your friend and	6, 345/ 7
for money they force	little	to steal, rob, and	6, 351/ 13
utterly. And himself leaveth	little	substance and little fruit	6, 352/ 4
leaveth little substance and	little	fruit therein. For he	6, 352/ 4
he showed you made	little	for his purpose." "By	6, 356/ 21
further mischief, which he	little	and little pursued and	6, 368/ 22
which he little and	little	pursued and brought to	6, 368/ 22
that tale can do	little	good here or anywhere	6, 381/ 12
harm, he should have	little	justification by his only	6, 382/ 17
might have replied a	little	again to those words	6, 383/ 36
itself, and of so	little	force and effect, that	6, 395/ 34
answered that this was	little	to the matter. For	6, 396/ 31
its own nature as	little	or much less deserve	6, 397/ 9
their own nature right	little	in value, at so	6, 397/ 32
be strong, he forceth	little	of them also. For	6, 403/ 30
so they say, they	little	care indeed of hell	6, 405/ 10
forbore violence there was	little	violence done to them	6, 407/ 18
were, yet would I	little	doubt but that the	6, 407/ 31

come in, it is	<b>little</b>	doubt whose part they	6, 412/ 13
his own, they have	<b>little</b>	forced what came of	6, 413/ 30
that he careth as	<b>little</b>	, suffering, while each of	6, 413/ 32
that fair handling helpeth	<b>little</b>	with many of them	6, 415/ 31
that you should find	<b>little</b>	fruit in that fashion	6, 416/ 13
over hastily handled, but	<b>little</b>	rigor and much mercy	6, 416/ 24
many, full fair handled,	<b>little</b>	change themselves or come	6, 416/ 28
be always present, and	<b>little</b>	also can tell what	6, 422/ 31
why Tyndale feareth so	<b>little</b>	but if he be	6, 425/ 32
so shameless, and so	<b>little</b>	respect hath of his	6, 426/ 7
I that we need	<b>little</b>	to doubt how he	6, 426/ 15
And yet now, by	<b>little</b>	and little, he hath	6, 426/ 26
now, by little and	<b>little</b>	, he hath brought them	6, 426/ 26
very wolves, there is	<b>little</b>	doubt but, as a	6, 430/ 2
better proof is of	<b>little</b>	weight." "Forsooth," quoth I	6, 431/ 32
leave it never so	<b>little</b>	, yet shall it remain	6, 434/ 24
Lutherans and seem to	<b>live</b>	holily, and therefore be	6, 19/ 29
such other like, do	<b>live</b>	all heavenly, far out	6, 58/ 31
I, "fortune you to	<b>live</b>	so long that ye	6, 75/ 33
not fail while I	<b>live</b>	to trust all his	6, 92/ 6
the worse while I	<b>live</b>	." I am sure ye	6, 92/ 20
be so ready to	<b>live</b>	well as to believe	6, 109/ 31
his own inclinations, and	<b>live</b>	in dread and fear	6, 127/ 1
once, and let them	<b>live</b>	in rest, you should	6, 190/ 6
as believe aright and	<b>live</b>	well wheresoever they be	6, 198/ 9
if their holy souls	<b>live</b>	, there will no wise	6, 211/ 23
Gospel; for all men	<b>live</b>	still, and ever shall	6, 212/ 14
be canonized while I	<b>live</b>	." "Ye do the better	6, 216/ 23
should in no wise	<b>live</b>	in anxiety and trouble	6, 233/ 14
priesthood be driven to	<b>live</b>	in such lewd manner	6, 302/ 9
walk at rovers and	<b>live</b>	upon trentals, or worse	6, 302/ 23
run at rovers nor	<b>live</b>	in laymen's houses, by	6, 302/ 35
that few men can	<b>live</b>	chaste -- which is	6, 308/ 34
chastity as could not	<b>live</b>	chaste, yet could he	6, 309/ 2
should be suffered to	<b>live</b>	chaste, but that every	6, 309/ 4
argument: "Few men can	<b>live</b>	chaste; ergo every priest	6, 309/ 5
yet would some peradventure	<b>live</b>	in perpetual continence, as	6, 310/ 23
their own minds, some	<b>live</b>	chaste and some will	6, 311/ 26
follow, and some to	<b>live</b>	otherwise, what way were	6, 312/ 25
content and minded to	<b>live</b>	after the cleanness of	6, 312/ 28
as will promise to	<b>live</b>	chaste. Which promise every	6, 313/ 4
and followed -- to	<b>live</b>	all at liberty under	6, 335/ 2
keep open queans and	<b>live</b>	in open adultery, without	6, 350/ 9
that if a priest	<b>live</b>	chaste, he is like	6, 360/ 17

apostates and brothels to	<b>live</b>	there in lechery. Now	6, 370/ 13
care how long he	<b>live</b>	in sin, that believeth	6, 373/ 26
living. For as they	<b>live</b>	they teach, and as	6, 374/ 5
as they teach they	<b>live</b>	. The Ninth Chapter The	6, 374/ 5
now apostates and wedded,	<b>live</b>	in like manner and	6, 378/ 22
sermon, or else they	<b>live</b>	and have time to	6, 381/ 15
and then howsoever they	<b>live</b>	shall make no matter	6, 389/ 18
good works, if we	<b>live</b>	and have reason to	6, 391/ 26
good works, if he	<b>live</b>	to do them. For	6, 391/ 30
be saved howsoever they	<b>live</b>	, for their only faith	6, 393/ 30
good, faithful folk that	<b>live</b>	virtuously; and therefore where	6, 400/ 18
would in this world	<b>live</b>	in lewd liberty, and	6, 405/ 11
that we should all	<b>live</b>	after him in sufferance	6, 406/ 17
your friend, "why they	<b>live</b>	so virtuously, fasting and	6, 421/ 15
Lutherans and seem to	<b>live</b>	holily, and therefore be	6, 422/ 22
of him that he	<b>lived</b>	well and was a	6, 28/ 12
I wot, I have	<b>lived</b>	so long already." "Why	6, 76/ 3
it was believed she	<b>lived</b>	without any meat and	6, 87/ 15
I heard say she	<b>lived</b>	and fared well and	6, 88/ 4
the worse while he	<b>lived</b>	." "What was that halting	6, 91/ 32
he would while he	<b>lived</b>	mistrust that halting priest	6, 92/ 4
Minoress where she hath	<b>lived</b>	well and graciously ever	6, 94/ 5
days only while he	<b>lived</b>	here, or else that	6, 173/ 19
so well believed and	<b>lived</b>	therewith, that God hath	6, 238/ 8
born a virgin, and	<b>lived</b>	and died a virgin	6, 312/ 22
of the paynims, that	<b>lived</b>	as voluptuously as the	6, 408/ 11
labor only for the	<b>lively</b>	quick image of love	6, 40/ 19
crucifixus" do not so	<b>lively</b>	represent us the remembrance	6, 47/ 16
be written in the	<b>lively</b>	minds of men than	6, 144/ 1
cut off from the	<b>lively</b>	tree of that vine	6, 146/ 26
that tree loseth his	<b>lively</b>	nourishing, we must needs	6, 207/ 10
powers natural, as the	<b>lively</b>	soul self exceedeth our	6, 213/ 34
them always like bright,	<b>lively</b>	stars, whose doctrine they	6, 244/ 22
in expressing well and	<b>lively</b>	the sentence of his	6, 337/ 27
some to jeopard their	<b>lives</b>	thereon, that all this	6, 88/ 12
miracle both in their	<b>lives</b>	and after their deaths	6, 172/ 16
men both of their	<b>lives</b>	and of their miracles	6, 217/ 33
of many a thousand	<b>lives</b>	. And as he began	6, 315/ 8
subjects -- of whose	<b>lives</b>	his high wisdom considereth	6, 325/ 32
their faith and their	<b>lives</b>	hath liked him. But	6, 422/ 6
that may save their	<b>lives</b>	. Nor never yet found	6, 422/ 13
himself, and with her	<b>liveth</b>	under the name of	6, 375/ 8
to doubt how he	<b>liveth</b>	that thus writeth. He	6, 426/ 15
that thus writeth. He	<b>liveth</b>	, of likelihood, as evil	6, 426/ 16

messenger much reproveth the	<b>living</b>	of the clergy. Whereunto	6, 16/ 2
in the learning and	<b>living</b>	of some that teach	6, 19/ 25
pride and other inordinate	<b>living</b>	-- that more men	6, 28/ 9
man of right good	<b>living</b>	, studious and well learned	6, 28/ 23
that have for good	<b>living</b>	and learning those men	6, 30/ 30
I) against their vicious	<b>living</b>	, and in him is	6, 36/ 9
-- were in their	<b>living</b>	far worse than devils	6, 36/ 16
in all his other	<b>living</b>	as innocent as a	6, 36/ 19
small part of the	<b>living</b>	of the clergy. And	6, 53/ 34
good works with virtuous	<b>living</b>	shall cool and decay	6, 109/ 14
have the goodness of	<b>living</b>	. " "Why so?" quoth he	6, 109/ 28
prayer and cleanness of	<b>living</b>	-- before all-thing were	6, 127/ 13
coming, his cause, his	<b>living</b>	, his dying, his Resurrection	6, 141/ 33
men whose words, well	<b>living</b>	, and sometimes also manifest	6, 142/ 6
the Son of the	<b>living</b>	God, which art come	6, 143/ 20
would not amend their	<b>living</b>	. " "Was it not," quoth	6, 165/ 5
quoth he. "Hath his	<b>living</b>	," quoth I, "nothing a	6, 165/ 14
to amend his lewd	<b>living</b>	and put away that	6, 165/ 17
his belief as his	<b>living</b>	?" "Yes, verily," quoth he	6, 165/ 22
the other in lewd	<b>living</b>	. And thus it appeareth	6, 165/ 29
will in faith or	<b>living</b>	or avoiding of all	6, 165/ 33
or rule of our	<b>living</b>	(for in other by-matters	6, 169/ 35
or rule of our	<b>living</b>	, which is also depending	6, 170/ 3
damnably been deceived, then	<b>living</b>	and dying in damnable	6, 172/ 13
and believed by his	<b>living</b>	, and the miracles that	6, 180/ 34
all those that be	<b>living</b>	and predestinate to be	6, 197/ 22
for their open lewd	<b>living</b>	reputed for naught. But	6, 199/ 16
for exhortation of good	<b>living</b>	, and information wherein good	6, 200/ 18
and information wherein good	<b>living</b>	standeth, as in faith	6, 200/ 18
dead men but of	<b>living</b>	, as our Savior saith	6, 212/ 13
heretics, all the evil	<b>living</b>	people in Christendom, the	6, 236/ 18
that their faith and	<b>living</b>	liked him. Whereas on	6, 238/ 9
men, by their good	<b>living</b>	and his high miracles	6, 244/ 20
boldly believe and whose	<b>living</b>	they might surely follow	6, 244/ 23
filth of their fleshly	<b>living</b>	. And albeit that in	6, 252/ 27
about to reprove his	<b>living</b>	, since the question standeth	6, 257/ 12
man should in his	<b>living</b>	avoid not only sin	6, 282/ 28
messenger much reproveth the	<b>living</b>	of the clergy. Whereunto	6, 293/ 16
persons of very vicious	<b>living</b>	, as men much worse	6, 295/ 2
not meddle of men's	<b>living</b>	, nor in that treating	6, 295/ 8
in learning and honest	<b>living</b>	well able to match	6, 295/ 21
more specially of their	<b>living</b>	. For without virtue, the	6, 301/ 11
of a sufficient yearly	<b>living</b>	, either of his own	6, 302/ 12
have grant of a	<b>living</b>	that may serve them	6, 302/ 17



grant of a good	<b>living</b>	; and the law is	6, 302/ 21
priest's begging and lewd	<b>living</b>	, which either is fain	6, 302/ 22
collusion, sure of a	<b>living</b>	already." "Then might it	6, 302/ 27
in faith and good	<b>living</b>	, with the loss also	6, 315/ 7
his writing, in his	<b>living</b>	, and in his mad	6, 346/ 20
martyrs, by the virtuous	<b>living</b>	of so many blessed	6, 346/ 27
And iwis a frere's	<b>living</b>	that weddeth a nun	6, 349/ 3
a nun, when his	<b>living</b>	is such, should make	6, 349/ 3
lewd in all their	<b>living</b>	that for money they	6, 351/ 13
and of all good	<b>living</b>	. For therein he teacheth	6, 352/ 24
every other woman now	<b>living</b>	, if she have the	6, 360/ 1
to make any men	<b>living</b>	judges upon it, nor	6, 363/ 4
sent to seek their	<b>living</b>	, or in many cities	6, 370/ 7
A Christian man's evil	<b>living</b>	cannot be imputed to	6, 373/ 13
his Christendom. For his	<b>living</b>	is contrary to the	6, 373/ 14
to the doctrine and	<b>living</b>	of Christ. But as	6, 373/ 15
unhappy sect, and the	<b>living</b>	also of the beginners	6, 373/ 16
the world to wretched	<b>living</b>	. If they would say	6, 373/ 32
doctrine by their own	<b>living</b>	. For as they live	6, 374/ 5
is to wit, voluptuous	<b>living</b>	and violence, offering delight	6, 374/ 19
of Christ, so shamefully	<b>living</b>	and openly professing a	6, 374/ 26
a bestial manner of	<b>living</b>	, clean contrary to the	6, 374/ 27
their outward fashion of	<b>living</b>	so honest and spiritual	6, 374/ 31
fashion of their Christian	<b>living</b>	. But now the chieftains	6, 375/ 1
more sensual and licentious	<b>living</b>	than ever did Mohamet	6, 375/ 3
perceive by the naughty	<b>living</b>	of the persons that	6, 376/ 24
from his manner of	<b>living</b>	, do not so take	6, 378/ 17
but know his open	<b>living</b>	in lechery with his	6, 378/ 19
meant that a widow	<b>living</b>	in delight and pleasure	6, 386/ 28
because their former good	<b>living</b>	somewhat of congruence deserved	6, 401/ 23
in the learning and	<b>living</b>	of some that teach	6, 418/ 12
And as for their	<b>living</b>	, the good appearance whereof	6, 422/ 26
of sober and honest	<b>living</b>	, and looked and preached	6, 424/ 12
their author in lewd	<b>living</b>	-- doctor Luther with	6, 426/ 31
opinions and their lewd	<b>living</b>	showeth. And let us	6, 427/ 21
to the like lewd	<b>living</b>	as their master and	6, 427/ 23
frantic fantasy. Which dissolute	<b>living</b>	they be driven to	6, 427/ 26
their teaching and their	<b>living</b>	all set upon sin	6, 435/ 7
and greediness many folks'	<b>livings</b>	in his own hands	6, 140/ 15
serve the rooms and	<b>livings</b>	that be provided for	6, 302/ 29
orders as rooms and	<b>livings</b>	fall void to bestow	6, 302/ 31
be made by Titus	<b>Livius</b>	, which he never made	6, 180/ 15
he should suddenly see." "	<b>Lo</b>	, therefore, I say," quoth	6, 87/ 8
frustrate where he said, "	<b>Lo</b>	, I am with you	6, 109/ 2

of Christ be true, "	<b>Lo</b>	, I am with you	6, 118/ 5
by the prophet Jeremy, "	<b>Lo</b>	, the days be coming	6, 142/ 15
that ye refuse it,	<b>lo</b>	, we depart from you	6, 142/ 33
had said unto her, "	<b>Lo</b>	, thou shalt conceive in	6, 150/ 10
the angel said not, "	<b>Lo</b>	, thou art conceived," which	6, 150/ 23
she assented and said, "	<b>Lo</b>	, here the handmaid of	6, 150/ 34
should not bind me. " "	<b>Lo</b>	, " quoth I, "that had	6, 173/ 9
you into all truth. "	<b>Lo</b>	, our Lord said not	6, 178/ 23
me believe his church. " "	<b>Lo</b>	, " quoth he, "for all	6, 249/ 17
stiffly abided by them.	<b>Lo</b>	, thus do such as	6, 256/ 19
friend, "then ye see,	<b>lo</b>	, what cometh of this	6, 258/ 3
heard the tale told: "	<b>Lo</b>	, " quoth he, "now may	6, 258/ 9
won his wager, for	<b>lo</b>	here ye see the	6, 274/ 22
but would say thus: "	<b>Lo</b>	, here ye see the	6, 275/ 4
will say to us: "	<b>Lo</b>	, sirs, as ye see	6, 275/ 13
than it is now. "	<b>Lo</b>	, Acham, that had committed	6, 283/ 6
deed, then we say, "	<b>Lo</b>	, see what example the	6, 296/ 19
year after, and say, "	<b>Lo</b>	, what example they give	6, 296/ 32
have sued the premunire. " "	<b>Lo</b>	, my lords, " quoth the	6, 324/ 18
it is so, etc. "	<b>Lo</b>	, here may ye see	6, 364/ 29
this was answered him, "	<b>Lo</b>	, now by this ye	6, 395/ 4
with them a white	<b>loaf</b>	and a pot of	6, 227/ 10
a glance thereat. But	<b>loath</b>	were I to hit	6, 94/ 23
reasons I would be	<b>loath</b>	in so sore manner	6, 94/ 26
saving that she is	<b>loath</b>	to come so near	6, 180/ 25
to seek that be	<b>loath</b>	to know the church	6, 202/ 25
himself that ye be	<b>loath</b>	, methink, to meddle much	6, 234/ 16
tell all; I am	<b>loath</b>	to hurt anybody. " And	6, 270/ 21
they proved. " "I am	<b>loath</b>	, " quoth I, "to let	6, 320/ 5
doubt, and that were	<b>loath</b>	to lie; and at	6, 323/ 15
once rehearsed) be very	<b>loath</b>	to lose his time	6, 348/ 28
scripture to the church	<b>locked</b>	up in a close	6, 175/ 11
Egyptian, and she was	<b>lodged</b>	here at Lambeth, but	6, 321/ 25
meat, drink, cloth, and	<b>lodging</b>	, because of their charity	6, 393/ 4
above in the rood	<b>loft</b>	, where it was believed	6, 87/ 14
nightly in the rood	<b>loft</b>	, till she was after	6, 87/ 25
only, with contempt of	<b>logic</b>	and other secular science	6, 9/ 8
told me merrily that	<b>logic</b>	he reckoned but babbling	6, 33/ 27
and that it and	<b>logic</b>	had lost all good	6, 33/ 30
ye set naught by	<b>logic</b>	, but now ye play	6, 96/ 4
only, with contempt of	<b>logic</b>	and other secular science	6, 122/ 9
wax copious and chop	<b>logic</b>	with her masters, and	6, 131/ 25
labor, and exercise of	<b>logic</b>	, philosophy, and other liberal	6, 132/ 7
now ye play the	<b>logician</b>	outright. Howbeit, that argument	6, 96/ 5

was hanged in the	<b>Lollard</b>	"s Tower, and his	6, 328/ 28
should kill in the	<b>Lollard's</b>	Tower a man so	6, 327/ 11
we now speak of,	<b>Lollards</b>	and heretics, but honest	6, 264/ 21
than fail, as the	<b>Lombard</b>	did, for the gout	6, 233/ 32
the devil as that	<b>Lombard</b>	did. Ye would rather	6, 234/ 8
have done in Almaine,	<b>Lombardy</b>	, and Rome. The Eighth	6, 18/ 10
have done in Almaine,	<b>Lombardy</b>	, and Rome. "It is	6, 368/ 5
that the chancellor of	<b>London</b>	murdered him in prison	6, 16/ 26
written hither out of	<b>London</b>	by a priest or	6, 25/ 19
honest priests out of	<b>London</b>	, that the man ye	6, 28/ 3
priest wrote out of	<b>London</b>	into your country that	6, 37/ 9
have heard, came to	<b>London</b>	that ever parted the	6, 66/ 29
finers and goldsmiths of	<b>London</b>	heard first thereof, they	6, 66/ 31
seen of late at	<b>London</b>	a bird that covered	6, 68/ 7
than even here in	<b>London</b>	. And as for iron	6, 69/ 11
Stephen's in Walbrook in	<b>London</b>	where I dwelled before	6, 79/ 2
out, "Ye men of	<b>London</b>	, go on yourselves with	6, 100/ 15
Abbey of Barking beside	<b>London</b>	, to my remembrance about	6, 222/ 5
light. The bishop of	<b>London</b>	came then thither to	6, 222/ 13
letter written out of	<b>London</b>	by a priest reputed	6, 256/ 12
they heard him in	<b>London</b>	. But then was his	6, 267/ 32
sundry places out of	<b>London</b>	, whereby their words went	6, 267/ 34
that the chancellor of	<b>London</b>	murdered him in prison	6, 316/ 31
that even here in	<b>London</b>	not many years ago	6, 317/ 23
he named us in	<b>London</b>	, where he said that	6, 328/ 14
of one man in	<b>London</b>	taken for good and	6, 329/ 8
a field near unto	<b>London</b>	in such wise and	6, 409/ 30
Wales and burned in	<b>London</b>	; the king, his nobles	6, 409/ 34
so diverse and so	<b>long</b>	, and sometimes suchwise intricate	6, 21/ 24
that rest rested not	<b>long</b>	. For soon after it	6, 22/ 16
For he shall (how	<b>long</b>	soever he tarry therefor	6, 25/ 9
as for because I	<b>long</b>	to have him talk	6, 25/ 24
is the rewarder, who	<b>long</b>	preserve you and all	6, 26/ 7
in short words many	<b>long</b>	things, whereof the rehearsal	6, 35/ 26
and remembrances left of	<b>long</b>	time, with writing of	6, 38/ 6
ornaments of his church,	<b>long</b>	time ere Saint Ambrose	6, 41/ 32
matter out of doubt	<b>long</b>	ago; for God hath	6, 60/ 27
piece not a foot	<b>long</b>	?" "Surely, sir," quoth he	6, 68/ 3
you to live so	<b>long</b>	that ye shall find	6, 75/ 33
I have lived so	<b>long</b>	already." "Why doubt ye	6, 76/ 3
I, "have choked you	<b>long</b>	ago with the manifold	6, 76/ 35
were like to go	<b>long</b>	ere ye should find	6, 78/ 3
longer than I." "How	<b>long</b>	is it ago?" quoth	6, 79/ 27
the pain of a	<b>long</b>	pilgrimage, ye will never	6, 84/ 26

suffer no such things	long	lie hid. And also	6, 89/ 5
very sure that so	long	ago, and yet longer	6, 90/ 9
such delusion to last	long	, but shortly to their	6, 90/ 33
that of such as	long	have been reputed and	6, 91/ 10
some false flatterers that	long	seemed friendly, will ye	6, 91/ 16
have missed with a	long	study, and finally being	6, 93/ 20
albeit that I have	long	stuck with you to	6, 95/ 10
it needs be a	long	matter and much intricated	6, 102/ 18
shall never fail as	long	as the world endureth	6, 114/ 21
should not continually so	long	endure? Or how could	6, 118/ 3
thereon, yet would they	long	to be pulpitied. And	6, 126/ 3
be not sure how	long	it would be in	6, 133/ 25
great occasion of a	long	tale, in declaring and	6, 138/ 13
this manner continued man	long	time, not without revelation	6, 140/ 27
New Law, whereof was	long	before prophesied by the	6, 142/ 13
that it were too	long	, but also for that	6, 145/ 20
if he be as	long	as Longius, and have	6, 152/ 29
church as Christ as	long	as they say as	6, 167/ 9
go forth and continue	long	after?" "Nay," quoth he	6, 173/ 20
have it still as	long	as they continue?" Here	6, 173/ 27
after all this, too	long	to be repeated, ye	6, 175/ 7
they dwelled not so	long	here. Now if the	6, 178/ 10
is that? For that	long	I to hear yet	6, 185/ 32
I keep you so	long	therefrom. For I hold	6, 185/ 34
be that made our	long	forenoon process frustrate and	6, 187/ 14
though new heretics, now	long	after, take them up	6, 191/ 32
of Christ's name, did	long	to know his scripture	6, 200/ 25
but good men as	long	as they were good	6, 205/ 22
ween will be, as	long	as she is here	6, 206/ 6
-- led thereunto both	long	before and ever since	6, 210/ 1
so whole and so	long	in so damnable idolatry	6, 210/ 3
painted over and of	long	time before laid with	6, 222/ 8
image, God wot how	long	. And as long had	6, 222/ 11
how long. And as	long	had been likely to	6, 222/ 11
white for all the	long	lying as if they	6, 222/ 26
one hour. And how	long	that image had stood	6, 222/ 28
the whole world hath	long	ago forgotten. And the	6, 223/ 6
them of their husbands.	Long	work were it to	6, 227/ 19
That when he had	long	called upon God and	6, 233/ 33
yet would it not	long	hold among good Christian	6, 241/ 25
hath given you so	long	day, ye shall not	6, 249/ 32
besides in all that	long	time that had a	6, 253/ 7
present thereat. And therefore	long	I sore and would	6, 255/ 23
should have sought them	long	ere they should have	6, 269/ 22

could be given him,	long	it was ere pride	6, 270/ 1
would not abjure of	long	time. And divers days	6, 271/ 12
this happed him not	long	before that he was	6, 272/ 7
feet also by a	long	way ten mile together	6, 274/ 19
hands made fast upon	long	steels and always as	6, 275/ 7
point I will not	long	stick with you. For	6, 278/ 30
a large and a	long	matter to speak of	6, 281/ 18
we speak of, without	long	process, I tell you	6, 283/ 36
For it were too	long	to rehearse them all	6, 290/ 14
it light all the	long	way. Wherein the people	6, 297/ 15
orders; and hath of	long	time been a let	6, 305/ 9
law of God as	long	as they suffer not	6, 308/ 14
wife, or rather as	long	as they suffer him	6, 308/ 15
well allowed through Christendom	long	time since. Which ere	6, 313/ 9
the whole Bible was	long	before his days by	6, 314/ 24
think the like." "I	long	, " quoth he, "to hear	6, 315/ 17
that so many so	long	have spoken of, and	6, 315/ 36
to mend them." "I	long	, by my troth," quoth	6, 316/ 10
see you sit so	long	on thorns. And therefore	6, 316/ 15
length, and by a	long	time every man being	6, 318/ 28
man that had been	long	in office under divers	6, 319/ 19
trifles. Howbeit since you	long	so sore therefor, rather	6, 320/ 6
that now reigneth, and	long	mote reign upon us	6, 325/ 28
pardon therefor. But after	long	examination of the matter	6, 326/ 14
to be spoken of	long	after his days and	6, 326/ 33
confessed that he had	long	held divers heresies, which	6, 328/ 9
thus there learned we	long	after that Hunne had	6, 328/ 29
heretics" lectures by night	long	before, which we declared	6, 328/ 30
whom we talked so	long	, that at last I	6, 330/ 5
requireth good help, and	long	time, and a whole	6, 334/ 16
common people, which most	long	-- if they might	6, 335/ 1
and theirs that after	long	study are admitted to	6, 337/ 6
in this matter ere	long	time pass, except the	6, 344/ 28
fathers have endured so	long	, wherein the vices of	6, 347/ 4
these days, in this	long	time of so many	6, 352/ 1
of the idol Sybeles. "	Long	would it be to	6, 360/ 18
of God, our Lord	long	preserve for his church	6, 364/ 10
soul shall sleep so	long	, shall, when he dieth	6, 365/ 29
shall he care how	long	he live in sin	6, 373/ 26
say it shall be	long	ere they feel it	6, 377/ 19
say, being examined and	long	keeping himself close from	6, 379/ 18
could keep his pleasure	long	, but that he should	6, 405/ 26
in a wildness, how	long	would it be, and	6, 405/ 29
this time by a	long	space of many years	6, 407/ 2

man Saint Augustine, which	<b>long</b>	had with great patience	6, 409/ 9
realm, it hath been	<b>long</b>	punished by death in	6, 409/ 24
do, say they, as	<b>long</b>	as we go about	6, 411/ 35
and forsake it, as	<b>long</b>	as that may save	6, 422/ 13
forswearing should stand them	<b>long</b>	in stead. The Seventeenth	6, 422/ 19
false opinions have been,	<b>long</b>	time past, openly condemned	6, 423/ 24
learning so sore to	<b>long</b>	to seem far better	6, 423/ 33
now do, or of	<b>long</b>	time have done, or	6, 431/ 14
much part of our	<b>long</b>	communication. "For by my	6, 432/ 30
For then have they	<b>longed</b>	under the praise of	6, 123/ 5
more set by, pride	<b>longed</b>	superfluously to get by	6, 140/ 14
of sufficient knowledge that	<b>longed</b>	to learn the law	6, 142/ 8
their eyes daze. Then	<b>longed</b>	not only I, but	6, 356/ 1
foot (and ye will)	<b>longer</b>	than it was, and	6, 71/ 27
grown now an inch	<b>longer</b>	than I." "How long	6, 79/ 26
been without miracle a	<b>longer</b>	piece of timber gotten	6, 81/ 14
long ago, and yet	<b>longer</b>	too, did good Christian	6, 90/ 10
I have much the	<b>longer</b>	stuck because of some	6, 95/ 12
greater, their time continued	<b>longer</b>	by many ages persevering	6, 171/ 32
them his people any	<b>longer</b>	if they lose the	6, 173/ 29
as they thought, stood	<b>longer</b>	untouched. And they guessed	6, 222/ 30
and writeth ever the	<b>longer</b>	the more contrary, not	6, 362/ 13
Savior, men are no	<b>longer</b>	bound to the observance	6, 391/ 13
scripture, as far as	<b>longeth</b>	for our necessity." "That	6, 118/ 28
as far forth as	<b>longeth</b>	to the necessity of	6, 120/ 23
and do all that	<b>longeth</b>	to the confessor, as	6, 349/ 22
half the love and	<b>longing</b>	to help us, that	6, 52/ 8
instructed of every truth	<b>longing</b>	to the necessity of	6, 59/ 16
mother. And by the	<b>longing</b>	for meat, with voidance	6, 87/ 27
eat no meat for	<b>longing</b>	to know. But come	6, 186/ 4
be as long as	<b>Longius</b>	, and have a high	6, 152/ 29
since no man can	<b>look</b>	into another's breast, as	6, 22/ 2
been too late to	<b>look</b>	for remedy after, if	6, 29/ 29
of tree. If he	<b>look</b>	well in Platina, De	6, 41/ 29
contrary, let him then	<b>look</b>	after Solomon's death in	6, 42/ 36
by the right. "Moreover,	<b>look</b>	me through Christendom, and	6, 53/ 33
up their heads to	<b>look</b>	thereon, or that our	6, 61/ 24
my master saith, to	<b>look</b>	so sadly when ye	6, 69/ 1
is believed that men	<b>look</b>	upon. So that if	6, 76/ 17
to Christ's Gospel and	<b>look</b>	on his first miracle	6, 81/ 28
his arbitrament, and not	<b>look</b>	to prescribe and appoint	6, 82/ 10
frere will be womanish,	<b>look</b>	the holy whoreson never	6, 83/ 34
and in face, eyes,	<b>look</b>	, and countenance so grisly	6, 93/ 23
feigning of false miracles.	<b>Look</b>	what devotion men come	6, 99/ 36

heaven without pain, we	<b>look</b>	to come thither with	6, 106/ 20
granting thereof, let us	<b>look</b>	once again thereupon. And	6, 113/ 23
needeth if they will	<b>look</b>	and labor therein. And	6, 113/ 31
if we list to	<b>look</b>	for it, and else	6, 114/ 26
grieveth not reason to	<b>look</b>	thereon; but reason hath	6, 129/ 32
after to him and	<b>look</b>	what he shall have	6, 134/ 34
season we shall go	<b>look</b>	again upon our good	6, 134/ 35
wit (as he doth,	<b>look</b>	he never so lowly	6, 152/ 30
scripture of God to	<b>look</b>	and try therein whether	6, 152/ 34
And yet when I	<b>look</b>	back again upon holy	6, 154/ 3
that no man should	<b>look</b>	therein; would that have	6, 175/ 12
false sects, but would	<b>look</b>	to receive the true	6, 201/ 11
will disdain once to	<b>look</b>	on us, if we	6, 215/ 19
but that I should	<b>look</b>	for thanks if I	6, 219/ 8
at neither places do	<b>look</b>	into the coffin of	6, 221/ 29
will he not once	<b>look</b>	at them, but if	6, 227/ 9
name of Christ nor	<b>look</b>	for him, he suffereth	6, 243/ 31
his preaching. And then	<b>look</b>	you what manner of	6, 269/ 13
you some when we	<b>look</b>	in the book. Which	6, 290/ 23
I suppose, for we	<b>look</b>	more upon theirs than	6, 295/ 34
himself never listeth to	<b>look</b>	in, but other that	6, 296/ 5
then forget we to	<b>look</b>	what good men be	6, 296/ 20
it for them to	<b>look</b>	on their faults, but	6, 297/ 23
were it better to	<b>look</b>	less to theirs and	6, 297/ 23
I cannot," quoth I, "	<b>look</b>	into their hearts to	6, 298/ 20
haply too late to	<b>look</b>	for, especially if the	6, 301/ 13
brooch for us to	<b>look</b>	on our own faults	6, 313/ 36
they must believe --	<b>look</b>	well thereupon, and often	6, 334/ 3
had list once to	<b>look</b>	on, considering that the	6, 356/ 23
the image, nor to	<b>look</b>	that the image shall	6, 356/ 34
whensoever they list to	<b>look</b>	therefor. "But now to	6, 359/ 25
for an example. For	<b>look</b>	his opinions through and	6, 373/ 30
could have abided to	<b>look</b>	any man in the	6, 375/ 11
promises nor hope or	<b>look</b>	for heaven -- these	6, 387/ 31
it no reason to	<b>look</b>	that Christian princes should	6, 407/ 23
if their blind affections	<b>look</b>	not thereto the sooner	6, 413/ 34
how sheepishly soever they	<b>look</b>	. And hypocrites must they	6, 421/ 27
ye see example thereof?	<b>Look</b>	on Tyndale that translated	6, 424/ 10
now. "I pray you	<b>look</b>	on Luther himself. If	6, 426/ 23
a spiritual substance, so	<b>looked</b>	he for worshippers that	6, 58/ 14
thereby, at last he	<b>looked</b>	well upon his eyes	6, 86/ 25
fastly no, then he	<b>looked</b>	advisedly upon his eyes	6, 86/ 28
present there while he	<b>looked</b>	thereon and examined the	6, 222/ 14
in some place little	<b>looked</b>	unto, whereof much harm	6, 309/ 29

letted it to be	<b>looked</b>	on and read." "Marry	6, 317/ 21
was much amazed and	<b>looked</b>	as though his eyes	6, 322/ 4
I stood by and	<b>looked</b>	on that book while	6, 356/ 14
law next following, we	<b>looked</b>	not after, for we	6, 356/ 25
the sooner, while they	<b>looked</b>	for other men's lands	6, 369/ 26
punished his offence. Christ	<b>looked</b>	on Peter after he	6, 401/ 31
therewith took repentance. God	<b>looked</b>	on Judas and kissed	6, 401/ 33
and honest living, and	<b>looked</b>	and preached holily, saving	6, 424/ 12
face or not that	<b>looketh</b>	as like a fool	6, 274/ 29
fool as a ewe	<b>looketh</b>	like a sheep. And	6, 274/ 30
the praise that he	<b>looketh</b>	and preacheth for." The	6, 280/ 13
and all the people	<b>looking</b>	upon, there was a	6, 87/ 17
any worse way than	<b>looking</b>	in one's hand." "Therewith	6, 321/ 23
what sight he had,	<b>looking</b>	as though his eyes	6, 322/ 21
blinded them in the	<b>looking</b>	upon the remnant, and	6, 369/ 8
the father and mother	<b>looking</b>	on. And then begin	6, 371/ 28
and let him go	<b>loose</b>	which was so lean	6, 91/ 25
all at riot so	<b>loose</b>	that our matter could	6, 102/ 14
they there not so	<b>loose</b>	as ye reckon them	6, 310/ 5
are both secretly more	<b>loose</b>	and voluptuous than they	6, 424/ 7
et ipsi currebant. Non	<b>loquebar</b>	ad eos et ipsi	6, 167/ 15
Council of our sovereign	<b>lord</b>	the king and chancellor	6, 3/ 3
that showeth that our	<b>Lord</b>	in working miracles doth	6, 6/ 20
command. And thus our	<b>Lord</b>	send you with my	6, 27/ 26
blessed image which our	<b>Lord</b>	had before showed him	6, 39/ 22
the name of our	<b>Lord</b>	, which name is but	6, 40/ 1
precious Blood of our	<b>Lord</b>	to be consecrated and	6, 41/ 21
things, and serve our	<b>Lord</b>	only in spirit and	6, 43/ 22
be devils, but our	<b>Lord</b>	hath made the heavens	6, 45/ 10
What riches devised our	<b>Lord</b>	God himself in the	6, 49/ 34
better heard with our	<b>Lord</b>	in Kent than at	6, 52/ 18
a place, which our	<b>Lord</b>	reproveth, showing that God	6, 58/ 19
not we reckon our	<b>Lord</b>	bound to the place	6, 59/ 32
it would like our	<b>Lord</b>	to show a miracle	6, 60/ 22
water? But whensoever our	<b>Lord</b>	hath in any place	6, 61/ 5
or hear that our	<b>Lord</b>	showeth a demonstration of	6, 61/ 13
that showeth that our	<b>Lord</b>	in working of miracles	6, 74/ 4
might, then had our	<b>Lord</b>	not made his order	6, 74/ 19
him. And when my	<b>lord</b>	saw that, he bade	6, 87/ 1
wonderful miracles did our	<b>Lord</b>	work for the comprobaton	6, 90/ 12
their trust in our	<b>Lord</b>	, the helper and defender	6, 96/ 31
the bondman to the	<b>lord</b>	; the second, "hyperdulia," that	6, 97/ 30
In that would our	<b>Lord</b>	, " quoth he, "that all	6, 104/ 8
it then that our	<b>Lord</b>	in the parable of	6, 104/ 18



was God's Son, our	Lord	made him his universal	6, 108/ 3
church. And therefore our	Lord	added thereto: "And thou	6, 108/ 22
name by which our	Lord	would, as he told	6, 115/ 7
thereof. For where our	Lord	saith that his words	6, 115/ 18
must not. For our	Lord	bindeth no man to	6, 117/ 22
it shall please our	Lord	with his light to	6, 128/ 1
quoth I, "that our	Lord	was born of a	6, 130/ 35
be coming," said our	Lord	, "when I shall order	6, 142/ 16
I will be their	Lord	, and they shall be	6, 142/ 19
not sent," saith our	Lord	, "but unto the sheep	6, 142/ 24
faith itself, which our	Lord	said he would write	6, 143/ 7
hath it liked our	Lord	, after his high wisdom	6, 144/ 8
with which points our	Lord	would have them charged	6, 144/ 19
-- to whom our	Lord	opened their wits, that	6, 146/ 11
said among them, our	Lord	had told them him	6, 148/ 7
by mouth, as our	Lord	had himself taught it	6, 148/ 10
ye say, "Nay, Good	Lord	, I will ask no	6, 159/ 17
God were your good	Lord	and had done much	6, 159/ 20
also by that our	Lord	would that whoso were	6, 165/ 27
perpetual order which our	Lord	hath continued in the	6, 166/ 8
so methinketh meant our	Lord	. "But now if they	6, 167/ 10
Those prophets," quoth our	Lord	, "ran forth of their	6, 167/ 16
thereby. And that our	Lord	therefore opened their eyes	6, 172/ 1
serve and please our	Lord	, or else they ceased	6, 174/ 6
such things meant our	Lord	, when he said that	6, 178/ 15
all truth." Lo, our	Lord	said not that the	6, 178/ 23
their heart. For our	Lord	saith, "He that denieth	6, 190/ 35
And unto them our	Lord	is present and keepeth	6, 198/ 17
otherwise; yet said our	Lord	, as appeareth in the	6, 198/ 29
other? And whereas our	Lord	saith, "Wheresoever be two	6, 202/ 6
the words wherein our	Lord	said unto Saint Peter	6, 203/ 16
for chief. "But our	Lord	, in this his mystical	6, 205/ 25
So liked it our	Lord	to let the world	6, 215/ 32
his purgation. For our	Lord	loved him never the	6, 215/ 34
And surely since our	Lord	never would among his	6, 220/ 9
the name of our	Lord	Jesus Christ, that you	6, 223/ 36
before. "Did not our	Lord	, in the finding of	6, 225/ 20
like and content our	Lord	that he should show	6, 229/ 28
other but that our	Lord	and our Lady, or	6, 231/ 8
our Lady, or our	Lord	for our Lady, showeth	6, 231/ 8
that it liketh our	Lord	by manifest miracles to	6, 231/ 12
sacred Body of our	Lord	himself. And this ye	6, 239/ 9
church, yet hath our	Lord	hitherto never suffered neither	6, 243/ 18
letter, that because our	Lord	biddeth us when we	6, 257/ 19

more worship also? Our	<b>Lord</b>	saith himself that for	6, 283/ 21
will call another "my	<b>lord</b>	" in scorn. And if	6, 286/ 17
coming, the greatest temporal	<b>lord</b>	there present said unto	6, 320/ 16
come thither. Then my	<b>lord</b>	asked that man, "How	6, 320/ 22
ye could?" "Forsooth my	<b>lord</b>	, " quoth he, "and it	6, 320/ 24
that neighbor?" quoth my	<b>lord</b>	. "This man, sir," quoth	6, 320/ 28
forsooth," quoth he, "my	<b>lord</b>	, I said not that	6, 320/ 32
it." "Well," quoth my	<b>lord</b>	, "who told you so	6, 320/ 34
you so?" "Forsooth, my	<b>lord</b>	, " quoth he, "my neighbor	6, 320/ 35
tell?" "Nay, forsooth, my	<b>lord</b>	, " quoth he, "it is	6, 321/ 9
now." "Well," quoth my	<b>lord</b>	, "woman or man, all	6, 321/ 11
And then said one	<b>lord</b>	merrily, "Peradventure as some	6, 322/ 24
no." "Yea, forsooth, my	<b>lord</b>	, " quoth he, "even as	6, 322/ 31
office." "Why," quoth another	<b>lord</b>	merrily, "your office hath	6, 322/ 34
days?" "With many, my	<b>lord</b>	, " quoth he, "for I	6, 323/ 7
than is our sovereign	<b>lord</b>	that now reigneth, and	6, 325/ 27
the Body of our	<b>Lord</b>	. "Surely," quoth he, "then	6, 353/ 27
and Blood of our	<b>Lord</b>	. "Item, Zwingli and Ecolampadius	6, 354/ 2
nor Blood of our	<b>Lord</b>	at all. And Luther	6, 354/ 6
Thou shalt worship thy	<b>Lord</b>	God and only him	6, 358/ 24
book wherein our sovereign	<b>lord</b>	the king, like a	6, 362/ 3
Gospel of God, our	<b>Lord</b>	long preserve for his	6, 364/ 10
or abhorred -- our	<b>Lord</b>	sent soon after such	6, 372/ 14
to follow? If our	<b>Lord</b>	God, whose wisdom is	6, 376/ 8
bosom?" Doth not our	<b>Lord</b>	show that in the	6, 393/ 1
God, in that our	<b>Lord</b>	with our endeavor giveth	6, 396/ 33
that it liketh our	<b>Lord</b>	of his goodness so	6, 396/ 34
the Fifth, while the	<b>Lord</b>	Cobham maintained certain heresies	6, 409/ 26
and after that the	<b>Lord</b>	Cobham taken in Wales	6, 409/ 34
not fail (which our	<b>Lord</b>	forbid) within short process	6, 414/ 1
which peril, since our	<b>Lord</b>	would not that any	6, 414/ 18
end, in which our	<b>Lord</b>	hath testified by many	6, 422/ 5
the touch of our	<b>Lord's</b>	garments? Hath there not	6, 225/ 31
had before divers great	<b>lords</b>	spiritual and temporal, and	6, 318/ 32
so indeed before the	<b>lords</b>	, and came even there	6, 319/ 12
chancellor and said, "My	<b>lords</b>	, this is he." But	6, 319/ 13
say, showed unto the	<b>lords</b>	by such experience as	6, 319/ 24
deny before all the	<b>lords</b>	but that he had	6, 319/ 28
coming together of the	<b>lords</b>	from Greenwich to Baynard's	6, 320/ 9
him." "Well," quoth the	<b>lords</b>	at the last, "yet	6, 321/ 7
By my faith my	<b>lords</b>	, " quoth he, "and she	6, 321/ 13
now." "Why," quoth the	<b>lords</b>	, "what have you heard	6, 321/ 16
her tell?" "Forsooth, my	<b>lords</b>	, " quoth he, "if a	6, 321/ 17
horse." "Surely," said the	<b>lords</b>	, "so think all we	6, 321/ 20

one's hand." "Therewith the	lords	laughed and asked, "What	6, 321/ 24
is she?" "Forsooth, my	lords	, " quoth he, "an Egyptian	6, 321/ 25
What then?" quoth the	lords	, "so did there many	6, 322/ 8
tell that." "No, my	lords	, " quoth he, "but I	6, 322/ 10
you tell?" quoth the	lords	. "Forsooth," quoth he, "I	6, 322/ 17
quoth one of the	lords	, "how many of them	6, 323/ 5
quoth one of the	lords	. "I cannot tell," quoth	6, 323/ 9
not twenty." Thereat the	lords	laughed well to see	6, 323/ 18
virtuous. And therefore the	lords	much marveled, knowing them	6, 324/ 4
temporal man before the	lords	in the hearing of	6, 324/ 8
standing by, said: "My	lords	all, as help me	6, 324/ 10
Master Doctor?" quoth the	lords	; "was that true, or	6, 324/ 13
you so?" "Surely, my	lords	, " quoth he, "I said	6, 324/ 15
the premunire." "Lo, my	lords	, " quoth the other, "I	6, 324/ 18
quoth one of the	lords	, "not in this matter	6, 324/ 20
ye drink." "Nay my	lords	, " quoth he, "I will	6, 324/ 25
leaving some of the	lords	laughing to see the	6, 324/ 27
come to. The temporal	lords	were glad also to	6, 369/ 10
clergy and against the	lords	too, and against all	6, 369/ 12
bishop, wherewith the temporal	lords	had good game and	6, 369/ 18
also upon the temporal	lords	. Which had they not	6, 369/ 25
his head into the	lords'	laps. But to the	6, 322/ 5
if it like Your	Lordship	, this man it was	6, 320/ 20
and it like Your	Lordship	, I said not so	6, 320/ 24
and it like Your	Lordship	, I said not that	6, 321/ 3
he, "even as Your	Lordship	saith. For I know	6, 322/ 31
and it like Your	Lordship	, he meddleth not with	6, 323/ 3
were here with Your	Lordships	now." "Well," quoth my	6, 321/ 10
he were a lewd	lorel	that would nothing do	6, 149/ 15
in his heart to	lose	any time in the	6, 34/ 7
of nature and reason	lose	all that ever they	6, 65/ 2
people whereby Christ might	lose	some of them? For	6, 125/ 1
but that we should	lose	time in philosophy, the	6, 126/ 11
the beginning and then	lose	it, or shall they	6, 173/ 27
any longer if they	lose	the knowledge how to	6, 173/ 29
time. But if they	lose	the knowledge of their	6, 173/ 32
tell how she might	lose	it. But here is	6, 180/ 26
that they shall not	lose	the least hair of	6, 223/ 4
help me God, to	lose	time therein, as a	6, 255/ 25
good Christian virtues, and	lose	the merit of his	6, 291/ 28
your gift could not	lose	his thanks, but his	6, 300/ 12
that he had liefer	lose	a finger than lack	6, 310/ 17
to let you, and	lose	your time in such	6, 320/ 5
rather than ye should	lose	your child for them	6, 320/ 7

and each of them	<b>lose</b>	but their part --	6, 331/ 21
and nothing deserve to	<b>lose</b>	. For else if the	6, 332/ 14
scripture of God should	<b>lose</b>	his honor and reverence	6, 335/ 35
reason that men should	<b>lose</b>	the profit for the	6, 345/ 25
be very loath to	<b>lose</b>	his time in the	6, 348/ 28
been like shortly to	<b>lose</b>	their own. But so	6, 369/ 26
content to suffer Christ	<b>lose</b>	his worship in many	6, 408/ 16
fall to them we	<b>lose</b>	from Christ. And by	6, 408/ 34
to read all, nor	<b>lose</b>	time in seeking for	6, 430/ 34
shall need now to	<b>lose</b>	no time therein. For	6, 431/ 26
severed from that tree	<b>loseth</b>	his lively nourishing, we	6, 207/ 10
to believe him, he	<b>loseth</b>	(if he preach in	6, 280/ 10
For by that he	<b>loseth</b>	not his good name	6, 282/ 32
whereof the rehearsal were	<b>loss</b>	of time, to him	6, 35/ 26
might without any notable	<b>loss</b>	easily forbear. "Let us	6, 54/ 2
causes, as for the	<b>loss</b>	or miss of Kytte's	6, 78/ 1
withal." "It is no	<b>loss</b>	," quoth he, "for there	6, 107/ 6
God upon pain of	<b>loss</b>	of heaven will that	6, 121/ 30
we must needs, upon	<b>loss</b>	of heaven, believe, which	6, 137/ 18
a man a greater	<b>loss</b>	than he may well	6, 233/ 9
likelihood of lucre or	<b>loss</b>	, be set to consider	6, 260/ 16
rather turn themselves to	<b>loss</b>	than, for the redressing	6, 263/ 34
too, that besides the	<b>loss</b>	of his wager he	6, 276/ 3
perpetual chastity with the	<b>loss</b>	of that part of	6, 312/ 6
good living, with the	<b>loss</b>	also of many a	6, 315/ 7
own charge, whereof the	<b>loss</b>	should lie whole in	6, 331/ 23
he should, for the	<b>loss</b>	of those that would	6, 332/ 18
made against infidels the	<b>loss</b>	and diminishment of Christendom	6, 412/ 22
Christian people, lay the	<b>loss</b>	thereof to the withstanding	6, 413/ 18
the more peril and	<b>loss</b>	, both of worldly substance	6, 415/ 19
say) well near already	<b>lost</b>	all that the other	6, 32/ 24
it and logic had	<b>lost</b>	all good divinity with	6, 33/ 30
though there were nothing	<b>lost</b>	but that is bestowed	6, 50/ 29
one jot thereof be	<b>lost</b>	, he spoke of his	6, 115/ 20
never a jot be	<b>lost</b>	, of which some parts	6, 115/ 23
some parts be already	<b>lost</b>	, more peradventure than we	6, 115/ 23
not yet," quoth I, "	<b>lost</b>	all that labor. For	6, 120/ 16
lack if he had	<b>lost</b>	the knowledge." Upon this	6, 174/ 4
may perish and be	<b>lost</b>	, whereby they might have	6, 181/ 6
also be gone and	<b>lost</b>	when there was no	6, 191/ 29
unknown, or some peradventure	<b>lost</b>	or mistaken. And myself	6, 222/ 4
religion to be perpetually	<b>lost</b>	, but help also himself	6, 245/ 10
before, and that time	<b>lost</b>	and the matter delayed	6, 265/ 11
a false foolish knave,	<b>lost</b>	his honesty and his	6, 276/ 4

holy frere should have	<b>lost</b>	his marriage of that	6, 304/ 9
which words, Tyndale had	<b>lost</b>	his purpose. For so	6, 307/ 26
For therein would be	<b>lost</b>	the merit that good	6, 312/ 10
as it were labor	<b>lost</b>	to go about to	6, 316/ 9
they were answered, always	<b>lost</b>	more than half their	6, 319/ 36
his epistles had been	<b>lost</b>	out of which the	6, 359/ 13
water, let fall and	<b>lost</b>	the cheese that he	6, 369/ 22
that without charity they	<b>lost</b>	clearly the merit of	6, 385/ 12
hands and his estimation	<b>lost</b>	if he were out	6, 397/ 14
side, than to be	<b>lost</b>	from him on this	6, 408/ 29
God, and their goods	<b>lost</b>	, and their bodies destroyed	6, 416/ 4
he did to Noe,	<b>Lot</b>	, and Abraham, and divers	6, 140/ 33
part at adventure by	<b>lot</b>	, as did the apostles	6, 158/ 22
part at adventure by	<b>lot</b>	, but ye would in	6, 159/ 31
put it upon two	<b>lots</b>	and then, at adventure	6, 158/ 12
of the traitor Judas?" "	<b>Lots</b>	, " quoth I, "be well	6, 158/ 25
had detected him by	<b>lots</b>	. And so did he	6, 283/ 8
a foul meeting. And	<b>loud</b>	he cried out, "Ye	6, 100/ 14
do, and haply more	<b>loud</b>	with their mouths while	6, 191/ 10
he cried out as	<b>loud</b>	as he could again	6, 234/ 3
whole ribaldous songs as	<b>loud</b>	as their throats can	6, 236/ 5
they then lie as	<b>loud</b>	as they do now	6, 388/ 33
first and setting a	<b>louder</b>	lie thereto. "Well," said	6, 68/ 14
entitled the Image of	<b>Love</b>	, which was made as	6, 40/ 9
lively quick image of	<b>love</b>	and charity. And very	6, 40/ 20
of the images of	<b>love</b>	, as I was about	6, 42/ 4
as the Image of	<b>Love</b>	calleth them, such things	6, 44/ 23
man but if he	<b>love</b>	another, but he delighteth	6, 47/ 23
bear us half the	<b>love</b>	and longing to help	6, 52/ 8
and halidom, I shall	<b>love</b>	her the worse while	6, 92/ 20
Ladies," saith one, "I	<b>love</b>	best our Lady of	6, 99/ 21
meaneth she but her	<b>love</b>	and her affection to	6, 99/ 23
new commandment, that you	<b>love</b>	together as I have	6, 107/ 16
devotion borne to the	<b>love</b>	of holy scripture alone	6, 123/ 2
and God's friends, with	<b>love</b>	of each to the	6, 139/ 5
I command that ye	<b>love</b>	each other," so that	6, 177/ 31
so that none should	<b>love</b>	each other after but	6, 177/ 31
worse and of less	<b>love</b>	and charity to men	6, 211/ 24
him, but hath less	<b>love</b>	and charity, being there	6, 211/ 35
but also of carnal	<b>love</b>	and fleshly favor towards	6, 212/ 4
And under pretext of	<b>love</b>	and liberty waxed so	6, 257/ 32
abhor the sin, yet	<b>love</b>	they and commend the	6, 283/ 29
charity" he calleth always "	<b>love</b>	. " Now do these names	6, 286/ 4
this word "charity" into "	<b>love</b>	. " For though charity be	6, 287/ 1

though charity be always	love	, yet is not, ye	6, 287/ 1
not, ye wot well,	love	always charity." "The more	6, 287/ 2
your friend, "that ever	love	was sin. And yet	6, 287/ 3
the bare name of	love	, I would not stick	6, 288/ 2
ears not every common	love	, but a good, virtuous	6, 288/ 5
virtuous, and well ordered	love	, he that will studiously	6, 288/ 6
that name of good	love	, and always speak of	6, 288/ 6
and always speak of	love	, and always leave out	6, 288/ 7
the bare name of	love	, common to the virtuous	6, 288/ 34
common to the virtuous	love	that men beareth to	6, 289/ 1
and to the lewd	love	that is between fleck	6, 289/ 1
feign himself fallen in	love	of his host's daughter	6, 371/ 20
dread of God and	love	also, that it would	6, 394/ 3
honor among such as	loved	him from the time	6, 39/ 5
together as I have	loved	you). Tell me then	6, 107/ 17
purgation. For our Lord	loved	him never the less	6, 215/ 34
good, faithful Christian woman	loved	no such superstitions. She	6, 229/ 9
man and one that	loved	well the chancellor, and	6, 319/ 26
wot well, if he	loved	him) he might easily	6, 327/ 14
in a table the	lovely	visage of our blessed	6, 39/ 14
as the best, and	loveth	you better and can	6, 214/ 16
Job; and yet her	loving	spouse leaveth her not	6, 206/ 7
is no man so	low	but if he will	6, 152/ 20
whom we kneel as	low	as to God Almighty	6, 230/ 22
good purpose and a	lowly	heart, using reason and	6, 152/ 24
look he never so	lowly	, that setteth all the	6, 152/ 31
God. For if the	lowly	manner of bodily observance	6, 230/ 19
the most humble and	lowly	reverence that we can	6, 230/ 30
godhead; and in his	lowly	birth, his godly life	6, 336/ 6
with humble heart and	lowly	mind, rather seeking therein	6, 341/ 19
the incredible humility and	lowly	mind of this most	6, 364/ 30
as pleaseth us? Saint	Loy	we make a horse-leech	6, 226/ 30
And peradventure, since Saint	Loy	was a farrier, it	6, 232/ 35
a shoe upon Saint	Loy's	Day, and yet lawful	6, 233/ 27
that followed him, "Sic	luceat	lux vestra coram hominibus	6, 297/ 18
people's souls, for the	lucre	and temporal advantage that	6, 53/ 3
And so should no	lucre	give them cause to	6, 53/ 31
which, without likelihood of	lucre	or loss, be set	6, 260/ 15
in custom, wherein, for	lucre	ensuing to that party	6, 263/ 29
his holy evangelist Saint	Luke	to have another manner	6, 39/ 12
the book of Saint	Luke	written of the acts	6, 59/ 21
apostles written by Saint	Luke	?" "Nay," quoth he, "ye	6, 89/ 23
the Gospel, in Saint	Luke	, shall well perceive that	6, 150/ 7
The Gospel of Saint	Luke	," quoth he. "How know	6, 180/ 3

know you that Saint	<b>Luke</b>	made it?" "How know	6, 180/ 7
spoken of by Saint	<b>Luke</b>	in the Acts of	6, 259/ 15
of Matthew, Mark, or	<b>Luke</b>	whom he should yet	6, 343/ 27
the beginning of Saint	<b>Luke's</b>	Gospel. So that chastity	6, 312/ 17
ovium, intrinsecus autem sunt	<b>lupi</b>	rapaces" (Beware of the	6, 421/ 22
that, unaware to themselves,	<b>lurked</b>	in their hearts, hath	6, 123/ 3
but I have no	<b>lust</b>	to tell you, because	6, 78/ 25
man would have a	<b>lust</b>	to break his mind	6, 352/ 16
second of a lecherous	<b>lust</b>	to the nun that	6, 366/ 12
far the fewer have	<b>lust</b>	to follow. For if	6, 416/ 9
show them, the bright	<b>luster</b>	whereof their bleared eyes	6, 145/ 14
matter so well and	<b>lustily</b>	forward, he put me	6, 34/ 28
on three legs so	<b>lustily</b>	that his master's horse	6, 91/ 28
the more wieldy and	<b>lusty</b>	by some kind of	6, 132/ 5
the pestilent sect of	<b>Luther</b>	and Tyndale, by the	6, 3/ 10
famous book objecteth against	<b>Luther</b>	, that the church cannot	6, 11/ 17
part than his master	<b>Luther</b>	is himself. The Third	6, 17/ 16
by what occasion that	<b>Luther</b>	first fell to the	6, 17/ 18
author showeth how that	<b>Luther</b>	, in the book that	6, 17/ 26
the perpetual inconstancy of	<b>Luther</b>	; and his contrariety and	6, 17/ 31
author showeth how that	<b>Luther</b>	hath been fain, for	6, 18/ 2
messenger saith that howsoever	<b>Luther</b>	and his followers in	6, 18/ 27
of, but also of	<b>Luther</b>	himself, otherwise than could	6, 27/ 7
minds to doubt whether	<b>Luther</b>	himself (of whose opinions	6, 29/ 21
with the condemning of	<b>Luther</b>	, and forbidding of his	6, 30/ 12
him a Lutheran? Though	<b>Luther</b>	were a devil, yet	6, 30/ 17
malice and envy and	<b>Luther</b>	among the people in	6, 31/ 3
do already, that either	<b>Luther</b>	said not so evil	6, 31/ 4
would I speak of	<b>Luther</b>	and his sect in	6, 35/ 32
the foolish mind that	<b>Luther</b>	is, which wisheth in	6, 50/ 18
all these things could	<b>Luther</b>	spy no gold that	6, 51/ 10
in holy scripture. "Howbeit,	<b>Luther</b>	saith because it is	6, 148/ 33
him in writing, as	<b>Luther</b>	playeth with Christ. Of	6, 149/ 17
quoth I, "as if	<b>Luther</b>	late a frere and	6, 165/ 16
so sure so, that	<b>Luther</b>	himself is driven of	6, 181/ 19
famous book objecteth against	<b>Luther</b>	, that the church cannot	6, 183/ 2
most prudently laid unto	<b>Luther</b>	, since God will not	6, 183/ 32
all the heresies that	<b>Luther</b>	would have believed. And	6, 184/ 17
of all things had	<b>Luther</b>	greatest cause to answer	6, 184/ 18
now in Saxony where	<b>Luther</b>	is, and peradventure in	6, 192/ 6
I, "a reason that	<b>Luther</b>	maketh himself. By which	6, 199/ 10
words of Christ, which	<b>Luther</b>	allegeth also for the	6, 203/ 14
prevail, by which words	<b>Luther</b>	doth, as he thinketh	6, 203/ 18
as far as ever	<b>Luther</b>	found, or any that	6, 210/ 26

of many books of	<b>Luther</b>	, Lambert, and Zwingli, with	6, 269/ 18
translation, Hichins was with	<b>Luther</b>	in Wittenburg, and set	6, 288/ 13
at that time with	<b>Luther</b>	, it is a plain	6, 288/ 16
touching the confederacy between	<b>Luther</b>	and him, is a	6, 288/ 21
to perceive. For since	<b>Luther</b>	and his fellows among	6, 288/ 28
And for because that	<b>Luther</b>	utterly denieth the very	6, 289/ 2
ye must understand that	<b>Luther</b>	and his adherents hold	6, 289/ 14
of the church, which	<b>Luther</b>	and Tyndale would have	6, 302/ 4
quoth I, "so saith	<b>Luther</b>	and Tyndale also, saving	6, 303/ 13
words doth Tyndale, after	<b>Luther</b>	, conclude for a plain	6, 303/ 31
wonder with what spectacles	<b>Luther</b>	and Tyndale have spied	6, 304/ 2
these two goodly creatures	<b>Luther</b>	and Tyndale -- lest	6, 304/ 9
meant not, as mad	<b>Luther</b>	and Tyndale would now	6, 304/ 27
is no doubt but	<b>Luther</b>	and Tyndale would soon	6, 305/ 27
Tyndale and his master	<b>Luther</b>	in the construction of	6, 306/ 20
grant, and his master	<b>Luther</b>	too, that Saint Paul	6, 307/ 9
follies as Tyndale and	<b>Luther</b>	do. And thus ye	6, 308/ 11
friend, "if Tyndale and	<b>Luther</b>	have none other hold	6, 308/ 18
such a heretic as	<b>Luther</b>	, and Tyndale, and a	6, 313/ 11
before -- so doth	<b>Luther</b>	again begin to set	6, 315/ 10
to the letter of	<b>Luther</b>	, my mind giveth me	6, 344/ 24
none evil opinion of	<b>Luther</b>	, but thought that his	6, 345/ 12
a devil's limb, as	<b>Luther</b>	is or Tyndale, should	6, 347/ 28
part than his master	<b>Luther</b>	is himself. "And in	6, 348/ 25
it then (which question	<b>Luther</b>	and he be asked	6, 350/ 21
point passeth his master	<b>Luther</b>	? For he saith he	6, 350/ 26
King's Highness made against	<b>Luther</b>	; that is to wit	6, 351/ 7
merry mad invention of	<b>Luther</b>	, and Luther is in	6, 351/ 31
invention of Luther, and	<b>Luther</b>	is in a manner	6, 351/ 31
and Ecolampadius, scholars of	<b>Luther</b>	, have built further upon	6, 354/ 3
Lord at all. And	<b>Luther</b>	himself, albeit he now	6, 354/ 6
yet so far as	<b>Luther</b>	and Tyndale and their	6, 359/ 30
own mother neither. "For	<b>Luther</b>	cannot abide the common	6, 359/ 34
by what occasion that	<b>Luther</b>	first fell to the	6, 360/ 30
the manner is there,	<b>Luther</b>	was the preacher and	6, 361/ 4
and pestilent book of	<b>Luther</b>	entitled The Captivity of	6, 362/ 6
that book, I say,	<b>Luther</b>	, which had before appealed	6, 362/ 8
author showeth how that	<b>Luther</b>	in the book that	6, 363/ 7
The Man of God,	<b>Luther</b>	." And whereas they that	6, 364/ 1
such glorious words of	<b>Luther</b>	should be Luther himself	6, 364/ 12
of Luther should be	<b>Luther</b>	himself? For where should	6, 364/ 13
was madly minded of	<b>Luther</b>	and madly handled and	6, 365/ 2
the perpetual inconstancy of	<b>Luther</b>	, and his contrariety and	6, 365/ 6
I, "he that believeth	<b>Luther</b>	that his soul shall	6, 365/ 28



author showed how that	<b>Luther</b>	hath been fain, for	6, 366/ 15
to lack nothing of	<b>Luther</b>	but that he hath	6, 368/ 16
a nun: so did	<b>Luther</b>	also put forth in	6, 368/ 17
to the sect of	<b>Luther</b>	. For there is no	6, 372/ 30
to do that believeth	<b>Luther</b>	that he hath no	6, 373/ 19
to forbear, that believe	<b>Luther</b>	that God alone without	6, 373/ 23
in sin, that believeth	<b>Luther</b>	that he shall after	6, 373/ 27
dedicated to God. Whereas	<b>Luther</b>	not only teacheth monks	6, 375/ 6
and surely perceive that	<b>Luther</b>	and all his offspring	6, 376/ 29
they feel it. For	<b>Luther</b>	saith that all souls	6, 377/ 19
messenger saith that howsoever	<b>Luther</b>	and his followers in	6, 377/ 32
albeit the words of	<b>Luther</b>	seemed very plain toward	6, 378/ 11
occasion to doubt lest	<b>Luther</b>	meant not all-thing so	6, 378/ 13
here no better than	<b>Luther</b>	doth himself, I have	6, 378/ 33
of the books of	<b>Luther</b>	and Wycliff, Husse and	6, 379/ 13
some other thing. For	<b>Luther</b>	, whose sect ye confess	6, 380/ 32
well learned men were	<b>Luther</b>	and Tyndale and their	6, 387/ 13
knew much better than	<b>Luther</b>	and Tyndale too, what	6, 387/ 20
those well learned men	<b>Luther</b>	and Tyndale say that	6, 387/ 27
that it is, as	<b>Luther</b>	saith, great sin and	6, 389/ 8
matter. For nothing, as	<b>Luther</b>	saith, can damn a	6, 389/ 18
For the words of	<b>Luther</b>	and Pomerane and all	6, 390/ 2
to God? And when	<b>Luther</b>	saith that nothing can	6, 390/ 7
all the sect of	<b>Luther</b>	, as far as ye	6, 395/ 7
prophet never meant, as	<b>Luther</b>	and his fellows would	6, 395/ 33
good virtuous deed. For	<b>Luther</b>	saith plainly that no	6, 395/ 36
many foolish words of	<b>Luther</b>	, as foolish as ever	6, 397/ 15
the damnable sect of	<b>Luther</b>	, hope and gape always	6, 399/ 12
in his epistle to	<b>Luther</b>	, the most abominable heresy	6, 402/ 24
that they believed after	<b>Luther</b>	, that no man doth	6, 403/ 24
had therewith done as	<b>Luther</b>	doth now and as	6, 407/ 11
in this opinion is	<b>Luther</b>	and his followers, which	6, 411/ 21
them may peradventure like	<b>Luther</b>	the better for them	6, 417/ 15
being in manner equivalent,	<b>Luther</b>	teaching almost nothing but	6, 417/ 31
he got him to	<b>Luther</b>	straight. And whereas in	6, 424/ 19
sacraments much more than	<b>Luther</b>	. For whereas Luther left	6, 424/ 32
than Luther. For whereas	<b>Luther</b>	left yet some confession	6, 424/ 32
Highness most prudently writeth.	<b>Luther</b>	also sometimes affirmeth purgatory	6, 425/ 8
Concerning the Holy Mass,	<b>Luther</b>	, as mad as he	6, 425/ 12
his abominable heresies reproveth.	<b>Luther</b>	himself was never so	6, 425/ 19
pray you look on	<b>Luther</b>	himself. If he should	6, 426/ 23
lewd living -- doctor	<b>Luther</b>	with his leman --	6, 426/ 31
own good. Which thing	<b>Luther</b>	and Tyndale would have	6, 429/ 13
erudite book answereth unto	<b>Luther</b>	, the prelates of Christ's	6, 430/ 4

work or twain of	<b>Luther</b>	, and as many of	6, 431/ 3
than he saw in	<b>Luther</b>	himself. And in Tyndale's	6, 431/ 18
were able to confute	<b>Luther</b>	or Tyndale, where methinketh	6, 433/ 12
new sect but frere	<b>Luther</b>	and his wife, priest	6, 434/ 15
well done to suffer	<b>Luther's</b>	books, or any other	6, 17/ 6
author showeth many of	<b>Luther's</b>	heresies to be abominable	6, 17/ 10
to fall in to	<b>Luther's</b>	fond and furious sect	6, 18/ 9
and setting forth of	<b>Luther's</b>	pestilent heresies in this	6, 22/ 22
them, or else that	<b>Luther's</b>	doctrine is good, while	6, 30/ 32
the people know for	<b>Luther's</b>	let it either be	6, 30/ 36
new fantasies, fallen into	<b>Luther's</b>	sect. And that ye	6, 34/ 30
ye see how soon	<b>Luther's</b>	special arguments were overthrown	6, 204/ 7
gates. And thus is	<b>Luther's</b>	wise argument, which he	6, 204/ 16
and the forbidding of	<b>Luther's</b>	books to be read	6, 247/ 20
it Tyndale's testament or	<b>Luther's</b>	testament. For so had	6, 285/ 5
so had Tyndale, after	<b>Luther's</b>	counsel, corrupted and changed	6, 285/ 6
forward here. But whether	<b>Luther's</b>	matters be so mad	6, 288/ 18
he would set forth	<b>Luther's</b>	heresies and his own	6, 290/ 27
heresies picked out of	<b>Luther's</b>	works, and Luther's worst	6, 303/ 17
of Luther's works, and	<b>Luther's</b>	worst words translated by	6, 303/ 17
which is only where	<b>Luther's</b>	sect is received, whoso	6, 309/ 31
well done to suffer	<b>Luther's</b>	books, or any other	6, 345/ 4
do such writings as	<b>Luther's</b>	is, in the making	6, 347/ 34
author showeth many of	<b>Luther's</b>	heresies to be so	6, 348/ 18
if I might, after	<b>Luther's</b>	way, be confessed to	6, 349/ 28
people to fall into	<b>Luther's</b>	fond and furious sect	6, 368/ 3
and setting forth of	<b>Luther's</b>	heresies. And had, for	6, 379/ 11
hath always preached before	<b>Luther's</b>	days. For what preacher	6, 380/ 12
ye that are of	<b>Luther's</b>	sect construe the texts	6, 392/ 3
fellows that were of	<b>Luther's</b>	sect, were firmly of	6, 398/ 24
these godly fathers of	<b>Luther's</b>	sect, laboring to procure	6, 412/ 3
heresy, and also, as	<b>Luther's</b>	sect is in effect	6, 417/ 28
into the favor of	<b>Luther's</b>	sect for the estimation	6, 418/ 5
taketh for virtuous, commend	<b>Luther's</b>	way, he is of	6, 418/ 17
could find through all	<b>Luther's</b>	books or take of	6, 424/ 28
he had seen of	<b>Luther's</b>	own words worse than	6, 431/ 16
parts well, and read	<b>Luther's</b>	words and Tyndale's in	6, 432/ 32
to call him a	<b>Lutheran</b>	?Though Luther were a	6, 30/ 17
this name of a	<b>Lutheran</b>	serveth the clergy for	6, 30/ 21
had bought of this	<b>Lutheran</b>	sect were diligently read	6, 270/ 8
whoso believed after your	<b>Lutheran</b>	faith should never let	6, 393/ 27
to call him a	<b>Lutheran</b>	or to call him	6, 417/ 30
himself to be a	<b>Lutheran</b>	or to bear any	6, 424/ 17
showeth that in the	<b>Lutherans</b>	, the sect self is	6, 18/ 14

that such as be	<b>Lutherans</b>	in England, of whom	6, 18/ 28
pestilent sect of these	<b>Lutherans</b>	, which ascribe our salvation	6, 19/ 8
that some which be	<b>Lutherans</b>	and seem to live	6, 19/ 28
while they defame for	<b>Lutherans</b>	men that be of	6, 30/ 28
not to call them	<b>Lutherans</b>	, but rather when they	6, 30/ 34
good and cunning men	<b>Lutherans</b>	, they may peradventure bring	6, 31/ 1
in mine opinion these	<b>Lutherans</b>	in a mad mind	6, 132/ 17
and among all the	<b>Lutherans</b>	there be as many	6, 192/ 10
as a council of	<b>Lutherans</b>	assembling themselves in Saxony	6, 355/ 20
after, that those uplandish	<b>Lutherans</b>	took so great boldness	6, 369/ 23
point of seventy thousand	<b>Lutherans</b>	in one summer, and	6, 369/ 28
showeth that in the	<b>Lutherans</b>	, the sect self is	6, 372/ 24
ways which now the	<b>Lutherans</b>	use -- that is	6, 374/ 18
that such as be	<b>Lutherans</b>	in England, of whom	6, 377/ 34
any good works, as	<b>Lutherans</b>	do believe indeed, he	6, 383/ 13
therefore he and other	<b>Lutherans</b>	meant that faith sufficeth	6, 386/ 21
right signification, and these	<b>Lutherans</b>	abuse the word of	6, 387/ 37
book of obedience, these	<b>Lutherans</b>	ween to deceive all	6, 388/ 18
their trust as these	<b>Lutherans</b>	teach us, in their	6, 388/ 22
thereof. And if these	<b>Lutherans</b>	will defend their heresy	6, 388/ 30
he and the other	<b>Lutherans</b>	, when they spoke that	6, 388/ 35
that he and other	<b>Lutherans</b>	, where they sow their	6, 389/ 16
let to sin, since	<b>Lutherans</b>	believe that no sin	6, 393/ 28
well appeareth that ye	<b>Lutherans</b>	have but half a	6, 393/ 31
it, and that ye	<b>Lutherans</b>	in that ye say	6, 394/ 23
pestilent sect of these	<b>Lutherans</b>	, which ascribe our salvation	6, 402/ 8
Christian flock, as the	<b>Lutherans</b>	have done in Almaine	6, 409/ 7
wisely speak these holy	<b>Lutherans</b>	which, sowing schisms and	6, 413/ 17
yet have them called	<b>Lutherans</b>	, lest the people which	6, 417/ 14
forbear to call them	<b>Lutherans</b>	, since it is both	6, 417/ 26
anywhere almost that the	<b>Lutherans</b>	have not among them	6, 417/ 33
that the name of	<b>Lutherans</b>	should be customably brought	6, 417/ 34
that some which be	<b>Lutherans</b>	and seem to live	6, 422/ 21
most beastly be these	<b>Lutherans</b>	, as their opinions and	6, 427/ 20
whereas one in the	<b>Lutherans'</b>	books deeply learned, and	6, 378/ 35
followed him, "Sic luceat	<b>lux</b>	vestra coram hominibus" (Thus	6, 297/ 18
take no profit by	<b>lying</b>	they lie not for	6, 64/ 24
no special cause of	<b>lying</b>	; yet, if any witness	6, 82/ 30
and many things said,	<b>lying</b>	in her trance, of	6, 93/ 16
is written by Posidonius,	<b>lying</b>	sore sick himself of	6, 216/ 10
for all the long	<b>lying</b>	as if they had	6, 222/ 26
of the false and	<b>lying</b>	sects be so many	6, 243/ 8
before the cross for	<b>lying</b>	with a wench, and	6, 297/ 14
to the devil with	<b>lying</b>	and false forswearing than	6, 379/ 19

great clerk Nicholas de	<b>Lyra</b>	upon the same place	6, 252/ 35
and honest, be so	<b>mad</b>	and unhappy to believe	6, 18/ 30
they be not so	<b>mad</b>	nor childish as they	6, 48/ 20
is no dog so	<b>mad</b>	but he knoweth a	6, 56/ 11
not, I trust, so	<b>mad</b>	but they do reverence	6, 56/ 15
will never be so	<b>mad</b>	to hold till it	6, 84/ 29
he might seem almost	<b>mad</b>	that hearing the whole	6, 93/ 2
these Lutherans in a	<b>mad</b>	mind, that would now	6, 132/ 17
would never be so	<b>mad</b>	to learn of them	6, 201/ 2
see what boast the	<b>mad</b>	man maketh, that he	6, 203/ 25
be no man so	<b>mad</b>	nor woman neither, but	6, 231/ 2
although some were so	<b>mad</b>	so to think, yet	6, 237/ 10
I, "if men were	<b>mad</b>	among whom they should	6, 241/ 20
than Judas, and more	<b>mad</b>	than any man in	6, 245/ 12
yet is it a	<b>mad</b>	thing of them to	6, 256/ 22
which except he fell	<b>mad</b>	it were not well	6, 271/ 32
the matter is so	<b>mad</b>	that as for the	6, 275/ 27
is no man so	<b>mad</b>	to believe him, he	6, 280/ 9
Luther's matters be so	<b>mad</b>	as they be made	6, 288/ 18
merry, we call them	<b>mad</b>	. If they be companionable	6, 296/ 15
thereto with such a	<b>mad</b>	mind, that they reckon	6, 301/ 24
He meant not, as	<b>mad</b>	Luther and Tyndale would	6, 304/ 27
make the world so	<b>mad</b>	to believe, that a	6, 304/ 28
but if he be	<b>mad</b>	, that Saint Paul in	6, 307/ 5
I ween, be so	<b>mad</b>	to burn up the	6, 317/ 20
friend, "this was a	<b>mad</b>	fellow. Came the third	6, 323/ 34
the bringing men into	<b>mad</b>	ways, sects, and heresies	6, 335/ 19
living, and in his	<b>mad</b>	marriage. And yet I	6, 346/ 21
was a much merry	<b>mad</b>	invention of Luther, and	6, 351/ 30
in a manner as	<b>mad</b>	as Tyndale. For it	6, 351/ 31
then is the man	<b>mad</b>	outright." "He saith," quoth	6, 353/ 28
and honest, be so	<b>mad</b>	and unhappy to believe	6, 377/ 35
For it were a	<b>mad</b>	thing to say that	6, 389/ 12
we would be so	<b>mad</b>	and towards him so	6, 397/ 37
and thereto the most	<b>mad</b>	. For as it was	6, 400/ 10
we were more than	<b>mad</b>	if we had not	6, 421/ 9
into many men so	<b>mad</b>	a mind and so	6, 423/ 7
master, running forth so	<b>mad</b>	for malice that he	6, 424/ 30
Holy Mass, Luther, as	<b>mad</b>	as he is, was	6, 425/ 12
was never yet as	<b>mad</b>	as Tyndale is, which	6, 425/ 12
we be more than	<b>mad</b>	, no fond heretic lead	6, 427/ 13
their matters be so	<b>mad</b>	that I believe it	6, 433/ 11
in dispicions than were	<b>mad</b>	Collins alone, if he	6, 433/ 16
that man is as	<b>mad</b>	as any of all	6, 433/ 19

if men were so	<b>mad</b>	to believe these mad	6, 435/ 4
mad to believe these	<b>mad</b>	masters, of whom they	6, 435/ 5
and images and prayers	<b>made</b>	to saints was therein	6, 5/ 12
objections of the messenger	<b>made</b>	against praying to saints	6, 5/ 16
this chapter the objections	<b>made</b>	against praying to saints	6, 13/ 7
translation was perilous; and	<b>made</b>	for an evil purpose	6, 15/ 28
he saith they have	<b>made</b>	a constitution provincial that	6, 15/ 34
answer to the objection	<b>made</b>	against the constitution. The	6, 16/ 4
the Bible to be	<b>made</b>	and read in English	6, 16/ 19
that, though they have	<b>made</b>	no law thereof, yet	6, 16/ 23
the book that himself	<b>made</b>	of his own acts	6, 17/ 27
learned and a preacher,	<b>made</b>	many shifts to make	6, 19/ 4
them whose writings they	<b>made</b>	answer to, being sometimes	6, 23/ 25
of all our communication	<b>made</b>	you faithfully plain and	6, 26/ 19
reasons nor arguments there	<b>made</b>	to the contrary, should	6, 26/ 32
the reasons by me	<b>made</b>	in them be effectual	6, 27/ 19
down. For whereas Christ	<b>made</b>	infidels the persecutors and	6, 31/ 30
After this, ere I	<b>made</b>	any answer to his	6, 33/ 21
and images and prayers	<b>made</b>	to saints was therein	6, 35/ 16
of Love, which was	<b>made</b>	as it seemeth by	6, 40/ 9
that the chalices were	<b>made</b>	of treen when the	6, 41/ 27
when the priests were	<b>made</b>	of gold, and shall	6, 41/ 27
time many more chalices	<b>made</b>	of gold than he	6, 41/ 28
he findeth now priests	<b>made</b>	of tree. If he	6, 41/ 29
when the ark was	<b>made</b>	, there were no poor	6, 42/ 6
richesse of the Temple	<b>made</b>	by Solomon, could make	6, 42/ 11
how simple it be	<b>made</b>	, for as well may	6, 44/ 26
any images to be	<b>made</b>	, for as I showed	6, 45/ 2
but our Lord hath	<b>made</b>	the heavens). Doth it	6, 45/ 10
or images but only	<b>made</b>	by consent and agreement	6, 46/ 28
as a book well	<b>made</b>	and well written better	6, 47/ 3
than doth a book	<b>made</b>	by a rude man	6, 47/ 4
doth a thing rudely	<b>made</b>	, but if it move	6, 47/ 7
dishonestly handle an image	<b>made</b>	in remembrance of one	6, 47/ 26
holy crucifix, an image	<b>made</b>	in remembrance of our	6, 47/ 29
Now as touching prayer	<b>made</b>	unto the saints, and	6, 47/ 32
of the Holy Ghost	<b>made</b>	by his own hands	6, 50/ 9
the temples of stone	<b>made</b>	by the hand of	6, 50/ 10
objections of the messenger	<b>made</b>	against praying to saints	6, 51/ 21
This protestation and prefation	<b>made</b>	, he said that albeit	6, 51/ 32
worship done, nor prayer	<b>made</b>	unto any saint; then	6, 53/ 22
to be declared and	<b>made</b>	open by his power	6, 55/ 19
if they have diligently	<b>made</b>	ensearch, then must it	6, 63/ 19
possible that glass were	<b>made</b>	of fern roots? Now	6, 66/ 23

of the hammer be	<b>made</b>	both one, which no	6, 67/ 6
hand through strait holes	<b>made</b>	in an iron, till	6, 67/ 14
it was, and so	<b>made</b>	it serve." "Be it	6, 71/ 27
that it neither was	<b>made</b>	nor governed by chance	6, 73/ 7
power, and goodness hath	<b>made</b>	so good that it	6, 74/ 18
had our Lord not	<b>made</b>	his order and course	6, 74/ 19
be good -- hath	<b>made</b>	therefore everything to be	6, 74/ 28
almighty majesty could have	<b>made</b>	it of. For since	6, 74/ 33
of the country soon	<b>made</b>	fools. Then women coming	6, 85/ 25
him walk faitour, and	<b>made</b>	him be set openly	6, 87/ 2
that if they had	<b>made</b>	thereupon sufficient inquisition and	6, 88/ 22
in the beginning and	<b>made</b>	in manner a glance	6, 94/ 23
whether these miracles be	<b>made</b>	by God and for	6, 95/ 22
at her pilgrimages be	<b>made</b>	many a foul meeting	6, 100/ 14
Christ," quoth I, "be	<b>made</b>	by himself and his	6, 105/ 17
laws that have been	<b>made</b>	by his church of	6, 105/ 26
God's Son, our Lord	<b>made</b>	him his universal vicar	6, 108/ 3
the promise that God	<b>made</b>	was (as it seemeth	6, 108/ 20
words of Christ's promise	<b>made</b>	unto his disciples, that	6, 108/ 29
quoth he, "that God	<b>made</b>	not his church for	6, 110/ 31
holy relics by prayers	<b>made</b>	unto saints, be not	6, 112/ 18
sure by any promise	<b>made</b>	that the scripture shall	6, 115/ 16
spoke of his promises	<b>made</b>	in deed, as his	6, 115/ 20
no law that was	<b>made</b>	or could be made	6, 124/ 18
made or could be	<b>made</b>	had any authority to	6, 124/ 19
opinion, which law was	<b>made</b>	at a general council	6, 125/ 12
the hard stony paynims	<b>made</b>	the children of Abraham	6, 132/ 27
there be another book	<b>made</b>	also with less wonders	6, 134/ 15
in our common Creed,	<b>made</b>	in the beginning as	6, 136/ 32
that they could have	<b>made</b>	it better, yet, if	6, 138/ 24
it, he should have	<b>made</b>	many things of another	6, 138/ 25
doings, might well have	<b>made</b>	all the Jews to	6, 142/ 4
the Jews converted and	<b>made</b>	many a good Christian	6, 142/ 36
beginning, without any mention	<b>made</b>	in holy scripture. "Howbeit	6, 148/ 32
conception of her Maker,	<b>made</b>	man in her blessed	6, 151/ 13
surely the thing that	<b>made</b>	Arius, Pelagius, Faustus, Manichaeus	6, 153/ 3
text he would have	<b>made</b>	you a gloss, that	6, 156/ 1
would have fortified and	<b>made</b>	somewhat seemly with another	6, 156/ 3
and we may be	<b>made</b>	one," meaning by his	6, 156/ 6
after your special prayers	<b>made</b>	, ye wrote the one	6, 158/ 7
adventure, though ye had	<b>made</b>	your special prayer to	6, 158/ 32
spoke word nor mention	<b>made</b>	thereof in holy scripture	6, 167/ 12
that twice two ganders	<b>made</b>	always four geese, yet	6, 168/ 26
that twice two geese	<b>made</b>	always four ganders. For	6, 168/ 28

will ye have collation	<b>made</b>	of one text with	6, 169/ 4
after your bitter prayers	<b>made</b>	to God for his	6, 175/ 34
about. But yet ye	<b>made</b>	as though ye would	6, 176/ 12
my Father I have	<b>made</b>	known unto you," he	6, 177/ 29
you that Saint Luke	<b>made</b>	it?" "How know I	6, 180/ 7
of stories to be	<b>made</b>	by Titus Livius, which	6, 180/ 15
Livius, which he never	<b>made</b>	, but some other honest	6, 180/ 15
manifest reason that I	<b>made</b>	you and evident scripture	6, 182/ 26
might that be that	<b>made</b>	our long forenoon process	6, 187/ 14
there was no law	<b>made</b>	yet to burn them	6, 191/ 29
such priests as be	<b>made</b>	by authority derived and	6, 192/ 21
his book that he	<b>made</b>	against Ambrosius Catherina; that	6, 203/ 15
this chapter the objections	<b>made</b>	against praying to saints	6, 210/ 32
only by their intercession	<b>made</b>	unto God, this maketh	6, 212/ 26
toward them, and prayer	<b>made</b>	unto them." "I think	6, 212/ 28
all the reasons be	<b>made</b>	, either of beams sent	6, 213/ 22
with him. Was Eliseus	<b>made</b>	equal to God because	6, 214/ 33
had help by prayer	<b>made</b>	unto a holy man	6, 215/ 30
ye for his sake	<b>made</b>	them all great cheer	6, 218/ 28
the good cheer ye	<b>made</b>	his enemies, or thank	6, 218/ 32
the good cheer ye	<b>made</b>	his friends?" "He would	6, 218/ 33
gear and women's gear	<b>made</b>	in wax. Then was	6, 228/ 13
devoured all the serpents	<b>made</b>	by the witchcraft of	6, 240/ 30
bad as they were	<b>made</b>	for. And finally, touching	6, 247/ 22
your answer which ye	<b>made</b>	therein was not the	6, 251/ 1
would ye then have	<b>made</b>	thereunto?" "Marry," quoth he	6, 251/ 19
And then what thing	<b>made</b>	them to believe that	6, 253/ 18
not the scripture that	<b>made</b>	them believe that, as	6, 253/ 19
and credible, the law	<b>made</b>	by the church, should	6, 261/ 5
common laws be commonly	<b>made</b>	by many more than	6, 262/ 6
the laws always be	<b>made</b>	for the punishment of	6, 262/ 21
makers of the law	<b>made</b>	by the people in	6, 262/ 25
money or other contract	<b>made</b>	between two parties, is	6, 263/ 1
be, in a contract	<b>made</b>	between two parties, induced	6, 263/ 23
detection and the proof	<b>made</b>	thereupon of those heresies	6, 267/ 32
for what intent he	<b>made</b>	such a sermon ready	6, 270/ 18
told how it was	<b>made</b>	the most part by	6, 270/ 22
him wherein. Whereunto he	<b>made</b>	answer not that he	6, 272/ 3
acquaintance confessed that he	<b>made</b>	the first draft of	6, 272/ 31
horseshoes in their hands	<b>made</b>	fast upon long steels	6, 275/ 7
saw when the men	<b>made</b>	those prints in the	6, 275/ 34
the confession was not	<b>made</b>	to him as to	6, 281/ 33
mad as they be	<b>made</b>	for, that shall we	6, 288/ 19
translation was perilous and	<b>made</b>	for an evil purpose	6, 291/ 3

that time, another book	<b>made</b>	in English and imprinted	6, 291/ 8
clergy, and much part	<b>made</b>	in rhyme, but the	6, 291/ 10
it, if it were	<b>made</b>	to destroy the Mass	6, 291/ 18
the Mass. But who	<b>made</b>	that second book?" "Forsooth	6, 291/ 19
beginning reckoned to be	<b>made</b>	by Tyndale. And whether	6, 291/ 21
that one Frere Jerome	<b>made</b>	the other book that	6, 291/ 30
saith the Frere Jerome	<b>made</b>	the book; wherein Tyndale	6, 292/ 2
be, ere it were	<b>made</b>	good; besides this, that	6, 293/ 9
he saith they have	<b>made</b>	a constitution provincial that	6, 293/ 14
answer to the objection	<b>made</b>	against the constitution. "Sir	6, 293/ 18
of us be they	<b>made</b>	) all the matter were	6, 295/ 28
Noe for that he	<b>made</b>	a gaud and showed	6, 297/ 31
little thanks if he	<b>made</b>	him say Mass. And	6, 300/ 20
as they be well	<b>made</b>	. But for the number	6, 301/ 31
observed that none were	<b>made</b>	but he that were	6, 302/ 26
there any priest be	<b>made</b>	, but such as hath	6, 306/ 8
be so many priests	<b>made</b>	and bound to chastity	6, 309/ 1
way before the law	<b>made</b>	, and therefore I will	6, 311/ 16
to their charge that	<b>made</b>	it because they bind	6, 311/ 18
would have the fewer	<b>made</b>	. But to say that	6, 312/ 35
both before the law	<b>made</b>	, and it well allowed	6, 313/ 8
the Bible to be	<b>made</b>	and read in English	6, 314/ 10
my mind, an evil	<b>made</b>	law." "Marry," quoth I	6, 314/ 14
charge to them that	<b>made</b>	it." "Marry," quoth he	6, 314/ 16
I do. For who	<b>made</b>	the constitution but they	6, 314/ 17
and glosses which he	<b>made</b>	thereupon. And these things	6, 315/ 1
ill books which he	<b>made</b>	in Latin, being after	6, 315/ 4
or treatise read, newly	<b>made</b>	in the time of	6, 315/ 32
or that should be	<b>made</b>	any time after) till	6, 315/ 33
prohibiteth new to be	<b>made</b>	, but provideth that they	6, 316/ 5
such translations as Wycliff	<b>made</b>	and Tyndale, that the	6, 316/ 7
that, though they have	<b>made</b>	no law thereof, yet	6, 316/ 27
prologues or glosses, maliciously	<b>made</b>	by Wycliff and other	6, 317/ 19
Wherefore, after the rehearsal	<b>made</b>	of the cause of	6, 320/ 15
you." And therewith he	<b>made</b>	courtesy and went his	6, 324/ 26
and he that so	<b>made</b>	them. I remember not	6, 330/ 15
printing of an evil	<b>made</b>	or evil translated book	6, 331/ 19
of his translation was	<b>made</b>	before Wycliff's days or	6, 331/ 25
For if it were	<b>made</b>	since, it must be	6, 331/ 26
and so much doubt	<b>made</b>	therein, that peradventure it	6, 331/ 33
God should never have	<b>made</b>	it neither, if he	6, 332/ 17
things provision must be	<b>made</b>	that as much good	6, 339/ 11
the expositions which Christ	<b>made</b>	himself upon his own	6, 340/ 10
were a heretic that	<b>made</b>	it or the faults	6, 341/ 1



own, which his grace	<b>made</b>	in Latin, answering to	6, 344/ 23
the good Spirit that	<b>made</b>	it, is of its	6, 347/ 31
the confession that is	<b>made</b>	unto a priest." "Possible	6, 349/ 34
he would have it	<b>made</b>	at liberty as well	6, 350/ 27
that the King's Highness	<b>made</b>	against Luther; that is	6, 351/ 6
himself. And therefore he	<b>made</b>	away toward it by	6, 354/ 12
bound by any law	<b>made</b>	among men, nor is	6, 354/ 30
prove their purpose, which	<b>made</b>	none interruption of the	6, 355/ 23
bringing forth whereof he	<b>made</b>	a while somewhat strange	6, 356/ 3
which he showed you	<b>made</b>	little for his purpose	6, 356/ 21
is a law synodal,	<b>made</b>	in the sixth synod	6, 356/ 28
vow that he hath	<b>made</b>	to God of virginity	6, 360/ 11
railing against him, and	<b>made</b>	also another book against	6, 361/ 17
the book that himself	<b>made</b>	of his own acts	6, 363/ 8
the book that he	<b>made</b>	himself of his demeanor	6, 363/ 13
understand that, albeit he	<b>made</b>	the book himself, yet	6, 363/ 19
book himself, yet he	<b>made</b>	it so that he	6, 363/ 19
benign father most mildly	<b>made</b>	answer." And finally he	6, 364/ 6
some other to have	<b>made</b>	it and not himself	6, 364/ 19
dispense with the vow	<b>made</b>	by man to God	6, 366/ 8
to prove the moon	<b>made</b>	of green cheese, he	6, 366/ 26
less need to be	<b>made</b>	worse. But as for	6, 372/ 28
learned and a preacher,	<b>made</b>	many shifts to make	6, 378/ 7
deeds, good or bad,	<b>made</b>	no difference before God	6, 400/ 6
which he alleged nothing	<b>made</b>	for his purpose. For	6, 400/ 16
as he would have	<b>made</b>	the contrary choice, if	6, 402/ 4
in by those heresies,	<b>made</b>	at a parliament very	6, 410/ 2
all such as were	<b>made</b>	before, as well for	6, 410/ 3
not contented with battle	<b>made</b>	against infidels the loss	6, 412/ 22
and such shallow flats	<b>made</b>	therewith, that right small	6, 412/ 31
after, they might be	<b>made</b>	Mamelukes or Janizaries as	6, 416/ 18
much proof hath been	<b>made</b>	already. For of some	6, 416/ 27
And yet what amendment	<b>made</b>	his gentle and courteous	6, 416/ 32
pride hath ere this	<b>made</b>	some learned men to	6, 423/ 21
ever any law was	<b>made</b>	for such books' burning	6, 423/ 28
pride hath not only	<b>made</b>	some learned men to	6, 423/ 31
own money when they	<b>made</b>	semblance as though they	6, 429/ 8
vow to God willingly	<b>made</b>	of themselves or their	6, 429/ 13
and these two matters	<b>made</b>	us two much business	6, 431/ 21
did, after his profession	<b>made</b>	, marry and take a	6, 434/ 12
in Almaine, doth so	<b>madly</b>	oversee himself, that he	6, 17/ 28
mouth." Now happened it	<b>madly</b>	that even with this	6, 130/ 20
than to mean so	<b>madly</b>	as men bear him	6, 315/ 18
shall ye see how	<b>madly</b>	he laboreth to prove	6, 360/ 24

in Almaine, doth so	<b>madly</b>	oversee himself that he	6, 363/ 9
friend, "this device was	<b>madly</b>	minded of Luther and	6, 365/ 1
minded of Luther and	<b>madly</b>	handled and madly overseen	6, 365/ 2
and madly handled and	<b>madly</b>	overseen, to show himself	6, 365/ 2
both expound it as	<b>madly</b>	as he. And so	6, 433/ 18
me marvel of the	<b>madness</b>	of these heretics that	6, 49/ 17
less marvel of their	<b>madness</b>	that show their evil	6, 211/ 15
it were more than	<b>madness</b>	for them to meddle	6, 336/ 29
man is, the more	<b>madness</b>	were it for wise	6, 346/ 24
he wondered of the	<b>madness</b>	of such false and	6, 365/ 16
do it alone, what	<b>madness</b>	were it to say	6, 415/ 28
promised that Saint Mary	<b>Magdalene</b>	should be worshipped through	6, 49/ 13
in the title De	<b>magistris</b>	. Which when himself had	6, 316/ 18
among them which most	<b>magnified</b>	carnal generation. And then	6, 312/ 20
much better. For he	<b>magnifieth</b>	baptism but to the	6, 352/ 23
For albeit that the	<b>Mahometans</b>	, being a sensual and	6, 374/ 15
and good experience, the	<b>maid</b>	herself too young to	6, 93/ 36
likewise as if a	<b>maid</b>	be suffered to run	6, 131/ 23
the reason that a	<b>maid</b>	layeth for her own	6, 180/ 23
of Frere Tuck and	<b>Maid</b>	Marian? The Tenth Chapter	6, 376/ 16
cried out aloud, "Holy	<b>maiden</b>	Elizabeth, help me," and	6, 87/ 23
the prior with holy	<b>maiden</b>	Elizabeth nightly in the	6, 87/ 25
so young an unlearned	<b>maiden</b>	, when herself wist not	6, 93/ 18
the remnant as the	<b>maiden</b>	herself in the presence	6, 93/ 28
many lets, for the	<b>maiden's</b>	mother was much against	6, 79/ 6
own knowledge of her	<b>maidenhead</b>	. But she could tell	6, 180/ 24
their husbands and the	<b>maidens</b>	in the sight of	6, 371/ 15
her husband from her	<b>maids</b>	, so there the parson's	6, 309/ 24
anno Domini MDXXXI, mense	<b>Maii</b>	.	6, 435/ 34
good religious house; spoiled,	<b>maimed</b>	, and slain many a	6, 412/ 18
there is such a	<b>main</b>	multitude. The time was	6, 301/ 17
I, "then the priests	<b>maintain</b>	not the matter for	6, 235/ 10
not the matter, to	<b>maintain</b>	and uphold his authority	6, 256/ 33
by God's great mercy,	<b>maintained</b>	and upheld; as we	6, 298/ 26
any false matter be	<b>maintained</b>	, gave in commandment to	6, 326/ 20
while the Lord Cobham	<b>maintained</b>	certain heresies, and that	6, 409/ 27
scripture only for the	<b>maintenance</b>	of their authority. And	6, 29/ 7
any that for the	<b>maintenance</b>	of his opinion will	6, 56/ 25
so cunning in the	<b>maintenance</b>	of a lie as	6, 68/ 5
still. And for the	<b>maintenance</b>	of their disobedience have	6, 124/ 15
untruly translated for the	<b>maintenance</b>	of heresy, as I	6, 290/ 22
fall into by the	<b>maintenance</b>	of his opinion." "Pardon	6, 420/ 27
come in his high	<b>majesty</b>	, they shall have their	6, 49/ 10
to show his glorious	<b>majesty</b>	to his blessed heavenly	6, 57/ 8

knowledge of his invisible	<b>majesty</b>	, then did they, as	6, 73/ 9
goodness that his almighty	<b>majesty</b>	could have made it	6, 74/ 33
and therefore before his	<b>majesty</b>	reproved and odious and	6, 112/ 5
as it liketh his	<b>majesty</b>	to have things known	6, 146/ 20
intercessors to his high	<b>majesty</b>	, whereunto, ere we presume	6, 215/ 17
Holy Spirit and marvelous	<b>majesty</b>	giveth his special assistance	6, 243/ 13
than to see his	<b>majesty</b>	disreverenced by the bold	6, 300/ 7
giveth me that His	<b>Majesty</b>	is of his blessed	6, 344/ 25
rebuke to the great	<b>majesty</b>	of God than ever	6, 377/ 7
blaspheming the goodness and	<b>majesty</b>	of Almighty God in	6, 402/ 28
miracles, the messenger doth	<b>make</b>	objection against those miracles	6, 6/ 3
made many shifts to	<b>make</b>	it seem that in	6, 19/ 4
we have, yet to	<b>make</b>	and put forth any	6, 23/ 6
this point, ye may	<b>make</b>	yourself sure, that I	6, 27/ 1
this warrantise will I	<b>make</b>	you as far forth	6, 27/ 16
were no mastery to	<b>make</b>	it seem that a	6, 30/ 3
that compriseth (as they	<b>make</b>	it seem) a confused	6, 30/ 26
And that now we	<b>make</b>	the fashion of Christendom	6, 31/ 29
people the sufferers, we	<b>make</b>	the Christian men the	6, 31/ 31
matters and weighty to	<b>make</b>	him an unadvised answer	6, 34/ 34
wrong, and for to	<b>make</b>	that seem likely, there	6, 36/ 7
of. And I dare	<b>make</b>	me bold to warrant	6, 41/ 33
made by Solomon, could	<b>make</b>	no matter to the	6, 42/ 11
been such than to	<b>make</b>	it in the ark	6, 42/ 22
But these men that	<b>make</b>	themselves so spiritual, God	6, 43/ 35
it was prohibited to	<b>make</b>	such images as the	6, 45/ 4
if one would say, "	<b>Make</b>	none image of Christ	6, 45/ 13
not to idols, nor	<b>make</b>	not for yourself any	6, 45/ 26
nor childish as they	<b>make</b>	themselves. For if all	6, 48/ 20
do reverence sometimes and	<b>make</b>	great cheer to some	6, 48/ 32
brass penny whereof four	<b>make</b>	a farthing; such goodly	6, 51/ 17
pagans, so would we	<b>make</b>	it seem that God	6, 52/ 15
images self, and thereto	<b>make</b>	our prayers, thereto make	6, 52/ 26
make our prayers, thereto	<b>make</b>	our offerings, and ween	6, 52/ 27
to the Temple to	<b>make</b>	their prayers. And in	6, 59/ 19
do it, I could	<b>make</b>	him no answer, no	6, 60/ 12
miracles, the messenger doth	<b>make</b>	objection against those miracles	6, 61/ 28
haply do of miracles	<b>make</b>	many a lie, we	6, 62/ 3
shall as I can	<b>make</b>	you answer thereunto." "Nay	6, 62/ 30
for her own, to	<b>make</b>	her own a gentleman	6, 64/ 4
and sometimes while they	<b>make</b>	themselves sure of the	6, 64/ 36
of other countries must	<b>make</b>	the people white. "Well	6, 65/ 18
miracles, intending merely to	<b>make</b>	me believe for a	6, 67/ 3
fire hath that will	<b>make</b>	two pieces of iron	6, 67/ 5

that the fire shall	<b>make</b>	iron to run as	6, 67/ 9
or lead doth, and	<b>make</b>	it take a print	6, 67/ 10
were disposed merrily to	<b>make</b>	me a fool." "Well	6, 67/ 25
goodness of God will	<b>make</b>	no change to the	6, 74/ 25
if he would, and	<b>make</b>	a better by and	6, 75/ 13
many of them shall	<b>make</b>	me a sufficient proof	6, 77/ 23
quoth I, "then ye	<b>make</b>	me the bolder to	6, 78/ 31
now, short tale to	<b>make</b>	, this young woman --	6, 79/ 10
what wonder would he	<b>make</b>	to see the sun	6, 80/ 9
a little seed to	<b>make</b>	all that gear new	6, 80/ 21
that gear new, and	<b>make</b>	a new soul thereto	6, 80/ 21
requisite and suffice to	<b>make</b>	you think yourself in	6, 82/ 19
with rusty knives, will	<b>make</b>	his offerings, for one	6, 85/ 29
some, doth utter and	<b>make</b>	open their falsehood as	6, 90/ 34
is that that ye	<b>make</b>	, and wherefore ye make	6, 94/ 19
make, and wherefore ye	<b>make</b>	it, between the miracles	6, 94/ 19
that I find to	<b>make</b>	them answer with. For	6, 95/ 26
them all such as	<b>make</b>	them, and all such	6, 96/ 27
most, what shall we	<b>make</b>	either our Lady or	6, 97/ 6
health of them, then	<b>make</b>	we them plain gods	6, 97/ 16
or else that miracles	<b>make</b>	not your matter good	6, 98/ 22
thus by this demeanor	<b>make</b>	the saints God's fellows	6, 99/ 8
this, that they will	<b>make</b>	comparisons between our Lady	6, 99/ 17
a fleck and his	<b>make</b>	, that maketh their images	6, 100/ 6
he did them, and	<b>make</b>	us lean to false	6, 100/ 30
a paynim that would	<b>make</b>	the question between their	6, 102/ 17
durst I for need	<b>make</b>	yourself judge. For if	6, 105/ 20
enough," quoth he, "to	<b>make</b>	any one man wary	6, 106/ 6
that was only man	<b>make</b>	him the first and	6, 108/ 7
spoken by Christ to	<b>make</b>	them sure that the	6, 109/ 8
of our ghostly enemies,	<b>make</b>	us willingly and wittingly	6, 110/ 3
understood as they nothing	<b>make</b>	against the church, but	6, 121/ 12
void except they would	<b>make</b>	the scripture serve the	6, 121/ 17
not seem excellent, nor	<b>make</b>	it appear and seem	6, 123/ 10
more texts that plainly	<b>make</b>	against them, without receiving	6, 123/ 18
purpose and intent may	<b>make</b>	it good. And what	6, 124/ 3
that because Christ would	<b>make</b>	a division among infidels	6, 124/ 35
the churchward, and to	<b>make</b>	himself with God's help	6, 126/ 24
as Saint Augustine saith,	<b>make</b>	himself very sure that	6, 127/ 29
of God thereby, and	<b>make</b>	it agree thereto. This	6, 129/ 9
an evil workman to	<b>make</b>	him a square and	6, 129/ 11
in twenty pieces and	<b>make</b>	it whole again, and	6, 130/ 17
asked whether they should	<b>make</b>	ready for dinner. "Abide	6, 130/ 21
laugh. "Well," quoth I, "	<b>make</b>	none haste yet for	6, 130/ 24

help the judgment, and	<b>make</b>	a man among other	6, 132/ 12
if we would go	<b>make</b>	the cart to draw	6, 133/ 11
now consider that ye	<b>make</b>	him by and by	6, 135/ 32
rule. For now ye	<b>make</b>	him to examine the	6, 135/ 33
texts that seem to	<b>make</b>	him less be nothing	6, 137/ 10
his own hands, to	<b>make</b>	other folks serve him	6, 140/ 16
so as it should	<b>make</b>	an article of misbelief	6, 147/ 14
man would adventure to	<b>make</b>	any mixture of water	6, 148/ 25
That should," quoth he, "	<b>make</b>	little force to me	6, 154/ 15
I both one, so	<b>make</b>	thou that they and	6, 156/ 5
dispicion ye could not	<b>make</b>	your audience to discern	6, 156/ 18
well there, I shall	<b>make</b>	the same serve me	6, 157/ 13
kneel me down and	<b>make</b>	my special prayer to	6, 157/ 26
then," quoth I, "first	<b>make</b>	your prayer and then	6, 159/ 29
believe him, will it	<b>make</b>	any change in the	6, 161/ 26
quoth I. "Would that	<b>make</b>	any difference?" "Never a	6, 161/ 30
and all we together	<b>make</b>	the whole church. And	6, 162/ 22
of the church and	<b>make</b>	the church among them	6, 162/ 27
old fathers, if they	<b>make</b>	a gloss against the	6, 167/ 23
faith," quoth he, "they	<b>make</b>	a gloss to some	6, 168/ 21
is that twice two	<b>make</b>	four." "Why," quoth I	6, 168/ 22
two geese would always	<b>make</b>	four horse." "Tut," quoth	6, 168/ 30
yet twice two geese	<b>make</b>	not always four ganders	6, 168/ 36
it forth it will	<b>make</b>	another gloss to your	6, 169/ 2
of scripture seeming to	<b>make</b>	a doubtful article of	6, 175/ 29
you that twice twain	<b>make</b>	four. I ween ye	6, 176/ 27
never since touch nor	<b>make</b>	answer thereto; albeit that	6, 184/ 14
and worship of saints,	<b>make</b>	nothing against them. And	6, 185/ 15
those things reprovab and	<b>make</b>	them seem idolatry, which	6, 185/ 24
me if I should	<b>make</b>	you sit and muse	6, 186/ 1
they may seem to	<b>make</b>	for them: ye laid	6, 187/ 23
he purgeth it to	<b>make</b>	it bring the more	6, 194/ 12
few in comparison, yet	<b>make</b>	they about in all	6, 198/ 25
gather them together and	<b>make</b>	them known, and haply	6, 199/ 7
which, after your reckoning,	<b>make</b>	the very church, shall	6, 199/ 26
whatsoever they were should	<b>make</b>	his church, but that	6, 202/ 9
good folk, this would	<b>make</b>	the church clearly unknown	6, 203/ 9
it all, that will	<b>make</b>	it a number of	6, 204/ 32
left thereon, yet they	<b>make</b>	no doubt which is	6, 207/ 1
that were able to	<b>make</b>	us perceive it. Now	6, 213/ 28
well behoveth us to	<b>make</b>	friends of such as	6, 215/ 18
himself we disdain to	<b>make</b>	our intercessors his especial	6, 215/ 21
kissing his bare scalp,	<b>make</b>	a man a saint	6, 217/ 7
would you now do,	<b>make</b>	them all cheer and	6, 219/ 4

that ye durst not	<b>make</b>	any of them cheer	6, 219/ 14
declare by miracle and	<b>make</b>	his own cross known	6, 225/ 21
for themselves, and so	<b>make</b>	not themselves only, but	6, 226/ 17
us? Saint Loy we	<b>make</b>	a horse-leech, and must	6, 226/ 30
stones. Saint Appolyne we	<b>make</b>	a tooth-drawer, and may	6, 227/ 4
I dare as boldly	<b>make</b>	you sure of as	6, 227/ 30
and that should she	<b>make</b>	it a wax candle	6, 229/ 4
such wise that they	<b>make</b>	them fellows to God	6, 229/ 16
the thing that would	<b>make</b>	latría, then were we	6, 230/ 20
rood before another, or	<b>make</b>	their invocations and vows	6, 231/ 6
will I warrant you	<b>make</b>	answer that neither of	6, 232/ 16
all those heretics that	<b>make</b>	as though they found	6, 232/ 22
that the church may	<b>make</b>	much money of it	6, 235/ 6
I warrant you. They	<b>make</b>	their covenants in their	6, 235/ 22
away, we should then	<b>make</b>	marvelous changes in the	6, 235/ 34
a few doting dames	<b>make</b>	not the people. And	6, 237/ 12
this reason that ye	<b>make</b>	would surely satisfy the	6, 238/ 13
to the intent to	<b>make</b>	his messengers known and	6, 239/ 28
done by God to	<b>make</b>	Pharaoh to perceive thereby	6, 239/ 30
labor took Philostratus to	<b>make</b>	a book full of	6, 241/ 28
praise pass, lest ye	<b>make</b>	me too proud. But	6, 248/ 21
he labored covertly to	<b>make</b>	the man believe that	6, 256/ 17
some that say them	<b>make</b>	me to doubt much	6, 259/ 4
such another buzzing they	<b>make</b>	." "Surely," quoth I, "that	6, 259/ 6
can seldom so well	<b>make</b>	their tale before but	6, 261/ 30
well done indeed to	<b>make</b>	the laws so sufficient	6, 262/ 3
witness with them to	<b>make</b>	an instrument thereof, as	6, 263/ 6
they be wont to	<b>make</b>	of their counsel, which	6, 263/ 11
thing as neither could	<b>make</b>	nor mar. Now if	6, 265/ 9
the first time, than	<b>make</b>	him abjure and bear	6, 271/ 2
scantly could all this	<b>make</b>	him submit himself to	6, 271/ 16
him submit himself to	<b>make</b>	his abjuration. And finally	6, 271/ 16
sure of the matter,	<b>make</b>	it a chequer-chamber case	6, 274/ 33
otherwise. For men might	<b>make</b>	with their hands all	6, 275/ 14
favor as ye would	<b>make</b>	it seem that they	6, 276/ 37
in him is to	<b>make</b>	the world ween that	6, 280/ 8
in a court to	<b>make</b>	true answer to such	6, 281/ 24
mine oath bound to	<b>make</b>	him answer, forasmuch as	6, 281/ 27
nor in such matter	<b>make</b>	you any answer to	6, 282/ 4
to swear I should	<b>make</b>	the man the more	6, 282/ 10
therefore will I not	<b>make</b>	any answer in this	6, 282/ 12
to swear or to	<b>make</b>	him answer therein. But	6, 282/ 19
between fleck and his	<b>make</b>	. And for because that	6, 289/ 2
translation, because he would	<b>make</b>	it seem that the	6, 289/ 30

For first he would	<b>make</b>	the people believe that	6, 290/ 28
with his false translation	<b>make</b>	the people ween further	6, 290/ 31
a book able to	<b>make</b>	a Christian man that	6, 291/ 27
all new, as to	<b>make</b>	in his translation so	6, 293/ 8
but if they will	<b>make</b>	us worse than Jews	6, 294/ 20
be bad enough, God	<b>make</b>	us all better. But	6, 295/ 15
it were good to	<b>make</b>	fewer priests, that they	6, 299/ 28
better for us to	<b>make</b>	yet more, though they	6, 299/ 31
convenient, else could they	<b>make</b>	no priests then, but	6, 304/ 19
and Tyndale would now	<b>make</b>	the world so mad	6, 304/ 28
and Tyndale would soon	<b>make</b>	them by scripture, if	6, 305/ 27
time little choice to	<b>make</b>	priests of but married	6, 306/ 3
after Tyndale, especially to	<b>make</b>	that man a priest	6, 306/ 15
would by this way	<b>make</b>	Saint Paul to say	6, 307/ 32
it not lawful to	<b>make</b>	a priest of that	6, 309/ 15
that the church should	<b>make</b>	a law to bind	6, 310/ 27
will, because they will	<b>make</b>	no monks but such	6, 313/ 3
man well wotteth they	<b>make</b>	of their own minds	6, 313/ 4
the church will neither	<b>make</b>	monks nor priests but	6, 313/ 5
Ye said ye would	<b>make</b>	answer for the law	6, 314/ 12
though he cannot well	<b>make</b>	another man to perceive	6, 322/ 27
or the other either	<b>make</b>	an untrue report or	6, 324/ 6
few. And therefore I	<b>make</b>	myself sure that in	6, 326/ 3
King's Highness, I dare	<b>make</b>	myself much more bold	6, 326/ 12
carpenter that used to	<b>make</b>	pumps, which had intended	6, 328/ 4
that communication. And yet	<b>make</b>	those books not a	6, 330/ 6
their money together and	<b>make</b>	a purse among them	6, 331/ 18
But methink though they	<b>make</b>	us all infants, they	6, 333/ 7
thereof; but rather to	<b>make</b>	provision against such abuse	6, 338/ 5
were more easy to	<b>make</b>	it all new than	6, 341/ 2
wherewith he pretendeth to	<b>make</b>	them probable be so	6, 347/ 9
them should suffice to	<b>make</b>	you perceive them for	6, 349/ 2
living is such, should	<b>make</b>	it easy to wit	6, 349/ 4
asked often, and always	<b>make</b>	as they heard it	6, 350/ 22
well teeming if he	<b>make</b>	her such provision." "Surely	6, 353/ 16
themselves in Saxony could	<b>make</b>	none authority against the	6, 355/ 21
done to images, would	<b>make</b>	all their eyes daze	6, 356/ 1
But now, since ye	<b>make</b>	the matter so clear	6, 358/ 3
be reasoned. And to	<b>make</b>	him hated of all	6, 360/ 26
no wise agree to	<b>make</b>	any men living judges	6, 363/ 4
speaketh of himself might	<b>make</b>	him, in the ears	6, 363/ 22
pared off too, to	<b>make</b>	it seem the more	6, 363/ 29
any wise, and then	<b>make</b>	much earnest business for	6, 371/ 22
to new torments, to	<b>make</b>	them tell where any	6, 371/ 25

that their sect must	<b>make</b>	their persons naught, their	6, 376/ 26
made many shifts to	<b>make</b>	it seem that in	6, 378/ 8
colors he could to	<b>make</b>	it seem that, though	6, 379/ 27
tale he seemed to	<b>make</b>	the good works to	6, 382/ 3
other? Now where ye	<b>make</b>	all the ground upon	6, 383/ 18
will fail you, and	<b>make</b>	your foundation false, and	6, 383/ 27
more than they may	<b>make</b>	good. For Saint James	6, 387/ 18
world withal, and to	<b>make</b>	men ween that faith	6, 388/ 19
trust, and so to	<b>make</b>	men ween that Saint	6, 388/ 20
Saint James they would	<b>make</b>	us believe that our	6, 388/ 24
howsoever they live shall	<b>make</b>	no matter. For nothing	6, 389/ 18
of his grace to	<b>make</b>	a man keep his	6, 396/ 5
the matter before to	<b>make</b>	it seem that they	6, 399/ 9
to the people, they	<b>make</b>	a visage as though	6, 399/ 23
by many means to	<b>make</b>	it seem that in	6, 399/ 33
penance and humility, and	<b>make</b>	him run the faster	6, 401/ 12
-- and thereunto they	<b>make</b>	him so dispiteous and	6, 403/ 8
the Turk or to	<b>make</b>	against him any resistance	6, 411/ 23
pride, that way should	<b>make</b>	them prouder and set	6, 416/ 14
wise as he would	<b>make</b>	it seem contrary to	6, 419/ 30
they be, that to	<b>make</b>	the people have them	6, 423/ 34
they be wont to	<b>make</b>	, besides the far passing	6, 430/ 16
it not. And yet	<b>make</b>	they semblance as though	6, 433/ 11
about the world, shall	<b>make</b>	all folk one flock	6, 435/ 17
whereof who was the	<b>maker</b>	I know not. But	6, 40/ 28
his master and his	<b>maker</b>	with the worst. And	6, 41/ 13
was a God, either	<b>maker</b>	, or governor, or both	6, 73/ 5
creatures mates to the	<b>Maker</b>	-- but also use	6, 99/ 10
himself, her master and	<b>maker</b>	, should do what him	6, 130/ 34
celestial conception of her	<b>Maker</b>	, made man in her	6, 151/ 13
In this book, the	<b>maker</b>	raileth upon all them	6, 291/ 11
be burned, and the	<b>maker</b>	with it, if it	6, 291/ 18
fall in peril the	<b>makers</b>	cannot tell. Haply their	6, 262/ 22
for which cause the	<b>makers</b>	of the law made	6, 262/ 24
Fourteenth Chapter The messenger	<b>maketh</b>	objection that miracles showed	6, 7/ 11
Twenty-Fourth Chapter The messenger	<b>maketh</b>	objections against the author	6, 9/ 24
canonizing. Whereunto the author	<b>maketh</b>	answer. The Tenth Chapter	6, 13/ 11
quoth I, "the man	<b>maketh</b>	a proper answer for	6, 42/ 15
when I consider it,	<b>maketh</b>	me marvel of the	6, 49/ 16
house of prayer). "Now	<b>maketh</b>	your reason, as I	6, 59/ 27
learning that the heat	<b>maketh</b>	his country black. And	6, 65/ 16
yet as one swallow	<b>maketh</b>	not summer, so the	6, 72/ 33
folly of so few	<b>maketh</b>	no change of the	6, 73/ 1
Fourteenth Chapter The messenger	<b>maketh</b>	objection that miracles showed	6, 85/ 15



and his make, that	<b>maketh</b>	their images meetings at	6, 100/ 7
this gloss. For it	<b>maketh</b>	all for the bonds	6, 104/ 34
that are laden and	<b>maketh</b>	our yoke easy and	6, 106/ 25
followeth it that himself	<b>maketh</b>	the miracles in comprobation	6, 112/ 23
in the assay: "It	<b>maketh</b>	no matter," they say	6, 113/ 14
every Christian man faith	<b>maketh</b>	it as certain. "First	6, 121/ 27
And therefore great labor	<b>maketh</b>	he and great boast	6, 127/ 6
Twenty-Fourth Chapter The messenger	<b>maketh</b>	objections against the author	6, 132/ 29
without any measure --	<b>maketh</b>	you in the case	6, 155/ 21
unanimis in domo," that	<b>maketh</b>	the church of Christ	6, 166/ 28
unanimis in domo" (which	<b>maketh</b>	all of one mind	6, 191/ 21
few they be together	<b>maketh</b>	no matter. For our	6, 198/ 20
a reason that Luther	<b>maketh</b>	himself. By which he	6, 199/ 10
For this argument he	<b>maketh</b>	: Christ saith that the	6, 203/ 20
boast the mad man	<b>maketh</b>	, that he hath clearly	6, 203/ 25
made unto God, this	<b>maketh</b>	no force for our	6, 212/ 26
canonizing. Whereunto the author	<b>maketh</b>	answer. "How can I	6, 217/ 4
body shrined or not,	<b>maketh</b>	no doubt of the	6, 221/ 12
upon one thing, and	<b>maketh</b>	no mention of agreement	6, 224/ 8
the only thing that	<b>maketh</b>	it latria, and no	6, 230/ 16
your friend, "what thing	<b>maketh</b>	me believe that God	6, 251/ 35
unanimis in domo" (Which	<b>maketh</b>	the church all of	6, 253/ 32
now the scripture self	<b>maketh</b>	us not believe the	6, 254/ 6
scripture, but the church	<b>maketh</b>	us to know the	6, 254/ 7
say, the scripture that	<b>maketh</b>	us to believe the	6, 254/ 10
as the first?" "That	<b>maketh</b>	," quoth he, "no matter	6, 265/ 24
say) right well, which	<b>maketh</b>	men much marvel of	6, 284/ 30
surely the thing that	<b>maketh</b>	in this matter the	6, 293/ 21
wives. Thereunto the author	<b>maketh</b>	answer. % "But I would	6, 303/ 9
be all one it	<b>maketh</b>	no matter to you	6, 324/ 22
man see, that misunderstanding	<b>maketh</b>	misreporting. And a tale	6, 324/ 34
find far better. Which	<b>maketh</b>	them to fear lest	6, 332/ 6
shadow that the body	<b>maketh</b>	of necessity while it	6, 382/ 4
may say, "The fire	<b>maketh</b>	me see by night	6, 382/ 32
For this execrable heresy	<b>maketh</b>	God the cause of	6, 402/ 32
very apes, whom he	<b>maketh</b>	to tumble through the	6, 423/ 14
fruit. And yet oftentimes	<b>maketh</b>	them miss of the	6, 423/ 15
forth new fantasies, but	<b>maketh</b>	also many men of	6, 423/ 32
and intended in the	<b>making</b>	. The First Chapter The	6, 24/ 17
the time of the	<b>making</b>	, was there never none	6, 42/ 18
God himself in the	<b>making</b>	and garnishing of the	6, 49/ 34
do those heretics themselves,	<b>making</b>	our belly or beneath	6, 73/ 13
that anything of the	<b>making</b>	of his goodness must	6, 74/ 28
for the roof in	<b>making</b>	Barking Abbey, should this	6, 81/ 2

him of his own	<b>making</b>	, as Moses did and	6, 114/ 33
tale, in declaring and	<b>making</b>	open that God hath	6, 138/ 14
God's counsel in the	<b>making</b>	of the world, though	6, 138/ 23
to agree to the	<b>making</b>	of any law that	6, 147/ 5
that is well known,	<b>making</b>	as though he would	6, 204/ 30
that is not a	<b>making</b>	of them equal unto	6, 214/ 26
reprove the Pharisees for	<b>making</b>	fresh the sepulchers of	6, 217/ 25
of holy prophets and	<b>making</b>	shrines of their graves	6, 217/ 26
of costly burying and	<b>making</b>	of sumptuous sepulchers and	6, 220/ 5
excuse laid the first	<b>making</b>	of that sermon to	6, 273/ 5
law of their own	<b>making</b>	, a constitution provincial, whereby	6, 293/ 29
glosses of their own	<b>making</b>	, nor suffer us to	6, 294/ 13
speak of other countries,	<b>making</b>	an argument that our	6, 295/ 13
their advice to the	<b>making</b>	of that law, with	6, 311/ 12
the authority of the	<b>making</b>	and conservation of this	6, 311/ 30
the bishop's prison before,	<b>making</b>	as though the man	6, 317/ 28
laws, things of men's	<b>making</b>	, how much is it	6, 335/ 4
Luther's is, in the	<b>making</b>	whereof the devil is	6, 347/ 35
of some other man's	<b>making</b>	and not of his	6, 363/ 21
church as they do,	<b>making</b>	as though the church	6, 380/ 8
an evil deed or	<b>making</b>	any defense, but using	6, 414/ 31
and of his own	<b>making</b>	he layeth arguments for	6, 432/ 25
as Christ saith, "Arbor	<b>mala</b>	non potest bonum fructum	6, 381/ 28
be so presumptuous and	<b>malapert</b>	fellows that upon boldness	6, 215/ 20
his thanks, but his	<b>malapert</b>	boldness might peradventure be	6, 300/ 12
reproved him for striking	<b>Malchus</b>	. Nor would not defend	6, 32/ 7
the ear again of	<b>Malchus</b>	his persecutor, which Peter	6, 32/ 9
when he struck off	<b>Malchus's</b>	ear, albeit that he	6, 411/ 28
with great execration and	<b>malediction</b>	prohibited." "First," quoth I	6, 44/ 37
and that under great	<b>malediction</b>	, as in the law	6, 96/ 19
after, he showeth the	<b>maledictions</b>	that shall fall thereupon	6, 96/ 26
honor and glory), and "	<b>Maledictus</b>	qui confidit in homine	6, 38/ 18
And it saith also, "	<b>Maledictus</b>	homo qui neglegit famam	6, 281/ 13
was pricked thereto by	<b>malice</b>	, and ever proceedeth from	6, 17/ 20
messenger saith that the	<b>malice</b>	of the men is	6, 18/ 12
the cause of the	<b>malice</b>	that the men fall	6, 18/ 15
all this done for	<b>malice</b>	and envy, partly of	6, 28/ 7
that the clergy for	<b>malice</b>	and envy doth untruly	6, 30/ 31
themselves in suspicion of	<b>malice</b>	and envy and Luther	6, 31/ 2
by the error or	<b>malice</b>	of unjust judges condemned	6, 33/ 9
laid in them displeasure,	<b>malice</b>	and envy toward him	6, 36/ 8
it what cause of	<b>malice</b>	these heretics have to	6, 47/ 33
beareth to some other	<b>malice</b>	and evil will. But	6, 48/ 4
quoth I. "One, the	<b>malice</b>	of the people whereby	6, 109/ 30

more merciful than their	<b>malice</b>	deserveth. And all this	6, 125/ 35
the cause of their	<b>malice</b>	, yet can I not	6, 211/ 14
percase the negligence or	<b>malice</b>	of some lewd priest	6, 223/ 13
their own sloth and	<b>malice</b>	. Nor in like wise	6, 236/ 24
which may speak of	<b>malice</b>	, and especially the party	6, 260/ 19
by their own obstinate	<b>malice</b>	. But yet where ye	6, 295/ 12
quoth I, "partly by	<b>malice</b>	, partly by sloth and	6, 316/ 21
well think that in	<b>malice</b>	and despair he hanged	6, 327/ 18
whosoever would of their	<b>malice</b>	or folly take harm	6, 332/ 10
soon after, part of	<b>malice</b>	, part of simpleness, and	6, 338/ 34
the clergy forbidden of	<b>malice</b>	and evil will, to	6, 345/ 13
done of purpose and	<b>malice</b>	, not without an evil	6, 347/ 21
it of their invincible	<b>malice</b>	turn it to their	6, 347/ 33
some men master the	<b>malice</b>	thereof, walking harmless with	6, 348/ 1
was pricked thereto by	<b>malice</b>	, and ever proceeded from	6, 360/ 33
to priesthood, by the	<b>malice</b>	of which his ungracious	6, 366/ 1
first of anger and	<b>malice</b>	toward the pope, and	6, 366/ 11
messenger saith that the	<b>malice</b>	of the men is	6, 372/ 22
the cause of the	<b>malice</b>	that the men fall	6, 372/ 25
bad. And therefore the	<b>malice</b>	of the men is	6, 372/ 32
maligno" (all set in	<b>malice</b>	), that we be so	6, 376/ 22
of God all the	<b>malice</b>	and mischief, from the	6, 377/ 12
not deeply drowned in	<b>malice</b>	, nor folk out of	6, 394/ 8
some other, obdurate in	<b>malice</b>	and evil custom of	6, 401/ 26
borne and suffered their	<b>malice</b>	, only writing and preaching	6, 409/ 10
the resisting of his	<b>malice</b>	, where they should rather	6, 413/ 20
invaded and oppressed by	<b>malice</b>	. In which case both	6, 414/ 36
harmless neighbor against the	<b>malice</b>	and cruelty of the	6, 415/ 6
not high heart or	<b>malice</b>	. For of such as	6, 416/ 26
the poison of pride,	<b>malice</b>	, and envy, that it	6, 424/ 25
forth so mad for	<b>malice</b>	that he fareth as	6, 424/ 30
beginning meet with their	<b>malice</b>	. The Eighteenth Chapter The	6, 428/ 19
but plainly for a	<b>malicious</b>	mind, to diminish and	6, 47/ 21
to the people their	<b>malicious</b>	envy. And for a	6, 123/ 29
hate the church of	<b>malicious</b>	men). But they shall	6, 190/ 11
will, but for that	<b>malicious</b>	will that he hath	6, 197/ 30
proud perjury and high	<b>malicious</b>	mind, instead of the	6, 280/ 12
the translation thereof any	<b>malicious</b>	purpose or not, therein	6, 287/ 20
upon him of a	<b>malicious</b>	purpose to translate it	6, 314/ 27
and Tyndale, that the	<b>malicious</b>	mind of the translator	6, 316/ 8
But as for the	<b>malicious</b>	, cruel dealing of men	6, 372/ 29
the word of a	<b>malicious</b>	mind to deceive unlearned	6, 388/ 1
the frowardness of their	<b>malicious</b>	appetites. And this would	6, 394/ 6
revenging of their own	<b>malicious</b>	minds by such ways	6, 394/ 19

appeareth there all the	<b>malicious</b>	treachery, and what poison	6, 399/ 30
as be proud and	<b>malicious</b>	, much proof hath been	6, 416/ 26
Mammona, and after his	<b>malicious</b>	book of obedience. In	6, 424/ 24
in this realm) should	<b>maliciously</b>	change my words to	6, 22/ 23
pray for them that	<b>maliciously</b>	killed him. And think	6, 211/ 33
corrupted that holy text,	<b>maliciously</b>	planting therein such words	6, 314/ 29
evil prologues or glosses,	<b>maliciously</b>	made by Wycliff and	6, 317/ 18
speaketh of, "Odi ecclesiam	<b>malignantium</b>	" (I hate the church	6, 190/ 10
John, "totus positus in	<b>maligno</b>	" (all set in malice	6, 376/ 22
therefrom. So that as	<b>Mamelukes</b>	and Janizaries about the	6, 416/ 16
they might be made	<b>Mamelukes</b>	or Janizaries as their	6, 416/ 19
in the idols and	<b>mammets</b>	of the pagans, so	6, 52/ 15
idolatry and worship of	<b>mammets</b>	." "Nay," quoth I, "there	6, 72/ 25
dotage toward ourselves, our	<b>mammets</b>	and idols and very	6, 73/ 16
instead of God worship	<b>mammets</b>	, and all this by	6, 100/ 27
in which idols and	<b>mammets</b>	were. And it was	6, 190/ 31
the sacrifice of their	<b>mammets</b>	but after certain time	6, 312/ 4
name another book entitled	<b>Mammona</b>	, which book is very	6, 291/ 24
which book is very "	<b>mammona</b>	iniquitatis," a very treasury	6, 291/ 24
his first book called	<b>Mammona</b>	, he saith that one	6, 291/ 29
his wicked book of	<b>Mammona</b>	, and after his malicious	6, 424/ 23
author showeth that albeit	<b>man</b>	may mistrust some of	6, 6/ 23
can there no reasonable	<b>man</b>	neither deny nor doubt	6, 6/ 24
hard to believe a	<b>man</b>	in a miracle, upon	6, 7/ 3
which no good Christian	<b>man</b>	may deny to be	6, 7/ 15
together of whom no	<b>man</b>	knoweth which be the	6, 12/ 26
much less ought any	<b>man</b>	to be bold in	6, 14/ 19
ground and cause the	<b>man</b>	was convicted. And also	6, 14/ 25
spiritual judges did the	<b>man</b>	marvelous favor, and almost	6, 14/ 33
a question if a	<b>man</b>	be sworn by a	6, 15/ 11
it then for the	<b>man</b>	that thus was abjured	6, 15/ 17
sometimes to burn the	<b>man</b>	too. And for example	6, 16/ 25
to cause any good	<b>man</b>	to abhor them, and	6, 17/ 13
of himself which a	<b>man</b>	will well laugh at	6, 17/ 29
And now like a	<b>man</b>	shameful and shameless hath	6, 18/ 5
bad: yet, since no	<b>man</b>	can look into another's	6, 22/ 1
worst, as (if a	<b>man</b>	hap to be worse	6, 22/ 4
reasonable cause to every	<b>man</b>	of the faith and	6, 23/ 5
the words of any	<b>man</b>	so homely, and in	6, 23/ 14
sort as a good	<b>man</b>	would not well bear	6, 23/ 26
wise and well learned	<b>man</b>	would have out, twain	6, 23/ 34
were it for any	<b>man</b>	to say which of	6, 24/ 5
honest. But whatsoever any	<b>man</b>	tell or write I	6, 25/ 20
not only of that	<b>man</b>	ye wrote of, but	6, 27/ 6

if ye find any	<b>man</b>	that yet doubteth, whether	6, 27/ 11
of London, that the	<b>man</b>	ye write of was	6, 28/ 3
a good, honest, virtuous	<b>man</b>	, far from ambition and	6, 28/ 13
and to put every	<b>man</b>	to silence that would	6, 28/ 18
the sea, for a	<b>man</b>	of right good living	6, 28/ 23
heresy for a Christian	<b>man</b>	to read Christ's Gospel	6, 29/ 16
it seem that a	<b>man</b>	should be a heretic	6, 30/ 3
manner of dealing a	<b>man</b>	, they say, might lay	6, 30/ 8
his name against every	<b>man</b>	that is (in preaching	6, 30/ 13
if they find a	<b>man</b>	faulty, let them lay	6, 30/ 16
devil, yet might a	<b>man</b>	percase say as he	6, 30/ 18
heap of heresies, no	<b>man</b>	can tell what. And	6, 30/ 26
in the faith, any	<b>man</b>	one or other to	6, 31/ 20
would never have any	<b>man</b>	compelled by force and	6, 32/ 3
the opinions of any	<b>man</b>	to be good and	6, 33/ 3
indeed, yet might a	<b>man</b>	, he thought, without any	6, 33/ 4
astronomy good for no	<b>man</b>	, and as for philosophy	6, 33/ 29
than any light. For	<b>man</b>	, he said, hath no	6, 33/ 33
enough for a Christian	<b>man</b>	, with which the apostles	6, 33/ 36
that he said every	<b>man</b>	was able enough to	6, 34/ 15
shutteth then can no	<b>man</b>	open it, and when	6, 34/ 22
it then can no	<b>man</b>	shut it? Upon these	6, 34/ 23
the abjuration of the	<b>man</b>	he spoke of. Secondly	6, 35/ 30
spirituality -- wherein no	<b>man</b>	doubteth to be many	6, 36/ 15
right virtuous and godly	<b>man</b>	-- were in their	6, 36/ 15
if they did that	<b>man</b>	no wrong, there hath	6, 36/ 16
for this matter no	<b>man</b>	against them any cause	6, 36/ 17
over this, if that	<b>man</b>	were in all his	6, 36/ 18
wist used to any	<b>man</b>	in such case. "And	6, 36/ 31
indeed. Except that any	<b>man</b>	would say that though	6, 37/ 3
that point, if any	<b>man</b>	so think, I shall	6, 37/ 6
you such as the	<b>man</b>	was not charged withal	6, 37/ 13
suppose, every good Christian	<b>man</b>	will agree for heresies	6, 37/ 19
putteth his trust in	<b>man</b>	), with many such other	6, 38/ 19
many a godly cunning	<b>man</b>	, as hath been in	6, 38/ 23
wrought in that holy	<b>man</b>	so strongly, that he	6, 39/ 20
by some very virtuous	<b>man</b>	contemplative and well learned	6, 40/ 10
therein that good holy	<b>man</b>	layeth sore against these	6, 40/ 12
know not. But the	<b>man</b>	might peradventure mean well	6, 40/ 29
For a right good	<b>man</b>	may hap at a	6, 40/ 35
his goodness giveth unto	<b>man</b>	, of which it is	6, 41/ 10
and good reason that	<b>man</b>	serve him again with	6, 41/ 10
ween there will no	<b>man</b>	doubt of the Emperor	6, 41/ 14
the Emperor Theodosius, a	<b>man</b>	so devout unto God	6, 41/ 15

Forsooth," quoth I, "the	<b>man</b>	maketh a proper answer	6, 42/ 15
not set by, every	<b>man</b>	may well wit, that	6, 42/ 27
wit, that if every	<b>man</b>	had in his time	6, 42/ 28
poverty. And if any	<b>man</b>	think the contrary, let	6, 42/ 35
for the good, godly	<b>man</b>	Moses, he thought that	6, 44/ 6
prohibitions intended that no	<b>man</b>	shall worship any image	6, 45/ 17
doth forbid that a	<b>man</b>	may do some reverence	6, 45/ 33
from God nor good	<b>man</b>	, but both the saint	6, 46/ 1
saint. When a mean	<b>man</b>	, an ambassador to a	6, 46/ 3
the king? "When a	<b>man</b>	, at the receipt of	6, 46/ 6
thing itself that a	<b>man</b>	thinketh on. As for	6, 46/ 18
made by a rude	<b>man</b>	that cannot well tell	6, 47/ 4
if it move a	<b>man</b>	for some other special	6, 47/ 7
that there is no	<b>man</b>	but if he love	6, 47/ 23
this world, that one	<b>man</b>	of a pride in	6, 48/ 2
as when he saw	<b>man</b>	and the glory of	6, 48/ 13
Saint Paul saith, "Every	<b>man</b>	to other"? "And well	6, 48/ 26
receiveth himself, every wise	<b>man</b>	may well consider that	6, 49/ 2
God hath given a	<b>man</b>	. "What riches devised our	6, 49/ 33
by the hand of	<b>man</b>	-- this would be	6, 50/ 10
Paul saith, let every	<b>man</b>	for his part abound	6, 50/ 15
were thence, the wise	<b>man</b>	weeneth it would be	6, 51/ 12
that albeit no good	<b>man</b>	would agree that it	6, 52/ 1
no means known to	<b>man</b>	he could well find	6, 55/ 19
it representeth, as every	<b>man</b>	delighteth in the image	6, 56/ 17
that every good Christian	<b>man</b>	hath a remembering of	6, 56/ 19
yet is there no	<b>man</b>	, I ween, so good	6, 56/ 21
avoiding of vainglory a	<b>man</b>	shall not stand and	6, 58/ 24
albeit that some good	<b>man</b>	here and there, one	6, 58/ 29
hither. I trow no	<b>man</b>	doubteth but that Christ's	6, 59/ 9
their health, albeit no	<b>man</b>	can tell why he	6, 61/ 2
evident unto every Christian	<b>man</b>	, that it needeth none	6, 62/ 16
themselves. "Thus may every	<b>man</b>	reckon himself unsure of	6, 63/ 28
if he believe no	<b>man</b>	, or because all the	6, 63/ 29
to believe that every	<b>man</b>	lieth which telleth them	6, 64/ 33
If there were a	<b>man</b>	of Inde that never	6, 65/ 3
had seen any white	<b>man</b>	or woman in his	6, 65/ 4
against the nature of	<b>man</b>	to be white. Now	6, 65/ 6
nature told not the	<b>man</b>	of Inde that all	6, 65/ 12
prove the kind of	<b>man</b>	reasonable, whereof what other	6, 65/ 22
it, than that this	<b>man</b>	is reasonable, and this	6, 65/ 24
is reasonable, and this	<b>man</b>	, and this man, and	6, 65/ 24
this man, and this	<b>man</b>	, and this man, and	6, 65/ 24
this man, and this	<b>man</b>	, and so forth all	6, 65/ 24

know, presuming thereby no	man	to be otherwise, ye	6, 65/ 26
ye conclude that every	man	is reasonable. And he	6, 65/ 27
ye say if the	man	of Inde had learning	6, 65/ 33
also seeming impossible, the	man	of Inde that we	6, 66/ 8
reason, that Lactantius, a	man	right wise and well	6, 66/ 16
it done, believe no	man	that tell it them	6, 66/ 24
ago since the first	man	, as far as men	6, 66/ 28
nay but that a	man	may be too light	6, 66/ 35
lie. As the poor	man	said by the priest	6, 69/ 15
to me." "The poor	man	, " quoth he, "had found	6, 69/ 19
defamation, where the poor	man	upon pain of cursing	6, 69/ 22
if ye believe no	man	in such things as	6, 70/ 9
ought to believe no	man	in many things that	6, 70/ 11
it forth between another	man	and him four foot	6, 71/ 26
the third that a	man	was by miracle in	6, 71/ 29
can there no reasonable	man	neither deny nor doubt	6, 75/ 27
never yet with any	man	that could tell me	6, 75/ 31
ye shall find no	man	that was by at	6, 76/ 1
or not?" "For every	man	, " quoth he, "presumeth and	6, 76/ 6
ourselves sure that no	man	leaveth it undone." "If	6, 76/ 8
ye be a Christian	man	and receive scripture, I	6, 76/ 34
I suppose no good	man	else, but that God	6, 77/ 8
the crucifix a dead	man	raised to life, ye	6, 78/ 23
we speak of a	man	raised from death to	6, 78/ 35
came to Chelsea, a	man	and a woman which	6, 79/ 2
wist I that any	man	could tell that he	6, 79/ 30
raising of a dead	man	." "If it seem so	6, 79/ 32
seemeth so to no	man	else." "No," quoth I	6, 79/ 34
driveth him. If a	man	born blind had suddenly	6, 80/ 8
reviving of a dead	man	, than of the breeding	6, 80/ 13
the state of a	man	. No more marvelous is	6, 80/ 15
he had wist a	man	in a paternoster-while conveyed	6, 80/ 23
that any craft of	man	could do the other	6, 80/ 31
hard to believe a	man	in a miracle upon	6, 82/ 15
other witness but each	man	telling his tale for	6, 83/ 11
by miracle, as any	man	may do an evil	6, 84/ 2
simple women that a	man	will do naught, than	6, 84/ 6
before a multitude, a	man	may be deceived therein	6, 85/ 13
which no good Christian	man	may deny to be	6, 85/ 20
full, suddenly this blind	man	, at Saint Alban's shrine	6, 86/ 15
Gloucester, a great wise	man	and very well learned	6, 86/ 19
miracle, called the poor	man	unto him. And first	6, 86/ 20
good and a godly	man	thereby, at last he	6, 86/ 25
as well as any	man	." "Ye can?" quoth the	6, 86/ 31

so. For though no	man	bindeth you to believe	6, 89/ 13
ye be a Christian	man	have any scruple or	6, 89/ 15
believe it, that a	man	may well with reason	6, 89/ 31
too strange for any	man	to feign. And the	6, 94/ 1
reverence or worship that	man	doth to man, as	6, 97/ 29
that man doth to	man	, as the bondman to	6, 97/ 29
second, "hyperdulia," that a	man	doth to a more	6, 97/ 31
shape and fashion after	man	-- but, as men	6, 98/ 11
for another, an evil	man	haply for a good	6, 98/ 19
had ever heard any	man	lay to prove the	6, 101/ 1
as much as any	man	may say, but certainly	6, 101/ 17
either have heard any	man	say or can yourself	6, 101/ 18
have heard of any	man	else, or could have	6, 101/ 20
is to wit, every	man	as shall appertain to	6, 103/ 13
Samaritan, bearing the wounded	man	into the inn of	6, 104/ 19
to make any one	man	wary." "Now that is	6, 106/ 6
any that was only	man	make him the first	6, 108/ 7
doth sometimes the sick	man	that, believing his physician	6, 110/ 5
there is no Christian	man	but he will well	6, 110/ 32
needs believe) -- no	man	will deny but that	6, 111/ 5
Abraham answered the rich	man	in hell saying, "They	6, 114/ 11
which no good Christian	man	will doubt of, that	6, 115/ 35
our Lord bindeth no	man	to an impossibility." "We	6, 117/ 22
is the difference dividing	man	from all the kinds	6, 118/ 16
quoth he, "as any	man	thinketh. For I take	6, 119/ 3
plain to a Christian	man	, as any petition of	6, 121/ 24
is to a reasonable	man	. For as true as	6, 121/ 25
and to every Christian	man	faith maketh it as	6, 121/ 27
never would advise any	man	else in the study	6, 122/ 25
or authority of any	man	quick or dead, or	6, 123/ 20
they turn many a	man	to ruin and themselves	6, 123/ 26
preach. And that no	man	nor no law that	6, 124/ 18
simple soul as a	man	should have seen in	6, 125/ 31
study by which a	man	hath so great affection	6, 126/ 9
preacher. Howbeit if any	man	either happen to begin	6, 126/ 25
thereto, or else any	man	of youth to have	6, 126/ 27
the bringing of a	man	to the most abuse	6, 127/ 5
like worse a wise	man	than an unreasonable reader	6, 129/ 19
except ye reckon every	man	for your enemy that	6, 129/ 21
content him." "May a	man	then better trust his	6, 130/ 12
will not teach every	man	his craft. And ween	6, 130/ 32
a strange question. Every	man	, "quoth he, "may well	6, 131/ 8
quoth I, "and every	man	may, what is the	6, 131/ 15
the cause why that	man	may, and other beasts	6, 131/ 16



Marry," quoth he, "for	<b>man</b>	hath reason and they	6, 131/ 17
judgment, and make a	<b>man</b>	among other things well	6, 132/ 12
god than only the	<b>man</b>	in the moon, whom	6, 134/ 4
frosty night. If this	<b>man</b>	might suddenly have that	6, 134/ 5
either by God or	<b>man</b>	, or else the whole	6, 134/ 23
thou shalt save both	<b>man</b>	and beasts), ween that	6, 136/ 5
men have, and that	<b>man</b>	and beast should be	6, 136/ 6
neither was a naughty	<b>man</b>	nor unlearned in scripture	6, 136/ 20
also a well elderly	<b>man</b>	and in scripture well	6, 136/ 27
so busily to cause	<b>man</b>	to set by delight	6, 139/ 27
business and occupation of	<b>man</b>	so to preserve and	6, 139/ 29
subject and obediencer of	<b>man</b>	. Wherein God would that	6, 139/ 34
in this manner continued	<b>man</b>	long time, not without	6, 140/ 27
many a good Christian	<b>man</b>	, and many of the	6, 142/ 36
and simple, that every	<b>man</b>	may find in them	6, 144/ 14
so hard, that no	<b>man</b>	is there so cunning	6, 144/ 16
or showed unto one	<b>man</b>	that he kept from	6, 145/ 35
but that to no	<b>man</b>	lightly he showed all	6, 145/ 35
Mass. And if any	<b>man</b>	doubt thereof, let him	6, 148/ 18
not. And every wise	<b>man</b>	may well wit than	6, 148/ 21
wine, there durst no	<b>man</b>	in this world have	6, 148/ 22
his precious Blood, what	<b>man</b>	would adventure to make	6, 148/ 25
great heresies, that a	<b>man</b>	is not bound to	6, 148/ 37
there, I ween, no	<b>man</b>	think that ever the	6, 149/ 26
evidently known that every	<b>man</b>	and woman hath power	6, 149/ 29
one. "Every good Christian	<b>man</b>	, I doubt not, believeth	6, 150/ 1
be? For as for	<b>man</b>	, I know none"; which	6, 150/ 12
might say, "As for	<b>man</b>	there meddleth none with	6, 150/ 15
for I know no	<b>man</b>	?" meaning that she never	6, 150/ 21
never would meddle with	<b>man</b>	. Or else had her	6, 150/ 21
that she knew no	<b>man</b>	already. But when he	6, 150/ 24
that she knew no	<b>man</b>	already. And therefore, since	6, 150/ 26
never would meddle with	<b>man</b>	. And therefore she marveled	6, 150/ 29
of her Maker, made	<b>man</b>	in her blessed womb	6, 151/ 13
blessed womb. Or what	<b>man</b>	could think it that	6, 151/ 13
would suffer any earthly	<b>man</b>	after to be conceived	6, 151/ 14
best learning that any	<b>man</b>	can have, if one	6, 152/ 16
For there is no	<b>man</b>	so low but if	6, 152/ 20
more jeopardous than any	<b>man</b>	can do by philosophy	6, 153/ 16
in my mind no	<b>man</b>	can amend it. "But	6, 154/ 32
he was less as	<b>man</b>	, and was all one	6, 155/ 29
wise and well learned	<b>man</b>	, as he did in	6, 156/ 16
Potiphar's wife, a great	<b>man</b>	with the king of	6, 157/ 3
be a tall strong	<b>man</b>	on the one side	6, 157/ 6

father merrily say every	man	is at the choice	6, 158/ 29
matter to such a	man	, and how my scripture	6, 159/ 14
I will ask no	man	but thyself; and therefore	6, 159/ 17
get you to that	man	as fast as ye	6, 159/ 32
he. "Then if that	man	should tell you that	6, 159/ 35
scripture, or else that	man	whom God sent you	6, 160/ 24
had himself instructed that	man	in what sense the	6, 160/ 33
ye should believe that	man	concerning the matter self	6, 161/ 2
Now," quoth I, "this	man	that God biddeth you	6, 161/ 25
matter whether it be	man	or woman?" "No change	6, 161/ 27
and to every Christian	man	else, that in all	6, 161/ 33
then have ye the	man	that ye must needs	6, 162/ 4
Of which points no	man	can deny but one	6, 162/ 7
baptism. And therefore the	man	that ye speak of	6, 163/ 4
never be where no	man	giveth credence to other	6, 164/ 3
soon be if every	man	give credence to the	6, 164/ 4
I, "general where a	man	would not amend any	6, 165/ 6
only Christ is the	man	that ye be sent	6, 165/ 30
doubts, as to the	man	in whose mouth he	6, 166/ 5
hath God ever kept	man	in humility, straining him	6, 166/ 11
quoth I, "then every	man	that is neither goose	6, 168/ 33
the doctrine of one	man	or two in the	6, 169/ 31
he thought that no	man	were bound to keep	6, 170/ 5
error." "That will no	man	deny," quoth he. "I	6, 171/ 25
chest, and that no	man	should look therein; would	6, 175/ 12
in suchwise that no	man	could read it?" "That	6, 175/ 15
he. "What if every	man	," quoth I, "could read	6, 175/ 17
read it and no	man	understand it?" "As little	6, 175/ 17
yourself or to any	man	else." The Twenty-Ninth Chapter	6, 176/ 7
our purpose, since no	man	doubteth wherefore he will	6, 177/ 10
some other honest cunning	man	, yet were the books	6, 180/ 16
knowledge went forth from	man	to man. And God	6, 180/ 36
forth from man to	man	. And God hath so	6, 180/ 36
a much more substantial	man	. And yet when I	6, 182/ 1
quoth he, "for a	man	that believed the worship	6, 189/ 11
from the first good	man	to the last, all	6, 193/ 10
deum oportet credere" (A	man	cannot come to God	6, 194/ 28
seem, that a good	man	is not of the	6, 195/ 6
neither God nor good	man	. And first where they	6, 196/ 27
blameth nor hateth no	man	for that he shall	6, 197/ 29
it was unknown to	man	, but it was well	6, 199/ 1
company ungathered that no	man	was aware of, nor	6, 199/ 3
them, that can no	man	tell him, how should	6, 200/ 33
false opinion that every	man	is a priest and	6, 201/ 35

do put that no	<b>man</b>	may, for all that	6, 202/ 3
church, of which no	<b>man</b>	knoweth other? And whereas	6, 202/ 5
secret church which no	<b>man</b>	wist where to find	6, 202/ 18
such one as no	<b>man</b>	wist where to seek	6, 202/ 24
for so would no	<b>man</b>	do; but he had	6, 203/ 1
there can be no	<b>man</b>	of the church but	6, 203/ 19
what boast the mad	<b>man</b>	maketh, that he hath	6, 203/ 25
two gates, many a	<b>man</b>	hath gone into hell	6, 204/ 1
truth. But if a	<b>man</b>	would grant him that	6, 204/ 8
doth prevail against every	<b>man</b>	that sinneth. For he	6, 204/ 12
sin, then should a	<b>man</b>	peradventure be in it	6, 204/ 34
together, of whom no	<b>man</b>	knoweth which be the	6, 207/ 18
is not in every	<b>man</b>	of the church. And	6, 208/ 7
is he a good	<b>man</b>	if he deny it	6, 208/ 27
there will no wise	<b>man</b>	ween them worse and	6, 211/ 23
thitherward? If the rich	<b>man</b>	that lay in hell	6, 212/ 1
it were possible for	<b>man</b>	to see or hear	6, 213/ 13
forbiddeth he not one	<b>man</b>	to pray for help	6, 214/ 29
to pray every poor	<b>man</b>	to pray for us	6, 215/ 24
to every other dead	<b>man</b>	. "So may ye," quoth	6, 215/ 27
he died a good	<b>man</b>	. And so find we	6, 215/ 29
made unto a holy	<b>man</b>	late deceased which was	6, 215/ 31
And therefore let no	<b>man</b>	take his trouble or	6, 216/ 1
pray to any dead	<b>man</b>	but with this condition	6, 216/ 16
praying to a quick	<b>man</b>	, where I am not	6, 216/ 18
thou be a good	<b>man</b>	, pray for me." But	6, 216/ 19
injury. And of every	<b>man</b>	ye may trust well	6, 216/ 33
bare scalp, make a	<b>man</b>	a saint? And yet	6, 217/ 7
some unshrined, for no	<b>man</b>	wotteth where they lie	6, 217/ 8
wot well no wise	<b>man</b>	will say, nor that	6, 218/ 11
which they were no	<b>man</b>	can tell you; what	6, 219/ 3
know not that any	<b>man</b>	worshipped for a saint	6, 219/ 17
the life of a	<b>man</b>	holy, and that thereto	6, 220/ 22
of the saint. No	<b>man</b>	doubteth of our Lady	6, 221/ 12
of our Lady. No	<b>man</b>	doubteth of Saint John	6, 221/ 12
think no good Christian	<b>man</b>	but he would be	6, 221/ 15
tabernacle, that could no	<b>man</b>	tell, but there had	6, 222/ 29
raising of a dead	<b>man</b>	with the touch thereof	6, 225/ 22
saint can nor good	<b>man</b>	ought to be content	6, 226/ 19
or laugh at his	<b>man</b>	if he found it	6, 228/ 7
other. Through which every	<b>man</b>	did put his privy	6, 228/ 15
altar's end. Not every	<b>man</b>	through both, but some	6, 228/ 16
that was a married	<b>man</b>	and yet a merry	6, 228/ 25
tell you that every	<b>man</b>	laughed then, save the	6, 228/ 30

he were the best	<b>man</b>	that we could devise	6, 230/ 18
I think, no Christian	<b>man</b>	to image or saint	6, 230/ 34
trust there be no	<b>man</b>	so mad nor woman	6, 231/ 2
is to many a	<b>man</b>	a greater loss than	6, 233/ 9
yet would no wise	<b>man</b>	wish that Christ had	6, 236/ 20
sufficient to strain a	<b>man</b>	to consent thereto. For	6, 239/ 1
than blasphemy for any	<b>man</b>	to think. For this	6, 245/ 1
more mad than any	<b>man</b>	in Bedlam. And therefore	6, 245/ 12
content and satisfy any	<b>man</b>	that he should happen	6, 246/ 9
hard handling of the	<b>man</b>	that ye write of	6, 247/ 19
no wisdom for a	<b>man</b>	against his adversary to	6, 248/ 33
the church or any	<b>man</b>	else but because they	6, 251/ 4
if a known true	<b>man</b>	tell you an unknown	6, 251/ 9
because ye believe the	<b>man</b>	to be true. And	6, 251/ 11
And why did any	<b>man</b>	then believe the church	6, 253/ 11
besides? Why did any	<b>man</b>	this, but because they	6, 253/ 15
church) a natural wise	<b>man</b>	had been likely enough	6, 253/ 25
the scripture (for a	<b>man</b>	might, as haply many	6, 254/ 11
not on a naked	<b>man</b>	. "By my troth," quoth	6, 255/ 3
fruitful example that no	<b>man</b>	be light to believe	6, 255/ 27
the favor of any	<b>man</b>	condemned of heresy, while	6, 255/ 29
the judgment of this	<b>man</b>	: wherein, so to say	6, 255/ 30
tale to a blind	<b>man</b>	; and may percase with	6, 256/ 3
the favor of the	<b>man</b>	, and after to the	6, 256/ 10
he wrote that the	<b>man</b>	we now talk of	6, 256/ 14
done himself or the	<b>man</b>	that he wrote unto	6, 256/ 15
covertly to make the	<b>man</b>	believe that the opinions	6, 256/ 17
right credibly, that the	<b>man</b>	we speak of, which	6, 256/ 36
was called a good	<b>man</b>	and a very devout	6, 257/ 10
I heard again another	<b>man</b>	more credible than twain	6, 257/ 25
great hurt in the	<b>man</b>	. For it was more	6, 257/ 28
in him or any	<b>man</b>	else none harm, but	6, 258/ 12
be truth that the	<b>man</b>	whom we talk of	6, 259/ 24
much less ought any	<b>man</b>	to be bold in	6, 259/ 36
had ever accounted the	<b>man</b>	in your own mind	6, 260/ 11
the cause of another	<b>man</b>	; whereas the parties may	6, 260/ 17
utter destruction of a	<b>man</b>	in body and goods	6, 261/ 7
we should judge any	<b>man</b>	for so evil to	6, 261/ 24
ye say, that a	<b>man</b>	might sooner find such	6, 261/ 28
ground and cause the	<b>man</b>	was convicted. And also	6, 264/ 11
another case. For this	<b>man</b>	was not convicted by	6, 264/ 19
heard all that any	<b>man</b>	will say; and take	6, 266/ 12
indeed a very good	<b>man</b>	; yet for the man's	6, 267/ 21
been as good a	<b>man</b>	as he, nor if	6, 267/ 23

him, there was never	<b>man</b>	had right. And yet	6, 268/ 5
of the court. "This	<b>man</b>	had also been before	6, 268/ 16
great doctor, naming the	<b>man</b>	we speak of, and	6, 269/ 7
fault. For surely that	<b>man</b>	was of such a	6, 269/ 37
for is this. This	<b>man</b>	besides that all the	6, 270/ 7
that he left no	<b>man</b>	in doubt that read	6, 270/ 11
most part by the	<b>man</b>	that was abjured of	6, 270/ 22
spiritual judges did the	<b>man</b>	marvelous favor, and almost	6, 270/ 33
Yes," quoth I, "some	<b>man</b>	had liefer bear twain	6, 271/ 3
thereto than that any	<b>man</b>	I ween would mistrust	6, 272/ 35
sermon to the other	<b>man</b>	. "The laying thereof to	6, 273/ 6
be strange to no	<b>man</b>	but very plain to	6, 273/ 24
very plain to every	<b>man</b>	that it might be	6, 273/ 24
away by ship no	<b>man</b>	can tell who nor	6, 274/ 20
open proofs against the	<b>man</b>	of whom we speak	6, 276/ 10
I see well a	<b>man</b>	cannot have a good	6, 277/ 15
it so that the	<b>man</b>	had been faultless indeed	6, 277/ 18
himself. For some one	<b>man</b>	might lie and some	6, 278/ 18
no, as whether that	<b>man</b>	lied and were foresworn	6, 278/ 29
For then should every	<b>man</b>	see the devil cast	6, 279/ 31
thenceforth a very good	<b>man</b>	. Where now thinking him	6, 280/ 1
while there is no	<b>man</b>	so mad to believe	6, 280/ 9
a question: if a	<b>man</b>	be sworn by a	6, 280/ 15
it then for the	<b>man</b>	that thus was abjured	6, 280/ 22
men say, if a	<b>man</b>	were accused of a	6, 280/ 33
and unknown things no	<b>man</b>	can be his judge	6, 281/ 3
suam" (Accursed is that	<b>man</b>	that careth not what	6, 281/ 14
in this case a	<b>man</b>	may boldly deny the	6, 281/ 15
infallible conclusion, that a	<b>man</b>	may never lawfully be	6, 281/ 20
I know in the	<b>man</b>	for this matter though	6, 282/ 5
I should make the	<b>man</b>	the more suspect, in	6, 282/ 10
mean but that a	<b>man</b>	should in his living	6, 282/ 28
the shame that a	<b>man</b>	taketh of his own	6, 282/ 30
I say, if a	<b>man</b>	had been all ill	6, 282/ 34
were no good Christian	<b>man</b>	that would after that	6, 283/ 2
after that like the	<b>man</b>	the worse, but a	6, 283/ 2
both. If a good	<b>man</b>	wax naught, the better	6, 283/ 17
side, if a naughty	<b>man</b>	wax good, the worse	6, 283/ 19
reckon we then that	<b>man</b>	shamed by the knowledge	6, 283/ 24
me truly, when a	<b>man</b>	hath done evil, if	6, 283/ 26
they and commend the	<b>man</b>	, as one that was	6, 283/ 29
my mind, that no	<b>man</b>	can be excused from	6, 284/ 1
say false, which every	<b>man</b>	must upon damnation eschew	6, 284/ 9
far wrong went the	<b>man</b>	that we spoke of	6, 284/ 15

that any good Christian	man	having any drop of	6, 285/ 1
tuam contemnat" (Let no	man	contemn thy youth), nor	6, 286/ 13
youth), nor every elder	man	is not a priest	6, 286/ 14
but only an elder	man	. By which name of	6, 286/ 19
he therein? For every	man	well seeth that though	6, 286/ 27
he saw a young	man	kiss a girl once	6, 287/ 6
did like a good	man	, that deemed all-thing to	6, 287/ 10
of mistrust that some	man	would in faith ween	6, 287/ 14
trow, no good wise	man	deny. But yet whether	6, 287/ 19
part, and judge the	man	no worse than the	6, 287/ 22
this manner could no	man	deem other but that	6, 287/ 34
other but that the	man	meant mischievously; scant such	6, 287/ 35
and there three, no	man	wot where, having the	6, 289/ 5
nothing else but a	man	chosen among the people	6, 289/ 16
he saith, that every	man	, woman, and child may	6, 289/ 21
Obedience of a Christian	Man	, a book able to	6, 291/ 26
to make a Christian	man	that would believe it	6, 291/ 27
there would no wise	man	, I trow, take the	6, 293/ 9
layman were no Christian	man	, will suffer no layman	6, 293/ 25
and sometimes the good	man	withal, alleging for the	6, 293/ 28
have prohibited that any	man	shall have any upon	6, 293/ 30
a fable, that every	man	carrieth a double wallet	6, 296/ 1
the mind that every	man	thought no man so	6, 296/ 7
every man thought no	man	so bad as himself	6, 296/ 7
we see a good	man	and hear or see	6, 296/ 25
communication. Let a good	man	preach, a short tale	6, 296/ 28
offered by a better	man	, though percase his prayers	6, 299/ 23
rabble that every mean	man	must have a priest	6, 301/ 33
his wife, which no	man	almost lacketh now, to	6, 301/ 34
bishop must be a	man	unreprovable and the husband	6, 303/ 28
but only such a	man	as never had had	6, 304/ 32
we never saw any	man	that never had wife	6, 306/ 10
a proof of a	man	meet to be a	6, 306/ 13
especially to make that	man	a priest that had	6, 306/ 16
must be a good	man	and the husband of	6, 307/ 10
so few, which every	man	seeth how foolish that	6, 307/ 21
must be a good	man	and have but one	6, 307/ 25
now what if a	man	would deny him, though	6, 308/ 24
saith not that no	man	taketh it, nor that	6, 308/ 30
sufficeth us that every	man	that any wit hath	6, 309/ 10
For though a wedded	man	taken there into the	6, 310/ 5
law to bind a	man	to chastity maugre his	6, 310/ 27
would never bind any	man	. " "The church," quoth I	6, 310/ 29
quoth I, "bindeth no	man	to chastity." "That is	6, 310/ 30

a priest be a	<b>man</b>	." "Ye mistake the matter	6, 310/ 31
the church compelled any	<b>man</b>	to be priest. But	6, 311/ 20
But now when every	<b>man</b>	is at his liberty	6, 311/ 21
pleasure, how can any	<b>man</b>	say that the church	6, 311/ 23
Whereof there can no	<b>man</b>	blame the provision, but	6, 311/ 31
both to God and	<b>man</b>	a thing meet and	6, 312/ 19
chaste. Which promise every	<b>man</b>	well wotteth they make	6, 313/ 4
we ourselves, and every	<b>man</b>	himself worst. "I would	6, 313/ 21
saith indeed that every	<b>man</b>	weeneth he hath her	6, 313/ 28
I fain that every	<b>man</b>	would ween there were	6, 313/ 29
there were but one	<b>man</b>	naught in all the	6, 313/ 29
quoth he. "What! Every	<b>man</b>	knoweth it." "Verily," quoth	6, 314/ 19
of it, but no	<b>man</b>	knoweth it. For there	6, 314/ 20
of them; for the	<b>man</b>	is taken for wiser	6, 315/ 17
great pain, that no	<b>man</b>	should from thenceforth translate	6, 315/ 29
or treatise; nor no	<b>man</b>	openly or secretly any	6, 315/ 31
myself only, but every	<b>man</b>	else, hath ever taken	6, 316/ 11
sometimes to burn the	<b>man</b>	too. And for example	6, 316/ 30
heretics. For no good	<b>man</b>	would, I ween, be	6, 317/ 19
in English as any	<b>man</b>	hath lightly seen, and	6, 317/ 24
for aught that any	<b>man</b>	could find as any	6, 317/ 25
dead body of the	<b>man</b>	himself, whom themselves had	6, 317/ 27
making as though the	<b>man</b>	had hanged himself. And	6, 317/ 28
one that saw the	<b>man</b>	hanging in the bishop's	6, 318/ 2
keepers had killed the	<b>man</b>	first, and then hanged	6, 318/ 4
body of a good	<b>man</b>	therewith. For I have	6, 318/ 12
such except the dead	<b>man</b>	himself as most knew	6, 318/ 25
a long time every	<b>man</b>	being sent for before	6, 318/ 28
by a right honorable	<b>man</b>	informed, that there was	6, 319/ 1
would have had that	<b>man</b>	burned too for witchcraft	6, 319/ 16
had hanged themselves, a	<b>man</b>	that had been long	6, 319/ 19
given in alms. This	<b>man</b>	, as I have heard	6, 319/ 23
also that a spiritual	<b>man</b>	and one that loved	6, 319/ 26
had told a temporal	<b>man</b>	and a friend of	6, 319/ 28
done before, that every	<b>man</b>	that aught had said	6, 320/ 11
like Your Lordship, this	<b>man</b>	it was that told	6, 320/ 20
my lord asked that	<b>man</b>	, "How say ye sir	6, 320/ 22
quoth my lord. "This	<b>man</b>	, sir," quoth he, bringeth	6, 320/ 29
here." "Then was that	<b>man</b>	asked, "Sir know you	6, 321/ 1
my lord, "woman or	<b>man</b>	, all is one; she	6, 321/ 11
seen his countenance. The	<b>man</b>	had of likelihood said	6, 322/ 3
merrily, "Peradventure as some	<b>man</b>	is so cunning by	6, 322/ 24
cannot well make another	<b>man</b>	to perceive the tokens	6, 322/ 27
the sight whether the	<b>man</b>	hanged himself or no	6, 322/ 30

quoth I. "The temporal	<b>man</b>	that had reported it	6, 323/ 36
mouth of the spiritual	<b>man</b>	, was a good worshipful	6, 324/ 1
was a good worshipful	<b>man</b>	; and for his truth	6, 324/ 1
And surely the spiritual	<b>man</b>	was a man of	6, 324/ 3
spiritual man was a	<b>man</b>	of worship also, and	6, 324/ 3
And first the temporal	<b>man</b>	before the lords in	6, 324/ 8
find me a true	<b>man</b>	. Will ye command me	6, 324/ 18
I have espied, good	<b>man</b>	, so the words be	6, 324/ 21
good plain old honest	<b>man</b>	, how that as contrary	6, 324/ 27
For here may a	<b>man</b>	see, that misunderstanding maketh	6, 324/ 33
as ever I saw	<b>man</b>	in my life, had	6, 326/ 9
his neighbors, yet a	<b>man</b>	high minded and set	6, 326/ 30
the Lollard's Tower a	<b>man</b>	so sore suspected and	6, 327/ 11
if he hated the	<b>man</b>	(for kill him he	6, 327/ 13
was a very wise	<b>man</b>	, a virtuous and a	6, 327/ 30
I can hear, never	<b>man</b>	had him suspect of	6, 327/ 35
we asked him what	<b>man</b>	was that Hunne that	6, 328/ 25
was sorry that any	<b>man</b>	should be so lewd	6, 328/ 32
first time of one	<b>man</b>	in London taken for	6, 329/ 8
in those heresies; which	<b>man</b>	for his honesty we	6, 329/ 10
the Marshalsea, this other	<b>man</b>	which was, as I	6, 329/ 13
under what manner the	<b>man</b>	came forth therewith." "But	6, 329/ 31
burned with an evil	<b>man</b>	." "Ye call me well	6, 330/ 2
of his, that every	<b>man</b>	might see the places	6, 330/ 11
there would no wise	<b>man</b>	that good were have	6, 330/ 12
fully satisfied of any	<b>man</b>	that were wise and	6, 330/ 27
that any good, virtuous	<b>man</b>	hath had the mind	6, 331/ 29
I find any learned	<b>man</b>	of them, their minds	6, 332/ 25
of scripture drive every	<b>man</b>	, priest and other, lest	6, 332/ 34
means to drive any	<b>man</b>	out of paradise. And	6, 333/ 21
Plato, so wise a	<b>man</b>	, so thought good in	6, 335/ 3
less meet for every	<b>man</b>	boldly to meddle with	6, 335/ 4
capacity and perceiving of	<b>man</b>	. It was also provided	6, 335/ 7
wherein every good Christian	<b>man</b>	is clear -- by	6, 336/ 12
of reading can no	<b>man</b>	nor woman take hurt	6, 336/ 13
as God, sometimes as	<b>man</b>	, sometimes as head of	6, 336/ 22
is, as every learned	<b>man</b>	knoweth, every strange language	6, 337/ 22
in anything whereof one	<b>man</b>	hath used to speak	6, 337/ 25
go forth. No wise	<b>man</b>	were there that would	6, 338/ 7
letters as almost every	<b>man</b>	could read. For neither	6, 338/ 13
common to every English	<b>man</b>	, then had it been	6, 338/ 17
either some proud, learned	<b>man</b>	, or at the least	6, 339/ 2
that a good virtuous	<b>man</b>	, or woman either, shall	6, 339/ 19
of scripture that every	<b>man</b>	may take good thereby	6, 339/ 32



good thereby, and no	<b>man</b>	harm but he that	6, 339/ 32
the commons, and no	<b>man</b>	suffered to read or	6, 340/ 13
wot well) no wise	<b>man</b>	say, considering that those	6, 340/ 15
faulty, but if the	<b>man</b>	were a heretic that	6, 340/ 36
Catholic, and well learned	<b>man</b>	, or by divers dividing	6, 341/ 11
may be devised, no	<b>man</b>	have it but of	6, 341/ 23
great matter for any	<b>man</b>	in manner to give	6, 341/ 31
there will no wise	<b>man</b>	find a fault therein	6, 342/ 16
their houses, that a	<b>man</b>	could not hire a	6, 342/ 23
to find many a	<b>man</b>	to whom he might	6, 343/ 24
should commit unto some	<b>man</b>	the Gospel of Matthew	6, 343/ 26
might he to some	<b>man</b>	well and with reason	6, 344/ 3
that the worse the	<b>man</b>	is, the more madness	6, 346/ 23
to cause any good	<b>man</b>	abhor them, and to	6, 348/ 21
ween that any good	<b>man</b>	, except some reasonable necessity	6, 348/ 26
confession; but that every	<b>man</b>	, and every woman too	6, 349/ 21
would not tell every	<b>man</b>	. But yet, if some	6, 349/ 31
the year, where no	<b>man</b>	letteth boldly to tell	6, 351/ 8
them would kill a	<b>man</b>	for a less: yet	6, 351/ 16
find we never any	<b>man</b>	take harm by his	6, 351/ 16
what fruit were a	<b>man</b>	likely to find in	6, 352/ 10
of amendment shall this	<b>man</b>	come to? And especially	6, 352/ 14
such as a young	<b>man</b>	would have a lust	6, 352/ 16
only. "Item, that no	<b>man</b>	can do any good	6, 352/ 30
the good and righteous	<b>man</b>	always sinneth in doing	6, 352/ 31
can damn any Christian	<b>man</b>	, but only lack of	6, 352/ 33
he teacheth that no	<b>man</b>	hath no free will	6, 352/ 36
Item, that if a	<b>man</b>	be not able to	6, 353/ 11
Item, that every Christian	<b>man</b>	and Christian woman is	6, 353/ 22
priest. "Item, that every	<b>man</b>	may consecrate the Body	6, 353/ 24
he, "then is the	<b>man</b>	mad outright." "He saith	6, 353/ 28
could he suffer no	<b>man</b>	to be but himself	6, 354/ 11
Item, he teacheth that	<b>man</b>	should go to Mass	6, 354/ 16
he teacheth that every	<b>man</b>	and woman should take	6, 354/ 22
reason, that no Christian	<b>man</b>	is or can be	6, 354/ 29
Doom. "Item, that no	<b>man</b>	should pray to saints	6, 355/ 1
neither I nor any	<b>man</b>	else that there was	6, 356/ 22
Lady either. And every	<b>man</b>	well wotteth how reverently	6, 359/ 6
teacheth also that no	<b>man</b>	or woman is bound	6, 360/ 10
neither by God nor	<b>man</b>	. And that the Bohemians	6, 361/ 27
friend, "either was the	<b>man</b>	very negligent before or	6, 362/ 11
of himself, which a	<b>man</b>	will well laugh at	6, 363/ 10
and solemn titles, "The	<b>Man</b>	of God, Luther." And	6, 364/ 1
wise: "This holy devout	<b>man</b>	therefore, even born to	6, 364/ 8

For where should a	<b>man</b>	find so very a	6, 364/ 13
wrote of the rich	<b>man</b>	and Lazarus, that all	6, 365/ 23
friend, "then hath some	<b>man</b>	had a sleep of	6, 365/ 25
he writeth that neither	<b>man</b>	nor angel is able	6, 366/ 8
the vow made by	<b>man</b>	to God. And soon	6, 366/ 8
vow could bind any	<b>man</b>	, but that every man	6, 366/ 9
man, but that every	<b>man</b>	may boldly break them	6, 366/ 10
And now, like a	<b>man</b>	shameful and shameless, hath	6, 366/ 18
In the beginning the	<b>man</b>	had the mind that	6, 366/ 23
demeanor was there no	<b>man</b>	offended. But yet did	6, 368/ 21
such as every wise	<b>man</b>	well perceiveth doth teach	6, 373/ 17
abided to look any	<b>man</b>	in the face that	6, 375/ 11
not only beat the	<b>man</b>	to death with rods	6, 375/ 22
still for a Christian	<b>man</b>	, and over that, for	6, 376/ 6
over that, for a	<b>man</b>	meet to be the	6, 376/ 7
sect whom any honest	<b>man</b>	should vouchsafe to follow	6, 376/ 8
have heard. Whereby every	<b>man</b>	that any faith hath	6, 376/ 27
of any one other	<b>man</b>	, where these ribalds lay	6, 377/ 11
wrought or thought by	<b>man</b>	, woman, or devil? And	6, 377/ 14
dead instrument, as a	<b>man</b>	heweth with a hatchet	6, 377/ 25
be soon corrupted. This	<b>man</b>	, I say, being examined	6, 379/ 17
alone doth justify a	<b>man</b>	, without any good works	6, 381/ 23
age. For whensoever a	<b>man</b>	that hath been a	6, 381/ 24
good fruit, an evil	<b>man</b>	cannot work them. Whereby	6, 381/ 30
appeareth well that the	<b>man</b>	is justified before by	6, 381/ 31
faith did justify the	<b>man</b>	before, and the man	6, 381/ 34
man before, and the	<b>man</b>	was as good before	6, 381/ 34
the faith in the	<b>man</b>	or the man by	6, 381/ 36
the man or the	<b>man</b>	by the faith bringeth	6, 381/ 36
asked him whether a	<b>man</b>	must not, if his	6, 382/ 6
faith alone justify the	<b>man</b>	, but the charity with	6, 382/ 11
he had said a	<b>man</b>	is never the better	6, 382/ 18
faith alone justifieth a	<b>man</b>	, when himself is fain	6, 382/ 22
because that if a	<b>man</b>	had faith, it could	6, 382/ 27
And therefore, as a	<b>man</b>	may say, "The fire	6, 382/ 30
by heat; and a	<b>man</b>	may say, "The fire	6, 382/ 32
light, so may a	<b>man</b>	say that faith doth	6, 382/ 33
him that albeit a	<b>man</b>	might so speak by	6, 383/ 4
saith that if a	<b>man</b>	have so great faith	6, 383/ 30
truth, against which no	<b>man</b>	were to be believed	6, 384/ 14
like wise, methinketh, the	<b>man</b>	that ye speak of	6, 384/ 15
truth, meseemeth as that	<b>man</b>	said, that faith cannot	6, 384/ 24
Forsooth," quoth I, "the	<b>man</b>	lacked you there, for	6, 384/ 26
he would that no	<b>man</b>	should be in such	6, 385/ 5

not have relieved this	<b>man</b>	. For though none angel	6, 385/ 21
And therefore where that	<b>man</b>	said, and ye seem	6, 385/ 34
there objected unto that	<b>man</b>	, the holy apostle James	6, 386/ 8
faith, as a dead	<b>man</b>	is no man. It	6, 386/ 24
dead man is no	<b>man</b>	. It was told him	6, 386/ 25
a faith in a	<b>man</b>	unto the unprofitable faith	6, 387/ 1
that where such a	<b>man</b>	is bold of his	6, 387/ 3
believe. To this the	<b>man</b>	answered that some right	6, 387/ 4
mind that without a	<b>man</b>	wrought good works, it	6, 387/ 6
but hope, whereas every	<b>man</b>	wotteth that faith and	6, 388/ 25
hath hope. For no	<b>man</b>	can hope for heaven	6, 388/ 27
After such reasoning, the	<b>man</b>	said that he and	6, 388/ 35
can damn a Christian	<b>man</b>	, save only lack of	6, 389/ 19
that faith. "When this	<b>man</b>	was with such reasoning	6, 389/ 22
faith, as a dead	<b>man</b>	is no very man	6, 389/ 27
man is no very	<b>man</b>	. Howbeit, he said that	6, 389/ 27
can damn any Christian	<b>man</b>	but only lack of	6, 390/ 7
it said to the	<b>man</b>	) ye cannot void but	6, 390/ 13
the good works of	<b>man</b>	, were not able to	6, 391/ 15
able to save one	<b>man</b>	of themselves, nor without	6, 391/ 15
the first justification of	<b>man</b>	thereby, nor the sacrament	6, 391/ 20
But and if a	<b>man</b>	have faith, his faith	6, 393/ 17
would let many a	<b>man</b>	from sin, but yet	6, 393/ 35
but yet not every	<b>man</b>	. For albeit that many	6, 393/ 35
all the works of	<b>man</b>	, he said, be stark	6, 394/ 33
of the justice of	<b>man</b>	, if it were compared	6, 395/ 19
day falleth the righteous	<b>man</b>	, and riseth again). It	6, 395/ 26
the righteousness of a	<b>man</b>	alone wrought of himself	6, 395/ 27
and effect, that no	<b>man</b>	may, with the help	6, 395/ 35
saith plainly that no	<b>man</b>	, though he have the	6, 395/ 36
grace to make a	<b>man</b>	keep his commandments and	6, 396/ 5
which held opinion that	<b>man</b>	is of nature, or	6, 396/ 8
its own nature toward	<b>man</b>	worth one ounce of	6, 397/ 26
communication had with this	<b>man</b>	it may well be	6, 398/ 19
worketh all in every	<b>man</b>	, good works and bad	6, 398/ 26
works of a just	<b>man</b>	-- that is to	6, 399/ 6
of honey. As this	<b>man</b>	that I tell you	6, 399/ 31
all, and counsel any	<b>man</b>	one thing or other	6, 400/ 12
that there is no	<b>man</b>	so planted in Christ	6, 400/ 21
to say as no	<b>man</b>	may lawfully be naught	6, 400/ 27
lawfully be naught, no	<b>man</b>	lawfully do theft or	6, 400/ 28
bonum" (To a just	<b>man</b>	all things work together	6, 400/ 33
in which a good	<b>man</b>	is by God's sufferance	6, 401/ 4
than wonder how any	<b>man</b>	earthly that hath either	6, 402/ 29

or toward God or	<b>man</b>	one drop of good	6, 402/ 31
after Luther, that no	<b>man</b>	doth any evil deed	6, 403/ 24
himself. And that every	<b>man</b>	is either chosen or	6, 403/ 25
they hold that no	<b>man</b>	is bound to obey	6, 403/ 33
shall reason serve if	<b>man</b>	had no power of	6, 404/ 1
men complain upon any	<b>man</b>	? Except they will say	6, 404/ 21
he had robbed a	<b>man</b>	and was brought before	6, 404/ 30
away, there were no	<b>man</b>	so strong that could	6, 405/ 25
heathen, and that no	<b>man</b>	were constrained to believe	6, 407/ 27
avoiding whereof, that holy	<b>man</b>	Saint Augustine, which long	6, 409/ 8
the death of any	<b>man</b>	therein. For at the	6, 410/ 14
the prince or any	<b>man</b>	else either to kill	6, 410/ 24
put or command any	<b>man</b>	to death, either by	6, 411/ 7
Christ, would that no	<b>man</b>	should punish any heretic	6, 411/ 19
lawful to any Christian	<b>man</b>	to fight against the	6, 411/ 23
and the most innocent	<b>man</b>	that ever was. And	6, 411/ 30
to procure that no	<b>man</b>	should withstand the Turk	6, 412/ 4
many a good virtuous	<b>man</b>	; robbed, polluted and pulled	6, 412/ 19
Ye Masters, say every	<b>man</b>	what he will, I	6, 413/ 5
would not that any	<b>man</b>	should willfully put himself	6, 414/ 18
holy apostles exhort every	<b>man</b>	to patience and sufferance	6, 414/ 30
this counsel bind a	<b>man</b>	that he shall of	6, 414/ 33
common nature, suffer another	<b>man</b>	causeless to kill him	6, 414/ 34
nor letteth not any	<b>man</b>	from the defense of	6, 414/ 34
after, he bindeth every	<b>man</b>	to the help and	6, 415/ 5
God hath given every	<b>man</b>	charge of his neighbor	6, 415/ 9
it, since that every	<b>man</b>	fighteth not for the	6, 415/ 13
when there were a	<b>man</b>	found faulty therein, whom	6, 417/ 9
the estimation of the	<b>man</b>	whom they now see	6, 418/ 6
For this will no	<b>man</b>	do but such as	6, 418/ 6
among. For many a	<b>man</b>	unlearned, when he heareth	6, 418/ 15
and seeth such a	<b>man</b>	as he taketh for	6, 418/ 17
realm. Howbeit, be a	<b>man</b>	never so well learned	6, 419/ 11
we have in any	<b>man</b>	earthly. For our belief	6, 419/ 13
trust put in any	<b>man</b>	, believeth the contrary of	6, 419/ 20
if we believe any	<b>man</b>	to the contrary of	6, 420/ 1
counsel to every unlearned	<b>man</b>	, when any man so	6, 420/ 10
unlearned man, when any	<b>man</b>	so teacheth thee whom	6, 420/ 11
over, taken for a	<b>man</b>	of sober and honest	6, 424/ 12
secret sins to another	<b>man</b>	, if God had not	6, 425/ 4
that any good Christian	<b>man</b>	would abhor to read	6, 425/ 14
all, and that every	<b>man</b>	that learned is must	6, 426/ 9
people peradventure a honest	<b>man</b>	, as some other haply	6, 426/ 19
scripture, which no wise	<b>man</b>	will doubt but that	6, 427/ 15

all wretchedness abroad, no	man	at liberty, and yet	6, 428/ 10
liberty, and yet every	man	do what he will	6, 428/ 10
turning the nature of	man	into worse than a	6, 428/ 13
their bodies, which every	man	may well wit was	6, 429/ 27
their blind affections, a	man	may with as much	6, 433/ 5
they believed that no	man	were able to confute	6, 433/ 12
in this world a	man	more meet to match	6, 433/ 15
God as methinketh that	man	is as mad as	6, 433/ 19
have wives -- that	man	were, I say, as	6, 434/ 19
whereas now, neither good	man	nor wise man can	6, 435/ 3
good man nor wise	man	can have any color	6, 435/ 3
to the necessity of	man's	salvation. Which he proveth	6, 11/ 1
English Bible in no	man's	hand, but use to	6, 16/ 24
away the liberty of	man's	free will; and ascribe	6, 18/ 24
own part, notwithstanding any	man's	judgment given, yet well	6, 33/ 1
no that were by	man's	judgment condemned for one	6, 33/ 6
and learned by a	man's	own labor. And that	6, 34/ 14
the matter of the	man's	abjuration, where it is	6, 36/ 5
representing his person to	man's	mind and imagination, why	6, 40/ 2
as Saint Paul saith,	man's	heart, and that God	6, 57/ 26
as the temple of	man's	heart, but yet that	6, 57/ 32
cradle, and a rich	man's	nurse bring home her	6, 64/ 2
a foot, drawn by	man's	hand through strait holes	6, 67/ 14
wit nor haply no	man's	else, can attain so	6, 71/ 1
stone more than a	man's	weight carried more than	6, 80/ 26
wire as wonderfully by	man's	hand? The Eleventh Chapter	6, 81/ 7
quoth he, "is this	man's	gown?" He told him	6, 86/ 34
oft-times to judge another	man's	deed that hath some	6, 124/ 2
quoth he, "but a	man's	own eyes tell him	6, 130/ 10
he for an instrument	man's	reason thereto. God helpeth	6, 132/ 2
would have a Christian	man's	child begin therein very	6, 133/ 17
before, because every Christian	man's	child by the law	6, 133/ 29
again meekly. And, as	man's	frailty could suffer it	6, 142/ 9
by the working with	man's	good will to the	6, 143/ 10
to the necessity of	man's	salvation. Which he proveth	6, 167/ 6
me that tale, but	man's	reason. And surely as	6, 176/ 16
men's voices or any	man's	words, coming at once	6, 213/ 20
taking up of a	man's	bones, and setting his	6, 217/ 6
his miracles testifieth that	man's	blessedness and the favor	6, 220/ 23
concerning God's honor or	man's	soul, it cannot be	6, 224/ 13
help of a poor	man's	horse. But as for	6, 233/ 28
a fault with every	man's	prayer because thieves pray	6, 237/ 1
no more danger to	man's	soul nor no more	6, 239/ 6
none articles in any	man's	creed. And there is	6, 241/ 15

surely, sir, concerning the	<b>man's</b>	abjuration that we spoke	6, 255/ 17
man; yet for the	<b>man's</b>	excuse he was no	6, 267/ 22
this gear together, this	<b>man's</b>	confession, his secret friend	6, 270/ 24
God is judge of	<b>man's</b>	heart. And if he	6, 281/ 4
it is that a	<b>man's</b>	oath receiveth interpretation and	6, 281/ 21
that had heard a	<b>man's</b>	confession were called before	6, 281/ 30
he knew by the	<b>man's</b>	confession, the confessor had	6, 282/ 2
pleasure know by the	<b>man's</b>	oath whether there were	6, 282/ 17
praise or dispraise any	<b>man's</b>	manner, except some such	6, 295/ 9
serve in a secular	<b>man's</b>	house, which should not	6, 302/ 24
and buried before the	<b>man's</b>	baptism. And now these	6, 305/ 11
of chastity in any	<b>man's</b>	neck against his will	6, 311/ 24
English Bible in no	<b>man's</b>	hand; but use to	6, 316/ 28
the king's commandment, that	<b>man's</b>	brother in examination; which	6, 328/ 35
were had in every	<b>man's</b>	hand, there would great	6, 332/ 7
or cut off a	<b>man's</b>	head by the shoulders	6, 339/ 17
were usual in every	<b>man's</b>	hands as things that	6, 342/ 34
be learned of every	<b>man's</b>	mouth. For as Christ	6, 347/ 25
a candle by the	<b>man's</b>	hand without anything doing	6, 353/ 4
nor stand to no	<b>man's</b>	judgment earthly. The Fourth	6, 363/ 5
been of some other	<b>man's</b>	making and not of	6, 363/ 20
he stand to no	<b>man's</b>	judgment but his own	6, 367/ 14
evil deeds. A Christian	<b>man's</b>	evil living cannot be	6, 373/ 13
away the liberty of	<b>man's</b>	free will and ascribe	6, 376/ 20
appeareth that be a	<b>man's</b>	faith never so great	6, 393/ 13
faith, and nothing in	<b>man's</b>	works. For all the	6, 394/ 33
diminished the necessity of	<b>man's</b>	recourse unto God, for	6, 396/ 12
that the liberty of	<b>man's</b>	will should serve of	6, 400/ 5
for naught, and every	<b>man's</b>	deed is his destiny	6, 404/ 20
amiss to preserve the	<b>man's</b>	estimation among the people	6, 417/ 22
for opinion of any	<b>man's</b>	virtue, in whom they	6, 418/ 3
away the liberty of	<b>man's</b>	will, ascribing all our	6, 428/ 3
after into shape of	<b>man-child</b>	. And then waxed quick	6, 79/ 22
as when he said: "	<b>Mandatum</b>	novum do vobis ut	6, 107/ 14
the wrong side) purposely	<b>mangled</b>	the matter, his master	6, 22/ 10
godhead, but of his	<b>manhood</b>	only. As when we	6, 137/ 12
by reason of his	<b>manhood</b>	, ye must agree with	6, 156/ 8
worse than the holy	<b>manhood</b>	of Christ." "That is	6, 171/ 14
to the faith and	<b>manhood</b>	of our Savior Christ	6, 376/ 32
made Arius, Pelagius, Faustus,	<b>Manichaeus</b>	, Donatus, Eluidius and all	6, 153/ 4
Arians, the Pelagians, the	<b>Manichees</b>	, and so forth every	6, 374/ 28
living, and sometimes also	<b>manifest</b>	miracles showed therewith, never	6, 142/ 6
would not help, if	<b>manifest</b>	reason that I made	6, 182/ 26
liketh our Lord by	<b>manifest</b>	miracles to provoke men	6, 231/ 12

the devil, and a	<b>manifest</b>	messenger of hell? In	6, 346/ 14
enough that witness the	<b>manifest</b>	aid and help of	6, 413/ 23
not only for the	<b>manifestation</b>	of his justice, that	6, 110/ 13
Saint Paul saith, the	<b>manifestation</b>	and showing of the	6, 178/ 17
undermined. And since they	<b>manifestly</b>	see that, and as	6, 196/ 19
of belief, he showeth	<b>manifestly</b>	that we not only	6, 390/ 8
long ago with the	<b>manifold</b>	miracles and marvels that	6, 76/ 35
otherwise, as were these	<b>manifold</b>	sects of obstinate heretics	6, 238/ 11
the most part of	<b>mankind</b>	, though not of all	6, 395/ 18
depended the salvation of	<b>mankind</b>	, which affection our Savior	6, 414/ 7
they were fed with	<b>manna</b>	, and their clothes never	6, 42/ 9
because of much superstitious	<b>manner</b>	used therein and unlawful	6, 13/ 15
touched the good mean	<b>manner</b>	between scrupulous superstition and	6, 14/ 14
and forsake all the	<b>manner</b>	of proof and trial	6, 18/ 3
me, and in what	<b>manner</b>	fashion, albeit I mistrusted	6, 21/ 21
to common in familiar	<b>manner</b>	with such as for	6, 23/ 1
so homely, and in	<b>manner</b>	sometimes irreverently spoken against	6, 23/ 14
being sometimes of such	<b>manner</b>	and sort as a	6, 23/ 26
he meaneth. By which	<b>manner</b>	of dealing a man	6, 30/ 8
I demanded him what	<b>manner</b>	acquaintance was between him	6, 33/ 22
to wit, after the	<b>manner</b>	that I have above	6, 35/ 8
apostles' time hitherto this	<b>manner</b>	hath been used, taught	6, 38/ 8
Luke to have another	<b>manner</b>	mind toward images than	6, 39/ 12
more mock at the	<b>manner</b>	of Christ's church than	6, 50/ 4
they do at the	<b>manner</b>	of the Jews' synagogue	6, 50/ 5
evident token, and in	<b>manner</b>	a plain proof, that	6, 52/ 20
the breaking of this	<b>manner</b>	and custom specially in	6, 54/ 10
place of a special	<b>manner</b>	and kind of his	6, 57/ 7
desolate, and the pagan	<b>manner</b>	of worshipping of the	6, 58/ 7
one, and the Jews'	<b>manner</b>	of worshipping in the	6, 58/ 7
turned both into the	<b>manner</b>	of worshipping of Christian	6, 58/ 8
cannot be done." "What	<b>manner</b>	of things be those	6, 71/ 18
go forth in such	<b>manner</b>	and fashion that it	6, 74/ 15
young woman -- as	<b>manner</b>	is in brides, ye	6, 79/ 11
of age, in marvelous	<b>manner</b>	vexed and tormented by	6, 93/ 8
beginning and made in	<b>manner</b>	a glance thereat. But	6, 94/ 23
loath in so sore	<b>manner</b>	to allege, lest I	6, 94/ 26
that this faith and	<b>manner</b>	of observance is very	6, 112/ 34
all his other outward	<b>manner</b>	as meek a simple	6, 125/ 30
quoth he, "condemn that	<b>manner</b>	of study by which	6, 126/ 8
therewith. And in this	<b>manner</b>	continued man long time	6, 140/ 27
by them in like	<b>manner</b>	, first, without writing, by	6, 143/ 30
Antichrist and the day,	<b>manner</b>	, and fashion of the	6, 146/ 16
the matter and the	<b>manner</b>	by mouth, as our	6, 148/ 10

There was learned the	<b>manner</b>	and form of consecration	6, 148/ 15
know none, after the	<b>manner</b>	of speaking. By which	6, 150/ 14
and may, in that	<b>manner</b>	understood, well stand and	6, 154/ 29
two seconds after two	<b>manner</b>	countings: one next unto	6, 158/ 3
were a very strange	<b>manner</b>	of commanding. For of	6, 162/ 19
coming had been in	<b>manner</b>	frustrate and in vain	6, 173/ 17
on it in a	<b>manner</b>	and some little light	6, 193/ 35
such wise in a	<b>manner</b>	thereof be they as	6, 194/ 35
goeth about by many	<b>manner</b>	medicines, some bitter, some	6, 206/ 8
marvel to behold the	<b>manner</b>	of it. I have	6, 222/ 16
a plain and simple	<b>manner</b>	upon her head. But	6, 222/ 24
bodies, and in a	<b>manner</b>	the very soles of	6, 225/ 29
because of much superstitious	<b>manner</b>	used therein and unlawful	6, 226/ 4
be content with the	<b>manner</b>	of the worship. First	6, 226/ 12
rehearse you the diverse	<b>manner</b>	of many pretty pilgrimages	6, 227/ 20
the town, but the	<b>manner</b>	I cannot forget, it	6, 227/ 23
monk had declared the	<b>manner</b>	, that gentleman had a	6, 228/ 24
the comprobation of that	<b>manner</b>	of worshipping which we	6, 229/ 29
For if the lowly	<b>manner</b>	of bodily observance were	6, 230/ 19
they possible in any	<b>manner</b>	wise have more mind	6, 231/ 18
pilgrimage by a common	<b>manner</b>	of speech to call	6, 232/ 3
third point, of superstitious	<b>manner</b>	of worshipping or unlawful	6, 232/ 27
is suffered that superstitious	<b>manner</b>	of worship. And as	6, 234/ 20
to say, the superstitious	<b>manner</b>	and unlawful petitions, if	6, 235/ 2
you mend that lewd	<b>manner</b>	, or put away Whitsuntide	6, 236/ 6
of liberty for all	<b>manner</b>	of lewdness. And yet	6, 236/ 12
touched the good, mean	<b>manner</b>	between scrupulous superstition and	6, 255/ 14
to my mind his	<b>manner</b>	in his matter before	6, 257/ 5
point (which were in	<b>manner</b>	the only thing that	6, 265/ 15
then look you what	<b>manner</b>	of preaching it was	6, 269/ 13
studied, and with such	<b>manner</b>	of notes marked in	6, 270/ 9
the like hereafter." "What	<b>manner</b>	of abjuration was that	6, 271/ 20
in you any such	<b>manner</b>	of mind toward them	6, 277/ 11
given him in this	<b>manner</b>	: "What know ye of	6, 281/ 36
I, "were in a	<b>manner</b>	to rehearse you all	6, 285/ 19
never changeth, in this	<b>manner</b>	could no man deem	6, 287/ 34
corruptions, and of such	<b>manner</b>	sort, that albeit upon	6, 292/ 29
or dispraise any man's	<b>manner</b>	, except some such as	6, 295/ 9
And surely in like	<b>manner</b>	wise, whoso surely knoweth	6, 300/ 18
live in such lewd	<b>manner</b>	or worse, there should	6, 302/ 10
of himself of such	<b>manner</b>	sort as there was	6, 315/ 13
himself out thereof, which	<b>manner</b>	of affection we see	6, 327/ 5
and seen under what	<b>manner</b>	the man came forth	6, 329/ 31
rebuketh that lewd homely	<b>manner</b>	that the common lay	6, 334/ 10



scripture in more homely	<b>manner</b>	than a song of	6, 335/ 31
clear -- by this	<b>manner</b>	of reading can no	6, 336/ 13
for any man in	<b>manner</b>	to give a groat	6, 341/ 31
there were in that	<b>manner</b>	more willfulness than wisdom	6, 342/ 5
stretcheth all-thing against good	<b>manner</b>	and virtue, provoking the	6, 347/ 13
Luther is in a	<b>manner</b>	as mad as Tyndale	6, 351/ 31
for naught -- what	<b>manner</b>	of amendment shall this	6, 352/ 14
and thereby forbade all	<b>manner</b>	worship to be done	6, 357/ 35
forbidden from images all	<b>manner</b>	of worship, he must	6, 358/ 29
affirm also that all	<b>manner</b>	worship and all manner	6, 358/ 30
manner worship and all	<b>manner</b>	service is forbidden by	6, 358/ 30
by scripture from all	<b>manner</b>	creatures. For the scripture	6, 358/ 31
if he forbade any	<b>manner</b>	worship for to be	6, 359/ 3
which pardon, as the	<b>manner</b>	is there, Luther was	6, 361/ 4
Empire in a chiding	<b>manner</b>	said that I had	6, 364/ 22
and forsake all the	<b>manner</b>	of proof and trial	6, 366/ 17
he by this unreasonable	<b>manner</b>	driven to another devilish	6, 367/ 24
all governors and all	<b>manner</b>	laws, spiritual or temporal	6, 368/ 30
sect is yet in	<b>manner</b>	worse than his. Moreover	6, 373/ 10
openly professing a bestial	<b>manner</b>	of living, clean contrary	6, 374/ 27
faith hath, and any	<b>manner</b>	knowledge of Christian belief	6, 376/ 28
and far from his	<b>manner</b>	of living, do not	6, 378/ 17
wedded, live in like	<b>manner</b>	and teach other the	6, 378/ 22
unto, writeth in this	<b>manner</b>	far other wise. For	6, 380/ 33
it only by a	<b>manner</b>	of speaking, which is	6, 384/ 10
above nature, or any	<b>manner</b>	virtue -- almsdeed, faith	6, 385/ 2
and Tyndale too, what	<b>manner</b>	perceiving the devils have	6, 387/ 20
faithfully, there is no	<b>manner</b>	change or variance from	6, 398/ 22
to be damned, no	<b>manner</b>	works be profitable to	6, 398/ 27
with bodily punishment. Which	<b>manner</b>	of doing, holy Saint	6, 409/ 15
handled in a contrary	<b>manner</b>	, and as ye seemed	6, 416/ 9
in what benign, fatherly	<b>manner</b>	and liberal also he	6, 416/ 31
two words being in	<b>manner</b>	equivalent, Luther teaching almost	6, 417/ 31
in many places in	<b>manner</b>	desert and desolate; and	6, 428/ 1
of faith as of	<b>manners</b>	. Which thing well appeareth	6, 165/ 26
monished to amend their	<b>manners</b>	, and use themselves in	6, 236/ 14
friends and, as men's	<b>manners</b>	be mutable, peradventure themselves	6, 262/ 23
corruption in the priest's	<b>manners</b>	by the conversation of	6, 303/ 2
nor lawfully be a	<b>manqueller</b>	, nor lawfully forswear himself	6, 400/ 29
all weapons away because	<b>manquellers</b>	misuse them. Nor this	6, 338/ 8
adultery and eft in	<b>manslaughter</b>	. And some examples have	6, 394/ 18
whether the adultery and	<b>manslaughter</b>	was by God well	6, 398/ 34
rather run unshod and	<b>mar</b>	his hoof, than to	6, 226/ 31
neither could make nor	<b>mar</b>	. Now if they did	6, 265/ 9

devour the sheep and	<b>mar</b>	the whole flock. And	6, 399/ 15
suddenly he spied a	<b>mare</b>	, and forth he limped	6, 91/ 28
law, whether the gray	<b>mare</b>	may be the better	6, 274/ 28
they were geldings or	<b>mares</b>	, here were we fallen	6, 274/ 27
notes marked in the	<b>margin</b>	and words written of	6, 270/ 10
certain glosses in the	<b>margin</b>	framed for the setting	6, 288/ 14
notes marked in the	<b>margins</b>	where the matter is	6, 430/ 36
Frere Tuck and Maid	<b>Marian</b>	?The Tenth Chapter The	6, 376/ 16
them shall touch the	<b>mark</b>	, many too faint to	6, 95/ 3
But in the meanwhile,	<b>mark</b>	me well this, and	6, 219/ 22
one good and sure	<b>mark</b>	between his church and	6, 243/ 27
other things, one good	<b>mark</b>	and sure token whereby	6, 244/ 4
the Gospel of Matthew,	<b>Mark</b>	, or Luke whom he	6, 343/ 27
is much to be	<b>marked</b>	. For it is the	6, 166/ 7
And when they be	<b>marked</b>	, then say they mean	6, 232/ 25
and stood near him,	<b>marked</b>	him well, and were	6, 265/ 17
thing which the second	<b>marked</b>	not, as many times	6, 266/ 2
such manner of notes	<b>marked</b>	in the margin and	6, 270/ 10
them both again, he	<b>marked</b>	no difference between them	6, 324/ 29
he will, I have	<b>marked</b>	this matter well as	6, 413/ 5
it good, and have	<b>marked</b>	, so I have, when	6, 413/ 7
Mary mass, I have	<b>marked</b>	it well, it never	6, 413/ 15
the leaves, and notes	<b>marked</b>	in the margins where	6, 430/ 35
with rods in the	<b>marketplace</b>	and buried the woman	6, 375/ 23
well worth a thousand	<b>marks</b>	. And of his worldly	6, 318/ 15
cannot tell us the	<b>marks</b>	, yet he hath such	6, 322/ 28
his face, with such	<b>marks</b>	and tokens as it	6, 329/ 1
I think, or twenty	<b>marks</b>	. Which sum, I dare	6, 341/ 34
wrong church, all were	<b>marred</b>	. And also they would	6, 201/ 9
the ceremonies in disputation	<b>marreth</b>	much of the matter	6, 25/ 33
set in mind of	<b>marriage</b>	that ye never will	6, 53/ 13
should have lost his	<b>marriage</b>	of that holy nun	6, 304/ 10
and Tyndale some good	<b>marriage</b>	that I think him	6, 304/ 10
a priest, notwithstanding his	<b>marriage</b>	; yet, if he be	6, 310/ 8
and in his mad	<b>marriage</b>	. And yet I neither	6, 346/ 21
or other chastity of	<b>marriage</b>	; but that they may	6, 360/ 12
freres, and nuns to	<b>marriage</b>	but also, being a	6, 375/ 7
as in their divers	<b>marriages</b>	and some such other	6, 141/ 2
since I am already	<b>married</b>	twice, and therefore never	6, 53/ 11
came together and were	<b>married</b>	in Saint Stephen's Church	6, 79/ 7
young gentleman which had	<b>married</b>	a merchant's wife. And	6, 227/ 36
servant that was a	<b>married</b>	man and yet a	6, 228/ 25
none other priests but	<b>married</b>	folk. Is it not	6, 304/ 1
were or had been	<b>married</b>	; therefore the Apostle having	6, 304/ 20

one wife had been	<b>married</b>	and buried before the	6, 305/ 10
make priests of but	<b>married</b>	men, willed therefore that	6, 306/ 4
shall understand that there	<b>married</b>	not so many as	6, 310/ 12
that marveled why he	<b>married</b>	not, and thought him	6, 310/ 15
would, I suppose, be	<b>married</b>	. And yet would some	6, 310/ 22
men very few were	<b>married</b>	. And none in effect	6, 311/ 6
his own, when he	<b>married</b>	the nun. And now	6, 360/ 15
he hath not yet	<b>married</b>	a nun: so did	6, 368/ 17
being a frere, hath	<b>married</b>	a nun himself, and	6, 375/ 7
in the beginning have	<b>married</b>	a nun, would not	6, 426/ 25
perpetual continence, and never	<b>marrieth</b>	after, as I have	6, 310/ 9
the Temple of Solomon." "	<b>Marry</b>	, " quoth he, "that is	6, 42/ 3
what wise?" quoth I. "	<b>Marry</b>	, " quoth he, "for first	6, 42/ 6
purpose, he said, to	<b>marry</b>	. " "Well," said I, "then	6, 53/ 9
part sufficiently proved?" "Yes,	<b>marry</b>	, " quoth he, "that would	6, 60/ 26
he was merrily disposed." "	<b>Marry</b>	, sir," quoth your friend	6, 67/ 19
them would say more?" "	<b>Marry</b>	, " quoth he, "then would	6, 67/ 33
he, "I pray you?" "	<b>Marry</b>	, " quoth I, "your own	6, 69/ 10
almost in one street." "	<b>Marry</b>	, sir," quoth he, "these	6, 69/ 14
be those?" quoth I. "	<b>Marry</b>	, miracles," quoth he, "such	6, 71/ 19
tell you so?" "Yea,	<b>marry</b>	, " quoth he, "that I	6, 72/ 8
done." "Yea?" quoth he. "	<b>Marry</b>	, this is another way	6, 72/ 15
ye were bishopped neither." "	<b>Marry</b>	, " quoth he, "for aught	6, 76/ 3
Why so?" quoth I. "	<b>Marry</b>	, " quoth he, "for were	6, 83/ 10
by your part." "Nay	<b>marry</b>	, " quoth he, "I warrant	6, 84/ 29
be such or not." "	<b>Marry</b>	, " quoth he, "that reason	6, 89/ 9
were one of those." "	<b>Marry</b>	, " quoth I, "all that	6, 89/ 18
written in the Gospel." "	<b>Marry</b>	, " quoth he, "that wot	6, 89/ 19
Sir Thomas?" quoth I. "	<b>Marry</b>	, " quoth he, "their parish	6, 92/ 2
the devil doth them?" "	<b>Marry</b>	, " said I, "ye told	6, 96/ 4
abide and remain therein?" "	<b>Marry</b>	, " quoth he, "this is	6, 107/ 28
he, "and what then?" "	<b>Marry</b>	, this," quoth I, "if	6, 111/ 36
belief in his church?" "	<b>Marry</b>	, " quoth he, "these words	6, 114/ 9
do not?" quoth he. "	<b>Marry</b>	, " quoth I, "then yourself	6, 116/ 30
mistaking of the letter." "	<b>Marry</b>	, " quoth he, "this is	6, 121/ 22
than his wit?" "Yea,	<b>marry</b>	, " quoth he, "what may	6, 130/ 13
virgin, how know you?" "	<b>Marry</b>	, " quoth he, "by scripture	6, 131/ 1
should believe the scripture?" "	<b>Marry</b>	, " quoth he, "by faith	6, 131/ 3
other beasts may not?" "	<b>Marry</b>	, " quoth he, "for man	6, 131/ 17
is that?" quoth he. "	<b>Marry</b>	, " quoth I, "a good	6, 132/ 16
the book were lies." "	<b>Marry</b>	, " quoth he, "that may	6, 134/ 11
is determined never to	<b>marry</b>	, "We may well talk	6, 150/ 18
you believe them both?" "	<b>Marry</b>	, " quoth he, "then would	6, 154/ 26
these will you believe?" "	<b>Marry</b>	, " quoth he, "both twain	6, 155/ 28

would ye wind out?" "	<b>Marry</b>	, " quoth he, "I would	6, 156/ 23
is that?" quoth I. "	<b>Marry</b>	, I would have believed	6, 157/ 19
I, "none such?" "Yes,	<b>marry</b>	, " quoth he. "Then is	6, 165/ 10
the book is true?" "	<b>Marry</b>	, " quoth he, "for I	6, 180/ 22
Why so?" quoth I. "	<b>Marry</b>	, " quoth he, "for a	6, 189/ 11
where the church was. " "	<b>Marry</b>	, " quoth he, "if I	6, 189/ 34
good part of Germany?" "	<b>Marry</b>	, " quoth I, "if they	6, 192/ 8
the church of Christ?" "	<b>Marry</b>	, " quoth he, "there might	6, 193/ 3
be sure of that? "	<b>Marry</b>	, " quoth he, "for always	6, 193/ 20
of this short life. " "	<b>Marry</b>	, " quoth I, "this gear	6, 196/ 10
What then?" quoth he. "	<b>Marry</b>	, " quoth I, "for then	6, 197/ 8
the same?" quoth he. "	<b>Marry</b>	, " quoth I, "then will	6, 199/ 31
is that?" quoth I. "	<b>Marry</b>	, sir," quoth he, "it	6, 207/ 29
more be sick again. " "	<b>Marry</b>	, " quoth he, "but I	6, 216/ 15
all or not. But,	<b>marry</b>	, to recompense that withal	6, 217/ 9
she. "Burn up, quotha?	<b>Marry</b>	, God forbid. It would	6, 229/ 12
lack they?" quoth he. "	<b>Marry</b>	, the chief of all	6, 230/ 14
of God too. " "Yea,	<b>marry</b>	, " quoth he, "and of	6, 233/ 31
were there not?" "Yes,	<b>marry</b>	, " quoth he. "By whom	6, 240/ 22
miracles feigned?" quoth I. "	<b>Marry</b>	, " quoth he, "some by	6, 240/ 24
it saith truth?" "Yes,	<b>marry</b>	, " quoth I, "what else	6, 249/ 11
than by scripture?" "Nay,	<b>marry</b>	, " quoth I. "But then	6, 249/ 14
is an ass. " "Nay	<b>marry</b>	, Master, will I not	6, 250/ 14
thee an ass anon. " "	<b>Marry</b>	, Master," quoth the boy	6, 250/ 18
hath two ears. " "Nay,	<b>marry</b>	will I not, Master	6, 250/ 22
so, boy?" quoth he "	<b>Marry</b>	, Master," quoth he, "for	6, 250/ 24
then have made thereunto?" "	<b>Marry</b>	, " quoth he, "then might	6, 251/ 20
then is he angry. "	<b>Marry</b>	, no marvel," quoth her	6, 258/ 23
marvel," quoth her gossip. "	<b>Marry</b>	, and wot ye what	6, 258/ 24
a mean?" quoth she. "	<b>Marry</b>	, I cannot happen on	6, 258/ 26
and sure information thereof. " "	<b>Marry</b>	, " quoth he, "men think	6, 260/ 25
was that?" quoth he. "	<b>Marry</b>	, " quoth I, "his abjuration	6, 271/ 21
deposed against him now?" "	<b>Marry</b>	, " quoth he, "as I	6, 273/ 20
would ye then say?" "	<b>Marry</b>	, " quoth he, "then would	6, 276/ 3
What thing?" quoth he. "	<b>Marry</b>	, to mercy." "Nay," quoth	6, 277/ 32
hereafter preach again. " "Nay,	<b>marry</b>	, " quoth I, "then should	6, 279/ 30
is that?" quoth I. "	<b>Marry</b>	, " quoth he, "I have	6, 280/ 33
never lawfully be forsworn.	<b>Marry</b>	, truth it is that	6, 281/ 21
was but very young. " "	<b>Marry</b>	, " quoth I, "God forbid	6, 297/ 7
happed that?" quoth I. "	<b>Marry</b>	, " quoth he, "it happed	6, 297/ 13
presume to touch it. " "	<b>Marry</b>	, " quoth your friend, "if	6, 299/ 27
of them a begging?" "	<b>Marry</b>	, " quoth I, "for they	6, 302/ 16
wives of their own. " "	<b>Marry</b>	, " quoth I, "so saith	6, 303/ 13
that a priest may	<b>marry</b>	twice and have one	6, 305/ 15

do the contrary." "Yea,	<b>marry</b>	, " quoth he, "that was	6, 312/ 8
an evil made law." "	<b>Marry</b>	, " quoth I, "that is	6, 314/ 15
them that made it." "	<b>Marry</b>	, " quoth he, "so I	6, 314/ 17
looked on and read." "	<b>Marry</b>	, " quoth he, "but I	6, 317/ 22
not all-thing so; but	<b>marry</b>	, this I said indeed	6, 324/ 15
he now?" said we. "	<b>Marry</b>	, " quoth he, "I went	6, 328/ 27
as is a priest." "	<b>Marry</b>	, sir," quoth your friend	6, 349/ 24
in their own breast." "	<b>Marry</b>	, " quoth he, "that may	6, 349/ 34
law that ye read." "	<b>Marry</b>	, " quoth he, "but in	6, 357/ 9
but that they may	<b>marry</b>	at their liberty, their	6, 360/ 12
that?" quoth your friend. "	<b>Marry</b>	, " quoth I, "by the	6, 360/ 15
excuseth he his inconstancy?" "	<b>Marry</b>	, " quoth I, "he saith	6, 362/ 16
and sleep till Doomsday?" "	<b>Marry</b>	, " quoth your friend, "then	6, 365/ 25
that he minded to	<b>marry</b>	. The Sixth Chapter The	6, 366/ 13
and that he would	<b>marry</b>	her in any wise	6, 371/ 21
and so shameless to	<b>marry</b>	a nun and abide	6, 376/ 6
princes be bound thereto. "	<b>Marry</b>	, " quoth your friend, "but	6, 411/ 1
never told thee so." "	<b>Marry</b>	sir," quoth your friend	6, 420/ 25
the praying to saints. "	<b>Marry</b>	, " quoth I, "and these	6, 431/ 21
after his profession made,	<b>marry</b>	and take a wife	6, 434/ 12
was committed to the	<b>Marshalsea</b>	, this other man which	6, 329/ 13
his dialogues, how Saint	<b>Martin</b>	is worshipped. I have	6, 227/ 22
ye told of Saint	<b>Martin</b>	, if it be true	6, 234/ 21
wise, "But then D.	<b>Martine</b>	for his incredible humanity	6, 364/ 4
of the holy first	<b>martyr</b>	of England, Saint Alban	6, 39/ 16
God and his holy	<b>martyr</b>	, I can see now	6, 86/ 30
holy doctor and glorious	<b>martyr</b>	Saint Cyprian in his	6, 202/ 13
that prayeth for a	<b>martyr</b>	doth the martyr injury	6, 216/ 32
a martyr doth the	<b>martyr</b>	injury. And of every	6, 216/ 33
and many another holy	<b>martyr</b>	more, that else had	6, 225/ 27
judgment, and afterward to	<b>martyrdom</b>	. "I would also fain	6, 39/ 25
shameful death and all	<b>martyrdom</b>	upon pain of perpetual	6, 106/ 11
fainted and fled from	<b>martyrdom</b>	were not so evil	6, 209/ 2
only by patience and	<b>martyrdom</b>	. Thus holily speak these	6, 412/ 3
patience, high virtues, and	<b>martyrdom</b>	, by which now they	6, 412/ 7
of them death and	<b>martyrdom</b>	. So that we were	6, 421/ 8
the continual passion and	<b>martyrdoms</b>	of his holy martyrs	6, 32/ 14
Sebastian, because he was	<b>martyred</b>	with arrows. Some serve	6, 227/ 7
men and very Christian	<b>martyrs</b>	. "Christ also, they say	6, 32/ 2
martyrdoms of his holy	<b>martyrs</b>	that his will and	6, 32/ 14
his apostles or holy	<b>martyrs</b>	in corroboration and setting	6, 89/ 26
have had many such	<b>martyrs</b>	therein, that believed as	6, 201/ 28
much blood of holy	<b>martyrs</b>	, by the virtuous living	6, 346/ 27
by all his holy	<b>martyrs</b>	, confessors and doctors, by	6, 376/ 1

the torments that the	<b>martyrs</b>	suffered in their passion	6, 396/ 19
did unto the holy	<b>martyrs</b>	. And sometimes the sin	6, 401/ 3
and so many blessed	<b>martyrs</b>	that so have abided	6, 421/ 33
they be the devil's	<b>martyrs</b>	, taking much pain for	6, 423/ 12
side so many glorious	<b>martyrs</b>	, so many blessed confessors	6, 433/ 22
craft, whereof we nothing	<b>marvel</b>	at all, be more	6, 6/ 29
miracles that we most	<b>marvel</b>	of and repute most	6, 6/ 31
well laugh at and	<b>marvel</b>	much to see it	6, 17/ 29
judges did him, I	<b>marvel</b>	me much wherein they	6, 36/ 33
done unto them, much	<b>marvel</b>	is it what cause	6, 47/ 33
consider it, maketh me	<b>marvel</b>	of the madness of	6, 49/ 16
our foot thitherward. We	<b>marvel</b>	much that God showeth	6, 61/ 21
it is much more	<b>marvel</b>	that he doth vouchsafe	6, 61/ 22
that yet was more	<b>marvel</b>	that the fire shall	6, 67/ 8
in the barrel, so	<b>marvel</b>	we and wonder on	6, 71/ 5
craft, whereof we nothing	<b>marvel</b>	at all, be more	6, 77/ 3
miracles that we most	<b>marvel</b>	of and repute most	6, 77/ 5
life, ye would much	<b>marvel</b>	thereof; and so might	6, 78/ 23
that methinketh as great	<b>marvel</b>	; but I have no	6, 78/ 25
should of reason more	<b>marvel</b>	of the reviving of	6, 80/ 13
would reckon it less	<b>marvel</b>	to bring the soul	6, 80/ 18
be deep in the	<b>marvel</b>	of the miracle. And	6, 94/ 15
gear is such, what	<b>marvel</b>	is it though (as	6, 100/ 22
devices forward? Or what	<b>marvel</b>	is it though God	6, 100/ 25
to behold. "And what	<b>marvel</b>	though the apostles thus	6, 145/ 16
this could be no	<b>marvel</b>	unto her for that	6, 150/ 26
to them. And much	<b>marvel</b>	were it if ye	6, 169/ 27
quoth I, "somewhat I	<b>marvel</b>	that ye remember not	6, 172/ 35
quoth your friend, "I	<b>marvel</b>	not though he did	6, 184/ 20
it is more than	<b>marvel</b>	that a child of	6, 203/ 29
not much the less	<b>marvel</b>	of their madness that	6, 211/ 15
saints hear us, I	<b>marvel</b>	whereof that doubt ariseth	6, 211/ 21
us. And first I	<b>marvel</b>	much if they think	6, 212/ 18
upon at once." "Ye	<b>marvel</b>	, " quoth I, "and think	6, 213/ 3
pray for we obtain,	<b>marvel</b>	much more how men	6, 213/ 5
places far distant asunder,	<b>marvel</b>	we so much that	6, 213/ 31
was to me a	<b>marvel</b>	to behold the manner	6, 222/ 15
quoth your friend, "I	<b>marvel</b>	me much thereof. For	6, 257/ 9
he angry. "Marry, no	<b>marvel</b>	, " quoth her gossip. "Marry	6, 258/ 23
indifferent. And therefore I	<b>marvel</b>	the more, since that	6, 262/ 26
but yet I much	<b>marvel</b>	of one thing. For	6, 267/ 5
which maketh men much	<b>marvel</b>	of the burning. " "It	6, 284/ 31
I, "to me great	<b>marvel</b>	, that any good Christian	6, 285/ 1
his head would anything	<b>marvel</b>	or complain of the	6, 285/ 2

contrary thing." "That were	<b>marvel</b>	, " quoth your friend, "that	6, 285/ 9
this be thus, I	<b>marvel</b>	then why ye said	6, 299/ 27
said truth. And surely	<b>marvel</b>	were it if he	6, 329/ 2
you. It is no	<b>marvel</b>	though his wife be	6, 353/ 15
them rehearsed. But I	<b>marvel</b>	me much how he	6, 360/ 27
well laugh at, and	<b>marvel</b>	much to see it	6, 363/ 11
shrewd rest." "I much	<b>marvel</b>	, " quoth your friend, "what	6, 365/ 30
fie for shame, what	<b>marvel</b>	is it though God	6, 371/ 34
holy doctors taught." "I	<b>marvel</b>	then," quoth your friend	6, 421/ 15
it is more than	<b>marvel</b>	that the skin can	6, 424/ 26
of purgatory, which I	<b>marvel</b>	why Tyndale feareth so	6, 425/ 32
is," quoth I, "no	<b>marvel</b>	, for he hath not	6, 432/ 24
other." "I cannot much	<b>marvel</b>	, " quoth I, "though many	6, 432/ 35
right cunning men highly	<b>marveled</b>	to hear of so	6, 93/ 18
she might well have	<b>marveled</b>	only for that she	6, 150/ 24
And therefore, since she	<b>marveled</b>	how it might be	6, 150/ 27
man. And therefore she	<b>marveled</b>	because he said it	6, 150/ 29
to his friends that	<b>marveled</b>	why he married not	6, 310/ 15
read, he said he	<b>marveled</b>	much how it happened	6, 316/ 18
therefore the lords much	<b>marveled</b>	, knowing them both for	6, 324/ 4
Hunne. Whereof we somewhat	<b>marveled</b>	in our minds, but	6, 328/ 18
them sixteen years together,	<b>marveleth</b>	not so much of	6, 80/ 11
at all, be more	<b>marvelous</b>	and more wonderful indeed	6, 6/ 29
judges did the man	<b>marvelous</b>	favor, and almost more	6, 14/ 34
it, and strange and	<b>marvelous</b>	to him that seeth	6, 70/ 2
of the world. The	<b>marvelous</b>	beauty and constant course	6, 73/ 6
at all, be more	<b>marvelous</b>	and more wonderful indeed	6, 77/ 4
then have you a	<b>marvelous</b>	seeming, for I ween	6, 79/ 33
a man. No more	<b>marvelous</b>	is a cuckoo than	6, 80/ 15
years of age, in	<b>marvelous</b>	manner vexed and tormented	6, 93/ 8
behold. "And after many	<b>marvelous</b>	things at the same	6, 93/ 26
to show themselves, therefore,	<b>marvelous</b>	, they set out paradoxes	6, 123/ 12
Saint Paul. For he	<b>marvelous</b>	effectually beseecheth Christian people	6, 163/ 35
thinketh and saith himself,	<b>marvelous</b>	gaily prove that there	6, 203/ 19
we should then make	<b>marvelous</b>	changes in the world	6, 235/ 34
his Holy Spirit and	<b>marvelous</b>	majesty giveth his special	6, 243/ 12
mind lightly a more	<b>marvelous</b>	, than that as many	6, 243/ 15
judges did the man	<b>marvelous</b>	favor, and almost more	6, 270/ 33
her to tell many	<b>marvelous</b>	things ere now." "Why	6, 321/ 14
peradventure join therewith a	<b>marvelous</b>	hope of that which	6, 327/ 7
in his great and	<b>marvelous</b>	miracles consider his godhead	6, 336/ 6
ye see therewith his	<b>marvelous</b>	profound prudence that had	6, 364/ 32
good men, with the	<b>marvelous</b>	change from all face	6, 370/ 3
is it in a	<b>marvelous</b>	blindness, if we can	6, 376/ 23

holy saint saith, so	<b>marvelously</b>	tempered, that a mouse	6, 152/ 18
quoth I, "ye say	<b>marvelously</b>	well. Do ye not	6, 161/ 20
people, also many men	<b>marvelously</b>	been helped by the	6, 225/ 33
spoke of, they be	<b>marvelously</b>	persuaded that he had	6, 255/ 18
works, they used themselves	<b>marvelously</b>	, considering that if they	6, 381/ 7
of this matter of	<b>marvels</b>	and miracles, intending merely	6, 67/ 2
so many miracles and	<b>marvels</b>	been wrought besides the	6, 76/ 14
universally that miracles and	<b>marvels</b>	there be, as anything	6, 76/ 17
mistrust the wonders and	<b>marvels</b>	that the paynims tell	6, 76/ 24
wrought by God, or	<b>marvels</b>	done by the devil	6, 76/ 29
the manifold miracles and	<b>marvels</b>	that be showed there	6, 76/ 36
done, either miracles or	<b>marvels</b>	, but they dare not	6, 242/ 19
were," quothe I, "false	<b>marvels</b>	only done by the	6, 242/ 20
delude with wonders and	<b>marvels</b>	. But the Jews that	6, 243/ 32
be set forth with	<b>marvels</b>	, that his church should	6, 244/ 29
deceived with miracles and	<b>marvels</b>	done by them that	6, 245/ 8
shadows . . ." "Nay, by Saint	<b>Mary</b>	, " quothe he, "I called	6, 44/ 21
also promised that Saint	<b>Mary</b>	Magdalene should be worshipped	6, 49/ 13
so." "Nay, by Saint	<b>Mary</b>	, sir," quothe I, "that	6, 72/ 10
quothe he, "by the	<b>Mary</b>	mass believe they said	6, 83/ 25
the Mass." "By Saint	<b>Mary</b>	mass," quothe your friend	6, 291/ 16
premunire. And by Saint	<b>Mary</b>	, that was a shrewd	6, 319/ 30
a cunning." "By Saint	<b>Mary</b>	, " quothe he, "the proof	6, 327/ 31
built. And by the	<b>Mary</b>	mass, I have marked	6, 413/ 15
way for a slothful	<b>mason</b>	that were an evil	6, 129/ 10
stones, like that slothful	<b>mason</b>	that ye spoke of	6, 135/ 33
for merchants, geometry for	<b>masons</b>	, astronomy good for no	6, 33/ 28
the profit of his	<b>Mass</b>	. Whereupon is by the	6, 16/ 8
used not to say	<b>Mass</b>	in chalices of tree	6, 41/ 34
the Sunday at High	<b>Mass</b>	time stand up and	6, 69/ 24
quothe he, "by the	<b>Mass</b>	, ye lie not a	6, 69/ 30
he, "by the Mary	<b>mass</b>	believe they said true	6, 83/ 25
for it is neither	<b>Mass</b>	nor matins." And albeit	6, 113/ 15
the matins or the	<b>Mass</b>	either, yet if ye	6, 113/ 17
ceremonies used in the	<b>Mass</b>	. And if any man	6, 148/ 17
the Sundays hallowed, the	<b>Mass</b>	said, holy service sung	6, 190/ 20
a host in the	<b>Mass</b>	which percase the negligence	6, 223/ 12
For as for saying	<b>Mass</b>	, and hearing of confession	6, 289/ 20
was all against the	<b>Mass</b>	and the holy sacraments	6, 291/ 11
that it destroyed the	<b>Mass</b>	. Whereby ye may see	6, 291/ 14
the destruction of the	<b>Mass</b>	. " "By Saint Mary mass	6, 291/ 15
Mass." "By Saint Mary	<b>mass</b>	, " quothe your friend, "the	6, 291/ 16
made to destroy the	<b>Mass</b>	. But who made that	6, 291/ 19
because it destroyed the	<b>Mass</b>	?" "Never a whit," quothe	6, 292/ 12



burned did destroy the	<b>Mass</b>	. "Ye say," quoth I	6, 292/ 22
the profit of his	<b>Mass</b>	. Whereupon is by the	6, 299/ 4
might attain by a	<b>Mass</b>	, than to see his	6, 300/ 7
he made him say	<b>Mass</b>	. And therefore well shall	6, 300/ 21
pleasant present of the	<b>Mass</b>	, than more often offended	6, 300/ 23
the Canon of the	<b>Mass</b>	is false." "Item, that	6, 353/ 29
the host in the	<b>Mass</b>	is none oblation nor	6, 353/ 30
sacrifice. "Item, that the	<b>Mass</b>	with its Canon after	6, 353/ 31
teacheth also that the	<b>Mass</b>	availeth no men quick	6, 354/ 14
man should go to	<b>Mass</b>	as well after supper	6, 354/ 16
from the altar at	<b>Mass</b>	, slain priests in the	6, 372/ 11
else, that, by the	<b>Mass</b>	, I would "twere a	6, 413/ 10
And by the Mary	<b>mass</b>	, I have marked it	6, 413/ 15
wherefore. Concerning the Holy	<b>Mass</b>	, Luther, as mad as	6, 425/ 12
great profit of the	<b>Mass</b>	, and honor that ought	6, 425/ 34
churches, railing against the	<b>Mass</b>	, villainously demeaning the Blessed	6, 433/ 34
and better, with fewer	<b>Masses</b>	, or more and worse	6, 16/ 10
to have the more	<b>Masses</b>	. Whereunto the author answereth	6, 16/ 10
and better, with fewer	<b>Masses</b>	; or more and worse	6, 299/ 6
to have the more	<b>Masses</b>	. Whereunto the author answereth	6, 299/ 7
refused. For if their	<b>Masses</b>	be so good for	6, 299/ 30
we might have more	<b>Masses</b>	. "That reason," quoth I	6, 299/ 32
Epistle ad Serenum episcopum	<b>Massilie</b>	, and incorporated in the	6, 358/ 13
neither the bishop of	<b>Massyle</b>	, that broke the images	6, 359/ 28
some part than his	<b>master</b>	Luther is himself. The	6, 17/ 16
mangled the matter, his	<b>master</b>	should not only know	6, 22/ 10
The Letter of Credence	<b>Master</b>	Chancellor, as heartily as	6, 24/ 25
translated in English by	<b>Master</b>	William Hichins, otherwise called	6, 28/ 21
William Hichins, otherwise called	<b>Master</b>	Tyndale, who was (as	6, 28/ 22
merciful mind of their	<b>master</b>	, and against the example	6, 31/ 18
also Saint Amphibalus, the	<b>master</b>	and teacher of the	6, 39/ 16
himself, and serve his	<b>master</b>	and his maker with	6, 41/ 13
my good friend your	<b>master</b>	, the imagination that I	6, 46/ 19
mind, is not your	<b>master</b>	himself but an image	6, 46/ 20
the name of your	<b>master</b>	shall, if ever he	6, 46/ 33
the honor of their	<b>master</b>	, like as in common	6, 48/ 31
the words of their	<b>master</b>	, spoken to the woman	6, 59/ 10
the thing which their	<b>master</b>	after told them himself	6, 59/ 12
But ye use, my	<b>master</b>	saith, to look so	6, 68/ 35
it to God, the	<b>master</b>	of all masteries, rather	6, 96/ 10
servants matches with their	<b>master</b>	and the creatures mates	6, 99/ 9
the words of their	<b>master</b>	as these men do	6, 106/ 31
that God himself, her	<b>master</b>	and maker, should do	6, 130/ 33
were not suffered to	<b>master</b>	the soul, and so	6, 139/ 31

nothing do that his	<b>master</b>	would bid him, nor	6, 149/ 16
nothing believe that his	<b>master</b>	would tell him, but	6, 149/ 17
taught by their great	<b>master</b>	, Christ, did teach unto	6, 151/ 30
he fled away. "Now	<b>Master</b>	Mayo," quoth the King's	6, 157/ 5
from them to their	<b>master</b>	therefore. And yet was	6, 215/ 5
be intercessors to their	<b>master</b>	. As where they came	6, 215/ 9
as yourself or your	<b>master</b>	shall hereafter happen to	6, 248/ 8
an ass." "Nay marry,	<b>Master</b>	, will I not," quoth	6, 250/ 14
an ass anon." "Marry,	<b>Master</b>	," quoth the boy, "ye	6, 250/ 18
marry will I not,	<b>Master</b>	," quoth the boy. "Why	6, 250/ 22
boy?" quoth he "Marry,	<b>Master</b>	," quoth he, "for some	6, 250/ 24
he, "done to the	<b>master</b>	?" "Forsooth," quoth I, "great	6, 269/ 31
crakes he forsook his	<b>master</b>	and forswore him both	6, 283/ 17
as I heard once	<b>Master</b>	Colet the good dean	6, 298/ 2
of Tyndale and his	<b>master</b>	Luther in the construction	6, 306/ 20
needs grant, and his	<b>master</b>	Luther too, that Saint	6, 307/ 9
substantially Tyndale and his	<b>master</b>	construe the scripture; and	6, 308/ 12
me God and halidom,	<b>Master</b>	Doctor here said unto	6, 324/ 10
heresy." "How say you,	<b>Master</b>	Doctor?" quoth the lords	6, 324/ 13
goodness of some men	<b>master</b>	the malice thereof, walking	6, 348/ 1
some part than his	<b>master</b>	Luther is himself. "And	6, 348/ 25
this point passeth his	<b>master</b>	Luther? For he saith	6, 350/ 26
ungracious ground of their	<b>master</b>	, and teach that the	6, 354/ 4
serve father nor mother,	<b>master</b>	nor prince nor king	6, 358/ 34
writing answered by the	<b>master</b>	of the pope's palace	6, 361/ 15
yet should it not	<b>master</b>	the frowardness of their	6, 394/ 6
defense of his own	<b>master</b>	and the most innocent	6, 411/ 29
he hath in his	<b>master</b>	, led out of the	6, 418/ 28
which he seeth his	<b>master</b>	(whom he reckoneth good	6, 418/ 30
cured, so is that	<b>master</b>	double damned, as the	6, 418/ 32
moveth them in their	<b>master</b>	that teacheth them. For	6, 419/ 7
things far passed his	<b>master</b>	, running forth so mad	6, 424/ 30
lewd living as their	<b>master</b>	and their fellows do	6, 427/ 24
the devil the great	<b>master</b>	of them all, whom	6, 435/ 13
some men for their	<b>master's</b>	sake, whom else we	6, 48/ 33
they not in their	<b>master's</b>	days only, but also	6, 59/ 14
own child for her	<b>master's</b>	and keep her master's	6, 64/ 3
master's and keep her	<b>master's</b>	for her own, to	6, 64/ 3
so lustily that his	<b>master's</b>	horse with four feet	6, 91/ 29
in rebellion toward her	<b>master's</b>	faith. But on the	6, 131/ 28
of Joseph, how his	<b>master's</b>	Potiphar's wife, a great	6, 157/ 2
opinion withal, after his	<b>master's</b>	heresy put away the	6, 289/ 23
the master of all	<b>masteries</b>	, rather than the devil	6, 96/ 11
chop logic with her	<b>masters</b>	, and fare sometimes as	6, 131/ 25

men, but also the	<b>masters</b>	themselves change their minds	6, 192/ 13
written of the same	<b>masters</b>	, and that in such	6, 253/ 23
us what other cunning	<b>masters</b>	of that school he	6, 328/ 12
father and said, "Ye	<b>Masters</b>	, say every man what	6, 413/ 5
gentlemen. "By my faith,	<b>Masters</b>	," quoth he, "yonder same	6, 413/ 9
Nay, by our Lady,	<b>Masters</b>	," quoth he, "I cannot	6, 413/ 13
to believe these mad	<b>masters</b>	, of whom they see	6, 435/ 5
that it were no	<b>mastery</b>	to make it seem	6, 30/ 3
this were no great	<b>mastery</b>	while the mother hath	6, 64/ 5
had done any great	<b>mastery</b>	, to show themselves, therefore	6, 123/ 11
which was no great	<b>mastery</b>	) with reasons probable and	6, 315/ 2
I trow, no great	<b>mastery</b>	to perceive whom they	6, 412/ 11
chief and have no	<b>match</b>	, yet forbiddeth he not	6, 214/ 28
were set thereon, soon	<b>match</b>	you with miracles, whereof	6, 241/ 17
Appolonius Thianeus in miracles	<b>match</b>	unto Christ? And when	6, 241/ 29
more meet example to	<b>match</b>	their words withal. For	6, 256/ 1
living well able to	<b>match</b>	and (saving the comparisons	6, 295/ 21
he should find no	<b>match</b>	but that he should	6, 366/ 25
man more meet to	<b>match</b>	them both twain in	6, 433/ 15
to say, the servants	<b>matches</b>	with their master and	6, 99/ 9
their images, fellows and	<b>matches</b>	to God, wherewith as	6, 226/ 18
but in part and	<b>matcheth</b>	not the whole matter	6, 99/ 4
is but a blind	<b>mate</b>	." "Let me know it	6, 120/ 27
this is a blind	<b>mate</b>	indeed." "Surely," quoth I	6, 121/ 22
if ye perceive it,	<b>mated</b>	me in another point	6, 120/ 17
quoth he, "hath that	<b>mated</b>	you?" "Why," quoth I	6, 120/ 24
this thing is much	<b>material</b>	as whereupon many great	6, 64/ 30
master and the creatures	<b>mates</b>	to the Maker --	6, 99/ 10
is neither Mass nor	<b>matins</b>	." And albeit in this	6, 113/ 15
as true as the	<b>matins</b>	or the Mass either	6, 113/ 17
while he said his	<b>matins</b>	. Which thing I indeed	6, 257/ 23
in a pair of	<b>matins</b>	it is much work	6, 258/ 27
bread among. For the	<b>matins</b>	, I tell you, be	6, 258/ 36
if they should sing	<b>matins</b>	no faster than ye	6, 259/ 2
ween, sing very few	<b>matins</b>	in a year." "In	6, 259/ 3
hives use to say	<b>matins</b>	among them. For even	6, 259/ 5
themselves, as baptism, confirmation,	<b>matrimony</b>	, holy order, priests and	6, 190/ 18
the carnal use of	<b>matrimony</b>	, or else that he	6, 311/ 33
of his Passion. "In	<b>matrimony</b>	, he saith plainly that	6, 353/ 9
the messenger whereupon the	<b>matter</b>	of all the whole	6, 5/ 6
done in a small	<b>matter</b>	and seemeth upon a	6, 6/ 34
can hear in the	<b>matter</b>	, on both the sides	6, 10/ 17
when he saw the	<b>matter</b>	so clearly proved indeed	6, 15/ 19
this finisheth he the	<b>matter</b>	of his abjuration. The	6, 15/ 20

some parts of the	<b>matter</b>	be such of themselves	6, 21/ 28
side) purposely mangled the	<b>matter</b>	, his master should not	6, 22/ 10
myself, written all the	<b>matter</b>	and sent it to	6, 22/ 14
he mingled with his	<b>matter</b>	, and some such on	6, 23/ 17
of such an earnest	<b>matter</b>	. Wherefore in these two	6, 23/ 21
the messenger whereupon the	<b>matter</b>	of all the whole	6, 24/ 22
marreth much of the	<b>matter</b>	while one studieth more	6, 25/ 33
more to mind his	<b>matter</b>	than his courtesy, and	6, 25/ 36
at home, put the	<b>matter</b>	in writing, to the	6, 26/ 23
where they lack special	<b>matter</b>	to charge one with	6, 30/ 24
they wound their own	<b>matter</b>	another way. For while	6, 30/ 27
such parts of this	<b>matter</b>	as concerned not any	6, 32/ 33
that he set the	<b>matter</b>	so well and lustily	6, 34/ 28
first as touching the	<b>matter</b>	of the man's abjuration	6, 36/ 5
the effect of this	<b>matter</b>	. For if there did	6, 36/ 12
But now for this	<b>matter</b>	, although the whole spirituality	6, 36/ 14
there hath for this	<b>matter</b>	no man against them	6, 36/ 17
had then in this	<b>matter</b>	no wrong. And yet	6, 36/ 20
that would take the	<b>matter</b>	more hot, save for	6, 37/ 28
Solomon, could make no	<b>matter</b>	to the people, for	6, 42/ 11
answereth not well the	<b>matter</b>	. "Well," quoth your friend	6, 43/ 15
assoileth all the whole	<b>matter</b>	. For, as it is	6, 43/ 17
than reason in this	<b>matter</b>	. For where they say	6, 46/ 10
written better expresseth the	<b>matter</b>	than doth a book	6, 47/ 4
be said in this	<b>matter</b>	for the priest's part	6, 53/ 14
truth of a great	<b>matter</b>	in contention and debate	6, 55/ 15
I, "then is this	<b>matter</b>	out of doubt long	6, 60/ 27
must not prove this	<b>matter</b>	by the miracles but	6, 62/ 3
in such a weighty	<b>matter</b>	; or if they have	6, 63/ 19
be nothing like the	<b>matter</b>	. But as it is	6, 64/ 14
must needs if the	<b>matter</b>	be impossible, as it	6, 64/ 20
yet gone in the	<b>matter</b>	of these miracles, not	6, 64/ 28
twain nearer to the	<b>matter</b>	; and first I will	6, 64/ 32
in talking of this	<b>matter</b>	of marvels and miracles	6, 67/ 2
no change of the	<b>matter</b>	against all the whole	6, 73/ 2
I might in this	<b>matter</b>	, " quoth I, "have choked	6, 76/ 35
proof of an impossible	<b>matter</b>	? One, or two, or	6, 77/ 24
and as for the	<b>matter</b>	all the parish will	6, 79/ 19
done in a small	<b>matter</b>	and seemeth upon a	6, 81/ 10
pleasure in a small	<b>matter</b>	to do a great	6, 82/ 1
enough for such a	<b>matter</b>	, the thing is so	6, 83/ 33
and confessed all the	<b>matter</b>	. "In faith," quoth I	6, 87/ 29
she laughed at the	<b>matter</b>	full merrily." "The more	6, 88/ 6
proof of all our	<b>matter</b>	. For I trow that	6, 90/ 6

no doubt in the	<b>matter</b>	, where God hath declared	6, 90/ 26
that hearing the whole	<b>matter</b>	will mistrust the miracles	6, 93/ 2
suddenly. "And in this	<b>matter</b>	no pretext of begging	6, 93/ 31
the end of the	<b>matter</b>	virtuous, the virgin so	6, 94/ 1
be said in the	<b>matter</b>	." "Sir," quoth he, "since	6, 95/ 7
by that name, the	<b>matter</b>	shall be thereby nothing	6, 95/ 29
miracles make not your	<b>matter</b>	good nor prove your	6, 98/ 23
as it seemeth, that	<b>matter</b>	is indeed far otherwise	6, 98/ 28
matcheth not the whole	<b>matter</b>	. For the people do	6, 99/ 4
collusion handle his client's	<b>matter</b>	feebly for the pleasure	6, 101/ 15
so loose that our	<b>matter</b>	could neither have ground	6, 102/ 14
I were in this	<b>matter</b>	to dispute with a	6, 102/ 16
should have a clear	<b>matter</b>	in the end, yet	6, 102/ 18
needs be a long	<b>matter</b>	and much intricated ere	6, 102/ 18
we shall in our	<b>matter</b>	dispute and reason with	6, 102/ 28
count, for a small	<b>matter</b>	. Never was there almost	6, 105/ 33
there anything in this	<b>matter</b>	amiss?" "I cannot well	6, 113/ 9
assay: "It maketh no	<b>matter</b>	," they say, "ye may	6, 113/ 14
And albeit in this	<b>matter</b>	ye have nothing granted	6, 113/ 16
ye also acknowledge this	<b>matter</b>	to be such, that	6, 121/ 6
own opinion in this	<b>matter</b>	. "And thus have ye	6, 121/ 13
disobedience have amended the	<b>matter</b>	with a heresy, boldly	6, 124/ 16
sensuality ready to minister	<b>matter</b>	, and by all the	6, 140/ 19
had showed them the	<b>matter</b>	and the manner by	6, 148/ 10
fully taught of that	<b>matter</b>	than ever was written	6, 148/ 13
holy. And albeit the	<b>matter</b>	of the precept is	6, 149/ 24
and convenient for the	<b>matter</b>	. Whereby it is not	6, 151/ 32
can hear in the	<b>matter</b>	on both the sides	6, 153/ 29
have happed while the	<b>matter</b>	was in question, and	6, 156/ 28
the truth of this	<b>matter</b>	to such a man	6, 159/ 14
insoluble doubt in a	<b>matter</b>	of the faith wherein	6, 159/ 24
the truth of the	<b>matter</b>	were against the Arians	6, 160/ 28
that man concerning the	<b>matter</b>	self, and of scripture	6, 161/ 2
him yet in the	<b>matter</b>	? Would ye not, although	6, 161/ 4
to be true the	<b>matter</b>	self that he had	6, 161/ 13
any change in the	<b>matter</b>	whether it be man	6, 161/ 26
this is a merry	<b>matter</b>	. They must be all	6, 168/ 31
four ganders." "A sweet	<b>matter</b>	," quoth he; "ye wot	6, 168/ 37
other example be the	<b>matter</b>	that we have in	6, 171/ 9
that speaketh of the	<b>matter</b>	anything deceived, but they	6, 172/ 21
again and again the	<b>matter</b>	otherwise besides, wherein mine	6, 173/ 7
you therein, howsoever the	<b>matter</b>	seem besides unto yourself	6, 176/ 6
ye sure that the	<b>matter</b>	of the book is	6, 180/ 20
wot ye that the	<b>matter</b>	of that book is	6, 180/ 27

very sentence in a	<b>matter</b>	substantial of our faith	6, 183/ 17
be we for this	<b>matter</b>	at last with much	6, 185/ 21
well, muse on the	<b>matter</b>	, if ye wist what	6, 186/ 2
go forth in our	<b>matter</b>	, desiring him to show	6, 187/ 13
believed. Ye proved the	<b>matter</b>	also by miracles. In	6, 187/ 30
themselves all the whole	<b>matter</b>	and be quite in	6, 196/ 23
be together maketh no	<b>matter</b>	. For our Savior saith	6, 198/ 20
remaineth for our principal	<b>matter</b>	. "What is that?" quoth	6, 207/ 27
any corner of the	<b>matter</b>	unransacked, as far as	6, 210/ 19
I am in this	<b>matter</b>	even at the hard	6, 210/ 21
be waded in this	<b>matter</b>	as far as we	6, 210/ 25
occasion rise in our	<b>matter</b>	. And for the first	6, 211/ 8
no force for our	<b>matter</b>	, so that by their	6, 212/ 26
not else believe the	<b>matter</b>	? As wise as were	6, 214/ 9
to hurt our principal	<b>matter</b>	, let us go further	6, 219/ 28
evidently appeareth by the	<b>matter</b>	that he writeth of	6, 220/ 8
thereon and examined the	<b>matter</b>	. And in good faith	6, 222/ 15
very well touched the	<b>matter</b>	concerning that it is	6, 226/ 6
it nothing toucheth our	<b>matter</b>	. For it is not	6, 234/ 22
we shall leave the	<b>matter</b>	to the University of	6, 234/ 32
priests maintain not the	<b>matter</b>	for any great covetousness	6, 235/ 10
the effect of our	<b>matter</b>	, which standeth in this	6, 235/ 25
ye assign in our	<b>matter</b>	is that, as ye	6, 237/ 4
And so our principal	<b>matter</b>	standing still sure and	6, 239/ 22
would not help your	<b>matter</b>	. For then must you	6, 242/ 21
good token that the	<b>matter</b>	and substance of them	6, 243/ 6
clearly proved that the	<b>matter</b>	of miracles therein daily	6, 246/ 1
and then should the	<b>matter</b>	stand yet at large	6, 249/ 6
be blind in the	<b>matter</b>	and know nothing thereof	6, 256/ 7
that knew not the	<b>matter</b>	, to maintain and uphold	6, 256/ 32
his manner in his	<b>matter</b>	before his judges was	6, 257/ 5
well and plainly proved	<b>matter</b>	, an obstinate shameless nay	6, 257/ 8
do? But in this	<b>matter</b>	we spend more time	6, 259/ 23
I hear how the	<b>matter</b>	was proved. "Indeed," quoth	6, 260/ 8
as ye say, the	<b>matter</b>	whereof we first have	6, 260/ 9
his defense, in a	<b>matter</b>	of peril if he	6, 260/ 20
except ye knew the	<b>matter</b>	untruly judged indeed, or	6, 260/ 22
the handling of the	<b>matter</b>	. "Well," quoth I, "we	6, 260/ 28
that whereas in a	<b>matter</b>	of a little money	6, 261/ 4
in so great a	<b>matter</b>	, so highly touching the	6, 261/ 6
judge meddleth with a	<b>matter</b>	present, and persons whom	6, 262/ 16
misorder himself in the	<b>matter</b>	, the laws always be	6, 262/ 20
in a far slighter	<b>matter</b>	. Somewhat ye said indeed	6, 262/ 31
not accept in a	<b>matter</b>	of money or other	6, 262/ 36

and trial in the	<b>matter</b>	, by cause that those	6, 263/ 3
complainants in their own	<b>matter</b>	against all ten defendants	6, 263/ 21
yet, for this one	<b>matter</b>	that we now speak	6, 264/ 18
afresh upon the principal	<b>matter</b>	. For if it so	6, 265/ 6
time lost and the	<b>matter</b>	delayed in vain. If	6, 265/ 11
not well remembered the	<b>matter</b>	, yet were we still	6, 265/ 14
maketh," quoth he, "no	<b>matter</b>	. For if the matter	6, 265/ 24
matter. For if the	<b>matter</b>	appear upon his side	6, 265/ 24
should in such a	<b>matter</b>	as this is, after	6, 265/ 28
published, and thereby the	<b>matter</b>	well proved, then examine	6, 265/ 29
proceed far in the	<b>matter</b>	against him. But accepting	6, 268/ 18
witnesses plainly proving the	<b>matter</b>	against him, I would	6, 270/ 28
in so great a	<b>matter</b>	to forget. And besides	6, 271/ 33
sworn and deposing the	<b>matter</b>	upon their oaths, being	6, 272/ 16
displeasure for any other	<b>matter</b>	than his evil preaching	6, 272/ 19
could have none other	<b>matter</b>	to him, folk that	6, 272/ 20
that never had other	<b>matter</b>	with him, and many	6, 272/ 21
be sure of the	<b>matter</b>	, make it a chequer-chamber	6, 274/ 33
to him. And the	<b>matter</b>	is so mad that	6, 275/ 26
you shall rule the	<b>matter</b>	for me. For if	6, 275/ 30
again to our own	<b>matter</b>	. In which, while there	6, 276/ 9
But now for the	<b>matter</b>	; I trow we be	6, 277/ 17
For surely standing the	<b>matter</b>	in such case that	6, 278/ 31
in perjury. Now the	<b>matter</b>	, I say, standing in	6, 279/ 3
when he saw the	<b>matter</b>	so clearly proved indeed	6, 280/ 24
this finisheth he the	<b>matter</b>	of his abjuration. "In	6, 280/ 25
I begin in this	<b>matter</b>	to be of your	6, 280/ 27
your mind. For the	<b>matter</b>	being so plain and	6, 280/ 28
somewhat out of our	<b>matter</b>	, wherein I would be	6, 280/ 30
may boldly deny the	<b>matter</b>	upon his oath, be	6, 281/ 16
large and a long	<b>matter</b>	to speak of perjury	6, 281/ 18
knew nothing of the	<b>matter</b>	. Not for the common	6, 281/ 33
know ye of this	<b>matter</b>	out of confession?" For	6, 281/ 36
you nor in such	<b>matter</b>	make you any answer	6, 282/ 4
the man for this	<b>matter</b>	though I told you	6, 282/ 6
further search of the	<b>matter</b>	, there is he plainly	6, 282/ 23
is sworn where the	<b>matter</b>	as he thinketh cannot	6, 284/ 13
forswear himself in a	<b>matter</b>	of preaching that he	6, 284/ 15
when he saw the	<b>matter</b>	already proved so clearly	6, 284/ 18
if he knew the	<b>matter</b>	. Which whoso calleth the	6, 285/ 3
no worse than the	<b>matter</b>	requireth." "First," quoth I	6, 287/ 22
that maketh in this	<b>matter</b>	the clergy most suspect	6, 293/ 21
the men than the	<b>matter</b>	. For where ye touch	6, 294/ 30
which indeed toucheth our	<b>matter</b>	, I can and will	6, 294/ 35

gladly meddle with the	<b>matter</b>	. For as I told	6, 295/ 6
that treating of this	<b>matter</b>	either praise or dispraise	6, 295/ 8
they made) all the	<b>matter</b>	were more than half	6, 295/ 28
much part of this	<b>matter</b>	, if they might have	6, 303/ 11
conclude for a plain	<b>matter</b>	that priests must needs	6, 303/ 31
writeth anything of this	<b>matter</b>	, was peradventure not common	6, 305/ 3
in a much like	<b>matter</b>	. Saint Paul, as he	6, 306/ 23
list. And in this	<b>matter</b>	hath Tyndale no shift	6, 307/ 14
man." "Ye mistake the	<b>matter</b>	, " quoth I, "as I	6, 310/ 32
harm growing of the	<b>matter</b>	best appeareth by the	6, 311/ 9
But now to the	<b>matter</b>	we were in hand	6, 314/ 11
that speaketh of such	<b>matter</b>	, but nothing of such	6, 314/ 22
in so plain a	<b>matter</b>	men be so far	6, 316/ 19
do ye know the	<b>matter</b>	well?" "Forsooth," quoth I	6, 318/ 20
most knew of the	<b>matter</b>	. Which matter was many	6, 318/ 26
of the matter. Which	<b>matter</b>	was many times in	6, 318/ 26
anything tell in the	<b>matter</b>	. And this examination was	6, 318/ 31
ye have heard this	<b>matter</b>	hath told you tales	6, 319/ 7
not so near the	<b>matter</b>	as the other two	6, 319/ 32
trying out of the	<b>matter</b>	should not be frustrate	6, 320/ 10
point came the second	<b>matter</b>	of him that had	6, 321/ 31
lords, "not in this	<b>matter</b>	; by my will, ye	6, 324/ 20
one it maketh no	<b>matter</b>	to you which way	6, 324/ 22
no wisdom in a	<b>matter</b>	of many suspicious tales	6, 325/ 21
bottom of a doubtful	<b>matter</b>	as ever I saw	6, 326/ 9
long examination of the	<b>matter</b>	, as well the chancellor	6, 326/ 15
his name any false	<b>matter</b>	be maintained, gave in	6, 326/ 20
clear declaration that the	<b>matter</b>	laid to the chancellor	6, 326/ 23
days and have his	<b>matter</b>	in the years and	6, 326/ 34
told you confessed this	<b>matter</b>	, showed us also at	6, 329/ 8
not clear of the	<b>matter</b>	. " "Surely," quoth I, "so	6, 329/ 27
a little to the	<b>matter</b>	that we had in	6, 330/ 7
the specialties of the	<b>matter</b>	, nor the formal words	6, 330/ 16
perpetual proof of the	<b>matter</b>	, there hath gone so	6, 330/ 25
much spoken in the	<b>matter</b>	, and so much doubt	6, 331/ 32
your mind in this	<b>matter</b>	that the Bible should	6, 332/ 22
special fear in this	<b>matter</b>	is lest we would	6, 335/ 11
and virtues as the	<b>matter</b>	shall minister us occasion	6, 336/ 8
have written in this	<b>matter</b>	. But never meant they	6, 337/ 8
were it a great	<b>matter</b>	for any man in	6, 341/ 31
my mind in this	<b>matter</b>	, how the scripture might	6, 344/ 15
minded to move this	<b>matter</b>	unto the prelates of	6, 344/ 25
people shall in this	<b>matter</b>	ere long time pass	6, 344/ 28
mind in all this	<b>matter</b>	fully content and satisfied	6, 344/ 32



enter forth into the	<b>matter</b>	, saying that he had	6, 345/ 9
consideration of the whole	<b>matter</b>	. Without which, men might	6, 345/ 17
it not that the	<b>matter</b>	self of reason doth	6, 346/ 22
friends there in that	<b>matter</b>	, one of them objected	6, 355/ 5
more doth to the	<b>matter</b>	than if there would	6, 355/ 11
since ye make the	<b>matter</b>	so clear upon the	6, 358/ 3
well satisfied in this	<b>matter</b>	, and so would they	6, 359/ 23
turn again to the	<b>matter</b>	, neither the bishop of	6, 359/ 27
pardons. Howbeit because the	<b>matter</b>	was new and strange	6, 361/ 12
he used in the	<b>matter</b>	of holy vows. For	6, 366/ 6
no more but the	<b>matter</b>	of pardons, as I	6, 368/ 18
Tyndale, as the special	<b>matter</b>	of his holy book	6, 369/ 5
sport and dissembled the	<b>matter</b>	, gaping after the lands	6, 369/ 19
from disclosing of the	<b>matter</b>	, and more ready to	6, 379/ 18
no cause in this	<b>matter</b>	to preach contrary to	6, 383/ 10
vehement expressing of a	<b>matter</b>	, nothing meaning else but	6, 384/ 12
his mind in the	<b>matter</b>	of faith which he	6, 385/ 25
live shall make no	<b>matter</b>	. For nothing, as Luther	6, 389/ 18
your opinion in this	<b>matter</b>	to be far other	6, 395/ 5
was little to the	<b>matter</b>	. For no more is	6, 396/ 32
some part of the	<b>matter</b>	, yet in this point	6, 398/ 21
had set upon the	<b>matter</b>	before to make it	6, 399/ 9
and justice. In which	<b>matter</b>	, I could not lack	6, 411/ 9
men. But in this	<b>matter</b>	that we have in	6, 411/ 10
I have marked this	<b>matter</b>	well as some other	6, 413/ 6
the beginning of our	<b>matter</b>	, instead of punishment, entreated	6, 416/ 10
monished, and not the	<b>matter</b>	published among the people	6, 417/ 11
their bodies." "To this	<b>matter</b>	, " quoth I, "our Savior	6, 421/ 19
for a far smaller	<b>matter</b>	, that is to wit	6, 429/ 6
is not in this	<b>matter</b>	to be blamed as	6, 430/ 26
the margins where the	<b>matter</b>	is touched." So caused	6, 430/ 36
as for reasoning the	<b>matter</b>	of praying to saints	6, 432/ 21
and all his whole	<b>matter</b>	in those points and	6, 432/ 27
Wherein be treated divers	<b>matters</b>	, as of the veneration	6, 3/ 5
to treat of the	<b>matters</b>	purposed unto him. Whereof	6, 5/ 9
causes than in slighter	<b>matters</b>	of covenants or contracts	6, 14/ 22
me touching many such	<b>matters</b>	, as being indeed very	6, 21/ 9
I considered what the	<b>matters</b>	were, and how many	6, 21/ 20
ask me of such	<b>matters</b>	any question, according to	6, 23/ 2
partly of the same	<b>matters</b>	, partly of some other	6, 25/ 1
moved since, of the	<b>matters</b>	treated between us before	6, 25/ 5
bestowed, considering that the	<b>matters</b>	be such, and so	6, 25/ 12
I have in these	<b>matters</b>	bidden him be bold	6, 25/ 32
and answer in those	<b>matters</b>	, that no rumor there	6, 26/ 30

prejudice of the principle	<b>matters</b>	ye may yourself be	6, 27/ 22
for him or his	<b>matters</b>	. In so far forth	6, 32/ 5
ye might in these	<b>matters</b>	by his mouth know	6, 33/ 20
meetly in so many	<b>matters</b>	and weighty to make	6, 34/ 34
to treat of the	<b>matters</b>	purposed unto him. Whereof	6, 35/ 12
no cunning in such	<b>matters</b>	, but as it best	6, 37/ 32
common consent whereof, these	<b>matters</b>	be decided and well	6, 62/ 18
men were judges few	<b>matters</b>	would take end at	6, 63/ 24
miracle in very small	<b>matters</b>	. And so much the	6, 81/ 23
reasons and arguments in	<b>matters</b>	of our faith have	6, 153/ 17
church, as well in	<b>matters</b>	of faith as of	6, 165/ 26
truth in all such	<b>matters</b>	. And now ye bring	6, 176/ 15
well trust reason in	<b>matters</b>	of faith and of	6, 176/ 17
find anything in these	<b>matters</b>	that were able to	6, 213/ 28
as for our merry	<b>matters</b>	of Saint Wallery, because	6, 234/ 31
I, "to all these	<b>matters</b>	is one evident easy	6, 235/ 24
you more of the	<b>matters</b>	themselves than ye have	6, 247/ 30
some part of these	<b>matters</b>	that we shall speak	6, 248/ 3
the fuller, and the	<b>matters</b>	the more plainly touched	6, 248/ 6
some part of the	<b>matters</b>	ye shall hear when	6, 248/ 11
said that in these	<b>matters</b>	. "Nay, quoth I, "let	6, 248/ 20
to hear how those	<b>matters</b>	were proved." "Now and	6, 255/ 24
the favor of the	<b>matters</b>	that he was abjured	6, 256/ 11
sect set forth their	<b>matters</b>	with lies. And reason	6, 256/ 20
the beginning that the	<b>matters</b>	were plain false heresies	6, 256/ 24
causes than in slighter	<b>matters</b>	of covenants or contracts	6, 260/ 3
this serve for such	<b>matters</b>	in general, yet, for	6, 264/ 17
none of all these	<b>matters</b>	laid unto his charge	6, 268/ 23
hand where the worst	<b>matters</b>	were, that he left	6, 270/ 11
and companion in such	<b>matters</b>	, his old accusations of	6, 270/ 25
old accusations of like	<b>matters</b>	, the heretics' confessions that	6, 270/ 25
heresies in the same	<b>matters</b>	upon the authority of	6, 270/ 26
me certain questions of	<b>matters</b>	nothing belonging to him	6, 281/ 26
willing to help his	<b>matters</b>	forward here. But whether	6, 288/ 17
here. But whether Luther's	<b>matters</b>	be so mad as	6, 288/ 18
as for these three	<b>matters</b>	, I promise you, proved	6, 320/ 1
And thus in these	<b>matters</b>	, if the common people	6, 335/ 21
sundry things of diverse	<b>matters</b>	diversely mingled together --	6, 336/ 27
be known concerning the	<b>matters</b>	of our salvation; to	6, 345/ 27
The substance of these	<b>matters</b>	be too abominable to	6, 360/ 25
fall in the mischievous	<b>matters</b>	. Ye shall understand that	6, 361/ 2
men in all his	<b>matters</b>	, if his offer had	6, 362/ 22
not only in the	<b>matters</b>	above rehearsed, but almost	6, 365/ 10
to, saying that the	<b>matters</b>	of our faith be	6, 367/ 5

the last, perceiving the	<b>matters</b>	, partly by the confession	6, 379/ 21
though they color their	<b>matters</b>	when they be examined	6, 389/ 15
pity used in those	<b>matters</b>	among. For many a	6, 418/ 15
I, "and these two	<b>matters</b>	made us two much	6, 431/ 21
so believe indeed, their	<b>matters</b>	be so mad that	6, 433/ 10
where methinketh, for these	<b>matters</b>	of their heresies that	6, 433/ 13
the twenty-fourth chapter of	<b>Matthew</b>	, "Because iniquity shall abound	6, 109/ 16
little beholden to Saint	<b>Matthew</b>	and other of his	6, 283/ 15
man the Gospel of	<b>Matthew</b>	, Mark, or Luke whom	6, 343/ 26
in the Gospel of	<b>Matthew</b>	, "Attendite a falsis prophetis	6, 421/ 20
a man to chastity	<b>maugre</b>	his teeth, to which	6, 310/ 28
violent hand of God,	<b>maugre</b>	our minds -- and	6, 404/ 8
heard say that Doctor	<b>Mayo</b>	, sometime almoner to King	6, 156/ 35
fled away. "Now Master	<b>Mayo</b>	, "quothe the King's Grace	6, 157/ 5
the presence of the	<b>mayor</b>	and the aldermen of	6, 327/ 22
men walk in a	<b>maze</b>	. "Ye have not yet	6, 120/ 15
at meat and at	<b>meal</b>	. And there, when the	6, 335/ 29
somewhat touched the good	<b>mean</b>	manner between scrupulous superstition	6, 14/ 14
color their words, they	<b>mean</b>	that all dependeth upon	6, 19/ 1
that he should not	<b>mean</b>	evil, the proof and	6, 28/ 11
the man might peradventure	<b>mean</b>	well and run up	6, 40/ 29
his saint. When a	<b>mean</b>	man, an ambassador to	6, 46/ 3
but also many right	<b>mean</b>	men's houses. And yet	6, 51/ 9
Well, "quothe I, "ye	<b>mean</b>	ye would believe us	6, 67/ 31
so sadly when ye	<b>mean</b>	merrily, that many times	6, 69/ 1
in sport when ye	<b>mean</b>	good earnest." "In good	6, 69/ 2
faith," quothe I, "I	<b>mean</b>	good earnest now, and	6, 69/ 3
these miracles, did I	<b>mean</b>	in the report of	6, 77/ 15
ye say that ye	<b>mean</b>	only those miracles that	6, 78/ 4
not well what ye	<b>mean</b>	by that. "But first	6, 78/ 8
for I do not	<b>mean</b>	any mistrust in the	6, 89/ 24
of the faith. I	<b>mean</b>	only these miracles that	6, 89/ 27
abuse themselves, such I	<b>mean</b>	as most trust have	6, 100/ 1
to his part." "Whereby	<b>mean</b>	you that?" quothe he	6, 103/ 15
that?" quothe he. "I	<b>mean</b>	, "quothe I, "as for	6, 103/ 16
end," if he should	<b>mean</b>	it but with them	6, 109/ 3
of our faith. I	<b>mean</b>	of such articles as	6, 109/ 23
our necessary belief?" "Whereby	<b>mean</b>	you that?" quothe he	6, 111/ 20
that ye do not	<b>mean</b>	that ye would have	6, 133/ 20
found. And in the	<b>mean</b>	season we shall go	6, 134/ 35
all to dust, we	<b>mean</b>	all this by our	6, 137/ 14
his Holy Gospel. I	<b>mean</b>	not only the words	6, 143/ 5
be perfect." Nor I	<b>mean</b>	not this that there	6, 145/ 32
do with faith?" "How	<b>mean</b>	you that?" quothe he	6, 165/ 15

ye wot what I	<b>mean</b>	well enough." "I think	6, 168/ 37
in such things I	<b>mean</b>	as God will bind	6, 178/ 14
things -- images, I	<b>mean</b>	, and pilgrimages and praying	6, 185/ 16
the church, did he	<b>mean</b>	a secret church which	6, 202/ 18
holy stone -- I	<b>mean</b>	upon Christ himself --	6, 202/ 29
wonder what these heretics	<b>mean</b>	, to impugn the worship	6, 211/ 12
to perceive that they	<b>mean</b>	none other but that	6, 231/ 7
marked, then say they	<b>mean</b>	but the misbelief that	6, 232/ 26
ye rehearsed? Them, I	<b>mean</b>	, that of old have	6, 238/ 21
for your part; I	<b>mean</b>	those whom ye call	6, 238/ 22
yet might a few	<b>mean</b>	witted men devise and	6, 241/ 22
we speak -- I	<b>mean</b>	the praying to saints	6, 245/ 17
somewhat touched the good,	<b>mean</b>	manner between scrupulous superstition	6, 255/ 13
side. There is a	<b>mean</b>	may serve between both	6, 258/ 18
bake it in a	<b>mean</b>	." "In a mean?" quoth	6, 258/ 26
a mean." "In a	<b>mean</b>	?" quoth she. "Marry, I	6, 258/ 26
to happen on the	<b>mean</b>	. And then to say	6, 258/ 28
For they none other	<b>mean</b>	but that a man	6, 282/ 27
very strange except ye	<b>mean</b>	more in weight. For	6, 285/ 26
can be. But I	<b>mean</b>	that every one of	6, 285/ 28
a rabble that every	<b>mean</b>	man must have a	6, 301/ 33
taking, Saint Paul should	<b>mean</b>	not that a priest	6, 305/ 31
words) but he should	<b>mean</b>	that a priest must	6, 305/ 32
that Saint Paul should	<b>mean</b>	not that he have	6, 306/ 31
though Saint Paul should	<b>mean</b>	not a widow which	6, 306/ 34
least. If he should	<b>mean</b>	that a bishop should	6, 307/ 18
for wiser than to	<b>mean</b>	so madly as men	6, 315/ 18
had in hand; I	<b>mean</b>	, toward the perceiving what	6, 330/ 7
or twain above the	<b>mean</b>	price for a book	6, 341/ 32
color their words, they	<b>mean</b>	that all dependeth upon	6, 378/ 4
in these heresies they	<b>mean</b>	here no better than	6, 378/ 33
his fellows could not	<b>mean</b>	so. For if they	6, 380/ 6
also ye must needs	<b>mean</b>	some other thing. For	6, 380/ 32
But they could not	<b>mean</b>	so. For then why	6, 381/ 8
faith was sufficient, they	<b>mean</b>	not of a dead	6, 388/ 36
they nor he could	<b>mean</b>	so. For how could	6, 389/ 4
it stand that they	<b>mean</b>	that faith which by	6, 389/ 6
sufficeth, if they should	<b>mean</b>	that without charity and	6, 389/ 10
they sow their heresy,	<b>mean</b>	plainly as they speak	6, 389/ 16
the thing that they	<b>mean</b>	. For the words of	6, 390/ 1
flock. And in the	<b>mean</b>	season, be content to	6, 399/ 15
as ye seemed to	<b>mean</b>	in the beginning of	6, 416/ 10
of much less than	<b>mean</b>	learning so sore to	6, 423/ 32
and said that they	<b>meaned</b>	not but that faith	6, 389/ 24

and that he neither	<b>meaneth</b>	nor saith such odious	6, 29/ 33
clearly appear what he	<b>meaneth</b>	. By which manner of	6, 30/ 7
In which words what	<b>meaneth</b>	she but her love	6, 99/ 23
else?" quoth I. "What	<b>meaneth</b>	it then that our	6, 104/ 18
all, that the scripture	<b>meaneth</b>	as they take it	6, 169/ 14
it speaketh, yet it	<b>meaneth</b>	not the contrary of	6, 182/ 8
worse afterward. But he	<b>meaneth</b>	that, in that they	6, 195/ 8
the sign -- so	<b>meaneth</b>	she none other in	6, 232/ 6
surely say that he	<b>meaneth</b>	naught." "In good faith	6, 288/ 8
Saint Paul saith and	<b>meaneth</b>	that a priest may	6, 305/ 15
least, what thing he	<b>meaneth</b>	by his words. Which	6, 345/ 15
thus as the church	<b>meaneth</b>	, then would ye preach	6, 380/ 28
us. And so he	<b>meaneth</b>	plainly that faith only	6, 390/ 10
any good works; yet	<b>meaneth</b>	he not that he	6, 391/ 29
otherwise than the church	<b>meaneth</b>	: yet in conclusion he	6, 400/ 2
we perceive that he	<b>meaneth</b>	not well, when he	6, 421/ 28
precided and cut off,	<b>meaning</b>	that his faith should	6, 107/ 25
and the prophets," not	<b>meaning</b>	that they had them	6, 114/ 13
we wed not together,"	<b>meaning</b>	that they never shall	6, 150/ 19
I know no man?"	<b>meaning</b>	that she never would	6, 150/ 21
may be made one,"	<b>meaning</b>	by his Christian people	6, 156/ 6
none of us") --	<b>meaning</b>	that ere ever they	6, 193/ 29
have tarried with us.	<b>Meaning</b>	thereby, not as some	6, 195/ 5
agree all in one,	<b>meaning</b>	thereby, as methinketh, that	6, 224/ 11
Head for wine, not	<b>meaning</b>	his head indeed, but	6, 232/ 5
husband of one wife.	<b>Meaning</b>	such as then had	6, 304/ 24
women both; not yet	<b>meaning</b>	thereby but that the	6, 344/ 17
the effect of their	<b>meaning</b>	was not much discrepant	6, 379/ 29
if this were their	<b>meaning</b>	, they then meant none	6, 380/ 10
of a matter, nothing	<b>meaning</b>	else but that the	6, 384/ 12
asked him, if their	<b>meaning</b>	should be such as	6, 390/ 15
not after the flesh."	<b>Meaning</b>	plainly that there is	6, 400/ 21
than I, more than	<b>meanly</b>	learned, with one thing	6, 25/ 29
mouth than by the	<b>means</b>	of another, I have	6, 26/ 22
Latin tongue, find the	<b>means</b>	at your pleasure, that	6, 27/ 13
might there, by some	<b>means</b>	, cause the truth to	6, 55/ 18
power, which by no	<b>means</b>	known to man he	6, 55/ 19
might now by that	<b>means</b>	follily misliken unto the	6, 56/ 8
prelate. And by that	<b>means</b>	might ye say also	6, 108/ 28
shall say by this	<b>means</b>	that he meant but	6, 108/ 35
for, by his special	<b>means</b>	in his church." "If	6, 114/ 2
true conclusion in such	<b>means</b>	, by God himself, by	6, 119/ 18
must he by that	<b>means</b>	condemn the church of	6, 149/ 20
another. By all which	<b>means</b>	men may now perceive	6, 167/ 27

in disputing by what	<b>means</b>	the scripture is understood	6, 170/ 10
now by the same	<b>means</b>	by which they might	6, 170/ 17
he the secret supernatural	<b>means</b>	by which his grace	6, 172/ 6
appear also by another	<b>means</b>	. Whether will ye say	6, 192/ 31
so that by their	<b>means</b>	, the one way or	6, 212/ 27
by what reason and	<b>means</b>	it may be that	6, 213/ 16
we perceived by what	<b>means</b>	they do it --	6, 214/ 2
we may know the	<b>means</b>	we will not else	6, 214/ 8
cannot perceive by what	<b>means</b>	he may see." "Yet	6, 214/ 10
be helped by the	<b>means</b>	of them as his	6, 214/ 21
the canonization useth a	<b>means</b>	that may beguile them	6, 217/ 32
his church useth one	<b>means</b>	that might, as ye	6, 223/ 17
holy doctors write, another	<b>means</b>	besides, which never can	6, 223/ 20
examination. But that secret	<b>means</b>	that inclineth their credulity	6, 223/ 25
this is the sure	<b>means</b>	that never can in	6, 223/ 27
feet find out the	<b>means</b>	whereby the meat was	6, 240/ 33
thereof by the selfsame	<b>means</b>	by which he teacheth	6, 254/ 25
and that by other	<b>means</b>	than the only oath	6, 276/ 13
scorn. And if he	<b>means</b>	to take the Latin	6, 286/ 17
naught it is the	<b>means</b>	of amendment. And therefore	6, 294/ 23
grown up by the	<b>means</b>	of so great a	6, 301/ 1
of knowledge is a	<b>means</b>	to drive any man	6, 333/ 21
I shall find the	<b>means</b>	that ye shall see	6, 349/ 6
I shall find the	<b>means</b>	that ye shall see	6, 360/ 23
he might by many	<b>means</b>	to make it seem	6, 399/ 32
hope that by this	<b>means</b>	God shall for the	6, 405/ 21
and that, by the	<b>means</b>	thereof, the number so	6, 409/ 28
twain by Saint Peter's	<b>means</b>	, as governor of his	6, 429/ 11
his evil words he	<b>meant</b>	but well. The Twelfth	6, 19/ 5
my poor heart hath	<b>meant</b>	you and intended in	6, 24/ 16
that think he never	<b>meant</b>	such things. But that	6, 29/ 24
by God; but he	<b>meant</b>	no further. And therefore	6, 104/ 10
obeyed. And therein he	<b>meant</b>	in such things only	6, 104/ 13
it appeareth that he	<b>meant</b>	to take away the	6, 105/ 12
said to them he	<b>meant</b>	to all that should	6, 107/ 10
things he said and	<b>meant</b>	particularly as he spoke	6, 107/ 32
word was spoken and	<b>meant</b>	toward Peter alone." "That	6, 107/ 36
was (as it seemeth)	<b>meant</b>	not to him but	6, 108/ 21
these words our Savior	<b>meant</b>	and promised that the	6, 108/ 24
Feed my sheep," was	<b>meant</b>	but for himself, and	6, 108/ 27
all things, were only	<b>meant</b>	for themselves in their	6, 108/ 31
this means that he	<b>meant</b>	but of his own	6, 108/ 35
he had spoken and	<b>meant</b>	of scripture he would	6, 114/ 35
mouth and inspiration. He	<b>meant</b>	not that of his	6, 115/ 22

those words that he	<b>meant</b>	be known, where some	6, 115/ 26
all this, if he	<b>meant</b>	no more but to	6, 115/ 29
minds. And that he	<b>meant</b>	not only the remembrance	6, 116/ 4
men and beasts," is	<b>meant</b>	by some other kind	6, 136/ 14
And in such wise	<b>meant</b>	our Lady when she	6, 150/ 20
be that her answer	<b>meant</b>	that she never would	6, 150/ 28
reckon that they were	<b>meant</b>	some other ways than	6, 161/ 17
saith, for so methinketh	<b>meant</b>	our Lord. "But now	6, 167/ 10
fail," were not only	<b>meant</b>	by the faith in	6, 173/ 1
appeareth plain that he	<b>meant</b>	all this by his	6, 177/ 25
forever, which cannot be	<b>meant</b>	but of the whole	6, 178/ 8
only of such things	<b>meant</b>	our Lord, when he	6, 178/ 15
that he had not	<b>meant</b>	so, or that they	6, 272/ 4
And it was never	<b>meant</b>	of the shame that	6, 282/ 30
the things that be	<b>meant</b>	by them, and also	6, 286/ 5
but that the man	<b>meant</b>	mischievously; scant such a	6, 287/ 35
to see what he	<b>meant</b>	in the turning of	6, 290/ 9
seemeth verily that he	<b>meant</b>	not well." "Surely," quoth	6, 290/ 10
if himself had not	<b>meant</b>	as the frere said	6, 292/ 24
greatly doubt what he	<b>meant</b>	in his doing." And	6, 292/ 26
had had twain. He	<b>meant</b>	not, as mad Luther	6, 304/ 26
at once: but he	<b>meant</b>	only that none should	6, 304/ 31
that it is there	<b>meant</b>	and commanded, because of	6, 305/ 19
had had one husband,	<b>meant</b>	thereby such one as	6, 307/ 7
husband of one wife,	<b>meant</b>	that he must never	6, 307/ 11
word "one," Saint Paul	<b>meant</b>	there should be but	6, 307/ 23
I think Saint Paul	<b>meant</b>	not so. For then	6, 307/ 36
this matter. But never	<b>meant</b>	they, as I suppose	6, 337/ 9
appeareth plainly that he	<b>meant</b>	only to forbid us	6, 358/ 5
you himself that he	<b>meant</b>	none other?" "Yea, before	6, 358/ 7
this place of scripture	<b>meant</b>	none other worship nor	6, 358/ 26
had corrupted it and	<b>meant</b>	naught indeed, putting forth	6, 368/ 12
his evil words he	<b>meant</b>	but well. When your	6, 378/ 8
to doubt lest Luther	<b>meant</b>	not all-thing so evil	6, 378/ 13
And if he so	<b>meant</b>	himself, with other of	6, 378/ 14
the beginning that they	<b>meant</b>	nothing else thereby but	6, 380/ 2
their meaning, they then	<b>meant</b>	none other than every	6, 380/ 11
to him, "If ye	<b>meant</b>	but thus as the	6, 380/ 28
he that therein they	<b>meant</b>	none other but that	6, 380/ 36
considering that if they	<b>meant</b>	none other, the church	6, 381/ 7
the church and they	<b>meant</b>	all one thing. But	6, 381/ 8
And also, if they	<b>meant</b>	none other thing, few	6, 381/ 10
to say that ye	<b>meant</b>	not so, but only	6, 381/ 19
not serve him, he	<b>meant</b>	thereby no more but	6, 384/ 18

no more than he	<b>meant</b>	that an angel may	6, 384/ 20
he and other Lutherans	<b>meant</b>	that faith sufficeth to	6, 386/ 21
him. For Saint James	<b>meant</b>	not that the faith	6, 386/ 26
more than Saint Paul	<b>meant</b>	that a widow living	6, 386/ 28
alive. But Saint James	<b>meant</b>	only that such faith	6, 386/ 30
wist not what faith	<b>meant</b>	, but were deceived by	6, 387/ 34
wist not what faith	<b>meant</b>	when he laid against	6, 388/ 21
in all scripture so	<b>meant</b>	, that after the baptism	6, 391/ 25
the holy prophet never	<b>meant</b>	, as Luther and his	6, 395/ 32
it seem that they	<b>meant</b>	in their words none	6, 399/ 10
and his fellows never	<b>meant</b>	otherwise than the church	6, 400/ 1
in Christ Jesus, was	<b>meant</b>	of good, faithful folk	6, 400/ 18
was said that it	<b>meant</b>	that all the evils	6, 400/ 34
But it was not	<b>meant</b>	that ever their sins	6, 401/ 15
and swore that he	<b>meant</b>	none harm, folk were	6, 424/ 16
But now in the	<b>meantime</b>	, will ye that he	6, 135/ 18
believing people in the	<b>meantime</b>	." "That is," quoth he	6, 252/ 18
messenger having, in the	<b>meanwhile</b>	, been at the university	6, 14/ 3
hand. But in the	<b>meanwhile</b>	, to show you further	6, 66/ 6
same, and in the	<b>meanwhile</b>	I could not let	6, 67/ 23
after. But in the	<b>meanwhile</b>	, mark me well this	6, 219/ 22
messenger, having in the	<b>meanwhile</b>	been at the university	6, 247/ 3
And therefore in the	<b>meanwhile</b>	I trust in God	6, 298/ 23
servitude. Howbeit, in the	<b>meanwhile</b>	many mischievous deeds they	6, 369/ 30
Turk, and in the	<b>meanwhile</b>	to rise up in	6, 412/ 16
cause, but without any	<b>measure</b>	-- maketh you in	6, 155/ 21
them from other, and	<b>measure</b>	so great quantities with	6, 213/ 18
with so small a	<b>measure</b>	as is the little	6, 213/ 19
doth alms, "A good	<b>measure</b>	shaken together, heaped and	6, 392/ 35
of bodily dimension and	<b>measuring</b>	, yet are they and	6, 212/ 33
she lived without any	<b>meat</b>	and drink, only by	6, 87/ 15
by the longing for	<b>meat</b>	, with voidance of that	6, 87/ 27
before, that some certain	<b>meat</b>	or drink shall do	6, 110/ 8
let us have better	<b>meat</b>	first." And therewith your	6, 130/ 22
milk and not strong	<b>meat</b>	. And wisdom speak we	6, 145/ 31
provided for them wholesome	<b>meat</b>	and true doctrine. And	6, 166/ 23
and muse at your	<b>meat</b>	-- as ye would	6, 186/ 1
now and eat no	<b>meat</b>	for longing to know	6, 186/ 4
Father in heaven provideth	<b>meat</b>	for the very birds	6, 233/ 16
the means whereby the	<b>meat</b>	was eaten that they	6, 240/ 34
we have any stronger	<b>meat</b>	, it must be chammed	6, 333/ 6
once take us our	<b>meat</b>	in our own hand	6, 333/ 10
presumptuously and irreverently at	<b>meat</b>	and at meal. And	6, 335/ 28
they most like the	<b>meat</b>	that is most unwholesome	6, 343/ 17



knife to cut his	<b>meat</b>	, and which shall for	6, 344/ 12
therewith went we to	<b>meat</b>	. The End of the	6, 344/ 35
have done alms in	<b>meat</b>	, drink, cloth, and lodging	6, 393/ 3
I will not much	<b>meddle</b>	. For a right good	6, 40/ 34
that she never would	<b>meddle</b>	with man. Or else	6, 150/ 21
that she never would	<b>meddle</b>	with man. And therefore	6, 150/ 29
him to preach or	<b>meddle</b>	as priest till he	6, 202/ 3
be loath, methink, to	<b>meddle</b>	much with his saints	6, 234/ 17
dispicions thereof, nor gladly	<b>meddle</b>	with the matter. For	6, 295/ 6
learning, I will not	<b>meddle</b>	of men's living, nor	6, 295/ 8
carriion crows, that never	<b>meddle</b>	with any quick flesh	6, 296/ 23
rail and say we	<b>meddle</b>	with sophistry; and wise	6, 309/ 7
honesty we forbore to	<b>meddle</b>	with till we should	6, 329/ 11
forbidden to presume to	<b>meddle</b>	with the high mysteries	6, 333/ 32
to tarry beneath and	<b>meddle</b>	none higher than is	6, 333/ 33
thereupon, and often, and	<b>meddle</b>	well therewith. Not to	6, 334/ 3
men meet therefor, to	<b>meddle</b>	much and embusy themselves	6, 334/ 25
every man boldly to	<b>meddle</b>	with the exposition of	6, 335/ 5
we would no further	<b>meddle</b>	therewith, but well and	6, 336/ 1
madness for them to	<b>meddle</b>	withal; but leave all	6, 336/ 30
difficulty, did forbear to	<b>meddle</b>	with. But now since	6, 343/ 1
would not suffer to	<b>meddle</b>	with the Apocalypse. Many	6, 343/ 29
always right unwholesome to	<b>meddle</b>	with, meet and apt	6, 348/ 5
in confession whether he	<b>meddled</b>	anything with witchcraft or	6, 234/ 10
of them have ye	<b>meddled</b>	with in your days	6, 323/ 5
all such bold, busy	<b>meddlers</b>	in the scripture, and	6, 333/ 28
As for man there	<b>meddleth</b>	none with me," signifying	6, 150/ 15
For whereas a judge	<b>meddleth</b>	with a matter present	6, 262/ 16
like Your Lordship, he	<b>meddleth</b>	not with them that	6, 323/ 3
when the one part	<b>meddleth</b>	with the other's office	6, 334/ 22
thereof and for much	<b>meddling</b>	with such parts thereof	6, 333/ 19
so bold in the	<b>meddling</b>	, disputing, and expounding of	6, 334/ 11
from some busybody the	<b>meddling</b>	with any part at	6, 344/ 5
is our Savior and	<b>mediator</b>	to bring our nature	6, 97/ 4
pray to them as	<b>mediators</b>	and advocates for us	6, 97/ 14
they take away the	<b>medicine</b>	. And therefore, as I	6, 294/ 26
said while ere, a	<b>medicine</b>	for him that is	6, 343/ 11
about by many manner	<b>medicines</b>	, some bitter, some sweet	6, 206/ 9
and conceiveth by devout	<b>meditation</b>	a form and fashion	6, 56/ 20
well learned, nor in	<b>meditation</b>	so well accustomed, but	6, 56/ 22
exercise ourselves in such	<b>meditations</b>	, prayer, and virtues as	6, 336/ 8
or dread, pity, cruelty,	<b>meed</b>	, request, or some other	6, 262/ 19
other outward manner as	<b>meek</b>	a simple soul as	6, 125/ 30
whose humble confession and	<b>meek</b>	amendment winneth him so	6, 283/ 25

himself satisfied, that he	<b>meekly</b>	acknowledged his error, and	6, 125/ 14
to teach it again	<b>meekly</b>	. And, as man's frailty	6, 142/ 9
so did he, and	<b>meekly</b>	suffered for his sin	6, 283/ 9
and exhorting him to	<b>meekness</b>	and to none ascribing	6, 86/ 22
he with grace and	<b>meekness</b>	guide it well --	6, 126/ 31
be that is with	<b>meekness</b>	glad of God's punishment	6, 216/ 9
serve for singers, arithmetic	<b>meet</b>	for merchants, geometry for	6, 33/ 28
first would I fain	<b>meet</b>	with your objections and	6, 102/ 9
himself with God's help	<b>meet</b>	for the office of	6, 126/ 25
conclusion, when they were	<b>meet</b>	therefor, they were all	6, 146/ 8
by God's high providence	<b>meet</b>	and convenient for them	6, 146/ 19
of scripture as was	<b>meet</b>	and convenient for the	6, 151/ 32
mistaking of truth, necessary,	<b>meet</b>	, and convenient to be	6, 221/ 7
speed that they may	<b>meet</b>	with a good purse	6, 236/ 36
he should happen to	<b>meet</b>	with that would hold	6, 246/ 10
worship thereof when we	<b>meet</b>	again. The Second Chapter	6, 255/ 6
mind be a more	<b>meet</b>	example to match their	6, 256/ 1
be for them most	<b>meet</b>	. And yet is it	6, 256/ 22
think they cannot lightly	<b>meet</b>	with much worse company	6, 303/ 5
showed that he is	<b>meet</b>	to bear a rule	6, 306/ 9
proof of a man	<b>meet</b>	to be a priest	6, 306/ 13
and man a thing	<b>meet</b>	and convenient for priests	6, 312/ 19
none higher than is	<b>meet</b>	for them, but receiving	6, 333/ 34
admitted thereunto nor men	<b>meet</b>	therefor, to meddle much	6, 334/ 25
upon but by folk	<b>meet</b>	therefor, and in place	6, 334/ 28
much is it less	<b>meet</b>	for every man boldly	6, 335/ 4
tempered as may be	<b>meet</b>	and convenient always for	6, 336/ 34
you that it were	<b>meet</b>	for men unlearned to	6, 337/ 3
unwholesome to meddle with,	<b>meet</b>	and apt to corrupt	6, 348/ 5
that, for a man	<b>meet</b>	to be the beginner	6, 376/ 7
not in the beginning	<b>meet</b>	with their malice. The	6, 428/ 19
world a man more	<b>meet</b>	to match them both	6, 433/ 15
made many a foul	<b>meeting</b>	. And loud he cried	6, 100/ 14
moved at our first	<b>meeting</b>	, when ye said that	6, 406/ 10
time. At which our	<b>meeting</b>	, he showed me that	6, 431/ 6
that maketh their images	<b>meetings</b>	at these wholesome hallows	6, 100/ 7
therefore thought it not	<b>meetly</b>	in so many matters	6, 34/ 33
be not the most	<b>meetly</b>	to ponder what might	6, 53/ 14
young she-saint was not	<b>meetly</b>	to be shrined quick	6, 88/ 27
dogs as were not	<b>meetly</b>	to have those precious	6, 144/ 36
very naught and nothing	<b>meetly</b>	to be read. The	6, 292/ 32
were, I say, more	<b>meetly</b>	than to take into	6, 312/ 26
thought not a thing	<b>meetly</b>	to be adventured to	6, 341/ 5
and among many folk	<b>meetly</b>	well allowed in preaching	6, 379/ 8

a monastery among a	<b>meinie</b>	of monks. And yet	6, 88/ 28
him lied all the	<b>meinie</b>	. Which case ye would	6, 274/ 1
naught all the whole	<b>meinie</b>	. For, forthwith upon this	6, 373/ 2
thy good name). "Et	<b>melior</b>	est nomen bonum quam	6, 281/ 11
setteth than by any	<b>member</b>	thereof, saint, apostle, evangelist	6, 172/ 30
is now that any	<b>member</b>	of that body, till	6, 193/ 34
body than verily any	<b>member</b>	, organ, or instrument thereof	6, 195/ 1
he shall be a	<b>member</b>	of the very church	6, 197/ 8
that while a quick	<b>member</b>	of the church, by	6, 197/ 11
And as verily a	<b>member</b>	of Christ's church ere	6, 197/ 20
and in every good	<b>member</b>	thereof, the credulity and	6, 254/ 15
since they were but	<b>members</b>	of his church, God	6, 172/ 27
that be predestinate be	<b>members</b>	thereof?" "Why not?" quoth	6, 196/ 34
his church, carrieth his	<b>members</b>	some sick, some whole	6, 205/ 26
did put his privy	<b>members</b>	at the altar's end	6, 228/ 16
in scorn the secret	<b>members</b>	of his father, that	6, 297/ 32
up by the privy	<b>members</b>	, and from many they	6, 370/ 39
fast unto his privy	<b>members</b>	. Then would they set	6, 371/ 4
poor souls by the	<b>members</b>	towards them. Now then	6, 371/ 8
to tear off their	<b>members</b>	, or for pain of	6, 371/ 10
to cut off the	<b>members</b>	with which they might	6, 375/ 18
hallows and their reverent	<b>memories</b>	. The other was certain	6, 23/ 16
to trust his only	<b>memory</b>	, namely, since some parts	6, 21/ 27
but also for his	<b>memory</b>	, with whom to commune	6, 25/ 26
beside his mind and	<b>memory</b>	. For whereas all the	6, 364/ 17
prince of most famous	<b>memory</b>	, King Henry the Fifth	6, 409/ 25
untoward mind of many	<b>men</b>	, which in miracles so	6, 7/ 6
he saith that many	<b>men</b>	be moved to believe	6, 7/ 31
divers of those young	<b>men</b>	whom he hath known	6, 9/ 7
that without that rule	<b>men</b>	may soon fall into	6, 9/ 28
authority of the church,	<b>men</b>	could not know what	6, 11/ 10
church of Christ, good	<b>men</b>	and bad together. The	6, 12/ 23
known multitude of good	<b>men</b>	and bad together of	6, 12/ 26
The author showeth that	<b>men</b>	ought not to be	6, 14/ 18
the malice of the	<b>men</b>	is not to be	6, 18/ 12
the malice that the	<b>men</b>	fall to. The Ninth	6, 18/ 15
they should unto sad	<b>men</b>	seem over light and	6, 23/ 20
examples of right holy	<b>men</b>	which, in their books	6, 23/ 22
other virtuous and cunning	<b>men</b>	would in any wise	6, 23/ 31
living -- that more	<b>men</b>	speak of than preach	6, 28/ 9
proof and experience which	<b>men</b>	have had of him	6, 28/ 12
Tyndale, who was (as	<b>men</b>	say) well known, ere	6, 28/ 22
good with preaching. And	<b>men</b>	mutter among themselves that	6, 28/ 25
to be burned because	<b>men</b>	should not be able	6, 28/ 27

as they were (some	<b>men</b>	say) were no faults	6, 28/ 30
the English tongue, fearing	<b>men</b>	with fire as heretics	6, 29/ 14
be thus, and good	<b>men</b>	to be mishandled for	6, 29/ 18
in hand. And many	<b>men</b>	there be that think	6, 29/ 23
God's Son. And therefore	<b>men</b>	think that this name	6, 30/ 21
they defame for Lutherans	<b>men</b>	that be of known	6, 30/ 28
living and learning those	<b>men</b>	in great reputation) to	6, 30/ 31
good, while so cunning	<b>men</b>	and good men lean	6, 30/ 33
cunning men and good	<b>men</b>	lean thereto. "And therefore	6, 30/ 33
calling good and cunning	<b>men</b>	Lutherans, they may peradventure	6, 31/ 1
it seemed unto many	<b>men</b>	a sore thing and	6, 31/ 7
poor, simple, and unlearned	<b>men</b>	(although they fell into	6, 31/ 8
the authority of such	<b>men</b>	as they believed to	6, 31/ 10
good and well learned	<b>men</b>	thought plainly that the	6, 31/ 15
many other, whereas now	<b>men</b>	abhor this cruelty in	6, 31/ 25
we make the Christian	<b>men</b>	the persecutors and the	6, 31/ 32
infidels the sufferers, whereby	<b>men</b>	think that secretly Christ's	6, 31/ 33
heretics) the true believing	<b>men</b>	and very Christian martyrs	6, 32/ 2
faith, nor would that	<b>men</b>	should fight for him	6, 32/ 4
the pursuing and condemning	<b>men</b>	for heretics or their	6, 32/ 35
as of himself, that	<b>men</b>	might without any peril	6, 32/ 36
tell why; since some	<b>men</b>	would, I ween, if	6, 37/ 26
the name of Christian	<b>men</b>	, from the common faith	6, 38/ 1
report of other honest	<b>men</b>	from all other places	6, 38/ 5
and therefore that religious	<b>men</b>	and folk of more	6, 40/ 17
beneath among poor silly	<b>men</b>	in earth. And verily	6, 40/ 33
that ever those holy	<b>men</b>	refused to have God	6, 41/ 8
there were no poor	<b>men</b>	to bestow that riches	6, 42/ 7
that gold to poor	<b>men</b>	if there had been	6, 42/ 21
were then no poor	<b>men</b>	because there were so	6, 42/ 26
of amendment, as sad	<b>men</b>	advised the king, but	6, 43/ 2
howbeit indeed many other	<b>men</b>	do. But these men	6, 43/ 35
men do. But these	<b>men</b>	that make themselves so	6, 43/ 35
with the body. These	<b>men</b>	be come in to	6, 44/ 4
pass all the good	<b>men</b>	that served God in	6, 44/ 5
images, the book adviseth	<b>men</b>	either clean let pass	6, 44/ 25
consent and agreement of	<b>men</b>	, to betoken and signify	6, 46/ 28
And surely, saving that	<b>men</b>	cannot do it, else	6, 46/ 36
great cheer to some	<b>men</b>	for their master's sake	6, 48/ 32
better Jews than Christian	<b>men</b>	? "If men will say	6, 50/ 6
than Christian men? "If	<b>men</b>	will say that the	6, 50/ 7
both; and giveth diverse	<b>men</b>	diverse kinds of devotion	6, 50/ 13
been given to poor	<b>men</b>	if they had not	6, 50/ 28
not given to poor	<b>men</b>	, yet is it saved	6, 51/ 2

given in alms when	<b>men</b>	will, which they never	6, 51/ 3
straight given to poor	<b>men</b>	, and that where he	6, 51/ 13
over his nose. And	<b>men</b>	reckon that the clergy	6, 53/ 1
For whereas ye say	<b>men</b>	reckon that it smelleth	6, 54/ 32
the going of good	<b>men</b>	unto holy places, not	6, 55/ 30
taught unto them --	<b>men</b>	might now by that	6, 56/ 8
to be commended of	<b>men</b>	and women that with	6, 61/ 12
But first, since that	<b>men</b>	may and haply do	6, 62/ 2
that so many true	<b>men</b>	, or men like to	6, 63/ 23
many true men, or	<b>men</b>	like to be true	6, 63/ 23
do report. If these	<b>men</b>	were judges few matters	6, 63/ 24
reported because many credible	<b>men</b>	tell them, forasmuch as	6, 64/ 9
I should believe honest	<b>men</b>	in all such things	6, 64/ 15
all reason to believe	<b>men</b>	, be they never so	6, 64/ 17
of Inde that all	<b>men</b>	should be black, but	6, 65/ 13
where ye see many	<b>men</b>	fools. As for that	6, 65/ 29
that there be white	<b>men</b>	elsewhere, this serveth nothing	6, 65/ 30
nature that some other	<b>men</b>	should in other countries	6, 65/ 35
is to believe other	<b>men</b>	in things not only	6, 66/ 7
in the air, and	<b>men</b>	walk foot against foot	6, 66/ 14
man, as far as	<b>men</b>	have heard, came to	6, 66/ 28
or twenty good, honest	<b>men</b>	tell you the same	6, 67/ 27
so great that ten	<b>men</b>	could scant move it	6, 68/ 11
a great many good	<b>men</b>	that would say, and	6, 68/ 29
merrily, that many times	<b>men</b>	doubt whether ye speak	6, 69/ 1
of error as where	<b>men</b>	be too light of	6, 70/ 8
reason believe that all	<b>men</b>	lie, because reason and	6, 70/ 20
some example." "As if	<b>men</b>	, " quoth he, "would now	6, 71/ 22
trust them, if the	<b>men</b>	be credible, and earnestly	6, 71/ 34
be done which those	<b>men</b>	say they saw done	6, 72/ 6
doubt, since great reasoned	<b>men</b>	and philosophers have doubted	6, 72/ 21
as now do Christian	<b>men</b>	, not as heretics lay	6, 73/ 10
and faith of honest	<b>men</b>	, in the report of	6, 73/ 34
which order and course	<b>men</b>	call nature, and that	6, 74/ 13
mistrust good and honest	<b>men</b>	that say they saw	6, 75/ 24
author showeth that albeit	<b>men</b>	may mistrust some of	6, 75/ 26
anything is believed that	<b>men</b>	look upon. So that	6, 76/ 17
yet of those that	<b>men</b>	tell of as done	6, 77/ 11
and all such as	<b>men</b>	say nowadays be done	6, 77/ 19
only those miracles that	<b>men</b>	tell of as done	6, 78/ 5
examples. And first, if	<b>men</b>	should tell you that	6, 78/ 21
if ye saw dead	<b>men</b>	as commonly called again	6, 80/ 17
miracle as ye see	<b>men</b>	brought forth by nature	6, 80/ 18
any before, if two	<b>men</b>	should tell you, the	6, 80/ 23

many other holy, virtuous	<b>men</b>	, ye shall, except ye	6, 81/ 21
came ten, diverse honest	<b>men</b>	of good substance out	6, 83/ 1
than ten or twenty	<b>men</b>	that God will do	6, 84/ 6
untoward mind of many	<b>men</b>	, which in miracles so	6, 84/ 9
twelve pence spent in	<b>men</b>	and women of wax	6, 85/ 28
names of all the	<b>men</b>	that he should suddenly	6, 87/ 6
after money. And also	<b>men</b>	might well think that	6, 88/ 26
likely that among Christian	<b>men</b>	he will suffer no	6, 89/ 4
only these miracles that	<b>men</b>	tell and talk of	6, 89/ 27
for good and godly	<b>men</b>	, shall we therefore mistrust	6, 91/ 19
all for some, neither	<b>men</b>	nor miracles. The Sixteenth	6, 92/ 21
learning that right cunning	<b>men</b>	highly marveled to hear	6, 93/ 17
spoken, as well learned	<b>men</b>	might have missed with	6, 93/ 20
he saith that many	<b>men</b>	be moved to believe	6, 94/ 10
doth -- yet some	<b>men</b>	among some such things	6, 95/ 24
outright. Howbeit, that argument	<b>men</b>	may turn on the	6, 96/ 6
declareth in whom good	<b>men</b>	have their trust and	6, 96/ 29
comments and glosses of	<b>men</b>	such as ye brought	6, 96/ 34
man -- but, as	<b>men</b>	ween, unto pigs' bones	6, 98/ 11
take offerings and toll	<b>men</b>	thither with miracles too	6, 98/ 20
of saints and images	<b>men</b>	worship neither the one	6, 98/ 26
miracles. Look what devotion	<b>men</b>	come thither with. With	6, 99/ 36
he cried out, "Ye	<b>men</b>	of London, go on	6, 100/ 15
surely so many good	<b>men</b>	ween it were best	6, 100/ 18
door to idolatry, when	<b>men</b>	have their affections, instead	6, 100/ 20
agree themselves for Christian	<b>men</b>	, our dispicions are so	6, 102/ 29
them for all Christian	<b>men</b>	that should come after	6, 103/ 23
Moses. And that Christian	<b>men</b>	in like wise obey	6, 104/ 15
Nazienzen declareth, that refresheth	<b>men</b>	that are laden and	6, 106/ 25
their master as these	<b>men</b>	do. And as a	6, 106/ 32
to sift ye as	<b>men</b>	sift corn; but I	6, 107/ 19
the charity of many	<b>men</b>	shall cool." And surely	6, 109/ 17
be there many good	<b>men</b>	about, and shall be	6, 109/ 20
and belief bring many	<b>men</b>	to the labor of	6, 110/ 1
granting." "Well," quoth I, "	<b>men</b>	say sometimes when they	6, 113/ 12
thereupon. And what if	<b>men</b>	would say, as I	6, 113/ 24
substantial difference discerning Christian	<b>men</b>	from heathen, as reason	6, 118/ 16
with going forward, as	<b>men</b>	walk in a maze	6, 120/ 15
when I laid that	<b>men</b>	must lean to the	6, 120/ 34
divers of those young	<b>men</b>	whom he hath known	6, 122/ 7
things as all Christian	<b>men</b>	know they could not	6, 123/ 9
hominibus." As though these	<b>men</b>	were apostles now specially	6, 124/ 22
sow sedition among Christian	<b>men</b>	as the very apostles	6, 124/ 24
sermons about, that nowadays	<b>men</b>	preached not well the	6, 124/ 28

lightly grow among Christian	men	, but by the preaching	6, 125/ 4
the preaching to other	men	. And in all-thing to	6, 126/ 34
except I should believe	men	better than God. And	6, 128/ 24
by reason assigned that	men	may perceive for probable	6, 130/ 4
poets be with many	men	taken but for painted	6, 132/ 11
Egyptians, when Christ's learned	men	take out of the	6, 132/ 23
that without that rule	men	may soon fall into	6, 133/ 1
is said all good	men	be the children of	6, 135/ 11
Prophet calleth all good	men	?" "That could he not	6, 135/ 14
that though other good	men	be called God's children	6, 135/ 24
had immortal souls as	men	have, and that man	6, 136/ 6
Thou shalt save both	men	and beasts," is meant	6, 136/ 14
be written so, as	men	may be so soon	6, 138/ 5
thereof may to good	men	and wise well declare	6, 138/ 17
it was written by	men	, so was it indited	6, 138/ 17
a common thing among	men	so to speak sometimes	6, 138/ 20
of God. And few	men	be there, I ween	6, 138/ 21
sent always some good	men	whose words, well living	6, 142/ 5
the lively minds of	men	than in the dead	6, 144/ 2
given to all good	men	?" In which demeanor he	6, 145/ 10
to believe all the	men	in the whole world	6, 154/ 5
clerks and well scripted	men	and some seeming right	6, 156/ 29
I can of other	men	, and yet by neither	6, 158/ 15
certain known company of	men	and women together," quoth	6, 161/ 29
not any congregation of	men	. Whose words, if we	6, 163/ 6
with the doctrine of	men	," and where our Savior	6, 163/ 11
was," quoth he, "where	men	would not amend their	6, 165/ 5
the governance of good	men	from the beginning, that	6, 166/ 8
be obedient more to	men	than to God? More	6, 167/ 21
By all which means	men	may now perceive the	6, 167/ 27
as God would have	men	bound to believe, they	6, 170/ 23
God, and we new	men	on the other side	6, 171/ 22
grace, assistant with good	men	that labor therefor, by	6, 172/ 6
authority of the church,	men	could not know what	6, 179/ 12
he. "But yet though	men	did peradventure err and	6, 180/ 13
from the word of	men	." "In good faith," quoth	6, 181/ 26
were none indeed?" "Lest	men	might," quoth he, "of	6, 183/ 11
you in mind that	men	laid against them certain	6, 187/ 19
than the glosses of	men	that in such wise	6, 187/ 22
laid divers things moving	men	to doubt, partly lest	6, 188/ 1
than the words of	men	, ye therein proved that	6, 188/ 16
so?" quoth he; "If	men	should ask you and	6, 189/ 23
place hid itself, that	men	could not tell in	6, 189/ 28
the church of malicious	men	). But they shall never	6, 190/ 12

from feigning). But these	<b>men</b>	whom you call the	6, 191/ 4
multitude of faithful believing	<b>men</b>	were all of one	6, 191/ 19
almost as there be	<b>men</b>	. "The church of Christ	6, 191/ 24
many sects almost as	<b>men</b>	, but also the masters	6, 192/ 13
that all the good	<b>men</b>	and chosen people of	6, 196/ 4
quoeth I, "that as	<b>men</b>	be changeable, he that	6, 197/ 25
this reason be good	<b>men</b>	out of Christ's church	6, 197/ 31
Christ's church and naughty	<b>men</b>	therein, faithful men out	6, 197/ 32
naughty men therein, faithful	<b>men</b>	out of it, and	6, 197/ 32
there of only good	<b>men</b>	to the world unknown	6, 198/ 23
in the case and	<b>men</b>	knew not who were	6, 198/ 28
church, but some good	<b>men</b>	scattered here and there	6, 199/ 6
church honoreth were good	<b>men</b>	or not. And would	6, 199/ 13
good. But the good	<b>men</b>	and saints indeed were	6, 199/ 14
number of only good	<b>men</b>	, will you that those	6, 199/ 25
you that those good	<b>men</b>	which, after your reckoning	6, 199/ 26
professed themselves for Christian	<b>men</b>	, whole nations, but they	6, 200/ 27
argument. For first, if	<b>men</b>	deny him that the	6, 203/ 31
good works of good	<b>men</b>	be sins and that	6, 204/ 25
be sins and that	<b>men</b>	sin in that they	6, 204/ 26
such as be good	<b>men</b>	and do not sin	6, 204/ 33
known multitude of Christian	<b>men</b>	, good and bad together	6, 205/ 6
the church but good	<b>men</b>	as long as they	6, 205/ 22
church of Christ, good	<b>men</b>	and bad together. "And	6, 206/ 14
known multitude of good	<b>men</b>	and bad together, of	6, 207/ 17
seemeth it to some	<b>men</b>	, that it may well	6, 208/ 9
happen that the good	<b>men</b>	well believing and undeceived	6, 208/ 10
that be the naughty	<b>men</b>	-- misbelievers and foul	6, 208/ 13
none other but good	<b>men</b>	. Will ye now agree	6, 208/ 17
be therein some good	<b>men</b>	?" "Yea," quoeth he, "that	6, 208/ 17
whether be they good	<b>men</b>	that do naught?" "Nay	6, 208/ 19
true, yet were these	<b>men</b>	naught." "And the other	6, 209/ 5
other could be good	<b>men</b>	if they were idolaters	6, 209/ 13
as meseemeth, that good	<b>men</b>	of the church be	6, 209/ 18
of all the good	<b>men</b>	and well known for	6, 209/ 24
well known for good	<b>men</b>	, and holy men and	6, 209/ 25
good men, and holy	<b>men</b>	and now saints in	6, 209/ 25
it, and the good	<b>men</b>	doth it truly and	6, 210/ 9
that all the good	<b>men</b>	of old hath allowed	6, 210/ 10
say, do move many	<b>men</b>	to take the worship	6, 211/ 2
love and charity to	<b>men</b>	that need their help	6, 211/ 24
mind bear they to	<b>men</b>	here. And therefore Saint	6, 211/ 31
the God of dead	<b>men</b>	but of living, as	6, 212/ 12
the Gospel; for all	<b>men</b>	live still, and ever	6, 212/ 14



marvel much more how	<b>men</b>	can doubt whether the	6, 213/ 6
being content and giving	<b>men</b>	occasion to pray to	6, 215/ 12
lie. And some that	<b>men</b>	doubt whether ever they	6, 217/ 9
to the record of	<b>men</b>	both of their lives	6, 217/ 32
of their miracles, which	<b>men</b>	may peradventure lie, why	6, 217/ 33
true knowledge, believing untrue	<b>men</b>	, canonize for saints such	6, 218/ 2
For in records of	<b>men</b>	ye might be as	6, 218/ 17
cure and care that	<b>men</b>	should have for them	6, 220/ 3
dead corpse of rich	<b>men</b>	worldly worship in the	6, 220/ 6
he doth to many	<b>men</b>	for his sake, that	6, 220/ 25
it might be that	<b>men</b>	were in such things	6, 220/ 34
head the Baptist as	<b>men</b>	call it in talking	6, 221/ 22
were two good holy	<b>men</b>	in diverse countries both	6, 221/ 33
in old time, when	<b>men</b>	at the incursion of	6, 222/ 2
the relics of holy	<b>men</b>	in reverence, but as	6, 223/ 9
record and witness of	<b>men</b>	; yet hath it in	6, 223/ 18
but the testimonies of	<b>men</b>	from mouth to mouth	6, 223/ 23
thing such as some	<b>men</b>	would have it seem	6, 224/ 19
such as seemed good	<b>men</b>	we never had found	6, 224/ 28
Christian people, also many	<b>men</b>	marvelously been helped by	6, 225/ 33
not true. For though	<b>men</b>	kneel to saints and	6, 230/ 10
images, but also to	<b>men</b>	, one to another among	6, 230/ 28
that they know quick	<b>men</b>	from dead stones, and	6, 231/ 3
manifest miracles to provoke	<b>men</b>	to seek upon him	6, 231/ 13
our Lady -- as	<b>men</b>	say, go to the	6, 232/ 5
we consider how commonly	<b>men</b>	abuse it, we may	6, 236/ 11
cast away among Christian	<b>men</b>	, but men rather monished	6, 236/ 13
among Christian men, but	<b>men</b>	rather monished to amend	6, 236/ 13
in Wales too as	<b>men</b>	say, when they go	6, 236/ 34
side or no. For	<b>men</b>	may peradventure answer you	6, 238/ 14
quoth he, "some by	<b>men</b>	as there be now	6, 240/ 24
the false miracles whereby	<b>men</b>	were and might be	6, 241/ 6
indeed," quoth I, "if	<b>men</b>	were mad among whom	6, 241/ 20
a few mean witted	<b>men</b>	devise and feign a	6, 241/ 23
showed them were good	<b>men</b>	and of the right	6, 244/ 13
there were some good	<b>men</b>	, by their good living	6, 244/ 20
to the people that	<b>men</b>	had them always like	6, 244/ 22
is neither feigned by	<b>men</b>	nor done by the	6, 246/ 2
them, very fresh learned	<b>men</b>	, good part of our	6, 247/ 15
them, or all the	<b>men</b>	in effect that any	6, 253/ 1
those things to good	<b>men</b>	before, and that it	6, 253/ 17
the names of such	<b>men</b>	as (saving for the	6, 253/ 24
be either by more	<b>men</b>	, or men of more	6, 256/ 5
by more men, or	<b>men</b>	of more honesty, put	6, 256/ 5

be glad yet, among	<b>men</b>	that knew not the	6, 256/ 32
and sinful. But surely	<b>men</b>	say that in conclusion	6, 257/ 29
The author showeth that	<b>men</b>	ought not to be	6, 259/ 34
be good except more	<b>men</b>	than he be naught	6, 260/ 13
thereof." "Marry," quoth he, "	<b>men</b>	think that if any	6, 260/ 25
had enough thereof by	<b>men</b>	of wisdom, learning, and	6, 260/ 26
as easily find good	<b>men</b>	and true, as we	6, 260/ 35
find such than good	<b>men</b>	and true. And also	6, 261/ 28
never so just. For	<b>men</b>	be so partial always	6, 262/ 11
instrument thereof, as many	<b>men</b>	do and all men	6, 263/ 7
men do and all	<b>men</b>	may do in a	6, 263/ 7
ten thieves robbed four	<b>men</b>	at once in a	6, 263/ 15
above twenty; not such	<b>men</b>	as we now speak	6, 264/ 20
and heretics, but honest	<b>men</b>	and almost of all	6, 264/ 21
have been preached, there	<b>men</b>	may be heard and	6, 266/ 29
not serve him. For	<b>men</b>	might take exception to	6, 266/ 33
as ye say, if	<b>men</b>	should against the affirmative	6, 267/ 1
twain, and both benefited	<b>men</b>	, both very cunning men	6, 267/ 6
men, both very cunning	<b>men</b>	, both twain very virtuous	6, 267/ 6
both twain very virtuous	<b>men</b>	, which heard him preach	6, 267/ 7
they had been forty	<b>men</b>	more as good as	6, 267/ 24
so good and cunning	<b>men</b>	was after found worse	6, 269/ 16
found worse than many	<b>men</b>	would have weened. Sir	6, 269/ 17
he, and as some	<b>men</b>	said great wrong, too	6, 269/ 32
by possibility, being but	<b>men</b>	, and though they had	6, 272/ 12
though they were but	<b>men</b>	, yet men of wit	6, 272/ 17
were but men, yet	<b>men</b>	of wit and honesty	6, 272/ 17
well learned also, and	<b>men</b>	that bore him no	6, 272/ 18
than his evil preaching,	<b>men</b>	almost all such as	6, 272/ 19
heard it of were	<b>men</b>	of more worship and	6, 272/ 34
them, usual enough for	<b>men</b>	and horse both, there	6, 274/ 13
advice further of learned	<b>men</b>	and judges." "We might	6, 274/ 32
here ye see the	<b>men</b>	have gone this way	6, 275/ 4
saith he, that these	<b>men</b>	which went here had	6, 275/ 6
may be otherwise. For	<b>men</b>	might make with their	6, 275/ 14
himself saw when the	<b>men</b>	made those prints in	6, 275/ 34
if he saw the	<b>men</b>	print the horseshoes in	6, 276/ 17
work, that all the	<b>men</b>	lied that ever have	6, 278/ 15
word of God, that	<b>men</b>	should see him whom	6, 280/ 5
ween that twenty true	<b>men</b>	were foresworn against him	6, 280/ 8
heard some well learned	<b>men</b>	say, if a man	6, 280/ 33
secret fault openly before	<b>men</b>	whereof only God is	6, 281/ 7
that careth not what	<b>men</b>	say of him). And	6, 281/ 14
heard some well learned	<b>men</b>	say that in this	6, 281/ 15

also all occasions whereby	<b>men</b>	might have reasonable cause	6, 282/ 29
sin here among sinful	<b>men</b>	, whose humble confession and	6, 283/ 24
lately translated, and (as	<b>men</b>	say) right well, which	6, 284/ 30
right well, which maketh	<b>men</b>	much marvel of the	6, 284/ 30
to choose well elderly	<b>men</b>	to be priests, and	6, 286/ 9
we might say elder	<b>men</b>	, yet neither were all	6, 286/ 10
which name of elder	<b>men</b>	, if he would call	6, 286/ 19
a company of Christian	<b>men</b>	or a company of	6, 286/ 33
the good mind now.	<b>Men</b>	be nowadays waxen so	6, 287/ 13
the reverent mind that	<b>men</b>	bear to charity, and	6, 288/ 33
the virtuous love that	<b>men</b>	beareth to God and	6, 289/ 1
methinketh to fear lest	<b>men</b>	should reckon high default	6, 292/ 20
be by some good	<b>men</b>	amended, and then the	6, 293/ 1
prick somewhat more the	<b>men</b>	than the matter. For	6, 294/ 30
other, which toucheth the	<b>men</b>	, as where ye accuse	6, 295/ 1
very vicious living, as	<b>men</b>	much worse than ye	6, 295/ 2
to look what good	<b>men</b>	be therein, and what	6, 296/ 21
there be many good	<b>men</b>	among us; and as	6, 298/ 15
of a few godly	<b>men</b>	. And no doubt is	6, 298/ 29
priests than of good	<b>men</b>	, and there be too	6, 301/ 7
I say, when few	<b>men</b>	durst presume to take	6, 301/ 18
except none but young	<b>men</b>	should have been priests	6, 304/ 18
now these two wise	<b>men</b>	against the old holy	6, 305/ 11
priests of but married	<b>men</b>	, willed therefore that in	6, 306/ 4
seldom indeed, for many	<b>men</b>	have it. And Christ	6, 308/ 29
Christ saith that all	<b>men</b>	take it not, but	6, 308/ 30
it, nor that few	<b>men</b>	take it. And highly	6, 308/ 31
into his special service	<b>men</b>	of that sort that	6, 308/ 33
to Tyndale that few	<b>men</b>	can live chaste --	6, 308/ 34
is his argument: "Few	<b>men</b>	can live chaste; ergo	6, 309/ 5
with sophistry; and wise	<b>men</b>	would say we were	6, 309/ 7
that of those good	<b>men</b>	very few were married	6, 311/ 5
it because they bind	<b>men</b>	, as ye reckon, against	6, 311/ 18
but provide, that whereas	<b>men</b>	will, of their own	6, 311/ 25
the merit that good	<b>men</b>	have in resisting of	6, 312/ 10
that the church bindeth	<b>men</b>	to chastity against their	6, 312/ 36
say that they bind	<b>men</b>	to chastity against their	6, 313/ 2
than the contrary, good	<b>men</b>	and wise men both	6, 313/ 7
good men and wise	<b>men</b>	both had the proof	6, 313/ 8
Verily," quoth I, "many	<b>men</b>	talk of it, but	6, 314/ 20
virtuous and well learned	<b>men</b>	translated into the English	6, 314/ 24
mean so madly as	<b>men</b>	bear him in hand	6, 315/ 18
so plain a matter	<b>men</b>	be so far abused	6, 316/ 19
I have heard good	<b>men</b>	say, that even here	6, 317/ 22

I. "Forsooth, divers honest	<b>men</b>	, " quoth he, "that saw	6, 318/ 1
be not very many	<b>men</b>	that knoweth it much	6, 318/ 22
which had seen many	<b>men</b>	that had hanged themselves	6, 319/ 18
the goods of such	<b>men</b>	as kill themselves be	6, 319/ 21
such things than other	<b>men</b>	have." "What insight?" quoth	6, 322/ 11
the trial of twelve	<b>men</b>	for his acquittal but	6, 325/ 5
which were right honest	<b>men</b>	, found the verdict as	6, 325/ 13
quoth I, "right wise	<b>men</b>	have I heard say	6, 325/ 19
what naughty minds the	<b>men</b>	had, both he that	6, 330/ 14
Sacrament as good Christian	<b>men</b>	did much abhor to	6, 330/ 19
that more putteth good	<b>men</b>	of the clergy in	6, 332/ 2
to fear lest such	<b>men</b>	desire it for no	6, 332/ 6
ordained to do all	<b>men</b>	good, I would never	6, 332/ 11
is the appetite when	<b>men</b>	unlearned, though they read	6, 333/ 22
the common lay people,	<b>men</b>	and women, were in	6, 334/ 10
not admitted thereunto nor	<b>men</b>	meet therefor, to meddle	6, 334/ 25
therefore to teach other	<b>men</b>	the sentence, with peril	6, 335/ 18
too, by the bringing	<b>men</b>	into mad ways, sects	6, 335/ 19
as angels, devils, or	<b>men</b>	, and sometimes of our	6, 336/ 20
not possible for unlearned	<b>men</b>	to attain unto, it	6, 336/ 29
it were meet for	<b>men</b>	unlearned to be busy	6, 337/ 4
we should reckon Christian	<b>men</b>	less worthy thereto than	6, 342/ 19
as very few learned	<b>men</b>	can very well attain	6, 343/ 34
such other as wiser	<b>men</b>	can better devise. Howbeit	6, 344/ 21
whole matter. Without which,	<b>men</b>	might impute a wrong	6, 345/ 17
was no reason that	<b>men</b>	should lose the profit	6, 345/ 25
bad. And also reason,	<b>men</b>	think it were, that	6, 345/ 26
all heard and perceived,	<b>men</b>	may for their own	6, 345/ 28
were it for wise	<b>men</b>	to give his false	6, 346/ 24
books. For the good	<b>men</b>	of the clergy be	6, 346/ 34
the remnant stand instead,	<b>men</b>	would have been content	6, 347/ 18
the goodness of some	<b>men</b>	master the malice thereof	6, 348/ 1
then perceive yourself that	<b>men</b>	belie him not." "I	6, 349/ 7
But yet, if some	<b>men</b>	told some tales to	6, 349/ 31
suppose all the honest	<b>men</b>	in this realm will	6, 350/ 6
well to women as	<b>men</b>	. But Tyndale will have	6, 350/ 28
found by some good	<b>men</b>	before these days, in	6, 352/ 1
the Mass availeth no	<b>men</b>	quick nor dead; but	6, 354/ 14
it were best that	<b>men</b>	should never be houseled	6, 354/ 19
any law made among	<b>men</b>	, nor is not bound	6, 354/ 30
be worshipped among Christian	<b>men</b>	, and well declareth in	6, 356/ 31
as is to learned	<b>men</b>	well known. And he	6, 358/ 28
Item, he teacheth that	<b>men</b>	should do no worship	6, 360/ 4
said that all Christian	<b>men</b>	were bound to stand	6, 361/ 20

by good and cunning	<b>men</b>	that he perceived himself	6, 361/ 23
heretics, were good Christian	<b>men</b>	, and all their opinions	6, 361/ 29
the judgment of learned	<b>men</b>	in all his matters	6, 362/ 21
agree to make any	<b>men</b>	living judges upon it	6, 363/ 4
was of all Christian	<b>men</b>	firmly to be believed	6, 365/ 14
these old holy cunning	<b>men</b>	had understood any scripture	6, 367/ 23
reverence that all good	<b>men</b>	bear them, diminish his	6, 367/ 26
to labor to bring	<b>men</b>	in that heresy that	6, 367/ 28
God and all good	<b>men</b>	, with the marvelous change	6, 370/ 2
of more money, when	<b>men</b>	had brought out all	6, 370/ 33
And old, ancient, honorable	<b>men</b>	, those fierce heretics letted	6, 370/ 38
of these poor naked	<b>men</b>	. And then one or	6, 371/ 6
see the silly naked	<b>men</b>	in shrinking from the	6, 371/ 9
the malice of the	<b>men</b>	is not to be	6, 372/ 22
the malice that the	<b>men</b>	fall to. "Sir," quoth	6, 372/ 25
malicious, cruel dealing of	<b>men</b>	of war, is not	6, 372/ 29
the malice of the	<b>men</b>	is not, as meseemeth	6, 372/ 32
you. And also, though	<b>men</b>	in war wax furious	6, 373/ 5
hath been among Christian	<b>men</b>	in their war always	6, 373/ 7
and so openly that	<b>men</b>	cannot err therein, nor	6, 373/ 35
spiritual in appearance that	<b>men</b>	thought themselves bound the	6, 374/ 32
Which, though he license	<b>men</b>	to many wives, yet	6, 375/ 3
by God unto good	<b>men</b>	and by nature to	6, 375/ 34
by nature to all	<b>men</b>	, taken, reputed and punished	6, 375/ 34
minds be in good	<b>men</b>	. And that it were	6, 377/ 17
the testimony of other	<b>men</b>	and the degrees that	6, 379/ 3
else thereby but that	<b>men</b>	should put their faith	6, 380/ 3
which is among learned	<b>men</b>	called hyperbole, for the	6, 384/ 10
the great need that	<b>men</b>	have to charity, and	6, 384/ 19
of God. And that	<b>men</b>	which, by the hope	6, 386/ 12
some right well learned	<b>men</b>	were of the mind	6, 387/ 5
those right well learned	<b>men</b>	were Luther and Tyndale	6, 387/ 12
where those well learned	<b>men</b>	Luther and Tyndale say	6, 387/ 27
of God whereby Christian	<b>men</b>	hope to come to	6, 387/ 29
-- these well learned	<b>men</b>	that so say go	6, 387/ 32
withal, and to make	<b>men</b>	ween that faith betokeneth	6, 388/ 19
and so to make	<b>men</b>	ween that Saint James	6, 388/ 20
of our blessed Savior,	<b>men</b>	are no longer bound	6, 391/ 13
as well say that	<b>men</b>	shall be saved for	6, 391/ 31
you). Which words, if	<b>men</b>	should as largely construe	6, 392/ 2
said he that if	<b>men</b>	believed surely, he thought	6, 393/ 24
For albeit that many	<b>men</b>	there be either the	6, 393/ 36
of virtue; yet many	<b>men</b>	be there on the	6, 394/ 4
and daily doth, in	<b>men</b>	not deeply drowned in	6, 394/ 7

justice of right good	<b>men</b>	is yet sore spotted	6, 395/ 20
sheep, is yet among	<b>men</b>	, by a price appointed	6, 397/ 28
sins of any such	<b>men</b>	be not) imputed unto	6, 399/ 2
lamb in a corner.	<b>Men</b>	speak of some that	6, 399/ 19
show themselves as poor	<b>men</b>	of middle earth, and	6, 399/ 27
all the evils that	<b>men</b>	did unto them turn	6, 400/ 34
and be to good	<b>men</b>	occasion of their merit	6, 400/ 35
to good works, if	<b>men</b>	neither any do, nor	6, 403/ 13
by which God calleth	<b>men</b>	from sin and evil	6, 403/ 22
all good order among	<b>men</b>	, if every misordered wretch	6, 404/ 18
destiny, why do these	<b>men</b>	complain upon any man	6, 404/ 21
own sect, and say	<b>men</b>	do them wrong to	6, 404/ 25
again. And undoubtedly among	<b>men</b>	these takers away of	6, 405/ 1
laws and orders among	<b>men</b>	, with fear of punishment	6, 405/ 24
with the proof that	<b>men</b>	have had in some	6, 406/ 5
ye said that many	<b>men</b>	thought it a hard	6, 406/ 10
the clergy, to put	<b>men</b>	convicted of heresy sometimes	6, 406/ 11
be heretics and heathen	<b>men</b>	in two diverse cases	6, 407/ 35
and that we Christian	<b>men</b>	should therefore suffer in	6, 408/ 2
or taught among Christian	<b>men</b>	, and not punish and	6, 408/ 14
as we be all	<b>men</b>	and not angels, some	6, 410/ 9
were perilous among Christian	<b>men</b>	, the church refuseth him	6, 410/ 22
and example of holy	<b>men</b>	. But in this matter	6, 411/ 10
should, rather than other	<b>men</b>	should punish his body	6, 411/ 15
say that all Christian	<b>men</b>	are bound to the	6, 411/ 26
the time that Christian	<b>men</b>	first fell to fighting	6, 411/ 31
and fight against Christian	<b>men</b>	; and destroy, as that	6, 412/ 17
such time as divers	<b>men</b>	of worship assembled old	6, 412/ 25
by report of old	<b>men</b>	thereabout, what thing had	6, 412/ 29
they thus alleged, divers	<b>men</b>	, divers causes. There starts	6, 413/ 4
credence to all good	<b>men</b>	, and set the less	6, 417/ 18
they reckon for good	<b>men</b>	and cunning, whom they	6, 418/ 22
ungracious sect, thinking that	<b>men</b>	of such cunning and	6, 418/ 24
good and well learned	<b>men</b>	. And I dare be	6, 420/ 20
be we of these	<b>men</b>	, with whom we neither	6, 422/ 30
hath come into many	<b>men</b>	so mad a mind	6, 423/ 7
this made some learned	<b>men</b>	to devise new fantasies	6, 423/ 21
only made some learned	<b>men</b>	to bring forth new	6, 423/ 31
but maketh also many	<b>men</b>	of much less than	6, 423/ 32
that those holy cunning	<b>men</b>	, illumined with the grace	6, 427/ 16
world, all reason among	<b>men</b>	, set all wretchedness abroad	6, 428/ 9
Tyndale would have all	<b>men</b>	do now. Did not	6, 429/ 14
be blamed as many	<b>men</b>	reckon. For it seemeth	6, 430/ 26
weigh much among Christian	<b>men</b>	against the writing of	6, 431/ 34

destroying all devotion, forbidding	<b>men</b>	to pray for their	6, 433/ 31
to put right wise	<b>men</b>	and good men in	6, 435/ 1
wise men and good	<b>men</b>	in great doubt of	6, 435/ 1
color of excuse if	<b>men</b>	were so mad to	6, 435/ 4
opinion conceived in some	<b>men's</b>	heads that a certain	6, 5/ 10
could out of godly	<b>men's</b>	books and holy saints'	6, 23/ 28
but only to stop	<b>men's</b>	mouths, and to put	6, 28/ 17
opinion conceived in some	<b>men's</b>	heads, that a certain	6, 35/ 14
to diminish and quench	<b>men's</b>	devotions. For they see	6, 47/ 22
also many right mean	<b>men's</b>	houses. And yet among	6, 51/ 9
and so perilous to	<b>men's</b>	souls, I cannot perceive	6, 53/ 18
to the perishing of	<b>men's</b>	souls, whereby themselves should	6, 54/ 13
image, and that by	<b>men's</b>	demeanor thereby should appear	6, 55/ 3
temples of God in	<b>men's</b>	souls, but all would	6, 59/ 1
and idolatry, in setting	<b>men's</b>	hearts upon stocks and	6, 62/ 9
and is in all	<b>men's</b>	heads a secret consent	6, 72/ 29
to the example of	<b>men's</b>	doings against the plain	6, 97/ 2
by falling to follow	<b>men's</b>	glosses before his own	6, 100/ 28
lay upon other poor	<b>men's</b>	backs importunable burdens, to	6, 104/ 3
bound them on other	<b>men's</b>	backs, to the bearing	6, 104/ 28
a fardel full of	<b>men's</b>	laws more than a	6, 105/ 15
said they were but	<b>men's</b>	false glosses against God's	6, 121/ 1
either find in other	<b>men's</b>	works, or invent by	6, 127/ 26
these three rules --	<b>men's</b>	glosses, reason, and faith	6, 128/ 18
This law written in	<b>men's</b>	hearts was, according to	6, 142/ 19
he would write in	<b>men's</b>	hearts; not only because	6, 143/ 7
holy messengers put into	<b>men's</b>	ears, and by his	6, 143/ 34
holy hand written in	<b>men's</b>	hearts, ere ever any	6, 143/ 34
much as our new	<b>men's</b>	, their diligence as great	6, 171/ 29
quoth I, "if these	<b>men's</b>	opinions were true. But	6, 209/ 4
holy doctors condemn these	<b>men's</b>	heresies, the displeasure and	6, 211/ 9
And of hearing many	<b>men's</b>	voices or any man's	6, 213/ 20
at once into many	<b>men's</b>	ears, standing far asunder	6, 213/ 21
thereof suffered them at	<b>men's</b>	devout instance and prayer	6, 215/ 7
word run in many	<b>men's</b>	mouths begun by mistaking	6, 219/ 36
none other thing but	<b>men's</b>	gear and women's gear	6, 228/ 13
always it runneth in	<b>men's</b>	minds that miracles may	6, 240/ 10
it run again in	<b>men's</b>	minds that all be	6, 240/ 12
by God graved in	<b>men's</b>	hearts without scripture, as	6, 254/ 17
their friends and, as	<b>men's</b>	manners be mutable, peradventure	6, 262/ 23
the cause of other	<b>men's</b>	wrongful trouble; whereas in	6, 264/ 2
stand against other good	<b>men's</b>	yea, and where the	6, 266/ 28
horse feet and of	<b>men's</b>	feet also by a	6, 274/ 19
as for of evil	<b>men's</b>	words there is no	6, 282/ 33

cross. And surely if	<b>men's</b>	old faults were still	6, 283/ 13
charity signifieth in English	<b>men's</b>	ears not every common	6, 288/ 4
we talk but of	<b>men's</b>	learning, I will not	6, 295/ 7
will not meddle of	<b>men's</b>	living, nor in that	6, 295/ 8
to fall into heathen	<b>men's</b>	hands. And yet be	6, 310/ 4
to stand on twelve	<b>men's</b>	mouths where one may	6, 325/ 22
and justice in other	<b>men's</b>	causes, and such a	6, 325/ 31
is in so few	<b>men's</b>	hands when so many	6, 331/ 14
temporal laws, things of	<b>men's</b>	making, how much is	6, 335/ 3
own soul and other	<b>men's</b>	too, by the bringing	6, 335/ 19
or out of unlearned	<b>men's</b>	hands, we should, for	6, 339/ 5
and out of learned	<b>men's</b>	hands too; and wot	6, 339/ 6
without prejudice of other	<b>men's</b>	judgment, to show you	6, 344/ 14
had been kept in	<b>men's</b>	hands and read. For	6, 345/ 23
purgatory. "Item, that all	<b>men's</b>	souls lie still and	6, 354/ 33
and Lazarus, that all	<b>men's</b>	souls lie still and	6, 365/ 23
at naught, calling it	<b>men's</b>	devices. And in scripture	6, 367/ 16
all their honor and	<b>men's</b>	devotion toward them withdrawn	6, 367/ 30
they looked for other	<b>men's</b>	lands, had been like	6, 369/ 26
ye that hold all	<b>men's</b>	deeds for utterly naught	6, 396/ 13
out of poor mortal	<b>men's</b>	mouths with a blast	6, 398/ 7
of right naught, nor	<b>men's</b>	deeds, good or bad	6, 400/ 6
faith and winning of	<b>men's</b>	souls to heaven, we	6, 408/ 24
him to kill other	<b>men's</b>	souls. "Indeed," quoth I	6, 411/ 16
hurt, and perdition of	<b>men's</b>	souls. And now if	6, 415/ 20
as great, both with	<b>men's</b>	souls withdrawn from God	6, 416/ 3
be customably brought in	<b>men's</b>	ears as odious as	6, 418/ 1
this faith had in	<b>men's</b>	hearts been the just	6, 419/ 26
to devour and destroy	<b>men's</b>	souls, we be sure	6, 421/ 25
by disclosing of many	<b>men's</b>	offences, if the Holy	6, 425/ 6
that they do to	<b>men's</b>	souls, devised and executed	6, 430/ 17
dread of God that	<b>menaceth</b>	unto them the pains	6, 386/ 14
may begin again and	<b>mend</b>	it, for it is	6, 113/ 15
whoso be willing to	<b>mend</b>	and be better, may	6, 113/ 33
do, yet may they	<b>mend</b>	and do better another	6, 173/ 31
them sit down and	<b>mend</b>	our shoe. And pray	6, 233/ 3
can cry. Will you	<b>mend</b>	that lewd manner, or	6, 236/ 5
were the way to	<b>mend</b>	both them and us	6, 296/ 8
others' faults than to	<b>mend</b>	their own. For in	6, 296/ 11
send them grace to	<b>mend</b>	. Which else it would	6, 301/ 13
thereupon go about to	<b>mend</b>	that one, and thus	6, 313/ 31
to go about to	<b>mend</b>	them." "I long, by	6, 316/ 9
it all new than	<b>mend</b>	it. As it happed	6, 341/ 2
hard is he to	<b>mend</b>	. Howbeit, sometimes we deserve	6, 419/ 1



too bad to be	<b>mended</b>	. The Eleventh Chapter The	6, 15/ 31
that it cannot be	<b>mended</b>	. And therefore seemeth it	6, 74/ 15
bad may suddenly be	<b>mended</b>	unaware to the world	6, 203/ 12
too bad to be	<b>mended</b>	. But yet he said	6, 292/ 35
regali, anno Domini MDXXXI,	<b>mense</b>	Maii.	6, 435/ 34
iusticia nostra velut pannus	<b>menstruate</b>	. " And since that all	6, 395/ 1
sis integrum corpus eadem	<b>mente</b>	et eadem sententia." (I	6, 223/ 35
the beginning, without any	<b>mention</b>	made in holy scripture	6, 148/ 31
never spoke word nor	<b>mention</b>	made thereof in holy	6, 167/ 12
thing, and maketh no	<b>mention</b>	of agreement upon the	6, 224/ 8
such things as are	<b>mentioned</b>	in the Gospel spoken	6, 103/ 9
Eliseus, as the Bible	<b>mentioneth</b>	, raised a dead body	6, 225/ 9
apace. And one merry	<b>merchant</b>	said unto the priests	6, 297/ 17
which had married a	<b>merchant's</b>	wife. And having a	6, 227/ 36
singers, arithmetic meet for	<b>merchants</b>	, geometry for masons, astronomy	6, 33/ 28
to the mildness and	<b>merciful</b>	mind of their master	6, 31/ 17
judges were not more	<b>merciful</b>	than their malice deserveth	6, 125/ 35
the order of his	<b>merciful</b>	justice. And therefore let	6, 216/ 1
nature, nor of more	<b>merciful</b>	mind, than is our	6, 325/ 27
him the most charitable	<b>mercy</b>	that ever I wist	6, 36/ 31
by grace to God's	<b>mercy</b>	. But if faith were	6, 110/ 22
God of his endless	<b>mercy</b>	, by the law written	6, 141/ 17
was to him more	<b>mercy</b>	and favor showed than	6, 216/ 12
yet many through God's	<b>mercy</b>	not too late for	6, 252/ 33
quoth he. "Marry, to	<b>mercy</b>	. " "Nay," quoth I, "mercy	6, 277/ 32
mercy." "Nay," quoth I, "	<b>mercy</b>	is the thing as	6, 277/ 33
For the church by	<b>mercy</b>	receiveth him to penance	6, 277/ 36
prayer, by God's great	<b>mercy</b>	, maintained and upheld; as	6, 298/ 26
little rigor and much	<b>mercy</b>	showed where simpleness appeared	6, 416/ 25
and holy souls, being	<b>mere</b>	spiritual substances uncharged of	6, 213/ 32
but only of God's	<b>mere</b>	liberal goodness. But yet	6, 391/ 22
marvels and miracles, intending	<b>merely</b>	to make me believe	6, 67/ 3
left the occasion of	<b>merit</b>	and reward that good	6, 236/ 22
devout folk do much	<b>merit</b>	-- we should abolish	6, 236/ 28
virtues, and lose the	<b>merit</b>	of his Christendom. In	6, 291/ 28
would be lost the	<b>merit</b>	that good men have	6, 312/ 10
to God's honor and	<b>merit</b>	of his own soul	6, 341/ 25
they lost clearly the	<b>merit</b>	of all their other	6, 385/ 12
good works all the	<b>merit</b>	cometh of our faith	6, 389/ 29
but that all the	<b>merit</b>	should be in the	6, 390/ 18
joined together, all the	<b>merit</b>	cometh yet of our	6, 392/ 24
to give the whole	<b>merit</b>	unto faith, and no	6, 392/ 29
scripture that all the	<b>merit</b>	was in our faith	6, 394/ 32
follow that all the	<b>merit</b>	cometh of our faith	6, 395/ 3

And yet all the	<b>merit</b>	and reward due to	6, 395/ 11
men occasion of their	<b>merit</b>	, as was to Job	6, 401/ 1
they should else greatly	<b>merit</b>	. But surely the order	6, 410/ 12
if gladly, it greatly	<b>meriteth</b>	, and glad may he	6, 216/ 8
for good, Christian, and	<b>meritorious</b>	virtues; and the contrary	6, 62/ 22
to do good and	<b>meritorious</b>	works without help of	6, 396/ 9
what case, if the	<b>merits</b>	of Saint Paul had	6, 259/ 19
persons but for their	<b>merits</b>	; but whereas they have	6, 401/ 21
and verily for such	<b>merits</b>	, forgiveness is reward enough	6, 417/ 2
For he told me	<b>merrily</b>	that logic he reckoned	6, 33/ 26
I, "this is right	<b>merrily</b>	answered. And to say	6, 64/ 27
wist well he was	<b>merrily</b>	disposed." "Marry, sir," quoth	6, 67/ 17
my faith," quoth he	<b>merrily</b>	, "I would believe it	6, 67/ 22
that ye were disposed	<b>merrily</b>	to make me a	6, 67/ 25
whom whatsoever I have	<b>merrily</b>	said, I could not	6, 68/ 33
sadly when ye mean	<b>merrily</b>	, that many times men	6, 69/ 1
the midst of winter." "	<b>Merrily</b>	said," quoth I, "but	6, 85/ 1
at the matter full	<b>merrily</b>	." "The more pity," quoth	6, 88/ 6
quoth I, "ye speak	<b>merrily</b>	; but I wot well	6, 92/ 7
wary." "Now that is	<b>merrily</b>	said," quoth I, "but	6, 106/ 7
taketh it well and	<b>merrily</b>	, and is not angry	6, 130/ 31
have heard my father	<b>merrily</b>	say every man is	6, 158/ 29
then said one lord	<b>merrily</b>	, "Peradventure as some man	6, 322/ 24
Why," quoth another lord	<b>merrily</b>	, "your office hath no	6, 322/ 34
these three things came	<b>merrily</b>	to pass, and I	6, 324/ 31
was certain tales and	<b>merry</b>	words which he mingled	6, 23/ 16
letted to write a	<b>merry</b>	word in a right	6, 23/ 27
be content, a very	<b>merry</b>	wit. He is of	6, 25/ 30
to tell you a	<b>merry</b>	tale by the way	6, 69/ 16
by the way." "A	<b>merry</b>	tale," quoth I, "cometh	6, 69/ 17
he, "this is a	<b>merry</b>	matter. They must be	6, 168/ 31
man and yet a	<b>merry</b>	fellow, and he, thanking	6, 228/ 25
laughed awhile at our	<b>merry</b>	tales, "In good faith	6, 234/ 18
now as for our	<b>merry</b>	matters of Saint Wallery	6, 234/ 31
solemn. If they be	<b>merry</b>	, we call them mad	6, 296/ 15
laughed apace. And one	<b>merry</b>	merchant said unto the	6, 297/ 17
this was a much	<b>merry</b>	mad invention of Luther	6, 351/ 30
work in them many	<b>merry</b>	pastimes. Wherein if their	6, 405/ 22
be fresh, saving that	<b>meseemeth</b>	better for the while	6, 102/ 10
thus it appeareth as	<b>meseemeth</b>	, that good men of	6, 209/ 17
pit. And therefore indeed,	<b>meseemeth</b>	, the devotion to run	6, 233/ 25
but to be uncumbered,	<b>meseemeth</b>	no great harm nor	6, 235/ 13
examination of heresies, surely,	<b>meseemeth</b>	that of all crimes	6, 266/ 20
and dogs. And yet,	<b>meseemeth</b>	, surely a more honest	6, 302/ 2

men is not, as	<b>meseemeth</b>	, to be imputed unto	6, 372/ 32
charity. And of truth,	<b>meseemeth</b>	as that man said	6, 384/ 24
me with such a	<b>message</b>	for that ye trusted	6, 34/ 32
his goodness by special	<b>message</b>	gave them undoubted knowledge	6, 140/ 32
the angel did the	<b>message</b>	, she might have inclined	6, 151/ 3
the truth of his	<b>message</b>	? As when he sent	6, 239/ 29
a proof of their	<b>message</b>	. So that, where ye	6, 240/ 5
by a trusty secret	<b>messenger</b>	with the letter of	6, 5/ 4
the mouth of the	<b>messenger</b>	whereupon the matter of	6, 5/ 5
The objections of the	<b>messenger</b>	made against praying to	6, 5/ 16
is it by the	<b>messenger</b>	moved that there should	6, 5/ 19
testified by miracles, the	<b>messenger</b>	doth make objection against	6, 6/ 3
Sixth Chapter Because the	<b>messenger</b>	thinketh that he may	6, 6/ 7
The Eighth Chapter The	<b>messenger</b>	allegeth that God may	6, 6/ 18
The Fourteenth Chapter The	<b>messenger</b>	maketh objection that miracles	6, 7/ 11
The Seventeenth Chapter The	<b>messenger</b>	layeth forth objections against	6, 7/ 29
The Twentieth Chapter The	<b>messenger</b>	allegeth that the perpetual	6, 8/ 17
were indeed as the	<b>messenger</b>	said, that is, to	6, 8/ 22
eftsoon all that the	<b>messenger</b>	would have fled from	6, 8/ 29
Twenty-Second Chapter Because the	<b>messenger</b>	had in the beginning	6, 9/ 2
The Twenty-Third Chapter The	<b>messenger</b>	objected against the counsel	6, 9/ 16
The Twenty-Fourth Chapter The	<b>messenger</b>	maketh objections against the	6, 9/ 24
certain words of the	<b>messenger</b>	, declareth the preeminence, necessity	6, 9/ 32
The Twenty-Sixth Chapter The	<b>messenger</b>	saying that him seemed	6, 10/ 9
The Twenty-Eighth Chapter The	<b>messenger</b>	eftsoons objected against this	6, 10/ 28
Thirtieth Chapter Whereas the	<b>messenger</b>	had thought before that	6, 11/ 7
The First Chapter The	<b>messenger</b>	recapitulating certain things before	6, 11/ 24
The Third Chapter The	<b>messenger</b>	moveth that the very	6, 12/ 9
The Fourth Chapter The	<b>messenger</b>	moveth that though the	6, 12/ 14
The Sixth Chapter The	<b>messenger</b>	moveth that since the	6, 12/ 25
before laid by the	<b>messenger</b>	against the worship of	6, 13/ 5
The Ninth Chapter The	<b>messenger</b>	yet again objecteth against	6, 13/ 9
The Tenth Chapter The	<b>messenger</b>	objecteth many things against	6, 13/ 13
objections proponed by the	<b>messenger</b>	in the tenth chapter	6, 13/ 19
them touched by the	<b>messenger</b>	more at large in	6, 13/ 20
to be saints. The	<b>messenger</b>	eftsoon doubteth whether we	6, 13/ 26
The First Chapter The	<b>messenger</b>	having, in the meanwhile	6, 14/ 3
The Seventh Chapter The	<b>messenger</b>	moveth a question if	6, 15/ 11
The Eleventh Chapter The	<b>messenger</b>	findeth fault with the	6, 15/ 33
this chapter incidently the	<b>messenger</b>	much reproveth the living	6, 16/ 2
Whereupon is by the	<b>messenger</b>	moved a doubt whether	6, 16/ 8
The Thirteenth Chapter The	<b>messenger</b>	moveth that it would	6, 16/ 13
The Fifteenth Chapter The	<b>messenger</b>	moveth against the clergy	6, 16/ 22
The Sixteenth Chapter The	<b>messenger</b>	rehearseth some causes, which	6, 16/ 32

The Eighth Chapter The	<b>messenger</b>	saith that the malice	6, 18/ 12
The Eleventh Chapter The	<b>messenger</b>	saith that howsoever Luther	6, 18/ 27
enough to tell the	<b>messenger</b>	my mind by mouth	6, 21/ 13
But after that the	<b>messenger</b>	was departed, and I	6, 21/ 15
been treated between the	<b>messenger</b>	and me, and in	6, 21/ 21
I nothing suspect the	<b>messenger</b>	, as in good faith	6, 21/ 31
had happed that his	<b>messenger</b>	had (for any sinister	6, 22/ 8
to beware of his	<b>messenger</b>	, which else might hap	6, 22/ 11
liberal allegations of the	<b>messenger</b>	for the wrong part	6, 23/ 12
by a trusty secret	<b>messenger</b>	. With the letter of	6, 24/ 20
the mouth of the	<b>messenger</b>	whereupon the matter of	6, 24/ 22
The objections of the	<b>messenger</b>	made against praying to	6, 51/ 21
is it by the	<b>messenger</b>	moved that there should	6, 51/ 24
testified by miracles, the	<b>messenger</b>	doth make objection against	6, 61/ 28
Sixth Chapter Because the	<b>messenger</b>	thinketh that he may	6, 63/ 5
The Eighth Chapter The	<b>messenger</b>	allegeth that God may	6, 74/ 2
The Fourteenth Chapter The	<b>messenger</b>	maketh objection that miracles	6, 85/ 15
The Seventeenth Chapter The	<b>messenger</b>	layeth forth objections against	6, 94/ 7
The Twentieth Chapter The	<b>messenger</b>	allegeth that the perpetual	6, 113/ 4
were indeed as the	<b>messenger</b>	said, that is to	6, 116/ 14
eftsoon all that the	<b>messenger</b>	would have fled from	6, 116/ 21
Twenty-Second Chapter Because the	<b>messenger</b>	had in the beginning	6, 122/ 2
The Twenty-Third Chapter The	<b>messenger</b>	objecteth against the counsel	6, 128/ 8
The Twenty-Fourth Chapter The	<b>messenger</b>	maketh objections against the	6, 132/ 29
certain words of the	<b>messenger</b>	, declareth the preeminence, necessity	6, 137/ 26
The Twenty-Sixth Chapter The	<b>messenger</b>	saying that him seemed	6, 153/ 20
The Twenty-Eighth Chapter The	<b>messenger</b>	eftsoons objected against this	6, 166/ 31
Thirtieth Chapter Whereas the	<b>messenger</b>	had thought before, that	6, 179/ 8
The First Chapter The	<b>messenger</b>	recapitulating certain things before	6, 187/ 3
The Third Chapter The	<b>messenger</b>	moveth that the very	6, 195/ 28
The Fourth Chapter The	<b>messenger</b>	moveth that though the	6, 198/ 2
The Sixth Chapter The	<b>messenger</b>	moveth that since the	6, 207/ 16
before laid by the	<b>messenger</b>	against the worship of	6, 210/ 30
The Ninth Chapter The	<b>messenger</b>	yet again objecteth against	6, 217/ 2
The Tenth Chapter The	<b>messenger</b>	objecteth many things against	6, 226/ 2
objections proponed by the	<b>messenger</b>	in the tenth chapter	6, 229/ 33
them touched by the	<b>messenger</b>	more at large in	6, 229/ 34
to be saints. The	<b>messenger</b>	eftsoon doubteth whether we	6, 237/ 20
The First Chapter The	<b>messenger</b>	, having in the meanwhile	6, 247/ 3
The Seventh Chapter The	<b>messenger</b>	moveth a question: if	6, 280/ 15
The Eleventh Chapter The	<b>messenger</b>	findeth fault with the	6, 293/ 13
this chapter incidently, the	<b>messenger</b>	much reproveth the living	6, 293/ 16
Whereupon is by the	<b>messenger</b>	moved a doubt, whether	6, 299/ 5
unto him, though the	<b>messenger</b>	much misliked him so	6, 300/ 10

if ye knew the	<b>messenger</b>	for such as the	6, 300/ 14
it by such a	<b>messenger</b>	; or else, though your	6, 300/ 17
offended with a displeased	<b>messenger</b>	. And verily were all	6, 300/ 24
The Thirteenth Chapter The	<b>messenger</b>	moveth that it would	6, 303/ 8
The Fifteenth Chapter The	<b>messenger</b>	moveth against the clergy	6, 316/ 26
The Sixteenth Chapter The	<b>messenger</b>	rehearseth some causes which	6, 330/ 31
devil, and a manifest	<b>messenger</b>	of hell? In which	6, 346/ 14
The Eighth Chapter The	<b>messenger</b>	saith that the malice	6, 372/ 22
The Eleventh Chapter The	<b>messenger</b>	saith that howsoever Luther	6, 377/ 32
mouths of his holy	<b>messengers</b>	put into men's ears	6, 143/ 33
intent to make his	<b>messengers</b>	known and the truth	6, 239/ 28
knowledge of his true	<b>messengers</b>	, and a proof of	6, 240/ 4
yourself any gods of	<b>metal</b>	cast in a mold	6, 45/ 27
most precious of such	<b>metals</b>	as his goodness giveth	6, 41/ 9
to saints, in which	<b>methink</b>	there can be no	6, 103/ 6
answer thereto. But yet	<b>methink</b>	that I come to	6, 113/ 11
bade so? And therefore	<b>methink</b>	where the old doctors	6, 168/ 5
that ye be loath,	<b>methink</b>	, to meddle much with	6, 234/ 16
Surely," quoth your friend, "	<b>methink</b>	they go far therein	6, 309/ 17
needs have wives. But	<b>methink</b>	that this they might	6, 309/ 18
the babe's mouth. But	<b>methink</b>	though they make us	6, 333/ 7
chalices of tree. And	<b>methinketh</b>	that the pleasure of	6, 41/ 35
were but so. Howbeit	<b>methinketh</b>	that they be good	6, 46/ 12
answered, "Nay verily; for	<b>methinketh</b>	, " quoth he, "that there	6, 53/ 6
when I consider it,	<b>methinketh</b>	surely that if the	6, 53/ 16
ye may not yourself,	<b>methinketh</b>	, say nay, but that	6, 71/ 13
if ye prove that. " "	<b>Methinketh</b>	, " quoth I, "nothing more	6, 72/ 17
the report of which,	<b>methinketh</b>	, I need not believe	6, 77/ 16
divers images, in which	<b>methinketh</b>	that such as be	6, 77/ 20
nature saith is impossible,	<b>methinketh</b>	that ye should now	6, 78/ 12
have seen myself that	<b>methinketh</b>	as great marvel; but	6, 78/ 25
any other beginning. And	<b>methinketh</b>	that this is as	6, 79/ 31
so strange a thing,	<b>methinketh</b>	that right few were	6, 82/ 20
you very well, for	<b>methinketh</b>	that ye cannot see	6, 86/ 29
shall cool." And surely	<b>methinketh</b>	it is well near	6, 109/ 17
will serve, be as	<b>methinketh</b>	to be taken and	6, 132/ 19
go to the scripture?" "	<b>Methinketh</b>	, " quoth he, "that it	6, 135/ 4
Truly, sir," quoth he, "	<b>methinketh</b>	it well said that	6, 154/ 1
the church? For first	<b>methinketh</b>	that were a very	6, 162/ 19
agree. But much ado	<b>methinketh</b>	it is to come	6, 163/ 15
he so do, but	<b>methinketh</b>	it were a strange	6, 163/ 32
Christ saith, for so	<b>methinketh</b>	meant our Lord. "But	6, 167/ 9
God? More ought I,	<b>methinketh</b>	, to believe God alone	6, 167/ 21
and not the church. " "	<b>Methinketh</b>	, " quoth he, "the text	6, 168/ 16

tell me the contrary,	<b>methinketh</b>	I were no more	6, 169/ 13
one, meaning thereby, as	<b>methinketh</b>	, that if the church	6, 224/ 11
faith to God? Nor	<b>methinketh</b>	the excuse but very	6, 261/ 10
not the crime. Whereas	<b>methinketh</b>	, on the other side	6, 261/ 21
troth," quoth he, "yet	<b>methinketh</b>	ever that it ought	6, 266/ 11
be strange to you?	<b>Methinketh</b>	it should be strange	6, 273/ 23
did wrong. But surely	<b>methinketh</b>	I may well say	6, 279/ 8
it." "Forsooth," quoth he, "	<b>methinketh</b>	ye take the sure	6, 284/ 12
much more cause as	<b>methinketh</b>	to fear lest men	6, 292/ 19
his faith toward Christ,	<b>methinketh</b>	I may be bold	6, 318/ 17
so honest indeed as	<b>methinketh</b>	ye take him for	6, 318/ 19
Wherefore there is, as	<b>methinketh</b>	, no remedy, but if	6, 339/ 7
the world besides. Finally,	<b>methinketh</b>	that the constitution provincial	6, 340/ 27
were not therefore, as	<b>methinketh</b>	, unreasonable that the ordinary	6, 343/ 18
not mistaken or misreported." "	<b>Methinketh</b>	," quoth I, "that the	6, 349/ 1
properly answered. But yet	<b>methinketh</b>	he might have replied	6, 383/ 36
And in like wise,	<b>methinketh</b>	, the man that ye	6, 384/ 15
your friend, "but as	<b>methinketh</b>	, the bishop doth as	6, 411/ 1
friend, "yet would there,	<b>methinketh</b>	, be much pity used	6, 418/ 14
it well appear (as	<b>methinketh</b>	it doth) that the	6, 430/ 8
Luther or Tyndale, where	<b>methinketh</b>	, for these matters of	6, 433/ 13
help me God as	<b>methinketh</b>	that man is as	6, 433/ 19
it orderly to mind,	<b>methought</b>	I had not well	6, 21/ 26
harm. For this cause	<b>methought</b>	, that for the more	6, 22/ 6
friend, then had I,	<b>methought</b>	, all done and my	6, 22/ 14
of the right faith),	<b>methought</b>	great peril might arise	6, 22/ 20
unto you besides, that	<b>methought</b>	that the miracles wrought	6, 62/ 27
a plain text, as	<b>methought</b>	and all that were	6, 356/ 6
verily," quoth he, "for	<b>methought</b>	this was enough." "So	6, 356/ 17
as poor men of	<b>middle</b>	earth, and as though	6, 399/ 27
in a chamber at	<b>midnight</b>	. And when he asked	6, 328/ 15
wont to haunt those	<b>midnight</b>	lectures, he rehearsed us	6, 328/ 17
for cold in the	<b>midst</b>	of summer than be	6, 84/ 31
be burned in the	<b>midst</b>	of winter." "Merrily said	6, 84/ 32
taken out in the	<b>midst</b>	of a leaf, but	6, 345/ 16
that God were more	<b>mighty</b>	or more present in	6, 55/ 1
in every place like	<b>mighty</b>	, or not like present	6, 57/ 1
For God is as	<b>mighty</b>	in the stable as	6, 57/ 3
a token of his	<b>mighty</b>	godhead. And no reason	6, 81/ 25
that God is so	<b>mighty</b>	that he may do	6, 82/ 23
damned spirits but the	<b>mighty</b>	hand of God, to	6, 120/ 11
but only by the	<b>mighty</b>	hand of God. And	6, 246/ 3
by their tackling like	<b>mighty</b>	champions, wherein they shall	6, 414/ 26
in the Church of	<b>Milan</b>	, where himself resorted and	6, 41/ 17

Saint Stephen's Church in	<b>Milan</b>	, where many miracles were	6, 55/ 16
in the country of	<b>Milan</b>	that they kept and	6, 371/ 18
most benign father most	<b>mildly</b>	made answer." And finally	6, 364/ 6
do contrary to the	<b>mildness</b>	and merciful mind of	6, 31/ 17
a paternoster-while, conveyed a	<b>mile</b>	off from one place	6, 71/ 30
conveyed and carried a	<b>mile</b>	off from one place	6, 80/ 24
carried more than a	<b>mile</b>	in as little space	6, 80/ 26
of them two a	<b>mile</b>	asunder, and both twain	6, 213/ 17
a long way ten	<b>mile</b>	together and ye will	6, 274/ 19
see farther by four	<b>miles</b>	than we may feel	6, 129/ 23
not to go twenty	<b>miles</b>	to hear him. And	6, 269/ 9
the church of Christ	<b>militant</b>	here in earth, and	6, 196/ 30
mystical body, his church	<b>militant</b>	here in earth, sometimes	6, 336/ 22
doctors of Christ's church	<b>militant</b>	here in earth, and	6, 427/ 9
given you hitherto but	<b>milk</b>	and not strong meat	6, 145/ 31
be fed but with	<b>milk</b>	and pap. And if	6, 333/ 5
to you, a horse	<b>mill</b>	and a mill horse	6, 324/ 23
horse mill and a	<b>mill</b>	horse, drink ere ye	6, 324/ 23
author briefly declareth his	<b>mind</b>	concerning the confutation of	6, 5/ 13
author showeth the untoward	<b>mind</b>	of many men, which	6, 7/ 6
author somewhat showeth his	<b>mind</b>	, deferring for the while	6, 16/ 3
the author showeth his	<b>mind</b>	that it were convenient	6, 16/ 34
tell the messenger my	<b>mind</b>	by mouth, accounting that	6, 21/ 13
call it orderly to	<b>mind</b>	, methought I had not	6, 21/ 26
all done and my	<b>mind</b>	full set at rest	6, 22/ 15
bidden him more to	<b>mind</b>	his matter than his	6, 25/ 35
sent you my poor	<b>mind</b>	by the mouth of	6, 26/ 10
to have heard my	<b>mind</b>	of mine own mouth	6, 26/ 21
regard and esteem my	<b>mind</b>	and answer in those	6, 26/ 30
the mildness and merciful	<b>mind</b>	of their master, and	6, 31/ 18
they were indeed, the	<b>mind</b>	of other whom ye	6, 32/ 28
answer, and neither the	<b>mind</b>	nor opinion of you	6, 32/ 30
his mouth know my	<b>mind</b>	at large. After this	6, 33/ 20
same, did of good	<b>mind</b>	the rather send him	6, 34/ 31
began to gather in	<b>mind</b>	the whole effect as	6, 35/ 3
author briefly declareth his	<b>mind</b>	concerning the confutation of	6, 35/ 17
could, show him my	<b>mind</b>	in them all. And	6, 35/ 29
showed him in my	<b>mind</b>	the greatest favor, and	6, 36/ 30
to have another manner	<b>mind</b>	toward images than have	6, 39/ 12
he put in his	<b>mind</b>	to counterfeit and express	6, 39/ 13
his person to man's	<b>mind</b>	and imagination, why and	6, 40/ 2
and our good faithful	<b>mind</b>	and setteth all those	6, 43/ 32
pray not only in	<b>mind</b>	but with mouth also	6, 44/ 7
not only prayed in	<b>mind</b>	, but also with mouth	6, 44/ 15

wrought put us in	<b>mind</b>	of Christ, and our	6, 44/ 27
speaker conceiveth in his	<b>mind</b>	: likewise, as the figure	6, 46/ 16
so conceived in the	<b>mind</b>	, is but an image	6, 46/ 17
of him in my	<b>mind</b>	, is not your master	6, 46/ 20
the imagination of my	<b>mind</b>	. Now if I be	6, 46/ 24
plainly for a malicious	<b>mind</b>	, to diminish and quench	6, 47/ 21
be of the foolish	<b>mind</b>	that Luther is, which	6, 50/ 17
be so set in	<b>mind</b>	of marriage that ye	6, 53/ 12
spirituality were of the	<b>mind</b>	to leave it, yet	6, 54/ 24
Christ's Passion in his	<b>mind</b>	, and conceiveth by devout	6, 56/ 20
that ever your own	<b>mind</b>	giveth you that they	6, 63/ 1
to put you in	<b>mind</b>	that in being overhard	6, 70/ 4
you to set your	<b>mind</b>	in surety, then albeit	6, 76/ 10
one to cast the	<b>mind</b>	to the other. And	6, 79/ 5
your own good, godly	<b>mind</b>	more ready to believe	6, 84/ 5
author showeth the untoward	<b>mind</b>	of many men, which	6, 84/ 9
before, know further your	<b>mind</b>	hereafter. And be it	6, 91/ 10
enemy the devil, her	<b>mind</b>	alienated and raving with	6, 93/ 9
moved in her own	<b>mind</b>	and monished by the	6, 93/ 12
so moved in her	<b>mind</b>	with the miracle, that	6, 94/ 2
I can call to	<b>mind</b>	. But surely since ye	6, 100/ 33
That is, in my	<b>mind</b>	, " quoth I, "well taken	6, 103/ 30
somewhat sticketh in my	<b>mind</b>	. " "Doubt on," quoth I	6, 109/ 10
that is in my	<b>mind</b>	as true as the	6, 113/ 16
it in mine own	<b>mind</b>	otherwise to think, but	6, 113/ 20
now misconstrue their good	<b>mind</b>	? Hard is it oft-times	6, 124/ 1
there to judge the	<b>mind</b>	and intent for naught	6, 124/ 4
Nay," quoth I, "that	<b>mind</b>	am I not of	6, 126/ 13
being in her right	<b>mind</b>	. And therefore let reason	6, 131/ 31
Lutherans in a mad	<b>mind</b>	, that would now have	6, 132/ 17
And how should his	<b>mind</b>	give him then that	6, 134/ 17
thoroughly persuaded in his	<b>mind</b>	that all the book	6, 134/ 25
before been in another	<b>mind</b>	. Now when she had	6, 151/ 4
said, that in my	<b>mind</b>	no man can amend	6, 154/ 32
he left them his	<b>mind</b>	sufficiently in holy scripture	6, 155/ 12
have put in my	<b>mind</b>	. Had not this been	6, 157/ 31
should, for your own	<b>mind</b>	, have remained in an	6, 159/ 23
and against your own	<b>mind</b>	also, lean unto his	6, 160/ 7
perceiving in your own	<b>mind</b>	none other but that	6, 160/ 21
together all in one	<b>mind</b>	, and in the faith	6, 163/ 36
and against our own	<b>mind</b>	also, to give diligent	6, 166/ 18
Christ all of one	<b>mind</b>	. " The Twenty-Eighth Chapter The	6, 166/ 29
shall put you in	<b>mind</b>	and remembrance of all-thing	6, 178/ 3
I put you in	<b>mind</b>	that men laid against	6, 187/ 19



this putteth me in	<b>mind</b>	also that, besides all	6, 191/ 13
were all of one	<b>mind</b>	and of one heart	6, 191/ 20
maketh all of one	<b>mind</b>	in the house of	6, 191/ 22
thitheward, the more good	<b>mind</b>	bear they to men	6, 211/ 31
any conceiving in our	<b>mind</b>	that it were possible	6, 213/ 13
were that in my	<b>mind</b>	as great a miracle	6, 217/ 19
it. And in this	<b>mind</b>	, as it seemeth, was	6, 223/ 30
entire body of one	<b>mind</b>	and one sentence.) Truth	6, 224/ 2
ye have in my	<b>mind</b>	very well touched the	6, 226/ 6
worship God with the	<b>mind</b>	that he is God	6, 230/ 15
he is God, which	<b>mind</b>	in worship is the	6, 230/ 15
Christ, having therewith a	<b>mind</b>	that he were the	6, 230/ 18
it that in our	<b>mind</b>	we consider and acknowledge	6, 230/ 32
manner wise have more	<b>mind</b>	to the one than	6, 231/ 18
can have no more	<b>mind</b>	to our Lady than	6, 231/ 19
I think in my	<b>mind</b>	that all those heretics	6, 232/ 21
anxiety and trouble of	<b>mind</b>	for any fear of	6, 233/ 15
putteth me now in	<b>mind</b>	. There were of old	6, 240/ 20
see not in my	<b>mind</b>	lightly a more marvelous	6, 243/ 15
Which is to my	<b>mind</b>	not only great wonder	6, 243/ 22
church all of one	<b>mind</b>	and accord). And therefore	6, 253/ 33
incline and move the	<b>mind</b>	of every like toward	6, 254/ 33
twain. Which in my	<b>mind</b>	, I promise you, how	6, 255/ 1
there cannot in my	<b>mind</b>	be a more meet	6, 256/ 1
their heresies in his	<b>mind</b>	, pardoned therefore those words	6, 256/ 30
assure you, to my	<b>mind</b>	his manner in his	6, 257/ 5
of lewd lightness of	<b>mind</b>	and vain gladness of	6, 257/ 33
way were in my	<b>mind</b>	, to say none at	6, 258/ 30
man in your own	<b>mind</b>	for very virtuous and	6, 260/ 12
induced in his own	<b>mind</b>	without any doubt to	6, 263/ 23
This were in my	<b>mind</b>	perilous, not only for	6, 265/ 31
and quite against your	<b>mind</b>	. And where ye think	6, 266/ 18
where ye think your	<b>mind</b>	worthy to take special	6, 266/ 18
Surely," quoth I, "my	<b>mind</b>	and yours be not	6, 267/ 13
to induce the judge's	<b>mind</b>	to conceive a credence	6, 267/ 14
case. But ever my	<b>mind</b>	giveth me that your	6, 274/ 6
my case in my	<b>mind</b>	be much unlike to	6, 274/ 10
they had in my	<b>mind</b>	done him plain and	6, 276/ 29
any such manner of	<b>mind</b>	toward them that ye	6, 277/ 11
might be in that	<b>mind</b>	deceived, yet while they	6, 278/ 35
could have none other	<b>mind</b>	but that he (though	6, 279/ 1
perjury and high malicious	<b>mind</b>	, instead of the praise	6, 280/ 12
to be of your	<b>mind</b>	. For the matter being	6, 280/ 27
a thing in my	<b>mind</b>	, though it be somewhat	6, 280/ 30

hold it in my	<b>mind</b>	little question. For I	6, 281/ 19
confessor had in my	<b>mind</b>	no remedy but to	6, 282/ 3
tell you plainly my	<b>mind</b>	, that no man can	6, 283/ 36
God send him better	<b>mind</b>	. The Eighth Chapter The	6, 284/ 23
let me know your	<b>mind</b>	concerning the burning of	6, 284/ 28
he had a mischievous	<b>mind</b>	in the change. For	6, 286/ 7
quoth I, "a good	<b>mind</b>	and did like a	6, 287/ 10
fallen from the good	<b>mind</b>	now. Men be nowadays	6, 287/ 13
to diminish the reverent	<b>mind</b>	that men bear to	6, 288/ 32
they came first to	<b>mind</b>	. For else I might	6, 290/ 16
very truth in my	<b>mind</b>	, and so would he	6, 292/ 23
author somewhat showeth his	<b>mind</b>	, deferring for the while	6, 293/ 17
were all of the	<b>mind</b>	that every man thought	6, 296/ 6
God than the lewd	<b>mind</b>	of Cam which fell	6, 297/ 30
the bishops of my	<b>mind</b>	(as I know some	6, 300/ 25
with such a mad	<b>mind</b>	, that they reckon almost	6, 301/ 24
whole therein, and the	<b>mind</b>	of Saint Paul so	6, 308/ 8
I said, in my	<b>mind</b>	, an evil made law	6, 314/ 14
Tyndale, that the malicious	<b>mind</b>	of the translator had	6, 316/ 8
were it in my	<b>mind</b>	not well done. But	6, 317/ 9
truth. Whereunto his gracious	<b>mind</b>	was much inclined, and	6, 318/ 35
yet, in mine own	<b>mind</b>	, for aught that ever	6, 325/ 15
nor of more merciful	<b>mind</b>	, than is our sovereign	6, 325/ 27
he could call to	<b>mind</b>	. And when he stopped	6, 328/ 20
put me well in	<b>mind</b>	. For that was the	6, 330/ 3
the clergy of my	<b>mind</b>	, it should be somewhere	6, 330/ 24
well answered, and the	<b>mind</b>	fully satisfied of any	6, 330/ 27
the author showeth his	<b>mind</b>	that it were convenient	6, 330/ 34
man hath had the	<b>mind</b>	in faithful wise to	6, 331/ 29
is there in my	<b>mind</b>	not one thing that	6, 332/ 1
and whole of your	<b>mind</b>	in this matter that	6, 332/ 22
time, and a whole	<b>mind</b>	given greatly thereto. And	6, 334/ 16
years bestowed his whole	<b>mind</b>	, is yet unable to	6, 335/ 15
were not in my	<b>mind</b>	a sufficient cause to	6, 338/ 4
they have in their	<b>mind</b>	the place of scripture	6, 339/ 22
ready the scripture in	<b>mind</b>	that he shall in	6, 339/ 29
would not for my	<b>mind</b>	withhold the profit that	6, 340/ 19
humble heart and lowly	<b>mind</b>	, rather seeking therein occasion	6, 341/ 19
wisdom or any good	<b>mind</b>	in such as would	6, 342/ 6
more engender in the	<b>mind</b>	a negligence and contempt	6, 342/ 31
to show you my	<b>mind</b>	in this matter, how	6, 344/ 15
Bible might, for my	<b>mind</b>	, be suffered to be	6, 344/ 18
letter of Luther, my	<b>mind</b>	giveth me that His	6, 344/ 24
that will in my	<b>mind</b>	be very well done	6, 344/ 31

am I for my	<b>mind</b>	in all this matter	6, 344/ 32
imagined of his own	<b>mind</b>	, whereof he never saw	6, 350/ 7
of our faults to	<b>mind</b>	, nor pondering the circumstances	6, 352/ 7
lust to break his	<b>mind</b>	unto -- doth it	6, 352/ 16
till he changed his	<b>mind</b>	for envy that he	6, 354/ 9
Gregory were of one	<b>mind</b>	and the whole synod	6, 358/ 2
is done with a	<b>mind</b>	that reputeth the thing	6, 359/ 2
him clean beside his	<b>mind</b>	and memory. For whereas	6, 364/ 17
incredible humility and lowly	<b>mind</b>	of this most benign	6, 364/ 30
of which his ungracious	<b>mind</b>	, he rather were content	6, 366/ 2
the man had the	<b>mind</b>	that commonly such fools	6, 366/ 23
is not, in my	<b>mind</b>	, to be imputed to	6, 372/ 29
and amend in his	<b>mind</b>	with a full faith	6, 381/ 25
the vehemence of his	<b>mind</b>	in the matter of	6, 385/ 25
men were of the	<b>mind</b>	that without a man	6, 387/ 5
word of a malicious	<b>mind</b>	to deceive unlearned people	6, 388/ 1
to be of that	<b>mind</b>	, where he saith, "Qui	6, 390/ 35
be their very plain	<b>mind</b>	and opinion, for all	6, 399/ 8
world were once of	<b>mind</b>	that they believed after	6, 403/ 23
sometimes either over fervent	<b>mind</b>	or indiscreet zeal, or	6, 410/ 10
reason doth in my	<b>mind</b>	require that the name	6, 417/ 34
of simpleness and good	<b>mind</b>	moved to follow the	6, 418/ 18
lightness of their own	<b>mind</b>	, than for any great	6, 419/ 6
For of a high	<b>mind</b>	to be in the	6, 423/ 5
men so mad a	<b>mind</b>	and so frantic, that	6, 423/ 7
beseech you for my	<b>mind's</b>	sake, show me what	6, 325/ 6
I demanded if he	<b>minded</b>	ever to be priest	6, 53/ 6
blessed birth, be less	<b>minded</b>	to cleanness and purity	6, 150/ 4
featly learned, and newfangled	<b>minded</b>	. And thus labored to	6, 269/ 27
that are content and	<b>minded</b>	to live after the	6, 312/ 28
yet a man high	<b>minded</b>	and set on the	6, 326/ 30
his blessed zeal so	<b>minded</b>	to move this matter	6, 344/ 25
by many things appeareth)	<b>minded</b>	and intended to put	6, 354/ 7
this device was madly	<b>minded</b>	of Luther and madly	6, 365/ 1
the nun that he	<b>minded</b>	to marry. The Sixth	6, 366/ 13
somewhat noteth the froward	<b>minds</b>	of many folk that	6, 7/ 2
be led in their	<b>minds</b>	to doubt whether Luther	6, 29/ 21
nothing slake their good	<b>minds</b>	toward the ministers of	6, 53/ 26
somewhat noteth the froward	<b>minds</b>	of many folk that	6, 82/ 14
be put in their	<b>minds</b>	. And that he meant	6, 116/ 3
worship, well declareth their	<b>minds</b>	. And some have I	6, 124/ 12
my law in their	<b>minds</b>	. And I shall write	6, 142/ 18
written in the lively	<b>minds</b>	of men than in	6, 144/ 2
to have to the	<b>minds</b>	of many a more	6, 156/ 20

being put in their	<b>minds</b>	by the holy hand	6, 166/ 27
be as many diverse	<b>minds</b>	almost as there be	6, 191/ 23
masters themselves change their	<b>minds</b>	and their opinions every	6, 192/ 14
ministers, and inclined the	<b>minds</b>	of his people to	6, 221/ 2
it runneth in men's	<b>minds</b>	that miracles may be	6, 240/ 11
run again in men's	<b>minds</b>	that all be not	6, 240/ 12
they showed me their	<b>minds</b>	therein, as in some	6, 248/ 10
credulity in the judges'	<b>minds</b>	) I would not let	6, 263/ 20
will, of their own	<b>minds</b>	, some live chaste and	6, 311/ 25
make of their own	<b>minds</b>	, though the church will	6, 313/ 5
somewhat marveled in our	<b>minds</b>	, but nothing said we	6, 328/ 19
sight thereof, what naughty	<b>minds</b>	the men had, both	6, 330/ 14
man of them, their	<b>minds</b>	all set thereon to	6, 332/ 26
enough to express our	<b>minds</b>	in anything whereof one	6, 337/ 25
best of their own	<b>minds</b>	well inclinable thereto already	6, 344/ 27
God than the best	<b>minds</b>	be in good men	6, 377/ 17
of their own malicious	<b>minds</b>	by such ways as	6, 394/ 20
of God, maugre our	<b>minds</b>	-- and thus the	6, 404/ 9
merry words which he	<b>mingled</b>	with his matter, and	6, 23/ 17
of diverse matters diversely	<b>mingled</b>	together -- all these	6, 336/ 28
always sensuality ready to	<b>minister</b>	matter, and by all	6, 140/ 18
woman hath power to	<b>minister</b>	the sacrament of baptism	6, 149/ 30
but as to God's	<b>minister</b>	, but for that the	6, 281/ 34
of such an odious	<b>minister</b>	as he hath forbidden	6, 300/ 8
is there suffered to	<b>minister</b>	in the office of	6, 310/ 7
as the matter shall	<b>minister</b>	us occasion, acknowledging our	6, 336/ 8
cannot have the sacraments	<b>ministered</b>	but by such priests	6, 192/ 21
sacraments also to be	<b>ministered</b>	in his church by	6, 200/ 21
good minds toward the	<b>ministers</b>	of his church, but	6, 53/ 27
the judgment of his	<b>ministers</b>	, and inclined the minds	6, 221/ 2
some will not, the	<b>ministers</b>	of the Sacrament shall	6, 311/ 26
used in consecration or	<b>ministration</b>	of the blessed sacraments	6, 56/ 5
his priesthood, besides the	<b>ministration</b>	of the sacraments unto	6, 299/ 13
the time of their	<b>ministration</b>	forbore their own house	6, 312/ 14
godly company at the	<b>Minoress</b>	where she hath lived	6, 94/ 5
authority that God by	<b>miracle</b>	testifieth it is so	6, 5/ 28
author showeth that a	<b>miracle</b>	is not to be	6, 6/ 33
a man in a	<b>miracle</b>	, upon his oath, and	6, 7/ 3
the great and open	<b>miracle</b>	showed at our Lady	6, 7/ 26
it was by the	<b>miracle</b>	of his blessed holy	6, 39/ 6
it been by like	<b>miracle</b>	in that thin, corruptible	6, 39/ 7
which ark, especially by	<b>miracle</b>	, he divers times declared	6, 57/ 16
authority that God by	<b>miracle</b>	testifieth it is so	6, 60/ 6
Lord to show a	<b>miracle</b>	for the proof of	6, 60/ 22

any place wrought a	<b>miracle</b>	, although he nothing do	6, 61/ 6
Jerusalem to see the	<b>miracle</b>	that Christ had wrought	6, 61/ 17
we know whether the	<b>miracle</b>	were done by God	6, 62/ 7
would tell me a	<b>miracle</b>	. For though this thing	6, 69/ 35
that telleth me a	<b>miracle</b>	telleth me a thing	6, 70/ 3
this, that of a	<b>miracle</b>	told you ye may	6, 70/ 20
thing reported for a	<b>miracle</b>	cannot be done, I	6, 70/ 23
a man was by	<b>miracle</b>	in a paternoster-while, conveyed	6, 71/ 29
the proof of this	<b>miracle</b>	or that, yet hath	6, 76/ 12
common fame of this	<b>miracle</b>	and that, begun by	6, 77/ 17
say they saw a	<b>miracle</b>	ere ye should of	6, 78/ 2
say not that a	<b>miracle</b>	is impossible, but only	6, 78/ 15
this is a worthy	<b>miracle</b>	!" "In good faith," quoth	6, 79/ 29
is as great a	<b>miracle</b>	as the raising of	6, 79/ 32
commonly called again by	<b>miracle</b>	as ye see men	6, 80/ 17
place to another by	<b>miracle</b>	, and the other should	6, 80/ 25
author showeth that a	<b>miracle</b>	is not to be	6, 81/ 9
show such a high	<b>miracle</b>	, since there might have	6, 81/ 13
might have been without	<b>miracle</b>	a longer piece of	6, 81/ 14
done many a great	<b>miracle</b>	in very small matters	6, 81/ 23
look on his first	<b>miracle</b>	, whether he might not	6, 81/ 28
provided for wine without	<b>miracle</b>	. But such was his	6, 81/ 29
to do a great	<b>miracle</b>	for some show of	6, 82/ 2
fain have seen some	<b>miracle</b>	, where it stood upon	6, 82/ 5
proud, curious king one	<b>miracle</b>	or speak one word	6, 82/ 8
a man in a	<b>miracle</b>	upon his oath and	6, 82/ 15
upon their oath a	<b>miracle</b>	done upon themselves, in	6, 83/ 4
than single. For every	<b>miracle</b>	hath but one record	6, 83/ 12
And so never a	<b>miracle</b>	well proved." "Well," said	6, 83/ 14
a good turn by	<b>miracle</b>	, as any man may	6, 84/ 2
such a solemn, yearly	<b>miracle</b>	is wrought so wondrously	6, 85/ 2
bells rung for a	<b>miracle</b>	. And the fond folk	6, 85/ 24
sight again, and a	<b>miracle</b>	solemnly rung and Te	6, 86/ 16
the town, but this	<b>miracle</b>	. So happened it, then	6, 86/ 17
to see such a	<b>miracle</b>	, called the poor man	6, 86/ 20
have seen suddenly by	<b>miracle</b>	the difference between diverse	6, 87/ 3
light the false famed	<b>miracle</b>	of the priests of	6, 89/ 2
is told for a	<b>miracle</b>	, yet some there be	6, 89/ 14
had but with one	<b>miracle</b>	declared that the thing	6, 90/ 23
the great and open	<b>miracle</b>	showed at our Lady	6, 92/ 26
her mind with the	<b>miracle</b>	, that she forthwith, for	6, 94/ 2
might allege you this	<b>miracle</b>	, and prove it you	6, 94/ 13
the marvel of the	<b>miracle</b>	. And peradventure divers other	6, 94/ 16
so many an open	<b>miracle</b>	as is daily in	6, 95/ 19

places as God by	<b>miracle</b>	declared that he would	6, 99/ 2
by many a visible	<b>miracle</b>	declared that this faith	6, 112/ 34
by revelation, or by	<b>miracle</b>	; but by wisdom, study	6, 167/ 25
used therein none open	<b>miracle</b>	nor sensible revelation, whereof	6, 172/ 3
by many a thousand	<b>miracle</b>	both in their lives	6, 172/ 15
mind as great a	<b>miracle</b>	as the greatest of	6, 217/ 20
holy cross, declare by	<b>miracle</b>	and make his own	6, 225/ 21
Stephen found out by	<b>miracle</b>	, and the head of	6, 225/ 26
among them, nor one	<b>miracle</b>	showed for them." "I	6, 238/ 12
prophet Helias vanquished by	<b>miracle</b>	the false prophets of	6, 241/ 1
to destroy by plain	<b>miracle</b>	the false miracles whereby	6, 241/ 5
and face of a	<b>miracle</b>	; nor as false as	6, 243/ 19
do as feign a	<b>miracle</b>	for their part. Which	6, 243/ 21
it is not without	<b>miracle</b>	well possible to be	6, 295/ 26
testified by many a	<b>miracle</b>	that their faith and	6, 422/ 6
writing many a great	<b>miracle</b>	done at holy pilgrimages	6, 432/ 2
by many a thousand	<b>miracle</b>	, so clearly testified by	6, 434/ 2
the sect neither show	<b>miracle</b>	for the proof of	6, 435/ 6
other proofs testified by	<b>miracles</b>	, the messenger doth make	6, 6/ 3
make objection against those	<b>miracles</b>	, partly, lest they be	6, 6/ 4
mistrust and deny the	<b>miracles</b>	because reason and nature	6, 6/ 8
reason do deny the	<b>miracles</b>	to be true; nor	6, 6/ 15
our Lord in working	<b>miracles</b>	doth nothing against nature	6, 6/ 20
some of the particular	<b>miracles</b>	, yet can there no	6, 6/ 24
doubt but that many	<b>miracles</b>	hath there been done	6, 6/ 25
indeed than be the	<b>miracles</b>	that we most marvel	6, 6/ 30
many men, which in	<b>miracles</b>	so highly touching the	6, 7/ 7
messenger maketh objection that	<b>miracles</b>	showed before a multitude	6, 7/ 11
further showed that many	<b>miracles</b>	there be which no	6, 7/ 15
that if of those	<b>miracles</b>	that are told and	6, 7/ 18
many great and undoubted	<b>miracles</b>	wrought and well known	6, 7/ 24
layeth forth objections against	<b>miracles</b>	done at pilgrimages, of	6, 7/ 29
and think that those	<b>miracles</b>	that be done there	6, 7/ 32
God hath by many	<b>miracles</b>	testified to be saints	6, 13/ 25
be sure that the	<b>miracles</b>	told by them were	6, 13/ 26
proveth that of any	<b>miracles</b>	told by any saints	6, 13/ 28
and consequently by their	<b>miracles</b>	most sure of them	6, 13/ 30
also proveth that the	<b>miracles</b>	and consent of those	6, 13/ 31
they have written and	<b>miracles</b>	have been done. Whereupon	6, 13/ 33
as God by many	<b>miracles</b>	beareth witness) besides their	6, 38/ 27
doth in some place	<b>miracles</b>	and in some place	6, 55/ 11
in Milan, where many	<b>miracles</b>	were wont to be	6, 55/ 17
more than a thousand	<b>miracles</b>	, one time and other	6, 60/ 29
and there did his	<b>miracles</b>	, than in another water	6, 61/ 4

the show of some	<b>miracles</b>	for the reviving, --	6, 61/ 10
that where God worketh	<b>miracles</b>	, we list not once	6, 61/ 20
God showeth no more	<b>miracles</b>	nowadays, when it is	6, 61/ 21
other proofs, testified by	<b>miracles</b>	, the messenger doth make	6, 61/ 28
make objection against those	<b>miracles</b>	, partly lest they be	6, 61/ 29
proof standeth all in	<b>miracles</b>	, which I will agree	6, 61/ 32
and haply do of	<b>miracles</b>	make many a lie	6, 62/ 3
this matter by the	<b>miracles</b>	but if we first	6, 62/ 4
first prove that the	<b>miracles</b>	were true. And over	6, 62/ 4
tale was not the	<b>miracles</b>	, but the thing that	6, 62/ 13
hold stronger than any	<b>miracles</b>	, which, as I said	6, 62/ 14
that methought that the	<b>miracles</b>	wrought by God were	6, 62/ 27
mistrust and deny the	<b>miracles</b>	because reason and nature	6, 63/ 6
saw any of these	<b>miracles</b>	themselves, and therefore the	6, 63/ 15
themselves, and therefore the	<b>miracles</b>	be no proof to	6, 63/ 15
bound to believe such	<b>miracles</b>	as were reported because	6, 64/ 9
is in all these	<b>miracles</b>	. And in such case	6, 64/ 21
the matter of these	<b>miracles</b>	, not much amiss nor	6, 64/ 28
matter of marvels and	<b>miracles</b>	, intending merely to make	6, 67/ 3
well account them as	<b>miracles</b>	, for anything that reason	6, 70/ 26
reason do deny the	<b>miracles</b>	to be true; nor	6, 70/ 32
and be unlike to	<b>miracles</b>	. In that yourself will	6, 71/ 6
teacheth me surely that	<b>miracles</b>	be things that cannot	6, 71/ 8
And therefore, as concerning	<b>miracles</b>	, in which yourself will	6, 71/ 11
those?" quoth I. "Marry,	<b>miracles</b>	," quoth he, "such as	6, 71/ 19
had seen these three	<b>miracles</b>	, were I bound to	6, 71/ 32
you that those three	<b>miracles</b>	(that we were agreed	6, 73/ 26
they have seen such	<b>miracles</b>	done, ye refuse not	6, 73/ 32
Lord in working of	<b>miracles</b>	doth nothing against nature	6, 74/ 5
they have seen such	<b>miracles</b>	done. For first, if	6, 74/ 8
say they see such	<b>miracles</b>	, since God will never	6, 74/ 22
God in working of	<b>miracles</b>	doth nothing against nature	6, 75/ 15
and in doing of	<b>miracles</b>	he doth for the	6, 75/ 19
say they saw such	<b>miracles</b>	do tell you a	6, 75/ 20
some of the particular	<b>miracles</b>	, yet can there no	6, 75/ 27
doubt but that many	<b>miracles</b>	hath there been done	6, 75/ 28
and yet as for	<b>miracles</b>	, I were not for	6, 75/ 30
in surety, then albeit	<b>miracles</b>	be nothing commonly and	6, 76/ 10
sundry times so many	<b>miracles</b>	and marvels been wrought	6, 76/ 14
well believed universally that	<b>miracles</b>	and marvels there be	6, 76/ 16
as well believe that	<b>miracles</b>	be done as that	6, 76/ 19
believe there hath been	<b>miracles</b>	done, against one that	6, 76/ 21
And whether they be	<b>miracles</b>	by which name we	6, 76/ 28
ago with the manifold	<b>miracles</b>	and marvels that be	6, 76/ 36

indeed than be the	<b>miracles</b>	that we most marvel	6, 77/ 5
of nature wrought many	<b>miracles</b>	. "But yet of those	6, 77/ 10
proof thereupon of these	<b>miracles</b>	, did I mean in	6, 77/ 15
her keys. Of these	<b>miracles</b>	I speak and all	6, 77/ 18
ere I provide many	<b>miracles</b>	sufficiently of such, I	6, 77/ 27
ye mean only those	<b>miracles</b>	that men tell of	6, 78/ 5
a difference between those	<b>miracles</b>	wrought in pilgrimages and	6, 78/ 6
they confess both that	<b>miracles</b>	be possible to God	6, 78/ 16
us resort to the	<b>miracles</b>	which we were agreed	6, 78/ 20
in belief of any	<b>miracles</b>	that ye would not	6, 78/ 27
greatly famous for any	<b>miracles</b>	; but yet yearly on	6, 79/ 8
God shall work his	<b>miracles</b>	, and else blaspheme them	6, 82/ 11
many men, which in	<b>miracles</b>	so highly touching the	6, 84/ 10
where ye speak of	<b>miracles</b>	done before a multitude	6, 85/ 12
messenger maketh objection that	<b>miracles</b>	showed before a multitude	6, 85/ 15
further showed that many	<b>miracles</b>	there be which no	6, 85/ 19
should infame God's very	<b>miracles</b>	, his goodness shortly brought	6, 88/ 29
to knowledge the false	<b>miracles</b>	whereby certain freres abused	6, 88/ 33
always bringeth such false	<b>miracles</b>	to light." "Nay, nay	6, 88/ 35
that many of those	<b>miracles</b>	be false? For while	6, 89/ 6
say you by the	<b>miracles</b>	of the apostles written	6, 89/ 22
any mistrust in the	<b>miracles</b>	done of old time	6, 89/ 25
I mean only these	<b>miracles</b>	that men tell and	6, 89/ 27
a difference between the	<b>miracles</b>	done by God in	6, 90/ 2
old time, and these	<b>miracles</b>	that are done or	6, 90/ 2
if ye grant the	<b>miracles</b>	done of old time	6, 90/ 5
trow that pilgrimages and	<b>miracles</b>	done at them be	6, 90/ 7
veneration, and many wonderful	<b>miracles</b>	did our Lord work	6, 90/ 12
ye say that of	<b>miracles</b>	many be nowadays feigned	6, 90/ 19
And as for feigned	<b>miracles</b>	of which ye speak	6, 90/ 30
that if of those	<b>miracles</b>	that are told and	6, 91/ 2
that among so many	<b>miracles</b>	as be daily told	6, 91/ 7
divers pilgrimages, between which	<b>miracles</b>	and other, why ye	6, 91/ 8
some, neither men nor	<b>miracles</b>	. The Sixteenth Chapter The	6, 92/ 21
many great and undoubted	<b>miracles</b>	wrought and well known	6, 92/ 25
we spoke of concerning	<b>miracles</b>	done in our days	6, 92/ 29
matter will mistrust the	<b>miracles</b>	. Among which I durst	6, 93/ 3
layeth forth objections against	<b>miracles</b>	done at pilgrimages, of	6, 94/ 7
and think that those	<b>miracles</b>	that be done there	6, 94/ 10
make it, between the	<b>miracles</b>	done of old time	6, 94/ 19
to be given to	<b>miracles</b>	done nowadays, in which	6, 95/ 12
the belief of any	<b>miracles</b>	at all that, in	6, 95/ 14
the beginning, whether these	<b>miracles</b>	be made by God	6, 95/ 22
the devil may do	<b>miracles</b>	. Or if we list	6, 95/ 28



by the name of	<b>miracles</b>	things by God done	6, 95/ 31
people cannot discern from	<b>miracles</b>	. And therefore when they	6, 95/ 33
when they see them,	<b>miracles</b>	shall they call them	6, 95/ 34
call them, and for	<b>miracles</b>	shall they take them	6, 95/ 34
toll men thither with	<b>miracles</b>	too. In which case	6, 98/ 21
ye say that the	<b>miracles</b>	of the one place	6, 98/ 21
feigned, or else that	<b>miracles</b>	make not your matter	6, 98/ 22
me, that presupposed the	<b>miracles</b>	in these pilgrimages to	6, 98/ 34
in feigning of false	<b>miracles</b>	. Look what devotion men	6, 99/ 36
us lean to false	<b>miracles</b>	as we fall willfully	6, 100/ 31
lay to prove the	<b>miracles</b>	done at pilgrimages to	6, 101/ 2
should not be God's	<b>miracles</b>	but the devil's wonders	6, 101/ 4
these images and pilgrimages	<b>miracles</b>	be there, either showed	6, 101/ 28
that God doth these	<b>miracles</b>	, as in reproving and	6, 102/ 8
the question between their	<b>miracles</b>	and ours, albeit I	6, 102/ 17
that himself maketh the	<b>miracles</b>	in comprobation thereof. "Also	6, 112/ 24
like unto his own	<b>miracles</b>	to bring his whole	6, 112/ 28
acceptable unto him, which	<b>miracles</b>	, since they be proved	6, 113/ 1
effectual, and confirmed with	<b>miracles</b>	, that their adversaries though	6, 116/ 7
followeth also that the	<b>miracles</b>	done at such places	6, 120/ 10
and sometimes also manifest	<b>miracles</b>	showed therewith, never left	6, 142/ 6
his living, and the	<b>miracles</b>	that God did for	6, 180/ 34
the matter also by	<b>miracles</b>	. In which when I	6, 187/ 30
yet again that the	<b>miracles</b>	were true; and that	6, 188/ 7
to God, and the	<b>miracles</b>	done in such places	6, 188/ 36
ground to think that	<b>miracles</b>	done at the images	6, 211/ 4
prayer to do many	<b>miracles</b>	. And sometimes were they	6, 215/ 8
alleging old writings and	<b>miracles</b>	also for the proof	6, 217/ 16
we confess, that either	<b>miracles</b>	at the one place	6, 217/ 17
lives and of their	<b>miracles</b>	, which men may peradventure	6, 217/ 33
that God by his	<b>miracles</b>	testifieth that man's blessedness	6, 220/ 23
holiness well known and	<b>miracles</b>	many seen, so sure	6, 220/ 31
that he should show	<b>miracles</b>	for the comprobation of	6, 229/ 29
well appear that the	<b>miracles</b>	also be not the	6, 230/ 8
our Lady, showeth more	<b>miracles</b>	at the one than	6, 231/ 8
our Lord by manifest	<b>miracles</b>	to provoke men to	6, 231/ 13
God hath by many	<b>miracles</b>	testified to be saints	6, 237/ 19
be sure that the	<b>miracles</b>	told by them were	6, 237/ 21
proveth that of any	<b>miracles</b>	told by any saints	6, 237/ 23
and consequently by their	<b>miracles</b>	most sure of them	6, 237/ 24
also proveth that the	<b>miracles</b>	and consent of those	6, 237/ 26
they have written and	<b>miracles</b>	have been done. Whereupon	6, 237/ 28
for saints, and by	<b>miracles</b>	openly declared that their	6, 238/ 9
whom we see no	<b>miracles</b>	in earth, nor haply	6, 238/ 16

think but that of	<b>miracles</b>	some among so many	6, 238/ 19
some saints and some	<b>miracles</b>	." "No," quoth he. "To	6, 239/ 24
purpose," quoth I, "were	<b>miracles</b>	especially wrought by God	6, 239/ 26
Pharaoh, were not the	<b>miracles</b>	done by God to	6, 239/ 30
gave them to do	<b>miracles</b>	, was it not for	6, 239/ 34
to believe of all	<b>miracles</b>	those that are told	6, 240/ 2
of Christ's church, since	<b>miracles</b>	were specially devised by	6, 240/ 3
deceived in saints and	<b>miracles</b>	, but yet we might	6, 240/ 6
saints and in their	<b>miracles</b>	, now it seemeth on	6, 240/ 7
in men's minds that	<b>miracles</b>	may be feigned." "Be	6, 240/ 11
abideth still, that since	<b>miracles</b>	were specially given by	6, 240/ 14
of his doctrine, those	<b>miracles</b>	be especially to be	6, 240/ 16
because ye say that	<b>miracles</b>	may be feigned, that	6, 240/ 18
also false doctors and	<b>miracles</b>	falsely feigned, were there	6, 240/ 20
By whom were those	<b>miracles</b>	feigned?" quoth I. "Marry	6, 240/ 23
by God and true	<b>miracles</b>	for them wrought by	6, 240/ 29
plain miracle the false	<b>miracles</b>	whereby men were and	6, 241/ 5
doctrine untrue, and their	<b>miracles</b>	feigned, it is not	6, 241/ 9
And to prove our	<b>miracles</b>	feigned let them do	6, 241/ 14
them do some very	<b>miracles</b>	themselves." "As for miracles	6, 241/ 14
miracles themselves." "As for	<b>miracles</b>	," quoth he, "be none	6, 241/ 15
soon match you with	<b>miracles</b>	, whereof they might feign	6, 241/ 17
had Appolonius Thianeus in	<b>miracles</b>	match unto Christ? And	6, 241/ 29
Then false and feigned	<b>miracles</b>	," quoth I, "be they	6, 242/ 9
then," quoth I, "if	<b>miracles</b>	be feigned ware, that	6, 242/ 14
all spoken of, but	<b>miracles</b>	told only in the	6, 242/ 16
peradventure some done, either	<b>miracles</b>	or marvels, but they	6, 242/ 18
must you grant very	<b>miracles</b>	of God only done	6, 242/ 21
there had been very	<b>miracles</b>	of God done for	6, 242/ 23
else had God by	<b>miracles</b>	testified the truth of	6, 242/ 25
some, but all the	<b>miracles</b>	done, told, and wrought	6, 242/ 28
our church approved by	<b>miracles</b>	, never hath there been	6, 242/ 35
there hath any true	<b>miracles</b>	been done by God	6, 242/ 36
well appeareth by the	<b>miracles</b>	done in our church	6, 243/ 3
one church true, and	<b>miracles</b>	not spoken of in	6, 243/ 5
many. And then also,	<b>miracles</b>	being true, and being	6, 243/ 9
And surely of all	<b>miracles</b>	that ever God hath	6, 243/ 13
liked him hitherto that	<b>miracles</b>	, among other things, have	6, 243/ 26
gape after him, their	<b>miracles</b>	as far as I	6, 243/ 32
the honor of any	<b>miracles</b>	doing, to the end	6, 244/ 1
not only true that	<b>miracles</b>	be wrought only in	6, 244/ 10
living and his high	<b>miracles</b>	, so notable and well	6, 244/ 21
side, set forth with	<b>miracles</b>	, or suffer so to	6, 244/ 29
to be deceived with	<b>miracles</b>	and marvels done by	6, 245/ 7

that the matter of	<b>miracles</b>	therein daily done is	6, 246/ 1
his great and marvelous	<b>miracles</b>	consider his godhead; and	6, 336/ 6
by such multitude of	<b>miracles</b>	, by so much blood	6, 346/ 26
of his faith work	<b>miracles</b>	, and also such fervent	6, 383/ 31
witness by many great	<b>miracles</b>	showed for their sakes	6, 422/ 29
to be given to	<b>miracles</b>	, of all which Tyndale	6, 426/ 2
thing Tyndale saith against	<b>miracles</b>	and against the praying	6, 431/ 20
therein. For as for	<b>miracles</b>	, he saith nothing in	6, 431/ 27
them before, that the	<b>miracles</b>	were the works of	6, 431/ 28
alone ascribing all the	<b>miracles</b>	to the devil, ought	6, 431/ 33
own sight. All which	<b>miracles</b>	all those blessed saints	6, 432/ 4
Jews that ascribed Christ's	<b>miracles</b>	to the devil, saying	6, 432/ 10
he well void the	<b>miracles</b>	. Whereto when he hath	6, 432/ 15
his fellows, as touching	<b>miracles</b>	, neither have God willing	6, 432/ 18
God incessantly testified by	<b>miracles</b>	, which never one sort	6, 434/ 29
proving his preaching by	<b>miracles</b>	; whereas now, neither good	6, 435/ 3
doth show so many	<b>miracles</b>	in his church; which	6, 435/ 10
God were in a	<b>misbelief</b>	and in a deadly	6, 8/ 13
to the advancement of	<b>misbelief</b>	and idolatry, in setting	6, 62/ 9
God, were in a	<b>misbelief</b>	and in a deadly	6, 110/ 27
make an article of	<b>misbelief</b>	and of a false	6, 147/ 14
Yes," quoth he. "Is	<b>misbelief</b>	, " quoth I, "none such	6, 165/ 9
the one offended in	<b>misbelief</b>	, the other in lewd	6, 165/ 29
into God's church, as	<b>misbelief</b>	is the gate into	6, 194/ 25
idolaters and in a	<b>misbelief</b>	, and clearly deceived and	6, 200/ 28
they mean but the	<b>misbelief</b>	that women have in	6, 232/ 26
against the wrong and	<b>misbelief</b>	that was in all	6, 253/ 14
other heresies as of	<b>misbelief</b>	toward the Holy Sacrament	6, 327/ 26
the naughty men --	<b>misbelievers</b>	and foul deceived." "That	6, 208/ 13
when she sigheth for	<b>miscasting</b>	of her keys. Of	6, 77/ 18
resembling it to the	<b>miscasting</b>	of some good housewife's	6, 81/ 16
he showeth also what	<b>mischief</b>	the followers of that	6, 18/ 9
to bring her to	<b>mischief</b>	as she walketh abroad	6, 100/ 9
gracious presence from spiritual	<b>mischief</b>	especially, and of all	6, 177/ 13
God brought such hid	<b>mischief</b>	more and more to	6, 328/ 34
he showeth also what	<b>mischief</b>	the followers of that	6, 368/ 4
time intend a further	<b>mischief</b>	, which he little and	6, 368/ 22
will worketh all the	<b>mischief</b>	that they do themselves	6, 373/ 24
all the malice and	<b>mischief</b>	, from the first fault	6, 377/ 12
And of all these	<b>mischiefs</b>	was always sensuality ready	6, 140/ 18
what heaps of heavy	<b>mischiefs</b>	would there fall, ere	6, 405/ 29
of these outrages and	<b>mischiefs</b>	to follow upon such	6, 406/ 4
swarm full of such	<b>mischievous</b>	people for lack of	6, 263/ 3
that he had a	<b>mischievous</b>	mind in the change	6, 286/ 7

to fall in the	<b>mischievous</b>	matters. Ye shall understand	6, 361/ 2
in the meanwhile many	<b>mischievous</b>	deeds they did. "And	6, 369/ 30
you this their heavy,	<b>mischievous</b>	dealing, that ye may	6, 372/ 17
therewith fell unto those	<b>mischievous</b>	deeds that I before	6, 373/ 4
very worst and most	<b>mischievous</b>	heresy that ever was	6, 400/ 9
might allege that his	<b>mischievous</b>	deed was his destiny	6, 404/ 19
fruit would a few	<b>mischievous</b>	persons, some for desire	6, 428/ 15
that the man meant	<b>mischievously</b>	; scant such a good	6, 287/ 35
if they should by	<b>misconstruction</b>	of the scripture bring	6, 147/ 15
ye do not now	<b>misconstrue</b>	their good mind? Hard	6, 124/ 1
would say that we	<b>misconstrue</b>	their words, their books	6, 373/ 33
out among many and	<b>misconstrued</b>	, not suffering the remnant	6, 30/ 6
there ensue by the	<b>misconstruing</b>	of the sentence as	6, 184/ 2
that persecute be the	<b>miscreants</b>	, and those poor people	6, 31/ 35
forth his faith against	<b>miscreants</b>	and infidels by such	6, 32/ 18
people to be all	<b>miscreants</b>	and without faith. For	6, 252/ 21
did their devoir against	<b>miscreants</b>	and infidels there be	6, 413/ 22
ought no more to	<b>misdeem</b>	than him, and especially	6, 260/ 14
the things that they	<b>misdo</b>	be the selfsame that	6, 295/ 32
Almaine to a right	<b>miserable</b>	servitude. Howbeit, in the	6, 369/ 29
to say this verse, "	<b>Miserere</b>	mei deus, quoniam conculcavit	6, 88/ 1
here part of our	<b>misery</b>	, and strength and plenty	6, 212/ 21
good men to be	<b>mishandled</b>	for declaring the truth	6, 29/ 18
of him. For so	<b>mishapped</b>	it indeed that after	6, 329/ 19
would in any wise	<b>mislike</b>	. And therefore, after that	6, 23/ 32
I trust shall not	<b>mislike</b>	you. For either mine	6, 25/ 27
perceive them, begin to	<b>mislike</b>	, dispraise, and condemn them	6, 334/ 29
me not which one	<b>misliked</b>	one thing, but what	6, 248/ 22
was and why he	<b>misliked</b>	it." "Surely," quoth he	6, 248/ 23
though the messenger much	<b>misliked</b>	him so far that	6, 300/ 10
every good deed itself,	<b>misliked</b>	and condemned his doctrine	6, 396/ 11
by that means follily	<b>misliken</b>	unto the superstitious demeanor	6, 56/ 9
wherein Tyndale saith he	<b>misliketh</b>	his rhymes and his	6, 292/ 2
your friend, "this way	<b>misliketh</b>	not me. But who	6, 341/ 28
his chosen people nothing	<b>misliketh</b>	him be it never	6, 400/ 7
read if they be	<b>mismade</b>	, till they be by	6, 316/ 6
very relics unknown and	<b>misnamed</b>	. For in old time	6, 222/ 1
affection incline him to	<b>misorder</b>	himself in the matter	6, 262/ 20
among men, if every	<b>misordered</b>	wretch might allege that	6, 404/ 18
this fifteen hundred year	<b>misreported</b>	the Gospel and Englished	6, 290/ 34
be not mistaken or	<b>misreported</b>	." "Methinketh," quoth I, "that	6, 348/ 32
see, that misunderstanding maketh	<b>misreporting</b>	. And a tale that	6, 324/ 34
for the loss or	<b>miss</b>	of Kytte's keys. Then	6, 78/ 1
well come thereon but	<b>miss</b>	and oversee themselves in	6, 113/ 13

my remembrance may partly	<b>miss</b>	the order, partly peradventure	6, 398/ 20
yet oftentimes maketh them	<b>miss</b>	of the vain praise	6, 423/ 16
learned men might have	<b>missed</b>	with a long study	6, 93/ 20
Nay," quoth he, "ye	<b>mistake</b>	me yet; for I	6, 89/ 24
yet for all that	<b>mistake</b>	and misunderstand it?" "Yes	6, 117/ 8
We must," quoth he, "	<b>mistake</b>	no part, as far	6, 117/ 18
if the church did	<b>mistake</b>	the very name of	6, 180/ 17
should suffer his church	<b>mistake</b>	the very sentence in	6, 183/ 17
suffer his church to	<b>mistake</b>	a book of scripture	6, 183/ 33
the church doth not	<b>mistake</b>	the scripture. And when	6, 189/ 14
the right faith nor	<b>mistake</b>	holy scripture or misunderstand	6, 196/ 14
needs follow that they	<b>mistake</b>	themselves all the whole	6, 196/ 22
against the right faith,	<b>mistake</b>	the sentence of holy	6, 210/ 7
we might by possibility	<b>mistake</b>	some, therefore we should	6, 218/ 13
but that we may	<b>mistake</b>	it without peril, so	6, 223/ 7
souls of them that	<b>mistake</b>	it -- no more	6, 223/ 11
of a saint, and	<b>mistake</b>	for a saint one	6, 239/ 5
be a man." "Ye	<b>mistake</b>	the matter," quoth I	6, 310/ 32
But I believe ye	<b>mistake</b>	it. Howbeit, what ye	6, 317/ 10
this gentleman did somewhat	<b>mistake</b>	me. But indeed I	6, 320/ 25
hurt while he were	<b>mistaken</b>	for good. Now when	6, 22/ 12
false and one body	<b>mistaken</b>	for another, an evil	6, 98/ 19
of scripture may be	<b>mistaken</b>	, but all must be	6, 118/ 23
in a false book	<b>mistaken</b>	for scripture, though they	6, 183/ 23
some peradventure lost or	<b>mistaken</b>	. And myself saw at	6, 222/ 4
or haply to be	<b>mistaken</b>	, and yet God well	6, 223/ 1
or that they had	<b>mistaken</b>	and wrong understood his	6, 272/ 5
that they be not	<b>mistaken</b>	or misreported." "Methinketh," quoth	6, 348/ 32
am not by any	<b>mistaking</b>	of reason and nature	6, 71/ 12
church from all such	<b>mistaking</b>	whereof might follow any	6, 119/ 20
in errors by the	<b>mistaking</b>	of the letter." "Marry	6, 121/ 21
and eschew all such	<b>mistaking</b>	as might bring us	6, 162/ 10
in the faith by	<b>mistaking</b>	of scripture or otherwise	6, 172/ 32
sentence as by the	<b>mistaking</b>	of the book --	6, 184/ 3
men's mouths begun by	<b>mistaking</b>	, and believed without examination	6, 219/ 37
thence and by erroneous	<b>mistaking</b>	of truth, necessary, meet	6, 221/ 7
among the people for	<b>mistaking</b>	of images, do but	6, 232/ 23
worship a host unconsecrated,	<b>mistaking</b>	it through the default	6, 239/ 8
blame the church for	<b>misteaching</b>	the people, as though	6, 381/ 3
because he that had	<b>mistetched</b>	his wife and his	6, 306/ 6
read. For he hath	<b>mistranslated</b>	three words of great	6, 285/ 31
that he may well	<b>mistrust</b>	and deny the miracles	6, 6/ 7
that albeit man may	<b>mistrust</b>	some of the particular	6, 6/ 23
that no cause to	<b>mistrust</b>	the remnant. The Sixteenth	6, 7/ 21

that he may well	<b>mistrust</b>	and deny the miracles	6, 63/ 5
nothing inquire when they	<b>mistrust</b>	and doubt of the	6, 63/ 18
wot well ye will	<b>mistrust</b>	neither nother." "Who be	6, 68/ 31
be done, but ye	<b>mistrust</b>	, causeless, the credence and	6, 73/ 33
it, why should we	<b>mistrust</b>	good and honest men	6, 75/ 23
that albeit men may	<b>mistrust</b>	some of the particular	6, 75/ 26
Christ's church did never	<b>mistrust</b>	the wonders and marvels	6, 76/ 23
impossible, I may well	<b>mistrust</b>	the tellers. Or else	6, 77/ 22
as though ye might	<b>mistrust</b>	them, were they never	6, 78/ 10
it for me, but	<b>mistrust</b>	me for it." "Nay	6, 78/ 27
neither would nor could	<b>mistrust</b>	it." "Well," quoth I	6, 78/ 30
so ye would haply	<b>mistrust</b>	it for the slender	6, 81/ 15
greatly why I should	<b>mistrust</b>	anyone that seemeth honest	6, 82/ 28
own soul, both to	<b>mistrust</b>	all them that say	6, 85/ 5
both might they well	<b>mistrust</b>	a beggar's word whom	6, 88/ 24
do not mean any	<b>mistrust</b>	in the miracles done	6, 89/ 24
may well with reason	<b>mistrust</b>	all the remnant." "Ye	6, 89/ 32
that no cause to	<b>mistrust</b>	the remnant. % "But be	6, 91/ 5
men, shall we therefore	<b>mistrust</b>	all other for their	6, 91/ 19
would while he lived	<b>mistrust</b>	that halting priest for	6, 92/ 4
Nor ye will not	<b>mistrust</b>	Saint Peter for Judas	6, 92/ 13
not do so, nor	<b>mistrust</b>	all for some, neither	6, 92/ 21
the whole matter will	<b>mistrust</b>	the miracles. Among which	6, 93/ 3
I so suspicious to	<b>mistrust</b>	that one thinketh evil	6, 94/ 31
would bear the importunate	<b>mistrust</b>	of them that, among	6, 95/ 19
but of diffidence and	<b>mistrust</b>	, study to seek in	6, 153/ 14
relics have doubt and	<b>mistrust</b>	? Of whom being received	6, 224/ 32
therefore ought not to	<b>mistrust</b>	the judgment except ye	6, 260/ 21
man I ween would	<b>mistrust</b>	their tale." "As worshipful	6, 272/ 36
trusty too, I could	<b>mistrust</b>	their tale well enough	6, 273/ 2
waxen so full of	<b>mistrust</b>	that some man would	6, 287/ 13
the sides, I nothing	<b>mistrust</b>	that the faith of	6, 408/ 5
is not to be	<b>mistrusted</b>	though it be done	6, 6/ 33
manner fashion, albeit I	<b>mistrusted</b>	not his good will	6, 21/ 22
is not to be	<b>mistrusted</b>	though it be done	6, 81/ 9
reason always to be	<b>mistrusted</b>	where faith standeth not	6, 176/ 23
may reasonably be more	<b>mistrusted</b>	themselves, both the accuser	6, 260/ 18
And yet though I	<b>mistrusted</b>	not them all, it	6, 273/ 3
dishonor God if we	<b>mistrusted</b>	that his faith preached	6, 408/ 25
to show ourselves so	<b>mistrustful</b>	and wavering, that for	6, 346/ 10
to be light in	<b>mistrusting</b>	of any judgment given	6, 14/ 18
of myself so little	<b>mistrusting</b>	that he were like	6, 21/ 32
never so full of	<b>mistrusting</b>	, he shall not fail	6, 27/ 15
their error through the	<b>mistrusting</b>	of the truth. "It	6, 66/ 27

show of cunning, ever	<b>mistrusting</b>	his own inclinations, and	6, 126/ 35
to be light in	<b>mistrusting</b>	of any judgment given	6, 259/ 35
all that mistake and	<b>misunderstand</b>	it?" "Yes," quoth he	6, 117/ 8
concerneth the necessity thereof	<b>misunderstand</b>	no part?" "We must	6, 117/ 17
that the church cannot	<b>misunderstand</b>	the scripture to the	6, 121/ 4
the church doth not	<b>misunderstand</b>	those texts that ye	6, 121/ 9
mistake holy scripture or	<b>misunderstand</b>	it to the introduction	6, 196/ 15
prejudice of the faith	<b>misunderstand</b>	the scripture. And that	6, 245/ 31
it err not by	<b>misunderstanding</b>	of holy scripture; contrary	6, 119/ 24
might fall in by	<b>misunderstanding</b>	of scripture) take a	6, 165/ 34
a man see, that	<b>misunderstanding</b>	maketh misreporting. And a	6, 324/ 33
then, though many would	<b>misuse</b>	it, yet doth all	6, 235/ 30
we should, for the	<b>misuse</b>	of a good thing	6, 235/ 32
thereof, not amend the	<b>misuse</b>	but utterly put the	6, 235/ 33
put away for the	<b>misuse</b>	of bad folk. The	6, 237/ 14
weapons away because manquellers	<b>misuse</b>	them. Nor this letted	6, 338/ 8
some part corrupted with	<b>miswriting</b>	. And yet the substance	6, 115/ 25
the prophet Jeremiah, "Non	<b>mittebam</b>	prophetas et ipsi currebant	6, 167/ 14
said, "Non veni pacem	<b>mittere</b>	sed gladium" (I am	6, 124/ 32
adventure to make any	<b>mixture</b>	of water? And now	6, 148/ 25
do these heretics more	<b>mock</b>	at the manner of	6, 50/ 4
but said, "What? Ye	<b>mock</b>	, iwis; I pray you	6, 92/ 17
their mouths while they	<b>mock</b>	them with their hearts	6, 191/ 11
And over this many	<b>mock</b>	also the sacraments which	6, 191/ 11
call lip labor in	<b>mockage</b>	. And the fasting which	6, 44/ 17
more than half in	<b>mockage</b>	, when one will call	6, 286/ 16
either used half in	<b>mockage</b>	when we speak French	6, 290/ 7
foolish facetiae and blasphemous	<b>mockery</b>	demand whether God and	6, 49/ 19
foolish heretics do now,	<b>mocking</b>	that bodily service. Holy	6, 44/ 12
customs of Christ's church,	<b>mocking</b>	the setting up of	6, 49/ 18
affections, and using great	<b>moderation</b>	and temperance in the	6, 126/ 33
there might such a	<b>moderation</b>	be taken therein as	6, 341/ 7
rather have used such	<b>moderation</b>	as I speak of	6, 344/ 20
living than ever did	<b>Mohamet</b>	. Which, though he license	6, 375/ 3
vein of that wholesome	<b>moisture</b>	of God's grace that	6, 194/ 3
metal cast in a	<b>mold</b>	). And where it is	6, 45/ 27
see now the goodly	<b>monasteries</b>	destroyed, the places burned	6, 370/ 6
shrined quick in a	<b>monastery</b>	among a meinie of	6, 88/ 27
city; and in a	<b>monastery</b>	of five hundred in	6, 300/ 27
the church, whereof the	<b>money</b>	were, as he saith	6, 40/ 21
will say that the	<b>money</b>	were better spent among	6, 50/ 7
first favor and after	<b>money</b>	. And also men might	6, 88/ 26
than they for your	<b>money</b>	?" "But this is his	6, 214/ 19
having a little wanton	<b>money</b>	, which him thought burned	6, 228/ 1

church may make much	<b>money</b>	of it above the	6, 235/ 7
and tell him his	<b>money</b>	is naught. But I	6, 250/ 1
matter of a little	<b>money</b>	no law receiveth any	6, 261/ 4
in a matter of	<b>money</b>	or other contract made	6, 262/ 36
bounty gave him also	<b>money</b>	for his costs. And	6, 268/ 22
not to lay their	<b>money</b>	together and make a	6, 331/ 18
their living that for	<b>money</b>	they force little to	6, 351/ 13
the discovering of more	<b>money</b>	, when men had brought	6, 370/ 33
after torments used and	<b>money</b>	fetchd out that way	6, 371/ 19
for to have some	<b>money</b>	with her. And whether	6, 371/ 22
tell where any more	<b>money</b>	were, were there any	6, 371/ 26
of forfeiture of certain	<b>money</b>	. But as I said	6, 407/ 8
portion of their own	<b>money</b>	when they made semblance	6, 429/ 7
her own mind and	<b>monished</b>	by the will of	6, 93/ 13
men, but men rather	<b>monished</b>	to amend their manners	6, 236/ 13
be secretly and soberly	<b>monished</b>	, and not the matter	6, 417/ 11
virtuous, with a good	<b>monition</b>	and fatherly counsel to	6, 341/ 18
where Saint Walery was	<b>monk</b>	. And upon a furlong	6, 227/ 32
was there yet a	<b>monk</b>	standing at the altar	6, 228/ 19
prayers. And when the	<b>monk</b>	had declared the manner	6, 228/ 24
and he, thanking the	<b>monk</b>	for the thread, desired	6, 228/ 26
gear. Which, except the	<b>monk</b>	had some special craft	6, 228/ 28
laughed then, save the	<b>monk</b>	, that cast up his	6, 228/ 30
all these neither priest,	<b>monk</b>	, nor frere that ever	6, 434/ 11
his wife, Dan Otho,	<b>monk</b>	, and his wife, frere	6, 434/ 16
among a meinie of	<b>monks</b>	. And yet in conclusion	6, 88/ 28
asunder, or else the	<b>monks</b>	of the one be	6, 217/ 13
scantly would there four	<b>monks</b>	be bold to be	6, 300/ 28
they will make no	<b>monks</b>	but such as will	6, 313/ 3
church will neither make	<b>monks</b>	nor priests but such	6, 313/ 5
For the religious people,	<b>monks</b>	, freres, and nuns, be	6, 370/ 10
Luther not only teacheth	<b>monks</b>	, freres, and nuns to	6, 375/ 6
that saith all priests,	<b>monks</b>	, and freres, must needs	6, 434/ 18
it for a wonderful	<b>monster</b>	, and a token of	6, 375/ 24
potest abscondi civitas supra	<b>montem</b>	posita" (The city cannot	6, 202/ 31
little more than a	<b>month</b>	ago." "Now, forsooth," quoth	6, 321/ 28
there be stories and	<b>monuments</b>	enough that witness the	6, 413/ 23
see the sun, the	<b>moon</b>	, and the stars; whereas	6, 80/ 9
the man in the	<b>moon</b>	, whom he had watched	6, 134/ 4
able to prove the	<b>moon</b>	made of green cheese	6, 366/ 26
of the precept is	<b>moral</b>	and the day legal	6, 149/ 24
which else, as for	<b>moral</b>	virtues and political, if	6, 177/ 16
in it in the	<b>morning</b>	and out of it	6, 204/ 35
Good Friday in the	<b>morning</b>	for a common custom	6, 235/ 36



came again in a	<b>morning</b>	, new come from the	6, 247/ 10
those tyrants with their	<b>morris-pikes</b>	, the points toward the	6, 371/ 5
would stand behind those	<b>morris-pikes</b>	and draw the poor	6, 371/ 7
to return on the	<b>morrow</b>	, against which time I	6, 35/ 1
pernicious opinions. On the	<b>morrow</b>	when he was come	6, 35/ 19
haply bid once good	<b>morrow</b>	. "And surely if any	6, 48/ 34
same place on the	<b>morrow</b>	said that he saw	6, 68/ 9
penance. But on the	<b>morrow</b>	when he came forth	6, 125/ 16
supper, and on the	<b>morrow</b>	forbore I to speak	6, 431/ 5
spies that were his	<b>mortal</b>	enemies, wearing his badge	6, 218/ 30
puffed out of poor	<b>mortal</b>	men's mouths with a	6, 398/ 7
suit taken about a	<b>mortuary</b>	in the audience of	6, 318/ 7
Christus pro nobis gratis	<b>mortuus</b>	est" (If we be	6, 390/ 30
the good, godly man	<b>Moses</b>	, he thought that to	6, 44/ 6
upon the chair of	<b>Moses</b>	, and he willed that	6, 104/ 11
the law given to	<b>Moses</b>	. And that Christian men	6, 104/ 14
besides the law of	<b>Moses</b>	on whose seat they	6, 104/ 26
the bare law of	<b>Moses</b>	, besides the ceremonies that	6, 105/ 5
to the laws of	<b>Moses</b>	. And thereof durst I	6, 105/ 20
unto the Jews by	<b>Moses</b>	, as is to us	6, 105/ 34
hell saying, "They have	<b>Moses</b>	and the prophets," not	6, 114/ 12
his own making, as	<b>Moses</b>	did and the prophets	6, 114/ 33
Abraham said they have	<b>Moses</b>	and the prophets, which	6, 115/ 2
would, as he told	<b>Moses</b>	, be named unto Pharaoh	6, 115/ 7
his own finger unto	<b>Moses</b>	in the tables of	6, 141/ 18
give hearing instead of	<b>Moses</b>	. Of whom also, as	6, 141/ 31
that God spoke to	<b>Moses</b>	, were they not God's	6, 155/ 5
As when he sent	<b>Moses</b>	to Pharaoh, were not	6, 239/ 29
that we spoke of	<b>Moses</b>	and Christ's disciples putteth	6, 240/ 19
when the serpent of	<b>Moses</b>	devoured all the serpents	6, 240/ 30
all from Noe to	<b>Moses</b>	, nor himself neither till	6, 253/ 3
Old Law given to	<b>Moses</b>	, the priests of the	6, 312/ 12
is in Exodus, by	<b>Moses</b>	ascending up upon the	6, 333/ 29
of the hill by	<b>Moses</b>	that that is delivered	6, 334/ 1
the people said unto	<b>Moses</b>	, "Hear you God, and	6, 334/ 8
all the law of	<b>Moses</b>	, nor all the good	6, 391/ 14
himself, as he taught	<b>Moses</b>	to know himself bound	6, 415/ 2
Jews were almost with	<b>Moses's</b>	law. And I wot	6, 105/ 2
the church or of	<b>Moses's</b>	law: whereof some ceremonies	6, 146/ 5
to the observance of	<b>Moses's</b>	law. Nor that all	6, 391/ 14
fall thereupon, saying like	<b>mote</b>	they be to them	6, 96/ 27
now reigneth, and long	<b>mote</b>	reign upon us, whereby	6, 325/ 28
our blessed Lady his	<b>mother</b>	. He taught also Saint	6, 39/ 14
to our father and	<b>mother</b>	, to princes, governors and	6, 48/ 24

sure of his own	<b>mother</b>	-- for possible it	6, 64/ 1
great mastery while the	<b>mother</b>	hath of her own	6, 64/ 5
lets, for the maiden's	<b>mother</b>	was much against it	6, 79/ 6
my lady the king's	<b>mother</b>	. And by the longing	6, 87/ 26
noble lady the king's	<b>mother</b>	prudently decipher and found	6, 88/ 19
seers, her father and	<b>mother</b>	right honorable and rich	6, 93/ 33
death -- his dear	<b>mother</b>	only except -- for	6, 108/ 14
time in philosophy, the	<b>mother</b>	of heresies, and let	6, 126/ 11
quoth I, "a good	<b>mother</b>	wit. And therefore are	6, 132/ 16
before in his own	<b>mother</b>	tongue?" "I deny not	6, 133/ 27
suffered his wife our	<b>mother</b>	Eve to be sad	6, 140/ 3
him or his blessed	<b>mother</b>	, or some other holy	6, 231/ 13
no more but their	<b>mother</b>	tongue." "I had weened	6, 331/ 3
ye spoke of our	<b>mother</b>	Eve, inordinate appetite of	6, 333/ 20
nor serve father nor	<b>mother</b>	, master nor prince nor	6, 358/ 33
unblasphemed, nor Christ's own	<b>mother</b>	neither. "For Luther cannot	6, 359/ 32
put the father, the	<b>mother</b>	, the fair daughter, and	6, 371/ 24
roast, the father and	<b>mother</b>	looking on. And then	6, 371/ 28
the father and the	<b>mother</b>	, "Ah, fie, fie for	6, 371/ 34
cross of Christ, the	<b>mother</b>	of Christ, and the	6, 374/ 25
them to wretchedness. Our	<b>mother</b>	Eve laid the wite	6, 405/ 6
Augustine saith, the very	<b>mother</b>	of all heresies. For	6, 423/ 4
had lain with his	<b>mother-in-law</b>	, he commanded that he	6, 205/ 12
them, but if the	<b>mothers</b>	bring with them a	6, 227/ 10
move alone any other	<b>motion</b>	than downward, or that	6, 130/ 1
refraining of their fleshly	<b>motion</b>	. But as I would	6, 312/ 11
of, as the special	<b>motion</b>	whereupon the King's Highness	6, 320/ 14
appetite of his sensual	<b>motion</b>	? For ours should be	6, 404/ 4
that labor therefor, by	<b>motions</b>	insensible to themselves, inclineth	6, 172/ 7
sensual parties plain and	<b>mourn</b>	, than to follow their	6, 139/ 35
marvelously tempered, that a	<b>mouse</b>	may wade therein, and	6, 152/ 19
the credence by the	<b>mouth</b>	of the messenger whereupon	6, 5/ 5
messenger my mind by	<b>mouth</b>	, accounting that after our	6, 21/ 14
the credence by the	<b>mouth</b>	of the messenger whereupon	6, 24/ 21
poor mind by the	<b>mouth</b>	of your trusty friend	6, 26/ 10
mind of mine own	<b>mouth</b>	than by the means	6, 26/ 22
hear it by the	<b>mouth</b>	of your friend, but	6, 26/ 24
it of mine own	<b>mouth</b>	) read it, if ye	6, 26/ 26
unto your friend by	<b>mouth</b>	but that I was	6, 27/ 4
these matters by his	<b>mouth</b>	know my mind at	6, 33/ 20
in mind but with	<b>mouth</b>	also was a good	6, 44/ 7
to pray with his	<b>mouth</b>	but also to sing	6, 44/ 9
mind, but also with	<b>mouth</b>	, which kind of prayer	6, 44/ 15
stand up and say, "	<b>Mouth</b>	, thou lie." Whereupon for	6, 69/ 24

his hands on his	<b>mouth</b>	, and said, "Mouth, mouth	6, 69/ 28
his mouth, and said, "	<b>Mouth</b>	, mouth, thou lie." And	6, 69/ 28
mouth, and said, "Mouth,	<b>mouth</b>	, thou lie." And by	6, 69/ 29
prior's hands into her	<b>mouth</b>	, as though it came	6, 87/ 19
grisly changed, with her	<b>mouth</b>	drawn aside, and her	6, 93/ 24
he first by the	<b>mouth</b>	of the Prophet describeth	6, 96/ 21
feet and cannot go,	<b>mouth</b>	and cannot speak. All	6, 96/ 23
and doctrine taught by	<b>mouth</b>	and inspiration. He meant	6, 115/ 21
the whole truth by	<b>mouth</b>	, but that he should	6, 119/ 16
God would his own	<b>mouth</b>	command them the contrary	6, 123/ 32
turd in a boy's	<b>mouth</b>	." Now happened it madly	6, 130/ 19
yet not without our	<b>mouth</b>	. Now as the hand	6, 132/ 3
by his own holy	<b>mouth</b>	to our first parents	6, 139/ 1
that he gave by	<b>mouth</b>	was three: twain commanding	6, 139/ 7
father, went by the	<b>mouth</b>	to the son; and	6, 140/ 29
mysteries by his blessed	<b>mouth</b>	through the ears of	6, 143/ 13
confession and Christ's holy	<b>mouth</b>	. And by them in	6, 143/ 29
much more plainly by	<b>mouth</b>	among the people than	6, 144/ 32
he taught them by	<b>mouth</b>	, he told them not	6, 145/ 19
beginning taught by the	<b>mouth</b>	of Christ himself. And	6, 147/ 24
they taught them by	<b>mouth</b>	. And how such texts	6, 147/ 28
and the manner by	<b>mouth</b>	, as our Lord had	6, 148/ 10
tell me thine own	<b>mouth</b>	or else I will	6, 159/ 18
thing by his own	<b>mouth</b>	, or by holy scripture	6, 161/ 22
the man in whose	<b>mouth</b>	he speaketh himself, and	6, 166/ 5
it once of his	<b>mouth</b>	. "Howbeit," quoth I, "let	6, 176/ 30
told it you not	<b>mouth</b>	to mouth." "No," quoth	6, 180/ 30
you not mouth to	<b>mouth</b>	." "No," quoth he. "But	6, 180/ 31
testimonies of men from	<b>mouth</b>	to mouth and hand	6, 223/ 23
men from mouth to	<b>mouth</b>	and hand to hand	6, 223/ 24
believing folk, of whose	<b>mouth</b>	and tradition he heard	6, 253/ 13
his denying with his	<b>mouth</b>	he favored still indeed	6, 256/ 29
and honesty, both by	<b>mouth</b>	and by writing that	6, 260/ 27
is of God's own	<b>mouth</b>	commended." "Surely," quoth your	6, 309/ 15
reported it, upon the	<b>mouth</b>	of the spiritual man	6, 324/ 1
unto me, his own	<b>mouth</b>	, that if Hunne had	6, 324/ 11
put into the babe's	<b>mouth</b>	. But methink though they	6, 333/ 7
learned of every man's	<b>mouth</b>	. For as Christ was	6, 347/ 25
of his opinions by	<b>mouth</b>	the while, and for	6, 349/ 9
spoken of his own	<b>mouth</b>	, all the world would	6, 363/ 24
he bore in his	<b>mouth</b>	. For so was it	6, 369/ 22
be said by the	<b>mouth</b>	of our Savior, "He	6, 391/ 27
denounced by God's own	<b>mouth</b>	. And well may we	6, 421/ 28
take of him by	<b>mouth</b>	, and all that hath	6, 424/ 28

it from the wolves'	<b>mouth</b>	. But now though it	6, 430/ 8
have heard of my	<b>mouth</b>	, we will not part	6, 430/ 31
Spirit of his holy	<b>mouth</b>	repairing and dilating his	6, 435/ 14
only to stop men's	<b>mouths</b>	, and to put every	6, 28/ 17
and rehearsed by the	<b>mouths</b>	and the writing of	6, 63/ 21
faith was by the	<b>mouths</b>	of his holy messengers	6, 143/ 33
more loud with their	<b>mouths</b>	while they mock them	6, 191/ 10
run in many men's	<b>mouths</b>	begun by mistaking, and	6, 219/ 36
that fleeth through many	<b>mouths</b>	catcheth many new feathers	6, 324/ 35
stand on twelve men's	<b>mouths</b>	where one may find	6, 325/ 22
of poor mortal men's	<b>mouths</b>	with a blast of	6, 398/ 7
things that he shall	<b>move</b>	you; not only for	6, 25/ 16
things that he should	<b>move</b>	unto me, but for	6, 27/ 31
made, but if it	<b>move</b>	a man for some	6, 47/ 7
list not once go	<b>move</b>	our foot thitherward. We	6, 61/ 20
ten men could scant	<b>move</b>	it with levers, this	6, 68/ 11
whereof they would not	<b>move</b>	a finger themselves. And	6, 104/ 29
a heavy body should	<b>move</b>	alone any other motion	6, 130/ 1
as ye say, do	<b>move</b>	many men to take	6, 211/ 2
like wise incline and	<b>move</b>	the mind of every	6, 254/ 33
zeal so minded to	<b>move</b>	this matter unto the	6, 344/ 25
had said, what should	<b>move</b>	him and other his	6, 390/ 16
it by the messenger	<b>moved</b>	that there should seem	6, 5/ 19
that many men be	<b>moved</b>	to believe and think	6, 7/ 31
is by the messenger	<b>moved</b>	a doubt whether it	6, 16/ 8
author answereth the doubt	<b>moved</b>	before in the eleventh	6, 16/ 16
anyone that any doubt	<b>moved</b>	me to the contrary	6, 24/ 12
to touch certain doubts,	<b>moved</b>	since, of the matters	6, 25/ 4
it by the messenger	<b>moved</b>	that there should seem	6, 51/ 24
he findeth himself more	<b>moved</b>	to pity and compassion	6, 56/ 23
read that the angel	<b>moved</b>	the water, and whoso	6, 60/ 31
thereof. And after that	<b>moved</b>	in her own mind	6, 93/ 12
virtuous, the virgin so	<b>moved</b>	in her mind with	6, 94/ 2
that many men be	<b>moved</b>	to believe and think	6, 94/ 10
sore therein, that ever	<b>moved</b>	me to think that	6, 95/ 18
so to have been	<b>moved</b>	with the reasons on	6, 156/ 31
ye could find yourself	<b>moved</b>	to take the one	6, 159/ 12
is by the messenger	<b>moved</b>	a doubt, whether it	6, 299/ 5
author answereth the doubt	<b>moved</b>	before in the eleventh	6, 314/ 6
said) therein anything that	<b>moved</b>	me, after both the	6, 326/ 26
show what good spirit	<b>moved</b>	him, he denied all	6, 349/ 14
harm. Then was he	<b>moved</b>	to dispicions upon the	6, 362/ 35
Christ, he said, much	<b>moved</b>	them to be of	6, 390/ 34
the points which ye	<b>moved</b>	at our first meeting	6, 406/ 9

simpleness and good mind	<b>moved</b>	to follow the same	6, 418/ 18
Third Chapter The messenger	<b>moveth</b>	that the very church	6, 12/ 9
Fourth Chapter The messenger	<b>moveth</b>	that though the church	6, 12/ 14
Sixth Chapter The messenger	<b>moveth</b>	that since the church	6, 12/ 25
Seventh Chapter The messenger	<b>moveth</b>	a question if a	6, 15/ 11
Thirteenth Chapter The messenger	<b>moveth</b>	that it would do	6, 16/ 13
Fifteenth Chapter The messenger	<b>moveth</b>	against the clergy that	6, 16/ 22
to tell me what	<b>moveth</b>	you." "Sir," quoth he	6, 109/ 12
Third Chapter The messenger	<b>moveth</b>	that the very church	6, 195/ 28
Fourth Chapter The messenger	<b>moveth</b>	that though the church	6, 198/ 2
Sixth Chapter The messenger	<b>moveth</b>	that since the church	6, 207/ 16
By reason whereof, reason	<b>moveth</b>	and necessity compelleth (except	6, 263/ 9
Seventh Chapter The messenger	<b>moveth</b>	a question: if a	6, 280/ 15
Thirteenth Chapter The messenger	<b>moveth</b>	that it would do	6, 303/ 8
Fifteenth Chapter The messenger	<b>moveth</b>	against the clergy that	6, 316/ 26
any great thing that	<b>moveth</b>	them in their master	6, 419/ 7
the cause of his	<b>moving</b>	-- secretly conveyed and	6, 71/ 4
I laid divers things	<b>moving</b>	men to doubt, partly	6, 188/ 1
specially touched, "Super cathedram	<b>Moysi</b>	sederunt, etc., Quae dicunt	6, 8/ 7
specially touched, "Super cathedram	<b>Moysi</b>	sederunt, etc. Que dicunt	6, 101/ 10
doth now and as	<b>Muhammad</b>	did before, bring up	6, 407/ 11
nomen bonum quam divitie	<b>multe</b>	" (Better is a good	6, 281/ 12
of the things seen	<b>multiplied</b>	in the air from	6, 213/ 24
miracles showed before a	<b>multitude</b>	may be feigned; and	6, 7/ 12
that this common known	<b>multitude</b>	of Christian nations, not	6, 12/ 22
church is this known	<b>multitude</b>	of good men and	6, 12/ 26
before so great a	<b>multitude</b>	, it is a great	6, 85/ 3
miracles done before a	<b>multitude</b>	, a man may be	6, 85/ 13
miracles showed before a	<b>multitude</b>	may be feigned, and	6, 85/ 16
in comparison of the	<b>multitude</b>	. And yet is it	6, 109/ 21
also much more the	<b>multitude</b>	shall ever have the	6, 109/ 26
et cor unum" (The	<b>multitude</b>	of faithful believing men	6, 191/ 19
can know of the	<b>multitude</b>	who be good in	6, 203/ 11
be the common known	<b>multitude</b>	of Christian men, good	6, 205/ 5
that this common known	<b>multitude</b>	of Christian nations, not	6, 206/ 13
church is this known	<b>multitude</b>	of good men and	6, 207/ 17
wheresoever there is a	<b>multitude</b>	it is not without	6, 295/ 26
in comparison of the	<b>multitude</b>	." "I cannot," quoth I	6, 298/ 19
is such a main	<b>multitude</b>	. The time was, I	6, 301/ 17
church, and by such	<b>multitude</b>	of miracles, by so	6, 346/ 26
a high and unruly	<b>multitude</b>	, many sore punishments been	6, 409/ 20
of the Apostles, "Erat	<b>multitudo</b>	credentium, anima una et	6, 191/ 17
as he, I would	<b>mumble</b>	it up apace or	6, 258/ 16
Date elemosinam, et omnia	<b>munda</b>	sunt vobis" (Give alms	6, 392/ 1

criminal causes, as theft,	<b>murder</b>	, treason, and heresy, the	6, 262/ 35
in such a heinous	<b>murder</b>	any pardon of the	6, 326/ 12
to steal, rob, and	<b>murder</b>	too, and might many	6, 351/ 14
the chancellor of London	<b>murdered</b>	him in prison, and	6, 16/ 27
the chancellor of London	<b>murdered</b>	him in prison and	6, 316/ 31
provide that thieves and	<b>murderers</b>	will be content to	6, 264/ 7
to a few willful	<b>murderers</b>	-- that never was	6, 325/ 34
as some rude people	<b>muse</b>	upon a clock that	6, 71/ 3
make you sit and	<b>muse</b>	at your meat --	6, 186/ 1
would, I wot well,	<b>muse</b>	on the matter, if	6, 186/ 2
my wife, I should	<b>muse</b>	more thereon now and	6, 186/ 3
he reckoned but babbling,	<b>music</b>	to serve for singers	6, 33/ 27
as men's manners be	<b>mutable</b>	, peradventure themselves; for which	6, 262/ 23
in his church variety,	<b>mutation</b>	, and change; so am	6, 147/ 1
with preaching. And men	<b>mutter</b>	among themselves that the	6, 28/ 25
therefore among our wives'	<b>mysteries</b>	. And let us see	6, 63/ 32
writing revealed those heavenly	<b>mysteries</b>	by his blessed mouth	6, 143/ 13
many great and secret	<b>mysteries</b>	spoke much more openly	6, 144/ 31
dispute the great secret	<b>mysteries</b>	of scripture, which, though	6, 333/ 24
meddle with the high	<b>mysteries</b>	of holy scripture, but	6, 333/ 32
for the high, secret	<b>mysteries</b>	of God and hard	6, 334/ 5
God's great and secret	<b>mysteries</b>	-- and this, not	6, 335/ 27
so strange and unheard	<b>mysteries</b>	, either unto Jews, paynims	6, 340/ 8
disclosing of the great	<b>mystery</b>	of the Holy Sacrament	6, 145/ 25
that many a secret	<b>mystery</b>	lieth yet covered, concerning	6, 146/ 14
showed this high secret	<b>mystery</b>	to these two goodly	6, 304/ 8
kept for a secret	<b>mystery</b>	. "But in conclusion he	6, 356/ 4
for a great secret	<b>mystery</b>	new found out, and	6, 381/ 2
secretly as a privy	<b>mystery</b>	the doctrine that he	6, 420/ 6
learned much of the	<b>mystical</b>	gestures and ceremonies used	6, 148/ 16
Lord, in this his	<b>mystical</b>	body of his church	6, 205/ 25
going through this whole	<b>mystical</b>	body of Christ's church	6, 205/ 33
taketh for his body	<b>mystical</b>	; and that every branch	6, 207/ 9
the vine of Christ's	<b>mystical</b>	body -- seem they	6, 207/ 12
as head of this	<b>mystical</b>	body, his church militant	6, 336/ 22
part of his body	<b>mystical</b>	) and these things with	6, 336/ 26
I, "ye hit the	<b>nail</b>	on the head. For	6, 287/ 27
notable difference, but they	<b>nailed</b>	as he was, or	6, 225/ 24
all with the very	<b>nails</b>	in them, so that	6, 274/ 24
and not on a	<b>naked</b>	man." "By my troth	6, 255/ 3
And some brought out	<b>naked</b>	with his hands bound	6, 371/ 3
breasts of these poor	<b>naked</b>	men. And then one	6, 371/ 6
to see the silly	<b>naked</b>	men in shrinking from	6, 371/ 9
pulling to run their	<b>naked</b>	bodies in deep upon	6, 371/ 11

rehearsing the other side	<b>nakedly</b>	and barely and some	6, 363/ 28
the hatred of his	<b>name</b>	against every man that	6, 30/ 13
men think that this	<b>name</b>	of a Lutheran serveth	6, 30/ 21
the infamy of that	<b>name</b>	, that compriseth (as they	6, 30/ 25
be (under the false	<b>name</b>	of heretics) the true	6, 32/ 1
Christ's church, let him	<b>name</b>	what article. And either	6, 37/ 12
find that he shall	<b>name</b>	you such as the	6, 37/ 13
such as he shall	<b>name</b>	you were such indeed	6, 37/ 14
baptized, and bear the	<b>name</b>	of Christian men, from	6, 38/ 1
content that the blessed	<b>name</b>	of Jesus be had	6, 39/ 27
dare despise that holy	<b>name</b>	that the devil trembleth	6, 39/ 29
they agree that the	<b>name</b>	of Jesus is to	6, 39/ 31
honor, then since that	<b>name</b>	of Jesus is nothing	6, 39/ 32
give honor to the	<b>name</b>	of our Lord, which	6, 40/ 1
of our Lord, which	<b>name</b>	is but an image	6, 40/ 1
him. And when I	<b>name</b>	you him, his name	6, 46/ 21
name you him, his	<b>name</b>	is neither himself nor	6, 46/ 22
the writing not the	<b>name</b>	itself but an image	6, 46/ 25
an image representing the	<b>name</b>	. And yet all these	6, 46/ 26
thing than shall the	<b>name</b>	either spoken or written	6, 46/ 32
that never heard the	<b>name</b>	of your master shall	6, 46/ 33
set aught by the	<b>name</b>	of Jesus spoken or	6, 47/ 12
too, as doth his	<b>name</b>	written? Nor these two	6, 47/ 15
old, under the false	<b>name</b>	of gods, present and	6, 52/ 14
this superstition, under the	<b>name</b>	and color of devotion	6, 53/ 2
be miracles by which	<b>name</b>	we commonly call the	6, 76/ 28
church in the devil's	<b>name</b>	?" "Verily," said I, "there	6, 88/ 15
them called by that	<b>name</b>	, the matter shall be	6, 95/ 28
only called by the	<b>name</b>	of miracles things by	6, 95/ 31
daily done, under the	<b>name</b>	and opinion of a	6, 98/ 13
Willesden in the devil's	<b>name</b>	, or else keep them	6, 100/ 17
Christian people professing his	<b>name</b>	and his faith, and	6, 107/ 24
gathered together in my	<b>name</b>	, there am I myself	6, 108/ 34
word "am" is the	<b>name</b>	by which our Lord	6, 115/ 7
unto Pharaoh, as a	<b>name</b>	which from all creatures	6, 115/ 8
grieveth it you that	<b>name</b>	in me, which name	6, 145/ 8
name in me, which	<b>name</b>	God by the Prophet	6, 145/ 9
thou shalt call his	<b>name</b>	Jesus," she answered him	6, 150/ 11
and sacrilege under the	<b>name</b>	of a wife, and	6, 165/ 19
shall send in my	<b>name</b>	, he shall teach you	6, 178/ 3
and fail in the	<b>name</b>	, as if he should	6, 180/ 14
did mistake the very	<b>name</b>	of some evangelist and	6, 180/ 18
town. And if ye	<b>name</b>	a town, yet must	6, 192/ 19
congregation that, bearing his	<b>name</b>	and having his right	6, 193/ 12

gathered together in my	<b>name</b>	, there am I also	6, 198/ 22
regions that bear the	<b>name</b>	of Christendom, except these	6, 200/ 2
having heard of Christ's	<b>name</b>	, did long to know	6, 200/ 25
gathered together in my	<b>name</b>	, there am I with	6, 202/ 7
or three in his	<b>name</b>	that be of his	6, 202/ 10
of God by the	<b>name</b>	of the gates (which	6, 204/ 11
the remnant, profess the	<b>name</b>	and faith of Christ	6, 206/ 22
the glory of his	<b>name</b>	to another, nor never	6, 220/ 10
countries both of one	<b>name</b>	. And percase in some	6, 221/ 34
ago forgotten. And the	<b>name</b>	is not so very	6, 223/ 7
my brethren, by the	<b>name</b>	of our Lord Jesus	6, 223/ 36
hath therefore changed her	<b>name</b>	, and instead of Saint	6, 227/ 17
have found him a	<b>name</b>	also, calling him Dismas	6, 229/ 22
Lady, then, she will	<b>name</b>	you none image but	6, 232/ 17
never heard of their	<b>name</b>	." "That may well be	6, 238/ 16
and bear not the	<b>name</b>	of Christ nor look	6, 243/ 30
bear and profess his	<b>name</b>	, he keepeth them from	6, 243/ 36
ye not tell his	<b>name</b>	?" quoth he. "Which of	6, 268/ 30
every diocese a diverse	<b>name</b>	. By reason whereof he	6, 269/ 1
heed of thy good	<b>name</b>	). "Et melior est nomen	6, 281/ 11
Better is a good	<b>name</b>	than much richesse). And	6, 281/ 12
loseth not his good	<b>name</b>	, but getteth his good	6, 282/ 32
but getteth his good	<b>name</b>	among good folk. And	6, 282/ 32
it by a wrong	<b>name</b>	, except they will call	6, 285/ 5
elder man. By which	<b>name</b>	of elder men, if	6, 286/ 19
office. And yet the	<b>name</b>	doth in English plainly	6, 286/ 21
a priest by the	<b>name</b>	of a priest, he	6, 286/ 24
and known by the	<b>name</b>	of the church, which	6, 286/ 31
of the church, which	<b>name</b>	what good cause or	6, 286/ 31
to turn into the	<b>name</b>	of congregation, which word	6, 286/ 32
sometimes by the bare	<b>name</b>	of love, I would	6, 288/ 2
studiously flee from that	<b>name</b>	of good love, and	6, 288/ 6
why he changed the	<b>name</b>	of charity and of	6, 288/ 26
therefore he changeth that	<b>name</b>	of holy virtuous affection	6, 288/ 33
affection into the bare	<b>name</b>	of love, common to	6, 288/ 34
Testament cannot abide the	<b>name</b>	of the church, but	6, 289/ 7
turneth it into the	<b>name</b>	of congregation, willing that	6, 289/ 8
why he changed the	<b>name</b>	of "priest" into "senior	6, 289/ 13
heresy put away the	<b>name</b>	of priest in his	6, 289/ 24
them still by the	<b>name</b>	of priests. But wheresoever	6, 289/ 27
he put away the	<b>name</b>	of priest in his	6, 289/ 29
speaketh of them, the	<b>name</b>	of priest which to	6, 290/ 3
hath changed into the	<b>name</b>	of "senior," no word	6, 290/ 6
he changeth commonly the	<b>name</b>	"grace" into this word	6, 290/ 18



out in his own	<b>name</b>	another book entitled Mammona	6, 291/ 23
forth in Tyndale's own	<b>name</b>	-- doth in his	6, 303/ 18
Richard Hunne was his	<b>name</b>	whom ye speak of	6, 319/ 4
there should in his	<b>name</b>	any false matter be	6, 326/ 19
he setteth forth his	<b>name</b>	in great capital letters	6, 363/ 32
her liveth under the	<b>name</b>	of wedlock in open	6, 375/ 8
false idols under the	<b>name</b>	of god, hath always	6, 375/ 31
good works, under the	<b>name</b>	of ceremonies. And if	6, 378/ 27
wrought wonders in his	<b>name</b>	without good works and	6, 393/ 10
go on, a God's	<b>name</b>	; and he that will	6, 407/ 29
or under the general	<b>name</b>	of right and justice	6, 411/ 8
them harlots under the	<b>name</b>	of wives. And where	6, 412/ 9
call heretics after the	<b>name</b>	of him whom they	6, 417/ 27
mind require that the	<b>name</b>	of Lutherans should be	6, 417/ 34
as odious as the	<b>name</b>	of heretics. Nor I	6, 418/ 1
he told Moses, be	<b>named</b>	unto Pharaoh, as a	6, 115/ 8
them that they be	<b>named</b>	by." "That is truth	6, 180/ 12
small kerchiefs which were	<b>named</b>	there our Lady's, and	6, 222/ 22
in a certain way	<b>named</b>	between them, usual enough	6, 274/ 12
forth a worse also	<b>named</b>	The Obedience of a	6, 291/ 26
a place which he	<b>named</b>	us in London, where	6, 328/ 13
and among other he	<b>named</b>	Richard Hunne. Whereof we	6, 328/ 18
them that he had	<b>named</b>	what they were and	6, 328/ 21
book is put forth	<b>nameless</b>	, and was in the	6, 291/ 21
trust his only memory,	<b>namely</b>	, since some parts of	6, 21/ 27
as did those heretics;	<b>namely</b>	, having as good wits	6, 38/ 25
that he so doth,	<b>namely</b>	, if the one be	6, 60/ 10
where the rushes lay,	<b>namely</b>	in Causa XXII, Questione	6, 431/ 7
And yet all these	<b>names</b>	spoken, and all these	6, 46/ 26
to say, since all	<b>names</b>	spoken or written be	6, 47/ 11
he told him the	<b>names</b>	of all the colors	6, 86/ 35
so suddenly tell the	<b>names</b>	of all these colors	6, 87/ 5
no more than the	<b>names</b>	of all the men	6, 87/ 6
that they bear the	<b>names</b>	of their authors written	6, 180/ 9
the finding again the	<b>names</b>	haply decayed, some relics	6, 222/ 3
it peradventure happen some	<b>names</b>	to be forgotten, or	6, 222/ 36
and needeth nothing their	<b>names</b>	to know them by	6, 223/ 3
beauty, of whom the	<b>names</b>	haply the whole world	6, 223/ 6
written, and in the	<b>names</b>	of such men as	6, 253/ 24
For he had more	<b>names</b>	than half a leaf	6, 268/ 31
love." Now do these	<b>names</b>	in our English tongue	6, 286/ 4
changeth the known usual	<b>names</b>	of so great things	6, 287/ 31
the turning of these	<b>names</b>	." "In good faith," quoth	6, 290/ 9
he asked him the	<b>names</b>	of them that were	6, 328/ 16

him by such odious	<b>names</b>	, ye must consider that	6, 346/ 16
the very titles and	<b>names</b>	thereof again." "If they	6, 348/ 29
worst. And because he	<b>nameth</b>	Saint Ambrose, I ween	6, 41/ 14
of the great doctor,	<b>naming</b>	the man we speak	6, 269/ 7
in within a right	<b>narrow</b>	compass, and narrower shall	6, 411/ 34
himself driven to a	<b>narrow</b>	strait. For he and	6, 432/ 17
right narrow compass, and	<b>narrower</b>	shall do, say they	6, 411/ 34
words were of likelihood	<b>narrowly</b>	taken." "They were," quoth	6, 267/ 29
David by the prophet	<b>Nathan</b>	and yet punished his	6, 401/ 30
the world in every	<b>nation</b>	Christian and heathen, and	6, 76/ 13
the faith to any	<b>nation</b>	but if they were	6, 144/ 27
the spirituality of any	<b>nation</b>	Christian. I wot well	6, 295/ 24
known multitude of Christian	<b>nations</b>	, not cut off nor	6, 12/ 22
for Christian men, whole	<b>nations</b>	, but they were all	6, 200/ 27
known multitude of Christian	<b>nations</b>	, not cut off nor	6, 206/ 13
congregation of all these	<b>nations</b>	that, without factions taken	6, 206/ 21
Spirit. And albeit some	<b>nations</b>	fall away, yet likewise	6, 206/ 29
use the judgment of	<b>natural</b>	reason, whereunto secular literature	6, 9/ 11
the commenters and unto	<b>natural</b>	reason, which he calleth	6, 9/ 18
deduction partly depending upon	<b>natural</b>	reason. The Twenty-Ninth Chapter	6, 11/ 2
suppose neither scripture nor	<b>natural</b>	reason doth forbid that	6, 45/ 33
words written, be no	<b>natural</b>	signs or images but	6, 46/ 27
show you by what	<b>natural</b>	order and cause it	6, 70/ 27
he, "that is both	<b>natural</b>	to his godhead, and	6, 73/ 23
only change in the	<b>natural</b>	course of this world	6, 75/ 14
ye had weened were	<b>natural</b>	, will ye never after	6, 91/ 14
understanding, or else by	<b>natural</b>	reason come to it	6, 117/ 25
use the judgment of	<b>natural</b>	reason, whereunto secular literature	6, 122/ 12
shall the light of	<b>natural</b>	reason, with the collation	6, 127/ 21
the commenters and unto	<b>natural</b>	reason, which he calleth	6, 128/ 10
proof of many things	<b>natural</b>	whereof reason can no	6, 129/ 26
they not God's very	<b>natural</b>	children by generation, but	6, 135/ 26
so darked in their	<b>natural</b>	knowledge, that they lacked	6, 141/ 14
deduction partly depending upon	<b>natural</b>	reason. "It seemeth me	6, 167/ 7
us and our powers	<b>natural</b>	, as the lively soul	6, 213/ 34
the simplest, except a	<b>natural</b>	fool, I dare hold	6, 231/ 29
to his church) a	<b>natural</b>	wise man had been	6, 253/ 25
would almost a very	<b>natural</b>	fool have been ashamed	6, 364/ 36
his opinions stand to	<b>natural</b>	reason, to the authority	6, 366/ 28
evidently both by scripture,	<b>natural</b>	reason, the laws and	6, 367/ 2
himself and his pure	<b>natural</b>	powers without the aid	6, 395/ 28
so far against all	<b>natural</b>	reason, so utterly subverting	6, 402/ 27
truth, that they shall	<b>naturally</b>	, and much more effectually	6, 46/ 31
he wrought it not	<b>naturally</b>	but willingly, he wrought	6, 74/ 34

work both willingly and	<b>naturally</b>	and after the utterest	6, 75/ 10
miracles because reason and	<b>nature</b>	tell him that they	6, 6/ 8
things as reason and	<b>nature</b>	should seem to gainsay	6, 6/ 11
author showeth that neither	<b>nature</b>	nor reason do deny	6, 6/ 14
against the course of	<b>nature</b>	. Of which the author	6, 6/ 19
miracles doth nothing against	<b>nature</b>	. The Ninth Chapter The	6, 6/ 21
things daily done by	<b>nature</b>	or craft, whereof we	6, 6/ 28
wit. He is of	<b>nature</b>	nothing tongue-tied. And I	6, 25/ 31
miracles because reason and	<b>nature</b>	tell him that they	6, 63/ 6
thing as reason and	<b>nature</b>	should seem to gainsay	6, 63/ 10
credible, whereas reason and	<b>nature</b>	-- of which twain	6, 64/ 18
true that reason and	<b>nature</b>	seemeth to show them	6, 64/ 34
upon the boldness of	<b>nature</b>	and reason lose all	6, 65/ 2
it were against the	<b>nature</b>	of man to be	6, 65/ 6
if he shall, because	<b>nature</b>	seemeth to show him	6, 65/ 7
believeth his reason and	<b>nature</b>	, or they that against	6, 65/ 9
persuasion of reason and	<b>nature</b>	shall tell him as	6, 65/ 10
answered that reason and	<b>nature</b>	told not the man	6, 65/ 12
against reason and against	<b>nature</b>	, for he had nothing	6, 65/ 14
And he might by	<b>nature</b>	perceive if he had	6, 65/ 16
it is not against	<b>nature</b>	, but rather consonant with	6, 65/ 34
but rather consonant with	<b>nature</b>	that some other men	6, 65/ 34
seeming so far against	<b>nature</b>	and reason, that Lactantius	6, 66/ 16
that myself knoweth by	<b>nature</b>	and reason impossible. For	6, 68/ 22
that by reason and	<b>nature</b>	seem and appear impossible	6, 70/ 5
reason will resist, and	<b>nature</b>	will nowise admit. And	6, 70/ 17
lie, because reason and	<b>nature</b>	, being more to be	6, 70/ 21
have showed you that	<b>nature</b>	and reason doth show	6, 70/ 23
anything that reason or	<b>nature</b>	can show you by	6, 70/ 27
author showeth that neither	<b>nature</b>	nor reason do deny	6, 70/ 31
well done, and by	<b>nature</b>	, in which neither my	6, 70/ 35
believe that reason and	<b>nature</b>	teacheth me surely that	6, 71/ 7
mistaking of reason and	<b>nature</b>	deceived, ye may not	6, 71/ 12
that is to wit	<b>nature</b>	and reason, doth verily	6, 71/ 16
to be done against	<b>nature</b>	. "Give us thereof," quoth	6, 71/ 20
believe them because that	<b>nature</b>	and reason are two	6, 72/ 1
what doth reason and	<b>nature</b>	tell you?" "They twain	6, 72/ 4
I, "that reason and	<b>nature</b>	tell you so?" "Yea	6, 72/ 7
that neither reason nor	<b>nature</b>	telleth you so, but	6, 72/ 11
I, "doth reason and	<b>nature</b>	show you that there	6, 72/ 18
quoth he, "but whether	<b>nature</b>	and reason show it	6, 72/ 20
I trow, but that	<b>nature</b>	and reason giveth us	6, 72/ 26
a secret consent of	<b>nature</b>	that God there is	6, 72/ 30
confesseth, found out by	<b>nature</b>	and reason that there	6, 73/ 4

gods. But surely both	<b>nature</b>	and reason well declare	6, 73/ 17
I, "if reason and	<b>nature</b>	show you that there	6, 73/ 20
doth not reason and	<b>nature</b>	show you also that	6, 73/ 21
I, "that reason and	<b>nature</b>	doth not show you	6, 73/ 25
not be done by	<b>nature</b>	. But ye may (as	6, 73/ 28
against the course of	<b>nature</b>	. Of which the author	6, 74/ 3
miracles doth nothing against	<b>nature</b>	. "Sir," quoth he, "ye	6, 74/ 5
me that reason and	<b>nature</b>	teach me still that	6, 74/ 7
against the course of	<b>nature</b>	, so is it then	6, 74/ 10
and course men call	<b>nature</b>	, and that hath he	6, 74/ 13
I say, reason and	<b>nature</b>	yet bear record against	6, 74/ 21
against the course of	<b>nature</b>	which himself hath already	6, 74/ 23
miracles doth nothing against	<b>nature</b>	, but some special benefit	6, 75/ 15
some special benefit above	<b>nature</b>	. And he doth not	6, 75/ 16
better, neither reason nor	<b>nature</b>	showeth you that they	6, 75/ 19
the common course of	<b>nature</b>	, that I think through	6, 76/ 15
things daily done by	<b>nature</b>	or craft, whereof we	6, 77/ 3
the common course of	<b>nature</b>	wrought many miracles. "But	6, 77/ 9
to be done, which	<b>nature</b>	and reason saith be	6, 77/ 21
thing that reason and	<b>nature</b>	saith is impossible, methinketh	6, 78/ 12
proved that reason and	<b>nature</b>	say not that a	6, 78/ 14
it is impossible to	<b>nature</b>	. And they confess both	6, 78/ 16
men brought forth by	<b>nature</b>	, ye would reckon it	6, 80/ 18
power of craft or	<b>nature</b>	, would ye not believe	6, 83/ 6
do an evil by	<b>nature</b>	. "That is true," quoth	6, 84/ 2
by God done above	<b>nature</b>	, yet will we not	6, 95/ 31
mediator to bring our	<b>nature</b>	again to God, and	6, 97/ 4
wonderful works done above	<b>nature</b>	at such images and	6, 112/ 17
is of his own	<b>nature</b>	the best. And therefore	6, 127/ 5
seeth done indeed by	<b>nature</b>	that she cannot perceive	6, 130/ 29
and of our own	<b>nature</b>	, and say we shall	6, 137/ 13
God's pleasure besides, that	<b>nature</b>	and reason could not	6, 140/ 31
of the law of	<b>nature</b>	, which their reason, overwhelmed	6, 141/ 21
to be believed above	<b>nature</b>	, and in things also	6, 161/ 34
reason given us with	<b>nature</b>	, God giveth us in	6, 162/ 1
that like as our	<b>nature</b>	first fell by pride	6, 166/ 9
ye be agreed with	<b>nature</b>	and diligence the grace	6, 170/ 11
diligence or help of	<b>nature</b>	can prevail. Nor I	6, 170/ 12
since he giveth the	<b>nature</b>	to the things that	6, 214/ 22
albeit by possibility of	<b>nature</b>	it might be that	6, 220/ 34
so well and above	<b>nature</b>	rewardeth us for the	6, 225/ 36
prince of more benign	<b>nature</b>	, nor of more merciful	6, 325/ 26
is of its own	<b>nature</b>	apt to purge and	6, 347/ 31
good men and by	<b>nature</b>	to all men, taken	6, 375/ 34

that any gift of	<b>nature</b>	, or gift of God	6, 385/ 1
gift of God above	<b>nature</b>	, or any manner virtue	6, 385/ 2
the frailty of our	<b>nature</b>	seldom constantly standeth any	6, 395/ 21
that man is of	<b>nature</b>	, or at the leastwise	6, 396/ 8
can of its own	<b>nature</b>	as little or much	6, 397/ 9
be of their own	<b>nature</b>	worthy the reward of	6, 397/ 24
not of its own	<b>nature</b>	toward man worth one	6, 397/ 26
weight thereof, of the	<b>nature</b>	self, worth one silly	6, 397/ 27
twain of their own	<b>nature</b>	right little in value	6, 397/ 32
they to the benign	<b>nature</b>	of Almighty God. For	6, 403/ 2
by the power of	<b>nature</b>	; so should, I say	6, 404/ 7
necessity, against the common	<b>nature</b>	, suffer another man causeless	6, 414/ 33
In which case both	<b>nature</b>	, reason, and God's behest	6, 414/ 36
and finally turning the	<b>nature</b>	of man into worse	6, 428/ 13
attain so near to	<b>nature's</b>	counsel that we can	6, 71/ 1
bad, in that his	<b>naughtiness</b>	cannot take from us	6, 16/ 7
bad, in that his	<b>naughtiness</b>	cannot take from us	6, 299/ 3
the goodness whereof his	<b>naughtiness</b>	cannot appair: that he	6, 299/ 14
Jews were many so	<b>naughty</b>	that they put Christ	6, 92/ 14
now of many a	<b>naughty</b>	pack, many a fleck	6, 100/ 6
which neither was a	<b>naughty</b>	man nor unlearned in	6, 136/ 20
of Christ's church and	<b>naughty</b>	men therein, faithful men	6, 197/ 32
yet about, sick and	<b>naughty</b>	and key-cold as they	6, 205/ 32
church that be the	<b>naughty</b>	men -- misbelievers and	6, 208/ 13
against you and the	<b>naughty</b>	with you. The Seventh	6, 209/ 18
there be many so	<b>naughty</b>	that they will be	6, 261/ 26
other side, if a	<b>naughty</b>	man wax good, the	6, 283/ 19
the sight thereof, what	<b>naughty</b>	minds the men had	6, 330/ 14
neither perceive by the	<b>naughty</b>	living of the persons	6, 376/ 24
of Judas, or so	<b>naughty</b>	that they would fain	6, 418/ 8
therefore holy Saint Gregory	<b>Nazianzenus</b>	, that great solemn doctor	6, 333/ 27
Saint Ambrose, Saint Gregory	<b>Nazianzenus</b>	, Saint Chrysostom, and many	6, 407/ 1
as holy Saint Gregory	<b>Nazienzen</b>	declareth, that refresheth men	6, 106/ 24
not again we wot	<b>ne'er</b>	when." "Nay," quoth he	6, 117/ 33
say as I wot	<b>ne'er</b>	what. And yet, as	6, 130/ 6
saving that I wot	<b>ne'er</b>	whether we would all	6, 138/ 29
done that wot I	<b>ne'er</b>	. But what I should	6, 157/ 15
I, "that he wist	<b>ne'er</b>	whether it might be	6, 161/ 11
duty, then wot they	<b>ne'er</b>	which way to amend	6, 173/ 33
every day and wot	<b>ne'er</b>	where to hold them	6, 192/ 15
the stone, she wist	<b>ne'er</b>	whether he were yet	6, 229/ 1
for them." "I wot	<b>ne'er</b>	, " quoth he, "whether this	6, 238/ 13
people?" "That wot I	<b>ne'er</b>	, " quoth he. "No, do	6, 252/ 10
divers epistles I wot	<b>ne'er</b>	whose, but written were	6, 270/ 13

quoth he, "I wot	<b>ne'er</b>	what to say to	6, 275/ 26
give Wilkin I wot	<b>ne'er</b>	; but as for Simkin	6, 275/ 27
among them I wot	<b>ne'er</b>	whether I may say	6, 298/ 16
one step or twain	<b>nearer</b>	to the matter; and	6, 64/ 31
yet are they no	<b>nearer</b>	us than God himself	6, 97/ 10
we be never the	<b>nearer</b>	." "Why so?" quoth I	6, 189/ 9
We see that the	<b>nearer</b>	that folk draw thitherward	6, 211/ 30
in a thing so	<b>nearly</b>	touching his honor and	6, 221/ 4
Christ in every truth	<b>necessarily</b>	requisite for our salvation	6, 11/ 5
part, as far as	<b>necessarily</b>	concerneth our faith. But	6, 117/ 18
help of grace, it	<b>necessarily</b>	followeth that by one	6, 118/ 25
we believe. And thereupon	<b>necessarily</b>	followeth that there is	6, 121/ 31
Christ in every truth	<b>necessarily</b>	requisite for our salvation	6, 176/ 10
cannot err in any	<b>necessary</b>	article of Christ's faith	6, 8/ 6
yet unwritten of truths	<b>necessary</b>	to be believed. And	6, 10/ 1
holy scripture concerning any	<b>necessary</b>	article of faith, he	6, 10/ 16
commanded us in all-thing	<b>necessary</b>	to salvation to give	6, 10/ 24
doctors' interpretations in any	<b>necessary</b>	article where they seem	6, 10/ 31
cannot err in the	<b>necessary</b>	understanding of scripture. And	6, 11/ 18
Christ cannot in any	<b>necessary</b>	article of the faith	6, 11/ 26
wit, that in the	<b>necessary</b>	points of the faith	6, 14/ 5
that it is lawful,	<b>necessary</b>	, and well done; and	6, 19/ 12
much have I thought	<b>necessary</b>	for my declaration and	6, 24/ 13
but that they be	<b>necessary</b>	if they were but	6, 46/ 11
cannot err in any	<b>necessary</b>	article of Christ's faith	6, 101/ 8
knowledge of the truths	<b>necessary</b>	to be known for	6, 111/ 7
then err in our	<b>necessary</b>	belief?" "Whereby mean you	6, 111/ 19
needs err in his	<b>necessary</b>	belief, by which he	6, 111/ 25
in the right faith	<b>necessary</b>	to be believed, which	6, 112/ 10
part wrong, in the	<b>necessary</b>	points of our faith	6, 117/ 15
understanding thereof concerning everything	<b>necessary</b>	for us that is	6, 120/ 3
before all-thing were it	<b>necessary</b>	to come well and	6, 127/ 14
find both these rules	<b>necessary</b>	to the discussion of	6, 136/ 1
yet unwritten of truths	<b>necessary</b>	to be believed. And	6, 137/ 30
holy scripture concerning any	<b>necessary</b>	article of the faith	6, 153/ 28
us in all things	<b>necessary</b>	to salvation to give	6, 162/ 14
doctors' interpretations in any	<b>necessary</b>	article where they seem	6, 166/ 34
or question of any	<b>necessary</b>	article of our faith	6, 169/ 34
I say concerning some	<b>necessary</b>	point of our faith	6, 170/ 2
to know or be	<b>necessary</b>	for them to know	6, 178/ 14
right belief of every	<b>necessary</b>	article, and of the	6, 178/ 27
cannot err in the	<b>necessary</b>	understanding of scripture. And	6, 183/ 2
that is to wit	<b>necessary</b>	points of our faith	6, 184/ 32
Christ cannot in any	<b>necessary</b>	article of the faith	6, 187/ 5

erroneous mistaking of truth,	<b>necessary</b>	, meet, and convenient to	6, 221/ 7
never can in any	<b>necessary</b>	point fail here in	6, 223/ 27
wit, that in the	<b>necessary</b>	points of the faith	6, 247/ 6
church was in all	<b>necessary</b>	points of our faith	6, 249/ 20
because that in such	<b>necessary</b>	points of faith the	6, 251/ 21
people, be now most	<b>necessary</b>	for the people to	6, 340/ 17
church to teach all	<b>necessary</b>	truth, though it may	6, 343/ 6
then were it very	<b>necessary</b>	to give them all	6, 346/ 2
that it is lawful,	<b>necessary</b>	, and well done; and	6, 405/ 34
reckoned his secret confession	<b>necessary</b>	and profitable, though he	6, 424/ 34
the saints for their	<b>necessities</b>	, putting thereto trust for	6, 98/ 29
there should seem no	<b>necessity</b>	for Christian folk to	6, 5/ 19
as far as the	<b>necessity</b>	of our salvation requireth	6, 8/ 26
messenger, declareth the preeminence,	<b>necessity</b>	and profit of holy	6, 9/ 32
truth requisite to the	<b>necessity</b>	of man's salvation. Which	6, 11/ 1
should be driven of	<b>necessity</b>	to leave the one	6, 50/ 11
there should seem no	<b>necessity</b>	for Christian folk to	6, 51/ 25
truth longing to the	<b>necessity</b>	of their salvation, were	6, 59/ 17
show you further what	<b>necessity</b>	there is to believe	6, 66/ 7
as we be of	<b>necessity</b>	bound to believe. For	6, 109/ 24
as far as the	<b>necessity</b>	of our salvation requireth	6, 116/ 17
forth as concerneth the	<b>necessity</b>	thereof misunderstand no part	6, 117/ 16
far as toucheth the	<b>necessity</b>	of faith, no part	6, 118/ 23
as longeth for our	<b>necessity</b>	. "That followeth indeed," quoth	6, 118/ 28
as longeth to the	<b>necessity</b>	of salvation." "In what	6, 120/ 23
faith in things of	<b>necessity</b>	, and that ye also	6, 121/ 5
idolatry, it followeth of	<b>necessity</b>	that the church doth	6, 121/ 8
messenger, declareth the preeminence,	<b>necessity</b>	, and profit of holy	6, 137/ 26
not of our great	<b>necessity</b>	, and God's great goodness	6, 138/ 34
hang upon him for	<b>necessity</b>	. "And of all these	6, 140/ 17
were not yet of	<b>necessity</b>	for them to perceive	6, 144/ 23
trust in God without	<b>necessity</b>	. "That is peradventure truth	6, 158/ 34
our case there is	<b>necessity</b>	. For there were none	6, 159/ 1
also that are of	<b>necessity</b>	to be known and	6, 161/ 35
truth requisite to the	<b>necessity</b>	of man's salvation. Which	6, 167/ 6
the church should of	<b>necessity</b>	know them." "This is	6, 174/ 23
and many things of	<b>necessity</b>	to be both believed	6, 175/ 6
himself is driven of	<b>necessity</b>	to grant this, or	6, 181/ 19
to be believed of	<b>necessity</b>	. And this point durst	6, 184/ 13
points that are of	<b>necessity</b>	to be known. And	6, 188/ 31
pertaineth nothing to our	<b>necessity</b>	, the other we may	6, 233/ 6
will not for any	<b>necessity</b>	set on a shoe	6, 233/ 26
whereof, reason moveth and	<b>necessity</b>	compelleth (except ye would	6, 263/ 9
civil cause clean without	<b>necessity</b>	, since the parties may	6, 263/ 31

as ye see, inevitable	<b>necessity</b>	for lack of possibility	6, 264/ 6
right, but also without	<b>necessity</b>	, considering that they might	6, 276/ 32
and in what place,	<b>necessity</b>	drove him at last	6, 323/ 26
both untruly and without	<b>necessity</b>	, in his railing books	6, 346/ 17
part is it of	<b>necessity</b>	to tell how naught	6, 346/ 22
man, except some reasonable	<b>necessity</b>	should compel him thereto	6, 348/ 27
our sin to the	<b>necessity</b>	and constraint of God's	6, 377/ 2
the body maketh of	<b>necessity</b>	while it standeth in	6, 382/ 5
because it brought of	<b>necessity</b>	good works with it	6, 395/ 10
that it diminished the	<b>necessity</b>	of man's recourse unto	6, 396/ 12
that time hath thereupon	<b>necessity</b>	perceived by great outrages	6, 409/ 17
that he shall of	<b>necessity</b>	, against the common nature	6, 414/ 33
and confession is of	<b>necessity</b>	requisite to our salvation	6, 425/ 25
executed against them of	<b>necessity</b>	by good Christian princes	6, 430/ 18
twain cold in his	<b>neck</b>	, than have one bear	6, 271/ 3
chastity in any man's	<b>neck</b>	against his will? The	6, 311/ 24
whole in his own	<b>neck</b>	, and then hang upon	6, 331/ 24
and that place, as	<b>necromancers</b>	put their trust in	6, 52/ 30
and so fare like	<b>necromancers</b>	that put their trust	6, 55/ 6
nothing like to those	<b>necromancers</b>	, to whom ye resemble	6, 55/ 22
anything with witchcraft or	<b>necromancy</b>	, or had any belief	6, 234/ 10
was, they say, by	<b>necromancy</b>	. And the bishops that	6, 319/ 15
that we shall here	<b>need</b>	no rehearsal thereof, I	6, 21/ 12
ended I should never	<b>need</b>	further business therein. But	6, 21/ 15
of themselves as rather	<b>need</b>	to be attentively read	6, 21/ 28
aside, especially in such	<b>need</b>	. For I assure you	6, 25/ 15
not. If not, then	<b>need</b>	we no more to	6, 39/ 28
of which, methinketh, I	<b>need</b>	not believe a common	6, 77/ 16
that I would, if	<b>need</b>	were, find you good	6, 78/ 32
it." "It shall not	<b>need</b>	, sir," quoth he, "but	6, 78/ 34
of old time, we	<b>need</b>	no more for the	6, 90/ 5
thereof durst I for	<b>need</b>	make yourself judge. For	6, 105/ 20
judgment, they should not	<b>need</b>	to care for answer	6, 116/ 2
that she should have	<b>need</b>	rather to be well	6, 133/ 5
to scripture. Were it	<b>need</b>	that this child knew	6, 135/ 1
and all places. But	<b>need</b>	was it in the	6, 139/ 12
plain that it should	<b>need</b>	no gloss at all	6, 168/ 20
I shall not much	<b>need</b>	," quoth I, "to stick	6, 170/ 9
yet should we not	<b>need</b>	to grant him that	6, 204/ 10
church -- I never	<b>need</b>	to go further or	6, 210/ 15
as I say, further	<b>need</b>	I not to go	6, 211/ 1
charity to men that	<b>need</b>	their help, when they	6, 211/ 24
he, "no cause or	<b>need</b>	why we should pray	6, 214/ 11
saint in heaven." "What	<b>need</b>	you," quoth I, "to	6, 214/ 14



was somewhat short. It	<b>need</b>	not to tell you	6, 228/ 29
other things that we	<b>need</b>	shall be cast unto	6, 233/ 13
what they believed, we	<b>need</b>	not to doubt what	6, 238/ 6
day, ye shall not	<b>need</b>	, I trust, to die	6, 249/ 33
I, "so were it	<b>need</b>	. For if they should	6, 259/ 1
an oath till they	<b>need</b>	in like case to	6, 266/ 27
priest too, he shall	<b>need</b>	to fear no such	6, 300/ 34
house, which should not	<b>need</b>	if this gap were	6, 302/ 24
For so should they	<b>need</b>	no such titles at	6, 302/ 34
at all, nor should	<b>need</b>	neither run at rovers	6, 302/ 34
the diocesan, or, if	<b>need</b>	should require, by a	6, 315/ 34
the proof whereof, we	<b>need</b>	none other example than	6, 348/ 7
it hath the less	<b>need</b>	to be made worse	6, 372/ 28
them. They should not	<b>need</b>	so often to speak	6, 381/ 11
them, that good works	<b>need</b>	not, but only faith	6, 381/ 16
to show the great	<b>need</b>	that men have to	6, 384/ 19
they speak that folk	<b>need</b>	no more but believe	6, 389/ 17
that we not only	<b>need</b>	no good works with	6, 390/ 8
saith that God hath	<b>need</b>	of our faith. For	6, 397/ 17
that God hath no	<b>need</b>	of our good works	6, 397/ 17
works, but he hath	<b>need</b>	of our faith, and	6, 397/ 18
our faith, and hath	<b>need</b>	that we should believe	6, 397/ 18
both, therefore have we	<b>need</b>	of both. And yet	6, 397/ 22
well repressed, or if	<b>need</b>	so require, utterly pulled	6, 416/ 8
ween I that we	<b>need</b>	little to doubt how	6, 426/ 15
that ye shall neither	<b>need</b>	to read all, nor	6, 430/ 33
your friend, "we shall	<b>need</b>	now to lose no	6, 431/ 26
should haply nothing have	<b>needed</b>	thereof if the wounds	6, 138/ 33
that, having faith, they	<b>needed</b>	nothing else. For as	6, 368/ 26
for naught. For he	<b>needed</b>	not to die for	6, 391/ 7
to his charge; what	<b>needeth</b>	to call him a	6, 30/ 17
Christian man, that it	<b>needeth</b>	none other proof; and	6, 62/ 16
of himself that he	<b>needeth</b>	not our advice to	6, 81/ 17
see all that them	<b>needeth</b>	if they will look	6, 113/ 31
own word and ordinance	<b>needeth</b>	none other authority but	6, 147/ 34
four." "Why," quoth I, "	<b>needeth</b>	that no gloss at	6, 168/ 23
be said that it	<b>needeth</b>	not to assign any	6, 196/ 1
favoreth their persons, and	<b>needeth</b>	nothing their names to	6, 223/ 2
spend more time than	<b>needeth</b>	. For it is not	6, 259/ 23
confess it where he	<b>needeth</b>	not before no competent	6, 281/ 6
saith, that there neither	<b>needeth</b>	contrition nor satisfaction. Also	6, 349/ 19
he saith that there	<b>needeth</b>	no priest for the	6, 349/ 20
that no good work	<b>needeth</b>	them, but that they	6, 393/ 29
is it that he	<b>needeth</b>	neither our faith nor	6, 397/ 19

decayed in that place	<b>needing</b>	the show of some	6, 61/ 10
enough and plain enough,	<b>needing</b>	no gloss if it	6, 168/ 17
the church in things	<b>needly</b>	requisite to salvation hath	6, 122/ 18
and interpretation of scripture	<b>needs</b>	be concurrent. The Twenty-Fourth	6, 9/ 21
prove that this must	<b>needs</b>	be the very true	6, 13/ 32
done him, it must	<b>needs</b>	have been in one	6, 36/ 35
or, if we will	<b>needs</b>	have any, care not	6, 44/ 25
will. But this must	<b>needs</b>	be a devilish hatred	6, 48/ 5
heaven. And this must	<b>needs</b>	be an envy coming	6, 48/ 10
ensearch, then must it	<b>needs</b>	be that they have	6, 63/ 20
untrue, as it must	<b>needs</b>	if the matter be	6, 64/ 20
And thereby must I	<b>needs</b>	know that if they	6, 64/ 24
of his goodness must	<b>needs</b>	be good -- hath	6, 74/ 28
of which ye must	<b>needs</b>	reckon yourself sure, and	6, 89/ 14
his church, it must	<b>needs</b>	suffice for the church	6, 90/ 24
end, yet must it	<b>needs</b>	be a long matter	6, 102/ 18
in that we must	<b>needs</b>	agree together in most	6, 102/ 30
come to God must	<b>needs</b>	believe) -- no man	6, 111/ 4
He must," quoth he, "	<b>needs</b>	err in his necessary	6, 111/ 25
is truth," quoth he, "	<b>needs</b>	must it be one	6, 117/ 27
but that he must	<b>needs</b>	have his church continue	6, 117/ 34
scripture, then must there	<b>needs</b>	follow thereupon the thing	6, 120/ 4
and interpretation of scripture	<b>needs</b>	be concurrent. "Sir," quoth	6, 128/ 14
be. And that must	<b>needs</b>	content him." "May a	6, 130/ 11
I, "reason must he	<b>needs</b>	have, then, that shall	6, 131/ 18
point, that we should	<b>needs</b>	bring the faith with	6, 133/ 7
that thing must he	<b>needs</b>	believe, or else he	6, 134/ 19
things as we must	<b>needs</b>	, upon loss of heaven	6, 137/ 18
the faith, it must	<b>needs</b>	be therefore that Arius	6, 147/ 21
present, yet must it	<b>needs</b>	signify that she never	6, 150/ 13
a child, it must	<b>needs</b>	be that her answer	6, 150/ 28
man that ye must	<b>needs</b>	resort unto for your	6, 162/ 4
true, the other must	<b>needs</b>	be false, and that	6, 170/ 1
grace of God must	<b>needs</b>	go, or else no	6, 170/ 11
true, the other must	<b>needs</b>	be false, ye will	6, 170/ 26
or we." "That must	<b>needs</b>	be," quoth he. "Ye	6, 170/ 28
and amendment, which must	<b>needs</b>	lack if he had	6, 174/ 4
granted that it must	<b>needs</b>	be that this people	6, 174/ 5
that this people must	<b>needs</b>	have always the knowledge	6, 174/ 6
faith," quoth he, "must	<b>needs</b>	be so." "Then were	6, 177/ 8
-- in which must	<b>needs</b>	be conceived both information	6, 178/ 26
God, then must it	<b>needs</b>	follow that to the	6, 179/ 2
confesseth that this must	<b>needs</b>	be a sure infallible	6, 181/ 24
quoth he, "that must	<b>needs</b>	be so, or else	6, 181/ 28

in his church must	<b>needs</b>	preserve his church from	6, 182/ 29
book -- it must	<b>needs</b>	follow that God will	6, 184/ 4
and that they must	<b>needs</b>	be done by God	6, 188/ 8
but Christ's church must	<b>needs</b>	be that church that	6, 195/ 23
plainly that they must	<b>needs</b>	grant that the very	6, 196/ 13
the truth, it must	<b>needs</b>	follow that they mistake	6, 196/ 22
false end must they	<b>needs</b>	bring it all, that	6, 204/ 32
of that uncertainty must	<b>needs</b>	grow all such inconveniences	6, 205/ 2
The church therefore must	<b>needs</b>	be the common known	6, 205/ 5
lively nourishing, we must	<b>needs</b>	well know that all	6, 207/ 10
quoth he, "that must	<b>needs</b>	be." "Well," quoth I	6, 208/ 18
ye grant and must	<b>needs</b>	grant they be, if	6, 209/ 8
the church it must	<b>needs</b>	be that there be	6, 209/ 10
that be good must	<b>needs</b>	be the other. But	6, 209/ 12
proved good, it must	<b>needs</b>	follow that the other	6, 210/ 16
but that thing must	<b>needs</b>	be true. For God's	6, 224/ 14
herself, then must they	<b>needs</b>	think that our Lady	6, 231/ 21
as they must therewith	<b>needs</b>	think) that our Lady	6, 231/ 23
Ipswich, then must they	<b>needs</b>	think therewithal that all	6, 231/ 25
prove that this must	<b>needs</b>	be the very true	6, 237/ 27
among so many must	<b>needs</b>	be true, yet since	6, 238/ 19
none error but must	<b>needs</b>	be true. Nor that	6, 239/ 20
none idolatry, but must	<b>needs</b>	be good and acceptable	6, 239/ 21
Which case ye would	<b>needs</b>	have granted because it	6, 274/ 2
contrary, must it not	<b>needs</b>	be that in his	6, 277/ 25
believe true, they must	<b>needs</b>	therewith believe him all	6, 277/ 27
but that he must	<b>needs</b>	be very naught still	6, 280/ 3
the contrary, he must	<b>needs</b>	hold plain against the	6, 284/ 4
so many changes as	<b>needs</b>	must be, ere it	6, 293/ 8
be naught we must	<b>needs</b>	be worse, as I	6, 298/ 1
appal, the world must	<b>needs</b>	wax unsavory. And he	6, 298/ 8
among us. Which thing	<b>needs</b>	must diminish on our	6, 301/ 2
matter that priests must	<b>needs</b>	have wives, and that	6, 303/ 32
that a priest must	<b>needs</b>	have one, nor that	6, 304/ 28
but that he must	<b>needs</b>	have one wife, then	6, 306/ 32
will agree, as he	<b>needs</b>	must but if he	6, 307/ 5
one, then must he	<b>needs</b>	grant, and his master	6, 307/ 8
not that he must	<b>needs</b>	have one, or that	6, 307/ 12
for naught. It must	<b>needs</b>	signify, either that there	6, 307/ 16
construe him otherwise must	<b>needs</b>	fall into such open	6, 308/ 10
For wives they must	<b>needs</b>	have, by Tyndale's tale	6, 308/ 16
concludeth that priests must	<b>needs</b>	have wives. But now	6, 308/ 24
that every priest must	<b>needs</b>	have a wife. For	6, 309/ 4
of two things must	<b>needs</b>	follow, either that Christ	6, 309/ 12

if every priest must	<b>needs</b>	have a wife, then	6, 309/ 14
say that priests must	<b>needs</b>	have wives. But methink	6, 309/ 18
more unable must he	<b>needs</b>	be that boldly will	6, 335/ 16
go forward somewhat must	<b>needs</b>	be adventured. And some	6, 339/ 9
the proverb is, must	<b>needs</b>	have a shame." The	6, 365/ 3
of that sect must	<b>needs</b>	be imputed to the	6, 373/ 11
And also ye must	<b>needs</b>	mean some other thing	6, 380/ 31
by his own granting,	<b>needs</b>	go therewith, or else	6, 382/ 13
as the fire must	<b>needs</b>	burn and give heat	6, 382/ 29
idle but it must	<b>needs</b>	work well." "Forsooth," quoth	6, 384/ 25
but that it shall	<b>needs</b>	bring forth good works	6, 386/ 22
suffice for salvation, must	<b>needs</b>	have with it charity	6, 389/ 25
understood that faith must	<b>needs</b>	go with good works	6, 392/ 9
they seem, it must	<b>needs</b>	follow that all the	6, 395/ 2
if they so should	<b>needs</b>	be openly convicted and	6, 417/ 12
And hypocrites must they	<b>needs</b>	be, since they be	6, 421/ 27
that learned is must	<b>needs</b>	perceive his shameless boldness	6, 426/ 9
very bare." "It must	<b>needs</b>	, " quoth I, "be bare	6, 432/ 15
monks, and freres, must	<b>needs</b>	have wives -- that	6, 434/ 18
contrary witness for the	<b>negative</b>	, in any crime that	6, 267/ 3
he taught them to	<b>neglect</b>	and set at naught	6, 368/ 27
also, "Maledictus homo qui	<b>neglegit</b>	famam suam" (Accursed is	6, 281/ 13
scrupulous superstition and reckless	<b>negligence</b>	that would be used	6, 14/ 15
Mass which percase the	<b>negligence</b>	or malice of some	6, 223/ 13
scrupulous superstition and reckless	<b>negligence</b>	that would be used	6, 255/ 15
partly by sloth and	<b>negligence</b>	, in that folk be	6, 316/ 22
in the mind a	<b>negligence</b>	and contempt of God's	6, 342/ 31
ungracious sect, by the	<b>negligence</b>	of the governors in	6, 369/ 32
we would be so	<b>negligent</b>	that where God worketh	6, 61/ 19
they seem either very	<b>negligent</b>	if they nothing inquire	6, 63/ 17
be therein reckless and	<b>negligent</b>	. For accursed is he	6, 259/ 11
was the man very	<b>negligent</b>	before or very naught	6, 362/ 11
sin or the more	<b>negligent</b>	in good virtues because	6, 393/ 36
the work of God	<b>negligently</b>	. The peril thereof appeareth	6, 259/ 13
of God accursed that	<b>negligently</b>	doth his work, how	6, 259/ 20
that I had a	<b>neighbor</b>	that told me that	6, 320/ 26
it." "Where is that	<b>neighbor</b>	?" quoth my lord. "This	6, 320/ 28
lord," quoth he, "my	<b>neighbor</b>	here." "Then was that	6, 320/ 35
his good and harmless	<b>neighbor</b>	against the malice and	6, 415/ 5
man charge of his	<b>neighbor</b>	) to keep him from	6, 415/ 9
own commodity with our	<b>neighbor's</b>	harm. And also, we	6, 300/ 5
the church among his	<b>neighbors</b>	and there boweth his	6, 200/ 11
be Baal) as his	<b>neighbors</b>	do; but go to	6, 200/ 12
fair dealer among his	<b>neighbors</b>	, yet a man high	6, 326/ 30

more sell to their	<b>neighbors</b>	at home. And as	6, 398/ 3
harm, and haply their	<b>neighbors'</b>	too, would handle it	6, 343/ 9
Paul writing to Timotheus, "	<b>Nemo</b>	iuventutem tuam contemnat" (Let	6, 286/ 12
in earth. For this	<b>net</b>	of Christ hath for	6, 205/ 7
every hole in a	<b>net</b>	, so were it almost	6, 293/ 6
they tell that the	<b>nether</b>	jaw lacketh. This may	6, 221/ 25
of holy scripture, showing	<b>nevertheless</b>	that many things have	6, 9/ 33
out of doubt, be	<b>nevertheless</b>	of late by lewd	6, 21/ 10
with him. And yet	<b>nevertheless</b>	do require you heartily	6, 25/ 7
of holy scripture, showing	<b>nevertheless</b>	that many things have	6, 137/ 27
would I," quoth he, "	<b>nevertheless</b>	believe to be true	6, 161/ 13
yet were the Gospel	<b>nevertheless</b>	true." "That is," quoth	6, 180/ 19
peril, so that we	<b>nevertheless</b>	have the relics of	6, 223/ 8
It is," quoth I, "	<b>nevertheless</b>	contrary, and yet the	6, 285/ 11
false copper groat is	<b>nevertheless</b>	contrary though it be	6, 285/ 12
and were of. Setting	<b>nevertheless</b>	all the colors he	6, 379/ 26
believed. And that the	<b>New</b>	Law of Christ is	6, 10/ 2
crime well proved) any	<b>new</b>	witnesses to be received	6, 14/ 30
author showeth why the	<b>New</b>	Testament of Tyndale's translation	6, 15/ 23
divers whereof some be	<b>new</b>	set forth by Tyndale	6, 17/ 15
at Paul's Cross the	<b>New</b>	Testament late translated in	6, 28/ 20
only for which the	<b>New</b>	Testament translated by Tyndale	6, 29/ 11
be sometimes prone to	<b>new</b>	fantasies, fallen into Luther's	6, 34/ 29
and burning of the	<b>New</b>	Testament translated by Tyndale	6, 35/ 31
make all that gear	<b>new</b>	, and make a new	6, 80/ 21
new, and make a	<b>new</b>	soul thereto. Now if	6, 80/ 21
though he deny the	<b>New</b>	Testament) yet reason and	6, 102/ 24
scripture, as well the	<b>New</b>	Testament as the Old	6, 102/ 32
I give you a	<b>new</b>	commandment, that you love	6, 107/ 16
part which is the	<b>New</b>	Testament, there was yet	6, 115/ 14
alleging, but such words	<b>new</b>	given them by God	6, 116/ 6
this sort of this	<b>new</b>	kind of preachers being	6, 124/ 26
believed. And that the	<b>New</b>	Law of Christ is	6, 137/ 30
and leave us his	<b>New</b>	Law, whereof was long	6, 142/ 13
house of Juda, a	<b>new</b>	covenant or testament. I	6, 142/ 17
the change in the	<b>New</b>	Testament from the commandment	6, 155/ 16
the choosing of a	<b>new</b>	to fulfill the place	6, 158/ 24
to God, and we	<b>new</b>	men on the other	6, 171/ 21
as much as our	<b>new</b>	men's, their diligence as	6, 171/ 29
teach the church of	<b>new</b>	, the old lessons of	6, 178/ 6
at some time, though	<b>new</b>	heretics, now long after	6, 191/ 31
I, "then will your	<b>new</b>	built church nothing help	6, 199/ 31
of Christendom, except these	<b>new</b>	folk of Saxony and	6, 200/ 3
old image in a	<b>new</b>	tabernacle, the back of	6, 222/ 7

but it seemed as	<b>new</b>	cut as if it	6, 222/ 19
again in a morning,	<b>new</b>	come from the university	6, 247/ 11
the burning of the	<b>New</b>	Testament, and the forbidding	6, 247/ 19
so drunk of the	<b>new</b>	must of lewd lightness	6, 257/ 32
crime well proved) any	<b>new</b>	witnesses to be received	6, 264/ 15
then should either the	<b>new</b>	proofs depose the same	6, 265/ 7
for him), that the	<b>new</b>	proofs would depose that	6, 265/ 16
author showeth why the	<b>New</b>	Testament of Tyndale's translation	6, 284/ 25
the burning of the	<b>New</b>	Testament in English which	6, 284/ 29
Which whoso calleth the	<b>New</b>	Testament, calleth it by	6, 285/ 4
he would seek a	<b>new</b>	word, he neither wist	6, 286/ 24
calleth only his own	<b>new</b>	forged faith; therefore Hichins	6, 289/ 6
therefore Hichins in the	<b>New</b>	Testament cannot abide the	6, 289/ 7
Tyndale's translation of the	<b>New</b>	Testament to be burned	6, 291/ 12
book saith that the	<b>New</b>	Testament of Tyndale was	6, 292/ 11
he saith that the	<b>New</b>	Testament that was burned	6, 292/ 22
done to weave a	<b>new</b>	web of cloth as	6, 293/ 6
the whole book all	<b>new</b>	, as to make in	6, 293/ 7
perilous than in the	<b>New</b>	. And why should then	6, 294/ 19
scripture of God such	<b>new</b>	constructions against the very	6, 308/ 4
they confirm this noble	<b>new</b>	doctrine of theirs, by	6, 308/ 13
to translate it of	<b>new</b>	. In which translation, he	6, 314/ 27
his because it was	<b>new</b>	, but because it was	6, 316/ 4
was naught; nor prohibiteth	<b>new</b>	to be made, but	6, 316/ 5
the translation old or	<b>new</b>	, bad or good." "Forsooth	6, 317/ 8
many mouths catcheth many	<b>new</b>	feathers; which, when they	6, 324/ 35
or to write the	<b>New</b>	Testament first in Greek	6, 338/ 19
that they forbade any	<b>new</b>	translation to be read	6, 340/ 33
to make it all	<b>new</b>	than mend it. As	6, 341/ 2
Old Testament and the	<b>New</b>	too. Which homely handling	6, 342/ 29
Old Testament as the	<b>New</b>	, so that, as I	6, 344/ 1
divers, whereof some be	<b>new</b>	set forth by Tyndale	6, 348/ 24
abominable heresies of this	<b>new</b>	sect. But some of	6, 360/ 19
because the matter was	<b>new</b>	and strange, he began	6, 361/ 12
ought not now of	<b>new</b>	to be brought again	6, 364/ 26
putting forth first the	<b>New</b>	Testament in such wise	6, 368/ 12
the whole house to	<b>new</b>	torments, to make them	6, 371/ 25
have taught the devil	<b>new</b>	torments in hell that	6, 372/ 4
a great secret mystery	<b>new</b>	found out, and thereby	6, 381/ 2
to teach them a	<b>new</b>	, better way, and more	6, 399/ 24
the articles thereof not	<b>new</b>	begun, but now continued	6, 419/ 15
learned men to devise	<b>new</b>	fantasies in our faith	6, 423/ 21
men to bring forth	<b>new</b>	fantasies, but maketh also	6, 423/ 31
in authority, they devise	<b>new</b>	sects and schisms to	6, 423/ 34

Tyndale that translated the	<b>New</b>	Testament, which was indeed	6, 424/ 10
the translation of the	<b>New</b>	Testament he covered and	6, 424/ 20
so saintish, with any	<b>new</b>	construction of Christ's Holy	6, 427/ 14
suddenly start up a	<b>new</b>	sect setting forth clean	6, 433/ 28
other doctors of this	<b>new</b>	sect but frere Luther	6, 434/ 14
bringing up of some	<b>newfangled</b>	heresies to the infection	6, 125/ 5
to the pleasure of	<b>newfangled</b>	folk, sparing no pain	6, 423/ 35
pleasure and delight in	<b>newfangleness</b>	, fallen in and increased	6, 338/ 35
witted, featly learned, and	<b>newfangly</b>	minded. And thus labored	6, 269/ 27
be brought into England.	<b>Newly</b>	overseen by the said	6, 3/ 17
whom they had but	<b>newly</b>	known, and well likely	6, 88/ 25
things, and not things	<b>newly</b>	begun nowadays, except ye	6, 90/ 7
in Saxony, where we	<b>newly</b>	see it assayed. And	6, 311/ 2
libel, or treatise read,	<b>newly</b>	made in the time	6, 315/ 32
unto Jews, paynims, or	<b>newly</b>	christened folk, except we	6, 340/ 9
none image), it goeth	<b>next</b>	before, "Non habebis deos	6, 45/ 23
the water, and whoso	<b>next</b>	went in was cured	6, 60/ 32
superstitious devotion, and the	<b>next</b>	door to idolatry, when	6, 100/ 20
or the other --	<b>next</b>	grace and help of	6, 127/ 12
two manner countings: one	<b>next</b>	unto the worst, another	6, 158/ 4
unto the worst, another	<b>next</b>	unto the best. And	6, 158/ 4
Prage, another in the	<b>next</b>	town. And yet in	6, 192/ 17
street, another in the	<b>next</b>	. So that if ye	6, 192/ 18
For," quoth I, "your	<b>next</b>	answer were to say	6, 251/ 31
he was called in	<b>next</b>	. And then was he	6, 322/ 1
you either, read the	<b>next</b>	law following in that	6, 356/ 16
had either read the	<b>next</b>	law following or the	6, 356/ 19
as for the law	<b>next</b>	following, we looked not	6, 356/ 24
I say, the law	<b>next</b>	following or the gloss	6, 357/ 7
he appealed to the	<b>next</b>	general council which should	6, 361/ 31
before appealed to the	<b>next</b>	general council, utterly denieth	6, 362/ 8
good and great clerk	<b>Nicholas</b>	de Lyra upon the	6, 252/ 35
servants we call them	<b>niggards</b>	. If they keep many	6, 296/ 17
or whether it be	<b>night</b>	with them that they	6, 49/ 20
pillar of fire by	<b>night</b>	; yet was he not	6, 57/ 13
well -- was at	<b>night</b>	brought to bed with	6, 79/ 11
alone. And the same	<b>night</b>	-- yet abide, let	6, 79/ 14
of likelihood the same	<b>night</b>	, or some other time	6, 79/ 16
and worshipped every frosty	<b>night</b>	. If this man might	6, 134/ 5
pillar of fire by	<b>night</b>	, in their earthly voyage	6, 182/ 19
and in again at	<b>night</b>	. So that who were	6, 205/ 1
haunted heretics" lectures by	<b>night</b>	long before, which we	6, 328/ 30
further examine of that	<b>night</b>	school, saving that he	6, 329/ 7
maketh me see by	<b>night</b>	," and yet the fire	6, 382/ 33

will not part this	<b>night</b>	but I shall deliver	6, 430/ 32
with holy maiden Elizabeth	<b>nightly</b>	in the rood loft	6, 87/ 25
hand is the more	<b>nimble</b>	by the use of	6, 132/ 3
of the church. The	<b>Nineteenth</b>	Chapter The author proveth	6, 8/ 10
church at all." The	<b>Nineteenth</b>	Chapter The author proveth	6, 110/ 24
as appeareth in the	<b>nineteenth</b>	chapter the third book	6, 198/ 29
nothing against nature. The	<b>Ninth</b>	Chapter The author showeth	6, 6/ 22
praying to saints. The	<b>Ninth</b>	Chapter The messenger yet	6, 13/ 8
evil purpose changed. The	<b>Ninth</b>	Chapter The author showeth	6, 15/ 26
men fall to. The	<b>Ninth</b>	Chapter The author showeth	6, 18/ 16
him do it?" The	<b>Ninth</b>	Chapter The author showeth	6, 75/ 25
reckon you sure." The	<b>Ninth</b>	Chapter The messenger yet	6, 217/ 1
the right way. The	<b>Ninth</b>	Chapter The author showeth	6, 291/ 1
teach they live. The	<b>Ninth</b>	Chapter The author showeth	6, 374/ 6
example when he said: "	<b>Nisi</b>	abundaverit iusticia vestra plusquam	6, 103/ 17
King's Highness in his	<b>noble</b>	and most famous book	6, 11/ 17
side. And as that	<b>noble</b>	Duke Humfrey wisely found	6, 88/ 17
beggar, so did that	<b>noble</b>	lady the king's mother	6, 88/ 18
King's Highness in his	<b>noble</b>	and most famous book	6, 183/ 1
authority they confirm this	<b>noble</b>	new doctrine of theirs	6, 308/ 13
I find in the	<b>noble</b>	book that the King's	6, 351/ 6
the time of that	<b>noble</b>	prince of most famous	6, 409/ 25
the king with his	<b>nobles</b>	were fain to put	6, 409/ 31
London; the king, his	<b>nobles</b>	, and his people thereupon	6, 409/ 35
they?" "Surely," quoth I, "	<b>nobody</b>	else, nor they neither	6, 314/ 18
as he did to	<b>Noe</b>	, Lot, and Abraham, and	6, 140/ 33
faith between Adam and	<b>Noe</b>	of such as never	6, 252/ 12
days," quoth I, "of	<b>Noe</b>	himself, though there were	6, 252/ 20
folk at all from	<b>Noe</b>	to Moses, nor himself	6, 253/ 3
curse of his father	<b>Noe</b>	for that he made	6, 297/ 31
were few saved in	<b>Noe's</b>	ship." "The world was	6, 252/ 15
facite, quae autem faciunt,	<b>nolite</b>	facere," concerning the authority	6, 8/ 8
it is also written, "	<b>Nolite</b>	converti ad idola neque	6, 45/ 25
facite, que autem faciunt	<b>nolite</b>	facere," concerning the authority	6, 101/ 11
Obsecro vos fratres per	<b>nomen</b>	domini nostri Jesu Christi	6, 223/ 33
name). "Et melior est	<b>nomen</b>	bonum quam divitie multe	6, 281/ 11
Curam habe de bono	<b>nominae</b>	" (Take heed of thy	6, 281/ 10
unto me for the	<b>nonce</b>	. Wherein he saw so	6, 292/ 29
His Highness for the	<b>nonce</b>	of his blessed zeal	6, 318/ 33
out of it at	<b>noon</b>	, and in again at	6, 204/ 35
at Cambridge, at the	<b>north</b>	door of Paul's than	6, 52/ 19
once put over his	<b>nose</b>	. And men reckon that	6, 52/ 34
pearls put upon their	<b>nose</b>	, nor that holy food	6, 144/ 36
body might without any	<b>notable</b>	loss easily forbear. "Let	6, 54/ 2



his and theirs no	<b>notable</b>	difference, but they nailed	6, 225/ 24
his high miracles, so	<b>notable</b>	and well known to	6, 244/ 21
very words written by	<b>notaries</b>	sworn for both the	6, 362/ 25
commonly to take a	<b>notary</b>	and honest witness with	6, 263/ 6
in this place I	<b>note</b>	much that he called	6, 224/ 6
Wherein is to be	<b>noted</b>	, by the way, that	6, 225/ 23
there were found and	<b>noted</b>	wrong and falsely translated	6, 285/ 20
with the places ready	<b>noted</b>	, which book I had	6, 292/ 27
might see the places	<b>noted</b>	with his own hand	6, 330/ 11
both he that so	<b>noted</b>	them and he that	6, 330/ 14
with such manner of	<b>notes</b>	marked in the margin	6, 270/ 10
between the leaves, and	<b>notes</b>	marked in the margins	6, 430/ 35
ChapterThe author somewhat	<b>noteth</b>	the froward minds of	6, 7/ 2
ChapterThe author somewhat	<b>noteth</b>	the froward minds of	6, 82/ 14
ye will mistrust neither	<b>nother</b>	. "Who be they?" quoth	6, 68/ 31
the beginning admit neither	<b>nother</b>	. "But now go further	6, 136/ 2
these ways and to	<b>nourish</b>	this superstition, under the	6, 53/ 2
to good folk the	<b>nourisher</b>	of virtue, and to	6, 294/ 22
tree loseth his lively	<b>nourishing</b>	, we must needs well	6, 207/ 10
in his epistle against	<b>Novatian</b>	. "When our Savior saith	6, 202/ 14
preaching of some strange	<b>novelties</b>	, and bringing up of	6, 125/ 4
ye told them no	<b>novelty</b>	; for I doubt not	6, 247/ 29
them, but for the	<b>novelty</b>	thereof. "Now in earnest	6, 351/ 29
when he said: "Mandatum	<b>novum</b>	do vobis ut diligatis	6, 107/ 15
showeth no more miracles	<b>nowadays</b>	, when it is much	6, 61/ 21
incredulity can suffer him	<b>nowadays</b>	to work any." The	6, 61/ 25
such as men say	<b>nowadays</b>	be done at divers	6, 77/ 19
tell and talk of	<b>nowadays</b>	, to be done at	6, 89/ 27
told to be done	<b>nowadays</b>	at pilgrimages. But surely	6, 90/ 3
not things newly begun	<b>nowadays</b>	, except ye call a	6, 90/ 8
fourteen hundred year ago	<b>nowadays</b>	. For I am very	6, 90/ 9
of miracles many be	<b>nowadays</b>	feigned, so may it	6, 90/ 19
every time, not only	<b>nowadays</b>	but also a thousand	6, 90/ 28
and these that be	<b>nowadays</b>	done at these pilgrimages	6, 94/ 20
given to miracles done	<b>nowadays</b>	, in which I have	6, 95/ 12
his sermons about, that	<b>nowadays</b>	men preached not well	6, 124/ 27
in the writer, or	<b>nowadays</b>	in the printer; or	6, 127/ 31
mind now. Men be	<b>nowadays</b>	waxen so full of	6, 287/ 13
way. But as for	<b>nowadays</b>	if he be deacon	6, 300/ 33
not comprehensible nor circumscribed	<b>nowhere</b>	, so is he present	6, 57/ 4
your friend. "Everywhere and	<b>nowhere</b>	," quoth I. "For he	6, 268/ 34
resist, and nature will	<b>nowise</b>	admit. And yet they	6, 70/ 17
church be not the	<b>number</b>	of folk only predestinate	6, 12/ 15
it peradventure be the	<b>number</b>	of good and well	6, 12/ 16

against all the whole	<b>number</b>	of the old philosophers	6, 73/ 2
not so much in	<b>number</b>	as in weight. Some	6, 82/ 26
children, the witnesses great	<b>number</b>	and many of great	6, 93/ 35
their devotion hotter, their	<b>number</b>	far greater, their time	6, 171/ 31
church be not the	<b>number</b>	of folk only predestinate	6, 198/ 3
it peradventure be the	<b>number</b>	of good and well	6, 198/ 4
only that such a	<b>number</b>	of such folk he	6, 199/ 22
congregation, but a disparkled	<b>number</b>	of only good men	6, 199/ 25
will make it a	<b>number</b>	of only such as	6, 204/ 32
is to wit, the	<b>number</b>	and congregation of good	6, 253/ 12
be taken only by	<b>number</b>	and not by weight	6, 267/ 12
be but one in	<b>number</b>	." "Surely," quoth I, "as	6, 285/ 27
than thrice three in	<b>number</b>	." "That were," quoth he	6, 285/ 29
far able to overmatch	<b>number</b>	for number the spirituality	6, 295/ 23
to overmatch number for	<b>number</b>	the spirituality of any	6, 295/ 24
of so great a	<b>number</b>	of priests and so	6, 301/ 1
made. But for the	<b>number</b>	, I would surely see	6, 301/ 31
be thus; but the	<b>number</b>	of priests would be	6, 302/ 6
also had bought great	<b>number</b>	of the books of	6, 379/ 13
damn so huge a	<b>number</b>	of people to intolerable	6, 402/ 21
the means thereof, the	<b>number</b>	so grew and increased	6, 409/ 28
such wise and such	<b>number</b>	that the king with	6, 409/ 31
punishment as the poor	<b>nun</b>	was, that had given	6, 87/ 33
speaking. By which a	<b>nun</b>	might say, "As for	6, 150/ 14
having now wedded a	<b>nun</b>	, were commanded to amend	6, 165/ 17
marriage of that holy	<b>nun</b>	, and Tyndale some good	6, 304/ 10
living that weddeth a	<b>nun</b>	, when his living is	6, 349/ 3
when he married the	<b>nun</b>	. And now he railleth	6, 360/ 16
lecherous lust to the	<b>nun</b>	that he minded to	6, 366/ 13
not yet married a	<b>nun</b>	: so did Luther also	6, 368/ 17
frere, hath married a	<b>nun</b>	himself, and with her	6, 375/ 7
shameless to marry a	<b>nun</b>	and abide thereby, and	6, 376/ 6
his lewd leman the	<b>nun</b>	. And that all the	6, 378/ 20
beginning have married a	<b>nun</b>	, would not the people	6, 426/ 25
should she devise for	<b>nuns</b>	. And as for me	6, 301/ 28
people, monks, freres, and	<b>nuns</b>	, be clean drawn and	6, 370/ 10
teacheth monks, freres, and	<b>nuns</b>	to marriage but also	6, 375/ 6
so called they their	<b>nuns</b>	) were violated, they not	6, 375/ 21
folk, joined freres and	<b>nuns</b>	together in lechery, despited	6, 427/ 32
and a rich man's	<b>nurse</b>	bring home her own	6, 64/ 2
chammed before by the	<b>nurse</b>	, and so put into	6, 333/ 6
a miracle, upon his	<b>oath</b>	, and very light in	6, 7/ 3
not lawfully on his	<b>oath</b>	swear untruth where he	6, 15/ 13
a miracle upon his	<b>oath</b>	and very light in	6, 82/ 16

them affirming upon their	<b>oath</b>	a miracle done upon	6, 83/ 4
the lending of an	<b>oath</b>	till they need in	6, 266/ 26
denial with a corporal	<b>oath</b>	that he should from	6, 268/ 19
Christ, that for any	<b>oath</b>	that could be given	6, 270/ 1
was secretly his solemn	<b>oath</b>	taken in judgment that	6, 270/ 4
in virtue of his	<b>oath</b>	that all they believed	6, 271/ 27
is part with his	<b>oath</b>	and swear upon a	6, 275/ 34
means than the only	<b>oath</b>	of the party that	6, 276/ 13
in virtue of his	<b>oath</b>	the things which they	6, 277/ 26
in virtue of his	<b>oath</b>	denied, all were it	6, 278/ 33
not lawfully on his	<b>oath</b>	swear untruth, where he	6, 280/ 17
be proved, in an	<b>oath</b>	put unto him he	6, 281/ 2
the matter upon his	<b>oath</b>	, be it never so	6, 281/ 16
is that a man's	<b>oath</b>	receiveth interpretation and is	6, 281/ 21
me, and after mine	<b>oath</b>	given, he would ask	6, 281/ 26
were not by mine	<b>oath</b>	bound to make him	6, 281/ 27
thing was in mine	<b>oath</b>	intended. And therefore if	6, 281/ 29
less than if his	<b>oath</b>	were given him in	6, 281/ 36
judge would give an	<b>oath</b>	to any person to	6, 282/ 15
know by the man's	<b>oath</b>	whether there were peradventure	6, 282/ 17
give the party an	<b>oath</b>	for the further search	6, 282/ 22
cautel, after a lawful	<b>oath</b>	given him to tell	6, 284/ 3
may lawfully give an	<b>oath</b>	to the party. For	6, 284/ 6
For whereof should the	<b>oath</b>	serve if the party	6, 284/ 6
lawfully give him the	<b>oath</b>	, then may he refuse	6, 284/ 8
he follily take an	<b>oath</b>	where he lawfully might	6, 284/ 10
intended to keep his	<b>oath</b>	. So holy would he	6, 422/ 14
and peradventure on their	<b>oaths</b>	depose it, having no	6, 71/ 36
great anger all the	<b>oaths</b>	he might swear, that	6, 91/ 31
twain, but by the	<b>oaths</b>	of one or twain	6, 264/ 20
the matter upon their	<b>oaths</b>	, being though they were	6, 272/ 17
served and content with	<b>oats</b>	. Whereof I cannot perceive	6, 227/ 12
for a peck of	<b>oats</b>	she will not fail	6, 227/ 18
both, if women offer	<b>oats</b>	to Saint Wilgefort to	6, 232/ 29
if women there offer	<b>oats</b>	unto Saint Wilgefort, in	6, 235/ 2
the foolish women bring	<b>oats</b>	thither, nor it is	6, 235/ 5
quoth he, "all the	<b>oats</b>	of a whole year's	6, 235/ 8
not cast away their	<b>oats</b>	for naught." "Well," quoth	6, 235/ 23
away as some other,	<b>obdurate</b>	in malice and evil	6, 401/ 26
firm credence and full	<b>obedience</b>	unto his church. And	6, 10/ 24
therewith do command us	<b>obedience</b>	to our superiors and	6, 106/ 33
firm credence and full	<b>obedience</b>	unto his church. And	6, 162/ 15
binding him to the	<b>obedience</b>	of belief of certain	6, 166/ 13
firm credence, and faithful	<b>obedience</b>	to the church of	6, 166/ 20

call the church under	<b>obedience</b>	of the pope; ergo	6, 204/ 21
in his book of	<b>obedience</b>	that priesthood and all	6, 289/ 32
worse also named The	<b>Obedience</b>	of a Christian Man	6, 291/ 26
his frantic book of	<b>obedience</b>	(wherein he railleth at	6, 303/ 19
in his book of	<b>obedience</b>	, or rather disobedience, saith	6, 349/ 37
in his book of	<b>obedience</b>	, these Lutherans ween to	6, 388/ 18
their reason to the	<b>obedience</b>	of faith and credence	6, 403/ 20
his malicious book of	<b>obedience</b>	. In which books he	6, 424/ 24
his frantic book of	<b>obedience</b>	that any good Christian	6, 425/ 14
in Tyndale's book of	<b>obedience</b>	he said that he	6, 431/ 18
to be subject and	<b>obediencer</b>	of man. Wherein God	6, 139/ 34
it were subject and	<b>obedient</b>	unto reason, as God	6, 139/ 33
and refuse to be	<b>obedient</b>	to God and his	6, 146/ 25
good humility, to be	<b>obedient</b>	more to men than	6, 167/ 20
men in like wise	<b>obey</b>	the bishops and prelates	6, 104/ 15
that also bound to	<b>obey</b>	him?" "To obey him	6, 163/ 18
to obey him?" "To	<b>obey</b>	him also," quoth he	6, 163/ 19
to hear him and	<b>obey</b>	him in some things	6, 163/ 22
bid us believe and	<b>obey</b>	his church, be we	6, 163/ 25
believe the church and	<b>obey</b>	thereto as well concerning	6, 165/ 21
to hear, believe, and	<b>obey</b>	the church, as well	6, 165/ 26
God to believe and	<b>obey</b>	, but also the church	6, 165/ 31
hear and believe and	<b>obey</b>	. And therefore if ye	6, 165/ 33
things here, believe and	<b>obey</b>	the church, which is	6, 166/ 3
bound to stand and	<b>obey</b>	thereunto, and that the	6, 361/ 21
man is bound to	<b>obey</b>	any, but would be	6, 403/ 34
for that cause be	<b>obeyed</b>	. And therein he meant	6, 104/ 12
to be believed and	<b>obeyed</b>	, be it written or	6, 147/ 35
Twenty-Third Chapter The messenger	<b>objected</b>	against the counsel of	6, 9/ 16
Chapter The messenger eftsoons	<b>objected</b>	against this, that we	6, 10/ 28
Chapter The messenger eftsoons	<b>objected</b>	against this, that we	6, 166/ 31
matter, one of them	<b>objected</b>	against me that the	6, 355/ 5
as it was there	<b>objected</b>	unto that man, the	6, 386/ 8
and most famous book	<b>objecteth</b>	against Luther, that the	6, 11/ 17
The messenger yet again	<b>objecteth</b>	against relics. And putteth	6, 13/ 9
Tenth Chapter The messenger	<b>objecteth</b>	many things against pilgrimages	6, 13/ 13
Twenty-Third Chapter The messenger	<b>objecteth</b>	against the counsel of	6, 128/ 8
and most famous book	<b>objecteth</b>	against Luther, that the	6, 183/ 1
The messenger yet again	<b>objecteth</b>	against relics. And putteth	6, 217/ 2
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the messenger doth make	<b>objection</b>	against those miracles, partly	6, 6/ 3
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believe the contrary. Which	<b>objection</b>	the author doth answer	6, 12/ 30
unto the author an	<b>objection</b>	which he learned there	6, 14/ 4

to the scripture. Which	<b>objection</b>	the author answereth and	6, 14/ 7
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the messenger doth make	<b>objection</b>	against those miracles, partly	6, 61/ 28
Chapter The messenger maketh	<b>objection</b>	that miracles showed before	6, 85/ 15
believe the contrary. Which	<b>objection</b>	the author doth answer	6, 207/ 22
myself find any further	<b>objection</b>	I would not fail	6, 210/ 24
ground, that all your	<b>objection</b>	, if it were true	6, 219/ 23
ye have any further	<b>objection</b>	to lay therein. Which	6, 246/ 5
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The messenger layeth forth	<b>objections</b>	against miracles done at	6, 7/ 29
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author answereth all the	<b>objections</b>	proponed by the messenger	6, 13/ 18
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The messenger layeth forth	<b>objections</b>	against miracles done at	6, 94/ 7
answer to the aforesaid	<b>objections</b>	and first by scripture	6, 101/ 6
fain meet with your	<b>objections</b>	and answer them forthwith	6, 102/ 9
the author to those	<b>objections</b>	, especially proving that reason	6, 128/ 12
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dinner. And your other	<b>objections</b>	that ye have laid	6, 185/ 23
the answer to the	<b>objections</b>	that had been before	6, 210/ 29
in this chapter the	<b>objections</b>	made against praying to	6, 210/ 32
author answereth all the	<b>objections</b>	proponed by the messenger	6, 229/ 32
of God. And such	<b>objections</b>	as ye laid unto	6, 246/ 3
good works. "After such	<b>objections</b>	, then fell he to	6, 394/ 30
Turks and infidels. These	<b>objections</b>	be soon answered. For	6, 406/ 20
sacred sacrifice and sweet	<b>oblation</b>	of Christ's Holy Body	6, 299/ 18
profit other, nor the	<b>oblation</b>	himself, as with whom	6, 299/ 25
be, well accepteth the	<b>oblation</b>	of Christ's Holy Body	6, 300/ 2
the Mass is none	<b>oblation</b>	nor sacrifice. "Item, that	6, 353/ 30
from the hatred and	<b>obloquy</b>	that else would follow	6, 262/ 9
the Apostle, "Oportet magis	<b>oboedire</b>	Deo quam hominibus." As	6, 124/ 21
writeth in this wise: "	<b>Obsecro</b>	vos fratres per nomen	6, 223/ 33
and ostentation of outward	<b>observance</b>	, bodily service, gay and	6, 43/ 27
faith and manner of	<b>observance</b>	is very pleasant and	6, 112/ 35
faith to do any	<b>observance</b>	thereto, though they did	6, 190/ 33
certain gesture nor bodily	<b>observance</b>	. Not and we would	6, 230/ 16

lowly manner of bodily	<b>observance</b>	were the thing that	6, 230/ 19
only divine worship and	<b>observance</b>	due to God, as	6, 358/ 20
longer bound to the	<b>observance</b>	of Moses's law. Nor	6, 391/ 13
or of a feigned	<b>observance</b>	of the counsels of	6, 411/ 18
and such other outward	<b>observances</b>	and bodily ceremonies, as	6, 44/ 22
order of the Frere	<b>Observants</b>	came to him where	6, 291/ 31
some late Carthusians, some	<b>Observants</b>	, some of other religions	6, 378/ 21
straitly to keep and	<b>observe</b>	the words of Christ	6, 257/ 18
is not bound to	<b>observe</b>	or keep any. "Item	6, 354/ 30
bound to keep and	<b>observe</b>	any vow that he	6, 360/ 11
able to keep and	<b>observe</b>	the commandments of God	6, 396/ 1
church of Christ and	<b>observed</b>	still. But in conclusion	6, 146/ 7
broken, were all well	<b>observed</b>	and kept, this gear	6, 302/ 5
the law were truly	<b>observed</b>	that none were made	6, 302/ 26
it ever been so	<b>observed</b>	. Which is a plain	6, 304/ 36
rather ought to be	<b>observed</b>	than contemned. Or else	6, 334/ 32
holy vows kept and	<b>observed</b>	, virginity preached and praised	6, 433/ 26
slender, one thing he	<b>observeth</b>	diligently, that whereas speaking	6, 363/ 29
till some by their	<b>obstinacy</b>	be gone out or	6, 164/ 11
or else for their	<b>obstinacy</b>	be put out. For	6, 205/ 30
their preaching, and their	<b>obstinate</b>	pride in the defense	6, 124/ 11
after the stubbornness and	<b>obstinate</b>	infidelity of the Jews	6, 142/ 29
put out for their	<b>obstinate</b>	faults, yet since it	6, 208/ 5
these manifold sects of	<b>obstinate</b>	heretics, we see not	6, 238/ 11
which, without intermixture of	<b>obstinate</b>	heresies, profess the right	6, 244/ 8
plainly proved matter, an	<b>obstinate</b>	shameless nay. "By my	6, 257/ 8
and read, he appeared	<b>obstinate</b>	, standing still in the	6, 268/ 10
if he prove himself	<b>obstinate</b>	and impenitent, the church	6, 271/ 9
now was he so	<b>obstinate</b>	that he would not	6, 271/ 12
already by their own	<b>obstinate</b>	malice. But yet where	6, 295/ 12
we pray for we	<b>obtain</b>	, marvel much more how	6, 213/ 5
there was a pardon	<b>obtained</b>	in Saxony; for which	6, 361/ 3
had undoubtedly never been	<b>obtained</b>	among the people, that	6, 425/ 2
seemeth upon a slight	<b>occasion</b>	. The Twelfth Chapter The	6, 6/ 35
Chapter The author, taking	<b>occasion</b>	upon certain words of	6, 9/ 31
author showeth by what	<b>occasion</b>	that Luther first fell	6, 17/ 18
heresies. And that the	<b>occasion</b>	was such as well	6, 17/ 19
have been fain by	<b>occasion</b>	, first of one business	6, 21/ 5
truth, but also have	<b>occasion</b>	the better to beware	6, 22/ 11
own part among, as	<b>occasion</b>	fell in communication. In	6, 23/ 18
whereby ye shall have	<b>occasion</b>	more at length (if	6, 25/ 3
most especially through the	<b>occasion</b>	of some letters lewdly	6, 25/ 18
cause chancing upon some	<b>occasion</b>	, that ever those holy	6, 41/ 7
as far from all	<b>occasion</b>	of worldly wretchedness as	6, 58/ 32

seemeth upon a slight	<b>occasion</b>	. "Now though ye would	6, 81/ 11
it for the slender	<b>occasion</b>	, resembling it to the	6, 81/ 15
what thing were sufficient	<b>occasion</b>	to work his wonders	6, 81/ 18
haply give you some	<b>occasion</b>	to think that either	6, 94/ 27
among them a perpetual	<b>occasion</b>	of amendment. For if	6, 110/ 16
Chapter The author, taking	<b>occasion</b>	upon certain words of	6, 137/ 25
point were a great	<b>occasion</b>	of a long tale	6, 138/ 13
time and place and	<b>occasion</b>	convenient to fulfill them	6, 139/ 21
more part upon the	<b>occasion</b>	of feeding and engendering	6, 140/ 7
heretic Eluydius took the	<b>occasion</b>	of his heresy, by	6, 151/ 21
give him warning and	<b>occasion</b>	of repentance and amendment	6, 174/ 3
holy scripture, have great	<b>occasion</b>	given them to conceive	6, 183/ 12
thereby should have great	<b>occasion</b>	to believe false errors	6, 183/ 25
fell in the way	<b>occasion</b>	to speak of the	6, 188/ 11
in case to take	<b>occasion</b>	of amendment by some	6, 194/ 2
pilgrimages, as there shall	<b>occasion</b>	rise in our matter	6, 211/ 8
content and giving men	<b>occasion</b>	to pray to them	6, 215/ 12
whereof they took the	<b>occasion</b>	, which he writeth in	6, 220/ 1
body, and by some	<b>occasion</b>	the body translated thence	6, 221/ 31
should have left the	<b>occasion</b>	of merit and reward	6, 236/ 22
old acquaintance. And upon	<b>occasion</b>	rising in communication, had	6, 247/ 13
divine service; but the	<b>occasion</b>	of harm is in	6, 258/ 13
that party, there were	<b>occasion</b>	to corrupt the judge	6, 263/ 29
as they might have	<b>occasion</b>	to say that a	6, 289/ 11
any be otherwise, the	<b>occasion</b>	and example cometh of	6, 294/ 7
as we may have	<b>occasion</b>	to see them punished	6, 297/ 27
other, he was the	<b>occasion</b>	of the utter subversion	6, 315/ 6
thing whereby ye took	<b>occasion</b>	to talk of Hunne	6, 330/ 4
gave the readers undoubted	<b>occasion</b>	to think that book	6, 330/ 21
have kept away the	<b>occasion</b>	of reward from them	6, 332/ 19
matter shall minister us	<b>occasion</b>	, acknowledging our own ignorance	6, 336/ 9
howbeit, not by the	<b>occasion</b>	yet of the English	6, 338/ 2
translation, but by the	<b>occasion</b>	of their own lewdness	6, 338/ 3
mind, rather seeking therein	<b>occasion</b>	of devotion than of	6, 341/ 19
presumption to abuse the	<b>occasion</b>	of their profit unto	6, 344/ 8
author showeth by what	<b>occasion</b>	that Luther first fell	6, 360/ 30
heresies. And that the	<b>occasion</b>	was such as well	6, 360/ 31
thereof teacheth and giveth	<b>occasion</b>	to their evil deeds	6, 373/ 13
doth teach and give	<b>occasion</b>	of their evil deeds	6, 373/ 18
that it gave him	<b>occasion</b>	to doubt lest Luther	6, 378/ 13
as he could find	<b>occasion</b>	unto young scholars of	6, 379/ 15
the rancor which by	<b>occasion</b>	of schisms did arise	6, 385/ 10
be to good men	<b>occasion</b>	of their merit, as	6, 400/ 35
to fall, is an	<b>occasion</b>	to him of a	6, 401/ 6

thing had been the	<b>occasion</b>	that so good a	6, 412/ 29
the times, places and	<b>occasions</b>	, reason is that we	6, 82/ 9
never to send in	<b>occasions</b>	to the soul, nor	6, 140/ 21
sin, but also all	<b>occasions</b>	whereby men might have	6, 282/ 29
the spiritual business and	<b>occupation</b>	of man so to	6, 139/ 29
and the disciples were	<b>occupied</b>	in reading, preaching, and	6, 259/ 17
say we were idly	<b>occupied</b>	to labor to show	6, 309/ 8
unknown that I have	<b>occupied</b>	a great while under	6, 322/ 13
prophet David speaketh of, "	<b>Odi</b>	ecclesiam malignantium" (I hate	6, 190/ 10
meaneth nor saith such	<b>odious</b>	and abominable heresies as	6, 29/ 34
that he saith, as	<b>odious</b>	as they seem, be	6, 31/ 6
his majesty reprov'd and	<b>odious</b>	and taken as idolatry	6, 112/ 6
so great and so	<b>odious</b>	, that therefore it is	6, 261/ 14
side, the more heinous,	<b>odious</b>	, and abominable that the	6, 261/ 21
saving the comparisons be	<b>odious</b>	, I would say further	6, 295/ 22
presumption of such an	<b>odious</b>	minister as he hath	6, 300/ 8
call him by such	<b>odious</b>	names, ye must consider	6, 346/ 16
in men's ears as	<b>odious</b>	as the name of	6, 418/ 1
What for the sweet	<b>odors</b>	and frankincense? Why do	6, 50/ 3
ween it were none	<b>offence</b>	in such fashion to	6, 234/ 30
and yet punished his	<b>offence</b>	. Christ looked on Peter	6, 401/ 31
to forgive and forget	<b>offences</b>	done and committed unto	6, 325/ 29
disclosing of many men's	<b>offences</b>	, if the Holy Spirit	6, 425/ 6
by which they may	<b>offend</b>	God in the selfsame	6, 410/ 11
to hear it were	<b>offended</b>	with that he told	6, 145/ 4
which two the one	<b>offended</b>	in misbelief, the other	6, 165/ 29
good Christian folk were	<b>offended</b>	with his preaching, and	6, 269/ 11
Mass, than more often	<b>offended</b>	with a displeasing messenger	6, 300/ 24
was there no man	<b>offended</b>	. But yet did he	6, 368/ 21
serpent, and God was	<b>offended</b>	that she took not	6, 405/ 7
no fault that more	<b>offendeth</b>	God. Howbeit, while they	6, 407/ 17
world and be "lapis	<b>offensionis</b>	et petra scandali," the	6, 340/ 24
serve both, if women	<b>offer</b>	oats to Saint Wilgefort	6, 232/ 29
in such fashion to	<b>offer</b>	up a whole ox	6, 234/ 30
petitions, if women there	<b>offer</b>	oats unto Saint Wilgefort	6, 235/ 2
of his penance willingly	<b>offer</b>	himself to the sufferance	6, 283/ 1
his matters, if his	<b>offer</b>	had been taken in	6, 362/ 22
himself commanded to be	<b>offered</b>	him in sacrifice? What	6, 50/ 2
be used, none image	<b>offered</b>	unto, nor worship done	6, 53/ 21
acknowledged his error, and	<b>offered</b>	to abjure it and	6, 125/ 15
heard again that he	<b>offered</b>	to bring twice as	6, 264/ 25
those twain affirmed and	<b>offered</b>	to depose that he	6, 267/ 9
to be naught, and	<b>offered</b>	to abjure them. But	6, 269/ 4
of Christ's Holy Body	<b>offered</b>	up by his office	6, 299/ 18



as though it were	<b>offered</b>	by a better man	6, 299/ 23
say that he hath	<b>offered</b>	to stand at the	6, 362/ 21
be his own, and	<b>offered</b>	to abide by them	6, 362/ 32
calling on never more	<b>offered</b>	unto them; and unto	6, 401/ 27
unto some it is	<b>offered</b>	that will not receive	6, 401/ 28
good intent of the	<b>offerers</b>	, to the secret infusion	6, 143/ 11
every rascal and boldly	<b>offereth</b>	himself for able. And	6, 301/ 20
groat of any such	<b>offering</b>	within his diocese. Now	6, 54/ 9
of them with an	<b>offering</b>	at one pilgrimage, as	6, 83/ 2
fain to throw their	<b>offering</b>	over their fellows' heads	6, 87/ 24
of saints. Touching the	<b>offering</b>	of bread and ale	6, 234/ 24
person doth at his	<b>offering</b>	, and would depose plainly	6, 264/ 28
voluptuous living and violence,	<b>offering</b>	delight unto the receivers	6, 374/ 20
prayers, thereto make our	<b>offerings</b>	, and ween these images	6, 52/ 27
themselves receive of the	<b>offerings</b>	. When I had heard	6, 53/ 4
the fruit of those	<b>offerings</b>	a right small part	6, 53/ 34
pilgrimages with as large	<b>offerings</b>	and as great cost	6, 54/ 17
knives, will make his	<b>offerings</b>	, for one seven years	6, 85/ 29
of both places take	<b>offerings</b>	and toll men thither	6, 98/ 20
that chapel all their	<b>offerings</b>	that hung about the	6, 228/ 12
of a whole year's	<b>offerings</b>	will not find three	6, 235/ 8
take from Christ his	<b>office</b>	and give it them	6, 97/ 15
and succeed them in	<b>office</b>	?" "Nay, before God," quoth	6, 103/ 34
help meet for the	<b>office</b>	of a preacher. Howbeit	6, 126/ 25
every saint to his	<b>office</b>	and assign him a	6, 226/ 29
their age than their	<b>office</b>	. And yet the name	6, 286/ 21
that choice to that	<b>office</b>	, he is priest by	6, 289/ 17
and that a priest's	<b>office</b>	is nothing but to	6, 289/ 19
offered up by his	<b>office</b>	, can take none impairing	6, 299/ 19
upon them the high	<b>office</b>	of a priest, not	6, 301/ 18
priesthood, in as vile	<b>office</b>	as his horse-keeper." "That	6, 301/ 35
to minister in the	<b>office</b>	of a priest, notwithstanding	6, 310/ 7
in effect after that	<b>office</b>	taken. And many such	6, 311/ 6
had been long in	<b>office</b>	under divers of the	6, 319/ 20
the law, and his	<b>office</b>	, as deodands, to be	6, 319/ 22
that had been in	<b>office</b>	under so many of	6, 321/ 32
by reason of mine	<b>office</b>	." "Why," quoth another lord	6, 322/ 33
another lord merrily, "your	<b>office</b>	hath no more experience	6, 322/ 34
meddleth with the other's	<b>office</b>	. Plato the great philosopher	6, 334/ 23
represent the state and	<b>office</b>	of his apostles. Which	6, 340/ 14
for I have been	<b>officer</b>	under two almoners, and	6, 323/ 7
presence of the temporal	<b>officer</b>	, the spirituality not delivereth	6, 410/ 25
priests be nothing but	<b>officers</b>	chosen to preach, and	6, 289/ 34
him before the bishop's	<b>official</b>	for defamation, where the	6, 69/ 21

other and to their	<b>offspring</b>	and lineage. But the	6, 139/ 5
Luther and all his	<b>offspring</b>	, with all those that	6, 376/ 29
mind? Hard is it	<b>oft-times</b>	to judge another man's	6, 124/ 1
a custom of confession,	<b>oftener</b>	than once in the	6, 351/ 8
as he could again, "	<b>Ogni</b>	aiuto e bono" (All	6, 234/ 4
wounds with wine and	<b>oil</b>	, and left with the	6, 104/ 21
she bestowed that precious	<b>ointment</b>	upon his holy head	6, 49/ 15
what good did that	<b>ointment</b>	to Christ's head. But	6, 49/ 22
little force of the	<b>old</b>	fathers' glosses and with	6, 9/ 4
little regard of the	<b>old</b>	interpreters. Wherefore the author	6, 9/ 9
with reason and the	<b>old</b>	interpreters the author showeth	6, 10/ 5
contrary, or believe the	<b>old</b>	doctors' interpretations in any	6, 10/ 30
the authority of the	<b>old</b>	interpreters and the infallible	6, 10/ 34
the consent of the	<b>old</b>	holy doctors of the	6, 13/ 23
Apostle counselles and the	<b>old</b>	holy doctors did. Finis	6, 20/ 5
Book It is an	<b>old</b>	said saw that one	6, 21/ 2
example of all the	<b>old</b>	holy fathers, in that	6, 31/ 18
they say that the	<b>old</b>	holy fathers used only	6, 31/ 21
with writing of the	<b>old</b>	holy fathers and now	6, 38/ 6
which heretics have of	<b>old</b>	ever barked against Christ's	6, 38/ 20
words spoken in the	<b>Old</b>	Law to the Jews	6, 38/ 30
and holy doctors of	<b>old</b>	time would suffer no	6, 40/ 23
and golden priests of	<b>old</b>	and now golden chalices	6, 41/ 25
that then were of	<b>old</b>	time many more chalices	6, 41/ 28
the eldest of those	<b>old</b>	doctors that he speaketh	6, 41/ 33
were used in the	<b>Old</b>	Law were but gross	6, 43/ 18
that served God in	<b>old</b>	time. For as for	6, 44/ 5
doth, shadows of the	<b>Old</b>	Law. But as for	6, 44/ 24
no shadows of the	<b>Old</b>	Law but things therein	6, 44/ 31
that bark against the	<b>old</b>	ancient customs of Christ's	6, 49/ 17
the devils were of	<b>old</b>	, under the false name	6, 52/ 13
damned spirits to the	<b>old</b>	idols of the paynims	6, 57/ 14
whole number of the	<b>old</b>	philosophers. Which, as Saint	6, 73/ 2
four pair of their	<b>old</b>	crutches, with twelve pence	6, 85/ 27
idol Bell in the	<b>old</b>	time, as appeareth in	6, 89/ 2
the miracles done of	<b>old</b>	time by God for	6, 89/ 25
done by God in	<b>old</b>	time, and these miracles	6, 90/ 2
the miracles done of	<b>old</b>	time, we need no	6, 90/ 5
at them be very	<b>old</b>	things, and not things	6, 90/ 7
Chrysostom, and many another	<b>old</b>	holy doctor of Christ's	6, 90/ 17
think that neither of	<b>old</b>	time, nor now, Christ	6, 90/ 31
the miracles done of	<b>old</b>	time, and these that	6, 94/ 20
saint's relic, to some	<b>old</b>	rotten bone that was	6, 98/ 13
yet reason and the	<b>Old</b>	Testament agreed upon, wherein	6, 102/ 25

New Testament as the	Old	. But in the interpretation	6, 102/ 33
little force of the	old	fathers' glosses, and with	6, 122/ 4
little regard of the	old	interpreters. Wherefore the author	6, 122/ 10
great force of the	old	fathers' interpretations, or any	6, 122/ 20
they have therein the	old	holy doctors against them	6, 123/ 14
fond glosses against the	old	cunning and blessed fathers'	6, 123/ 16
the infection of our	old	faith. "One wist I	6, 125/ 6
and many of the	old	holy doctors open and	6, 126/ 21
writings and comments of	old	holy fathers. And yet	6, 127/ 11
good holy doctors of	old	to whom God hath	6, 127/ 24
ways." "As for the	old	commenters," quoth I, "they	6, 129/ 15
I, "tell me how	old	would ye that one	6, 133/ 15
learn aught else, how	old	think ye that he	6, 133/ 22
there were a good	old	idolater that never had	6, 134/ 2
now suppose that this	old	idolater were thoroughly persuaded	6, 134/ 25
and much less our	old	idolater without Creed) should	6, 137/ 20
with reason and the	old	interpreters the author showeth	6, 137/ 34
James. And because the	old	holy doctors be full	6, 149/ 7
therewith, and have the	old	holy fathers also for	6, 152/ 23
that setteth all the	old	holy fathers at naught	6, 152/ 31
the rabble of the	old	heretics to drown themselves	6, 153/ 5
the Saturday in the	old	. And also for the	6, 155/ 17
so far inspired the	old	holy doctors of his	6, 166/ 24
contrary, or believe the	old	doctors' interpretations in any	6, 166/ 34
the authority of the	old	interpreters and the infallible	6, 167/ 4
himself, than all the	old	fathers, if they make	6, 167/ 22
therefore methink where the	old	doctors or the whole	6, 168/ 5
see better than the	old	holy doctors and Christ's	6, 169/ 28
common agreement of the	old	holy fathers. Nor that	6, 169/ 31
as he gave of	old	to his holy doctors	6, 170/ 14
the second, if the	old	fathers took the scriptures	6, 171/ 17
and that thus the	old	holy fathers did in	6, 172/ 8
church of new, the	old	lessons of Christ. And	6, 178/ 6
the writing of the	old	holy doctors, whereby we	6, 188/ 24
they had then of	old	in every age and	6, 188/ 27
that of all the	old	heretics the books also	6, 191/ 28
do there indeed divers	old	commenters and doctors of	6, 203/ 35
the good men of	old	hath allowed and used	6, 210/ 10
it is it, alleging	old	writings and miracles also	6, 217/ 16
body translated thence of	old	, and yet the shrine	6, 221/ 31
and misnamed. For in	old	time, when men at	6, 222/ 1
in the setting an	old	image in a new	6, 222/ 6
And divers relics had	old	writings on them and	6, 222/ 20
had stood in that	old	tabernacle, that could no	6, 222/ 28

Gospel as by the	Old	Testament. "Jacob, that holy	6, 225/ 2
the sepulchers of the	old	prophets, with whose honor	6, 225/ 12
the consent of the	old	holy doctors of the	6, 237/ 17
by that all the	old	holy saints and doctors	6, 238/ 2
I mean, that of	old	have written for your	6, 238/ 22
whom ye call the	old	doctors of the church	6, 238/ 23
mind. There were of	old	time also false doctors	6, 240/ 20
there not in the	old	time both twain found	6, 240/ 27
quoth I, "if our	old	holy doctors were false	6, 241/ 8
he never found one	old	wife so fond to	6, 241/ 30
visited some of his	old	acquaintance. And upon occasion	6, 247/ 13
in such matters, his	old	accusations of like matters	6, 270/ 25
preaching true by the	old	doctors of the church	6, 272/ 7
And surely if men's	old	faults were still their	6, 283/ 13
priesthood, though that of	old	they used commonly to	6, 286/ 8
were all priests chosen	old	, as appeareth by Saint	6, 286/ 11
are there in the	Old	Testament things for unlearned	6, 294/ 17
good, then he is	old	. But yet have I	6, 297/ 5
good then he is	old	. But this is a	6, 301/ 15
wise men against the	old	holy fathers and cunning	6, 305/ 11
priests had wives of	old	when they were better	6, 309/ 35
where ye speak of	old	time, surely ye shall	6, 310/ 11
that ye spoke of	old	time when the priests	6, 311/ 3
well by writers of	old	time, that of those	6, 311/ 5
to say, in the	Old	Law given to Moses	6, 312/ 12
he began again the	old	heresies of those ancient	6, 315/ 8
already well done of	old	before Wycliff's days, nor	6, 316/ 3
respect, be the translation	old	or new, bad or	6, 317/ 8
you Bibles fair and	old	written in English, which	6, 317/ 11
seen hanging in an	old	barn. And when all	6, 323/ 29
see the good plain	old	honest man, how that	6, 324/ 27
For as for other	old	ones, that were before	6, 331/ 9
of us that an	old	knave is no child	6, 333/ 13
as heretics have of	old	brought up, and the	6, 335/ 20
in Greek, or the	Old	Testament in Hebrew, because	6, 338/ 19
his Bible of the	Old	Testament, but he taketh	6, 342/ 24
our Bible with the	Old	Testament and the New	6, 342/ 29
of the Jews of	old	time, both of reverence	6, 342/ 37
as well in the	Old	Testament as the New	6, 343/ 36
the books of many	old	holy fathers have endured	6, 347/ 3
fell again to his	old	craft of railing. "He	6, 362/ 28
in general councils of	old	, ought not now of	6, 364/ 26
the authority of the	old	holy fathers, the laws	6, 366/ 28
the interpretations of the	old	holy doctors. But soon	6, 366/ 30

Ambrose, and all the	<b>old</b>	holy fathers of so	6, 367/ 18
though none of these	<b>old</b>	holy cunning men had	6, 367/ 23
to intolerable torments. And	<b>old</b>	, ancient, honorable men, those	6, 370/ 38
And in Rome of	<b>old</b>	time when they were	6, 375/ 20
thereby run to his	<b>old</b>	gloss and say that	6, 386/ 20
he would. "All the	<b>old</b>	fathers that wrote against	6, 396/ 7
as did once an	<b>old</b>	sage father fool in	6, 412/ 23
men of worship assembled	<b>old</b>	folk of the country	6, 412/ 25
and by report of	<b>old</b>	men thereabout, what thing	6, 412/ 28
starts up one good	<b>old</b>	father and said, "Ye	6, 413/ 4
it is both an	<b>old</b>	usage to call heretics	6, 417/ 27
Saint Chrysostom, with many	<b>old</b>	fathers and holy doctors	6, 420/ 15
godly life of our	<b>old</b>	holy fathers (whereof the	6, 422/ 28
Pelagius, and divers other	<b>old</b>	heretics. Whose false opinions	6, 423/ 23
for saying as these	<b>old</b>	holy saints said before	6, 426/ 11
Apostle counselleth and the	<b>old</b>	holy doctors did. For	6, 428/ 24
no further than the	<b>old</b>	holy fathers did in	6, 430/ 10
heretics than did the	<b>old</b>	fathers and holy doctors	6, 431/ 10
plainly confuted by the	<b>old</b>	holy fathers that, if	6, 432/ 28
books of all the	<b>old</b>	holy doctors from the	6, 434/ 3
doctrine of all the	<b>old</b>	holy doctors, for whom	6, 435/ 9
of the prohibition. "Quoniam	<b>omnes</b>	dii gentium daemonia, dominus	6, 45/ 8
estis et filii excelsi	<b>omnes</b>	" (Gods be ye all	6, 135/ 9
Christi, ut idipsum dicatis	<b>omnes</b>	et non sint in	6, 223/ 34
scripture, "Date elemosinam, et	<b>omnia</b>	munda sunt vobis" (Give	6, 392/ 1
Saint Paul, "Quod iustis	<b>omnia</b>	cooperantur in bonum" (To	6, 400/ 32
words, "Quod uni dico	<b>omnibus</b>	dico" (That I say	6, 107/ 31
serve, "Ego vobiscum sum	<b>omnibus</b>	diebus usque ad finem	6, 114/ 4
words of the prophet, "	<b>Omnis</b>	iusticia nostra velut pannus	6, 394/ 36
soever it glitter in	<b>one's</b>	eye for a flourish	6, 255/ 1
way than looking in	<b>one's</b>	hand." "Therewith the lords	6, 321/ 23
as for other old	<b>ones</b>	, that were before Wycliff's	6, 331/ 9
have I proved you	<b>onward</b>	, that if ye believe	6, 70/ 9
of the great and	<b>open</b>	miracle showed at our	6, 7/ 26
cruelly with abjurations and	<b>open</b>	shame, with peril of	6, 31/ 11
then can no man	<b>open</b>	it, and when he	6, 34/ 23
true -- proved in	<b>open</b>	court that he was	6, 36/ 25
be declared and made	<b>open</b>	by his power, which	6, 55/ 19
doth utter and make	<b>open</b>	their falsehood as himself	6, 90/ 34
of the great and	<b>open</b>	miracle showed at our	6, 92/ 26
among so many an	<b>open</b>	miracle as is daily	6, 95/ 19
of God be clear,	<b>open</b>	and plain upon this	6, 96/ 33
quoeth I, "but upon	<b>open</b>	things and well apparent	6, 124/ 9
after divers bold and	<b>open</b>	defense thereof, at last	6, 125/ 9

came forth in the	<b>open</b>	presence of the people	6, 125/ 16
fell in such an	<b>open</b>	passion of shame that	6, 125/ 18
the old holy doctors	<b>open</b>	and plain of the	6, 126/ 21
scripture many plain and	<b>open</b>	texts whereby the godhead	6, 137/ 1
in declaring and making	<b>open</b>	that God hath in	6, 138/ 14
he used therein none	<b>open</b>	miracle nor sensible revelation	6, 172/ 3
he had left it	<b>open</b>	and written in suchwise	6, 175/ 14
or fallen off by	<b>open</b>	profession of heresy, or	6, 194/ 24
the world for their	<b>open</b>	lewd living reputed for	6, 199/ 15
but they were all	<b>open</b>	idolaters and in a	6, 200/ 27
when he saw heaven	<b>open</b>	for him, he began	6, 211/ 32
and Saracens, which by	<b>open</b>	profession are of another	6, 243/ 29
of him which in	<b>open</b>	audience at the first	6, 256/ 27
such things in his	<b>open</b>	sermons) if other that	6, 265/ 36
many so clear and	<b>open</b>	proofs against the man	6, 276/ 9
done him plain and	<b>open</b>	wrong, because it might	6, 276/ 29
to the sufferance of	<b>open</b>	shame, there were no	6, 283/ 1
And if all such	<b>open</b>	confession were sin, there	6, 283/ 3
wist well was so	<b>open</b>	that it would be	6, 284/ 16
needs fall into such	<b>open</b>	follies as Tyndale and	6, 308/ 10
lay his English Bible	<b>open</b>	and some other English	6, 330/ 10
an apostate, to an	<b>open</b>	incestuous lecher, a plain	6, 346/ 13
either put them to	<b>open</b>	, shameful penance, or compel	6, 350/ 4
the poor also, keep	<b>open</b>	queans and live in	6, 350/ 9
queans and live in	<b>open</b>	adultery, without payment or	6, 350/ 10
and thereupon was there	<b>open</b>	dispicions kept, and the	6, 362/ 24
out and fall to	<b>open</b>	force and violence. For	6, 369/ 14
words, their books be	<b>open</b>	, and the words plain	6, 373/ 33
name of wedlock in	<b>open</b>	, incestuous lechery without care	6, 375/ 8
themselves in devoir with	<b>open</b>	processions and prayers and	6, 375/ 26
of the devil, and	<b>open</b>	enemies to the faith	6, 376/ 31
cannot but know his	<b>open</b>	living in lechery with	6, 378/ 19
people, abused all these	<b>open</b>	and apparent good things	6, 379/ 10
common sedition, insurrection and	<b>open</b>	war within the bowels	6, 416/ 5
space after to their	<b>open</b>	conviction? They be, ye	6, 416/ 35
they have, either by	<b>open</b>	sermons or secret communication	6, 418/ 22
words, there alleged, doth	<b>open</b>	and plain appear. And	6, 431/ 11
saints' relics, done in	<b>open</b>	presence of many substantial	6, 432/ 3
we shall have it	<b>opened</b>	to us. And what	6, 34/ 19
And what shall be	<b>opened</b>	but that book which	6, 34/ 19
that it cannot be	<b>opened</b>	but by the lamb	6, 34/ 22
to whom our Lord	<b>opened</b>	their wits, that they	6, 146/ 11
that our Lord therefore	<b>opened</b>	their eyes and suffered	6, 172/ 1
well set out and	<b>opened</b>	by the holy doctor	6, 202/ 12

gave that chance that	<b>opened</b>	it. And thus, as	6, 222/ 35
this ye have somewhat	<b>opened</b>	yourself unaware, and declared	6, 395/ 5
it, and when he	<b>openeth</b>	it then can no	6, 34/ 23
much better for him	<b>openly</b>	and willingly to confess	6, 15/ 6
abjure certain heresies, and	<b>openly</b>	put to penance therefor	6, 28/ 5
ribalds and unthrifths, and	<b>openly</b>	perceived for temples of	6, 59/ 7
made him be set	<b>openly</b>	in the stocks. For	6, 87/ 2
of the world, so	<b>openly</b>	and so much people	6, 88/ 11
for which they were	<b>openly</b>	burned. And so God	6, 88/ 34
some such done so	<b>openly</b>	, so far from all	6, 92/ 31
mysteries spoke much more	<b>openly</b>	and much more plainly	6, 144/ 32
dare not profess it	<b>openly</b>	, because that ye, that	6, 190/ 1
ever they professed themselves	<b>openly</b>	for heretics, yet being	6, 193/ 30
well, except they would	<b>openly</b>	and utterly deny Christ	6, 196/ 17
divulged and spread abroad	<b>openly</b>	, not always whispered in	6, 202/ 33
opinions do, and preach	<b>openly</b>	and pursue them for	6, 209/ 1
their evil will so	<b>openly</b>	that they neither have	6, 211/ 15
saints, and by miracles	<b>openly</b>	declared that their faith	6, 238/ 9
that he was not	<b>openly</b>	declared. Howbeit because he	6, 269/ 33
I, "doth the church	<b>openly</b>	receive to penance any	6, 278/ 1
much better for him	<b>openly</b>	and willingly to confess	6, 279/ 23
wit, his secret fault	<b>openly</b>	before men whereof only	6, 281/ 7
to confess his fault	<b>openly</b>	and give glory to	6, 283/ 7
treatise; nor no man	<b>openly</b>	or secretly any such	6, 315/ 31
then were there read	<b>openly</b>	the depositions by which	6, 327/ 24
blasphemous heretics burned up	<b>openly</b>	at Wittenburg, singing in	6, 367/ 9
by two other books	<b>openly</b>	showed himself to lack	6, 368/ 15
so often and so	<b>openly</b>	that men cannot err	6, 373/ 34
so shamefully living and	<b>openly</b>	professing a bestial manner	6, 374/ 26
found a more effectual	<b>openly</b>	to show us the	6, 376/ 11
of Holy Writ be	<b>openly</b>	to the contrary. For	6, 392/ 32
in which they trust	<b>openly</b>	and boldly to play	6, 399/ 13
so should needs be	<b>openly</b>	convicted and corrected in	6, 417/ 13
were uttered and showed	<b>openly</b>	. For such things be	6, 420/ 7
been, long time past,	<b>openly</b>	condemned by many holy	6, 423/ 24
because of the secret	<b>operation</b>	of God and his	6, 143/ 8
since through the secret	<b>operation</b>	of the Holy Ghost	6, 210/ 1
Fides que per dilectione	<b>operatur</b>	" (Faith worketh by charity	6, 383/ 25
for justice). "Si ex	<b>operibus</b>	habet quidem gloriam, sed	6, 390/ 27
with God). "Si ex	<b>operibus</b>	, Christus pro nobis gratis	6, 390/ 29
the first was an	<b>opinion</b>	conceived in some men's	6, 5/ 10
or there. And that	<b>opinion</b>	by the author answered	6, 5/ 21
for heretics for holding	<b>opinion</b>	against images. Whereof the	6, 12/ 18
The author showeth his	<b>opinion</b>	concerning the burning of	6, 19/ 11

by the great good	<b>opinion</b>	that they have percase	6, 19/ 24
him for) our good	<b>opinion</b>	turn us to none	6, 22/ 5
people in too good	<b>opinion</b>	, thinking, as they begin	6, 31/ 3
any error or wrong	<b>opinion</b>	in the faith, any	6, 31/ 19
neither the mind nor	<b>opinion</b>	of you nor him	6, 32/ 30
have a very good	<b>opinion</b>	of him, nor at	6, 34/ 26
the first was an	<b>opinion</b>	conceived in some men's	6, 35/ 13
or there. And that	<b>opinion</b>	by the author answered	6, 51/ 26
spoken of his own	<b>opinion</b>	, but that he would	6, 51/ 29
the maintenance of his	<b>opinion</b>	will peradventure say that	6, 56/ 25
in any place with	<b>opinion</b>	that God might not	6, 58/ 18
virtues; and the contrary	<b>opinion</b>	not only reproved by	6, 62/ 22
so stiff in any	<b>opinion</b>	that ye will put	6, 84/ 27
under the name and	<b>opinion</b>	of a saint's relic	6, 98/ 13
not of mine own	<b>opinion</b>	, but of mine own	6, 100/ 34
idolatry, were not this	<b>opinion</b>	a deadly pestilent error	6, 112/ 6
scripture; contrary to the	<b>opinion</b>	that ye purposed when	6, 119/ 25
a wrong and erroneous	<b>opinion</b>	and plain idolatry, it	6, 121/ 8
all against your own	<b>opinion</b>	in this matter. "And	6, 121/ 13
of you so good	<b>opinion</b>	, that I trust all	6, 122/ 22
his pertinacity in that	<b>opinion</b>	that he would and	6, 125/ 7
the contrary of his	<b>opinion</b>	, which law was made	6, 125/ 11
scripture proved that his	<b>opinion</b>	was erroneous, he so	6, 125/ 13
be heard, that his	<b>opinion</b>	was true, and that	6, 125/ 22
plain of the same	<b>opinion</b>	. And of divinity reckon	6, 126/ 21
therefore are in mine	<b>opinion</b>	these Lutherans in a	6, 132/ 17
damnable errors. The contrary	<b>opinion</b>	of whose execrable heresies	6, 147/ 22
can perceive the better	<b>opinion</b>	, what should I do	6, 158/ 15
point that the Arians'	<b>opinion</b>	were the truth, yet	6, 160/ 5
that point and their	<b>opinion</b>	erroneous and false, ye	6, 161/ 8
the scripture for their	<b>opinion</b>	. For the words of	6, 162/ 29
for heretics for holding	<b>opinion</b>	against images. Whereof the	6, 198/ 6
condemn for heresy your	<b>opinion</b>	to the contrary." "That	6, 199/ 34
any have any such	<b>opinion</b>	against images and saints	6, 200/ 10
churches have a false	<b>opinion</b>	that every man is	6, 201/ 35
the holders of that	<b>opinion</b>	do put that no	6, 202/ 2
the proof of that	<b>opinion</b>	the words of Christ	6, 203/ 13
and after abjure their	<b>opinion</b>	, so that if their	6, 208/ 32
so that if their	<b>opinion</b>	were good, yet were	6, 208/ 32
not idolaters, nor the	<b>opinion</b>	of your part, for	6, 209/ 16
so taken and their	<b>opinion</b>	so reputed, they reckon	6, 211/ 3
to conceive an evil	<b>opinion</b>	of the judges, to	6, 256/ 9
a credence and an	<b>opinion</b>	, or rather a certain	6, 267/ 15
cannot have a good	<b>opinion</b>	of you but your	6, 277/ 16



boldness of any doctor's	<b>opinion</b>	hide or cover his	6, 284/ 2
the denying, but evil	<b>opinion</b>	and almost a despair	6, 284/ 20
to set forth this	<b>opinion</b>	withal, after his master's	6, 289/ 23
quoth he, "that this	<b>opinion</b>	is rather grown another	6, 317/ 3
toward the perceiving what	<b>opinion</b>	that Hunne was of	6, 330/ 8
But yet in mine	<b>opinion</b>	there were in that	6, 342/ 4
see, of your own	<b>opinion</b>	. But yet would God	6, 342/ 20
that had none evil	<b>opinion</b>	of Luther, but thought	6, 345/ 11
great thing in mine	<b>opinion</b>	. But undoubtedly, if confession	6, 351/ 20
fond folly." "To this	<b>opinion</b>	, " quoth I, "or rather	6, 365/ 32
the feigning of this	<b>opinion</b>	(for I verily think	6, 365/ 32
perceived himself in his	<b>opinion</b>	deceived, and that he	6, 366/ 31
as things after their	<b>opinion</b>	more verily wrought in	6, 377/ 16
thereby growing in good	<b>opinion</b>	and favor of many	6, 379/ 9
he came to the	<b>opinion</b>	by which they hold	6, 379/ 36
they should teach this	<b>opinion</b>	under such words for	6, 381/ 2
answered that if this	<b>opinion</b>	were true, yet it	6, 389/ 35
unaware, and declared your	<b>opinion</b>	in this matter to	6, 395/ 5
against Pelagius, which held	<b>opinion</b>	that man is of	6, 396/ 8
or variance from his	<b>opinion</b>	, but that after many	6, 398/ 23
were firmly of this	<b>opinion</b>	, that they believed that	6, 398/ 25
very plain mind and	<b>opinion</b>	, for all the cloaks	6, 399/ 8
follow upon this false	<b>opinion</b>	, if God accept well	6, 400/ 24
himself -- this false	<b>opinion</b>	is, as the King's	6, 402/ 23
should be, by this	<b>opinion</b>	, brought forth as the	6, 404/ 5
The author showeth his	<b>opinion</b>	concerning the burning of	6, 405/ 33
could. And in this	<b>opinion</b>	is Luther and his	6, 411/ 21
please that have that	<b>opinion</b>	. And if the Turk	6, 412/ 12
estimation for some great	<b>opinion</b>	of learning and virtue	6, 417/ 10
people which had good	<b>opinion</b>	of them may peradventure	6, 417/ 15
either folk shall for	<b>opinion</b>	of any man's virtue	6, 418/ 2
by the great good	<b>opinion</b>	that they have, percase	6, 418/ 12
is, by the good	<b>opinion</b>	that he hath in	6, 418/ 28
the maintenance of his	<b>opinion</b>	. " "Pardon him if ye	6, 420/ 27
confutation of those perilous	<b>opinions</b>	. The Third Chapter The	6, 5/ 14
or falsehood of his	<b>opinions</b>	, save only himself. %The	6, 17/ 23
Luther himself (of whose	<b>opinions</b>	or at the least	6, 29/ 21
and hold any such	<b>opinions</b>	as the people know	6, 30/ 35
heresy to think the	<b>opinions</b>	of any man to	6, 33/ 3
he never held those	<b>opinions</b>	that were put upon	6, 33/ 7
those perilous and pernicious	<b>opinions</b>	. On the morrow when	6, 35/ 18
out paradoxes and strange	<b>opinions</b>	against the common faith	6, 123/ 12
of those whose erroneous	<b>opinions</b>	in their preaching, and	6, 124/ 10
we fell at diverse	<b>opinions</b>	why should the one	6, 162/ 25

and then in diverse	<b>opinions</b>	taken we could not	6, 164/ 30
not themselves for their	<b>opinions</b>	say and write that	6, 167/ 24
ages persevering, the contrary	<b>opinions</b>	in few and those	6, 171/ 33
the proof of their	<b>opinions</b>	in their interpretations of	6, 172/ 4
wrong doctrine and wrong	<b>opinions</b>	of the faith, if	6, 183/ 13
again. For if their	<b>opinions</b>	had anywhere continually endured	6, 191/ 32
their minds and their	<b>opinions</b>	every day and wot	6, 192/ 14
Christ that, having such	<b>opinions</b>	, is the very church	6, 201/ 24
we do against your	<b>opinions</b>	, as appeareth by the	6, 201/ 29
quoth he, "if their	<b>opinions</b>	be good, then be	6, 208/ 34
that against their true	<b>opinions</b>	do, and preach openly	6, 209/ 1
I, "if these men's	<b>opinions</b>	were true. But yet	6, 209/ 4
the leastway such diverse	<b>opinions</b>	that the whole church	6, 253/ 29
Not in that the	<b>opinions</b>	were catholic which were	6, 255/ 19
man believe that the	<b>opinions</b>	were none heresies. And	6, 256/ 17
heretics that grounded their	<b>opinions</b>	upon his sermons?" "May	6, 273/ 11
the world to wrong	<b>opinions</b>	of God and boldness	6, 347/ 14
he heard but his	<b>opinions</b>	once rehearsed) be very	6, 348/ 28
hear some of his	<b>opinions</b>	by mouth the while	6, 349/ 9
or falsehood of his	<b>opinions</b>	, save only himself. "Now	6, 360/ 36
men, and all their	<b>opinions</b>	good and Catholic. Then	6, 361/ 29
parties. But when his	<b>opinions</b>	were after at Paris	6, 362/ 26
or reproof of his	<b>opinions</b>	stand to natural reason	6, 366/ 28
example. For look his	<b>opinions</b>	through and ye shall	6, 373/ 31
the affirming of such	<b>opinions</b>	, yet were the things	6, 378/ 12
but also partly what	<b>opinions</b>	he and other his	6, 379/ 25
he showed plainly their	<b>opinions</b>	, and laid forth as	6, 379/ 33
pretend to prove their	<b>opinions</b>	true. Among which opinions	6, 379/ 35
opinions true. Among which	<b>opinions</b>	, when he came to	6, 379/ 36
or condemnations of their	<b>opinions</b>	in synods and councils	6, 407/ 5
did before, bring up	<b>opinions</b>	pleasant to the people	6, 407/ 12
old heretics. Whose false	<b>opinions</b>	have been, long time	6, 423/ 24
thanked, not only their	<b>opinions</b>	quenched, but also all	6, 423/ 26
these Lutherans, as their	<b>opinions</b>	and their lewd living	6, 427/ 21
saith, "Accedentem ad deum	<b>oportet</b>	credere" (Whoso will come	6, 111/ 3
words of the Apostle, "	<b>Oportet</b>	magis oboedire Deo quam	6, 124/ 21
saith, "Accedentem ad deum	<b>oportet</b>	credere" (A man cannot	6, 194/ 27
he writeth to Timotheus, "	<b>Oportet</b>	episcopum esse irreprehensibilem unius	6, 303/ 26
because of this word "	<b>oportet</b>	, " that a priest must	6, 305/ 19
advantage for him to	<b>oppose</b>	. For he hath such	6, 250/ 2
him that so did	<b>oppose</b>	you that we believe	6, 254/ 19
had he by his	<b>opposing</b>	part won nothing at	6, 250/ 8
that they kept and	<b>oppressed</b>	, after torments used and	6, 371/ 18
Christian people to be	<b>oppressed</b>	by Turks or by	6, 407/ 24

suffered, but to be	<b>oppressed</b>	and overwhelmed in the	6, 408/ 31
to be invaded and	<b>oppressed</b>	by infidels, to their	6, 414/ 13
innocent and invaded and	<b>oppressed</b>	by malice. In which	6, 414/ 36
so enviously blaspheme and	<b>oppugn</b>	the church of Christ	6, 374/ 24
Prophet: "Domus mea domus	<b>orationis</b>	vocabitur" (My house shall	6, 59/ 26
was spoken, then the	<b>orator</b>	of the Empire in	6, 364/ 22
them, and also in	<b>orators</b>	, laws and stories, much	6, 132/ 10
as might be, did	<b>ordain</b>	, as God had instructed	6, 304/ 22
Gospel of Christ was	<b>ordained</b>	by God to be	6, 142/ 32
that is of itself	<b>ordained</b>	to do all men	6, 332/ 11
Spirit so instituted and	<b>ordained</b>	his church that he	6, 334/ 19
holy purpose that God	<b>ordained</b>	it for. Whereas, if	6, 335/ 38
of the Altar is	<b>ordained</b>	of God to be	6, 354/ 24
epistles well showeth, he	<b>ordained</b>	to be with great	6, 359/ 8
instituted of God, but	<b>ordained</b>	only by the common	6, 361/ 19
is declared in what	<b>order</b>	the author intendeth to	6, 5/ 8
out of all good	<b>order</b>	of charity, and that	6, 31/ 16
think that secretly Christ's	<b>order</b>	yet standeth still, though	6, 31/ 33
time I would so	<b>order</b>	mine affairs that we	6, 35/ 1
part untouched in such	<b>order</b>	as he had purposed	6, 35/ 7
summarily is declared what	<b>order</b>	the author intendeth to	6, 35/ 11
touch in general the	<b>order</b>	that the church taketh	6, 37/ 7
you by what natural	<b>order</b>	and cause it could	6, 70/ 27
forth in a certain	<b>order</b>	and course, which order	6, 74/ 12
order and course, which	<b>order</b>	and course men call	6, 74/ 13
Lord not made his	<b>order</b>	and course perfect in	6, 74/ 19
in so goodly an	<b>order</b>	that it were not	6, 74/ 23
after, I say, in	<b>order</b>	of beginning but not	6, 75/ 8
could neither have ground,	<b>order</b>	, nor end. "Now if	6, 102/ 15
Lord, "when I shall	<b>order</b>	and dispose to the	6, 142/ 16
it is the perpetual	<b>order</b>	which our Lord hath	6, 166/ 7
baptism, confirmation, matrimony, holy	<b>order</b>	, priests and bishops among	6, 190/ 18
not God set an	<b>order</b>	in his church that	6, 200/ 17
not for him the	<b>order</b>	of his merciful justice	6, 215/ 35
far out of right	<b>order</b>	of charity. "I am	6, 247/ 23
and by their judgment	<b>order</b>	the cause of another	6, 260/ 16
heresy, that all holy	<b>order</b>	is nothing. And that	6, 289/ 15
Jerome giving up his	<b>order</b>	of the Frere Observants	6, 291/ 31
rail upon the whole	<b>order</b>	all the year after	6, 296/ 32
be acknown of his	<b>order</b>	, because he would not	6, 300/ 32
is deluded; and the	<b>order</b>	is rebuked by the	6, 302/ 21
took yet the same	<b>order</b>	by the same Spirit	6, 305/ 5
as touching whether the	<b>order</b>	of the church therein	6, 313/ 6
upside down the right	<b>order</b>	of Christ's church when	6, 334/ 22

thus may the bishop	<b>order</b>	the scripture in our	6, 344/ 9
In the sacrament of	<b>order</b>	, he saith that priesthood	6, 353/ 20
may partly miss the	<b>order</b>	, partly peradventure add or	6, 398/ 20
virtue and all good	<b>order</b>	in the world, so	6, 402/ 27
were become all good	<b>order</b>	among men, if every	6, 404/ 18
be discharged of all	<b>order</b>	and of all laws	6, 405/ 18
set the world in	<b>order</b>	and peace again? The	6, 405/ 30
merit. But surely the	<b>order</b>	of the spiritual law	6, 410/ 12
good, virtuous, and well	<b>ordered</b>	love, he that will	6, 288/ 5
without labor call it	<b>orderly</b>	to mind, methought I	6, 21/ 26
priesthood and all holy	<b>orders</b>	among Christian people be	6, 289/ 32
parson, and with holy	<b>orders</b>	consecrated unto God, he	6, 290/ 5
Then was all holy	<b>orders</b>	in high honor. Then	6, 300/ 29
prelates would provide that	<b>orders</b>	were not so commonly	6, 302/ 30
but always receive into	<b>orders</b>	as rooms and livings	6, 302/ 31
the taking of holy	<b>orders</b>	; and hath of long	6, 305/ 9
priesthood and all holy	<b>orders</b>	be but a feigned	6, 353/ 21
For the laws and	<b>orders</b>	among men, with fear	6, 405/ 24
but by God's holy	<b>ordinance</b>	with his holy words	6, 55/ 31
unlawful except God's like	<b>ordinance</b>	or dispensation should hereafter	6, 141/ 7
his own word and	<b>ordinance</b>	needeth none other authority	6, 147/ 34
change it without special	<b>ordinance</b>	of God. Whereof we	6, 149/ 27
in the doctrine and	<b>ordinance</b>	of the church, it	6, 163/ 9
another, was the special	<b>ordinance</b>	of God, and not	6, 305/ 2
and constraint of God's	<b>ordinance</b>	, affirming that we do	6, 377/ 2
their sin to God's	<b>ordinance</b>	and their punishment to	6, 428/ 12
and approved by the	<b>ordinaries</b>	, and by their authorities	6, 341/ 14
God had left none	<b>ordinary</b>	way for his Gospel	6, 201/ 13
like as they were	<b>ordinary</b>	readers to interpret the	6, 335/ 33
reverently restored unto the	<b>ordinary</b>	. So that, as near	6, 341/ 22
methinketh, unreasonable that the	<b>ordinary</b>	, whom God hath in	6, 343/ 19
it but of the	<b>ordinary's</b>	hand, and by him	6, 341/ 23
than verily any member,	<b>organ</b>	, or instrument thereof. And	6, 195/ 1
his shape and his	<b>organs</b>	not much perished, than	6, 80/ 20
hell in the Gospel,	<b>Origen</b>	, for all that, which	6, 136/ 19
against all these costly	<b>ornaments</b>	of the church, whereof	6, 40/ 21
of those holy saints,	<b>ornaments</b>	in churches of Christ	6, 41/ 1
the vessels, utensils, and	<b>ornaments</b>	of his church, long	6, 41/ 31
the testament and the	<b>ornaments</b>	of the priest, and	6, 41/ 37
service, gay and costly	<b>ornaments</b>	, fair images, goodly song	6, 43/ 28
he, "I called gay	<b>ornaments</b>	of the church and	6, 44/ 21
Temple, and in the	<b>ornaments</b>	of the altar and	6, 49/ 35
not only defaced, all	<b>ornaments</b>	withdrawn, the holy images	6, 370/ 14
will not leave them	<b>orphans</b>	as fatherless children, but	6, 177/ 22

leave his church as	<b>orphans</b>	, but will come himself	6, 178/ 33
in the hypocrisy and	<b>ostentation</b>	of outward observance, bodily	6, 43/ 27
more ready to find	<b>others'</b>	faults than to mend	6, 296/ 11
of his own body,	<b>otherwhile</b>	in the person of	6, 336/ 25
and his wife, Dan	<b>Otho</b>	, monk, and his wife	6, 434/ 16
author showeth that men	<b>ought</b>	not to be light	6, 14/ 18
And that much less	<b>ought</b>	any man to be	6, 14/ 19
such other corporal things	<b>ought</b>	not to be used	6, 43/ 20
true that no pilgrimage	<b>ought</b>	to be used, none	6, 53/ 20
it follow that ye	<b>ought</b>	to believe no man	6, 70/ 10
speed well. Nor ye	<b>ought</b>	not in such case	6, 158/ 33
than to God? More	<b>ought</b>	I, methinketh, to believe	6, 167/ 21
may and well we	<b>ought</b>	in this case to	6, 220/ 36
can nor good man	<b>ought</b>	to be content and	6, 226/ 19
But albeit that God	<b>ought</b>	of duty to have	6, 230/ 29
author showeth that men	<b>ought</b>	not to be light	6, 259/ 34
And that much less	<b>ought</b>	any man to be	6, 259/ 36
be naught, whom ye	<b>ought</b>	no more to misdeem	6, 260/ 13
proved guilty; ye therefore	<b>ought</b>	not to mistrust the	6, 260/ 21
methinketh ever that it	<b>ought</b>	to be heard all	6, 266/ 11
neither is bound nor	<b>ought</b>	to receive him, but	6, 271/ 10
penitent, and unto penance	<b>ought</b>	none impenitent person to	6, 279/ 6
him he may and	<b>ought</b>	to swear nay, because	6, 281/ 2
discontented. And we never	<b>ought</b>	to seek our own	6, 300/ 4
of holy scripture, but	<b>ought</b>	to be content to	6, 333/ 33
by authority, it rather	<b>ought</b>	to be observed than	6, 334/ 32
we worship them and	<b>ought</b>	to do; that is	6, 356/ 32
and reverence, and well	<b>ought</b>	to do, for the	6, 357/ 1
general councils of old,	<b>ought</b>	not now of new	6, 364/ 26
Mass, and honor that	<b>ought</b>	to be done thereto	6, 425/ 34
of Christ's church rather	<b>ought</b>	temporally to destroy those	6, 430/ 5
miracles to the devil,	<b>ought</b>	not to weigh much	6, 431/ 34
we see that one	<b>ounce</b>	of gold, whereof ten	6, 397/ 25
toward man worth one	<b>ounce</b>	of wheat, nor one	6, 397/ 26
for this purpose of	<b>ours</b>	. For if ye grant	6, 76/ 31
between their miracles and	<b>ours</b>	, albeit I should have	6, 102/ 17
this Christian child of	<b>ours</b>	alone for a while	6, 134/ 1
their own hurt and	<b>ours</b>	too. As it had	6, 140/ 1
the further proof that	<b>ours</b>	is the sure church	6, 242/ 33
few, charge them with	<b>ours</b>	too, whereof ye call	6, 295/ 4
neither their part nor	<b>ours</b>	come to that point	6, 298/ 15
especially, they say, into	<b>ours</b>	. Which they call a	6, 333/ 2
as very vulgar as	<b>ours</b>	. And yet should there	6, 338/ 20
all such justice of	<b>ours</b>	as is only ours	6, 395/ 30

ours as is only	<b>ours</b>	, is all spotted, and	6, 395/ 30
his sensual motion? For	<b>ours</b>	should be, by this	6, 404/ 5
The fear of these	<b>outrages</b>	and mischiefs to follow	6, 406/ 4
necessity perceived by great	<b>outrages</b>	committed against the peace	6, 409/ 18
been, for the great	<b>outrages</b>	and temporal harms that	6, 430/ 14
ye play the logician	<b>outright</b>	. Howbeit, that argument men	6, 96/ 5
is the man mad	<b>outright</b>	. "He saith," quoth I	6, 353/ 28
hypocrisy and ostentation of	<b>outward</b>	observance, bodily service, gay	6, 43/ 27
church and such other	<b>outward</b>	observances and bodily ceremonies	6, 44/ 22
in all his other	<b>outward</b>	manner as meek a	6, 125/ 30
either writing or any	<b>outward</b>	word. "For which cause	6, 143/ 17
faith, yet was their	<b>outward</b>	fashion of living so	6, 374/ 31
scripture, wherein they take	<b>outwardly</b>	but the testimonies of	6, 223/ 23
me, ye that be	<b>overcharged</b>	, and I shall refresh	6, 105/ 3
had twenty, save for	<b>overcharging</b>	. Yet it seemeth that	6, 305/ 34
piece of silver was	<b>overgilt</b>	, and the same piece	6, 67/ 35
mind that in being	<b>overhard</b>	of belief of things	6, 70/ 5
therewith, that once had	<b>overlooked</b>	, read, and advisedly considered	6, 330/ 28
further) far able to	<b>overmatch</b>	number for number the	6, 295/ 23
Almaine, doth so madly	<b>oversee</b>	himself, that he discloseth	6, 17/ 28
thereon but miss and	<b>oversee</b>	themselves in the assay	6, 113/ 13
Almaine, doth so madly	<b>oversee</b>	himself that he discloseth	6, 363/ 9
brought into England. Newly	<b>overseen</b>	by the said Sir	6, 3/ 17
madly handled and madly	<b>overseen</b>	, to show himself so	6, 365/ 2
to do it of	<b>oversight</b>	unaware, albeit I nothing	6, 27/ 3
this point by some	<b>oversight</b>	in granting." "Well," quoth	6, 113/ 11
the redressing of their	<b>oversight</b>	, to bring in place	6, 263/ 35
and of error or	<b>oversight</b>	some cockle among the	6, 347/ 16
his former error and	<b>oversight</b>	. But whereas the contrary	6, 417/ 24
four feet could scant	<b>overtake</b>	him. But when he	6, 91/ 29
Luther's special arguments were	<b>overthrown</b>	with truth. But if	6, 204/ 8
nature, which their reason,	<b>overwhelmed</b>	with sensuality, had then	6, 141/ 21
at evensong time and	<b>overwhelmed</b>	some that then were	6, 258/ 8
to be oppressed and	<b>overwhelmed</b>	in the beginning. For	6, 408/ 32
ad vos in vestimentis	<b>ovium</b>	, intrinsecus autem sunt lupi	6, 421/ 22
say the truth, ye	<b>owe</b>	him not much. For	6, 249/ 34
lands inned by divers	<b>owners</b>	in the Isle of	6, 412/ 35
offer up a whole	<b>ox</b>	and distribute it among	6, 234/ 30
a council held at	<b>Oxenforde</b>	provided, upon great pain	6, 315/ 28
Christ said, "Non veni	<b>pacem</b>	mittere sed gladium" (I	6, 124/ 32
of many a naughty	<b>pack</b>	, many a fleck and	6, 100/ 6
pain, and were at	<b>pacts</b>	and promises of rest	6, 370/ 35
and desolate, and the	<b>pagan</b>	manner of worshipping of	6, 58/ 6
take out of the	<b>pagan</b>	writers the riches and	6, 132/ 23

that might come into	<b>pagan</b>	hands, when it appeareth	6, 145/ 17
all the pains that	<b>pagan</b>	tyrants did unto the	6, 401/ 2
as was used after	<b>paganism</b>	in that hill in	6, 58/ 16
and infidels were they	<b>pagans</b>	, Turks, or Saracens. And	6, 32/ 16
and mammets of the	<b>pagans</b>	, so would we make	6, 52/ 15
into the hands of	<b>pagans</b>	and paynims, such hogs	6, 144/ 35
The very paynims and	<b>pagans</b>	, idolaters, kept their chastity	6, 375/ 16
time when they were	<b>pagans</b>	, if any vestal virgin	6, 375/ 21
Christendom and Turkey or	<b>pagans</b>	, if the world were	6, 408/ 20
more verily play that	<b>pageant</b>	than do this kind	6, 399/ 21
such things when such	<b>pageants</b>	be played before all	6, 87/ 9
like case to be	<b>paid</b>	again. So that if	6, 266/ 27
me to take some	<b>pain</b>	that ye might in	6, 33/ 19
and that upon the	<b>pain</b>	of death, what likeness	6, 55/ 29
the poor man upon	<b>pain</b>	of cursing was commanded	6, 69/ 22
believe than take the	<b>pain</b>	of a long pilgrimage	6, 84/ 26
church of half the	<b>pain</b>	nor half the difficulty	6, 105/ 27
put him to some	<b>pain</b>	. What ease also call	6, 106/ 10
and all martyrdom upon	<b>pain</b>	of perpetual damnation for	6, 106/ 11
slackness of any bodily	<b>pain</b>	-- except we be	6, 106/ 19
had not heaven without	<b>pain</b>	, we look to come	6, 106/ 20
we feel in our	<b>pain</b>	a pleasant taste of	6, 106/ 22
own experience to his	<b>pain</b>	before, that some certain	6, 110/ 7
pleasure to his great	<b>pain</b>	and hurt. "Another cause	6, 110/ 9
article as God upon	<b>pain</b>	of loss of heaven	6, 121/ 29
refusing the labor and	<b>pain</b>	to be sustained in	6, 122/ 29
be punished with everlasting	<b>pain</b>	, till he came to	6, 136/ 8
also; and that the	<b>pain</b>	of hell shall be	6, 136/ 12
his word for no	<b>pain</b>	. For he said that	6, 202/ 35
he were yet in	<b>pain</b>	of his purgation. For	6, 215/ 33
up your gear upon	<b>pain</b>	of my life. I	6, 229/ 13
rather than abide in	<b>pain</b>	." "Nay," quoth I, "whatsoever	6, 234/ 6
such thing anymore upon	<b>pain</b>	of a relapse, and	6, 270/ 5
refuse to swear, what	<b>pain</b>	soever he should endure	6, 282/ 14
he plainly bound upon	<b>pain</b>	of eternal damnation without	6, 282/ 24
the world as the	<b>pain</b>	and bitterness of death	6, 283/ 10
shall have any upon	<b>pain</b>	of heresy. And this	6, 293/ 31
Oxenforde provided, upon great	<b>pain</b>	, that no man should	6, 315/ 28
nor put either in	<b>pain</b>	or fear. Now was	6, 329/ 5
from death or further	<b>pain</b>	, and were at pacts	6, 370/ 35
their members, or for	<b>pain</b>	of that pulling to	6, 371/ 10
to rehearse the villainous	<b>pain</b>	and torments that they	6, 371/ 13
the labor and the	<b>pain</b>	the apostles took in	6, 396/ 18
endless pity, bore the	<b>pain</b>	of them for our	6, 403/ 4

sometimes to silence upon	<b>pain</b>	of forfeiture of certain	6, 407/ 7
world, and also taking	<b>pain</b>	in their bodies." "To	6, 421/ 18
to take all the	<b>pain</b>	. "Very certain is it	6, 423/ 2
wherefore they take the	<b>pain</b>	. For pride is, as	6, 423/ 4
have not recked what	<b>pain</b>	they took without any	6, 423/ 8
devil's martyrs, taking much	<b>pain</b>	for his pleasure, and	6, 423/ 12
that putteth them to	<b>pain</b>	without fruit. And yet	6, 423/ 15
newfangled folk, sparing no	<b>pain</b>	for the while to	6, 423/ 35
wit was no small	<b>pain</b>	, and peradventure not without	6, 429/ 28
sufferance of all the	<b>painful</b>	torments that his cruel	6, 32/ 10
heat, beating, scourging, imprisonment,	<b>painful</b>	and shameful death? The	6, 106/ 16
grievous, some pleasant, some	<b>painful</b>	, to cure her. The	6, 206/ 10
sufferer as fruitless as	<b>painful</b>	. And in effect nothing	6, 216/ 6
was more peevish and	<b>painful</b>	than evil and sinful	6, 257/ 29
a death the most	<b>painful</b>	that can be devised	6, 261/ 7
in peril of a	<b>painful</b>	death by the taking	6, 262/ 29
it may suffer a	<b>painful</b>	death, and yet, for	6, 385/ 31
damned and under great	<b>pains</b>	forbidden to be read	6, 29/ 31
this fashion in their	<b>pains</b>	and perils: "Help, holy	6, 99/ 25
menaceth unto them the	<b>pains</b>	of hell except they	6, 386/ 15
us for the bitter	<b>pains</b>	taken in his blessed	6, 391/ 17
patience, and all the	<b>pains</b>	that pagan tyrants did	6, 401/ 2
of him carved or	<b>painted</b>	, which representeth him and	6, 40/ 4
against these carved and	<b>painted</b>	images, giving them little	6, 40/ 13
such thing, whereas images	<b>painted</b>	, graven, or carved, may	6, 46/ 29
naught by his image	<b>painted</b>	or carved that representeth	6, 47/ 13
swords, spurs, arras, and	<b>painted</b>	clothes; and, as though	6, 51/ 6
a coney carved and	<b>painted</b>	, Christian people that have	6, 56/ 12
find some fair woman	<b>painted</b>	whose color ye had	6, 91/ 14
men taken but for	<b>painted</b>	words, yet do they	6, 132/ 11
the image being all	<b>painted</b>	over and of long	6, 222/ 7
most curious that any	<b>painter</b>	or carver can devise	6, 44/ 29
represented by scripture or	<b>painting</b>	?" "In good faith," quoth	6, 359/ 22
beggars three or four	<b>pair</b>	of their old crutches	6, 85/ 27
good stead as a	<b>pair</b>	of spectacles should stand	6, 117/ 2
And so in a	<b>pair</b>	of matins it is	6, 258/ 27
see better through a	<b>pair</b>	of evil spectacles of	6, 362/ 18
master of the pope's	<b>palace</b>	, then waxed he more	6, 361/ 16
not only in the	<b>palaces</b>	of princes and great	6, 51/ 8
out of a frying	<b>pan</b>	into the fire. For	6, 192/ 9
Omnis iusticia nostra velut	<b>pannus</b>	menstruate." And since that	6, 395/ 1
but with milk and	<b>pap</b>	. And if we have	6, 333/ 5
this reverence to the	<b>paper</b>	or to his prince	6, 46/ 7
faint to pierce the	<b>paper</b>	. And some too high	6, 95/ 4



one part in one	<b>paper</b>	and the other part	6, 158/ 8
our Lord in the	<b>parable</b>	of the Samaritan, bearing	6, 104/ 19
told the people the	<b>parable</b>	of the poor publican	6, 380/ 14
to the people in	<b>parables</b>	and expounded them secretly	6, 339/ 34
himself upon his own	<b>parables</b>	unto his secret servants	6, 340/ 11
then expelled out of	<b>paradise</b>	, then, concerning their food	6, 139/ 24
thief that Christ promised	<b>paradise</b>	, hanging on the cross	6, 283/ 12
he fell out of	<b>paradise</b>	with desire of knowledge	6, 332/ 31
drive all out of	<b>paradise</b>	. Then say they that	6, 332/ 34
any man out of	<b>paradise</b>	. And inordinate is the	6, 333/ 21
marvelous, they set out	<b>paradoxes</b>	and strange opinions against	6, 123/ 12
such superfluity in the	<b>paraments</b>	of the church, but	6, 40/ 24
the church believeth as	<b>parcel</b>	of their Christian faith	6, 182/ 33
that these things be	<b>parcel</b>	of the rites, usages	6, 245/ 24
little godson, the boy,	<b>pardie</b>	, that we christened right	6, 134/ 36
that have served?" "Nay,	<b>pardie</b>	, " quoth he. "What if	6, 175/ 13
people, yet be they,	<b>pardie</b>	, none of them. And	6, 195/ 12
And yet ye remember,	<b>pardie</b>	, that if he so	6, 276/ 20
you of patience and	<b>pardon</b>	, whom God of his	6, 24/ 15
their confessions at a	<b>pardon</b>	, would have given them	6, 83/ 22
friendship to get a	<b>pardon</b>	. But I beseech you	6, 325/ 6
never have sued his	<b>pardon</b>	. " "Yes," quoth I, "right	6, 325/ 18
never refuse neither God's	<b>pardon</b>	nor the king's. It	6, 325/ 20
never have gotten his	<b>pardon</b>	. For albeit that there	6, 325/ 24
by the giving of	<b>pardon</b>	to a few willful	6, 325/ 34
never have gotten his	<b>pardon</b>	to pass in such	6, 326/ 6
a heinous murder any	<b>pardon</b>	of the King's Highness	6, 326/ 12
that he never sued	<b>pardon</b>	therefor. But after long	6, 326/ 14
many confessors at a	<b>pardon</b>	, yet can I scant	6, 349/ 26
that there was a	<b>pardon</b>	obtained in Saxony; for	6, 361/ 3
in Saxony; for which	<b>pardon</b>	, as the manner is	6, 361/ 3
setting forth of the	<b>pardon</b>	, with the advantage thereof	6, 361/ 8
maintenance of his opinion." "	<b>Pardon</b>	him if ye will	6, 420/ 28
heresies in his mind,	<b>pardoned</b>	therefore those words which	6, 256/ 30
that point to be	<b>pardoned</b>	, because of the jeopardy	6, 420/ 26
against the abusions of	<b>pardons</b>	and spoke somewhat liberally	6, 29/ 25
began," quoth I, "with	<b>pardons</b>	and with the pope's	6, 349/ 12
to write against all	<b>pardons</b>	. Howbeit because the matter	6, 361/ 11
but the matter of	<b>pardons</b>	, as I told you	6, 368/ 18
barely and some part	<b>pared</b>	off too, to make	6, 363/ 28
mouth to our first	<b>parents</b>	. And as for all	6, 139/ 1
to the University of	<b>Paris</b>	to defend. And we	6, 234/ 33
of the University of	<b>Paris</b>	, and thereupon was there	6, 362/ 24
opinions were after at	<b>Paris</b>	by the university condemned	6, 362/ 26

the common temple or	<b>parish</b>	church, yet if churches	6, 58/ 33
commanded that in his	<b>parish</b>	church, he should upon	6, 69/ 23
There was in the	<b>parish</b>	of Saint Stephen's in	6, 79/ 1
the matter all the	<b>parish</b>	will testify for truth	6, 79/ 19
a pilgrimage in his	<b>parish</b>	, may devise some false	6, 85/ 21
Marry," quoth he, "their	<b>parish</b>	priest, as he told	6, 92/ 2
corrupt the realm. Another	<b>parish</b>	priest had he before	6, 269/ 28
the wives in the	<b>parish</b>	. "As for Wales," quoth	6, 309/ 26
in lechery. Now the	<b>parish</b>	churches in many places	6, 370/ 14
persons, or such poor	<b>parishes</b>	as bear no great	6, 54/ 6
be rich in their	<b>parishes</b>	; and that the bishops	6, 350/ 2
quodlibet and a pot	<b>parliament</b>	upon, I trow there	6, 342/ 15
heresies, made at a	<b>parliament</b>	very good and substantial	6, 410/ 2
their candles. And the	<b>parson</b>	buying of some lame	6, 85/ 26
always signified an anointed	<b>parson</b>	, and with holy orders	6, 290/ 4
maids, so there the	<b>parson's</b>	wife keepeth her husband	6, 309/ 25
the better and truer	<b>part</b>	, hath a sure and	6, 10/ 18
proved and for his	<b>part</b>	agreeing that the church	6, 11/ 25
the proof of his	<b>part</b>	. The Eighth Chapter The	6, 13/ 2
be abominable, and some	<b>part</b>	also so peevish that	6, 17/ 11
worse yet in some	<b>part</b>	than his master Luther	6, 17/ 16
the more surety, my	<b>part</b>	were to send our	6, 22/ 7
our apostates are assembled (	<b>part</b>	run out of religion	6, 22/ 19
messenger for the wrong	<b>part</b>	so laid out at	6, 23/ 12
such on mine own	<b>part</b>	among, as occasion fell	6, 23/ 18
probable reasons for their	<b>part</b>	. Wherefore, since it became	6, 24/ 2
lean to the more	<b>part</b>	; which I so far	6, 24/ 8
familiar communication, whereof some	<b>part</b>	I trust so to	6, 24/ 29
not well yourself which	<b>part</b>	ye might believe. For	6, 28/ 1
as concerned not any	<b>part</b>	of our belief, but	6, 32/ 33
heresy, for their own	<b>part</b>	, notwithstanding any man's judgment	6, 32/ 37
answer it, leaving no	<b>part</b>	untouched in such order	6, 35/ 7
not pass over some	<b>part</b>	thereof so shortly. "But	6, 36/ 13
speak in the fourth	<b>part</b>	where we shall touch	6, 37/ 7
I would for my	<b>part</b>	well agree them for	6, 37/ 23
way, taken by any	<b>part</b>	of such as be	6, 37/ 36
every man for his	<b>part</b>	abound and be plenteous	6, 50/ 15
matter for the priest's	<b>part</b>	. "Howbeit, when I consider	6, 53/ 15
offerings a right small	<b>part</b>	of the living of	6, 53/ 34
pilgrimages for the most	<b>part</b>	in the hands of	6, 54/ 5
holy things -- great	<b>part</b>	whereof was from hand	6, 56/ 6
proof of the one	<b>part</b>	. "Would ye not," quoth	6, 60/ 23
doubt assoiled, and that	<b>part</b>	sufficiently proved?" "Yes, marry	6, 60/ 24
God hath proved my	<b>part</b>	in divers pilgrimages by	6, 60/ 28

and bear out their	part	, with all that ye	6, 62/ 35
so peradventure those whose	part	ye do sustain, if	6, 65/ 36
thing in one self	part	to be both black	6, 70/ 15
unfolded, and consider each	part	asunder, then may we	6, 77/ 31
stubborn standing by your	part	. " "Nay marry," quoth he	6, 84/ 28
none ascribing of any	part	the worship to himself	6, 86/ 23
he defendeth the worse	part	well by the way	6, 95/ 1
the point but in	part	and matcheth not the	6, 99/ 4
images. But the most	part	that cometh, cometh for	6, 100/ 3
and do for his	part	what he may to	6, 100/ 24
quoth I, "for my	part	, I con you very	6, 101/ 13
not faintly defended your	part	, as though it were	6, 101/ 14
shall appertain to his	part	. " "Whereby mean you that	6, 103/ 14
Christ for the more	part	such things as he	6, 107/ 29
For of the chief	part	which is the New	6, 115/ 14
the books in some	part	corrupted with miswriting. And	6, 115/ 25
be known, where some	part	of the writing is	6, 115/ 26
unwritten, and whereof some	part	was never comprised in	6, 115/ 33
holy scripture, and no	part	thereof anywhere else, but	6, 117/ 13
sufficient to understand some	part	aright, and some other	6, 117/ 14
aright, and some other	part	wrong, in the necessary	6, 117/ 15
necessity thereof misunderstand no	part	? " "We must," quoth he	6, 117/ 17
quoth he, "mistake no	part	, as far as necessarily	6, 117/ 18
never be, and no	part	of the faith is	6, 118/ 19
necessity of faith, no	part	of scripture may be	6, 118/ 23
sometimes fall to their	part	in dispicions. Which affections	6, 122/ 31
be comparable with any	part	of holy scripture. And	6, 126/ 16
reckon I the best	part	to be contained in	6, 126/ 22
reckon you the tenth	part	of such things as	6, 137/ 17
scripture to the wrong	part	, except we take with	6, 137/ 22
up for the more	part	upon the occasion of	6, 140/ 6
never ceased for his	part	diligently to put forward	6, 140/ 22
place. "And for my	part	, I would little doubt	6, 144/ 30
but also the great	part	of the right understanding	6, 152/ 7
the better and truer	part	, hath a sure and	6, 153/ 30
agreed you the first	part	and put you further	6, 155/ 34
to prove the second	part	. And unto that text	6, 156/ 1
truth, because the false	part	might hap to have	6, 156/ 20
would believe the false	part	go to the devil	6, 156/ 24
have wist on which	part	to determine your belief	6, 156/ 32
ye wrote the one	part	in one paper and	6, 158/ 7
paper and the other	part	in another and laid	6, 158/ 8
God, take the one	part	at adventure by lot	6, 158/ 22
Arian's and the Catholic	part	argue together, perceive whether	6, 159/ 7

argue together, perceive whether	part	were the better. And	6, 159/ 7
to take the one	part	for more probable than	6, 159/ 12
will take the one	part	at all adventures and	6, 159/ 19
fortune, take the one	part	at adventure by lot	6, 159/ 30
better proved the other	part	-- which would ye	6, 160/ 23
why should the one	part	more believe the other	6, 162/ 25
saving that always that	part	seemeth to be believed	6, 162/ 28
I nothing doubt which	part	to believe, if I	6, 164/ 23
could not wit which	part	should believe which. Whereof	6, 164/ 30
well considered and every	part	compared with other." "Hard	6, 168/ 17
for idolatry, the one	part	did not indeed understand	6, 171/ 23
for Catholic, the contrary	part	for heretics. Here might	6, 171/ 34
the scripture, and no	part	otherwise, yet always to	6, 175/ 24
said, then take which	part	seemeth to yourself most	6, 175/ 32
take you the one	part	at adventure and cleave	6, 175/ 35
it," quoth I, "no	part	of the Gospel as	6, 179/ 28
well perceive that no	part	thereof, well understood, standeth	6, 182/ 31
proved and for his	part	agreeing that the church	6, 187/ 4
time. And in this	part	ye proved yet again	6, 188/ 27
I should take that	part	, I would haply say	6, 189/ 34
peradventure in a good	part	of Germany?" "Marry," quoth	6, 192/ 7
be saved, in what	part	soever they be and	6, 196/ 5
and heretics and no	part	at all thereof among	6, 200/ 6
Peter been once no	part	of the church after	6, 205/ 23
the contrary be that	part	of the church that	6, 208/ 12
none but either your	part	or the other. Ergo	6, 209/ 11
idolaters and pursued your	part	for saying the truth	6, 209/ 14
truth; ergo, the other	part	be not idolaters, nor	6, 209/ 15
the opinion of your	part	, for which they pursue	6, 209/ 16
which they pursue your	part	, be not true. And	6, 209/ 17
the proof of his	part	. "And yet speak I	6, 209/ 23
that have condemned your	part	and written against you	6, 209/ 26
against you. And your	part	therefore be so sore	6, 209/ 26
general councils condemning your	part	by good and substantial	6, 209/ 30
superstition and not a	part	of very faith and	6, 210/ 4
of power is here	part	of our misery, and	6, 212/ 21
power is one great	part	of wealth, they were	6, 212/ 22
may for the more	part	both pray for them	6, 216/ 27
sundry parts, and either	part	in the common speech	6, 221/ 21
it be all or	part	. In some place peradventure	6, 221/ 30
have written for your	part	; I mean those whom	6, 238/ 22
that is the true	part	, or some of them	6, 242/ 6
that is the true	part	. "Then false and feigned	6, 242/ 8
ye agree, the true	part	?" "There be," quoth he	6, 242/ 17

more clearness of our	part	therein, and for the	6, 242/ 33
a miracle for their	part	. Which is to my	6, 243/ 21
pilgrimages -- is a	part	, as by their books	6, 245/ 19
fresh learned men, good	part	of our former disceptation	6, 247/ 15
ye be in some	part	of these matters that	6, 248/ 3
instructed for the other	part	, whereby our disputation shall	6, 248/ 5
therein, as in some	part	of the matters ye	6, 248/ 11
if I proved my	part	so clearly to him	6, 249/ 3
he by his opposing	part	won nothing at all	6, 250/ 8
quoth I, "for my	part	very sorry, so help	6, 255/ 25
untruth shall in some	part	appear. And finally the	6, 261/ 31
point to the one	part	against the other for	6, 263/ 25
and in the other	part	, the contrary; yet doth	6, 263/ 26
confessed for his own	part	the like. So that	6, 269/ 10
was made the most	part	by the man that	6, 270/ 22
us on the ground,	part	in the clay and	6, 274/ 17
in the clay and	part	peradventure in the snow	6, 274/ 18
conclude that the other	part	is not so surely	6, 275/ 23
thereupon help forth is	part	with his oath and	6, 275/ 33
And where the first	part	of penance is confession	6, 278/ 6
promise you for my	part	I never can conceive	6, 279/ 15
his sin would for	part	of his penance willingly	6, 282/ 35
in stead of great	part	of his purgatory. And	6, 283/ 34
further, play Saint Francis's	part	, and judge the man	6, 287/ 21
the clergy, and much	part	made in rhyme, but	6, 291/ 10
England, and especially that	part	in which ye find	6, 295/ 19
is to wit, that	part	which we commonly call	6, 295/ 20
both blameworthy; and either	part	more ready to find	6, 296/ 10
I trust, neither their	part	nor ours come to	6, 298/ 14
in God the better	part	is the greater. Howbeit	6, 298/ 23
must diminish on our	part	reverence and estimation toward	6, 301/ 3
it would amend much	part	of this matter, if	6, 303/ 11
as for Almaine, such	part	thereof as that is	6, 309/ 30
the loss of that	part	of their body wherewith	6, 312/ 6
for us. But whether	part	is the better or	6, 313/ 19
a laborer for that	part	, yet could not deny	6, 319/ 27
them lose but their	part	-- yet I think	6, 331/ 21
seek out for that	part	every rotten reason that	6, 332/ 27
church when the one	part	meddleth with the other's	6, 334/ 22
person of some particular	part	of his body mystical	6, 336/ 25
that is the preacher's	part	, and theirs that after	6, 337/ 5
folk have soon after,	part	of malice, part of	6, 338/ 34
after, part of malice,	part	of simpleness, and much	6, 338/ 34
of simpleness, and much	part	of pleasure and delight	6, 338/ 35

may come to some	<b>part</b>	. As though a lewd	6, 339/ 15
better suffered that no	<b>part</b>	of holy scripture were	6, 343/ 7
would I that no	<b>part</b>	thereof should come in	6, 343/ 8
discretion appoint everybody their	<b>part</b>	, as he should perceive	6, 343/ 22
the reading of some	<b>part</b>	, and from some busybody	6, 344/ 4
the meddling with any	<b>part</b>	at all, more than	6, 344/ 5
think, therein, though some	<b>part</b>	were naught, many things	6, 345/ 24
require it. For my	<b>part</b>	is it of necessity	6, 346/ 22
so abominable, and some	<b>part</b>	also so peevish, that	6, 348/ 19
worse yet in some	<b>part</b>	than his master Luther	6, 348/ 25
had taken but a	<b>part</b>	of the epistle, and	6, 358/ 17
with advantage for his	<b>part</b>	, rehearsing the other side	6, 363/ 27
and barely and some	<b>part</b>	pared off too, to	6, 363/ 28
is plain on my	<b>part</b>	." As though none of	6, 367/ 22
the remnant in that	<b>part</b>	of Almaine to a	6, 369/ 29
sect was the great	<b>part</b>	of those ungracious people	6, 370/ 28
friends as the contrary	<b>part</b>	, but like very beasts	6, 370/ 31
of them the third	<b>part</b>	alive. For this purpose	6, 372/ 16
years draw the great	<b>part</b>	of the world unto	6, 374/ 16
he could find one	<b>part</b>	of his tale ever	6, 379/ 32
laid forth as in	<b>part</b>	for his own excuse	6, 379/ 34
faith only, and no	<b>part</b>	thereof for our works	6, 389/ 29
our works were no	<b>part</b>	of the cause. And	6, 390/ 33
one text for our	<b>part</b>	and set another at	6, 392/ 19
unto faith, and no	<b>part</b>	of the reward to	6, 392/ 30
in far the most	<b>part</b>	of mankind, though not	6, 395/ 18
or diminish in some	<b>part</b>	of the matter, yet	6, 398/ 21
took not her own	<b>part</b>	to herself. But these	6, 405/ 8
is used on that	<b>part</b>	, and Christ's faith not	6, 408/ 12
in effect in every	<b>part</b>	of Christendom. Among which	6, 409/ 22
is little doubt whose	<b>part</b>	they will take, and	6, 412/ 13
also of a great	<b>part</b>	perpetual, which were like	6, 414/ 14
surely for the more	<b>part</b>	, such as be led	6, 419/ 5
further proof of this	<b>part</b>	, which Tyndale would wickedly	6, 425/ 27
Holy Gospel or other	<b>part</b>	of holy scripture, which	6, 427/ 14
mouth, we will not	<b>part</b>	this night but I	6, 430/ 31
the proof of their	<b>part</b>	, nor I trust in	6, 432/ 19
to have shortened much	<b>part</b>	of our long communication	6, 432/ 29
caused them to be	<b>partakers</b>	of that bread, but	6, 142/ 28
to London that ever	<b>parted</b>	the guilt from the	6, 66/ 29
For men be so	<b>partial</b>	always to themselves, that	6, 262/ 11
mistrust some of the	<b>particular</b>	miracles, yet can there	6, 6/ 24
mistrust some of the	<b>particular</b>	miracles, yet can there	6, 75/ 27
hereafter in general or	<b>particular</b>	be revealed to the	6, 141/ 8

more than are the	<b>particular</b>	judges, and also many	6, 262/ 6
the person of some	<b>particular</b>	part of his body	6, 336/ 25
unto another all the	<b>particular</b>	evil deeds of any	6, 377/ 10
he said and meant	<b>particularly</b>	as he spoke it	6, 107/ 32
enough in both these	<b>parties</b>	, whereof the people might	6, 88/ 21
In which of these	<b>parties</b>	ye put the worshipping	6, 97/ 34
either other of these	<b>parties</b>	proved implieth the reproof	6, 102/ 4
to suffer our sensual	<b>parties</b>	plain and mourn, than	6, 139/ 35
the church, of diverse	<b>parties</b>	which shall believe which	6, 164/ 5
do it; but the	<b>parties</b>	were fain to go	6, 215/ 5
another man; whereas the	<b>parties</b>	may reasonably be more	6, 260/ 17
contract made between two	<b>parties</b>	, is for that else	6, 263/ 1
the witness of the	<b>parties</b>	themselves. For if that	6, 263/ 14
contract made between two	<b>parties</b>	, induced in his own	6, 263/ 23
without necessity, since the	<b>parties</b>	may, if they list	6, 263/ 31
this question, if the	<b>parties</b>	demurred in our judgment	6, 274/ 31
me, after both the	<b>parties</b>	heard, to think that	6, 326/ 26
sworn for both the	<b>parties</b>	. But when his opinions	6, 362/ 26
objection against those miracles,	<b>partly</b>	, lest they be feigned	6, 6/ 4
be feigned and untrue,	<b>partly</b>	, lest they be done	6, 6/ 4
proveth by a deduction	<b>partly</b>	depending upon natural reason	6, 11/ 2
with you somewhat further,	<b>partly</b>	of the same matters	6, 25/ 1
of the same matters,	<b>partly</b>	of some other, such	6, 25/ 1
for malice and envy,	<b>partly</b>	of some freres (against	6, 28/ 7
whose abusions he preached)	<b>partly</b>	for that he preached	6, 28/ 8
but that he would	<b>partly</b>	show me what he	6, 51/ 30
objection against those miracles,	<b>partly</b>	lest they be feigned	6, 61/ 29
be feigned and untrue,	<b>partly</b>	lest they be done	6, 61/ 29
all other learning aside,	<b>partly</b>	for sloth refusing the	6, 122/ 28
sustained in that learning,	<b>partly</b>	for pride by which	6, 122/ 29
proveth by a deduction	<b>partly</b>	depending upon natural reason	6, 167/ 7
moving men to doubt,	<b>partly</b>	lest they were not	6, 188/ 1
of the paynims. And	<b>partly</b>	well appeareth by an	6, 190/ 22
devotion leadeth them, or	<b>partly</b>	sometimes as the place	6, 231/ 11
was a proctor and	<b>partly</b>	well learned, unto the	6, 257/ 15
This groweth," quoth I, "	<b>partly</b>	by malice, partly by	6, 316/ 21
I, "partly by malice,	<b>partly</b>	by sloth and negligence	6, 316/ 21
last, perceiving the matters,	<b>partly</b>	by the confession of	6, 379/ 21
confession of other folk,	<b>partly</b>	by his own handwriting	6, 379/ 22
that sect, but also	<b>partly</b>	what opinions he and	6, 379/ 25
that my remembrance may	<b>partly</b>	miss the order, partly	6, 398/ 20
partly miss the order,	<b>partly</b>	peradventure add or diminish	6, 398/ 20
holy saints shall be	<b>partners</b>	of his honor, that	6, 49/ 9
have his holy saints	<b>partners</b>	of that honor, and	6, 214/ 32

been all this while	<b>partners</b>	in the authority of	6, 311/ 30
that we may be	<b>partners</b>	of the heavenly bliss	6, 435/ 26
at large in other	<b>parts</b>	before. The Twelfth Chapter	6, 13/ 20
memory, namely, since some	<b>parts</b>	of the matter be	6, 21/ 28
But as for such	<b>parts</b>	of this matter as	6, 32/ 32
out of ten, diverse	<b>parts</b>	of the realm, each	6, 83/ 2
lost, of which some	<b>parts</b>	be already lost, more	6, 115/ 23
he should in other	<b>parts</b>	of scripture find many	6, 135/ 15
other, since both the	<b>parts</b>	be of the church	6, 162/ 26
there may be sundry	<b>parts</b>	, and either part in	6, 221/ 20
not only in those	<b>parts</b>	, but also out of	6, 227/ 35
arms or such other	<b>parts</b>	, so was in that	6, 228/ 11
at large in other	<b>parts</b>	before. "Your whole tale	6, 229/ 34
contraries, if both the	<b>parts</b>	be proved, then stand	6, 249/ 7
and slept uncovered, which	<b>parts</b>	Sem and Japhet, the	6, 297/ 34
much meddling with such	<b>parts</b>	thereof as least will	6, 333/ 19
the prophets and divers	<b>parts</b>	of the Gospel, where	6, 336/ 17
person of his sensual	<b>parts</b>	of his own body	6, 336/ 24
after conferring their several	<b>parts</b>	together each with other	6, 341/ 12
were there again certain	<b>parts</b>	thereof which the common	6, 342/ 36
be in divers other	<b>parts</b>	of the Bible, as	6, 343/ 36
yet in divers other	<b>parts</b>	of Almaine and Swicherland	6, 369/ 31
Saxony and some other	<b>parts</b>	of Germany, where their	6, 427/ 30
I consider both the	<b>parts</b>	well, and read Luther's	6, 432/ 31
be received for the	<b>party</b>	that is accused. The	6, 14/ 30
malice, and especially the	<b>party</b>	that is accused, which	6, 260/ 19
lucre ensuing to that	<b>party</b>	, there were occasion to	6, 263/ 29
be received for the	<b>party</b>	that is accused. "Howbeit	6, 264/ 16
only oath of the	<b>party</b>	that is accused, swearing	6, 276/ 13
thing or not, the	<b>party</b>	may deny to swear	6, 282/ 18
authority to give the	<b>party</b>	an oath for the	6, 282/ 22
an oath to the	<b>party</b>	. For whereof should the	6, 284/ 6
oath serve if the	<b>party</b>	might lawfully forswear himself	6, 284/ 6
the decease of the	<b>party</b>	, brought again and reverently	6, 341/ 21
anything dispute on either	<b>party</b>	for it or against	6, 346/ 3
the font, of the	<b>pascal</b>	lamb, and over that	6, 56/ 3
did, I would not	<b>pass</b>	over some part thereof	6, 36/ 13
right. And therefore letting	<b>pass</b>	, as I say, the	6, 36/ 27
shall let that point	<b>pass</b>	, and so resort to	6, 37/ 20
all such dead images	<b>pass</b>	, and labor only for	6, 40/ 19
of perfection that they	<b>pass</b>	all the good men	6, 44/ 5
men either clean let	<b>pass</b>	and leave off or	6, 44/ 25
help well appearing to	<b>pass</b>	the power of craft	6, 83/ 5
she was so let	<b>pass</b>	." "That is truth," quoth	6, 88/ 7



followeth thereupon. I let	<b>pass</b>	over the faitery and	6, 99/ 34
earth," saith he, "shall	<b>pass</b>	away, but my words	6, 114/ 22
my words shall never	<b>pass</b>	away." "And therefore in	6, 114/ 23
his words shall not	<b>pass</b>	away, nor one jot	6, 115/ 19
Well," quoth I, "let	<b>pass</b>	for the while what	6, 118/ 30
will let all other	<b>pass</b>	over and speak but	6, 149/ 36
the same, as far	<b>pass</b>	and exceed us and	6, 213/ 34
I, "let their praise	<b>pass</b>	, lest ye make me	6, 248/ 21
all such crimes should	<b>pass</b>	forth unpunished, and thereby	6, 263/ 1
things came merrily to	<b>pass</b>	, and I would not	6, 324/ 32
gotten his pardon to	<b>pass</b>	in such wise, had	6, 326/ 6
matter ere long time	<b>pass</b>	, except the fault be	6, 344/ 28
pursued and brought to	<b>pass</b>	. And one special thing	6, 368/ 23
never have come to	<b>pass</b>	that so many people	6, 374/ 14
than hoverly heard and	<b>passed</b>	over. And over this	6, 21/ 29
these fifteen hundred years	<b>passed</b>	, chastity hath been more	6, 376/ 3
in many things far	<b>passed</b>	his master, running forth	6, 424/ 30
and saints in time	<b>passed</b>	, as by their own	6, 431/ 10
eldest, I am sure,	<b>passeth</b>	not twenty-four. It happed	6, 79/ 4
behold the thing that	<b>passeth</b>	her power to perceive	6, 129/ 33
neither good nor bad	<b>passeth</b>	unreproved. If they be	6, 296/ 12
And where the dignity	<b>passeth</b>	all princes, and they	6, 301/ 21
him. And ever he	<b>passeth</b>	over as though he	6, 304/ 13
yet in this point	<b>passeth</b>	his master Luther? For	6, 350/ 26
devilish pride, and far	<b>passing</b>	the envy of the	6, 48/ 11
saw it myself --	<b>passing</b>	the length of a	6, 79/ 25
indited by God; yet,	<b>passing</b>	over the praise, I	6, 138/ 18
make, besides the far	<b>passing</b>	spiritual hurts that they	6, 430/ 17
confirmed by the continual	<b>passion</b>	and martyrdoms of his	6, 32/ 13
time of his bitter	<b>Passion</b>	hitherto. Which, as it	6, 39/ 5
remembrance of his bitter	<b>Passion</b>	, as doth a blessed	6, 47/ 16
of his most bitter	<b>Passion</b>	. "Now as touching prayer	6, 47/ 31
a remembering of Christ's	<b>Passion</b>	in his mind, and	6, 56/ 19
he hath of Christ's	<b>Passion</b>	neither the one way	6, 56/ 27
in such an open	<b>passion</b>	of shame that those	6, 125/ 18
the cross at Christ's	<b>Passion</b>	, she will I warrant	6, 232/ 15
life, and his bitter	<b>Passion</b>	exercise ourselves in such	6, 336/ 7
in suffering of his	<b>Passion</b>	. "In matrimony, he saith	6, 353/ 8
Christ's life and his	<b>Passion</b>	be represented by scripture	6, 359/ 22
by the Incarnation and	<b>Passion</b>	of our blessed Savior	6, 391/ 12
taken in his blessed	<b>Passion</b>	for us. Nor never	6, 391/ 18
martyrs suffered in their	<b>passion</b>	altogether sin? All the	6, 396/ 20
resistance of his fruitful	<b>Passion</b>	, whereupon depended the salvation	6, 414/ 6
that "Non sunt condignae	<b>passiones</b>	huius vitae ad futuram	6, 397/ 1

without difference of time	<b>past</b>	or to come. In	6, 115/ 11
remembrance about thirty years	<b>past</b>	, in the setting an	6, 222/ 6
within one hundred year	<b>past</b>	and are not ashamed	6, 365/ 17
of so many years	<b>past</b>	, he nothing would esteem	6, 367/ 19
were within few years	<b>past</b>	accustomed to ride without	6, 412/ 33
have been, long time	<b>past</b>	, openly condemned by many	6, 423/ 24
in them many merry	<b>pastimes</b>	. Wherein if their heresy	6, 405/ 22
the host from the	<b>paten</b>	of the chalice out	6, 87/ 18
the Gospel as the	<b>Pater</b>	Noster is. And yet	6, 179/ 28
the petitions of the	<b>Pater</b>	Noster, the prayer that	6, 233/ 22
by miracle in a	<b>paternoster-while</b>	, conveyed a mile off	6, 71/ 30
a man in a	<b>paternoster-while</b>	conveyed and carried a	6, 80/ 23
-- praying you of	<b>patience</b>	and pardon, whom God	6, 24/ 15
And that was by	<b>patience</b>	and sufferance, by which	6, 32/ 20
the devil assaulted his	<b>patience</b>	, and all the pains	6, 401/ 2
him in sufferance and	<b>patience</b>	, so far forth that	6, 406/ 18
long had with great	<b>patience</b>	borne and suffered their	6, 409/ 9
and preserved only by	<b>patience</b>	and martyrdom. Thus holily	6, 412/ 2
all again by their	<b>patience</b>	, high virtues, and martyrdom	6, 412/ 6
exhort every man to	<b>patience</b>	and sufferance without requiting	6, 414/ 30
holy body to the	<b>patient</b>	sufferance of all the	6, 32/ 10
if he take it	<b>patiently</b>	, it purgeth; if gladly	6, 216/ 7
were with a Gloria	<b>Patri</b>	to the whole psalm	6, 364/ 8
Testament. "Jacob, that holy	<b>patriarch</b>	, commanded his children in	6, 225/ 3
is it that the	<b>patriarchs</b>	in divers things that	6, 141/ 1
before as after, by	<b>patriarchs</b>	and prophets, by figures	6, 141/ 31
had in honor, as	<b>patriarchs</b>	and prophets, and their	6, 224/ 26
either of his own	<b>patrimony</b>	or other wise. Nor	6, 302/ 12
lay heresy to Saint	<b>Paul</b>	and find a fault	6, 30/ 9
earth, and as Saint	<b>Paul</b>	saith, "Every man to	6, 48/ 25
which, as the apostle	<b>Paul</b>	saith, let every man	6, 50/ 14
us, whom, as Saint	<b>Paul</b>	saith, we have for	6, 52/ 9
Christ is, as Saint	<b>Paul</b>	saith, man's heart, and	6, 57/ 25
ten thousand, as Saint	<b>Paul</b>	and Saint Antony and	6, 58/ 30
philosophers. Which, as Saint	<b>Paul</b>	confesseth, found out by	6, 73/ 3
in this, since Saint	<b>Paul</b>	saith so." "Then," quoth	6, 73/ 19
the words of Saint	<b>Paul</b>	and Saint Peter both	6, 106/ 30
-- for as Saint	<b>Paul</b>	saith, "Accedentem ad deum	6, 111/ 2
the Jews caused Saint	<b>Paul</b>	and the apostles to	6, 142/ 30
the epistles of Saint	<b>Paul</b>	that among the Christian	6, 145/ 18
way; so did Saint	<b>Paul</b>	, I say, by the	6, 145/ 28
in the world. Saint	<b>Paul</b>	commandeth the people of	6, 148/ 3
the epistles of Saint	<b>Paul</b>	were then better understood	6, 151/ 33
a thing to Saint	<b>Paul</b>	. For he marvelous effectually	6, 163/ 34

all-thing. For as Saint	Paul	saith, the manifestation and	6, 178/ 16
And then were Saint	Paul	as good while he	6, 197/ 18
For God, as Saint	Paul	saith, know who be	6, 198/ 12
friends. And where Saint	Paul	exhorteth us each to	6, 215/ 22
the holy apostle Saint	Paul	, which in his first	6, 223/ 31
the merits of Saint	Paul	had not recovered him	6, 259/ 19
as appeareth by Saint	Paul	writing to Timotheus, "Nemo	6, 286/ 11
the words of Saint	Paul	, where he writeth to	6, 303/ 25
wives, and that Saint	Paul	would there should in	6, 303/ 32
these words of Saint	Paul	? In which, of so	6, 304/ 3
is indeed. For Saint	Paul	in that place, forasmuch	6, 304/ 17
not only where Saint	Paul	taught but also through	6, 304/ 34
and not of Saint	Paul	, whose epistles wherein he	6, 305/ 2
at last that Saint	Paul	saith and meaneth that	6, 305/ 14
he will, because Saint	Paul	saith no more but	6, 305/ 22
upon Tyndale's taking, Saint	Paul	should mean not that	6, 305/ 30
least, as though Saint	Paul	had liefer that the	6, 305/ 33
thereto. For whereas Saint	Paul	, since there was at	6, 306/ 3
it, then since Saint	Paul	, after Tyndale's interpretation, cannot	6, 306/ 13
like words of Saint	Paul	in a much like	6, 306/ 22
much like matter. Saint	Paul	, as he writeth to	6, 306/ 23
the bishop, that Saint	Paul	should mean not that	6, 306/ 31
words spoken by Saint	Paul	of the widow, as	6, 306/ 33
widow, as though Saint	Paul	should mean not a	6, 306/ 34
husband, as though Saint	Paul	had nothing feared nor	6, 307/ 2
be mad, that Saint	Paul	in giving commandment that	6, 307/ 6
Luther too, that Saint	Paul	in like wise where	6, 307/ 9
was not by Saint	Paul	set in for naught	6, 307/ 16
this word "one," Saint	Paul	meant there should be	6, 307/ 22
once, then did Saint	Paul	so speak of the	6, 307/ 24
words spoken of Saint	Paul	in the choice of	6, 307/ 30
this way make Saint	Paul	to say thus: "Take	6, 307/ 32
friend, "I think Saint	Paul	meant not so. For	6, 307/ 36
the mind of Saint	Paul	so clear to suffer	6, 308/ 8
that place of Saint	Paul	, they be likely to	6, 308/ 19
the holy apostle Saint	Paul	in divers of his	6, 334/ 17
the selfsame that Saint	Paul	would not give an	6, 346/ 7
building fall. The apostle	Paul	in many places of	6, 383/ 28
those words of Saint	Paul	, and might have voided	6, 384/ 1
said that though Saint	Paul	said if he had	6, 384/ 16
those words of Saint	Paul	, that faith cannot fail	6, 384/ 23
two places of Saint	Paul	is there great difference	6, 384/ 28
other place of Saint	Paul	that was laid against	6, 385/ 26
no more than Saint	Paul	meant that a widow	6, 386/ 28

Christ's blessed apostles Saint	<b>Paul</b>	or Saint James, which	6, 387/ 14
special texts of Saint	<b>Paul</b>	: "Fides iustificat" (Faith justifieth	6, 390/ 23
salvation, then as Saint	<b>Paul</b>	saith, Christ died for	6, 391/ 6
the authority of Saint	<b>Paul</b>	as of Saint James	6, 393/ 21
they sin altogether? Saint	<b>Paul</b>	reckoned it otherwise. For	6, 396/ 22
he answered that Saint	<b>Paul</b>	would not say that	6, 396/ 28
very true that Saint	<b>Paul</b>	saith that "Non sunt	6, 396/ 36
the words of Saint	<b>Paul</b>	, "Nihil damnationis est his	6, 398/ 16
he alleged of Saint	<b>Paul</b>	, that there is no	6, 400/ 17
the words of Saint	<b>Paul</b>	, "Quod iustis omnia cooperantur	6, 400/ 32
epistles of the apostle	<b>Paul</b>	), and after, almost continually	6, 406/ 30
warned, surely as Saint	<b>Paul</b>	saith, he is not	6, 417/ 3
belief. And as Saint	<b>Paul</b>	saith, "Cursed be he	6, 419/ 34
very thing that Saint	<b>Paul</b>	counseleth, where he writeth	6, 429/ 1
now. Did not Saint	<b>Paul</b>	write unto the Corinthians	6, 429/ 15
well learn that Saint	<b>Paul</b>	, as apostle and spiritual	6, 429/ 23
bodily punishment did Saint	<b>Paul</b>	, as it appeareth, upon	6, 429/ 30
more sorrow than Saint	<b>Paul</b>	did to them, they	6, 429/ 32
was also burned at	<b>Paul's</b>	Cross the New Testament	6, 28/ 20
faults (as were at	<b>Paul's</b>	Cross declared to have	6, 28/ 28
the north door of	<b>Paul's</b>	than at the south	6, 52/ 19
bird that covered all	<b>Paul's</b>	churchyard with his wings	6, 68/ 8
but he saw in	<b>Paul's</b>	churchyard an egg so	6, 68/ 10
heard him preach at	<b>Paul's</b>	Cross that our Lady	6, 100/ 13
come home here to	<b>Paul's</b>	, and put one example	6, 235/ 1
the good dean of	<b>Paul's</b>	preach. For he said	6, 298/ 3
true understanding of Saint	<b>Paul's</b>	words and believe Tyndale	6, 305/ 18
is not in Saint	<b>Paul's</b>	words) but he should	6, 305/ 32
purpose, for in Saint	<b>Paul's</b>	days, a layman had	6, 307/ 29
the judgment given in	<b>Paul's</b>	, whereupon his books and	6, 319/ 5
Myself was present in	<b>Paul's</b>	when the bishop, in	6, 327/ 21
much profit by Saint	<b>Paul's</b>	Epistle ad Ephesios, wherein	6, 343/ 30
after dinner a little	<b>paused</b>	, your friend and I	6, 345/ 7
for the soil and	<b>pavement</b>	of that place, but	6, 60/ 16
fever, or pray and	<b>pay</b>	any surgeon to heal	6, 214/ 15
hand, and had liefer	<b>pay</b>	for it to the	6, 342/ 3
or compel them to	<b>pay</b>	at the bishop's pleasure	6, 350/ 5
to buy them and	<b>pay</b>	for them but himself	6, 397/ 34
and have none other	<b>paymaster</b>	, nor none other chapman	6, 397/ 35
give me respite of	<b>payment</b>	till I had spoken	6, 249/ 30
in open adultery, without	<b>payment</b>	or penance or anything	6, 350/ 10
redeem ourselves with the	<b>payment</b>	of our own works	6, 391/ 9
I shall give the	<b>paymin</b>	people for thine inheritance	6, 173/ 15
idols only of those	<b>paynim</b>	gods? For else, I	6, 45/ 12

idol of any false	<b>paynim</b>	, nor with honor and	6, 45/ 31
to dispute with a	<b>paynim</b>	that would make the	6, 102/ 16
scripture, which before the	<b>paynim</b>	judges were but a	6, 116/ 5
be taken as a	<b>paynim</b>	or a publican. Of	6, 165/ 28
is to wit, neither	<b>paynim</b>	tyrant nor christened heretic	6, 204/ 3
superstitious ways that the	<b>paynim</b>	gods were worshipped with	6, 229/ 19
in sight of the	<b>paynim</b>	people. So that always	6, 241/ 4
the Egyptians and other	<b>paynims</b>	did, that is to	6, 45/ 6
the gods of the	<b>paynims</b>	be devils, but our	6, 45/ 9
the gods of the	<b>paynims</b>	be but devils"? Were	6, 45/ 15
old idols of the	<b>paynims</b>	. "It liked him also	6, 57/ 14
and marvels that the	<b>paynims</b>	tell and write to	6, 76/ 24
we do as the	<b>paynims</b>	did, instead of God	6, 100/ 27
of the hard stony	<b>paynims</b>	made the children of	6, 132/ 27
ready towardness of some	<b>paynims</b>	caused them to be	6, 142/ 28
hands of pagans and	<b>paynims</b>	, such hogs and dogs	6, 144/ 35
reputed and taken as	<b>paynims</b>	and publicans?" "That was	6, 165/ 4
the church of the	<b>paynims</b>	did in the beginning	6, 190/ 3
but also of the	<b>paynims</b>	. And partly well appeareth	6, 190/ 22
Be not all the	<b>paynims</b>	, all the Jews, all	6, 236/ 17
the Jews and the	<b>paynims</b>	pursued it. Now since	6, 243/ 4
be. For as for	<b>paynims</b>	, Turks, and Saracens, which	6, 243/ 29
sort. Whereunto the very	<b>paynims</b>	had such respect, that	6, 312/ 2
mysteries, either unto Jews,	<b>paynims</b>	, or newly christened folk	6, 340/ 9
of God? The very	<b>paynims</b>	and pagans, idolaters, kept	6, 375/ 16
the persecution of the	<b>paynims</b>	and the Jews, yet	6, 407/ 22
the Turks, Saracens, and	<b>paynims</b>	would suffer the faith	6, 408/ 1
Christendom out of the	<b>paynims</b>	, that lived as voluptuously	6, 408/ 11
images as in the	<b>paynims'</b>	idols. And after, he	6, 96/ 25
Christ's doctors did the	<b>paynims'</b>	. And to prove our	6, 241/ 13
which now hold their	<b>peace</b>	and bear themselves full	6, 37/ 27
not come to send	<b>peace</b>	into the world but	6, 124/ 33
world in order and	<b>peace</b>	again? The Thirteenth Chapter	6, 405/ 30
but also of the	<b>peace</b>	among their people. For	6, 406/ 26
the last, for the	<b>peace</b>	of good people, both	6, 409/ 13
outrages committed against the	<b>peace</b>	and quiet of the	6, 409/ 18
of Christ to be	<b>peaceably</b>	preached among them, and	6, 408/ 1
first sight of a	<b>peacock's</b>	tail. And very cause	6, 80/ 12
to have those precious	<b>pearls</b>	put upon their nose	6, 144/ 36
reckon that for a	<b>peck</b>	of oats she will	6, 227/ 18
some part also so	<b>peevish</b>	that the very bare	6, 17/ 11
and also what the	<b>peevish</b>	women pray they cannot	6, 235/ 11
For it was more	<b>peevish</b>	and painful than evil	6, 257/ 29
some part also so	<b>peevish</b>	, that the very bare	6, 348/ 19

the world for the	<b>peevis</b>	pleasure of the vain	6, 398/ 6
Christ. The Arians, the	<b>Pelagians</b>	, the Manichees, and so	6, 374/ 28
thing that made Arius,	<b>Pelagius</b>	, Faustus, Manichaeus, Donatus, Eluidius	6, 153/ 4
fathers that wrote against	<b>Pelagius</b>	, which held opinion that	6, 396/ 7
as did Arius, Faustus,	<b>Pelagius</b>	, and divers other old	6, 423/ 23
advisedly from mine own	<b>pen</b>	. Which thing I verily	6, 26/ 27
and openly put to	<b>penance</b>	therefor, where he never	6, 28/ 5
been put to no	<b>penance</b>	at all, or else	6, 37/ 5
for fulfilling of his	<b>penance</b>	, up was the poor	6, 69/ 25
them all in a	<b>penance</b>	to let him lie	6, 83/ 22
had given her in	<b>penance</b>	to say this verse	6, 87/ 33
to submit himself to	<b>penance</b>	. But on the morrow	6, 125/ 15
so with certain secret	<b>penance</b>	dismissed. But the thing	6, 270/ 6
penitently submitted himself to	<b>penance</b>	. And else if he	6, 271/ 9
is," quoth he, "to	<b>penance</b>	. "That seemeth well said	6, 277/ 35
mercy receiveth him to	<b>penance</b>	. "But now," quoth I	6, 277/ 37
church openly receive to	<b>penance</b>	any person appearing and	6, 278/ 1
the first part of	<b>penance</b>	is confession and humble	6, 278/ 6
fault penitent, and unto	<b>penance</b>	ought none impenitent person	6, 279/ 6
they received him to	<b>penance</b>	without the confession of	6, 279/ 9
for part of his	<b>penance</b>	willingly offer himself to	6, 282/ 35
he translateth into "knowledge." "	<b>Penance</b>	" into "repentance." "A contrite	6, 290/ 20
seven sacraments, except baptism,	<b>penance</b>	, and the Sacrament of	6, 349/ 15
handleth them. For in	<b>penance</b>	, he saith, that there	6, 349/ 19
them to open, shameful	<b>penance</b>	, or compel them to	6, 350/ 4
adultery, without payment or	<b>penance</b>	or anything almost once	6, 350/ 10
that holy sacrament of	<b>penance</b>	. For upon that lie	6, 350/ 18
and the sacrament of	<b>penance</b>	left such as he	6, 352/ 9
this holy sacrament of	<b>penance</b>	that he goeth about	6, 352/ 18
to the suppression of	<b>penance</b>	and of all good	6, 352/ 24
that without faith, or	<b>penance</b>	either, or any other	6, 392/ 5
pride brought him into	<b>penance</b>	and humility, and make	6, 401/ 11
all heresies, doth such	<b>penance</b>	for his fault as	6, 410/ 16
old crutches, with twelve	<b>pence</b>	spent in men and	6, 85/ 27
the church reckon him	<b>penitent</b>	that still refuseth to	6, 278/ 8
reckoned of his fault	<b>penitent</b>	, and unto penance ought	6, 279/ 6
abjure all heresies, and	<b>penitently</b>	submitted himself to penance	6, 271/ 8
surely as they were	<b>penned</b>	, and will not cast	6, 235/ 23
his country a brass	<b>penny</b>	whereof four make a	6, 51/ 17
by this way one	<b>penny</b>	, they should -- if	6, 53/ 29
fail, instead of a	<b>penny</b>	now, then to receive	6, 53/ 30
that there were one	<b>penny</b>	given to a priest	6, 366/ 4
peradventure is not the	<b>people</b>	that we take for	6, 12/ 10
be read among the	<b>people</b>	, though there were some	6, 17/ 7

what things caused the	people	to fall in to	6, 18/ 8
while we see the	people	so far fallen from	6, 18/ 18
frantic sect which no	people	Christian or heathen could	6, 18/ 20
of late by lewd	people	put in question, the	6, 21/ 11
whose devout sermons the	people	were greatly edified. And	6, 28/ 16
edified. And therefore the	people	say that all this	6, 28/ 16
evidently appear to the	people	, if they were suffered	6, 29/ 9
abominable heresies as the	people	be borne in hand	6, 29/ 34
twain, either cause the	people	(that have for good	6, 30/ 30
such opinions as the	people	know for Luther's let	6, 30/ 35
and Luther among the	people	in too good opinion	6, 31/ 3
persecutors and his Christian	people	the sufferers, we make	6, 31/ 31
so perceived. For the	people	take it that still	6, 31/ 34
miscreants, and those poor	people	that suffer it be	6, 32/ 1
of all good Christian	people	. "And as touching such	6, 38/ 10
Law to the Jews,	people	prone to idolatry --	6, 38/ 31
hearts of good Christian	people	. Christ also taught his	6, 39/ 11
corn and famine of	people	, that some good holy	6, 41/ 3
bishops have relieved poor	people	with the sale of	6, 41/ 4
believe that any Christian	people	, all were they very	6, 41/ 20
no matter to the	people	, for there was then	6, 42/ 12
that therefore all the	people	had enough thereof? I	6, 42/ 30
was so rich, his	people	were the poorer. For	6, 42/ 31
used not his own	people	of the children of	6, 42/ 32
reign, whether all the	people	did not so sore	6, 42/ 37
there was no poor	people	in his realm, is	6, 43/ 8
most rich when his	people	be most poor, and	6, 43/ 9
be used among Christian	people	; but leaving all that	6, 43/ 21
in common custom of	people	we do reverence sometimes	6, 48/ 31
prince, and other godly	people	have honorably garnished many	6, 50/ 33
other. But we blind	people	, instead of God and	6, 52/ 25
little question, but Christian	people	being in the true	6, 53/ 25
and going as other	people	do, so that they	6, 54/ 18
congregation of all Christian	people	, that if the spirituality	6, 54/ 23
for covetousness help the	people	forward to idolatry --	6, 54/ 28
the clergy and the	people	, takes the pilgrimages for	6, 55/ 9
carved and painted, Christian	people	that have reason in	6, 56/ 13
-- and all devout	people	about us do --	6, 56/ 29
go with his chosen	people	through the desert in	6, 57/ 11
was carried with his	people	, at which ark, especially	6, 57/ 16
before that all his	people	should come) he hath	6, 57/ 22
will that his Christian	people	have in sundry places	6, 57/ 34
and congregations of Christian	people	resorting together to God's	6, 58/ 34
God that his chosen	people	pray to him and	6, 59/ 24

such unkind, slothful, deadly	people	, as list not once	6, 61/ 23
since he seeth innumerable	people	black, he might ween	6, 65/ 5
countries must make the	people	white. "Well," quoth I	6, 65/ 18
never other but black	people	, where ye see many	6, 65/ 29
a pew, that the	people	might wonder on him	6, 69/ 26
like as some rude	people	muse upon a clock	6, 71/ 3
all, and the whole	people	of the world in	6, 72/ 24
the charge of good	people	, in doing reverence to	6, 73/ 11
the presence of much	people	." "Where should I see	6, 84/ 16
in sight of the	people	with a host unconsecrated	6, 87/ 16
unconsecrated, and all the	people	looking upon, there was	6, 87/ 17
so that all the	people	not of the town	6, 87/ 20
openly and so much	people	abused so far, that	6, 88/ 11
these parties, whereof the	people	might reasonably gather so	6, 88/ 21
certain freres abused the	people	, for which they were	6, 88/ 34
too, did good Christian	people	pray to saints and	6, 90/ 10
devotion of his Christian	people	therein, as we find	6, 90/ 14
now, Christ among Christian	people	suffereth not such things	6, 90/ 32
sight of many worshipful	people	so grievously tormented, and	6, 93/ 22
work wonders which the	people	cannot discern from miracles	6, 95/ 33
the lies of the	people	. And in both the	6, 98/ 17
far otherwise, for the	people	pray to the saints	6, 98/ 28
the images put the	people	their trust instead of	6, 98/ 31
done by God, the	people	might then with reason	6, 99/ 1
whole matter. For the	people	do not only visit	6, 99/ 5
image self. And the	people	in speaking of our	6, 99/ 20
say you when the	people	speak of this fashion	6, 99/ 25
the deceit of Christian	people	. And since that either	6, 102/ 3
he, "that all the	people	should do all that	6, 104/ 8
by God commanded the	people	in the law given	6, 104/ 14
himself hath commanded his	people	in his Gospel and	6, 104/ 16
that he bade the	people	do what their prelates	6, 104/ 30
the governance of his	people	, and be not in	6, 105/ 18
whole congregation of Christian	people	professing his name and	6, 107/ 23
day decayeth, and much	people	naught, yet be there	6, 109/ 20
good and devout virtuous	people	, yet shall both the	6, 109/ 25
the malice of the	people	whereby they will not	6, 109/ 30
believe well. For the	people	themselves will better keep	6, 109/ 31
how far soever his	people	fall from the use	6, 110/ 11
is a congregation of	people	gathered into his faith	6, 118/ 13
understood, by which Christian	people	are commanded to do	6, 121/ 32
good zeal to the	people	their malicious envy. And	6, 123/ 29
dissension among the Christian	people	whereby Christ might lose	6, 124/ 37
open presence of the	people	, and there saw many	6, 125/ 17



first sight of the	people	, revoked his revocation, and	6, 125/ 20
them before all the	people	, so that he perceived	6, 125/ 25
lewd conversation of evil	people	fell by disorder in	6, 141/ 11
yet were the common	people	of the children of	6, 141/ 13
they shall be my	people	." This law written in	6, 142/ 19
many of the same	people	turned unto Christ since	6, 143/ 1
were to the Christian	people	the points of Christ's	6, 144/ 18
by mouth among the	people	than ever they put	6, 144/ 33
kept from the lay	people	, or showed unto one	6, 145/ 34
they were by the	people	well and clearly understood	6, 146/ 13
breasts of his Christian	people	, that by the secret	6, 146/ 23
the scriptures among the	people	in their time, showing	6, 147/ 25
Saint Paul commandeth the	people	of Thessalonica in his	6, 148/ 4
understood among the common	people	than they be peradventure	6, 151/ 34
that time taught the	people	, so did ever some	6, 152/ 1
that he would Christian	people	should believe, and all	6, 155/ 9
meaning by his Christian	people	, which shall never be	6, 156/ 6
marvelous effectually beseecheth Christian	people	to agree together all	6, 163/ 36
other. But among Christian	people	it will soon be	6, 164/ 3
Christendom that the Christian	people	think it a damnable	6, 164/ 19
unlearned, were they lay	people	or of the clergy	6, 164/ 22
flock and congregation of	people	that should serve God	6, 173/ 11
and be his special	people	?" "Yes," quoth he, "that	6, 173/ 11
shall give the paymin	people	for thine inheritance) and	6, 173/ 15
and in vain. "That	people	," quoth I, "which should	6, 173/ 18
heaven eternally." "Shall this	people	," quoth I, "have among	6, 173/ 23
ye call them his	people	any longer if they	6, 173/ 29
needs be that this	people	must needs have always	6, 174/ 5
ceased to be his	people	. "Is not this people	6, 174/ 7
people. "Is not this	people	," quoth I, "called the	6, 174/ 8
church to be that	people	that ye take it	6, 189/ 17
that it is the	people	that believeth as he	6, 189/ 18
service sung, and their	people	houseled, as well appeareth	6, 190/ 20
of Christ. Now these	people	that ye speak of	6, 190/ 25
of Christ is a	people	of one faith, these	6, 193/ 31
faithful and well believing	people	, yet be they, pardie	6, 195/ 11
peradventure is not the	people	that we take for	6, 195/ 29
good men and chosen	people	of God that be	6, 196/ 4
for the church the	people	that be known for	6, 196/ 24
hath not been, the	people	that seemeth to be	6, 199/ 5
that there were many	people	that professed themselves for	6, 200/ 26
clearly unknown, were the	people	never so many and	6, 203/ 9
church is not these	people	whom we take for	6, 203/ 26
wit, all the Christian	people	whom we call the	6, 204/ 20

common congregation of Christian	people	good and bad, not	6, 208/ 4
and also that these	people	that believe images to	6, 210/ 7
custom of all the	people	besides -- growing into	6, 210/ 13
would among his chosen	people	give the glory of	6, 220/ 9
canonization declared unto the	people	or peradventure without canonization	6, 220/ 29
persuasion through the whole	people	of Christendom, that the	6, 220/ 32
the minds of his	people	to such consent. And	6, 221/ 2
the common speech of	people	called the head. For	6, 221/ 21
only were God's chosen	people	. And yet had as	6, 224/ 36
the Jews and Christian	people	, also many men marvelously	6, 225/ 33
his saints? Now when	people	worship saints in such	6, 229/ 15
is such among the	people	as rather were likely	6, 229/ 25
things. One that the	people	worship the saints and	6, 230/ 2
the worship that the	people	do to the saints	6, 230/ 6
the second, that the	people	take the images for	6, 231/ 1
of idolatry among the	people	for mistaking of images	6, 232/ 23
distribute it among poor	people	. But now as for	6, 234/ 31
all the evil living	people	in Christendom, the worse	6, 236/ 18
be not, a great	people	, they be not yet	6, 236/ 30
they were a great	people	that abused a good	6, 237/ 3
as ye say, the	people	do idolatry in that	6, 237/ 4
ye call it, the	people	. For a few doting	6, 237/ 11
dames make not the	people	. And over this, if	6, 237/ 12
it seem, a whole	people	indeed, yet were not	6, 237/ 13
God than when the	people	do worship a host	6, 239/ 7
sight of the paynim	people	. So that always God	6, 241/ 4
hold among good Christian	people	. But God would either	6, 241/ 26
congregation of true Christian	people	in this world, which	6, 244/ 7
well known to the	people	that men had them	6, 244/ 21
faithful and right believing	people	?" "That wot I ne'er	6, 252/ 9
were many right believing	people	in the meantime." "That	6, 252/ 18
proveth not that the	people	to be all miscreants	6, 252/ 21
infidels? Were there no	people	besides in all that	6, 253/ 7
when much of the	people	being at a bear-baiting	6, 258/ 6
law made by the	people	in causes criminal can	6, 262/ 25
full of such mischievous	people	for lack of proof	6, 263/ 3
a congregation of Christian	people	, which congregation of Christian	6, 286/ 29
which congregation of Christian	people	hath been in England	6, 286/ 30
man chosen among the	people	to preach; and that	6, 289/ 16
priest again whensoever the	people	choose another in his	6, 289/ 18
from laymen among Christian	people	. And he saith plainly	6, 289/ 31
holy orders among Christian	people	be but feigned inventions	6, 289/ 33
he would make the	people	believe that we should	6, 290/ 28
false translation make the	people	ween further that such	6, 290/ 31

wrong, to lead the	people	purposely out of the	6, 290/ 36
countries of Christendom the	people	have the scripture translated	6, 294/ 1
therein. Wherefore either our	people	be worst of all	6, 294/ 4
be worst of all	people	, or else our clergy	6, 294/ 4
been elsewhere, our lay	people	be as good and	6, 294/ 6
giving light to the	people	that was but very	6, 297/ 5
seemed few of the	people	neither. For in faith	6, 297/ 10
long way. Wherein the	people	took such spiritual pleasure	6, 297/ 15
light shine before the	people	)." "Forsooth," quoth I, "it	6, 297/ 19
the conversation of lay	people	and company of women	6, 303/ 2
to all good Christian	people	this fifteen hundred year	6, 305/ 29
the remnant of the	people	that have it not	6, 308/ 27
hath forbidden all the	people	to have any scripture	6, 314/ 13
by good and godly	people	with devotion and soberness	6, 314/ 25
and likely to lay	people	and unlearned, that he	6, 315/ 3
perceived what harm the	people	took by the translation	6, 315/ 20
worldly conversation among the	people	I have heard none	6, 318/ 16
arise, and that seditious	people	should do more harm	6, 332/ 8
things apart, because the	people	should not hear it	6, 332/ 36
therefore they would the	people	should not now be	6, 332/ 37
And that the common	people	be as infants that	6, 333/ 4
with God and the	people	tarrying beneath, signified that	6, 333/ 31
beneath, signified that the	people	be forbidden to presume	6, 333/ 32
appointed thereto, as the	people	said unto Moses, "Hear	6, 334/ 7
that the common lay	people	, men and women, were	6, 334/ 10
and disorder of the	people	. For till a law	6, 334/ 31
much of the common	people	, which most long --	6, 335/ 1
civil, that the common	people	should never be so	6, 335/ 8
matters, if the common	people	might be bold to	6, 335/ 22
unsitting demeanor among much	people	quite and clean abused	6, 335/ 37
other side that unlearned	people	can never by themselves	6, 336/ 15
such as the whole	people	understood, nor in no	6, 338/ 12
such as all the	people	spoke. And therefore if	6, 338/ 15
both all such lay	people	and all such priests	6, 338/ 23
commodity from any whole	people	because of harm that	6, 339/ 14
did speak to the	people	in parables and expounded	6, 339/ 34
to speak to some	people	the things that they	6, 340/ 2
hands of any Christian	people	, so many years fastly	6, 340/ 6
disciples withdrawn from the	people	, should now at this	6, 340/ 12
most kept from the	people	, be now most necessary	6, 340/ 16
most necessary for the	people	to know. As it	6, 340/ 17
ween I that the	people	would grudge to have	6, 342/ 1
among whom the whole	people	have, ye say, the	6, 342/ 18
thereof which the common	people	of the Jews of	6, 342/ 37

among the Jews the	people	from the sight of	6, 343/ 4
to every kind of	people	, and yet should find	6, 343/ 31
already) that we lay	people	shall in this matter	6, 344/ 28
be read among the	people	, though there were some	6, 345/ 5
agreement of all Christian	people	this fifteen hundred year	6, 346/ 31
church commandeth and virtuous	people	have ever had in	6, 348/ 14
such other places, such	people	as be swerved from	6, 355/ 12
is always that known	people	that still persevere as	6, 355/ 17
the books of lay	people	, wherein they read the	6, 359/ 17
and preached to the	people	, exhorting them thereto, and	6, 361/ 5
common consent of Christian	people	for avoiding of schisms	6, 361/ 19
what things caused the	people	to fall into Luther's	6, 368/ 2
to me that the	people	, being before brought up	6, 368/ 6
highly commended unto the	people	, bringing them in belief	6, 368/ 25
he saith that the	people	be so free by	6, 369/ 3
of the common uplandish	people	so pleasantly heard that	6, 369/ 7
the clergy, and the	people	as glad to hear	6, 369/ 11
that finally the common	people	have compelled the rulers	6, 369/ 33
of all good Christian	people	, quick and dead, but	6, 370/ 5
burned up, the religious	people	put out and sent	6, 370/ 7
ashes. For the religious	people	, monks, freres, and nuns	6, 370/ 9
part of those ungracious	people	also, which late entered	6, 370/ 28
among you. What unnatural	people	be you that can	6, 371/ 35
end, while we see	people	so far fallen from	6, 374/ 8
frantic sect which no	people	Christian or heathen could	6, 374/ 10
almost quenched among Christian	people	, it could never have	6, 374/ 13
pass that so many	people	should fall to the	6, 374/ 14
time among the chosen	people	of God? What speak	6, 375/ 15
we of the chosen	people	of God? The very	6, 375/ 16
the flock of Christian	people	, which by Christ himself	6, 375/ 36
he did his chosen	people	. Whom they say that	6, 377/ 29
while to blind the	people	and keep themselves in	6, 378/ 28
of many good simple	people	, abused all these open	6, 379/ 9
true faith from the	people	, and that themselves were	6, 380/ 9
hath not told the	people	the parable of the	6, 380/ 13
church for misteaching the	people	, as though the church	6, 381/ 4
them. And when the	people	take it as ye	6, 381/ 17
alms spent on poor	people	, or a very fervent	6, 385/ 7
mind to deceive unlearned	people	with equivocation. For whereas	6, 388/ 2
is in all his	people	so feeble of itself	6, 395/ 34
of his faithful chosen	people	that believe and trust	6, 398/ 14
in preaching to the	people	, they make a visage	6, 399/ 23
thereby to bring the	people	to this point at	6, 400/ 3
that in his chosen	people	nothing misliketh him be	6, 400/ 7

sins of his chosen	people	, nor forbeareth not to	6, 401/ 18
they be his chosen	people	. For he accepteth not	6, 401/ 20
and that all other	people	whom God hath created	6, 402/ 15
huge a number of	people	to intolerable and interminable	6, 402/ 21
cause that princes and	people	have been constrained to	6, 406/ 6
the peace among their	people	. For albeit that forthwith	6, 406/ 27
could to allect the	people	by preaching, though they	6, 407/ 10
opinions pleasant to the	people	, giving them liberty to	6, 407/ 12
violence aside, good Christian	people	had peradventure yet unto	6, 407/ 14
his faith among the	people	, as he did in	6, 407/ 21
suffer the Catholic Christian	people	to be oppressed by	6, 407/ 23
being sown among the	people	should as well come	6, 407/ 32
the peace of good	people	, both suffer and exhort	6, 409/ 13
and quiet of the	people	in sundry places of	6, 409/ 18
his nobles, and his	people	thereupon, considering the great	6, 409/ 35
take, and that Christian	people	be like to find	6, 412/ 14
and seditions among Christian	people	, lay the loss thereof	6, 413/ 18
spiritual harm, suffer their	people	to be invaded and	6, 414/ 13
the safeguard of his	people	with the peril of	6, 415/ 2
common war which every	people	taketh in the defense	6, 415/ 12
wittingly suffer among the	people	whom they have in	6, 415/ 23
eternal damnation suffer other	people	, and especially infidels, to	6, 415/ 25
to say that the	people	may not help them	6, 415/ 28
shall not suffer their	people	by infidels to be	6, 415/ 33
shall not suffer their	people	to be seduced and	6, 416/ 1
of all good Christian	people	to be eschewed and	6, 417/ 4
faulty therein, whom the	people	have in good estimation	6, 417/ 9
matter published among the	people	. And finally, if they	6, 417/ 12
called Lutherans, lest the	people	which had good opinion	6, 417/ 14
man's estimation among the	people	, to whom his perfect	6, 417/ 22
great congregation of Christian	people	, as things certain, sure	6, 419/ 16
the liking of the	people	, hath come into many	6, 423/ 6
think what worship that	people	talketh of them. And	6, 423/ 11
be singular among the	people	, as did Arius, Faustus	6, 423/ 22
that to make the	people	have them in authority	6, 423/ 34
beholding what pleasure the	people	have in their preaching	6, 424/ 2
been obtained among the	people	, that folk should show	6, 425/ 2
write to blind, unlearned	people	with, when himself well	6, 425/ 23
and seemed unto the	people	peradventure a honest man	6, 426/ 18
nun, would not the	people	have burned him? And	6, 426/ 26
let all good Christian	people	knock and break, as	6, 427/ 1
never shall) frame the	people	to their own frantic	6, 427/ 25
and the good faithful	people	did not in the	6, 428/ 18
well perceived that the	people	should not fail to	6, 430/ 20

princes and good lay	<b>people</b>	, and not without great	6, 430/ 28
of all the saved	<b>people</b>	from our former father	6, 435/ 19
keep out of the	<b>people's</b>	hands all knowledge of	6, 29/ 2
pulled out of the	<b>people's</b>	hands, lest they should	6, 29/ 19
the other, if the	<b>people's</b>	substance be gathered into	6, 43/ 11
the peril of the	<b>people's</b>	souls, for the lucre	6, 53/ 3
be proud of the	<b>people's</b>	praise, which would call	6, 86/ 24
and prelacy for the	<b>people's</b>	pleasure, they turn many	6, 123/ 26
great pride for the	<b>people's</b>	praise, that preach I	6, 123/ 31
the example, wherein the	<b>people's</b>	invincible ignorance, with their	6, 245/ 3
Gospel out of Christian	<b>people's</b>	hands. I cannot well	6, 294/ 15
Christ, alleging that they	<b>peradventure</b>	whom we call heretics	6, 11/ 28
that the very church	<b>peradventure</b>	is not the people	6, 12/ 9
bliss, yet may it	<b>peradventure</b>	be the number of	6, 12/ 15
unknown, which may be	<b>peradventure</b>	those whom we condemn	6, 12/ 17
that it may be	<b>peradventure</b>	that the good sort	6, 12/ 28
the difference, I might	<b>peradventure</b>	seem, for the color	6, 22/ 26
-- as it would	<b>peradventure</b>	appear if his books	6, 30/ 1
he never said, or	<b>peradventure</b>	one line taken out	6, 30/ 5
men Lutherans, they may	<b>peradventure</b>	bring themselves in suspicion	6, 31/ 2
sect. And that ye,	<b>peradventure</b>	, somewhat fearing the same	6, 34/ 30
But the man might	<b>peradventure</b>	mean well and run	6, 40/ 29
other special cause, as	<b>peradventure</b>	for some great antiquity	6, 47/ 8
of his opinion will	<b>peradventure</b>	say that he findeth	6, 56/ 25
countrymen be black, so	<b>peradventure</b>	those whose part ye	6, 65/ 36
reason, whereof we may	<b>peradventure</b>	have more perceiving in	6, 66/ 4
I provide me tomorrow	<b>peradventure</b>	a couple of witness	6, 68/ 30
earnestly report it, and	<b>peradventure</b>	on their oaths depose	6, 71/ 35
Now though ye would	<b>peradventure</b>	, as ye seem to	6, 81/ 12
goodness. And if ye	<b>peradventure</b>	would not believe their	6, 81/ 27
may be, and sometimes	<b>peradventure</b>	so be indeed. As	6, 86/ 1
of the miracle. And	<b>peradventure</b>	divers other could I	6, 94/ 16
of these ways or	<b>peradventure</b>	by both, that is	6, 102/ 6
the interpretation we may	<b>peradventure</b>	stick, is it not	6, 102/ 33
the Scribes and Pharisees,	<b>peradventure</b>	he spoke specially to	6, 103/ 26
And so may it	<b>peradventure</b>	be that this word	6, 107/ 35
myself, that God doth	<b>peradventure</b>	not keep always faith	6, 113/ 25
be already lost, more	<b>peradventure</b>	than we can tell	6, 115/ 23
was here himself, and	<b>peradventure</b>	a while after, and	6, 117/ 32
to faith." "Ye take,	<b>peradventure</b>	, wrong," quoth I. "But	6, 119/ 5
late, that he shall	<b>peradventure</b>	have no time thereto	6, 126/ 26
wrong sense. And would	<b>peradventure</b>	with one that would	6, 136/ 23
people than they be	<b>peradventure</b>	now with some that	6, 151/ 35
discern the truth, nor	<b>peradventure</b>	persuade them to believe	6, 156/ 19

the best, it might	peradventure	serve for a second	6, 157/ 33
without necessity." "That is	peradventure	truth," quoth he. "But	6, 158/ 35
worse were) have declined	peradventure	into an invincible error	6, 159/ 25
any thing that was	peradventure	such that in the	6, 164/ 14
And if ye will	peradventure	say that grace helped	6, 167/ 28
equal with them, and	peradventure	one ace above them	6, 167/ 32
one text ten senses	peradventure	, and all good enough	6, 169/ 36
yet though men did	peradventure	err and fail in	6, 180/ 13
Christ, alleging that they	peradventure	whom we call heretics	6, 187/ 7
say, that the church	peradventure	doth not believe as	6, 189/ 15
church is that company	peradventure	that ye, which call	6, 189/ 36
They might," quoth I, "	peradventure	show a shrewd sort	6, 190/ 8
idols." "Well," quoth he,	peradventure	they will not stick	6, 192/ 3
where Luther is, and	peradventure	in a good part	6, 192/ 6
that the very church	peradventure	is not the people	6, 195/ 28
it cannot be so. "	Peradventure	," quoth he, "there might	6, 196/ 1
quoth he, "though that	peradventure	all those that be	6, 197/ 22
bliss, yet may it	peradventure	be the number of	6, 198/ 4
unknown, which may be,	peradventure	, those whom we condemn	6, 198/ 5
so may it be	peradventure	now, that the very	6, 199/ 4
that it might seem	peradventure	nay, but that they	6, 199/ 13
then should a man	peradventure	be in it in	6, 204/ 35
that it may be	peradventure	that the good sort	6, 207/ 19
that it may well	peradventure	happen that the good	6, 208/ 9
grace or virtue may	peradventure	stand with the state	6, 212/ 5
holy saint, that was	peradventure	a bone, as Chaucer	6, 217/ 22
miracles, which men may	peradventure	lie, why may it	6, 217/ 34
because ye thought that	peradventure	it might be that	6, 219/ 15
unto the people or	peradventure	without canonization growing thereof	6, 220/ 29
part. In some place	peradventure	lay the body, and	6, 221/ 30
rest unknown, or some	peradventure	lost or mistaken. And	6, 222/ 4
I say, may it	peradventure	happen some names to	6, 222/ 36
other things like. And	peradventure	, since Saint Loy was	6, 232/ 35
conditions. Or if themselves	peradventure	change their cumbrous tongues	6, 235/ 16
no. For men may	peradventure	answer you that there	6, 238/ 14
There be," quoth he, "	peradventure	some done, either miracles	6, 242/ 18
seem, that it might	peradventure	be so that the	6, 244/ 14
another while, he might	peradventure	bring me to the	6, 249/ 5
that it may be	peradventure	a fruitful example that	6, 255/ 27
I can say them." "	Peradventure	," quoth I, "so were	6, 259/ 1
men's manners be mutable,	peradventure	themselves; for which cause	6, 262/ 24
heinous crime, the person,	peradventure	innocent, should fall in	6, 262/ 29
of corruption, it were	peradventure	a thing not convenient	6, 265/ 4
so -- yea, and	peradventure	, that he said the	6, 265/ 19

And if they would	<b>peradventure</b>	add thereto that he	6, 266/ 5
they had been, would	<b>peradventure</b>	have put him to	6, 268/ 23
were. And then he	<b>peradventure</b>	, knowing that they so	6, 272/ 13
for lack of indifference	<b>peradventure</b>	as they stood unsworn	6, 273/ 3
the clay and part	<b>peradventure</b>	in the snow, the	6, 274/ 18
is in anyone. And	<b>peradventure</b>	as for your own	6, 278/ 21
It is," quoth he, "	<b>peradventure</b>	better thus. For then	6, 279/ 27
oath whether there were	<b>peradventure</b>	any such thing or	6, 282/ 18
his malapert boldness might	<b>peradventure</b>	be punished, and well	6, 300/ 13
of this matter, was	<b>peradventure</b>	not common to the	6, 305/ 3
thing, though he might	<b>peradventure</b>	thereupon conclude that there	6, 308/ 36
ye would haply ween." "	<b>Peradventure</b>	," quoth he, "no more	6, 310/ 13
And yet would some	<b>peradventure</b>	live in perpetual continence	6, 310/ 22
said one lord merrily, "	<b>Peradventure</b>	as some man is	6, 322/ 24
since the devil might	<b>peradventure</b>	join therewith a marvelous	6, 327/ 6
him to shame, and	<b>peradventure</b>	to shameful death also	6, 327/ 14
ye hear, ye shall	<b>peradventure</b>	believe it yet the	6, 327/ 33
doubt made therein, that	<b>peradventure</b>	it would let and	6, 331/ 33
Ye would," quoth I, "	<b>peradventure</b>	tell her a tale	6, 349/ 30
it otherwise; and then	<b>peradventure</b>	so did he, and	6, 357/ 35
good deeds therewith, but	<b>peradventure</b>	harm, he should have	6, 382/ 16
whereof the devils have	<b>peradventure</b>	not a belief but	6, 387/ 22
miss the order, partly	<b>peradventure</b>	add or diminish in	6, 398/ 20
spiritual pride, into which	<b>peradventure</b>	the continual course of	6, 401/ 8
good Christian people had	<b>peradventure</b>	yet unto this day	6, 407/ 14
ye speak of were	<b>peradventure</b>	between Christendom and Turkey	6, 408/ 19
opinion of them may	<b>peradventure</b>	like Luther the better	6, 417/ 15
them, then shall they	<b>peradventure</b>	give the less credence	6, 417/ 17
case. Sometimes there may	<b>peradventure</b>	such honesty be joined	6, 417/ 20
say that he were	<b>peradventure</b>	in that point to	6, 420/ 25
seemed unto the people	<b>peradventure</b>	a honest man, as	6, 426/ 18
no small pain, and	<b>peradventure</b>	not without death also	6, 429/ 28
said that it might	<b>peradventure</b>	be said so, he	6, 431/ 29
opinion that they have	<b>percase</b>	in the learning and	6, 19/ 25
yet might a man	<b>percase</b>	say as he saith	6, 30/ 18
such things as were	<b>percase</b>	not well said, to	6, 32/ 27
condemned. And that sometimes,	<b>percase</b>	, the ignorance of some	6, 33/ 10
-- this would be,	<b>percase</b>	, very true, if there	6, 50/ 10
sink in, we might	<b>percase</b>	understand it better by	6, 170/ 20
God provideth that though	<b>percase</b>	some of it may	6, 181/ 5
the faith, but were	<b>percase</b>	by God's sufferance done	6, 188/ 3
of one name. And	<b>percase</b>	in some place may	6, 221/ 34
in the Mass which	<b>percase</b>	the negligence or malice	6, 223/ 12
blind man; and may	<b>percase</b>	with him be as	6, 256/ 3



knoweth, whereby there may	<b>percase</b>	favor, hatred, hope, or	6, 262/ 18
defendants. And albeit that	<b>percase</b>	a judge might be	6, 263/ 22
did the third, deposing	<b>percase</b>	that themselves were not	6, 265/ 12
a better man, though	<b>percase</b>	his prayers joined therewith	6, 299/ 23
so much doubted that	<b>percase</b>	all might thereby be	6, 344/ 19
or indiscreet zeal, or	<b>percase</b>	an angry and a	6, 410/ 10
his perfect change may	<b>percase</b>	more than recompense his	6, 417/ 23
opinion that they have,	<b>percase</b>	, in the learning and	6, 418/ 12
on both the sides,	<b>perceive</b>	the better and truer	6, 10/ 18
showing that we may	<b>perceive</b>	the scripture as well	6, 10/ 32
of, in that I	<b>perceive</b>	you being of such	6, 26/ 16
hands, lest they should	<b>perceive</b>	the truth, be led	6, 29/ 20
far as he might	<b>perceive</b>	by himself. For as	6, 34/ 4
indeed as yourself shall	<b>perceive</b>	for heresies at your	6, 37/ 15
I very sure and	<b>perceive</b>	it well, not only	6, 38/ 3
his only Spirit to	<b>perceive</b>	that the words spoken	6, 38/ 30
ween he shall well	<b>perceive</b>	that Christ was served	6, 41/ 30
a learned. And this	<b>perceive</b>	these heretics themselves well	6, 47/ 18
men's souls, I cannot	<b>perceive</b>	why that the clergy	6, 53/ 18
your friend, "Well I	<b>perceive</b>	then the force and	6, 61/ 31
case, though I can	<b>perceive</b>	no profit that they	6, 64/ 21
he might by nature	<b>perceive</b>	if he had learning	6, 65/ 16
brought you first to	<b>perceive</b>	it, than that this	6, 65/ 23
had learning he should	<b>perceive</b>	that it is not	6, 65/ 33
they lack, should well	<b>perceive</b>	that of reason they	6, 66/ 2
sun whereby he should	<b>perceive</b>	the cause of his	6, 66/ 10
that we can therein	<b>perceive</b>	her craft, but like	6, 71/ 2
as ye now see)	<b>perceive</b>	that they themselves teach	6, 73/ 29
you after. For I	<b>perceive</b>	not well what ye	6, 78/ 8
have ye, if ye	<b>perceive</b>	it, mated me in	6, 120/ 17
holy scripture, wherein I	<b>perceive</b>	ye be studious of	6, 122/ 19
surest way) he shall	<b>perceive</b>	the truth in the	6, 127/ 23
to wit, either to	<b>perceive</b>	and understand the scripture	6, 128/ 4
that reason hath to	<b>perceive</b>	the cause, she shall	6, 129/ 28
passeth her power to	<b>perceive</b>	. For it is as	6, 129/ 34
assigned that men may	<b>perceive</b>	for probable, but only	6, 130/ 4
nature that she cannot	<b>perceive</b>	how, and is well	6, 130/ 29
have, then, that shall	<b>perceive</b>	what he should believe	6, 131/ 19
or else he can	<b>perceive</b>	nothing." "Well," quoth I	6, 134/ 20
with reason joined thereto,	<b>perceive</b>	that this text, "Thou	6, 136/ 13
Father, he shall well	<b>perceive</b>	and understand thereby that	6, 137/ 9
them that he may	<b>perceive</b>	. And yet so high	6, 144/ 15
necessity for them to	<b>perceive</b>	, yet by the points	6, 144/ 23
Saint Luke, shall well	<b>perceive</b>	that she had vowed	6, 150/ 8

time since. And thereby	<b>perceive</b>	we that these heretics	6, 152/ 12
on both the sides	<b>perceive</b>	the better and truer	6, 153/ 30
scripture. But since I	<b>perceive</b>	that the great affection	6, 155/ 19
yet by neither can	<b>perceive</b>	the better opinion, what	6, 158/ 15
Catholic part argue together,	<b>perceive</b>	whether part were the	6, 159/ 7
showing that we may	<b>perceive</b>	the scripture as well	6, 167/ 2
means men may now	<b>perceive</b>	the sentence of scripture	6, 167/ 27
them. Whereby when we	<b>perceive</b>	that they went wrong	6, 167/ 33
given us light to	<b>perceive</b>	their errors, that, without	6, 168/ 2
and in such other,	<b>perceive</b>	the right sense of	6, 172/ 9
that they may well	<b>perceive</b>	that no part thereof	6, 182/ 31
Nay," quoth he, "I	<b>perceive</b>	it well when I	6, 182/ 34
you scripture, ye now	<b>perceive</b>	that in such things	6, 184/ 31
the contrary, ye now	<b>perceive</b>	it can in no	6, 185/ 8
and fast, that they	<b>perceive</b>	well, except they would	6, 196/ 17
able to make us	<b>perceive</b>	it. Now when we	6, 213/ 29
see, because he cannot	<b>perceive</b>	by what means he	6, 214/ 10
oats. Whereof I cannot	<b>perceive</b>	the reason, but if	6, 227/ 13
which we may well	<b>perceive</b>	all reason, religion, and	6, 229/ 30
ween it easy to	<b>perceive</b>	that they mean none	6, 231/ 7
can neither the priests	<b>perceive</b>	till they find it	6, 235/ 4
to make Pharaoh to	<b>perceive</b>	thereby the truth of	6, 239/ 30
And since we further	<b>perceive</b>	that their books be	6, 245/ 22
ages, we thereby well	<b>perceive</b>	that these things be	6, 245/ 23
scripture. And thus ye	<b>perceive</b>	that where ye granted	6, 254/ 19
twain, for that I	<b>perceive</b>	not in you any	6, 277/ 10
And thus may we	<b>perceive</b>	that rather than he	6, 286/ 23
very great difficulty to	<b>perceive</b>	. For since Luther and	6, 288/ 28
cause, that ye may	<b>perceive</b>	that he hath thus	6, 290/ 26
can see here, or	<b>perceive</b>	by them that have	6, 294/ 5
or the grace to	<b>perceive</b>	that great special commandment	6, 304/ 6
further before -- we	<b>perceive</b>	well by writers of	6, 311/ 5
the tokens, but I	<b>perceive</b>	it well enough by	6, 322/ 18
jewels that he can	<b>perceive</b>	by his own eye	6, 322/ 25
make another man to	<b>perceive</b>	the tokens, so this	6, 322/ 27
among us that can	<b>perceive</b>	chalk from cheese well	6, 333/ 9
be not able to	<b>perceive</b>	. This thing is plainly	6, 333/ 25
very well attain to	<b>perceive</b>	them, begin to mislike	6, 334/ 29
as far as I	<b>perceive</b>	, of all holy doctors	6, 337/ 7
part, as he should	<b>perceive</b>	to be good and	6, 343/ 23
surely see and perfectly	<b>perceive</b>	what he saith, or	6, 345/ 14
suffice to make you	<b>perceive</b>	them for naught. And	6, 349/ 2
own books, and then	<b>perceive</b>	yourself that men belie	6, 349/ 7
Ye may," quoth I, "	<b>perceive</b>	it by the law	6, 357/ 18

must understand and may	<b>perceive</b>	, " quoth I, "that he	6, 368/ 9
hearts ere they could	<b>perceive</b>	his falsehood, and then	6, 368/ 14
dealing, that ye may	<b>perceive</b>	by their deeds what	6, 372/ 17
if we can neither	<b>perceive</b>	by the naughty living	6, 376/ 24
is naught, nor can	<b>perceive</b>	by their doctrine that	6, 376/ 25
may well and surely	<b>perceive</b>	that Luther and all	6, 376/ 29
literature unlearned (as I	<b>perceive</b>	not only by the	6, 379/ 2
no great mastery to	<b>perceive</b>	whom they labor to	6, 412/ 11
if they happen to	<b>perceive</b>	them for naught and	6, 417/ 16
And well may we	<b>perceive</b>	that he meaneth not	6, 421/ 28
learned is must needs	<b>perceive</b>	his shameless boldness therein	6, 426/ 9
intent that ye shall	<b>perceive</b>	it much the better	6, 430/ 29
yet forasmuch as I	<b>perceived</b>	by him that some	6, 27/ 5
the doubt that ye	<b>perceived</b>	in many other, and	6, 27/ 31
so taken and so	<b>perceived</b>	. For the people take	6, 31/ 34
year, fresh and well	<b>perceived</b>	, to the inward comfort	6, 39/ 9
and unthrifths, and openly	<b>perceived</b>	for temples of the	6, 59/ 7
it may well be	<b>perceived</b>	." "Then followeth it," said	6, 73/ 24
and fro, no cause	<b>perceived</b>	that driveth him. If	6, 80/ 7
saintly savor, she was	<b>perceived</b>	for no saint and	6, 87/ 28
was erroneous, he so	<b>perceived</b>	himself satisfied, that he	6, 125/ 14
people, so that he	<b>perceived</b>	the audience that stood	6, 125/ 26
in the beginning been	<b>perceived</b>	to themselves but have	6, 126/ 6
text to be better	<b>perceived</b>	when it shall please	6, 128/ 1
kind. And since they	<b>perceived</b>	that these two things	6, 139/ 19
were there always that	<b>perceived</b>	well their duty, yet	6, 141/ 12
be not yet fully	<b>perceived</b>	and understood, so am	6, 147/ 11
believed, which may be	<b>perceived</b>	by reason given us	6, 161/ 35
for fear of being	<b>perceived</b>	. Also, if one do	6, 208/ 27
us, but if we	<b>perceived</b>	by what means they	6, 214/ 1
and convenient to be	<b>perceived</b>	of the church for	6, 221/ 7
after that it was	<b>perceived</b>	what harm the people	6, 315/ 20
tokens by which they	<b>perceived</b>	well that Hunne did	6, 319/ 25
my life, had well	<b>perceived</b>	his innocence. And since	6, 326/ 10
case. Which when he	<b>perceived</b>	would go against his	6, 326/ 35
in the spiritual law	<b>perceived</b>	so much of his	6, 327/ 2
among whom I have	<b>perceived</b>	some of the greatest	6, 344/ 26
that he had well	<b>perceived</b>	that not in his	6, 345/ 10
that, all heard and	<b>perceived</b>	, men may for their	6, 345/ 28
cunning men that he	<b>perceived</b>	himself unable to defend	6, 361/ 24
soon after, when he	<b>perceived</b>	himself in his opinion	6, 366/ 31
time hath thereupon necessity	<b>perceived</b>	by great outrages committed	6, 409/ 17
sermons or secret communication,	<b>perceived</b>	to be favorers of	6, 418/ 23
be many times well	<b>perceived</b>	and taken for hypocrites	6, 423/ 18

could, yet when he	<b>perceived</b>	his cloaked heresies espied	6, 424/ 21
as their wisdoms well	<b>perceived</b>	that the people should	6, 430/ 20
this, or else he	<b>perceiveth</b>	that there were none	6, 181/ 20
it well and truly	<b>perceiveth</b>	that no text therein	6, 184/ 11
in hanging that himself	<b>perceiveth</b>	upon the sight whether	6, 322/ 29
to such as he	<b>perceiveth</b>	honest, sad, and virtuous	6, 341/ 17
every wise man well	<b>perceiveth</b>	doth teach and give	6, 373/ 17
serving him to the	<b>perceiving</b>	and reporting of our	6, 21/ 23
and you. And thereupon	<b>perceiving</b>	him to have your	6, 33/ 23
may peradventure have more	<b>perceiving</b>	in our communication hereafter	6, 66/ 5
things, with knowledge and	<b>perceiving</b>	of the hallowed from	6, 93/ 11
and envy, as one	<b>perceiving</b>	himself in these things	6, 140/ 9
many things the right	<b>perceiving</b>	that reason -- had	6, 141/ 15
him. And for the	<b>perceiving</b>	and good understanding of	6, 142/ 4
also the knowledge and	<b>perceiving</b>	what was the faith	6, 152/ 11
had heard him say,	<b>perceiving</b>	in your own mind	6, 160/ 21
the church err in	<b>perceiving</b>	of the truth, in	6, 178/ 13
in your heart a	<b>perceiving</b>	that the assistance of	6, 182/ 28
for authority against the	<b>perceiving</b>	that God hath given	6, 305/ 29
I mean, toward the	<b>perceiving</b>	what opinion that Hunne	6, 330/ 8
places the capacity and	<b>perceiving</b>	of man. It was	6, 335/ 7
as far from the	<b>perceiving</b>	of the sentence in	6, 338/ 25
truth, at the last,	<b>perceiving</b>	the matters, partly by	6, 379/ 21
Tyndale too, what manner	<b>perceiving</b>	the devils have in	6, 387/ 21
substance, bodily hurt, and	<b>perdition</b>	of men's souls. And	6, 415/ 20
and folk of more	<b>perfect</b>	life, and more instructed	6, 40/ 18
his order and course	<b>perfect</b>	in the beginning. And	6, 74/ 20
Every good and very	<b>perfect</b>	gift cometh from above	6, 97/ 19
among folk that be	<b>perfect</b>	." Nor I mean not	6, 145/ 32
council, or by a	<b>perfect</b>	persuasion and belief so	6, 164/ 18
people, to whom his	<b>perfect</b>	change may percase more	6, 417/ 23
now since he hath	<b>perfected</b>	and finished the corpus	6, 155/ 8
so high point of	<b>perfection</b>	that they pass all	6, 44/ 5
to be of sovereign	<b>perfection</b>	, for then must every	6, 74/ 29
sufficient and right wonderful	<b>perfection</b>	, that therefore it is	6, 74/ 31
work of as infinite	<b>perfection</b>	as himself. And of	6, 75/ 2
of such infinite equal	<b>perfection</b>	was there by God	6, 75/ 3
and after the utterest	<b>perfection</b>	of themselves, which they	6, 75/ 11
good will to the	<b>perfection</b>	of faith in his	6, 143/ 10
that of a special	<b>perfection</b>	it should be well	6, 368/ 32
to their good state	<b>perfectly</b>	cured and suddenly. "And	6, 93/ 29
the other, be not	<b>perfectly</b>	of the church though	6, 193/ 33
the church but not	<b>perfectly</b>	of it. But in	6, 194/ 34
not surely see and	<b>perfectly</b>	perceive what he saith	6, 345/ 14

would it were well	<b>performed</b>	. "He had," quoth your	6, 292/ 18
good strife, I have	<b>performed</b>	my course; now lacketh	6, 396/ 26
frere should fail of	<b>performing</b>	of somewhat that his	6, 292/ 15
scripturae sunt quae testimonium	<b>perhibent</b>	de me" (Search you	6, 114/ 18
he is bound upon	<b>peril</b>	of perjury to say	6, 15/ 15
right faith), methought great	<b>peril</b>	might arise, if some	6, 22/ 20
and open shame, with	<b>peril</b>	of burning also if	6, 31/ 12
men might without any	<b>peril</b>	of heresy, for their	6, 32/ 37
he thought, without any	<b>peril</b>	of heresy doubt whether	6, 33/ 4
of devotion, to the	<b>peril</b>	of the people's souls	6, 53/ 3
that it be no	<b>peril</b>	to their soul, yet	6, 66/ 25
there is as much	<b>peril</b>	of error as where	6, 70/ 7
it good. And what	<b>peril</b>	is it then where	6, 124/ 3
deed, to their great	<b>peril</b>	of the fire, if	6, 125/ 34
turn his soul to	<b>peril</b>	. "The Twenty-Third Chapter The	6, 128/ 6
he never fall in	<b>peril</b>	, but well and surely	6, 152/ 27
in so great a	<b>peril</b>	not to leave me	6, 157/ 28
they not in like	<b>peril</b>	to fall by false	6, 183/ 18
book of scripture for	<b>peril</b>	of damnable errors that	6, 183/ 33
thereon -- and like	<b>peril</b>	may there ensue by	6, 184/ 1
I see no great	<b>peril</b>	grow toward us thereby	6, 218/ 26
may mistake it without	<b>peril</b>	, so that we nevertheless	6, 223/ 8
were we much in	<b>peril</b>	of idolatry in our	6, 230/ 21
so is avoided the	<b>peril</b>	of idolatry for that	6, 230/ 35
they found so much	<b>peril</b>	of idolatry among the	6, 232/ 22
so must all the	<b>peril</b>	be his and his	6, 248/ 34
him in half the	<b>peril</b>	. And likewise, he said	6, 249/ 2
of God negligently. The	<b>peril</b>	thereof appeareth by Uticus	6, 259/ 13
in a matter of	<b>peril</b>	if he were proved	6, 260/ 20
who shall fall in	<b>peril</b>	the makers cannot tell	6, 262/ 22
innocent, should fall in	<b>peril</b>	of a painful death	6, 262/ 29
falleth the fault and	<b>peril</b>	that ye speak of	6, 264/ 5
have put him to	<b>peril</b>	. "I was also myself	6, 268/ 24
he is bound upon	<b>peril</b>	of perjury to say	6, 280/ 20
in this for the	<b>peril</b>	that may fall in	6, 282/ 12
be excused from the	<b>peril</b>	of endless damnation, that	6, 284/ 1
many to stand in	<b>peril</b>	by the giving of	6, 325/ 33
to the charge and	<b>peril</b>	of the chancellor; this	6, 327/ 8
heretic indeed and in	<b>peril</b>	to be so proved	6, 327/ 17
hand, there would great	<b>peril</b>	arise, and that seditious	6, 332/ 7
men the sentence, with	<b>peril</b>	of his own soul	6, 335/ 18
scripture might without great	<b>peril</b>	and not without great	6, 344/ 16
thereupon, considering the great	<b>peril</b>	and jeopardy that the	6, 409/ 35
their baptism. "In which	<b>peril</b>	, since our Lord would	6, 414/ 18

foolhardily put themselves in	<b>peril</b>	of renaying Christ by	6, 414/ 21
his people with the	<b>peril</b>	of himself, as he	6, 415/ 2
from far the more	<b>peril</b>	and loss, both of	6, 415/ 19
may not, upon the	<b>peril</b>	of their souls, wittingly	6, 415/ 23
by heretics, since the	<b>peril</b>	shall in short while	6, 416/ 2
the confutation of those	<b>perilous</b>	opinions. The Third Chapter	6, 5/ 14
that the translation was	<b>perilous</b>	; and made for an	6, 15/ 28
the confutation of those	<b>perilous</b>	and pernicious opinions. On	6, 35/ 18
right religion and so	<b>perilous</b>	to men's souls, I	6, 53/ 18
they have for their	<b>perilous</b>	preaching been by their	6, 124/ 13
ween, reckon it a	<b>perilous</b>	choice to take up	6, 158/ 31
the answerer to a	<b>perilous</b>	point if he happen	6, 250/ 4
were in my mind	<b>perilous</b>	, not only for fear	6, 265/ 31
he, "it seemeth somewhat	<b>perilous</b>	, as ye say, if	6, 267/ 1
and yet the more	<b>perilous</b>	. For like as to	6, 285/ 11
so much the more	<b>perilous</b>	in how much it	6, 285/ 16
that the translation was	<b>perilous</b>	and made for an	6, 291/ 3
far more strange and	<b>perilous</b>	than in the New	6, 294/ 18
gift, and unchastity exceeding	<b>perilous</b>	for that estate. And	6, 308/ 23
such, his conversation were	<b>perilous</b>	among Christian men, the	6, 410/ 22
charge that he had	<b>perilously</b>	preached, showing him wherein	6, 272/ 2
in their pains and	<b>perils</b>	: "Help, holy cross of	6, 99/ 26
some of it may	<b>perish</b>	and be lost, whereby	6, 181/ 5
rather than it should	<b>perish</b>	, he reckoned it no	6, 233/ 23
his organs not much	<b>perished</b>	, than of a little	6, 80/ 20
the sheep that are	<b>perished</b>	of the house of	6, 142/ 24
it continue to the	<b>perishing</b>	of men's souls, whereby	6, 54/ 13
spied, they will first	<b>perjure</b>	themselves, and after abjure	6, 208/ 31
to lie and be	<b>perjured</b>	?" "That followeth," quoth he	6, 277/ 28
I, "that still appeareth	<b>perjured</b>	, and still standing in	6, 278/ 5
bound upon peril of	<b>perjury</b>	to say and confess	6, 15/ 15
stand still by his	<b>perjury</b>	when he saw the	6, 15/ 19
not with lies and	<b>perjury</b>	to defend themselves, and	6, 125/ 32
and still standing in	<b>perjury</b>	? And where the first	6, 278/ 5
very deed persevered in	<b>perjury</b>	. Now the matter, I	6, 279/ 3
with so plain appearing	<b>perjury</b>	standeth in denial of	6, 279/ 4
persevere in a proud	<b>perjury</b>	, we can none other	6, 280/ 2
shame of his proud	<b>perjury</b>	and high malicious mind	6, 280/ 12
bound upon peril of	<b>perjury</b>	to say and confess	6, 280/ 20
stand still by his	<b>perjury</b>	when he saw the	6, 280/ 24
matter to speak of	<b>perjury</b>	. But as for this	6, 281/ 18
stick still in his	<b>perjury</b>	, when he saw the	6, 284/ 18
but their falsehood and	<b>perjury</b>	proved in their faces	6, 422/ 11
that he would with	<b>perjury</b>	kill his soul forever	6, 422/ 15

commandment but a bare	<b>permission</b>	for one. And yet	6, 307/ 28
is by God's sufferance	<b>permitted</b>	to fall, is an	6, 401/ 5
of those perilous and	<b>pernicious</b>	opinions. On the morrow	6, 35/ 18
after proved a very	<b>pernicious</b>	heretic." "But what was	6, 269/ 30
messenger allegeth that the	<b>perpetual</b>	being and assistance of	6, 8/ 17
The author showeth the	<b>perpetual</b>	inconstancy of Luther; and	6, 17/ 31
martyrdom upon pain of	<b>perpetual</b>	damnation for the profession	6, 106/ 11
have among them a	<b>perpetual</b>	occasion of amendment. For	6, 110/ 15
messenger allegeth that the	<b>perpetual</b>	being and assistance of	6, 113/ 4
blessed Lady was a	<b>perpetual</b>	virgin as well after	6, 115/ 36
special cure of God,	<b>perpetual</b>	with his church, to	6, 119/ 23
blessed Lady was a	<b>perpetual</b>	virgin, as well after	6, 150/ 2
fast a purpose of	<b>perpetual</b>	virginity before the birth	6, 151/ 5
article of our Lady's	<b>perpetual</b>	virginity, the church of	6, 151/ 16
spoke of touching the	<b>perpetual</b>	virginity of our Lady	6, 155/ 18
For it is the	<b>perpetual</b>	order which our Lord	6, 166/ 7
spoke as to his	<b>perpetual</b>	church and not to	6, 177/ 29
being to the church	<b>perpetual</b>	, how can it at	6, 179/ 5
so soon forgotten the	<b>perpetual</b>	assistance of the Trinity	6, 182/ 13
that Christ in commending	<b>perpetual</b>	chastity did commend a	6, 309/ 13
priesthood, he then professeth	<b>perpetual</b>	continence, and never marrieth	6, 310/ 9
some peradventure live in	<b>perpetual</b>	continence, as few do	6, 310/ 23
of them bound to	<b>perpetual</b>	chastity with the loss	6, 312/ 5
somewhere reserved for the	<b>perpetual</b>	proof of the matter	6, 330/ 25
The author showeth the	<b>perpetual</b>	inconstancy of Luther, and	6, 365/ 5
he shall have a	<b>perpetual</b>	delight and pleasure to	6, 403/ 9
of a great part	<b>perpetual</b>	, which were like of	6, 414/ 15
be by God's help	<b>perpetually</b>	kept and preserved in	6, 107/ 21
the truth by Christ,	<b>perpetually</b>	hath believed since the	6, 151/ 17
and religion to be	<b>perpetually</b>	lost, but help also	6, 245/ 10
and a thing very	<b>perplex</b>	, which seemeth me very	6, 164/ 7
not to leave me	<b>perplexed</b>	; but vouchsafe to incline	6, 157/ 28
not I in such	<b>perplexed</b>	case, after help called	6, 158/ 21
him out of all	<b>perplexity</b>	, in that God hath	6, 10/ 20
him out of all	<b>perplexity</b>	, in that God hath	6, 153/ 32
way to avoid the	<b>perplexity</b>	, but even take the	6, 159/ 1
of such a great	<b>perplexity</b>	whereby ye should, for	6, 159/ 22
yourself out of all	<b>perplexity</b>	, if in the point	6, 176/ 4
that still those that	<b>persecute</b>	be the miscreants, and	6, 31/ 35
and them heretics, do	<b>persecute</b>	them as the church	6, 190/ 2
saw not the preachers	<b>persecuted</b>	, nor no strife nor	6, 124/ 29
among the hearers, and	<b>persecution</b>	of the preacher, cannot	6, 125/ 2
quoeth I, "while the	<b>persecution</b>	lasted. But when the	6, 189/ 31
lasted. But when the	<b>persecution</b>	ceased once, it was	6, 189/ 32

ye would cease your	<b>persecution</b>	once, and let them	6, 190/ 5
was in all the	<b>persecution</b>	used to come together	6, 190/ 14
them for fear of	<b>persecution</b>	." "If they were," quoth	6, 242/ 19
true church, all the	<b>persecution</b>	that could have been	6, 243/ 2
not in hatred and	<b>persecution</b>	of the person ere	6, 261/ 18
into a very tyrannous	<b>persecution</b>	, not only of all	6, 370/ 4
be able against all	<b>persecution</b>	to preserve and increase	6, 407/ 20
beginning, for all the	<b>persecution</b>	of the paynims and	6, 407/ 22
of them sustained great	<b>persecution</b>	therefor, and some of	6, 421/ 8
the clergy in the	<b>persecution</b>	of heretics lawfully may	6, 431/ 12
and heretics by whose	<b>persecutions</b>	and heresies, as it	6, 203/ 36
again of Malchus his	<b>persecutor</b>	, which Peter had smitten	6, 32/ 9
while he was a	<b>persecutor</b>	as when he was	6, 197/ 19
Christ made infidels the	<b>persecutors</b>	and his Christian people	6, 31/ 31
the Christian men the	<b>persecutors</b>	and the infidels the	6, 31/ 32
works, but that the	<b>perseverance</b>	is interrupted, often spotted	6, 395/ 22
but that we should	<b>persevere</b>	in setting forth his	6, 32/ 18
of the world to	<b>persevere</b>	and abide in his	6, 147/ 4
now thinking him to	<b>persevere</b>	in a proud perjury	6, 280/ 2
known people that still	<b>persevere</b>	as one body with	6, 355/ 17
and in very deed	<b>persevered</b>	in perjury. Now the	6, 279/ 3
longer by many ages	<b>persevering</b>	, the contrary opinions in	6, 171/ 32
heads that a certain	<b>person</b>	late abjured of heresy	6, 5/ 11
and scrupulosity that the	<b>person</b>	abjured did, as it	6, 14/ 10
author showeth that the	<b>person</b>	abjured for his own	6, 15/ 4
heads, that a certain	<b>person</b>	late abjured of heresy	6, 35/ 14
unto the hearer the	<b>person</b>	of our Savior Christ	6, 39/ 34
an image representing his	<b>person</b>	to man's mind and	6, 40/ 2
the honor of the	<b>person</b>	that the image representeth	6, 45/ 36
that representeth his holy	<b>person</b>	to your remembrance, as	6, 47/ 14
of his most blessed	<b>person</b>	, but also of his	6, 47/ 30
the honor of the	<b>person</b>	whom it representeth, as	6, 56/ 16
there were a fourth	<b>person</b>	besides, equal and one	6, 111/ 23
where he found the	<b>person</b>	willing to work therewith	6, 140/ 26
the church is the	<b>person</b>	whom ye be by	6, 165/ 32
as I say, the	<b>person</b>	whom Christ sendeth you	6, 166/ 3
faith in Peter's own	<b>person</b>	, but also by the	6, 173/ 2
thing, not both one	<b>person</b>	, but both one substance	6, 178/ 36
might by a light	<b>person</b>	sometimes know a much	6, 181/ 36
of Christendom, that the	<b>person</b>	is accepted and reputed	6, 220/ 32
and scrupulosity that the	<b>person</b>	abjured did, as it	6, 255/ 9
admit and receive a	<b>person</b>	infamed, and give faith	6, 261/ 8
and persecution of the	<b>person</b>	ere the crime be	6, 261/ 18
proof, they pursue the	<b>person</b>	and not the crime	6, 261/ 20



a heinous crime, the	person	, peradventure innocent, should fall	6, 262/ 28
his preaching than a	person	doth at his offering	6, 264/ 28
receive to penance any	person	appearing and proving himself	6, 278/ 2
penance ought none impenitent	person	to be admitted; I	6, 279/ 7
author showeth that the	person	abjured for his own	6, 279/ 20
an oath to any	person	to tell him the	6, 282/ 15
called a very honest	person	and of a good	6, 318/ 13
hearing of the spiritual	person	standing by, said: "My	6, 324/ 8
he told us his	person	and his house. "And	6, 328/ 26
spoken as in the	person	of the Prophet himself	6, 336/ 18
sometimes as in the	person	of God, sometimes of	6, 336/ 19
sometimes as in the	person	of his sensual parts	6, 336/ 24
body, otherwhile in the	person	of some particular part	6, 336/ 25
reader seem some honorable	person	. Which words else he	6, 363/ 23
quoth he, of a	person	by God predestinate to	6, 399/ 6
also to every private	person	, how much more belongeth	6, 415/ 21
thing. And as that	person	is less in blame	6, 418/ 31
injustice of some spiritual	persons	in the pursuing and	6, 32/ 35
hands of such religious	persons	, or such poor parishes	6, 54/ 6
so good and credible	persons	that they seem unreasonably	6, 63/ 22
give credence to credible	persons	, reporting them things that	6, 66/ 3
but only the two	persons	of the Trinity, that	6, 75/ 5
time showed upon divers	persons	by the devil through	6, 93/ 27
themselves in their own	persons	. And not that ever	6, 108/ 31
in all the three	persons	of the Trinity, the	6, 111/ 21
he specially favoreth their	persons	, and needeth nothing their	6, 223/ 2
for saints such evil	persons	or hypocrites as construed	6, 244/ 30
a matter present, and	persons	whom he seeth and	6, 262/ 17
the clergy in their	persons	of very vicious living	6, 295/ 2
but of those lewd	persons	themselves; yet are, I	6, 298/ 14
a premunire against divers	persons	for a suit taken	6, 318/ 6
should agree upon some	persons	, virtuous and well learned	6, 363/ 1
naughty living of the	persons	that their sect is	6, 376/ 25
sect must make their	persons	naught, their heresies being	6, 376/ 26
virtuous, and very cunning	persons	examined. For he was	6, 379/ 5
divers light and lewd	persons	, but also had bought	6, 379/ 12
that there be three	persons	, and many such other	6, 388/ 12
not folk for their	persons	but for their merits	6, 401/ 21
hath not chosen their	persons	, whereof shall serve the	6, 403/ 16
would a few mischievous	persons	, some for desire of	6, 428/ 15
the truth, nor peradventure	persuade	them to believe the	6, 156/ 19
nothing thereof, whom they	persuade	with false suggestions to	6, 256/ 8
them have been plainly	persuaded	and in belief that	6, 72/ 23
Ghost, and therewith were	persuaded	that there were a	6, 111/ 23

And thus once proudly	<b>persuaded</b>	a wrong way, they	6, 123/ 21
old idolater were thoroughly	<b>persuaded</b>	in his mind that	6, 134/ 25
of, they be marvelously	<b>persuaded</b>	that he had much	6, 255/ 18
in some folk plain	<b>persuasion</b>	to the contrary, whom	6, 27/ 32
they that against his	<b>persuasion</b>	of reason and nature	6, 65/ 10
he cometh to his	<b>persuasion</b>	by a syllogism and	6, 65/ 20
or by a perfect	<b>persuasion</b>	and belief so received	6, 164/ 18
self, and the common	<b>persuasion</b>	and faith of the	6, 188/ 13
so sure a common	<b>persuasion</b>	through the whole people	6, 220/ 31
or rather a certain	<b>persuasion</b>	on the one side	6, 267/ 15
the tongue, some high	<b>persuasion</b>	in themselves of their	6, 338/ 32
unto me a plain	<b>persuasion</b>	and a full proof	6, 351/ 5
have only belief and	<b>persuasion</b>	without the very knowledge	6, 387/ 25
impossible lie, in which	<b>persuasions</b>	, if they had continued	6, 66/ 33
For the one thing	<b>pertaineth</b>	nothing to our necessity	6, 233/ 6
honor and service only	<b>pertaining</b>	to God. And therefore	6, 45/ 29
yourself in jeopardy for	<b>pertinacity</b>	and stubborn standing by	6, 84/ 27
that was for his	<b>pertinacity</b>	in that opinion that	6, 125/ 7
which we appointed to	<b>peruse</b>	the remnant of the	6, 246/ 12
will, we shall yet	<b>peruse</b>	over his reasons in	6, 431/ 24
-- we do plainly	<b>pervert</b>	and turn upside down	6, 334/ 21
soon after such a	<b>pestilence</b>	among them that he	6, 372/ 15
other things touching the	<b>pestilent</b>	sect of Luther and	6, 3/ 9
be content with this	<b>pestilent</b>	frantic sect which no	6, 18/ 19
inveigheth against the most	<b>pestilent</b>	sect of these Lutherans	6, 19/ 7
setting forth of Luther's	<b>pestilent</b>	heresies in this realm	6, 22/ 22
this opinion a deadly	<b>pestilent</b>	error in us, and	6, 112/ 7
proved after, a plain	<b>pestilent</b>	heretic. In which letter	6, 256/ 13
wherein were plenty of	<b>pestilent</b>	heresies. And a sermon	6, 270/ 14
he teacheth a plain,	<b>pestilent</b>	heresy. And then would	6, 290/ 30
the most venomous and	<b>pestilent</b>	book of Luther entitled	6, 362/ 5
as well the said	<b>pestilent</b>	book written against the	6, 362/ 31
be content with this	<b>pestilent</b>	, frantic sect which no	6, 374/ 9
inveigheth against the most	<b>pestilent</b>	sect of these Lutherans	6, 402/ 7
the counsel of Saint	<b>Peter</b>	, bidding us be ready	6, 23/ 4
would not suffer Saint	<b>Peter</b>	to fight for his	6, 32/ 6
Malchus his persecutor, which	<b>Peter</b>	had smitten off, and	6, 32/ 9
will not mistrust Saint	<b>Peter</b>	for Judas. Nor though	6, 92/ 13
by Christ unto Saint	<b>Peter</b>	and other his apostles	6, 103/ 10
Saint Paul and Saint	<b>Peter</b>	both, which as well	6, 106/ 30
Christ said to Saint	<b>Peter</b>	, "Sathanas hath desired to	6, 107/ 18
and preserved in Saint	<b>Peter</b>	only, or else in	6, 107/ 21
when he bade Saint	<b>Peter</b>	come upon the water	6, 107/ 33
spoken and meant toward	<b>Peter</b>	alone." "That will be	6, 107/ 36

words spoken to Saint	<b>Peter</b>	, "Feed my sheep," was	6, 108/ 26
For which cause Saint	<b>Peter</b>	in his first sermon	6, 145/ 1
of Christ spoken unto	<b>Peter</b>	, "I have prayed that	6, 172/ 37
Lord said unto Saint	<b>Peter</b>	that against his church	6, 203/ 17
good, then had Saint	<b>Peter</b>	been once no part	6, 205/ 23
their head, and Saint	<b>Peter</b>	his vicar after him	6, 206/ 25
first Epistle of Saint	<b>Peter</b>	it might seem some	6, 252/ 28
amendment, then was Saint	<b>Peter</b>	little beholden to Saint	6, 283/ 14
forsaking of Christ by	<b>Peter</b>	was allowed and well	6, 398/ 33
offence. Christ looked on	<b>Peter</b>	after he had forsaken	6, 401/ 31
and forsworn him, and	<b>Peter</b>	therewith took repentance. God	6, 401/ 32
godhead, presently beholding that	<b>Peter</b>	would repent and Judas	6, 402/ 1
which he blamed Saint	<b>Peter</b>	; but that we should	6, 406/ 16
ourselves, and that Saint	<b>Peter</b>	was, as ye rehearsed	6, 411/ 27
albeit Christ forbade Saint	<b>Peter</b>	, being a priest and	6, 414/ 3
to heretics, than Saint	<b>Peter</b>	did unto Ananias and	6, 429/ 5
inwardly infused into Saint	<b>Peter's</b>	heart, by the secret	6, 143/ 15
faith came into Saint	<b>Peter's</b>	heart, as to the	6, 143/ 26
by the faith in	<b>Peter's</b>	own person, but also	6, 173/ 2
both twain by Saint	<b>Peter's</b>	means, as governor of	6, 429/ 10
Christian man, as any	<b>petition</b>	of Euclid's geometry is	6, 121/ 24
used therein and unlawful	<b>petitions</b>	asked of them, and	6, 13/ 15
thereto trust for their	<b>petitions</b>	in the saints themselves	6, 98/ 29
used therein and unlawful	<b>petitions</b>	asked of them, and	6, 226/ 4
of worshipping or unlawful	<b>petitions</b>	desired of saints, as	6, 232/ 28
food one of the	<b>petitions</b>	of the Pater Noster	6, 233/ 21
superstitious manner and unlawful	<b>petitions</b>	, if women there offer	6, 235/ 2
Now touching the evil	<b>petitions</b>	, though they that ask	6, 236/ 29
many that ask evil	<b>petitions</b>	of saints as there	6, 236/ 31
be "lapis offensionis et	<b>petra</b>	scandali," the stone of	6, 340/ 24
soul set in a	<b>pew</b>	, that the people might	6, 69/ 25
Moses, be named unto	<b>Pharaoh</b>	, as a name which	6, 115/ 8
he sent Moses to	<b>Pharaoh</b>	, were not the miracles	6, 239/ 29
by God to make	<b>Pharaoh</b>	to perceive thereby the	6, 239/ 30
vestra plusquam scribarum et	<b>pharisaeorum</b>	, non intrabit in regnum	6, 103/ 18
sins and the proud	<b>Pharisee</b>	boasting of his virtues	6, 380/ 15
of the Scribes and	<b>Pharisees</b>	, ye shall never come	6, 103/ 20
of the Scribes and	<b>Pharisees</b>	, peradventure he spoke specially	6, 103/ 26
like the Scribes and	<b>Pharisees</b>	, which commanded other many	6, 103/ 28
that the Scribes and	<b>Pharisees</b>	, besides the law of	6, 104/ 26
the Scribes and the	<b>Pharisees</b>	, were more than ever	6, 105/ 6
the Scribes and the	<b>Pharisees</b>	, saying unto them, "Wherefore	6, 163/ 12
blame and reprove the	<b>Pharisees</b>	for making fresh the	6, 217/ 25
office. Plato the great	<b>philosopher</b>	specially forbiddeth such as	6, 334/ 23

to laugh at the	<b>philosophers</b>	for affirming of that	6, 66/ 19
great reasoned men and	<b>philosophers</b>	have doubted thereof. And	6, 72/ 22
Now as for the	<b>philosophers</b>	, though a very few	6, 72/ 31
number of the old	<b>philosophers</b>	. Which, as Saint Paul	6, 73/ 2
and with dispraise of	<b>philosophy</b>	and almost all the	6, 9/ 4
man, and as for	<b>philosophy</b>	, the most vanity of	6, 33/ 29
and with dispraise of	<b>philosophy</b>	and almost all the	6, 122/ 5
should lose time in	<b>philosophy</b>	, the mother of heresies	6, 126/ 11
and exercise of logic,	<b>philosophy</b>	, and other liberal arts	6, 132/ 8
man can do by	<b>philosophy</b>	, whereof the reasons and	6, 153/ 16
credence. What labor took	<b>Philostratus</b>	to make a book	6, 241/ 27
man that, believing his	<b>physician</b>	, and having had also	6, 110/ 6
I, "to pray any	<b>physician</b>	to help your fever	6, 214/ 14
reason never take any	<b>physician</b>	, since ye might happen	6, 218/ 15
it is in a	<b>physician</b>	, to whom there be	6, 261/ 34
appointed for the chief	<b>physician</b>	to discern between the	6, 343/ 20
Saint Waleries here in	<b>Picardy</b>	, there is a fair	6, 227/ 31
but the worst heresies	<b>picked</b>	out of Luther's works	6, 303/ 16
the poor not one	<b>piece</b>	thereof; but if they	6, 51/ 15
he had seen a	<b>piece</b>	of silver of two	6, 67/ 12
have seen that the	<b>piece</b>	of silver was overgilt	6, 67/ 34
overgilt, and the same	<b>piece</b>	being still drawn through	6, 67/ 35
gilding of the first	<b>piece</b>	not a foot long	6, 68/ 3
sister drew out a	<b>piece</b>	of timber that was	6, 81/ 1
drew in length a	<b>piece</b>	of wood by the	6, 81/ 4
see daily a great	<b>piece</b>	of silver, brass, latten	6, 81/ 5
without miracle a longer	<b>piece</b>	of timber gotten, and	6, 81/ 14
I remember a little	<b>piece</b>	of wood there was	6, 222/ 17
his hand all the	<b>pieces</b>	of the holy cross	6, 50/ 19
the garnishing of the	<b>pieces</b>	of the cross, that	6, 50/ 25
now bestowed about the	<b>pieces</b>	of the holy cross	6, 50/ 27
spent about all the	<b>pieces</b>	of Christ's cross through	6, 50/ 31
have honorably garnished many	<b>pieces</b>	thereof), yet if all	6, 50/ 33
gold about all the	<b>pieces</b>	of Christ's cross, if	6, 51/ 4
would pull them in	<b>pieces</b>	; but as for the	6, 52/ 33
that will make two	<b>pieces</b>	of iron able to	6, 67/ 5
your face in twenty	<b>pieces</b>	and make it whole	6, 130/ 17
these scald and scabbed	<b>pieces</b>	scale clean off, and	6, 206/ 4
word, all-to break in	<b>pieces</b>	the false idols in	6, 241/ 3
whole or all the	<b>pieces</b>	thereof, he would cast	6, 360/ 5
many too faint to	<b>pierce</b>	the paper. And some	6, 95/ 4
far too profound to	<b>pierce</b>	unto. Now were to	6, 144/ 18
prudence, which, without flattery,	<b>pierceth</b>	as deep into the	6, 326/ 8
as men ween, unto	<b>pigs'</b>	bones also, sometimes. For	6, 98/ 11

reverence, but as for	<b>pigs'</b>	bones for holy relics	6, 223/ 9
in shrinking from the	<b>pikes</b>	to tear off their	6, 371/ 10
in deep upon the	<b>pikes</b>	. Too piteous and too	6, 371/ 11
lie as was the	<b>pilgrim's</b>	companion, which when his	6, 68/ 6
saints, and going on	<b>pilgrimage</b>	. With many other things	6, 3/ 7
when we go on	<b>pilgrimage</b>	to this place and	6, 52/ 11
were true that no	<b>pilgrimage</b>	ought to be used	6, 53/ 20
of his priests in	<b>pilgrimage</b>	for the trial of	6, 55/ 14
they that go on	<b>pilgrimage</b>	do nothing like to	6, 55/ 21
or image where the	<b>pilgrimage</b>	is, though we worship	6, 59/ 33
an offering at one	<b>pilgrimage</b>	, as for example at	6, 83/ 3
pain of a long	<b>pilgrimage</b>	, ye will never be	6, 84/ 26
to bring up a	<b>pilgrimage</b>	in his parish, may	6, 85/ 21
saints and go in	<b>pilgrimage</b>	to their holy relics	6, 90/ 11
company, to Walsingham in	<b>pilgrimage</b>	, where a good fellow's	6, 91/ 23
the way of which	<b>pilgrimage</b>	, she prophesied and told	6, 93/ 14
but wander in the	<b>pilgrimage</b>	of this short life	6, 196/ 8
strange things of that	<b>pilgrimage</b>	, he thought he would	6, 228/ 5
point used in that	<b>pilgrimage</b>	and the surest against	6, 228/ 35
our Lady at one	<b>pilgrimage</b>	before our Lady at	6, 231/ 5
they intend it their	<b>pilgrimage</b>	to visit some of	6, 231/ 9
words be of her	<b>pilgrimage</b>	by a common manner	6, 232/ 3
to saints, going in	<b>pilgrimage</b>	and worshipping relics and	6, 235/ 26
relics, and going in	<b>pilgrimage</b>	, wherein I think ye	6, 247/ 28
them went sometimes in	<b>pilgrimage</b>	, he would not be	6, 300/ 31
heresy for preaching against	<b>pilgrimages</b>	and images and prayers	6, 5/ 11
images, and going on	<b>pilgrimages</b>	, with the answer of	6, 5/ 17
in the comprobation of	<b>pilgrimages</b>	that it is the	6, 5/ 24
The Fifth Chapter Because	<b>pilgrimages</b>	be among other proofs	6, 6/ 2
be done at divers	<b>pilgrimages</b>	, and commonly believed for	6, 7/ 19
soon find that at	<b>pilgrimages</b>	be daily many great	6, 7/ 24
against miracles done at	<b>pilgrimages</b>	, of which he confesseth	6, 7/ 30
saints, and going on	<b>pilgrimages</b>	. And first he answereth	6, 13/ 6
objecteth many things against	<b>pilgrimages</b>	, and relics, and worshipping	6, 13/ 13
heresy for preaching against	<b>pilgrimages</b>	and images and prayers	6, 35/ 15
saints, or go on	<b>pilgrimages</b>	-- which things, I	6, 37/ 19
saints, and going on	<b>pilgrimages</b>	, as they lay the	6, 38/ 13
images, and going on	<b>pilgrimages</b>	, with the answer of	6, 51/ 22
yet to go in	<b>pilgrimages</b>	to them or to	6, 52/ 3
shall find of these	<b>pilgrimages</b>	for the most part	6, 54/ 5
those holy places and	<b>pilgrimages</b>	with as large offerings	6, 54/ 16
it so were that	<b>pilgrimages</b>	hanged only upon the	6, 54/ 26
the people, takes the	<b>pilgrimages</b>	for a more earnest	6, 55/ 9
proceedeth no more against	<b>pilgrimages</b>	than against all the	6, 57/ 2

said, no more against	<b>pilgrimages</b>	than against every church	6, 59/ 27
in the comprobation of	<b>pilgrimages</b>	that it is the	6, 60/ 2
my part in divers	<b>pilgrimages</b>	by the working of	6, 60/ 28
The Fifth Chapter Because	<b>pilgrimages</b>	be, among other proofs	6, 61/ 27
to saints, going on	<b>pilgrimages</b>	, and worshipping of images	6, 77/ 13
be done at divers	<b>pilgrimages</b>	by divers saints or	6, 77/ 20
as ye prove your	<b>pilgrimages</b>	by." "Your few words	6, 77/ 28
of as done at	<b>pilgrimages</b>	, ye seem to put	6, 78/ 5
those miracles wrought in	<b>pilgrimages</b>	and such as are	6, 78/ 6
those images where these	<b>pilgrimages</b>	be, and where we	6, 89/ 28
be done nowadays at	<b>pilgrimages</b>	. But surely, if ye	6, 90/ 4
For I trow that	<b>pilgrimages</b>	and miracles done at	6, 90/ 6
be done at divers	<b>pilgrimages</b>	, and commonly believed for	6, 91/ 3
written, done at divers	<b>pilgrimages</b>	, between which miracles and	6, 91/ 8
soon find that at	<b>pilgrimages</b>	be daily many great	6, 92/ 24
divers images where these	<b>pilgrimages</b>	be, yet could I	6, 92/ 30
against miracles done at	<b>pilgrimages</b>	, of which he confesseth	6, 94/ 8
of late at divers	<b>pilgrimages</b>	, and prove them well	6, 94/ 17
nowadays done at these	<b>pilgrimages</b>	." "Sir," quoth he, "somewhat	6, 94/ 21
good nor prove your	<b>pilgrimages</b>	true; and yet might	6, 98/ 23
the miracles in these	<b>pilgrimages</b>	to be done by	6, 98/ 34
these images of their	<b>pilgrimages</b>	their full hope and	6, 99/ 14
walketh abroad about her	<b>pilgrimages</b>	. I heard once when	6, 100/ 10
and yet at her	<b>pilgrimages</b>	be made many a	6, 100/ 14
the miracles done at	<b>pilgrimages</b>	to be uncertain by	6, 101/ 2
at these images and	<b>pilgrimages</b>	miracles be there, either	6, 101/ 27
their relics, and visit	<b>pilgrimages</b>	. And then where we	6, 112/ 2
to be worshipped, and	<b>pilgrimages</b>	to be visited and	6, 112/ 14
at such images and	<b>pilgrimages</b>	, at holy relics by	6, 112/ 18
saints' relics, images, and	<b>pilgrimages</b>	, which things if it	6, 171/ 10
laid against images and	<b>pilgrimages</b>	and worship of saints	6, 185/ 15
images, I mean, and	<b>pilgrimages</b>	and praying to saints	6, 185/ 16
saints, and going on	<b>pilgrimages</b>	were lawful or not	6, 187/ 18
and the seeking of	<b>pilgrimages</b>	; but that all these	6, 188/ 35
saints, and seeking to	<b>pilgrimages</b>	as we. And as	6, 199/ 33
saints, and going on	<b>pilgrimages</b>	. And first he answereth	6, 210/ 31
their relics, images, and	<b>pilgrimages</b>	, as there shall occasion	6, 211/ 7
objecteth many things against	<b>pilgrimages</b>	and relics and worshipping	6, 226/ 2
goeth by going of	<b>pilgrimages</b>	, roiling about in idleness	6, 226/ 23
manner of many pretty	<b>pilgrimages</b>	, but one or two	6, 227/ 21
like as in other	<b>pilgrimages</b>	ye see hanged up	6, 228/ 10
of lewdness used at	<b>pilgrimages</b>	. Is there, trow ye	6, 236/ 7
relics, and going in	<b>pilgrimages</b>	-- is a part	6, 245/ 19
of images, relics, and	<b>pilgrimages</b>	, those things he said	6, 269/ 5

any holy relics nor	<b>pilgrimages</b>	, nor do any reverence	6, 355/ 2
drawn down, all their	<b>pilgrimages</b>	left up, all their	6, 367/ 29
to saints, going on	<b>pilgrimages</b>	, and credence to be	6, 426/ 1
miracle done at holy	<b>pilgrimages</b>	and saints' relics, done	6, 432/ 2
were worshipped at those	<b>pilgrimages</b>	. Against all whom, when	6, 432/ 6
virginity preached and praised,	<b>pilgrimages</b>	devoutly visited, every kind	6, 433/ 27
should appear that the	<b>pilgrims</b>	put their trust in	6, 55/ 4
whole body, and the	<b>pilgrims</b>	at neither places do	6, 221/ 29
he delivered to the	<b>pilgrims</b>	, teaching then in what	6, 228/ 21
by day and the	<b>pillar</b>	of fire by night	6, 57/ 12
day and in the	<b>pillar</b>	of fire by night	6, 182/ 19
again, leave him as	<b>pilled</b>	as a coot, and	6, 325/ 1
me now to a	<b>pinch</b>	, and I shall answer	6, 156/ 34
rain, out pour they	<b>pisspots</b>	upon his head, at	6, 227/ 27
him out of a	<b>pit</b>	. And therefore indeed, meseemeth	6, 233/ 24
now is it too	<b>piteous</b>	a sight to see	6, 370/ 1
upon the pikes. Too	<b>piteous</b>	and too abominable were	6, 371/ 12
they were reckoned for	<b>piteous</b>	that did no more	6, 371/ 16
is both good, reasonable,	<b>piteous</b>	, and charitable, and nothing	6, 410/ 13
it is a very	<b>piteous</b>	thing. And as that	6, 418/ 31
derision, as though they	<b>pitied</b>	the child, they would	6, 371/ 33
or Saracen would have	<b>pitied</b>	or abhorred -- our	6, 372/ 14
himself more moved to	<b>pity</b>	and compassion upon the	6, 56/ 23
full merrily." "The more	<b>pity</b>	, " quoth I, "that she	6, 88/ 7
their hearts first for	<b>pity</b>	to the favor of	6, 256/ 10
hatred, hope, or dread,	<b>pity</b>	, cruelty, meed, request, or	6, 262/ 19
estimation, there was of	<b>pity</b>	much regard had to	6, 269/ 34
always charity." "The more	<b>pity</b>	, by my faith, " quoth	6, 287/ 3
quoth he, "it is	<b>pity</b>	that we see such	6, 297/ 8
quoth I, "it were	<b>pity</b>	but that an evil	6, 297/ 20
it is as much	<b>pity</b>	that we take such	6, 297/ 21
of hanging, it was	<b>pity</b>	that he had no	6, 323/ 32
and of his endless	<b>pity</b>	, bore the pain of	6, 403/ 4
bishop should have such	<b>pity</b>	upon him that he	6, 411/ 14
either of high pretended	<b>pity</b>	or of a feigned	6, 411/ 18
there, methinketh, be much	<b>pity</b>	used in those matters	6, 418/ 15
things being such, great	<b>pity</b>	it is to see	6, 418/ 20
worshipped in some one	<b>place</b>	before another. And albeit	6, 5/ 26
cherubim in the secret	<b>place</b>	of the Temple --	6, 38/ 33
-- should have no	<b>place</b>	to forbid images among	6, 38/ 33
God showeth at that	<b>place</b>	some special assistance of	6, 47/ 9
on pilgrimage to this	<b>place</b>	and that place, as	6, 52/ 12
this place and that	<b>place</b>	, as though God were	6, 52/ 12
like present, in every	<b>place</b>	. But as the devils	6, 52/ 13

saints stood in this	place	and that place, bound	6, 52/ 16
this place and that	place	, bound to this post	6, 52/ 16
good in the one	place	as in the other	6, 52/ 22
full trust in this	place	and that place, as	6, 52/ 29
this place and that	place	, as necromancers put their	6, 52/ 29
idolatry to visit this	place	and that place, as	6, 54/ 33
this place and that	place	, as though that God	6, 54/ 33
more present in one	place	than in another, or	6, 55/ 1
their trust in the	place	or the image itself	6, 55/ 4
God doth in some	place	miracles and in some	6, 55/ 11
miracles and in some	place	none, yet it is	6, 55/ 12
in resorting to this	place	and that place, this	6, 56/ 32
this place and that	place	, this image and that	6, 56/ 32
were not in every	place	like mighty, or not	6, 56/ 33
not, to be the	place	of a special manner	6, 57/ 6
ark being translated from	place	to place. "Was it	6, 57/ 18
translated from place to	place	. "Was it not also	6, 57/ 18
instead of that one	place	of prayer (to which	6, 57/ 21
nor shut in any	place	. And so himself said	6, 57/ 27
conveniently resort to one	place	. "For albeit our Savior	6, 58/ 2
was done in any	place	with opinion that God	6, 58/ 17
bind God to a	place	, which our Lord reproveth	6, 58/ 19
prayers. And in that	place	, as a place pleasant	6, 59/ 19
that place, as a	place	pleasant to God, did	6, 59/ 19
not bound to the	place	, nor our confidence bound	6, 59/ 29
confidence bound to the	place	, but unto God --	6, 59/ 29
Lord bound to the	place	or image where the	6, 59/ 32
worshipped in some one	place	before another. And albeit	6, 60/ 4
set more by one	place	than by another; or	6, 60/ 9
setteth more by that	place	for the soil and	6, 60/ 16
and pavement of that	place	, but that his pleasure	6, 60/ 17
his pleasure in some	place	is to show more	6, 60/ 17
Lord hath in any	place	wrought a miracle, although	6, 61/ 5
do it for the	place	, but for the honor	6, 61/ 6
have honored in that	place	, or for the faith	6, 61/ 7
that prayeth in that	place	, or for the increase	6, 61/ 8
and decayed in that	place	needing the show of	6, 61/ 10
showeth many in one	place	it is a good	6, 61/ 15
coming to the same	place	on the morrow said	6, 68/ 9
be in some other	place	in common use and	6, 70/ 18
mile off from one	place	to another?" "Be it	6, 71/ 30
mile off from one	place	to another by miracle	6, 80/ 24
him at some other	place	, for he had heard	6, 86/ 9
miracles of the one	place	be false and feigned	6, 98/ 22



And also in the	place	that we spoke of	6, 104/ 25
it was time and	place	and occasion convenient to	6, 139/ 21
his church in that	place	. "And for my part	6, 144/ 29
tell you in one	place	he is less than	6, 155/ 25
Father, and in another	place	that he and his	6, 155/ 26
new to fulfill the	place	of the traitor Judas	6, 158/ 24
could tell no one	place	but many diverse countries	6, 189/ 24
of Christ in every	place	hid itself, that men	6, 189/ 28
to assign you a	place	and show you a	6, 192/ 4
not to assign any	place	where the very church	6, 196/ 2
is. But since every	place	is indifferent thereunto, it	6, 196/ 3
far wide from the	place	they should set it	6, 196/ 31
so many and the	place	never so large. For	6, 203/ 10
to bring it in	place	for any earnest argument	6, 203/ 31
hell do in that	place	signify the devil, then	6, 203/ 32
church take in that	place	for the gates of	6, 203/ 35
Savior promiseth in that	place	that neither of those	6, 204/ 2
shall whole change her	place	and have heaven for	6, 205/ 35
planted again in another	place	and grew to a	6, 207/ 3
be not circumscribed in	place	, for lack of bodily	6, 212/ 32
there. And at either	place	they show the shrine	6, 217/ 14
miracles at the one	place	be false or done	6, 217/ 18
or part. In some	place	peradventure lay the body	6, 221/ 30
And percase in some	place	may there be some	6, 221/ 34
to crack in one	place	, and out there fell	6, 222/ 9
But yet in this	place	I note much that	6, 224/ 6
some of them one	place	and some another as	6, 231/ 10
partly sometimes as the	place	lieth for them, and	6, 231/ 11
yet not for the	place	but for that it	6, 231/ 12
Saint Wallery, because the	place	is in France we	6, 234/ 32
Lyra upon the same	place	) which could in no	6, 252/ 36
oversight, to bring in	place	that form and fashion	6, 263/ 35
worthy to take special	place	in the proof and	6, 266/ 19
such heresies in a	place	where they heard him	6, 267/ 31
deposed, that in a	place	where he preached, he	6, 271/ 34
choose another in his	place	; and that a priest's	6, 289/ 19
Saint Paul in that	place	, forasmuch as yet at	6, 304/ 17
Tyndale as for that	place	tell us that a	6, 305/ 20
other hold than that	place	of Saint Paul, they	6, 308/ 19
is there in some	place	little looked unto, whereof	6, 309/ 28
turned him to the	place	in the title De	6, 316/ 17
whom, and in what	place	, necessity drove him at	6, 323/ 26
and especially in a	place	which he named us	6, 328/ 13
I hear in every	place	almost, where I find	6, 332/ 25

meet therefor, and in	<b>place</b>	convenient. For else they	6, 334/ 28
things in time and	<b>place</b>	convenient with reverence and	6, 336/ 32
in their mind the	<b>place</b>	of scripture that they	6, 339/ 22
is it in this	<b>place</b>	of scripture meant none	6, 358/ 26
And in the same	<b>place</b>	Saint Gregory saith that	6, 358/ 34
it in such a	<b>place</b>	as no sun should	6, 360/ 6
unaware. For in one	<b>place</b>	forgetting himself, he speaketh	6, 364/ 20
bring them to no	<b>place</b>	lightly but only the	6, 370/ 25
And in the one	<b>place</b>	he none other thing	6, 384/ 32
But in the other	<b>place</b>	his special purpose was	6, 384/ 34
of, yet this other	<b>place</b>	of Saint Paul that	6, 385/ 26
in such time and	<b>place</b>	as he wotteth well	6, 411/ 3
thence into some other	<b>place</b>	where they might serve	6, 414/ 23
reason as it hath	<b>place</b>	in all battle of	6, 415/ 16
angels also definitively so	<b>placed</b>	where they be for	6, 212/ 34
sine fide impossibile est	<b>placere</b>	Deo" (without faith it	6, 398/ 13
scripture, and in divers	<b>places</b>	in England was very	6, 28/ 24
own time and the	<b>places</b>	where myself hath been	6, 38/ 4
men from all other	<b>places</b>	of Christendom, but by	6, 38/ 5
well in divers other	<b>places</b>	of scripture as in	6, 44/ 32
as though some few	<b>places</b>	would be glad to	6, 54/ 1
themselves visit those holy	<b>places</b>	and pilgrimages with as	6, 54/ 16
good men unto holy	<b>places</b>	, not by enchantment dedicated	6, 55/ 30
people have in sundry	<b>places</b>	, sundry temples and churches	6, 57/ 34
in Jerusalem neither, which	<b>places</b>	were after destroyed and	6, 58/ 6
word. So the times,	<b>places</b>	and occasions, reason is	6, 82/ 8
wax, thrust through diverse	<b>places</b>	, some with arrows and	6, 85/ 28
same time in other	<b>places</b>	, which were proved true	6, 93/ 15
is daily in divers	<b>places</b>	done, would ween that	6, 95/ 20
present at so many	<b>places</b>	at once as they	6, 97/ 9
is showed in three	<b>places</b>	. And some one whole	6, 98/ 16
And in both the	<b>places</b>	is the one body	6, 98/ 17
the priests of both	<b>places</b>	take offerings and toll	6, 98/ 20
seek and visit such	<b>places</b>	as God by miracle	6, 99/ 1
not only visit these	<b>places</b>	and there do all	6, 99/ 5
after come in their	<b>places</b>	and succeed them in	6, 103/ 34
miracles done at such	<b>places</b>	be none illusions of	6, 120/ 11
of scripture find many	<b>places</b>	that should show him	6, 135/ 16
all hours and all	<b>places</b>	. But need was it	6, 139/ 12
of Christ in sundry	<b>places</b>	. As where the Father	6, 173/ 13
inheritance) and many other	<b>places</b>	. And else undoubtedly his	6, 173/ 16
you that in such	<b>places</b>	as ye would better	6, 182/ 6
miracles done in such	<b>places</b>	done by God, since	6, 188/ 36
especially in so many	<b>places</b>	at once. For though	6, 212/ 32

one time in divers	places	at once, as saints	6, 212/ 35
and hear in sundry	places	at once. If we	6, 213/ 9
us, and from sundry	places	far distant asunder, marvel	6, 213/ 31
lieth whole in two	places	far asunder, or else	6, 217/ 12
be beguiled. For both	places	plainly affirm that it	6, 217/ 13
showed at two sundry	places	, it may fortune for	6, 221/ 19
the pilgrims at neither	places	do look into the	6, 221/ 29
of his, in those	places	more specially than in	6, 231/ 14
you, be in some	places	sung faster than I	6, 258/ 37
heresies preached at sundry	places	out of London, whereby	6, 267/ 33
so in so many	places	, he had not done	6, 271/ 31
been accused in other	places	before, as he was	6, 272/ 25
ye saw all the	places	which I shall cause	6, 290/ 12
a book with the	places	ready noted, which book	6, 292/ 27
we find in scripture	places	more than one declaring	6, 298/ 27
many times in sundry	places	examined. But specially at	6, 318/ 27
man might see the	places	noted with his own	6, 330/ 11
far exceedeth in many	places	the capacity and perceiving	6, 335/ 7
Switzerland and such other	places	, such people as be	6, 355/ 12
done there in many	places	to God and all	6, 370/ 2
goodly monasteries destroyed, the	places	burned up, the religious	6, 370/ 6
in many cities the	places	yet standing with more	6, 370/ 8
be wedded, and the	places	dedicated to cleanness and	6, 370/ 12
parish churches in many	places	not only defaced, all	6, 370/ 14
and use in many	places	continually the churches for	6, 370/ 20
a stranger of other	places	where Christ is worshipped	6, 370/ 21
apostle Paul in many	places	of his epistles saith	6, 383/ 29
For between those two	places	of Saint Paul is	6, 384/ 28
Savior in the same	places	, and by his words	6, 393/ 8
heresies sprang in divers	places	(as we plainly see	6, 406/ 31
fathers have in other	places	allowed. And since that	6, 409/ 16
the people in sundry	places	of Christendom, by heretics	6, 409/ 19
land lieth in many	places	in manner desert and	6, 427/ 37
have laid you the	places	ready with rushes between	6, 430/ 35
and Tyndale's in some	places	where ye laid me	6, 432/ 32
communication made you faithfully	plain	and full report; yet	6, 26/ 19
and in some folk	plain	persuasion to the contrary	6, 27/ 32
that is, to wit,	plain	and bold without gloze	6, 30/ 15
contrary, yet, to be	plain	with you and him	6, 34/ 27
his acts, far more	plain	and more expressly?" "Sir	6, 40/ 4
and in manner a	plain	proof, that we put	6, 52/ 21
fast, and therewith so	plain	and evident unto every	6, 62/ 16
be clear, open and	plain	upon this side, what	6, 96/ 33
men's doings against the	plain	commandment of God's writings	6, 97/ 3

then make we them	<b>plain</b>	gods and betake to	6, 97/ 17
in us, and a	<b>plain</b>	lack of right faith	6, 112/ 7
I take reason for	<b>plain</b>	enemy to faith." "Ye	6, 119/ 4
and erroneous opinion and	<b>plain</b>	idolatry, it followeth of	6, 121/ 8
true points, and as	<b>plain</b>	to a Christian man	6, 121/ 24
council, but also by	<b>plain</b>	authority of holy scripture	6, 125/ 12
holy doctors open and	<b>plain</b>	of the same opinion	6, 126/ 21
tell it you more	<b>plain</b>	, as we shall more	6, 129/ 16
For it is as	<b>plain</b>	against the rule of	6, 129/ 34
I. "And yet as	<b>plain</b>	as Christ speaketh of	6, 136/ 18
find in scripture many	<b>plain</b>	and open texts whereby	6, 137/ 1
suffer our sensual parties	<b>plain</b>	and mourn, than to	6, 139/ 35
the Holy Ghost so	<b>plain</b>	and simple, that every	6, 144/ 14
be it never so	<b>plain</b>	. And he will call	6, 149/ 4
if it be too	<b>plain</b>	against him, then will	6, 149/ 6
in scripture, and that	<b>plain</b>	and evident. Now must	6, 149/ 19
the scripture giveth no	<b>plain</b>	doctrine, but rather seemeth	6, 151/ 27
which seemeth me very	<b>plain</b>	. For either first the	6, 164/ 8
is good enough and	<b>plain</b>	enough, needing no gloss	6, 168/ 16
to find anything so	<b>plain</b>	that it should need	6, 168/ 19
texts that be as	<b>plain</b>	as it is that	6, 168/ 21
to your text, as	<b>plain</b>	as your text is	6, 169/ 2
this always damnable and	<b>plain</b>	idolatry." "Very truth," quoth	6, 171/ 7
truth. For so saith	<b>plain</b>	scripture of Christ in	6, 173/ 12
end, and it appeareth	<b>plain</b>	that he meant all	6, 177/ 25
And it was a	<b>plain</b>	renaying of Christ's faith	6, 190/ 32
is erroneous and as	<b>plain</b>	idolatry as was the	6, 199/ 37
inkling or else a	<b>plain</b>	warning that some of	6, 219/ 2
to cast in a	<b>plain</b>	and simple manner upon	6, 222/ 24
doctors, to destroy by	<b>plain</b>	miracle the false miracles	6, 241/ 5
I pray you be	<b>plain</b>	with me in one	6, 248/ 14
I. "But then by	<b>plain</b>	scripture I know it	6, 249/ 14
I know it by	<b>plain</b>	and evident scripture that	6, 251/ 25
it proved after, a	<b>plain</b>	pestilent heretic. In which	6, 256/ 13
that the matters were	<b>plain</b>	false heresies, and the	6, 256/ 24
present and indifferent, had	<b>plain</b>	and sure information thereof	6, 260/ 24
the more sure and	<b>plain</b>	proof should we have	6, 261/ 23
like, nor in so	<b>plain</b>	a case never would	6, 271/ 18
no man but very	<b>plain</b>	to every man that	6, 273/ 24
my mind done him	<b>plain</b>	and open wrong, because	6, 276/ 29
he that with so	<b>plain</b>	appearing perjury standeth in	6, 279/ 4
the matter being so	<b>plain</b>	and clearly proved, it	6, 280/ 28
show and disclose the	<b>plain</b>	truth, and to have	6, 282/ 25
him to tell the	<b>plain</b>	truth therein. And whoso	6, 284/ 3

he must needs hold	<b>plain</b>	against the law and	6, 284/ 5
Luther, it is a	<b>plain</b>	token that he wrought	6, 288/ 16
should believe nothing but	<b>plain</b>	scripture, in which point	6, 290/ 29
point he teacheth a	<b>plain</b>	, pestilent heresy. And then	6, 290/ 30
Luther, conclude for a	<b>plain</b>	matter that priests must	6, 303/ 31
that the scripture is	<b>plain</b>	therein for him. And	6, 304/ 13
allegeth to be very	<b>plain</b>	for him, is very	6, 304/ 16
for him, is very	<b>plain</b>	against him, as it	6, 304/ 16
observed. Which is a	<b>plain</b>	proof that concerning the	6, 304/ 36
chaste -- which is	<b>plain</b>	false, for many have	6, 308/ 35
happened that in so	<b>plain</b>	a matter men be	6, 316/ 19
he had good and	<b>plain</b>	tokens by which they	6, 319/ 24
to see the good	<b>plain</b>	old honest man, how	6, 324/ 27
in that that is	<b>plain</b>	and evident as God's	6, 336/ 3
open incestuous lecher, a	<b>plain</b>	limb of the devil	6, 346/ 14
but also fall in	<b>plain</b>	contempt and hatred thereof	6, 348/ 15
were unto me a	<b>plain</b>	persuasion and a full	6, 351/ 5
in good faith a	<b>plain</b>	text, as methought and	6, 356/ 6
that the text was	<b>plain</b>	and easy to understand	6, 356/ 24
good Saint Gregory saith	<b>plain</b>	the contrary. For he	6, 357/ 10
be not they twain	<b>plain</b>	repugnant?" "Yes," quoth I	6, 357/ 24
in the epistle appeareth	<b>plain</b>	, as in that he	6, 358/ 21
I should give a	<b>plain</b>	answer whether I would	6, 364/ 27
if it were very	<b>plain</b>	and evident. But now	6, 367/ 12
alone, and that is	<b>plain</b>	on my part." As	6, 367/ 22
open, and the words	<b>plain</b>	, and inculcated again and	6, 373/ 34
of Luther seemed very	<b>plain</b>	toward the affirming of	6, 378/ 11
wise. For he saith	<b>plain</b>	that faith alone, without	6, 380/ 34
had preached was the	<b>plain</b>	, sure, and undoubtable truth	6, 384/ 13
that sect be very	<b>plain</b>	. For they say that	6, 390/ 3
to do, when the	<b>plain</b>	words of Holy Writ	6, 392/ 31
especially, as the most	<b>plain</b>	proof, the words of	6, 394/ 36
to be their very	<b>plain</b>	mind and opinion, for	6, 399/ 8
the doers, were a	<b>plain</b>	enemy to Christ, as	6, 408/ 15
heresies, hold for a	<b>plain</b>	conclusion that it is	6, 411/ 22
he be at a	<b>plain</b>	point with himself to	6, 425/ 32
alleged, doth open and	<b>plain</b>	appear. And that as	6, 431/ 11
words of scripture seeming	<b>plainly</b>	to say the contrary	6, 10/ 30
he were like very	<b>plainly</b>	to show himself naught	6, 21/ 32
well learned men thought	<b>plainly</b>	that the clergy seemeth	6, 31/ 16
And thereby do I	<b>plainly</b>	know it for a	6, 37/ 35
Law but things therein	<b>plainly</b>	and clearly forbidden, as	6, 44/ 31
furtherance of devotion, but	<b>plainly</b>	for a malicious mind	6, 47/ 21
all -- showeth me	<b>plainly</b>	that their tale is	6, 64/ 19

of them have been	<b>plainly</b>	persuaded and in belief	6, 72/ 23
of them ourselves proved	<b>plainly</b>	false; and yet told	6, 89/ 29
saint or God. And	<b>plainly</b>	take these images for	6, 99/ 12
Walsingham!" Doth it not	<b>plainly</b>	appear that either they	6, 99/ 27
many more texts that	<b>plainly</b>	make against them, without	6, 123/ 18
him to say more	<b>plainly</b>	the contrary?" "Nay," quoth	6, 135/ 22
and reason could not	<b>plainly</b>	show them, God of	6, 140/ 31
openly and much more	<b>plainly</b>	by mouth among the	6, 144/ 32
that he told them	<b>plainly</b>	that he was the	6, 145/ 4
understand scripture -- so	<b>plainly</b>	declared, that they were	6, 146/ 12
our Savior showed and	<b>plainly</b>	proved that in the	6, 147/ 31
be texts enough that	<b>plainly</b>	prove it." "That is	6, 156/ 12
holy scripture some seeming	<b>plainly</b>	to say that Christ	6, 159/ 9
Father, some seeming as	<b>plainly</b>	to say the contrary	6, 159/ 10
reckon before well and	<b>plainly</b>	to prove the contrary	6, 161/ 16
words of scripture seeming	<b>plainly</b>	to say the contrary	6, 166/ 33
but that it appeareth	<b>plainly</b>	that the text, well	6, 169/ 8
appear," quoth I, "so	<b>plainly</b>	, when it appeareth one	6, 169/ 10
as by their books	<b>plainly</b>	appeareth, all of one	6, 172/ 18
I have showed you	<b>plainly</b>	by reason that he	6, 176/ 2
this one point alone	<b>plainly</b>	turneth up and destroyeth	6, 184/ 15
churches." "This," quoth I, "	<b>plainly</b>	proveth that they cannot	6, 190/ 29
of the body, they	<b>plainly</b>	dry up and wither	6, 194/ 7
For, first, they see	<b>plainly</b>	that they must needs	6, 196/ 12
scripture in the Gospel	<b>plainly</b>	declare, as it is	6, 202/ 12
beguiled. For both places	<b>plainly</b>	affirm that it lieth	6, 217/ 13
letteth not to say	<b>plainly</b>	that many bodies be	6, 218/ 5
that ye hear say	<b>plainly</b>	that some of them	6, 219/ 6
body -- as it	<b>plainly</b>	and evidently appeareth by	6, 220/ 7
all such other, as	<b>plainly</b>	we read in their	6, 238/ 4
as by their books	<b>plainly</b>	doth appear, we may	6, 245/ 19
And since it is	<b>plainly</b>	proved you that the	6, 245/ 26
the matters the more	<b>plainly</b>	touched, for the more	6, 248/ 6
against a well and	<b>plainly</b>	proved matter, an obstinate	6, 257/ 7
offering, and would depose	<b>plainly</b>	for him." "Whether he	6, 264/ 29
more than twenty witnesses	<b>plainly</b>	proving the matter against	6, 270/ 28
but to tell him	<b>plainly</b>	, "Sir, I will not	6, 282/ 3
such other must he	<b>plainly</b>	refuse to swear, what	6, 282/ 13
matter, there is he	<b>plainly</b>	bound upon pain of	6, 282/ 23
process, I tell you	<b>plainly</b>	my mind, that no	6, 283/ 36
that it would be	<b>plainly</b>	proved what sin was	6, 284/ 16
name doth in English	<b>plainly</b>	signify the aldermen of	6, 286/ 21
thing well known and	<b>plainly</b>	confessed by such as	6, 288/ 21
people. And he saith	<b>plainly</b>	in his book of	6, 289/ 31

more than one declaring	<b>plainly</b>	the profit that a	6, 298/ 28
falsely. For he saith	<b>plainly</b>	that there is but	6, 313/ 26
I had proved you	<b>plainly</b>	that they keep it	6, 331/ 4
perceive. This thing is	<b>plainly</b>	forbidden us that be	6, 333/ 25
holy scripture. And showeth	<b>plainly</b>	that they shall have	6, 334/ 13
learners -- we do	<b>plainly</b>	pervert and turn upside	6, 334/ 21
they did not let	<b>plainly</b>	to speak to some	6, 340/ 3
of the Altar, saying	<b>plainly</b>	that all the remnant	6, 349/ 16
bishops. For he saith	<b>plainly</b>	that the bishop hath	6, 350/ 12
other like, he saith	<b>plainly</b>	that confession to the	6, 350/ 19
-- doth it not	<b>plainly</b>	appear that this fond	6, 352/ 17
In matrimony, he saith	<b>plainly</b>	that it is no	6, 353/ 9
there is well and	<b>plainly</b>	shown that images be	6, 356/ 29
the gloss, which appeareth	<b>plainly</b>	that he meant only	6, 358/ 5
Christ's blessed Body, as	<b>plainly</b>	declareth his abominable books	6, 367/ 33
shall find that they	<b>plainly</b>	set forth all the	6, 373/ 31
if they showed themselves	<b>plainly</b>	, could haply not abide	6, 378/ 31
then began he somewhat	<b>plainly</b>	to confess and declare	6, 379/ 24
at last he showed	<b>plainly</b>	their opinions, and laid	6, 379/ 33
be, yet do they	<b>plainly</b>	prove that the Apostle	6, 385/ 28
sow their heresy, mean	<b>plainly</b>	as they speak that	6, 389/ 16
And so he meaneth	<b>plainly</b>	that faith only, without	6, 390/ 10
texts he said, it	<b>plainly</b>	appeared that all our	6, 391/ 3
deed. For Luther saith	<b>plainly</b>	that no man, though	6, 395/ 36
shifts he brought it	<b>plainly</b>	to this point at	6, 398/ 23
yet in conclusion he	<b>plainly</b>	showed himself that he	6, 400/ 2
after the flesh." Meaning	<b>plainly</b>	that there is no	6, 400/ 21
divers places (as we	<b>plainly</b>	see by the story	6, 406/ 31
to the devil, he	<b>plainly</b>	showeth himself as faithful	6, 432/ 8
points and other so	<b>plainly</b>	confuted by the old	6, 432/ 28
But for the more	<b>plainness</b>	let us put one	6, 171/ 3
at the least the	<b>plaintiff</b>	should have evil speed	6, 63/ 25
believe this devotion so	<b>planted</b>	by God's own hand	6, 54/ 20
his own hand that	<b>planted</b>	it, then can it	6, 112/ 27
reason which he had	<b>planted</b>	in their souls gave	6, 139/ 3
the same Spirit that	<b>planted</b>	it, the same should	6, 144/ 5
as I say, and	<b>planted</b>	before; and by reason	6, 144/ 20
each of them were	<b>planted</b>	again in another place	6, 207/ 2
where the other apostles	<b>planted</b>	the faith, hath it	6, 304/ 35
is no man so	<b>planted</b>	in Christ Jesus, but	6, 400/ 22
us by God, surely	<b>planted</b>	in the church of	6, 419/ 14
that holy text, maliciously	<b>planting</b>	therein such words as	6, 314/ 29
and may afford his	<b>plasters</b>	better cheap, and give	6, 214/ 17
of the vessel and	<b>plate</b>	of the church. But	6, 41/ 5

he look well in	<b>Platina</b>	, De vitis pontificum, I	6, 41/ 30
with the other's office.	<b>Plato</b>	the great philosopher specially	6, 334/ 23
at all. Now if	<b>Plato</b>	, so wise a man	6, 335/ 2
logic, but now ye	<b>play</b>	the logician outright. Howbeit	6, 96/ 5
to come thither with	<b>play</b>	-- but it standeth	6, 106/ 20
till I see further,	<b>play</b>	Saint Francis's part, and	6, 287/ 21
openly and boldly to	<b>play</b>	the ravenous wolves and	6, 399/ 14
season, be content to	<b>play</b>	the wily foxes and	6, 399/ 15
any that more verily	<b>play</b>	that pageant than do	6, 399/ 21
when such pageants be	<b>played</b>	before all the town	6, 87/ 9
till they had almost	<b>played</b>	as Aesop telleth of	6, 369/ 20
no scripture, as he	<b>playeth</b>	with the Epistle of	6, 149/ 7
in writing, as Luther	<b>playeth</b>	with Christ. Of whose	6, 149/ 18
this fond fellow so	<b>playeth</b>	with this holy sacrament	6, 352/ 17
Caius for his pleasure	<b>playing</b>	with the boy, being	6, 250/ 9
the law. Not to	<b>plead</b>	it, and for glory	6, 142/ 8
rather than they should	<b>plead</b>	and strive in the	6, 202/ 21
in the King's Bench,	<b>pleaded</b>	that they were not	6, 326/ 17
attorney to confess their	<b>pleas</b>	to be true without	6, 326/ 21
to be lawful and	<b>pleasant</b>	to God were in	6, 8/ 12
king David thought it	<b>pleasant</b>	to God not only	6, 44/ 9
was unto God so	<b>pleasant</b>	as the temple of	6, 57/ 32
place, as a place	<b>pleasant</b>	to God, did they	6, 59/ 19
is and shall be	<b>pleasant</b>	unto God that his	6, 59/ 23
reckon our prayer more	<b>pleasant</b>	to God in the	6, 59/ 30
in our pain a	<b>pleasant</b>	taste of heaven. This	6, 106/ 22
to be lawful and	<b>pleasant</b>	to God, were in	6, 110/ 27
of observance is very	<b>pleasant</b>	and acceptable unto him	6, 112/ 35
what was beastly and	<b>pleasant</b>	; which sensuality labored so	6, 139/ 26
forbidden but commanded and	<b>pleasant</b>	to God, and we	6, 171/ 21
or knowledge of virtue	<b>pleasant</b>	to God, the church	6, 184/ 10
well proved good and	<b>pleasant</b>	to God, and the	6, 188/ 36
Christ, enter into the	<b>pleasant</b>	wedding chamber to the	6, 206/ 3
easy, some grievous, some	<b>pleasant</b>	, some painful, to cure	6, 206/ 10
and all things of	<b>pleasant</b>	savor upon his image	6, 227/ 26
and worship acceptable and	<b>pleasant</b>	unto God and his	6, 229/ 15
prince which were very	<b>pleasant</b>	unto him, though the	6, 300/ 10
seldom presented with the	<b>pleasant</b>	present of the Mass	6, 300/ 23
chastity is no more	<b>pleasant</b>	to God than the	6, 311/ 33
the purest and most	<b>pleasant</b>	sort. Whereunto the very	6, 312/ 1
shall be the more	<b>pleasant</b>	and fruitful unto them	6, 339/ 21
if they be nothing	<b>pleasant</b>	to God? And when	6, 390/ 6
before, bring up opinions	<b>pleasant</b>	to the people, giving	6, 407/ 12
common uplandish people so	<b>pleasantly</b>	heard that it blinded	6, 369/ 7



perceived when it shall	<b>please</b>	our Lord with his	6, 128/ 1
apple for fellowship to	<b>please</b>	her withal. "Now did	6, 140/ 4
God that it might	<b>please</b>	his goodness in so	6, 157/ 27
they should do to	<b>please</b>	God withal?" "Yea," quoth	6, 173/ 24
to serve him and	<b>please</b>	him? If they forsloth	6, 173/ 30
how to serve and	<b>please</b>	our Lord, or else	6, 174/ 6
warning by them to	<b>please</b>	and serve God with	6, 174/ 22
such things as may	<b>please</b>	God, nor those things	6, 174/ 26
to go about to	<b>please</b>	God with any works	6, 352/ 29
to go about to	<b>please</b>	God by good works	6, 389/ 9
to go about to	<b>please</b>	God by any good	6, 390/ 3
it is impossible to	<b>please</b>	God). "And that of	6, 398/ 13
whom they labor to	<b>please</b>	that have that opinion	6, 412/ 12
may be served and	<b>pleased</b>	. " "Truth," quoth he. "Is	6, 174/ 12
hath it," quoth I, "	<b>pleased</b>	God in like wise	6, 214/ 24
to be content and	<b>pleased</b>	. " "In faith," quoth I	6, 226/ 20
he would never be	<b>pleased</b>	. For if his bread	6, 258/ 22
the thing contenteth and	<b>pleaseth</b>	him in his church	6, 90/ 23
a craft such as	<b>pleaseth</b>	us? Saint Loy we	6, 226/ 30
but such things as	<b>pleaseth</b>	them, some glosses of	6, 294/ 13
the other sort nothing	<b>pleaseth</b>	him be it never	6, 400/ 8
that it is the	<b>pleasure</b>	of God to be	6, 5/ 25
the means at your	<b>pleasure</b>	, that he shall so	6, 27/ 13
that may do you	<b>pleasure</b>	, ye may to the	6, 27/ 24
that his will and	<b>pleasure</b>	is that we should	6, 32/ 14
Christian flock, where his	<b>pleasure</b>	would be to have	6, 38/ 34
set in for the	<b>pleasure</b>	that he had in	6, 41/ 24
And methinketh that the	<b>pleasure</b>	of God cannot in	6, 41/ 35
and all to his	<b>pleasure</b>	. In which, as the	6, 50/ 14
it not also his	<b>pleasure</b>	to be especially present	6, 57/ 19
that it is the	<b>pleasure</b>	of God to be	6, 60/ 3
place, but that his	<b>pleasure</b>	in some place is	6, 60/ 17
only for their especial	<b>pleasure</b>	. " "Forsooth," quoth I, "this	6, 64/ 26
you to say your	<b>pleasure</b>	in your own house	6, 67/ 24
goodness as his high	<b>pleasure</b>	liked to limit. For	6, 75/ 2
But such was his	<b>pleasure</b>	in a small matter	6, 82/ 1
and appoint at our	<b>pleasure</b>	where, when and wherefore	6, 82/ 10
comprobaton of his high	<b>pleasure</b>	to the conservation and	6, 90/ 13
God hath declared his	<b>pleasure</b>	by so many a	6, 90/ 27
matter feebly for the	<b>pleasure</b>	of his adversary; but	6, 101/ 16
the comprobaton of his	<b>pleasure</b>	therein, or wonders wrought	6, 101/ 29
to wed for their	<b>pleasure</b>	if they cast a	6, 106/ 4
fall for his little	<b>pleasure</b>	to his great pain	6, 110/ 9
God, to show his	<b>pleasure</b>	in the corroboration thereof	6, 120/ 12

prelacy for the people's	pleasure	, they turn many a	6, 123/ 26
to tell us his	pleasure	and stir us to	6, 129/ 6
but reason hath a	pleasure	to behold the thing	6, 129/ 33
what so were God's	pleasure	besides, that nature and	6, 140/ 31
well ascertained of God's	pleasure	therein without any scripture	6, 148/ 26
the world from all	pleasure	of the flesh to	6, 151/ 8
given us of God's	pleasure	but if we not	6, 174/ 29
and learning of God's	pleasure	that ye speak of	6, 175/ 1
church to learn God's	pleasure	therein, and that can	6, 175/ 20
and knowledge of God's	pleasure	, if it be, as	6, 175/ 24
well known. And his	pleasure	was to have it	6, 202/ 27
But this is his	pleasure	," quoth he, "that I	6, 214/ 20
other side, since his	pleasure	is to have his	6, 215/ 15
to his contentation and	pleasure	. And since we further	6, 245/ 22
said, they took great	pleasure	in, and much wished	6, 247/ 17
For Caius for his	pleasure	playing with the boy	6, 250/ 9
would for his only	pleasure	know by the man's	6, 282/ 17
people took such spiritual	pleasure	and inward solace that	6, 297/ 16
take such a wretched	pleasure	in the hearing of	6, 297/ 21
priest but at his	pleasure	, how can any man	6, 311/ 22
the text at their	pleasure	, and therewith fall themselves	6, 335/ 33
and much part of	pleasure	and delight in newfangledness	6, 338/ 35
diocese so special a	pleasure	with such a spiritual	6, 341/ 36
pay at the bishop's	pleasure	. Now dare I be	6, 350/ 5
shall have a great	pleasure	to see therein both	6, 363/ 15
finally, for his only	pleasure	, because it liked him	6, 377/ 28
living in delight and	pleasure	is no woman, though	6, 386/ 29
world for the peevish	pleasure	of the vain praise	6, 398/ 6
torments only for his	pleasure	, and for his own	6, 402/ 22
a perpetual delight and	pleasure	to torment us. Now	6, 403/ 10
that could keep his	pleasure	long, but that he	6, 405/ 26
to leave that beastly	pleasure	and come to the	6, 408/ 9
both in forbearing the	pleasure	of the world, and	6, 421/ 17
but only the fond	pleasure	and delight that themselves	6, 423/ 9
much pain for his	pleasure	, and his very apes	6, 423/ 13
and schisms to the	pleasure	of newfangled folk, sparing	6, 423/ 35
delight of beholding what	pleasure	the people have in	6, 424/ 2
albeit that this frantic	pleasure	, with which the devil	6, 424/ 4
to show them the	pleasures	and commodities of the	6, 370/ 24
part abound and be	plenteous	in that kind of	6, 50/ 16
doubt but it is	plenteous	enough to express our	6, 337/ 24
them the holy scripture	plenteously	for the further proof	6, 425/ 27
his days so great	plenty	of gold, that silver	6, 42/ 14
there were so great	plenty	of gold, that silver	6, 42/ 26

their life and the	<b>plenty</b>	of their grace well	6, 171/ 35
misery, and strength and	<b>plenty</b>	of power is one	6, 212/ 21
own hand, wherein were	<b>plenty</b>	of pestilent heresies. And	6, 270/ 14
of priests have the	<b>plenty</b>	that ye have. The	6, 300/ 26
is there now such	<b>plenty</b>	as of priests?" "In	6, 301/ 6
he, "there is more	<b>plenty</b>	of priests than of	6, 301/ 7
country wherein there lacketh	<b>plenty</b>	of such as be	6, 433/ 1
he preach in this	<b>plight</b>	) all his whole purpose	6, 280/ 10
by an epistle of	<b>Pliny</b>	written to the Emperor	6, 190/ 22
all the world cannot	<b>pluck</b>	them back. But with	6, 123/ 23
well therewith, God will	<b>pluck</b>	him out; and whoso	6, 194/ 18
worse, and turn a	<b>plum</b>	into a dog's turd	6, 130/ 18
arise up in great	<b>plumps</b>	to fight against their	6, 412/ 10
Nisi abundaverit iusticia vestra	<b>plusquam</b>	scribarum et pharisaeorum, non	6, 103/ 18
answered one Caius, a	<b>poet</b>	at Cambridge, then had	6, 250/ 7
much ripened. And albeit	<b>poets</b>	be with many men	6, 132/ 11
against images, or any	<b>point</b>	of the common belief	6, 8/ 31
learned there against one	<b>point</b>	proved in the first	6, 14/ 5
to them in that	<b>point</b>	, showing also that the	6, 16/ 18
very far from that	<b>point</b>	and little more than	6, 21/ 19
surely, sir, in this	<b>point</b>	, ye may make yourself	6, 27/ 1
better learned would in	<b>point</b>	of judgment allow for	6, 33/ 11
things impertinent to the	<b>point</b>	, I will show you	6, 36/ 28
was. And of that	<b>point</b>	, if any man so	6, 37/ 6
we shall let that	<b>point</b>	pass, and so resort	6, 37/ 20
God cannot in this	<b>point</b>	better appear, than by	6, 41/ 36
in to so high	<b>point</b>	of perfection that they	6, 44/ 4
and confuted. At this	<b>point</b>	your friend desiring me	6, 51/ 28
very far from the	<b>point</b>	. But since this thing	6, 64/ 29
for affirming of that	<b>point</b>	, which is yet now	6, 66/ 19
I would in that	<b>point</b>	believe yourself alone, as	6, 67/ 30
would not in this	<b>point</b>	believe a whole town	6, 68/ 25
hit we not the	<b>point</b>	; for albeit that many	6, 70/ 34
wrought to the utterest	<b>point</b>	of sovereign goodness that	6, 74/ 32
And as for the	<b>point</b>	that we spoke of	6, 92/ 29
this answer toucheth the	<b>point</b>	but in part and	6, 99/ 4
to come to the	<b>point</b>	, since it is agreed	6, 101/ 26
durst doubt in that	<b>point</b>	, one thing is there	6, 109/ 9
I come to this	<b>point</b>	by some oversight in	6, 113/ 11
against images, or any	<b>point</b>	of that common belief	6, 116/ 24
come to the same	<b>point</b>	again, that ye would	6, 119/ 30
a check in this	<b>point</b>	, yet have ye, if	6, 120/ 17
mated me in another	<b>point</b>	by one thing that	6, 120/ 18
of salvation." "In what	<b>point</b>	," quoth he, "hath that	6, 120/ 24

divinity. And in this	<b>point</b>	I think not thus	6, 126/ 19
both, or against any	<b>point</b>	of the Catholic faith	6, 127/ 20
him contrary to any	<b>point</b>	of the church's faith	6, 127/ 28
counterpleadeth faith in every	<b>point</b>	. And would ye then	6, 128/ 27
the truth of any	<b>point</b>	of faith than to	6, 129/ 25
as for the other	<b>point</b>	, that we should needs	6, 133/ 7
then is there one	<b>point</b>	of faith, one great	6, 134/ 21
albeit that in this	<b>point</b>	were a great occasion	6, 138/ 13
in any such substantial	<b>point</b>	of the faith, it	6, 147/ 20
it. For this one	<b>point</b>	is the very fond	6, 148/ 35
flight in the first	<b>point</b>	, that is to wit	6, 149/ 12
And yet had that	<b>point</b>	at the first face	6, 149/ 14
she was at full	<b>point</b>	with herself that it	6, 150/ 31
err in any substantial	<b>point</b>	that God would have	6, 153/ 10
had been at another	<b>point</b>	in that ye see	6, 155/ 14
And also for the	<b>point</b>	that we spoke of	6, 155/ 17
Arius's days in the	<b>point</b>	that ye spoke of	6, 157/ 14
in yourself at clear	<b>point</b>	that the Arians' opinion	6, 160/ 5
have sufficiently showed that	<b>point</b>	in scripture, so that	6, 160/ 11
were heretics in that	<b>point</b>	and their opinion erroneous	6, 161/ 8
soon see the other	<b>point</b>	, that Christ commandeth us	6, 164/ 33
say concerning some necessary	<b>point</b>	of our faith or	6, 170/ 2
if in any such	<b>point</b>	of our faith as	6, 170/ 23
or twain. And what	<b>point</b>	rather than the article	6, 171/ 4
wrong in the other	<b>point</b>	? And that as much	6, 171/ 13
I, "let the first	<b>point</b>	alone because therein we	6, 171/ 16
fathers did in the	<b>point</b>	that we speak of	6, 172/ 9
one faith in this	<b>point</b>	and such other, that	6, 172/ 18
again to the first	<b>point</b>	so often confuted, that	6, 175/ 8
yet always to this	<b>point</b>	ye bring it in	6, 175/ 25
perplexity, if in the	<b>point</b>	itself, and the scriptures	6, 176/ 4
bring it to the	<b>point</b>	, not the holy scripture	6, 176/ 15
I, "to the very	<b>point</b>	. For many things hath	6, 181/ 1
be deceived in that	<b>point</b>	that they shall take	6, 181/ 9
be deceived in that	<b>point</b>	, and to take for	6, 181/ 22
in any such weighty	<b>point</b>	." "Whereby shall I know	6, 182/ 10
be we at that	<b>point</b>	yet?" quoth I. "Have	6, 182/ 12
for shame touch that	<b>point</b>	again, nor any color	6, 184/ 7
of necessity. And this	<b>point</b>	durst he never since	6, 184/ 14
Highness with this one	<b>point</b>	alone plainly turneth up	6, 184/ 15
cause to answer this	<b>point</b>	earnestly, and would undoubtedly	6, 184/ 18
did not. For this	<b>point</b>	is so clear he	6, 184/ 21
answered in the principal	<b>point</b>	, that the scriptures laid	6, 185/ 14
deed yet is this	<b>point</b>	their sheet-anchor. For, first	6, 196/ 11

in so great a	<b>point</b>	, nor, against the right	6, 210/ 6
well furthered in that	<b>point</b>	, if they were now	6, 212/ 23
believing all in one	<b>point</b>	which is the secret	6, 223/ 26
can in any necessary	<b>point</b>	fail here in Christ's	6, 223/ 27
at large. And that	<b>point</b>	once taken away, scripture	6, 223/ 29
same worship in every	<b>point</b>	that we do to	6, 226/ 14
we must for that	<b>point</b>	more religiously keep high	6, 226/ 32
him that one special	<b>point</b>	used in that pilgrimage	6, 228/ 35
the devil. The first	<b>point</b>	, which ye have now	6, 230/ 9
worship them in every	<b>point</b>	like unto God." "What	6, 230/ 12
like unto God." "What	<b>point</b>	lack they?" quoth he	6, 230/ 13
idolatry for that first	<b>point</b>	ye spoke of. "Now	6, 230/ 35
And surely for this	<b>point</b>	I think in my	6, 232/ 21
as touching the third	<b>point</b>	, of superstitious manner of	6, 232/ 27
quoth I, "to that	<b>point</b>	again, that ye think	6, 238/ 31
the contrary of any	<b>point</b>	aforesaid, be as far	6, 246/ 4
learned there against one	<b>point</b>	proved in the first	6, 247/ 5
me to the same	<b>point</b>	on the other side	6, 249/ 5
answerer to a perilous	<b>point</b>	if he happen on	6, 250/ 4
friend, "unto the same	<b>point</b>	again that he should	6, 252/ 1
this heard in this	<b>point</b>	alleged for the church	6, 261/ 12
credence in such a	<b>point</b>	to the one part	6, 263/ 24
Put now the second	<b>point</b>	(which were in manner	6, 265/ 14
afresh upon the principal	<b>point</b>	. This were in my	6, 265/ 31
doubt were in that	<b>point</b>	. But now if Simkin	6, 275/ 3
their rigor than any	<b>point</b>	of their favor." "Well	6, 277/ 14
no. But in this	<b>point</b>	I will not long	6, 278/ 30
But as for this	<b>point</b>	, I hold it in	6, 281/ 19
be far from this	<b>point</b>	. For they none other	6, 282/ 27
And therefore to the	<b>point</b>	that we speak of	6, 283/ 35
plain scripture, in which	<b>point</b>	he teacheth a plain	6, 290/ 30
with you in that	<b>point</b>	. But surely the thing	6, 293/ 21
general -- the first	<b>point</b>	, which indeed toucheth our	6, 294/ 34
the cause; in this	<b>point</b>	will I keep no	6, 295/ 5
ours come to that	<b>point</b>	but that there be	6, 298/ 15
his book to that	<b>point</b>	, but runneth and raileth	6, 304/ 12
durst dispense in this	<b>point</b>	, seeing that consent of	6, 308/ 7
Whose counsel in that	<b>point</b>	, since some be content	6, 312/ 24
to them in that	<b>point</b>	, showing also that the	6, 314/ 9
began with the first	<b>point</b>	that ye spoke of	6, 320/ 13
pray you, to what	<b>point</b>	came the second matter	6, 321/ 31
to as wise a	<b>point</b>	?" "Ye shall hear," quoth	6, 323/ 35
the former tongue) that	<b>point</b>	hath lain in their	6, 337/ 30
They that touch that	<b>point</b>	harp upon the right	6, 337/ 36

which yet in this	<b>point</b>	passeth his master Luther	6, 350/ 26
they slew upon the	<b>point</b>	of seventy thousand Lutherans	6, 369/ 27
was driven from that	<b>point</b>	before, as well by	6, 393/ 20
fell he to another	<b>point</b>	, and said that if	6, 394/ 30
matter, yet in this	<b>point</b>	, I assure you faithfully	6, 398/ 21
it plainly to this	<b>point</b>	at last: that he	6, 398/ 24
the people to this	<b>point</b>	at last, that all-thing	6, 400/ 4
once come to that	<b>point</b>	, and the world once	6, 405/ 28
to fall in such	<b>point</b>	that there were no	6, 414/ 25
the contrary of any	<b>point</b>	that the church of	6, 419/ 21
seem contrary to any	<b>point</b>	of this Catholic faith	6, 419/ 31
were peradventure in that	<b>point</b>	to be pardoned, because	6, 420/ 26
be at a plain	<b>point</b>	with himself to go	6, 425/ 32
yet brought to the	<b>point</b>	to bear that which	6, 427/ 28
that told me so,"	<b>pointing</b>	to one that he	6, 320/ 21
certain of the principal	<b>points</b>	that he before proved	6, 11/ 20
that in the necessary	<b>points</b>	of the faith equal	6, 14/ 6
Wherefore in these two	<b>points</b>	though I had already	6, 23/ 21
the contrary, if the	<b>points</b>	that they teach of	6, 30/ 37
unto death, which two	<b>points</b>	, himself had combined and	6, 36/ 3
as for the other	<b>points</b>	; first, if any priest	6, 37/ 9
wrong, in the necessary	<b>points</b>	of our faith, or	6, 117/ 15
me two as true	<b>points</b>	, and as plain to	6, 121/ 23
instructed in all such	<b>points</b>	and articles as the	6, 127/ 15
further instruction of the	<b>points</b>	of our faith than	6, 136/ 31
the Christian people the	<b>points</b>	of Christ's faith (with	6, 144/ 19
Christ's faith (with which	<b>points</b>	our Lord would have	6, 144/ 19
perceive, yet by the	<b>points</b>	of their faith were	6, 144/ 23
that there were any	<b>points</b>	of the substance of	6, 145/ 33
not only in the	<b>points</b>	of the faith, but	6, 146/ 4
find out all the	<b>points</b>	in the scripture, when	6, 151/ 25
of scripture take the	<b>points</b>	of the Catholic faith	6, 153/ 12
else, that in all	<b>points</b>	of faith, both in	6, 161/ 33
and solution of all	<b>points</b>	and doubts in any	6, 162/ 5
your soul. Of which	<b>points</b>	no man can deny	6, 162/ 6
of the most especial	<b>points</b>	is to take in	6, 162/ 7
our own reason the	<b>points</b>	that God sheweth us	6, 166/ 16
to keep any. Such	<b>points</b>	, I say, let us	6, 170/ 6
I, "that in such	<b>points</b>	as we speak of	6, 170/ 29
we speak of those	<b>points</b>	only, to the belief	6, 170/ 30
certain of the principal	<b>points</b>	that be before proved	6, 183/ 5
confession in all substantial	<b>points</b>	concerning the faith or	6, 184/ 9
is to wit necessary	<b>points</b>	of our faith, if	6, 184/ 32
grant, can in such	<b>points</b>	not be suffered, for	6, 185/ 19

faith and the same	<b>points</b>	that they had then	6, 188/ 26
of scripture in all	<b>points</b>	that are of necessity	6, 188/ 31
believe against them the	<b>points</b>	which we believe and	6, 195/ 26
the things selves, which	<b>points</b>	do sound to idolatry	6, 230/ 4
And that the substantial	<b>points</b>	of the faith therefore	6, 245/ 33
that in the necessary	<b>points</b>	of the faith, equal	6, 247/ 6
was in all necessary	<b>points</b>	of our faith as	6, 249/ 20
that in such necessary	<b>points</b>	of faith the church	6, 251/ 21
taught his church those	<b>points</b>	by his holy word	6, 254/ 37
very good and true	<b>points</b>	, for he heard them	6, 269/ 6
must keep, and the	<b>points</b>	they must believe --	6, 334/ 2
it happed for both	<b>points</b>	in the translation of	6, 341/ 3
in any of these	<b>points</b>	belied, I shall find	6, 360/ 22
with their morris-pikes, the	<b>points</b>	toward the breasts of	6, 371/ 5
your friend, "answer the	<b>points</b>	which ye moved at	6, 406/ 9
his reasons in those	<b>points</b>	, and consider what weight	6, 431/ 24
whole matter in those	<b>points</b>	and other so plainly	6, 432/ 27
he spiced all the	<b>poison</b>	was the liberty that	6, 368/ 24
malicious treachery, and what	<b>poison</b>	they put forth under	6, 399/ 31
holy scripture quite into	<b>poison</b>	. For this false error	6, 403/ 11
puffed up with the	<b>poison</b>	of pride, malice, and	6, 424/ 25
sucked out the most	<b>poison</b>	that he could find	6, 424/ 27
his enemy's hand once	<b>poisoned</b>	, though he saw his	6, 293/ 10
more than half venom	<b>poisoned</b>	the whole wine, and	6, 347/ 20
twere a fair fish	<b>pole</b>	." "Why hath the steeple	6, 413/ 11
only the good and	<b>politic</b>	provision of the temporalty	6, 19/ 14
only the good and	<b>politic</b>	provision of the temporalty	6, 406/ 2
good Christian princes and	<b>politic</b>	rulers of the temporalty	6, 430/ 19
for moral virtues and	<b>political</b>	, if they had not	6, 177/ 16
tell them by the	<b>polls</b>	to see which side	6, 298/ 22
good virtuous man; robbed,	<b>polluted</b>	and pulled down many	6, 412/ 19
pulled down the churches,	<b>polluted</b>	the temples, put out	6, 427/ 31
words of Luther and	<b>Pomerane</b>	and all the arch	6, 390/ 2
and his wife, priest	<b>Pomerane</b>	and his wife, frere	6, 434/ 15
preached boldly against the	<b>pomp</b>	and pride and other	6, 28/ 8
many we call them	<b>pompous</b>	. If a lewd priest	6, 296/ 18
the most meetly to	<b>ponder</b>	what might be said	6, 53/ 14
contrary. For they nothing	<b>ponder</b>	what is reasonably spoken	6, 433/ 7
many things to be	<b>pondered</b>	and weighed by his	6, 261/ 33
what ye read, in	<b>pondering</b>	the purpose of divers	6, 131/ 34
faults to mind, nor	<b>pondering</b>	the circumstances, nor the	6, 352/ 7
you -- the one	<b>Pontanus</b>	speaketh of in his	6, 227/ 21
this, as I say,	<b>Pontanus</b>	writeth and telleth where	6, 227/ 29
in Platina, De vitis	<b>pontificum</b>	, I ween he shall	6, 41/ 30

the reading as my	<b>poor</b>	heart hath meant you	6, 24/ 16
I sent you my	<b>poor</b>	mind by the mouth	6, 26/ 10
and far unreasonable, that	<b>poor</b>	, simple, and unlearned men	6, 31/ 8
the miscreants, and those	<b>poor</b>	people that suffer it	6, 31/ 35
saith, better bestowed upon	<b>poor</b>	folk. And he showeth	6, 40/ 22
God here beneath among	<b>poor</b>	silly men in earth	6, 40/ 33
holy bishops have relieved	<b>poor</b>	people with the sale	6, 41/ 4
all were they very	<b>poor</b>	, would at this day	6, 41/ 20
made, there were no	<b>poor</b>	men to bestow that	6, 42/ 7
there was then no	<b>poor</b>	folk neither. For as	6, 42/ 12
though there were no	<b>poor</b>	folk among them at	6, 42/ 17
give that gold to	<b>poor</b>	men if there had	6, 42/ 21
there were then no	<b>poor</b>	men because there were	6, 42/ 26
that there was no	<b>poor</b>	people in his realm	6, 43/ 8
realm, is a very	<b>poor</b>	proof. For so may	6, 43/ 8
his people be most	<b>poor</b>	, and the riches of	6, 43/ 10
Solomon might have found	<b>poor</b>	folk enough to have	6, 43/ 13
to one of Christ's	<b>poor</b>	folk for his sake	6, 48/ 35
spent in alms upon	<b>poor</b>	folk; and this say	6, 49/ 25
were better spent among	<b>poor</b>	folk -- by whom	6, 50/ 7
is none left for	<b>poor</b>	folk. Is not this	6, 50/ 25
have been given to	<b>poor</b>	men if they had	6, 50/ 28
it would appear a	<b>poor</b>	portion in comparison of	6, 50/ 34
be not given to	<b>poor</b>	men, yet is it	6, 51/ 2
be straight given to	<b>poor</b>	men, and that where	6, 51/ 13
gold give to the	<b>poor</b>	not one piece thereof	6, 51/ 14
religious persons, or such	<b>poor</b>	parishes as bear no	6, 54/ 6
not lie. As the	<b>poor</b>	man said by the	6, 69/ 14
amiss to me." "The	<b>poor</b>	man," quoth he, "had	6, 69/ 19
for defamation, where the	<b>poor</b>	man upon pain of	6, 69/ 22
penance, up was the	<b>poor</b>	soul set in a	6, 69/ 25
a miracle, called the	<b>poor</b>	man unto him. And	6, 86/ 20
such punishment as the	<b>poor</b>	nun was, that had	6, 87/ 33
so lean and so	<b>poor</b>	and halted so sore	6, 91/ 25
as lean and as	<b>poor</b>	and as halting as	6, 92/ 3
and lay upon other	<b>poor</b>	men's backs importunable burdens	6, 104/ 3
quoth he, "were a	<b>poor</b>	having. For so might	6, 118/ 33
sure avoiding whereof, my	<b>poor</b>	advice were in the	6, 127/ 9
done to pray every	<b>poor</b>	man to pray for	6, 215/ 24
as for incensing, the	<b>poor</b>	priests in every choir	6, 230/ 24
the help of a	<b>poor</b>	man's horse. But as	6, 233/ 28
given to children or	<b>poor</b>	folk to pray for	6, 234/ 29
and distribute it among	<b>poor</b>	people. But now as	6, 234/ 31
such answer as my	<b>poor</b>	wit will serve me	6, 248/ 14



was of such a	<b>poor</b>	spirit in Christ, that	6, 269/ 37
in bed with a	<b>poor</b>	frere." "Forsooth, ye be	6, 287/ 15
the rich, but the	<b>poor</b>	also, keep open queans	6, 350/ 9
the breasts of these	<b>poor</b>	naked men. And then	6, 371/ 6
morris-pikes and draw the	<b>poor</b>	souls by the members	6, 371/ 8
the parable of the	<b>poor</b>	publican ashamed of his	6, 380/ 14
great alms spent on	<b>poor</b>	people, or a very	6, 385/ 7
praise puffed out of	<b>poor</b>	mortal men's mouths with	6, 398/ 7
worry simple souls and	<b>poor</b>	lambs as they may	6, 399/ 16
they show themselves as	<b>poor</b>	men of middle earth	6, 399/ 27
his people were the	<b>poorer</b>	. For albeit he had	6, 42/ 31
and conveyed from the	<b>pope</b>	, which is under Christ	6, 192/ 23
under obedience of the	<b>pope</b>	; ergo they be not	6, 204/ 21
them and, in the	<b>pope</b>	, his foot. And as	6, 230/ 24
it. But were I	<b>pope</b>	. . . " "By my soul," quoth	6, 301/ 25
that never was there	<b>pope</b>	so covetous yet that	6, 308/ 6
the judgment of the	<b>pope</b>	, and desiring to be	6, 361/ 14
the power of the	<b>pope</b>	, affirming that his power	6, 361/ 17
to write that the	<b>pope</b>	had no power at	6, 361/ 26
and malice toward the	<b>pope</b>	, and then changed to	6, 366/ 12
pardons and with the	<b>pope's</b>	power, denying finally any	6, 349/ 12
the master of the	<b>pope's</b>	palace, then waxed he	6, 361/ 16
was cited by the	<b>Pope's</b>	Holiness to appear, he	6, 361/ 30
to princes, prelates and	<b>popes</b>	, to whom we kneel	6, 230/ 21
at large against all	<b>popes</b>	, against all kings, against	6, 303/ 19
rule and authority of	<b>popes</b>	, princes, and other governors	6, 368/ 33
my lady your wife	<b>popess</b>	too." "Well," quoth I	6, 301/ 27
therein he tooteth and	<b>poreth</b>	often. In the other	6, 296/ 3
would appear a poor	<b>portion</b>	in comparison of the	6, 50/ 34
-- how small a	<b>portion</b>	ween we were the	6, 51/ 3
and keeping aside a	<b>portion</b>	of their own money	6, 429/ 7
as is written by	<b>Posidonius</b>	, lying sore sick himself	6, 216/ 10
abscondi civitas supra montem	<b>posita</b>	" (The city cannot be	6, 202/ 31
of Saint John, "totus	<b>positus</b>	in maligno" (all set	6, 376/ 22
else but by the	<b>possession</b>	of a good English	6, 318/ 9
and spoiling of their	<b>possession</b>	, so are they of	6, 387/ 24
suspicion of feigning, no	<b>possibility</b>	of counterfeiting, no simpleness	6, 93/ 32
if we might by	<b>possibility</b>	mistake some, therefore we	6, 218/ 13
not -- albeit by	<b>possibility</b>	of nature it might	6, 220/ 34
necessity for lack of	<b>possibility</b>	of other record and	6, 264/ 6
might they do by	<b>possibility</b>	, being but men, and	6, 272/ 11
may," quoth he, "by	<b>possibility</b>	be so." "Then," quoth	6, 275/ 19
case once for the	<b>possibility</b>	, then will he shortly	6, 275/ 22
it may be by	<b>possibility</b>	that all the witness	6, 278/ 13

too," quoth I, "by	<b>possibility</b>	, if we go this	6, 278/ 14
the remnant. For like	<b>possibility</b>	is there in everyone	6, 278/ 20
think therewith that by	<b>possibility</b>	they might be in	6, 278/ 34
though it might by	<b>possibility</b>	be true that he	6, 279/ 2
own mother -- for	<b>possible</b>	it were that he	6, 64/ 1
Who would ween it	<b>possible</b>	that glass were made	6, 66/ 22
that it were not	<b>possible</b>	to be better; and	6, 74/ 24
both that miracles be	<b>possible</b>	to God; and they	6, 78/ 17
saints that they can	<b>possible</b>	do to God, with	6, 99/ 6
mind that it were	<b>possible</b>	for man to see	6, 213/ 13
did, how could they	<b>possible</b>	in any manner wise	6, 231/ 17
Which, whoso could think	<b>possible</b>	, were worse than Judas	6, 245/ 11
contrary: this case were	<b>possible</b>	; but surely it were	6, 265/ 19
it were not well	<b>possible</b>	for him in so	6, 271/ 33
accused. Was it now	<b>possible</b>	by your faith that	6, 272/ 8
It was," quoth he, "	<b>possible</b>	enough that all together	6, 272/ 10
quoth he, "were it	<b>possible</b>	that they might lie	6, 272/ 24
so? Were it not	<b>possible</b>	that they might all	6, 273/ 25
were as many more?" "	<b>Possible</b>	?" quoth I. "That I	6, 273/ 27
but that it were	<b>possible</b>	though they were a	6, 273/ 27
granted because it was	<b>possible</b>	. And then that case	6, 274/ 2
case, though it be	<b>possible</b>	, were rather to be	6, 274/ 6
while, though it were	<b>possible</b>	that all they might	6, 276/ 11
not without miracle well	<b>possible</b>	to be otherwise. But	6, 295/ 26
it is not well	<b>possible</b>	to be without many	6, 301/ 16
things, which is not	<b>possible</b>	for unlearned men to	6, 336/ 28
made unto a priest. " "	<b>Possible</b>	it were indeed," quoth	6, 349/ 36
folks' confession were well	<b>possible</b>	, and in many of	6, 350/ 35
thereof all that he	<b>possible</b>	might, not without his	6, 361/ 6
not that it were	<b>possible</b>	that faith could be	6, 384/ 20
all the cunning that	<b>possible</b>	could be had, and	6, 385/ 16
all the harm they	<b>possible</b>	could. And in this	6, 411/ 20
as heartily as I	<b>possibly</b>	can, I recommend me	6, 24/ 25
reverence that we can	<b>possibly</b>	devise, yet is not	6, 230/ 30
that law say, "quod	<b>possumus</b>	adorare," and Saint Gregory	6, 357/ 23
not they and their	<b>posterity</b>	bound thereto at all	6, 139/ 11
enough, the gilding of	<b>posts</b>	and whole roofs, not	6, 51/ 8
Christ in the psalm, "	<b>Postula</b>	a me et dabo	6, 173/ 14
white loaf and a	<b>pot</b>	of good ale. And	6, 227/ 10
a quodlibet and a	<b>pot</b>	parliament upon, I trow	6, 342/ 15
cannot be hid. "Non	<b>potest</b>	abscondi civitas supra montem	6, 202/ 30
saith, "Arbor mala non	<b>potest</b>	bonum fructum facere" (An	6, 381/ 29
Joseph, how his master's	<b>Potiphar's</b>	wife, a great man	6, 157/ 3
of gold, whereof ten	<b>pound</b>	weight were not of	6, 397/ 25

wheat, nor one hundred	<b>pound</b>	weight thereof, of the	6, 397/ 27
sheep and many a	<b>pound</b>	weight of bread --	6, 397/ 29
would not for twenty	<b>pounds</b>	hear him say his	6, 176/ 28
the cost of ten	<b>pounds</b>	, I think, or twenty	6, 341/ 34
happen to rain, out	<b>pour</b>	they pisspots upon his	6, 227/ 27
they grew in great	<b>poverty</b>	. And if any man	6, 42/ 35
the one causing the	<b>poverty</b>	of the other, if	6, 43/ 10
uttermost of his little	<b>power</b>	well and boldly command	6, 27/ 25
made open by his	<b>power</b>	, which by no means	6, 55/ 19
which his high wisdom,	<b>power</b>	, and goodness hath made	6, 74/ 17
the uttermost of his	<b>power</b>	, but with such degrees	6, 75/ 1
of wood by the	<b>power</b>	and help of God's	6, 81/ 5
thing done by the	<b>power</b>	and goodness of God	6, 82/ 22
appearing to pass the	<b>power</b>	of craft or nature	6, 83/ 6
betake to them the	<b>power</b>	of the Godhead. For	6, 97/ 17
one image more of	<b>power</b>	than the other, which	6, 99/ 19
But still for any	<b>power</b>	that reason hath to	6, 129/ 28
thing that passeth her	<b>power</b>	to perceive. For it	6, 129/ 34
man and woman hath	<b>power</b>	to minister the sacrament	6, 149/ 30
into her and the	<b>power</b>	of God on high	6, 150/ 33
imbecility and lack of	<b>power</b>	is here part of	6, 212/ 21
strength and plenty of	<b>power</b>	is one great part	6, 212/ 22
they might both by	<b>power</b>	and prayer. But it	6, 212/ 30
by his will and	<b>power</b>	, or he at their	6, 214/ 27
disciples to preach, the	<b>power</b>	that he gave them	6, 239/ 33
and with the pope's	<b>power</b>	, denying finally any of	6, 349/ 12
another book against the	<b>power</b>	of the pope, affirming	6, 361/ 17
pope, affirming that his	<b>power</b>	upon the church was	6, 361/ 18
the pope had no	<b>power</b>	at all, neither by	6, 361/ 26
of ourselves by any	<b>power</b>	of our own will	6, 377/ 3
if man had no	<b>power</b>	of himself toward the	6, 404/ 1
smoke upward, by the	<b>power</b>	of nature; so should	6, 404/ 7
may lie in his	<b>power</b>	. "And by this reason	6, 415/ 10
out devils by the	<b>power</b>	of Beelzebub, prince of	6, 432/ 11
exceed us and our	<b>powers</b>	natural, as the lively	6, 213/ 34
and his pure natural	<b>powers</b>	without the aid and	6, 395/ 28
the field. One in	<b>Prage</b>	, another in the next	6, 192/ 16
town. And yet in	<b>Prage</b>	itself one faith in	6, 192/ 17
neither enter into the	<b>praise</b>	of them, nor into	6, 36/ 11
as I say, the	<b>praise</b>	or dispraise of either	6, 36/ 27
images, giving them little	<b>praise</b>	, and especially least commending	6, 40/ 13
street to gather worldly	<b>praise</b>	but rather secretly pray	6, 58/ 25
proud of the people's	<b>praise</b>	, which would call him	6, 86/ 24
they longed under the	<b>praise</b>	of holy scripture to	6, 123/ 5

pride for the people's	<b>praise</b>	, that preach I ween	6, 123/ 31
flee the desire of	<b>praise</b>	and show of cunning	6, 126/ 35
yet, passing over the	<b>praise</b>	, I will speak one	6, 138/ 18
And to your great	<b>praise</b>	and high commendation they	6, 248/ 19
quoth I, "let their	<b>praise</b>	pass, lest ye make	6, 248/ 21
mind, instead of the	<b>praise</b>	that he looketh and	6, 280/ 13
of this matter either	<b>praise</b>	or dispraise any man's	6, 295/ 9
own false boast and	<b>praise</b>	, that though the words	6, 364/ 35
pleasure of the vain	<b>praise</b>	puffed out of poor	6, 398/ 6
miss of the vain	<b>praise</b>	, whereof only they be	6, 423/ 16
dehortation from evil, all	<b>praise</b>	of well doing, all	6, 428/ 8
hath been more highly	<b>praised</b>	and esteemed than ever	6, 376/ 3
observed, virginity preached and	<b>praised</b>	, pilgrimages devoutly visited, every	6, 433/ 26
all were one to	<b>pray</b>	thence or there. And	6, 5/ 21
judge. And thus I	<b>pray</b>	you take in good	6, 27/ 23
to any images, nor	<b>pray</b>	to any saints, or	6, 37/ 18
he thought that to	<b>pray</b>	not only in mind	6, 44/ 6
God not only to	<b>pray</b>	with his mouth but	6, 44/ 9
gods? For else, I	<b>pray</b>	you tell me what	6, 45/ 12
all were one to	<b>pray</b>	thence or there. And	6, 51/ 26
to them or to	<b>pray</b>	to them, not only	6, 52/ 3
shall not stand and	<b>pray</b>	in the street to	6, 58/ 25
praise but rather secretly	<b>pray</b>	in his chamber. This	6, 58/ 26
into the Temple and	<b>pray</b>	. "And surely, albeit that	6, 58/ 28
not content only to	<b>pray</b>	secretly by themselves in	6, 59/ 17
to God, did they	<b>pray</b>	in spirit and in	6, 59/ 20
that his chosen people	<b>pray</b>	to him and call	6, 59/ 24
sir," said he, "I	<b>pray</b>	you take me not	6, 62/ 31
be not here, I	<b>pray</b>	you defend and bear	6, 62/ 34
they," quoth he, "I	<b>pray</b>	you?" "Marry," quoth I	6, 69/ 9
than that. For I	<b>pray</b>	you tell me," quoth	6, 72/ 18
did good Christian people	<b>pray</b>	to saints and go	6, 90/ 10
Ye mock, iwis; I	<b>pray</b>	you tell truth." And	6, 92/ 17
creature our advocate, or	<b>pray</b>	to them which of	6, 97/ 7
before -- but also	<b>pray</b>	to them, we do	6, 97/ 13
injury. For if we	<b>pray</b>	to them as mediators	6, 97/ 14
if in praying, we	<b>pray</b>	as bitterly to them	6, 98/ 6
otherwise, for the people	<b>pray</b>	to the saints for	6, 98/ 28
and well done to	<b>pray</b>	to saints, and to	6, 112/ 1
her not how? I	<b>pray</b>	you," quoth I, "that	6, 130/ 35
he, "then would I	<b>pray</b>	him tell me first	6, 154/ 26
better. And therefore I	<b>pray</b>	you tell me this	6, 158/ 6
I do further than	<b>pray</b>	for grace to guide	6, 158/ 16
the more behind." I	<b>pray</b>	you what thing is	6, 185/ 31

candles as we do,	<b>pray</b>	to saints as we	6, 191/ 9
worship images, and all	<b>pray</b>	to saints. Wherefore, if	6, 208/ 24
and forbid us to	<b>pray</b>	to them. And albeit	6, 211/ 13
him, he began to	<b>pray</b>	for them that maliciously	6, 211/ 32
will not vouchsafe to	<b>pray</b>	for them that devoutly	6, 211/ 34
that the things we	<b>pray</b>	for we obtain, marvel	6, 213/ 5
need why we should	<b>pray</b>	to them, since God	6, 214/ 11
you," quoth I, "to	<b>pray</b>	any physician to help	6, 214/ 14
help your fever, or	<b>pray</b>	and pay any surgeon	6, 214/ 15
his holy saints and	<b>pray</b>	for help to them	6, 214/ 25
not one man to	<b>pray</b>	for help to another	6, 214/ 29
giving men occasion to	<b>pray</b>	to them while they	6, 215/ 12
exhorteth us each to	<b>pray</b>	for other, and we	6, 215/ 23
it well done to	<b>pray</b>	every poor man to	6, 215/ 24
every poor man to	<b>pray</b>	for us, should we	6, 215/ 24
it evil done to	<b>pray</b>	holy saints in heaven	6, 215/ 25
that reason I might	<b>pray</b>	not only to saints	6, 215/ 26
that we should not	<b>pray</b>	to any dead man	6, 216/ 16
be a saint, then	<b>pray</b>	for me." "Why so	6, 216/ 17
be a good man,	<b>pray</b>	for me." But since	6, 216/ 19
the more part both	<b>pray</b>	for them and pray	6, 216/ 28
pray for them and	<b>pray</b>	to them. As ye	6, 216/ 28
is canonized ye may	<b>pray</b>	to him to pray	6, 216/ 30
pray to him to	<b>pray</b>	for you, but ye	6, 216/ 30
but ye may not	<b>pray</b>	for him. For as	6, 216/ 31
not in vain to	<b>pray</b>	to saints nor to	6, 226/ 7
of my life. I	<b>pray</b>	you beware of such	6, 229/ 13
worst is of all,	<b>pray</b>	to them for unlawful	6, 229/ 20
unlawful things, as thieves	<b>pray</b>	to the thief that	6, 229/ 20
blame. For as to	<b>pray</b>	to Saint Appoline for	6, 232/ 32
no great fault to	<b>pray</b>	to him for the	6, 232/ 36
in like wise to	<b>pray</b>	them sit down and	6, 233/ 2
mend our shoe. And	<b>pray</b>	to Saint Dorathe for	6, 233/ 3
yet lawful enough to	<b>pray</b>	for the help of	6, 233/ 27
or poor folk to	<b>pray</b>	for the sick child	6, 234/ 29
what the peevish women	<b>pray</b>	they cannot hear. Howbeit	6, 235/ 11
hear. Howbeit, if they	<b>pray</b>	but to be uncumbered	6, 235/ 12
they bless them and	<b>pray</b>	God send them good	6, 236/ 35
man's prayer because thieves	<b>pray</b>	for speed in robbery	6, 237/ 1
before, that we should	<b>pray</b>	to no saints. And	6, 238/ 25
believe him. But I	<b>pray</b>	you tell me," quoth	6, 241/ 30
me. But yet I	<b>pray</b>	you be plain with	6, 248/ 14
too proud. But I	<b>pray</b>	you tell me not	6, 248/ 22
therefore," quoth he, "I	<b>pray</b>	you answer me this	6, 249/ 8

but the scripture. I	<b>pray</b>	you tell me, what	6, 253/ 21
us when we will	<b>pray</b>	enter into our chamber	6, 257/ 20
report. Wherein first, I	<b>pray</b>	you, could they say	6, 260/ 31
be so. For I	<b>pray</b>	you, might it not	6, 273/ 25
in judgment. And I	<b>pray</b>	you, for the proof	6, 274/ 8
changed. "But now I	<b>pray</b>	you, let me know	6, 284/ 28
well done. But I	<b>pray</b>	you what words be	6, 285/ 35
so ready each to	<b>pray</b>	for other as we	6, 314/ 2
that be true, and	<b>pray</b>	God we so may	6, 314/ 4
pudding prick. But I	<b>pray</b>	you, to what point	6, 321/ 31
belie him not." "I	<b>pray</b>	you," quoth he, "let	6, 349/ 9
that no man should	<b>pray</b>	to saints nor set	6, 355/ 1
to himself. But I	<b>pray</b>	you how excuseth he	6, 362/ 14
that read this, I	<b>pray</b>	you for God's sake	6, 364/ 15
to a priest to	<b>pray</b>	for any soul." "This	6, 366/ 4
heresy that they should	<b>pray</b>	to no saints, but	6, 367/ 28
grace, either work or	<b>pray</b>	? Shall he not say	6, 373/ 20
he doth now. "I	<b>pray</b>	you look on Luther	6, 426/ 23
devotion, forbidding men to	<b>pray</b>	for their fathers' souls	6, 433/ 31
but also fasted, watched,	<b>prayed</b>	and wore hair. Christ	6, 44/ 14
Savior himself not only	<b>prayed</b>	in mind, but also	6, 44/ 15
corn; but I have	<b>prayed</b>	for thee that thy	6, 107/ 19
believeth saints to be	<b>prayed</b>	unto, relics and images	6, 112/ 14
Christ in which he	<b>prayed</b>	his Father, saying, "As	6, 156/ 4
unto Peter, "I have	<b>prayed</b>	that thy faith shall	6, 173/ 1
God because the widow	<b>prayed</b>	him to revive her	6, 214/ 34
because that they were	<b>prayed</b>	unto for help after	6, 215/ 1
And sometimes they were	<b>prayed</b>	unto, and assayed it	6, 215/ 4
content that they were	<b>prayed</b>	unto. And for proof	6, 215/ 6
And sometimes were they	<b>prayed</b>	to be intercessors to	6, 215/ 8
had in honor and	<b>prayed</b>	unto, that they may	6, 215/ 16
not be worshipped nor	<b>prayed</b>	unto. Except ye would	6, 218/ 12
same faith, may be	<b>prayed</b>	unto as our Lady	6, 360/ 2
faith that he thrice	<b>prayed</b>	God to take the	6, 394/ 13
that they may be	<b>prayed</b>	and hired after to	6, 416/ 23
reverence, Christian souls tenderly	<b>prayed</b>	for, holy vows kept	6, 433/ 25
is, with virtue and	<b>prayer</b>	, first to use the	6, 9/ 11
mouth, which kind of	<b>prayer</b>	these holy, spiritual heretics	6, 44/ 16
Passion. "Now as touching	<b>prayer</b>	made unto the saints	6, 47/ 32
nor worship done, nor	<b>prayer</b>	made unto any saint	6, 53/ 21
that one place of	<b>prayer</b>	(to which he would	6, 57/ 21
called a house of	<b>prayer</b>	). "Now maketh your reason	6, 59/ 26
though we reckon our	<b>prayer</b>	more pleasant to God	6, 59/ 30
kill, continual watch and	<b>prayer</b>	than a few days	6, 105/ 30

is, with virtue and	<b>prayer</b>	, first to use the	6, 122/ 12
gotten with abstinence and	<b>prayer</b>	and cleanness of living	6, 127/ 13
and make my special	<b>prayer</b>	to God that it	6, 157/ 27
had made your special	<b>prayer</b>	to speed well. Nor	6, 158/ 32
adventure it upon your	<b>prayer</b>	and trust in God	6, 158/ 34
take the one by	<b>prayer</b>	and firm trust in	6, 159/ 2
I, "first make your	<b>prayer</b>	and then, with good	6, 159/ 29
ye would in your	<b>prayer</b>	thank God for that	6, 159/ 31
his church, and the	<b>prayer</b>	of Christ to keep	6, 182/ 14
to the preaching and	<b>prayer</b>	, though it were privily	6, 190/ 15
devotion toward them, and	<b>prayer</b>	made unto them." "I	6, 212/ 28
both by power and	<b>prayer</b>	. But it is hard	6, 212/ 30
did they at folks'	<b>prayer</b>	. And sometimes they were	6, 215/ 3
men's devout instance and	<b>prayer</b>	to do many miracles	6, 215/ 7
one had help by	<b>prayer</b>	made unto a holy	6, 215/ 30
cured another with his	<b>prayer</b>	; and yet he died	6, 216/ 11
the Pater Noster, the	<b>prayer</b>	that himself taught his	6, 233/ 22
fault with every man's	<b>prayer</b>	because thieves pray for	6, 237/ 1
in reading, preaching, and	<b>prayer</b>	, fell out of a	6, 259/ 17
in their virtue and	<b>prayer</b>	, by God's great mercy	6, 298/ 26
region, taketh by the	<b>prayer</b>	of a few godly	6, 298/ 29
the better, and his	<b>prayer</b>	to God for himself	6, 298/ 32
ourselves in such meditations,	<b>prayer</b>	, and virtues as the	6, 336/ 8
not only cast off	<b>prayer</b>	and fasting, and all	6, 348/ 12
Lady, and with her	<b>prayer</b>	as much profit us	6, 360/ 3
For as for fasting,	<b>prayer</b>	, and such other things	6, 368/ 26
into the contempt of	<b>prayer</b>	and fasting and of	6, 378/ 26
hell, all cause of	<b>prayer</b>	, all desire of devotion	6, 428/ 7
had in honor, fasting,	<b>prayer</b>	, and alms had in	6, 433/ 23
us unto. And this	<b>prayer</b>	," quoth I, "serving us	6, 435/ 28
pilgrimages and images and	<b>prayers</b>	made to saints was	6, 5/ 12
pilgrimages and images and	<b>prayers</b>	made to saints was	6, 35/ 15
and thereto make our	<b>prayers</b>	, thereto make our offerings	6, 52/ 26
should, besides their private	<b>prayers</b>	, assemble solemnly and resort	6, 57/ 35
Temple to make their	<b>prayers</b>	. And in that place	6, 59/ 19
at holy relics by	<b>prayers</b>	made unto saints, be	6, 112/ 18
If after your special	<b>prayers</b>	made, ye wrote the	6, 158/ 7
then after your bitter	<b>prayers</b>	made to God for	6, 175/ 34
can doubt whether the	<b>prayers</b>	be heard or not	6, 213/ 6
cannot tell you what	<b>prayers</b>	. And when the monk	6, 228/ 23
the chapel and certain	<b>prayers</b>	should there be said	6, 229/ 5
covenants in their bitter	<b>prayers</b>	as surely as they	6, 235/ 22
of amendment that his	<b>prayers</b>	were before the face	6, 299/ 16
man, though percase his	<b>prayers</b>	joined therewith neither much	6, 299/ 24

with open processions and	<b>prayers</b>	and sacrifice to procure	6, 375/ 26
findeth with some that	<b>prayeth</b>	in that place, or	6, 61/ 8
saith, that he that	<b>prayeth</b>	for a martyr doth	6, 216/ 32
of images and relics,	<b>praying</b>	to saints, and going	6, 3/ 7
the messenger made against	<b>praying</b>	to saints, worshipping of	6, 5/ 16
worship of images, and	<b>praying</b>	to saints, and going	6, 13/ 6
the objections made against	<b>praying</b>	to saints. The Ninth	6, 13/ 7
rude, simple work --	<b>praying</b>	you of patience and	6, 24/ 14
the worshipping of images,	<b>praying</b>	to saints, and going	6, 38/ 12
the messenger made against	<b>praying</b>	to saints, worshipping of	6, 51/ 21
well proved that the	<b>praying</b>	to saints, going on	6, 77/ 12
their images, if in	<b>praying</b>	, we pray as bitterly	6, 98/ 5
worshipping of images, or	<b>praying</b>	to saints, in which	6, 103/ 5
them to watching, fasting,	<b>praying</b>	, preaching, walking, hunger, thirst	6, 106/ 15
worshipping of images, and	<b>praying</b>	to saints, ye laid	6, 120/ 32
mean, and pilgrimages and	<b>praying</b>	to saints -- are	6, 185/ 17
of images and relics,	<b>praying</b>	to saints, and going	6, 187/ 18
the worship of images,	<b>praying</b>	to saints, and seeking	6, 199/ 33
worship of images and	<b>praying</b>	to saints to be	6, 208/ 11
worship of images, and	<b>praying</b>	to saints, and going	6, 210/ 31
the objections made against	<b>praying</b>	to saints. "Now therefore	6, 210/ 33
quoth I, "more than	<b>praying</b>	to a quick man	6, 216/ 18
we speak of, as	<b>praying</b>	to saints, going in	6, 235/ 26
-- I mean the	<b>praying</b>	to saints, the worship	6, 245/ 17
had already, concerning the	<b>praying</b>	of saints, worshipping of	6, 247/ 27
serve and follow faith,	<b>praying</b>	for his gracious aid	6, 254/ 29
images and relics, and	<b>praying</b>	to saints, going on	6, 426/ 1
miracles and against the	<b>praying</b>	to saints. "Marry," quoth	6, 431/ 20
that he reasoneth against	<b>praying</b>	to saints is very	6, 432/ 13
reasoning the matter of	<b>praying</b>	to saints, he is	6, 432/ 21
he be suffered to	<b>preach</b>	in time to come	6, 15/ 6
men speak of than	<b>preach</b>	of -- used in	6, 28/ 10
heaven. I heard him	<b>preach</b>	at Paul's Cross that	6, 100/ 13
their ardent appetite to	<b>preach</b>	, wherein they have so	6, 123/ 30
the people's praise, that	<b>preach</b>	I ween they would	6, 123/ 31
their prelates prohibited to	<b>preach</b>	, have, that notwithstanding, proceeded	6, 124/ 14
they had cunning to	<b>preach</b>	they were by God	6, 124/ 17
by God bound to	<b>preach</b>	. And that no man	6, 124/ 18
sent by God to	<b>preach</b>	heresies and sow sedition	6, 124/ 23
commanded by God to	<b>preach</b>	his very faith to	6, 124/ 25
and was bound to	<b>preach</b>	-- any prohibition notwithstanding	6, 125/ 8
had often heard him	<b>preach</b>	, of his secret pride	6, 125/ 17
after be suffered to	<b>preach</b>	again. Such a scabbed	6, 125/ 37
sent them forth to	<b>preach</b>	, said he not unto	6, 165/ 1



church of Christ." "They	<b>preach</b>	, " quoth he, "privily among	6, 190/ 27
church that some shall	<b>preach</b>	to the remnant for	6, 200/ 17
very church that should	<b>preach</b>	and teach us better	6, 201/ 16
quoth he, "some that	<b>preach</b>	sometimes; but ye will	6, 201/ 18
take upon him to	<b>preach</b>	or meddle as priest	6, 202/ 3
one do well or	<b>preach</b>	well, is he a	6, 208/ 27
true opinions do, and	<b>preach</b>	openly and pursue them	6, 209/ 1
any would come and	<b>preach</b>	another gospel. But yet	6, 224/ 6
sent his disciples to	<b>preach</b>	, the power that he	6, 239/ 33
to say, "Let us	<b>preach</b>	and set forth our	6, 257/ 1
men, which heard him	<b>preach</b>	as well as they	6, 267/ 7
but that he would	<b>preach</b>	there again soon after	6, 272/ 6
he be suffered to	<b>preach</b>	in time to come	6, 279/ 22
if he should hereafter	<b>preach</b>	again." "Nay, marry," quoth	6, 279/ 28
should hereafter hear him	<b>preach</b>	never so well. And	6, 280/ 4
him whom they hear	<b>preach</b>	well, so proud a	6, 280/ 5
he loseth (if he	<b>preach</b>	in this plight) all	6, 280/ 10
among the people to	<b>preach</b>	; and that by that	6, 289/ 16
is nothing but to	<b>preach</b>	. For as for saying	6, 289/ 20
but officers chosen to	<b>preach</b>	, and that all the	6, 289/ 34
Let a good man	<b>preach</b>	, a short tale shall	6, 296/ 29
good dean of Paul's	<b>preach</b>	. For he said that	6, 298/ 3
meaneth, then would ye	<b>preach</b>	but as the church	6, 380/ 29
in this matter to	<b>preach</b>	contrary to the church	6, 383/ 10
ye say that ye	<b>preach</b>	faith alone to be	6, 383/ 15
this were true, why	<b>preach</b>	ye not as well	6, 383/ 16
down from heaven and	<b>preach</b>	a contrary gospel to	6, 384/ 4
down from heaven to	<b>preach</b>	a false faith. And	6, 384/ 21
this were true, whereto	<b>preach</b>	they at all, and	6, 400/ 11
teach also chastity, and	<b>preach</b>	high preeminence of virginity	6, 426/ 3
with as much fruit	<b>preach</b>	to a post as	6, 433/ 6
and should, if he	<b>preached</b>	, slander the word of	6, 15/ 9
against whose abusions he	<b>preached</b>	) partly for that he	6, 28/ 8
partly for that he	<b>preached</b>	boldly against the pomp	6, 28/ 8
untruly judged to have	<b>preached</b>	such articles as he	6, 36/ 36
detected of, where he	<b>preached</b>	none such indeed; or	6, 37/ 1
such articles as he	<b>preached</b>	, were judged and condemned	6, 37/ 2
well proved that he	<b>preached</b>	them or no." "Sir	6, 37/ 22
not only baptized and	<b>preached</b>	, but also fasted, watched	6, 44/ 13
another's ear shall be	<b>preached</b>	out aloud upon the	6, 90/ 36
about, that nowadays men	<b>preached</b>	not well the Gospel	6, 124/ 28
God to be first	<b>preached</b>	unto you. But since	6, 142/ 32
hand that he had	<b>preached</b>	them, where he did	6, 255/ 21
himself that he never	<b>preached</b>	them. And so had	6, 256/ 26

that one taught and	<b>preached</b>	such things in his	6, 265/ 36
sermon said, taught, and	<b>preached</b>	both twain, that is	6, 266/ 8
heresy pretended to be	<b>preached</b>	where so many be	6, 266/ 13
proved to have been	<b>preached</b>	, there men may be	6, 266/ 29
to depose that he	<b>preached</b>	not the things which	6, 267/ 9
which was that he	<b>preached</b>	not such heresies in	6, 267/ 31
thereupon of those heresies	<b>preached</b>	at sundry places out	6, 267/ 33
for he heard them	<b>preached</b>	, he said, of the	6, 269/ 6
also, ready to be	<b>preached</b>	, as it seemed, if	6, 270/ 16
that he so had	<b>preached</b>	. " "That were," quoth I	6, 271/ 29
sure when he had	<b>preached</b>	so in so many	6, 271/ 31
a place where he	<b>preached</b>	, he was after the	6, 271/ 34
that he had perilously	<b>preached</b>	, showing him wherein. Whereunto	6, 272/ 3
and should if he	<b>preached</b>	slander the word of	6, 279/ 25
was the preacher and	<b>preached</b>	to the people, exhorting	6, 361/ 4
the church hath always	<b>preached</b>	before Luther's days. For	6, 380/ 12
the church had hitherto	<b>preached</b>	false. And also ye	6, 380/ 31
that that he had	<b>preached</b>	already, accursed should he	6, 384/ 5
Gospel which he had	<b>preached</b>	was the plain, sure	6, 384/ 13
faith which himself had	<b>preached</b>	. But in the other	6, 384/ 34
Christ to be peaceably	<b>preached</b>	among them, and that	6, 408/ 1
their sects to be	<b>preached</b>	among us, and violence	6, 408/ 3
there suffered to be	<b>preached</b>	and taken, he that	6, 408/ 13
that sect to be	<b>preached</b>	or taught among Christian	6, 408/ 14
mistrusted that his faith	<b>preached</b>	among other indifferently without	6, 408/ 25
was taught by Christ,	<b>preached</b>	by his apostles, of	6, 419/ 22
living, and looked and	<b>preached</b>	holily, saving that yet	6, 424/ 13
kept and observed, virginity	<b>preached</b>	and praised, pilgrimages devoutly	6, 433/ 26
being learned and a	<b>preacher</b>	, made many shifts to	6, 19/ 4
and a very goodly	<b>preacher</b>	, in whose devout sermons	6, 28/ 15
and persecution of the	<b>preacher</b>	, cannot lightly grow among	6, 125/ 3
the office of a	<b>preacher</b>	. Howbeit if any man	6, 126/ 25
continual await upon every	<b>preacher</b>	to catch him into	6, 127/ 3
the contrary, the false	<b>preacher</b>	may be bold to	6, 266/ 30
great wisdom for a	<b>preacher</b>	to use discretion in	6, 339/ 25
there, Luther was the	<b>preacher</b>	and preached to the	6, 361/ 4
being learned and a	<b>preacher</b>	, made many shifts to	6, 378/ 7
other than every common	<b>preacher</b>	of the church hath	6, 380/ 11
Luther's days. For what	<b>preacher</b>	hath not told the	6, 380/ 13
For that is the	<b>preacher's</b>	part, and theirs that	6, 337/ 5
this new kind of	<b>preachers</b>	being demanded why that	6, 124/ 26
he saw not the	<b>preachers</b>	persecuted, nor no strife	6, 124/ 29
Where be then the	<b>preachers</b>	of this very church	6, 201/ 15
if it have no	<b>preachers</b>	. " "It hath," quoth he	6, 201/ 17

therefore he bound his	<b>preachers</b>	to stand thereby and	6, 202/ 34
of, but that the	<b>preachers</b>	have all this fifteen	6, 290/ 34
to say to the	<b>preachers</b>	appointed thereto, as the	6, 334/ 7
thereupon; and to the	<b>preachers</b>	appointed thereunto, which may	6, 336/ 31
this kind of such	<b>preachers</b>	. For in preaching to	6, 399/ 22
less by all good	<b>preachers</b>	after." "Surely," quoth I	6, 417/ 18
that he looketh and	<b>preacheth</b>	for." The Seventh Chapter	6, 280/ 13
but as the church	<b>preacheth</b>	, and not blaspheme the	6, 380/ 29
abjured of heresy for	<b>preaching</b>	against pilgrimages and images	6, 5/ 11
more fruit of his	<b>preaching</b>	, if he be suffered	6, 15/ 5
did great good with	<b>preaching</b>	. And men mutter among	6, 28/ 25
man that is (in	<b>preaching</b>	of the word of	6, 30/ 14
abjured of heresy for	<b>preaching</b>	against pilgrimages and images	6, 35/ 15
envy toward him, for	<b>preaching</b>	(as ye say, quoth	6, 36/ 8
such article of his	<b>preaching</b>	was by his judges	6, 37/ 10
to watching, fasting, praying,	<b>preaching</b>	, walking, hunger, thirst, cold	6, 106/ 15
because in speaking or	<b>preaching</b>	of such common things	6, 123/ 8
heresies, and spicing their	<b>preaching</b>	with rebuking of priesthood	6, 123/ 25
erroneous opinions in their	<b>preaching</b>	, and their obstinate pride	6, 124/ 10
have for their perilous	<b>preaching</b>	been by their prelates	6, 124/ 13
business arise upon their	<b>preaching</b>	. Which things, he said	6, 124/ 30
men, but by the	<b>preaching</b>	of some strange novelties	6, 125/ 4
catch they in their	<b>preaching</b>	that, though all the	6, 126/ 1
and temperance in the	<b>preaching</b>	to other men. And	6, 126/ 34
by only words and	<b>preaching</b>	, so was it spread	6, 143/ 31
come together to the	<b>preaching</b>	and prayer, though it	6, 190/ 15
their faith and their	<b>preaching</b>	, and would never go	6, 201/ 25
were occupied in reading,	<b>preaching</b>	, and prayer, fell out	6, 259/ 17
no more at his	<b>preaching</b>	than a person doth	6, 264/ 28
were offended with his	<b>preaching</b>	, and heretics liked his	6, 269/ 11
and heretics liked his	<b>preaching</b>	and grounded their heresies	6, 269/ 12
their heresies upon his	<b>preaching</b>	. And then look you	6, 269/ 13
you what manner of	<b>preaching</b>	it was likely to	6, 269/ 13
after and prove his	<b>preaching</b>	true by the old	6, 272/ 6
matter than his evil	<b>preaching</b>	, men almost all such	6, 272/ 19
more fruit of his	<b>preaching</b>	, if he be suffered	6, 279/ 21
in a matter of	<b>preaching</b>	that he wist well	6, 284/ 15
besides this that every	<b>preaching</b>	shall be the more	6, 339/ 21
use discretion in his	<b>preaching</b>	and to have a	6, 339/ 26
he shall in his	<b>preaching</b>	declare and expound. For	6, 339/ 29
meetly well allowed in	<b>preaching</b>	, and thereby growing in	6, 379/ 8
were now shent for	<b>preaching</b>	the Gospel truly. For	6, 380/ 10
though ye began true	<b>preaching</b>	of the Gospel, and	6, 380/ 30
great labor spent in	<b>preaching</b>	, great alms spent on	6, 385/ 7

first faith, nor the	<b>preaching</b>	thereof, nor the first	6, 391/ 19
the apostles took in	<b>preaching</b>	all naught and sinful	6, 396/ 18
fellows, which in their	<b>preaching</b>	do covertly and craftily	6, 399/ 11
such preachers. For in	<b>preaching</b>	to the people, they	6, 399/ 23
it seem that in	<b>preaching</b>	that faith alone was	6, 399/ 33
allect the people by	<b>preaching</b>	, though they had therewith	6, 407/ 10
malice, only writing and	<b>preaching</b>	in the reproof of	6, 409/ 10
people have in their	<b>preaching</b>	. "And albeit that this	6, 424/ 3
false Antichrist proving his	<b>preaching</b>	by miracles; whereas now	6, 435/ 3
heresies, but in his	<b>preachings</b>	and readings impugn them	6, 268/ 20
whereof shall serve the	<b>preachings</b>	and exhortations to the	6, 403/ 17
grow by such a	<b>precedent</b>	. For if I should	6, 282/ 7
at naught waxeth a	<b>precedent</b>	for the remnant to	6, 334/ 34
the contempt of the	<b>precept</b>	of God by which	6, 45/ 19
where were then God's	<b>precept</b>	of honor to be	6, 48/ 23
thereto bound by the	<b>precept</b>	, yet were not they	6, 139/ 11
the matter of the	<b>precept</b>	is moral and the	6, 149/ 24
he gave but two	<b>precepts</b>	or three by his	6, 139/ 1
and lineage. But the	<b>precepts</b>	that he gave by	6, 139/ 6
wit, the laws and	<b>precepts</b>	that they must keep	6, 334/ 2
the same, not being	<b>precided</b>	and cut off, meaning	6, 107/ 25
the best and most	<b>precious</b>	of such metals as	6, 41/ 9
this day suffer the	<b>precious</b>	Blood of our Lord	6, 41/ 21
that she bestowed that	<b>precious</b>	ointment upon his holy	6, 49/ 15
meetly to have those	<b>precious</b>	pearls put upon their	6, 144/ 36
only turned into his	<b>precious</b>	Blood, what man would	6, 148/ 24
continual presence of his	<b>precious</b>	Body in the Holy	6, 182/ 24
words for such a	<b>precise</b>	prohibition as should forbid	6, 45/ 1
should stand for examples)	<b>precisely</b>	could not be done	6, 73/ 27
not any which ye	<b>precisely</b>	know for false, ye	6, 89/ 7
not any which I	<b>precisely</b>	know for true, I	6, 89/ 10
not the judge so	<b>precisely</b>	to the words of	6, 261/ 32
yet, whoso would so	<b>precisely</b>	bind him to his	6, 261/ 36
is not always bound	<b>precisely</b>	to the words. As	6, 281/ 22
that he showed them	<b>precisely</b>	that without charity they	6, 385/ 11
without factions taken and	<b>precision</b>	from the remnant, profess	6, 206/ 22
as be by God	<b>predestinate</b>	to be saved. Whereunto	6, 12/ 11
number of folk only	<b>predestinate</b>	to bliss, yet may	6, 12/ 15
as be by God	<b>predestinate</b>	to be saved. Whereunto	6, 195/ 30
of God that be	<b>predestinate</b>	to be saved, in	6, 196/ 4
but they that be	<b>predestinate</b>	to be saved, if	6, 196/ 28
but those that be	<b>predestinate</b>	, whether all that be	6, 196/ 33
whether all that be	<b>predestinate</b>	be members thereof?" "Why	6, 196/ 34
I, "he that is	<b>predestinate</b>	to be saved, whether	6, 197/ 1

last as God hath	<b>predestinate</b>	him to be?" "What	6, 197/ 6
that be living and	<b>predestinate</b>	to be saved be	6, 197/ 23
changeable, he that is	<b>predestinate</b>	may be many times	6, 197/ 26
number of folk only	<b>predestinate</b>	to bliss, yet may	6, 198/ 3
from the beginning and	<b>predestinate</b>	to glory, all works	6, 398/ 29
they were chosen and	<b>predestinate</b>	, therefore those sins were	6, 399/ 1
a person by God	<b>predestinate</b>	to glory -- turn	6, 399/ 6
of them that are	<b>predestinate</b>	, then is sin no	6, 400/ 25
whom God hath not	<b>predestinate</b>	. And then is it	6, 400/ 27
other in it than	<b>predestinates</b>	." "But it may be	6, 197/ 24
by reason of God's	<b>predestination</b>	, since though he be	6, 197/ 12
the messenger, declareth the	<b>preeminence</b>	, necessity and profit of	6, 9/ 32
the messenger, declareth the	<b>preeminence</b>	, necessity, and profit of	6, 137/ 26
largely construe for the	<b>preeminence</b>	of almsdeed as ye	6, 392/ 2
chastity, and preach high	<b>preeminence</b>	of virginity and widowhood	6, 426/ 3
his Christendom. In the	<b>preface</b>	of his first book	6, 291/ 29
me. This protestation and	<b>prefation</b>	made, he said that	6, 51/ 32
wit, or prudence anything	<b>prefer</b>	-- I could no	6, 24/ 6
bone. And when they	<b>prefer</b>	, as ye spoke of	6, 231/ 4
dispraise of them, either	<b>preferring</b>	their own fond glosses	6, 123/ 15
of the Catholic Church,	<b>preferring</b>	their own gay glosses	6, 153/ 8
disobedience to God, and	<b>preferring</b>	of the church before	6, 185/ 6
for good) yet without	<b>prejudice</b>	of the principle matters	6, 27/ 22
the church cannot in	<b>prejudice</b>	of the faith misunderstand	6, 245/ 31
am I bold, without	<b>prejudice</b>	of other men's judgment	6, 344/ 14
were all that no	<b>prejudice</b>	to the right belief	6, 355/ 15
rebuking of priesthood and	<b>prelacy</b>	for the people's pleasure	6, 123/ 26
or any bishop or	<b>prelate</b>	. And by that means	6, 108/ 28
accused unto the greatest	<b>prelate</b>	in this realm, who	6, 268/ 16
happened) with a honorable	<b>prelate</b>	at such time as	6, 268/ 26
to the most honorable	<b>prelate</b>	that I told you	6, 272/ 26
unto the most honorable	<b>prelate</b>	of this realm, and	6, 416/ 30
but, as a honorable	<b>prelate</b>	of this realm in	6, 430/ 3
of princes and great	<b>prelates</b>	, but also many right	6, 51/ 9
that the bishops and	<b>prelates</b>	themselves visit those holy	6, 54/ 16
he said it, and	<b>prelates</b>	and spiritual rulers of	6, 104/ 1
do all that the	<b>prelates</b>	should command, as far	6, 104/ 9
obey the bishops and	<b>prelates</b>	, commanding only such things	6, 104/ 15
people do what their	<b>prelates</b>	would bid them, though	6, 104/ 30
preaching been by their	<b>prelates</b>	prohibited to preach, have	6, 124/ 13
courtesy used to princes,	<b>prelates</b>	and popes, to whom	6, 230/ 21
accused him to other	<b>prelates</b>	before?" "By God," quoth	6, 273/ 14
therefore well shall the	<b>prelates</b>	do as much as	6, 300/ 21
for them, except the	<b>prelates</b>	would provide that orders	6, 302/ 29

all kings, against all	<b>prelates</b>	, all priests, all religious	6, 303/ 20
this matter unto the	<b>prelates</b>	of the clergy (among	6, 344/ 26
if the prince and	<b>prelates</b>	and the good faithful	6, 428/ 18
answereth unto Luther, the	<b>prelates</b>	of Christ's church rather	6, 430/ 4
case. Or saving the	<b>premunire</b>	, we might have it	6, 274/ 34
that he sued a	<b>premunire</b>	against divers persons for	6, 318/ 6
had never sued the	<b>premunire</b>	. And by Saint Mary	6, 319/ 30
had not sued the	<b>premunire</b>	he should never have	6, 324/ 12
never have sued the	<b>premunire</b>	. " "Lo, my lords," quoth	6, 324/ 17
to have in the	<b>premunire</b>	, whereof he much boasted	6, 326/ 31
that always God hath	<b>prepared</b>	his true doctors, to	6, 241/ 4
author toucheth one special	<b>prerogative</b>	that we have by	6, 16/ 6
author toucheth one special	<b>prerogative</b>	that we have by	6, 299/ 2
by the privilege and	<b>prerogative</b>	of his priesthood, besides	6, 299/ 12
tongue priests were called "	<b>presbyteroi</b>	, " as we might say	6, 286/ 10
foreseeing in his divine	<b>prescience</b>	, or rather in the	6, 401/ 36
and not look to	<b>prescribe</b>	and appoint at our	6, 82/ 10
and kind of his	<b>presence</b>	, in which it liketh	6, 57/ 7
your days in the	<b>presence</b>	of much people." "Where	6, 84/ 16
maiden herself in the	<b>presence</b>	of all the company	6, 93/ 28
forth in the open	<b>presence</b>	of the people, and	6, 125/ 16
assistance of his gracious	<b>presence</b>	from spiritual mischief especially	6, 177/ 13
us with the continual	<b>presence</b>	of his precious Body	6, 182/ 24
deny in an honorable	<b>presence</b>	. "But I heard again	6, 257/ 24
the bishop, in the	<b>presence</b>	of the mayor and	6, 327/ 21
writing) was in the	<b>presence</b>	of right honorable, virtuous	6, 379/ 5
but only, in the	<b>presence</b>	of the temporal officer	6, 410/ 25
relics, done in open	<b>presence</b>	of many substantial folk	6, 432/ 3
examined, the author being	<b>present</b>	, where the heretic being	6, 19/ 3
of leisure for other	<b>present</b>	business, required him to	6, 34/ 36
strong, or not like	<b>present</b>	, in every place. But	6, 52/ 13
false name of gods,	<b>present</b>	and assistant in the	6, 52/ 14
more mighty or more	<b>present</b>	in one place than	6, 55/ 1
mighty, or not like	<b>present</b>	, this reason proceedeth no	6, 57/ 1
nowhere, so is he	<b>present</b>	everywhere. But this letteth	6, 57/ 5
pleasure to be especially	<b>present</b>	in his Temple of	6, 57/ 19
none of them be	<b>present</b>	at so many places	6, 97/ 9
he would be likewise	<b>present</b>	with such other congregations	6, 109/ 1
all at that time	<b>present</b>	with them, but only	6, 114/ 13
is ever being and	<b>present</b>	without difference of time	6, 115/ 11
way? Christ is also	<b>present</b>	among us bodily in	6, 115/ 30
and is he there	<b>present</b>	with us for nothing	6, 115/ 31
to the world's end	<b>present</b>	and assistant -- not	6, 116/ 10
reckon him none otherwise	<b>present</b>	than in holy scripture	6, 116/ 26

self, there is another	<b>present</b>	assistance and special cure	6, 119/ 23
God were no otherwise	<b>present</b>	than ye speak of	6, 119/ 28
for the time then	<b>present</b>	, yet must it needs	6, 150/ 13
shall be is already	<b>present</b>	in deed, as it	6, 197/ 17
deed, as it is	<b>present</b>	to God's knowledge. And	6, 197/ 17
them our Lord is	<b>present</b>	and keepeth them from	6, 198/ 17
I among other was	<b>present</b>	there while he looked	6, 222/ 14
wished to have been	<b>present</b>	thereat. But surely he	6, 247/ 17
the remnant that were	<b>present</b>	allowed it much, and	6, 249/ 27
too late for this	<b>present</b>	life, and yet many	6, 252/ 32
of such as were	<b>present</b>	thereat. And therefore long	6, 255/ 23
not much to our	<b>present</b>	purpose, saving that if	6, 259/ 24
substantial folk that were	<b>present</b>	and indifferent, had plain	6, 260/ 23
by writing that were	<b>present</b>	at all the handling	6, 260/ 27
meddleth with a matter	<b>present</b>	, and persons whom he	6, 262/ 16
of such as were	<b>present</b>	as well as they	6, 264/ 26
that themselves were not	<b>present</b>	, or asleep, or not	6, 265/ 13
at the same time	<b>present</b>	, and stood near him	6, 265/ 17
if other that were	<b>present</b>	at the same sermons	6, 265/ 36
where so many be	<b>present</b>	." "Surely, quoth I, "what	6, 266/ 14
myself, since his abjuration,	<b>present</b>	(as it happened) with	6, 268/ 25
if ye sent a	<b>present</b>	unto a prince which	6, 300/ 9
would rather keep your	<b>present</b>	at home and forbear	6, 300/ 15
or else, though your	<b>present</b>	were very great, your	6, 300/ 17
presented with the pleasant	<b>present</b>	of the Mass, than	6, 300/ 23
thereto. But for our	<b>present</b>	purpose, after that it	6, 315/ 20
only been divers times	<b>present</b>	myself at certain examinations	6, 318/ 23
I was also myself	<b>present</b>	at the judgment given	6, 319/ 5
greatest temporal lord there	<b>present</b>	said unto a certain	6, 320/ 16
show you." "Myself was	<b>present</b>	in Paul's when the	6, 327/ 21
if they had been	<b>present</b>	at the examinations and	6, 329/ 30
convenient always for the	<b>present</b>	audience. Whereunto it appeareth	6, 336/ 35
and all that were	<b>present</b>	, by which Saint Gregory	6, 356/ 7
examined, the author being	<b>present</b>	, where the heretic being	6, 378/ 6
me to be lately	<b>present</b>	whereas one in the	6, 378/ 35
as the light is	<b>present</b>	with the sun, if	6, 404/ 15
we neither be always	<b>present</b>	, and little also can	6, 422/ 31
rather be more seldom	<b>presented</b>	with the pleasant present	6, 300/ 23
eternity of his godhead,	<b>presently</b>	beholding that Peter would	6, 401/ 36
good princes thereto, for	<b>preservation</b>	not of the faith	6, 406/ 26
for the safeguard and	<b>preservation</b>	of all other. Which	6, 415/ 15
the rewarder, who long	<b>preserve</b>	you and all yours	6, 26/ 7
of man so to	<b>preserve</b>	and bring up the	6, 139/ 30
to keep it and	<b>preserve</b>	it with the assistance	6, 177/ 12

his church must needs	<b>preserve</b>	his church from all	6, 182/ 29
born to teach and	<b>preserve</b>	the Gospel of God	6, 364/ 9
God, our Lord long	<b>preserve</b>	for his church, with	6, 364/ 10
against all persecution to	<b>preserve</b>	and increase his faith	6, 407/ 20
be much amiss to	<b>preserve</b>	the man's estimation among	6, 417/ 22
corruptible cloth kept and	<b>preserved</b>	uncorrupted this fifteen hundred	6, 39/ 8
help perpetually kept and	<b>preserved</b>	in Saint Peter only	6, 107/ 21
of scripture is ever	<b>preserved</b>	in his church from	6, 119/ 20
and be by God	<b>preserved</b>	in despite of all	6, 204/ 6
of his own estimation	<b>preserved</b>	, he laboreth as much	6, 280/ 7
so be continued and	<b>preserved</b>	only by patience and	6, 412/ 2
faith therein to be	<b>preserved</b>	in despite of all	6, 435/ 11
kind of saving and	<b>preserving</b>	here in this world	6, 136/ 15
their fellows' heads for	<b>press</b>	. Now lay the prior	6, 87/ 24
and then would still	<b>press</b>	upon us with this	6, 275/ 17
in his examination sore	<b>pressed</b>	upon to tell for	6, 270/ 18
rehearse you, somewhat sore	<b>pressed</b>	upon, then brought he	6, 389/ 23
faith) would I not	<b>presume</b>	but if better learned	6, 23/ 8
heretics who so should	<b>presume</b>	to keep them, as	6, 29/ 15
student in scripture should	<b>presume</b>	to try, examine, and	6, 188/ 20
majesty, whereunto, ere we	<b>presume</b>	to approach, it becometh	6, 215/ 17
own ere ever we	<b>presume</b>	to touch them and	6, 230/ 23
his own flock, and	<b>presume</b>	to bear and profess	6, 243/ 36
so bad, he durst	<b>presume</b>	to touch it." "Marry	6, 299/ 26
when few men durst	<b>presume</b>	to take upon them	6, 301/ 18
their priests durst not	<b>presume</b>	to the sacrifice of	6, 312/ 3
people be forbidden to	<b>presume</b>	to meddle with the	6, 333/ 32
every man," quoth he, "	<b>presumeth</b>	and believeth that I	6, 76/ 6
them whom ye know,	<b>presuming</b>	thereby no man to	6, 65/ 26
undone." "If the common	<b>presumption</b>	," quoth I, "sufficiently serve	6, 76/ 9
done nor that no	<b>presumption</b>	can sufficiently serve for	6, 76/ 11
So that if common	<b>presumption</b>	serve you, ye may	6, 76/ 18
he with that priest's	<b>presumption</b>	highly discontented. And we	6, 300/ 3
disreverenced by the bold	<b>presumption</b>	of such an odious	6, 300/ 7
proved by their blind	<b>presumption</b>	to abuse the occasion	6, 344/ 8
if we be so	<b>presumptuous</b>	and malapert fellows that	6, 215/ 20
any good affection, but	<b>presumptuously</b>	and irreverently at meat	6, 335/ 28
have answered me, that	<b>presupposed</b>	the miracles in these	6, 98/ 33
fastly for undoubted truths	<b>presupposed</b>	, then shall reason and	6, 127/ 16
further purpose than they	<b>pretend</b>	, which they will well	6, 19/ 30
sight. "For where they	<b>pretend</b>	the zeal of God's	6, 48/ 17
causes find they that	<b>pretend</b>	holiness for the color	6, 51/ 18
they none allege or	<b>pretend</b>	for the proof of	6, 172/ 4
scripture by which they	<b>pretend</b>	to prove their opinions	6, 379/ 35



further purpose than they	<b>pretend</b>	; which they will well	6, 422/ 23
that he which was	<b>pretended</b>	to have abjured them	6, 256/ 18
and especially in heresy	<b>pretended</b>	to be preached where	6, 266/ 13
that either of high	<b>pretended</b>	pity or of a	6, 411/ 17
the proofs wherewith he	<b>pretendeth</b>	to make them probable	6, 347/ 8
him for the time,	<b>pretending</b>	lack of leisure for	6, 34/ 35
and sue for him,	<b>pretending</b>	that he did it	6, 329/ 15
in this matter no	<b>pretext</b>	of begging, no suspicion	6, 93/ 31
and cloaked under the	<b>pretext</b>	of simplicity and good	6, 123/ 1
the contrary. And under	<b>pretext</b>	of love and liberty	6, 257/ 31
devilish pride, cloaked under	<b>pretext</b>	of good zeal and	6, 428/ 17
out there fell a	<b>pretty</b>	little door, at which	6, 222/ 9
diverse manner of many	<b>pretty</b>	pilgrimages, but one or	6, 227/ 20
of hell should not	<b>prevail</b>	thereagainst. Or else might	6, 108/ 25
help of nature can	<b>prevail</b>	. Nor I will nothing	6, 170/ 12
of hell shall not	<b>prevail</b>	; but the gates of	6, 198/ 14
gates of hell do	<b>prevail</b>	against sinners. And therefore	6, 198/ 15
of hell should not	<b>prevail</b>	, by which words Luther	6, 203/ 18
of hell shall not	<b>prevail</b>	against the church; but	6, 203/ 21
christened heretic -- should	<b>prevail</b>	against the church. For	6, 204/ 4
done for naught), doth	<b>prevail</b>	against every man that	6, 204/ 11
the gates do not	<b>prevail</b>	against him; but he	6, 204/ 15
the gates of hell	<b>prevail</b>	not, but they prevail	6, 204/ 19
prevail not, but they	<b>prevail</b>	against our church, that	6, 204/ 19
the devil, and he	<b>prevailleth</b>	against all folk that	6, 203/ 22
against him; but he	<b>prevailleth</b>	against the gates. And	6, 204/ 15
shall, I trust, be	<b>prevented</b>	and frustrate. And this	6, 22/ 30
who should set the	<b>price</b>	of the book?" "Forsooth	6, 341/ 29
twain above the mean	<b>price</b>	for a book of	6, 341/ 32
ever had in great	<b>price</b>	, but also fall in	6, 348/ 15
to common of a	<b>price</b>	for the sparing of	6, 371/ 28
among men, by a	<b>price</b>	appointed and agreed, worth	6, 397/ 28
at so high a	<b>price</b>	as none is able	6, 397/ 33
took their value and	<b>price</b>	after the acceptation of	6, 398/ 9
and alms had in	<b>price</b>	, God and his saints	6, 433/ 24
such reasons cleave the	<b>prick</b>	in twain that they	6, 94/ 25
it goeth to the	<b>prick</b>	, we shall see after	6, 101/ 22
sharp. But surely they	<b>prick</b>	somewhat more the men	6, 294/ 30
thwited to a pudding	<b>prick</b>	. But I pray you	6, 321/ 30
declareth, that he was	<b>pricked</b>	thereto by malice, and	6, 17/ 20
always as they went	<b>pricked</b>	them down hard in	6, 275/ 7
declareth that he was	<b>pricked</b>	thereto by malice, and	6, 360/ 32
against the pomp and	<b>pride</b>	and other inordinate living	6, 28/ 9
one man of a	<b>pride</b>	in himself hath envy	6, 48/ 2

of a high devilish	<b>pride</b>	, and far passing the	6, 48/ 11
that learning, partly for	<b>pride</b>	by which they could	6, 122/ 29
the damnable spirit of	<b>pride</b>	that, unaware to themselves	6, 123/ 3
they have so great	<b>pride</b>	for the people's praise	6, 123/ 31
preaching, and their obstinate	<b>pride</b>	in the defense of	6, 124/ 11
preach, of his secret	<b>pride</b>	, he fell in such	6, 125/ 18
himself again. Such secret	<b>pride</b>	had our ghostly enemy	6, 125/ 29
alone. Whose affections of	<b>pride</b>	and sloth hath not	6, 126/ 5
to catch him into	<b>pride</b>	if he can, yet	6, 127/ 3
lechery. And many times	<b>pride</b>	and envy, as one	6, 140/ 9
some other (saving that	<b>pride</b>	sometimes also sprang out	6, 140/ 12
the more set by,	<b>pride</b>	longed superfluously to get	6, 140/ 14
holy acts, that if	<b>pride</b>	and envy had not	6, 142/ 1
was nothing but high	<b>pride</b>	of their learning in	6, 153/ 6
nature first fell by	<b>pride</b>	to the disobedience of	6, 166/ 9
long it was ere	<b>pride</b>	would for shame suffer	6, 270/ 1
that I see that	<b>pride</b>	abide still in his	6, 279/ 17
to fear no such	<b>pride</b>	, but rather rebuke and	6, 300/ 34
sects sprung of the	<b>pride</b>	of such folk as	6, 338/ 31
so fond; but if	<b>pride</b>	, as the proverb is	6, 365/ 3
would turn them to	<b>pride</b>	. "Then was it answered	6, 380/ 5
of a high spiritual	<b>pride</b>	, into which peradventure the	6, 401/ 7
frailty, and instead of	<b>pride</b>	brought him into penance	6, 401/ 11
fall into heresy by	<b>pride</b>	, that way should make	6, 416/ 14
certain is it that	<b>pride</b>	is one cause wherefore	6, 423/ 3
take the pain. For	<b>pride</b>	is, as Saint Augustine	6, 423/ 4
this cursed affection of	<b>pride</b>	, and so deep setteth	6, 423/ 19
pull them out. This	<b>pride</b>	hath ere this made	6, 423/ 21
church. This affection of	<b>pride</b>	hath not only made	6, 423/ 31
with the poison of	<b>pride</b>	, malice, and envy, that	6, 424/ 25
of a high devilish	<b>pride</b>	, cloaked under pretext of	6, 428/ 16
we have by a	<b>priest</b>	, be he never so	6, 16/ 7
of London by a	<b>priest</b>	or two, whom they	6, 25/ 19
points; first, if any	<b>priest</b>	wrote out of London	6, 37/ 9
received out by the	<b>priest</b>	. But that word I	6, 41/ 23
the ornaments of the	<b>priest</b>	, and the cost and	6, 42/ 1
minded ever to be	<b>priest</b>	; whereunto he answered, "Nay	6, 53/ 6
therefore never can be	<b>priest</b>	, and ye be so	6, 53/ 12
ye never will be	<b>priest</b>	, we two be not	6, 53/ 13
man said by the	<b>priest</b>	, if I may be	6, 69/ 15
he, "had found the	<b>priest</b>	over familiar with his	6, 69/ 19
not prove it the	<b>priest</b>	sued him before the	6, 69/ 21
had reported by the	<b>priest</b>	, then he set his	6, 69/ 28
to be true. "Some	<b>priest</b>	, to bring up a	6, 85/ 21

quoth he, "their parish	priest	, as he told us	6, 92/ 2
lived mistrust that halting	priest	for his halting horse	6, 92/ 4
every man is a	priest	and every woman too	6, 201/ 35
preach or meddle as	priest	till he be chosen	6, 202/ 3
malice of some lewd	priest	hath left unconsecrated; yet	6, 223/ 13
that ever I saw	priest	or clerk fare the	6, 234/ 27
default of an evil	priest	for the sacred Body	6, 239/ 8
of London by a	priest	reputed honest, howbeit indeed	6, 256/ 12
had also set a	priest	of his and a	6, 269/ 24
the realm. Another parish	priest	had he before that	6, 269/ 28
And therefore if a	priest	that had heard a	6, 281/ 30
man is not a	priest	. And in our English	6, 286/ 14
tongue never signified a	priest	but only an elder	6, 286/ 18
he would call a	priest	by the name of	6, 286/ 23
the name of a	priest	, he would seek a	6, 286/ 24
changed the name of "	priest	" into "senior," ye must	6, 289/ 13
nothing. And that a	priest	is nothing else but	6, 289/ 15
that office, he is	priest	by and by without	6, 289/ 17
more ado, and no	priest	again whensoever the people	6, 289/ 18
as well as any	priest	. Now doth Hichins, therefore	6, 289/ 22
away the name of	priest	in his translation, as	6, 289/ 24
away the name of	priest	in his translation, because	6, 289/ 29
them, the name of	priest	which to us in	6, 290/ 3
pompous. If a lewd	priest	do a lewd deed	6, 296/ 18
us," as though that	priest	were the clergy. But	6, 296/ 20
young, and if a	priest	be good, then he	6, 297/ 4
have I seen a	priest	giving light to the	6, 297/ 5
happed that a young	priest	very devoutly in a	6, 297/ 13
but that an evil	priest	were punished. But yet	6, 297/ 20
we have by a	priest	, be he never so	6, 299/ 3
answereth. "And be a	priest	never so naught, albeit	6, 299/ 9
how bad soever the	priest	be, well accepteth the	6, 300/ 2
whoso surely knoweth a	priest	to be naught, vicious	6, 300/ 19
he be deacon and	priest	too, he shall need	6, 300/ 34
of, that if a	priest	be good then he	6, 301/ 15
high office of a	priest	, not even when they	6, 301/ 19
man must have a	priest	in his house to	6, 301/ 33
to the intent no	priest	should unto the slander	6, 302/ 8
the writing; and the	priest	goeth a begging for	6, 302/ 20
to believe, that a	priest	must needs have one	6, 304/ 28
and meaneth that a	priest	may marry twice and	6, 305/ 15
For by Tyndale, a	priest	must ever have one	6, 305/ 16
word "oportet," that a	priest	must have one: then	6, 305/ 20
tell us that a	priest	is at liberty to	6, 305/ 21

mean not that a	priest	should have but one	6, 305/ 31
should mean that a	priest	must have one at	6, 305/ 32
had liefer that the	priest	had twenty, save for	6, 305/ 33
indeed, and that a	priest	might have divers wives	6, 306/ 1
never should there any	priest	be made, but such	6, 306/ 8
meet to be a	priest	, as Tyndale taketh it	6, 306/ 13
make that man a	priest	that had many wives	6, 306/ 16
they suffer not any	priest	take a wife, or	6, 308/ 15
now concludeth, that no	priest	should be suffered to	6, 309/ 3
chaste, but that every	priest	must needs have a	6, 309/ 4
live chaste; ergo every	priest	must take a wife	6, 309/ 5
or else, if every	priest	must needs have a	6, 309/ 14
lawful to make a	priest	of that sort that	6, 309/ 15
the office of a	priest	, notwithstanding his marriage; yet	6, 310/ 7
quoth he, "except a	priest	be a man." "Ye	6, 310/ 31
any man to be	priest	. But now when every	6, 311/ 20
liberty not to be	priest	but at his pleasure	6, 311/ 22
they take not a	priest	but if he first	6, 312/ 37
scripture drive every man,	priest	and other, lest it	6, 332/ 34
that there needeth no	priest	for the hearing of	6, 349/ 20
confessor, as is a	priest	. "Marry, sir," quoth your	6, 349/ 23
is made unto a	priest	. "Possible it were indeed	6, 349/ 35
that confession to the	priest	is the worst thing	6, 350/ 19
Christian woman is a	priest	. "Item, that every man	6, 353/ 23
but only to the	priest	himself. "Item, he teacheth	6, 354/ 15
saith that if a	priest	live chaste, he is	6, 360/ 17
penny given to a	priest	to pray for any	6, 366/ 4
quoth I, "whether a	priest	might for any cause	6, 411/ 5
Saint Peter, being a	priest	and, under himself, prince	6, 414/ 4
among all these neither	priest	, monk, nor frere that	6, 434/ 11
Luther and his wife,	priest	Pomerane and his wife	6, 434/ 15
Huskin and his wife,	priest	Carlastadius and his wife	6, 434/ 16
the Temple, and the	priest's	apparel by the commandment	6, 40/ 7
the altar and the	priest's	apparel -- what was	6, 50/ 1
this matter for the	priest's	part. "Howbeit, when I	6, 53/ 14
place; and that a	priest's	office is nothing but	6, 289/ 19
is he with that	priest's	presumption highly discontented. And	6, 300/ 3
is rebuked by the	priest's	begging and lewd living	6, 302/ 22
little corruption in the	priest's	manners by the conversation	6, 303/ 1
preaching with rebuking of	priesthood	and prelacy for the	6, 123/ 25
as for priests and	priesthood	, though that of old	6, 286/ 8
the church and of	priesthood	is no very great	6, 288/ 27
his translation, as though	priesthood	were nothing. Wheresoever the	6, 289/ 24
book of obedience that	priesthood	and all holy orders	6, 289/ 32

would once take unto	<b>priesthood</b>	better laymen and fewer	6, 295/ 27
and prerogative of his	<b>priesthood</b>	, besides the ministration of	6, 299/ 12
to the contempt of	<b>priesthood</b>	, in as vile office	6, 301/ 35
unto the slander of	<b>priesthood</b>	be driven to live	6, 302/ 9
be admitted unto the	<b>priesthood</b>	until he have a	6, 302/ 10
should be admitted to	<b>priesthood</b>	, should be the husband	6, 304/ 23
should be admitted to	<b>priesthood</b>	but only such a	6, 304/ 31
time that he taketh	<b>priesthood</b>	, he then professeth perpetual	6, 310/ 8
order, he saith that	<b>priesthood</b>	and all holy orders	6, 353/ 20
that he bore to	<b>priesthood</b>	, by the malice of	6, 366/ 1
better to have fewer	<b>priests</b>	and better, with fewer	6, 16/ 9
would do well that	<b>priests</b>	should have wives. Whereunto	6, 16/ 13
written by divers honest	<b>priests</b>	out of London, that	6, 28/ 2
them neither; for the	<b>priests</b>	then had the images	6, 38/ 32
treen chalices and golden	<b>priests</b>	, and now have we	6, 40/ 26
golden chalices and treen	<b>priests</b>	. "Surely," quoth I, "that	6, 40/ 27
treen chalices and golden	<b>priests</b>	of old and now	6, 41/ 25
golden chalices and treen	<b>priests</b>	. But of truth I	6, 41/ 26
of treen when the	<b>priests</b>	were made of gold	6, 41/ 27
than he findeth now	<b>priests</b>	made of tree. If	6, 41/ 29
he, "that there be	<b>priests</b>	too many already but	6, 53/ 7
the covetousness of evil	<b>priests</b>	-- for evil must	6, 54/ 27
then would not good	<b>priests</b>	and good bishops have	6, 54/ 28
sent two of his	<b>priests</b>	in pilgrimage for the	6, 55/ 14
famed miracle of the	<b>priests</b>	of the idol Bell	6, 89/ 2
And yet will the	<b>priests</b>	of both places take	6, 98/ 20
among, sometimes by the	<b>priests</b>	, sometimes by beggars in	6, 99/ 35
to them for the	<b>priests</b>	and bishops only. As	6, 107/ 11
confirmation, matrimony, holy order,	<b>priests</b>	and bishops among them	6, 190/ 18
ministered but by such	<b>priests</b>	as be made by	6, 192/ 21
his church by the	<b>priests</b>	of the same?" "Yes	6, 200/ 22
Where be also your	<b>priests</b>	and your bishops? For	6, 201/ 32
for incensing, the poor	<b>priests</b>	in every choir be	6, 230/ 25
Yet can neither the	<b>priests</b>	perceive till they find	6, 235/ 4
quoth I, "then the	<b>priests</b>	maintain not the matter	6, 235/ 10
quoth I, "this word "	<b>priests</b>	. "The other, "the church	6, 285/ 36
The third, "charity." For	<b>priests</b>	, wheresoever he speaketh of	6, 286/ 1
he speaketh of the	<b>priests</b>	of Christ's church, he	6, 286/ 2
he never calleth them "	<b>priests</b>	" but always "seniors"; the	6, 286/ 3
For first, as for	<b>priests</b>	and priesthood, though that	6, 286/ 8
elderly men to be	<b>priests</b>	, and therefore in the	6, 286/ 9
in the Greek tongue	<b>priests</b>	were called "presbyteroi," as	6, 286/ 10
yet neither were all	<b>priests</b>	chosen old, as appeareth	6, 286/ 11
he would call the	<b>priests</b>	Englishly, then should he	6, 286/ 20

cities, and nothing the	<b>priests</b>	of the church. And	6, 286/ 22
scripture speaketh of the	<b>priests</b>	that were among the	6, 289/ 26
by the name of	<b>priests</b>	. But wheresoever the scripture	6, 289/ 27
scripture speaketh of the	<b>priests</b>	of Christ's church, there	6, 289/ 28
never speak of any	<b>priests</b>	different from laymen among	6, 289/ 30
feigned inventions, and that	<b>priests</b>	be nothing but officers	6, 289/ 33
merchant said unto the	<b>priests</b>	that followed him, "Sic	6, 297/ 17
better to have fewer	<b>priests</b>	and better, with fewer	6, 299/ 6
good to make fewer	<b>priests</b>	, that they might be	6, 299/ 28
ye should not of	<b>priests</b>	have the plenty that	6, 300/ 26
be bold to be	<b>priests</b>	. Then was all holy	6, 300/ 29
great a number of	<b>priests</b>	and so familiar among	6, 301/ 2
such plenty as of	<b>priests</b>	?" "In faith," quoth he	6, 301/ 6
is more plenty of	<b>priests</b>	than of good men	6, 301/ 7
touching the choice of	<b>priests</b>	, I could not well	6, 301/ 29
but the number of	<b>priests</b>	would be much diminished	6, 302/ 6
For ye should have	<b>priests</b>	few enough if the	6, 302/ 25
would do well that	<b>priests</b>	should have wives. Thereunto	6, 303/ 8
against all prelates, all	<b>priests</b>	, all religious, all the	6, 303/ 20
say, Tyndale holdeth that	<b>priests</b>	must have wives. And	6, 303/ 24
a plain matter that	<b>priests</b>	must needs have wives	6, 303/ 31
wise be none other	<b>priests</b>	but married folk. Is	6, 304/ 1
men should have been	<b>priests</b>	, which he thought not	6, 304/ 18
could they make no	<b>priests</b>	then, but such as	6, 304/ 19
in the choice of	<b>priests</b>	a special respect to	6, 304/ 21
little choice to make	<b>priests</b>	of but married men	6, 306/ 3
thereon he concludeth that	<b>priests</b>	must needs have wives	6, 308/ 23
not be so many	<b>priests</b>	made and bound to	6, 309/ 1
therein to say that	<b>priests</b>	must needs have wives	6, 309/ 18
and Almaygne go, yet	<b>priests</b>	had wives of old	6, 309/ 34
here." "As for the	<b>priests</b>	of Greece, I will	6, 310/ 1
wife. So if the	<b>priests</b>	were at liberty, some	6, 310/ 20
old time when the	<b>priests</b>	were better, surely --	6, 311/ 3
to provide that the	<b>priests</b>	which shall serve God	6, 311/ 35
such respect, that their	<b>priests</b>	durst not presume to	6, 312/ 3
given to Moses, the	<b>priests</b>	of the Temple for	6, 312/ 13
meet and convenient for	<b>priests</b>	among them which most	6, 312/ 20
specially now to the	<b>priests</b>	of Christ, which was	6, 312/ 21
neither make monks nor	<b>priests</b>	but such as so	6, 313/ 6
the seditious and schismatic	<b>priests</b>	of Saxony." "Surely," quoth	6, 313/ 12
people and all such	<b>priests</b>	too as con no	6, 338/ 23
said right now, that	<b>priests</b>	should utter folks' confession	6, 350/ 34
is like to the	<b>priests</b>	of the idol Sybeles	6, 360/ 17
altar at Mass, slain	<b>priests</b>	in the church, left	6, 372/ 11

himself, prince of his	<b>priests</b>	, to fight with the	6, 414/ 5
Tyndale, that saith all	<b>priests</b>	, monks, and freres, must	6, 434/ 18
steps of the false	<b>priests'</b>	feet find out the	6, 240/ 33
laymen may read the	<b>priests'</b>	faults, which was, they	6, 345/ 20
Titus, "Hereticum hominem post	<b>primam</b>	et secundam correptionem devita	6, 429/ 2
and royalty of the	<b>prince</b>	, to prove that there	6, 43/ 7
it hap that the	<b>prince</b>	may be most rich	6, 43/ 9
paper or to his	<b>prince</b>	? "In good faith, to	6, 46/ 8
many a good Christian	<b>prince</b>	, and other godly people	6, 50/ 32
heart, as to the	<b>prince</b>	of the apostles, without	6, 143/ 27
a present unto a	<b>prince</b>	which were very pleasant	6, 300/ 9
for such as the	<b>prince</b>	would not have come	6, 300/ 15
in this world a	<b>prince</b>	of more benign nature	6, 325/ 26
in so faithful a	<b>prince</b>	, is a clear declaration	6, 326/ 22
nor mother, master nor	<b>prince</b>	nor king. And in	6, 358/ 34
virtuous, and most erudite	<b>prince</b>	, evidently and effectually revinced	6, 362/ 4
time of that noble	<b>prince</b>	of most famous memory	6, 409/ 25
temporalty, not exhorting the	<b>prince</b>	or any man else	6, 410/ 24
priest and, under himself,	<b>prince</b>	of his priests, to	6, 414/ 5
behest bindeth, first the	<b>prince</b>	to the safeguard of	6, 415/ 1
this realm, if the	<b>prince</b>	and prelates and the	6, 428/ 18
the power of Beelzebub,	<b>prince</b>	of devils." "Surely," quoth	6, 432/ 12
be gathered into the	<b>prince's</b>	purse. And for conclusion	6, 43/ 11
the receipt of his	<b>prince's</b>	letter, putteth off his	6, 46/ 6
his blessed zeal and	<b>princely</b>	desire borne to the	6, 318/ 34
other infidels; and that	<b>princes</b>	be bound thereto. The	6, 19/ 19
The Fifteenth Chapter That	<b>princes</b>	be bound to punish	6, 19/ 21
father and mother, to	<b>princes</b>	, governors and rulers here	6, 48/ 24
in the palaces of	<b>princes</b>	and great prelates, but	6, 51/ 9
our courtesy used to	<b>princes</b>	, prelates and popes, to	6, 230/ 21
the dignity passeth all	<b>princes</b>	, and they that lewd	6, 301/ 21
the emperor and the	<b>princes</b>	of the Empire by	6, 362/ 29
and authority of popes,	<b>princes</b>	, and other governors, which	6, 368/ 33
been the cause that	<b>princes</b>	and people have been	6, 406/ 6
had not driven good	<b>princes</b>	thereto, for preservation not	6, 406/ 25
to look that Christian	<b>princes</b>	should suffer the Catholic	6, 407/ 23
other infidels, and that	<b>princes</b>	be bound thereto. "Marry	6, 410/ 36
contrary. For when Christian	<b>princes</b>	did their devoir against	6, 413/ 21
given to good Christian	<b>princes</b>	by his almighty hand	6, 413/ 25
by that example temporal	<b>princes</b>	should, without the let	6, 414/ 11
more belongeth it to	<b>princes</b>	and rulers, which if	6, 415/ 22
The Fifteenth Chapter That	<b>princes</b>	be bound to punish	6, 415/ 30
And surely as the	<b>princes</b>	be bound that they	6, 415/ 32
necessity by good Christian	<b>princes</b>	and politic rulers of	6, 430/ 18

clergy but by temporal	<b>princes</b>	and good lay people	6, 430/ 28
do as the temporal	<b>princes</b>	in war against infidels	6, 431/ 13
recapitulate certain of the	<b>principal</b>	points that he before	6, 11/ 20
the truth of the	<b>principal</b>	question, and therewith finisheth	6, 13/ 34
recapitulate certain of the	<b>principal</b>	points that be before	6, 183/ 4
fully answered in the	<b>principal</b>	point, that the scriptures	6, 185/ 14
doubt remaineth for our	<b>principal</b>	matter." "What is that	6, 207/ 26
able to hurt our	<b>principal</b>	matter, let us go	6, 219/ 28
God. And so our	<b>principal</b>	matter standing still sure	6, 239/ 21
proofs afresh upon the	<b>principal</b>	matter. For if it	6, 265/ 6
witness afresh upon the	<b>principal</b>	point. This were in	6, 265/ 30
whom they see the	<b>principal</b>	arch-heretics and first authors	6, 435/ 5
done to them redoundeth	<b>principally</b>	to the honor of	6, 48/ 30
you. Whereas there was	<b>principally</b>	in question whether worshipping	6, 187/ 17
without prejudice of the	<b>principle</b>	matters ye may yourself	6, 27/ 22
the truth of the	<b>principle</b>	question, and therewith finisheth	6, 237/ 30
and so put in	<b>print</b>	my book, framed after	6, 22/ 24
putting my book in	<b>print</b>	myself: whereby their enterprise	6, 22/ 29
make it take a	<b>print</b>	. Which thing I told	6, 67/ 10
rehearsed you, cannot yet	<b>print</b>	in your heart a	6, 182/ 27
in the snow, the	<b>print</b>	of horse feet and	6, 274/ 18
here ye see the	<b>print</b>	of the horse feet	6, 274/ 23
he saw the men	<b>print</b>	the horseshoes in the	6, 276/ 18
put any Bible in	<b>print</b>	at his own charge	6, 331/ 23
authorities so put unto	<b>print</b>	as all the copies	6, 341/ 15
and then the book	<b>printed</b>	again if nothing letted	6, 293/ 2
or nowadays in the	<b>printer</b>	; or finally that for	6, 127/ 31
think there will no	<b>printer</b>	lightly be so hot	6, 331/ 22
for it to the	<b>printer</b>	than have it of	6, 342/ 3
among them for the	<b>printing</b>	of an evil made	6, 331/ 19
be approved before the	<b>printing</b>	. And surely how it	6, 331/ 27
their hands all the	<b>prints</b>	of horseshoes in the	6, 275/ 14
the men made those	<b>prints</b>	in the ground with	6, 276/ 1
father's days where the	<b>prior</b>	brought privily a strange	6, 87/ 11
press. Now lay the	<b>prior</b>	with holy maiden Elizabeth	6, 87/ 25
been great alms the	<b>prior</b>	and she had been	6, 87/ 30
What came of the	<b>prior</b>	?" Quoth he, "That can	6, 87/ 31
chalice out of the	<b>prior's</b>	hands into her mouth	6, 87/ 19
London murdered him in	<b>prison</b>	, and after hanged him	6, 16/ 27
London murdered him in	<b>prison</b>	and after hanged him	6, 316/ 32
hanged in the bishop's	<b>prison</b>	before, making as though	6, 317/ 28
hanging in the bishop's	<b>prison</b>	ere he was cut	6, 318/ 2
a great while in	<b>prison</b>	; and in conclusion, never	6, 325/ 4
they should, besides their	<b>private</b>	prayers, assemble solemnly and	6, 57/ 35



of himself, of a	<b>private</b>	affection to himself, but	6, 415/ 14
enjoined also to every	<b>private</b>	person, how much more	6, 415/ 21
take we by the	<b>privilege</b>	and prerogative of his	6, 299/ 12
the court. Finis. Cum	<b>privilegio</b>	regali, anno Domini MDXXXI	6, 435/ 33
where the prior brought	<b>privily</b>	a strange wench into	6, 87/ 12
prayer, though it were	<b>privily</b>	in woods or secret	6, 190/ 16
They preach," quoth he, "	<b>privily</b>	among themselves, and all	6, 190/ 27
man did put his	<b>privy</b>	members at the altar's	6, 228/ 16
hang up by the	<b>privy</b>	members, and from many	6, 370/ 39
tied fast unto his	<b>privy</b>	members. Then would they	6, 371/ 4
us secretly as a	<b>privy</b>	mystery the doctrine that	6, 420/ 6
face some visage of	<b>probability</b>	. Howbeit, to say the	6, 149/ 14
side lacking good and	<b>probable</b>	reasons for their part	6, 24/ 2
men may perceive for	<b>probable</b>	, but only that it	6, 130/ 4
not all. For well	<b>probable</b>	is it that the	6, 140/ 35
one part for more	<b>probable</b>	than the other. I	6, 159/ 12
seemeth to yourself most	<b>probable</b>	. Nor if ye stand	6, 175/ 33
though it be somewhat	<b>probable</b>	, yet seemeth me not	6, 238/ 35
great mastery) with reasons	<b>probable</b>	and likely to lay	6, 315/ 2
pretendeth to make them	<b>probable</b>	be so far from	6, 347/ 9
prohibit him so to	<b>proceed</b>	in a civil cause	6, 263/ 27
the university, did not	<b>proceed</b>	far in the matter	6, 268/ 18
so far forth to	<b>proceed</b>	, that if their blind	6, 413/ 34
preach, have, that notwithstanding,	<b>proceeded</b>	on still. And for	6, 124/ 14
by malice, and ever	<b>proceeded</b>	from evil to worse	6, 360/ 33
by malice, and ever	<b>proceedeth</b>	from evil to worse	6, 17/ 21
like present, this reason	<b>proceedeth</b>	no more against pilgrimages	6, 57/ 1
and the profit that	<b>proceedeth</b>	thereupon, saying, "Domus Israel	6, 96/ 29
homely handling, as it	<b>proceedeth</b>	of little reverence, so	6, 342/ 30
been true that in	<b>process</b>	after hath left to	6, 181/ 2
made our long forenoon	<b>process</b>	frustrate and left us	6, 187/ 15
he, "for all your	<b>process</b>	see whereto ye be	6, 249/ 17
speak of, without long	<b>process</b>	, I tell you plainly	6, 283/ 36
quoth your friend, "this	<b>process</b>	came to a wise	6, 321/ 29
Lord forbid) within short	<b>process</b>	to swallow them all	6, 414/ 2
his day borne in	<b>procession</b>	about all the streets	6, 227/ 24
the country cometh with	<b>procession</b>	at Whitsuntide, and the	6, 236/ 1
as out of the	<b>procession</b>	ye could not hear	6, 236/ 3
very devoutly in a	<b>procession</b>	bore a candle before	6, 297/ 14
in devoir with open	<b>processions</b>	and prayers and sacrifice	6, 375/ 26
worshipful wise ways he	<b>proclaimeth</b>	himself a conqueror, where	6, 149/ 9
or cure of worldly	<b>procreation</b>	than ever she had	6, 151/ 11
wherein he was a	<b>proctor</b>	and partly well learned	6, 257/ 15
the clergy doth not	<b>procure</b>	it; but only the	6, 19/ 13

prayers and sacrifice to	<b>procure</b>	the recovery of their	6, 375/ 27
the clergy doth not	<b>procure</b>	it, but only the	6, 406/ 1
Luther's sect, laboring to	<b>procure</b>	that no man should	6, 412/ 4
this case right sore	<b>procure</b>	against heretics, yet do	6, 430/ 9
shame, because he hath	<b>procured</b>	and gotten so many	6, 375/ 9
but not in time	<b>produced</b>	and brought forth. And	6, 75/ 8
this high generation and	<b>production</b>	did the doers work	6, 75/ 9
of heretics, "E nobis	<b>profecti</b>	sunt, sed non erant	6, 193/ 28
though they dare not	<b>profess</b>	it openly, because that	6, 190/ 1
precision from the remnant,	<b>profess</b>	the name and faith	6, 206/ 22
presume to bear and	<b>profess</b>	his name, he keepeth	6, 243/ 36
intermixture of obstinate heresies,	<b>profess</b>	the right Catholic faith	6, 244/ 8
will be content to	<b>profess</b>	chastity. Wherewith whoso findeth	6, 311/ 27
forsook the world and	<b>professed</b>	religion in a very	6, 94/ 4
the faith that he	<b>professed</b>	abode still in our	6, 108/ 20
that ere ever they	<b>professed</b>	themselves openly for heretics	6, 193/ 29
were many people that	<b>professed</b>	themselves for Christian men	6, 200/ 26
but if he first	<b>professed</b>	chastity, is as far	6, 313/ 1
of green cheese, he	<b>professed</b>	in his books that	6, 366/ 27
faith). And therefore whoso	<b>professeth</b>	a false belief, let	6, 194/ 30
taketh priesthood, he then	<b>professeth</b>	perpetual continence, and never	6, 310/ 9
congregation of Christian people	<b>professing</b>	his name and his	6, 107/ 24
they be secret, neither	<b>professing</b>	their heresies nor actually	6, 194/ 33
shamefully living and openly	<b>professing</b>	a bestial manner of	6, 374/ 27
up among us as,	<b>professing</b>	the faith and religion	6, 376/ 14
perpetual damnation for the	<b>profession</b>	of our faith? Trow	6, 106/ 12
those that by the	<b>profession</b>	of heresies and infidelity	6, 194/ 5
fallen off by open	<b>profession</b>	of heresy, or cut	6, 194/ 24
Saracens, which by open	<b>profession</b>	are of another flock	6, 243/ 30
ever did, after his	<b>profession</b>	made, marry and take	6, 434/ 12
known always by the	<b>profession</b>	of that faith and	6, 434/ 25
the preeminence, necessity and	<b>profit</b>	of holy scripture, showing	6, 9/ 32
take from us the	<b>profit</b>	of his Mass. Whereupon	6, 16/ 8
grace grant as much	<b>profit</b>	in the reading as	6, 24/ 16
in England hath the	<b>profit</b>	of one groat of	6, 54/ 8
them which take no	<b>profit</b>	thereby. Which, if they	6, 54/ 11
I can perceive no	<b>profit</b>	that they can receive	6, 64/ 22
they can take no	<b>profit</b>	by lying they lie	6, 64/ 24
their trust and the	<b>profit</b>	that proceedeth thereupon, saying	6, 96/ 29
of divinity about the	<b>profit</b>	of God's chosen children	6, 132/ 25
the preeminence, necessity, and	<b>profit</b>	of holy scripture, showing	6, 137/ 27
most especial for the	<b>profit</b>	of his church, by	6, 172/ 29
to the utility and	<b>profit</b>	. This Holy Spirit also	6, 178/ 18
by the boot and	<b>profit</b>	which he doth to	6, 220/ 25

one declaring plainly the	<b>profit</b>	that a whole sinful	6, 298/ 28
take from us the	<b>profit</b>	of his Mass. Whereupon	6, 299/ 4
joined therewith neither much	<b>profit</b>	other, nor the oblation	6, 299/ 24
God, rather forbear the	<b>profit</b>	that ourselves might attain	6, 300/ 6
take from other the	<b>profit</b>	which they might take	6, 332/ 13
my mind withhold the	<b>profit</b>	that one good, devout	6, 340/ 20
book of so great	<b>profit</b>	, nor for the bishop	6, 341/ 32
with such a spiritual	<b>profit</b>	. "By my troth," quoth	6, 341/ 37
that should take much	<b>profit</b>	by Saint Paul's Epistle	6, 343/ 30
the occasion of their	<b>profit</b>	unto their own hurt	6, 344/ 8
and not without great	<b>profit</b>	, be brought into our	6, 344/ 16
men should lose the	<b>profit</b>	for the bad. And	6, 345/ 25
her prayer as much	<b>profit</b>	us. "Item, he teacheth	6, 360/ 3
we should hinder the	<b>profit</b>	if we would refuse	6, 408/ 27
let of such spiritual	<b>profit</b>	and the sufferance of	6, 414/ 12
one voice the great	<b>profit</b>	of the Mass, and	6, 425/ 34
should think it either	<b>profitable</b>	or, at the leastwise	6, 23/ 9
what was honest and	<b>profitable</b>	, but also sensuality, what	6, 139/ 26
no manner works be	<b>profitable</b>	to them. For God	6, 398/ 27
secret confession necessary and	<b>profitable</b>	, though he set a	6, 424/ 34
What would it have	<b>profited</b>	to have put you	6, 182/ 17
his reach, far too	<b>profound</b>	to pierce unto. Now	6, 144/ 18
see therewith his marvelous	<b>profound</b>	prudence that had not	6, 364/ 32
through the world almost	<b>prohibit</b>	him so to proceed	6, 263/ 27
by a constitution provincial	<b>prohibited</b>	any book of scripture	6, 29/ 13
great execration and malediction	<b>prohibited</b>	. "First," quoth I, "ye	6, 44/ 37
cherubim. But it was	<b>prohibited</b>	to make such images	6, 45/ 4
work by God himself	<b>prohibited</b>	and forbidden, and that	6, 55/ 28
been by their prelates	<b>prohibited</b>	to preach, have, that	6, 124/ 14
provincial, whereby they have	<b>prohibited</b>	that any man shall	6, 293/ 30
this realm have evil	<b>prohibited</b>	all translations of scripture	6, 294/ 33
it was naught; nor	<b>prohibiteth</b>	new to be made	6, 316/ 5
for such a precise	<b>prohibition</b>	as should forbid utterly	6, 45/ 2
the cause of the	<b>prohibition</b>	. "Quoniam omnes dii gentium	6, 45/ 8
to preach -- any	<b>prohibition</b>	notwithstanding -- when he	6, 125/ 8
had not known the	<b>prohibition</b>	, yet doth the knowledge	6, 174/ 2
proof that concerning the	<b>prohibition</b>	of any more wives	6, 304/ 37
so were only a	<b>prohibition</b>	for any more than	6, 307/ 27
is also in these	<b>prohibitions</b>	intended that no man	6, 45/ 17
there were in the	<b>prologue</b>	of that Bible such	6, 330/ 18
but also with certain	<b>prologues</b>	and glosses which he	6, 315/ 1
took by the translation,	<b>prologues</b>	, and glosses of Wycliff	6, 315/ 21
set forth with evil	<b>prologues</b>	or glosses, maliciously made	6, 317/ 18
faithfully trust in his	<b>promise</b>	. And he hath promised	6, 34/ 16

could not get a	<b>promise</b>	of amendment, as sad	6, 43/ 1
after. But this I	<b>promise</b>	you, it would fain	6, 101/ 22
to him as a	<b>promise</b>	of the faith to	6, 107/ 20
in our Lady, the	<b>promise</b>	that God made was	6, 108/ 20
these words of Christ's	<b>promise</b>	made unto his disciples	6, 108/ 29
thus, whereof should Christ's	<b>promise</b>	serve, "Ego vobiscum sum	6, 114/ 3
not sure by any	<b>promise</b>	made that the scripture	6, 115/ 16
yet, as I say,	<b>promise</b>	have we none thereof	6, 115/ 17
all truth, broken his	<b>promise</b>	, and -- which were	6, 147/ 8
her holy purpose and	<b>promise</b>	of chastity, vowed and	6, 150/ 5
firm faith in his	<b>promise</b>	, by which he promiseth	6, 158/ 19
Ghost shall, by God's	<b>promise</b>	, be for this purpose	6, 178/ 31
in my mind, I	<b>promise</b>	you, how gaily soever	6, 255/ 1
to do. For I	<b>promise</b>	you for my part	6, 279/ 15
but such as will	<b>promise</b>	to live chaste. Which	6, 313/ 3
to live chaste. Which	<b>promise</b>	every man well wotteth	6, 313/ 4
these three matters, I	<b>promise</b>	you, proved very trifles	6, 320/ 1
and him. And I	<b>promise</b>	you those heresies were	6, 328/ 11
thereby. Which fear, I	<b>promise</b>	you, nothing feareth me	6, 332/ 9
after that break their	<b>promise</b>	and vow to God	6, 429/ 12
church whereof Christ hath	<b>promised</b>	the contrary as is	6, 8/ 14
trial which he first	<b>promised</b>	to stand to. And	6, 18/ 4
promise. And he hath	<b>promised</b>	that if we seek	6, 34/ 17
the world. "Christ also	<b>promised</b>	that Saint Mary Magdalene	6, 49/ 13
of the two Testaments,	<b>promised</b>	the host besides, that	6, 104/ 22
our Savior meant and	<b>promised</b>	that the faith should	6, 108/ 24
yet as himself hath	<b>promised</b>	suffer them to fall	6, 110/ 12
church, whereof Christ hath	<b>promised</b>	the contrary as is	6, 110/ 29
they, with whom he	<b>promised</b>	to be and continue	6, 118/ 2
Christ himself, that hath	<b>promised</b>	unto the end of	6, 147/ 3
Spirit also was not	<b>promised</b>	by our Savior Christ	6, 178/ 19
the thing that I	<b>promised</b>	, that is to wit	6, 179/ 17
that thief that Christ	<b>promised</b>	paradise, hanging on the	6, 283/ 12
quoth I, "once he	<b>promised</b>	to stand to that	6, 362/ 23
trial which he first	<b>promised</b>	to stand to. And	6, 366/ 17
to break their chastity	<b>promised</b>	once and solemnly dedicated	6, 375/ 5
since that the chastity	<b>promised</b>	once to God and	6, 375/ 30
he spoke of his	<b>promises</b>	made in deed, as	6, 115/ 20
were at pacts and	<b>promises</b>	of rest without further	6, 370/ 35
their faith in God's	<b>promises</b>	and hope to be	6, 380/ 3
full faith in the	<b>promises</b>	of God, he is	6, 381/ 26
a belief in God's	<b>promises</b>	, yet if he purposed	6, 382/ 15
a faith in the	<b>promises</b>	of God. And the	6, 387/ 9
and trust in God's	<b>promises</b>	. "Then was it answered	6, 387/ 11

a faith in the	<b>promises</b>	of God whereby Christian	6, 387/ 29
such faith in God's	<b>promises</b>	nor hope or look	6, 387/ 31
the faith unto the	<b>promises</b>	alone from all other	6, 388/ 10
which many be no	<b>promises</b>	-- as to believe	6, 388/ 11
we have in God's	<b>promises</b>	. And this sophistical handling	6, 388/ 16
God only in his	<b>promises</b>	, and in his threats	6, 393/ 32
his honor, that he	<b>promiseth</b>	his apostles that at	6, 49/ 9
promise, by which he	<b>promiseth</b>	that if we ask	6, 158/ 19
hell; and our Savior	<b>promiseth</b>	in that place that	6, 204/ 2
seek for heaven and	<b>promiseth</b>	that if we so	6, 233/ 12
prove all that he	<b>promiseth</b>	in that book." "Why	6, 292/ 4
somewhat that his book	<b>promiseth</b>	?" "That is all," quoth	6, 292/ 15
I, "and what he	<b>promiseth</b>	therein, in faith I	6, 292/ 16
such things as God	<b>promiseth</b>	, but also to every	6, 388/ 4
wrought in faith, he	<b>promiseth</b>	to reward those works	6, 393/ 6
young scholars be sometimes	<b>prone</b>	to new fantasies, fallen	6, 34/ 29
to the Jews, people	<b>prone</b>	to idolatry -- and	6, 38/ 31
that we be so	<b>prone</b>	wittingly to take so	6, 376/ 23
after the final judgment	<b>pronounced</b>	and given, when God	6, 206/ 1
finisheth and endeth the	<b>proof</b>	of his part . The	6, 13/ 1
all the manner of	<b>proof</b>	and trial which he	6, 18/ 4
and shameless hath no	<b>proof</b>	in the world but	6, 18/ 5
so good. And for	<b>proof</b>	that, howsoever they color	6, 18/ 32
not mean evil, the	<b>proof</b>	and experience which men	6, 28/ 11
is a very poor	<b>proof</b>	. For so may it	6, 43/ 8
in manner a plain	<b>proof</b>	, that we put our	6, 52/ 21
a miracle for the	<b>proof</b>	of the one part	6, 60/ 23
it not a sufficient	<b>proof</b>	that God would they	6, 61/ 1
effect of all the	<b>proof</b>	standeth all in miracles	6, 61/ 32
to be a strong	<b>proof</b>	, if I saw them	6, 62/ 1
it needeth none other	<b>proof</b>	; and that thing is	6, 62/ 17
by God were sufficient	<b>proof</b>	and authority therefor, although	6, 62/ 28
the miracles be no	<b>proof</b>	to them, which while	6, 63/ 16
or because all the	<b>proof</b>	thereof standeth but upon	6, 63/ 29
sufficiently serve for the	<b>proof</b>	of this miracle or	6, 76/ 12
there were none other	<b>proof</b>	thereupon of these miracles	6, 77/ 15
make me a sufficient	<b>proof</b>	of an impossible matter	6, 77/ 23
good, sufficient and full	<b>proof</b>	. "I put you then	6, 83/ 17
that this kind of	<b>proof</b>	will not suffice you	6, 84/ 14
no more for the	<b>proof</b>	of all our matter	6, 90/ 6
also right often good	<b>proof</b>	by his own experience	6, 110/ 7
than to see the	<b>proof</b>	of many things natural	6, 129/ 26
or pretend for the	<b>proof</b>	of their opinions in	6, 172/ 4
lay they for the	<b>proof</b>	of that opinion the	6, 203/ 13

finisheth and endeth the	<b>proof</b>	of his part. "And	6, 209/ 23
prayed unto. And for	<b>proof</b>	thereof suffered them at	6, 215/ 6
miracles also for the	<b>proof</b>	. Now must we confess	6, 217/ 17
Surely," quoth he, "the	<b>proof</b>	that ye have laid	6, 238/ 34
it not for the	<b>proof</b>	of the doctrine that	6, 239/ 34
true messengers, and a	<b>proof</b>	of their message. So	6, 240/ 4
and for the further	<b>proof</b>	that ours is the	6, 242/ 33
it is a good	<b>proof</b>	that the same one	6, 243/ 10
considered, a very clear	<b>proof</b>	that they could never	6, 243/ 23
false fellows for a	<b>proof</b>	, they pursue the person	6, 261/ 20
more sure and plain	<b>proof</b>	should we have ere	6, 261/ 23
people for lack of	<b>proof</b>	and trial in the	6, 263/ 3
special place in the	<b>proof</b>	and examination of heresies	6, 266/ 19
his detection and the	<b>proof</b>	made thereupon of those	6, 267/ 32
pray you, for the	<b>proof</b>	thereof, let me put	6, 274/ 8
he better impugned the	<b>proof</b>	, if the wager were	6, 275/ 28
Which is a plain	<b>proof</b>	that concerning the prohibition	6, 304/ 36
be so special a	<b>proof</b>	of a man meet	6, 306/ 12
all well. For more	<b>proof</b>	is it of a	6, 306/ 18
would come thereof, the	<b>proof</b>	would show; wherein we	6, 310/ 35
best appeareth by the	<b>proof</b>	, besides the experience that	6, 311/ 10
after, had a good	<b>proof</b>	thereof, and found this	6, 311/ 15
men both had the	<b>proof</b>	of both before the	6, 313/ 8
ears serve to the	<b>proof</b>	of such heresies as	6, 314/ 30
not taken for a	<b>proof</b>	. For it was, they	6, 319/ 15
to me a full	<b>proof</b>	. For I assure you	6, 327/ 29
Mary," quoth he, "the	<b>proof</b>	is the better by	6, 327/ 31
reserved for the perpetual	<b>proof</b>	of the matter, there	6, 330/ 25
they shall have evil	<b>proof</b>	therein, that will reckon	6, 334/ 14
the reader. For the	<b>proof</b>	whereof, we need none	6, 348/ 6
either of his fond	<b>proof</b>	or of the very	6, 348/ 29
persuasion and a full	<b>proof</b>	, which thing I find	6, 351/ 5
all the manner of	<b>proof</b>	and trial which he	6, 366/ 17
and shameless, hath no	<b>proof</b>	in the world but	6, 366/ 19
he would for the	<b>proof</b>	or reproof of his	6, 366/ 27
so good. And for	<b>proof</b>	that, howsoever they color	6, 378/ 3
it was a good	<b>proof</b>	that he had no	6, 387/ 6
as the most plain	<b>proof</b>	, the words of the	6, 394/ 36
and heresies, with the	<b>proof</b>	that men have had	6, 406/ 5
they lay for a	<b>proof</b>	that God were not	6, 412/ 21
proud and malicious, much	<b>proof</b>	hath been made already	6, 416/ 26
plenteously for the further	<b>proof</b>	of this part, which	6, 425/ 27
of his, without better	<b>proof</b>	is of little weight	6, 431/ 31
show any for the	<b>proof</b>	of their part, nor	6, 432/ 19

show miracle for the	<b>proof</b>	of their doctrine, and	6, 435/ 6
pilgrimages be among other	<b>proofs</b>	testified by miracles, the	6, 6/ 2
pilgrimages be, among other	<b>proofs</b>	, testified by miracles, the	6, 61/ 27
witnesses published, to bring	<b>proofs</b>	afresh upon the principal	6, 265/ 5
should either the new	<b>proofs</b>	depose the same that	6, 265/ 7
him), that the new	<b>proofs</b>	would depose that they	6, 265/ 16
till that, after the	<b>proofs</b>	published and read, he	6, 268/ 9
so, against so many	<b>proofs</b>	sworn and deposing the	6, 272/ 16
so clear and open	<b>proofs</b>	against the man of	6, 276/ 10
indeed, yet were the	<b>proofs</b>	against him so many	6, 277/ 18
so abominable, and the	<b>proofs</b>	wherewith he pretendeth to	6, 347/ 8
bodies, and engender for	<b>propagation</b>	of their kind. And	6, 139/ 18
God, there is a	<b>proper</b>	book and a very	6, 40/ 8
he had in that	<b>proper</b>	comparison between treen chalices	6, 41/ 24
the man maketh a	<b>proper</b>	answer for the ark	6, 42/ 16
it forth with a	<b>proper</b>	side way; but he	6, 68/ 12
but he were no	<b>proper</b>	underpropper of a lie	6, 68/ 13
wax angry that his	<b>proper</b>	invention were no more	6, 275/ 32
such as they found	<b>properly</b>	witted, featly learned, and	6, 269/ 27
good works much more	<b>properly</b>	than faith, for faith	6, 383/ 22
he was well and	<b>properly</b>	answered. But yet methinketh	6, 383/ 35
it is a secret	<b>property</b>	of the stone, which	6, 130/ 5
prophets, by figures and	<b>prophecies</b>	, God ceased not in	6, 141/ 32
it, the figures and	<b>prophecies</b>	set and compared with	6, 142/ 2
the spirit of all	<b>prophecy</b>	therewith, and would give	6, 385/ 17
of which pilgrimage, she	<b>prophesied</b>	and told many things	6, 93/ 14
whereof was long before	<b>prophesied</b>	by the prophet Jeremy	6, 142/ 14
sent them not, and	<b>prophesied</b>	of their own heads	6, 167/ 16
himself witnesseth with the	<b>Prophet</b>	: "Domus mea domus orationis	6, 59/ 25
fourteenth chapter of the	<b>prophet</b>	Daniel, it is more	6, 89/ 3
the mouth of the	<b>Prophet</b>	describeth the folly of	6, 96/ 21
as God by the	<b>Prophet</b>	calleth all good men	6, 135/ 13
before prophesied by the	<b>prophet</b>	Jeremy, "Lo, the days	6, 142/ 14
the words of the	<b>prophet</b>	, first brought by our	6, 142/ 20
the verse of the	<b>Prophet</b>	, "I have said ye	6, 145/ 6
name God by the	<b>Prophet</b>	hath given to all	6, 145/ 9
then say with the	<b>prophet</b>	Jeremiah, "Non mittebam prophetas	6, 167/ 13
the church that the	<b>prophet</b>	David speaketh of, "Odi	6, 190/ 9
dead bones of the	<b>prophet</b>	Eliseus, as the Bible	6, 225/ 8
dead bones of the	<b>prophet</b>	Eliseus, as I said	6, 225/ 18
jugglers. And when the	<b>prophet</b>	Daniel did by the	6, 240/ 32
Bel. And when the	<b>prophet</b>	Helias vanquished by miracle	6, 241/ 1
the person of the	<b>Prophet</b>	himself, sometimes as in	6, 336/ 18
God's help, as the	<b>Prophet</b>	saith, upon the serpent	6, 348/ 2

the words of the	<b>prophet</b>	, "Omnis iusticia nostra velut	6, 394/ 36
the words of the	<b>prophet</b>	, though it be generally	6, 395/ 16
But surely the holy	<b>prophet</b>	never meant, as Luther	6, 395/ 32
on David by the	<b>prophet</b>	Nathan and yet punished	6, 401/ 30
ad eos et ipsi	<b>prophetabant</b>	"; "Those prophets," quoth our	6, 167/ 15
prophet Jeremiah, "Non mittebam	<b>prophetas</b>	et ipsi currebant. Non	6, 167/ 14
Matthew, "Attendite a falsis	<b>prophetis</b>	, qui veniunt ad vos	6, 421/ 21
have Moses and the	<b>prophets</b>	," not meaning that they	6, 114/ 13
Moses did and the	<b>prophets</b>	. And in their books	6, 114/ 33
have Moses and the	<b>prophets</b>	, which were the writers	6, 115/ 2
after, by patriarchs and	<b>prophets</b>	, by figures and prophecies	6, 141/ 32
et ipsi prophetabant"; "Those	<b>prophets</b>	," quoth our Lord, "ran	6, 167/ 15
the sepulchers of holy	<b>prophets</b>	and making shrines of	6, 217/ 25
honor, as patriarchs and	<b>prophets</b>	, and their bodies and	6, 224/ 26
sepulchers of the old	<b>prophets</b>	, with whose honor he	6, 225/ 12
forefathers did his holy	<b>prophets</b>	. For as for the	6, 225/ 15
bodies of the holy	<b>prophets</b>	, that God would have	6, 225/ 16
by miracle the false	<b>prophets</b>	of Baal. And the	6, 241/ 2
the psalms and the	<b>prophets</b>	and divers parts of	6, 336/ 17
Beware of the false	<b>prophets</b>	that come to you	6, 421/ 23
answereth all the objections	<b>proponed</b>	by the messenger in	6, 13/ 18
answereth all the objections	<b>proponed</b>	by the messenger in	6, 229/ 32
not be able to	<b>prosper</b>	. And believing that it	6, 408/ 27
other, the Turk to	<b>prosper</b>	and so far forth	6, 413/ 33
Domino, adiutor eorum et	<b>protector</b>	eorum est" (The house	6, 96/ 30
God, and our only	<b>protector</b>	and advocate before his	6, 97/ 5
hear of me. This	<b>protestation</b>	and prefation made, he	6, 51/ 32
folly, were with a	<b>proud</b>	rigorous answer put in	6, 43/ 4
creatures, or our own	<b>proud</b>	affection and dotage toward	6, 73/ 16
either to show the	<b>proud</b>	, curious king one miracle	6, 82/ 7
himself nor to be	<b>proud</b>	of the people's praise	6, 86/ 24
feel and understand his	<b>proud</b>	folly in the defense	6, 125/ 27
reason is not so	<b>proud</b>	a dame as ye	6, 130/ 28
cup-shot, or wax too	<b>proud</b>	, she will then wax	6, 131/ 24
over high hearted and	<b>proud</b>	, she will not fail	6, 131/ 27
child may see his	<b>proud</b>	frantic folly, he is	6, 149/ 11
ye make me too	<b>proud</b>	. But I pray you	6, 248/ 21
no cause to be	<b>proud</b>	of him which in	6, 256/ 26
to persevere in a	<b>proud</b>	perjury, we can none	6, 280/ 2
hear preach well, so	<b>proud</b>	a hypocrite, and therewith	6, 280/ 6
double shame of his	<b>proud</b>	perjury and high malicious	6, 280/ 12
commonly been either some	<b>proud</b>	, learned man, or at	6, 339/ 2
besides the language, some	<b>proud</b>	smatterer in learning. So	6, 339/ 2
his sins and the	<b>proud</b>	Pharisee boasting of his	6, 380/ 14



the putting of a	<b>proud</b>	trust in our own	6, 380/ 24
of such as be	<b>proud</b>	and malicious, much proof	6, 416/ 26
only they be so	<b>proud</b>	. For while they delight	6, 423/ 16
way should make them	<b>prouder</b>	and set the more	6, 416/ 14
his highest enterprise and	<b>proudest</b>	triumph standeth in the	6, 127/ 4
contrary. And thus once	<b>proudly</b>	persuaded a wrong way	6, 123/ 21
in the denial and	<b>proudly</b>	refusing to submit himself	6, 268/ 10
the study thereof lean	<b>proudly</b>	to the folly of	6, 339/ 33
themselves vouchsafe to go	<b>prove</b>	them. The Fourteenth Chapter	6, 7/ 9
those holy doctors do	<b>prove</b>	that this must needs	6, 13/ 32
not be able to	<b>prove</b>	that such faults (as	6, 28/ 28
of the prince, to	<b>prove</b>	that there was no	6, 43/ 7
to naught. And this	<b>prove</b>	we by experience that	6, 59/ 2
lie, we must not	<b>prove</b>	this matter by the	6, 62/ 3
but if we first	<b>prove</b>	that the miracles were	6, 62/ 4
and by these examples	<b>prove</b>	them that they were	6, 64/ 8
argument by which ye	<b>prove</b>	the kind of man	6, 65/ 22
abroad and could not	<b>prove</b>	it the priest sued	6, 69/ 20
wrong awhile, if ye	<b>prove</b>	that." "Methinketh," quoth I	6, 72/ 16
nothing more easy to	<b>prove</b>	than that. For I	6, 72/ 17
for neither doth reason	<b>prove</b>	you that God --	6, 74/ 27
have no reason to	<b>prove</b>	that God either cannot	6, 75/ 21
I say, as ye	<b>prove</b>	your pilgrimages by." "Your	6, 77/ 28
you good witness to	<b>prove</b>	it." "It shall not	6, 78/ 33
themselves vouchsafe to go	<b>prove</b>	them. % "But since that	6, 84/ 12
not vouchsafe himself to	<b>prove</b>	it." "If I should	6, 85/ 6
for such? If some	<b>prove</b>	stark hypocrites whom the	6, 91/ 18
you this miracle, and	<b>prove</b>	it you in such	6, 94/ 14
at divers pilgrimages, and	<b>prove</b>	them well too; yet	6, 94/ 17
your matter good nor	<b>prove</b>	your pilgrimages true; and	6, 98/ 23
any man lay to	<b>prove</b>	the miracles done at	6, 101/ 1
wrought, or rather to	<b>prove</b>	that they should not	6, 101/ 3
as I trust to	<b>prove</b>	it false, the butt	6, 101/ 24
trust right well to	<b>prove</b>	you, the truth of	6, 102/ 5
texts of scripture to	<b>prove</b>	it forbidden and reputed	6, 120/ 33
it impossible after she	<b>prove</b>	it true but if	6, 129/ 29
other texts that should	<b>prove</b>	well the contrary --	6, 136/ 9
can be evident to	<b>prove</b>	anything that he list	6, 149/ 3
put you further to	<b>prove</b>	the second part. And	6, 155/ 34
put you always to	<b>prove</b>	it." "Well," quoth he	6, 156/ 9
texts enough that plainly	<b>prove</b>	it." "That is," quoth	6, 156/ 12
well and plainly to	<b>prove</b>	the contrary?" "I would	6, 161/ 16
quoth he, "but ye	<b>prove</b>	me not yet that	6, 164/ 24
what your saying doth	<b>prove</b>	. "I shall not much	6, 170/ 8

lay for them to	<b>prove</b>	you that they erred	6, 171/ 27
indeed, I will rather	<b>prove</b>	you the truth of	6, 172/ 25
began," quoth I, "to	<b>prove</b>	it you by scripture	6, 176/ 19
by which you would	<b>prove</b>	those things reprovabable and	6, 185/ 24
saith himself, marvelous gaily	<b>prove</b>	that there can be	6, 203/ 19
then he can never	<b>prove</b>	it, and then is	6, 203/ 33
as they be, to	<b>prove</b>	whether the warmness of	6, 205/ 32
feel. For we that	<b>prove</b>	it, and do see	6, 213/ 14
if ye will well	<b>prove</b>	that she neither taketh	6, 232/ 8
those holy doctors do	<b>prove</b>	that this must needs	6, 237/ 27
it, then must they	<b>prove</b>	that they be sent	6, 241/ 11
the paynims'. And to	<b>prove</b>	our miracles feigned let	6, 241/ 13
ye had enough to	<b>prove</b>	him that." "Truth is	6, 248/ 29
and ye seemed to	<b>prove</b>	it too, all the	6, 249/ 18
said that he would	<b>prove</b>	the boy an ass	6, 250/ 10
believe but scripture we	<b>prove</b>	the authority of the	6, 253/ 34
and in such wise	<b>prove</b>	it them by scripture	6, 253/ 35
And else if he	<b>prove</b>	himself obstinate and impenitent	6, 271/ 9
again soon after and	<b>prove</b>	his preaching true by	6, 272/ 6
he would so clearly	<b>prove</b>	it that it could	6, 274/ 14
now if I should	<b>prove</b>	you that his judges	6, 277/ 3
Jerome shall not well	<b>prove</b>	all that he promiseth	6, 292/ 4
that well and clearly	<b>prove</b>	the sacrament of confession	6, 351/ 2
council in Greece nothing	<b>prove</b>	their purpose, which made	6, 355/ 23
madly he laboreth to	<b>prove</b>	them." "Prove them?" quoth	6, 360/ 24
laboreth to prove them." "	<b>Prove</b>	them?" quoth your friend	6, 360/ 25
list, be able to	<b>prove</b>	the moon made of	6, 366/ 26
will not fail to	<b>prove</b>	himself a good scholar	6, 372/ 6
which they pretend to	<b>prove</b>	their opinions true. Among	6, 379/ 35
yet do they plainly	<b>prove</b>	that the Apostle showeth	6, 385/ 28
texts set together do	<b>prove</b>	that faith alone doth	6, 392/ 20
none of those texts	<b>prove</b>	anything the contrary, but	6, 392/ 23
to say, when they	<b>prove</b>	hourly by their own	6, 404/ 9
all with one voice	<b>prove</b>	that shrift and confession	6, 425/ 24
one voice teach, and	<b>prove</b>	by scripture too, that	6, 425/ 31
in effect that ye	<b>prove</b>	it by is by	6, 432/ 23
the contrary as is	<b>proved</b>	in the chapter before	6, 8/ 15
points that he before	<b>proved</b>	. And therewith endeth the	6, 11/ 20
recapitulating certain things before	<b>proved</b>	and for his part	6, 11/ 24
briefly what hath been	<b>proved</b>	, so finisheth and endeth	6, 13/ 1
there against one point	<b>proved</b>	in the first book	6, 14/ 5
and the crime well	<b>proved</b>	) any new witnesses to	6, 14/ 30
the truth cannot be	<b>proved</b>	against him. Whereunto the	6, 15/ 14
wist well would be	<b>proved</b>	; and a shameless folly	6, 15/ 18

the matter so clearly	<b>proved</b>	indeed. And with this	6, 15/ 20
otherwise than could be	<b>proved</b>	, I did so much	6, 27/ 7
to say true --	<b>proved</b>	in open court that	6, 36/ 24
that though he were	<b>proved</b>	and convicted of heresy	6, 37/ 4
whether it were well	<b>proved</b>	that he preached them	6, 37/ 21
and that part sufficiently	<b>proved</b>	?" "Yes, marry," quoth he	6, 60/ 25
ago; for God hath	<b>proved</b>	my part in divers	6, 60/ 28
nothing but that were	<b>proved</b>	, nor reckon nothing proved	6, 63/ 27
proved, nor reckon nothing	<b>proved</b>	but that they see	6, 63/ 27
but if experience had	<b>proved</b>	it, that the whole	6, 66/ 13
thus much have I	<b>proved</b>	you onward, that if	6, 70/ 9
that it were well	<b>proved</b>	that the praying to	6, 77/ 12
were well and sufficiently	<b>proved</b>	, although there were none	6, 77/ 14
ye should find any	<b>proved</b>	true. Finally, when ye	6, 78/ 4
For I have already	<b>proved</b>	that reason and nature	6, 78/ 14
never a miracle well	<b>proved</b>	." "Well," said I, "I	6, 83/ 14
some of them ourselves	<b>proved</b>	plainly false; and yet	6, 89/ 29
other places, which were	<b>proved</b>	true, and many things	6, 93/ 16
well able to be	<b>proved</b>	true as I trust	6, 101/ 24
Or if it be	<b>proved</b>	to be done by	6, 102/ 1
other of these parties	<b>proved</b>	implieth the reproof of	6, 102/ 4
the contrary as is	<b>proved</b>	in the chapter before	6, 110/ 29
again our purpose double	<b>proved</b>	. First, in that ye	6, 112/ 32
miracles, since they be	<b>proved</b>	to be done upon	6, 113/ 1
yet since it is	<b>proved</b>	that his church, for	6, 119/ 28
this they thought sufficiently	<b>proved</b>	by the words of	6, 124/ 20
authority of holy scripture	<b>proved</b>	that his opinion was	6, 125/ 13
well and sufficiently be	<b>proved</b>	, yet were he not	6, 137/ 3
words of holy scripture	<b>proved</b>	the truth of such	6, 147/ 27
Savior showed and plainly	<b>proved</b>	that in the scripture	6, 147/ 31
if it may be	<b>proved</b>	evidently by scripture. And	6, 149/ 1
but if it appear	<b>proved</b>	and evident in Holy	6, 149/ 13
well and evidently be	<b>proved</b>	, and that he told	6, 160/ 12
had by scripture well	<b>proved</b>	it unto you, and	6, 160/ 20
had by scripture better	<b>proved</b>	the other part --	6, 160/ 22
said he had so	<b>proved</b>	it unto you by	6, 160/ 29
it might be well	<b>proved</b>	by scripture or not	6, 161/ 12
We have sundry ways	<b>proved</b>	and agreed between us	6, 175/ 4
suppose, well and clearly	<b>proved</b>	by scripture the thing	6, 179/ 16
but if it were	<b>proved</b>	by scripture, now see	6, 181/ 31
scripture, now see it	<b>proved</b>	to you that ye	6, 181/ 31
but if it were	<b>proved</b>	to be scripture by	6, 181/ 32
and thereby to have	<b>proved</b>	you the much more	6, 182/ 20
points that be before	<b>proved</b>	. And therewith endeth the	6, 183/ 5

recapitulating certain things before	<b>proved</b>	and for his part	6, 187/ 4
reason and scripture ye	<b>proved</b>	that it could not	6, 187/ 26
known and believed. Ye	<b>proved</b>	the matter also by	6, 187/ 29
of his creatures, ye	<b>proved</b>	me yet again that	6, 188/ 6
God. And that ye	<b>proved</b>	me by this that	6, 188/ 8
damnable. Which, eftsoons, ye	<b>proved</b>	well and substantially to	6, 188/ 10
of men, ye therein	<b>proved</b>	that the common faith	6, 188/ 16
in this part ye	<b>proved</b>	yet again by reason	6, 188/ 28
eftsoons, ye deduced and	<b>proved</b>	that no text of	6, 188/ 32
these things be well	<b>proved</b>	good and pleasant to	6, 188/ 35
that hath hitherto been	<b>proved</b>	between us." "Very true	6, 189/ 6
that he hath clearly	<b>proved</b>	that the church is	6, 203/ 26
briefly what hath been	<b>proved</b>	, so finisheth and endeth	6, 209/ 22
Wherefore, since I have	<b>proved</b>	you that the church	6, 210/ 5
For this side thus	<b>proved</b>	good, it must needs	6, 210/ 16
that after it were	<b>proved</b>	, and now this thing	6, 219/ 26
yet wist I never	<b>proved</b>	that any such, so	6, 224/ 23
known it tried and	<b>proved</b>	so. And why shall	6, 224/ 31
the world, tried and	<b>proved</b>	any of both sorts	6, 224/ 34
And this have I	<b>proved</b>	often, and ye may	6, 232/ 18
by which I have	<b>proved</b>	it you more that	6, 238/ 1
as I have already	<b>proved</b>	you divers wise as	6, 242/ 32
since it is plainly	<b>proved</b>	you that the church	6, 245/ 26
none such. And consequently	<b>proved</b>	that no text of	6, 245/ 29
it is also clearly	<b>proved</b>	that the matter of	6, 246/ 1
there against one point	<b>proved</b>	in the first book	6, 247/ 5
said, that if I	<b>proved</b>	my part so clearly	6, 249/ 3
both the parts be	<b>proved</b>	, then stand they both	6, 249/ 7
in three words, and	<b>proved</b>	unto you that the	6, 249/ 24
that, I would have	<b>proved</b>	thee an ass anon	6, 250/ 17
how those matters were	<b>proved</b>	. "Now and I am	6, 255/ 24
as I saw it	<b>proved</b>	after, a plain pestilent	6, 256/ 13
a well and plainly	<b>proved</b>	matter, an obstinate shameless	6, 257/ 7
one of his best	<b>proved</b>	friends, avow it in	6, 257/ 27
how the matter was	<b>proved</b>	. "Indeed," quoth I, "that	6, 260/ 8
peril if he were	<b>proved</b>	guilty; ye therefore ought	6, 260/ 20
infidel, whom they have	<b>proved</b>	and reproved false in	6, 261/ 9
crime when it is	<b>proved</b>	. But before God, not	6, 261/ 17
ere the crime be	<b>proved</b>	. "But now whereas they	6, 261/ 18
and the crime well	<b>proved</b>	) any new witnesses to	6, 264/ 15
thereby the matter well	<b>proved</b>	, then examine other witness	6, 265/ 30
if the affirmative be	<b>proved</b>	(especially in this case	6, 265/ 34
by so many sufficiently	<b>proved</b>	that one taught and	6, 265/ 35
such things as was	<b>proved</b>	against him, then can	6, 266/ 6

where the heresy is	<b>proved</b>	to have been preached	6, 266/ 29
but if they be	<b>proved</b>	so. And that shall	6, 266/ 35
should against the affirmative	<b>proved</b>	, lean to the contrary	6, 267/ 2
and since that time	<b>proved</b>	clearly naught. But though	6, 267/ 20
that sort, and well	<b>proved</b>	and by himself also	6, 269/ 19
did, which was after	<b>proved</b>	a very pernicious heretic	6, 269/ 29
as his fault was	<b>proved</b>	, and by as many	6, 271/ 25
for it is not	<b>proved</b>	that any horse had	6, 274/ 26
except it be so	<b>proved</b>	that it can be	6, 275/ 12
is not so surely	<b>proved</b>	as it must be	6, 275/ 23
except it were so	<b>proved</b>	, and that by other	6, 276/ 12
the truth cannot be	<b>proved</b>	against him. Whereunto the	6, 280/ 19
wist well would be	<b>proved</b>	, and a shameless folly	6, 280/ 23
the matter so clearly	<b>proved</b>	indeed. And with this	6, 280/ 25
so plain and clearly	<b>proved</b>	, it was and is	6, 280/ 28
secret and cannot be	<b>proved</b>	, in an oath put	6, 281/ 2
not able to be	<b>proved</b>	by witness." "Forsooth," quoth	6, 281/ 17
thinketh cannot be well	<b>proved</b>	, how far wrong went	6, 284/ 14
it would be plainly	<b>proved</b>	what sin was therein	6, 284/ 16
saw the matter already	<b>proved</b>	so clearly and by	6, 284/ 18
and which be well	<b>proved</b>	by holy scripture, were	6, 290/ 33
was well and clearly	<b>proved</b>	that the chancellor and	6, 318/ 3
Canterbury. And then they	<b>proved</b>	the heresy by nothing	6, 318/ 8
And upon heresy so	<b>proved</b>	against him whom they	6, 318/ 10
matters, I promise you,	<b>proved</b>	very trifles, and such	6, 320/ 1
me hear how they	<b>proved</b>	." "I am loath," quoth	6, 320/ 4
his own experience and	<b>proved</b>	that Richard Hunne had	6, 321/ 33
peril to be so	<b>proved</b>	, I would well think	6, 327/ 17
which it was well	<b>proved</b>	that he was convicted	6, 327/ 25
I, "that I had	<b>proved</b>	you plainly that they	6, 331/ 4
whom, if any be	<b>proved</b>	after to have abused	6, 341/ 25
folk again, as be	<b>proved</b>	by their blind presumption	6, 344/ 7
more than too much	<b>proved</b>	here among us, that	6, 348/ 10
as though he had	<b>proved</b>	his tale true, he	6, 350/ 16
it could not be	<b>proved</b>	by evident scripture, as	6, 365/ 12
no texts of scripture	<b>proved</b>	the contrary, yet since	6, 392/ 27
is, said he, well	<b>proved</b>	by the words of	6, 398/ 16
whom they now see	<b>proved</b>	naught. For this will	6, 418/ 6
their virtuous life well	<b>proved</b>	by their blessed end	6, 422/ 5
their falsehood and perjury	<b>proved</b>	in their faces, then	6, 422/ 12
continuance thereof so clearly	<b>proved</b>	by many a thousand	6, 434/ 1
bringeth forth another. Which	<b>proverb</b>	as it happeth I	6, 21/ 4
for, especially if the	<b>proverb</b>	were true that ye	6, 301/ 14
if pride, as the	<b>proverb</b>	is, must needs have	6, 365/ 3

so, yet the author	<b>proveth</b>	by great authority that	6, 5/ 27
Tenth Chapter The author	<b>proveth</b>	that many things daily	6, 6/ 28
first by scripture he	<b>proveth</b>	that the church of	6, 8/ 5
Nineteenth Chapter The author	<b>proveth</b>	that if the worship	6, 8/ 11
Twenty-Seventh Chapter The author	<b>proveth</b>	that God hath commanded	6, 10/ 23
man's salvation. Which he	<b>proveth</b>	by a deduction partly	6, 11/ 1
Twenty-Ninth Chapter The author	<b>proveth</b>	by scripture that God	6, 11/ 4
true scripture, the author	<b>proveth</b>	, by the reason which	6, 11/ 16
images. Whereof the author	<b>proveth</b>	the contrary. The Fifth	6, 12/ 19
not. Whereupon the author	<b>proveth</b>	that of any miracles	6, 13/ 28
in this chapter also	<b>proveth</b>	that the miracles and	6, 13/ 31
Fifth Chapter The author	<b>proveth</b>	that the spiritual judges	6, 14/ 33
so, yet the author	<b>proveth</b>	by great authority that	6, 60/ 6
gods, yet all that	<b>proveth</b>	that there was and	6, 72/ 29
Tenth Chapter The author	<b>proveth</b>	that many things daily	6, 77/ 2
first by scripture he	<b>proveth</b>	that the church of	6, 101/ 7
Nineteenth Chapter The author	<b>proveth</b>	that if the worship	6, 110/ 25
Twenty-Seventh Chapter The author	<b>proveth</b>	that God hath commanded	6, 162/ 13
man's salvation. Which he	<b>proveth</b>	by a deduction partly	6, 167/ 6
Twenty-Ninth Chapter The author	<b>proveth</b>	by scripture that God	6, 176/ 9
true scripture, the author	<b>proveth</b>	, by the reason which	6, 182/ 38
This," quoth I, "plainly	<b>proveth</b>	that they cannot be	6, 190/ 29
images. Whereof the author	<b>proveth</b>	the contrary. "Well," quoth	6, 198/ 7
the church: this argument	<b>proveth</b>	that there is in	6, 204/ 22
saints. And it neither	<b>proveth</b>	that there be no	6, 218/ 10
not. Whereupon the author	<b>proveth</b>	that of any miracles	6, 237/ 22
in this chapter also	<b>proveth</b>	that the miracles and	6, 237/ 26
few saved alive, yet	<b>proveth</b>	not that the people	6, 252/ 21
Fifth Chapter The author	<b>proveth</b>	that the spiritual judges	6, 270/ 32
vow notwithstanding. " "And how	<b>proveth</b>	he that?" quoth your	6, 360/ 14
it is so, and	<b>proveth</b>	it yet less than	6, 431/ 30
in such wise to	<b>provide</b>	for the worst, as	6, 22/ 4
But now shall I	<b>provide</b>	me tomorrow peradventure a	6, 68/ 30
will go with me,	<b>provide</b>	a couple of witness	6, 69/ 4
world about ere I	<b>provide</b>	many miracles sufficiently of	6, 77/ 27
his high wisdom, to	<b>provide</b>	that some of his	6, 144/ 8
be because she should	<b>provide</b>	a horse for an	6, 227/ 14
and witness, till ye	<b>provide</b>	that thieves and murderers	6, 264/ 7
as they may to	<b>provide</b>	that God shall rather	6, 300/ 22
except the prelates would	<b>provide</b>	that orders were not	6, 302/ 30
effect no further but	<b>provide</b>	, that whereas men will	6, 311/ 25
it evil done to	<b>provide</b>	that the priests which	6, 311/ 34
secretly without slander to	<b>provide</b>	another to do it	6, 353/ 12
sure and undoubtable refuge	<b>provided</b>	him by the goodness	6, 10/ 19

done so well and	<b>provided</b>	that course to go	6, 74/ 14
he might not have	<b>provided</b>	for wine without miracle	6, 81/ 29
his wisdom and goodness	<b>provided</b>	it so to be	6, 117/ 4
sure and undoubtable refuge	<b>provided</b>	him by the goodness	6, 153/ 31
yet, if I were	<b>provided</b>	therefor, there be texts	6, 156/ 11
be fed, he hath	<b>provided</b>	for them wholesome meat	6, 166/ 22
God among the Jews	<b>provided</b>	that in every age	6, 244/ 19
ye think it evil	<b>provided</b>	that, for the hatred	6, 262/ 28
laws of the church	<b>provided</b>	already, if they were	6, 301/ 30
laws of the church	<b>provided</b>	, to the intent no	6, 302/ 8
and livings that be	<b>provided</b>	for them, except the	6, 302/ 29
council held at Oxenforde	<b>provided</b>	, upon great pain, that	6, 315/ 28
not suffered or not	<b>provided</b>	that any good, virtuous	6, 331/ 28
man. It was also	<b>provided</b>	by the emperor, in	6, 335/ 7
his special cure and	<b>providence</b>	bring ever shortly such	6, 88/ 31
appointed by God's high	<b>providence</b>	meet and convenient for	6, 146/ 19
but by the special	<b>providence</b>	of God and his	6, 243/ 24
that God also therefore	<b>provideth</b>	for his church the	6, 120/ 1
and holy scripture God	<b>provideth</b>	that though percase some	6, 181/ 5
our Father in heaven	<b>provideth</b>	meat for the very	6, 233/ 16
to be made, but	<b>provideth</b>	that they shall not	6, 316/ 5
than of dispicion. And	<b>providing</b>	as much as may	6, 341/ 20
have made a constitution	<b>provincial</b>	that no Bible in	6, 15/ 34
chapter concerning the constitution	<b>provincial</b>	; and that the clergy	6, 16/ 17
time by a constitution	<b>provincial</b>	prohibited any book of	6, 29/ 13
have made a constitution	<b>provincial</b>	that no Bible in	6, 293/ 14
own making, a constitution	<b>provincial</b>	, whereby they have prohibited	6, 293/ 29
is a law very	<b>provincial</b>	, for it holdeth but	6, 293/ 31
-- one, the constitution	<b>provincial</b>	by which ye think	6, 294/ 32
chapter, concerning the constitution	<b>provincial</b>	, and that the clergy	6, 314/ 7
should require, by a	<b>provincial</b>	council, approved. And this	6, 315/ 35
him forth the constitutions	<b>provincial</b>	, with Linwood thereupon, and	6, 316/ 16
methinketh that the constitution	<b>provincial</b>	of which we spoke	6, 340/ 28
to those objections, especially	<b>proving</b>	that reason is servant	6, 9/ 20
answer of the author	<b>proving</b>	the authority of the	6, 10/ 34
wit, as well in	<b>proving</b>	that God doth these	6, 102/ 7
to those objections, especially	<b>proving</b>	that reason is servant	6, 128/ 13
against those other texts,	<b>proving</b>	his equal godhead, to	6, 137/ 6
answer of the author	<b>proving</b>	the authority of the	6, 167/ 3
than twenty witnesses plainly	<b>proving</b>	the matter against him	6, 270/ 28
any person appearing and	<b>proving</b>	himself still impenitent?" "Nay	6, 278/ 2
truth, seeing false Antichrist	<b>proving</b>	his preaching by miracles	6, 435/ 2
the good and politic	<b>provision</b>	of the temporalty. The	6, 19/ 14
thank God for that	<b>provision</b>	? And then would ye	6, 159/ 32

no man blame the	<b>provision</b>	, but if he be	6, 311/ 31
but rather to make	<b>provision</b>	against such abuse, and	6, 338/ 5
naught. Against which things	<b>provision</b>	must be made that	6, 339/ 11
his apostles used such	<b>provision</b>	in their utterance of	6, 340/ 7
he make her such	<b>provision</b>	." "Surely," quoth I, "this	6, 353/ 16
the good and politic	<b>provision</b>	of the temporality. "The	6, 406/ 2
not well devise better	<b>provisions</b>	than are by the	6, 301/ 30
very good and substantial	<b>provisions</b>	, besides all such as	6, 410/ 2
were likely so to	<b>provoke</b>	God and his saints	6, 229/ 25
by manifest miracles to	<b>provoke</b>	men to seek upon	6, 231/ 13
great indignation of God,	<b>provoked</b>	by our sin and	6, 434/ 31
good manner and virtue,	<b>provoking</b>	the world to wrong	6, 347/ 13
dedit Deus curam de	<b>proximo</b>	suo" (God hath given	6, 415/ 8
in erudition, wit, or	<b>prudence</b>	anything prefer -- I	6, 24/ 6
circumstances, the king's high	<b>prudence</b>	, which, without flattery, pierceth	6, 326/ 8
therewith his marvelous profound	<b>prudence</b>	that had not the	6, 364/ 33
lady the king's mother	<b>prudently</b>	decipher and found out	6, 88/ 19
the King's Highness most	<b>prudently</b>	laid unto Luther, since	6, 183/ 32
Holy Spirit hath so	<b>prudently</b>	tempered their speech through	6, 339/ 31
the King's Highness most	<b>prudently</b>	writeth. Luther also sometimes	6, 425/ 8
none image), and the	<b>psalm</b>	, "In exitu Israel de	6, 38/ 15
by all the whole	<b>psalm</b>	, "In exitu Israel de	6, 44/ 36
that appeareth in the	<b>psalm</b>	self, where he layeth	6, 45/ 7
images were in that	<b>psalm</b>	forbidden, that is to	6, 45/ 11
should say the whole	<b>psalm</b>	. But as for holy	6, 88/ 3
sculptile." And in the	<b>psalm</b>	, "In exitu Israel de	6, 96/ 20
this text of the	<b>psalm</b>	by the article of	6, 135/ 34
unto Christ in the	<b>psalm</b>	, "Postula a me et	6, 173/ 14
if they say every	<b>psalm</b>	twice." "In faith," quoth	6, 258/ 15
Patri to the whole	<b>psalm</b>	, in this wise: "This	6, 364/ 8
attain, as in the	<b>psalms</b>	and the prophets and	6, 336/ 16
a paynim or a	<b>publican</b>	. Of which two the	6, 165/ 28
parable of the poor	<b>publican</b>	ashamed of his sins	6, 380/ 14
taken as paynims and	<b>publicans</b>	?" "That was," quoth he	6, 165/ 4
suffer (after the witnesses	<b>published</b>	and the crime well	6, 14/ 29
suffer (after the witnesses	<b>published</b>	and the crime well	6, 264/ 15
convenient, after those witnesses	<b>published</b>	, to bring proofs afresh	6, 265/ 5
after the witnesses once	<b>published</b>	, and thereby the matter	6, 265/ 29
that, after the proofs	<b>published</b>	and read, he appeared	6, 268/ 9
and not the matter	<b>published</b>	among the people. And	6, 417/ 12
this third business of	<b>publishing</b>	and putting my book	6, 22/ 28
well thwited to a	<b>pudding</b>	prick. But I pray	6, 321/ 30
of the vain praise	<b>puffed</b>	out of poor mortal	6, 398/ 6
he showeth himself so	<b>puffed</b>	up with the poison	6, 424/ 25



quoth I, "be somewhat	<b>pugnant</b>	and sharp. But surely	6, 294/ 29
then the devil would	<b>pull</b>	them in pieces; but	6, 52/ 33
the Sabbath Day to	<b>pull</b>	him out of a	6, 233/ 24
but by their constitution	<b>pull</b>	Christ's Gospel out of	6, 294/ 14
hard it is to	<b>pull</b>	them out. This pride	6, 423/ 20
scripture self to be	<b>pulled</b>	out of the people's	6, 29/ 19
of Egypt, would have	<b>pulled</b>	him to bed, and	6, 157/ 4
she had her teeth	<b>pulled</b>	out for Christ's sake	6, 232/ 33
which, when they be	<b>pulled</b>	away again, leave him	6, 324/ 36
withdrawn, the holy images	<b>pulled</b>	down and either broken	6, 370/ 15
and from many they	<b>pulled</b>	them off and cast	6, 371/ 1
out the Blessed Sacrament,	<b>pulled</b>	the chalice from the	6, 372/ 10
their cloaked collusion is	<b>pulled</b>	off, then appeareth there	6, 399/ 30
man; robbed, polluted and	<b>pulled</b>	down many a goodly	6, 412/ 19
need so require, utterly	<b>pulled</b>	up, there shall far	6, 416/ 8
already fordone the faith,	<b>pulled</b>	down the churches, polluted	6, 427/ 31
easy yoke, but a	<b>pulling</b>	of the head out	6, 106/ 28
for pain of that	<b>pulling</b>	to run their naked	6, 371/ 11
destroying Christ's holy sacraments,	<b>pulling</b>	down Christ's cross, blaspheming	6, 433/ 29
naught the holy days,	<b>pulling</b>	down the churches, railing	6, 433/ 33
they long to be	<b>pulpited</b>	. And this I say	6, 126/ 3
that used to make	<b>pumps</b>	, which had intended with	6, 328/ 4
princes be bound to	<b>punish</b>	heretics; and that fair	6, 19/ 21
not suffer them; ye	<b>punish</b>	them and burn them	6, 201/ 19
hath none authority to	<b>punish</b>	any such thing at	6, 350/ 13
angry with them that	<b>punish</b>	heretics, except they will	6, 404/ 23
have been constrained to	<b>punish</b>	heresies by terrible death	6, 406/ 7
Christian men, and not	<b>punish</b>	and destroy the doers	6, 408/ 14
to kill him or	<b>punish</b>	him, but only, in	6, 410/ 24
than other men should	<b>punish</b>	his body, suffer him	6, 411/ 15
that no man should	<b>punish</b>	any heretic or infidel	6, 411/ 19
princes be bound to	<b>punish</b>	heretics, and that fair	6, 415/ 30
devil to torment and	<b>punish</b>	their bodies, which every	6, 429/ 27
deadly sin should be	<b>punished</b>	with everlasting pain, till	6, 136/ 8
that either he forthwith	<b>punished</b>	and purged it, or	6, 220/ 11
the faultless to be	<b>punished</b>	." "It were a strange	6, 265/ 27
an evil priest were	<b>punished</b>	. But yet it is	6, 297/ 20
occasion to see them	<b>punished</b>	or had in derision	6, 297/ 27
boldness might peradventure be	<b>punished</b>	, and well were worthy	6, 300/ 13
men, taken, reputed and	<b>punished</b>	as abominable wicked wretches	6, 375/ 35
prophet Nathan and yet	<b>punished</b>	his offence. Christ looked	6, 401/ 30
evil works, and wrongfully	<b>punished</b>	them, and cruelly created	6, 405/ 5
to be as sore	<b>punished</b>	as any other fault	6, 407/ 16
it hath been long	<b>punished</b>	by death in the	6, 409/ 24

laboreth to have them	<b>punished</b>	by death. Well may	6, 410/ 8
they have sinned, he	<b>punisheth</b>	as well them as	6, 401/ 22
was put to such	<b>punishment</b>	as the poor nun	6, 87/ 32
increase of his own	<b>punishment</b>	by his brother's damnation	6, 212/ 2
meekness glad of God's	<b>punishment</b>	. Saint Augustine, as is	6, 216/ 9
good reason in the	<b>punishment</b>	of crime when it	6, 261/ 16
be made for the	<b>punishment</b>	of things only that	6, 262/ 21
that they should by	<b>punishment</b>	be called again to	6, 401/ 24
men, with fear of	<b>punishment</b>	once taken away, there	6, 405/ 25
was there never other	<b>punishment</b>	done upon them in	6, 407/ 3
they by any temporal	<b>punishment</b>	of their bodies anything	6, 409/ 1
fear them with bodily	<b>punishment</b>	. Which manner of doing	6, 409/ 15
the repressing and grievous	<b>punishment</b>	of any such as	6, 410/ 4
right easily avoided, by	<b>punishment</b>	of those few that	6, 416/ 6
our matter, instead of	<b>punishment</b>	, entreated, favored, and by	6, 416/ 11
that God for the	<b>punishment</b>	thereof suffereth us to	6, 419/ 3
with all reward or	<b>punishment</b>	pursuing upon all our	6, 428/ 4
God's ordinance and their	<b>punishment</b>	to God's cruelty, and	6, 428/ 12
father's wife, to the	<b>punishment</b>	of his body, that	6, 429/ 17
amendment. And this bodily	<b>punishment</b>	did Saint Paul, as	6, 429/ 29
But all the sore	<b>punishment</b>	of heretics wherewith such	6, 430/ 12
were not by grievous	<b>punishment</b>	repressed in the beginning	6, 430/ 22
seemeth that the sore	<b>punishment</b>	of heretics is devised	6, 430/ 27
no further for the	<b>punishment</b>	of heretics than did	6, 431/ 9
unruly multitude, many sore	<b>punishments</b>	been devised for them	6, 409/ 20
they were clean and	<b>pure</b>	, and not costly. And	6, 40/ 25
Christ were not only	<b>pure</b>	and clean, but also	6, 41/ 1
Christ's holy church remain	<b>pure</b>	, clean, and glorious without	6, 206/ 5
of himself and his	<b>pure</b>	natural powers without the	6, 395/ 27
be taken of the	<b>purest</b>	and most pleasant sort	6, 312/ 1
in pain of his	<b>purgation</b>	. For our Lord loved	6, 215/ 33
was himself yet in	<b>purgatory</b>	. So liked it our	6, 215/ 31
great part of his	<b>purgatory</b>	. And therefore to the	6, 283/ 34
that there is no	<b>purgatory</b>	. "Item, that all men's	6, 354/ 32
remnant. For as concerning	<b>purgatory</b>	, he wrote first that	6, 365/ 12
but that there is	<b>purgatory</b>	, and that thing he	6, 365/ 14
not ashamed to deny	<b>purgatory</b>	, which the whole church	6, 365/ 18
of heretics that deny	<b>purgatory</b>	, and within a while	6, 365/ 21
in the fire of	<b>purgatory</b>	till Doomsday than that	6, 366/ 3
Luther also sometimes affirmeth	<b>purgatory</b>	, sometimes doubteth, and sometimes	6, 425/ 8
is the fire of	<b>purgatory</b>	, which I marvel why	6, 425/ 31
own nature apt to	<b>purge</b>	and amend the reader	6, 347/ 31
he forthwith punished and	<b>purged</b>	it, or so severed	6, 220/ 12
that beareth fruit, he	<b>purgeth</b>	it to make it	6, 194/ 12

take it patiently, it	<b>purgeth</b>	; if gladly, it greatly	6, 216/ 8
Day of Doom be	<b>purified</b>	, and all the bad	6, 205/ 9
minded to cleanness and	<b>purity</b>	, and set less by	6, 150/ 4
the flesh to the	<b>purity</b>	and cleanness of the	6, 151/ 8
blessed confessors, by the	<b>purity</b>	and cleanness of so	6, 346/ 28
in such a willful,	<b>purpensed</b>	, heinous, cruel deed as	6, 326/ 3
can nothing serve their	<b>purpose</b>	. The Twenty-Second Chapter Because	6, 8/ 33
evil, and of evil	<b>purpose</b>	changed. The Ninth Chapter	6, 15/ 25
made for an evil	<b>purpose</b>	. The Tenth Chapter The	6, 15/ 28
estimation, intend a further	<b>purpose</b>	than they pretend, which	6, 19/ 30
of his intent and	<b>purpose</b>	I will not much	6, 40/ 34
shall send time, I	<b>purpose</b>	, he said, to marry	6, 53/ 8
fully furnished for your	<b>purpose</b>	. The Sixth Chapter Because	6, 63/ 3
serveth nothing for your	<b>purpose</b>	if ye believe no	6, 65/ 31
forceth not for this	<b>purpose</b>	of ours. For if	6, 76/ 30
few, sufficed for our	<b>purpose</b>	. For if God had	6, 90/ 22
the reproof of your	<b>purpose</b>	, I will assay to	6, 102/ 5
is yet again our	<b>purpose</b>	double proved. First, in	6, 112/ 31
can nothing serve their	<b>purpose</b>	. "But now would I	6, 116/ 25
bring forth for that	<b>purpose</b>	; but that all these	6, 121/ 10
of evil because the	<b>purpose</b>	and intent may make	6, 124/ 3
read, in pondering the	<b>purpose</b>	of divers comments, in	6, 131/ 34
less by her holy	<b>purpose</b>	and promise of chastity	6, 150/ 5
nothing been to the	<b>purpose</b>	. For the angel said	6, 150/ 22
then a full determined	<b>purpose</b>	of virginity. And that	6, 151/ 1
full and fast a	<b>purpose</b>	of perpetual virginity before	6, 151/ 5
on with a good	<b>purpose</b>	and a lowly heart	6, 152/ 24
in that sense and	<b>purpose</b>	that he taketh his	6, 154/ 28
quoth I, "for our	<b>purpose</b>	, since no man doubteth	6, 177/ 9
promise, be for this	<b>purpose</b>	abiding in the church	6, 178/ 31
Holy Ghost sent of	<b>purpose</b>	to keep in the	6, 182/ 15
But now for our	<b>purpose</b>	, since ye will have	6, 199/ 23
church nothing help your	<b>purpose</b>	. But they shall as	6, 199/ 32
wise for the same	<b>purpose</b>	. But surely they that	6, 219/ 33
wide from all such	<b>purpose</b>	. For there he speaketh	6, 220/ 4
quoth he. "To what	<b>purpose</b>	, " quoth I, "were miracles	6, 239/ 26
me for the same	<b>purpose</b>	before." "If ye so	6, 251/ 27
to that intent and	<b>purpose</b>	. For surely the effect	6, 257/ 6
much to our present	<b>purpose</b>	, saving that if it	6, 259/ 24
but of a deliberate	<b>purpose</b>	, which except he fell	6, 271/ 32
plight) all his whole	<b>purpose</b>	, and winneth nothing but	6, 280/ 11
evil and of evil	<b>purpose</b>	changed. "But now I	6, 284/ 27
translation thereof any malicious	<b>purpose</b>	or not, therein will	6, 287/ 20
that he laboreth of	<b>purpose</b>	to diminish the reverent	6, 288/ 32

made for an evil	<b>purpose</b>	. % "But to the intent	6, 291/ 3
very good for their	<b>purpose</b>	, toward the destruction of	6, 291/ 15
so far from all	<b>purpose</b>	of amendment that his	6, 299/ 15
in sight for that	<b>purpose</b>	but they secretly discharge	6, 302/ 18
Tyndale had lost his	<b>purpose</b>	. For so were only	6, 307/ 26
were it little to	<b>purpose</b>	, for in Saint Paul's	6, 307/ 28
him of a malicious	<b>purpose</b>	to translate it of	6, 314/ 27
But for our present	<b>purpose</b>	, after that it was	6, 315/ 20
came to a wise	<b>purpose</b>	; here was a great	6, 321/ 29
would go against his	<b>purpose</b>	, and that in the	6, 326/ 35
contrary of that holy	<b>purpose</b>	that God ordained it	6, 335/ 38
And this done of	<b>purpose</b>	and malice, not without	6, 347/ 21
Greece nothing prove their	<b>purpose</b>	, which made none interruption	6, 355/ 23
made little for his	<b>purpose</b>	." "By my troth, as	6, 356/ 21
not answered to the	<b>purpose</b>	, and that those things	6, 364/ 23
part alive. For this	<b>purpose</b>	I rehearse you this	6, 372/ 16
it is for some	<b>purpose</b>	for the while to	6, 378/ 28
them better to their	<b>purpose</b>	, which in the beginning	6, 378/ 30
charity therewith and a	<b>purpose</b>	to do good works	6, 382/ 7
the charity with the	<b>purpose</b>	of good works must	6, 382/ 12
with God that the	<b>purpose</b>	of them, yet undone	6, 382/ 20
justification that without that	<b>purpose</b>	he cannot be justified	6, 382/ 21
faith without charity and	<b>purpose</b>	of good works cannot	6, 382/ 23
other place his special	<b>purpose</b>	was to teach the	6, 384/ 35
other alleged for that	<b>purpose</b>	signify none other but	6, 391/ 11
nothing made for his	<b>purpose</b>	. For as for that	6, 400/ 16
it nothing to the	<b>purpose</b>	to allege that by	6, 414/ 10
more fall thereto, of	<b>purpose</b>	to be hired again	6, 416/ 15
christen their children of	<b>purpose</b>	, that by the renaying	6, 416/ 17
estimation, intend a further	<b>purpose</b>	than they pretend; which	6, 422/ 23
know their intent and	<b>purpose</b>	that they appoint upon	6, 423/ 1
treat of the matters	<b>purposed</b>	unto him. Whereof because	6, 5/ 9
all that he had	<b>purposed</b>	. And because I would	6, 35/ 5
order as he had	<b>purposed</b>	it, that is to	6, 35/ 7
treat of the matters	<b>purposed</b>	unto him. Whereof, because	6, 35/ 12
that where he had	<b>purposed</b>	on your behalf in	6, 35/ 25
the opinion that ye	<b>purposed</b>	when ye said that	6, 119/ 26
had in the beginning	<b>purposed</b>	. The end of the	6, 246/ 13
promises, yet if he	<b>purposed</b>	to do no good	6, 382/ 15
toward the wrong side)	<b>purposely</b>	mangled the matter, his	6, 22/ 9
to lead the people	<b>purposely</b>	out of the right	6, 290/ 36
In which translation, he	<b>purposely</b>	corrupted that holy text	6, 314/ 28
gathered into the prince's	<b>purse</b>	. And for conclusion it	6, 43/ 11
such as have their	<b>purse</b>	full of gold give	6, 51/ 14

the bottom of his	<b>purse</b>	, in the first year	6, 228/ 1
meet with a good	<b>purse</b>	, and do harm and	6, 236/ 36
away were one common	<b>purse</b>	of all four, and	6, 263/ 16
together and make a	<b>purse</b>	among them for the	6, 331/ 18
ready to believe a	<b>purser</b>	, a glover, or a	6, 419/ 8
and preach openly and	<b>pursue</b>	them for saying truth	6, 209/ 1
part, for which they	<b>pursue</b>	your part, be not	6, 209/ 16
for a proof, they	<b>pursue</b>	the person and not	6, 261/ 20
folk suspect, abhor, and	<b>pursue</b>	in the beginning, all	6, 427/ 3
evil as they that	<b>pursued</b>	them." "Very truth," quoth	6, 209/ 3
they were idolaters and	<b>pursued</b>	your part for saying	6, 209/ 14
Jews and the paynims	<b>pursued</b>	it. Now since there	6, 243/ 4
he little and little	<b>pursued</b>	and brought to pass	6, 368/ 22
that if they were	<b>pursued</b>	in one city, they	6, 414/ 20
right faith; secondly, which	<b>pursueth</b>	thereupon, by that he	6, 112/ 33
spiritual persons in the	<b>pursuing</b>	and condemning men for	6, 32/ 35
all reward or punishment	<b>pursuing</b>	upon all our doings	6, 428/ 4
any damnable error, doth	<b>put</b>	in doubt and question	6, 11/ 27
late by lewd people	<b>put</b>	in question, the specialties	6, 21/ 11
the worse, and so	<b>put</b>	in print my book	6, 22/ 24
book ere I did	<b>put</b>	it forth. For albeit	6, 22/ 34
yet to make and	<b>put</b>	forth any book (wherein	6, 23/ 6
as I divers things	<b>put</b>	out or changed by	6, 24/ 9
on your goodness to	<b>put</b>	you to labor and	6, 26/ 3
have been at home,	<b>put</b>	the matter in writing	6, 26/ 23
certain heresies, and openly	<b>put</b>	to penance therefor, where	6, 28/ 5
men's mouths, and to	<b>put</b>	every man to silence	6, 28/ 18
or other to be	<b>put</b>	to death. "For they	6, 31/ 20
his cruel enemies would	<b>put</b>	to it, showed us	6, 32/ 11
those opinions that were	<b>put</b>	upon him, but that	6, 33/ 7
and lustily forward, he	<b>put</b>	me somewhat in doubt	6, 34/ 28
he should have been	<b>put</b>	to no penance at	6, 37/ 5
these heretics, when he	<b>put</b>	in his mind to	6, 39/ 13
a proud rigorous answer	<b>put</b>	in fear of worse	6, 43/ 5
and most simply wrought	<b>put</b>	us in mind of	6, 44/ 27
plain proof, that we	<b>put</b>	our trust and confidence	6, 52/ 21
that place, as necromancers	<b>put</b>	their trust in their	6, 52/ 30
for his ears, once	<b>put</b>	over his nose. And	6, 52/ 34
appear that the pilgrims	<b>put</b>	their trust in the	6, 55/ 4
fare like necromancers that	<b>put</b>	their trust in their	6, 55/ 6
ye resemble them, that	<b>put</b>	their confidence in the	6, 55/ 22
were once abolished and	<b>put</b>	away, we were like	6, 58/ 35
whole town, ye have	<b>put</b>	me to silence, that	6, 68/ 26
I, "this example to	<b>put</b>	you in mind that	6, 70/ 4

pilgrimages, ye seem to	<b>put</b>	still a difference between	6, 78/ 5
agree. For I now	<b>put</b>	case that there came	6, 82/ 31
and full proof. "I	<b>put</b>	you then," quoth I	6, 83/ 18
opinion that ye will	<b>put</b>	yourself in jeopardy for	6, 84/ 27
I ween he was	<b>put</b>	to such punishment as	6, 87/ 32
and other, why ye	<b>put</b>	a difference, we shall	6, 91/ 9
so naughty that they	<b>put</b>	Christ to death, yet	6, 92/ 14
in good faith, they	<b>put</b>	me half in doubt	6, 95/ 14
house of Israel hath	<b>put</b>	their trust in our	6, 96/ 31
of these parties ye	<b>put</b>	the worshipping of images	6, 97/ 34
And in the images	<b>put</b>	the people their trust	6, 98/ 31
for God himself. And	<b>put</b>	in these images of	6, 99/ 13
trust that they should	<b>put</b>	in God. "Which, besides	6, 99/ 14
of our Lady they	<b>put</b>	their trust in the	6, 99/ 20
themselves will not once	<b>put</b>	forth a finger." "Very	6, 104/ 5
the strait yoke and	<b>put</b>	on a more easy	6, 105/ 13
sore both and should	<b>put</b>	him to some pain	6, 106/ 9
be one by one	<b>put</b>	out. And since his	6, 108/ 19
should even then be	<b>put</b>	in their minds. And	6, 116/ 3
hearts, hath begun to	<b>put</b>	out his horns and	6, 123/ 4
it whole again, and	<b>put</b>	a knife into his	6, 130/ 17
so?" quoth I. "I	<b>put</b>	case that he believed	6, 134/ 9
his part diligently to	<b>put</b>	forward. Against whom did	6, 140/ 23
by the Ten Commandments	<b>put</b>	in remembrance again certain	6, 141/ 20
of his holy messengers	<b>put</b>	into men's ears, and	6, 143/ 33
people than ever they	<b>put</b>	it in writing; forasmuch	6, 144/ 33
have those precious pearls	<b>put</b>	upon their nose, nor	6, 144/ 36
beginning of the water	<b>put</b>	with the wine into	6, 148/ 19
been so bold to	<b>put</b>	anything else thereto. For	6, 148/ 23
they not only dare	<b>put</b>	in water, but also	6, 148/ 27
folly, he is shamefully	<b>put</b>	to flight in the	6, 149/ 11
truth. But now I	<b>put</b>	case that God would	6, 154/ 9
the first part and	<b>put</b>	you further to prove	6, 155/ 34
agree with you but	<b>put</b>	you always to prove	6, 156/ 9
done?" Quoth he, "Ye	<b>put</b>	me now to a	6, 156/ 34
But the case is	<b>put</b>	that the reasons grounded	6, 157/ 21
which God should have	<b>put</b>	in my mind. Had	6, 157/ 31
quoth he. "Or else	<b>put</b>	it upon two lots	6, 158/ 12
wife, that ye should	<b>put</b>	your hand into a	6, 158/ 29
than the other. I	<b>put</b>	case then, that God	6, 159/ 13
that would I." "I	<b>put</b>	case," quoth I, "that	6, 160/ 4
the scripture of God,	<b>put</b>	our trust and confidence	6, 163/ 8
be gone out or	<b>put</b>	out, yet is it	6, 164/ 11
his lewd living and	<b>put</b>	away that harlot, whom	6, 165/ 17

way to heaven, being	<b>put</b>	in their minds by	6, 166/ 27
more plainness let us	<b>put</b>	one example or twain	6, 171/ 4
since ye did yourself	<b>put</b>	the church and them	6, 172/ 24
the sure way and	<b>put</b>	yourself out of all	6, 176/ 3
scripture, and ye then	<b>put</b>	me out in the	6, 176/ 19
all-thing, and he shall	<b>put</b>	you in mind and	6, 178/ 3
have profited to have	<b>put</b>	you in the remembrance	6, 182/ 17
any damnable error, doth	<b>put</b>	in doubt and question	6, 187/ 6
not. And that I	<b>put</b>	you in mind that	6, 187/ 19
of knowledge, and would	<b>put</b>	it in doubt whether	6, 199/ 12
of that opinion do	<b>put</b>	that no man may	6, 202/ 2
light that candle to	<b>put</b>	it and hide it	6, 202/ 36
for their obstinacy be	<b>put</b>	out. For till their	6, 205/ 30
And finally -- to	<b>put</b>	out of question which	6, 206/ 16
for frowardness, nor being	<b>put</b>	out for their obstinate	6, 208/ 5
it with. First they	<b>put</b>	in doubt whether saints	6, 211/ 17
good reason. But I	<b>put</b>	the case now that	6, 219/ 1
which every man did	<b>put</b>	his privy members at	6, 228/ 15
here to Paul's, and	<b>put</b>	one example of both	6, 235/ 1
the misuse but utterly	<b>put</b>	the whole use away	6, 235/ 33
that lewd manner, or	<b>put</b>	away Whitsuntide? Ye speak	6, 236/ 6
then advise us to	<b>put</b>	them clean away, Sundays	6, 236/ 8
we should abolish and	<b>put</b>	away because some folk	6, 236/ 28
good thing to be	<b>put</b>	away for the misuse	6, 237/ 13
unconsecrated host, whereof ye	<b>put</b>	the example, wherein the	6, 245/ 3
may he hap to	<b>put</b>	him in half the	6, 249/ 2
men of more honesty,	<b>put</b>	after out of credence	6, 256/ 5
still at one stay.	<b>Put</b>	now the second point	6, 265/ 14
been, would peradventure have	<b>put</b>	him to peril. "I	6, 268/ 24
might be so, then	<b>put</b>	case it was so	6, 273/ 29
the case which ye	<b>put</b>	, that all that ever	6, 273/ 36
proof thereof, let me	<b>put</b>	you another case, which	6, 274/ 8
am half ashamed to	<b>put</b>	you, saving that ye	6, 274/ 9
went here? For I	<b>put</b>	case, saith he, that	6, 275/ 5
he by and by	<b>put</b>	case that it were	6, 275/ 21
proved, in an oath	<b>put</b>	unto him he may	6, 281/ 2
after his master's heresy	<b>put</b>	away the name of	6, 289/ 24
church, there doth he	<b>put</b>	away the name of	6, 289/ 29
For the book is	<b>put</b>	forth nameless, and was	6, 291/ 20
that time Tyndale hath	<b>put</b>	out in his own	6, 291/ 23
yet hath he since	<b>put</b>	forth a worse also	6, 291/ 26
translated by Tyndale and	<b>put</b>	forth in Tyndale's own	6, 303/ 18
not nor cannot be	<b>put</b>	from his wife, but	6, 310/ 6
thereto nothing compelled nor	<b>put</b>	either in pain or	6, 329/ 5

home," quoth I, "and	<b>put</b>	me well in mind	6, 330/ 3
be so hot to	<b>put</b>	any Bible in print	6, 331/ 22
the nurse, and so	<b>put</b>	into the babe's mouth	6, 333/ 7
the translation and to	<b>put</b>	other folk from the	6, 338/ 5
were there that would	<b>put</b>	all weapons away because	6, 338/ 7
by their authorities so	<b>put</b>	unto print as all	6, 341/ 14
their charge, and either	<b>put</b>	them to open, shameful	6, 350/ 4
minded and intended to	<b>put</b>	forth by leisure the	6, 354/ 8
so did Luther also	<b>put</b>	forth in the beginning	6, 368/ 17
up, the religious people	<b>put</b>	out and sent to	6, 370/ 7
nothing, ceased not to	<b>put</b>	them eftsoons to intolerable	6, 370/ 37
not soon after to	<b>put</b>	the father, the mother	6, 371/ 24
but that men should	<b>put</b>	their faith in God's	6, 380/ 3
that they should not	<b>put</b>	their trust in their	6, 380/ 4
their good deeds, yet	<b>put</b>	not their trust in	6, 380/ 18
church taught them to	<b>put</b>	less trust in God	6, 381/ 4
and induced them to	<b>put</b>	their trust in themselves	6, 381/ 5
laid against them that	<b>put</b>	their trust as these	6, 388/ 21
and what poison they	<b>put</b>	forth under the cloak	6, 399/ 31
by the clergy, to	<b>put</b>	men convicted of heresy	6, 406/ 11
saving that they were	<b>put</b>	sometimes to silence upon	6, 407/ 7
nobles were fain to	<b>put</b>	harness on their backs	6, 409/ 32
were distressed and many	<b>put</b>	to execution, and after	6, 409/ 33
again, then is he	<b>put</b>	out of the Christian	6, 410/ 20
without blame of irregularity	<b>put</b>	or command any man	6, 411/ 7
any man should willfully	<b>put</b>	himself, and for that	6, 414/ 19
come forth and foolhardily	<b>put</b>	themselves in peril of	6, 414/ 21
that through his trust	<b>put</b>	in any man, believeth	6, 419/ 20
churches, polluted the temples,	<b>put</b>	out and spoiled all	6, 427/ 32
shall be able to	<b>put</b>	right wise men and	6, 435/ 1
objecteth against relics. And	<b>putteth</b>	great doubt in canonizing	6, 13/ 10
Accursed is he that	<b>putteth</b>	his trust in man	6, 38/ 19
of his prince's letter,	<b>putteth</b>	off his cap and	6, 46/ 6
and all such as	<b>putteth</b>	their trust in them	6, 96/ 28
own be, which himself	<b>putteth</b>	in the Gospel, though	6, 105/ 28
they receive. "And this	<b>putteth</b>	me in mind also	6, 191/ 13
objecteth against relics. And	<b>putteth</b>	great doubt in canonizing	6, 217/ 3
Moses and Christ's disciples	<b>putteth</b>	me now in mind	6, 240/ 19
at his breast he	<b>putteth</b>	other folks' faults, and	6, 296/ 2
one thing that more	<b>putteth</b>	good men of the	6, 332/ 2
I somewhat said before,	<b>putteth</b>	good folk in fear	6, 333/ 15
almsdeed, which the Apostle	<b>putteth</b>	in the same case	6, 385/ 34
of the holiness that	<b>putteth</b>	them to pain without	6, 423/ 14
sometimes denieth. But Tyndale	<b>putteth</b>	no doubt at all	6, 425/ 9



business of publishing and	<b>putting</b>	my book in print	6, 22/ 29
and health should grow,	<b>putting</b>	our full trust in	6, 52/ 28
saints for their necessities,	<b>putting</b>	thereto trust for their	6, 98/ 29
eyes, in hiding and	<b>putting</b>	up again the jewel	6, 145/ 13
and meant naught indeed,	<b>putting</b>	forth first the New	6, 368/ 12
their city and empire,	<b>putting</b>	thereupon themselves in devoir	6, 375/ 25
always taught against the	<b>putting</b>	of a proud trust	6, 380/ 24
faith, and all --	<b>putting</b>	the example by his	6, 385/ 13
or finally excommunications and	<b>putting</b>	out of Christ's flock	6, 407/ 6
to defile in the	<b>pyxes</b>	, and use in many	6, 370/ 19
a respect unto the	<b>qualities</b>	and capacities of his	6, 339/ 26
and measure so great	<b>quantities</b>	with so small a	6, 213/ 18
fellow believeth in a	<b>quarternity</b>	. " "That is," quoth I	6, 111/ 27
understand it better by	<b>quater</b>	tre deuce, having their	6, 170/ 20
poor also, keep open	<b>queans</b>	and live in open	6, 350/ 9
are yet quick and	<b>queathing</b>	, and young were they	6, 79/ 3
mind, to diminish and	<b>quench</b>	men's devotions. For they	6, 47/ 22
as coals doth in	<b>quench</b>	; but he would it	6, 203/ 2
been could never have	<b>quenched</b>	the fame thereof, as	6, 243/ 2
that it were almost	<b>quenched</b>	among Christian people, it	6, 374/ 13
not only their opinions	<b>quenched</b>	, but also all their	6, 423/ 26
and the sparkle well	<b>quenched</b>	ere it were suffered	6, 430/ 23
put in doubt and	<b>question</b>	which is the very	6, 11/ 27
truth of the principal	<b>question</b>	, and therewith finisheth the	6, 13/ 34
The messenger moveth a	<b>question</b>	if a man be	6, 15/ 11
lewd people put in	<b>question</b>	, the specialties whereof do	6, 21/ 11
of such matters any	<b>question</b>	, according to the counsel	6, 23/ 3
it to me little	<b>question</b>	, but Christian people being	6, 53/ 24
standing in debate and	<b>question</b>	, it would like our	6, 60/ 22
I, "reckon then the	<b>question</b>	were decided, and the	6, 60/ 24
that would make the	<b>question</b>	between their miracles and	6, 102/ 17
can be no great	<b>question</b>	, if the scripture be	6, 103/ 6
all that is in	<b>question</b>	between us, that the	6, 120/ 7
This is a strange	<b>question</b>	. Every man," quoth he	6, 131/ 8
he had, upon Christ's	<b>question</b>	demanding "Of whom say	6, 143/ 18
ask you therefore this	<b>question</b>	. If God in holy	6, 155/ 23
the matter was in	<b>question</b>	, and many great clerks	6, 156/ 28
riseth no doubt or	<b>question</b>	of any necessary article	6, 169/ 34
and to bring in	<b>question</b>	what we be bound	6, 175/ 30
put in doubt and	<b>question</b>	which is the very	6, 187/ 6
there was principally in	<b>question</b>	whether worshipping of images	6, 187/ 17
be saved, if the	<b>question</b>	were of the church	6, 196/ 28
to put out of	<b>question</b>	which is Christ's very	6, 206/ 16
thing that is in	<b>question</b>	being first confessed and	6, 219/ 26

they be asked further	<b>question</b>	thereof, they tell that	6, 221/ 24
truth of the principle	<b>question</b>	, and therewith finisheth the	6, 237/ 30
his living, since the	<b>question</b>	standeth not but in	6, 257/ 12
We be yet in	<b>question</b>	whether it were righteously	6, 260/ 6
fallen in a great	<b>question</b>	of the law, whether	6, 274/ 28
sheep. And in this	<b>question</b>	, if the parties demurred	6, 274/ 30
upon us with this	<b>question</b>	, "May it not be	6, 275/ 18
The messenger moveth a	<b>question</b>	: if a man be	6, 280/ 15
in my mind little	<b>question</b>	. For I hold this	6, 281/ 19
to be brought in	<b>question</b>	. But I tell you	6, 290/ 25
laps. But to the	<b>question</b>	he answered and said	6, 322/ 5
now hath determined this	<b>question</b>	already. For when the	6, 340/ 29
happed it then (which	<b>question</b>	Luther and he be	6, 350/ 21
be brought again in	<b>question</b>	by me, and therefore	6, 364/ 27
if it were in	<b>question</b>	whether the scripture were	6, 367/ 13
here enter into the	<b>question</b>	, " quoth I, "whether a	6, 411/ 5
and out of all	<b>question</b>	; which none heretic doth	6, 419/ 17
namely in Causa XXII,	<b>Questione</b>	quinta, and divers other	6, 431/ 7
the subtleties of their	<b>questions</b>	and babbling of their	6, 33/ 31
would ask me certain	<b>questions</b>	of matters nothing belonging	6, 281/ 26
great doubts and high	<b>questions</b>	of holy scripture and	6, 335/ 26
way of doubts and	<b>questions</b>	only, submitting himself and	6, 361/ 13
divers other of the	<b>questions</b>	consequently following, he had	6, 431/ 8
only for the lively	<b>quick</b>	image of love and	6, 40/ 20
so near to the	<b>quick</b>	and to the truth	6, 46/ 30
and touched to the	<b>quick</b>	. And surely, saving that	6, 46/ 35
more setteth, being the	<b>quick</b>	temples of the Holy	6, 50/ 8
woman which are yet	<b>quick</b>	and queathing, and young	6, 79/ 3
man-child. And then waxed	<b>quick</b>	and she great therewith	6, 79/ 23
her for a very	<b>quick</b>	saint, and daily sought	6, 87/ 21
meetly to be shrined	<b>quick</b>	in a monastery among	6, 88/ 27
authority of any man	<b>quick</b>	or dead, or of	6, 123/ 20
all that while a	<b>quick</b>	member of the church	6, 197/ 11
than praying to a	<b>quick</b>	man, where I am	6, 216/ 18
but that they know	<b>quick</b>	men from dead stones	6, 231/ 3
never meddle with any	<b>quick</b>	flesh. But where they	6, 296/ 23
Mass availeth no men	<b>quick</b>	nor dead; but only	6, 354/ 14
all good Christian people,	<b>quick</b>	and dead, but also	6, 370/ 5
and buried the woman	<b>quick</b>	, but also reckoned it	6, 375/ 23
though it be not	<b>quick</b>	in good works. And	6, 386/ 34
very faith that is	<b>quick</b>	and worketh by charity	6, 389/ 2
liberal arts corroborate and	<b>quickened</b>	, and the judgment both	6, 132/ 9
contrary though it be	<b>quicksilvered</b>	over, but so much	6, 285/ 13
Si ex operibus habet	<b>quidem</b>	gloriam, sed non apud	6, 390/ 27

against the peace and	quiet	of the people in	6, 409/ 18
might serve him in	quiet	, till he should suffer	6, 414/ 24
in Causa XXII, Questione	quinta	, and divers other of	6, 431/ 7
to seem all turned	quite	up so down. For	6, 31/ 30
the gold that is	quite	cast away about the	6, 51/ 5
still see reason stand	quite	against it, as in	6, 70/ 28
we shot at were	quite	gone for any surety	6, 101/ 25
shortly decayed and vanished	quite	away, so far forth	6, 191/ 27
reserved, which be now	quite	gone many years ago	6, 191/ 34
whole matter and be	quite	in a wrong way	6, 196/ 23
all his reason wiped	quite	away. Now do there	6, 203/ 34
it might, all were	quite	at large. And that	6, 223/ 28
away and leaveth it	quite	undone; such work, I	6, 259/ 21
to the contrary and	quite	against your mind. And	6, 266/ 18
demeanor among much people	quite	and clean abused, unto	6, 335/ 37
faith stand fast) be	quite	absorbed and supped up	6, 389/ 20
treacle of holy scripture	quite	into poison. For this	6, 403/ 11
clean gone and vanished	quite	away, ere ever any	6, 423/ 27
Tyndale taketh it away	quite	, and raileth thereon and	6, 424/ 35
himself to keep a	quodlibet	and a pot parliament	6, 342/ 15
Gospel. "And surely sir,"	quoth	he, "some folk that	6, 29/ 17
preaching (as ye say,	quoth	I) against their vicious	6, 36/ 8
them or no." "Sir,"	quoth	your friend, "I would	6, 37/ 23
their lips." "Now forsooth,"	quoth	I, "whosoever will say	6, 37/ 30
and more expressly?" "Sir,"	quoth	he, "as touching the	6, 40/ 6
and treen priests." "Surely,"	quoth	I, "that book have	6, 40/ 28
Temple of Solomon." "Marry,"	quoth	he, "that is the	6, 42/ 3
answered." "In what wise?"	quoth	I. "Marry," quoth he	6, 42/ 5
wise?" quoth I. "Marry,"	quoth	he, "for first when	6, 42/ 6
not set by." "Forsooth,"	quoth	I, "the man maketh	6, 42/ 15
well the matter." "Well,"	quoth	your friend, "yet hath	6, 43/ 16
at naught." "The book,"	quoth	I, "saith not fully	6, 43/ 34
Nay, by Saint Mary,"	quoth	he, "I called gay	6, 44/ 21
and malediction prohibited." "First,"	quoth	I, "ye may not	6, 45/ 1
Nay verily; for methinketh,"	quoth	he, "that there be	6, 53/ 7
reason that you allege,"	quoth	I, "where ye say	6, 56/ 31
albeit our Savior said,"	quoth	I, "unto the woman	6, 58/ 3
part. "Would ye not,"	quoth	I, "reckon then the	6, 60/ 23
sufficiently proved?" "Yes, marry,"	quoth	he, "that would I	6, 60/ 26
that would I." "Well,"	quoth	I, "then is this	6, 60/ 27
beginning I told you,"	quoth	I, "was and should	6, 62/ 25
say." "In good time,"	quoth	I. "Then, because they	6, 62/ 34
where ye say . . ." "Nay,"	quoth	he, "where they say	6, 63/ 12
where they say." "Well,"	quoth	I, "so be it	6, 63/ 13

child no ear-mark." % "Sir,"	quoth	your friend, "if I	6, 64/ 7
their especial pleasure." "Forsooth,"	quoth	I, "this is right	6, 64/ 27
the people white. "Well,"	quoth	I, "and yet he	6, 65/ 19
merrily disposed." "Marry, sir,"	quoth	your friend, "it was	6, 67/ 19
same?" "By my faith,"	quoth	he merrily, "I would	6, 67/ 22
done themselves?" "In faith,"	quoth	he, "since I am	6, 67/ 29
as them all." "Well,"	quoth	I, "ye mean ye	6, 67/ 31
would say more?" "Marry,"	quoth	he, "then would I	6, 67/ 33
What if they would,"	quoth	I, "show you that	6, 67/ 34
foot long?" "Surely, sir,"	quoth	he, "those twain that	6, 68/ 4
not believe them." "No,"	quoth	he, "not if twenty	6, 68/ 18
if a hundred would,"	quoth	I, "that seemed good	6, 68/ 19
credible?" "If they were,"	quoth	he, "ten thousand, they	6, 68/ 20
saw it done." "Well,"	quoth	I, "since I see	6, 68/ 25
nother." "Who be they?"	quoth	he, "for it were	6, 68/ 32
earnest." "In good faith,"	quoth	I, "I mean good	6, 69/ 3
lie." "Who be they,"	quoth	he, "I pray you	6, 69/ 9
I pray you?" "Marry,"	quoth	I, "your own two	6, 69/ 10
one street." "Marry, sir,"	quoth	he, "these witness indeed	6, 69/ 14
way." "A merry tale,"	quoth	I, "cometh never amiss	6, 69/ 17
me." "The poor man,"	quoth	he, "had found the	6, 69/ 19
said, "But eyes, eyes,"	quoth	he, "by the Mass	6, 69/ 30
done." "I showed you,"	quoth	I, "this example to	6, 70/ 4
of things be those?"	quoth	I. "Marry, miracles," quoth	6, 71/ 18
quoth I. "Marry, miracles,"	quoth	he, "such as yourself	6, 71/ 19
nature." "Give us thereof,"	quoth	I, "some example." "As	6, 71/ 21
example." "As if men,"	quoth	he, "would now come	6, 71/ 22
to life." "Let that,"	quoth	I, "be one; and	6, 71/ 24
it, by my troth,"	quoth	he. "Will we," quoth	6, 71/ 28
quoth he. "Will we,"	quoth	I, "take for the	6, 71/ 29
another?" "Be it so,"	quoth	he. "Now they that	6, 71/ 31
that should tell me,"	quoth	he, "that they had	6, 71/ 31
Whether ye were bound,"	quoth	I, "or no, we	6, 71/ 33
for naught?" "I will,"	quoth	he, "not believe them	6, 72/ 1
witness against them." "Why,"	quoth	I, "what doth reason	6, 72/ 4
They twain tell me,"	quoth	he, "that those three	6, 72/ 5
saw done." "Wot you,"	quoth	I, "that reason and	6, 72/ 7
you so?" "Yea, marry,"	quoth	he, "that I wot	6, 72/ 8
by Saint Mary, sir,"	quoth	I, "that will I	6, 72/ 10
and easily done." "Yea?"	quoth	he. "Marry, this is	6, 72/ 15
ye prove that." "Methinketh,"	quoth	I, "nothing more easy	6, 72/ 17
pray you tell me,"	quoth	I, "doth reason and	6, 72/ 18
showeth me that, surely,"	quoth	he, "but whether nature	6, 72/ 20
worship of mammets." "Nay,"	quoth	I, "there is little	6, 72/ 26

God there is." "Well,"	quoth	he, "I will not	6, 73/ 19
Paul saith so." "Then,"	quoth	I, "if reason and	6, 73/ 20
what he will?" "Yes,"	quoth	he, "that is both	6, 73/ 23
nothing against nature. "Sir,"	quoth	he, "ye come indeed	6, 74/ 6
to the worse." "Surely,"	quoth	I, "ye go now	6, 74/ 26
done and wrought. "Forsooth,"	quoth	he, "and yet as	6, 75/ 30
saw any." "It may,"	quoth	I, "fortune you to	6, 75/ 33
were bishopped neither." "Marry,"	quoth	he, "for aught I	6, 76/ 3
doubt ye not then,"	quoth	I, "whether ye were	6, 76/ 4
not?" "For every man,"	quoth	he, "presumeth and believeth	6, 76/ 6
If the common presumption,"	quoth	I, "sufficiently serve you	6, 76/ 9
might in this matter,"	quoth	I, "have choked you	6, 76/ 35
repute most incredible. % "Nay,"	quoth	he, "surely, though it	6, 77/ 7
by." "Your few words,"	quoth	I, "have wrapped in	6, 77/ 29
for it." "Nay, sir,"	quoth	he, "in good faith	6, 78/ 28
could mistrust it." "Well,"	quoth	I, "then ye make	6, 78/ 31
shall not need, sir,"	quoth	he, "but I beseech	6, 78/ 34
me hear it." "Forsooth,"	quoth	I, "because we speak	6, 78/ 35
force for the time,"	quoth	he. "Truth," quoth I	6, 79/ 18
time," quoth he. "Truth,"	quoth	I, "and as for	6, 79/ 19
long is it ago?"	quoth	he. "By my faith	6, 79/ 27
he. "By my faith,"	quoth	I, "about twenty-one years	6, 79/ 28
about twenty-one years." "Tush,"	quoth	he, "this is a	6, 79/ 29
miracle!" "In good faith,"	quoth	I, "never wist I	6, 79/ 30
If it seem so,"	quoth	he, "to you, then	6, 79/ 33
no man else." "No,"	quoth	I, "can ye tell	6, 80/ 1
the more incredible?" "Surely,"	quoth	he, "both twain were	6, 80/ 29
do the other." "Well,"	quoth	I, "let us then	6, 80/ 32
No, by our Lady,"	quoth	he, "not and there	6, 83/ 8
and twenty." "Why so?"	quoth	I. "Marry," quoth he	6, 83/ 9
so?" quoth I. "Marry,"	quoth	he, "for were they	6, 83/ 10
I put you then,"	quoth	I, "another case, that	6, 83/ 18
Yes, that I would,"	quoth	he, "by the Mary	6, 83/ 25
but two." "Why so?"	quoth	I. "They be as	6, 83/ 27
false tale." "They be,"	quoth	he, "witness good enough	6, 83/ 33
saintly." "Ye deny not,"	quoth	I, "but God may	6, 84/ 1
nature." "That is true,"	quoth	he, "and he list	6, 84/ 3
and he list." "Well,"	quoth	I, "see now what	6, 84/ 4
should I see that?"	quoth	he. "Ye might," quoth	6, 84/ 17
quoth he. "Ye might,"	quoth	I, "upon Good Friday	6, 84/ 18
the Rhodes." "So far?"	quoth	he. "Nay, yet had	6, 84/ 23
I am well apaid,"	quoth	I, "thereof, for if	6, 84/ 25
your part." "Nay marry,"	quoth	he, "I warrant you	6, 84/ 29
of winter." "Merrily said,"	quoth	I, "but yet in	6, 85/ 1

I should have gone,"	quoth	he, "and found it	6, 85/ 7
reckon myself sure." "No?"	quoth	I. "That were a	6, 85/ 11
case." "Not very strange,"	quoth	he. "For where ye	6, 85/ 12
his tithes." "This is,"	quoth	I, "very truth that	6, 85/ 31
well yet." "Yes, sir,"	quoth	he, "I thank God	6, 86/ 30
any man." "Ye can?"	quoth	the duke. "What color	6, 86/ 32
told him. "What color,"	quoth	he, "is this man's	6, 86/ 34
Lo, therefore, I say,"	quoth	your friend, "who may	6, 87/ 8
the matter." "In faith,"	quoth	I, "it had been	6, 87/ 30
came of the prior?"	Quoth	he, "That can I	6, 87/ 32
merrily." "The more pity,"	quoth	I, "that she was	6, 88/ 7
pass." "That is truth,"	quoth	he. "But now what	6, 88/ 8
to light." "Nay, nay,"	quoth	he, "there be many	6, 88/ 36
very well warrant it,"	quoth	I. "For since God	6, 89/ 1
such or not." "Marry,"	quoth	he, "that reason holdeth	6, 89/ 9
true or not." "Nay,"	quoth	I, "that argument will	6, 89/ 12
scruple or doubt." "Yea?"	quoth	he. "Feign would I	6, 89/ 17
one of those." "Marry,"	quoth	I, "all that are	6, 89/ 18
in the Gospel." "Marry,"	quoth	he, "that wot I	6, 89/ 19
by God himself." "Why,"	quoth	I, "be they not	6, 89/ 21
by Saint Luke?" "Nay,"	quoth	he, "ye mistake me	6, 89/ 24
the remnant." "Ye have,"	quoth	I, "more often than	6, 90/ 1
all?" "By my troth,"	quoth	he, "I rode once	6, 91/ 21
that halting Sir Thomas?"	quoth	I. "Marry," quoth he	6, 92/ 1
Thomas?" quoth I. "Marry,"	quoth	he, "their parish priest	6, 92/ 2
fellows the worse." "Well,"	quoth	I, "ye speak merrily	6, 92/ 7
was she a Jew,"	quoth	she, "so help me	6, 92/ 19
at these pilgrimages." "Sir,"	quoth	he, "somewhat a little	6, 94/ 22
of that faction." "Nay,"	quoth	I, "fear not that	6, 94/ 30
in the matter." "Sir,"	quoth	he, "since ye can	6, 95/ 8
be reckoned God's." "Well,"	quoth	he, "then is it	6, 96/ 15
such cause. It is,"	quoth	he, "cause enough in	6, 96/ 16
gods? Thus say they,"	quoth	he, "that speak on	6, 100/ 32
of the church. "Surely,"	quoth	I, "for my part	6, 101/ 13
it not so?" "Yes,"	quoth	he. "Well," quoth I	6, 103/ 1
Yes," quoth he. "Well,"	quoth	I, "is there any	6, 103/ 2
Not that I remember,"	quoth	he, "except the conclusion	6, 103/ 4
well interpreted." "Ye do,"	quoth	I, "agree that such	6, 103/ 8
Whereby mean you that?"	quoth	he. "I mean," quoth	6, 103/ 15
quoth he. "I mean,"	quoth	I, "as for example	6, 103/ 16
after?" "I think yes,"	quoth	he, "for the second	6, 103/ 24
is, in my mind,"	quoth	I, "well taken, and	6, 103/ 30
office?" "Nay, before God,"	quoth	he, "to all that	6, 104/ 1
finger." "Very well said,"	quoth	I, "what think you	6, 104/ 6

that would our Lord,"	quoth	he, "that all the	6, 104/ 8
And in nothing else?"	quoth	I. "What meaneth it	6, 104/ 18
you." "By our Lady,"	quoth	he, "I like not	6, 104/ 34
The laws of Christ,"	quoth	I, "be made by	6, 105/ 17
that ware is enough,"	quoth	he, "to make any	6, 106/ 6
that is merrily said,"	quoth	I, "but though one	6, 106/ 7
It is no loss,"	quoth	he, "for there is	6, 107/ 6
by the way." "Well,"	quoth	I, "let us go	6, 107/ 8
and remain therein?" "Marry,"	quoth	he, "this is good	6, 107/ 28
alone." "That will be,"	quoth	I, "very hard to	6, 108/ 1
were done." "Verily, sir,"	quoth	he, "I can well	6, 109/ 7
my mind." "Doubt on,"	quoth	I, "between us twain	6, 109/ 11
what moveth you." "Sir,"	quoth	he, "I think that	6, 109/ 13
gone already." "God forbid,"	quoth	I. "For albeit that	6, 109/ 19
of living." "Why so?"	quoth	he. "For two causes	6, 109/ 29
he. "For two causes,"	quoth	I. "One, the malice	6, 109/ 30
hurt. "Another cause is,"	quoth	I, "the goodness of	6, 110/ 10
chapter before. "Surely, sir"	quoth	he, "that God made	6, 110/ 31
his Holy Spirit." "Well,"	quoth	I then, "if the	6, 111/ 11
belief." "That is truth,"	quoth	he. "It should err	6, 111/ 13
he. "It should err,"	quoth	I, "if it believed	6, 111/ 14
to believe." "What else?"	quoth	he. "What and we	6, 111/ 16
What and we believed,"	quoth	I, "all that is	6, 111/ 17
Whereby mean you that?"	quoth	he. "As thus," quoth	6, 111/ 20
quoth he. "As thus,"	quoth	I, "if that one	6, 111/ 21
with them." "He must,"	quoth	he, "needs err in	6, 111/ 25
a quarternity." "That is,"	quoth	I, "the whole Trinity	6, 111/ 28
not only not bound,"	quoth	he, "to believe in	6, 111/ 29
any more." "Very well,"	quoth	I, "then erreth he	6, 111/ 31
he should." "What else,"	quoth	he, "and what then	6, 111/ 35
what then?" "Marry, this,"	quoth	I, "if we believe	6, 111/ 36
faith?" "Yes, before God,"	quoth	he. "But ye grant	6, 112/ 8
he. "But ye grant,"	quoth	I, "that the church	6, 112/ 9
church by God." "Truth,"	quoth	he. "Then followeth it	6, 112/ 12
he. "Then followeth it,"	quoth	I, "that the church	6, 112/ 13
contrary. "How think you,"	quoth	I, "is there anything	6, 113/ 9
I cannot well tell,"	quoth	he, "what I might	6, 113/ 10
oversight in granting." "Well,"	quoth	I, "men say sometimes	6, 113/ 12
will." "In good faith,"	quoth	he, "full hard were	6, 113/ 20
his church." "If this,"	quoth	I, "were thus, whereof	6, 114/ 3
in his church?" "Marry,"	quoth	he, "these words well	6, 114/ 9
it is." "If God,"	quoth	I, "be none otherwise	6, 114/ 29
if he do not?"	quoth	he. "Marry," quoth I	6, 116/ 29
not?" quoth he. "Marry,"	quoth	I, "then yourself seeth	6, 116/ 30

That is very truth,"	quoth	he. "But therefore hath	6, 117/ 3
it not also be,"	quoth	I, "that some of	6, 117/ 6
and misunderstand it?" "Yes,"	quoth	he, "it may be	6, 117/ 10
hath been." "Very truth,"	quoth	I. "But now if	6, 117/ 12
no part?" "We must,"	quoth	he, "mistake no part	6, 117/ 18
damnable error." "Well said,"	quoth	I, "then, if we	6, 117/ 21
an impossibility." "We may,"	quoth	he. "If we may	6, 117/ 23
he. "If we may,"	quoth	I, "then may we	6, 117/ 24
it." "That is truth,"	quoth	he, "needs must it	6, 117/ 27
of these ways." "Well,"	quoth	I, "we will not	6, 117/ 28
wot ne'er when." "Nay,"	quoth	he, "that cannot be	6, 117/ 34
had no church." "Well,"	quoth	I, "yet would I	6, 118/ 9
church without faith?" "Nay,"	quoth	he, "that were impossible	6, 118/ 11
that were impossible." "Forsooth,"	quoth	I, "so were it	6, 118/ 12
necessity." "That followeth indeed,"	quoth	he. "Well," quoth I	6, 118/ 29
indeed," quoth he. "Well,"	quoth	I, "let pass for	6, 118/ 30
or grace." "By hap,"	quoth	he, "were a poor	6, 118/ 33
hap to fail." "Then,"	quoth	I, "since it hath	6, 119/ 1
of reason?" "As little,"	quoth	he, "as any man	6, 119/ 3
Ye take, peradventure, wrong,"	quoth	I. "But thereof shall	6, 119/ 5
of grace." "No, surely,"	quoth	he. "Verily," quoth I	6, 119/ 8
surely," quoth he. "Verily,"	quoth	I, "where reason may	6, 119/ 9
our devotion thereto." "Indeed,"	quoth	he, "we be come	6, 120/ 14
Ye have not yet,"	quoth	I, "lost all that	6, 120/ 16
now." "What is that?"	quoth	he. "This," quoth I	6, 120/ 20
that?" quoth he. "This,"	quoth	I, "that I have	6, 120/ 21
salvation." "In what point,"	quoth	he, "hath that mated	6, 120/ 24
that mated you?" "Why,"	quoth	I, "see you not	6, 120/ 25
me know it yet,"	quoth	he, "and I am	6, 120/ 28
that bargain be it,"	quoth	I. "Ye wot well	6, 120/ 30
I. "Ye wot well,"	quoth	I, "that against the	6, 120/ 31
of the letter." "Marry,"	quoth	he, "this is a	6, 121/ 22
blind mate indeed." "Surely,"	quoth	I, "these two things	6, 121/ 23
that way." "Why so?"	quoth	he. "For I have	6, 122/ 26
For I have known,"	quoth	I, "right good wits	6, 122/ 27
should ye ween so,"	quoth	he, "or whereby can	6, 123/ 34
time." "I judge not,"	quoth	I, "but upon open	6, 124/ 9
devotion." "Would ye then,"	quoth	he, "condemn that manner	6, 126/ 8
let scripture alone?" "Nay,"	quoth	I, "that mind am	6, 126/ 13
needs be concurrent. "Sir,"	quoth	he, "I will not	6, 128/ 16
for the old commenters,"	quoth	I, "they tell you	6, 129/ 15
may not be." "Yea,"	quoth	he, "but a man's	6, 130/ 10
better trust his eyes,"	quoth	I, "than his wit	6, 130/ 12
his wit?" "Yea, marry,"	quoth	he, "what may he	6, 130/ 13



eyes?" "His eyes may,"	quoth	I, "be deceived and	6, 130/ 14
ready for dinner. "Abide,"	quoth	I, "let us have	6, 130/ 22
began to laugh. "Well,"	quoth	I, "make none haste	6, 130/ 24
how? I pray you,"	quoth	I, "that our Lord	6, 130/ 35
how know you?" "Marry,"	quoth	he, "by scripture." "How	6, 131/ 1
scripture." "How know you,"	quoth	I, "that ye should	6, 131/ 2
believe the scripture?" "Marry,"	quoth	he, "by faith." "Why	6, 131/ 3
he, "by faith." "Why,"	quoth	I, "what doth faith	6, 131/ 4
tell you therein?" "Faith,"	quoth	he, "telleth me that	6, 131/ 5
And whereby know you,"	quoth	I, "that ye should	6, 131/ 7
should believe God?" "Whereby?"	quoth	he. "This is a	6, 131/ 8
strange question. Every man,"	quoth	he, "may well wit	6, 131/ 8
that." "That is truth,"	quoth	I, "but is there	6, 131/ 10
that wotteth that?" "None,"	quoth	he, "that I wot	6, 131/ 12
beast can wit that,"	quoth	I, "and every man	6, 131/ 15
beasts may not?" "Marry,"	quoth	he, "for man hath	6, 131/ 17
none." "Ah, well then,"	quoth	I, "reason must he	6, 131/ 18
lame." "What is that?"	quoth	he. "Marry," quoth I	6, 132/ 15
that?" quoth he. "Marry,"	quoth	I, "a good mother	6, 132/ 16
draw the horse. "Well,"	quoth	I, "we shall see	6, 133/ 12
is the horse. "First,"	quoth	I, "tell me how	6, 133/ 15
scripture?" "By my faith,"	quoth	he, "I would have	6, 133/ 17
life." "In good faith,"	quoth	I, "that like I	6, 133/ 19
I cannot readily tell,"	quoth	he, "for I have	6, 133/ 24
seen it assayed." "Well,"	quoth	I, "since we be	6, 133/ 25
I deny not that,"	quoth	he, "that he should	6, 133/ 28
holy scripture thereby." "Well,"	quoth	I, "let this Christian	6, 134/ 1
the faith?" "I think,"	quoth	he, "that he might	6, 134/ 8
might." "Think ye so?"	quoth	I. "I put case	6, 134/ 9
book were lies." "Marry,"	quoth	he, "that may he	6, 134/ 11
Ye say very truth,"	quoth	I, "if it were	6, 134/ 14
should be true?" "Nay,"	quoth	he, "that thing must	6, 134/ 19
can perceive nothing." "Well,"	quoth	I, "then is there	6, 134/ 21
our faith?" "I think,"	quoth	he, "that he should	6, 134/ 28
should." "Think ye so?"	quoth	I. "Be it so	6, 134/ 29
in a week?" "Nay,"	quoth	he, "that can he	6, 134/ 31
he not do." "Well,"	quoth	I then, "since he	6, 134/ 32
to the scripture?" "Methinketh,"	quoth	he, "that it were	6, 135/ 4
Be it so then,"	quoth	I. "What if it	6, 135/ 5
could he not think,"	quoth	he, "for he should	6, 135/ 15
the contrary." "Well said,"	quoth	I, "and very truth	6, 135/ 18
plainly the contrary?" "Nay,"	quoth	he, "not one hour	6, 135/ 23
by generation." "That is,"	quoth	I, "very true, and	6, 135/ 30
this may he know,"	quoth	he, "by scripture self	6, 136/ 17

That wot I well,"	quoth	I. "And yet as	6, 136/ 18
holy scripture. "Why then,"	quoth	he, "this were as	6, 138/ 3
our selves." "Holy scripture,"	quoth	I, "both is such	6, 138/ 10
his church. "Truly, sir,"	quoth	he, "methinketh it well	6, 154/ 1
them all." "In that,"	quoth	I, "ye say very	6, 154/ 9
believe best?" "Neither other,"	quoth	he, "but I would	6, 154/ 11
What if neither other,"	quoth	I, "were likely to	6, 154/ 13
twain impossible?" "That should,"	quoth	he, "make little force	6, 154/ 15
That is well said"	quoth	I. "But now and	6, 154/ 19
Yet could I not,"	quoth	he, "doubt anything but	6, 154/ 22
would ye then do,"	quoth	I, "if he bade	6, 154/ 25
believe them both?" "Marry,"	quoth	he, "then would I	6, 154/ 26
to other." "That is,"	quoth	I, "so well said	6, 154/ 32
now would I wit,"	quoth	I, "whether that the	6, 155/ 1
church or not?" "Yes,"	quoth	he, "God speaketh to	6, 155/ 3
is nothing God's words,"	quoth	I, "but scripture? The	6, 155/ 4
were written?" "Yes, then,"	quoth	he. "But now since	6, 155/ 8
scripture." "And none otherwise,"	quoth	I, "besides? I had	6, 155/ 13
will you believe?" "Marry,"	quoth	he, "both twain. For	6, 155/ 28
Very truth it is,"	quoth	I, "that ye say	6, 155/ 31
to prove it." "Well,"	quoth	he, "and though he	6, 156/ 11
prove it." "That is,"	quoth	I, "very truth. But	6, 156/ 13
ye wind out?" "Marry,"	quoth	he, "I would believe	6, 156/ 23
the devil." "Ye should,"	quoth	I, "have taken therein	6, 156/ 26
ye then have done?"	Quoth	he, "Ye put me	6, 156/ 34
away. "Now Master Mayo,"	quoth	the King's Grace, "ye	6, 157/ 5
By my troth, sir,"	quoth	he, "and it like	6, 157/ 9
done." "By my troth,"	quoth	the king, "that was	6, 157/ 12
too." "What is that?"	quoth	I. "Marry, I would	6, 157/ 18
have believed the best,"	quoth	he. "The best?" quoth	6, 157/ 19
quoth he. "The best?"	quoth	I. "That were best	6, 157/ 20
said best." "By God,"	quoth	he, "I had forgotten	6, 157/ 25
then were it best,"	quoth	he, "and so would	6, 157/ 25
If it were not,"	quoth	I, "the best, it	6, 157/ 33
a second." "A second,"	quoth	he; "then ye take	6, 158/ 1
it for naught." "Nay,"	quoth	I, "there be two	6, 158/ 3
to fall?" "Why not?"	quoth	he. "Or else put	6, 158/ 12
the traitor Judas?" "Lots,"	quoth	I, "be well lawful	6, 158/ 25
That is peradventure truth,"	quoth	he. "But in our	6, 158/ 35
him." "If there were,"	quoth	I, "none other way	6, 159/ 4
an invincible error?" "Verily,"	quoth	he, "great cause should	6, 159/ 27
Ye would not then,"	quoth	I, "first make your	6, 159/ 29
ye could?" "Very truth,"	quoth	he. "Then if that	6, 159/ 34
believe him?" "Yea, verily,"	quoth	he, "that would I	6, 160/ 3

I. "I put case,"	quoth	I, "that ye had	6, 160/ 4
you believe." "What else?"	quoth	he. "What if ye	6, 160/ 9
if ye asked him,"	quoth	I, "whether God have	6, 160/ 10
you believe?" "Nay, verily,"	quoth	he, "I would believe	6, 160/ 26
believe him." "Well said,"	quoth	I. "But whether would	6, 160/ 27
by scripture?" "I would,"	quoth	he, "believe him therein	6, 160/ 31
contrary." "Very well said,"	quoth	I. "Now if God	6, 161/ 1
all?" "That is true,"	quoth	he. "Now if he	6, 161/ 6
believed him?" "What else?"	quoth	he. "What if he	6, 161/ 10
had told you therewith,"	quoth	I, "that he wist	6, 161/ 11
not?" "Yet would I,"	quoth	he, "nevertheless believe to	6, 161/ 13
would you then think,"	quoth	I, "of those texts	6, 161/ 15
the contrary?" "I would,"	quoth	he, "then reckon that	6, 161/ 17
truth." "In good faith,"	quoth	I, "ye say marvelously	6, 161/ 20
well. Do ye not,"	quoth	I, "take it for	6, 161/ 20
by holy scripture?" "Yes,"	quoth	he, "saving that I	6, 161/ 23
cannot be illuded." "Now,"	quoth	I, "this man that	6, 161/ 25
No change at all,"	quoth	he. "What if it	6, 161/ 28
men and women together,"	quoth	I. "Would that make	6, 161/ 30
difference?" "Never a whit,"	quoth	he. "Then," quoth I	6, 161/ 31
whit," quoth he. "Then,"	quoth	I, "in case it	6, 161/ 32
believe. "That is truth,"	quoth	he, "if this may	6, 162/ 17
your traditions?" "I trust,"	quoth	I, "yet at last	6, 163/ 15
To obey him also,"	quoth	he. "For else were	6, 163/ 19
better unheard." % "Well said,"	quoth	I. "But whether are	6, 163/ 21
things?" "In all things,"	quoth	he, "without exception that	6, 163/ 23
do." "Then if Christ,"	quoth	I, "bid us believe	6, 163/ 25
so to do?" "Yes,"	quoth	he. "Then may we	6, 163/ 27
he. "Then may we,"	quoth	I, "no more doubt	6, 163/ 28
him." "That is truth,"	quoth	he, if he so	6, 163/ 32
other." "It seemeth not,"	quoth	I, "so strange a	6, 163/ 34
the church." "But yet,"	quoth	he, "since all be	6, 164/ 5
which?" "Ye take that,"	quoth	I, "for a great	6, 164/ 7
church." "That is truth,"	quoth	he, "but ye prove	6, 164/ 24
Ye somewhat interrupted me,"	quoth	I, "with your other	6, 164/ 26
and publicans?" "That was,"	quoth	he, "where men would	6, 165/ 5
living." "Was it not,"	quoth	I, "general where a	6, 165/ 6
any damnable fault?" "Yes,"	quoth	he. "Is misbelief," quoth	6, 165/ 8
quoth he. "Is misbelief,"	quoth	I, "none such?" "Yes	6, 165/ 9
none such?" "Yes, marry,"	quoth	he. "Then is," quoth	6, 165/ 10
quoth he. "Then is,"	quoth	I, "the church his	6, 165/ 11
false?" "So it seemeth,"	quoth	he. "Hath his living	6, 165/ 13
he. "Hath his living,"	quoth	I, "nothing a do	6, 165/ 14
How mean you that?"	quoth	he. "Thus," quoth I	6, 165/ 15

that?" quoth he. "Thus,"	quoth	I, "as if Luther	6, 165/ 16
his living?" "Yes, verily,"	quoth	he. "Then appeareth it	6, 165/ 23
he. "Then appeareth it,"	quoth	I, "that we be	6, 165/ 24
reason. "It seemeth me,"	quoth	he, "that all this	6, 167/ 8
ipsi prophetabant"; "Those prophets,"	quoth	our Lord, "ran forth	6, 167/ 15
wise believe them." "Well,"	quoth	I, "then in somewhat	6, 168/ 9
not the church." "Methinketh,"	quoth	he, "the text is	6, 168/ 16
other." "Hard it were,"	quoth	I, "to find anything	6, 168/ 19
at all." "In faith,"	quoth	he, "they make a	6, 168/ 21
two make four." "Why,"	quoth	I, "needeth that no	6, 168/ 23
all?" "I trow so,"	quoth	he. "Or else the	6, 168/ 24
is on it." "Iwis,"	quoth	I, "and yet though	6, 168/ 25
make four horse." "Tut,"	quoth	he, "this is a	6, 168/ 31
be of diverse." "Well,"	quoth	I, "then every man	6, 168/ 33
gloss yet. "But now,"	quoth	I, "the geese and	6, 168/ 35
ganders." "A sweet matter,"	quoth	he; "ye wot what	6, 168/ 37
I think I do,"	quoth	I. "But I think	6, 169/ 1
were no gloss." "Yea,"	quoth	he, "but would you	6, 169/ 6
whom doth that appear,"	quoth	I, "so plainly, when	6, 169/ 10
I see it so,"	quoth	he, "though holy doctors	6, 169/ 12
is black." "Of late,"	quoth	I, "ye would believe	6, 169/ 17
whole church. "But first,"	quoth	I, "ye must consider	6, 169/ 29
shall not much need,"	quoth	I, "to stick with	6, 170/ 9
That must needs be,"	quoth	he. "Ye will also	6, 170/ 28
Ye will also grant,"	quoth	I, "that in such	6, 170/ 29
us bound." "I grant,"	quoth	he. "For damnable were	6, 170/ 32
were false." "This is,"	quoth	I, "very well said	6, 171/ 3
plain idolatry." "Very truth,"	quoth	he. "May not," quoth	6, 171/ 8
quoth he. "May not,"	quoth	I, "the other example	6, 171/ 9
of Christ." "That is,"	quoth	he, "very true." "Then	6, 171/ 15
he, "very true." "Then,"	quoth	I, "let the first	6, 171/ 16
will no man deny,"	quoth	he. "I doubt not	6, 171/ 25
I doubt not now,"	quoth	I, "but that yourself	6, 171/ 26
or otherwise?" "That is,"	quoth	he, "somewhat hard to	6, 172/ 34
hard to tell." "Now,"	quoth	I, "somewhat I marvel	6, 172/ 35
church." "Yes I remember,"	quoth	he, "right well that	6, 173/ 5
not bind me." "Lo,"	quoth	I, "that had I	6, 173/ 9
his special people?" "Yes,"	quoth	he, "that is very	6, 173/ 12
in vain. "That people,"	quoth	I, "which should be	6, 173/ 18
continue long after?" "Nay,"	quoth	he, "that shall continue	6, 173/ 21
eternally." "Shall this people,"	quoth	I, "have among them	6, 173/ 23
please God withal?" "Yea,"	quoth	he. "Whether shall they	6, 173/ 25
he. "Whether shall they,"	quoth	I, "have this knowledge	6, 173/ 26
little to stagger. "Why,"	quoth	I, "can ye call	6, 173/ 29

Is not this people,"	quoth	I, "called the church	6, 174/ 8
called the church?" "Yes,"	quoth	he. "Then the church	6, 174/ 9
he. "Then the church,"	quoth	I, "always hath and	6, 174/ 10
served and pleased." "Truth,"	quoth	he. "Is," quoth I	6, 174/ 13
Truth," quoth he. "Is,"	quoth	I, "that knowledge fully	6, 174/ 14
us to believe?" "Nay,"	quoth	he. "What if we	6, 174/ 16
them in such wise,"	quoth	I, "as we could	6, 174/ 17
serve?" "In no wise,"	quoth	he, "for if ye	6, 174/ 20
know them." "This is,"	quoth	I, "very well said	6, 174/ 24
believe." "That is truth,"	quoth	he, "because God hath	6, 174/ 34
ye there yet again?"	quoth	I. "We have sundry	6, 175/ 3
For what if God,"	quoth	I, "had left the	6, 175/ 10
have served?" "Nay, pardie,"	quoth	he. "What if he	6, 175/ 13
That were all one,"	quoth	he. "What if every	6, 175/ 16
What if every man,"	quoth	I, "could read it	6, 175/ 17
little would it serve,"	quoth	he, "as the other	6, 175/ 19
as the other." "Then,"	quoth	I, "since it serveth	6, 175/ 20
for our salvation. "Truly,"	quoth	he, "ye wind it	6, 176/ 12
holy scripture." "I began,"	quoth	I, "to prove it	6, 176/ 19
of his mouth. "Howbeit,"	quoth	I, "let us yet	6, 177/ 1
That in good faith,"	quoth	he, "must needs be	6, 177/ 8
in good faith enough,"	quoth	I, "for our purpose	6, 177/ 9
them also, "These things,"	quoth	he, "have I spoken	6, 177/ 35
said further, "I have,"	quoth	he, "besides all this	6, 178/ 21
a virgin." "What else?"	quoth	he. "Why believe you	6, 179/ 22
Why believe you that?"	quoth	I. "The Gospel showeth	6, 179/ 23
Gospel showeth me so,"	quoth	he. "What if it	6, 179/ 24
if it did not?"	quoth	I. "Were then your	6, 179/ 25
with him?" "The Creed,"	quoth	he, "is a thing	6, 179/ 27
itself." "Yet is it,"	quoth	I, "no part of	6, 179/ 28
So think I too,"	quoth	he. "And wherefore," quoth	6, 179/ 31
quoth he. "And wherefore,"	quoth	I, "but for because	6, 179/ 32
Gospel of Saint Luke,"	quoth	he. "How know you	6, 180/ 3
How know you that?"	quoth	I. "For I read	6, 180/ 4
I read it so,"	quoth	he, "in the book	6, 180/ 5
the book." "Ye read,"	quoth	I, "such a book	6, 180/ 6
it?" "How know I,"	quoth	he, "other books but	6, 180/ 8
you it well thereby?"	quoth	I. "Many books be	6, 180/ 10
by." "That is truth,"	quoth	he. "But yet though	6, 180/ 13
nevertheless true." "That is,"	quoth	I, "well said. But	6, 180/ 20
book is true?" "Marry,"	quoth	he, "for I am	6, 180/ 22
I am." "That is,"	quoth	I, "the reason that	6, 180/ 23
is true?" "I think,"	quoth	he, "that God showeth	6, 180/ 29
That is well thought,"	quoth	I. "But he told	6, 180/ 30

mouth to mouth." "No,"	quoth	he. "But he hath	6, 180/ 32
days." "Now come you,"	quoth	I, "to the very	6, 181/ 1
undoubted true." "That is,"	quoth	he, "sure so." "This	6, 181/ 18
sure so." "This is,"	quoth	I, "so sure so	6, 181/ 19
men." "In good faith,"	quoth	he, "that must needs	6, 181/ 27
else all would fail."	Quoth	I, "Then ye that	6, 181/ 29
of the church." "No,"	quoth	he, "but when I	6, 181/ 34
were contrary." "Good reason,"	quoth	I. "But the church	6, 182/ 4
Whereby shall I know?"	quoth	he. "Why be we	6, 182/ 11
at that point yet?"	quoth	I. "Have we so	6, 182/ 12
their Christian faith." "Nay,"	quoth	he, "I perceive it	6, 182/ 34
book. "Yet would I,"	quoth	I, "ask you one	6, 183/ 7
indeed?" "Lest men might,"	quoth	he, "of some false	6, 183/ 11
holy words." "Ye say,"	quoth	I, "very truth. Now	6, 183/ 16
Yes, that they were,"	quoth	he. "Forsooth," quoth I	6, 183/ 21
were," quoth he. "Forsooth,"	quoth	I, "so were they	6, 183/ 22
had wist how." "Surely,"	quoth	your friend, "I marvel	6, 184/ 20
satisfied." "Then be you,"	quoth	I, "satisfied in this	6, 184/ 22
agree therewithal." "Be it,"	quoth	he. "Then are you	6, 184/ 28
he. "Then are you,"	quoth	I, "also fully answered	6, 184/ 29
scripture." "That appeareth well,"	quoth	he. "Then are ye	6, 185/ 4
he. "Then are ye,"	quoth	I, "as fully satisfied	6, 185/ 5
That is very true,"	quoth	he. "Then it is	6, 185/ 12
Then it is true,"	quoth	I, "that ye be	6, 185/ 13
dinner." "By my troth,"	quoth	he, "I have another	6, 185/ 27
were in before." "Yea,"	quoth	I, "then have we	6, 185/ 30
ere we go." "Nay,"	quoth	he, "it were better	6, 185/ 33
were." "If I were,"	quoth	I, "like my wife	6, 186/ 3
as we began. "Sir,"	quoth	he, "that shall I	6, 187/ 16
God. "And this is,"	quoth	he, "as far as	6, 189/ 5
between us." "Very true,"	quoth	I. "And this is	6, 189/ 7
summarily rehearsed." "But now,"	quoth	he, "all this gear	6, 189/ 9
the nearer." "Why so?"	quoth	I. "Marry," quoth he	6, 189/ 10
so?" quoth I. "Marry,"	quoth	he, "for a man	6, 189/ 11
he and his company,"	quoth	I, "be the church	6, 189/ 21
fellows be." "Why so?"	quoth	he; "If men should	6, 189/ 23
diverse countries." "Let him,"	quoth	I, "in like wise	6, 189/ 25
in diverse countries." "Why,"	quoth	he, "in the beginning	6, 189/ 27
was in the beginning,"	quoth	I, "while the persecution	6, 189/ 31
the church was." "Marry,"	quoth	he, "if I should	6, 189/ 34
wet finger." "They might,"	quoth	I, "peradventure show a	6, 190/ 8
of Christ." "They preach,"	quoth	he, "privily among themselves	6, 190/ 27
in our churches." "This,"	quoth	I, "plainly proveth that	6, 190/ 29
they worship idols." "Well,"	quoth	he, peradventure they will	6, 192/ 3

part of Germany?" "Marry,"	quoth	I, "if they say	6, 192/ 8
church of Christ?" "Marry,"	quoth	he, "there might be	6, 193/ 3
If we should go,"	quoth	I, "to that reckoning	6, 193/ 8
them before it?" "Nay,"	quoth	he, "I think it	6, 193/ 18
all." "Whereby may we,"	quoth	I, "be sure of	6, 193/ 19
sure of that?" "Marry,"	quoth	he, "for always the	6, 193/ 20
of it." "That is,"	quoth	I, "true. For they	6, 193/ 21
That is very true,"	quoth	he. "Well," quoth I	6, 195/ 16
true," quoth he. "Well,"	quoth	I, "if that be	6, 195/ 17
cannot be so. "Peradventure,"	quoth	he, "there might be	6, 196/ 1
this short life." "Marry,"	quoth	I, "this gear groweth	6, 196/ 10
members thereof?" "Why not?"	quoth	he. "Then," quoth I	6, 196/ 35
not?" quoth he. "Then,"	quoth	I, "he that is	6, 197/ 1
What if he may?"	quoth	he. "May he not	6, 197/ 3
he. "May he not,"	quoth	I, "be also divers	6, 197/ 4
to be?" "What then?"	quoth	he. "Marry," quoth I	6, 197/ 7
then?" quoth he. "Marry,"	quoth	I, "for then shall	6, 197/ 8
a stark heretic." "Yet,"	quoth	he, "is he all	6, 197/ 11
very church." "It is,"	quoth	I, "sure indeed and	6, 197/ 15
now in heaven." "Well,"	quoth	he, "though that peradventure	6, 197/ 22
But it may be,"	quoth	I, "that as men	6, 197/ 25
proveth the contrary. "Well,"	quoth	he, "yet may it	6, 198/ 8
call heretics." "This is,"	quoth	I, "a reason that	6, 199/ 10
they have the same?"	quoth	he. "Marry," quoth I	6, 199/ 30
same?" quoth he. "Marry,"	quoth	I, "then will your	6, 199/ 31
That is very truth,"	quoth	he. "But it may	6, 199/ 35
If that were so,"	quoth	I, "then had Christ	6, 200/ 1
and good works?" "Yes,"	quoth	he. "Bade not Christ	6, 200/ 20
he. "Bade not Christ,"	quoth	I, "sacraments also to	6, 200/ 21
of the same?" "Yes,"	quoth	he. "Now," quoth I	6, 200/ 23
Yes," quoth he. "Now,"	quoth	I, "if some infidels	6, 200/ 24
is unknown?" "They might,"	quoth	he, "take the scripture	6, 201/ 5
the scripture." "They should,"	quoth	I, "be therein like	6, 201/ 6
no preachers." "It hath,"	quoth	he, "some that preach	6, 201/ 18
and burn them." "Nay,"	quoth	I, "they be wiser	6, 201/ 20
I had said, "Sir,"	quoth	he, "ye have in	6, 207/ 24
matter." "What is that?"	quoth	I. "Marry, sir," quoth	6, 207/ 28
quoth I. "Marry, sir,"	quoth	he, "it is this	6, 207/ 29
a very strange work,"	quoth	I. "Ye would right	6, 208/ 15
Ye would right now,"	quoth	I, "that in the	6, 208/ 15
some good men?" "Yea,"	quoth	he, "that must needs	6, 208/ 18
must needs be." "Well,"	quoth	I, "whether be they	6, 208/ 19
that do naught?" "Nay,"	quoth	he. "Do they well	6, 208/ 20
he. "Do they well,"	quoth	I, "that do idolatry	6, 208/ 21

against their hearts?" "Nay,"	quoth	he. "But all," quoth	6, 208/ 23
quoth he. "But all,"	quoth	I, "come to church	6, 208/ 24
it for fear?" "Nay,"	quoth	he. "But now," quoth	6, 208/ 29
quoth he. "But now,"	quoth	I, "all that are	6, 208/ 30
themselves naught." "But yet,"	quoth	he, "if their opinions	6, 208/ 34
pursued them." "Very truth,"	quoth	I, "if these men's	6, 209/ 4
And the other worse,"	quoth	he. "That is well	6, 209/ 6
That is well said,"	quoth	I, "but they and	6, 209/ 7
In good faith, sir,"	quoth	he, "I am in	6, 210/ 21
Now I assure you,"	quoth	I, "if I could	6, 210/ 23
unto them." "I think,"	quoth	he, "they may do	6, 212/ 29
at once." "Ye marvel,"	quoth	I, "and think it	6, 213/ 3
see." "Yet see I,"	quoth	he, "no cause or	6, 214/ 11
heaven." "What need you,"	quoth	I, "to pray any	6, 214/ 14
this is his pleasure,"	quoth	he, "that I shall	6, 214/ 20
with." "So hath it,"	quoth	I, "pleased God in	6, 214/ 24
to the same?" "Why,"	quoth	he, "by that reason	6, 215/ 26
man." "So may ye,"	quoth	I, "with good reason	6, 215/ 28
be sick again." "Marry,"	quoth	he, "but I have	6, 216/ 15
for me." "Why so,"	quoth	I, "more than praying	6, 216/ 18
that is dead." "Why,"	quoth	he, "whereof serveth canonizing	6, 216/ 22
Ye do the better,"	quoth	I, "nor seven years	6, 216/ 24
be they canonized then?"	quoth	he. "Those," quoth I	6, 216/ 26
then?" quoth he. "Those,"	quoth	I, "that be not	6, 216/ 27
answer. "How can I,"	quoth	he, "be sure thereof	6, 217/ 5
in hell." "Ye have,"	quoth	I, "said many things	6, 218/ 7
That is no doubt,"	quoth	he. "Then," quoth I	6, 218/ 25
doubt," quoth he. "Then,"	quoth	I, "if we were	6, 218/ 26
He would, I think,"	quoth	he, "thank me for	6, 218/ 34
his sake." "Ye say,"	quoth	I, "good reason. But	6, 219/ 1
all with sorrow?" "Nay,"	quoth	he, "no doubt were	6, 219/ 8
his enemies." "Very well,"	quoth	I. "And this were	6, 219/ 11
or some not." "Yes,"	quoth	he, "Saint Augustine, as	6, 219/ 19
be none." "Ye be,"	quoth	I, "deceived therein, as	6, 219/ 21
harm growing thereupon. "Sir,"	quoth	he, "ye have in	6, 226/ 6
and pleased." "In faith,"	quoth	I, "therein if it	6, 226/ 21
What say we then,"	quoth	he, "of the harm	6, 226/ 22
worshipful service?" "Yes, surely,"	quoth	I. "What say we	6, 226/ 27
What say we then,"	quoth	he, "to that I	6, 226/ 28
God what ye do,"	quoth	she. "Burn up, quotha	6, 229/ 12
whole tale in effect,"	quoth	I, "containeth three things	6, 230/ 1
What point lack they?"	quoth	he. "Marry, the chief	6, 230/ 13
the chief of all,"	quoth	I. "That is, that	6, 230/ 14
our horse." "Well then,"	quoth	he, "since Saint Crispin	6, 233/ 1



a basket full." "Nay,"	quoth	I, "the things be	6, 233/ 5
God too." "Yea, marry,"	quoth	he, "and of the	6, 233/ 31
I ween would I,"	quoth	he, "call on the	6, 234/ 5
abide in pain." "Nay,"	quoth	I, "whatsoever ye say	6, 234/ 7
Believe in the devil?"	quoth	he, "Nay, nay, sir	6, 234/ 13
tales, "In good faith,"	quoth	I, "as I was	6, 234/ 19
the canon's horses." "Nay,"	quoth	he, "all the oats	6, 235/ 8
a week together." "Well,"	quoth	I, "then the priests	6, 235/ 10
safe enough." "Nay, nay,"	quoth	he, "ye find them	6, 235/ 21
oats for naught." "Well,"	quoth	I, "to all these	6, 235/ 24
them." "I wot ne'er,"	quoth	he, "whether this reason	6, 238/ 13
That may well be,"	quoth	I, "and I suppose	6, 238/ 17
it not also be,"	quoth	he, "that though it	6, 238/ 18
taketh for saints." "This,"	quoth	I, "were worse than	6, 238/ 24
should know none." "Yes,"	quoth	he, "ye may have	6, 238/ 28
sanctifying." "Then fall you,"	quoth	I, "to that point	6, 238/ 31
that be none." "Surely,"	quoth	he, "the proof that	6, 238/ 34
now, by the way,"	quoth	I, "that ye still	6, 239/ 11
amount. Ye deny not,"	quoth	I, "but there be	6, 239/ 23
and some miracles." "No,"	quoth	he. "To what purpose	6, 239/ 25
he. "To what purpose,"	quoth	I, "were miracles especially	6, 239/ 26
of his word?" "Yes,"	quoth	he. "When Christ," quoth	6, 239/ 32
quoth he. "When Christ,"	quoth	I, "sent his disciples	6, 239/ 33
in the Gospel?" "Yes,"	quoth	he. "If this be	6, 239/ 36
If this be thus,"	quoth	I, "as indeed it	6, 240/ 1
This is well said,"	quoth	he. "But yet always	6, 240/ 10
feigned." "Be it so,"	quoth	I, "so that it	6, 240/ 12
there not?" "Yes, marry,"	quoth	he. "By whom were	6, 240/ 22
were those miracles feigned?"	quoth	I. "Marry," quoth he	6, 240/ 23
feigned?" quoth I. "Marry,"	quoth	he, "some by men	6, 240/ 24
too." "Well, be it,"	quoth	I, "both twain and	6, 240/ 26
Is not this thus?"	quoth	I. "Yes," quoth he	6, 241/ 6
thus?" quoth I. "Yes,"	quoth	he. "Well then," quoth	6, 241/ 7
quoth he. "Well then,"	quoth	I, "if our old	6, 241/ 8
themselves." "As for miracles,"	quoth	he, "be none articles	6, 241/ 15
It were easy indeed,"	quoth	I, "if men were	6, 241/ 20
yet if they did,"	quoth	he, "yet might a	6, 241/ 22
Let it be so,"	quoth	I. "But yet would	6, 241/ 25
pray you tell me,"	quoth	I, "be there not	6, 241/ 31
heresies many sects?" "Yes,"	quoth	he. "Is there," quoth	6, 241/ 32
quoth he. "Is there,"	quoth	I, "any more very	6, 241/ 33
than one?" "No more,"	quoth	he. "Is not that	6, 241/ 34
Is not that it,"	quoth	I, "that is true	6, 242/ 1
that is true?" "Yes,"	quoth	he. "Be not," quoth	6, 242/ 2

quoth he. "Be not,"	quoth	I, "then all the	6, 242/ 3
of heresies false?" "Yes,"	quoth	he. "Who is likely	6, 242/ 4
he. "Who is likely,"	quoth	I, "to feign and	6, 242/ 5
be false?" "It is,"	quoth	he, "more likely that	6, 242/ 7
false and feigned miracles,"	quoth	I, "be they lies	6, 242/ 9
or not?" "What else?"	quoth	he. "Then," quoth I	6, 242/ 10
else?" quoth he. "Then,"	quoth	I, "by your argument	6, 242/ 11
church." "So seemeth it,"	quoth	he. "How happeth it	6, 242/ 13
How happeth it then,"	quoth	I, "if miracles be	6, 242/ 14
true part?" "There be,"	quoth	he, "peradventure some done	6, 242/ 18
persecution." "If they were,"	quoth	I, "false marvels only	6, 242/ 20
of charity. "I am,"	quoth	I, "very glad that	6, 247/ 25
and treat of." "Indeed,"	quoth	he, "somewhat have they	6, 248/ 10
shall I gladly hear,"	quoth	I, "and shape you	6, 248/ 13
us?" "In good faith,"	quoth	he, "to say the	6, 248/ 18
in these matters." "Nay,	quoth	I, "let their praise	6, 248/ 21
he misliked it." "Surely,"	quoth	he, "for aught that	6, 248/ 24
of holy scripture." "Why,"	quoth	I, "if ye remembered	6, 248/ 28
that." "Truth is it,"	quoth	he, "so had I	6, 248/ 30
both unproved. "And therefore,"	quoth	he, "I pray you	6, 249/ 8
saith truth?" "Yes, marry,"	quoth	I, "what else?" "And	6, 249/ 11
And how know you,"	quoth	he, "that the church	6, 249/ 12
by scripture?" "Nay, marry,"	quoth	I. "But then by	6, 249/ 14
believe his church." "Lo,"	quoth	he, "for all your	6, 249/ 17
friend had told, forsooth,"	quoth	I, "he dealt with	6, 249/ 31
the boy denied, "Well,"	quoth	Caius, "thou wilt grant	6, 250/ 11
Master, will I not,"	quoth	the boy. "No, wilt	6, 250/ 14
boy. "No, wilt thou?"	quoth	Caius. "Ah, wily boy	6, 250/ 15
ass anon." "Marry, Master,"	quoth	the boy, "ye might	6, 250/ 18
every fool do." "Well,"	quoth	Caius, "I will go	6, 250/ 20
will I not, Master,"	quoth	the boy. "Why so	6, 250/ 22
boy. "Why so, boy?"	quoth	he "Marry, Master," quoth	6, 250/ 23
quoth he "Marry, Master,"	quoth	he, "for some ass	6, 250/ 24
cut off both." "Nay,"	quoth	Caius, "I give thee	6, 250/ 26
at your hand." "Why,"	quoth	your friend, "what thing	6, 250/ 29
I should not?" "Forsooth,"	quoth	I, "no more but	6, 250/ 31
ye granted it." "Why,"	quoth	he, "wherefore should I	6, 251/ 4
tell me true?" "Sometimes,"	quoth	I, "it happeth so	6, 251/ 6
have made thereunto?" "Marry,"	quoth	he, "then might I	6, 251/ 20
been very well said,"	quoth	I. "But he would	6, 251/ 22
that." "Then must I,"	quoth	he, "have said the	6, 251/ 24
ye so had said,"	quoth	I, "ye had answered	6, 251/ 28
most advantage." "Why so?"	quoth	he. "For," quoth I	6, 251/ 30
so?" quoth he. "For,"	quoth	I, "your next answer	6, 251/ 31

have asked me further,"	<b>quoth</b>	your friend, "what thing	6, 251/ 34
he have asked you,"	<b>quoth</b>	I, "and so might	6, 251/ 37
Then were we come,"	<b>quoth</b>	your friend, "unto the	6, 252/ 1
he did before." "Nay,"	<b>quoth</b>	I, "not if ye	6, 252/ 3
answered thereto well." "Why,"	<b>quoth</b>	he, "what could I	6, 252/ 4
me?" "No could ye?"	<b>quoth</b>	I. "What if never	6, 252/ 7
That wot I ne'er,"	<b>quoth</b>	he. "No, do ye	6, 252/ 10
he. "No, do ye?"	<b>quoth</b>	I. "Were there never	6, 252/ 11
God speak themselves?" "Yes,"	<b>quoth</b>	he, "I suppose there	6, 252/ 14
was at that time,"	<b>quoth</b>	I, "waxen worse and	6, 252/ 16
the meantime." "That is,"	<b>quoth</b>	he, "likely enough." "Now	6, 252/ 19
as for the days,"	<b>quoth</b>	I, "of Noe himself	6, 252/ 20
a right faith?" "Yes,"	<b>quoth</b>	your friend, "that I	6, 253/ 9
was." "That may ye,"	<b>quoth</b>	I, "be sure there	6, 253/ 10
man." "By my troth,"	<b>quoth</b>	your friend, "so seemeth	6, 255/ 4
Now and I am,"	<b>quoth</b>	I, "for my part	6, 255/ 25
nay." "By my troth,"	<b>quoth</b>	your friend, "I marvel	6, 257/ 9
devout." "I will not,"	<b>quoth</b>	I, "as I told	6, 257/ 11
if it so were,"	<b>quoth</b>	your friend, "then ye	6, 258/ 3
service." "Of saying service,	<b>quoth</b>	I, "this is much	6, 258/ 5
the tale told: "Lo,"	<b>quoth</b>	he, "now may you	6, 258/ 9
psalm twice." "In faith,"	<b>quoth</b>	your friend, "then if	6, 258/ 16
That were as evil,"	<b>quoth</b>	I, "on the other	6, 258/ 18
serve between both." "Yea,"	<b>quoth</b>	he, "but wot ye	6, 258/ 20
For if his bread,	<b>quoth</b>	she, be dough-baked, then	6, 258/ 22
angry. "Marry, no marvel,"	<b>quoth</b>	her gossip. "Marry, and	6, 258/ 23
wot ye what, gossip?"	<b>quoth</b>	she. "And if I	6, 258/ 24
by Saint James." "No,"	<b>quoth</b>	her gossip, "ye should	6, 258/ 25
mean." "In a mean?"	<b>quoth</b>	she. "Marry, I cannot	6, 258/ 26
none at all." "Yea,"	<b>quoth</b>	I, "but then is	6, 258/ 32
neither." "By our Lady,"	<b>quoth</b>	he, "but be he	6, 258/ 35
can say them." "Peradventure,"	<b>quoth</b>	I, "so were it	6, 259/ 1
a year." "In faith,"	<b>quoth</b>	he, "and some that	6, 259/ 4
buzzing they make." "Surely,"	<b>quoth</b>	I, "that is as	6, 259/ 7
covenants or contracts. % "Fallen?"	<b>quoth</b>	your friend. "What abide	6, 260/ 5
matter was proved." "Indeed,"	<b>quoth</b>	I, "that is, as	6, 260/ 9
sure information thereof." "Marry,"	<b>quoth</b>	he, "men think that	6, 260/ 25
of the matter." "Well,"	<b>quoth</b>	I, "we shall let	6, 260/ 29
law requireth?" "So many,"	<b>quoth</b>	he, "and such as	6, 260/ 34
law requireth? Would God,"	<b>quoth</b>	he, "that we could	6, 260/ 34
commit it." "There is,"	<b>quoth</b>	I, "no doubt but	6, 261/ 25
husbandmen and gentlemen." % "Indeed,"	<b>quoth</b>	he, "to say the	6, 264/ 24
said so or not,"	<b>quoth</b>	I, "that can I	6, 264/ 30
the first?" "That maketh,"	<b>quoth</b>	he, "no matter. For	6, 265/ 24

were a strange thing,"	<b>quoth</b>	I, "if the law	6, 265/ 28
therefor." "By my troth,"	<b>quoth</b>	he, "yet methinketh ever	6, 266/ 11
many be present." "Surely,	<b>quoth</b>	I, "what were best	6, 266/ 15
his records ready." "Yea,"	<b>quoth</b>	he, "but this way	6, 266/ 33
they were heretics." "Nay,"	<b>quoth</b>	I, "not if they	6, 266/ 35
always serve other." "Forsooth,"	<b>quoth</b>	he, "it seemeth somewhat	6, 267/ 1
not by weight." "Surely,"	<b>quoth</b>	I, "my mind and	6, 267/ 13
them by tale. Howbeit,"	<b>quoth</b>	I, "of those twain	6, 267/ 18
as they did." "Why,"	<b>quoth</b>	he, "said they not	6, 267/ 26
well for him?" "Yes,"	<b>quoth</b>	I, "for as far	6, 267/ 27
not far enough." "Ah,"	<b>quoth</b>	he, "their words were	6, 267/ 29
narrowly taken." "They were,"	<b>quoth</b>	I, "taken as large	6, 267/ 30
not tell his name?"	<b>quoth</b>	he. "Which of them	6, 268/ 30
he. "Which of them?	<b>quoth</b>	I. "For he had	6, 268/ 31
hold." "Where dwelled he?"	<b>quoth</b>	your friend. "Everywhere and	6, 268/ 33
friend. "Everywhere and nowhere,"	<b>quoth</b>	I. "For he walked	6, 268/ 34
heretic." "But what was,"	<b>quoth</b>	he, "done to the	6, 269/ 31
to the master?" "Forsooth,"	<b>quoth</b>	I, "great favor had	6, 269/ 32
any good cause: "Well,"	<b>quoth</b>	he, "I see well	6, 270/ 20
the secular hands. "Why,"	<b>quoth</b>	he, "what devil rigor	6, 271/ 1
bear a faggot?" "Yes,"	<b>quoth</b>	I, "some man had	6, 271/ 3
his feet." "In faith,"	<b>quoth</b>	he, "they could not	6, 271/ 5
the first time." "No,"	<b>quoth</b>	I, "not if he	6, 271/ 7
of abjuration was that?"	<b>quoth</b>	he. "Marry," quoth I	6, 271/ 20
that?" quoth he. "Marry,"	<b>quoth</b>	I, "his abjuration was	6, 271/ 21
him." "It might happen,"	<b>quoth</b>	he, "that he had	6, 271/ 28
had preached." "That were,"	<b>quoth</b>	I, "great wonder. For	6, 271/ 30
forgotten this?" "It was,"	<b>quoth</b>	he, "possible enough that	6, 272/ 10
other folk?" "That is,"	<b>quoth</b>	I, "true if he	6, 272/ 15
in one tale." "Yet,"	<b>quoth</b>	he, "were it possible	6, 272/ 24
lie all." "And what,"	<b>quoth</b>	I, "that he had	6, 272/ 25
other bishops, too?" "Well,"	<b>quoth</b>	he, "and yet they	6, 272/ 28
lie, too." "And what,"	<b>quoth</b>	I, "that his own	6, 272/ 30
Heard you that yourself?"	<b>quoth</b>	he. "Myself?" quoth I	6, 272/ 33
yourself?" quoth he. "Myself?"	<b>quoth</b>	I. "Nay, but such	6, 272/ 34
worshipful as they were,"	<b>quoth</b>	he, "and as trusty	6, 273/ 1
laying thereof to him,"	<b>quoth</b>	I, "could not excuse	6, 273/ 7
things more thereto." "Well,"	<b>quoth</b>	he, "and yet all	6, 273/ 10
might be." "And what,"	<b>quoth</b>	I, "of the heretics	6, 273/ 11
May it not be,"	<b>quoth</b>	he, "that they lied	6, 273/ 13
they lied?" "And what,"	<b>quoth</b>	I, "of them that	6, 273/ 14
prelates before?" "By God,"	<b>quoth</b>	he, "even as I	6, 273/ 16
enough." "And what then,"	<b>quoth</b>	I, "of all those	6, 273/ 18
against him now?" "Marry,"	<b>quoth</b>	he, "as I told	6, 273/ 20

the same." "That is,"	quoth	I, "a strange thing	6, 273/ 22
thing to me." "Why,"	quoth	he, "should this be	6, 273/ 23
as many more?" "Possible?"	quoth	I. "That I say	6, 273/ 27
times as many." "Well,"	quoth	he, "since it might	6, 273/ 29
to this?" "I say,"	quoth	I, "to this that	6, 273/ 35
and judges." "We might,"	quoth	he, "by suit to	6, 274/ 33
at Rome." "Very well,"	quoth	I, "so that I	6, 275/ 1
in the ground." "Tut,"	quoth	he, "this were a	6, 275/ 9
a wise invention." "Verily,"	quoth	I, "to me it	6, 275/ 10
be so?" "It may,"	quoth	he, "by possibility be	6, 275/ 19
possibility be so." "Then,"	quoth	I, "when we grant	6, 275/ 20
the wager?" "In faith,"	quoth	he, "I wot ne'er	6, 275/ 26
him one wing." "Surely,"	quoth	I, "and you shall	6, 275/ 30
ye then say?" "Marry,"	quoth	he, "then would I	6, 276/ 3
too." "In good faith,"	quoth	I, "and for aught	6, 276/ 6
against them all." "Yet,"	quoth	he, "for all that	6, 276/ 15
Very sooth ye say,"	quoth	I. "Nor Simkin neither	6, 276/ 17
our case too?" "Yes,"	quoth	he, "that will I	6, 276/ 24
they showed him." "Well,"	quoth	I, "since yourself agreeth	6, 277/ 1
them." "Ah, well said,"	quoth	he, and laughed. "Ye	6, 277/ 13
Well taken of you,"	quoth	I. "I see well	6, 277/ 15
very greatly guilty." "Surely,"	quoth	he, "that is true	6, 277/ 23
that is true." "Now,"	quoth	I, "that being true	6, 277/ 24
be perjured?" "That followeth,"	quoth	he. "Now," quoth I	6, 277/ 29
followeth," quoth he. "Now,"	quoth	I, "when one is	6, 277/ 30
him to?" "What thing?"	quoth	he. "Marry, to mercy	6, 277/ 32
Marry, to mercy." "Nay,"	quoth	I, "mercy is the	6, 277/ 33
to." "Then it is,"	quoth	he, "to penance." "That	6, 277/ 35
That seemeth well said,"	quoth	I. "For the church	6, 277/ 36
to penance. "But now,"	quoth	I, "doth the church	6, 278/ 1
himself still impenitent?" "Nay,"	quoth	he. "Appeareth not he	6, 278/ 3
not he still impenitent,"	quoth	I, "that still appeareth	6, 278/ 4
forswareth himself?" % "The church,"	quoth	he, "cannot surely know	6, 278/ 11
It may be too,"	quoth	I, "by possibility, if	6, 278/ 14
at Rome." "No, no,"	quoth	he, "nor I ween	6, 278/ 23
And how many bulls,"	quoth	I, "and briefs have	6, 278/ 24
thence?" "By our Lady,"	quoth	he, "bulls very few	6, 278/ 26
ask after them." "Then,"	quoth	I, "might you by	6, 278/ 28
of God. "It is,"	quoth	he, "peradventure better thus	6, 279/ 27
preach again." "Nay, marry,"	quoth	I, "then should he	6, 279/ 30
abjuration. "In good faith,"	quoth	he, "I begin in	6, 280/ 27
What thing is that?"	quoth	I. "Marry," quoth he	6, 280/ 32
that?" quoth I. "Marry,"	quoth	he, "I have heard	6, 280/ 33
proved by witness." "Forsooth,"	quoth	I, "it is a	6, 281/ 18

might refuse it." "Forsooth,"	quoth	he, "methinketh ye take	6, 284/ 12
the sure way." "Well,"	quoth	I, "if this be	6, 284/ 13
him?" "In good faith,"	quoth	he, "all this is	6, 284/ 22
the burning." "It is,"	quoth	I, "to me great	6, 285/ 1
thing." "That were marvel,"	quoth	your friend, "that it	6, 285/ 9
very like." "It is,"	quoth	I, "nevertheless contrary, and	6, 285/ 11
to be discerned." "Why,"	quoth	your friend, "what faults	6, 285/ 18
tell you all that,"	quoth	I, "were in a	6, 285/ 19
by tale." "I would,"	quoth	he, "fain hear some	6, 285/ 22
one." "He that should,"	quoth	I, "study for that	6, 285/ 23
in one." "That were,"	quoth	he, "very strange except	6, 285/ 26
one in number." "Surely,"	quoth	I, "as weighty be	6, 285/ 28
in number." "That were,"	quoth	he, "somewhat like a	6, 285/ 30
a riddle." "This riddle,"	quoth	I, "will soon be	6, 285/ 31
that may well be,"	quoth	he, "but that was	6, 285/ 34
they?" "The one is,"	quoth	I, "this word "priests	6, 285/ 36
pity, by my faith,"	quoth	your friend, "that ever	6, 287/ 3
wretched world." "He had,"	quoth	I, "a good mind	6, 287/ 10
So say I too,"	quoth	he. "But how far	6, 287/ 12
ye be a wanton,"	quoth	I. "But yet in	6, 287/ 16
of these words?" "Surely,"	quoth	he, "very naught. And	6, 287/ 18
the matter requireth." "First,"	quoth	I, "would ye that	6, 287/ 23
Nay, in good faith,"	quoth	he, "that would I	6, 287/ 25
often." "With that word,"	quoth	I, "ye hit the	6, 287/ 27
naught." "In good faith,"	quoth	he, "so is it	6, 288/ 9
it not unlikely." "Then,"	quoth	I, "when ye see	6, 288/ 10
sect." "By Saint John,"	quoth	your friend, "if that	6, 288/ 15
see hereafter." "Very true,"	quoth	I. "But as touching	6, 288/ 20
names." "In good faith,"	quoth	your friend, "it seemeth	6, 290/ 10
meant not well." "Surely,"	quoth	I, "ye would well	6, 290/ 12
By Saint Mary mass,"	quoth	your friend, "the book	6, 291/ 16
that second book?" "Forsooth,"	quoth	I, "it appeareth not	6, 291/ 20
in that book." "Why,"	quoth	your friend, "is that	6, 292/ 5
Yea, in good faith,"	quoth	I, "every whit." "Then	6, 292/ 7
whit." "Then findeth he,"	quoth	your friend, "no fault	6, 292/ 8
his apostasy?" "No more,"	quoth	I, "than I show	6, 292/ 9
you." "Nor findeth he,"	quoth	your friend, "no fault	6, 292/ 10
Mass?" "Never a whit,"	quoth	I, "more than you	6, 292/ 13
hear." "And feareth he,"	quoth	your friend, "nothing else	6, 292/ 14
promiseth?" "That is all,"	quoth	I, "and what he	6, 292/ 16
well performed." "He had,"	quoth	your friend, "much more	6, 292/ 19
the Mass." "Ye say,"	quoth	I, "very truth in	6, 292/ 23
letted but that. "Surely,"	quoth	I, "if we go	6, 293/ 4
against the constitution. "Sir,"	quoth	your friend, "I will	6, 293/ 20

at all." "Your words,"	<b>quoth</b>	I, "be somewhat pignant	6, 294/ 29
follow the worse." "Indeed,"	<b>quoth</b>	he, "because ye speak	6, 297/ 3
but very young." "Marry,"	<b>quoth</b>	I, "God forbid else	6, 297/ 7
and ye will." "Truly,"	<b>quoth</b>	he, "it is pity	6, 297/ 8
before." "How happed that?"	<b>quoth</b>	I. "Marry," quoth he	6, 297/ 12
that?" quoth I. "Marry,"	<b>quoth</b>	he, "it happed that	6, 297/ 13
before the people)." "Forsooth,"	<b>quoth</b>	I, "it were pity	6, 297/ 20
better." "I fear me,"	<b>quoth</b>	your friend, "that those	6, 298/ 18
the multitude." "I cannot,"	<b>quoth</b>	I, "look into their	6, 298/ 20
to touch it." "Marry,"	<b>quoth</b>	your friend, "if this	6, 299/ 27
more Masses." "That reason,"	<b>quoth</b>	I, "will not hold	6, 300/ 1
of priests?" "In faith,"	<b>quoth</b>	he, "there is more	6, 301/ 7
were better chosen." "Doubtless,"	<b>quoth</b>	I, "there would be	6, 301/ 9
pope . . ." "By my soul,"	<b>quoth</b>	he, "I would ye	6, 301/ 26
wife popess too." "Well,"	<b>quoth</b>	I, "then should she	6, 301/ 28
his horse-keeper." "That is,"	<b>quoth</b>	he, "truth indeed, and	6, 302/ 1
And yet I suppose,"	<b>quoth</b>	I, "if the laws	6, 302/ 4
none otherwise accepted." "Why,"	<b>quoth</b>	he, "wherefore go there	6, 302/ 15
them a begging?" "Marry,"	<b>quoth</b>	I, "for they delude	6, 302/ 16
Then might it hap,"	<b>quoth</b>	he, "that ye might	6, 302/ 28
and no faster." "Surely,"	<b>quoth</b>	I, "for aught I	6, 302/ 33
Nay, by our Lady,"	<b>quoth</b>	he, "I will not	6, 303/ 4
of their own." "Marry,"	<b>quoth</b>	I, "so saith Luther	6, 303/ 13
at once." "In faith,"	<b>quoth</b>	your friend, "I think	6, 307/ 36
at once." "In faith,"	<b>quoth</b>	I, "the folly of	6, 308/ 3
no. "By my troth,"	<b>quoth</b>	your friend, "if Tyndale	6, 308/ 18
more than that." "Surely,"	<b>quoth</b>	I, "Tyndale hath another	6, 308/ 21
own mouth commended." "Surely,"	<b>quoth</b>	your friend, "methink they	6, 309/ 17
parish." "As for Wales,"	<b>quoth</b>	I, "ye be wrong	6, 309/ 27
to follow them." "Well,"	<b>quoth</b>	he, "let Wales and	6, 309/ 34
will not dispraise them,"	<b>quoth</b>	I, "for I know	6, 310/ 2
would haply ween." "Peradventure,"	<b>quoth</b>	he, "no more there	6, 310/ 13
do now." "God forbid,"	<b>quoth</b>	I. "Well," quoth he	6, 310/ 24
forbid," quoth I. "Well,"	<b>quoth</b>	he, "they that would	6, 310/ 25
any man." "The church,"	<b>quoth</b>	I, "bindeth no man	6, 310/ 30
chastity." "That is truth,"	<b>quoth</b>	he, "except a priest	6, 310/ 31
Ye mistake the matter,"	<b>quoth</b>	I, "as I shall	6, 310/ 32
you after." "There would,"	<b>quoth</b>	he, "many harms be	6, 310/ 33
What good or harm,"	<b>quoth</b>	I, "would come thereof	6, 310/ 35
the contrary." "Yea, marry,"	<b>quoth</b>	he, "that was a	6, 312/ 8
sure way." "It was,"	<b>quoth</b>	I, "sure, indeed, but	6, 312/ 9
if they so would,"	<b>quoth</b>	he. "They say," quoth	6, 312/ 30
quoth he. "They say,"	<b>quoth</b>	I, "that they will	6, 312/ 31
priests of Saxony." "Surely,"	<b>quoth</b>	he, "ye have well	6, 313/ 13

for them." "There be,"	quoth	I, "many right good	6, 313/ 17
and rebuke." "In faith,"	quoth	he, "I trow that	6, 314/ 4
evil made law." "Marry,"	quoth	I, "that is soon	6, 314/ 15
that made it." "Marry,"	quoth	he, "so I do	6, 314/ 17
constitution but they?" "Surely,"	quoth	I, "nobody else, nor	6, 314/ 18
nor they neither." "No?"	quoth	he. "What! Every man	6, 314/ 19
man knoweth it." "Verily,"	quoth	I, "many men talk	6, 314/ 20
the like." "I long,"	quoth	he, "to hear some	6, 315/ 17
him in hand." "Well,"	quoth	I, "that shall we	6, 315/ 19
long, by my troth,"	quoth	he, "and even sit	6, 316/ 10
shall be sooner eased,"	quoth	I. "For I cannot	6, 316/ 14
far wrong. "This groweth,"	quoth	I, "partly by malice	6, 316/ 21
author answereth. "I suppose,"	quoth	he, "that this opinion	6, 317/ 3
bad or good." "Forsooth,"	quoth	I, "if this were	6, 317/ 9
on and read." "Marry,"	quoth	he, "but I have	6, 317/ 22
told you this tale?"	quoth	I. "Forsooth, divers honest	6, 317/ 32
Forsooth, divers honest men,"	quoth	he, "that saw it	6, 318/ 1
a good substance." "Forsooth,"	quoth	I, "of good substance	6, 318/ 14
take him for." "Why,"	quoth	he, "do ye know	6, 318/ 20
the matter well?" "Forsooth,"	quoth	I, "so well I	6, 318/ 21
truth." "In good faith,"	quoth	your friend, "he told	6, 319/ 9
Yes, in good faith,"	quoth	I, "all three like	6, 319/ 33
after." "I beseech you,"	quoth	he, "let me hear	6, 320/ 4
proved." "I am loath,"	quoth	I, "to let you	6, 320/ 5
brought him hither?" "Sir,"	quoth	he, "if it like	6, 320/ 20
could?" "Forsooth my lord,"	quoth	he, "and it like	6, 320/ 24
Where is that neighbor?"	quoth	my lord. "This man	6, 320/ 28
lord. "This man, sir,"	quoth	he, bringeth forth one	6, 320/ 29
do it. "Nay, forsooth,"	quoth	he, "my lord, I	6, 320/ 32
could do it." "Well,"	quoth	my lord, "who told	6, 320/ 34
so?" "Forsooth, my lord,"	quoth	he, "my neighbor here	6, 320/ 35
killed Richard Hunne?" "Forsooth,"	quoth	he, "and it like	6, 321/ 3
who killed him." "Well,"	quoth	the lords at the	6, 321/ 7
Nay, forsooth, my lord,"	quoth	he, "it is a	6, 321/ 9
Your Lordships now." "Well,"	quoth	my lord, "woman or	6, 321/ 11
my faith my lords,"	quoth	he, "and she were	6, 321/ 13
things ere now." "Why,"	quoth	the lords, "what have	6, 321/ 16
tell?" "Forsooth, my lords,"	quoth	he, "if a thing	6, 321/ 17
my troth, I trow,"	quoth	he, "for I could	6, 321/ 22
she?" "Forsooth, my lords,"	quoth	he, "an Egyptian, and	6, 321/ 25
month ago." "Now, forsooth,"	quoth	your friend, "this process	6, 321/ 29
not hanged himself?" "Forsooth,"	quoth	I, "he was called	6, 322/ 1
and after. "What then?"	quoth	the lords, "so did	6, 322/ 8
that." "No, my lords,"	quoth	he, "but I have	6, 322/ 10



men have." "What insight?"	quoth	they. "Forsooth," quoth he	6, 322/ 12
insight?" quoth they. "Forsooth,"	quoth	he, "it is not	6, 322/ 13
token can you tell?"	quoth	the lords. "Forsooth," quoth	6, 322/ 17
quoth the lords. "Forsooth,"	quoth	he, "I cannot tell	6, 322/ 18
Yea, forsooth, my lord,"	quoth	he, "even as Your	6, 322/ 31
of mine office." "Why,"	quoth	another lord merrily, "your	6, 322/ 34
cannot tell." "Nay, sir,"	quoth	he, "and it like	6, 323/ 3
as I do." "Well,"	quoth	one of the lords	6, 323/ 5
With many, my lord,"	quoth	he, "for I have	6, 323/ 7
seen many." "How many?"	quoth	one of the lords	6, 323/ 9
lords. "I cannot tell,"	quoth	he, "how many, but	6, 323/ 10
many." "Have ye seen,"	quoth	one, "a hundred?" "Nay	6, 323/ 12
one, "a hundred?" "Nay,"	quoth	he, "not a hundred	6, 323/ 13
by one more." "Forsooth,"	quoth	your friend, "this was	6, 323/ 34
point?" "Ye shall hear,"	quoth	I. "The temporal man	6, 323/ 36
say you, Master Doctor?"	quoth	the lords; "was that	6, 324/ 13
so?" "Surely, my lords,"	quoth	he, "I said not	6, 324/ 15
premunire." "Lo, my lords,"	quoth	the other, "I am	6, 324/ 18
Nay, by my troth,"	quoth	one of the lords	6, 324/ 20
drink." "Nay my lords,"	quoth	he, "I will not	6, 324/ 25
one." "By my troth,"	quoth	your friend, "these three	6, 324/ 31
yourself therein." "Of truth,"	quoth	I, "there were divers	6, 325/ 8
had not been guilty,"	quoth	your friend, "he would	6, 325/ 17
sued his pardon." "Yes,"	quoth	I, "right wise men	6, 325/ 19
also." "In good faith,"	quoth	your friend, "wist I	6, 327/ 16
he hanged himself." "God,"	quoth	I, "knoweth of all-thing	6, 327/ 19
it. "Now this is,"	quoth	I, "to me a	6, 327/ 29
cunning." "By Saint Mary,"	quoth	he, "the proof is	6, 327/ 31
I shall tell you,"	quoth	I, "another thing, which	6, 327/ 32
would I gladly know,"	quoth	he. "For as far	6, 327/ 34
such thing before." "Forsooth,"	quoth	I, "that can I	6, 328/ 1
now?" said we. "Marry,"	quoth	he, "I went to	6, 328/ 27
further." "By Saint John,"	quoth	your friend, "but upon	6, 329/ 25
of the matter." "Surely,"	quoth	I, "so seemed it	6, 329/ 28
forth therewith." "But yet,"	quoth	your friend, "as for	6, 329/ 32
call me well home,"	quoth	I, "and put me	6, 330/ 3
the third book. "Sir,"	quoth	your friend, "yet for	6, 331/ 1
tongue." "I had weened,"	quoth	I, "that I had	6, 331/ 4
read." "Ye say well,"	quoth	he. "But yet, as	6, 331/ 12
That is very truth,"	quoth	I, "for I think	6, 331/ 16
it." "I am sure,"	quoth	your friend, "ye doubt	6, 332/ 21
is no child." "Surely,"	quoth	I, "such things as	6, 333/ 14
wiser." "By our Lady,"	quoth	your friend, "this way	6, 341/ 28
of the book?" "Forsooth,"	quoth	I, "that reckon I	6, 341/ 30

profit." "By my troth,"	quoth	he, "yet ween I	6, 342/ 1
so happen with some,"	quoth	I. "But yet in	6, 342/ 4
content." "In good faith,"	quoth	he, "that will in	6, 344/ 31
content and satisfied." "Well,"	quoth	I, "then will we	6, 344/ 34
the right way. "Forsooth,"	quoth	I, "if it were	6, 345/ 30
they be such indeed,"	quoth	your friend, "and that	6, 348/ 31
mistaken or misreported." "Methinketh,"	quoth	I, "that the fruit	6, 349/ 1
not very good." "Surely,"	quoth	he, "I cannot say	6, 349/ 5
shrewd tokens." "I shall,"	quoth	I, "do more for	6, 349/ 6
not." "I pray you,"	quoth	he, "let me hear	6, 349/ 9
after." "First he began,"	quoth	I, "with pardons and	6, 349/ 12
a priest." "Marry, sir,"	quoth	your friend, "this were	6, 349/ 24
confessed weekly." "Ye would,"	quoth	I, "peradventure tell her	6, 349/ 30
their own breast." "Marry,"	quoth	he, "that may happen	6, 349/ 34
Possible it were indeed,"	quoth	I. "And Tyndale in	6, 349/ 36
our confessions." "In faith,"	quoth	your friend, "that is	6, 350/ 31
happened." "Nor he neither,"	quoth	I, "that dare I	6, 350/ 33
confessor." "In good faith,"	quoth	he, "this is very	6, 351/ 19
their tongues." "Yes, yes,"	quoth	I, "a woman can	6, 351/ 23
thereof." "Now in earnest,"	quoth	your friend, "this was	6, 351/ 30
to hear it." "Forsooth,"	quoth	I, "if it had	6, 351/ 34
four away expressly." "Surely,"	quoth	your friend, "so doth	6, 352/ 21
as thinketh me." "Forsooth,"	quoth	I, "and he handleth	6, 352/ 22
it for him." "Forsooth,"	quoth	your friend, "this was	6, 353/ 14
her such provision." "Surely,"	quoth	I, "this wise device	6, 353/ 17
saying, in good faith,"	quoth	your friend. "Abide ye	6, 353/ 25
your friend. "Abide ye,"	quoth	I, "and ye shall	6, 353/ 26
of our Lord." "Surely,"	quoth	he, "then is the	6, 353/ 28
mad outright." "He saith,"	quoth	I, "further yet, that	6, 353/ 29
be worshipped." "In faith,"	quoth	your friend, "these things	6, 354/ 26
of course." "Ye see,"	quoth	I, "now how he	6, 354/ 27
images." "By my troth,"	quoth	your friend, "I had	6, 355/ 3
Greece." "There was indeed,"	quoth	I, "a council once	6, 355/ 8
since hath done." "Forsooth,"	quoth	he, "that is truth	6, 355/ 27
is truth. "But yet,"	quoth	he, "was there one	6, 355/ 28
be worshipped." "Did you,"	quoth	I, "read that law	6, 356/ 13
yourself?" "In good faith,"	quoth	he, "I stood by	6, 356/ 14
read it." "Did he,"	quoth	I, "or you either	6, 356/ 16
that book?" "Nay, verily,"	quoth	he, "for methought this	6, 356/ 17
So was it verily,"	quoth	I, "and too much	6, 356/ 18
as for the gloss,"	quoth	he, "neither I nor	6, 356/ 22
should believe." "Yes, yes,"	quoth	I, "ye would not	6, 356/ 27
that ye read." "Marry,"	quoth	he, "but in the	6, 357/ 9
That word "at all,"	quoth	I, "ye set to	6, 357/ 12

latria." "Whereby know we,"	quoth	he, "he understood it	6, 357/ 16
the gloss." "Ye may,"	quoth	I, "perceive it by	6, 357/ 18
may worship images." "Why,"	quoth	he, "if that law	6, 357/ 23
twain plain repugnant?" "Yes,"	quoth	I, "if they both	6, 357/ 26
at all." "But yet,"	quoth	he, "whereby shall I	6, 357/ 32
That were very unlikely,"	quoth	I, "that Saint Gregory	6, 358/ 1
other?" "Yea, before God,"	quoth	he, "that will I	6, 358/ 9
will I well." "Then,"	quoth	I, "we shall agree	6, 358/ 10
painting?" "In good faith,"	quoth	he, "I am well	6, 359/ 23
see now." "They may,"	quoth	I, "soon see as	6, 359/ 25
how proveth he that?"	quoth	your friend. "Marry, " quoth	6, 360/ 14
quoth your friend. "Marry, "	quoth	I, "by the breaking	6, 360/ 15
prove them." "Prove them?"	quoth	your friend. "The substance	6, 360/ 25
himself. "Now that is,"	quoth	I, "somewhat worth to	6, 361/ 1
Holy Ghost." "He took,"	quoth	your friend, "a good	6, 361/ 35
wily as it was,"	quoth	I, "yet would he	6, 361/ 36
naught." "By my troth,"	quoth	your friend, "either was	6, 362/ 11
he his inconstancy?" "Marry,"	quoth	I, "he saith that	6, 362/ 16
and envy." "Very true,"	quoth	your friend, "by my	6, 362/ 20
taken in time." "Indeed,"	quoth	I, "once he promised	6, 362/ 23
them." "By my troth,"	quoth	your friend, "this device	6, 365/ 1
for his constancy, appeareth,"	quoth	I, "by that I	6, 365/ 8
sleep till Doomsday?" "Marry,"	quoth	your friend, "then hath	6, 365/ 25
dreams." "By my faith,"	quoth	I, "he that believeth	6, 365/ 28
rest." "I much marvel,"	quoth	your friend, "what evil	6, 365/ 30
folly." "To this opinion,"	quoth	I, "or rather to	6, 365/ 32
any soul." "This is,"	quoth	your friend, "very likely	6, 366/ 5
very likely." "Like constancy,"	quoth	I, "hath he used	6, 366/ 6
and Rome. "It is,"	quoth	your friend, "a wonder	6, 368/ 6
understand and may perceive,"	quoth	I, "that he did	6, 368/ 9
men fall to. "Sir,"	quoth	your friend, "in good	6, 372/ 26
sect." "It is not,"	quoth	I, "all one to	6, 373/ 1
some better sense. "Forsooth,"	quoth	I, "they cannot but	6, 378/ 19
do good works. "Yes,"	quoth	he, "that he must	6, 382/ 8
not." "In good faith,"	quoth	your friend, "he was	6, 383/ 35
needs work well." "Forsooth,"	quoth	I, "the man lacked	6, 384/ 26
that is to say,	quoth	he, of a person	6, 399/ 6
Turks." "By my soul,"	quoth	your friend, "I would	6, 407/ 25
go with him." "Forsooth,"	quoth	I, "and if it	6, 407/ 31
be bound thereto. "Marry,"	quoth	your friend, "but as	6, 411/ 1
enter into the question,"	quoth	I, "whether a priest	6, 411/ 5
other men's souls. "Indeed,"	quoth	I, "there be some	6, 411/ 17
hurt it, good father?"	quoth	these gentlemen. "By my	6, 413/ 9
By my faith, Masters,"	quoth	he, "yonder same Tenterden	6, 413/ 9

the haven, good father?"	<b>quoth</b>	they. "Nay, by our	6, 413/ 12
by our Lady, Masters,"	<b>quoth</b>	he, "I cannot tell	6, 413/ 13
be righted again." "Forsooth,"	<b>quoth</b>	your friend, "yet as	6, 417/ 7
good preachers after." "Surely,"	<b>quoth</b>	I, "a certain rule	6, 417/ 19
teach them errors. "Forsooth,"	<b>quoth</b>	your friend, "yet would	6, 418/ 14
follow the same." "Surely,"	<b>quoth</b>	I, "therein I say	6, 418/ 19
thee so." "Marry sir,"	<b>quoth</b>	your friend, "he will	6, 420/ 25
him if ye will,"	<b>quoth</b>	I. "But yet is	6, 420/ 28
taught." "I marvel then,"	<b>quoth</b>	your friend, "why they	6, 421/ 15
bodies." "To this matter,"	<b>quoth</b>	I, "our Savior himself	6, 421/ 19
non blasphemare" (I have,	<b>quoth</b>	he, betaken Hymeneus and	6, 429/ 21
great a fire." "Forsooth,"	<b>quoth</b>	your friend, "it appeareth	6, 430/ 25
without great cause." "Well,"	<b>quoth</b>	I, "and to the	6, 430/ 29
praying to saints. "Marry,"	<b>quoth</b>	I, "and these two	6, 431/ 21
Nay, by my troth,"	<b>quoth</b>	your friend, "we shall	6, 431/ 26
of little weight." "Forsooth,"	<b>quoth</b>	I, "Tyndale's word alone	6, 431/ 33
prince of devils." "Surely,"	<b>quoth</b>	your friend, "and as	6, 432/ 13
bare." "It must needs,"	<b>quoth</b>	I, "be bare, except	6, 432/ 15
they shall." "In faith,"	<b>quoth</b>	your friend, "as for	6, 432/ 21
clean untouched." "That is,"	<b>quoth</b>	I, "no marvel, for	6, 432/ 24
heard it." "In faith,"	<b>quoth</b>	your friend, "and of	6, 432/ 25
For by my troth,"	<b>quoth</b>	he, "when I consider	6, 432/ 31
I cannot much marvel,"	<b>quoth</b>	I, "though many like	6, 432/ 35
unto. And this prayer,"	<b>quoth</b>	I, "serving us for	6, 435/ 28
quoth she. "Burn up,	<b>quotha</b>	? Marry, God forbid. It	6, 229/ 12
fasting, and all the	<b>rabble</b>	of such unsavory ceremonies	6, 43/ 29
Eluidius and all the	<b>rabble</b>	of the old heretics	6, 153/ 5
not have such a	<b>rabble</b>	that every mean man	6, 301/ 33
to see such a	<b>rabble</b>	spring up among us	6, 376/ 13
understood than all the	<b>rabble</b>	of these lewd heretics	6, 427/ 17
more boldly rebuke and	<b>rail</b>	against the other. But	6, 49/ 29
we will jest and	<b>rail</b>	upon the whole order	6, 296/ 31
this argument, Tyndale would	<b>rail</b>	and say we meddle	6, 309/ 7
he might jest and	<b>rail</b>	thereon and say it	6, 361/ 33
not yet both to	<b>rail</b>	against Christ's church for	6, 426/ 10
this book, the maker	<b>raileth</b>	upon all them that	6, 291/ 12
of obedience (wherein he	<b>raileth</b>	at large against all	6, 303/ 19
point, but runneth and	<b>raileth</b>	over without reason, and	6, 304/ 12
nun. And now he	<b>raileth</b>	against all chastity, and	6, 360/ 16
he not answereth, but	<b>raileth</b>	against that book wherein	6, 362/ 3
it away quite, and	<b>raileth</b>	thereon and saith it	6, 425/ 1
which, like himself, so	<b>raileth</b>	thereupon in his frantic	6, 425/ 13
in Almaine; a foolish,	<b>railing</b>	book against the clergy	6, 291/ 9
rhymes and his overmuch	<b>railing</b>	. And saith also that	6, 292/ 3

without necessity, in his	<b>railing</b>	books to call by	6, 346/ 17
any respect unto his	<b>railing</b>	against the clergy is	6, 346/ 32
wood and fell to	<b>railing</b>	against him, and made	6, 361/ 16
he from reasoning to	<b>railing</b>	, and utterly denied that	6, 361/ 25
his old craft of	<b>railing</b>	. "He appeared also at	6, 362/ 28
Then fall they to	<b>railing</b>	and reproving the justice	6, 405/ 3
would wickedly, with only	<b>railing</b>	and jesting against all	6, 425/ 28
pulling down the churches,	<b>railing</b>	against the Mass, villainously	6, 433/ 34
and it happen to	<b>rain</b>	, out pour they pisspots	6, 227/ 27
crucifix a dead man	<b>raised</b>	to life, ye would	6, 78/ 23
speak of a man	<b>raised</b>	from death to life	6, 78/ 35
as the Bible mentioneth,	<b>raised</b>	a dead body to	6, 225/ 9
well by that he	<b>raised</b>	a dead body by	6, 225/ 17
a miracle as the	<b>raising</b>	of a dead man	6, 79/ 32
two thieves, by the	<b>raising</b>	of a dead man	6, 225/ 22
prophets," quoth our Lord, "	<b>ran</b>	forth of their own	6, 167/ 16
charity, in avoiding the	<b>rancor</b>	which by occasion of	6, 385/ 10
they give aught, they	<b>ransack</b>	the bottom among all	6, 51/ 15
intrinsicus autem sunt lupi	<b>rapaces</b>	" (Beware of the false	6, 421/ 22
have but in things	<b>rare</b>	and scarce. Gold would	6, 301/ 4
For though it be	<b>rare</b>	and seldom in respect	6, 308/ 26
thereunto. Now runneth every	<b>rascal</b>	and boldly offereth himself	6, 301/ 20
it, nor rude and	<b>rash</b>	brains abuse it. For	6, 341/ 8
at once, and dash	<b>rashly</b>	out holy scripture in	6, 341/ 6
Christendom in effect that	<b>ratified</b>	and received it after	6, 311/ 14
boldly to play the	<b>ravenous</b>	wolves and devour the	6, 399/ 14
and yet withinforth be	<b>ravenous</b>	wolves). For since that	6, 421/ 24
temporally to destroy those	<b>ravenous</b>	wolves, than suffer them	6, 430/ 5
fare as do the	<b>ravens</b>	and the carrion crows	6, 296/ 22
her mind alienated and	<b>raving</b>	with despising and blasphemy	6, 93/ 9
things far above his	<b>reach</b>	, far too profound to	6, 144/ 17
to be made and	<b>read</b>	in English. The Fifteenth	6, 16/ 19
go abroad and be	<b>read</b>	among the people, though	6, 17/ 6
need to be attentively	<b>read</b>	and advised than hoverly	6, 21/ 29
my request vouchsafed to	<b>read</b>	over the book ere	6, 22/ 34
after that such had	<b>read</b>	it and severally said	6, 23/ 32
that shall happen to	<b>read</b>	this rude, simple work	6, 24/ 14
of mine own mouth)	<b>read</b>	it, if ye list	6, 26/ 26
first after your letter	<b>read</b>	(when I demanded him	6, 27/ 28
they were suffered to	<b>read</b>	the scripture themselves in	6, 29/ 9
a Christian man to	<b>read</b>	Christ's Gospel. "And surely	6, 29/ 16
pains forbidden to be	<b>read</b>	. And that thing done	6, 29/ 32
were suffered to be	<b>read</b>	. "And they say that	6, 30/ 2
well serve him to	<b>read</b>	, and also he found	6, 34/ 5

and so have I	read	that it hath been	6, 41/ 2
fifth chapter, where we	read	that the angel moved	6, 60/ 31
But and if ye	read	in the books of	6, 81/ 19
Lady, of whom we	read	in the Gospel continual	6, 108/ 11
of them which do	read	it diligently, and diligently	6, 117/ 6
him again, and himself	read	them before all the	6, 125/ 25
in his heart to	read	anything else -- which	6, 126/ 28
in considering what ye	read	, in pondering the purpose	6, 131/ 34
his own tongue and	read	it over, think ye	6, 134/ 6
were all one to	read	a thing and learn	6, 134/ 14
if our child should	read	on the text of	6, 136/ 29
his blessed apostles, which	read	and declared the scriptures	6, 147/ 25
that no man could	read	it?" "That were all	6, 175/ 15
man," quoth I, "could	read	it and no man	6, 175/ 17
believe, after ye have	read	in scripture all that	6, 175/ 30
all that can be	read	, and heard on both	6, 175/ 31
quoth I. "For I	read	it so," quoth he	6, 180/ 5
in the book." "Ye	read	," quoth I, "such a	6, 180/ 6
other, as plainly we	read	in their books, did	6, 238/ 4
Luther's books to be	read	, which were, as some	6, 247/ 20
as haply many doth,	read	it altogether and believe	6, 254/ 11
hear the scripture or	read	it -- if we	6, 254/ 27
assent of that we	read	, and after a little	6, 254/ 31
the proofs published and	read	, he appeared obstinate, standing	6, 268/ 9
Lutheran sect were diligently	read	over and studied, and	6, 270/ 9
man in doubt that	read	them what fervent affection	6, 270/ 11
For to some that	read	it, it seemed very	6, 285/ 10
I, "will soon be	read	. For he hath mistranslated	6, 285/ 31
go forth and be	read	still in that fashion	6, 287/ 23
nothing meetly to be	read	. The Tenth Chapter The	6, 292/ 32
be not letted to	read	their law, both learned	6, 294/ 16
saints as have often	read	and deeply considered those	6, 304/ 4
to be made and	read	in English. "But now	6, 314/ 10
soberness well and reverently	read	, took upon him of	6, 314/ 26
book, libel, or treatise	read	, newly made in the	6, 315/ 32
the translations to be	read	that were already well	6, 316/ 3
they shall not be	read	if they be mismade	6, 316/ 6
Which when himself had	read	, he said he marveled	6, 316/ 18
be looked on and	read	." "Marry," quoth he, "but	6, 317/ 21
And then were there	read	openly the depositions by	6, 327/ 24
school he had heard	read	, and especially in a	6, 328/ 13
that once had overlooked,	read	, and advisedly considered that	6, 330/ 28
folks' hands had and	read	." "Ye say well," quoth	6, 331/ 11
now be suffered to	read	all. Yet they say	6, 332/ 37

men unlearned, though they	<b>read</b>	it in their language	6, 333/ 23
but well and devoutly	<b>read</b>	it and, in that	6, 336/ 2
study are admitted to	<b>read</b>	and expound it. And	6, 337/ 6
the Bible to be	<b>read</b>	in any vulgar tongue	6, 337/ 10
many translations which we	<b>read</b>	already, to them that	6, 337/ 32
as will, when they	<b>read</b>	the Bible in English	6, 337/ 35
almost every man could	<b>read</b>	. For neither was the	6, 338/ 13
the language wherein they	<b>read</b>	the scripture; but there	6, 338/ 30
may without harm have	<b>read</b>	and have ready the	6, 339/ 28
no man suffered to	<b>read</b>	or hear them but	6, 340/ 13
new translation to be	<b>read</b>	till it were approved	6, 340/ 33
by his discretion reverently	<b>read</b>	in his house. But	6, 342/ 11
his own hands to	<b>read</b>	a little rudely when	6, 342/ 13
hand when he will	<b>read</b>	, and reverently layeth it	6, 342/ 26
and suffer some to	<b>read</b>	the Acts of the	6, 343/ 28
the whole Bible to	<b>read</b>	, yet might he to	6, 344/ 3
Howbeit, upon that I	<b>read</b>	late in the epistle	6, 344/ 22
go abroad and be	<b>read</b>	among the people, though	6, 345/ 5
not have his books	<b>read</b>	because that in them	6, 345/ 19
in them laymen may	<b>read</b>	the priests' faults, which	6, 345/ 20
in men's hands and	<b>read</b>	. For there is, they	6, 345/ 23
not suffered to be	<b>read</b>	is because his heresies	6, 347/ 7
reader, though some that	<b>read</b>	it of their invincible	6, 347/ 32
ten that use to	<b>read</b>	his books, ye shall	6, 348/ 11
decrees, and therein he	<b>read</b>	us in good faith	6, 356/ 6
Did you," quoth I, "	<b>read</b>	that law yourself?" "In	6, 356/ 13
that book while he	<b>read</b>	it." "Did he," quoth	6, 356/ 15
I, "or you either,	<b>read</b>	the next law following	6, 356/ 16
if ye had either	<b>read</b>	the next law following	6, 356/ 19
selfsame law that ye	<b>read</b>	, ye should then have	6, 356/ 20
doubted if ye had	<b>read</b>	the law that followeth	6, 356/ 27
if ye had either	<b>read</b>	, as I say, the	6, 357/ 7
that law that ye	<b>read</b>	." "Marry," quoth he, "but	6, 357/ 8
law self that we	<b>read</b>	, good Saint Gregory saith	6, 357/ 9
caused I him to	<b>read</b>	the formal words as	6, 358/ 14
lay people, wherein they	<b>read</b>	the life of Christ	6, 359/ 17
But now ye that	<b>read</b>	this, I pray you	6, 364/ 15
be violent themselves. % "We	<b>read</b>	that in the time	6, 409/ 4
can do but scantly	<b>read</b>	English, as they would	6, 419/ 9
man would abhor to	<b>read</b>	it. And yet writing	6, 425/ 14
whom, he shall scant	<b>read</b>	one leaf wherein he	6, 425/ 18
books than ye will	<b>read</b>	over till tomorrow. But	6, 430/ 33
shall neither need to	<b>read</b>	all, nor lose time	6, 430/ 34
and me to have	<b>read</b>	over that book of	6, 431/ 23

the parts well, and	<b>read</b>	Luther's words and Tyndale's	6, 432/ 32
texts by, since the	<b>reader</b>	shall be sure that	6, 127/ 18
man than an unreasonable	<b>reader</b>	. Nor I cannot see	6, 129/ 19
not understand without a	<b>reader</b>	. And then if they	6, 201/ 7
they took a wrong	<b>reader</b>	of a wrong church	6, 201/ 8
by themselves without a	<b>reader</b>	. For it is a	6, 334/ 15
purge and amend the	<b>reader</b>	, though some that read	6, 347/ 32
corrupt and infect the	<b>reader</b>	. For the proof whereof	6, 348/ 6
the ears of the	<b>reader</b>	seem some honorable person	6, 363/ 23
and which gave the	<b>readers</b>	undoubted occasion to think	6, 330/ 20
he will have some	<b>readers</b>	and some hearers, some	6, 334/ 20
as they were ordinary	<b>readers</b>	to interpret the text	6, 335/ 33
as might in the	<b>readers'</b>	ears serve to the	6, 314/ 30
the thing that he	<b>readeth</b>	, or whether God by	6, 214/ 6
Almaine. Which book whoso	<b>readeth</b>	, shall have a great	6, 363/ 14
the Bible?" "I cannot	<b>readily</b>	tell," quoth he, "for	6, 133/ 24
much profit in the	<b>reading</b>	as my poor heart	6, 24/ 16
by recourse to the	<b>reading</b>	of holy scripture, which	6, 113/ 34
he happened upon the	<b>reading</b>	of these words, "Dii	6, 135/ 8
disciples were occupied in	<b>reading</b>	, preaching, and prayer, fell	6, 259/ 17
tongue. Not for the	<b>reading</b>	and receiving, but for	6, 333/ 17
will upon the first	<b>reading</b>	, because he knoweth the	6, 335/ 16
by this manner of	<b>reading</b>	can no man nor	6, 336/ 13
over that should the	<b>reading</b>	thereof be forbidden both	6, 338/ 22
might take by the	<b>reading</b>	, not for the harm	6, 340/ 21
with reason restrain the	<b>reading</b>	of some part, and	6, 344/ 4
harm grow by the	<b>reading</b>	. For if there were	6, 347/ 15
consider what good the	<b>reading</b>	of his books hath	6, 348/ 8
should grow of the	<b>reading</b>	ye may soon guess	6, 348/ 16
his time in the	<b>reading</b>	either of his fond	6, 348/ 29
is not worth the	<b>reading</b>	now. For all the	6, 432/ 22
in his preachings and	<b>readings</b>	impugn them, dismissed him	6, 268/ 20
to resort to their	<b>readings</b>	in a chamber at	6, 328/ 15
Peter, bidding us be	<b>ready</b>	to give a reckoning	6, 23/ 4
know you for a	<b>ready</b>	and sure defender. And	6, 26/ 5
have it the more	<b>ready</b>	at mine eye, so	6, 35/ 5
nor be not so	<b>ready</b>	at our hand to	6, 52/ 6
good, godly mind more	<b>ready</b>	to believe two simple	6, 84/ 5
will not be so	<b>ready</b>	to live well as	6, 109/ 31
agree together, but be	<b>ready</b>	to fight together, and	6, 128/ 28
whether they should make	<b>ready</b>	for dinner. "Abide," quoth	6, 130/ 21
faith with us all	<b>ready</b>	, as a rule to	6, 133/ 8
mischiefs was always sensuality	<b>ready</b>	to minister matter, and	6, 140/ 18
yet not only the	<b>ready</b>	towardness of some paynims	6, 142/ 27



well in remembrance all	<b>ready</b>	, and that ye laid	6, 160/ 14
but it was not	<b>ready</b>	in remembrance." The Thirty-First	6, 182/ 35
it. Which was the	<b>ready</b>	way to bring him	6, 259/ 31
that they will be	<b>ready</b>	enough to bear false	6, 261/ 26
to have his records	<b>ready</b>	." "Yea," quoth he, "but	6, 266/ 32
his own hand also,	<b>ready</b>	to be preached, as	6, 270/ 16
made such a sermon	<b>ready</b>	and laid it up	6, 270/ 19
acknowledging his fault and	<b>ready</b>	to abjure all heresies	6, 271/ 8
ween I were more	<b>ready</b>	to report their rigor	6, 277/ 13
book with the places	<b>ready</b>	noted, which book I	6, 292/ 27
and either part more	<b>ready</b>	to find others' faults	6, 296/ 10
if we were so	<b>ready</b>	each to pray for	6, 314/ 2
other as we be	<b>ready</b>	to seek each other's	6, 314/ 2
sent for before, and	<b>ready</b>	there, all that could	6, 318/ 29
had said therein was	<b>ready</b>	there against their coming	6, 320/ 12
have read and have	<b>ready</b>	the scripture in mind	6, 339/ 28
the matter, and more	<b>ready</b>	to go straight to	6, 379/ 19
we see them as	<b>ready</b>	to believe a purser	6, 419/ 8
see them always first	<b>ready</b>	to lie and forswear	6, 422/ 10
in their faces, then	<b>ready</b>	be they to abjure	6, 422/ 12
laid you the places	<b>ready</b>	with rushes between the	6, 430/ 35
pestilent heresies in this	<b>realm</b>	) should maliciously change my	6, 22/ 23
the clergy of this	<b>realm</b>	hath before this time	6, 29/ 12
poor people in his	<b>realm</b>	, is a very poor	6, 43/ 8
diverse parts of the	<b>realm</b>	, each of them with	6, 83/ 2
greatest prelate in this	<b>realm</b>	, who for his tender	6, 268/ 17
to town through the	<b>realm</b>	, and had in every	6, 268/ 36
labored to corrupt the	<b>realm</b>	. Another parish priest had	6, 269/ 28
the clergy of this	<b>realm</b>	have evil prohibited all	6, 294/ 32
the clergy of this	<b>realm</b>	hath forbidden all the	6, 314/ 12
many folk in this	<b>realm</b>	. And by other ill	6, 315/ 4
subversion of that whole	<b>realm</b>	, both in faith and	6, 315/ 6
the crown in this	<b>realm</b>	which hath in so	6, 326/ 1
honorable estate of this	<b>realm</b>	and myself had him	6, 328/ 7
honest men in this	<b>realm</b>	will say and swear	6, 350/ 6
as a good Catholic	<b>realm</b>	, it hath been long	6, 409/ 23
and jeopardy that the	<b>realm</b>	was like to have	6, 410/ 1
honorable prelate of this	<b>realm</b>	, and in what benign	6, 416/ 30
learned doctor in a	<b>realm</b>	. Howbeit, be a man	6, 419/ 10
and to frame this	<b>realm</b>	after the fashion of	6, 427/ 29
undoubtedly bring into this	<b>realm</b>	, if the prince and	6, 428/ 18
honorable prelate of this	<b>realm</b>	in his most erudite	6, 430/ 3
deny the miracles because	<b>reason</b>	and nature tell him	6, 6/ 8
any such things as	<b>reason</b>	and nature should seem	6, 6/ 11

that neither nature nor	reason	do deny the miracles	6, 6/ 14
the judgment of natural	reason	, whereunto secular literature helpeth	6, 9/ 11
commenters and unto natural	reason	, which he calleth enemy	6, 9/ 18
objections, especially proving that	reason	is servant to faith	6, 9/ 20
scripture. Which rule with	reason	and the old interpreters	6, 10/ 5
partly depending upon natural	reason	. The Twenty-Ninth Chapter The	6, 11/ 2
author proveth, by the	reason	which the King's Highness	6, 11/ 16
wherefore it were not	reason	in a detection of	6, 14/ 28
be borne back with	reason	. Thus may ye see	6, 26/ 2
answer and satisfy with	reason	, which ye trusted to	6, 32/ 29
dispicions, building all upon	reason	, which rather giveth blindness	6, 33/ 32
and him both, by	reason	that he set the	6, 34/ 27
why and with what	reason	can they despise a	6, 40/ 3
in which book that	reason	of yours is not	6, 40/ 11
very right and good	reason	that man serve him	6, 41/ 10
God would by his	reason	rather have commanded to	6, 42/ 20
would by the same	reason	after, when there were	6, 42/ 22
you tell me what	reason	were this, if one	6, 45/ 13
not this a wise	reason	well concluded? "There is	6, 45/ 16
neither scripture nor natural	reason	doth forbid that a	6, 45/ 33
heretics rather trifle than	reason	in this matter. For	6, 46/ 10
And for what worshipful	reason	would the wretch do	6, 50/ 22
not this a high	reason	? As though all the	6, 50/ 26
of that ground by	reason	of foolish characters and	6, 55/ 24
Christian people that have	reason	in their heads, and	6, 56/ 13
contrary. "Now for the	reason	that you allege," quoth	6, 56/ 31
not like present, this	reason	proceedeth no more against	6, 57/ 1
prayer). "Now maketh your	reason	, as I said, no	6, 59/ 27
friend asked me what	reason	were there, that God	6, 60/ 8
deny the miracles because	reason	and nature tell him	6, 63/ 6
any such thing as	reason	and nature should seem	6, 63/ 10
that they were of	reason	bound to believe such	6, 64/ 8
But as it is	reason	that I should believe	6, 64/ 15
were it against all	reason	to believe men, be	6, 64/ 17
never so credible, whereas	reason	and nature -- of	6, 64/ 18
tale for true that	reason	and nature seemeth to	6, 64/ 34
boldness of nature and	reason	lose all that ever	6, 65/ 2
he that believeth his	reason	and nature, or they	6, 65/ 9
against his persuasion of	reason	and nature shall tell	6, 65/ 10
Your friend answered that	reason	and nature told not	6, 65/ 12
he believed so against	reason	and against nature, for	6, 65/ 14
white, which was no	reason	. And he might by	6, 65/ 15
And that of like	reason	, the cold of other	6, 65/ 17
the thing that your	reason	and experience showeth you	6, 65/ 32

well perceive that of	<b>reason</b>	they should give credence	6, 66/ 2
that seem far against	<b>reason</b>	because they be far	6, 66/ 3
they be far above	<b>reason</b>	, whereof we may peradventure	6, 66/ 4
far against nature and	<b>reason</b>	, that Lactantius, a man	6, 66/ 16
ween it impossible by	<b>reason</b>	, and never saw it	6, 66/ 24
knoweth by nature and	<b>reason</b>	impossible. For when I	6, 68/ 22
the more bound by	<b>reason</b>	to believe them that	6, 69/ 34
of things that by	<b>reason</b>	and nature seem and	6, 70/ 5
you such as all	<b>reason</b>	will resist, and nature	6, 70/ 16
you ye may with	<b>reason</b>	believe that all men	6, 70/ 20
all men lie, because	<b>reason</b>	and nature, being more	6, 70/ 21
you that nature and	<b>reason</b>	doth show you that	6, 70/ 24
miracles, for anything that	<b>reason</b>	or nature can show	6, 70/ 27
ye shall still see	<b>reason</b>	stand quite against it	6, 70/ 28
that neither nature nor	<b>reason</b>	do deny the miracles	6, 70/ 31
when I believe that	<b>reason</b>	and nature teacheth me	6, 71/ 7
by any mistaking of	<b>reason</b>	and nature deceived, ye	6, 71/ 12
I may well with	<b>reason</b>	believe them twain against	6, 71/ 14
to wit nature and	<b>reason</b>	, doth verily and truly	6, 71/ 16
should ye not of	<b>reason</b>	trust them, if the	6, 71/ 34
because that nature and	<b>reason</b>	are two records more	6, 72/ 1
quoth I, "what doth	<b>reason</b>	and nature tell you	6, 72/ 4
you," quoth I, "that	<b>reason</b>	and nature tell you	6, 72/ 7
I think that neither	<b>reason</b>	nor nature telleth you	6, 72/ 11
me," quoth I, "doth	<b>reason</b>	and nature show you	6, 72/ 18
but whether nature and	<b>reason</b>	show it me or	6, 72/ 21
but that nature and	<b>reason</b>	giveth us good knowledge	6, 72/ 27
out by nature and	<b>reason</b>	that there was a	6, 73/ 4
surely both nature and	<b>reason</b>	well declare and teach	6, 73/ 17
Then," quoth I, "if	<b>reason</b>	and nature show you	6, 73/ 20
a God, doth not	<b>reason</b>	and nature show you	6, 73/ 21
his godhead, and by	<b>reason</b>	it may well be	6, 73/ 23
it," said I, "that	<b>reason</b>	and nature doth not	6, 73/ 25
yet seemeth me that	<b>reason</b>	and nature teach me	6, 74/ 7
is it then that	<b>reason</b>	showeth me that God	6, 74/ 11
therefore seemeth it that	<b>reason</b>	showeth me that God	6, 74/ 16
doth, as I say,	<b>reason</b>	and nature yet bear	6, 74/ 21
wide; for neither doth	<b>reason</b>	prove you that God	6, 74/ 26
for the better, neither	<b>reason</b>	nor nature showeth you	6, 75/ 19
since ye have no	<b>reason</b>	to prove that God	6, 75/ 21
done, which nature and	<b>reason</b>	saith be impossible, I	6, 77/ 21
ere ye should of	<b>reason</b>	believe it. Thirdly, ye	6, 78/ 2
you a thing that	<b>reason</b>	and nature saith is	6, 78/ 12
have already proved that	<b>reason</b>	and nature say not	6, 78/ 14

why we should of	<b>reason</b>	more marvel of the	6, 80/ 13
mighty godhead. And no	<b>reason</b>	were it to withdraw	6, 81/ 26
times, places and occasions,	<b>reason</b>	is that we suffer	6, 82/ 9
you think yourself in	<b>reason</b>	to have good cause	6, 82/ 19
Marry," quoth he, "that	<b>reason</b>	holdeth as well on	6, 89/ 9
man may well with	<b>reason</b>	mistrust all the remnant	6, 89/ 32
to think that any	<b>reason</b>	would bear the importunate	6, 95/ 18
unto belief for any	<b>reason</b>	that I find to	6, 95/ 26
better. And much more	<b>reason</b>	it is, where a	6, 96/ 9
he, "then is it	<b>reason</b>	that we show you	6, 96/ 15
upon this side, what	<b>reason</b>	is it to believe	6, 96/ 33
it might stand with	<b>reason</b>	, as ye have answered	6, 98/ 33
people might then with	<b>reason</b>	go seek and visit	6, 99/ 1
to ground upon but	<b>reason</b>	. And if we should	6, 102/ 23
the New Testament) yet	<b>reason</b>	and the Old Testament	6, 102/ 25
our matter dispute and	<b>reason</b>	with those that agree	6, 102/ 28
we must agree in	<b>reason</b>	where faith refuseth it	6, 102/ 31
or else by natural	<b>reason</b>	come to it, or	6, 117/ 25
men from heathen, as	<b>reason</b>	is the difference dividing	6, 118/ 16
understood either by hap,	<b>reason</b>	, or help of grace	6, 118/ 25
it, whether by hap,	<b>reason</b>	or grace." "By hap	6, 118/ 32
think you then of	<b>reason</b>	?" "As little," quoth he	6, 119/ 2
thinketh. For I take	<b>reason</b>	for plain enemy to	6, 119/ 3
Verily," quoth I, "where	<b>reason</b>	may between divers texts	6, 119/ 9
the judgment of natural	<b>reason</b>	, whereunto secular literature helpeth	6, 122/ 12
ear giving to any	<b>reason</b>	or authority of any	6, 123/ 19
his own stubbornly, without	<b>reason</b>	, till the books were	6, 125/ 24
truths presupposed, then shall	<b>reason</b>	and they be two	6, 127/ 17
the light of natural	<b>reason</b>	, with the collation of	6, 127/ 22
commenters and unto natural	<b>reason</b>	, which he calleth enemy	6, 128/ 10
objections, especially proving that	<b>reason</b>	is servant to faith	6, 128/ 13
rules -- men's glosses,	<b>reason</b>	, and faith -- not	6, 128/ 19
God. And as for	<b>reason</b>	, what greater enemy can	6, 128/ 25
find to faith than	<b>reason</b>	is, which counterpleadeth faith	6, 128/ 26
in that ye set	<b>reason</b>	so short; for verily	6, 129/ 17
why ye should reckon	<b>reason</b>	for an enemy to	6, 129/ 20
may feel. How can	<b>reason</b>	-- but if reason	6, 129/ 24
reason -- but if	<b>reason</b>	be unreasonable -- have	6, 129/ 24
many things natural whereof	<b>reason</b>	can no more attain	6, 129/ 26
for any power that	<b>reason</b>	hath to perceive the	6, 129/ 28
it, it grieveth not	<b>reason</b>	to look thereon; but	6, 129/ 32
to look thereon; but	<b>reason</b>	hath a pleasure to	6, 129/ 33
against the rule of	<b>reason</b>	that a heavy body	6, 129/ 34
there yet cause by	<b>reason</b>	assigned that men may	6, 130/ 4

yet, as I say,	<b>reason</b>	can believe that thing	6, 130/ 6
they see not, if	<b>reason</b>	give over his hold	6, 130/ 15
Now ye see that	<b>reason</b>	is not so proud	6, 130/ 28
he, "for man hath	<b>reason</b>	and they have none	6, 131/ 17
well then," quoth I, "	<b>reason</b>	must he needs have	6, 131/ 18
believe. And so must	<b>reason</b>	not resist faith but	6, 131/ 19
were frantic: so if	<b>reason</b>	be suffered to run	6, 131/ 26
mind. And therefore let	<b>reason</b>	be well guided, for	6, 131/ 31
for an instrument man's	<b>reason</b>	thereto. God helpeth us	6, 132/ 2
no doubt, but that	<b>reason</b>	is by study, labor	6, 132/ 6
and had, and with	<b>reason</b>	brought, as I said	6, 132/ 20
himself somewhat content that	<b>reason</b>	was not so great	6, 133/ 4
collection and discourse of	<b>reason</b>	. And so forthwith ye	6, 135/ 36
he may thereby, with	<b>reason</b>	joined thereto, perceive that	6, 136/ 13
scripture. Which rule with	<b>reason</b>	and the old interpreters	6, 137/ 34
to do besides, the	<b>reason</b>	which he had planted	6, 139/ 2
admonished thereof, then did	<b>reason</b>	interpret the remnant, whereby	6, 139/ 16
and engendering, not only	<b>reason</b>	often showed them what	6, 139/ 25
subject and obedient unto	<b>reason</b>	, as God willed the	6, 139/ 33
forward. Against whom did	<b>reason</b>	resist, with good counsel	6, 140/ 23
besides, that nature and	<b>reason</b>	could not plainly show	6, 140/ 31
the right perceiving that	<b>reason</b>	-- had it not	6, 141/ 15
of nature, which their	<b>reason</b>	, overwhelmed with sensuality, had	6, 141/ 21
planted before; and by	<b>reason</b>	thereof they far the	6, 144/ 21
that came after. By	<b>reason</b>	whereof, not only came	6, 152/ 3
a lowly heart, using	<b>reason</b>	and refusing no good	6, 152/ 25
contrary, since it is	<b>reason</b>	that I believe God	6, 154/ 7
inequality of Christ, by	<b>reason</b>	of his manhood, ye	6, 156/ 8
no wise find any	<b>reason</b>	whereby ye could find	6, 159/ 11
appeared to mine own	<b>reason</b>	the contrary." "Very well	6, 160/ 35
may be perceived by	<b>reason</b>	given us with nature	6, 162/ 1
whole church. And what	<b>reason</b>	were it then to	6, 162/ 22
believe against our own	<b>reason</b>	the points that God	6, 166/ 16
partly depending upon natural	<b>reason</b>	. "It seemeth me," quoth	6, 167/ 7
so seemeth me good	<b>reason</b>	. For surely, since they	6, 172/ 27
always shall, by your	<b>reason</b>	, have the knowledge and	6, 174/ 11
showed you plainly by	<b>reason</b>	that he hath given	6, 176/ 2
that tale, but man's	<b>reason</b>	. And surely as I	6, 176/ 16
dare not well trust	<b>reason</b>	in matters of faith	6, 176/ 17
the beginning. Howbeit this	<b>reason</b>	hath scripture for his	6, 176/ 20
thereon, yet is not	<b>reason</b>	always to be mistrusted	6, 176/ 23
not the contrary. Except	<b>reason</b>	be so far out	6, 176/ 25
ye will fare by	<b>reason</b>	as one did once	6, 176/ 27
is," quoth I, "the	<b>reason</b>	that a maid layeth	6, 180/ 23

And he saith good	<b>reason</b>	. For were it not	6, 181/ 12
and were contrary." "Good	<b>reason</b>	, " quoth I. "But the	6, 182/ 4
not help, if manifest	<b>reason</b>	that I made you	6, 182/ 26
author proveth, by the	<b>reason</b>	which the King's Highness	6, 182/ 38
scripture. And with this	<b>reason</b>	His Highness concluded him	6, 184/ 6
the truth, both by	<b>reason</b>	and scripture ye proved	6, 187/ 26
proved yet again by	<b>reason</b>	and holy scripture that	6, 188/ 28
of the church, by	<b>reason</b>	of God's predestination, since	6, 197/ 12
shall there by this	<b>reason</b>	be good men out	6, 197/ 31
and the other without	<b>reason</b>	or good cause why	6, 197/ 33
is," quoth I, "a	<b>reason</b>	that Luther maketh himself	6, 199/ 10
then is all his	<b>reason</b>	wiped quite away. Now	6, 203/ 33
that they neither have	<b>reason</b>	nor good color to	6, 211/ 16
to wonder by what	<b>reason</b>	and means it may	6, 213/ 16
Though God will, as	<b>reason</b>	is, be chief and	6, 214/ 28
quoth he, "by that	<b>reason</b>	I might pray not	6, 215/ 26
quoth I, "with good	<b>reason</b>	if ye see none	6, 215/ 28
should you by that	<b>reason</b>	never take any physician	6, 218/ 15
say," quoth I, "good	<b>reason</b>	. But I put the	6, 219/ 1
I cannot perceive the	<b>reason</b>	, but if it be	6, 227/ 13
may well perceive all	<b>reason</b>	, religion, and virtue reproveth	6, 229/ 30
must they by that	<b>reason</b>	suppose that the image	6, 231/ 27
as I say, no	<b>reason</b>	, although they were a	6, 237/ 2
quoth he, "whether this	<b>reason</b>	that ye make would	6, 238/ 13
think any true, this	<b>reason</b>	abideth still, that since	6, 240/ 13
should be by all	<b>reason</b>	most rife, is none	6, 242/ 16
matters with lies. And	<b>reason</b>	is it that they	6, 256/ 21
well agree for good	<b>reason</b>	in the punishment of	6, 261/ 16
as they can. By	<b>reason</b>	whereof, reason moveth and	6, 263/ 9
can. By reason whereof,	<b>reason</b>	moveth and necessity compelleth	6, 263/ 9
we be content (and	<b>reason</b>	would we so were	6, 263/ 13
sloth, or trust, good	<b>reason</b>	is that it rather	6, 263/ 34
wherefore it were not	<b>reason</b>	, in a detection of	6, 264/ 14
all such heinous crimes,	<b>reason</b>	is clear to the	6, 266/ 17
a diverse name. By	<b>reason</b>	whereof he did many	6, 269/ 1
you by your own	<b>reason</b>	as well doubt whether	6, 278/ 28
it not then in	<b>reason</b>	on the other side	6, 283/ 19
always the "congregation," what	<b>reason</b>	had he therein? For	6, 286/ 27
we shall not now	<b>reason</b>	upon, for they be	6, 290/ 24
have more Masses." "That	<b>reason</b>	, " quoth I, "will not	6, 300/ 1
in laymen's houses, by	<b>reason</b>	whereof there groweth among	6, 302/ 35
and railleth over without	<b>reason</b>	, and saith that the	6, 304/ 12
specially for the great	<b>reason</b>	that he setteth thereto	6, 306/ 2
I, "Tyndale hath another	<b>reason</b>	indeed. He saith that	6, 308/ 21

that upon his unreasonable	<b>reason</b>	, one of two things	6, 309/ 11
is as far against	<b>reason</b>	as if he would	6, 313/ 1
to wit, by the	<b>reason</b>	that the clergy, though	6, 317/ 4
seen so many by	<b>reason</b>	of mine office." "Why	6, 322/ 32
enough. And no good	<b>reason</b>	is there why a	6, 330/ 1
that part every rotten	<b>reason</b>	that they can find	6, 332/ 27
never yet heard any	<b>reason</b>	laid why it were	6, 337/ 12
should there by this	<b>reason</b>	also not only the	6, 338/ 21
faultless, and also of	<b>reason</b>	amend it where it	6, 340/ 36
ye thought it no	<b>reason</b>	that we should reckon	6, 342/ 19
man well and with	<b>reason</b>	restrain the reading of	6, 344/ 4
hands with as good	<b>reason</b>	as the father doth	6, 344/ 10
whereof there was no	<b>reason</b>	that men should lose	6, 345/ 25
the bad. And also	<b>reason</b>	, men think it were	6, 345/ 26
the matter self of	<b>reason</b>	doth require it. For	6, 346/ 22
be so far from	<b>reason</b>	and truth and so	6, 347/ 9
against scripture and all	<b>reason</b>	, that no Christian man	6, 354/ 29
opinions stand to natural	<b>reason</b>	, to the authority of	6, 366/ 28
both by scripture, natural	<b>reason</b>	, the laws and determinations	6, 367/ 2
For then as for	<b>reason</b>	, he refused to stand	6, 367/ 4
faith be things above	<b>reason</b>	and that reason hindereth	6, 367/ 6
above reason and that	<b>reason</b>	hindereth us in our	6, 367/ 7
that sect. But yet	<b>reason</b>	it is to take	6, 372/ 27
we live and have	<b>reason</b>	to do them. For	6, 391/ 27
baptism have time and	<b>reason</b>	to work well, good	6, 392/ 12
us, having time and	<b>reason</b>	to them, we be	6, 392/ 16
believeth the contrary, what	<b>reason</b>	have ye to say	6, 392/ 29
have ye much less	<b>reason</b>	so to do, when	6, 392/ 31
have the use of	<b>reason</b>	without good works, if	6, 394/ 27
have the use of	<b>reason</b>	faith be never without	6, 394/ 28
us if we had	<b>reason</b>	without good works. But	6, 395/ 9
far against all natural	<b>reason</b>	, so utterly subverting all	6, 402/ 27
the rebellion of their	<b>reason</b>	to the obedience of	6, 403/ 20
himself list. "Whereof shall	<b>reason</b>	serve if man had	6, 404/ 1
void that answer by	<b>reason</b>	. But then fall the	6, 405/ 2
For albeit with good	<b>reason</b>	they might, yet had	6, 406/ 22
yet is it no	<b>reason</b>	to look that Christian	6, 407/ 22
could not lack both	<b>reason</b>	, authority, and example of	6, 411/ 9
think there will no	<b>reason</b>	bear it that, when	6, 411/ 12
first to ensearch by	<b>reason</b>	and by report of	6, 412/ 28
if they had any	<b>reason</b>	in their heads, lay	6, 413/ 20
which case both nature,	<b>reason</b>	, and God's behest bindeth	6, 414/ 36
power. "And by this	<b>reason</b>	is not only excusable	6, 415/ 11
of all other. Which	<b>reason</b>	as it hath place	6, 415/ 16

since it so is,	<b>reason</b>	doth in my mind	6, 417/ 34
can we with no	<b>reason</b>	excuse ourselves, if we	6, 419/ 12
of the world, all	<b>reason</b>	among men, set all	6, 428/ 9
to a post as	<b>reason</b>	with them to the	6, 433/ 6
yet can there no	<b>reasonable</b>	man neither deny nor	6, 6/ 24
and to show a	<b>reasonable</b>	cause to every man	6, 23/ 5
the kind of man	<b>reasonable</b>	, whereof what other collection	6, 65/ 22
that this man is	<b>reasonable</b>	, and this man, and	6, 65/ 24
that every man is	<b>reasonable</b>	. And he thinketh himself	6, 65/ 27
yet can there no	<b>reasonable</b>	man neither deny nor	6, 75/ 27
geometry is to a	<b>reasonable</b>	man. For as true	6, 121/ 25
spoke like a good	<b>reasonable</b>	ass." "If no brute	6, 131/ 14
that it was thought	<b>reasonable</b>	to believe the scripture	6, 188/ 14
whereby men might have	<b>reasonable</b>	cause falsely to defame	6, 282/ 29
good man, except some	<b>reasonable</b>	necessity should compel him	6, 348/ 27
therein is both good,	<b>reasonable</b>	, piteous, and charitable, and	6, 410/ 13
given, yet well and	<b>reasonably</b>	doubt therein; for though	6, 33/ 1
whereof the people might	<b>reasonably</b>	gather so much suspicion	6, 88/ 21
true, and well and	<b>reasonably</b>	considered, and according unto	6, 135/ 30
But since I may	<b>reasonably</b>	think him good, while	6, 216/ 20
whereas the parties may	<b>reasonably</b>	be more mistrusted themselves	6, 260/ 17
nothing ponder what is	<b>reasonably</b>	spoken to them, but	6, 433/ 7
But as for things	<b>reasoned</b>	and disputed between us	6, 27/ 17
I doubt, since great	<b>reasoned</b>	men and philosophers have	6, 72/ 21
folk honorable and few	<b>reasoned</b>	withal, and not only	6, 125/ 10
was after the sermon	<b>reasoned</b>	withal forthwith. And by	6, 272/ 1
upon some we somewhat	<b>reasoned</b>	in the way, yet	6, 292/ 30
which would not be	<b>reasoned</b>	upon but by folk	6, 334/ 27
too abominable to be	<b>reasoned</b>	. And to make him	6, 360/ 26
Howbeit, when he was	<b>reasoned</b>	withal and saw that	6, 379/ 31
as for that he	<b>reasoneth</b>	against praying to saints	6, 432/ 13
by a syllogism and	<b>reasoning</b>	, almost as formal as	6, 65/ 20
way of argument and	<b>reasoning</b>	. And also I trust	6, 95/ 1
our former disceptation and	<b>reasoning</b>	, had between us before	6, 247/ 15
and embusy themselves in	<b>reasoning</b>	and disputing upon the	6, 334/ 26
then fell he from	<b>reasoning</b>	to railing, and utterly	6, 361/ 25
beguile them. "After such	<b>reasoning</b>	, the man said that	6, 388/ 35
man was with such	<b>reasoning</b>	, and much better than	6, 389/ 22
your friend, "as for	<b>reasoning</b>	the matter of praying	6, 432/ 21
he layeth causes and	<b>reasons</b>	whereby he saith that	6, 7/ 31
lacking good and probable	<b>reasons</b>	for their part. Wherefore	6, 24/ 2
letters thither written, nor	<b>reasons</b>	nor arguments there made	6, 26/ 32
disputable. But whether the	<b>reasons</b>	by me made in	6, 27/ 19
he layeth causes and	<b>reasons</b>	whereby he saith that	6, 94/ 9



seen some with such	<b>reasons</b>	cleave the prick in	6, 94/ 24
butt and all. Which	<b>reasons</b>	I would be loath	6, 94/ 26
by philosophy, whereof the	<b>reasons</b>	and arguments in matters	6, 153/ 17
been moved with the	<b>reasons</b>	on both the sides	6, 156/ 31
is put that the	<b>reasons</b>	grounded upon scripture seemed	6, 157/ 21
And when all the	<b>reasons</b>	be made, either of	6, 213/ 22
-- when all the	<b>reasons</b>	be heard, yet shall	6, 213/ 27
right, not only by	<b>reasons</b>	and authority by which	6, 237/ 33
no great mastery) with	<b>reasons</b>	probable and likely to	6, 315/ 2
though five of those	<b>reasons</b>	be not worth a	6, 332/ 29
tongue, but all those	<b>reasons</b>	, seemed they never so	6, 337/ 14
yet peruse over his	<b>reasons</b>	in those points, and	6, 431/ 24
-- except heretics that	<b>rebel</b>	and refuse to be	6, 146/ 25
unhappy sect, and first	<b>rebelled</b>	against an abbot, and	6, 369/ 17
abhorred all good governance,	<b>rebelled</b>	against all rulers, fall	6, 427/ 35
fail to fall in	<b>rebellion</b>	toward her master's faith	6, 131/ 28
submit and subdue the	<b>rebellion</b>	of their reason to	6, 403/ 19
the one, nor sensual	<b>rebellious</b>	appetite to warn them	6, 139/ 14
if we be not	<b>rebellious</b>	but endeavor ourselves to	6, 254/ 27
may the more boldly	<b>rebuke</b>	and rail against the	6, 49/ 28
such pride, but rather	<b>rebuke</b>	and villainy. Which though	6, 300/ 35
each other's reproach and	<b>rebuke</b>	. "In faith," quoth he	6, 314/ 3
alone, lay more villainous	<b>rebuke</b>	to the great majesty	6, 377/ 7
of well doing, all	<b>rebuke</b>	of sin, all the	6, 428/ 8
sore abashed and astonished,	<b>rebuked</b>	him for calling on	6, 234/ 1
and the order is	<b>rebuked</b>	by the priest's begging	6, 302/ 21
naught be very vehemently	<b>rebuked</b>	. But the very cause	6, 347/ 5
so sore reprov'd and	<b>rebuked</b>	in him, that he	6, 414/ 8
Jerome greatly complaineth and	<b>rebuketh</b>	that lewd homely manner	6, 334/ 10
spicing their preaching with	<b>rebuking</b>	of priesthood and prelacy	6, 123/ 25
this chapter doth briefly	<b>recapitulate</b>	certain of the principal	6, 11/ 20
this chapter doth briefly	<b>recapitulate</b>	certain of the principal	6, 183/ 4
First Chapter The messenger	<b>recapitulating</b>	certain things before proved	6, 11/ 24
holding against images; and	<b>recapitulating</b>	somewhat briefly what hath	6, 12/ 34
First Chapter The messenger	<b>recapitulating</b>	certain things before proved	6, 187/ 3
holding against images, and	<b>recapitulating</b>	somewhat briefly what hath	6, 209/ 21
I would, all superfluous	<b>recapitulation</b>	set apart, as briefly	6, 35/ 28
a man, at the	<b>receipt</b>	of his prince's letter	6, 46/ 6
And surely in the	<b>receipt</b>	of the one, and	6, 253/ 27
temporal advantage that themselves	<b>receive</b>	of the offerings. When	6, 53/ 4
penny now, then to	<b>receive</b>	a groat. And so	6, 53/ 30
profit that they can	<b>receive</b>	thereby, yet when I	6, 64/ 22
a Christian man and	<b>receive</b>	scripture, I might in	6, 76/ 34
especially for that they	<b>receive</b>	not our scripture, and	6, 102/ 21

the sacraments which they	<b>receive</b>	. "And this putteth me	6, 191/ 12
but would look to	<b>receive</b>	the true scripture of	6, 201/ 11
be devised, admit and	<b>receive</b>	a person infamed, and	6, 261/ 8
But now whereas they	<b>receive</b>	the witness of so	6, 261/ 19
go to naught) to	<b>receive</b>	such records as they	6, 263/ 10
bound nor ought to	<b>receive</b>	him, but utterly may	6, 271/ 10
that the church shall	<b>receive</b>	him to?" "What thing	6, 277/ 31
it seemeth that they	<b>receive</b>	him by, not the	6, 277/ 33
the thing that they	<b>receive</b>	him to." "Then it	6, 277/ 34
doth the church openly	<b>receive</b>	to penance any person	6, 278/ 1
commonly given, but always	<b>receive</b>	into orders as rooms	6, 302/ 31
be content so to	<b>receive</b>	them. And therefore I	6, 342/ 6
offered that will not	<b>receive</b>	it. God called on	6, 401/ 29
of the Catholic faith	<b>received</b>	and believed through the	6, 9/ 14
new witnesses to be	<b>received</b>	for the party that	6, 14/ 30
to be consecrated and	<b>received</b>	in tree, where it	6, 41/ 21
and not be clean	<b>received</b>	out by the priest	6, 41/ 23
after that they had	<b>received</b>	the Holy Ghost and	6, 59/ 15
of the Catholic faith	<b>received</b>	and believed through the	6, 122/ 15
he would not have	<b>received</b>	nor held himself content	6, 155/ 33
persuasion and belief so	<b>received</b>	through Christendom that the	6, 164/ 18
mistrust? Of whom being	<b>received</b>	by the church for	6, 224/ 32
new witnesses to be	<b>received</b>	for the party that	6, 264/ 16
if your way were	<b>received</b>	. For each of their	6, 266/ 36
favor in that they	<b>received</b>	him to penance without	6, 279/ 9
where Luther's sect is	<b>received</b>	, whoso consider well what	6, 309/ 31
with the thing almost	<b>received</b>	in general custom before	6, 311/ 13
effect that ratified and	<b>received</b>	it after, had a	6, 311/ 15
of God to be	<b>received</b>	, but not to be	6, 354/ 25
their heresy were once	<b>received</b>	, and the world changed	6, 405/ 23
in such wise, graciously	<b>received</b>	again into the favor	6, 410/ 18
he is absolved and	<b>received</b>	again." The Fourteenth Chapter	6, 410/ 30
at the first customably	<b>received</b>	to grace, and verily	6, 417/ 1
offering delight unto the	<b>receivers</b>	and death to the	6, 374/ 20
himself, and that whoso	<b>receiveth</b>	one of his apostles	6, 49/ 1
his apostles or disciples	<b>receiveth</b>	himself, every wise man	6, 49/ 2
little money no law	<b>receiveth</b>	any witness but honest	6, 261/ 4
the church by mercy	<b>receiveth</b>	him to penance. "But	6, 277/ 36
that a man's oath	<b>receiveth</b>	interpretation and is not	6, 281/ 21
make against them, without	<b>receiving</b>	or ear giving to	6, 123/ 19
easily beguiled in the	<b>receiving</b>	of the very scripture	6, 223/ 22
for the reading and	<b>receiving</b>	, but for the busy	6, 333/ 17
meet for them, but	<b>receiving</b>	from the height of	6, 333/ 34
light and sudden in	<b>receiving</b>	him again, yet at	6, 410/ 29

worship, and some things	<b>reciteth</b>	with advantage for his	6, 363/ 27
for other faculties he	<b>recked</b>	not of. For he	6, 33/ 26
in all this while	<b>recked</b>	to seek whether they	6, 315/ 36
that they have not	<b>recked</b>	what pain they took	6, 423/ 8
between scrupulous superstition and	<b>reckless</b>	negligence that would be	6, 14/ 14
between scrupulous superstition and	<b>reckless</b>	negligence that would be	6, 255/ 14
fault to be therein	<b>reckless</b>	and negligent. For accursed	6, 259/ 11
whom, whatsoever ye say,	<b>reckon</b>	it said to myself	6, 25/ 25
say I should not	<b>reckon</b>	it as spoken of	6, 51/ 29
images. For when we	<b>reckon</b>	ourselves to be better	6, 52/ 17
his nose. And men	<b>reckon</b>	that the clergy is	6, 53/ 1
whereas ye say men	<b>reckon</b>	that it smelleth of	6, 54/ 32
image, we seem to	<b>reckon</b>	as though God were	6, 56/ 33
God -- though we	<b>reckon</b>	our prayer more pleasant	6, 59/ 30
wise do not we	<b>reckon</b>	our Lord bound to	6, 59/ 32
ye not," quoth I, "	<b>reckon</b>	then the question were	6, 60/ 23
in the beginning, I	<b>reckon</b>	so sure and fast	6, 62/ 15
that were proved, nor	<b>reckon</b>	nothing proved but that	6, 63/ 27
Thus may every man	<b>reckon</b>	himself unsure of his	6, 63/ 28
see ourselves, who can	<b>reckon</b>	himself sure of his	6, 63/ 33
commonly done that we	<b>reckon</b>	ourselves sure that no	6, 76/ 7
by nature, ye would	<b>reckon</b>	it less marvel to	6, 80/ 18
ye seem to do,	<b>reckon</b>	this cause very slight	6, 81/ 12
yet could I scantily	<b>reckon</b>	myself sure." "No?" quoth	6, 85/ 9
which ye must needs	<b>reckon</b>	yourself sure, and of	6, 89/ 14
Father Donald, whom I	<b>reckon</b>	surely for a saint	6, 100/ 11
surety that we could	<b>reckon</b>	of our faith and	6, 101/ 25
either, yet if ye	<b>reckon</b>	yourself over swift in	6, 113/ 17
I wit, since ye	<b>reckon</b>	him none otherwise present	6, 116/ 26
science, of which ye	<b>reckon</b>	all seven (save grammar	6, 122/ 21
opinion. And of divinity	<b>reckon</b>	I the best part	6, 126/ 22
see why ye should	<b>reckon</b>	reason for an enemy	6, 129/ 20
to faith, except ye	<b>reckon</b>	every man for your	6, 129/ 20
today if I should	<b>reckon</b>	you the tenth part	6, 137/ 17
ye would, I ween,	<b>reckon</b>	it a perilous choice	6, 158/ 31
texts that ye did	<b>reckon</b>	before well and plainly	6, 161/ 16
would," quoth he, "then	<b>reckon</b>	that they were meant	6, 161/ 17
as ye say many	<b>reckon</b>	it -- idolatry, then	6, 171/ 11
trust the scriptures, nor	<b>reckon</b>	that they had the	6, 201/ 10
opinion so reputed, they	<b>reckon</b>	it a ground to	6, 211/ 4
the canonized ye may	<b>reckon</b>	you sure." The Ninth	6, 216/ 34
have good cause to	<b>reckon</b>	ourselves sure that all	6, 219/ 30
Saint Uncumber, because they	<b>reckon</b>	that for a peck	6, 227/ 18
own wit, he might	<b>reckon</b>	everything good or bad	6, 259/ 29

never so right, all	<b>reckon</b>	we wrong whereof we	6, 262/ 13
him but right to	<b>reckon</b>	him as convicted and	6, 276/ 25
they could none otherwise	<b>reckon</b>	in him though he	6, 277/ 24
fault, can the church	<b>reckon</b>	him penitent that still	6, 278/ 8
that never sinned. And	<b>reckon</b>	we then that man	6, 283/ 23
fear lest men should	<b>reckon</b>	high default in his	6, 292/ 20
mad mind, that they	<b>reckon</b>	almost God much bounden	6, 301/ 24
so loose as ye	<b>reckon</b>	them. For though a	6, 310/ 5
bind men, as ye	<b>reckon</b>	, against their will to	6, 311/ 18
proof therein, that will	<b>reckon</b>	themselves to understand it	6, 334/ 14
Forsooth," quoth I, "that	<b>reckon</b>	I a thing of	6, 341/ 30
reason that we should	<b>reckon</b>	Christian men less worthy	6, 342/ 19
such error as to	<b>reckon</b>	that either excellent gift	6, 385/ 6
saith to them that	<b>reckon</b>	faith sufficient for salvation	6, 386/ 9
of such as they	<b>reckon</b>	for good men and	6, 418/ 21
blamed as many men	<b>reckon</b>	. For it seemeth that	6, 430/ 26
eased in that I	<b>reckoned</b>	all my labor done	6, 21/ 16
merrily that logic he	<b>reckoned</b>	but babbling, music to	6, 33/ 27
that work to be	<b>reckoned</b>	God's." "Well," quoth he	6, 96/ 14
unknown and undiscerned, ye	<b>reckoned</b>	them all true and	6, 218/ 21
shrines, and there be	<b>reckoned</b>	and reported that in	6, 221/ 27
it should perish, he	<b>reckoned</b>	it no breach of	6, 233/ 24
scrupulous holiness, that he	<b>reckoned</b>	himself bound so straitly	6, 257/ 17
of himself cannot be	<b>reckoned</b>	of his fault penitent	6, 279/ 6
may see that he	<b>reckoned</b>	that translation very good	6, 291/ 14
was in the beginning	<b>reckoned</b>	to be made by	6, 291/ 21
such fools have; he	<b>reckoned</b>	all the world wild	6, 366/ 23
their fathers, they were	<b>reckoned</b>	for piteous that did	6, 371/ 16
woman quick, but also	<b>reckoned</b>	it for a wonderful	6, 375/ 23
sin altogether? Saint Paul	<b>reckoned</b>	it otherwise. For he	6, 396/ 22
yet some confession, and	<b>reckoned</b>	his secret confession necessary	6, 424/ 33
writeth, De divinis institutionibus,	<b>reckoneth</b>	it for impossible and	6, 66/ 18
his master (whom he	<b>reckoneth</b>	good and cunning) follow	6, 418/ 30
ready to give a	<b>reckoning</b>	and to show a	6, 23/ 5
quoth I, "to that	<b>reckoning</b>	, we might fetch the	6, 193/ 8
men which, after your	<b>reckoning</b>	, make the very church	6, 199/ 26
words there is no	<b>reckoning</b>	. But surely, as I	6, 282/ 33
bring him to the	<b>reckoning</b>	before some other good	6, 420/ 20
safe conduct. And there	<b>recognized</b>	and acknowledged, as well	6, 362/ 30
I possibly can, I	<b>recommend</b>	me to you. Not	6, 24/ 25
Sir, after most hearty	<b>recommendation</b>	, albeit that of late	6, 26/ 9
when he came again	<b>recompense</b>	him therefor? And also	6, 104/ 24
not. But, marry, to	<b>recompense</b>	that withal, there be	6, 217/ 10
may percase more than	<b>recompense</b>	his former error and	6, 417/ 23

took without any other	<b>recompense</b>	or reward, but only	6, 423/ 9
he refused to be	<b>reconciled</b>	to the church, he	6, 268/ 13
and nature yet bear	<b>record</b>	against them that shall	6, 74/ 21
miracle hath but one	<b>record</b>	, and yet he not	6, 83/ 13
they stand to the	<b>record</b>	of men both of	6, 217/ 32
them, which is the	<b>record</b>	and witness of men	6, 223/ 18
of possibility of other	<b>record</b>	and witness, till ye	6, 264/ 6
and reason are two	<b>records</b>	more to be believed	6, 72/ 2
till I find many	<b>records</b>	, I ween I were	6, 77/ 26
of me how many	<b>records</b>	were requisite, that thing	6, 82/ 25
the cunning. For in	<b>records</b>	of men ye might	6, 218/ 16
naught) to receive such	<b>records</b>	as they be wont	6, 263/ 10
fail to have his	<b>records</b>	ready." "Yea," quoth he	6, 266/ 31
filed them among the	<b>records</b>	of the court. "This	6, 268/ 15
to see how by	<b>recourse</b>	to the reading of	6, 113/ 34
the necessity of man's	<b>recourse</b>	unto God, for calling	6, 396/ 12
than he may well	<b>recover</b>	. And albeit that God	6, 233/ 10
Saint Paul had not	<b>recovered</b>	him. And now if	6, 259/ 19
sacrifice to procure the	<b>recovery</b>	of their gods' favor	6, 375/ 27
could not endure that	<b>redargution</b>	that should sometimes fall	6, 122/ 30
the cause of your	<b>redargution</b>	, nor the thing whereby	6, 251/ 1
in effect, but only	<b>redargution</b>	and reproving by dispicions	6, 407/ 4
our Savior Christ to	<b>redeem</b>	us with his death	6, 142/ 12
freely if we should	<b>redeem</b>	ourselves with the payment	6, 391/ 8
redempti estis" (Ye be	<b>redeemed</b>	freely). And thereby may	6, 390/ 32
Nor we were not	<b>redeemed</b>	freely if we should	6, 391/ 8
and that Christ freely	<b>redeemed</b>	us. For neither had	6, 391/ 16
us for naught). "Gratis	<b>redempti</b>	estis" (Ye be redeemed	6, 390/ 32
whom doth that honor	<b>redound</b>	, to the ambassador or	6, 46/ 4
other, though it thereby	<b>redounded</b>	unto himself. Whereof our	6, 49/ 6
is done to them	<b>redoundeth</b>	principally to the honor	6, 48/ 30
honor given to saints	<b>redoundeth</b>	unto God since it	6, 97/ 22
loss than, for the	<b>redressing</b>	of their oversight, to	6, 263/ 35
depending upon faith and	<b>reducible</b>	thereto. As if one	6, 170/ 4
there, and dance and	<b>reel</b>	homeward. And yet here	6, 100/ 5
in the image, but	<b>referring</b>	it further to the	6, 45/ 36
cause and end of	<b>referring</b>	their acts to God	6, 177/ 17
the devil and the	<b>refraining</b>	of their fleshly motion	6, 312/ 11
overcharged, and I shall	<b>refresh</b>	you." And his apostles	6, 105/ 4
Gregory Nazienzen declareth, that	<b>refresheth</b>	men that are laden	6, 106/ 24
a sure and undoubtable	<b>refuge</b>	provided him by the	6, 10/ 19
a sure and undoubtable	<b>refuge</b>	provided him by the	6, 153/ 31
such miracles done, ye	<b>refuse</b>	not to believe such	6, 73/ 32
But since that ye	<b>refuse</b>	it, lo, we depart	6, 142/ 33

heretics that rebel and	<b>refuse</b>	to be obedient to	6, 146/ 25
these heretics, that either	<b>refuse</b>	the church willfully themselves	6, 205/ 29
suspect, in that I	<b>refuse</b>	to swear as much	6, 282/ 11
other must he plainly	<b>refuse</b>	to swear, what pain	6, 282/ 13
oath, then may he	<b>refuse</b>	to swear, and may	6, 284/ 8
where he lawfully might	<b>refuse</b>	it. "Forsooth," quoth he	6, 284/ 11
that they will never	<b>refuse</b>	neither God's pardon nor	6, 325/ 20
profit if we would	<b>refuse</b>	the condition, where there	6, 408/ 28
ever those holy men	<b>refused</b>	to have God served	6, 41/ 8
at the first word	<b>refused</b>	and condemned them. But	6, 256/ 27
written, that since he	<b>refused</b>	to be reconciled to	6, 268/ 12
better, and the worse	<b>refused</b>	. For if their Masses	6, 299/ 29
university condemned, then he	<b>refused</b>	to stand to their	6, 362/ 27
as for reason, he	<b>refused</b>	to stand to, saying	6, 367/ 5
out the Blessed Sacrament,	<b>refused</b>	all good laws, abhorred	6, 427/ 35
and death to the	<b>refusers</b>	-- yet was there	6, 374/ 20
him; and that he	<b>refuseth</b>	to stand to the	6, 17/ 22
in reason where faith	<b>refuseth</b>	it not. And over	6, 102/ 31
him penitent that still	<b>refuseth</b>	to confess his fault	6, 278/ 8
him, and that he	<b>refuseth</b>	to stand to the	6, 360/ 34
Christian men, the church	<b>refuseth</b>	him; and thereof the	6, 410/ 22
aside, partly for sloth	<b>refusing</b>	the labor and pain	6, 122/ 28
heart, using reason and	<b>refusing</b>	no good learning, with	6, 152/ 25
the denial and proudly	<b>refusing</b>	to submit himself to	6, 268/ 11
forsworn, or by my	<b>refusing</b>	to swear I should	6, 282/ 10
court. Finis. Cum privilegio	<b>regali</b>	, anno Domini MDXXXI, mense	6, 435/ 33
secular science, and little	<b>regard</b>	of the old interpreters	6, 9/ 9
me so greatly to	<b>regard</b>	and esteem my mind	6, 26/ 29
secular science, and little	<b>regard</b>	of the old interpreters	6, 122/ 10
to have a special	<b>regard</b>	to the writings and	6, 127/ 10
should have then more	<b>regard</b>	of fleshly delight or	6, 151/ 11
yet, forasmuch as ye	<b>regard</b>	nothing but scripture only	6, 179/ 19
was of pity much	<b>regard</b>	had to the conservation	6, 269/ 34
we shall neither much	<b>regard</b>	his exhortation nor his	6, 296/ 30
us, take a little	<b>regard</b>	to sit down on	6, 342/ 28
should nothing so much	<b>regard</b>	as the honor of	6, 408/ 21
and less to be	<b>regarded</b>	, dwelling all in one	6, 83/ 30
his wit no more	<b>regarded</b>	, and would thereupon help	6, 275/ 33
we have both, he	<b>regardeth</b>	not in his reward	6, 389/ 32
generation to a ghostly	<b>regeneration</b>	in grace -- more	6, 151/ 10
the most devout Salve	<b>Regina</b>	, because we therein call	6, 359/ 35
or sometimes a whole	<b>region</b>	, taketh by the prayer	6, 298/ 29
Baal, in all the	<b>regions</b>	that bear the name	6, 200/ 2
that in all those	<b>regions</b>	as I say, if	6, 200/ 9

be written in diverse	<b>regions</b>	and sundry ages, we	6, 245/ 23
among my books the	<b>register</b>	of Saint Gregory's epistles	6, 358/ 11
seek up all the	<b>registers</b>	in Rome. And when	6, 217/ 30
pharisaeorum, non intrabitis in	<b>regnum</b>	caelorum" (Except your justice	6, 103/ 18
that the very bare	<b>rehearsal</b>	is enough, without any	6, 17/ 11
shall here need no	<b>rehearsal</b>	thereof, I thought it	6, 21/ 12
long things, whereof the	<b>rehearsal</b>	were loss of time	6, 35/ 26
thither. Wherefore, after the	<b>rehearsal</b>	made of the cause	6, 320/ 15
that the very bare	<b>rehearsal</b>	is enough, without any	6, 348/ 20
it were convenient to	<b>rehearse</b>	the words of any	6, 23/ 14
have not letted to	<b>rehearse</b>	the very formal words	6, 23/ 24
so far as ye	<b>rehearse</b>	, howbeit indeed many other	6, 43/ 34
I, "as we could	<b>rehearse</b>	them on our fingers'	6, 174/ 17
them that he could	<b>rehearse</b>	them by row, ye	6, 174/ 21
work were it to	<b>rehearse</b>	you the diverse manner	6, 227/ 20
in a manner to	<b>rehearse</b>	you all the whole	6, 285/ 19
were too long to	<b>rehearse</b>	them all now. Nor	6, 290/ 14
else I might shortly	<b>rehearse</b>	you many things more	6, 290/ 16
thereto, but let him	<b>rehearse</b>	on all such as	6, 328/ 19
which I shall now	<b>rehearse</b>	you. In the beginning	6, 366/ 22
abominable were it to	<b>rehearse</b>	the villainous pain and	6, 371/ 12
For this purpose I	<b>rehearse</b>	you this their heavy	6, 372/ 16
I do or can	<b>rehearse</b>	you, somewhat sore pressed	6, 389/ 23
thereof one or two	<b>rehearsed</b>	; and further showed that	6, 7/ 14
that I have above	<b>rehearsed</b>	, I briefly committed it	6, 35/ 8
showed you before, I	<b>rehearsed</b>	you what I have	6, 62/ 32
so many told and	<b>rehearsed</b>	by the mouths and	6, 63/ 21
aloud, when he had	<b>rehearsed</b>	what he had reported	6, 69/ 27
thereof one or two	<b>rehearsed</b>	; and further showed that	6, 85/ 19
thereunto the words before	<b>rehearsed</b>	, that he will be	6, 177/ 24
evident scripture that I	<b>rehearsed</b>	you, cannot yet print	6, 182/ 27
and well and summarily	<b>rehearsed</b>	. "But now," quoth he	6, 189/ 8
scripture, as is before	<b>rehearsed</b>	. The church therefore must	6, 205/ 4
by them whom ye	<b>rehearsed</b>	? Them, I mean, that	6, 238/ 21
three times repeated and	<b>rehearsed</b>	in the book." "Ah	6, 285/ 33
these have I not	<b>rehearsed</b>	you as for the	6, 290/ 15
those midnight lectures, he	<b>rehearsed</b>	us divers, and among	6, 328/ 17
but his opinions once	<b>rehearsed</b>	) be very loath to	6, 348/ 28
heresies that I have	<b>rehearsed</b>	you, and by divers	6, 354/ 13
of them have I	<b>rehearsed</b>	, that ye may thereby	6, 360/ 19
enough to hear them	<b>rehearsed</b>	. But I marvel me	6, 360/ 27
that I have before	<b>rehearsed</b>	of his continual change	6, 365/ 9
in the matters above	<b>rehearsed</b>	, but almost in all	6, 365/ 11
deeds that I before	<b>rehearsed</b>	you. And also, though	6, 373/ 4

dealing, as I have	<b>rehearsed</b>	you, but also the	6, 374/ 3
Peter was, as ye	<b>rehearsed</b>	, reprov'd of our Savior	6, 411/ 28
he had ever heard	<b>rehearsed</b>	, and in Tyndale worse	6, 431/ 17
Sixteenth Chapter The messenger	<b>rehearseth</b>	some causes, which he	6, 16/ 32
an example, the author	<b>rehearseth</b>	divers whereof some be	6, 17/ 14
upon only destiny, he	<b>rehearseth</b>	a certain dispicion had	6, 19/ 2
Lazarus, as the Gospel	<b>rehearseth</b>	. And surely we were	6, 61/ 18
Sixteenth Chapter The messenger	<b>rehearseth</b>	some causes which he	6, 330/ 31
an example, the author	<b>rehearseth</b>	divers, whereof some be	6, 348/ 23
upon only destiny, he	<b>rehearseth</b>	a certain dispicion had	6, 378/ 4
advantage for his part,	<b>rehearsing</b>	the other side nakedly	6, 363/ 28
albeit that in the	<b>rehearsing</b>	of the communication had	6, 398/ 18
beginning of his son's	<b>reign</b>	, whether all the people	6, 42/ 37
reigneth, and long mote	<b>reign</b>	upon us, whereby never	6, 325/ 28
day, from thenceforth to	<b>reign</b>	in heaven, in joy	6, 435/ 20
sovereign lord that now	<b>reigneth</b>	, and long mote reign	6, 325/ 27
very scripture, and to	<b>reject</b>	many other that were	6, 253/ 22
and the other would	<b>reject</b>	it, accepted and chose	6, 402/ 3
secret instinct of God,	<b>rejected</b>	the remnant and chosen	6, 181/ 16
scripture or to have	<b>rejected</b>	both as none holy	6, 253/ 27
the one sort and	<b>rejected</b>	all the other, had	6, 253/ 30
the face of God	<b>rejected</b>	and abhorred, yet that	6, 299/ 16
he said that God	<b>rejected</b>	, disallowed, and set at	6, 398/ 10
were against him, he	<b>rejected</b>	the authority of them	6, 425/ 21
of the one, and	<b>rejection</b>	of the other, there	6, 253/ 28
lewd, yet highly did	<b>rejoice</b>	that the goodness of	6, 328/ 33
the inward comfort, spiritual	<b>rejoicing</b>	, and great increase of	6, 39/ 10
heard him fall in	<b>relapse</b>	. Finally he said that	6, 31/ 14
upon pain of a	<b>relapse</b>	, and so with certain	6, 270/ 6
opinion of a saint's	<b>relic</b>	, to some old rotten	6, 98/ 13
bone worshipped for a	<b>relic</b>	of some holy saint	6, 217/ 21
finding of that holy	<b>relic</b>	, his holy cross, declare	6, 225/ 20
a bone for a	<b>relic</b>	that were none, yet	6, 239/ 16
worship of images and	<b>relics</b>	, praying to saints, and	6, 3/ 6
yet again objecteth against	<b>relics</b>	. And putteth great doubt	6, 13/ 9
things against pilgrimages, and	<b>relics</b>	, and worshipping of saints	6, 13/ 14
Saint Alban's, saving some	<b>relics</b>	of him which they	6, 86/ 13
pilgrimage to their holy	<b>relics</b>	, and had images in	6, 90/ 11
do honor to their	<b>relics</b>	, and visit pilgrimages. And	6, 112/ 2
to be prayed unto,	<b>relics</b>	and images to be	6, 112/ 14
and pilgrimages, at holy	<b>relics</b>	by prayers made unto	6, 112/ 18
well given unto saints,	<b>relics</b>	, and images, is not	6, 120/ 9
in hand, concerning saints'	<b>relics</b>	, images, and pilgrimages, which	6, 171/ 10
worshipping of images and	<b>relics</b>	, praying to saints, and	6, 187/ 18



worshipping of images and	<b>relics</b>	, and the seeking of	6, 188/ 34
we speak of their	<b>relics</b>	, images, and pilgrimages, as	6, 211/ 7
yet again objecteth against	<b>relics</b>	. And putteth great doubt	6, 217/ 2
of saints and of	<b>relics</b>	, some were true and	6, 218/ 18
of saints or saints'	<b>relics</b>	but against the worshipping	6, 219/ 24
saints nor no saints'	<b>relics</b>	. And that after it	6, 219/ 25
the reverence from all	<b>relics</b>	because that some be	6, 221/ 17
with some of the	<b>relics</b>	remaining therein. It may	6, 221/ 32
there be some very	<b>relics</b>	unknown and misnamed. For	6, 222/ 1
did hide holy saints'	<b>relics</b>	, at the finding again	6, 222/ 2
names haply decayed, some	<b>relics</b>	might rest unknown, or	6, 222/ 3
fell out also many	<b>relics</b>	that had lain unknown	6, 222/ 10
day before. And divers	<b>relics</b>	had old writings on	6, 222/ 20
by infidels, and those	<b>relics</b>	hidden therein. And after	6, 222/ 32
it. And so the	<b>relics</b>	remained unknown therein, till	6, 222/ 34
well content that the	<b>relics</b>	be had in reverence	6, 223/ 1
we nevertheless have the	<b>relics</b>	of holy men in	6, 223/ 8
pigs' bones for holy	<b>relics</b>	, or dammed wretches to	6, 223/ 9
saints and reverence of	<b>relics</b>	if it were a	6, 224/ 18
and their bodies and	<b>relics</b>	in reverence. Now if	6, 224/ 27
then of saints or	<b>relics</b>	have doubt and mistrust	6, 224/ 31
in honor, and their	<b>relics</b>	in great reverence, as	6, 225/ 1
there honored for holy	<b>relics</b>	? "Nor our Savior Christ	6, 225/ 10
things against pilgrimages and	<b>relics</b>	and worshipping of saints	6, 226/ 3
and to have their	<b>relics</b>	in some reverence. But	6, 226/ 8
that they and their	<b>relics</b>	and images also be	6, 226/ 11
in pilgrimage and worshipping	<b>relics</b>	and images, may be	6, 235/ 27
and reverence of holy	<b>relics</b>	and honor of saints	6, 236/ 26
of images, reverencing of	<b>relics</b>	, and going in pilgrimages	6, 245/ 18
worshipping of images and	<b>relics</b>	, and going in pilgrimage	6, 247/ 28
for despising of images,	<b>relics</b>	, and pilgrimages, those things	6, 269/ 4
set by any holy	<b>relics</b>	nor pilgrimages, nor do	6, 355/ 2
used unto their holy	<b>relics</b>	, as in his own	6, 359/ 12
left up, all their	<b>relics</b>	cast out, all their	6, 367/ 30
churches, spoiled the holy	<b>relics</b>	, cast out the Blessed	6, 372/ 10
worshipping of images and	<b>relics</b>	, and praying to saints	6, 425/ 36
holy pilgrimages and saints'	<b>relics</b>	, done in open presence	6, 432/ 3
good holy bishops have	<b>relieved</b>	poor people with the	6, 41/ 4
gloss would not have	<b>relieved</b>	this man. For though	6, 385/ 21
part run out of	<b>religion</b>	, and all run out	6, 22/ 19
all frame of right	<b>religion</b>	and so perilous to	6, 53/ 17
of Christian faith and	<b>religion</b>	, yet said he not	6, 58/ 9
the world and professed	<b>religion</b>	in a very good	6, 94/ 4
faith and true devout	<b>religion</b>	. Wherefore, since I have	6, 210/ 5

well perceive all reason,	<b>religion</b>	, and virtue reproveth?" The	6, 229/ 30
and right faith and	<b>religion</b>	to be perpetually lost	6, 245/ 10
habit, and leave his	<b>religion</b>	, and assay now to	6, 291/ 33
destroy the whole faith,	<b>religion</b>	, and virtue of Christendom	6, 360/ 21
professing the faith and	<b>religion</b>	of Christ, let not	6, 376/ 14
Observants, some of other	<b>religions</b>	, and all now apostates	6, 378/ 21
books, and therefore that	<b>religious</b>	men and folk of	6, 40/ 17
the hands of such	<b>religious</b>	persons, or such poor	6, 54/ 5
use themselves in as	<b>religious</b>	fashion and as fervent	6, 99/ 11
God superstitious instead of	<b>religious</b>	, over dreadful and scrupulous	6, 259/ 9
of all sorts of	<b>religious</b>	folk, husbandmen and gentlemen	6, 264/ 22
prelates, all priests, all	<b>religious</b>	, all the laws, all	6, 303/ 20
places burned up, the	<b>religious</b>	people put out and	6, 370/ 7
to ashes. For the	<b>religious</b>	people, monks, freres, and	6, 370/ 9
done, many a good	<b>religious</b>	house; spoiled, maimed, and	6, 412/ 18
and spoiled all good	<b>religious</b>	folk, joined freres and	6, 427/ 32
for that point more	<b>religiously</b>	keep high and holy	6, 226/ 33
many great things so	<b>remain</b>	yet unwritten of truths	6, 10/ 1
as a token to	<b>remain</b>	in honor among such	6, 39/ 4
and entire abide and	<b>remain</b>	therein?" "Marry," quoth he	6, 107/ 27
many great things so	<b>remain</b>	yet unwritten of truths	6, 137/ 29
and the only good	<b>remain</b>	. And therefore when the	6, 205/ 10
of Christ's holy church	<b>remain</b>	pure, clean, and glorious	6, 206/ 5
his church here to	<b>remain</b>	and instruct it, and	6, 220/ 16
things as may shall	<b>remain</b>	and be left to	6, 262/ 4
were before Wycliff's days,	<b>remain</b>	lawful, and be in	6, 331/ 10
the English Bibles should	<b>remain</b>	which were translated before	6, 340/ 30
little, yet shall it	<b>remain</b>	and be well known	6, 434/ 25
your own mind, have	<b>remained</b>	in an insoluble doubt	6, 159/ 23
where his faithful flock	<b>remained</b>	-- as it did	6, 220/ 13
synagogue of the Jews	<b>remained</b>	in Jerusalem and in	6, 220/ 14
And so the relics	<b>remained</b>	unknown therein, till now	6, 222/ 34
that one little doubt	<b>remaineth</b>	for our principal matter	6, 207/ 26
some of the relics	<b>remaining</b>	therein. It may well	6, 221/ 32
late to look for	<b>remedy</b>	after, if he had	6, 29/ 29
showed them. For the	<b>remedy</b>	whereof, God of his	6, 141/ 17
in my mind no	<b>remedy</b>	but to tell him	6, 282/ 3
is, as methinketh, no	<b>remedy</b>	, but if any good	6, 339/ 8
I trust so to	<b>remember</b>	as myself shall be	6, 24/ 29
be indeed. As I	<b>remember</b>	me that I have	6, 86/ 1
all the town. I	<b>remember</b>	me now what a	6, 87/ 10
out that I could	<b>remember</b>	which I had ever	6, 101/ 1
scripture?" "Not that I	<b>remember</b>	, " quoth he, "except the	6, 103/ 4
I marvel that ye	<b>remember</b>	not that yourself hath	6, 172/ 35

the church." "Yes I	<b>remember</b>	, " quoth he, "right well	6, 173/ 5
agreed it. But I	<b>remember</b>	also that notwithstanding mine	6, 173/ 5
it well when I	<b>remember</b>	it, but it was	6, 182/ 34
as far as I	<b>remember</b>	, the whole sum and	6, 189/ 5
find we, as I	<b>remember</b>	, in the dialogues of	6, 215/ 29
him. For as I	<b>remember</b>	, Saint Augustine saith, that	6, 216/ 31
much thereof, but I	<b>remember</b>	a little piece of	6, 222/ 17
false faith. And therewith	<b>remember</b>	, that though it were	6, 239/ 15
than that another should	<b>remember</b>	that thing that he	6, 266/ 4
thereby. And yet ye	<b>remember</b>	, pardie, that if he	6, 276/ 20
therein, in faith I	<b>remember</b>	not. But it seemeth	6, 292/ 17
happed that, as I	<b>remember</b>	, six or seven years	6, 328/ 1
he stopped and could	<b>remember</b>	no more, then asked	6, 328/ 21
so made them. I	<b>remember</b>	not now the specialties	6, 330/ 15
written. But this I	<b>remember</b>	well, that besides other	6, 330/ 17
sea. Where, when I	<b>remembered</b>	what a shrewd sort	6, 22/ 18
in the text late	<b>remembered</b>	by yourself, "Non facies	6, 44/ 33
speak of. And this	<b>remembered</b>	between us, then will	6, 170/ 7
of you very well	<b>remembered</b>	, and well and summarily	6, 189/ 7
yet am I not	<b>remembered</b>	that ever I saw	6, 234/ 27
quoth I, "if ye	<b>remembered</b>	well what we said	6, 248/ 28
understood, or not well	<b>remembered</b>	the matter, yet were	6, 265/ 13
and were also well	<b>remembered</b>	that he said not	6, 265/ 18
Christian man hath a	<b>remembering</b>	of Christ's Passion in	6, 56/ 19
whole effect as my	<b>remembrance</b>	would serve me of	6, 35/ 4
in honor and reverent	<b>remembrance</b>	; where he would vouchsafe	6, 38/ 36
in a right full	<b>remembrance</b>	of him by his	6, 46/ 34
holy person to your	<b>remembrance</b>	, as much and more	6, 47/ 14
lively represent us the	<b>remembrance</b>	of his bitter Passion	6, 47/ 16
an image made in	<b>remembrance</b>	of one of themselves	6, 47/ 27
an image made in	<b>remembrance</b>	of our Savior himself	6, 47/ 29
have here a honorable	<b>remembrance</b>	, for that she bestowed	6, 49/ 14
in the image and	<b>remembrance</b>	of his friend. And	6, 56/ 18
for the signification and	<b>remembrance</b>	whereof the church yearly	6, 108/ 16
meant not only the	<b>remembrance</b>	of holy scripture, which	6, 116/ 4
beginning as a brief	<b>remembrance</b>	by the apostles, not	6, 136/ 33
Ten Commandments put in	<b>remembrance</b>	again certain conclusions of	6, 141/ 20
Whereof we find no	<b>remembrance</b>	at all in holy	6, 149/ 28
ye had well in	<b>remembrance</b>	all ready, and that	6, 160/ 14
you in mind and	<b>remembrance</b>	of all-thing that I	6, 178/ 4
in the church the	<b>remembrance</b>	of Christ's words and	6, 182/ 15
put you in the	<b>remembrance</b>	of the assistance of	6, 182/ 17
was not ready in	<b>remembrance</b>	." The Thirty-First Chapter In	6, 182/ 35
beside London, to my	<b>remembrance</b>	about thirty years past	6, 222/ 6

repeated, and kept in	<b>remembrance</b>	: yet were there again	6, 342/ 36
to do, for the	<b>remembrance</b>	of the thing that	6, 357/ 1
well be that my	<b>remembrance</b>	may partly miss the	6, 398/ 19
by books also and	<b>remembrances</b>	left of long time	6, 38/ 6
evil deeds. Nor God	<b>remitteth</b>	not the sins of	6, 401/ 17
cause to mistrust the	<b>remnant</b>	. The Sixteenth Chapter The	6, 7/ 21
misconstrued, not suffering the	<b>remnant</b>	to be seen whereby	6, 30/ 6
reason mistrust all the	<b>remnant</b>	. "Ye have," quoth I	6, 89/ 32
cause to mistrust the	<b>remnant</b>	. % "But be it that	6, 91/ 5
that among all the	<b>remnant</b>	there were never one	6, 91/ 13
as well all the	<b>remnant</b>	as the maiden herself	6, 93/ 28
he bade not the	<b>remnant</b>	come so. And so	6, 107/ 34
still when all the	<b>remnant</b>	, that signifieth his apostles	6, 108/ 18
thereupon followeth further the	<b>remnant</b>	of all that is	6, 120/ 7
among infidels, from the	<b>remnant</b>	of them to win	6, 124/ 35
did reason interpret the	<b>remnant</b>	, whereby they wist that	6, 139/ 16
shall come when the	<b>remnant</b>	that shall be then	6, 143/ 2
inspiration, and into the	<b>remnant</b>	by his confession and	6, 143/ 28
where besides all the	<b>remnant</b>	wherein every child may	6, 149/ 10
of God, rejected the	<b>remnant</b>	and chosen out these	6, 181/ 16
themselves, and all the	<b>remnant</b>	they do in our	6, 190/ 28
of corruption of the	<b>remnant</b>	, hangeth on it in	6, 193/ 35
fear of corrupting the	<b>remnant</b>	be by curse cast	6, 194/ 6
shall preach to the	<b>remnant</b>	for exhortation of good	6, 200/ 17
and precision from the	<b>remnant</b>	, profess the name and	6, 206/ 22
She could abide the	<b>remnant</b>	well enough. But when	6, 229/ 10
appointed to peruse the	<b>remnant</b>	of the things that	6, 246/ 12
had thus said, the	<b>remnant</b>	that were present allowed	6, 249/ 26
forth of all the	<b>remnant</b>	. For like possibility is	6, 278/ 20
much diminished, and the	<b>remnant</b>	much the better. For	6, 302/ 7
in respect of the	<b>remnant</b>	of the people that	6, 308/ 27
the assent of the	<b>remnant</b>	. And whereas many things	6, 331/ 35
a precedent for the	<b>remnant</b>	to be used like	6, 334/ 34
to dinner, and the	<b>remnant</b>	will we finish after	6, 344/ 34
sifted out and the	<b>remnant</b>	stand instead, men would	6, 347/ 17
plainly that all the	<b>remnant</b>	be but feigned things	6, 349/ 16
yet if all the	<b>remnant</b>	lacked, this one thing	6, 351/ 4
I, but all the	<b>remnant</b>	also, very sore to	6, 356/ 2
almost in all the	<b>remnant</b>	. For as concerning purgatory	6, 365/ 11
the looking upon the	<b>remnant</b>	, and could not suffer	6, 369/ 8
summer, and subdued the	<b>remnant</b>	in that part of	6, 369/ 28
thereinto as well the	<b>remnant</b>	of the Jews as	6, 435/ 16
were able thereby to	<b>remove</b>	hills, except he had	6, 384/ 17
you the contrary and	<b>removed</b>	that block out of	6, 164/ 32

as one excommunicated and	<b>removed</b>	out of the Christian	6, 410/ 27
from the faith and	<b>renay</b>	their baptism. "In which	6, 414/ 16
it was a plain	<b>renaying</b>	of Christ's faith to	6, 190/ 32
themselves in peril of	<b>renaying</b>	Christ by impatience of	6, 414/ 22
purpose, that by the	<b>renaying</b>	of their faith after	6, 416/ 18
good scholar, and surely	<b>render</b>	them his lesson when	6, 372/ 6
of his holy mouth	<b>repairing</b>	and dilating his church	6, 435/ 15
John again and again	<b>repeat</b>	that after his going	6, 177/ 20
too long to be	<b>repeated</b>	, ye return again to	6, 175/ 7
in communication, had again	<b>repeated</b>	with some of them	6, 247/ 14
than thrice three times	<b>repeated</b>	and rehearsed in the	6, 285/ 33
would have commonly known,	<b>repeated</b>	, and kept in remembrance	6, 342/ 35
De civitate Dei, and	<b>repeateth</b>	again in his book	6, 220/ 2
worse, and that not	<b>repeateth</b>	seldom, but so often	6, 287/ 32
in hell, except they	<b>repent</b>	and call for grace	6, 146/ 29
heresy, and after, turn,	<b>repent</b>	and amend, and so	6, 197/ 5
been a sinner doth	<b>repent</b>	and amend in his	6, 381/ 25
beholding that Peter would	<b>repent</b>	and Judas would despair	6, 402/ 1
warning and occasion of	<b>repentance</b>	and amendment, which must	6, 174/ 3
into "knowledge." "Penance" into "	<b>repentance</b>	." "A contrite heart" he	6, 290/ 20
what, disposing him to	<b>repentance</b>	, he forceth not how	6, 352/ 12
good works and final	<b>repentance</b>	of the lack of	6, 392/ 15
and Peter therewith took	<b>repentance</b>	. God looked on Judas	6, 401/ 32
request with tokens of	<b>repentance</b>	, he is absolved and	6, 410/ 30
be joined with such	<b>repentance</b>	, that it would not	6, 417/ 21
and sufferance. Whereof they	<b>repented</b>	after, too late for	6, 252/ 32
a devil, and after	<b>repenting</b>	his sin would for	6, 282/ 35
methinketh he might have	<b>replied</b>	a little again to	6, 383/ 36
faithfully plain and full	<b>report</b>	; yet since I suppose	6, 26/ 19
much wherein they that	<b>report</b>	it could assign it	6, 36/ 34
hath been, with common	<b>report</b>	of other honest men	6, 38/ 4
true, so faithfully do	<b>report</b>	. If these men were	6, 63/ 24
be credible, and earnestly	<b>report</b>	it, and peradventure on	6, 71/ 35
honest men, in the	<b>report</b>	of such things, as	6, 73/ 34
I mean in the	<b>report</b>	of which, methinketh, I	6, 77/ 15
God; and they that	<b>report</b>	them do report them	6, 78/ 17
that report them do	<b>report</b>	them for things done	6, 78/ 17
And therefore they do	<b>report</b>	you none impossible tale	6, 78/ 18
in one town, would	<b>report</b>	and tell that a	6, 83/ 21
among whom they should	<b>report</b>	them, and would nothing	6, 241/ 21
or untruth of their	<b>report</b>	. Wherein first, I pray	6, 260/ 31
were more ready to	<b>report</b>	their rigor than any	6, 277/ 14
so far abused to	<b>report</b>	it so far wrong	6, 316/ 20
either make an untrue	<b>report</b>	or untruly deny the	6, 324/ 7

been that, upon the	<b>report</b>	of all the circumstances	6, 326/ 7
by reason and by	<b>report</b>	of old men thereabout	6, 412/ 28
abjuration, where it is	<b>reported</b>	that the spirituality did	6, 36/ 6
such miracles as were	<b>reported</b>	because many credible men	6, 64/ 9
rehearsed what he had	<b>reported</b>	by the priest, then	6, 69/ 27
impossible, where they be	<b>reported</b>	by credible witness having	6, 70/ 6
in that the thing	<b>reported</b>	for a miracle cannot	6, 70/ 22
find largely written and	<b>reported</b>	in the godly books	6, 90/ 15
to you, and so	<b>reported</b>	, as his familiar friends	6, 218/ 31
there be reckoned and	<b>reported</b>	that in either of	6, 221/ 28
that are told and	<b>reported</b>	as done for the	6, 240/ 2
for true that be	<b>reported</b>	to be done by	6, 240/ 16
you have I heard	<b>reported</b>	, howbeit I will not	6, 256/ 34
I say, heard it	<b>reported</b>	right credibly, that the	6, 256/ 36
have heard it credibly	<b>reported</b>	that there were twain	6, 267/ 5
temporal man that had	<b>reported</b>	it, upon the mouth	6, 323/ 36
to the perceiving and	<b>reporting</b>	of our communication), yet	6, 21/ 23
credence to credible persons,	<b>reporting</b>	them things that seem	6, 66/ 3
and much more effectually	<b>represent</b>	the thing than shall	6, 46/ 32
do not so lively	<b>represent</b>	us the remembrance of	6, 47/ 16
that in his church	<b>represent</b>	the state and office	6, 340/ 14
and his Passion be	<b>represented</b>	by scripture or painting	6, 359/ 22
writing or by voice	<b>representeth</b>	unto the hearer the	6, 39/ 34
carved or painted, which	<b>representeth</b>	him and his acts	6, 40/ 4
person that the image	<b>representeth</b>	, since that in such	6, 45/ 37
but an image that	<b>representeth</b>	him. And when I	6, 46/ 21
painted or carved that	<b>representeth</b>	his holy person to	6, 47/ 13
the person whom it	<b>representeth</b>	, as every man delighteth	6, 56/ 17
thing that the image	<b>representeth</b>	. And yet though we	6, 357/ 2
is but an image	<b>representing</b>	his person to man's	6, 40/ 2
spoken be but images	<b>representing</b>	the things that the	6, 46/ 15
is but an image	<b>representing</b>	the very thing itself	6, 46/ 18
but only an image	<b>representing</b>	to you the imagination	6, 46/ 23
itself but an image	<b>representing</b>	the name. And yet	6, 46/ 26
Boniface and other to	<b>repress</b>	them with force and	6, 409/ 14
first. Which few well	<b>repressed</b>	, or if need so	6, 416/ 7
not by grievous punishment	<b>repressed</b>	in the beginning, and	6, 430/ 22
the withstanding as the	<b>repressing</b>	and grievous punishment of	6, 410/ 4
their backs for the	<b>repression</b>	of them, whereupon they	6, 409/ 32
their own. For in	<b>reproach</b>	of them we be	6, 296/ 11
to seek each other's	<b>reproach</b>	and rebuke." "In faith	6, 314/ 3
parties proved implieth the	<b>reproof</b>	of your purpose, I	6, 102/ 4
we fall in the	<b>reproof</b>	that is touched in	6, 163/ 10
for the proof or	<b>reproof</b>	of his opinions stand	6, 366/ 27

many things for the	<b>reproof</b>	of that unreasonable and	6, 400/ 14
and preaching in the	<b>reproof</b>	of their errors, and	6, 409/ 10
would prove those things	<b>reprovable</b>	and make them seem	6, 185/ 24
when I would afterwards	<b>reprove</b>	and show the difference	6, 22/ 25
we believe and they	<b>reprove</b>	. "The Third Chapter The	6, 195/ 26
Gospel to blame and	<b>reprove</b>	the Pharisees for making	6, 217/ 24
sent by God to	<b>reprove</b>	it, then must they	6, 241/ 10
beginning, go about to	<b>reprove</b>	his living, since the	6, 257/ 12
they. And therefore, to	<b>reprove</b>	Saint James they would	6, 388/ 24
his own self, but	<b>reproved</b>	him for striking Malchus	6, 32/ 6
which words our Savior	<b>reproved</b>	all false worship, as	6, 58/ 16
contrary opinion not only	<b>reproved</b>	by many holy doctors	6, 62/ 23
therefore before his majesty	<b>reproved</b>	and odious and taken	6, 112/ 5
was ever yet hitherto	<b>reproved</b>	, either here in Christ's	6, 224/ 24
they have proved and	<b>reproved</b>	false in his faith	6, 261/ 9
such as be already	<b>reproved</b>	for naught, as Wycliff's	6, 331/ 8
was, as ye rehearsed,	<b>reproved</b>	of our Savior when	6, 411/ 28
that time so sore	<b>reproved</b>	and rebuked in him	6, 414/ 8
of his abominable heresies	<b>reproved</b>	. Luther himself was never	6, 425/ 19
incidently the messenger much	<b>reproveth</b>	the living of the	6, 16/ 2
place, which our Lord	<b>reproveth</b>	, showing that God may	6, 58/ 20
where our Savior also	<b>reproveth</b>	the Scribes and the	6, 163/ 12
reason, religion, and virtue	<b>reproveth</b>	?" The Eleventh Chapter The	6, 229/ 30
incidently, the messenger much	<b>reproveth</b>	the living of the	6, 293/ 16
doctor, sore toucheth and	<b>reproveth</b>	all such bold, busy	6, 333/ 28
be bold in the	<b>reproving</b>	of a common law	6, 14/ 20
these miracles, as in	<b>reproving</b>	and confuting that they	6, 102/ 8
be bold in the	<b>reproving</b>	of a common law	6, 259/ 36
they to railing and	<b>reproving</b>	the justice of God	6, 405/ 4
but only redargution and	<b>reproving</b>	by dispicions, either in	6, 407/ 4
and understanding wherein they	<b>repugn</b>	and be directly contrary	6, 154/ 31
and his contrariety and	<b>repugnance</b>	against himself. The Sixth	6, 17/ 32
and his contrariety and	<b>repugnance</b>	against himself. % "Now as	6, 365/ 6
not they twain plain	<b>repugnant</b>	?" "Yes," quoth I, "if	6, 357/ 25
then they be nothing	<b>repugnant</b>	at all." "But yet	6, 357/ 31
those men in great	<b>reputation</b>	) to think that the	6, 30/ 31
Credidit Abraam Deo, et	<b>reputatum</b>	est ei ad iusticiam	6, 390/ 25
most marvel of and	<b>repute</b>	most incredible. The Eleventh	6, 6/ 31
most marvel of and	<b>repute</b>	most incredible. % "Nay," quoth	6, 77/ 5
as if he should	<b>repute</b>	a book of stories	6, 180/ 14
by his high goodness	<b>reputed</b>	and accepted as done	6, 48/ 36
as long have been	<b>reputed</b>	and still taken for	6, 91/ 11
God, and by him	<b>reputed</b>	as a diminishment and	6, 112/ 4
prove it forbidden and	<b>reputed</b>	of God for idolatry	6, 120/ 33

sometime was doubted and	<b>reputed</b>	for unrevealed and unknown	6, 164/ 15
the church should be	<b>reputed</b>	and taken as paynims	6, 165/ 3
of some false book,	<b>reputed</b>	of holy scripture, have	6, 183/ 11
their open lewd living	<b>reputed</b>	for naught. But where	6, 199/ 16
have, which be now	<b>reputed</b>	for the church, or	6, 199/ 28
and their opinion so	<b>reputed</b>	, they reckon it a	6, 211/ 4
person is accepted and	<b>reputed</b>	for an undoubted saint	6, 220/ 32
London by a priest	<b>reputed</b>	honest, howbeit indeed, as	6, 256/ 12
by him thought and	<b>reputed</b>	for such as shall	6, 341/ 24
to all men, taken,	<b>reputed</b>	and punished as abominable	6, 375/ 34
be so taken and	<b>reputed</b>	with God that the	6, 382/ 19
with a mind that	<b>reputeth</b>	the thing worshipped to	6, 359/ 2
which have at my	<b>request</b>	vouchsafed to read over	6, 22/ 34
dread, pity, cruelty, meed,	<b>request</b>	, or some other affection	6, 262/ 19
his death, upon his	<b>request</b>	with tokens of repentance	6, 410/ 30
And yet nevertheless do	<b>require</b>	you heartily, as your	6, 25/ 8
word. "Now where ye	<b>require</b>	how many witnesses should	6, 82/ 18
bow. And therefore I	<b>require</b>	you spare not to	6, 95/ 5
Tell me then, I	<b>require</b>	you, when Christ said	6, 107/ 17
as I hear say,	<b>require</b>	but twain; and yet	6, 261/ 1
or, if need should	<b>require</b>	, by a provincial council	6, 315/ 34
sore grieved that would	<b>require</b>	it and were haply	6, 342/ 9
self of reason doth	<b>require</b>	it. For my part	6, 346/ 22
that might of right	<b>require</b>	to be rewarded everlastingly	6, 397/ 5
or if need so	<b>require</b>	, utterly pulled up, there	6, 416/ 8
doth in my mind	<b>require</b>	that the name of	6, 417/ 34
for other present business,	<b>required</b>	him to return on	6, 34/ 36
and God's great goodness,	<b>required</b>	it. For at our	6, 138/ 35
did. And Joseph also	<b>required</b>	his brethren, that when	6, 225/ 6
necessity of our salvation	<b>requireth</b>	, God giveth the church	6, 8/ 26
necessity of our salvation	<b>requireth</b>	, God giveth the church	6, 116/ 18
credible as the law	<b>requireth</b>	?" "So many," quoth he	6, 260/ 33
such as the law	<b>requireth</b>	? Would God," quoth he	6, 260/ 34
worse than the matter	<b>requireth</b>	." "First," quoth I, "would	6, 287/ 22
is a thing that	<b>requireth</b>	good help, and long	6, 334/ 16
be saved). Where Christ	<b>requireth</b>	nothing but only faith	6, 391/ 1
teacheth it every truth	<b>requisite</b>	to the necessity of	6, 10/ 35
in every truth necessarily	<b>requisite</b>	for our salvation. The	6, 11/ 5
many witnesses should be	<b>requisite</b>	and suffice to make	6, 82/ 18
how many records were	<b>requisite</b>	, that thing standeth not	6, 82/ 26
whereupon it will be	<b>requisite</b>	that we first be	6, 102/ 12
church in things needly	<b>requisite</b>	to salvation hath the	6, 122/ 18
teacheth it every truth	<b>requisite</b>	to the necessity of	6, 167/ 5
in every truth necessarily	<b>requisite</b>	for our salvation. "Truly	6, 176/ 10



far as shall be	<b>requisite</b>	to conserve the church	6, 178/ 28
is not so very	<b>requisite</b>	but that we may	6, 223/ 7
confession is of necessity	<b>requisite</b>	to our salvation, and	6, 425/ 25
patience and sufferance without	<b>requiting</b>	of an evil deed	6, 414/ 30
necromancers, to whom ye	<b>resemble</b>	them, that put their	6, 55/ 22
things, if ye would	<b>resemble</b>	together, so might ye	6, 55/ 33
not bound, as ye	<b>resemble</b>	it, like the damned	6, 57/ 13
of Abraham whereunto ye	<b>resemble</b>	them. For Christ left	6, 114/ 32
works. And therefore he	<b>resembleth</b>	such a faith in	6, 387/ 1
for the slender occasion,	<b>resembling</b>	it to the miscasting	6, 81/ 16
the Kings, "I shall	<b>reserve</b>	for myself seven thousand	6, 198/ 30
books have been continually	<b>reserved</b>	, which be now quite	6, 191/ 34
it should be somewhere	<b>reserved</b>	for the perpetual proof	6, 330/ 24
it, but whom he	<b>reserveth</b>	for eternal shame. For	6, 221/ 11
is with the church	<b>resident</b>	the whole Trinity. Whose	6, 179/ 3
it is lawful to	<b>resist</b>	the Turk and such	6, 19/ 18
as all reason will	<b>resist</b>	, and nature will nowise	6, 70/ 17
not be able to	<b>resist</b>	it. And thus with	6, 116/ 8
so must reason not	<b>resist</b>	faith but walk with	6, 131/ 19
Against whom did reason	<b>resist</b>	, with good counsel given	6, 140/ 23
vain for them to	<b>resist</b>	their sinful appetites. And	6, 377/ 18
it is lawful to	<b>resist</b>	the Turk and such	6, 410/ 36
they cannot suffer to	<b>resist</b>	their beastly voluptuousness, but	6, 412/ 7
convenient, that for the	<b>resistance</b>	thereof it then became	6, 139/ 28
make against him any	<b>resistance</b>	, though he come into	6, 411/ 24
toward the impeachment and	<b>resistance</b>	of his fruitful Passion	6, 414/ 6
also had letted and	<b>resisted</b>	other that would have	6, 409/ 12
good men have in	<b>resisting</b>	of the devil and	6, 312/ 10
abstain for devotion from	<b>resisting</b>	the Turk, and in	6, 412/ 15
Turks' invasion and the	<b>resisting</b>	of his malice, where	6, 413/ 19
for Christian folk to	<b>resort</b>	to any churches; but	6, 5/ 20
point pass, and so	<b>resort</b>	to the second, to	6, 37/ 21
for Christian folk to	<b>resort</b>	to any churches; but	6, 51/ 25
prayers, assemble solemnly and	<b>resort</b>	in company to worship	6, 57/ 36
that they may conveniently	<b>resort</b>	to one place. "For	6, 58/ 2
consideration whereof, let us	<b>resort</b>	to the miracles which	6, 78/ 20
that ye must needs	<b>resort</b>	unto for your final	6, 162/ 4
he most trusted, to	<b>resort</b>	unto him. And yet	6, 271/ 15
heretics were wont to	<b>resort</b>	to their readings in	6, 328/ 15
of Milan, where himself	<b>resorted</b>	and Saint Ambrose was	6, 41/ 18
their chambers, but also	<b>resorted</b>	to the Temple to	6, 59/ 18
where Christ is worshipped	<b>resorteth</b>	to these cities, some	6, 370/ 22
ye say that in	<b>resorting</b>	to this place and	6, 56/ 32
congregations of Christian people	<b>resorting</b>	together to God's service	6, 58/ 34

and to have more	<b>respect</b>	to his soul than	6, 282/ 25
of priests a special	<b>respect</b>	to chastity, and willing	6, 304/ 21
rare and seldom in	<b>respect</b>	of the remnant of	6, 308/ 26
very paynims had such	<b>respect</b>	, that their priests durst	6, 312/ 2
said, have the better	<b>respect</b>	taken to the choosing	6, 312/ 33
the English Bible without	<b>respect</b>	, be the translation old	6, 317/ 8
him, had ever special	<b>respect</b>	. And therefore, as I	6, 337/ 2
and to have a	<b>respect</b>	unto the qualities and	6, 339/ 26
And therefore not any	<b>respect</b>	unto his railing against	6, 346/ 32
shameless, and so little	<b>respect</b>	hath of his own	6, 426/ 7
he would give me	<b>respite</b>	of payment till I	6, 249/ 30
mind full set at	<b>rest</b>	. But that rest rested	6, 22/ 15
at rest. But that	<b>rest</b>	rested not long. For	6, 22/ 15
that we suffer to	<b>rest</b>	in his arbitrament, and	6, 82/ 9
lewd liberty of slothful	<b>rest</b>	. For that were not	6, 106/ 28
let them live in	<b>rest</b>	, you should see them	6, 190/ 6
the bed of eternal	<b>rest</b>	, then shall all these	6, 206/ 3
decayed, some relics might	<b>rest</b>	unknown, or some peradventure	6, 222/ 4
dieth, sleep in shrewd	<b>rest</b>	. " "I much marvel," quoth	6, 365/ 29
pacts and promises of	<b>rest</b>	without further business, then	6, 370/ 35
rest. But that rest	<b>rested</b>	not long. For soon	6, 22/ 15
given life unto; there	<b>resteth</b>	then no further to	6, 212/ 16
shall once so fully	<b>restore</b>	again many a glorious	6, 223/ 4
were a dead child	<b>restored</b>	again to life." "Let	6, 71/ 23
of all the company	<b>restored</b>	to their good state	6, 93/ 29
brought again and reverently	<b>restored</b>	unto the ordinary. So	6, 341/ 22
well and with reason	<b>restrain</b>	the reading of some	6, 344/ 4
which they not only	<b>restrain</b>	the faith unto the	6, 388/ 9
shall at the last	<b>restrain</b>	, and destroy his idol	6, 435/ 13
ye then by divorces	<b>restrained</b>	, and liberty of divers	6, 106/ 2
that would, were not	<b>restrained</b>	. But if I shall	6, 310/ 25
die cadit iustus, et	<b>resurget</b>	" (Seven times in the	6, 395/ 24
but also after his	<b>Resurrection</b>	, and after that they	6, 59/ 15
else doubt of his	<b>Resurrection</b>	after his death --	6, 108/ 14
living, his dying, his	<b>Resurrection</b>	, and his holy acts	6, 142/ 1
that believed not the	<b>resurrection</b>	nor the immortality of	6, 193/ 6
would be glad to	<b>retain</b>	, yet the whole body	6, 54/ 2
business, required him to	<b>return</b>	on the morrow, against	6, 34/ 36
hereafter say, lest you	<b>return</b>	not fully furnished for	6, 63/ 2
seeking, and we shall	<b>return</b>	again after to him	6, 134/ 34
to be repeated, ye	<b>return</b>	again to the first	6, 175/ 7
sophism themselves, let us	<b>return</b>	home again to our	6, 276/ 8
not if he willingly	<b>returned</b>	to the church, acknowledging	6, 271/ 7
with his light to	<b>reveal</b>	and disclose it. And	6, 128/ 2

general or particular be	<b>revealed</b>	to the contrary. "But	6, 141/ 8
he first without writing	<b>revealed</b>	those heavenly mysteries by	6, 143/ 13
flesh nor blood hath	<b>revealed</b>	and showed this to	6, 143/ 24
not all at once	<b>revealed</b>	and understood in the	6, 146/ 31
ad futuram gloriam quae	<b>revelabitur</b>	in nobis" (All that	6, 397/ 2
long time, not without	<b>revelation</b>	of Christ once to	6, 140/ 28
by inspiration, or by	<b>revelation</b>	, or by miracle; but	6, 167/ 25
open miracle nor sensible	<b>revelation</b>	, whereof as ye say	6, 172/ 3
hath at last by	<b>revelation</b>	showed this high secret	6, 304/ 8
but he tempereth his	<b>revelations</b>	, and in such wise	6, 146/ 21
idleness with the riot,	<b>reveling</b>	and ribaldry, gluttony, wantonness	6, 226/ 23
that have sought the	<b>revenging</b>	of their own malicious	6, 394/ 19
Christendom, God, for the	<b>revenging</b>	of their inordinate appetites	6, 413/ 31
had in honor and	<b>reverence</b>	or not. If not	6, 39/ 28
man may do some	<b>reverence</b>	to an image, not	6, 45/ 34
since that in such	<b>reverence</b>	done unto the image	6, 45/ 37
it, doth he this	<b>reverence</b>	to the paper or	6, 46/ 7
of people we do	<b>reverence</b>	sometimes and make great	6, 48/ 32
mad but they do	<b>reverence</b>	to the image for	6, 56/ 15
good people, in doing	<b>reverence</b>	to saints, or honor	6, 73/ 11
not only do them	<b>reverence</b>	-- which I were	6, 97/ 12
the one "dulia," the	<b>reverence</b>	or worship that man	6, 97/ 28
to saints, and to	<b>reverence</b>	their images, and do	6, 112/ 1
the great affection and	<b>reverence</b>	that ye bear to	6, 155/ 20
in never so high	<b>reverence</b>	for some good things	6, 183/ 24
ye would take the	<b>reverence</b>	from all relics because	6, 221/ 17
relics be had in	<b>reverence</b>	, since he specially favoreth	6, 223/ 2
of holy men in	<b>reverence</b>	, but as for pigs'	6, 223/ 9
worship of saints and	<b>reverence</b>	of relics if it	6, 224/ 18
bodies and relics in	<b>reverence</b>	. Now if of such	6, 224/ 27
their relics in great	<b>reverence</b>	, as appeareth as well	6, 225/ 1
had in honor and	<b>reverence</b>	he declared well by	6, 225/ 17
their relics in some	<b>reverence</b>	. But, sir, all this	6, 226/ 8
most humble and lowly	<b>reverence</b>	that we can possibly	6, 230/ 30
worship of saints and	<b>reverence</b>	of holy relics and	6, 236/ 25
diminish on our part	<b>reverence</b>	and estimation toward them	6, 301/ 3
lose his honor and	<b>reverence</b>	and be, by such	6, 335/ 36
and place convenient with	<b>reverence</b>	and authority, the sermon	6, 336/ 33
we had the like	<b>reverence</b>	to the scripture of	6, 342/ 21
taketh it with great	<b>reverence</b>	in hand when he	6, 342/ 25
it proceedeth of little	<b>reverence</b>	, so doth it more	6, 342/ 30
old time, both of	<b>reverence</b>	and for the difficulty	6, 343/ 1
duty were highly to	<b>reverence</b>	; whereas I do between	6, 346/ 19
pilgrimages, nor do any	<b>reverence</b>	to any images." "By	6, 355/ 2

worship the image, and	<b>reverence</b>	, and well ought to	6, 357/ 1
the image honor and	<b>reverence</b>	, yet for divine honor	6, 357/ 3
also great honor and	<b>reverence</b>	used unto their holy	6, 359/ 12
by the devotion and	<b>reverence</b>	that all good men	6, 367/ 26
his sacraments had in	<b>reverence</b>	, Christian souls tenderly prayed	6, 433/ 25
had in honor and	<b>reverence</b>	, and their acceptance with	6, 434/ 28
Jesus is to be	<b>reverenced</b>	and had in honor	6, 39/ 31
the worship of images,	<b>reverencing</b>	of relics, and going	6, 245/ 18
especially to God? This	<b>reverend</b>	article of our Lady's	6, 151/ 16
holy hallows and their	<b>reverent</b>	memories. The other was	6, 23/ 16
had in honor and	<b>reverent</b>	remembrance; where he would	6, 38/ 36
also, sometimes. For what	<b>reverent</b>	honor is there daily	6, 98/ 12
purpose to diminish the	<b>reverent</b>	mind that men bear	6, 288/ 32
have them in a	<b>reverent</b>	dread: now would these	6, 388/ 8
And so let him	<b>reverently</b>	acknowledge his ignorance, lean	6, 127/ 33
Japhet, the blessed children,	<b>reverently</b>	covered, going backward to	6, 297/ 34
and soberness well and	<b>reverently</b>	read, took upon him	6, 314/ 26
counsel to use it	<b>reverently</b>	with humble heart and	6, 341/ 18
party, brought again and	<b>reverently</b>	restored unto the ordinary	6, 341/ 21
be by his discretion	<b>reverently</b>	read in his house	6, 342/ 11
he will read, and	<b>reverently</b>	layeth it up again	6, 342/ 26
man well wotteth how	<b>reverently</b>	himself worshipped both our	6, 359/ 6
it be evil done	<b>reverently</b>	to kiss the images	6, 359/ 21
prince, evidently and effectually	<b>revinced</b>	and confuted the most	6, 362/ 5
widow prayed him to	<b>revive</b>	her dead son? Were	6, 214/ 34
some miracles for the	<b>reviving</b>	, -- whatsoever the cause	6, 61/ 10
more marvel of the	<b>reviving</b>	of a dead man	6, 80/ 13
the people, revoked his	<b>revocation</b>	, and said out aloud	6, 125/ 21
thereby and not to	<b>revoke</b>	his word for no	6, 202/ 34
answer whether I would	<b>revoke</b>	mine errors or not	6, 364/ 28
sight of the people,	<b>revoked</b>	his revocation, and said	6, 125/ 21
occasion of merit and	<b>reward</b>	that good folk would	6, 236/ 22
away the occasion of	<b>reward</b>	from them that would	6, 332/ 19
albeit that God will	<b>reward</b>	them for their good	6, 380/ 17
regardeth not in his	<b>reward</b>	our works anything but	6, 389/ 33
all the thanks and	<b>reward</b>	should be given to	6, 390/ 19
ever shall have any	<b>reward</b>	of us for the	6, 391/ 17
no part of the	<b>reward</b>	to good works? And	6, 392/ 30
though he will not	<b>reward</b>	with heaven except faith	6, 393/ 5
faith, he promiseth to	<b>reward</b>	those works and not	6, 393/ 6
all the merit and	<b>reward</b>	due to the faith	6, 395/ 11
shall (as himself saith)	<b>reward</b>	with everlasting life at	6, 396/ 21
goodness so highly to	<b>reward</b>	it. For surely, as	6, 396/ 35
own nature worthy the	<b>reward</b>	of heaven. But as	6, 397/ 24

such merits, forgiveness is	<b>reward</b>	enough. And if they	6, 417/ 2
any other recompense or	<b>reward</b>	, but only the fond	6, 423/ 9
to destiny, with all	<b>reward</b>	or punishment pursuing upon	6, 428/ 4
right require to be	<b>rewarded</b>	everlastingly, with such inestimable	6, 397/ 6
accepted the more and	<b>rewarded</b>	the better for their	6, 401/ 16
that God is the	<b>rewarder</b>	, who long preserve you	6, 26/ 7
well and above nature	<b>rewardeth</b>	us for the worship	6, 225/ 36
forth their sect withal,	<b>rewarding</b>	their labor with only	6, 424/ 1
by fair words and	<b>rewards</b>	brought home again, I	6, 416/ 12
have gone to the	<b>Rhodes</b>	. "So far?" quoth he	6, 84/ 22
his fellow, Gismas, to	<b>rhyme</b>	withal -- think you	6, 229/ 24
much part made in	<b>rhyme</b>	, but the effect thereof	6, 291/ 10
saith he misliketh his	<b>rhymes</b>	and his overmuch railing	6, 292/ 2
than ever any one	<b>ribald</b>	laid unto another. For	6, 377/ 8
for God's sake whole	<b>ribaldous</b>	songs as loud as	6, 236/ 5
the riot, reveling and	<b>ribaldry</b>	, gluttony, wantonness, waste, and	6, 226/ 24
speak one such foul	<b>ribaldry</b>	word as they there	6, 236/ 4
well known for very	<b>ribalds</b>	and unthrifths, and openly	6, 59/ 6
other man, where these	<b>ribalds</b>	lay to the charge	6, 377/ 11
in his time been	<b>rich</b>	, he had not had	6, 42/ 28
because he was so	<b>rich</b>	, his people were the	6, 42/ 31
prince may be most	<b>rich</b>	when his people be	6, 43/ 9
the cradle, and a	<b>rich</b>	man's nurse bring home	6, 64/ 2
mother right honorable and	<b>rich</b>	, sore abashed to see	6, 93/ 33
As Abraham answered the	<b>rich</b>	man in hell saying	6, 114/ 11
going thitherward? If the	<b>rich</b>	man that lay in	6, 212/ 1
the dead corpse of	<b>rich</b>	men worldly worship in	6, 220/ 6
of such as be	<b>rich</b>	in their parishes; and	6, 350/ 2
that not only the	<b>rich</b>	, but the poor also	6, 350/ 9
he wrote of the	<b>rich</b>	man and Lazarus, that	6, 365/ 23
example he layeth one	<b>Richard</b>	Hunne, showing that the	6, 16/ 26
example he layeth one	<b>Richard</b>	Hunne, showing that the	6, 316/ 30
that killed Hunne, for	<b>Richard</b>	Hunne was his name	6, 319/ 3
the sleeve that killed	<b>Richard</b>	Hunne, and that he	6, 319/ 11
can tell who killed	<b>Richard</b>	Hunne?" "Forsooth," quoth he	6, 321/ 2
experience and proved that	<b>Richard</b>	Hunne had not hanged	6, 321/ 33
among other he named	<b>Richard</b>	Hunne. Whereof we somewhat	6, 328/ 18
and the cost and	<b>riches</b>	bestowed about the Temple	6, 42/ 1
whereby he gathered great	<b>riches</b>	, and they grew in	6, 42/ 35
most poor, and the	<b>riches</b>	of the one causing	6, 43/ 10
given a man. "What	<b>riches</b>	devised our Lord God	6, 49/ 34
the pagan writers the	<b>riches</b>	and learning and wisdom	6, 132/ 23
men to bestow that	<b>richesse</b>	upon, for while the	6, 42/ 7
And as for the	<b>richesse</b>	of the Temple made	6, 42/ 11

And as for the	<b>richesse</b>	bestowed upon the Temple	6, 42/ 24
And therefore, by the	<b>richesse</b>	and royalty of the	6, 43/ 7
good name than much	<b>richesse</b>	). And it saith also	6, 281/ 12
of his life, he	<b>rid</b>	himself out thereof, which	6, 327/ 4
he, "somewhat like a	<b>riddle</b>	." "This riddle," quoth I	6, 285/ 30
like a riddle." "This	<b>riddle</b>	," quoth I, "will soon	6, 285/ 31
an evil husband to	<b>ride</b>	to the devil upon	6, 227/ 15
Flanders and France, and	<b>ride</b>	out one summer in	6, 228/ 4
years past accustomed to	<b>ride</b>	without difficulty; and some	6, 412/ 33
out aloud upon the	<b>ridge</b>	of the house roof	6, 90/ 36
by all reason most	<b>rife</b>	, is none at all	6, 242/ 16
giveth the church the	<b>right</b>	understanding thereof. And thereupon	6, 8/ 27
cannot err in the	<b>right</b>	faith. Whereupon is inferred	6, 8/ 28
by God is a	<b>right</b>	rule to interpret the	6, 10/ 4
third. For whereas a	<b>right</b>	worshipful friend of mine	6, 21/ 7
run out of the	<b>right</b>	faith), methought great peril	6, 22/ 20
seen some examples of	<b>right</b>	holy men which, in	6, 23/ 22
merry word in a	<b>right</b>	earnest work, of which	6, 23/ 27
Sent with the Book	<b>Right</b>	Worshipful Sir, after most	6, 26/ 9
but that I was	<b>right</b>	well informed of the	6, 27/ 4
for a man of	<b>right</b>	good living, studious and	6, 28/ 23
led out of the	<b>right</b>	way by that they	6, 31/ 9
from me, wherein ye	<b>right</b>	heartily desired me to	6, 33/ 18
to be many a	<b>right</b>	virtuous and godly man	6, 36/ 15
judges done him but	<b>right</b>	. And therefore letting pass	6, 36/ 26
much meddle. For a	<b>right</b>	good man may hap	6, 40/ 34
which it is very	<b>right</b>	and good reason that	6, 41/ 10
be brought in a	<b>right</b>	full remembrance of him	6, 46/ 34
saints, would be yet	<b>right</b>	angry with him that	6, 47/ 25
prelates, but also many	<b>right</b>	mean men's houses. And	6, 51/ 9
from all frame of	<b>right</b>	religion and so perilous	6, 53/ 17
if that were the	<b>right</b>	way, as I wot	6, 53/ 23
faith, and in the	<b>right</b>	way to Godward, would	6, 53/ 25
wrong and the other	<b>right</b>	-- not fail, instead	6, 53/ 29
win more by the	<b>right</b>	. "Moreover, look me through	6, 53/ 32
of those offerings a	<b>right</b>	small part of the	6, 53/ 34
quoth I, "this is	<b>right</b>	merrily answered. And to	6, 64/ 27
that Lactantius, a man	<b>right</b>	wise and well learned	6, 66/ 17
them done ye may	<b>right</b>	well account them as	6, 70/ 26
in itself sufficient and	<b>right</b>	wonderful perfection, that therefore	6, 74/ 31
a thing, methinketh that	<b>right</b>	few were sufficient of	6, 82/ 20
may be deceived therein	<b>right</b>	well. The Fourteenth Chapter	6, 85/ 13
true, all were they	<b>right</b>	few, sufficed for our	6, 90/ 22
a ring, that a	<b>right</b>	good jeweler will take	6, 92/ 10

other rings already set	<b>right</b>	diamonds indeed. Nor ye	6, 92/ 12
the house of a	<b>right</b>	worshipful knight Sir Roger	6, 93/ 5
wisdom and learning that	<b>right</b>	cunning men highly marveled	6, 93/ 17
her father and mother	<b>right</b>	honorable and rich, sore	6, 93/ 33
as ye brought forth	<b>right</b>	now, wherewith ye would	6, 96/ 34
to show, and trust	<b>right</b>	well to prove you	6, 102/ 5
first confession of the	<b>right</b>	faith that Christ was	6, 108/ 2
and having had also	<b>right</b>	often good proof by	6, 110/ 6
idolatry to be the	<b>right</b>	way of God's worship	6, 110/ 18
as far lacketh his	<b>right</b>	belief that believeth too	6, 111/ 32
a plain lack of	<b>right</b>	faith?" "Yes, before God	6, 112/ 7
cannot err in the	<b>right</b>	faith necessary to be	6, 112/ 9
in his church the	<b>right</b>	faith and right belief	6, 112/ 26
the right faith and	<b>right</b>	belief by the help	6, 112/ 26
to err in his	<b>right</b>	faith; secondly, which pursueth	6, 112/ 33
shall always keep the	<b>right</b>	belief in his church	6, 113/ 21
should not keep his	<b>right</b>	faith and belief in	6, 114/ 7
and teacheth us his	<b>right</b>	faith if we list	6, 114/ 26
giveth the church the	<b>right</b>	understanding thereof. And thereupon	6, 116/ 18
cannot err in the	<b>right</b>	faith. Whereupon is inferred	6, 116/ 20
give his church the	<b>right</b>	understanding of holy scripture	6, 116/ 28
must have so the	<b>right</b>	understanding of all together	6, 117/ 19
hap fall into the	<b>right</b>	understanding, or else by	6, 117/ 25
all must be understood	<b>right</b>	, and may be right	6, 118/ 24
right, and may be	<b>right</b>	understood either by hap	6, 118/ 24
and never faileth the	<b>right</b>	understanding of scripture, as	6, 118/ 27
as yourself granteth), the	<b>right</b>	understanding of scripture is	6, 119/ 19
keep it in the	<b>right</b>	faith, that it err	6, 119/ 24
that, ever hath the	<b>right</b>	understanding of scripture, we	6, 119/ 29
for his church the	<b>right</b>	understanding thereof concerning everything	6, 120/ 2
God always keepeth the	<b>right</b>	faith in his church	6, 120/ 6
is not erroneous, but	<b>right</b>	. And thereupon followeth also	6, 120/ 10
given his church the	<b>right</b>	understanding of scripture in	6, 120/ 22
the hindrance of the	<b>right</b>	faith in things of	6, 121/ 5
must either be the	<b>right</b>	belief and acceptable service	6, 121/ 6
to salvation hath the	<b>right</b>	understanding of holy scripture	6, 122/ 18
have known," quoth I, "	<b>right</b>	good wits, that hath	6, 122/ 27
and understand the scripture	<b>right</b>	; or else, at the	6, 128/ 4
faith, being in her	<b>right</b>	mind. And therefore let	6, 131/ 30
suffer too and allow	<b>right</b>	well in some. But	6, 133/ 21
pardie, that we christened	<b>right</b>	now, and taught him	6, 134/ 36
according unto the very	<b>right</b>	faith. But now consider	6, 135/ 31
of scripture (leaving the	<b>right</b>	sense thereof, which God	6, 136/ 24
by God is a	<b>right</b>	rule to interpret the	6, 137/ 33

the world waxing worse,	<b>right</b>	good and virtuous lineages	6, 141/ 9
in many things the	<b>right</b>	perceiving that reason --	6, 141/ 15
of those texts the	<b>right</b>	understanding. "And albeit that	6, 147/ 30
great part of the	<b>right</b>	understanding of holy scripture	6, 152/ 7
if one take the	<b>right</b>	way in the learning	6, 152/ 16
gay glosses before the	<b>right</b>	Catholic faith of all	6, 153/ 9
he may abuse a	<b>right</b>	wise and well learned	6, 156/ 16
men and some seeming	<b>right</b>	holy set on the	6, 156/ 29
holy scripture always the	<b>right</b>	sense. Or else if	6, 162/ 8
we cannot attain the	<b>right</b>	understanding, yet then at	6, 162/ 9
very true faith and	<b>right</b>	way to heaven, being	6, 166/ 27
we be for the	<b>right</b>	understanding of scripture equal	6, 167/ 31
believe the church in	<b>right</b>	naught. For wherein will	6, 168/ 13
indeed understand the scripture	<b>right</b>	, but were in a	6, 171/ 24
such other, perceive the	<b>right</b>	sense of holy scripture	6, 172/ 10
I remember," quoth he, "	<b>right</b>	well that I agreed	6, 173/ 5
had not lacked the	<b>right</b>	cause and end of	6, 177/ 17
conceived both information and	<b>right</b>	belief of every necessary	6, 178/ 27
article, and of the	<b>right</b>	and true sense of	6, 178/ 28
the church hath so	<b>right</b>	understanding of scripture that	6, 184/ 10
text therein can be	<b>right</b>	understood, against any article	6, 184/ 12
the church is a	<b>right</b>	rule to carry with	6, 184/ 24
the Holy Ghost the	<b>right</b>	understanding of scripture in	6, 188/ 31
the church hath the	<b>right</b>	faith, and that the	6, 189/ 13
name and having his	<b>right</b>	faith and being begun	6, 193/ 12
taken from the tree,	<b>right</b>	so can ye do	6, 194/ 13
in Boheme be the	<b>right</b>	church. For the church	6, 195/ 18
be deceived in the	<b>right</b>	faith nor mistake holy	6, 196/ 14
errors, and giveth them	<b>right</b>	understanding of his holy	6, 198/ 18
or synagogue of the	<b>right</b>	belief was then unknown	6, 199/ 17
of, that had the	<b>right</b>	belief and were the	6, 200/ 14
belief and were the	<b>right</b>	church, and that they	6, 200/ 15
few good folk and	<b>right</b>	believing which were not	6, 200/ 30
now come to the	<b>right</b>	when the true church	6, 201/ 3
that they had the	<b>right</b>	books of scripture among	6, 201/ 10
true scripture of the	<b>right</b>	and true church. And	6, 201/ 11
he came first of;	<b>right</b>	so, while we see	6, 207/ 3
well that though the	<b>right</b>	faith be in the	6, 208/ 6
quoth I. "Ye would	<b>right</b>	now," quoth I, "that	6, 208/ 15
point, nor, against the	<b>right</b>	faith, mistake the sentence	6, 210/ 6
falling to idolatry, the	<b>right</b>	synagogue of the Jews	6, 220/ 14
them and other the	<b>right</b>	way so far forth	6, 224/ 4
that hung on the	<b>right</b>	side of Christ to	6, 229/ 21
our own bodies, a	<b>right</b>	good leech may fail	6, 233/ 8



it had been no	<b>right</b>	that God should have	6, 236/ 21
Nor in like wise	<b>right</b>	were it none that	6, 236/ 24
and our belief therein	<b>right</b>	, not only by reasons	6, 237/ 33
obstinate heresies, profess the	<b>right</b>	Catholic faith. "Now is	6, 244/ 8
men and of the	<b>right</b>	belief. For if it	6, 244/ 13
flock out of the	<b>right</b>	way in a bypath	6, 244/ 33
suffer his honor and	<b>right</b>	faith and religion to	6, 245/ 10
be found for the	<b>right</b>	interpretation of holy scripture	6, 245/ 35
therein far out of	<b>right</b>	order of charity. "I	6, 247/ 23
congregation of faithful and	<b>right</b>	believing people?" "That wot	6, 252/ 9
that there were many	<b>right</b>	believing people in the	6, 252/ 17
time that had a	<b>right</b>	faith?" "Yes," quoth your	6, 253/ 8
congregation of good and	<b>right</b>	believing folk, of whose	6, 253/ 13
say, heard it reported	<b>right</b>	credibly, that the man	6, 256/ 36
very virtuous and of	<b>right</b>	belief, yet since he	6, 260/ 12
be it never so	<b>right</b>	, all reckon we wrong	6, 262/ 13
was never man had	<b>right</b>	. And yet were there	6, 268/ 5
I told you also	<b>right</b>	now that one of	6, 269/ 15
fain wit who had	<b>right</b>	if he had wrong	6, 270/ 29
so. Did not he	<b>right</b>	then, in that he	6, 273/ 30
and I both durst	<b>right</b>	now right boldly have	6, 276/ 21
both durst right now	<b>right</b>	boldly have believed that	6, 276/ 21
judges did him but	<b>right</b>	to reckon him as	6, 276/ 25
not only clean against	<b>right</b>	, but also without necessity	6, 276/ 32
and (as men say)	<b>right</b>	well, which maketh men	6, 284/ 30
wife where ye said	<b>right</b>	now. If he called	6, 288/ 2
wot where, having the	<b>right</b>	faith, which he calleth	6, 289/ 5
purposely out of the	<b>right</b>	way. The Ninth Chapter	6, 290/ 36
then why ye said	<b>right</b>	now that it were	6, 299/ 28
be," quoth I, "many	<b>right</b>	good among them, and	6, 313/ 17
had been by a	<b>right</b>	honorable man informed, that	6, 319/ 1
whether a stone be	<b>right</b>	or counterfeit, though he	6, 322/ 26
the jury, which were	<b>right</b>	honest men, found the	6, 325/ 13
pardon." "Yes," quoth I, "	<b>right</b>	wise men have I	6, 325/ 19
a fervent affection to	<b>right</b>	and justice in other	6, 325/ 31
turn upside down the	<b>right</b>	order of Christ's church	6, 334/ 22
point harp upon the	<b>right</b>	string, and touch truly	6, 337/ 36
of which we spoke	<b>right</b>	now hath determined this	6, 340/ 28
fault therein. Ye spoke	<b>right</b>	now of the Jews	6, 342/ 17
choose and hold the	<b>right</b>	way. "Forsooth," quoth I	6, 345/ 29
Christ were in the	<b>right</b>	rule of doctrine or	6, 346/ 1
so far against the	<b>right</b>	understanding of holy scripture	6, 347/ 10
whole wine, and that	<b>right</b>	rotten of itself. And	6, 347/ 20
works of themselves always	<b>right</b>	unwholesome to meddle with	6, 348/ 5

well, as ye said	<b>right</b>	now, that priests should	6, 350/ 34
no prejudice to the	<b>right</b>	belief of the Catholic	6, 355/ 15
none interruption of the	<b>right</b>	belief and godly custom	6, 355/ 24
brought up in the	<b>right</b>	belief, could find in	6, 368/ 7
of Almaine to a	<b>right</b>	miserable servitude. Howbeit, in	6, 369/ 29
of whom some seem	<b>right</b>	honest and far from	6, 378/ 16
in the presence of	<b>right</b>	honorable, virtuous, and very	6, 379/ 5
strange and contrary to	<b>right</b>	belief, yet the effect	6, 379/ 29
indeed. For he knew	<b>right</b>	well it was impossible	6, 384/ 8
might it yet stand	<b>right</b>	well with all those	6, 384/ 22
man answered that some	<b>right</b>	well learned men were	6, 387/ 5
answered him that those	<b>right</b>	well learned men were	6, 387/ 12
the word in its	<b>right</b>	signification, and these Lutherans	6, 387/ 37
to the faith, and	<b>right</b>	naught to the good	6, 390/ 20
Or that justice of	<b>right</b>	good men is yet	6, 395/ 20
life, that might of	<b>right</b>	require to be rewarded	6, 397/ 5
we ask him of	<b>right</b>	, because we believe him	6, 397/ 11
of their own nature	<b>right</b>	little in value, at	6, 397/ 32
will should serve of	<b>right</b>	naught, nor men's deeds	6, 400/ 5
the general name of	<b>right</b>	and justice. In which	6, 411/ 8
it in within a	<b>right</b>	narrow compass, and narrower	6, 411/ 34
flats made therewith, that	<b>right</b>	small vessels had now	6, 412/ 31
in the beginning be	<b>right</b>	easily avoided, by punishment	6, 416/ 6
led out of the	<b>right</b>	way by the authority	6, 418/ 21
led out of the	<b>right</b>	belief of the faith	6, 418/ 29
led out of the	<b>right</b>	way do rather fall	6, 419/ 5
if we leave the	<b>right</b>	belief for the trust	6, 419/ 12
did abide by the	<b>right</b>	faith that they taught	6, 421/ 5
might in this case	<b>right</b>	sore procure against heretics	6, 430/ 9
when he seeth the	<b>right</b>	faith of Christ continued	6, 433/ 20
be able to put	<b>right</b>	wise men and good	6, 435/ 1
be conserved and his	<b>right</b>	faith therein to be	6, 435/ 11
seldom can they be	<b>righted</b>	again." "Forsooth," quoth your	6, 417/ 6
that the good and	<b>righteous</b>	man always sinneth in	6, 352/ 31
the day falleth the	<b>righteous</b>	man, and riseth again	6, 395/ 25
question whether it were	<b>righteously</b>	judged that he was	6, 260/ 7
understood of all the	<b>righteousness</b>	of a man alone	6, 395/ 27
again, God of his	<b>righteousness</b>	not suffering that their	6, 422/ 17
handled with the more	<b>rigor</b>	and the less favor	6, 261/ 15
used to him more	<b>rigor</b>	a great deal than	6, 270/ 30
quoth he, "what devil	<b>rigor</b>	could they more have	6, 271/ 1
ready to report their	<b>rigor</b>	than any point of	6, 277/ 14
hastily handled, but little	<b>rigor</b>	and much mercy showed	6, 416/ 24
were with a proud	<b>rigorous</b>	answer put in fear	6, 43/ 5

so set in a	<b>ring</b>	, that a right good	6, 92/ 10
be in many other	<b>rings</b>	already set right diamonds	6, 92/ 12
besides these, two round	<b>rings</b>	of silver, the one	6, 228/ 14
that cast up his	<b>rings</b>	and threads in a	6, 228/ 31
and run all at	<b>riot</b>	so loose that our	6, 102/ 14
to run out at	<b>riot</b>	, and wax over high	6, 131/ 27
for straying abroad in	<b>riot</b>	. And wrought great wonders	6, 141/ 26
in idleness with the	<b>riot</b>	, reveling and ribaldry, gluttony	6, 226/ 23
have all run to	<b>riot</b>	. And since they see	6, 405/ 12
laws and stories, much	<b>ripened</b>	. And albeit poets be	6, 132/ 11
as there shall occasion	<b>rise</b>	in our matter. And	6, 211/ 8
in the meanwhile to	<b>rise</b>	up in routs and	6, 412/ 16
decayed, and such sands	<b>risen</b>	, and such shallow flats	6, 412/ 31
of holy scripture, whereby	<b>riseth</b>	no doubt or question	6, 169/ 34
he that sinneth and	<b>riseth</b>	again out of sin	6, 204/ 12
the righteous man, and	<b>riseth</b>	again). It may be	6, 395/ 26
that upon all doubts	<b>rising</b>	upon holy scripture concerning	6, 10/ 15
that upon all doubts	<b>rising</b>	upon holy scripture concerning	6, 153/ 27
acquaintance. And upon occasion	<b>rising</b>	in communication, had again	6, 247/ 13
yet, as for heretics,	<b>rising</b>	among ourselves and springing	6, 408/ 30
of Christendom, by heretics	<b>rising</b>	of a small beginning	6, 409/ 19
light or any honorable	<b>rite</b>	used therein. "Item, he	6, 354/ 18
derision all the devout	<b>rites</b>	and ceremonies of the	6, 56/ 1
but also in the	<b>rites</b>	and ceremonies, either of	6, 146/ 4
not only came the	<b>rites</b>	and sacraments and the	6, 152/ 4
be parcel of the	<b>rites</b>	, usages, and belief of	6, 245/ 24
to the fire to	<b>roast</b>	, the father and mother	6, 371/ 27
they let the child	<b>roast</b>	to death. And yet	6, 371/ 32
see your own child	<b>roasted</b>	before your face, rather	6, 371/ 36
force little to steal,	<b>rob</b>	, and murder too, and	6, 351/ 14
come in, spoil, and	<b>rob</b>	, and captive them all	6, 415/ 26
if that ten thieves	<b>robbed</b>	four men at once	6, 263/ 15
which when he had	<b>robbed</b>	a man and was	6, 404/ 29
a good virtuous man;	<b>robbed</b>	, polluted and pulled down	6, 412/ 19
them well in their	<b>robbery</b>	, and have found him	6, 229/ 22
pray for speed in	<b>robbery</b>	? This hath, as I	6, 237/ 2
himself to do great	<b>robbery</b>	; and thereupon was he	6, 328/ 5
they go forth in	<b>robbing</b>	, they bless them and	6, 236/ 34
of Bourbon, not only	<b>robbing</b>	and spoiling the city	6, 370/ 30
to force and violence,	<b>robbing</b>	, beating, tormenting and killing	6, 409/ 6
than a song of	<b>Robin</b>	Hood. And some would	6, 335/ 31
troth," quoth he, "I	<b>rode</b>	once in good company	6, 91/ 21
man to death with	<b>rods</b>	in the marketplace and	6, 375/ 22
the daughter of Sir	<b>Roger</b>	Wentworth, Knight. The Seventeenth	6, 7/ 27

the daughter of Sir	<b>Roger</b>	Wentworth, Knight. "And as	6, 92/ 27
right worshipful knight Sir	<b>Roger</b>	Wentworth, upon divers of	6, 93/ 5
by going of pilgrimages,	<b>roiling</b>	about in idleness with	6, 226/ 23
seek their keys. Saint	<b>Roke</b>	we set to see	6, 227/ 5
the speaker and equally	<b>rolling</b>	forth in rondels to	6, 213/ 26
in his Epistle ad	<b>Romanos</b>	, containing such high difficulties	6, 343/ 33
in Almaine, Lombardy, and	<b>Rome</b>	. The Eighth Chapter The	6, 18/ 10
against the court of	<b>Rome</b>	, and generally against the	6, 29/ 26
and first cited to	<b>Rome</b>	. And when that for	6, 29/ 28
all the registers in	<b>Rome</b>	. And when they be	6, 217/ 30
in the Rota at	<b>Rome</b>	. "Very well," quoth I	6, 274/ 35
said they came from	<b>Rome</b>	, and that all the	6, 278/ 15
they have been at	<b>Rome</b>	. "No, no," quoth he	6, 278/ 22
whether there were any	<b>Rome</b>	or no, as whether	6, 278/ 29
in Almaine, Lombardy, and	<b>Rome</b>	. "It is," quoth your	6, 368/ 5
which late entered into	<b>Rome</b>	with the duke of	6, 370/ 29
it that not in	<b>Rome</b>	only, but also in	6, 371/ 17
that they had in	<b>Rome</b>	exercised a while this	6, 372/ 8
break it. And in	<b>Rome</b>	of old time when	6, 375/ 20
equally rolling forth in	<b>rondels</b>	to the ears of	6, 213/ 26
grates above in the	<b>rood</b>	loft, where it was	6, 87/ 14
Elizabeth nightly in the	<b>rood</b>	loft, till she was	6, 87/ 25
at another, or one	<b>rood</b>	before another, or make	6, 231/ 5
saints selves or the	<b>rood</b>	for Christ himself, which	6, 237/ 5
none doth; for some	<b>rood</b>	hath no crucifix thereon	6, 237/ 6
too short for the	<b>roof</b>	in making Barking Abbey	6, 81/ 2
ridge of the house	<b>roof</b>	. "The Fifteenth Chapter The	6, 90/ 37
of posts and whole	<b>roofs</b>	, not only in the	6, 51/ 8
few to serve the	<b>rooms</b>	and livings that be	6, 302/ 29
receive into orders as	<b>rooms</b>	and livings fall void	6, 302/ 31
were made of fern	<b>roots</b>	? Now if those that	6, 66/ 23
cometh by, to cast	<b>rose</b>	water and all things	6, 227/ 25
it tried in the	<b>Rota</b>	at Rome." "Very well	6, 274/ 35
relic, to some old	<b>rotten</b>	bone that was haply	6, 98/ 14
for that part every	<b>rotten</b>	reason that they can	6, 332/ 27
wine, and that right	<b>rotten</b>	of itself. And this	6, 347/ 21
at our Lady of	<b>Rouncyvale</b>	there were a dead	6, 71/ 23
years sailed the world	<b>round</b>	about. Who would ween	6, 66/ 21
there besides these, two	<b>round</b>	rings of silver, the	6, 228/ 14
and bring the vessels	<b>round</b>	about it, whose course	6, 413/ 1
their confidence in the	<b>roundel</b>	and circle on the	6, 55/ 23
to rise up in	<b>routs</b>	and fight against Christian	6, 412/ 16
fain to walk at	<b>rovers</b>	and live upon trentals	6, 302/ 23
need neither run at	<b>rovers</b>	nor live in laymen's	6, 302/ 35

could rehearse them by	<b>row</b>	, ye could take no	6, 174/ 21
and cunning doctors by	<b>row</b>	, from the death of	6, 434/ 10
him and went unto	<b>Roy</b>	, which is as I	6, 291/ 34
by the riches and	<b>royalty</b>	of the prince, to	6, 43/ 7
holes, the guilt not	<b>rubbed</b>	off, but still go	6, 68/ 1
happen to read this	<b>rude</b>	, simple work -- praying	6, 24/ 14
well may the most	<b>rude</b>	image and most simply	6, 44/ 26
book made by a	<b>rude</b>	man that cannot well	6, 47/ 4
but like as some	<b>rude</b>	people muse upon a	6, 71/ 3
should lack it, nor	<b>rude</b>	and rash brains abuse	6, 341/ 8
than doth a thing	<b>rudely</b>	made, but if it	6, 47/ 7
of wood there was	<b>rudely</b>	shaped in cross with	6, 222/ 17
to read a little	<b>rudely</b>	when he list, and	6, 342/ 13
and the world once	<b>ruffled</b>	and fallen in a	6, 405/ 28
many a man to	<b>ruin</b>	and themselves also. And	6, 123/ 26
a more decay and	<b>ruin</b>	of all virtue, then	6, 142/ 12
stone of falling and	<b>ruin</b>	to all the willful	6, 340/ 26
him for a special	<b>rule</b>	to construe the scripture	6, 9/ 26
declaring that without that	<b>rule</b>	men may soon fall	6, 9/ 28
God is a right	<b>rule</b>	to interpret the words	6, 10/ 4
his holy scripture. Which	<b>rule</b>	with reason and the	6, 10/ 5
as bear no great	<b>rule</b>	in the convocations. And	6, 54/ 6
then had they no	<b>rule</b>	to guide them to	6, 110/ 19
as plain against the	<b>rule</b>	of reason that a	6, 129/ 34
him for a special	<b>rule</b>	to construe the scripture	6, 132/ 31
declaring that without that	<b>rule</b>	men may soon fall	6, 132/ 33
than to bear much	<b>rule</b>	in the interpretation of	6, 133/ 6
all ready, as a	<b>rule</b>	to learn the scripture	6, 133/ 8
of with his leaden	<b>rule</b>	. For now ye make	6, 135/ 33
with us for a	<b>rule</b>	of interpretation the articles	6, 137/ 22
God is a right	<b>rule</b>	to interpret the words	6, 137/ 33
his holy scripture. Which	<b>rule</b>	with reason and the	6, 137/ 34
soul, and so to	<b>rule</b>	and bridle sensuality, that	6, 139/ 32
Catholic faith as a	<b>rule</b>	of interpretation, but of	6, 153/ 13
of our faith, or	<b>rule</b>	of our living (for	6, 169/ 35
of our faith or	<b>rule</b>	of our living, which	6, 170/ 3
church is a right	<b>rule</b>	to carry with you	6, 184/ 24
I, "and you shall	<b>rule</b>	the matter for me	6, 275/ 30
meet to bear a	<b>rule</b>	, as though we never	6, 306/ 10
a wise governor to	<b>rule</b>	well five wives than	6, 306/ 18
were in the right	<b>rule</b>	of doctrine or not	6, 346/ 1
suffer and bear the	<b>rule</b>	and authority of popes	6, 368/ 33
and other governors, which	<b>rule</b>	and authority he calleth	6, 369/ 1
quoth I, "a certain	<b>rule</b>	that were always best	6, 417/ 19

if they might have	<b>ruled</b>	it, he should have	6, 138/ 25
time, they might have	<b>ruled</b>	and led. "And now	6, 369/ 35
and chief head and	<b>ruler</b>	thereof, therefore he showed	6, 108/ 8
a square and a	<b>ruler</b>	of lead, that when	6, 129/ 11
to princes, governors and	<b>rulers</b>	here in earth, and	6, 48/ 24
and prelates and spiritual	<b>rulers</b>	of his church, that	6, 104/ 2
to our superiors and	<b>rulers</b>	, one and other, in	6, 106/ 33
people have compelled the	<b>rulers</b>	to follow them, whom	6, 369/ 34
the ambition of Christian	<b>rulers</b>	, desiring each other's dominion	6, 413/ 27
it to princes and	<b>rulers</b>	, which if they may	6, 415/ 22
governance, rebelled against all	<b>rulers</b>	, fall to fight among	6, 427/ 36
Christian princes and politic	<b>rulers</b>	of the temporality, forasmuch	6, 430/ 19
they be two good	<b>rules</b>	to examine and expound	6, 127/ 17
stones by these three	<b>rules</b>	-- men's glosses, reason	6, 128/ 18
And yet all the	<b>rules</b>	that ever she learned	6, 130/ 8
ye find both these	<b>rules</b>	necessary to the discussion	6, 135/ 36
one of the surest	<b>rules</b>	that can be found	6, 245/ 34
the just and sure	<b>rules</b>	of construction, by which	6, 419/ 26
the having and good	<b>ruling</b>	of a wife be	6, 306/ 12
whereof great speech and	<b>rumor</b>	runneth here, whereby ye	6, 25/ 3
those matters, that no	<b>rumor</b>	there running or tales	6, 26/ 30
gone so much suspicious	<b>rumor</b>	thereof. Which, as I	6, 330/ 26
apostates are assembled (part	<b>run</b>	out of religion, and	6, 22/ 19
of religion, and all	<b>run</b>	out of the right	6, 22/ 19
peradventure mean well and	<b>run</b>	up so high in	6, 40/ 29
that with good devotion	<b>run</b>	thither where they see	6, 61/ 12
shall make iron to	<b>run</b>	as silver or lead	6, 67/ 9
wide in words, and	<b>run</b>	all at riot so	6, 102/ 14
sake how we be	<b>run</b>	a great way further	6, 107/ 3
in the teeth and	<b>run</b>	forth like a headstrong	6, 123/ 22
maid be suffered to	<b>run</b>	on the bridle, or	6, 131/ 23
reason be suffered to	<b>run</b>	out at riot, and	6, 131/ 27
it is a word	<b>run</b>	in many men's mouths	6, 219/ 36
let our horse rather	<b>run</b>	unshod and mar his	6, 226/ 31
meseemeth, the devotion to	<b>run</b>	somewhat too far if	6, 233/ 25
I, "so that it	<b>run</b>	again in men's minds	6, 240/ 12
nor should need neither	<b>run</b>	at rovers nor live	6, 302/ 35
of that pulling to	<b>run</b>	their naked bodies in	6, 371/ 11
he should not thereby	<b>run</b>	to his old gloss	6, 386/ 20
humility, and make him	<b>run</b>	the faster forward in	6, 401/ 12
and therefore will he	<b>run</b>	forth to win again	6, 401/ 13
liberty, and have all	<b>run</b>	to riot. And since	6, 405/ 12
ye have the bells	<b>rung</b>	for a miracle. And	6, 85/ 24
and a miracle solemnly	<b>rung</b>	and Te Deum sung	6, 86/ 16

great speech and rumor	<b>runneth</b>	here, whereby ye shall	6, 25/ 3
But yet always it	<b>runneth</b>	in men's minds that	6, 240/ 10
and called thereunto. Now	<b>runneth</b>	every rascal and boldly	6, 301/ 20
to that point, but	<b>runneth</b>	and railleth over without	6, 304/ 12
that no rumor there	<b>running</b>	or tales in your	6, 26/ 31
custom of going and	<b>running</b>	; and the whole body	6, 132/ 5
shaken together, heaped and	<b>running</b>	over, shall they give	6, 392/ 36
far passed his master,	<b>running</b>	forth so mad for	6, 424/ 30
the places ready with	<b>rushes</b>	between the leaves, and	6, 430/ 35
the decrees where the	<b>rushes</b>	lay, namely in Causa	6, 431/ 6
ye laid me the	<b>rushes</b>	, I cannot but wonder	6, 432/ 33
arrows and some with	<b>rusty</b>	knives, will make his	6, 85/ 29
Saturday, which was the	<b>Sabbath</b>	Day instituted by God	6, 149/ 21
the Jews, commanding the	<b>Sabbath</b>	Day to be kept	6, 149/ 22
that ye see the	<b>Sabbath</b>	Day changed into Sunday	6, 155/ 14
no breach of the	<b>Sabbath</b>	Day to pull him	6, 233/ 24
bodily in the Holy	<b>Sacrament</b>	, and is he there	6, 115/ 31
mystery of the Holy	<b>Sacrament</b>	, the holy flesh of	6, 145/ 25
the Holy Housel, the	<b>Sacrament</b>	of the Altar, he	6, 148/ 9
power to minister the	<b>sacrament</b>	of baptism? Let it	6, 149/ 30
Body in the Holy	<b>Sacrament</b>	? All this would not	6, 182/ 25
well incensed as the	<b>Sacrament</b>	. So that if latria	6, 230/ 25
the ministers of the	<b>Sacrament</b>	shall be taken of	6, 311/ 26
to serve about the	<b>Sacrament</b>	only such as be	6, 312/ 27
misbelief toward the Holy	<b>Sacrament</b>	of the Altar. And	6, 327/ 26
words touching the Blessed	<b>Sacrament</b>	as good Christian men	6, 330/ 19
baptism, penance, and the	<b>Sacrament</b>	of the Altar, saying	6, 349/ 16
destruction of that holy	<b>sacrament</b>	of penance. For upon	6, 350/ 18
working with his holy	<b>sacrament</b>	. But surely, whereas there	6, 351/ 1
and clearly prove the	<b>sacrament</b>	of confession to be	6, 351/ 3
taken away and the	<b>sacrament</b>	of penance left such	6, 352/ 9
playeth with this holy	<b>sacrament</b>	of penance that he	6, 352/ 18
and he handleth the	<b>sacrament</b>	of baptism not much	6, 352/ 22
he teacheth that the	<b>sacrament</b>	self hath no virtue	6, 352/ 25
that it is no	<b>sacrament</b>	; and so saith Tyndale	6, 353/ 9
the hearing. "In the	<b>sacrament</b>	of order, he saith	6, 353/ 20
heresies touching the Blessed	<b>Sacrament</b>	of the Altar, yet	6, 353/ 35
very wine in the	<b>Sacrament</b>	of the Altar joined	6, 354/ 1
and teach that the	<b>Sacrament</b>	of the Altar is	6, 354/ 5
should take the Holy	<b>Sacrament</b>	and spare not to	6, 354/ 22
saith that the Blessed	<b>Sacrament</b>	of the Altar is	6, 354/ 24
but also the Holy	<b>Sacrament</b>	cast out, and the	6, 370/ 17
cast out the Blessed	<b>Sacrament</b>	, pulled the chalice from	6, 372/ 10
done to the Blessed	<b>Sacrament</b>	, wherein these beasts were	6, 373/ 8

man thereby, nor the	<b>sacrament</b>	and fruit of our	6, 391/ 20
not assisted his holy	<b>sacrament</b>	, as the King's Highness	6, 425/ 7
thrown out the Blessed	<b>Sacrament</b>	, refused all good laws	6, 427/ 34
villainously demeaning the Blessed	<b>Sacrament</b>	of the Altar, the	6, 433/ 35
ministration of the blessed	<b>sacraments</b>	, all which holy things	6, 56/ 5
came the rites and	<b>sacraments</b>	and the articles of	6, 152/ 4
They used also the	<b>sacraments</b>	among themselves, as baptism	6, 190/ 17
many mock also the	<b>sacraments</b>	which they receive. "And	6, 191/ 12
they cannot have the	<b>sacraments</b>	ministered but by such	6, 192/ 21
not Christ," quoth I, "	<b>sacraments</b>	also to be ministered	6, 200/ 21
faith, and his blessed	<b>sacraments</b>	, and his holy scriptures	6, 206/ 27
his holy Gospel and	<b>sacraments</b>	. Be there not ten	6, 236/ 16
Mass and the holy	<b>sacraments</b>	. In this book, the	6, 291/ 11
the ministration of the	<b>sacraments</b>	unto us, the goodness	6, 299/ 13
the saints, against the	<b>sacraments</b>	of Christ's church, against	6, 303/ 21
God in his holy	<b>sacraments</b>	should be taken of	6, 311/ 35
denied all the seven	<b>sacraments</b>	, except baptism, penance, and	6, 349/ 15
handleth all the blessed	<b>sacraments</b>	. "But now hath he	6, 354/ 27
to destroy the holy	<b>sacraments</b>	of Christ's church; in	6, 362/ 7
book written against the	<b>sacraments</b>	as many other of	6, 362/ 31
church of Christ, the	<b>sacraments</b>	of Christ, the saints	6, 374/ 24
He barketh against the	<b>sacraments</b>	much more than Luther	6, 424/ 32
his saints worshipped, his	<b>sacraments</b>	had in reverence, Christian	6, 433/ 25
contrary, destroying Christ's holy	<b>sacraments</b>	, pulling down Christ's cross	6, 433/ 29
faith and those holy	<b>sacraments</b>	that have continued therein	6, 434/ 26
evil priest for the	<b>sacred</b>	Body of our Lord	6, 239/ 9
and abhorred, yet that	<b>sacred</b>	sacrifice and sweet oblation	6, 299/ 17
of the Altar, the	<b>sacred</b>	Body of our Savior	6, 433/ 35
be offered him in	<b>sacrifice</b>	? What for the sweet	6, 50/ 3
abhorred, yet that sacred	<b>sacrifice</b>	and sweet oblation of	6, 299/ 17
not presume to the	<b>sacrifice</b>	of their mammets but	6, 312/ 3
is none oblation nor	<b>sacrifice</b>	. "Item, that the Mass	6, 353/ 30
processions and prayers and	<b>sacrifice</b>	to procure the recovery	6, 375/ 26
in continual incest and	<b>sacrilege</b>	under the name of	6, 165/ 18
Acham, that had committed	<b>sacrilege</b>	, whereof is written in	6, 283/ 6
also that it is	<b>sacrilege</b>	to go about to	6, 352/ 28
in Christ's church, is	<b>sacrilege</b>	and abomination. % "And though	6, 353/ 32
saith, great sin and	<b>sacrilege</b>	to go about to	6, 389/ 8
say that it is	<b>sacrilege</b>	to go about to	6, 390/ 3
lest they should unto	<b>sad</b>	men seem over light	6, 23/ 20
promise of amendment, as	<b>sad</b>	men advised the king	6, 43/ 2
mother Eve to be	<b>sad</b>	and angry both, and	6, 140/ 3
there came a good,	<b>sad</b>	woman to him showing	6, 228/ 34
fantastic. If they be	<b>sad</b>	, we call them solemn	6, 296/ 14



as he perceiveth honest,	<b>sad</b>	, and virtuous, with a	6, 341/ 17
I suppose were the	<b>Sadducees</b>	that believed not the	6, 193/ 6
saith, to look so	<b>sadly</b>	when ye mean merrily	6, 69/ 1
children may for his	<b>sadness</b>	keep a knife to	6, 344/ 11
diebus usque ad finem	<b>saeculi</b>	" (I am with you	6, 114/ 5
sum usque ad finem	<b>saeculi</b>	" (I am with you	6, 114/ 20
and so their husbands	<b>safe</b>	enough." "Nay, nay," quoth	6, 235/ 20
the Empire by a	<b>safe</b>	conduct. And there recognized	6, 362/ 30
do, being by that	<b>safe</b>	conduct in good surety	6, 362/ 33
the prince to the	<b>safeguard</b>	of his people with	6, 415/ 1
Christian charity for the	<b>safeguard</b>	and preservation of all	6, 415/ 15
did once an old	<b>sage</b>	father fool in Kent	6, 412/ 24
against foot, and ships	<b>sail</b>	bottom against bottom --	6, 66/ 15
less than two years	<b>sailed</b>	the world round about	6, 66/ 21
to the counsel of	<b>Saint</b>	Peter, bidding us be	6, 23/ 4
might lay heresy to	<b>Saint</b>	Paul and find a	6, 30/ 9
find a fault in	<b>Saint</b>	John's Gospel. "And yet	6, 30/ 9
he would not suffer	<b>Saint</b>	Peter to fight for	6, 32/ 6
that book which, as	<b>Saint</b>	John saith in the	6, 34/ 20
as innocent as a	<b>saint</b>	, yet if he were	6, 36/ 19
sure am I that	<b>Saint</b>	Augustine, Saint Jerome, Saint	6, 38/ 22
I that Saint Augustine,	<b>Saint</b>	Jerome, Saint Basil, Saint	6, 38/ 22
Saint Augustine, Saint Jerome,	<b>Saint</b>	Basil, Saint Gregory, with	6, 38/ 22
Saint Jerome, Saint Basil,	<b>Saint</b>	Gregory, with so many	6, 38/ 22
taught his holy evangelist	<b>Saint</b>	Luke to have another	6, 39/ 11
mother. He taught also	<b>Saint</b>	Amphibalus, the master and	6, 39/ 15
first martyr of England,	<b>Saint</b>	Alban, to bear about	6, 39/ 17
crucifix. Who showed also	<b>Saint</b>	Alban himself in a	6, 39/ 18
with few words of	<b>Saint</b>	Amphibalus, at the sight	6, 39/ 21
And because he nameth	<b>Saint</b>	Ambrose, I ween there	6, 41/ 14
where himself resorted and	<b>Saint</b>	Ambrose was bishop, to	6, 41/ 18
church, long time ere	<b>Saint</b>	Ambrose was born, or	6, 41/ 32
that bodily service. Holy	<b>Saint</b>	John the Baptist not	6, 44/ 12
the shadows . . ." "Nay, by	<b>Saint</b>	Mary," quoth he, "I	6, 44/ 21
Lady, and any other	<b>saint</b>	, as may the most	6, 44/ 28
nor of any Christian	<b>saint</b>	in no wise, for	6, 45/ 14
worship image of any	<b>saint</b>	, nor yet the saint	6, 45/ 32
saint, nor yet the	<b>saint</b>	itself. But I suppose	6, 45/ 32
man, but both the	<b>saint</b>	honored in his image	6, 46/ 2
and God in his	<b>saint</b>	. When a mean man	6, 46/ 2
in earth, and as	<b>Saint</b>	Paul saith, "Every man	6, 48/ 25
Christ also promised that	<b>Saint</b>	Mary Magdalene should be	6, 49/ 13
for us, whom, as	<b>Saint</b>	Paul saith, we have	6, 52/ 9
prayer made unto any	<b>saint</b>	; then, if none of	6, 53/ 22

or for the very	<b>saint</b>	of whom they seek	6, 55/ 5
-- surely, sir, holy	<b>Saint</b>	Augustine, in an epistle	6, 55/ 7
Hyppona in Affrike, unto	<b>Saint</b>	Stephen's Church in Milan	6, 55/ 16
of Christ is, as	<b>Saint</b>	Paul saith, man's heart	6, 57/ 25
among ten thousand, as	<b>Saint</b>	Paul and Saint Antony	6, 58/ 30
as Saint Paul and	<b>Saint</b>	Antony and a few	6, 58/ 30
in the book of	<b>Saint</b>	Luke written of the	6, 59/ 21
answer, no more than	<b>Saint</b>	Augustine saith that he	6, 60/ 13
the honor of that	<b>saint</b>	whom he will have	6, 61/ 7
me so." "Nay, by	<b>Saint</b>	Mary, sir," quoth I	6, 72/ 10
old philosophers. Which, as	<b>Saint</b>	Paul confesseth, found out	6, 73/ 3
stick in this, since	<b>Saint</b>	Paul saith so." "Then	6, 73/ 19
some silly woman seeking	<b>Saint</b>	Sythe when she sigheth	6, 77/ 17
in the parish of	<b>Saint</b>	Stephen's in Walbrook in	6, 79/ 1
and were married in	<b>Saint</b>	Stephen's Church, which is	6, 79/ 7
but yet yearly on	<b>Saint</b>	Stephen's Day it is	6, 79/ 8
were showed you that	<b>Saint</b>	Erkenwald or his sister	6, 81/ 1
the books of Cassian,	<b>Saint</b>	Gregory, Saint Augustine, Saint	6, 81/ 20
of Cassian, Saint Gregory,	<b>Saint</b>	Augustine, Saint Jerome, and	6, 81/ 20
Saint Gregory, Saint Augustine,	<b>Saint</b>	Jerome, and many other	6, 81/ 20
to come seek a	<b>saint</b>	in his church, and	6, 85/ 22
with his wife to	<b>Saint</b>	Alban's, and there was	6, 86/ 3
ever dwelled, to seek	<b>Saint</b>	Alban, and that he	6, 86/ 7
since he came that	<b>Saint</b>	Alban's body should be	6, 86/ 10
he lieth here at	<b>Saint</b>	Alban's, saving some relics	6, 86/ 12
this blind man, at	<b>Saint</b>	Alban's shrine had his	6, 86/ 15
for a very quick	<b>saint</b>	, and daily sought so	6, 87/ 21
was perceived for no	<b>saint</b>	and confessed all the	6, 87/ 28
the apostles written by	<b>Saint</b>	Luke?" "Nay," quoth he	6, 89/ 23
godly books of holy	<b>Saint</b>	Gregory, Saint Augustine, Saint	6, 90/ 15
of holy Saint Gregory,	<b>Saint</b>	Augustine, Saint Jerome, Saint	6, 90/ 16
Saint Gregory, Saint Augustine,	<b>Saint</b>	Jerome, Saint Eusebius, Saint	6, 90/ 16
Saint Augustine, Saint Jerome,	<b>Saint</b>	Eusebius, Saint Basil, Saint	6, 90/ 16
Saint Jerome, Saint Eusebius,	<b>Saint</b>	Basil, Saint Chrysostom, and	6, 90/ 16
Saint Eusebius, Saint Basil,	<b>Saint</b>	Chrysostom, and many another	6, 90/ 17
ye will not mistrust	<b>Saint</b>	Peter for Judas. Nor	6, 92/ 13
all good, as witnesseth	<b>Saint</b>	James: "Every good and	6, 97/ 18
also and set some	<b>saint</b>	seven candles against God	6, 98/ 7
tree, as either to	<b>saint</b>	or God. And plainly	6, 99/ 12
reckon surely for a	<b>saint</b>	if there be any	6, 100/ 12
spoken by Christ unto	<b>Saint</b>	Peter and other his	6, 103/ 10
and so doth holy	<b>Saint</b>	Augustine expound it. But	6, 103/ 30
the thing, as holy	<b>Saint</b>	Gregory Nazienzen declareth, that	6, 106/ 23
to the words of	<b>Saint</b>	Paul and Saint Peter	6, 106/ 30

of Saint Paul and	<b>Saint</b>	Peter both, which as	6, 106/ 30
when Christ said to	<b>Saint</b>	Peter, "Sathanas hath desired	6, 107/ 18
kept and preserved in	<b>Saint</b>	Peter only, or else	6, 107/ 21
As when he bade	<b>Saint</b>	Peter come upon the	6, 107/ 33
these words spoken to	<b>Saint</b>	Peter, "Feed my sheep	6, 108/ 26
Christendom -- for as	<b>Saint</b>	Paul saith, "Accedentem ad	6, 111/ 2
For ye shall find	<b>Saint</b>	Jerome, Saint Augustine, Saint	6, 126/ 20
shall find Saint Jerome,	<b>Saint</b>	Augustine, Saint Basil, and	6, 126/ 20
Saint Jerome, Saint Augustine,	<b>Saint</b>	Basil, and many of	6, 126/ 20
let him then, as	<b>Saint</b>	Augustine saith, make himself	6, 127/ 29
divinity. And as holy	<b>Saint</b>	Jerome saith, "The Hebrews	6, 132/ 21
of the Jews caused	<b>Saint</b>	Paul and the apostles	6, 142/ 30
was inwardly infused into	<b>Saint</b>	Peter's heart, by the	6, 143/ 15
the faith came into	<b>Saint</b>	Peter's heart, as to	6, 143/ 26
from all, which (as	<b>Saint</b>	John saith) the world	6, 144/ 10
teeth. For which cause	<b>Saint</b>	Peter in his first	6, 144/ 37
upon the epistles of	<b>Saint</b>	Paul that among the	6, 145/ 18
their way; so did	<b>Saint</b>	Paul, I say, by	6, 145/ 28
writing in the world.	<b>Saint</b>	Paul commandeth the people	6, 148/ 3
with the Epistle of	<b>Saint</b>	James. And because the	6, 149/ 7
of the Gospel, in	<b>Saint</b>	Luke, shall well perceive	6, 150/ 7
that the Gospel of	<b>Saint</b>	John and the epistles	6, 151/ 33
and the epistles of	<b>Saint</b>	Paul were then better	6, 151/ 33
as a good holy	<b>saint</b>	saith, so marvelously tempered	6, 152/ 18
have -- asking, as	<b>Saint</b>	James saith, without any	6, 158/ 20
strange a thing to	<b>Saint</b>	Paul. For he marvelous	6, 163/ 34
by any member thereof,	<b>saint</b>	, apostle, evangelist, or other	6, 172/ 30
and sixteenth chapters of	<b>Saint</b>	John again and again	6, 177/ 19
them all-thing. For as	<b>Saint</b>	Paul saith, the manifestation	6, 178/ 16
virgin?" "The Gospel of	<b>Saint</b>	Luke," quoth he. "How	6, 180/ 3
how know you that	<b>Saint</b>	Luke made it?" "How	6, 180/ 6
And therefore saith holy	<b>Saint</b>	Augustine, "I should not	6, 181/ 11
apostle and holy evangelist	<b>Saint</b>	John, where he said	6, 193/ 27
thereof. And therefore saith	<b>Saint</b>	John, as I said	6, 195/ 2
knowledge. And then were	<b>Saint</b>	Paul as good while	6, 197/ 18
other. For God, as	<b>Saint</b>	Paul saith, know who	6, 198/ 12
doctor and glorious martyr	<b>Saint</b>	Cyprian in his epistle	6, 202/ 13
our Lord said unto	<b>Saint</b>	Peter that against his	6, 203/ 17
were good, then had	<b>Saint</b>	Peter been once no	6, 205/ 23
for their head, and	<b>Saint</b>	Peter his vicar after	6, 206/ 25
our Savior said by	<b>Saint</b>	John the Baptist that	6, 211/ 27
men here. And therefore	<b>Saint</b>	Stephen, when he saw	6, 211/ 31
help us as any	<b>saint</b>	in heaven." "What need	6, 214/ 13
beloved friends. And where	<b>Saint</b>	Paul exhorteth us each	6, 215/ 22

in the dialogues of	<b>Saint</b>	Gregory, that one had	6, 215/ 30
glad of God's punishment.	<b>Saint</b>	Augustine, as is written	6, 216/ 9
If thou be a	<b>saint</b>	, then pray for me	6, 216/ 16
For as I remember,	<b>Saint</b>	Augustine saith, that he	6, 216/ 32
make a man a	<b>saint</b>	? And yet are there	6, 217/ 7
else that the same	<b>saint</b>	had two bodies indeed	6, 217/ 18
relic of some holy	<b>saint</b>	, that was peradventure a	6, 217/ 21
so much as saith	<b>Saint</b>	Augustine. For he letteth	6, 218/ 5
man worshipped for a	<b>saint</b>	is none, but only	6, 219/ 17
not." "Yes," quoth he, "	<b>Saint</b>	Augustine, as I told	6, 219/ 19
that ye allege of	<b>Saint</b>	Augustine, I have heard	6, 219/ 32
they that so take	<b>Saint</b>	Augustine be foul deceived	6, 219/ 34
bold to say that	<b>Saint</b>	Augustine did never write	6, 219/ 35
reputed for an undoubted	<b>saint</b>	, be the bones translated	6, 220/ 33
no doubt of the	<b>saint</b>	. No man doubteth of	6, 221/ 12
No man doubteth of	<b>Saint</b>	John the Evangelist, though	6, 221/ 13
For at Amias is	<b>Saint</b>	John's head the Baptist	6, 221/ 22
hap indeed, by some	<b>saint</b>	of whom in two	6, 221/ 26
in such things, as	<b>Saint</b>	Thomas and other holy	6, 223/ 19
confirmed the holy apostle	<b>Saint</b>	Paul, which in his	6, 223/ 31
not the body of	<b>Saint</b>	Stephen found out by	6, 225/ 26
and the head of	<b>Saint</b>	John Baptist also? Yes	6, 225/ 26
neither God nor good	<b>saint</b>	can nor good man	6, 226/ 19
while we set every	<b>saint</b>	to his office and	6, 226/ 29
such as pleaseth us?	<b>Saint</b>	Loy we make a	6, 226/ 30
a forge, we set	<b>Saint</b>	Ipolitus to help him	6, 227/ 1
help him. And on	<b>Saint</b>	Stephen's Day we must	6, 227/ 2
with a knife, because	<b>Saint</b>	Stephen was killed with	6, 227/ 3
was killed with stones.	<b>Saint</b>	Appolyne we make a	6, 227/ 3
but of sore teeth.	<b>Saint</b>	Sythe women set to	6, 227/ 5
to seek their keys.	<b>Saint</b>	Roke we set to	6, 227/ 5
with him they join	<b>Saint</b>	Sebastian, because he was	6, 227/ 7
for a sore breast.	<b>Saint</b>	Germayne only for children	6, 227/ 8
is he wiser than	<b>Saint</b>	Wilgefot, for she, good	6, 227/ 11
name, and instead of	<b>Saint</b>	Wilgefot call her Saint	6, 227/ 17
Saint Wilgefot call her	<b>Saint</b>	Uncumber, because they reckon	6, 227/ 18
in his dialogues, how	<b>Saint</b>	Martin is worshipped. I	6, 227/ 22
seen it myself. At	<b>Saint</b>	Waleries here in Picardy	6, 227/ 31
a fair abbey where	<b>Saint</b>	Walery was monk. And	6, 227/ 32
chapel in which that	<b>saint</b>	is specially sought unto	6, 227/ 34
man to image or	<b>saint</b>	either. And so is	6, 230/ 34
or some other holy	<b>saint</b>	of his, in those	6, 231/ 14
women offer oats to	<b>Saint</b>	Wilgefot to have her	6, 232/ 29
as to pray to	<b>Saint</b>	Appoline for the help	6, 232/ 32

like. And peradventure, since	<b>Saint</b>	Loy was a farrier	6, 232/ 35
then," quoth he, "since	<b>Saint</b>	Crispin and Saint Crispynyan	6, 233/ 1
since Saint Crispin and	<b>Saint</b>	Crispynyan were shoemakers, it	6, 233/ 1
shoe. And pray to	<b>Saint</b>	Dorathe for some flowers	6, 233/ 3
on a shoe upon	<b>Saint</b>	Loy's Day, and yet	6, 233/ 27
to ask help of	<b>Saint</b>	Appolin, and of God	6, 233/ 30
that ye told of	<b>Saint</b>	Martin, if it be	6, 234/ 21
bread and ale to	<b>Saint</b>	Germin, I see nothing	6, 234/ 24
our merry matters of	<b>Saint</b>	Wallery, because the place	6, 234/ 31
there offer oats unto	<b>Saint</b>	Wilgefort, in trust that	6, 235/ 3
ask of any good	<b>saint</b>	they will ask of	6, 236/ 33
of Christ's church, as	<b>Saint</b>	Jerome, Saint Augustine, Saint	6, 238/ 2
church, as Saint Jerome,	<b>Saint</b>	Augustine, Saint Basil, Saint	6, 238/ 3
Saint Jerome, Saint Augustine,	<b>Saint</b>	Basil, Saint Chrysostom, Saint	6, 238/ 3
Saint Augustine, Saint Basil,	<b>Saint</b>	Chrysostom, Saint Gregory, with	6, 238/ 3
Saint Basil, Saint Chrysostom,	<b>Saint</b>	Gregory, with all such	6, 238/ 3
see not one a	<b>saint</b>	among them, nor one	6, 238/ 12
is many a glorious	<b>saint</b>	in heaven of whom	6, 238/ 15
and worship of a	<b>saint</b>	, and mistake for a	6, 239/ 4
and mistake for a	<b>saint</b>	one that were a	6, 239/ 5
take one for a	<b>saint</b>	that were none or	6, 239/ 16
church, as ye say	<b>Saint</b>	Augustine saith. And now	6, 249/ 22
the first Epistle of	<b>Saint</b>	Peter it might seem	6, 252/ 28
not content neither, by	<b>Saint</b>	James." "No," quoth her	6, 258/ 25
is spoken of by	<b>Saint</b>	Luke in the Acts	6, 259/ 14
if the merits of	<b>Saint</b>	Paul had not recovered	6, 259/ 19
he is a glorious	<b>saint</b>	in heaven, than I	6, 283/ 11
their amendment, then was	<b>Saint</b>	Peter little beholden to	6, 283/ 14
Peter little beholden to	<b>Saint</b>	Matthew and other of	6, 283/ 15
old, as appeareth by	<b>Saint</b>	Paul writing to Timotheus	6, 286/ 11
they say that good	<b>Saint</b>	Francis was, which when	6, 287/ 5
I see further, play	<b>Saint</b>	Francis's part, and judge	6, 287/ 21
the ungracious sect." "By	<b>Saint</b>	John," quoth your friend	6, 288/ 15
of the Mass." "By	<b>Saint</b>	Mary mass," quoth your	6, 291/ 16
upon the words of	<b>Saint</b>	Paul, where he writeth	6, 303/ 25
have wives, and that	<b>Saint</b>	Paul would there should	6, 303/ 32
in these words of	<b>Saint</b>	Paul? In which, of	6, 304/ 3
it is indeed. For	<b>Saint</b>	Paul in that place	6, 304/ 17
And not only where	<b>Saint</b>	Paul taught but also	6, 304/ 34
God, and not of	<b>Saint</b>	Paul, whose epistles wherein	6, 305/ 2
spied at last that	<b>Saint</b>	Paul saith and meaneth	6, 305/ 14
the true understanding of	<b>Saint</b>	Paul's words and believe	6, 305/ 18
and he will, because	<b>Saint</b>	Paul saith no more	6, 305/ 22
say, upon Tyndale's taking,	<b>Saint</b>	Paul should mean not	6, 305/ 30

but is not in	<b>Saint</b>	Paul's words) but he	6, 305/ 32
the least, as though	<b>Saint</b>	Paul had liefer that	6, 305/ 33
setteth thereto. For whereas	<b>Saint</b>	Paul, since there was	6, 306/ 2
taketh it, then since	<b>Saint</b>	Paul, after Tyndale's interpretation	6, 306/ 13
consider like words of	<b>Saint</b>	Paul in a much	6, 306/ 22
a much like matter.	<b>Saint</b>	Paul, as he writeth	6, 306/ 23
for the bishop, that	<b>Saint</b>	Paul should mean not	6, 306/ 31
the words spoken by	<b>Saint</b>	Paul of the widow	6, 306/ 33
the widow, as though	<b>Saint</b>	Paul should mean not	6, 306/ 34
one husband, as though	<b>Saint</b>	Paul had nothing feared	6, 307/ 2
he be mad, that	<b>Saint</b>	Paul in giving commandment	6, 307/ 6
master Luther too, that	<b>Saint</b>	Paul in like wise	6, 307/ 9
husband," was not by	<b>Saint</b>	Paul set in for	6, 307/ 16
by this word "one,"	<b>Saint</b>	Paul meant there should	6, 307/ 22
at once, then did	<b>Saint</b>	Paul so speak of	6, 307/ 24
to purpose, for in	<b>Saint</b>	Paul's days, a layman	6, 307/ 29
the words spoken of	<b>Saint</b>	Paul in the choice	6, 307/ 30
by this way make	<b>Saint</b>	Paul to say thus	6, 307/ 32
your friend, "I think	<b>Saint</b>	Paul meant not so	6, 307/ 36
and the mind of	<b>Saint</b>	Paul so clear to	6, 308/ 8
than that place of	<b>Saint</b>	Paul, they be likely	6, 308/ 19
in the beginning of	<b>Saint</b>	Luke's Gospel. So that	6, 312/ 17
into another, as holy	<b>Saint</b>	Hyerom testifieth, forasmuch as	6, 315/ 25
the premunire. And by	<b>Saint</b>	Mary, that was a	6, 319/ 30
and a cunning." "By	<b>Saint</b>	Mary," quoth he, "the	6, 327/ 31
you no further." "By	<b>Saint</b>	John," quoth your friend	6, 329/ 25
thereto. And therefore holy	<b>Saint</b>	Gregory Nazianzenus, that great	6, 333/ 27
the blessed holy doctor	<b>Saint</b>	Jerome greatly complaineth and	6, 334/ 9
as the holy apostle	<b>Saint</b>	Paul in divers of	6, 334/ 17
forbid the Gospel of	<b>Saint</b>	John; and suffer some	6, 343/ 27
take much profit by	<b>Saint</b>	Paul's Epistle ad Ephesios	6, 343/ 30
and the selfsame that	<b>Saint</b>	Paul would not give	6, 346/ 7
were present, by which	<b>Saint</b>	Gregory writeth unto a	6, 356/ 8
his church; and there	<b>Saint</b>	Gregory, albeit that he	6, 356/ 10
that we read, good	<b>Saint</b>	Gregory saith plain the	6, 357/ 9
quod possumus adorare," and	<b>Saint</b>	Gregory saith, "quod non	6, 357/ 23
to a creature, and	<b>Saint</b>	Gregory uses it for	6, 357/ 29
I be sure that	<b>Saint</b>	Gregory took it so	6, 357/ 32
unlikely," quoth I, "that	<b>Saint</b>	Gregory were of one	6, 358/ 1
upon the words of	<b>Saint</b>	Gregory incorporated in the	6, 358/ 3
content therein to believe	<b>Saint</b>	Gregory himself if he	6, 358/ 7
books the register of	<b>Saint</b>	Gregory's epistles, and therein	6, 358/ 11
it appeareth evidently that	<b>Saint</b>	Gregory spoke of none	6, 358/ 18
in the same place	<b>Saint</b>	Gregory saith that we	6, 358/ 34

be done to any	<b>saint</b>	, or to our blessed	6, 359/ 5
but also leave no	<b>saint</b>	unblasphemed, nor Christ's own	6, 359/ 31
scripture the interpretation of	<b>Saint</b>	Jerome, Saint Augustine, Saint	6, 367/ 17
interpretation of Saint Jerome,	<b>Saint</b>	Augustine, Saint Ambrose, and	6, 367/ 18
Saint Jerome, Saint Augustine,	<b>Saint</b>	Ambrose, and all the	6, 367/ 18
have done thus in	<b>Saint</b>	Jerome's and Saint Augustine's	6, 375/ 12
in Saint Jerome's and	<b>Saint</b>	Augustine's days? What speak	6, 375/ 12
What speak we of	<b>Saint</b>	Jerome and Saint Augustine	6, 375/ 13
of Saint Jerome and	<b>Saint</b>	Augustine? Who durst have	6, 375/ 13
after the words of	<b>Saint</b>	John, "totus positus in	6, 376/ 21
to those words of	<b>Saint</b>	Paul, and might have	6, 384/ 1
have said that though	<b>Saint</b>	Paul said if he	6, 384/ 16
all those words of	<b>Saint</b>	Paul, that faith cannot	6, 384/ 23
those two places of	<b>Saint</b>	Paul is there great	6, 384/ 28
this other place of	<b>Saint</b>	Paul that was laid	6, 385/ 26
good works. Without which,	<b>Saint</b>	James for a final	6, 386/ 16
yet again, that though	<b>Saint</b>	James do say that	6, 386/ 18
not serve him. For	<b>Saint</b>	James meant not that	6, 386/ 25
faith, no more than	<b>Saint</b>	Paul meant that a	6, 386/ 27
she goeth alive. But	<b>Saint</b>	James meant only that	6, 386/ 30
them in stead. For	<b>Saint</b>	James denieth not but	6, 386/ 31
than Christ's blessed apostles	<b>Saint</b>	Paul or Saint James	6, 387/ 14
apostles Saint Paul or	<b>Saint</b>	James, which in their	6, 387/ 14
may make good. For	<b>Saint</b>	James saith "they believe	6, 387/ 18
go about to set	<b>Saint</b>	James to school. For	6, 387/ 32
we should ween that	<b>Saint</b>	James did speak of	6, 387/ 33
faith indeed; whereas indeed	<b>Saint</b>	James speaketh of it	6, 387/ 36
truth, the devils, as	<b>Saint</b>	James saith, do believe	6, 388/ 7
make men ween that	<b>Saint</b>	James wist not what	6, 388/ 20
And therefore, to reprove	<b>Saint</b>	James they would make	6, 388/ 24
and special texts of	<b>Saint</b>	Paul: "Fides iustificat" (Faith	6, 390/ 23
our salvation, then as	<b>Saint</b>	Paul saith, Christ died	6, 391/ 6
by the authority of	<b>Saint</b>	Paul as of Saint	6, 393/ 21
Saint Paul as of	<b>Saint</b>	James. And also that	6, 393/ 21
to signify that both	<b>Saint</b>	John the Baptist and	6, 396/ 3
be they sin altogether?	<b>Saint</b>	Paul reckoned it otherwise	6, 396/ 22
Thereunto he answered that	<b>Saint</b>	Paul would not say	6, 396/ 28
is very true that	<b>Saint</b>	Paul saith that "Non	6, 396/ 36
by the words of	<b>Saint</b>	Paul, "Nihil damnationis est	6, 398/ 16
that he alleged of	<b>Saint</b>	Paul, that there is	6, 400/ 17
alleged the words of	<b>Saint</b>	Paul, "Quod iustis omnia	6, 400/ 32
for which he blamed	<b>Saint</b>	Peter; but that we	6, 406/ 16
by the Apocalypse of	<b>Saint</b>	John the Evangelist, and	6, 406/ 29
by the books of	<b>Saint</b>	Jerome, Saint Augustine, Saint	6, 406/ 32

books of Saint Jerome,	<b>Saint</b>	Augustine, Saint Eusebie, Saint	6, 406/ 32
Saint Jerome, Saint Augustine,	<b>Saint</b>	Eusebie, Saint Basile, Saint	6, 406/ 33
Saint Augustine, Saint Eusebie,	<b>Saint</b>	Basile, Saint Ambrose, Saint	6, 406/ 33
Saint Eusebie, Saint Basile,	<b>Saint</b>	Ambrose, Saint Gregory Nazianzenus	6, 406/ 33
Saint Basile, Saint Ambrose,	<b>Saint</b>	Gregory Nazianzenus, Saint Chrysostom	6, 406/ 33
Ambrose, Saint Gregory Nazianzenus,	<b>Saint</b>	Chrysostom, and many other	6, 407/ 1
in the time of	<b>Saint</b>	Augustine, the great doctor	6, 409/ 4
whereof, that holy man	<b>Saint</b>	Augustine, which long had	6, 409/ 8
manner of doing, holy	<b>Saint</b>	Jerome and other virtuous	6, 409/ 16
defend ourselves, and that	<b>Saint</b>	Peter was, as ye	6, 411/ 27
And albeit Christ forbade	<b>Saint</b>	Peter, being a priest	6, 414/ 3
be warned, surely as	<b>Saint</b>	Paul saith, he is	6, 417/ 3
wrong belief. And as	<b>Saint</b>	Paul saith, "Cursed be	6, 419/ 34
more cunning than had	<b>Saint</b>	Augustine, Saint Jerome, Saint	6, 420/ 13
than had Saint Augustine,	<b>Saint</b>	Jerome, Saint Ambrose, Saint	6, 420/ 13
Saint Augustine, Saint Jerome,	<b>Saint</b>	Ambrose, Saint Gregory, Saint	6, 420/ 14
Saint Jerome, Saint Ambrose,	<b>Saint</b>	Gregory, Saint Cyprian, Saint	6, 420/ 14
Saint Ambrose, Saint Gregory,	<b>Saint</b>	Cyprian, Saint Chrysostom, with	6, 420/ 14
Saint Gregory, Saint Cyprian,	<b>Saint</b>	Chrysostom, with many old	6, 420/ 15
For pride is, as	<b>Saint</b>	Augustine saith, the very	6, 423/ 4
will not believe holy	<b>Saint</b>	Jerome, Saint Augustine, and	6, 425/ 16
believe holy Saint Jerome,	<b>Saint</b>	Augustine, and such other	6, 425/ 16
no more therein than	<b>Saint</b>	Augustine, Saint Jerome, and	6, 428/ 27
therein than Saint Augustine,	<b>Saint</b>	Jerome, and other holy	6, 428/ 28
the very thing that	<b>Saint</b>	Paul counselleth, where he	6, 429/ 1
doth to heretics, than	<b>Saint</b>	Peter did unto Ananias	6, 429/ 4
them both twain by	<b>Saint</b>	Peter's means, as governor	6, 429/ 10
do now. Did not	<b>Saint</b>	Paul write unto the	6, 429/ 15
may well learn that	<b>Saint</b>	Paul, as apostle and	6, 429/ 23
this bodily punishment did	<b>Saint</b>	Paul, as it appeareth	6, 429/ 30
much more sorrow than	<b>Saint</b>	Paul did to them	6, 429/ 32
and certain works of	<b>Saint</b>	Cyprian, Saint Augustine, and	6, 431/ 2
works of Saint Cyprian,	<b>Saint</b>	Augustine, and some other	6, 431/ 2
the writing of holy	<b>Saint</b>	Augustine, Saint Jerome, Saint	6, 431/ 35
of holy Saint Augustine,	<b>Saint</b>	Jerome, Saint Ambrose, Saint	6, 431/ 35
Saint Augustine, Saint Jerome,	<b>Saint</b>	Ambrose, Saint Chrysostom, Saint	6, 431/ 35
Saint Jerome, Saint Ambrose,	<b>Saint</b>	Chrysostom, Saint Gregory, and	6, 432/ 1
Saint Ambrose, Saint Chrysostom,	<b>Saint</b>	Gregory, and many another	6, 432/ 1
on the one side	<b>Saint</b>	Cyprian, Saint Jerome, Saint	6, 434/ 8
one side Saint Cyprian,	<b>Saint</b>	Jerome, Saint Ambrose, Saint	6, 434/ 8
Saint Cyprian, Saint Jerome,	<b>Saint</b>	Ambrose, Saint Augustine, Saint	6, 434/ 8
Saint Jerome, Saint Ambrose,	<b>Saint</b>	Augustine, Saint Basil, Saint	6, 434/ 8
Saint Ambrose, Saint Augustine,	<b>Saint</b>	Basil, Saint Chrysostom, Saint	6, 434/ 9
Saint Augustine, Saint Basil,	<b>Saint</b>	Chrysostom, Saint Gregory, and	6, 434/ 9



Saint Basil, Saint Chrysostom,	<b>Saint</b>	Gregory, and all the	6, 434/ 9
and opinion of a	<b>saint's</b>	relic, to some old	6, 98/ 13
not that some one	<b>saint's</b>	head is showed in	6, 98/ 15
And some one whole	<b>saint's</b>	body lieth in divers	6, 98/ 16
trust instead of the	<b>saint's</b>	self; for albeit that	6, 98/ 32
their help from the	<b>saint's</b>	self, which they should	6, 99/ 7
these images for the	<b>saint's</b>	self and for God	6, 99/ 13
doubtful, in that some	<b>saint's</b>	head is, as you	6, 221/ 18
seem he never so	<b>saintish</b>	, with any new construction	6, 427/ 13
holy whoreson never so	<b>saintly</b>	. "Ye deny not," quoth	6, 83/ 35
eaten, which had no	<b>saintly</b>	savor, she was perceived	6, 87/ 28
is no sect so	<b>saintly</b>	but they fall in	6, 372/ 30
and relics, praying to	<b>saints</b>	, and going on pilgrimage	6, 3/ 7
and prayers made to	<b>saints</b>	was therein greatly wronged	6, 5/ 12
made against praying to	<b>saints</b>	, worshipping of images, and	6, 5/ 17
images, and praying to	<b>saints</b>	, and going on pilgrimages	6, 13/ 6
made against praying to	<b>saints</b>	. The Ninth Chapter The	6, 13/ 7
relics, and worshipping of	<b>saints</b>	, because of much superstitious	6, 13/ 14
miracles testified to be	<b>saints</b>	. The messenger eftsoon doubteth	6, 13/ 25
or not, or themselves	<b>saints</b>	or not. Whereupon the	6, 13/ 27
miracles told by any	<b>saints</b>	we may be most	6, 13/ 29
that they be surely	<b>saints</b>	. And in this chapter	6, 13/ 30
and prayers made to	<b>saints</b>	was therein greatly wronged	6, 35/ 16
nor pray to any	<b>saints</b>	, or go on pilgrimages	6, 37/ 18
holy fathers and now	<b>saints</b>	in heaven, that from	6, 38/ 7
of images, praying to	<b>saints</b>	, and going on pilgrimages	6, 38/ 12
he showeth that the	<b>saints</b>	and holy doctors of	6, 40/ 23
days of those holy	<b>saints</b>	, ornaments in churches of	6, 40/ 39
God and his holy	<b>saints</b>	, would be yet right	6, 47/ 25
prayer made unto the	<b>saints</b>	, and worship done unto	6, 47/ 32
done to his holy	<b>saints</b>	, they be not so	6, 48/ 19
the church worshippeth not	<b>saints</b>	as God, but as	6, 48/ 28
doth honor his holy	<b>saints</b>	for his sake, doth	6, 49/ 3
content that his holy	<b>saints</b>	shall be partners of	6, 49/ 8
whether God and his	<b>saints</b>	lack light or whether	6, 49/ 20
made against praying to	<b>saints</b>	, worshipping of images, and	6, 51/ 22
done to do unto	<b>saints</b>	or their images despite	6, 52/ 2
that God and his	<b>saints</b>	stood in this place	6, 52/ 16
God and his holy	<b>saints</b>	themselves, cast our affections	6, 52/ 25
images were the very	<b>saints</b>	self of whom our	6, 52/ 27
that God or his	<b>saints</b>	had bound themselves to	6, 55/ 2
that God or good	<b>saints</b>	did them. But first	6, 62/ 2
and stones instead of	<b>saints</b>	, or upon saints themselves	6, 62/ 10
of saints, or upon	<b>saints</b>	themselves that are but	6, 62/ 11

that the worship of	<b>saints</b>	and images been allowed	6, 62/ 20
in doing reverence to	<b>saints</b>	, or honor to their	6, 73/ 12
that the praying to	<b>saints</b>	, going on pilgrimages, and	6, 77/ 13
divers pilgrimages by divers	<b>saints</b>	or divers images, in	6, 77/ 20
speak of seeking to	<b>saints</b>	for slight causes, as	6, 77/ 33
which be told by	<b>saints</b>	, what say you by	6, 89/ 22
Christian people pray to	<b>saints</b>	and go in pilgrimage	6, 90/ 10
God and for good	<b>saints</b>	, or by the devil	6, 95/ 22
the honor given to	<b>saints</b>	redoundeth unto God since	6, 97/ 21
as to angels or	<b>saints</b>	; the third, "latria," the	6, 97/ 32
do the same to	<b>saints</b>	and images both? If	6, 98/ 4
kneeling, we kneel to	<b>saints</b>	and their images, if	6, 98/ 5
as largely done to	<b>saints</b>	and images as to	6, 98/ 9
that in worshipping of	<b>saints</b>	and images men worship	6, 98/ 25
the images for the	<b>saints</b>	, and the saints for	6, 98/ 27
the saints, and the	<b>saints</b>	for God. But now	6, 98/ 27
people pray to the	<b>saints</b>	for their necessities, putting	6, 98/ 29
their petitions in the	<b>saints</b>	themselves, as though God	6, 98/ 30
himself or his holy	<b>saints</b>	sought and honored in	6, 99/ 3
the worship to the	<b>saints</b>	that they can possible	6, 99/ 6
this demeanor make the	<b>saints</b>	God's fellows -- that	6, 99/ 8
of himself to his	<b>saints</b>	, when we do as	6, 100/ 26
images, or praying to	<b>saints</b>	, in which methink there	6, 103/ 5
done to pray to	<b>saints</b>	, and to reverence their	6, 112/ 1
in that it believeth	<b>saints</b>	to be prayed unto	6, 112/ 13
by prayers made unto	<b>saints</b>	, be not done by	6, 112/ 19
great honor done unto	<b>saints</b>	, God himself the more	6, 112/ 21
be well given unto	<b>saints</b>	, relics, and images, is	6, 120/ 9
images, and praying to	<b>saints</b>	, ye laid certain texts	6, 120/ 32
much worse as the	<b>saints</b>	or the images either	6, 171/ 13
could not have been	<b>saints</b>	, as God hath showed	6, 172/ 14
pilgrimages and worship of	<b>saints</b>	, make nothing against them	6, 185/ 15
pilgrimages and praying to	<b>saints</b>	-- are things good	6, 185/ 17
and relics, praying to	<b>saints</b>	, and going on pilgrimages	6, 187/ 18
we do, pray to	<b>saints</b>	as we do, and	6, 191/ 10
in doubt whether the	<b>saints</b>	that the church honoreth	6, 199/ 12
the good men and	<b>saints</b>	indeed were some other	6, 199/ 15
of images, praying to	<b>saints</b>	, and seeking to pilgrimages	6, 199/ 33
opinion against images and	<b>saints</b>	, yet cometh he to	6, 200/ 10
images and praying to	<b>saints</b>	to be idolatry. And	6, 208/ 11
and all pray to	<b>saints</b>	. Wherefore, if that be	6, 208/ 25
holy men and now	<b>saints</b>	in heaven that have	6, 209/ 25
be so sore against	<b>saints</b>	again, because they see	6, 209/ 27
images, and praying to	<b>saints</b>	, and going on pilgrimages	6, 210/ 31

made against praying to	<b>saints</b>	. "Now therefore, as I	6, 210/ 33
or by invocation of	<b>saints</b>	to be illusions of	6, 211/ 5
we begin at the	<b>saints</b>	themselves. And by the	6, 211/ 6
impugn the worship of	<b>saints</b>	and forbid us to	6, 211/ 13
put in doubt whether	<b>saints</b>	can hear us. And	6, 211/ 17
where they doubt whether	<b>saints</b>	hear us, I marvel	6, 211/ 21
were it likely that	<b>saints</b>	, then being so full	6, 212/ 7
places at once, as	<b>saints</b>	be in sundry countries	6, 212/ 35
to be believed that	<b>saints</b>	hear us. And I	6, 213/ 3
heard or not. When	<b>saints</b>	were in this world	6, 213/ 7
help of his holy	<b>saints</b>	and pray for help	6, 214/ 25
to have his holy	<b>saints</b>	partners of that honor	6, 214/ 31
is to have his	<b>saints</b>	had in honor and	6, 215/ 16
done to pray holy	<b>saints</b>	in heaven to the	6, 215/ 25
pray not only to	<b>saints</b>	but also to every	6, 215/ 26
untrue men, canonize for	<b>saints</b>	such folk sometimes as	6, 218/ 2
bodies be worshipped for	<b>saints</b>	here in earth whose	6, 218/ 6
we should take for	<b>saints</b>	. And it neither proveth	6, 218/ 10
that there be no	<b>saints</b>	, which I wot well	6, 218/ 11
then first, that of	<b>saints</b>	and of relics, some	6, 218/ 18
not against worshipping of	<b>saints</b>	or saints' relics but	6, 219/ 24
such as were no	<b>saints</b>	nor no saints' relics	6, 219/ 25
sure that all be	<b>saints</b>	indeed whom the church	6, 219/ 30
honor and veneration for	<b>saints</b>	. First, as for the	6, 219/ 31
himself or his holy	<b>saints</b>	for his sake; or	6, 221/ 6
to be worshipped for	<b>saints</b>	, albeit that if it	6, 223/ 10
in the worship of	<b>saints</b>	and reverence of relics	6, 224/ 18
Christ's days; and yet	<b>saints</b>	they had in honor	6, 224/ 26
shall we then of	<b>saints</b>	or relics have doubt	6, 224/ 31
Jews as we both,	<b>saints</b>	, as I said, in	6, 225/ 1
relics and worshipping of	<b>saints</b>	, because of much superstitious	6, 226/ 3
vain to pray to	<b>saints</b>	nor to worship them	6, 226/ 7
great sore; for though	<b>saints</b>	may hear us and	6, 226/ 9
God and his holy	<b>saints</b>	had not liefer they	6, 226/ 25
unto God and his	<b>saints</b>	? Now when people worship	6, 229/ 15
Now when people worship	<b>saints</b>	in such wise that	6, 229/ 16
take them for the	<b>saints</b>	selves, and then again	6, 229/ 17
provoke God and his	<b>saints</b>	to displeasure that the	6, 229/ 26
the people worship the	<b>saints</b>	and their images also	6, 230/ 2
people do to the	<b>saints</b>	and the images be	6, 230/ 6
though men kneel to	<b>saints</b>	and images and incense	6, 230/ 11
our worship done to	<b>saints</b>	only and their images	6, 230/ 27
the images for the	<b>saints</b>	selves, I trust there	6, 231/ 2
they bark against the	<b>saints</b>	selves. And when they	6, 232/ 25

unlawful petitions desired of	<b>saints</b>	, as one example may	6, 232/ 28
meddle much with his	<b>saints</b>	. "When we had laughed	6, 234/ 17
despiting and disworshipping of	<b>saints</b>	. Touching the offering of	6, 234/ 24
of, as praying to	<b>saints</b>	, going in pilgrimage and	6, 235/ 26
that all worship of	<b>saints</b>	and reverence of holy	6, 236/ 25
relics and honor of	<b>saints</b>	images -- by which	6, 236/ 26
ask evil petitions of	<b>saints</b>	as there be that	6, 236/ 31
the images for the	<b>saints</b>	selves or the rood	6, 237/ 5
miracles testified to be	<b>saints</b>	. The messenger eftsoon doubteth	6, 237/ 20
or not, or themselves	<b>saints</b>	or not. Whereupon the	6, 237/ 22
miracles told by any	<b>saints</b>	, we may be most	6, 237/ 23
that they be surely	<b>saints</b>	. And in this chapter	6, 237/ 25
all the old holy	<b>saints</b>	and doctors of Christ's	6, 238/ 2
hath accepted them for	<b>saints</b>	, and by miracles openly	6, 238/ 9
the church taketh for	<b>saints</b>	. "This," quoth I, "were	6, 238/ 23
should pray to no	<b>saints</b>	. And now ye would	6, 238/ 25
he, "ye may have	<b>saints</b>	and know for saints	6, 238/ 28
saints and know for	<b>saints</b>	and many one since	6, 238/ 28
church may take for	<b>saints</b>	and worship as saints	6, 238/ 32
saints and worship as	<b>saints</b>	them that be none	6, 238/ 32
but there be some	<b>saints</b>	and some miracles." "No	6, 239/ 24
utterly be deceived in	<b>saints</b>	and miracles, but yet	6, 240/ 6
whom we take for	<b>saints</b>	and in their miracles	6, 240/ 7
whom we take for	<b>saints</b>	) were indeed no saints	6, 244/ 15
saints) were indeed no	<b>saints</b>	nor saved souls, but	6, 244/ 16
were saved souls and	<b>saints</b>	in heaven (though it	6, 244/ 17
take and accept for	<b>saints</b>	such evil persons or	6, 244/ 30
that they take for	<b>saints</b>	these holy doctors of	6, 245/ 14
mean the praying to	<b>saints</b>	, the worship of images	6, 245/ 17
concerning the praying of	<b>saints</b>	, worshipping of images and	6, 247/ 27
the laws, all the	<b>saints</b>	, against the sacraments of	6, 303/ 21
cunning fathers and holy	<b>saints</b>	as have often read	6, 304/ 4
man should pray to	<b>saints</b>	nor set by any	6, 355/ 1
of worship done to	<b>saints</b>	and images that yet	6, 355/ 24
our Lady and all	<b>saints</b>	, as well by many	6, 359/ 7
Lady, and all holy	<b>saints</b>	. And over that by	6, 359/ 10
that he did to	<b>saints</b>	in churches specially dedicated	6, 359/ 10
another devilish device against	<b>saints</b>	. For to the intent	6, 367/ 25
should pray to no	<b>saints</b>	, but would have their	6, 367/ 28
sacraments of Christ, the	<b>saints</b>	of Christ, the cross	6, 374/ 25
relics, and praying to	<b>saints</b>	, going on pilgrimages, and	6, 426/ 1
as these old holy	<b>saints</b>	said before, and also	6, 426/ 11
earth, and now glorious	<b>saints</b>	in his church triumphant	6, 427/ 10
in lechery, despited all	<b>saints</b>	, blasphemed our blessed Lady	6, 427/ 33

and holy doctors and	<b>saints</b>	in time passed, as	6, 431/ 10
against the praying to	<b>saints</b>	. "Marry," quoth I, "and	6, 431/ 20
miracles all those blessed	<b>saints</b>	do ascribe unto the	6, 432/ 5
honor of those holy	<b>saints</b>	that were worshipped at	6, 432/ 6
reasoneth against praying to	<b>saints</b>	is very bare." "It	6, 432/ 14
matter of praying to	<b>saints</b>	, he is not worth	6, 432/ 22
price, God and his	<b>saints</b>	worshipped, his sacraments had	6, 433/ 24
cross, blaspheming his blessed	<b>saints</b>	, destroying all devotion, forbidding	6, 433/ 30
with all those holy	<b>saints</b>	that ever since Christ's	6, 434/ 20
men's books and holy	<b>saints'</b>	works gather a good	6, 23/ 29
have in hand, concerning	<b>saints'</b>	relics, images, and pilgrimages	6, 171/ 10
worshipping of saints or	<b>saints'</b>	relics but against the	6, 219/ 24
no saints nor no	<b>saints'</b>	relics. And that after	6, 219/ 25
infidels did hide holy	<b>saints'</b>	relics, at the finding	6, 222/ 2
only touch of holy	<b>saints'</b>	vestures? And doubt we	6, 225/ 34
at holy pilgrimages and	<b>saints'</b>	relics, done in open	6, 432/ 3
and reasons whereby he	<b>saith</b>	that many men be	6, 7/ 31
clergy in that he	<b>saith</b>	they have made a	6, 15/ 33
Eighth Chapter The messenger	<b>saith</b>	that the malice of	6, 18/ 12
Eleventh Chapter The messenger	<b>saith</b>	that howsoever Luther and	6, 18/ 27
of whom some he	<b>saith</b>	have seemed good and	6, 18/ 29
he neither meaneth nor	<b>saith</b>	such odious and abominable	6, 29/ 33
in hand that he	<b>saith</b>	the thing which he	6, 30/ 4
percase say as he	<b>saith</b>	in some thing, and	6, 30/ 18
those things that he	<b>saith</b>	, as odious as they	6, 31/ 6
which, as Saint John	<b>saith</b>	in the Apocalypse, is	6, 34/ 20
money were, as he	<b>saith</b>	, better bestowed upon poor	6, 40/ 22
costly. And therefore he	<b>saith</b>	that in their time	6, 40/ 25
truth I think he	<b>saith</b>	not truth, that the	6, 41/ 26
things. For so he	<b>saith</b>	himself that God, as	6, 43/ 24
The book," quoth I, "	<b>saith</b>	not fully so far	6, 43/ 34
and as Saint Paul	<b>saith</b>	, "Every man to other	6, 48/ 25
as the apostle Paul	<b>saith</b>	, let every man for	6, 50/ 15
the holy cross, and	<b>saith</b>	that if he so	6, 50/ 19
Christ? Because, as he	<b>saith</b>	, that there is so	6, 50/ 23
whom, as Saint Paul	<b>saith</b>	, we have for our	6, 52/ 9
more godly thing. And	<b>saith</b>	that though the cause	6, 55/ 10
confidence that, as he	<b>saith</b>	himself, he sent two	6, 55/ 13
is, as Saint Paul	<b>saith</b>	, man's heart, and that	6, 57/ 26
more than Saint Augustine	<b>saith</b>	that he could. I	6, 60/ 13
ye use, my master	<b>saith</b>	, to look so sadly	6, 68/ 35
and easily done. "Sir,"	<b>saith</b>	he, "yet hit we	6, 70/ 34
this, since Saint Paul	<b>saith</b>	so." "Then," quoth I	6, 73/ 19
which nature and reason	<b>saith</b>	be impossible, I may	6, 77/ 22

that reason and nature	<b>saith</b>	is impossible, methinketh that	6, 78/ 12
and reasons whereby he	<b>saith</b>	that many men be	6, 94/ 9
to himself. For scripture	<b>saith</b>	that he will not	6, 97/ 25
haply sometime, as Chaucer	<b>saith</b>	, a bone of some	6, 98/ 14
Of all our Ladies, "	<b>saith</b>	one, "I love best	6, 99/ 21
of Walsingham. " And I, "	<b>saith</b>	the other, "our Lady	6, 99/ 22
heaven). And where he	<b>saith</b>	, "If thou wilt enter	6, 103/ 21
ceremonial laws. And therefore,	<b>saith</b>	our Savior, of that	6, 105/ 10
us unto, "My yoke, "	<b>saith</b>	he, "is fit and	6, 105/ 10
word alone where he	<b>saith</b>	that we shall of	6, 105/ 35
church as our Savior	<b>saith</b>	in the twenty-fourth chapter	6, 109/ 15
for as Saint Paul	<b>saith</b>	, "Accedentem ad deum oportet	6, 111/ 2
endureth. "Heaven and earth, "	<b>saith</b>	he, "shall pass away	6, 114/ 22
For where our Lord	<b>saith</b>	that his words shall	6, 115/ 19
writing is unknown. He	<b>saith</b>	also that his Father	6, 115/ 27
God? As the scripture	<b>saith</b>	, "Dominus autem intuetur cor	6, 124/ 6
the heart). And therefore	<b>saith</b>	our Savior, "Judge not	6, 124/ 8
then, as Saint Augustine	<b>saith</b>	, make himself very sure	6, 127/ 29
only because the text	<b>saith</b>	the same. And if	6, 128/ 23
as holy Saint Jerome	<b>saith</b>	, "The Hebrews well despoil	6, 132/ 21
acceptation, whereas the Creed	<b>saith</b>	of our Savior that	6, 135/ 28
to whom, as himself	<b>saith</b>	, he was especially sent	6, 142/ 23
I am not sent, "	<b>saith</b>	our Lord, "but unto	6, 142/ 24
which (as Saint John	<b>saith</b>	) the world could not	6, 144/ 11
once. And therefore he	<b>saith</b>	in his epistle to	6, 145/ 30
And wisdom speak we, "	<b>saith</b>	he, "among folk that	6, 145/ 32
holy scripture. "Howbeit, Luther	<b>saith</b>	because it is not	6, 148/ 33
By which a woman	<b>saith</b>	of one who she	6, 150/ 17
a good holy saint	<b>saith</b>	, so marvelously tempered, that	6, 152/ 18
that the holy scripture	<b>saith</b>	the contrary, since it	6, 154/ 7
asking, as Saint James	<b>saith</b>	, without any doubt. And	6, 158/ 20
as ye see God	<b>saith</b>	himself in holy scripture	6, 160/ 24
they say as Christ	<b>saith</b>	, for so methinketh meant	6, 167/ 9
Christ or holy scripture	<b>saith</b>	the contrary, shall I	6, 167/ 19
them. But where God	<b>saith</b>	one thing in scripture	6, 168/ 7
the text, well considered,	<b>saith</b>	clean the contrary?" "To	6, 169/ 8
very truth. For so	<b>saith</b>	plain scripture of Christ	6, 173/ 12
the Father of heaven	<b>saith</b>	unto Christ in the	6, 173/ 13
against it, nor God	<b>saith</b>	not the contrary. Except	6, 176/ 25
again to them; and	<b>saith</b>	he will not leave	6, 177/ 21
For as Saint Paul	<b>saith</b>	, the manifestation and showing	6, 178/ 17
of the world, and	<b>saith</b>	also that his Father	6, 178/ 34
is not. And therefore	<b>saith</b>	holy Saint Augustine, "I	6, 181/ 11
the church. " And he	<b>saith</b>	good reason. For were	6, 181/ 12

of that the scripture	<b>saith</b>	. But he telleth you	6, 182/ 5
in his holy scripture	<b>saith</b>	himself the contrary, ye	6, 185/ 8
heart. For our Lord	<b>saith</b>	, "He that denieth me	6, 190/ 35
heaven." And holy scripture	<b>saith</b>	, "Spiritus Sanctus effugiet fictum	6, 191/ 2
wither away. Our Savior	<b>saith</b>	himself, "I am," saith	6, 194/ 7
saith himself, "I am,"	<b>saith</b>	he, "a very vine	6, 194/ 8
For as the Apostle	<b>saith</b>	, "Accedentem ad deum oportet	6, 194/ 27
instrument thereof. And therefore	<b>saith</b>	Saint John, as I	6, 195/ 2
God, as Saint Paul	<b>saith</b>	, know who be his	6, 198/ 12
be his. And Christ	<b>saith</b>	that against his church	6, 198/ 12
matter. For our Savior	<b>saith</b>	, "Wheresoever be two or	6, 198/ 21
naught. But where he	<b>saith</b>	that the church or	6, 199/ 16
And the scripture also	<b>saith</b>	not that these seven	6, 199/ 20
and unknown, but he	<b>saith</b>	only that such a	6, 199/ 22
And whereas our Lord	<b>saith</b>	, "Wheresoever be two or	6, 202/ 6
Novatian. "When our Savior	<b>saith</b>	also that he which	6, 202/ 15
as he thinketh and	<b>saith</b>	himself, marvelous gaily prove	6, 203/ 18
argument he maketh: Christ	<b>saith</b>	that the gates of	6, 203/ 21
argument. For where he	<b>saith</b>	that against the church	6, 204/ 18
were true that himself	<b>saith</b>	among his other heresies	6, 204/ 24
living, as our Savior	<b>saith</b>	in the Gospel; for	6, 212/ 13
I remember, Saint Augustine	<b>saith</b>	, that he that prayeth	6, 216/ 32
a bone, as Chaucer	<b>saith</b>	, of some holy Jew's	6, 217/ 23
say so much as	<b>saith</b>	Saint Augustine. For he	6, 218/ 4
believe it because it	<b>saith</b>	truth?" "Yes, marry," quoth	6, 249/ 10
he, "that the church	<b>saith</b>	truth? Know ye that	6, 249/ 12
ye say Saint Augustine	<b>saith</b>	. And now when I	6, 249/ 22
it is, as he	<b>saith</b>	, a great advantage for	6, 250/ 2
he, as holy scripture	<b>saith</b>	, that doth the work	6, 259/ 12
is it, as Aristotle	<b>saith</b>	, well done indeed to	6, 262/ 3
For I put case,	<b>saith</b>	he, that these men	6, 275/ 6
sin. For holy scripture	<b>saith</b>	, "Curam habe de bono	6, 281/ 9
much riches). And it	<b>saith</b>	also, "Maledictus homo qui	6, 281/ 13
worship also? Our Lord	<b>saith</b>	himself that for one	6, 283/ 21
Church in earth and	<b>saith</b>	that the church of	6, 289/ 3
given, all this, he	<b>saith</b>	, that every man, woman	6, 289/ 21
Christian people. And he	<b>saith</b>	plainly in his book	6, 289/ 31
and imprinted, as it	<b>saith</b>	, in Almaine; a foolish	6, 291/ 9
book called Mammona, he	<b>saith</b>	that one Frere Jerome	6, 291/ 29
by whose counsel Tyndale	<b>saith</b>	the Frere Jerome made	6, 292/ 1
the book; wherein Tyndale	<b>saith</b>	he misliketh his rhymes	6, 292/ 2
his overmuch railing. And	<b>saith</b>	also that he feareth	6, 292/ 3
that the frere's book	<b>saith</b>	that the New Testament	6, 292/ 11
frere's book, wherein he	<b>saith</b>	that the New Testament	6, 292/ 21

clergy in that he	<b>saith</b>	they have made a	6, 293/ 13
and fare as Aesop	<b>saith</b>	in a fable, that	6, 296/ 1
lie that our Savior	<b>saith</b>	himself, which saith of	6, 298/ 6
Savior saith himself, which	<b>saith</b>	of them that they	6, 298/ 6
wax unsavory. And he	<b>saith</b>	that they be the	6, 298/ 8
then if the light,	<b>saith</b>	he, be darked, how	6, 298/ 9
Marry," quoth I, "so	<b>saith</b>	Luther and Tyndale also	6, 303/ 13
over without reason, and	<b>saith</b>	that the scripture is	6, 304/ 13
last that Saint Paul	<b>saith</b>	and meaneth that a	6, 305/ 15
will, because Saint Paul	<b>saith</b>	no more but that	6, 305/ 22
a great cure; therefore,	<b>saith</b>	Tyndale, that never should	6, 306/ 7
another reason indeed. He	<b>saith</b>	that chastity is an	6, 308/ 21
have it. And Christ	<b>saith</b>	that all men take	6, 308/ 29
it not, but he	<b>saith</b>	not that no man	6, 308/ 30
faults, as my father	<b>saith</b>	that we be with	6, 313/ 23
of them shrews, he	<b>saith</b>	that they defame them	6, 313/ 24
them falsely. For he	<b>saith</b>	plainly that there is	6, 313/ 26
the world; but he	<b>saith</b>	indeed that every man	6, 313/ 27
even as Your Lordship	<b>saith</b>	. For I know it	6, 322/ 31
divers of his epistles	<b>saith</b>	, God hath by his	6, 334/ 18
perfectly perceive what he	<b>saith</b>	, or at the least	6, 345/ 14
help, as the Prophet	<b>saith</b>	, upon the serpent and	6, 348/ 2
For in penance, he	<b>saith</b>	, that there neither needeth	6, 349/ 19
nor satisfaction. Also, he	<b>saith</b>	that there needeth no	6, 349/ 20
obedience, or rather disobedience,	<b>saith</b>	that the curates do	6, 349/ 37
the bishops. For he	<b>saith</b>	plainly that the bishop	6, 350/ 12
such other like, he	<b>saith</b>	plainly that confession to	6, 350/ 19
master Luther? For he	<b>saith</b>	he would in any	6, 350/ 26
without good works. He	<b>saith</b>	also that it is	6, 352/ 28
of belief. For he	<b>saith</b>	that our faith suppeth	6, 352/ 34
thereto itself. "Item, he	<b>saith</b>	that God is as	6, 353/ 6
Passion. "In matrimony, he	<b>saith</b>	plainly that it is	6, 353/ 9
no sacrament; and so	<b>saith</b>	Tyndale too. "Item, that	6, 353/ 10
much other beastliness he	<b>saith</b>	in such things, and	6, 353/ 18
sacrament of order, he	<b>saith</b>	that priesthood and all	6, 353/ 20
worse yet. For he	<b>saith</b>	further that every woman	6, 353/ 26
man mad outright." "He	<b>saith</b>	, " quoth I, "further yet	6, 353/ 29
of the Altar, yet	<b>saith</b>	he thereof many lewd	6, 353/ 35
used therein. "Item, he	<b>saith</b>	it were best that	6, 354/ 19
them list. "Item, he	<b>saith</b>	that the Blessed Sacrament	6, 354/ 24
read, good Saint Gregory	<b>saith</b>	plain the contrary. For	6, 357/ 10
For indeed the book	<b>saith</b>	no more but that	6, 357/ 13
adorare," and Saint Gregory	<b>saith</b>	, "quod non licet adorare	6, 357/ 24
the law, as yourself	<b>saith</b>	, that the word may	6, 357/ 33



as in that he	<b>saith</b>	that that it is	6, 358/ 21
creatures. For the scripture	<b>saith</b>	there, "Thou shalt worship	6, 358/ 31
same place Saint Gregory	<b>saith</b>	that we do worship	6, 358/ 35
our advocate. "Item, he	<b>saith</b>	that every other woman	6, 360/ 1
of all feasts he	<b>saith</b>	that he hateth the	6, 360/ 8
against all chastity, and	<b>saith</b>	that if a priest	6, 360/ 16
Marry," quoth I, "he	<b>saith</b>	that he seeth further	6, 362/ 16
only tyranny, yet he	<b>saith</b>	that the people be	6, 369/ 2
For as our Savior	<b>saith</b>	, ye shall know the	6, 372/ 19
Eighth Chapter The messenger	<b>saith</b>	that the malice of	6, 372/ 22
feel it. For Luther	<b>saith</b>	that all souls shall	6, 377/ 20
shall be damned, he	<b>saith</b>	, for no deserving of	6, 377/ 22
Eleventh Chapter The messenger	<b>saith</b>	that howsoever Luther and	6, 377/ 32
of whom some, he	<b>saith</b>	, have seemed good and	6, 377/ 34
other wise. For he	<b>saith</b>	plain that faith alone	6, 380/ 34
blame the church, that	<b>saith</b>	not the contrary? And	6, 381/ 9
already. For as Christ	<b>saith</b>	, "Arbor mala non potest	6, 381/ 28
works. For faith, he	<b>saith</b>	, could never be idle	6, 382/ 29
sect. For he that	<b>saith</b>	fire alone is enough	6, 383/ 6
church because the church	<b>saith</b>	that faith will not	6, 383/ 8
therewith, as the Apostle	<b>saith</b>	, "Fides que per dilectione	6, 383/ 24
places of his epistles	<b>saith</b>	the contrary thereof. For	6, 383/ 29
contrary thereof. For he	<b>saith</b>	that if a man	6, 383/ 29
the holy apostle James	<b>saith</b>	to them that reckon	6, 386/ 9
than devils. For he	<b>saith</b>	that the devils do	6, 386/ 11
for a final conclusion	<b>saith</b>	that the faith is	6, 386/ 16
a devil. For he	<b>saith</b>	that where such a	6, 387/ 2
good. For Saint James	<b>saith</b>	"they believe," and saith	6, 387/ 19
saith "they believe," and	<b>saith</b>	not "they know" And	6, 387/ 19
devils, as Saint James	<b>saith</b>	, do believe such things	6, 388/ 7
it is, as Luther	<b>saith</b>	, great sin and sacrilege	6, 389/ 8
For nothing, as Luther	<b>saith</b>	, can damn a Christian	6, 389/ 19
and supped up, he	<b>saith</b>	, in that faith. "When	6, 389/ 21
God? And when Luther	<b>saith</b>	that nothing can damn	6, 390/ 7
that mind, where he	<b>saith</b>	, "Qui crediderit et baptizatus	6, 390/ 35
then as Saint Paul	<b>saith</b>	, Christ died for naught	6, 391/ 6
without faith, since Christ	<b>saith</b>	, "If thou wilt enter	6, 391/ 33
keep the commandments." And	<b>saith</b>	also, "Do that and	6, 391/ 35
of any faith. He	<b>saith</b>	also in holy scripture	6, 391/ 36
there is none that	<b>saith</b>	so, and the whole	6, 392/ 28
and the whole church	<b>saith</b>	and believeth the contrary	6, 392/ 28
thou shalt have well?"	<b>Saith</b>	not Christ of them	6, 392/ 34
virtuous deed. For Luther	<b>saith</b>	plainly that no man	6, 395/ 36
Christ shall (as himself	<b>saith</b>	) reward with everlasting life	6, 396/ 21

true that Saint Paul	<b>saith</b>	that "Non sunt condignae	6, 397/ 1
than in that he	<b>saith</b>	that God hath need	6, 397/ 16
our faith. For he	<b>saith</b>	that God hath no	6, 397/ 17
and therefore where he	<b>saith</b>	that there is no	6, 400/ 19
as the holy scripture	<b>saith</b>	, "Unicuique dedit Deus curam	6, 415/ 7
surely as Saint Paul	<b>saith</b>	, he is not to	6, 417/ 3
And as Saint Paul	<b>saith</b>	, "Cursed be he and	6, 419/ 34
doest, but as he	<b>saith</b>	, bring him to the	6, 420/ 19
forsaketh Christ. And then	<b>saith</b>	our Savior that whoso	6, 421/ 1
himself answereth where he	<b>saith</b>	in the Gospel of	6, 421/ 20
is, as Saint Augustine	<b>saith</b>	, the very mother of	6, 423/ 4
and raileth thereon and	<b>saith</b>	it was begun by	6, 425/ 1
found what thing Tyndale	<b>saith</b>	against miracles and against	6, 431/ 19
as for miracles, he	<b>saith</b>	nothing in effect but	6, 431/ 27
be said so, he	<b>saith</b>	that indeed it is	6, 431/ 30
more frantic Tyndale, that	<b>saith</b>	all priests, monks, and	6, 434/ 18
men for their master's	<b>sake</b>	, whom else we would	6, 48/ 33
poor folk for his	<b>sake</b>	be by his high	6, 48/ 36
holy saints for his	<b>sake</b>	, doth honor himself. Except	6, 49/ 3
all other for their	<b>sake</b>	and ween there were	6, 91/ 20
done them, for God's	<b>sake</b>	, as ye said before	6, 97/ 13
we should for his	<b>sake</b>	do to any creature	6, 97/ 24
But see for God's	<b>sake</b>	how we be run	6, 107/ 3
much honor for his	<b>sake</b>	. And thereof followeth it	6, 112/ 23
and ye for his	<b>sake</b>	made them all great	6, 218/ 28
friends and for his	<b>sake</b>	. "Ye say," quoth I	6, 218/ 36
many men for his	<b>sake</b>	, that he will have	6, 220/ 26
holy saints for his	<b>sake</b>	; or to be withdrawn	6, 221/ 6
pulled out for Christ's	<b>sake</b>	. Nor there is no	6, 232/ 34
there sing for God's	<b>sake</b>	whole ribaldous songs as	6, 236/ 4
them that for his	<b>sake</b>	do take it. What	6, 308/ 32
you for my mind's	<b>sake</b>	, show me what thought	6, 325/ 6
pray you for God's	<b>sake</b>	see how utterly this	6, 364/ 16
of them for our	<b>sake</b>	, this damnable heresy holdeth	6, 403/ 4
not for their own	<b>sakes</b>	but for his, yet	6, 97/ 23
set by for their	<b>sakes</b>	, and themselves for his	6, 225/ 30
miracles showed for their	<b>sakes</b>	) as uncertain be we	6, 422/ 30
he said, "Vos estis	<b>sal</b>	terrae" (Ye be the	6, 107/ 13
poor people with the	<b>sale</b>	of some of the	6, 41/ 4
a felony done at	<b>Salisbury</b>	on Shrove Tuesday, brought	6, 267/ 35
terrae" (Ye be the	<b>salt</b>	of the earth); and	6, 107/ 13
that they be the	<b>salt</b>	of the earth. And	6, 298/ 7
earth. And if the	<b>salt</b>	once appal, the world	6, 298/ 7
that our Lady was	<b>saluted</b>	with Gabriel. And that	6, 232/ 10

or of Ipswich was	<b>saluted</b>	of Gabriel or fled	6, 232/ 13
text, "Homines et iumenta	<b>salvabis</b>	Deus" (God, thou shalt	6, 136/ 4
the necessity of our	<b>salvation</b>	requireth, God giveth the	6, 8/ 26
in all-thing necessary to	<b>salvation</b>	to give firm credence	6, 10/ 24
the necessity of man's	<b>salvation</b>	. Which he proveth by	6, 11/ 1
necessarily requisite for our	<b>salvation</b>	. The Thirtieth Chapter Whereas	6, 11/ 5
Lutherans, which ascribe our	<b>salvation</b>	and damnation, and all	6, 19/ 8
the necessity of their	<b>salvation</b>	, were not content only	6, 59/ 17
the necessity of our	<b>salvation</b>	requireth, God giveth the	6, 116/ 18
to the necessity of	<b>salvation</b>	. "In what point," quoth	6, 120/ 23
things needly requisite to	<b>salvation</b>	hath the right understanding	6, 122/ 18
any wise concerning the	<b>salvation</b>	of your soul. Of	6, 162/ 6
all things necessary to	<b>salvation</b>	to give firm credence	6, 162/ 14
the necessity of man's	<b>salvation</b>	. Which he proveth by	6, 167/ 6
necessarily requisite for our	<b>salvation</b>	. "Truly," quoth he, "ye	6, 176/ 11
late for the final	<b>salvation</b>	of their souls (as	6, 252/ 33
one, that all our	<b>salvation</b>	standeth in faith alone	6, 288/ 30
alone, and toward our	<b>salvation</b>	nothing force of good	6, 288/ 31
the matters of our	<b>salvation</b>	; to the intent that	6, 345/ 28
faith sufficeth to our	<b>salvation</b>	with our baptism, without	6, 352/ 27
and sufficeth for our	<b>salvation</b>	. "Then answered he that	6, 380/ 35
faith cannot fail of	<b>salvation</b>	, since it cannot fail	6, 384/ 23
might suffice to their	<b>salvation</b>	if charity lacked. Against	6, 385/ 8
charity, not sufficient to	<b>salvation</b>	, and that this may	6, 385/ 32
reckon faith sufficient for	<b>salvation</b>	without good works, that	6, 386/ 10
that faith sufficeth to	<b>salvation</b>	, because they think it	6, 386/ 21
it should suffice for	<b>salvation</b>	, must needs have with	6, 389/ 25
only faith causeth our	<b>salvation</b>	. "To this it was	6, 389/ 34
appeared that all our	<b>salvation</b>	came of faith, as	6, 391/ 4
the cause of our	<b>salvation</b>	, then as Saint Paul	6, 391/ 6
almsdeed alone sufficeth for	<b>salvation</b>	, how wretchedly soever we	6, 392/ 6
was sufficient for our	<b>salvation</b>	, and that good works	6, 399/ 34
Lutherans, which ascribe our	<b>salvation</b>	and damnation and all	6, 402/ 8
Passion, whereupon depended the	<b>salvation</b>	of mankind, which affection	6, 414/ 7
whose cunning, virtue, and	<b>salvation</b>	we be sure, than	6, 421/ 11
necessity requisite to our	<b>salvation</b>	, and that they lay	6, 425/ 26
and the most devout	<b>Salve</b>	Regina, because we therein	6, 359/ 35
crediderit et baptizatus fuerit,	<b>salvus</b>	erit" (He that believeth	6, 390/ 36
in that hill in	<b>Samaria</b>	, and all such worship	6, 58/ 17
who were faithful in	<b>Samaria</b>	. And the scripture also	6, 199/ 19
the parable of the	<b>Samaritan</b>	, bearing the wounded man	6, 104/ 19
to the woman of	<b>Samary</b>	, that very worshippers should	6, 57/ 28
to the woman of	<b>Samary</b>	, as the thing which	6, 59/ 11
it did when that	<b>Samary</b>	, falling to idolatry, the	6, 220/ 14

And showeth for a	<b>sample</b>	certain words evil, and	6, 15/ 24
And showeth for a	<b>sample</b>	certain words evil and	6, 284/ 26
Christ for that they	<b>sanctify</b>	not the Saturday, which	6, 149/ 21
would authorize by their	<b>sanctifying</b>	. " "Then fall you," quoth	6, 238/ 30
holy scripture saith, "Spiritus	<b>Sanctus</b>	effugiet fictum" (The Holy	6, 191/ 2
is choked up with	<b>sand</b>	-- as they thus	6, 413/ 3
sore decayed, and such	<b>sands</b>	risen, and such shallow	6, 412/ 30
the fault to Goodwin	<b>Sands</b>	; some to the lands	6, 412/ 34
about the amendment of	<b>Sandwich</b>	Haven. At which time	6, 412/ 27
followed the flesh and	<b>sank</b>	for their sin. For	6, 252/ 24
did unto Ananias and	<b>Sapphira</b>	for a far smaller	6, 429/ 5
ye see some white	<b>sapphire</b>	or beryl so well	6, 92/ 9
as any Turk or	<b>Saracen</b>	would have pitied or	6, 372/ 14
they pagans, Turks, or	<b>Saracens</b>	. And much less, then	6, 32/ 16
infidels, as Turks or	<b>Saracens</b>	, having heard of Christ's	6, 200/ 24
the Turks, all the	<b>Saracens</b>	, all the heretics, all	6, 236/ 18
for paynims, Turks, and	<b>Saracens</b>	, which by open profession	6, 243/ 29
in case the Turks,	<b>Saracens</b>	, and paynims would suffer	6, 407/ 35
while he thought he	<b>sat</b>	in God Almighty's bosom	6, 40/ 31
he said that they	<b>sat</b>	upon the chair of	6, 104/ 10
on whose seat they	<b>sat</b>	, did lay great fardels	6, 104/ 27
is infinite, should have	<b>sat</b>	and studied to devise	6, 376/ 9
he hath letted and	<b>sat</b>	still awhile in sin	6, 401/ 13
he called him therefore	<b>Satan</b>	, yet is it nothing	6, 414/ 9
Hymineum et Alexandrum tradidi	<b>Satanae</b>	, ut discant non blasphemare	6, 429/ 21
said to Saint Peter, "	<b>Sathanas</b>	hath desired to sift	6, 107/ 18
for the more ample	<b>satisfaction</b>	of such as yourself	6, 248/ 7
neither needeth contrition nor	<b>satisfaction</b>	. Also, he saith that	6, 349/ 20
how, good works in	<b>satisfaction</b>	accounteth for naught --	6, 352/ 13
be fully content and	<b>satisfied</b>	. And this warrantise will	6, 27/ 15
be somewhat answered and	<b>satisfied</b>	by me. I therefore	6, 34/ 33
he so perceived himself	<b>satisfied</b>	, that he meekly acknowledged	6, 125/ 14
I am herein fully	<b>satisfied</b>	. " "Then be you," quoth	6, 184/ 21
be you," quoth I, "	<b>satisfied</b>	in this also, that	6, 184/ 22
quoth I, "as fully	<b>satisfied</b>	that where ye lately	6, 185/ 5
in good faith fully	<b>satisfied</b>	me concerning the sure	6, 207/ 24
shall speak of already	<b>satisfied</b>	, whereby our business therein	6, 248/ 4
one thing. Were they	<b>satisfied</b>	and held themselves content	6, 248/ 15
and the mind fully	<b>satisfied</b>	of any man that	6, 330/ 27
be well and fully	<b>satisfied</b>	and content." "In good	6, 344/ 29
matter fully content and	<b>satisfied</b>	. " "Well," quoth I, "then	6, 344/ 33
he, "I am well	<b>satisfied</b>	in this matter, and	6, 359/ 23
the only thing that	<b>satisfieth</b>	and contenteth some, yet	6, 424/ 5
will serve you, to	<b>satisfy</b>	him at the full	6, 25/ 8

would fain answer and	<b>satisfy</b>	with reason, which ye	6, 32/ 28
fear me, very feebly	<b>satisfy</b>	them. For they would	6, 64/ 13
study, cannot suffice to	<b>satisfy</b>	but that any text	6, 127/ 27
ye make would surely	<b>satisfy</b>	the other side or	6, 238/ 14
therewith to content and	<b>satisfy</b>	any man that he	6, 246/ 9
they sanctify not the	<b>Saturday</b>	, which was the Sabbath	6, 149/ 21
commandment given for the	<b>Saturday</b>	in the old. And	6, 155/ 17
to believe anything certainly	<b>save</b>	holy scripture, though the	6, 11/ 8
falsehood of his opinions,	<b>save</b>	only himself. %The Fourth	6, 17/ 23
the matter more hot,	<b>save</b>	for burning of their	6, 37/ 28
ye reckon all seven (	<b>save</b>	grammar) almost to serve	6, 122/ 21
now have all learning	<b>save</b>	scripture only clean cast	6, 132/ 18
Deus" (God, thou shalt	<b>save</b>	both man and beasts	6, 136/ 5
this text, "Thou shalt	<b>save</b>	both men and beasts	6, 136/ 14
likely to sink than	<b>save</b>	our selves." "Holy scripture	6, 138/ 9
be then left shall	<b>save</b>	themselves by the same	6, 143/ 3
to believe anything certainly	<b>save</b>	holy scripture though the	6, 179/ 9
forswear your faith to	<b>save</b>	his life. Where be	6, 201/ 31
every man laughed then,	<b>save</b>	the monk, that cast	6, 228/ 30
the truth, all were	<b>save</b>	one and he in	6, 248/ 18
and he in all-thing	<b>save</b>	one. And to your	6, 248/ 19
the priest had twenty,	<b>save</b>	for overcharging. Yet it	6, 305/ 34
falsehood of his opinions,	<b>save</b>	only himself. "Now that	6, 360/ 36
the world wild geese	<b>save</b>	himself, and all the	6, 366/ 24
ever they had to	<b>save</b>	themselves from death or	6, 370/ 34
say that faith doth	<b>save</b>	us, though faith do	6, 382/ 34
damn a Christian man,	<b>save</b>	only lack of belief	6, 389/ 19
thereto, is sufficient to	<b>save</b>	us. And therefore if	6, 390/ 12
our own works might	<b>save</b>	us. Nor we were	6, 391/ 7
were not able to	<b>save</b>	one man of themselves	6, 391/ 15
the faith only shall	<b>save</b>	us without good works	6, 391/ 26
is alone sufficient to	<b>save</b>	them that have the	6, 394/ 27
that faith could not	<b>save</b>	us if we had	6, 395/ 9
that he will not	<b>save</b>	us without both, if	6, 397/ 21
be as strong to	<b>save</b>	itself as the cockle	6, 407/ 33
long as that may	<b>save</b>	their lives. Nor never	6, 422/ 13
his soul forever to	<b>save</b>	his body for a	6, 422/ 16
himself died for to	<b>save</b>	it from the wolves'	6, 430/ 7
God predestinate to be	<b>saved</b>	. Whereunto the author answereth	6, 12/ 11
men, yet is it	<b>saved</b>	and may be given	6, 51/ 2
beast should be both	<b>saved</b>	at last, and so	6, 136/ 7
God predestinate to be	<b>saved</b>	. Whereunto the author answereth	6, 195/ 30
be predestinate to be	<b>saved</b>	, in what part soever	6, 196/ 5
be predestinate to be	<b>saved</b>	, if the question were	6, 196/ 28

is predestinate to be	<b>saved</b>	, whether may he or	6, 197/ 1
amend, and so be	<b>saved</b>	at last as God	6, 197/ 6
and predestinate to be	<b>saved</b>	be not in it	6, 197/ 23
indeed no saints nor	<b>saved</b>	souls, but haply those	6, 244/ 16
but haply those were	<b>saved</b>	souls and saints in	6, 244/ 16
For there were few	<b>saved</b>	in Noe's ship." "The	6, 252/ 15
though there were few	<b>saved</b>	alive, yet proveth not	6, 252/ 21
and hope to be	<b>saved</b>	thereby, and that they	6, 380/ 4
alone he shall be	<b>saved</b>	, without any good works	6, 383/ 13
is baptized shall be	<b>saved</b>	). Where Christ requireth nothing	6, 391/ 1
that believeth shall be	<b>saved</b>	, " where he nothing speaketh	6, 391/ 28
that believeth shall be	<b>saved</b>	without good works, if	6, 391/ 30
that men shall be	<b>saved</b>	for keeping of the	6, 391/ 32
that they shall be	<b>saved</b>	howsoever they live, for	6, 393/ 30
all that shall be	<b>saved</b>	shall be saved only	6, 402/ 11
be saved shall be	<b>saved</b>	only because that God	6, 402/ 11
the spirit might be	<b>saved</b>	in the Day of	6, 429/ 17
Father of all the	<b>saved</b>	people from our former	6, 435/ 19
the author showeth that	<b>saving</b>	for the authority of	6, 11/ 10
the quick. And surely,	<b>saving</b>	that men cannot do	6, 46/ 35
here at Saint Alban's,	<b>saving</b>	some relics of him	6, 86/ 12
while they be fresh,	<b>saving</b>	that meseemeth better for	6, 102/ 10
some other kind of	<b>saving</b>	and preserving here in	6, 136/ 15
as it goeth already,	<b>saving</b>	that I wot ne'er	6, 138/ 29
hatred to some other (	<b>saving</b>	that pride sometimes also	6, 140/ 12
scripture?" "Yes," quoth he, "	<b>saving</b>	that I take the	6, 161/ 23
church among them --	<b>saving</b>	that always that part	6, 162/ 27
the author showeth that,	<b>saving</b>	for the authority of	6, 179/ 11
knoweth she hath it,	<b>saving</b>	that she is loath	6, 180/ 25
first, in good faith,	<b>saving</b>	that the books and	6, 211/ 8
of such men as (	<b>saving</b>	for the Spirit of	6, 253/ 24
thing in effect fruitless,	<b>saving</b>	that it may be	6, 255/ 26
to our present purpose,	<b>saving</b>	that if it be	6, 259/ 24
were they fain for	<b>saving</b>	of his life to	6, 271/ 17
ashamed to put you,	<b>saving</b>	that ye drive me	6, 274/ 9
a chequer-chamber case. Or	<b>saving</b>	the premunire, we might	6, 274/ 34
able to match and (	<b>saving</b>	the comparisons be odious	6, 295/ 21
the worse they be,	<b>saving</b>	that learning is good	6, 301/ 12
Luther and Tyndale also,	<b>saving</b>	that they go somewhat	6, 303/ 13
he hath of him.	<b>Saving</b>	that lest he should	6, 315/ 11
of that night school,	<b>saving</b>	that he which as	6, 329/ 7
be done to anything	<b>saving</b>	the Trinity, then did	6, 359/ 4
out of Christ's flock,	<b>saving</b>	that they were put	6, 407/ 7
looked and preached holily,	<b>saving</b>	that yet sometimes it	6, 424/ 13

works of the devil.	<b>Saving</b>	that where I said	6, 431/ 29
the person of our	<b>Savior</b>	Christ, fain would I	6, 39/ 35
suffer his and our	<b>Savior</b>	Christ in the Church	6, 41/ 17
a shadow. And our	<b>Savior</b>	himself, whose faith is	6, 43/ 30
wore hair. Christ our	<b>Savior</b>	himself not only prayed	6, 44/ 14
set at naught, our	<b>Savior</b>	himself set so much	6, 44/ 17
in remembrance of our	<b>Savior</b>	himself, and not only	6, 47/ 29
unto himself. Whereof our	<b>Savior</b>	Christ well declareth the	6, 49/ 7
these words of our	<b>Savior</b>	, learn that God delighteth	6, 49/ 30
us, that doth our	<b>Savior</b>	that died for us	6, 52/ 8
place. "For albeit our	<b>Savior</b>	said," quoth I, "unto	6, 58/ 3
In which words our	<b>Savior</b>	reproved all false worship	6, 58/ 16
only Christ is our	<b>Savior</b>	and mediator to bring	6, 97/ 4
we spoke of, our	<b>Savior</b>	said that the Scribes	6, 104/ 25
And therefore, saith our	<b>Savior</b>	, of that law that	6, 105/ 10
by these words our	<b>Savior</b>	meant and promised that	6, 108/ 24
the church as our	<b>Savior</b>	saith in the twenty-fourth	6, 109/ 15
Christ as before. "Our	<b>Savior</b>	also said unto his	6, 116/ 1
And therefore saith our	<b>Savior</b>	, "Judge not before the	6, 124/ 8
children of God, our	<b>Savior</b>	Christ were not God's	6, 135/ 12
Creed saith of our	<b>Savior</b>	that he is God's	6, 135/ 28
the godhead of our	<b>Savior</b>	, and his E9galitE9	6, 137/ 2
the church that our	<b>Savior</b>	is one God and	6, 137/ 8
virtue, then came our	<b>Savior</b>	Christ to redeem us	6, 142/ 12
first brought by our	<b>Savior</b>	to the house of	6, 142/ 21
into this world." Our	<b>Savior</b>	said again unto him	6, 143/ 22
his Father, as our	<b>Savior</b>	himself (when the Jews	6, 145/ 3
And albeit that our	<b>Savior</b>	showed and plainly proved	6, 147/ 31
and believe is our	<b>Savior</b>	Christ only, and not	6, 163/ 6
men," and where our	<b>Savior</b>	also reproveth the Scribes	6, 163/ 11
it is, hear our	<b>Savior</b>	Christ and believe him	6, 163/ 17
the thing that our	<b>Savior</b>	himself biddeth us believe	6, 163/ 30
in godhead of our	<b>Savior</b>	Christ with his Father	6, 171/ 5
not promised by our	<b>Savior</b>	Christ that he should	6, 178/ 19
and wither away. Our	<b>Savior</b>	saith himself, "I am	6, 194/ 7
these words of our	<b>Savior</b>	, and many more there	6, 194/ 15
no matter. For our	<b>Savior</b>	saith, "Wheresoever be two	6, 198/ 20
against Novatian. "When our	<b>Savior</b>	saith also that he	6, 202/ 15
into hell; and our	<b>Savior</b>	promiseth in that place	6, 204/ 2
them was, as our	<b>Savior</b>	said himself, a devil	6, 205/ 19
is now. As our	<b>Savior</b>	said by Saint John	6, 211/ 27
of living, as our	<b>Savior</b>	saith in the Gospel	6, 212/ 13
holy Jew's sheep. Our	<b>Savior</b>	also seemeth in the	6, 217/ 24
holy relics? "Nor our	<b>Savior</b>	Christ blameth not the	6, 225/ 11

no lie that our	<b>Savior</b>	saith himself, which saith	6, 298/ 5
and sometimes of our	<b>Savior</b>	Christ (not always of	6, 336/ 20
it appeareth that our	<b>Savior</b>	himself, and his apostles	6, 337/ 1
in effect as our	<b>Savior</b>	at the time taught	6, 340/ 18
no more than our	<b>Savior</b>	letted, for the weal	6, 340/ 22
one body with our	<b>Savior</b>	Christ in their former	6, 355/ 18
sect. For as our	<b>Savior</b>	saith, ye shall know	6, 372/ 19
and manhood of our	<b>Savior</b>	Christ, but also against	6, 376/ 32
these words of our	<b>Savior</b>	Christ, he said, much	6, 390/ 34
Passion of our blessed	<b>Savior</b>	, men are no longer	6, 391/ 13
the mouth of our	<b>Savior</b>	, "He that believeth shall	6, 391/ 28
the words of our	<b>Savior</b>	in the same places	6, 393/ 8
God. For whereas our	<b>Savior</b>	Christ took upon himself	6, 403/ 3
rehearsed, reprov'd of our	<b>Savior</b>	when he struck off	6, 411/ 28
mankind, which affection our	<b>Savior</b>	had before that time	6, 414/ 7
And then saith our	<b>Savior</b>	that whoso doth, shall	6, 421/ 2
matter," quoth I, "our	<b>Savior</b>	himself answereth where he	6, 421/ 19
And surely when our	<b>Savior</b>	himself calleth such heretics	6, 429/ 35
sacred Body of our	<b>Savior</b>	Christ; and seeth the	6, 433/ 35
which had no saintly	<b>savor</b>	, she was perceived for	6, 87/ 28
delight thereof, feebleth little	<b>savor</b>	in anything else, but	6, 126/ 10
all things of pleasant	<b>savor</b>	upon his image. But	6, 227/ 26
feeble soul as the	<b>savor</b>	of a sickness sore	6, 347/ 23
that yet sometimes it	<b>savored</b>	so shrewdly, that he	6, 424/ 13
the church if he	<b>saw</b>	the church say one	6, 10/ 10
his perjury when he	<b>saw</b>	the matter so clearly	6, 15/ 19
is an old said	<b>saw</b>	that one business begetteth	6, 21/ 2
In which albeit I	<b>saw</b>	no harm, yet somewhat	6, 23/ 19
shall, if ever he	<b>saw</b>	him, be brought in	6, 46/ 34
but such as he	<b>saw</b>	and was conversant with	6, 48/ 13
with, as when he	<b>saw</b>	man and the glory	6, 48/ 13
them whom they never	<b>saw</b>	nor never shall see	6, 48/ 15
strong proof, if I	<b>saw</b>	them done, and were	6, 62/ 1
say that they never	<b>saw</b>	any of these miracles	6, 63/ 15
which while they never	<b>saw</b>	them are not bound	6, 63/ 16
it, but because himself	<b>saw</b>	no white, which was	6, 65/ 15
in yours. For he	<b>saw</b>	never other but black	6, 65/ 28
by reason, and never	<b>saw</b>	it done, believe no	6, 66/ 24
him say that he	<b>saw</b>	this himself, then I	6, 67/ 17
morrow said that he	<b>saw</b>	not that bird, but	6, 68/ 9
speech thereof; but he	<b>saw</b>	in Paul's churchyard an	6, 68/ 10
tell me that they	<b>saw</b>	the thing that myself	6, 68/ 21
many that say they	<b>saw</b>	it done." "Well," quoth	6, 68/ 24
those men say they	<b>saw</b>	done." "Wot you," quoth	6, 72/ 6



they which say they	<b>saw</b>	such miracles do tell	6, 75/ 20
men that say they	<b>saw</b>	him do it?" The	6, 75/ 24
me that ever he	<b>saw</b>	any." "It may," quoth	6, 75/ 32
must hear say they	<b>saw</b>	a miracle ere ye	6, 78/ 2
tell you that they	<b>saw</b>	before an image of	6, 78/ 22
then -- for I	<b>saw</b>	it myself -- passing	6, 79/ 24
am sure, if ye	<b>saw</b>	dead men as commonly	6, 80/ 17
that would say they	<b>saw</b>	a great good thing	6, 82/ 21
born blind and never	<b>saw</b>	in his life. And	6, 86/ 5
And when my lord	<b>saw</b>	that, he bade him	6, 87/ 1
thought so because he	<b>saw</b>	not the preachers persecuted	6, 124/ 29
the people, and there	<b>saw</b>	many that had often	6, 125/ 17
the church, if he	<b>saw</b>	the church say one	6, 153/ 21
Saint Stephen, when he	<b>saw</b>	heaven open for him	6, 211/ 32
or mistaken. And myself	<b>saw</b>	at the Abbey of	6, 222/ 5
seeming as ever I	<b>saw</b>	in my life, and	6, 222/ 26
remembered that ever I	<b>saw</b>	priest or clerk fare	6, 234/ 27
howbeit indeed, as I	<b>saw</b>	it proved after, a	6, 256/ 12
abjuration whereof I never	<b>saw</b>	the like, nor in	6, 271/ 18
a book that himself	<b>saw</b>	when the men made	6, 275/ 34
Simkin neither if he	<b>saw</b>	the men print the	6, 276/ 17
his perjury when he	<b>saw</b>	the matter so clearly	6, 280/ 24
his perjury, when he	<b>saw</b>	the matter already proved	6, 284/ 18
was, which when he	<b>saw</b>	a young man kiss	6, 287/ 6
say so if ye	<b>saw</b>	all the places which	6, 290/ 12
the nonce. Wherein he	<b>saw</b>	so many corruptions, and	6, 292/ 29
once poisoned, though he	<b>saw</b>	his friend after scrape	6, 293/ 11
is. For I never	<b>saw</b>	it but once. Nor	6, 297/ 9
as though we never	<b>saw</b>	any man that never	6, 306/ 10
men," quoth he, "that	<b>saw</b>	it, and especially one	6, 318/ 1
and especially one that	<b>saw</b>	the man hanging in	6, 318/ 2
and said that he	<b>saw</b>	that very well; for	6, 322/ 6
very well; for he	<b>saw</b>	him both ere he	6, 322/ 6
own sight and therewith	<b>saw</b>	what sight he had	6, 322/ 21
matter as ever I	<b>saw</b>	man in my life	6, 326/ 9
mind, whereof he never	<b>saw</b>	the example in his	6, 350/ 8
toward them when he	<b>saw</b>	that they would be	6, 354/ 10
seeth further than he	<b>saw</b>	before. Whereunto the King's	6, 362/ 16
deceived, and that he	<b>saw</b>	himself confuted and concluded	6, 367/ 1
was reasoned withal and	<b>saw</b>	that he could not	6, 379/ 31
such ways as they	<b>saw</b>	, when they went about	6, 394/ 20
one hood. I never	<b>saw</b>	any that more verily	6, 399/ 20
many things than he	<b>saw</b>	in Luther himself. And	6, 431/ 18
the one begun in	<b>Saxony</b>	, and by the other	6, 3/ 13

Boheme, and now in	<b>Saxony</b>	where Luther is, and	6, 192/ 6
the fire. For in	<b>Saxony</b>	first and among all	6, 192/ 9
these new folk of	<b>Saxony</b>	and Boheme which yourself	6, 200/ 3
find it naught in	<b>Saxony</b>	, where we newly see	6, 311/ 2
we have now in	<b>Saxony</b>	, where this change is	6, 311/ 10
and schismatic priests of	<b>Saxony</b>	. "Surely," quoth he, "ye	6, 313/ 12
books hath done in	<b>Saxony</b>	. And this find we	6, 348/ 9
there would now in	<b>Saxony</b>	and Switzerland and such	6, 355/ 12
Lutherans assembling themselves in	<b>Saxony</b>	could make none authority	6, 355/ 21
a pardon obtained in	<b>Saxony</b>	; for which pardon, as	6, 361/ 3
fashion of Switzerland or	<b>Saxony</b>	and some other parts	6, 427/ 29
he saw the church	<b>say</b>	one thing and the	6, 10/ 10
scripture seeming plainly to	<b>say</b>	the contrary, or believe	6, 10/ 30
seem to us to	<b>say</b>	contrary to the text	6, 10/ 32
we call heretics will	<b>say</b>	that themselves is the	6, 11/ 28
by a judge to	<b>say</b>	the truth of himself	6, 15/ 12
peril of perjury to	<b>say</b>	and confess truth. And	6, 15/ 15
do not, and to	<b>say</b>	the truth, am of	6, 21/ 31
now driven, as I	<b>say</b>	, to this third business	6, 22/ 28
for any man to	<b>say</b>	which of them before	6, 24/ 5
To whom, whatsoever ye	<b>say</b>	, reckon it said to	6, 25/ 25
wise, and as others	<b>say</b>	that can better judge	6, 25/ 28
than what he shall	<b>say</b>	. I have, I say	6, 25/ 35
say. I have, I	<b>say</b>	, therefore bidden him more	6, 25/ 35
And therefore the people	<b>say</b>	that all this gear	6, 28/ 17
who was (as men	<b>say</b>	) well known, ere he	6, 28/ 22
they were (some men	<b>say</b>	) were no faults at	6, 28/ 30
be read. "And they	<b>say</b>	that it were no	6, 30/ 3
dealing a man, they	<b>say</b>	, might lay heresy to	6, 30/ 8
Gospel. "And yet they	<b>say</b>	the worst of all	6, 30/ 10
might a man percase	<b>say</b>	as he saith in	6, 30/ 18
in some thing, and	<b>say</b>	true enough. For never	6, 30/ 18
to death. "For they	<b>say</b>	that the old holy	6, 31/ 21
that they dare not	<b>say</b>	. And of the ashes	6, 31/ 27
martyrs. "Christ also, they	<b>say</b>	, would never have any	6, 32/ 3
way hath (as they	<b>say</b>	) well near already lost	6, 32/ 24
for preaching (as ye	<b>say</b>	, quoth I) against their	6, 36/ 8
honest and likely to	<b>say</b>	true -- proved in	6, 36/ 24
letting pass, as I	<b>say</b>	, the praise or dispraise	6, 36/ 27
that any man would	<b>say</b>	that though he were	6, 37/ 4
might be heard, stiffly	<b>say</b>	nay, which now hold	6, 37/ 26
quoth I, "whosoever will	<b>say</b>	that these be no	6, 37/ 30
a fervent indiscreet, to	<b>say</b>	something and write it	6, 40/ 35
I be bold to	<b>say</b>	, that his words go	6, 40/ 38

themselves used not to	say	Mass in chalices of	6, 41/ 34
ween he will not	say	nay. And then if	6, 42/ 19
devise. "And verily, to	say	the truth, as for	6, 44/ 30
this, if one would	say	, "Make none image of	6, 45/ 13
In good faith, to	say	the truth, these heretics	6, 46/ 9
matter. For where they	say	that images be but	6, 46/ 10
books, they cannot yet	say	nay but that they	6, 46/ 11
as I began to	say	, since all names spoken	6, 47/ 11
Judas did then. And	say	it were better spent	6, 49/ 24
poor folk; and this	say	many of them which	6, 49/ 25
men? "If men will	say	that the money were	6, 50/ 7
that whatsoever he should	say	I should not reckon	6, 51/ 29
had heard some other	say	therein, to the end	6, 51/ 30
I had heard him	say	what him liked, I	6, 53/ 5
were such as ye	say	, so far from all	6, 53/ 17
thereto. "For whereas ye	say	men reckon that it	6, 54/ 32
his opinion will peradventure	say	that he findeth it	6, 56/ 26
quoth I, "where ye	say	that in resorting to	6, 56/ 31
have heard some other	say	. " "In good time," quoth	6, 62/ 33
ye have heard them	say	, and set thereto also	6, 63/ 1
they may more hereafter	say	, lest you return not	6, 63/ 2
And first where ye	say	. . . " "Nay," quoth he, "where	6, 63/ 11
quoth he, "where they	say	. " "Well," quoth I, "so	6, 63/ 12
be it: where they	say	. For here ever my	6, 63/ 13
therefore first where they	say	that they never saw	6, 63/ 14
For they would soon	say	that the examples be	6, 64/ 14
merrily answered. And to	say	the truth, as far	6, 64/ 27
and first I will	say	to them that it	6, 64/ 32
lied if they would	say	the contrary, who were	6, 65/ 8
you. And whereas ye	say	if the man of	6, 65/ 33
Yet will I not	say	nay but that a	6, 66/ 35
when I heard him	say	that he saw this	6, 67/ 17
not let you to	say	your pleasure in your	6, 67/ 23
what would you then	say	if one or twain	6, 67/ 32
twain of them would	say	more?" "Marry," quoth he	6, 67/ 32
much more, I would	say	were not so cunning	6, 68/ 5
never so many that	say	they saw it done	6, 68/ 24
good men that would	say	, and swear too, that	6, 68/ 29
such as I dare	say	for them, be not	6, 69/ 7
time stand up and	say	, "Mouth, thou lie." Whereupon	6, 69/ 24
telleth you that they	say	wrong, in that the	6, 70/ 22
may not yourself, methinketh,	say	nay, but that I	6, 71/ 13
done which those men	say	they saw done." "Wot	6, 72/ 6
therefore doth, as I	say	, reason and nature yet	6, 74/ 20

against them that shall	say	they see such miracles	6, 74/ 21
the Son; after, I	say	, in order of beginning	6, 75/ 8
you that they which	say	they saw such miracles	6, 75/ 20
and honest men that	say	they saw him do	6, 75/ 24
For I dare well	say	that there are a	6, 76/ 20
God's sufferance, ye cannot	say	nay but God may	6, 76/ 32
hear what ye would	say	, yet I neither doubt	6, 77/ 8
all such as men	say	nowadays be done at	6, 77/ 19
sufficiently of such, I	say	, as ye prove your	6, 77/ 28
many ye must hear	say	they saw a miracle	6, 78/ 2
true. Finally, when ye	say	that ye mean only	6, 78/ 4
that reason and nature	say	not that a miracle	6, 78/ 14
if ye would earnestly	say	that yourself have seen	6, 78/ 29
now in faith to	say	the truth I am	6, 79/ 15
else blaspheme them and	say	we will not believe	6, 82/ 12
of them that would	say	they saw a great	6, 82/ 21
suffice you, I dare	say	, if ye would seek	6, 84/ 14
mistrust all them that	say	they have seen it	6, 85/ 5
church, and there suddenly	say	that he hath gotten	6, 85/ 23
he had heard some	say	since he came that	6, 86/ 10
see." "Lo, therefore, I	say	, " quoth your friend, "who	6, 87/ 8
her in penance to	say	this verse, "Miserere mei	6, 87/ 33
any more she should	say	the whole psalm. But	6, 88/ 3
holy Elizabeth, I heard	say	she lived and fared	6, 88/ 4
he. "But now what	say	you, what trust can	6, 88/ 8
bestly filth. And to	say	the truth there was	6, 88/ 20
told by saints, what	say	you by the miracles	6, 89/ 22
year. And where ye	say	that of miracles many	6, 90/ 19
good company, and to	say	the truth for good	6, 91/ 22
do better whatsoever ye	say	. Nor I am sure	6, 92/ 8
father, when she heard	say	that our Lady was	6, 92/ 16
to think; yet, to	say	the truth, I never	6, 95/ 17
among some such things	say	therein, that I am	6, 95/ 25
the other side and	say	that since God may	6, 96/ 6
to them, though ye	say	that all the honor	6, 97/ 21
is done, as ye	say	, not for their own	6, 97/ 22
schools, as I hear	say	, devise a treble difference	6, 97/ 27
case either must ye	say	that the miracles of	6, 98/ 21
things withal when ye	say	that in worshipping of	6, 98/ 25
-- that is to	say	, the servants matches with	6, 99/ 9
Walsingham or Ipswich? "What	say	you when the people	6, 99/ 25
to false gods? Thus	say	they," quoth he, "that	6, 100/ 31
as any man may	say	, but certainly I suppose	6, 101/ 17
have heard any man	say	or can yourself say	6, 101/ 18

say or can yourself	say	. And at the leastwise	6, 101/ 19
commandments"; did not he	say	such things to them	6, 103/ 22
Day of Judgment. What	say	ye then by divorces	6, 106/ 1
omnibus dico" (That I	say	to one, I say	6, 107/ 31
say to one, I	say	to all), yet some	6, 107/ 31
Or else might ye	say	that these words spoken	6, 108/ 26
that means might ye	say	also that these words	6, 108/ 29
among them," we shall	say	by this means that	6, 108/ 34
Well," quoth I, "men	say	sometimes when they would	6, 113/ 12
sometimes when they would	say	or do a thing	6, 113/ 12
maketh no matter," they	say	, "ye may begin again	6, 113/ 14
what if men would	say	, as I heard once	6, 113/ 24
I heard once one	say	myself, that God doth	6, 113/ 24
But yet, as I	say	, promise have we none	6, 115/ 17
faith is, as ye	say	elsewhere, had but in	6, 118/ 20
scripture, that seem to	say	for them against many	6, 123/ 18
that he used to	say	in his sermons about	6, 124/ 27
pulpited. And this I	say	hath come of some	6, 126/ 3
scripture. And this I	say	for him that shall	6, 126/ 23
he, "I will not	say	nay but this way	6, 128/ 16
that we should not	say	nay but we were	6, 129/ 5
is as much to	say	as I wot ne'er	6, 130/ 6
And yet, as I	say	, reason can believe that	6, 130/ 6
he could, but I	say	he should not therewith	6, 133/ 30
to be true." "Ye	say	very truth," quoth I	6, 134/ 14
seemeth to him to	say	more plainly the contrary	6, 135/ 21
our own nature, and	say	we shall die and	6, 137/ 13
were as much to	say	as that God had	6, 138/ 3
be so bold to	say	that they could have	6, 138/ 24
and the apostles to	say	unto their face, "The	6, 142/ 31
question demanding "Of whom	say	you that I am	6, 143/ 19
charged) known, as I	say	, and planted before; and	6, 144/ 20
as though he would	say	, "What grieveth it you	6, 145/ 8
I have more to	say	to you, but ye	6, 145/ 23
did Saint Paul, I	say	, by the Corinthians, not	6, 145/ 28
and clearly understood. I	say	not all the whole	6, 146/ 13
of probability. Howbeit, to	say	the truth, he were	6, 149/ 15
which a nun might	say	, "As for man there	6, 150/ 15
How can we then	say	that we could, without	6, 151/ 23
but rather seemeth to	say	the contrary? "But as	6, 151/ 27
as I began to	say	, the holy apostles, being	6, 151/ 29
in his words did	say	true when he said	6, 153/ 1
he saw the church	say	one thing and the	6, 153/ 21
in good faith, to	say	the truth, I see	6, 154/ 2

world if they would	say	anything whereof I should	6, 154/ 6
that," quoth I, "ye	say	very truth. But now	6, 154/ 9
quoth I, "that ye	say	. But now if ye	6, 155/ 31
might have happed, I	say	, so to have been	6, 156/ 30
as I have heard	say	that Doctor Mayo, sometime	6, 156/ 35
heard my father merrily	say	every man is at	6, 158/ 29
it then that ye	say	. But now consider your	6, 159/ 5
some seeming plainly to	say	that Christ was not	6, 159/ 9
seeming as plainly to	say	the contrary, ye could	6, 159/ 10
that God would himself	say	to you, "I have	6, 159/ 13
believe thou." Would ye	say	, "Nay, Good Lord, I	6, 159/ 17
ye had heard him	say	, perceiving in your own	6, 160/ 21
faith," quoth I, "ye	say	marvelously well. Do ye	6, 161/ 20
that should, as ye	say	, be by God commanded	6, 162/ 20
we must, as ye	say	, and truth it is	6, 163/ 16
wife, and he would	say	that he did well	6, 165/ 19
which is, as I	say	, the person whom Christ	6, 166/ 3
scripture seeming plainly to	say	the contrary, or believe	6, 166/ 33
seem to us to	say	contrary to the text	6, 167/ 1
as long as they	say	as Christ saith, for	6, 167/ 9
scripture, I may then	say	with the prophet Jeremiah	6, 167/ 13
much may I more	say	so, if they say	6, 167/ 18
say so, if they	say	me a thing whereof	6, 167/ 18
themselves for their opinions	say	and write that they	6, 167/ 24
if ye will peradventure	say	that grace helped them	6, 167/ 28
agree, then will I	say	again that God's grace	6, 167/ 29
then in somewhat, ye	say	, ye will believe the	6, 168/ 9
and that as I	say	concerning some necessary point	6, 170/ 2
any. Such points, I	say	, let us consider they	6, 170/ 6
will then grant I	say	, that either they err	6, 170/ 27
be -- as ye	say	many reckon it --	6, 171/ 11
revelation, whereof as ye	say	they none allege or	6, 172/ 3
These things, as I	say	, and yet many other	6, 172/ 23
it be, as ye	say	, all known by the	6, 175/ 24
twenty pounds hear him	say	his Creed. For he	6, 176/ 28
this many things to	say	to you, but ye	6, 178/ 21
own holy words." "Ye	say	, " quoth I, "very truth	6, 183/ 16
And therefore may I	say	to you, as the	6, 183/ 31
we call heretics will	say	that themself is the	6, 187/ 8
said, and indeed, to	say	the truth, both by	6, 187/ 25
were agreed, he might	say	, that the church peradventure	6, 189/ 15
not believe as ye	say	it doth. For he	6, 189/ 16
take it for, and	say	that it is the	6, 189/ 17
part, I would haply	say	that in that case	6, 189/ 34

our church, as I	say	, and in face of	6, 191/ 8
all this, ye cannot	say	that these be the	6, 191/ 14
theirs in which, they	say	themselves, that they worship	6, 192/ 1
congregation, which they will	say	is the very church	6, 192/ 5
quoth I, "if they	say	so, then leap they	6, 192/ 8
means. Whether will ye	say	, that the very church	6, 192/ 31
And first where they	say	that there be none	6, 196/ 27
those regions as I	say	, if any have any	6, 200/ 9
they will no more	say	so. And in this	6, 201/ 22
folly were it to	say	that Christ, which would	6, 203/ 3
too. Now where they	say	that there is none	6, 203/ 8
other, but as ye	say	, and as I see	6, 208/ 3
any further thing to	say	. Which if ye have	6, 210/ 18
Now therefore, as I	say	, further need I not	6, 211/ 1
things which, as ye	say	, do move many men	6, 211/ 2
am not bound to	say	, "If thou be a	6, 216/ 19
a body, which they	say	is the body and	6, 217/ 15
from? I dare not	say	so much as saith	6, 218/ 4
he letteth not to	say	plainly that many bodies	6, 218/ 5
no wise man will	say	, nor that if any	6, 218/ 11
unto. Except ye would	say	that if we might	6, 218/ 13
for his sake." "Ye	say	, "quoth I, "good reason	6, 219/ 1
them that ye hear	say	plainly that some of	6, 219/ 5
at all, but would	say	that ye durst not	6, 219/ 14
durst be bold to	say	that Saint Augustine did	6, 219/ 35
dead, those words, I	say	, go far wide from	6, 220/ 4
head is, as you	say	, and of some the	6, 221/ 18
And thus, as I	say	, may it peradventure happen	6, 222/ 35
that might, as ye	say	, beguile them, which is	6, 223/ 17
Jesus Christ, that you	say	all one thing, and	6, 223/ 36
might seem, as ye	say	, well enough that some	6, 224/ 22
untrue -- neither, as	say	, in the church of	6, 224/ 34
it so be, ye	say	very true." "What say	6, 226/ 21
say very true." "What	say	we then," quoth he	6, 226/ 22
surely," quoth I. "What	say	we then," quoth he	6, 226/ 28
soul, is as they	say	served and content with	6, 227/ 12
sought for, as they	say	. In so much that	6, 227/ 16
And this, as I	say	, Pontanus writeth and telleth	6, 227/ 29
about their gear and	say	I cannot tell you	6, 228/ 23
Lady -- as men	say	, go to the King's	6, 232/ 5
not in the telling	say	that our Lady of	6, 232/ 12
they be marked, then	say	they mean but the	6, 232/ 26
it indeed that ye	say	, and yet not all-thing	6, 232/ 31
quoth I, "whatsoever ye	say	I cannot think ye	6, 234/ 7

it is that ye	say	. For evil it is	6, 234/ 19
both; that is to	say	, the superstitious manner and	6, 235/ 1
Wales too as men	say	, when they go forth	6, 236/ 34
This hath, as I	say	, no reason, although they	6, 237/ 2
is that, as ye	say	, the people do idolatry	6, 237/ 4
idolatry in that ye	say	they take the images	6, 237/ 5
And for because ye	say	that miracles may be	6, 240/ 18
not enough now to	say	so. But if any	6, 241/ 10
of them that so	say	be sent by God	6, 241/ 10
church; that is to	say	, from the whole congregation	6, 244/ 7
that way that ye	say	, to leave, ever since	6, 244/ 26
should himself, as I	say	, not only suffer his	6, 245/ 9
them being, as ye	say	, so well learned, ye	6, 248/ 2
faith," quoth he, "to	say	the truth, all were	6, 248/ 18
that he could not	say	nay: yet if I	6, 249/ 4
the church, as ye	say	Saint Augustine saith. And	6, 249/ 22
his debt. And to	say	the truth, ye owe	6, 249/ 33
of his, as I	say	, the thing that confounded	6, 251/ 14
in such things cannot	say	but true. And then	6, 251/ 26
next answer were to	say	, as truth is, that	6, 251/ 31
is not, as I	say	, the scripture that maketh	6, 254/ 9
man: wherein, so to	say	, they can have no	6, 255/ 31
than if they would	say	the crow were white	6, 255/ 31
in good faith, to	say	the truth, there cannot	6, 255/ 32
as he that would	say	the crow were white	6, 256/ 2
as one that will	say	the contrary, till that	6, 256/ 4
have I, as I	say	, heard it reported right	6, 256/ 35
of that sect to	say	, "Let us preach and	6, 257/ 1
be accused, let us	say	we said not so	6, 257/ 2
will not, as I	say	, warrant you that he	6, 257/ 4
he was, as I	say	, very fearful and scrupulous	6, 257/ 16
it therefore sin to	say	his service abroad, and	6, 257/ 21
sinful. But surely men	say	that in conclusion with	6, 257/ 30
as some think they	say	it not but if	6, 258/ 15
not but if they	say	every psalm twice." "In	6, 258/ 15
up apace or else	say	none at all." "That	6, 258/ 17
mean. And then to	say	them too short is	6, 258/ 28
of devotion. And to	say	them too seriously is	6, 258/ 29
in my mind, to	say	none at all." "Yea	6, 258/ 30
faster than I can	say	them." "Peradventure," quoth I	6, 258/ 37
no faster than ye	say	them, they should, I	6, 259/ 2
he, "and some that	say	them make me to	6, 259/ 4
their hives use to	say	matins among them. For	6, 259/ 5
undone; such work, I	say	, as they be bound	6, 259/ 22



that is, as ye	say	, the matter whereof we	6, 260/ 9
pray you, could they	say	that he was not	6, 260/ 32
doth, as I hear	say	, require but twain; and	6, 261/ 1
so bad as ye	say	, that a man might	6, 261/ 27
taken well and stiffly	say	nay, yet were I	6, 263/ 17
Indeed," quoth he, "to	say	the truth I heard	6, 264/ 24
the truth I heard	say	there were many witnesses	6, 264/ 24
law, and never could	say	that he was denied	6, 264/ 32
none exception, nor could	say	the contrary but that	6, 265/ 1
the contrary, or finally,	say	such thing as neither	6, 265/ 8
first, that is to	say	, depose as the first	6, 265/ 10
that any man will	say	; and take all to	6, 266/ 12
may be bold to	say	what him list. For	6, 266/ 31
somewhat perilous, as ye	say	, if men should against	6, 267/ 1
indeed such as ye	say	. But as for the	6, 267/ 19
shame suffer him to	say	the truth. After which	6, 270/ 2
them; he had, I	say	, besides all this, divers	6, 270/ 12
quoth I. "That I	say	not nay but that	6, 273/ 27
should have done. What	say	ye to this?" "I	6, 273/ 34
ye to this?" "I	say	," quoth I, "to this	6, 273/ 35
now if Wilkin would	say	that he had won	6, 274/ 22
after all this would	say	the wager were his	6, 274/ 25
not thereto, but would	say	thus: "Lo, here ye	6, 275/ 4
were contentious and would	say	the wager were his	6, 275/ 11
there, and then will	say	to us: "Lo, sirs	6, 275/ 13
then if we would	say	that was never so	6, 275/ 15
thereof, while we cannot	say	nay but it might	6, 275/ 17
wager. What should we	say	to him now; to	6, 275/ 24
wot ne'er what to	say	to him. And the	6, 275/ 26
what would ye then	say	?" "Marry," quoth he, "then	6, 276/ 2
he, "then would I	say	and swear too, that	6, 276/ 3
truth." "Very sooth ye	say	," quoth I. "Nor Simkin	6, 276/ 17
done well enough to	say	it and swear it	6, 276/ 19
against his conscience to	say	of himself untrue. And	6, 276/ 31
Now the matter, I	say	, standing in such case	6, 279/ 3
admitted; I will not	say	that his judges did	6, 279/ 7
methinketh I may well	say	that they showed him	6, 279/ 8
by a judge to	say	the truth of himself	6, 280/ 16
peril of perjury to	say	and confess truth. And	6, 280/ 20
some well learned men	say	, if a man were	6, 280/ 33
careth not what men	say	of him). And therefore	6, 281/ 14
some well learned men	say	that in this case	6, 281/ 15
But surely, as I	say	, if a man had	6, 282/ 34
therein. And whoso will	say	the contrary, he must	6, 284/ 4

against the law and	say	that no judge may	6, 284/ 5
first swear and then	say	false, which every man	6, 284/ 9
translated, and (as men	say	) right well, which maketh	6, 284/ 30
presbyteroi," as we might	say	elder men, yet neither	6, 286/ 10
more suspicious than they	say	that good Saint Francis	6, 287/ 5
to the best." "So	say	I too," quoth he	6, 287/ 12
good, I would surely	say	that he meaneth naught	6, 288/ 7
see more ye shall	say	it is much more	6, 288/ 10
might have occasion to	say	that a congregation of	6, 289/ 11
I, "ye would well	say	so if ye saw	6, 290/ 12
destroy the Mass." "Ye	say	," quoth I, "very truth	6, 292/ 23
much worse than ye	say	that we be; and	6, 295/ 3
heard, like as ye	say	by our temporalty, that	6, 295/ 17
so dare I boldly	say	that the spirituality of	6, 295/ 18
be odious, I would	say	further) far able to	6, 295/ 22
amended. Now where ye	say	that ye see more	6, 295/ 29
vices that as ye	say	we see more in	6, 295/ 33
lewd deed, then we	say	, "Lo, see what example	6, 296/ 19
the year after, and	say	, "Lo, what example they	6, 296/ 32
the same and then	say	we learned it of	6, 296/ 33
speak of light, they	say	that if a woman	6, 297/ 3
ne'er whether I may	say	many more or not	6, 298/ 16
if he made him	say	Mass. And therefore well	6, 300/ 21
The time was, I	say	, when few men durst	6, 301/ 17
in that book, I	say	, Tyndale holdeth that priests	6, 303/ 23
were in Christ's church	say	that the scripture, which	6, 304/ 15
year. Now, as I	say	, upon Tyndale's taking, Saint	6, 305/ 30
Now if Tyndale will	say	that by this word	6, 307/ 22
make Saint Paul to	say	thus: "Take and choose	6, 307/ 32
But I think they	say	more than that." "Surely	6, 308/ 20
if we did, I	say	, grant him that thing	6, 308/ 36
Tyndale would rail and	say	we meddle with sophistry	6, 309/ 7
and wise men would	say	we were idly occupied	6, 309/ 8
go far therein to	say	that priests must needs	6, 309/ 17
this they might well	say	, and I too, that	6, 309/ 19
Wales. And I hear	say	that in Almaine they	6, 309/ 22
shall be bold to	say	what I think, it	6, 310/ 26
were it that ye	say	, if the church compelled	6, 311/ 19
how can any man	say	that the church layeth	6, 311/ 23
and was about to	say	, in the Old Law	6, 312/ 12
what way were, I	say	, more meetly than to	6, 312/ 26
would," quoth he. "They	say	," quoth I, "that they	6, 312/ 31
fewer made. But to	say	that the church bindeth	6, 312/ 35
as if he would	say	that they bind men	6, 313/ 2

But this will I	say	, that it were best	6, 313/ 20
folk blame wives, and	say	that there be so	6, 313/ 24
And I dare boldly	say	, both they and we	6, 314/ 1
he should seem to	say	nothing of his own	6, 315/ 12
durst for shame, write,	say	, or, I trow, think	6, 315/ 15
-- it was, I	say	, for these causes at	6, 315/ 27
to seek whether they	say	truth or no. For	6, 316/ 1
be sure whether they	say	true or no." The	6, 316/ 24
have seen I cannot	say	. But myself have seen	6, 317/ 11
have heard good men	say	, that even here in	6, 317/ 22
hanged, lest he should	say	for himself, they burned	6, 318/ 11
may be bold to	say	that he was not	6, 318/ 17
For it was, they	say	, by necromancy. And the	6, 319/ 15
as I have heard	say	, showed unto the lords	6, 319/ 23
asked that man, "How	say	ye sir, can ye	6, 320/ 22
country yet: for they	say	it is a great	6, 321/ 27
he was fain to	say	that he had seen	6, 323/ 24
accused of heresy." "How	say	you, Master Doctor?" quoth	6, 324/ 13
men have I heard	say	, ere this, that they	6, 325/ 19
that well know him	say	he was indeed), though	6, 326/ 29
chancellor; this is, I	say	, much more likely to	6, 327/ 9
again, then heard I	say	that he was hanged	6, 328/ 28
kept I cannot surely	say	. But truly, were the	6, 330/ 23
had and read." "Ye	say	well," quoth he. "But	6, 331/ 12
But yet, as women	say	, somewhat it was always	6, 331/ 12
out of paradise. Then	say	they that God taught	6, 332/ 35
read all. Yet they	say	further that it is	6, 333/ 1
another, and especially, they	say	, into ours. Which they	6, 333/ 2
of all-thing especially they	say	that scripture is the	6, 333/ 3
shall become us to	say	to the preachers appointed	6, 334/ 7
scripture ourselves, which ye	say	we were able enough	6, 335/ 13
cham it, as ye	say	, and to dispute it	6, 335/ 22
And therefore, as I	say	forsooth, I can in	6, 337/ 3
folk, except we would	say	that all the expositions	6, 340/ 9
well) no wise man	say	, considering that those things	6, 340/ 15
Which sum, I dare	say	, there is no bishop	6, 341/ 35
whole people have, ye	say	, the scripture in their	6, 342/ 18
heard very worshipful folk	say	, which have been in	6, 342/ 22
the whole, so, to	say	the truth, I can	6, 343/ 25
so that, as I	say	, though the bishop might	6, 344/ 1
a wrong blame, they	say	, to the best writers	6, 345/ 18
faults, which was, they	say	, the very cause of	6, 345/ 21
or evil, yet, they	say	, his books had been	6, 345/ 22
quoth he, "I cannot	say	nay but that these	6, 349/ 5

I be bold to	say	, and I suppose all	6, 350/ 5
in this realm will	say	and swear the same	6, 350/ 6
how happed it, I	say	, that of so many	6, 350/ 22
that dare I boldly	say	. And yet I wot	6, 350/ 33
still. And therefore I	say	it, not for any	6, 351/ 28
But before, as I	say	, he did intend it	6, 354/ 11
either read, as I	say	, the law next following	6, 357/ 7
he, "if that law	say	, "quod possumus adorare," and	6, 357/ 23
affirm the contrary and	say	that in scripture is	6, 358/ 29
and rail thereon and	say	it was not it	6, 361/ 33
in that book, I	say	, Luther, which had before	6, 362/ 8
But yet I hear	say	that he hath offered	6, 362/ 20
the child, they would	say	to the father and	6, 371/ 33
pray? Shall he not	say	to himself that he	6, 373/ 21
not he, trow you,	say	as the Welshman said	6, 373/ 28
And this thing I	say	but for an example	6, 373/ 30
living. If they would	say	that we misconstrue their	6, 373/ 32
is it not, I	say	, now a wondrous thing	6, 375/ 35
destiny. "Surely, as I	say	, this world is either	6, 376/ 21
be damned, yet they	say	it shall be long	6, 377/ 19
chosen people. Whom they	say	that he chose in	6, 377/ 29
corrupted. This man, I	say	, being examined and long	6, 379/ 17
they can do, yet	say	to themselves, "We be	6, 380/ 21
gloss for you to	say	that ye meant not	6, 381/ 19
is as much to	say	as faith alone cannot	6, 382/ 24
as a man may	say	, "The fire is enough	6, 382/ 30
and a man may	say	, "The fire maketh me	6, 382/ 32
so may a man	say	that faith doth save	6, 382/ 34
to burn, would not	say	nay to him that	6, 383/ 6
to him that would	say	the fire could not	6, 383/ 7
church. Moreover, where ye	say	that faith hath always	6, 383/ 11
damnable. Now where ye	say	that ye preach faith	6, 383/ 14
charity) -- where ye	say	it cannot be but	6, 383/ 26
intendeth than, as ye	say	, to show by that	6, 384/ 32
taken than, as ye	say	, by way of excess	6, 385/ 24
though Saint James do	say	that faith without good	6, 386/ 19
his old gloss and	say	that therefore he and	6, 386/ 20
contrary. And where they	say	that the devil hath	6, 387/ 16
men Luther and Tyndale	say	that the devil hath	6, 387/ 27
being indeed, as ye	say	, a faith in the	6, 387/ 29
learned men that so	say	go about to set	6, 387/ 32
change their article and	say	no more that faith	6, 388/ 31
sufficient, but they must	say	that hope alone is	6, 388/ 32
good works, when they	say	that it is sufficient	6, 389/ 7

faith? How could they	say	that only faith sufficeth	6, 389/ 10
a mad thing to	say	that faith alone sufficeth	6, 389/ 12
works, and therewith to	say	that without good works	6, 389/ 13
for this cause they	say	that only faith causeth	6, 389/ 34
very plain. For they	say	that it is sacrilege	6, 390/ 3
ye not as well	say	that men shall be	6, 391/ 31
gloss and color to	say	that without faith, or	6, 392/ 5
if we should so	say	of almsdeed, we should	6, 392/ 7
of almsdeed, we should	say	wrong, as ye do	6, 392/ 8
ye do when ye	say	so of faith. For	6, 392/ 8
reason have ye to	say	so, and to give	6, 392/ 29
For did not God	say	to Cain, "If thou	6, 392/ 33
by these things, I	say	, it well appeareth that	6, 393/ 13
but a tale to	say	that faith draweth always	6, 394/ 22
Lutherans in that ye	say	that faith is sufficient	6, 394/ 24
without good works should	say	so because it bringeth	6, 394/ 25
forth. And now ye	say	that there be no	6, 395/ 12
works, how can ye	say	, as ye said before	6, 395/ 15
sometimes without it, ye	say	we can at no	6, 396/ 16
Saint Paul would not	say	that our deeds were	6, 396/ 28
-- that is to	say	, quoth he, of a	6, 399/ 6
it as much to	say	as no man may	6, 400/ 27
But now for to	say	as that heretic said	6, 402/ 10
works which, as they	say	, be not wrought by	6, 403/ 7
they list, as they	say	that God doth with	6, 403/ 35
nature; so should, I	say	, all our deeds, good	6, 404/ 7
be not ashamed to	say	, when they prove hourly	6, 404/ 9
they leave it. I	say	not by themselves alone	6, 404/ 11
man? Except they will	say	they do it because	6, 404/ 21
heretics, except they will	say	because it is their	6, 404/ 24
their own sect, and	say	men do them wrong	6, 404/ 25
justice of God and	say	that himself hath wrought	6, 405/ 4
since what so they	say	, they little care indeed	6, 405/ 10
bad, is, as they	say	, nothing but the works	6, 405/ 20
be some as ye	say	, that either of high	6, 411/ 17
destroy all. For they	say	that all Christian men	6, 411/ 25
Christ, by which they	say	that we be forbidden	6, 411/ 26
and narrower shall do,	say	they, as long as	6, 411/ 35
the sword. Which they	say	should be, as it	6, 412/ 1
and said, "Ye Masters,	say	every man what he	6, 413/ 5
madness were it to	say	that the people may	6, 415/ 28
quoth I, "therein I	say	not nay but that	6, 418/ 19
the contrary. And so	say	boldly to him. But	6, 420/ 17
would beguile thee, and	say	that those holy doctors	6, 420/ 18

swearing too, that thou	say	wrong on him, and	6, 420/ 24
friend, "he will haply	say	that he were peradventure	6, 420/ 25
is not ashamed to	say	that the church will	6, 425/ 15
never so shameless to	say	that these holy fathers	6, 425/ 20
before, and also to	say	that the church will	6, 426/ 12
the church and they	say	all one thing, and	6, 426/ 13
as I began to	say	, this Tyndale in the	6, 426/ 17
stone; that is to	say	, let good Christian folk	6, 427/ 3
Day of Judgment? What	say	we of Hymeneus and	6, 429/ 18
he hath nothing to	say	but to ascribe God's	6, 432/ 16
way they walk and	say	they believe it. For	6, 433/ 9
that man were, I	say	, as frantic as they	6, 434/ 19
Twenty-Sixth Chapter The messenger	saying	that him seemed he	6, 10/ 9
in the singing or	saying	of divine service. The	6, 14/ 15
the king's coming thither,	saying	that he was born	6, 86/ 5
that shall fall thereupon,	saying	like mote they be	6, 96/ 26
profit that proceedeth thereupon,	saying	, "Domus Israel speravit in	6, 96/ 30
rich man in hell	saying	, "They have Moses and	6, 114/ 12
Twenty-Sixth Chapter The messenger	saying	that him seemed he	6, 153/ 20
he prayed his Father,	saying	, "As thou and I	6, 156/ 5
thing find therein, he	saying	still that his way	6, 160/ 18
Scribes and the Pharisees,	saying	unto them, "Wherefore do	6, 163/ 12
somewhat see what your	saying	doth prove. "I shall	6, 170/ 7
and pursue them for	saying	truth. As some that	6, 209/ 1
pursued your part for	saying	the truth, and compelled	6, 209/ 14
in the singing or	saying	of divine service. "But	6, 255/ 15
the holders therewith heretics.	Saying	for himself that he	6, 256/ 25
what cometh of this	saying	of service." "Of saying	6, 258/ 4
saying of service." "Of	saying	service, quoth I, "this	6, 258/ 5
harm, but good, in	saying	of divine service; but	6, 258/ 13
better of them both,	saying	as they did." "Why	6, 267/ 24
preach. For as for	saying	Mass, and hearing of	6, 289/ 20
Testament to be burned,	saying	that they burned it	6, 291/ 13
forth into the matter,	saying	that he had well	6, 345/ 9
Sacrament of the Altar,	saying	plainly that all the	6, 349/ 16
This is a shameful	saying	, in good faith," quoth	6, 353/ 25
that Christ died on,	saying	that if he had	6, 360/ 5
after, denieth it himself,	saying	in the sermon that	6, 365/ 22
refused to stand to,	saying	that the matters of	6, 367/ 5
let to belie thee,	saying	and swearing too, that	6, 420/ 23
against Christ's church for	saying	as these old holy	6, 426/ 11
wit, for their untrue	saying	and keeping aside a	6, 429/ 7
miracles to the devil,	saying	that he did cast	6, 432/ 11
preach again. Such a	scabbed	itch of vainglory catch	6, 125/ 37

all these scald and	<b>scabbed</b>	pieces scale clean off	6, 206/ 4
is here -- as	<b>scabbed</b>	as ever was Job	6, 206/ 7
then shall all these	<b>scald</b>	and scabbed pieces scale	6, 206/ 4
scald and scabbed pieces	<b>scale</b>	clean off, and the	6, 206/ 4
then kissing his bare	<b>scalp</b>	, make a man a	6, 217/ 7
lapis offensionis et petra	<b>scandali</b>	," the stone of stumbling	6, 340/ 24
Nor verily I can	<b>scant</b>	believe that any Christian	6, 41/ 19
that ten men could	<b>scant</b>	move it with levers	6, 68/ 11
he was he could	<b>scant</b>	keep foot with us	6, 91/ 26
with four feet could	<b>scant</b>	overtake him. But when	6, 91/ 29
that the leather could	<b>scant</b>	hold. But yet choose	6, 277/ 8
the man meant mischievously;	<b>scant</b>	such a good silly	6, 287/ 35
pardon, yet can I	<b>scant</b>	like one of them	6, 349/ 26
as honest ears could	<b>scant</b>	abide the hearing. "In	6, 353/ 19
all whom, he shall	<b>scant</b>	read one leaf wherein	6, 425/ 18
myself, yet could I	<b>scantily</b>	reckon myself sure." "No	6, 85/ 9
unto him. And yet	<b>scantly</b>	could all this make	6, 271/ 15
hundred in one house,	<b>scantly</b>	would there four monks	6, 300/ 28
their grammar, and very	<b>scantly</b>	that. All which company	6, 338/ 24
his books, ye shall	<b>scantly</b>	find twain but that	6, 348/ 12
nothing can do but	<b>scantly</b>	read English, as they	6, 419/ 9
in things rare and	<b>scarce</b>	. Gold would we not	6, 301/ 4
and howsoever they be	<b>scattered</b>	, here one and there	6, 196/ 6
but some good men	<b>scattered</b>	here and there unknown	6, 199/ 6
sort, severed asunder and	<b>scattered</b>	about in corners, unknown	6, 203/ 6
than the seditious and	<b>schismatic</b>	priests of Saxony." "Surely	6, 313/ 12
council of Greece neither,	<b>schismatical</b>	as it was, went	6, 359/ 29
sects of heretics and	<b>schismatics</b>	-- how great soever	6, 207/ 5
suffering no sects or	<b>schisms</b>	among them. Which agreement	6, 164/ 1
let there be no	<b>schisms</b>	or several sects among	6, 224/ 1
people for avoiding of	<b>schisms</b>	. But yet he said	6, 361/ 20
which by occasion of	<b>schisms</b>	did arise among them	6, 385/ 10
holy Lutherans which, sowing	<b>schisms</b>	and seditions among Christian	6, 413/ 18
devise new sects and	<b>schisms</b>	to the pleasure of	6, 423/ 35
as he said, a	<b>scholar</b>	also of his brother	6, 329/ 9
a heretic and a	<b>scholar</b>	of his, came to	6, 329/ 14
labor for him whose	<b>scholar</b>	in heresy he was	6, 329/ 21
prove himself a good	<b>scholar</b>	, and surely render them	6, 372/ 6
he were, as young	<b>scholars</b>	be sometimes prone to	6, 34/ 29
uttered to divers young	<b>scholars</b>	such as they found	6, 269/ 26
And divers of his	<b>scholars</b>	, besides Tyndale, do now	6, 352/ 3
Item, Zwingli and Ecolampadius,	<b>scholars</b>	of Luther, have built	6, 354/ 3
find occasion unto young	<b>scholars</b>	of the universities such	6, 379/ 16
have your sons at	<b>school</b>	, inquiring further of him	6, 33/ 23

them twain forth to	<b>school</b>	together that can never	6, 128/ 27
be granted at a	<b>school</b>	in argument than at	6, 274/ 7
cunning masters of that	<b>school</b>	he had heard read	6, 328/ 13
examine of that night	<b>school</b>	, saving that he which	6, 329/ 7
set Saint James to	<b>school</b>	. For they would we	6, 387/ 32
himself. And therefore the	<b>schools</b>	, as I hear say	6, 97/ 27
will I keep no	<b>schools</b>	with you, nor enter	6, 295/ 5
logic and other secular	<b>science</b>	, and little regard of	6, 9/ 8
logic and other secular	<b>science</b>	, and little regard of	6, 122/ 9
interpretations, or any other	<b>science</b>	, of which ye reckon	6, 122/ 21
I think other liberal	<b>science</b>	a gift of God	6, 126/ 17
the very knowledge and	<b>science</b>	. And where those well	6, 387/ 26
all the seven liberal	<b>sciences</b>	, the author therefore incidently	6, 9/ 5
all the seven liberal	<b>sciences</b>	, the author therefore incidently	6, 122/ 5
non sint in vobis	<b>scismata</b>	sed sitis integrum corpus	6, 223/ 34
Have ye seen four	<b>score</b>	and ten?" Thereat a	6, 323/ 14
nay, not fully four	<b>score</b>	and ten. Then was	6, 323/ 16
he had seen four	<b>score</b>	and ten. Then was	6, 323/ 20
another "my lord" in	<b>scorn</b>	. And if he means	6, 286/ 17
and showed forth in	<b>scorn</b>	the secret members of	6, 297/ 31
heat. But your sect	<b>scorneth</b>	and blameth the church	6, 383/ 8
a child the good	<b>Scottish</b>	frere Father Donald, whom	6, 100/ 10
ebb was wont to	<b>scour</b>	the haven, which now	6, 413/ 2
cold, and heat, beating,	<b>scourging</b>	, imprisonment, painful and shameful	6, 106/ 16
of such course and	<b>scouring</b>	is choked up with	6, 413/ 3
saw his friend after	<b>scrape</b>	it never so clean	6, 293/ 11
fight together, and either	<b>scratch</b>	out other's eyes by	6, 128/ 29
abundaverit iusticia vestra plusquam	<b>scribarum</b>	et phariseorum, non intrabitis	6, 103/ 18
the justice of the	<b>Scribes</b>	and Pharisees, ye shall	6, 103/ 20
the justice of the	<b>Scribes</b>	and Pharisees, peradventure he	6, 103/ 26
not be like the	<b>Scribes</b>	and Pharisees, which commanded	6, 103/ 28
Savior said that the	<b>Scribes</b>	and Pharisees, besides the	6, 104/ 25
set too by the	<b>Scribes</b>	and the Pharisees, were	6, 105/ 6
Savior also reproveth the	<b>Scribes</b>	and the Pharisees, saying	6, 163/ 12
words, "Scrutamini scripturas, quia	<b>scripturae</b>	sunt quae testimonium perhibent	6, 114/ 17
his own words, "Scrutamini	<b>scripturas</b>	, quia scripturae sunt quae	6, 114/ 17
objections, and first by	<b>scripture</b>	he proveth that the	6, 8/ 5
his church in holy	<b>scripture</b>	; whereof the author declareth	6, 8/ 19
leaving of his holy	<b>scripture</b>	to them, and that	6, 8/ 24
the texts of holy	<b>scripture</b>	which heretics allege against	6, 8/ 31
upon the text of	<b>scripture</b>	with little force of	6, 9/ 3
their study to the	<b>scripture</b>	only, with contempt of	6, 9/ 8
in the study of	<b>scripture</b>	the sure way is	6, 9/ 10
that the student of	<b>scripture</b>	should lean to the	6, 9/ 17



faith and interpretation of	<b>scripture</b>	needs be concurrent. The	6, 9/ 21
counseled the student of	<b>scripture</b>	to bring the articles	6, 9/ 25
rule to construe the	<b>scripture</b>	by. And the author	6, 9/ 26
the study of holy	<b>scripture</b>	. The Twenty-Fifth Chapter The	6, 9/ 29
and profit of holy	<b>scripture</b>	, showing nevertheless that many	6, 9/ 33
written in his holy	<b>scripture</b>	. Which rule with reason	6, 10/ 5
great stream of holy	<b>scripture</b>	. The Twenty-Sixth Chapter The	6, 10/ 7
thing and the holy	<b>scripture</b>	another thing, because the	6, 10/ 11
another thing, because the	<b>scripture</b>	is the word of	6, 10/ 11
as well as the	<b>scripture</b>	; and therefore as well	6, 10/ 13
the faith and the	<b>scripture</b>	, well understood, be never	6, 10/ 14
doubts rising upon holy	<b>scripture</b>	concerning any necessary article	6, 10/ 16
find the words of	<b>scripture</b>	seeming plainly to say	6, 10/ 30
we may perceive the	<b>scripture</b>	as well as they	6, 10/ 33
The author proveth by	<b>scripture</b>	that God instructeth the	6, 11/ 4
anything certainly save holy	<b>scripture</b>	, though the church did	6, 11/ 8
could not know what	<b>scripture</b>	they should believe. And	6, 11/ 11
choice of the very	<b>scripture</b>	of God from any	6, 11/ 13
choice of the true	<b>scripture</b>	, the author proveth, by	6, 11/ 15
the necessary understanding of	<b>scripture</b>	. And finally, the author	6, 11/ 19
church and to the	<b>scripture</b>	. Which objection the author	6, 14/ 7
the clergy, whereof the	<b>scripture</b>	should not be suffered	6, 16/ 33
and well learned in	<b>scripture</b>	, and in divers places	6, 28/ 24
words and sentence of	<b>scripture</b>	only for the maintenance	6, 29/ 6
suffered to read the	<b>scripture</b>	themselves in their own	6, 29/ 9
prohibited any book of	<b>scripture</b>	to be translated into	6, 29/ 13
the truth, and the	<b>scripture</b>	self to be pulled	6, 29/ 19
and convicting them by	<b>scripture</b>	and not by faggots	6, 31/ 23
light but of holy	<b>scripture</b>	. And therefore he said	6, 33/ 34
commend, studious in holy	<b>scripture</b>	, which was, he said	6, 33/ 35
friend was studious of	<b>scripture</b>	, and although I now	6, 34/ 25
words written in holy	<b>scripture</b>	, as in the ark	6, 41/ 37
very words of the	<b>scripture</b>	showeth there was in	6, 42/ 13
divers other places of	<b>scripture</b>	as in the text	6, 44/ 32
But I suppose neither	<b>scripture</b>	nor natural reason doth	6, 45/ 33
excellently well learned in	<b>scripture</b>	and the law of	6, 54/ 30
Christian man and receive	<b>scripture</b>	, I might in this	6, 76/ 34
that God hath in	<b>scripture</b>	forbidden such imagery, and	6, 96/ 17
as to himself. For	<b>scripture</b>	saith that he will	6, 97/ 25
objections and first by	<b>scripture</b>	he proveth that the	6, 101/ 7
they receive not our	<b>scripture</b>	, and between them and	6, 102/ 21
the whole corpus of	<b>scripture</b>	, as well the New	6, 102/ 32
the interpretation of the	<b>scripture</b>	?" "Not that I remember	6, 103/ 3
great question, if the	<b>scripture</b>	be well interpreted." "Ye	6, 103/ 6

his church in holy	<b>scripture</b>	; whereof the author declareth	6, 113/ 7
left with them the	<b>scripture</b>	, in which they may	6, 113/ 27
the reading of holy	<b>scripture</b>	, which shall stand him	6, 113/ 34
church in his holy	<b>scripture</b>	. As Abraham answered the	6, 114/ 10
Christ forasmuch as the	<b>scripture</b>	hath his faith comprehended	6, 114/ 15
world), because his holy	<b>scripture</b>	shall never fail as	6, 114/ 21
us but in holy	<b>scripture</b>	, then be those words	6, 114/ 29
spoken and meant of	<b>scripture</b>	he would have said	6, 114/ 35
not in his holy	<b>scripture</b>	, for that had beginning	6, 115/ 12
promise made that the	<b>scripture</b>	shall endure to the	6, 115/ 16
that of his holy	<b>scripture</b>	in writing there should	6, 115/ 22
never comprised in the	<b>scripture</b>	yet unto this day	6, 115/ 34
the remembrance of holy	<b>scripture</b>	, which before the paynim	6, 116/ 4
leaving of his holy	<b>scripture</b>	to them, and that	6, 116/ 16
the texts of holy	<b>scripture</b>	which heretics allege against	6, 116/ 23
present than in holy	<b>scripture</b>	, whether then doth he	6, 116/ 27
right understanding of holy	<b>scripture</b>	or not?" "What if	6, 116/ 28
And so should the	<b>scripture</b>	stand them in as	6, 117/ 1
faith be in holy	<b>scripture</b>	, and no part thereof	6, 117/ 12
the world's end, in	<b>scripture</b>	or otherwise, if they	6, 118/ 1
had but in holy	<b>scripture</b>	, and all it must	6, 118/ 20
faith, no part of	<b>scripture</b>	may be mistaken, but	6, 118/ 23
the right understanding of	<b>scripture</b>	, as far as longeth	6, 118/ 27
the right understanding of	<b>scripture</b>	is ever preserved in	6, 119/ 19
follow that, besides the	<b>scripture</b>	self, there is another	6, 119/ 22
by misunderstanding of holy	<b>scripture</b>	; contrary to the opinion	6, 119/ 25
leaving of his holy	<b>scripture</b>	to us. And over	6, 119/ 27
the right understanding of	<b>scripture</b>	, we be come to	6, 119/ 30
from. For if the	<b>scripture</b>	, and nothing but the	6, 119/ 31
and nothing but the	<b>scripture</b>	, doth contain all-thing that	6, 119/ 32
that is contained in	<b>scripture</b>	, then must there needs	6, 120/ 3
the right understanding of	<b>scripture</b>	in as far forth	6, 120/ 22
laid certain texts of	<b>scripture</b>	to prove it forbidden	6, 120/ 32
church cannot misunderstand the	<b>scripture</b>	to the hindrance of	6, 121/ 4
they would make the	<b>scripture</b>	serve the church of	6, 121/ 17
is no text of	<b>scripture</b>	, well understood, by which	6, 121/ 31
upon the text of	<b>scripture</b>	, with little force of	6, 122/ 3
their study to the	<b>scripture</b>	only, with contempt of	6, 122/ 8
in the study of	<b>scripture</b>	the sure way is	6, 122/ 11
because we speak of	<b>scripture</b>	now, and that the	6, 122/ 17
right understanding of holy	<b>scripture</b>	, wherein I perceive ye	6, 122/ 19
the study of the	<b>scripture</b>	to take that way	6, 122/ 25
the love of holy	<b>scripture</b>	alone. But in little	6, 123/ 2
the praise of holy	<b>scripture</b>	to set out to	6, 123/ 5

some words of holy	<b>scripture</b>	, that seem to say	6, 123/ 17
but God? As the	<b>scripture</b>	saith, "Dominus autem intuetur	6, 124/ 5
plain authority of holy	<b>scripture</b>	proved that his opinion	6, 125/ 13
learning given them to	<b>scripture</b>	alone. Whose affections of	6, 126/ 5
great affection to the	<b>scripture</b>	alone that he, for	6, 126/ 9
of heresies, and let	<b>scripture</b>	alone?" "Nay," quoth I	6, 126/ 12
any part of holy	<b>scripture</b>	. And yet I think	6, 126/ 16
be contained in holy	<b>scripture</b>	. And this I say	6, 126/ 22
that fervent appetite unto	<b>scripture</b>	, that he cannot find	6, 126/ 28
the study of holy	<b>scripture</b>	. "For the sure avoiding	6, 127/ 8
perceive and understand the	<b>scripture</b>	right; or else, at	6, 128/ 4
that the student of	<b>scripture</b>	should lean to the	6, 128/ 9
faith and interpretation of	<b>scripture</b>	needs be concurrent. "Sir	6, 128/ 14
that we find in	<b>scripture</b>	, but that we bring	6, 128/ 19
bring with us to	<b>scripture</b>	. For first, as for	6, 128/ 20
us in his holy	<b>scripture</b>	well and sufficiently his	6, 128/ 30
hath left us the	<b>scripture</b>	for none other cause	6, 129/ 3
other cause why the	<b>scripture</b>	should be given us	6, 129/ 6
our faith after the	<b>scripture</b>	, but first frame us	6, 129/ 8
and then shape the	<b>scripture</b>	of God thereby, and	6, 129/ 9
that ye would in	<b>scripture</b>	like worse a wise	6, 129/ 18
Marry," quoth he, "by	<b>scripture</b>	." "How know you," quoth	6, 131/ 1
ye should believe the	<b>scripture</b>	?" "Marry," quoth he, "by	6, 131/ 2
telleth me that holy	<b>scripture</b>	is things of truth	6, 131/ 5
in the study of	<b>scripture</b>	, in devising upon the	6, 131/ 33
have all learning save	<b>scripture</b>	only clean cast away	6, 132/ 18
counseled the student of	<b>scripture</b>	to bring the articles	6, 132/ 30
rule to construe the	<b>scripture</b>	by. And the author	6, 132/ 32
the study of holy	<b>scripture</b>	. With this your friend	6, 133/ 2
in the interpretation of	<b>scripture</b>	. But as for the	6, 133/ 7
rule to learn the	<b>scripture</b>	by, when we come	6, 133/ 8
we come to the	<b>scripture</b>	to learn the faith	6, 133/ 9
to the study of	<b>scripture</b>	?" "By my faith," quoth	6, 133/ 16
judge and examine holy	<b>scripture</b>	thereby." "Well," quoth I	6, 133/ 31
and set him to	<b>scripture</b>	. Were it need that	6, 135/ 1
he go to the	<b>scripture</b>	?" "Methinketh," quoth he, "that	6, 135/ 3
find some text of	<b>scripture</b>	that should seem to	6, 135/ 6
in other parts of	<b>scripture</b>	find many places that	6, 135/ 16
found another text in	<b>scripture</b>	that answereth it, and	6, 135/ 21
to the discussion of	<b>scripture</b>	. Of which twain ye	6, 136/ 1
know," quoth he, "by	<b>scripture</b>	self well enough." "That	6, 136/ 17
man nor unlearned in	<b>scripture</b>	, could not so clearly	6, 136/ 21
upon the words of	<b>scripture</b>	(leaving the right sense	6, 136/ 24
elderly man and in	<b>scripture</b>	well forward, to take	6, 136/ 27

on the text of	<b>scripture</b>	, without care of the	6, 136/ 29
should well find in	<b>scripture</b>	many plain and open	6, 137/ 1
so find out by	<b>scripture</b>	but that they were	6, 137/ 20
likely to take the	<b>scripture</b>	to the wrong part	6, 137/ 21
and profit of holy	<b>scripture</b>	, showing nevertheless that many	6, 137/ 27
written in his holy	<b>scripture</b>	. Which rule with reason	6, 137/ 34
great stream of holy	<b>scripture</b>	. "Why then," quoth he	6, 138/ 2
well written his holy	<b>scripture</b>	, if he have caused	6, 138/ 4
not given us the	<b>scripture</b>	at all, than to	6, 138/ 8
save our selves." "Holy	<b>scripture</b>	, " quoth I, "both is	6, 138/ 10
that writing of holy	<b>scripture</b>	used so high wisdom	6, 138/ 15
But as for the	<b>scripture</b>	, shortly, God hath so	6, 138/ 31
written and comprised in	<b>scripture</b>	, and of likelihood not	6, 140/ 35
very dark in holy	<b>scripture</b>	were by the apostles	6, 146/ 10
that they might understand	<b>scripture</b>	-- so plainly declared	6, 146/ 12
not all the whole	<b>scripture</b>	, in which it may	6, 146/ 14
and understood in the	<b>scripture</b>	, but by sundry times	6, 146/ 31
some things in holy	<b>scripture</b>	be not yet fully	6, 147/ 11
by misconstruction of the	<b>scripture</b>	bring up and believe	6, 147/ 15
the words of holy	<b>scripture</b>	proved the truth of	6, 147/ 26
proved that in the	<b>scripture</b>	was given good tokens	6, 147/ 32
we have in holy	<b>scripture</b>	no writing in the	6, 148/ 2
written in all the	<b>scripture</b>	. There was learned the	6, 148/ 14
we wot that the	<b>scripture</b>	biddeth it not. And	6, 148/ 20
pleasure therein without any	<b>scripture</b>	, that they not only	6, 148/ 27
mention made in holy	<b>scripture</b>	. "Howbeit, Luther saith because	6, 148/ 32
is not commanded by	<b>scripture</b>	we may choose therefore	6, 148/ 33
be proved evidently by	<b>scripture</b>	. And thereupon goeth he	6, 149/ 1
far forth that no	<b>scripture</b>	can be evident to	6, 149/ 2
he call it no	<b>scripture</b>	, as he playeth with	6, 149/ 6
he find it in	<b>scripture</b>	, and that plain and	6, 149/ 19
at all in holy	<b>scripture</b>	. By what scripture is	6, 149/ 28
holy scripture. By what	<b>scripture</b>	is evidently known that	6, 149/ 29
or example expressed in	<b>scripture</b>	. "Many things are there	6, 149/ 32
the points in the	<b>scripture</b>	, when there be some	6, 151/ 25
to believe, whereof the	<b>scripture</b>	giveth no plain doctrine	6, 151/ 27
of such texts of	<b>scripture</b>	as was meet and	6, 151/ 31
right understanding of holy	<b>scripture</b>	by good and godly	6, 152/ 8
And therefore is holy	<b>scripture</b>	, as I said, the	6, 152/ 15
church, cometh to the	<b>scripture</b>	of God to look	6, 152/ 34
of their learning in	<b>scripture</b>	, wherein they followed their	6, 153/ 7
unto the study of	<b>scripture</b>	take the points of	6, 153/ 12
study to seek in	<b>scripture</b>	whether the faith of	6, 153/ 14
thing and the holy	<b>scripture</b>	another thing, because the	6, 153/ 22

another thing, because the	<b>scripture</b>	is the word of	6, 153/ 22
as well as the	<b>scripture</b>	, and therefore as well	6, 153/ 24
the faith and the	<b>scripture</b>	, well understood, be never	6, 153/ 26
doubts rising upon holy	<b>scripture</b>	concerning any necessary article	6, 153/ 27
back again upon holy	<b>scripture</b>	, and consider that it	6, 154/ 3
see that the holy	<b>scripture</b>	saith the contrary, since	6, 154/ 7
his church in the	<b>scripture</b>	. " "And is nothing God's	6, 155/ 3
words," quoth I, "but	<b>scripture</b>	?The words that God	6, 155/ 4
the corpus of holy	<b>scripture</b>	, all-thing that he would	6, 155/ 9
mind sufficiently in holy	<b>scripture</b>	. " "And none otherwise," quoth	6, 155/ 12
without any word of	<b>scripture</b>	giving any commandment of	6, 155/ 15
no word written in	<b>scripture</b>	. But since I perceive	6, 155/ 19
ye bear to the	<b>scripture</b>	of God -- not	6, 155/ 20
God spoken besides the	<b>scripture</b>	, I would ask you	6, 155/ 23
If God in holy	<b>scripture</b>	tell you two things	6, 155/ 24
the reasons grounded upon	<b>scripture</b>	seemed unto you in	6, 157/ 21
many texts of holy	<b>scripture</b>	some seeming plainly to	6, 159/ 9
man, and how my	<b>scripture</b>	is to be understood	6, 159/ 15
and took texts of	<b>scripture</b>	wrong, ye would believe	6, 160/ 1
showed that point in	<b>scripture</b>	, so that it may	6, 160/ 11
that he had by	<b>scripture</b>	well proved it unto	6, 160/ 19
that ye had by	<b>scripture</b>	better proved the other	6, 160/ 22
saith himself in holy	<b>scripture</b>	, or else that man	6, 160/ 24
it unto you by	<b>scripture</b>	?" "I would," quoth he	6, 160/ 30
in what sense the	<b>scripture</b>	were to be understood	6, 160/ 33
matter self, and of	<b>scripture</b>	had nothing spoken, then	6, 161/ 3
that he understood no	<b>scripture</b>	at all?" "That is	6, 161/ 5
be well proved by	<b>scripture</b>	or not?" "Yet would	6, 161/ 12
mouth, or by holy	<b>scripture</b>	?" "Yes," quoth he, "saving	6, 161/ 22
take the bidding by	<b>scripture</b>	for the more sure	6, 161/ 23
to take in holy	<b>scripture</b>	always the right sense	6, 162/ 8
clearly can allege the	<b>scripture</b>	for their opinion. For	6, 162/ 29
and instead of the	<b>scripture</b>	of God, put our	6, 163/ 8
in by misunderstanding of	<b>scripture</b>	) take a sure and	6, 166/ 1
God showeth us in	<b>scripture</b>	, but also that God	6, 166/ 16
teacheth his church without	<b>scripture</b>	and against our own	6, 166/ 17
and understanding of holy	<b>scripture</b>	. Not doubting but since	6, 166/ 21
find the words of	<b>scripture</b>	seeming plainly to say	6, 166/ 33
we may perceive the	<b>scripture</b>	as well as they	6, 167/ 2
made thereof in holy	<b>scripture</b>	, I may then say	6, 167/ 12
whereof Christ or holy	<b>scripture</b>	saith the contrary, shall	6, 167/ 19
speaking in his holy	<b>scripture</b>	himself, than all the	6, 167/ 22
perceive the sentence of	<b>scripture</b>	as well as they	6, 167/ 27
the right understanding of	<b>scripture</b>	equal with them, and	6, 167/ 32

saith one thing in	<b>scripture</b>	and they tell me	6, 168/ 7
all. In anything besides	<b>scripture</b>	ye will not, nor	6, 168/ 10
in the interpretation of	<b>scripture</b>	ye will not, and	6, 168/ 11
in the interpretation of	<b>scripture</b>	? For as touching the	6, 168/ 14
text ye believe the	<b>scripture</b>	self and not the	6, 168/ 15
will in all holy	<b>scripture</b>	have no gloss at	6, 169/ 3
them all, that the	<b>scripture</b>	meaneth as they take	6, 169/ 14
the understanding of holy	<b>scripture</b>	that God hath written	6, 169/ 21
ye should in holy	<b>scripture</b>	see better than the	6, 169/ 27
any text of holy	<b>scripture</b>	, whereby riseth no doubt	6, 169/ 33
by what means the	<b>scripture</b>	is understood, since ye	6, 170/ 10
might then, understand the	<b>scripture</b>	as well as they	6, 170/ 17
they did understand the	<b>scripture</b>	one way and we	6, 170/ 24
we thought that the	<b>scripture</b>	affirmed it. And as	6, 170/ 34
we believed that the	<b>scripture</b>	affirmeth the contrary. For	6, 171/ 1
believed we that the	<b>scripture</b>	were false." "This is	6, 171/ 2
not indeed understand the	<b>scripture</b>	right, but were in	6, 171/ 23
their interpretations of holy	<b>scripture</b>	, yet used he the	6, 172/ 5
right sense of holy	<b>scripture</b>	so far forth at	6, 172/ 10
the understanding of the	<b>scripture</b>	that speaketh of the	6, 172/ 20
those texts of holy	<b>scripture</b>	to the contrary. These	6, 172/ 22
faith by mistaking of	<b>scripture</b>	or otherwise?" "That is	6, 172/ 32
For so saith plain	<b>scripture</b>	of Christ in sundry	6, 173/ 12
God hath left holy	<b>scripture</b>	to the church, and	6, 174/ 34
and faith was before	<b>scripture</b>	and writing, and many	6, 175/ 5
are not in holy	<b>scripture</b>	. And yet after all	6, 175/ 7
known but by holy	<b>scripture</b>	. But now go to	6, 175/ 9
I, "had left the	<b>scripture</b>	to the church locked	6, 175/ 11
all known by the	<b>scripture</b>	, and no part otherwise	6, 175/ 24
any divers texts of	<b>scripture</b>	seeming to make a	6, 175/ 28
ye have read in	<b>scripture</b>	all that can be	6, 175/ 31
The author proveth by	<b>scripture</b>	that God instructeth the	6, 176/ 9
that God had in	<b>scripture</b>	told me that he	6, 176/ 13
point, not the holy	<b>scripture</b>	telleth me that tale	6, 176/ 15
faith and of holy	<b>scripture</b>	." "I began," quoth I	6, 176/ 18
prove it you by	<b>scripture</b>	, and ye then put	6, 176/ 19
Howbeit this reason hath	<b>scripture</b>	for his foundation and	6, 176/ 20
whether God himself in	<b>scripture</b>	tell you the same	6, 177/ 1
God telleth you in	<b>scripture</b>	that he would be	6, 177/ 3
true sense of holy	<b>scripture</b>	as far as shall	6, 178/ 28
anything certainly save holy	<b>scripture</b>	though the scripture did	6, 179/ 9
holy scripture though the	<b>scripture</b>	did agree therein and	6, 179/ 10
could not know what	<b>scripture</b>	they should believe. And	6, 179/ 12
choice of the very	<b>scripture</b>	of God from any	6, 179/ 14

and clearly proved by	<b>scripture</b>	the thing that I	6, 179/ 16
ye regard nothing but	<b>scripture</b>	only, this would I	6, 179/ 19
the Gospels and holy	<b>scripture</b>	God provideth that though	6, 181/ 4
shall take for holy	<b>scripture</b>	any book that is	6, 181/ 10
hold nor surety in	<b>scripture</b>	itself, if the church	6, 181/ 21
to take for holy	<b>scripture</b>	that writing that indeed	6, 181/ 22
it were proved by	<b>scripture</b>	, now see it proved	6, 181/ 31
could not believe the	<b>scripture</b>	, but if it were	6, 181/ 32
were proved to be	<b>scripture</b>	by the judgment and	6, 181/ 32
that it is holy	<b>scripture</b>	and the word of	6, 181/ 35
contrary of that the	<b>scripture</b>	saith. But he telleth	6, 182/ 5
would better believe the	<b>scripture</b>	than the church, there	6, 182/ 6
ye understand not the	<b>scripture</b>	. For whatsoever words it	6, 182/ 7
made you and evident	<b>scripture</b>	that I rehearsed you	6, 182/ 27
forth the understanding of	<b>scripture</b>	that they may well	6, 182/ 31
choice of the true	<b>scripture</b>	, the author proveth, by	6, 182/ 38
the necessary understanding of	<b>scripture</b>	. And finally, the author	6, 183/ 3
the discerning of holy	<b>scripture</b>	from other writing, and	6, 183/ 9
a book of holy	<b>scripture</b>	that were none indeed	6, 183/ 10
book, reputed of holy	<b>scripture</b>	, have great occasion given	6, 183/ 12
devised book for holy	<b>scripture</b>	and for his own	6, 183/ 14
if in the very	<b>scripture</b>	he should suffer his	6, 183/ 16
false book mistaken for	<b>scripture</b>	, though they had it	6, 183/ 23
should understand the true	<b>scripture</b>	, there were no way	6, 183/ 30
mistake a book of	<b>scripture</b>	for peril of damnable	6, 183/ 33
a false book for	<b>scripture</b>	. And with this reason	6, 184/ 6
so right understanding of	<b>scripture</b>	that it well and	6, 184/ 11
to the study of	<b>scripture</b>	, to shape you the	6, 184/ 25
but only telling you	<b>scripture</b>	, ye now perceive that	6, 184/ 31
it be not in	<b>scripture</b>	. "That appeareth well," quoth	6, 185/ 3
God in his holy	<b>scripture</b>	saith himself the contrary	6, 185/ 8
is impossible that the	<b>scripture</b>	of God can be	6, 185/ 10
certain texts of holy	<b>scripture</b>	, and also said unto	6, 187/ 20
both by reason and	<b>scripture</b>	ye proved that it	6, 187/ 26
the texts of holy	<b>scripture</b>	self, and the common	6, 188/ 13
reasonable to believe the	<b>scripture</b>	, being God's own words	6, 188/ 15
words as was holy	<b>scripture</b>	self, and of as	6, 188/ 18
that no student in	<b>scripture</b>	should presume to try	6, 188/ 20
Christ's church by the	<b>scripture</b>	, but by the Catholic	6, 188/ 21
expound the texts of	<b>scripture</b>	. And that in the	6, 188/ 23
in the study of	<b>scripture</b>	this were the sure	6, 188/ 23
by reason and holy	<b>scripture</b>	that the church hath	6, 188/ 29
the right understanding of	<b>scripture</b>	in all points that	6, 188/ 31
that no text of	<b>scripture</b>	, well understood, could stand	6, 188/ 33

doth not mistake the	<b>scripture</b>	. And when all this	6, 189/ 14
in heaven." And holy	<b>scripture</b>	saith, "Spiritus Sanctus effugiet	6, 191/ 2
faith nor mistake holy	<b>scripture</b>	or misunderstand it to	6, 196/ 14
in Samaria. And the	<b>scripture</b>	also saith not that	6, 199/ 20
long to know his	<b>scripture</b>	and his faith, and	6, 200/ 25
quoth he, "take the	<b>scripture</b>	." "They should," quoth I	6, 201/ 5
the right books of	<b>scripture</b>	among false sects, but	6, 201/ 10
to receive the true	<b>scripture</b>	of the right and	6, 201/ 11
that one text of	<b>scripture</b>	in the Gospel plainly	6, 202/ 11
inconveniences and contradiction unto	<b>scripture</b>	, as is before rehearsed	6, 205/ 3
church we know the	<b>scripture</b>	-- which church is	6, 206/ 19
which ye know the	<b>scripture</b>	? Is it not this	6, 206/ 20
church know we the	<b>scripture</b>	; and this is the	6, 206/ 23
in any text of	<b>scripture</b>	, nor no scripture is	6, 207/ 31
of scripture, nor no	<b>scripture</b>	is there that (being	6, 207/ 32
the sentence of holy	<b>scripture</b>	; and also that these	6, 210/ 7
receiving of the very	<b>scripture</b>	, wherein they take outwardly	6, 223/ 22
point once taken away,	<b>scripture</b>	and all walketh with	6, 223/ 29
that no text of	<b>scripture</b>	seeming to sound to	6, 245/ 29
the faith misunderstand the	<b>scripture</b>	. And that the substantial	6, 245/ 32
right interpretation of holy	<b>scripture</b>	. And that no sect	6, 245/ 35
church and to the	<b>scripture</b>	. Which objection the author	6, 247/ 8
the church, out of	<b>scripture</b>	, should be as sure	6, 248/ 25
the words of holy	<b>scripture</b>	." "Why," quoth I, "if	6, 248/ 27
other wise than by	<b>scripture</b>	?" "Nay, marry," quoth I	6, 249/ 13
But then by plain	<b>scripture</b>	I know it very	6, 249/ 14
very well. For the	<b>scripture</b>	telleth me that God	6, 249/ 15
be believed as the	<b>scripture</b>	; and that we should	6, 249/ 21
not have believed the	<b>scripture</b>	but for the authority	6, 249/ 21
the authority of the	<b>scripture</b>	." And after that he	6, 249/ 26
by plain and evident	<b>scripture</b>	that the church in	6, 251/ 25
but only because the	<b>scripture</b>	so showeth me?" "No	6, 252/ 6
I. "What if never	<b>scripture</b>	had been written in	6, 252/ 7
faith. Which faith what	<b>scripture</b>	had they to teach	6, 253/ 1
that we find in	<b>scripture</b>	specially to have been	6, 253/ 5
It was not the	<b>scripture</b>	that made them believe	6, 253/ 19
that believe but the	<b>scripture</b>	. I pray you tell	6, 253/ 21
you tell me, what	<b>scripture</b>	hath taught the church	6, 253/ 21
books be the very	<b>scripture</b>	, and to reject many	6, 253/ 22
taken both for holy	<b>scripture</b>	or to have rejected	6, 253/ 26
both as none holy	<b>scripture</b>	? And surely in the	6, 253/ 27
nothing will believe but	<b>scripture</b>	we prove the authority	6, 253/ 34
of the church by	<b>scripture</b>	, and in such wise	6, 253/ 35
prove it them by	<b>scripture</b>	that they shall be	6, 253/ 36



things not specified in	<b>scripture</b>	, and as fully as	6, 254/ 1
they shall deny the	<b>scripture</b>	and all: yet should	6, 254/ 2
the church if never	<b>scripture</b>	had been written, as	6, 254/ 4
believed well before the	<b>scripture</b>	was written. And now	6, 254/ 5
written. And now the	<b>scripture</b>	self maketh us not	6, 254/ 6
us not believe the	<b>scripture</b>	, but the church maketh	6, 254/ 6
us to know the	<b>scripture</b>	. And God, without scripture	6, 254/ 7
scripture. And God, without	<b>scripture</b>	, hath taught his church	6, 254/ 7
knowledge of his very	<b>scripture</b>	from all counterfeit scripture	6, 254/ 8
scripture from all counterfeit	<b>scripture</b>	. For it is not	6, 254/ 9
as I say, the	<b>scripture</b>	that maketh us to	6, 254/ 9
God written in the	<b>scripture</b>	(for a man might	6, 254/ 10
in men's hearts without	<b>scripture</b>	, as his holy words	6, 254/ 18
written in his holy	<b>scripture</b>	. And thus ye perceive	6, 254/ 18
way but by the	<b>scripture</b>	, there did ye not	6, 254/ 20
For we, besides the	<b>scripture</b>	, do believe the church	6, 254/ 21
belief of his holy	<b>scripture</b>	. For likewise as when	6, 254/ 26
when we hear the	<b>scripture</b>	or read it --	6, 254/ 27
be not in the	<b>scripture</b>	, and to believe that	6, 254/ 36
unto the study of	<b>scripture</b>	-- he was, as	6, 257/ 16
is he, as holy	<b>scripture</b>	saith, that doth the	6, 259/ 12
great sin. For holy	<b>scripture</b>	saith, "Curam habe de	6, 281/ 9
were nothing. Wheresoever the	<b>scripture</b>	speaketh of the priests	6, 289/ 25
priests. But wheresoever the	<b>scripture</b>	speaketh of the priests	6, 289/ 28
it seem that the	<b>scripture</b>	did never speak of	6, 289/ 30
believe nothing but plain	<b>scripture</b>	, in which point he	6, 290/ 29
well proved by holy	<b>scripture</b>	, were in holy scripture	6, 290/ 33
scripture, were in holy	<b>scripture</b>	nothing spoken of, but	6, 290/ 33
Gospel and Englished the	<b>scripture</b>	wrong, to lead the	6, 290/ 35
the people have the	<b>scripture</b>	translated into their own	6, 294/ 2
can find. For the	<b>scripture</b>	is to good folk	6, 294/ 22
prohibited all translations of	<b>scripture</b>	into our tongue; another	6, 294/ 33
as we find in	<b>scripture</b>	places more than one	6, 298/ 27
and saith that the	<b>scripture</b>	is plain therein for	6, 304/ 13
church say that the	<b>scripture</b>	, which he allegeth to	6, 304/ 15
soon make them by	<b>scripture</b>	, if their own interpretation	6, 305/ 27
the construction of holy	<b>scripture</b>	, whereof he speaketh so	6, 306/ 21
that seek in the	<b>scripture</b>	of God such new	6, 308/ 4
his master construe the	<b>scripture</b>	; and with what authority	6, 308/ 12
people to have any	<b>scripture</b>	translated into our tongue	6, 314/ 13
translate the text of	<b>scripture</b>	out of one tongue	6, 315/ 24
burned up the holy	<b>scripture</b>	of God, and the	6, 318/ 11
the clergy, wherefore the	<b>scripture</b>	should not be suffered	6, 330/ 32
thereon to keep the	<b>scripture</b>	from us. And they	6, 332/ 26

knowledge and study of	<b>scripture</b>	drive every man, priest	6, 332/ 33
hard to translate the	<b>scripture</b>	out of one tongue	6, 333/ 1
especially they say that	<b>scripture</b>	is the food of	6, 333/ 4
fear to suffer the	<b>scripture</b>	in our English tongue	6, 333/ 16
great secret mysteries of	<b>scripture</b>	, which, though they hear	6, 333/ 24
busy meddlers in the	<b>scripture</b>	, and showeth that it	6, 333/ 28
high mysteries of holy	<b>scripture</b>	, but ought to be	6, 333/ 33
texts of his holy	<b>scripture</b>	, let us know that	6, 334/ 5
and expounding of holy	<b>scripture</b>	. And showeth plainly that	6, 334/ 12
the exposition of holy	<b>scripture</b>	, so devised and indited	6, 335/ 5
the faith or holy	<b>scripture</b>	, nor that any such	6, 335/ 9
in chamming of the	<b>scripture</b>	ourselves, which ye say	6, 335/ 12
high questions of holy	<b>scripture</b>	and of God's great	6, 335/ 26
blasphemy to handle holy	<b>scripture</b>	in more homely manner	6, 335/ 31
and heresies, whereby the	<b>scripture</b>	of God should lose	6, 335/ 35
take hurt in holy	<b>scripture</b>	. Now then, the things	6, 336/ 14
the chamming of holy	<b>scripture</b>	, but to have it	6, 337/ 4
writers that wrote the	<b>scripture</b>	in the Hebrew tongue	6, 337/ 17
evangelists that wrote the	<b>scripture</b>	in Greek, and against	6, 337/ 18
that have translated the	<b>scripture</b>	already either out of	6, 337/ 31
as I said, the	<b>scripture</b>	to be first written	6, 338/ 9
vulgar tongue. For the	<b>scripture</b>	, as I said before	6, 338/ 11
done to translate the	<b>scripture</b>	into our tongue because	6, 338/ 16
also not only the	<b>scripture</b>	be kept out of	6, 338/ 21
our women if the	<b>scripture</b>	were translated to our	6, 338/ 27
wherein they read the	<b>scripture</b>	; but there hath always	6, 338/ 30
grow thereby keep the	<b>scripture</b>	out of any tongue	6, 339/ 4
is no treatise of	<b>scripture</b>	so hard but that	6, 339/ 18
mind the place of	<b>scripture</b>	that they shall there	6, 339/ 22
and have ready the	<b>scripture</b>	in mind that he	6, 339/ 29
the whole corps of	<b>scripture</b>	that every man may	6, 339/ 32
the translation of the	<b>scripture</b>	into our own tongue	6, 340/ 4
keep the corps of	<b>scripture</b>	out of the hands	6, 340/ 5
dash rashly out holy	<b>scripture</b>	in every lewd fellow's	6, 341/ 6
have, ye say, the	<b>scripture</b>	in their hands. And	6, 342/ 18
like reverence to the	<b>scripture</b>	of God that they	6, 342/ 21
no part of holy	<b>scripture</b>	were kept out of	6, 343/ 7
And also, though holy	<b>scripture</b>	be, as ye said	6, 343/ 11
whole, and in holy	<b>scripture</b>	is a whole feast	6, 343/ 14
the bishop order the	<b>scripture</b>	in our hands with	6, 344/ 10
this matter, how the	<b>scripture</b>	might without great peril	6, 344/ 15
right understanding of holy	<b>scripture</b>	, whereof, under color of	6, 347/ 10
likewise as the holy	<b>scripture</b>	of God, because of	6, 347/ 30
goodly virtues as holy	<b>scripture</b>	commendeth and the church	6, 348/ 13

For he teacheth, against	<b>scripture</b>	and all reason, that	6, 354/ 29
in this place of	<b>scripture</b>	meant none other worship	6, 358/ 26
and say that in	<b>scripture</b>	is forbidden from images	6, 358/ 29
service is forbidden by	<b>scripture</b>	from all manner creatures	6, 358/ 31
manner creatures. For the	<b>scripture</b>	saith there, "Thou shalt	6, 358/ 31
Passion be represented by	<b>scripture</b>	or painting?" "In good	6, 359/ 22
be proved by evident	<b>scripture</b>	, as he affirmed, yet	6, 365/ 13
and to the holy	<b>scripture</b>	of God with the	6, 366/ 30
concluded evidently both by	<b>scripture</b>	, natural reason, the laws	6, 367/ 2
fathers, interpreters of holy	<b>scripture</b>	, then began he to	6, 367/ 4
to nothing but only	<b>scripture</b>	, nor to that neither	6, 367/ 11
in question whether the	<b>scripture</b>	were evident for him	6, 367/ 13
men's devices. And in	<b>scripture</b>	the interpretation of Saint	6, 367/ 17
care not but for	<b>scripture</b>	alone, and that is	6, 367/ 22
men had understood any	<b>scripture</b>	till he came. Now	6, 367/ 23
Christian folk, granting the	<b>scripture</b>	to be true, and	6, 374/ 23
truth, neither in holy	<b>scripture</b>	nor in secular literature	6, 379/ 1
all the texts of	<b>scripture</b>	by which they pretend	6, 379/ 35
that many texts of	<b>scripture</b>	induced them thereunto, and	6, 390/ 21
any other in all	<b>scripture</b>	so meant, that after	6, 391/ 24
saith also in holy	<b>scripture</b>	, "Date elemosinam, et omnia	6, 391/ 37
the texts of holy	<b>scripture</b>	if we set them	6, 392/ 18
that no texts of	<b>scripture</b>	proved the contrary, yet	6, 392/ 27
it well appear by	<b>scripture</b>	that all the merit	6, 394/ 32
laid divers texts of	<b>scripture</b>	. But especially, as the	6, 394/ 35
far against all holy	<b>scripture</b>	well understood, so far	6, 402/ 26
the treacle of holy	<b>scripture</b>	quite into poison. For	6, 403/ 11
truth, whereof should all	<b>scripture</b>	serve? Whereof should serve	6, 403/ 12
comminations and threats in	<b>scripture</b>	, by which God calleth	6, 403/ 22
For as the holy	<b>scripture</b>	saith, "Unicuique dedit Deus	6, 415/ 7
cunning and knowledge in	<b>scripture</b>	, being therewith of such	6, 418/ 25
and understand the holy	<b>scripture</b>	that is written. For	6, 419/ 27
any text of holy	<b>scripture</b>	in such wise as	6, 419/ 29
church, he giveth the	<b>scripture</b>	a wrong sentence, and	6, 419/ 32
for them the holy	<b>scripture</b>	plenteously for the further	6, 425/ 27
teach, and prove by	<b>scripture</b>	too, that there is	6, 425/ 31
and break, as holy	<b>scripture</b>	counseleth, the young children's	6, 427/ 1
other part of holy	<b>scripture</b>	, which no wise man	6, 427/ 15
For he lasheth out	<b>scripture</b>	in Bedlam as fast	6, 433/ 17
fathers never understood the	<b>scripture</b>	, but only these beasts	6, 434/ 6
as they believe the	<b>scripture's</b>	self, or else they	6, 254/ 1
great clerks and well	<b>scriptured</b>	men and some seeming	6, 156/ 29
me" (Search you the	<b>scriptures</b>	, for they bear witness	6, 114/ 18
read and declared the	<b>scriptures</b>	among the people in	6, 147/ 25

old fathers took the	<b>scriptures</b>	one way and we	6, 171/ 18
able to understand the	<b>scriptures</b>	as well as they	6, 171/ 19
point itself, and the	<b>scriptures</b>	that touch it, ye	6, 176/ 4
should stand though the	<b>scriptures</b>	were all gone --	6, 181/ 8
principal point, that the	<b>scriptures</b>	laid against images and	6, 185/ 14
understanding of his holy	<b>scriptures</b>	. And where they be	6, 198/ 19
would not trust the	<b>scriptures</b>	, nor reckon that they	6, 201/ 9
sacraments, and his holy	<b>scriptures</b>	delivered, kept, and conserved	6, 206/ 28
hypocrites as construed the	<b>scriptures</b>	wrong, and ever since	6, 244/ 31
Christian man have any	<b>scruple</b>	or doubt." "Yea?" quoth	6, 89/ 16
the superstitious fear and	<b>scrupulosity</b>	that the person abjured	6, 14/ 10
the superstitious fear and	<b>scrupulosity</b>	that the person abjured	6, 255/ 9
good mean manner between	<b>scrupulous</b>	superstition and reckless negligence	6, 14/ 14
good, mean manner between	<b>scrupulous</b>	superstition and reckless negligence	6, 255/ 14
say, very fearful and	<b>scrupulous</b>	; and began at the	6, 257/ 16
fall into such a	<b>scrupulous</b>	holiness, that he reckoned	6, 257/ 17
religious, over dreadful and	<b>scrupulous</b>	instead of devout and	6, 259/ 10
truth, nor be very	<b>scrupulous</b>	in the lending of	6, 266/ 26
to his own words, "	<b>Scrutamini</b>	scripturas, quia scripturae sunt	6, 114/ 16
Jews: "Non facies tibi	<b>sculptile</b>	" (Thou shalt carve thee	6, 38/ 14
yourself, "Non facies tibi	<b>sculptile</b>	" (Thou shalt carve thee	6, 44/ 34
written, "Non facies tibi	<b>sculptile</b>	" (Thou shalt grave thee	6, 45/ 22
before, "Non facies tibi	<b>sculptile</b>	." And in the psalm	6, 96/ 20
also carried over the	<b>sea</b>	. Where, when I remembered	6, 22/ 17
he went over the	<b>sea</b>	, for a man of	6, 28/ 23
and flowing of the	<b>sea</b>	, or the Thames because	6, 80/ 4
and went over the	<b>sea</b>	for none other errand	6, 228/ 3
find water in the	<b>sea</b>	. But I will show	6, 285/ 24
she is gone over	<b>sea</b>	now. Howbeit, I trow	6, 321/ 26
channel, in which the	<b>sea</b>	was wont to compass	6, 412/ 36
haven, which now, the	<b>sea</b>	excluded thence, for lack	6, 413/ 2
they were as clean	<b>seams</b>	to my seeming as	6, 222/ 25
thereupon sufficient inquisition and	<b>search</b>	, they could never have	6, 88/ 23
testimonium perhibent de me" (	<b>Search</b>	you the scriptures, for	6, 114/ 18
hold that fast and	<b>search</b>	the way therewith, and	6, 152/ 23
we rather delight to	<b>search</b>	than be able to	6, 213/ 27
go further therein and	<b>search</b>	whether we find any	6, 219/ 29
oath for the further	<b>search</b>	of the matter, there	6, 282/ 23
the clergy than to	<b>search</b>	and be sure whether	6, 316/ 24
wavering, that for to	<b>search</b>	whether our faith were	6, 346/ 10
desire borne to the	<b>searching</b>	of the truth. Whereunto	6, 318/ 34
And in the mean	<b>season</b>	we shall go look	6, 134/ 35
And in the mean	<b>season</b>	, be content to play	6, 399/ 15
of Moses on whose	<b>seat</b>	they sat, did lay	6, 104/ 27

shall have their honorable	<b>seats</b>	, and sit with himself	6, 49/ 11
him they join Saint	<b>Sebastian</b>	, because he was martyred	6, 227/ 7
whole work dependeth. The	<b>Second</b>	Chapter Here summarily is	6, 5/ 7
the first book. The	<b>Second</b>	Book The First Chapter	6, 11/ 22
be the church. The	<b>Second</b>	Chapter The author showeth	6, 12/ 3
and therewith finisheth the	<b>second</b>	book. The Third Book	6, 13/ 35
answereth and dissolveth. The	<b>Second</b>	Chapter Incidentally somewhat is	6, 14/ 8
among the bad. The	<b>Second</b>	Chapter The author showeth	6, 17/ 9
after to take the	<b>second</b>	, and upon the second	6, 21/ 6
second, and upon the	<b>second</b>	now to take the	6, 21/ 6
it to writing. The	<b>Second</b>	Chapter Here summarily is	6, 35/ 10
so resort to the	<b>second</b>	, to see whether it	6, 37/ 21
to the lord; the	<b>second</b>	, "hyperdulia," that a man	6, 97/ 30
quoth he, "for the	<b>second</b>	word concerning the commandments	6, 103/ 24
further to prove the	<b>second</b>	part. And unto that	6, 156/ 1
peradventure serve for a	<b>second</b>	. "A second," quoth he	6, 157/ 34
for a second." "A	<b>second</b>	, " quoth he; "then ye	6, 158/ 1
and speak of the	<b>second</b>	, if the old fathers	6, 171/ 17
the First Book The	<b>Second</b>	Book The First Chapter	6, 187/ 1
of our church. The	<b>Second</b>	Chapter The author showeth	6, 192/ 25
Now as touching the	<b>second</b>	, that the people take	6, 231/ 1
and therewith finisheth the	<b>second</b>	book. "And we be	6, 237/ 30
The end of the	<b>second</b>	book. The Third Book	6, 246/ 14
we meet again. The	<b>Second</b>	Chapter Incidentally somewhat is	6, 255/ 7
stay. Put now the	<b>second</b>	point (which were in	6, 265/ 14
they should believe the	<b>second</b>	as well as the	6, 265/ 23
the thing which the	<b>second</b>	marked not, as many	6, 266/ 2
But who made that	<b>second</b>	book?" "Forsooth," quoth I	6, 291/ 19
what point came the	<b>second</b>	matter of him that	6, 321/ 31
may soon guess. The	<b>Second</b>	Chapter The author showeth	6, 348/ 17
taken out of his	<b>second</b>	Epistle ad Serenum episcopum	6, 358/ 13
then changed to the	<b>second</b>	of a lecherous lust	6, 366/ 12
literature helpeth much. And	<b>secondly</b>	, the comments of holy	6, 9/ 12
man he spoke of.	<b>Secondly</b>	would I touch the	6, 35/ 30
in his right faith;	<b>secondly</b>	, which pursueth thereupon, by	6, 112/ 33
literature helpeth much. And	<b>secondly</b>	, the comments of holy	6, 122/ 13
do to God. And,	<b>secondly</b>	, taking their worship from	6, 226/ 14
I, "there be two	<b>seconds</b>	after two manner countings	6, 158/ 3
friend by a trusty	<b>secret</b>	messenger with the letter	6, 5/ 3
for it; but a	<b>secret</b>	unknown sort of such	6, 12/ 10
once unto me a	<b>secret</b>	sure friend of his	6, 21/ 8
friend by a trusty	<b>secret</b>	messenger. With the letter	6, 24/ 20
send you my special	<b>secret</b>	friend, this bearer, to	6, 24/ 32
angel cherubim in the	<b>secret</b>	place of the Temple	6, 38/ 33

all men's heads a	secret	consent of nature that	6, 72/ 30
God and by the	secret	inspiration of his Holy	6, 111/ 10
it. And thus with	secret	help and inspiration is	6, 116/ 9
that he should by	secret	inspiration lead them into	6, 119/ 16
Which affections, their inward	secret	favor toward themselves covered	6, 122/ 32
him preach, of his	secret	pride, he fell in	6, 125/ 18
yielded himself again. Such	secret	pride had our ghostly	6, 125/ 29
that it is a	secret	property of the stone	6, 130/ 5
truth written by the	secret	teaching of God." "And	6, 131/ 6
only because of the	secret	operation of God and	6, 143/ 8
the offerers, to the	secret	infusion of that virtue	6, 143/ 11
Peter's heart, by the	secret	inspiration of God without	6, 143/ 16
apostles, without hearing, by	secret	inspiration, and into the	6, 143/ 28
are tempered by the	secret	counsel of the Holy	6, 144/ 13
of many great and	secret	mysteries spoke much more	6, 144/ 31
be that many a	secret	mystery lieth yet covered	6, 146/ 14
people, that by the	secret	instinct of the Holy	6, 146/ 23
yet used he the	secret	supernatural means by which	6, 172/ 5
should lead them by	secret	inspiration and inclination of	6, 178/ 25
hath the church, by	secret	instinct of God, rejected	6, 181/ 15
privily in woods or	secret	houses. They used also	6, 190/ 16
And if they be	secret	, neither professing their heresies	6, 194/ 32
for it, but a	secret	unknown sort of such	6, 195/ 29
knees before Baal, were	secret	and unknown, but he	6, 199/ 22
the very church a	secret	unknown, not company and	6, 199/ 24
there were some such	secret	good folk, as ye	6, 200/ 14
there is no such	secret	unknown church of Christ	6, 201/ 23
books; whereas of your	secret	church I never yet	6, 201/ 30
did he mean a	secret	church which no man	6, 202/ 18
it turned to a	secret	, unknown, single sort, severed	6, 203/ 6
to be only a	secret	unknown sort of folk	6, 204/ 27
ever since through the	secret	operation of the Holy	6, 210/ 1
other examination. But that	secret	means that inclineth their	6, 223/ 25
point which is the	secret	instinct of God, this	6, 223/ 26
that God himself by	secret	inspiration of his Holy	6, 254/ 22
and so with certain	secret	penance dismissed. But the	6, 270/ 6
this man's confession, his	secret	friend and companion in	6, 270/ 24
I, "that his own	secret	acquaintance confessed that he	6, 272/ 30
yet if it be	secret	and cannot be proved	6, 281/ 1
nay, because that of	secret	and unknown things no	6, 281/ 3
is to wit, his	secret	fault openly before men	6, 281/ 7
that it be so	secret	as it be not	6, 281/ 17
crime which were so	secret	as that judge had	6, 282/ 16
forth in scorn the	secret	members of his father	6, 297/ 32

revelation showed this high	<b>secret</b>	mystery to these two	6, 304/ 8
so much of his	<b>secret</b>	sores unwrapped and discovered	6, 327/ 2
and dispute the great	<b>secret</b>	mysteries of scripture, which	6, 333/ 24
as for the high,	<b>secret</b>	mysteries of God and	6, 334/ 4
of God's great and	<b>secret</b>	mysteries -- and this	6, 335/ 27
understood, nor in no	<b>secret</b>	ciphers but such common	6, 338/ 12
own parables unto his	<b>secret</b>	servants and disciples withdrawn	6, 340/ 11
them and lay their	<b>secret</b>	sins to their charge	6, 350/ 3
thing kept for a	<b>secret</b>	mystery. "But in conclusion	6, 356/ 3
good things to the	<b>secret</b>	sowing and setting forth	6, 379/ 10
words for a great	<b>secret</b>	mystery new found out	6, 381/ 2
by open sermons or	<b>secret</b>	communication, perceived to be	6, 418/ 23
confession, and reckoned his	<b>secret</b>	confession necessary and profitable	6, 424/ 34
should show themselves their	<b>secret</b>	sins to another man	6, 425/ 3
be dissimuled, or they	<b>secretly</b>	by fair ways induced	6, 30/ 36
whereby men think that	<b>secretly</b>	Christ's order yet standeth	6, 31/ 33
worldly praise but rather	<b>secretly</b>	pray in his chamber	6, 58/ 26
content only to pray	<b>secretly</b>	by themselves in their	6, 59/ 18
of his moving --	<b>secretly</b>	conveyed and closed in	6, 71/ 4
no less suspiciously than	<b>secretly</b>	, and so secretly that	6, 269/ 21
than secretly, and so	<b>secretly</b>	that all the town	6, 269/ 22
other abjuration, there was	<b>secretly</b>	his solemn oath taken	6, 270/ 4
laid it up so	<b>secretly</b>	, destitute at last of	6, 270/ 19
that purpose but they	<b>secretly</b>	discharge it ere they	6, 302/ 18
no man openly or	<b>secretly</b>	any such book, libel	6, 315/ 31
book be burned or	<b>secretly</b>	kept I cannot surely	6, 330/ 23
parables and expounded them	<b>secretly</b>	to his special disciples	6, 339/ 35
wife, he is bound	<b>secretly</b>	without slander to provide	6, 353/ 12
virtue, they should be	<b>secretly</b>	and soberly monished, and	6, 417/ 11
if he teach us	<b>secretly</b>	as a privy mystery	6, 420/ 5
to some of them	<b>secretly</b>	. Nor yet can know	6, 422/ 32
holy, which are both	<b>secretly</b>	more loose and voluptuous	6, 424/ 7
for his truth and	<b>secretness</b>	, but also for his	6, 25/ 26
the sight of the	<b>secrets</b>	, and that God had	6, 343/ 4
to tell such his	<b>secrets</b>	, as upon the discovering	6, 351/ 9
complaint through any such	<b>secrets</b>	uttered and showed by	6, 351/ 18
things touching the pestilent	<b>sect</b>	of Luther and Tyndale	6, 3/ 10
author showeth that no	<b>sect</b>	of such as the	6, 12/ 4
Luther's fond and furious	<b>sect</b>	. And he showeth also	6, 18/ 9
the followers of that	<b>sect</b>	have done in Almaine	6, 18/ 10
be imputed to the	<b>sect</b>	, since that of every	6, 18/ 13
since that of every	<b>sect</b>	some be naught. And	6, 18/ 13
in the Lutherans, the	<b>sect</b>	self is the cause	6, 18/ 14
with this pestilent frantic	<b>sect</b>	which no people Christian	6, 18/ 19

article of this ungracious	sect	, whereby they take away	6, 18/ 24
against the most pestilent	sect	of these Lutherans, which	6, 19/ 7
fantasies, fallen into Luther's	sect	. And that ye, peradventure	6, 34/ 30
of Luther and his	sect	in general. Fourthly and	6, 35/ 32
a heresy be a	sect	and a side way	6, 37/ 36
to fall into the	sect	and heresy of the	6, 137/ 5
then were of the	sect	-- what way would	6, 156/ 22
author showeth that no	sect	of such as the	6, 192/ 26
indeed, then can no	sect	in Boheme be the	6, 195/ 17
believe. For if any	sect	believed better than other	6, 238/ 7
to be among every	sect	of heretics than in	6, 242/ 12
God done for any	sect	whom we call heretics	6, 242/ 23
we call heretics, that	sect	had been no sect	6, 242/ 23
sect had been no	sect	of heretics but the	6, 242/ 24
church but a false	sect	of heretics, which were	6, 242/ 31
God, and then that	sect	not a false sect	6, 243/ 1
sect not a false	sect	but the true church	6, 243/ 1
scripture. And that no	sect	of heretics can be	6, 245/ 35
as are of that	sect	set forth their matters	6, 256/ 20
among some of that	sect	to say, "Let us	6, 257/ 1
furtherance of their seditious	sect	. And since they be	6, 266/ 24
bought of this Lutheran	sect	were diligently read over	6, 270/ 8
forth of the ungracious	sect	." "By Saint John," quoth	6, 288/ 14
is only where Luther's	sect	is received, whoso consider	6, 309/ 31
to set forth his	sect	, then for that cause	6, 315/ 22
the favorers of a	sect	of heretics be so	6, 331/ 17
setting forth of their	sect	that they let not	6, 331/ 17
been seen that any	sect	of heretics hath begun	6, 338/ 28
be heads of a	sect	themselves (for that could	6, 354/ 10
heresies of this new	sect	. But some of them	6, 360/ 19
Luther's fond and furious	sect	. And he showeth also	6, 368/ 3
the followers of that	sect	have done in Almaine	6, 368/ 4
company of that unhappy	sect	, and first rebelled against	6, 369/ 17
and Swicherland this ungracious	sect	, by the negligence of	6, 369/ 32
serve for. "Of this	sect	was the great part	6, 370/ 28
good cometh of their	sect	. For as our Savior	6, 372/ 18
be imputed to the	sect	, since that of every	6, 372/ 23
since that of every	sect	some be naught. And	6, 372/ 23
in the Lutherans, the	sect	self is the cause	6, 372/ 25
nor will defend that	sect	. But yet reason it	6, 372/ 27
be imputed to the	sect	of Luther. For there	6, 372/ 30
For there is no	sect	so saintly but they	6, 372/ 30
war. And of every	sect	also be some bad	6, 372/ 31
be imputed unto the	sect	." "It is not," quoth	6, 372/ 33



that fall in this	sect	wax naught all the	6, 373/ 2
For, forthwith upon this	sect	once begun, the whole	6, 373/ 3
and that because their	sect	is yet in manner	6, 373/ 10
unhappy deeds of that	sect	must needs be imputed	6, 373/ 11
be imputed to the	sect	self while the doctrine	6, 373/ 12
doctrine of this unhappy	sect	, and the living also	6, 373/ 16
the commonalty of their	sect	show the effect and	6, 374/ 1
with this pestilent, frantic	sect	which no people Christian	6, 374/ 10
of such a beastly	sect	. For albeit that the	6, 374/ 15
a sensual and filthy	sect	, did in few years	6, 374/ 16
there before this abominable	sect	never any sect so	6, 374/ 21
abominable sect never any	sect	so shameless that would	6, 374/ 21
was of any other	sect	since the world began	6, 376/ 4
the beginner of a	sect	whom any honest man	6, 376/ 7
article of this ungracious	sect	, whereby they take away	6, 376/ 19
the persons that their	sect	is naught, nor can	6, 376/ 25
their doctrine that their	sect	must make their persons	6, 376/ 26
and set forth his	sect	, be very limbs of	6, 376/ 30
favor and follow his	sect	in England, of whom	6, 378/ 16
that fall to that	sect	, but that soon after	6, 378/ 25
setting forth of that	sect	, but also partly what	6, 379/ 25
thing. For Luther, whose	sect	ye confess that ye	6, 380/ 32
this thing serve their	sect	. For he that saith	6, 383/ 5
had heat. But your	sect	scorneth and blameth the	6, 383/ 7
arch heretics of that	sect	be very plain. For	6, 390/ 2
ye be of his	sect	(was it said to	6, 390/ 13
that are of Luther's	sect	construe the texts that	6, 392/ 3
ye and all the	sect	of Luther, as far	6, 395/ 7
that were of Luther's	sect	, were firmly of this	6, 398/ 24
set out the damnable	sect	of Luther, hope and	6, 399/ 12
against the most pestilent	sect	of these Lutherans, which	6, 402/ 7
them to their own	sect	, and say men do	6, 404/ 25
as one of their	sect	was served in a	6, 404/ 28
be suffered, nor their	sect	allowed in judgment, they	6, 405/ 13
would now suffer that	sect	to be preached or	6, 408/ 14
godly fathers of Luther's	sect	, laboring to procure that	6, 412/ 3
and destroy, as that	sect	hath done, many a	6, 412/ 17
and also, as Luther's	sect	is in effect the	6, 417/ 28
the favor of Luther's	sect	for the estimation of	6, 418/ 5
fall to the same	sect	and be of their	6, 418/ 9
favorers of that ungracious	sect	, thinking that men of	6, 418/ 24
to set forth their	sect	withal, rewarding their labor	6, 424/ 1
any favor to his	sect	while he was here	6, 424/ 18
that be of that	sect	, if any seem good	6, 427/ 22

of Germany, where their	<b>sect</b>	hath already fordone the	6, 427/ 30
not of the same	<b>sect</b>	. For he lasheth out	6, 433/ 16
start up a new	<b>sect</b>	setting forth clean the	6, 433/ 28
doctors of this new	<b>sect</b>	but frere Luther and	6, 434/ 14
first authors of the	<b>sect</b>	neither show miracle for	6, 435/ 6
one tale, suffering no	<b>sects</b>	or schisms among them	6, 164/ 1
and continued. But the	<b>sects</b>	of heretics and their	6, 191/ 26
not only as many	<b>sects</b>	almost as men, but	6, 192/ 13
be the heretics, as	<b>sects</b>	come out of the	6, 200/ 4
that there were many	<b>sects</b>	of heretics, and but	6, 200/ 35
of scripture among false	<b>sects</b>	, but would look to	6, 201/ 11
all the companies and	<b>sects</b>	of heretics and schismatics	6, 207/ 4
no schisms or several	<b>sects</b>	among you, but be	6, 224/ 1
as were these manifold	<b>sects</b>	of obstinate heretics, we	6, 238/ 11
not of heresies many	<b>sects</b>	?" "Yes," quoth he. "Is	6, 241/ 31
I, "then all the	<b>sects</b>	of heresies false?" "Yes	6, 242/ 3
among all the false	<b>sects</b>	of heretics, where such	6, 242/ 15
the doctors of any	<b>sects</b>	of heretics. For if	6, 242/ 36
be so many false	<b>sects</b>	and but one church	6, 243/ 5
the false and lying	<b>sects</b>	be so many. And	6, 243/ 8
than that as many	<b>sects</b>	of heretics as hath	6, 243/ 15
and all those erroneous	<b>sects</b>	that been sprung out	6, 243/ 28
thereof among all their	<b>sects</b>	, and the doing thereof	6, 244/ 2
whereby all these false	<b>sects</b>	of them may be	6, 244/ 5
do. For since their	<b>sects</b>	be false, lies be	6, 256/ 21
men into mad ways,	<b>sects</b>	, and heresies, such as	6, 335/ 19
with them, into seditious	<b>sects</b>	and heresies, whereby the	6, 335/ 35
hath always commonly these	<b>sects</b>	sprung of the pride	6, 338/ 31
to follow upon such	<b>sects</b>	and heresies, with the	6, 406/ 4
of the church, many	<b>sects</b>	and heresies began (as	6, 406/ 28
like wise all their	<b>sects</b>	to be preached among	6, 408/ 3
lewd liberty of these	<b>sects</b>	draw to the devil	6, 408/ 7
authority, they devise new	<b>sects</b>	and schisms to the	6, 423/ 34
troubles if such seditious	<b>sects</b>	of heretics were not	6, 430/ 21
sort of so many	<b>sects</b>	of heretics could yet	6, 434/ 29
Jews as all other	<b>sects</b>	abroad about the world	6, 435/ 16
which send these seditious	<b>sects</b>	the grace to cease	6, 435/ 22
of logic and other	<b>secular</b>	science, and little regard	6, 9/ 8
of natural reason, whereunto	<b>secular</b>	literature helpeth much. And	6, 9/ 12
leave him to the	<b>secular</b>	hands. The Sixth Chapter	6, 15/ 2
in leaving heretics to	<b>secular</b>	hand, though their death	6, 19/ 17
of logic and other	<b>secular</b>	science, and little regard	6, 122/ 9
of natural reason, whereunto	<b>secular</b>	literature helpeth much. And	6, 122/ 13
of his and a	<b>secular</b>	servant of his besides	6, 269/ 24

leave him to the	<b>secular</b>	hands. "Why," quoth he	6, 270/ 35
leave him to the	<b>secular</b>	hands. But now was	6, 271/ 11
we commonly call the	<b>secular</b>	clergy, is in learning	6, 295/ 20
to serve in a	<b>secular</b>	man's house, which should	6, 302/ 23
holy scripture nor in	<b>secular</b>	literature unlearned (as I	6, 379/ 2
clergy left unto the	<b>secular</b>	hands. "For here ye	6, 410/ 5
leaveth him to the	<b>secular</b>	hand, and forsaketh him	6, 410/ 26
in leaving heretics to	<b>secular</b>	hand, though their death	6, 410/ 34
leaveth him to the	<b>secular</b>	hand in such time	6, 411/ 2
hominem post primam et	<b>secundam</b>	correctionem devita." And this	6, 429/ 3
touched, "Super cathedram Moysi	<b>sederunt</b>	, etc., Quae dicunt vobis	6, 8/ 8
touched, "Super cathedram Moysi	<b>sederunt</b>	, etc. Que dicunt vobis	6, 101/ 10
back. But with sowing	<b>sedition</b>	, setting forth of errors	6, 123/ 24
preach heresies and sow	<b>sedition</b>	among Christian men as	6, 124/ 23
bodies destroyed by common	<b>sedition</b>	, insurrection and open war	6, 416/ 4
which, sowing schisms and	<b>seditions</b>	among Christian people, lay	6, 413/ 18
the furtherance of their	<b>seditious</b>	sect. And since they	6, 266/ 24
any crime that is	<b>seditious</b>	and hath daily folk	6, 267/ 3
better example than the	<b>seditious</b>	and schismatic priests of	6, 313/ 11
peril arise, and that	<b>seditious</b>	people should do more	6, 332/ 8
other with them, into	<b>seditious</b>	sects and heresies, whereby	6, 335/ 34
wont to do, and	<b>seditious</b>	commotions that they be	6, 430/ 16
intolerable troubles if such	<b>seditious</b>	sects of heretics were	6, 430/ 21
-- which send these	<b>seditious</b>	sects the grace to	6, 435/ 22
their people to be	<b>seduced</b>	and corrupted by heretics	6, 416/ 1
and marvel much to	<b>see</b>	it. The Fifth Chapter	6, 17/ 29
an end while we	<b>see</b>	the people so far	6, 18/ 18
reason. Thus may ye	<b>see</b>	I am bold on	6, 26/ 3
I was suffered to	<b>see</b>	and show him as	6, 27/ 8
that he shall so	<b>see</b>	the books himself that	6, 27/ 14
to the second, to	<b>see</b>	whether it were well	6, 37/ 21
the church, but only	<b>see</b>	that they were clean	6, 40/ 24
men's devotions. For they	<b>see</b>	well enough that there	6, 47/ 22
have to them. We	<b>see</b>	it common, in the	6, 48/ 1
saw nor never shall	<b>see</b>	but when they shall	6, 48/ 15
them that they cannot	<b>see</b>	without candle. They might	6, 49/ 21
that God delighteth to	<b>see</b>	the fervent heat of	6, 49/ 31
And over this we	<b>see</b>	that the bishops and	6, 54/ 15
run thither where they	<b>see</b>	or hear that our	6, 61/ 13
came to Jerusalem to	<b>see</b>	the miracle that Christ	6, 61/ 17
proved but that they	<b>see</b>	themselves. "Thus may every	6, 63/ 27
mysteries. And let us	<b>see</b>	, if we believe nothing	6, 63/ 33
nothing but that we	<b>see</b>	ourselves, who can reckon	6, 63/ 33
nothing but that we	<b>see</b>	ourselves; and then were	6, 64/ 11

true, and wherein I	see	no cause why they	6, 64/ 16
yet when I well	see	that it could not	6, 64/ 22
true, I must well	see	that it was not	6, 64/ 23
forth all whom ye	see	. By example whereof by	6, 65/ 25
black people, where ye	see	many men fools. As	6, 65/ 29
thing, because I daily	see	, I assented. Then said	6, 67/ 8
quothe I, "since I	see	well ye would not	6, 68/ 25
you where ye shall	see	it, no further hence	6, 69/ 11
in length ye shall	see	it done in twenty	6, 69/ 12
forth that when ye	see	them done ye may	6, 70/ 25
that ye shall still	see	reason stand quite against	6, 70/ 28
or no, we shall	see	further after. But now	6, 71/ 33
may (as ye now	see	) perceive that they themselves	6, 73/ 28
that shall say they	see	such miracles, since God	6, 74/ 22
together. Which when we	see	them unfolded, and consider	6, 77/ 30
examine them, and better	see	whereof they serve. "First	6, 77/ 32
Thames because we daily	see	it. But he that	6, 80/ 4
wonder sore thereat, to	see	that great water come	6, 80/ 6
would he make to	see	the sun, the moon	6, 80/ 9
very cause can I	see	none, why we should	6, 80/ 12
by miracle as ye	see	men brought forth by	6, 80/ 18
God's hand, when we	see	daily a great piece	6, 81/ 5
And albeit that I	see	not greatly why I	6, 82/ 28
list." "Well," quothe I, "	see	now what a good	6, 84/ 4
people." "Where should I	see	that?" quothe he. "Ye	6, 84/ 17
to believe that I	see	not, than go so	6, 84/ 24
having great joy to	see	such a miracle, called	6, 86/ 20
whether he could never	see	nothing at all in	6, 86/ 26
methinketh that ye cannot	see	well yet." "Yes, sir	6, 86/ 29
holy martyr, I can	see	now as well as	6, 86/ 30
that he should suddenly	see	. " "Lo, therefore, I say	6, 87/ 7
sought so thick to	see	her that many that	6, 87/ 22
such things, when we	see	them feigned so shamefully	6, 88/ 10
be, and where we	see	some of them ourselves	6, 89/ 29
am sure though ye	see	some white sapphire or	6, 92/ 9
rich, sore abashed to	see	such chances in their	6, 93/ 34
And therefore when they	see	them, miracles shall they	6, 95/ 34
by sufferance, except we	see	some cause that cannot	6, 96/ 13
enough in that we	see	that God hath in	6, 96/ 17
care. But this I	see	well, if any of	6, 97/ 35
some holy Jew's sheep.	See	we not that some	6, 98/ 15
stocks and stones. Now	see	the good fruit also	6, 99/ 33
the prick, we shall	see	after. But this I	6, 101/ 22
do not as ye	see	them do?" "In that	6, 104/ 7

it though they should	see	the bidders do clean	6, 104/ 32
hard and sore. "But	see	for God's sake how	6, 107/ 3
soever we sin, we	see	the way to turn	6, 110/ 21
which they may sufficiently	see	both what they should	6, 113/ 28
For therein they may	see	all that them needeth	6, 113/ 31
always have light to	see	how by recourse to	6, 113/ 34
But thereof shall we	see	further after. But now	6, 119/ 5
you?" "Why," quoth I, "	see	you not that? Nay	6, 120/ 25
thereby. For since ye	see	it not yourself it	6, 120/ 27
naught, which who can	see	but God? As the	6, 124/ 5
reader. Nor I cannot	see	why ye should reckon	6, 129/ 19
sight because we may	see	farther by four miles	6, 129/ 23
of faith than to	see	the proof of many	6, 129/ 25
her wit. "When ye	see	the adamant stone draw	6, 129/ 31
deceived and ween they	see	that they see not	6, 130/ 14
they see that they	see	not, if reason give	6, 130/ 14
into his eye and	see	never the worse, and	6, 130/ 18
your friend, "Now ye	see	that reason is not	6, 130/ 28
quoth I, "we shall	see	anon whether the cart	6, 133/ 12
so blind that we	see	not well which is	6, 133/ 14
learn that, we shall	see	hereafter. But now suppose	6, 134/ 24
could not so clearly	see	it but that he	6, 136/ 21
that they should well	see	that those things were	6, 141/ 26
wherein every child may	see	his proud frantic folly	6, 149/ 11
say the truth, I	see	not what I should	6, 154/ 2
anything whereof I should	see	that the holy scripture	6, 154/ 6
point in that ye	see	the Sabbath Day changed	6, 155/ 14
as far as ye	see	God saith himself in	6, 160/ 23
shall, I think, soon	see	the other point, that	6, 164/ 33
another?" "Yet if I	see	it so," quoth he	6, 169/ 12
were white which I	see	myself is black." "Of	6, 169/ 16
be that ye shall	see	the thing black that	6, 169/ 23
that all other shall	see	white. But ye may	6, 169/ 24
that if all other	see	it white and ye	6, 169/ 24
should in holy scripture	see	better than the old	6, 169/ 27
then will we somewhat	see	what your saying doth	6, 170/ 7
and caused them to	see	the truth. And albeit	6, 172/ 2
I, "let us yet	see	whether God himself in	6, 177/ 1
So that here ye	see	that he shall again	6, 178/ 5
proved by scripture, now	see	it proved to you	6, 181/ 31
as ye grant, and	see	cause why ye should	6, 185/ 19
in rest, you should	see	them flock together so	6, 190/ 6
it is easy to	see	that God himself destroyed	6, 191/ 30
thus may ye well	see	that there can no	6, 191/ 35

sheet-anchor. For, first, they	see	plainly that they must	6, 196/ 12
And since they manifestly	see	that, and as evidently	6, 196/ 19
that, and as evidently	see	therewith that the church	6, 196/ 19
is a world to	see	what boast the mad	6, 203/ 24
teeth. And thus ye	see	how soon Luther's special	6, 204/ 7
right so, while we	see	and well know that	6, 207/ 4
say, and as I	see	it is indeed, but	6, 208/ 3
saints again, because they	see	their heresies impugned and	6, 209/ 27
the hard wall, and	see	not how to go	6, 210/ 22
And albeit I now	see	the cause of their	6, 211/ 14
was his better. We	see	that the nearer that	6, 211/ 30
in Christ whom they	see	here in this wretched	6, 212/ 9
then no further to	see	but whether they can	6, 212/ 16
should hear us and	see	us, and especially in	6, 212/ 31
And I, while we	see	that the things we	6, 213/ 4
is how they may	see	and hear in sundry	6, 213/ 9
but feel, and neither	see	nor hear, we would	6, 213/ 10
possible for man to	see	or hear further than	6, 213/ 13
prove it, and do	see	and hear indeed, cannot	6, 213/ 14
hear indeed, cannot yet	see	the cause, nor in	6, 213/ 15
be that I should	see	two churches or two	6, 213/ 16
in this gross body	see	and hear things far	6, 213/ 30
-- as whether they	see	and hear us coming	6, 214/ 2
whether God hear and	see	all and show it	6, 214/ 5
not believe he can	see	, because he cannot perceive	6, 214/ 9
what means he may	see	. " "Yet see I," quoth	6, 214/ 10
he may see." "Yet	see	I," quoth he, "no	6, 214/ 11
good reason if ye	see	none other likelihood but	6, 215/ 28
beguiled in some, I	see	no great peril grow	6, 218/ 26
of that shrine to	see	whether it be all	6, 221/ 29
came then thither to	see	there were no deceit	6, 222/ 13
Roke we set to	see	to the great sickness	6, 227/ 6
other errand but to	see	Flanders and France, and	6, 228/ 3
his way either to	see	it, if it were	6, 228/ 7
in other pilgrimages ye	see	hanged up legs of	6, 228/ 11
to Saint Germin, I	see	nothing much amiss therein	6, 234/ 25
the cross which they	see	was ever at Jerusalem	6, 237/ 7
believe. And since we	see	what they believed, we	6, 238/ 5
of obstinate heretics, we	see	not one a saint	6, 238/ 11
heaven of whom we	see	no miracles in earth	6, 238/ 16
and fast, we shall	see	somewhat further whereto your	6, 239/ 22
for his church, I	see	not in my mind	6, 243/ 14
far as I can	see	sufficiently answered, except that	6, 246/ 4
for all your process	see	whereto ye be brought	6, 249/ 17

your friend, "then ye	see	, lo, what cometh of	6, 258/ 3
he, "now may you	see	what it is to	6, 258/ 9
is also, as ye	see	, inevitable necessity for lack	6, 264/ 5
So that ye may	see	that good Christian folk	6, 269/ 11
Well," quoth he, "I	see	well I must tell	6, 270/ 21
for lo here ye	see	the print of the	6, 274/ 22
I, "so that I	see	well by your wit	6, 275/ 1
thus: "Lo, here ye	see	the men have gone	6, 275/ 4
Lo, sirs, as ye	see	it, it may be	6, 275/ 13
and for aught I	see	yet, I durst be	6, 276/ 6
you," quoth I. "I	see	well a man cannot	6, 277/ 15
the while that I	see	that pride abide still	6, 279/ 16
then should every man	see	the devil cast clean	6, 279/ 31
God, that men should	see	him whom they hear	6, 280/ 5
will I, till I	see	further, play Saint Francis's	6, 287/ 21
quoth I, "when ye	see	more ye shall say	6, 288/ 10
for, that shall we	see	hereafter." "Very true," quoth	6, 288/ 19
it is easy to	see	what he meant in	6, 290/ 9
shall cause you to	see	when ye will, and	6, 290/ 13
Mass. Whereby ye may	see	that he reckoned that	6, 291/ 14
faults be, as ye	see	, so many and so	6, 293/ 4
aught that I can	see	here, or perceive by	6, 294/ 5
clergy, among whom we	see	much more vice than	6, 294/ 8
what they be, we	see	. And as for learning	6, 294/ 11
hands. I cannot well	see	why, but lest we	6, 294/ 15
but lest we should	see	the truth. The Jews	6, 294/ 16
can, in good faith,	see	no excuse they can	6, 294/ 21
ye say that ye	see	more vice in them	6, 295/ 29
as ye say we	see	more in them than	6, 295/ 33
then we say, "Lo,	see	what example the clergy	6, 296/ 19
apace. So where we	see	a good man and	6, 296/ 25
man and hear or	see	a good thing, there	6, 296/ 25
heed. But when we	see	once an evil deed	6, 296/ 26
forbid else, ye may	see	that often and ye	6, 297/ 7
is pity that we	see	such light so seldom	6, 297/ 8
may have occasion to	see	them punished or had	6, 297/ 27
because they would not	see	him. And surely we	6, 297/ 35
into their hearts to	see	who is good and	6, 298/ 20
by the polls to	see	which side were the	6, 298/ 22
a Mass, than to	see	his majesty disreverenced by	6, 300/ 7
number, I would surely	see	such a way therein	6, 301/ 32
I, "for aught I	see	suddenly, that would not	6, 302/ 33
that every child may	see	the wisdom of Tyndale	6, 306/ 19
do. And thus ye	see	how substantially Tyndale and	6, 308/ 11

wit hath, may well	see	that upon his unreasonable	6, 309/ 11
Saxony, where we newly	see	it assayed. And as	6, 311/ 2
it is easy to	see	that the good fathers	6, 311/ 12
to change, I would	see	a better author thereof	6, 313/ 10
I, "that shall we	see	soon when we come	6, 315/ 19
in this law ye	see	nothing unreasonable. For it	6, 316/ 1
on thorns, till I	see	that constitution. For not	6, 316/ 10
But surely I will	see	it myself ere I	6, 316/ 13
I cannot suffer to	see	you sit so long	6, 316/ 14
And therefore ye shall	see	it by and by	6, 316/ 15
for I could never	see	her use any worse	6, 321/ 22
and thereby if I	see	one hang, I can	6, 322/ 15
laughing, and said, "We	see	well surely that ye	6, 322/ 23
lords laughed well to	see	that he was so	6, 323/ 19
the lords laughing to	see	the good plain old	6, 324/ 27
here may a man	see	, that misunderstanding maketh misreporting	6, 324/ 33
manner of affection we	see	not seldom happen, especially	6, 327/ 5
that every man might	see	the places noted with	6, 330/ 11
all this can I	see	no cause why the	6, 331/ 1
than this: that they	see	sometimes much of the	6, 332/ 3
a while they shall	see	us cham it ourselves	6, 333/ 11
aught that I can	see	, as well be laid	6, 337/ 16
I am, as ye	see	, of your own opinion	6, 342/ 20
the truth, I can	see	none harm therein though	6, 343/ 25
folk should not surely	see	and perfectly perceive what	6, 345/ 13
the fruit which ye	see	spring of them should	6, 349/ 1
means that ye shall	see	his own books, and	6, 349/ 7
it is good to	see	how he handleth them	6, 349/ 18
is that, when I	see	many confessors at a	6, 349/ 25
in his life. We	see	in some, rather, the	6, 350/ 8
out of course." "Ye	see	, "quoth I, "now how	6, 354/ 27
also, very sore to	see	that law. In bringing	6, 356/ 2
I caused him to	see	that Gracian had taken	6, 358/ 16
seen all that I	see	now." "They may," quoth	6, 359/ 24
may," quoth I, "soon	see	as much whensoever they	6, 359/ 25
means that ye shall	see	it in his own	6, 360/ 23
And there shall ye	see	how madly he laboreth	6, 360/ 23
unlikely that he should	see	better through a pair	6, 362/ 18
and marvel much to	see	it. "And that these	6, 363/ 11
a great pleasure to	see	therein both the frantic	6, 363/ 15
and yet, therewithal, to	see	him carried out with	6, 363/ 16
you for God's sake	see	how utterly this itch	6, 364/ 16
Lo, here may ye	see	the incredible humility and	6, 364/ 29
boast. Then may ye	see	therewith his marvelous profound	6, 364/ 32



them to consider and	<b>see</b>	what end that same	6, 369/ 9
piteous a sight to	<b>see</b>	the despiteous despites done	6, 370/ 1
For there shall ye	<b>see</b>	now the goodly monasteries	6, 370/ 6
and laughter either to	<b>see</b>	the silly naked men	6, 371/ 9
in your hearts to	<b>see</b>	your own child roasted	6, 371/ 36
an end, while we	<b>see</b>	people so far fallen	6, 374/ 8
a wondrous case to	<b>see</b>	, since that the chastity	6, 375/ 29
a wondrous thing to	<b>see</b>	that in the flock	6, 375/ 36
world began, we should	<b>see</b>	now a lewd frere	6, 376/ 5
ourselves Christian folk to	<b>see</b>	such a rabble spring	6, 376/ 13
The fire maketh me	<b>see</b>	by night," and yet	6, 382/ 32
So that ye may	<b>see</b>	now that your gloss	6, 385/ 21
And thereby may we	<b>see</b>	that our works were	6, 390/ 32
temptation away. I cannot	<b>see</b>	but that Adam believed	6, 394/ 14
heaven. But as we	<b>see</b>	that one ounce of	6, 397/ 24
riot. And since they	<b>see</b>	that they cannot so	6, 405/ 12
places (as we plainly	<b>see</b>	by the story of	6, 406/ 31
there can I not	<b>see</b>	why we should forbear	6, 417/ 25
of heretics. Nor I	<b>see</b>	not so great fear	6, 418/ 2
virtue, in whom they	<b>see</b>	themselves deceived, withdraw their	6, 418/ 3
man whom they now	<b>see</b>	proved naught. For this	6, 418/ 6
pity it is to	<b>see</b>	many good, simple souls	6, 418/ 20
teacheth them. For we	<b>see</b>	them as ready to	6, 419/ 8
he seem, while we	<b>see</b>	that he teacheth us	6, 420/ 2
well wit, when we	<b>see</b>	him teach the contrary	6, 421/ 30
out and examined, we	<b>see</b>	them always first ready	6, 422/ 9
at length. Will ye	<b>see</b>	example thereof? Look on	6, 424/ 9
best. But yet ye	<b>see</b>	that though he dissembled	6, 424/ 17
of, which when they	<b>see</b>	their time shall, if	6, 426/ 20
be any such, we	<b>see</b>	not yet their stomachs	6, 426/ 29
be upheld a while,	<b>see</b>	them follow their author	6, 426/ 30
for that ye should	<b>see</b>	, I have laid you	6, 430/ 34
masters, of whom they	<b>see</b>	the principal arch-heretics and	6, 435/ 5
for the conclusion, the	<b>seed</b>	of them twain turned	6, 79/ 21
than of a little	<b>seed</b>	to make all that	6, 80/ 20
forth to sow his	<b>seed</b>	, and when he had	6, 193/ 24
he had sown good	<b>seed</b>	, then the enemy sowed	6, 193/ 25
hither to sow that	<b>seed</b>	about here and to	6, 288/ 24
but that the good	<b>seed</b>	being sown among the	6, 407/ 32
dispense in this point,	<b>seeing</b>	that consent of Christ's	6, 308/ 7
while, and for the	<b>seeing</b>	of them in his	6, 349/ 10
his own conscience, that	<b>seeing</b>	all them to write	6, 426/ 7
doubt of the truth,	<b>seeing</b>	false Antichrist proving his	6, 435/ 2
promised that if we	<b>seek</b>	we shall find, and	6, 34/ 17

all the gold to	<b>seek</b>	out here a halfpenny	6, 51/ 16
saint of whom they	<b>seek</b>	for help, and so	6, 55/ 5
say, if ye would	<b>seek</b>	and inquire, ye should	6, 84/ 15
feigning himself to come	<b>seek</b>	a saint in his	6, 85/ 22
had ever dwelled, to	<b>seek</b>	Saint Alban, and that	6, 86/ 7
therefore he would go	<b>seek</b>	him at some other	6, 86/ 9
then with reason go	<b>seek</b>	and visit such places	6, 99/ 1
but if he will	<b>seek</b>	his way with the	6, 152/ 21
and mistrust, study to	<b>seek</b>	in scripture whether the	6, 153/ 14
the church. And go	<b>seek</b>	another they neither know	6, 196/ 25
man wist where to	<b>seek</b>	it? This unknown church	6, 202/ 24
they be driven to	<b>seek</b>	that be loath to	6, 202/ 25
not canonized though ye	<b>seek</b>	up all the registers	6, 217/ 30
than thus to come	<b>seek</b>	them with such worshipful	6, 226/ 26
Sythe women set to	<b>seek</b>	their keys. Saint Roke	6, 227/ 5
to provoke men to	<b>seek</b>	upon him or his	6, 231/ 13
that we should chiefly	<b>seek</b>	for heaven and promiseth	6, 233/ 11
and write of him,	<b>seek</b>	, as they do indeed	6, 256/ 6
ye drive me to	<b>seek</b>	a shift. And yet	6, 274/ 10
a priest, he would	<b>seek</b>	a new word, he	6, 286/ 24
we never ought to	<b>seek</b>	our own commodity with	6, 300/ 4
doth well appear that	<b>seek</b>	in the scripture of	6, 308/ 3
we be ready to	<b>seek</b>	each other's reproach and	6, 314/ 2
this while recked to	<b>seek</b>	whether they say truth	6, 316/ 1
from us. And they	<b>seek</b>	out for that part	6, 332/ 27
out and sent to	<b>seek</b>	their living, or in	6, 370/ 7
himself is spiritual, so	<b>seeketh</b>	he such worshippers as	6, 43/ 25
by some silly woman	<b>seeking</b>	Saint Sythe when she	6, 77/ 17
First ye speak of	<b>seeking</b>	to saints for slight	6, 77/ 33
a little while in	<b>seeking</b>	, and we shall return	6, 134/ 33
and relics, and the	<b>seeking</b>	of pilgrimages; but that	6, 188/ 34
praying to saints, and	<b>seeking</b>	to pilgrimages as we	6, 199/ 33
and lowly mind, rather	<b>seeking</b>	therein occasion of devotion	6, 341/ 19
nor lose time in	<b>seeking</b>	for that ye should	6, 430/ 34
moved that there should	<b>seem</b>	no necessity for Christian	6, 5/ 19
reason and nature should	<b>seem</b>	to gainsay. The Seventh	6, 6/ 11
necessary article where they	<b>seem</b>	to us to say	6, 10/ 31
be ashamed also to	<b>seem</b>	so foolish as to	6, 17/ 13
they be naught indeed	<b>seem</b>	they never so good	6, 18/ 31
shifts to make it	<b>seem</b>	that in his evil	6, 19/ 4
which be Lutherans and	<b>seem</b>	to live holily, and	6, 19/ 28
difference, I might peradventure	<b>seem</b>	, for the color of	6, 22/ 26
should unto sad men	<b>seem</b>	over light and wanton	6, 23/ 20
end that they might	<b>seem</b>	to have some just	6, 28/ 34

mastery to make it	<b>seem</b>	that a man should	6, 30/ 3
as they make it	<b>seem</b>	) a confused heap of	6, 30/ 26
as odious as they	<b>seem</b>	, be good enough indeed	6, 31/ 6
church. And they that	<b>seem</b>	turned think still the	6, 31/ 26
fashion of Christendom to	<b>seem</b>	all turned quite up	6, 31/ 30
for to make that	<b>seem</b>	likely, there is laid	6, 36/ 7
moved that there should	<b>seem</b>	no necessity for Christian	6, 51/ 25
would we make it	<b>seem</b>	that God and his	6, 52/ 15
and that image, we	<b>seem</b>	to reckon as though	6, 56/ 33
which thing since ye	<b>seem</b>	to impugn, I shall	6, 62/ 29
reason and nature should	<b>seem</b>	to gainsay. "And first	6, 63/ 10
to believe them, they	<b>seem</b>	either very negligent if	6, 63/ 17
credible persons that they	<b>seem</b>	unreasonably suspicious if they	6, 63/ 22
they never so many,	<b>seem</b>	they never so credible	6, 64/ 17
reporting them things that	<b>seem</b>	far against reason because	6, 66/ 3
by reason and nature	<b>seem</b>	and appear impossible, where	6, 70/ 6
not be, if it	<b>seem</b>	to you that they	6, 70/ 12
else many things shall	<b>seem</b>	to you such as	6, 70/ 16
other things deceived as	<b>seem</b>	impossible and yet may	6, 71/ 10
ye would it should	<b>seem</b>	that it were well	6, 77/ 12
them many things that	<b>seem</b>	somewhat as they be	6, 77/ 30
done at pilgrimages, ye	<b>seem</b>	to put still a	6, 78/ 5
dead man." "If it	<b>seem</b>	so," quoth he, "to	6, 79/ 33
would peradventure, as ye	<b>seem</b>	to do, reckon this	6, 81/ 12
wise, that he might	<b>seem</b>	almost mad that hearing	6, 93/ 2
hallows. And many that	<b>seem</b>	a honest housewife at	6, 100/ 8
I, "these two things	<b>seem</b>	to me two as	6, 121/ 23
because they would have	<b>seem</b>	the more to be	6, 123/ 6
know they could not	<b>seem</b>	excellent, nor make it	6, 123/ 10
make it appear and	<b>seem</b>	that in their study	6, 123/ 10
of holy scripture, that	<b>seem</b>	to say for them	6, 123/ 17
And therefore if it	<b>seem</b>	to stand against any	6, 127/ 21
that any text yet	<b>seem</b>	unto him contrary to	6, 127/ 28
together divers texts that	<b>seem</b>	contrary and be not	6, 131/ 35
of scripture that should	<b>seem</b>	to him to be	6, 135/ 7
as that text shall	<b>seem</b>	to sound to him	6, 135/ 19
such other texts as	<b>seem</b>	to show him to	6, 137/ 4
all the texts that	<b>seem</b>	to make him less	6, 137/ 10
you two things that	<b>seem</b>	the one contrary to	6, 155/ 24
ye would it should	<b>seem</b>	an absurdity to bid	6, 164/ 27
ye said it should	<b>seem</b>	that we were commanded	6, 164/ 28
necessary article where they	<b>seem</b>	to us to say	6, 167/ 1
therein, howsoever the matter	<b>seem</b>	besides unto yourself or	6, 176/ 6
reprovable and make them	<b>seem</b>	idolatry, which we deferred	6, 185/ 24

texts as they may	<b>seem</b>	to make for them	6, 187/ 23
some would have it	<b>seem</b>	, that a good man	6, 195/ 6
would that it might	<b>seem</b>	peradventure nay, but that	6, 199/ 13
Christ's mystical body --	<b>seem</b>	they never so fresh	6, 207/ 12
men would have it	<b>seem</b>	, that is to wit	6, 224/ 19
credence, that it might	<b>seem</b>	, as ye say, well	6, 224/ 22
be blamed that ye	<b>seem</b>	to blame. For as	6, 232/ 31
ye would have it	<b>seem</b>	, a whole people indeed	6, 237/ 13
his church but would	<b>seem</b>	to be. For as	6, 243/ 29
late have had it	<b>seem</b>	, that it might peradventure	6, 244/ 14
some, but it should	<b>seem</b>	there were very few	6, 252/ 14
Saint Peter it might	<b>seem</b>	some incredulity in them	6, 252/ 28
yet sometimes which may	<b>seem</b>	more strange, we be	6, 263/ 13
only thing that might	<b>seem</b>	to have any color	6, 265/ 15
me it would not	<b>seem</b>	very gay. But now	6, 275/ 10
ye would make it	<b>seem</b>	that they showed him	6, 276/ 37
I should therewith somewhat	<b>seem</b>	to charge them that	6, 277/ 5
willing that it should	<b>seem</b>	to Englishmen either that	6, 289/ 9
he would make it	<b>seem</b>	that the scripture did	6, 289/ 30
that lest he should	<b>seem</b>	to say nothing of	6, 315/ 12
some would have it	<b>seem</b>	, the cause of his	6, 346/ 33
be ashamed also to	<b>seem</b>	so foolish as to	6, 348/ 22
he would it should	<b>seem</b>	to have been of	6, 363/ 20
ears of the reader	<b>seem</b>	some honorable person. Which	6, 363/ 23
too, to make it	<b>seem</b>	the more slender, one	6, 363/ 29
handled that it should	<b>seem</b>	some other to have	6, 364/ 19
they be naught indeed,	<b>seem</b>	they never so good	6, 378/ 2
shifts to make it	<b>seem</b>	that in his evil	6, 378/ 8
evil as his words	<b>seem</b>	to weigh to. And	6, 378/ 14
England, of whom some	<b>seem</b>	right honest and far	6, 378/ 16
could to make it	<b>seem</b>	that, though the words	6, 379/ 27
man said, and ye	<b>seem</b>	to confirm the same	6, 385/ 35
of faith, though they	<b>seem</b>	never so good, be	6, 386/ 2
and would have it	<b>seem</b>	as though our faith	6, 388/ 14
as ye would now	<b>seem</b>	to believe, truth is	6, 393/ 34
how good soever they	<b>seem</b>	, it must needs follow	6, 395/ 2
his fellows would have	<b>seem</b>	, that the grace of	6, 395/ 33
God. Which blasphemous words	<b>seem</b>	to signify that both	6, 396/ 2
before to make it	<b>seem</b>	that they meant in	6, 399/ 10
bark in sight and	<b>seem</b>	to fetch in the	6, 399/ 18
means to make it	<b>seem</b>	that in preaching that	6, 399/ 33
to heaven, we should	<b>seem</b>	to dishonor God if	6, 408/ 24
whereas the contrary shall	<b>seem</b>	convenient, there can I	6, 417/ 24
virtuous behavior as they	<b>seem</b>	to be, would lean	6, 418/ 26

so well learned, and	<b>seem</b>	he never so virtuous	6, 419/ 11
he would make it	<b>seem</b>	contrary to any point	6, 419/ 30
how cunning soever he	<b>seem</b>	, while we see that	6, 420/ 2
how holy soever they	<b>seem</b>	, yet show themselves naught	6, 421/ 12
which be Lutherans and	<b>seem</b>	to live holily, and	6, 422/ 22
sore to long to	<b>seem</b>	far better learned than	6, 423/ 33
and voluptuous than they	<b>seem</b>	. And some also which	6, 424/ 8
those heretics that here	<b>seem</b>	so good, if there	6, 426/ 28
fond heretic lead us,	<b>seem</b>	he never so saintish	6, 427/ 13
that sect, if any	<b>seem</b>	good, as very few	6, 427/ 22
faithful as he would	<b>seem</b>	, very near sib to	6, 432/ 8
messenger saying that him	<b>seemed</b>	he should not believe	6, 10/ 9
some he saith have	<b>seemed</b>	good and honest, be	6, 18/ 29
said also that it	<b>seemed</b>	unto many men a	6, 31/ 7
to them, not only	<b>seemed</b>	in vain, considering that	6, 52/ 3
would," quoth I, "that	<b>seemed</b>	good and credible?" "If	6, 68/ 19
faith, if a thing	<b>seemed</b>	me never so far	6, 78/ 28
false flatterers that long	<b>seemed</b>	friendly, will ye take	6, 91/ 16
in twain that they	<b>seemed</b>	to bear over the	6, 94/ 25
said all that they	<b>seemed</b>	to think; yet, to	6, 95/ 16
which, I ensure you,	<b>seemed</b>	in all his other	6, 125/ 30
to faith as she	<b>seemed</b>	. But yet he thought	6, 133/ 5
how such texts as	<b>seemed</b>	the contrary were not	6, 147/ 28
messenger saying that him	<b>seemed</b>	he should not believe	6, 153/ 20
to be true, but	<b>seemed</b>	both twain impossible?" "That	6, 154/ 13
that God telleth them,	<b>seemed</b>	they never so far	6, 154/ 16
that those two things	<b>seemed</b>	the one to the	6, 154/ 20
reasons grounded upon scripture	<b>seemed</b>	unto you in such	6, 157/ 22
unto you that it	<b>seemed</b>	the text's self, which	6, 187/ 21
of the contrariety that	<b>seemed</b>	sometimes to fall between	6, 188/ 12
far forth that it	<b>seemed</b>	all were in the	6, 198/ 28
not his church that	<b>seemed</b>	to be, but a	6, 199/ 2
them both, since both	<b>seemed</b>	good to me and	6, 218/ 35
cheer but for they	<b>seemed</b>	his friends and for	6, 218/ 36
were his enemies that	<b>seemed</b>	his best friends, but	6, 219/ 3
not tell, but it	<b>seemed</b>	as new cut as	6, 222/ 19
but served as it	<b>seemed</b>	to cast in a	6, 222/ 24
if of such as	<b>seemed</b>	good men we never	6, 224/ 27
that some of them	<b>seemed</b>	to take very sore	6, 247/ 18
wise before, and ye	<b>seemed</b>	to prove it too	6, 249/ 18
be preached, as it	<b>seemed</b>	, if the world would	6, 270/ 16
the highway, though it	<b>seemed</b>	us never so unlikely	6, 276/ 18
that read it, it	<b>seemed</b>	very like." "It is	6, 285/ 10
once. Nor as it	<b>seemed</b>	few of the people	6, 297/ 10

that, upon the hearing,	<b>seemed</b>	much more suspicious than	6, 319/ 35
Surely," quoth I, "so	<b>seemed</b>	it, as far as	6, 329/ 28
yet I ween have	<b>seemed</b>	so more clearly if	6, 329/ 29
but all those reasons,	<b>seemed</b>	they never so gay	6, 337/ 14
some, he saith, have	<b>seemed</b>	good and honest, be	6, 377/ 34
the words of Luther	<b>seemed</b>	very plain toward the	6, 378/ 11
in this tale he	<b>seemed</b>	to make the good	6, 382/ 3
would they, as it	<b>seemed</b>	, win all again by	6, 412/ 6
manner, and as ye	<b>seemed</b>	to mean in the	6, 416/ 10
a fair face, and	<b>seemed</b>	unto the people peradventure	6, 426/ 18
a small matter and	<b>seemeth</b>	upon a slight occasion	6, 6/ 34
plainly that the clergy	<b>seemeth</b>	far out of all	6, 31/ 16
was made as it	<b>seemeth</b>	by some very virtuous	6, 40/ 9
but over this, it	<b>seemeth</b>	to smell of idolatry	6, 52/ 10
that reason and nature	<b>seemeth</b>	to show them to	6, 64/ 34
he shall, because nature	<b>seemeth</b>	to show him so	6, 65/ 7
nothing will believe that	<b>seemeth</b>	to himself impossible? Or	6, 66/ 12
me now. But yet	<b>seemeth</b>	me that reason and	6, 74/ 7
be mended. And therefore	<b>seemeth</b>	it that reason showeth	6, 74/ 16
two, or three either,	<b>seemeth</b>	me too few to	6, 77/ 24
for I ween it	<b>seemeth</b>	so to no man	6, 79/ 34
a small matter and	<b>seemeth</b>	upon a slight occasion	6, 81/ 10
should mistrust anyone that	<b>seemeth</b>	honest and telleth a	6, 82/ 29
But now, as it	<b>seemeth</b>	, that matter is indeed	6, 98/ 28
made was (as it	<b>seemeth</b>	) meant not to him	6, 108/ 21
by the way? It	<b>seemeth</b>	also somewhat strange that	6, 128/ 29
that answereth it, and	<b>seemeth</b>	to him to say	6, 135/ 21
likely and (as it	<b>seemeth</b>	by you) more likely	6, 138/ 6
or rather, as it	<b>seemeth</b>	, it was inwardly infused	6, 143/ 15
And that as it	<b>seemeth</b>	such as she thought	6, 151/ 2
plain doctrine, but rather	<b>seemeth</b>	to say the contrary	6, 151/ 27
that always that part	<b>seemeth</b>	to be believed which	6, 162/ 28
us believe other." "It	<b>seemeth</b>	not," quoth I, "so	6, 163/ 34
thing very perplex, which	<b>seemeth</b>	me very plain. For	6, 164/ 8
or false?" "So it	<b>seemeth</b>	," quoth he. "Hath his	6, 165/ 13
upon natural reason. "It	<b>seemeth</b>	me," quoth he, "that	6, 167/ 8
it other than it	<b>seemeth</b>	to them. And much	6, 169/ 26
of them. And so	<b>seemeth</b>	me good reason. For	6, 172/ 27
then take which part	<b>seemeth</b>	to yourself most probable	6, 175/ 32
been, the people that	<b>seemeth</b>	to be the church	6, 199/ 6
the church may. Now	<b>seemeth</b>	it to some men	6, 208/ 8
sheep. Our Savior also	<b>seemeth</b>	in the Gospel to	6, 217/ 24
this mind, as it	<b>seemeth</b>	, was very sure and	6, 223/ 30
be somewhat probable, yet	<b>seemeth</b>	me not very strong	6, 238/ 35

their miracles, now it	<b>seemeth</b>	on the other side	6, 240/ 7
by your argument it	<b>seemeth</b>	that they were much	6, 242/ 11
in the church." "So	<b>seemeth</b>	it," quoth he. "How	6, 242/ 13
quoth your friend, "so	<b>seemeth</b>	me now too. And	6, 255/ 4
Forsooth," quoth he, "it	<b>seemeth</b>	somewhat perilous, as ye	6, 267/ 1
the thing as it	<b>seemeth</b>	that they receive him	6, 277/ 33
he, "to penance." "That	<b>seemeth</b>	well said," quoth I	6, 277/ 36
good works; therefore it	<b>seemeth</b>	that he laboreth of	6, 288/ 32
quoth your friend, "it	<b>seemeth</b>	verily that he meant	6, 290/ 10
remember not. But it	<b>seemeth</b>	whatsoever it be, Tyndale	6, 292/ 17
and wherein, as it	<b>seemeth</b>	, it would be full	6, 293/ 22
their harm, that it	<b>seemeth</b>	we be glad when	6, 297/ 25
never so naught, then	<b>seemeth</b>	it better for us	6, 299/ 31
for overcharging. Yet it	<b>seemeth</b>	that Tyndale so take	6, 305/ 34
what I think, it	<b>seemeth</b>	me surely a very	6, 310/ 26
the whole tale it	<b>seemeth</b>	to me very clear	6, 329/ 26
hope with it, that	<b>seemeth</b>	not always true. For	6, 383/ 12
own flesh. Whereof it	<b>seemeth</b>	that the holy Apostle	6, 394/ 11
men reckon. For it	<b>seemeth</b>	that the sore punishment	6, 430/ 26
or yet as it	<b>seemeth</b>	go about to do	6, 431/ 15
the words of scripture	<b>seeming</b>	plainly to say the	6, 10/ 30
never so false indeed,	<b>seeming</b>	honest and likely to	6, 36/ 24
only unknown but also	<b>seeming</b>	impossible, the man of	6, 66/ 8
thing so strange, and	<b>seeming</b>	so far against nature	6, 66/ 16
have you a marvelous	<b>seeming</b>	, for I ween it	6, 79/ 34
scriptured men and some	<b>seeming</b>	right holy set on	6, 156/ 29
of holy scripture some	<b>seeming</b>	plainly to say that	6, 159/ 9
with his Father, some	<b>seeming</b>	as plainly to say	6, 159/ 10
the words of scripture	<b>seeming</b>	plainly to say the	6, 166/ 33
divers texts of scripture	<b>seeming</b>	to make a doubtful	6, 175/ 29
wearing his badge, and	<b>seeming</b>	to you, and so	6, 218/ 30
clean seams to my	<b>seeming</b>	as ever I saw	6, 222/ 25
no text of scripture	<b>seeming</b>	to sound to the	6, 245/ 29
fortified and made somewhat	<b>seemly</b>	with another word of	6, 156/ 4
though I had already	<b>seen</b>	some examples of right	6, 23/ 22
the remnant to be	<b>seen</b>	whereby it might more	6, 30/ 7
that book have I	<b>seen</b>	, whereof who was the	6, 40/ 28
country, nor never had	<b>seen</b>	any white man or	6, 65/ 4
him I had never	<b>seen</b>	, but because he said	6, 67/ 10
he said he had	<b>seen</b>	it, I thought it	6, 67/ 11
believe that he had	<b>seen</b>	a piece of silver	6, 67/ 12
now that I had	<b>seen</b>	the same?" "By my	6, 67/ 21
leisure when I had	<b>seen</b>	the same, and in	6, 67/ 23
that they had all	<b>seen</b>	the thing done themselves	6, 67/ 27

you that they have	<b>seen</b>	that the piece of	6, 67/ 34
York that he had	<b>seen</b>	of late at London	6, 68/ 7
you that I have	<b>seen</b>	it myself. But surely	6, 68/ 27
too, that they have	<b>seen</b>	it themselves. But now	6, 68/ 29
tell me they have	<b>seen</b>	such things done, as	6, 71/ 15
he, "that they had	<b>seen</b>	these three miracles, were	6, 71/ 32
tell you they have	<b>seen</b>	such miracles done, ye	6, 73/ 32
tell me they have	<b>seen</b>	such miracles done. For	6, 74/ 8
somewhat that I have	<b>seen</b>	myself that methinketh as	6, 78/ 24
say that yourself have	<b>seen</b>	it, I neither would	6, 78/ 29
he that had never	<b>seen</b>	it nor heard thereof	6, 80/ 5
whereas one that hath	<b>seen</b>	them sixteen years together	6, 80/ 10
though the one be	<b>seen</b>	but in summer and	6, 80/ 16
if ye never had	<b>seen</b>	any gun in your	6, 80/ 22
you that he had	<b>seen</b>	a stone more than	6, 80/ 25
that would fain have	<b>seen</b>	some miracle, where it	6, 82/ 5
taken the town, have	<b>seen</b>	one of the thorns	6, 84/ 20
that say they have	<b>seen</b>	it and either of	6, 85/ 5
if I should have	<b>seen</b>	there such a thing	6, 85/ 8
though he could have	<b>seen</b>	suddenly by miracle the	6, 87/ 3
sharp, as I have	<b>seen</b>	some with such reasons	6, 94/ 24
am neither so well	<b>seen</b>	therein to tell, nor	6, 97/ 35
But surely I have	<b>seen</b>	to some folk so	6, 122/ 23
And some have I	<b>seen</b>	, which when they have	6, 124/ 12
a man should have	<b>seen</b>	in a summer's day	6, 125/ 31
for I have not	<b>seen</b>	it assayed." "Well," quoth	6, 133/ 24
that ever I have	<b>seen</b>	, that anything have said	6, 210/ 27
figure of the things	<b>seen</b>	multiplied in the air	6, 213/ 24
known and miracles many	<b>seen</b>	, so sure a common	6, 220/ 31
have been there and	<b>seen</b>	it. But then if	6, 221/ 24
as if I had	<b>seen</b>	it myself. At Saint	6, 227/ 31
therein; where ye have	<b>seen</b>	it used I cannot	6, 234/ 25
But I have myself	<b>seen</b>	it oftentimes, and yet	6, 234/ 26
for. I have myself	<b>seen</b>	a letter written out	6, 256/ 11
letters I have since	<b>seen</b>	, sounding in mine ears	6, 268/ 7
and briefs have ye	<b>seen</b>	that came thence?" "By	6, 278/ 24
hath been very seldom	<b>seen</b>	if ever it were	6, 279/ 13
if ever it were	<b>seen</b>	before. And that did	6, 279/ 13
that, I have myself	<b>seen</b>	and by credible folk	6, 295/ 16
But yet have I	<b>seen</b>	a priest giving light	6, 297/ 5
though they had never	<b>seen</b>	it before." "How happed	6, 297/ 11
Howbeit, what ye have	<b>seen</b>	I cannot say. But	6, 317/ 10
say. But myself have	<b>seen</b>	and can show you	6, 317/ 11
have been known and	<b>seen</b>	by the bishop of	6, 317/ 12



any man hath lightly	<b>seen</b>	, and thereto as faultless	6, 317/ 25
was another which had	<b>seen</b>	many men that had	6, 319/ 18
would God ye had	<b>seen</b>	his countenance. The man	6, 322/ 2
s almoners, and have	<b>seen</b>	and considered many that	6, 322/ 14
enough myself; I have	<b>seen</b>	so many by reason	6, 322/ 32
and therefore I have	<b>seen</b>	many. " "How many?" quoth	6, 323/ 8
wot well I have	<b>seen</b>	many. " "Have ye seen	6, 323/ 10
seen many. " "Have ye	<b>seen</b>	," quoth one, "a hundred	6, 323/ 12
a hundred. " "Have ye	<b>seen</b>	four score and ten	6, 323/ 14
asked whether he had	<b>seen</b>	twenty. And thereto without	6, 323/ 17
that he had not	<b>seen</b>	twenty, and was in	6, 323/ 19
doubt whether he had	<b>seen</b>	four score and ten	6, 323/ 20
asked whether he had	<b>seen</b>	fifteen. And thereto he	6, 323/ 21
say that he had	<b>seen</b>	so many and more	6, 323/ 25
that he never had	<b>seen</b>	but one in all	6, 323/ 27
Crookshanke, whom he had	<b>seen</b>	hanging in an old	6, 323/ 29
at the examinations and	<b>seen</b>	under what manner the	6, 329/ 30
seldom hath it been	<b>seen</b>	that any sect of	6, 338/ 28
ye should then have	<b>seen</b>	that the law which	6, 356/ 20
this should ye have	<b>seen</b>	if ye had either	6, 357/ 6
me if they had	<b>seen</b>	all that I see	6, 359/ 24
some examples have we	<b>seen</b>	of them that have	6, 394/ 18
as neither eye hath	<b>seen</b>	, nor tongue can express	6, 397/ 7
we believe, we have	<b>seen</b>	and known their virtuous	6, 422/ 4
never have we yet	<b>seen</b>	any such thing by	6, 422/ 7
consequently following, he had	<b>seen</b>	at full that the	6, 431/ 8
said that he had	<b>seen</b>	of Luther's own words	6, 431/ 16
that, if I had	<b>seen</b>	so much before, it	6, 432/ 28
no simpleness in the	<b>seers</b>	, her father and mother	6, 93/ 33
labor your wisdom well	<b>seeth</b>	that God is the	6, 26/ 6
that where he daily	<b>seeth</b>	that such as have	6, 51/ 14
life, and since he	<b>seeth</b>	innumerable people black, he	6, 65/ 5
marvelous to him that	<b>seeth</b>	it, yet is it	6, 70/ 2
quoth I, "then yourself	<b>seeth</b>	well that they were	6, 116/ 30
take her for. She	<b>seeth</b>	done indeed by nature	6, 130/ 28
well contented therewith. She	<b>seeth</b>	a fond fellow deceive	6, 130/ 30
one hour. For he	<b>seeth</b>	that though other good	6, 135/ 24
neither goose nor horse	<b>seeth</b>	well that there is	6, 168/ 33
I, "but that yourself	<b>seeth</b>	very well how many	6, 171/ 26
of heresy, while he	<b>seeth</b>	as much said against	6, 255/ 30
and persons whom he	<b>seeth</b>	and knoweth, whereby there	6, 262/ 17
For every man well	<b>seeth</b>	that though the church	6, 286/ 27
few, which every man	<b>seeth</b>	how foolish that construction	6, 307/ 21
he saith that he	<b>seeth</b>	further than he saw	6, 362/ 16

of another, whom he	<b>seeth</b>	innocent and invaded and	6, 414/ 35
taketh for cunning, and	<b>seeth</b>	such a man as	6, 418/ 16
very faith which he	<b>seeth</b>	his master (whom he	6, 418/ 30
hear them, whereas himself	<b>seeth</b>	that the church and	6, 426/ 12
three which, when he	<b>seeth</b>	the right faith of	6, 433/ 20
good works commended; and	<b>seeth</b>	now suddenly start up	6, 433/ 28
our Savior Christ; and	<b>seeth</b>	the one side and	6, 434/ 1
to our days; and	<b>seeth</b>	on the other side	6, 434/ 4
us virtue; and that	<b>seeth</b>	on the one side	6, 434/ 7
apostles till now; and	<b>seeth</b>	among all these neither	6, 434/ 11
all their time; and	<b>seeth</b>	on the other side	6, 434/ 13
as it is and	<b>seldom</b>	showed, yet, as it	6, 29/ 4
trust well and be	<b>seldom</b>	certain, but of the	6, 216/ 33
in the thing that	<b>seldom</b>	happeth and endureth for	6, 245/ 5
severally examined, they can	<b>seldom</b>	so well make their	6, 261/ 30
surely it were so	<b>seldom</b>	likely, that it were	6, 265/ 20
like hath been very	<b>seldom</b>	seen if ever it	6, 279/ 13
so he did it	<b>seldom</b>	, I would wink at	6, 287/ 30
and that not repeateth	<b>seldom</b>	, but so often and	6, 287/ 32
will teach us but	<b>seldom</b>	, and that shall be	6, 294/ 12
see such light so	<b>seldom</b>	, being this wretched world	6, 297/ 8
shall rather be more	<b>seldom</b>	presented with the pleasant	6, 300/ 22
chastity is an exceeding	<b>seldom</b>	gift, and unchastity exceeding	6, 308/ 22
yet it is a	<b>seldom</b>	gift? For though it	6, 308/ 25
it be rare and	<b>seldom</b>	in respect of the	6, 308/ 26
yet is it not	<b>seldom</b>	indeed, for many men	6, 308/ 28
affection we see not	<b>seldom</b>	happen, especially since the	6, 327/ 5
language. Howbeit, of truth,	<b>seldom</b>	hath it been seen	6, 338/ 28
frailty of our nature	<b>seldom</b>	constantly standeth any while	6, 395/ 21
far waxen crooked that	<b>seldom</b>	can they be righted	6, 417/ 6
the Lutherans, the sect	<b>self</b>	is the cause of	6, 18/ 14
truth, and the scripture	<b>self</b>	to be pulled out	6, 29/ 19
fight for his own	<b>self</b>	, but reproved him for	6, 32/ 6
sweetness in the text	<b>self</b>	, that he could not	6, 34/ 6
appeareth in the psalm	<b>self</b>	, where he layeth for	6, 45/ 7
confidence in the image	<b>self</b>	and not in God	6, 52/ 22
affections to the images	<b>self</b>	, and thereto make our	6, 52/ 26
were the very saints	<b>self</b>	of whom our help	6, 52/ 28
imply contradiction, as one	<b>self</b>	thing in one self	6, 70/ 15
self thing in one	<b>self</b>	part to be both	6, 70/ 15
instead of the saint's	<b>self</b>	; for albeit that it	6, 98/ 32
help from the saint's	<b>self</b>	, which they should well	6, 99/ 7
images for the saint's	<b>self</b>	and for God himself	6, 99/ 13
trust in the image	<b>self</b>	. And the people in	6, 99/ 20

that, besides the scripture	<b>self</b>	, there is another present	6, 119/ 22
quothe he, "by scripture	<b>self</b>	well enough." "That wot	6, 136/ 17
man concerning the matter	<b>self</b>	, and of scripture had	6, 161/ 2
be true the matter	<b>self</b>	that he had told	6, 161/ 14
ye believe the scripture	<b>self</b>	and not the church	6, 168/ 15
we to the Gospel	<b>self</b>	. Which Gospel telleth you	6, 180/ 1
it seemed the text's	<b>self</b>	, which be the words	6, 187/ 21
texts of holy scripture	<b>self</b>	, and the common persuasion	6, 188/ 13
as was holy scripture	<b>self</b>	, and of as great	6, 188/ 18
as the lively soul	<b>self</b>	exceedeth our deadly body	6, 213/ 35
some other. "The thing	<b>self</b>	also showeth that they	6, 231/ 16
goodness of the thing	<b>self</b>	. For if we should	6, 235/ 31
they believe the scripture's	<b>self</b>	, or else they shall	6, 254/ 1
And now the scripture	<b>self</b>	maketh us not believe	6, 254/ 6
but in the law's	<b>self</b>	, wherein ye think it	6, 262/ 27
as for your own	<b>self</b>	have never yet talked	6, 278/ 21
not that the matter	<b>self</b>	of reason doth require	6, 346/ 22
teacheth that the sacrament	<b>self</b>	hath no virtue at	6, 352/ 25
all there in our	<b>self</b>	, but only suffer God	6, 353/ 3
but in the law	<b>self</b>	that we read, good	6, 357/ 9
words of the epistle	<b>self</b>	it appeareth evidently that	6, 358/ 17
the Lutherans, the sect	<b>self</b>	is the cause of	6, 372/ 25
imputed to the sect	<b>self</b>	while the doctrine thereof	6, 373/ 12
example by his own	<b>self</b>	, which though he were	6, 385/ 14
thereof, of the nature	<b>self</b>	, worth one silly sheep	6, 397/ 27
of Ipswich were the	<b>selfsame</b>	image that is at	6, 231/ 28
belief thereof by the	<b>selfsame</b>	means by which he	6, 254/ 25
they misdo be the	<b>selfsame</b>	that we sin in	6, 295/ 32
take harm by the	<b>selfsame</b>	that shall do another	6, 343/ 16
doctrine already, and the	<b>selfsame</b>	that Saint Paul would	6, 346/ 7
the gloss upon the	<b>selfsame</b>	law that ye read	6, 356/ 20
unto it by the	<b>selfsame</b>	ways which now the	6, 374/ 17
offend God in the	<b>selfsame</b>	deed whereof they should	6, 410/ 11
their books appeareth, the	<b>selfsame</b>	faith that we believe	6, 421/ 6
none other chapman to	<b>sell</b>	our ware and our	6, 397/ 36
unkind, that we would	<b>sell</b>	it to another for	6, 398/ 1
travel far off and	<b>sell</b>	for less, than they	6, 398/ 3
they would for more	<b>sell</b>	to their neighbors at	6, 398/ 3
rather than they would	<b>sell</b>	their work to God	6, 398/ 5
everlasting joy of heaven,	<b>sell</b>	it all to the	6, 398/ 5
between us, the conclusions	<b>selves</b>	be so sure truths	6, 27/ 18
sink than save our	<b>selves</b>	." "Holy scripture," quothe I	6, 138/ 9
them for the saints	<b>selves</b>	, and then again on	6, 229/ 17
images for the things	<b>selves</b>	, which points do sound	6, 230/ 4

images for the saints	<b>selves</b>	, I trust there be	6, 231/ 2
bark against the saints	<b>selves</b>	. And when they be	6, 232/ 25
images for the saints	<b>selves</b>	or the rood for	6, 237/ 5
slept uncovered, which parts	<b>Sem</b>	and Japhet, the blessed	6, 297/ 34
money when they made	<b>semblance</b>	as though they brought	6, 429/ 8
And yet make they	<b>semblance</b>	as though they believed	6, 433/ 11
my part were to	<b>send</b>	our communication to my	6, 22/ 7
at this time to	<b>send</b>	you my special secret	6, 24/ 32
my friend, whom I	<b>send</b>	unto you not so	6, 25/ 22
labor and business and	<b>send</b>	one to face you	6, 26/ 4
And thus our Lord	<b>send</b>	you with my good	6, 27/ 26
good mind the rather	<b>send</b>	him to me with	6, 34/ 31
he would vouchsafe to	<b>send</b>	unto the king Abgarus	6, 39/ 1
themselves so spiritual, God	<b>send</b>	grace that some evil	6, 43/ 36
therefore when God shall	<b>send</b>	time, I purpose, he	6, 53/ 8
Father and he should	<b>send</b>	the Holy Ghost, and	6, 115/ 28
Ghost, whom he would	<b>send</b>	, should lead them into	6, 119/ 13
am not come to	<b>send</b>	peace into the world	6, 124/ 33
And would ye then	<b>send</b>	them twain forth to	6, 128/ 27
hearing, ceased never to	<b>send</b>	in occasions to the	6, 140/ 21
that God would once	<b>send</b>	them one springing of	6, 141/ 29
whom my Father shall	<b>send</b>	in my name, he	6, 178/ 2
them and pray God	<b>send</b>	them good speed that	6, 236/ 35
hope that God shall	<b>send</b>	him more grace in	6, 279/ 14
him alone till God	<b>send</b>	him better mind. The	6, 284/ 23
about here and to	<b>send</b>	word thither from time	6, 288/ 24
thanks, than wittingly to	<b>send</b>	it by such a	6, 300/ 16
good store against God	<b>send</b>	them grace to mend	6, 301/ 12
is it though God	<b>send</b>	a vengeance among you	6, 371/ 35
we had not liefer	<b>send</b>	our souls to the	6, 421/ 9
both, that would rather	<b>send</b>	his soul with such	6, 434/ 19
Holy Ghost -- which	<b>send</b>	these seditious sects the	6, 435/ 21
speak of whom God	<b>sendeth</b>	me to, and whom	6, 163/ 5
the person whom Christ	<b>sendeth</b>	you to for the	6, 166/ 4
in his own likeness,	<b>sending</b>	forth first his wicked	6, 424/ 23
English tongue, this word "	<b>senior</b>	" signifieth nothing at all	6, 286/ 15
take the Latin word "	<b>senior</b>	," that word in the	6, 286/ 18
name of "priest" into "	<b>senior</b>	," ye must understand that	6, 289/ 14
into the name of "	<b>senior</b>	," no word of our	6, 290/ 6
sport, "die vous garde	<b>senior</b>	," or at the furthest	6, 290/ 8
them "priests" but always "	<b>seniors</b>	"; the "church" he calleth	6, 286/ 3
Christ in a wrong	<b>sense</b>	. And would peradventure with	6, 136/ 22
scripture (leaving the right	<b>sense</b>	thereof, which God and	6, 136/ 24
both true in that	<b>sense</b>	and purpose that he	6, 154/ 28

them both in that	<b>sense</b>	and understanding wherein they	6, 154/ 30
that man in what	<b>sense</b>	the scripture were to	6, 160/ 33
scripture always the right	<b>sense</b>	. Or else if we	6, 162/ 8
of Christ, concerning the	<b>sense</b>	and understanding of holy	6, 166/ 20
other, perceive the right	<b>sense</b>	of holy scripture so	6, 172/ 10
the right and true	<b>sense</b>	of holy scripture as	6, 178/ 28
constructions against the very	<b>sense</b>	that God hath this	6, 308/ 5
word "adorare" in one	<b>sense</b>	. But when the synod	6, 357/ 27
them to some better	<b>sense</b>	. "Forsooth," quoth I, "they	6, 378/ 18
words with a better	<b>sense</b>	, and said and swore	6, 424/ 15
of one text ten	<b>senses</b>	peradventure, and all good	6, 169/ 36
two diverse and contrary	<b>senses</b>	taken as, if the	6, 170/ 1
none open miracle nor	<b>sensible</b>	revelation, whereof as ye	6, 172/ 3
of the one, nor	<b>sensual</b>	rebellious appetite to warn	6, 139/ 14
rather to suffer our	<b>sensual</b>	parties plain and mourn	6, 139/ 35
the person of his	<b>sensual</b>	parts of his own	6, 336/ 24
the Mahometans, being a	<b>sensual</b>	and filthy sect, did	6, 374/ 16
teach and use more	<b>sensual</b>	and licentious living than	6, 375/ 2
fleshly ways of his	<b>sensual</b>	appetites, he shall be	6, 400/ 23
the appetite of his	<b>sensual</b>	motion? For ours should	6, 404/ 4
and profitable, but also	<b>sensuality</b>	, what was beastly and	6, 139/ 26
beastly and pleasant; which	<b>sensuality</b>	labored so busily to	6, 139/ 27
to rule and bridle	<b>sensuality</b>	, that it were subject	6, 139/ 32
these mischiefs was always	<b>sensuality</b>	ready to minister matter	6, 140/ 18
their reason, overwhelmed with	<b>sensuality</b>	, had then forgotten. And	6, 141/ 22
The letter of credence	<b>sent</b>	from his friend by	6, 5/ 3
worshipful friend of mine	<b>sent</b>	once unto me a	6, 21/ 7
all the matter and	<b>sent</b>	it to my friend	6, 22/ 14
The letter of credence	<b>sent</b>	from his friend by	6, 24/ 19
Letter of the Author	<b>Sent</b>	with the Book Right	6, 26/ 8
that of late I	<b>sent</b>	you my poor mind	6, 26/ 10
me that ye had	<b>sent</b>	him to me, not	6, 27/ 29
he had great gifts	<b>sent</b>	him, and also used	6, 42/ 32
he saith himself, he	<b>sent</b>	two of his priests	6, 55/ 14
can tell why he	<b>sent</b>	the angel rather thither	6, 61/ 3
he, "since I am	<b>sent</b>	hither to believe you	6, 67/ 29
that said she was	<b>sent</b>	thither by God, and	6, 87/ 12
were apostles now specially	<b>sent</b>	by God to preach	6, 124/ 23
very apostles were indeed	<b>sent</b>	and commanded by God	6, 124/ 24
the law written, he	<b>sent</b>	always some good men	6, 142/ 5
saith, he was especially	<b>sent</b>	. "I am not sent	6, 142/ 23
sent. "I am not	<b>sent</b>	," saith our Lord, "but	6, 142/ 24
that by writing ever	<b>sent</b>	the faith to any	6, 144/ 27
Holy Ghost that God	<b>sent</b>	into his church, and	6, 147/ 2

that man whom God	<b>sent</b>	you to and bade	6, 160/ 25
his church when he	<b>sent</b>	it abroad to be	6, 164/ 35
his disciples, and thereupon	<b>sent</b>	them forth to preach	6, 165/ 1
man that ye be	<b>sent</b>	unto and commanded by	6, 165/ 30
own head and I	<b>sent</b>	them not, and prophesied	6, 167/ 16
of Truth, should be	<b>sent</b>	to abide with them	6, 178/ 7
Holy Ghost was not	<b>sent</b>	hither into the earth	6, 178/ 9
and the Holy Ghost	<b>sent</b>	of purpose to keep	6, 182/ 15
made, either of beams	<b>sent</b>	out from our eyes	6, 213/ 23
this Holy Spirit being	<b>sent</b>	unto his church here	6, 220/ 16
kind of truth God	<b>sent</b>	the Holy Ghost to	6, 221/ 9
message? As when he	<b>sent</b>	Moses to Pharaoh, were	6, 239/ 29
When Christ," quoth I, "	<b>sent</b>	his disciples to preach	6, 239/ 33
by the true doctors	<b>sent</b>	by God and true	6, 240/ 28
that so say be	<b>sent</b>	by God to reprove	6, 241/ 10
prove that they be	<b>sent</b>	so. And that not	6, 241/ 11
then hath not God	<b>sent</b>	the Holy Ghost, and	6, 244/ 34
and some of them	<b>sent</b>	hither to sow that	6, 288/ 23
Like as if ye	<b>sent</b>	a present unto a	6, 300/ 9
time every man being	<b>sent</b>	for before, and ready	6, 318/ 29
the king's honorable Council,	<b>sent</b>	thither by His Highness	6, 318/ 33
the King's Highness had	<b>sent</b>	them thither. Wherefore, after	6, 320/ 14
and that God had	<b>sent</b>	his Holy Spirit to	6, 343/ 5
people put out and	<b>sent</b>	to seek their living	6, 370/ 7
abhorred -- our Lord	<b>sent</b>	soon after such a	6, 372/ 14
the very words and	<b>sentence</b>	of scripture only for	6, 29/ 6
also to ensearch the	<b>sentence</b>	and understanding thereof as	6, 34/ 3
text, but for the	<b>sentence</b>	and understanding. For therein	6, 102/ 26
must lean to the	<b>sentence</b>	that the church and	6, 120/ 34
in devising upon the	<b>sentence</b>	, in considering what ye	6, 131/ 33
may now perceive the	<b>sentence</b>	of scripture as well	6, 167/ 27
not also of any	<b>sentence</b>	taken in any text	6, 169/ 33
church mistake the very	<b>sentence</b>	in a matter substantial	6, 183/ 17
the misconstruing of the	<b>sentence</b>	as by the mistaking	6, 184/ 2
to take a false	<b>sentence</b>	for true, than to	6, 184/ 5
right faith, mistake the	<b>sentence</b>	of holy scripture; and	6, 210/ 7
one mind and one	<b>sentence</b>	.) Truth is it that	6, 224/ 3
else would follow their	<b>sentence</b>	on the one side	6, 262/ 9
And how could any	<b>sentence</b>	be given, if they	6, 265/ 22
to keep the same	<b>sentence</b>	whole -- it was	6, 315/ 27
teach other men the	<b>sentence</b>	, with peril of his	6, 335/ 18
well and lively the	<b>sentence</b>	of his author (which	6, 337/ 27
diminish either of the	<b>sentence</b>	or of the grace	6, 337/ 29
the perceiving of the	<b>sentence</b>	in hard and doubtful	6, 338/ 26

the scripture a wrong	<b>sentence</b>	, and thereby teacheth a	6, 419/ 32
eadem mente et eadem	<b>sententia</b>	." (I beseech you my	6, 223/ 35
that he should be	<b>separate</b>	out of the church	6, 205/ 13
willingly do depart and	<b>separate</b>	themselves, as do these	6, 205/ 28
good and bad, not	<b>separating</b>	themselves for frowardness, nor	6, 208/ 4
therefore is it said, "	<b>Septies</b>	in die cadit iustus	6, 395/ 24
for making fresh the	<b>sepulchers</b>	of holy prophets and	6, 217/ 25
and making of sumptuous	<b>sepulchers</b>	and doing the dead	6, 220/ 5
that they garnished the	<b>sepulchers</b>	of the old prophets	6, 225/ 12
his second Epistle ad	<b>Serenum</b>	episcopum Massilie, and incorporated	6, 358/ 13
to say them too	<b>seriously</b>	is somewhat superstitious. And	6, 258/ 29
which wisheth in a	<b>sermon</b>	of his that he	6, 50/ 18
Peter in his first	<b>sermon</b>	unto the Jews, abstained	6, 145/ 1
that he in one	<b>sermon</b>	said, taught, and preached	6, 266/ 8
pestilent heresies. And a	<b>sermon</b>	also worse than they	6, 270/ 15
he made such a	<b>sermon</b>	ready and laid it	6, 270/ 19
the authority of his	<b>sermon</b>	, and besides all this	6, 270/ 27
he was after the	<b>sermon</b>	reasoned withal forthwith. And	6, 272/ 1
draft of that ungracious	<b>sermon</b>	that I told you	6, 272/ 31
first making of that	<b>sermon</b>	to the other man	6, 273/ 6
reverence and authority, the	<b>sermon</b>	so tempered as may	6, 336/ 34
himself, saying in the	<b>sermon</b>	that he wrote of	6, 365/ 22
young to hear that	<b>sermon</b>	, or else they live	6, 381/ 14
works. And then that	<b>sermon</b>	were not wholesome for	6, 381/ 15
preacher, in whose devout	<b>sermons</b>	the people were greatly	6, 28/ 16
to say in his	<b>sermons</b>	about, that nowadays men	6, 124/ 27
had before had his	<b>sermons</b>	in great estimation, that	6, 125/ 20
they were at his	<b>sermons</b>	and heard him. And	6, 265/ 2
things in his open	<b>sermons</b>	) if other that were	6, 265/ 36
present at the same	<b>sermons</b>	would now depose the	6, 266/ 1
liked so well his	<b>sermons</b>	that he letted not	6, 269/ 8
their opinions upon his	<b>sermons</b>	?" "May it not be	6, 273/ 12
he shall hear in	<b>sermons</b>	set out and declared	6, 344/ 6
the church in your	<b>sermons</b>	, as though ye began	6, 380/ 30
have, either by open	<b>sermons</b>	or secret communication, perceived	6, 418/ 22
God? As when the	<b>serpent</b>	of Moses devoured all	6, 240/ 30
Prophet saith, upon the	<b>serpent</b>	and the cockatrice, and	6, 348/ 3
her sin to the	<b>serpent</b>	, and God was offended	6, 405/ 7
Moses devoured all the	<b>serpents</b>	made by the witchcraft	6, 240/ 30
proving that reason is	<b>servant</b>	to faith and not	6, 9/ 20
proving that reason is	<b>servant</b>	to faith and not	6, 128/ 13
that gentleman had a	<b>servant</b>	that was a married	6, 228/ 25
his and a secular	<b>servant</b>	of his besides to	6, 269/ 24
said unto a certain	<b>servant</b>	of his own standing	6, 320/ 17

he were a chosen	<b>servant</b>	and apostle, yet if	6, 385/ 14
my study, and my	<b>servants</b>	warned that if any	6, 35/ 21
but as God's good	<b>servants</b>	; and therefore, the honor	6, 48/ 29
God hath for his	<b>servants</b>	done many a great	6, 81/ 22
is to say, the	<b>servants</b>	matches with their master	6, 99/ 9
honored, in that his	<b>servants</b>	have so much honor	6, 112/ 22
their duty as slack	<b>servants</b>	sometimes do, yet may	6, 173/ 31
for God's well beloved	<b>servants</b>	. For if ye knew	6, 218/ 22
If they keep few	<b>servants</b>	we call them niggards	6, 296/ 17
parables unto his secret	<b>servants</b>	and disciples withdrawn from	6, 340/ 11
We be but unprofitable	<b>servants</b>	; we have done but	6, 380/ 22
Catholic Church, can nothing	<b>serve</b>	their purpose. The Twenty-Second	6, 8/ 32
if your leisure will	<b>serve</b>	) to touch certain doubts	6, 25/ 4
as your leisure will	<b>serve</b>	you, to satisfy him	6, 25/ 8
but babbling, music to	<b>serve</b>	for singers, arithmetic meet	6, 33/ 27
his time would well	<b>serve</b>	him to read, and	6, 34/ 5
as my remembrance would	<b>serve</b>	me of all that	6, 35/ 4
good reason that man	<b>serve</b>	him again with the	6, 41/ 11
is for himself, and	<b>serve</b>	his master and his	6, 41/ 13
the spiritual things, and	<b>serve</b>	our Lord only in	6, 43/ 22
and so made it	<b>serve</b>	." "Be it, by my	6, 71/ 27
presumption," quoth I, "sufficiently	<b>serve</b>	you to set your	6, 76/ 9
no presumption can sufficiently	<b>serve</b>	for the proof of	6, 76/ 12
that if common presumption	<b>serve</b>	you, ye may, as	6, 76/ 18
better see whereof they	<b>serve</b>	. "First ye speak of	6, 77/ 32
if any witness will	<b>serve</b>	you, then would I	6, 82/ 30
that argument will not	<b>serve</b>	you so. For though	6, 89/ 12
it though God again	<b>serve</b>	us as he served	6, 100/ 29
whereof should Christ's promise	<b>serve</b>	, "Ego vobiscum sum omnibus	6, 114/ 3
Catholic Church, can nothing	<b>serve</b>	their purpose. "But now	6, 116/ 25
would make the scripture	<b>serve</b>	the church of naught	6, 121/ 17
save grammar) almost to	<b>serve</b>	for naught. I have	6, 122/ 22
if the time will	<b>serve</b>	, be as methinketh to	6, 132/ 19
to make other folks	<b>serve</b>	him and honor and	6, 140/ 16
shall make the same	<b>serve</b>	me here. For surely	6, 157/ 14
best, it might peradventure	<b>serve</b>	for a second." "A	6, 157/ 33
mine own wit will	<b>serve</b>	, and have heard thereto	6, 158/ 14
of people that should	<b>serve</b>	God and be his	6, 173/ 11
the knowledge how to	<b>serve</b>	him and please him	6, 173/ 30
the knowledge how to	<b>serve</b>	and please our Lord	6, 174/ 6
true, would this knowledge	<b>serve</b>	?" "In no wise," quoth	6, 174/ 19
them to please and	<b>serve</b>	God with them, which	6, 174/ 22
knowledge of them anything	<b>serve</b>	to the knowledge and	6, 174/ 28
As little would it	<b>serve</b>	," quoth he, "as the	6, 175/ 19



do no good nor	serve	to naught but for	6, 194/ 14
be done will not	serve	if we be out	6, 194/ 22
it is, will not	serve	this unknown church. For	6, 202/ 1
the church, will never	serve	. But the church of	6, 202/ 26
dry up, able to	serve	for nothing but for	6, 207/ 13
their head that may	serve	to their beauty, of	6, 223/ 5
martyred with arrows. Some	serve	for the eye only	6, 227/ 8
as one example may	serve	both, if women offer	6, 232/ 29
our labor will not	serve	. And therefore is our	6, 233/ 21
his doctors. For they	serve	for the comprobation of	6, 240/ 17
my poor wit will	serve	me. But yet I	6, 248/ 14
subdue our understanding to	serve	and follow faith, praying	6, 254/ 29
is a mean may	serve	between both." "Yea," quoth	6, 258/ 19
any such information may	serve	, they have had enough	6, 260/ 26
accused. "Howbeit, though this	serve	for such matters in	6, 264/ 17
this way would not	serve	him. For men might	6, 266/ 33
their witness shall always	serve	other." "Forsooth," quoth he	6, 266/ 37
For since all witness	serve	to induce the judge's	6, 267/ 14
that the time would	serve	it. And when he	6, 270/ 17
whereof should the oath	serve	if the party might	6, 284/ 6
and assay now to	serve	God; and that afterward	6, 291/ 33
a short tale shall	serve	us thereof, and we	6, 296/ 29
a living that may	serve	them in sight for	6, 302/ 17
worse; or else to	serve	in a secular man's	6, 302/ 23
have too few to	serve	the rooms and livings	6, 302/ 28
the priests which shall	serve	God in his holy	6, 311/ 35
into Christ's temple to	serve	about the Sacrament only	6, 312/ 27
in the readers' ears	serve	to the proof of	6, 314/ 30
clergy, though the law	serve	them not therefor, do	6, 317/ 4
Now if this would	serve	, it must from the	6, 332/ 33
free, wherein he might	serve	his diocese with the	6, 341/ 33
only him shalt thou	serve	). "Now is it in	6, 358/ 25
Thou shalt worship and	serve	only God"; and so	6, 358/ 32
construction, neither worship nor	serve	father nor mother, master	6, 358/ 33
what uses the churches	serve	for. "Of this sect	6, 370/ 27
thing, few words would	serve	them. They should not	6, 381/ 10
if his faith shall	serve	him, have charity therewith	6, 382/ 7
would not this thing	serve	their sect. For he	6, 383/ 5
therewith it would not	serve	him, he meant thereby	6, 384/ 18
all this would not	serve	him. So that ye	6, 385/ 20
this gloss would not	serve	him. For Saint James	6, 386/ 25
us? Whereof should they	serve	, if they be nothing	6, 390/ 6
of man's will should	serve	of right naught, nor	6, 400/ 5
whereof should all scripture	serve	? Whereof should serve the	6, 403/ 12

scripture serve? Whereof should	<b>serve</b>	the exhortations to good	6, 403/ 12
their persons, whereof shall	<b>serve</b>	the preachings and exhortations	6, 403/ 16
of God? Whereof shall	<b>serve</b>	all the dehortations and	6, 403/ 21
list. "Whereof shall reason	<b>serve</b>	if man had no	6, 404/ 1
and wink. "Whereof should	<b>serve</b>	all laws? And where	6, 404/ 17
destiny? "If free will	<b>serve</b>	for naught, and every	6, 404/ 20
place where they might	<b>serve</b>	him in quiet, till	6, 414/ 24
themselves, if that will	<b>serve</b>	. And when that will	6, 422/ 11
refused to have God	<b>served</b>	in his churches with	6, 41/ 8
that he would be	<b>served</b>	himself in cups of	6, 41/ 16
was bishop, to be	<b>served</b>	in chalices of tree	6, 41/ 19
perceive that Christ was	<b>served</b>	with silver and gold	6, 41/ 31
the good men that	<b>served</b>	God in old time	6, 44/ 5
if witness would have	<b>served</b>	me, I ween I	6, 68/ 28
serve us as he	<b>served</b>	them, and suffer the	6, 100/ 29
And since that answer	<b>served</b>	him well there, I	6, 157/ 13
how God may be	<b>served</b>	and pleased. " "Truth," quoth	6, 174/ 12
therein; would that have	<b>served</b>	?" "Nay, pardie," quoth he	6, 175/ 12
deserving so to be	<b>served</b>	by our falling from	6, 188/ 4
were not large, but	<b>served</b>	as it seemed to	6, 222/ 24
is as they say	<b>served</b>	and content with oats	6, 227/ 12
wives. And therefore they	<b>served</b>	the Temple by course	6, 312/ 15
would it not have	<b>served</b>	him. For between those	6, 384/ 27
of their sect was	<b>served</b>	in a good town	6, 404/ 28
name of a Lutheran	<b>serveth</b>	the clergy for a	6, 30/ 21
white men elsewhere, this	<b>serveth</b>	nothing for your purpose	6, 65/ 30
quoth I, "since it	<b>serveth</b>	the church to learn	6, 175/ 20
Why," quoth he, "whereof	<b>serveth</b>	canonizing them? If this	6, 216/ 22
if it were true,	<b>serveth</b>	not against worshipping of	6, 219/ 23
judge (since all witness	<b>serveth</b>	but only to induce	6, 263/ 18
or saying of divine	<b>service</b>	. The Third Chapter The	6, 14/ 16
things, and all temporal	<b>service</b>	done to God here	6, 40/ 32
of outward observance, bodily	<b>service</b>	, gay and costly ornaments	6, 43/ 28
special zeal to spiritual	<b>service</b>	, go first about to	6, 44/ 1
now, mocking that bodily	<b>service</b>	. Holy Saint John the	6, 44/ 12
signifieth the honor and	<b>service</b>	only pertaining to God	6, 45/ 29
nor with honor and	<b>service</b>	done as to God	6, 45/ 31
and to do him	<b>service</b>	with all such goods	6, 49/ 32
resorting together to God's	<b>service</b>	were once abolished and	6, 58/ 34
forth flowers in the	<b>service</b>	time, if ye would	6, 84/ 21
right belief and acceptable	<b>service</b>	to God or else	6, 121/ 7
said before, into the	<b>service</b>	of divinity. And as	6, 132/ 20
the same in the	<b>service</b>	of divinity about the	6, 132/ 25
will do us little	<b>service</b>	. And of whom we	6, 134/ 23

the Mass said, holy	<b>service</b>	sung, and their people	6, 190/ 20
there they come to	<b>service</b>	with us whom they	6, 191/ 6
them with such worshipful	<b>service</b>	?" "Yes, surely," quoth I	6, 226/ 26
not this a sweet	<b>service</b>	and a worshipful worship	6, 227/ 28
Is this kind of	<b>service</b>	and worship acceptable and	6, 229/ 14
or saying of divine	<b>service</b>	. "But surely, sir, concerning	6, 255/ 16
sin to say his	<b>service</b>	abroad, and always would	6, 257/ 21
of this saying of	<b>service</b>	." "Of saying service, quoth	6, 258/ 4
of service." "Of saying	<b>service</b>	, quoth I, "this is	6, 258/ 5
in saying of divine	<b>service</b>	; but the occasion of	6, 258/ 13
to be in the	<b>service</b>	of God superstitious instead	6, 259/ 9
sometimes do full evil	<b>service</b>	. "And yet is it	6, 262/ 2
surely a more honest	<b>service</b>	to wait on a	6, 302/ 2
works, against all divine	<b>service</b>	, and finally, against all-thing	6, 303/ 22
take into his special	<b>service</b>	men of that sort	6, 308/ 33
command me any more	<b>service</b>	?" "Nay, by my troth	6, 324/ 19
for divine honor and	<b>service</b>	only done to God	6, 357/ 3
none other worship nor	<b>service</b>	than divine honor and	6, 358/ 27
than divine honor and	<b>service</b>	called "latría," as is	6, 358/ 27
worship and all manner	<b>service</b>	is forbidden by scripture	6, 358/ 30
both in the divine	<b>services</b>	as incensing, hallowing of	6, 56/ 2
adorabis et illi soli	<b>servies</b>	" (Thou shalt worship thy	6, 358/ 24
that superstitious fear and	<b>servile</b>	dread, he fell as	6, 257/ 31
wit (his learning well	<b>serving</b>	him to the perceiving	6, 21/ 23
this prayer," quoth I, "	<b>serving</b>	us for grace, let	6, 435/ 28
to a right miserable	<b>servitude</b>	. Howbeit, in the meanwhile	6, 369/ 29
by the devil to	<b>set</b>	our hearts upon idolatry	6, 8/ 1
whereof some be new	<b>set</b>	forth by Tyndale in	6, 17/ 15
and my mind full	<b>set</b>	at rest. But that	6, 22/ 15
were well worthy to	<b>set</b>	worldly business aside, especially	6, 25/ 14
by reason that he	<b>set</b>	the matter so well	6, 34/ 27
till another leisure, I	<b>set</b>	him down with me	6, 35/ 24
would, all superfluous recapitulation	<b>set</b>	apart, as briefly as	6, 35/ 28
heaven, he contemned and	<b>set</b>	at naught all earthly	6, 40/ 32
word I ween he	<b>set</b>	in for the pleasure	6, 41/ 23
that silver was not	<b>set</b>	by." "Forsooth," quoth I	6, 42/ 14
that silver was not	<b>set</b>	by, every man may	6, 42/ 27
is likely that he	<b>set</b>	great and sore impositions	6, 42/ 34
the fasting which they	<b>set</b>	at naught, our Savior	6, 44/ 17
naught, our Savior himself	<b>set</b>	so much by, that	6, 44/ 18
but images, if ye	<b>set</b>	aught by the name	6, 47/ 11
written, why should ye	<b>set</b>	naught by his image	6, 47/ 12
and ye be so	<b>set</b>	in mind of marriage	6, 53/ 12
there, that God would	<b>set</b>	more by one place	6, 60/ 9

heard them say, and	set	thereto also all that	6, 63/ 1
was the poor soul	set	in a pew, that	6, 69/ 25
the priest, then he	set	his hands on his	6, 69/ 28
and by thereupon he	set	his hand upon both	6, 69/ 29
me that God hath	set	all things already from	6, 74/ 11
which himself hath already	set	in so goodly an	6, 74/ 23
sufficiently serve you to	set	your mind in surety	6, 76/ 9
and made him be	set	openly in the stocks	6, 87/ 2
well counterfeit, and so	set	in a ring, that	6, 92/ 10
many other rings already	set	right diamonds indeed. Nor	6, 92/ 12
by the devil to	set	our hearts upon idolatry	6, 94/ 11
think that either I	set	to somewhat of mine	6, 94/ 28
told me that ye	set	naught by logic, but	6, 96/ 4
cense them also and	set	some saint seven candles	6, 98/ 7
these images blinded and	set	upon the dead stocks	6, 99/ 32
as I could, rather	set	to somewhat, not of	6, 100/ 34
the ceremonies that were	set	too by the Scribes	6, 105/ 6
the Gospel, though we	set	aside the counsels. It	6, 105/ 28
good wits, that hath	set	all other learning aside	6, 122/ 27
of holy scripture to	set	out to show their	6, 123/ 5
the more to be	set	by, they have first	6, 123/ 7
themselves, therefore, marvelous, they	set	out paradoxes and strange	6, 123/ 12
now in that ye	set	reason so short; for	6, 129/ 17
him his Creed and	set	him to scripture. Were	6, 135/ 1
to cause man to	set	by delight above good	6, 139/ 27
to be the more	set	by, pride longed superfluously	6, 140/ 14
the figures and prophecies	set	and compared with his	6, 142/ 2
cleanness and purity, and	set	less by her holy	6, 150/ 4
good and wholesome doctrine	set	forth by their virtue	6, 152/ 9
but he shall always	set	you another against it	6, 156/ 14
some seeming right holy	set	on the wrong side	6, 156/ 30
the ground, and then	set	up a staff between	6, 158/ 9
therefore, we shall so	set	his gift at naught	6, 168/ 3
the church if it	set	a gloss that will	6, 169/ 7
images as we do,	set	up candles as we	6, 191/ 9
the place they should	set	it on, as heaven	6, 196/ 31
unknown, hath not God	set	an order in his	6, 200/ 16
as it is well	set	out and opened by	6, 202/ 12
the infidels, they should	set	such as were in	6, 202/ 22
in the church little	set	by to be judges	6, 202/ 22
be hid that is	set	on a hill). And	6, 202/ 31
dead bodies worshipped and	set	in gay golden shrines	6, 217/ 27
the image found and	set	up many years after	6, 222/ 33
soles of their shoes,	set	by for their sakes	6, 225/ 30

little worship while we	set	every saint to his	6, 226/ 29
at a forge, we	set	Saint Ipolitus to help	6, 227/ 1
teeth. Saint Sythe women	set	to seek their keys	6, 227/ 5
keys. Saint Roke we	set	to see to the	6, 227/ 6
And the horse he	set	not so little by	6, 233/ 23
not for any necessity	set	on a shoe upon	6, 233/ 26
might, if they were	set	thereon, soon match you	6, 241/ 17
on the other side,	set	forth with miracles, or	6, 244/ 29
suffer so to be	set	forth with marvels, that	6, 244/ 29
that taught heresies and	set	forth idolatry, then should	6, 245/ 8
are of that sect	set	forth their matters with	6, 256/ 20
Let us preach and	set	forth our way. And	6, 257/ 2
wherein him liked, he	set	himself at liberty." "And	6, 258/ 1
waxen weary of, and	set	him in a delight	6, 259/ 28
lucre or loss, be	set	to consider, examine, and	6, 260/ 16
out. "He had also	set	a priest of his	6, 269/ 24
invention were no more	set	by, nor his wit	6, 275/ 32
Luther in Wittenburg, and	set	certain glosses in the	6, 288/ 13
doth Hichins, therefore, to	set	forth this opinion withal	6, 289/ 23
intent that he would	set	forth Luther's heresies and	6, 290/ 27
Gold would we not	set	by if it were	6, 301/ 5
of one husband. Now	set	these two texts together	6, 306/ 28
not by Saint Paul	set	in for naught. It	6, 307/ 16
though that law were	set	at large. For as	6, 310/ 14
which he not only	set	forth with his own	6, 314/ 31
Luther again begin to	set	up his. For all	6, 315/ 11
after him helped to	set	forth his sect, then	6, 315/ 22
by." And therewith I	set	him forth the constitutions	6, 316/ 16
faulty. Whereof many be	set	forth with evil prologues	6, 317/ 18
man high minded and	set	on the glory of	6, 326/ 30
them, their minds all	set	thereon to keep the	6, 332/ 26
they can find, and	set	them forth solemnly to	6, 332/ 28
law boldly broken and	set	at naught waxeth a	6, 334/ 33
to be adventured to	set	all on a flush	6, 341/ 5
me. But who should	set	the price of the	6, 341/ 29
shall hear in sermons	set	out and declared unto	6, 344/ 6
whereof some be new	set	forth by Tyndale in	6, 348/ 24
at all as to	set	women to hear it	6, 351/ 32
pray to saints nor	set	by any holy relics	6, 355/ 1
But in conclusion he	set	forth a book of	6, 356/ 5
our health to be	set	upon the image, nor	6, 356/ 34
all," quoth I, "ye	set	to yourself more than	6, 357/ 12
do, which not only	set	at naught images, but	6, 359/ 30
taken from him and	set	to another. For anger	6, 361/ 8

many hundred years, he	<b>set</b>	utterly at naught, calling	6, 367/ 16
that he did not	<b>set</b>	forth all at once	6, 368/ 10
them to neglect and	<b>set</b>	at naught as vain	6, 368/ 27
grow strong, that they	<b>set</b>	also upon the temporal	6, 369/ 24
Which had they not	<b>set</b>	hand thereto the sooner	6, 369/ 25
members. Then would they	<b>set</b>	before him in his	6, 371/ 4
find that they plainly	<b>set</b>	forth all the world	6, 373/ 31
Christ, let not to	<b>set</b>	at naught all the	6, 376/ 14
positus in maligno" (all	<b>set</b>	in malice), that we	6, 376/ 22
those that favor and	<b>set</b>	forth his sect, be	6, 376/ 30
say go about to	<b>set</b>	Saint James to school	6, 387/ 32
holy scripture if we	<b>set</b>	them together, and take	6, 392/ 18
for our part and	<b>set</b>	another at naught. "To	6, 392/ 19
that albeit these texts	<b>set</b>	together do prove that	6, 392/ 20
them from sin and	<b>set</b>	them in the way	6, 394/ 4
goodness of God to	<b>set</b>	as well our faith	6, 397/ 30
God rejected, disallowed, and	<b>set</b>	at naught all the	6, 398/ 10
cloaks that he had	<b>set</b>	upon the matter before	6, 399/ 9
do covertly and craftily	<b>set</b>	out the damnable sect	6, 399/ 12
therefore all laws they	<b>set</b>	at naught. And they	6, 403/ 33
way were found to	<b>set</b>	the world in order	6, 405/ 30
yet if they had	<b>set</b>	violence aside, good Christian	6, 407/ 13
each other's dominion, have	<b>set</b>	them at war and	6, 413/ 28
make them prouder and	<b>set</b>	the more by themselves	6, 416/ 14
all good men, and	<b>set</b>	the less by all	6, 417/ 18
for the while to	<b>set</b>	forth their sect withal	6, 424/ 1
and profitable, though he	<b>set</b>	a lewd liberty therein	6, 424/ 35
all reason among men,	<b>set</b>	all wretchedness abroach, no	6, 428/ 9
heresies that they so	<b>set</b>	forth, (if the audience	6, 433/ 14
and their living all	<b>set</b>	upon sin and beastly	6, 435/ 7
time forth be no	<b>setter-forth</b>	of heresies, but in	6, 268/ 20
good faithful mind and	<b>setteth</b>	all those carnal things	6, 43/ 32
by whom he more	<b>setteth</b>	, being the quick temples	6, 50/ 8
not for that he	<b>setteth</b>	more by that place	6, 60/ 16
I think that God	<b>setteth</b>	no more by faith	6, 109/ 13
whole against him, he	<b>setteth</b>	them all at naught	6, 149/ 8
never so lowly, that	<b>setteth</b>	all the old holy	6, 152/ 31
whole corps he more	<b>setteth</b>	than by any member	6, 172/ 29
displeasure and anger whereof	<b>setteth</b>	them on a fire	6, 211/ 10
air, by whom he	<b>setteth</b>	nothing so much as	6, 233/ 17
great reason that he	<b>setteth</b>	thereto. For whereas Saint	6, 306/ 2
all general councils and	<b>setteth</b>	them all at naught	6, 362/ 10
of himself but he	<b>setteth</b>	forth his name in	6, 363/ 32
pride, and so deep	<b>setteth</b>	in the claws where	6, 423/ 19

in the sowing and	<b>setting</b>	forth of Luther's pestilent	6, 22/ 22
we should persevere in	<b>setting</b>	forth his faith against	6, 32/ 18
Christ's church, mocking the	<b>setting</b>	up of candles and	6, 49/ 18
misbelief and idolatry, in	<b>setting</b>	men's hearts upon stocks	6, 62/ 9
all the first and	<b>setting</b>	a louder lie thereto	6, 68/ 14
martyrs in corroboration and	<b>setting</b>	forth of the faith	6, 89/ 26
If in censuring and	<b>setting</b>	up of candles, we	6, 98/ 6
But with sowing sedition,	<b>setting</b>	forth of errors and	6, 123/ 24
by the apostles, not	<b>setting</b>	out in so short	6, 136/ 34
began to conceive a	<b>setting</b>	by himself with contempt	6, 140/ 11
a man's bones, and	<b>setting</b>	his carcass in a	6, 217/ 6
years past, in the	<b>setting</b>	an old image in	6, 222/ 6
speak. So that now	<b>setting</b>	all this gear together	6, 270/ 23
margin framed for the	<b>setting</b>	forth of the ungracious	6, 288/ 14
so fervent in the	<b>setting</b>	forth of their sect	6, 331/ 17
soon after, that the	<b>setting</b>	forth of the pardon	6, 361/ 7
them together, for the	<b>setting</b>	forth of these ungracious	6, 369/ 16
the secret sowing and	<b>setting</b>	forth of Luther's heresies	6, 379/ 10
had done for the	<b>setting</b>	forth of that sect	6, 379/ 25
held and were of.	<b>Setting</b>	nevertheless all the colors	6, 379/ 26
up a new sect	<b>setting</b>	forth clean the contrary	6, 433/ 28
souls, contemning fasting days,	<b>setting</b>	at naught the holy	6, 433/ 32
and almost all the	<b>seven</b>	liberal sciences, the author	6, 9/ 5
is so shut with	<b>seven</b>	clasps that it cannot	6, 34/ 21
come again somewhat before	<b>seven</b>	of the clock --	6, 35/ 19
his offerings, for one	<b>seven</b>	years, worth twice his	6, 85/ 30
and set some saint	<b>seven</b>	candles against God one	6, 98/ 7
and almost all the	<b>seven</b>	liberal sciences, the author	6, 122/ 5
which ye reckon all	<b>seven</b>	(save grammar) almost to	6, 122/ 21
snakes and eels together,	<b>seven</b>	snakes for one eel	6, 158/ 30
shall reserve for myself	<b>seven</b>	thousand that have not	6, 198/ 31
saith not that these	<b>seven</b>	thousand, whom he would	6, 199/ 20
Christ not kept him	<b>seven</b>	thousand from the worship	6, 200/ 1
better," quoth I, "nor	<b>seven</b>	years after neither. For	6, 216/ 24
have laughed at them	<b>seven</b>	year after." "I beseech	6, 320/ 2
I remember, six or	<b>seven</b>	years after that Hunne	6, 328/ 2
he denied all the	<b>seven</b>	sacraments, except baptism, penance	6, 349/ 15
tales to once in	<b>seven</b>	years, and I might	6, 349/ 27
cadit iustus, et resurget" (	<b>Seven</b>	times in the day	6, 395/ 25
Roger Wentworth, Knight. The	<b>Seventeenth</b>	Chapter The messenger layeth	6, 7/ 28
teach them errors. The	<b>Seventeenth</b>	Chapter The author showeth	6, 19/ 27
graciously ever since. The	<b>Seventeenth</b>	Chapter The messenger layeth	6, 94/ 6
long in stead. The	<b>Seventeenth</b>	Chapter The author showeth	6, 422/ 20
seem to gainsay. The	<b>Seventh</b>	Chapter The author showeth	6, 6/ 13

answer and confute. The	<b>Seventh</b>	Chapter The author somewhat	6, 12/ 32
word of God. The	<b>Seventh</b>	Chapter The messenger moveth	6, 15/ 10
word of God. The	<b>Seventh</b>	Chapter The author showeth	6, 18/ 7
silver or iron." The	<b>Seventh</b>	Chapter The author showeth	6, 70/ 30
to King Henry the	<b>Seventh</b>	, answered once the king	6, 156/ 36
naughty with you. The	<b>Seventh</b>	Chapter The author somewhat	6, 209/ 19
and preacheth for." The	<b>Seventh</b>	Chapter The messenger moveth	6, 280/ 14
his abominable books." The	<b>Seventh</b>	Chapter The author showeth	6, 368/ 1
upon the point of	<b>seventy</b>	thousand Lutherans in one	6, 369/ 28
be no schisms or	<b>several</b>	sects among you, but	6, 224/ 1
they be yet as	<b>several</b>	as a barber's chair	6, 308/ 1
and after conferring their	<b>several</b>	parts together each with	6, 341/ 12
had read it and	<b>severally</b>	said their advice, I	6, 23/ 32
they be wisely and	<b>severally</b>	examined, they can seldom	6, 261/ 30
have sprung and since	<b>severed</b>	themselves, which is the	6, 195/ 24
secret, unknown, single sort,	<b>severed</b>	asunder and scattered about	6, 203/ 6
be they that be	<b>severed</b>	, and the church the	6, 207/ 7
and that every branch	<b>severed</b>	from that tree loseth	6, 207/ 9
purged it, or so	<b>severed</b>	the flock of idolaters	6, 220/ 12
But faith may be	<b>severed</b>	from charity. And in	6, 384/ 31
were all as a	<b>shadow</b>	of the law of	6, 43/ 19
but leaving all that	<b>shadow</b>	, we should draw us	6, 43/ 21
now gone as a	<b>shadow</b>	. And our Savior himself	6, 43/ 30
to snatch at the	<b>shadow</b>	of the cheese in	6, 369/ 21
be much like a	<b>shadow</b>	that the body maketh	6, 382/ 4
of God on high	<b>shadowing</b>	her. And then she	6, 150/ 34
call one of the	<b>shadows</b>	. . . " "Nay, by Saint Mary	6, 44/ 20
as the book doth,	<b>shadows</b>	of the Old Law	6, 44/ 24
images, they be no	<b>shadows</b>	of the Old Law	6, 44/ 30
shall not so shortly	<b>shake</b>	it off but we	6, 64/ 31
had liefer shiver and	<b>shake</b>	for cold in the	6, 84/ 31
desire if ye should	<b>shake</b>	off both, where ye	6, 219/ 13
alms, "A good measure	<b>shaken</b>	together, heaped and running	6, 392/ 35
sands risen, and such	<b>shallow</b>	flats made therewith, that	6, 412/ 31
with abjurations and open	<b>shame</b>	, with peril of burning	6, 31/ 12
to light to their	<b>shame</b>	and confusion. And as	6, 88/ 32
but shortly to their	<b>shame</b>	, as it hath appeared	6, 90/ 34
durst for dread and	<b>shame</b>	have said all that	6, 95/ 16
an open passion of	<b>shame</b>	that those should hear	6, 125/ 18
durst never since for	<b>shame</b>	touch that point again	6, 184/ 7
in sophistry could for	<b>shame</b>	find in his heart	6, 203/ 30
he reserveth for eternal	<b>shame</b>	. For the body shrined	6, 221/ 11
ere pride would for	<b>shame</b>	suffer him to say	6, 270/ 2
cannot suffer him for	<b>shame</b>	to confess his fault	6, 279/ 17



contrary, that is, double	<b>shame</b>	of his proud perjury	6, 280/ 12
soul than to his	<b>shame</b>	. For as for those	6, 282/ 26
never meant of the	<b>shame</b>	that a man taketh	6, 282/ 30
the sufferance of open	<b>shame</b>	, there were no good	6, 283/ 1
sin as well the	<b>shame</b>	and wonder of the	6, 283/ 9
is and the more	<b>shame</b>	also. And is it	6, 283/ 18
it is a worshipful	<b>shame</b>	and a joyful sorrow	6, 283/ 27
is good. And the	<b>shame</b>	that he conceiveth in	6, 283/ 30
the sight of their	<b>shame</b>	. Good is it for	6, 297/ 22
that he durst for	<b>shame</b>	, write, say, or, I	6, 315/ 15
three, and then, for	<b>shame</b>	, he was fain to	6, 323/ 24
in fear of worldly	<b>shame</b>	: it is to me	6, 327/ 3
easily bring him to	<b>shame</b>	, and peradventure to shameful	6, 327/ 14
must needs have a	<b>shame</b>	. "The Fifth Chapter The	6, 365/ 3
Ah, fie, fie for	<b>shame</b>	, what marvel is it	6, 371/ 34
lechery without care or	<b>shame</b>	, because he hath procured	6, 375/ 9
have done it for	<b>shame</b>	any time since Christ's	6, 375/ 13
to show us the	<b>shame</b>	of our sin, than	6, 376/ 12
of heresy sometimes to	<b>shame</b>	, sometimes to death; and	6, 406/ 12
we then that man	<b>shamed</b>	by the knowledge of	6, 283/ 24
now like a man	<b>shameful</b>	and shameless hath no	6, 18/ 5
abide all sorrow and	<b>shameful</b>	death and all martyrdom	6, 106/ 11
scourging, imprisonment, painful and	<b>shameful</b>	death? The ease of	6, 106/ 17
bring them to a	<b>shameful</b>	death, do not use	6, 263/ 5
shame, and peradventure to	<b>shameful</b>	death also. " "In good	6, 327/ 15
put them to open,	<b>shameful</b>	penance, or compel them	6, 350/ 4
Christ. " "This is a	<b>shameful</b>	saying, in good faith	6, 353/ 25
now, like a man	<b>shameful</b>	and shameless, hath no	6, 366/ 18
and gotten so many	<b>shameful</b>	and shameless companions. "Who	6, 375/ 10
see them feigned so	<b>shamefully</b>	in the face of	6, 88/ 10
frantic folly, he is	<b>shamefully</b>	put to flight in	6, 149/ 11
their Gospels, telling how	<b>shamefully</b>	after all his crakes	6, 283/ 16
Body of Christ, so	<b>shamefully</b>	living and openly professing	6, 374/ 26
be proved; and a	<b>shameless</b>	folly to stand still	6, 15/ 18
a man shameful and	<b>shameless</b>	hath no proof in	6, 18/ 5
proved matter, an obstinate	<b>shameless</b>	nay. " "By my troth	6, 257/ 8
be proved, and a	<b>shameless</b>	folly to stand still	6, 280/ 23
a man shameful and	<b>shameless</b>	, hath no proof in	6, 366/ 18
never any sect so	<b>shameless</b>	that would still avow	6, 374/ 22
so many shameful and	<b>shameless</b>	companions. "Who could have	6, 375/ 10
so bold and so	<b>shameless</b>	to marry a nun	6, 376/ 5
himself was never so	<b>shameless</b>	to say that these	6, 425/ 20
contrary, is therein so	<b>shameless</b>	, and so little respect	6, 426/ 6
must needs perceive his	<b>shameless</b>	boldness therein, letteth not	6, 426/ 9

the denial he both	<b>shameth</b>	himself and should, if	6, 15/ 8
the denial, he both	<b>shameth</b>	himself, and should if	6, 279/ 25
blood, and after into	<b>shape</b>	of man-child. And then	6, 79/ 22
keeping yet still his	<b>shape</b>	and his organs not	6, 80/ 20
life have yet some	<b>shape</b>	and fashion after man	6, 98/ 11
we shall now not	<b>shape</b>	our faith after the	6, 129/ 7
faith ourselves, and then	<b>shape</b>	the scripture of God	6, 129/ 8
study of scripture, to	<b>shape</b>	you the understanding of	6, 184/ 25
hear," quoth I, "and	<b>shape</b>	you such answer as	6, 248/ 13
wood there was rudely	<b>shaped</b>	in cross with thread	6, 222/ 17
full shot and a	<b>sharp</b>	, as I have seen	6, 94/ 24
shall find it neither	<b>sharp</b>	nor sure, if it	6, 255/ 2
be somewhat pignant and	<b>sharp</b>	. But surely they prick	6, 294/ 29
lawfully do much more	<b>sharply</b>	than they do; and	6, 20/ 3
of their bodies anything	<b>sharply</b>	handled till that they	6, 409/ 2
lawfully do much more	<b>sharply</b>	than they do, and	6, 428/ 22
think that a young	<b>she-saint</b>	was not meetly to	6, 88/ 26
of some holy Jew's	<b>sheep</b>	. See we not that	6, 98/ 15
Saint Peter, "Feed my	<b>sheep</b>	, " was meant but for	6, 108/ 27
Lord, "but unto the	<b>sheep</b>	that are perished of	6, 142/ 24
he hath commanded his	<b>sheep</b>	to be fed, he	6, 166/ 22
of some holy Jew's	<b>sheep</b>	. Our Savior also seemeth	6, 217/ 23
ewe looketh like a	<b>sheep</b>	. And in this question	6, 274/ 30
self, worth one silly	<b>sheep</b>	, is yet among men	6, 397/ 28
agreed, worth many whole	<b>sheep</b>	and many a pound	6, 397/ 29
wolves and devour the	<b>sheep</b>	and mar the whole	6, 399/ 14
to fetch in the	<b>sheep</b>	, and yet kill a	6, 399/ 18
in the clothing of	<b>sheep</b>	, and yet withinforth be	6, 421/ 23
heretics wolves cloaked in	<b>sheep's</b>	skins, and would that	6, 429/ 36
they be indeed, how	<b>sheepishly</b>	soever they look. And	6, 421/ 26
felony at Shrewsbury on	<b>Sheer</b>	Thursday, for they were	6, 268/ 1
is this point their	<b>sheet-anchor</b>	. For, first, they see	6, 196/ 11
the stone the very	<b>sheet-anchor</b>	. When he had heard	6, 229/ 6
took down off a	<b>shelf</b>	among my books the	6, 358/ 11
that themselves were now	<b>shent</b>	for preaching the Gospel	6, 380/ 9
flock under himself, the	<b>shepherd</b>	, and shall deliver a	6, 435/ 17
rather like a false	<b>shepherd's</b>	dog, that would but	6, 399/ 17
and would that his	<b>shepherds</b>	, the governors of his	6, 429/ 37
void them as very	<b>shepherds</b>	would void very wolves	6, 430/ 1
a sure and substantial	<b>shield</b>	to defend and keep	6, 262/ 8
now because all your	<b>shift</b>	standeth in this, that	6, 70/ 19
me to seek a	<b>shift</b>	. And yet shall not	6, 274/ 10
and mine together, one	<b>shift</b>	or other we should	6, 275/ 2
matter hath Tyndale no	<b>shift</b>	. For since this word	6, 307/ 15

he could not so	<b>shift</b>	it off, but that	6, 379/ 31
a preacher, made many	<b>shifts</b>	to make it seem	6, 19/ 4
they should find many	<b>shifts</b>	to keep out the	6, 183/ 29
a preacher, made many	<b>shifts</b>	to make it seem	6, 378/ 8
but that after many	<b>shifts</b>	he brought it plainly	6, 398/ 23
said, after all his	<b>shifts</b>	at last, that all	6, 402/ 10
as never sun should	<b>shine</b>	on them. And for	6, 50/ 21
Thus let your light	<b>shine</b>	before the people)." "Forsooth	6, 297/ 19
as no sun should	<b>shine</b>	thereon, to the end	6, 360/ 6
few saved in Noe's	<b>ship</b>	. "The world was at	6, 252/ 15
as went away by	<b>ship</b>	no man can tell	6, 274/ 20
foot against foot, and	<b>ships</b>	sail bottom against bottom	6, 66/ 15
divers tides, where great	<b>ships</b>	were within few years	6, 412/ 33
of the devil from	<b>shire</b>	to shire and town	6, 268/ 35
devil from shire to	<b>shire</b>	and town to town	6, 268/ 35
that I had liefer	<b>shiver</b>	and shake for cold	6, 84/ 31
feet all this way	<b>shod</b>	and all with the	6, 274/ 23
his hoof, than to	<b>shoe</b>	him on his day	6, 226/ 32
down and mend our	<b>shoe</b>	. And pray to Saint	6, 233/ 3
necessity set on a	<b>shoe</b>	upon Saint Loy's Day	6, 233/ 26
and Saint Crispynyan were	<b>shoemakers</b>	, it were well done	6, 233/ 2
very soles of their	<b>shoes</b>	, set by for their	6, 225/ 30
as ye spoke of	<b>shooting</b>	in the beginning, this	6, 101/ 21
it done in twenty	<b>shops</b>	almost in one street	6, 69/ 13
on your behalf in	<b>short</b>	words many long things	6, 35/ 25
a great deal too	<b>short</b>	for his work, drew	6, 71/ 26
folks' devotion. But now,	<b>short</b>	tale to make, this	6, 79/ 10
that was cut too	<b>short</b>	for the roof in	6, 81/ 2
high, and some too	<b>short</b>	. And some walk too	6, 95/ 4
ye set reason so	<b>short</b>	; for verily I would	6, 129/ 18
setting out in so	<b>short</b>	a thing and clearly	6, 136/ 34
the pilgrimage of this	<b>short</b>	life." "Marry," quoth I	6, 196/ 9
her gear was somewhat	<b>short</b>	. It need not to	6, 228/ 29
and endureth for so	<b>short</b>	a while. But if	6, 245/ 6
to say them too	<b>short</b>	is lack of devotion	6, 258/ 28
before God, and the	<b>short</b>	glowing heat in his	6, 283/ 31
good man preach, a	<b>short</b>	tale shall serve us	6, 296/ 29
brief time of this	<b>short</b>	life, that might of	6, 397/ 5
our Lord forbid) within	<b>short</b>	process to swallow them	6, 414/ 2
the peril shall in	<b>short</b>	while grow to as	6, 416/ 2
them, they came in	<b>short</b>	space after to their	6, 416/ 35
been likely to have	<b>shortened</b>	much part of our	6, 432/ 29
are so much the	<b>shorter</b>	in that we must	6, 102/ 30
therein may be the	<b>shorter</b>	, or else ye be	6, 248/ 4

goodness of God bringeth	<b>shortly</b>	the truth of such	6, 7/ 13
some part thereof so	<b>shortly</b>	. "But now for this	6, 36/ 13
we shall not so	<b>shortly</b>	shake it off but	6, 64/ 31
from the silver, consuming	<b>shortly</b>	the silver into dust	6, 66/ 30
goodness of God bringeth	<b>shortly</b>	the truth of such	6, 85/ 17
very miracles, his goodness	<b>shortly</b>	brought them both to	6, 88/ 29
and providence bring ever	<b>shortly</b>	such falsehood and faitery	6, 88/ 31
to last long, but	<b>shortly</b>	to their shame, as	6, 90/ 33
as for the scripture,	<b>shortly</b>	, God hath so devised	6, 138/ 31
the garden. And there	<b>shortly</b>	sitting in an arbor	6, 187/ 12
he, "that shall I	<b>shortly</b>	show you. Whereas there	6, 187/ 16
never continued but ever	<b>shortly</b>	decayed and vanished quite	6, 191/ 27
at once soon and	<b>shortly</b>	answered, for it is	6, 230/ 10
possibility, then will he	<b>shortly</b>	conclude that the other	6, 275/ 22
For else I might	<b>shortly</b>	rehearse you many things	6, 290/ 16
Which thing we should	<b>shortly</b>	do, if we would	6, 313/ 32
them all three as	<b>shortly</b>	as I can. First	6, 320/ 8
And thereto he said	<b>shortly</b>	, "nay"; and in like	6, 323/ 22
For so was it	<b>shortly</b>	after, that those uplandish	6, 369/ 23
lands, had been like	<b>shortly</b>	to lose their own	6, 369/ 26
destroyed, then showed he	<b>shortly</b>	himself in his own	6, 424/ 22
it with a full	<b>shot</b>	and a sharp, as	6, 94/ 24
false, the butt we	<b>shot</b>	at were quite gone	6, 101/ 25
trust that all their	<b>shots</b>	shall be so far	6, 95/ 2
double wallet on his	<b>shoulder</b>	, and into the one	6, 296/ 2
man's head by the	<b>shoulders</b>	to keep him from	6, 339/ 17
which they will well	<b>show</b>	if they may once	6, 19/ 31
like very plainly to	<b>show</b>	himself naught, whom I	6, 21/ 32
would afterwards reprove and	<b>show</b>	the difference, I might	6, 22/ 25
a reckoning and to	<b>show</b>	a reasonable cause to	6, 23/ 5
suffered to see and	<b>show</b>	him as well the	6, 27/ 8
as I conveniently could,	<b>show</b>	him my mind in	6, 35/ 28
the point, I will	<b>show</b>	you that they not	6, 36/ 29
we no more to	<b>show</b>	what wretches they be	6, 39/ 28
that he would partly	<b>show</b>	me what he had	6, 51/ 30
it liketh him to	<b>show</b>	his glorious majesty to	6, 57/ 8
some place is to	<b>show</b>	more his assistance, and	6, 60/ 17
like our Lord to	<b>show</b>	a miracle for the	6, 60/ 22
that place needing the	<b>show</b>	of some miracles for	6, 61/ 10
he doth vouchsafe to	<b>show</b>	any at all among	6, 61/ 23
and nature seemeth to	<b>show</b>	them to be false	6, 64/ 34
because nature seemeth to	<b>show</b>	him so, believe therefore	6, 65/ 7
in the meanwhile, to	<b>show</b>	you further what necessity	6, 66/ 6
they would," quoth I, "	<b>show</b>	you that they have	6, 67/ 34

nature and reason doth	<b>show</b>	you that many things	6, 70/ 24
reason or nature can	<b>show</b>	you by what natural	6, 70/ 27
doth verily and truly	<b>show</b>	me cannot be done	6, 71/ 17
doth reason and nature	<b>show</b>	you that there is	6, 72/ 18
whether nature and reason	<b>show</b>	it me or no	6, 72/ 21
if reason and nature	<b>show</b>	you that there is	6, 73/ 20
not reason and nature	<b>show</b>	you also that he	6, 73/ 21
and nature doth not	<b>show</b>	you that those three	6, 73/ 25
slight for God to	<b>show</b>	such a high miracle	6, 81/ 13
in small things to	<b>show</b>	us so great a	6, 81/ 25
great miracle for some	<b>show</b>	of his godhead among	6, 82/ 2
not vouchsafe either to	<b>show</b>	the proud, curious king	6, 82/ 7
him which they there	<b>show</b>	shrined. But to tell	6, 86/ 13
divers other could I	<b>show</b>	you done of late	6, 94/ 16
it reason that we	<b>show</b>	you some such cause	6, 96/ 15
I will assay to	<b>show</b>	, and trust right well	6, 102/ 5
hand of God, to	<b>show</b>	his pleasure in the	6, 120/ 12
out his horns and	<b>show</b>	himself. For then have	6, 123/ 4
to set out to	<b>show</b>	their own study. Which	6, 123/ 6
any great mastery, to	<b>show</b>	themselves, therefore, marvelous, they	6, 123/ 11
desire of praise and	<b>show</b>	of cunning, ever mistrusting	6, 126/ 35
many places that should	<b>show</b>	him well the contrary	6, 135/ 16
texts as seem to	<b>show</b>	him to be less	6, 137/ 4
reason could not plainly	<b>show</b>	them, God of his	6, 140/ 32
to bring forth and	<b>show</b>	them, the bright luster	6, 145/ 14
upon his belief, to	<b>show</b>	him whether it be	6, 165/ 11
text with another, and	<b>show</b>	how they may be	6, 169/ 4
matter, desiring him to	<b>show</b>	what thing might that	6, 187/ 14
that shall I shortly	<b>show</b>	you. Whereas there was	6, 187/ 16
not come out and	<b>show</b>	themselves." "That was in	6, 189/ 30
that they should soon	<b>show</b>	you the church with	6, 190/ 7
might," quoth I, "peradventure	<b>show</b>	a shrewd sort within	6, 190/ 8
But they shall never	<b>show</b>	themselves the church of	6, 190/ 12
you a place and	<b>show</b>	you a company and	6, 192/ 4
what if they will	<b>show</b>	you Boheme, and now	6, 192/ 5
their stubborn hearts do	<b>show</b>	them incurable, that body	6, 205/ 31
of their madness that	<b>show</b>	their evil will so	6, 211/ 15
and see all and	<b>show</b>	it them, or whether	6, 214/ 5
at either place they	<b>show</b>	the shrine. And in	6, 217/ 14
in the shrine they	<b>show</b>	a body, which they	6, 217/ 15
Lord that he should	<b>show</b>	miracles for the comprobation	6, 229/ 28
church, and thereby do	<b>show</b>	which is the very	6, 244/ 11
but also they do	<b>show</b>	that those holy doctors	6, 244/ 12
honesty, it shall somewhat	<b>show</b>	itself upon the truth	6, 260/ 30

the way, Wilkin would	<b>show</b>	us on the ground	6, 274/ 17
covering or cautel to	<b>show</b>	and disclose the plain	6, 282/ 25
sea. But I will	<b>show</b>	you for example two	6, 285/ 24
heresy, as I shall	<b>show</b>	you some when we	6, 290/ 23
quoth I, "than I	<b>show</b>	you." "Nor findeth he	6, 292/ 9
the translation I shall	<b>show</b>	you so many texts	6, 292/ 25
what good example they	<b>show</b>	us. But we fare	6, 296/ 22
occupied to labor to	<b>show</b>	that folly that so	6, 309/ 8
I, "as I shall	<b>show</b>	you after." "There would	6, 310/ 32
thereof, the proof would	<b>show</b>	; wherein we might be	6, 311/ 1
have seen and can	<b>show</b>	you Bibles fair and	6, 317/ 11
for my mind's sake,	<b>show</b>	me what thought yourself	6, 325/ 6
therein, that shall I	<b>show</b>	you." "Myself was present	6, 327/ 20
forth solemnly to the	<b>show</b>	, though five of those	6, 332/ 28
first father Adam, and	<b>show</b>	us that his wife	6, 332/ 31
appointed thereunto, which may	<b>show</b>	them such things in	6, 336/ 32
other men's judgment, to	<b>show</b>	you my mind in	6, 344/ 14
it now therein to	<b>show</b>	ourselves so mistrustful and	6, 346/ 9
And soon after, to	<b>show</b>	what good spirit moved	6, 349/ 14
curates do go and	<b>show</b>	the bishops the confessions	6, 349/ 37
he list, he could	<b>show</b>	a fair law incorporated	6, 355/ 30
and madly overseen, to	<b>show</b>	himself so fond; but	6, 365/ 2
in walking abroad to	<b>show</b>	them the pleasures and	6, 370/ 24
only the churches, to	<b>show</b>	them in derision what	6, 370/ 26
commonalty of their sect	<b>show</b>	the effect and fruit	6, 374/ 1
more effectual openly to	<b>show</b>	us the shame of	6, 376/ 12
this that I shall	<b>show</b>	you. It happed me	6, 378/ 34
no more but to	<b>show</b>	the great need that	6, 384/ 19
as ye say, to	<b>show</b>	by that great exceeding	6, 384/ 33
works, the Apostle to	<b>show</b>	the contrary, and that	6, 386/ 1
Doth not our Lord	<b>show</b>	that in the Day	6, 393/ 1
church, in examination, they	<b>show</b>	themselves as poor men	6, 399/ 26
soever they seem, yet	<b>show</b>	themselves naught in that	6, 421/ 13
such as so do	<b>show</b>	themselves again, God of	6, 422/ 17
which they will well	<b>show</b>	if they may once	6, 422/ 24
people, that folk should	<b>show</b>	themselves their secret sins	6, 425/ 3
visors of hypocrisy and	<b>show</b>	themselves at length in	6, 426/ 21
the devil able to	<b>show</b>	any for the proof	6, 432/ 19
of the sect neither	<b>show</b>	miracle for the proof	6, 435/ 6
God hath and doth	<b>show</b>	so many miracles in	6, 435/ 9
maketh objection that miracles	<b>showed</b>	before a multitude may	6, 7/ 11
and by the author	<b>showed</b>	how the goodness of	6, 7/ 12
two rehearsed; and further	<b>showed</b>	that many miracles there	6, 7/ 14
great and open miracle	<b>showed</b>	at our Lady of	6, 7/ 26

had in the beginning	<b>showed</b>	himself desirous and greedy	6, 9/ 2
And here it is	<b>showed</b>	that God will not	6, 11/ 11
soon after it was	<b>showed</b>	me that of all	6, 22/ 16
demanded him his credence)	<b>showed</b>	me that ye had	6, 27/ 29
it is and seldom	<b>showed</b>	, yet, as it is	6, 29/ 4
would put to it,	<b>showed</b>	us as well by	6, 32/ 11
table. And then I	<b>showed</b>	unto him that where	6, 35/ 24
no wrong, but also	<b>showed</b>	him in my mind	6, 36/ 30
worship the crucifix. Who	<b>showed</b>	also Saint Alban himself	6, 39/ 18
our Lord had before	<b>showed</b>	him in his sleep	6, 39/ 22
as ever hath hitherto	<b>showed</b>	itself, and uttered the	6, 44/ 2
made, for as I	<b>showed</b>	you before, they had	6, 45/ 3
the contrary, for he	<b>showed</b>	himself so well content	6, 49/ 8
were wont to be	<b>showed</b>	, to the end that	6, 55/ 17
of stone. Whereunto I	<b>showed</b>	him that I would	6, 57/ 31
it; but as I	<b>showed</b>	you before, I rehearsed	6, 62/ 32
cannot be done." "I	<b>showed</b>	you," quoth I, "this	6, 70/ 4
be done, I have	<b>showed</b>	you that nature and	6, 70/ 23
and marvels that be	<b>showed</b>	there." The Tenth Chapter	6, 76/ 36
example. If it were	<b>showed</b>	you that Saint Erkenwald	6, 80/ 32
maketh objection that miracles	<b>showed</b>	before a multitude may	6, 85/ 15
and by the author	<b>showed</b>	how the goodness of	6, 85/ 17
two rehearsed; and further	<b>showed</b>	that many miracles there	6, 85/ 19
of God's glory so	<b>showed</b>	in the getting of	6, 86/ 21
colors that could be	<b>showed</b>	him. And when my	6, 87/ 1
great and open miracle	<b>showed</b>	at our Lady of	6, 92/ 26
at the same time	<b>showed</b>	upon divers persons by	6, 93/ 26
one saint's head is	<b>showed</b>	in three places. And	6, 98/ 15
miracles be there, either	<b>showed</b>	by God for the	6, 101/ 28
ruler thereof, therefore he	<b>showed</b>	him that his faith	6, 108/ 8
had in the beginning	<b>showed</b>	himself desirous and greedy	6, 122/ 2
not only the law	<b>showed</b>	him to the contrary	6, 125/ 11
till the books were	<b>showed</b>	him again, and himself	6, 125/ 25
so high wisdom, and	<b>showed</b>	such a wonderful temperance	6, 138/ 15
not only reason often	<b>showed</b>	them what was honest	6, 139/ 25
might verily well have	<b>showed</b>	them. For the remedy	6, 141/ 16
sometimes also manifest miracles	<b>showed</b>	therewith, never left them	6, 142/ 7
blood hath revealed and	<b>showed</b>	this to thee, but	6, 143/ 24
the faith, which he	<b>showed</b>	to the clergy that	6, 145/ 34
the lay people, or	<b>showed</b>	unto one man that	6, 145/ 34
no man lightly he	<b>showed</b>	all at once. But	6, 146/ 1
albeit that our Savior	<b>showed</b>	and plainly proved that	6, 147/ 31
the Altar, he had	<b>showed</b>	them the matter and	6, 148/ 9
baptism? Let it be	<b>showed</b>	, either by commandment, counsel	6, 149/ 30

so that then he	<b>showed</b>	her how it should	6, 150/ 32
to you, "I have	<b>showed</b>	the truth of this	6, 159/ 14
whether God have sufficiently	<b>showed</b>	that point in scripture	6, 160/ 11
commanded me, and had	<b>showed</b>	me that he had	6, 160/ 32
Whereof since I have	<b>showed</b>	you the contrary and	6, 164/ 31
saints, as God hath	<b>showed</b>	them to be by	6, 172/ 15
But since I have	<b>showed</b>	you plainly by reason	6, 176/ 1
though ye would have	<b>showed</b>	that God had in	6, 176/ 13
And surely as I	<b>showed</b>	you before, I dare	6, 176/ 16
And here is it	<b>showed</b>	that God will not	6, 179/ 13
the church should have	<b>showed</b>	you so? But let	6, 179/ 33
way from us, they	<b>showed</b>	that they were naught	6, 195/ 8
amend by his fault,	<b>showed</b>	him before two or	6, 202/ 16
more mercy and favor	<b>showed</b>	than if himself had	6, 216/ 12
some the whole body	<b>showed</b>	at two sundry places	6, 221/ 19
and yet the shrine	<b>showed</b>	still with some of	6, 221/ 32
them, nor one miracle	<b>showed</b>	for them." "I wot	6, 238/ 12
for whom God hath	<b>showed</b>	them were good men	6, 244/ 12
anything that ye have	<b>showed</b>	them of our communication	6, 247/ 26
he, "somewhat have they	<b>showed</b>	me their minds therein	6, 248/ 10
him as I have	<b>showed</b>	you, though ye should	6, 251/ 15
could they more have	<b>showed</b>	for the first time	6, 271/ 1
abjure. But yet they	<b>showed</b>	him therein no such	6, 276/ 26
it seem that they	<b>showed</b>	him." "Well," quoth I	6, 276/ 37
no favor had been	<b>showed</b>	him, yet were your	6, 277/ 2
you that his judges	<b>showed</b>	him such favor, I	6, 277/ 4
favor appearing to be	<b>showed</b>	, if not against the	6, 277/ 6
well say that they	<b>showed</b>	him great favor in	6, 279/ 8
the other. For it	<b>showed</b>	a cause for which	6, 291/ 17
doing." And therewithal I	<b>showed</b>	your friend a book	6, 292/ 27
made a gaud and	<b>showed</b>	forth in scorn the	6, 297/ 31
at last by revelation	<b>showed</b>	this high secret mystery	6, 304/ 8
the governance of them	<b>showed</b>	that he is meet	6, 306/ 9
there was one had	<b>showed</b>	a friend of his	6, 319/ 2
I have heard say,	<b>showed</b>	unto the lords by	6, 319/ 23
told me that one	<b>showed</b>	you that he could	6, 320/ 18
a height. Then he	<b>showed</b>	us what other cunning	6, 328/ 12
you confessed this matter,	<b>showed</b>	us also at the	6, 329/ 8
them. For I have	<b>showed</b>	you that they keep	6, 331/ 5
but as himself hath	<b>showed</b>	him in his writing	6, 346/ 20
such secrets uttered and	<b>showed</b>	by the confessor." "In	6, 351/ 18
the law which he	<b>showed</b>	you made little for	6, 356/ 21
yet is it there	<b>showed</b>	how we may adore	6, 357/ 20
Sixth Chapter The author	<b>showed</b>	how that Luther hath	6, 366/ 15



very devilish intent especially	<b>showed</b>	itself by this also	6, 366/ 21
two other books openly	<b>showed</b>	himself to lack nothing	6, 368/ 16
the beginning, if they	<b>showed</b>	themselves plainly, could haply	6, 378/ 31
another, at last he	<b>showed</b>	plainly their opinions, and	6, 379/ 33
among them, that he	<b>showed</b>	them precisely that without	6, 385/ 11
come that shall be	<b>showed</b>	in us) -- for	6, 397/ 3
in conclusion he plainly	<b>showed</b>	himself that he and	6, 400/ 2
upon destiny? There were	<b>showed</b>	unto him many things	6, 400/ 14
withdrawn his help and	<b>showed</b>	that he careth as	6, 413/ 32
rigor and much mercy	<b>showed</b>	where simpleness appeared and	6, 416/ 25
not were uttered and	<b>showed</b>	openly. For such things	6, 420/ 7
by many great miracles	<b>showed</b>	for their sakes) as	6, 422/ 29
espied and destroyed, then	<b>showed</b>	he shortly himself in	6, 424/ 22
which our meeting, he	<b>showed</b>	me that in the	6, 431/ 6
therefore, first, the author	<b>showeth</b>	what unreasonableness would ensue	6, 6/ 9
Seventh Chapter The author	<b>showeth</b>	that neither nature nor	6, 6/ 14
contrary; and over that	<b>showeth</b>	that our Lord in	6, 6/ 20
Ninth Chapter The author	<b>showeth</b>	that albeit man may	6, 6/ 23
Eleventh Chapter The author	<b>showeth</b>	that a miracle is	6, 6/ 33
Thirteenth Chapter The author	<b>showeth</b>	the untoward mind of	6, 7/ 6
Fifteenth Chapter The author	<b>showeth</b>	that if of those	6, 7/ 18
Sixteenth Chapter The author	<b>showeth</b>	that whoso would inquire	6, 7/ 23
Twenty-First Chapter The author	<b>showeth</b>	that if it so	6, 8/ 22
the author therefore incidently	<b>showeth</b>	what harm happed sometimes	6, 9/ 6
interpreters. Wherefore the author	<b>showeth</b>	that in the study	6, 9/ 10
old interpreters the author	<b>showeth</b>	to be the very	6, 10/ 6
of God; the author	<b>showeth</b>	that the faith of	6, 10/ 12
never contrary. And further	<b>showeth</b>	that upon all doubts	6, 10/ 15
command it, the author	<b>showeth</b>	that saving for the	6, 11/ 9
not. Whereof the author	<b>showeth</b>	the contrary, declaring whereby	6, 11/ 29
Second Chapter The author	<b>showeth</b>	that no sect of	6, 12/ 4
Fifth Chapter The author	<b>showeth</b>	and concludeth that this	6, 12/ 21
been at the university,	<b>showeth</b>	unto the author an	6, 14/ 4
Third Chapter The author	<b>showeth</b>	that men ought not	6, 14/ 18
common law. And he	<b>showeth</b>	also the cause why	6, 14/ 20
Fourth Chapter The author	<b>showeth</b>	upon what ground and	6, 14/ 25
guilty. And so he	<b>showeth</b>	incidently wherefore it were	6, 14/ 28
Sixth Chapter The author	<b>showeth</b>	that the person abjured	6, 15/ 4
Eighth Chapter The author	<b>showeth</b>	why the New Testament	6, 15/ 23
translation was burned. And	<b>showeth</b>	for a sample certain	6, 15/ 24
Ninth Chapter The author	<b>showeth</b>	another great token that	6, 15/ 27
Tenth Chapter The author	<b>showeth</b>	that the translation of	6, 15/ 30
Whereunto the author somewhat	<b>showeth</b>	his mind, deferring for	6, 16/ 3
English. And the author	<b>showeth</b>	his mind that it	6, 16/ 34

First Chapter The author	<a href="#">showeth</a>	wherefore it were not	6, 17/ 5
Second Chapter The author	<a href="#">showeth</a>	many of Luther's heresies	6, 17/ 10
Third Chapter The author	<a href="#">showeth</a>	by what occasion that	6, 17/ 18
Fourth Chapter The author	<a href="#">showeth</a>	how that Luther, in	6, 17/ 26
Fifth Chapter The author	<a href="#">showeth</a>	the perpetual inconstancy of	6, 17/ 31
Sixth Chapter The author	<a href="#">showeth</a>	how that Luther hath	6, 18/ 2
Seventh Chapter The author	<a href="#">showeth</a>	what things caused the	6, 18/ 8
furious sect. And he	<a href="#">showeth</a>	also what mischief the	6, 18/ 9
naught. And the author	<a href="#">showeth</a>	that in the Lutherans	6, 18/ 14
Ninth Chapter The author	<a href="#">showeth</a>	that it is a	6, 18/ 17
destiny. Whereupon the author	<a href="#">showeth</a>	the contrary; and that	6, 18/ 31
Thirteenth Chapter The author	<a href="#">showeth</a>	his opinion concerning the	6, 19/ 11
and well done; and	<a href="#">showeth</a>	also that the clergy	6, 19/ 13
Chapter The author somewhat	<a href="#">showeth</a>	that the clergy doth	6, 19/ 16
follow thereon. And he	<a href="#">showeth</a>	also that it is	6, 19/ 18
Seventeenth Chapter The author	<a href="#">showeth</a>	that some which be	6, 19/ 28
Eighteenth Chapter The author	<a href="#">showeth</a>	that in the condemnation	6, 20/ 2
workmanly wrought. And he	<a href="#">showeth</a>	full well that images	6, 40/ 15
poor folk. And he	<a href="#">showeth</a>	that the saints and	6, 40/ 22
words of the scripture	<a href="#">showeth</a>	there was in his	6, 42/ 13
or for that God	<a href="#">showeth</a>	at that place some	6, 47/ 9
heavenly company, which he	<a href="#">showeth</a>	not unto damned wretches	6, 57/ 9
hear that our Lord	<a href="#">showeth</a>	a demonstration of his	6, 61/ 13
assistance. And when he	<a href="#">showeth</a>	many in one place	6, 61/ 15
marvel much that God	<a href="#">showeth</a>	no more miracles nowadays	6, 61/ 21
therefore, first, the author	<a href="#">showeth</a>	what unreasonableness would ensue	6, 63/ 7
than they all --	<a href="#">showeth</a>	me plainly that their	6, 64/ 19
your reason and experience	<a href="#">showeth</a>	you. And whereas ye	6, 65/ 32
Seventh Chapter The author	<a href="#">showeth</a>	that neither nature nor	6, 70/ 31
God or not?" "Faith	<a href="#">showeth</a>	me that, surely," quoth	6, 72/ 20
and constant course whereof	<a href="#">showeth</a>	well that it neither	6, 73/ 7
contrary, and over that	<a href="#">showeth</a>	that our Lord in	6, 74/ 4
it then that reason	<a href="#">showeth</a>	me that God hath	6, 74/ 11
seemeth it that reason	<a href="#">showeth</a>	me that God never	6, 74/ 16
neither reason nor nature	<a href="#">showeth</a>	you that they which	6, 75/ 19
Ninth Chapter The author	<a href="#">showeth</a>	that albeit men may	6, 75/ 26
Eleventh Chapter The author	<a href="#">showeth</a>	that a miracle is	6, 81/ 9
Thirteenth Chapter The author	<a href="#">showeth</a>	the untoward mind of	6, 84/ 9
Fifteenth Chapter The author	<a href="#">showeth</a>	that if of those	6, 91/ 2
Sixteenth Chapter The author	<a href="#">showeth</a>	that whoso would inquire	6, 92/ 23
idols. And after, he	<a href="#">showeth</a>	the maledictions that shall	6, 96/ 26
Twenty-First Chapter The author	<a href="#">showeth</a>	that if it so	6, 116/ 13
the author therefore incidently	<a href="#">showeth</a>	what harm hath happed	6, 122/ 6
interpreters. Wherefore the author	<a href="#">showeth</a>	that in the study	6, 122/ 10

old interpreters the author	<b>showeth</b>	to be the very	6, 138/ 1
of God, the author	<b>showeth</b>	that the faith of	6, 153/ 23
never contrary. And further	<b>showeth</b>	that upon all doubts	6, 153/ 27
the points that God	<b>showeth</b>	us in scripture, but	6, 166/ 16
command it, the author	<b>showeth</b>	that, saving for the	6, 179/ 11
quoth I. "The Gospel	<b>showeth</b>	me so," quoth he	6, 179/ 24
quoth he, "that God	<b>showeth</b>	me so." "That is	6, 180/ 29
not. Whereof the author	<b>showeth</b>	the contrary, declaring whereby	6, 187/ 9
Second Chapter The author	<b>showeth</b>	that no sect of	6, 192/ 26
Fifth Chapter The author	<b>showeth</b>	and concludeth that this	6, 206/ 12
Lord for our Lady,	<b>showeth</b>	more miracles at the	6, 231/ 8
The thing self also	<b>showeth</b>	that they take not	6, 231/ 16
been at the university,	<b>showeth</b>	unto the author an	6, 247/ 4
because the scripture so	<b>showeth</b>	me?" "No could ye	6, 252/ 6
Third Chapter The author	<b>showeth</b>	that men ought not	6, 259/ 34
common law. And he	<b>showeth</b>	also the cause why	6, 260/ 1
Fourth Chapter The author	<b>showeth</b>	upon what ground and	6, 264/ 10
guilty. And so he	<b>showeth</b>	incidently wherefore it were	6, 264/ 13
Sixth Chapter The author	<b>showeth</b>	that the person abjured	6, 279/ 20
Eighth Chapter The author	<b>showeth</b>	why the New Testament	6, 284/ 25
translation was burnt. And	<b>showeth</b>	for a sample certain	6, 284/ 26
Ninth Chapter The author	<b>showeth</b>	another great token that	6, 291/ 2
Tenth Chapter The author	<b>showeth</b>	that the translation of	6, 292/ 34
Whereunto the author somewhat	<b>showeth</b>	his mind, deferring for	6, 293/ 17
folly that so evidently	<b>showeth</b>	itself. And therefore we	6, 309/ 9
English. And the author	<b>showeth</b>	his mind that it	6, 330/ 33
in the scripture, and	<b>showeth</b>	that it is in	6, 333/ 29
of holy scripture. And	<b>showeth</b>	plainly that they shall	6, 334/ 13
First Chapter The author	<b>showeth</b>	wherefore it were not	6, 345/ 3
Second Chapter The author	<b>showeth</b>	many of Luther's heresies	6, 348/ 18
the Holy Trinity, which	<b>showeth</b>	that he speaketh only	6, 358/ 36
as his epistles well	<b>showeth</b>	, he ordained to be	6, 359/ 8
Third Chapter The author	<b>showeth</b>	by what occasion that	6, 360/ 30
Whereunto the King's Grace	<b>showeth</b>	him that it were	6, 362/ 17
Fourth Chapter The author	<b>showeth</b>	how that Luther in	6, 363/ 7
Fifth Chapter The author	<b>showeth</b>	the perpetual inconstancy of	6, 365/ 5
Seventh Chapter The author	<b>showeth</b>	what things caused the	6, 368/ 2
furios sect. And he	<b>showeth</b>	also what mischief the	6, 368/ 3
naught. And the author	<b>showeth</b>	that in the Lutherans	6, 372/ 24
Ninth Chapter The author	<b>showeth</b>	that it is a	6, 374/ 7
destiny. Whereupon the author	<b>showeth</b>	the contrary, and that	6, 378/ 1
prove that the Apostle	<b>showeth</b>	that faith may be	6, 385/ 28
lack of belief, he	<b>showeth</b>	manifestly that we not	6, 390/ 8
Thirteenth Chapter The author	<b>showeth</b>	his opinion concerning the	6, 405/ 33

and well done; and	<b>showeth</b>	also that the clergy	6, 406/ 1
ChapterThe author somewhat	<b>showeth</b>	that the clergy doth	6, 410/ 33
follow thereon. And he	<b>showeth</b>	also that it is	6, 410/ 35
faith, whom their books	<b>showeth</b>	to have believed as	6, 422/ 3
Seventeenth ChapterThe author	<b>showeth</b>	that some which be	6, 422/ 21
In which books he	<b>showeth</b>	himself so puffed up	6, 424/ 24
and their lewd living	<b>showeth</b>	. And let us never	6, 427/ 21
Eighteenth ChapterThe author	<b>showeth</b>	that in the condemnation	6, 428/ 21
the devil, he plainly	<b>showeth</b>	himself as faithful as	6, 432/ 8
to the devil, he	<b>showeth</b>	himself driven to a	6, 432/ 17
profit of holy scripture,	<b>showing</b>	nevertheless that many things	6, 9/ 33
contrary to the text,	<b>showing</b>	that we may perceive	6, 10/ 32
them in that point,	<b>showing</b>	also that the clergy	6, 16/ 18
layeth one Richard Hunne,	<b>showing</b>	that the chancellor of	6, 16/ 26
which our Lord reproveth,	<b>showing</b>	that God may in	6, 58/ 20
unto him. And first	<b>showing</b>	himself joyous of God's	6, 86/ 21
profit of holy scripture,	<b>showing</b>	nevertheless that many things	6, 137/ 27
people in their time,	<b>showing</b>	them in what wise	6, 147/ 26
contrary to the text,	<b>showing</b>	that we may perceive	6, 167/ 2
saith, the manifestation and	<b>showing</b>	of the Spirit is	6, 178/ 17
them all, or else,	<b>showing</b>	them that ye hear	6, 219/ 5
sad woman to him	<b>showing</b>	him that one special	6, 228/ 34
he had perilously preached,	<b>showing</b>	him wherein. Whereunto he	6, 272/ 3
law dischargeth him of	<b>showing</b>	any such thing, no	6, 281/ 35
him where he was,	<b>showing</b>	him that he would	6, 291/ 32
them in that point,	<b>showing</b>	also that the clergy	6, 314/ 9
layeth one Richard Hunne,	<b>showing</b>	that the chancellor of	6, 316/ 31
is well and plainly	<b>shown</b>	that images be to	6, 356/ 30
act of lechery hath	<b>shown</b>	him his frailty, and	6, 401/ 10
once by a false	<b>shrew</b>	. He swore that he	6, 176/ 28
very light in a	<b>shrewd</b>	tale to believe a	6, 7/ 4
I remembered what a	<b>shrewd</b>	sort of our apostates	6, 22/ 18
very light in a	<b>shrewd</b>	tale to believe a	6, 82/ 16
I, "peradventure show a	<b>shrewd</b>	sort within a while	6, 190/ 8
the book is a	<b>shrewd</b>	gloss for the other	6, 291/ 16
there is but one	<b>shrewd</b>	wife in the world	6, 313/ 26
Mary, that was a	<b>shrewd</b>	word. Howbeit indeed it	6, 319/ 31
shall find many a	<b>shrewd</b>	brain among us that	6, 333/ 8
but that these be	<b>shrewd</b>	tokens." "I shall," quoth	6, 349/ 5
he dieth, sleep in	<b>shrewd</b>	rest." "I much marvel	6, 365/ 29
sometimes it savored so	<b>shrewdly</b>	, that he was once	6, 424/ 13
and so many false	<b>shrews</b>	to affirm it, so	6, 89/ 30
so many of them	<b>shrews</b>	, he saith that they	6, 313/ 24
no such felony at	<b>Shrewsbury</b>	on Sheer Thursday, for	6, 268/ 1

one voice prove that	<b>shrift</b>	and confession is of	6, 425/ 24
had been at his	<b>shrine</b>	and had not been	6, 86/ 8
man, at Saint Alban's	<b>shrine</b>	had his sight again	6, 86/ 15
carcass in a gay	<b>shrine</b>	, and then kissing his	6, 217/ 6
place they show the	<b>shrine</b>	. And in the shrine	6, 217/ 14
shrine. And in the	<b>shrine</b>	they show a body	6, 217/ 15
the coffin of that	<b>shrine</b>	to see whether it	6, 221/ 29
old, and yet the	<b>shrine</b>	showed still with some	6, 221/ 32
which they there show	<b>shrined</b>	. But to tell you	6, 86/ 13
not meetly to be	<b>shrined</b>	quick in a monastery	6, 88/ 27
worshipped, I ween, than	<b>shrined</b>	; many shrined that ye	6, 217/ 29
ween, than shrined; many	<b>shrined</b>	that ye find not	6, 217/ 29
And when they be	<b>shrined</b>	and canonized too, yet	6, 217/ 30
shame. For the body	<b>shrined</b>	or not, maketh no	6, 221/ 11
be contented they were	<b>shrined</b>	and had in honor	6, 221/ 15
holy prophets and making	<b>shrines</b>	of their graves. Whereby	6, 217/ 26
set in gay golden	<b>shrines</b>	. And yet besides this	6, 217/ 27
diverse countries be diverse	<b>shrines</b>	, and there be reckoned	6, 221/ 27
silly naked men in	<b>shrinking</b>	from the pikes to	6, 371/ 10
done at Salisbury on	<b>Shrove</b>	Tuesday, brought in good	6, 267/ 35
the Apocalypse, is so	<b>shut</b>	with seven clasps that	6, 34/ 21
then can no man	<b>shut</b>	it? Upon these words	6, 34/ 23
is not included nor	<b>shut</b>	in any place. And	6, 57/ 27
into our chamber and	<b>shut</b>	the door to us	6, 257/ 20
have his chamber door	<b>shut</b>	unto him while he	6, 257/ 22
list not willfully to	<b>shut</b>	our eyes and wink	6, 404/ 15
lamb, that when he	<b>shutteth</b>	then can no man	6, 34/ 22
would seem, very near	<b>sib</b>	to the infidelity of	6, 432/ 9
priests that followed him, "	<b>Sic</b>	luceat lux vestra coram	6, 297/ 18
as doth sometimes the	<b>sick</b>	man that, believing his	6, 110/ 5
carrieth his members some	<b>sick</b>	, some whole, and all	6, 205/ 26
beareth them yet about,	<b>sick</b>	and naughty and key-cold	6, 205/ 31
by Posidonius, lying sore	<b>sick</b>	himself of an access	6, 216/ 10
should never more be	<b>sick</b>	again." "Marry," quoth he	6, 216/ 14
to pray for the	<b>sick</b>	child. And I would	6, 234/ 29
if our souls be	<b>sick</b>	they take away the	6, 294/ 26
for him that is	<b>sick</b>	, and food for him	6, 343/ 12
do another good, and	<b>sick</b>	folk often have such	6, 343/ 16
the whole and the	<b>sick</b>	and between disease and	6, 343/ 21
some whole, and all	<b>sickly</b>	. Nor they be not	6, 205/ 26
take his trouble or	<b>sickness</b>	as a token of	6, 216/ 2
he died of his	<b>sickness</b>	himself. Wherein there was	6, 216/ 11
see to the great	<b>sickness</b>	because he had a	6, 227/ 6
the savor of a	<b>sickness</b>	sore infecteth a whole	6, 347/ 24

vobis ut diligatis invicem	<b>sicut</b>	ego dilexi vos" (I	6, 107/ 15
borne toward the wrong	<b>side</b>	) purposely mangled the matter	6, 22/ 9
would have in, neither	<b>side</b>	lacking good and probable	6, 24/ 1
is, on the other	<b>side</b>	, alleged much cunning, virtue	6, 36/ 9
a sect and a	<b>side</b>	way, taken by any	6, 37/ 36
And on the other	<b>side</b>	, if they agree that	6, 39/ 30
sure of the wrong	<b>side</b>	, if they would with	6, 65/ 1
forth with a proper	<b>side</b>	way; but he were	6, 68/ 12
where on the other	<b>side</b>	, before Herod that would	6, 82/ 4
and on the other	<b>side</b>	, if I should have	6, 85/ 8
abusion in the one	<b>side</b>	, and great folly in	6, 88/ 16
folly in the other	<b>side</b>	. And as that noble	6, 88/ 17
well on the other	<b>side</b>	. For since I know	6, 89/ 9
leastwise liked well that	<b>side</b>	and were a favorer	6, 94/ 29
turn on the other	<b>side</b>	and say that since	6, 96/ 6
and plain upon this	<b>side</b>	, what reason is it	6, 96/ 33
that speak on that	<b>side</b>	, and yet much more	6, 100/ 32
the truth of our	<b>side</b>	by some one of	6, 102/ 6
But on the other	<b>side</b>	, if she be well	6, 131/ 29
set on the wrong	<b>side</b>	, ye might have happed	6, 156/ 30
man on the one	<b>side</b>	, and a cunning doctor	6, 157/ 6
doctor on the other	<b>side</b>	, what would ye have	6, 157/ 6
no wise discern whether	<b>side</b>	said best." "By God	6, 157/ 24
mine assent unto that	<b>side</b>	that he knew were	6, 157/ 29
to take the one	<b>side</b>	or the other after	6, 158/ 10
yourself on the other	<b>side</b>	for all that ever	6, 160/ 20
consent upon the one	<b>side</b>	, either by common determination	6, 164/ 17
men on the other	<b>side</b>	thought it utterly forbidden	6, 171/ 22
assent unto the true	<b>side</b>	, and that thus the	6, 172/ 8
assent to the surer	<b>side</b>	. But since I have	6, 176/ 1
laid on the other	<b>side</b>	the consent and agreement	6, 187/ 24
And on the other	<b>side</b>	, that those which believe	6, 208/ 12
be of the contrary	<b>side</b>	, for fear of being	6, 208/ 26
the contrary. For this	<b>side</b>	thus proved good, it	6, 210/ 16
follow that the other	<b>side</b>	is naught: except ye	6, 210/ 17
or written on that	<b>side</b>	. The Eighth Chapter The	6, 210/ 27
think on the other	<b>side</b>	, since his pleasure is	6, 215/ 15
But on the other	<b>side</b>	, if he take it	6, 216/ 7
again on the other	<b>side</b>	honor them with such	6, 229/ 18
hung on the right	<b>side</b>	of Christ to speed	6, 229/ 21
Whereas on the other	<b>side</b>	, of such as believed	6, 238/ 10
surely satisfy the other	<b>side</b>	or no. For men	6, 238/ 14
seemeth on the other	<b>side</b>	that of all other	6, 240/ 8
then on the other	<b>side</b>	, set forth with miracles	6, 244/ 29

But on the other	<b>side</b>	if he use the	6, 248/ 35
point on the other	<b>side</b>	, and then should the	6, 249/ 6
But on the other	<b>side</b>	, if he had happened	6, 250/ 5
I, "on the other	<b>side</b>	. There is a mean	6, 258/ 18
methinketh, on the other	<b>side</b>	, the more heinous, odious	6, 261/ 21
sentence on the one	<b>side</b>	or the other, were	6, 262/ 10
the condemnation, upon which	<b>side</b>	only falleth the fault	6, 264/ 4
matter appear upon his	<b>side</b>	thereby, either clear or	6, 265/ 25
persuasion on the one	<b>side</b>	, I could not myself	6, 267/ 15
But on the other	<b>side</b>	, if he be denounced	6, 282/ 20
reason on the other	<b>side</b>	, if a naughty man	6, 283/ 19
polls to see which	<b>side</b>	were the more. And	6, 298/ 22
But on the other	<b>side</b>	, if ye knew the	6, 300/ 14
things on the other	<b>side</b>	that unlearned people can	6, 336/ 15
now on the other	<b>side</b>	, if it so be	6, 346/ 5
not on the other	<b>side</b>	to belie the bishops	6, 350/ 13
part, rehearsing the other	<b>side</b>	nakedly and barely and	6, 363/ 28
therefore on the contrary	<b>side</b>	if one have no	6, 386/ 23
But on the other	<b>side</b>	, he may, as the	6, 388/ 28
there on the other	<b>side</b>	, that were their faith	6, 394/ 5
But on the other	<b>side</b>	, in those he hath	6, 398/ 29
many souls on this	<b>side</b>	, without anyone won in	6, 408/ 17
stead upon the other	<b>side</b>	. But now if violence	6, 408/ 17
were withdrawn on that	<b>side</b>	, then this way that	6, 408/ 18
to Christ on that	<b>side</b>	, than to be lost	6, 408/ 29
from him on this	<b>side</b>	. But yet, as for	6, 408/ 29
But on the other	<b>side</b>	, since that the ambition	6, 413/ 26
doctors were on his	<b>side</b>	. Among all whom, he	6, 425/ 17
fathers held on his	<b>side</b>	. But because they were	6, 425/ 20
years, and on that	<b>side</b>	so many glorious martyrs	6, 433/ 21
and seeth the one	<b>side</b>	and the continuance thereof	6, 434/ 1
seeth on the other	<b>side</b>	a fond frere and	6, 434/ 4
seeth on the one	<b>side</b>	Saint Cyprian, Saint Jerome	6, 434/ 7
seeth on the other	<b>side</b>	none other doctors of	6, 434/ 14
matter, on both the	<b>sides</b>	, perceive the better and	6, 10/ 17
matter on both the	<b>sides</b>	perceive the better and	6, 153/ 30
reasons on both the	<b>sides</b>	that ye should not	6, 156/ 31
and heard on both	<b>sides</b>	all that can be	6, 175/ 31
compulsion away upon all	<b>sides</b>	, Christian and heathen, and	6, 407/ 26
assent on both the	<b>sides</b>	, I nothing mistrust that	6, 408/ 4
churches for a common	<b>siege</b>	. And that in so	6, 370/ 20
Sathanas hath desired to	<b>sift</b>	ye as men sift	6, 107/ 19
sift ye as men	<b>sift</b>	corn; but I have	6, 107/ 19
corn, which might be	<b>sifted</b>	out and the remnant	6, 347/ 17

Saint Sythe when she	<b>sigheth</b>	for miscasting of her	6, 77/ 18
mine own upon the	<b>sight</b>	of theirs. For eschewing	6, 22/ 27
Saint Amphibalus, at the	<b>sight</b>	of that blessed image	6, 39/ 21
themselves of that glorious	<b>sight</b>	. "For where they pretend	6, 48/ 16
done in the judge's	<b>sight</b>	, I should, I fear	6, 64/ 13
would at the first	<b>sight</b>	wonder sore thereat, to	6, 80/ 5
blind had suddenly his	<b>sight</b>	, what wonder would he	6, 80/ 8
wonder at the first	<b>sight</b>	of a peacock's tail	6, 80/ 12
he hath gotten his	<b>sight</b>	. Then shall ye have	6, 85/ 23
Alban's shrine had his	<b>sight</b>	again, and a miracle	6, 86/ 15
the getting of his	<b>sight</b>	, and exhorting him to	6, 86/ 22
he not by the	<b>sight</b>	so suddenly tell the	6, 87/ 4
she was houseled in	<b>sight</b>	of the people with	6, 87/ 16
was there in the	<b>sight</b>	of many worshipful people	6, 93/ 22
it was a terrible	<b>sight</b>	to behold. "And after	6, 93/ 25
that, at the first	<b>sight</b>	of the people, revoked	6, 125/ 20
feeling should abhor our	<b>sight</b>	because we may see	6, 129/ 23
fond fellow deceive her	<b>sight</b>	and her wit therewith	6, 130/ 30
by feeling, tasting, smelling,	<b>sight</b>	and hearing, ceased never	6, 140/ 21
doubt upon the first	<b>sight</b>	which of them was	6, 225/ 25
the false idols in	<b>sight</b>	of the paynim people	6, 241/ 3
be done upon the	<b>sight</b>	of that that is	6, 265/ 33
sin and in the	<b>sight</b>	of their shame. Good	6, 297/ 22
may serve them in	<b>sight</b>	for that purpose but	6, 302/ 17
is blinded by the	<b>sight</b>	of the writing; and	6, 302/ 19
which yet upon the	<b>sight</b>	could not tell that	6, 322/ 9
enough by mine own	<b>sight</b>	. " "But when they heard	6, 322/ 19
speak of his own	<b>sight</b>	and therewith saw what	6, 322/ 20
and therewith saw what	<b>sight</b>	he had, looking as	6, 322/ 21
that ye have a	<b>sight</b>	by yourself." And then	6, 322/ 23
himself perceiveth upon the	<b>sight</b>	whether the man hanged	6, 322/ 29
great doubt, after the	<b>sight</b>	thereof, what naughty minds	6, 330/ 13
glorious at the first	<b>sight</b>	, yet when they were	6, 337/ 14
the people from the	<b>sight</b>	of the secrets, and	6, 343/ 4
so well, upon the	<b>sight</b>	, that I would tell	6, 349/ 27
it too piteous a	<b>sight</b>	to see the dispiteous	6, 370/ 1
the wives in the	<b>sight</b>	of their husbands, slew	6, 370/ 32
the children in the	<b>sight</b>	of the fathers. And	6, 370/ 32
them, wives in the	<b>sight</b>	of their husbands and	6, 371/ 14
the maidens in the	<b>sight</b>	of their fathers, they	6, 371/ 15
would but bark in	<b>sight</b>	and seem to fetch	6, 399/ 18
done in their own	<b>sight</b>	. All which miracles all	6, 432/ 4
such wonders that the	<b>sight</b>	thereof shall be able	6, 435/ 1
head indeed, but the	<b>sign</b>	-- so meaneth she	6, 232/ 6



except -- for the	<b>signification</b>	and remembrance whereof the	6, 108/ 15
word in its right	<b>signification</b>	, and these Lutherans abuse	6, 387/ 37
the Latin tongue never	<b>signified</b>	a priest but only	6, 286/ 18
own tongue hath always	<b>signified</b>	an anointed parson, and	6, 290/ 3
the people tarrying beneath,	<b>signified</b>	that the people be	6, 333/ 31
is the word that	<b>signifieth</b>	the honor and service	6, 45/ 28
all the remnant, that	<b>signifieth</b>	his apostles and disciples	6, 108/ 18
only begotten Son, that	<b>signifieth</b>	him to be his	6, 135/ 29
tongue, this word "senior"	<b>signifieth</b>	nothing at all, but	6, 286/ 15
But now, whereas charity	<b>signifieth</b>	in English men's ears	6, 288/ 4
equivocation. For whereas faith	<b>signifieth</b>	the belief and firm	6, 388/ 3
men, to betoken and	<b>signify</b>	such thing, whereas images	6, 46/ 29
yet must it needs	<b>signify</b>	that she never would	6, 150/ 13
do in that place	<b>signify</b>	the devil, then he	6, 203/ 32
of hell did here	<b>signify</b>	the devil, yet should	6, 204/ 9
then should he rather	<b>signify</b>	their age than their	6, 286/ 20
doth in English plainly	<b>signify</b>	the aldermen of the	6, 286/ 21
naught. It must needs	<b>signify</b>	, either that there should	6, 307/ 17
alleged for that purpose	<b>signify</b>	none other but that	6, 391/ 11
blasphemous words seem to	<b>signify</b>	that both Saint John	6, 396/ 3
meddleth none with me,"	<b>signifying</b>	that never there shall	6, 150/ 15
that worketh by charity,	<b>signifying</b>	that all other works	6, 386/ 4
written, be no natural	<b>signs</b>	or images but only	6, 46/ 27
put every man to	<b>silence</b>	that would anything speak	6, 28/ 18
have put me to	<b>silence</b>	, that I dare not	6, 68/ 26
were put sometimes to	<b>silence</b>	upon pain of forfeiture	6, 407/ 7
here beneath among poor	<b>silly</b>	men in earth. And	6, 40/ 33
that, begun by some	<b>silly</b>	woman seeking Saint Sythe	6, 77/ 17
scant such a good	<b>silly</b>	soul as would ween	6, 287/ 35
either to see the	<b>silly</b>	naked men in shrinking	6, 371/ 9
they devised on the	<b>silly</b>	women, to whom after	6, 371/ 13
then twain, when the	<b>silly</b>	father had not one	6, 371/ 31
what thing could a	<b>silly</b>	wretched creature do or	6, 397/ 4
nature self, worth one	<b>silly</b>	sheep, is yet among	6, 397/ 27
Christ was served with	<b>silver</b>	and gold in the	6, 41/ 31
plenty of gold, that	<b>silver</b>	was not set by	6, 42/ 14
plenty of gold, that	<b>silver</b>	was not set by	6, 42/ 27
God with gold and	<b>silver</b>	and such other corporal	6, 43/ 20
the gilt from the	<b>silver</b>	, consuming shortly the silver	6, 66/ 29
silver, consuming shortly the	<b>silver</b>	into dust with a	6, 66/ 30
iron to run as	<b>silver</b>	or lead doth, and	6, 67/ 9
seen a piece of	<b>silver</b>	of two or three	6, 67/ 13
that the piece of	<b>silver</b>	was overgilt, and the	6, 67/ 35
in length with the	<b>silver</b>	, so that all the	6, 68/ 2

the drawing of the	<b>silver</b>	or iron." The Seventh	6, 70/ 29
a great piece of	<b>silver</b>	, brass, latten, or iron	6, 81/ 6
two round rings of	<b>silver</b>	, the one much larger	6, 228/ 14
as to a true	<b>silver</b>	groat a false copper	6, 285/ 12
laid a wager with	<b>Simkin</b>	, that in a certain	6, 274/ 12
be the contrary. If	<b>Simkin</b>	said and laid his	6, 274/ 15
hath gone here. If	<b>Simkin</b>	after all this would	6, 274/ 25
point. But now if	<b>Simkin</b>	stuck not thereto, but	6, 275/ 3
gay. But now if	<b>Simkin</b>	were contentious and would	6, 275/ 11
ne'er; but as for	<b>Simkin</b>	, except he better impugned	6, 275/ 28
letting Wilkin alone with	<b>Simkin</b>	disputing their sophism themselves	6, 276/ 7
say," quoth I. "Nor	<b>Simkin</b>	neither if he saw	6, 276/ 17
him, "Thou art blessed,	<b>Simon</b>	the son of Iohan	6, 143/ 23
The Sixteenth Chapter Of	<b>simple</b>	unlearned folk that are	6, 19/ 24
to read this rude,	<b>simple</b>	work -- praying you	6, 24/ 14
far unreasonable, that poor,	<b>simple</b>	, and unlearned men (although	6, 31/ 8
any, care not how	<b>simple</b>	it be made, for	6, 44/ 26
ready to believe two	<b>simple</b>	women that a man	6, 84/ 5
affirm it, so many	<b>simple</b>	souls trust it, so	6, 89/ 31
manner as meek a	<b>simple</b>	soul as a man	6, 125/ 31
Ghost so plain and	<b>simple</b>	, that every man may	6, 144/ 14
in a plain and	<b>simple</b>	manner upon her head	6, 222/ 24
worthy and not too	<b>simple</b>	to ask help of	6, 233/ 29
there is not so	<b>simple</b>	a sort of heretics	6, 241/ 16
the church, that such	<b>simple</b>	witness are admitted in	6, 261/ 13
also dependeth, so many	<b>simple</b>	as be of that	6, 351/ 11
favor of many good	<b>simple</b>	people, abused all these	6, 379/ 9
wily foxes and worry	<b>simple</b>	souls and poor lambs	6, 399/ 16
The Sixteenth Chapter Of	<b>simple</b>	unlearned folk that are	6, 418/ 11
to see many good,	<b>simple</b>	souls deceived, and led	6, 418/ 20
so happeneth that any	<b>simple</b>	soul is, by the	6, 418/ 27
help induce good and	<b>simple</b>	souls so far into	6, 426/ 32
possibility of counterfeiting, no	<b>simpleness</b>	in the seers, her	6, 93/ 32
of malice, part of	<b>simpleness</b>	, and much part of	6, 338/ 34
much mercy showed where	<b>simpleness</b>	appeared and not high	6, 416/ 25
way, he is of	<b>simpleness</b>	and good mind moved	6, 418/ 18
of good zeal and	<b>simpleness</b>	, undoubtedly bring into this	6, 428/ 17
ye take for the	<b>simplest</b>	, except a natural fool	6, 231/ 29
Besides this take the	<b>simplest</b>	fool that ye can	6, 231/ 31
under the pretext of	<b>simplicity</b>	and good Christian devotion	6, 123/ 1
rude image and most	<b>simply</b>	wrought put us in	6, 44/ 27
calleth him never but	<b>simply</b>	and singly Charles, he	6, 363/ 31
painful than evil and	<b>sinful</b>	. But surely men say	6, 257/ 29
his sin here among	<b>sinful</b>	men, whose humble confession	6, 283/ 24

Which wretched appetite and	<b>sinful</b>	affection yet is much	6, 297/ 28
profit that a whole	<b>sinful</b>	city, or sometimes a	6, 298/ 28
them to resist their	<b>sinful</b>	appetites. And if they	6, 377/ 18
said, be spotted and	<b>sinful</b>	and naught, how good	6, 395/ 2
preaching all naught and	<b>sinful</b>	? All the torments that	6, 396/ 19
mouth but also to	<b>sing</b>	, and dance too, to	6, 44/ 10
word as they there	<b>sing</b>	for God's sake whole	6, 236/ 4
For if they should	<b>sing</b>	matins no faster than	6, 259/ 1
they should, I ween,	<b>sing</b>	very few matins in	6, 259/ 2
then began he to	<b>sing</b>	another song. For then	6, 367/ 4
music to serve for	<b>singers</b>	, arithmetic meet for merchants	6, 33/ 27
be used in the	<b>singing</b>	or saying of divine	6, 14/ 15
be used in the	<b>singing</b>	or saying of divine	6, 255/ 15
up openly at Wittenburg,	<b>singing</b>	in derision a dirge	6, 367/ 10
himself, they be but	<b>single</b>	all, and less than	6, 83/ 12
all, and less than	<b>single</b>	. For every miracle hath	6, 83/ 12
I. "They be as	<b>single</b>	witness as the other	6, 83/ 27
to a secret, unknown,	<b>single</b>	sort, severed asunder and	6, 203/ 6
never but simply and	<b>singly</b>	Charles, he never speaketh	6, 363/ 31
because they would be	<b>singular</b>	among the people, as	6, 423/ 22
messenger had (for any	<b>sinister</b>	favor borne toward the	6, 22/ 9
to the chalice and	<b>sink</b>	in and not be	6, 41/ 22
were more likely to	<b>sink</b>	than save our selves	6, 138/ 9
shall not fail to	<b>sink</b>	over the ears and	6, 152/ 32
the sins that we	<b>sink</b>	in, we might percase	6, 170/ 19
for naught, though he	<b>sinned</b>	more in the doing	6, 174/ 1
good folk that never	<b>sinned</b>	. And reckon we then	6, 283/ 23
but whereas they have	<b>sinned</b>	, he punisheth as well	6, 401/ 22
be divers times a	<b>sinner</b>	in his days?" "What	6, 197/ 2
himself that for one	<b>sinner</b>	coming again to grace	6, 283/ 21
that hath been a	<b>sinner</b>	doth repent and amend	6, 381/ 25
both the best be	<b>sinners</b>	, and also much more	6, 109/ 26
hell shall be for	<b>sinners</b>	everlasting; and that he	6, 136/ 12
hell do prevail against	<b>sinners</b>	. And therefore it appeareth	6, 198/ 15
there can be no	<b>sinners</b>	in his church, nor	6, 198/ 16
church, because they be	<b>sinners</b>	, which argument hath so	6, 203/ 27
blessed Lady also were	<b>sinners</b>	, and over all this	6, 396/ 4
church but he that	<b>sinneth</b>	not. For this argument	6, 203/ 20
against every man that	<b>sinneth</b>	. For he that sinneth	6, 204/ 12
sinneth. For he that	<b>sinneth</b>	and riseth again out	6, 204/ 12
and righteous man always	<b>sinneth</b>	in doing well. "Item	6, 352/ 31
it not for the	<b>sins</b>	that we sink in	6, 170/ 19
of good men be	<b>sins</b>	and that men sin	6, 204/ 25
and lay their secret	<b>sins</b>	to their charge, and	6, 350/ 3

confession of all deadly	<b>sins</b>	, nor be very studious	6, 352/ 6
suppeth up all our	<b>sins</b>	, how great soever they	6, 352/ 34
publican ashamed of his	<b>sins</b>	and the proud Pharisee	6, 380/ 14
belief. For all other	<b>sins</b>	(if belief and faith	6, 389/ 20
so that with other	<b>sins</b>	it may stand. Then	6, 393/ 23
and predestinate, therefore those	<b>sins</b>	were not (nor the	6, 399/ 2
were not (nor the	<b>sins</b>	of any such men	6, 399/ 2
meant that ever their	<b>sins</b>	so turned them to	6, 401/ 15
God remitteth not the	<b>sins</b>	of his chosen people	6, 401/ 17
show themselves their secret	<b>sins</b>	to another man, if	6, 425/ 3
Heresies % A Dialogue of	<b>Sir</b>	Thomas More, Knight: one	6, 3/ 1
overseen by the said	<b>Sir</b>	Thomas More, Chancellor of	6, 3/ 17
upon the daughter of	<b>Sir</b>	Roger Wentworth, Knight. The	6, 7/ 27
the Book Right Worshipful	<b>Sir</b>	, after most hearty recommendation	6, 26/ 9
ascertain you. And surely,	<b>sir</b>	, in this point, ye	6, 27/ 1
Christ's Gospel. "And surely	<b>sir</b>	, " quoth he, "some folk	6, 29/ 17
preached them or no." "	<b>Sir</b>	, " quoth your friend, "I	6, 37/ 23
plain and more expressly?" "	<b>Sir</b>	, " quoth he, "as touching	6, 40/ 6
their circle -- surely,	<b>sir</b>	, holy Saint Augustine, in	6, 55/ 7
you answer thereunto." "Nay,	<b>sir</b>	, " said he, "I pray	6, 62/ 31
own child no ear-mark." % "	<b>Sir</b>	, " quoth your friend, "if	6, 64/ 7
was merrily disposed." "Marry,	<b>sir</b>	, " quoth your friend, "it	6, 67/ 19
a foot long?" "Surely,	<b>sir</b>	, " quoth he, "those twain	6, 68/ 4
in one street." "Marry,	<b>sir</b>	, " quoth he, "these witness	6, 69/ 14
a whit." And so	<b>sir</b>	indeed, and ye bring	6, 69/ 31
lie a whit. "Howbeit	<b>sir</b>	, and though this be	6, 69/ 33
well and easily done. "	<b>Sir</b>	, " saith he, "yet hit	6, 70/ 34
Nay, by Saint Mary,	<b>sir</b>	, " quoth I, "that will	6, 72/ 10
doth nothing against nature. "	<b>Sir</b>	, " quoth he, "ye come	6, 74/ 6
me for it." "Nay,	<b>sir</b>	, " quoth he, "in good	6, 78/ 28
It shall not need,	<b>sir</b>	, " quoth he, "but I	6, 78/ 34
see well yet." "Yes,	<b>sir</b>	, " quoth he, "I thank	6, 86/ 30
he would trust halting	<b>Sir</b>	Thomas the worse while	6, 91/ 31
What was that halting	<b>Sir</b>	Thomas?" quoth I. "Marry	6, 92/ 1
upon the daughter of	<b>Sir</b>	Roger Wentworth, Knight. "And	6, 92/ 27
a right worshipful knight	<b>Sir</b>	Roger Wentworth, upon divers	6, 93/ 5
done at these pilgrimages." "	<b>Sir</b>	, " quoth he, "somewhat a	6, 94/ 22
said in the matter." "	<b>Sir</b>	, " quoth he, "since ye	6, 95/ 8
all were done." "Verily,	<b>sir</b>	, " quoth he, "I can	6, 109/ 7
me what moveth you." "	<b>Sir</b>	, " quoth he, "I think	6, 109/ 13
the chapter before. "Surely,	<b>sir</b>	" quoth he, "that God	6, 110/ 31
scripture needs be concurrent. "	<b>Sir</b>	, " quoth he, "I will	6, 128/ 16
believe his church. "Truly,	<b>sir</b>	, " quoth he, "methinketh it	6, 154/ 1
stead?" "By my troth,	<b>sir</b>	, " quoth he, "and it	6, 157/ 9

uncertain as we began. "	<b>Sir</b>	, " quoth he, "that shall	6, 187/ 16
When I had said, "	<b>Sir</b>	, " quoth he, "ye have	6, 207/ 24
that?" quoth I. "Marry,	<b>sir</b>	, " quoth he, "it is	6, 207/ 29
therein. " "In good faith,	<b>sir</b>	, " quoth he, "I am	6, 210/ 21
and harm growing thereupon. "	<b>Sir</b>	, " quoth he, "ye have	6, 226/ 6
in some reverence. But,	<b>sir</b>	, all this is far	6, 226/ 8
en le diable, my	<b>sir</b>	, no. Io ground fatigue	6, 234/ 12
quoth he, "Nay, nay,	<b>sir</b>	, I have work enough	6, 234/ 14
divine service. "But surely,	<b>sir</b>	, concerning the man's abjuration	6, 255/ 17
men would have weened.	<b>Sir</b>	, so it was indeed	6, 269/ 17
to tell him plainly, "	<b>Sir</b>	, I will not swear	6, 282/ 4
made against the constitution. "	<b>Sir</b>	, " quoth your friend, "I	6, 293/ 20
own standing there beside, "	<b>Sir</b>	, ye told me that	6, 320/ 17
ye brought him hither?" "	<b>Sir</b>	, " quoth he, "if it	6, 320/ 20
man, "How say ye	<b>sir</b>	, can ye do as	6, 320/ 22
my lord. "This man,	<b>sir</b>	, " quoth he, bringeth forth	6, 320/ 29
was that man asked, "	<b>Sir</b>	know you one that	6, 321/ 1
he cannot tell. " "Nay,	<b>sir</b>	, " quoth he, "and it	6, 323/ 3
endeth the third book. "	<b>Sir</b>	, " quoth your friend, "yet	6, 331/ 1
is a priest. " "Marry,	<b>sir</b>	, " quoth your friend, "this	6, 349/ 24
the men fall to. "	<b>Sir</b>	, " quoth your friend, "in	6, 372/ 26
told thee so. " "Marry	<b>sir</b>	, " quoth your friend, "he	6, 420/ 25
say to us: "Lo,	<b>sirs</b>	, as ye see it	6, 275/ 13
Saint Erkenwald or his	<b>sister</b>	drew out a piece	6, 81/ 1
in vobis scismata sed	<b>sitis</b>	integrum corpus eadem mente	6, 223/ 35
garden. And there shortly	<b>sitting</b>	in an arbor began	6, 187/ 13
the garden. And there,	<b>sitting</b>	down in an arbor	6, 345/ 8
begging a five or	<b>six</b>	days before the king's	6, 86/ 4
that, as I remember,	<b>six</b>	or seven years after	6, 328/ 2
that hath seen them	<b>sixteen</b>	years together, marveleth not	6, 80/ 10
mistrust the remnant. The	<b>Sixteenth</b>	Chapter The author showeth	6, 7/ 22
the author answereth. The	<b>Sixteenth</b>	Chapter The messenger rehearseth	6, 16/ 31
many of them. The	<b>Sixteenth</b>	Chapter Of simple unlearned	6, 19/ 23
men nor miracles. The	<b>Sixteenth</b>	Chapter The author showeth	6, 92/ 22
the fourteenth, fifteenth, and	<b>sixteenth</b>	chapters of Saint John	6, 177/ 19
considered that book. " The	<b>Sixteenth</b>	Chapter The messenger rehearseth	6, 330/ 30
their own suit. " The	<b>Sixteenth</b>	Chapter Of simple unlearned	6, 418/ 10
done at all. The	<b>Sixth</b>	Chapter Because the messenger	6, 6/ 6
and bad together. The	<b>Sixth</b>	Chapter The messenger moveth	6, 12/ 24
the secular hands. The	<b>Sixth</b>	Chapter The author showeth	6, 15/ 3
repugnance against himself. The	<b>Sixth</b>	Chapter The author showeth	6, 18/ 1
for your purpose. The	<b>Sixth</b>	Chapter Because the messenger	6, 63/ 4
King Henry's days the	<b>Sixth</b>	, came with his wife	6, 86/ 2
for the fire. " The	<b>Sixth</b>	Chapter The messenger moveth	6, 207/ 15

confess his fault." The	<b>Sixth</b>	Chapter The author showeth	6, 279/ 19
synodal, made in the	<b>sixth</b>	synod, in which there	6, 356/ 28
minded to marry. The	<b>Sixth</b>	Chapter The author showed	6, 366/ 14
that were younger than	<b>sixty</b>	years, and that she	6, 306/ 26
than marvel that the	<b>skin</b>	can hold together. For	6, 424/ 26
than in the dead	<b>skins</b>	of beasts. And I	6, 144/ 2
wolves cloaked in sheep's	<b>skins</b>	, and would that his	6, 429/ 36
do their duty as	<b>slack</b>	servants sometimes do, yet	6, 173/ 31
standeth not in the	<b>slackness</b>	of any bodily pain	6, 106/ 18
house suddenly stricken and	<b>slain</b>	. And that wretched end	6, 329/ 22
the altar at Mass,	<b>slain</b>	priests in the church	6, 372/ 11
house; spoiled, maimed, and	<b>slain</b>	many a good virtuous	6, 412/ 18
and so many thousand	<b>slain</b>	that the land lieth	6, 427/ 37
Godward, would thereby nothing	<b>slake</b>	their good minds toward	6, 53/ 26
should, if he preached,	<b>slander</b>	the word of God	6, 15/ 9
should if he preached	<b>slander</b>	the word of God	6, 279/ 25
For then should he	<b>slander</b>	himself and the word	6, 279/ 27
rather deliver himself from	<b>slander</b>	, and the word of	6, 279/ 31
that were a sore	<b>slander</b>	to the word of	6, 280/ 4
priest should unto the	<b>slander</b>	of priesthood be driven	6, 302/ 9
is bound secretly without	<b>slander</b>	to provide another to	6, 353/ 12
his fellows that have	<b>slandered</b>	him in their Gospels	6, 283/ 15
Israel for bondmen and	<b>slaves</b>	, yet it is likely	6, 42/ 33
showed him in his	<b>sleep</b>	, was clean turned to	6, 39/ 22
Apostles. Who, falling in	<b>sleep</b>	while the apostles and	6, 259/ 16
it myself ere I	<b>sleep</b>	. " "Ye shall be sooner	6, 316/ 13
souls lie still and	<b>sleep</b>	till the Day of	6, 354/ 33
souls lie still and	<b>sleep</b>	till Doomsday?" "Marry," quoth	6, 365/ 23
some man had a	<b>sleep</b>	of a fair length	6, 365/ 25
that his soul shall	<b>sleep</b>	so long, shall, when	6, 365/ 29
shall, when he dieth,	<b>sleep</b>	in shrewd rest." "I	6, 365/ 29
that all souls shall	<b>sleep</b>	and feel neither good	6, 377/ 20
take him by the	<b>sleeve</b>	that killed Hunne, for	6, 319/ 2
take him by the	<b>sleeve</b>	that killed Richard Hunne	6, 319/ 11
take him by the	<b>sleeve</b>	that killed Hunne. Have	6, 320/ 18
of the devil's subtle	<b>sleight</b>	and inventions. Who though	6, 127/ 1
mistrust it for the	<b>slender</b>	occasion, resembling it to	6, 81/ 15
the excuse but very	<b>slender</b>	that I have ere	6, 261/ 11
it seem the more	<b>slender</b>	, one thing he observeth	6, 363/ 29
doth answer them so	<b>slenderly</b>	, and all his whole	6, 432/ 27
well as they, and	<b>slept</b>	no more at his	6, 264/ 27
of adventure lay and	<b>slept</b>	uncovered, which parts Sem	6, 297/ 33
condition of them that	<b>slew</b>	them, intending to kill	6, 225/ 14
they themselves, that they	<b>slew</b>	upon the point of	6, 369/ 27

sight of their husbands,	<b>slew</b>	the children in the	6, 370/ 32
and seemeth upon a	<b>slight</b>	occasion. The Twelfth Chapter	6, 6/ 34
the law admitteth more	<b>slight</b>	witness in heinous criminal	6, 14/ 21
seeking to saints for	<b>slight</b>	causes, as for the	6, 77/ 33
and seemeth upon a	<b>slight</b>	occasion. "Now though ye	6, 81/ 10
reckon this cause very	<b>slight</b>	for God to show	6, 81/ 13
the law admitteth more	<b>slight</b>	witness in heinous criminal	6, 260/ 2
the witness of so	<b>slight</b>	and false fellows for	6, 261/ 19
the taking of more	<b>slight</b>	witness than would be	6, 262/ 30
criminal causes than in	<b>slighter</b>	matters of covenants or	6, 14/ 22
criminal causes than in	<b>slighter</b>	matters of covenants or	6, 260/ 3
sufficient in a far	<b>slighter</b>	matter. Somewhat ye said	6, 262/ 31
it and either of	<b>sloth</b>	or incredulity not vouchsafe	6, 85/ 6
fault is their own	<b>sloth</b>	and folly. And whoso	6, 113/ 32
learning aside, partly for	<b>sloth</b>	refusing the labor and	6, 122/ 28
affections of pride and	<b>sloth</b>	hath not in the	6, 126/ 5
whereof sprang covetousness, gluttony,	<b>sloth</b>	, wrath, and lechery. And	6, 140/ 8
thereof by their own	<b>sloth</b>	and malice. Nor in	6, 236/ 24
do, either for folly,	<b>sloth</b>	, or trust, good reason	6, 263/ 33
by malice, partly by	<b>sloth</b>	and negligence, in that	6, 316/ 21
all among such unkind,	<b>slothful</b>	, deadly people, as list	6, 61/ 23
a lewd liberty of	<b>slothful</b>	rest. For that were	6, 106/ 27
easy way for a	<b>slothful</b>	mason that were an	6, 129/ 10
his stones, like that	<b>slothful</b>	mason that ye spoke	6, 135/ 33
crime is, the more	<b>slow</b>	should we be to	6, 261/ 22
faith" altogether, turning it	<b>slyly</b>	from belief into trust	6, 388/ 13
be done in a	<b>small</b>	matter and seemeth upon	6, 6/ 34
never will -- how	<b>small</b>	a portion ween we	6, 51/ 3
those offerings a right	<b>small</b>	part of the living	6, 53/ 34
drawn at length into	<b>small</b>	wire as wonderfully by	6, 81/ 6
be done in a	<b>small</b>	matter and seemeth upon	6, 81/ 10
great miracle in very	<b>small</b>	matters. And so much	6, 81/ 23
vouchsafeth so familiarly in	<b>small</b>	things to show us	6, 81/ 25
his pleasure in a	<b>small</b>	matter to do a	6, 82/ 1
a device with a	<b>small</b>	hair that conveyed the	6, 87/ 18
worldly count, for a	<b>small</b>	matter. Never was there	6, 105/ 33
great quantities with so	<b>small</b>	a measure as is	6, 213/ 19
other were there certain	<b>small</b>	kerchiefs which were named	6, 222/ 22
heretics rising of a	<b>small</b>	beginning to a high	6, 409/ 19
made therewith, that right	<b>small</b>	vessels had now much	6, 412/ 31
well wit was no	<b>small</b>	pain, and peradventure not	6, 429/ 28
Sapphira for a far	<b>smaller</b>	matter, that is to	6, 429/ 6
the language, some proud	<b>smatterer</b>	in learning. So that	6, 339/ 3
this, it seemeth to	<b>smell</b>	of idolatry when we	6, 52/ 10

men reckon that it	<b>smelleth</b>	of idolatry to visit	6, 54/ 32
body, by feeling, tasting,	<b>smelling</b>	, sight and hearing, ceased	6, 140/ 21
Day. And because one	<b>smith</b>	is too few at	6, 227/ 1
too far if the	<b>smiths</b>	will not for any	6, 233/ 26
persecutor, which Peter had	<b>smitten</b>	off, and giving all	6, 32/ 9
falleth downward and the	<b>smoke</b>	upward, by the power	6, 404/ 6
not should lie and	<b>smolder</b>	as coals doth in	6, 203/ 2
blind bag full of	<b>snakes</b>	and eels together, seven	6, 158/ 30
and eels together, seven	<b>snakes</b>	for one eel, ye	6, 158/ 31
the dog, which to	<b>snatch</b>	at the shadow of	6, 369/ 21
part peradventure in the	<b>snow</b>	, the print of horse	6, 274/ 18
for a man of	<b>sober</b>	and honest living, and	6, 424/ 12
-- and this, not	<b>soberly</b>	of any good affection	6, 335/ 27
should be secretly and	<b>soberly</b>	monished, and not the	6, 417/ 11
people with devotion and	<b>soberness</b>	well and reverently read	6, 314/ 26
it with devotion and	<b>soberness</b>	. But of truth, all	6, 317/ 14
he shall (how long	<b>soever</b>	he tarry therefor) give	6, 25/ 9
God, which how far	<b>soever</b>	his people fall from	6, 110/ 10
fall or how often	<b>soever</b>	we sin, we see	6, 110/ 21
choose well enough whether	<b>soever</b>	we take. But now	6, 158/ 27
saved, in what part	<b>soever</b>	they be and howsoever	6, 196/ 5
as how many boughs	<b>soever</b>	fall from the tree	6, 206/ 30
schismatics -- how great	<b>soever</b>	they grow -- came	6, 207/ 5
promise you, how gaily	<b>soever</b>	it glitter in one's	6, 255/ 1
to swear, what pain	<b>soever</b>	he should endure therefore	6, 282/ 14
his goodness, how bad	<b>soever</b>	the priest be, well	6, 300/ 2
our sins, how great	<b>soever</b>	they be. "Item, he	6, 352/ 35
for salvation, how wretchedly	<b>soever</b>	we lead our life	6, 392/ 6
and naught, how good	<b>soever</b>	they seem, it must	6, 395/ 2
to good, how evil	<b>soever</b>	they be. And this	6, 399/ 7
good or how cunning	<b>soever</b>	he seem, while we	6, 420/ 2
folk, which how holy	<b>soever</b>	they seem, yet show	6, 421/ 12
be indeed, how sheepishly	<b>soever</b>	they look. And hypocrites	6, 421/ 26
that place for the	<b>soil</b>	and pavement of that	6, 60/ 16
spiritual pleasure and inward	<b>solace</b>	that they laughed apace	6, 297/ 16
burned, yet some be	<b>sold</b>	ere they be spied	6, 331/ 21
earnest, where such a	<b>solemn</b>	, yearly miracle is wrought	6, 85/ 1
there was secretly his	<b>solemn</b>	oath taken in judgment	6, 270/ 4
sad, we call them	<b>solemn</b>	. If they be merry	6, 296/ 15
Gregory Nazianzenus, that great	<b>solemn</b>	doctor, sore toucheth and	6, 333/ 27
great capital letters and	<b>solemn</b>	titles, "The Man of	6, 363/ 32
their private prayers, assemble	<b>solemnly</b>	and resort in company	6, 57/ 36
again, and a miracle	<b>solemnly</b>	rung and Te Deum	6, 86/ 16
and set them forth	<b>solemnly</b>	to the show, though	6, 332/ 28



would, as I said,	<b>solemnly</b>	take upon them like	6, 335/ 32
chastity promised once and	<b>solemnly</b>	dedicated to God. Whereas	6, 375/ 5
a manner the very	<b>soles</b>	of their shoes, set	6, 225/ 30
Israel de Aegypto," and "	<b>Soli</b>	deo honor et gloria	6, 38/ 16
tuum adorabis et illi	<b>solli</b>	servies" (Thou shalt worship	6, 358/ 24
what an anxiety and	<b>solicitude</b>	is there in the	6, 105/ 31
light. If they be	<b>solitary</b>	, we call them fantastic	6, 296/ 14
about the Temple of	<b>Solomon</b>	. " "Marry," quoth he, "that	6, 42/ 2
the Temple made by	<b>Solomon</b>	, could make no matter	6, 42/ 11
upon the Temple of	<b>Solomon</b>	, where he said that	6, 42/ 25
is little doubt but	<b>Solomon</b>	might have found poor	6, 43/ 12
him then look after	<b>Solomon's</b>	death in the beginning	6, 42/ 36
your final answer and	<b>solution</b>	of all points and	6, 162/ 5
to for the sure	<b>solution</b>	of all such doubts	6, 166/ 4
his church continue still	<b>somewhere</b>	; for else how could	6, 117/ 35
that must be learned	<b>somewhere</b>	, either by God or	6, 134/ 22
therefore is it likely	<b>somewhere</b>	a bone worshipped for	6, 217/ 21
mind, it should be	<b>somewhere</b>	reserved for the perpetual	6, 330/ 24
he called Christ God's	<b>Son</b>	. And therefore men think	6, 30/ 20
is to wit, the	<b>Son</b>	and the Holy Ghost	6, 75/ 6
Of which two the	<b>Son</b>	was first by the	6, 75/ 6
the Father and the	<b>Son</b>	; after, I say, in	6, 75/ 8
that Christ was God's	<b>Son</b>	, our Lord made him	6, 108/ 3
assistance to her sweetest	<b>Son</b>	without fleeing or flitting	6, 108/ 12
Trinity, the Father, the	<b>Son</b>	, and the Holy Ghost	6, 111/ 22
not God's only begotten	<b>Son</b>	, but his Son in	6, 135/ 12
begotten Son, but his	<b>Son</b>	in such wise as	6, 135/ 13
is God's only begotten	<b>Son</b>	, that signifieth him to	6, 135/ 28
him to be his	<b>Son</b>	by generation." "That is	6, 135/ 29
the mouth to the	<b>son</b>	; and so from child	6, 140/ 29
Thou art Christ, the	<b>Son</b>	of the living God	6, 143/ 20
art blessed, Simon the	<b>son</b>	of Iohan; for neither	6, 143/ 23
that he was the	<b>Son</b>	of God) withdrew the	6, 145/ 4
believed and his only	<b>Son</b>	of whom himself commanded	6, 163/ 1
there was no woman's	<b>son</b>	greater than he; yet	6, 211/ 29
the judgment to his	<b>Son</b>	, yet doth he delight	6, 214/ 31
to revive her dead	<b>son</b>	? Were the apostles equal	6, 214/ 35
should call him God's	<b>Son</b>	, though it were true	6, 347/ 27
blood of God's own	<b>Son</b>	hath bought us unto	6, 435/ 27
the beginning of his	<b>son's</b>	reign, whether all the	6, 42/ 37
ornaments, fair images, goodly	<b>song</b>	, fleshly fasting, and all	6, 43/ 29
with many an unwomanly	<b>song</b>	, and that such honest	6, 236/ 2
homely manner than a	<b>song</b>	of Robin Hood. And	6, 335/ 31
he to sing another	<b>song</b>	. For then as for	6, 367/ 4

God's sake whole ribaldous	<b>songs</b>	as loud as their	6, 236/ 5
him to have your	<b>sons</b>	at school, inquiring further	6, 33/ 23
be gods and the	<b>sons</b>	of the high God	6, 145/ 7
himself, but God's good	<b>sons</b>	and his special chosen	6, 400/ 30
whoso would inquire should	<b>soon</b>	find that at pilgrimages	6, 7/ 23
that rule men may	<b>soon</b>	fall into great errors	6, 9/ 28
rested not long. For	<b>soon</b>	after it was showed	6, 22/ 16
them. For they would	<b>soon</b>	say that the examples	6, 64/ 13
it to be true.	<b>Soon</b>	after this, he would	6, 67/ 11
or some other time	<b>soon</b>	after, except it happened	6, 79/ 17
folk of the country	<b>soon</b>	made fools. Then women	6, 85/ 25
whoso would inquire should	<b>soon</b>	find that at pilgrimages	6, 92/ 23
that rule men may	<b>soon</b>	fall into great errors	6, 133/ 1
know his faith as	<b>soon</b>	as he could, but	6, 133/ 30
men may be so	<b>soon</b>	deceived therein that they	6, 138/ 5
that bread, but also	<b>soon</b>	after the stubbornness and	6, 142/ 29
Christian people it will	<b>soon</b>	be if every man	6, 164/ 4
we shall, I think,	<b>soon</b>	see the other point	6, 164/ 33
few and those always	<b>soon</b>	faded, they taken always	6, 171/ 33
I. "Have we so	<b>soon</b>	forgotten the perpetual assistance	6, 182/ 12
ceased once, it was	<b>soon</b>	known in every country	6, 189/ 32
fast, that they should	<b>soon</b>	show you the church	6, 190/ 7
thus ye see how	<b>soon</b>	Luther's special arguments were	6, 204/ 7
touched, is at once	<b>soon</b>	and shortly answered, for	6, 230/ 10
may do ourselves or	<b>soon</b>	find who shall. But	6, 233/ 7
they were set thereon,	<b>soon</b>	match you with miracles	6, 241/ 17
falsehood to light or	<b>soon</b>	cast it out of	6, 241/ 27
arguing that he will	<b>soon</b>	bring the answerer to	6, 250/ 3
would preach there again	<b>soon</b>	after and prove his	6, 272/ 6
riddle," quoth I, "will	<b>soon</b>	be read. For he	6, 285/ 31
will, and ye shall	<b>soon</b>	judge them yourself. For	6, 290/ 13
as it were as	<b>soon</b>	done to weave a	6, 293/ 5
Luther and Tyndale would	<b>soon</b>	make them by scripture	6, 305/ 27
quoth I, "that is	<b>soon</b>	answered. Lay the charge	6, 314/ 15
that shall we see	<b>soon</b>	when we come thereto	6, 315/ 19
other brother. Whom as	<b>soon</b>	as we had in	6, 329/ 12
some other folk have	<b>soon</b>	after, part of malice	6, 338/ 34
the reading ye may	<b>soon</b>	guess. The Second Chapter	6, 348/ 16
effect at all. "And	<b>soon</b>	after, to show what	6, 349/ 14
They may," quoth I, "	<b>soon</b>	see as much whensoever	6, 359/ 25
So happed it then,	<b>soon</b>	after, that the setting	6, 361/ 7
doing the contrary. But	<b>soon</b>	after, when he was	6, 361/ 22
ye understand that yet	<b>soon</b>	after this, in the	6, 362/ 2
man to God. And	<b>soon</b>	after he wrote that	6, 366/ 9

old holy doctors. But	<b>soon</b>	after, when he perceived	6, 366/ 31
device, he letted not	<b>soon</b>	after to put the	6, 371/ 24
be by this. For	<b>soon</b>	after that they had	6, 372/ 8
-- our Lord sent	<b>soon</b>	after such a pestilence	6, 372/ 15
that sect, but that	<b>soon</b>	after they fall into	6, 378/ 25
most likely to be	<b>soon</b>	corrupted. This man, I	6, 379/ 17
for their fault so	<b>soon</b>	cast clean away as	6, 401/ 25
infidels. These objections be	<b>soon</b>	answered. For neither doth	6, 406/ 20
wotteth well he shall	<b>soon</b>	be burned." "I will	6, 411/ 3
way, which we may	<b>soon</b>	know if we be	6, 420/ 3
a while. For commonly	<b>soon</b>	after such as so	6, 422/ 16
was here, yet as	<b>soon</b>	as he got him	6, 424/ 18
and will do it	<b>sooner</b>	himself than they all	6, 211/ 20
and can do it	<b>sooner</b>	, and may afford his	6, 214/ 17
that a man might	<b>sooner</b>	find such than good	6, 261/ 28
sleep." "Ye shall be	<b>sooner</b>	eased," quoth I. "For	6, 316/ 14
set hand thereto the	<b>sooner</b>	, while they looked for	6, 369/ 25
look not thereto the	<b>sooner</b>	, he shall not fail	6, 414/ 1
by the truth." "Very	<b>sooth</b>	ye say," quoth I	6, 276/ 17
with Simkin disputing their	<b>sophism</b>	themselves, let us return	6, 276/ 8
boy, being a young	<b>sophister</b>	, said that he would	6, 250/ 10
God's promises. And this	<b>sophistical</b>	handling of faith is	6, 388/ 16
their heresy by that	<b>sophistical</b>	gloss, they must then	6, 388/ 31
one week's study in	<b>sophistry</b>	could for shame find	6, 203/ 30
say we meddle with	<b>sophistry</b>	; and wise men would	6, 309/ 7
hand, and therein so	<b>sore</b>	handled that he was	6, 28/ 4
unto many men a	<b>sore</b>	thing and far unreasonable	6, 31/ 7
good holy man layeth	<b>sore</b>	against these carved and	6, 40/ 12
and charity. And very	<b>sore</b>	he speaketh there against	6, 40/ 20
he set great and	<b>sore</b>	impositions upon them, whereby	6, 42/ 34
people did not so	<b>sore</b>	complain thereof, that --	6, 43/ 1
heretics that be so	<b>sore</b>	against the images of	6, 47/ 24
the first sight wonder	<b>sore</b>	thereat, to see that	6, 80/ 5
poor and halted so	<b>sore</b>	, that empty as he	6, 91/ 25
right honorable and rich,	<b>sore</b>	abashed to see such	6, 93/ 33
be loath in so	<b>sore</b>	manner to allege, lest	6, 94/ 26
heard anything said so	<b>sore</b>	therein, that ever moved	6, 95/ 17
was there almost so	<b>sore</b>	a word said unto	6, 105/ 34
though they were sometimes	<b>sore</b>	both and should put	6, 106/ 9
they be hard and	<b>sore</b>	. "But see for God's	6, 107/ 2
black, your eyes be	<b>sore</b>	deceived. For the church	6, 169/ 25
part therefore be so	<b>sore</b>	against saints again, because	6, 209/ 27
surgeon to heal your	<b>sore</b>	leg, since God can	6, 214/ 15
written by Posidonius, lying	<b>sore</b>	sick himself of an	6, 216/ 10

far from the great	<b>sore</b>	; for though saints may	6, 226/ 9
of nothing but of	<b>sore</b>	teeth. Saint Sythe women	6, 227/ 5
because he had a	<b>sore</b>	. And with him they	6, 227/ 6
And some for a	<b>sore</b>	breast. Saint Germaine only	6, 227/ 8
wife and his friends,	<b>sore</b>	abashed and astonished, rebuked	6, 234/ 1
seemed to take very	<b>sore</b>	to heart the hard	6, 247/ 18
And therefore long I	<b>sore</b>	and would be very	6, 255/ 23
was in his examination	<b>sore</b>	pressed upon to tell	6, 270/ 18
And that were a	<b>sore</b>	slander to the word	6, 280/ 4
since you long so	<b>sore</b>	therefor, rather than ye	6, 320/ 6
Tower a man so	<b>sore</b>	suspected and convicted of	6, 327/ 11
that great solemn doctor,	<b>sore</b>	toucheth and reproveth all	6, 333/ 27
grudge and hold themselves	<b>sore</b>	grieved that would require	6, 342/ 9
is many a body	<b>sore</b>	soul-sick that taketh himself	6, 343/ 13
I use myself too	<b>sore</b>	to call him by	6, 346/ 15
clergy be not so	<b>sore</b>	grieved with them that	6, 346/ 34
savor of a sickness	<b>sore</b>	infecteth a whole body	6, 347/ 24
there would be a	<b>sore</b>	change. For it would	6, 351/ 21
the remnant also, very	<b>sore</b>	to see that law	6, 356/ 2
fervor of devotion so	<b>sore</b>	cooled that it were	6, 374/ 13
can rehearse you, somewhat	<b>sore</b>	pressed upon, then brought	6, 389/ 23
Apostle was himself so	<b>sore</b>	afraid for all his	6, 394/ 12
good men is yet	<b>sore</b>	spotted with sin, for	6, 395/ 20
they should find themselves	<b>sore</b>	deceived. For the laws	6, 405/ 24
never indeed fallen so	<b>sore</b>	to force and violence	6, 406/ 23
worthy to be as	<b>sore</b>	punished as any other	6, 407/ 16
and unruly multitude, many	<b>sore</b>	punishments been devised for	6, 409/ 20
so few years so	<b>sore</b>	decayed, and such sands	6, 412/ 30
before that time so	<b>sore</b>	reproved and rebuked in	6, 414/ 8
than mean learning so	<b>sore</b>	to long to seem	6, 423/ 33
in this case right	<b>sore</b>	procure against heretics, yet	6, 430/ 9
do. But all the	<b>sore</b>	punishment of heretics wherewith	6, 430/ 11
to fall into many	<b>sore</b>	and intolerable troubles if	6, 430/ 20
it seemeth that the	<b>sore</b>	punishment of heretics is	6, 430/ 27
much of his secret	<b>sores</b>	unwrapped and discovered that	6, 327/ 2
one thing. For the	<b>sorest</b>	thing that I find	6, 349/ 25
home with you with	<b>sorrow</b>	." And surely so many	6, 100/ 17
bound to abide all	<b>sorrow</b>	and shameful death and	6, 106/ 11
be walking all with	<b>sorrow</b>	?" "Nay," quoth he, "no	6, 219/ 7
shame and a joyful	<b>sorrow</b>	to confess the truth	6, 283/ 28
thereof, nor taking any	<b>sorrow</b>	therefor. Now these things	6, 352/ 8
walk with faith, and	<b>sorrow</b>	at heart for fault	6, 392/ 13
twain were, much more	<b>sorrow</b>	than Saint Paul did	6, 429/ 32
when they shall be	<b>sorry</b>	and ashamed in themselves	6, 48/ 15

for my part very	<b>sorry</b>	, so help me God	6, 255/ 25
Highness, though he was	<b>sorry</b>	that any man should	6, 328/ 32
but a secret unknown	<b>sort</b>	of such only as	6, 12/ 10
which be the one	<b>sort</b>	and which be the	6, 12/ 27
peradventure that the good	<b>sort</b>	of the church be	6, 12/ 28
idolatry, and the bad	<b>sort</b>	they that believe the	6, 12/ 29
remembered what a shrewd	<b>sort</b>	of our apostates are	6, 22/ 18
of such manner and	<b>sort</b>	as a good man	6, 23/ 26
works gather a good	<b>sort</b>	; yet in mine own	6, 23/ 29
Jews. One of this	<b>sort</b>	of this new kind	6, 124/ 26
peradventure show a shrewd	<b>sort</b>	within a while, if	6, 190/ 8
but a secret unknown	<b>sort</b>	of such only as	6, 195/ 30
a secret, unknown, single	<b>sort</b>	, severed asunder and scattered	6, 203/ 6
only a secret unknown	<b>sort</b>	of folk that do	6, 204/ 27
which be the one	<b>sort</b>	and which be the	6, 207/ 18
peradventure that the good	<b>sort</b>	of the church be	6, 207/ 19
idolatry, and the bad	<b>sort</b>	they that believe the	6, 207/ 21
that are of that	<b>sort</b>	, if they happen to	6, 208/ 30
not so simple a	<b>sort</b>	of heretics but they	6, 241/ 16
taken all the one	<b>sort</b>	and rejected all the	6, 253/ 30
with other of that	<b>sort</b>	, and well proved and	6, 269/ 19
and treble of one	<b>sort</b>	, which were by them	6, 269/ 25
and of such manner	<b>sort</b>	, that albeit upon some	6, 292/ 30
winning, yet cometh that	<b>sort</b>	thereto with such a	6, 301/ 23
service men of that	<b>sort</b>	that he most especially	6, 308/ 33
a priest of that	<b>sort</b>	that is of God's	6, 309/ 15
some of the worst	<b>sort</b>	would yet, I ween	6, 310/ 20
be taken of that	<b>sort</b>	only that will be	6, 311/ 27
purest and most pleasant	<b>sort</b>	. Whereunto the very paynims	6, 312/ 1
as be of that	<b>sort</b>	that are content and	6, 312/ 27
himself of such manner	<b>sort</b>	as there was never	6, 315/ 13
much of the worse	<b>sort</b>	more fervent in the	6, 332/ 4
as be of that	<b>sort</b>	that hear them, and	6, 351/ 11
after him, of such	<b>sort</b>	as honest ears could	6, 353/ 18
many other of like	<b>sort</b>	, to be his own	6, 362/ 32
and so forth every	<b>sort</b>	of heretics, began of	6, 374/ 29
the captains of that	<b>sort</b>	, some late Carthusians, some	6, 378/ 20
and of many one	<b>sort</b>	divers books, to be	6, 379/ 15
and in the other	<b>sort</b>	nothing pleaseth him be	6, 400/ 8
but in the other	<b>sort</b>	only, whom God hath	6, 400/ 26
both in the one	<b>sort</b>	and in the other	6, 402/ 19
be of the chosen	<b>sort</b>	, none evil deed can	6, 403/ 26
be of the unchosen	<b>sort</b>	, no good deed can	6, 403/ 27
fall in to their	<b>sort</b>	, that they may be	6, 405/ 15

already. For of some	<b>sort</b>	many, full fair handled	6, 416/ 27
soul with such a	<b>sort</b>	as these be, than	6, 434/ 20
miracles, which never one	<b>sort</b>	of so many sects	6, 434/ 29
proved any of both	<b>sorts</b>	untrue -- neither, as	6, 224/ 34
the Jews, which two	<b>sorts</b>	only were God's chosen	6, 224/ 35
and almost of all	<b>sorts</b>	of religious folk, husbandmen	6, 264/ 22
God to be specially	<b>sought</b>	and worshipped in some	6, 5/ 25
God to be specially	<b>sought</b>	and worshipped in some	6, 60/ 3
to be more specially	<b>sought</b>	unto, than in some	6, 60/ 18
that he would be	<b>sought</b>	upon and worshipped there	6, 61/ 16
Day it is somewhat	<b>sought</b>	unto, and visited with	6, 79/ 9
quick saint, and daily	<b>sought</b>	so thick to see	6, 87/ 21
or his holy saints	<b>sought</b>	and honored in, yet	6, 99/ 3
to be visited and	<b>sought</b>	, is not deceived nor	6, 112/ 15
that she is so	<b>sought</b>	for, as they say	6, 227/ 16
that saint is specially	<b>sought</b>	unto for the stone	6, 227/ 34
the town should have	<b>sought</b>	them long ere they	6, 269/ 22
of them that have	<b>sought</b>	the revenging of their	6, 394/ 19
justification, calleth upon our	<b>soul</b>	and our good faithful	6, 43/ 31
good affection of the	<b>soul</b>	by good and holy	6, 44/ 3
no peril to their	<b>soul</b>	, yet so much have	6, 66/ 25
up was the poor	<b>soul</b>	set in a pew	6, 69/ 25
marvel to bring the	<b>soul</b>	again into the body	6, 80/ 19
and make a new	<b>soul</b>	thereto. Now if ye	6, 80/ 21
health of our own	<b>soul</b>	, both to mistrust all	6, 85/ 4
as meek a simple	<b>soul</b>	as a man should	6, 125/ 31
ever may turn his	<b>soul</b>	to peril." The Twenty-Third	6, 128/ 6
the immortality of our	<b>soul</b>	. "We may not dine	6, 137/ 16
suffered to master the	<b>soul</b>	, and so to rule	6, 139/ 31
sprang out of the	<b>soul</b>	), and so liked itself	6, 140/ 13
in occasions to the	<b>soul</b>	, nor the devil never	6, 140/ 22
counsel given to the	<b>soul</b>	; and good spirits, appointed	6, 140/ 24
of faith in his	<b>soul</b>	, or with the good	6, 143/ 10
that virtue into the	<b>soul</b>	of an innocent infant	6, 143/ 12
of the body and	<b>soul</b>	, and from the desire	6, 151/ 9
the salvation of your	<b>soul</b>	. Of which points no	6, 162/ 6
the immortality of the	<b>soul</b>	. "If we should go	6, 193/ 7
dead as well in	<b>soul</b>	as body. For if	6, 211/ 22
natural, as the lively	<b>soul</b>	self exceedeth our deadly	6, 213/ 35
God's honor or man's	<b>soul</b>	, it cannot be but	6, 224/ 14
Wilgefort, for she, good	<b>soul</b>	, is as they say	6, 227/ 11
more danger to man's	<b>soul</b>	nor no more honor	6, 239/ 6
his honesty and his	<b>soul</b>	, too." "In good faith	6, 276/ 5
more respect to his	<b>soul</b>	than to his shame	6, 282/ 26

such a good silly	soul	as would ween all	6, 287/ 35
I pope . . . "By my	soul	, " quoth he, "I would	6, 301/ 26
the food of the	soul	. And that the common	6, 333/ 4
peril of his own	soul	and other men's too	6, 335/ 18
merit of his own	soul	. Among whom, if any	6, 341/ 25
to infect a feeble	soul	as the savor of	6, 347/ 23
believeth Luther that his	soul	shall sleep so long	6, 365/ 28
to pray for any	soul	. " "This is," quoth your	6, 366/ 4
fire for the law's	soul	. And then would he	6, 367/ 10
ill in body nor	soul	till the Day of	6, 373/ 28
than Turks." "By my	soul	, " quoth your friend, "I	6, 407/ 25
harm of body and	soul	as much as may	6, 415/ 10
happeneth that any simple	soul	is, by the good	6, 418/ 27
with perjury kill his	soul	forever to save his	6, 422/ 16
would rather send his	soul	with such a sort	6, 434/ 20
be known for our	soul's	health, but also to	6, 111/ 8
many a body sore	soul-sick	that taketh himself for	6, 343/ 13
weal of their own	souls	will neither believe other	6, 7/ 8
peril of the people's	souls	, for the lucre and	6, 53/ 3
so perilous to men's	souls	, I cannot perceive why	6, 53/ 18
the perishing of men's	souls	, whereby themselves should destroy	6, 54/ 13
should destroy their own	souls	, and neither in body	6, 54/ 14
of faith in their	souls	, should ween that the	6, 56/ 14
of God in men's	souls	, but all would within	6, 59/ 1
of God in their	souls	, they most use to	6, 59/ 3
of God in their	souls	and as well understood	6, 59/ 10
weal of their own	souls	will neither believe other	6, 84/ 11
it, so many simple	souls	trust it, so much	6, 89/ 31
that beasts had immortal	souls	as men have, and	6, 136/ 6
faith, that only our	souls	be immortal, and not	6, 136/ 11
had planted in their	souls	gave them sufficient warning	6, 139/ 3
For if their holy	souls	live, there will no	6, 211/ 23
-- but their holy	souls	be alive, they would	6, 212/ 10
blessed angels and holy	souls	, being mere spiritual substances	6, 213/ 32
here in earth whose	souls	be buried in hell	6, 218/ 6
it nothing hurt the	souls	of them that mistake	6, 223/ 11
would have not their	souls	only, but also their	6, 225/ 29
no saints nor saved	souls	, but haply those were	6, 244/ 16
haply those were saved	souls	and saints in heaven	6, 244/ 16
without harm to their	souls	be suffered in the	6, 245/ 5
final salvation of their	souls	(as appeareth by the	6, 252/ 34
it us, if our	souls	be in good health	6, 294/ 25
our food; if our	souls	be sick they take	6, 294/ 25
Item, that all men's	souls	lie still and sleep	6, 354/ 33

which shall judge our	<b>souls</b>	in time to come	6, 356/ 35
Lazarus, that all men's	<b>souls</b>	lie still and sleep	6, 365/ 23
and draw the poor	<b>souls</b>	by the members towards	6, 371/ 8
Luther saith that all	<b>souls</b>	shall sleep and feel	6, 377/ 20
foxes and worry simple	<b>souls</b>	and poor lambs as	6, 399/ 16
of devils and damned	<b>souls</b>	. Then fall they to	6, 405/ 3
his worship in many	<b>souls</b>	on this side, without	6, 408/ 16
and winning of men's	<b>souls</b>	to heaven, we should	6, 408/ 24
to kill other men's	<b>souls</b>	. "Indeed," quoth I, "there	6, 411/ 16
and perdition of men's	<b>souls</b>	. And now if this	6, 415/ 20
the peril of their	<b>souls</b>	, wittingly suffer among the	6, 415/ 23
great, both with men's	<b>souls</b>	withdrawn from God, and	6, 416/ 3
see many good, simple	<b>souls</b>	deceived, and led out	6, 418/ 20
not liefer send our	<b>souls</b>	to the souls of	6, 421/ 10
our souls to the	<b>souls</b>	of those holy fathers	6, 421/ 10
devour and destroy men's	<b>souls</b>	, we be sure enough	6, 421/ 25
induce good and simple	<b>souls</b>	so far into wrong	6, 426/ 32
they do to men's	<b>souls</b>	, devised and executed against	6, 430/ 17
had in reverence, Christian	<b>souls</b>	tenderly prayed for, holy	6, 433/ 25
pray for their fathers'	<b>souls</b>	, contemning fasting days, setting	6, 433/ 31
text shall seem to	<b>sound</b>	to him against his	6, 135/ 19
selves, which points do	<b>sound</b>	to idolatry. The third	6, 230/ 4
of scripture seeming to	<b>sound</b>	to the contrary can	6, 245/ 29
a thing that may	<b>sound</b>	to the dispraise of	6, 316/ 23
rather divers texts so	<b>sounding</b>	to the contrary, that	6, 151/ 19
I have since seen,	<b>sounding</b>	in mine ears to	6, 268/ 7
Paul's than at the	<b>south</b>	door, at one image	6, 52/ 19
the Council of our	<b>sovereign</b>	lord the king and	6, 3/ 3
everything to be of	<b>sovereign</b>	perfection, for then must	6, 74/ 29
the utterest point of	<b>sovereign</b>	goodness that his almighty	6, 74/ 32
mind, than is our	<b>sovereign</b>	lord that now reigneth	6, 325/ 27
that book wherein our	<b>sovereign</b>	lord the king, like	6, 362/ 3
were compared with the	<b>sovereign</b>	justice of God. Or	6, 395/ 19
to preach heresies and	<b>sow</b>	sedition among Christian men	6, 124/ 23
therefore these apostles would	<b>sow</b>	some cockle of dissension	6, 124/ 36
husbandman went forth to	<b>sow</b>	his seed, and when	6, 193/ 24
them sent hither to	<b>sow</b>	that seed about here	6, 288/ 23
of cloth as to	<b>sow</b>	up every hole in	6, 293/ 6
he went about to	<b>sow</b>	; which he not only	6, 314/ 31
other Lutherans, where they	<b>sow</b>	their heresy, mean plainly	6, 389/ 16
seed, then the enemy	<b>sowed</b>	his evil after, and	6, 193/ 25
conspired together in the	<b>sowing</b>	and setting forth of	6, 22/ 22
them back. But with	<b>sowing</b>	sedition, setting forth of	6, 123/ 24
things to the secret	<b>sowing</b>	and setting forth of	6, 379/ 10



these holy Lutherans which,	<b>sowing</b>	schisms and seditions among	6, 413/ 17
and when he had	<b>sown</b>	good seed, then the	6, 193/ 25
the good seed being	<b>sown</b>	among the people should	6, 407/ 32
mile in as little	<b>space</b>	by craft, which of	6, 80/ 27
time by a long	<b>space</b>	of many years was	6, 407/ 2
they came in short	<b>space</b>	after to their open	6, 416/ 35
gentleman in Almaine or	<b>Spain</b>	would feign himself fallen	6, 371/ 20
Almaine, but also in	<b>Spain</b>	, and in effect in	6, 409/ 22
hours, as ye may	<b>spare</b>	him time, which cannot	6, 25/ 10
therefore I require you	<b>spare</b>	not to bring forth	6, 95/ 6
indifferently, I shall not	<b>spare</b>	to speak it. And	6, 95/ 9
between us twain and	<b>spare</b>	not, nor let not	6, 109/ 11
get no thanks to	<b>spare</b>	. " Whereunto he said and	6, 246/ 6
like wise did sometimes	<b>spare</b>	to speak to some	6, 340/ 2
the Holy Sacrament and	<b>spare</b>	not to touch it	6, 354/ 23
must consider that he	<b>spareth</b>	not, both untruly and	6, 346/ 17
a price for the	<b>sparing</b>	of the child, asking	6, 371/ 29
pleasure of newfangled folk,	<b>sparing</b>	no pain for the	6, 423/ 35
and after a little	<b>spark</b>	of our faith, increaseth	6, 254/ 31
that hath either one	<b>spark</b>	of wit in his	6, 402/ 30
the beginning, and the	<b>sparkle</b>	well quenched ere it	6, 430/ 23
and all that hath	<b>spat</b>	out in these books	6, 424/ 29
-- that more men	<b>speak</b>	of than preach of	6, 28/ 9
silence that would anything	<b>speak</b>	of the faults of	6, 28/ 18
happen to desire to	<b>speak</b>	with me (certain except	6, 35/ 22
Thirdly, somewhat would I	<b>speak</b>	of Luther and his	6, 35/ 32
so think, I shall	<b>speak</b>	in the fourth part	6, 37/ 6
well enough, nor they	<b>speak</b>	not against images for	6, 47/ 19
upon cups -- what	<b>speak</b>	we of cups? in	6, 51/ 1
of Inde that we	<b>speak</b>	of can by no	6, 66/ 9
men doubt whether ye	<b>speak</b>	in sport when ye	6, 69/ 2
Of these miracles I	<b>speak</b>	and all such as	6, 77/ 19
they serve. "First ye	<b>speak</b>	of seeking to saints	6, 77/ 33
But first, whereas ye	<b>speak</b>	still as though ye	6, 78/ 10
quoth I, "because we	<b>speak</b>	of a man raised	6, 78/ 35
king one miracle or	<b>speak</b>	one word. So the	6, 82/ 8
he. "For where ye	<b>speak</b>	of miracles done before	6, 85/ 12
well; but them we	<b>speak</b>	not of, for they	6, 89/ 19
miracles of which ye	<b>speak</b>	so much, albeit that	6, 90/ 30
Well," quoth I, "ye	<b>speak</b>	merrily; but I wot	6, 92/ 7
shall not spare to	<b>speak</b>	it. And surely to	6, 95/ 9
go, mouth and cannot	<b>speak</b>	. All which absurdities and	6, 96/ 24
you when the people	<b>speak</b>	of this fashion in	6, 99/ 25
they," quoth he, "that	<b>speak</b>	on that side, and	6, 100/ 32

them that heard him	<b>speak</b>	it, then should it	6, 109/ 4
the faith that I	<b>speak</b>	of than shall have	6, 109/ 27
otherwise present than ye	<b>speak</b>	of, yet since it	6, 119/ 28
And for because we	<b>speak</b>	of scripture now, and	6, 122/ 17
well apparent. For I	<b>speak</b>	but of those whose	6, 124/ 10
the commenters that ye	<b>speak</b>	of, either their comments	6, 128/ 20
As when we commonly	<b>speak</b>	of ourselves and of	6, 137/ 12
the praise, I will	<b>speak</b>	one word or twain	6, 138/ 18
among men so to	<b>speak</b>	sometimes as though they	6, 138/ 20
strong meat. And wisdom	<b>speak</b>	we," saith he, "among	6, 145/ 31
other pass over and	<b>speak</b>	but of one. "Every	6, 149/ 36
the man that ye	<b>speak</b>	of whom God sendeth	6, 163/ 4
fathers. Nor that we	<b>speak</b>	not of the doctrine	6, 169/ 31
of the church. We	<b>speak</b>	not also of any	6, 169/ 33
the best); but we	<b>speak</b>	of such two diverse	6, 169/ 37
they be that we	<b>speak</b>	of. And this remembered	6, 170/ 6
such points as we	<b>speak</b>	of, the error were	6, 170/ 29
were damnable. For we	<b>speak</b>	of those points only	6, 170/ 30
be all agreed, and	<b>speak</b>	of the second, if	6, 171/ 17
the point that we	<b>speak</b>	of and in such	6, 172/ 9
God's pleasure that ye	<b>speak</b>	of, without which it	6, 175/ 1
such things as we	<b>speak</b>	of, that is to	6, 184/ 32
such things as we	<b>speak</b>	of cannot err, it	6, 185/ 10
the way occasion to	<b>speak</b>	of the contrariety that	6, 188/ 12
these people that ye	<b>speak</b>	of, use no such	6, 190/ 25
in heaven. But I	<b>speak</b>	of Christ's church now	6, 193/ 11
they well. But we	<b>speak</b>	of the church of	6, 196/ 30
good folk, as ye	<b>speak</b>	of, that had the	6, 200/ 14
go these infidels and	<b>speak</b>	of ourselves which are	6, 201/ 14
what church did he	<b>speak</b>	-- of such one	6, 202/ 23
his part. "And yet	<b>speak</b>	I nothing of all	6, 209/ 24
the way shall we	<b>speak</b>	of their relics, images	6, 211/ 7
a tooth-drawer, and may	<b>speak</b>	to her of nothing	6, 227/ 4
the thing that we	<b>speak</b>	of, as praying to	6, 235/ 26
could not hear to	<b>speak</b>	one such foul ribaldry	6, 236/ 3
put away Whitsuntide? Ye	<b>speak</b>	of lewdness used at	6, 236/ 6
but they dare not	<b>speak</b>	of them for fear	6, 242/ 19
the things whereof we	<b>speak</b>	-- I mean the	6, 245/ 17
matters that we shall	<b>speak</b>	of already satisfied, whereby	6, 248/ 3
as never heard God	<b>speak</b>	themselves?" "Yes," quoth he	6, 252/ 13
that the man we	<b>speak</b>	of, which was abjured	6, 256/ 36
the accuser, which may	<b>speak</b>	of malice, and especially	6, 260/ 18
and peril that ye	<b>speak</b>	of, and is also	6, 264/ 5
matter that we now	<b>speak</b>	of, we stand far	6, 264/ 18

men as we now	<b>speak</b>	of, Lollards and heretics	6, 264/ 21
those twain that ye	<b>speak</b>	of, the one was	6, 267/ 18
naming the man we	<b>speak</b>	of, and told where	6, 269/ 7
of whom we specially	<b>speak</b>	. So that now setting	6, 270/ 23
man of whom we	<b>speak</b>	all this while, though	6, 276/ 10
such favor as ye	<b>speak</b>	of, in that they	6, 276/ 26
a long matter to	<b>speak</b>	of perjury. But as	6, 281/ 18
the point that we	<b>speak</b>	of, without long process	6, 283/ 36
good love, and always	<b>speak</b>	of love, and always	6, 288/ 7
the scripture did never	<b>speak</b>	of any priests different	6, 289/ 30
in mockage when we	<b>speak</b>	French in sport, "die	6, 290/ 7
But yet where ye	<b>speak</b>	of other countries, making	6, 295/ 12
quoth he, "because ye	<b>speak</b>	of light, they say	6, 297/ 3
did Saint Paul so	<b>speak</b>	of the bishop as	6, 307/ 24
thence. "Now where ye	<b>speak</b>	of old time, surely	6, 310/ 11
his name whom ye	<b>speak</b>	of. I was also	6, 319/ 4
one thing that ye	<b>speak</b>	of now: that there	6, 319/ 10
when they heard him	<b>speak</b>	of his own sight	6, 322/ 20
such things as ye	<b>speak</b>	is the thing that	6, 333/ 14
man hath used to	<b>speak</b>	with another. Now as	6, 337/ 25
albeit that Christ did	<b>speak</b>	to the people in	6, 339/ 34
did sometimes spare to	<b>speak</b>	to some people the	6, 340/ 2
not let plainly to	<b>speak</b>	to some other, yet	6, 340/ 3
such moderation as I	<b>speak</b>	of, or some such	6, 344/ 21
the images that they	<b>speak</b>	of, nor the council	6, 359/ 28
Saint Augustine's days? What	<b>speak</b>	we of Saint Jerome	6, 375/ 12
people of God? What	<b>speak</b>	we of the chosen	6, 375/ 15
need so often to	<b>speak</b>	thereof. For then that	6, 381/ 11
take it as ye	<b>speak</b>	it, that faith alone	6, 381/ 18
a tree," though he	<b>speak</b>	nothing of heat, and	6, 382/ 31
a man might so	<b>speak</b>	by the fire, yet	6, 383/ 4
the man that ye	<b>speak</b>	of might have said	6, 384/ 15
that heretic that I	<b>speak</b>	of, as great and	6, 385/ 27
that Saint James did	<b>speak</b>	of faith like one	6, 387/ 33
mean plainly as they	<b>speak</b>	that folk need no	6, 389/ 17
construe the texts that	<b>speak</b>	of faith, they might	6, 392/ 4
in those texts that	<b>speak</b>	of good works, so	6, 392/ 11
the Day of Judgment	<b>speak</b>	to them that had	6, 393/ 10
in a corner. Men	<b>speak</b>	of some that bear	6, 399/ 19
this way that ye	<b>speak</b>	of were peradventure between	6, 408/ 19
and martyrdom. Thus holily	<b>speak</b>	these godly fathers of	6, 412/ 3
since." "And thus wisely	<b>speak</b>	these holy Lutherans which	6, 413/ 17
do now whom ye	<b>speak</b>	of, which when they	6, 426/ 20
morrow forbore I to	<b>speak</b>	with him till near	6, 431/ 5

that the writer or	<b>speaker</b>	conceiveth in his mind	6, 46/ 15
the breath of the	<b>speaker</b>	and equally rolling forth	6, 213/ 25
known. And especially he	<b>speaketh</b>	of the great and	6, 7/ 25
And very sore he	<b>speaketh</b>	there against all these	6, 40/ 20
old doctors that he	<b>speaketh</b>	of. And I dare	6, 41/ 33
known. And especially he	<b>speaketh</b>	of the great and	6, 92/ 26
as plain as Christ	<b>speaketh</b>	of hell in the	6, 136/ 18
than when the Gospel	<b>speaketh</b>	only of wine, there	6, 148/ 22
For when the Gospel	<b>speaketh</b>	of wine only turned	6, 148/ 24
Yes," quoth he, "God	<b>speaketh</b>	to his church in	6, 155/ 3
wot I well God	<b>speaketh</b>	and I cannot be	6, 161/ 24
in whose mouth he	<b>speaketh</b>	himself, and the Holy	6, 166/ 5
of the scripture that	<b>speaketh</b>	of the matter anything	6, 172/ 20
For whatsoever words it	<b>speaketh</b>	, yet it meaneth not	6, 182/ 8
that the prophet David	<b>speaketh</b>	of, "Odi ecclesiam malignantium	6, 190/ 10
purpose. For there he	<b>speaketh</b>	only of costly burying	6, 220/ 5
-- the one Pontanus	<b>speaketh</b>	of in his dialogues	6, 227/ 22
For priests, wheresoever he	<b>speaketh</b>	of the priests of	6, 286/ 2
nothing. Wheresoever the scripture	<b>speaketh</b>	of the priests that	6, 289/ 25
But wheresoever the scripture	<b>speaketh</b>	of the priests of	6, 289/ 28
his translation wheresoever he	<b>speaketh</b>	of them, the name	6, 290/ 2
holy scripture, whereof he	<b>speaketh</b>	so much and understandeth	6, 306/ 21
truth a constitution that	<b>speaketh</b>	of such matter, but	6, 314/ 22
which showeth that he	<b>speaketh</b>	only of divine worship	6, 359/ 1
worshipful words as he	<b>speaketh</b>	of himself might make	6, 363/ 22
singly Charles, he never	<b>speaketh</b>	of himself but he	6, 363/ 31
place forgetting himself, he	<b>speaketh</b>	in this wise: "When	6, 364/ 21
whereas indeed Saint James	<b>speaketh</b>	of it as he	6, 387/ 36
saved," where he nothing	<b>speaketh</b>	of any good works	6, 391/ 28
And the people in	<b>speaking</b>	of our Lady: "Of	6, 99/ 21
disciplines. And because in	<b>speaking</b>	or preaching of such	6, 123/ 8
after the manner of	<b>speaking</b>	. By which a nun	6, 150/ 14
to believe God alone	<b>speaking</b>	in his holy scripture	6, 167/ 22
as one doth in	<b>speaking</b>	-- except we may	6, 214/ 8
observeth diligently, that whereas	<b>speaking</b>	of the emperor, he	6, 363/ 30
by a manner of	<b>speaking</b>	, which is among learned	6, 384/ 10
with him for a	<b>special</b>	rule to construe the	6, 9/ 26
The author toucheth one	<b>special</b>	prerogative that we have	6, 16/ 6
whom God of his	<b>special</b>	grace grant as much	6, 24/ 15
to send you my	<b>special</b>	secret friend, this bearer	6, 24/ 32
have him in so	<b>special</b>	trust), I neither do	6, 26/ 17
liked you of your	<b>special</b>	favor and affection toward	6, 26/ 29
that where they lack	<b>special</b>	matter to charge one	6, 30/ 23
and my learning so	<b>special</b>	trust and confidence that	6, 33/ 15

and clearness of his	<b>special</b>	grace, by which they	6, 38/ 29
under a cloak of	<b>special</b>	zeal to spiritual service	6, 43/ 37
man for some other	<b>special</b>	cause, as peradventure for	6, 47/ 8
at that place some	<b>special</b>	assistance of his favor	6, 47/ 10
the ground, for a	<b>special</b>	belief that they have	6, 55/ 23
the place of a	<b>special</b>	manner and kind of	6, 57/ 7
divers times declared his	<b>special</b>	assistance, the ark being	6, 57/ 17
a demonstration of his	<b>special</b>	assistance. And when he	6, 61/ 14
against nature, but some	<b>special</b>	benefit above nature. And	6, 75/ 16
which there appeareth no	<b>special</b>	cause of lying; yet	6, 82/ 30
And so doth his	<b>special</b>	cure and providence bring	6, 88/ 30
therewith, without any other	<b>special</b>	cure of his, upon	6, 113/ 30
faith for, by his	<b>special</b>	means in his church	6, 114/ 2
another present assistance and	<b>special</b>	cure of God, perpetual	6, 119/ 23
thereof, to have a	<b>special</b>	regard to the writings	6, 127/ 10
that grace and God's	<b>special</b>	help is the great	6, 131/ 36
with him for a	<b>special</b>	rule to construe the	6, 132/ 31
of his goodness by	<b>special</b>	message gave them undoubted	6, 140/ 32
to change it without	<b>special</b>	ordinance of God. Whereof	6, 149/ 27
down and make my	<b>special</b>	prayer to God that	6, 157/ 27
this. If after your	<b>special</b>	prayers made, ye wrote	6, 158/ 7
ye had made your	<b>special</b>	prayer to speed well	6, 158/ 32
church, God had his	<b>special</b>	cure upon them most	6, 172/ 28
God and be his	<b>special</b>	people?" "Yes," quoth he	6, 173/ 11
-- which was the	<b>special</b>	thing from which he	6, 177/ 15
you the much more	<b>special</b>	assistance of God with	6, 182/ 20
spiritual voyage, wherein his	<b>special</b>	goodness well declareth his	6, 182/ 22
be suffered, for the	<b>special</b>	assistance of God and	6, 185/ 20
by God, since his	<b>special</b>	assistance so informeth and	6, 188/ 37
folk that have another	<b>special</b>	faith by themselves, varying	6, 193/ 32
see how soon Luther's	<b>special</b>	arguments were overthrown with	6, 204/ 7
he was in his	<b>special</b>	favor, though he were	6, 215/ 33
being and giving his	<b>special</b>	assistance unto the end	6, 220/ 18
the monk had some	<b>special</b>	craft in knitting, he	6, 228/ 28
showing him that one	<b>special</b>	point used in that	6, 228/ 35
latria, that is the	<b>special</b>	honor due to God	6, 230/ 26
marvelous majesty giveth his	<b>special</b>	assistance. And surely of	6, 243/ 13
it but by the	<b>special</b>	providence of God and	6, 243/ 24
would now, in his	<b>special</b>	church of Christ, not	6, 244/ 24
mind worthy to take	<b>special</b>	place in the proof	6, 266/ 19
The author toucheth one	<b>special</b>	prerogative that we have	6, 299/ 2
to perceive that great	<b>special</b>	commandment this fifteen hundred	6, 304/ 6
choice of priests a	<b>special</b>	respect to chastity, and	6, 304/ 21
after another, was the	<b>special</b>	ordinance of God, and	6, 305/ 2

a wife be so	<b>special</b>	a proof of a	6, 306/ 12
to take into his	<b>special</b>	service men of that	6, 308/ 32
spoke of, as the	<b>special</b>	motion whereupon the King's	6, 320/ 13
I said before, the	<b>special</b>	fear in this matter	6, 335/ 11
after him, had ever	<b>special</b>	respect. And therefore, as	6, 337/ 2
them secretly to his	<b>special</b>	disciples, and sometimes forbore	6, 339/ 35
his whole diocese so	<b>special</b>	a pleasure with such	6, 341/ 36
to pass. And one	<b>special</b>	thing with which he	6, 368/ 23
said that of a	<b>special</b>	perfection it should be	6, 368/ 32
teacheth Tyndale, as the	<b>special</b>	matter of his holy	6, 369/ 5
the other place his	<b>special</b>	purpose was to teach	6, 384/ 35
induced them thereunto, and	<b>special</b>	texts of Saint Paul	6, 390/ 22
aid and help of	<b>special</b>	grace. For surely all	6, 395/ 29
without help of any	<b>special</b>	grace toward every good	6, 396/ 10
good sons and his	<b>special</b>	chosen children. "Now where	6, 400/ 30
of God to be	<b>specially</b>	sought and worshipped in	6, 5/ 25
those words of Christ	<b>specially</b>	touched, "Super cathedram Moysi	6, 8/ 7
like wisdom and learning	<b>specially</b>	would have in, neither	6, 24/ 1
as twain advised me	<b>specially</b>	to let stand against	6, 24/ 11
this manner and custom	<b>specially</b>	in them which take	6, 54/ 10
of God to be	<b>specially</b>	sought and worshipped in	6, 60/ 3
and to be more	<b>specially</b>	sought unto, than in	6, 60/ 18
young women not very	<b>specially</b>	known for good, but	6, 83/ 19
those words of Christ	<b>specially</b>	touched, "Super cathedram Moysi	6, 101/ 9
Pharisees, peradventure he spoke	<b>specially</b>	to his apostles themselves	6, 103/ 27
word to his apostles	<b>specially</b>	, rather than to his	6, 103/ 32
and ever shall be	<b>specially</b>	guided and governed by	6, 111/ 9
men were apostles now	<b>specially</b>	sent by God to	6, 124/ 23
were to them appointed	<b>specially</b>	by God for causes	6, 141/ 4
frailty could suffer it,	<b>specially</b>	to fulfill and keep	6, 142/ 10
evangelists, but much more	<b>specially</b>	the substance of our	6, 143/ 6
in reverence, since he	<b>specially</b>	favoreth their persons, and	6, 223/ 2
which that saint is	<b>specially</b>	sought unto for the	6, 227/ 34
in those places more	<b>specially</b>	than in some other	6, 231/ 14
church, since miracles were	<b>specially</b>	devised by God for	6, 240/ 3
that since miracles were	<b>specially</b>	given by God for	6, 240/ 14
we find in scripture	<b>specially</b>	to have been told	6, 253/ 5
abjured of whom we	<b>specially</b>	speak. So that now	6, 270/ 23
only, but much more	<b>specially</b>	of their living. For	6, 301/ 10
divers wives at once,	<b>specially</b>	for the great reason	6, 306/ 2
no widow should be	<b>specially</b>	chosen and taken in	6, 306/ 25
then how much more	<b>specially</b>	now to the priests	6, 312/ 21
sundry places examined. But	<b>specially</b>	at Baynard's Castle one	6, 318/ 27
Plato the great philosopher	<b>specially</b>	forbiddeth such as be	6, 334/ 24

to saints in churches	<b>specially</b>	dedicated unto them; and	6, 359/ 11
indeed the thing that	<b>specially</b>	bringeth forth good works	6, 383/ 21
put in question, the	<b>specialties</b>	whereof do so far	6, 21/ 11
remember not now the	<b>specialties</b>	of the matter, nor	6, 330/ 15
our faith than be	<b>specified</b>	in our common Creed	6, 136/ 31
church in things not	<b>specified</b>	in scripture, and as	6, 253/ 37
For therein is it	<b>specified</b>	that images be the	6, 359/ 16
as a pair of	<b>spectacles</b>	should stand a blind	6, 117/ 2
a wonder with what	<b>spectacles</b>	Luther and Tyndale have	6, 304/ 2
a pair of evil	<b>spectacles</b>	of ire and envy	6, 362/ 18
there since, whereof great	<b>speech</b>	and rumor runneth here	6, 25/ 2
but he heard much	<b>speech</b>	thereof; but he saw	6, 68/ 10
thus did in their	<b>speech</b>	before infidels or writing	6, 145/ 16
shall. And in common	<b>speech</b>	is that figure much	6, 150/ 16
part in the common	<b>speech</b>	of people called the	6, 221/ 21
a common manner of	<b>speech</b>	to call the image	6, 232/ 4
Latin neither, any other	<b>speech</b>	than such as all	6, 338/ 14
so prudently tempered their	<b>speech</b>	through the whole corps	6, 339/ 31
plaintiff should have evil	<b>speed</b>	if they would believe	6, 63/ 26
your special prayer to	<b>speed</b>	well. Nor ye ought	6, 158/ 33
side of Christ to	<b>speed</b>	them well in their	6, 229/ 21
God send them good	<b>speed</b>	that they may meet	6, 236/ 35
because thieves pray for	<b>speed</b>	in robbery? This hath	6, 237/ 2
heat in his cheeks	<b>speedily</b>	burneth up and wasteth	6, 283/ 32
it liked you to	<b>spend</b>	some of your time	6, 24/ 28
in their heart to	<b>spend</b>	upon the one nor	6, 49/ 26
the other. And some	<b>spend</b>	sometimes upon the one	6, 49/ 27
in this matter we	<b>spend</b>	more time than needeth	6, 259/ 23
say it were better	<b>spent</b>	in alms upon poor	6, 49/ 25
the money were better	<b>spent</b>	among poor folk --	6, 50/ 7
the gold that is	<b>spent</b>	about all the pieces	6, 50/ 31
crutches, with twelve pence	<b>spent</b>	in men and women	6, 85/ 27
of cunning, great labor	<b>spent</b>	in preaching, great alms	6, 385/ 7
in preaching, great alms	<b>spent</b>	on poor people, or	6, 385/ 7
thereupon, saying, "Domus Israel	<b>speravit</b>	in Domino, adiutor eorum	6, 96/ 30
thing with which he	<b>spiced</b>	all the poison was	6, 368/ 23
errors and heresies, and	<b>spicing</b>	their preaching with rebuking	6, 123/ 25
him behind, suddenly he	<b>spied</b>	a mare, and forth	6, 91/ 27
adventure somewhat and be	<b>spied</b>	, they will first perjure	6, 208/ 31
Luther and Tyndale have	<b>spied</b>	this thing now in	6, 304/ 2
Spirit of God, have	<b>spied</b>	at last that Saint	6, 305/ 14
sold ere they be	<b>spied</b>	, and each of them	6, 331/ 21
unaware to you some	<b>spies</b>	that were his mortal	6, 218/ 30
taught of his only	<b>Spirit</b>	to perceive that the	6, 38/ 30

our Lord only in	<b>spirit</b>	and spiritual things. For	6, 43/ 23
shall worship him in	<b>spirit</b>	and in truth --	6, 43/ 26
grace that some evil	<b>spirit</b>	inspire not to their	6, 43/ 36
of virtue, that the	<b>Spirit</b>	of God guideth him	6, 50/ 16
worshippers should worship in	<b>spirit</b>	and in truth, not	6, 57/ 29
should worship God in	<b>spirit</b>	and truth. And that	6, 58/ 13
did they pray in	<b>spirit</b>	and in truth, as	6, 59/ 20
himself and his Holy	<b>Spirit</b>	for the governance of	6, 105/ 18
inspiration of his Holy	<b>Spirit</b>	. "Well," quoth I then	6, 111/ 10
God with his Holy	<b>Spirit</b>	leadeth his church into	6, 119/ 11
while after, the damnable	<b>spirit</b>	of pride that, unaware	6, 123/ 3
God and his Holy	<b>Spirit</b>	hath taught his church	6, 136/ 25
God and his Holy	<b>Spirit</b>	in justifying the good	6, 143/ 9
hearts; but the same	<b>Spirit</b>	that planted it, the	6, 144/ 5
assistant, and his Holy	<b>Spirit</b>	) cannot to God's displeasure	6, 147/ 19
himself, and the Holy	<b>Spirit</b>	of his Father in	6, 166/ 5
this Holy Ghost, the	<b>Spirit</b>	of Truth, should be	6, 178/ 7
here. Now if the	<b>Spirit</b>	of Truth shall dwell	6, 178/ 11
and showing of the	<b>Spirit</b>	is to the utility	6, 178/ 18
and profit. This Holy	<b>Spirit</b>	also was not promised	6, 178/ 19
come that is the	<b>Spirit</b>	of Truth, he shall	6, 178/ 22
it not for the	<b>Spirit</b>	of God keeping the	6, 181/ 13
life hath by the	<b>Spirit</b>	of God, that upholdeth	6, 194/ 1
God and his Holy	<b>Spirit</b>	. And albeit some nations	6, 206/ 29
consent by God's Holy	<b>Spirit</b>	that governeth his church	6, 210/ 14
unlikely, that this Holy	<b>Spirit</b>	being sent unto his	6, 220/ 16
God and his Holy	<b>Spirit</b>	assisting his church hath	6, 221/ 1
true. For God's Holy	<b>Spirit</b>	that animateth his church	6, 224/ 15
God and his Holy	<b>Spirit</b>	will not suffer his	6, 239/ 2
to which his Holy	<b>Spirit</b>	and marvelous majesty giveth	6, 243/ 12
as (saving for the	<b>Spirit</b>	of God given to	6, 253/ 25
had not that Holy	<b>Spirit</b>	inspired that consent, "Qui	6, 253/ 31
but it is the	<b>Spirit</b>	of God that, with	6, 254/ 13
inspiration of his Holy	<b>Spirit</b>	doth -- if we	6, 254/ 23
of such a poor	<b>spirit</b>	in Christ, that for	6, 269/ 37
order by the same	<b>Spirit</b>	that taught it him	6, 305/ 5
and continued by the	<b>Spirit</b>	of God, have spied	6, 305/ 14
hath by his Holy	<b>Spirit</b>	so instituted and ordained	6, 334/ 19
God and his Holy	<b>Spirit</b>	hath so prudently tempered	6, 339/ 30
had sent his Holy	<b>Spirit</b>	to be assistant with	6, 343/ 5
truth, by his Holy	<b>Spirit</b>	taught unto his church	6, 346/ 25
not without an evil	<b>spirit</b>	, in such wise walking	6, 347/ 22
because of the good	<b>Spirit</b>	that made it, is	6, 347/ 31
to show what good	<b>spirit</b>	moved him, he denied	6, 349/ 14



God and his Holy	<b>Spirit</b>	were not, as it	6, 350/ 36
be had, and the	<b>spirit</b>	of all prophecy therewith	6, 385/ 17
offences, if the Holy	<b>Spirit</b>	of God had not	6, 425/ 6
God and his Holy	<b>Spirit</b>	both by writing and	6, 427/ 6
his body, that the	<b>spirit</b>	might be saved in	6, 429/ 17
idol Antichrist, with the	<b>Spirit</b>	of his holy mouth	6, 435/ 14
with invocations of evil	<b>spirits</b>	and familiarity with devils	6, 55/ 26
it, like the damned	<b>spirits</b>	to the old idols	6, 57/ 14
none illusions of damned	<b>spirits</b>	but the mighty hand	6, 120/ 11
the soul; and good	<b>spirits</b>	, appointed by God, gave	6, 140/ 24
author proveth that the	<b>spiritual</b>	judges did the man	6, 14/ 33
or injustice of some	<b>spiritual</b>	persons in the pursuing	6, 32/ 34
to the inward comfort,	<b>spiritual</b>	rejoicing, and great increase	6, 39/ 9
and more instructed in	<b>spiritual</b>	wisdom, should let all	6, 40/ 18
high in his contemplation	<b>spiritual</b>	, that while he thought	6, 40/ 30
draw us to the	<b>spiritual</b>	things, and serve our	6, 43/ 22
only in spirit and	<b>spiritual</b>	things. For so he	6, 43/ 23
God, as himself is	<b>spiritual</b>	, so seeketh he such	6, 43/ 25
that make themselves so	<b>spiritual</b>	, God send grace that	6, 43/ 36
of special zeal to	<b>spiritual</b>	service, go first about	6, 44/ 1
of prayer these holy,	<b>spiritual</b>	heretics now call lip	6, 44/ 16
as God is a	<b>spiritual</b>	substance, so looked he	6, 58/ 14
it, and prelates and	<b>spiritual</b>	rulers of his church	6, 104/ 2
became to be the	<b>spiritual</b>	business and occupation of	6, 139/ 29
his gracious presence from	<b>spiritual</b>	mischief especially, and of	6, 177/ 13
Christian Church in their	<b>spiritual</b>	voyage, wherein his special	6, 182/ 21
a church all so	<b>spiritual</b>	that they leave therein	6, 196/ 26
holy souls, being mere	<b>spiritual</b>	substances uncharged of all	6, 213/ 32
which he took for	<b>spiritual</b>	consolation, that whatsoever himself	6, 257/ 34
author proveth that the	<b>spiritual</b>	judges did the man	6, 270/ 32
is so wretched that	<b>spiritual</b>	and temporal everywhere all	6, 295/ 14
the people took such	<b>spiritual</b>	pleasure and inward solace	6, 297/ 16
before divers great lords	<b>spiritual</b>	and temporal, and other	6, 318/ 32
heard also that a	<b>spiritual</b>	man and one that	6, 319/ 26
the mouth of the	<b>spiritual</b>	man, was a good	6, 324/ 1
credit. And surely the	<b>spiritual</b>	man was a man	6, 324/ 3
the hearing of the	<b>spiritual</b>	person standing by, said	6, 324/ 8
over that in the	<b>spiritual</b>	law perceived so much	6, 327/ 1
pleasure with such a	<b>spiritual</b>	profit." "By my troth	6, 341/ 37
and all manner laws,	<b>spiritual</b>	or temporal, except the	6, 368/ 31
living so honest and	<b>spiritual</b>	in appearance that men	6, 374/ 31
as Christian, for some	<b>spiritual</b>	form and fashion of	6, 374/ 33
eschewing of a high	<b>spiritual</b>	pride, into which peradventure	6, 401/ 7
the order of the	<b>spiritual</b>	law therein is both	6, 410/ 13

the let of such	<b>spiritual</b>	profit and the sufferance	6, 414/ 12
the sufferance of much	<b>spiritual</b>	harm, suffer their people	6, 414/ 12
Paul, as apostle and	<b>spiritual</b>	governor in that country	6, 429/ 24
besides the far passing	<b>spiritual</b>	hurts that they do	6, 430/ 17
in heart truly and	<b>spiritually</b>	be worshipped everywhere. But	6, 58/ 21
is reported that the	<b>spirituality</b>	did him wrong, and	6, 36/ 6
matter, although the whole	<b>spirituality</b>	-- wherein no man	6, 36/ 14
people, that if the	<b>spirituality</b>	were of the mind	6, 54/ 23
boldly say that the	<b>spirituality</b>	of England, and especially	6, 295/ 18
number for number the	<b>spirituality</b>	of any nation Christian	6, 295/ 24
temporalty nor of the	<b>spirituality</b>	but of those lewd	6, 298/ 13
the lands of the	<b>spirituality</b>	, till they had almost	6, 369/ 20
the temporal officer, the	<b>spirituality</b>	not delivereth him but	6, 410/ 25
And holy scripture saith, "	<b>Spiritus</b>	Sanctus effugiet fictum" (The	6, 191/ 2
kind of cruelty or	<b>spite</b>	undone but from hour	6, 372/ 12
and all, and in	<b>spite</b>	of the devil the	6, 435/ 12
infidels, to come in,	<b>spoil</b>	, and rob, and captive	6, 415/ 26
into the holy churches,	<b>spoiled</b>	the holy relics, cast	6, 372/ 10
a good religious house;	<b>spoiled</b>	, maimed, and slain many	6, 412/ 18
temples, put out and	<b>spoiled</b>	all good religious folk	6, 427/ 32
not only robbing and	<b>spoiling</b>	the city, as well	6, 370/ 30
descension into hell and	<b>spoiling</b>	of their possession, so	6, 387/ 24
abusions of pardons and	<b>spoke</b>	somewhat liberally against the	6, 29/ 25
of the man he	<b>spoke</b>	of. Secondly would I	6, 35/ 30
woman of whom ye	<b>spoke</b>	, that the time should	6, 58/ 4
wife, and because he	<b>spoke</b>	it abroad and could	6, 69/ 20
believe any. For I	<b>spoke</b>	never yet with any	6, 75/ 31
the point that we	<b>spoke</b>	of concerning miracles done	6, 92/ 29
the law which yourself	<b>spoke</b>	of before, "Non facies	6, 96/ 19
And undoubted as ye	<b>spoke</b>	of shooting in the	6, 101/ 20
and Pharisees, peradventure he	<b>spoke</b>	specially to his apostles	6, 103/ 26
the place that we	<b>spoke</b>	of, our Savior said	6, 104/ 25
ye agree that Christ	<b>spoke</b>	his words not to	6, 107/ 9
and thereof somewhat he	<b>spoke</b>	to them for the	6, 107/ 11
such things as he	<b>spoke</b>	to one, spoke to	6, 107/ 29
he spoke to one,	<b>spoke</b>	to all, according to	6, 107/ 29
meant particularly as he	<b>spoke</b>	it. As when he	6, 107/ 32
thereof be lost, he	<b>spoke</b>	of his promises made	6, 115/ 20
understood thereof. For he	<b>spoke</b>	like a good reasonable	6, 131/ 14
slothful mason that ye	<b>spoke</b>	of with his leaden	6, 135/ 33
great and secret mysteries	<b>spoke</b>	much more openly and	6, 144/ 31
The words that God	<b>spoke</b>	to Moses, were they	6, 155/ 5
the point that we	<b>spoke</b>	of touching the perpetual	6, 155/ 18
the point that ye	<b>spoke</b>	of, what I would	6, 157/ 15

own, whereof Christ never	<b>spoke</b>	word nor mention made	6, 167/ 12
own heads when I	<b>spoke</b>	nothing to them." And	6, 167/ 17
but those words he	<b>spoke</b>	to the whole church	6, 177/ 5
known unto you," he	<b>spoke</b>	as to his perpetual	6, 177/ 29
I with them," he	<b>spoke</b>	not as though every	6, 202/ 8
this church that I	<b>spoke</b>	of, we know evermore	6, 207/ 6
the vine that Christ	<b>spoke</b>	of in the Gospel	6, 207/ 8
he, "to that I	<b>spoke</b>	not of yet, in	6, 226/ 28
that first point ye	<b>spoke</b>	of. "Now as touching	6, 230/ 35
they prefer, as ye	<b>spoke</b>	of, our Lady at	6, 231/ 4
than anything that we	<b>spoke</b>	of yet before. The	6, 238/ 24
be feigned, that we	<b>spoke</b>	of Moses and Christ's	6, 240/ 19
man's abjuration that we	<b>spoke</b>	of, they be marvelously	6, 255/ 17
a husband as ye	<b>spoke</b>	of, that will neither	6, 258/ 32
the man that we	<b>spoke</b>	of, to forswear himself	6, 284/ 15
the church that God	<b>spoke</b>	of. "Now as touching	6, 289/ 12
were true that ye	<b>spoke</b>	of, that if a	6, 301/ 14
as for that ye	<b>spoke</b>	of old time when	6, 311/ 3
first point that ye	<b>spoke</b>	of, as the special	6, 320/ 13
that Hunne that he	<b>spoke</b>	of, he told us	6, 328/ 25
For undoubtedly, as ye	<b>spoke</b>	of our mother Eve	6, 333/ 20
the hill where he	<b>spoke</b>	with God and the	6, 333/ 31
as all the people	<b>spoke</b>	. And therefore if we	6, 338/ 15
provincial of which we	<b>spoke</b>	right now hath determined	6, 340/ 28
a fault therein. Ye	<b>spoke</b>	right now of the	6, 342/ 17
evidently that Saint Gregory	<b>spoke</b>	of none other worship	6, 358/ 18
And whereas they that	<b>spoke</b>	against his errors, he	6, 364/ 1
the words which they	<b>spoke</b>	or wrote were strange	6, 379/ 28
faith which he then	<b>spoke</b>	of, yet this other	6, 385/ 25
other Lutherans, when they	<b>spoke</b>	that only faith was	6, 388/ 36
At which time he	<b>spoke</b>	no word of any	6, 391/ 36
foolish as ever heretic	<b>spoke</b>	, he never spoke a	6, 397/ 16
heretic spoke, he never	<b>spoke</b>	a more frantic than	6, 397/ 16
in manner sometimes irreverently	<b>spoken</b>	against God's holy hallows	6, 23/ 15
was there not only	<b>spoken</b>	, but also thither written	6, 28/ 2
perceive that the words	<b>spoken</b>	in the Old Law	6, 38/ 30
be either written or	<b>spoken</b>	be but images representing	6, 46/ 14
yet all these names	<b>spoken</b>	, and all these words	6, 46/ 27
shall the name either	<b>spoken</b>	or written. For he	6, 46/ 32
say, since all names	<b>spoken</b>	or written be but	6, 47/ 11
the name of Jesus	<b>spoken</b>	or written, why should	6, 47/ 12
not reckon it as	<b>spoken</b>	of his own opinion	6, 51/ 29
words of their master,	<b>spoken</b>	to the woman of	6, 59/ 11
more often than once	<b>spoken</b>	of a difference between	6, 90/ 1

such things uttered and	<b>spoken</b>	, as well learned men	6, 93/ 19
mentioned in the Gospel	<b>spoken</b>	by Christ unto Saint	6, 103/ 9
were not as well	<b>spoken</b>	to his apostles as	6, 106/ 13
that this word was	<b>spoken</b>	and meant toward Peter	6, 107/ 35
say that these words	<b>spoken</b>	to Saint Peter, "Feed	6, 108/ 26
all such things was	<b>spoken</b>	by Christ to make	6, 109/ 8
world's end," somewhat strangely	<b>spoken</b>	, and unlike the words	6, 114/ 31
their books he was	<b>spoken</b>	of, as he was	6, 114/ 34
Wherefore if he had	<b>spoken</b>	and meant of scripture	6, 114/ 35
And at those words	<b>spoken</b>	, was not yet all	6, 115/ 13
assistant -- not only	<b>spoken</b>	of in writing. The	6, 116/ 11
which, though it be	<b>spoken</b>	but for the time	6, 150/ 12
God and by God	<b>spoken</b>	to the church or	6, 155/ 2
every word of God	<b>spoken</b>	besides the scripture, I	6, 155/ 23
of scripture had nothing	<b>spoken</b>	, then would ye have	6, 161/ 3
these words of Christ	<b>spoken</b>	unto Peter, "I have	6, 172/ 37
to him was it	<b>spoken</b>	as head of the	6, 173/ 3
quoth he, "have I	<b>spoken</b>	to you abiding here	6, 177/ 35
and many more there	<b>spoken</b>	at length, though it	6, 194/ 16
this have I nothing	<b>spoken</b>	of the general councils	6, 209/ 29
is none at all	<b>spoken</b>	of, but miracles told	6, 242/ 16
true, and miracles not	<b>spoken</b>	of in any but	6, 243/ 6
as likely to be	<b>spoken</b>	of in more, since	6, 243/ 7
payment till I had	<b>spoken</b>	with you again." "When	6, 249/ 30
shall hap to hear	<b>spoken</b>	against the church, in	6, 255/ 28
words which they thought	<b>spoken</b>	but of infirmity, for	6, 256/ 31
young stripling that is	<b>spoken</b>	of by Saint Luke	6, 259/ 14
large as they were	<b>spoken</b>	; which was that he	6, 267/ 30
the Gospel had never	<b>spoken</b>	of the church, or	6, 289/ 10
in holy scripture nothing	<b>spoken</b>	of, but that the	6, 290/ 34
likewise take the words	<b>spoken</b>	by Saint Paul of	6, 306/ 33
appeareth in the words	<b>spoken</b>	of Saint Paul in	6, 307/ 30
many so long have	<b>spoken</b>	of, and so few	6, 315/ 36
ever I have heard	<b>spoken</b>	thereof till now. But	6, 316/ 12
he trusted to be	<b>spoken</b>	of long after his	6, 326/ 33
and hear so much	<b>spoken</b>	in the matter, and	6, 331/ 32
the words be sometimes	<b>spoken</b>	as in the person	6, 336/ 18
else he wist well,	<b>spoken</b>	of his own mouth	6, 363/ 24
things there said and	<b>spoken</b>	where the words written	6, 363/ 26
wise: "When this was	<b>spoken</b>	, then the orator of	6, 364/ 21
though it be not	<b>spoken</b>	of in those texts	6, 392/ 10
though it be generally	<b>spoken</b>	, may be well understood	6, 395/ 17
ponder what is reasonably	<b>spoken</b>	to them, but whereto	6, 433/ 7
whether ye speak in	<b>sport</b>	when ye mean good	6, 69/ 2

we speak French in	<b>sport</b>	, "die vous garde senior	6, 290/ 7
had good game and	<b>sport</b>	and dissembled the matter	6, 369/ 19
was all their cruel	<b>sport</b>	and laughter either to	6, 371/ 9
without wem, wrinkle, or	<b>spot</b>	, which is -- and	6, 206/ 6
effect all one foul	<b>spot</b>	, for any beauty that	6, 395/ 31
besprent with a few	<b>spots</b>	, but with more than	6, 347/ 19
naught, as things all	<b>spotted</b>	with sin. And for	6, 394/ 34
works, he said, be	<b>spotted</b>	and sinful and naught	6, 395/ 1
men is yet sore	<b>spotted</b>	with sin, for that	6, 395/ 20
perseverance is interrupted, often	<b>spotted</b>	, and besprent with sin	6, 395/ 23
only ours, is all	<b>spotted</b>	, and in effect all	6, 395/ 31
God shall with his	<b>spouse</b>	, this church of Christ	6, 206/ 2
and yet her loving	<b>spouse</b>	leaveth her not, but	6, 206/ 7
feeding and engendering, whereof	<b>sprang</b>	covetousness, gluttony, sloth, wrath	6, 140/ 7
that pride sometimes also	<b>sprang</b>	out of the soul	6, 140/ 12
to time how it	<b>sprang</b>	. "But now the cause	6, 288/ 25
almost continually, divers heresies	<b>sprang</b>	in divers places (as	6, 406/ 31
all which that ever	<b>sprang</b>	in Christ's church, the	6, 427/ 18
faith was divulged and	<b>spread</b>	almost through the world	6, 32/ 22
he hath vouchsafed to	<b>spread</b>	himself abroad into many	6, 57/ 22
preaching, so was it	<b>spread</b>	abroad in the world	6, 143/ 32
it abroad to be	<b>spread</b>	forth. "For when he	6, 164/ 35
gathered by himself and	<b>spread</b>	abroad by his apostles	6, 193/ 13
his faith divulged and	<b>spread</b>	abroad openly, not always	6, 202/ 32
would have his church	<b>spread</b>	through the world and	6, 203/ 4
and in divers countries	<b>spread</b>	about almost all the	6, 268/ 28
so many and so	<b>spread</b>	through the whole book	6, 293/ 5
be suffered to be	<b>spread</b>	abroad in English. But	6, 344/ 18
God's grace that especially	<b>spreadeth</b>	throughout that holy body	6, 194/ 4
abroad, would with the	<b>spreading</b>	of his error infect	6, 411/ 13
clock that hath the	<b>spring</b>	-- which is the	6, 71/ 3
all the sin anon	<b>spring</b>	up for the more	6, 140/ 6
fruit which ye see	<b>spring</b>	of them should suffice	6, 349/ 1
see such a rabble	<b>spring</b>	up among us as	6, 376/ 13
heretics that ever shall	<b>spring</b>	, Antichrist and all, and	6, 435/ 12
ashes of one heretic	<b>springeth</b>	up many. And that	6, 31/ 28
once send them one	<b>springing</b>	of themselves, to whom	6, 141/ 30
rising among ourselves and	<b>springing</b>	of ourselves, be in	6, 408/ 30
which all they have	<b>sprung</b>	and since severed themselves	6, 195/ 24
of heretics as hath	<b>sprung</b>	and departed out of	6, 243/ 16
erroneous sects that been	<b>sprung</b>	out thereof, and be	6, 243/ 28
always commonly these sects	<b>sprung</b>	of the pride of	6, 338/ 31
gilding of knives, swords,	<b>spurs</b>	, arras, and painted clothes	6, 51/ 6
should not win his	<b>spurs</b>	, and over that in	6, 327/ 1

these things could Luther	<b>spy</b>	no gold that grievously	6, 51/ 10
nor the grace to	<b>spy</b>	this great thing, but	6, 350/ 24
many errors, if we	<b>square</b>	our timber and stones	6, 128/ 18
to make him a	<b>square</b>	and a ruler of	6, 129/ 11
the stone to the	<b>square</b>	, he may bend the	6, 129/ 12
he may bend the	<b>square</b>	to the stone; and	6, 129/ 13
by fall to the	<b>squaring</b>	of his stones, like	6, 135/ 32
as mighty in the	<b>stable</b>	as in the temple	6, 57/ 3
things certain, sure, and	<b>stable</b>	, and out of all	6, 419/ 17
his way with the	<b>staff</b>	of his faith in	6, 152/ 21
then set up a	<b>staff</b>	between them both, would	6, 158/ 9
it should hap your	<b>staff</b>	to fall?" "Why not	6, 158/ 11
began a little to	<b>stagger</b>	. "Why," quoth I, "can	6, 173/ 28
burned together at one	<b>stake</b>	. What came of the	6, 87/ 31
ensue if folk would	<b>stand</b>	so stiff against all	6, 6/ 10
a shameless folly to	<b>stand</b>	still by his perjury	6, 15/ 19
that he refuseth to	<b>stand</b>	to the judgment of	6, 17/ 22
he first promised to	<b>stand</b>	to. And now like	6, 18/ 4
so let I nothing	<b>stand</b>	in this book but	6, 24/ 10
me specially to let	<b>stand</b>	against anyone that any	6, 24/ 11
and would in all-thing	<b>stand</b>	and abide by the	6, 32/ 31
had bound themselves to	<b>stand</b>	at this image or	6, 55/ 2
a man shall not	<b>stand</b>	and pray in the	6, 58/ 25
ensue if folk would	<b>stand</b>	so stiff against all	6, 63/ 8
the less, and unreasonably	<b>stand</b>	in their error through	6, 66/ 26
at High Mass time	<b>stand</b>	up and say, "Mouth	6, 69/ 24
shall still see reason	<b>stand</b>	quite against it, as	6, 70/ 28
we were agreed should	<b>stand</b>	for examples) precisely could	6, 73/ 26
we were agreed should	<b>stand</b>	for examples. And first	6, 78/ 21
images both? If it	<b>stand</b>	in kneeling, we kneel	6, 98/ 4
albeit that it might	<b>stand</b>	with reason, as ye	6, 98/ 33
that the faith should	<b>stand</b>	forever. So that the	6, 108/ 24
since his church cannot	<b>stand</b>	without faith, which is	6, 111/ 1
holy scripture, which shall	<b>stand</b>	him in like stead	6, 114/ 1
so should the scripture	<b>stand</b>	them in as good	6, 117/ 1
pair of spectacles should	<b>stand</b>	a blind frere." "That	6, 117/ 2
text how it may	<b>stand</b>	with other, may yet	6, 117/ 8
may between divers texts	<b>stand</b>	in great doubt which	6, 119/ 10
themselves, and some to	<b>stand</b>	in defense of their	6, 125/ 33
if it seem to	<b>stand</b>	against any of them	6, 127/ 21
for that it should	<b>stand</b>	unto us for the	6, 129/ 4
that manner understood, well	<b>stand</b>	and agree together, yet	6, 154/ 29
twain. For they may	<b>stand</b>	together well enough. For	6, 155/ 28
probable. Nor if ye	<b>stand</b>	still for all that	6, 175/ 33

for the faith should	<b>stand</b>	though the scriptures were	6, 181/ 8
scripture, well understood, could	<b>stand</b>	against the worshipping of	6, 188/ 33
thing that always hath	<b>stand</b>	and continued. But the	6, 191/ 25
as heaven and earth	<b>stand</b>	asunder. For first would	6, 196/ 32
bound his preachers to	<b>stand</b>	thereby and not to	6, 202/ 34
but the church shall	<b>stand</b>	and be by God	6, 204/ 6
doth or can do	<b>stand</b>	against the faith of	6, 208/ 1
their estimation that so	<b>stand</b>	in their light; else	6, 211/ 11
or virtue may peradventure	<b>stand</b>	with the state of	6, 212/ 6
that in heaven they	<b>stand</b>	tied to a post	6, 213/ 8
beguile them, for they	<b>stand</b>	to the record of	6, 217/ 32
this, and let it	<b>stand</b>	for a sure ground	6, 219/ 22
his and his adversary	<b>stand</b>	in surety. But on	6, 248/ 35
then should the matter	<b>stand</b>	yet at large. For	6, 249/ 6
parts be proved, then	<b>stand</b>	they both unproved. "And	6, 249/ 7
now speak of, we	<b>stand</b>	far in another case	6, 264/ 18
if their nay may	<b>stand</b>	against other good men's	6, 266/ 28
a shameless folly to	<b>stand</b>	still by his perjury	6, 280/ 23
sin and folly to	<b>stand</b>	in the denying. But	6, 280/ 29
you which way they	<b>stand</b>	; but all is one	6, 324/ 23
never so false, to	<b>stand</b>	on twelve men's mouths	6, 325/ 22
wisdom considereth many to	<b>stand</b>	in peril by the	6, 325/ 33
out and the remnant	<b>stand</b>	instead, men would have	6, 347/ 18
any wise have confession	<b>stand</b>	, but he would have	6, 350/ 27
that he refuseth to	<b>stand</b>	to the judgment of	6, 360/ 35
men were bound to	<b>stand</b>	and obey thereunto, and	6, 361/ 21
yet would he not	<b>stand</b>	thereby, but fled from	6, 361/ 36
he hath offered to	<b>stand</b>	at the judgment of	6, 362/ 21
once he promised to	<b>stand</b>	to that judgment of	6, 362/ 23
then he refused to	<b>stand</b>	to their judgment, and	6, 362/ 27
should be content to	<b>stand</b>	to their judgment upon	6, 363/ 2
judges upon it, nor	<b>stand</b>	to no man's judgment	6, 363/ 5
he first promised to	<b>stand</b>	to. And now, like	6, 366/ 18
wit and learning to	<b>stand</b>	in his own head	6, 366/ 24
reproof of his opinions	<b>stand</b>	to natural reason, to	6, 366/ 28
reason, he refused to	<b>stand</b>	to, saying that the	6, 367/ 5
And then would he	<b>stand</b>	to nothing but only	6, 367/ 11
him, therein would he	<b>stand</b>	to no man's judgment	6, 367/ 14
of those wretches would	<b>stand</b>	behind those morris-pikes and	6, 371/ 7
break it than to	<b>stand</b>	in the jeopardy to	6, 375/ 19
therefore might it yet	<b>stand</b>	right well with all	6, 384/ 22
-- were able to	<b>stand</b>	them in stead without	6, 385/ 4
than devils, because they	<b>stand</b>	out of dread of	6, 386/ 14
such faith shall not	<b>stand</b>	them in stead. For	6, 386/ 31

Or how can it	<b>stand</b>	that they mean that	6, 389/ 6
if belief and faith	<b>stand</b>	fast) be quite absorbed	6, 389/ 20
other sins it may	<b>stand</b>	. Then said he that	6, 393/ 24
their false forswearing should	<b>stand</b>	them long in stead	6, 422/ 18
secretly Christ's order yet	<b>standeth</b>	still, though it be	6, 31/ 33
dispraise of him, wherein	<b>standeth</b>	nothing the effect of	6, 36/ 12
within his diocese. Now	<b>standeth</b>	then the continuance or	6, 54/ 9
of all the proof	<b>standeth</b>	all in miracles, which	6, 61/ 32
all the proof thereof	<b>standeth</b>	but upon one woman	6, 63/ 29
because all your shift	<b>standeth</b>	in this, that of	6, 70/ 19
were requisite, that thing	<b>standeth</b>	not so much in	6, 82/ 26
to the stock that	<b>standeth</b>	in the chapel of	6, 99/ 24
ease of his yoke	<b>standeth</b>	not in bodily ease	6, 106/ 17
lightness of his burden	<b>standeth</b>	not in the slackness	6, 106/ 18
play -- but it	<b>standeth</b>	in the sweetness of	6, 106/ 21
enterprise and proudest triumph	<b>standeth</b>	in the bringing of	6, 127/ 4
be understood as it	<b>standeth</b>	against them both, or	6, 127/ 19
treasure as the case	<b>standeth</b>	. And yet we should	6, 138/ 33
be mistrusted where faith	<b>standeth</b>	not against it, nor	6, 176/ 24
part thereof, well understood,	<b>standeth</b>	against any article that	6, 182/ 32
information wherein good living	<b>standeth</b>	, as in faith and	6, 200/ 19
favor in which he	<b>standeth</b>	with him in heaven	6, 220/ 24
of our matter, which	<b>standeth</b>	in this: whether the	6, 235/ 25
living, since the question	<b>standeth</b>	not but in his	6, 257/ 12
so plain appearing perjury	<b>standeth</b>	in denial of his	6, 279/ 5
that all our salvation	<b>standeth</b>	in faith alone, and	6, 288/ 30
of necessity while it	<b>standeth</b>	in the sun, and	6, 382/ 5
our nature seldom constantly	<b>standeth</b>	any while together in	6, 395/ 21
And that now by	<b>standing</b>	still in the denial	6, 15/ 7
were that, the thing	<b>standing</b>	in debate and question	6, 60/ 21
for pertinacity and stubborn	<b>standing</b>	by your part." "Nay	6, 84/ 28
into many men's ears,	<b>standing</b>	far asunder, hath like	6, 213/ 21
should be because that,	<b>standing</b>	as they do unknown	6, 218/ 20
there yet a monk	<b>standing</b>	at the altar that	6, 228/ 19
so our principal matter	<b>standing</b>	still sure and fast	6, 239/ 22
read, he appeared obstinate,	<b>standing</b>	still in the denial	6, 268/ 10
appeareth perjured, and still	<b>standing</b>	in perjury? And where	6, 278/ 5
with you. For surely	<b>standing</b>	the matter in such	6, 278/ 31
the matter, I say,	<b>standing</b>	in such case, since	6, 279/ 3
that now by the	<b>standing</b>	still in the denial	6, 279/ 24
wasting fire of hell,	<b>standing</b>	him further in stead	6, 283/ 33
servant of his own	<b>standing</b>	there beside, "Sir, ye	6, 320/ 17
he studied as one	<b>standing</b>	in a doubt, and	6, 323/ 15
of the spiritual person	<b>standing</b>	by, said: "My lords	6, 324/ 9



cities the places yet	<b>standing</b>	with more despite to	6, 370/ 8
such? If some prove	<b>stark</b>	hypocrites whom the world	6, 91/ 18
cast out being a	<b>stark</b>	heretic." "Yet," quoth he	6, 197/ 10
man, he said, be	<b>stark</b>	naught, as things all	6, 394/ 34
all our works be	<b>stark</b>	naught. Now if ye	6, 395/ 13
the moon, and the	<b>stars</b>	; whereas one that hath	6, 80/ 10
always like bright, lively	<b>stars</b>	, whose doctrine they might	6, 244/ 22
and seeth now suddenly	<b>start</b>	up a new sect	6, 433/ 28
men, divers causes. There	<b>starts</b>	up one good old	6, 413/ 4
a child unto the	<b>state</b>	of a man. No	6, 80/ 15
restored to their good	<b>state</b>	perfectly cured and suddenly	6, 93/ 29
peradventure stand with the	<b>state</b>	of damnation -- had	6, 212/ 6
his church represent the	<b>state</b>	and office of his	6, 340/ 14
after the affection and	<b>state</b>	of sundry stomachs one	6, 343/ 15
we still at one	<b>stay</b>	. Put now the second	6, 265/ 14
the images in Christ's	<b>stead</b>	and our Lady's, letting	6, 99/ 28
stand him in like	<b>stead</b>	, as ye said before	6, 114/ 1
them in as good	<b>stead</b>	as a pair of	6, 117/ 1
so was in their	<b>stead</b>	the church gathered of	6, 142/ 34
Joseph, but in Joseph's	<b>stead</b>	?" "By my troth, sir	6, 157/ 8
standing him further in	<b>stead</b>	of great part of	6, 283/ 34
to stand them in	<b>stead</b>	without charity. And this	6, 385/ 4
not stand them in	<b>stead</b>	. For Saint James denieth	6, 386/ 31
anyone won in their	<b>stead</b>	upon the other side	6, 408/ 17
stand them long in	<b>stead</b>	. The Seventeenth Chapter The	6, 422/ 19
they force little to	<b>steal</b>	, rob, and murder too	6, 351/ 13
were his destiny to	<b>steal</b>	, and that therefore they	6, 404/ 33
to do it by	<b>stealth</b>	as covertly as they	6, 263/ 8
made fast upon long	<b>steels</b>	and always as they	6, 275/ 7
he, "yonder same Tenterden	<b>steeple</b>	, and nothing else, that	6, 413/ 10
pole." "Why hath the	<b>steeple</b>	hurt the haven, good	6, 413/ 12
good haven till that	<b>steeple</b>	was built. And by	6, 413/ 14
we shall come one	<b>step</b>	or twain nearer to	6, 64/ 31
here. And therefore Saint	<b>Stephen</b>	, when he saw heaven	6, 211/ 32
the body of Saint	<b>Stephen</b>	found out by miracle	6, 225/ 26
a knife, because Saint	<b>Stephen</b>	was killed with stones	6, 227/ 3
in Affrike, unto Saint	<b>Stephen's</b>	Church in Milan, where	6, 55/ 16
the parish of Saint	<b>Stephen's</b>	in Walbrook in London	6, 79/ 1
were married in Saint	<b>Stephen's</b>	Church, which is not	6, 79/ 7
yet yearly on Saint	<b>Stephen's</b>	Day it is somewhat	6, 79/ 9
him. And on Saint	<b>Stephen's</b>	Day we must let	6, 227/ 2
Daniel did by the	<b>steps</b>	of the false priests'	6, 240/ 33
he, "I will not	<b>stick</b>	in this, since Saint	6, 73/ 19
interpretation we may peradventure	<b>stick</b>	, is it not so	6, 102/ 34

with one that would	<b>stick</b>	only upon the words	6, 136/ 23
need," quoth I, "to	<b>stick</b>	with you in disputing	6, 170/ 9
I will not much	<b>stick</b>	with you for one	6, 170/ 18
peradventure they will not	<b>stick</b>	much to assign you	6, 192/ 3
too and stiffly to	<b>stick</b>	thereby. And yet ye	6, 276/ 20
I will not long	<b>stick</b>	with you. For surely	6, 278/ 30
thereto was there to	<b>stick</b>	still in his perjury	6, 284/ 18
love, I would not	<b>stick</b>	thereat. But now, whereas	6, 288/ 3
I will not greatly	<b>stick</b>	with you in that	6, 293/ 20
is there that somewhat	<b>sticketh</b>	in my mind." "Doubt	6, 109/ 10
so forth without any	<b>sticking</b>	, he told him the	6, 86/ 35
And thereto without any	<b>sticking</b>	, he answered, "Nay, not	6, 323/ 17
folk would stand so	<b>stiff</b>	against all credence to	6, 6/ 10
folk would stand so	<b>stiff</b>	against all credence to	6, 63/ 9
will never be so	<b>stiff</b>	in any opinion that	6, 84/ 26
they might be heard,	<b>stiffly</b>	say nay, which now	6, 37/ 26
we should have him	<b>stiffly</b>	withstand us. "But now	6, 102/ 27
heresies, where he holdeth	<b>stiffly</b>	that all the good	6, 204/ 25
well avowed them and	<b>stiffly</b>	abided by them. Lo	6, 256/ 19
were taken well and	<b>stiffly</b>	say nay, yet were	6, 263/ 17
swear it too and	<b>stiffly</b>	to stick thereby. And	6, 276/ 20
now gone over the	<b>stile</b>	ere we come at	6, 260/ 6
that now by standing	<b>still</b>	in the denial he	6, 15/ 8
shameless folly to stand	<b>still</b>	by his perjury when	6, 15/ 19
that seem turned think	<b>still</b>	the things that they	6, 31/ 26
Christ's order yet standeth	<b>still</b>	, though it be not	6, 31/ 33
people take it that	<b>still</b>	those that persecute be	6, 31/ 35
if they had continued	<b>still</b>	, they had yet at	6, 66/ 34
the same piece being	<b>still</b>	drawn through the holes	6, 67/ 35
not rubbed off, but	<b>still</b>	go forth in length	6, 68/ 1
but that ye shall	<b>still</b>	see reason stand quite	6, 70/ 28
and nature teach me	<b>still</b>	that I shall in	6, 74/ 7
ye seem to put	<b>still</b>	a difference between those	6, 78/ 6
first, whereas ye speak	<b>still</b>	as though ye might	6, 78/ 10
the body, keeping yet	<b>still</b>	his shape and his	6, 80/ 19
to light, and are	<b>still</b>	taken for very good	6, 88/ 37
have been reputed and	<b>still</b>	taken for true, yourself	6, 91/ 11
denying. For yet stood	<b>still</b>	the light of faith	6, 108/ 10
leaveth her candle burning	<b>still</b>	when all the remnant	6, 108/ 17
that he professed abode	<b>still</b>	in our Lady, the	6, 108/ 20
the intent they may	<b>still</b>	have among them a	6, 110/ 15
is he with us	<b>still</b>	, and therein he keepeth	6, 114/ 25
should have with them	<b>still</b>	his evangelists and writers	6, 115/ 1
have his church continue	<b>still</b>	somewhere; for else how	6, 117/ 35

that notwithstanding, proceeded on	still	. And for the maintenance	6, 124/ 15
of the faith. But	still	for any power that	6, 129/ 27
she learned tell her	still	that it may not	6, 130/ 8
of Christ and observed	still	. But in conclusion, when	6, 146/ 7
find therein, he saying	still	that his way were	6, 160/ 18
must believe them that	still	believe that way which	6, 164/ 12
shall they have it	still	as long as they	6, 173/ 27
Nor if ye stand	still	for all that in	6, 175/ 33
that case it is	still	, and that the church	6, 189/ 35
the dreadful Doom, continue	still	in this world: whether	6, 193/ 15
very church and so	still	continue, and never can	6, 197/ 9
excommunication denounced; but was	still	for all his sin	6, 205/ 15
for all men live	still	, and ever shall, that	6, 212/ 14
yet the shrine showed	still	with some of the	6, 221/ 32
not liefer they sit	still	at home than thus	6, 226/ 25
quoth I, "that ye	still	agree that God will	6, 239/ 12
our principal matter standing	still	sure and fast, we	6, 239/ 22
true, this reason abideth	still	, that since miracles were	6, 240/ 14
But the Jews that	still	gape after him, their	6, 243/ 32
and himself also tarried	still	therein, to teach his	6, 244/ 35
was and would be	still	the good lesson of	6, 253/ 17
his mouth he favored	still	indeed them and their	6, 256/ 29
matter, yet were we	still	at one stay. Put	6, 265/ 14
he appeared obstinate, standing	still	in the denial and	6, 268/ 10
faulty, but always stood	still	upon it in virtue	6, 271/ 27
then, in that he	still	said so? And if	6, 273/ 30
so, and then would	still	press upon us with	6, 275/ 17
in him though he	still	swore the contrary, must	6, 277/ 25
appearing and proving himself	still	impenitent?" "Nay," quoth he	6, 278/ 2
he. "Appareth not he	still	impenitent," quoth I, "that	6, 278/ 4
impenitent," quoth I, "that	still	appareth perjured, and still	6, 278/ 4
still appareth perjured, and	still	standing in perjury? And	6, 278/ 5
reckon him penitent that	still	refuseth to confess his	6, 278/ 8
fault, that lieth falsely	still	, and falsely forswearth himself	6, 278/ 9
of things which he	still	in virtue of his	6, 278/ 33
see that pride abide	still	in his heart, that	6, 279/ 17
now by the standing	still	in the denial, he	6, 279/ 24
needs be very naught	still	, though we should hereafter	6, 280/ 3
shameless folly to stand	still	by his perjury when	6, 280/ 24
men's old faults were	still	their infamy after their	6, 283/ 13
was there to stick	still	in his perjury, when	6, 284/ 18
forth and be read	still	in that fashion?" "Nay	6, 287/ 23
his translation call them	still	by the name of	6, 289/ 27
at that time dwelling	still	in the town. And	6, 328/ 24

it is but counsel	<b>still</b>	. And therefore I say	6, 351/ 27
all men's souls lie	<b>still</b>	and sleep till the	6, 354/ 33
that known people that	<b>still</b>	persevere as one body	6, 355/ 17
for all that, continue	<b>still</b>	in all the Catholic	6, 355/ 25
all men's souls lie	<b>still</b>	and sleep till Doomsday	6, 365/ 23
that he may sit	<b>still</b>	and let God alone	6, 373/ 21
so shameless that would	<b>still</b>	avow themselves for Christian	6, 374/ 22
thereby, and be taken	<b>still</b>	for a Christian man	6, 376/ 6
hath letted and sat	<b>still</b>	awhile in sin, and	6, 401/ 13
us his pleasure and	<b>stir</b>	us to fulfill it	6, 129/ 7
her affection to the	<b>stock</b>	that standeth in the	6, 99/ 24
graft them into the	<b>stock</b>	again. But as it	6, 146/ 30
faith abiding in the	<b>stock</b>	doth work good works	6, 194/ 19
be out of the	<b>stock</b>	. And out of the	6, 194/ 22
And out of the	<b>stock</b>	of the vine be	6, 194/ 23
a greater than the	<b>stock</b>	he came first of	6, 207/ 3
and the church the	<b>stock</b>	that all they came	6, 207/ 7
setting men's hearts upon	<b>stocks</b>	and stones instead of	6, 62/ 10
set openly in the	<b>stocks</b>	. For though he could	6, 87/ 3
set upon the dead	<b>stocks</b>	and stones. Now see	6, 99/ 33
killed Hunne, as who	<b>stole</b>	a horse." "Surely," said	6, 321/ 19
a thing had been	<b>stolen</b>	, she would have told	6, 321/ 17
and I felt my	<b>stomach</b>	well eased in that	6, 21/ 16
entreaty in their stubborn	<b>stomach</b>	? Were they not, after	6, 416/ 33
and state of sundry	<b>stomachs</b>	one may take harm	6, 343/ 15
see not yet their	<b>stomachs</b>	; but shall, if they	6, 426/ 29
by the temples of	<b>stone</b>	made by the hand	6, 50/ 9
any other temple of	<b>stone</b>	. Whereunto I showed him	6, 57/ 30
that no temple of	<b>stone</b>	was unto God so	6, 57/ 32
to the temple of	<b>stone</b>	. And those that least	6, 59/ 4
he had seen a	<b>stone</b>	more than a man's	6, 80/ 26
to the images of	<b>stone</b>	or tree, as either	6, 99/ 11
labor to hew the	<b>stone</b>	to the square, he	6, 129/ 12
the square to the	<b>stone</b>	; and so shall he	6, 129/ 13
ye see the adamant	<b>stone</b>	draw iron to it	6, 129/ 31
secret property of the	<b>stone</b>	, which is as much	6, 130/ 5
in the tables of	<b>stone</b>	, by the Ten Commandments	6, 141/ 19
hill of that holy	<b>stone</b>	-- I mean upon	6, 202/ 29
sought unto for the	<b>stone</b>	-- not only in	6, 227/ 34
those threads against the	<b>stone</b>	. That they should knit	6, 228/ 22
the surest against the	<b>stone</b>	, she wist ne'er whether	6, 229/ 1
should never have the	<b>stone</b>	in his life. And	6, 229/ 3
this was against the	<b>stone</b>	the very sheet-anchor. When	6, 229/ 6
in earnest feared the	<b>stone</b>	-- he went and	6, 229/ 8

own eye whether a	<b>stone</b>	be right or counterfeit	6, 322/ 26
et petra scandali," the	<b>stone</b>	of stumbling and the	6, 340/ 25
of stumbling and the	<b>stone</b>	of falling and ruin	6, 340/ 25
tree, or as a	<b>stone</b>	falleth downward and the	6, 404/ 6
of Babylon against the	<b>stone</b>	; that is to say	6, 427/ 2
hearts upon stocks and	<b>stones</b>	instead of saints, or	6, 62/ 10
the dead stocks and	<b>stones</b>	. Now see the good	6, 99/ 33
bound to blocks and	<b>stones</b>	. And now since that	6, 100/ 21
square our timber and	<b>stones</b>	by these three rules	6, 128/ 18
the squaring of his	<b>stones</b>	, like that slothful mason	6, 135/ 32
Stephen was killed with	<b>stones</b>	. Saint Appolyne we make	6, 227/ 3
quick men from dead	<b>stones</b>	, and tree from flesh	6, 231/ 3
hath of the hard	<b>stony</b>	paynims made the children	6, 132/ 27
that of myself I	<b>stood</b>	half in a doubt	6, 23/ 13
God and his saints	<b>stood</b>	in this place and	6, 52/ 16
some miracle, where it	<b>stood</b>	upon his life and	6, 82/ 5
his denying. For yet	<b>stood</b>	still the light of	6, 108/ 10
perceived the audience that	<b>stood</b>	about him to feel	6, 125/ 26
whereof the whole sum	<b>stood</b>	in effect, in the	6, 139/ 4
answer other that ye	<b>stood</b>	in such a doubt	6, 157/ 23
long that image had	<b>stood</b>	in that old tabernacle	6, 222/ 28
none, as they thought,	<b>stood</b>	longer untouched. And they	6, 222/ 30
honor due to God,	<b>stood</b>	in such things, then	6, 230/ 26
Lady of Walsingham that	<b>stood</b>	by the cross at	6, 232/ 15
well as they, and	<b>stood</b>	as near as they	6, 264/ 26
same time present, and	<b>stood</b>	near him, marked him	6, 265/ 17
himself faulty, but always	<b>stood</b>	still upon it in	6, 271/ 27
indifference peradventure as they	<b>stood</b>	unsworn. And yet though	6, 273/ 3
faith," quoth he, "I	<b>stood</b>	by and looked on	6, 356/ 14
as though all that	<b>stood</b>	for nothing, ceased not	6, 370/ 37
been taught and firmly	<b>stood</b>	although nothing had been	6, 419/ 24
done but only to	<b>stop</b>	men's mouths, and to	6, 28/ 17
if this gap were	<b>stopped</b>	. For ye should have	6, 302/ 25
if ye had not	<b>stopped</b>	me, have said further	6, 311/ 4
mind. And when he	<b>stopped</b>	and could remember no	6, 328/ 20
us the grace that,	<b>stopping</b>	our ears from the	6, 435/ 23
yet is he for	<b>store</b>	content to keep twain	6, 106/ 8
that learning is good	<b>store</b>	against God send them	6, 301/ 12
in orators, laws and	<b>stories</b>	, much ripened. And albeit	6, 132/ 10
repute a book of	<b>stories</b>	to be made by	6, 180/ 14
not only by the	<b>stories</b>	of the church but	6, 190/ 21
and infidels there be	<b>stories</b>	and monuments enough that	6, 413/ 22
fallen in communication the	<b>story</b>	of Joseph, how his	6, 157/ 2
no further upon the	<b>story</b>	in Genesis, but that	6, 252/ 25

plainly see by the	<b>story</b>	of the church by	6, 406/ 32
said many things very	<b>stoutly</b>	. But yet let us	6, 218/ 7
they may catch them	<b>straggling</b>	from the fold, or	6, 399/ 17
weeneth it would be	<b>straight</b>	given to poor men	6, 51/ 13
more ready to go	<b>straight</b>	to the devil with	6, 379/ 19
as though they came	<b>straight</b>	from heaven to teach	6, 399/ 24
got him to Luther	<b>straight</b>	. And whereas in the	6, 424/ 19
with himself to go	<b>straight</b>	to hell. They teach	6, 425/ 33
able and sufficient to	<b>strain</b>	a man to consent	6, 239/ 1
be bold, without any	<b>straining</b>	of courtesy -- whereof	6, 25/ 32
kept man in humility,	<b>straining</b>	him with the knowledge	6, 166/ 11
by man's hand through	<b>strait</b>	holes made in an	6, 67/ 14
to take away the	<b>strait</b>	yoke and put on	6, 105/ 13
driven to a narrow	<b>strait</b>	. For he and his	6, 432/ 17
to keep them in	<b>straitly</b>	for straying abroad in	6, 141/ 25
reckoned himself bound so	<b>straitly</b>	to keep and observe	6, 257/ 18
exorcisms, benedictions and holy	<b>strange</b>	gestures used in consecration	6, 56/ 4
-- a thing so	<b>strange</b>	, and seeming so far	6, 66/ 15
that heareth it, and	<b>strange</b>	and marvelous to him	6, 70/ 1
both twain were very	<b>strange</b>	. But yet I could	6, 80/ 29
cause to believe so	<b>strange</b>	a thing, methinketh that	6, 82/ 20
I. "That were a	<b>strange</b>	case." "Not very strange	6, 85/ 11
strange case." "Not very	<b>strange</b>	," quoth he. "For where	6, 85/ 12
prior brought privily a	<b>strange</b>	wench into the church	6, 87/ 12
the fashion itself too	<b>strange</b>	for any man to	6, 94/ 1
set out paradoxes and	<b>strange</b>	opinions against the common	6, 123/ 12
the preaching of some	<b>strange</b>	novelties, and bringing up	6, 125/ 4
It seemeth also somewhat	<b>strange</b>	that when God hath	6, 128/ 30
he. "This is a	<b>strange</b>	question. Every man," quoth	6, 131/ 8
temperance, that the very	<b>strange</b>	familiar fashion thereof may	6, 138/ 16
For it was a	<b>strange</b>	thing that she should	6, 150/ 3
that were a very	<b>strange</b>	manner of commanding. For	6, 162/ 19
methinketh it were a	<b>strange</b>	bidding, as I said	6, 163/ 33
not," quoth I, "so	<b>strange</b>	a thing to Saint	6, 163/ 34
That were a very	<b>strange</b>	work," quoth I. "Ye	6, 208/ 15
forget, it is so	<b>strange</b>	. His image is on	6, 227/ 23
by the way many	<b>strange</b>	things of that pilgrimage	6, 228/ 5
which may seem more	<b>strange</b>	, we be content (and	6, 263/ 13
punished." "It were a	<b>strange</b>	thing," quoth I, "if	6, 265/ 28
is," quoth I, "a	<b>strange</b>	thing to me." "Why	6, 273/ 22
he, "should this be	<b>strange</b>	to you? Methinketh it	6, 273/ 23
Methinketh it should be	<b>strange</b>	to no man but	6, 273/ 24
of abjuration, and so	<b>strange</b>	that the like hath	6, 279/ 12
were," quoth he, "very	<b>strange</b>	except ye mean more	6, 285/ 26

unlearned folk far more	<b>strange</b>	and perilous than in	6, 294/ 18
learned man knoweth, every	<b>strange</b>	language to other. And	6, 337/ 23
their utterance of so	<b>strange</b>	and unheard mysteries, either	6, 340/ 8
made a while somewhat	<b>strange</b>	, as of a thing	6, 356/ 3
matter was new and	<b>strange</b>	, he began first by	6, 361/ 12
the visor of a	<b>strange</b>	herald, bloweth out himself	6, 364/ 31
spoke or wrote were	<b>strange</b>	and contrary to right	6, 379/ 28
folk here talk very	<b>strangely</b>	of the things that	6, 25/ 16
the world's end," somewhat	<b>strangely</b>	spoken, and unlike the	6, 114/ 31
wise, that when a	<b>stranger</b>	of other places where	6, 370/ 21
them in straitly for	<b>straying</b>	abroad in riot. And	6, 141/ 25
wade within the great	<b>stream</b>	of holy scripture. The	6, 10/ 7
with in the great	<b>stream</b>	of holy scripture. "Why	6, 138/ 2
and pray in the	<b>street</b>	to gather worldly praise	6, 58/ 25
shops almost in one	<b>street</b>	." "Marry, sir," quoth he	6, 69/ 13
one faith in one	<b>street</b>	, another in the next	6, 192/ 18
ye tell in what	<b>street</b>	. And yet all they	6, 192/ 20
cast them in the	<b>street</b>	. And some brought out	6, 371/ 2
procession about all the	<b>streets</b>	. And if it be	6, 227/ 24
be the force and	<b>strength</b>	of my tale; albeit	6, 62/ 26
of our misery, and	<b>strength</b>	and plenty of power	6, 212/ 21
more than half their	<b>strength</b>	. But as for these	6, 319/ 36
days converted, confirm and	<b>strengthen</b>	thy brethren." In which	6, 108/ 23
it be that it	<b>stretched</b>	no further than to	6, 252/ 29
for favor so far	<b>stretched</b>	forth that the leather	6, 277/ 8
altogether weigheth. For it	<b>stretcheth</b>	no further, if it	6, 218/ 8
and finally, so far	<b>stretcheth</b>	all-thing against good manner	6, 347/ 12
his own house suddenly	<b>stricken</b>	and slain. And that	6, 329/ 22
preachers persecuted, nor no	<b>strife</b>	nor business arise upon	6, 124/ 29
For the fruit of	<b>strife</b>	among the hearers, and	6, 125/ 1
God must break the	<b>strife</b>	. He is only to	6, 163/ 1
and striven a good	<b>strife</b>	, I have performed my	6, 396/ 26
the sword therewith, and	<b>strike</b>	among and drive the	6, 249/ 1
but reproveth him for	<b>striking</b>	Malchus. Nor would not	6, 32/ 7
harp upon the right	<b>string</b>	, and touch truly the	6, 337/ 36
by Uticus, the young	<b>stripling</b>	that is spoken of	6, 259/ 14
with wagers contend and	<b>strive</b>	therein, they should upon	6, 65/ 1
not angry therewith nor	<b>strive</b>	against it. And yet	6, 130/ 7
they should plead and	<b>strive</b>	in the law before	6, 202/ 21
I have labored and	<b>striven</b>	a good strife, I	6, 396/ 26
virtue, all withstanding and	<b>striving</b>	against vice, all care	6, 428/ 6
God were not like	<b>strong</b>	, or not like present	6, 52/ 12
agree to be a	<b>strong</b>	proof, if I saw	6, 62/ 1
but milk and not	<b>strong</b>	meat. And wisdom speak	6, 145/ 31

ye be a tall	<b>strong</b>	man on the one	6, 157/ 5
seemeth me not very	<b>strong</b>	nor able and sufficient	6, 238/ 35
so began to grow	<b>strong</b>	, that they set also	6, 369/ 24
their faith never so	<b>strong</b>	, yet should it not	6, 394/ 5
his false faith be	<b>strong</b>	, he forceth little of	6, 403/ 30
were no man so	<b>strong</b>	that could keep his	6, 405/ 26
up and be as	<b>strong</b>	to save itself as	6, 407/ 33
thing that I hold	<b>stronger</b>	than any miracles, which	6, 62/ 14
if we have any	<b>stronger</b>	meat, it must be	6, 333/ 6
he should find a	<b>stronger</b>	take it from him	6, 405/ 27
God should always be	<b>stronger</b>	than the devil. But	6, 407/ 34
that holy man so	<b>strongly</b>	, that he with few	6, 39/ 20
ye be the more	<b>strongly</b>	instructed for the other	6, 248/ 5
or of the air	<b>struck</b>	with the breath of	6, 213/ 25
our Savior when he	<b>struck</b>	off Malchus's ear, albeit	6, 411/ 28
jeopardy for pertinacity and	<b>stubborn</b>	standing by your part	6, 84/ 28
out. For till their	<b>stubborn</b>	hearts do show them	6, 205/ 30
courteous entreaty in their	<b>stubborn</b>	stomach? Were they not	6, 416/ 33
a heresy, boldly and	<b>stubbornly</b>	defending that since they	6, 124/ 16
he held his own	<b>stubbornly</b>	, without reason, till the	6, 125/ 24
also soon after the	<b>stubbornness</b>	and obstinate infidelity of	6, 142/ 29
that I have long	<b>stuck</b>	with you to withstand	6, 95/ 11
have much the longer	<b>stuck</b>	because of some whom	6, 95/ 13
But now if Simkin	<b>stuck</b>	not thereto, but would	6, 275/ 3
he would that the	<b>student</b>	of scripture should lean	6, 9/ 17
that he counseled the	<b>student</b>	of scripture to bring	6, 9/ 25
he would that the	<b>student</b>	of scripture should lean	6, 128/ 9
that he counseled the	<b>student</b>	of scripture to bring	6, 132/ 30
authority, and that no	<b>student</b>	in scripture should presume	6, 188/ 19
diligently read over and	<b>studied</b>	, and with such manner	6, 270/ 9
Thereat a little he	<b>studied</b>	as one standing in	6, 323/ 14
should have sat and	<b>studied</b>	to devise a way	6, 376/ 9
the matter while one	<b>studieth</b>	more how he may	6, 25/ 34
of right good living,	<b>studious</b>	and well learned in	6, 28/ 23
which I much commend,	<b>studious</b>	in holy scripture, which	6, 33/ 35
that your friend was	<b>studious</b>	of scripture, and although	6, 34/ 25
I perceive ye be	<b>studious</b>	of the text alone	6, 122/ 19
thereto be sturdy and	<b>studious</b>	about the furtherance of	6, 266/ 24
them we be so	<b>studious</b>	, that neither good nor	6, 296/ 12
sins, nor be very	<b>studious</b>	in the gathering of	6, 352/ 6
I did the more	<b>studiously</b>	submit this work, for	6, 23/ 10
love, he that will	<b>studiously</b>	flee from that name	6, 288/ 6
known to give their	<b>study</b>	to the scripture only	6, 9/ 7
showeth that in the	<b>study</b>	of scripture the sure	6, 9/ 10



great errors in the	<b>study</b>	of holy scripture. The	6, 9/ 29
had most given his	<b>study</b>	, I understood him to	6, 33/ 24
with me into my	<b>study</b>	, and my servants warned	6, 35/ 21
better learned, using in	<b>study</b>	more diligence, being a	6, 38/ 26
missed with a long	<b>study</b>	, and finally being brought	6, 93/ 20
known to give their	<b>study</b>	to the scripture only	6, 122/ 8
showeth that in the	<b>study</b>	of scripture the sure	6, 122/ 11
I trust all your	<b>study</b>	shall turn you to	6, 122/ 23
man else in the	<b>study</b>	of the scripture to	6, 122/ 25
to show their own	<b>study</b>	. Which, because they would	6, 123/ 6
seem that in their	<b>study</b>	they had done any	6, 123/ 10
condemn that manner of	<b>study</b>	by which a man	6, 126/ 8
counsel him especially to	<b>study</b>	for the virtuous framing	6, 126/ 32
labor bestowed upon the	<b>study</b>	of holy scripture. "For	6, 127/ 8
advice were in the	<b>study</b>	thereof, to have a	6, 127/ 10
aid of his own	<b>study</b>	, cannot suffice to satisfy	6, 127/ 27
her. "Now in the	<b>study</b>	of scripture, in devising	6, 131/ 33
that reason is by	<b>study</b>	, labor, and exercise of	6, 132/ 7
great errors in the	<b>study</b>	of holy scripture. With	6, 133/ 1
he come to the	<b>study</b>	of scripture?" "By my	6, 133/ 16
will not unto the	<b>study</b>	of scripture take the	6, 153/ 12
of diffidence and mistrust,	<b>study</b>	to seek in scripture	6, 153/ 14
miracle; but by wisdom,	<b>study</b>	, diligence, and collation of	6, 167/ 26
their erudition greater, their	<b>study</b>	as fervent, their devotion	6, 171/ 31
with you to the	<b>study</b>	of scripture, to shape	6, 184/ 24
And that in the	<b>study</b>	of scripture this were	6, 188/ 23
child of one week's	<b>study</b>	in sophistry could for	6, 203/ 30
on a fire to	<b>study</b>	for the diminishing of	6, 211/ 11
he fell from the	<b>study</b>	of the law, wherein	6, 257/ 14
well learned, unto the	<b>study</b>	of scripture -- he	6, 257/ 15
that should," quoth I, "	<b>study</b>	for that, should study	6, 285/ 23
study for that, should	<b>study</b>	where to find water	6, 285/ 23
there he began to	<b>study</b>	again. Then came they	6, 323/ 23
from the knowledge and	<b>study</b>	of scripture drive every	6, 332/ 33
to them whose whole	<b>study</b>	is beset thereupon; and	6, 336/ 31
theirs that after long	<b>study</b>	are admitted to read	6, 337/ 6
that will in the	<b>study</b>	thereof lean proudly to	6, 339/ 33
good deed shall he	<b>study</b>	or labor to do	6, 373/ 18
heretics, where such false	<b>stuff</b>	should be by all	6, 242/ 15
of the way for	<b>stumbling</b>	, we shall, I think	6, 164/ 32
scandali," the stone of	<b>stumbling</b>	and the stone of	6, 340/ 25
give themselves thereto be	<b>sturdy</b>	and studious about the	6, 266/ 23
once at the subtle	<b>suasion</b>	of the devil broken	6, 139/ 22
so to captive and	<b>subdue</b>	our understanding, whereby God	6, 168/ 1

believe, and captive and	<b>subdue</b>	our understanding to serve	6, 254/ 28
labor to submit and	<b>subdue</b>	the rebellion of their	6, 403/ 19
Christ had condemned and	<b>subdued</b>	many divers ages before	6, 315/ 10
in one summer, and	<b>subdued</b>	the remnant in that	6, 369/ 28
since they be all	<b>subject</b>	to time, clearly discerneth	6, 115/ 10
sensuality, that it were	<b>subject</b>	and obedient unto reason	6, 139/ 33
the woman to be	<b>subject</b>	and obediencer of man	6, 139/ 34
the conservation of his	<b>subjects</b>	-- of whose lives	6, 325/ 32
did the more studiously	<b>submit</b>	this work, for two	6, 23/ 10
abjure it and to	<b>submit</b>	himself to penance. But	6, 125/ 15
and proudly refusing to	<b>submit</b>	himself to his abjuration	6, 268/ 11
all this make him	<b>submit</b>	himself to make his	6, 271/ 16
God's grace, labor to	<b>submit</b>	and subdue the rebellion	6, 403/ 19
all heresies, and penitently	<b>submitted</b>	himself to penance. And	6, 271/ 8
of the church, but	<b>submitted</b>	himself thereto. Now with	6, 368/ 20
doubts and questions only,	<b>submitting</b>	himself and his writing	6, 361/ 13
only for fear of	<b>subornation</b>	and false instruction of	6, 265/ 32
other, if the people's	<b>substance</b>	be gathered into the	6, 43/ 11
God is a spiritual	<b>substance</b>	, so looked he for	6, 58/ 14
honest men of good	<b>substance</b>	out of ten, diverse	6, 83/ 1
I think verily the	<b>substance</b>	shall. But yet, as	6, 115/ 17
miswriting. And yet the	<b>substance</b>	of those words that	6, 115/ 25
God and one equal	<b>substance</b>	with his Father, he	6, 137/ 9
much more specially the	<b>substance</b>	of our faith itself	6, 143/ 6
written, yet should the	<b>substance</b>	of this faith never	6, 144/ 4
any points of the	<b>substance</b>	of the faith, which	6, 145/ 33
were one not in	<b>substance</b>	but in will. And	6, 156/ 2
one with him in	<b>substance</b>	. So that for the	6, 156/ 7
person, but both one	<b>substance</b>	, and with the Holy	6, 179/ 1
that the matter and	<b>substance</b>	of them is true	6, 243/ 6
and of a good	<b>substance</b>	." "Forsooth," quoth I, "of	6, 318/ 13
quoth I, "of good	<b>substance</b>	he was, I think	6, 318/ 14
if there were the	<b>substance</b>	good, and of error	6, 347/ 16
And himself leaveth little	<b>substance</b>	and little fruit therein	6, 352/ 4
quoth your friend. "The	<b>substance</b>	of these matters be	6, 360/ 25
loss, both of worldly	<b>substance</b>	, bodily hurt, and perdition	6, 415/ 19
now. For all the	<b>substance</b>	in effect that ye	6, 432/ 22
souls, being mere spiritual	<b>substances</b>	uncharged of all burdensome	6, 213/ 32
faith is the first	<b>substantial</b>	difference discerning Christian men	6, 118/ 15
belief in any such	<b>substantial</b>	point of the faith	6, 147/ 20
never err in any	<b>substantial</b>	point that God would	6, 153/ 10
err in any such	<b>substantial</b>	article as God will	6, 179/ 18
know a much more	<b>substantial</b>	man. And yet when	6, 182/ 1
sentence in a matter	<b>substantial</b>	of our faith, were	6, 183/ 18

own confession in all	<b>substantial</b>	points concerning the faith	6, 184/ 9
so great and so	<b>substantial</b>	an article, so highly	6, 189/ 1
part by good and	<b>substantial</b>	authority, comprobate and corroborate	6, 209/ 30
scripture. And that the	<b>substantial</b>	points of the faith	6, 245/ 32
by very good and	<b>substantial</b>	folk that were present	6, 260/ 23
judges a sure and	<b>substantial</b>	shield to defend and	6, 262/ 8
they wickedly erred in	<b>substantial</b>	articles of the faith	6, 374/ 30
parliament very good and	<b>substantial</b>	provisions, besides all such	6, 410/ 2
open presence of many	<b>substantial</b>	folk, and divers done	6, 432/ 3
ye proved well and	<b>substantially</b>	to be impossible. And	6, 188/ 10
thus ye see how	<b>substantially</b>	Tyndale and his master	6, 308/ 11
all those well and	<b>substantially</b>	answered again for him	6, 325/ 9
fear of the devil's	<b>subtle</b>	sleight and inventions. Who	6, 127/ 1
had once at the	<b>subtle</b>	suasion of the devil	6, 139/ 22
God's commandment by the	<b>subtle</b>	suggestion of the devil	6, 394/ 9
might by the devil's	<b>subtle</b>	suggestion have brought him	6, 401/ 9
good divinity with the	<b>subtleties</b>	of their questions and	6, 33/ 31
I, "with your other	<b>subtlety</b>	, by which ye would	6, 164/ 26
occasion of the utter	<b>subversion</b>	of that whole realm	6, 315/ 6
natural reason, so utterly	<b>subverting</b>	all virtue and all	6, 402/ 27
in their places and	<b>succeed</b>	them in office?" "Nay	6, 103/ 34
our days by continual	<b>succession</b>	from theirs. But I	6, 149/ 35
and that for his	<b>successor</b>	he should be the	6, 108/ 5
no commandment to any	<b>successor</b>	of his or any	6, 108/ 28
to them for their	<b>successors</b>	in Christ's flock, and	6, 103/ 12
and always since, the	<b>successors</b>	of him continually --	6, 206/ 26
so long, and sometimes	<b>suchwise</b>	intricate that myself could	6, 21/ 25
open and written in	<b>suchwise</b>	that no man could	6, 175/ 14
he hath not only	<b>sucked</b>	out the most poison	6, 424/ 27
and left in the	<b>sudary</b>	, so hath it been	6, 39/ 7
themselves, in some great	<b>sudden</b>	help well appearing to	6, 83/ 5
done it of a	<b>sudden</b>	adventure, but of a	6, 271/ 31
be not light and	<b>sudden</b>	in receiving him again	6, 410/ 28
which better is than	<b>suddenly</b>	once to hear it	6, 26/ 25
man born blind had	<b>suddenly</b>	his sight, what wonder	6, 80/ 8
his church, and there	<b>suddenly</b>	say that he hath	6, 85/ 23
and the town full,	<b>suddenly</b>	this blind man, at	6, 86/ 14
he could have seen	<b>suddenly</b>	by miracle the difference	6, 87/ 3
by the sight so	<b>suddenly</b>	tell the names of	6, 87/ 5
men that he should	<b>suddenly</b>	see." "Lo, therefore, I	6, 87/ 7
have left him behind,	<b>suddenly</b>	he spied a mare	6, 91/ 27
state perfectly cured and	<b>suddenly</b>	. "And in this matter	6, 93/ 30
And thus have ye	<b>suddenly</b>	answered yourself, to all	6, 121/ 14
If this man might	<b>suddenly</b>	have that whole Bible	6, 134/ 5

since the bad may	<b>suddenly</b>	be mended unaware to	6, 203/ 12
and the good as	<b>suddenly</b>	waxen worse. Now lay	6, 203/ 12
a thing might happen	<b>suddenly</b>	, that ever God will	6, 223/ 15
bear-baiting, the church fell	<b>suddenly</b>	down at evensong time	6, 258/ 7
for aught I see	<b>suddenly</b>	, that would not be	6, 302/ 33
in his own house	<b>suddenly</b>	stricken and slain. And	6, 329/ 22
other oftentimes interchanged and	<b>suddenly</b>	sundry things of diverse	6, 336/ 27
it and not himself,	<b>suddenly</b>	the fond fellow bewrayed	6, 364/ 19
commended; and seeth now	<b>suddenly</b>	start up a new	6, 433/ 28
me to labor and	<b>sue</b>	for him, pretending that	6, 329/ 14
prove it the priest	<b>sued</b>	him before the bishop's	6, 69/ 21
for hatred that he	<b>sued</b>	a premunire against divers	6, 318/ 6
if he had never	<b>sued</b>	the premunire. And by	6, 319/ 30
if Hunne had not	<b>sued</b>	the premunire he should	6, 324/ 11
he would never have	<b>sued</b>	the premunire." "Lo, my	6, 324/ 17
he would never have	<b>sued</b>	his pardon." "Yes," quoth	6, 325/ 18
understand that he never	<b>sued</b>	pardon therefor. But after	6, 326/ 14
that God will not	<b>suffer</b>	the church to be	6, 11/ 12
detection of heresy to	<b>suffer</b>	(after the witnesses published	6, 14/ 29
yet they will indeed	<b>suffer</b>	none English Bible in	6, 16/ 23
not well done to	<b>suffer</b>	Luther's books, or any	6, 17/ 5
those poor people that	<b>suffer</b>	it be (under the	6, 32/ 1
that he would not	<b>suffer</b>	Saint Peter to fight	6, 32/ 5
of old time would	<b>suffer</b>	no such superfluity in	6, 40/ 23
cups of gold, and	<b>suffer</b>	his and our Savior	6, 41/ 17
would at this day	<b>suffer</b>	the precious Blood of	6, 41/ 20
gain they get thereby	<b>suffer</b>	such abusion to continue	6, 53/ 19
and wicked, would never	<b>suffer</b>	it continue to the	6, 54/ 12
would not the temporalty	<b>suffer</b>	it. "Nor if it	6, 54/ 25
that our incredulity can	<b>suffer</b>	him nowadays to work	6, 61/ 25
reason is that we	<b>suffer</b>	to rest in his	6, 82/ 9
Christian men he will	<b>suffer</b>	no such things long	6, 89/ 4
we list not to	<b>suffer</b>	them called by that	6, 95/ 28
some cause that cannot	<b>suffer</b>	that work to be	6, 96/ 13
he served them, and	<b>suffer</b>	the devil delude us	6, 100/ 30
as himself hath promised	<b>suffer</b>	them to fall from	6, 110/ 12
be that he shall	<b>suffer</b>	the devil to work	6, 112/ 28
that God will not	<b>suffer</b>	his church to err	6, 112/ 32
yet that could I	<b>suffer</b>	too and allow right	6, 133/ 21
were learned rather to	<b>suffer</b>	our sensual parties plain	6, 139/ 35
as man's frailty could	<b>suffer</b>	it, specially to fulfill	6, 142/ 10
his church, shall never	<b>suffer</b>	his Catholic Church neither	6, 147/ 4
that ever God would	<b>suffer</b>	any earthly man after	6, 151/ 14
that God will not	<b>suffer</b>	the church to be	6, 179/ 13

yet shall he never	suffer	his church to be	6, 181/ 9
you, will not Christ	suffer	his church to be	6, 183/ 8
from other writing, and	suffer	them to take a	6, 183/ 9
faith, if God would	suffer	his church to take	6, 183/ 13
very scripture he should	suffer	his church mistake the	6, 183/ 17
since God will not	suffer	his church to mistake	6, 183/ 32
our faith no more	suffer	them to take a	6, 184/ 4
but ye will not	suffer	them; ye punish them	6, 201/ 19
Ghost, who could never	suffer	, as yourself agreeth, the	6, 210/ 2
another, nor never so	suffer	idolatry among the Jews	6, 220/ 10
the world, should either	suffer	his church to be	6, 220/ 18
that ever God will	suffer	such a thing to	6, 223/ 15
it life, will never	suffer	it all consent and	6, 224/ 16
therefore would he never	suffer	the church so fully	6, 224/ 17
Holy Spirit will not	suffer	his whole church to	6, 239/ 2
error, yet may he	suffer	them well to err	6, 239/ 4
that God will not	suffer	his whole church to	6, 239/ 12
forth with miracles, or	suffer	so to be set	6, 244/ 29
good doctors unknown, and	suffer	his church to be	6, 245/ 7
I say, not only	suffer	his honor and right	6, 245/ 9
detection of heresy, to	suffer	(after the witnesses published	6, 264/ 14
pride would for shame	suffer	him to say the	6, 270/ 2
were I the judge,	suffer	the like hereafter." "What	6, 271/ 19
his heart, that cannot	suffer	him for shame to	6, 279/ 17
as good I would	suffer	it. If somewhat into	6, 287/ 29
no Christian man, will	suffer	no layman have any	6, 293/ 25
their own making, nor	suffer	us to learn by	6, 294/ 14
Paul so clear to	suffer	only one, with utter	6, 308/ 8
as long as they	suffer	not any priest take	6, 308/ 15
as long as they	suffer	him to be without	6, 308/ 16
be well done to	suffer	them have wives that	6, 309/ 20
I. "For I cannot	suffer	to see you sit	6, 316/ 14
yet they will indeed	suffer	none English Bible in	6, 316/ 28
clergy in doubt to	suffer	it than this: that	6, 332/ 3
well, in that they	suffer	it not to be	6, 332/ 24
folk in fear to	suffer	the scripture in our	6, 333/ 15
of Saint John; and	suffer	some to read the	6, 343/ 28
whom he would not	suffer	to meddle with the	6, 343/ 29
not well done to	suffer	Luther's books, or any	6, 345/ 4
our self, but only	suffer	God to do all-thing	6, 353/ 3
for that could he	suffer	no man to be	6, 354/ 11
that he would not	suffer	them to be worshipped	6, 356/ 12
because he would not	suffer	the images to be	6, 357/ 11
be well done to	suffer	and bear the rule	6, 368/ 32

they be bound to	<b>suffer</b>	wrong. And this doctrine	6, 369/ 4
remnant, and could not	<b>suffer</b>	them to consider and	6, 369/ 8
our sin, than to	<b>suffer</b>	us that call ourselves	6, 376/ 12
fervent that it may	<b>suffer</b>	a painful death, and	6, 385/ 31
that ever we can	<b>suffer</b>	in this world is	6, 397/ 2
wretched creature do or	<b>suffer</b>	for God, in the	6, 397/ 4
that Christian princes should	<b>suffer</b>	the Catholic Christian people	6, 407/ 23
Saracens, and paynims would	<b>suffer</b>	the faith of Christ	6, 408/ 1
Christian men should therefore	<b>suffer</b>	in like wise all	6, 408/ 3
he that would now	<b>suffer</b>	that sect to be	6, 408/ 13
that were content to	<b>suffer</b>	Christ lose his worship	6, 408/ 16
as many as we	<b>suffer</b>	to fall to them	6, 408/ 33
of good people, both	<b>suffer</b>	and exhort the Count	6, 409/ 13
should punish his body,	<b>suffer</b>	him to kill other	6, 411/ 15
which now they cannot	<b>suffer</b>	to resist their beastly	6, 412/ 7
of much spiritual harm,	<b>suffer</b>	their people to be	6, 414/ 13
quiet, till he should	<b>suffer</b>	them to fall in	6, 414/ 24
against the common nature,	<b>suffer</b>	another man causeless to	6, 414/ 33
of their souls, wittingly	<b>suffer</b>	among the people whom	6, 415/ 23
they without eternal damnation	<b>suffer</b>	other people, and especially	6, 415/ 25
that they shall not	<b>suffer</b>	their people by infidels	6, 415/ 32
that they shall not	<b>suffer</b>	their people to be	6, 416/ 1
those ravenous wolves, than	<b>suffer</b>	them to worry and	6, 430/ 5
sin and wretchedness, shall	<b>suffer</b>	the head of all	6, 434/ 32
body to the patient	<b>sufferance</b>	of all the painful	6, 32/ 10
was by patience and	<b>sufferance</b>	, by which the faith	6, 32/ 21
the devil through God's	<b>sufferance</b>	for the illusion of	6, 76/ 26
do any by God's	<b>sufferance</b>	, ye cannot say nay	6, 76/ 32
the devil through God's	<b>sufferance</b>	, as well all the	6, 93/ 27
do nothing but by	<b>sufferance</b>	, except we see some	6, 96/ 12
were percase by God's	<b>sufferance</b>	done by the devil	6, 188/ 3
were not like the	<b>sufferance</b>	of an unconsecrated host	6, 245/ 2
God's further favor and	<b>sufferance</b>	. Whereof they repented after	6, 252/ 31
to give him, with	<b>sufferance</b>	of some his best	6, 271/ 14
offer himself to the	<b>sufferance</b>	of open shame, there	6, 283/ 1
man is by God's	<b>sufferance</b>	permitted to fall, is	6, 401/ 5
live after him in	<b>sufferance</b>	and patience, so far	6, 406/ 17
spiritual profit and the	<b>sufferance</b>	of much spiritual harm	6, 414/ 12
man to patience and	<b>sufferance</b>	without requiting of an	6, 414/ 30
defense, but using further	<b>sufferance</b>	and doing also good	6, 414/ 31
preaching, if he be	<b>suffered</b>	to preach in time	6, 15/ 5
in English should be	<b>suffered</b>	. And in this chapter	6, 16/ 1
scripture should not be	<b>suffered</b>	in English. And the	6, 16/ 33
or heathen could have	<b>suffered</b>	before our days. %The	6, 18/ 20

therein that I was	suffered	to see and show	6, 27/ 8
people, if they were	suffered	to read the scripture	6, 29/ 9
if his books were	suffered	to be read. "And	6, 30/ 2
of Jerusalem, till he	suffered	it to be destroyed	6, 57/ 20
they shall after be	suffered	to preach again. Such	6, 125/ 37
if a maid be	suffered	to run on the	6, 131/ 23
so if reason be	suffered	to run out at	6, 131/ 26
that it were not	suffered	to master the soul	6, 139/ 31
all that he had	suffered	his wife our mother	6, 140/ 2
opened their eyes and	suffered	and caused them to	6, 172/ 2
the church might be	suffered	by God to be	6, 181/ 21
such points not be	suffered	, for the special assistance	6, 185/ 20
that it cannot be	suffered	to fall to superstition	6, 189/ 2
while, if they were	suffered	, and the church that	6, 190/ 9
And for proof thereof	suffered	them at men's devout	6, 215/ 7
that he hath not	suffered	them to err in	6, 221/ 3
and evil it is	suffered	that superstitious manner of	6, 234/ 20
our Lord hitherto never	suffered	neither the devil to	6, 243/ 18
yet hath he not	suffered	them hitherto not so	6, 243/ 20
to their souls be	suffered	in the thing that	6, 245/ 5
in no wise be	suffered	of God to fall	6, 245/ 27
might it least be	suffered	. For well ye wot	6, 266/ 21
preaching, if he be	suffered	to preach in time	6, 279/ 22
did he, and meekly	suffered	for his sin as	6, 283/ 9
in English should be	suffered	. And in this chapter	6, 293/ 15
no priest should be	suffered	to live chaste, but	6, 309/ 3
there, that God hath	suffered	all that empire to	6, 310/ 3
wife, but is there	suffered	to minister in the	6, 310/ 7
scripture should not be	suffered	in English. And the	6, 330/ 33
God hath either not	suffered	or not provided that	6, 331/ 28
should not now be	suffered	to read all. Yet	6, 332/ 37
commons, and no man	suffered	to read or hear	6, 340/ 13
therefore be the better	suffered	that no part of	6, 343/ 7
for my mind, be	suffered	to be spread abroad	6, 344/ 18
his books be not	suffered	to be read is	6, 347/ 6
or heathen could have	suffered	before our days. "If	6, 374/ 11
he never taught nor	suffered	his folk to break	6, 375/ 4
torments that the martyrs	suffered	in their passion altogether	6, 396/ 19
they cannot so be	suffered	, nor their sect allowed	6, 405/ 13
Christ's faith not there	suffered	to be preached and	6, 408/ 13
no wise to be	suffered	, but to be oppressed	6, 408/ 31
great patience borne and	suffered	their malice, only writing	6, 409/ 9
if they may be	suffered	, cast off their visors	6, 426/ 21
since, who could have	suffered	him? If he should	6, 426/ 24

quenched ere it were	<b>suffered</b>	to grow to over	6, 430/ 23
a wife, or any	<b>suffered</b>	to break their vowed	6, 434/ 13
and is to the	<b>sufferer</b>	as fruitless as painful	6, 216/ 5
his Christian people the	<b>sufferers</b>	, we make the Christian	6, 31/ 31
and the infidels the	<b>sufferers</b>	, whereby men think that	6, 31/ 32
Christ among Christian people	<b>suffereth</b>	not such things to	6, 90/ 32
deny but that God	<b>suffereth</b>	the devil to work	6, 95/ 32
good understanding thereof but	<b>suffereth</b>	them to be deceived	6, 121/ 20
look for him, he	<b>suffereth</b>	the devil sometimes to	6, 243/ 31
for the punishment thereof	<b>suffereth</b>	us to have lewd	6, 419/ 4
many and misconstrued, not	<b>suffering</b>	the remnant to be	6, 30/ 6
to tell one tale,	<b>suffering</b>	no sects or schisms	6, 164/ 1
will of Christ in	<b>suffering</b>	of his Passion. "In	6, 353/ 8
he careth as little,	<b>suffering</b>	, while each of them	6, 413/ 32
of his righteousness not	<b>suffering</b>	that their false forswearing	6, 422/ 18
should be requisite and	<b>suffice</b>	to make you think	6, 82/ 19
of proof will not	<b>suffice</b>	you, I dare say	6, 84/ 14
church, it must needs	<b>suffice</b>	for the church against	6, 90/ 24
his own study, cannot	<b>suffice</b>	to satisfy but that	6, 127/ 27
spring of them should	<b>suffice</b>	to make you perceive	6, 349/ 2
itself would well enough	<b>suffice</b>	. For therein is it	6, 359/ 15
that faith will not	<b>suffice</b>	but if it have	6, 383/ 9
very fervent faith, might	<b>suffice</b>	to their salvation if	6, 385/ 8
great that it may	<b>suffice</b>	to the doing of	6, 385/ 30
faith, if it should	<b>suffice</b>	for salvation, must needs	6, 389/ 25
faith alone doth not	<b>suffice</b>	without good works (which	6, 392/ 21
were they right few,	<b>sufficed</b>	for our purpose. For	6, 90/ 22
charity, all his faith	<b>sufficed</b>	not." "In good faith	6, 383/ 34
so great that it	<b>sufficed</b>	to work wonders with	6, 385/ 18
argument alone, since it	<b>sufficeth</b>	us that every man	6, 309/ 10
teacheth that only faith	<b>sufficeth</b>	to our salvation with	6, 352/ 27
doth justify us and	<b>sufficeth</b>	for our salvation." Then	6, 380/ 35
Lutherans meant that faith	<b>sufficeth</b>	to salvation, because they	6, 386/ 21
say that only faith	<b>sufficeth</b>	, if they should mean	6, 389/ 10
good works, no faith	<b>sufficeth</b>	? For it were a	6, 389/ 11
say that faith alone	<b>sufficeth</b>	without good works, and	6, 389/ 12
without good works faith	<b>sufficeth</b>	nothing. And so was	6, 389/ 13
other virtue, almsdeed alone	<b>sufficeth</b>	for salvation, how wretchedly	6, 392/ 6
but that all our	<b>sufficiency</b>	is of God. Whereunto	6, 396/ 30
of itself, but the	<b>sufficiency</b>	thereof is also of	6, 396/ 33
used, which he found	<b>sufficient</b>	and surest. For so	6, 34/ 13
if it were by	<b>sufficient</b>	witness -- were they	6, 36/ 23
was it not a	<b>sufficient</b>	proof that God would	6, 60/ 32
wrought by God were	<b>sufficient</b>	proof and authority therefor	6, 62/ 28



it have in itself	<b>sufficient</b>	and right wonderful perfection	6, 74/ 31
shall make me a	<b>sufficient</b>	proof of an impossible	6, 77/ 23
him what thing were	<b>sufficient</b>	occasion to work his	6, 81/ 18
that right few were	<b>sufficient</b>	of them that would	6, 82/ 21
nothing believe without good,	<b>sufficient</b>	and full proof. "I	6, 83/ 16
they had made thereupon	<b>sufficient</b>	inquisition and search, they	6, 88/ 22
thereto testified in such	<b>sufficient</b>	wise, that he might	6, 93/ 1
learned, were it then	<b>sufficient</b>	to understand some part	6, 117/ 14
their souls gave them	<b>sufficient</b>	warning, whereof the whole	6, 139/ 3
left them destitute of	<b>sufficient</b>	knowledge that longed to	6, 142/ 7
given good tokens and	<b>sufficient</b>	knowledge of him, yet	6, 147/ 32
strong nor able and	<b>sufficient</b>	to strain a man	6, 239/ 1
make the laws so	<b>sufficient</b>	that as few things	6, 262/ 4
would be taken for	<b>sufficient</b>	in a far slighter	6, 262/ 30
so much more than	<b>sufficient</b>	, that neither his judges	6, 277/ 20
a title of a	<b>sufficient</b>	yearly living, either of	6, 302/ 11
in my mind a	<b>sufficient</b>	cause to exclude the	6, 338/ 4
woman too, is as	<b>sufficient</b>	to hear confession and	6, 349/ 21
only faith alone is	<b>sufficient</b>	, without good works, unto	6, 380/ 1
but that faith is	<b>sufficient</b>	alone if one happen	6, 380/ 36
but only faith is	<b>sufficient</b>	without them. And when	6, 381/ 17
that faith only was	<b>sufficient</b>	, and that faith alone	6, 382/ 26
faith alone to be	<b>sufficient</b>	because that faith hath	6, 383/ 15
that charity alone is	<b>sufficient</b>	, which were as near	6, 383/ 17
fault of charity, not	<b>sufficient</b>	to salvation, and that	6, 385/ 32
them that reckon faith	<b>sufficient</b>	for salvation without good	6, 386/ 10
faith without good works	<b>sufficient</b>	, be worse than devils	6, 386/ 13
that faith alone is	<b>sufficient</b>	, but they must say	6, 388/ 32
that hope alone is	<b>sufficient</b>	. And yet shall they	6, 388/ 33
that only faith was	<b>sufficient</b>	, they mean not of	6, 388/ 36
faith, he thought, was	<b>sufficient</b>	. But then was it	6, 389/ 3
say that it is	<b>sufficient</b>	alone without good works	6, 389/ 7
works joined thereto, is	<b>sufficient</b>	to save us. And	6, 390/ 12
say that faith is	<b>sufficient</b>	alone without good works	6, 394/ 24
that faith is alone	<b>sufficient</b>	to save them that	6, 394/ 27
of grace, able and	<b>sufficient</b>	to do good and	6, 396/ 9
that our deeds were	<b>sufficient</b>	of themselves, but that	6, 396/ 29
more is our faith	<b>sufficient</b>	of itself, but the	6, 396/ 32
that faith alone was	<b>sufficient</b>	for our salvation, and	6, 399/ 33
in hand, it is	<b>sufficient</b>	that the bishop neither	6, 411/ 11
among them well and	<b>sufficiently</b>	to declare themselves. And	6, 34/ 11
assoiled, and that part	<b>sufficiently</b>	proved?" "Yes, marry," quoth	6, 60/ 25
common presumption," quoth I, "	<b>sufficiently</b>	serve you to set	6, 76/ 9
that no presumption can	<b>sufficiently</b>	serve for the proof	6, 76/ 11

images were well and	<b>sufficiently</b>	proved, although there were	6, 77/ 14
I provide many miracles	<b>sufficiently</b>	of such, I say	6, 77/ 27
in which they may	<b>sufficiently</b>	see both what they	6, 113/ 28
And this they thought	<b>sufficiently</b>	proved by the words	6, 124/ 20
holy scripture well and	<b>sufficiently</b>	his doctrine whereby he	6, 128/ 31
Father may well and	<b>sufficiently</b>	be proved, yet were	6, 137/ 3
left them his mind	<b>sufficiently</b>	in holy scripture." "And	6, 155/ 12
I, "whether God have	<b>sufficiently</b>	showed that point in	6, 160/ 10
as I can see	<b>sufficiently</b>	answered, except that ye	6, 246/ 5
being by so many	<b>sufficiently</b>	proved that one taught	6, 265/ 35
Grace being well and	<b>sufficiently</b>	informed of the truth	6, 326/ 18
into the favor and	<b>suffrages</b>	of Christ's church. But	6, 410/ 19
commandment by the subtle	<b>suggestion</b>	of the devil, or	6, 394/ 9
by the devil's subtle	<b>suggestion</b>	have brought him, whereas	6, 401/ 9
they persuade with false	<b>suggestions</b>	to conceive an evil	6, 256/ 8
many of the same	<b>suit</b>	, and double and treble	6, 269/ 25
might," quoth he, "by	<b>suit</b>	to be sure of	6, 274/ 33
divers persons for a	<b>suit</b>	taken about a mortuary	6, 318/ 7
be of their own	<b>suit</b>	. "The Sixteenth Chapter Of	6, 418/ 9
judges in their temporal	<b>suits</b>	, of what church did	6, 202/ 23
about the Turk and	<b>sultan</b>	have used to christen	6, 416/ 17
promise serve, "Ego vobiscum	<b>sum</b>	omnibus diebus usque ad	6, 114/ 4
he said, "Ego vobiscum	<b>sum</b>	usque ad finem saeculi	6, 114/ 19
warning, whereof the whole	<b>sum</b>	stood in effect, in	6, 139/ 4
I remember, the whole	<b>sum</b>	and effect of all	6, 189/ 5
or twenty marks. Which	<b>sum</b>	, I dare say, there	6, 341/ 34
The Second Chapter Here	<b>summarily</b>	is declared in what	6, 5/ 8
The Second Chapter Here	<b>summarily</b>	is declared what order	6, 35/ 11
remembered, and well and	<b>summarily</b>	rehearsed." "But now," quoth	6, 189/ 8
one swallow maketh not	<b>summer</b>	, so the folly of	6, 73/ 1
be seen but in	<b>summer</b>	and the other all	6, 80/ 16
in the midst of	<b>summer</b>	than be burned in	6, 84/ 32
and ride out one	<b>summer</b>	in those countries. And	6, 228/ 4
thousand Lutherans in one	<b>summer</b>	, and subdued the remnant	6, 369/ 28
have seen in a	<b>summer's</b>	day. And some of	6, 125/ 31
burying and making of	<b>sumptuous</b>	sepulchers and doing the	6, 220/ 5
them there as never	<b>sun</b>	should shine on them	6, 50/ 20
the course of the	<b>sun</b>	whereby he should perceive	6, 66/ 10
make to see the	<b>sun</b>	, the moon, and the	6, 80/ 9
a place as no	<b>sun</b>	should shine thereon, to	6, 360/ 6
it standeth in the	<b>sun</b>	, and is never the	6, 382/ 5
is present with the	<b>sun</b>	, if we list not	6, 404/ 15
he should upon the	<b>Sunday</b>	at High Mass time	6, 69/ 23
Sabbath Day changed into	<b>Sunday</b>	without any word of	6, 155/ 14

fastings, vigils kept, the	<b>Sundays</b>	hallowed, the Mass said	6, 190/ 19
put them clean away,	<b>Sundays</b>	and all? Some wax	6, 236/ 9
divers and many times	<b>sunderly</b>	talked with almost all	6, 318/ 24
Christian people have in	<b>sundry</b>	places, sundry temples and	6, 57/ 34
have in sundry places,	<b>sundry</b>	temples and churches, to	6, 57/ 34
condemned for heresies by	<b>sundry</b>	general councils. "And this	6, 62/ 24
almost every town at	<b>sundry</b>	times so many miracles	6, 76/ 14
the scripture, but by	<b>sundry</b>	times and ages more	6, 146/ 31
and godly writers of	<b>sundry</b>	times. By whose good	6, 152/ 8
scripture of Christ in	<b>sundry</b>	places. As where the	6, 173/ 13
quoth I. "We have	<b>sundry</b>	ways proved and agreed	6, 175/ 4
as saints be in	<b>sundry</b>	countries, and very far	6, 213/ 1
see and hear in	<b>sundry</b>	places at once. If	6, 213/ 9
from us, and from	<b>sundry</b>	places far distant asunder	6, 213/ 30
body showed at two	<b>sundry</b>	places, it may fortune	6, 221/ 19
head there may be	<b>sundry</b>	parts, and either part	6, 221/ 20
in diverse regions and	<b>sundry</b>	ages, we thereby well	6, 245/ 23
those heresies preached at	<b>sundry</b>	places out of London	6, 267/ 33
was many times in	<b>sundry</b>	places examined. But specially	6, 318/ 27
oftentimes interchanged and suddenly	<b>sundry</b>	things of diverse matters	6, 336/ 27
affection and state of	<b>sundry</b>	stomachs one may take	6, 343/ 15
of the people in	<b>sundry</b>	places of Christendom, by	6, 409/ 19
rung and Te Deum	<b>sung</b>	, so that nothing was	6, 86/ 16
Mass said, holy service	<b>sung</b>	, and their people houseled	6, 190/ 20
be in some places	<b>sung</b>	faster than I can	6, 258/ 37
cursum consummavi, et nunc	<b>superest</b>	mihi corona iusticiae" (I	6, 396/ 25
would suffer no such	<b>superfluity</b>	in the paraments of	6, 40/ 24
already, I would, all	<b>superfluous</b>	recapitulation set apart, as	6, 35/ 27
set by, pride longed	<b>superfluously</b>	to get by covetousness	6, 140/ 14
us obedience to our	<b>superiors</b>	and rulers, one and	6, 106/ 33
it, or else by	<b>supernatural</b>	grace be led into	6, 117/ 26
used he the secret	<b>supernatural</b>	means by which his	6, 172/ 5
mean manner between scrupulous	<b>superstition</b>	and reckless negligence that	6, 14/ 14
and to nourish this	<b>superstition</b>	, under the name and	6, 53/ 2
suffered to fall to	<b>superstition</b>	and idolatry instead of	6, 189/ 3
were if it were	<b>superstition</b>	and not a part	6, 210/ 4
Nor there is no	<b>superstition</b>	in such other things	6, 232/ 34
mean manner between scrupulous	<b>superstition</b>	and reckless negligence that	6, 255/ 14
fell first in such	<b>superstition</b>	, it is the more	6, 259/ 25
woman loved no such	<b>superstitions</b>	. She could abide the	6, 229/ 9
saints, because of much	<b>superstitious</b>	manner used therein and	6, 13/ 14
is there touched the	<b>superstitious</b>	fear and scrupulosity that	6, 14/ 9
as ye call it)	<b>superstitious</b>	and wicked, would never	6, 54/ 12
follily misliken unto the	<b>superstitious</b>	demeanor and fond fashion	6, 56/ 9

wandering about vanity or	<b>superstitious</b>	devotion, and the next	6, 100/ 19
saints, because of much	<b>superstitious</b>	manner used therein and	6, 226/ 4
honor them with such	<b>superstitious</b>	ways that the paynim	6, 229/ 18
in delusion of our	<b>superstitious</b>	idolatry, than so to	6, 229/ 27
The third is the	<b>superstitious</b>	fashion of worship with	6, 230/ 4
the third point, of	<b>superstitious</b>	manner of worshipping or	6, 232/ 27
it is suffered that	<b>superstitious</b>	manner of worship. And	6, 234/ 20
is to say, the	<b>superstitious</b>	manner and unlawful petitions	6, 235/ 1
is there touched the	<b>superstitious</b>	fear and scrupulosity that	6, 255/ 8
the weariness of that	<b>superstitious</b>	fear and servile dread	6, 257/ 30
harm is in the	<b>superstitious</b>	fashion that their own	6, 258/ 14
too seriously is somewhat	<b>superstitious</b>	. And therefore the best	6, 258/ 29
the service of God	<b>superstitious</b>	instead of religious, over	6, 259/ 9
be quite absorbed and	<b>supped</b>	up, he saith, in	6, 389/ 21
Mass as well after	<b>supper</b>	as before breakfast, and	6, 354/ 16
wise went we to	<b>supper</b>	, and on the morrow	6, 431/ 4
saith that our faith	<b>suppeth</b>	up all our sins	6, 352/ 34
report; yet since I	<b>suppose</b>	in myself, that if	6, 26/ 19
-- which things, I	<b>suppose</b>	, every good Christian man	6, 37/ 19
the church. But I	<b>suppose</b>	he shall never find	6, 41/ 6
saint itself. But I	<b>suppose</b>	neither scripture nor natural	6, 45/ 32
through Christendom, and I	<b>suppose</b>	ye shall find the	6, 53/ 33
shall not find, I	<b>suppose</b>	, that any bishop in	6, 54/ 7
neither doubt, nor I	<b>suppose</b>	no good man else	6, 77/ 8
say, but certainly I	<b>suppose</b>	as much as ye	6, 101/ 18
see hereafter. But now	<b>suppose</b>	that this old idolater	6, 134/ 24
unto you, as I	<b>suppose</b>	it doth to you	6, 161/ 32
now go to and	<b>suppose</b>	it were so; what	6, 175/ 9
Now is it, I	<b>suppose</b>	, well and clearly proved	6, 179/ 16
Christ. And such I	<b>suppose</b>	were the Sadducees that	6, 193/ 5
in good faith, I	<b>suppose</b>	we be waded in	6, 210/ 25
there as here. Now	<b>suppose</b>	then first, that of	6, 218/ 17
we not, I think,	<b>suppose</b>	that there were any	6, 224/ 29
they by that reason	<b>suppose</b>	that the image of	6, 231/ 27
quoth I, "and I	<b>suppose</b>	it very true." "May	6, 238/ 17
Yes," quothe he, "I	<b>suppose</b>	there were some, but	6, 252/ 14
them is, as I	<b>suppose</b>	, more than thrice three	6, 285/ 32
ye shall not, I	<b>suppose</b>	, greatly doubt what he	6, 292/ 26
the cause is I	<b>suppose</b>	, for we look more	6, 295/ 34
dog." "And yet I	<b>suppose</b>	, " quothe I, "if the	6, 302/ 4
more honest would, I	<b>suppose</b>	, be married. And yet	6, 310/ 22
the author answereth. "I	<b>suppose</b>	, " quothe he, "that this	6, 317/ 3
to toe that I	<b>suppose</b>	there be not very	6, 318/ 22
meant they, as I	<b>suppose</b>	, the forbidding of the	6, 337/ 9

denied it. Which I	<b>suppose</b>	would not often happen	6, 342/ 10
to say, and I	<b>suppose</b>	all the honest men	6, 350/ 6
feigned that ever were	<b>supposed</b>	to be brought from	6, 278/ 16
a little further. And	<b>supposing</b>	that there were some	6, 200/ 13
of his condemnation and	<b>suppression</b>	of his books. For	6, 346/ 33
baptism but to the	<b>suppression</b>	of penance and of	6, 352/ 23
study of scripture the	<b>sure</b>	way is, with virtue	6, 9/ 10
to be the very	<b>sure</b>	way to wade within	6, 10/ 6
truer part, hath a	<b>sure</b>	and undoubtable refuge provided	6, 10/ 18
whether we can be	<b>sure</b>	that the miracles told	6, 13/ 26
we may be most	<b>sure</b>	of theirs and consequently	6, 13/ 29
by their miracles most	<b>sure</b>	of them that they	6, 13/ 30
unto me a secret	<b>sure</b>	friend of his with	6, 21/ 8
for a ready and	<b>sure</b>	defender. And of such	6, 26/ 6
ye may make yourself	<b>sure</b>	, that I shall never	6, 27/ 1
conclusions selves be so	<b>sure</b>	truths that they be	6, 27/ 18
this am I very	<b>sure</b>	and perceive it well	6, 38/ 2
Christ's Catholic Church, very	<b>sure</b>	am I that Saint	6, 38/ 21
which they think themselves	<b>sure</b>	against all the devils	6, 52/ 31
But I am very	<b>sure</b>	that many a holy	6, 54/ 29
indeed, that I am	<b>sure</b>	enough; yet not for	6, 60/ 15
whereby was I so	<b>sure</b>	of that, whereupon I	6, 60/ 20
them done, and were	<b>sure</b>	that God or good	6, 62/ 1
beginning, I reckon so	<b>sure</b>	and fast, and therewith	6, 62/ 15
who can reckon himself	<b>sure</b>	of his own mother	6, 64/ 1
them and not very	<b>sure</b>	to believe that every	6, 64/ 33
while they make themselves	<b>sure</b>	of the wrong side	6, 65/ 1
I believe and am	<b>sure</b>	that it is, yet	6, 69/ 34
that we reckon ourselves	<b>sure</b>	that no man leaveth	6, 76/ 8
The eldest, I am	<b>sure</b>	, passeth not twenty-four. It	6, 79/ 4
I am not very	<b>sure</b>	of the time, but	6, 79/ 15
foot. And I am	<b>sure</b>	he is grown now	6, 79/ 25
the cause? None other	<b>sure</b>	but that the acquaintance	6, 80/ 1
year. And I am	<b>sure</b>	, if ye saw dead	6, 80/ 17
I scantily reckon myself	<b>sure</b>	." "No?" quoth I. "That	6, 85/ 10
friend, "who may be	<b>sure</b>	of such things when	6, 87/ 8
false, ye be not	<b>sure</b>	whether any be such	6, 89/ 8
must needs reckon yourself	<b>sure</b>	, and of which ye	6, 89/ 15
agree that ye be	<b>sure</b>	of any which be	6, 89/ 21
For I am very	<b>sure</b>	that so long ago	6, 90/ 9
say. Nor I am	<b>sure</b>	though ye see some	6, 92/ 8
I live." I am	<b>sure</b>	ye will not do	6, 92/ 20
whereby shall we be	<b>sure</b>	that God doth them	6, 96/ 1
and we be not	<b>sure</b>	that God doth them	6, 96/ 2

and we be not	<b>sure</b>	that the devil doth	6, 96/ 7
Christ to make them	<b>sure</b>	that the faith should	6, 109/ 8
also we be not	<b>sure</b>	by any promise made	6, 115/ 15
study of scripture the	<b>sure</b>	way is, with virtue	6, 122/ 11
whereby can ye be	<b>sure</b>	that ye do not	6, 123/ 34
holy scripture. "For the	<b>sure</b>	avoiding whereof, my poor	6, 127/ 9
the reader shall be	<b>sure</b>	that no text is	6, 127/ 18
saith, make himself very	<b>sure</b>	that there is some	6, 127/ 30
shall he take a	<b>sure</b>	way, by which he	6, 128/ 2
which he shall be	<b>sure</b>	of one of two	6, 128/ 3
feet more swift and	<b>sure</b>	by custom of going	6, 132/ 4
since we be not	<b>sure</b>	how long it would	6, 133/ 25
to be the very	<b>sure</b>	way to wade with	6, 138/ 1
so am I very	<b>sure</b>	that the Holy Ghost	6, 147/ 2
so am I very	<b>sure</b>	that the church neither	6, 147/ 12
be believed for a	<b>sure</b>	truth but if it	6, 149/ 13
truer part, hath a	<b>sure</b>	and undoubtable refuge provided	6, 153/ 30
taken therein a good	<b>sure</b>	way. But now if	6, 156/ 26
be now fast and	<b>sure</b>	in the truth --	6, 156/ 27
scripture for the more	<b>sure</b>	. For there wot I	6, 161/ 24
the leastwise to be	<b>sure</b>	that we shall avoid	6, 162/ 9
of scripture) take a	<b>sure</b>	and infallible way, ye	6, 166/ 1
you to for the	<b>sure</b>	solution of all such	6, 166/ 4
But ye may be	<b>sure</b>	that if all other	6, 169/ 24
the church hath the	<b>sure</b>	knowledge thereof. And then	6, 175/ 26
as though ye were	<b>sure</b>	by your confidence in	6, 175/ 36
ye shall take the	<b>sure</b>	way and put yourself	6, 176/ 3
But how be ye	<b>sure</b>	that the matter of	6, 180/ 20
church, who could be	<b>sure</b>	which were the very	6, 181/ 14
these four for the	<b>sure</b>	undoubted true." "That is	6, 181/ 16
That is," quoth he, "	<b>sure</b>	so." "This is," quoth	6, 181/ 18
is," quoth I, "so	<b>sure</b>	so, that Luther himself	6, 181/ 19
must needs be a	<b>sure</b>	infallible ground that God	6, 181/ 24
in nothing, nor give	<b>sure</b>	credence to the tradition	6, 181/ 30
believe, and may be	<b>sure</b>	that since the church	6, 184/ 34
scripture this were the	<b>sure</b>	way, wherein should give	6, 188/ 23
we," quoth I, "be	<b>sure</b>	of that? "Marry," quoth	6, 193/ 19
belief, let him be	<b>sure</b>	that he is gone	6, 194/ 30
the heretics themselves so	<b>sure</b>	and fast, that they	6, 196/ 17
though he be not	<b>sure</b>	, yet it is indeed	6, 197/ 12
yet it is indeed	<b>sure</b>	, that he is and	6, 197/ 13
It is," quoth I, "	<b>sure</b>	indeed and well known	6, 197/ 15
shall be. But as	<b>sure</b>	is it that for	6, 197/ 16
For this am I	<b>sure</b>	, that in all those	6, 200/ 9

satisfied me concerning the	<b>sure</b>	and undoubted knowledge of	6, 207/ 25
find. And I am	<b>sure</b>	as far as ever	6, 210/ 26
ye may reckon you	<b>sure</b>	." The Ninth Chapter The	6, 216/ 34
I," quoth he, "be	<b>sure</b>	thereof? May the taking	6, 217/ 5
that ye be not	<b>sure</b>	whether all be or	6, 219/ 18
it stand for a	<b>sure</b>	ground, that all your	6, 219/ 22
cause to reckon ourselves	<b>sure</b>	that all be saints	6, 219/ 30
miracles many seen, so	<b>sure</b>	a common persuasion through	6, 220/ 31
God, this is the	<b>sure</b>	means that never can	6, 223/ 27
it seemeth, was very	<b>sure</b>	and fastly confirmed the	6, 223/ 30
as boldly make you	<b>sure</b>	of as if I	6, 227/ 30
whether we can be	<b>sure</b>	that the miracles told	6, 237/ 21
we may be most	<b>sure</b>	of theirs and consequently	6, 237/ 24
by their miracles most	<b>sure</b>	of them that they	6, 237/ 24
And we be very	<b>sure</b>	that the thing is	6, 237/ 32
than other, we be	<b>sure</b>	of the best were	6, 238/ 7
principal matter standing still	<b>sure</b>	and fast, we shall	6, 239/ 22
and of theirs most	<b>sure</b>	." "This is well said	6, 240/ 9
that ours is the	<b>sure</b>	church, and only the	6, 242/ 33
been one good and	<b>sure</b>	mark between his church	6, 243/ 27
one good mark and	<b>sure</b>	token whereby all these	6, 244/ 4
scripture, should be as	<b>sure</b>	and bind us to	6, 248/ 26
ye," quoth I, "be	<b>sure</b>	there was. And why	6, 253/ 10
it neither sharp nor	<b>sure</b>	, if it fall on	6, 255/ 3
and always would be	<b>sure</b>	to have his chamber	6, 257/ 22
indifferent, had plain and	<b>sure</b>	information thereof." "Marry," quoth	6, 260/ 24
it, and the more	<b>sure</b>	and plain proof should	6, 261/ 23
to the judges a	<b>sure</b>	and substantial shield to	6, 262/ 8
wonder. For I am	<b>sure</b>	when he had preached	6, 271/ 30
by suit to be	<b>sure</b>	of the matter, make	6, 274/ 33
can ye then be	<b>sure</b>	that any horse went	6, 275/ 5
how can we be	<b>sure</b>	thereof, while we cannot	6, 275/ 16
this once for a	<b>sure</b>	and an infallible conclusion	6, 281/ 20
methinketh ye take the	<b>sure</b>	way." "Well," quoth I	6, 284/ 12
be not yet very	<b>sure</b>	. Howbeit since that time	6, 291/ 22
that were, without collusion,	<b>sure</b>	of a living already	6, 302/ 27
that was a good	<b>sure</b>	way." "It was," quoth	6, 312/ 8
It was," quoth I, "	<b>sure</b>	, indeed, but not so	6, 312/ 9
to search and be	<b>sure</b>	whether they say true	6, 316/ 24
that he was so	<b>sure</b>	that he had not	6, 323/ 19
therefore I make myself	<b>sure</b>	that in such a	6, 326/ 3
deserve it." "I am	<b>sure</b>	," quoth your friend, "ye	6, 332/ 21
whereby shall I be	<b>sure</b>	that Saint Gregory took	6, 357/ 32
faith and never so	<b>sure</b>	a belief in God's	6, 382/ 15

preached was the plain,	<b>sure</b>	, and undoubtable truth, against	6, 384/ 14
but a certain and	<b>sure</b>	knowledge, as of Christ's	6, 387/ 23
nothing else but a	<b>sure</b>	trust and a faithful	6, 388/ 15
if they had a	<b>sure</b>	and undoubted faith, be	6, 394/ 2
people, as things certain,	<b>sure</b>	, and stable, and out	6, 419/ 17
been the just and	<b>sure</b>	rules of construction, by	6, 419/ 26
is written. For very	<b>sure</b>	are we, that whoso	6, 419/ 28
and salvation we be	<b>sure</b>	, than to cast them	6, 421/ 11
men's souls, we be	<b>sure</b>	enough that wolves they	6, 421/ 25
them that they be	<b>surely</b>	saints. And in this	6, 13/ 30
I have in you,	<b>surely</b>	take and tell forth	6, 25/ 21
friend, ascertain you. And	<b>surely</b>	, sir, in this point	6, 27/ 1
so much the more	<b>surely</b>	warrant you the truth	6, 27/ 10
read Christ's Gospel. "And	<b>surely</b>	sir," quoth he, "some	6, 29/ 17
so should it most	<b>surely</b>	tarry, when it were	6, 34/ 13
chalices and treen priests." "	<b>Surely</b>	, " quoth I, "that book	6, 40/ 28
to the quick. And	<b>surely</b>	, saving that men cannot	6, 46/ 35
once good morrow. "And	<b>surely</b>	if any benefit or	6, 48/ 35
I consider it, methinketh	<b>surely</b>	that if the thing	6, 53/ 16
their own therein. "And	<b>surely</b>	, I believe this devotion	6, 54/ 20
in their circle --	<b>surely</b>	, sir, holy Saint Augustine	6, 55/ 7
Temple and pray. "And	<b>surely</b>	, albeit that some good	6, 58/ 29
the Gospel rehearseth. And	<b>surely</b>	we were worse than	6, 61/ 18
not a foot long?" "	<b>Surely</b>	, sir," quoth he, "those	6, 68/ 4
seen it myself. But	<b>surely</b>	if witness would have	6, 68/ 27
and nature teacheth me	<b>surely</b>	that miracles be things	6, 71/ 8
Faith showeth me that,	<b>surely</b>	, " quoth he, "but whether	6, 72/ 20
very false gods. But	<b>surely</b>	both nature and reason	6, 73/ 17
change to the worse." "	<b>Surely</b>	, " quoth I, "ye go	6, 74/ 26
incredible. % "Nay," quoth he, "	<b>surely</b>	, though it hath done	6, 77/ 7
of the time, but	<b>surely</b>	as it appeared afterward	6, 79/ 15
for the more incredible?" "	<b>Surely</b>	, " quoth he, "both twain	6, 80/ 29
truth, as I am	<b>surely</b>	informed, he lieth here	6, 86/ 12
nowadays at pilgrimages. But	<b>surely</b>	, if ye grant the	6, 90/ 4
to speak it. And	<b>surely</b>	to begin with all	6, 95/ 9
Father of lights." And	<b>surely</b>	, if we consider how	6, 97/ 20
Donald, whom I reckon	<b>surely</b>	for a saint if	6, 100/ 11
you with sorrow." And	<b>surely</b>	so many good men	6, 100/ 18
call to mind. But	<b>surely</b>	since ye willed me	6, 100/ 33
authority of the church. "	<b>Surely</b>	, " quoth I, "for my	6, 101/ 13
men shall cool." And	<b>surely</b>	methinketh it is well	6, 109/ 17
in the chapter before. "	<b>Surely</b>	, sir" quoth he, "that	6, 110/ 31
help of grace." "No,	<b>surely</b>	, " quoth he. "Verily," quoth	6, 119/ 8
all truth. And therefore,	<b>surely</b>	, for a true conclusion	6, 119/ 17



a blind mate indeed. " "	<b>Surely</b>	, " quoth I, "these two	6, 121/ 23
you to good. But	<b>surely</b>	I have seen to	6, 122/ 23
to come well and	<b>surely</b>	instructed in all such	6, 127/ 14
talk of after. But	<b>surely</b>	ye beguiled me now	6, 129/ 17
be well guided, for	<b>surely</b>	faith goeth never without	6, 131/ 31
she did before. For	<b>surely</b>	, whoso considereth the words	6, 150/ 6
peril, but well and	<b>surely</b>	wade through and come	6, 152/ 27
would well wish. But	<b>surely</b>	if he be as	6, 152/ 29
of the world. And	<b>surely</b>	the thing that made	6, 153/ 3
serve me here. For	<b>surely</b>	if I had been	6, 157/ 14
well tell you; and	<b>surely</b>	trust I would have	6, 157/ 16
And your way is	<b>surely</b>	far from the worst	6, 158/ 5
Father in heaven. "And	<b>surely</b>	this is much to	6, 166/ 7
me good reason. For	<b>surely</b>	, since they were but	6, 172/ 27
but man's reason. And	<b>surely</b>	as I showed you	6, 176/ 16
he had wist how. " "	<b>Surely</b>	, " quoth your friend, "I	6, 184/ 20
the same purpose. But	<b>surely</b>	they that so take	6, 219/ 34
believed without examination. For	<b>surely</b>	the words whereof they	6, 219/ 37
he writeth of. "And	<b>surely</b>	since our Lord never	6, 220/ 9
upon her head. But	<b>surely</b>	they were as clean	6, 222/ 25
such worshipful service?" "Yes,	<b>surely</b>	, " quoth I. "What say	6, 226/ 27
what she list. And	<b>surely</b>	for this point I	6, 232/ 21
their bitter prayers as	<b>surely</b>	as they were penned	6, 235/ 22
them that they be	<b>surely</b>	saints. And in this	6, 237/ 25
that ye make would	<b>surely</b>	satisfy the other side	6, 238/ 14
them that be none. " "	<b>Surely</b>	, " quoth he, "the proof	6, 238/ 34
his special assistance. And	<b>surely</b>	of all miracles that	6, 243/ 13
whose living they might	<b>surely</b>	follow, he would now	6, 244/ 23
we may well and	<b>surely</b>	conclude that none of	6, 245/ 20
it is yet most	<b>surely</b>	concluded that these things	6, 245/ 28
been present thereat. But	<b>surely</b>	he said that some	6, 247/ 17
why he misliked it. " "	<b>Surely</b>	, " quoth he, "for aught	6, 248/ 24
none holy scripture? And	<b>surely</b>	in the receipt of	6, 253/ 27
him thus, I believe	<b>surely</b>	that ye had clearly	6, 254/ 38
of divine service. "But	<b>surely</b>	, sir, concerning the man's	6, 255/ 17
a better time. And	<b>surely</b>	this that I shall	6, 256/ 34
intent and purpose. For	<b>surely</b>	the effect of his	6, 257/ 6
evil and sinful. But	<b>surely</b>	men say that in	6, 257/ 29
another buzzing they make. " "	<b>Surely</b>	, " quoth I, "that is	6, 259/ 7
case were possible; but	<b>surely</b>	it were so seldom	6, 265/ 20
so many be present. " "	<b>Surely</b>	, quoth I, "what were	6, 266/ 15
and examination of heresies,	<b>surely</b>	, meseemeth that of all	6, 266/ 20
was accused of. And	<b>surely</b>	had I been judge	6, 267/ 10
and not by weight. " "	<b>Surely</b>	, " quoth I, "my mind	6, 267/ 13

of his fault. For	<b>surely</b>	that man was of	6, 269/ 37
deduce your conclusion very	<b>surely</b>	. And in good faith	6, 274/ 3
part is not so	<b>surely</b>	proved as it must	6, 275/ 23
award him one wing." "	<b>Surely</b>	, " quoth I, "and you	6, 275/ 30
than very greatly guilty." "	<b>Surely</b>	, " quoth he, "that is	6, 277/ 23
church," quoth he, "cannot	<b>surely</b>	know whether he swore	6, 278/ 11
and therefore they cannot	<b>surely</b>	judge him foresworn. For	6, 278/ 12
stick with you. For	<b>surely</b>	standing the matter in	6, 278/ 31
judges did wrong. But	<b>surely</b>	methinketh I may well	6, 279/ 8
is no reckoning. But	<b>surely</b>	, as I say, if	6, 282/ 34
on the cross. And	<b>surely</b>	if men's old faults	6, 283/ 13
but one in number." "	<b>Surely</b>	, " quoth I, "as weighty	6, 285/ 28
change of these words?" "	<b>Surely</b>	, " quoth he, "very naught	6, 287/ 18
on the head. For	<b>surely</b>	if he changed the	6, 287/ 27
out good, I would	<b>surely</b>	say that he meaneth	6, 288/ 7
he meant not well." "	<b>Surely</b>	, " quoth I, "ye would	6, 290/ 12
the frere said. But	<b>surely</b>	for the translation I	6, 292/ 24
nothing letted but that. "	<b>Surely</b>	, " quoth I, "if we	6, 293/ 4
in that point. But	<b>surely</b>	the thing that maketh	6, 293/ 21
pugnant and sharp. But	<b>surely</b>	they prick somewhat more	6, 294/ 30
lewd and naught. And	<b>surely</b>	wheresoever there is a	6, 295/ 25
unto our own. But	<b>surely</b>	many of us have	6, 297/ 24
not see him. And	<b>surely</b>	we have little cause	6, 297/ 36
degree under them. For	<b>surely</b>	, as he said, it	6, 298/ 4
more or not; but	<b>surely</b>	, I think, many better	6, 298/ 17
be very little. And	<b>surely</b>	in like manner wise	6, 300/ 18
like manner wise, whoso	<b>surely</b>	knoweth a priest to	6, 300/ 19
the number, I would	<b>surely</b>	see such a way	6, 301/ 32
dogs. And yet, meseemeth,	<b>surely</b>	a more honest service	6, 302/ 2
in, and no faster." "	<b>Surely</b>	, " quoth I, "for aught	6, 302/ 33
at the least. And	<b>surely</b>	if we leave the	6, 305/ 17
say more than that." "	<b>Surely</b>	, " quoth I, "Tyndale hath	6, 308/ 21
God's own mouth commended." "	<b>Surely</b>	, " quoth your friend, "methink	6, 309/ 17
speak of old time,	<b>surely</b>	ye shall understand that	6, 310/ 11
think, it seemeth me	<b>surely</b>	a very hard thing	6, 310/ 26
the priests were better,	<b>surely</b>	-- as I would	6, 311/ 4
schismatic priests of Saxony." "	<b>Surely</b>	, " quoth he, "ye have	6, 313/ 13
the constitution but they?" "	<b>Surely</b>	, " quoth I, "nobody else	6, 314/ 18
thereof till now. But	<b>surely</b>	I will see it	6, 316/ 13
heard none harm. But	<b>surely</b>	as touching his faith	6, 318/ 16
that I knew one	<b>surely</b>	that could tell who	6, 321/ 4
who stole a horse." "	<b>Surely</b>	, " said the lords, "so	6, 321/ 20
said, "We see well	<b>surely</b>	that ye have a	6, 322/ 23
in great credit. And	<b>surely</b>	the spiritual man was	6, 324/ 2

why said you so?" "	<b>Surely</b>	, my lords," quoth he	6, 324/ 15
he said truth. And	<b>surely</b>	marvel were it if	6, 329/ 2
clear of the matter." "	<b>Surely</b>	," quoth I, "so seemed	6, 329/ 28
Hunne was of. For	<b>surely</b>	at such time as	6, 330/ 9
secretly kept I cannot	<b>surely</b>	say. But truly, were	6, 330/ 23
her eye was out.	<b>Surely</b>	so is it not	6, 331/ 13
before the printing. And	<b>surely</b>	how it hath happed	6, 331/ 27
knave is no child." "	<b>Surely</b>	," quoth I, "such things	6, 333/ 14
us hear you." And	<b>surely</b>	the blessed holy doctor	6, 334/ 8
given greatly thereto. And	<b>surely</b>	since, as the holy	6, 334/ 17
always to do so	<b>surely</b>	but that he shall	6, 337/ 28
that folk should not	<b>surely</b>	see and perfectly perceive	6, 345/ 13
is not very good." "	<b>Surely</b>	," quoth he, "I cannot	6, 349/ 5
his holy sacrament. But	<b>surely</b>	, whereas there be many	6, 351/ 1
taking four away expressly." "	<b>Surely</b>	," quoth your friend, "so	6, 352/ 21
make her such provision." "	<b>Surely</b>	," quoth I, "this wise	6, 353/ 17
Body of our Lord." "	<b>Surely</b>	," quoth he, "then is	6, 353/ 28
a good scholar, and	<b>surely</b>	render them his lesson	6, 372/ 6
ascribe all-thing to destiny. "	<b>Surely</b>	, as I say, this	6, 376/ 21
belief, may well and	<b>surely</b>	perceive that Luther and	6, 376/ 29
that we cannot always	<b>surely</b>	judge our own deeds	6, 380/ 26
be not available. And	<b>surely</b>	faith alone, without charity	6, 386/ 5
devils which believe as	<b>surely</b>	as they. And therefore	6, 388/ 23
that if men believed	<b>surely</b>	, he thought they would	6, 393/ 24
he believed verily and	<b>surely</b>	that sin should bring	6, 393/ 26
if one believed indeed	<b>surely</b>	, as ye would now	6, 393/ 33
of special grace. For	<b>surely</b>	all such justice of	6, 395/ 29
eye of God. But	<b>surely</b>	the holy prophet never	6, 395/ 32
to reward it. For	<b>surely</b>	, as it is very	6, 396/ 36
that ever was. And	<b>surely</b>	it is so far	6, 402/ 25
done to them. And	<b>surely</b>	though God be able	6, 407/ 19
else greatly merit. But	<b>surely</b>	the order of the	6, 410/ 12
many of them. "And	<b>surely</b>	as the princes be	6, 415/ 32
that warning be warned,	<b>surely</b>	as Saint Paul saith	6, 417/ 3
all good preachers after." "	<b>Surely</b>	," quoth I, "a certain	6, 417/ 19
to follow the same." "	<b>Surely</b>	," quoth I, "therein I	6, 418/ 19
it for good. And	<b>surely</b>	where it so happeneth	6, 418/ 27
and evil teachers. And	<b>surely</b>	for the more part	6, 419/ 4
taught us by God,	<b>surely</b>	planted in the church	6, 419/ 14
bear that which they	<b>surely</b>	trust to bring about	6, 427/ 28
Christ's blessed apostles. And	<b>surely</b>	when our Savior himself	6, 429/ 35
Beelzebub, prince of devils." "	<b>Surely</b>	," quoth your friend, "and	6, 432/ 13
And he thinketh himself	<b>surer</b>	in his argument than	6, 65/ 27
your assent to the	<b>surer</b>	side. But since I	6, 176/ 1

one may find a	<b>surer</b>	way. But I think	6, 325/ 23
that the best and	<b>surest</b>	interpretation was to lay	6, 34/ 9
he found sufficient and	<b>surest</b>	. For so should it	6, 34/ 13
else (which is the	<b>surest</b>	way) he shall perceive	6, 127/ 23
that pilgrimage and the	<b>surest</b>	against the stone, she	6, 229/ 1
is one of the	<b>surest</b>	rules that can be	6, 245/ 34
that for the more	<b>surety</b>	, my part were to	6, 22/ 7
set your mind in	<b>surety</b>	, then albeit miracles be	6, 76/ 10
or at leastway, what	<b>surety</b>	can we have in	6, 88/ 9
quite gone for any	<b>surety</b>	that we could reckon	6, 101/ 25
so graciously for your	<b>surety</b>	to bring you out	6, 159/ 22
were none hold nor	<b>surety</b>	in scripture itself, if	6, 181/ 21
Baptist also? Yes, of	<b>surety</b>	, and many another holy	6, 225/ 27
his adversary stand in	<b>surety</b>	. But on the other	6, 248/ 35
they list, for the	<b>surety</b>	of their bargains have	6, 263/ 32
this is a very	<b>surety</b>	that it is not	6, 301/ 15
may for their own	<b>surety</b>	the better choose and	6, 345/ 29
safe conduct in good	<b>surety</b>	of himself that he	6, 362/ 34
blindeth us, as much	<b>surety</b>	as we have of	6, 422/ 27
pray and pay any	<b>surgeon</b>	to heal your sore	6, 214/ 15
As though a lewd	<b>surgeon</b>	would cut off the	6, 339/ 16
there indeed but untruly	<b>surmised</b>	. And yet such as	6, 28/ 30
so evil as is	<b>surmised</b>	upon him or else	6, 31/ 5
whereof he is had	<b>suspect</b>	whether he may not	6, 15/ 12
that though I nothing	<b>suspect</b>	the messenger, as in	6, 21/ 30
whereof he is had	<b>suspect</b>	, whether he may not	6, 280/ 17
the man the more	<b>suspect</b>	, in that I refuse	6, 282/ 10
matter the clergy most	<b>suspect</b>	, and wherein, as it	6, 293/ 22
never man had him	<b>suspect</b>	of any such thing	6, 327/ 35
let good Christian folk	<b>suspect</b>	, abhor, and pursue in	6, 427/ 3
a man so sore	<b>suspected</b>	and convicted of heresy	6, 327/ 11
that ever would have	<b>suspected</b>	that he which wrote	6, 364/ 12
peradventure bring themselves in	<b>suspicion</b>	of malice and envy	6, 31/ 2
reasonably gather so much	<b>suspicion</b>	, that if they had	6, 88/ 22
from all cause of	<b>suspicion</b>	, and thereto testified in	6, 93/ 1
pretext of begging, no	<b>suspicion</b>	of feigning, no possibility	6, 93/ 31
of all cause of	<b>suspicion</b>	. For whereas a judge	6, 262/ 15
so far from all	<b>suspicion</b>	of corruption, it were	6, 265/ 4
after happed, that the	<b>suspicion</b>	of his death might	6, 327/ 7
that they seem unreasonably	<b>suspicious</b>	if they think altogether	6, 63/ 22
neither am I so	<b>suspicious</b>	to mistrust that one	6, 94/ 31
world were no more	<b>suspicious</b>	than they say that	6, 287/ 5
hearing, seemed much more	<b>suspicious</b>	than these. Which yet	6, 319/ 35
I, "there were divers	<b>suspicious</b>	things laid against him	6, 325/ 8

a matter of many	<b>suspicious</b>	tales, be they never	6, 325/ 21
hath gone so much	<b>suspicious</b>	rumor thereof. Which, as	6, 330/ 25
there ever born so	<b>suspicious</b>	that ever would have	6, 364/ 11
them up no less	<b>suspiciously</b>	than secretly, and so	6, 269/ 21
whose part ye do	<b>sustain</b>	, if they had some	6, 66/ 1
and pain to be	<b>sustained</b>	in that learning, partly	6, 122/ 29
that divers of them	<b>sustained</b>	great persecution therefor, and	6, 421/ 7
had died in their	<b>swaddling</b>	clouds. "To this he	6, 381/ 20
none, yet as one	<b>swallow</b>	maketh not summer, so	6, 72/ 33
within short process to	<b>swallow</b>	them all. "And albeit	6, 414/ 2
thereby should the world	<b>swarm</b>	full of such mischievous	6, 263/ 2
lawfully on his oath	<b>swear</b>	untruth where he thinketh	6, 15/ 13
that would say, and	<b>swear</b>	too, that they have	6, 68/ 29
ten, and durst well	<b>swear</b>	for them and they	6, 83/ 26
not have letted to	<b>swear</b>	, and some to jeopard	6, 88/ 12
the oaths he might	<b>swear</b>	, that he would trust	6, 91/ 31
more hard not to	<b>swear</b>	at all than not	6, 105/ 29
for they will rather	<b>swear</b>	on a book that	6, 201/ 21
that would depose and	<b>swear</b>	for him that he	6, 268/ 1
with his oath and	<b>swear</b>	upon a book that	6, 275/ 34
would I say and	<b>swear</b>	too, that besides the	6, 276/ 3
durst be bold to	<b>swear</b>	with you. And then	6, 276/ 6
to say it and	<b>swear</b>	it too and stiffly	6, 276/ 19
lawfully on his oath	<b>swear</b>	untruth, where he thinketh	6, 280/ 18
may and ought to	<b>swear</b>	nay, because that of	6, 281/ 2
if a judge would	<b>swear</b>	me generally in a	6, 281/ 23
witness, he might boldly	<b>swear</b>	he knew nothing of	6, 281/ 32
by express words to	<b>swear</b>	what he knew by	6, 282/ 2
Sir, I will not	<b>swear</b>	for you nor in	6, 282/ 4
by my refusing to	<b>swear</b>	I should make the	6, 282/ 10
that I refuse to	<b>swear</b>	as much for him	6, 282/ 11
he plainly refuse to	<b>swear</b>	, what pain soever he	6, 282/ 13
party may deny to	<b>swear</b>	or to make him	6, 282/ 19
may he refuse to	<b>swear</b>	, and may not first	6, 284/ 8
and may not first	<b>swear</b>	and then say false	6, 284/ 9
realm will say and	<b>swear</b>	the same, that this	6, 350/ 6
party that is accused,	<b>swearing</b>	alone against them all	6, 276/ 13
now excuse an innocent,	<b>swearing</b>	truly that I heard	6, 282/ 8
belie thee, saying and	<b>swearing</b>	too, that thou say	6, 420/ 23
sacrifice? What for the	<b>sweet</b>	odors and frankincense? Why	6, 50/ 3
always four ganders." "A	<b>sweet</b>	matter," quoth he; "ye	6, 168/ 37
medicines, some bitter, some	<b>sweet</b>	, some easy, some grievous	6, 206/ 9
Is not this a	<b>sweet</b>	service and a worshipful	6, 227/ 28
that sacred sacrifice and	<b>sweet</b>	oblation of Christ's Holy	6, 299/ 18

continual assistance to her	<b>sweetest</b>	Son without fleeing or	6, 108/ 12
he found so great	<b>sweetness</b>	in the text self	6, 34/ 6
it standeth in the	<b>sweetness</b>	of hope, whereby we	6, 106/ 21
such people as be	<b>swerved</b>	from the faith gather	6, 355/ 13
parts of Almaine and	<b>Swicherland</b>	this ungracious sect, by	6, 369/ 31
ye reckon yourself over	<b>swift</b>	in granting, I give	6, 113/ 18
legs and feet more	<b>swift</b>	and sure by custom	6, 132/ 4
all his own and	<b>swingeth</b>	it at his back	6, 296/ 4
now in Saxony and	<b>Switzerland</b>	and such other places	6, 355/ 12
after the fashion of	<b>Switzerland</b>	or Saxony and some	6, 427/ 29
the world but the	<b>sword</b>	). Was not this a	6, 124/ 34
if he use the	<b>sword</b>	therewith, and strike among	6, 249/ 1
and broken his gay	<b>sword</b>	in twain. Which in	6, 254/ 39
defend Christendom by the	<b>sword</b>	. Which they say should	6, 412/ 1
fight with the temporal	<b>sword</b>	toward the impeachment and	6, 414/ 5
the gilding of knives,	<b>swords</b>	, spurs, arras, and painted	6, 51/ 6
and came again, he	<b>swore</b>	in great anger all	6, 91/ 30
a false shrew. He	<b>swore</b>	that he would not	6, 176/ 28
Whereunto he said and	<b>swore</b>	therewith that he so	6, 246/ 7
that he said and	<b>swore</b>	true. And then should	6, 276/ 30
him though he still	<b>swore</b>	the contrary, must it	6, 277/ 25
surely know whether he	<b>swore</b>	true or false, and	6, 278/ 11
be true that he	<b>swore</b>	) yet was foresworn indeed	6, 279/ 2
sense, and said and	<b>swore</b>	that he meant none	6, 424/ 15
if a man be	<b>sworn</b>	by a judge to	6, 15/ 11
the world would have	<b>sworn</b>	for good and godly	6, 91/ 18
against so many proofs	<b>sworn</b>	and deposing the matter	6, 272/ 16
he so would have	<b>sworn</b>	, ye and I both	6, 276/ 21
if a man be	<b>sworn</b>	by a judge to	6, 280/ 15
before a judge and	<b>sworn</b>	for a witness, he	6, 281/ 31
if he be duly	<b>sworn</b>	, it is a worshipful	6, 283/ 27
in one that is	<b>sworn</b>	where the matter as	6, 284/ 13
words written by notaries	<b>sworn</b>	for both the parties	6, 362/ 25
priests of the idol	<b>Sybeles</b>	. "Long would it be	6, 360/ 17
his persuasion by a	<b>syllogism</b>	and reasoning, almost as	6, 65/ 20
manner of the Jews'	<b>synagogue</b>	, but if they be	6, 50/ 5
So that where the	<b>synagogue</b>	and church was then	6, 199/ 1
that the church or	<b>synagogue</b>	of the right belief	6, 199/ 17
to idolatry, the right	<b>synagogue</b>	of the Jews remained	6, 220/ 14
the Jews in their	<b>synagogue</b>	before Christ's days; and	6, 224/ 25
church of Christ nor	<b>synagogue</b>	of the Jews, which	6, 224/ 35
after in the eightieth	<b>synod</b>	by the general council	6, 355/ 10
made in the sixth	<b>synod</b>	, in which there is	6, 356/ 29
sense. But when the	<b>synod</b>	used that word for	6, 357/ 27

mind and the whole	<b>synod</b>	of the contrary. "But	6, 358/ 2
it is a law	<b>synodal</b>	, made in the sixth	6, 356/ 28
of their opinions in	<b>synods</b>	and councils, or finally	6, 407/ 5
condemned by many holy	<b>synods</b>	and general councils, and	6, 423/ 25
silly woman seeking Saint	<b>Sythe</b>	when she sigheth for	6, 77/ 17
of sore teeth. Saint	<b>Sythe</b>	women set to seek	6, 227/ 5
image in a new	<b>tabernacle</b>	, the back of the	6, 222/ 7
stood in that old	<b>tabernacle</b>	, that could no man	6, 222/ 28
of England. 1530. %The	<b>Table</b>	of the First Book	6, 5/ 1
me at a little	<b>table</b>	. And then I showed	6, 35/ 24
and express in a	<b>table</b>	the lovely visage of	6, 39/ 14
the king at his	<b>table</b>	. It happed that there	6, 157/ 1
unto Moses in the	<b>tables</b>	of stone, by the	6, 141/ 19
holy doctors did. Finis	<b>tabule</b>	. The First Book It	6, 20/ 6
them abide by their	<b>tackling</b>	like mighty champions, wherein	6, 414/ 26
sight of a peacock's	<b>tail</b>	. And very cause can	6, 80/ 12
the people that we	<b>take</b>	for it; but a	6, 12/ 10
that his naughtiness cannot	<b>take</b>	from us the profit	6, 16/ 7
ungracious sect, whereby they	<b>take</b>	away the liberty of	6, 18/ 24
one business, after to	<b>take</b>	the second, and upon	6, 21/ 6
the second now to	<b>take</b>	the third. For whereas	6, 21/ 6
naught, whom I should	<b>take</b>	for bad: yet, since	6, 22/ 1
be worse than we	<b>take</b>	him for) our good	6, 22/ 5
to desire you to	<b>take</b>	good time with him	6, 25/ 7
or two, whom they	<b>take</b>	here for honest. But	6, 25/ 19
have in you, surely	<b>take</b>	and tell forth for	6, 25/ 21
would, as ye wrote,	<b>take</b>	that thing for undoubted	6, 26/ 33
thus I pray you	<b>take</b>	in good worth the	6, 27/ 23
the clergy. And they	<b>take</b>	for a great token	6, 28/ 10
perceived. For the people	<b>take</b>	it that still those	6, 31/ 34
not well said, to	<b>take</b>	them, as they were	6, 32/ 27
credence to me, and	<b>take</b>	for the truth such	6, 33/ 17
heartily desired me to	<b>take</b>	some pain that ye	6, 33/ 19
full coldly that would	<b>take</b>	the matter more hot	6, 37/ 28
I, "ye may not	<b>take</b>	those words for such	6, 45/ 1
bestowed about Christ's cross. "	<b>Take</b>	all the gold that	6, 50/ 31
specially in them which	<b>take</b>	no profit thereby. Which	6, 54/ 11
in body nor goods	<b>take</b>	any commodity. And over	6, 54/ 15
that they not only	<b>take</b>	no temporal advantage thereof	6, 54/ 18
he, "I pray you	<b>take</b>	me not so as	6, 62/ 31
judges few matters would	<b>take</b>	end at their hand	6, 63/ 25
that if they can	<b>take</b>	no profit by lying	6, 64/ 24
doth, and make it	<b>take</b>	a print. Which thing	6, 67/ 10
Will we," quoth I, "	<b>take</b>	for the third that	6, 71/ 29

you by your faith	<b>take</b>	for the more incredible	6, 80/ 27
had liefer believe than	<b>take</b>	the pain of a	6, 84/ 26
seemed friendly, will ye	<b>take</b>	ever after all the	6, 91/ 17
right good jeweler will	<b>take</b>	it for a diamond	6, 92/ 10
with. For, first, they	<b>take</b>	for a ground that	6, 95/ 27
for miracles shall they	<b>take</b>	them. Now since it	6, 95/ 35
advocates for us, we	<b>take</b>	from Christ his office	6, 97/ 15
priests of both places	<b>take</b>	offerings and toll men	6, 98/ 20
or God. And plainly	<b>take</b>	these images for the	6, 99/ 12
our Lady go, or	<b>take</b>	at the leastwise those	6, 99/ 29
that he meant to	<b>take</b>	away the strait yoke	6, 105/ 13
more easy. And to	<b>take</b>	off the heavy burden	6, 105/ 13
man thinketh. For I	<b>take</b>	reason for plain enemy	6, 119/ 3
enemy to faith." "Ye	<b>take</b>	, peradventure, wrong," quoth I	6, 119/ 5
I am agreed to	<b>take</b>	none advantage thereof." "On	6, 120/ 28
of the scripture to	<b>take</b>	that way." "Why so	6, 122/ 25
a wrong way, they	<b>take</b>	the bridle in the	6, 123/ 22
their blind affections. "They	<b>take</b>	for good zeal to	6, 123/ 29
this wise shall he	<b>take</b>	a sure way, by	6, 128/ 2
in such wise to	<b>take</b>	it wrong that ever	6, 128/ 5
he list not to	<b>take</b>	the labor to hew	6, 129/ 12
a dame as ye	<b>take</b>	her for. She seeth	6, 130/ 28
then that she will	<b>take</b>	it so highly that	6, 130/ 33
as contrary as ye	<b>take</b>	her, yet of a	6, 131/ 21
when Christ's learned men	<b>take</b>	out of the pagan	6, 132/ 23
he should not therewith	<b>take</b>	upon him to judge	6, 133/ 30
scripture well forward, to	<b>take</b>	him in conclusion to	6, 136/ 27
both well likely to	<b>take</b>	the scripture to the	6, 137/ 21
wrong part, except we	<b>take</b>	with us for a	6, 137/ 22
is not good to	<b>take</b>	the bread from the	6, 142/ 26
him, but if he	<b>take</b>	it him in writing	6, 149/ 17
ever the church would	<b>take</b>	upon them to change	6, 149/ 27
now with some that	<b>take</b>	themselves for great clerks	6, 151/ 35
can have, if one	<b>take</b>	the right way in	6, 152/ 16
the study of scripture	<b>take</b>	the points of the	6, 153/ 12
the case that ye	<b>take</b>	all authority and credence	6, 155/ 22
quoth he; "then ye	<b>take</b>	it for naught." "Nay	6, 158/ 1
be then indifferent to	<b>take</b>	the one side or	6, 158/ 10
draw the one and	<b>take</b>	it. For when I	6, 158/ 13
so at adventure boldly	<b>take</b>	the one and hold	6, 158/ 17
called for of God,	<b>take</b>	the one part at	6, 158/ 22
enough whether soever we	<b>take</b>	. But now if ye	6, 158/ 28
a perilous choice to	<b>take</b>	up one at adventure	6, 158/ 32
the perplexity, but even	<b>take</b>	the one by prayer	6, 159/ 2



find yourself moved to	<b>take</b>	the one part for	6, 159/ 12
or else I will	<b>take</b>	the one part at	6, 159/ 19
should guide your fortune,	<b>take</b>	the one part at	6, 159/ 30
ye not," quoth I, "	<b>take</b>	it for all one	6, 161/ 21
he, "saving that I	<b>take</b>	the bidding by scripture	6, 161/ 23
especial points is to	<b>take</b>	in holy scripture always	6, 162/ 7
shall believe which?" "Ye	<b>take</b>	that," quoth I, "for	6, 164/ 7
any would after that	<b>take</b>	the contrary way, were	6, 164/ 20
by misunderstanding of scripture)	<b>take</b>	a sure and infallible	6, 166/ 1
scripture meaneth as they	<b>take</b>	it, than if they	6, 169/ 14
it white and ye	<b>take</b>	it for black, your	6, 169/ 25
by row, ye could	<b>take</b>	no warning by them	6, 174/ 21
can be said, then	<b>take</b>	which part seemeth to	6, 175/ 32
in the choice, go	<b>take</b>	you the one part	6, 175/ 35
the truth, ye shall	<b>take</b>	the sure way and	6, 176/ 3
touch it, ye shall	<b>take</b>	for the truth that	6, 176/ 5
point that they shall	<b>take</b>	for holy scripture any	6, 181/ 10
that point, and to	<b>take</b>	for holy scripture that	6, 181/ 22
and suffer them to	<b>take</b>	a book of holy	6, 183/ 9
suffer his church to	<b>take</b>	a false devised book	6, 183/ 14
more suffer them to	<b>take</b>	a false sentence for	6, 184/ 5
for true, than to	<b>take</b>	a false book for	6, 184/ 5
by, and so to	<b>take</b>	them as they may	6, 184/ 26
that people that ye	<b>take</b>	it for, and say	6, 189/ 17
believeth them whom ye	<b>take</b>	for the church to	6, 189/ 20
he, "if I should	<b>take</b>	that part, I would	6, 189/ 34
images be which they	<b>take</b>	for idols, and there	6, 191/ 5
with us whom they	<b>take</b>	for idolaters. And where	6, 191/ 6
heretics, now long after,	<b>take</b>	them up again. For	6, 191/ 32
ever in case to	<b>take</b>	occasion of amendment by	6, 194/ 2
the people that we	<b>take</b>	for it, but a	6, 195/ 29
They might," quoth he, "	<b>take</b>	the scripture." "They should	6, 201/ 5
we be of, that	<b>take</b>	your church for heretics	6, 201/ 27
may, for all that,	<b>take</b>	upon him to preach	6, 202/ 3
these people whom we	<b>take</b>	for the church, because	6, 203/ 26
doctors of the church	<b>take</b>	in that place for	6, 203/ 35
he goeth about to	<b>take</b>	away the very church	6, 204/ 29
move many men to	<b>take</b>	the worship of images	6, 211/ 2
or the other, we	<b>take</b>	help by our devotion	6, 212/ 27
therefore let no man	<b>take</b>	his trouble or sickness	6, 216/ 1
other side, if he	<b>take</b>	it patiently, it purgeth	6, 216/ 7
some that we should	<b>take</b>	for saints. And it	6, 218/ 10
by that reason never	<b>take</b>	any physician, since ye	6, 218/ 15
surely they that so	<b>take</b>	Saint Augustine be foul	6, 219/ 34

For whereas ye would	<b>take</b>	the reverence from all	6, 221/ 17
very scripture, wherein they	<b>take</b>	outwardly but the testimonies	6, 223/ 23
such wise that they	<b>take</b>	them for the saints	6, 229/ 17
himself. Another, that they	<b>take</b>	the images for the	6, 230/ 3
second, that the people	<b>take</b>	the images for the	6, 231/ 1
also showeth that they	<b>take</b>	not the images for	6, 231/ 16
of them whom ye	<b>take</b>	for the simplest, except	6, 231/ 29
you nay. Besides this	<b>take</b>	the simplest fool that	6, 231/ 30
as both must she	<b>take</b>	if she take the	6, 232/ 9
she take if she	<b>take</b>	the one, talk with	6, 232/ 9
may think that they	<b>take</b>	it for a time	6, 236/ 11
harm that wretches would	<b>take</b>	thereof by their own	6, 236/ 23
and do harm and	<b>take</b>	none. Shall we therefore	6, 236/ 36
that ye say they	<b>take</b>	the images for the	6, 237/ 5
that the church may	<b>take</b>	for saints and worship	6, 238/ 32
no damnable error to	<b>take</b>	one for a saint	6, 239/ 15
in doctors whom we	<b>take</b>	for saints and in	6, 240/ 7
our faith (whom we	<b>take</b>	for saints) were indeed	6, 244/ 15
For if he should	<b>take</b>	that way that ye	6, 244/ 26
that his church should	<b>take</b>	and accept for saints	6, 244/ 30
deceived in that they	<b>take</b>	for saints these holy	6, 245/ 14
of them seemed to	<b>take</b>	very sore to heart	6, 247/ 18
whatsoever himself listed to	<b>take</b>	for good, that thought	6, 257/ 34
not use commonly to	<b>take</b>	a notary and honest	6, 263/ 6
the good that they	<b>take</b>	away were one common	6, 263/ 16
will be content to	<b>take</b>	honest witness with them	6, 264/ 7
man will say; and	<b>take</b>	all to the best	6, 266/ 12
your mind worthy to	<b>take</b>	special place in the	6, 266/ 19
him. For men might	<b>take</b>	exception to them if	6, 266/ 34
weigh them rather than	<b>take</b>	them by tale. Howbeit	6, 267/ 17
habe de bono nominae" (	<b>Take</b>	heed of thy good	6, 281/ 10
eschew, though he follily	<b>take</b>	an oath where he	6, 284/ 10
quoth he, "methinketh ye	<b>take</b>	the sure way." "Well	6, 284/ 12
if he means to	<b>take</b>	the Latin word "senior	6, 286/ 17
wise man, I trow,	<b>take</b>	the bread which he	6, 293/ 9
in good health, they	<b>take</b>	away our food; if	6, 294/ 25
souls be sick they	<b>take</b>	away the medicine. And	6, 294/ 26
the bishops would once	<b>take</b>	unto priesthood better laymen	6, 295/ 27
good thing, there we	<b>take</b>	little heed. But when	6, 296/ 26
much pity that we	<b>take</b>	such a wretched pleasure	6, 297/ 21
that his naughtiness cannot	<b>take</b>	from us the profit	6, 299/ 4
other, yet this advantage	<b>take</b>	we by the privilege	6, 299/ 11
by his office, can	<b>take</b>	none impairing by the	6, 299/ 19
men durst presume to	<b>take</b>	upon them the high	6, 301/ 18

that they vouchsafe to	<b>take</b>	it. But were I	6, 301/ 25
seemeth that Tyndale so	<b>take</b>	it indeed, and that	6, 306/ 1
we shall, after Tyndale,	<b>take</b>	the one words for	6, 306/ 30
then must we likewise	<b>take</b>	the words spoken by	6, 306/ 33
but lest Timotheus should	<b>take</b>	in such a widow	6, 307/ 3
Paul to say thus: "	<b>Take</b>	and choose in but	6, 307/ 32
barber's chair, and never	<b>take</b>	but one at once	6, 308/ 1
suffer not any priest	<b>take</b>	a wife, or rather	6, 308/ 15
they be likely to	<b>take</b>	a fall. But I	6, 308/ 19
saith that all men	<b>take</b>	it not, but he	6, 308/ 30
nor that few men	<b>take</b>	it. And highly he	6, 308/ 31
for his sake do	<b>take</b>	it. What inconvenience is	6, 308/ 32
is it then to	<b>take</b>	into his special service	6, 308/ 32
ergo every priest must	<b>take</b>	a wife." If we	6, 309/ 6
more meetly than to	<b>take</b>	into Christ's temple to	6, 312/ 26
their will, because they	<b>take</b>	not a priest but	6, 312/ 37
therefor, do yet indeed	<b>take</b>	all translations out of	6, 317/ 5
heretics they use to	<b>take</b>	away. But they do	6, 317/ 16
indeed as methinketh ye	<b>take</b>	him for." "Why," quoth	6, 318/ 19
that he could go	<b>take</b>	him by the sleeve	6, 319/ 2
said he could go	<b>take</b>	him by the sleeve	6, 319/ 10
that he could go	<b>take</b>	him by the sleeve	6, 320/ 18
and honest folk should	<b>take</b>	fruit thereby. Which fear	6, 332/ 9
their malice or folly	<b>take</b>	harm of that thing	6, 332/ 11
avoiding of their harm,	<b>take</b>	from other the profit	6, 332/ 12
profit which they might	<b>take</b>	and nothing deserve to	6, 332/ 13
if they would once	<b>take</b>	us our meat in	6, 333/ 10
he knoweth the words,	<b>take</b>	upon him therefore to	6, 335/ 17
wit out, would they	<b>take</b>	upon them with foolish	6, 335/ 30
as I said, solemnly	<b>take</b>	upon them like as	6, 335/ 32
no man nor woman	<b>take</b>	hurt in holy scripture	6, 336/ 13
that every man may	<b>take</b>	good thereby, and no	6, 339/ 32
devout, unlearned layman might	<b>take</b>	by the reading, not	6, 340/ 20
we, God forgive us,	<b>take</b>	a little regard to	6, 342/ 28
sundry stomachs one may	<b>take</b>	harm by the selfsame	6, 343/ 15
I think, that should	<b>take</b>	much profit by Saint	6, 343/ 30
in like wise, to	<b>take</b>	the Bible away from	6, 344/ 7
we never any man	<b>take</b>	harm by his confession	6, 351/ 16
goeth near enough to	<b>take</b>	it all away. And	6, 352/ 2
all this he may	<b>take</b>	to his confessor a	6, 352/ 15
man and woman should	<b>take</b>	the Holy Sacrament and	6, 354/ 22
their light that would	<b>take</b>	upon them the defense	6, 355/ 31
himself that he could	<b>take</b>	none harm. Then was	6, 362/ 34
folk were likely to	<b>take</b>	harm and conceive divers	6, 368/ 13

some failed not to	<b>take</b>	the child and bind	6, 371/ 26
reason it is to	<b>take</b>	everything as it is	6, 372/ 27
ungracious sect, whereby they	<b>take</b>	away the liberty of	6, 376/ 19
so prone wittingly to	<b>take</b>	so wrong a way	6, 376/ 23
living, do not so	<b>take</b>	his words nor understand	6, 378/ 17
And when the people	<b>take</b>	it as ye speak	6, 381/ 17
and their fellows, that	<b>take</b>	themselves for better learned	6, 387/ 13
of faith, they might	<b>take</b>	a false gloss and	6, 392/ 4
set them together, and	<b>take</b>	not one text for	6, 392/ 18
thrice prayed God to	<b>take</b>	the temptation away. I	6, 394/ 13
that the one would	<b>take</b>	hold of his grace	6, 402/ 2
should find a stronger	<b>take</b>	it from him. But	6, 405/ 27
were all agreed to	<b>take</b>	all violence and compulsion	6, 407/ 26
break their vows and	<b>take</b>	them harlots under the	6, 412/ 8
whose part they will	<b>take</b>	, and that Christian people	6, 412/ 13
governance any one to	<b>take</b>	away another's horse, how	6, 415/ 24
a while, if we	<b>take</b>	that way with heretics	6, 416/ 21
for naught and so	<b>take</b>	them, then shall they	6, 417/ 16
the while content to	<b>take</b>	all the pain. "Very	6, 423/ 2
one cause wherefore they	<b>take</b>	the pain. For pride	6, 423/ 3
folk were glad to	<b>take</b>	all to the best	6, 424/ 16
all Luther's books or	<b>take</b>	of him by mouth	6, 424/ 28
doings -- whereby they	<b>take</b>	away all diligence and	6, 428/ 5
profession made, marry and	<b>take</b>	a wife, or any	6, 434/ 12
had upon this deliberation	<b>taken</b>	with myself, written all	6, 22/ 13
or peradventure one line	<b>taken</b>	out among many and	6, 30/ 5
it be not so	<b>taken</b>	and so perceived. For	6, 31/ 34
and a side way,	<b>taken</b>	by any part of	6, 37/ 36
the same image was	<b>taken</b>	and brought forth to	6, 39/ 24
known for good, but	<b>taken</b>	out at adventure, dwelling	6, 83/ 20
that the Turks have	<b>taken</b>	the town, have seen	6, 84/ 19
till she was after	<b>taken</b>	out and tried in	6, 87/ 26
light, and are still	<b>taken</b>	for very good." "Ye	6, 88/ 37
been reputed and still	<b>taken</b>	for true, yourself undoubtedly	6, 91/ 11
mind," quoth I, "well	<b>taken</b>	, and so doth holy	6, 103/ 30
reproved and odious and	<b>taken</b>	as idolatry, were not	6, 112/ 6
be so to be	<b>taken</b>	and understood as they	6, 121/ 11
be with many men	<b>taken</b>	but for painted words	6, 132/ 11
as methinketh to be	<b>taken</b>	and had, and with	6, 132/ 19
and by, and some	<b>taken</b>	into the church of	6, 146/ 6
in that holy closet	<b>taken</b>	up and consecrated so	6, 151/ 15
should," quoth I, "have	<b>taken</b>	therein a good sure	6, 156/ 26
then in diverse opinions	<b>taken</b>	we could not wit	6, 164/ 30
should be reputed and	<b>taken</b>	as paynims and publicans	6, 165/ 4

were disobedient should be	<b>taken</b>	as a paynim or	6, 165/ 28
also of any sentence	<b>taken</b>	in any text of	6, 169/ 33
by-matters may there be	<b>taken</b>	of one text ten	6, 169/ 36
diverse and contrary senses	<b>taken</b>	as, if the one	6, 170/ 1
always soon faded, they	<b>taken</b>	always for Catholic, the	6, 171/ 33
do no good being	<b>taken</b>	from the tree, right	6, 194/ 13
nations that, without factions	<b>taken</b>	and precision from the	6, 206/ 22
idolatry. And it so	<b>taken</b>	and their opinion so	6, 211/ 3
shall, that he hath	<b>taken</b>	to him and once	6, 212/ 15
worse than they were	<b>taken</b>	for? For in such	6, 219/ 16
And that point once	<b>taken</b>	away, scripture and all	6, 223/ 29
that any such, so	<b>taken</b>	and by the church	6, 224/ 23
nor no more honor	<b>taken</b>	from God than when	6, 239/ 7
be especially to be	<b>taken</b>	for true that be	6, 240/ 16
them laboring to be	<b>taken</b>	for the very church	6, 243/ 17
contrary can be so	<b>taken</b>	or understood. Nor that	6, 245/ 30
enough either to have	<b>taken</b>	both for holy scripture	6, 253/ 26
whole church had never	<b>taken</b>	all the one sort	6, 253/ 30
witness than would be	<b>taken</b>	for sufficient in a	6, 262/ 30
ten when they were	<b>taken</b>	well and stiffly say	6, 263/ 17
best be no better	<b>taken</b>	than that he in	6, 266/ 7
twenty, except witness be	<b>taken</b>	only by number and	6, 267/ 11
were of likelihood narrowly	<b>taken</b>	. " "They were," quoth I	6, 267/ 29
They were," quoth I, "	<b>taken</b>	as large as they	6, 267/ 30
secretly his solemn oath	<b>taken</b>	in judgment that he	6, 270/ 4
of their favor." "Well	<b>taken</b>	of you," quoth I	6, 277/ 15
be so much so	<b>taken</b>	if the world were	6, 287/ 4
such as have been	<b>taken</b>	and convicted here of	6, 288/ 22
a lewd frere be	<b>taken</b>	with a wench, we	6, 296/ 31
that they might be	<b>taken</b>	only of the better	6, 299/ 29
own interpretation may be	<b>taken</b>	for authority against the	6, 305/ 28
be specially chosen and	<b>taken</b>	in to be found	6, 306/ 25
though a wedded man	<b>taken</b>	there into the clergy	6, 310/ 5
effect after that office	<b>taken</b>	. And many such as	6, 311/ 6
the Sacrament shall be	<b>taken</b>	of that sort only	6, 311/ 27
holy sacraments should be	<b>taken</b>	of the purest and	6, 312/ 1
have the better respect	<b>taken</b>	to the choosing. And	6, 312/ 33
for the man is	<b>taken</b>	for wiser than to	6, 315/ 17
man else, hath ever	<b>taken</b>	it far otherwise that	6, 316/ 12
persons for a suit	<b>taken</b>	about a mortuary in	6, 318/ 7
craft as was not	<b>taken</b>	for a proof. For	6, 319/ 15
both ere he was	<b>taken</b>	down and after. "What	6, 322/ 7
one man in London	<b>taken</b>	for good and honest	6, 329/ 9
such a moderation be	<b>taken</b>	therein as neither good	6, 341/ 7

though it were not	<b>taken</b>	to every lewd lad	6, 342/ 12
wantonness have his knife	<b>taken</b>	from him for cutting	6, 344/ 13
into our tongue, and	<b>taken</b>	to laymen and women	6, 344/ 17
think, by a line	<b>taken</b>	out in the midst	6, 345/ 16
therefor. Now these things	<b>taken</b>	away and the sacrament	6, 352/ 9
the word may be	<b>taken</b>	otherwise. For the same	6, 357/ 34
which are by Gracyane	<b>taken</b>	out of his second	6, 358/ 12
see that Gracian had	<b>taken</b>	but a part of	6, 358/ 16
which the decree is	<b>taken</b>	, yet the words of	6, 359/ 14
the advantage thereof, was	<b>taken</b>	from him and set	6, 361/ 8
his offer had been	<b>taken</b>	in time." "Indeed," quoth	6, 362/ 22
whom, if they had	<b>taken</b>	heed in time, they	6, 369/ 34
nature to all men,	<b>taken</b>	, reputed and punished as	6, 375/ 34
abide thereby, and be	<b>taken</b>	still for a Christian	6, 376/ 6
degrees that he had	<b>taken</b>	in the university, but	6, 379/ 3
good works be so	<b>taken</b>	and reputed with God	6, 382/ 19
can be none otherwise	<b>taken</b>	than, as ye say	6, 385/ 23
for the bitter pains	<b>taken</b>	in his blessed Passion	6, 391/ 17
this false error once	<b>taken</b>	for truth, whereof should	6, 403/ 11
fear of punishment once	<b>taken</b>	away, there were no	6, 405/ 25
easy ways had been	<b>taken</b>	with them. And therefore	6, 406/ 8
and an uncharitable way	<b>taken</b>	by the clergy, to	6, 406/ 11
among us, and violence	<b>taken</b>	away by assent on	6, 408/ 4
to be preached and	<b>taken</b>	, he that would now	6, 408/ 13
that the Lord Cobham	<b>taken</b>	in Wales and burned	6, 409/ 34
and if he be	<b>taken</b>	eftsoons with the same	6, 410/ 19
think how they be	<b>taken</b>	for holy, they be	6, 423/ 17
times well perceived and	<b>taken</b>	for hypocrites, as they	6, 423/ 18
before his going over,	<b>taken</b>	for a man of	6, 424/ 12
undoubtedly among men these	<b>takers</b>	away of free will	6, 405/ 1
clergy and the people,	<b>takes</b>	the pilgrimages for a	6, 55/ 9
such as the church	<b>taketh</b>	for heretics can be	6, 12/ 4
order that the church	<b>taketh</b>	in the condemnation of	6, 37/ 8
acquaintance and daily beholding	<b>taketh</b>	away the wondering, as	6, 80/ 2
her wit therewith and	<b>taketh</b>	it well and merrily	6, 130/ 31
and purpose that he	<b>taketh</b>	his own words and	6, 154/ 28
such as the church	<b>taketh</b>	for heretics can be	6, 192/ 27
no fruit my Father	<b>taketh</b>	it away. And every	6, 194/ 11
the Gospel, which he	<b>taketh</b>	for his body mystical	6, 207/ 9
prove that she neither	<b>taketh</b>	our Lady for that	6, 232/ 8
and whom the church	<b>taketh</b>	for saints." "This," quoth	6, 238/ 23
and heresy, the law	<b>taketh</b>	such for witness as	6, 262/ 35
shame that a man	<b>taketh</b>	of his own confession	6, 282/ 30
sometimes a whole region,	<b>taketh</b>	by the prayer of	6, 298/ 29

a priest, as Tyndale	<b>taketh</b>	it, then since Saint	6, 306/ 13
not that no man	<b>taketh</b>	it, nor that few	6, 308/ 30
the time that he	<b>taketh</b>	priesthood, he then professeth	6, 310/ 8
Old Testament, but he	<b>taketh</b>	it with great reverence	6, 342/ 25
body sore soul-sick that	<b>taketh</b>	himself for whole, and	6, 343/ 13
his tale true, he	<b>taketh</b>	the same false feigned	6, 350/ 16
it -- he that	<b>taketh</b>	a confessor, he forceth	6, 352/ 11
the same law itself	<b>taketh</b>	it otherwise; and then	6, 357/ 34
to them. For God	<b>taketh</b>	them for naught be	6, 398/ 28
For God accepteth and	<b>taketh</b>	them well a worth	6, 398/ 31
of his eternal choice	<b>taketh</b>	them well in worth	6, 402/ 14
war which every people	<b>taketh</b>	in the defense of	6, 415/ 12
heareth one that he	<b>taketh</b>	for cunning, and seeth	6, 418/ 16
a man as he	<b>taketh</b>	for virtuous, commend Luther's	6, 418/ 17
lewd liberty therein, Tyndale	<b>taketh</b>	it away quite, and	6, 424/ 35
Twenty-Fifth Chapter The author,	<b>taking</b>	occasion upon certain words	6, 9/ 31
I appointed him --	<b>taking</b>	him with me into	6, 35/ 20
or the image itself,	<b>taking</b>	that for very God	6, 55/ 5
And that was in	<b>taking</b>	away the band of	6, 105/ 8
Twenty-Fifth Chapter The author,	<b>taking</b>	occasion upon certain words	6, 137/ 25
sure thereof? May the	<b>taking</b>	up of a man's	6, 217/ 5
of the worship. First,	<b>taking</b>	away his own worship	6, 226/ 13
to God. And, secondly,	<b>taking</b>	their worship from them	6, 226/ 14
we do to themselves,	<b>taking</b>	their images for themselves	6, 226/ 16
painful death by the	<b>taking</b>	of more slight witness	6, 262/ 30
and impediment against the	<b>taking</b>	of holy orders; and	6, 305/ 9
I say, upon Tyndale's	<b>taking</b>	, Saint Paul should mean	6, 305/ 30
thing should cause the	<b>taking</b>	away thereof from other	6, 332/ 15
and gravity thereof, nor	<b>taking</b>	any sorrow therefor. Now	6, 352/ 8
three that he leaveth,	<b>taking</b>	four away expressly." "Surely	6, 352/ 19
the world, and also	<b>taking</b>	pain in their bodies	6, 421/ 18
be the devil's martyrs,	<b>taking</b>	much pain for his	6, 423/ 12
the fault in God,	<b>taking</b>	away the liberty of	6, 428/ 2
light in a shrewd	<b>tale</b>	to believe a woman	6, 7/ 4
I tell you a	<b>tale</b>	of my good friend	6, 46/ 19
cannot well tell his	<b>tale</b>	, and written with an	6, 47/ 5
the force of my	<b>tale</b>	was not the miracles	6, 62/ 13
and strength of my	<b>tale</b>	; albeit, of truth, I	6, 62/ 26
me plainly that their	<b>tale</b>	is untrue, as it	6, 64/ 20
which telleth them a	<b>tale</b>	for true that reason	6, 64/ 34
tell you the same	<b>tale</b>	, and that they had	6, 67/ 27
tell you a merry	<b>tale</b>	by the way." "A	6, 69/ 16
the way." "A merry	<b>tale</b>	, " quoth I, "cometh never	6, 69/ 17
report you none impossible	<b>tale</b>	. "For the clearer consideration	6, 78/ 19

devotion. But now, short	<b>tale</b>	to make, this young	6, 79/ 10
light in a shrewd	<b>tale</b>	to believe a woman	6, 82/ 16
and telleth a good	<b>tale</b>	of God in which	6, 82/ 29
each man telling his	<b>tale</b>	for himself, they be	6, 83/ 11
easily conspire a false	<b>tale</b>	. " "They be," quoth he	6, 83/ 32
tell us the same	<b>tale</b>	that the text doth	6, 128/ 21
tell you the same	<b>tale</b>	that the text doth	6, 129/ 15
book in telling its	<b>tale</b>	affirmeth its tale and	6, 134/ 12
its tale affirmeth its	<b>tale</b>	and teacheth it to	6, 134/ 12
occasion of a long	<b>tale</b>	, in declaring and making	6, 138/ 13
the truths at one	<b>tale</b>	; not only for that	6, 145/ 20
faith to tell one	<b>tale</b>	, suffering no sects or	6, 164/ 1
church telleth me the	<b>tale</b>	that God doth, there	6, 168/ 6
scripture telleth me that	<b>tale</b>	, but man's reason. And	6, 176/ 16
tell you the same	<b>tale</b>	or no. God telleth	6, 177/ 2
they varied in a	<b>tale</b>	and were contrary." "Good	6, 182/ 3
the church telling a	<b>tale</b>	of their own, but	6, 184/ 30
they tell you a	<b>tale</b>	which if it were	6, 184/ 33
he, "I have another	<b>tale</b>	to tell you that	6, 185/ 27
parts before. "Your whole	<b>tale</b>	in effect," quoth I	6, 230/ 1
you a known true	<b>tale</b>	, ye will believe him	6, 251/ 7
believed, go tell the	<b>tale</b>	to a blind man	6, 256/ 3
that after heard the	<b>tale</b>	told: "Lo," quoth he	6, 258/ 9
so well make their	<b>tale</b>	before but that their	6, 261/ 30
than take them by	<b>tale</b>	. Howbeit," quoth I, "of	6, 267/ 18
I tell you my	<b>tale</b>	for is this. This	6, 270/ 7
conspiring together in one	<b>tale</b>	. " "Yet," quoth he, "were	6, 272/ 23
ween would mistrust their	<b>tale</b>	. " "As worshipful as they	6, 272/ 36
I could mistrust their	<b>tale</b>	well enough sometimes for	6, 273/ 2
a thousand texts by	<b>tale</b>	. " "I would," quoth he	6, 285/ 21
man preach, a short	<b>tale</b>	shall serve us thereof	6, 296/ 29
needs have, by Tyndale's	<b>tale</b>	, whether they will or	6, 308/ 17
Who told you this	<b>tale</b>	?" quoth I. "Forsooth, divers	6, 317/ 32
hath told you this	<b>tale</b>	was not so honest	6, 318/ 19
fellow. Came the third	<b>tale</b>	to as wise a	6, 323/ 35
maketh misreporting. And a	<b>tale</b>	that fleeth through many	6, 324/ 35
the telling of a	<b>tale</b>	, oftentimes happeth that when	6, 325/ 10
but upon the whole	<b>tale</b>	it seemeth to me	6, 329/ 25
peradventure tell her a	<b>tale</b>	that ye would not	6, 349/ 30
he had proved his	<b>tale</b>	true, he taketh the	6, 350/ 16
one part of his	<b>tale</b>	ever contraried another, at	6, 379/ 32
thereof. For then that	<b>tale</b>	can do little good	6, 381/ 11
him that in this	<b>tale</b>	he seemed to make	6, 382/ 3
and tell a false	<b>tale</b>	. But he said it	6, 384/ 9



it is but a	<b>tale</b>	to say that faith	6, 394/ 21
were grace, by your	<b>tale</b>	, a very void thing	6, 396/ 17
The other was certain	<b>tales</b>	and merry words which	6, 23/ 16
rumor there running or	<b>tales</b>	in your country told	6, 26/ 31
therefore of those two	<b>tales</b>	told you by God	6, 159/ 8
if they tell me	<b>tales</b>	of their own, whereof	6, 167/ 11
awhile at our merry	<b>tales</b>	, "In good faith," quoth	6, 234/ 18
matter hath told you	<b>tales</b>	far from the truth	6, 319/ 8
contrary as their two	<b>tales</b>	were, yet when he	6, 324/ 28
matter of many suspicious	<b>tales</b>	, be they never so	6, 325/ 21
would tell any such	<b>tales</b>	to once in seven	6, 349/ 27
some men told some	<b>tales</b>	to a fair woman	6, 349/ 31
you, some folk here	<b>talk</b>	very strangely of the	6, 25/ 15
long to have him	<b>talk</b>	with you. To whom	6, 25/ 24
that men tell and	<b>talk</b>	of nowadays, to be	6, 89/ 27
conclusion itself, whereupon we	<b>talk</b>	, as of the worshipping	6, 103/ 5
as we shall more	<b>talk</b>	of after. But surely	6, 129/ 17
marry, "We may well	<b>talk</b>	together, but we wed	6, 150/ 18
and I do not	<b>talk</b>	of one doctor or	6, 169/ 29
before, those will we	<b>talk</b>	of after dinner." "By	6, 185/ 25
she take the one,	<b>talk</b>	with her of our	6, 232/ 9
these folk that thus	<b>talk</b>	and write of him	6, 256/ 6
the man we now	<b>talk</b>	of did no more	6, 256/ 14
the man whom we	<b>talk</b>	of fell first in	6, 259/ 25
we first have to	<b>talk</b>	. And yet if ye	6, 260/ 10
other book that we	<b>talk</b>	of, which Frere Jerome	6, 291/ 30
the beginning, since we	<b>talk</b>	but of men's learning	6, 295/ 7
we gape, thereof we	<b>talk</b>	and feed ourselves all	6, 296/ 27
quoth I, "many men	<b>talk</b>	of it, but no	6, 314/ 20
ye took occasion to	<b>talk</b>	of Hunne, of whom	6, 330/ 4
more fool the more	<b>talkative</b>	of great doubts and	6, 335/ 25
were also there so	<b>talked</b>	, that ye wist not	6, 27/ 34
so that nothing was	<b>talked</b>	of in all the	6, 86/ 17
self have never yet	<b>talked</b>	with twenty that have	6, 278/ 22
and many times sunderly	<b>talked</b>	with almost all such	6, 318/ 25
Hunne, of whom we	<b>talked</b>	so long, that at	6, 330/ 5
what worship that people	<b>talketh</b>	of them. And they	6, 423/ 11
of mine late in	<b>talking</b>	of this matter of	6, 67/ 2
gentlewoman was, which in	<b>talking</b>	once with my father	6, 92/ 15
men call it in	<b>talking</b>	, even they that have	6, 221/ 23
that for the only	<b>talking</b>	of their faults they	6, 347/ 1
Grace, "ye be a	<b>tall</b>	strong man on the	6, 157/ 5
have such a corrupt	<b>tallage</b>	in their taste that	6, 343/ 17
us they would have	<b>tarried</b>	with us. Meaning thereby	6, 195/ 5

Ghost, and himself also	<b>tarried</b>	still therein, to teach	6, 244/ 35
how long soever he	<b>tarry</b>	therefor) give attendance unto	6, 25/ 9
should it most surely	<b>tarry</b>	, when it were found	6, 34/ 14
to be content to	<b>tarry</b>	beneath and meddle none	6, 333/ 33
it may touch and	<b>tarry</b>	with. "Then was it	6, 383/ 3
God and the people	<b>tarrying</b>	beneath, signified that the	6, 333/ 31
our pain a pleasant	<b>taste</b>	of heaven. This is	6, 106/ 22
corrupt tallage in their	<b>taste</b>	that they most like	6, 343/ 17
the third commandment in	<b>tasting</b>	the forbidden fruit, being	6, 139/ 23
the body, by feeling,	<b>tasting</b>	, smelling, sight and hearing	6, 140/ 20
many things have been	<b>taught</b>	by God without writing	6, 9/ 34
manner hath been used,	<b>taught</b>	, and allowed, and the	6, 38/ 8
which they were inwardly	<b>taught</b>	of his only Spirit	6, 38/ 29
Christian people. Christ also	<b>taught</b>	his holy evangelist Saint	6, 39/ 11
Lady his mother. He	<b>taught</b>	also Saint Amphibalus, the	6, 39/ 15
it was by God	<b>taught</b>	unto them -- men	6, 56/ 8
be done, but they	<b>taught</b>	you only that they	6, 73/ 27
his faith and doctrine	<b>taught</b>	by mouth and inspiration	6, 115/ 21
nothing? The Holy Ghost	<b>taught</b>	many things, I think	6, 115/ 32
that while he were	<b>taught</b>	his Creed before in	6, 133/ 26
christened right now, and	<b>taught</b>	him his Creed and	6, 135/ 1
his Holy Spirit hath	<b>taught</b>	his church) bring him	6, 136/ 25
did. Whereas, being before	<b>taught</b>	and confirmed by the	6, 137/ 7
many things have been	<b>taught</b>	by God without writing	6, 137/ 28
Christian flock, where he	<b>taught</b>	them by mouth, he	6, 145/ 19
therefor, they were all	<b>taught</b>	all that God would	6, 146/ 8
was in the beginning	<b>taught</b>	by the mouth of	6, 147/ 23
the faith as they	<b>taught</b>	them by mouth. And	6, 147/ 27
our Lord had himself	<b>taught</b>	it to him. And	6, 148/ 11
the church more fully	<b>taught</b>	of that matter than	6, 148/ 13
his holy apostles which	<b>taught</b>	it in their time	6, 148/ 29
holy doctors agree, were	<b>taught</b>	the apostles by Christ	6, 149/ 34
church of Christ, being	<b>taught</b>	the truth by Christ	6, 151/ 17
the holy apostles, being	<b>taught</b>	by their great master	6, 151/ 29
apostles at that time	<b>taught</b>	the people, so did	6, 152/ 1
the things that he	<b>taught</b>	them should by the	6, 177/ 32
and faith to be	<b>taught</b>	. But let go these	6, 201/ 13
is it that he	<b>taught</b>	them and other the	6, 224/ 3
the prayer that himself	<b>taught</b>	his disciples. And the	6, 233/ 22
the doctrine that they	<b>taught</b>	, as is well witnessed	6, 239/ 35
his apostles' days have	<b>taught</b>	false errors and led	6, 244/ 32
done by them that	<b>taught</b>	heresies and set forth	6, 245/ 8
that God hath fully	<b>taught</b>	and teacheth his church	6, 249/ 15
believe that God hath	<b>taught</b>	and told the same	6, 251/ 33

believe that God hath	<b>taught</b>	and told the church	6, 251/ 35
believed that God hath	<b>taught</b>	those things to good	6, 253/ 16
believe that God had	<b>taught</b>	them so? It was	6, 253/ 19
me, what scripture hath	<b>taught</b>	the church to know	6, 253/ 21
God, without scripture, hath	<b>taught</b>	his church the knowledge	6, 254/ 8
church concerning God's words	<b>taught</b>	us by the church	6, 254/ 17
believe that God hath	<b>taught</b>	his church those points	6, 254/ 36
sufficiently proved that one	<b>taught</b>	and preached such things	6, 265/ 35
in one sermon said,	<b>taught</b>	, and preached both twain	6, 266/ 8
that he had held,	<b>taught</b>	, and in divers countries	6, 268/ 28
only where Saint Paul	<b>taught</b>	but also through Christendom	6, 304/ 34
the same Spirit that	<b>taught</b>	it him. For this	6, 305/ 6
fifteen hundred year so	<b>taught</b>	his whole church, that	6, 308/ 5
into Boheme, and there	<b>taught</b>	by Iohan Husse and	6, 315/ 5
of a church, had	<b>taught</b>	both his father and	6, 328/ 10
say they that God	<b>taught</b>	his disciples many things	6, 332/ 35
Savior at the time	<b>taught</b>	his apostles apart. Whereof	6, 340/ 18
by his Holy Spirit	<b>taught</b>	unto his church, and	6, 346/ 25
such other things, he	<b>taught</b>	them to neglect and	6, 368/ 27
I ween, they have	<b>taught</b>	the devil new torments	6, 372/ 4
wives, yet he never	<b>taught</b>	nor suffered his folk	6, 375/ 4
world, as a thing	<b>taught</b>	by God unto good	6, 375/ 33
that intent, not only	<b>taught</b>	and written and covertly	6, 379/ 11
the church hath always	<b>taught</b>	against the putting of	6, 380/ 23
as though the church	<b>taught</b>	them to put less	6, 381/ 4
church teacheth, or hath	<b>taught</b>	this many hundred year	6, 399/ 25
and as though they	<b>taught</b>	none otherwise than the	6, 399/ 27
to be preached or	<b>taught</b>	among Christian men, and	6, 408/ 14
of himself, as he	<b>taught</b>	Moses to know himself	6, 415/ 2
For our belief is	<b>taught</b>	us by God, surely	6, 419/ 14
church of Christ is	<b>taught</b>	to believe by God	6, 419/ 21
God. "This faith was	<b>taught</b>	by Christ, preached by	6, 419/ 22
many more things were	<b>taught</b>	than are written. And	6, 419/ 23
faith should have been	<b>taught</b>	and firmly stood although	6, 419/ 24
faith which God hath	<b>taught</b>	his church, he giveth	6, 419/ 32
holy fathers, which have	<b>taught</b>	us far the contrary	6, 421/ 4
right faith that they	<b>taught</b>	, which is, as by	6, 421/ 5
those undoubted holy doctors	<b>taught</b>	." "I marvel then," quoth	6, 421/ 14
which God hath already	<b>taught</b>	his whole church. In	6, 421/ 31
and without writing, hath	<b>taught</b>	his church; and which	6, 427/ 6
as ever the other	<b>taught</b>	us virtue; and that	6, 434/ 7
living of some that	<b>teach</b>	them errors. The Seventeenth	6, 19/ 25
but rather when they	<b>teach</b>	and hold any such	6, 30/ 35
the points that they	<b>teach</b>	of his be naught	6, 30/ 37

reason well declare and	<b>teach</b>	us that a God	6, 73/ 18
perceive that they themselves	<b>teach</b>	that they may be	6, 73/ 29
by God, since they	<b>teach</b>	you that there is	6, 73/ 30
that reason and nature	<b>teach</b>	me still that I	6, 74/ 7
grant me that they	<b>teach</b>	me that if they	6, 74/ 9
the juggler will not	<b>teach</b>	every man his craft	6, 130/ 32
dispute it, but to	<b>teach</b>	it again meekly. And	6, 142/ 9
by the Corinthians, not	<b>teach</b>	them all at once	6, 145/ 29
great master, Christ, did	<b>teach</b>	unto the church as	6, 151/ 30
them that heard them	<b>teach</b>	, forth, and leave their	6, 152/ 2
doubteth he whether Christ	<b>teach</b>	his church true, or	6, 152/ 36
my name, he shall	<b>teach</b>	you all-thing, and he	6, 178/ 3
he shall again always	<b>teach</b>	the church of new	6, 178/ 5
the Holy Ghost shall	<b>teach</b>	them all-thing. For as	6, 178/ 16
idolaters. And where they	<b>teach</b>	among themselves that we	6, 191/ 7
that should preach and	<b>teach</b>	us better? For it	6, 201/ 16
the Holy Ghost to	<b>teach</b>	his church), the same	6, 221/ 9
thread, desired him to	<b>teach</b>	him how he should	6, 228/ 26
in earth) which did	<b>teach</b>	the doctrine here that	6, 244/ 18
tarried still therein, to	<b>teach</b>	his church the truth	6, 244/ 35
scripture had they to	<b>teach</b>	them, or all the	6, 253/ 1
willing to learn --	<b>teach</b>	us to believe his	6, 254/ 23
learning, they neither will	<b>teach</b>	us but seldom, and	6, 294/ 12
upon him therefore to	<b>teach</b>	other men the sentence	6, 335/ 17
his whole church to	<b>teach</b>	all necessary truth, though	6, 343/ 6
is or Tyndale, should	<b>teach</b>	his flock the truth	6, 347/ 28
great thing, but all	<b>teach</b>	confession till now that	6, 350/ 25
of their master, and	<b>teach</b>	that the Sacrament of	6, 354/ 4
therefore, even born to	<b>teach</b>	and preserve the Gospel	6, 364/ 9
man well perceiveth doth	<b>teach</b>	and give occasion of	6, 373/ 17
as they live they	<b>teach</b>	, and as they teach	6, 374/ 5
teach, and as they	<b>teach</b>	they live. The Ninth	6, 374/ 5
these execrable heresies both	<b>teach</b>	and use more sensual	6, 375/ 2
in like manner and	<b>teach</b>	other the same. And	6, 378/ 22
him, if they should	<b>teach</b>	this opinion under such	6, 381/ 1
can come down and	<b>teach</b>	a false faith. But	6, 384/ 31
special purpose was to	<b>teach</b>	the Corinthians that they	6, 384/ 35
could come down and	<b>teach</b>	an untruth, and therefore	6, 385/ 22
trust as these Lutherans	<b>teach</b>	us, in their only	6, 388/ 22
straight from heaven to	<b>teach</b>	them a new, better	6, 399/ 24
living of some that	<b>teach</b>	them errors. "Forsooth," quoth	6, 418/ 13
guess thereat, if he	<b>teach</b>	us secretly as a	6, 420/ 5
commonly that these heretics	<b>teach</b>	in hugger-mugger against the	6, 420/ 8
doth he naught to	<b>teach</b>	it; or if it	6, 420/ 30

naught in that they	<b>teach</b>	the contrary of such	6, 421/ 13
when we see him	<b>teach</b>	the contrary of that	6, 421/ 30
they with one voice	<b>teach</b>	, and prove by scripture	6, 425/ 30
straight to hell. They	<b>teach</b>	also all with one	6, 425/ 33
teacheth to dishonor. "They	<b>teach</b>	all the worshipping of	6, 425/ 36
the contrary. "All they	<b>teach</b>	also chastity, and preach	6, 426/ 3
to the devil, to	<b>teach</b>	them to leave their	6, 429/ 22
only these beasts that	<b>teach</b>	us vice as fast	6, 434/ 6
Amphibalus, the master and	<b>teacher</b>	of the holy first	6, 39/ 16
and some hearers, some	<b>teachers</b>	, and some learners --	6, 334/ 21
lewd leaders and evil	<b>teachers</b>	. And surely for the	6, 419/ 4
church in that God	<b>teacheth</b>	it every truth requisite	6, 10/ 35
that reason and nature	<b>teacheth</b>	me surely that miracles	6, 71/ 7
therein he keepeth and	<b>teacheth</b>	us his right faith	6, 114/ 26
affirmeth its tale and	<b>teacheth</b>	it to be true	6, 134/ 13
or else whether Christ	<b>teacheth</b>	it at all or	6, 152/ 37
but also that God	<b>teacheth</b>	his church without scripture	6, 166/ 17
church in that God	<b>teacheth</b>	it every truth requisite	6, 167/ 5
way that the church	<b>teacheth</b>	you therein, howsoever the	6, 176/ 5
of that the church	<b>teacheth</b>	you. And the church	6, 182/ 9
by the clergy that	<b>teacheth</b>	them; howbeit, there were	6, 200/ 29
hath fully taught and	<b>teacheth</b>	his church and biddeth	6, 249/ 16
means by which he	<b>teacheth</b>	us and leadeth us	6, 254/ 25
faith that the church	<b>teacheth</b>	him in such things	6, 254/ 35
in which point he	<b>teacheth</b>	a plain, pestilent heresy	6, 290/ 30
living. For therein he	<b>teacheth</b>	that the sacrament self	6, 352/ 25
faith only. "Item, he	<b>teacheth</b>	that only faith sufficeth	6, 352/ 27
they be. "Item, he	<b>teacheth</b>	that no man hath	6, 352/ 36
And among other he	<b>teacheth</b>	that it is heresy	6, 353/ 36
other more. "For he	<b>teacheth</b>	also that the Mass	6, 354/ 14
priest himself. "Item, he	<b>teacheth</b>	that man should go	6, 354/ 16
their beginning. "Item, he	<b>teacheth</b>	that every man and	6, 354/ 22
at large. For he	<b>teacheth</b>	, against scripture and all	6, 354/ 28
keep any. "Item, he	<b>teacheth</b>	that there is no	6, 354/ 32
profit us. "Item, he	<b>teacheth</b>	that men should do	6, 360/ 4
of Corpus Christi. "He	<b>teacheth</b>	also that no man	6, 360/ 10
consider whether he that	<b>teacheth</b>	such things go not	6, 360/ 20
And this doctrine also	<b>teacheth</b>	Tyndale, as the special	6, 369/ 5
while the doctrine thereof	<b>teacheth</b>	and giveth occasion to	6, 373/ 12
Whereas Luther not only	<b>teacheth</b>	monks, freres, and nuns	6, 375/ 6
true than the church	<b>teacheth</b>	, or hath taught this	6, 399/ 25
in their master that	<b>teacheth</b>	them. For we see	6, 419/ 7
wrong sentence, and thereby	<b>teacheth</b>	a wrong belief. And	6, 419/ 33
we see that he	<b>teacheth</b>	us a wrong way	6, 420/ 2

when any man so	<b>teacheth</b>	thee whom thou hast	6, 420/ 11
believe already, whereof he	<b>teacheth</b>	the contrary. And so	6, 420/ 17
not well, when he	<b>teacheth</b>	evil. And that evil	6, 421/ 29
And that evil he	<b>teacheth</b>	we may well wit	6, 421/ 29
of those that evil	<b>teacheth</b>	and appear holy, which	6, 424/ 6
done thereto, which Tyndale	<b>teacheth</b>	to dishonor. "They teach	6, 425/ 35
of all which Tyndale	<b>teacheth</b>	the contrary. "All they	6, 426/ 2
as evil as he	<b>teacheth</b>	, and worse he cannot	6, 426/ 16
cunning) should, instead of	<b>teaching</b>	, be beaten cruelly with	6, 31/ 11
to dispute with heretics,	<b>teaching</b>	them and convicting them	6, 31/ 22
written by the secret	<b>teaching</b>	of God." "And whereby	6, 131/ 6
church hath by the	<b>teaching</b>	of God and the	6, 188/ 30
delivered to the pilgrims,	<b>teaching</b>	then in what wise	6, 228/ 21
not but in his	<b>teaching</b>	. And yet may I	6, 257/ 12
to wit that his	<b>teaching</b>	is not very good	6, 349/ 4
vain and unfruitful ceremonies,	<b>teaching</b>	them also that, being	6, 368/ 28
in manner equivalent, Luther	<b>teaching</b>	almost nothing but heresies	6, 417/ 31
heretic and feigning hypocrite	<b>teaching</b>	us the contrary. "Of	6, 422/ 2
Tyndale, against them all	<b>teaching</b>	the contrary, is therein	6, 426/ 6
to the faith and	<b>teaching</b>	of Christ's Catholic Church	6, 427/ 5
doctrine, and yet their	<b>teaching</b>	and their living all	6, 435/ 7
from the pikes to	<b>tear</b>	off their members, or	6, 371/ 10
his wife be well	<b>teeming</b>	if he make her	6, 353/ 16
the bridle in the	<b>teeth</b>	and run forth like	6, 123/ 22
be dashed in their	<b>teeth</b>	. For which cause Saint	6, 144/ 37
despite of all their	<b>teeth</b>	. And thus ye see	6, 204/ 7
nothing but of sore	<b>teeth</b>	. Saint Sythe women set	6, 227/ 5
the help of our	<b>teeth</b>	is no witchcraft, considering	6, 232/ 32
that she had her	<b>teeth</b>	pulled out for Christ's	6, 232/ 33
But as for your	<b>teeth</b>	, I ween if they	6, 233/ 28
to chastity maugre his	<b>teeth</b>	, to which God would	6, 310/ 28
in every lewd fellow's	<b>teeth</b>	, yet thinketh me, there	6, 341/ 6
because reason and nature	<b>tell</b>	him that they cannot	6, 6/ 8
believe other folk that	<b>tell</b>	them nor themselves vouchsafe	6, 7/ 8
it first enough to	<b>tell</b>	the messenger my mind	6, 21/ 13
such words as they	<b>tell</b>	, that come from thence	6, 25/ 17
But whatsoever any man	<b>tell</b>	or write I shall	6, 25/ 20
you, surely take and	<b>tell</b>	forth for the very	6, 25/ 21
now and then to	<b>tell</b>	us. And that little	6, 29/ 4
heresies, no man can	<b>tell</b>	what. And yet in	6, 30/ 26
were well done to	<b>tell</b>	why; since some men	6, 37/ 25
I was about to	<b>tell</b>	you, very well and	6, 42/ 4
else, I pray you	<b>tell</b>	me what reason were	6, 45/ 13
for example, if I	<b>tell</b>	you a tale of	6, 46/ 19

far from you to	tell	it you, then is	6, 46/ 25
man that cannot well	tell	his tale, and written	6, 47/ 5
albeit no man can	tell	why he sent the	6, 61/ 2
because reason and nature	tell	him that they cannot	6, 63/ 6
which though she can	tell	best, yet if it	6, 63/ 30
because many credible men	tell	them, forasmuch as else	6, 64/ 9
reason and nature shall	tell	him as it is	6, 65/ 10
believe no man that	tell	it them, albeit that	6, 66/ 24
drawn out I cannot	tell	how many yards. And	6, 67/ 16
what if I should	tell	you now that I	6, 67/ 21
twenty good, honest men	tell	you the same tale	6, 67/ 27
those twain that would	tell	me so much more	6, 68/ 4
espied, if ten should	tell	you so, ye would	6, 68/ 16
me, when they should	tell	me that they saw	6, 68/ 21
now be bold to	tell	you that I have	6, 68/ 27
in that you should	tell	me earnestly upon your	6, 68/ 34
may be homely to	tell	you a merry tale	6, 69/ 15
believe them that would	tell	me a miracle. For	6, 69/ 35
of truth ye cannot	tell	whether they may be	6, 70/ 13
all them that will	tell	me they have seen	6, 71/ 14
would now come to	tell	me that at our	6, 71/ 22
Now they that should	tell	me," quoth he, "that	6, 71/ 31
doth reason and nature	tell	you?" "They twain tell	6, 72/ 4
tell you?" "They twain	tell	me," quoth he, "that	6, 72/ 5
that reason and nature	tell	you so?" "Yea, marry	6, 72/ 7
will agree that they	tell	me so." "Nay, by	6, 72/ 9
but rather both two	tell	you clean the contrary	6, 72/ 12
For I pray you	tell	me," quoth I, "doth	6, 72/ 18
wise believe them that	tell	you they have seen	6, 73/ 31
wise believe them that	tell	me they have seen	6, 74/ 8
saw such miracles do	tell	you a thing that	6, 75/ 20
any man that could	tell	me that ever he	6, 75/ 32
marvels that the paynims	tell	and write to have	6, 76/ 24
of those that men	tell	of as done in	6, 77/ 11
those miracles that men	tell	of as done at	6, 78/ 5
so many, because they	tell	you a thing that	6, 78/ 11
first, if men should	tell	you that they saw	6, 78/ 22
well. Yet could I	tell	you somewhat that I	6, 78/ 24
have no lust to	tell	you, because that ye	6, 78/ 25
me the bolder to	tell	you. And yet will	6, 78/ 31
And yet will I	tell	you nothing, but that	6, 78/ 32
that any man could	tell	that he had any	6, 79/ 30
quoth I, "can ye	tell	what is the cause	6, 80/ 1
if two men should	tell	you, the one that	6, 80/ 23

and the other should	tell	you that he had	6, 80/ 25
town, would report and	tell	that a frere of	6, 83/ 21
none of them can	tell	what was said to	6, 83/ 28
believe other folk that	tell	them nor themselves vouchsafe	6, 84/ 12
have heard my father	tell	of a beggar that	6, 86/ 2
show shrined. But to	tell	you forth, when the	6, 86/ 13
the sight so suddenly	tell	the names of all	6, 87/ 5
That can I not	tell	; but I ween he	6, 87/ 32
these miracles that men	tell	and talk of nowadays	6, 89/ 27
iwis; I pray you	tell	truth." And when it	6, 92/ 18
be, yet could I	tell	you some such done	6, 92/ 31
which I durst boldly	tell	you for one, the	6, 93/ 3
well seen therein to	tell	, nor so curious greatly	6, 97/ 35
not all. For I	tell	you nothing now of	6, 100/ 5
said therein, I cannot	tell	whether as much as	6, 101/ 17
I have loved you).	Tell	me then, I require	6, 107/ 17
nor let not to	tell	me what moveth you	6, 109/ 12
amiss?" "I cannot well	tell	, " quoth he, "what I	6, 113/ 10
peradventure than we can	tell	of. And of that	6, 115/ 24
them all truth, nor	tell	them all the whole	6, 119/ 15
then will I not	tell	you but if ye	6, 120/ 25
me; or if I	tell	you, yet shall ye	6, 120/ 26
of, either their comments	tell	us the same tale	6, 128/ 21
else another. If they	tell	me the same, I	6, 128/ 22
same. And if they	tell	me another, then believe	6, 128/ 23
given us but to	tell	us his pleasure and	6, 129/ 6
commenters," quoth I, "they	tell	you the same tale	6, 129/ 15
text doth, but they	tell	it you more plain	6, 129/ 16
that ever she learned	tell	her still that it	6, 130/ 8
a man's own eyes	tell	him that it may	6, 130/ 10
him list, and then	tell	her what, and tell	6, 130/ 34
tell her what, and	tell	her not how? I	6, 130/ 34
I, "what doth faith	tell	you therein?" "Faith," quoth	6, 131/ 4
horse. "First," quoth I, "	tell	me how old would	6, 133/ 15
Bible?" "I cannot readily	tell	, " quoth he, "for I	6, 133/ 24
that his master would	tell	him, but if he	6, 149/ 17
thy word as thou	tell	me." And thus appeareth	6, 150/ 36
case that God would	tell	you two things: whether	6, 154/ 10
would I pray him	tell	me first how he	6, 154/ 26
God in holy scripture	tell	you two things that	6, 155/ 24
for example, if he	tell	you in one place	6, 155/ 25
Your Grace I cannot	tell	you what I would	6, 157/ 9
done, but I can	tell	you what I should	6, 157/ 10
that can I well	tell	you; and surely trust	6, 157/ 16



therefore I pray you	tell	me this. If after	6, 158/ 6
thing that he shall	tell	thee, that thing believe	6, 159/ 16
but thyself; and therefore	tell	me thine own mouth	6, 159/ 18
if that man should	tell	you that Arius and	6, 159/ 35
in the faith to	tell	one tale, suffering no	6, 164/ 1
But now if they	tell	me tales of their	6, 167/ 11
them before himself, and	tell	him that himself bade	6, 168/ 4
in scripture and they	tell	me another, it thinketh	6, 168/ 7
believe one that would	tell	you that twice two	6, 168/ 26
believed him that would	tell	you that twice two	6, 168/ 27
at all that would	tell	you that twice two	6, 168/ 29
the whole church would	tell	me the contrary, methinketh	6, 169/ 13
if they would all	tell	me that a thing	6, 169/ 15
he, "somewhat hard to	tell	." "Now," quoth I, "somewhat	6, 172/ 34
for the while and	tell	me this. Did not	6, 173/ 10
we not only can	tell	them but also believe	6, 174/ 30
had and ever would	tell	his church the truth	6, 176/ 14
believe him if he	tell	you that twice twain	6, 176/ 26
God himself in scripture	tell	you the same tale	6, 177/ 2
that he should only	tell	his church again his	6, 178/ 20
maidenhead. But she could	tell	another how she knoweth	6, 180/ 24
acknown that she could	tell	how she might lose	6, 180/ 26
is no such fear.	Tell	me therefore whereby wot	6, 180/ 27
our faith, if they	tell	you a tale which	6, 184/ 33
have another tale to	tell	you that all this	6, 185/ 27
first, and ye shall	tell	us after." The End	6, 186/ 5
the church, he must	tell	where his fellows be	6, 189/ 21
church is, we could	tell	no one place but	6, 189/ 24
that men could not	tell	in any country where	6, 189/ 29
heretics, but ye must	tell	which kind of them	6, 191/ 15
in Boheme, ye must	tell	in what town. And	6, 192/ 19
town, yet must ye	tell	in what street. And	6, 192/ 20
that can no man	tell	him, how should these	6, 200/ 33
it were, who could	tell	? And of that uncertainty	6, 205/ 2
were no man can	tell	you; what would you	6, 219/ 4
therein, as I shall	tell	you after. But in	6, 219/ 21
further question thereof, they	tell	that the nether jaw	6, 221/ 25
was we could not	tell	, but it seemed as	6, 222/ 19
that could no man	tell	, but there had in	6, 222/ 29
or two will I	tell	you -- the one	6, 227/ 21
that I shall now	tell	you, I dare as	6, 227/ 30
and say I cannot	tell	you what prayers. And	6, 228/ 23
It need not to	tell	you that every man	6, 228/ 30
a wager she will	tell	you nay. Besides this	6, 231/ 30

chose, and she will	tell	you that our Lady	6, 231/ 31
image, and she will	tell	you a difference between	6, 232/ 1
Lady and she will	tell	you that our Lady	6, 232/ 10
I was about to	tell	you, somewhat indeed it	6, 234/ 19
it used I cannot	tell	. But I have myself	6, 234/ 26
But I pray you	tell	me," quoth I, "be	6, 241/ 31
But I pray you	tell	me not which one	6, 248/ 22
his own again and	tell	him his money is	6, 250/ 1
else but because they	tell	me true?" "Sometimes," quoth	6, 251/ 5
if a known liar	tell	you a known true	6, 251/ 7
a known true man	tell	you an unknown truth	6, 251/ 9
would that nothing can	tell	us that believe but	6, 253/ 20
scripture. I pray you	tell	me, what scripture hath	6, 253/ 21
will be believed, go	tell	the tale to a	6, 256/ 3
this that I shall	tell	you have I heard	6, 256/ 34
bold with you to	tell	you what I have	6, 257/ 13
for truth. Howbeit, I	tell	you not this thing	6, 257/ 28
For the matins, I	tell	you, be in some	6, 258/ 36
peril the makers cannot	tell	. Haply their foes, haply	6, 262/ 22
that can I not	tell	you, but this I	6, 264/ 30
wotteth; for I cannot	tell	. But this wot I	6, 266/ 15
holdeth." "May ye not	tell	his name?" quoth he	6, 268/ 30
the thing that I	tell	you my tale for	6, 270/ 7
sore pressed upon to	tell	for what intent he	6, 270/ 18
see well I must	tell	all; I am loath	6, 270/ 21
ship no man can	tell	who nor whither it	6, 274/ 21
said it, I will	tell	you why, and so	6, 277/ 9
aught that he can	tell	that never came there	6, 278/ 17
no remedy but to	tell	him plainly, "Sir, I	6, 282/ 3
to any person to	tell	him the truth of	6, 282/ 15
without long process, I	tell	you plainly my mind	6, 283/ 36
oath given him to	tell	the plain truth therein	6, 284/ 3
there in it?" "To	tell	you all that," quoth	6, 285/ 19
in question. But I	tell	you this much only	6, 290/ 25
to go about and	tell	them by the polls	6, 298/ 22
as for that place	tell	us that a priest	6, 305/ 20
Which words Tyndale may	tell	us be verified if	6, 305/ 23
glad to believe and	tell	forth a thing that	6, 316/ 22
found that anything could	tell	, or that had said	6, 318/ 30
said they could anything	tell	in the matter. And	6, 318/ 31
you one that can	tell	who killed Richard Hunne	6, 321/ 1
one surely that could	tell	who had killed him	6, 321/ 4
I thought verily could	tell	who killed him." "Well	6, 321/ 5
you that he can	tell	?" "Nay, forsooth, my lord	6, 321/ 8

with you, she would	<b>tell</b>	you wonders. For by	6, 321/ 14
have wist her to	<b>tell</b>	many marvelous things ere	6, 321/ 14
have you heard her	<b>tell</b>	?" "Forsooth, my lords," quoth	6, 321/ 16
she could as well	<b>tell</b>	who killed Hunne, as	6, 321/ 19
But how could she	<b>tell</b>	it -- by the	6, 321/ 21
the sight could not	<b>tell</b>	that." "No, my lords	6, 322/ 9
one hang, I can	<b>tell</b>	anon whether he hanged	6, 322/ 16
what token can you	<b>tell</b>	?" quoth the lords. "Forsooth	6, 322/ 17
quoth he, "I cannot	<b>tell</b>	the tokens, but I	6, 322/ 18
fellow, though he cannot	<b>tell</b>	us the marks, yet	6, 322/ 28
And yet he cannot	<b>tell</b>	. "Nay, sir," quoth he	6, 323/ 2
the lords. "I cannot	<b>tell</b>	," quoth he, "how many	6, 323/ 10
so much." "I shall	<b>tell</b>	you," quoth I, "another	6, 327/ 32
that can I not	<b>tell</b>	. But so it happed	6, 328/ 1
knoweth, for I can	<b>tell</b>	you no further." "By	6, 329/ 23
this can I nothing	<b>tell</b>	. But howsoever it be	6, 331/ 31
and sometimes forbore to	<b>tell</b>	some things to them	6, 339/ 36
it of necessity to	<b>tell</b>	how naught he is	6, 346/ 23
sight, that I would	<b>tell</b>	any such tales to	6, 349/ 27
would," quoth I, "peradventure	<b>tell</b>	her a tale that	6, 349/ 30
that ye would not	<b>tell</b>	every man. But yet	6, 349/ 30
fair woman that they	<b>tell</b>	in confession to a	6, 349/ 32
man letteth boldly to	<b>tell</b>	such his secrets, as	6, 351/ 9
enough. For though she	<b>tell</b>	a gossip, she telleth	6, 351/ 25
Gregory himself if he	<b>tell</b>	you himself that he	6, 358/ 7
torments, to make them	<b>tell</b>	where any more money	6, 371/ 25
should come down and	<b>tell</b>	a false tale. But	6, 384/ 9
workers of wickedness, and	<b>tell</b>	them that he knoweth	6, 393/ 12
this man that I	<b>tell</b>	you of, laboring all	6, 399/ 32
quoth he, "I cannot	<b>tell</b>	you well why, but	6, 413/ 13
and little also can	<b>tell</b>	what abominations they may	6, 422/ 31
may well mistrust the	<b>tellers</b>	. Or else how many	6, 77/ 22
every man lieth which	<b>telleth</b>	them a tale for	6, 64/ 33
done. But he that	<b>telleth</b>	me a miracle telleth	6, 70/ 3
telleth me a miracle	<b>telleth</b>	me a thing that	6, 70/ 3
believed than all they,	<b>telleth</b>	you that they say	6, 70/ 22
neither reason nor nature	<b>telleth</b>	you so, but rather	6, 72/ 11
that seemeth honest and	<b>telleth</b>	a good tale of	6, 82/ 29
therein?" "Faith," quoth he, "	<b>telleth</b>	me that holy scripture	6, 131/ 5
once known that God	<b>telleth</b>	them, seemed they never	6, 154/ 16
or the whole church	<b>telleth</b>	me the tale that	6, 168/ 5
not the holy scripture	<b>telleth</b>	me that tale, but	6, 176/ 16
tale or no. God	<b>telleth</b>	you in scripture that	6, 177/ 2
Gospel self. Which Gospel	<b>telleth</b>	you that Christ was	6, 180/ 1

scripture saith. But he	<b>telleth</b>	you that in such	6, 182/ 5
church in such things	<b>telleth</b>	you. And that it	6, 185/ 2
say, Pontanus writeth and	<b>telleth</b>	where it is. But	6, 227/ 29
well. For the scripture	<b>telleth</b>	me that God hath	6, 249/ 15
true that the church	<b>telleth</b>	you, though your answer	6, 250/ 33
believe him because he	<b>telleth</b>	you truth. But now	6, 251/ 8
truth that the church	<b>telleth</b>	you; but ye believe	6, 251/ 12
thing because the church	<b>telleth</b>	it. But yet was	6, 251/ 13
tell a gossip, she	<b>telleth</b>	it but in counsel	6, 351/ 25
almost played as Aesop	<b>telleth</b>	of the dog, which	6, 369/ 20
every truth that he	<b>telleth</b>	his church by writing	6, 388/ 5
witness but each man	<b>telling</b>	his tale for himself	6, 83/ 11
For the book in	<b>telling</b>	its tale affirmeth its	6, 134/ 12
then that this book,	<b>telling</b>	so incredible wonders, should	6, 134/ 18
not believe the church	<b>telling</b>	a tale of their	6, 184/ 30
their own, but only	<b>telling</b>	you scripture, ye now	6, 184/ 31
she not in the	<b>telling</b>	say that our Lady	6, 232/ 12
him in their Gospels,	<b>telling</b>	how shamefully after all	6, 283/ 16
him. Howbeit, upon the	<b>telling</b>	of a tale, oftentimes	6, 325/ 10
and kept in good	<b>temper</b>	, she shall never disobey	6, 131/ 30
using great moderation and	<b>temperance</b>	in the preaching to	6, 126/ 33
showed such a wonderful	<b>temperance</b>	, that the very strange	6, 138/ 16
comprehended. "These books are	<b>tempered</b>	by the secret counsel	6, 144/ 13
saint saith, so marvelously	<b>tempered</b>	, that a mouse may	6, 152/ 18
authority, the sermon so	<b>tempered</b>	as may be meet	6, 336/ 34
Spirit hath so prudently	<b>tempered</b>	their speech through the	6, 339/ 31
no doubt but he	<b>tempereth</b>	his revelations, and in	6, 146/ 21
secret place of the	<b>Temple</b>	-- should have no	6, 38/ 33
the ark, and the	<b>Temple</b>	, and the priest's apparel	6, 40/ 7
riches bestowed about the	<b>Temple</b>	of Solomon." "Marry," quoth	6, 42/ 1
the riches of the	<b>Temple</b>	made by Solomon, could	6, 42/ 11
richesse bestowed upon the	<b>Temple</b>	of Solomon, where he	6, 42/ 25
he bestowed upon the	<b>Temple</b>	of God. And therefore	6, 43/ 14
they had in the	<b>Temple</b>	the images of cherubim	6, 45/ 3
and garnishing of the	<b>Temple</b>	, and in the ornaments	6, 49/ 35
stable as in the	<b>temple</b>	. And as he is	6, 57/ 3
especially present in his	<b>Temple</b>	of Jerusalem, till he	6, 57/ 19
your friend that the	<b>temple</b>	of Christ is, as	6, 57/ 25
Jerusalem or any other	<b>temple</b>	of stone. Whereunto I	6, 57/ 30
well agree that no	<b>temple</b>	of stone was unto	6, 57/ 31
so pleasant as the	<b>temple</b>	of man's heart, but	6, 57/ 32
God in none other	<b>temple</b>	; but he said that	6, 58/ 10
worshipped in his holy	<b>temple</b>	, no more than when	6, 58/ 23
after come into the	<b>Temple</b>	and pray. "And surely	6, 58/ 28

as from the common	<b>temple</b>	or parish church, yet	6, 58/ 33
to come to the	<b>temple</b>	of stone. And those	6, 59/ 4
also resorted to the	<b>Temple</b>	to make their prayers	6, 59/ 19
call upon him in	<b>temple</b>	and church. Whereof himself	6, 59/ 24
the priests of the	<b>Temple</b>	for the time of	6, 312/ 13
therefore they served the	<b>Temple</b>	by course, as it	6, 312/ 16
to take into Christ's	<b>temple</b>	to serve about the	6, 312/ 26
the veil of the	<b>Temple</b>	is broken asunder that	6, 343/ 2
setteth, being the quick	<b>temples</b>	of the Holy Ghost	6, 50/ 8
hands, than by the	<b>temples</b>	of stone made by	6, 50/ 9
himself abroad into many	<b>temples</b>	, and, in more acceptable	6, 57/ 23
be worshipped in many	<b>temples</b>	throughout his Christian flock	6, 57/ 24
in sundry places, sundry	<b>temples</b>	and churches, to which	6, 57/ 34
to have few good	<b>temples</b>	of God in men's	6, 58/ 35
which be the best	<b>temples</b>	of God in their	6, 59/ 3
and openly perceived for	<b>temples</b>	of the devil. And	6, 59/ 7
Christ's apostles were holy	<b>temples</b>	of God in their	6, 59/ 9
fled and forbore the	<b>temples</b>	in which idols and	6, 190/ 30
the churches, polluted the	<b>temples</b>	, put out and spoiled	6, 427/ 31
earthly things, and all	<b>temporal</b>	service done to God	6, 40/ 32
for the lucre and	<b>temporal</b>	advantage that themselves receive	6, 53/ 3
not only take no	<b>temporal</b>	advantage thereof, but also	6, 54/ 18
or from any good	<b>temporal</b>	laws either, into a	6, 106/ 27
be judges in their	<b>temporal</b>	suits, of what church	6, 202/ 23
wretched that spiritual and	<b>temporal</b>	everywhere all be bad	6, 295/ 15
great lords spiritual and	<b>temporal</b>	, and other of the	6, 318/ 32
he had told a	<b>temporal</b>	man and a friend	6, 319/ 28
their coming, the greatest	<b>temporal</b>	lord there present said	6, 320/ 16
hear," quoth I. "The	<b>temporal</b>	man that had reported	6, 323/ 36
truth. And first the	<b>temporal</b>	man before the lords	6, 324/ 8
and that in the	<b>temporal</b>	law he should not	6, 326/ 35
and disputing upon the	<b>temporal</b>	laws of the city	6, 334/ 27
so thought good in	<b>temporal</b>	laws, things of men's	6, 335/ 3
manner laws, spiritual or	<b>temporal</b>	, except the Gospel only	6, 368/ 31
conclusion come to. The	<b>temporal</b>	lords were glad also	6, 369/ 10
a bishop, wherewith the	<b>temporal</b>	lords had good game	6, 369/ 18
set also upon the	<b>temporal</b>	lords. Which had they	6, 369/ 24
for the fear of	<b>temporal</b>	laws of this world	6, 403/ 29
were they by any	<b>temporal</b>	punishment of their bodies	6, 409/ 1
only done them no	<b>temporal</b>	harm, but also had	6, 409/ 11
the presence of the	<b>temporal</b>	officer, the spirituality not	6, 410/ 25
to fight with the	<b>temporal</b>	sword toward the impeachment	6, 414/ 5
that by that example	<b>temporal</b>	princes should, without the	6, 414/ 11
utter undoing, not only	<b>temporal</b>	, but also of a	6, 414/ 14

the great outrages and	<b>temporal</b>	harms that such heretics	6, 430/ 15
the clergy but by	<b>temporal</b>	princes and good lay	6, 430/ 28
may do as the	<b>temporal</b>	princes in war against	6, 431/ 13
clergy but also the	<b>temporality</b>	, which be and have	6, 311/ 29
Christ's church rather ought	<b>temporally</b>	to destroy those ravenous	6, 430/ 5
politic provision of the	<b>temporality</b>	. The Fourteenth Chapter The	6, 19/ 14
yet would not the	<b>temporality</b>	suffer it. "Nor if	6, 54/ 24
ye say by our	<b>temporality</b>	, that we be as	6, 295/ 17
the faults of the	<b>temporality</b>	nor of the spirituality	6, 298/ 13
politic provision of the	<b>temporality</b>	. "The fear of these	6, 406/ 3
unto them, nor the	<b>temporality</b>	neither. For albeit with	6, 406/ 22
giveth knowledge to the	<b>temporality</b>	, not exhorting the prince	6, 410/ 23
politic rulers of the	<b>temporality</b>	, forasmuch as their wisdoms	6, 430/ 19
God to take the	<b>temptation</b>	away. I cannot see	6, 394/ 13
twelve tribes of Israel	<b>ten</b>	fell clearly from him	6, 43/ 5
and there, one among	<b>ten</b>	thousand, as Saint Paul	6, 58/ 30
there would, besides me,	<b>ten</b>	or twenty good, honest	6, 67/ 26
egg so great that	<b>ten</b>	men could scant move	6, 68/ 11
I have espied, if	<b>ten</b>	should tell you so	6, 68/ 16
they were," quoth he, "	<b>ten</b>	thousand, they were worn	6, 68/ 20
more credible than some	<b>ten</b>	. And albeit that I	6, 82/ 27
case that there came	<b>ten</b>	, diverse honest men of	6, 83/ 1
good substance out of	<b>ten</b>	, diverse parts of the	6, 83/ 2
leastwise twain of those	<b>ten</b>	said true?" "No, by	6, 83/ 7
not and there were	<b>ten</b>	and twenty." "Why so	6, 83/ 8
I, "another case, that	<b>ten</b>	young women not very	6, 83/ 19
they said true all	<b>ten</b>	, and durst well swear	6, 83/ 26
will do naught, than	<b>ten</b>	or twenty men that	6, 84/ 6
of stone, by the	<b>Ten</b>	Commandments put in remembrance	6, 141/ 19
taken of one text	<b>ten</b>	senses peradventure, and all	6, 169/ 36
sacraments. Be there not	<b>ten</b>	the worse therefor against	6, 236/ 16
had said, than such	<b>ten</b>	, I think I lied	6, 257/ 26
themselves. For if that	<b>ten</b>	thieves robbed four men	6, 263/ 14
four, and would all	<b>ten</b>	when they were taken	6, 263/ 16
own matter against all	<b>ten</b>	defendants. And albeit that	6, 263/ 22
by a long way	<b>ten</b>	mile together and ye	6, 274/ 19
nor I ween with	<b>ten</b>	neither." "And how many	6, 278/ 23
be the husband of	<b>ten</b>	wives. For the husband	6, 305/ 24
For the husband of	<b>ten</b>	wives were the husband	6, 305/ 24
as the father of	<b>ten</b>	children is the father	6, 305/ 25
seen four score and	<b>ten</b>	?" Thereat a little he	6, 323/ 14
fully four score and	<b>ten</b>	. Then was he asked	6, 323/ 16
seen four score and	<b>ten</b>	. Then was he asked	6, 323/ 20
in like wise of	<b>ten</b>	. At the last they	6, 323/ 22

with the cost of	<b>ten</b>	pounds, I think, or	6, 341/ 34
among us, that of	<b>ten</b>	that use to read	6, 348/ 10
forty, then twenty, then	<b>ten</b>	, then five, then twain	6, 371/ 30
ounce of gold, whereof	<b>ten</b>	pound weight were not	6, 397/ 25
goodness well declareth his	<b>tender</b>	diligence, by that he	6, 182/ 22
of God and his	<b>tender</b>	cure upon his chosen	6, 243/ 25
realm, who for his	<b>tender</b>	favor borne to the	6, 268/ 17
causes, and such a	<b>tender</b>	zeal to the conservation	6, 325/ 32
themselves be not so	<b>tender</b>	eared, that for the	6, 347/ 1
in reverence, Christian souls	<b>tenderly</b>	prayed for, holy vows	6, 433/ 25
church yearly in the	<b>Tenebrae</b>	lessons leaveth her candle	6, 108/ 17
quoth he, "yonder same	<b>Tenterden</b>	steeple, and nothing else	6, 413/ 10
done and wrought. The	<b>Tenth</b>	Chapter The author proveth	6, 6/ 27
author maketh answer. The	<b>Tenth</b>	Chapter The messenger objecteth	6, 13/ 12
the messenger in the	<b>tenth</b>	chapter. And some of	6, 13/ 19
an evil purpose. The	<b>Tenth</b>	Chapter The author showeth	6, 15/ 29
before our days. %The	<b>Tenth</b>	Chapter The author inveigheth	6, 18/ 22
be showed there." The	<b>Tenth</b>	Chapter The author proveth	6, 77/ 1
should reckon you the	<b>tenth</b>	part of such things	6, 137/ 17
we do them?" The	<b>Tenth</b>	Chapter The messenger objecteth	6, 226/ 1
the messenger in the	<b>tenth</b>	chapter. And some of	6, 229/ 33
to be read. The	<b>Tenth</b>	Chapter The author showeth	6, 292/ 33
and Maid Marian? The	<b>Tenth</b>	Chapter The author inveigheth	6, 376/ 17
in the years and	<b>terms</b>	called Hunne's case. Which	6, 326/ 34
said, "Vos estis sal	<b>terrae</b>	" (Ye be the salt	6, 107/ 13
that it was a	<b>terrible</b>	sight to behold. "And	6, 93/ 25
to punish heresies by	<b>terrible</b>	death, whereas else more	6, 406/ 7
showeth why the New	<b>Testament</b>	of Tyndale's translation was	6, 15/ 23
Paul's Cross the New	<b>Testament</b>	late translated in English	6, 28/ 20
for which the New	<b>Testament</b>	translated by Tyndale was	6, 29/ 11
burning of the New	<b>Testament</b>	translated by Tyndale. Thirdly	6, 35/ 31
the ark of the	<b>testament</b>	and the ornaments of	6, 41/ 37
he deny the New	<b>Testament</b>	) yet reason and the	6, 102/ 25
reason and the Old	<b>Testament</b>	agreed upon, wherein we	6, 102/ 25
as well the New	<b>Testament</b>	as the Old. But	6, 102/ 33
which is the New	<b>Testament</b>	, there was yet at	6, 115/ 14
a new covenant or	<b>testament</b>	. I shall give my	6, 142/ 17
change in the New	<b>Testament</b>	from the commandment given	6, 155/ 16
as by the Old	<b>Testament</b>	. "Jacob, that holy patriarch	6, 225/ 2
burning of the New	<b>Testament</b>	, and the forbidding of	6, 247/ 20
showeth why the New	<b>Testament</b>	of Tyndale's translation was	6, 284/ 25
burning of the New	<b>Testament</b>	in English which Tyndale	6, 284/ 29
whoso calleth the New	<b>Testament</b>	, calleth it by a	6, 285/ 4
will call it Tyndale's	<b>testament</b>	or Luther's testament. For	6, 285/ 5

Tyndale's testament or Luther's	<b>testament</b>	. For so had Tyndale	6, 285/ 5
Hichins in the New	<b>Testament</b>	cannot abide the name	6, 289/ 7
translation of the New	<b>Testament</b>	to be burned, saying	6, 291/ 13
saith that the New	<b>Testament</b>	of Tyndale was burned	6, 292/ 11
saith that the New	<b>Testament</b>	that was burned did	6, 292/ 22
there in the Old	<b>Testament</b>	things for unlearned folk	6, 294/ 17
to write the New	<b>Testament</b>	first in Greek, or	6, 338/ 19
Greek, or the Old	<b>Testament</b>	in Hebrew, because both	6, 338/ 19
Bible of the Old	<b>Testament</b>	, but he taketh it	6, 342/ 24
Bible with the Old	<b>Testament</b>	and the New too	6, 342/ 29
well in the Old	<b>Testament</b>	as the New, so	6, 344/ 1
forth first the New	<b>Testament</b>	in such wise handled	6, 368/ 12
that translated the New	<b>Testament</b>	, which was indeed (as	6, 424/ 10
translation of the New	<b>Testament</b>	he covered and dissimuled	6, 424/ 20
groats of the two	<b>Testaments</b>	, promised the host besides	6, 104/ 22
be among other proofs	<b>testified</b>	by miracles, the messenger	6, 6/ 2
hath by many miracles	<b>testified</b>	to be saints. The	6, 13/ 25
be, among other proofs,	<b>testified</b>	by miracles, the messenger	6, 61/ 27
of suspicion, and thereto	<b>testified</b>	in such sufficient wise	6, 93/ 1
hath by many miracles	<b>testified</b>	to be saints. The	6, 237/ 19
had God by miracles	<b>testified</b>	the truth of a	6, 242/ 25
which our Lord hath	<b>testified</b>	by many a miracle	6, 422/ 6
thousand miracle, so clearly	<b>testified</b>	by the virtuous and	6, 434/ 2
since Christ's days have	<b>testified</b>	by their holy handwriting	6, 434/ 21
acceptation with God incessantly	<b>testified</b>	by miracles, which never	6, 434/ 29
that God by miracle	<b>testifieth</b>	it is so. The	6, 5/ 28
that God by miracle	<b>testifieth</b>	it is so. With	6, 60/ 7
God by his miracles	<b>testifieth</b>	that man's blessedness and	6, 220/ 23
as holy Saint Hyerom	<b>testifieth</b>	, forasmuch as in translation	6, 315/ 26
all the parish will	<b>testify</b>	for truth, the woman	6, 79/ 20
take outwardly but the	<b>testimonies</b>	of men from mouth	6, 223/ 23
quia scripturae sunt quae	<b>testimonium</b>	perhibent de me" (Search	6, 114/ 18
not only by the	<b>testimony</b>	of other men and	6, 379/ 3
and greedy upon the	<b>text</b>	of scripture with little	6, 9/ 3
say contrary to the	<b>text</b>	, showing that we may	6, 10/ 32
great sweetness in the	<b>text</b>	self, that he could	6, 34/ 6
lay and confer one	<b>text</b>	with another, which fail	6, 34/ 10
scripture as in the	<b>text</b>	late remembered by yourself	6, 44/ 33
not vary for the	<b>text</b>	, but for the sentence	6, 102/ 26
and consideration of one	<b>text</b>	with another." "May it	6, 117/ 5
compare and consider every	<b>text</b>	how it may stand	6, 117/ 7
as true as any	<b>text</b>	in the Bible, and	6, 121/ 15
that there is no	<b>text</b>	of scripture, well understood	6, 121/ 31
leave undone, nor any	<b>text</b>	whereby we be forbidden	6, 121/ 34



and greedy upon the	text	of scripture, with little	6, 122/ 3
be studious of the	text	alone, without great force	6, 122/ 19
be sure that no	text	is so to be	6, 127/ 18
satisfy but that any	text	yet seem unto him	6, 127/ 27
undoubted truth, leaving that	text	to be better perceived	6, 127/ 35
same tale that the	text	doth, or else another	6, 128/ 21
them only because the	text	saith the same. And	6, 128/ 23
same tale that the	text	doth, but they tell	6, 129/ 16
him to find some	text	of scripture that should	6, 135/ 6
shall believe as that	text	shall seem to sound	6, 135/ 19
he have found another	text	in scripture that answereth	6, 135/ 20
the truth of this	text	of the psalm by	6, 135/ 34
he would upon this	text	, "Homines et iumenta salvabis	6, 136/ 3
thereto, perceive that this	text	, "Thou shalt save both	6, 136/ 13
should read on the	text	of scripture, without care	6, 136/ 29
they warned that no	text	might there be construed	6, 144/ 24
evident for him that	text	that is evident against	6, 149/ 5
part. And unto that	text	he would have made	6, 156/ 1
say contrary to the	text	, showing that we may	6, 167/ 1
a gloss against the	text	. Nor they do not	6, 167/ 23
and collation of one	text	with another. By all	6, 167/ 26
For as touching the	text	ye believe the scripture	6, 168/ 14
Methinketh," quoth he, "the	text	is good enough and	6, 168/ 16
another gloss to your	text	, as plain as your	6, 169/ 2
as plain as your	text	is; and ye will	6, 169/ 2
collation made of one	text	with another, and show	6, 169/ 4
wise agree with the	text	, but that it appeareth	6, 169/ 7
appeareth plainly that the	text	, well considered, saith clean	6, 169/ 8
sentence taken in any	text	of holy scripture, whereby	6, 169/ 33
be taken of one	text	ten senses peradventure, and	6, 169/ 36
truly perceiveth that no	text	therein can be right	6, 184/ 11
and proved that no	text	of scripture, well understood	6, 188/ 33
so doth that one	text	of scripture in the	6, 202/ 11
he groundeth upon the	text	, voided again. It appeareth	6, 204/ 16
the faith in any	text	of scripture, nor no	6, 207/ 31
consequently proved that no	text	of scripture seeming to	6, 245/ 29
purposely corrupted that holy	text	, maliciously planting therein such	6, 314/ 29
dangerous to translate the	text	of scripture out of	6, 315/ 24
readers to interpret the	text	at their pleasure, and	6, 335/ 33
wrestle with no such	text	as might bring us	6, 336/ 11
good faith a plain	text	, as methought and all	6, 356/ 6
on, considering that the	text	was plain and easy	6, 356/ 23
there is never a	text	of them nor any	6, 391/ 24
and take not one	text	for our part and	6, 392/ 19

followeth forthwith in the	<b>text</b>	: "those that walk not	6, 400/ 20
whoso would construe any	<b>text</b>	of holy scripture in	6, 419/ 29
that it seemed the	<b>text's</b>	self, which be the	6, 187/ 21
followeth that all the	<b>texts</b>	of holy scripture which	6, 8/ 30
only to con many	<b>texts</b>	thereof by heart, but	6, 34/ 2
And as touching such	<b>texts</b>	as these heretics allege	6, 38/ 11
beginning hitherto, understood those	<b>texts</b>	as well as did	6, 38/ 24
out against the true	<b>texts</b>	of God? What should	6, 97/ 1
glosses before his own	<b>texts</b>	; what wonder is it	6, 100/ 29
followeth that all the	<b>texts</b>	of holy scripture which	6, 116/ 22
reason may between divers	<b>texts</b>	stand in great doubt	6, 119/ 10
saints, ye laid certain	<b>texts</b>	of scripture to prove	6, 120/ 32
church give to those	<b>texts</b>	, ye said they were	6, 120/ 35
glosses against God's true	<b>texts</b>	. And now since ye	6, 121/ 2
doth not misunderstand those	<b>texts</b>	that ye or any	6, 121/ 9
but that all these	<b>texts</b>	be so to be	6, 121/ 11
yourself, to all those	<b>texts</b>	out of hand, with	6, 121/ 14
them against many more	<b>texts</b>	that plainly make against	6, 123/ 18
and expound all doubtful	<b>texts</b>	by, since the reader	6, 127/ 18
the collation of other	<b>texts</b>	, help to find out	6, 127/ 22
in comparing together divers	<b>texts</b>	that seem contrary and	6, 131/ 35
he came to other	<b>texts</b>	that should prove well	6, 136/ 8
many plain and open	<b>texts</b>	whereby the godhead of	6, 137/ 1
unlikely by such other	<b>texts</b>	as seem to show	6, 137/ 4
And against those other	<b>texts</b>	, proving his equal godhead	6, 137/ 6
thereby that all the	<b>texts</b>	that seem to make	6, 137/ 10
might haply be some	<b>texts</b>	which were not yet	6, 144/ 22
mouth. And how such	<b>texts</b>	as seemed the contrary	6, 147/ 28
declared them of those	<b>texts</b>	the right understanding. "And	6, 147/ 29
written, but rather divers	<b>texts</b>	so sounding to the	6, 151/ 19
the understanding of such	<b>texts</b>	of scripture as was	6, 151/ 31
provided therefor, there be	<b>texts</b>	enough that plainly prove	6, 156/ 12
by God in many	<b>texts</b>	of holy scripture some	6, 159/ 9
heretics all, and took	<b>texts</b>	of scripture wrong, ye	6, 160/ 1
bring in all the	<b>texts</b>	that ye had well	6, 160/ 13
had laid all your	<b>texts</b>	and all your glosses	6, 160/ 16
quoth I, "of those	<b>texts</b>	that ye did reckon	6, 161/ 15
a gloss to some	<b>texts</b>	that be as plain	6, 168/ 21
that do understand those	<b>texts</b>	of holy scripture to	6, 172/ 22
-- in any divers	<b>texts</b>	of scripture seeming to	6, 175/ 28
the understanding of the	<b>texts</b>	by, and so to	6, 184/ 26
laid against them certain	<b>texts</b>	of holy scripture, and	6, 187/ 20
such wise expound the	<b>texts</b>	as they may seem	6, 187/ 23
to fall between the	<b>texts</b>	of holy scripture self	6, 188/ 13

examine and expound the	<b>texts</b>	of scripture. And that	6, 188/ 22
further or touch your	<b>texts</b>	or arguments to the	6, 210/ 15
have laid him the	<b>texts</b>	that ye alleged unto	6, 251/ 26
For as for those	<b>texts</b>	which ye alleged, be	6, 282/ 26
translated above a thousand	<b>texts</b>	by tale." "I would	6, 285/ 21
things like, and many	<b>texts</b>	untruly translated for the	6, 290/ 22
show you so many	<b>texts</b>	in such wise corrupted	6, 292/ 25
Now set these two	<b>texts</b>	together of the bishop	6, 306/ 28
of God and hard	<b>texts</b>	of his holy scripture	6, 334/ 5
in hard and doubtful	<b>texts</b>	as were our women	6, 338/ 26
him thereto, all the	<b>texts</b>	of scripture by which	6, 379/ 35
he answered that many	<b>texts</b>	of scripture induced them	6, 390/ 21
them thereunto, and special	<b>texts</b>	of Saint Paul: "Fides	6, 390/ 22
faith. "By all these	<b>texts</b>	he said, it plainly	6, 391/ 3
it answered that those	<b>texts</b>	and all other alleged	6, 391/ 10
Luther's sect construe the	<b>texts</b>	that speak of faith	6, 392/ 3
spoken of in those	<b>texts</b>	that speak of good	6, 392/ 10
well know by the	<b>texts</b>	of holy scripture if	6, 392/ 18
he that albeit these	<b>texts</b>	set together do prove	6, 392/ 20
that none of those	<b>texts</b>	prove anything the contrary	6, 392/ 23
were indeed that no	<b>texts</b>	of scripture proved the	6, 392/ 27
that he laid divers	<b>texts</b>	of scripture. But especially	6, 394/ 35
heresy, and that the	<b>texts</b>	which he alleged nothing	6, 400/ 15
the sea, or the	<b>Thames</b>	because we daily see	6, 80/ 4
in the Isle of	<b>Thanet</b>	out of the channel	6, 412/ 35
sir," quoth he, "I	<b>thank</b>	God and his holy	6, 86/ 30
con you very good	<b>thank</b>	; for ye have not	6, 101/ 13
have had highly to	<b>thank</b>	God." "Ye would not	6, 159/ 27
would in your prayer	<b>thank</b>	God for that provision	6, 159/ 31
made his enemies, or	<b>thank</b>	you for the good	6, 218/ 32
I think," quoth he, "	<b>thank</b>	me for the good	6, 218/ 34
and now, God be	<b>thanked</b>	, not only their opinions	6, 423/ 26
merry fellow, and he,	<b>thanking</b>	the monk for the	6, 228/ 26
hands into heaven, highly	<b>thanking</b>	God that charity was	6, 287/ 8
Not without a thousand	<b>thanks</b>	for your good company	6, 24/ 26
to give you great	<b>thanks</b>	therefor, I am bold	6, 24/ 31
it to withdraw his	<b>thanks</b>	and honor because of	6, 81/ 26
their errors, that, without	<b>thanks</b>	given him therefore, we	6, 168/ 2
I should look for	<b>thanks</b>	if I cherished his	6, 219/ 8
his enemies. But what	<b>thanks</b>	would ye then desire	6, 219/ 12
have, ye get no	<b>thanks</b>	to spare." Whereunto he	6, 246/ 6
could not lose his	<b>thanks</b>	, but his malapert boldness	6, 300/ 12
home and forbear the	<b>thanks</b>	, than wittingly to send	6, 300/ 16
were very great, your	<b>thanks</b>	would be very little	6, 300/ 18

get, I think, little	<b>thanks</b>	if he made him	6, 300/ 20
faith, and all the	<b>thanks</b>	and reward should be	6, 390/ 19
heinous criminal causes, as	<b>theft</b>	, murder, treason, and heresy	6, 262/ 35
no man lawfully do	<b>theft</b>	or adultery, nor lawfully	6, 400/ 28
heretics will say that	<b>themselves</b>	is the church, and	6, 187/ 8
he should be from	<b>thenceforth</b>	a very good man	6, 280/ 1
no man should from	<b>thenceforth</b>	translate into the English	6, 315/ 29
the last day, from	<b>thenceforth</b>	to reign in heaven	6, 435/ 20
doubt of the Emperor	<b>Theodosius</b>	, a man so devout	6, 41/ 15
report of old men	<b>thereabout</b>	, what thing had been	6, 412/ 29
hell should not prevail	<b>thereagainst</b>	. Or else might ye	6, 108/ 25
keep you so long	<b>therefrom</b>	. For I hold it	6, 185/ 34
to be hired again	<b>therefrom</b>	. So that as Mamelukes	6, 416/ 16
commandeth the people of	<b>Thessalonica</b>	in his epistle to	6, 148/ 4
would have had Appolonius	<b>Thianeus</b>	in miracles match unto	6, 241/ 29
and daily sought so	<b>thick</b>	to see her that	6, 87/ 22
it was brought in	<b>thickness</b>	not half an inch	6, 67/ 15
thieves pray to the	<b>thief</b>	that hung on the	6, 229/ 21
more doubt of that	<b>thief</b>	but that he is	6, 283/ 11
I doubt of that	<b>thief</b>	that Christ promised paradise	6, 283/ 12
crosses of the two	<b>thieves</b>	, by the raising of	6, 225/ 22
for unlawful things, as	<b>thieves</b>	pray to the thief	6, 229/ 20
every man's prayer because	<b>thieves</b>	pray for speed in	6, 237/ 1
For if that ten	<b>thieves</b>	robbed four men at	6, 263/ 15
till ye provide that	<b>thieves</b>	and murderers will be	6, 264/ 7
like miracle in that	<b>thin</b>	, corruptible cloth kept and	6, 39/ 7
moved to believe and	<b>think</b>	that those miracles that	6, 7/ 32
believe, yet he cannot	<b>think</b>	that such as be	6, 18/ 28
learned than myself should	<b>think</b>	it either profitable or	6, 23/ 8
so much the more	<b>think</b>	him to be of	6, 26/ 15
the clergy. And they	<b>think</b>	that for none other	6, 28/ 19
he, "some folk that	<b>think</b>	this dealing of the	6, 29/ 17
men there be that	<b>think</b>	he never meant such	6, 29/ 24
Son. And therefore men	<b>think</b>	that this name of	6, 30/ 21
in great reputation) to	<b>think</b>	that the clergy for	6, 30/ 31
they that seem turned	<b>think</b>	still the things that	6, 31/ 26
the sufferers, whereby men	<b>think</b>	that secretly Christ's order	6, 31/ 33
thought it heresy to	<b>think</b>	the opinions of any	6, 33/ 2
if any man so	<b>think</b>	, I shall speak in	6, 37/ 6
But of truth I	<b>think</b>	he saith not truth	6, 41/ 26
And if any man	<b>think</b>	the contrary, let him	6, 42/ 36
circles, within which they	<b>think</b>	themselves sure against all	6, 52/ 31
cause be, yet, I	<b>think</b>	, the affection is to	6, 61/ 11
unreasonably suspicious if they	<b>think</b>	altogether lies that so	6, 63/ 22

house; but I would	<b>think</b>	that ye were disposed	6, 67/ 24
they do, and I	<b>think</b>	yourself will agree that	6, 72/ 8
I not. For I	<b>think</b>	that neither reason nor	6, 72/ 10
of nature, that I	<b>think</b>	through the world it	6, 76/ 15
believe it. Thirdly, ye	<b>think</b>	ye were like to	6, 78/ 3
could not choose but	<b>think</b>	it were rather true	6, 80/ 30
suffice to make you	<b>think</b>	yourself in reason to	6, 82/ 19
also men might well	<b>think</b>	that a young she-saint	6, 88/ 26
been, yet I verily	<b>think</b>	that neither of old	6, 90/ 31
false, would ye therefore	<b>think</b>	that among all the	6, 91/ 12
moved to believe and	<b>think</b>	that those miracles that	6, 94/ 10
you some occasion to	<b>think</b>	that either I set	6, 94/ 27
heard, or that ye	<b>think</b>	may be said in	6, 95/ 7
with all that I	<b>think</b>	true I will not	6, 95/ 9
that they seemed to	<b>think</b>	; yet, to say the	6, 95/ 17
ever moved me to	<b>think</b>	that any reason would	6, 95/ 18
other thing wherein ye	<b>think</b>	that we shall vary	6, 103/ 2
should come after?" "I	<b>think</b>	yes," quoth he, "for	6, 103/ 24
it. But since ye	<b>think</b>	he said that word	6, 103/ 31
his whole flock, whether	<b>think</b>	you that he said	6, 103/ 32
said," quoth I, "what	<b>think</b>	you then of that	6, 104/ 6
Sir," quoth he, "I	<b>think</b>	that God setteth no	6, 109/ 13
declareth the contrary. "How	<b>think</b>	you," quoth I, "is	6, 113/ 9
own mind otherwise to	<b>think</b>	, but that God shall	6, 113/ 21
world's end, albeit I	<b>think</b>	verily the substance shall	6, 115/ 17
taught many things, I	<b>think</b>	, unwritten, and whereof some	6, 115/ 33
all? As we might	<b>think</b>	that he had one	6, 117/ 31
be by hap; what	<b>think</b>	you then of reason	6, 119/ 2
now since ye so	<b>think</b>	, ye leave but the	6, 119/ 6
way to lean, I	<b>think</b>	that God with his	6, 119/ 11
at last confess, they	<b>think</b>	if they abjure they	6, 125/ 36
scripture. And yet I	<b>think</b>	other liberal science a	6, 126/ 16
in this point I	<b>think</b>	not thus alone. For	6, 126/ 19
his hold; except ye	<b>think</b>	the juggler blow his	6, 130/ 15
ought else, how old	<b>think</b>	ye that he should	6, 133/ 22
and read it over,	<b>think</b>	ye that he should	6, 134/ 6
of the faith?" "I	<b>think</b>	, " quoth he, "that he	6, 134/ 8
he, "that he might." "	<b>Think</b>	ye so?" quoth I	6, 134/ 9
the book were true,	<b>think</b>	you then that he	6, 134/ 26
of our faith?" "I	<b>think</b>	, " quoth he, "that he	6, 134/ 28
he, "that he should." "	<b>Think</b>	ye so?" quoth I	6, 134/ 29
it so then. But	<b>think</b>	ye that he shall	6, 134/ 29
That could he not	<b>think</b>	, " quoth he, "for he	6, 135/ 15
I ween, but they	<b>think</b>	that if they had	6, 138/ 22

blasphemy and abominable to	<b>think</b>	-- were waxen untrue	6, 147/ 9
I ween, no man	<b>think</b>	that ever the church	6, 149/ 26
Or what man could	<b>think</b>	it that ever God	6, 151/ 14
what would ye then	<b>think</b>	, and which would ye	6, 154/ 21
but I would verily	<b>think</b>	that I did not	6, 154/ 23
I have done, I	<b>think</b>	, kneel me down and	6, 157/ 26
at all adventures and	<b>think</b>	that thou would have	6, 159/ 19
or else would ye	<b>think</b>	that God were your	6, 159/ 20
I could none otherwise	<b>think</b>	but that were true	6, 160/ 34
What would you then	<b>think</b>	, " quoth I, "of those	6, 161/ 15
that the Christian people	<b>think</b>	it a damnable error	6, 164/ 19
stumbling, we shall, I	<b>think</b>	, soon see the other	6, 164/ 33
mean well enough." "I	<b>think</b>	I do," quoth I	6, 169/ 1
quoth I. "But I	<b>think</b>	if ye bring it	6, 169/ 1
church will not, I	<b>think</b>	, agree to call it	6, 169/ 26
of the world. I	<b>think</b>	ye doubt not thereof	6, 177/ 4
church; except we should	<b>think</b>	that he would be	6, 177/ 11
is. And yet I	<b>think</b>	, if Gospel had never	6, 179/ 29
believed your Creed." "So	<b>think</b>	I too," quoth he	6, 179/ 31
book is true?" "I	<b>think</b>	, " quoth he, "that God	6, 180/ 29
you one thing: wherefore,	<b>think</b>	you, will not Christ	6, 183/ 7
Nay," quoth he, "I	<b>think</b>	it was before them	6, 193/ 18
the church we should	<b>think</b>	that there were none	6, 208/ 16
it a ground to	<b>think</b>	that miracles done at	6, 211/ 4
would they we should	<b>think</b>	it folly to desire	6, 211/ 19
ariseth, but if they	<b>think</b>	them dead as well	6, 211/ 22
maliciously killed him. And	<b>think</b>	we then that being	6, 211/ 33
marvel much if they	<b>think</b>	they cannot help us	6, 212/ 19
made unto them." "I	<b>think</b>	, " quoth he, "they may	6, 212/ 29
is hard somewhat to	<b>think</b>	that they should hear	6, 212/ 31
marvel," quoth I, "and	<b>think</b>	it hard to be	6, 213/ 3
crieth upon us). And	<b>think</b>	you then, that he	6, 215/ 11
heaven? Nay, but I	<b>think</b>	on the other side	6, 215/ 15
we be glad to	<b>think</b>	it well done to	6, 215/ 23
for us, should we	<b>think</b>	it evil done to	6, 215/ 24
since I may reasonably	<b>think</b>	him good, while I	6, 216/ 20
contrary, so may I	<b>think</b>	him that is dead	6, 216/ 21
friends?" "He would, I	<b>think</b>	, " quoth he, "thank me	6, 218/ 34
none, but only ye	<b>think</b>	that ye be not	6, 219/ 18
then were there, I	<b>think</b>	no good Christian man	6, 221/ 14
would we not, I	<b>think</b>	, suppose that there were	6, 224/ 29
body to life. And	<b>think</b>	you then that those	6, 225/ 9
to rhyme withal --	<b>think</b>	you not that this	6, 229/ 24
so doth, as I	<b>think</b>	, no Christian man to	6, 230/ 34

then must they needs	<b>think</b>	that our Lady herself	6, 231/ 21
they must therewith needs	<b>think</b>	) that our Lady herself	6, 231/ 24
then must they needs	<b>think</b>	therewithal that all those	6, 231/ 25
for this point I	<b>think</b>	in my mind that	6, 232/ 21
well ye would yourself	<b>think</b>	it a thing worthy	6, 233/ 29
ye say I cannot	<b>think</b>	ye would believe in	6, 234/ 7
it is not, I	<b>think</b>	, so often done, nor	6, 235/ 5
abuse it, we may	<b>think</b>	that they take it	6, 236/ 11
as I said, I	<b>think</b>	none doth; for some	6, 237/ 6
itself, and much less	<b>think</b>	they then that the	6, 237/ 9
so mad so to	<b>think</b>	, yet were it not	6, 237/ 10
it were hard to	<b>think</b>	but that of miracles	6, 238/ 18
point again, that ye	<b>think</b>	it may be that	6, 238/ 31
And then, if you	<b>think</b>	any true, this reason	6, 240/ 13
for any man to	<b>think</b>	. For this were not	6, 245/ 2
it. Which, whoso could	<b>think</b>	possible, were worse than	6, 245/ 11
in pilgrimage, wherein I	<b>think</b>	ye told them no	6, 247/ 29
as for that I	<b>think</b>	that among them being	6, 248/ 1
your friend, "that I	<b>think</b>	verily there was." "That	6, 253/ 9
than such ten, I	<b>think</b>	I lied not --	6, 257/ 26
thereunto -- as some	<b>think</b>	they say it not	6, 258/ 15
or not. For I	<b>think</b>	it no sin to	6, 260/ 7
Marry," quoth he, "men	<b>think</b>	that if any such	6, 260/ 25
law's self, wherein ye	<b>think</b>	it evil provided that	6, 262/ 27
mind. And where ye	<b>think</b>	your mind worthy to	6, 266/ 18
none indifferent judge so	<b>think</b>	except it were so	6, 276/ 12
ourselves neither, nor I	<b>think</b>	his own father neither	6, 277/ 21
judges could not otherwise	<b>think</b>	of him but that	6, 278/ 32
so that they might	<b>think</b>	therewith that by possibility	6, 278/ 34
while they could not	<b>think</b>	nor they could have	6, 278/ 35
his fault. And I	<b>think</b>	verily it was a	6, 279/ 10
we can none other	<b>think</b>	but that he must	6, 280/ 2
to hear what ye	<b>think</b>	." "What thing is that	6, 280/ 31
which is as I	<b>think</b>	ye know, another apostate	6, 291/ 34
provincial by which ye	<b>think</b>	the clergy of this	6, 294/ 32
not; but surely, I	<b>think</b>	, many better." "I fear	6, 298/ 17
them very few, yet	<b>think</b>	I verily that for	6, 298/ 25
God, should get, I	<b>think</b>	, little thanks if he	6, 300/ 20
you therein. For I	<b>think</b>	they cannot lightly meet	6, 303/ 5
good marriage that I	<b>think</b>	him toward. Tyndale nothing	6, 304/ 11
quoth your friend, "I	<b>think</b>	Saint Paul meant not	6, 307/ 36
a fall. But I	<b>think</b>	they say more than	6, 308/ 20
such ungodly ways, I	<b>think</b>	shall have no great	6, 309/ 32
to say what I	<b>think</b>	, it seemeth me surely	6, 310/ 26

that heresy that he	<b>think</b>	that the cleanness of	6, 311/ 32
or else that he	<b>think</b>	it evil done to	6, 311/ 34
say, or, I trow,	<b>think</b>	the like." "I long	6, 315/ 16
substance he was, I	<b>think</b>	, well worth a thousand	6, 318/ 14
to somewhat. But whereby	<b>think</b>	you that he can	6, 321/ 8
it. And therefore I	<b>think</b>	she could as well	6, 321/ 18
said the lords, "so	<b>think</b>	all we too, I	6, 321/ 20
bird's arse. But I	<b>think</b>	verily for all this	6, 325/ 1
shall the hearers some	<b>think</b>	one way and some	6, 325/ 12
therefore, though I cannot	<b>think</b>	but that the jury	6, 325/ 13
God, I could never	<b>think</b>	it." "If he had	6, 325/ 16
surer way. But I	<b>think</b>	verily, that if he	6, 325/ 23
the parties heard, to	<b>think</b>	that he should be	6, 326/ 27
proved, I would well	<b>think</b>	that in malice and	6, 327/ 18
readers undoubted occasion to	<b>think</b>	that book was written	6, 330/ 21
quoth I, "for I	<b>think</b>	that though the favorers	6, 331/ 16
part -- yet I	<b>think</b>	there will no printer	6, 331/ 22
of ten pounds, I	<b>think</b>	, or twenty marks. Which	6, 341/ 34
And therefore I would	<b>think</b>	in good faith that	6, 342/ 7
Many were there, I	<b>think</b>	, that should take much	6, 343/ 30
will not appear, they	<b>think</b>	, by a line taken	6, 345/ 15
this world. But they	<b>think</b>	that the clergy will	6, 345/ 19
For there is, they	<b>think</b>	, therein, though some part	6, 345/ 23
And also reason, men	<b>think</b>	it were, that all	6, 345/ 26
if ye would haply	<b>think</b>	that I use myself	6, 346/ 15
ashamed of himself to	<b>think</b>	such things? But now	6, 364/ 15
opinion (for I verily	<b>think</b>	that himself thinketh not	6, 365/ 33
which abhorreth me to	<b>think</b>	on) not abhorred in	6, 370/ 18
believe, yet he cannot	<b>think</b>	that such as be	6, 377/ 33
boldness of their belief,	<b>think</b>	their faith without good	6, 386/ 13
to salvation, because they	<b>think</b>	it cannot be but	6, 386/ 22
his fellows so to	<b>think</b>	that in faith and	6, 390/ 17
his commandment. And I	<b>think</b>	that King David fell	6, 394/ 16
naught. Now if ye	<b>think</b>	that there be no	6, 395/ 14
said before, that ye	<b>think</b>	that faith always bringeth	6, 395/ 15
also. For he shall	<b>think</b>	dying in his bed	6, 403/ 31
commandeth it. For I	<b>think</b>	there will no reason	6, 411/ 12
their heart, when they	<b>think</b>	what worship that people	6, 423/ 10
while they delight to	<b>think</b>	how they be taken	6, 423/ 17
And let us not	<b>think</b>	the contrary, but that	6, 426/ 28
nor never shall, I	<b>think</b>	, till the great indignation	6, 434/ 31
Chapter Because the messenger	<b>thinketh</b>	that he may well	6, 6/ 7
swear untruth where he	<b>thinketh</b>	the truth cannot be	6, 15/ 14
not only what he	<b>thinketh</b>	, but also what him	6, 26/ 1



itself that a man	<b>thinketh</b>	on. As for example	6, 46/ 18
Chapter Because the messenger	<b>thinketh</b>	that he may well	6, 63/ 5
is reasonable. And he	<b>thinketh</b>	himself surer in his	6, 65/ 27
his argument than he	<b>thinketh</b>	you in yours. For	6, 65/ 28
to mistrust that one	<b>thinketh</b>	evil because he defendeth	6, 94/ 31
he, "as any man	<b>thinketh</b>	. For I take reason	6, 119/ 3
tell me another, it	<b>thinketh</b>	me that I should	6, 168/ 7
Luther doth, as he	<b>thinketh</b>	and saith himself, marvelous	6, 203/ 18
in earth. But yet	<b>thinketh</b>	me that one little	6, 207/ 26
that our heart ever	<b>thinketh</b>	the judgment wrong that	6, 262/ 12
swear untruth, where he	<b>thinketh</b>	the truth cannot be	6, 280/ 18
the matter as he	<b>thinketh</b>	cannot be well proved	6, 284/ 14
lewd fellow's teeth, yet	<b>thinketh</b>	me, there might such	6, 341/ 6
he this too, as	<b>thinketh</b>	me." "Forsooth," quoth I	6, 352/ 21
verily think that himself	<b>thinketh</b>	not as he writeth	6, 365/ 33
in too good opinion,	<b>thinking</b>	, as they begin to	6, 31/ 4
we could devise and	<b>thinking</b>	him not God. For	6, 230/ 19
them. But they, haply	<b>thinking</b>	that for all his	6, 256/ 28
good man. Where now	<b>thinking</b>	him to persevere in	6, 280/ 1
of that ungracious sect,	<b>thinking</b>	that men of such	6, 418/ 24
those perilous opinions. The	<b>Third</b>	Chapter The objections of	6, 5/ 15
branches be fallen. The	<b>Third</b>	Chapter The messenger moveth	6, 12/ 8
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now to take the	<b>third</b>	. For whereas a right	6, 21/ 7
I say, to this	<b>third</b>	business of publishing and	6, 22/ 28
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I, "take for the	<b>third</b>	that a man was	6, 71/ 29
us then to our	<b>third</b>	example. If it were	6, 80/ 32
angels or saints; the	<b>third</b>	, "latría," the veneration, honor	6, 97/ 32
ye leave but the	<b>third</b>	way, which is the	6, 119/ 6
generation and eating; the	<b>third</b>	forbidding the tree of	6, 139/ 8
the devil broken the	<b>third</b>	commandment in tasting the	6, 139/ 23
and they reprove." The	<b>Third</b>	Chapter The messenger moveth	6, 195/ 27
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sound to idolatry. The	<b>third</b>	is the superstitious fashion	6, 230/ 4
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the second book. The	<b>Third</b>	Book The First Chapter	6, 247/ 1
was now fallen." The	<b>Third</b>	Chapter The author showeth	6, 259/ 33
If they did the	<b>third</b>	, deposing percase that themselves	6, 265/ 12
other, "the church." The	<b>third</b>	, "charity." For priests, wheresoever	6, 286/ 1
mad fellow. Came the	<b>third</b>	tale to as wise	6, 323/ 35

And therewith endeth the	<b>third</b>	book. "Sir," quoth your	6, 330/ 35
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heap of heresies." The	<b>Third</b>	Chapter The author showeth	6, 360/ 29
not of them the	<b>third</b>	part alive. For this	6, 372/ 16
of holy doctors. And	<b>thirdly</b>	, above all-thing, the articles	6, 9/ 13
Testament translated by Tyndale.	<b>Thirdly</b>	, somewhat would I speak	6, 35/ 32
of reason believe it.	<b>Thirdly</b>	, ye think ye were	6, 78/ 3
of holy doctors. And	<b>thirdly</b>	, above all-thing, the articles	6, 122/ 14
praying, preaching, walking, hunger,	<b>thirst</b>	, cold, and heat, beating	6, 106/ 16
on her word. The	<b>Thirteenth</b>	Chapter The author showeth	6, 7/ 5
the author answereth. The	<b>Thirteenth</b>	Chapter The messenger moveth	6, 16/ 12
deeds to destiny. The	<b>Thirteenth</b>	Chapter The author showeth	6, 19/ 10
will do good. The	<b>Thirteenth</b>	Chapter The author showeth	6, 84/ 8
than we them. The	<b>Thirteenth</b>	Chapter The messenger moveth	6, 303/ 7
and peace again? The	<b>Thirteenth</b>	Chapter The author showeth	6, 405/ 32
for our salvation. The	<b>Thirtieth</b>	Chapter Whereas the messenger	6, 11/ 6
errors and heresies? The	<b>Thirtieth</b>	Chapter Whereas the messenger	6, 179/ 7
to my remembrance about	<b>thirty</b>	years past, in the	6, 222/ 6
from any counterfeit. The	<b>Thirty-First</b>	Chapter In that the	6, 11/ 14
ready in remembrance." The	<b>Thirty-First</b>	Chapter In that the	6, 182/ 36
country told, or letters	<b>thither</b>	written, nor reasons nor	6, 26/ 31
only spoken, but also	<b>thither</b>	written by divers honest	6, 28/ 2
he durst not come	<b>thither</b>	, then was he accursed	6, 29/ 30
would they should come	<b>thither</b>	for their health, albeit	6, 61/ 1
sent the angel rather	<b>thither</b>	, and there did his	6, 61/ 3
with good devotion run	<b>thither</b>	where they see or	6, 61/ 13
fools. Then women coming	<b>thither</b>	with their candles. And	6, 85/ 26
before the king's coming	<b>thither</b>	, saying that he was	6, 86/ 5
said she was sent	<b>thither</b>	by God, and would	6, 87/ 13
offerings and toll men	<b>thither</b>	with miracles too. In	6, 98/ 20
what devotion men come	<b>thither</b>	with. With the most	6, 99/ 36
we look to come	<b>thither</b>	with play -- but	6, 106/ 20
of London came then	<b>thither</b>	to see there were	6, 222/ 13
foolish women bring oats	<b>thither</b>	, nor it is not	6, 235/ 5
and to send word	<b>thither</b>	from time to time	6, 288/ 24
king's honorable Council, sent	<b>thither</b>	by His Highness for	6, 318/ 33
Highness had sent them	<b>thither</b>	. Wherefore, after the rehearsal	6, 320/ 14
had caused to come	<b>thither</b>	. Then my lord asked	6, 320/ 21
faith had from Adam	<b>thitherto</b>	? Was there also no	6, 253/ 2
go move our foot	<b>thitherward</b>	. We marvel much that	6, 61/ 20
good company to babble	<b>thitherward</b>	and drink drunk there	6, 100/ 4
nearer that folk draw	<b>thitherward</b>	, the more good mind	6, 211/ 30
than he had going	<b>thitherward</b>	? If the rich man	6, 212/ 1
A Dialogue of Sir	<b>Thomas</b>	More, Knight: one of	6, 3/ 1

by the said Sir	<b>Thomas</b>	More, Chancellor of England	6, 3/ 17
would trust halting Sir	<b>Thomas</b>	the worse while he	6, 91/ 31
was that halting Sir	<b>Thomas</b>	?" quoth I. "Marry," quoth	6, 92/ 1
such things, as Saint	<b>Thomas</b>	and other holy doctors	6, 223/ 19
seen one of the	<b>thorns</b>	that was in Christ's	6, 84/ 20
and even sit on	<b>thorns</b>	, till I see that	6, 316/ 10
sit so long on	<b>thorns</b>	. And therefore ye shall	6, 316/ 15
this old idolater were	<b>thoroughly</b>	persuaded in his mind	6, 134/ 25
Whereas the messenger had	<b>thought</b>	before that it were	6, 11/ 7
no rehearsal thereof, I	<b>thought</b>	it first enough to	6, 21/ 13
thus much have I	<b>thought</b>	necessary for my declaration	6, 24/ 13
Which thing I verily	<b>thought</b>	myself so much the	6, 26/ 27
that of truth he	<b>thought</b>	so, or for that	6, 27/ 20
was (as it is	<b>thought</b>	) the very cause not	6, 29/ 10
and well learned men	<b>thought</b>	plainly that the clergy	6, 31/ 15
works for heresies, he	<b>thought</b>	, he said, as of	6, 32/ 36
therein; for though he	<b>thought</b>	it heresy to think	6, 33/ 2
might a man, he	<b>thought</b>	, without any peril of	6, 33/ 4
by me. I therefore	<b>thought</b>	it not meetly in	6, 34/ 33
spiritual, that while he	<b>thought</b>	he sat in God	6, 40/ 30
godly man Moses, he	<b>thought</b>	that to pray not	6, 44/ 6
The good king David	<b>thought</b>	it pleasant to God	6, 44/ 9
had seen it, I	<b>thought</b>	it to be true	6, 67/ 11
and one or twain	<b>thought</b>	there was none, yet	6, 72/ 32
way further than I	<b>thought</b>	to go when I	6, 107/ 4
them. And this they	<b>thought</b>	sufficiently proved by the	6, 124/ 20
Gospel, answered that he	<b>thought</b>	so because he saw	6, 124/ 28
seemed. But yet he	<b>thought</b>	that she should have	6, 133/ 5
by, that thing he	<b>thought</b>	in no wise convenient	6, 133/ 9
seemeth such as she	<b>thought</b>	not lawful to change	6, 151/ 2
vow for that he	<b>thought</b>	that no man were	6, 170/ 5
because they or we	<b>thought</b>	that the scripture affirmed	6, 170/ 34
understood them that they	<b>thought</b>	this kind of worship	6, 171/ 20
on the other side	<b>thought</b>	it utterly forbidden and	6, 171/ 22
a liar that he	<b>thought</b>	he should never believe	6, 176/ 29
Whereas the messenger had	<b>thought</b>	before, that it were	6, 179/ 8
so." "That is well	<b>thought</b>	, " quoth I. "But he	6, 180/ 30
said that it was	<b>thought</b>	reasonable to believe the	6, 188/ 14
body for fear and	<b>thought</b>	the contrary with their	6, 190/ 34
them cheer, because ye	<b>thought</b>	that peradventure it might	6, 219/ 15
church none, as they	<b>thought</b>	, stood longer untouched. And	6, 222/ 30
it never to be	<b>thought</b>	, though such a thing	6, 223/ 14
wanton money, which him	<b>thought</b>	burned out the bottom	6, 228/ 1
of that pilgrimage, he	<b>thought</b>	he would go somewhat	6, 228/ 6

false, as he verily	thought	he should have done	6, 228/ 8
craft in knitting, he	thought	would be cumbrous because	6, 228/ 28
Lady. Moreover, if they	thought	that the image at	6, 231/ 20
in like wise they	thought	that the image at	6, 231/ 22
now, it would be	thought	that though some were	6, 241/ 19
contented therein, that he	thought	himself able therewith to	6, 246/ 8
as some of them	thought	, not all-thing so bad	6, 247/ 21
there were some that	thought	the clergy therein far	6, 247/ 23
those words which they	thought	spoken but of infirmity	6, 256/ 31
door to us, he	thought	it therefore sin to	6, 257/ 21
take for good, that	thought	he forthwith approved by	6, 257/ 35
heard them, could have	thought	him other than very	6, 277/ 22
mind that every man	thought	no man so bad	6, 296/ 7
been priests, which he	thought	not commonly convenient, else	6, 304/ 18
he married not, and	thought	him unnatural if he	6, 310/ 16
So that chastity was	thought	both to God and	6, 312/ 18
were best that they	thought	themselves the worse, and	6, 313/ 20
know one which I	thought	verily could tell who	6, 321/ 5
he said that he	thought	nay, not fully four	6, 323/ 16
sake, show me what	thought	yourself therein." "Of truth	6, 325/ 7
the verdict as themselves	thought	in their own conscience	6, 325/ 14
And forasmuch as we	thought	we could not fail	6, 329/ 16
wise a man, so	thought	good in temporal laws	6, 335/ 3
it would haply be	thought	not a thing meetly	6, 341/ 4
hand, and by him	thought	and reputed for such	6, 341/ 23
their hands. And ye	thought	it no reason that	6, 342/ 18
opinion of Luther, but	thought	that his books were	6, 345/ 12
not after, for we	thought	not to find it	6, 356/ 25
in appearance that men	thought	themselves bound the better	6, 374/ 32
ever was wrought or	thought	by man, woman, or	6, 377/ 13
affinity in Almaine, yet	thought	your friend that such	6, 378/ 15
universities such as he	thought	of youth and lightness	6, 379/ 16
he said that they	thought	also that faith alone	6, 381/ 22
that such faith, he	thought	, was sufficient. But then	6, 389/ 3
men believed surely, he	thought	they would not sin	6, 393/ 24
as ye knew and	thought	, believed that faith could	6, 395/ 8
heresy that ever was	thought	upon, and thereto the	6, 400/ 10
said that many men	thought	it a hard and	6, 406/ 10
far forth that folk	thought	, as ye said, that	6, 406/ 18
you. Not without a	thousand	thanks for your good	6, 24/ 26
there, one among ten	thousand	, as Saint Paul and	6, 58/ 30
many more than a	thousand	miracles, one time and	6, 60/ 29
were," quoth he, "ten	thousand	, they were worn out	6, 68/ 20
worshipped among them a	thousand	false gods, yet all	6, 72/ 28

that there are a	<b>thousand</b>	that believe there hath	6, 76/ 20
except ye call a	<b>thousand</b>	year ago or fourteen	6, 90/ 8
were not unwritten this	<b>thousand</b>	year. And where ye	6, 90/ 18
by so many a	<b>thousand</b>	, and that in every	6, 90/ 27
nowadays but also a	<b>thousand</b>	year or fourteen hundred	6, 90/ 28
days after many a	<b>thousand</b>	. Then if it so	6, 156/ 17
be by many a	<b>thousand</b>	miracle both in their	6, 172/ 15
reserve for myself seven	<b>thousand</b>	that have not bended	6, 198/ 31
not that these seven	<b>thousand</b>	, whom he would leave	6, 199/ 20
not kept him seven	<b>thousand</b>	from the worship of	6, 200/ 1
though they were a	<b>thousand</b>	times as many." "Well	6, 273/ 28
falsely translated above a	<b>thousand</b>	texts by tale." "I	6, 285/ 21
also of many a	<b>thousand</b>	lives. And as he	6, 315/ 7
think, well worth a	<b>thousand</b>	marks. And of his	6, 318/ 15
care not for a	<b>thousand</b>	Jeromes, I care not	6, 367/ 21
the point of seventy	<b>thousand</b>	Lutherans in one summer	6, 369/ 28
them also many a	<b>thousand</b>	that should be content	6, 408/ 8
themselves, and so many	<b>thousand</b>	slain that the land	6, 427/ 37
proved by many a	<b>thousand</b>	miracle, so clearly testified	6, 434/ 2
shaped in cross with	<b>thread</b>	wrapped about it. Writing	6, 222/ 18
the monk for the	<b>thread</b>	, desired him to teach	6, 228/ 26
altar that hallowed certain	<b>threads</b>	of Venice gold. And	6, 228/ 20
friends should use those	<b>threads</b>	against the stone. That	6, 228/ 22
up his rings and	<b>threads</b>	in a great anger	6, 228/ 31
homo," with a great	<b>threat</b>	that and she did	6, 88/ 2
word? What a hard	<b>threat</b>	, after the worldly count	6, 105/ 32
promises, and in his	<b>threats</b>	ye believe him not	6, 393/ 32
dehortations and comminations and	<b>threats</b>	in scripture, by which	6, 403/ 22
silver of two or	<b>three</b>	inches about, and in	6, 67/ 13
they had seen these	<b>three</b>	miracles, were I bound	6, 71/ 32
quoth he, "that those	<b>three</b>	things cannot be done	6, 72/ 5
bear witness that those	<b>three</b>	things, and such other	6, 72/ 13
show you that those	<b>three</b>	miracles (that we were	6, 73/ 26
One, or two, or	<b>three</b>	either, seemeth me too	6, 77/ 24
of some lame beggars	<b>three</b>	or four pair of	6, 85/ 27
forth he limped on	<b>three</b>	legs so lustily that	6, 91/ 28
any of all these	<b>three</b>	kinds of worship be	6, 98/ 1
head is showed in	<b>three</b>	places. And some one	6, 98/ 16
Wheresoever be two or	<b>three</b>	gathered together in my	6, 108/ 33
believed in all the	<b>three</b>	persons of the Trinity	6, 111/ 21
by which of these	<b>three</b>	ways the church hath	6, 118/ 32
and stones by these	<b>three</b>	rules -- men's glosses	6, 128/ 18
but two precepts or	<b>three</b>	by his own holy	6, 139/ 1
gave by mouth was	<b>three</b>	: twain commanding generation and	6, 139/ 7

Wheresoever be two or	<b>three</b>	gathered together in my	6, 198/ 21
Wheresoever be two or	<b>three</b>	gathered together in my	6, 202/ 6
though every two or	<b>three</b>	whatsoever they were should	6, 202/ 8
came together two or	<b>three</b>	in his name that	6, 202/ 10
him before two or	<b>three</b>	witness, should be complained	6, 202/ 16
effect," quoth I, "containeth	<b>three</b>	things. One that the	6, 230/ 1
therewithal that all those	<b>three</b>	were one thing. And	6, 231/ 25
offerings will not find	<b>three</b>	geese and a gander	6, 235/ 9
to the wall in	<b>three</b>	words, and proved unto	6, 249/ 24
for example two or	<b>three</b>	such as every one	6, 285/ 24
every one of the	<b>three</b>	is more than thrice	6, 285/ 25
is more than thrice	<b>three</b>	in one." "That were	6, 285/ 25
is more than thrice	<b>three</b>	in number." "That were	6, 285/ 29
For he hath mistranslated	<b>three</b>	words of great weight	6, 285/ 32
suppose, more than thrice	<b>three</b>	times repeated and rehearsed	6, 285/ 33
here two and there	<b>three</b>	, no man wot where	6, 289/ 5
faith," quoth I, "all	<b>three</b>	like near when they	6, 319/ 33
But as for these	<b>three</b>	matters, I promise you	6, 320/ 1
shall have them all	<b>three</b>	as shortly as I	6, 320/ 7
Then came they to	<b>three</b>	, and then, for shame	6, 323/ 24
quoth your friend, "these	<b>three</b>	things came merrily to	6, 324/ 31
this one of the	<b>three</b>	that he leaveth, taking	6, 352/ 19
and that there be	<b>three</b>	persons, and many such	6, 388/ 12
as any of all	<b>three</b>	which, when he seeth	6, 433/ 20
three is more than	<b>thrice</b>	three in one." "That	6, 285/ 25
them is more than	<b>thrice</b>	three in number." "That	6, 285/ 29
I suppose, more than	<b>thrice</b>	three times repeated and	6, 285/ 33
his faith that he	<b>thrice</b>	prayed God to take	6, 394/ 13
as loud as their	<b>throats</b>	can cry. Will you	6, 236/ 5
more but cut their	<b>throats</b>	. And very certain is	6, 371/ 16
worshipped in many temples	<b>throughout</b>	his Christian flock." Here	6, 57/ 24
grace that especially spreadeth	<b>throughout</b>	that holy body. But	6, 194/ 4
it well, it never	<b>throve</b>	since." "And thus wisely	6, 413/ 16
so had he would	<b>throw</b>	them there as never	6, 50/ 20
and were fain to	<b>throw</b>	their offering over their	6, 87/ 24
cast down Christ's cross,	<b>thrown</b>	out the Blessed Sacrament	6, 427/ 34
and women of wax,	<b>thrust</b>	through diverse places, some	6, 85/ 28
at Shrewsbury on Sheer	<b>Thursday</b>	, for they were with	6, 268/ 2
a great post well	<b>thwited</b>	to a pudding prick	6, 321/ 30
utterly this itch and	<b>tickling</b>	of vanity and vainglory	6, 364/ 16
come in at divers	<b>tides</b>	, where great ships were	6, 412/ 32
in heaven they stand	<b>tied</b>	to a post? But	6, 213/ 8
him, and a cord	<b>tied</b>	fast unto his privy	6, 371/ 3
out a piece of	<b>timber</b>	that was cut too	6, 81/ 1

a longer piece of	<b>timber</b>	gotten, and so ye	6, 81/ 14
if we square our	<b>timber</b>	and stones by these	6, 128/ 18
suffered to preach in	<b>time</b>	to come, it were	6, 15/ 6
may once find their	<b>time</b>	. The Eighteenth Chapter The	6, 19/ 31
of heretics in their	<b>time</b>	, have not letted to	6, 23/ 24
spend some of your	<b>time</b>	with me in familiar	6, 24/ 28
am bold at this	<b>time</b>	to send you my	6, 24/ 32
you to take good	<b>time</b>	with him. And yet	6, 25/ 7
ye may spare him	<b>time</b>	, which cannot in these	6, 25/ 11
realm hath before this	<b>time</b>	by a constitution provincial	6, 29/ 12
me that neither his	<b>time</b>	would well serve him	6, 34/ 5
heart to lose any	<b>time</b>	in the glosses. And	6, 34/ 7
him, nor at that	<b>time</b>	had not all the	6, 34/ 26
welcoming him for the	<b>time</b>	, pretending lack of leisure	6, 34/ 35
the morrow, against which	<b>time</b>	I would so order	6, 35/ 1
rehearsal were loss of	<b>time</b>	, to him that so	6, 35/ 26
experience of mine own	<b>time</b>	and the places where	6, 38/ 3
remembrances left of long	<b>time</b>	, with writing of the	6, 38/ 6
that from the apostles'	<b>time</b>	hitherto this manner hath	6, 38/ 7
loved him from the	<b>time</b>	of his bitter Passion	6, 39/ 5
holy doctors of old	<b>time</b>	would suffer no such	6, 40/ 23
saith that in their	<b>time</b>	they had treen chalices	6, 40/ 26
may hap at a	<b>time</b>	, in a fervent indiscreet	6, 40/ 35
then were of old	<b>time</b>	many more chalices made	6, 41/ 28
of his church, long	<b>time</b>	ere Saint Ambrose was	6, 41/ 32
among them at the	<b>time</b>	of the making, was	6, 42/ 18
among them after the	<b>time</b>	of the keeping? I	6, 42/ 19
man had in his	<b>time</b>	been rich, he had	6, 42/ 28
served God in old	<b>time</b>	. For as for the	6, 44/ 6
which did at that	<b>time</b>	, as these foolish heretics	6, 44/ 11
when God shall send	<b>time</b>	, I purpose, he said	6, 53/ 8
the church from the	<b>time</b>	of Christ's apostles and	6, 56/ 7
ye spoke, that the	<b>time</b>	should come in which	6, 58/ 4
he said that the	<b>time</b>	should come, and then	6, 58/ 11
a thousand miracles, one	<b>time</b>	and other. In the	6, 60/ 29
other say." "In good	<b>time</b>	, " quoth I. "Then, because	6, 62/ 34
friend, "it was high	<b>time</b>	to give him over	6, 67/ 19
Sunday at High Mass	<b>time</b>	stand up and say	6, 69/ 24
beginning but not in	<b>time</b>	produced and brought forth	6, 75/ 8
as done in your	<b>time</b>	, by which ye would	6, 77/ 11
very sure of the	<b>time</b>	, but surely as it	6, 79/ 15
night, or some other	<b>time</b>	soon after, except it	6, 79/ 17
No force for the	<b>time</b>	, " quoth he. "Truth," quoth	6, 79/ 18
flowers in the service	<b>time</b>	, if ye would have	6, 84/ 21

Bell in the old	<b>time</b>	, as appeareth in the	6, 89/ 3
miracles done of old	<b>time</b>	by God for his	6, 89/ 25
by God in old	<b>time</b>	, and these miracles that	6, 90/ 2
miracles done of old	<b>time</b>	, we need no more	6, 90/ 5
and that in every	<b>time</b>	, not only nowadays but	6, 90/ 28
that neither of old	<b>time</b>	, nor now, Christ among	6, 90/ 31
said at the same	<b>time</b>	in other places, which	6, 93/ 15
things at the same	<b>time</b>	showed upon divers persons	6, 93/ 26
miracles done of old	<b>time</b>	, and these that be	6, 94/ 20
only for their own	<b>time</b>	, but such things as	6, 107/ 10
fleeing from him, one	<b>time</b>	or other, or else	6, 108/ 13
disciples in his own	<b>time</b>	while he was here	6, 108/ 35
them and for their	<b>time</b>	. And then from their	6, 109/ 5
them all at that	<b>time</b>	present with them, but	6, 114/ 13
be all subject to	<b>time</b>	, clearly discerneth his godhead	6, 115/ 10
present without difference of	<b>time</b>	past or to come	6, 115/ 11
was yet at that	<b>time</b>	never one word written	6, 115/ 15
Judge not before the	<b>time</b>	." "I judge not," quoth	6, 124/ 8
that we should lose	<b>time</b>	in philosophy, the mother	6, 126/ 11
him that shall have	<b>time</b>	thereto, and from youth	6, 126/ 23
shall peradventure have no	<b>time</b>	thereto, or else any	6, 126/ 27
which things, if the	<b>time</b>	will serve, be as	6, 132/ 19
knew when it was	<b>time</b>	and place and occasion	6, 139/ 21
manner continued man long	<b>time</b>	, not without revelation of	6, 140/ 27
well done for the	<b>time</b>	), were to them appointed	6, 141/ 3
were there at that	<b>time</b>	out of the Jews	6, 142/ 35
and in conclusion, the	<b>time</b>	shall come when the	6, 143/ 2
likely enough at that	<b>time</b>	to come into the	6, 144/ 34
which once appeared what	<b>time</b>	that upon the disclosing	6, 145/ 24
for them. And from	<b>time</b>	to time, as it	6, 146/ 20
And from time to	<b>time</b>	, as it liketh his	6, 146/ 20
the people in their	<b>time</b>	, showing them in what	6, 147/ 26
taught it in their	<b>time</b>	? And so went it	6, 148/ 29
spoken but for the	<b>time</b>	then present, yet must	6, 150/ 13
hath believed since the	<b>time</b>	of Christ. And yet	6, 151/ 18
the apostles at that	<b>time</b>	taught the people, so	6, 152/ 1
Christ's church in every	<b>time</b>	since. And thereby perceive	6, 152/ 12
it had at that	<b>time</b>	to many that then	6, 156/ 21
had been in that	<b>time</b>	-- albeit ye be	6, 156/ 27
the Father at the	<b>time</b>	of his baptism. And	6, 163/ 3
number far greater, their	<b>time</b>	continued longer by many	6, 171/ 32
and do better another	<b>time</b>	. But if they lose	6, 173/ 32
can it at any	<b>time</b>	fall from true faith	6, 179/ 5
every age and every	<b>time</b>	. And in this part	6, 188/ 27



them up at some	<b>time</b>	, though new heretics, now	6, 191/ 31
away, shall in some	<b>time</b>	of his life be	6, 197/ 28
and therefore for the	<b>time</b>	in God's favor. For	6, 197/ 29
them. But when the	<b>time</b>	shall come that this	6, 205/ 34
they be for the	<b>time</b>	, that they be not	6, 212/ 34
be not at one	<b>time</b>	in divers places at	6, 212/ 35
misnamed. For in old	<b>time</b>	, when men at the	6, 222/ 1
over and of long	<b>time</b>	before laid with beaten	6, 222/ 8
take it for a	<b>time</b>	of liberty for all	6, 236/ 12
one since the apostles'	<b>time</b>	, though those be none	6, 238/ 29
There were of old	<b>time</b>	also false doctors and	6, 240/ 20
not in the old	<b>time</b>	both twain found out	6, 240/ 27
church in all such	<b>time</b>	as both the Jews	6, 243/ 4
we departed till another	<b>time</b>	, in which we appointed	6, 246/ 11
world was at that	<b>time</b>	," quoth I, "waxen worse	6, 252/ 16
in all that long	<b>time</b>	that had a right	6, 253/ 7
mine eye at that	<b>time</b>	, yet I trust he	6, 255/ 5
me God, to lose	<b>time</b>	therein, as a thing	6, 255/ 26
authority against a better	<b>time</b>	. And surely this that	6, 256/ 33
suddenly down at evensong	<b>time</b>	and overwhelmed some that	6, 258/ 7
matter we spend more	<b>time</b>	than needeth. For it	6, 259/ 23
were before, and that	<b>time</b>	lost and the matter	6, 265/ 11
were at the same	<b>time</b>	present, and stood near	6, 265/ 17
clear, and since that	<b>time</b>	proved clearly naught. But	6, 267/ 20
he should from that	<b>time</b>	forth be no setter-forth	6, 268/ 19
honorable prelate at such	<b>time</b>	as one that was	6, 268/ 26
so change that the	<b>time</b>	would serve it. And	6, 270/ 17
showed for the first	<b>time</b>	, than make him abjure	6, 271/ 2
him at the first	<b>time</b>	." "No," quoth I, "not	6, 271/ 6
not abjure of long	<b>time</b>	. And divers days were	6, 271/ 13
him more grace in	<b>time</b>	to come, and so	6, 279/ 14
suffered to preach in	<b>time</b>	to come, it were	6, 279/ 22
considered that at the	<b>time</b>	of this translation, Hichins	6, 288/ 12
Hichins were at that	<b>time</b>	with Luther, it is	6, 288/ 16
send word thither from	<b>time</b>	to time how it	6, 288/ 24
thither from time to	<b>time</b>	how it sprang. "But	6, 288/ 24
hath been, since that	<b>time</b>	, another book made in	6, 291/ 8
sure. Howbeit since that	<b>time</b>	Tyndale hath put out	6, 291/ 23
that ye have. The	<b>time</b>	hath been when there	6, 300/ 26
a main multitude. The	<b>time</b>	was, I say, when	6, 301/ 17
as yet at that	<b>time</b>	except none but young	6, 304/ 17
and hath of long	<b>time</b>	been a let, though	6, 305/ 9
there was at that	<b>time</b>	little choice to make	6, 306/ 3
wives been in his	<b>time</b>	little better than grass	6, 307/ 37

be unmarried at the	<b>time</b>	that he taketh priesthood	6, 310/ 8
ye speak of old	<b>time</b>	, surely ye shall understand	6, 310/ 11
ye spoke of old	<b>time</b>	when the priests were	6, 311/ 3
by writers of old	<b>time</b>	, that of those good	6, 311/ 5
mammets but after certain	<b>time</b>	of corporal cleanness, kept	6, 312/ 4
the Temple for the	<b>time</b>	of their ministration forbore	6, 312/ 13
allowed through Christendom long	<b>time</b>	since. Which ere I	6, 313/ 9
he corrupted in his	<b>time</b>	many folk in this	6, 315/ 3
newly made in the	<b>time</b>	of the said John	6, 315/ 32
should be made any	<b>time</b>	after) till the same	6, 315/ 33
and by a long	<b>time</b>	every man being sent	6, 318/ 28
you, and lose your	<b>time</b>	in such trifles. Howbeit	6, 320/ 5
were yet at that	<b>time</b>	dwelling still in the	6, 328/ 24
also at the first	<b>time</b>	of one man in	6, 329/ 8
For surely at such	<b>time</b>	as he was denounced	6, 330/ 9
good help, and long	<b>time</b>	, and a whole mind	6, 334/ 16
them such things in	<b>time</b>	and place convenient with	6, 336/ 32
our Savior at the	<b>time</b>	taught his apostles apart	6, 340/ 18
the Jews of old	<b>time</b>	, both of reverence and	6, 342/ 37
this matter ere long	<b>time</b>	pass, except the fault	6, 344/ 28
loath to lose his	<b>time</b>	in the reading either	6, 348/ 28
honesty commonly and often	<b>time</b>	his life also dependeth	6, 351/ 10
days, in this long	<b>time</b>	of so many hundred	6, 352/ 1
judge our souls in	<b>time</b>	to come; but we	6, 356/ 35
had been taken in	<b>time</b>	." "Indeed," quoth I, "once	6, 362/ 22
yet did he that	<b>time</b>	intend a further mischief	6, 368/ 21
had taken heed in	<b>time</b>	, they might have ruled	6, 369/ 35
it for shame any	<b>time</b>	since Christ's birth until	6, 375/ 14
Or who since Adam's	<b>time</b>	among the chosen people	6, 375/ 15
in Rome of old	<b>time</b>	when they were pagans	6, 375/ 20
church, all the whole	<b>time</b>	of these fifteen hundred	6, 376/ 2
they may find the	<b>time</b>	by leisure to fashion	6, 378/ 29
he was at that	<b>time</b>	in ward for heresy	6, 379/ 6
die ere he have	<b>time</b>	to do any good	6, 380/ 37
die ere they have	<b>time</b>	to do good works	6, 381/ 13
they live and have	<b>time</b>	to do good works	6, 381/ 15
have life." At which	<b>time</b>	he spoke no word	6, 391/ 35
which after baptism have	<b>time</b>	and reason to work	6, 392/ 12
do fail us, having	<b>time</b>	and reason to them	6, 392/ 16
we can at no	<b>time</b>	do no good with	6, 396/ 16
God, in the brief	<b>time</b>	of this short life	6, 397/ 5
always for some other	<b>time</b>	, in which they trust	6, 399/ 13
yet in all this	<b>time</b>	by a long space	6, 407/ 2
read that in the	<b>time</b>	of Saint Augustine, the	6, 409/ 4

allowed. And since that	time	hath thereupon necessity perceived	6, 409/ 17
forasmuch as in the	time	of that noble prince	6, 409/ 25
again, yet at the	time	of his death, upon	6, 410/ 29
secular hand in such	time	and place as he	6, 411/ 3
beginning, that since the	time	that Christian men first	6, 411/ 31
in Kent, at such	time	as divers men of	6, 412/ 24
Sandwich Haven. At which	time	as they began first	6, 412/ 27
Savior had before that	time	so sore reprov'd and	6, 414/ 8
may once find their	time	. "And as for their	6, 422/ 25
opinions have been, long	time	past, openly condemned by	6, 423/ 24
when they see their	time	shall, if they may	6, 426/ 20
fathers did in their	time	, and the blessed Apostle	6, 430/ 11
read all, nor lose	time	in seeking for that	6, 430/ 34
him till near dinner	time	. At which our meeting	6, 431/ 5
doctors and saints in	time	passed, as by their	6, 431/ 10
do, or of long	time	have done, or yet	6, 431/ 15
now to lose no	time	therein. For as for	6, 431/ 27
and in all that	time	virtue had in honor	6, 433/ 23
doctors from the apostles'	time	to our days; and	6, 434/ 3
of Christ and the	time	of his apostles till	6, 434/ 10
chastity in all their	time	; and seeth on the	6, 434/ 13
by miracle, he divers	times	declared his special assistance	6, 57/ 16
mean merrily, that many	times	men doubt whether ye	6, 69/ 1
every town at sundry	times	so many miracles and	6, 76/ 14
one word. So the	times	, places and occasions, reason	6, 82/ 8
angel's food. And divers	times	she was houseled in	6, 87/ 16
be continual, without any	times	between in which there	6, 118/ 18
and lechery. And many	times	pride and envy, as	6, 140/ 8
fully disclosed till the	times	appointed by God's high	6, 146/ 18
scripture, but by sundry	times	and ages more things	6, 146/ 32
godly writers of sundry	times	. By whose good and	6, 152/ 8
or not be divers	times	a sinner in his	6, 197/ 2
I, "be also divers	times	in his days in	6, 197/ 4
predestinate may be many	times	in his life naught	6, 197/ 26
marked not, as many	times	it happeth. And more	6, 266/ 3
they were a thousand	times	as many." "Well," quoth	6, 273/ 28
more than thrice three	times	repeated and rehearsed in	6, 285/ 33
not only been divers	times	present myself at certain	6, 318/ 23
also divers and many	times	sunderly talked with almost	6, 318/ 24
Which matter was many	times	in sundry places examined	6, 318/ 26
too, and might many	times	with the disclosing of	6, 351/ 14
iustus, et resurget" (Seven	times	in the day falleth	6, 395/ 25
holy, they be many	times	well perceived and taken	6, 423/ 18
which wrought in their	times	much harm in his	6, 423/ 30

Saint Paul writing to	<b>Timotheus</b>	, "Nemo iuventutem tuam contemnat	6, 286/ 12
where he writeth to	<b>Timotheus</b>	, "Oportet episcopum esse irreprehensibilem	6, 303/ 26
as he writeth to	<b>Timotheus</b>	that a bishop must	6, 306/ 23
nor forbade but lest	<b>Timotheus</b>	should take in such	6, 307/ 3
years, worth twice his	<b>tithes</b>	. " "This is," quoth I	6, 85/ 30
until he have a	<b>title</b>	of a sufficient yearly	6, 302/ 11
the place in the	<b>title</b>	De magistris. Which when	6, 316/ 17
they need no such	<b>titles</b>	at all, nor should	6, 302/ 34
or of the very	<b>titles</b>	and names thereof again	6, 348/ 29
capital letters and solemn	<b>titles</b>	, "The Man of God	6, 363/ 32
to be made by	<b>Titus</b>	Livius, which he never	6, 180/ 15
where he writeth to	<b>Titus</b>	, "Hereticum hominem post primam	6, 429/ 2
We may not dine	<b>today</b>	if I should reckon	6, 137/ 17
it from top to	<b>toe</b>	that I suppose there	6, 318/ 21
knee to keep the	<b>toe</b>	from the gout, or	6, 339/ 16
good men and bad	<b>together</b>	. The Sixth Chapter The	6, 12/ 23
good men and bad	<b>together</b>	of whom no man	6, 12/ 26
the Bible and him	<b>together</b>	. Whereunto the author answereth	6, 16/ 29
are confederated and conspired	<b>together</b>	in the sowing and	6, 22/ 21
when we were last	<b>together</b>	. In which forasmuch as	6, 24/ 27
had might conveniently come	<b>together</b>	, ye would rather have	6, 26/ 20
we would have conference	<b>together</b>	of all his errand	6, 35/ 2
had combined and knit	<b>together</b>	. "And first as touching	6, 36/ 4
continued it forty days	<b>together</b>	. Now as for the	6, 44/ 19
that gold were gathered	<b>together</b>	, it would appear a	6, 50/ 34
if ye would resemble	<b>together</b>	, so might ye blaspheme	6, 55/ 33
company to worship him	<b>together</b>	, such as dwell so	6, 58/ 1
as dwell so near	<b>together</b>	that they may conveniently	6, 58/ 1
of Christian people resorting	<b>together</b>	to God's service were	6, 58/ 34
be joined, and cleave	<b>together</b>	, and with the help	6, 67/ 6
as they be couched	<b>together</b>	. Which when we see	6, 77/ 30
at last they came	<b>together</b>	and were married in	6, 79/ 7
seen them sixteen years	<b>together</b>	, marveleth not so much	6, 80/ 10
she had been burned	<b>together</b>	at one stake. What	6, 87/ 31
we must needs agree	<b>together</b>	in most things. For	6, 102/ 30
commandment, that you love	<b>together</b>	as I have loved	6, 107/ 16
two or three gathered	<b>together</b>	in my name, there	6, 108/ 33
right understanding of all	<b>together</b>	, that we conceive no	6, 117/ 20
twain forth to school	<b>together</b>	that can never agree	6, 128/ 27
that can never agree	<b>together</b>	, but be ready to	6, 128/ 28
be ready to fight	<b>together</b>	, and either scratch out	6, 128/ 28
he yet bring them	<b>together</b>	at the least ways	6, 129/ 13
divers comments, in comparing	<b>together</b>	divers texts that seem	6, 131/ 35
they consent and agree	<b>together</b>	in one -- except	6, 146/ 24

We may well talk	together	, but we wed not	6, 150/ 18
but we wed not	together	," meaning that they never	6, 150/ 19
they never shall wed	together	. And in such wise	6, 150/ 19
well stand and agree	together	, yet can I not	6, 154/ 29
For they may stand	together	well enough. For he	6, 155/ 28
of snakes and eels	together	, seven snakes for one	6, 158/ 30
the Catholic part argue	together	, perceive whether part were	6, 159/ 7
of men and women	together	," quoth I. "Would that	6, 161/ 30
church; and all we	together	make the whole church	6, 162/ 21
Christian people to agree	together	all in one mind	6, 163/ 36
they may be agreed	together	, as though all that	6, 169/ 5
be known for congregations	together	in diverse countries." "Why	6, 189/ 26
should see them flock	together	so fast, that they	6, 190/ 6
persecution used to come	together	to the preaching and	6, 190/ 15
and they grew up	together	. It appeareth also by	6, 193/ 26
how few they be	together	maketh no matter. For	6, 198/ 20
two or three gathered	together	in my name, there	6, 198/ 22
till God gather them	together	and make them known	6, 199/ 7
two or three gathered	together	in my name, there	6, 202/ 6
that wheresoever there came	together	two or three in	6, 202/ 10
men, good and bad	together	, while the church is	6, 205/ 6
good men and bad	together	. "And finally -- to	6, 206/ 15
good men and bad	together	, of whom no man	6, 207/ 17
all consent and agree	together	upon any damnable error	6, 224/ 16
a gander a week	together	." "Well," quoth I, "then	6, 235/ 9
to agree and consent	together	in any damnable error	6, 239/ 3
setting all this gear	together	, this man's confession, his	6, 270/ 23
possible enough that all	together	was false, and that	6, 272/ 10
no fear of conspiring	together	in one tale." "Yet	6, 272/ 23
long way ten mile	together	and ye will, till	6, 274/ 19
your wit and mine	together	, one shift or other	6, 275/ 1
the having of divers	together	, best were it, after	6, 306/ 15
set these two texts	together	of the bishop and	6, 306/ 28
after other or all	together	and he list. And	6, 307/ 14
the Bible and him	together	; whereunto the author answereth	6, 317/ 1
that because the coming	together	of the lords from	6, 320/ 9
to lay their money	together	and make a purse	6, 331/ 18
diverse matters diversely mingled	together	-- all these things	6, 336/ 28
conferring their several parts	together	each with other. And	6, 341/ 13
the faith gather themselves	together	and keep, as they	6, 355/ 13
feeblest, there gathered them	together	, for the setting forth	6, 369/ 15
and good works joined	together	, the good works were	6, 390/ 17
if we set them	together	, and take not one	6, 392/ 18
albeit these texts set	together	do prove that faith	6, 392/ 20

good works be joined	<b>together</b>	, all the merit cometh	6, 392/ 24
A good measure shaken	<b>together</b>	, heaped and running over	6, 392/ 35
constantly standeth any while	<b>together</b>	in good works, but	6, 395/ 21
other, nor they both	<b>together</b>	between them, that be	6, 397/ 23
man all things work	<b>together</b>	to his weal), it	6, 400/ 33
by which they may,	<b>together</b>	with God's grace, labor	6, 403/ 18
yet they assembled themselves	<b>together</b>	in a field near	6, 409/ 30
of all heresies gathered	<b>together</b>	, it is now all	6, 417/ 29
the skin can hold	<b>together</b>	. For he hath not	6, 424/ 26
joined freres and nuns	<b>together</b>	in lechery, despited all	6, 427/ 33
to the apostles all	<b>together</b>	. For though they were	6, 429/ 9
author showeth another great	<b>token</b>	that the translation was	6, 15/ 27
it is a great	<b>token</b>	that the world is	6, 18/ 17
take for a great	<b>token</b>	that he should not	6, 28/ 10
blessed visage, as a	<b>token</b>	to remain in honor	6, 39/ 4
it not an evident	<b>token</b>	, and in manner a	6, 52/ 20
it is a good	<b>token</b>	that he would be	6, 61/ 16
us so great a	<b>token</b>	of his mighty godhead	6, 81/ 25
or sickness as a	<b>token</b>	of God's hatred, but	6, 216/ 2
then is it a	<b>token</b>	of wrath and vengeance	6, 216/ 5
it is a good	<b>token</b>	that the matter and	6, 243/ 6
good mark and sure	<b>token</b>	whereby all these false	6, 244/ 5
it is a plain	<b>token</b>	that he wrought somewhat	6, 288/ 16
author showeth another great	<b>token</b>	that the translation was	6, 291/ 2
or not. "By what	<b>token</b>	can you tell?" quoth	6, 322/ 17
it is a great	<b>token</b>	that the world is	6, 374/ 7
wonderful monster, and a	<b>token</b>	of wrath and indignation	6, 375/ 24
scripture was given good	<b>tokens</b>	and sufficient knowledge of	6, 147/ 32
had good and plain	<b>tokens</b>	by which they perceived	6, 319/ 24
I cannot tell the	<b>tokens</b>	, but I perceive it	6, 322/ 18
man to perceive the	<b>tokens</b>	, so this good fellow	6, 322/ 27
with such marks and	<b>tokens</b>	as it might well	6, 329/ 1
that these be shrewd	<b>tokens</b>	." "I shall," quoth I	6, 349/ 5
upon his request with	<b>tokens</b>	of repentance, he is	6, 410/ 30
those miracles that are	<b>told</b>	and written to be	6, 7/ 18
sure that the miracles	<b>told</b>	by them were true	6, 13/ 27
that of any miracles	<b>told</b>	by any saints we	6, 13/ 28
tales in your country	<b>told</b>	, or letters thither written	6, 26/ 31
yet doubteth, whether he	<b>told</b>	you, and I write	6, 27/ 12
not well and truly	<b>told</b>	, but watered with false	6, 29/ 5
not of. For he	<b>told</b>	me merrily that logic	6, 33/ 26
as for interpreters, he	<b>told</b>	me that neither his	6, 34/ 4
which their master after	<b>told</b>	them himself; or else	6, 59/ 12
in the beginning I	<b>told</b>	you," quoth I, "was	6, 62/ 25

heard of so many	told	and rehearsed by the	6, 63/ 20
that reason and nature	told	not the man of	6, 65/ 12
print. Which thing I	told	him I had never	6, 67/ 10
when his fellow had	told	at York that he	6, 68/ 7
that of a miracle	told	you ye may with	6, 70/ 20
that such as be	told	to be done, which	6, 77/ 21
other of whom I	told	you before. For none	6, 83/ 28
Then anon the beggar	told	him. "What color," quoth	6, 86/ 33
this man's gown?" He	told	him also, and so	6, 86/ 34
without any sticking, he	told	him the names of	6, 86/ 35
is true that is	told	for a miracle, yet	6, 89/ 13
of any which be	told	by saints, what say	6, 89/ 22
plainly false; and yet	told	for so true, and	6, 89/ 29
that are done or	told	to be done nowadays	6, 90/ 3
those miracles that are	told	and written to be	6, 91/ 3
miracles as be daily	told	and written, done at	6, 91/ 7
parish priest, as he	told	us, as lean and	6, 92/ 2
pilgrimage, she prophesied and	told	many things done and	6, 93/ 14
Marry," said I, "ye	told	me that ye set	6, 96/ 4
Lord would, as he	told	Moses, be named unto	6, 115/ 7
offended with that he	told	them plainly that he	6, 145/ 4
them by mouth, he	told	them not all the	6, 145/ 19
them, our Lord had	told	them him for them	6, 148/ 7
of those two tales	told	you by God in	6, 159/ 8
proved, and that he	told	you, "Yea." And that	6, 160/ 12
although he should have	told	you that he understood	6, 161/ 4
he should then have	told	you that the Arians	6, 161/ 7
What if he had	told	you therewith," quoth I	6, 161/ 11
self that he had	told	me." "What would you	6, 161/ 14
God had in scripture	told	me that he had	6, 176/ 13
quoth I. "But he	told	it you not mouth	6, 180/ 30
he. "But he hath	told	it to other in	6, 180/ 32
Saint Augustine, as I	told	you, giveth me warning	6, 219/ 19
in his company that	told	by the way many	6, 228/ 5
fonder than he had	told	. For like as in	6, 228/ 10
as for that ye	told	of Saint Martin, if	6, 234/ 21
sure that the miracles	told	by them were true	6, 237/ 21
that of any miracles	told	by any saints, we	6, 237/ 23
be feigned which be	told	to have been done	6, 238/ 21
miracles those that are	told	and reported as done	6, 240/ 2
spoken of, but miracles	told	only in the church	6, 242/ 16
all the miracles done,	told	, and wrought in one	6, 242/ 28
wherein I think ye	told	them no novelty; for	6, 247/ 29
but they could have	told	you more of the	6, 247/ 30

When your friend had	told	, forsooth," quoth I, "he	6, 249/ 31
God hath taught and	told	the same things to	6, 251/ 33
God hath taught and	told	the church those things	6, 251/ 35
specially to have been	told	him by God? Was	6, 253/ 6
quoth I, "as I	told	you in the beginning	6, 257/ 11
after heard the tale	told	: "Lo," quoth he, "now	6, 258/ 9
we speak of, and	told	where, confessing also that	6, 269/ 7
likely to be. "I	told	you also right now	6, 269/ 15
anybody." And thereupon he	told	how it was made	6, 270/ 22
honorably prelate that I	told	you, but besides him	6, 272/ 27
ungracious sermon that I	told	you?" "Heard you that	6, 272/ 31
he, "even as I	told	you before it might	6, 273/ 16
quoth he, "as I	told	you now: it might	6, 273/ 20
with twenty that have	told	you they have been	6, 278/ 22
this matter though I	told	you all his whole	6, 282/ 6
matter. For as I	told	you in the beginning	6, 295/ 6
our wallet that I	told	you of, and the	6, 313/ 33
they were English." "Who	told	you this tale?" quoth	6, 317/ 32
cut down. And he	told	me that it was	6, 318/ 3
words, he that hath	told	you this tale was	6, 318/ 18
heard this matter hath	told	you tales far from	6, 319/ 7
quoth your friend, "he	told	me one thing that	6, 319/ 9
too for witchcraft. And	told	me also that there	6, 319/ 17
but that he had	told	a temporal man and	6, 319/ 28
there beside, "Sir, ye	told	me that one showed	6, 320/ 17
man it was that	told	me so," pointing to	6, 320/ 20
me. But indeed I	told	him that I had	6, 320/ 26
had a neighbor that	told	me that he could	6, 320/ 26
I said that one	told	me that he could	6, 320/ 33
quoth my lord, "who	told	you so?" "Forsooth, my	6, 320/ 34
stolen, she would have	told	who had it. And	6, 321/ 18
good faith, as I	told	you before, I never	6, 326/ 24
they dwelled. And he	told	us of some of	6, 328/ 22
he spoke of, he	told	us his person and	6, 328/ 26
he which as I	told	you confessed this matter	6, 329/ 7
which was, as I	told	you, detected unto us	6, 329/ 13
yet, if some men	told	some tales to a	6, 349/ 31
of pardons, as I	told	you, and therein nothing	6, 368/ 18
what preacher hath not	told	the people the parable	6, 380/ 13
goodness. Who hath not	told	them that they should	6, 380/ 19
no man. It was	told	him that this gloss	6, 386/ 25
to good amendment. I	told	you myself, and very	6, 416/ 28
it true that he	told	thee, and besides that	6, 420/ 22
and that he never	told	thee so." "Marry sir	6, 420/ 24



places take offerings and	<b>toll</b>	men thither with miracles	6, 98/ 20
shall I provide me	<b>tomorrow</b>	peradventure a couple of	6, 68/ 30
will read over till	<b>tomorrow</b>	. But for that ye	6, 430/ 33
he understand the Latin	<b>tongue</b>	, find the means at	6, 27/ 13
themselves in their own	<b>tongue</b>	, was (as it is	6, 29/ 10
translated into the English	<b>tongue</b>	, fearing men with fire	6, 29/ 14
diligence to the Latin	<b>tongue</b>	; as for other faculties	6, 33/ 25
that besides the Latin	<b>tongue</b>	, he had been, which	6, 33/ 34
For here ever my	<b>tongue</b>	trippeth. But now therefore	6, 63/ 13
in his own mother	<b>tongue</b>	?" "I deny not that	6, 133/ 27
turned into his own	<b>tongue</b>	and read it over	6, 134/ 6
names in our English	<b>tongue</b>	neither express the things	6, 286/ 5
therefore in the Greek	<b>tongue</b>	priests were called "presbyteroi	6, 286/ 9
And in our English	<b>tongue</b>	, this word "senior" signifieth	6, 286/ 15
word in the Latin	<b>tongue</b>	never signified a priest	6, 286/ 18
us in our own	<b>tongue</b>	hath always signified an	6, 290/ 3
translated into their own	<b>tongue</b>	, and the clergy there	6, 294/ 2
of scripture into our	<b>tongue</b>	; another, the vice of	6, 294/ 33
scripture translated into our	<b>tongue</b>	: which is, as I	6, 314/ 14
translated into the English	<b>tongue</b>	, and by good and	6, 314/ 25
scripture out of one	<b>tongue</b>	into another, as holy	6, 315/ 25
translate into the English	<b>tongue</b>	or any other language	6, 315/ 29
him translated into our	<b>tongue</b>	. And yet whether the	6, 330/ 22
more but their mother	<b>tongue</b>	." "I had weened," quoth	6, 331/ 3
be in our English	<b>tongue</b>	. But yet that the	6, 332/ 23
scripture out of one	<b>tongue</b>	into another, and especially	6, 333/ 1
Which they call a	<b>tongue</b>	vulgar and barbarous. But	6, 333/ 3
scripture in our English	<b>tongue</b>	. Not for the reading	6, 333/ 16
read in any vulgar	<b>tongue</b>	. Nor I never yet	6, 337/ 11
translated into the English	<b>tongue</b>	, but all those reasons	6, 337/ 13
scripture in the Hebrew	<b>tongue</b>	, and against the blessed	6, 337/ 17
Latin into our English	<b>tongue</b>	. For as for that	6, 337/ 21
as for that our	<b>tongue</b>	is called barbarous, is	6, 337/ 21
beareth in the former	<b>tongue</b>	) that point hath lain	6, 337/ 30
written in a vulgar	<b>tongue</b>	. For the scripture, as	6, 338/ 10
but in a vulgar	<b>tongue</b>	such as the whole	6, 338/ 11
Hebrew, nor the Greek	<b>tongue</b>	, nor the Latin neither	6, 338/ 14
the scripture into our	<b>tongue</b>	because it is vulgar	6, 338/ 16
kept out of our	<b>tongue</b>	, but over that should	6, 338/ 22
the knowledge of the	<b>tongue</b>	, some high persuasion in	6, 338/ 32
scripture out of any	<b>tongue</b>	, or out of unlearned	6, 339/ 4
scripture into our own	<b>tongue</b>	, no more than in	6, 340/ 4
written in their vulgar	<b>tongue</b>	, and those books thereof	6, 342/ 33
be brought into our	<b>tongue</b>	, and taken to laymen	6, 344/ 16

and lavish of their	<b>tongue</b>	, and some therewith so	6, 351/ 12
eye hath seen, nor	<b>tongue</b>	can express, nor heart	6, 397/ 7
is of nature nothing	<b>tongue-tied</b>	. And I have in	6, 25/ 31
peradventure change their cumbrous	<b>tongues</b>	, which is haply the	6, 235/ 17
of every of those	<b>tongues</b>	into Latin, as to	6, 337/ 19
Hebrew, because both those	<b>tongues</b>	were as very vulgar	6, 338/ 20
it out of all	<b>tongues</b>	and out of learned	6, 339/ 6
too to keep their	<b>tongues</b>	. " "Yes, yes," quoth I	6, 351/ 22
my business that I	<b>took</b>	for finished I found	6, 21/ 18
of them whom I	<b>took</b>	and chose for my	6, 24/ 4
of the country about	<b>took</b>	her for a very	6, 87/ 21
to any that they	<b>took</b>	in the war?" "One	6, 106/ 5
said the contrary. And	<b>took</b>	the words of Christ	6, 136/ 22
the traditions that he	<b>took</b>	them, either by his	6, 148/ 5
them, the heretic Eluydius	<b>took</b>	the occasion of his	6, 151/ 21
were heretics all, and	<b>took</b>	texts of scripture wrong	6, 160/ 1
if the old fathers	<b>took</b>	the scriptures one way	6, 171/ 17
And then if they	<b>took</b>	a wrong reader of	6, 201/ 8
the words whereof they	<b>took</b>	the occasion, which he	6, 220/ 1
year of his wedding	<b>took</b>	his wife with him	6, 228/ 2
of credence. What labor	<b>took</b>	Philostratus to make a	6, 241/ 27
as he said, they	<b>took</b>	great pleasure in, and	6, 247/ 16
of heart, which he	<b>took</b>	for spiritual consolation, that	6, 257/ 33
those two that ye	<b>took</b>	for so good and	6, 269/ 15
otherwise. And therefore they	<b>took</b>	the best way both	6, 276/ 34
way. Wherein the people	<b>took</b>	such spiritual pleasure and	6, 297/ 16
other apostles when they	<b>took</b>	yet the same order	6, 305/ 4
well and reverently read,	<b>took</b>	upon him of a	6, 314/ 26
what harm the people	<b>took</b>	by the translation, prologues	6, 315/ 21
difference between them, but	<b>took</b>	them both for one	6, 324/ 29
the thing whereby ye	<b>took</b>	occasion to talk of	6, 330/ 4
I, "if they both	<b>took</b>	that word "adorare" in	6, 357/ 26
sure that Saint Gregory	<b>took</b>	it so? For it	6, 357/ 32
enough." And therewith I	<b>took</b>	down off a shelf	6, 358/ 10
the Holy Ghost." "He	<b>took</b>	, " quoth your friend, "a	6, 361/ 35
that those uplandish Lutherans	<b>took</b>	so great boldness, and	6, 369/ 23
the pain the apostles	<b>took</b>	in preaching all naught	6, 396/ 18
that all our works	<b>took</b>	their value and price	6, 398/ 8
him, and Peter therewith	<b>took</b>	repentance. God looked on	6, 401/ 32
whereas our Savior Christ	<b>took</b>	upon himself all our	6, 403/ 3
was offended that she	<b>took</b>	not her own part	6, 405/ 7
killing such as they	<b>took</b>	of the true Christian	6, 409/ 7
recked what pain they	<b>took</b>	without any other recompense	6, 423/ 8
faults, and therein he	<b>tooteth</b>	and poreth often. In	6, 296/ 3

Appolyne we make a	<b>tooth-drawer</b>	, and may speak to	6, 227/ 4
keep him from the	<b>toothache</b>	. There is no treatise	6, 339/ 18
be not so evil	<b>toothed</b>	but that within a	6, 333/ 10
I know it from	<b>top</b>	to toe that I	6, 318/ 21
delight and pleasure to	<b>torment</b>	us. Now turn they	6, 403/ 10
cause the devil to	<b>torment</b>	and punish their bodies	6, 429/ 26
marvelous manner vexed and	<b>tormented</b>	by our ghostly enemy	6, 93/ 8
worshipful people so grievously	<b>tormented</b>	, and in face, eyes	6, 93/ 22
and violence, robbing, beating,	<b>tormenting</b>	and killing such as	6, 409/ 6
as never tyrant and	<b>tormentor</b>	had, ascribe they to	6, 403/ 1
wretched tyrants and cruel	<b>tormentors</b>	, as though all that	6, 370/ 36
of all the painful	<b>torments</b>	that his cruel enemies	6, 32/ 10
them eftsoons to intolerable	<b>torments</b>	. And old, ancient, honorable	6, 370/ 38
the villainous pain and	<b>torments</b>	that they devised on	6, 371/ 13
kept and oppressed, after	<b>torments</b>	used and money fetched	6, 371/ 18
whole house to new	<b>torments</b>	, to make them tell	6, 371/ 25
taught the devil new	<b>torments</b>	in hell that he	6, 372/ 5
and sinful? All the	<b>torments</b>	that the martyrs suffered	6, 396/ 19
to Job all the	<b>torments</b>	by which the devil	6, 401/ 1
to intolerable and interminable	<b>torments</b>	only for his pleasure	6, 402/ 22
impatience of some intolerable	<b>torments</b>	, but rather flee thence	6, 414/ 23
words of Saint John, "	<b>totus</b>	positus in maligno" (all	6, 376/ 22
any such things as	<b>touch</b>	our faith) would I	6, 23/ 7
leisure will serve) to	<b>touch</b>	certain doubts, moved since	6, 25/ 4
of. Secondly would I	<b>touch</b>	the condemnation and burning	6, 35/ 30
part where we shall	<b>touch</b>	in general the order	6, 37/ 7
few of them shall	<b>touch</b>	the mark, many too	6, 95/ 3
began a little to	<b>touch</b>	in the beginning, whether	6, 95/ 21
and the scriptures that	<b>touch</b>	it, ye shall take	6, 176/ 5
never since for shame	<b>touch</b>	that point again, nor	6, 184/ 7
durst he never since	<b>touch</b>	nor make answer thereto	6, 184/ 14
to go further or	<b>touch</b>	your texts or arguments	6, 210/ 15
yet will I somewhat	<b>touch</b>	the things which, as	6, 211/ 2
dead body by the	<b>touch</b>	of the dead bones	6, 225/ 18
dead man with the	<b>touch</b>	thereof? Wherein is to	6, 225/ 22
woman healed by the	<b>touch</b>	of our Lord's garments	6, 225/ 31
helped by the only	<b>touch</b>	of holy saints' vestures	6, 225/ 34
ever we presume to	<b>touch</b>	them and, in the	6, 230/ 23
answer, that they nothing	<b>touch</b>	the effect of our	6, 235/ 25
that we shall now	<b>touch</b>	and treat of." "Indeed	6, 248/ 9
matter. For where ye	<b>touch</b>	in effect two things	6, 294/ 31
he durst presume to	<b>touch</b>	it." "Marry," quoth your	6, 299/ 26
become them. They that	<b>touch</b>	that point harp upon	6, 337/ 36
the right string, and	<b>touch</b>	truly the great harm	6, 338/ 1

grieved with them that	<b>touch</b>	the faults of the	6, 346/ 35
and spare not to	<b>touch</b>	it and handle it	6, 354/ 23
things that it may	<b>touch</b>	and tarry with. "Then	6, 383/ 3
words of Christ specially	<b>touched</b>	, "Super cathedram Moysi sederunt	6, 8/ 7
And some of them	<b>touched</b>	by the messenger more	6, 13/ 19
Incidently somewhat is there	<b>touched</b>	the superstitious fear and	6, 14/ 9
this chapter is somewhat	<b>touched</b>	the good mean manner	6, 14/ 13
the thing that he	<b>touched</b>	last, that is to	6, 36/ 1
image well wrought and	<b>touched</b>	to the quick. And	6, 46/ 35
somewhat a little I	<b>touched</b>	it in the beginning	6, 94/ 22
words of Christ specially	<b>touched</b>	, "Super cathedram Moysi sederunt	6, 101/ 10
a good thing well	<b>touched</b>	by the way." "Well	6, 107/ 6
the reproof that is	<b>touched</b>	in the Gospel where	6, 163/ 10
my mind very well	<b>touched</b>	the matter concerning that	6, 226/ 6
And some of them	<b>touched</b>	by the messenger more	6, 229/ 33
ye have now twice	<b>touched</b>	, is at once soon	6, 230/ 9
matters the more plainly	<b>touched</b>	, for the more ample	6, 248/ 7
Incidently somewhat is there	<b>touched</b>	the superstitious fear and	6, 255/ 8
this chapter is somewhat	<b>touched</b>	the good, mean manner	6, 255/ 13
where the matter is	<b>touched</b>	." So caused I to	6, 430/ 36
Twelfth Chapter The author	<b>toucheth</b>	one special prerogative that	6, 16/ 6
yet now this answer	<b>toucheth</b>	the point but in	6, 99/ 3
therefore as far as	<b>toucheth</b>	the necessity of faith	6, 118/ 23
but that it nothing	<b>toucheth</b>	our matter. For it	6, 234/ 22
answered as far as	<b>toucheth</b>	his abjuration. And now	6, 277/ 3
first point, which indeed	<b>toucheth</b>	our matter, I can	6, 294/ 35
for the other, which	<b>toucheth</b>	the men, as where	6, 295/ 1
Twelfth Chapter The author	<b>toucheth</b>	one special prerogative that	6, 299/ 2
great solemn doctor, sore	<b>toucheth</b>	and reproveth all such	6, 333/ 27
With many other things	<b>touching</b>	the pestilent sect of	6, 3/ 9
in miracles so highly	<b>touching</b>	the honor of God	6, 7/ 7
be declared unto me	<b>touching</b>	many such matters, as	6, 21/ 9
be such, and so	<b>touching</b>	to God, as they	6, 25/ 13
the glosses. And as	<b>touching</b>	any difficulty, he said	6, 34/ 7
together. "And first as	<b>touching</b>	the matter of the	6, 36/ 5
Christian people. "And as	<b>touching</b>	such texts as these	6, 38/ 11
Sir," quoth he, "as	<b>touching</b>	the cost done upon	6, 40/ 6
bitter Passion. "Now as	<b>touching</b>	prayer made unto the	6, 47/ 32
in miracles so highly	<b>touching</b>	the honor of God	6, 84/ 10
a thing so highly	<b>touching</b>	the honor of God	6, 85/ 4
should draw another without	<b>touching</b>	, as is any article	6, 130/ 3
that we spoke of	<b>touching</b>	the perpetual virginity of	6, 155/ 18
of scripture? For as	<b>touching</b>	the text ye believe	6, 168/ 14
rather than the article	<b>touching</b>	the equality in godhead	6, 171/ 5

an article, so highly	<b>touching</b>	the honor or dishonor	6, 189/ 1
a thing so nearly	<b>touching</b>	his honor and worship	6, 221/ 4
spoke of. "Now as	<b>touching</b>	the second, that the	6, 231/ 1
in images. Now as	<b>touching</b>	the third point, of	6, 232/ 27
and disworshipping of saints.	<b>Touching</b>	the offering of bread	6, 234/ 24
do abuse it. Now	<b>touching</b>	the evil petitions, though	6, 236/ 29
made for. And finally,	<b>touching</b>	the burning of heretics	6, 247/ 22
a matter, so highly	<b>touching</b>	the utter destruction of	6, 261/ 6
found out. This heretic,	<b>touching</b>	all his other heresies	6, 269/ 2
quoth I. "But as	<b>touching</b>	the confederacy between Luther	6, 288/ 20
spoke of. "Now as	<b>touching</b>	the cause why he	6, 289/ 13
And as for me,	<b>touching</b>	the choice of priests	6, 301/ 29
so will. And as	<b>touching</b>	whether the order of	6, 313/ 6
well declared the church	<b>touching</b>	that law. But whatsoever	6, 313/ 13
harm. But surely as	<b>touching</b>	his faith toward Christ	6, 318/ 16
not honest. And as	<b>touching</b>	truth in words, he	6, 318/ 18
that Bible such words	<b>touching</b>	the Blessed Sacrament as	6, 330/ 19
with another. Now as	<b>touching</b>	the difficulty which a	6, 337/ 26
learned, appeareth. Now as	<b>touching</b>	the harm that may	6, 337/ 33
that can be said	<b>touching</b>	the truth to be	6, 345/ 27
concerneth his damnable heresies	<b>touching</b>	the Blessed Sacrament of	6, 353/ 35
and his fellows, as	<b>touching</b>	miracles, neither have God	6, 432/ 18
he, "I went to	<b>Tournai</b>	; and when I came	6, 328/ 27
not only the ready	<b>towardness</b>	of some paynims caused	6, 142/ 27
there be as much	<b>towardness</b>	and no more let	6, 170/ 15
that, with our own	<b>towardness</b>	and good endeavor, worketh	6, 254/ 14
kill in the Lollard's	<b>Tower</b>	a man so sore	6, 327/ 11
in the Lollard's	<b>Tower</b>	, and his body burned	6, 328/ 28
point believe a whole	<b>town</b>	, ye have put me	6, 68/ 26
heathen, and almost every	<b>town</b>	at sundry times so	6, 76/ 14
dwelling all in one	<b>town</b>	, would report and tell	6, 83/ 21
dwelling all in one	<b>town</b>	also, and thereby might	6, 83/ 31
Turks have taken the	<b>town</b>	, have seen one of	6, 84/ 19
was walking about the	<b>town</b>	begging a five or	6, 86/ 4
was come and the	<b>town</b>	full, suddenly this blind	6, 86/ 14
of in all the	<b>town</b>	, but this miracle. So	6, 86/ 17
played before all the	<b>town</b>	. I remember me now	6, 87/ 9
people not of the	<b>town</b>	only but also of	6, 87/ 20
One faith in the	<b>town</b>	, another in the field	6, 192/ 16
another in the next	<b>town</b>	. And yet in Prage	6, 192/ 17
must tell in what	<b>town</b>	. And if ye name	6, 192/ 19
if ye name a	<b>town</b>	, yet must ye tell	6, 192/ 19
I have forgot the	<b>town</b>	, but the manner I	6, 227/ 23
shire to shire and	<b>town</b>	to town through the	6, 268/ 36

shire and town to	<b>town</b>	through the realm, and	6, 268/ 36
secretly that all the	<b>town</b>	should have sought them	6, 269/ 22
dwelling still in the	<b>town</b>	. And in the way	6, 328/ 24
the gossips in the	<b>town</b>	know it, yet it	6, 351/ 27
governors of every good	<b>town</b>	and city. And finally	6, 369/ 13
and commodities of the	<b>town</b>	, and then bring them	6, 370/ 25
served in a good	<b>town</b>	in Almaine, which when	6, 404/ 28
two churches or two	<b>towns</b>	, each of them two	6, 213/ 17
also, "Hymineum et Alexandrum	<b>tradidi</b>	Satanae, ut discant non	6, 429/ 20
sure credence to the	<b>tradition</b>	of the church but	6, 181/ 30
by the judgment and	<b>tradition</b>	of the church." "No	6, 181/ 33
of whose mouth and	<b>tradition</b>	he heard the true	6, 253/ 13
epistle to keep the	<b>traditions</b>	that he took them	6, 148/ 5
leave their doctrine and	<b>traditions</b>	to other that came	6, 152/ 3
of God for your	<b>traditions</b>	?" "I trust," quoth I	6, 163/ 14
the place of the	<b>traitor</b>	Judas?" "Lots," quoth I	6, 158/ 24
written to the Emperor	<b>Trajan</b>	. And such things must	6, 190/ 23
said, lying in her	<b>trance</b>	, of such wisdom and	6, 93/ 16
darkness may transform and	<b>transfigure</b>	himself into an angel	6, 62/ 6
angel of darkness may	<b>transform</b>	and transfigure himself into	6, 62/ 6
the more dread to	<b>transgress</b>	them. And there in	6, 141/ 28
do you break and	<b>transgress</b>	the commandment of God	6, 163/ 13
labor and less to	<b>translate</b>	the whole book all	6, 293/ 7
a malicious purpose to	<b>translate</b>	it of new. In	6, 314/ 27
it is dangerous to	<b>translate</b>	the text of scripture	6, 315/ 24
man should from thenceforth	<b>translate</b>	into the English tongue	6, 315/ 29
in faithful wise to	<b>translate</b>	it, and thereupon either	6, 331/ 29
it is hard to	<b>translate</b>	the scripture out of	6, 333/ 1
would well and faithfully	<b>translate</b>	it out of Latin	6, 337/ 20
were evil done to	<b>translate</b>	the scripture into our	6, 338/ 16
as evil done to	<b>translate</b>	it into Greek or	6, 338/ 18
the New Testament late	<b>translated</b>	in English by Master	6, 28/ 20
but also very well	<b>translated</b>	; and was devised to	6, 28/ 26
they had been so	<b>translated</b>	indeed, but blame laid	6, 28/ 31
which the New Testament	<b>translated</b>	by Tyndale was burned	6, 29/ 11
of scripture to be	<b>translated</b>	into the English tongue	6, 29/ 14
of the New Testament	<b>translated</b>	by Tyndale. Thirdly, somewhat	6, 35/ 31
assistance, the ark being	<b>translated</b>	from place to place	6, 57/ 17
saint, be the bones	<b>translated</b>	or not, his body	6, 220/ 33
some occasion the body	<b>translated</b>	thence of old, and	6, 221/ 31
English which Tyndale lately	<b>translated</b>	, and (as men say	6, 284/ 30
noted wrong and falsely	<b>translated</b>	above a thousand texts	6, 285/ 21
and many texts untruly	<b>translated</b>	for the maintenance of	6, 290/ 22
book in such wise	<b>translated</b>	was very naught and	6, 292/ 32

people have the scripture	<b>translated</b>	into their own tongue	6, 294/ 2
and Luther's worst words	<b>translated</b>	by Tyndale and put	6, 303/ 17
to have any scripture	<b>translated</b>	into our tongue: which	6, 314/ 13
and well learned men	<b>translated</b>	into the English tongue	6, 314/ 25
copy, and by him	<b>translated</b>	into our tongue. And	6, 330/ 22
evil made or evil	<b>translated</b>	book -- which though	6, 331/ 19
to have the Bible	<b>translated</b>	into the English tongue	6, 337/ 13
in like wise that	<b>translated</b>	it out of every	6, 337/ 19
their light that have	<b>translated</b>	the scripture already either	6, 337/ 30
if the scripture were	<b>translated</b>	to our own language	6, 338/ 27
should remain which were	<b>translated</b>	before Wycliff's days, they	6, 340/ 31
diligence well and truly	<b>translated</b>	by some good, Catholic	6, 341/ 10
that the King's Highness	<b>translated</b>	into English of his	6, 344/ 22
Look on Tyndale that	<b>translated</b>	the New Testament, which	6, 424/ 10
little grace. "Confession" he	<b>translateth</b>	into "knowledge." "Penance" into	6, 290/ 20
New Testament of Tyndale's	<b>translation</b>	was burned. And showeth	6, 15/ 23
great token that the	<b>translation</b>	was perilous; and made	6, 15/ 27
author showeth that the	<b>translation</b>	of Tyndale was too	6, 15/ 30
New Testament of Tyndale's	<b>translation</b>	was burnt. And showeth	6, 284/ 26
truth, so was the	<b>translation</b>	so much the more	6, 285/ 15
Hichins had in the	<b>translation</b>	thereof any malicious purpose	6, 287/ 20
the time of this	<b>translation</b>	, Hichins was with Luther	6, 288/ 12
of priest in his	<b>translation</b>	, as though priesthood were	6, 289/ 24
doth he in his	<b>translation</b>	call them still by	6, 289/ 26
of priest in his	<b>translation</b>	, because he would make	6, 289/ 29
cause, in all his	<b>translation</b>	wheresoever he speaketh of	6, 290/ 2
used himself in his	<b>translation</b>	to the intent that	6, 290/ 27
he with his false	<b>translation</b>	make the people ween	6, 290/ 31
great token that the	<b>translation</b>	was perilous and made	6, 291/ 3
was intended by this	<b>translation</b>	, and easily judge yourself	6, 291/ 6
them that caused Tyndale's	<b>translation</b>	of the New Testament	6, 291/ 12
that he reckoned that	<b>translation</b>	very good for their	6, 291/ 14
high default in his	<b>translation</b>	, in that he nothing	6, 292/ 20
But surely for the	<b>translation</b>	I shall show you	6, 292/ 24
author showeth that the	<b>translation</b>	of Tyndale was too	6, 292/ 34
to make in his	<b>translation</b>	so many changes as	6, 293/ 8
not only damn Tyndale's	<b>translation</b>	(wherein there is good	6, 293/ 23
the damning of Tyndale's	<b>translation</b>	, but in that they	6, 294/ 27
of new. In which	<b>translation</b>	, he purposely corrupted that	6, 314/ 28
forth with his own	<b>translation</b>	of the Bible, but	6, 314/ 32
people took by the	<b>translation</b>	, prologues, and glosses of	6, 315/ 21
testifieth, forasmuch as in	<b>translation</b>	it is hard always	6, 315/ 26
after) till the same	<b>translation</b>	were by the diocesan	6, 315/ 34
without respect, be the	<b>translation</b>	old or new, bad	6, 317/ 8

from them but such	<b>translation</b>	as be either not	6, 331/ 6
first copy of his	<b>translation</b>	was made before Wycliff's	6, 331/ 25
yet of the English	<b>translation</b>	, but by the occasion	6, 338/ 2
cause to exclude the	<b>translation</b>	and to put other	6, 338/ 4
all this nothing the	<b>translation</b>	of the scripture into	6, 340/ 3
they forbade any new	<b>translation</b>	to be read till	6, 340/ 33
both points in the	<b>translation</b>	of Tyndale. "Now if	6, 341/ 3
And whereas in the	<b>translation</b>	of the New Testament	6, 424/ 19
have evil prohibited all	<b>translations</b>	of scripture into our	6, 294/ 33
it neither forbiddeth the	<b>translations</b>	to be read that	6, 316/ 2
except they be such	<b>translations</b>	as Wycliff made and	6, 316/ 7
yet indeed take all	<b>translations</b>	out of every layman's	6, 317/ 5
both, as by many	<b>translations</b>	which we read already	6, 337/ 32
fault either in the	<b>translator</b>	, or in the writer	6, 127/ 30
malicious mind of the	<b>translator</b>	had in such wise	6, 316/ 8
the difficulty which a	<b>translator</b>	findeth in expressing well	6, 337/ 26
do that had liefer	<b>travel</b>	far off and sell	6, 398/ 2
it better by quater	<b>tre</b>	deuce, having their labors	6, 170/ 20
there all the malicious	<b>treachery</b>	, and what poison they	6, 399/ 30
Now turn they the	<b>treacle</b>	of holy scripture quite	6, 403/ 10
worship the true, and	<b>tread</b>	the false under foot	6, 218/ 23
and the cockatrice, and	<b>treading</b>	upon the lion and	6, 348/ 3
causes, as theft, murder,	<b>treason</b>	, and heresy, the law	6, 262/ 35
world therein an inestimable	<b>treasure</b>	as the case standeth	6, 138/ 32
mammona iniquitatis," a very	<b>treasury</b>	and well-spring of wickedness	6, 291/ 25
the author intendeth to	<b>treat</b>	of the matters purposed	6, 5/ 9
the author intendeth to	<b>treat</b>	of the matters purposed	6, 35/ 12
all cheer and honorably	<b>treat</b>	them all, or else	6, 219/ 5
shall now touch and	<b>treat</b>	of." "Indeed," quoth he	6, 248/ 9
of Lancaster. Wherein be	<b>treated</b>	divers matters, as of	6, 3/ 5
great things had been	<b>treated</b>	between the messenger and	6, 21/ 20
any book (wherein were	<b>treated</b>	any such things as	6, 23/ 7
since, of the matters	<b>treated</b>	between us before. Wherein	6, 25/ 5
living, nor in that	<b>treating</b>	of this matter either	6, 295/ 8
of book, libel, or	<b>treatise</b>	; nor no man openly	6, 315/ 31
such book, libel, or	<b>treatise</b>	read, newly made in	6, 315/ 32
toothache. There is no	<b>treatise</b>	of scripture so hard	6, 339/ 18
communication), yet finding our	<b>treaty</b>	so diverse and so	6, 21/ 24
hear say, devise a	<b>treble</b>	difference in worshipping, calling	6, 97/ 27
suit, and double and	<b>treble</b>	of one sort, which	6, 269/ 25
them, be double and	<b>treble</b>	more enemies to grace	6, 396/ 14
all them as the	<b>tree</b>	from which all those	6, 12/ 6
served in chalices of	<b>tree</b>	. Nor verily I can	6, 41/ 19
consecrated and received in	<b>tree</b>	, where it should cleave	6, 41/ 21



now priests made of	<b>tree</b>	. If he look well	6, 41/ 29
Mass in chalices of	<b>tree</b>	. And methinketh that the	6, 41/ 35
images of stone or	<b>tree</b>	, as either to saint	6, 99/ 12
the third forbidding the	<b>tree</b>	of knowledge. And that	6, 139/ 9
off from the lively	<b>tree</b>	of that vine, and	6, 146/ 26
all them, as the	<b>tree</b>	from which all those	6, 192/ 28
being taken from the	<b>tree</b>	, right so can ye	6, 194/ 13
soever fall from the	<b>tree</b>	, though they fall more	6, 206/ 30
which is the very	<b>tree</b>	, although each of them	6, 207/ 2
branch severed from that	<b>tree</b>	loseth his lively nourishing	6, 207/ 10
from dead stones, and	<b>tree</b>	from flesh and bone	6, 231/ 3
ye shall know the	<b>tree</b>	by the fruit." The	6, 372/ 20
fructum facere" (An evil	<b>tree</b>	cannot bring forth good	6, 381/ 29
bringeth forth, as the	<b>tree</b>	bringeth forth his leaves	6, 382/ 1
enough to burn a	<b>tree</b>	, " though he speak nothing	6, 382/ 31
good works, as the	<b>tree</b>	bringeth forth his leaves	6, 393/ 18
come out of the	<b>tree</b>	, or as a stone	6, 404/ 6
their time they had	<b>treen</b>	chalices and golden priests	6, 40/ 26
we golden chalices and	<b>treen</b>	priests." "Surely," quoth I	6, 40/ 27
that proper comparison between	<b>treen</b>	chalices and golden priests	6, 41/ 24
now golden chalices and	<b>treen</b>	priests. But of truth	6, 41/ 26
chalices were made of	<b>treen</b>	when the priests were	6, 41/ 27
devils do believe and	<b>tremble</b>	for the fear of	6, 386/ 11
name that the devil	<b>trembleth</b>	to hear of. And	6, 39/ 30
rovers and live upon	<b>trentals</b>	, or worse; or else	6, 302/ 23
manner of proof and	<b>trial</b>	which he first promised	6, 18/ 4
in pilgrimage for the	<b>trial</b>	of the truth of	6, 55/ 14
nothing do for the	<b>trial</b>	. " "Iwis yet if they	6, 241/ 21
lack of proof and	<b>trial</b>	in the matter, by	6, 263/ 3
never durst abide the	<b>trial</b>	of twelve men for	6, 325/ 5
hang upon a doubtful	<b>trial</b>	whether the first copy	6, 331/ 24
manner of proof and	<b>trial</b>	which he first promised	6, 366/ 17
-- of the twelve	<b>tribes</b>	of Israel ten fell	6, 43/ 5
after taken out and	<b>tried</b>	in the keeping by	6, 87/ 26
never had known it	<b>tried</b>	and proved so. And	6, 224/ 30
God wrought the world,	<b>tried</b>	and proved any of	6, 224/ 33
we might have it	<b>tried</b>	in the Rota at	6, 274/ 35
truth, these heretics rather	<b>trifle</b>	than reason in this	6, 46/ 9
promise you, proved very	<b>trifles</b>	, and such, as if	6, 320/ 1
your time in such	<b>trifles</b>	. Howbeit since you long	6, 320/ 5
two persons of the	<b>Trinity</b>	, that is to wit	6, 75/ 5
three persons of the	<b>Trinity</b>	, the Father, the Son	6, 111/ 22
to believe in the	<b>Trinity</b>	. And that fellow believeth	6, 111/ 26
quoth I, "the whole	<b>Trinity</b>	and one more." "But	6, 111/ 28

church resident the whole	<b>Trinity</b>	. Whose assistance being to	6, 179/ 4
perpetual assistance of the	<b>Trinity</b>	in his church, and	6, 182/ 13
worship only the Holy	<b>Trinity</b>	, which showeth that he	6, 358/ 36
to anything saving the	<b>Trinity</b>	, then did he forbid	6, 359/ 4
here ever my tongue	<b>trippeth</b>	. But now therefore first	6, 63/ 14
highest enterprise and proudest	<b>triumph</b>	standeth in the bringing	6, 127/ 4
conclusion be his church	<b>triumphant</b>	in heaven. But I	6, 193/ 11
were of the church	<b>triumphant</b>	in heaven, then said	6, 196/ 29
head of his church	<b>triumphant</b>	in heaven, sometimes as	6, 336/ 23
saints in his church	<b>triumphant</b>	in heaven. From whose	6, 427/ 10
Be it, by my	<b>troth</b>	, " quoth he. "Will we	6, 71/ 28
at all?" "By my	<b>troth</b>	, " quoth he, "I rode	6, 91/ 21
Joseph's stead?" "By my	<b>troth</b>	, sir," quoth he, "and	6, 157/ 9
have done." "By my	<b>troth</b>	, " quoth the king, "that	6, 157/ 12
after dinner." "By my	<b>troth</b>	, " quoth he, "I have	6, 185/ 27
naked man." "By my	<b>troth</b>	, " quoth your friend, "so	6, 255/ 4
shameless nay." "By my	<b>troth</b>	, " quoth your friend, "I	6, 257/ 9
corrected therefor." "By my	<b>troth</b>	, " quoth he, "yet methinketh	6, 266/ 11
clergies. But by my	<b>troth</b>	, for aught that I	6, 294/ 5
or no. "By my	<b>troth</b>	, " quoth your friend, "if	6, 308/ 18
cause be, by my	<b>troth</b>	, naught they be, and	6, 313/ 14
I long, by my	<b>troth</b>	, " quoth he, "and even	6, 316/ 10
devil?" "Nay, by my	<b>troth</b>	, I trow," quoth he	6, 321/ 22
service?" "Nay, by my	<b>troth</b>	, " quoth one of the	6, 324/ 20
were one." "By my	<b>troth</b>	, " quoth your friend, "these	6, 324/ 31
spiritual profit." "By my	<b>troth</b>	, " quoth he, "yet ween	6, 342/ 1
any images." "By my	<b>troth</b>	, " quoth your friend, "I	6, 355/ 3
his purpose." "By my	<b>troth</b>	, as for the gloss	6, 356/ 22
at naught." "By my	<b>troth</b>	, " quoth your friend, "either	6, 362/ 11
your friend, "by my	<b>troth</b>	. But yet I hear	6, 362/ 20
write them." "By my	<b>troth</b>	, " quoth your friend, "this	6, 365/ 1
them." "Nay, by my	<b>troth</b>	, " quoth your friend, "we	6, 431/ 26
communication. "For by my	<b>troth</b>	, " quoth he, "when I	6, 432/ 31
no man take his	<b>trouble</b>	or sickness as a	6, 216/ 1
live in anxiety and	<b>trouble</b>	of mind for any	6, 233/ 15
of other men's wrongful	<b>trouble</b>	; whereas in heinous criminal	6, 264/ 2
true without any further	<b>trouble</b>	. Which thing, in so	6, 326/ 22
he changeth into "a	<b>troubled</b>	heart." And many more	6, 290/ 21
many sore and intolerable	<b>troubles</b>	if such seditious sects	6, 430/ 21
Christ's days hither. I	<b>trow</b>	no man doubteth but	6, 59/ 8
is little doubt, I	<b>trow</b>	, but that nature and	6, 72/ 26
our matter. For I	<b>trow</b>	that pilgrimages and miracles	6, 90/ 6
counsels. It is, I	<b>trow</b>	, more hard not to	6, 105/ 28
profession of our faith?	<b>Trow</b>	ye that these easy	6, 106/ 12

by the devil, I	<b>trow</b>	ye will not then	6, 112/ 30
gloss at all?" "I	<b>trow</b>	so," quoth he. "Or	6, 168/ 24
doubt -- as I	<b>trow</b>	none there is --	6, 212/ 10
wantonness, waste, and lechery?	<b>Trow</b>	ye that God and	6, 226/ 24
at pilgrimages. Is there,	<b>trow</b>	ye, none used on	6, 236/ 7
coming of Christ? I	<b>trow</b>	they be. And yet	6, 236/ 20
for the matter; I	<b>trow</b>	we be agreed both	6, 277/ 17
done, there will, I	<b>trow</b>	, no good wise man	6, 287/ 19
no wise man, I	<b>trow</b>	, take the bread which	6, 293/ 9
faith," quoth he, "I	<b>trow</b>	that be true, and	6, 314/ 4
write, say, or, I	<b>trow</b>	, think the like." "I	6, 315/ 16
or no. For I	<b>trow</b>	that in this law	6, 316/ 1
all we too, I	<b>trow</b>	. But how could she	6, 321/ 20
by my troth, I	<b>trow</b>	," quoth he, "for I	6, 321/ 22
sea now. Howbeit, I	<b>trow</b>	, she be not in	6, 321/ 26
there was never, I	<b>trow</b>	, brought in this world	6, 325/ 25
pot parliament upon, I	<b>trow</b>	there will no wise	6, 342/ 16
Doom? Will not he,	<b>trow</b>	you, say as the	6, 373/ 28
even-Christian. It is, I	<b>trow</b>	, no great mastery to	6, 412/ 11
the miracles to be	<b>TRUE</b>	; nor do not gainsay	6, 6/ 15
may deny to be	<b>TRUE</b>	. The Fifteenth Chapter The	6, 7/ 16
commonly believed for very	<b>TRUE</b>	, we certainly knew some	6, 7/ 20
confesseth many to be	<b>TRUE</b>	. But he layeth causes	6, 7/ 30
the choice of the	<b>TRUE</b>	scripture, the author proveth	6, 11/ 15
told by them were	<b>TRUE</b>	or not, or themselves	6, 13/ 27
needs be the very	<b>TRUE</b>	church in which they	6, 13/ 32
happeth I find very	<b>TRUE</b>	by myself, which have	6, 21/ 4
some thing, and say	<b>TRUE</b>	enough. For never was	6, 30/ 18
name of heretics) the	<b>TRUE</b>	believing men and very	6, 32/ 2
and likely to say	<b>TRUE</b>	-- proved in open	6, 36/ 24
would be, percase, very	<b>TRUE</b>	, if there were so	6, 50/ 10
first, if it were	<b>TRUE</b>	that no pilgrimage ought	6, 53/ 20
people being in the	<b>TRUE</b>	faith, and in the	6, 53/ 25
already, when the very	<b>TRUE</b>	worshippers should worship God	6, 58/ 13
that the miracles were	<b>TRUE</b>	. And over this, if	6, 62/ 4
lies that so many	<b>TRUE</b>	men, or men like	6, 63/ 23
men like to be	<b>TRUE</b>	, so faithfully do report	6, 63/ 23
things as may be	<b>TRUE</b>	, and wherein I see	6, 64/ 16
it could not be	<b>TRUE</b>	, I must well see	6, 64/ 23
that it was not	<b>TRUE</b>	. And thereby must I	6, 64/ 23
them a tale for	<b>TRUE</b>	that reason and nature	6, 64/ 34
is yet now found	<b>TRUE</b>	by experience of them	6, 66/ 20
thought it to be	<b>TRUE</b>	. Soon after this, he	6, 67/ 11
and though this be	<b>TRUE</b>	, as in good faith	6, 69/ 33

the miracles to be	TRUE	; nor do not gainsay	6, 70/ 32
should find any proved	TRUE	. Finally, when ye say	6, 78/ 4
think it were rather	TRUE	that God did the	6, 80/ 30
of those ten said	TRUE	?" "No, by our Lady	6, 83/ 7
some of them said	TRUE	?" "Yes, that I would	6, 83/ 24
mass believe they said	TRUE	all ten, and durst	6, 83/ 25
by nature." "That is	TRUE	, " quoth he, "and he	6, 84/ 3
may deny to be	TRUE	. "Some priest, to bring	6, 85/ 20
doubt but many be	TRUE	, and ye know not	6, 89/ 7
I precisely know for	TRUE	, I know not whether	6, 89/ 10
not whether any be	TRUE	or not." "Nay," quoth	6, 89/ 11
believe that everything is	TRUE	that is told for	6, 89/ 13
yet told for so	TRUE	, and so many false	6, 89/ 30
feigned. And any being	TRUE	, all were they right	6, 90/ 21
commonly believed for very	TRUE	, we certainly knew some	6, 91/ 4
and still taken for	TRUE	, yourself undoubtedly knew some	6, 91/ 11
there were never one	TRUE	? What if ye find	6, 91/ 13
places, which were proved	TRUE	, and many things said	6, 93/ 16
confesseth many to be	TRUE	. But he layeth causes	6, 94/ 9
all that I think	TRUE	I will not fail	6, 95/ 10
none at all were	TRUE	. But verily as I	6, 95/ 21
wind out against the	TRUE	texts of God? What	6, 97/ 1
nor prove your pilgrimages	TRUE	; and yet might all	6, 98/ 23
borne if it were	TRUE	that ye defend the	6, 98/ 24
able to be proved	TRUE	as I trust to	6, 101/ 24
I, "all that is	TRUE	, and over that some	6, 111/ 17
of the church is	TRUE	therein. And thereupon also	6, 112/ 16
Also, if it be	TRUE	that ye have granted	6, 112/ 25
in my mind as	TRUE	as the matins or	6, 113/ 17
words of Christ be	TRUE	, "Lo, I am with	6, 118/ 4
therefore, surely, for a	TRUE	conclusion in such means	6, 119/ 17
false glosses against God's	TRUE	texts. And now since	6, 121/ 2
of your own, as	TRUE	as any text in	6, 121/ 15
to me two as	TRUE	points, and as plain	6, 121/ 23
reasonable man. For as	TRUE	as it is that	6, 121/ 25
his own half, as	TRUE	is it indeed and	6, 121/ 26
that his opinion was	TRUE	, and that he was	6, 125/ 22
after she prove it	TRUE	but if she believe	6, 129/ 29
teacheth it to be	TRUE	. " "Ye say very truth	6, 134/ 13
incredible wonders, should be	TRUE	?" "Nay," quoth he, "that	6, 134/ 18
all the book were	TRUE	, think you then that	6, 134/ 26
is," quoth I, "very	TRUE	, and well and reasonably	6, 135/ 30
than find out the	TRUE	. And better were it	6, 138/ 7
Christ teach his church	TRUE	, or else whether Christ	6, 152/ 36

his words did say	TRUE	when he said he	6, 153/ 1
of the church be	TRUE	or not, he cannot	6, 153/ 15
were likely to be	TRUE	, but seemed both twain	6, 154/ 13
they were both twain	TRUE	." "That is well said	6, 154/ 18
that they were very	TRUE	both; but I would	6, 154/ 23
that they be both	TRUE	in that sense and	6, 154/ 27
that he knew were	TRUE	and would I should	6, 157/ 29
should believe to be	TRUE	. And then would I	6, 157/ 30
think but that were	TRUE	, and though it appeared	6, 160/ 34
at all?" "That is	TRUE	, " quoth he. "Now if	6, 161/ 6
nevertheless believe to be	TRUE	the matter self that	6, 161/ 13
more doubt to be	TRUE	what so the church	6, 163/ 29
him whether it be	TRUE	or false?" "So it	6, 165/ 12
them wholesome meat and	TRUE	doctrine. And that he	6, 166/ 23
consented, is the very	TRUE	faith and right way	6, 166/ 26
if the one be	TRUE	, the other must needs	6, 170/ 1
if the one were	TRUE	, the other must needs	6, 170/ 26
the contrary belief were	TRUE	, then were this always	6, 171/ 6
is," quoth he, "very	TRUE	." "Then," quoth I, "let	6, 171/ 15
their assent unto the	TRUE	side, and that thus	6, 172/ 8
them not to be	TRUE	, would this knowledge serve	6, 174/ 18
believeth that to be	TRUE	. And therefor, therein, and	6, 174/ 36
of the right and	TRUE	sense of holy scripture	6, 178/ 28
any time fall from	TRUE	faith to false errors	6, 179/ 5
less elegant nor less	TRUE	therefor. Nor in like	6, 180/ 17
were the Gospel nevertheless	TRUE	." "That is," quoth I	6, 180/ 19
of the book is	TRUE	?" "Marry," quoth he, "for	6, 180/ 21
of that book is	TRUE	?" "I think," quoth he	6, 180/ 28
many things hath been	TRUE	that in process after	6, 181/ 2
for the sure undoubted	TRUE	." "That is," quoth he	6, 181/ 17
the choice of the	TRUE	scripture, the author proveth	6, 182/ 37
always shall have, the	TRUE	faith first in heart	6, 183/ 27
falsely should understand the	TRUE	scripture, there were no	6, 183/ 30
a false sentence for	TRUE	, than to take a	6, 184/ 5
err, it is very	TRUE	all that the church	6, 185/ 1
church." "That is very	TRUE	, " quoth he. "Then it	6, 185/ 12
he. "Then it is	TRUE	, " quoth I, "that ye	6, 185/ 13
lest they were not	TRUE	, but especially lest they	6, 188/ 1
that the miracles were	TRUE	; and that they must	6, 188/ 7
proved between us." "Very	TRUE	, " quoth I. "And this	6, 189/ 7
That is," quoth I, "	TRUE	. For they could be	6, 193/ 21
Christ." "That is very	TRUE	, " quoth he. "Well," quoth	6, 195/ 16
I, "if that be	TRUE	, as it is indeed	6, 195/ 17
the very church and	TRUE	Christian congregation is. But	6, 196/ 2

unknown, that is not	TRUE	. For it was well	6, 199/ 18
them be the very	TRUE	church, but who they	6, 200/ 31
heretics, and but one	TRUE	church, would never be	6, 201/ 1
the right when the	TRUE	church is unknown?" "They	6, 201/ 3
look to receive the	TRUE	scripture of the right	6, 201/ 11
of the right and	TRUE	church. And thus here	6, 201/ 12
if this way were	TRUE	) as false as they	6, 201/ 15
especially if that were	TRUE	that himself saith among	6, 204/ 24
and a conclusion very	TRUE	, that by the church	6, 206/ 19
they that against their	TRUE	opinions do, and preach	6, 209/ 1
these men's opinions were	TRUE	. But yet though they	6, 209/ 4
yet though they were	TRUE	, yet were these men	6, 209/ 5
your part, be not	TRUE	. And thus it appeareth	6, 209/ 17
of very faith and	TRUE	devout religion. Wherefore, since	6, 210/ 5
them? If this be	TRUE	I am never advised	6, 216/ 22
may for lack of	TRUE	knowledge, believing untrue men	6, 218/ 2
if it were all	TRUE	, but that we might	6, 218/ 9
of relics, some were	TRUE	and some were false	6, 218/ 18
ye reckoned them all	TRUE	and all for God's	6, 218/ 21
of them which were	TRUE	and which false, then	6, 218/ 22
would ye worship the	TRUE	, and tread the false	6, 218/ 23
I. "And this were	TRUE	although ye had warning	6, 219/ 11
objection, if it were	TRUE	, serveth not against worshipping	6, 219/ 23
thing must needs be	TRUE	. For God's Holy Spirit	6, 224/ 14
by the church for	TRUE	, we never that I	6, 224/ 32
be, ye say very	TRUE	." "What say we then	6, 226/ 21
it, if it were	TRUE	, or laugh at his	6, 228/ 7
they found it all	TRUE	. And to behold they	6, 228/ 9
for it is not	TRUE	. For though men kneel	6, 230/ 10
yet it is not	TRUE	that therefore they worship	6, 230/ 11
and shall find it	TRUE	, except it be in	6, 232/ 19
Martin, if it be	TRUE	it hath none excuse	6, 234/ 21
told by them were	TRUE	or not, or themselves	6, 237/ 21
needs be the very	TRUE	church, in which they	6, 237/ 27
I suppose it very	TRUE	." "May it not also	6, 238/ 17
many must needs be	TRUE	, yet since some also	6, 238/ 19
but must needs be	TRUE	. Nor that kind of	6, 239/ 20
a knowledge of his	TRUE	messengers, and a proof	6, 240/ 4
if you think any	TRUE	, this reason abideth still	6, 240/ 13
to be taken for	TRUE	that be reported to	6, 240/ 16
and vanquished, by the	TRUE	doctors sent by God	6, 240/ 28
sent by God and	TRUE	miracles for them wrought	6, 240/ 28
God hath prepared his	TRUE	doctors, to destroy by	6, 241/ 4
quoeth I, "that is	TRUE	?" "Yes," quoeth he. "Be	6, 242/ 1

company that is the	TRUE	part, or some of	6, 242/ 5
company that is the	TRUE	part." "Then false and	6, 242/ 8
as ye agree, the	TRUE	part?" "There be," quoth	6, 242/ 17
contrary faiths and both	TRUE	, which were impossible; else	6, 242/ 27
if there hath any	TRUE	miracles been done by	6, 242/ 36
false sect but the	TRUE	church, all the persecution	6, 243/ 1
and but one church	TRUE	, and miracles not spoken	6, 243/ 5
substance of them is	TRUE	. For else they were	6, 243/ 7
then also, miracles being	TRUE	, and being done but	6, 243/ 9
is only the very	TRUE	church of Christ, to	6, 243/ 12
known from his very	TRUE	church; that is to	6, 244/ 6
the whole congregation of	TRUE	Christian people in this	6, 244/ 7
is it not only	TRUE	that miracles be wrought	6, 244/ 10
which is the very	TRUE	church, but also they	6, 244/ 11
apostles' days, all the	TRUE	interpreters of his and	6, 244/ 27
doctors of the very	TRUE	faith, lie to the	6, 244/ 28
not because it is	TRUE	that the church telleth	6, 250/ 33
because they tell me	TRUE	?" "Sometimes," quoth I, "it	6, 251/ 5
tell you a known	TRUE	tale, ye will believe	6, 251/ 7
now if a known	TRUE	man tell you an	6, 251/ 9
the man to be	TRUE	. And so believe you	6, 251/ 11
things cannot say but	TRUE	. And then would I	6, 251/ 26
God and had a	TRUE	faith between Adam and	6, 252/ 12
tradition he heard the	TRUE	belief, against the wrong	6, 253/ 14
false as God is	TRUE	. Wherewith he labored covertly	6, 256/ 16
I, "that is as	TRUE	as it is evil	6, 259/ 7
find good men and	TRUE	, as we may find	6, 260/ 35
than good men and	TRUE	. And also, though the	6, 261/ 28
from God and his	TRUE	faith, they have no	6, 266/ 25
but very good and	TRUE	points, for he heard	6, 269/ 6
and prove his preaching	TRUE	by the old doctors	6, 272/ 6
That is," quoth I, "	TRUE	if he so knew	6, 272/ 15
be that they said	TRUE	, and that the other	6, 273/ 4
he said and swore	TRUE	. And then should they	6, 276/ 30
quoth he, "that is	TRUE	." "Now," quoth I, "that	6, 277/ 23
quoth I, "that being	TRUE	that they could none	6, 277/ 24
could not but believe	TRUE	, they must needs therewith	6, 277/ 27
know whether he swore	TRUE	or false, and therefore	6, 278/ 11
might by possibility be	TRUE	that he swore) yet	6, 279/ 2
world ween that twenty	TRUE	men were foresworn against	6, 280/ 8
a fault that were	TRUE	indeed, yet if it	6, 281/ 1
be it never so	TRUE	, so that it be	6, 281/ 16
a court to make	TRUE	answer to such things	6, 281/ 24
like as to a	TRUE	silver groat a false	6, 285/ 12

friend, "if that be	TRUE	that Hichins were at	6, 288/ 15
we see hereafter." "Very	TRUE	, " quoth I. "But as	6, 288/ 20
if the proverb were	TRUE	that ye spoke of	6, 301/ 14
if we leave the	TRUE	understanding of Saint Paul's	6, 305/ 17
I trow that be	TRUE	, and pray God we	6, 314/ 4
sure whether they say	TRUE	or no." The Fifteenth	6, 316/ 24
the lords; "was that	TRUE	, or else why said	6, 324/ 14
ye find me a	TRUE	man. Will ye command	6, 324/ 18
if it had been	TRUE	, all the friends that	6, 326/ 4
their pleas to be	TRUE	without any further trouble	6, 326/ 21
I that it were	TRUE	that he was a	6, 327/ 16
Christ's church hath the	TRUE	doctrine already, and the	6, 346/ 6
faith were false or	TRUE	, we should give hearing	6, 346/ 11
Son, though it were	TRUE	; so is he not	6, 347/ 27
had proved his tale	TRUE	, he taketh the same	6, 350/ 16
Now if that were	TRUE	as it is as	6, 350/ 20
none authority against the	TRUE	faith of the church	6, 355/ 22
ire and envy." "Very	TRUE	, " quoth your friend, "by	6, 362/ 20
that these things be	TRUE	, it well appeareth to	6, 363/ 12
the words had been	TRUE	, yet would almost a	6, 364/ 35
the scripture to be	TRUE	, and therewithal so enemiously	6, 374/ 23
much discrepant from the	TRUE	faith of Christ's church	6, 379/ 30
to prove their opinions	TRUE	. Among which opinions, when	6, 379/ 36
this while hid the	TRUE	faith from the people	6, 380/ 8
as though ye began	TRUE	preaching of the Gospel	6, 380/ 30
that seemeth not always	TRUE	. For he that hopeth	6, 383/ 12
therewith, if this were	TRUE	, why preach ye not	6, 383/ 16
if this opinion were	TRUE	, yet it well appeared	6, 389/ 35
as it is very	TRUE	that Saint Paul saith	6, 396/ 36
is it also as	TRUE	that all the faith	6, 397/ 8
he said that very	TRUE	it was that all	6, 398/ 8
better way, and more	TRUE	than the church teacheth	6, 399/ 24
him, if this were	TRUE	, whereto preach they at	6, 400/ 11
they took of the	TRUE	Christian flock, as the	6, 409/ 7
you myself, and very	TRUE	it was, of twain	6, 416/ 29
shalt thou find it	TRUE	that he told thee	6, 420/ 22
perceive the better and	truer	part, hath a sure	6, 10/ 18
perceive the better and	truer	part, hath a sure	6, 153/ 30
feared, not well and	truly	told, but watered with	6, 29/ 5
God may in heart	truly	and spiritually be worshipped	6, 58/ 21
reason, doth verily and	truly	show me cannot be	6, 71/ 16
to believe his church. "	Truly	, sir," quoth he, "methinketh	6, 154/ 1
not doubt but being	truly	understood they could never	6, 161/ 18
requisite for our salvation. "	Truly	, " quoth he, "ye wind	6, 176/ 12



that it well and	truly	perceiveth that no text	6, 184/ 11
good men doth it	truly	and the bad falsely	6, 210/ 10
honor and worship, either	truly	to be applied where	6, 221/ 4
ye had answered him	truly	, but yet not with	6, 251/ 28
excuse an innocent, swearing	truly	that I heard no	6, 282/ 8
in heaven? Trust me	truly	, when a man hath	6, 283/ 26
often and ye will. " "	Truly	, " quoth he, "it is	6, 297/ 8
if the law were	truly	observed that none were	6, 302/ 26
cannot surely say. But	truly	, were the clergy of	6, 330/ 23
right string, and touch	truly	the great harm that	6, 338/ 1
with diligence well and	truly	translated by some good	6, 341/ 10
for preaching the Gospel	truly	. For if this were	6, 380/ 10
done, without writing, to	trust	his only memory, namely	6, 21/ 27
such intend) shall, I	trust	, be prevented and frustrate	6, 22/ 30
whereof some part I	trust	so to remember as	6, 24/ 29
for the confidence and	trust	that I have in	6, 25/ 20
whom to commune I	trust	shall not mislike you	6, 25/ 27
him in so special	trust	), I neither do nor	6, 26/ 17
never willingly deceive your	trust	. And lest I might	6, 27/ 2
my learning so special	trust	and confidence that in	6, 33/ 15
faileth them that faithfully	trust	in his promise. And	6, 34/ 16
he that putteth his	trust	in man), with many	6, 38/ 19
that we put our	trust	and confidence in the	6, 52/ 21
grow, putting our full	trust	in this place and	6, 52/ 29
as necromancers put their	trust	in their circles, within	6, 52/ 30
the pilgrims put their	trust	in the place or	6, 55/ 4
necromancers that put their	trust	in their circle --	6, 55/ 6
they be not, I	trust	, so mad but they	6, 56/ 15
whom I could better	trust	than yourself, whom whatsoever	6, 68/ 33
well as ye dare	trust	me I shall, as	6, 69/ 4
ye not of reason	trust	them, if the men	6, 71/ 34
me too few to	trust	their credence in a	6, 77/ 24
what say you, what	trust	can we have, or	6, 88/ 8
so many simple souls	trust	it, so much foolish	6, 89/ 31
swear, that he would	trust	halting Sir Thomas the	6, 91/ 31
while I live to	trust	all his fellows the	6, 92/ 6
reasoning. And also I	trust	that all their shots	6, 95/ 2
such as putteth their	trust	in them. And forthwith	6, 96/ 28
good men have their	trust	and the profit that	6, 96/ 29
Israel hath put their	trust	in our Lord, the	6, 96/ 31
their necessities, putting thereto	trust	for their petitions in	6, 98/ 29
put the people their	trust	instead of the saint's	6, 98/ 32
full hope and whole	trust	that they should put	6, 99/ 14
Lady they put their	trust	in the image self	6, 99/ 20

appear that either they	trust	in the images in	6, 99/ 27
I mean as most	trust	have and blind faith	6, 100/ 2
proved true as I	trust	to prove it false	6, 101/ 24
assay to show, and	trust	right well to prove	6, 102/ 5
good opinion, that I	trust	all your study shall	6, 122/ 22
a man then better	trust	his eyes," quoth I	6, 130/ 12
what may he better	trust	than his eyes?" "His	6, 130/ 13
a high heart and	trust	upon his own wit	6, 152/ 30
tell you; and surely	trust	I would have done	6, 157/ 16
upon your prayer and	trust	in God without necessity	6, 158/ 34
by prayer and firm	trust	in God, which never	6, 159/ 2
never deceived them that	trust	in him." "If there	6, 159/ 3
of God, put our	trust	and confidence in the	6, 163/ 8
for your traditions?" "I	trust	," quoth I, "yet at	6, 163/ 15
so many things, I	trust	ye will grant me	6, 170/ 22
I dare not well	trust	reason in matters of	6, 176/ 17
also they would not	trust	the scriptures, nor reckon	6, 201/ 9
every man ye may	trust	well and be seldom	6, 216/ 33
in this case to	trust	that the grace and	6, 220/ 36
the saints selves, I	trust	there be no man	6, 231/ 2
unto Saint Wilgefort, in	trust	that she shall uncumber	6, 235/ 3
ye would not, I	trust	, that Lent were fordone	6, 236/ 10
them were, as I	trust	they be not, a	6, 236/ 30
shall not need, I	trust	, to die in his	6, 249/ 33
that time, yet I	trust	he shall win no	6, 255/ 5
for folly, sloth, or	trust	, good reason is that	6, 263/ 34
much worship in heaven?	Trust	me truly, when a	6, 283/ 26
themselves; yet are, I	trust	, neither their part nor	6, 298/ 14
in the meanwhile I	trust	in God the better	6, 298/ 23
the more bold to	trust	well, were it not	6, 311/ 1
not whom we might	trust	therewith. Wherefore there is	6, 339/ 7
should not put their	trust	in their works, for	6, 380/ 5
yet put not their	trust	in themselves and their	6, 380/ 18
putting of a proud	trust	in our own deeds	6, 380/ 24
them to put less	trust	in God and in	6, 381/ 4
them to put their	trust	in themselves and their	6, 381/ 6
that they should neither	trust	that any gift of	6, 385/ 1
cannot have, faith and	trust	in God's promises. "Then	6, 387/ 10
slyly from belief into	trust	, confidence, and hope, and	6, 388/ 14
else but a sure	trust	and a faithful hope	6, 388/ 15
belief, but hope and	trust	, and so to make	6, 388/ 20
them that put their	trust	as these Lutherans teach	6, 388/ 22
that we vouchsafe to	trust	him, as though his	6, 397/ 13
people that believe and	trust	in him, he accepteth	6, 398/ 14

time, in which they	<b>trust</b>	openly and boldly to	6, 399/ 13
right belief for the	<b>trust</b>	that we have in	6, 419/ 13
he that through his	<b>trust</b>	put in any man	6, 419/ 20
that which they surely	<b>trust</b>	to bring about, and	6, 427/ 28
their part, nor I	<b>trust</b>	in God never they	6, 432/ 20
will and very well	<b>trusted</b>	his wit (his learning	6, 21/ 22
with reason, which ye	<b>trusted</b>	to be the better	6, 32/ 29
message for that ye	<b>trusted</b>	he should be somewhat	6, 34/ 32
and whom he most	<b>trusted</b>	, to resort unto him	6, 271/ 15
familiar friends, that he	<b>trusted</b>	to be spoken of	6, 326/ 33
is not to be	<b>trusted</b>	often, but rather of	6, 417/ 4
his friend by a	<b>trusty</b>	secret messenger with the	6, 5/ 3
his friend by a	<b>trusty</b>	secret messenger. With the	6, 24/ 19
the mouth of your	<b>trusty</b>	friend to whom ye	6, 26/ 10
quoth he, "and as	<b>trusty</b>	too, I could mistrust	6, 273/ 1
God bringeth shortly the	<b>truth</b>	of such falsehood to	6, 7/ 13
God teacheth it every	<b>truth</b>	requisite to the necessity	6, 10/ 35
of Christ in every	<b>truth</b>	necessarily requisite for our	6, 11/ 5
somewhat doth corroborate the	<b>truth</b>	against the heresies holding	6, 12/ 33
The author confirmeth the	<b>truth</b>	of our faith and	6, 13/ 22
finally concluded eftsoons the	<b>truth</b>	of the principal question	6, 13/ 34
willingly to confess the	<b>truth</b>	. And that now by	6, 15/ 7
judge to say the	<b>truth</b>	of himself in a	6, 15/ 12
where he thinketh the	<b>truth</b>	cannot be proved against	6, 15/ 14
to say and confess	<b>truth</b>	. And much more sin	6, 15/ 16
folk earthly concerning the	<b>truth</b>	or falsehood of his	6, 17/ 23
and to say the	<b>truth</b>	, am of myself so	6, 21/ 31
not only know the	<b>truth</b>	, but also have occasion	6, 22/ 10
forth for the very	<b>truth</b>	whatsoever ye shall affirm	6, 25/ 21
not only for his	<b>truth</b>	and secretness, but also	6, 25/ 26
that thing for undoubted	<b>truth</b>	that I should, by	6, 26/ 34
well informed of the	<b>truth</b>	, yet forasmuch as I	6, 27/ 4
surely warrant you the	<b>truth</b>	. Wherein if ye find	6, 27/ 11
I write you the	<b>truth</b>	or not, I shall	6, 27/ 12
either for that of	<b>truth</b>	he thought so, or	6, 27/ 20
to answer with the	<b>truth</b>	, albeit some things, he	6, 27/ 33
and altered from the	<b>truth</b>	of the very words	6, 29/ 6
mishandled for declaring the	<b>truth</b>	, and the scripture self	6, 29/ 19
they should perceive the	<b>truth</b>	, be led in their	6, 29/ 20
and take for the	<b>truth</b>	such answer as he	6, 33/ 17
treen priests. But of	<b>truth</b>	I think he saith	6, 41/ 26
think he saith not	<b>truth</b>	, that the chalices were	6, 41/ 26
in spirit and in	<b>truth</b>	-- that is in	6, 43/ 26
verily, to say the	<b>truth</b>	, as for images, they	6, 44/ 30

faith, to say the	truth	, these heretics rather trifle	6, 46/ 9
quick and to the	truth	, that they shall naturally	6, 46/ 31
the trial of the	truth	of a great matter	6, 55/ 14
some means, cause the	truth	to be declared and	6, 55/ 18
in spirit and in	truth	, not in the hill	6, 57/ 29
God in spirit and	truth	. And that as God	6, 58/ 13
him instructed of every	truth	longing to the necessity	6, 59/ 16
in spirit and in	truth	, as well appeareth in	6, 59/ 20
my tale; albeit, of	truth	, I said unto you	6, 62/ 26
and doubt of the	truth	in such a weighty	6, 63/ 18
And to say the	truth	, as far as we	6, 64/ 28
as it is of	truth	?"Your friend answered that	6, 65/ 11
the mistrusting of the	truth	. "It is not yet	6, 66/ 27
me believe for a	truth	a thing that could	6, 67/ 3
not be. And of	truth	ye cannot tell whether	6, 70/ 13
faith to say the	truth	I am not very	6, 79/ 15
the time," quoth he. "	Truth	," quoth I, "and as	6, 79/ 19
parish will testify for	truth	, the woman was known	6, 79/ 20
God bringeth shortly the	truth	of such falsehood to	6, 85/ 17
is," quoth I, "very	truth	that such things may	6, 85/ 31
there been. But of	truth	, as I am surely	6, 86/ 11
let pass." "That is	truth	," quoth he. "But now	6, 88/ 8
own hand, till the	truth	came to light, and	6, 88/ 13
And to say the	truth	there was cause enough	6, 88/ 20
and to say the	truth	for good company, to	6, 91/ 22
I pray you tell	truth	." And when it was	6, 92/ 18
yet, to say the	truth	, I never heard anything	6, 95/ 17
to prove you, the	truth	of our side by	6, 102/ 6
in belief." "That is	truth	," quoth he. "It should	6, 111/ 13
the church by God." "	Truth	," quoth he. "Then followeth	6, 112/ 12
frere." "That is very	truth	," quoth he. "But therefore	6, 117/ 3
there hath been." "Very	truth	," quoth I. "But now	6, 117/ 12
into it." "That is	truth	," quoth he, "needs must	6, 117/ 27
the consent of his	truth	. As himself said that	6, 119/ 12
lead them into all	truth	. He said not that	6, 119/ 14
coming write them all	truth	, nor tell them all	6, 119/ 15
them all the whole	truth	by mouth, but that	6, 119/ 16
lead them into all	truth	. And therefore, surely, for	6, 119/ 17
to find out the	truth	, or else (which is	6, 127/ 23
he shall perceive the	truth	in the comments of	6, 127/ 23
as to an undoubted	truth	, leaving that text to	6, 127/ 35
disdain to hear the	truth	of any point of	6, 129/ 25
scripture is things of	truth	written by the secret	6, 131/ 5
wit that." "That is	truth	," quoth I, "but is	6, 131/ 10

her, yet of a	<b>truth</b>	faith goeth never without	6, 131/ 21
true." "Ye say very	<b>truth</b>	, " quoth I, "if it	6, 134/ 14
quoth I, "and very	<b>truth</b>	. But now in the	6, 135/ 18
him to examine the	<b>truth</b>	of this text of	6, 135/ 34
he denied not the	<b>truth</b>	that he had said	6, 145/ 11
displeasant, nor of any	<b>truth</b>	that God would were	6, 147/ 6
Christ, which is all	<b>truth</b>	, broken his promise, and	6, 147/ 8
Holy Ghost, if the	<b>truth</b>	were otherwise indeed. And	6, 147/ 17
holy scripture proved the	<b>truth</b>	of such articles of	6, 147/ 27
believed for a sure	<b>truth</b>	but if it appear	6, 149/ 13
Howbeit, to say the	<b>truth</b>	, he were a lewd	6, 149/ 15
Christ, being taught the	<b>truth</b>	by Christ, perpetually hath	6, 151/ 17
faith, to say the	<b>truth</b>	, I see not what	6, 154/ 2
I, "ye say very	<b>truth</b>	. But now I put	6, 154/ 9
equal as God." "Very	<b>truth</b>	it is," quoth I	6, 155/ 31
is," quoth I, "very	<b>truth</b>	. But yet is there	6, 156/ 13
audience to discern the	<b>truth</b>	, nor peradventure persuade them	6, 156/ 19
them to believe the	<b>truth</b>	, because the false part	6, 156/ 19
a more face of	<b>truth</b>	-- as it had	6, 156/ 21
believe well myself the	<b>truth</b>	and go to God	6, 156/ 23
and sure in the	<b>truth</b>	-- ye might have	6, 156/ 27
necessity." "That is peradventure	<b>truth</b>	, " quoth he. "But in	6, 158/ 35
I have showed the	<b>truth</b>	of this matter to	6, 159/ 14
as ye could?" "Very	<b>truth</b>	, " quoth he. "Then if	6, 159/ 34
Arians' opinion were the	<b>truth</b>	, yet ye would against	6, 160/ 6
his way were the	<b>truth</b>	, and that he had	6, 160/ 19
believe him that the	<b>truth</b>	of the matter were	6, 160/ 28
never witness against the	<b>truth</b>	. " "In good faith," quoth	6, 161/ 19
to believe. "That is	<b>truth</b>	, " quoth he, "if this	6, 162/ 17
as ye say, and	<b>truth</b>	it is, hear our	6, 163/ 16
hear him." "That is	<b>truth</b>	, " quoth he, if he	6, 163/ 32
the church hath the	<b>truth</b>	and belief all one	6, 164/ 9
the church." "That is	<b>truth</b>	, " quoth he, "but ye	6, 164/ 24
God teacheth it every	<b>truth</b>	requisite to the necessity	6, 167/ 5
and plain idolatry." "Very	<b>truth</b>	, " quoth he. "May not	6, 171/ 8
them to see the	<b>truth</b>	. And albeit he used	6, 172/ 2
church is in the	<b>truth</b>	, and is not in	6, 172/ 20
rather prove you the	<b>truth</b>	of them by the	6, 172/ 25
of them by the	<b>truth</b>	of the church, than	6, 172/ 26
the church, than the	<b>truth</b>	of the church by	6, 172/ 26
the church by the	<b>truth</b>	of them. And so	6, 172/ 26
he, "that is very	<b>truth</b>	. For so saith plain	6, 173/ 12
be served and pleased." "	<b>Truth</b>	, " quoth he. "Is," quoth	6, 174/ 13
to believe." "That is	<b>truth</b>	, " quoth he, "because God	6, 174/ 34

things knowledge of the	<b>truth</b>	, ye shall take the	6, 176/ 3
shall take for the	<b>truth</b>	that way that the	6, 176/ 5
of Christ in every	<b>truth</b>	necessarily requisite for our	6, 176/ 10
tell his church the	<b>truth</b>	in all such matters	6, 176/ 14
Ghost, the Spirit of	<b>Truth</b>	, should be sent to	6, 178/ 7
if the Spirit of	<b>Truth</b>	shall dwell in the	6, 178/ 11
in perceiving of the	<b>truth</b>	, in such things I	6, 178/ 13
is the Spirit of	<b>Truth</b>	, he shall lead you	6, 178/ 23
lead you into all	<b>truth</b>	. " Lo, our Lord said	6, 178/ 23
unto his church all	<b>truth</b>	, but that he should	6, 178/ 24
their hearts into all	<b>truth</b>	-- in which must	6, 178/ 26
named by." "That is	<b>truth</b>	, " quoth he. "But yet	6, 180/ 13
of God keeping the	<b>truth</b>	thereof in his church	6, 181/ 13
lead them into all	<b>truth</b>	? What would it have	6, 182/ 16
say," quoth I, "very	<b>truth</b>	. Now what if in	6, 183/ 16
indeed, to say the	<b>truth</b>	, both by reason and	6, 187/ 26
err in discerning the	<b>truth</b>	, it must needs follow	6, 196/ 22
contrary." "That is very	<b>truth</b>	, " quoth he. "But it	6, 199/ 35
arguments were overthrown with	<b>truth</b>	. But if a man	6, 204/ 8
pursue them for saying	<b>truth</b>	. As some that fainted	6, 209/ 1
that pursued them." "Very	<b>truth</b>	, " quoth I, "if these	6, 209/ 4
part for saying the	<b>truth</b>	, and compelled them to	6, 209/ 14
them to deny the	<b>truth</b>	; ergo, the other part	6, 209/ 15
somewhat doth corroborate the	<b>truth</b>	against the heresies holding	6, 209/ 20
by erroneous mistaking of	<b>truth</b>	, necessary, meet, and convenient	6, 221/ 7
honor (which kind of	<b>truth</b>	God sent the Holy	6, 221/ 8
mind and one sentence.)	<b>Truth</b>	is it that he	6, 224/ 3
best and upon the	<b>truth</b>	, but only to avoid	6, 224/ 9
The author confirmeth the	<b>truth</b>	of our faith and	6, 237/ 16
finally concluded eftsoons the	<b>truth</b>	of the principle question	6, 237/ 29
messengers known and the	<b>truth</b>	of his message? As	6, 239/ 29
to perceive thereby the	<b>truth</b>	of his word?" "Yes	6, 239/ 31
hard to try the	<b>truth</b>	out." "Let it be	6, 241/ 24
by miracles testified the	<b>truth</b>	of a false faith	6, 242/ 25
teach his church the	<b>truth</b>	, as he said he	6, 244/ 35
he, "to say the	<b>truth</b>	, all were save one	6, 248/ 18
to prove him that." "	<b>Truth</b>	is it," quoth he	6, 248/ 30
it because it saith	<b>truth</b>	?" "Yes, marry," quoth I	6, 249/ 10
that the church saith	<b>truth</b>	? Know ye that any	6, 249/ 12
And to say the	<b>truth</b>	, ye owe him not	6, 249/ 34
because he telleth you	<b>truth</b>	. But now if a	6, 251/ 8
tell you an unknown	<b>truth</b>	, ye believe not him	6, 251/ 9
because the thing is	<b>truth</b>	, but ye believe the	6, 251/ 10
the thing to be	<b>truth</b>	because ye believe the	6, 251/ 10

not because it is	<b>truth</b>	that the church telleth	6, 251/ 12
but ye believe the	<b>truth</b>	of the thing because	6, 251/ 13
were to say, as	<b>truth</b>	is, that ye believe	6, 251/ 31
many that believed the	<b>truth</b>	and had a faith	6, 252/ 23
faith, to say the	<b>truth</b>	, there cannot in my	6, 255/ 32
not warrant it for	<b>truth</b>	. But yet have I	6, 256/ 35
in his face for	<b>truth</b>	. Howbeit, I tell you	6, 257/ 27
that if it be	<b>truth</b>	that the man whom	6, 259/ 24
show itself upon the	<b>truth</b>	or untruth of their	6, 260/ 31
for the well known	<b>truth</b>	and honesty of the	6, 263/ 25
he, "to say the	<b>truth</b>	I heard say there	6, 264/ 24
is to wit, the	<b>truth</b>	and the heresies. In	6, 266/ 9
no great care of	<b>truth</b>	, nor be very scrupulous	6, 266/ 26
him to say the	<b>truth</b>	. After which once confessed	6, 270/ 2
of more worship and	<b>truth</b>	thereto than that any	6, 272/ 35
not died for the	<b>truth</b>	? For knowing in himself	6, 273/ 31
to abide by the	<b>truth</b>	." "Very sooth ye say	6, 276/ 16
willingly to confess the	<b>truth</b>	. And that now by	6, 279/ 23
judge to say the	<b>truth</b>	of himself in a	6, 280/ 16
where he thinketh the	<b>truth</b>	cannot be proved against	6, 280/ 18
to say and confess	<b>truth</b>	. And the much more	6, 280/ 20
lawfully be forsworn. Marry,	<b>truth</b>	it is that a	6, 281/ 21
to tell him the	<b>truth</b>	of any crime which	6, 282/ 15
and disclose the plain	<b>truth</b>	, and to have more	6, 282/ 25
sorrow to confess the	<b>truth</b>	. And good folk, though	6, 283/ 28
to tell the plain	<b>truth</b>	therein. And whoso will	6, 284/ 4
all this is very	<b>truth</b>	, and therefore we shall	6, 284/ 22
more like to the	<b>truth</b>	, so was the translation	6, 285/ 14
say," quoth I, "very	<b>truth</b>	in my mind, and	6, 292/ 23
we should see the	<b>truth</b>	. The Jews be not	6, 294/ 16
them than in ourselves,	<b>truth</b>	it is that everything	6, 295/ 30
That is," quoth he, "	<b>truth</b>	indeed, and in worse	6, 302/ 1
have they not. But	<b>truth</b>	it is that incontinence	6, 309/ 28
to chastity." "That is	<b>truth</b>	, " quoth he, "except a	6, 310/ 31
of Christ's holy counsel." "	<b>Truth</b>	, if they so would	6, 312/ 30
indeed. There is of	<b>truth</b>	a constitution that speaketh	6, 314/ 21
seek whether they say	<b>truth</b>	or no. For I	6, 316/ 1
and soberness. But of	<b>truth</b>	, all such as are	6, 317/ 15
honest. And as touching	<b>truth</b>	in words, he that	6, 318/ 18
the searching of the	<b>truth</b>	. Whereunto his gracious mind	6, 318/ 35
tales far from the	<b>truth</b>	." "In good faith," quoth	6, 319/ 8
all heard. But of	<b>truth</b>	, many other things were	6, 319/ 34
at last unto the	<b>truth</b>	, whereby it appeared that	6, 323/ 26
man; and for his	<b>truth</b>	and worship was in	6, 324/ 2

or untruly deny the	<b>truth</b>	. And first the temporal	6, 324/ 7
thought yourself therein." "Of	<b>truth</b>	, " quoth I, "there were	6, 325/ 8
own conscience to be	<b>truth</b>	: yet, in mine own	6, 325/ 15
sufficiently informed of the	<b>truth</b>	, and of his blessed	6, 326/ 18
knoweth of all-thing the	<b>truth</b>	. But what I have	6, 327/ 19
appear that he said	<b>truth</b>	. And surely marvel were	6, 329/ 2
it." "That is very	<b>truth</b>	, " quoth I, "for I	6, 331/ 16
own language. Howbeit, of	<b>truth</b>	, seldom hath it been	6, 338/ 28
to teach all necessary	<b>truth</b>	, though it may therefore	6, 343/ 6
so, to say the	<b>truth</b>	, I can see none	6, 343/ 25
be said touching the	<b>truth</b>	to be known concerning	6, 345/ 27
harkening against God's undoubted	<b>truth</b>	, by his Holy Spirit	6, 346/ 25
far from reason and	<b>truth</b>	and so far against	6, 347/ 9
whole body. Nor the	<b>truth</b>	is not to be	6, 347/ 24
teach his flock the	<b>truth</b>	, for infecting them with	6, 347/ 29
he, "this is very	<b>truth</b>	and a great thing	6, 351/ 19
quoth he, "that is	<b>truth</b>	. "But yet, " quoth he	6, 355/ 27
folk earthly concerning the	<b>truth</b>	or falsehood of his	6, 360/ 36
be informed of the	<b>truth</b>	. Whereupon when he was	6, 361/ 14
deeply learned, and of	<b>truth</b>	, neither in holy scripture	6, 379/ 1
demeanor and confess the	<b>truth</b>	, at the last, perceiving	6, 379/ 21
were as near the	<b>truth</b>	as the other? Now	6, 383/ 18
plain, sure, and undoubtable	<b>truth</b>	, against which no man	6, 384/ 14
of charity. And of	<b>truth</b>	, meseemeth as that man	6, 384/ 24
exceeding word the undoubted	<b>truth</b>	of the faith which	6, 384/ 33
but also to every	<b>truth</b>	that he telleth his	6, 388/ 5
believe, and whereas of	<b>truth</b>	, the devils, as Saint	6, 388/ 7
now seem to believe,	<b>truth</b>	is it that it	6, 393/ 34
we should believe him.	<b>Truth</b>	is it that he	6, 397/ 19
error once taken for	<b>truth</b>	, whereof should all scripture	6, 403/ 12
he that forsaketh any	<b>truth</b>	of Christ's faith, forsaketh	6, 420/ 31
great doubt of the	<b>truth</b>	, seeing false Antichrist proving	6, 435/ 2
remain yet unwritten of	<b>truths</b>	necessary to be believed	6, 10/ 1
selves be so sure	<b>truths</b>	that they be not	6, 27/ 18
the knowledge of the	<b>truths</b>	necessary to be known	6, 111/ 7
believed not all the	<b>truths</b>	that we be bound	6, 111/ 14
and fastly for undoubted	<b>truths</b>	presupposed, then shall reason	6, 127/ 16
remain yet unwritten of	<b>truths</b>	necessary to be believed	6, 137/ 29
them not all the	<b>truths</b>	at one tale; not	6, 145/ 20
God to look and	<b>try</b>	therein whether the church	6, 152/ 34
scripture should presume to	<b>try</b>	, examine, and judge the	6, 188/ 20
believed and hard to	<b>try</b>	the truth out." "Let	6, 241/ 24
Baynard's Castle for the	<b>trying</b>	out of the matter	6, 320/ 10
only authority of Frere	<b>Tuck</b>	and Maid Marian? The	6, 376/ 16



at Salisbury on Shrove	<b>Tuesday</b>	, brought in good witness	6, 267/ 36
whom he maketh to	<b>tumble</b>	through the hope of	6, 423/ 14
as far out of	<b>tune</b>	as these be. For	6, 290/ 17
plum into a dog's	<b>turd</b>	in a boy's mouth	6, 130/ 18
lawful to resist the	<b>Turk</b>	and such other infidels	6, 19/ 18
such wise as any	<b>Turk</b>	or Saracen would have	6, 372/ 14
than would the great	<b>Turk</b>	, and that because their	6, 373/ 10
lawful to resist the	<b>Turk</b>	and such other infidels	6, 410/ 36
to fight against the	<b>Turk</b>	or to make against	6, 411/ 23
at this day the	<b>Turk</b>	hath estraited us very	6, 411/ 33
man should withstand the	<b>Turk</b>	, but let him win	6, 412/ 4
not fight against the	<b>Turk</b>	, arise up in great	6, 412/ 10
opinion. And if the	<b>Turk</b>	happen to come in	6, 412/ 12
devotion from resisting the	<b>Turk</b>	, and in the meanwhile	6, 412/ 16
eat up other, the	<b>Turk</b>	to prosper and so	6, 413/ 33
and Janizaries about the	<b>Turk</b>	and sultan have used	6, 416/ 17
favor about the great	<b>Turk</b>	; even likewise, within a	6, 416/ 20
peradventure between Christendom and	<b>Turkey</b>	or pagans, if the	6, 408/ 19
infidels were they pagans,	<b>Turks</b>	, or Saracens. And much	6, 32/ 16
five year that the	<b>Turks</b>	have taken the town	6, 84/ 19
if some infidels, as	<b>Turks</b>	or Saracens, having heard	6, 200/ 24
the Jews, all the	<b>Turks</b>	, all the Saracens, all	6, 236/ 17
For as for paynims,	<b>Turks</b>	, and Saracens, which by	6, 243/ 29
or a company of	<b>Turks</b>	? "Like wisdom was there	6, 286/ 34
of ourselves against the	<b>Turks</b>	and infidels. These objections	6, 406/ 19
to be oppressed by	<b>Turks</b>	or by heretics worse	6, 407/ 24
by heretics worse than	<b>Turks</b>	." "By my soul," quoth	6, 407/ 24
For in case the	<b>Turks</b>	, Saracens, and paynims would	6, 407/ 35
as voluptuously as the	<b>Turks</b>	do now. But since	6, 408/ 11
find none so cruel	<b>Turks</b>	as them. It is	6, 412/ 14
Christian countries against the	<b>Turks</b>	, in that we defend	6, 415/ 18
the withstanding of the	<b>Turks'</b>	invasion and the resisting	6, 413/ 19
for) our good opinion	<b>turn</b>	us to none harm	6, 22/ 5
heretic so turned did	<b>turn</b>	many other, whereas now	6, 31/ 24
deos conflatis faciatis vobis" (	<b>Turn</b>	not to idols, nor	6, 45/ 26
doth another a good	<b>turn</b>	which ye be not	6, 75/ 17
easily do a good	<b>turn</b>	by miracle, as any	6, 84/ 1
that argument men may	<b>turn</b>	on the other side	6, 96/ 6
see the way to	<b>turn</b>	again by grace to	6, 110/ 21
all your study shall	<b>turn</b>	you to good. But	6, 122/ 23
the people's pleasure, they	<b>turn</b>	many a man to	6, 123/ 26
wrong that ever may	<b>turn</b>	his soul to peril	6, 128/ 6
never the worse, and	<b>turn</b>	a plum into a	6, 130/ 18
eat us up, and	<b>turn</b>	all to dust, we	6, 137/ 14

false heresy, and after,	<b>turn</b>	, repent and amend, and	6, 197/ 5
is that it rather	<b>turn</b>	themselves to loss than	6, 263/ 34
could he find to	<b>turn</b>	into the name of	6, 286/ 32
if we would once	<b>turn</b>	our wallet that I	6, 313/ 33
do plainly pervert and	<b>turn</b>	upside down the right	6, 334/ 21
of their invincible malice	<b>turn</b>	it to their harm	6, 347/ 33
therefor. "But now to	<b>turn</b>	again to the matter	6, 359/ 27
works, for that would	<b>turn</b>	them to pride. "Then	6, 380/ 5
predestinate to glory --	<b>turn</b>	him to good, how	6, 399/ 7
men did unto them	<b>turn</b>	them to good, and	6, 400/ 35
to torment us. Now	<b>turn</b>	they the treacle of	6, 403/ 10
may be able to	<b>turn</b>	the world upside down	6, 405/ 15
and one heretic so	<b>turned</b>	did turn many other	6, 31/ 24
And they that seem	<b>turned</b>	think still the things	6, 31/ 26
Christendom to seem all	<b>turned</b>	quite up so down	6, 31/ 30
his sleep, was clean	<b>turned</b>	to Christendom? And in	6, 39/ 23
well answered, but also	<b>turned</b>	again against you. For	6, 40/ 11
worshipping in the other	<b>turned</b>	both into the manner	6, 58/ 8
seed of them twain	<b>turned</b>	in the woman's body	6, 79/ 21
have that whole Bible	<b>turned</b>	into his own tongue	6, 134/ 6
of the same people	<b>turned</b>	unto Christ since; and	6, 143/ 1
speaketh of wine only	<b>turned</b>	into his precious Blood	6, 148/ 24
company, would have it	<b>turned</b>	to a secret, unknown	6, 203/ 5
with Linwood thereupon, and	<b>turned</b>	him to the place	6, 316/ 17
Gregory's epistles, and therein	<b>turned</b>	to the very words	6, 358/ 12
ever their sins so	<b>turned</b>	them to good that	6, 401/ 15
him, too, and he	<b>turned</b>	to none amendment. Now	6, 401/ 34
one point alone plainly	<b>turneth</b>	up and destroyeth the	6, 184/ 15
all this gear granted,	<b>turneth</b>	us yet into as	6, 185/ 28
of the church, but	<b>turneth</b>	it into the name	6, 289/ 8
he meant in the	<b>turning</b>	of these names." "In	6, 290/ 9
the word "faith" altogether,	<b>turning</b>	it slyly from belief	6, 388/ 13
God's cruelty, and finally	<b>turning</b>	the nature of man	6, 428/ 13
I, "about twenty-one years." "	<b>Tush</b>	, " quoth he, "this is	6, 79/ 29
always make four horse." "	<b>Tut</b>	, " quoth he, "this is	6, 168/ 31
hard in the ground." "	<b>Tut</b>	, " quoth he, "this were	6, 275/ 9
man would have out,	<b>twain</b>	of like wisdom and	6, 23/ 34
book but such as	<b>twain</b>	advised me specially to	6, 24/ 11
but one of the	<b>twain</b>	, either cause the people	6, 30/ 29
him no more but	<b>twain</b>	. And therefore, by the	6, 43/ 6
nature -- of which	<b>twain</b>	every one is alone	6, 64/ 18
come one step or	<b>twain</b>	nearer to the matter	6, 64/ 31
say if one or	<b>twain</b>	of them would say	6, 67/ 32
sir," quoth he, "those	<b>twain</b>	that would tell me	6, 68/ 4

any one better than	twain	of me, for they	6, 69/ 6
with reason believe them	twain	against all them that	6, 71/ 14
doth agree that they	twain	, that is to wit	6, 71/ 16
nature tell you?" "They	twain	tell me," quoth he	6, 72/ 5
doubted, and one or	twain	thought there was none	6, 72/ 32
ways and left them	twain	there alone. And the	6, 79/ 13
the seed of them	twain	turned in the woman's	6, 79/ 21
Surely," quoth he, "both	twain	were very strange. But	6, 80/ 29
as in weight. Some	twain	be more credible than	6, 82/ 27
all, at the leastwise	twain	of those ten said	6, 83/ 7
cleave the prick in	twain	that they seemed to	6, 94/ 25
store content to keep	twain	, and would, though they	6, 106/ 8
quoth I, "between us	twain	and spare not, nor	6, 109/ 11
ye then send them	twain	forth to school together	6, 128/ 27
of scripture. Of which	twain	ye would in the	6, 136/ 1
speak one word or	twain	for the answer of	6, 138/ 19
by mouth was three:	twain	commanding generation and eating	6, 139/ 7
continual, where the other	twain	albeit they were thereto	6, 139/ 10
true, but seemed both	twain	impossible?" "That should," quoth	6, 154/ 14
that they were both	twain	true." "That is well	6, 154/ 18
Marry," quoth he, "both	twain	. For they may stand	6, 155/ 28
be all the twice	twain	always of one kind	6, 168/ 32
of one doctor or	twain	, but of the consent	6, 169/ 30
put one example or	twain	. And what point rather	6, 171/ 4
tell you that twice	twain	make four. I ween	6, 176/ 27
mile asunder, and both	twain	as far from me	6, 213/ 17
it," quoth I, "both	twain	and ye will. But	6, 240/ 26
the old time both	twain	found out and vanquished	6, 240/ 27
his gay sword in	twain	. Which in my mind	6, 254/ 39
man more credible than	twain	of him -- and	6, 257/ 25
hear say, require but	twain	; and yet, in cause	6, 261/ 1
words of one or	twain	, but by the oaths	6, 264/ 19
oaths of one or	twain	above twenty; not such	6, 264/ 20
taught, and preached both	twain	, that is to wit	6, 266/ 8
reported that there were	twain	, and both beneficed men	6, 267/ 6
very cunning men, both	twain	very virtuous men, which	6, 267/ 7
against him. And those	twain	affirmed and offered to	6, 267/ 8
would have believed those	twain	above other twenty, except	6, 267/ 11
myself but believe some	twain	better than some twenty	6, 267/ 16
quoth I, "of those	twain	that ye speak of	6, 267/ 18
man had liefer bear	twain	cold in his neck	6, 271/ 3
more boldly between us	twain	, for that I perceive	6, 277/ 10
that never had had	twain	. He meant not, as	6, 304/ 26
the only forbidding of	twain	at once: but he	6, 304/ 30

twenty at once or	<b>twain</b>	, and he will, because	6, 305/ 21
give a groat or	<b>twain</b>	above the mean price	6, 341/ 32
I do between us	<b>twain</b>	call him but as	6, 346/ 19
ye shall scantly find	<b>twain</b>	but that they not	6, 348/ 12
adorare," be not they	<b>twain</b>	plain repugnant?" "Yes," quoth	6, 357/ 24
in a line or	<b>twain</b>	he discovereth all that	6, 363/ 17
ten, then five, then	<b>twain</b>	, when the silly father	6, 371/ 31
which were else both	<b>twain</b>	of their own nature	6, 397/ 31
true it was, of	<b>twain</b>	that were detected of	6, 416/ 29
God killed them both	<b>twain</b>	by Saint Peter's means	6, 429/ 10
that country, finding them	<b>twain</b>	fallen from the faith	6, 429/ 25
than I ween they	<b>twain</b>	were, much more sorrow	6, 429/ 31
therewithal a work or	<b>twain</b>	of Luther, and as	6, 431/ 3
to match them both	<b>twain</b>	in dispicions than were	6, 433/ 15
a slight occasion. The	<b>Twelfth</b>	Chapter The author somewhat	6, 7/ 1
other parts before. The	<b>Twelfth</b>	Chapter The author confirmeth	6, 13/ 21
against the constitution. The	<b>Twelfth</b>	Chapter The author toucheth	6, 16/ 5
meant but well. The	<b>Twelfth</b>	Chapter The author inveigheth	6, 19/ 6
not believe them. The	<b>Twelfth</b>	Chapter The author somewhat	6, 82/ 13
of bad folk. The	<b>Twelfth</b>	Chapter The author confirmeth	6, 237/ 15
the more available. The	<b>Twelfth</b>	Chapter The author toucheth	6, 299/ 1
the contrary chance. The	<b>Twelfth</b>	Chapter The author inveigheth	6, 402/ 6
worse -- of the	<b>twelve</b>	tribes of Israel ten	6, 43/ 5
their old crutches, with	<b>twelve</b>	pence spent in men	6, 85/ 27
fair young gentlewoman of	<b>twelve</b>	years of age, in	6, 93/ 7
it now well toward	<b>twelve</b>	. And yet more angry	6, 185/ 35
not," said he, "choose	<b>twelve</b>	of you and one	6, 205/ 21
abide the trial of	<b>twelve</b>	men for his acquittal	6, 325/ 5
false, to stand on	<b>twelve</b>	men's mouths where one	6, 325/ 22
the chapter before. The	<b>Twentieth</b>	Chapter The messenger allegeth	6, 8/ 16
our ghostly enemy. The	<b>Twentieth</b>	Chapter The messenger allegeth	6, 113/ 3
besides me, ten or	<b>twenty</b>	good, honest men tell	6, 67/ 26
quoth he, "not if	<b>twenty</b>	should." "What if a	6, 68/ 18
see it done in	<b>twenty</b>	shops almost in one	6, 69/ 13
there were ten and	<b>twenty</b>	." "Why so?" quoth I	6, 83/ 8
naught, than ten or	<b>twenty</b>	men that God will	6, 84/ 6
before your face in	<b>twenty</b>	pieces and make it	6, 130/ 17
he would not for	<b>twenty</b>	pounds hear him say	6, 176/ 28
one or twain above	<b>twenty</b>	; not such men as	6, 264/ 20
those twain above other	<b>twenty</b>	, except witness be taken	6, 267/ 11
twain better than some	<b>twenty</b>	. And would not fail	6, 267/ 17
convicted by more than	<b>twenty</b>	, and excused by never	6, 268/ 3
letted not to go	<b>twenty</b>	miles to hear him	6, 269/ 9
all this more than	<b>twenty</b>	witnesses plainly proving the	6, 270/ 27

I, "of all those	<b>twenty</b>	that deposed against him	6, 273/ 18
never yet talked with	<b>twenty</b>	that have told you	6, 278/ 22
the world ween that	<b>twenty</b>	true men were foresworn	6, 280/ 8
at liberty to have	<b>twenty</b>	at once or twain	6, 305/ 21
that the priest had	<b>twenty</b>	, save for overcharging. Yet	6, 305/ 34
whether he had seen	<b>twenty</b>	. And thereto without any	6, 323/ 17
he answered, "Nay, not	<b>twenty</b>	. " Thereat the lords laughed	6, 323/ 18
he had not seen	<b>twenty</b>	, and was in doubt	6, 323/ 19
pounds, I think, or	<b>twenty</b>	marks. Which sum, I	6, 341/ 34
fifty, then forty, then	<b>twenty</b>	, then ten, then five	6, 371/ 30
bound to believe. The	<b>Twenty-Eighth</b>	Chapter The messenger eftsoons	6, 10/ 27
of one mind." The	<b>Twenty-Eighth</b>	Chapter The messenger eftsoons	6, 166/ 30
of holy scripture. The	<b>Twenty-Fifth</b>	Chapter The author, taking	6, 9/ 30
of our faith." The	<b>Twenty-Fifth</b>	Chapter The author, taking	6, 137/ 24
declareth the contrary. The	<b>Twenty-First</b>	Chapter The author showeth	6, 8/ 21
of in writing. The	<b>Twenty-First</b>	Chapter The author showeth	6, 116/ 12
am sure, passeth not	<b>twenty-four</b>	. It happed them, as	6, 79/ 4
needs be concurrent. The	<b>Twenty-Fourth</b>	Chapter The messenger maketh	6, 9/ 23
Savior saith in the	<b>twenty-fourth</b>	chapter of Matthew, "Because	6, 109/ 16
children of Abraham." The	<b>Twenty-Fourth</b>	Chapter The messenger maketh	6, 132/ 28
upon natural reason. The	<b>Twenty-Ninth</b>	Chapter The author proveth	6, 11/ 3
any man else." The	<b>Twenty-Ninth</b>	Chapter The author proveth	6, 176/ 8
faith," quoth I, "about	<b>twenty-one</b>	years." "Tush," quoth he	6, 79/ 28
serve their purpose. The	<b>Twenty-Second</b>	Chapter Because the messenger	6, 9/ 1
may lawfully do. The	<b>Twenty-Second</b>	Chapter Because the messenger	6, 122/ 1
believe his church. The	<b>Twenty-Seventh</b>	Chapter The author proveth	6, 10/ 22
any damnable error." The	<b>Twenty-Seventh</b>	Chapter The author proveth	6, 162/ 12
of holy scripture. The	<b>Twenty-Sixth</b>	Chapter The messenger saying	6, 10/ 8
in like authority." The	<b>Twenty-Sixth</b>	Chapter The messenger saying	6, 153/ 19
church of Christ. The	<b>Twenty-Third</b>	Chapter The messenger objected	6, 9/ 15
soul to peril." The	<b>Twenty-Third</b>	Chapter The messenger objecteth	6, 128/ 7
the Mass, I would "	<b>twere</b>	a fair fish pole	6, 413/ 11
I am already married	<b>twice</b>	, and therefore never can	6, 53/ 11
one seven years, worth	<b>twice</b>	his tithes." "This is	6, 85/ 30
as it is that	<b>twice</b>	two make four." "Why	6, 168/ 22
would tell you that	<b>twice</b>	two ganders made always	6, 168/ 26
would tell you that	<b>twice</b>	two geese made always	6, 168/ 27
would tell you that	<b>twice</b>	two geese would always	6, 168/ 29
must be all the	<b>twice</b>	twain always of one	6, 168/ 31
one kind, and yet	<b>twice</b>	two geese make not	6, 168/ 36
he tell you that	<b>twice</b>	twain make four. I	6, 176/ 26
which ye have now	<b>twice</b>	touched, is at once	6, 230/ 9
they say every psalm	<b>twice</b>	. " "In faith," quoth your	6, 258/ 15
he offered to bring	<b>twice</b>	as many, and that	6, 264/ 25

a priest may marry	<b>twice</b>	and have one wife	6, 305/ 15
he was once or	<b>twice</b>	examined thereof. But yet	6, 424/ 14
examples thereof one or	<b>two</b>	rehearsed; and further showed	6, 7/ 14
submit this work, for	<b>two</b>	things in especial, among	6, 23/ 11
matter. Wherefore in these	<b>two</b>	points though I had	6, 23/ 21
earnest work, of which	<b>two</b>	things I could out	6, 23/ 28
by a priest or	<b>two</b>	, whom they take here	6, 25/ 19
heretics unto death, which	<b>two</b>	points, himself had combined	6, 36/ 3
in one of the	<b>two</b>	things, either in that	6, 36/ 35
name written? Nor these	<b>two</b>	words "Christus crucifixus" do	6, 47/ 15
will be priest, we	<b>two</b>	be not the most	6, 53/ 13
saith himself, he sent	<b>two</b>	of his priests in	6, 55/ 14
consecrated unto himself? Which	<b>two</b>	things, if ye would	6, 55/ 32
have in less than	<b>two</b>	years sailed the world	6, 66/ 21
hath that will make	<b>two</b>	pieces of iron able	6, 67/ 5
piece of silver of	<b>two</b>	or three inches about	6, 67/ 13
quoth I, "your own	<b>two</b>	eyes, for I shall	6, 69/ 10
be, except they be	<b>two</b>	such things as imply	6, 70/ 14
nature and reason are	<b>two</b>	records more to be	6, 72/ 2
so, but rather both	<b>two</b>	tell you clean the	6, 72/ 11
nothing but only the	<b>two</b>	persons of the Trinity	6, 75/ 5
Holy Ghost. Of which	<b>two</b>	the Son was first	6, 75/ 6
impossible matter? One, or	<b>two</b>	, or three either, seemeth	6, 77/ 24
of any before, if	<b>two</b>	men should tell you	6, 80/ 23
and they were but	<b>two</b>	." "Why so?" quoth I	6, 83/ 26
more ready to believe	<b>two</b>	simple women that a	6, 84/ 5
Friday every year this	<b>two</b>	hundred year till within	6, 84/ 18
examples thereof one or	<b>two</b>	rehearsed; and further showed	6, 85/ 18
with the host the	<b>two</b>	groats of the two	6, 104/ 22
two groats of the	<b>two</b>	Testaments, promised the host	6, 104/ 22
he said, "Wheresoever be	<b>two</b>	or three gathered together	6, 108/ 33
so?" quoth he. "For	<b>two</b>	causes," quoth I. "One	6, 109/ 30
Surely," quoth I, "these	<b>two</b>	things seem to me	6, 121/ 23
things seem to me	<b>two</b>	as true points, and	6, 121/ 23
reason and they be	<b>two</b>	good rules to examine	6, 127/ 17
sure of one of	<b>two</b>	things, that is to	6, 128/ 3
creation he gave but	<b>two</b>	precepts or three by	6, 139/ 1
they perceived that these	<b>two</b>	things was the end	6, 139/ 19
God would tell you	<b>two</b>	things: whether of them	6, 154/ 10
so were that those	<b>two</b>	things seemed the one	6, 154/ 19
holy scripture tell you	<b>two</b>	things that seem the	6, 155/ 24
quoth I, "there be	<b>two</b>	seconds after two manner	6, 158/ 3
be two seconds after	<b>two</b>	manner countings: one next	6, 158/ 3
else put it upon	<b>two</b>	lots and then, at	6, 158/ 12

the choice of such	<b>two</b>	things as be both	6, 158/ 26
And therefore of those	<b>two</b>	tales told you by	6, 159/ 8
a publican. Of which	<b>two</b>	the one offended in	6, 165/ 29
it is that twice	<b>two</b>	make four." "Why," quoth	6, 168/ 22
tell you that twice	<b>two</b>	ganders made always four	6, 168/ 26
tell you that twice	<b>two</b>	geese made always four	6, 168/ 27
tell you that twice	<b>two</b>	geese would always make	6, 168/ 30
kind, and yet twice	<b>two</b>	geese make not always	6, 168/ 36
of one man or	<b>two</b>	in the church but	6, 169/ 32
we speak of such	<b>two</b>	diverse and contrary senses	6, 169/ 37
and there one, here	<b>two</b>	and there two, that	6, 196/ 6
here two and there	<b>two</b>	, that these be the	6, 196/ 7
Savior saith, "Wheresoever be	<b>two</b>	or three gathered together	6, 198/ 21
Lord saith, "Wheresoever be	<b>two</b>	or three gathered together	6, 202/ 6
not as though every	<b>two</b>	or three whatsoever they	6, 202/ 8
wheresoever there came together	<b>two</b>	or three in his	6, 202/ 10
fault, showed him before	<b>two</b>	or three witness, should	6, 202/ 16
as it were by	<b>two</b>	gates, many a man	6, 204/ 1
that neither of those	<b>two</b>	gates -- that is	6, 204/ 2
at once. If we	<b>two</b>	could no more but	6, 213/ 10
that I should see	<b>two</b>	churches or two towns	6, 213/ 16
see two churches or	<b>two</b>	towns, each of them	6, 213/ 16
towns, each of them	<b>two</b>	a mile asunder, and	6, 213/ 17
some again that have	<b>two</b>	bodies, to lend one	6, 217/ 10
body lieth whole in	<b>two</b>	places far asunder, or	6, 217/ 12
the same saint had	<b>two</b>	bodies indeed. And then	6, 217/ 19
whole body showed at	<b>two</b>	sundry places, it may	6, 221/ 19
saint of whom in	<b>two</b>	diverse countries be diverse	6, 221/ 26
also that there were	<b>two</b>	good holy men in	6, 221/ 33
of the Jews, which	<b>two</b>	sorts only were God's	6, 224/ 35
the crosses of the	<b>two</b>	thieves, by the raising	6, 225/ 22
pilgrimages, but one or	<b>two</b>	will I tell you	6, 227/ 21
a furlong of or	<b>two</b>	up in a wood	6, 227/ 33
was there besides these,	<b>two</b>	round rings of silver	6, 228/ 14
thing. And then every	<b>two</b>	of them were one	6, 231/ 26
there were of Christ	<b>two</b>	churches of two contrary	6, 242/ 27
Christ two churches of	<b>two</b>	contrary faiths and both	6, 242/ 27
at large. For of	<b>two</b>	contraries, if both the	6, 249/ 6
that everything that hath	<b>two</b>	ears is an ass	6, 250/ 12
that every ass hath	<b>two</b>	ears." "Nay, marry will	6, 250/ 21
other contract made between	<b>two</b>	parties, is for that	6, 263/ 1
a contract made between	<b>two</b>	parties, induced in his	6, 263/ 23
that one of those	<b>two</b>	that ye took for	6, 269/ 15
but besides him unto	<b>two</b>	other bishops, too?" "Well	6, 272/ 27

late a horse or	two	, and that he would	6, 274/ 13
show you for example	two	or three such as	6, 285/ 24
of some folk, here	two	and there three, no	6, 289/ 5
ye touch in effect	two	things -- one, the	6, 294/ 31
secret mystery to these	two	goodly creatures Luther and	6, 304/ 8
Christendom the bigamy of	two	wives, each after other	6, 305/ 8
baptism. And now these	two	wise men against the	6, 305/ 11
husband. Now set these	two	texts together of the	6, 306/ 28
that wives might have	two	husbands at once." "In	6, 307/ 34
unreasonable reason, one of	two	things must needs follow	6, 309/ 11
matter as the other	two	things did." "Yes, in	6, 319/ 32
have been officer under	two	almoners, and therefore I	6, 323/ 7
as contrary as their	two	tales were, yet when	6, 324/ 28
then hath since by	two	other books openly showed	6, 368/ 15
And then one or	two	of those wretches would	6, 371/ 6
him. For between those	two	places of Saint Paul	6, 384/ 28
faith and hope be	two	distinct virtues, and that	6, 388/ 26
of some that bear	two	faces in one hood	6, 399/ 19
and heathen men in	two	diverse cases. For in	6, 407/ 35
him a heretic, those	two	words being in manner	6, 417/ 31
good works, which as	two	wings carried them up	6, 427/ 12
quoth I, "and these	two	matters made us two	6, 431/ 21
two matters made us	two	much business before your	6, 431/ 21
sect of Luther and	Tyndale	, by the one begun	6, 3/ 11
that the translation of	Tyndale	was too bad to	6, 15/ 30
new set forth by	Tyndale	in his English books	6, 17/ 15
Hichins, otherwise called Master	Tyndale	, who was (as men	6, 28/ 22
New Testament translated by	Tyndale	was burned, but also	6, 29/ 11
New Testament translated by	Tyndale	. Thirdly, somewhat would I	6, 35/ 32
Testament in English which	Tyndale	lately translated, and (as	6, 284/ 29
testament. For so had	Tyndale	, after Luther's counsel, corrupted	6, 285/ 6
to be made by	Tyndale	. And whether it so	6, 291/ 21
Howbeit since that time	Tyndale	hath put out in	6, 291/ 23
apostate, by whose counsel	Tyndale	saith the Frere Jerome	6, 292/ 1
made the book; wherein	Tyndale	saith he misliketh his	6, 292/ 2
the New Testament of	Tyndale	was burned because it	6, 292/ 11
seemeth whatsoever it be,	Tyndale	would it were well	6, 292/ 17
that the translation of	Tyndale	was too bad to	6, 292/ 34
church, which Luther and	Tyndale	would have all broken	6, 302/ 5
so saith Luther and	Tyndale	also, saving that they	6, 303/ 13
somewhat further forth. For	Tyndale	-- whose books be	6, 303/ 14
worst words translated by	Tyndale	and put forth in	6, 303/ 17
that book, I say,	Tyndale	holdeth that priests must	6, 303/ 24
By these words doth	Tyndale	, after Luther, conclude for	6, 303/ 31



what spectacles Luther and	Tyndale	have spied this thing	6, 304/ 2
goodly creatures Luther and	Tyndale	-- lest that holy	6, 304/ 9
that holy nun, and	Tyndale	some good marriage that	6, 304/ 10
I think him toward.	Tyndale	nothing answereth in his	6, 304/ 11
as mad Luther and	Tyndale	would now make the	6, 304/ 27
so have. For by	Tyndale	, a priest must ever	6, 305/ 16
Paul's words and believe	Tyndale	that it is there	6, 305/ 18
have one: then may	Tyndale	as for that place	6, 305/ 20
one wife. Which words	Tyndale	may tell us be	6, 305/ 23
doubt but Luther and	Tyndale	would soon make them	6, 305/ 27
Yet it seemeth that	Tyndale	so take it indeed	6, 305/ 34
great cure; therefore, saith	Tyndale	, that never should there	6, 306/ 7
be a priest, as	Tyndale	taketh it, then since	6, 306/ 13
best were it, after	Tyndale	, especially to make that	6, 306/ 15
see the wisdom of	Tyndale	and his master Luther	6, 306/ 20
if we shall, after	Tyndale	, take the one words	6, 306/ 30
wisely construed? Now if	Tyndale	will agree, as he	6, 307/ 5
in this matter hath	Tyndale	no shift. For since	6, 307/ 15
construction is. Now if	Tyndale	will say that by	6, 307/ 22
once." In which words,	Tyndale	had lost his purpose	6, 307/ 26
of the widow, wherein	Tyndale	would by this way	6, 307/ 31
such open follies as	Tyndale	and Luther do. And	6, 308/ 10
ye see how substantially	Tyndale	and his master construe	6, 308/ 11
quoth your friend, "if	Tyndale	and Luther have none	6, 308/ 18
that." "Surely," quoth I, "	Tyndale	hath another reason indeed	6, 308/ 21
if we granted to	Tyndale	that few men can	6, 308/ 34
form of this argument,	Tyndale	would rail and say	6, 309/ 7
heretic as Luther, and	Tyndale	, and a better example	6, 313/ 11
as Wycliff made and	Tyndale	, that the malicious mind	6, 316/ 8
in the translation of	Tyndale	. "Now if it so	6, 341/ 3
as Luther is or	Tyndale	, should teach his flock	6, 347/ 28
new set forth by	Tyndale	in his English books	6, 348/ 24
indeed," quoth I. "And	Tyndale	in his book of	6, 349/ 36
them. But therewith findeth	Tyndale	no fault in the	6, 350/ 11
confession till now that	Tyndale	came, which yet in	6, 350/ 25
women as men. But	Tyndale	will have none at	6, 350/ 28
manner as mad as	Tyndale	. For it were as	6, 351/ 31
of his scholars, besides	Tyndale	, do now deny it	6, 352/ 3
sacrament; and so saith	Tyndale	too. "Item, that if	6, 353/ 10
far as Luther and	Tyndale	and their company do	6, 359/ 30
at once. But as	Tyndale	hath begun here in	6, 368/ 10
this doctrine also teacheth	Tyndale	, as the special matter	6, 369/ 5
men were Luther and	Tyndale	and their fellows, that	6, 387/ 13
better than Luther and	Tyndale	too, what manner perceiving	6, 387/ 20

learned men Luther and	<b>Tyndale</b>	say that the devil	6, 387/ 27
that, as appeareth by	<b>Tyndale</b>	in his book of	6, 388/ 17
example thereof? Look on	<b>Tyndale</b>	that translated the New	6, 424/ 10
a lewd liberty therein,	<b>Tyndale</b>	taketh it away quite	6, 424/ 35
and sometimes denieth. But	<b>Tyndale</b>	putteth no doubt at	6, 425/ 9
yet as mad as	<b>Tyndale</b>	is, which, like himself	6, 425/ 12
what conscience hath this	<b>Tyndale</b>	that thus can write	6, 425/ 22
of this part, which	<b>Tyndale</b>	would wickedly, with only	6, 425/ 28
which I marvel why	<b>Tyndale</b>	fearth so little but	6, 425/ 32
be done thereto, which	<b>Tyndale</b>	teacheth to dishonor. "They	6, 425/ 35
miracles, of all which	<b>Tyndale</b>	teacheth the contrary. "All	6, 426/ 2
vow of chastity; whereas	<b>Tyndale</b>	, against them all teaching	6, 426/ 6
began to say, this	<b>Tyndale</b>	in the beginning bore	6, 426/ 17
Which thing Luther and	<b>Tyndale</b>	would have all men	6, 429/ 13
and as many of	<b>Tyndale</b>	. And in this wise	6, 431/ 4
heard rehearsed, and in	<b>Tyndale</b>	worse yet in many	6, 431/ 17
had found what thing	<b>Tyndale</b>	saith against miracles and	6, 431/ 19
Against all whom, when	<b>Tyndale</b>	ascribeth them all to	6, 432/ 7
to confute Luther or	<b>Tyndale</b>	, where methinketh, for these	6, 433/ 12
Collins, and more frantic	<b>Tyndale</b>	, that saith all priests	6, 434/ 18
the New Testament of	<b>Tyndale's</b>	translation was burned. And	6, 15/ 23
the New Testament of	<b>Tyndale's</b>	translation was burnt. And	6, 284/ 25
they will call it	<b>Tyndale's</b>	testament or Luther's testament	6, 285/ 5
all them that caused	<b>Tyndale's</b>	translation of the New	6, 291/ 12
they not only damn	<b>Tyndale's</b>	translation (wherein there is	6, 293/ 23
in the damning of	<b>Tyndale's</b>	translation, but in that	6, 294/ 27
and put forth in	<b>Tyndale's</b>	own name -- doth	6, 303/ 18
as I say, upon	<b>Tyndale's</b>	taking, Saint Paul should	6, 305/ 30
since Saint Paul, after	<b>Tyndale's</b>	interpretation, cannot appear to	6, 306/ 14
must needs have, by	<b>Tyndale's</b>	tale, whether they will	6, 308/ 17
as Wycliff's was, and	<b>Tyndale's</b>	. For as for other	6, 331/ 9
Luther himself. And in	<b>Tyndale's</b>	book of obedience he	6, 431/ 18
weight." "Forsooth," quoth I, "	<b>Tyndale's</b>	word alone ascribing all	6, 431/ 33
read Luther's words and	<b>Tyndale's</b>	in some places where	6, 432/ 32
Christendom into a very	<b>tyrannous</b>	persecution, not only of	6, 370/ 4
he calleth but only	<b>tyranny</b>	, yet he saith that	6, 369/ 2
this fierce and cruel	<b>tyranny</b>	, and entered into the	6, 372/ 9
to wit, neither paynim	<b>tyrant</b>	nor christened heretic --	6, 204/ 3
if there were a	<b>tyrant</b>	that would compel him	6, 282/ 1
cruel appetite as never	<b>tyrant</b>	and tormentor had, ascribe	6, 403/ 1
of hell, the great	<b>tyrants</b>	and heretics by whose	6, 203/ 36
business, then the wretched	<b>tyrants</b>	and cruel tormentors, as	6, 370/ 36
way other of those	<b>tyrants</b>	with their morris-pikes, the	6, 371/ 5
one left but these	<b>tyrants</b>	had all before. Then	6, 371/ 31

the pains that pagan	<b>tyrants</b>	did unto the holy	6, 401/ 2
Erat multitudo credentium, anima	<b>una</b>	et cor unum" (The	6, 191/ 18
that we be so	<b>unable</b>	to ascend up so	6, 334/ 6
whole mind, is yet	<b>unable</b>	to do. And then	6, 335/ 15
And then far more	<b>unable</b>	must he needs be	6, 335/ 16
that he perceived himself	<b>unable</b>	to defend that he	6, 361/ 24
to make him an	<b>unadvised</b>	answer, but with good	6, 34/ 34
ye had wrong and	<b>unadvisedly</b>	granted, that is to	6, 120/ 5
of him, "Qui facit	<b>unanimis</b>	in domo," that maketh	6, 166/ 28
Holy Ghost, "qui facit	<b>unanimis</b>	in domo" (which maketh	6, 191/ 21
that consent, "Qui fecit	<b>unanimis</b>	in domo" (Which maketh	6, 253/ 32
himself, that he discloseth	<b>unaware</b>	certain follies of himself	6, 17/ 28
do it of oversight	<b>unaware</b>	, albeit I nothing said	6, 27/ 3
spirit of pride that,	<b>unaware</b>	to themselves, lurked in	6, 123/ 3
may suddenly be mended	<b>unaware</b>	to the world, and	6, 203/ 12
there came among them	<b>unaware</b>	to you some spies	6, 218/ 29
himself that he discloseth	<b>unaware</b>	certain follies of himself	6, 363/ 10
fond fellow bewrayed himself	<b>unaware</b>	. For in one place	6, 364/ 20
have somewhat opened yourself	<b>unaware</b>	, and declared your opinion	6, 395/ 5
also leave no saint	<b>unblasphemed</b>	, nor Christ's own mother	6, 359/ 31
large liberty to an	<b>unbridled</b>	lewdness, and some of	6, 428/ 16
at pilgrimages to be	<b>uncertain</b>	by whom they be	6, 101/ 2
and left us as	<b>uncertain</b>	as we began. "Sir	6, 187/ 15
for their sakes) as	<b>uncertain</b>	be we of these	6, 422/ 30
yet into as much	<b>uncertainty</b>	as we were in	6, 185/ 28
tell? And of that	<b>uncertainty</b>	must needs grow all	6, 205/ 2
thereof among the great	<b>unchangeable</b>	Christian countries which have	6, 200/ 7
being mere spiritual substances	<b>uncharged</b>	of all burdenous flesh	6, 213/ 32
a hard and an	<b>uncharitable</b>	way taken by the	6, 406/ 11
exceeding seldom gift, and	<b>unchastity</b>	exceeding perilous for that	6, 308/ 22
is either chosen or	<b>unchosen</b>	. And that if we	6, 403/ 26
we be of the	<b>unchosen</b>	sort, no good deed	6, 403/ 27
people with a host	<b>unconsecrated</b>	, and all the people	6, 87/ 17
lewd priest hath left	<b>unconsecrated</b>	; yet is it never	6, 223/ 13
do worship a host	<b>unconsecrated</b>	, mistaking it through the	6, 239/ 7
the sufferance of an	<b>unconsecrated</b>	host, whereof ye put	6, 245/ 2
cloth kept and preserved	<b>uncorrupted</b>	this fifteen hundred year	6, 39/ 8
things which now their	<b>uncorrupted</b>	conscience abhorreth. And therefore	6, 426/ 34
adventure lay and slept	<b>uncovered</b>	, which parts Sem and	6, 297/ 33
Wilgefort call her Saint	<b>Uncumber</b>	, because they reckon that	6, 227/ 18
will not fail to	<b>uncumber</b>	them of their husbands	6, 227/ 19
Wilgefort to have her	<b>uncumber</b>	them of their husbands	6, 232/ 30
trust that she shall	<b>uncumber</b>	them of their husbands	6, 235/ 3
pray but to be	<b>uncumbered</b>	, meseemeth no great harm	6, 235/ 13

one. They may be	<b>uncumbered</b>	if their husbands change	6, 235/ 15
if they cannot be	<b>uncumbered</b>	but by death, yet	6, 235/ 18
men well believing and	<b>undeceived</b>	, be those that believe	6, 208/ 10
many chaste widows and	<b>undefouled</b>	virgins, by the wholesome	6, 346/ 29
altogether, it cannot be	<b>undermined</b>	. And since they manifestly	6, 196/ 18
he were no proper	<b>underpropper</b>	of a lie that	6, 68/ 13
I shall, if he	<b>understand</b>	the Latin tongue, find	6, 27/ 13
it then sufficient to	<b>understand</b>	some part aright, and	6, 117/ 14
him to feel and	<b>understand</b>	his proud folly in	6, 125/ 27
either to perceive and	<b>understand</b>	the scripture right; or	6, 128/ 4
shall well perceive and	<b>understand</b>	thereby that all the	6, 137/ 10
wits, that they might	<b>understand</b>	scripture -- so plainly	6, 146/ 12
I did not well	<b>understand</b>	the one of them	6, 154/ 23
the best till I	<b>understand</b>	it better. And therefore	6, 158/ 6
ways than I could	<b>understand</b>	. For I could not	6, 161/ 18
which they might then,	<b>understand</b>	the scripture as well	6, 170/ 17
in, we might percase	<b>understand</b>	it better by quater	6, 170/ 20
to believe, they did	<b>understand</b>	the scripture one way	6, 170/ 24
we were able to	<b>understand</b>	the scriptures as well	6, 171/ 19
part did not indeed	<b>understand</b>	the scripture right, but	6, 171/ 23
clearly deceived that do	<b>understand</b>	those texts of holy	6, 172/ 22
it and no man	<b>understand</b>	it?" "As little would	6, 175/ 17
but if the church	<b>understand</b>	it, it followeth of	6, 175/ 22
the church, there ye	<b>understand</b>	not the scripture. For	6, 182/ 7
if they falsely should	<b>understand</b>	the true scripture, there	6, 183/ 30
Eunuchus that could not	<b>understand</b>	without a reader. And	6, 201/ 7
into "senior," ye must	<b>understand</b>	that Luther and his	6, 289/ 14
or not, ye shall	<b>understand</b>	that there hath been	6, 291/ 7
time, surely ye shall	<b>understand</b>	that there married not	6, 310/ 11
fashion. For ye shall	<b>understand</b>	that the great arch-heretic	6, 314/ 23
can. First, ye must	<b>understand</b>	, that because the coming	6, 320/ 8
now. For ye shall	<b>understand</b>	that he never sued	6, 326/ 13
will reckon themselves to	<b>understand</b>	it by themselves without	6, 334/ 15
company, though they can	<b>understand</b>	the words, be yet	6, 338/ 25
plain and easy to	<b>understand</b>	. And as for the	6, 356/ 24
mischievous matters. Ye shall	<b>understand</b>	that there was a	6, 361/ 2
another. Now shall ye	<b>understand</b>	that yet soon after	6, 362/ 1
besides. For ye shall	<b>understand</b>	that, albeit he made	6, 363/ 19
these be." "Ye must	<b>understand</b>	and may perceive," quoth	6, 368/ 9
take his words nor	<b>understand</b>	them that way, but	6, 378/ 18
For here ye shall	<b>understand</b>	that it is not	6, 410/ 7
which we construe and	<b>understand</b>	the holy scripture that	6, 419/ 27
let or other he	<b>understandeth</b>	it not aright. And	6, 127/ 32
me first how he	<b>understandeth</b>	them both. For though	6, 154/ 26

this that the church	<b>understandeth</b>	it. And thus every	6, 175/ 22
speaketh so much and	<b>understandeth</b>	so little, I beseech	6, 306/ 21
the church the right	<b>understanding</b>	thereof. And thereupon followeth	6, 8/ 27
err in the necessary	<b>understanding</b>	of scripture. And finally	6, 11/ 18
ensearch the sentence and	<b>understanding</b>	thereof as far as	6, 34/ 3
for the sentence and	<b>understanding</b>	. For therein we should	6, 102/ 26
not in error of	<b>understanding</b>	and faith, howsoever we	6, 110/ 20
the church the right	<b>understanding</b>	thereof. And thereupon followeth	6, 116/ 19
his church the right	<b>understanding</b>	of holy scripture or	6, 116/ 28
have so the right	<b>understanding</b>	of all together, that	6, 117/ 19
fall into the right	<b>understanding</b>	, or else by natural	6, 117/ 25
never faileth the right	<b>understanding</b>	of scripture, as far	6, 118/ 27
yourself granteth), the right	<b>understanding</b>	of scripture is ever	6, 119/ 19
ever hath the right	<b>understanding</b>	of scripture, we be	6, 119/ 29
his church the right	<b>understanding</b>	thereof concerning everything necessary	6, 120/ 2
his church the right	<b>understanding</b>	of scripture in as	6, 120/ 22
them not the good	<b>understanding</b>	thereof but suffereth them	6, 121/ 19
salvation hath the right	<b>understanding</b>	of holy scripture, wherein	6, 122/ 18
not this a worshipful	<b>understanding</b>	, that because Christ would	6, 124/ 34
given the grace of	<b>understanding</b>	. Or finally, if all	6, 127/ 25
the perceiving and good	<b>understanding</b>	of the law written	6, 142/ 5
those texts the right	<b>understanding</b>	. "And albeit that our	6, 147/ 30
that by the wrong	<b>understanding</b>	of them, the heretic	6, 151/ 20
of faith, as the	<b>understanding</b>	of such texts of	6, 151/ 31
part of the right	<b>understanding</b>	of holy scripture by	6, 152/ 7
in that sense and	<b>understanding</b>	wherein they repugn and	6, 154/ 30
cannot attain the right	<b>understanding</b>	, yet then at the	6, 162/ 9
concerning the sense and	<b>understanding</b>	of holy scripture. Not	6, 166/ 21
be for the right	<b>understanding</b>	of scripture equal with	6, 167/ 31
captive and subdue our	<b>understanding</b>	, whereby God hath haply	6, 168/ 1
the church, in the	<b>understanding</b>	of holy scripture that	6, 169/ 21
is not in the	<b>understanding</b>	of the scripture that	6, 172/ 20
them the knowledge and	<b>understanding</b>	what he would they	6, 173/ 24
have the knowledge and	<b>understanding</b>	how God may be	6, 174/ 11
so far forth the	<b>understanding</b>	of scripture that they	6, 182/ 30
err in the necessary	<b>understanding</b>	of scripture. And finally	6, 183/ 3
to fall by false	<b>understanding</b>	into like errors, as	6, 183/ 19
church hath so right	<b>understanding</b>	of scripture that it	6, 184/ 10
to shape you the	<b>understanding</b>	of the texts by	6, 184/ 25
Holy Ghost the right	<b>understanding</b>	of scripture in all	6, 188/ 31
and giveth them right	<b>understanding</b>	of his holy scriptures	6, 198/ 18
captive and subdue our	<b>understanding</b>	to serve and follow	6, 254/ 28
we leave the true	<b>understanding</b>	of Saint Paul's words	6, 305/ 17
little fruit for their	<b>understanding</b>	in his Epistle ad	6, 343/ 32

far against the right	<b>understanding</b>	of holy scripture, whereof	6, 347/ 10
and the scripture, well	<b>understood</b>	, be never contrary. And	6, 10/ 14
given his study, I	<b>understood</b>	him to have given	6, 33/ 25
from the beginning hitherto,	<b>understood</b>	those texts as well	6, 38/ 24
souls and as well	<b>understood</b>	the words of their	6, 59/ 10
both, which as well	<b>understood</b>	the words of their	6, 106/ 31
it may be well	<b>understood</b>	by the collation and	6, 117/ 4
but all must be	<b>understood</b>	right, and may be	6, 118/ 24
and may be right	<b>understood</b>	either by hap, reason	6, 118/ 24
to be taken and	<b>understood</b>	as they nothing make	6, 121/ 11
text of scripture, well	<b>understood</b>	, by which Christian people	6, 121/ 32
is so to be	<b>understood</b>	as it standeth against	6, 127/ 19
if Balaam's ass anything	<b>understood</b>	thereof. For he spoke	6, 131/ 13
be nothing to be	<b>understood</b>	of his godhead, but	6, 137/ 11
they far the better	<b>understood</b>	those books. And although	6, 144/ 21
people well and clearly	<b>understood</b>	. I say not all	6, 146/ 13
at once revealed and	<b>understood</b>	in the scripture, but	6, 146/ 31
yet fully perceived and	<b>understood</b>	, so am I very	6, 147/ 11
Paul were then better	<b>understood</b>	among the common people	6, 151/ 34
and the scripture, well	<b>understood</b>	, be never contrary. And	6, 153/ 26
may, in that manner	<b>understood</b>	, well stand and agree	6, 154/ 29
scripture is to be	<b>understood</b>	concerning the same. Go	6, 159/ 15
scripture were to be	<b>understood</b>	, I could none otherwise	6, 160/ 33
told you that he	<b>understood</b>	no scripture at all	6, 161/ 5
doubt but being truly	<b>understood</b>	they could never witness	6, 161/ 19
means the scripture is	<b>understood</b>	, since ye be agreed	6, 170/ 10
yet if they so	<b>understood</b>	them that they thought	6, 171/ 20
no part thereof, well	<b>understood</b>	, standeth against any article	6, 182/ 32
therein can be right	<b>understood</b>	, against any article that	6, 184/ 12
text of scripture, well	<b>understood</b>	, could stand against the	6, 188/ 33
there that (being well	<b>understood</b>	) doth or can do	6, 207/ 32
be so taken or	<b>understood</b>	. Nor that the church	6, 245/ 30
near as they, and	<b>understood</b>	as well as they	6, 264/ 27
asleep, or not well	<b>understood</b>	, or not well remembered	6, 265/ 13
had mistaken and wrong	<b>understood</b>	his words, but that	6, 272/ 5
been by those words	<b>understood</b>	. And not only where	6, 304/ 34
as the whole people	<b>understood</b>	, nor in no secret	6, 338/ 12
By which word he	<b>understood</b>	that divine worship called	6, 357/ 15
we," quoth he, "he	<b>understood</b>	it so? For I	6, 357/ 16
holy cunning men had	<b>understood</b>	any scripture till he	6, 367/ 23
likewise as it is	<b>understood</b>	that faith must needs	6, 392/ 9
works, so is it	<b>understood</b>	that in them which	6, 392/ 11
spoken, may be well	<b>understood</b>	to be verified in	6, 395/ 17
It may be also	<b>understood</b>	of all the righteousness	6, 395/ 26

all holy scripture well	<b>understood</b>	, so far against all	6, 402/ 26
of God, much better	<b>understood</b>	than all the rabble	6, 427/ 16
those holy fathers never	<b>understood</b>	the scripture, but only	6, 434/ 6
they do unknown and	<b>undiscerned</b>	, ye reckoned them all	6, 218/ 21
infidels, to their utter	<b>undoing</b>	, not only temporal, but	6, 414/ 14
to leave the one	<b>undone</b>	. But God giveth enough	6, 50/ 12
or now were all	<b>undone</b>	, if that were the	6, 53/ 23
no man leaveth it	<b>undone</b>	. "If the common presumption	6, 76/ 8
they may lawfully leave	<b>undone</b>	, nor any text whereby	6, 121/ 34
and do or leave	<b>undone</b>	, and hath left us	6, 129/ 2
and leaveth it quite	<b>undone</b>	; such work, I say	6, 259/ 22
of cruelty or spite	<b>undone</b>	but from hour to	6, 372/ 12
purpose of them, yet	<b>undone</b>	, so far forth worketh	6, 382/ 20
hath a sure and	<b>undoubtable</b>	refuge provided him by	6, 10/ 18
hath a sure and	<b>undoubtable</b>	refuge provided him by	6, 153/ 31
the plain, sure, and	<b>undoubtable</b>	truth, against which no	6, 384/ 14
daily many great and	<b>undoubted</b>	miracles wrought and well	6, 7/ 24
take that thing for	<b>undoubted</b>	truth that I should	6, 26/ 34
daily many great and	<b>undoubted</b>	miracles wrought and well	6, 92/ 25
said of myself. And	<b>undoubted</b>	as ye spoke of	6, 101/ 20
had, and fastly for	<b>undoubted</b>	truths presupposed, then shall	6, 127/ 16
church as to an	<b>undoubted</b>	truth, leaving that text	6, 127/ 35
special message gave them	<b>undoubted</b>	knowledge; as he did	6, 140/ 33
four for the sure	<b>undoubted</b>	true." "That is," quoth	6, 181/ 17
concerning the sure and	<b>undoubted</b>	knowledge of the very	6, 207/ 25
and reputed for an	<b>undoubted</b>	saint, be the bones	6, 220/ 33
which gave the readers	<b>undoubted</b>	occasion to think that	6, 330/ 20
fables harkening against God's	<b>undoubted</b>	truth, by his Holy	6, 346/ 25
great exceeding word the	<b>undoubted</b>	truth of the faith	6, 384/ 33
had a sure and	<b>undoubted</b>	faith, be in such	6, 394/ 2
about it, their own	<b>undoubted</b>	death before their eyes	6, 394/ 21
such things as those	<b>undoubted</b>	holy doctors taught." "I	6, 421/ 14
taken for true, yourself	<b>undoubtedly</b>	knew some for very	6, 91/ 11
other places. And else	<b>undoubtedly</b>	his whole coming had	6, 173/ 16
point earnestly, and would	<b>undoubtedly</b>	if he had wist	6, 184/ 19
at their lewdness. For	<b>undoubtedly</b>	, if the clergy be	6, 297/ 36
with their capacities. For	<b>undoubtedly</b>	, as ye spoke of	6, 333/ 20
enough to do. Which	<b>undoubtedly</b>	, the wisest and the	6, 335/ 13
in mine opinion. But	<b>undoubtedly</b>	, if confession came once	6, 351/ 20
them excused again. And	<b>undoubtedly</b>	among men these takers	6, 404/ 35
devil. Which thing had	<b>undoubtedly</b>	never been obtained among	6, 425/ 2
good zeal and simpleness,	<b>undoubtedly</b>	bring into this realm	6, 428/ 17
when we see them	<b>unfolded</b>	, and consider each part	6, 77/ 31
naught as vain and	<b>unfruitful</b>	ceremonies, teaching them also	6, 368/ 28

be, but a company	<b>ungathered</b>	that no man was	6, 199/ 3
to them by such	<b>ungodly</b>	ways, I think shall	6, 309/ 32
detestable article of this	<b>ungracious</b>	sect, whereby they take	6, 18/ 24
first draft of that	<b>ungracious</b>	sermon that I told	6, 272/ 31
setting forth of the	<b>ungracious</b>	sect." "By Saint John	6, 288/ 14
built further upon this	<b>ungracious</b>	ground of their master	6, 354/ 4
malice of which his	<b>ungracious</b>	mind, he rather were	6, 366/ 2
setting forth of these	<b>ungracious</b>	heresies, a boisterous company	6, 369/ 16
Almaine and Swicherland this	<b>ungracious</b>	sect, by the negligence	6, 369/ 32
great part of those	<b>ungracious</b>	people also, which late	6, 370/ 28
detestable article of this	<b>ungracious</b>	sect, whereby they take	6, 376/ 19
be favorers of that	<b>ungracious</b>	sect, thinking that men	6, 418/ 24
of all their own	<b>ungracious</b>	deeds lay the fault	6, 428/ 2
the hallowed from the	<b>unhallowed</b>	, all were she nothing	6, 93/ 11
be so mad and	<b>unhappy</b>	to believe that all	6, 18/ 30
boisterous company of that	<b>unhappy</b>	sect, and first rebelled	6, 369/ 17
cities, some of those	<b>unhappy</b>	, wretched citizens fail not	6, 370/ 22
than his. Moreover, the	<b>unhappy</b>	deeds of that sect	6, 373/ 11
the doctrine of this	<b>unhappy</b>	sect, and the living	6, 373/ 16
be so mad and	<b>unhappy</b>	to believe that all	6, 377/ 35
else were he better	<b>unheard</b>	. " % "Well said," quoth I	6, 163/ 19
of so strange and	<b>unheard</b>	mysteries, either unto Jews	6, 340/ 8
his own words, "Quod	<b>uni</b>	dico omnibus dico" (That	6, 107/ 30
the holy scripture saith, "	<b>Unicuique</b>	dedit Deus curam de	6, 415/ 7
with him. But for	<b>unity</b>	of godhead, he will	6, 156/ 8
Lord made him his	<b>universal</b>	vicar and under him	6, 108/ 3
is as well believed	<b>universally</b>	that miracles and marvels	6, 76/ 16
young scholars of the	<b>universities</b>	such as he thought	6, 379/ 16
meanwhile, been at the	<b>university</b>	, showeth unto the author	6, 14/ 3
the matter to the	<b>University</b>	of Paris to defend	6, 234/ 33
meanwhile been at the	<b>university</b>	, showeth unto the author	6, 247/ 4
new come from the	<b>university</b>	, where he was, as	6, 247/ 11
favor borne to the	<b>university</b>	, did not proceed far	6, 268/ 17
but also in the	<b>university</b>	where he had been	6, 345/ 10
was now in the	<b>university</b>	, in the communication that	6, 355/ 4
that judgment of the	<b>University</b>	of Paris, and thereupon	6, 362/ 24
at Paris by the	<b>university</b>	condemned, then he refused	6, 362/ 26
had taken in the	<b>university</b>	, but also by his	6, 379/ 4
your going to the	<b>university</b>	. I would it had	6, 431/ 22
error or malice of	<b>unjust</b>	judges condemned. And that	6, 33/ 9
at all among such	<b>unkind</b>	, slothful, deadly people, as	6, 61/ 23
and towards him so	<b>unkind</b>	, that we would sell	6, 398/ 1
it; but a secret	<b>unknown</b>	sort of such only	6, 12/ 10
folk here and there	<b>unknown</b>	, which may be peradventure	6, 12/ 17



cause be to us	unknown	why God doth in	6, 55/ 11
in things not only	unknown	but also seeming impossible	6, 66/ 8
of the writing is	unknown	. He saith also that	6, 115/ 27
known to himself and	unknown	to us; and the	6, 141/ 5
reputed for unrevealed and	unknown	, if after that, the	6, 164/ 16
it, but a secret	unknown	sort of such only	6, 195/ 29
be in this world	unknown	as yet while the	6, 196/ 8
folk here and there	unknown	, which may be, peradventure	6, 198/ 5
men to the world	unknown	, and to himself well	6, 198/ 24
was then, it was	unknown	to man, but it	6, 199/ 1
scattered here and there	unknown	, till God gather them	6, 199/ 7
right belief was then	unknown	, that is not true	6, 199/ 17
though it had been	unknown	who were faithful in	6, 199/ 19
Baal, were secret and	unknown	, but he saith only	6, 199/ 22
very church a secret	unknown	, not company and congregation	6, 199/ 24
were to the world	unknown	, hath not God set	6, 200/ 16
the true church is	unknown	?" "They might," quoth he	6, 201/ 4
is no such secret	unknown	church of Christ that	6, 201/ 23
be each to other	unknown	. And though some of	6, 201/ 34
will not serve this	unknown	church. For the holders	6, 202/ 2
to seek it? This	unknown	church which they be	6, 202/ 24
turned to a secret,	unknown	, single sort, severed asunder	6, 203/ 6
scattered about in corners,	unknown	to all the world	6, 203/ 7
make the church clearly	unknown	, were the people never	6, 203/ 9
be only a secret	unknown	sort of folk that	6, 204/ 27
standing as they do	unknown	and undiscerned, ye reckoned	6, 218/ 20
his church to be	unknown	or in such wise	6, 220/ 19
be some very relics	unknown	and misnamed. For in	6, 222/ 1
some relics might rest	unknown	, or some peradventure lost	6, 222/ 4
relics that had lain	unknown	in that image, God	6, 222/ 10
so the relics remained	unknown	therein, till now that	6, 222/ 34
that else had lain	unknown	. Whereby well appeared that	6, 225/ 28
heaven (though it were	unknown	here in earth) which	6, 244/ 17
lie to the world	unknown	; and then on the	6, 244/ 28
leave all good doctors	unknown	, and suffer his church	6, 245/ 7
man tell you an	unknown	truth, ye believe not	6, 251/ 9
that of secret and	unknown	things no man can	6, 281/ 3
Christ is but an	unknown	congregation of some folk	6, 289/ 4
he, "it is not	unknown	that I have occupied	6, 322/ 13
manner used therein and	unlawful	petitions asked of them	6, 13/ 15
and therefore to us	unlawful	except God's like ordinance	6, 141/ 6
to be wrong and	unlawful	might grant that, that	6, 189/ 12
manner used therein and	unlawful	petitions asked of them	6, 226/ 4
pray to them for	unlawful	things, as thieves pray	6, 229/ 20

worship with desire of	<b>unlawful</b>	things. And since the	6, 230/ 5
manner of worshipping or	<b>unlawful</b>	petitions desired of saints	6, 232/ 28
the superstitious manner and	<b>unlawful</b>	petitions, if women there	6, 235/ 2
abroad any fault of	<b>unlawful</b>	favor found in them	6, 277/ 12
was by such an	<b>unlawful</b>	craft as was not	6, 319/ 14
no great harm nor	<b>unlawfulness</b>	therein. For that may	6, 235/ 14
Sixteenth Chapter Of simple	<b>unlearned</b>	folk that are deceived	6, 19/ 24
that poor, simple, and	<b>unlearned</b>	men (although they fell	6, 31/ 8
of so young an	<b>unlearned</b>	maiden, when herself wist	6, 93/ 18
a naughty man nor	<b>unlearned</b>	in scripture, could not	6, 136/ 21
were they learned or	<b>unlearned</b>	, were they lay people	6, 164/ 22
it was to folk	<b>unlearned</b>	more hard to be	6, 285/ 17
Old Testament things for	<b>unlearned</b>	folk far more strange	6, 294/ 18
to lay people and	<b>unlearned</b>	, that he corrupted in	6, 315/ 3
the appetite when men	<b>unlearned</b>	, though they read it	6, 333/ 22
the other side that	<b>unlearned</b>	people can never by	6, 336/ 15
is not possible for	<b>unlearned</b>	men to attain unto	6, 336/ 29
were meet for men	<b>unlearned</b>	to be busy with	6, 337/ 4
hath begun of such	<b>unlearned</b>	folk as nothing conned	6, 338/ 29
tongue, or out of	<b>unlearned</b>	men's hands, we should	6, 339/ 5
that one good, devout,	<b>unlearned</b>	layman might take by	6, 340/ 20
such wise handled that	<b>unlearned</b>	folk were likely to	6, 368/ 13
nor in secular literature	<b>unlearned</b>	(as I perceive not	6, 379/ 2
malicious mind to deceive	<b>unlearned</b>	people with equivocation. For	6, 388/ 2
Sixteenth Chapter Of simple	<b>unlearned</b>	folk that are deceived	6, 418/ 11
For many a man	<b>unlearned</b>	, when he heareth one	6, 418/ 15
this counsel to every	<b>unlearned</b>	man, when any man	6, 420/ 10
can write to blind,	<b>unlearned</b>	people with, when himself	6, 425/ 23
me never so far	<b>unlikely</b>	, yet if ye would	6, 78/ 29
fewer and thereby less	<b>unlikely</b>	, and yet all untrue	6, 134/ 16
yet were he not	<b>unlikely</b>	by such other texts	6, 137/ 3
Whereby it is not	<b>unlikely</b>	that the Gospel of	6, 151/ 32
they never so far	<b>unlikely</b>	nor never so far	6, 154/ 16
-- this were full	<b>unlikely</b>	, that this Holy Spirit	6, 220/ 15
But it is not	<b>unlikely</b>	that there were many	6, 252/ 17
seemed us never so	<b>unlikely</b>	, yet had he done	6, 276/ 19
so is it not	<b>unlikely</b>	." "Then," quoth I, "when	6, 288/ 9
images." "That were very	<b>unlikely</b>	," quoth I, "that Saint	6, 358/ 1
him that it were	<b>unlikely</b>	that he should see	6, 362/ 17
yet, if he be	<b>unmarried</b>	at the time that	6, 310/ 8
and his children were	<b>unmeet</b>	for a great cure	6, 306/ 7
not, and thought him	<b>unnatural</b>	if he cared not	6, 310/ 16
vengeance among you. What	<b>unnatural</b>	people be you that	6, 371/ 35
themselves, "We be but	<b>unprofitable</b>	servants; we have done	6, 380/ 22

dead because it is	<b>unprofitable</b>	, is yet a very	6, 386/ 34
a man unto the	<b>unprofitable</b>	faith that is in	6, 387/ 2
then stand they both	<b>unproved</b>	. "And therefore," quoth he	6, 249/ 8
crimes should pass forth	<b>unpunished</b>	, and thereby should the	6, 263/ 2
corner of the matter	<b>unransacked</b>	, as far as we	6, 210/ 19
sore thing and far	<b>unreasonable</b>	, that poor, simple, and	6, 31/ 7
All which absurdities and	<b>unreasonable</b>	follies appeareth as well	6, 96/ 24
wise man than an	<b>unreasonable</b>	reader. Nor I cannot	6, 129/ 19
but if reason be	<b>unreasonable</b>	-- have more disdain	6, 129/ 24
see that upon his	<b>unreasonable</b>	reason, one of two	6, 309/ 11
law ye see nothing	<b>unreasonable</b>	. For it neither forbiddeth	6, 316/ 2
not therefore, as methinketh,	<b>unreasonable</b>	that the ordinary, whom	6, 343/ 19
was he by this	<b>unreasonable</b>	manner driven to another	6, 367/ 24
the reproof of that	<b>unreasonable</b>	and detestable heresy, and	6, 400/ 15
the author showeth what	<b>unreasonableness</b>	would ensue if folk	6, 6/ 9
the author showeth what	<b>unreasonableness</b>	would ensue if folk	6, 63/ 8
forasmuch as ye lay	<b>unreasonableness</b>	to their charge that	6, 311/ 17
persons that they seem	<b>unreasonably</b>	suspicious if they think	6, 63/ 22
knowledge the less, and	<b>unreasonably</b>	stand in their error	6, 66/ 26
must be a man	<b>unreprovable</b>	and the husband of	6, 303/ 28
good nor bad passeth	<b>unreproved</b>	. If they be familiar	6, 296/ 13
doubted and reputed for	<b>unrevealed</b>	and unknown, if after	6, 164/ 15
to a high and	<b>unruly</b>	multitude, many sore punishments	6, 409/ 20
the rabble of such	<b>unsavory</b>	ceremonies, all which are	6, 43/ 29
world must needs wax	<b>unsavory</b>	. And he saith that	6, 298/ 8
our horse rather run	<b>unshod</b>	and mar his hoof	6, 226/ 31
yet are there some	<b>unshrined</b>	, for no man wotteth	6, 217/ 8
by such irreverent and	<b>unsitting</b>	demeanor among much people	6, 335/ 36
every man reckon himself	<b>unsure</b>	of his own father	6, 63/ 28
and yet they be	<b>unsworn</b>	also, and therewith be	6, 83/ 29
peradventure as they stood	<b>unsworn</b>	. And yet though I	6, 273/ 3
for very ribalds and	<b>unthrifths</b>	, and openly perceived for	6, 59/ 6
it, leaving no part	<b>untouched</b>	in such order as	6, 35/ 7
they thought, stood longer	<b>untouched</b>	. And they guessed that	6, 222/ 30
is by him clean	<b>untouched</b>	. "That is," quoth I	6, 432/ 23
The author showeth the	<b>untoward</b>	mind of many men	6, 7/ 6
The author showeth the	<b>untoward</b>	mind of many men	6, 84/ 9
it is a great	<b>untowardness</b>	in a thing so	6, 85/ 3
they be feigned and	<b>untrue</b>	, partly, lest they be	6, 6/ 4
they be feigned and	<b>untrue</b>	, partly lest they be	6, 61/ 29
that their tale is	<b>untrue</b>	, as it must needs	6, 64/ 20
unlikely, and yet all	<b>untrue</b>	. And how should his	6, 134/ 17
think -- were waxen	<b>untrue</b>	. And therefore over this	6, 147/ 9
of true knowledge, believing	<b>untrue</b>	men, canonize for saints	6, 218/ 2

any of both sorts	<b>untrue</b>	-- neither, as say	6, 224/ 34
false, and their doctrine	<b>untrue</b>	, and their miracles feigned	6, 241/ 9
that though some were	<b>untrue</b>	, yet all were not	6, 241/ 19
can be false or	<b>untrue</b>	? Among which doctrine since	6, 245/ 16
to say of himself	<b>untrue</b>	. And that should they	6, 276/ 31
other either make an	<b>untrue</b>	report or untruly deny	6, 324/ 7
to the chancellor was	<b>untrue</b>	. "And as for myself	6, 326/ 23
should be first so	<b>untrue</b>	that he should lay	6, 403/ 5
to wit, for their	<b>untrue</b>	saying and keeping aside	6, 429/ 7
found there indeed but	<b>untruly</b>	surmised. And yet such	6, 28/ 29
malice and envy doth	<b>untruly</b>	defame them, or else	6, 30/ 32
in that he was	<b>untruly</b>	judged to have preached	6, 36/ 36
ye knew the matter	<b>untruly</b>	judged indeed, or by	6, 260/ 22
like, and many texts	<b>untruly</b>	translated for the maintenance	6, 290/ 22
an untrue report or	<b>untruly</b>	deny the truth. And	6, 324/ 7
he spareth not, both	<b>untruly</b>	and without necessity, in	6, 346/ 17
on his oath swear	<b>untruth</b>	where he thinketh the	6, 15/ 13
upon the truth or	<b>untruth</b>	of their report. Wherein	6, 260/ 31
before but that their	<b>untruth</b>	shall in some part	6, 261/ 31
confess against himself an	<b>untruth</b>	, but had been in	6, 273/ 33
on his oath swear	<b>untruth</b>	, where he thinketh the	6, 280/ 18
down and teach an	<b>untruth</b>	, and therefore the words	6, 385/ 22
meat that is most	<b>unwholesome</b>	for them; it were	6, 343/ 18
of themselves always right	<b>unwholesome</b>	to meddle with, meet	6, 348/ 5
cross with many an	<b>unwomanly</b>	song, and that such	6, 236/ 2
the Jews that were	<b>unworthy</b>	to hear it were	6, 145/ 3
of his secret sores	<b>unwrapped</b>	and discovered that he	6, 327/ 2
things so remain yet	<b>unwritten</b>	of truths necessary to	6, 10/ 1
whose books were not	<b>unwritten</b>	this thousand year. And	6, 90/ 18
many things, I think,	<b>unwritten</b>	, and whereof some part	6, 115/ 33
things so remain yet	<b>unwritten</b>	of truths necessary to	6, 137/ 29
great mercy, maintained and	<b>upheld</b>	; as we find in	6, 298/ 27
shall, if they be	<b>upheld</b>	a while, see them	6, 426/ 30
matter, to maintain and	<b>uphold</b>	his authority against a	6, 256/ 33
Spirit of God, that	<b>upholdeth</b>	the body of his	6, 194/ 1
highly helpeth to the	<b>upholding</b>	of this wretched world	6, 299/ 20
Almaine of the common	<b>uplandish</b>	people so pleasantly heard	6, 369/ 7
shortly after, that those	<b>uplandish</b>	Lutherans took so great	6, 369/ 23
plainly pervert and turn	<b>upside</b>	down the right order	6, 334/ 21
to turn the world	<b>upside</b>	down and defend their	6, 405/ 15
downward and the smoke	<b>upward</b>	, by the power of	6, 404/ 7
had ever been in	<b>ure</b>	, or now were all	6, 53/ 23
in some such great,	<b>urgent</b>	cause chancing upon some	6, 41/ 7
of our faith and	<b>usage</b>	in the worship of	6, 13/ 22

of our faith and	<b>usage</b>	in the worship of	6, 237/ 16
is both an old	<b>usage</b>	to call heretics after	6, 417/ 27
parcel of the rites,	<b>usages</b>	, and belief of Christ's	6, 245/ 24
and prayer, first to	<b>use</b>	the judgment of natural	6, 9/ 11
no man's hand, but	<b>use</b>	to burn them where	6, 16/ 24
their souls, they most	<b>use</b>	to come to the	6, 59/ 4
own knowledge. But ye	<b>use</b>	, my master saith, to	6, 68/ 35
other place in common	<b>use</b>	and custom. But now	6, 70/ 18
Maker -- but also	<b>use</b>	themselves in as religious	6, 99/ 10
people fall from the	<b>use</b>	of virtue, shall not	6, 110/ 11
and prayer, first to	<b>use</b>	the judgment of natural	6, 122/ 12
more nimble by the	<b>use</b>	of some feats; and	6, 132/ 3
that figure much in	<b>use</b>	. By which a woman	6, 150/ 17
yourself the church, do	<b>use</b>	to call heretics, which	6, 189/ 36
that ye speak of,	<b>use</b>	no such things among	6, 190/ 25
and bad both doth	<b>use</b>	it, and the good	6, 210/ 9
a fair day then	<b>use</b>	they, as he cometh	6, 227/ 25
or their friends should	<b>use</b>	those threads against the	6, 228/ 22
utterly put the whole	<b>use</b>	away, we should then	6, 235/ 34
amend their manners, and	<b>use</b>	themselves in Christmas more	6, 236/ 14
against his adversary to	<b>use</b>	always the buckler hand	6, 248/ 34
other side if he	<b>use</b>	the sword therewith, and	6, 249/ 1
bees in their hives	<b>use</b>	to say matins among	6, 259/ 5
that he should nothing	<b>use</b>	the discretion of his	6, 262/ 1
shameful death, do not	<b>use</b>	commonly to take a	6, 263/ 6
contract or covenant: but	<b>use</b>	to do it by	6, 263/ 8
I not if he	<b>use</b>	it so very often	6, 287/ 25
wives, forbore the carnal	<b>use</b>	of them. And since	6, 311/ 8
God than the carnal	<b>use</b>	of matrimony, or else	6, 311/ 33
no man's hand; but	<b>use</b>	to burn them where	6, 316/ 28
of the heretics they	<b>use</b>	to take away. But	6, 317/ 16
could never see her	<b>use</b>	any worse way than	6, 321/ 23
from other that would	<b>use</b>	it well, Christ should	6, 332/ 15
for a preacher to	<b>use</b>	discretion in his preaching	6, 339/ 25
and fatherly counsel to	<b>use</b>	it reverently with humble	6, 341/ 18
shall be likely to	<b>use</b>	it to God's honor	6, 341/ 24
abused it, then the	<b>use</b>	thereof to be forbidden	6, 341/ 26
haply think that I	<b>use</b>	myself too sore to	6, 346/ 15
the credence and good	<b>use</b>	, and finally, so far	6, 347/ 12
that of ten that	<b>use</b>	to read his books	6, 348/ 11
in the pyxes, and	<b>use</b>	in many places continually	6, 370/ 19
which now the Lutherans	<b>use</b>	-- that is to	6, 374/ 18
heresies both teach and	<b>use</b>	more sensual and licentious	6, 375/ 2
them that have the	<b>use</b>	of reason without good	6, 394/ 27

such as have the	use	of reason faith be	6, 394/ 28
of much superstitious manner	used	therein and unlawful petitions	6, 13/ 15
the good devout things	used	commonly in Christ's church	6, 14/ 12
negligence that would be	used	in the singing or	6, 14/ 15
than preach of --	used	in the clergy. And	6, 28/ 10
the old holy fathers	used	only to dispute with	6, 31/ 21
he said, that he	used	, which he found sufficient	6, 34/ 12
the greatest favor, and	used	toward him the most	6, 36/ 30
that ever I wist	used	to any man in	6, 36/ 31
this manner hath been	used	, taught, and allowed, and	6, 38/ 8
warrant that they themselves	used	not to say Mass	6, 41/ 34
sent him, and also	used	not his own people	6, 42/ 32
those things that were	used	in the Old Law	6, 43/ 18
ought not to be	used	among Christian people; but	6, 43/ 21
pilgrimage ought to be	used	, none image offered unto	6, 53/ 21
and good bishops have	used	them themselves. But I	6, 54/ 29
and holy strange gestures	used	in consecration or ministration	6, 56/ 4
false worship, as was	used	after paganism in that	6, 58/ 16
falsehood that is therein	used	among, sometimes by the	6, 99/ 34
demandd why that he	used	to say in his	6, 124/ 27
writing of holy scripture	used	so high wisdom, and	6, 138/ 15
mystical gestures and ceremonies	used	in the Mass. And	6, 148/ 17
truth. And albeit he	used	therein none open miracle	6, 172/ 2
of holy scripture, yet	used	he the secret supernatural	6, 172/ 5
in all the persecution	used	to come together to	6, 190/ 15
or secret houses. They	used	also the sacraments among	6, 190/ 17
old hath allowed and	used	this way and condemned	6, 210/ 11
church, after such diligence	used	, being by the canonization	6, 220/ 28
of much superstitious manner	used	therein and unlawful petitions	6, 226/ 4
that one special point	used	in that pilgrimage and	6, 228/ 35
idolatry in our courtesy	used	to princes, prelates and	6, 230/ 21
ye have seen it	used	I cannot tell. But	6, 234/ 26
Ye speak of lewdness	used	at pilgrimages. Is there	6, 236/ 7
there, trow ye, none	used	on holy days? And	6, 236/ 7
the good devout things	used	commonly in Christ's church	6, 255/ 12
negligence that would be	used	in the singing or	6, 255/ 15
of, which was abjured,	used	among some of that	6, 257/ 1
although there had been	used	to him more rigor	6, 270/ 29
there was much sin	used	among good folk many	6, 283/ 4
that of old they	used	commonly to choose well	6, 286/ 8
is a French word	used	in English more than	6, 286/ 16
our language, but either	used	half in mockage when	6, 290/ 7
that he hath thus	used	himself in his translation	6, 290/ 26
would be more diligence	used	in the choice, not	6, 301/ 9

thereof as that is	<b>used</b>	in, which is only	6, 309/ 30
and Catholic folk that	<b>used</b>	it with devotion and	6, 317/ 14
Essex, a carpenter that	<b>used</b>	to make pumps, which	6, 328/ 4
the remnant to be	<b>used</b>	like. And commonly, the	6, 334/ 35
such thing should be	<b>used</b>	among them or before	6, 335/ 10
whereof one man hath	<b>used</b>	to speak with another	6, 337/ 25
Christ and his apostles	<b>used</b>	such provision in their	6, 340/ 7
would I rather have	<b>used</b>	such moderation as I	6, 344/ 20
and ever hath been	<b>used</b>	in Christ's church, is	6, 353/ 32
or any honorable rite	<b>used</b>	therein. "Item, he saith	6, 354/ 18
But when the synod	<b>used</b>	that word for such	6, 357/ 28
be with great devotion	<b>used</b>	in honor of God	6, 359/ 9
great honor and reverence	<b>used</b>	unto their holy relics	6, 359/ 12
quoth I, "hath he	<b>used</b>	in the matter of	6, 366/ 6
and oppressed, after torments	<b>used</b>	and money fetched out	6, 371/ 18
own good works, they	<b>used</b>	themselves marvelously, considering that	6, 381/ 6
because of their charity	<b>used</b>	in those deeds? Which	6, 393/ 4
glosses that ye have	<b>used</b>	before, ye have always	6, 395/ 7
the violent cruelty first	<b>used</b>	by the heretics themselves	6, 406/ 24
violence, though they had	<b>used</b>	all the ways they	6, 407/ 9
yet unto this day	<b>used</b>	less violence toward them	6, 407/ 14
But since violence is	<b>used</b>	on that part, and	6, 408/ 12
Turk and sultan have	<b>used</b>	to christen their children	6, 416/ 17
were before? And so	<b>used</b>	themselves that after much	6, 416/ 34
methinketh, be much pity	<b>used</b>	in those matters among	6, 418/ 15
creature, and Saint Gregory	<b>uses</b>	it for such worship	6, 357/ 29
them in derision what	<b>uses</b>	the churches serve for	6, 370/ 26
great thing therein, yet	<b>useth</b>	he for an instrument	6, 132/ 1
church in the canonization	<b>useth</b>	a means that may	6, 217/ 31
albeit that his church	<b>useth</b>	one means that might	6, 223/ 17
as he should, and	<b>useth</b>	the word in its	6, 387/ 36
being far better learned,	<b>using</b>	in study more diligence	6, 38/ 26
his own affections, and	<b>using</b>	great moderation and temperance	6, 126/ 33
and a lowly heart,	<b>using</b>	reason and refusing no	6, 152/ 24
wrought in them himself,	<b>using</b>	them in all those	6, 377/ 24
that, being learned and	<b>using</b>	to hear confessions, and	6, 379/ 7
making any defense, but	<b>using</b>	further sufferance and doing	6, 414/ 31
way named between them,	<b>usual</b>	enough for men and	6, 274/ 12
he changeth the known	<b>usual</b>	names of so great	6, 287/ 31
laws were written were	<b>usual</b>	in every man's hands	6, 342/ 34
gold in the vessels,	<b>utensils</b>	, and ornaments of his	6, 41/ 31
peril thereof appeareth by	<b>Uticus</b>	, the young stripling that	6, 259/ 14
Spirit is to the	<b>utility</b>	and profit. This Holy	6, 178/ 18
appeared in some, doth	<b>utter</b>	and make open their	6, 90/ 34

some other way doth	<b>utter</b>	it unto them, as	6, 214/ 7
so highly touching the	<b>utter</b>	destruction of a man	6, 261/ 6
suffer only one, with	<b>utter</b>	exclusion of any more	6, 308/ 9
the occasion of the	<b>utter</b>	subversion of that whole	6, 315/ 6
that the one doth	<b>utter</b>	folks confessions to the	6, 350/ 14
now, that priests should	<b>utter</b>	folks' confession were well	6, 350/ 34
by infidels, to their	<b>utter</b>	undoing, not only temporal	6, 414/ 14
such provision in their	<b>utterance</b>	of so strange and	6, 340/ 8
hitherto showed itself, and	<b>uttered</b>	the good affection of	6, 44/ 2
she said, such things	<b>uttered</b>	and spoken, as well	6, 93/ 19
which were by them	<b>uttered</b>	to divers young scholars	6, 269/ 26
through any such secrets	<b>uttered</b>	and showed by the	6, 351/ 18
he would not were	<b>uttered</b>	and showed openly. For	6, 420/ 6
is wrought to the	<b>utterest</b>	point of sovereign goodness	6, 74/ 32
naturally and after the	<b>utterest</b>	perfection of themselves, which	6, 75/ 11
whereof he was detected	<b>utterly</b>	clean and faultless, yet	6, 36/ 22
prohibition as should forbid	<b>utterly</b>	any images to be	6, 45/ 2
faith should never so	<b>utterly</b>	fail in his church	6, 107/ 26
other side thought it	<b>utterly</b>	forbidden and held for	6, 171/ 22
they would openly and	<b>utterly</b>	deny Christ altogether, it	6, 196/ 18
amend the misuse but	<b>utterly</b>	put the whole use	6, 235/ 33
would we should not	<b>utterly</b>	be deceived in saints	6, 240/ 5
to receive him, but	<b>utterly</b>	may forsake him and	6, 271/ 11
for because that Luther	<b>utterly</b>	denieth the very Catholic	6, 289/ 2
do now deny it	<b>utterly</b>	. And himself leaveth little	6, 352/ 4
that he goeth about	<b>utterly</b>	to destroy it? And	6, 352/ 18
things go not about	<b>utterly</b>	to destroy the whole	6, 360/ 21
reasoning to railing, and	<b>utterly</b>	denied that he had	6, 361/ 25
the next general council,	<b>utterly</b>	denieth the authority of	6, 362/ 9
God's sake see how	<b>utterly</b>	this itch and tickling	6, 364/ 16
hundred years, he set	<b>utterly</b>	at naught, calling it	6, 367/ 16
the Father himself, and	<b>utterly</b>	against all goodness of	6, 376/ 33
works it may be	<b>utterly</b>	dead. And therefore, as	6, 386/ 7
all men's deeds for	<b>utterly</b>	naught, though grace wrought	6, 396/ 13
all natural reason, so	<b>utterly</b>	subverting all virtue and	6, 402/ 27
if need so require,	<b>utterly</b>	pulled up, there shall	6, 416/ 8
but denieth it as	<b>utterly</b>	, as foolishly, without ground	6, 425/ 10
ye may to the	<b>uttermost</b>	of his little power	6, 27/ 25
it not to the	<b>uttermost</b>	of his power, but	6, 74/ 34
episcopum esse irreprehensibilem unius	<b>uxoris</b>	virum" (That a bishop	6, 303/ 27
not only seemed in	<b>vain</b>	, considering that all they	6, 52/ 4
where is said, "In	<b>vain</b>	worship they me with	6, 163/ 10
manner frustrate and in	<b>vain</b>	. "That people," quoth I	6, 173/ 17
it is not in	<b>vain</b>	to pray to saints	6, 226/ 7



lightness of mind and	<b>vain</b>	gladness of heart, which	6, 257/ 33
the matter delayed in	<b>vain</b>	. If they did the	6, 265/ 11
a device, in the	<b>vain</b>	avaunting of his own	6, 364/ 34
set at naught as	<b>vain</b>	and unfruitful ceremonies, teaching	6, 368/ 27
it were therefore in	<b>vain</b>	for them to resist	6, 377/ 17
this were a very	<b>vain</b>	doctrine, that faith is	6, 394/ 26
peevisish pleasure of the	<b>vain</b>	praise puffed out of	6, 398/ 6
them miss of the	<b>vain</b>	praise, whereof only they	6, 423/ 16
find so very a	<b>vainglorious</b>	fool that would not	6, 364/ 13
that for avoiding of	<b>vainglory</b>	a man shall not	6, 58/ 24
a scabbed itch of	<b>vainglory</b>	catch they in their	6, 126/ 1
therein both the frantic	<b>vainglory</b>	of that fond frere	6, 363/ 15
tickling of vanity and	<b>vainglory</b>	had cast him clean	6, 364/ 16
nature right little in	<b>value</b>	, at so high a	6, 397/ 32
our works took their	<b>value</b>	and price after the	6, 398/ 9
ever shortly decayed and	<b>vanished</b>	quite away, so far	6, 191/ 27
books clean gone and	<b>vanished</b>	quite away, ere ever	6, 423/ 27
for philosophy, the most	<b>vanity</b>	of all -- and	6, 33/ 30
be but wandering about	<b>vanity</b>	or superstitious devotion, and	6, 100/ 19
itch and tickling of	<b>vanity</b>	and vainglory had cast	6, 364/ 16
twain found out and	<b>vanquished</b>	, by the true doctors	6, 240/ 27
when the prophet Helias	<b>vanquished</b>	by miracle the false	6, 241/ 1
no manner change or	<b>variance</b>	from his opinion, but	6, 398/ 22
know him, if they	<b>varied</b>	in a tale and	6, 182/ 3
fall in his church	<b>variety</b>	, mutation, and change; so	6, 147/ 1
wherein we should not	<b>vary</b>	for the text, but	6, 102/ 26
think that we shall	<b>vary</b>	, but the interpretation of	6, 103/ 3
special faith by themselves,	<b>varying</b>	and gainsaying the other	6, 193/ 32
hyperbole to declare the	<b>vehemence</b>	of his mind in	6, 385/ 25
hyperbole, for the more	<b>vehement</b>	expressing of a matter	6, 384/ 11
of, as great and	<b>vehement</b>	as the words be	6, 385/ 27
be naught be very	<b>vehemently</b>	rebuked. But the very	6, 347/ 5
But now since the	<b>veil</b>	of the Temple is	6, 343/ 2
of amendment by some	<b>vein</b>	of that wholesome moisture	6, 194/ 3
matters, as of the	<b>veneration</b>	and worship of images	6, 3/ 5
had images in great	<b>veneration</b>	, and many wonderful miracles	6, 90/ 12
the third, "latria," the	<b>veneration</b>	, honor, and adoration that	6, 97/ 32
hath in honor and	<b>veneration</b>	for saints. First, as	6, 219/ 31
token of wrath and	<b>vengeance</b>	, and is to the	6, 216/ 5
wretched world from the	<b>vengeance</b>	of the wrath of	6, 299/ 21
though God send a	<b>vengeance</b>	among you. What unnatural	6, 371/ 35
because Christ said, "Non	<b>veni</b>	pacem mittere sed gladium	6, 124/ 32
hallowed certain threads of	<b>Venice</b>	gold. And them he	6, 228/ 20
a falsis prophetis, qui	<b>veniunt</b>	ad vos in vestimentis	6, 421/ 21

with more than half	<b>venom</b>	poisoned the whole wine	6, 347/ 20
and confuted the most	<b>venomous</b>	and pestilent book of	6, 362/ 5
out in virulent and	<b>venomous</b>	words, when he cometh	6, 364/ 2
honest men, found the	<b>verdict</b>	as themselves thought in	6, 325/ 14
may tell us be	<b>verified</b>	if he be the	6, 305/ 23
well understood to be	<b>verified</b>	in far the most	6, 395/ 17
pen. Which thing I	<b>verily</b>	thought myself so much	6, 26/ 27
men in earth. And	<b>verily</b>	of his intent and	6, 40/ 33
chalices of tree. Nor	<b>verily</b>	I can scant believe	6, 41/ 19
carver can devise. "And	<b>verily</b>	, to say the truth	6, 44/ 30
whereunto he answered, "Nay	<b>verily</b>	; for methinketh," quoth he	6, 53/ 6
nature and reason, doth	<b>verily</b>	and truly show me	6, 71/ 16
in the devil's name?" "	<b>Verily</b>	, " said I, "there was	6, 88/ 16
hath been, yet I	<b>verily</b>	think that neither of	6, 90/ 31
all were true. But	<b>verily</b>	as I began a	6, 95/ 21
they ween they were	<b>verily</b>	the one Christ, the	6, 99/ 30
hither all were done." "	<b>Verily</b>	, sir," quoth he, "I	6, 109/ 7
end, albeit I think	<b>verily</b>	the substance shall. But	6, 115/ 17
No, surely," quoth he. "	<b>Verily</b>	, " quoth I, "where reason	6, 119/ 9
reason so short; for	<b>verily</b>	I would never have	6, 129/ 18
custom corrupted -- might	<b>verily</b>	well have showed them	6, 141/ 16
both; but I would	<b>verily</b>	think that I did	6, 154/ 23
into an invincible error?" "	<b>Verily</b>	, " quoth he, "great cause	6, 159/ 27
would believe him?" "Yea,	<b>verily</b>	, " quoth he, "that would	6, 160/ 3
bade you believe?" "Nay,	<b>verily</b>	, " quoth he, "I would	6, 160/ 26
as his living?" "Yes,	<b>verily</b>	, " quoth he. "Then appeareth	6, 165/ 23
his own wit would	<b>verily</b>	ween the contrary. And	6, 166/ 14
in the body than	<b>verily</b>	any member, organ, or	6, 195/ 1
was apostle. And as	<b>verily</b>	a member of Christ's	6, 197/ 19
it false, as he	<b>verily</b>	thought he should have	6, 228/ 8
friend, "that I think	<b>verily</b>	there was." "That may	6, 253/ 9
were a wise invention." "	<b>Verily</b>	, " quoth I, "to me	6, 275/ 10
fault. And I think	<b>verily</b>	it was a favorable	6, 279/ 11
your friend, "it seemeth	<b>verily</b>	that he meant not	6, 290/ 10
himself said ho, and	<b>verily</b>	confessed that the book	6, 292/ 31
few, yet think I	<b>verily</b>	that for those few	6, 298/ 25
a displeasing messenger. And	<b>verily</b>	were all the bishops	6, 300/ 24
Every man knoweth it." "	<b>Verily</b>	, " quoth I, "many men	6, 314/ 20
one which I thought	<b>verily</b>	could tell who killed	6, 321/ 5
arse. But I think	<b>verily</b>	for all this there	6, 325/ 2
way. But I think	<b>verily</b>	, that if he had	6, 325/ 23
innocence. And since I	<b>verily</b>	believe that if he	6, 326/ 10
that God is as	<b>verily</b>	the author and cause	6, 353/ 6
in that book?" "Nay,	<b>verily</b>	, " quoth he, "for methought	6, 356/ 17

enough." "So was it	<b>verily</b>	, " quoth I, "and too	6, 356/ 18
this opinion (for I	<b>verily</b>	think that himself thinketh	6, 365/ 33
after their opinion more	<b>verily</b>	wrought in them by	6, 377/ 16
he, if he believed	<b>verily</b>	and surely that sin	6, 393/ 25
saw any that more	<b>verily</b>	play that pageant than	6, 399/ 21
received to grace, and	<b>verily</b>	for such merits, forgiveness	6, 417/ 1
to leave the holy	<b>vernicle</b>	, the express image also	6, 39/ 3
penance to say this	<b>verse</b>	, "Miserere mei deus, quoniam	6, 88/ 1
covered it with the	<b>verse</b>	of the Prophet, "I	6, 145/ 6
of some of the	<b>vessel</b>	and plate of the	6, 41/ 5
and gold in the	<b>vessels</b>	, utensils, and ornaments of	6, 41/ 31
therewith, that right small	<b>vessels</b>	had now much work	6, 412/ 32
isle and bring the	<b>vessels</b>	round about it, whose	6, 413/ 1
were pagans, if any	<b>vestal</b>	virgin (for so called	6, 375/ 21
veniunt ad vos in	<b>vestimentis</b>	ovium, intrinsecus autem sunt	6, 421/ 22
touch of holy saints'	<b>vestures</b>	? And doubt we then	6, 225/ 34
age, in marvelous manner	<b>vexed</b>	and tormented by our	6, 93/ 8
of so much diverse	<b>viand</b>	, that after the affection	6, 343/ 14
made him his universal	<b>vicar</b>	and under him head	6, 108/ 3
which is under Christ	<b>vicar</b>	and the head of	6, 192/ 23
and Saint Peter his	<b>vicar</b>	after him the head	6, 206/ 25
error that they believed	<b>vice</b>	to be virtue, and	6, 110/ 17
as it is a	<b>vice</b>	and some fault to	6, 259/ 8
we see much more	<b>vice</b>	than among ourselves. "Whereas	6, 294/ 8
our tongue; another, the	<b>vice</b>	of the clergy in	6, 294/ 34
that ye see more	<b>vice</b>	in them than in	6, 295/ 30
withstanding and striving against	<b>vice</b>	, all care of heaven	6, 428/ 6
beasts that teach us	<b>vice</b>	as fast as ever	6, 434/ 6
and generally against the	<b>vices</b>	of the clergy, therefore	6, 29/ 26
but have accounted their	<b>vices</b>	for devotion." "Would ye	6, 126/ 7
sin in ourselves, which	<b>vices</b>	that as ye say	6, 295/ 33
so long, wherein the	<b>vices</b>	of them that in	6, 347/ 4
quoth I) against their	<b>vicious</b>	living, and in him	6, 36/ 9
their persons of very	<b>vicious</b>	living, as men much	6, 295/ 2
companionable we call them	<b>vicious</b>	. If they be holy	6, 296/ 16
he be never so	<b>vicious</b>	, and therewith so impenitent	6, 299/ 14
priest to be naught,	<b>vicious</b>	, and in deadly displeasure	6, 300/ 19
wonder is it that	<b>vicious</b>	folk fall to the	6, 433/ 2
of God, in great	<b>victories</b>	given to good Christian	6, 413/ 24
the glory of a	<b>victory</b>	which he hoped to	6, 326/ 31
bishops among them, fastings,	<b>vigils</b>	kept, the Sundays hallowed	6, 190/ 19
of priesthood, in as	<b>vile</b>	office as his horse-keeper	6, 301/ 35
it to rehearse the	<b>villainous</b>	pain and torments that	6, 371/ 12
heresy alone, lay more	<b>villainous</b>	rebuke to the great	6, 377/ 7

the wretches forbear not	<b>villainously</b>	to handle and cast	6, 47/ 28
railing against the Mass,	<b>villainously</b>	demeaning the Blessed Sacrament	6, 433/ 34
the wretch do such	<b>villainy</b>	to the cross of	6, 50/ 23
but rather rebuke and	<b>villainy</b>	. Which though it have	6, 300/ 35
lively tree of that	<b>vine</b>	, and waxing withered branches	6, 146/ 27
saith he, "a very	<b>vine</b>	, and my Father is	6, 194/ 8
gardener. I am the	<b>vine</b>	and ye be the	6, 194/ 9
the stock of the	<b>vine</b>	be all that be	6, 194/ 23
of Christ is the	<b>vine</b>	that Christ spoke of	6, 207/ 8
the church -- the	<b>vine</b>	of Christ's mystical body	6, 207/ 11
the body of the	<b>vineyard</b>	. And if they be	6, 194/ 32
very beasts did also	<b>violate</b>	the wives in the	6, 370/ 31
they their nuns) were	<b>violated</b>	, they not only beat	6, 375/ 22
compelled by force and	<b>violence</b>	to believe upon his	6, 32/ 4
to open force and	<b>violence</b>	. For intending to begin	6, 369/ 14
wit, voluptuous living and	<b>violence</b>	, offering delight unto the	6, 374/ 20
far abhorred all such	<b>violence</b>	that he would not	6, 406/ 13
sore to force and	<b>violence</b>	against heretics, if the	6, 406/ 23
had never begun with	<b>violence</b>	, though they had used	6, 407/ 9
if they had set	<b>violence</b>	aside, good Christian people	6, 407/ 13
this day used less	<b>violence</b>	toward them than they	6, 407/ 14
Howbeit, while they forbore	<b>violence</b>	there was little violence	6, 407/ 18
violence there was little	<b>violence</b>	done to them. And	6, 407/ 19
agreed to take all	<b>violence</b>	and compulsion away upon	6, 407/ 26
preached among us, and	<b>violence</b>	taken away by assent	6, 408/ 4
do now. But since	<b>violence</b>	is used on that	6, 408/ 12
side. But now if	<b>violence</b>	were withdrawn on that	6, 408/ 18
fell to force and	<b>violence</b>	, robbing, beating, tormenting and	6, 409/ 6
or descend by the	<b>violent</b>	hand of God, maugre	6, 404/ 8
against heretics, if the	<b>violent</b>	cruelty first used by	6, 406/ 24
they began to be	<b>violent</b>	themselves. % "We read that	6, 409/ 2
the matter virtuous, the	<b>virgin</b>	so moved in her	6, 94/ 2
our Lady was a	<b>virgin</b>	, and yet at her	6, 100/ 13
Lady was a perpetual	<b>virgin</b>	as well after the	6, 115/ 36
was born of a	<b>virgin</b>	, how know you?" "Marry	6, 130/ 35
Lady was a perpetual	<b>virgin</b>	, as well after the	6, 150/ 2
was born of a	<b>virgin</b>	." "What else?" quoth he	6, 179/ 21
was born of a	<b>virgin</b>	?" "The Gospel of Saint	6, 180/ 2
was both born a	<b>virgin</b>	, and lived and died	6, 312/ 22
lived and died a	<b>virgin</b>	himself, and exhorted all	6, 312/ 22
therein call that blessed	<b>virgin</b>	our advocate. "Item, he	6, 359/ 35
pagans, if any vestal	<b>virgin</b>	(for so called they	6, 375/ 21
that she had vowed	<b>virginity</b>	. For when the angel	6, 150/ 8
full determined purpose of	<b>virginity</b>	. And that as it	6, 151/ 2

a purpose of perpetual	<b>virginity</b>	before the birth of	6, 151/ 6
of our Lady's perpetual	<b>virginity</b>	, the church of Christ	6, 151/ 16
of touching the perpetual	<b>virginity</b>	of our Lady, whereof	6, 155/ 18
made to God of	<b>virginity</b>	, or widowhood, or other	6, 360/ 11
preach high preeminence of	<b>virginity</b>	and widowhood above wedding	6, 426/ 4
vows kept and observed,	<b>virginity</b>	preached and praised, pilgrimages	6, 433/ 26
chaste widows and undefouled	<b>virgins</b>	, by the wholesome doctrine	6, 346/ 29
confessors, so many godly	<b>virgins</b>	, and in all that	6, 433/ 23
sure way is, with	<b>virtue</b>	and prayer, first to	6, 9/ 11
of such wisdom and	<b>virtue</b>	to have him in	6, 26/ 17
that be of known	<b>virtue</b>	and cunning, what do	6, 30/ 29
side, alleged much cunning,	<b>virtue</b>	, and goodness. I will	6, 36/ 10
antiquity or the great	<b>virtue</b>	of the workman, or	6, 47/ 9
in that kind of	<b>virtue</b>	, that the Spirit of	6, 50/ 16
from the use of	<b>virtue</b>	, shall not yet as	6, 110/ 11
from the knowledge of	<b>virtue</b>	, not only for the	6, 110/ 12
believed vice to be	<b>virtue</b>	, and idolatry to be	6, 110/ 17
sure way is, with	<b>virtue</b>	and prayer, first to	6, 122/ 11
And for a great	<b>virtue</b>	their ardent appetite to	6, 123/ 30
and ruin of all	<b>virtue</b>	, then came our Savior	6, 142/ 12
secret infusion of that	<b>virtue</b>	into the soul of	6, 143/ 11
set forth by their	<b>virtue</b>	with God's good inspiration	6, 152/ 9
faith or knowledge of	<b>virtue</b>	pleasant to God, the	6, 184/ 9
being without grace or	<b>virtue</b>	may peradventure stand with	6, 212/ 5
her: "Beware in the	<b>virtue</b>	of God what ye	6, 229/ 12
all reason, religion, and	<b>virtue</b>	reproveth?" The Eleventh Chapter	6, 229/ 30
still upon it in	<b>virtue</b>	of his oath that	6, 271/ 27
in his denying in	<b>virtue</b>	of his oath the	6, 277/ 26
which he still in	<b>virtue</b>	of his oath denied	6, 278/ 33
give us example of	<b>virtue</b>	and the light of	6, 294/ 10
folk the nourisher of	<b>virtue</b>	, and to them that	6, 294/ 23
and is in their	<b>virtue</b>	and prayer, by God's	6, 298/ 26
by the lack of	<b>virtue</b>	among them, and decay	6, 300/ 36
their living. For without	<b>virtue</b>	, the better they be	6, 301/ 11
against good manner and	<b>virtue</b>	, provoking the world to	6, 347/ 13
sacrament self hath no	<b>virtue</b>	at all; but the	6, 352/ 26
whole faith, religion, and	<b>virtue</b>	of Christendom. And that	6, 360/ 21
nature, or any manner	<b>virtue</b>	-- almsdeed, faith, or	6, 385/ 3
either, or any other	<b>virtue</b>	, almsdeed alone sufficeth for	6, 392/ 5
in the way of	<b>virtue</b>	; yet many men be	6, 394/ 4
the faster forward in	<b>virtue</b>	because he hath letted	6, 401/ 12
so utterly subverting all	<b>virtue</b>	and all good order	6, 402/ 27
opinion of learning and	<b>virtue</b>	, they should be secretly	6, 417/ 10
opinion of any man's	<b>virtue</b>	, in whom they see	6, 418/ 3

in great estimation for	<b>virtue</b>	or cunning, then consider	6, 420/ 12
he neither hath more	<b>virtue</b>	nor more cunning than	6, 420/ 13
fathers, of whose cunning,	<b>virtue</b>	, and salvation we be	6, 421/ 11
and good endeavor to	<b>virtue</b>	, all withstanding and striving	6, 428/ 5
in all that time	<b>virtue</b>	had in honor, fasting	6, 433/ 23
the other taught us	<b>virtue</b>	; and that seeth on	6, 434/ 7
good, Christian, and meritorious	<b>virtues</b>	; and the contrary opinion	6, 62/ 22
all one of other	<b>virtues</b>	and of faith, that	6, 109/ 22
the faith than other	<b>virtues</b>	, since it is a	6, 109/ 33
else, as for moral	<b>virtues</b>	and political, if they	6, 177/ 16
off all good Christian	<b>virtues</b>	, and lose the merit	6, 291/ 28
such meditations, prayer, and	<b>virtues</b>	as the matter shall	6, 336/ 8
and all such goodly	<b>virtues</b>	as holy scripture commendeth	6, 348/ 13
Pharisee boasting of his	<b>virtues</b>	? Who hath not bidden	6, 380/ 15
of all their other	<b>virtues</b>	and graces that God	6, 385/ 12
hope be two distinct	<b>virtues</b>	, and that hope is	6, 388/ 26
more negligent in good	<b>virtues</b>	because their faith is	6, 394/ 1
by their patience, high	<b>virtues</b>	, and martyrdom, by which	6, 412/ 6
the judgment of other	<b>virtuous</b>	and cunning men would	6, 23/ 31
was a good, honest,	<b>virtuous</b>	man, far from ambition	6, 28/ 13
they believed to be	<b>virtuous</b>	and cunning) should, instead	6, 31/ 10
be many a right	<b>virtuous</b>	and godly man --	6, 36/ 15
all other things very	<b>virtuous</b>	, but also were in	6, 36/ 21
seemeth by some very	<b>virtuous</b>	man contemplative and well	6, 40/ 10
and many other holy,	<b>virtuous</b>	men, ye shall, except	6, 81/ 21
end of the matter	<b>virtuous</b>	, the virgin so moved	6, 94/ 2
and good works with	<b>virtuous</b>	living shall cool and	6, 109/ 14
lack good and devout	<b>virtuous</b>	people, yet shall both	6, 109/ 25
to study for the	<b>virtuous</b>	framing of his own	6, 126/ 32
worse, right good and	<b>virtuous</b>	lineages declined and decayed	6, 141/ 10
own mind for very	<b>virtuous</b>	and of right belief	6, 260/ 12
men, both twain very	<b>virtuous</b>	men, which heard him	6, 267/ 7
love, but a good,	<b>virtuous</b>	, and well ordered love	6, 288/ 5
that name of holy	<b>virtuous</b>	affection into the bare	6, 288/ 34
love, common to the	<b>virtuous</b>	love that men beareth	6, 289/ 1
Christ's church, against all	<b>virtuous</b>	works, against all divine	6, 303/ 22
before his days by	<b>virtuous</b>	and well learned men	6, 314/ 24
both for cunning and	<b>virtuous</b>	. And therefore the lords	6, 324/ 4
very wise man, a	<b>virtuous</b>	and a cunning." "By	6, 327/ 30
provided that any good,	<b>virtuous</b>	man hath had the	6, 331/ 28
but that a good	<b>virtuous</b>	man, or woman either	6, 339/ 19
therein as neither good,	<b>virtuous</b>	lay folk should lack	6, 341/ 8
perceiveth honest, sad, and	<b>virtuous</b>	, with a good monition	6, 341/ 17
holy martyrs, by the	<b>virtuous</b>	living of so many	6, 346/ 27

the church commandeth and	<b>virtuous</b>	people have ever had	6, 348/ 14
that of so many	<b>virtuous</b>	, wise, and cunning fathers	6, 350/ 23
like a most faithful,	<b>virtuous</b>	, and most erudite prince	6, 362/ 4
agree upon some persons,	<b>virtuous</b>	and well learned, that	6, 363/ 1
presence of right honorable,	<b>virtuous</b>	, and very cunning persons	6, 379/ 5
and charity and other	<b>virtuous</b>	works, because that faith	6, 382/ 35
to do one good	<b>virtuous</b>	deed. For Luther saith	6, 395/ 35
continual course of his	<b>virtuous</b>	life might by the	6, 401/ 8
Saint Jerome and other	<b>virtuous</b>	fathers have in other	6, 409/ 16
slain many a good	<b>virtuous</b>	man; robbed, polluted and	6, 412/ 18
as he taketh for	<b>virtuous</b>	, commend Luther's way, he	6, 418/ 17
being therewith of such	<b>virtuous</b>	behavior as they seem	6, 418/ 25
seem he never so	<b>virtuous</b>	, yet can we with	6, 419/ 11
in alms, with other	<b>virtuous</b>	exercise, both in forbearing	6, 421/ 16
seen and known their	<b>virtuous</b>	life well proved by	6, 422/ 4
clearly testified by the	<b>virtuous</b>	and erudite books of	6, 434/ 2
Gregory, and all the	<b>virtuous</b>	and cunning doctors by	6, 434/ 9
is indeed, well and	<b>virtuously</b>	done devoutly to kiss	6, 359/ 18
faithful folk that live	<b>virtuously</b>	; and therefore where he	6, 400/ 18
the King's Highness most	<b>virtuously</b>	writeth in his epistle	6, 402/ 24
why they live so	<b>virtuously</b>	, fasting and giving their	6, 421/ 15
they burst out in	<b>virulent</b>	and venomous words, when	6, 364/ 2
esse irreprehensibilem unius uxoris	<b>virum</b>	" (That a bishop must	6, 303/ 27
also of his blessed	<b>visage</b>	, as a token to	6, 39/ 4
a table the lovely	<b>visage</b>	of our blessed Lady	6, 39/ 14
the first face some	<b>visage</b>	of probability. Howbeit, to	6, 149/ 14
that had a good	<b>visage</b>	, though he had corrupted	6, 368/ 11
people, they make a	<b>visage</b>	as though they came	6, 399/ 23
they had by these	<b>visible</b>	things knowledge of his	6, 73/ 8
hath by many a	<b>visible</b>	miracle declared that this	6, 112/ 34
Alban himself in a	<b>vision</b>	the image of the	6, 39/ 19
bishops and prelates themselves	<b>visit</b>	those holy places and	6, 54/ 16
smelleth of idolatry to	<b>visit</b>	this place and that	6, 54/ 33
reason go seek and	<b>visit</b>	such places as God	6, 99/ 1
people do not only	<b>visit</b>	these places and there	6, 99/ 5
to their relics, and	<b>visit</b>	pilgrimages. And then where	6, 112/ 2
it their pilgrimage to	<b>visit</b>	some of them one	6, 231/ 10
somewhat sought unto, and	<b>visited</b>	with folks' devotion. But	6, 79/ 9
and pilgrimages to be	<b>visited</b>	and sought, is not	6, 112/ 15
now, as he said,	<b>visited</b>	some of his old	6, 247/ 12
and praised, pilgrimages devoutly	<b>visited</b>	, every kind of good	6, 433/ 27
father which, under the	<b>visor</b>	of a strange herald	6, 364/ 31
suffered, cast off their	<b>visors</b>	of hypocrisy and show	6, 426/ 21
sunt condignae passionis huius	<b>vitae</b>	ad futuram gloriam quae	6, 397/ 1

well in Platina, De	<b>vitis</b>	pontificum, I ween he	6, 41/ 30
Domus mea domus orationis	<b>vocabitur</b>	" (My house shall be	6, 59/ 26
by writing or by	<b>voice</b>	representeth unto the hearer	6, 39/ 34
to us, or our	<b>voice</b>	coming hence to them	6, 214/ 4
heard not his own	<b>voice</b>	. He barketh against the	6, 424/ 31
do all with one	<b>voice</b>	prove that shrift and	6, 425/ 24
all they with one	<b>voice</b>	teach, and prove by	6, 425/ 30
also all with one	<b>voice</b>	the great profit of	6, 425/ 34
of hearing many men's	<b>voices</b>	or any man's words	6, 213/ 20
the world will never	<b>void</b>	except they would make	6, 121/ 16
wist not how to	<b>void</b>	. But then said he	6, 248/ 31
rooms and livings fall	<b>void</b>	to bestow them in	6, 302/ 31
the man) ye cannot	<b>void</b>	but that this is	6, 390/ 14
your tale, a very	<b>void</b>	thing. Was then all	6, 396/ 17
free will may never	<b>void</b>	that answer by reason	6, 405/ 1
eschew him then and	<b>void</b>	him out of Christ's	6, 428/ 31
should in such wise	<b>void</b>	them as very shepherds	6, 430/ 1
as very shepherds would	<b>void</b>	very wolves, there is	6, 430/ 2
bare, except he well	<b>void</b>	the miracles. Whereto when	6, 432/ 15
longing for meat, with	<b>voidance</b>	of that she had	6, 87/ 27
groundeth upon the text,	<b>voided</b>	again. It appeareth also	6, 204/ 17
Paul, and might have	<b>voided</b>	them well with other	6, 384/ 1
to be eschewed and	<b>voided</b>	from the flock. For	6, 417/ 5
that is to wit,	<b>voluptuous</b>	living and violence, offering	6, 374/ 19
secretly more loose and	<b>voluptuous</b>	than they seem. And	6, 424/ 7
paynims, that lived as	<b>voluptuously</b>	as the Turks do	6, 408/ 11
to resist their beastly	<b>voluptuousness</b>	, but break their vows	6, 412/ 8
As when he said, "	<b>Vos</b>	estis sal terrae" (Ye	6, 107/ 12
invicem sicut ego dilexi	<b>vos</b>	" (I give you a	6, 107/ 15
in this wise: "Obsecro	<b>vos</b>	fratres per nomen domini	6, 223/ 33
prophetis, qui veniunt ad	<b>vos</b>	in vestimentis ovium, intrinsecus	6, 421/ 21
tell them nor themselves	<b>vouchsafe</b>	to go prove them	6, 7/ 9
remembrance; where he would	<b>vouchsafe</b>	to send unto the	6, 38/ 36
marvel that he doth	<b>vouchsafe</b>	to show any at	6, 61/ 22
yet would he not	<b>vouchsafe</b>	either to show the	6, 82/ 7
tell them nor themselves	<b>vouchsafe</b>	to go prove them	6, 84/ 12
sloth or incredulity not	<b>vouchsafe</b>	himself to prove it	6, 85/ 6
leave me perplexed; but	<b>vouchsafe</b>	to incline mine assent	6, 157/ 28
by that he doth	<b>vouchsafe</b>	to assist and comfort	6, 182/ 23
heaven, he will not	<b>vouchsafe</b>	to pray for them	6, 211/ 34
to them that they	<b>vouchsafe</b>	to take it. But	6, 301/ 25
any honest man should	<b>vouchsafe</b>	to follow? If our	6, 376/ 8
us in that we	<b>vouchsafe</b>	to trust him, as	6, 397/ 12
have at my request	<b>vouchsafed</b>	to read over the	6, 22/ 34



should come) he hath	<b>vouchsafed</b>	to spread himself abroad	6, 57/ 22
among them whom he	<b>vouchsafed</b>	; where on the other	6, 82/ 3
goodness in that he	<b>vouchsafeth</b>	so familiarly in small	6, 81/ 24
French in sport, "die	<b>vous</b>	garde senior," or at	6, 290/ 8
would boldly break his	<b>vow</b>	for that he thought	6, 170/ 4
keep and observe any	<b>vow</b>	that he hath made	6, 360/ 11
at their liberty, their	<b>vow</b>	notwithstanding." "And how proveth	6, 360/ 13
to dispense with the	<b>vow</b>	made by man to	6, 366/ 8
he wrote that no	<b>vow</b>	could bind any man	6, 366/ 9
the breach of any	<b>vow</b>	of chastity; whereas Tyndale	6, 426/ 5
break their promise and	<b>vow</b>	to God willingly made	6, 429/ 12
and promise of chastity,	<b>vowed</b>	and dedicated unto God	6, 150/ 5
perceive that she had	<b>vowed</b>	virginity. For when the	6, 150/ 8
idolaters, kept their chastity	<b>vowed</b>	once to their false	6, 375/ 17
suffered to break their	<b>vowed</b>	chastity in all their	6, 434/ 13
enough, and that their	<b>vows</b>	could not bind them	6, 165/ 20
make their invocations and	<b>vows</b>	some to the one	6, 231/ 6
the matter of holy	<b>vows</b>	. For in his book	6, 366/ 6
agree to forsake their	<b>vows</b>	of chastity and be	6, 370/ 11
voluptuousness, but break their	<b>vows</b>	and take them harlots	6, 412/ 8
tenderly prayed for, holy	<b>vows</b>	kept and observed, virginity	6, 433/ 26
night, in their earthly	<b>voyage</b>	; and thereby to have	6, 182/ 20
Church in their spiritual	<b>voyage</b>	, wherein his special goodness	6, 182/ 21
best, considering that these	<b>voyages</b>	be but wandering about	6, 100/ 19
they call a tongue	<b>vulgar</b>	and barbarous. But of	6, 333/ 3
be read in any	<b>vulgar</b>	tongue. Nor I never	6, 337/ 11
first written in a	<b>vulgar</b>	tongue. For the scripture	6, 338/ 10
written but in a	<b>vulgar</b>	tongue such as the	6, 338/ 11
tongue because it is	<b>vulgar</b>	and common to every	6, 338/ 17
tongues were as very	<b>vulgar</b>	as ours. And yet	6, 338/ 20
was written in their	<b>vulgar</b>	tongue, and those books	6, 342/ 33
very sure way to	<b>wade</b>	within the great stream	6, 10/ 6
very sure way to	<b>wade</b>	with in the great	6, 138/ 1
that a mouse may	<b>wade</b>	therein, and an elephant	6, 152/ 19
but well and surely	<b>wade</b>	through and come to	6, 152/ 28
I suppose we be	<b>waded</b>	in this matter as	6, 210/ 25
dare hold you a	<b>wager</b>	she will tell you	6, 231/ 30
Wilkin had laid a	<b>wager</b>	with Simkin, that in	6, 274/ 11
said and laid his	<b>wager</b>	the contrary, and then	6, 274/ 15
he had won his	<b>wager</b>	, for lo here ye	6, 274/ 22
this would say the	<b>wager</b>	were his, for it	6, 274/ 25
and would say the	<b>wager</b>	were his except it	6, 275/ 11
Wilkin should win the	<b>wager</b>	. What should we say	6, 275/ 24
should we give the	<b>wager</b>	?" "In faith," quoth he	6, 275/ 25

that as for the	<b>wager</b>	, what I would give	6, 275/ 27
the proof, if the	<b>wager</b>	were but a butterfly	6, 275/ 29
the loss of his	<b>wager</b>	he had, like a	6, 276/ 4
if they would with	<b>wagers</b>	contend and strive therein	6, 65/ 1
away, but worthy to	<b>wait</b>	and as handmaids to	6, 126/ 18
as her handmaid so	<b>wait</b>	upon her, that as	6, 131/ 20
in his house to	<b>wait</b>	upon his wife, which	6, 301/ 34
more honest service to	<b>wait</b>	on a horse than	6, 302/ 2
I ween, when they	<b>wake</b>	forget some of their	6, 365/ 26
of Saint Stephen's in	<b>Walbrook</b>	in London where I	6, 79/ 1
it myself. At Saint	<b>Waleries</b>	here in Picardy, there	6, 227/ 31
fair abbey where Saint	<b>Walery</b>	was monk. And upon	6, 227/ 32
Irish and some in	<b>Wales</b>	too as men say	6, 236/ 34
as they have in	<b>Wales</b>	. And I hear say	6, 309/ 22
the parish." "As for	<b>Wales</b>	," quoth I, "ye be	6, 309/ 27
Well," quoth he, "let	<b>Wales</b>	and Almaygne go, yet	6, 309/ 34
himself was fled into	<b>Wales</b>	, yet they assembled themselves	6, 409/ 29
Lord Cobham taken in	<b>Wales</b>	and burned in London	6, 409/ 34
the air, and men	<b>walk</b>	foot against foot, and	6, 66/ 14
that, he bade him	<b>walk</b>	faitour, and made him	6, 87/ 2
too short. And some	<b>walk</b>	too wide of the	6, 95/ 5
we were like to	<b>walk</b>	wide in words, and	6, 102/ 13
the good, yet to	<b>walk</b>	in the worse, as	6, 110/ 5
going forward, as men	<b>walk</b>	in a maze." "Ye	6, 120/ 15
not resist faith but	<b>walk</b>	with her, and as	6, 131/ 20
us a way to	<b>walk</b>	wherein we were more	6, 138/ 8
wretches worst shall he	<b>walk</b>	that, forcing little of	6, 152/ 33
at liberty and might	<b>walk</b>	the world about, ween	6, 213/ 7
also, if we will	<b>walk</b>	with him, leadeth us	6, 254/ 24
either is fain to	<b>walk</b>	at rovers and live	6, 302/ 22
this, he was bid	<b>walk</b>	like himself. And one	6, 323/ 30
might leave it and	<b>walk</b>	in some better. But	6, 346/ 5
well, good works must	<b>walk</b>	with faith, and sorrow	6, 392/ 13
he would then bid	<b>walk</b>	workers of wickedness, and	6, 393/ 11
the text: "those that	<b>walk</b>	not after the flesh	6, 400/ 21
leastwise, that way they	<b>walk</b>	and say they believe	6, 433/ 9
Christ's Catholic Church, so	<b>walk</b>	with charity in the	6, 435/ 25
way. Then have we	<b>walked</b>	wrong awhile, if ye	6, 72/ 15
lie, then had I	<b>walked</b>	a wise journey; and	6, 85/ 8
then have we well	<b>walked</b>	after the ballad, "The	6, 185/ 30
church. After dinner we	<b>walked</b>	into the garden. And	6, 187/ 12
quoth I. "For he	<b>walked</b>	about as an apostle	6, 268/ 35
to mischief as she	<b>walketh</b>	abroad about her pilgrimages	6, 100/ 9
away, scripture and all	<b>walketh</b>	with it. And in	6, 223/ 29

Alban's, and there was	<b>walking</b>	about the town begging	6, 86/ 3
watching, fasting, praying, preaching,	<b>walking</b>	, hunger, thirst, cold, and	6, 106/ 15
the children of Israel,	<b>walking</b>	with them in the	6, 182/ 18
therefore bid them be	<b>walking</b>	all with sorrow?" "Nay	6, 219/ 7
spirit, in such wise	<b>walking</b>	with his words, that	6, 347/ 22
master the malice thereof,	<b>walking</b>	harmless with God's help	6, 348/ 2
to accompany them in	<b>walking</b>	abroad to show them	6, 370/ 24
even at the hard	<b>wall</b>	, and see not how	6, 210/ 21
driven you to the	<b>wall</b>	in three words, and	6, 249/ 23
merry matters of Saint	<b>Wallery</b>	, because the place is	6, 234/ 32
man carrieth a double	<b>wallet</b>	on his shoulder, and	6, 296/ 1
would once turn our	<b>wallet</b>	that I told you	6, 313/ 33
Not and we would	<b>wallow</b>	upon the ground unto	6, 230/ 17
that great water come	<b>wallowing</b>	up against the wind	6, 80/ 6
that hung about the	<b>walls</b>	none other thing but	6, 228/ 12
for good company, to	<b>Walsingham</b>	in pilgrimage, where a	6, 91/ 23
and our Lady of	<b>Walsingham</b>	. As weening that one	6, 99/ 18
best our Lady of	<b>Walsingham</b>	." "And I," saith the	6, 99/ 22
in the chapel of	<b>Walsingham</b>	or Ipswich? "What say	6, 99/ 24
our dear Lady of	<b>Walsingham</b>	!" Doth it not plainly	6, 99/ 27
that the image at	<b>Walsingham</b>	were our Lady herself	6, 231/ 20
image that is at	<b>Walsingham</b>	. Which if ye ask	6, 231/ 28
that our Lady of	<b>Walsingham</b>	or of Ipswich was	6, 232/ 12
or our Lady of	<b>Walsingham</b>	that stood by the	6, 232/ 15
I were fain to	<b>wander</b>	the world about ere	6, 77/ 26
the church doth but	<b>wander</b>	in the pilgrimage of	6, 196/ 8
these voyages be but	<b>wandering</b>	about vanity or superstitious	6, 100/ 19
seem over light and	<b>wanton</b>	for the weight and	6, 23/ 20
except we be so	<b>wanton</b>	, that where himself had	6, 106/ 19
And having a little	<b>wanton</b>	money, which him thought	6, 227/ 36
Forsooth, ye be a	<b>wanton</b>	, " quoth I. "But yet	6, 287/ 16
reveling and ribaldry, gluttony,	<b>wantonness</b>	, waste, and lechery? Trow	6, 226/ 24
which shall for his	<b>wantonness</b>	have his knife taken	6, 344/ 12
little while. Not by	<b>war</b>	and fighting, which way	6, 32/ 23
is to wit, the	<b>war</b>	and fighting against infidels	6, 36/ 2
they took in the	<b>war</b>	?" "One of that ware	6, 106/ 5
dealing of men of	<b>war</b>	, is not, in my	6, 372/ 29
when they fall to	<b>war</b>	. And of every sect	6, 372/ 31
also, though men in	<b>war</b>	wax furious and cruel	6, 373/ 5
Christian men in their	<b>war</b>	always forborne, as is	6, 373/ 7
have set them at	<b>war</b>	and deadly dissension among	6, 413/ 28
also commendable, the common	<b>war</b>	which every people taketh	6, 415/ 12
sedition, insurrection and open	<b>war</b>	within the bowels of	6, 416/ 5
the temporal princes in	<b>war</b>	against infidels be deeply	6, 431/ 13

at that time in	<b>ward</b>	for heresy, because that	6, 379/ 6
war?" "One of that	<b>ware</b>	is enough," quoth he	6, 106/ 6
if miracles be feigned	<b>ware</b>	, that among all the	6, 242/ 14
chapman to sell our	<b>ware</b>	and our work unto	6, 397/ 36
And some also which	<b>warily</b>	keep themselves for the	6, 424/ 8
to prove whether the	<b>warmness</b>	of grace going through	6, 205/ 32
had no hunger to	<b>warn</b>	them of the one	6, 139/ 14
sensual rebellious appetite to	<b>warn</b>	them of the other	6, 139/ 15
study, and my servants	<b>warned</b>	that if any other	6, 35/ 21
his life. And was	<b>warned</b>	in his dream that	6, 86/ 6
all were she nothing	<b>warned</b>	thereof. And after that	6, 93/ 12
nay but we were	<b>warned</b>	, and none other cause	6, 129/ 5
their faith were they	<b>warned</b>	that no text might	6, 144/ 24
it? For they being	<b>warned</b>	before that there were	6, 200/ 35
come thereto being already	<b>warned</b>	of the law. And	6, 312/ 32
which had also been	<b>warned</b>	to be there. Then	6, 320/ 30
by that warning be	<b>warned</b>	, surely as Saint Paul	6, 417/ 3
church, to give them	<b>warning</b>	with, when they do	6, 113/ 26
would we should have	<b>warning</b>	of all such thing	6, 129/ 1
souls gave them sufficient	<b>warning</b>	, whereof the whole sum	6, 139/ 3
writing he gave a	<b>warning</b>	also of Christ, that	6, 141/ 29
the knowledge give him	<b>warning</b>	and occasion of repentance	6, 174/ 3
ye could take no	<b>warning</b>	by them to please	6, 174/ 22
to the knowledge and	<b>warning</b>	given us of God's	6, 174/ 29
the church all that	<b>warning</b>	and learning of God's	6, 175/ 1
or else a plain	<b>warning</b>	that some of them	6, 219/ 2
true although ye had	<b>warning</b>	that some of them	6, 219/ 11
ye had no such	<b>warning</b>	at all, but would	6, 219/ 13
told you, giveth me	<b>warning</b>	that many be none	6, 219/ 19
they cannot by that	<b>warning</b>	be warned, surely as	6, 417/ 3
when one heretic, after	<b>warning</b>	, will not amend but	6, 428/ 30
much the more surely	<b>warrant</b>	you the truth. Wherein	6, 27/ 10
make me bold to	<b>warrant</b>	that they themselves used	6, 41/ 34
marry," quoth he, "I	<b>warrant</b>	you that I will	6, 84/ 29
be many such, I	<b>warrant</b>	you, that never come	6, 88/ 36
Ye cannot very well	<b>warrant</b>	it," quoth I. "For	6, 89/ 1
also how can ye	<b>warrant</b>	that many of those	6, 89/ 5
Passion, she will I	<b>warrant</b>	you make answer that	6, 232/ 16
not such fools, I	<b>warrant</b>	you. They make their	6, 235/ 21
howbeit I will not	<b>warrant</b>	it for truth. But	6, 256/ 35
not, as I say,	<b>warrant</b>	you that he thus	6, 257/ 4
a very gentleman, I	<b>warrant</b>	you. It is no	6, 353/ 15
dare be bold to	<b>warrant</b>	that thou shalt find	6, 420/ 21
and satisfied. And this	<b>warrantise</b>	will I make you	6, 27/ 16

all good enough without	<b>warrantise</b>	of the best); but	6, 169/ 37
be so circumspect and	<b>wary</b>	in belief of any	6, 78/ 26
make any one man	<b>wary</b>	." "Now that is merrily	6, 106/ 6
if they had been	<b>washed</b>	and laid up within	6, 222/ 27
that the world was	<b>washed</b>	with the water of	6, 252/ 26
and ribaldry, gluttony, wantonness,	<b>waste</b>	, and lechery? Trow ye	6, 226/ 24
God forbid. It would	<b>waste</b>	up your gear upon	6, 229/ 13
and their clothes never	<b>wasted</b>	nor were the worse	6, 42/ 10
speedily burneth up and	<b>wasteth</b>	the never wasting fire	6, 283/ 32
and wasteth the never	<b>wasting</b>	fire of hell, standing	6, 283/ 33
not to kill, continual	<b>watch</b>	and prayer than a	6, 105/ 30
preached, but also fasted,	<b>watched</b>	, prayed and wore hair	6, 44/ 14
moon, whom he had	<b>watched</b>	and worshipped every frosty	6, 134/ 4
he not them to	<b>watching</b>	, fasting, praying, preaching, walking	6, 106/ 15
the angel moved the	<b>water</b>	, and whoso next went	6, 60/ 31
miracles, than in another	<b>water</b>	? But whensoever our Lord	6, 61/ 5
with a very fair	<b>water</b>	. In so far forth	6, 66/ 30
to see that great	<b>water</b>	come wallowing up against	6, 80/ 6
Peter come upon the	<b>water</b>	to him, he bade	6, 107/ 34
the beginning of the	<b>water</b>	put with the wine	6, 148/ 19
make any mixture of	<b>water</b>	? And now is the	6, 148/ 25
only dare put in	<b>water</b>	, but also dare not	6, 148/ 27
by, to cast rose	<b>water</b>	and all things of	6, 227/ 25
was washed with the	<b>water</b>	of the great flood	6, 252/ 26
they come at a	<b>water</b>	where as went away	6, 274/ 20
study where to find	<b>water</b>	in the sea. But	6, 285/ 24
the cheese in the	<b>water</b>	, let fall and lost	6, 369/ 21
and truly told, but	<b>watered</b>	with false glosses, and	6, 29/ 5
the same should have	<b>watered</b>	it, the same should	6, 144/ 6
ourselves so mistrustful and	<b>wavering</b>	, that for to search	6, 346/ 10
to hold till it	<b>wax</b>	too hot. For I	6, 84/ 30
men and women of	<b>wax</b>	, thrust through diverse places	6, 85/ 28
or be cup-shot, or	<b>wax</b>	too proud, she will	6, 131/ 24
proud, she will then	<b>wax</b>	copious and chop logic	6, 131/ 25
out at riot, and	<b>wax</b>	over high hearted and	6, 131/ 27
yet more angry would	<b>wax</b>	with me if I	6, 185/ 35
because he happeth to	<b>wax</b>	worse afterward. But he	6, 195/ 7
hanged up legs of	<b>wax</b>	or arms or such	6, 228/ 11
women's gear made in	<b>wax</b>	. Then was there besides	6, 228/ 13
she make it a	<b>wax</b>	candle which should burn	6, 229/ 4
Sundays and all? Some	<b>wax</b>	drunk in Lent of	6, 236/ 9
now, what if he	<b>wax</b>	angry that his proper	6, 275/ 31
If a good man	<b>wax</b>	naught, the better he	6, 283/ 17
if a naughty man	<b>wax</b>	good, the worse he	6, 283/ 20

the world must needs	<b>wax</b>	unsavory. And he saith	6, 298/ 8
and thus would all	<b>wax</b>	well. Which thing we	6, 313/ 32
good and bad, as	<b>wax</b>	is wrought into an	6, 353/ 4
fall in this sect	<b>wax</b>	naught all the whole	6, 373/ 2
though men in war	<b>wax</b>	furious and cruel, yet	6, 373/ 5
when it began to	<b>wax</b>	worse." "And what hath	6, 413/ 8
of man-child. And then	<b>waxed</b>	quick and she great	6, 79/ 23
of love and liberty	<b>waxed</b>	so drunk of the	6, 257/ 32
the pope's palace, then	<b>waxed</b>	he more wood and	6, 361/ 16
I wot how it	<b>waxed</b>	naught well enough. For	6, 413/ 6
to think -- were	<b>waxen</b>	untrue. And therefore over	6, 147/ 9
the good as suddenly	<b>waxen</b>	worse. Now lay they	6, 203/ 13
that time," quoth I, "	<b>waxen</b>	worse and worse, as	6, 252/ 16
things that he was	<b>waxen</b>	weary of, and set	6, 259/ 28
now. Men be nowadays	<b>waxen</b>	so full of mistrust	6, 287/ 13
or till he be	<b>waxen</b>	wiser." "By our Lady	6, 341/ 27
they be so far	<b>waxen</b>	crooked that seldom can	6, 417/ 6
and worse, as it	<b>waxeth</b>	now. But it is	6, 252/ 17
and set at naught	<b>waxeth</b>	a precedent for the	6, 334/ 34
will not amend but	<b>waxeth</b>	worse, eschew him then	6, 428/ 31
after that the world	<b>waxing</b>	worse, right good and	6, 141/ 9
of that vine, and	<b>waxing</b>	withered branches, be kept	6, 146/ 27
of scripture the sure	<b>way</b>	is, with virtue and	6, 9/ 10
be the very sure	<b>way</b>	to wade within the	6, 10/ 6
their own matter another	<b>way</b>	. For while they defame	6, 30/ 28
out of the right	<b>way</b>	by that they leaned	6, 31/ 9
And that by that	<b>way</b>	the faith went well	6, 31/ 23
war and fighting, which	<b>way</b>	hath (as they say	6, 32/ 23
all that the other	<b>way</b>	won." When your friend	6, 32/ 24
declare themselves. And this	<b>way</b>	, he said, that he	6, 34/ 12
sect and a side	<b>way</b>	, taken by any part	6, 37/ 36
also was a good	<b>way</b>	. The good king David	6, 44/ 8
that were the right	<b>way</b>	, as I wot well	6, 53/ 23
and in the right	<b>way</b>	to Godward, would thereby	6, 53/ 25
now get by this	<b>way</b>	one penny, they should	6, 53/ 28
cause to favor this	<b>way</b>	and it be wrong	6, 53/ 31
Passion neither the one	<b>way</b>	nor the other, but	6, 56/ 28
with a proper side	<b>way</b>	; but he were no	6, 68/ 12
merry tale by the	<b>way</b>	." "A merry tale," quoth	6, 69/ 16
Marry, this is another	<b>way</b>	. Then have we walked	6, 72/ 15
now what a good	<b>way</b>	ye be in, that	6, 84/ 4
of Ipswich. In the	<b>way</b>	of which pilgrimage, she	6, 93/ 14
part well by the	<b>way</b>	of argument and reasoning	6, 95/ 1
herself? And so every	<b>way</b>	the faith and devotion	6, 99/ 31

be run a great	<b>way</b>	further than I thought	6, 107/ 3
well touched by the	<b>way</b>	. " "Well," quoth I, "let	6, 107/ 7
to be the right	<b>way</b>	of God's worship, then	6, 110/ 18
sin, we see the	<b>way</b>	to turn again by	6, 110/ 21
them, and go their	<b>way</b>	? Christ is also present	6, 115/ 30
leave but the third	<b>way</b>	, which is the help	6, 119/ 7
in great doubt which	<b>way</b>	to lean, I think	6, 119/ 10
of scripture the sure	<b>way</b>	is, with virtue and	6, 122/ 11
scripture to take that	<b>way</b>	. " "Why so?" quoth he	6, 122/ 25
proudly persuaded a wrong	<b>way</b>	, they take the bridle	6, 123/ 21
which is the surest	<b>way</b>	) he shall perceive the	6, 127/ 23
he take a sure	<b>way</b>	, by which he shall	6, 128/ 2
say nay but this	<b>way</b>	will do well. Howbeit	6, 128/ 16
other's eyes by the	<b>way</b>	? It seemeth also somewhat	6, 128/ 29
indeed a good easy	<b>way</b>	for a slothful mason	6, 129/ 10
so went he his	<b>way</b>	half out of countenance	6, 130/ 25
be the very sure	<b>way</b>	to wade with in	6, 138/ 1
fall into a false	<b>way</b>	than find out the	6, 138/ 6
to give us a	<b>way</b>	to walk wherein we	6, 138/ 8
went almost all their	<b>way</b>	; so did Saint Paul	6, 145/ 28
one take the right	<b>way</b>	in the learning. "It	6, 152/ 16
he will seek his	<b>way</b>	with the staff of	6, 152/ 21
fast and search the	<b>way</b>	therewith, and have the	6, 152/ 23
may well keep his	<b>way</b>	and follow his good	6, 152/ 26
the sect -- what	<b>way</b>	would ye wind out	6, 156/ 22
therein a good sure	<b>way</b>	. But now if ye	6, 156/ 26
this been the best	<b>way</b>	?" "If it were not	6, 157/ 32
the best. And your	<b>way</b>	is surely far from	6, 158/ 4
there were none other	<b>way</b>	to avoid the perplexity	6, 159/ 1
quoth I, "none other	<b>way</b>	, somewhat were it then	6, 159/ 4
saying still that his	<b>way</b>	were the truth, and	6, 160/ 19
ye now believe, that	<b>way</b>	that as far as	6, 160/ 23
and belief all one	<b>way</b>	till some one or	6, 164/ 9
that still believe that	<b>way</b>	which all the whole	6, 164/ 13
that take the contrary	<b>way</b>	, were it one or	6, 164/ 21
block out of the	<b>way</b>	for stumbling, we shall	6, 164/ 32
a sure and infallible	<b>way</b>	, ye must in all	6, 166/ 2
true faith and right	<b>way</b>	to heaven, being put	6, 166/ 27
understand the scripture one	<b>way</b>	and we another, being	6, 170/ 24
took the scriptures one	<b>way</b>	and we the contrary	6, 171/ 18
wot they ne'er which	<b>way</b>	to amend, as he	6, 173/ 33
it. And thus every	<b>way</b>	for the faith and	6, 175/ 23
shall take the sure	<b>way</b>	and put yourself out	6, 176/ 3
for the truth that	<b>way</b>	that the church teacheth	6, 176/ 5

scripture, there were no	<b>way</b>	to escape from damnable	6, 183/ 30
there fell in the	<b>way</b>	occasion to speak of	6, 188/ 11
this were the sure	<b>way</b>	, wherein should give, ye	6, 188/ 23
that they went their	<b>way</b>	from us, they showed	6, 195/ 8
quite in a wrong	<b>way</b>	-- therefore be they	6, 196/ 23
had left none ordinary	<b>way</b>	for his Gospel and	6, 201/ 13
which are (if this	<b>way</b>	were true) as false	6, 201/ 14
allowed and used this	<b>way</b>	and condemned the contrary	6, 210/ 11
themselves. And by the	<b>way</b>	shall we speak of	6, 211/ 6
their means, the one	<b>way</b>	or the other, we	6, 212/ 27
God by some other	<b>way</b>	doth utter it unto	6, 214/ 7
and other the right	<b>way</b>	so far forth that	6, 224/ 4
be noted, by the	<b>way</b>	, that there was between	6, 225/ 23
that told by the	<b>way</b>	many strange things of	6, 228/ 5
somewhat out of his	<b>way</b>	either to see it	6, 228/ 6
anger and went his	<b>way</b>	. Was not this --	6, 228/ 31
is good, and our	<b>way</b>	good therein, and our	6, 237/ 32
not now, by the	<b>way</b>	, " quoth I, "that ye	6, 239/ 11
he should take that	<b>way</b>	that ye say, to	6, 244/ 26
out of the right	<b>way</b>	in a bypath to	6, 244/ 33
will go now another	<b>way</b>	to work with thee	6, 250/ 20
church by none other	<b>way</b>	but by the scripture	6, 254/ 20
and set forth our	<b>way</b>	. And if we be	6, 257/ 2
And therefore the best	<b>way</b>	were in my mind	6, 258/ 30
Which was the ready	<b>way</b>	to bring him to	6, 259/ 31
quoth he, "but this	<b>way</b>	would not serve him	6, 266/ 33
never be if your	<b>way</b>	were received. For each	6, 266/ 36
wot not well which	<b>way</b>	to answer you admitting	6, 274/ 5
that in a certain	<b>way</b>	named between them, usual	6, 274/ 12
all four into the	<b>way</b>	, Wilkin would show us	6, 274/ 17
also by a long	<b>way</b>	ten mile together and	6, 274/ 19
horse feet all this	<b>way</b>	shod and all with	6, 274/ 23
men have gone this	<b>way</b>	, and how can ye	6, 275/ 4
they took the best	<b>way</b>	both for him and	6, 276/ 34
yet at the least	<b>way</b>	the law for favor	6, 277/ 7
if we go this	<b>way</b>	to work, that all	6, 278/ 14
ye take the sure	<b>way</b>	. " "Well," quoth I, "if	6, 284/ 12
a girl once in	<b>way</b>	of good company, kneeled	6, 287/ 6
out of the right	<b>way</b>	. The Ninth Chapter The	6, 290/ 36
somewhat reasoned in the	<b>way</b>	, yet at the last	6, 292/ 30
For that were the	<b>way</b>	to mend both them	6, 296/ 8
light all the long	<b>way</b>	. Wherein the people took	6, 297/ 15
that he do some	<b>way</b>	much harm both to	6, 299/ 9
him worship in the	<b>way</b>	. But as for nowadays	6, 300/ 33



surely see such a	<b>way</b>	therein that we should	6, 301/ 32
Tyndale would by this	<b>way</b>	make Saint Paul to	6, 307/ 31
found this the best	<b>way</b>	before the law made	6, 311/ 16
was a good sure	<b>way</b>	. "It was," quoth I	6, 312/ 8
to live otherwise, what	<b>way</b>	were, I say, more	6, 312/ 26
his own authority, by	<b>way</b>	of book, libel, or	6, 315/ 30
is rather grown another	<b>way</b>	; that is to wit	6, 317/ 3
her use any worse	<b>way</b>	than looking in one's	6, 321/ 23
it is a great	<b>way</b>	hence, and she went	6, 321/ 27
matter to you which	<b>way</b>	they stand; but all	6, 324/ 22
courtesy and went his	<b>way</b>	, leaving some of the	6, 324/ 26
hearers some think one	<b>way</b>	and some another. And	6, 325/ 12
may find a surer	<b>way</b>	. But I think verily	6, 325/ 23
town. And in the	<b>way</b>	, when we asked him	6, 328/ 25
quoth your friend, "this	<b>way</b>	misliketh not me. But	6, 341/ 28
and hold the right	<b>way</b>	. "Forsooth," quoth I, "if	6, 345/ 29
now in a wrong	<b>way</b>	, we might leave it	6, 346/ 4
this were an easy	<b>way</b>	for one thing. For	6, 349/ 24
I might, after Luther's	<b>way</b>	, be confessed to a	6, 349/ 28
he began first by	<b>way</b>	of doubts and questions	6, 361/ 12
friend, "a good wily	<b>way</b>	. "As wily as it	6, 361/ 35
before him in his	<b>way</b>	other of those tyrants	6, 371/ 5
money fetched out that	<b>way</b>	, that some calling himself	6, 371/ 19
studied to devise a	<b>way</b>	whereby he might cast	6, 376/ 10
take so wrong a	<b>way</b>	, or else is it	6, 376/ 23
nor understand them that	<b>way</b>	, but construe them to	6, 378/ 18
except themselves allow that	<b>way</b>	for good. Now as	6, 378/ 24
as ye say, by	<b>way</b>	of excess and hyperbole	6, 385/ 24
set them in the	<b>way</b>	of virtue; yet many	6, 394/ 4
them a new, better	<b>way</b>	, and more true than	6, 399/ 24
win again in his	<b>way</b>	that he before cast	6, 401/ 14
there fall, ere the	<b>way</b>	were found to set	6, 405/ 30
hard and an uncharitable	<b>way</b>	taken by the clergy	6, 406/ 11
that side, then this	<b>way</b>	that ye speak of	6, 408/ 18
hold it, none evil	<b>way</b>	. For since we should	6, 408/ 21
that there were no	<b>way</b>	to escape; and then	6, 414/ 25
heresy by pride, that	<b>way</b>	should make them prouder	6, 416/ 14
if we take that	<b>way</b>	with heretics we shall	6, 416/ 21
for virtuous, commend Luther's	<b>way</b>	, he is of simpleness	6, 418/ 17
out of the right	<b>way</b>	by the authority of	6, 418/ 21
would lean to that	<b>way</b>	but if they knew	6, 418/ 26
out of the right	<b>way</b>	do rather fall thereto	6, 419/ 5
teacheth us a wrong	<b>way</b>	, which we may soon	6, 420/ 3
For either is his	<b>way</b>	naught, and then doth	6, 420/ 29

at the leastwise, that	<b>way</b>	they walk and say	6, 433/ 9
with charity in the	<b>way</b>	of good works in	6, 435/ 25
they secretly by fair	<b>ways</b>	induced to the contrary	6, 30/ 37
and infidels by such	<b>ways</b>	as himself began it	6, 32/ 19
glad to favor these	<b>ways</b>	and to nourish this	6, 53/ 1
and the craft and	<b>ways</b>	of all that work	6, 55/ 27
and everybody went their	<b>ways</b>	and left them twain	6, 79/ 13
some one of these	<b>ways</b>	or peradventure by both	6, 102/ 6
be one of these	<b>ways</b>	." "Well," quoth I, "we	6, 117/ 27
or other of these	<b>ways</b>	the church of Christ	6, 118/ 26
which of these three	<b>ways</b>	the church hath it	6, 118/ 32
together at the least	<b>ways</b>	." "As for the old	6, 129/ 14
with these worshipful wise	<b>ways</b>	he proclaimeth himself a	6, 149/ 9
could be but that	<b>ways</b>	by which she was	6, 150/ 31
the same. Go thy	<b>ways</b>	therefore to him. And	6, 159/ 15
were meant some other	<b>ways</b>	than I could understand	6, 161/ 17
I. "We have sundry	<b>ways</b>	proved and agreed between	6, 175/ 4
indeed) damneth all their	<b>ways</b>	, whereof, since the church	6, 196/ 21
them with such superstitious	<b>ways</b>	that the paynim gods	6, 229/ 18
may they by more	<b>ways</b>	than one. They may	6, 235/ 15
such wise that diverse	<b>ways</b>	I brought him to	6, 248/ 31
false belief and factious	<b>ways</b>	full of business. And	6, 266/ 22
them by such ungodly	<b>ways</b>	, I think shall have	6, 309/ 32
bringing men into mad	<b>ways</b>	, sects, and heresies, such	6, 335/ 19
it by the selfsame	<b>ways</b>	which now the Lutherans	6, 374/ 18
malicious minds by such	<b>ways</b>	as they saw, when	6, 394/ 20
he follow the fleshly	<b>ways</b>	of his sensual appetites	6, 400/ 22
wretches to the desperate	<b>ways</b>	of devils and damned	6, 405/ 2
devise by all the	<b>ways</b>	they can to get	6, 405/ 14
whereas else more easy	<b>ways</b>	had been taken with	6, 406/ 8
had used all the	<b>ways</b>	they could to allect	6, 407/ 10
so far into wrong	<b>ways</b>	, that they shall at	6, 426/ 32
her husband was so	<b>wayward</b>	that he would never	6, 258/ 22
then is God as	<b>wayward</b>	a husband as ye	6, 258/ 32
honor of God and	<b>weal</b>	of their own souls	6, 7/ 7
honor of God and	<b>weal</b>	of their own souls	6, 84/ 11
Savior letted, for the	<b>weal</b>	of such as would	6, 340/ 23
work together to his	<b>weal</b>	), it was said that	6, 400/ 34
one great part of	<b>wealth</b>	, they were well furthered	6, 212/ 22
that would put all	<b>weapons</b>	away because manquellers misuse	6, 338/ 7
would within a while	<b>wear</b>	away clean and clearly	6, 59/ 1
said, begin with. The	<b>weariness</b>	whereof drove him to	6, 14/ 11
said, begin with. The	<b>weariness</b>	whereof drove him to	6, 255/ 10
in conclusion with the	<b>weariness</b>	of that superstitious fear	6, 257/ 30

might after, for very	<b>weariness</b>	thereof, bring him into	6, 259/ 27
more likely that for	<b>weariness</b>	of his life, he	6, 327/ 4
were his mortal enemies,	<b>wearing</b>	his badge, and seeming	6, 218/ 30
that he was waxen	<b>weary</b>	of, and set him	6, 259/ 28
as soon done to	<b>weave</b>	a new web of	6, 293/ 6
a Glover, or a	<b>weaver</b>	that nothing can do	6, 419/ 8
to weave a new	<b>web</b>	of cloth as to	6, 293/ 6
they had liberty to	<b>wed</b>	for their pleasure if	6, 106/ 4
talk together, but we	<b>wed</b>	not together," meaning that	6, 150/ 18
that they never shall	<b>wed</b>	together. And in such	6, 150/ 19
frere and having now	<b>wedded</b>	a nun, were commanded	6, 165/ 16
them. For though a	<b>wedded</b>	man taken there into	6, 310/ 5
of chastity and be	<b>wedded</b>	, and the places dedicated	6, 370/ 12
all now apostates and	<b>wedded</b>	, live in like manner	6, 378/ 22
a frere's living that	<b>weddeth</b>	a nun, when his	6, 349/ 3
enter into the pleasant	<b>wedding</b>	chamber to the bed	6, 206/ 3
first year of his	<b>wedding</b>	took his wife with	6, 228/ 2
of bigamy by the	<b>wedding</b>	of one wife after	6, 305/ 1
virginity and widowhood above	<b>wedding</b>	, and ever have had	6, 426/ 4
under the name of	<b>wedlock</b>	in open, incestuous lechery	6, 375/ 8
out all in a	<b>week</b>	?" "Nay," quoth he, "that	6, 134/ 30
and a gander a	<b>week</b>	together." "Well," quoth I	6, 235/ 9
a child of one	<b>week's</b>	study in sophistry could	6, 203/ 30
let to be confessed	<b>weekly</b>	." "Ye would," quoth I	6, 349/ 29
some men would, I	<b>ween</b>	, if they might be	6, 37/ 26
nameth Saint Ambrose, I	<b>ween</b>	there will no man	6, 41/ 14
But that word I	<b>ween</b>	he set in for	6, 41/ 23
De vitis pontificum, I	<b>ween</b>	he shall well perceive	6, 41/ 30
of the keeping? I	<b>ween</b>	he will not say	6, 42/ 19
himself. Except these heretics	<b>ween</b>	that God were as	6, 49/ 4
how small a portion	<b>ween</b>	we were the gold	6, 51/ 4
make our offerings, and	<b>ween</b>	these images were the	6, 52/ 27
devils in hell. And	<b>ween</b>	if they were one	6, 52/ 32
in their souls, should	<b>ween</b>	that the images of	6, 56/ 14
there no man, I	<b>ween</b>	, so good nor so	6, 56/ 21
people black, he might	<b>ween</b>	that it were against	6, 65/ 6
Or who would not	<b>ween</b>	it impossible, but if	6, 66/ 13
round about. Who would	<b>ween</b>	it possible that glass	6, 66/ 22
Now if those that	<b>ween</b>	it impossible by reason	6, 66/ 23
have served me, I	<b>ween</b>	I might have brought	6, 68/ 28
find many records, I	<b>ween</b>	I were fain to	6, 77/ 26
marvelous seeming, for I	<b>ween</b>	it seemeth so to	6, 79/ 34
keys, God hath, I	<b>ween</b>	, so much wit of	6, 81/ 17
not tell; but I	<b>ween</b>	he was put to	6, 87/ 32

for their sake and	<b>ween</b>	there were none good	6, 91/ 20
divers places done, would	<b>ween</b>	that none at all	6, 95/ 20
yet would I not	<b>ween</b>	God be well content	6, 97/ 23
-- but, as men	<b>ween</b>	, unto pigs' bones also	6, 98/ 11
images so that they	<b>ween</b>	they were verily the	6, 99/ 29
so many good men	<b>ween</b>	it were best, considering	6, 100/ 18
bethink you well, I	<b>ween</b>	if ye were at	6, 105/ 21
much ease as we	<b>ween</b>	that Christ called us	6, 105/ 24
praise, that preach I	<b>ween</b>	they would, though God	6, 123/ 31
contrary." "Why should ye	<b>ween</b>	so," quoth he, "or	6, 123/ 34
I, "be deceived and	<b>ween</b>	they see that they	6, 130/ 14
man his craft. And	<b>ween</b>	ye then that she	6, 130/ 32
what if he would	<b>ween</b>	that since in these	6, 135/ 11
both man and beasts),	<b>ween</b>	that beasts had immortal	6, 136/ 5
men be there, I	<b>ween</b>	, but they think that	6, 138/ 22
yet will there, I	<b>ween</b>	, no man think that	6, 149/ 26
eel, ye would, I	<b>ween</b>	, reckon it a perilous	6, 158/ 31
own wit would verily	<b>ween</b>	the contrary. And therefore	6, 166/ 14
twain make four. I	<b>ween</b>	ye will fare by	6, 176/ 27
My lady will, I	<b>ween</b>	, be angry with me	6, 185/ 33
them that they might	<b>ween</b>	were wrong. And how	6, 201/ 2
for the while I	<b>ween</b>	will be, as long	6, 206/ 6
will no wise man	<b>ween</b>	them worse and of	6, 211/ 23
walk the world about,	<b>ween</b>	we that in heaven	6, 213/ 8
many more worshipped, I	<b>ween</b>	, than shrined; many shrined	6, 217/ 28
calling him Dismas, I	<b>ween</b>	, and his fellow, Gismas	6, 229/ 23
to the other, I	<b>ween</b>	it easy to perceive	6, 231/ 7
for your teeth, I	<b>ween</b>	if they ached well	6, 233/ 28
helpeth). "And so I	<b>ween</b>	would I," quoth he	6, 234/ 5
And so would I	<b>ween</b>	that ye were far	6, 234/ 15
child. And I would	<b>ween</b>	it were none offence	6, 234/ 29
content or not, I	<b>ween</b>	he hath much dough-baked	6, 258/ 35
them, they should, I	<b>ween</b>	, sing very few matins	6, 259/ 2
that any man I	<b>ween</b>	would mistrust their tale	6, 272/ 35
he, and laughed. "Ye	<b>ween</b>	I were more ready	6, 277/ 13
quoth he, "nor I	<b>ween</b>	with ten neither." "And	6, 278/ 23
to make the world	<b>ween</b>	that twenty true men	6, 280/ 8
man would in faith	<b>ween</b>	his wife were naught	6, 287/ 14
silly soul as would	<b>ween</b>	all were well when	6, 288/ 1
translation make the people	<b>ween</b>	further that such articles	6, 290/ 31
answer. % "But I would	<b>ween</b>	it would amend much	6, 303/ 11
as ye would haply	<b>ween</b>	." "Peradventure," quoth he, "no	6, 310/ 12
sort would yet, I	<b>ween</b>	, rather have women than	6, 310/ 21
that every man would	<b>ween</b>	there were but one	6, 313/ 29

good man would, I	<b>ween</b>	, be so mad to	6, 317/ 20
I heard all, I	<b>ween</b>	, that well could be	6, 326/ 25
and would yet I	<b>ween</b>	have seemed so more	6, 329/ 29
troth," quoth he, "yet	<b>ween</b>	I that the people	6, 342/ 1
good faith, I would	<b>ween</b>	that any good man	6, 348/ 26
they would wish, I	<b>ween</b>	, among that they had	6, 349/ 32
length. They will, I	<b>ween</b>	, when they wake forget	6, 365/ 26
exquisite cruelties that, I	<b>ween</b>	, they have taught the	6, 372/ 4
they would we should	<b>ween</b>	that Saint James did	6, 387/ 33
of obedience, these Lutherans	<b>ween</b>	to deceive all the	6, 388/ 18
and to make men	<b>ween</b>	that faith betokeneth not	6, 388/ 19
so to make men	<b>ween</b>	that Saint James wist	6, 388/ 20
deadly, damnable heresies. "Now	<b>ween</b>	I that we need	6, 426/ 15
blasphemous heretics than I	<b>ween</b>	they twain were, much	6, 429/ 31
whose color ye had	<b>weened</b>	were natural, will ye	6, 91/ 14
And when we had	<b>weened</b>	we should have left	6, 91/ 27
I would never have	<b>weened</b>	that ye would in	6, 129/ 18
I, "besides? I had	<b>weened</b>	we had been at	6, 155/ 13
of, nor would have	<b>weened</b>	. And so may it	6, 199/ 4
many men would have	<b>weened</b>	. Sir, so it was	6, 269/ 17
mother tongue." "I had	<b>weened</b>	, " quoth I, "that I	6, 331/ 4
so many workmen. But	<b>weeneth</b>	he that because there	6, 42/ 29
thence, the wise man	<b>weeneth</b>	it would be straight	6, 51/ 12
indeed that every man	<b>weeneth</b>	he hath her, and	6, 313/ 28
Lady of Walsingham. As	<b>weening</b>	that one image more	6, 99/ 18
half out of countenance,	<b>weening</b>	that he had done	6, 130/ 25
own head. And then	<b>weening</b>	that he should find	6, 366/ 25
belief of the faith,	<b>weening</b>	that were the very	6, 418/ 29
like a woman to	<b>weep</b>	too, than to have	6, 140/ 4
whereto your words will	<b>weigh</b>	and amount. Ye deny	6, 239/ 23
would not fail to	<b>weigh</b>	them rather than take	6, 267/ 17
And to this intent	<b>weigh</b>	all the words, as	6, 337/ 7
his words seem to	<b>weigh</b>	to. And if he	6, 378/ 14
devil, ought not to	<b>weigh</b>	much among Christian men	6, 431/ 34
to be pondered and	<b>weighed</b>	by his wisdom. For	6, 261/ 34
first consider whereunto altogether	<b>weigheth</b>	. For it stretcheth no	6, 218/ 8
and wanton for the	<b>weight</b>	and gravity of such	6, 23/ 20
more than a man's	<b>weight</b>	carried more than a	6, 80/ 26
in number as in	<b>weight</b>	. Some twain be more	6, 82/ 27
number and not by	<b>weight</b>	. " "Surely," quoth I, "my	6, 267/ 12
ye mean more in	<b>weight</b>	. For one can be	6, 285/ 26
three words of great	<b>weight</b>	, and every one of	6, 285/ 32
the circumstances, nor the	<b>weight</b>	and gravity thereof, nor	6, 352/ 8
wretchedly lay all the	<b>weight</b>	and blame of our	6, 377/ 1

gold, whereof ten pound	<b>weight</b>	were not of its	6, 397/ 25
nor one hundred pound	<b>weight</b>	thereof, of the nature	6, 397/ 27
and many a pound	<b>weight</b>	of bread -- so	6, 397/ 29
points, and consider what	<b>weight</b>	is in them." "Nay	6, 431/ 25
proof is of little	<b>weight</b>	." "Forsooth," quoth I, "Tyndale's	6, 431/ 32
so many matters and	<b>weighty</b>	to make him an	6, 34/ 34
truth in such a	<b>weighty</b>	matter; or if they	6, 63/ 19
deceived in any such	<b>weighty</b>	point." "Whereby shall I	6, 182/ 10
Surely," quoth I, "as	<b>weighty</b>	be they as any	6, 285/ 28
but with good words	<b>welcoming</b>	him for the time	6, 34/ 35
a very treasury and	<b>well-spring</b>	of wickedness. And yet	6, 291/ 25
you, say as the	<b>Welshman</b>	said? "If thou give	6, 373/ 29
clean, and glorious without	<b>wem</b>	, wrinkle, or spot, which	6, 206/ 5
brought privily a strange	<b>wench</b>	into the church that	6, 87/ 12
be taken with a	<b>wench</b>	, we will jest and	6, 296/ 31
for lying with a	<b>wench</b>	, and bore it light	6, 297/ 15
well known, ere he	<b>went</b>	over the sea, for	6, 28/ 22
that way the faith	<b>went</b>	well toward, and one	6, 31/ 24
water, and whoso next	<b>went</b>	in was cured of	6, 60/ 32
And then after that	<b>went</b>	the bridegroom to bed	6, 79/ 12
to bed, and everybody	<b>went</b>	their ways and left	6, 79/ 13
little while." And so	<b>went</b>	he his way half	6, 130/ 24
delivered to the father,	<b>went</b>	by the mouth to	6, 140/ 29
hard word?" and therewith	<b>went</b>	almost all their way	6, 145/ 27
their time? And so	<b>went</b>	it forth from age	6, 148/ 30
we perceive that they	<b>went</b>	wrong and other after	6, 167/ 33
once known, the knowledge	<b>went</b>	forth from man to	6, 180/ 36
which the good husbandman	<b>went</b>	forth to sow his	6, 193/ 24
that, in that they	<b>went</b>	their way from us	6, 195/ 8
wife with him, and	<b>went</b>	over the sea for	6, 228/ 2
a great anger and	<b>went</b>	his way. Was not	6, 228/ 31
the stone -- he	<b>went</b>	and asked his wife	6, 229/ 8
wily boy, there thou	<b>went</b>	beyond me. For and	6, 250/ 15
as far as they	<b>went</b>	, but they went not	6, 267/ 27
they went, but they	<b>went</b>	not far enough." "Ah	6, 267/ 27
London, whereby their words	<b>went</b>	as wide for his	6, 267/ 34
a water where as	<b>went</b>	away by ship no	6, 274/ 20
sure that any horse	<b>went</b>	here? For I put	6, 275/ 5
that these men which	<b>went</b>	here had horseshoes in	6, 275/ 6
and always as they	<b>went</b>	pricked them down hard	6, 275/ 7
proved, how far wrong	<b>went</b>	the man that we	6, 284/ 14
he left him and	<b>went</b>	unto Roy, which is	6, 291/ 34
when one of them	<b>went</b>	sometimes in pilgrimage, he	6, 300/ 31
such heresies as he	<b>went</b>	about to sow; which	6, 314/ 31

word. Howbeit indeed it	<b>went</b>	not so near the	6, 319/ 31
way hence, and she	<b>went</b>	over little more than	6, 321/ 28
he made courtesy and	<b>went</b>	his way, leaving some	6, 324/ 26
Marry," quoth he, "I	<b>went</b>	to Tournai; and when	6, 328/ 27
after dinner." And therewith	<b>went</b>	we to meat. The	6, 344/ 35
schismatical as it was,	<b>went</b>	never yet so far	6, 359/ 29
discovereth all that he	<b>went</b>	about to hide in	6, 363/ 18
And finally so far	<b>went</b>	it forward that at	6, 369/ 13
there never none that	<b>went</b>	therein so far, and	6, 373/ 6
with heaven except faith	<b>went</b>	with them, yet if	6, 393/ 5
they saw, when they	<b>went</b>	about it, their own	6, 394/ 20
the heretic if he	<b>went</b>	abroad, would with the	6, 411/ 13
And in this wise	<b>went</b>	we to supper, and	6, 431/ 4
daughter of Sir Roger	<b>Wentworth</b>	, Knight. The Seventeenth Chapter	6, 7/ 27
daughter of Sir Roger	<b>Wentworth</b>	, Knight. "And as for	6, 92/ 28
worshipful knight Sir Roger	<b>Wentworth</b>	, upon divers of his	6, 93/ 5
the church with a	<b>wet</b>	finger." "They might," quoth	6, 190/ 7
worth one ounce of	<b>wheat</b>	, nor one hundred pound	6, 397/ 26
all such: "That ye	<b>whisper</b>	one in another's ear	6, 90/ 35
abroad openly, not always	<b>whispered</b>	in hugger-mugger. And therefore	6, 202/ 33
ye lie not a	<b>whit</b>	. "And so sir indeed	6, 69/ 31
will not lie a	<b>whit</b>	. "Howbeit sir, and though	6, 69/ 32
any difference?" "Never a	<b>whit</b>	, " quoth he. "Then," quoth	6, 161/ 31
believe thereof never a	<b>whit</b>	) but it is the	6, 254/ 13
faith," quoth I, "every	<b>whit</b>	. " "Then findeth he," quoth	6, 292/ 7
the Mass?" "Never a	<b>whit</b>	, " quoth I, "more than	6, 292/ 13
never had seen any	<b>white</b>	man or woman in	6, 65/ 4
of man to be	<b>white</b>	. Now if he shall	6, 65/ 6
because himself saw no	<b>white</b>	, which was no reason	6, 65/ 15
must make the people	<b>white</b>	. "Well," quoth I, "and	6, 65/ 18
other that there be	<b>white</b>	men elsewhere, this serveth	6, 65/ 30
in other countries be	<b>white</b>	, though all his countrymen	6, 65/ 35
be both black and	<b>white</b>	at once. For else	6, 70/ 15
though ye see some	<b>white</b>	sapphire or beryl so	6, 92/ 9
that a thing were	<b>white</b>	which I see myself	6, 169/ 15
err. As for your	<b>white</b>	and black, never shall	6, 169/ 22
all other shall see	<b>white</b>	. But ye may be	6, 169/ 24
all other see it	<b>white</b>	and ye take it	6, 169/ 24
and were therewith as	<b>white</b>	for all the long	6, 222/ 26
bring with them a	<b>white</b>	loaf and a pot	6, 227/ 10
say the crow were	<b>white</b>	. And in good faith	6, 255/ 32
say the crow were	<b>white</b>	must, if he will	6, 256/ 2
cometh with procession at	<b>Whitsuntide</b>	, and the women following	6, 236/ 1
manner, or put away	<b>Whitsuntide</b>	?Ye speak of lewdness	6, 236/ 6

matter of all the	<b>whole</b>	work dependeth. The Second	6, 5/ 6
matter of all the	<b>whole</b>	work dependeth. The Letter	6, 24/ 22
gather in mind the	<b>whole</b>	effect as my remembrance	6, 35/ 4
this matter, although the	<b>whole</b>	spirituality -- wherein no	6, 36/ 14
and belief of the	<b>whole</b>	church besides. For this	6, 38/ 2
commonly condemned through the	<b>whole</b>	flock of all good	6, 38/ 9
that assoileth all the	<b>whole</b>	matter. For, as it	6, 43/ 17
And by all the	<b>whole</b>	psalm, "In exitu Israel	6, 44/ 35
gilding of posts and	<b>whole</b>	roofs, not only in	6, 51/ 8
to retain, yet the	<b>whole</b>	body might without any	6, 54/ 2
the hearts of the	<b>whole</b>	church, that is, to	6, 54/ 21
clergy only, but the	<b>whole</b>	congregation of all Christian	6, 54/ 23
proved it, that the	<b>whole</b>	earth hangeth in the	6, 66/ 14
this point believe a	<b>whole</b>	town, ye have put	6, 68/ 25
at all, and the	<b>whole</b>	people of the world	6, 72/ 24
matter against all the	<b>whole</b>	number of the old	6, 73/ 2
both, of all this	<b>whole</b>	engine of the world	6, 73/ 5
nor also that the	<b>whole</b>	work of his creation	6, 74/ 30
might break up the	<b>whole</b>	world, if he would	6, 75/ 12
she should say the	<b>whole</b>	psalm. But as for	6, 88/ 3
mad that hearing the	<b>whole</b>	matter will mistrust the	6, 93/ 2
places. And some one	<b>whole</b>	saint's body lieth in	6, 98/ 16
and matcheth not the	<b>whole</b>	matter. For the people	6, 99/ 4
their full hope and	<b>whole</b>	trust that they should	6, 99/ 14
at the end. And	<b>whole</b>	books would it hold	6, 102/ 19
shall agree upon the	<b>whole</b>	corpus of scripture, as	6, 102/ 32
rather than to his	<b>whole</b>	flock, whether think you	6, 103/ 32
and somewhat to the	<b>whole</b>	flock, as when he	6, 107/ 14
or else in the	<b>whole</b>	church, that is to	6, 107/ 22
is to wit, the	<b>whole</b>	congregation of Christian people	6, 107/ 23
but that it should	<b>whole</b>	and entire abide and	6, 107/ 26
is," quoth I, "the	<b>whole</b>	Trinity and one more	6, 111/ 28
miracles to bring his	<b>whole</b>	church into a wrong	6, 112/ 29
tell them all the	<b>whole</b>	truth by mouth, but	6, 119/ 16
it is that every	<b>whole</b>	thing is more than	6, 121/ 25
common faith of Christ's	<b>whole</b>	church. And because they	6, 123/ 13
dead, or of the	<b>whole</b>	church of Christ to	6, 123/ 20
pieces and make it	<b>whole</b>	again, and put a	6, 130/ 17
and running; and the	<b>whole</b>	body the more wieldy	6, 132/ 5
might suddenly have that	<b>whole</b>	Bible turned into his	6, 134/ 5
man, or else the	<b>whole</b>	book will do us	6, 134/ 23
sufficient warning, whereof the	<b>whole</b>	sum stood in effect	6, 139/ 4
say not all the	<b>whole</b>	scripture, in which it	6, 146/ 13
doctors be full and	<b>whole</b>	against him, he setteth	6, 149/ 8



the men in the	<b>whole</b>	world if they would	6, 154/ 6
we together make the	<b>whole</b>	church. And what reason	6, 162/ 22
way which all the	<b>whole</b>	believed before. "Or else	6, 164/ 13
if after that, the	<b>whole</b>	church fall in one	6, 164/ 16
old doctors or the	<b>whole</b>	church telleth me the	6, 168/ 5
you and to the	<b>whole</b>	church another?" "Yet if	6, 169/ 11
doctors and all the	<b>whole</b>	church would tell me	6, 169/ 12
holy doctors and Christ's	<b>whole</b>	church. "But first," quoth	6, 169/ 28
his church, by whose	<b>whole</b>	corps he more setteth	6, 172/ 29
And else undoubtedly his	<b>whole</b>	coming had been in	6, 173/ 16
he spoke to the	<b>whole</b>	church that then was	6, 177/ 5
all this by his	<b>whole</b>	church that should be	6, 177/ 25
meant but of the	<b>whole</b>	church. For the Holy	6, 178/ 8
the church resident the	<b>whole</b>	Trinity. Whose assistance being	6, 179/ 3
believe it because the	<b>whole</b>	church hath always done	6, 180/ 37
as I remember, the	<b>whole</b>	sum and effect of	6, 189/ 5
mistake themselves all the	<b>whole</b>	matter and be quite	6, 196/ 22
themselves for Christian men,	<b>whole</b>	nations, but they were	6, 200/ 27
members some sick, some	<b>whole</b>	, and all sickly. Nor	6, 205/ 26
grace going through this	<b>whole</b>	mystical body of Christ's	6, 205/ 33
that this church shall	<b>whole</b>	change her place and	6, 205/ 35
clean off, and the	<b>whole</b>	body of Christ's holy	6, 206/ 4
is indeed, but this	<b>whole</b>	, common congregation of Christian	6, 208/ 3
the other be the	<b>whole</b>	church. And if yours	6, 209/ 7
and corroborate by the	<b>whole</b>	body of Christendom --	6, 209/ 31
Christ to continue so	<b>whole</b>	and so long in	6, 210/ 3
false heresy by the	<b>whole</b>	general council of Christendom	6, 210/ 12
some one body lieth	<b>whole</b>	in two places far	6, 217/ 12
common persuasion through the	<b>whole</b>	people of Christendom, that	6, 220/ 31
and of some the	<b>whole</b>	body showed at two	6, 221/ 19
them be laid the	<b>whole</b>	body, and the pilgrims	6, 221/ 28
the names haply the	<b>whole</b>	world hath long ago	6, 223/ 6
but be ye one	<b>whole</b>	entire body of one	6, 224/ 2
other parts before. "Your	<b>whole</b>	tale in effect," quoth	6, 230/ 1
to offer up a	<b>whole</b>	ox and distribute it	6, 234/ 30
the oats of a	<b>whole</b>	year's offerings will not	6, 235/ 8
but utterly put the	<b>whole</b>	use away, we should	6, 235/ 33
sing for God's sake	<b>whole</b>	ribaldous songs as loud	6, 236/ 4
have it seem, a	<b>whole</b>	people indeed, yet were	6, 237/ 13
will not suffer his	<b>whole</b>	church to agree and	6, 239/ 2
will not suffer his	<b>whole</b>	church to agree in	6, 239/ 13
to say, from the	<b>whole</b>	congregation of true Christian	6, 244/ 7
diverse opinions that the	<b>whole</b>	church had never taken	6, 253/ 29
the wit of the	<b>whole</b>	world in effect agreeth	6, 266/ 16

this plight) all his	<b>whole</b>	purpose, and winneth nothing	6, 280/ 10
told you all his	<b>whole</b>	confession anon, but for	6, 282/ 6
rehearse you all the	<b>whole</b>	book, wherein there were	6, 285/ 20
that almost in the	<b>whole</b>	book his lewd change	6, 287/ 33
so spread through the	<b>whole</b>	book, that likewise as	6, 293/ 5
less to translate the	<b>whole</b>	book all new, as	6, 293/ 7
I wot well the	<b>whole</b>	world is so wretched	6, 295/ 14
and rail upon the	<b>whole</b>	order all the year	6, 296/ 31
the profit that a	<b>whole</b>	sinful city, or sometimes	6, 298/ 28
city, or sometimes a	<b>whole</b>	region, taketh by the	6, 298/ 29
year so taught his	<b>whole</b>	church, that never was	6, 308/ 5
church so full and	<b>whole</b>	therein, and the mind	6, 308/ 7
had liefer lack the	<b>whole</b>	hand than have a	6, 310/ 19
naught in all the	<b>whole</b>	world, and that that	6, 313/ 30
arch-heretic Wycliff, whereas the	<b>whole</b>	Bible was long before	6, 314/ 24
utter subversion of that	<b>whole</b>	realm, both in faith	6, 315/ 6
keep the same sentence	<b>whole</b>	-- it was, I	6, 315/ 27
friend, "but upon the	<b>whole</b>	tale it seemeth to	6, 329/ 25
the loss should lie	<b>whole</b>	in his own neck	6, 331/ 23
I am full and	<b>whole</b>	of your mind in	6, 332/ 21
long time, and a	<b>whole</b>	mind given greatly thereto	6, 334/ 16
many years bestowed his	<b>whole</b>	mind, is yet unable	6, 335/ 15
things to them whose	<b>whole</b>	study is beset thereupon	6, 336/ 31
tongue such as the	<b>whole</b>	people understood, nor in	6, 338/ 12
not to keep the	<b>whole</b>	commodity from any whole	6, 339/ 14
whole commodity from any	<b>whole</b>	people because of harm	6, 339/ 14
nothing but that the	<b>whole</b>	audience may without harm	6, 339/ 28
their speech through the	<b>whole</b>	corps of scripture that	6, 339/ 31
the copies should come	<b>whole</b>	unto the bishop's hand	6, 341/ 15
that might do his	<b>whole</b>	diocese so special a	6, 341/ 36
Jews, among whom the	<b>whole</b>	people have, ye say	6, 342/ 18
Jews, though all their	<b>whole</b>	Bible was written in	6, 342/ 32
be assistant with his	<b>whole</b>	church to teach all	6, 343/ 5
for him that is	<b>whole</b>	, yet since there is	6, 343/ 12
that taketh himself for	<b>whole</b>	, and in holy scripture	6, 343/ 13
holy scripture is a	<b>whole</b>	feast of so much	6, 343/ 14
to discern between the	<b>whole</b>	and the sick and	6, 343/ 20
might commit all the	<b>whole</b>	, so, to say the	6, 343/ 25
advice and instruction the	<b>whole</b>	Bible to read, yet	6, 344/ 3
thereby but that the	<b>whole</b>	Bible might, for my	6, 344/ 18
diligent consideration of the	<b>whole</b>	matter. Without which, men	6, 345/ 17
and finally, by the	<b>whole</b>	consent and agreement of	6, 346/ 30
half venom poisoned the	<b>whole</b>	wine, and that right	6, 347/ 20
sickness sore infecteth a	<b>whole</b>	body. Nor the truth	6, 347/ 24

creature in all the	<b>whole</b>	world either in heaven	6, 357/ 5
one mind and the	<b>whole</b>	synod of the contrary	6, 358/ 2
if he had it	<b>whole</b>	or all the pieces	6, 360/ 5
utterly to destroy the	<b>whole</b>	faith, religion, and virtue	6, 360/ 21
Gloria Patri to the	<b>whole</b>	psalm, in this wise	6, 364/ 8
deny purgatory, which the	<b>whole</b>	church of Christ hath	6, 365/ 19
the church, and the	<b>whole</b>	consent of the holy	6, 367/ 3
For as for the	<b>whole</b>	faith of Christ's church	6, 367/ 15
daughter, and all the	<b>whole</b>	house to new torments	6, 371/ 25
wax naught all the	<b>whole</b>	meinie. For, forthwith upon	6, 373/ 2
sect once begun, the	<b>whole</b>	flocks of such as	6, 373/ 3
common consent of the	<b>whole</b>	world, as a thing	6, 375/ 33
doctors, by all his	<b>whole</b>	church, all the whole	6, 376/ 2
whole church, all the	<b>whole</b>	time of these fifteen	6, 376/ 2
equal with all the	<b>whole</b>	world and with angels	6, 385/ 15
saith so, and the	<b>whole</b>	church saith and believeth	6, 392/ 28
and to give the	<b>whole</b>	merit unto faith, and	6, 392/ 29
and agreed, worth many	<b>whole</b>	sheep and many a	6, 397/ 29
sheep and mar the	<b>whole</b>	flock. And in the	6, 399/ 15
is in effect the	<b>whole</b>	heap of all heresies	6, 417/ 29
hath already taught his	<b>whole</b>	church. In which hath	6, 421/ 31
slenderly, and all his	<b>whole</b>	matter in those points	6, 432/ 27
images meetings at these	<b>wholesome</b>	hallows. And many that	6, 100/ 7
By whose good and	<b>wholesome</b>	doctrine set forth by	6, 152/ 9
hath provided for them	<b>wholesome</b>	meat and true doctrine	6, 166/ 23
some vein of that	<b>wholesome</b>	moisture of God's grace	6, 194/ 3
from the good and	<b>wholesome</b>	doctrine of Christ to	6, 285/ 7
to be good and	<b>wholesome</b>	for them. And therefore	6, 343/ 23
undefouled virgins, by the	<b>wholesome</b>	doctrine of so many	6, 346/ 29
that sermon were not	<b>wholesome</b>	for them, that good	6, 381/ 16
jesting against all their	<b>wholesome</b>	doctrine, drive away clean	6, 425/ 29
womanish, look the holy	<b>whoreson</b>	never so saintly." "Ye	6, 83/ 35
I find a holy	<b>whoreson</b>	halt in hypocrisy, I	6, 92/ 5
call it) superstitious and	<b>wicked</b>	, would never suffer it	6, 54/ 12
bypath to hellward with	<b>wicked</b>	heresies and idolatry; then	6, 244/ 33
his days, neither so	<b>wicked</b>	that he would for	6, 315/ 14
and punished as abominable	<b>wicked</b>	wretches -- is it	6, 375/ 35
sending forth first his	<b>wicked</b>	book of Mammona, and	6, 424/ 23
such as though they	<b>wickedly</b>	erred in substantial articles	6, 374/ 30
part, which Tyndale would	<b>wickedly</b>	, with only railing and	6, 425/ 28
treasury and well-spring of	<b>wickedness</b>	. And yet hath he	6, 291/ 25
bid walk workers of	<b>wickedness</b>	, and tell them that	6, 393/ 12
go now very far	<b>wide</b>	; for neither doth reason	6, 74/ 26
And some walk too	<b>wide</b>	of the butt by	6, 95/ 5

were like to walk	<b>wide</b>	in words, and run	6, 102/ 13
their frame as far	<b>wide</b>	from the place they	6, 196/ 31
I say, go far	<b>wide</b>	from all such purpose	6, 220/ 4
therein ye go far	<b>wide</b>	. For the chief cause	6, 262/ 33
their words went as	<b>wide</b>	for his excuse, as	6, 267/ 34
to God because the	<b>widow</b>	prayed him to revive	6, 214/ 34
to him that no	<b>widow</b>	should be specially chosen	6, 306/ 25
the bishop and the	<b>widow</b>	, and consider the words	6, 306/ 28
Saint Paul of the	<b>widow</b>	, as though Saint Paul	6, 306/ 34
should mean not a	<b>widow</b>	which had never had	6, 306/ 34
one husband, but a	<b>widow</b>	that had had one	6, 307/ 1
take in such a	<b>widow</b>	as never had no	6, 307/ 3
giving commandment that the	<b>widow</b>	should be such as	6, 307/ 6
least, and that the	<b>widow</b>	should have had one	6, 307/ 19
the choice of the	<b>widow</b>	, wherein Tyndale would by	6, 307/ 31
in but such a	<b>widow</b>	as hath had but	6, 307/ 33
Paul meant that a	<b>widow</b>	living in delight and	6, 386/ 28
God of virginity, or	<b>widowhood</b>	, or other chastity of	6, 360/ 11
preeminence of virginity and	<b>widowhood</b>	above wedding, and ever	6, 426/ 4
little better than grass	<b>widows</b>	be now. For they	6, 307/ 37
of so many chaste	<b>widows</b>	and undefouled virgins, by	6, 346/ 28
whole body the more	<b>wieldy</b>	and lusty by some	6, 132/ 5
and blamed his foolish	<b>wife</b>	, which did at that	6, 44/ 11
over familiar with his	<b>wife</b>	, and because he spoke	6, 69/ 20
Sixth, came with his	<b>wife</b>	to Saint Alban's, and	6, 86/ 3
when as well his	<b>wife</b>	as himself affirmed fastly	6, 86/ 27
he had suffered his	<b>wife</b>	our mother Eve to	6, 140/ 3
how his master's Potiphar's	<b>wife</b>	, a great man with	6, 157/ 3
the choice of his	<b>wife</b>	, that ye should put	6, 158/ 29
the name of a	<b>wife</b>	, and he would say	6, 165/ 19
quoth I, "like my	<b>wife</b>	, I should muse more	6, 186/ 3
had married a merchant's	<b>wife</b>	. And having a little	6, 227/ 36
his wedding took his	<b>wife</b>	with him, and went	6, 228/ 2
this gentleman and his	<b>wife</b>	were kneeling in the	6, 228/ 33
went and asked his	<b>wife</b>	counsel. But she like	6, 229/ 8
devil. And when his	<b>wife</b>	and his friends, sore	6, 233/ 35
never found one old	<b>wife</b>	so fond to believe	6, 241/ 30
wot ye what the	<b>wife</b>	said that complained to	6, 258/ 20
in faith ween his	<b>wife</b>	were naught, if he	6, 287/ 14
when he found his	<b>wife</b>	where ye said right	6, 288/ 1
and my lady your	<b>wife</b>	popess too." "Well," quoth	6, 301/ 26
to wait upon his	<b>wife</b>	, which no man almost	6, 301/ 34
the husband of one	<b>wife</b>	). And that it must	6, 303/ 28
as near to no	<b>wife</b>	as might be, did	6, 304/ 22

the husband of one	<b>wife</b>	. Meaning such as then	6, 304/ 24
the wedding of one	<b>wife</b>	after another, was the	6, 305/ 1
let, though the one	<b>wife</b>	had been married and	6, 305/ 10
twice and have one	<b>wife</b>	after another, and that	6, 305/ 15
must ever have one	<b>wife</b>	at the least. And	6, 305/ 17
the husband of one	<b>wife</b>	. Which words Tyndale may	6, 305/ 23
should have but one	<b>wife</b>	(for that but is	6, 305/ 31
that had mistetched his	<b>wife</b>	and his children were	6, 306/ 6
such as hath a	<b>wife</b>	and children and by	6, 306/ 8
man that never had	<b>wife</b>	, govern a household better	6, 306/ 10
many that have had	<b>wife</b>	. And if the having	6, 306/ 11
good ruling of a	<b>wife</b>	be so special a	6, 306/ 12
the husband of one	<b>wife</b>	, so writeth he also	6, 306/ 24
that had been the	<b>wife</b>	of one husband. Now	6, 306/ 27
the words of one	<b>wife</b>	in the one, and	6, 306/ 29
have had but one	<b>wife</b>	, but that he must	6, 306/ 32
must needs have one	<b>wife</b>	, then must we likewise	6, 306/ 32
the husband of one	<b>wife</b>	, meant that he must	6, 307/ 11
word "one," in "one	<b>wife</b>	" and "one husband," was	6, 307/ 15
bishop should have one	<b>wife</b>	at the least, and	6, 307/ 19
should be but one	<b>wife</b>	at once, and one	6, 307/ 23
and have but one	<b>wife</b>	at once." In which	6, 307/ 25
layman had but one	<b>wife</b>	at once. And the	6, 307/ 29
any priest take a	<b>wife</b>	, or rather as long	6, 308/ 15
to be without a	<b>wife</b>	. For wives they must	6, 308/ 16
must needs have a	<b>wife</b>	. For this is his	6, 309/ 4
priest must take a	<b>wife</b>	." If we should impugn	6, 309/ 6
must needs have a	<b>wife</b>	, then were it not	6, 309/ 14
as here the good	<b>wife</b>	keepeth her husband from	6, 309/ 24
so there the parson's	<b>wife</b>	keepeth her husband from	6, 309/ 25
be put from his	<b>wife</b>	, but is there suffered	6, 310/ 6
hand than have a	<b>wife</b>	. So if the priests	6, 310/ 19
is but one shrewd	<b>wife</b>	in the world; but	6, 313/ 27
show us that his	<b>wife</b>	and he fell out	6, 332/ 31
his duty to his	<b>wife</b>	, he is bound secretly	6, 353/ 11
no marvel though his	<b>wife</b>	be well teeming if	6, 353/ 16
had defouled his father's	<b>wife</b>	, to the punishment of	6, 429/ 16
marry and take a	<b>wife</b>	, or any suffered to	6, 434/ 12
frere Luther and his	<b>wife</b>	, priest Pomerane and his	6, 434/ 15
priest Pomerane and his	<b>wife</b>	, frere Huskin and his	6, 434/ 15
frere Huskin and his	<b>wife</b>	, priest Carlastadius and his	6, 434/ 16
priest Carlastadius and his	<b>wife</b>	, Dan Otho, monk, and	6, 434/ 16
Otho, monk, and his	<b>wife</b>	, frere Lambert and his	6, 434/ 17
frere Lambert and his	<b>wife</b>	, frantic Collins, and more	6, 434/ 17

knit it about his	<b>wife's</b>	gear. Which, except the	6, 228/ 27
drunk in Lent of	<b>wigs</b>	and craknels, and yet	6, 236/ 9
all as wise as	<b>wild</b>	geese. And as late	6, 192/ 11
And commonly in the	<b>wild</b>	Irish and some in	6, 236/ 33
now hath he other	<b>wild</b>	heresies at large. For	6, 354/ 28
reckoned all the world	<b>wild</b>	geese save himself, and	6, 366/ 24
and fallen in a	<b>wildness</b>	, how long would it	6, 405/ 28
he wiser than Saint	<b>Wilgefort</b>	, for she, good soul	6, 227/ 11
and instead of Saint	<b>Wilgefort</b>	call her Saint Uncumber	6, 227/ 17
offer oats to Saint	<b>Wilgefort</b>	to have her uncumber	6, 232/ 29
offer oats unto Saint	<b>Wilgefort</b>	, in trust that she	6, 235/ 3
it so were that	<b>Wilkin</b>	had laid a wager	6, 274/ 11
four into the way,	<b>Wilkin</b>	would show us on	6, 274/ 17
case; but now if	<b>Wilkin</b>	would say that he	6, 274/ 22
it must be if	<b>Wilkin</b>	should win the wager	6, 275/ 23
what I would give	<b>Wilkin</b>	I wot ne'er; but	6, 275/ 27
you. And then letting	<b>Wilkin</b>	alone with Simkin disputing	6, 276/ 7
of their own souls	<b>will</b>	neither believe other folk	6, 7/ 8
a cause why God	<b>will</b>	have us bound to	6, 10/ 25
is showed that God	<b>will</b>	not suffer the church	6, 11/ 12
whom we call heretics	<b>will</b>	say that themselves is	6, 11/ 28
law thereof, yet they	<b>will</b>	indeed suffer none English	6, 16/ 23
himself which a man	<b>will</b>	well laugh at and	6, 17/ 29
liberty of man's free	<b>will</b>	; and ascribe all-thing to	6, 18/ 25
they pretend, which they	<b>will</b>	well show if they	6, 19/ 30
mistrusted not his good	<b>will</b>	and very well trusted	6, 21/ 22
length (if your leisure	<b>will</b>	serve) to touch certain	6, 25/ 4
heartily, as your leisure	<b>will</b>	serve you, to satisfy	6, 25/ 8
satisfied. And this warrantise	<b>will</b>	I make you as	6, 27/ 16
labor and great good	<b>will</b>	of him whom, in	6, 27/ 24
holy martyrs that his	<b>will</b>	and pleasure is that	6, 32/ 14
virtue, and goodness. I	<b>will</b>	neither enter into the	6, 36/ 10
to the point, I	<b>will</b>	show you that they	6, 36/ 29
every good Christian man	<b>will</b>	agree for heresies. And	6, 37/ 20
forsooth," quoth I, "whosoever	<b>will</b>	say that these be	6, 37/ 30
wit whether these heretics	<b>will</b>	be content that the	6, 39/ 26
intent and purpose I	<b>will</b>	not much meddle. For	6, 40/ 34
Ambrose, I ween there	<b>will</b>	no man doubt of	6, 41/ 14
keeping? I ween he	<b>will</b>	not say nay. And	6, 42/ 19
off or, if we	<b>will</b>	needs have any, care	6, 44/ 25
other malice and evil	<b>will</b>	. But this must needs	6, 48/ 4
Christian men? "If men	<b>will</b>	say that the money	6, 50/ 7
in alms when men	<b>will</b>	, which they never will	6, 51/ 3
will, which they never	<b>will</b>	-- how small a	6, 51/ 3

marriage that ye never	<b>will</b>	be priest, we two	6, 53/ 13
maintenance of his opinion	<b>will</b>	peradventure say that he	6, 56/ 25
withstandeth but that God	<b>will</b>	that his Christian people	6, 57/ 33
that besides that, he	<b>will</b>	be worshipped in his	6, 58/ 23
that saint whom he	<b>will</b>	have honored in that	6, 61/ 7
in miracles, which I	<b>will</b>	agree to be a	6, 61/ 32
matter; and first I	<b>will</b>	say to them that	6, 64/ 32
can learn that nothing	<b>will</b>	believe that seemeth to	6, 66/ 12
all that cunning. "Yet	<b>will</b>	I not say nay	6, 66/ 35
the fire hath that	<b>will</b>	make two pieces of	6, 67/ 5
I wot well ye	<b>will</b>	mistrust neither nother." "Who	6, 68/ 31
I said, if ye	<b>will</b>	go with me, provide	6, 69/ 4
witness of whom ye	<b>will</b>	believe any one better	6, 69/ 5
I shall, if you	<b>will</b>	, bring you where ye	6, 69/ 10
he, "these witness indeed	<b>will</b>	not lie. As the	6, 69/ 14
me those witness, they	<b>will</b>	not lie a whit	6, 69/ 32
such as all reason	<b>will</b>	resist, and nature will	6, 70/ 16
will resist, and nature	<b>will</b>	nowise admit. And yet	6, 70/ 17
miracles. In that yourself	<b>will</b>	agree with me, that	6, 71/ 6
miracles, in which yourself	<b>will</b>	agree that I am	6, 71/ 11
against all them that	<b>will</b>	tell me they have	6, 71/ 14
he, "such as yourself	<b>will</b>	agree to be done	6, 71/ 19
four foot (and ye	<b>will</b>	) longer than it was	6, 71/ 27
my troth," quoth he. "	<b>Will</b>	we," quoth I, "take	6, 71/ 29
forsworn for naught?" "I	<b>will</b>	, " quoth he, "not believe	6, 72/ 1
and I think yourself	<b>will</b>	agree that they tell	6, 72/ 9
sir," quoth I, "that	<b>will</b>	I not. For I	6, 72/ 10
Well," quoth he, "I	<b>will</b>	not stick in this	6, 73/ 19
may do what he	<b>will</b>	?" "Yes," quoth he, "that	6, 73/ 22
And therefore, when ye	<b>will</b>	in no wise believe	6, 73/ 31
For first, if ye	<b>will</b>	grant me that they	6, 74/ 9
me that God never	<b>will</b>	anything do against the	6, 74/ 16
such miracles, since God	<b>will</b>	never work against the	6, 74/ 22
the goodness of God	<b>will</b>	make no change to	6, 74/ 24
may do what he	<b>will</b>	, being almighty, and in	6, 75/ 18
cannot do it or	<b>will</b>	not do it. For	6, 75/ 22
may be that he	<b>will</b>	do it, why should	6, 75/ 23
tell you. And yet	<b>will</b>	I tell you nothing	6, 78/ 31
matter all the parish	<b>will</b>	testify for truth, the	6, 79/ 19
them and say we	<b>will</b>	not believe them. The	6, 82/ 12
yet, if any witness	<b>will</b>	serve you, then would	6, 82/ 30
so circumspect that ye	<b>will</b>	nothing believe without good	6, 83/ 16
itself that a frere	<b>will</b>	be womanish, look the	6, 83/ 34
women that a man	<b>will</b>	do naught, than ten	6, 84/ 6

twenty men that God	<b>will</b>	do good. The Thirteenth	6, 84/ 6
of their own souls	<b>will</b>	neither believe other folk	6, 84/ 11
this kind of proof	<b>will</b>	not suffice you, I	6, 84/ 14
a long pilgrimage, ye	<b>will</b>	never be so stiff	6, 84/ 26
any opinion that ye	<b>will</b>	put yourself in jeopardy	6, 84/ 27
warrant you that I	<b>will</b>	never be so mad	6, 84/ 29
some with rusty knives,	<b>will</b>	make his offerings, for	6, 85/ 29
among Christian men he	<b>will</b>	suffer no such things	6, 89/ 4
quoth I, "that argument	<b>will</b>	not serve you so	6, 89/ 12
so all? If ye	<b>will</b>	not agree that ye	6, 89/ 21
had weened were natural,	<b>will</b>	ye never after believe	6, 91/ 15
that long seemed friendly,	<b>will</b>	ye take ever after	6, 91/ 17
I wot well ye	<b>will</b>	do better whatsoever ye	6, 92/ 7
a right good jeweler	<b>will</b>	take it for a	6, 92/ 10
for a diamond, yet	<b>will</b>	ye not doubt for	6, 92/ 11
diamonds indeed. Nor ye	<b>will</b>	not mistrust Saint Peter	6, 92/ 13
I am sure ye	<b>will</b>	not do so, nor	6, 92/ 21
hearing the whole matter	<b>will</b>	mistrust the miracles. Among	6, 93/ 2
and monished by the	<b>will</b>	of God to go	6, 93/ 13
I think true I	<b>will</b>	not fail to confess	6, 95/ 10
I believe and ever	<b>will</b>	as the church doth	6, 95/ 24
amended; for if we	<b>will</b>	have only called by	6, 95/ 30
done above nature, yet	<b>will</b>	we not deny but	6, 95/ 32
help us best and	<b>will</b>	help us most, what	6, 97/ 6
scripture saith that he	<b>will</b>	not give his glory	6, 97/ 25
a good. And yet	<b>will</b>	the priests of both	6, 98/ 20
in this, that they	<b>will</b>	make comparisons between our	6, 99/ 17
by the devil, then	<b>will</b>	it well follow that	6, 101/ 31
of his church, then	<b>will</b>	it be clear enough	6, 102/ 2
of your purpose, I	<b>will</b>	assay to show, and	6, 102/ 5
there be whereupon it	<b>will</b>	be requisite that we	6, 102/ 12
the bearing whereof themselves	<b>will</b>	not once put forth	6, 104/ 4
toward Peter alone." "That	<b>will</b>	be," quoth I, "very	6, 108/ 1
the people whereby they	<b>will</b>	not be so ready	6, 109/ 31
For the people themselves	<b>will</b>	better keep the faith	6, 109/ 32
Christian man but he	<b>will</b>	well agree. And since	6, 111/ 1
deum oportet credere" (Whoso	<b>will</b>	come to God must	6, 111/ 4
believe) -- no man	<b>will</b>	deny but that faith	6, 111/ 5
devil, I trow ye	<b>will</b>	not then deny but	6, 112/ 30
ye grant that God	<b>will</b>	not suffer his church	6, 112/ 32
call again what ye	<b>will</b>	." "In good faith," quoth	6, 113/ 19
them needeth if they	<b>will</b>	look and labor therein	6, 113/ 31
therein. And if they	<b>will</b>	not, the fault is	6, 113/ 32
no good Christian man	<b>will</b>	doubt of, that our	6, 115/ 35



with his church, and	<b>will</b>	be to the world's	6, 116/ 10
Well," quoth I, "we	<b>will</b>	not ensearch which. But	6, 117/ 28
not that? Nay then	<b>will</b>	I not tell you	6, 120/ 25
which all the world	<b>will</b>	never void except they	6, 121/ 16
of loss of heaven	<b>will</b>	that we believe. And	6, 121/ 30
Sir," quoth he, "I	<b>will</b>	not say nay but	6, 128/ 16
nay but this way	<b>will</b>	do well. Howbeit I	6, 128/ 16
the witness of his	<b>will</b>	declared us by writing	6, 129/ 4
angry that the juggler	<b>will</b>	not teach every man	6, 130/ 32
ye then that she	<b>will</b>	take it so highly	6, 130/ 33
wax too proud, she	<b>will</b>	then wax copious and	6, 131/ 25
hearted and proud, she	<b>will</b>	not fail to fall	6, 131/ 27
things, if the time	<b>will</b>	serve, be as methinketh	6, 132/ 19
else the whole book	<b>will</b>	do us little service	6, 134/ 23
now in the meantime,	<b>will</b>	ye that he shall	6, 135/ 19
over the praise, I	<b>will</b>	speak one word or	6, 138/ 18
their heart. And I	<b>will</b>	be their Lord, and	6, 142/ 18
working with man's good	<b>will</b>	to the perfection of	6, 143/ 10
choose therefore whether we	<b>will</b>	do it or leave	6, 148/ 34
to deny. For he	<b>will</b>	not agree it for	6, 149/ 3
so plain. And he	<b>will</b>	call evident for him	6, 149/ 4
plain against him, then	<b>will</b>	he call it no	6, 149/ 6
words or acts he	<b>will</b>	believe nothing except he	6, 149/ 18
may be changed, yet	<b>will</b>	there, I ween, no	6, 149/ 26
from theirs. But I	<b>will</b>	let all other pass	6, 149/ 36
low but if he	<b>will</b>	seek his way with	6, 152/ 20
where we began, whoso	<b>will</b>	not unto the study	6, 153/ 12
I wot well ye	<b>will</b>	grant, I find it	6, 154/ 5
one, which of these	<b>will</b>	you believe?" "Marry," quoth	6, 155/ 27
in substance but in	<b>will</b>	. And that gloss he	6, 156/ 2
unity of godhead, he	<b>will</b>	not agree with you	6, 156/ 9
as mine own wit	<b>will</b>	serve, and have heard	6, 158/ 14
Nay, Good Lord, I	<b>will</b>	ask no man but	6, 159/ 17
mouth or else I	<b>will</b>	take the one part	6, 159/ 18
all thing believe him,	<b>will</b>	it make any change	6, 161/ 26
a cause why God	<b>will</b>	have us bound to	6, 162/ 15
among Christian people it	<b>will</b>	soon be if every	6, 164/ 3
doubt but if I	<b>will</b>	believe the church, I	6, 164/ 12
to believe, if I	<b>will</b>	believe the church." "That	6, 164/ 23
And therefore if ye	<b>will</b>	in faith or living	6, 165/ 33
then. And if ye	<b>will</b>	peradventure say that grace	6, 167/ 28
helped them, which I	<b>will</b>	well agree, then will	6, 167/ 29
will well agree, then	<b>will</b>	I say again that	6, 167/ 29
somewhat, ye say, ye	<b>will</b>	believe the church, but	6, 168/ 9

anything besides scripture ye	<b>will</b>	not, nor in the	6, 168/ 10
interpretation of scripture ye	<b>will</b>	not, and so where	6, 168/ 11
right naught. For wherein	<b>will</b>	ye believe it if	6, 168/ 13
bring it forth it	<b>will</b>	make another gloss to	6, 169/ 1
text is; and ye	<b>will</b>	in all holy scripture	6, 169/ 3
at all. And yet	<b>will</b>	ye have collation made	6, 169/ 3
set a gloss that	<b>will</b>	in no wise agree	6, 169/ 7
the church. And ye	<b>will</b>	by your wit be	6, 169/ 20
deceived. For the church	<b>will</b>	not, I think, agree	6, 169/ 26
remembered between us, then	<b>will</b>	we somewhat see what	6, 170/ 7
can prevail. Nor I	<b>will</b>	nothing deny you but	6, 170/ 12
that God may and	<b>will</b>	also give his grace	6, 170/ 13
was in them. I	<b>will</b>	also grant you that	6, 170/ 16
did then, and I	<b>will</b>	not much stick with	6, 170/ 18
things, I trust ye	<b>will</b>	grant me this one	6, 170/ 22
needs be false, ye	<b>will</b>	then grant I say	6, 170/ 26
be," quoth he. "Ye	<b>will</b>	also grant," quoth I	6, 170/ 29
the belief whereof God	<b>will</b>	have us bound." "I	6, 170/ 31
a damnable error." "That	<b>will</b>	no man deny," quoth	6, 171/ 25
they be indeed, I	<b>will</b>	rather prove you the	6, 172/ 25
such things as God	<b>will</b>	have it bound to	6, 174/ 33
with you that ye	<b>will</b>	not now believe him	6, 176/ 26
four. I ween ye	<b>will</b>	fare by reason as	6, 176/ 27
man doubteth wherefore he	<b>will</b>	be with his church	6, 177/ 10
after his going he	<b>will</b>	come again to them	6, 177/ 20
them; and saith he	<b>will</b>	not leave them orphans	6, 177/ 21
as fatherless children, but	<b>will</b>	come again to them	6, 177/ 23
before rehearsed, that he	<b>will</b>	be with them till	6, 177/ 24
I mean as God	<b>will</b>	bind them to know	6, 178/ 14
also said that he	<b>will</b>	not leave his church	6, 178/ 33
church as orphans, but	<b>will</b>	come himself and be	6, 178/ 33
it showed that God	<b>will</b>	not suffer the church	6, 179/ 13
substantial article as God	<b>will</b>	have us bound to	6, 179/ 18
I know him, I	<b>will</b>	believe him much better	6, 182/ 1
thing: wherefore, think you,	<b>will</b>	not Christ suffer his	6, 183/ 8
unto Luther, since God	<b>will</b>	not suffer his church	6, 183/ 32
needs follow that God	<b>will</b>	in things of our	6, 184/ 4
an end. And therefore	<b>will</b>	we now to dinner	6, 185/ 22
we deferred before, those	<b>will</b>	we talk of after	6, 185/ 25
dine first. My lady	<b>will</b>	, I ween, be angry	6, 185/ 33
whom we call heretics	<b>will</b>	say that themselves is	6, 187/ 8
before the world, I	<b>will</b>	deny him before my	6, 190/ 35
quoth he, peradventure they	<b>will</b>	not stick much to	6, 192/ 3
and congregation, which they	<b>will</b>	say is the very	6, 192/ 5

For what if they	<b>will</b>	show you Boheme, and	6, 192/ 5
by another means. Whether	<b>will</b>	ye say, that the	6, 192/ 31
work well therewith, God	<b>will</b>	pluck him out; and	6, 194/ 18
that may be done	<b>will</b>	not serve if we	6, 194/ 22
naught. And he that	<b>will</b>	at last fall to	6, 197/ 27
for that he shall	<b>will</b>	, but for that malicious	6, 197/ 30
but for that malicious	<b>will</b>	that he hath or	6, 197/ 30
our purpose, since ye	<b>will</b>	have the very church	6, 199/ 23
of only good men,	<b>will</b>	you that those good	6, 199/ 25
Marry," quoth I, "then	<b>will</b>	your new built church	6, 199/ 31
preach sometimes; but ye	<b>will</b>	not suffer them; ye	6, 201/ 18
wiser than so; they	<b>will</b>	not be burned for	6, 201/ 20
for us, for they	<b>will</b>	rather swear on a	6, 201/ 21
or else that they	<b>will</b>	no more say so	6, 201/ 22
false as it is,	<b>will</b>	not serve this unknown	6, 202/ 1
to know the church,	<b>will</b>	never serve. But the	6, 202/ 26
bring it all, that	<b>will</b>	make it a number	6, 204/ 32
the while I ween	<b>will</b>	be, as long as	6, 206/ 6
other but good men.	<b>Will</b>	ye now agree that	6, 208/ 17
and be spied, they	<b>will</b>	first perjure themselves, and	6, 208/ 31
it forth. For I	<b>will</b>	for none haste leave	6, 210/ 19
to go. But yet	<b>will</b>	I somewhat touch the	6, 211/ 1
the devil. And first	<b>will</b>	we begin at the	6, 211/ 6
that show their evil	<b>will</b>	so openly that they	6, 211/ 15
do it better and	<b>will</b>	do it sooner himself	6, 211/ 20
holy souls live, there	<b>will</b>	no wise man ween	6, 211/ 23
being in heaven, he	<b>will</b>	not vouchsafe to pray	6, 211/ 34
blessed charity in heaven,	<b>will</b>	nothing care for their	6, 212/ 8
know the means we	<b>will</b>	not else believe the	6, 214/ 8
can as well and	<b>will</b>	as gladly both hear	6, 214/ 12
do it by his	<b>will</b>	and power, or he	6, 214/ 27
their intercession. Though God	<b>will</b>	, as reason is, be	6, 214/ 28
him in earth, he	<b>will</b>	be angry if we	6, 215/ 13
hath in favor. He	<b>will</b>	disdain once to look	6, 215/ 19
well no wise man	<b>will</b>	say, nor that if	6, 218/ 11
his sake, that he	<b>will</b>	have him honored and	6, 220/ 26
be applied where his	<b>will</b>	were it should, upon	6, 221/ 5
suddenly, that ever God	<b>will</b>	suffer such a thing	6, 223/ 15
and giveth it life,	<b>will</b>	never suffer it all	6, 224/ 15
for children. And yet	<b>will</b>	he not once look	6, 227/ 9
peck of oats she	<b>will</b>	not fail to uncumber	6, 227/ 19
but one or two	<b>will</b>	I tell you --	6, 227/ 21
you a wager she	<b>will</b>	tell you nay. Besides	6, 231/ 30
can chose, and she	<b>will</b>	tell you that our	6, 231/ 31

is in heaven. She	<b>will</b>	also call an image	6, 231/ 32
an image, and she	<b>will</b>	tell you a difference	6, 232/ 1
it. And if ye	<b>will</b>	well prove that she	6, 232/ 7
our Lady and she	<b>will</b>	tell you that our	6, 232/ 10
with Joseph. And yet	<b>will</b>	she not in the	6, 232/ 12
at Christ's Passion, she	<b>will</b>	I warrant you make	6, 232/ 16
which Lady, then, she	<b>will</b>	name you none image	6, 232/ 17
ye may when ye	<b>will</b>	, and shall find it	6, 232/ 19
a fool that God	<b>will</b>	give her leave to	6, 232/ 20
whose help our labor	<b>will</b>	not serve. And therefore	6, 233/ 20
far if the smiths	<b>will</b>	not for any necessity	6, 233/ 26
to defend. And we	<b>will</b>	come home here to	6, 234/ 33
a whole year's offerings	<b>will</b>	not find three geese	6, 235/ 8
they were penned, and	<b>will</b>	not cast away their	6, 235/ 23
for a common custom.	<b>Will</b>	ye break that evil	6, 235/ 36
their throats can cry.	<b>Will</b>	you mend that lewd	6, 236/ 5
himself. For whatsoever they	<b>will</b>	ask of any good	6, 236/ 32
any good saint they	<b>will</b>	ask of God also	6, 236/ 33
and his Holy Spirit	<b>will</b>	not suffer his whole	6, 239/ 2
still agree that God	<b>will</b>	not suffer his whole	6, 239/ 12
further whereto your words	<b>will</b>	weigh and amount. Ye	6, 239/ 23
both twain and ye	<b>will</b>	. But were there not	6, 240/ 26
as my poor wit	<b>will</b>	serve me. But yet	6, 248/ 14
in arguing that he	<b>will</b>	soon bring the answerer	6, 250/ 3
happen on one that	<b>will</b>	answer him handsomely as	6, 250/ 4
ass." "Nay marry, Master,	<b>will</b>	I not," quoth the	6, 250/ 14
Well," quoth Caius, "I	<b>will</b>	go now another way	6, 250/ 20
two ears." "Nay, marry	<b>will</b>	I not, Master," quoth	6, 250/ 22
known true tale, ye	<b>will</b>	believe him because he	6, 251/ 7
against them that nothing	<b>will</b>	believe but scripture we	6, 253/ 34
and also, if we	<b>will</b>	walk with him, leadeth	6, 254/ 24
white must, if he	<b>will</b>	be believed, go tell	6, 256/ 3
believed as one that	<b>will</b>	say the contrary, till	6, 256/ 4
heard reported, howbeit I	<b>will</b>	not warrant it for	6, 256/ 35
while." And albeit I	<b>will</b>	not, as I say	6, 257/ 4
a very devout." "I	<b>will</b>	not," quoth I, "as	6, 257/ 11
biddeth us when we	<b>will</b>	pray enter into our	6, 257/ 20
ye spoke of, that	<b>will</b>	neither be content with	6, 258/ 33
favor. And this thing	<b>will</b>	I well agree for	6, 261/ 16
so naughty that they	<b>will</b>	be ready enough to	6, 261/ 26
for witness as it	<b>will</b>	not accept in a	6, 262/ 36
that thieves and murderers	<b>will</b>	be content to take	6, 264/ 7
all that any man	<b>will</b>	say; and take all	6, 266/ 12
mile together and ye	<b>will</b>	, till they come at	6, 274/ 19

gone there, and then	<b>will</b>	say to us: "Lo	6, 275/ 13
may be so, then	<b>will</b>	he by and by	6, 275/ 21
for the possibility, then	<b>will</b>	he shortly conclude that	6, 275/ 22
Yes," quoth he, "that	<b>will</b>	I well. And therefore	6, 276/ 24
have said it, I	<b>will</b>	tell you why, and	6, 277/ 9
of heresy, what thing	<b>will</b>	the law that the	6, 277/ 31
in this point I	<b>will</b>	not long stick with	6, 278/ 30
to be admitted; I	<b>will</b>	not say that his	6, 279/ 7
him plainly, "Sir, I	<b>will</b>	not swear for you	6, 282/ 4
for another. And therefore	<b>will</b>	I not make any	6, 282/ 12
truth therein. And whoso	<b>will</b>	say the contrary, he	6, 284/ 4
wrong name, except they	<b>will</b>	call it Tyndale's testament	6, 285/ 5
the sea. But I	<b>will</b>	show you for example	6, 285/ 24
This riddle," quoth I, "	<b>will</b>	soon be read. For	6, 285/ 31
in mockage, when one	<b>will</b>	call another "my lord	6, 286/ 16
nor wisely done, there	<b>will</b>	, I trow, no good	6, 287/ 19
purpose or not, therein	<b>will</b>	I, till I see	6, 287/ 21
ordered love, he that	<b>will</b>	studiously flee from that	6, 288/ 6
to see when ye	<b>will</b>	, and ye shall soon	6, 290/ 13
quoth your friend, "I	<b>will</b>	not greatly stick with	6, 293/ 20
were no Christian man,	<b>will</b>	suffer no layman have	6, 293/ 25
for learning, they neither	<b>will</b>	teach us but seldom	6, 294/ 12
Gospel but if they	<b>will</b>	make us worse than	6, 294/ 20
matter, I can and	<b>will</b>	with few words answer	6, 294/ 35
cause; in this point	<b>will</b>	I keep no schools	6, 295/ 5
of men's learning, I	<b>will</b>	not meddle of men's	6, 295/ 7
with a wench, we	<b>will</b>	jest and rail upon	6, 296/ 31
we have said, we	<b>will</b>	follow the same and	6, 296/ 33
that often and ye	<b>will</b>	." "Truly," quoth he, "it	6, 297/ 7
be darked, how dark	<b>will</b>	then the darkness be	6, 298/ 10
That reason," quoth I, "	<b>will</b>	not hold. For though	6, 300/ 1
Lady," quoth he, "I	<b>will</b>	not agree with you	6, 303/ 4
or twain, and he	<b>will</b>	, because Saint Paul saith	6, 305/ 21
construed? Now if Tyndale	<b>will</b>	agree, as he needs	6, 307/ 5
is. Now if Tyndale	<b>will</b>	say that by this	6, 307/ 22
Tyndale's tale, whether they	<b>will</b>	or no. "By my	6, 308/ 17
priests of Greece, I	<b>will</b>	not dispraise them," quoth	6, 310/ 1
made, and therefore I	<b>will</b>	not dispute with you	6, 311/ 16
ye reckon, against their	<b>will</b>	to chastity, somewhat were	6, 311/ 19
man's neck against his	<b>will</b>	?The church doth in	6, 311/ 24
provide, that whereas men	<b>will</b>	, of their own minds	6, 311/ 25
live chaste and some	<b>will</b>	not, the ministers of	6, 311/ 26
that sort only that	<b>will</b>	be content to profess	6, 311/ 27
quoth I, "that they	<b>will</b>	when they come thereto	6, 312/ 31

to chastity against their	<b>will</b>	, because they take not	6, 312/ 37
to chastity against their	<b>will</b>	, because they will make	6, 313/ 2
their will, because they	<b>will</b>	make no monks but	6, 313/ 3
monks but such as	<b>will</b>	promise to live chaste	6, 313/ 3
minds, though the church	<b>will</b>	neither make monks nor	6, 313/ 5
but such as so	<b>will</b>	. And as touching whether	6, 313/ 6
better or the worse,	<b>will</b>	I not dispute. But	6, 313/ 19
not dispute. But this	<b>will</b>	I say, that it	6, 313/ 20
now. But surely I	<b>will</b>	see it myself ere	6, 316/ 13
law thereof, yet they	<b>will</b>	indeed suffer none English	6, 316/ 27
me a true man.	<b>Will</b>	ye command me any	6, 324/ 19
this matter; by my	<b>will</b>	, ye may go when	6, 324/ 21
may go when ye	<b>will</b>	. For I have espied	6, 324/ 21
lords," quoth he, "I	<b>will</b>	not drink, God yield	6, 324/ 25
ere this, that they	<b>will</b>	never refuse neither God's	6, 325/ 20
yet I think there	<b>will</b>	no printer lightly be	6, 331/ 22
young babes and they	<b>will</b>	, yet, by God, they	6, 333/ 12
parts thereof as least	<b>will</b>	agree with their capacities	6, 333/ 19
it in their language,	<b>will</b>	be busy to ensearch	6, 333/ 23
evil proof therein, that	<b>will</b>	reckon themselves to understand	6, 334/ 14
his church that he	<b>will</b>	have some readers and	6, 334/ 20
needs be that boldly	<b>will</b>	upon the first reading	6, 335/ 16
such blind bayards as	<b>will</b>	, when they read the	6, 337/ 34
be more busy than	<b>will</b>	become them. They that	6, 337/ 35
adventured. And some folk	<b>will</b>	not fail to be	6, 339/ 9
harm but he that	<b>will</b>	in the study thereof	6, 339/ 33
his apostles. Which there	<b>will</b>	(I wot well) no	6, 340/ 15
upon, I trow there	<b>will</b>	no wise man find	6, 342/ 16
in hand when he	<b>will</b>	read, and reverently layeth	6, 342/ 26
faith," quoth he, "that	<b>will</b>	in my mind be	6, 344/ 31
Well," quoth I, "then	<b>will</b>	we to dinner, and	6, 344/ 34
dinner, and the remnant	<b>will</b>	we finish after dinner	6, 344/ 34
of malice and evil	<b>will</b>	, to the end that	6, 345/ 13
by his words. Which	<b>will</b>	not appear, they think	6, 345/ 15
think that the clergy	<b>will</b>	not have his books	6, 345/ 19
men in this realm	<b>will</b>	say and swear the	6, 350/ 6
as men. But Tyndale	<b>will</b>	have none at all	6, 350/ 28
and not against God's	<b>will</b>	, it would of likelihood	6, 351/ 35
man hath no free	<b>will</b>	, nor can anything do	6, 352/ 36
cause of the evil	<b>will</b>	of Judas in betraying	6, 353/ 7
as of the good	<b>will</b>	of Christ in suffering	6, 353/ 7
in the decrees, and	<b>will</b>	not believe the gloss	6, 358/ 4
only due to God,	<b>will</b>	ye be content therein	6, 358/ 6
God," quoth he, "that	<b>will</b>	I well." "Then," quoth	6, 358/ 9

known. And he that	<b>will</b>	affirm the contrary and	6, 358/ 28
himself, which a man	<b>will</b>	well laugh at, and	6, 363/ 11
a fair length. They	<b>will</b>	, I ween, when they	6, 365/ 26
never knew before, and	<b>will</b>	not fail to prove	6, 372/ 5
I neither can nor	<b>will</b>	defend that sect. But	6, 372/ 26
he hath no free	<b>will</b>	of his own by	6, 373/ 19
God alone without their	<b>will</b>	worketh all the mischief	6, 373/ 24
the Day of Doom?	<b>Will</b>	not he, trow you	6, 373/ 28
day, by God, Davy	<b>will</b>	have thy coat too	6, 373/ 29
liberty of man's free	<b>will</b>	and ascribe all-thing to	6, 376/ 20
power of our own	<b>will</b>	, but by the compulsion	6, 377/ 4
And albeit that God	<b>will</b>	reward them for their	6, 380/ 17
church saith that faith	<b>will</b>	not suffice but if	6, 383/ 9
unto faith, this ground	<b>will</b>	fail you, and make	6, 383/ 27
without which thing he	<b>will</b>	have us bound to	6, 388/ 6
And if these Lutherans	<b>will</b>	defend their heresy by	6, 388/ 30
For hope without charity	<b>will</b>	but beguile them. "After	6, 388/ 34
Day of Judgment he	<b>will</b>	give the kingdom of	6, 393/ 2
Which deeds though he	<b>will</b>	not reward with heaven	6, 393/ 5
hath determined that he	<b>will</b>	not save us without	6, 397/ 21
the liberty of man's	<b>will</b>	should serve of right	6, 400/ 5
in sin, and therefore	<b>will</b>	he run forth to	6, 401/ 13
it is offered that	<b>will</b>	not receive it. God	6, 401/ 28
one drop of good	<b>will</b>	in his heart, should	6, 402/ 31
liberty of their own	<b>will</b>	by which they may	6, 403/ 18
of us without our	<b>will</b>	-- worse than the	6, 404/ 3
themselves, that when they	<b>will</b>	do a thing they	6, 404/ 11
his destiny? "If free	<b>will</b>	serve for naught, and	6, 404/ 20
any man? Except they	<b>will</b>	say they do it	6, 404/ 21
do so? And why	<b>will</b>	they then be angry	6, 404/ 22
punish heretics, except they	<b>will</b>	say because it is	6, 404/ 23
so? For if they	<b>will</b>	hold them to their	6, 404/ 24
takers away of free	<b>will</b>	may never void that	6, 405/ 1
them. And therefore, here	<b>will</b>	I somewhat," said I	6, 406/ 8
name; and he that	<b>will</b>	go to the devil	6, 407/ 29
soon be burned." "I	<b>will</b>	not here enter into	6, 411/ 5
For I think there	<b>will</b>	no reason bear it	6, 411/ 12
doubt whose part they	<b>will</b>	take, and that Christian	6, 412/ 13
every man what he	<b>will</b>	, I have marked this	6, 413/ 5
proved naught. For this	<b>will</b>	no man do but	6, 418/ 6
quoth your friend, "he	<b>will</b>	haply say that he	6, 420/ 25
Pardon him if ye	<b>will</b>	," quoth I. "But yet	6, 420/ 28
forswear themselves, if that	<b>will</b>	serve. And when that	6, 422/ 10
serve. And when that	<b>will</b>	not help, but their	6, 422/ 11

they pretend; which they	<b>will</b>	well show if they	6, 422/ 24
liberal lewdness at length.	<b>Will</b>	ye see example thereof	6, 424/ 9
say that the church	<b>will</b>	not believe holy Saint	6, 425/ 16
say that the church	<b>will</b>	not hear them, whereas	6, 426/ 12
which no wise man	<b>will</b>	doubt but that those	6, 427/ 15
very few do, yet	<b>will</b>	they in conclusion decline	6, 427/ 23
the liberty of man's	<b>will</b>	, ascribing all our deeds	6, 428/ 3
man do what he	<b>will</b>	, calling it not his	6, 428/ 11
calling it not his	<b>will</b>	but his destiny, laying	6, 428/ 11
one heretic, after warning,	<b>will</b>	not amend but waxeth	6, 428/ 30
of my mouth, we	<b>will</b>	not part this night	6, 430/ 31
more books than ye	<b>will</b>	read over till tomorrow	6, 430/ 33
good faith if ye	<b>will</b>	, we shall yet peruse	6, 431/ 24
But surely since ye	<b>willed</b>	me to forbear nothing	6, 100/ 33
of Moses, and he	<b>willed</b>	that they should for	6, 104/ 11
unto reason, as God	<b>willed</b>	the woman to be	6, 139/ 33
doth by us, yet	<b>willed</b>	not he the contrary	6, 233/ 17
while in heaven. And	<b>willed</b>	also that we should	6, 233/ 19
of but married men,	<b>willed</b>	therefore that in the	6, 306/ 4
with your wives to	<b>Willesden</b>	in the devil's name	6, 100/ 16
pardon to a few	<b>willful</b>	murderers -- that never	6, 325/ 34
that in such a	<b>willful</b>	, purpensed, heinous, cruel deed	6, 326/ 3
in by their own	<b>willful</b>	abusion, no more than	6, 340/ 22
ruin to all the	<b>willful</b>	wretches in the world	6, 340/ 26
miracles as we fall	<b>willfully</b>	to false gods? Thus	6, 100/ 31
but he blinded their	<b>willfully</b>	winking eyes, in hiding	6, 145/ 12
either refuse the church	<b>willfully</b>	themselves, or else for	6, 205/ 29
if we list not	<b>willfully</b>	to shut our eyes	6, 404/ 15
that any man should	<b>willfully</b>	put himself, and for	6, 414/ 19
in that manner more	<b>willfulness</b>	than wisdom or any	6, 342/ 5
in English by Master	<b>William</b>	Hichins, otherwise called Master	6, 28/ 21
folly. And whoso be	<b>willing</b>	to mend and be	6, 113/ 33
he found the person	<b>willing</b>	to work therewith. And	6, 140/ 26
and are glad and	<b>willing</b>	so to do, and	6, 226/ 10
-- if we be	<b>willing</b>	to learn -- teach	6, 254/ 23
toward and like well	<b>willing</b>	body to the giving	6, 254/ 34
his counsel, and was	<b>willing</b>	to help his matters	6, 288/ 17
the name of congregation,	<b>willing</b>	that it should seem	6, 289/ 8
respect to chastity, and	<b>willing</b>	to go as near	6, 304/ 21
his blessed disposition not	<b>willing</b>	that there should in	6, 326/ 19
hand, if we be	<b>willing</b>	to work therewith, as	6, 404/ 14
miracles, neither have God	<b>willing</b>	nor the devil able	6, 432/ 18
for him openly and	<b>willingly</b>	to confess the truth	6, 15/ 7
that I shall never	<b>willingly</b>	deceive your trust. And	6, 27/ 2



it not naturally but	<b>willingly</b>	, he wrought it not	6, 74/ 34
the doers work both	<b>willingly</b>	and naturally and after	6, 75/ 10
ghostly enemies, make us	<b>willingly</b>	and wittingly, well knowing	6, 110/ 4
cut off, or else	<b>willingly</b>	do depart and separate	6, 205/ 28
I, "not if he	<b>willingly</b>	returned to the church	6, 271/ 7
for him openly and	<b>willingly</b>	to confess the truth	6, 279/ 23
part of his penance	<b>willingly</b>	offer himself to the	6, 282/ 35
as had wives before,	<b>willingly</b>	with the assent of	6, 311/ 7
and vow to God	<b>willingly</b>	made of themselves or	6, 429/ 12
he saith, "If thou	<b>wilt</b>	enter into the kingdom	6, 103/ 21
Well," quoth Caius, "thou	<b>wilt</b>	grant me this first	6, 250/ 12
quoth the boy. "No,	<b>wilt</b>	thou?" quoth Caius. "Ah	6, 250/ 15
work with thee. Thou	<b>wilt</b>	grant me that every	6, 250/ 21
Christ saith, "If thou	<b>wilt</b>	enter into the kingdom	6, 391/ 33
thou?" quoth Caius. "Ah,	<b>wily</b>	boy, there thou went	6, 250/ 15
your friend, "a good	<b>wily</b>	way." "As wily as	6, 361/ 35
good wily way." "As	<b>wily</b>	as it was," quoth	6, 361/ 36
content to play the	<b>wily</b>	foxes and worry simple	6, 399/ 16
could not fail to	<b>win</b>	more by the right	6, 53/ 32
to lie for to	<b>win</b>	first favor and after	6, 88/ 25
yet shall ye not	<b>win</b>	the game thereby. For	6, 120/ 26
remnant of them to	<b>win</b>	some, therefore these apostles	6, 124/ 36
so; what should ye	<b>win</b>	thereby? For what if	6, 175/ 10
I trust he shall	<b>win</b>	no worship thereof when	6, 255/ 6
of them shall we	<b>win</b>	always the while." And	6, 257/ 3
be if Wilkin should	<b>win</b>	the wager. What should	6, 275/ 24
he could nothing now	<b>win</b>	by the denying, but	6, 284/ 20
law he should not	<b>win</b>	his spurs, and over	6, 327/ 1
he run forth to	<b>win</b>	again in his way	6, 401/ 14
them Christendom can nothing	<b>win</b>	. For as many as	6, 408/ 33
all them we cannot	<b>win</b>	to Christ one the	6, 408/ 34
Turk, but let him	<b>win</b>	all. And when it	6, 412/ 5
they, as it seemed,	<b>win</b>	all again by their	6, 412/ 6
wallowing up against the	<b>wind</b>	, keeping a common course	6, 80/ 7
now, wherewith ye would	<b>wind</b>	out against the true	6, 97/ 1
what way would ye	<b>wind</b>	out?" "Marry," quoth he	6, 156/ 22
Truly," quoth he, "ye	<b>wind</b>	it well about. But	6, 176/ 12
with a blast of	<b>wind</b>	. "Unto this, he said	6, 398/ 7
every door and every	<b>window</b>	. Is not this a	6, 227/ 28
out of a high	<b>window</b>	down unto the ground	6, 259/ 18
all the doors and	<b>windows</b>	of the body, by	6, 140/ 19
not have provided for	<b>wine</b>	without miracle. But such	6, 81/ 29
dressed his wounds with	<b>wine</b>	and oil, and left	6, 104/ 21
water put with the	<b>wine</b>	into the chalice. For	6, 148/ 20

Gospel speaketh only of	wine	, there durst no man	6, 148/ 22
the Gospel speaketh of	wine	only turned into his	6, 148/ 24
the King's Head for	wine	, not meaning his head	6, 232/ 5
And there, when the	wine	were in and the	6, 335/ 29
venom poisoned the whole	wine	, and that right rotten	6, 347/ 20
very bread and very	wine	in the Sacrament of	6, 353/ 37
never award him one	wing	. "Surely," quoth I, "and	6, 275/ 29
all agree to be	winged	. "But as for the	6, 138/ 30
Paul's churchyard with his	wings	, coming to the same	6, 68/ 8
works, which as two	wings	carried them up to	6, 427/ 12
it seldom, I would	wink	at it. But now	6, 287/ 30
shut our eyes and	wink	. "Whereof should serve all	6, 404/ 16
always that the cat	winked	when her eye was	6, 331/ 13
he blinded their willfully	winking	eyes, in hiding and	6, 145/ 12
his whole purpose, and	winneth	nothing but the contrary	6, 280/ 11
confession and meek amendment	winneth	him so much worship	6, 283/ 25
desireth it for worldly	winning	, yet cometh that sort	6, 301/ 23
the Christian faith and	winning	of men's souls to	6, 408/ 23
in the midst of	winter	. "Merrily said," quoth I	6, 84/ 32
is all his reason	wiped	quite away. Now do	6, 203/ 33
at length into small	wire	as wonderfully by man's	6, 81/ 6
and counsel for their	wisdom	and learning I asked	6, 22/ 33
out, twain of like	wisdom	and learning specially would	6, 24/ 1
of such labor your	wisdom	well seeth that God	6, 26/ 6
you being of such	wisdom	and virtue to have	6, 26/ 16
And therefore it were	wisdom	not to call them	6, 30/ 34
more instructed in spiritual	wisdom	, should let all such	6, 40/ 18
he of his infinite	wisdom	done so well and	6, 74/ 14
course which his high	wisdom	, power, and goodness hath	6, 74/ 17
I like well your	wisdom	, that ye be so	6, 83/ 15
her trance, of such	wisdom	and learning that right	6, 93/ 17
many of great worship,	wisdom	, and good experience, the	6, 93/ 35
But therefore hath his	wisdom	and goodness provided it	6, 117/ 3
riches and learning and	wisdom	that God gave unto	6, 132/ 24
scripture used so high	wisdom	, and showed such a	6, 138/ 15
Lord, after his high	wisdom	, to provide that some	6, 144/ 8
not strong meat. And	wisdom	speak we," saith he	6, 145/ 31
grace but also by	wisdom	; and not only in	6, 146/ 3
his high goodness and	wisdom	to dispense and dispose	6, 146/ 33
calling of God for	wisdom	, grace, and help that	6, 152/ 26
by miracle; but by	wisdom	, study, diligence, and collation	6, 167/ 25
was (he said) no	wisdom	for a man against	6, 248/ 33
thereof by men of	wisdom	, learning, and honesty, both	6, 260/ 26
we shall let their	wisdom	and their learning alone	6, 260/ 29

and weighed by his	<b>wisdom</b>	. For it is in	6, 261/ 34
company of Turks? "Like	<b>wisdom</b>	was there in the	6, 286/ 35
child may see the	<b>wisdom</b>	of Tyndale and his	6, 306/ 20
king's. It were no	<b>wisdom</b>	in a matter of	6, 325/ 21
whose lives his high	<b>wisdom</b>	considereth many to stand	6, 325/ 33
indited by the high	<b>wisdom</b>	of God that it	6, 335/ 6
it is indeed, great	<b>wisdom</b>	for a preacher to	6, 339/ 25
after his discretion and	<b>wisdom</b>	deliver to such as	6, 341/ 16
manner more willfulness than	<b>wisdom</b>	or any good mind	6, 342/ 5
disease, should after his	<b>wisdom</b>	and discretion appoint everybody	6, 343/ 22
to the contrary, what	<b>wisdom</b>	were it now therein	6, 346/ 9
if it had been	<b>wisdom</b>	and not against God's	6, 351/ 34
our Lord God, whose	<b>wisdom</b>	is infinite, should have	6, 376/ 9
could be, by grace,	<b>wisdom</b>	, and good works, induced	6, 407/ 28
temporality, forasmuch as their	<b>wisdoms</b>	well perceived that the	6, 430/ 19
his church none other	<b>wise</b>	but only by the	6, 8/ 24
much amiss in such	<b>wise</b>	to provide for the	6, 22/ 4
men would in any	<b>wise</b>	mislike. And therefore, after	6, 23/ 31
that something which one	<b>wise</b>	and well learned man	6, 23/ 34
ye shall find him	<b>wise</b>	, and as others say	6, 25/ 28
And he in this	<b>wise</b>	being departed, I began	6, 35/ 3
clearly answered." "In what	<b>wise</b>	?" quoth I. "Marry," quoth	6, 42/ 5
Christian saint in no	<b>wise</b>	, for all the gods	6, 45/ 14
Were not this a	<b>wise</b>	reason well concluded? "There	6, 45/ 15
disciples receiveth himself, every	<b>wise</b>	man may well consider	6, 49/ 2
consider that in like	<b>wise</b>	whoso doth honor his	6, 49/ 3
it were thence, the	<b>wise</b>	man weeneth it would	6, 51/ 12
and, in more acceptable	<b>wise</b>	, to be worshipped in	6, 57/ 23
that should in such	<b>wise</b>	worship him. In which	6, 58/ 15
so -- in like	<b>wise</b>	do not we reckon	6, 59/ 32
impossible. For in this	<b>wise</b>	shall they in many	6, 64/ 35
Lactantius, a man right	<b>wise</b>	and well learned, in	6, 66/ 17
ye will in no	<b>wise</b>	believe them that tell	6, 73/ 31
I shall in no	<b>wise</b>	believe them that tell	6, 74/ 7
had I walked a	<b>wise</b>	journey; and on the	6, 85/ 8
of Gloucester, a great	<b>wise</b>	man and very well	6, 86/ 19
testified in such sufficient	<b>wise</b>	, that he might seem	6, 93/ 1
it you in such	<b>wise</b>	that I wot well	6, 94/ 14
Christian men in like	<b>wise</b>	obey the bishops and	6, 104/ 15
to come. In which	<b>wise</b>	he was not in	6, 115/ 12
cannot be in no	<b>wise</b>	but that he must	6, 117/ 34
that can in any	<b>wise</b>	be comparable with any	6, 126/ 15
it. And in this	<b>wise</b>	shall he take a	6, 128/ 2
leastwise, never in such	<b>wise</b>	to take it wrong	6, 128/ 5

scripture like worse a	<b>wise</b>	man than an unreasonable	6, 129/ 19
that was not very	<b>wise</b>	indeed, and wont so	6, 130/ 26
he thought in no	<b>wise</b>	convenient, but a thing	6, 133/ 10
his Son in such	<b>wise</b>	as God by the	6, 135/ 13
to good men and	<b>wise</b>	well declare that, as	6, 138/ 17
ceased not in such	<b>wise</b>	to foreshow his coming	6, 141/ 33
revelations, and in such	<b>wise</b>	doth insinuate and inspire	6, 146/ 22
showing them in what	<b>wise</b>	the words of holy	6, 147/ 26
it not. And every	<b>wise</b>	man may well wit	6, 148/ 21
And with these worshipful	<b>wise</b>	ways he proclaimeth himself	6, 149/ 9
together. And in such	<b>wise</b>	meant our Lady when	6, 150/ 20
for his, in such	<b>wise</b>	as he may abuse	6, 156/ 15
may abuse a right	<b>wise</b>	and well learned man	6, 156/ 16
unto you in such	<b>wise</b>	each to impugn and	6, 157/ 22
ye could in no	<b>wise</b>	discern whether side said	6, 157/ 23
ye could in no	<b>wise</b>	find any reason whereby	6, 159/ 11
and doubts in any	<b>wise</b>	concerning the salvation of	6, 162/ 5
I should in no	<b>wise</b>	believe them." "Well," quoth	6, 168/ 8
that will in no	<b>wise</b>	agree with the text	6, 169/ 7
knew them in such	<b>wise</b>	," quoth I, "as we	6, 174/ 17
knowledge serve?" "In no	<b>wise</b>	," quoth he, "for if	6, 174/ 20
therefor. Nor in like	<b>wise</b>	if the church did	6, 180/ 17
it can in no	<b>wise</b>	be so. But since	6, 185/ 9
men that in such	<b>wise</b>	expound the texts as	6, 187/ 23
quoth I, "in like	<b>wise</b>	assign some companies that	6, 189/ 25
wits. And all as	<b>wise</b>	as wild geese. And	6, 192/ 11
it. But in such	<b>wise</b>	in a manner thereof	6, 194/ 34
And thus is Luther's	<b>wise</b>	argument, which he groundeth	6, 204/ 16
live, there will no	<b>wise</b>	man ween them worse	6, 211/ 23
cause, nor in no	<b>wise</b>	cease to wonder by	6, 213/ 15
believe the matter? As	<b>wise</b>	as were he that	6, 214/ 9
pleased God in like	<b>wise</b>	that we shall ask	6, 214/ 24
I wot well no	<b>wise</b>	man will say, nor	6, 218/ 11
often alleged in like	<b>wise</b>	for the same purpose	6, 219/ 33
unknown or in such	<b>wise</b>	to err and be	6, 220/ 19
he would in no	<b>wise</b>	should have it, but	6, 221/ 10
Corinthians, writeth in this	<b>wise</b>	: "Obsecro vos fratres per	6, 223/ 33
teaching then in what	<b>wise</b>	themselves or their friends	6, 228/ 21
worship saints in such	<b>wise</b>	that they make them	6, 229/ 16
and images in such	<b>wise</b>	that they take them	6, 229/ 17
possible in any manner	<b>wise</b>	have more mind to	6, 231/ 18
Then if in like	<b>wise</b>	they thought that the	6, 231/ 22
well done in like	<b>wise</b>	to pray them sit	6, 233/ 2
we should in no	<b>wise</b>	live in anxiety and	6, 233/ 14

And yet would no	<b>wise</b>	man wish that Christ	6, 236/ 20
malice. Nor in like	<b>wise</b>	right were it none	6, 236/ 24
already proved you divers	<b>wise</b>	as far impossible. But	6, 242/ 32
it not in no	<b>wise</b>	be that the church	6, 245/ 13
can it in any	<b>wise</b>	be that the doctrine	6, 245/ 15
church can in no	<b>wise</b>	be suffered of God	6, 245/ 27
I, and in such	<b>wise</b>	that diverse ways I	6, 248/ 30
ye that any other	<b>wise</b>	than by scripture?" "Nay	6, 249/ 13
Ye would in any	<b>wise</b>	before, and ye seemed	6, 249/ 18
which could in no	<b>wise</b>	have been so if	6, 252/ 36
and that in such	<b>wise</b>	written, and in the	6, 253/ 24
his church) a natural	<b>wise</b>	man had been likely	6, 253/ 25
scripture, and in such	<b>wise</b>	prove it them by	6, 253/ 35
his goodness in like	<b>wise</b>	incline and move the	6, 254/ 33
such as are as	<b>wise</b>	as judges. And over	6, 262/ 7
he do in no	<b>wise</b>	, but as clearly as	6, 271/ 24
forceth not for our	<b>wise</b>	case; but now if	6, 274/ 21
whether he have a	<b>wise</b>	face or not that	6, 274/ 29
he, "this were a	<b>wise</b>	invention." "Verily," quoth I	6, 275/ 9
therefore. And in like	<b>wise</b>	, if any judge would	6, 282/ 14
I trow, no good	<b>wise</b>	man deny. But yet	6, 287/ 19
many texts in such	<b>wise</b>	corrupted, that ye shall	6, 292/ 25
the book in such	<b>wise</b>	translated was very naught	6, 292/ 31
that there would no	<b>wise</b>	man, I trow, take	6, 293/ 9
surely in like manner	<b>wise</b>	, whoso surely knoweth a	6, 300/ 18
own patrimony or other	<b>wise</b>	. Nor at this day	6, 302/ 13
there should in no	<b>wise</b>	be none other priests	6, 304/ 1
And now these two	<b>wise</b>	men against the old	6, 305/ 11
is it of a	<b>wise</b>	governor to rule well	6, 306/ 18
Saint Paul in like	<b>wise</b>	where he said that	6, 307/ 9
meddle with sophistry; and	<b>wise</b>	men would say we	6, 309/ 7
we shall let his	<b>wise</b>	argument alone, since it	6, 309/ 9
contrary, good men and	<b>wise</b>	men both had the	6, 313/ 7
translator had in such	<b>wise</b>	handled it, as it	6, 316/ 9
process came to a	<b>wise</b>	purpose; here was a	6, 321/ 29
nay"; and in like	<b>wise</b>	of ten. At the	6, 323/ 22
third tale to as	<b>wise</b>	a point?" "Ye shall	6, 323/ 35
Yes," quoth I, "right	<b>wise</b>	men have I heard	6, 325/ 19
to pass in such	<b>wise</b>	, had it not been	6, 326/ 6
bishop was a very	<b>wise</b>	man, a virtuous and	6, 327/ 30
not aware in what	<b>wise</b>	we should be disappointed	6, 329/ 19
words and in such	<b>wise</b>	that there would no	6, 330/ 12
that there would no	<b>wise</b>	man that good were	6, 330/ 12
any man that were	<b>wise</b>	and good therewith, that	6, 330/ 27

the mind in faithful	<b>wise</b>	to translate it, and	6, 331/ 29
Now if Plato, so	<b>wise</b>	a man, so thought	6, 335/ 3
I can in no	<b>wise</b>	agree with you that	6, 337/ 3
all those in like	<b>wise</b>	that translated it out	6, 337/ 18
thing go forth. No	<b>wise</b>	man were there that	6, 338/ 6
the apostles in like	<b>wise</b>	did sometimes spare to	6, 340/ 1
be kept in like	<b>wise</b>	from the commons, and	6, 340/ 12
I wot well) no	<b>wise</b>	man say, considering that	6, 340/ 15
have it on this	<b>wise</b>	delivered them, at the	6, 342/ 2
trow there will no	<b>wise</b>	man find a fault	6, 342/ 16
attain. And in like	<b>wise</b>	would it be in	6, 343/ 35
him; and in like	<b>wise</b>	, to take the Bible	6, 344/ 6
madness were it for	<b>wise</b>	men to give his	6, 346/ 24
evil spirit, in such	<b>wise</b>	walking with his words	6, 347/ 22
of so many virtuous,	<b>wise</b>	, and cunning fathers as	6, 350/ 23
he would in any	<b>wise</b>	have confession stand, but	6, 350/ 27
Surely," quoth I, "this	<b>wise</b>	device hath he, and	6, 353/ 17
well declareth in what	<b>wise</b>	we worship them and	6, 356/ 32
he was in such	<b>wise</b>	answered by good and	6, 361/ 23
he would in no	<b>wise</b>	agree to make any	6, 363/ 4
he writeth in this	<b>wise</b>	, "But then D. Martine	6, 364/ 4
bounty, answered in this	<b>wise</b>	benignly." And sometimes with	6, 364/ 5
whole psalm, in this	<b>wise</b>	: "This holy devout man	6, 364/ 8
he speaketh in this	<b>wise</b>	: "When this was spoken	6, 364/ 21
I answered in this	<b>wise</b>	, "Since that it is	6, 364/ 29
New Testament in such	<b>wise</b>	handled that unlearned folk	6, 368/ 13
that in so despiteful	<b>wise</b>	, that when a stranger	6, 370/ 21
marry her in any	<b>wise</b>	, and then make much	6, 371/ 21
and that in such	<b>wise</b>	as any Turk or	6, 372/ 13
is such as every	<b>wise</b>	man well perceiveth doth	6, 373/ 17
he chose in such	<b>wise</b>	, before the beginning of	6, 377/ 29
they could in no	<b>wise</b>	be cloaked, then began	6, 379/ 23
this manner far other	<b>wise</b>	. For he saith plain	6, 380/ 33
believed. And in like	<b>wise</b>	, methinketh, the man that	6, 384/ 15
he doth in such	<b>wise</b>	exhort them to charity	6, 385/ 9
should fight in any	<b>wise</b>	, neither in the defense	6, 406/ 14
therefore suffer in like	<b>wise</b>	all their sects to	6, 408/ 3
ourselves, be in no	<b>wise</b>	to be suffered, but	6, 408/ 31
unto London in such	<b>wise</b>	and such number that	6, 409/ 31
And is, in such	<b>wise</b>	, graciously received again into	6, 410/ 17
holy scripture in such	<b>wise</b>	as he would make	6, 419/ 30
he be, and so	<b>wise</b>	therewith, that he would	6, 422/ 15
holy scripture, which no	<b>wise</b>	man will doubt but	6, 427/ 15
flock, should in such	<b>wise</b>	void them as very	6, 430/ 1

Tyndale. And in this	<b>wise</b>	went we to supper	6, 431/ 4
able to put right	<b>wise</b>	men and good men	6, 435/ 1
neither good man nor	<b>wise</b>	man can have any	6, 435/ 3
that noble Duke Humfrey	<b>wisely</b>	found out the falsehood	6, 88/ 17
yet when they be	<b>wisely</b>	and severally examined, they	6, 261/ 29
was not well nor	<b>wisely</b>	done, there will, I	6, 287/ 18
And that he groundeth	<b>wisely</b>	upon the words of	6, 303/ 25
all. Were not this	<b>wisely</b>	construed? Now if Tyndale	6, 307/ 4
throve since." "And thus	<b>wisely</b>	speak these holy Lutherans	6, 413/ 17
heresy such articles as	<b>wiser</b>	and better learned would	6, 33/ 11
death, yet ye be	<b>wiser</b>	, I wot well, than	6, 92/ 15
quoth I, "they be	<b>wiser</b>	than so; they will	6, 201/ 20
And yet is he	<b>wiser</b>	than Saint Wilgefort, for	6, 227/ 11
man is taken for	<b>wiser</b>	than to mean so	6, 315/ 18
till he be waxen	<b>wiser</b>	." "By our Lady," quoth	6, 341/ 27
some such other as	<b>wiser</b>	men can better devise	6, 344/ 21
do. Which undoubtedly, the	<b>wisest</b>	and the best learned	6, 335/ 13
be to believe the	<b>wisest</b>	and the best learned	6, 419/ 10
as you would all	<b>wish</b>	. Your friend first after	6, 27/ 27
as himself would well	<b>wish</b>	. But surely if he	6, 152/ 29
would no wise man	<b>wish</b>	that Christ had not	6, 236/ 20
foul frere, they would	<b>wish</b>	, I ween, among that	6, 349/ 32
pleasure in, and much	<b>wished</b>	to have been present	6, 247/ 17
that Luther is, which	<b>wisheth</b>	in a sermon of	6, 50/ 18
the thing that he	<b>wist</b>	well would be proved	6, 15/ 18
so talked, that ye	<b>wist</b>	not well yourself which	6, 27/ 34
mercy that ever I	<b>wist</b>	used to any man	6, 36/ 31
this himself, then I	<b>wist</b>	well he was merrily	6, 67/ 17
ever christened or ever	<b>wist</b>	whether ye were born	6, 76/ 22
faith," quoth I, "never	<b>wist</b>	I that any man	6, 79/ 30
one that he had	<b>wist</b>	a man in a	6, 80/ 23
unlearned maiden, when herself	<b>wist</b>	not what she said	6, 93/ 19
our old faith. "One	<b>wist</b>	I that was for	6, 125/ 7
the remnant, whereby they	<b>wist</b>	that they should eat	6, 139/ 17
ye should not have	<b>wist</b>	on which part to	6, 156/ 32
best indeed if ye	<b>wist</b>	which it were. But	6, 157/ 20
quoth I, "that he	<b>wist</b>	ne'er whether it might	6, 161/ 11
undoubtedly if he had	<b>wist</b>	how." "Surely," quoth your	6, 184/ 19
the matter, if ye	<b>wist</b>	what it were." "If	6, 186/ 2
church which no man	<b>wist</b>	where to find? Now	6, 202/ 18
one as no man	<b>wist</b>	where to seek it	6, 202/ 24
them were feigned, yet	<b>wist</b>	I never proved that	6, 224/ 23
against the stone, she	<b>wist</b>	ne'er whether he were	6, 229/ 1
the devil, which he	<b>wist</b>	well was naught, and	6, 234/ 2

the bay, that he	<b>wist</b>	not how to void	6, 248/ 31
the thing that he	<b>wist</b>	well would be proved	6, 280/ 23
of preaching that he	<b>wist</b>	well was so open	6, 284/ 16
new word, he neither	<b>wist</b>	nor cared what. "Now	6, 286/ 24
bread which he well	<b>wist</b>	was of his enemy's	6, 293/ 10
by God, I have	<b>wist</b>	her to tell many	6, 321/ 14
faith," quoth your friend, "	<b>wist</b>	I that it were	6, 327/ 16
we not yet have	<b>wist</b>	which we should believe	6, 356/ 26
Which words else he	<b>wist</b>	well, spoken of his	6, 363/ 24
faith like one that	<b>wist</b>	not what faith meant	6, 387/ 34
ween that Saint James	<b>wist</b>	not what faith meant	6, 388/ 20
And also that he	<b>wist</b>	well that faith or	6, 393/ 22
said, that is, to	<b>wit</b>	, that Christ continued with	6, 8/ 23
-- that is, to	<b>wit</b>	, that in the necessary	6, 14/ 5
very well trusted his	<b>wit</b>	(his learning well serving	6, 21/ 22
he could in erudition,	<b>wit</b>	, or prudence anything prefer	6, 24/ 6
content, a very merry	<b>wit</b>	. He is of nature	6, 25/ 31
have in him, the	<b>wit</b>	and learning that I	6, 26/ 14
be, that is, to	<b>wit</b>	, plain and bold without	6, 30/ 15
it, that is to	<b>wit</b>	, after the manner that	6, 35/ 8
last, that is to	<b>wit</b>	, the war and fighting	6, 36/ 2
I would also fain	<b>wit</b>	whether these heretics will	6, 39/ 26
Christ, fain would I	<b>wit</b>	of these heretics if	6, 39/ 35
But I would fain	<b>wit</b>	of him, though there	6, 42/ 17
every man may well	<b>wit</b>	, that if every man	6, 42/ 27
did, that is to	<b>wit</b>	, the idols of false	6, 45/ 6
forbidden, that is to	<b>wit</b>	, the images and idols	6, 45/ 11
church, that is, to	<b>wit</b>	, not the clergy only	6, 54/ 22
in which neither my	<b>wit</b>	nor haply no man's	6, 70/ 35
twain, that is to	<b>wit</b>	nature and reason, doth	6, 71/ 16
contrary, that is to	<b>wit</b>	, that they both bear	6, 72/ 12
Trinity, that is to	<b>wit</b>	, the Son and the	6, 75/ 6
keys. Then ye would	<b>wit</b>	how many ye must	6, 78/ 1
I ween, so much	<b>wit</b>	of himself that he	6, 81/ 17
But because ye would	<b>wit</b>	of me how many	6, 82/ 25
you, then would I	<b>wit</b>	of you how many	6, 82/ 31
he. "Feign would I	<b>wit</b>	which were one of	6, 89/ 17
which they should well	<b>wit</b>	only to be given	6, 99/ 7
both, that is to	<b>wit</b>	, as well in proving	6, 102/ 7
all, that is to	<b>wit</b>	, every man as shall	6, 103/ 13
church, that is to	<b>wit</b>	, the whole congregation of	6, 107/ 22
-- that is to	<b>wit</b>	, the faith by him	6, 108/ 9
faith, that is to	<b>wit</b>	, of knowledge and belief	6, 109/ 22
said, that is to	<b>wit</b>	, that Christ continued with	6, 116/ 14



But now would I	wit	, since ye reckon him	6, 116/ 26
But I would first	wit	whether Christ have a	6, 117/ 29
I, "yet would I	wit	one thing more. Can	6, 118/ 9
granted, that is to	wit	, that God always keepeth	6, 120/ 5
about that a good	wit	may abuse his labor	6, 127/ 7
things, that is to	wit	, either to perceive and	6, 128/ 3
eye better than her	wit	. "When ye see the	6, 129/ 30
quoth I, "than his	wit	?" "Yea, marry," quoth he	6, 130/ 12
her sight and her	wit	therewith and taketh it	6, 130/ 31
quoth he, "may well	wit	that." "That is truth	6, 131/ 9
no brute beast can	wit	that," quoth I, "and	6, 131/ 15
I, "a good mother	wit	. And therefore are in	6, 132/ 16
wise man may well	wit	than when the Gospel	6, 148/ 21
point, that is to	wit	, that nothing is to	6, 149/ 12
trust upon his own	wit	(as he doth, look	6, 152/ 30
But now would I	wit	," quoth I, "whether that	6, 155/ 1
much as mine own	wit	will serve, and have	6, 158/ 14
taken we could not	wit	which part should believe	6, 164/ 30
things, whereof his own	wit	would verily ween the	6, 166/ 14
ye will by your	wit	be judge whether the	6, 169/ 20
promised, that is to	wit	that the church cannot	6, 179/ 17
this would I fain	wit	of you, whether ye	6, 179/ 20
of, that is to	wit	necessary points of our	6, 184/ 32
believeth, that is, to	wit	, all these kinds of	6, 189/ 18
For first would I	wit	, if the church be	6, 196/ 32
Catherina; that is, to	wit	, the words wherein our	6, 203/ 16
-- that is to	wit	, neither paynim tyrant nor	6, 204/ 3
church, that is to	wit	, all the Christian people	6, 204/ 20
seem, that is to	wit	, a thing damnable, false	6, 224/ 19
never that I could	wit	, since God wrought the	6, 224/ 33
-- that is to	wit	, that in the necessary	6, 247/ 6
answer as my poor	wit	will serve me. But	6, 248/ 14
-- that is to	wit	, the number and congregation	6, 253/ 12
leaning to his own	wit	, he might reckon everything	6, 259/ 29
twain, that is to	wit	, the truth and the	6, 266/ 8
I well, that the	wit	of the whole world	6, 266/ 16
him, I would fain	wit	who had right if	6, 270/ 28
men, yet men of	wit	and honesty and some	6, 272/ 17
see well by your	wit	and mine together, one	6, 275/ 1
set by, nor his	wit	no more regarded, and	6, 275/ 32
judge, that is to	wit	, his secret fault openly	6, 281/ 7
having any drop of	wit	in his head would	6, 285/ 2
fault, that is to	wit	, that part which we	6, 295/ 20
be; that is to	wit	, all the world besides	6, 298/ 10

that had either the	<b>wit</b>	or the grace to	6, 304/ 6
every man that any	<b>wit</b>	hath, may well see	6, 309/ 10
way; that is to	<b>wit</b>	, by the reason that	6, 317/ 4
as ever I could	<b>wit</b>	, but only such as	6, 317/ 17
far as I could	<b>wit</b>	, unto as many as	6, 329/ 28
-- that is to	<b>wit</b>	, the laws and precepts	6, 334/ 1
more busy, the less	<b>wit</b>	the more inquisitive, the	6, 335/ 25
were in and the	<b>wit</b>	out, would they take	6, 335/ 29
folly of his own	<b>wit</b>	. For albeit that Christ	6, 339/ 34
make it easy to	<b>wit</b>	that his teaching is	6, 349/ 4
never none had the	<b>wit</b>	nor the grace to	6, 350/ 24
Luther; that is to	<b>wit</b>	, that in so common	6, 351/ 7
do; that is to	<b>wit</b>	, none image to be	6, 356/ 33
adore, that is to	<b>wit</b>	, how we may worship	6, 357/ 21
that had not the	<b>wit</b>	to beware that himself	6, 364/ 33
of God. "His inconstant	<b>wit</b>	and very devilish intent	6, 366/ 21
himself, and all the	<b>wit</b>	and learning to stand	6, 366/ 24
-- that is to	<b>wit</b>	, voluptuous living and violence	6, 374/ 19
either one spark of	<b>wit</b>	in his head, or	6, 402/ 30
-- that is to	<b>wit</b>	, the evil works which	6, 403/ 7
teacheth we may well	<b>wit</b>	, when we see him	6, 421/ 30
matter, that is to	<b>wit</b>	, for their untrue saying	6, 429/ 6
every man may well	<b>wit</b>	was no small pain	6, 429/ 27
and his fellows, without	<b>wit</b>	or grace, bear us	6, 434/ 5
therewith so to my	<b>wit's</b>	end, that I wot	6, 274/ 4
you beware of such	<b>witchcraft</b>	." Is this kind of	6, 229/ 14
our teeth is no	<b>witchcraft</b>	, considering that she had	6, 232/ 33
he meddled anything with	<b>witchcraft</b>	or necromancy, or had	6, 234/ 10
serpents made by the	<b>witchcraft</b>	of the Egyptian jugglers	6, 240/ 31
man burned too for	<b>witchcraft</b>	. And told me also	6, 319/ 17
lay unto us the	<b>wite</b>	and blame of his	6, 403/ 6
mother Eve laid the	<b>wite</b>	of her sin to	6, 405/ 6
man was not charged	<b>withal</b>	, or else shall ye	6, 37/ 14
ye defend the things	<b>withal</b>	when ye say that	6, 98/ 25
we should go forth	<b>withal</b>	." "It is no loss	6, 107/ 5
these words well agree	<b>withal</b>	. For God is and	6, 114/ 9
honorable and few reasoned	<b>withal</b>	, and not only the	6, 125/ 10
fellowship to please her	<b>withal</b>	. "Now did all the	6, 140/ 5
I should answer it	<b>withal</b>	. And yet when I	6, 154/ 3
do to please God	<b>withal</b>	?" "Yea," quoth he. "Whether	6, 173/ 24
marry, to recompense that	<b>withal</b>	, there be some again	6, 217/ 10
fellow, Gismas, to rhyme	<b>withal</b>	-- think you not	6, 229/ 24
to match their words	<b>withal</b>	. For likewise as he	6, 256/ 1
after the sermon reasoned	<b>withal</b>	forthwith. And by an	6, 272/ 1

set forth this opinion	<b>withal</b>	, after his master's heresy	6, 289/ 23
sometimes the good man	<b>withal</b>	, alleging for the defense	6, 293/ 28
for them to meddle	<b>withal</b>	; but leave all these	6, 336/ 30
we be in hand	<b>withal</b>	, if we consider what	6, 348/ 7
when he was reasoned	<b>withal</b>	and saw that he	6, 379/ 31
deceive all the world	<b>withal</b>	, and to make men	6, 388/ 18
set forth their sect	<b>withal</b>	, rewarding their labor with	6, 424/ 1
reason were it to	<b>withdraw</b>	his thanks and honor	6, 81/ 26
while the clergy doth	<b>withdraw</b>	it us, if our	6, 294/ 24
it would let and	<b>withdraw</b>	any one bishop from	6, 331/ 33
also, that it would	<b>withdraw</b>	them from sin and	6, 394/ 3
they see themselves deceived,	<b>withdraw</b>	their favor and affection	6, 418/ 4
a diminishment and a	<b>withdrawing</b>	of the honor due	6, 112/ 4
there is none honor	<b>withdrawn</b>	neither from God nor	6, 46/ 1
the faith and devotion	<b>withdrawn</b>	from God, that should	6, 99/ 31
liberty of divers wives	<b>withdrawn</b>	, where they had liberty	6, 106/ 3
sake; or to be	<b>withdrawn</b>	thence and by erroneous	6, 221/ 6
secret servants and disciples	<b>withdrawn</b>	from the people, should	6, 340/ 11
other worship to be	<b>withdrawn</b>	from images but only	6, 358/ 19
men's devotion toward them	<b>withdrawn</b>	, so far forth that	6, 367/ 31
only defaced, all ornaments	<b>withdrawn</b>	, the holy images pulled	6, 370/ 15
now if violence were	<b>withdrawn</b>	on that side, then	6, 408/ 18
their inordinate appetites, hath	<b>withdrawn</b>	his help and showed	6, 413/ 31
both with men's souls	<b>withdrawn</b>	from God, and their	6, 416/ 3
the Son of God)	<b>withdrew</b>	the doctrine from them	6, 145/ 5
plainly dry up and	<b>wither</b>	away. Our Savior saith	6, 194/ 7
indeed but witherlings that	<b>wither</b>	and shall dry up	6, 207/ 13
from which all those	<b>withered</b>	branches be fallen. The	6, 12/ 6
that vine, and waxing	<b>withered</b>	branches, be kept but	6, 146/ 27
from which all those	<b>withered</b>	branches be fallen. "That	6, 192/ 29
faithful body these other	<b>withering</b>	branches be blown away	6, 355/ 19
be yet indeed but	<b>witherlings</b>	that wither and shall	6, 207/ 13
not for my mind	<b>withhold</b>	the profit that one	6, 340/ 19
of sheep, and yet	<b>withinforth</b>	be ravenous wolves). For	6, 421/ 24
contrary, should let or	<b>withstand</b>	but that ye would	6, 26/ 33
stuck with you to	<b>withstand</b>	any credence to be	6, 95/ 11
should have him stiffly	<b>withstand</b>	us. "But now since	6, 102/ 27
that no man should	<b>withstand</b>	the Turk, but let	6, 412/ 4
that nothing letteth or	<b>withstandeth</b>	but that God will	6, 57/ 33
as well for the	<b>withstanding</b>	as the repressing and	6, 410/ 3
loss thereof to the	<b>withstanding</b>	of the Turks' invasion	6, 413/ 19
endeavor to virtue, all	<b>withstanding</b>	and striving against vice	6, 428/ 5
except some other circumstance	<b>withstood</b>	it) to believe the	6, 263/ 20
law admitteth more slight	<b>witness</b>	in heinous criminal causes	6, 14/ 21

false depositions of wrongful	<b>witness</b>	, or by the error	6, 33/ 8
it were by sufficient	<b>witness</b>	-- were they never	6, 36/ 23
by many miracles beareth	<b>witness</b>	) besides their learning, the	6, 38/ 28
if ye believe no	<b>witness</b>	against the thing that	6, 65/ 31
myself. But surely if	<b>witness</b>	would have served me	6, 68/ 27
peradventure a couple of	<b>witness</b>	, of whom I wot	6, 68/ 30
provide a couple of	<b>witness</b>	of whom ye will	6, 69/ 5
sir," quoth he, "these	<b>witness</b>	indeed will not lie	6, 69/ 14
ye bring me those	<b>witness</b>	, they will not lie	6, 69/ 31
be reported by credible	<b>witness</b>	having no cause to	6, 70/ 7
all they that bear	<b>witness</b>	against them." "Why," quoth	6, 72/ 2
that they both bear	<b>witness</b>	that those three things	6, 72/ 13
were, find you good	<b>witness</b>	to prove it." "It	6, 78/ 33
lying; yet, if any	<b>witness</b>	will serve you, then	6, 82/ 30
many, having none other	<b>witness</b>	but each man telling	6, 83/ 11
They be as single	<b>witness</b>	as the other of	6, 83/ 27
They be," quoth he, "	<b>witness</b>	good enough for such	6, 83/ 33
scriptures, for they bear	<b>witness</b>	of me). Therefore he	6, 114/ 19
unto us for the	<b>witness</b>	of his will declared	6, 129/ 4
understood they could never	<b>witness</b>	against the truth." "In	6, 161/ 19
but if he bring	<b>witness</b>	with him?" "The Creed	6, 179/ 26
before two or three	<b>witness</b>	, should be complained upon	6, 202/ 17
is the record and	<b>witness</b>	of men; yet hath	6, 223/ 18
law admitteth more slight	<b>witness</b>	in heinous criminal causes	6, 260/ 2
no law receiveth any	<b>witness</b>	but honest and credible	6, 261/ 5
church, that such simple	<b>witness</b>	are admitted in heresy	6, 261/ 13
whereas they receive the	<b>witness</b>	of so slight and	6, 261/ 19
enough to bear false	<b>witness</b>	. And yet God forbid	6, 261/ 27
And also, though the	<b>witness</b>	were false and would	6, 261/ 29
the words of the	<b>witness</b>	but that it leaveth	6, 261/ 33
taking of more slight	<b>witness</b>	than would be taken	6, 262/ 30
law taketh such for	<b>witness</b>	as it will not	6, 262/ 36
a notary and honest	<b>witness</b>	with them to make	6, 263/ 6
so were) with the	<b>witness</b>	of the parties themselves	6, 263/ 14
their judge (since all	<b>witness</b>	serveth but only to	6, 263/ 18
have writing or good	<b>witness</b>	thereat. Which if they	6, 263/ 32
of other record and	<b>witness</b>	, till ye provide that	6, 264/ 6
content to take honest	<b>witness</b>	with them that may	6, 264/ 8
them that may bear	<b>witness</b>	against them. The Fourth	6, 264/ 8
grant. And many a	<b>witness</b>	was there to whom	6, 265/ 1
proved, then examine other	<b>witness</b>	afresh upon the principal	6, 265/ 30
and false instruction of	<b>witness</b>	(a thing easy to	6, 265/ 32
For each of their	<b>witness</b>	shall always serve other	6, 266/ 36
lean to the contrary	<b>witness</b>	for the negative, in	6, 267/ 2

above other twenty, except	<b>witness</b>	be taken only by	6, 267/ 11
asunder. For since all	<b>witness</b>	serve to induce the	6, 267/ 14
was no very good	<b>witness</b>	, nor the other neither	6, 267/ 22
Tuesday, brought in good	<b>witness</b>	to the bar that	6, 267/ 36
were there, besides the	<b>witness</b>	, some letters written of	6, 268/ 5
possibility that all the	<b>witness</b>	lied." "It may be	6, 278/ 13
to be proved by	<b>witness</b>	. " "Forsooth," quoth I, "it	6, 281/ 17
and sworn for a	<b>witness</b>	, he might boldly swear	6, 281/ 32
and monuments enough that	<b>witness</b>	the manifest aid and	6, 413/ 23
and God hath borne	<b>witness</b>	by many great miracles	6, 422/ 29
thereto it is well	<b>witnessed</b>	that God by his	6, 220/ 23
taught, as is well	<b>witnessed</b>	in the Gospel?" "Yes	6, 239/ 35
to suffer (after the	<b>witnesses</b>	published and the crime	6, 14/ 29
well proved) any new	<b>witnesses</b>	to be received for	6, 14/ 30
if a few false	<b>witnesses</b>	shall after such abjuration	6, 31/ 12
in such case his	<b>witnesses</b>	had wronged him, yet	6, 36/ 26
ye require how many	<b>witnesses</b>	should be requisite and	6, 82/ 18
in their children, the	<b>witnesses</b>	great number and many	6, 93/ 34
convicted by as many	<b>witnesses</b>	and as good and	6, 260/ 32
to suffer (after the	<b>witnesses</b>	published and the crime	6, 264/ 15
well proved) any new	<b>witnesses</b>	to be received for	6, 264/ 16
say there were many	<b>witnesses</b>	. But I heard again	6, 264/ 24
not convenient, after those	<b>witnesses</b>	published, to bring proofs	6, 265/ 5
this is, after the	<b>witnesses</b>	once published, and thereby	6, 265/ 29
this more than twenty	<b>witnesses</b>	plainly proving the matter	6, 270/ 27
and church. Whereof himself	<b>witnesseth</b>	with the Prophet: "Domus	6, 59/ 25
giveth all good, as	<b>witnesseth</b>	Saint James: "Every good	6, 97/ 18
namely, having as good	<b>wits</b>	, being far better learned	6, 38/ 25
quoth I, "right good	<b>wits</b>	, that hath set all	6, 122/ 27
one of your five	<b>wits</b>	enemy to another. And	6, 129/ 22
our Lord opened their	<b>wits</b>	, that they might understand	6, 146/ 11
they followed their own	<b>wits</b>	and left the common	6, 153/ 7
not so. First, their	<b>wits</b>	as much as our	6, 171/ 28
many heads as many	<b>wits</b>	. And all as wise	6, 192/ 11
might a few mean	<b>witted</b>	men devise and feign	6, 241/ 22
as they found properly	<b>witted</b>	, featly learned, and newfangly	6, 269/ 27
was with Luther in	<b>Wittenburg</b>	, and set certain glosses	6, 288/ 13
burned up openly at	<b>Wittenburg</b>	, singing in derision a	6, 367/ 9
evil to worse, not	<b>witting</b>	where to hold him	6, 17/ 21
evil to worse, not	<b>witting</b>	where to hold him	6, 360/ 34
make us willingly and	<b>wittingly</b>	, well knowing and believing	6, 110/ 4
forbear the thanks, than	<b>wittingly</b>	to send it by	6, 300/ 16
we be so prone	<b>wittingly</b>	to take so wrong	6, 376/ 23
peril of their souls,	<b>wittingly</b>	suffer among the people	6, 415/ 23

that priests should have	<b>wives</b>	. Whereunto the author answereth	6, 16/ 14
on yourselves with your	<b>wives</b>	to Willesden in the	6, 100/ 16
and liberty of divers	<b>wives</b>	withdrawn, where they had	6, 106/ 3
and that such honest	<b>wives</b>	as out of the	6, 236/ 3
that priests should have	<b>wives</b>	. Thereunto the author maketh	6, 303/ 9
if they might have	<b>wives</b>	of their own." "Marry	6, 303/ 12
that priests must have	<b>wives</b>	. And that he groundeth	6, 303/ 24
priests must needs have	<b>wives</b>	, and that Saint Paul	6, 303/ 32
prohibition of any more	<b>wives</b>	than one, and the	6, 304/ 37
the bigamy of two	<b>wives</b>	, each after other, hath	6, 305/ 8
the husband of ten	<b>wives</b>	. For the husband of	6, 305/ 24
the husband of ten	<b>wives</b>	were the husband of	6, 305/ 24
of one, if the	<b>wives</b>	were as compatible as	6, 305/ 26
priest might have divers	<b>wives</b>	at once, specially for	6, 306/ 1
priest that had many	<b>wives</b>	and all at once	6, 306/ 16
to rule well five	<b>wives</b>	than one, and forty	6, 306/ 18
in his days that	<b>wives</b>	might have two husbands	6, 307/ 34
so. For then had	<b>wives</b>	been in his time	6, 307/ 37
without a wife. For	<b>wives</b>	they must needs have	6, 308/ 16
priests must needs have	<b>wives</b>	. But now what if	6, 308/ 24
priests must needs have	<b>wives</b>	. But methink that this	6, 309/ 18
to suffer them have	<b>wives</b>	that would, as they	6, 309/ 21
husband from all the	<b>wives</b>	in the parish." "As	6, 309/ 25
be wrong informed; for	<b>wives</b>	have they not. But	6, 309/ 27
go, yet priests had	<b>wives</b>	of old when they	6, 309/ 34
them would have no	<b>wives</b>	though that law were	6, 310/ 14
rather have women than	<b>wives</b>	. But other that would	6, 310/ 21
if they might have	<b>wives</b>	that would." "What good	6, 310/ 34
many such as had	<b>wives</b>	before, willingly with the	6, 311/ 7
the assent of their	<b>wives</b>	, forbore the carnal use	6, 311/ 8
cleanness, kept from their	<b>wives</b>	, and some of them	6, 312/ 5
the company of their	<b>wives</b>	. And therefore they served	6, 312/ 15
we be with our	<b>wives</b>	. For when he heareth	6, 313/ 23
he heareth folk blame	<b>wives</b>	, and say that there	6, 313/ 24
did also violate the	<b>wives</b>	in the sight of	6, 370/ 31
had beastly abused them,	<b>wives</b>	in the sight of	6, 371/ 14
license men to many	<b>wives</b>	, yet he never taught	6, 375/ 4
under the name of	<b>wives</b>	. And where they may	6, 412/ 9
freres, must needs have	<b>wives</b>	-- that man were	6, 434/ 18
alone therefore among our	<b>wives'</b>	mysteries. And let us	6, 63/ 32
to play the ravenous	<b>wolves</b>	and devour the sheep	6, 399/ 14
yet withinforth be ravenous	<b>wolves</b>	). For since that they	6, 421/ 24
be sure enough that	<b>wolves</b>	they be indeed, how	6, 421/ 26
himself calleth such heretics	<b>wolves</b>	cloaked in sheep's skins	6, 429/ 36

shepherds would void very	<b>wolves</b>	, there is little doubt	6, 430/ 2
to destroy those ravenous	<b>wolves</b>	, than suffer them to	6, 430/ 5
save it from the	<b>wolves'</b>	mouth. But now though	6, 430/ 8
tale to believe a	<b>woman</b>	, on her word. The	6, 7/ 4
example of that holy	<b>woman</b>	, and by these words	6, 49/ 30
himself said to the	<b>woman</b>	of Samary, that very	6, 57/ 28
quoth I, "unto the	<b>woman</b>	of whom ye spoke	6, 58/ 3
master, spoken to the	<b>woman</b>	of Samary, as the	6, 59/ 11
standeth but upon one	<b>woman</b>	, and that upon her	6, 63/ 30
any white man or	<b>woman</b>	in his life, and	6, 65/ 5
begun by some silly	<b>woman</b>	seeking Saint Sythe when	6, 77/ 17
a man and a	<b>woman</b>	which are yet quick	6, 79/ 3
to make, this young	<b>woman</b>	-- as manner is	6, 79/ 10
testify for truth, the	<b>woman</b>	was known for so	6, 79/ 20
tale to believe a	<b>woman</b>	on her word. "Now	6, 82/ 17
ye find some fair	<b>woman</b>	painted whose color ye	6, 91/ 14
after believe that any	<b>woman</b>	in the world hath	6, 91/ 15
as God willed the	<b>woman</b>	to be subject and	6, 139/ 33
both, and like a	<b>woman</b>	to weep too, than	6, 140/ 3
that every man and	<b>woman</b>	hath power to minister	6, 149/ 29
use. By which a	<b>woman</b>	saith of one who	6, 150/ 17
it be man or	<b>woman</b>	?" "No change at all	6, 161/ 27
a priest and every	<b>woman</b>	too, yet this heresy	6, 202/ 1
post nos" (Dispatch this	<b>woman</b>	for she crieth upon	6, 215/ 11
his. Was not the	<b>woman</b>	healed by the touch	6, 225/ 31
came a good, sad	<b>woman</b>	to him showing him	6, 228/ 34
a good, faithful Christian	<b>woman</b>	loved no such superstitions	6, 229/ 9
man so mad nor	<b>woman</b>	neither, but that they	6, 231/ 2
saith, that every man,	<b>woman</b>	, and child may do	6, 289/ 22
say that if a	<b>woman</b>	be fair, then is	6, 297/ 4
the company of a	<b>woman</b>	, he said unto them	6, 310/ 17
finger than lack a	<b>woman</b>	. But he had liefer	6, 310/ 18
he, "it is a	<b>woman</b>	; I would she were	6, 321/ 9
Well," quoth my lord, "	<b>woman</b>	or man, all is	6, 321/ 11
can no man nor	<b>woman</b>	take hurt in holy	6, 336/ 13
good virtuous man, or	<b>woman</b>	either, shall somewhat find	6, 339/ 19
every man, and every	<b>woman</b>	too, is as sufficient	6, 349/ 21
confessed to a fair	<b>woman</b>	, I would not let	6, 349/ 29
tales to a fair	<b>woman</b>	that they tell in	6, 349/ 31
yes," quoth I, "a	<b>woman</b>	can keep a counsel	6, 351/ 23
his confessor a fair	<b>woman</b>	, such as a young	6, 352/ 15
Christian man and Christian	<b>woman</b>	is a priest. "Item	6, 353/ 22
saith further that every	<b>woman</b>	and child may consecrate	6, 353/ 27
that every man and	<b>woman</b>	should take the Holy	6, 354/ 22

saith that every other	<b>woman</b>	now living, if she	6, 360/ 1
that no man or	<b>woman</b>	is bound to keep	6, 360/ 10
marketplace and buried the	<b>woman</b>	quick, but also reckoned	6, 375/ 23
or thought by man,	<b>woman</b>	, or devil? And by	6, 377/ 14
and pleasure is no	<b>woman</b>	, though he said that	6, 386/ 29
twain turned in the	<b>woman's</b>	body first into blood	6, 79/ 21
that there was no	<b>woman's</b>	son greater than he	6, 211/ 28
a frere will be	<b>womanish</b>	, look the holy whoreson	6, 83/ 34
shalt conceive in thy	<b>womb</b>	and bring forth a	6, 150/ 10
man in her blessed	<b>womb</b>	. Or what man could	6, 151/ 13
commended of men and	<b>women</b>	that with good devotion	6, 61/ 12
to bed with honest	<b>women</b>	. And then after that	6, 79/ 12
case, that ten young	<b>women</b>	not very specially known	6, 83/ 19
therewith be they but	<b>women</b>	which be more light	6, 83/ 30
to believe two simple	<b>women</b>	that a man will	6, 84/ 5
soon made fools. Then	<b>women</b>	coming thither with their	6, 85/ 25
spent in men and	<b>women</b>	of wax, thrust through	6, 85/ 28
company of men and	<b>women</b>	together," quoth I. "Would	6, 161/ 29
sore teeth. Saint Sythe	<b>women</b>	set to seek their	6, 227/ 5
In so much that	<b>women</b>	hath therefore changed her	6, 227/ 16
but the misbelief that	<b>women</b>	have in images. Now	6, 232/ 26
may serve both, if	<b>women</b>	offer oats to Saint	6, 232/ 29
and unlawful petitions, if	<b>women</b>	there offer oats unto	6, 235/ 2
there, that the foolish	<b>women</b>	bring oats thither, nor	6, 235/ 5
also what the peevish	<b>women</b>	pray they cannot hear	6, 235/ 11
at Whitsuntide, and the	<b>women</b>	following the cross with	6, 236/ 1
people and company of	<b>women</b>	in their houses." "Nay	6, 303/ 2
I ween, rather have	<b>women</b>	than wives. But other	6, 310/ 21
he. "But yet, as	<b>women</b>	say, somewhat it was	6, 331/ 12
lay people, men and	<b>women</b>	, were in his days	6, 334/ 11
texts as were our	<b>women</b>	if the scripture were	6, 338/ 26
taken to laymen and	<b>women</b>	both; not yet meaning	6, 344/ 17
liberty as well to	<b>women</b>	as men. But Tyndale	6, 350/ 28
all as to set	<b>women</b>	to hear it." "Forsooth	6, 351/ 33
devised on the silly	<b>women</b>	, to whom after they	6, 371/ 13
but men's gear and	<b>women's</b>	gear made in wax	6, 228/ 13
in laymen's hands and	<b>women's</b>	too, such as he	6, 317/ 13
confession came once to	<b>women's</b>	ears, there would be	6, 351/ 20
that the other way	<b>won</b>	. "When your friend had	6, 32/ 24
by his opposing part	<b>won</b>	nothing at all. For	6, 250/ 8
would, he had nothing	<b>won</b>	at your hand." "Why	6, 250/ 28
say that he had	<b>won</b>	his wager, for lo	6, 274/ 22
this side, without anyone	<b>won</b>	in their stead upon	6, 408/ 17
many more to be	<b>won</b>	to Christ on that	6, 408/ 29



the more, though we	won	them all home again	6, 408/ 35
that the people might	wonder	on him and hear	6, 69/ 26
so marvel we and	wonder	on her work, yet	6, 71/ 5
wondering, as we nothing	wonder	at the ebbing and	6, 80/ 3
at the first sight	wonder	sore thereat, to see	6, 80/ 5
suddenly his sight, what	wonder	would he make to	6, 80/ 9
all as he would	wonder	at the first sight	6, 80/ 11
his own texts; what	wonder	is it though God	6, 100/ 29
more were it then	wonder	if she should have	6, 151/ 10
church. And more than	wonder	were it if all	6, 200/ 5
else would I much	wonder	what these heretics mean	6, 211/ 12
a post? But the	wonder	is how they may	6, 213/ 9
we would as well	wonder	. Or if we could	6, 213/ 11
if we could not	wonder	thereof because we could	6, 213/ 11
no wise cease to	wonder	by what reason and	6, 213/ 15
devil to do any	wonder	for them that might	6, 243/ 19
mind not only great	wonder	, but also, their confessed	6, 243/ 22
were," quoth I, "great	wonder	. For I am sure	6, 271/ 30
well the shame and	wonder	of the world as	6, 283/ 9
it not now a	wonder	with what spectacles Luther	6, 304/ 2
all the world would	wonder	on. Now in this	6, 363/ 24
quoth your friend, "a	wonder	to me that the	6, 368/ 6
it is more than	wonder	how any man earthly	6, 402/ 29
rushes, I cannot but	wonder	that either any Almain	6, 432/ 33
as be naught, what	wonder	is it that vicious	6, 433/ 2
first thereof, they nothing	wondered	thereof but laughed thereat	6, 66/ 32
For in faith, they	wondered	as fast thereon as	6, 297/ 11
he wrote that he	wondered	of the madness of	6, 365/ 15
more marvelous and more	wonderful	indeed than be the	6, 6/ 30
itself sufficient and right	wonderful	perfection, that therefore it	6, 74/ 31
more marvelous and more	wonderful	indeed than be the	6, 77/ 4
great veneration, and many	wonderful	miracles did our Lord	6, 90/ 12
you for one, the	wonderful	work of God that	6, 93/ 4
it is, where a	wonderful	work is wrought, there	6, 96/ 10
also followeth that the	wonderful	works done above nature	6, 112/ 17
and showed such a	wonderful	temperance, that the very	6, 138/ 15
reckoned it for a	wonderful	monster, and a token	6, 375/ 24
into small wire as	wonderfully	by man's hand? The	6, 81/ 7
beholding taketh away the	wondering	, as we nothing wonder	6, 80/ 3
did never mistrust the	wonders	and marvels that the	6, 76/ 24
we commonly call the	wonders	wrought by God, or	6, 76/ 28
occasion to work his	wonders	for. But and if	6, 81/ 19
because no such feigned	wonders	should infame God's very	6, 88/ 29
the devil to work	wonders	which the people cannot	6, 95/ 32

miracles but the devil's	<b>wonders</b>	. " The Eighteenth Chapter The	6, 101/ 4
his pleasure therein, or	<b>wonders</b>	wrought by the devil	6, 101/ 29
that they be no	<b>wonders</b>	wrought by the devil	6, 102/ 2
the devil to work	<b>wonders</b>	like unto his own	6, 112/ 28
made also with less	<b>wonders</b>	and fewer and thereby	6, 134/ 16
book, telling so incredible	<b>wonders</b>	, should be true?" "Nay	6, 134/ 18
riot. And wrought great	<b>wonders</b>	that they should well	6, 141/ 26
therefore to work his	<b>wonders</b>	in delusion of our	6, 229/ 27
sometimes to delude with	<b>wonders</b>	and marvels. But the	6, 243/ 31
to work all those	<b>wonders</b>	for them. Now as	6, 243/ 35
she would tell you	<b>wonders</b>	. For by God, I	6, 321/ 14
it sufficed to work	<b>wonders</b>	with, and so fervent	6, 385/ 19
the doing of great	<b>wonders</b>	and so fervent that	6, 385/ 31
had by faith wrought	<b>wonders</b>	in his name without	6, 393/ 10
therein to work such	<b>wonders</b>	that the sight thereof	6, 434/ 35
then were it a	<b>wondrous</b>	change, that whereas God	6, 244/ 19
is not this a	<b>wondrous</b>	case, that whereas in	6, 261/ 3
not, then, now a	<b>wondrous</b>	case to see, since	6, 375/ 29
I say, now a	<b>wondrous</b>	thing to see that	6, 375/ 36
miracle is wrought so	<b>wondrously</b>	in the face of	6, 85/ 2
added wherewith ye be	<b>wont</b>	well to be content	6, 25/ 30
where many miracles were	<b>wont</b>	to be showed, to	6, 55/ 17
them, be not often	<b>wont</b>	to lie." "Who be	6, 69/ 8
very wise indeed, and	<b>wont</b>	so to do. And	6, 130/ 27
them up, which was	<b>wont</b>	to work all those	6, 243/ 34
records as they be	<b>wont</b>	to make of their	6, 263/ 11
But whereas they be	<b>wont</b>	to confess in their	6, 271/ 23
that such heretics were	<b>wont</b>	to resort to their	6, 328/ 14
of them that were	<b>wont</b>	to haunt those midnight	6, 328/ 16
which the sea was	<b>wont</b>	to compass the isle	6, 412/ 36
at the ebb was	<b>wont</b>	to scour the haven	6, 413/ 1
holy fathers have been	<b>wont</b>	to do before, nor	6, 428/ 28
heretics have been always	<b>wont</b>	to do, and seditious	6, 430/ 15
commotions that they be	<b>wont</b>	to make, besides the	6, 430/ 16
length a piece of	<b>wood</b>	by the power and	6, 81/ 4
a little piece of	<b>wood</b>	there was rudely shaped	6, 222/ 17
two up in a	<b>wood</b>	is there a chapel	6, 227/ 33
at once in a	<b>wood</b>	, though all the good	6, 263/ 15
then waxed he more	<b>wood</b>	and fell to railing	6, 361/ 16
it were privily in	<b>woods</b>	or secret houses. They	6, 190/ 16
a woman, on her	<b>word</b>	. The Thirteenth Chapter The	6, 7/ 4
the scripture is the	<b>word</b>	of God; the author	6, 10/ 11
the church is the	<b>word</b>	of God as well	6, 10/ 12
he preached, slander the	<b>word</b>	of God. The Seventh	6, 15/ 9

world but his own	<b>word</b>	and calleth that the	6, 18/ 6
and calleth that the	<b>word</b>	of God. The Seventh	6, 18/ 6
to write a merry	<b>word</b>	in a right earnest	6, 23/ 27
in preaching of the	<b>word</b>	of God) anything such	6, 30/ 14
nothing else but a	<b>word</b>	which by writing or	6, 39/ 33
the priest. But that	<b>word</b>	I ween he set	6, 41/ 23
image, there is the	<b>word</b>	that signifieth the honor	6, 45/ 28
should now change that	<b>word</b>	. For I have already	6, 78/ 13
miracle or speak one	<b>word</b>	. So the times, places	6, 82/ 8
a woman on her	<b>word</b>	. "Now where ye require	6, 82/ 17
well mistrust a beggar's	<b>word</b>	whom they had but	6, 88/ 24
he, "for the second	<b>word</b>	concerning the commandments. But	6, 103/ 24
think he said that	<b>word</b>	to his apostles specially	6, 103/ 31
to forbear each angry	<b>word</b>	than not to kill	6, 105/ 30
forbearing of every idle	<b>word</b>	? What a hard threat	6, 105/ 32
almost so sore a	<b>word</b>	said unto the Jews	6, 105/ 34
by Christ in that	<b>word</b>	alone where he saith	6, 105/ 35
shall of every idle	<b>word</b>	give account at the	6, 106/ 1
peradventure be that this	<b>word</b>	was spoken and meant	6, 107/ 35
am," which is the	<b>word</b>	appropriated to his godhead	6, 115/ 5
godhead. And therefore that	<b>word</b>	"am" is the name	6, 115/ 6
that time never one	<b>word</b>	written. And also we	6, 115/ 15
go back with his	<b>word</b>	, which had before had	6, 125/ 19
that even with this	<b>word</b>	came one of my	6, 130/ 20
I will speak one	<b>word</b>	or twain for the	6, 138/ 19
writing or any outward	<b>word</b>	. "For which cause, when	6, 143/ 17
hearts, ere ever any	<b>word</b>	thereof almost was written	6, 143/ 35
were first informed by	<b>word</b>	, and that God had	6, 144/ 28
can abide this hard	<b>word</b>	?" and therewith went almost	6, 145/ 27
know that his own	<b>word</b>	and ordinance needeth none	6, 147/ 33
or by his bare	<b>word</b>	. For the words that	6, 148/ 6
to me after thy	<b>word</b>	as thou tell me	6, 150/ 36
yet is there no	<b>word</b>	thereof in Christ's Gospel	6, 151/ 18
the scripture is the	<b>word</b>	of God, the author	6, 153/ 23
the church is the	<b>word</b>	of God as well	6, 153/ 24
the church be the	<b>word</b>	of God and by	6, 155/ 2
into Sunday without any	<b>word</b>	of scripture giving any	6, 155/ 15
Lady, whereof is no	<b>word</b>	written in scripture. But	6, 155/ 19
and credence from every	<b>word</b>	of God spoken besides	6, 155/ 22
somewhat seemly with another	<b>word</b>	of Christ in which	6, 156/ 4
also, lean unto his	<b>word</b>	whom God had bidden	6, 160/ 7
whereof Christ never spoke	<b>word</b>	nor mention made thereof	6, 167/ 12
can always discern the	<b>word</b>	of God from the	6, 181/ 26
of God from the	<b>word</b>	of men." "In good	6, 181/ 26

holy scripture and the	<b>word</b>	of God, then I	6, 181/ 35
is not their own	<b>word</b>	, but the word of	6, 185/ 2
own word, but the	<b>word</b>	of God though it	6, 185/ 2
go back with God's	<b>word</b>	to die therefor. And	6, 201/ 26
not to revoke his	<b>word</b>	for no pain. For	6, 202/ 34
you more for your	<b>word</b>	than they for your	6, 214/ 18
but it is a	<b>word</b>	run in many men's	6, 219/ 36
one such foul ribaldry	<b>word</b>	as they there sing	6, 236/ 4
the truth of his	<b>word</b>	?" "Yes," quoth he. "When	6, 239/ 31
Christ did, at their	<b>word</b>	, all-to break in pieces	6, 241/ 3
forth, and at their	<b>word</b>	break our images, as	6, 241/ 12
us to believe the	<b>word</b>	of God written in	6, 254/ 10
points by his holy	<b>word</b>	without writing. And now	6, 254/ 37
credibly informed both by	<b>word</b>	and writing of such	6, 255/ 22
audience at the first	<b>word</b>	refused and condemned them	6, 256/ 27
he preached slander the	<b>word</b>	of God. "It is	6, 279/ 26
slander himself and the	<b>word</b>	of God also, if	6, 279/ 28
from slander, and the	<b>word</b>	of God also. For	6, 279/ 31
sore slander to the	<b>word</b>	of God, that men	6, 280/ 5
is," quoth I, "this	<b>word</b>	"priests." The other, "the	6, 285/ 36
our English tongue, this	<b>word</b>	"senior" signifieth nothing at	6, 286/ 15
but is a French	<b>word</b>	used in English more	6, 286/ 16
to take the Latin	<b>word</b>	"senior," that word in	6, 286/ 17
Latin word "senior," that	<b>word</b>	in the Latin tongue	6, 286/ 18
would seek a new	<b>word</b>	, he neither wist nor	6, 286/ 24
name of congregation, which	<b>word</b>	is common to a	6, 286/ 33
the change of this	<b>word</b>	"charity" into "love." For	6, 286/ 35
very often." "With that	<b>word</b>	," quoth I, "ye hit	6, 287/ 27
changed the common known	<b>word</b>	into the better, I	6, 287/ 28
here and to send	<b>word</b>	thither from time to	6, 288/ 24
name of "senior," no	<b>word</b>	of our language, but	6, 290/ 6
name "grace" into this	<b>word</b>	"favor"; whereas every favor	6, 290/ 18
follow some other, whose	<b>word</b>	and deed would give	6, 297/ 1
commanded, because of this	<b>word</b>	"oportet," that a priest	6, 305/ 19
shift. For since this	<b>word</b>	"one," in "one wife	6, 307/ 15
say that by this	<b>word</b>	"one," Saint Paul meant	6, 307/ 22
that was a shrewd	<b>word</b>	. Howbeit indeed it went	6, 319/ 31
worshipped at all." "That	<b>word</b>	"at all," quoth I	6, 357/ 12
worshipped by this Latin	<b>word</b>	, "adorare." By which word	6, 357/ 14
word, "adorare." By which	<b>word</b>	he understood that divine	6, 357/ 14
that thereby the same	<b>word</b>	"adorare," yet is it	6, 357/ 19
they both took that	<b>word</b>	"adorare" in one sense	6, 357/ 26
the synod used that	<b>word</b>	for such worship as	6, 357/ 28
yourself saith, that the	<b>word</b>	may be taken otherwise	6, 357/ 33

church, with his holy	<b>word</b>	also. Amen." Now who	6, 364/ 10
world but his own	<b>word</b>	, and calleth that the	6, 366/ 19
and calleth that the	<b>word</b>	of God. "His inconstant	6, 366/ 20
by that great exceeding	<b>word</b>	the undoubted truth of	6, 384/ 33
by equivocation of this	<b>word</b>	"faith." For the very	6, 387/ 8
the equivocation of the	<b>word</b>	"faith" -- being indeed	6, 387/ 28
by equivocation of the	<b>word</b>	, calling faith the thing	6, 387/ 35
should, and useth the	<b>word</b>	in its right signification	6, 387/ 37
these Lutherans abuse the	<b>word</b>	of a malicious mind	6, 388/ 1
but also abuse the	<b>word</b>	"faith" altogether, turning it	6, 388/ 13
time he spoke no	<b>word</b>	of any faith. He	6, 391/ 36
and credence of the	<b>word</b>	of God? Whereof shall	6, 403/ 20
therefore, as for that	<b>word</b>	of his, without better	6, 431/ 31
Forsooth," quoth I, "Tyndale's	<b>word</b>	alone ascribing all the	6, 431/ 33
this chapter be those	<b>words</b>	of Christ specially touched	6, 8/ 7
taking occasion upon certain	<b>words</b>	of the messenger, declareth	6, 9/ 31
rule to interpret the	<b>words</b>	written in his holy	6, 10/ 4
where we find the	<b>words</b>	of scripture seeming plainly	6, 10/ 29
for a sample certain	<b>words</b>	evil, and of evil	6, 15/ 24
howsoever they color their	<b>words</b>	, they mean that all	6, 19/ 1
that in his evil	<b>words</b>	he meant but well	6, 19/ 5
should maliciously change my	<b>words</b>	to the worse, and	6, 22/ 23
convenient to rehearse the	<b>words</b>	of any man so	6, 23/ 14
certain tales and merry	<b>words</b>	which he mingled with	6, 23/ 17
rehearse the very formal	<b>words</b>	of them whose writings	6, 23/ 24
not only for such	<b>words</b>	as they tell, that	6, 25/ 17
truth of the very	<b>words</b>	and sentence of scripture	6, 29/ 6
any answer to his	<b>words</b>	, I demanded him what	6, 33/ 21
shut it? Upon these	<b>words</b>	and other like, when	6, 34/ 24
answer, but with good	<b>words</b>	welcoming him for the	6, 34/ 35
your behalf in short	<b>words</b>	many long things, whereof	6, 35/ 25
to perceive that the	<b>words</b>	spoken in the Old	6, 38/ 30
that he with few	<b>words</b>	of Saint Amphilalus, at	6, 39/ 21
to say, that his	<b>words</b>	go somewhat further than	6, 40/ 38
than by his own	<b>words</b>	written in holy scripture	6, 41/ 36
For as the very	<b>words</b>	of the scripture showeth	6, 42/ 13
may not take those	<b>words</b>	for such a precise	6, 45/ 1
it not by these	<b>words</b>	well appear what images	6, 45/ 10
you before, all the	<b>words</b>	that be either written	6, 46/ 14
spoken, and all these	<b>words</b>	written, be no natural	6, 46/ 27
written? Nor these two	<b>words</b>	"Christus crucifixus" do not	6, 47/ 15
woman, and by these	<b>words</b>	of our Savior, learn	6, 49/ 30
ordinance with his holy	<b>words</b>	consecrated unto himself? Which	6, 55/ 32
worship him. In which	<b>words</b>	our Savior reproveth all	6, 58/ 15

as well understood the	<b>words</b>	of their master, spoken	6, 59/ 10
pilgrimages by." "Your few	<b>words</b>	, " quoth I, "have wrapped	6, 77/ 29
he). Now when the	<b>words</b>	of God be clear	6, 96/ 32
of Ipswich." In which	<b>words</b>	what meaneth she but	6, 99/ 23
this chapter be those	<b>words</b>	of Christ specially touched	6, 101/ 9
to walk wide in	<b>words</b>	, and run all at	6, 102/ 14
ye that these easy	<b>words</b>	of his easy yoke	6, 106/ 13
discharged, contrary to the	<b>words</b>	of Saint Paul and	6, 106/ 30
as well understood the	<b>words</b>	of their master as	6, 106/ 31
that Christ spoke his	<b>words</b>	not to his apostles	6, 107/ 9
according to his own	<b>words</b>	, "Quod uni dico omnibus	6, 107/ 30
In which by these	<b>words</b>	our Savior meant and	6, 108/ 24
ye say that these	<b>words</b>	spoken to Saint Peter	6, 108/ 26
say also that these	<b>words</b>	of Christ's promise made	6, 108/ 29
finally, then were these	<b>words</b>	frustrate where he said	6, 109/ 2
Marry," quoth he, "these	<b>words</b>	well agree withal. For	6, 114/ 9
according to his own	<b>words</b>	, "Scrutamini scripturas, quia scripturae	6, 114/ 16
pass away, but my	<b>words</b>	shall never pass away	6, 114/ 23
scripture, then be those	<b>words</b>	of Christ, "I am	6, 114/ 30
spoken, and unlike the	<b>words</b>	of Abraham whereunto ye	6, 114/ 31
beginning. And at those	<b>words</b>	spoken, was not yet	6, 115/ 13
Lord saith that his	<b>words</b>	shall not pass away	6, 115/ 19
the substance of those	<b>words</b>	that he meant be	6, 115/ 26
bare alleging, but such	<b>words</b>	new given them by	6, 116/ 6
Or how could those	<b>words</b>	of Christ be true	6, 118/ 4
else lean to some	<b>words</b>	of holy scripture, that	6, 123/ 17
sufficiently proved by the	<b>words</b>	of the Apostle, "Oportet	6, 124/ 20
taken but for painted	<b>words</b>	, yet do they much	6, 132/ 12
the reading of these	<b>words</b>	, "Dii estis et filii	6, 135/ 9
that since in these	<b>words</b>	it is said all	6, 135/ 11
contrary. And took the	<b>words</b>	of Christ in a	6, 136/ 22
stick only upon the	<b>words</b>	of scripture (leaving the	6, 136/ 24
taking occasion upon certain	<b>words</b>	of the messenger, declareth	6, 137/ 25
rule to interpret the	<b>words</b>	written in his holy	6, 137/ 33
some good men whose	<b>words</b>	, well living, and sometimes	6, 142/ 6
was, according to the	<b>words</b>	of the prophet, first	6, 142/ 20
mean not only the	<b>words</b>	written in the books	6, 143/ 5
without writing, by only	<b>words</b>	and preaching, so was	6, 143/ 31
in what wise the	<b>words</b>	of holy scripture proved	6, 147/ 26
bare word. For the	<b>words</b>	that he said among	6, 148/ 6
with Christ. Of whose	<b>words</b>	or acts he will	6, 149/ 18
surely, whoso considereth the	<b>words</b>	of the Gospel, in	6, 150/ 6
whether Christ in his	<b>words</b>	did say true when	6, 153/ 1
it is God's own	<b>words</b>	, which I wot well	6, 154/ 4

he taketh his own	<b>words</b>	and may, in that	6, 154/ 28
And is nothing God's	<b>words</b>	, " quoth I, "but scripture	6, 155/ 4
I, "but scripture? The	<b>words</b>	that God spoke to	6, 155/ 4
were they not God's	<b>words</b>	all, till they were	6, 155/ 5
were written? And the	<b>words</b>	of Christ to his	6, 155/ 6
were they not his	<b>words</b>	till they were written	6, 155/ 7
it may by the	<b>words</b>	of Holy Writ well	6, 160/ 11
their opinion. For the	<b>words</b>	of God must break	6, 162/ 29
congregation of men. Whose	<b>words</b>	, if we believe before	6, 163/ 7
we believe before the	<b>words</b>	of God, and instead	6, 163/ 7
where we find the	<b>words</b>	of scripture seeming plainly	6, 166/ 33
agreed already that these	<b>words</b>	of Christ spoken unto	6, 172/ 37
not thereof but those	<b>words</b>	he spoke to the	6, 177/ 5
add now thereunto the	<b>words</b>	before rehearsed, that he	6, 177/ 24
to them alone these	<b>words</b>	also, "I command that	6, 177/ 30
his church again his	<b>words</b>	; but he said further	6, 178/ 20
the scripture. For whatsoever	<b>words</b>	it speaketh, yet it	6, 182/ 8
the remembrance of Christ's	<b>words</b>	and to lead them	6, 182/ 16
for his own holy	<b>words</b>	. " "Ye say," quoth I	6, 183/ 15
self, which be the	<b>words</b>	of God, were of	6, 187/ 21
scripture, being God's own	<b>words</b>	, rather than the words	6, 188/ 15
words, rather than the	<b>words</b>	of men, ye therein	6, 188/ 16
as well God's own	<b>words</b>	as was holy scripture	6, 188/ 17
appeareth also by the	<b>words</b>	of the apostle and	6, 193/ 26
in me." By these	<b>words</b>	of our Savior, and	6, 194/ 15
of that opinion the	<b>words</b>	of Christ, which Luther	6, 203/ 13
is, to wit, the	<b>words</b>	wherein our Lord said	6, 203/ 16
not prevail, by which	<b>words</b>	Luther doth, as he	6, 203/ 18
voices or any man's	<b>words</b>	, coming at once into	6, 213/ 20
did never write such	<b>words</b>	, but it is a	6, 219/ 35
examination. For surely the	<b>words</b>	whereof they took the	6, 220/ 1
that be dead, those	<b>words</b>	, I say, go far	6, 220/ 4
it well, whatsoever her	<b>words</b>	be of her pilgrimage	6, 232/ 2
somewhat further whereto your	<b>words</b>	will weigh and amount	6, 239/ 23
And that not in	<b>words</b>	only; but let some	6, 241/ 11
belief thereof as the	<b>words</b>	of holy scripture." "Why	6, 248/ 26
the wall in three	<b>words</b>	, and proved unto you	6, 249/ 24
the church concerning God's	<b>words</b>	taught us by the	6, 254/ 16
scripture, as his holy	<b>words</b>	written in his holy	6, 254/ 18
example to match their	<b>words</b>	withal. For likewise as	6, 256/ 1
mind, pardoned therefore those	<b>words</b>	which they thought spoken	6, 256/ 30
keep and observe the	<b>words</b>	of Christ after the	6, 257/ 18
so precisely to the	<b>words</b>	of the witness but	6, 261/ 32
not convicted by the	<b>words</b>	of one or twain	6, 264/ 19

Ah," quoth he, "their	<b>words</b>	were of likelihood narrowly	6, 267/ 29
of London, whereby their	<b>words</b>	went as wide for	6, 267/ 34
in the margin and	<b>words</b>	written of his own	6, 270/ 10
and wrong understood his	<b>words</b>	, but that he would	6, 272/ 5
bound precisely to the	<b>words</b>	. As if a judge	6, 281/ 22
compel him by express	<b>words</b>	to swear what he	6, 282/ 2
for of evil men's	<b>words</b>	there is no reckoning	6, 282/ 33
for a sample certain	<b>words</b>	evil and of evil	6, 284/ 27
he hath mistranslated three	<b>words</b>	of great weight, and	6, 285/ 32
I pray you what	<b>words</b>	be they?" "The one	6, 285/ 35
the change of these	<b>words</b>	?" "Surely," quoth he, "very	6, 287/ 17
nothing answereth to those	<b>words</b>	of the frere's book	6, 292/ 21
any at all." "Your	<b>words</b>	, " quoth I, "be somewhat	6, 294/ 29
and will with few	<b>words</b>	answer you. But as	6, 294/ 35
works, and Luther's worst	<b>words</b>	translated by Tyndale and	6, 303/ 17
groundeth wisely upon the	<b>words</b>	of Saint Paul, where	6, 303/ 25
his household. By these	<b>words</b>	doth Tyndale, after Luther	6, 303/ 30
thing now in these	<b>words</b>	of Saint Paul? In	6, 304/ 3
and deeply considered those	<b>words</b>	before, there was never	6, 304/ 5
hath been by those	<b>words</b>	understood. And not only	6, 304/ 33
understanding of Saint Paul's	<b>words</b>	and believe Tyndale that	6, 305/ 18
of one wife. Which	<b>words</b>	Tyndale may tell us	6, 305/ 23
not in Saint Paul's	<b>words</b>	) but he should mean	6, 305/ 32
beseech you consider like	<b>words</b>	of Saint Paul in	6, 306/ 22
widow, and consider the	<b>words</b>	of one wife in	6, 306/ 29
Tyndale, take the one	<b>words</b>	for the bishop, that	6, 306/ 30
we likewise take the	<b>words</b>	spoken by Saint Paul	6, 306/ 33
at once." In which	<b>words</b>	, Tyndale had lost his	6, 307/ 26
construction appeareth in the	<b>words</b>	spoken of Saint Paul	6, 307/ 30
maliciously planting therein such	<b>words</b>	as might in the	6, 314/ 30
as touching truth in	<b>words</b>	, he that hath told	6, 318/ 18
good man, so the	<b>words</b>	be all one it	6, 324/ 22
for one because the	<b>words</b>	were one." "By my	6, 324/ 30
his own hand, such	<b>words</b>	and in such wise	6, 330/ 12
matter, nor the formal	<b>words</b>	as they were written	6, 330/ 16
of that Bible such	<b>words</b>	touching the Blessed Sacrament	6, 330/ 19
because he knoweth the	<b>words</b>	, take upon him therefore	6, 335/ 17
upon them with foolish	<b>words</b>	and blasphemy to handle	6, 335/ 30
the Gospel, where the	<b>words</b>	be sometimes spoken as	6, 336/ 17
intent weigh all the	<b>words</b>	, as far as I	6, 337/ 7
call it barren of	<b>words</b>	, there is no doubt	6, 337/ 24
they can understand the	<b>words</b>	, be yet as far	6, 338/ 25
contempt of God's holy	<b>words</b>	. We find also that	6, 342/ 32
he meaneth by his	<b>words</b>	. Which will not appear	6, 345/ 15



of hell? In which	<b>words</b>	, if ye would haply	6, 346/ 15
wise walking with his	<b>words</b>	, that the contagion thereof	6, 347/ 22
so clear upon the	<b>words</b>	of Saint Gregory incorporated	6, 358/ 3
turned to the very	<b>words</b>	which are by Gracyane	6, 358/ 12
to read the formal	<b>words</b>	as they be couched	6, 358/ 15
and that by other	<b>words</b>	of the epistle self	6, 358/ 17
For else, by those	<b>words</b>	if he forbade any	6, 359/ 3
is taken, yet the	<b>words</b>	of that decree itself	6, 359/ 14
kept, and the very	<b>words</b>	written by notaries sworn	6, 362/ 25
intent that such worshipful	<b>words</b>	as he speaketh of	6, 363/ 22
some honorable person. Which	<b>words</b>	else he wist well	6, 363/ 23
and spoken where the	<b>words</b>	written in could do	6, 363/ 26
in virulent and venomous	<b>words</b>	, when he cometh to	6, 364/ 3
And sometimes with these	<b>words</b>	, "The most benign father	6, 364/ 6
which wrote such glorious	<b>words</b>	of Luther should be	6, 364/ 12
praise, that though the	<b>words</b>	had been true, yet	6, 364/ 35
esteem, but with blasphemous	<b>words</b>	letted not to write	6, 367/ 20
that we misconstrue their	<b>words</b>	, their books be open	6, 373/ 33
be open, and the	<b>words</b>	plain, and inculcated again	6, 373/ 33
is either, after the	<b>words</b>	of Saint John, "totus	6, 376/ 21
howsoever they color their	<b>words</b>	, they mean that all	6, 378/ 3
that in his evil	<b>words</b>	he meant but well	6, 378/ 8
last that, albeit the	<b>words</b>	of Luther seemed very	6, 378/ 11
so evil as his	<b>words</b>	seem to weigh to	6, 378/ 14
not so take his	<b>words</b>	nor understand them that	6, 378/ 17
but also by his	<b>words</b>	and his writing) was	6, 379/ 4
seem that, though the	<b>words</b>	which they spoke or	6, 379/ 28
this opinion under such	<b>words</b>	for a great secret	6, 381/ 2
none other thing, few	<b>words</b>	would serve them. They	6, 381/ 10
little again to those	<b>words</b>	of Saint Paul, and	6, 384/ 1
them well with other	<b>words</b>	of his own. For	6, 384/ 2
did not in these	<b>words</b>	affirm nor intend thereby	6, 384/ 6
well with all those	<b>words</b>	of Saint Paul, that	6, 384/ 22
untruth, and therefore the	<b>words</b>	that ye allege can	6, 385/ 23
and vehement as the	<b>words</b>	be, yet do they	6, 385/ 27
they mean. For the	<b>words</b>	of Luther and Pomerane	6, 390/ 1
And yet especially these	<b>words</b>	of our Savior Christ	6, 390/ 34
clean in you). Which	<b>words</b>	, if men should as	6, 392/ 2
do, when the plain	<b>words</b>	of Holy Writ be	6, 392/ 31
it appeareth by the	<b>words</b>	of our Savior in	6, 393/ 8
places, and by his	<b>words</b>	in which he said	6, 393/ 9
that Adam believed the	<b>words</b>	of God, and yet	6, 394/ 15
most plain proof, the	<b>words</b>	of the prophet, "Omnis	6, 394/ 36
good works? Moreover the	<b>words</b>	of the prophet, though	6, 395/ 16

of God. Which blasphemous	<b>words</b>	seem to signify that	6, 396/ 2
therefore among many foolish	<b>words</b>	of Luther, as foolish	6, 397/ 15
well proved by the	<b>words</b>	of Saint Paul, "Nihil	6, 398/ 16
they meant in their	<b>words</b>	none harm. And there	6, 399/ 10
where he alleged the	<b>words</b>	of Saint Paul, "Quod	6, 400/ 31
answered with their own	<b>words</b>	, as one of their	6, 404/ 27
by dispicions, either in	<b>words</b>	or writing, or condemnations	6, 407/ 4
death, either by express	<b>words</b>	or under the general	6, 411/ 8
favor'd, and by fair	<b>words</b>	and rewards brought home	6, 416/ 11
a heretic, those two	<b>words</b>	being in manner equivalent	6, 417/ 31
he glossed then his	<b>words</b>	with a better sense	6, 424/ 15
their blasphemy). In which	<b>words</b>	we may well learn	6, 429/ 23
eyes and not my	<b>words</b>	in many things that	6, 430/ 30
as by their own	<b>words</b>	, there alleged, doth open	6, 431/ 11
seen of Luther's own	<b>words</b>	worse than he had	6, 431/ 16
well, and read Luther's	<b>words</b>	and Tyndale's in some	6, 432/ 32
fasted, watched, prayed and	<b>wore</b>	hair. Christ our Savior	6, 44/ 14
I believe, that ever	<b>wore</b>	the crown in this	6, 326/ 1
of all the whole	<b>work</b>	dependeth. The Second Chapter	6, 5/ 6
more studiously submit this	<b>work</b>	, for two things in	6, 23/ 10
in a right earnest	<b>work</b>	, of which two things	6, 23/ 27
yet in mine own	<b>work</b>	I determined that I	6, 23/ 29
read this rude, simple	<b>work</b>	-- praying you of	6, 24/ 14
of all the whole	<b>work</b>	dependeth. The Letter of	6, 24/ 22
and infame that holy	<b>work</b>	to the end that	6, 28/ 33
ways of all that	<b>work</b>	by God himself prohibited	6, 55/ 27
suffer him nowadays to	<b>work</b>	any." The Fifth Chapter	6, 61/ 25
well learned, in his	<b>work</b>	which he writeth, De	6, 66/ 17
and wonder on her	<b>work</b>	, yet always all those	6, 71/ 5
too short for his	<b>work</b>	, drew it forth between	6, 71/ 26
since God will never	<b>work</b>	against the course of	6, 74/ 22
also that the whole	<b>work</b>	of his creation, though	6, 74/ 30
For else were his	<b>work</b>	of as infinite perfection	6, 75/ 2
production did the doers	<b>work</b>	both willingly and naturally	6, 75/ 10
were sufficient occasion to	<b>work</b>	his wonders for. But	6, 81/ 19
and wherefore God shall	<b>work</b>	his miracles, and else	6, 82/ 11
me now what a	<b>work</b>	I have heard of	6, 87/ 10
thereon, that all this	<b>work</b>	was wrought by God's	6, 88/ 13
miracles did our Lord	<b>work</b>	for the comprobation of	6, 90/ 12
for one, the wonderful	<b>work</b>	of God that was	6, 93/ 4
suffereth the devil to	<b>work</b>	wonders which the people	6, 95/ 32
is, where a wonderful	<b>work</b>	is wrought, there to	6, 96/ 10
that cannot suffer that	<b>work</b>	to be reckoned God's	6, 96/ 14
than it is to	<b>work</b>	well. For though the	6, 109/ 35

suffer the devil to	<b>work</b>	wonders like unto his	6, 112/ 28
the person willing to	<b>work</b>	therewith. And in this	6, 140/ 26
at last with much	<b>work</b>	come to an end	6, 185/ 22
faith, yet except he	<b>work</b>	well therewith, God will	6, 194/ 17
in the stock doth	<b>work</b>	good works, the more	6, 194/ 19
were a very strange	<b>work</b>	, " quoth I. "Ye would	6, 208/ 15
of their husbands. Long	<b>work</b>	were it to rehearse	6, 227/ 20
and liberty therefore to	<b>work</b>	his wonders in delusion	6, 229/ 27
nay, sir, I have	<b>work</b>	enough to believe in	6, 234/ 14
ye have so much	<b>work</b>	to believe in God	6, 234/ 16
which was wont to	<b>work</b>	all those wonders for	6, 243/ 34
at last with much	<b>work</b>	agreed between us?" "In	6, 248/ 16
now another way to	<b>work</b>	with thee. Thou wilt	6, 250/ 20
matins it is much	<b>work</b>	to happen on the	6, 258/ 27
saith, that doth the	<b>work</b>	of God negligently. The	6, 259/ 13
that negligently doth his	<b>work</b>	, how much is he	6, 259/ 20
accursed that casteth his	<b>work</b>	away and leaveth it	6, 259/ 21
it quite undone; such	<b>work</b>	, I say, as they	6, 259/ 22
go this way to	<b>work</b>	, that all the men	6, 278/ 14
last, "yet with much	<b>work</b>	we come to somewhat	6, 321/ 7
after that might the	<b>work</b>	be allowed and approved	6, 341/ 13
can do any good	<b>work</b>	. "Item, that the good	6, 352/ 30
help of grace, either	<b>work</b>	or pray? Shall he	6, 373/ 20
other. For he cannot	<b>work</b>	well till he be	6, 381/ 27
an evil man cannot	<b>work</b>	them. Whereby, it appeareth	6, 381/ 31
but that he should	<b>work</b>	good works. For faith	6, 382/ 28
it, and cannot but	<b>work</b>	well, no more than	6, 383/ 1
force of his faith	<b>work</b>	miracles, and also such	6, 383/ 31
but it must needs	<b>work</b>	well." "Forsooth," quoth I	6, 384/ 25
that it sufficed to	<b>work</b>	wonders with, and so	6, 385/ 18
faith could not but	<b>work</b>	, and that the devil	6, 387/ 7
time and reason to	<b>work</b>	well, good works must	6, 392/ 12
and that no good	<b>work</b>	needeth them, but that	6, 393/ 29
himself, because we should	<b>work</b>	them only to him	6, 397/ 35
our ware and our	<b>work</b>	unto, but only him	6, 397/ 36
they would sell their	<b>work</b>	to God for everlasting	6, 398/ 5
examined, and with much	<b>work</b>	that falsehood of their	6, 399/ 29
just man all things	<b>work</b>	together to his weal	6, 400/ 33
we be willing to	<b>work</b>	therewith, as the light	6, 404/ 14
shall for the while	<b>work</b>	in them many merry	6, 405/ 21
vessels had now much	<b>work</b>	to come in at	6, 412/ 32
have been the only	<b>work</b>	of God that hath	6, 423/ 29
doctors, and therewithal a	<b>work</b>	or twain of Luther	6, 431/ 3
do ascribe unto the	<b>work</b>	of God, and to	6, 432/ 5

world, and therein to	<b>work</b>	such wonders that the	6, 434/ 35
would then bid walk	<b>workers</b>	of wickedness, and tell	6, 393/ 12
negligent that where God	<b>worketh</b>	miracles, we list not	6, 61/ 20
towardness and good endeavor,	<b>worketh</b>	in his church, and	6, 254/ 14
help -- he then	<b>worketh</b>	with us, and inwardly	6, 254/ 30
alone without their will	<b>worketh</b>	all the mischief that	6, 373/ 24
undone, so far forth	<b>worketh</b>	to his justification that	6, 382/ 20
per dilectione operatur" (Faith	<b>worketh</b>	by charity) -- where	6, 383/ 25
only the faith that	<b>worketh</b>	by charity, signifying that	6, 386/ 4
that is quick and	<b>worketh</b>	by charity, and that	6, 389/ 2
faith which by charity	<b>worketh</b>	good works, when they	6, 389/ 6
believed that only God	<b>worketh</b>	all in every man	6, 398/ 25
them; and that he	<b>worketh</b>	, both in the one	6, 402/ 18
that our Lord in	<b>working</b>	miracles doth nothing against	6, 6/ 20
divers pilgrimages by the	<b>working</b>	of many more than	6, 60/ 28
that our Lord in	<b>working</b>	of miracles doth nothing	6, 74/ 5
better. Howbeit God in	<b>working</b>	of miracles doth nothing	6, 75/ 15
Christian, either by the	<b>working</b>	with man's good will	6, 143/ 9
and of her own	<b>working</b>	. Coarse were they not	6, 222/ 23
it is, assistant and	<b>working</b>	with his holy sacrament	6, 351/ 1
be idle from the	<b>working</b>	of good works, the	6, 386/ 1
great virtue of the	<b>workman</b>	, or for that God	6, 47/ 9
that were an evil	<b>workman</b>	to make him a	6, 129/ 10
costly, curiously, and most	<b>workmanly</b>	wrought. And he showeth	6, 40/ 15
doth an image well	<b>workmanly</b>	wrought better express the	6, 47/ 6
not had so many	<b>workmen</b>	. But weeneth he that	6, 42/ 28
books and holy saints'	<b>works</b>	gather a good sort	6, 23/ 29
the least of whose	<b>works</b>	all this business began	6, 29/ 22
for heretics or their	<b>works</b>	for heresies, he thought	6, 32/ 36
by good and holy	<b>works</b>	unto God's honor wrought	6, 44/ 3
for charity and good	<b>works</b>	with virtuous living shall	6, 109/ 14
the labor of good	<b>works</b>	, yet the world commonly	6, 110/ 2
the doing of good	<b>works</b>	and avoiding of evils	6, 111/ 8
followeth that the wonderful	<b>works</b>	done above nature at	6, 112/ 17
find in other men's	<b>works</b>	, or invent by God's	6, 127/ 26
they could amend the	<b>works</b>	of God. And few	6, 138/ 21
stock doth work good	<b>works</b>	, the more he doth	6, 194/ 19
that all the good	<b>works</b>	that may be done	6, 194/ 21
in faith and good	<b>works</b>	?" "Yes," quoth he. "Bade	6, 200/ 19
that all the good	<b>works</b>	of good men be	6, 204/ 25
also be not the	<b>works</b>	of God but the	6, 230/ 8
nothing force of good	<b>works</b>	; therefore it seemeth that	6, 288/ 31
picked out of Luther's	<b>works</b>	, and Luther's worst words	6, 303/ 17
church, against all virtuous	<b>works</b>	, against all divine service	6, 303/ 22

-- yet be such	<b>works</b>	of themselves always right	6, 348/ 5
forceth not how, good	<b>works</b>	in satisfaction accounteth for	6, 352/ 13
our baptism, without good	<b>works</b>	. He saith also that	6, 352/ 28
please God with any	<b>works</b>	and not with faith	6, 352/ 29
and of all good	<b>works</b>	, under the name of	6, 378/ 26
is sufficient, without good	<b>works</b>	, unto that he said	6, 380/ 2
their trust in their	<b>works</b>	, for that would turn	6, 380/ 5
alone, without any good	<b>works</b>	, doth justify us and	6, 380/ 34
to do any good	<b>works</b>	. Then was it said	6, 381/ 1
and their own good	<b>works</b>	, they used themselves marvelously	6, 381/ 6
time to do good	<b>works</b>	, and then they be	6, 381/ 14
time to do good	<b>works</b>	. And then that sermon	6, 381/ 15
for them, that good	<b>works</b>	need not, but only	6, 381/ 16
man, without any good	<b>works</b>	, not only in children	6, 381/ 23
any of these good	<b>works</b>	-- alms, fasting or	6, 381/ 27
and therefore since good	<b>works</b>	be good fruit, an	6, 381/ 30
faith alone without the	<b>works</b>	, and then out of	6, 381/ 32
good fruit of good	<b>works</b>	. But faith did justify	6, 381/ 33
as good before the	<b>works</b>	as he is after	6, 381/ 34
And as for that	<b>works</b>	, be but things that	6, 381/ 35
to make the good	<b>works</b>	to be much like	6, 382/ 4
purpose to do good	<b>works</b>	. "Yes," quoth he, "that	6, 382/ 8
the purpose of good	<b>works</b>	must, by his own	6, 382/ 12
better for his good	<b>works</b>	, while his good works	6, 382/ 18
works, while his good	<b>works</b>	be so taken and	6, 382/ 19
and purpose of good	<b>works</b>	cannot justify, which is	6, 382/ 24
he should work good	<b>works</b>	. For faith, he saith	6, 382/ 28
charity and other virtuous	<b>works</b>	, because that faith hath	6, 382/ 35
have charity and good	<b>works</b>	. For else ye had	6, 383/ 9
saved, without any good	<b>works</b>	, as Lutherans do believe	6, 383/ 13
specially bringeth forth good	<b>works</b>	much more properly than	6, 383/ 22
the working of good	<b>works</b>	, the Apostle to show	6, 386/ 1
and that all the	<b>works</b>	of faith, though they	6, 386/ 2
signifying that all other	<b>works</b>	of faith be not	6, 386/ 4
that business of good	<b>works</b>	, but also for lack	6, 386/ 6
for lack of good	<b>works</b>	it may be utterly	6, 386/ 7
for salvation without good	<b>works</b>	, that they be worse	6, 386/ 10
their faith without good	<b>works</b>	sufficient, be worse than	6, 386/ 13
except they do good	<b>works</b>	. Without which, Saint James	6, 386/ 15
that faith without good	<b>works</b>	is dead, he should	6, 386/ 19
needs bring forth good	<b>works</b>	, and that therefore on	6, 386/ 22
one have no good	<b>works</b>	he hath no faith	6, 386/ 23
for lack of good	<b>works</b>	is no faith, no	6, 386/ 27
not quick in good	<b>works</b>	. And therefore he resembleth	6, 387/ 1

a man wrought good	<b>works</b>	, it was a good	6, 387/ 6
without charity and good	<b>works</b>	, but a very faith	6, 389/ 1
with charity and good	<b>works</b>	? Or how can it	6, 389/ 5
by charity worketh good	<b>works</b>	, when they say that	6, 389/ 7
sufficient alone without good	<b>works</b>	, and that it is	6, 389/ 8
please God by good	<b>works</b>	and not by only	6, 389/ 9
without charity and good	<b>works</b>	, no faith sufficeth? For	6, 389/ 11
alone sufficeth without good	<b>works</b>	, and therewith to say	6, 389/ 12
say that without good	<b>works</b>	faith sufficeth nothing. And	6, 389/ 13
it charity and good	<b>works</b>	, or else it were	6, 389/ 26
be nothing without good	<b>works</b>	yet when it is	6, 389/ 28
is joined with good	<b>works</b>	all the merit cometh	6, 389/ 28
part thereof for our	<b>works</b>	. So that God giveth	6, 389/ 30
and nothing for our	<b>works</b>	. For though he give	6, 389/ 31
if we lack good	<b>works</b>	, yet if we have	6, 389/ 32
in his reward our	<b>works</b>	anything but only our	6, 389/ 33
God by any good	<b>works</b>	but faith only. And	6, 390/ 4
then why should good	<b>works</b>	be joined to faith	6, 390/ 4
should God exact good	<b>works</b>	of us? Whereof should	6, 390/ 5
only need no good	<b>works</b>	with our faith, but	6, 390/ 9
have faith, none evil	<b>works</b>	can hurt us. And	6, 390/ 10
only, without any good	<b>works</b>	joined thereto and also	6, 390/ 11
all kind of evil	<b>works</b>	joined thereto, is sufficient	6, 390/ 12
in faith and good	<b>works</b>	joined together, the good	6, 390/ 17
joined together, the good	<b>works</b>	were nothing worth, but	6, 390/ 18
naught to the good	<b>works</b>	. "Whereunto he answered that	6, 390/ 20
were justified by the	<b>works</b>	, then had he glory	6, 390/ 28
be justified by the	<b>works</b>	, then did Christ die	6, 390/ 31
we see that our	<b>works</b>	were no part of	6, 390/ 33
and not by his	<b>works</b>	. And that if our	6, 391/ 5
that if our good	<b>works</b>	should be the cause	6, 391/ 5
us if our own	<b>works</b>	might save us. Nor	6, 391/ 7
payment of our own	<b>works</b>	. "To this was it	6, 391/ 9
nor all the good	<b>works</b>	of man, were not	6, 391/ 15
world for any good	<b>works</b>	that ever the world	6, 391/ 22
save us without good	<b>works</b>	, if we live and	6, 391/ 26
speaketh of any good	<b>works</b>	; yet meaneth he not	6, 391/ 29
be saved without good	<b>works</b>	, if he live to	6, 391/ 30
needs go with good	<b>works</b>	if they shall be	6, 392/ 9
that speak of good	<b>works</b>	, so is it understood	6, 392/ 11
to work well, good	<b>works</b>	must walk with faith	6, 392/ 13
for fault of good	<b>works</b>	, if the faith shall	6, 392/ 14
For if both good	<b>works</b>	and final repentance of	6, 392/ 15
the lack of good	<b>works</b>	do fail us, having	6, 392/ 15

not suffice without good	<b>works</b>	(which thing he said	6, 392/ 21
when faith and good	<b>works</b>	be joined together, all	6, 392/ 24
and nothing of our	<b>works</b>	. "Whereunto he was answered	6, 392/ 25
the reward to good	<b>works</b>	? And now have ye	6, 392/ 30
promiseth to reward those	<b>works</b>	and not their faith	6, 393/ 7
his name without good	<b>works</b>	and charity, whom he	6, 393/ 11
yet, if those good	<b>works</b>	fail him, his faith	6, 393/ 14
never be without good	<b>works</b>	. But and if a	6, 393/ 17
the fruit of good	<b>works</b>	, as the tree bringeth	6, 393/ 18
faith draweth always good	<b>works</b>	with it, and that	6, 394/ 22
sufficient alone without good	<b>works</b>	should say so because	6, 394/ 25
it bringeth always good	<b>works</b>	with it. For this	6, 394/ 26
of reason without good	<b>works</b>	, if in such as	6, 394/ 28
be never without good	<b>works</b>	. "After such objections, then	6, 394/ 29
that if our good	<b>works</b>	and faith be joined	6, 394/ 31
and nothing in man's	<b>works</b>	. For all the works	6, 394/ 33
works. For all the	<b>works</b>	of man, he said	6, 394/ 33
since that all our	<b>works</b>	, he said, be spotted	6, 395/ 1
had reason without good	<b>works</b>	. But ye said that	6, 395/ 9
brought of necessity good	<b>works</b>	with it. And yet	6, 395/ 10
not to the good	<b>works</b>	that it bringeth forth	6, 395/ 12
there be no good	<b>works</b>	at all, but all	6, 395/ 13
all, but all our	<b>works</b>	be stark naught. Now	6, 395/ 13
there be no good	<b>works</b>	, how can ye say	6, 395/ 14
always bringeth forth good	<b>works</b>	? Moreover the words of	6, 395/ 16
while together in good	<b>works</b>	, but that the perseverance	6, 395/ 22
do good and meritorious	<b>works</b>	without help of any	6, 396/ 10
need of our good	<b>works</b>	, but he hath need	6, 397/ 18
our faith nor our	<b>works</b>	. But since that he	6, 397/ 20
was that all our	<b>works</b>	took their value and	6, 398/ 8
at naught all the	<b>works</b>	of infidels wrought without	6, 398/ 11
in every man, good	<b>works</b>	and bad. Howbeit, such	6, 398/ 26
be damned, no manner	<b>works</b>	be profitable to them	6, 398/ 27
predestinate to glory, all	<b>works</b>	be good enough. For	6, 398/ 30
them, but all the	<b>works</b>	of a just man	6, 399/ 5
salvation, and that good	<b>works</b>	were nothing worth, had	6, 399/ 34
accept well all the	<b>works</b>	of them that are	6, 400/ 25
to wit, the evil	<b>works</b>	which, as they say	6, 403/ 7
the exhortations to good	<b>works</b>	, if men neither any	6, 403/ 13
from sin and evil	<b>works</b>	, if the world were	6, 403/ 23
direction of his own	<b>works</b>	, but that all our	6, 404/ 2
but that all our	<b>works</b>	were brought forth of	6, 404/ 2
-- worse than the	<b>works</b>	be, indeed, out of	6, 404/ 3
hath wrought their evil	<b>works</b>	, and wrongfully punished them	6, 405/ 5

say, nothing but the	<b>works</b>	of God wrought in	6, 405/ 20
grace, wisdom, and good	<b>works</b>	, induced; and then he	6, 407/ 28
that hath destroyed those	<b>works</b>	, which wrought in their	6, 423/ 29
faith joined with good	<b>works</b>	, which as two wings	6, 427/ 11
of decrees, and certain	<b>works</b>	of Saint Cyprian, Saint	6, 431/ 2
the miracles were the	<b>works</b>	of the devil. Saving	6, 431/ 29
but to ascribe God's	<b>works</b>	to the devil, he	6, 432/ 16
every kind of good	<b>works</b>	commended; and seeth now	6, 433/ 27
the way of good	<b>works</b>	in this wretched world	6, 435/ 26
no proof in the	<b>world</b>	but his own word	6, 18/ 5
great token that the	<b>world</b>	is near at an	6, 18/ 17
spread almost through the	<b>world</b>	in little while. Not	6, 32/ 23
the dealing of this	<b>world</b>	, as the justice or	6, 32/ 34
were not in this	<b>world</b>	so effectual writing as	6, 47/ 1
wretched condition of this	<b>world</b>	, that one man of	6, 48/ 2
great good in this	<b>world</b>	for thy journey toward	6, 48/ 10
the judgment of the	<b>world</b>	. "Christ also promised that	6, 49/ 12
be worshipped through the	<b>world</b>	, and have here a	6, 49/ 14
then were all the	<b>world</b>	full of confusion, nor	6, 64/ 11
therefore that all the	<b>world</b>	lied if they would	6, 65/ 8
two years sailed the	<b>world</b>	round about. Who would	6, 66/ 21
whole people of the	<b>world</b>	in effect fallen from	6, 72/ 24
whole engine of the	<b>world</b>	. The marvelous beauty and	6, 73/ 6
break up the whole	<b>world</b>	, if he would, and	6, 75/ 12
natural course of this	<b>world</b>	some things to the	6, 75/ 14
the beginning of the	<b>world</b>	in every nation Christian	6, 76/ 13
I think through the	<b>world</b>	it is as well	6, 76/ 16
fain to wander the	<b>world</b>	about ere I provide	6, 77/ 27
the face of the	<b>world</b>	before so great a	6, 85/ 2
the face of the	<b>world</b>	, so openly and so	6, 88/ 10
the heretics in the	<b>world</b>	that ever would bark	6, 90/ 25
any woman in the	<b>world</b>	hath a fair color	6, 91/ 15
ever after all the	<b>world</b>	for such? If some	6, 91/ 17
stark hypocrites whom the	<b>world</b>	would have sworn for	6, 91/ 18
could do, forsook the	<b>world</b>	and professed religion in	6, 94/ 3
God in this cursed	<b>world</b>	, when we fall from	6, 100/ 25
good works, yet the	<b>world</b>	commonly and the frailty	6, 110/ 2
the end of the	<b>world</b>	)? Wherefore should he be	6, 114/ 6
the end of the	<b>world</b>	), because his holy scripture	6, 114/ 20
as long as the	<b>world</b>	endureth. "Heaven and earth	6, 114/ 21
the end of the	<b>world</b>	"; not "I shall be	6, 115/ 4
a church in the	<b>world</b>	continually and so shall	6, 117/ 29
and which all the	<b>world</b>	will never void except	6, 121/ 16
horse that all the	<b>world</b>	cannot pluck them back	6, 123/ 23



send peace into the	<b>world</b>	but the sword). Was	6, 124/ 33
that, though all the	<b>world</b>	were the worse for	6, 126/ 2
thing written in this	<b>world</b>	that can in any	6, 126/ 15
preserving here in this	<b>world</b>	, and not of bringing	6, 136/ 15
the making of the	<b>world</b>	, though they dare not	6, 138/ 23
everything all agreed, the	<b>world</b>	were well likely till	6, 138/ 28
he hath given the	<b>world</b>	therein an inestimable treasure	6, 138/ 32
it after that the	<b>world</b>	waxing worse, right good	6, 141/ 9
all this, when the	<b>world</b>	was in a more	6, 142/ 11
gathered of all the	<b>world</b>	abroad. All which notwithstanding	6, 142/ 34
art come into this	<b>world</b>	." Our Savior said again	6, 143/ 21
spread abroad in the	<b>world</b>	that his faith was	6, 143/ 32
Saint John saith) the	<b>world</b>	could not have comprehended	6, 144/ 11
the end of the	<b>world</b>	to persevere and abide	6, 147/ 3
no writing in the	<b>world</b>	. Saint Paul commandeth the	6, 148/ 3
no man in this	<b>world</b>	have been so bold	6, 148/ 23
call and exhort the	<b>world</b>	from all pleasure of	6, 151/ 7
the end of the	<b>world</b>	. And surely the thing	6, 153/ 2
men in the whole	<b>world</b>	if they would say	6, 154/ 6
shall continue while the	<b>world</b>	lasteth here till Doomsday	6, 173/ 21
the end of the	<b>world</b>	. I think ye doubt	6, 177/ 4
the end of the	<b>world</b>	." "That in good faith	6, 177/ 7
the end of the	<b>world</b>	, and saith also that	6, 178/ 34
their fellows about the	<b>world</b>	the very church, though	6, 189/ 38
denieth me before the	<b>world</b>	, I will deny him	6, 190/ 35
in face of the	<b>world</b>	they do the same	6, 191/ 8
destroyed them, and the	<b>world</b>	clean gave them up	6, 191/ 30
continue still in this	<b>world</b>	: whether was this church	6, 193/ 15
And be in this	<b>world</b>	unknown as yet while	6, 196/ 7
they be, though the	<b>world</b>	know them not, and	6, 198/ 10
good men to the	<b>world</b>	unknown, and to himself	6, 198/ 24
about in all the	<b>world</b>	a good many among	6, 198/ 25
some other whom the	<b>world</b>	for their open lewd	6, 199/ 15
they were to the	<b>world</b>	unknown, hath not God	6, 200/ 16
church spread through the	<b>world</b>	and everywhere gathered in	6, 203/ 4
unknown to all the	<b>world</b>	, and to themselves too	6, 203/ 7
mended unaware to the	<b>world</b>	, and the good as	6, 203/ 12
argument it is a	<b>world</b>	to see what boast	6, 203/ 24
here in this wretched	<b>world</b>	? Now if there be	6, 212/ 9
saints were in this	<b>world</b>	at liberty and might	6, 213/ 7
and might walk the	<b>world</b>	about, ween we that	6, 213/ 8
Lord to let the	<b>world</b>	know that he was	6, 215/ 32
the end of the	<b>world</b>	, should either suffer his	6, 220/ 18
names haply the whole	<b>world</b>	hath long ago forgotten	6, 223/ 6

since God wrought the	<b>world</b>	, tried and proved any	6, 224/ 33
marvelous changes in the	<b>world</b>	. In some countries they	6, 235/ 34
Christian people in this	<b>world</b>	, which, without intermixture of	6, 244/ 7
faith, lie to the	<b>world</b>	unknown; and then on	6, 244/ 28
been written in this	<b>world</b>	: should there never have	6, 252/ 8
in Noe's ship." "The	<b>world</b>	was at that time	6, 252/ 16
Genesis, but that the	<b>world</b>	was washed with the	6, 252/ 26
was in all the	<b>world</b>	among infidels and idolaters	6, 253/ 15
doubt but that the	<b>world</b>	is so bad, that	6, 261/ 25
and thereby should the	<b>world</b>	swarm full of such	6, 263/ 2
the law through the	<b>world</b>	almost prohibit him so	6, 263/ 27
wit of the whole	<b>world</b>	in effect agreeth that	6, 266/ 16
it seemed, if the	<b>world</b>	would so change that	6, 270/ 16
is to make the	<b>world</b>	ween that twenty true	6, 280/ 8
and wonder of the	<b>world</b>	as the pain and	6, 283/ 10
his heart before the	<b>world</b>	getteth him great honor	6, 283/ 31
so taken if the	<b>world</b>	were no more suspicious	6, 287/ 4
out of this wretched	<b>world</b>	." "He had," quoth I	6, 287/ 9
wot well the whole	<b>world</b>	is so wretched that	6, 295/ 14
seldom, being this wretched	<b>world</b>	in such darkness as	6, 297/ 9
salt once appal, the	<b>world</b>	must needs wax unsavory	6, 298/ 7
the light of the	<b>world</b>	. And then if the	6, 298/ 9
to wit, all the	<b>world</b>	besides, whereof he called	6, 298/ 10
those few all the	<b>world</b>	fareth the better, and	6, 298/ 25
upholding of this wretched	<b>world</b>	from the vengeance of	6, 299/ 21
would now make the	<b>world</b>	so mad to believe	6, 304/ 28
shrewd wife in the	<b>world</b>	; but he saith indeed	6, 313/ 27
in all the whole	<b>world</b>	, and that that one	6, 313/ 30
trow, brought in this	<b>world</b>	a prince of more	6, 325/ 26
the chancellor in this	<b>world</b>	could never have gotten	6, 326/ 5
his faith into the	<b>world</b>	; nor God should never	6, 332/ 17
to come into this	<b>world</b>	and be "lapis offensionis	6, 340/ 24
willful wretches in the	<b>world</b>	besides. Finally, methinketh that	6, 340/ 27
ever wrote in this	<b>world</b>	. But they think that	6, 345/ 19
and virtue, provoking the	<b>world</b>	to wrong opinions of	6, 347/ 13
them nothing in this	<b>world</b>	more likely neither, if	6, 350/ 35
in all the whole	<b>world</b>	either in heaven or	6, 357/ 6
appeareth to all the	<b>world</b>	in the book that	6, 363/ 12
own mouth, all the	<b>world</b>	would wonder on. Now	6, 363/ 24
content that all the	<b>world</b>	lay in the fire	6, 366/ 3
no proof in the	<b>world</b>	but his own word	6, 366/ 19
he reckoned all the	<b>world</b>	wild geese save himself	6, 366/ 24
set forth all the	<b>world</b>	to wretched living. If	6, 373/ 32
great token that the	<b>world</b>	is near at an	6, 374/ 8

our days. "If the	<b>world</b>	were not near at	6, 374/ 12
great part of the	<b>world</b>	unto it by the	6, 374/ 17
always been, since the	<b>world</b>	began, among Christian and	6, 375/ 31
consent of the whole	<b>world</b>	, as a thing taught	6, 375/ 33
other sect since the	<b>world</b>	began, we should see	6, 376/ 4
as I say, this	<b>world</b>	is either, after the	6, 376/ 21
the beginning of the	<b>world</b>	, that they can never	6, 377/ 30
with all the whole	<b>world</b>	and with angels too	6, 385/ 15
to deceive all the	<b>world</b>	withal, and to make	6, 388/ 18
Christ brought into the	<b>world</b>	by the Incarnation and	6, 391/ 12
not given to the	<b>world</b>	for any good works	6, 391/ 21
works that ever the	<b>world</b>	had wrought, but only	6, 391/ 22
can suffer in this	<b>world</b>	is not worthy the	6, 397/ 3
it all to the	<b>world</b>	for the peevish pleasure	6, 398/ 6
the beginning, before the	<b>world</b>	was created, foreseeing in	6, 401/ 35
good order in the	<b>world</b>	, so highly blaspheming the	6, 402/ 28
evil works, if the	<b>world</b>	were once of mind	6, 403/ 23
temporal laws of this	<b>world</b>	? And yet if his	6, 403/ 29
but would in this	<b>world</b>	live in lewd liberty	6, 405/ 11
able to turn the	<b>world</b>	upside down and defend	6, 405/ 15
once received, and the	<b>world</b>	changed thereby, they should	6, 405/ 23
that point, and the	<b>world</b>	once ruffled and fallen	6, 405/ 28
found to set the	<b>world</b>	in order and peace	6, 405/ 30
I would all the	<b>world</b>	were all agreed to	6, 407/ 25
or pagans, if the	<b>world</b>	were assented thereunto and	6, 408/ 20
in face of the	<b>world</b>	, then would I not	6, 417/ 13
fain have all the	<b>world</b>	fall to the same	6, 418/ 9
the pleasure of the	<b>world</b>	, and also taking pain	6, 421/ 17
holy fathers (whereof the	<b>world</b>	hath written, and God	6, 422/ 28
the laws of the	<b>world</b>	, all reason among men	6, 428/ 9
were not in this	<b>world</b>	a man more meet	6, 433/ 15
come into this wretched	<b>world</b>	, and therein to work	6, 434/ 35
sects abroad about the	<b>world</b>	, shall make all folk	6, 435/ 17
works in this wretched	<b>world</b>	, that we may be	6, 435/ 26
so forth to the	<b>world's</b>	end, it is and	6, 59/ 23
the days to the	<b>world's</b>	end," if he should	6, 109/ 3
to endure till the	<b>world's</b>	end, that is there	6, 110/ 32
shall be until the	<b>world's</b>	end with his church	6, 114/ 10
with you to the	<b>world's</b>	end," somewhat strangely spoken	6, 114/ 30
shall endure to the	<b>world's</b>	end, albeit I think	6, 115/ 16
will be to the	<b>world's</b>	end present and assistant	6, 116/ 10
shall have to the	<b>world's</b>	end, or else hath	6, 117/ 30
them continually to the	<b>world's</b>	end, in scripture or	6, 118/ 1
and continue to the	<b>world's</b>	end, should not continually	6, 118/ 3

the days to the	<b>world's</b>	end," if before the	6, 118/ 6
end," if before the	<b>world's</b>	end he were away	6, 118/ 6
with them till the	<b>world's</b>	end, and it appeareth	6, 177/ 24
should be to the	<b>world's</b>	end. "When he said	6, 177/ 26
follow that to the	<b>world's</b>	end there is with	6, 179/ 2
shall do till the	<b>world's</b>	end; go there never	6, 434/ 23
abjured for his own	<b>worldly</b>	honesty and for the	6, 15/ 4
well worthy to set	<b>worldly</b>	business aside, especially in	6, 25/ 14
ambition and desire of	<b>worldly</b>	worship, chaste, humble, and	6, 28/ 13
the street to gather	<b>worldly</b>	praise but rather secretly	6, 58/ 25
from all occasion of	<b>worldly</b>	wretchedness as from the	6, 58/ 32
hard threat, after the	<b>worldly</b>	count, for a small	6, 105/ 33
the defense of their	<b>worldly</b>	worship, well declareth their	6, 124/ 11
delight or cure of	<b>worldly</b>	procreation than ever she	6, 151/ 11
corpse of rich men	<b>worldly</b>	worship in the carrying	6, 220/ 6
abjured for his own	<b>worldly</b>	honesty, and for the	6, 279/ 21
be desireth it for	<b>worldly</b>	winning, yet cometh that	6, 301/ 23
marks. And of his	<b>worldly</b>	conversation among the people	6, 318/ 15
fall in fear of	<b>worldly</b>	shame: it is to	6, 327/ 3
frailty, for fear of	<b>worldly</b>	grief and incommodity, to	6, 414/ 15
and loss, both of	<b>worldly</b>	substance, bodily hurt, and	6, 415/ 19
at the city of	<b>Worms</b>	in Almaine, doth so	6, 17/ 27
we shall die and	<b>worms</b>	eat us up, and	6, 137/ 13
He appeared also at	<b>Worms</b>	before the emperor and	6, 362/ 29
at the city of	<b>Worms</b>	in Almaine, doth so	6, 363/ 8
at the city called	<b>Worms</b>	in Almaine. Which book	6, 363/ 14
ten thousand, they were	<b>worn</b>	out of credence with	6, 68/ 20
is not so far	<b>worn</b>	out yet but that	6, 167/ 30
in a doubt and	<b>worry</b>	of any of those	6, 336/ 11
the wily foxes and	<b>worry</b>	simple souls and poor	6, 399/ 16
than suffer them to	<b>worry</b>	and devour everlastingly the	6, 430/ 6
Masses, or more and	<b>worse</b>	for to have the	6, 16/ 10
in his English books,	<b>worse</b>	yet in some part	6, 17/ 16
proceedeth from evil to	<b>worse</b>	, not witting where to	6, 17/ 21
man hap to be	<b>worse</b>	than we take him	6, 22/ 5
my words to the	<b>worse</b>	, and so put in	6, 22/ 23
some other never the	<b>worse</b>	, which shall have cause	6, 24/ 30
in their living far	<b>worse</b>	than devils, yet, if	6, 36/ 16
wasted nor were the	<b>worse</b>	in all that forty	6, 42/ 10
put in fear of	<b>worse</b>	-- of the twelve	6, 43/ 5
And surely we were	<b>worse</b>	than Jews, if we	6, 61/ 19
no change to the	<b>worse</b>	." "Surely," quoth I, "ye	6, 74/ 25
halting Sir Thomas the	<b>worse</b>	while he lived." "What	6, 91/ 32
all his fellows the	<b>worse</b>	." "Well," quoth I, "ye	6, 92/ 6

shall love her the	worse	while I live." I	6, 92/ 20
because he defendeth the	worse	part well by the	6, 95/ 1
to walk in the	worse	, as doth sometimes the	6, 110/ 5
the world were the	worse	for it and their	6, 126/ 2
would in scripture like	worse	a wise man than	6, 129/ 19
and see never the	worse	, and turn a plum	6, 130/ 18
in better condition or	worse	than another, so began	6, 140/ 10
that the world waxing	worse	, right good and virtuous	6, 141/ 9
fail to fall in	worse	errors and far more	6, 153/ 15
or (which yet much	worse	were) have declined peradventure	6, 159/ 25
then is it yet	worse	to do therein as	6, 171/ 12
And that as much	worse	as the saints or	6, 171/ 13
the images either be	worse	than the holy manhood	6, 171/ 14
he happeth to wax	worse	afterward. But he meaneth	6, 195/ 7
this gear groweth from	worse	to worse. And in	6, 196/ 10
groweth from worse to	worse	. And in very deed	6, 196/ 10
good as suddenly waxen	worse	. Now lay they for	6, 203/ 13
naught." "And the other	worse	, " quoth he. "That is	6, 209/ 6
wise man ween them	worse	and of less love	6, 211/ 23
yet the best was	worse	than the worst is	6, 211/ 26
be that some were	worse	than they were taken	6, 219/ 16
were worshipped with no	worse	; finally, that worst is	6, 229/ 19
there not ten the	worse	therefor against one the	6, 236/ 16
people in Christendom, the	worse	by their own fault	6, 236/ 19
This," quoth I, "were	worse	than anything that we	6, 238/ 24
could think possible, were	worse	than Judas, and more	6, 245/ 11
time," quoth I, "waxen	worse	and worse, as it	6, 252/ 16
I, "waxen worse and	worse	, as it waxeth now	6, 252/ 16
wringeth us to the	worse	. For be it never	6, 262/ 12
men was after found	worse	than many men would	6, 269/ 16
And a sermon also	worse	than they all written	6, 270/ 15
like the man the	worse	, but a great deal	6, 283/ 2
man wax good, the	worse	he was the better	6, 283/ 20
judge the man no	worse	than the matter requireth	6, 287/ 22
it. If somewhat into	worse	, so he did it	6, 287/ 30
into so far the	worse	, and that not repeateth	6, 287/ 32
since put forth a	worse	also named The Obedience	6, 291/ 26
they will make us	worse	than Jews? Wherein I	6, 294/ 20
living, as men much	worse	than ye say that	6, 295/ 2
as to follow the	worse	." "Indeed," quoth he, "because	6, 297/ 2
affection yet is much	worse	and much more worthy	6, 297/ 29
we must needs be	worse	, as I heard once	6, 298/ 2
naught is far the	worse	because he is therein	6, 298/ 31
Masses; or more and	worse	, for to have the	6, 299/ 7

the better, and the	<b>worse</b>	refused. For if their	6, 299/ 29
though they were yet	<b>worse</b>	, that we might have	6, 299/ 31
they be learned the	<b>worse</b>	they be, saving that	6, 301/ 11
truth indeed, and in	<b>worse</b>	too, for they keep	6, 302/ 1
such lewd manner or	<b>worse</b>	, there should none be	6, 302/ 10
live upon trentals, or	<b>worse</b>	; or else to serve	6, 302/ 23
lightly meet with much	<b>worse</b>	company than themselves, and	6, 303/ 5
be, and as far	<b>worse</b>	than we as they	6, 313/ 15
yet be we the	<b>worse</b>	for them." "There be	6, 313/ 16
also; and some the	<b>worse</b>	for us. But whether	6, 313/ 18
the better or the	<b>worse</b>	, will I not dispute	6, 313/ 19
they thought themselves the	<b>worse</b>	, and we ourselves, and	6, 313/ 21
see her use any	<b>worse</b>	way than looking in	6, 321/ 23
sometimes much of the	<b>worse</b>	sort more fervent in	6, 332/ 4
is, because that the	<b>worse</b>	the man is, the	6, 346/ 23
in his English books,	<b>worse</b>	yet in some part	6, 348/ 24
and ye shall hear	<b>worse</b>	yet. For he saith	6, 353/ 26
proceeded from evil to	<b>worse</b>	, not witting where to	6, 360/ 33
day to day, from	<b>worse</b>	to worse, which course	6, 365/ 10
day, from worse to	<b>worse</b>	, which course he kept	6, 365/ 10
need to be made	<b>worse</b>	. But as for the	6, 372/ 28
is yet in manner	<b>worse</b>	than his. Moreover, the	6, 373/ 10
works, that they be	<b>worse</b>	than devils. For he	6, 386/ 10
good works sufficient, be	<b>worse</b>	than devils, because they	6, 386/ 13
to fare much the	<b>worse</b>	for our faith. And	6, 392/ 17
without our will --	<b>worse</b>	than the works be	6, 404/ 3
Turks or by heretics	<b>worse</b>	than Turks." "By my	6, 407/ 24
it began to wax	<b>worse</b>	." "And what hath hurt	6, 413/ 8
Were they not, after,	<b>worse</b>	than they were before	6, 416/ 33
as he teacheth, and	<b>worse</b>	he cannot. But as	6, 426/ 17
nature of man into	<b>worse</b>	than a beast, and	6, 428/ 13
goodness of God into	<b>worse</b>	than the devil. And	6, 428/ 14
not amend but waxeth	<b>worse</b>	, eschew him then and	6, 428/ 31
of Luther's own words	<b>worse</b>	than he had ever	6, 431/ 16
rehearsed, and in Tyndale	<b>worse</b>	yet in many things	6, 431/ 17
of the veneration and	<b>worship</b>	of images and relics	6, 3/ 6
proveth that if the	<b>worship</b>	of images were idolatry	6, 8/ 11
they that believe the	<b>worship</b>	of images to be	6, 12/ 29
the messenger against the	<b>worship</b>	of images, and praying	6, 13/ 5
and usage in the	<b>worship</b>	of images by the	6, 13/ 23
and desire of worldly	<b>worship</b>	, chaste, humble, and charitable	6, 28/ 14
we should do no	<b>worship</b>	to any images, nor	6, 37/ 18
to bear about and	<b>worship</b>	the crucifix. Who showed	6, 39/ 17
such worshippers as shall	<b>worship</b>	him in spirit and	6, 43/ 25

that no man shall	<b>worship</b>	any image as God	6, 45/ 18
we be commanded to	<b>worship</b>	only one God, and	6, 45/ 20
God, and forbidden to	<b>worship</b>	any false gods. And	6, 45/ 21
it is forbidden to	<b>worship</b>	any image, there is	6, 45/ 28
may we do any	<b>worship</b>	to any image and	6, 45/ 30
God may we neither	<b>worship</b>	image of any saint	6, 45/ 32
unto the saints, and	<b>worship</b>	done unto them, much	6, 47/ 32
image offered unto, nor	<b>worship</b>	done, nor prayer made	6, 53/ 21
that very worshippers should	<b>worship</b>	in spirit and in	6, 57/ 29
resort in company to	<b>worship</b>	him together, such as	6, 57/ 36
which they should neither	<b>worship</b>	God in that hill	6, 58/ 5
they should never after	<b>worship</b>	God in none other	6, 58/ 10
very true worshippers should	<b>worship</b>	God in spirit and	6, 58/ 13
should in such wise	<b>worship</b>	him. In which words	6, 58/ 15
Savior reproved all false	<b>worship</b>	, as was used after	6, 58/ 16
Samaria, and all such	<b>worship</b>	as was done in	6, 58/ 17
pilgrimage is, though we	<b>worship</b>	God there because himself	6, 59/ 33
well known that the	<b>worship</b>	of saints and images	6, 62/ 19
God into idolatry and	<b>worship</b>	of mammals." "Nay," quoth	6, 72/ 25
do, fall from the	<b>worship</b>	of him to the	6, 73/ 9
of him to the	<b>worship</b>	of idols, as now	6, 73/ 10
of any part the	<b>worship</b>	to himself nor to	6, 86/ 23
and many of great	<b>worship</b>	, wisdom, and good experience	6, 93/ 35
as well in the	<b>worship</b>	of our images as	6, 96/ 25
dulia," the reverence or	<b>worship</b>	that man doth to	6, 97/ 29
these three kinds of	<b>worship</b>	be better than other	6, 98/ 1
God when we do	<b>worship</b>	him in that fashion	6, 98/ 3
saints and images men	<b>worship</b>	neither the one nor	6, 98/ 26
there do all the	<b>worship</b>	to the saints that	6, 99/ 5
did, instead of God	<b>worship</b>	mammets, and all this	6, 100/ 27
right way of God's	<b>worship</b>	, then had they no	6, 110/ 18
proveth that if the	<b>worship</b>	of images were idolatry	6, 110/ 25
the church in the	<b>worship</b>	that it believeth to	6, 120/ 8
defense of their worldly	<b>worship</b>	, well declareth their minds	6, 124/ 11
is said, "In vain	<b>worship</b>	they me with the	6, 163/ 11
thought this kind of	<b>worship</b>	not forbidden but commanded	6, 171/ 20
images and pilgrimages and	<b>worship</b>	of saints, make nothing	6, 185/ 15
our falling from the	<b>worship</b>	of God himself to	6, 188/ 5
God himself to the	<b>worship</b>	of his creatures, ye	6, 188/ 6
man that believed the	<b>worship</b>	of images to be	6, 189/ 11
all these kinds of	<b>worship</b>	to be wrong, and	6, 189/ 19
say themselves, that they	<b>worship</b>	idols." "Well," quoth he	6, 192/ 1
as fast confirm the	<b>worship</b>	of images, praying to	6, 199/ 32
seven thousand from the	<b>worship</b>	of Baal, in all	6, 200/ 2

they that believe the	<b>worship</b>	of images to be	6, 207/ 20
those that believe the	<b>worship</b>	of images and praying	6, 208/ 11
come to church and	<b>worship</b>	images, and all pray	6, 208/ 24
the messenger against the	<b>worship</b>	of images, and praying	6, 210/ 30
men to take the	<b>worship</b>	of images for idolatry	6, 211/ 3
mean, to impugn the	<b>worship</b>	of saints and forbid	6, 211/ 13
do them as much	<b>worship</b>	when they be with	6, 215/ 14
some, therefore we should	<b>worship</b>	none. And then should	6, 218/ 14
were false, yet the	<b>worship</b>	that ye would we	6, 218/ 19
false, then would ye	<b>worship</b>	the true, and tread	6, 218/ 23
of rich men worldly	<b>worship</b>	in the carrying forth	6, 220/ 6
touching his honor and	<b>worship</b>	, either truly to be	6, 221/ 4
his church), the same	<b>worship</b>	to be bestowed upon	6, 221/ 9
more than if we	<b>worship</b>	a host in the	6, 223/ 12
to consent in the	<b>worship</b>	of saints and reverence	6, 224/ 18
God would we should	<b>worship</b>	them, when he so	6, 225/ 35
rewardeth us for the	<b>worship</b>	we do them?" The	6, 225/ 36
to saints nor to	<b>worship</b>	them and to have	6, 226/ 7
the manner of the	<b>worship</b>	. First, taking away his	6, 226/ 12
taking away his own	<b>worship</b>	, in that we do	6, 226/ 13
do them the same	<b>worship</b>	in every point that	6, 226/ 14
And, secondly, taking their	<b>worship</b>	from them then also	6, 226/ 15
we do them little	<b>worship</b>	while we set every	6, 226/ 29
service and a worshipful	<b>worship</b>	? And this, as I	6, 227/ 28
kind of service and	<b>worship</b>	acceptable and pleasant unto	6, 229/ 14
saints? Now when people	<b>worship</b>	saints in such wise	6, 229/ 16
One that the people	<b>worship</b>	the saints and their	6, 230/ 2
the superstitious fashion of	<b>worship</b>	with desire of unlawful	6, 230/ 5
things. And since the	<b>worship</b>	that the people do	6, 230/ 5
true that therefore they	<b>worship</b>	them in every point	6, 230/ 12
That is, that they	<b>worship</b>	God with the mind	6, 230/ 14
God, which mind in	<b>worship</b>	is the only thing	6, 230/ 15
idolaters not in our	<b>worship</b>	done to saints only	6, 230/ 27
is not that bodily	<b>worship</b>	latria but if we	6, 230/ 31
intent do him that	<b>worship</b>	. And so doth, as	6, 230/ 33
that superstitious manner of	<b>worship</b>	. And as for that	6, 234/ 21
it none that all	<b>worship</b>	of saints and reverence	6, 236/ 25
and usage in the	<b>worship</b>	of images by the	6, 237/ 17
take for saints and	<b>worship</b>	as saints them that	6, 238/ 32
in the knowledge and	<b>worship</b>	of a saint, and	6, 239/ 4
when the people do	<b>worship</b>	a host unconsecrated, mistaking	6, 239/ 7
a damnable error to	<b>worship</b>	any if we should	6, 239/ 17
any if we should	<b>worship</b>	none at all. And	6, 239/ 17
believeth that we should	<b>worship</b>	them, that kind of	6, 239/ 19



Nor that kind of	<b>worship</b>	can be none idolatry	6, 239/ 20
praying to saints, the	<b>worship</b>	of images, reverencing of	6, 245/ 18
he shall win no	<b>worship</b>	thereof when we meet	6, 255/ 6
were men of more	<b>worship</b>	and truth thereto than	6, 272/ 35
him and the more	<b>worship</b>	also? Our Lord saith	6, 283/ 20
winneth him so much	<b>worship</b>	in heaven? Trust me	6, 283/ 26
folk should do him	<b>worship</b>	in the way. But	6, 300/ 33
for his truth and	<b>worship</b>	was in great credit	6, 324/ 2
was a man of	<b>worship</b>	also, and well known	6, 324/ 3
against me that the	<b>worship</b>	of images hath been	6, 355/ 6
and godly custom of	<b>worship</b>	done to saints and	6, 355/ 24
the defense of any	<b>worship</b>	to be done to	6, 355/ 32
in what wise we	<b>worship</b>	them and ought to	6, 356/ 32
to come; but we	<b>worship</b>	the image, and reverence	6, 356/ 35
God, that kind of	<b>worship</b>	called "latria," we neither	6, 357/ 4
he understood that divine	<b>worship</b>	called "latria." "Whereby know	6, 357/ 15
wit, how we may	<b>worship</b>	images." "Why," quoth he	6, 357/ 21
that word for such	<b>worship</b>	as we may do	6, 357/ 28
uses it for such	<b>worship</b>	only as may not	6, 357/ 29
thereby forbade all manner	<b>worship</b>	to be done unto	6, 357/ 35
us to do such	<b>worship</b>	to images as is	6, 358/ 6
spoke of none other	<b>worship</b>	to be withdrawn from	6, 358/ 18
images but only divine	<b>worship</b>	and observance due to	6, 358/ 19
is not lawful to	<b>worship</b>	anything wrought by hand	6, 358/ 22
solis serves" (Thou shalt	<b>worship</b>	thy Lord God and	6, 358/ 24
scripture meant none other	<b>worship</b>	nor service than divine	6, 358/ 26
images all manner of	<b>worship</b>	, he must affirm also	6, 358/ 29
also that all manner	<b>worship</b>	and all manner service	6, 358/ 30
saith there, "Thou shalt	<b>worship</b>	and serve only God	6, 358/ 32
by that construction, neither	<b>worship</b>	nor serve father nor	6, 358/ 33
saith that we do	<b>worship</b>	only the Holy Trinity	6, 358/ 35
speaketh only of divine	<b>worship</b>	called "latria," which is	6, 359/ 1
he forbade any manner	<b>worship</b>	for to be done	6, 359/ 3
did he forbid any	<b>worship</b>	to be done to	6, 359/ 4
men should do no	<b>worship</b>	to the holy cross	6, 360/ 4
could do him no	<b>worship</b>	, and some things reciteth	6, 363/ 26
him, as though his	<b>worship</b>	hung in our hands	6, 397/ 13
suffer Christ lose his	<b>worship</b>	in many souls on	6, 408/ 16
as divers men of	<b>worship</b>	assembled old folk of	6, 412/ 25
when they think what	<b>worship</b>	that people talketh of	6, 423/ 11
they were bound to	<b>worship</b>	, did cause the devil	6, 429/ 26
For whereas a right	<b>worshipful</b>	friend of mine sent	6, 21/ 7
with the Book Right	<b>Worshipful</b>	Sir, after most hearty	6, 26/ 9
them. And for what	<b>worshipful</b>	reason would the wretch	6, 50/ 22

house of a right	<b>worshipful</b>	knight Sir Roger Wentworth	6, 93/ 5
the sight of many	<b>worshipful</b>	people so grievously tormented	6, 93/ 22
Was not this a	<b>worshipful</b>	understanding, that because Christ	6, 124/ 34
naught. And with these	<b>worshipful</b>	wise ways he proclaimeth	6, 149/ 9
church. And by this	<b>worshipful</b>	argument it is a	6, 203/ 23
seek them with such	<b>worshipful</b>	service?" "Yes, surely," quoth	6, 226/ 26
sweet service and a	<b>worshipful</b>	worship? And this, as	6, 227/ 28
mistrust their tale." "As	<b>worshipful</b>	as they were," quoth	6, 273/ 1
sworn, it is a	<b>worshipful</b>	shame and a joyful	6, 283/ 27
man, was a good	<b>worshipful</b>	man; and for his	6, 324/ 1
I have heard very	<b>worshipful</b>	folk say, which have	6, 342/ 22
the intent that such	<b>worshipful</b>	words as he speaketh	6, 363/ 21
be specially sought and	<b>worshipped</b>	in some one place	6, 5/ 25
Mary Magdalene should be	<b>worshipped</b>	through the world, and	6, 49/ 13
acceptable wise, to be	<b>worshipped</b>	in many temples throughout	6, 57/ 24
God might not be	<b>worshipped</b>	elsewhere. Those that so	6, 58/ 18
truly and spiritually be	<b>worshipped</b>	everywhere. But this excludeth	6, 58/ 21
that, he will be	<b>worshipped</b>	in his holy temple	6, 58/ 23
be specially sought and	<b>worshipped</b>	in some one place	6, 60/ 3
be sought upon and	<b>worshipped</b>	there. Many Jews were	6, 61/ 16
For albeit the gentiles	<b>worshipped</b>	among them a thousand	6, 72/ 28
else they would have	<b>worshipped</b>	none at all. Now	6, 72/ 31
is the one body	<b>worshipped</b>	where the one or	6, 98/ 18
and images to be	<b>worshipped</b>	, and pilgrimages to be	6, 112/ 14
he had watched and	<b>worshipped</b>	every frosty night. If	6, 134/ 4
fallen to idolatry and	<b>worshipped</b>	the idol Baal so	6, 198/ 27
believe images to be	<b>worshipped</b>	be the very church	6, 210/ 8
likely somewhere a bone	<b>worshipped</b>	for a relic of	6, 217/ 21
have the dead bodies	<b>worshipped</b>	and set in gay	6, 217/ 27
shall find many more	<b>worshipped</b>	, I ween, than shrined	6, 217/ 28
that many bodies be	<b>worshipped</b>	for saints here in	6, 218/ 6
they should not be	<b>worshipped</b>	nor prayed unto. Except	6, 218/ 12
not that any man	<b>worshipped</b>	for a saint is	6, 219/ 17
dammed wretches to be	<b>worshipped</b>	for saints, albeit that	6, 223/ 10
how Saint Martin is	<b>worshipped</b>	. I have forgot the	6, 227/ 22
the paynim gods were	<b>worshipped</b>	with no worse; finally	6, 229/ 19
but not to be	<b>worshipped</b>	." "In faith," quoth your	6, 354/ 25
suffer them to be	<b>worshipped</b>	." "Did you," quoth I	6, 356/ 12
images be to be	<b>worshipped</b>	among Christian men, and	6, 356/ 30
none image to be	<b>worshipped</b>	as God, nor the	6, 356/ 33
the images to be	<b>worshipped</b>	at all." "That word	6, 357/ 11
they should not be	<b>worshipped</b>	by this Latin word	6, 357/ 14
that reputeth the thing	<b>worshipped</b>	to be very God	6, 359/ 2
wotteth how reverently himself	<b>worshipped</b>	both our Lady and	6, 359/ 6

be found to be	<b>worshipped</b>	more. "Item, of all	6, 360/ 7
places where Christ is	<b>worshipped</b>	resorteth to these cities	6, 370/ 22
holy saints that were	<b>worshipped</b>	at those pilgrimages. Against	6, 432/ 6
God and his saints	<b>worshipped</b>	, his sacraments had in	6, 433/ 24
so seeketh he such	<b>worshippers</b>	as shall worship him	6, 43/ 25
of Samary, that very	<b>worshippers</b>	should worship in spirit	6, 57/ 29
when the very true	<b>worshippers</b>	should worship God in	6, 58/ 13
so looked he for	<b>worshippers</b>	that should in such	6, 58/ 14
wot that the church	<b>worshippeth</b>	not saints as God	6, 48/ 28
folly of such as	<b>worshippeth</b>	those images that hath	6, 96/ 22
against praying to saints,	<b>worshipping</b>	of images, and going	6, 5/ 17
upon idolatry by the	<b>worshipping</b>	of images instead of	6, 8/ 1
pilgrimages, and relics, and	<b>worshipping</b>	of saints, because of	6, 13/ 14
heretics allege against the	<b>worshipping</b>	of images, praying to	6, 38/ 12
Christendom? And in the	<b>worshipping</b>	of the same image	6, 39/ 23
Christ; and therefore the	<b>worshipping</b>	of God with gold	6, 43/ 19
against praying to saints,	<b>worshipping</b>	of images, and going	6, 51/ 22
the pagan manner of	<b>worshipping</b>	of the one, and	6, 58/ 7
the Jews' manner of	<b>worshipping</b>	in the other turned	6, 58/ 7
into the manner of	<b>worshipping</b>	of Christian faith and	6, 58/ 8
going on pilgrimages, and	<b>worshipping</b>	of images were well	6, 77/ 13
upon idolatry by the	<b>worshipping</b>	of images instead of	6, 94/ 12
a treble difference in	<b>worshipping</b>	, calling the one "dulia	6, 97/ 27
parties ye put the	<b>worshipping</b>	of images, I am	6, 97/ 34
that whatsoever fashion of	<b>worshipping</b>	of latría be, the	6, 98/ 8
ye say that in	<b>worshipping</b>	of saints and images	6, 98/ 25
talk, as of the	<b>worshipping</b>	of images, or praying	6, 103/ 5
I, "that against the	<b>worshipping</b>	of images, and praying	6, 120/ 31
principally in question whether	<b>worshipping</b>	of images and relics	6, 187/ 17
could stand against the	<b>worshipping</b>	of images and relics	6, 188/ 34
idolatry as was the	<b>worshipping</b>	of Baal." "If that	6, 199/ 37
true, serveth not against	<b>worshipping</b>	of saints or saints'	6, 219/ 24
relics but against the	<b>worshipping</b>	of such as were	6, 219/ 24
pilgrimages and relics and	<b>worshipping</b>	of saints, because of	6, 226/ 3
of that manner of	<b>worshipping</b>	which we may well	6, 229/ 29
of superstitious manner of	<b>worshipping</b>	or unlawful petitions desired	6, 232/ 27
it is not of	<b>worshipping</b>	, but despiting and disworshipping	6, 234/ 23
going in pilgrimage and	<b>worshipping</b>	relics and images, may	6, 235/ 27
the praying of saints,	<b>worshipping</b>	of images and relics	6, 247/ 28
They teach all the	<b>worshipping</b>	of images and relics	6, 425/ 36
to provide for the	<b>worst</b>	, as (if a man	6, 22/ 4
yet they say the	<b>worst</b>	of all is this	6, 30/ 10
his maker with the	<b>worst</b>	. And because he nameth	6, 41/ 13
And of all wretches	<b>worst</b>	shall he walk that	6, 152/ 33

one next unto the	<b>worst</b>	, another next unto the	6, 158/ 4
surely far from the	<b>worst</b>	. But yet dare I	6, 158/ 5
was worse than the	<b>worst</b>	is now. As our	6, 211/ 27
no worse; finally, that	<b>worst</b>	is of all, pray	6, 229/ 20
thing. And whereas the	<b>worst</b>	that ye assign in	6, 237/ 3
of yet before. The	<b>worst</b>	was, before, that we	6, 238/ 25
own hand where the	<b>worst</b>	matters were, that he	6, 270/ 11
either our people be	<b>worst</b>	of all people, or	6, 294/ 4
else our clergy is	<b>worst</b>	of all clergies. But	6, 294/ 4
our clergy is the	<b>worst</b>	of all other, I	6, 295/ 13
in effect but the	<b>worst</b>	heresies picked out of	6, 303/ 16
Luther's works, and Luther's	<b>worst</b>	words translated by Tyndale	6, 303/ 17
liberty, some of the	<b>worst</b>	sort would yet, I	6, 310/ 20
and every man himself	<b>worst</b>	. "I would that we	6, 313/ 21
the best laws shall	<b>worst</b>	like much of the	6, 334/ 36
the priest is the	<b>worst</b>	thing that ever was	6, 350/ 19
good -- the very	<b>worst</b>	and most mischievous heresy	6, 400/ 9
Christ's church, the very	<b>worst</b>	and the most beastly	6, 427/ 19
you take in good	<b>worth</b>	the little labor and	6, 27/ 23
for one seven years,	<b>worth</b>	twice his tithes." "This	6, 85/ 30
that it were not	<b>worth</b>	to change a law	6, 265/ 20
be consecrated is nothing	<b>worth</b>	. And for this cause	6, 290/ 1
was, I think, well	<b>worth</b>	a thousand marks. And	6, 318/ 14
those reasons be not	<b>worth</b>	a fig. For they	6, 332/ 29
is," quoth I, "somewhat	<b>worth</b>	to consider, how this	6, 361/ 1
good works were nothing	<b>worth</b>	, but that all the	6, 390/ 18
own nature toward man	<b>worth</b>	one ounce of wheat	6, 397/ 26
of the nature self,	<b>worth</b>	one silly sheep, is	6, 397/ 27
price appointed and agreed,	<b>worth</b>	many whole sheep and	6, 397/ 28
taketh them well a	<b>worth</b>	, be they never so	6, 398/ 31
good works were nothing	<b>worth</b>	, had nothing intended but	6, 399/ 34
taketh them well in	<b>worth</b>	and imputeth no blame	6, 402/ 14
saints, he is not	<b>worth</b>	the reading now. For	6, 432/ 22
as they were well	<b>worthy</b>	to set worldly business	6, 25/ 14
he, "this is a	<b>worthy</b>	miracle!" "In good faith	6, 79/ 29
be cast away, but	<b>worthy</b>	to wait and as	6, 126/ 18
think it a thing	<b>worthy</b>	and not too simple	6, 233/ 29
that therefore it is	<b>worthy</b>	to be handled with	6, 261/ 15
case, he well were	<b>worthy</b>	in judgment to acknowledge	6, 266/ 9
ye think your mind	<b>worthy</b>	to take special place	6, 266/ 19
for they be not	<b>worthy</b>	to be brought in	6, 290/ 25
whether it was well	<b>worthy</b>	to be burned or	6, 291/ 7
which it was well	<b>worthy</b>	to be burned, and	6, 291/ 17
worse and much more	<b>worthy</b>	the curse of God	6, 297/ 29

punished, and well were	<b>worthy</b>	to be. But on	6, 300/ 13
reckon Christian men less	<b>worthy</b>	thereto than them. Wherein	6, 342/ 19
this world is not	<b>worthy</b>	the glory to come	6, 397/ 3
of their own nature	<b>worthy</b>	the reward of heaven	6, 397/ 24
yet were heresy well	<b>worthy</b>	to be as sore	6, 407/ 15
to you, were I	<b>worthy</b>	to be of counsel	6, 417/ 8
other"? "And well they	<b>wot</b>	that the church worshipping	6, 48/ 27
right way, as I	<b>wot</b>	well it were wrong	6, 53/ 24
witness, of whom I	<b>wot</b>	well ye will mistrust	6, 68/ 31
say they saw done." "	<b>Wot</b>	you," quoth I, "that	6, 72/ 7
quoth he, "that I	<b>wot</b>	well they do, and	6, 72/ 8
he, "for aught I	<b>wot</b>	, I have lived so	6, 76/ 3
is in brides, ye	<b>wot</b>	well -- was at	6, 79/ 11
Marry," quoth he, "that	<b>wot</b>	I well; but them	6, 89/ 19
speak merrily; but I	<b>wot</b>	well ye will do	6, 92/ 7
ye be wiser, I	<b>wot</b>	well, than the gentlewoman	6, 92/ 15
such wise that I	<b>wot</b>	well ye would be	6, 94/ 14
Moses's law. And I	<b>wot</b>	well Christ said, "Come	6, 105/ 2
shall not again we	<b>wot</b>	ne'er when." "Nay," quoth	6, 117/ 33
it," quoth I. "Ye	<b>wot</b>	well," quoth I, "that	6, 120/ 31
to say as I	<b>wot</b>	ne'er what. And yet	6, 130/ 6
quoth he, "that I	<b>wot</b>	of, but if Balaam's	6, 131/ 12
self well enough." "That	<b>wot</b>	I well," quoth I	6, 136/ 18
already, saving that I	<b>wot</b>	ne'er whether we would	6, 138/ 29
chalice. For well we	<b>wot</b>	that the scripture biddeth	6, 148/ 20
own words, which I	<b>wot</b>	well ye will grant	6, 154/ 4
would have done that	<b>wot</b>	I ne'er. But what	6, 157/ 15
more sure. For there	<b>wot</b>	I well God speaketh	6, 161/ 24
matter," quoth he; "ye	<b>wot</b>	what I mean well	6, 168/ 37
of their duty, then	<b>wot</b>	they ne'er which way	6, 173/ 33
Tell me therefore whereby	<b>wot</b>	ye that the matter	6, 180/ 27
as ye would, I	<b>wot</b>	well, muse on the	6, 186/ 1
opinions every day and	<b>wot</b>	ne'er where to hold	6, 192/ 15
no saints, which I	<b>wot</b>	well no wise man	6, 218/ 11
in that image, God	<b>wot</b>	how long. And as	6, 222/ 11
showed for them." "I	<b>wot</b>	ne'er," quoth he, "whether	6, 238/ 13
he was, as ye	<b>wot</b>	, at learning ere he	6, 247/ 11
right believing people?" "That	<b>wot</b>	I ne'er," quoth he	6, 252/ 10
Yea," quoth he, "but	<b>wot</b>	ye what the wife	6, 258/ 20
her gossip. "Marry, and	<b>wot</b>	ye what, gossip?" quoth	6, 258/ 24
there had died, God	<b>wot</b>	in what case, if	6, 259/ 18
which be, as ye	<b>wot</b>	well, none but such	6, 263/ 11
you, but this I	<b>wot</b>	well. Himself was well	6, 264/ 31
cannot tell. But this	<b>wot</b>	I well, that the	6, 266/ 16

suffered. For well ye	<b>wot</b>	that heresies be false	6, 266/ 21
this, divers epistles I	<b>wot</b>	ne'er whose, but written	6, 270/ 13
wit's end, that I	<b>wot</b>	not well which way	6, 274/ 4
faith," quoth he, "I	<b>wot</b>	ne'er what to say	6, 275/ 26
would give Wilkin I	<b>wot</b>	ne'er; but as for	6, 275/ 27
yet is not, ye	<b>wot</b>	well, love always charity	6, 287/ 1
there three, no man	<b>wot</b>	where, having the right	6, 289/ 5
of all other, I	<b>wot</b>	well the whole world	6, 295/ 14
any nation Christian. I	<b>wot</b>	well there be therein	6, 295/ 24
for among them I	<b>wot</b>	ne'er whether I may	6, 298/ 16
how many, but I	<b>wot</b>	well I have seen	6, 323/ 10
he would not, ye	<b>wot</b>	well, if he loved	6, 327/ 13
men's hands too; and	<b>wot</b>	not whom we might	6, 339/ 7
Which there will (I	<b>wot</b>	well) no wise man	6, 340/ 15
say. And yet I	<b>wot</b>	well, as ye said	6, 350/ 33
And by God, I	<b>wot</b>	how it waxed naught	6, 413/ 6
well why, but I	<b>wot</b>	well it hath. For	6, 413/ 14
conviction? They be, ye	<b>wot</b>	well, at the first	6, 417/ 1
or any ass that	<b>wotteth</b>	that?" "None," quoth he	6, 131/ 11
unshrined, for no man	<b>wotteth</b>	where they lie. And	6, 217/ 8
what were best, God	<b>wotteth</b>	; for I cannot tell	6, 266/ 15
promise every man well	<b>wotteth</b>	they make of their	6, 313/ 4
And every man well	<b>wotteth</b>	how reverently himself worshipped	6, 359/ 6
hope, whereas every man	<b>wotteth</b>	that faith and hope	6, 388/ 25
and place as he	<b>wotteth</b>	well he shall soon	6, 411/ 3
me. For and thou	<b>wouldst</b>	have granted me that	6, 250/ 16
in such dealing they	<b>wound</b>	their own matter another	6, 30/ 27
the Samaritan, bearing the	<b>wounded</b>	man into the inn	6, 104/ 19
himself had dressed his	<b>wounds</b>	with wine and oil	6, 104/ 21
needed thereof if the	<b>wounds</b>	of our own folly	6, 138/ 34
words," quoth I, "have	<b>wrapped</b>	in them many things	6, 77/ 29
in cross with thread	<b>wrapped</b>	about it. Writing had	6, 222/ 18
sprang covetousness, gluttony, sloth,	<b>wrath</b>	, and lechery. And many	6, 140/ 8
it a token of	<b>wrath</b>	and vengeance, and is	6, 216/ 5
the vengeance of the	<b>wrath</b>	of God, and is	6, 299/ 21
and a token of	<b>wrath</b>	and indignation of their	6, 375/ 24
faith of the church,	<b>wrestle</b>	with no such text	6, 336/ 10
worshipful reason would the	<b>wretch</b>	do such villainy to	6, 50/ 22
that were a damnable	<b>wretch</b>	. For therein were no	6, 239/ 5
men, if every misordered	<b>wretch</b>	might allege that his	6, 404/ 18
it common, in the	<b>wretched</b>	condition of this world	6, 48/ 1
see here in this	<b>wretched</b>	world? Now if there	6, 212/ 9
gone out of this	<b>wretched</b>	world." "He had," quoth	6, 287/ 9
whole world is so	<b>wretched</b>	that spiritual and temporal	6, 295/ 14

so seldom, being this	<b>wretched</b>	world in such darkness	6, 297/ 9
we take such a	<b>wretched</b>	pleasure in the hearing	6, 297/ 21
had in derision. Which	<b>wretched</b>	appetite and sinful affection	6, 297/ 28
the upholding of this	<b>wretched</b>	world from the vengeance	6, 299/ 21
and slain. And that	<b>wretched</b>	end had he. What	6, 329/ 22
some of those unhappy,	<b>wretched</b>	citizens fail not, as	6, 370/ 23
further business, then the	<b>wretched</b>	tyrants and cruel tormentors	6, 370/ 36
all the world to	<b>wretched</b>	living. If they would	6, 373/ 32
Christ's birth until our	<b>wretched</b>	days? Or who since	6, 375/ 14
himself. And thus these	<b>wretched</b>	heretics, with this blasphemous	6, 377/ 6
thing could a silly	<b>wretched</b>	creature do or suffer	6, 397/ 4
to come into this	<b>wretched</b>	world, and therein to	6, 434/ 35
good works in this	<b>wretched</b>	world, that we may	6, 435/ 26
Godhead, as those that	<b>wretchedly</b>	lay all the weight	6, 377/ 1
sufficeth for salvation, how	<b>wretchedly</b>	soever we lead our	6, 392/ 6
all occasion of worldly	<b>wretchedness</b>	as from the common	6, 58/ 32
fall to sin and	<b>wretchedness</b>	, and so finally cast	6, 197/ 27
boldness in sin and	<b>wretchedness</b>	, that there can no	6, 347/ 14
cruelly created them to	<b>wretchedness</b>	. Our mother Eve laid	6, 405/ 6
among men, set all	<b>wretchedness</b>	abroach, no man at	6, 428/ 10
by our sin and	<b>wretchedness</b>	, shall suffer the head	6, 434/ 32
more to show what	<b>wretches</b>	they be, which dare	6, 39/ 29
of themselves, where the	<b>wretches</b>	forbear not villainously to	6, 47/ 27
showeth not unto damned	<b>wretches</b>	in hell, and yet	6, 57/ 9
drown. And of all	<b>wretches</b>	worst shall he walk	6, 152/ 33
holy relics, or dammed	<b>wretches</b>	to be worshipped for	6, 223/ 10
for the harm that	<b>wretches</b>	would take thereof by	6, 236/ 23
that would be damned	<b>wretches</b>	, have kept away the	6, 332/ 18
to all the willful	<b>wretches</b>	in the world besides	6, 340/ 27
or two of those	<b>wretches</b>	would stand behind those	6, 371/ 7
Thus devised these cursed	<b>wretches</b>	so many diverse fashions	6, 372/ 3
punished as abominable wicked	<b>wretches</b>	-- is it not	6, 375/ 35
by this give they	<b>wretches</b>	great boldness to follow	6, 377/ 14
But then fall the	<b>wretches</b>	to the desperate ways	6, 405/ 2
to herself. But these	<b>wretches</b>	excuse themselves and the	6, 405/ 8
the judgment wrong that	<b>wringeth</b>	us to the worse	6, 262/ 12
and glorious without wem,	<b>wrinkle</b>	, or spot, which is	6, 206/ 6
and evident in Holy	<b>Writ</b>	. And yet had that	6, 149/ 13
the words of Holy	<b>Writ</b>	well and evidently be	6, 160/ 12
plain words of Holy	<b>Writ</b>	be openly to the	6, 392/ 31
not also letted to	<b>write</b>	a merry word in	6, 23/ 27
any man tell or	<b>write</b>	I shall, for the	6, 25/ 20
told you, and I	<b>write</b>	you the truth or	6, 27/ 12
that the man ye	<b>write</b>	of was of many	6, 28/ 3

to say something and	<b>write</b>	it too, which when	6, 40/ 36
the paynims tell and	<b>write</b>	to have been done	6, 76/ 24
should at his coming	<b>write</b>	them all truth, nor	6, 119/ 15
minds. And I shall	<b>write</b>	it in their heart	6, 142/ 18
Lord said he would	<b>write</b>	in men's hearts; not	6, 143/ 7
their opinions say and	<b>write</b>	that they have them	6, 167/ 24
the Holy Ghost should	<b>write</b>	unto his church all	6, 178/ 24
Saint Augustine did never	<b>write</b>	such words, but it	6, 219/ 35
and other holy doctors	<b>write</b>	, another means besides, which	6, 223/ 19
the man that ye	<b>write</b>	of, and the burning	6, 247/ 19
that thus talk and	<b>write</b>	of him, seek, as	6, 256/ 6
he durst for shame,	<b>write</b>	, say, or, I trow	6, 315/ 15
into Latin, or to	<b>write</b>	the New Testament first	6, 338/ 18
would it be to	<b>write</b>	you all the abominable	6, 360/ 18
forthwith he began to	<b>write</b>	against all pardons. Howbeit	6, 361/ 10
And then began to	<b>write</b>	that the pope had	6, 361/ 26
ashamed of himself to	<b>write</b>	them." "By my troth	6, 364/ 37
words letted not to	<b>write</b>	, "I care not for	6, 367/ 20
Tyndale that thus can	<b>write</b>	to blind, unlearned people	6, 425/ 22
seeing all them to	<b>write</b>	against him and himself	6, 426/ 8
Did not Saint Paul	<b>write</b>	unto the Corinthians that	6, 429/ 15
the things that the	<b>writer</b>	or speaker conceiveth in	6, 46/ 15
translator, or in the	<b>writer</b>	, or nowadays in the	6, 127/ 31
still his evangelists and	<b>writers</b>	of his Gospels, as	6, 115/ 1
prophets, which were the	<b>writers</b>	of the books that	6, 115/ 3
out of the pagan	<b>writers</b>	the riches and learning	6, 132/ 23
by good and godly	<b>writers</b>	of sundry times. By	6, 152/ 8
we perceive well by	<b>writers</b>	of old time, that	6, 311/ 5
laid against the holy	<b>writers</b>	that wrote the scripture	6, 337/ 16
say, to the best	<b>writers</b>	that ever wrote in	6, 345/ 18
his work which he	<b>writeth</b>	, De divinis institutionibus, reckoneth	6, 66/ 17
them. And therefore he	<b>writeth</b>	unto the Corinthians that	6, 148/ 8
Now when the apostle	<b>writeth</b>	unto the Corinthians, that	6, 202/ 20
the occasion, which he	<b>writeth</b>	in the first book	6, 220/ 1
the matter that he	<b>writeth</b>	of. "And surely since	6, 220/ 8
Epistle to the Corinthians,	<b>writeth</b>	in this wise: "Obsecro	6, 223/ 32
as I say, Pontanus	<b>writeth</b>	and telleth where it	6, 227/ 29
Saint Paul, where he	<b>writeth</b>	to Timotheus, "Oportet episcopum	6, 303/ 26
whose epistles wherein he	<b>writeth</b>	anything of this matter	6, 305/ 3
Saint Paul, as he	<b>writeth</b>	to Timotheus that a	6, 306/ 23
of one wife, so	<b>writeth</b>	he also to him	6, 306/ 24
himself, albeit he now	<b>writeth</b>	against them therein, yet	6, 354/ 6
by which Saint Gregory	<b>writeth</b>	unto a certain bishop	6, 356/ 8
changeth so often and	<b>writeth</b>	ever the longer the	6, 362/ 13



against his errors, he	<b>writeth</b>	that they burst out	6, 364/ 2
own answer, then he	<b>writeth</b>	in this wise, "But	6, 364/ 3
thinketh not as he	<b>writeth</b>	), he fell for envy	6, 365/ 33
captivity of Babylon, he	<b>writeth</b>	that neither man nor	6, 366/ 7
ye have leaned unto,	<b>writeth</b>	in this manner far	6, 380/ 33
own. For where he	<b>writeth</b>	also to the Galatians	6, 384/ 2
King's Highness most virtuously	<b>writeth</b>	in his epistle to	6, 402/ 24
King's Highness most prudently	<b>writeth</b>	. Luther also sometimes affirmeth	6, 425/ 8
he liveth that thus	<b>writeth</b>	. He liveth, of likelihood	6, 426/ 16
Paul counseleth, where he	<b>writeth</b>	to Titus, "Hereticum hominem	6, 429/ 1
Alexander, of whom he	<b>writeth</b>	unto the Corinthians also	6, 429/ 20
taught by God without	<b>writing</b>	. And many great things	6, 9/ 34
not well done, without	<b>writing</b>	, to trust his only	6, 21/ 27
my said friend in	<b>writing</b>	. Whereby, if it had	6, 22/ 8
put the matter in	<b>writing</b>	, to the end ye	6, 26/ 23
briefly committed it to	<b>writing</b>	. The Second Chapter Here	6, 35/ 9
of long time, with	<b>writing</b>	of the old holy	6, 38/ 6
a word which by	<b>writing</b>	or by voice representeth	6, 39/ 34
you, then is the	<b>writing</b>	not the name itself	6, 46/ 25
this world so effectual	<b>writing</b>	as were to express	6, 47/ 2
the mouths and the	<b>writing</b>	of so good and	6, 63/ 21
therefore in his holy	<b>writing</b>	is he with us	6, 114/ 25
his holy scripture in	<b>writing</b>	there should never a	6, 115/ 22
some part of the	<b>writing</b>	is unknown. He saith	6, 115/ 27
only spoken of in	<b>writing</b>	. The Twenty-First Chapter The	6, 116/ 11
will declared us by	<b>writing</b>	, that we should not	6, 129/ 5
taught by God without	<b>writing</b>	. And many great things	6, 137/ 28
God hath in that	<b>writing</b>	of holy scripture used	6, 138/ 14
them. And there in	<b>writing</b>	he gave a warning	6, 141/ 28
that he first without	<b>writing</b>	revealed those heavenly mysteries	6, 143/ 13
of God without either	<b>writing</b>	or any outward word	6, 143/ 16
like manner, first, without	<b>writing</b>	, by only words and	6, 143/ 31
none apostle, that by	<b>writing</b>	ever sent the faith	6, 144/ 27
they put it in	<b>writing</b>	; forasmuch as their writings	6, 144/ 33
speech before infidels or	<b>writing</b>	that might come into	6, 145/ 17
in holy scripture no	<b>writing</b>	in the world. Saint	6, 148/ 2
them, either by his	<b>writing</b>	or by his bare	6, 148/ 5
take it him in	<b>writing</b>	, as Luther playeth with	6, 149/ 17
was before scripture and	<b>writing</b>	, and many things of	6, 175/ 5
for holy scripture that	<b>writing</b>	that indeed were not	6, 181/ 23
holy scripture from other	<b>writing</b>	, and suffer them to	6, 183/ 9
said, great light the	<b>writing</b>	of the old holy	6, 188/ 24
thread wrapped about it.	<b>Writing</b>	had it none, and	6, 222/ 18
those be none whose	<b>writing</b>	ye would authorize by	6, 238/ 30

his and their holy	<b>writing</b>	and doctors of the	6, 244/ 27
delivered to him in	<b>writing</b>	? Did Abraham never believe	6, 253/ 4
his holy word without	<b>writing</b>	. And now if ye	6, 254/ 37
both by word and	<b>writing</b>	of such as were	6, 255/ 22
And yet was his	<b>writing</b>	as false as God	6, 256/ 16
by mouth and by	<b>writing</b>	that were present at	6, 260/ 27
of their bargains have	<b>writing</b>	or good witness thereat	6, 263/ 32
appeareth by Saint Paul	<b>writing</b>	to Timotheus, "Nemo iuventutem	6, 286/ 12
the sight of the	<b>writing</b>	; and the priest goeth	6, 302/ 20
showed him in his	<b>writing</b>	, in his living, and	6, 346/ 20
death is expressed by	<b>writing</b>	, why should it be	6, 359/ 20
submitting himself and his	<b>writing</b>	to the judgment of	6, 361/ 13
when he was by	<b>writing</b>	answered by the master	6, 361/ 15
his words and his	<b>writing</b>	) was in the presence	6, 379/ 4
which in their holy	<b>writing</b>	affirm fully the contrary	6, 387/ 15
telleth his church by	<b>writing</b>	or without which thing	6, 388/ 5
either in words or	<b>writing</b>	, or condemnations of their	6, 407/ 5
suffered their malice, only	<b>writing</b>	and preaching in the	6, 409/ 10
read it. And yet	<b>writing</b>	as he doth, he	6, 425/ 15
Holy Spirit both by	<b>writing</b>	and without writing, hath	6, 427/ 6
by writing and without	<b>writing</b>	, hath taught his church	6, 427/ 6
Christian men against the	<b>writing</b>	of holy Saint Augustine	6, 431/ 35
many another holy doctor,	<b>writing</b>	many a great miracle	6, 432/ 2
appeareth well in their	<b>writings</b>	, whom God hath by	6, 13/ 24
that of all my	<b>writings</b>	were written divers copies	6, 22/ 16
words of them whose	<b>writings</b>	they made answer to	6, 23/ 25
would not believe their	<b>writings</b>	, go to Christ's Gospel	6, 81/ 28
plain commandment of God's	<b>writings</b>	? And when that only	6, 97/ 3
special regard to the	<b>writings</b>	and comments of old	6, 127/ 10
writing; forasmuch as their	<b>writings</b>	were likely enough at	6, 144/ 34
they might by false	<b>writings</b>	?" "Yes, that they were	6, 183/ 20
condemned by their holy	<b>writings</b>	. Nor besides this have	6, 209/ 28
that the books and	<b>writings</b>	of holy doctors condemn	6, 211/ 9
is it, alleging old	<b>writings</b>	and miracles also for	6, 217/ 16
divers relics had old	<b>writings</b>	on them and some	6, 222/ 20
appeareth well in their	<b>writings</b>	, whom God hath by	6, 237/ 19
harm, so do such	<b>writings</b>	as Luther's is, in	6, 347/ 34
he had in his	<b>writings</b>	before called damnable heretics	6, 361/ 28
that are told and	<b>written</b>	to be done at	6, 7/ 19
is the law so	<b>written</b>	in the heart that	6, 10/ 2
that the law there	<b>written</b>	by God is a	6, 10/ 3
to interpret the words	<b>written</b>	in his holy scripture	6, 10/ 4
in which they have	<b>written</b>	and miracles have been	6, 13/ 33
deliberation taken with myself,	<b>written</b>	all the matter and	6, 22/ 13

all my writings were	written	divers copies, and one	6, 22/ 17
of some letters lewdly	written	hither out of London	6, 25/ 18
told, or letters thither	written	, nor reasons nor arguments	6, 26/ 31
spoken, but also thither	written	by divers honest priests	6, 28/ 2
and a very contemplative	written	in English, and entitled	6, 40/ 8
by his own words	written	in holy scripture, as	6, 41/ 36
therefore where it is	written	, "Non facies tibi sculptile	6, 45/ 22
And it is also	written	, "Nolite converti ad idola	6, 45/ 25
words that be either	written	or spoken be but	6, 46/ 14
and all these words	written	, be no natural signs	6, 46/ 27
name either spoken or	written	. For he that never	6, 46/ 32
well made and well	written	better expresseth the matter	6, 47/ 3
tell his tale, and	written	with an evil hand	6, 47/ 5
all names spoken or	written	be but images, if	6, 47/ 11
of Jesus spoken or	written	, why should ye set	6, 47/ 12
as doth his name	written	? Nor these two words	6, 47/ 15
some of them have	written	that communication which none	6, 59/ 13
book of Saint Luke	written	of the acts of	6, 59/ 21
I, "all that are	written	in the Gospel." "Marry	6, 89/ 18
miracles of the apostles	written	by Saint Luke?" "Nay	6, 89/ 23
as we find largely	written	and reported in the	6, 90/ 15
that are told and	written	to be done at	6, 91/ 3
be daily told and	written	, done at divers pilgrimages	6, 91/ 8
was not yet all	written	. For of the chief	6, 115/ 13
time never one word	written	. And also we be	6, 115/ 15
it so to be	written	, that it may be	6, 117/ 4
There was never thing	written	in this world that	6, 126/ 14
is things of truth	written	by the secret teaching	6, 131/ 6
is the law so	written	in the heart that	6, 137/ 31
that the law there	written	by God is a	6, 137/ 32
to interpret the words	written	in his holy scripture	6, 137/ 33
God had not well	written	his holy scripture, if	6, 138/ 4
caused it to be	written	so, as men may	6, 138/ 4
caused it to be	written	well, or that it	6, 138/ 12
that, as it was	written	by men, so was	6, 138/ 17
whereof some be since	written	and comprised in scripture	6, 140/ 34
mercy, by the law	written	with his own finger	6, 141/ 18
understanding of the law	written	, he sent always some	6, 142/ 5
my people." This law	written	in men's hearts was	6, 142/ 19
not only the words	written	in the books of	6, 143/ 5
by his holy hand	written	in men's hearts, ere	6, 143/ 34
word thereof almost was	written	in the book. And	6, 143/ 35
life rather to be	written	in the lively minds	6, 144/ 1
never Gospel had been	written	, yet should the substance	6, 144/ 3

of his disciples have	written	many things of his	6, 144/ 9
and obeyed, be it	written	or not written, some	6, 147/ 35
it written or not	written	, some things did he	6, 147/ 35
matter than ever was	written	in all the scripture	6, 148/ 14
thereof in Christ's Gospel	written	, but rather divers texts	6, 151/ 19
all, till they were	written	? And the words of	6, 155/ 6
words till they were	written	? "Yes, then," quoth he	6, 155/ 7
whereof is no word	written	in scripture. But since	6, 155/ 19
scripture that God hath	written	to his church, do	6, 169/ 22
left it open and	written	in suchwise that no	6, 175/ 14
Gospel had never been	written	, ye would have believed	6, 179/ 29
names of their authors	written	upon them?" "Know you	6, 180/ 9
to believe false errors	written	in the same, yet	6, 183/ 25
an epistle of Pliny	written	to the Emperor Trajan	6, 190/ 23
And as it was	written	in the Acts of	6, 191/ 17
condemned your part and	written	against you. And your	6, 209/ 26
anything have said or	written	on that side. The	6, 210/ 27
Saint Augustine, as is	written	by Posidonius, lying sore	6, 216/ 9
in which they have	written	and miracles have been	6, 237/ 28
that of old have	written	for your part; I	6, 238/ 22
that their books be	written	in diverse regions and	6, 245/ 22
never scripture had been	written	in this world: should	6, 252/ 7
many other that were	written	of the same masters	6, 253/ 23
that in such wise	written	, and in the names	6, 253/ 24
never scripture had been	written	, as those good faithful	6, 254/ 4
before the scripture was	written	. And now the scripture	6, 254/ 5
the word of God	written	in the scripture (for	6, 254/ 10
as his holy words	written	in his holy scripture	6, 254/ 18
myself seen a letter	written	out of London by	6, 256/ 11
be many good books	written	able to give good	6, 261/ 35
the witness, some letters	written	of his own hand	6, 268/ 6
to whom they were	written	, that since he refused	6, 268/ 12
the margin and words	written	of his own hand	6, 270/ 10
wot ne'er whose, but	written	were they with his	6, 270/ 13
worse than they all	written	with his own hand	6, 270/ 15
committed sacrilege, whereof is	written	in Joshua, was exhorted	6, 283/ 6
Bibles fair and old	written	in English, which have	6, 317/ 12
words as they were	written	. But this I remember	6, 330/ 16
think that book was	written	after Wycliff's copy, and	6, 330/ 21
doctors that anything have	written	in this matter. But	6, 337/ 8
scripture to be first	written	in a vulgar tongue	6, 338/ 10
said before, was not	written	but in a vulgar	6, 338/ 11
their whole Bible was	written	in their vulgar tongue	6, 342/ 33
wherein their laws were	written	were usual in every	6, 342/ 34

else, whether he had	written	well or evil, yet	6, 345/ 22
hand, because it is	written	, "Dominum Deum tuum adorabis	6, 358/ 23
and the very words	written	by notaries sworn for	6, 362/ 25
the said pestilent book	written	against the sacraments as	6, 362/ 31
spoken where the words	written	in could do him	6, 363/ 26
not only taught and	written	and covertly corrupted divers	6, 379/ 12
this congregation be they	written	by the holy handwork	6, 419/ 19
were taught than are	written	. And this faith should	6, 419/ 24
although nothing had been	written	. And the articles of	6, 419/ 25
holy scripture that is	written	. For very sure are	6, 419/ 27
whereof the world hath	written	, and God hath borne	6, 422/ 28
the clergy doth no	wrong	in leaving heretics to	6, 19/ 16
favor borne toward the	wrong	side) purposely mangled the	6, 22/ 9
the messenger for the	wrong	part so laid out	6, 23/ 12
of many things borne	wrong	in hand, and therein	6, 28/ 4
of bodily harm with	wrong	-- whereof it would	6, 29/ 28
not be known what	wrong	he had, and that	6, 29/ 33
for any error or	wrong	opinion in the faith	6, 31/ 19
the spirituality did him	wrong	, and for to make	6, 36/ 6
did that man no	wrong	, there hath for this	6, 36/ 17
in this matter no	wrong	. And yet besides all	6, 36/ 20
only did him no	wrong	, but also showed him	6, 36/ 29
first, as for any	wrong	that his judges did	6, 36/ 33
wot well it were	wrong	, then were it to	6, 53/ 24
-- if this be	wrong	and the other right	6, 53/ 29
way and it be	wrong	, while they could not	6, 53/ 31
yet if it be	wrong	hath greatest cause to	6, 63/ 31
themselves sure of the	wrong	side, if they would	6, 65/ 1
who were in the	wrong	: he that believeth his	6, 65/ 9
you that they say	wrong	, in that the thing	6, 70/ 22
Then have we walked	wrong	awhile, if ye prove	6, 72/ 16
whole church into a	wrong	faith. And then if	6, 112/ 29
and some other part	wrong	, in the necessary points	6, 117/ 15
faith." "Ye take, peradventure,	wrong	, " quoth I. "But thereof	6, 119/ 5
feared lest ye had	wrong	and unadvisedly granted, that	6, 120/ 5
God or else a	wrong	and erroneous opinion and	6, 121/ 7
once proudly persuaded a	wrong	way, they take the	6, 123/ 21
wise to take it	wrong	that ever may turn	6, 128/ 5
of Christ in a	wrong	sense. And would peradventure	6, 136/ 22
the scripture to the	wrong	part, except we take	6, 137/ 22
do, damnably construe it	wrong	, which it should, if	6, 147/ 13
contrary, that by the	wrong	understanding of them, the	6, 151/ 20
holy set on the	wrong	side, ye might have	6, 156/ 30
took texts of scripture	wrong	, ye would believe him	6, 160/ 1

perceive that they went	<b>wrong</b>	and other after them	6, 167/ 33
such case to believe	<b>wrong</b>	. And wrong should they	6, 170/ 33
to believe wrong. And	<b>wrong</b>	should they or we	6, 170/ 33
or we believed a	<b>wrong</b>	article because they or	6, 170/ 34
if our belief were	<b>wrong</b>	in the other point	6, 171/ 13
them to conceive the	<b>wrong</b>	doctrine and wrong opinions	6, 183/ 12
the wrong doctrine and	<b>wrong</b>	opinions of the faith	6, 183/ 13
the church had a	<b>wrong</b>	belief and a damnable	6, 188/ 9
of images to be	<b>wrong</b>	and unlawful might grant	6, 189/ 12
of worship to be	<b>wrong</b>	, and that believeth them	6, 189/ 19
the church to believe	<b>wrong</b>	." "If he and his	6, 189/ 20
be quite in a	<b>wrong</b>	way -- therefore be	6, 196/ 23
his days in a	<b>wrong</b>	belief and false heresy	6, 197/ 4
they might ween were	<b>wrong</b>	. And how should they	6, 201/ 2
if they took a	<b>wrong</b>	reader of a wrong	6, 201/ 8
wrong reader of a	<b>wrong</b>	church, all were marred	6, 201/ 8
as construed the scriptures	<b>wrong</b>	, and ever since his	6, 244/ 31
true belief, against the	<b>wrong</b>	and misbelief that was	6, 253/ 14
that he had much	<b>wrong</b>	. Not in that the	6, 255/ 18
in that he was	<b>wrong</b>	borne in hand that	6, 255/ 20
ever thinketh the judgment	<b>wrong</b>	that wringeth us to	6, 262/ 12
right, all reckon we	<b>wrong</b>	whereof we feel harm	6, 262/ 13
some men said great	<b>wrong</b>	, too, that he was	6, 269/ 33
right if he had	<b>wrong</b>	, although there had been	6, 270/ 29
they had mistaken and	<b>wrong</b>	understood his words, but	6, 272/ 5
him plain and open	<b>wrong</b>	, because it might be	6, 276/ 29
that he had no	<b>wrong</b>	, albeit no favor had	6, 277/ 1
had done, though not	<b>wrong</b>	, yet very near wrong	6, 277/ 6
wrong, yet very near	<b>wrong</b>	, the favor appearing to	6, 277/ 6
that his judges did	<b>wrong</b>	. But surely methinketh I	6, 279/ 8
well proved, how far	<b>wrong</b>	went the man that	6, 284/ 14
calleth it by a	<b>wrong</b>	name, except they will	6, 285/ 4
were found and noted	<b>wrong</b>	and falsely translated above	6, 285/ 20
and Englished the scripture	<b>wrong</b>	, to lead the people	6, 290/ 35
quoth I, "ye be	<b>wrong</b>	informed; for wives have	6, 309/ 27
and else were it	<b>wrong</b>	with us. And many	6, 313/ 18
report it so far	<b>wrong</b>	. "This groweth," quoth I	6, 316/ 20
men might impute a	<b>wrong</b>	blame, they say, to	6, 345/ 18
were now in a	<b>wrong</b>	way, we might leave	6, 346/ 4
provoking the world to	<b>wrong</b>	opinions of God and	6, 347/ 13
be bound to suffer	<b>wrong</b>	. And this doctrine also	6, 369/ 4
wittingly to take so	<b>wrong</b>	a way, or else	6, 376/ 23
almsdeed, we should say	<b>wrong</b>	, as ye do when	6, 392/ 8
say men do them	<b>wrong</b>	to burn them for	6, 404/ 25

the clergy doth no	<b>wrong</b>	in leaving heretics to	6, 410/ 34
giveth the scripture a	<b>wrong</b>	sentence, and thereby teacheth	6, 419/ 32
and thereby teacheth a	<b>wrong</b>	belief. And as Saint	6, 419/ 33
he teacheth us a	<b>wrong</b>	way, which we may	6, 420/ 2
too, that thou say	<b>wrong</b>	on him, and that	6, 420/ 24
souls so far into	<b>wrong</b>	ways, that they shall	6, 426/ 32
and cruelty of the	<b>wrongdoer</b>	. For as the holy	6, 415/ 6
saints was therein greatly	<b>wronged</b>	, the author briefly declareth	6, 5/ 12
saints was therein greatly	<b>wronged</b>	, the author briefly declareth	6, 35/ 16
case his witnesses had	<b>wronged</b>	him, yet had his	6, 36/ 26
therefore, if his judges	<b>wronged</b>	him, there was never	6, 268/ 4
by false depositions of	<b>wrongful</b>	witness, or by the	6, 33/ 8
cause of other men's	<b>wrongful</b>	trouble; whereas in heinous	6, 264/ 2
their evil works, and	<b>wrongfully</b>	punished them, and cruelly	6, 405/ 5
ye would, as ye	<b>wrote</b>	, take that thing for	6, 26/ 33
of that man ye	<b>wrote</b>	of, but also of	6, 27/ 6
all this business began)	<b>wrote</b>	indeed so evil as	6, 29/ 22
But that because he	<b>wrote</b>	against the abusions of	6, 29/ 24
first, if any priest	<b>wrote</b>	out of London into	6, 37/ 9
of his which he	<b>wrote</b>	to the clergy and	6, 55/ 8
things, he said and	<b>wrote</b>	, was the fruit of	6, 124/ 31
special prayers made, ye	<b>wrote</b>	the one part in	6, 158/ 7
the beginning when he	<b>wrote</b>	it. And he was	6, 180/ 33
There were many that	<b>wrote</b>	the Gospel. And yet	6, 181/ 14
therefore when the Apostle	<b>wrote</b>	unto the Corinthians of	6, 205/ 11
In which letter he	<b>wrote</b>	that the man we	6, 256/ 13
the man that he	<b>wrote</b>	unto. And yet was	6, 256/ 15
allowed it. And therefore	<b>wrote</b>	it out and added	6, 273/ 9
the holy writers that	<b>wrote</b>	the scripture in the	6, 337/ 16
the blessed evangelists that	<b>wrote</b>	the scripture in Greek	6, 337/ 18
best writers that ever	<b>wrote</b>	in this world. But	6, 345/ 18
suspected that he which	<b>wrote</b>	such glorious words of	6, 364/ 12
as concerning purgatory, he	<b>wrote</b>	first that although it	6, 365/ 12
believed. And then he	<b>wrote</b>	that he wondered of	6, 365/ 15
in this frere that	<b>wrote</b>	this of heretics that	6, 365/ 21
the sermon that he	<b>wrote</b>	of the rich man	6, 365/ 22
And soon after he	<b>wrote</b>	that no vow could	6, 366/ 9
well appeareth that he	<b>wrote</b>	the first of anger	6, 366/ 11
which they spoke or	<b>wrote</b>	were strange and contrary	6, 379/ 28
And he when he	<b>wrote</b>	it, knew much better	6, 387/ 19
the old fathers that	<b>wrote</b>	against Pelagius, which held	6, 396/ 7
his apostles, of this	<b>wrote</b>	his evangelists, and many	6, 419/ 23
that he would be	<b>wroth</b>	to have any honor	6, 49/ 5
there been done and	<b>wrought</b>	. The Tenth Chapter The	6, 6/ 26

great and undoubted miracles	wrought	and well known. And	6, 7/ 25
but God, which thing	wrought	in that holy man	6, 39/ 20
curiously, and most workmanly	wrought	. And he showeth full	6, 40/ 15
works unto God's honor	wrought	with the body. These	6, 44/ 4
image and most simply	wrought	put us in mind	6, 44/ 27
may be so well	wrought	, and so near to	6, 46/ 30
by his image well	wrought	and touched to the	6, 46/ 35
an image well workmanly	wrought	better express the thing	6, 47/ 6
hath in any place	wrought	a miracle, although he	6, 61/ 5
miracle that Christ had	wrought	upon Lazarus, as the	6, 61/ 18
methought that the miracles	wrought	by God were sufficient	6, 62/ 27
that therefore it is	wrought	to the utterest point	6, 74/ 32
of. For since he	wrought	it not naturally but	6, 74/ 34
naturally but willingly, he	wrought	it not to the	6, 74/ 34
there been done and	wrought	. "Forsooth," quoth he, "and	6, 75/ 29
miracles and marvels been	wrought	besides the common course	6, 76/ 15
commonly call the wonders	wrought	by God, or marvels	6, 76/ 29
common course of nature	wrought	many miracles. "But yet	6, 77/ 9
difference between those miracles	wrought	in pilgrimages and such	6, 78/ 6
and such as are	wrought	by God otherwise. The	6, 78/ 7
solemn, yearly miracle is	wrought	so wondrously in the	6, 85/ 2
all this work was	wrought	by God's own hand	6, 88/ 13
great and undoubted miracles	wrought	and well known. And	6, 92/ 25
within these few years	wrought	in the house of	6, 93/ 5
a wonderful work is	wrought	, there to ascribe it	6, 96/ 10
by whom they be	wrought	, or rather to prove	6, 101/ 3
pleasure therein, or wonders	wrought	by the devil for	6, 101/ 29
they be no wonders	wrought	by the devil to	6, 102/ 3
abroad in riot. And	wrought	great wonders that they	6, 141/ 26
And God hath so	wrought	with us that we	6, 180/ 36
could wit, since God	wrought	the world, tried and	6, 224/ 33
I, "were miracles especially	wrought	by God? Was it	6, 239/ 27
true miracles for them	wrought	by God? As when	6, 240/ 29
miracles done, told, and	wrought	in one church had	6, 242/ 29
that ever God hath	wrought	for his church, I	6, 243/ 14
true that miracles be	wrought	only in the church	6, 244/ 10
the church was falsely	wrought	. So was in him	6, 258/ 12
plain token that he	wrought	somewhat after his counsel	6, 288/ 16
bad, as wax is	wrought	into an image or	6, 353/ 4
lawful to worship anything	wrought	by hand, because it	6, 358/ 23
last, that ever was	wrought	or thought by man	6, 377/ 13
their opinion more verily	wrought	in them by God	6, 377/ 16
constrained them unto and	wrought	in them himself, using	6, 377/ 24
if they be not	wrought	with charity, commendeth only	6, 386/ 3



that without a man	wrought	good works, it was	6, 387/ 6
ever the world had	wrought	, but only of God's	6, 391/ 22
yet if they were	wrought	in faith, he promiseth	6, 393/ 6
that had by faith	wrought	wonders in his name	6, 393/ 10
of a man alone	wrought	of himself and his	6, 395/ 27
utterly naught, though grace	wrought	with them, be double	6, 396/ 14
the works of infidels	wrought	without faith. For "sine	6, 398/ 11
for his own deeds	wrought	in them only by	6, 402/ 23
they say, be not	wrought	by us, but in	6, 403/ 7
say that himself hath	wrought	their evil works, and	6, 405/ 4
the works of God	wrought	in them. But they	6, 405/ 20
destroyed those works, which	wrought	in their times much	6, 423/ 30
that the great arch-heretic	Wycliff	, whereas the whole Bible	6, 314/ 23
prologues, and glosses of	Wycliff	; and also of some	6, 315/ 21
of the said John	Wycliff	or since (or that	6, 315/ 33
be such translations as	Wycliff	made and Tyndale, that	6, 316/ 7
glosses, maliciously made by	Wycliff	and other heretics. For	6, 317/ 19
books of Luther and	Wycliff	, Husse and Zwingli, and	6, 379/ 13
done of old before	Wycliff's	days, nor damneth his	6, 316/ 3
book was written after	Wycliff's	copy, and by him	6, 330/ 21
reproved for naught, as	Wycliff's	was, and Tyndale's. For	6, 331/ 9
ones, that were before	Wycliff's	days, remain lawful, and	6, 331/ 10
translation was made before	Wycliff's	days or since. For	6, 331/ 25
which were translated before	Wycliff's	days, they consequently did	6, 340/ 31
cannot tell how many	yards	. And when I heard	6, 67/ 16
the length of many	yards	was gilted of the	6, 68/ 2
uncorrupted this fifteen hundred	year	, fresh and well perceived	6, 39/ 8
in all that forty	year	. And as for the	6, 42/ 10
And was within the	year	delivered of a fair	6, 79/ 23
the other all the	year	. And I am sure	6, 80/ 16
upon Good Friday every	year	this two hundred year	6, 84/ 18
year this two hundred	year	till within this five	6, 84/ 18
till within this five	year	that the Turks have	6, 84/ 19
ye call a thousand	year	ago or fourteen hundred	6, 90/ 8
ago or fourteen hundred	year	ago nowadays. For I	6, 90/ 9
not unwritten this thousand	year	. And where ye say	6, 90/ 19
but also a thousand	year	or fourteen hundred year	6, 90/ 28
year or fourteen hundred	year	, and yet more too	6, 90/ 29
four or five hundred	year	ago, the image was	6, 222/ 31
purse, in the first	year	of his wedding took	6, 228/ 2
few matins in a	year	. "In faith," quoth he	6, 259/ 3
all this fifteen hundred	year	misreported the Gospel and	6, 290/ 34
whole order all the	year	after, and say, "Lo	6, 296/ 32
commandment this fifteen hundred	year	, till now that God	6, 304/ 7

people this fifteen hundred	year	. Now, as I say	6, 305/ 30
hath this fifteen hundred	year	so taught his whole	6, 308/ 5
laughed at them seven	year	after." "I beseech you	6, 320/ 3
people this fifteen hundred	year	, confirmed. And therefore not	6, 346/ 31
than once in the	year	, where no man letteth	6, 351/ 8
born within one hundred	year	past and are not	6, 365/ 17
believed this fifteen hundred	year	. Now what constancy is	6, 365/ 20
taught this many hundred	year	. And then to the	6, 399/ 25
continued many a hundred	year	in the great congregation	6, 419/ 16
all this fifteen hundred	year	hath done, and shall	6, 434/ 23
oats of a whole	year's	offerings will not find	6, 235/ 8
any miracles; but yet	yearly	on Saint Stephen's Day	6, 79/ 8
where such a solemn,	yearly	miracle is wrought so	6, 85/ 2
remembrance whereof the church	yearly	in the Tenebrae lessons	6, 108/ 16
title of a sufficient	yearly	living, either of his	6, 302/ 12
in less than two	years	sailed the world round	6, 66/ 21
is not yet fifty	years	ago since the first	6, 66/ 28
quoth I, "about twenty-one	years	." "Tush," quoth he, "this	6, 79/ 28
hath seen them sixteen	years	together, marveleth not so	6, 80/ 10
offerings, for one seven	years	, worth twice his tithes	6, 85/ 30
was within these few	years	wrought in the house	6, 93/ 4
young gentlewoman of twelve	years	of age, in marvelous	6, 93/ 7
now quite gone many	years	ago. And thus may	6, 191/ 34
that in so many	years	have no church nor	6, 191/ 36
quoth I, "nor seven	years	after neither. For it	6, 216/ 24
my remembrance about thirty	years	past, in the setting	6, 222/ 6
and set up many	years	after, when they were	6, 222/ 33
whereof he did many	years	much harm ere he	6, 269/ 1
church, so many hundred	years	bygone and continued by	6, 305/ 13
were younger than sixty	years	, and that she should	6, 306/ 26
in London not many	years	ago, in the days	6, 317/ 23
hath in so many	years	given unto such folk	6, 326/ 2
his matter in the	years	and terms called Hunne's	6, 326/ 34
remember, six or seven	years	after that Hunne was	6, 328/ 2
therein hath by many	years	bestowed his whole mind	6, 335/ 14
Christian people, so many	years	fastly confirmed in faith	6, 340/ 6
to once in seven	years	, and I might choose	6, 349/ 27
in so many hundred	years	, never none had the	6, 350/ 24
of so many hundred	years	. Howbeit he goeth near	6, 352/ 2
by so many hundred	years	, he set utterly at	6, 367/ 16
fathers of so many	years	past, he nothing would	6, 367/ 19
sect, did in few	years	draw the great part	6, 374/ 16
of these fifteen hundred	years	passed, chastity hath been	6, 376/ 3
long space of many	years	was there never other	6, 407/ 2

was in so few	<b>years</b>	so sore decayed, and	6, 412/ 30
ships were within few	<b>years</b>	past accustomed to ride	6, 412/ 33
continued so many hundred	<b>years</b>	without great harm grown	6, 425/ 5
Church so many hundred	<b>years</b>	, and on that side	6, 433/ 21
that part sufficiently proved?" "	<b>Yes</b>	, marry," quoth he, "that	6, 60/ 26
do what he will?" "	<b>Yes</b>	, " quoth he, "that is	6, 73/ 23
of them said true?" "	<b>Yes</b>	, that I would," quoth	6, 83/ 25
cannot see well yet." "	<b>Yes</b>	, sir," quoth he, "I	6, 86/ 30
is it not so?" "	<b>Yes</b>	, " quoth he. "Well," quoth	6, 103/ 1
come after?" "I think	<b>yes</b>	, " quoth he, "for the	6, 103/ 24
lack of right faith?" "	<b>Yes</b>	, before God," quoth he	6, 112/ 8
mistake and misunderstand it?" "	<b>Yes</b>	, " quoth he, "it may	6, 117/ 10
the church or not?" "	<b>Yes</b>	, " quoth he, "God speaketh	6, 155/ 3
till they were written?" "	<b>Yes</b>	, then," quoth he. "But	6, 155/ 8
or by holy scripture?" "	<b>Yes</b>	, " quoth he, "saving that	6, 161/ 23
bound so to do?" "	<b>Yes</b>	, " quoth he. "Then may	6, 163/ 27
amend any damnable fault?" "	<b>Yes</b>	, " quoth he. "Is misbelief	6, 165/ 8
quoth I, "none such?" "	<b>Yes</b>	, marry," quoth he. "Then	6, 165/ 10
belief as his living?" "	<b>Yes</b>	, verily," quoth he. "Then	6, 165/ 23
head of the church." "	<b>Yes</b>	I remember," quoth he	6, 173/ 5
be his special people?" "	<b>Yes</b>	, " quoth he, "that is	6, 173/ 12
I, "called the church?" "	<b>Yes</b>	, " quoth he. "Then the	6, 174/ 9
might by false writings?" "	<b>Yes</b>	, that they were," quoth	6, 183/ 21
faith and good works?" "	<b>Yes</b>	, " quoth he. "Bade not	6, 200/ 20
priests of the same?" "	<b>Yes</b>	, " quoth he. "Now," quoth	6, 200/ 23
be or some not." "	<b>Yes</b>	, " quoth he, "Saint Augustine	6, 219/ 19
Saint John Baptist also?	<b>Yes</b>	, of surety, and many	6, 225/ 27
with such worshipful service?" "	<b>Yes</b>	, surely," quoth I. "What	6, 226/ 27
we should know none." "	<b>Yes</b>	, " quoth he, "ye may	6, 238/ 28
truth of his word?" "	<b>Yes</b>	, " quoth he. "When Christ	6, 239/ 32
witnessed in the Gospel?" "	<b>Yes</b>	, " quoth he. "If this	6, 239/ 36
feigned, were there not?" "	<b>Yes</b>	, marry," quoth he. "By	6, 240/ 22
this thus?" quoth I. "	<b>Yes</b>	, " quoth he. "Well then	6, 241/ 7
of heresies many sects?" "	<b>Yes</b>	, " quoth he. "Is there	6, 241/ 32
I, "that is true?" "	<b>Yes</b>	, " quoth he. "Be not	6, 242/ 2
sects of heresies false?" "	<b>Yes</b>	, " quoth he. "Who is	6, 242/ 4
because it saith truth?" "	<b>Yes</b>	, marry," quoth I, "what	6, 249/ 11
heard God speak themselves?" "	<b>Yes</b>	, " quoth he, "I suppose	6, 252/ 14
had a right faith?" "	<b>Yes</b>	, " quoth your friend, "that	6, 253/ 9
not well for him?" "	<b>Yes</b>	, " quoth I, "for as	6, 267/ 27
and bear a faggot?" "	<b>Yes</b>	, " quoth I, "some man	6, 271/ 3
in our case too?" "	<b>Yes</b>	, " quoth he, "that will	6, 276/ 24
other two things did." "	<b>Yes</b>	, in good faith," quoth	6, 319/ 33
have sued his pardon." "	<b>Yes</b>	, " quoth I, "right wise	6, 325/ 19

to keep their tongues." "	<b>Yes</b>	, yes," quoth I, "a	6, 351/ 23
keep their tongues." "Yes,	<b>yes</b>	," quoth I, "a woman	6, 351/ 23
which we should believe." "	<b>Yes</b>	, yes," quoth I, "ye	6, 356/ 27
we should believe." "Yes,	<b>yes</b>	," quoth I, "ye would	6, 356/ 27
they twain plain repugnant?" "	<b>Yes</b>	," quoth I, "if they	6, 357/ 26
to do good works. "	<b>Yes</b>	," quoth he, "that he	6, 382/ 8
will not drink, God	<b>yield</b>	you." And therewith he	6, 324/ 25
thereupon at the last	<b>yielded</b>	himself again. Such secret	6, 125/ 28
calleth us unto, "My	<b>yoke</b>	," saith he, "is fit	6, 105/ 10
take away the strait	<b>yoke</b>	and put on a	6, 105/ 13
words of his easy	<b>yoke</b>	and light burden were	6, 106/ 13
The ease of his	<b>yoke</b>	standeth not in bodily	6, 106/ 17
laden and maketh our	<b>yoke</b>	easy and our burden	6, 106/ 25
were not an easy	<b>yoke</b>	, but a pulling of	6, 106/ 28
head out of the	<b>yoke</b>	. Nor it were not	6, 106/ 29
faith, Masters," quoth he, "	<b>yonder</b>	same Tenterden steeple, and	6, 413/ 10
fellow had told at	<b>York</b>	that he had seen	6, 68/ 7
to divers of those	<b>young</b>	men whom he hath	6, 9/ 7
whether he were, as	<b>young</b>	scholars be sometimes prone	6, 34/ 29
the lewd counsel of	<b>young</b>	lads that then led	6, 43/ 3
that then led the	<b>young</b>	king to folly, were	6, 43/ 4
quick and queathing, and	<b>young</b>	were they both. The	6, 79/ 3
them, as doth among	<b>young</b>	folk, the one to	6, 79/ 5
tale to make, this	<b>young</b>	woman -- as manner	6, 79/ 10
another case, that ten	<b>young</b>	women not very specially	6, 83/ 19
well think that a	<b>young</b>	she-saint was not meetly	6, 88/ 26
daughters, a very fair	<b>young</b>	gentlewoman of twelve years	6, 93/ 7
to hear of so	<b>young</b>	an unlearned maiden, when	6, 93/ 18
the maid herself too	<b>young</b>	to feign, and the	6, 93/ 36
to divers of those	<b>young</b>	men whom he hath	6, 122/ 7
child begin therein very	<b>young</b>	and therein continue all	6, 133/ 18
Now there was a	<b>young</b>	gentleman which had married	6, 227/ 35
the boy, being a	<b>young</b>	sophister, said that he	6, 250/ 10
appeareth by Uticus, the	<b>young</b>	stripling that is spoken	6, 259/ 14
them uttered to divers	<b>young</b>	scholars such as they	6, 269/ 26
when he saw a	<b>young</b>	man kiss a girl	6, 287/ 6
fair, then is she	<b>young</b>	, and if a priest	6, 297/ 4
that was but very	<b>young</b>	." "Marry," quoth I, "God	6, 297/ 6
it happed that a	<b>young</b>	priest very devoutly in	6, 297/ 13
time except none but	<b>young</b>	men should have been	6, 304/ 18
let them call us	<b>young</b>	babes and they will	6, 333/ 12
woman, such as a	<b>young</b>	man would have a	6, 352/ 16
could find occasion unto	<b>young</b>	scholars of the universities	6, 379/ 16
then they be too	<b>young</b>	to hear that sermon	6, 381/ 14

heretics we shall have	<b>young</b>	fresh fellows first become	6, 416/ 22
holy scripture counselleth, the	<b>young</b>	children's heads of Babylon	6, 427/ 2
the church that were	<b>younger</b>	than sixty years, and	6, 306/ 26
time thereto, and from	<b>youth</b>	intendeth to the churchward	6, 126/ 24
else any man of	<b>youth</b>	to have that fervent	6, 126/ 27
no man condemn thy	<b>youth</b>	), nor every elder man	6, 286/ 14
as he thought of	<b>youth</b>	and lightness most likely	6, 379/ 16
a cloak of special	<b>zeal</b>	to spiritual service, go	6, 44/ 1
where they pretend the	<b>zeal</b>	of God's honor himself	6, 48/ 17
They take for good	<b>zeal</b>	to the people their	6, 123/ 29
nonce of his blessed	<b>zeal</b>	and princely desire borne	6, 318/ 34
and such a tender	<b>zeal</b>	to the conservation of	6, 325/ 32
is of his blessed	<b>zeal</b>	so minded to move	6, 344/ 25
under color of great	<b>zeal</b>	and affection, he laboreth	6, 347/ 11
fervent mind or indiscreet	<b>zeal</b>	, or percase an angry	6, 410/ 10
under pretext of good	<b>zeal</b>	and simpleness, undoubtedly bring	6, 428/ 17
of Luther, Lambert, and	<b>Zwingli</b>	, with other of that	6, 269/ 18
of our Lord. "Item,	<b>Zwingli</b>	and Ecolampadius, scholars of	6, 354/ 3
and Wycliff, Husse and	<b>Zwingli</b>	, and such other heretics	6, 379/ 14

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BETTER	161	READ	102	PAUL	78
FALSE	159	SHOW	102	STAND	78
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LEARNED	77	HARM	59	RELICS	48
NEW	77	HIGH	59	BAD	47
SIDE	77	LAY	59	CAST	47
KNOWN	76	BEST	58	NECESSITY	47
BRING	75	LAID	58	SOULS	47
MEANT	75	LIFE	58	DECEIVED	46
STILL	75	TALE	57	FULL	46
TAUGHT	75	TEXT	57	POINTS	46
THOUGHT	75	WROUGHT	57	UNDERSTOOD	46
HAND	73	OCCASION	56	WOMAN	46
FATHER	72	SIR	56	YES	46
HERESY	72	WOT	56	BEAR	45
KNOWLEDGE	72	WRITING	56	DAMNABLE	45
PROVE	72	BLESSED	55	EXAMPLE	45
MEN'S	71	FAVOR	55	HEART	45
MIRACLE	71	JUDGMENT	55	LEFT	45
WORK	71	SPOKE	55	LIKELY	45
BEGINNING	70	TEACH	55	MAD	45
FEW	70	WITNESS	55	METHINKETH	45
KEEP	70	AUTHORITY	54	PERIL	45
MEAN	70	CERTAIN	54	PREACH	45
PROOF	70	DAY	54	PREACHING	45
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DOCTORS	69	MASTER	54	BEGAN	44
PILGRIMAGES	69	POOR	54	DEAD	44
PURPOSE	69	SEEMETH	54	DEATH	44
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GOSPEL	64	LIE	51	IDOLATRY	43
SECRET	64	SPIRIT	51	LIVE	43
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SAW	63	ENGLISH	49	VIRTUOUS	43
AGREE	62	FORSOOTH	49	FAIL	42
CAME	62	NEED	49	HANDS	42
CHARITY	62	OPEN	49	JEWS	42
SAVIOR	62	ABLE	48	LEARNING	42
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MATTERS	61	CUNNING	48	USE	42
PLEASURE	61	JUDGE	48	VIRTUE	42

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GRANT	41	LAWS	36	BOLDLY	30
LEAVE	41	UNDERSTAND	36	CHILD	30
NECESSARY	41	WORSHIPPED	36	COMMONLY	30
PAIN	41	BELIEVETH	35	CONGREGATION	30
PREACHED	41	CHOSEN	35	CONSENT	30
SOUL	41	HORSE	35	FALLEN	30
TEACHETH	41	JUDGES	35	FOLLY	30
UNKNOWN	41	LUTHERANS	35	FORBIDDEN	30
WENT	41	MISTRUST	35	FRERE	30
BIBLE	40	STRANGE	35	GLOSS	30
BISHOP	40	TOOK	35	IMPOSSIBLE	30
BURNED	40	CHANGE	34	INTENT	30
COUNSEL	40	COMPANY	34	OATH	30
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HERETIC	40	HEAD	34	WAYS	30
LAST	40	LOVE	34	WORSHIPPING	30
STUDY	40	PERCEIVED	34	AFFECTION	29
THREE	40	SALVATION	34	CROSS	29
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SPEAKETH	27	LIKED	23	SACRAMENTS	21
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SEETH	26	TOWN	23	LEAN	20
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LOST	25	FORCE	22	SUDDENLY	20
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SWEAR	25	HAPPED	22	WAX	20
TEMPLE	25	HUNNE	22	WONDERS	20
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SAVED	24	FAITHFUL	21	LENGTH	19
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THOUSAND	24	GAVE	21	PERCASE	19

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GREATLY	18	SOEVER	17	GIVING	15
HANGED	18	STANDING	17	GODHEAD	15
HELD	18	SUPERSTITIOUS	17	HEARING	15
JOHN	18	TOUCHED	17	HIGHNESS	15
LEARN	18	WORTHY	17	HURT	15
MONEY	18	WRETCHED	17	INTERPRETATION	15
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QUICK	18	BORNE	16	LIKEWISE	15
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TAKING	18	DOCTOR	16	OBJECTION	15
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THINKETH	18	ENVY	16	PASSION	15
THITHER	18	EPISTLE	16	PERILOUS	15
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NEEDETH	14	SERMON	13	SOUGHT	12
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PUTTETH	14	TEACHING	13	VOUCHSAFE	12
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FOOT	11	BIDDETH	10	PIECE	10
FORBEAR	11	BLACK	10	PREACHERS	10
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LIEFER	11	DEVIL'S	10	RELIGION	10
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PREVAIL	11	FARE	10	STEAD	10
PROVINCIAL	11	FASTING	10	STRONG	10
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REMAIN	11	FEIGNING	10	TORMENTS	10
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WAR	11	LAUGHED	10	BINDETH	9
WILLING	11	LEAVING	10	BONES	9
WILLINGLY	11	LED	10	BORE	9
WITHDRAWN	11	LONGER	10	BREAD	9
WORKETH	11	MARKED	10	BROKEN	9
ABHOR	10	MEMBERS	10	BURDEN	9
ADMITTED	10	MERCY	10	BUSY	9

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FLESHLY	9	ZEAL	9	HUSBANDS	8
FOLLOWING	9	ADVICE	8	IDOLATERS	8
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UNTRULY	7	COMPARISON	6	GREEK	6
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VOW	7	CONFESSETH	6	GUIDE	6
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WAXEN	7	CONGREGATIONS	6	HEAP	6
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WITS	7	COUNTERFEIT	6	HOMELY	6
WON	7	COURTESY	6	HONORED	6
WOTTETH	7	COVERED	6	IDLE	6
WRITERS	7	COVETOUSNESS	6	IDOL	6
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ADORARE	6	DEEPLY	6	INTERPRETATIONS	6
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AH	6	DELIVER	6	LAUGH	6
ALIVE	6	DELUSION	6	LAYMEN	6
ALLEGETH	6	DERISION	6	LAYMEN'S	6
ALLOW	6	DESIRED	6	LOVED	6
ALMSDEED	6	DILIGENTLY	6	LUTHERAN	6
AMENDED	6	DIOCESE	6	MADNESS	6
ANON	6	DISCERN	6	MAINTENANCE	6
ANYONE	6	DISPICION	6	MAMMETS	6
ANYWHERE	6	DISPLEASANT	6	MARTYR	6
APOSTLES'	6	DRIVE	6	MARTYRDOM	6
ARIUS	6	EAR	6	MASSES	6
ASSISTANT	6	EASE	6	MINISTER	6
ASSURE	6	EMPEROR	6	MISTRUSTING	6
BED	6	ENDEAVOR	6	MISUNDERSTAND	6
BEGUILE	6	ESPECIAL	6	MORROW	6
BEHALF	6	EVERLASTING	6	MYSTERY	6
BESEECH	6	FAILED	6	NEGLIGENCE	6
BLASPHEMOUS	6	FALLING	6	NEWLY	6
BLASPHEMY	6	FAULTLESS	6	OBSERVED	6
BOHEME	6	FEARED	6	OFFENDED	6
BONE	6	FIGURE	6	OFFERING	6
BOTTOM	6	FINDING	6	PAGANS	6
BRANCHES	6	FOLKS'	6	PARTICULAR	6
CAIUS	6	FOLLOWED	6	PASSETH	6
CARRIED	6	FORCED	6	PAST	6
CARVED	6	FORMER	6	PEACE	6
CEASED	6	FORTUNE	6	PERFECT	6

PHILOSOPHY	6	VOWS	6	COLD	5
PLAY	6	WALES	6	COLLATION	5
PRECIOUS	6	WHIT	6	COMMANDETH	5
PRELATE	6	WILKIN	6	COMMEND	5
PREMUNIRE	6	WILLED	6	COMMENTERS	5
PRESUMPTION	6	WISELY	6	COMPELLED	5
PRETEND	6	WOLVES	6	CON	5
PROCESS	6	WRETCHEDNESS	6	CONDITION	5
PROFESSED	6	WYCLIFF	6	CONFESSOR	5
PROFESSION	6	WYCLIFF'S	6	CONSECRATED	5
PROHIBITION	6	ABHORRED	5	CONSERVATION	5
PROPER	6	ABIDED	5	CONTENTED	5
PUBLISHED	6	ACCEPTETH	5	CONVERSATION	5
PURSE	6	ACKNOWLEDGE	5	CORRUPT	5
REASONABLY	6	ACKNOWLEDGING	5	COST	5
REJECTED	6	ACQUAINTANCE	5	COUNSELLETH	5
REPROVE	6	ADDED	5	CRIMINAL	5
REPROVETH	6	ADVOCATE	5	CURED	5
RULES	6	AGES	5	DAVID	5
SACRILEGE	6	AIR	5	DECEIVE	5
SAD	6	ALLEGING	5	DEDICATED	5
SATISFY	6	ANGER	5	DEMANDED	5
SCHISMS	6	ANTICHRIST	5	DENIAL	5
SCHOOL	6	APPEARING	5	DEPARTED	5
SCRIBES	6	ARGUMENTS	5	DEPENDETH	5
SCRUPULOUS	6	ARIGHT	5	DEPOSED	5
SEED	6	ARISE	5	DESIRING	5
SELL	6	ART	5	DEUM	5
SERVANT	6	ASSEMBLED	5	DEVOUTLY	5
SERVETH	6	BAPTIST	5	DISOBEDIENCE	5
SEVERED	6	BASIL	5	DISPUTING	5
SHUT	6	BEGGING	5	DIVINITY	5
SIDES	6	BEGUILED	5	DOG	5
SIGNIFIETH	6	BELIE	5	DOOM	5
SINNERS	6	BENIGN	5	DOOMSDAY	5
SOONER	6	BESTOW	5	DUE	5
SOVEREIGN	6	BEWARE	5	DWELLED	5
SPENT	6	BIDDEN	5	EARNESTLY	5
STIFFLY	6	BLAMED	5	EAT	5
SUN	6	BLISS	5	EFFECTUAL	5
SYNAGOGUE	6	BOAST	5	EGYPT	5
THANK	6	BREAST	5	ELDER	5
THIRTEENTH	6	BRETHREN	5	ELSEWHERE	5
TRUSTED	6	BUILD	5	EQUIVOCATION	5
UNHAPPY	6	BUILT	5	ETERNAL	5
UNTRUTH	6	BUTT	5	EVANGELISTS	5
USING	6	CANDLES	5	FAITHFULLY	5
VICIOUS	6	CART	5	FANTASIES	5
VINE	6	CEASE	5	FANTASY	5
VISIT	6	CERTAINLY	5	FATHERS'	5
VOICE	6	CHOSE	5	FINGER	5



FIRMLY	5	NAKED	5	SAT	5
FOLLIES	5	NATIONS	5	SCANTLY	5
FOLLOWERS	5	NECESSARILY	5	SCHOLARS	5
FORSAKE	5	NEGLIGENT	5	SCIENCE	5
FORTY	5	NEIGHBOR	5	SECONDLY	5
FREELY	5	NOE	5	SENIOR	5
FRUSTRATE	5	NOTED	5	SENSUALITY	5
GHOSTLY	5	NUNS	5	SHADOW	5
GLADLY	5	OBJECTED	5	SHIFT	5
GOLDEN	5	OFFER	5	SHIFTS	5
GOVERNANCE	5	OPORTET	5	SIMPLENESS	5
GOVERNED	5	OPPRESSED	5	SING	5
GRANTING	5	OUTWARD	5	SOLEMN	5
GROWETH	5	OVERSIGHT	5	SOLEMNLY	5
GROWN	5	PAINS	5	SPEED	5
HALLOWED	5	PARADISE	5	SPIED	5
HAVEN	5	PEEVISH	5	SPOTTED	5
HEAVENLY	5	PERCEIVETH	5	SPRANG	5
HEAVY	5	PERPLEXITY	5	SPRING	5
HEBREW	5	PERSUADED	5	STATE	5
HIDE	5	PHYSICIAN	5	STEPHEN'S	5
HOT	5	PITEOUS	5	STRAIGHT	5
HOUSES	5	POISON	5	STREET	5
HUMBLE	5	PRISON	5	STUDENT	5
HUMILITY	5	PROCURE	5	SUBMIT	5
IGNORANCE	5	PROFESS	5	SUFFERETH	5
IMAGINATION	5	PURSUED	5	SUFFERING	5
IMPENITENT	5	QUESTIONS	5	SUM	5
INCLINE	5	RABBLE	5	SUMMER	5
INCREASED	5	RAIL	5	SUREST	5
INDUCED	5	REBUKE	5	SWEET	5
INFALLIBLE	5	RECEIVETH	5	SWORD	5
INFINITE	5	RECEIVING	5	TALKED	5
INFORMATION	5	RECKONING	5	TENDER	5
INORDINATE	5	RECORD	5	THIEVES	5
INVENTION	5	REFUSETH	5	THINKING	5
JOSEPH	5	REHEARSAL	5	THOMAS	5
JOY	5	REPRESENTING	5	TONGUES	5
JUDGED	5	REPROOF	5	TRANSLATIONS	5
JUST	5	REPROVING	5	TREEN	5
KNEEL	5	RETURN	5	TYRANTS	5
LOOKING	5	REVERENT	5	UTTERED	5
LORDSHIP	5	RICHES	5	VISAGE	5
LOUD	5	RICHESSE	5	WALKED	5
MANIFEST	5	RIGOR	5	WEARINESS	5
MARK	5	RIOT	5	WEIGH	5
MARVELOUSLY	5	RISING	5	WICKED	5
MASTERY	5	ROOD	5	WILLFULLY	5
MESSAGE	5	RUDE	5	WILT	5
MILE	5	SACRIFICE	5	WIND	5
MISUSE	5	SARACENS	5	WITCHCRAFT	5

WITHDRAW	5
WOOD	5
WORMS	5