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

Alphabetical Listing

A………………2  I…………...  261  Q…………..  485
B………………37  J…………...  272  R…………..  486
C……………….  64  K…………...  281  S…………..  516
D………………119  L…………...  288  T…………..  609
E………………153  M…………...  329  U…………..  651
F………………168  N…………...  393  V…………..  658
G………………210  O…………... 404  W…………..  662
H………………229  P…………... 422  Y…………..  715
          Z………….  716

__________________

Term Frequency Index for this Selective Concordance………717

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For the Complete Online Concordance and Complete Term Frequency Index

Visit http://thomasmorestudies.org/DebellationConcordance/framconc.htm

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# A Concordance of Major Terms in

## Thomas More's *The Debellation of Salem and Bizance*

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

<table>
<thead>
<tr>
<th>Context</th>
<th>Word</th>
<th>Context</th>
<th>Volume, Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>work, and answers were</td>
<td>a-making</td>
<td>, divers, by divers very</td>
<td>10, 4/ 25</td>
</tr>
<tr>
<td>questioned in that sudden</td>
<td>abashment</td>
<td>, seeing that God had</td>
<td>10, 154/ 8</td>
</tr>
<tr>
<td>once, I shall soon</td>
<td>abate</td>
<td>that courage. For first</td>
<td>10, 5/ 15</td>
</tr>
<tr>
<td>in prison upon good</td>
<td>abating</td>
<td>shall never be put</td>
<td>10, 128/ 20</td>
</tr>
<tr>
<td>as for this good</td>
<td>abating</td>
<td>, to the end that</td>
<td>10, 125/ 14</td>
</tr>
<tr>
<td>this piece of good</td>
<td>abating</td>
<td>-- this good answerer</td>
<td>10, 129/ 16</td>
</tr>
<tr>
<td>felony or for good</td>
<td>abating</td>
<td>-- if he speak</td>
<td>10, 124/ 9</td>
</tr>
<tr>
<td>him, of his good</td>
<td>abating</td>
<td>. And if he can</td>
<td>10, 126/ 26</td>
</tr>
<tr>
<td>wit, arresting upon good</td>
<td>abating</td>
<td>. And whereas in mine</td>
<td>10, 125/ 7</td>
</tr>
<tr>
<td>the surety of good</td>
<td>abating</td>
<td>, and to indictments</td>
<td>10, 121/ 35</td>
</tr>
<tr>
<td>the arresting for good</td>
<td>abating</td>
<td>, truth it is that</td>
<td>10, 126/ 23</td>
</tr>
<tr>
<td>but that upon good</td>
<td>abating</td>
<td>, by discretion of the</td>
<td>10, 128/ 28</td>
</tr>
<tr>
<td>felony or for good</td>
<td>abating</td>
<td>, to putting of men</td>
<td>10, 141/ 15</td>
</tr>
<tr>
<td>and imprisonment upon good</td>
<td>abating</td>
<td>, the man shall never</td>
<td>10, 128/ 17</td>
</tr>
<tr>
<td>him for his good</td>
<td>abating</td>
<td>, and sometimes sureties with</td>
<td>10, 121/ 17</td>
</tr>
<tr>
<td>felony or for good</td>
<td>abating</td>
<td>. And over that, I</td>
<td>10, 122/ 20</td>
</tr>
<tr>
<td>Now, concerning the good</td>
<td>abating</td>
<td>awarded by the justices</td>
<td>10, 127/ 32</td>
</tr>
<tr>
<td>troublesome man to good</td>
<td>abating</td>
<td>? I suppose yes, and</td>
<td>10, 125/ 35</td>
</tr>
<tr>
<td>that one was brought</td>
<td>abed</td>
<td>, with sore labor at</td>
<td>10, 6/ 1</td>
</tr>
<tr>
<td>them, or promise or</td>
<td>abetment</td>
<td>to procure and pursue</td>
<td>10, 198/ 31</td>
</tr>
<tr>
<td>himself to hate and</td>
<td>abhor</td>
<td>these heresies that these</td>
<td>10, 39/ 14</td>
</tr>
<tr>
<td>such as mine heart</td>
<td>abhorreth</td>
<td>so much as to</td>
<td>10, 105/ 4</td>
</tr>
<tr>
<td>believe that he shall</td>
<td>abide</td>
<td>great pain in purgatory</td>
<td>10, 80/ 15</td>
</tr>
<tr>
<td>they had well liefer</td>
<td>abide</td>
<td>the pain to be</td>
<td>10, 122/ 22</td>
</tr>
<tr>
<td>be forsworn rather than</td>
<td>abide</td>
<td>the adventure, whatsoever provision</td>
<td>10, 96/ 2</td>
</tr>
<tr>
<td>his obstinate dealing, with</td>
<td>abiding</td>
<td>excommunicated and condemning the</td>
<td>10, 118/ 15</td>
</tr>
<tr>
<td>wit, in power and</td>
<td>ability</td>
<td>to feign. And farther</td>
<td>10, 158/ 11</td>
</tr>
<tr>
<td>the only power and</td>
<td>ability</td>
<td>to feign were a</td>
<td>10, 158/ 4</td>
</tr>
<tr>
<td>neither be driven to</td>
<td>abjuration</td>
<td>nor purgation, but delivered</td>
<td>10, 123/ 14</td>
</tr>
<tr>
<td>man say that this</td>
<td>abjuration</td>
<td>is perilous, for jeopardy</td>
<td>10, 116/ 31</td>
</tr>
<tr>
<td>to put men to</td>
<td>abjuration</td>
<td>, and to have men</td>
<td>10, 170/ 24</td>
</tr>
<tr>
<td>is not upon every</td>
<td>abjuration</td>
<td>. But of truth, he</td>
<td>10, 116/ 33</td>
</tr>
<tr>
<td>theirs of desiring men's</td>
<td>abjuration</td>
<td>and punishment utterly changed</td>
<td>10, 182/ 17</td>
</tr>
<tr>
<td>still, for all his</td>
<td>abjuration</td>
<td>. And then wherefore should</td>
<td>10, 116/ 27</td>
</tr>
<tr>
<td>depositions, openly make him</td>
<td>abjure</td>
<td>and bear a faggot</td>
<td>10, 73/ 34</td>
</tr>
<tr>
<td>offender such twain as</td>
<td>abjure</td>
<td>both, and bear faggots</td>
<td>10, 219/ 18</td>
</tr>
</tbody>
</table>
nor hold heresies, but **abjure** them for ever. And 10, 116/ 13
renounce their heresy, and **abjure** and bear faggots both 10, 219/ 3
giveth him leave to **abjure** at the first, and 10, 70/ 12
men to have men **abjure** , or to have men 10, 67/ 20
desire to cause men **abjure** or to have them 10, 180/ 32
they be bound to **abjure** , then is it good 10, 124/ 15
have great desire to **abjure** men or note them 10, 179/ 21
ordinary cause him to **abjure** , and the rather to 10, 127/ 26
have to cause men **abjure** heresies, and to punish 10, 172/ 20
reason be compelled to **abjure** . And therein were there 10, 83/ 5
men to have men **abjured** or to be noted 10, 168/ 13
point that himself hath **abjured** , and then let us 10, 116/ 25
fire, because he was **abjured** before, and they may 10, 166/ 27
truth, he that is **abjured** upon such things proved 10, 116/ 34
indeed, soon after that, **abjured** . But for this I 10, 140/ 37
time and be but **abjured** : were not this an 10, 166/ 28
of Division five men **abjured** in fifteen years, and 10, 179/ 25
their cruel desire of **abjuring** and punishing folk for 10, 181/ 32
a man meet and **able** to make a reformation 10, 14/ 35
answers will never be **able** to maintain. And as 10, 14/ 1
many a man is **able** well to do the 10, 51/ 9
debts paid them, were **able** and would do those 10, 51/ 14
not only to be **able** to swear false, and 10, 158/ 23
if he be not **able** to purge himself, but 10, 111/ 36
And ever shall be **able** to do, make what 10, 164/ 11
any man else is **able** to confute, nor prove 10, 158/ 9
such, and so well **able** to be plainly proved 10, 71/ 24
such as were well **able** plainly to prove the 10, 99/ 33
for lack, be not **able** ; and so should there 10, 51/ 15
of his words were **able** to prove that he 10, 37/ 2
while he liveth, be **able** to void them with 10, 104/ 11
book alone is as **able** to put them in 10, 187/ 3
for every man is **able** to feign. This was 10, 158/ 7
the other law (Ad **abolendam** ) thereof made before, as 10, 114/ 12
the said chapter Ad **abolendam** is that if a 10, 113/ 24
in the law Ad **abolendam** was also made in 10, 113/ 17
of the law Ad **abolendam** , whereby we may see 10, 114/ 15
de hereticis, ca. Ad **abolendam** , which is recited in 10, 110/ 34
in the law Ad **abolendam** (recited in the fifth 10, 114/ 2
hearts be plenteous and **aboundeth". And therefore I say 10, 82/ 36
perjured persons as be **above-rehearsed** in this chapter be 10, 183/ 24
once begun and spread **abroad** is not after soon 10, 17/ 15
For truly the report **abroad** is nought although it 10, 58/ 32
force in every place abroad as they be in 10, 37/ 10
since that book gone abroad , it hath been in 10, 76/ 36
put them in print abroad as he doth in 10, 192/ 13
man's hand put out abroad in print. For there 10, 79/ 34
in printed English books abroad , as may give them 10, 81/ 24
would put out books abroad ; and therefore his writing 10, 40/ 19
was once come out abroad , anon heard I word 10, 4/ 11
not suffer him walk abroad . And therefore I suppose 10, 219/ 15
with devising and spreading abroad causes of murmur and 10, 212/ 17
to blow it farther abroad . The untruth of such 10, 76/ 29
to print and put abroad among the people a 10, 193/ 7
out books in writing abroad among the people against 10, 193/ 28
defaults of the laws abroad among the people in 10, 193/ 37
But come the book abroad once, I shall soon 10, 5/ 15
secular priests be more abroad , and thereby their variance 10, 40/ 37
secular priests go more abroad . Now, if this exposition 10, 38/ 26
to do, put out abroad in print, under color 10, 15/ 8
faults and putting them abroad in print; which answer 10, 194/ 9
preach in such wise abroad that their words should 10, 115/ 20
there were some fools abroad in the world. For 10, 54/ 22
Barnes', began to go abroad " : therein he would seem 10, 14/ 23
yet, lest in their absence the officers of their 10, 138/ 10
a man that is absent , and that is also 10, 132/ 36
that I may not absolutely pity: yet in some 10, 48/ 26
but he may with abundance do good. But now 10, 31/ 22
may take harm by abundance . But so is there 10, 31/ 21
exhorting "them that have abundance of possessions to be 10, 36/ 2
Savior saith himself, "Ex abundantia cordis os loquitur" ("The abundantia cordis loquitur","The 10, 82/ 34
because he prayed God abundantly to send him grace 10, 66/ 15
God to "send" them, " abundantly , " zeal of souls, pity 10, 65/ 9
partial, then he may abuse the law, and then 10, 163/ 22
that some wily shrews abuse the good man's simplicity 10, 53/ 13
these wily shrews which abuse his labor mean in 10, 189/ 3
say," as though they abused the spiritual laws in 10, 192/ 3
them by name), have abused his plain simplicity, making 10, 64/ 7
he blameth but their abuses thereof: yet since he 10, 191/ 33
spoken of defaults and abuses in the spirituality more 10, 20/ 14
he blameth but their abuses thereof, the truth appeareth 10, 191/ 14
his book of Division abuses the figure of so 10, 167/ 18
with like lies of abusing the temporal laws too 10, 192/ 7
occasion to put away abusions, evil examples, and heresies 10, 225/ 21
by keeping secret such abusions and pretenses as in 10, 210/ 35
I keep secret such abusions and pretenses as be 10, 211/ 7
Debellation of Salem and Bizance: Concordance of Major Terms

long continuance and through
find default at their
very reasonable; and that
to take him and
ordinance the people should
matter, he may never
of the faith to
any spiritual man would
any spiritual man would
it yet reason to
reason of spiritual dignities
his opinion, and not
twenty, but utterly to
But if the judge
to some judge to
a spiritual man would
he clearly refuse to
are now bound to
obey them, and to
obey them, and to
his own: "and to
he ought not to
saith, the judge may
of their free agreement
before. For if he
should have liberty to
his sayings the more
the "common usage and
the witness. In which
whether common usage and
may be taken and
he may have it
been long received and
three hundred years have
not reasonable to be
was reasonable to be
he meaneth to be
people by common usage
tokens may be sooner
tokens may sooner be
tokens may be sooner
by whole general council,
case should not be

abusions that rise by occasion
abusions and disorder love no
abusions (by occasion whereof he
accept him for an accuser
accept all together both all
accept him therein for a
accept the witness. For it
accept a worldly honor by
accept a worldly honor by
accept his oath in whatsoever
accept, as some laymen say
accept the good monition of
accept and obey not only
accept such a perjured witness
accept such a perjured witness
accept honor by reason of
accept anything that the witness
accept and obey them. For
accept all that they do
accept all that they do
accept all that they do
accept him. And though the
accept such a token to
accept and agree unto; but
accept any such witness contrary
accept , if they would, the
acceptable , if the said sometimes default
acceptance " of speaking, as he
acceptance he shall more liberally
acceptance of a word should
accepted for accusers -- and
accepted in such a faint
accepted for sure and stable
accepted and allowed it, but
accepted for a law. For
accepted as a law that
accepted by reason of a
accepted -- and over that
accepted than truly showed. To
accepted than truly showed ---
accepted than truly showed. As
accepted and used so long
accepted -- for the said
he could do by
well content that ye
to call for the
should yearly yield an
when he shall ask
I never took and
spiritual and temporal both,
bear a faggot, or
the ordinary or be
of the peace be
thereby such as are
the justices of peace
pay them not be
in him, or be
in him, or be
indurate mind stand so
so noised to be
do against it be
either? If men were
juries of the realm
justices of peace were
will rather be once
the ordinary or be
his purgation or be
obdurate heart stand, so
law or peril of
in upon pain of
nor by such open
but either upon open
adversary by his willful
called but either by
to proceed without open
suit by way of
by this way of
us yet both open
law in the chapter"
themselves, also, will neither
malice in them that
true man content to
called." For as for
some other man to
be in if he
ordinary the tale and
accepting of any other witness
account this good man both
account nor have nothing owing
account unto the ordinary. And
account of his people that
accounted myself for a man
accounted as great a crime
accuse him for his obstinacy
accused; or that a perjured
accused for inquiring against heresies
accused, and such as are
accused, I dare be bold
accused, I have espied this
accused, as if he be
accused, as if he be
accursed a year, he shall
accursed hear of it, they
accursed; and so may lightly
accursed, as he mistaketh it
accursed for inquiring of heresy
accursed, thereby, as often as
accursed than of such suspicion
accursed; and so the purgation
accursed; and then there is
accursed, a whole year, he
accursing either. For I little
accusing -- and then, if
accusation give him an open
accusation or presentment had before
accusation; which if he should
accusation or presentment in their
accusation or presentment is the
accusation sufficient to serve in
accusation that there should need
accusations and presentments, to put
Accusatus," par. "Licet," whereby it
accuse nor yet bear witness
accuse him, or bear witness
accuse a heretic, but that
accuse folk openly for heresy
accuse -- yet him that
accuse him not, nor by
accuse him. But, now, if
touch his words, I accuse not his own mind 10, 53/ 10
his own offer to accuse him. And therefore the 10, 95/ 30
of them that they accuse . Now, if this answer 10, 108/ 36
of them that they accuse . And then to make 10, 106/ 4
that right few were accused , or peradventure any one 10, 102/ 11
few should be thereof accused , or peradventure any one 10, 104/ 17
that though one being accused and sworn confess nothing 10, 146/ 9
the party that is accused than he could do 10, 163/ 4
folly to be much accused . This have I proved 10, 190/ 32
see, if the party accused be guiltless indeed, as 10, 163/ 17
them that may be accused by twelve men and 10, 141/ 16
knew their names that accused him, he might percase 10, 105/ 26
if he that is accused knew their names that 10, 105/ 26
a man should be accused and know not his 10, 218/ 12
that a man be accused or indicted of malice 10, 130/ 17
deed or saying is accused -- yet saith no 10, 179/ 10
which is detected or accused of heresy should be 10, 97/ 24
good that he that accused him follow the Gospel 10, 72/ 14
those actions and thereby accused those offenders, the king’s 10, 143/ 30
of them that be accused: that then they may accused : that then they may 10, 109/ 21
taken as his accused by twelve men and 10, 141/ 16
that every denouncer, every accused , and, in a manner 10, 185/ 25
wherein without any special accused offering himself as party 10, 89/ 30
openly be called an accused , but will be content 10, 90/ 25
if he become an accused I have devised a 10, 94/ 4
party and an open accused but only fear, I 10, 92/ 22
he shall do his accused no bodily harm at 10, 94/ 12
be taken as his accused . And if he will 10, 89/ 14
party and an open accused , considering that he refuseth 10, 91/ 27
officio there is none accused , and that here, the 10, 144/ 7
he not become the accused and anger him whom 10, 94/ 10
heresy without an open accused complaining to him, or 10, 126/ 11
either indictment or open accused , or suffering him to 10, 126/ 19
the names of his accused , to entitle him to 10, 130/ 7
shall not hurt neither accused nor witness: I will 10, 97/ 26
and openly become their accused . Now, what if there 10, 99/ 31
an open adversary and accused , is not in the 10, 95/ 4
to profess himself for accused . And thus is this 10, 110/ 26
he will become the accused that heareth it but 10, 100/ 10
and know not his accused . And that it is 10, 218/ 12
heresy, not know his accused -- so may it 10, 130/ 23
for lack of an accused and credence of the 10, 101/ 22
make himself an open accused of the party, nor 10, 103/ 10
Debellation of Salem and Bizance: Concordance of Major Terms

or bringing of the

accuser to the proof of

accuser to be his open

accuser for anything save for

accuser : if we should change

accuser , but may sit still

accuser be so sufficiently provided

accuser ," say we, "than they

accuser : I say that his

accuser , hath had that long

accuser run in the deadly

accuser -- when the one

accuser himself, since the bishop

accuser openly -- there should

accuser . Consider now, therefore, what

accuser ; but, though they were

accuser himself -- this good

accuser , it is to think

accuser , but also to be

accuser : the streets were likely

accuser if he will, and

accuser's heart all fear of

accusers in heresy, and yet

accusers , to get any amends

accusers . And the cause that

accusers alone, neither compelled nor

accusers were a conjecture to

accusers , for the harm that

accusers , and therefore he may

accusers , I speak here of

accusers . And as I again

accusers -- and if they

accusers and witnesses it is

accusers from fear, leaveth them

accusers in no manner case

accusers ?" say we. "Marry," saith

accusers of their neighbor of

accusers : it semeth not reasonable

accusers or witnesses of heresy

accusers , and great pains of

accusers that were present and

accusers alone, and saith that

accusers shall sufficiently serve the

accusers as in seven years

accusers or witnesses shall not
sometimes who be his
themselves in heresy open
shall I devise. Put
the way of open
rather forbear to be
not themselves openly become
his device of open
it, be taken as
it, be taken as
few that would become
will not be his
thereof trust all unto
by means of open
it be to the
every man to the
by way of open
have been usually long
he that hath three
And they confess and
spirituality both knoweth and
secret shrews of his
the judges think they
witnesses at light and
spiritual court, that shall
mind may serve to
given good evidence for
no business about his
pain to be thrice
to answer before and
after by other twelve
he had very well
be bound by the
indeed. As for his
God -- the outward
would needs have an
that have taken those
against it. And such
to the making of
of overt and open
of death -- and
could the Parliament farther
with mine answers everywhere
And upon this, himself
accusers as he shall in
accusers , and in some cases
accusers in the stead of
accusers as by that manner
accusers than by the becoming
accusers . Therein, lo, these are
accusers . Consider well this, good
accusers -- taking those witnesses
accusers -- taking those witnesses
accusers . But, now, though there
accusers , it is to think
accusers -- of which, for
accusers -- it would at
accusing of himself and his
accusing of the breakers of
accusing -- thereto saith this
accustomed in this realm; and
aces in his hand. For
acknowledge also that the very
acknowledgeth . And therefore they do
acquaintance murder him; and that
acquit the felon against their
acquit the prisoner for all
acquit or condemn the parties
acquit him now (which I
acquittal of their fellow, with
acquittal ? And who shall tell
acquitted by proclamation, and peradventure
acquitted , if he be not
acquitted , go get him home
acquitted himself, he knitteth it
act that if he gave
act of Parliament that he
act thereof, by which men
action against his neighbor because
actions and thereby accused those
acts are there already made
acts of Parliament. If those
actual deed therewith. Whether they
add fear of all bodily
add unto it, that might
added thereunto, and then have
addeth unto it in his
good device, he forthwith
in his said Apology,
them more plainly with
leastwise not with that
mean to set an
for nought, but are
through such reports they
and suffer them to
of them that daily
and do not duly
seven sacraments not duly
seven sacraments not duly
justice or in duly
example their authority in
indeed (as in the
not resisted in the
of one realm, I
as men put and
that if it were
Christendom, I would have
yet that law there
and to instruct and
hath, he saith, much
he sometimes have much
have now much more
should have then overmuch
nor struck, nor none
hath a passion of
good advisement. In that
suddenly fall together in
for examples manslaughter and
to set forth and
also set forth and
be (as for any
change it to his
this matter all his
again, which for his
but that profit and
swore for his friend's
himself for his own
my words some great
rather than abide the
meet, that meet at
addeth  this shrewd saying to
addeth  immediately to those words
adding  thereto his own other
addition  that he now putteth
addition  thereto: that the King's
adminicula  probationis, though the men
administer  them sometimes in deadly
administer  no sacraments nor any
administer  the sacraments of the
administer  some of the seven
administered  , for maintenance of such
administered  -- or the people
administering  some of the seven
administration  of the sacraments. This
administration  of the sacraments and
administration  of the sacraments, and
administration  the case as possible
admit  a case impossible, to
admitted  for reason, it could
admitted  his case none otherwise
admitteth  him for a witness
adminonish  other in all charity
ado  to obtain his right
ado  to obtain it." Is
ado  than I then had
ado . Nor I will not
adultery  done in deed), though
adultery  and yet doth not
adultery  , the malice is the
adultery  for lack of good
adultery  , which he thought was
advance  those things that were
advanced  forward, by those ungracious
advantage  that he can take
advantage  and not into mine
advantage  : even so is verily
advantage  he left out in
advantage  is our own too
advantage  and his own, for
advantage  (folio 80) rehearsest them
advantage  to ground some great
adventure  , whatsoever provision any man
adventure  as they do); and
<table>
<thead>
<tr>
<th>term</th>
<th>definition</th>
<th>page/line</th>
</tr>
</thead>
<tbody>
<tr>
<td>adventure</td>
<td>in printed English books</td>
<td>10, 81/23</td>
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<tr>
<td>adventure</td>
<td>all that ever were</td>
<td>10, 80/12</td>
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<td>adventure</td>
<td>that he learned at</td>
<td>10, 133/31</td>
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<tr>
<td>adventure</td>
<td>his own life. But</td>
<td>10, 94/31</td>
</tr>
<tr>
<td>adventure</td>
<td>the forfeiture of his</td>
<td>10, 94/29</td>
</tr>
<tr>
<td>adventure</td>
<td>alone against them all</td>
<td>10, 3/19</td>
</tr>
<tr>
<td>adversary</td>
<td>: so surely, though sometimes</td>
<td>10, 130/16</td>
</tr>
<tr>
<td>adversary</td>
<td>and accuser, is not</td>
<td>10, 95/4</td>
</tr>
<tr>
<td>adversary</td>
<td>bound to the peace</td>
<td>10, 98/5</td>
</tr>
<tr>
<td>adversary</td>
<td>by his willful accusation</td>
<td>10, 95/7</td>
</tr>
<tr>
<td>advertise</td>
<td>Sir Thomas More, not</td>
<td>10, 50/10</td>
</tr>
<tr>
<td>advertisement</td>
<td>, and never cease till</td>
<td>10, 182/29</td>
</tr>
<tr>
<td>advice</td>
<td>I very heartily thank</td>
<td>10, 50/16</td>
</tr>
<tr>
<td>advice</td>
<td>and counsel, he would</td>
<td>10, 51/28</td>
</tr>
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<td>advice</td>
<td>, proceed against him by</td>
<td>10, 74/9</td>
</tr>
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<td>advice</td>
<td>and counsel may become</td>
<td>10, 193/32</td>
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<td>advice</td>
<td>and counsel shall be</td>
<td>10, 140/3</td>
</tr>
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<td>advice</td>
<td>to keep still those</td>
<td>10, 213/9</td>
</tr>
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<td>advice</td>
<td>and counsel to the</td>
<td>10, 193/27</td>
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<tr>
<td>advice</td>
<td>, by a whole general</td>
<td>10, 113/12</td>
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<td>advise</td>
<td>them well, and not</td>
<td>10, 222/21</td>
</tr>
<tr>
<td>advise</td>
<td>every man, for fear</td>
<td>10, 69/30</td>
</tr>
<tr>
<td>advise</td>
<td>him to keep the</td>
<td>10, 72/8</td>
</tr>
<tr>
<td>advise</td>
<td>them to leave such</td>
<td>10, 180/12</td>
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<tr>
<td>advise</td>
<td>every spiritual man to</td>
<td>10, 32/1</td>
</tr>
<tr>
<td>advise</td>
<td>no friend of mine</td>
<td>10, 194/5</td>
</tr>
<tr>
<td>advise</td>
<td>piece by piece. And</td>
<td>10, 141/25</td>
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<tr>
<td>advise</td>
<td>those prelates that I</td>
<td>10, 56/4</td>
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<td>advise</td>
<td>them thereto. The cause</td>
<td>10, 56/16</td>
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<tr>
<td>advise</td>
<td>and counsel this realm</td>
<td>10, 113/9</td>
</tr>
<tr>
<td>advise</td>
<td>him to use such</td>
<td>10, 192/15</td>
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<tr>
<td>advised</td>
<td>, advise every man, for</td>
<td>10, 69/30</td>
</tr>
<tr>
<td>advised</td>
<td>, neither use myself nor</td>
<td>10, 194/4</td>
</tr>
<tr>
<td>advisement</td>
<td>In that adultery, the</td>
<td>10, 69/10</td>
</tr>
<tr>
<td>advisement</td>
<td>As for his passion</td>
<td>10, 68/32</td>
</tr>
<tr>
<td>advisement</td>
<td>: doth there no man</td>
<td>10, 69/4</td>
</tr>
<tr>
<td>advisement</td>
<td>? Doth never none unthrifts</td>
<td>10, 69/5</td>
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<tr>
<td>advisement</td>
<td>, use the same circumspection</td>
<td>10, 29/33</td>
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<tr>
<td>advisement</td>
<td>? &quot;Yea,&quot; will this man</td>
<td>10, 69/7</td>
</tr>
<tr>
<td>advisement</td>
<td>that none but such</td>
<td>10, 39/8</td>
</tr>
<tr>
<td>advisement</td>
<td>than hurt? A man</td>
<td>10, 94/8</td>
</tr>
<tr>
<td>advisement</td>
<td>may desire and have</td>
<td>10, 98/13</td>
</tr>
<tr>
<td>advisement</td>
<td>it had been overseen</td>
<td>10, 226/11</td>
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</tbody>
</table>
that saith he is afeard of him. For by
where they were well afeard, they would hold it
make them the less afeard to do it --
may make the ordinaries afeard of their own shadow
soon as he is afeard (and sooner, pardie, this
which he that is afeard of killing shall have
and many true men afeard . And if the giving
it that I am afeard to counsel them follow
them as their own affection leadeth them -- this
a fear of him. For by 10, 228/ 34
where they were well afeard, they would hold it 10, 83/ 26
make them the less afeard to do it -- 10, 81/ 1
may make the ordinaries afeard of their own shadow 10, 75/ 24
soon as he is afeard (and sooner, pardie, this 10, 98/ 15
which he that is afeard of killing shall have 10, 98/ 5
and many true men afeard . And if the giving 10, 220/ 12
it that I am afeard to counsel them follow 10, 56/ 18
to blind us with affection leadeth them -- this 10, 198/ 33
speaketh of it. Which affection cannot be but a 10, 176/ 15
not of any corrupt affection it meaneth none other 10, 161/ 31
offered of any corrupt affection, but of remorse of 10, 161/ 14
infected with desire and affection to have the worldly 10, 174/ 15
the said desire and affection to have the worldly 10, 174/ 27
have a desire and affection to have the worldly 10, 175/ 6
the said desire and affection to have the worldly 10, 175/ 28
that the desire and affection to have the worldly 10, 176/ 9
with the desire and affection to have the worldly 10, 176/ 29
as he said, likewise affectionate ) the faults of the
have none of these affections with notable enormity, then
men for such evil affections as this good Pacifier 10, 172/ 29
there are many other affections besides all such fear 10, 179/ 20
or some of mine " affinity " may slander any of 10, 99/ 25
and others of his affinity list to call any 10, 28/ 21
or any of mine " affinity " list to call them 10, 26/ 12
others of his own affinity, and in deposing against 10, 28/ 9
For I have none affinity but as I think 10, 28/ 25
in one of his affinity as in one of 10, 28/ 30
the true Catholics mine affinity, and all the others 10, 28/ 28
first, as for mine affinity, is not very great 10, 28/ 25
lest I or mine affinity might, if we list 10, 29/ 13
by this word "therefore") affinity there that he saith 10, 28/ 25
yet he doth not affirm, but saith he hath 10, 57/ 7
words: And the laws affirmed by usage and agreement 10, 220/ 17
a true, faithful man, affirmeth them nought -- and 10, 217/ 8
remembrance, upon which he affirmed it to have been 10, 29/ 28
are now living", and say true in these affirmeth that the same "constitution 10, 195/ 35
apology" he findeth the aforesaid words of his "And 10, 195/ 29
witness, will neither be aforesaid fault with mine Apology 10, 11/ 5
his matter again considered afraid nor ashamed, nor desire 10, 158/ 19
country and teach heresies afresh, he hath caught any 10, 107/ 33

Debellation of Salem and Bizance: Concordance of Major Terms

therein clearly confuted him afresh: it may peradventure happen 10, 228/ 17
proved in more matters afresh: ; and albeit that this 10, 77/ 1
process against the party afresh: , without laying that indictment 10, 186/ 3
more like be committed afresh: , but if they were 10, 147/ 10
more like be committed afresh: , but if they were 10, 155/ 30
and the other even afterthrones: . Now, after that the 10, 6/ 4
caudle serveth against her afresh: for what cause. And 10, 6/ 13
journey " and that afterward: , in the 106th leaf 10, 14/ 13
for what cause. And afterward: , in folio 268, I 10, 27/ 17
And though the parties afterward: may amend and do 10, 48/ 20
I before have said, afterward: looked upon and allowed 10, 114/ 5
some such evil things afterward: as were at the 10, 55/ 5
were still nought, and afterward: still would be nought 10, 127/ 27
book of Division and afterward: by this book again 10, 82/ 27
confess nothing, and yet afterward: he confesseth, both of 10, 146/ 10
and clean -- and afterward: the Catholics called them 10, 25/ 31
which I shall speak afterward: . Another special cause there 10, 186/ 22
we be to speak afterward: , in another chapter. Say 10, 145/ 24
said truth. And yet afterward: hath himself confessed that 10, 148/ 24
twenty such secret informations afterward: call him forth openly 10, 73/ 33
taketh such pleasure that afterward: (folio 79) he falleth 10, 202/ 5
than his is that afterward: deposingth to his harm 10, 101/ 17
so, nor never would afterward: teach nor hold heresies 10, 116/ 12
first sow division, and afterward: rear rebellion in the 10, 213/ 7
the cause, and forthwith afterward: I prove it, which 10, 126/ 13
business of them. And afterward: , in the leaf 91 10, 221/ 27
off the neck. And afterward: when honest men, dwellers 10, 16/ 20
had written so pithily. Afterward: , in another place where 10, 199/ 29
like peril to fall afterward: it was provided by 10, 119/ 26
consider the paragraph "Excommunicamus" afterward: in the same title 10, 114/ 8
grant it, neither. But afterward: , in the selfsame chapter 10, 96/ 34
some of them would afterward: do some such things 10, 55/ 1
he spoke himself, but afterward: also in the second 10, 200/ 35
be suspected themselves, and afterward: confess it too, both 10, 148/ 35
the said chapter; and afterward: , then, shall we see 10, 111/ 13
man of felony, and afterward: , when they were stepped 10, 154/ 2
in the county, and afterward: those depositions with such 10, 151/ 7
court -- should be afterward: received as witness in 10, 150/ 11
much minded as yet, age: now so coming on 10, 3/ 21
many years mad; but age: had taken from him 10, 16/ 7
his book of Division aggrieve: the clergy of this 10, 191/ 26
words: And this Pacifier aggrieveth: (as much as in 10, 191/ 12
heretic: which thing sore aggrieveth: the suspicion that he 10, 117/ 33
his such manner of
it, a good while
I shall as genteelly
name and the matter
That I will well
wit and grace to
is so genteel to
and in another to
of both parties to
chapter: I will first
would in no wise
fully fifteen that anything
love well together and
answer thus. I will
and therefore we shall
matters of his book
for other things, yet
wise: I will also
against their will, and
free agreement accept and
mine own mind, could
law they do not
-- His Grace may
of them that so
Christendom was this law
with the truth, and
of heresies were never
be thanked, meetly well
made were so well
spirituality and temporality, ratified,
usage and custom ratified,
therefore, that any ratifying,
people of their free
that spoke of such
affirmed by usage and
of a consent and
words -- of the
intend a division than
and the patriarch of
else if they will
the spiritual (for those,
offender be both punished
they renounced; or be

aggrieving  he useth a very  10, 191/ 28
ago  in my book of  10, 35/ 31
agree  with him again; but  10, 216/ 2
agree  together well), but I  10, 10/ 16
agree  ," will this good man  10, 70/ 8
agree  together in goodness, and  10, 231/ 5
agree  with me, I shall  10, 216/ 1
agree  that there is such  10, 61/ 15
agree  , and each love other  10, 228/ 3
agree  with Master More, that  10, 215/ 24
agree  with the name of  10, 8/ 21
agree  with the name. Now  10, 10/ 21
agree  , and neither of them  10, 212/ 35
agree  that my saying that  10, 178/ 23
agree  well in that. But  10, 148/ 11
agree  well with the name  10, 10/ 14
agree  together about the maintenance  10, 43/ 11
agree  that in the congregation  10, 216/ 14
agree  not themselves thereto. This  10, 218/ 1
agree  unto; but these laws  10, 217/ 10
agree  well with this good  10, 56/ 4
agree  nor stand together. And  10, 186/ 15
agree  to it when it  10, 32/ 16
agree  against their will. But  10, 217/ 15
agree  and approved. And from  10, 144/ 35
agree  in the circumstances and  10, 154/ 10
agree  by a common assent  10, 217/ 11
agree  together, God hold it  10, 30/ 29
agree  again that neither nother  10, 143/ 38
agree  , and confirmed, ought with  10, 215/ 28
agree  , and confirmed, yet he  10, 215/ 8
agreeing  , or confirming of the  10, 217/ 20
agreement  accept and agree unto  10, 217/ 10
agreement  all in one --  10, 43/ 23
agreement  of the people be  10, 217/ 8
agreement  wherein secular priests and  10, 43/ 9
agreement  of all spiritual folk  10, 44/ 20
agreement  , I cannot tell; their  10, 225/ 19
Alexandria  by their deputies, and  10, 144/ 32
algates  detect any man, may  10, 91/ 8
algates  , that be now) saith  10, 137/ 29
alike  : if the greater offender  10, 218/ 30
alike  arrested and put in  10, 218/ 18
punished, imprisoned, or arrested alike; which unreasonable reason oppugneth 10, 220/ 26
yet the more part alive. And therefore, if the 10, 35/ 15
the amendments that he allayeth in his Apology is 10, 22/ 10
parson's bare word, for allegation of the constitution provincial 10, 196/ 4
any reasonable and true allegation so order themselves that 10, 60/ 22
that the parties do allege it; but he must 10, 157/ 1
taught all, and would allege therefore that if he 10, 80/ 10
him, he might percase allege and prove so great 10, 105/ 27
For though it be alleged in the Extra. de 10, 111/ 24
whom he so much allegeth here himself. And whereas 10, 83/ 15
and alive. And therefore, if the 10, 35/ 15
the devil. I well allow, and would have allowed 10, 49/ 22
as their discretion will allow, and would have 10, 224/ 6
that have used and allowed that law for good 10, 114/ 27
afterward looked upon and allowed in the general council 10, 114/ 5
years have accepted and allowed it, but that it 10, 117/ 11
intended that used and allowed this thing that I 10, 157/ 13
continual use ever since allowed it. And this realm 10, 145/ 2
the said apology, and allowed in like wise his 10, 49/ 22
it not serve in allowed the said answer well 10, 224/ 1
they had been in Almaine; which words I might 10, 97/ 9
in many places of Almaine duly followed in the 10, 96/ 27
is to wit, of Almaine that are perverted since 10, 96/ 24
have been slain in Almaine and Greece. There were 10, 144/ 30
fail to fall, which Almaine, within these very few 10, 210/ 24
he saith: I beseech Almighty God keep from us 10, 211/ 23
thus: that I beseech Almighty God that he have 10, 210/ 14
heard much speech made almost every week -- so 10, 4/ 27
would say that by " almost killing with a club 10, 31/ 27
like it, I were almost as mad as he 10, 218/ 2
learned the rule that almost every boy con: that 10, 33/ 24
happeth very seldom, and almost never till it be 10, 109/ 36
in all criminal causes almost all the laws of 10, 220/ 27
some folk as lief almost as the life. And 10, 99/ 20
in the reading wax almost as weary. Then saw 10, 38/ 4
them -- it were almost as much to say 10, 76/ 24
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>almost</td>
<td>any time without them</td>
<td>10, 80/21</td>
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<tr>
<td>alms</td>
<td>that now call them</td>
<td>10, 55/13</td>
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<td>alms</td>
<td>, and would say that</td>
<td>10, 53/31</td>
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<td>alone</td>
<td>is as able to</td>
<td>10, 187/3</td>
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<td>alone</td>
<td>; and go about with</td>
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<td>alone</td>
<td>against them all. But</td>
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<td>-- I answered in</td>
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<td>. For if by the</td>
<td>10, 120/6</td>
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<td>, and the complaints, upon</td>
<td>10, 170/10</td>
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<td>alone</td>
<td>, not in cunning but</td>
<td>10, 135/9</td>
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<td>alone</td>
<td>of this good man's</td>
<td>10, 73/15</td>
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<td>alone</td>
<td>, but the harm is</td>
<td>10, 87/10</td>
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<td>alone</td>
<td>. And so hath he</td>
<td>10, 128/12</td>
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<td>alone</td>
<td>-- wherein he laboreth</td>
<td>10, 224/9</td>
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<td>alone</td>
<td>and let him go</td>
<td>10, 93/36</td>
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<td>alone</td>
<td>, neither compelled nor hired</td>
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<td>. Howbeit, good readers, what</td>
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<td>, and thereby suffer many</td>
<td>10, 148/8</td>
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<td>alone</td>
<td>, but that Summa rosella</td>
<td>10, 184/32</td>
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<td>, and over that, with</td>
<td>10, 6/11</td>
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<td>, and saith that open</td>
<td>10, 143/17</td>
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<td>than write them in</td>
<td>10, 19/34</td>
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<td>, and let them like</td>
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<td>alone</td>
<td>, and in themselves no</td>
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<td>. I suppose verily that</td>
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<td>10, 224/12</td>
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<td>alone</td>
<td>, I say lay</td>
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<td>, but the whole people</td>
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<td>alone</td>
<td>) which yet will, if</td>
<td>10, 85/21</td>
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<td>aloud</td>
<td>,&quot;Hold thy babble, I</td>
<td>10, 46/15</td>
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<td>Alar</td>
<td>, whereof in the 86th</td>
<td>10, 222/34</td>
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<td>altar</td>
<td>, and suffer them to</td>
<td>10, 208/1</td>
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<tr>
<td>alter</td>
<td>and change that law</td>
<td>10, 113/11</td>
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<td>although</td>
<td>there were no more</td>
<td>10, 157/19</td>
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<td>although</td>
<td>it were not untrue</td>
<td>10, 58/32</td>
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<td>although</td>
<td>that in some places</td>
<td>10, 64/1</td>
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<td>although</td>
<td>he proved well in</td>
<td>10, 105/8</td>
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<td>although</td>
<td>that all were true</td>
<td>10, 15/17</td>
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<td>although</td>
<td>the witness were forsworn</td>
<td>10, 162/28</td>
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<td>altogether</td>
<td>. Finally, where he saith</td>
<td>10, 13/32</td>
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<tr>
<td>altogether</td>
<td>, yet were he never</td>
<td>10, 120/2</td>
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<td>altogether</td>
<td>done, while he proveth</td>
<td>10, 198/35</td>
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<td>altogether</td>
<td>could very little serve</td>
<td>10, 120/13</td>
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<td>altogether</td>
<td>ever the longer unto</td>
<td>10, 208/29</td>
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the most part of
juries, and judges, and
out the whole clause
book too long by
the scripture saith, "Qui
threat. There were the
England. There were the
among the others, the
not the sin of
you now and evermore,
to silence than anything
the time till they
of a mind to
readers, every of you
only pray God to
them in remembrance to
but that some shall
he would I should
well disposed as to
the parties afterward may
make them good and
as I say there,
though they do never
pain for him to
any man that would
what could mine answer
before they punish them,
say that he will
they may repent and
then, after "monition to
that were willing to
but if they be
faults were not all
many folk many times
-- himself had somewhat
no manner hope of
of charity, for their
the less to the
declare, and the little
not to speak against
untrue, yet all the
he were faultless? For
accusers, to get any

altogether that in my book
altogether . For such "some say
altogether . As to that that
altogether . And that ye may
amat periculum, peribit in illo
ambassadors of all the realms
ambassadors of both the emperors
ambassadors of England. There were
ambition that this man here
amen "; therein he saith very
amend the priest -- but
amend -- yes, and after
amend his fault and say
amend your books, and in
amend them. And as for
amend them; especially because he
amend and do better --
amend mine own fault that
amend their own faults so
amend and do good again
amend them. This good man
amend all these grudges --
amend -- yet I should
amend his collation in that
amend , and then let him
amend the matter, or his
amend first their own faults
amend and will say such
amend . And also though they
amend it" given to the
amend . And whoso were willing
amended (whereof I neither then
amended yet?To this question
amended , than prosperously to proceed
amended his matter, with leaving
amendment . Saint Cyprian, I see
amendment , they detect) if they
amendment of the priest because
amendment may show. Riots be
amendment , but against the present
amendments that he allayeth in
amends the law giveth him
amends thereby, no more than
recover a right large
rehearse right and construe
to reform that is
of his do not
And whether those words
words of this man
nor yet my words
far forth also as
since all his excuse
it is gathered together,
forth here a few
had the lands whose
sooner answer him all
gospel, yet the same
case that if an
high authority of Summa
esteemed and taken as
For we be no
me. Howbeit, their causeless
become the accuser and
upon a passion of
wit, lour and look
to make the brethren
he would never be
be angry for an
judges' troth somewhat be
pewfellow; and he, falling
overseen as to be
heard, she waxed as
is in such wise
plain that he is
of one speaking an
haply Master More would
I make it you
once come out abroad,
Division, as yourselves shall
was mine Apology an
shall you find this
to be put to
and part in this
moved me to make
in also into mine
the reading of his
amends. For well ye wot
amiss this word of his
amiss in the priest that
amount unto the defamation of
amount to that effect that
amount unto, which he would
amount not to it, but
amounted unto as much as
amounteth to no more but
amounteth to no more but
amounting in a sum total
ancestors had mortised them. And
anew than find out for
angel should not be believed
angel came from heaven and
angelica to denounce them all
angels in our conversation. And
angels but sinners, that lightly
anger did not greatly grieve
anger him whom he feareth
anger, for lack of good
angrily, and say they be
angry with me, and rehearseth
angry for an angry word
angry word spoken by a
angry with him. Now herein
angry therewith, cried out unto
angry with the spiritual men
angry again, and suddenly she
angry with them that are
angry with me that I
angry word and yet would
anon find a default at
anon, with the farther folly
anon heard I word that
anon see, God wot, with
answer also, and a defense
answer of his a very
answer before and acquitted, if
answer, but not all . . . Of
answer to it, and how
answer here. Yea, and yet
answer very merry, and waxen
that be put to
abroad in print; which
at leisure convenient shall
well I should sooner
to see the Pacifier's
And after, read mine
hath of any sufficient
never be put to
never be put to
men be put to
when I read his
not be put to
and put felons to
saith, he will not
not be put to
this is his proper
and short enough, and
put any man to
traitors and felons to
men be put to
some that commend his
is complained on to
he much needed to
you read here his
as he saith, "an
that it is an
which I name an
his words be an
the name of an
if it be an
mine Apology is an
Division, it is an
piece is also an
went thereabut -- his
put to answer. For
the defense of mine,
unto the first, his
now reasoneth in his
he make his friend
against bandogs, and therein
the king's jail to
that it be any
mine own making an

answer  ex officio and them 10, 132/ 28
answer  he dissembleth, and again 10, 194/ 10
answer  them myself. And where 10, 225/ 5
answer  him all anew than 10, 7/ 4
answer  -- Bizance answereth: I 10, 11/ 11
answer  in mine Apology, which 10, 88/ 23
answer  . For these are there 10, 131/ 23
answer  upon that arrest, but 10, 122/ 7
answer  upon that arrest, but 10, 126/ 25
answer  , upon this arrest and 10, 128/ 16
answer  half minded, as I 10, 37/ 31
answer  before them, as it 10, 133/ 3
answer  without indictments, as in 10, 136/ 18
answer  neither, for "avoiding of 10, 13/ 29
answer  till he be indicted 10, 123/ 5
answer  : And then because he 10, 132/ 26
answer  a long book in 10, 129/ 23
answer  in heresy but either 10, 133/ 27
answer  without indictment, but in 10, 137/ 20
answer  at the common law 10, 121/ 36
answer  for the compendious brevity 10, 7/ 29
answer  , and to condemn him 10, 105/ 22
answer  and to declare that 10, 40/ 34
answer  , wherein he declareth the 10, 36/ 17
answer  or a defense." Now 10, 8/ 14
answer  or a defense, for 10, 8/ 17
answer  or a defense write 10, 8/ 28
answer  or a defense indeed 10, 8/ 30
answer  or a defense if 10, 9/ 5
answer  or a defense made 10, 9/ 6
answer  and a defense, not 10, 9/ 9
answer  and a defense for 10, 9/ 12
answer  and a defense of 10, 9/ 16
answer  in his Dialogue had 10, 6/ 36
answer  of this evasion I 10, 128/ 19
answer  him with faults of 10, 39/ 22
answer  is so feeble that 10, 181/ 6
answer  , ye shall find folio 10, 31/ 9
answer  this better first, that 10, 224/ 34
answer  me thus. First, that 10, 142/ 12
answer  ." And it followeth in 10, 168/ 22
answer  or defense for mine 10, 8/ 33
answer  or defense for some 10, 8/ 35
put the parties to
he could, should never
piece he maketh none
is this good man's
now, good readers, this
point was there none
once be put to
could make no farther
be very tedious to
if he would not
heartily thank him, and
king's honorable Council: this
had then meant to
him that think his
about, and all mine
effect of all his
lack of putting to
to put them to
man will, I suppose,
saith he will not
of the law. This
the words of his
never be put to
this good man dare
that would not yet
putting of priests to
that be put to
ear, but in his
pain to make them
near me. For this
study much for an
to be assoiled: what
to Salem the Pacifier's
in remembrance of an
his not putting to
-- what could mine
and then this his
he playeth in his
therefore it needed none
that piece was the
say. To this I
putting of men to
answering, seeing that his
answer, , and send for what
answer, it well. For that
answer, at all. For whereas
answer, : Then he goeth further
answer, of this good man
answer, for this good man
answer, ; with another good counsel
answer, -- yet had I
answer, . But where he saith
answer, it fully, he should
answer, him as himself would
answer, here of his helpeth
answer, this that I was
answer, likely. For I would
answer, made (as I have
answer, lieth always in this
answer, lie still in prison
answer, upon, and in the
answer, them himself in the
answer, it "fully." In faith
answer, of truth is not
answer, here -- it shall
answer, , whether is it his
answer, me that it is
answer, his saying. It would
answer, before temporal judges, and
answer, before the king's justices
answer, he hath left it
answer, , but at leisure convenient
answer, hath he made in
answer, , but may make answers
answer, doth he make unto
answer, , while he maketh as
answer, that a man of
answer, maketh the matter of
answer, amend the matter, or
answer, after: ye may therefore
answer, made unto me, without
answer, , but he might grant
answer, that it neither was
answer, upon indictments, nor yet
answer, liked him not, he
Debellation of Salem and Bizance: Concordance of Major Terms 21

Return to Index

Thomas More Studies 9.2 (2014)
other side, if he
never heard it; which
way a man might
thereby, and therefore made
will not fully make
before). To this I
and apply me mine
that he could never
suffering him to make
as I say, that
fruitless, and therefore the
when he heareth this
accuse. Now, if this
he would seem to
tedious to him to
that done, consider his
that in this goodly
had made a long
these words I will
the words of his
and showeth that mine
Salem that the Pacifier's
leaf, and pretendeth to
therewith defendeth, and mine
in that point fully
-- albeit I have
words, but that I
that I there made,
in the same place
sentence that he hath
then is the matter
this good man hath
to which I have
fully, he should have
the twenty-sixth chapter (and
passion. And because I
good readers, I have
since I have here
causes for which I
trifles alone -- I
this manner wise I
which I should have

answer  me yea: then would 10, 85/ 3
answer  I will therefore be 10, 194/ 11
answer  ill. And therefore whereas 10, 224/ 30
answer  to those things that 10, 226/ 16
answer  thereto. But this will 10, 219/ 27
answer  that albeit this good 10, 41/ 11
answer  there to those other 10, 49/ 7
answer  them. For though he 10, 103/ 35
answer  either, and thus be 10, 126/ 19
answer  was made to that 10, 5/ 8
answer  needless, and verily fruitless 10, 38/ 11
answer  , he would ween there 10, 91/ 1
answer  of his were good 10, 109/ 1
answer  well here were these 10, 180/ 25
answer  already. And what I 10, 193/ 13
answer  altogether. Finally, where he 10, 13/ 32
answer  here, in which, for 10, 41/ 26
answer  of his (which he 10, 140/ 11
answer  of twelve whole sheets 10, 4/ 30
answer  thus. I will agree 10, 178/ 22
answer  with the words of 10, 6/ 19
answer  to his words which 10, 46/ 5
answer  shall be written into 10, 11/ 25
answer  my words written against 10, 41/ 8
answer  also thereto, ye shall 10, 49/ 14
answer  , as solemn a matter 10, 44/ 18
answered  him therein already, yet 10, 17/ 1
answered  him truly, and, with 10, 214/ 18
answered  every part. And this 10, 214/ 20
answered  me yes, as I 10, 30/ 25
answered  very well. But surely 10, 224/ 28
answered  . And if he avow 10, 72/ 13
answered  already. Howbeit, if they 10, 224/ 35
answered  him both in mine 10, 106/ 17
answered  at the leastwise half 10, 220/ 3
answered  there at length, in 10, 65/ 29
answered  him in mine Apology 10, 68/ 19
answered  and showed my mind 10, 193/ 9
answered  these generalities of his 10, 227/ 29
answered  him not: one a 10, 186/ 19
answered  in effect only these 10, 222/ 9
answered  him: This piece, concerning 10, 146/ 31
answered  anything to that point 10, 186/ 29
Debellation of Salem and Bizance: Concordance of Major Terms

is in this point
farther defense thereof, fully
words of his sufficiently
hath this good man
man hath therein neither
which this man hath
is all the matter
hath in this point
abearing -- this good
Now cometh this good
words of mine, he
the law -- he
lo, this good man
substantially this good man
this that he saith
Pacifier's answer -- Bizance
untruth, some part he
with, he no more
more wrong To this
by the justices: he
leaf), this good man
this law Master More
gaily this good man
himself seeth that he
that some part he
words this good man
he denieth nothing, nor
twelve men, then he
then?" And even thus
naked thing This man
reader, one piece he
greatly criminal causes, he
take this fashion for
lose much time in
it, What manner of
pain taken in the
out of order) in
But surely if such
it little worth the
and in his not
no farther cause in
man had been quite
answer, but may make

answered , even to the very
answered here by the way
answered , for the thing that
answered me now to this
answered nor once touched such
answered to some very little
answered . For then, ye wot
answered me -- ye shall
answereder hath here borne himself
answereder , and for the more
answereder nothing at all. And
answereder not in all his
answereder me thus: And then
answereder this. These are his
answereder no part at all
answereder : I shall cause it
answereder a great deal less
answereder than though he never
answereder he that he will
answereder that it is true
answereder thus: And now to
answereder not, but passeth it
answereder it, I shall first
answereder it so slenderly, he
answereder with untruth, some part
answereder me thus: Then to
answereder nothing neither thereunto. And
answereder me certain things to
answereder me now this good
answereder here as though he
answereder with an untruth, another
answereder with no word at
answering -- let any man
answering of such blunt subtle
answering , good readers, call you
answering , seeing that his answer
answering thereunto -- I cannot
answering be well, I wot
answering , as a reason reproved
answering , a very shameful, way
answering him there, while he
answerless . But yet went I
answers to them all shortly
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>he bringeth in mine</td>
<td>answers made there, and confuteth</td>
<td>10, 41/ 19</td>
</tr>
<tr>
<td>those arguments all his</td>
<td>answers will never be able</td>
<td>10, 14/ 1</td>
</tr>
<tr>
<td>went to work, and</td>
<td>answers were a-making, divers, by</td>
<td>10, 4/ 25</td>
</tr>
<tr>
<td>it appear by his &quot;</td>
<td>answers ,&quot; and by his &quot;considerations</td>
<td>10, 13/ 34</td>
</tr>
<tr>
<td>so cunning, about divers</td>
<td>answers , I longed of their</td>
<td>10, 5/ 32</td>
</tr>
<tr>
<td>this book, with mine</td>
<td>answers everywhere added thereunto, and</td>
<td>10, 88/ 27</td>
</tr>
<tr>
<td>soon perceive that his</td>
<td>answers were even very dull</td>
<td>10, 6/ 20</td>
</tr>
<tr>
<td>wit, the patriarch of</td>
<td>Antioch and the patriarch of</td>
<td>10, 144/ 31</td>
</tr>
<tr>
<td>figure of irony, or</td>
<td>antiphrau.</td>
<td>10, 24/ 26</td>
</tr>
<tr>
<td>would fall in them</td>
<td>anymore after, or not? If</td>
<td>10, 54/ 31</td>
</tr>
<tr>
<td>that the judges would</td>
<td>anymore call them to hear</td>
<td>10, 150/ 5</td>
</tr>
<tr>
<td>that the judges would</td>
<td>anymore call them to hear</td>
<td>10, 151/ 20</td>
</tr>
<tr>
<td>Salem, I never knew</td>
<td>anyone that had been at</td>
<td>10, 34/ 11</td>
</tr>
<tr>
<td>though I never found</td>
<td>anyone that ever thought any</td>
<td>10, 34/ 22</td>
</tr>
<tr>
<td>that this hundred years</td>
<td>anyone was wronged with it</td>
<td>10, 88/ 4</td>
</tr>
<tr>
<td>no country hath there</td>
<td>anywhere left and forsaken it</td>
<td>10, 145/ 5</td>
</tr>
<tr>
<td>hath been very little</td>
<td>anywhere , save even here at</td>
<td>10, 227/ 11</td>
</tr>
<tr>
<td>peril, and harm have</td>
<td>anywhere sprung upon heresies begun</td>
<td>10, 210/ 21</td>
</tr>
<tr>
<td>others (if any such)</td>
<td>anywhere be) as would be</td>
<td>10, 15/ 15</td>
</tr>
<tr>
<td>bold to proceed on</td>
<td>apace , and so they would</td>
<td>10, 141/ 6</td>
</tr>
<tr>
<td>have evidence given them</td>
<td>apart , or have heard of</td>
<td>10, 130/ 2</td>
</tr>
<tr>
<td>that exposition of the</td>
<td>Apocalypse , had been still the</td>
<td>10, 12/ 22</td>
</tr>
<tr>
<td>89th leaf of mine</td>
<td>Apocalypse &quot;confess that ’murmur”</td>
<td>10, 14/ 11</td>
</tr>
<tr>
<td>same things in mine</td>
<td>Apocalypse by writing -- yet</td>
<td>10, 227/ 20</td>
</tr>
<tr>
<td>nineteenth chapter of mine</td>
<td>Apocalypse , beginning folio 116, and</td>
<td>10, 41/ 24</td>
</tr>
<tr>
<td>forty-fifth chapter of mine</td>
<td>Apocalypse , beginning folio 243, and</td>
<td>10, 67/ 22</td>
</tr>
<tr>
<td>fortieth chapter of mine</td>
<td>Apocalypse deny &quot;that a man&quot;</td>
<td>10, 111/ 10</td>
</tr>
<tr>
<td>And so was mine</td>
<td>Apocalypse an answer also, and</td>
<td>10, 9/ 28</td>
</tr>
<tr>
<td>some places of the</td>
<td>Apocalypse much necessary and not</td>
<td>10, 7/ 19</td>
</tr>
<tr>
<td>twenty-first chapter of mine</td>
<td>Apocalypse , folio 123, and then</td>
<td>10, 60/ 7</td>
</tr>
<tr>
<td>also myself in mine</td>
<td>Apocalypse spoken thereof, and that</td>
<td>10, 76/ 35</td>
</tr>
<tr>
<td>thereupon begin in mine</td>
<td>Apocalypse , folio 101. And the</td>
<td>10, 36/ 15</td>
</tr>
<tr>
<td>forty-sixth chapter of mine</td>
<td>Apocalypse , folio 232. And then</td>
<td>10, 169/ 24</td>
</tr>
<tr>
<td>Division and in mine</td>
<td>Apocalypse , folio 237: And though</td>
<td>10, 175/ 23</td>
</tr>
<tr>
<td>it now that mine</td>
<td>Apocalypse is an answer and</td>
<td>10, 9/ 9</td>
</tr>
<tr>
<td>answer that in mine</td>
<td>Apocalypse I make, as you</td>
<td>10, 4/ 36</td>
</tr>
<tr>
<td>I have in mine</td>
<td>Apocalypse said, and as we</td>
<td>10, 71/ 28</td>
</tr>
<tr>
<td>to resort to mine</td>
<td>Apocalypse , and beginning at the</td>
<td>10, 228/ 8</td>
</tr>
<tr>
<td>I said in mine</td>
<td>Apocalypse that there be few</td>
<td>10, 221/ 16</td>
</tr>
<tr>
<td>selfsame chapter of mine</td>
<td>Apocalypse (folio 226): But yet</td>
<td>10, 139/ 10</td>
</tr>
<tr>
<td>upon them in mine</td>
<td>Apocalypse , folio 238. But now</td>
<td>10, 177/ 24</td>
</tr>
<tr>
<td>good readers, in mine</td>
<td>Apocalypse , the forty-eighth chapter, which</td>
<td>10, 60/ 27</td>
</tr>
<tr>
<td>the words of mine</td>
<td>Apocalypse , the forty-second chapter, folio</td>
<td>10, 96/ 29</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>twentieth chapter of mine Apology</td>
<td>10, 50/6</td>
</tr>
<tr>
<td>As soon as mine Apology was once come out</td>
<td>10, 4/11</td>
</tr>
<tr>
<td>said chapter of mine Apology , and doubly confuteth it</td>
<td>10, 46/35</td>
</tr>
<tr>
<td>have not in mine Apology &quot;devised some convenient ways</td>
<td>10, 8/6</td>
</tr>
<tr>
<td>nineteenth chapter of mine Apology be &quot;very dark,&quot; by</td>
<td>10, 46/6</td>
</tr>
<tr>
<td>217th leaf of his Thomas More in his Apology , speaking of defaults that</td>
<td>10, 61/7</td>
</tr>
<tr>
<td>Thomas More in his Apology calleteth sometimes &quot;desperate wretches</td>
<td>10, 29/24</td>
</tr>
<tr>
<td>deny not in mine Apology that his device is</td>
<td>10, 96/31</td>
</tr>
<tr>
<td>expressly declared in mine Apology , neither never did I</td>
<td>10, 15/7</td>
</tr>
<tr>
<td>twenty-seventh chapter of mine Apology as to divide the</td>
<td>10, 203/22</td>
</tr>
<tr>
<td>many places of mine Apology lay the fault from</td>
<td>10, 9/26</td>
</tr>
<tr>
<td>nineteenth chapter of mine Apology , which beginneth folio 116</td>
<td>10, 41/9</td>
</tr>
<tr>
<td>twenty-seventh chapter of mine Apology , that beginneth folio 162</td>
<td>10, 53/19</td>
</tr>
<tr>
<td>mine objections in mine Apology be not fruitless, because</td>
<td>10, 39/24</td>
</tr>
<tr>
<td>well declared in mine Apology . And he hath again</td>
<td>10, 85/30</td>
</tr>
<tr>
<td>any place of mine Apology , I neither have done</td>
<td>10, 57/11</td>
</tr>
<tr>
<td>after, in the same Apology , folio 241, he confesseth</td>
<td>10, 61/11</td>
</tr>
<tr>
<td>as I in mine Apology say that he did</td>
<td>10, 67/13</td>
</tr>
<tr>
<td>said chapter in mine Apology , folio 235) he saith</td>
<td>10, 176/21</td>
</tr>
<tr>
<td>showed before, in mine Apology , that in heresy that</td>
<td>10, 138/33</td>
</tr>
<tr>
<td>I had in mine Apology made against him. For</td>
<td>10, 50/22</td>
</tr>
<tr>
<td>reader unto in mine Apology , where for his ready</td>
<td>10, 7/8</td>
</tr>
<tr>
<td>I have in mine Apology rehearsed you, how well</td>
<td>10, 23/8</td>
</tr>
<tr>
<td>aforesaid fault with mine Apology , as though I were</td>
<td>10, 11/6</td>
</tr>
<tr>
<td>I touched in mine Apology -- that I leave</td>
<td>10, 19/35</td>
</tr>
<tr>
<td>Pacifier's words against mine Apology . And finally in the</td>
<td>10, 12/23</td>
</tr>
<tr>
<td>the nature of an Apology -- himself in his</td>
<td>10, 13/2</td>
</tr>
<tr>
<td>he allayeth in his Apology is only in punishment</td>
<td>10, 22/11</td>
</tr>
<tr>
<td>and mine in mine Apology -- his in the</td>
<td>10, 31/8</td>
</tr>
<tr>
<td>thirtieth chapter of mine Apology , which beginneth in the</td>
<td>10, 56/28</td>
</tr>
<tr>
<td>may read in mine Apology , folio 158, in the</td>
<td>10, 65/28</td>
</tr>
<tr>
<td>forty-first chapter of mine Apology , folio 228, in this</td>
<td>10, 146/30</td>
</tr>
<tr>
<td>they lie in mine Apology , folio 159 (in the)</td>
<td>10, 199/21</td>
</tr>
<tr>
<td>And whereas in mine Apology that piece is the</td>
<td>10, 125/8</td>
</tr>
<tr>
<td>maketh mention in his Apology ; and if it be</td>
<td>10, 126/30</td>
</tr>
<tr>
<td>words written in mine Apology (the 169th leaf), this</td>
<td>10, 210/11</td>
</tr>
<tr>
<td>that I in mine Apology &quot;mistake the letter&quot; of</td>
<td>10, 30/33</td>
</tr>
<tr>
<td>99th leaf of mine Apology ; and there, lo, these</td>
<td>10, 191/10</td>
</tr>
<tr>
<td>the words of mine Apology that he maketh this</td>
<td>10, 125/16</td>
</tr>
<tr>
<td>some places of mine Apology , that this man calleteth</td>
<td>10, 59/30</td>
</tr>
<tr>
<td>I said in my Apology , the law must needs</td>
<td>10, 124/37</td>
</tr>
<tr>
<td>these words of mine Apology , written in my said</td>
<td>10, 215/2</td>
</tr>
<tr>
<td>shall in all mine Apology find you no such</td>
<td>10, 18/27</td>
</tr>
</tbody>
</table>

Thomas More Studies 9.2 (2014)
<p>| Apology | there could no such | 10, 26/ 31 |
| Apology | , it is not required | 10, 8/ 32 |
| Apology | that &quot;remedy&quot; of his | 10, 96/ 14 |
| Apology | that not only there | 10, 39/ 35 |
| Apology | , of a pacifier between | 10, 19/ 11 |
| Apology | , should soon perceive that | 10, 6/ 20 |
| Apology | , may soon perceive that | 10, 210/ 4 |
| Apology | , he saith plainly that | 10, 64/ 27 |
| Apology | , plain experience proveth. Whereby | 10, 141/ 3 |
| Apology | that the realm is | 10, 26/ 28 |
| Apology | is, and saith that | 10, 8/ 16 |
| Apology | , by keeping secret such | 10, 210/ 35 |
| Apology | , wherein you shall see | 10, 49/ 5 |
| Apology | , which you shall find | 10, 88/ 23 |
| Apology | , and then shall I | 10, 121/ 2 |
| Apology | ,&quot; which name signifieth, as | 10, 8/ 14 |
| Apology | , first, and since even | 10, 106/ 17 |
| Apology | (folio 229): Since evil | 10, 155/ 26 |
| Apology | that if such things | 10, 68/ 20 |
| Apology | , in many such things | 10, 214/ 15 |
| Apology | . Surely I suppose he | 10, 24/ 7 |
| Apology | whereupon he taketh hold | 10, 96/ 18 |
| Apology | , it appeareth that I | 10, 14/ 32 |
| Apology | , folio 219, that if | 10, 89/ 6 |
| Apology | , folio 227, that in | 10, 185/ 3 |
| Apology | said expressly that he | 10, 222/ 17 |
| Apology | &quot; he findeth the aforesaid | 10, 11/ 5 |
| Apology | plainly said the same | 10, 20/ 32 |
| Apology | , beginning in the 260th | 10, 27/ 5 |
| Apology | there with the words | 10, 31/ 11 |
| Apology | ; of which the one | 10, 57/ 2 |
| Apology | shall by the whole | 10, 57/ 17 |
| Apology | -- that the same | 10, 113/ 16 |
| Apology | hath recited the said | 10, 169/ 9 |
| Apology | , good readers, the 159th | 10, 193/ 15 |
| Apology | , beginning in the 175th | 10, 223/ 12 |
| Apology | , and alloweth the said | 10, 224/ 1 |
| Apology | and compare them with | 10, 67/ 5 |
| Apology | , folio 222, these are | 10, 129/ 29 |
| Apology | meaneth that they should | 10, 210/ 19 |
| Apology | before, whereto this man | 10, 193/ 10 |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>Debellation of Salem and Bizance</td>
<td>Concordance of Major Terms</td>
<td>27</td>
</tr>
<tr>
<td>Thomas More Studies</td>
<td>9.2 (2014)</td>
<td></td>
</tr>
<tr>
<td>His Division against The</td>
<td>said, even in mine</td>
<td>10, 3/10</td>
</tr>
<tr>
<td>More, in his said</td>
<td>Apology of Sir Thomas More</td>
<td>10, 17/27</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, too. But though I</td>
<td>10, 174/30</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, addeth immediately to those</td>
<td>10, 9/32</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, Howbeit, of truth, in</td>
<td>10, 11/7</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, of his using this</td>
<td>10, 167/10</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, testified. But verily I</td>
<td>10, 225/26</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, &quot;may serve very well</td>
<td>10, 10/12</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, you see well yourselves</td>
<td>10, 120/15</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, of his folio 139, where I</td>
<td>10, 32/34</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, of his folio 119. Which when</td>
<td>10, 49/15</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, that where with his</td>
<td>10, 170/14</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, of such witnesses in</td>
<td>10, 149/4</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, that whatsoever words I</td>
<td>10, 63/34</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, in these words: But</td>
<td>10, 211/31</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, that I would make</td>
<td>10, 13/7</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, which he would seem</td>
<td>10, 180/25</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, I plainly write the</td>
<td>10, 27/1</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, (folio 257): Yet is</td>
<td>10, 181/29</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, against which you have</td>
<td>10, 102/14</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, as Master More in</td>
<td>10, 210/18</td>
</tr>
<tr>
<td>Apology, in his said</td>
<td>Apology, wedded friars and monks</td>
<td>10, 210/22</td>
</tr>
<tr>
<td>Apostle</td>
<td>used them and applied</td>
<td>10, 71/12</td>
</tr>
<tr>
<td>Apostle</td>
<td>gave the bishop warning</td>
<td>10, 23/22</td>
</tr>
<tr>
<td>Apostle</td>
<td>had, and declaring that</td>
<td>10, 35/36</td>
</tr>
<tr>
<td>Apostle</td>
<td>did. But if they</td>
<td>10, 216/19</td>
</tr>
<tr>
<td>Apostle</td>
<td>and this not in</td>
<td>10, 200/15</td>
</tr>
<tr>
<td>Apostle</td>
<td>-- men ought with</td>
<td>10, 215/13</td>
</tr>
<tr>
<td>Apostle</td>
<td>-- if they order</td>
<td>10, 216/17</td>
</tr>
<tr>
<td>Apostle</td>
<td>poverty nor would them</td>
<td>10, 36/1</td>
</tr>
<tr>
<td>Apparel</td>
<td>of a lamb. And</td>
<td>10, 155/24</td>
</tr>
<tr>
<td>Apparel</td>
<td>of a lamb, &quot;which&quot;</td>
<td>10, 156/6</td>
</tr>
<tr>
<td>Apparel</td>
<td>of a lamb, and</td>
<td>10, 162/36</td>
</tr>
<tr>
<td>Apparel</td>
<td>of a lamb,&quot; stretch</td>
<td>10, 165/9</td>
</tr>
<tr>
<td>Apparel</td>
<td>, and as much as</td>
<td>10, 143/27</td>
</tr>
<tr>
<td>Apparel</td>
<td>of a sheep, and</td>
<td>10, 165/23</td>
</tr>
<tr>
<td>Apparel</td>
<td>, and some such other</td>
<td>10, 143/23</td>
</tr>
<tr>
<td>Apparel</td>
<td>poor men that cannot</td>
<td>10, 156/7</td>
</tr>
<tr>
<td>Apparel</td>
<td>of rhetoric use commonly</td>
<td>10, 156/8</td>
</tr>
<tr>
<td>Apparel</td>
<td>their speech with apparel</td>
<td>10, 156/8</td>
</tr>
<tr>
<td>Apparel</td>
<td>in the apparel of</td>
<td>10, 156/6</td>
</tr>
<tr>
<td>Apparel</td>
<td>proof of his good</td>
<td>10, 65/7</td>
</tr>
<tr>
<td>Apparel</td>
<td>matter to put them</td>
<td>10, 132/31</td>
</tr>
</tbody>
</table>
can, and thereupon they
you his innocent mind
supposeth to make it
may hap outward to
to the readers will
of grace will not
they be well considered,
would not have it
the light of grace
loath that it should
speak of those that
And then if it
of his answer shall
things that so plain
as it may well
I ween it will
bind them sometimes to
should by good witnesses
would flee and not
much to make it
be true though there
themselves that it may
as it may well
of grace will not
he must make it
sought out and made
of heresy, if there
first, but if there
that he would rather
of before will not
never so honest in
yet that plain, open
For it hath well
bear witness he that
they be unlike, it
said treatise, as before
can tell where), that
if need were; as
spiritual judges -- it
made before, as both
division" -- whereby it
with, which book, as
of mine Apology, it
appeach him of heresy --
appear , the gladder a great
appear by his "answers," and
appear in the apparel of
appear . And therefore, as mescemeth
appear as long as the
appear so good at length
appear in my book that
appear by and by. Hath
appear that the division, peril
appear upon the end in
appear unto the grand jury
appear : then shall he lose
appear so nought, he rather
appear that if he were
appear plain that I mistake
appear before the King's Council
appear that his manner was
appear whereby he might infect
appear that the motions that
appear some suspicion of untruth
appear that they ought to
appear that this point is
appear ." Now, good readers, here
appear that the suit of
appear : you shall surely find
appear manifest tokens that he
appear manifest tokens that he
appear malicious than unwise. But
appear ," into these words, "the
appearance , were in a danger
appearance in them that they
appeared , and well been proved
appeared to be once forsworn
appeareth thus: when a man
appeareth that sometimes a wolf
appeareth plainly, upon all their
appeareth in Clementinis de hereticis
appeareth evidently they do not
appeareth by such doctors as
appeareth that he doubteth whether
appeareth in the first front
appeareth that I have no
his matter. But it be done to," as "such tokens as before li. vi., "whereby it dark sentence whereby it thus: And thus it thus: "And thus it But then, as it long before -- it himself that it well matter. And so it themselves -- as well since his own untruth abuses thereof, the truth the sentence following: it it well, it well Thus, as meseemeth, it lately. And therefore it which (since he now saith: And furthermore, it of the law, it device were followed, it reason and experience, it his offenses; wherefore it seeth. And yet it any juries. And it where he saith it he speaketh of, it this matter, as it leastwise an open cause judge an open cause order kept or cause of a lamb," which said treatise was to his purpose was to the spirituality can never now forth and, for folk to whom it to whom the matter saith such worldly honor whom the further charge a sentence after his God"; and that "inordinate appareth plain that he meant appareth ," he saith, in mine appareth , that then in favor appareth that . . . all lords and appareth " that I mean "that appareth that Master More can appareth that Master More can appareth before, Master More, in appareth plainly that necessity found appareth evidently yes! Now goeth appareth that some other "some appareth upon their own letters appareth upon his own showing appareth in some place otherwise appareth that he saith therein appareth by the self text appareth every way that the appareth every way that this appareth false in the one appareth also that the words appareth to all them that appareth plainly so there should appareth plainly that these laws appareth evidently that they be appareth that upon this law appareth also meetly well that appareth evidently nay, where every appareth by his words he appareth in these words: And appareth whereupon a man may appearing , whereupon men may see appearing wherefore, save only the appearing in apparel poor men appease this division; and not appease division -- I will appease but if, to please appeasing of division, sow first appeasing be bound to assist appertained , not to be anything appertaineth -- are lawfully their appertaineth to make thereupon further appetite . And so he doth appetite of honor is deadly
Debellation of Salem and Bizance: Concordance of Major Terms

more set upon an appetite of slandering than am 10, 28/ 32
the paring of an apple. Howbeit, I will not 10, 75/ 22
Apostle used them and applied them specially to the apply me mine answer there 10, 49/ 6
words of his; and appoint him with other compurgators 10, 115/ 30
the ordinary should then appoint ? And with what manner 10, 115/ 4
hands as himself list against him the general approbation of all Christian realms 10, 224/ 16
his saying, and in far forth allow and approbation of his other saying 10, 171/ 6
approbation his dread, for all 10, 94/ 24
Manuscript text here...
Return to Index

Debellation of Salem and Bizance: Concordance of Major Terms 31

so. Then, upon this point here confute his heresies kept under, those do and teach, without than with odious earnest matter into serious, earnest pondered": first, for his without resistance, grudge, or his reason and his the child in her neck in our Lady's any variance that ever or that ever there indicting nor at his that he that doth to answer upon that the leaving of the not be suffered to should have authority to the king's laws to that the bishops shall be examined before the the leaving of the the examination and the should be before the heavy," to "follow the Parliament that ordinaries might to answer upon that did he take and ordinaries have power to in such case the to answer, upon this malice or displeasure, be convenient that he be that he should be that is innocent and a man may be that heretics might be renounced; or be alike a man may be of him that is him also that was justices may so be

| argument | such as you see | 10, 179 / 14 |
| arguments | so plainly, and in | 10, 86 / 14 |
| arguments | all his answers will | 10, 13 / 37 |
| arguments | , resistance, or grudging. Now | 10, 202 / 30 |
| arguments | seriously to press upon | 10, 53 / 7 |
| arguments | . But I shall show | 10, 56 / 14 |
| arguments | made against the laws | 10, 13 / 36 |
| arguments | , to receive them. And | 10, 215 / 14 |
| arguments | always such therein that | 10, 87 / 29 |
| arm | and there broke off | 10, 16 / 19 |
| arm | -- when Cliff had | 10, 16 / 23 |
| arose | between them and us | 10, 209 / 6 |
| arose | any division thereupon. The | 10, 209 / 13 |
| arraigning | neither. Now may it | 10, 107 / 23 |
| arrest | him upon a reasonable | 10, 122 / 5 |
| arrest | , but only bound, and | 10, 126 / 25 |
| arrest | : we be come again | 10, 182 / 13 |
| arrest | folk for every light | 10, 181 / 33 |
| arrest | a man for every | 10, 168 / 16 |
| arrest | any man for heresy | 10, 168 / 33 |
| arrest | no man for heresy | 10, 172 / 19 |
| arrest | . For it hath been | 10, 181 / 16 |
| arrest | ." Now, verily in this | 10, 181 / 14 |
| arrest | should be made in | 10, 181 / 19 |
| arrest | . And he might have | 10, 183 / 23 |
| arrest | of the party or | 10, 181 / 13 |
| arrest | men that preach, hold | 10, 168 / 30 |
| arrest | , but proclamation shall be | 10, 122 / 7 |
| arrest | him for suspect in | 10, 123 / 20 |
| arrest | folk for suspicion of | 10, 182 / 4 |
| arrest | hath many times gone | 10, 181 / 17 |
| arrest | and imprisonment upon good | 10, 128 / 17 |
| arrested | before examination, and yet | 10, 183 / 21 |
| arrested | by the body; but | 10, 169 / 1 |
| arrested | by the body. And | 10, 182 / 3 |
| arrested | for heresy, but that | 10, 124 / 32 |
| arrested | , so that he that | 10, 122 / 5 |
| arrested | and put in prison | 10, 168 / 27 |
| arrested | and put in prison | 10, 218 / 18 |
| arrested | , and remain in prison | 10, 228 / 32 |
| arrested | upon suspicion of felony | 10, 122 / 25 |
| arrested | upon suspicion of felony | 10, 123 / 27 |
| arrested | , but he shall never | 10, 126 / 24 |
be punished, imprisoned, or arrested alike; which unreasonable reason
thar is to wit, arresting upon good abearing. And
then as to the arresting for good abearing, truth
and small great, their arresting of any at all
be like to the arresting of men for suspicion
is innocent may by arresting for felony hap to
and resembleth it to arresting for suspicion of felony
First, as to the arresting for suspicion of felony
I speak of the arresting for suspicion of felony
us that upon the arresting for suspicion of felony
for this piece, of arresting for suspicion of felony
heavy must follow the arresting for suspicion of felony
have yet hitherto, in arresting for suspicion of felony
the bishops' power of arresting for suspicion of felony
of the party or arresting for heresy, right well
their farther safeguard against arresting for heresy, right well
took that name "evangelical" arresting for heresy, right well
Paul saith also, "Who art thou that judgest another
true in denying the art thou that judgest another
And farther, I will ascertain Master More, as far
childishly that I was ascertained on his behalf to
division may be much ascertained that ever he devised
wise man may be ashamed to speak of, I
not greatly to be ashamed of the oversight. For
why I should be ashamed to say that for
I am not much ashamed to tell the tale
I would be sore ashamed to liken them together
I would indeed be ashamed to hear them, and
own parts be sore ashamed, nor desire to put
he hath said set aside for nought -- let
of us both swerve aside from the matter and
a little. For, setting aside for the while all
bodily harm, and may ask it of course upon
then if he will ask me, "What fault find
get it, and therefore ask it, he getteth it
punishment unjustly: then I ask him how he proveth
God, when he shall ask account of his people
Nolite interrogare, propter conscientiam" (" Ask no question, lest you
this evasion I will ask this good man this
divide the matter and ask whether he meant it
-- yet they that ask no further question shall
witnesses. If he will ask me what they be

10, 220/ 26
10, 125/ 7
10, 126/ 23
10, 182/ 15
10, 141/ 14
10, 124/ 31
10, 121/ 34
10, 122/ 3
10, 122/ 29
10, 123/ 4
10, 125/ 2
10, 182/ 12
10, 182/ 35
10, 180/ 31
10, 180/ 28
10, 145/ 24
10, 25/ 7
10, 157/ 10
10, 112/ 36
10, 226/ 29
10, 186/ 24
10, 209/ 37
10, 190/ 30
10, 157/ 21
10, 179/ 34
10, 157/ 18
10, 179/ 33
10, 93/ 21
10, 110/ 29
10, 88/ 15
10, 224/ 8
10, 98/ 14
10, 136/ 26
10, 195/ 22
10, 78/ 3
10, 176/ 1
10, 85/ 12
10, 128/ 19
10, 203/ 22
10, 17/ 14
10, 149/ 21
is to say, to  
But then again I  
best that he can  
he desiereth me to  
he shall then charitably  
all this, and I  
either is there not  
will when he is  
Cliff before me, and  
when the question is  
therewith, nor no question  
sadness and gravity, he  
that if he were  
peradventure if I "were  
whether, if they were  
there to when he is  
and 15th leaf he  
doeth. But then he  
while he were half  
thither and give the  
give over this, and  
upon the peril and  
of the matter, and  
boldness to troth --  
to mortal sin, and  
for him, but first  
this a little have  
wherein he neither seeth  
at the leastwise common  
so much as any  
yet he will not  
will not, he saith, "  
yet I will not  
unknown), I would not  
agreed by a common  
yet Master More himself  
seeth assemblies nor can  
shorter than I there  
which he saith I  
the ordinary's discretion to  
all. For let him  
But then would I  
folk whom I neither  

| Ask | More than they can | 10, 197/13 |
| Ask | Him, that though this | 10, 30/15 |
| Ask | Is but to be | 10, 38/17 |
| Ask | What were to be | 10, 82/15 |
| Ask | Of him what he | 10, 72/10 |
| Ask | Him now, what then | 10, 205/9 |
| Asked | The tithe against the | 10, 195/20 |
| Asked | The question avow them | 10, 73/19 |
| Asked | Him wherefore he broke | 10, 16/22 |
| Asked | Him, if he make | 10, 72/11 |
| Asked | Then is it, as | 10, 85/17 |
| Asked | Tell me this | 10, 16/25 |
| Asked | In that point his | 10, 51/27 |
| Asked | The question therein by | 10, 35/26 |
| Asked | Where they were well | 10, 83/25 |
| Asked | The question what thing | 10, 73/3 |
| Asketh | Me, with a solemn | 10, 30/8 |
| Asketh | Me wherefore in the | 10, 223/12 |
| Asleep | But then I say | 10, 40/27 |
| Assault | To such well-walled towns | 10, 3/23 |
| Assay | What they can say | 10, 225/1 |
| Assay | To rob, despoil, and | 10, 105/2 |
| Assay | Also what further thing | 10, 98/28 |
| Assay | Then, and give boldness | 10, 220/13 |
| Assay | How near he can | 10, 81/2 |
| Assay | By some such as | 10, 73/2 |
| Assayed | So to shake his | 10, 37/25 |
| Assemblies | Nor can assign and | 10, 198/20 |
| Assemblies | Together, whereof he might | 10, 198/17 |
| Assembly | About them, or promise | 10, 198/31 |
| Assent | That a law be | 10, 89/23 |
| Assent | That a law be | 10, 96/15 |
| Assent | That a law be | 10, 97/20 |
| Assent | For my part, to | 10, 97/35 |
| Assent | Of the people, but | 10, 217/12 |
| Assenteth | That the examination should | 10, 183/22 |
| Assign | And prove any conspiracy | 10, 198/20 |
| Assign | , and that by a | 10, 14/27 |
| Assign | . And he combineth those | 10, 174/33 |
| Assign | Him that is proved | 10, 116/2 |
| Assign | Me two juries of | 10, 136/25 |
| Assign | Him by name one | 10, 136/30 |
| Assign | By name nor as | 10, 54/14 |
man so suspect, sometimes
as he saith, I "
and equity that I
shall by his discretion
the spiritual court should
but they be thereto
I suppose, I have
saith that he hath
he neither seeth nor
and justice as himself
such judges as himself
do -- maintain and
law prohibited, help and
all temporal officers to
appertained be bound to
it, and with temporal
would) with his royal
recess to give royal
gathered together, the good
gathered together, the good
never made by the
he should give no
king not give his
as verily present and
as verily present and
and mutual promise in
had need to be
to denounce them all
at all. For he
such fear: then he
a sore point, I
readily to have them
more slack in calling,
the ordinaries about the
in any man to
the indictment is no
the record, yet in
that they shall be
of England have also
one. For he whose
information, cause the king's
that here, the king's
wisdom in great open
assign him (to purge his
assign " to be such that
assign -- yet that proveth
assign him -- which must
assign in like wise an
assigned -- and also, the
assigned some defaults in the
assigned some defaults in the
assigneth so much as any
assigneth to be required of
assigneth to be such as
assist the spirituality in executing
assist other to keep them
assist the ordinaries therein, and
assist them therein, though their
assistance to make it more
assistance provide a means sufficient
assistance unto the ordinaries about
assistance of the Spirit of
assistance of the Spirit of
assistance of the Spirit of
assistance against heretics till all
assistance so readily to have
assistant with them as it
assistant as it was with
assisting each other about the
assoiled: what answer doth he
assoiled again. And therefore whereas
assoileth his argument himself against
assoileth his own reason himself
asur you: to call a
attached as he would do
attaching, and examining, and farther
attaching of such are
attain any spiritual dignity for
attainder to the party, but
attaint they shall again be
attainted. And necessity hath also
attempted the same) put it
attendance His Grace useth most
attorney to make a bill
attorney is. For as I
audience, where they have had
they would have their audience believe? Believe me, good 10, 202/ 2
fashion, yet would his audience then think thus (as 10, 116/ 22
into the worse for aught that I can see 10, 129/ 35
deed. And then, for aught that this man deviseth 10, 91 / 19
his diversity shall serve aught for the purpose, he 10, 133/ 22
well stand together" for aught that he seeth. And 10, 186/ 14
And so doth Saint Augustine also call them in 10, 25/ 32
as I remember, in author Gellius. Which thing though 10, 226/ 7
but that if the meaneth only of such author had himself left them 10, 199/ 31
it by their whole authorities as they pretend to
spiritual men should have that they had less
that he meaneth not of author falsely pretended, but truly
as they do by it were, with such authorities given them by princes 10, 206/ 30
have done, pretended their authorities so solemnly check me 10, 27/ 25
if he neither have authorities such. Now consider, then
to doubt of what authorities to call for the
confess that they have authorities he meant. For he
to them that have authorities immediately derived from God 10, 208/ 15
be it, with such authorities, to treat further of
have their whole authorities immediately of God, every
not to do by authorities immediately from God such 10, 206/ 29
as they have their authorities immediately of God indeed 10, 207/ 20
not pretend to have authorities immediately from God to
pretend that by the authorities which God hath given 10, 204/ 11
will pretend that such authorities as they have of
all such as have authorities to punish heretics should 10, 30/ 10
rulers pretend that their authorities is so high, and
rulers" pretend that their authorities is so high --
will pretend that their authorities is so high and
will pretend that their authorities is so high and
they "pretend that their authorities is so high and
them that have the authorities to do it," I
they should have less authorities, and that it will
were in his own authorities to perform it, that
the Church had no authorities to make it”; and
unto for credence and authorities of the man. Finally
me by men of authorities for that matter. For
pretend not to have authorities to bind men to
pretend that by their authorities given them of God 10, 205/ 5
for the example their
because they have their
They pretend to have
the Parliament had none
where he speaketh of
pretend and claim their
man, by the high
to have such an
to them that have
remnant too) pretend their
their pretending of their
spiritual rulers pretend their
meaneth only of such
for example, both their
will not pretend their
he meaneth only such
if he have the
these words, "They have
-- what would it
for him that will
they would as fain
much as they may,
to devise how to
and thought he had
not answer neither, for "
holy saints in heaven,
evil people's obloquy, for
been that for the
not unreasonable, nor, for
indictments of felony, for
men that for the
answered. And if he
secret information very well
the witness will not
the witness will not
he hold it and
called in and to
fear of his life
fear of his life
secretly. And though he
if he will not
credence to him and
credence to him and

authority in administration of the
authority therein immediately of God
authority ," be both one thing
authority to make," or whereupon
authority that they pretend, and
authority derived from princes. And
authority of Summa rosella, denounceth
authority that men should obey
authority . But to show my
authority to be so high
authority to be so great
authority to be so high
authority as the spiritual rulers
authority to have the tenth
authority so high therein, nor
authority , not as they pretend
authority , call them to the
authority ," and these words, "They
avail the party? If this
avoid a resemblance between two
avoid it too, if they
avoid all occasion of murmur
avoid the "maze" that Master
avoided me well -- I
avoiding of tediousness," And of
avoiding the eternal fire of
avoiding of the harm that
avoiding of the like peril
avoiding of much more harm
avoiding of obloquy, saving that
avoiding of obloquy, they will
avow the words, and yet
avow the doing, and doubt
avow it, but another will
avow it, but another will
avow his heresies before the
avow then his deposition true
avow it, I have showed
avow it, I have showed
avow them before himself too
avow to be his accuser
avow it: then it seemeth
avow it: then it seemeth

10, 207/ 7
10, 207/ 30
10, 208/ 24
10, 192/ 33
10, 201/ 14
10, 214/ 16
10, 186/ 5
10, 204/ 2
10, 218/ 9
10, 203/ 13
10, 205/ 16
10, 214/ 2
10, 206/ 36
10, 206/ 11
10, 207/ 32
10, 207/ 3
10, 52/ 31
10, 208/ 23
10, 144/ 11
10, 150/ 14
10, 132/ 1
10, 18/ 1
10, 181/ 22
10, 143/ 2
10, 13/ 29
10, 231/ 11
10, 132/ 13
10, 119/ 25
10, 131/ 14
10, 125/ 21
10, 131/ 34
10, 72/ 13
10, 129/ 10
10, 89/ 24
10, 100/ 3
10, 74/ 6
10, 93/ 19
10, 89/ 17
10, 92/ 8
10, 74/ 8
10, 89/ 15
10, 89/ 25
10, 100/ 4
And if any will avow that he knoweth the 10, 89/12
And if any will avow them, then this good 10, 73/22
so frantic as to avow them -- yet shall 10, 73/19
is asked the question avowed it in his face 10, 140/23
folk, that before me can find no sureties) award a writ de gestu 10, 127/36
he saith they may award that writ if they 10, 128/10
upon suspicion the judges award writ to inquire of 10, 121/13
concerning the good abearing awarded by the justices: he 10, 127/32
pen ere I be aware . And as for the 10, 46/10
I was not then aware that he would now 10, 41/21
matter all gone quite away . But yet being sore 10, 162/30
his is clearly wrested away . For as though he 10, 141/11
that he list to babble of, am I not 10, 190/25
her aloud, "Hold thy babble, I bid thee, thou 10, 46/15
here, and thou hast babbled there all this hour 10, 46/20
beshrew his heart that babbleth most, of us both 10, 46/19
about that law (which babbling is yet, as I 10, 187/32
would not esteem the babbling of two hundred (no 10, 179/30
himself brought in this babbling of his own about 10, 187/31
some of those fair babes born that they travailed 10, 5/34
water over this goose's back and for anything that 10, 103/2
glory when he looketh back upon it. But now 10, 190/34
man would have rejected back , and taken for false 10, 121/13
no business in turning back at all. For he 10, 62/20
that list to look back and read it, that 10, 141/22
the leaves and look back -- ye shall need 10, 62/19
return but evermore draw back -- if the ordinary 10, 118/20
all unsaid than turn back to seek them out 10, 7/16
to make them draw back from making themselves in 10, 97/31
fro, now forward, now backward , in such manner as 10, 223/27
men, both good and bad , be undone. And therefore 10, 140/2
give ear to the bad folk and froward, that 10, 215/20
the remnant, good and bad together, should have gone 10, 222/11
at all, good or bad . For whereas he saith 10, 198/23
be it never so bad indeed. But I durst 10, 79/15
them both good and bad . But this is a 10, 24/21
be they good or bad , I purpose not to 10, 193/23
and keep under the bad , and, among other vices 10, 213/4
very nought, and as bad as a very beast 10, 64/30
him. And the king bade him, "Fear not, fellow 10, 95/16
and go about with bald reasons, the best not 10, 213/19
his politic device against bandogs , and therein answer me 10, 142/12
much victual, so the
there shall need no
kill up all the
for the cause that
seemeth that though all
one cometh to the
given openly at the
were stepped from the
given them at the
the jury at the
suddenly there at the
as openly to the
yet departed from the
he went from the
witnesses would at the
desire witnesses at the
open deed with his
his declaration both very
that upon the parson's
and upon his own
matter than his own
the peace, upon the
own bare reason (as
both twain; and his
he then that his
heart, cannot punish the
parts, and with the
more true upon their
more true upon their
of his a very
not leave it so
in England Tyndale, Friar
and Frith's, and Friar
that they be a
the judges of every
it somewhat again to
that tale in his
devotion that good laymen
over heavy they may
that nought have to
profit nor the parishioner
honorable rooms that they
right and reason would

bandogs may not be forborne 10, 142/7
bandogs at all, for men 10, 142/13
bandogs throughout all the realm 10, 141/32
bandogs do spend victual, and 10, 141/35
bandogs and mastiffs were clearly 10, 142/34
bar as openly as the 10, 121/21
bar (as many be, and 10, 130/1
bar, happed to be heard 10, 154/3
bar or otherwise ere they 10, 162/5
bar, in the face of 10, 151/10
bar to repent himself, and 10, 153/30
bar as the other to 10, 122/16
bar; and, being severally questioned 10, 154/7
bar: would his tale not 10, 153/33
bar excuse upon their oaths 10, 154/1
bar to inform them in 10, 149/17
bar, bold word? -- where 10, 171/21
bare and yet against him 10, 42/8
bare word, for allegation of 10, 196/3
bare reason (as bare as 10, 118/32
bare saying: he giveth me 10, 196/31
bare oath of his enemy 10, 228/33
bare as ever I heard 10, 118/32
bare word then more true 10, 148/26
bare device of open accusers 10, 144/15
bare intent of such things 10, 69/16
bare knowledge of that one 10, 106/11
bare word than their twice 10, 147/14
bare word than their twice 10, 155/33
bare, naked thing. This man 10, 67/24
bare, but I will show 10, 151/25
Barnes, George Joyce, and some
Barnes', began to go abroad
barrel of poison, that the
base court and justices of
base and putteth other examples
bate-making book. But in the
bear to God and unto
bear them home, and those
bear it out but gaming
bear the loss, but should
bear in Christ's church; though
bear it, they could tell
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>bear</td>
<td>such light defaults of</td>
<td>10, 61/ 20</td>
</tr>
<tr>
<td>bear</td>
<td>the party displeasure: this</td>
<td>10, 131/ 29</td>
</tr>
<tr>
<td>bear</td>
<td>to the faith that</td>
<td>10, 25/ 2</td>
</tr>
<tr>
<td>bear</td>
<td>against the first presumption</td>
<td>10, 152/ 30</td>
</tr>
<tr>
<td>bear</td>
<td>a faggot for heresy</td>
<td>10, 122/ 23</td>
</tr>
<tr>
<td>bear</td>
<td>witness against him, that</td>
<td>10, 105/ 28</td>
</tr>
<tr>
<td>bear</td>
<td>it that I call</td>
<td>10, 25/ 20</td>
</tr>
<tr>
<td>bear</td>
<td>faggots both, if the</td>
<td>10, 219/ 3</td>
</tr>
<tr>
<td>bear</td>
<td>record of it. And</td>
<td>10, 164/ 35</td>
</tr>
<tr>
<td>bear</td>
<td>the like light faults</td>
<td>10, 61/ 4</td>
</tr>
<tr>
<td>bear</td>
<td>-- then may the</td>
<td>10, 215/ 32</td>
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<tr>
<td>bear</td>
<td>a little more reverence</td>
<td>10, 28/ 33</td>
</tr>
<tr>
<td>bear</td>
<td>witness neither, nor so</td>
<td>10, 99/ 15</td>
</tr>
<tr>
<td>bear</td>
<td>the name of an</td>
<td>10, 9/ 5</td>
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<tr>
<td>bear</td>
<td>the burden of other</td>
<td>10, 61/ 27</td>
</tr>
<tr>
<td>bear</td>
<td>no blame of the</td>
<td>10, 189/ 30</td>
</tr>
<tr>
<td>bear</td>
<td>a faggot, or accuse</td>
<td>10, 73/ 34</td>
</tr>
<tr>
<td>bear</td>
<td>a faggot) say that</td>
<td>10, 83/ 27</td>
</tr>
<tr>
<td>bear</td>
<td>. And that should we</td>
<td>10, 70/ 15</td>
</tr>
<tr>
<td>bear</td>
<td>witness, ye should find</td>
<td>10, 99/ 7</td>
</tr>
<tr>
<td>bear</td>
<td>the names that they</td>
<td>10, 10/ 27</td>
</tr>
<tr>
<td>bear</td>
<td>witness he that appeared</td>
<td>10, 164/ 16</td>
</tr>
<tr>
<td>bear</td>
<td>me record that I</td>
<td>10, 175/ 18</td>
</tr>
<tr>
<td>bear</td>
<td>it but that his</td>
<td>10, 177/ 26</td>
</tr>
<tr>
<td>bear</td>
<td>such things the more</td>
<td>10, 62/ 5</td>
</tr>
<tr>
<td>bear</td>
<td>it against the first</td>
<td>10, 152/ 36</td>
</tr>
<tr>
<td>bear</td>
<td>witness against themselves and</td>
<td>10, 164/ 20</td>
</tr>
<tr>
<td>bear</td>
<td>witness that there is</td>
<td>10, 156/ 19</td>
</tr>
<tr>
<td>bear</td>
<td>it that they, being</td>
<td>10, 24/ 34</td>
</tr>
<tr>
<td>bear</td>
<td>it that they should</td>
<td>10, 153/ 35</td>
</tr>
<tr>
<td>bear</td>
<td>ourselves in this matter</td>
<td>10, 88/ 12</td>
</tr>
<tr>
<td>bear</td>
<td>displeasure only to their</td>
<td>10, 39/ 30</td>
</tr>
<tr>
<td>bear</td>
<td>a faggot: very truth</td>
<td>10, 124/ 23</td>
</tr>
<tr>
<td>bear</td>
<td>him: this were a</td>
<td>10, 74/ 2</td>
</tr>
<tr>
<td>bear</td>
<td>faggots both, where the</td>
<td>10, 219/ 18</td>
</tr>
<tr>
<td>bear</td>
<td>such false witness as</td>
<td>10, 108/ 27</td>
</tr>
<tr>
<td>bear</td>
<td>it; and yet that</td>
<td>10, 125/ 31</td>
</tr>
<tr>
<td>beareth</td>
<td>not five, if their</td>
<td>10, 219/ 8</td>
</tr>
<tr>
<td>beareth</td>
<td>the law that in</td>
<td>10, 153/ 18</td>
</tr>
<tr>
<td>beareth</td>
<td>one faggot, the greater</td>
<td>10, 219/ 8</td>
</tr>
<tr>
<td>beareth</td>
<td>the clergy very good</td>
<td>10, 65/ 33</td>
</tr>
<tr>
<td>bearing</td>
<td>witness also, but if</td>
<td>10, 97/ 32</td>
</tr>
<tr>
<td>bearing</td>
<td>of a faggot for</td>
<td>10, 122/ 14</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
any one man from bearing witness upon his oath 10, 158/ 5
perjured is repelled from bearing witness again is because 10, 151/ 30
and also in open bearing witness against them, when 10, 99/ 28
he compare the one bearing the faggot with the 10, 124/ 28
bad as a very beast . And for the further 10, 64/ 30
what a strange, monstrous beast maketh Bizance to Salem 10, 12/ 1
take us some such beasts of venery as men 10, 142/ 5
kill also such other beasts and vermin as else 10, 142/ 6
And as for such beasts as would not come 10, 142/ 16
folk home, with their beasts too, sometimes, such as 10, 142/ 9
lustily friar would boldly beat off with a two-handed 10, 45/ 24
ladder. And some peradventure became approvers when they were 10, 107/ 15
if the one should become the accuser -- when 10, 99/ 34
himself a party and become an open accuser. Consider 10, 92/ 34
himself a party and become an open accuser; but 10, 93/ 30
yet will refuse to become his open accusers. And 10, 92/ 5
and vanished, and are become two towns again, with 10, 3/ 13
then will he not become the accuser and anger 10, 94/ 9
of the common weal become open accusers. And as 10, 103/ 17
in my mind, well become those that are no 10, 193/ 34
the case before he become his accuser, but may 10, 95/ 5
advice and counsel may become every man; but the 10, 193/ 32
folk as it cannot become me to control. Howbeit 10, 32/ 5
that let men to become accusers in heresy, and 10, 99/ 26
ears will refuse to become the accuser himself -- 10, 101/ 9
man. "For if he become an accuser I have 10, 94/ 3
readers, that as to become open accusers, I speak 10, 102/ 24
of the said treatise become through grace indifferent, righteous 10, 178/ 2
will not themselves openly become accusers. Therein, lo, these 10, 103/ 4
will not," say we, "become accusers in no manner 10, 100/ 31
very few that would become accusers. But, now, though 10, 99/ 8
a party and openly become their accuser. Now, what 10, 99/ 31
he be content to become an accuser openly -- 10, 103/ 29
I ween it would become me to print and 10, 193/ 6
in long continuance they become hurtful he proveth not 10, 216/ 8
likely that he will become the accuser that heareth 10, 100/ 10
He will much less become accuser," say we, "than 10, 101/ 1
that their refusing to become open accusers were a 10, 91/ 14
none of them will become accusers that were present 10, 100/ 8
whereby a Christian man becometh a false traitor to 10, 147/ 1
accusers than by the becoming of an open accuser 10, 98/ 21
Debellation of Salem and Bizance: Concordance of Major Terms

Frith's, and Friar Barnes',
the point where we
ween that the Catholics
wherein the new brethren
take it that they
many good, virtuous folk
so uttered their falsehood,
it, but some folk
had heard them, he
they spend upon naughty
this same time heresies
but that he should
them -- did both
his and mine thereupon
correction. For now, to
at length, thus I
examining of the matter,
the Pacifier's words shall
division; and not to
Chapter His sixth chapter
Chapter His seventh chapter
Chapter His ninth chapter
Chapter His tenth chapter
Chapter His eleventh chapter
Chapter His twelfth chapter
Chapter His thirteenth chapter
Chapter His fourteenth chapter
the suit ex officio,
Chapter His sixteenth chapter
of which the one
the forty-eighth chapter, which
of mine Apology, which
chief mischief that now
because this good man
183, and the other
Chapter His seventeenth chapter
the chapter there, that
of mine Apology, which
understand that his answer
thus, lo, this man
Chapter His eighth chapter
of them -- he
folio 69. Wherein he
began to go abroad"; therein 10, 14/ 23
began -- that, be the 10, 182/ 13
began the war. But then 10, 210/ 31
began to find certain faults 10, 9/ 10
began either by heresies or 10, 210/ 18
began upon that ill book 10, 9/ 22
began to have remorse and 10, 154/ 9
began to fall to favor 10, 140/ 24
began to look well and 10, 16/ 24
beggars the good that was 10, 53/ 32
begin to grow a great 10, 74/ 28
begin his process against the 10, 186/ 3
begin , and is also set 10, 200/ 12
begin in mine Apology, folio 10, 36/ 14
begin with his first device 10, 172/ 27
begin mine own: In this 10, 172/ 8
begin to be suspected themselves 10, 148/ 34
begin and where they shall 10, 11/ 31
begin any, nor to continue 10, 225/ 17
beginneth in the 16th leaf 10, 30/ 32
beginneth in the 19th leaf 10, 36/ 11
beginneth in the 30th leaf 10, 49/ 13
beginneth in the 33rd leaf 10, 53/ 17
beginneth in the 36th leaf 10, 56/ 32
beginneth in the 38th leaf 10, 61/ 2
beginneth in the 39th leaf 10, 63/ 28
beginneth in the 42nd leaf 10, 67/ 11
beginneth in the 48th leaf 10, 86/ 3
beginneth in the 54th leaf 10, 146/ 6
beginneth folio 183, and the 10, 57/ 2
beginneth folio 272, and that 10, 60/ 27
beginneth folio 116. And now 10, 41/ 9
beginneth to make division -- 10, 200/ 9
beginneth here to fortify his 10, 111/ 8
beginneth folio 184. Here this 10, 57/ 3
beginneth folio 62. In the 10, 167/ 9
beginneth "Statuta quedam," it is 10, 109/ 18
beginneth in the leaf 174 10, 56/ 28
beginneth at the next chapter 10, 11/ 14
beginneth : But to put the 10, 105/ 21
beginneth in the second side 10, 41/ 7
beginneth first to show that 10, 213/ 36
beginneth first with the ca 10, 184/ 26
his book, where he
rulers" from him, he
of mine Apology, that
Chapter His eighteenth chapter
chapter of mine Apology,
chapter of mine Apology,
Chapter His twentieth chapter,
In his twenty-first chapter (chapter of mine Apology,
chapter of mine Apology,
thereof. For in the
himself, that in the
that, whereas in the
as he calleth the
In his fourth chapter,
In the second chapter,
I moved upon the
duly followed in the
will refuse at the
he would in the
the suit in the
42nd leaf. In the
to mine Apology, and
folio 62. In the
much mischief too, the
about even from the
80th leaf, in the
because that in the
for suspect in the
he said in the
the truth, from the
open presentment in the
sore suspected in the
therefore whereas, in the
in the second side,
as those shrews that
would this good man
nought, some wily shrews
that some wily shrews
way of them, to
his own words, to
have been that have
so a rumor once
beginneth it with these words 10, 54/ 2
beginneth , as it were, with 10, 201/ 26
beginneth folio 162, wherein he 10, 53/ 19
beginneth folio 69. Wherein he 10, 184/ 26
beginning in the 175th leaf 10, 223/ 12
beginning in the 260th leaf 10, 27/ 6
beginning in the 76th leaf 10, 199/ 17
beginning in the 84th leaf 10, 221/ 15
beginning folio 116, and there 10, 41/ 24
beginning folio 243, and then 10, 67/ 22
beginning of the book, their 10, 10/ 33
beginning calleth his book a 10, 11/ 8
beginning of this chapter, he 10, 214/ 25
beginning of their communication, before 10, 10/ 29
beginning in the eighth leaf 10, 19/ 9
beginning in the fifth leaf 10, 14/ 9
beginning of his first chapter 10, 36/ 13
beginning , the matter had not 10, 96/ 27
beginning to make himself a 10, 93/ 29
beginning of this his twentieth 10, 199/ 25
beginning by the king's prohibition 10, 196/ 27
beginning thereof he laboreth to 10, 67/ 11
beginning at the leaf 270 10, 228/ 9
beginning whereof, he marveleth that 10, 167/ 9
beginning whereof growth of lewd 10, 68/ 22
beginning to corrupt our judgment 10, 86/ 27
beginning of the second side 10, 214/ 21
beginning the man seemed upon 10, 123/ 21
beginning " -- because that in 10, 123/ 21
beginning , not follow the order 10, 31/ 2
beginning to peruse the whole 10, 88/ 20
beginning , I show there that 10, 126/ 12
beginning , when he took him 10, 127/ 16
beginning of the twenty-second chapter 10, 223/ 35
beginning at these words "And 10, 199/ 22
beguile him have helped him 10, 168/ 6
beguile his readers in this 10, 93/ 13
beguile the good, innocent man 10, 230/ 25
beguile him. And, on the 10, 66/ 18
beguile a good simple soul 10, 64/ 14
beguile the reader upon the 10, 214/ 29
beguile this good man with 10, 212/ 14
beguile and spread abroad is 10, 17/ 15
if the suit were
anywhere sprung upon heresies
maketh the matter) and
too, and the war
variance in some place
that as he hath
the witnesses in that
findeth default in this
full credence in that
the witnesses in that
the witnesses in that
I wrote in that
the judgment in that
cause himself in that
due examination in that
was ashamed on his
temporal power in that
fame, and of his
for that manner of
for that manner of
of what fame and
thing would make his
of good fame and
of himself. Wherefore it
to slander and to
but if I should
their help that so
ye shall for them
name of "some" others,
he had very shamefully
a certain persuasion and
manner -- that the
folk in living or
as falsely as Frith
And therefore here he
indeed," as he now
well as I will
his conscience so to
that the people should
no further question shall
jury shall if they
the temporality; and then
true that I could
begun and pursued by some
begun and set forth by
begun by the good, blessed
begun by the heretics, and
begun, and by some few
begun with the spiritual laws
behalf ." I am content to
behalf where he had no
behalf, nor report it lightly
behalf. Now, good readers, heard
behalf. And this remedy Master
behalf, I will require every
behalf to them that have
behalf, or that the parties
behalf: so long will the
behalf to meddle with it
behalf , yet it would be
behavior , which is called a
behavior whereby he giveth all
behavior whereby he giveth all
behavior the man is in
behavior high treason or heresy
behavior, then he shall be
behavior each one of us
belie them, nor it could
belie him, that on that
belie them, any other than
belie all the remnant the
belie of likelihood some of
belied them, and had said
belief in his own conscience
belief of his own conscience
belief follow the very Gospel
belieth the Catholics and, against
belieth me again. And also
belieth me here, surmising that
believe both himself and all
believe and think, and not
believe them therein, and to
believe it still. And so
believe them not, be sometimes
believe him the better in
believe it no better though

Thomas More Studies 9.2 (2014)
and crafty, and therefore believe them not, but bid 10, 91/10
them well, and not believe every spirit, but prove 10, 222/21
the contrary, therein to believe his word. But I 10, 196/32
never desire you to believe me one day longer 10, 19/5
I trust you shall believe me. As for the 10, 58/24
would have their audience believe ? Believe me, good readers 10, 202/2
twentieth chapter make men believe that I had withdrawn 10, 199/26
heretic, but that they believe that he hath sworn 10, 112/36
a good cause to believe him in his second 10, 158/2
unalrested -- I cannot believe that if his way 10, 182/24
as well as I believe himself. And I also believe him in it. For 10, 226/36
in that point to prove it ere I believe that he is honest 10, 157/2
it; but he must believe him. For if he 10, 196/24
himself. And I also believe some one judge alone 10, 135/9
God! I can scant harm it were to believe that any layman would 10, 44/4
this good man to believe such evil lies, and 10, 39/26
which thing I cannot believe so many lies so 10, 226/21
him, good, silly soul, believe but this man well 10, 28/15
not this good man believe that ordinaries mishandle men 10, 227/13
would, men should not believe after, in no wise 10, 101/19
will not let to believe them nor obey them 10, 204/5
all such as I believe the troth of some 10, 135/5
lead us somewhat to believe every one of them 10, 135/8
have their audience believe? believe them false or malicious 10, 91/15
a man, though he Believe me, good readers, that 10, 202/3
far overseen -- to believe that he shall abide 10, 80/15
For so that you believe that it should be 10, 156/30
mind, I pray you believe not the shrewd words 10, 58/25
for, and understand and believe him. For so that 10, 58/25
again. For who can believe Summa rosella so surely 10, 189/10
money, but that they believe that any spiritual man 10, 44/2
leastwise in this matter, believe that he sweareth truth 10, 113/3
because they would also believe me better than him 10, 19/4
that would make us believe nothing further than the 10, 25/10
I have, I verily believe now that that thing 10, 116/28
their mind that they believe and think that if 10, 184/19
procuring the people to believe such heresy. "That I 10, 70/7
to choose you should believe untruly that the prelates 10, 39/2
to the jury may lawfully believe well of the good 10, 58/26
if we would not believe , but as the truth 10, 150/8
believe him in the second believe him in the second 10, 151/1
believe him in the second believe him in the second 10, 152/7
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>believe</td>
<td>that upon the parson's</td>
<td>10, 196/3</td>
</tr>
<tr>
<td>believe</td>
<td>and obey them if</td>
<td>10, 204/3</td>
</tr>
<tr>
<td>believe</td>
<td>and obey them. And</td>
<td>10, 204/13</td>
</tr>
<tr>
<td>believe</td>
<td>and obey them therein</td>
<td>10, 204/23</td>
</tr>
<tr>
<td>believe</td>
<td>and obey them. For</td>
<td>10, 205/6</td>
</tr>
<tr>
<td>believe</td>
<td>, though himself thereto say</td>
<td>10, 230/23</td>
</tr>
<tr>
<td>believe</td>
<td>them. For they would</td>
<td>10, 202/15</td>
</tr>
<tr>
<td>believe</td>
<td>him that think his</td>
<td>10, 84/28</td>
</tr>
<tr>
<td>believe</td>
<td>it that thinketh it</td>
<td>10, 85/2</td>
</tr>
<tr>
<td>believe</td>
<td>also that this man</td>
<td>10, 78/19</td>
</tr>
<tr>
<td>believe</td>
<td>him not till he</td>
<td>10, 195/36</td>
</tr>
<tr>
<td>believe</td>
<td>their verdict to be</td>
<td>10, 149/15</td>
</tr>
<tr>
<td>believe</td>
<td>twenty-four than twelve dispraiseth</td>
<td>10, 137/3</td>
</tr>
<tr>
<td>believe</td>
<td>that way were no</td>
<td>10, 115/36</td>
</tr>
<tr>
<td>believe</td>
<td>them too (while they</td>
<td>10, 82/2</td>
</tr>
<tr>
<td>believe</td>
<td>a false wretch that</td>
<td>10, 116/28</td>
</tr>
<tr>
<td>believe</td>
<td>them -- yet if</td>
<td>10, 202/13</td>
</tr>
<tr>
<td>believe</td>
<td>them? Saw you ever</td>
<td>10, 205/34</td>
</tr>
<tr>
<td>believed</td>
<td>and trusted. And therefore</td>
<td>10, 133/9</td>
</tr>
<tr>
<td>believed</td>
<td>and trusted. And therefore</td>
<td>10, 134/26</td>
</tr>
<tr>
<td>believed</td>
<td>, as I have said</td>
<td>10, 202/11</td>
</tr>
<tr>
<td>believed</td>
<td>, because that he swore</td>
<td>10, 152/12</td>
</tr>
<tr>
<td>believed</td>
<td>and obeyed in all</td>
<td>10, 208/33</td>
</tr>
<tr>
<td>believed</td>
<td>that so many of</td>
<td>10, 178/11</td>
</tr>
<tr>
<td>believed</td>
<td>if they preach heresy</td>
<td>10, 202/8</td>
</tr>
<tr>
<td>believed</td>
<td>. But, now, since he</td>
<td>10, 204/33</td>
</tr>
<tr>
<td>believed</td>
<td>according to the Gospel</td>
<td>10, 25/15</td>
</tr>
<tr>
<td>believed</td>
<td>in that thing. But</td>
<td>10, 67/4</td>
</tr>
<tr>
<td>believed</td>
<td>thereafter. Moreover, where he</td>
<td>10, 18/15</td>
</tr>
<tr>
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<td>10, 202/24</td>
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<td>them well also, save</td>
<td>10, 137/4</td>
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<td>them to, and</td>
<td>10, 116/10</td>
</tr>
<tr>
<td>believeth</td>
<td>is over light: this</td>
<td>10, 226/20</td>
</tr>
<tr>
<td>Belke</td>
<td>. And yet is that</td>
<td>10, 136/21</td>
</tr>
<tr>
<td>bellies</td>
<td>somewhat the better therewith</td>
<td>10, 92/1</td>
</tr>
<tr>
<td>belying</td>
<td>of the ministers of</td>
<td>10, 192/1</td>
</tr>
<tr>
<td>Bench</td>
<td>), whoso taketh from a</td>
<td>10, 164/5</td>
</tr>
<tr>
<td>bench</td>
<td>or the other. And</td>
<td>10, 170/21</td>
</tr>
<tr>
<td>bendeth</td>
<td>, laboring first, with his</td>
<td>10, 86/9</td>
</tr>
<tr>
<td>Bernard</td>
<td>(that he there speaketh</td>
<td>10, 31/35</td>
</tr>
<tr>
<td>beseech</td>
<td>you consider a little</td>
<td>10, 191/3</td>
</tr>
<tr>
<td>beseech</td>
<td>Your Grace let him</td>
<td>10, 95/18</td>
</tr>
<tr>
<td>beseech</td>
<td>you, the manner of</td>
<td>10, 191/23</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
wit. And thus I say thus: that I thus he saith: I same word ("some say") thereon: "Marry, sir, I say") beshrew him, and with bald reasons, the his own all the may make against the doing both twain their find it. Wherein the froward, that against the are of the very use what order that took all to the never meant but the that those that seem therein true) the very way that should be would do. Howbeit, the shall therefore trust the I would vouchsafe to worshipful table, and would 80 and 81 he Which how they have unwisely as it were when he had well repressed and kept under him be taken up they must needs be shall also much the say that it were -- that "it were this matter, believe me others have thought it thought he would say a presentment were the he hath caught any mine were never the they shall do much same way were also they guided themselves no his doing a little be beseech our Lord send us 10, 231/ 4 beseech Almighty God that the 10, 210/ 14 beseech Almighty God that he 10, 211/ 23 beshrew him, and beshrew him 10, 46/ 23 beshrew his heart that babbleth 10, 46/ 19 beshrew him again, that most 10, 46/ 23 best not worth a rush 10, 213/ 19 best -- but after all 10, 38/ 5 best law that all the 10, 184/ 13 best to judge as well 10, 162/ 11 best that he can ask 10, 38/ 16 best thing that can be 10, 215/ 20 best , and made for the 10, 22/ 33 best may serve his purpose 10, 13/ 21 best always, of his own 10, 85/ 8 best . Now, when it should 10, 115/ 25 best and take most labor 10, 212/ 8 best is very nought, and 10, 64/ 29 best to the plain "opening 10, 31/ 3 best is, therein, that he 10, 74/ 21 best , and leave the truth 10, 230/ 31 bestow any time about making 10, 3/ 30 bestow their plate and the 10, 53/ 23 bestowed his labor in vain 10, 214/ 34 bestowed , this good man may 10, 52/ 30 bestowed , had not yet been 10, 141/ 33 bethought him -- "Marry," quoth 10, 100/ 23 betimes . The Sixteenth Chapter His betimes , at the first sup 10, 71/ 5 betimes in the one. For 10, 45/ 12 better conserve among all the better to suffer an offender better to suffer an offender better than him; and I better to divide and cant better at last, and not better a way. And then better hold now. And surely better though his be nought better . "Who shall be the better in heresy. But then better . And Saint Chrysostom pityeth better than I do. And
<table>
<thead>
<tr>
<th>Better</th>
<th>Conscience do each for</th>
<th>10, 44/ 35</th>
</tr>
</thead>
<tbody>
<tr>
<td>Better</td>
<td>, but in effect even</td>
<td>10, 119/ 1</td>
</tr>
<tr>
<td>Better</td>
<td>. And thus end I</td>
<td>10, 184/ 21</td>
</tr>
<tr>
<td>Better</td>
<td>folk should first feel</td>
<td>10, 146/ 1</td>
</tr>
<tr>
<td>Better</td>
<td>too. As for this</td>
<td>10, 79/ 12</td>
</tr>
<tr>
<td>Better</td>
<td>. Now, as for this</td>
<td>10, 125/ 13</td>
</tr>
<tr>
<td>Better</td>
<td>keep themselves from the</td>
<td>10, 81/ 20</td>
</tr>
<tr>
<td>Better</td>
<td>, though never fully to</td>
<td>10, 221/ 7</td>
</tr>
<tr>
<td>Better</td>
<td>therewith, he giveth us</td>
<td>10, 92/ 1</td>
</tr>
<tr>
<td>Better</td>
<td>-- I had not</td>
<td>10, 137/ 1</td>
</tr>
<tr>
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<td>but that he would</td>
<td>10, 10/ 10</td>
</tr>
<tr>
<td>Better</td>
<td>. And would he ween</td>
<td>10, 66/ 13</td>
</tr>
<tr>
<td>Better</td>
<td>effect than he doth</td>
<td>10, 208/ 27</td>
</tr>
<tr>
<td>Better</td>
<td>repressing of heresies, to</td>
<td>10, 119/ 27</td>
</tr>
<tr>
<td>Better</td>
<td>out of his English-printed</td>
<td>10, 77/ 27</td>
</tr>
<tr>
<td>Better</td>
<td>looking thereon, I find</td>
<td>10, 14/ 25</td>
</tr>
<tr>
<td>Better</td>
<td>looked upon, I would</td>
<td>10, 50/ 9</td>
</tr>
<tr>
<td>Better</td>
<td>. For as I said</td>
<td>10, 136/ 15</td>
</tr>
<tr>
<td>Better</td>
<td>opinion that I have</td>
<td>10, 223/ 3</td>
</tr>
<tr>
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<td>. And yet if I</td>
<td>10, 136/ 36</td>
</tr>
<tr>
<td>Better</td>
<td>deliberation. And in such</td>
<td>10, 159/ 14</td>
</tr>
<tr>
<td>Better</td>
<td>to repeal it than</td>
<td>10, 188/ 27</td>
</tr>
<tr>
<td>Better</td>
<td>see what it meant</td>
<td>10, 221/ 34</td>
</tr>
<tr>
<td>Better</td>
<td>for the keeping of</td>
<td>10, 87/ 21</td>
</tr>
<tr>
<td>Better</td>
<td>, let him lie still</td>
<td>10, 128/ 26</td>
</tr>
<tr>
<td>Better</td>
<td>brought to light what</td>
<td>10, 131/ 22</td>
</tr>
<tr>
<td>Better</td>
<td>old law, make a</td>
<td>10, 119/ 5</td>
</tr>
<tr>
<td>Better</td>
<td>. This man maketh as</td>
<td>10, 157/ 16</td>
</tr>
<tr>
<td>Better</td>
<td>upon the matter and</td>
<td>10, 14/ 24</td>
</tr>
<tr>
<td>Better</td>
<td>in another matter. And</td>
<td>10, 19/ 1</td>
</tr>
<tr>
<td>Better</td>
<td>that he may make</td>
<td>10, 14/ 2</td>
</tr>
<tr>
<td>Better</td>
<td>than I, &quot;Mentire est&quot;</td>
<td>10, 226/ 1</td>
</tr>
<tr>
<td>Better</td>
<td>to have more thieves</td>
<td>10, 129/ 36</td>
</tr>
<tr>
<td>Better</td>
<td>by so much. For</td>
<td>10, 200/ 1</td>
</tr>
<tr>
<td>Better</td>
<td>to work, nor no</td>
<td>10, 225/ 7</td>
</tr>
<tr>
<td>Better</td>
<td>in felony now --</td>
<td>10, 136/ 16</td>
</tr>
<tr>
<td>Better</td>
<td>: yet out of time</td>
<td>10, 193/ 36</td>
</tr>
<tr>
<td>Better</td>
<td>to any other piece</td>
<td>10, 225/ 1</td>
</tr>
<tr>
<td>Better</td>
<td>, and fill our bellies</td>
<td>10, 92/ 1</td>
</tr>
<tr>
<td>Better</td>
<td>for my part, while</td>
<td>10, 22/ 30</td>
</tr>
<tr>
<td>Better</td>
<td>upon my part, nor</td>
<td>10, 26/ 30</td>
</tr>
<tr>
<td>Better</td>
<td>to be perceived, with</td>
<td>10, 228/ 6</td>
</tr>
<tr>
<td>Better</td>
<td>cause to prove that</td>
<td>10, 117/ 25</td>
</tr>
</tbody>
</table>

This may they with request is now no rather far worse than upon their heads, But and a great deal that he saith somewhat them, but shall the the worse unto the our bellies somewhat the both trust the judge wit serveth him no the man is no there, to a little great policy, for the yet, as meseemeth, much otherwise. And indeed, with have this matter the an open presentment were own person. But the I would trust him the law made by and therefore it were that men might the of that law be choose it for the I have thereby the and instead of a never wish to be and biddeth me look then believe him the in good faith, the as Master More knoweth but if it be and his book the if they go no law by indictments be might be to the what they can say like this meat the And somewhat I do case were now no whose unreasonableness therein the I lay a little
this good man see better how to salve this 10, 110/ 5
declareth it further and better , on the second side 10, 207/ 2
leastwise it were somewhat better that they should never 10, 133/ 26
so many so much better and had so much 10, 117/ 24
holy Saint Jerome saith) better to leave some things 10, 81/ 31
him look a little better even upon Summa rosella 10, 83/ 14
that saith he will better believe twenty-four than twelve 10, 137/ 3
good faith I much better love him than in 10, 226/ 36
shall amend and do better -- and that yet 10, 55/ 25
bult out this matter better , or else that man 10, 91/ 20
broken and make a better , and saith that he 10, 118/ 39
the common law were better , and not that the 10, 134/ 1
thereof that it were better for both that, by 10, 146/ 2
a leisure hereafter, upon better advisement, use the same 10, 29/ 33
change it into a better , or at the least 10, 87/ 14
could believe it no better though all the town 10, 135/ 13
leastwise ring a little better than this. The Twelfth 10, 60/ 32
the contrary way were better . Marry, two things I 10, 135/ 28
land -- yea, or better otherwise for this land 10, 87/ 22
ye may see the better how gaily this good 10, 125/ 15
that had been a better part for this good 10, 180/ 13
good man make me better proofs of this matter 10, 196/ 30
his friend answer this better first, that this good 10, 224/ 34
that you may the better perceive what those words 10, 177/ 20
own common law be better ; and that, though we 10, 136/ 22
that it had been better for him to have 10, 181/ 7
pretendeth: it had been better for him to examine 10, 189/ 11
wist a great deal better what pertained unto their 10, 77/ 35
or presentment is the better way both upon treason 10, 138/ 30
his counsel. For the better that I were learned 10, 193/ 5
the reader may the better see in what part 10, 89/ 2
unto them that con better skill, of whom he 10, 82/ 14
he saith, make it better . But now will I 10, 138/ 26
be changed to the better : good reason would it 10, 229/ 26
confess a great diversity betwixt them that be put 10, 132/ 28
for fear of treason, beware of all such lewd 10, 69/ 31
any of the blessed, bicched , new-broached brotherhood, except only 10, 29/ 2
believe them not, but bid them like false harlots 10, 91/ 11
reason can satisfy, and bid me therefore go devise 10, 98/ 26
teach them, though they bid not the hearers learn 10, 71/ 8
farther to say than bid us take then another 10, 101/ 3
Hold thy babble, I bid thee, thou wife in 10, 46/ 15
say the contrary, and biddeth me look better upon 10, 14/ 24
the evil folk), he
denieth not, but always
if it be not,
man's servant?" and again
attorney to make a
an exception to the
Council, upon like false
in what wise they
to have authority to
use the judges to
own conscience -- they
told him that tale,
own peril. But so
the power of the
accuser himself, since the
decreed that if the
the Apostle gave the
there decreed that the
showed but to the
in his days any
though I were a
his departing: if the
the other at the
other is that the
it shall put the
it shall put the
Grace keepeth not two
subdue their executions to
have, he saith, the
too, and will sometimes
victual, and will sometimes
the merits of Christ's
them therein, and so
communication between Salem and
right honest neighbor Brother
wit to perceive when
ween that Salem and
been all seen at
in the person of
that is, but if
Debellation of Salem and
me' -- and maketh
is named Salem and
biddeth  every man consider now 10, 118/ 36
biddeth  us go get one 10, 101/ 5
biddeth  every man put to 10, 118/ 37
biddeth  us we "judge" 10, 54/ 8
bill  of the riot, and 10, 144/ 4
bill  , and show that innocents 10, 229/ 19
bills  and complaints of particular 10, 68/ 5
bind  , and whom, and how 10, 216/ 33
bind  men to believe and 10, 204/ 3
bind  him for his good 10, 121/ 17
bind  them sometimes to appear 10, 155/ 9
bind  that busy, troublesome man 10, 125/ 35
bindeth  himself neither judge nor 10, 162/ 22
bishop  forever, of arresting them 10, 180/ 28
bishop  must take him always 10, 101/ 13
bishop  or other inquirers of 10, 109/ 19
bishop  warning of. Let him 10, 23/ 23
bishop  or inquirers may enjoin 10, 109/ 26
bishop  or inquirers, or such 10, 109/ 23
bishop  in this realm use 10, 209/ 12
bishop  , and had sent him 10, 83/ 17
bishop  give not the other 10, 123/ 35
bishop's  cost. For whereas this 10, 123/ 32
bishops  shall arrest no man 10, 172/ 19
bishops  and spiritual rulers in 10, 180/ 7
bishops  and rulers spiritual in 10, 178/ 30
bishops  of all the realm 10, 138/ 12
bishops'  , and not to prefer 10, 209/ 8
bishops'  power of arresting no 10, 180/ 31
bite  children too, but likewise 10, 142/ 2
bite  folk, too: if I 10, 141/ 36
bitter  Passion, may both with 10, 231/ 9
bitterly  prayeth God to make 10, 65/ 36
Bizance  is but a by-matter 10, 10/ 23
Bizance  . Well, I am content 10, 78/ 10
Bizance  speaketh himself and when 10, 11/ 33
Bizance  were two Englishmen indeed 10, 11/ 2
Bizance  , but as for El-Kahirah 10, 34/ 11
Bizance  -- that he hath 10, 10/ 36
Bizance  write fast, I warrant 10, 12/ 13
Bizance  Sir Thomas More The 10, 1/ 2
Bizance  pray for no more 10, 12/ 27
Bizance  . And therein, of a 10, 10/ 19
the Pacifier's answer -- so childishly. Also, that Salem" into "Jerusalem" and " though Salem, talking with strange, monstrous beast maketh at Salem or at book of Salem and chapters are written -- Debellation of Salem and all the while that nothing else but only willingly intend to do, and so I did, plain that I lay wherefore should I then great fault that I is he somewhat to more than, though I I no cause to the diminishing of their he would bear no For he can never and then not to more was he to ought no man to the thing that I mine house and there charitable -- I never will say that he blameth but their abuses thereof blameth but their abuses thereof

Bizance answereth: I shall cause telleth Salem that the " into "Constantinople," the one, had not the wit to Salem the Pacifier's -- do these words, for favor toward the in the twenty-second chapter -- sometime two great is, as you see writing, and else would him for any part his other book, not in him, for his him when he deviseth his book in those indeed; but in good not the law by this good man for that under such pretext of the temporal law no man that perceived any man that maketh to put that, and him that would burn . And therefore, like as Cliff before me, and him for the motion but their abuses thereof but their abuses thereof as the devil put brethren themselves -- as Lady, and after such, an image of our other any of the names too, as the " right noble prince of it was with his it was with his new name of "the them one of the " one of the ' heretics," and sometimes "the sacraments, and especially the

Blessed Sacrament of the Altar
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page and Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>blessed</td>
<td>Apostle used them and</td>
<td>10, 71/12</td>
</tr>
<tr>
<td>blessed</td>
<td>martyr Saint Thomas: so</td>
<td>10, 16/14</td>
</tr>
<tr>
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<td>us with affection. For</td>
<td>10, 86/28</td>
</tr>
<tr>
<td>blow</td>
<td>it farther abroad. The</td>
<td>10, 76/29</td>
</tr>
<tr>
<td>bloweth</td>
<td>out by the mouths</td>
<td>10, 16/17</td>
</tr>
<tr>
<td>blown</td>
<td>about in every part</td>
<td>10, 17/8</td>
</tr>
<tr>
<td>blown</td>
<td>forth too far (for)</td>
<td>10, 63/2</td>
</tr>
<tr>
<td>blue</td>
<td>point. For I am</td>
<td>10, 209/11</td>
</tr>
<tr>
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<td>10, 48/37</td>
</tr>
<tr>
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<td>of his is like</td>
<td>10, 141/29</td>
</tr>
<tr>
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<td>most. For by this</td>
<td>10, 194/16</td>
</tr>
<tr>
<td>boasteth</td>
<td>that I deny him</td>
<td>10, 83/8</td>
</tr>
<tr>
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<td>the provision that he</td>
<td>10, 99/4</td>
</tr>
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<td>in conclusion that I</td>
<td>10, 141/28</td>
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<td>bodies</td>
<td>be like of strength</td>
<td>10, 219/9</td>
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<td>bodily</td>
<td>harm thereto -- that</td>
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<td>harm at all. His</td>
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<td>bodily</td>
<td>harm that he may</td>
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<td>harm, and may ask</td>
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<td>harm -- yet of</td>
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<td>hurt -- yet are</td>
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</tr>
<tr>
<td>body</td>
<td>And yet besides all</td>
<td>10, 43/6</td>
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<td>body</td>
<td>whereas a greyhound hath</td>
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</tr>
<tr>
<td>body</td>
<td>And therein he bringeth</td>
<td>10, 182/3</td>
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<tr>
<td>body</td>
<td>or to his friend's</td>
<td>10, 152/19</td>
</tr>
<tr>
<td>body</td>
<td>nor for his own</td>
<td>10, 152/24</td>
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<td>body</td>
<td>, would cast in sometimes</td>
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<tr>
<td>body</td>
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<td>10, 212/34</td>
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<td>10, 27/32</td>
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<tr>
<td>body</td>
<td>, and soul. To this</td>
<td>10, 121/29</td>
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<tr>
<td>body</td>
<td>; but not upon every</td>
<td>10, 169/2</td>
</tr>
<tr>
<td>body</td>
<td>and soul, which if</td>
<td>10, 39/4</td>
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<td>boistous</td>
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<td>bold</td>
<td>as in a cause</td>
<td>10, 97/1</td>
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<td>bold</td>
<td>, take courage, and increase</td>
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<tr>
<td>bold</td>
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<td>10, 53/28</td>
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<td>bold</td>
<td>, naughty talking creepeth forth</td>
<td>10, 71/14</td>
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<td>in such French as</td>
<td>10, 79/30</td>
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<tr>
<td>bold</td>
<td>by the high authority</td>
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<td>10, 124/12</td>
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<tr>
<td>bold</td>
<td>, which thing himself (as</td>
<td>10, 230/13</td>
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<td>, while they might be</td>
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</tr>
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<td>for this once as</td>
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<td>and put out their</td>
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<td>, with glosses readily provided</td>
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<td>there to tell them</td>
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<td>talk heresies about, and</td>
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<td>speak them, and hear</td>
<td>10, 82/ 2</td>
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<td>say. To this I</td>
<td>10, 225/ 23</td>
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<td>nay. For where he</td>
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<td>There can no man</td>
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<td>be good -- I</td>
<td>10, 51/ 36</td>
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<td>of Division -- whether</td>
<td>10, 54/ 29</td>
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<td>be nought -- I</td>
<td>10, 167/ 28</td>
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<td>, that maketh a like</td>
<td>10, 19/ 13</td>
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<td>of Division abuseth the</td>
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<td>of Division aggrieve the</td>
<td>10, 191/ 26</td>
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<td>of Division all his</td>
<td>10, 225/ 29</td>
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<td><strong>book</strong></td>
<td>, which here also he</td>
<td>10, 57/ 4</td>
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<td>was but an incident</td>
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<td>was out and came</td>
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<td>of Salem and Bizance</td>
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<td>whose words are nor</td>
<td>10, 30/ 35</td>
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<td>Of surely, as Saint</td>
<td>10, 21/ 10</td>
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<td>of Division, as yourselves</td>
<td>10, 85/ 31</td>
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<td>alone is as able</td>
<td>10, 187/ 2</td>
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<td>of Division&quot; (as is)</td>
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<td>that we be now</td>
<td>10, 10/ 17</td>
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<td>, where he beginneth it</td>
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<td>of Division bendeth, laboring</td>
<td>10, 86/ 9</td>
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<td>or his book take</td>
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<td>of Division. But what</td>
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<td>the better by so</td>
<td>10, 200/ 1</td>
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<td>, their first communication is</td>
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<td>say the contrary, strangers</td>
<td>10, 39/ 32</td>
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<td>more than counterpoise some</td>
<td>10, 40/ 24</td>
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<td>, here he declareth his</td>
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<td>of the decreals, in</td>
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<td>that I deny it</td>
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<td>of my Dialogue; where</td>
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</table>

*Thomas More Studies 9.2 (2014)*
more false than that book of his Division, concerning 10, 68/ 1
such manner as the book of Division doth -- 10, 21/ 4
good occasion in his book of Division drove this 10, 79/ 19
the matter, or his book of Division either? If 10, 186/ 35
what place of my book you may find mine 10, 31/ 1
not been before his book of Division five men 10, 179/ 25
said in the first book of The Following of 10, 61/ 24
mean not here his book of Division (for of 10, 10/ 15
which he calleth "the book of Division"; for certainly 10, 26/ 19
put it in his book of Division for a 10, 187/ 20
man to make a book of division for? And 10, 197/ 35
therein, by this present manner corrupted as the book , to do further than 10, 14/ 4
book of Division goeth about 10, 21/ 31
book of Division had neither 10, 78/ 35
that piece in his book that he had written 10, 199/ 28
find in every man's book . I should have then 10, 222/ 14
seventeenth chapter in this , And where he speaketh 10, 64/ 31
readers, that in his book of Division he not 10, 146/ 20
some things of his book untouched, whether he say 10, 194/ 6
chapter of his first book he declareth himself that 10, 49/ 22
lustily. But come the book abroad once, I shall 10, 5/ 15
some say" of his book , in which I read 10, 46/ 9
himself maliciously whatsoever his book maketh it. I may 10, 63/ 5
found it in any book speak -- I will 10, 67/ 3
like wise his first book of mine. I say 10, 185/ 2
mind as in the book very well, if there 10, 49/ 22
in hand with, which book is there imagined of 10, 59/ 3
wrote anything against no book , as appeareth in the 10, 10/ 17
leaf of the same book of mine: in good 10, 13/ 8
book , I bring in "a 10, 14/ 13
the Parliament such another book would bring in all 10, 68/ 8
bring (as his first book saith) riches into the 10, 51/ 16
wherein I touch the book of Division, it is 10, 9/ 12
talkings is the very book : then is it worse 10, 10/ 24
and that since that book gone abroad, it hath 10, 76/ 36
out of his English-printed book than in it. For 10, 77/ 27
them out in his book of Division, it had 10, 199/ 32
law, and write a book therefor, to kill up 10, 141/ 32
-- and though his book of Division laboreth to 10, 171/ 14
of this his new book , and somewhat made them 10, 65/ 26
part remedied before his book of Division made, and 10, 192/ 24
some places of this book toucheth, being made against 10, 215/ 5
manner token that his book of Division meant not 10, 64/ 19
<table>
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<td>10, 11/ 8</td>
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<td>10, 39/ 12</td>
<td>10, 9/ 15</td>
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<td>this good man's first book</td>
<td>10, 51/ 33</td>
<td>10, 205/ 20</td>
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<td>special qualities as the leaf of my said book</td>
<td>10, 40/ 8</td>
<td>10, 137/ 27</td>
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<td>10, 8/ 23</td>
<td>10, 10/ 25</td>
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<td>10, 210/ 2</td>
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<td>10, 227/ 6</td>
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<td>10, 129/ 23</td>
<td>10, 10/ 20</td>
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<td>10, 227/ 6</td>
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<td>10, 227/ 6</td>
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<td>10, 10/ 20</td>
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<td>10, 227/ 6</td>
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<td>10, 10/ 20</td>
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<td>10, 227/ 6</td>
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<td>10, 137/ 27</td>
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<td>10, 227/ 6</td>
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<td>10, 227/ 6</td>
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<td>10, 227/ 6</td>
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<td>10, 10/ 20</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
Debellation of Salem and Bizance: Concordance of Major Terms

Return to Index

Thomas More Studies 9.2 (2014)
good man in his
words written in his
every piece of my
endeth all the whole
the matters of his
have put into this
yet in any English
it in writing any
cease it, when such
-- yet by such
would have it: his
yet to put out
but since that Tyndale's
nor profitable, in open-printed
they fare in other
thing that in his
gather up all his
it than seditious slanderous
soon perceive that his
evil counsel in his
adventure in printed English
fall not by such
only for my former
writing as his said
till they read his
all. But while his
to see that his
perilous things in his
of you amend your
that would put out
the matters in those
names convenient for those
against me as many
it, and such seditious
two senses, and one
Rome ere they were
for this point been
of those fair babes
in reason rather be
by God's grace be
as may well be
too heavy to be
them also that have

| book of Division, where he | 10, 143/ 11 |
| book of Division wherein he | 10, 146/ 7 |
| -- now will I | 10, 10/ 13 |
| in this wise: with | 10, 12/ 25 |
| agree well with the | 10, 10/ 14 |
| his own words too | 10, 7/ 23 |
| that I would put | 10, 69/ 29 |
| whereof I would speak | 10, 79/ 17 |
| make it -- is | 10, 15/ 36 |
| being blown about in | 10, 17/ 7 |
| busily going about this | 10, 213/ 26 |
| in writing abroad among | 10, 193/ 28 |
| and Frith's, and Friar | 10, 14/ 22 |
| , for any Englishman to | 10, 22/ 4 |
| as women fare with | 10, 7/ 12 |
| grieveth me. For as | 10, 223/ 8 |
| and go hide them | 10, 211/ 18 |
| . For as I have | 10, 15/ 6 |
| labor and intend not | 10, 210/ 4 |
| , and have made him | 10, 212/ 14 |
| abroad, as may give | 10, 81/ 23 |
| to the mincing of | 10, 81/ 17 |
| wherein the new brethren | 10, 9/ 10 |
| have. But now cometh | 10, 189/ 16 |
| ; and some of the | 10, 212/ 20 |
| go about, on the | 10, 213/ 13 |
| are, by some shrewd | 10, 223/ 5 |
| , with devices that would | 10, 230/ 19 |
| , and in the stead | 10, 201/ 20 |
| abroad; and therefore his | 10, 40/ 19 |
| signified by those names | 10, 9/ 3 |
| of theirs, though the | 10, 9/ 2 |
| as he will, and | 10, 129/ 20 |
| of division, with such | 10, 76/ 28 |
| serve for either leg | 10, 115/ 21 |
| . And the spiritual men | 10, 187/ 17 |
| deaf and thereby dumb | 10, 140/ 14 |
| that they travailed on | 10, 5/ 34 |
| than that. But now | 10, 120/ 11 |
| meetly well enough. And | 10, 48/ 8 |
| , and sometimes, I fear | 10, 70/ 29 |
| home, tie ropes to | 10, 142/ 18 |
| the loss, so that | 10, 195/ 38 |
the very first time

good answerer hath here

out of his pan's

such witnesses, they be

Grace should expressly be

people were then therein

were by God's ordinance

the people are now

God, the people were

whom be they not

jury should not be

though they be not

of his own life

the jury be not

the other is so

then are spiritual men

the spiritual men be

tell, but be, rather,

names, they be not

man is in charity

shall have his adversary

be compelled to be

to sweat, if he

though the man be

that he that is

the party to be

of heresy should be

are the spiritual rulers

for they be not

saving that they be

whom it appertained be

that the people are

that the people are

that the people are

that the people are

that the people are

the law they be

mind that they are

mind that they are

that arrest, but only

of, am I not

meetly well within my

he greatly passed his

borne up with the rope

borne himself so well that

bottom a reason that would

bound to find according to

bound by the act that

bound to believe and obey

bound to believe and obey

bound to accept and obey

bound therein to believe and

bound to it, But the

bound to the contrary, that

bound always to follow those

bound by recognizance, have that

bound to reform it. As

bound to reform it. But

bound to keep it close

bound to do it, for

bound to do of his

bound to the peace, I

bound to the peace, both

bound himself to provide the

bound -- and right good

bound may by some secret

bound , with other sureties for

bound , and find sureties, that

bound to help the people

bound to help the party

bound to take the other

bound to assist them therein

bound to obey them, and

bound to obey them in

bound to obey them without

bound to obey them without

bound to obey them, and

bound to abjure, then is

bound in conscience to help

bound in conscience to help

bound, and sureties with him

bound to meddle with; but

bounds . For where I said

bounds ; but of oversight, unawares
lad both a "shrewd boy" and a "good son"
rule that almost every
for all their busy
made it in a
that same not "poisoned
he said but "moldy poisoned bread" but "moldy
preacher spoke of "poisoned
that he said "poisoned
that he said "poisoned
had said not "poisoned
spoke but of moldy
bread" but only "moldy
made. And if we
this good man would
and in some manner
and labor us to
set forth division, and
he will, if we
and when thieves would
shall not need to
will we by likelihood
the accusing of the
such other: yet he
with him for the
secret in his own
conceiveth in his wise
a hatred in his
hatred in his own
by the good, blessed
name, as the "naughty too, as the "blessed
name of "the blessed
books, wherein the new
be a few false
we call now these
of the 'good
call these heretics the "
one of the good
methinketh, to make the
some such false, naughty
of the 'blessed
the name of the "
boy con: that to the
bragging, they be yet indeed
braid : so when I since
bread " but "moldy bread" was
bread : if I bring witness
bread was yet, for all
bread," I rehearsed him wrong
bread," then can his witness
bread" by such means that
bread" but only "moldy bread
bread. And this piece, it
bread -- yet shall I
break the old -- so
break, these heretics be well
break or deny charity, delay
break every old law long
break the child's neck, reckoneth
break this law so long
break in, defend their houses
break his sleep therefor. For
break these as well, that
breakers of the same by
breaketh no law therein. For
breaking but if myself could
breast, none can be his
breast, that he so muttereth
breast so secret that the
breast, as another witness might
brethren themselves -- as well
brethren," or "heretic brethren," and
brethren " and "evangelical brethren." And
brethren "?What name can this
brethren began to find certain
brethren in a great multitude
brethren evangelical, yet he meant
brethren."This is, forsooth
brethren," considering that it "may
brethren : the good man may
brethren angry with me, and
brethren too, is not in
brethren 'or of the
brethren," is nothing of my
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>brethren</td>
<td>naughty brethren, or &quot;heretic brethren,&quot; or &quot;the naughty brethren,&quot; and &quot;evangelical brethren&quot; and &quot;the blessed brethren,&quot; and also that I brethren,&quot; and sometimes &quot;the naughty brethren,&quot; or &quot;heretic brethren,&quot; and also that I brethren,&quot;</td>
<td>10, 24/2, 10, 29/26, 10, 24/4, 10, 26/13, 10, 29/7, 10, 29/26, 10, 26/13</td>
</tr>
<tr>
<td>brevity</td>
<td>thereof and shortness: I, Fleet Street in Saint Bride's Churchyard, the year of late upon London Cliff upon the same men, dwellers upon the introduction he doth not of the whole realm, and displeasure of God, and his Council should them. But I shall imagine how they may the matter as well the king's laws to never cease till they the self things that folk soever himself would the spiritualty, thereby to temporal ministers too, and such another book would many &quot;some say&quot;s, an untrue report to Division meant not to if it were observed) no question, lest you in the dark, but some say&quot;s, to to the laws, to guilty&quot;: I will first and mindeth not to punishment of heresy, to should seek out and defameth and laboreth to as I shall now the meanwhile till he other side, if he same name, and so</td>
<td>10, 7/30, 10, 231/19, 10, 16/13, 10, 16/14, 10, 16/21, 10, 11/18, 10, 26/9, 10, 26/26, 10, 172/15, 10, 172/6, 10, 105/32, 10, 133/31, 10, 168/20, 10, 182/29, 10, 51/16, 10, 115/5, 10, 84/19, 10, 192/6, 10, 68/8, 10, 46/28, 10, 52/3, 10, 64/19, 10, 74/35, 10, 85/12, 10, 86/19, 10, 86/10, 10, 192/11, 10, 111/12, 10, 65/34, 10, 167/21, 10, 59/26, 10, 170/15, 10, 139/6, 10, 191/20, 10, 29/15</td>
</tr>
</tbody>
</table>
of the whole realm,"

himself, and I shall

moldy bread": if I

that he fain would

-- I shall first

book of Division to

wot well, he will

and by and by

and because they cannot

what they could to

way of information to

but only serve to

the other forth and

all that suffice to

process against them to

the same book, I

his fifteenth chapter, but

man with his devices

words as deeds," he

and talking heresy, he

new declaration -- he

council. And whereas he

this realm that he

body. And therein he

what good conclusion he

the fifth leaf, he

words together, that he

not indifferent, when he

prick me forward, he

good readers, first he

of "confederacies" -- he

all his new declarations,

this good man here

this is that he

that prohibition that himself

for an example he

is nothing of my

without either jury or

I rehearse of his

the shame of open

to do penance for

he rehearsed first in

if they were true,

bring up that "slanderous name

bring him to some of

bring witness also that he

bring about -- that is

bring you forth that ward

bring in among the people

bring forth for the plain

bring him forth, then though

bring it about, they imagine

bring about that they might

bring the matter to the

bring the matter to the

bring the matter to their

bring all divisions to an

bring them in upon pain

bring in "a very dark

bring forth his words with

bringeth himself into a maze

bringeth forth here a few

bringeth it somewhat again to

bringeth in mine answers made

bringeth it forth as though

bringeth in, which be judged

bringeth in the Clementine and

bringeth all in conclusion. For

bringeth forth the first "consideration

bringeth for the first point

bringeth in the one and

bringeth forth two or three

bringeth forth mine oversight, in

bringeth forth that some priests

bringeth altogether ever the longer

bringeth , whereof the very whole

bringeth forth. For what peril

bringeth in, by which Saint

bringeth forth one which is

bringing up, but a word

bringing of the accuser to

bringing forth) for any reasonable

bringing forth, is both one

bringing himself thereinto, but if

bringing forth my first place

bringing forth by heaps with
and for old grudges
as you have heard,
last so near the
hath late set a
asked him wherefore he
her arm and there
hands to have it
be in any manner
the good old laws
hand to have it
laboreth to have them
that whoso call his
his right honest neighbor
mean by "the new-broached
the blessed, bicched, new-broached
but upon a matter
exception which I have
pleasure, and to have
of his Division is
the truth, never complaint
door-nail. For before himself
I was Chancellor was
will, if they be
other witnesses that are
I say, to have
unreasonable and cannot be
enough, and their beasts
his own words hath
as methinketh, very well
-- yet hath he
witness as be sometimes
of those witnesses so
good man hath hitherto
and so to be
refuseth not to be
mischievous people to be
cease, till it be
one chapter of his
that if they were
would, that one was
unlikeness between the witnesses
shall not have them
court and the witnesses

bringing forth some such as 10, 212/ 18
bringing the thing to the 10, 58/ 21
brink that his foot slippeth 10, 81 / 3
broach , and laboreth by them 10, 24 / 32
broke off the child's neck 10, 16/ 22
broke off the neck. And 10, 16/ 20
broken and make a better 10, 118/ 38
broken or denied, justice delayed 10, 42/ 14
broken , men should shortly see 10, 145/ 29
broken . And I think, verily 10, 113/ 29
broken , and namely those laws 10, 22/ 32
brother "fool" is guilty to 10, 54/ 20
Brother Bizance. Well, I am 10, 78/ 10
brotherhood " -- that am I 10, 24/ 31
brotherhood , except only such as 10, 29/ 2
brought unto him -- I 10, 132/ 8
brought there, to a little 10, 208/ 27
brought it yet again in 10, 37/ 1
brought in for another manner 10, 93/ 7
brought forth by any such 10, 170/ 8
brought in this babbling of 10, 187/ 31
brought unto me by right 10, 140/ 22
brought into the court before 10, 85/ 21
brought into the court for 10, 149/ 7
brought in and disputed with 10, 37/ 31
brought about; or else that 10, 169/ 12
brought home well enough too 10, 142/ 36
brought himself into, he may 10, 83/ 4
brought in. And I would 10, 32/ 1
brought forth least in this 10, 194/ 15
brought into the king's courts 10, 149/ 28
brought into the king's court 10, 149/ 31
brought you forth no reason 10, 165/ 2
brought forth out of the 10, 168/ 21
brought in by process and 10, 91/ 27
brought to their punishment, and 10, 136/ 5
brought to more quietness than 10, 169/ 5
brought forth any reason yet 10, 194/ 15
brought about, they should do 10, 169/ 13
brought abed, with sore labor 10, 6/ 1
brought into a spiritual court 10, 154/ 20
brought forth and sworn in 10, 107/ 10
brought into the temporal for 10, 154/ 21
if they were suddenly
which order very necessity
off -- word was
sworn and shall be
much labor at last
then hath he now
when a witness is
have thereby the better
but upon a matter
by this good Pacifier
the sentence hath he
useth here. He hath
but he that would
whole ground whereupon he
that he deviseth and
is to wit, with
that either they be
suit ex officio to
default, no man without
us to bear the
more money at the
to "have more at
them, and lie therefore
blame him that would
we made laws to
else (rather than be
for heresy punished be
those two places verily
we dig up and
pit under that, and
it never further, but
have it: his books
be put unto no
that there was any
never heard make any
need to take no
him to no further
part of their temporal
went home about their
shame or other tedious
a priest have a
fall in trouble and
some priests in the

brought again to the judges 10, 154/6
brought up -- there would 10, 128/35
brought me that this device 10, 77/14
brought forth face to face 10, 107/34
brought this matter to a 10, 208/5
brought forth another two, whom 10, 78/8
brought in that was never 10, 156/34
brought to light what lack 10, 131/22
brought unto him; whereas the 10, 131/27
brought unto a wise conclusion 10, 210/10
brought at last, with much 10, 207/26
brought you forth words of 10, 191/6
build it again. And therefore 10, 16/2
buildeth against all those laws 10, 220/31
buildeth up thereupon thus: And 10, 90/15
building and garnishing of churches 10, 47/8
built upon a false ground 10, 87/29
bult out this matter better 10, 91/20
burden, no man sufficient to 10, 61/26
burden of other, to comfort 10, 61/27
burials, than for all their 10, 199/4
burials " than they have been 10, 197/12
buried in hell. And therefore 10, 48/25
burn up another man's house 10, 16/1
burn them twice when they 10, 145/17
burned or bear a faggot 10, 83/27
burned against their will, and 10, 217/35
burneth souls. And finally, for 10, 231/13
bury this hillock ex officio 10, 101/23
bury me that heap there 10, 100/24
bury it even in that 10, 100/20
busily going about this gear 10, 213/26
business about his acquittal? And 10, 130/6
business about it. And yet 10, 195/11
business of them. And afterward 10, 221/26
business in turning back at 10, 62/20
business at all, but also 10, 127/17
business is done by temporal 10, 32/7
business, if they can by 10, 60/21
business to let heretics alone 10, 213/18
business to do in some 10, 197/19
business, with insurrection of the 10, 119/21
business of another priest will 10, 197/27
Debellation of Salem and Bizance: Concordance of Major Terms

King's Council to any business about the provision of 10, 93/ 22
put some man to business sometimes and some to 10, 126/ 17
put some folk to business and to some dishonesty 10, 129/ 5
put some folk to business , or dishonesty sometimes, without 10, 125/ 27
be before; and no business made by the spirituality 10, 195/ 17
to signify) any other business for him. This think 10, 32/ 3
do all his temporal business in such wise but 10, 104/ 4
mine own self my busy bragging, they be yet 10, 27/ 17
that for all their busy to procure men - 10, 49/ 25
the spirituality were very busy to procure men -- 10, 50/ 35
that tale, bind that bizance is but a by-matter beside, and that all 10, 10/ 23
beginneth first with the ca . Ut inquisitionis negotium and 10, 184/ 27
law Extra. de hereticis, ca . Excommunicamus. This provision, good 10, 113/ 36
law Ex. de hereticis, ca . Ad abolendam, which is 10, 110/ 34
the statute De silha caedua hath been put in 10, 195/ 25
statute made De silha caedua , and the statute of 10, 195/ 6
neither have authority to call for the account nor 10, 52/ 32
might, if we list, call not only any of 10, 29/ 13
other cause, that I call most common, as in 10, 102/ 30
therefore he could not call them confederacies, as he 10, 198/ 14
indeed -- let him call it "railing" at his 10, 24/ 11
writer meant not to call him graceless, because he 10, 66/ 14
him grace? Nor to call him witless, because he 10, 66/ 15
and clean, as we call now these brethren evangelical 10, 25/ 35
he durst here none call them himself, but saith 10, 29/ 30
that I should not call any heretics desperate wretches 10, 48/ 27
me both that I call them any evil name 10, 24/ 1
Savior saith that whoso call his brother "fool" is 10, 54/ 20
that now grudge and call them proud for their 10, 53/ 29
great a grudge and call them hypocrites for their 10, 53/ 30
the same" will then call them hypocrites for their 10, 55/ 13
their alms that now call them proud for their 10, 55/ 13
But then that I call them again good names 10, 24/ 19
the judges would anymore call them to hear their 10, 150/ 5
the judges would anymore call them to hear their 10, 151/ 21
matter of this and call it a heinous name 10, 199/ 7
vary, but and he call me to him, I 10, 18/ 7
doth Saint Augustine also call them in his writing 10, 25/ 32
saith that the spirituality call the worldly honor of 10, 41/ 11
say" that spiritual men " call it an honor to 10, 41/ 35
some laymen say, they call it an honor to 10, 42/ 18
and that yet they call such worldly honor the 10, 42/ 21
they may all well call it God's honor indeed 10, 44/ 17
such as they be call me. And I can 10, 24/ 8
devise us himself to call them by, in which 10, 29/ 10
rhetoric use commonly to call a wolf in a 10, 156/ 8
if we list to call any such man one 10, 28/ 22
of answering, good readers, call you this? Moreover, lest 10, 102/ 34
and also that I call them good names too 10, 24/ 3
by this wise reason call them by no name 10, 29/ 12
when I forget myself, call them by none other 10, 39/ 17
mine "affinity" "list to call them one of the 10, 28/ 9
worldly honor that they call the honor of God 10, 43/ 12
worldly honor that they call the honor of God 10, 43/ 26
with one voice together call the honor of God 10, 44/ 8
worldly honor that they call the honor of God 10, 47/ 3
the things which they call the liberties of the 10, 206/ 17
such secret informations afterward call him forth openly, and 10, 73/ 33
of policy," and yet call them not politic. But 10, 59/ 35
I assure you: to call a wretch such as 10, 48/ 28
should upon his discretion call one for suspicion of 10, 139/ 13
letted not yet to call them by the same 10, 25/ 16
bear it that I call them as the old 10, 25/ 20
such that, though he call them by the name 10, 25/ 34
in the realm, to call these heretics the "brethren 10, 28/ 5
first, as for to call them by the name 10, 28/ 13
he have the authority, call them to the reckoning 10, 52/ 31
is a division, and call it there the "late-sprung 10, 62/ 28
man's making. For so call not I them alone 10, 24/ 22
his affinity list to call any of them one 10, 26/ 12
Council, that many times call malefactors before them upon 10, 106/ 29
be they whom I call thus and thus. Well 10, 29/ 31
worldly honor which they call God's honor thus misuse 10, 43/ 20
except he mean to call all the true Catholics 10, 28/ 27
one, and let him call that one twenty. And 10, 18/ 13
the spiritual judge may call a man upon his 10, 131/ 28
the knowledge that we call "holding plea" upon it 10, 185/ 29
so mad as to call worldly honor used to 10, 44/ 3
virtuous man," and yet call him not virtuous. And 10, 59/ 34
ever he meant to call them confederacies, wherein he 10, 198/ 19
should I mean to call them witnesses, whom I 10, 149/ 16
to be -- to call him desperate whose living 10, 48/ 29
For why should I call them witnesses, whose verdict 10, 149/ 12
For other folk will call them still yet by 10, 25/ 22
him to hear heretics called by such a good 10, 25/ 2
<table>
<thead>
<tr>
<th>Called</th>
<th>After such an order</th>
<th>10, 139/17</th>
</tr>
</thead>
<tbody>
<tr>
<td>Called</td>
<td>an introduction; and so</td>
<td>10, 10/33</td>
</tr>
<tr>
<td>Called</td>
<td>the scribes and the</td>
<td>10, 24/18</td>
</tr>
<tr>
<td>Called</td>
<td>and sworn, and will</td>
<td>10, 99/13</td>
</tr>
<tr>
<td>Called</td>
<td>to them, and that</td>
<td>10, 109/24</td>
</tr>
<tr>
<td>Called</td>
<td>Concilium Lateranense, as every</td>
<td>10, 114/6</td>
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<tr>
<td>Called</td>
<td>an accuser, but will</td>
<td>10, 90/25</td>
</tr>
<tr>
<td>Called</td>
<td>but either by accusation</td>
<td>10, 139/14</td>
</tr>
<tr>
<td>Called</td>
<td>those three chapters after</td>
<td>10, 10/30</td>
</tr>
<tr>
<td>Called</td>
<td>forth and commanded by</td>
<td>10, 99/29</td>
</tr>
<tr>
<td>Called</td>
<td>for a coroner, and</td>
<td>10, 107/16</td>
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<tr>
<td>Called</td>
<td>a writ De gestu</td>
<td>10, 126/29</td>
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<tr>
<td>Called</td>
<td>honor but dishonor &quot; --</td>
<td>10, 41/33</td>
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<tr>
<td>Called</td>
<td>ex officio for heresy</td>
<td>10, 129/32</td>
</tr>
<tr>
<td>Called</td>
<td>of office for heresy</td>
<td>10, 132/22</td>
</tr>
<tr>
<td>Called</td>
<td>. But as for our</td>
<td>10, 137/35</td>
</tr>
<tr>
<td>Called</td>
<td>&quot; For as for accuse</td>
<td>10, 139/18</td>
</tr>
<tr>
<td>Called</td>
<td>honor to God, but</td>
<td>10, 42/16</td>
</tr>
<tr>
<td>Called</td>
<td>mine Apology, it is</td>
<td>10, 8/32</td>
</tr>
<tr>
<td>Called</td>
<td>by the judge, and</td>
<td>10, 103/7</td>
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<tr>
<td>Called</td>
<td>his churlish keepers &quot;dogs&quot;</td>
<td>10, 24/14</td>
</tr>
<tr>
<td>Called</td>
<td>the common laws of</td>
<td>10, 37/22</td>
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<tr>
<td>Called</td>
<td>Cliff, a man as</td>
<td>10, 16/6</td>
</tr>
<tr>
<td>Called</td>
<td>the heretic Marcion &quot;the</td>
<td>10, 24/16</td>
</tr>
<tr>
<td>Called</td>
<td>by the name of</td>
<td>10, 24/35</td>
</tr>
<tr>
<td>Called</td>
<td>by the name of</td>
<td>10, 25/30</td>
</tr>
<tr>
<td>Called</td>
<td>Summa rosella, neither. For</td>
<td>10, 194/19</td>
</tr>
<tr>
<td>Called</td>
<td>, be he never so</td>
<td>10, 102/8</td>
</tr>
<tr>
<td>Called</td>
<td>that is not guilty</td>
<td>10, 132/34</td>
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<tr>
<td>Called</td>
<td>I would not have</td>
<td>10, 139/17</td>
</tr>
<tr>
<td>Called</td>
<td>in of office, this</td>
<td>10, 60/29</td>
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<tr>
<td>Called</td>
<td>inquisitores haereticae pravatis, of</td>
<td>10, 185/17</td>
</tr>
<tr>
<td>Called</td>
<td>the chief priest a</td>
<td>10, 24/14</td>
</tr>
<tr>
<td>Called</td>
<td>, in all the countries</td>
<td>10, 25/5</td>
</tr>
<tr>
<td>Called</td>
<td>them by the same</td>
<td>10, 25/31</td>
</tr>
<tr>
<td>Called</td>
<td>in before the judge</td>
<td>10, 89/31</td>
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<tr>
<td>Called</td>
<td>in by the court</td>
<td>10, 90/26</td>
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<tr>
<td>Called</td>
<td>in and to avow</td>
<td>10, 93/18</td>
</tr>
<tr>
<td>Called</td>
<td>; but I would have</td>
<td>10, 139/17</td>
</tr>
<tr>
<td>Calleth</td>
<td>his book a dialogue</td>
<td>10, 11/8</td>
</tr>
<tr>
<td>Calleth</td>
<td>heretics so, and that</td>
<td>10, 30/4</td>
</tr>
<tr>
<td>Calleth</td>
<td>he this but confederacies</td>
<td>10, 66/35</td>
</tr>
<tr>
<td>Calleth</td>
<td>him not but upon</td>
<td>10, 131/27</td>
</tr>
</tbody>
</table>
Return to Index

Debellation of Salem and Bizance: Concordance of Major Terms 67

folk before. For he
calleth them there by no 10, 29/ 21
are those that he
calleth here "particular confederacies" so 10, 198/ 26
messemeth that where he
calleth this a "dangerous" time 10, 75/ 15
hold whom Saint Paul
calleth heretics (I dare not 10, 39/ 15
things than these are,
calleth some folk desperate. And 10, 48/ 32
Polycarp farther overseen, which
Marcion the first-begotten son 10, 48/ 34
light reason this man
unreasonable), and have used 10, 144/ 22
Apology, that this man
politiques. And here he 10, 59/ 30
other before also, he
upon the King's Highness 10, 182/ 27
man useth when he
one self naughty lad 10, 24/ 23
 provision which this man
so unreasonable not only 10, 114/ 17
but likewise as he
the beginning of their 10, 10/ 29
said treatise which he
"the book of Division 10, 26/ 19
he saith the spirituality
the honor of God 10, 42/ 5
see that the judge
him not of his 10, 132/ 7
said treatise which he
the "book of Division 10, 226/ 31
those that this Pacifier
many now, that, as 10, 111/ 23
it -- and he
it there the "late-sprung 10, 61/ 13
Dormitantius; and so he
that heretic two contrary 10, 24/ 28
the old heretic Vigilantius
him sometimes Vigilantius, and 10, 24/ 27
not well what he
worldly honor which he 10, 42/ 4
More in his Apology
sometimes "desperate wretches," sometimes 10, 29/ 24
more besides, whom he
no prelates, yet he 10, 203/ 2
discontent with me for
heretics by a good 10, 25/ 26
the more slack in
, attaching, and examining, and 10, 22/ 14
seeth willingly, no man
him, come forth of 10, 95/ 29
heresy of themselves, without
for any help therein 10, 168/ 25
great or small by
heretics with me for
the first -- in
sober tract before their
them very sore: in 10, 215/ 9
some lack in them,
them any such evil 10, 24/ 5
trouble the county with
of the juries 10, 135/ 22
after, at the special
on of the spirituality 10, 168/ 29
And as these titles
that was wont to 10, 12/ 29
a mustard maker in
come, and they whom they 10, 16/ 9
playeth as though he
that if an angel
Michaelmas: the good hour
that was out and
book was out and
known that the matter
in a mummary 10, 103/ 32
Council, not one man
from heaven and preached 10, 204/ 32
folk. Into Cliff's head
to clear by their 10, 149/ 1
known that the matter
on as God would 10, 6/ 1
Council, not one man
into mine hands, and 10, 6/ 5
folk. Into Cliff's head
to tell him nothing 10, 227/ 17
known that the matter
out by him. Consider 10, 102/ 22
for himself, when he
dwellers upon the bridge,
the matter ere they
and inform the inquest
to have remorse and
or otherwise ere they
that would write by
saith, "like a corrupt
man himself, as he
laws both civil and
better to divide and
in Clementinis de hereticis,
a writ of Excommunicato
law Extra. de hereticis,
experience in Captain Quintyn,
saw by experience in
would have been the
old courtesy at the
not so greatly to
I warrant you, to
should decay -- I
little to force or
would make them very
the soul of the
away and yet never
a great pit, and
his neighbor, "I must
as I put this
they be in worse
salvation, then in that
First, as for his
Saint Paul putteth the
cause wherefore in some
or judged the same
if ever any such
their oath in that
in some very special
enough that in some
is not in the
would have admitted his
realm, I admit the
let us put some
the witnesses in no
came to a king and
came home to mine house
came there, and of whom
came either secretly or openly
came forth with the truth
came there. Nor the judges
candlelight while he were half
saith, "like a corrupt
canker ." And therefore, as I
canneth therein, for anything that
canon that are called the
cant it among good, poor
capiendo , and so to be
capitulon Excommunicamus."This provision was
Captain Genyn, Corbet, and Belke
Captain Quintyn, Captain Genyn, Corbet
captain of heretics in a
cards , pardie, to let the
care therefor, for any great
care for this case. For
care not now greatly what
care though folk ween he
careful about a thing little
carpeinter that putteth in his
carried hence. For even thereas
carry it never further, but
carry it, then, so far
case for example -- so
case that bear a faggot
case the secret advice and
case , that if all "the
case that if an angel
case they should; and I
case otherwise in another time
case should happen as I
case should not be accepted
case , he could be content
case there may be an
case before he become his
case none otherwise but as
case as possible, but yet
case for an example, to
case ." Upon my faith, except

there he should, the case might so fall, find 10, 151/ 14
putting himself in worse case than his fellows, were 10, 166/ 31
the witnesses in no case." And as for in 10, 109/ 10
detected should in such case be kept from the 10, 96/ 7
order in every man's case . But consider, good reader 10, 93/ 16
against him." Howbeit, in case of so great probable 10, 110/ 9
surety. And for such case it should happen -- 10, 75/ 30
in that one only case, if it happened, was 10, 96/ 5
that law in that case may do harm in 10, 163/ 23
past that in such case the arrest hath many 10, 181/ 17
judges would, if the case happed so, hear the 10, 153/ 25
first oath, in some case to suffer him swear 10, 153/ 22
once as in some case to tell him boldly 10, 166/ 12
himself guilty in such case , and putting himself in 10, 166/ 30
ey were in such case as to hurt them 10, 48/ 22
in that one special case, which provision, I ween 10, 93/ 14
if he in that case of an indurate mind 10, 113/ 34
his saying with a case feigned, whereby it may 10, 205/ 24
to make in that case a contrary law, or 10, 152/ 2
it happeth in the case of this law -- 10, 158/ 28
which are in that case by presumption likely to 10, 153/ 13
the general rule this case to be made an 10, 159/ 13
be made in such case, I will make no 10, 181/ 19
And therefore in our case, this good man's provision 10, 93/ 23
but yet in such case, the twelve men be 10, 132/ 37
also that if the case should so mishap hereafter 10, 205/ 32
if he in this case knew their names, he 10, 105/ 33
provision is in our case here very needless. And 10, 93/ 6
of heretics! If the case were no better 10, 26/ 30
officio. For in that case it needeth not. But 10, 90/ 23
the witnesses in no case, it is not reasonable 10, 106/ 6
suspicion of felony, the case hath he not proved 10, 125/ 2
which, if the case happed, I nothing doubt 10, 151/ 27
-- that in that case if he of an 10, 117/ 17
shall be for that case an exception out of 10, 152/ 3
the world in that case that good peaceable folk 10, 74/ 35
here concerning this selfsame case . First he saith that 10, 147/ 28
say, that as the case stood, that same not 10, 5/ 25
not let (where the case requireth) to say myself 10, 167/ 16
far unlike to this case . For their saying there 10, 150/ 7
put and admit a case impossible, to see what 10, 204/ 30
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>case</td>
<td>, whereof he speaketh in</td>
<td>10, 106/ 15</td>
</tr>
<tr>
<td>case</td>
<td>is but special; that</td>
<td>10, 108/ 18</td>
</tr>
<tr>
<td>case</td>
<td>that I spoke of</td>
<td>10, 125/ 6</td>
</tr>
<tr>
<td>case</td>
<td>but that such a</td>
<td>10, 166/ 14</td>
</tr>
<tr>
<td>case</td>
<td>use the suit ex</td>
<td>10, 90/ 22</td>
</tr>
<tr>
<td>case</td>
<td>be more suspended now</td>
<td>10, 180/ 36</td>
</tr>
<tr>
<td>case</td>
<td>is now that the</td>
<td>10, 93/ 17</td>
</tr>
<tr>
<td>case</td>
<td>of him that is</td>
<td>10, 147/ 25</td>
</tr>
<tr>
<td>case</td>
<td>which, if the case</td>
<td>10, 151/ 27</td>
</tr>
<tr>
<td>case</td>
<td>reason beareth the law</td>
<td>10, 153/ 17</td>
</tr>
<tr>
<td>case</td>
<td>is also the law</td>
<td>10, 191/ 25</td>
</tr>
<tr>
<td>case</td>
<td>. For of them both</td>
<td>10, 99/ 36</td>
</tr>
<tr>
<td>case</td>
<td>happeth that there is</td>
<td>10, 158/ 27</td>
</tr>
<tr>
<td>case</td>
<td>, but that there might</td>
<td>10, 159/ 25</td>
</tr>
<tr>
<td>case</td>
<td>&quot;No will they,&quot; saith</td>
<td>10, 100/ 31</td>
</tr>
<tr>
<td>case</td>
<td>happened that they all</td>
<td>10, 205/ 11</td>
</tr>
<tr>
<td>case</td>
<td>, nor a thing that</td>
<td>10, 141/ 2</td>
</tr>
<tr>
<td>case</td>
<td>happen that this presumption</td>
<td>10, 151/ 34</td>
</tr>
<tr>
<td>case</td>
<td>complain -- this complaint</td>
<td>10, 219/ 6</td>
</tr>
<tr>
<td>case</td>
<td>of fear, to make</td>
<td>10, 93/ 35</td>
</tr>
<tr>
<td>case</td>
<td>utterly nothing to purpose</td>
<td>10, 110/ 26</td>
</tr>
<tr>
<td>case</td>
<td>is only to be</td>
<td>10, 130/ 36</td>
</tr>
<tr>
<td>case</td>
<td>be received to swear</td>
<td>10, 157/ 36</td>
</tr>
<tr>
<td>case</td>
<td>well likely to swear</td>
<td>10, 164/ 23</td>
</tr>
<tr>
<td>case</td>
<td>as I trust in</td>
<td>10, 204/ 35</td>
</tr>
<tr>
<td>case</td>
<td>-- full well-favoredly, in</td>
<td>10, 36/ 19</td>
</tr>
<tr>
<td>case</td>
<td>in treason, wherein there</td>
<td>10, 153/ 27</td>
</tr>
<tr>
<td>case</td>
<td>which he would have</td>
<td>10, 108/ 16</td>
</tr>
<tr>
<td>cases</td>
<td>in which a man</td>
<td>10, 79/ 27</td>
</tr>
<tr>
<td>cases</td>
<td>of swearing a man's</td>
<td>10, 108/ 21</td>
</tr>
<tr>
<td>cases</td>
<td>of London and Michaelmas</td>
<td>10, 37/ 26</td>
</tr>
<tr>
<td>cases</td>
<td>of law. But then</td>
<td>10, 37/ 36</td>
</tr>
<tr>
<td>cases</td>
<td>as to discharge debts</td>
<td>10, 50/ 30</td>
</tr>
<tr>
<td>cases</td>
<td>be very far unlike</td>
<td>10, 95/ 30</td>
</tr>
<tr>
<td>cases</td>
<td>, for the far fetching</td>
<td>10, 108/ 30</td>
</tr>
<tr>
<td>cases</td>
<td>as this good man</td>
<td>10, 32/ 14</td>
</tr>
<tr>
<td>cases</td>
<td>of the law of</td>
<td>10, 37/ 16</td>
</tr>
<tr>
<td>cases</td>
<td>the fear may be</td>
<td>10, 95/ 35</td>
</tr>
<tr>
<td>cases</td>
<td>of law, much after</td>
<td>10, 36/ 18</td>
</tr>
<tr>
<td>cases</td>
<td>, for dread of peril</td>
<td>10, 94/ 10</td>
</tr>
<tr>
<td>cases</td>
<td>when the party that</td>
<td>10, 95/ 31</td>
</tr>
<tr>
<td>cases</td>
<td>-- the publishing of</td>
<td>10, 108/ 25</td>
</tr>
<tr>
<td>cases</td>
<td>of suspicion purged, he</td>
<td>10, 127/ 30</td>
</tr>
<tr>
<td>terms</td>
<td>meanings</td>
<td>page numbers</td>
</tr>
<tr>
<td>-------------</td>
<td>---------------------------------------------------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Debellation</td>
<td>that in all the cases that I rehearsed of</td>
<td>10, 120/ 22</td>
</tr>
<tr>
<td>of Salem</td>
<td>fall so seldom that</td>
<td>10, 106/ 2</td>
</tr>
<tr>
<td>and Bizance</td>
<td>fall so seldom that</td>
<td>10, 108/ 34</td>
</tr>
<tr>
<td>Concordance</td>
<td>was made so long</td>
<td>10, 159/ 11</td>
</tr>
<tr>
<td>of Major</td>
<td>such as, well considered</td>
<td>10, 108/ 23</td>
</tr>
<tr>
<td>terms</td>
<td>(of law) were in</td>
<td>10, 43/ 32</td>
</tr>
<tr>
<td>cases</td>
<td>, fully and wholly to</td>
<td>10, 37/ 23</td>
</tr>
<tr>
<td>else in</td>
<td>, the witnesses whose depositions</td>
<td>10, 106/ 18</td>
</tr>
<tr>
<td>other cases</td>
<td>from bearing witness also</td>
<td>10, 97/ 32</td>
</tr>
<tr>
<td>accusers</td>
<td>in sometimes an exception</td>
<td>10, 64/ 23</td>
</tr>
<tr>
<td>and some</td>
<td>his soul away</td>
<td>10, 152/ 24</td>
</tr>
<tr>
<td>cast</td>
<td>, and called for a</td>
<td>10, 107/ 16</td>
</tr>
<tr>
<td>cast</td>
<td>all his matter in</td>
<td>10, 205/ 35</td>
</tr>
<tr>
<td>cast</td>
<td>away his soul for</td>
<td>10, 152/ 17</td>
</tr>
<tr>
<td>cast</td>
<td>away his soul to</td>
<td>10, 152/ 18</td>
</tr>
<tr>
<td>cast</td>
<td>my contradiction as a</td>
<td>10, 62/ 8</td>
</tr>
<tr>
<td>certe</td>
<td>larks ere it happen</td>
<td>10, 204/ 36</td>
</tr>
<tr>
<td>Catharistae</td>
<td>&quot;-- that is to</td>
<td>10, 25/ 30</td>
</tr>
<tr>
<td>Catholic</td>
<td>Church teacheth and holdeth</td>
<td>10, 30/ 6</td>
</tr>
<tr>
<td>Catholic</td>
<td>, Christian faith, and by</td>
<td>10, 230/ 21</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith decay. And then</td>
<td>10, 119/ 7</td>
</tr>
<tr>
<td>Catholic</td>
<td>Church. Now, as touching</td>
<td>10, 69/ 2</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith, I can therefore</td>
<td>10, 98/ 36</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith to decay: then</td>
<td>10, 88/ 6</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith should decay --</td>
<td>10, 104/ 20</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith should decay, and</td>
<td>10, 104/ 34</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith he deviseth no</td>
<td>10, 143/ 16</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith, to encourage them</td>
<td>10, 23/ 14</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith shall follow in</td>
<td>10, 87/ 9</td>
</tr>
<tr>
<td>Catholic</td>
<td>men) as hath for</td>
<td>10, 21/ 28</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith, because heretics might</td>
<td>10, 119/ 14</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith as heretics now</td>
<td>10, 222/ 31</td>
</tr>
<tr>
<td>Catholic</td>
<td>mind as I think</td>
<td>10, 64/ 4</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith that I find</td>
<td>10, 226/ 35</td>
</tr>
<tr>
<td>Catholic</td>
<td>: therefore I in many</td>
<td>10, 9/ 25</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith with increase of</td>
<td>10, 119/ 19</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith, then the</td>
<td>10, 87/ 6</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith: then it seemeth</td>
<td>10, 72/ 14</td>
</tr>
<tr>
<td>Catholic</td>
<td>, Christian faith might fade</td>
<td>10, 230/ 15</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith -- no more</td>
<td>10, 98/ 3</td>
</tr>
<tr>
<td>Catholic</td>
<td>that they preached. For</td>
<td>10, 202/ 1</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith, and provoke the</td>
<td>10, 213/ 5</td>
</tr>
<tr>
<td>Catholic</td>
<td>faith, to put away</td>
<td>10, 222/ 1</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page</td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
<td>------</td>
</tr>
<tr>
<td>Catholic faith</td>
<td>faith, and the ordinary</td>
<td>10, 72 / 5</td>
</tr>
<tr>
<td>Catholic faith by the encouraging</td>
<td>10, 145 / 16</td>
<td></td>
</tr>
<tr>
<td>Catholic faith, provoke the wrath</td>
<td>10, 213 / 24</td>
<td></td>
</tr>
<tr>
<td>Catholic faith and the increase</td>
<td>10, 224 / 11</td>
<td></td>
</tr>
<tr>
<td>Catholic , as by their own</td>
<td>10, 25 / 5</td>
<td></td>
</tr>
<tr>
<td>Catholic faith -- these are</td>
<td>10, 81 / 8</td>
<td></td>
</tr>
<tr>
<td>Catholic faith. Which thing</td>
<td>10, 132 / 14</td>
<td></td>
</tr>
<tr>
<td>Catholic faith in this land</td>
<td>10, 87 / 21</td>
<td></td>
</tr>
<tr>
<td>Catholic faith, with warm words</td>
<td>10, 9 / 20</td>
<td></td>
</tr>
<tr>
<td>Catholic , Christian faith. Whereupon would</td>
<td>10, 15 / 29</td>
<td></td>
</tr>
<tr>
<td>Catholic faith -- without reproach</td>
<td>10, 4 / 15</td>
<td></td>
</tr>
<tr>
<td>Catholic neighbors; and yet, by</td>
<td>10, 140 / 31</td>
<td></td>
</tr>
<tr>
<td>Catholic mine affinity, and all</td>
<td>10, 28 / 28</td>
<td></td>
</tr>
<tr>
<td>Catholic called them by the</td>
<td>10, 25 / 31</td>
<td></td>
</tr>
<tr>
<td>Catholic , telling them that they</td>
<td>10, 25 / 15</td>
<td></td>
</tr>
<tr>
<td>Catholic and, against the plain</td>
<td>10, 210 / 29</td>
<td></td>
</tr>
<tr>
<td>Catholic and heretics too. And</td>
<td>10, 47 / 28</td>
<td></td>
</tr>
<tr>
<td>Catholic began the war. But</td>
<td>10, 210 / 31</td>
<td></td>
</tr>
<tr>
<td>caudle serveth against her afterthroes</td>
<td>10, 6 / 4</td>
<td></td>
</tr>
<tr>
<td>caught any better hold now</td>
<td>10, 158 / 19</td>
<td></td>
</tr>
<tr>
<td>caught ,), pulled down of late</td>
<td>10, 16 / 13</td>
<td></td>
</tr>
<tr>
<td>cause of division -- there</td>
<td>10, 18 / 31</td>
<td></td>
</tr>
<tr>
<td>cause appearing whereupon a man</td>
<td>10, 132 / 6</td>
<td></td>
</tr>
<tr>
<td>cause him to abjure, and</td>
<td>10, 127 / 25</td>
<td></td>
</tr>
<tr>
<td>cause , and forthwith afterward I</td>
<td>10, 126 / 13</td>
<td></td>
</tr>
<tr>
<td>cause of division against the</td>
<td>10, 43 / 6</td>
<td></td>
</tr>
<tr>
<td>cause of heresy against some</td>
<td>10, 107 / 25</td>
<td></td>
</tr>
<tr>
<td>cause of division against me</td>
<td>10, 201 / 16</td>
<td></td>
</tr>
<tr>
<td>cause to write all that</td>
<td>10, 54 / 33</td>
<td></td>
</tr>
<tr>
<td>cause to wonder and grudge</td>
<td>10, 67 / 15</td>
<td></td>
</tr>
<tr>
<td>cause of rancor and malice</td>
<td>10, 105 / 27</td>
<td></td>
</tr>
<tr>
<td>cause why, sometime and in</td>
<td>10, 115 / 6</td>
<td></td>
</tr>
<tr>
<td>cause to take any possessions</td>
<td>10, 33 / 2</td>
<td></td>
</tr>
<tr>
<td>cause again of any grudge</td>
<td>10, 187 / 18</td>
<td></td>
</tr>
<tr>
<td>cause of heresy as are</td>
<td>10, 147 / 5</td>
<td></td>
</tr>
<tr>
<td>cause the king’s attorney to</td>
<td>10, 144 / 3</td>
<td></td>
</tr>
<tr>
<td>cause be taken away therefrom</td>
<td>10, 32 / 21</td>
<td></td>
</tr>
<tr>
<td>cause to take away from</td>
<td>10, 33 / 17</td>
<td></td>
</tr>
<tr>
<td>cause to take away possessions</td>
<td>10, 34 / 17</td>
<td></td>
</tr>
<tr>
<td>cause to take away any</td>
<td>10, 34 / 25</td>
<td></td>
</tr>
<tr>
<td>cause it to be written</td>
<td>10, 11 / 12</td>
<td></td>
</tr>
<tr>
<td>cause heretics to be bold</td>
<td>10, 88 / 5</td>
<td></td>
</tr>
<tr>
<td>cause ; and hath before also</td>
<td>10, 58 / 4</td>
<td></td>
</tr>
</tbody>
</table>
Debellation of Salem and Bizance: Concordance of Major Terms

...
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>cause</td>
<td>that he layeth is</td>
<td>10, 17/2</td>
</tr>
<tr>
<td>cause</td>
<td>them to keep themselves</td>
<td>10, 80/36</td>
</tr>
<tr>
<td>cause</td>
<td>of that law is</td>
<td>10, 109/33</td>
</tr>
<tr>
<td>cause</td>
<td>that he giveth me no</td>
<td>10, 86/30</td>
</tr>
<tr>
<td>cause</td>
<td>that every man may</td>
<td>10, 223/29</td>
</tr>
<tr>
<td>cause</td>
<td>, against so many lets</td>
<td>10, 196/31</td>
</tr>
<tr>
<td>cause</td>
<td>that made me write</td>
<td>10, 21/9</td>
</tr>
<tr>
<td>cause</td>
<td>that made me to</td>
<td>10, 223/20</td>
</tr>
<tr>
<td>cause</td>
<td>, in the meanwhile, in</td>
<td>10, 196/1</td>
</tr>
<tr>
<td>cause</td>
<td>appearing, whereupon men may</td>
<td>10, 131/26</td>
</tr>
<tr>
<td>cause</td>
<td>he the more marveleth</td>
<td>10, 8/17</td>
</tr>
<tr>
<td>cause</td>
<td>of far more hurt</td>
<td>10, 104/32</td>
</tr>
<tr>
<td>cause</td>
<td>and the necessity, and</td>
<td>10, 182/36</td>
</tr>
<tr>
<td>cause</td>
<td>, neither preacher nor pacifier</td>
<td>10, 4/13</td>
</tr>
<tr>
<td>cause</td>
<td>to mistrust nor presume</td>
<td>10, 157/29</td>
</tr>
<tr>
<td>cause</td>
<td>considered. Suppose, now, that</td>
<td>10, 114/34</td>
</tr>
<tr>
<td>cause</td>
<td>a necessary occasion and</td>
<td>10, 78/19</td>
</tr>
<tr>
<td>cause</td>
<td>as many of all</td>
<td>10, 209/38</td>
</tr>
<tr>
<td>cause</td>
<td>to doubt of his</td>
<td>10, 214/1</td>
</tr>
<tr>
<td>cause</td>
<td>to doubt of what</td>
<td>10, 214/3</td>
</tr>
<tr>
<td>cause</td>
<td>a friend of his</td>
<td>10, 224/32</td>
</tr>
<tr>
<td>cause</td>
<td>men abjure or to</td>
<td>10, 180/32</td>
</tr>
<tr>
<td>cause</td>
<td>of division? Or why</td>
<td>10, 45/7</td>
</tr>
<tr>
<td>cause</td>
<td>and the other, for</td>
<td>10, 101/21</td>
</tr>
<tr>
<td>cause</td>
<td>of his own divination</td>
<td>10, 58/5</td>
</tr>
<tr>
<td>cause</td>
<td>wherefore a person once</td>
<td>10, 151/29</td>
</tr>
<tr>
<td>cause</td>
<td>to take possessions from</td>
<td>10, 33/9</td>
</tr>
<tr>
<td>cause</td>
<td>why that power of</td>
<td>10, 180/36</td>
</tr>
<tr>
<td>cause</td>
<td>of division present --</td>
<td>10, 205/23</td>
</tr>
<tr>
<td>cause</td>
<td>they have punished many</td>
<td>10, 58/17</td>
</tr>
<tr>
<td>cause</td>
<td>) &quot;have they punished many</td>
<td>10, 65/20</td>
</tr>
<tr>
<td>cause</td>
<td>sufficient to put any</td>
<td>10, 158/5</td>
</tr>
<tr>
<td>cause</td>
<td>), they would rather be</td>
<td>10, 135/20</td>
</tr>
<tr>
<td>cause</td>
<td>lawful and reasonable there</td>
<td>10, 35/24</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
<table>
<thead>
<tr>
<th>Cause</th>
<th>Appearance</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>cause</td>
<td>appearing wherefore, save only</td>
<td>10, 223/ 28</td>
</tr>
<tr>
<td>cause</td>
<td>behind, that should excuse</td>
<td>10, 79/ 4</td>
</tr>
<tr>
<td>cause</td>
<td>&quot; If I should look</td>
<td>10, 209/ 25</td>
</tr>
<tr>
<td>cause</td>
<td>wherefore in some case</td>
<td>10, 151/ 26</td>
</tr>
<tr>
<td>cause</td>
<td>why I speak of</td>
<td>10, 61/ 19</td>
</tr>
<tr>
<td>cause</td>
<td>next before spoken of</td>
<td>10, 58/ 10</td>
</tr>
<tr>
<td>cause</td>
<td>of any such complaint</td>
<td>10, 173/ 16</td>
</tr>
<tr>
<td>cause</td>
<td>, to be sure that</td>
<td>10, 185/ 33</td>
</tr>
<tr>
<td>cause</td>
<td>reasonable to take any</td>
<td>10, 35/ 22</td>
</tr>
<tr>
<td>cause</td>
<td>him be taken up</td>
<td>10, 71/ 4</td>
</tr>
<tr>
<td>cause</td>
<td>change those temporal laws</td>
<td>10, 228/ 29</td>
</tr>
<tr>
<td>cause</td>
<td>sufficient wherefore that Jean</td>
<td>10, 19/ 31</td>
</tr>
<tr>
<td>cause</td>
<td>by all that denying</td>
<td>10, 104/ 2</td>
</tr>
<tr>
<td>cause</td>
<td>to prove that provision</td>
<td>10, 117/ 25</td>
</tr>
<tr>
<td>cause</td>
<td>himself in that behalf</td>
<td>10, 157/ 1</td>
</tr>
<tr>
<td>cause</td>
<td>of heresy that are</td>
<td>10, 172/ 28</td>
</tr>
<tr>
<td>cause</td>
<td>of heresy that hath</td>
<td>10, 173/ 4</td>
</tr>
<tr>
<td>cause</td>
<td>to think that as</td>
<td>10, 184/ 7</td>
</tr>
<tr>
<td>cause</td>
<td>why, weigh the witnesses</td>
<td>10, 154/ 23</td>
</tr>
<tr>
<td>cause</td>
<td>of heresy. The other</td>
<td>10, 172/ 18</td>
</tr>
<tr>
<td>cause</td>
<td>to show their ordinary</td>
<td>10, 85/ 5</td>
</tr>
<tr>
<td>cause</td>
<td>that I there show</td>
<td>10, 27/ 14</td>
</tr>
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<td>cause</td>
<td>that himself there imagineth</td>
<td>10, 58/ 11</td>
</tr>
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<td>cause</td>
<td>I would think a</td>
<td>10, 35/ 22</td>
</tr>
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<td>cause</td>
<td>to blame this good</td>
<td>10, 51/ 18</td>
</tr>
<tr>
<td>cause</td>
<td>of division, this pacifier</td>
<td>10, 209/ 36</td>
</tr>
<tr>
<td>cause</td>
<td>to change those judges</td>
<td>10, 173/ 1</td>
</tr>
<tr>
<td>cause</td>
<td>wherefore that though I</td>
<td>10, 56/ 15</td>
</tr>
<tr>
<td>cause</td>
<td>of division to set</td>
<td>10, 46/ 1</td>
</tr>
<tr>
<td>cause</td>
<td>so sore to mistrust</td>
<td>10, 91/ 24</td>
</tr>
<tr>
<td>cause</td>
<td>of heresy to meddle</td>
<td>10, 97/ 1</td>
</tr>
<tr>
<td>cause</td>
<td>the inquest to present</td>
<td>10, 140/ 24</td>
</tr>
<tr>
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<td>reasonable so to do</td>
<td>10, 165/ 28</td>
</tr>
<tr>
<td>cause</td>
<td>the layman to cease</td>
<td>10, 175/ 31</td>
</tr>
<tr>
<td>cause</td>
<td>here, is too unreasonable</td>
<td>10, 187/ 22</td>
</tr>
<tr>
<td>cause</td>
<td>of truth, truly I</td>
<td>10, 59/ 14</td>
</tr>
<tr>
<td>cause</td>
<td>untrue and unlawful men</td>
<td>10, 146/ 17</td>
</tr>
<tr>
<td>cause</td>
<td>untrue and unlawful men</td>
<td>10, 155/ 20</td>
</tr>
<tr>
<td>cause</td>
<td>verily not very shamefast</td>
<td>10, 109/ 7</td>
</tr>
<tr>
<td>cause</td>
<td>, then had we need</td>
<td>10, 129/ 33</td>
</tr>
<tr>
<td>cause</td>
<td>as he weeneth, consider</td>
<td>10, 202/ 21</td>
</tr>
<tr>
<td>cause</td>
<td>if it were as</td>
<td>10, 17/ 5</td>
</tr>
<tr>
<td>cause</td>
<td>. My words were, you</td>
<td>10, 33/ 16</td>
</tr>
</tbody>
</table>
can find no great cause of glory when he lay that for any cause of division, which were cause to be wroth with caused yet many mischievous people caused out of the general causeless and false -- since causeless ), we should by the causeless . And if he so causeless yet. For he may causeless anger did not greatly causeless there moved to find causeless thereof. Now, good Christian causes of murmur and grudge causes of division; and, to causes of division as the causes of division be no causes of the common weal causes of felony divers times causes of this division: divers causes of this division, conclueth causes of the division specially causes of his division which causes of this division, whereof causes of the division, whereof causes of this division that causes of these divisions that causes as this good man causes of so great a causes but by himself the causes why. But I will causes for which I answered causes of division is no causes that he layeth as causes that he layeth of causes as this man setteth causes in the meanwhile why causes of division, or else causes from one session to causes of suspicion so well causes good and sufficient why causes and devise the remedies causes almost, all the laws causes if they were true

Return to Index

Thomas More Studies 9.2 (2014)
and that for the
causes before remembered. Wherefore it
10, 141/17
and that for the
causes before remembered. Wherefore it
10, 142/33
causes, he answereth with no
10, 147/20
causes no manner witness at
10, 166/5
causeth the temporal judges and
10, 126/16
causeth also both the temporal
10, 125/26
case, till it be brought
10, 169/4
case till they bring it
10, 182/29
case, except he could provide
10, 212/4
case so to pretend. And
10, 205/21
case off that saying than
10, 175/31
case it, when such books
10, 15/36
case changing till the world
10, 229/13
case it till they cease
10, 205/21

cease and quench this division
10, 211/33

cease ; that is to say
10, 182/18

cease the division with, but
10, 65/14

cease and gone. And surely
10, 172/21

ceased long before any word
10, 195/11

ceased and gone; but that
10, 168/18

ceased, because that I seek
10, 14/33

ceasing division, excite and set
10, 15/34

censure of the Church . . . --
10, 186/18
censure of the Church. And
10, 188/22
censure of the Church
10, 64/33
censure of the Church (whereof
10, 189/1

censure of the Church as
10, 189/9

censure of the Church himself
10, 189/15

censure of the Church into hospitals of some
10, 34/34

see, first by a

certain new-fashioned foundation, and thereof
10, 34/34

certain reason put and presupposed
10, 90/2

certain persuasion and belief in
10, 160/24

certain evil folk, conspiring together
10, 198/9

certain things to doing such
10, 116/15

certain order that himself shortly
10, 90/3

certain circumstances by his wisdom
10, 150/31

certain things that I there
10, 186/32

certain circumstances, restrain it in
10, 170/36

certain tokens and likelihoods, have
10, 160/23

certain that no man may
10, 89/9

certain words of mine written
10, 53/18

certain sums of money, that
10, 94/27

certain sermons wherein my Dialogue
10, 5/1

certain faults, but over that
10, 9/11
are understood of judging
then he answereth me
man determinately and in
is this: It is
that he shall be
the second oath, upon
side, he maketh a
to do. For a
preach heresy, it is
and therefore he cannot
book of Division"; for
used to confirm a
he meaneth no farther
as he knew of
he cannot judge of
there, neither, of any
with conscience judge of
he maketh a certain
oversight, though sometimes of
which happed him of
either of malice or
deed while I was
myself, when I was
it, when I was
some Inn of the
of his Division, for
good, but if he
they have changed it,
after that change, yet
again, and so forth,
those good laws, the
it were good to
so he laboreth to
wherein he laboreth to
that he thinketh I
men should reform and
a mammering, before the
so forth, change after
changed now as the
well that by this
well, but a small
to decay by the
his word -- I
certain and determinate persons to
things to show that
he that would
he saith that no
and sure that the
considerations by their wisdoms
certificate (as though I
sort there were of
they would look
judge that he hath
it is more dishonor
. As if a man
than only a sure
sure to be true
that there is none
, but as some say
that there were no
(as though I were
and of adventure: so
and not his fault
-- yet it seldom
myself, by putting some
, upon such secret information
was brought unto me
, because of his common
that might hereafter happen
it into a better
it yet again, and
it again, and so
after change, and never
whereof (such as he
and put away that
and take away the
and put away those
his matter because I
a law because that
was made. But surely
, and never cease changing
which he desireth, though
that he deviseth, while
. For other folk will
of these good laws
it to his advantage
<table>
<thead>
<tr>
<th>Original</th>
<th>Change to</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>again, and after that</td>
<td>change</td>
<td>10, 229/12</td>
</tr>
<tr>
<td>your eyes: that the</td>
<td>, yet change it again</td>
<td></td>
</tr>
<tr>
<td>as pertaineth to the</td>
<td>change</td>
<td>10, 221/11</td>
</tr>
<tr>
<td>point: that the</td>
<td>of that law if</td>
<td>10, 87/13</td>
</tr>
<tr>
<td>heretics that by the</td>
<td>change</td>
<td>10, 129/33</td>
</tr>
<tr>
<td>accuser: if we should</td>
<td>change</td>
<td>10, 112/20</td>
</tr>
<tr>
<td>man's evil devices with</td>
<td>change</td>
<td>10, 200/11</td>
</tr>
<tr>
<td>should for that cause</td>
<td>change</td>
<td>10, 228/29</td>
</tr>
<tr>
<td>doth, and procure the</td>
<td>change</td>
<td>10, 230/11</td>
</tr>
<tr>
<td>would go about to</td>
<td>change</td>
<td>10, 184/16</td>
</tr>
<tr>
<td>never have any good</td>
<td>change</td>
<td>10, 221/11</td>
</tr>
<tr>
<td>declaration hath made a</td>
<td>change</td>
<td>10, 41/20</td>
</tr>
<tr>
<td>so&quot; -- verily, I</td>
<td>change</td>
<td>10, 58/30</td>
</tr>
<tr>
<td>make him turn and</td>
<td>change</td>
<td>10, 192/10</td>
</tr>
<tr>
<td>with an evil new</td>
<td>change</td>
<td>10, 6/12</td>
</tr>
<tr>
<td>were none hurt to</td>
<td>change</td>
<td>10, 88/33</td>
</tr>
<tr>
<td>spiritualty might do to</td>
<td>change</td>
<td>10, 59/10</td>
</tr>
<tr>
<td>any surety of the</td>
<td>change</td>
<td>10, 194/1</td>
</tr>
<tr>
<td>and counsel to the</td>
<td>, give the people occasion</td>
<td>10, 194/1</td>
</tr>
<tr>
<td>any necessary cause of</td>
<td>change</td>
<td>10, 193/27</td>
</tr>
<tr>
<td>them -- we must</td>
<td>, yet to put out</td>
<td>10, 193/27</td>
</tr>
<tr>
<td>Is not now this</td>
<td>change</td>
<td>10, 87/28</td>
</tr>
<tr>
<td>Master More meaneth, to</td>
<td>change</td>
<td>10, 228/31</td>
</tr>
<tr>
<td>And if by the</td>
<td>, by the same reason</td>
<td>10, 228/31</td>
</tr>
<tr>
<td>very far insufficient with</td>
<td>change</td>
<td>10, 192/17</td>
</tr>
<tr>
<td>shall there, by the</td>
<td>of my sentence that</td>
<td>10, 192/17</td>
</tr>
<tr>
<td>faith, to alter and</td>
<td>change</td>
<td>10, 201/27</td>
</tr>
<tr>
<td>counsel, no cause to</td>
<td>, give the people occasion</td>
<td>10, 201/27</td>
</tr>
<tr>
<td>-- we must then</td>
<td>change</td>
<td>10, 87/8</td>
</tr>
<tr>
<td>will, and ye shall</td>
<td>, yet to put out</td>
<td>10, 87/8</td>
</tr>
<tr>
<td>so have done, the</td>
<td>change</td>
<td>10, 98/35</td>
</tr>
<tr>
<td>to put away or</td>
<td>, but his reason and</td>
<td>10, 98/35</td>
</tr>
<tr>
<td>to fall by this</td>
<td>change</td>
<td>10, 87/28</td>
</tr>
<tr>
<td>you will by the</td>
<td>, by the same reason</td>
<td>10, 87/28</td>
</tr>
<tr>
<td>of soul, though the</td>
<td>change</td>
<td>10, 228/36</td>
</tr>
<tr>
<td>had we need to</td>
<td>of that law if</td>
<td>10, 228/36</td>
</tr>
<tr>
<td>he mindeth but to</td>
<td>change</td>
<td>10, 113/11</td>
</tr>
<tr>
<td>and then labor to</td>
<td>change</td>
<td>10, 173/1</td>
</tr>
<tr>
<td>more harm by the</td>
<td>change</td>
<td>10, 113/11</td>
</tr>
<tr>
<td>spiritual rulers&quot; -- the</td>
<td>change</td>
<td>10, 173/1</td>
</tr>
<tr>
<td>with a fond wily</td>
<td>, those judges that are</td>
<td>10, 173/1</td>
</tr>
<tr>
<td>not good whereof the</td>
<td>change</td>
<td>10, 229/7</td>
</tr>
<tr>
<td>ye shall, that the</td>
<td>it so many that it</td>
<td>10, 229/7</td>
</tr>
<tr>
<td></td>
<td>change</td>
<td>10, 129/35</td>
</tr>
<tr>
<td></td>
<td>Shall for the matter</td>
<td>10, 201/21</td>
</tr>
<tr>
<td></td>
<td>into worse the</td>
<td>10, 201/21</td>
</tr>
<tr>
<td></td>
<td>of his, there will</td>
<td>10, 105/6</td>
</tr>
<tr>
<td></td>
<td>have five thieves for</td>
<td>10, 125/1</td>
</tr>
<tr>
<td></td>
<td>might be to the</td>
<td>10, 193/36</td>
</tr>
<tr>
<td></td>
<td>the temporal, too, in</td>
<td>10, 193/36</td>
</tr>
<tr>
<td></td>
<td>obits and trentals and</td>
<td>10, 193/36</td>
</tr>
<tr>
<td></td>
<td>those laws, upon none</td>
<td>10, 193/36</td>
</tr>
<tr>
<td></td>
<td>. Moreover, if we should</td>
<td>10, 193/36</td>
</tr>
<tr>
<td></td>
<td>from this word the</td>
<td>10, 193/36</td>
</tr>
<tr>
<td></td>
<td>of my words, exhorteth</td>
<td>10, 193/36</td>
</tr>
<tr>
<td></td>
<td>would be worse --</td>
<td>10, 193/36</td>
</tr>
<tr>
<td></td>
<td>that he would make</td>
<td>10, 193/36</td>
</tr>
</tbody>
</table>
some such points as
  of the laws a
  means found to be
  should be so well
  the world be all
all Christendom to be
  that suit were so
  -- the matter being
  would needs have it
  that law should be
  that he saith I
  they when they have
with those old names
  intendeth to have them
which he would have
  ex officio may be
officio were left, and
have all spiritual judges
  abjuration and punishment utterly
    he so to be
    be not to be
    nor never can be
suit ex officio were
  grace to make the
then make many such
  think that if any
  -- then shall the
And yet in so
may sit still without
  such a mumbling of
Master More taketh of
  clearly that by such
    I was of in
man that by the
  if we fall to
change, and never cease
to trentals, to found
made of obits and
reckoned the state of
  Seventeenth Chapter His seventeenth
  Eighteenth Chapter His eighteenth
  readers, in the forty-sixth
<table>
<thead>
<tr>
<th>Chapter</th>
<th>in which, against my</th>
<th>10, 5/4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter</td>
<td>, well perceive also that</td>
<td>10, 57/20</td>
</tr>
<tr>
<td>Chapter</td>
<td>hereafter ensuing, and continueth</td>
<td>10, 11/15</td>
</tr>
<tr>
<td>Chapter</td>
<td>doth -- and to</td>
<td>10, 81/25</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, beginning</td>
<td>10, 27/5</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, which</td>
<td>10, 41/9</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, beginning</td>
<td>10, 41/23</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology be</td>
<td>10, 46/5</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, and</td>
<td>10, 46/34</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, wherein</td>
<td>10, 49/5</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, folio</td>
<td>10, 49/15</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology clean</td>
<td>10, 50/5</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, that</td>
<td>10, 53/18</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, which</td>
<td>10, 56/28</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, folio</td>
<td>10, 60/7</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, beginning</td>
<td>10, 67/22</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology deny</td>
<td>10, 111/9</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology (folio)</td>
<td>10, 139/9</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, folio</td>
<td>10, 146/30</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, folio</td>
<td>10, 169/24</td>
</tr>
<tr>
<td>Chapter</td>
<td>in mine Apology, folio</td>
<td>10, 176/21</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology as</td>
<td>10, 203/21</td>
</tr>
<tr>
<td>Chapter</td>
<td>of mine Apology, beginning</td>
<td>10, 223/12</td>
</tr>
<tr>
<td>Chapter</td>
<td>Ut inquisitionis as well</td>
<td>10, 185/13</td>
</tr>
<tr>
<td>Chapter</td>
<td>, a little before, that</td>
<td>10, 20/6</td>
</tr>
<tr>
<td>Chapter</td>
<td>there, that beginneth &quot;Statuta</td>
<td>10, 109/18</td>
</tr>
<tr>
<td>Chapter</td>
<td>make men believe that</td>
<td>10, 199/25</td>
</tr>
<tr>
<td>Chapter</td>
<td>of this book of</td>
<td>10, 62/14</td>
</tr>
<tr>
<td>Chapter</td>
<td>in this book. And</td>
<td>10, 64/31</td>
</tr>
<tr>
<td>Chapter</td>
<td>of this book, with</td>
<td>10, 88/26</td>
</tr>
<tr>
<td>Chapter</td>
<td>of his book by</td>
<td>10, 223/24</td>
</tr>
<tr>
<td>Chapter</td>
<td>of his brought forth</td>
<td>10, 194/14</td>
</tr>
<tr>
<td>Chapter</td>
<td>The third chapter, containing</td>
<td>10, 17/30</td>
</tr>
<tr>
<td>Chapter</td>
<td>His sixth chapter beginneth</td>
<td>10, 30/30</td>
</tr>
<tr>
<td>Chapter</td>
<td>His seventh chapter beginneth</td>
<td>10, 36/10</td>
</tr>
<tr>
<td>Chapter</td>
<td>His eighth chapter beginneth</td>
<td>10, 41/6</td>
</tr>
<tr>
<td>Chapter</td>
<td>His ninth chapter beginneth</td>
<td>10, 49/12</td>
</tr>
<tr>
<td>Chapter</td>
<td>His tenth chapter beginneth</td>
<td>10, 53/16</td>
</tr>
<tr>
<td>Chapter</td>
<td>His eleventh chapter beginneth</td>
<td>10, 56/30</td>
</tr>
<tr>
<td>Chapter</td>
<td>His twelfth chapter beginneth</td>
<td>10, 61/1</td>
</tr>
<tr>
<td>Chapter</td>
<td>His thirteenth chapter beginneth</td>
<td>10, 63/27</td>
</tr>
<tr>
<td>Chapter</td>
<td>His fourteenth chapter beginneth</td>
<td>10, 67/10</td>
</tr>
<tr>
<td>Chapter</td>
<td>His fifteenth chapter, concerning</td>
<td>10, 86/2</td>
</tr>
</tbody>
</table>
under betimes. The Sixteenth
sixteenth chapter. The Seventeenth
seventeenth chapter. The Eighteenth
in it. The Twentieth
three lies in one
end of his sixteenth
this good man's seventeenth
times in his twentieth
followeth, in the next
be above-rehearsed in this
unto this, the ninth
beginning of his first
provision in the seventh
point of his seventh
of in his seventh
speaketh in his seventh
For in his seventh
thereof. And the first
even in this same
the end of the
I shall take his
here, but also another
he found in the
my friend. The Fifth
the matter. The Fifth
yet in his seventh
farther in the said
mine Apology, the forty-eighth
than fully confuted this
of this his fifteenth
one chapter. The Fourth
beginning of the twenty-second
the end of the
finish up his twentieth
speak afterward, in another
And thus his nineteenth
knitteth up all the
before in the seventh
plain. In his fifteenth
that in this sixth
out of his thirteenth
farther in the same
speaketh in that seventh

<table>
<thead>
<tr>
<th>Chapter</th>
<th>His sixteenth chapter beginneth</th>
<th>10, 146/ 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter</td>
<td>His seventeenth chapter beginneth</td>
<td>10, 167/ 8</td>
</tr>
<tr>
<td>Chapter</td>
<td>His eighteenth chapter beginneth</td>
<td>10, 184/ 24</td>
</tr>
<tr>
<td>Chapter</td>
<td>His twentieth chapter, beginning</td>
<td>10, 199/ 16</td>
</tr>
<tr>
<td>chapter</td>
<td>. The Fourth Chapter In</td>
<td>10, 19/ 7</td>
</tr>
<tr>
<td>chapter</td>
<td>. The Seventeenth Chapter His</td>
<td>10, 167/ 7</td>
</tr>
<tr>
<td>chapter</td>
<td>. The Eighteenth Chapter His</td>
<td>10, 184/ 22</td>
</tr>
<tr>
<td>chapter</td>
<td>. The Twenty-first Chapter In</td>
<td>10, 221/ 13</td>
</tr>
<tr>
<td>chapter</td>
<td>. Here he complaineth again</td>
<td>10, 22/ 21</td>
</tr>
<tr>
<td>chapter</td>
<td>be sometimes condemned. And</td>
<td>10, 183/ 25</td>
</tr>
<tr>
<td>chapter</td>
<td>of his Dialogue, and</td>
<td>10, 49/ 18</td>
</tr>
<tr>
<td>chapter</td>
<td>of his Division; which</td>
<td>10, 36/ 13</td>
</tr>
<tr>
<td>chapter</td>
<td>of his Division is</td>
<td>10, 93/ 7</td>
</tr>
<tr>
<td>chapter</td>
<td>of his Division, and</td>
<td>10, 96/ 10</td>
</tr>
<tr>
<td>chapter</td>
<td>of his Division, for</td>
<td>10, 97/ 36</td>
</tr>
<tr>
<td>chapter</td>
<td>of his Division, where</td>
<td>10, 106/ 15</td>
</tr>
<tr>
<td>chapter</td>
<td>of his Division, lo</td>
<td>10, 109/ 16</td>
</tr>
<tr>
<td>chapter</td>
<td>was in effect nothing</td>
<td>10, 222/ 5</td>
</tr>
<tr>
<td>chapter</td>
<td>before -- else, in</td>
<td>10, 106/ 18</td>
</tr>
<tr>
<td>chapter</td>
<td>, that I &quot;endeavor&quot; myself</td>
<td>10, 18/ 9</td>
</tr>
<tr>
<td>chapter</td>
<td>in here even whole</td>
<td>10, 61/ 6</td>
</tr>
<tr>
<td>chapter</td>
<td>&quot;In fidei favorem,&quot; because</td>
<td>10, 146/ 22</td>
</tr>
<tr>
<td>chapter</td>
<td>&quot;In fidei favorem,&quot; as</td>
<td>10, 147/ 22</td>
</tr>
<tr>
<td>Chapter</td>
<td>In the fifth chapter</td>
<td>10, 23/ 28</td>
</tr>
<tr>
<td>Chapter</td>
<td>In his first chapter</td>
<td>10, 8/ 4</td>
</tr>
<tr>
<td>chapter</td>
<td>of his first book</td>
<td>10, 108/ 17</td>
</tr>
<tr>
<td>chapter</td>
<td>: I will first agree</td>
<td>10, 215/ 24</td>
</tr>
<tr>
<td>chapter</td>
<td>, which beginneth folio 272</td>
<td>10, 60/ 27</td>
</tr>
<tr>
<td>chapter</td>
<td>of his, for any</td>
<td>10, 49/ 3</td>
</tr>
<tr>
<td>chapter</td>
<td>, but bring forth his</td>
<td>10, 86/ 21</td>
</tr>
<tr>
<td>Chapter</td>
<td>In his fourth chapter</td>
<td>10, 19/ 8</td>
</tr>
<tr>
<td>chapter</td>
<td>, Simkin Salem giveth his</td>
<td>10, 223/ 35</td>
</tr>
<tr>
<td>chapter</td>
<td>, and saith, &quot;God forbid</td>
<td>10, 60/ 20</td>
</tr>
<tr>
<td>chapter</td>
<td>, wherein he goeth forward</td>
<td>10, 213/ 28</td>
</tr>
<tr>
<td>chapter</td>
<td>. Say this good man</td>
<td>10, 145/ 25</td>
</tr>
<tr>
<td>chapter</td>
<td>, you see, good readers</td>
<td>10, 199/ 14</td>
</tr>
<tr>
<td>chapter</td>
<td>with this goodly conclusion</td>
<td>10, 219/ 24</td>
</tr>
<tr>
<td>chapter</td>
<td>, Master More hath a</td>
<td>10, 208/ 16</td>
</tr>
<tr>
<td>chapter</td>
<td>, good readers, he would</td>
<td>10, 88/ 31</td>
</tr>
<tr>
<td>chapter</td>
<td>of his, his great</td>
<td>10, 31/ 30</td>
</tr>
<tr>
<td>chapter</td>
<td>of this his new</td>
<td>10, 65/ 25</td>
</tr>
<tr>
<td>chapter</td>
<td>, and whereas in his</td>
<td>10, 20/ 8</td>
</tr>
<tr>
<td>chapter</td>
<td>of his in his</td>
<td>10, 40/ 12</td>
</tr>
<tr>
<td>chapter</td>
<td>is spent in preaching</td>
<td>10, 49/ 20</td>
</tr>
<tr>
<td>chapter</td>
<td>next before, in heresies</td>
<td>10, 63/ 18</td>
</tr>
<tr>
<td>chapter</td>
<td>of his in his</td>
<td>10, 143/ 14</td>
</tr>
<tr>
<td>chapter</td>
<td>Ad abolendam is that</td>
<td>10, 113/ 24</td>
</tr>
<tr>
<td>chapter</td>
<td>of his is clearly</td>
<td>10, 141/ 10</td>
</tr>
<tr>
<td>chapter</td>
<td>. He rehearseth it here</td>
<td>10, 92/ 36</td>
</tr>
<tr>
<td>chapter</td>
<td>following he laboretb sore</td>
<td>10, 85/ 25</td>
</tr>
<tr>
<td>chapter</td>
<td>Master More layeth divers</td>
<td>10, 213/ 30</td>
</tr>
<tr>
<td>chapter</td>
<td>, the 218th leaf; and</td>
<td>10, 88/ 24</td>
</tr>
<tr>
<td>chapter</td>
<td>-- but likewise as</td>
<td>10, 10/ 28</td>
</tr>
<tr>
<td>chapter</td>
<td>, that no man is</td>
<td>10, 61/ 25</td>
</tr>
<tr>
<td>chapter</td>
<td>were any manner token</td>
<td>10, 64/ 18</td>
</tr>
<tr>
<td>chapter</td>
<td>, in which my words</td>
<td>10, 56/ 22</td>
</tr>
<tr>
<td>chapter</td>
<td>of his new book</td>
<td>10, 70/ 21</td>
</tr>
<tr>
<td>chapter</td>
<td>of his new book</td>
<td>10, 156/ 24</td>
</tr>
<tr>
<td>chapter</td>
<td>, the very next leaf</td>
<td>10, 96/ 34</td>
</tr>
<tr>
<td>Chapter</td>
<td>In his nineteenth chapter</td>
<td>10, 194/ 33</td>
</tr>
<tr>
<td>chapter</td>
<td>, and have no need</td>
<td>10, 154/ 17</td>
</tr>
<tr>
<td>chapter</td>
<td>and the other before</td>
<td>10, 182/ 27</td>
</tr>
<tr>
<td>chapter</td>
<td>and divers other places</td>
<td>10, 210/ 34</td>
</tr>
<tr>
<td>chapter</td>
<td>and divers others, in</td>
<td>10, 65/ 29</td>
</tr>
<tr>
<td>chapter</td>
<td>The other point is</td>
<td>10, 8/ 9</td>
</tr>
<tr>
<td>chapter</td>
<td>: that if priesthood be</td>
<td>10, 20/ 20</td>
</tr>
<tr>
<td>chapter</td>
<td>he toucheth punishment of</td>
<td>10, 23/ 30</td>
</tr>
<tr>
<td>chapter</td>
<td>, that the reader may</td>
<td>10, 89/ 1</td>
</tr>
<tr>
<td>chapter</td>
<td>. Now, good readers, this</td>
<td>10, 181/ 23</td>
</tr>
<tr>
<td>chapter</td>
<td>of the said treatise</td>
<td>10, 89/ 18</td>
</tr>
<tr>
<td>chapter</td>
<td>of the said treatise</td>
<td>10, 92/ 8</td>
</tr>
<tr>
<td>chapter</td>
<td>of the said treatise</td>
<td>10, 110/ 34</td>
</tr>
<tr>
<td>chapter</td>
<td>of the said treatise</td>
<td>10, 168/ 11</td>
</tr>
<tr>
<td>chapter</td>
<td>of the said treatise</td>
<td>10, 124/ 22</td>
</tr>
<tr>
<td>chapter</td>
<td>, the man saith himself</td>
<td>10, 10/ 35</td>
</tr>
<tr>
<td>Chapter</td>
<td>In the second chapter</td>
<td>10, 14/ 8</td>
</tr>
<tr>
<td>chapter</td>
<td>, containing his second consideration</td>
<td>10, 17/ 32</td>
</tr>
<tr>
<td>chapter</td>
<td>, concerning that second sort</td>
<td>10, 59/ 28</td>
</tr>
<tr>
<td>chapter</td>
<td>, and you shall well</td>
<td>10, 64/ 36</td>
</tr>
<tr>
<td>chapter</td>
<td>for a show, and</td>
<td>10, 221/ 35</td>
</tr>
<tr>
<td>chapter</td>
<td>(the second side of</td>
<td>10, 83/ 9</td>
</tr>
<tr>
<td>chapter</td>
<td>this man so sore</td>
<td>10, 96/ 6</td>
</tr>
<tr>
<td>chapter</td>
<td>where he speaketh of</td>
<td>10, 29/ 19</td>
</tr>
<tr>
<td>chapter</td>
<td>of his, speaketh not</td>
<td>10, 50/ 4</td>
</tr>
</tbody>
</table>
understood that the said
Fifteenth Chapter His fifteenth
in the said eighth
in my said twenty-seventh
in this his seventh
in this same thirteenth
before in the seventh
of the said eighteenth
list to read the
and in all his
Chapter In the second
Chapter In his fourth
Sixth Chapter His sixth
Seventh Chapter His seventh
Eighth Chapter His eighth
in the said nineteenth
Ninth Chapter His ninth
Tenth Chapter His tenth
Eleventh Chapter His eleventh
Twelfth Chapter His twelfth
Thirteenth Chapter His thirteenth
Fourteenth Chapter His fourteenth
Sixteenth Chapter His sixteenth
Twentieth Chapter His twentieth
Chapter In his twenty-first
his readers in this
written in the said
158, in the twenty-sixth
in this same twentieth
touched in the third
-- he finisbeth his
people? Howbeit, since this
in writing of this
own rule in this
twentieth chapter. The Twenty-first
Chapter In his first
hath here in this
Bizance in the twenty-second
Chapter In his nineteenth
mine Apology, the forty-second
the end of that
again and endeth the
over, here in this
chapter  meant of such inquisitors 10, 185/ 15
chapter , concerning the suit ex 10, 86/ 3
chapter thus: "But surely, as 10, 168/ 22
chapter , folio 165: Surely in 10, 215/ 2
chapter have me take them 10, 39/ 20
chapter of his than to 10, 66/ 20
chapter , it seemeth that the 10, 168/ 23
chapter , and showeth that he 10, 192/ 21
chapter shall see that I 10, 223/ 14
chapter never toucheth the point 10, 5/ 5
chapter , beginning in the fifth 10, 14/ 9
chapter , beginning in the eighth 10, 19/ 9
chapter beginneth in the 16th 10, 30/ 32
chapter beginneth in the 19th 10, 36/ 11
chapter beginneth in the second 10, 41/ 7
chapter , that of the spirituality 10, 47/ 5
chapter beginneth in the 30th 10, 49/ 13
chapter beginneth in the 33rd 10, 53/ 17
chapter beginneth in the 36th 10, 56/ 32
chapter beginneth in the 38th 10, 61/ 2
chapter beginneth in the 39th 10, 63/ 28
chapter beginneth in the 42nd 10, 67/ 11
chapter beginneth in the 54th 10, 146/ 6
chapter , beginning in the 76th 10, 199/ 17
chapter (beginning in the 84th 10, 221/ 15
chapter , and make them ween 10, 93/ 13
chapter ; and afterward, then, shall 10, 111/ 13
chapter (and answered there at 10, 65/ 28
chapter that the things which 10, 206/ 16
chapter of the third book 10, 146/ 34
chapter thus: And thus it 10, 141/ 12
chapter goeth but to the 10, 67/ 1
chapter , and about to leave 10, 77/ 13
chapter , have cause to show 10, 85/ 5
Chapter In his twenty-first chapter 10, 221/ 14
chapter he toucheth two things 10, 8/ 5
chapter devised is very well 10, 71/ 32
chapter giveth Salem warning that 10, 12/ 15
chapter he declareth what he 10, 194/ 34
chapter , folio 232, whereof this 10, 96/ 29
chapter , which any wise man 10, 192/ 27
chapter very well, wishing the 10, 35/ 35
chapter , both his words and 10, 143/ 4
Debellation of Salem and Bizance:
Concordance of Major Terms 85

Return to Index

when all the twenty-one chapters
are written -- Bizance 10, 12/ 14

their present communication
into fifteenth, sixteenth, and seventeenth chapters
plainly proved against him 10, 216/ 5

touched of the three
of his. And I 10, 223/ 32

the thirty-fourth and thirty-fifth
chapters of mine Apology; of 10, 57/ 1

read the said two
chapters of mine Apology shall 10, 57/ 17

read my said two
chapters, and then as for 10, 58/ 23

spendeth the other three
of his book. But 10, 222/ 27

in the other three
chapters by mouth had been 10, 12/ 18

he reciteth how many
chapters of his I meddle 10, 221/ 28

have called those three
after his matter an 10, 10/ 31

of the three last
bear the names that 10, 10/ 27

if after those two
read, you return to 10, 57/ 19

the order of my
, but take that way 10, 31/ 3

as in the said
the fifteenth, the sixteenth chapters
of his which I meddle 10, 13/ 23

open way, when the
of his which I 10, 13/ 23

them in his other
, which I will pass 10, 193/ 18

have given them in
is heresy. And for 10, 139/ 27

heretical words to his
, and to consider upon 10, 73/ 10

articles laid unto his
. Like as in the 10, 113/ 1

to whom the further
different words to his 10, 73/ 10

give the juries in
appertaineth to make thereupon 10, 82/ 21

verdict, mean not to
inquire of heresy 10, 188/ 34

lay nought to his
them upon peril of 10, 162/ 1

third is that "no
at the sessions, he 10, 123/ 11

charge to give no sentence 10, 160/ 9

charge of his I meddle 10, 221/ 28

lay admonition to his
charge of mine own conscience 10, 53/ 8

physic words to his
" order, but also no 10, 51/ 19

articles laid unto his
and true, and the 10, 91/ 17

to whom the further
device would do. Howbeit 10, 74/ 19

give the juries in
order, this good man 10, 52/ 12

third is that "no
order which he now 10, 52/ 5

charge to give no sentence 10, 160/ 9

be laid unto their
And if you find 10, 78/ 14

loath to do for
of mine own conscience 10, 53/ 8

motion of this good "
" order, but also no 10, 51/ 19

deceived and they both
and true, and the 10, 91/ 17

the mischief that his
device would do. Howbeit 10, 74/ 19

this motion, of this
order, this good man 10, 52/ 12

ween that of this
order which he now 10, 52/ 5

thieves the same soft,
fashion that he deviseth 10, 75/ 2

set a little more
folk about it than 10, 212/ 13

him a warning as
and as large as 10, 70/ 14

so good and so
-- I never blamed 10, 51/ 35

reform it in such
manner that none shall 10, 179/ 1
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Page/Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>charitable</td>
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<td>10, 166/15</td>
</tr>
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<td>10, 52/10</td>
</tr>
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<td>10, 52/9</td>
</tr>
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<td>10, 51/2</td>
</tr>
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</tr>
<tr>
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</tr>
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<td>10, 50/36</td>
</tr>
<tr>
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<td>order. For though prayers</td>
<td>10, 50/29</td>
</tr>
<tr>
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<td>way first to make</td>
<td>10, 50/11</td>
</tr>
<tr>
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<td>warning given to their</td>
<td>10, 70/9</td>
</tr>
<tr>
<td>charitably</td>
<td>their duty, both in</td>
<td>10, 99/27</td>
</tr>
<tr>
<td>charitably</td>
<td>ask of him what</td>
<td>10, 72/10</td>
</tr>
<tr>
<td>charitably</td>
<td>, since he himself hath</td>
<td>10, 61/21</td>
</tr>
<tr>
<td>charitably</td>
<td>, had been in both</td>
<td>10, 39/5</td>
</tr>
<tr>
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<td>in other men, since</td>
<td>10, 62/6</td>
</tr>
<tr>
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<td>give him monition thereof</td>
<td>10, 72/16</td>
</tr>
<tr>
<td>charitably</td>
<td>reformed: all these divisions</td>
<td>10, 211/25</td>
</tr>
<tr>
<td>charitably</td>
<td>reformed, as this man</td>
<td>10, 212/11</td>
</tr>
<tr>
<td>charitably</td>
<td>be examined, whether it</td>
<td>10, 179/3</td>
</tr>
<tr>
<td>charity</td>
<td>and put all their</td>
<td>10, 216/18</td>
</tr>
<tr>
<td>charity</td>
<td>, for their amendment, they</td>
<td>10, 99/21</td>
</tr>
<tr>
<td>charity</td>
<td>, delay justice, and do</td>
<td>10, 43/16</td>
</tr>
<tr>
<td>charity</td>
<td>be in any manner</td>
<td>10, 42/14</td>
</tr>
<tr>
<td>charity</td>
<td>bound to do of</td>
<td>10, 157/3</td>
</tr>
<tr>
<td>charity</td>
<td>denied, and justice delayed</td>
<td>10, 42/34</td>
</tr>
<tr>
<td>charity</td>
<td>great thought lest I</td>
<td>10, 212/26</td>
</tr>
<tr>
<td>charity</td>
<td>should compel&quot; me to</td>
<td>10, 192/35</td>
</tr>
<tr>
<td>charity</td>
<td>that they should show</td>
<td>10, 36/4</td>
</tr>
<tr>
<td>charity</td>
<td>, or in speedy doing</td>
<td>10, 45/14</td>
</tr>
<tr>
<td>charity</td>
<td>. And if we will</td>
<td>10, 61/29</td>
</tr>
<tr>
<td>chastity</td>
<td>, liberalitry, patience, soberness, temperance</td>
<td>10, 174/25</td>
</tr>
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<td>, liberalitry, patience, soberness, temperance</td>
<td>10, 175/25</td>
</tr>
<tr>
<td>check</td>
<td>me so because I</td>
<td>10, 136/33</td>
</tr>
<tr>
<td>check</td>
<td>me falsely, for writing</td>
<td>10, 27/25</td>
</tr>
<tr>
<td>checks</td>
<td>, but he soon shaketh</td>
<td>10, 26/34</td>
</tr>
<tr>
<td>chief</td>
<td>heretic of all. If</td>
<td>10, 107/31</td>
</tr>
<tr>
<td>chief</td>
<td>cause that he layeth</td>
<td>10, 17/2</td>
</tr>
<tr>
<td>chief</td>
<td>part, nothing), now is</td>
<td>10, 65/31</td>
</tr>
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<td>mischief that now beginneth</td>
<td>10, 200/8</td>
</tr>
<tr>
<td>chief</td>
<td>justice of the King's</td>
<td>10, 164/5</td>
</tr>
<tr>
<td>chief</td>
<td>harm upon their heads</td>
<td>10, 145/36</td>
</tr>
<tr>
<td>chief</td>
<td>, and proved them, I</td>
<td>10, 22/9</td>
</tr>
<tr>
<td>chief</td>
<td>things that this Pacifier</td>
<td>10, 15/20</td>
</tr>
</tbody>
</table>
when he called the chief priest a "whited wall" 10, 24/ 15
set hand upon the child in her arm and 10, 16/ 19
reason, that a very child would not, I ween 10, 11/ 23
of such things, every child, as I said in 10, 210/ 3
his wife and his child, and grace to make 10, 12/ 30
division, and break the child's neck, reckoneth it a 10, 16/ 31
he broke off the child's neck in our Lady's 10, 16/ 23
to make open his child's handling thereof. But now 10, 186/ 25
here "particular confederacies" so childish that, in good faith 10, 198/ 27
my mind a very childish thing. But then goeth 10, 197/ 9
handled the thing so childishly . Also, that Bizance telleth 10, 11/ 24
in a matter full childishly to their charge, as 10, 65/ 3
he spoke therein so childishly that I was ashamed 10, 186/ 24
and will sometimes bite children too, but likewise yet 10, 142/ 3
put the fellow in choice, and then if himself 10, 128/ 25
officers of their own book, I would to sides very good to 10, 138/ 11
and then if himself choose of, hath, I dare 10, 138/ 9
been as circumspect in handled the thing so childishly. But now 10, 197/ 9
they be that be children very well indeed. Because 10, 134/ 14
-- that he hath chosen the one that hath 10, 138/ 7
the one that hath chosen the other: the king's 10, 138/ 7
of The Following of Christ, the sixteenth chapter, that 10, 61/ 24
forsaken the faith of Christ withal, whose examples I 10, 145/ 6
and of our Savior of the Gospel of Christ, that speaketh of an 10, 70/ 22
very well indeed. Because of God, according to Christ's promise, will be as 10, 216/ 16
written without offense of Christ's Gospel well enough. And 10, 56/ 24
through the merits of Christ's bitter Passion, may both 10, 231/ 9
vanisheth away; and upon Christ's words it must follow 10, 21/ 22
that they bear in Christ's church; though some of 10, 44/ 13
God is, according to Christ's promise, as verily present 10, 215/ 12
err, there are in Christ's church ordinary ways to 10, 215/ 15
by the decay of Christ's Catholic faith. Which thing 10, 132/ 14
the whole corps of Christendom, both temporality and spirituality 10, 215/ 7
realm and of all Christendom to be changed, to 10, 39/ 10
serve most generally through Christendom, whereas this device, though 10, 96/ 22
spiritual rulers of all Christendom, I would have admitted 10, 204/ 29
the general council of Christendom: those deviseth he so 10, 15/ 24
so long approved through Christendom, and take his device 10, 145/ 26
and whole council of Christendom was this law agreed 10, 144/ 35
the whole clergy of Christendom teacheth and ordereth in 10, 215 / 3
the whole clergy of Christendom teacheth and ordereth in 10, 215 / 25
And this hath all Christendom, good Christian readers, perceived 10, 144 / 19
the whole corps of Christendom, in this realm ratified 10, 229 / 29
the whole corps of Christendom, spirituality and temporality, ratified 10, 215 / 28
the whole corps of Christendom, which laws this Pacifier 10, 9 / 18
so long through all Christendom, -- when this good 10, 118 / 31
all the corps of Christendom, have long used and 10, 213 / 10
common laws of all Christendom, beside us were, as 10, 37 / 22
general council of all Christendom, wherein there were (I 10, 113 / 12
common laws of all Christendom, if he will say 10, 191 / 14
quantity any other country christened it must needs 10, 21 / 29
the realms and countries christened, and in other crimes 10, 146 / 28
that heresy, whereby a Christian man becometh a false 10, 147 / 1
general approbation of all Christian realms. And against this 10, 224 / 17
hath all Christendom, good Christendom, readers, perceived; and therefore 10, 144 / 19
Thomas More to the Christian Readers If any man 10, 3 / 27
so plainly the Catholic, Christian faith, and by his 10, 230 / 21
in manner, through all Christian realms, may come to 10, 210 / 17
The truth is, good Christian readers, that except only 10, 106 / 14
procure that the Catholic, Christian faith might fade and 10, 230 / 15
to hear! Read, good Christian readers, the forty-seventh chapter 10, 27 / 5
the wits of all Christian readers, the forty-seventh chapter 10, 27 / 5
54th. And forasmuch, good Christian readers, as it may 10, 86 / 5
the first making, all Christian countries received it, and 10, 145 / 1
Lo, this is, good Christian readers, the manner of 10, 108 / 5
were) love to the Christian faith. The other thing 10, 88 / 9
the decay of the Christian, Catholic faith, provoke the 10, 213 / 24
either. And now, good Christian readers -- since you 10, 104 / 19
to be) faithful, true Christian people. Look, therefore, good 10, 87 / 18
therefore in every good Christian country do they use 10, 144 / 20
it. And all true Christian countries to this day 10, 145 / 4
what is this, good Christian readers, but to procure 10, 230 / 14
Consider well this, good Christian reader: that whereas this 10, 143 / 11
decay of the Catholic, Christian faith. Whereupon would not 10, 15 / 29
causers thereof. Now, good Christian readers, you see here 10, 109 / 32
the words of Saint Chrysostom which he layeth for 10, 21 / 8
it is that John Chrysostom saith upon Matthew, the 10, 20 / 20
selfsame words of Saint Chrysostom and of our Savior 10, 21 / 35
truth, for though Saint Chrysostom had never said it 10, 21 / 13
For surely, as Saint Chrysostom saith, if the priesthood 10, 21 / 10
no better. And Saint Chrysostom pitieth also the devil 10, 48 / 16
Return to Index

Debellation of Salem and Bizance: Concordance of Major Terms 89

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

Thomas More Studies 9.2 (2014)
dare say, been as
circumspect
advisement, use the same
circumspection
this place, therefore, very
circumspectly
to consider upon the
circumstance
shall by the whole
and agreed in the
circumstances
of the person and
and all such other
may be by many
of the cause considered
may be by many
oaths and all the
then, by some certain
any examination of the
word should against the
of purgation as the
helped with some such
helped with some such
offenses, and consider the
And then if the
unto him upon certain
in question whether the
them to sue by
ordinaries forever to sue
though the laws both
methinketh it somewhat more
things they pretend and
and obedience that they
Also, whereas such slanderous
therefore, now, the last
left out the whole
here in his last
left out the whole
three words in that
but rather ended the
to wit, pure and
convey this gear so
name of pure and
in full surety, nor
were neither pure nor
heretics out of the
gthemselves to be so
former words is a
chapter of mine Apology
I proved you very

<table>
<thead>
<tr>
<th>term</th>
<th>definition</th>
<th>pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>circumspect</td>
<td>in choosing of the</td>
<td>10,138/9</td>
</tr>
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<td>and policy that I</td>
<td>10,29/34</td>
</tr>
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<td>circumspectly</td>
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<td>10,29/19</td>
</tr>
<tr>
<td>circumstance</td>
<td>of his dealing in</td>
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</tr>
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<td>of the matter very</td>
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<td>and told all one</td>
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</tr>
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<td>of the cause considered</td>
<td>10,114/34</td>
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</tr>
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<td>, as if for such</td>
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</tr>
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<td>therewith given in evidence</td>
<td>10,151/9</td>
</tr>
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<td>restrain it in such</td>
<td>10,170/36</td>
</tr>
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<td>whereby they know or</td>
<td>10,149/14</td>
</tr>
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<td>of the matter have</td>
<td>10,37/5</td>
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<td>10,147/16</td>
</tr>
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<td>10,156/12</td>
</tr>
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<td>, and enjoine the penceance</td>
<td>10,219/12</td>
</tr>
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<tr>
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<td>by his wisdom well</td>
<td>10,150/31</td>
</tr>
<tr>
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<td>of his words were</td>
<td>10,37/1</td>
</tr>
<tr>
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<td>, till men see that</td>
<td>10,182/16</td>
</tr>
<tr>
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<td>against heretics and process</td>
<td>10,180/29</td>
</tr>
<tr>
<td>civil</td>
<td>and canon that are</td>
<td>10,37/21</td>
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<td>, in some such points</td>
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</tr>
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<td>claim</td>
<td>their authority derived from</td>
<td>10,214/16</td>
</tr>
<tr>
<td>clamar</td>
<td>. Howbeit, rather than I</td>
<td>10,201/15</td>
</tr>
<tr>
<td>clause</td>
<td>hath been sundry times</td>
<td>10,227/15</td>
</tr>
<tr>
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<td>of this fifteenth chapter</td>
<td>10,141/10</td>
</tr>
<tr>
<td>clause</td>
<td>-- then had he</td>
<td>10,199/33</td>
</tr>
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<td>10,58/8</td>
</tr>
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<td>altogether. As to that</td>
<td>10,200/27</td>
</tr>
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<td>10,36/29</td>
</tr>
<tr>
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<td>-- and afterward the</td>
<td>10,25/30</td>
</tr>
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<td>. For these are, first</td>
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</tr>
<tr>
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<td>, as we call now</td>
<td>10,25/35</td>
</tr>
<tr>
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<td>out of fear, yet</td>
<td>10,94/36</td>
</tr>
<tr>
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<td>indeed, no more than</td>
<td>10,25/36</td>
</tr>
<tr>
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<tr>
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<td>and pure that there</td>
<td>10,200/2</td>
</tr>
<tr>
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<td>10,43/30</td>
</tr>
<tr>
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<td>and clear untouched, as</td>
<td>10,50/6</td>
</tr>
<tr>
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<td>and plain. And thereby</td>
<td>10,165/17</td>
</tr>
<tr>
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<td>untouched, as every man</td>
<td>10, 50/ 6</td>
</tr>
<tr>
<td>clear</td>
<td>conscience, learn it whoso</td>
<td>10, 61/ 34</td>
</tr>
<tr>
<td>clear</td>
<td>that no man can</td>
<td>10, 170/ 12</td>
</tr>
<tr>
<td>clear</td>
<td>that it needeth no</td>
<td>10, 120/ 31</td>
</tr>
<tr>
<td>clear</td>
<td>by their perjury before</td>
<td>10, 149/ 1</td>
</tr>
<tr>
<td>clear</td>
<td>, before the same spiritual</td>
<td>10, 150/ 30</td>
</tr>
<tr>
<td>clear</td>
<td>. Concerning the second part</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>clear</td>
<td>as you see that</td>
<td>10, 105/ 16</td>
</tr>
<tr>
<td>clear</td>
<td>, and then shall we</td>
<td>10, 207/ 15</td>
</tr>
<tr>
<td>clear</td>
<td>in a temporal court</td>
<td>10, 150/ 36</td>
</tr>
<tr>
<td>clear</td>
<td>against them that if</td>
<td>10, 59/ 16</td>
</tr>
<tr>
<td>clear</td>
<td>and plain, that this</td>
<td>10, 165/ 1</td>
</tr>
<tr>
<td>clear</td>
<td>. Now, as to those</td>
<td>10, 147/ 17</td>
</tr>
<tr>
<td>clear</td>
<td>at liberty, upon reasons</td>
<td>10, 161/ 19</td>
</tr>
<tr>
<td>clear</td>
<td>perceiving of us both</td>
<td>10, 88/ 11</td>
</tr>
<tr>
<td>clear</td>
<td>himself: he yet increaseth</td>
<td>10, 117/ 35</td>
</tr>
<tr>
<td>clear</td>
<td>. Now see you well</td>
<td>10, 156/ 2</td>
</tr>
<tr>
<td>cleared</td>
<td>before; that a great</td>
<td>10, 218/ 16</td>
</tr>
<tr>
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<td>a man (as much</td>
<td>10, 150/ 33</td>
</tr>
<tr>
<td>cleared</td>
<td>them all, do at</td>
<td>10, 166/ 24</td>
</tr>
<tr>
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<td>one (as far forth</td>
<td>10, 150/ 27</td>
</tr>
<tr>
<td>cleared</td>
<td>he putteth him to</td>
<td>10, 127/ 17</td>
</tr>
<tr>
<td>cleared</td>
<td>himself and his neighbor</td>
<td>10, 148/ 14</td>
</tr>
<tr>
<td>cleared</td>
<td>by his neighbors of</td>
<td>10, 127/ 2</td>
</tr>
<tr>
<td>cleared</td>
<td>: this man saith untrue</td>
<td>10, 127/ 13</td>
</tr>
<tr>
<td>cleared</td>
<td>, and so shall he</td>
<td>10, 127/ 5</td>
</tr>
<tr>
<td>cleared</td>
<td>before, and that in</td>
<td>10, 148/ 16</td>
</tr>
<tr>
<td>cleared</td>
<td>but that there remain</td>
<td>10, 127/ 18</td>
</tr>
<tr>
<td>clearer</td>
<td>thereby perceive whereabouts we</td>
<td>10, 88/ 14</td>
</tr>
<tr>
<td>cleareth</td>
<td>himself and his fellow</td>
<td>10, 152/ 5</td>
</tr>
<tr>
<td>clearing</td>
<td>there the prisoner, he</td>
<td>10, 153/ 29</td>
</tr>
<tr>
<td>clearly</td>
<td>put away -- yet</td>
<td>10, 142/ 35</td>
</tr>
<tr>
<td>clearly</td>
<td>refuse to accept anything</td>
<td>10, 161/ 5</td>
</tr>
<tr>
<td>clearly</td>
<td>confuted him afresh: it</td>
<td>10, 228/ 16</td>
</tr>
<tr>
<td>clearly</td>
<td>my meaning and my</td>
<td>10, 174/ 36</td>
</tr>
<tr>
<td>clearly</td>
<td>proved felonies before divers</td>
<td>10, 136/ 1</td>
</tr>
<tr>
<td>clearly</td>
<td>perceive even by the</td>
<td>10, 102/ 3</td>
</tr>
<tr>
<td>clearly</td>
<td>that his device would</td>
<td>10, 119/ 17</td>
</tr>
<tr>
<td>clearly</td>
<td>nought or else that</td>
<td>10, 133/ 25</td>
</tr>
<tr>
<td>clearly</td>
<td>wrested awry. For as</td>
<td>10, 141/ 11</td>
</tr>
<tr>
<td>clearly</td>
<td>take away from the</td>
<td>10, 177/ 26</td>
</tr>
<tr>
<td>clearly</td>
<td>confuted this good man's</td>
<td>10, 119/ 10</td>
</tr>
<tr>
<td>clearly</td>
<td>left his heresy and</td>
<td>10, 227/ 33</td>
</tr>
</tbody>
</table>
Debellation of Salem and Byzance: Concordance of Major Terms 92

Thomas More Studies 9.2 (2014)

Return to Index
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Page/Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>clergy</td>
<td>of this realm</td>
<td>10, 185/12</td>
</tr>
<tr>
<td>clergy</td>
<td>of this realm,</td>
<td>10, 26/16</td>
</tr>
<tr>
<td>clergy</td>
<td>of Christendom</td>
<td>10, 191/26</td>
</tr>
<tr>
<td>clergy</td>
<td>of Christendom</td>
<td>10, 215/3</td>
</tr>
<tr>
<td>clergy</td>
<td>the grace that</td>
<td>10, 35/36</td>
</tr>
<tr>
<td>clergy</td>
<td>&quot; was then</td>
<td>10, 14/12</td>
</tr>
<tr>
<td>clergy</td>
<td>, and would</td>
<td>10, 66/7</td>
</tr>
<tr>
<td>clergy</td>
<td>. Now upon these</td>
<td>10, 33/3</td>
</tr>
<tr>
<td>clergy</td>
<td>whereas I think</td>
<td>10, 18/17</td>
</tr>
<tr>
<td>clergy</td>
<td>-- in which</td>
<td>10, 33/9</td>
</tr>
<tr>
<td>clergy</td>
<td>very good will</td>
<td>10, 65/33</td>
</tr>
<tr>
<td>clerics</td>
<td>by lay power.&quot;</td>
<td>10, 209/15</td>
</tr>
<tr>
<td>Cliff</td>
<td>before me, and</td>
<td>10, 16/22</td>
</tr>
<tr>
<td>Cliff</td>
<td>, a man as well</td>
<td>10, 16/6</td>
</tr>
<tr>
<td>Cliff</td>
<td>had been many</td>
<td>10, 16/7</td>
</tr>
<tr>
<td>Cliff</td>
<td>.&quot; By the Mass,</td>
<td>10, 16/27</td>
</tr>
<tr>
<td>Cliff</td>
<td>upon the same</td>
<td>10, 16/14</td>
</tr>
<tr>
<td>Cliff</td>
<td>had heard them,</td>
<td>10, 16/23</td>
</tr>
<tr>
<td>Cliff's</td>
<td>head came there</td>
<td>10, 16/9</td>
</tr>
<tr>
<td>cloak</td>
<td>, that men might</td>
<td>10, 221/34</td>
</tr>
<tr>
<td>cloak</td>
<td>his falsehood</td>
<td>10, 158/23</td>
</tr>
<tr>
<td>cloaked</td>
<td>in them. And for</td>
<td>10, 221/33</td>
</tr>
<tr>
<td>close</td>
<td>, for they be</td>
<td>10, 130/4</td>
</tr>
<tr>
<td>close</td>
<td>is made but for</td>
<td>10, 109/4</td>
</tr>
<tr>
<td>close</td>
<td>and unknown),</td>
<td>10, 97/34</td>
</tr>
<tr>
<td>close</td>
<td>&quot; Marry, neighbor</td>
<td>10, 100/16</td>
</tr>
<tr>
<td>close</td>
<td>upon pain of</td>
<td>10, 109/28</td>
</tr>
<tr>
<td>close</td>
<td>, upon a plain,</td>
<td>10, 109/13</td>
</tr>
<tr>
<td>close</td>
<td>, which for</td>
<td>10, 100/13</td>
</tr>
<tr>
<td>clouted</td>
<td>kettle. But look,</td>
<td>10, 60/26</td>
</tr>
<tr>
<td>club</td>
<td>&quot; he meant the</td>
<td>10, 31/28</td>
</tr>
<tr>
<td>Cobham</td>
<td>; nor yet he</td>
<td>10, 110/16</td>
</tr>
<tr>
<td>cobweb</td>
<td>. And thus is my</td>
<td>10, 27/33</td>
</tr>
<tr>
<td>cold</td>
<td>reasons</td>
<td>10, 9/21</td>
</tr>
<tr>
<td>cold</td>
<td>tale, and as</td>
<td>10, 187/30</td>
</tr>
<tr>
<td>cold</td>
<td>, by my faith,</td>
<td>10, 43/3</td>
</tr>
<tr>
<td>cold</td>
<td>reason so</td>
<td>10, 184/14</td>
</tr>
<tr>
<td>cold</td>
<td>as a key. The</td>
<td>10, 41/5</td>
</tr>
<tr>
<td>cold</td>
<td>, if a man would</td>
<td>10, 138/22</td>
</tr>
<tr>
<td>cold</td>
<td>and unsavory</td>
<td>10, 42/34</td>
</tr>
<tr>
<td>collateral</td>
<td>witnesses first</td>
<td>10, 150/2</td>
</tr>
<tr>
<td>collateral</td>
<td>testified upon</td>
<td>10, 151/17</td>
</tr>
</tbody>
</table>
him to amend his  
his falsehood under a  
say's that under  
abroad in print, under  
against them; and under  
own writing, under the  
conclusion. For now, to  
new book, taking a  
too, save that the  
misleading could have little  
language; and not, under  
as of policy" a  
heresy -- and all  
not this a lewd  
I assign. And he  
forth very lustily. But  
any great danger might  
how near he can  
the worse -- to  
mine Apology was once  
seldom seen the like  
hand that shortly should  
were well likely to  
of grace will not  
punished -- therefore to  
and if none such  
sermon made the matter  
heretics might as well  
indictments, what effect would  
all these matters may  
so sometimes reputed, and  
at convocations good men  
that haply will never  
But methinketh there will  
that I see can  
like. If it had  
word, as it is  
they be: there shall  
familiar company as to  
matter -- let him  
no man calling him,  
false, foolish "some say,"  
cunningest man that could

**collation**  in that point and  
**color**  of truth, but also  
**color**  of ceasing division, excite  
**color**  of reformation, faults that  
**color**  of a fervor to  
**color**  of some other men's  
**color**  this his oversight with  
**color**  and a pretext of  
**color**  of "some say" saveth  
**colorable**  excuse for defense of  
**colored**  under "some say"s  
**colored**  slander and (without any  

**combineth**  those words to mine  
**come**  the book abroad once  
**come**  to the accusers  
**come**  to it and not  
**come**  now forth and, for  
**come**  out abroad, anon heard  
**come**  out of any wise  
**come**  out: like as a  
**come**  to pass, as I  
**come**  as long as the  
**come**  now thus, as this  
**come**  , he shall be delivered  
**come**  in communication before the  
**come**  to correction by the  
**come**  of them concerning heresy  
**come**  to this conclusion --  
**come**  forth for declaration of  
**come**  together to do good  
**come**  , nor yet for no  
**come**  yet a further profit  
**come**  of this good man's  
**come**  in this good man's  
**come**  to my hands; and  
**come**  thereof more harm than  
**come**  to tell him that  
**come**  to me himself, and  
**come**  forth of his own  
**come**  forth with his saying  
**come**  thereto, neither in twelve
the arrest: we be
that secretly or openly
of grace will not
all Christian realms, may
if a man would
himself in time to
But now will I
as would not else
years shall never one
will I, good readers,
do it, till he
rather than he would
it -- and so
it would at length
witnesses be dead, to
it that if he
saith, that innocents may
that the truth may
beasts as would not
it. But surely to
the people there should
one of them shall
which may happen to
that. But now to
let treason go, and
or malicious, because they
troubled in time to
not. But then he
nothing mistrusted because he
heart somewhat eased, he
when this good man
and more seldom. Now
felony, to light there
other. For the one
unmaintained, and (because he
declare what profit there
punished too. To this
-- with which he
of a witness that
books have. But now
mine before, whereupon he
happeth that a man
forth as this man
come again, as in a
come now and inform the
come to cease it till
come to perfect knowledge. For
come forth and labor us
come . And then Master More
come a little nearer unto
come home -- now might
come forth, nor one heretic
come unto that piece which
come at last so near
come thereto) say that he
come so much the nearer
come to pass, the thing
come again into the country
come once to the naming
come to trouble thereby without
come to light therein, though
come home, if they be
come forth as this man
come none harm though the
come "as openly to the
come so many together and
come good readers, unto the
come but even unto felony
come secretly and will not
come against his words fore-rehearsed
cometh forth with a word
cometh lapped in a lamb's
cometh to himself again and
cometh now forth, and upon
cometh this good answerer, and
cometh twain. But at another
cometh to the bar as
cometh upon me before, in
cometh to the commonweal to
cometh forth this good man
cometh in after here again
cometh to depose in a
cometh this good Pacifier forth
cometh to this point. For
cometh into a shower by
cometh here, against so good
in conclusion. For then cometh his whole tale to 10, 207/16
quoth his neighbor, "that cometh out of the pit 10, 100/21
be long. But then cometh he to the other 10, 149/26
two thus handled, he cometh now forth under shadow 10, 170/22
And therefore when he cometh he next unto another 10, 125/6
very great fall. Then cometh he forth upon me 10, 26/3
Gospel indeed. But then many companies as he cometh . For that, ye wot 10, 73/29
burden of other, to cometh other, to help other 10, 61/28
yet, age now so comfort on and waxing all 10, 3/22
that then they may command that the names of 10, 109/22
made against heresies, and command every temporal officer under 10, 183/5
be called forth and commanded by the court to 10, 99/29
well indeed. Because Christ commandeth in the Gospel that 10, 54/6
by the king's gracious commandment examined. And albeit that 10, 76/33
that a man by commandment of the justices may 10, 126/24
which by the gracious commandment of the King's Highness 10, 78/26
the keeping of God's commandments . And yet even in 10, 69/12
jury, nor yet to commend them that do it 10, 133/11
jury, nor yet to commend them that do it 10, 134/27
there are some that commend his answer for the 10, 7/29
in the so doing commend any man that doth 10, 193/29
known, so specially well commended . But yet will this 10, 77/16
putting some out of commission in their counties -- 10, 129/7
put some out of commission and office of justice 10, 126/2
had sent him a commission to inquire) that he 10, 83/18
that matter, I will commit it to others. Consider 10, 72/27
therein. For all is committed to his discretion. And 10, 163/13
a crime which he committed not. For if it 10, 120/22
and more like be committed afresh, but if they 10, 147/10
and more like be committed afresh, but if they 10, 155/30
his people that were committed unto their keeping. Now 10, 176/1
as is the treason committed against any worldly man 10, 147/3
now, good readers, the commodity of this order. You 10, 72/29
theirs as though the commodity of that suit to 10, 86/31
all the people by common usage accepted -- and 10, 217/29
should at the king's common law recover a right 10, 196/14
circumstances so did, whether common usage and acceptance of 10, 37/4
writing, taken after the " common usage and acceptance" of 10, 39/19
that are called the common laws of all Christendom 10, 37/22
by themselves, but be common laws of all Christendom 10, 191/13
only many of the common people, but also of 10, 26/10
any man of the common people, but also of 10, 28/7
though there be a
that whoso use a
It is but a
of his mind not
judges, or else the
sundry statutes for the
But as for the
all that, that the
the order of the
though that our own
no things like these
reason reproved by the
I rehearsed of the
in ure, were a
late, the matters of
write or teach the
upon indictments at the
or indictments at the
Chancery, because of his
to answer at the
the example of the
declared, good readers, by
would have here seem
say that in the
not I that the
himself; and that the
an inquest at the
referreth him to the "
that this is a
And therefore shall the
same things in the
he is at the
the causes of the
-- I see the
mean therein as the
as good, is a
never agreed by a
destroy him. And the
the proof the plain,
by example of the
naughty. And by the
lay against him the
some examples of the

common

presumption therein also, whereupon
10, 152 / 21

common

word spoken among the
10, 48 / 3

common

, plain point, and as
10, 64 / 25

common

, himself fell, as you
10, 55 / 7

common

people. Now as for
10, 77 / 30

common

weal -- as against
10, 143 / 22

common

people to be told
10, 79 / 38

common

law might be good
10, 134 / 2

common

law were better, and
10, 134 / 1

common

law be better; and
10, 136 / 22

common

venial sins, but be
10, 81 / 9

common

law and by the
10, 146 / 27

common

law, there could never
10, 120 / 23

common

order in every man's
10, 93 / 15

common

pleas be evil-handled by
10, 170 / 39

common

people so exactly as
10, 80 / 32

common

law -- for there
10, 132 / 30

common

law. I had as
10, 139 / 15

common

intendment, and his proper
10, 37 / 35

common

law. And how far
10, 121 / 36

common

law that I lay
10, 120 / 36

common

experience, that if men
10, 103 / 26

common

, and yet in his
10, 108 / 16

common

law, the law would
10, 137 / 18

common

order and long-continued law
10, 135 / 25

common

, general law may not
10, 130 / 28

common

law, no mention shall
10, 149 / 32

common

opinion of much part
10, 44 / 24

common

fashion of murderers and
10, 148 / 29

common

people take none harm
10, 81 / 15

common

law be not to
10, 228 / 25

common

law indicted of felony
10, 130 / 24

common

weal become open accusers
10, 103 / 17

common

experience therein such that
10, 196 / 11

common

people mean that use
10, 48 / 4

common

harm to the whole
10, 87 / 14

common

assent of the people
10, 217 / 11

common

laws of this realm
10, 94 / 23

common

experience, which this good
10, 102 / 36

common

laws of this realm
10, 120 / 16

common

law of this realm
10, 121 / 12

common

consent of this realm
10, 224 / 13

common

law, which this man
10, 228 / 15
that I call most common, as in very deed 10, 102/ 30
king's judges at the common, law, by what words 10, 161/ 36
be at the leastwise common, assemblies together, whereof he 10, 198/ 16
is to wit, by common, open experience, whereunto this 10, 139 / 1
the doctrine that the common-known Catholic Church teacheth and 10, 30 / 5
for heresies by the common-known doctrine of the whole 10, 69 / 2
heretics according to the common-received spiritual laws, have been 10, 217 / 26
apparel of rhetoric use commonly to call a wolf 10, 156 / 8
they have been as commonly called, in all the 10, 25 / 5
would not have men commonly called but either by 10, 139 / 14
and that men were commonly condemned of heresy by 10, 108 / 7
folk, of frailty, so commonly do fall in that 10, 80 / 20
in every case. For commonly meet, that meet at 10, 12 / 6
for there folk most commonly much more people present 10, 124 / 4
that the session hath commonly help with some such 10, 156 / 1
but that it is commonly help with some such 10, 147 / 16
And here I say " commonly " because that sometimes, percase 10, 107 / 9
judgment thereupon, he shall commonly see them sworn and 10, 107 / 7
had taken this name commonly upon themselves, the Catholics 10, 25 / 14
they do therein, most commonly, is that they take 10, 65 / 15
and damage to the communweal , and utter loss and 10, 70 / 34
there cometh to the communweal to give such folk 10, 103 / 1
the book, their first communweal is called an introduction 10, 10 / 33
will say that the communweal between Salem and Bizance 10, 10 / 22
into their talking and communweal writing it. And that 10, 12 / 12
a rehearsal of a communweal had before, but as 10, 11 / 18
Menander meant by the communweal of other fleshly lewdness 10, 71 / 11
the matter come in communweal before the King's Highness 10, 195 / 9
of such heresies, "evil communweal corrupteth good manners." Which 10, 71 / 9
the beginning of their communweal , before his matter, an 10, 10 / 29
do, percase, with such communweal though they neither minded 10, 71 / 20
anything written into a communweal , and writing planted in 10, 11 / 28
to wit, into their communweal -- who saw ever 10, 11 / 26
word, as though such communweal , either on the one 10, 32 / 24
before, but as a communweal present. And then let 10, 11 / 19
myself have had some communweal with ere this -- 10, 71 / 33
together, divide their present communweal into chapters. This is 10, 11 / 21
specially to the lewd communweal of heresies, which with 10, 71 / 13
him whereabout in their communweal the Pacifier's words shall 10, 11 / 31
it, out of which communweal they must after be 10, 79 / 36
places of court these communweal must needs be taught 10, 79 / 35
still, in as many communweal as he cometh. For 10, 73 / 29

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>himself was present in company</td>
<td>. If he answer me</td>
<td>10, 84/ 38</td>
<td></td>
</tr>
<tr>
<td>without some such lusty company</td>
<td>as shall be somewhat</td>
<td>10, 3/ 24</td>
<td></td>
</tr>
<tr>
<td>not so much familiar company</td>
<td>as to come to</td>
<td>10, 84/ 30</td>
<td></td>
</tr>
<tr>
<td>general with the whole company</td>
<td>. And this fruit is</td>
<td>10, 39/ 32</td>
<td></td>
</tr>
<tr>
<td>man, of the selfsame company</td>
<td>, that is then walked</td>
<td>10, 107/ 29</td>
<td></td>
</tr>
<tr>
<td>faulty, then must he compare</td>
<td>the one bearing the</td>
<td>10, 124/ 28</td>
<td></td>
</tr>
<tr>
<td>of mine Apology and compare</td>
<td>them with such parts</td>
<td>10, 67/ 5</td>
<td></td>
</tr>
<tr>
<td>For if he would compare</td>
<td>the faulty with the</td>
<td>10, 124/ 27</td>
<td></td>
</tr>
<tr>
<td>and would confer and compare</td>
<td>together the words of</td>
<td>10, 6/ 18</td>
<td></td>
</tr>
<tr>
<td>places first, and then compare</td>
<td>well the words of</td>
<td>10, 31/ 11</td>
<td></td>
</tr>
<tr>
<td>yet hathpeth it in comparison</td>
<td>very seldom but that</td>
<td>10, 130/ 19</td>
<td></td>
</tr>
<tr>
<td>and yet in the comparison</td>
<td>make mine the greater</td>
<td>10, 27/ 27</td>
<td></td>
</tr>
<tr>
<td>the craft of that comparison</td>
<td>discovered, and the glory</td>
<td>10, 27/ 28</td>
<td></td>
</tr>
<tr>
<td>verily&quot; that &quot;charity should compel</td>
<td>&quot; me to do, seeing</td>
<td>10, 192/ 36</td>
<td></td>
</tr>
<tr>
<td>the spiritual judge may compel</td>
<td>him to, or</td>
<td>10, 209/ 24</td>
<td></td>
</tr>
<tr>
<td>his own oath, they compel</td>
<td>the party to be</td>
<td>10, 94/ 26</td>
<td></td>
</tr>
<tr>
<td>with good reason be compelled</td>
<td>to abjure. And therein</td>
<td>10, 83/ 5</td>
<td></td>
</tr>
<tr>
<td>by that they be compelled</td>
<td>to be bound to</td>
<td>10, 229/ 2</td>
<td></td>
</tr>
<tr>
<td>may seem to be compelled</td>
<td>, as with him whom</td>
<td>10, 95/ 28</td>
<td></td>
</tr>
<tr>
<td>it, and be also compelled</td>
<td>to be upon the</td>
<td>10, 133/ 1</td>
<td></td>
</tr>
<tr>
<td>open accusers alone, neither compelled</td>
<td>nor hired, will help</td>
<td>10, 144/ 16</td>
<td></td>
</tr>
<tr>
<td>obloquy, saving that necessity compelledleth</td>
<td>them to take this</td>
<td>10, 125/ 22</td>
<td></td>
</tr>
<tr>
<td>should fall to nought, compelledleth</td>
<td>them to take this</td>
<td>10, 132/ 2</td>
<td></td>
</tr>
<tr>
<td>his answer for the compendious</td>
<td>brevity thereof and shortness</td>
<td>10, 7/ 30</td>
<td></td>
</tr>
<tr>
<td>man in that case complain</td>
<td>-- this complaint (as</td>
<td>10, 219/ 6</td>
<td></td>
</tr>
<tr>
<td>not one durst openly complain</td>
<td>. Lo, thus I there</td>
<td>10, 103/ 25</td>
<td></td>
</tr>
<tr>
<td>he no cause to complain</td>
<td>, for the law to</td>
<td>10, 109/ 4</td>
<td></td>
</tr>
<tr>
<td>the people grudge and complain</td>
<td>lawfully to their superiors</td>
<td>10, 215/ 32</td>
<td></td>
</tr>
<tr>
<td>have just cause to complain</td>
<td>,&quot; it were &quot;well done</td>
<td>10, 192/ 34</td>
<td></td>
</tr>
<tr>
<td>the party that is complained</td>
<td>on to answer, and</td>
<td>10, 105/ 22</td>
<td></td>
</tr>
<tr>
<td>in all that ever complained</td>
<td>, plainly proved false before</td>
<td>10, 227/ 16</td>
<td></td>
</tr>
<tr>
<td>to a king and complain</td>
<td>how sore he feared</td>
<td>10, 95/ 15</td>
<td></td>
</tr>
<tr>
<td>noise them that be complain</td>
<td>on as heretics, before</td>
<td>10, 76/ 9</td>
<td></td>
</tr>
<tr>
<td>next chapter. Here he complaineth</td>
<td>again that I devise</td>
<td>10, 22/ 22</td>
<td></td>
</tr>
<tr>
<td>man that he that complaineth</td>
<td>of him may conveniently</td>
<td>10, 72/ 7</td>
<td></td>
</tr>
<tr>
<td>this man so sore complaineth</td>
<td>of: the party</td>
<td>10, 96/ 6</td>
<td></td>
</tr>
<tr>
<td>without an open accuser complaining</td>
<td>to him, or an</td>
<td>10, 126/ 11</td>
<td></td>
</tr>
<tr>
<td>say the truth, never complaint</td>
<td>brought forth by any</td>
<td>10, 170/ 8</td>
<td></td>
</tr>
<tr>
<td>that therefore the false complaint</td>
<td>of mishandling could have</td>
<td>10, 170/ 6</td>
<td></td>
</tr>
<tr>
<td>great matter of his complaint</td>
<td>upon the cruelty of</td>
<td>10, 170/ 1</td>
<td></td>
</tr>
<tr>
<td>durst not openly make complaint</td>
<td>. And this doth, as</td>
<td>10, 128/ 7</td>
<td></td>
</tr>
<tr>
<td>light suspicion, or every complaint</td>
<td>, of heresy. Howbeit, he</td>
<td>10, 181/ 34</td>
<td></td>
</tr>
<tr>
<td>which is a light complaint</td>
<td>and which is a</td>
<td>10, 182/ 7</td>
<td></td>
</tr>
</tbody>
</table>
not upon every light
cause of any such
case complain -- this
here again: that upon
every light suspicion or
Essex alone, and the
upon sundry such false
thereby. And whereas upon
officio, or upon light
like false bills and
have examined divers such
thereupon found the same
judges upon many secret
necessary place to the
for any fear of
said before, of a
himself and some other
he should lack no
should be sure of
appoint him with other
all the craft he
think the judges will
think the judges will
heresy unto them that
wife and therefore will
will for that praise
spiritual judges, they would
that almost every boy
to show that he
for them that would
also set upon the
by unfound and the
pains set upon the
sentence of his own
readers, as for the "
meaneth, and what subtle
But to show my
even a very poor
that he should once
the temporalty hath here
of this man hath
what subtle conceiveth he
the general council called

complaint that full lightly may 10, 169/ 2
complaint . For he neither had 10, 173/ 16
complaint (as I said) turneth 10, 219/ 6
complaint made to the king 10, 93/ 1
complaint of heresy, till that 10, 168/ 16
complaints , upon examination had by 10, 170/ 10
complaints by the king's gracious 10, 76/ 32
complaints made, the matters have 10, 167/ 22
complaints by favor of officers 10, 183/ 20
complaints of particular persons, by 10, 68/ 5
complaints at the suit of 10, 78/ 27
complaints false, and that the 10, 78/ 29
complaints made unto them, without 10, 125/ 34
complement of the sentence following 10, 58/ 8
compulsion . Now, if the parson 10, 196/ 9
compunct heart and of a 10, 165/ 19
compurgators with him, he putteth 10, 127/ 20
compurgators to purge himself every 10, 115/ 32
compurgators, peradventure more than enough 10, 115/ 9
compurgators to purge this suspicion 10, 115/ 31
con , but that if men 10, 104/ 11
con him but little thanks 10, 133/ 8
con him but little thanks 10, 134/ 25
con better skill, of whom 10, 82/ 14
con such a pacifier no 10, 19/ 18
con me little thanks: that 10, 134/ 31
con him no thanks at 10, 138/ 3
con : that to the verity 10, 33/ 24
con skill of the law 10, 149/ 9
con and hide -- yet 10, 144/ 13
concealers , yet many great riots 10, 143/ 33
concealers never spoken of; and 10, 143/ 34
concealers , too. And this hath 10, 144/ 18
conceit . For these are his 10, 218/ 6
conceit " that the good "conscience 10, 218/ 20
conceit he conceiveth in his 10, 32/ 22
conceit therein, I shall with 10, 218/ 9
conceit , as in the said 10, 218/ 22
conceived any such opinion of 10, 76/ 15
conceived such grudge as it 10, 209/ 35
conceived , is of very truth 10, 218/ 21
conceiveth in his wise breast 10, 32/ 23
Concilium Lateranense, as every man 10, 114/ 6
thus. And therefore, to conclude in this matter, this 10, 166/ 35
Who could end and conclude all his matter more 10, 172/ 12
thereupon might he there conclude (as he now conclueth 10, 142/ 29
heap, and would thereupon conclude that because of those 10, 133/ 34
than they: thereupon I conclude upon the other side 10, 21/ 24
of his other saying, conclude and say thus much 10, 171/ 7
two parts thus he conclude the matter: And if' 10, 45/ 17
conclude (as he now conclude here) and say thus 10, 142/ 29
too; and hereupon he conclude that it should seem 10, 184/ 33
causes of this division, conclude thus: "If there be 10, 61/ 9
see to what good conclusion he bringeth all in 10, 207/ 15
chapter with this goodly conclusion that I cannot prove 10, 141/ 28
for, he boasteth in conclusion is so clear that 10, 120/ 31
And of truth this conclusion . For then cometh his 10, 207/ 16
he bringeth all in conclusion, , if no man lay 10, 123/ 10
for that that in conclusion of Master More I 10, 210/ 13
And now to this conclusion never indicted neither, but 10, 124/ 19
such as are in conclusion found in no more 10, 124/ 9
those which are in conclusion, , such causes of his 10, 210/ 7
in the end and conclusion of this piece, my 10, 140/ 3
undone. And therefore, for may come to this conclusion -- that the very 10, 210/ 15
to tell you for conclusion what I think: albeit 10, 230/ 17
point, be the final conclusion for this time: that 10, 20/ 23
longer unto the worse conclusion . For now, to color 10, 208/ 29
matter to a wise conclusion ? If he will now 10, 208/ 5
brought unto a wise conclusion ?To those words written 10, 210/ 10
great desire and fervent concupiscence toward it that I 10, 56/ 17
ne cas" ("After thy concupiscences go thou not"). I 10, 56/ 20
scripture that saith, "Post concupiscentias tus ne cas" ("After 10, 56/ 19
are also conformable and concurrent , with which this good 10, 190/ 28
of the faith to condemn an innocent. All this 10, 163/ 20
that shall acquit or condemn the parties; for of 10, 149/ 30
to answer, and to condemn him if he say 10, 105/ 23
as a witness to condemn him that he cleared 10, 148/ 15
a perjured witness should condemn him that he had 10, 218/ 16
condemn innocents than to condemn offenders. And it helpeth 10, 155/ 21
and unlawful men to condemn innocents than to condemn 10, 146/ 18
and unlawful men to condemn innocents than to condemn 10, 155/ 21
condemn innocents than to condemnation offenders." And you shall 10, 146/ 18
that to a man's condemnation, the presumption shall serve 10, 163/ 29
to have been before condemned for heresies by the 10, 69/ 1
that men were commonly condemned of heresy by depositions 10, 108/ 7
a man shall be condemned and not know the 10, 109/ 30
a man should be condemned , and know not the 10, 218/ 13
needed to fear was condemned in this realm for 10, 110/ 14
not the witness that condemned him. Also, that a 10, 218/ 14
this chapter be sometimes condemned . And therefore the said 10, 183/ 25
which deposition sentence of condemning him for a heretic 10, 106/ 21
for records to their condemning that were of their 10, 147/ 11
for records to their condemning that were of their 10, 155/ 31
yet he will not condition , it were well done 10, 170/ 25
till they leave that condition that I were never 10, 157/ 15
men as, with the conditions without notable enormities, such 10, 177/ 7
For the name of "confederacies" taken to an evil 10, 198/ 7
old course, pretending by confederacies , worldly policy, and strait 10, 65/ 23
deeds, but "pretending by confederacies , worldly policy, and strait 10, 66/ 27
the people, but by confederacies with williness and strait 10, 66/ 34
his great word of " confederacies " -- he bringeth forth 10, 196/ 36
be either all the confederacies that he findeth, or 10, 198/ 25
that heinous name of " confederacies "? And yet goeth he 10, 197/ 17
Be not these heinous confederacies , and things meet for 10, 197/ 34
and saith he meaneth " confederacies whereby spiritual men pretend 10, 194/ 35
a heinous name of " confederacies " is, as meseemeth, somewhat 10, 199/ 8
meant to call them confederacies , wherein he neither seeth 10, 198/ 19
he taketh for general confederacies -- he neither seeth 10, 198/ 30
could not call them confederacies , as he now saith 10, 198/ 14
that priests make "particular confederacies " to "maintain" obits and 10, 197/ 11
calleth he this but confederacies against the people? Howbeit 10, 66/ 35
what he meaneth by " confederacies " of the spirituality, and 10, 194/ 34
worthy the name of confederacies of the spirituality, that 10, 197/ 25
that the spirituality make confederacies against the temporalty, but 10, 66/ 25
be some of the confederacies of priests that I 10, 198/ 3
he calleth here "particular confederacies " so childish that, in 10, 198/ 27
further, with another heinous confederacy -- that "if a 10, 197/ 18
nature and name of confederacy . And yet, when he 10, 198/ 34
it is said, so confederate with him at arbitraments 10, 197/ 20
sometimes neither, at arbitraments confederate with their good word 10, 197/ 28
had wit, and would confer and compare together the 10, 6/ 18
when, by the places conferred so well together, the 10, 7/ 34
in felony) doth after confess and swear also the 10, 152/ 6
and sinners. And they confess and acknowledge also that 10, 200/ 8
twice nay before they confess once yea; and yet 10, 147/ 13
twice nay before they confess once yea; and yet 10, 155/ 33
man saith and I
one man thereof? They
suspected themselves, and afterward
none otherwise do but
upon a new oath
By these words I
that he shall openly
skin? For iwis to
the other place I
leaf of mine Apology "
preamched. For who will
am I content to
it, nor himself never
be so foolish to
solemn oath; and yet
solemn oath; and yet
though the suspect would
saith that since I
being accused and sworn
that were his fellows
yet afterward hath himself
which himself hath openly
of these points, he
-- that he which
But yet, whereas he
and yet afterward he
him. For himself now
Division, that he that
Apology, folio 241, he
told all one tale,
effect but a fair
And therefore before his
light receiving of such
I, for his plain
or by his own
them can ratify or
is sometimes used to
truth thereof, meaneth to
correction, it is a
that cannot be a
it cannot be a
correction were a sufficient
custom ratified, agreed, and

confess that they be unlike 10, 150/ 25
class themselves to be men 10, 200/ 7
class it too, both of 10, 148/ 35
class a great diversity betwixt 10, 132/ 27
class them all guilty, and 10, 166/ 25
class that they have authority 10, 208/ 15
class that those heresies that 10, 116/ 8
class himself guilty in such 10, 166/ 30
class that there is a 10, 62/ 28
confess that ' murmur and 10, 14/ 11
confess that he preacheth heresy 10, 202/ 16
confess that he saith well 10, 175/ 13
confess it, but say and 10, 117/ 4
confess them, and so frantic 10, 73/ 21
confess they not so simply 10, 147/ 15
confess they not so simply 10, 155/ 34
confess haply something thereby the 10, 106/ 33
confess that there was division 10, 14/ 31
confess nothing, and yet afterward 10, 146/ 10
confessed his felonies at the 10, 107/ 14
confessed that the felon and 10, 148/ 25
confessed and sworn to be 10, 116/ 30
confesseth so well and so 10, 223/ 2
confesseth himself once forsworn is 10, 158/ 22
confesseth that he hath heard 10, 84/ 24
confesseth, both of himself and 10, 146/ 10
confesseth that they pretend not 10, 206/ 29
confesseth himself forsworn should in 10, 157/ 35
confesseth plainly that there is 10, 61/ 12
confessing both the prisoner and 10, 154/ 10
confession that it is indeed 10, 131/ 7
confession that he now maketh 10, 208/ 25
confession. And yet this Pacifier 10, 156/ 4
confession of the true faith 10, 9/ 24
confession, and he will not 10, 72/ 23
confirm them. For as it 10, 216/ 26
confirm a certainty. As if 10, 63/ 11
confirm the damnation of them 10, 63/ 14
confirmation ; for they do it 10, 217/ 16
confirmation of them that so 10, 217/ 15
confirmation to make the law 10, 217/ 18
confirmation as against them that 10, 217/ 17
confirmed , yet he layeth some 10, 215/ 8
temporality, ratified, agreed, and confirmed, ought with reverence to
any ratifying, agreeing, or conflict of the people can
I, after our sore conflict in the other matter
temporal laws are also conformable and concurrent, with which
also defended, against my Conformation, Tyndale’s wise chapter in
false), it is a confutation to it. For if
I never labor to confute For if any man
in this point here confute his arguments so plainly
else is able to confute, nor prove the forsworn
about now for to confute it -- there is
things might I have confuted his saying, and have
so fully and wholly confuted that when he readeth
I have therein clearly confuted him afresh: it may
as a thing already confuted and of itself unworthy
things have I so confuted this good man already
as you see, clearly confuted this good man’s answer
here more than fully confuted this chapter of his
answers made there, and confuteth them for insufficient now
mine Apology, and doubly confuteth it -- that I
to embusy myself with confuting of every fault that
said. And whereas in confuting the faults that this
agree that in the confutation of the clergy, to
mind but in that confuteth of the congregation to God’s honor graciously
purgatione monstraverint,” these words "congrua
nisi statim innocentiam suam purgatione" be referred unto
had occasion by reasonable congrua purgatione monstraverint,” these words
not so great a conjecture to have doubted more
open accusers were a conjecture on that side, nor
yet have, very good conjecture to lead us somewhat
or not; for this conjectures to put little doubt
And so, because this conjunction “if” purporteth always a
the great Turk and conjunction “if,” he saith, importeth
exhortation also toward the conquering of the Holy Land
for so great a conquest of the Holy Land
induce him in his conquest that he put me
felon against their own conscience so to believe and
judge could not with conscience -- they bind them
I dare, for my conscience judge of certainty that
for offense of his conscience, and for displeasure of
may they with better conscience do each for other
swear that in their conscience, they bind them any
they can salve their conscience, they think him any

Thomas More Studies 9.2 (2014)
record of his own conscience, whether himself, if one
sure to save his conscience therein but if he
charging of mine own conscience, And therefore in all
cannot tell; their own conscience shall be judge. And
fear of mine own conscience, resemble and liken together
conceit" that the good "of this man hath
record of his own conscience that he meaneth well
the deed with the conscience of a mortal sin
pretenses as in my conscience have been most principal
for offense of his conscience and displeasure of God
grand jury in their conscience that the petit jury
list to do in conscience, Now, good readers, all
and likelihoods leading his conscience, to have received him
that I might with conscience judge or report that
and therefore in their conscience dare not swear that
words with this word "conscience," saying that the judge
belief in his own conscience that neither the one
they are bound in conscience to help them that
they are bound in conscience to help them that
in the judge's own conscience, and that therefore he
belief of his own conscience induced reasonably thereto could
that dare in their conscience swear that they think
judge may with good conscience mistrust and think that
as I suppose, in conscience he ought to have
will, even as my conscience moveth me to: and
in no danger of conscience, though the truth be
I durst in my conscience no more use this
a scruple into your conscience "). If he used any
passed against their own conscience: every man well wotteth
peril of his own conscience at all, wheresoever himself
but for clearness of conscience, at all, wheresoever himself
himself in a clear conscience, learn it whoso may
swear that in their conscience he is any other
matter, "Nolite interrogare, propter conscientiam " ("Ask no question, lest
lay against him the consent of the general council
against him the common consent of this realm. And
words spoke of a consent and agreement wherein secular
as to the necessary consequence of the deed, this
zeal hath to the consequence of the Catholic faith
a matter concerning the consequence of the faith, to
also much the better conserve among all the people
own dialogue so well conserveth the property of a
you see that I consider his words, and declare
weigh the offenses, and consider the circumstances, and enjoin 10, 219/11
one. Lo, good readers, consider here, I beseech you 10, 191/23
his charge, and to consider a little either the 10, 191/4
him: I beseech you consider , good readers, either how 10, 192/8
temporal laws too. Now consider the place even here 10, 64/34
favor of spiritual men: perceive that will well consider whether the fear that 10, 92/26
But now let us consider the paragraph "Excommunicamus" afterward 10, 114/7
device of open accusers. Consider well this, good Christian 10, 143/10
then, after that done, consider his answer here, in 10, 41/26
Now, good readers, first consider well here, in these 10, 202/31
name. But he must consider that it is now 10, 25/3
to him that will consider it well, it well 10, 114/13
second consideration, read and consider it whose list; for 10, 17/33
worldly countenance: he must consider that I neither tell 10, 55/14
lieth to weigh and consider the qualities of the 10, 154/26
if you read and consider those two places first 10, 31/10
is necessary that we consider in this point that 10, 87/4
proved heretics. But yet consider well, good readers, what 10, 29/5
commit it to others. Consider now, good readers, the 10, 72/29
came out by him. Consider here, good readers, that 10, 102/24
that there is none. Consider now, good readers, that 10, 159/28
hap in very deed. Consider also, good readers, that 10, 164/15
of that fault. Now consider farther, good readers, that 10, 203/11
Let every man therefore consider whether the said law 10, 113/27
here must he now consider that whoso speak such 10, 60/1
thee that it endeth. Consider well, good readers, what 10, 117/34
every man's case. But consider , good reader, that our 10, 93/16
that he hath none. Consider here, now, that he 10, 159/32
clearness of conscience, to consider whether is the more 10, 50/11
both may and will consider them before the sentence 10, 106/26
he biddeth every man consider now whether the law 10, 118/36
that shall we now consider . After which well examined 10, 105/13
become an open accuser. Consider now, therefore, what is 10, 92/35
their authority such. Now consider , then, for what purpose 10, 205/14
yourselves, good readers, to consider well his words and 10, 202/21
cause as he weeneth, consider his other words wherein 10, 204/20
very plain. But now chapter, containing his second consider , read and consider it 10, 17/32
bringeth forth the first "consideration," which is that I 10, 14/10
answers," and by his "considerations," that 10, 13/34
which while with his "considerations" he goeth 10, 17/23
man seemed upon good considerations suspect, and seemed likely 10, 123/22
second oath, upon certain
another thing that I
yet when they be
in it to be
if they be well
after, his matter again
methinketh that if he
law. But then I
so when I since
cases such as, well
circumstances of the cause
right well examined and
court, but to be
and one after another
that understandeth them and
to the Pacifier's Dialogue,
these heretics the "brethren,"
and an open accuser,
the other to the
the other to the
one than in the
assign and prove any
to his writ of
to his writ of
of certain evil folk,
Jerusalem" and "Bizance" into "
and the patriarch of
well how often the . . .
is not any one
affirmeth that the same "
for allegation of the
force of that provincial
Church," and some such
seeth that among other
I rehearse right and
among other constructions I
And therefore the objection
so much evil was
For in effect it
Chapter The third chapter,
with abiding excommunicated and
-- I will not
now (which I am
considerations by their wisdosms wisely
considered in it -- which
considered well, they be found
considered by me. For in
considered , appear so good at
considered afresh, he hath caught
considered not only how much
considered that as I was
considered how little need it
considered , are of no great
considered . Suppose, now, that there
considered first both the cause
considered by the whole people
considereth wherefore I resemble them
considereth them well, sufficiently do
considering his faint and his
considering that it "may lightly
considering that he refuseth not
consistory ; and sometimes his fetters
consistory ." And that sometimes his
consistory looketh upon the other
conspiracy and mutual promise in
conspiracy , but as they list
conspiracy ?This Pacifier will peradventure
conspiring together about an evil
Constantinople ," the one in Greece
Constantinople and the patriarch of
conclusion provincial made against the
conclusion provincial," that he speaketh
conclusion hath of late . . . in
conclusion provincial, his parishioner would
conclusion : I will see this
constitutions provincial, as are "against
constitutions I construed his mind
construe amiss this word of
construed his mind myself, though
contained matter of great effect
contained should be much leaned
containeth nothing else but that
containing his second consideration, read
contenning the great curse all
content with him upon his
content it do) -- it
Debellation of Salem and Bizance: Concordance of Major Terms

10. Make every true man content to accuse a heretic 10, 93/ 35
10. that to a man's 10, 163/ 29
10. that ye account this 10, 87/ 23
10. , I, that all his 10, 78/ 11
10. to become an accuser 10, 103/ 29
10. both to be sworn 10, 93/ 18
10. that you believe also 10, 78/ 18
10. , since he can go 10, 94/ 34
10. that his depositions, himself 10, 91/ 29

10. , or the fifteenth after 10, 101/ 6
10. notwithstanding the first oath 10, 153/ 21
10. , lo, to grant him 10, 205/ 9
10. that men grudge and 10, 207/ 33
10. to tell him: I 10, 24/ 31
10. to grant him, for 10, 93/ 4
10. to give him his 10, 201/ 18
10. to do, if I 10, 193/ 25
10. to put it wholly 10, 135/ 20
10. at the last, lest 10, 181/ 30
10. in his laws and 10, 194/ 30
10. that we made laws 10, 145/ 17
10. that every man take 10, 60/ 13
10. with folk of mean 10, 177/ 7
10. that the Pacifier make 10, 23/ 26
10. that ye shall for 10, 78/ 16
10. to say sometimes the 10, 7/ 13
10. that the spiritual judge 10, 139/ 12
10. to be taken and 10, 90/ 26
10. to swear that this 10, 154/ 11
10. to confess that he 10, 175/ 13
10. to take this fashion 10, 129/ 19
10. to lose time and 10, 70/ 26
10. ; that is to say 10, 197/ 13
10. , that is to wit 10, 197/ 15
10. to wait upon him 10, 151/ 13
10. therewith, and would that 10, 41/ 3
10. before. For his words 10, 57/ 33
10. use ever since allowed 10, 145/ 2
10. and through abusions that 10, 215/ 30
10. of them be good 10, 216/ 36
10. of them can ratify 10, 216/ 26
10. they become hurtful) he 10, 216/ 8
10. still after the old 10, 66/ 25
also that they do "
begin any, nor to
chapter hereafter ensuing, and
time, while this division
purge that suspicion, he
time, while this division
there is no such
I may well without
be a variance and
forth mine oversight, in
without argument, grudge, or
in my words no
first he casteth my
in the second sweareth
by leisure perceive the
in that case a
ween the truth were
say to him the
those depositions with such
they presently pretend the
they would give counsel
very sure of the
as he doth, say
that book say the
and indifferent till the
own laws to the
many lets to the
good; nor that the
always the truth proved
shall find far the
it, and do the
hold any self-minded opinion
of heresies should after,
tell another tale far
the witness would say
upon a second oath
in his second oath
made already to the
suffer him swear the
such division, be nothing
hath been plainly proved
plain and expressly the
some laymen say the
continue still after their old
continue it. And therefore how
continueth to the place where
continueth. " But now so is
continueth excommunicated all the whole
continueth, will show unto the
contradiction in mine. And then
contradiction say to him, "There
contradiction in itself. Howbeit, surely
contradiction used between mine own
contradiction in all that ever
contradiction at all. The Thirteenth
contradiction as a vie, to
contrariwise to their both perirl
contrary with search -- yet
contrary law, or a law
contrary -- divide, after that
contrary but that all the
contrary oaths and all the
contrary, and protest also that
contrary -- yet am I
contrary . For I am very
contrary thereto himself. And the
contrary, strangers such as are
contrary be showed, as every
contrary, therein to believe his
contrary way were better. Marry
contrary -- both by that
contrary . For I do there
contrary and so do thereby
contrary to the doctrine that
contrary to his first oath
contrary to the first, ere
contrary to his first oath
contrary to his first, but
contrary to his first, more
contrary, by such folk as
contrary . But now for the
contrary at all. For I
contrary -- yet hath he
contrary; and that he spinneth
contrary . For first he saith
a lamb and say contrary to that he hath 10, 156/ 32
the other had said contrary to that he had 10, 159/ 7
life bound to the contrary , that upon his own 10, 94/ 25
and by his new, contrary deposition may hurt the 10, 150/ 29
and by his new, contrary deposition may hurt the 10, 150/ 35
I never said the contrary , but have in mine 10, 20/ 32
plainly reproved, and the contrary well used in this 10, 146/ 29
but plainly pretend the contrary . And thus in this 10, 204/ 15
lay people to the contrary manner: that is to 10, 49/ 37
cannot well say the contrary -- that is to 10, 137/ 8
contrary (if it were the truth is proved contrary both by just examination 10, 230/ 5
hath been well proved contrary before the king's honorable 10, 184/ 6
spiritual as be made contrary to the king's laws 10, 189/ 23
induced men to the contrary . This is, lo, the 10, 52/ 6
and yet pretend the contrary ? Can he maintain that 10, 205/ 27
seem to say the contrary , and biddeth me look 10, 14/ 24
make us ween the contrary , and that men were 10, 108/ 6
any of them the contrary . And then needed he 10, 173/ 18
this tale were true, contrary to the oath that 10, 154/ 12
side, there is the contrary presumption a reason sufficient 10, 152/ 1
accept any such witness contrary to the rules of 10, 163/ 7
to depose to the contrary that he said before 10, 157/ 5
greater presumptions to the contrary ; but he saith that 10, 160/ 2
same court to the contrary . And albeit that herebefore 10, 151/ 4
that himself saith the contrary there of that he 10, 206/ 6
man proved us the contrary of this?That, you 10, 123/ 1
which take and hold contrary ways to the true 10, 23/ 36
him if he say contrary to that the witnesses 10, 105/ 23
than counterpoised with a contrary presumption upon the other 10, 151/ 35
heaven and preached a contrary gospel, yet the same 10, 204/ 32
he cannot defend the contrary but that there were 10, 152/ 10
that he swore the contrary before, and thereby presume 10, 152/ 12
sworn first, and after contrary , may, if they be 10, 163/ 25
I say plain the contrary . For whereas this Pacifier 10, 27/ 7
and "they say" the contrary . Is not this a 10, 77/ 6
man can say the contrary but that this is 10, 170/ 13
to swear again the contrary , because that though there 10, 158/ 1
the matter to the contrary . And as to that 10, 123/ 16
second oath swearing the contrary , less likely to lie 10, 166/ 19
I suppose not the contrary , but am very sure 10, 161/ 11
and swear also the contrary -- if we would 10, 152/ 7
calleth that heretic two contrary names, as well as 10, 24/ 29
here made to the contrary (if it were contrary) 10, 188/ 10
plainly proved to be contrary 10, 84/ 23
I plainly write the contrary -- what words will 10, 27/ 2
and wholly to the contrary 10, 37/ 24
always been proved the contrary 10, 104/ 28
cannot become me to contrarily 10, 32/ 6
soon and so plainly controlled and reproved -- so 10, 28/ 1
and be for his contrary 10, 27/ 2
infect others, it seemeth convenient 10, 169/ 1
Moriae Erasmi, be names convenient for those books of 10, 9/ 2
penance; but what were convenient to be farther done 10, 72/ 27
all this, what were convenient to be farther done 10, 74/ 14
in place and time convenient I would give mine 10, 193/ 27
high wisdom shall think convenient . Then saith he farther 10, 35/ 20
it seemeth to be convenient that the ordinary send 10, 72/ 19
the ordinary should think convenient , upon the qualities of 10, 114/ 33
denieth not to be convenient for this realm. And 10, 89/ 22
his device to be " convenient for this realm," and 10, 96/ 14
his device to be convenient for this realm be 10, 96/ 19
that his device is convenient for this realm. For 10, 96/ 31
device as I think convenient for the realm, so 10, 97/ 21
good man thinketh it convenient for this realm that 10, 97/ 24
mine Apology " devised some convenient ways" to reform and 10, 8/ 7
then he granteth it convenient that he should be 10, 182/ 2
of time and place convenient to put the defaults 10, 193/ 36
answer, but at leisure convenient shall answer them myself 10, 225/ 4
reformed, then it seemeth convenient that he upon the 10, 72/ 24
his device to be convenient , yet I will not 10, 97/ 20
complaineth of him may conveniently speak to him without 10, 72/ 7
ere ever they were convenient and repressed by his 10, 101/ 34
no man should be convenient of heresy causeless), we 10, 104/ 31
when he is first convenient ?" For it were not 10, 106/ 28
point. And many priests convenient as they were wont 10, 195/ 16
that thereof hold any convenient or schools. For some 10, 168/ 32
be: Then to the convenient of men before spiritual 10, 89/ 5
of mortuaries. As for convenient of priests before secular 10, 195/ 7
For surely if the convenient of heretics ex officio 10, 102/ 7
time that I was conversant in the court, could 10, 32/ 18
time while I was conversant in the court, of 10, 32/ 35
as angels in our conversation convenient . And therefore is it 10, 61/ 23
And if the Pacifier convey them hither again, and 10, 3/ 17
never while he liveth convey this gear so clean 10, 174/ 6
and so by him conveyed hither in a dialogue 10, 3/ 9
be not faultless, but
in heresy and plainly
therein. Now, whereas at
the clergy at the
or not, because the
he discerneth nothing between
Captain Quintyn, Captain Genyn,
saith himself, "Ex abundancia
looking into the secret
to creep together in
and called for a
been, through the whole
realm and all the
approved through the whole
that are in the
harm to defame the
custom through the whole
and of the whole
indeed, that either should
them that do the
writeth, made for the
those laws concerning the
offenders go without due
that they should do
go not without due
will. And though that
go not without due
offenders go not without
as well come to
I have looked the
worldly policy, and strait
worldly policy, and strait
with wiliness and strait
and if it be
if the priesthood be
it not of any
jury willfully, of some
not offered of any
from the beginning to
also saith, "like a
judges, neither negligent nor
in such sore manner
that the priesthood being

\textbf{convicted} \quad \text{of the fault. And} \quad 10, 124/24

\textbf{convicted} \quad \text{thereof. And surely, save} \quad 10, 124/35

\textbf{convocations} \quad \text{good men come together} \quad 10, 198/13

\textbf{convocations} \quad \text{. In good faith, I} \quad 10, 198/4

\textbf{convocations} \quad \text{be at the leastwise} \quad 10, 198/16

\textbf{copulatives} \quad \text{and disjunctives. This man} \quad 10, 33/23

\textbf{Corbet} \quad , and Belke. And yet \quad 10, 136/21

\textbf{corners} \quad \text{of the man's heart} \quad 10, 161/35

\textbf{corners} \quad \text{and secretly skulk together} \quad 10, 145/31

\textbf{coroner} \quad , and the law, keeping \quad 10, 107/16

\textbf{corps} \quad \text{of Christendom, both temporality} \quad 10, 215/7

\textbf{corps} \quad \text{of Christendom have long} \quad 10, 213/10

\textbf{corps} \quad \text{of Christendom, in this} \quad 10, 229/29

\textbf{corps} \quad \text{of the law called} \quad 10, 185/17

\textbf{corps} \quad \text{of the spirituality openly} \quad 10, 21/2

\textbf{corps} \quad \text{of Christendom, spirituality and} \quad 10, 215/27

\textbf{corps} \quad \text{of Christendom, which laws} \quad 10, 9/18

\textbf{correct} \quad \text{heretic or any malefactor} \quad 10, 30/14

\textbf{correction} \quad \text{, it is a confirmation} \quad 10, 217/16

\textbf{correction} \quad \text{of heretics, as I} \quad 10, 216/4

\textbf{correction} \quad \text{for heresy. Did ever} \quad 10, 217/21

\textbf{correction} \quad \text{. Who could end and} \quad 10, 172/12

\textbf{correction} \quad \text{upon the faults of} \quad 10, 30/20

\textbf{correction} \quad \text{. " And when Master More} \quad 10, 169/8

\textbf{correction} \quad \text{were a sufficient confirmation} \quad 10, 217/17

\textbf{correction} \quad \text{is not this a} \quad 10, 170/30

\textbf{correction} \quad \text{. For now, to begin} \quad 10, 172/26

\textbf{correction} \quad \text{by the way of} \quad 10, 119/15

\textbf{corrections} \quad \text{, and there find I} \quad 10, 226/12

\textbf{corrections} \quad \text{to rule the people} \quad 10, 65/24

\textbf{corrections} \quad \text{to rule the people} \quad 10, 66/27

\textbf{corrections} \quad \text{to rule the people} \quad 10, 66/34

\textbf{corrupt} \quad \text{, the faith and virtue} \quad 10, 20/22

\textbf{corrupt} \quad \text{, the faith and virtue} \quad 10, 21/11

\textbf{corrupt} \quad \text{affection: it meaneth none} \quad 10, 161/31

\textbf{corrupt} \quad \text{mind, regarded not the} \quad 10, 155/2

\textbf{corrupt} \quad \text{affection, but of remorse} \quad 10, 161/14

\textbf{corrupt} \quad \text{our judgment that are} \quad 10, 86/27

\textbf{corrupt} \quad \text{canker." And therefore, as} \quad 10, 71/15

\textbf{corrupt} \quad \text{, judge as they think} \quad 10, 162/15

\textbf{corrupted} \quad \text{as the book of} \quad 10, 21/31

\textbf{corrupted} \quad \text{, it must needs follow} \quad 10, 21/20
<table>
<thead>
<tr>
<th>term</th>
<th>concordance</th>
<th>page/line</th>
</tr>
</thead>
<tbody>
<tr>
<td>corrupteth</td>
<td>as Saint Paul also</td>
<td>10, 71/15</td>
</tr>
<tr>
<td>corrupteth</td>
<td>good manners.&quot; Which words</td>
<td>10, 71/10</td>
</tr>
<tr>
<td>corruption</td>
<td>of money. If I</td>
<td>10, 157/7</td>
</tr>
<tr>
<td>corruption</td>
<td>that the judge cannot</td>
<td>10, 159/26</td>
</tr>
<tr>
<td>corruption</td>
<td>, nor such other: yet</td>
<td>10, 163/12</td>
</tr>
<tr>
<td>corruption</td>
<td>; which he saith is</td>
<td>10, 146/16</td>
</tr>
<tr>
<td>corruption</td>
<td>of money, that it</td>
<td>10, 155/23</td>
</tr>
<tr>
<td>corruption</td>
<td>of money, that his</td>
<td>10, 159/22</td>
</tr>
<tr>
<td>cost</td>
<td>, and the printing too</td>
<td>10, 110/7</td>
</tr>
<tr>
<td>cost</td>
<td>. For whereas this man</td>
<td>10, 123/32</td>
</tr>
<tr>
<td>cost</td>
<td>-- what would it</td>
<td>10, 144/10</td>
</tr>
<tr>
<td>costs</td>
<td>by the king's judges</td>
<td>10, 196/17</td>
</tr>
<tr>
<td>council</td>
<td>, and in all the</td>
<td>10, 114/26</td>
</tr>
<tr>
<td>Council</td>
<td>without presentment, and that</td>
<td>10, 143/35</td>
</tr>
<tr>
<td>council</td>
<td>err, there are in</td>
<td>10, 215/15</td>
</tr>
<tr>
<td>Council</td>
<td>to any business about</td>
<td>10, 93/22</td>
</tr>
<tr>
<td>Council</td>
<td>always found causeless and</td>
<td>10, 170/11</td>
</tr>
<tr>
<td>council</td>
<td>of all Christendom, wherein</td>
<td>10, 113/12</td>
</tr>
<tr>
<td>Council</td>
<td>, upon like false bills</td>
<td>10, 68/4</td>
</tr>
<tr>
<td>Council</td>
<td>can see, for all</td>
<td>10, 172/35</td>
</tr>
<tr>
<td>Council</td>
<td>-- I had and</td>
<td>10, 184/7</td>
</tr>
<tr>
<td>Council</td>
<td>the truth hath been</td>
<td>10, 84/22</td>
</tr>
<tr>
<td>Council</td>
<td>. And there have divers</td>
<td>10, 155/10</td>
</tr>
<tr>
<td>council</td>
<td>. And whereas he bringeth</td>
<td>10, 117/21</td>
</tr>
<tr>
<td>Council</td>
<td>: this answer here of</td>
<td>10, 216/11</td>
</tr>
<tr>
<td>Council</td>
<td>, upon secret information, cause</td>
<td>10, 144/3</td>
</tr>
<tr>
<td>Council</td>
<td>and the judges, and</td>
<td>10, 135/33</td>
</tr>
<tr>
<td>council</td>
<td>called Concilium Lateranense, as</td>
<td>10, 114/6</td>
</tr>
<tr>
<td>Council</td>
<td>so specially look upon</td>
<td>10, 172/10</td>
</tr>
<tr>
<td>Council</td>
<td>, not one man came</td>
<td>10, 227/17</td>
</tr>
<tr>
<td>council</td>
<td>. And verily methinketh that</td>
<td>10, 111/25</td>
</tr>
<tr>
<td>Council</td>
<td>, &quot;it is not to</td>
<td>10, 93/1</td>
</tr>
<tr>
<td>Council</td>
<td>, or justices of the</td>
<td>10, 151/6</td>
</tr>
<tr>
<td>council</td>
<td>, and the other farther</td>
<td>10, 217/25</td>
</tr>
<tr>
<td>Council</td>
<td>, and his Parliament, to</td>
<td>10, 182/28</td>
</tr>
<tr>
<td>Council</td>
<td>see that &quot;pride, covetousness</td>
<td>10, 169/17</td>
</tr>
<tr>
<td>Council</td>
<td>, too, to put some</td>
<td>10, 126/17</td>
</tr>
<tr>
<td>Council</td>
<td>, and other right worshipful</td>
<td>10, 78/24</td>
</tr>
<tr>
<td>Council</td>
<td>to put some folk</td>
<td>10, 125/27</td>
</tr>
<tr>
<td>Council</td>
<td>used also sometimes upon</td>
<td>10, 129/3</td>
</tr>
<tr>
<td>Council</td>
<td>, for the sure punishment</td>
<td>10, 155/6</td>
</tr>
<tr>
<td>council</td>
<td>-- that tale he</td>
<td>10, 113/17</td>
</tr>
<tr>
<td>Council</td>
<td>see diligently that there</td>
<td>10, 173/28</td>
</tr>
<tr>
<td>Term</td>
<td>Synonym</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>examination before the King's</td>
<td>Council</td>
<td>10, 230/6</td>
</tr>
<tr>
<td>in a whole general</td>
<td>council</td>
<td>10, 114/20</td>
</tr>
<tr>
<td>the king and his</td>
<td>Council</td>
<td>10, 89/19</td>
</tr>
<tr>
<td>the king and his</td>
<td>Council</td>
<td>10, 92/10</td>
</tr>
<tr>
<td>you, in a general</td>
<td>council</td>
<td>10, 144/25</td>
</tr>
<tr>
<td>King's Highness and his</td>
<td>Council</td>
<td>10, 172/15</td>
</tr>
<tr>
<td>consent of the general</td>
<td>council</td>
<td>10, 224/15</td>
</tr>
<tr>
<td>some by the general</td>
<td>council of Christendom: those deviseth</td>
<td>10, 15/24</td>
</tr>
<tr>
<td>more than the King's</td>
<td>Council</td>
<td>10, 106/29</td>
</tr>
<tr>
<td>may see that the</td>
<td>council</td>
<td>10, 114/16</td>
</tr>
<tr>
<td>King's Highness and his</td>
<td>Council</td>
<td>10, 169/4</td>
</tr>
<tr>
<td>the king and his</td>
<td>Council</td>
<td>10, 170/27</td>
</tr>
<tr>
<td>King's Highness and his</td>
<td>Council</td>
<td>10, 171/8</td>
</tr>
<tr>
<td>ratified by whole general</td>
<td>council</td>
<td>10, 118/30</td>
</tr>
<tr>
<td>great full and whole</td>
<td>council of Christendom was this</td>
<td>10, 144/34</td>
</tr>
<tr>
<td>before the king's honorable</td>
<td>Council</td>
<td>10, 76/31</td>
</tr>
<tr>
<td>worshipful of the King's</td>
<td>Council</td>
<td>10, 136/2</td>
</tr>
<tr>
<td>King's Highness and his</td>
<td>Council</td>
<td>10, 173/20</td>
</tr>
<tr>
<td>before the king's honorable</td>
<td>Council</td>
<td>10, 179/29</td>
</tr>
<tr>
<td>King's Grace or his</td>
<td>Council</td>
<td>10, 98/17</td>
</tr>
<tr>
<td>what strength the general</td>
<td>councils</td>
<td>10, 216/30</td>
</tr>
<tr>
<td>understood of their own</td>
<td>counsel</td>
<td>10, 130/36</td>
</tr>
<tr>
<td>giveth any man good</td>
<td>counsel</td>
<td>10, 18/6</td>
</tr>
<tr>
<td>shame, well and plainly</td>
<td>counsel</td>
<td>10, 51/29</td>
</tr>
<tr>
<td>or of some shrewd</td>
<td>counsel</td>
<td>10, 192/19</td>
</tr>
<tr>
<td>here for today. The</td>
<td>counsel</td>
<td>10, 31/35</td>
</tr>
<tr>
<td>will I follow his</td>
<td>counsel</td>
<td>10, 193/5</td>
</tr>
<tr>
<td>good man with evil</td>
<td>counsel</td>
<td>10, 212/14</td>
</tr>
<tr>
<td>of opening of the</td>
<td>counsel</td>
<td>10, 130/35</td>
</tr>
<tr>
<td>give mine advice and</td>
<td>counsel</td>
<td>10, 193/27</td>
</tr>
<tr>
<td>following of false, wily</td>
<td>counsel</td>
<td>10, 193/29</td>
</tr>
<tr>
<td>the secret advice and</td>
<td>counsel</td>
<td>10, 193/32</td>
</tr>
<tr>
<td>had any &quot;subtle shrews'</td>
<td>counsel</td>
<td>10, 226/30</td>
</tr>
<tr>
<td>else in keeping it</td>
<td>counsel</td>
<td>10, 32/28</td>
</tr>
<tr>
<td>in English, against the</td>
<td>counsel</td>
<td>10, 19/34</td>
</tr>
<tr>
<td>so that the good answer; with another good</td>
<td>counsel</td>
<td>10, 145/19</td>
</tr>
<tr>
<td>point his advice and</td>
<td>counsel</td>
<td>10, 145/22</td>
</tr>
<tr>
<td>and mine, advise and</td>
<td>counsel</td>
<td>10, 51/28</td>
</tr>
<tr>
<td>I am afeard to</td>
<td>counsel</td>
<td>10, 113/9</td>
</tr>
<tr>
<td>is not made of</td>
<td>counsel</td>
<td>10, 56/18</td>
</tr>
<tr>
<td>one, that were of</td>
<td>counsel</td>
<td>10, 53/1</td>
</tr>
<tr>
<td>counsel&quot; nor any evil</td>
<td>counsel</td>
<td>10, 185/12</td>
</tr>
<tr>
<td></td>
<td>counsel at the making of</td>
<td>10, 226/30</td>
</tr>
<tr>
<td>Term</td>
<td>Description</td>
<td>Page Numbers</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Debellation of Salem and Bizance: Concordance of Major Terms</td>
<td></td>
<td>115</td>
</tr>
<tr>
<td>Thomas More Studies</td>
<td>9.2 (2014)</td>
<td></td>
</tr>
</tbody>
</table>
of worship in the
county, and afterward those depositions 10, 151/ 7
county, with calling up of 10, 135/ 21
courage, and increase, and for 10, 88/ 5
courage, and thereby decay the 10, 6/ 13
courage and much increase, they 10, 220/ 11
courage. For first, since he 10, 5/ 15
course, pretending by confederacies, worldly 10, 65/ 23
course, " in not doing good 10, 66/ 26
course of the law is 10, 71/ 17
course of the law might 10, 75/ 35
course upon his oath as 10, 98/ 15
course and usage of all 10, 146/ 28
course than he that lacketh 10, 7/ 32
court, that shall acquit or 10, 149 /30
court and sworn, and to 10, 90/ 27
court, could perceive any of 10, 32/ 18
court thereto, without any peril 10, 139/ 21
court, but to be considered 10, 37/ 14
court -- should be afterward 10, 150/ 11
court to the contrary. And 10, 151/ 4
court to give evidence to 10, 149/ 31
court should assign in like 10, 144/ 9
court for to inform them 10, 149/ 7
court of Parliament itself -- 10, 67/ 31
court before the judge, tell 10, 85/ 21
court, because the judges might 10, 134/ 9
court these companies must needs 10, 79/ 35
court and justices of the 10, 170/ 35
court. And now saw I 10, 134/ 5
court, before the self same judges 10, 150/ 36
court be not so foolish 10, 125/ 19
court to depose, that will 10, 99/ 29
court and in that matter 10, 146/ 14
court, of all the nobility 10, 32/ 36
court and in the other 10, 121/ 24
court, and in the same 10, 148/ 16
court, sitting upon the deliverance 10, 151/ 10
court and by the oaths 10, 154/ 34
court, and then will offer 10, 157/ 4
court and the witnesses brought 10, 154/ 21
courtesy at the cards, pardie 10, 197/ 6
courtesy than for his worse 10, 137/ 15
courts, and was also before 10, 159/ 17
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>courts</td>
<td>can declare, and the</td>
<td>10, 143/ 30</td>
</tr>
<tr>
<td>courts</td>
<td>, wherein there be no</td>
<td>10, 149/ 23</td>
</tr>
<tr>
<td>courts</td>
<td>, if I demurred upon</td>
<td>10, 43/ 34</td>
</tr>
<tr>
<td>courts</td>
<td>weighed and esteemed so</td>
<td>10, 154/ 30</td>
</tr>
<tr>
<td>courts</td>
<td>to give evidences to</td>
<td>10, 149/ 28</td>
</tr>
<tr>
<td>courts</td>
<td>in matters of law</td>
<td>10, 37/ 7</td>
</tr>
<tr>
<td>courts</td>
<td>the tithe of such</td>
<td>10, 196/ 22</td>
</tr>
<tr>
<td>courts</td>
<td>let us put some</td>
<td>10, 153/ 24</td>
</tr>
<tr>
<td>courts</td>
<td>. Now, good readers, evermore</td>
<td>10, 150/ 12</td>
</tr>
<tr>
<td>courts</td>
<td>in which they have</td>
<td>10, 37/ 10</td>
</tr>
<tr>
<td>covenant</td>
<td>and promise by each</td>
<td>10, 198/ 11</td>
</tr>
<tr>
<td>cover</td>
<td>slyly that oversight of</td>
<td>10, 57/ 21</td>
</tr>
<tr>
<td>covertly</td>
<td>was cloaked in them</td>
<td>10, 221/ 33</td>
</tr>
<tr>
<td>covet</td>
<td>honor without offense except</td>
<td>10, 41/ 29</td>
</tr>
<tr>
<td>covetous</td>
<td>, nor have love to</td>
<td>10, 172/ 17</td>
</tr>
<tr>
<td>covetous</td>
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<td>10, 172/ 28</td>
</tr>
<tr>
<td>covetousness</td>
<td>, falsehood, rancor, and malice</td>
<td>10, 165/ 21</td>
</tr>
<tr>
<td>covetousness</td>
<td>, nor worldly love be</td>
<td>10, 169/ 6</td>
</tr>
<tr>
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</tr>
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<td>, nor worldly love be</td>
<td>10, 170/ 29</td>
</tr>
<tr>
<td>covetousness</td>
<td>, nor worldly love be</td>
<td>10, 171/ 10</td>
</tr>
<tr>
<td>covetousness</td>
<td>, or any love at</td>
<td>10, 173/ 5</td>
</tr>
<tr>
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<td>, nor worldly love. For</td>
<td>10, 173/ 11</td>
</tr>
<tr>
<td>covetousness</td>
<td>, or worldly love at</td>
<td>10, 173/ 30</td>
</tr>
<tr>
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<td>, and worldly love, and</td>
<td>10, 175/ 2</td>
</tr>
<tr>
<td>covetousness</td>
<td>, nor love toward the</td>
<td>10, 174/ 19</td>
</tr>
<tr>
<td>covetousness</td>
<td>, or love toward the</td>
<td>10, 176/ 32</td>
</tr>
<tr>
<td>cow</td>
<td>again, and turneth over</td>
<td>10, 76/ 3</td>
</tr>
<tr>
<td>cow</td>
<td>, and giveth us a</td>
<td>10, 76/ 1</td>
</tr>
<tr>
<td>craft</td>
<td>he con, but that</td>
<td>10, 104/ 11</td>
</tr>
<tr>
<td>craft</td>
<td>of that comparison discovered</td>
<td>10, 27/ 28</td>
</tr>
<tr>
<td>craft</td>
<td>. Whereas I did there</td>
<td>10, 41/ 15</td>
</tr>
<tr>
<td>craft</td>
<td>, rather than for the</td>
<td>10, 89/ 16</td>
</tr>
<tr>
<td>craft</td>
<td>, rather than for the</td>
<td>10, 90/ 32</td>
</tr>
<tr>
<td>craft</td>
<td>is no great sleight</td>
<td>10, 64/ 24</td>
</tr>
<tr>
<td>craft</td>
<td>that the man useth</td>
<td>10, 191/ 4</td>
</tr>
<tr>
<td>craft</td>
<td>: to misrehearse my matter</td>
<td>10, 6/ 26</td>
</tr>
<tr>
<td>craft</td>
<td>: to leave out, for</td>
<td>10, 169/ 30</td>
</tr>
<tr>
<td>crafty</td>
<td>, and therefore believe them</td>
<td>10, 91/ 10</td>
</tr>
<tr>
<td>created</td>
<td>,&quot; because God's justice is</td>
<td>10, 48/ 1</td>
</tr>
<tr>
<td>credence</td>
<td>that detect a man</td>
<td>10, 92/ 4</td>
</tr>
<tr>
<td>credence</td>
<td>to him and avow</td>
<td>10, 89/ 25</td>
</tr>
</tbody>
</table>
but another will give credence to him and avow  
may not give full credence in that behalf, nor  
to give no great credence to him. For first  
that they were unworthy credence ; and yet have been  
officers will give light credence upon informations made to  
therein also, whereupon the credence of all oaths resteth  
much leaned unto for credence and authority of the  
-- to lose his credence with that open lie  
given as light a credence to such reports in  
every quarter about, by credence given to the book  
rather, to keep his credence in slandering the body  
the party, this man's credence is ten times less  
diminish or increase their credence . Yea, and unto the  
which lawfully may give credence unto him upon certain  
they that will give credence thereto, and will report  
they that will give credence thereto, and will report  
of an accuser and credence of the witness, you  
weened he had been credible and said truth. And  
before, that is scant credible yet. But yet, because  
were wont but to creep together in corners and  
such bold, naughty talking creepeth forth and corrupteth, as  
he, falling angry therewith, cried out unto her aloud  
she started up and cried out unto the friar  
once-warning to every less crime which he committed not  
in peril of a crime saveth once his life  
in so great a crime, by which lawless people  
or any other manner crime . And surely meseemeth that  
large as, in a crime so perilous, reason can  
things for which in crime of heresy the suit  
accounted as great a crime as is the treason  
detestation of such odious crimes, but also for the  
nor some other great crimes, neither, without great hurt  
in such other horrible crimes, the same law is  
that in such heinous crimes his second oath should  
christened, and in other crimes besides heresy plainly reproved  
oppugneth plainly, in all criminal causes almost, all the  
be taken in greatly criminal causes, he answereth with  
be received in such criminal causes no manner witness  
my Dialogue concerning greatly criminous witnesses to be taken  
many other manner of criminal persons, for the general  
both by Platina and Cronica criminous too, that both  
by Platina and Cronica cronicarum too, that both this
in pleas of the
spirituality have left their
and their dealing so
realm, of wrong and
sore thing and a
the while they be
slandereth the ordinaries of
that he prove their
him: this were a
and put them to
men for heresy so
with much wrong and
good folk and of
his complaint upon the
of so many, so
This man is so
little piece one great
by divers very great
liberality, patience, soberness, temperance,
liberality, patience, soberness, temperance,
judge alone, not in
he showeth himself so
this man is so
very sure that the
I will not be
book take away the
and contemning the great
by long usage and
not so much in
like as an evil
is of an evil
king's laws and the
by long usage and
laws and the old
in like wise, men
hope of amendment. Saint
times more harm happen
have seen it, and
And yet is there
especially of them that
harm that would undoubtedly
many men of worship
without great hurt and

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Debellation of Salem and Bizance: Concordance of Major Terms 119</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crown</td>
<td>the judges mishandle the</td>
<td>10, 171/2</td>
</tr>
<tr>
<td>cruel</td>
<td>desire of abjuring and</td>
<td>10, 181/32</td>
</tr>
<tr>
<td>cruel</td>
<td>or unjust, as this</td>
<td>10, 78/15</td>
</tr>
<tr>
<td>cruel</td>
<td>handling men for heresy</td>
<td>10, 170/17</td>
</tr>
<tr>
<td>cruel</td>
<td>-- it is indeed</td>
<td>10, 117/22</td>
</tr>
<tr>
<td>cruel</td>
<td>they should judge light</td>
<td>10, 182/14</td>
</tr>
<tr>
<td>cruel</td>
<td>, wrongful handling of the</td>
<td>10, 213/16</td>
</tr>
<tr>
<td>cruel</td>
<td>, wrongful dealing otherwise than</td>
<td>10, 172/34</td>
</tr>
<tr>
<td>cruel</td>
<td>dealing of the ordinary</td>
<td>10, 74/2</td>
</tr>
<tr>
<td>cruel</td>
<td>punishment unjustly: then I</td>
<td>10, 78/2</td>
</tr>
<tr>
<td>cruelly</td>
<td>that all the world</td>
<td>10, 67/15</td>
</tr>
<tr>
<td>cruelty</td>
<td>: I reckon it the</td>
<td>10, 23/13</td>
</tr>
<tr>
<td>cruelty</td>
<td>of the spiritual judges</td>
<td>10, 170/2</td>
</tr>
<tr>
<td>cunning</td>
<td>, about divers answers, I</td>
<td>10, 5/32</td>
</tr>
<tr>
<td>cunning</td>
<td>in his inclusives and</td>
<td>10, 33/21</td>
</tr>
<tr>
<td>cunning</td>
<td>man had made a</td>
<td>10, 4/29</td>
</tr>
<tr>
<td>cunning</td>
<td>men. And of this</td>
<td>10, 4/26</td>
</tr>
<tr>
<td>cunning</td>
<td>, and such others --</td>
<td>10, 174/25</td>
</tr>
<tr>
<td>cunning</td>
<td>, and such others, yet</td>
<td>10, 175/26</td>
</tr>
<tr>
<td>cunning</td>
<td>but in troth, as</td>
<td>10, 135/9</td>
</tr>
<tr>
<td>cunning</td>
<td>in Greek words that</td>
<td>10, 11/4</td>
</tr>
<tr>
<td>cunning</td>
<td>in Greek words that</td>
<td>10, 12/31</td>
</tr>
<tr>
<td>cunningest</td>
<td>man that could come</td>
<td>10, 4/33</td>
</tr>
<tr>
<td>curious</td>
<td>about the searching out</td>
<td>10, 139/31</td>
</tr>
<tr>
<td>curse</td>
<td>? &quot;No, but we may</td>
<td>10, 187/1</td>
</tr>
<tr>
<td>curse</td>
<td>all the year</td>
<td>10, 118/16</td>
</tr>
<tr>
<td>custom</td>
<td>ratified, agreed, and confirmed</td>
<td>10, 215/8</td>
</tr>
<tr>
<td>custom</td>
<td>, and may be more</td>
<td>10, 80/30</td>
</tr>
<tr>
<td>custom</td>
<td>is to be put</td>
<td>10, 216/28</td>
</tr>
<tr>
<td>custom</td>
<td>, that the longer it</td>
<td>10, 216/27</td>
</tr>
<tr>
<td>custom</td>
<td>of the realm. And</td>
<td>10, 189/23</td>
</tr>
<tr>
<td>custom</td>
<td>through the whole corps</td>
<td>10, 215/27</td>
</tr>
<tr>
<td>customs</td>
<td>of the realm,&quot; and</td>
<td>10, 195/3</td>
</tr>
<tr>
<td>cut</td>
<td>down their woods every</td>
<td>10, 195/19</td>
</tr>
<tr>
<td>Cyprian</td>
<td>, I see well, was</td>
<td>10, 48/30</td>
</tr>
<tr>
<td>daily</td>
<td>to folk as innocent</td>
<td>10, 121/28</td>
</tr>
<tr>
<td>daily</td>
<td>do see it too</td>
<td>10, 148/19</td>
</tr>
<tr>
<td>daily</td>
<td>many a man that</td>
<td>10, 94/21</td>
</tr>
<tr>
<td>daily</td>
<td>administer the sacraments of</td>
<td>10, 84/4</td>
</tr>
<tr>
<td>daily</td>
<td>grow by the increase</td>
<td>10, 98/2</td>
</tr>
<tr>
<td>daily</td>
<td>do prove the thing</td>
<td>10, 104/1</td>
</tr>
<tr>
<td>damage</td>
<td>to the commonweal, and</td>
<td>10, 70/33</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
<td>Page, Line</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------------------------------------------------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>damage</td>
<td>unto the spirituality alone</td>
<td>10, 87/ 10</td>
</tr>
<tr>
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<td>it were to put</td>
<td>10, 39/ 27</td>
</tr>
<tr>
<td>damages</td>
<td>. For he can never</td>
<td>10, 38/ 29</td>
</tr>
<tr>
<td>damages</td>
<td>should be taxed him</td>
<td>10, 196/ 15</td>
</tr>
<tr>
<td>damnable</td>
<td>desire of their worldly</td>
<td>10, 176/ 18</td>
</tr>
<tr>
<td>damnable</td>
<td>frowardness. And therefore while</td>
<td>10, 176/ 16</td>
</tr>
<tr>
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<td>heresies that they learned</td>
<td>10, 48/ 24</td>
</tr>
<tr>
<td>damnation</td>
<td>of them that die</td>
<td>10, 63/ 15</td>
</tr>
<tr>
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<td>that it was pity</td>
<td>10, 48/ 11</td>
</tr>
<tr>
<td>danger</td>
<td>and peril, and cannot</td>
<td>10, 88/ 3</td>
</tr>
<tr>
<td>danger</td>
<td>of it; and therefore</td>
<td>10, 188/ 26</td>
</tr>
<tr>
<td>danger</td>
<td>of hanging. And yet</td>
<td>10, 98/ 8</td>
</tr>
<tr>
<td>danger</td>
<td>of any excommunication, it</td>
<td>10, 185/ 34</td>
</tr>
<tr>
<td>danger</td>
<td>. Wherein there is as</td>
<td>10, 75/ 20</td>
</tr>
<tr>
<td>danger</td>
<td>to the judges, that</td>
<td>10, 161/ 2</td>
</tr>
<tr>
<td>danger</td>
<td>at the last. But</td>
<td>10, 75/ 25</td>
</tr>
<tr>
<td>danger</td>
<td>and peril of them</td>
<td>10, 81/ 19</td>
</tr>
<tr>
<td>danger</td>
<td>of that prohibition that</td>
<td>10, 55/ 8</td>
</tr>
<tr>
<td>danger</td>
<td>that they run in</td>
<td>10, 178/ 32</td>
</tr>
<tr>
<td>danger</td>
<td>that they run in</td>
<td>10, 180/ 9</td>
</tr>
<tr>
<td>danger</td>
<td>yet, and shall, I</td>
<td>10, 75/ 20</td>
</tr>
<tr>
<td>danger</td>
<td>, as by showing the</td>
<td>10, 89/ 19</td>
</tr>
<tr>
<td>danger</td>
<td>, as by showing the</td>
<td>10, 92/ 9</td>
</tr>
<tr>
<td>danger</td>
<td>, may soon step into</td>
<td>10, 80/ 3</td>
</tr>
<tr>
<td>danger</td>
<td>of that suit may</td>
<td>10, 196/ 24</td>
</tr>
<tr>
<td>danger</td>
<td>by reason that the</td>
<td>10, 109/ 34</td>
</tr>
<tr>
<td>danger</td>
<td>inevitable. And that he</td>
<td>10, 160/ 32</td>
</tr>
<tr>
<td>danger</td>
<td>and peril that would</td>
<td>10, 228/ 7</td>
</tr>
<tr>
<td>danger</td>
<td>, that then the ordinary</td>
<td>10, 72/ 8</td>
</tr>
<tr>
<td>danger</td>
<td>of all those texts</td>
<td>10, 55/ 27</td>
</tr>
<tr>
<td>danger</td>
<td>of conscience, though the</td>
<td>10, 161/ 16</td>
</tr>
<tr>
<td>danger</td>
<td>or peril to be</td>
<td>10, 82/ 29</td>
</tr>
<tr>
<td>danger</td>
<td>, too, sufficient to make</td>
<td>10, 97/ 30</td>
</tr>
<tr>
<td>danger</td>
<td>might come to the</td>
<td>10, 109/ 20</td>
</tr>
<tr>
<td>dangerous</td>
<td>thing to fall into</td>
<td>10, 186/ 17</td>
</tr>
<tr>
<td>dangerous</td>
<td>thing to fall into</td>
<td>10, 188/ 21</td>
</tr>
<tr>
<td>dangerous</td>
<td>words of his Division</td>
<td>10, 75/ 23</td>
</tr>
<tr>
<td>dangerous</td>
<td>times as many folk</td>
<td>10, 75/ 7</td>
</tr>
<tr>
<td>dangerous</td>
<td>thing), ye may plainly</td>
<td>10, 189/ 2</td>
</tr>
<tr>
<td>dangerous</td>
<td>law, and more likely</td>
<td>10, 146/ 17</td>
</tr>
<tr>
<td>dangerous</td>
<td>as he speaketh of</td>
<td>10, 74/ 26</td>
</tr>
<tr>
<td>dangerous</td>
<td>time, while this division</td>
<td>10, 72/ 2</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
<td>Line No.</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>----------</td>
</tr>
<tr>
<td>dangerous</td>
<td>time, while this division</td>
<td>10, 74/ 23</td>
</tr>
<tr>
<td>dangerous</td>
<td>word, and to fear</td>
<td>10, 75/ 16</td>
</tr>
<tr>
<td>dangerous</td>
<td>&quot; time, he useth a</td>
<td>10, 75/ 15</td>
</tr>
<tr>
<td>dare</td>
<td>&quot; not &quot;proceed according to</td>
<td>10, 75/ 29</td>
</tr>
<tr>
<td>dare</td>
<td>secretly detect, and by</td>
<td>10, 99/ 11</td>
</tr>
<tr>
<td>dare</td>
<td>say, been as circumspect</td>
<td>10, 138/ 9</td>
</tr>
<tr>
<td>dare</td>
<td>say that as well</td>
<td>10, 209/ 37</td>
</tr>
<tr>
<td>dare</td>
<td>be bold by the</td>
<td>10, 186/ 7</td>
</tr>
<tr>
<td>dare</td>
<td>not for fear of</td>
<td>10, 28/ 3</td>
</tr>
<tr>
<td>dare</td>
<td>in their conscience swear</td>
<td>10, 112/ 2</td>
</tr>
<tr>
<td>dare</td>
<td>not, he deviseth a</td>
<td>10, 102/ 28</td>
</tr>
<tr>
<td>dare</td>
<td>not for fear of</td>
<td>10, 89/ 17</td>
</tr>
<tr>
<td>dare</td>
<td>not for fear of</td>
<td>10, 92/ 7</td>
</tr>
<tr>
<td>dare</td>
<td>not now for him</td>
<td>10, 39/ 16</td>
</tr>
<tr>
<td>dare</td>
<td>say, he heareth nowhere</td>
<td>10, 188/ 1</td>
</tr>
<tr>
<td>dare</td>
<td>say, forgive him. Howbeit</td>
<td>10, 137/ 12</td>
</tr>
<tr>
<td>dare</td>
<td>say, whatsoever himself say</td>
<td>10, 55/ 2</td>
</tr>
<tr>
<td>dare</td>
<td>, peradventure, for his ears</td>
<td>10, 103/ 10</td>
</tr>
<tr>
<td>dare</td>
<td>say. For I never</td>
<td>10, 209/ 17</td>
</tr>
<tr>
<td>dare</td>
<td>swear that in their</td>
<td>10, 112/ 30</td>
</tr>
<tr>
<td>dare</td>
<td>they will not (except</td>
<td>10, 103/ 15</td>
</tr>
<tr>
<td>dare</td>
<td>not, be openly known</td>
<td>10, 102/ 21</td>
</tr>
<tr>
<td>dare</td>
<td>say the ordinaries be</td>
<td>10, 131/ 36</td>
</tr>
<tr>
<td>dare</td>
<td>not, I put as</td>
<td>10, 102/ 26</td>
</tr>
<tr>
<td>dare</td>
<td>yet upon such secret</td>
<td>10, 129/ 9</td>
</tr>
<tr>
<td>dare</td>
<td>say, but such priests</td>
<td>10, 188/ 3</td>
</tr>
<tr>
<td>dare</td>
<td>not, but that though</td>
<td>10, 103/ 15</td>
</tr>
<tr>
<td>dare</td>
<td>not swear that he</td>
<td>10, 111/ 4</td>
</tr>
<tr>
<td>dare</td>
<td>not swear that he</td>
<td>10, 111/ 7</td>
</tr>
<tr>
<td>dare</td>
<td>not swear that in</td>
<td>10, 111/ 28</td>
</tr>
<tr>
<td>dare</td>
<td>not swear that he</td>
<td>10, 112/ 17</td>
</tr>
<tr>
<td>dare</td>
<td>not swear that in</td>
<td>10, 121/ 8</td>
</tr>
<tr>
<td>dare</td>
<td>answer me that it</td>
<td>10, 128/ 23</td>
</tr>
<tr>
<td>dare</td>
<td>boldly warrant, that with</td>
<td>10, 143/ 6</td>
</tr>
<tr>
<td>dare</td>
<td>say thus: that Master</td>
<td>10, 183/ 10</td>
</tr>
<tr>
<td>dare</td>
<td>say thus: that I</td>
<td>10, 183/ 32</td>
</tr>
<tr>
<td>dare</td>
<td>boldly say the whole</td>
<td>10, 196/ 11</td>
</tr>
<tr>
<td>dare</td>
<td>not advise them thereto</td>
<td>10, 56/ 16</td>
</tr>
<tr>
<td>dare</td>
<td>not advise them thereto</td>
<td>10, 122/ 21</td>
</tr>
<tr>
<td>dare</td>
<td>say that there are</td>
<td>10, 122/ 21</td>
</tr>
<tr>
<td>dare</td>
<td>also say they would</td>
<td>10, 137/ 13</td>
</tr>
<tr>
<td>dare</td>
<td>be bold to say</td>
<td>10, 68/ 13</td>
</tr>
<tr>
<td>dare</td>
<td>be bold to tell</td>
<td>10, 124/ 12</td>
</tr>
<tr>
<td>dare</td>
<td>be known to speak</td>
<td>10, 125/ 33</td>
</tr>
</tbody>
</table>
can make -- I
dare be bold to warrant
dare boldly say, 'To this'
dare warrant him, while he
dare not. And yet that
dark -- how dark shall
dark sentence whereby it appeareth
dark, but if it be
dark shall then the darkness
dark is in this matter
darkness be itself?" But now
darkness . And therefore it is
darkness , where shall the temporality
day -- as a man
day as well as it
day . And therefore, as I
Day of Doom. For never
day yet, nor he neither
day longer. For I have
day but that I durst
day still observe it, nor
day yet indeed, nor never
day . For the same judges
day yet but that I
day yet but that he
days likely to be such
days in the clergy more
days, nor, in good faith
days , to the grief of
days any bishop in this
days that now is, and
days , the king's laws to
days ; nor he neither in
days , and such others as
days, this answer that you
dead , to come again into
dead . And against all reason
dead in the damnable heresies
dead mouse. The mother is
dead ) that were of the
dead, because he should well
even very dull and dead. But then was there 10, 6/ 21
cold tale, and as dead as ever was doornail 10, 187/ 30
He that dieth in deadly sin shall go to 10, 63/ 12
not offend therein, especially deadly. But I have against 10, 177/ 4
them that die in deadly sin. But I say 10, 63/ 15
not offend therein, especially deadly. Howbeit, he may also 10, 175/ 9
treatise meant not obstatinate deadly passions, but passions of 10, 68/ 31
appetite of honor is deadly sin”; and that “if 10, 41/ 31
accuser run in the deadly malice of that man 10, 98/ 22
a drawing toward the deadly, rather leave the people 10, 80/ 34
well devise a more deadly defamation of the whole 10, 177/ 13
and in dread of deadly sin, and thereby cause 10, 80/ 35
yet is it no deadly sin,” but will in 10, 80/ 33
administer them sometimes in deadly sin, and yet would 10, 84/ 6
this man giveth a deaf ear always. And here 10, 193/ 11
this point been born deaf and thereby dumb! And 10, 140/ 14
written, and a great deal will I be thereof 10, 14/ 3
the gladder a great deal better too. As for 10, 79/ 12
some part never a deal. If men be content 10, 129/ 19
he answereth a great deal less than half, and 10, 129/ 18
them wist a great deal better what pertained unto 10, 77/ 34
therefore -- though I deal, as you see, so 10, 203/ 20
to grow a great deal faster than they have 10, 74/ 28
that by a great deal. For it was grown 10, 14/ 28
his reason a great deal feebler. For while the 10, 159/ 10
prove their cruel, wrongful dealing otherwise than by "some 10, 172/ 34
that, by his obstinate dealing, with abiding excommunicated and 10, 118/ 15
we should with such dealing deserve! Thus have I 10, 119/ 9
here a very shameless dealing, either of himself or 10, 192/ 18
outrageous deeds in the dealing and mishandling of men 10, 172/ 32
vehement turn by such dealing into plain, open, and 10, 118/ 5
so many, and their dealing so cruel or unjust 10, 78/ 15
this were a cruel dealing of the ordinary, and 10, 74/ 2
well wist their mischievous dealing to be such, and 10, 71/ 24
the circumstance of his dealing in such talking (peradventure 10, 73/ 11
never heard them. Which dealing of his you may 10, 102/ 3
sedition, and trouble, and dealing, and death, in this 10, 140/ 1
of swearing a man's death and winning a man's 10, 108/ 21
than only fear of death -- and add fear 10, 92/ 23
that had sworn the death of another, and because 10, 105/ 30
only the fear of death. And then for that 10, 92/ 19
relapse. The peril of death by relapse is not 10, 116/ 32
by escheat after his death. And if it be 10, 106/ 1
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>trouble</td>
<td>financial failure or suffering</td>
<td>10, 140/2</td>
</tr>
<tr>
<td>death</td>
<td>in this realm many</td>
<td>10, 140/2</td>
</tr>
<tr>
<td>death</td>
<td>though we say they</td>
<td>10, 48/13</td>
</tr>
<tr>
<td>debated</td>
<td>perceive: if either the</td>
<td>10, 162/14</td>
</tr>
<tr>
<td>Debellation of Salem and Bizance</td>
<td>vanquished -- they be</td>
<td>10, 3/3</td>
</tr>
<tr>
<td>debt</td>
<td>and recompenseth his wrongs</td>
<td>10, 51/8</td>
</tr>
<tr>
<td>debts</td>
<td>and relieve extreme poverty</td>
<td>10, 50/12</td>
</tr>
<tr>
<td>debts</td>
<td>and recompensing of wrongs</td>
<td>10, 51/3</td>
</tr>
<tr>
<td>debts</td>
<td>unpaid, and restitution unmade</td>
<td>10, 49/28</td>
</tr>
<tr>
<td>debts</td>
<td>or make restitution of</td>
<td>10, 50/2</td>
</tr>
<tr>
<td>debts</td>
<td>unpaid and their wrongs</td>
<td>10, 51/24</td>
</tr>
<tr>
<td>debts</td>
<td>be first to be</td>
<td>10, 49/31</td>
</tr>
<tr>
<td>debts</td>
<td>paid them, were able</td>
<td>10, 51/13</td>
</tr>
<tr>
<td>debts</td>
<td>or restitutions, where there</td>
<td>10, 50/31</td>
</tr>
<tr>
<td>debts</td>
<td>owing, of which sort</td>
<td>10, 51/11</td>
</tr>
<tr>
<td>debts</td>
<td>and recompense wrongs first</td>
<td>10, 51/5</td>
</tr>
<tr>
<td>decay</td>
<td>-- I care not</td>
<td>10, 104/20</td>
</tr>
<tr>
<td>decay</td>
<td>of the Catholic, Christian</td>
<td>10, 15/29</td>
</tr>
<tr>
<td>decay</td>
<td>of the Catholic faith</td>
<td>10, 87/8</td>
</tr>
<tr>
<td>decay</td>
<td>of Christ's Catholic faith</td>
<td>10, 132/14</td>
</tr>
<tr>
<td>decay</td>
<td>of the Catholic faith</td>
<td>10, 145/16</td>
</tr>
<tr>
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<td>of the Catholic faith</td>
<td>10, 222/1</td>
</tr>
<tr>
<td>decay</td>
<td>of the Catholic faith</td>
<td>10, 224/11</td>
</tr>
<tr>
<td>decay</td>
<td>by the change of</td>
<td>10, 228/4</td>
</tr>
<tr>
<td>decay</td>
<td>of the Christian, Catholic</td>
<td>10, 213/23</td>
</tr>
<tr>
<td>decay</td>
<td>of the faith by</td>
<td>10, 168/4</td>
</tr>
<tr>
<td>decay</td>
<td>. And then God save</td>
<td>10, 119/7</td>
</tr>
<tr>
<td>decay</td>
<td>and perish in many</td>
<td>10, 223/7</td>
</tr>
<tr>
<td>decay</td>
<td>, and heretics so should</td>
<td>10, 104/34</td>
</tr>
<tr>
<td>decay</td>
<td>the faith. This was</td>
<td>10, 6/13</td>
</tr>
<tr>
<td>deceive</td>
<td>: then will you not</td>
<td>10, 88/6</td>
</tr>
<tr>
<td>deceive</td>
<td>him so as to</td>
<td>10, 64/17</td>
</tr>
<tr>
<td>deceive</td>
<td>him: I beseech you</td>
<td>10, 191/3</td>
</tr>
<tr>
<td>deceive</td>
<td>the reader. For albeit</td>
<td>10, 6/23</td>
</tr>
<tr>
<td>deceive</td>
<td>other men in this</td>
<td>10, 157/12</td>
</tr>
<tr>
<td>deceive</td>
<td>others and make them</td>
<td>10, 156/30</td>
</tr>
<tr>
<td>deceive</td>
<td>him: God send them</td>
<td>10, 230/35</td>
</tr>
<tr>
<td>deceive</td>
<td>this good simple soul</td>
<td>10, 189/7</td>
</tr>
<tr>
<td>deceive</td>
<td>you. But two things</td>
<td>10, 86/23</td>
</tr>
<tr>
<td>deceived</td>
<td>him. And besides sundry</td>
<td>10, 227/3</td>
</tr>
<tr>
<td>deceived</td>
<td>and they both charitable</td>
<td>10, 91/17</td>
</tr>
<tr>
<td>deceived</td>
<td>: the law goeth as</td>
<td>10, 153/12</td>
</tr>
</tbody>
</table>
by guess may be deceived (for, as himself saith 10, 230/ 30
One, that I have deceived his hope, in that 10, 8/ 6
not in his saying deceived ) that every judge in 10, 160/ 30
may fall and be deceived . Nor I mean not 10, 175/ 5
my "judgment" is "far deceived ": in this point, good 10, 18/ 21
as soon may be deceived , while we see that 10, 10/ 9
he wrote them either deceived by some shrews or 10, 230/ 33
some wily shrews that deceived him. And so was 10, 9/ 27
judge if he were deceived and the thing otherwise 10, 160/ 34
troth yet many times deceived them that in an 10, 135/ 23
now, when his new declaration hath made a change 10, 41/ 20
-- there is his declaration both very bare and 10, 42/ 7
here, by his new declaration -- he bringeth in 10, 41/ 18
and to keep his declaration in store for an 10, 73/ 14
return to his own declaration here in his eleventh 10, 57/ 20
the end about his declaration that it may be 10, 167/ 1
good. But now the else but for the declaration and perfection of the 10, 25/ 13
this good man's new declaration , the light of grace 10, 208/ 3
for a more plain declaration therein, I shall say 10, 122/ 2
and come forth for declaration of them that are 10, 148/ 32
but upon mine own declaration , which of these three 10, 34/ 1
Sir Thomas More The Declaration of the Title The 10, 3/ 1
with his "considerations" and " declarations " he goeth about now 10, 17/ 23
and all his new declarations bringeth altogether ever the 10, 208/ 28
his "considerations" and his " declarations ," that mine "objections" are 10, 13/ 34
goodly piece; and to declare himself indifferent, and to 10, 189/ 18
do such as may declare the more clearly that 10, 116/ 16
in like wise to declare if I found out 10, 79/ 26
presented. But yet thus declare they their good wills 10, 189/ 6
will, and so doth, declare therein what he there 10, 41/ 14
is true -- I declare and show in my matter. For whereas I 10, 170/ 13
them well, sufficiently do declare that he is in 10, 112/ 29
the king's courts can declare that law forbiddeth 10, 194/ 23
indeed, I do myself declare , and the little amendment 10, 143/ 30
well soever himself here declare expressly, in many places 10, 63/ 33
to answer and to declare his good meaning, myself 10, 14/ 6
that if I should declare that he meant not 10, 40/ 34
of heresy as may declare the cause openly, both 10, 129/ 11
talk heresies, then to declare their mind that they 10, 70/ 6
he would seem to declare two ways that the 10, 171/ 36
declare it unto their ordinaries 10, 82/ 20
declare it -- there is 10, 42/ 7
farther yet, and I declare what profit there cometh
as I have expressly declared in mine Apology, neither
book of Division, well declared in mine Apology. And
Lo, thus I there declared, good readers, by common
that I had once declared them the difference. These
of, I have clearly declared that they need not
this hath he plainly declared that he neither understandeth
so fealty excused, he declaredth his words again which
where this good man declaredth what thing an apolo
his answer, wherein he declaredth the matter, and argueth
And yet after, he declaredth it further and better
voided that the ordinary declaredth him for discharged without
politiques. And here he declaredth that he doth not
writing. But yet he declaredth both their false heresies
meant as he now declaredth : that division is between
his nineteenth chapter he declaredth what he meaneth by
or twain wherein he declaredth that he meant not
his book, here he declaredth his mind that he
his first book he declaredth himself that the case
otherwise indeed -- he declaredth farther by the words
matter. For here he declaredth that by these words
he meant as himself declaredth or meant to teach
meant as he now declaredth his mind (which very
184. Here this man declaredth that the words of
good readers, this Pacifier declaredth his mind zealous and
of the Holy Land, declaring that he "never desired
the apostles had, and declaring that his words were
that with his new declaring that the bishop or
witnesses it is there decreed that the bishop or
Statuta quedam," it is decreed that if the bishop
fifth book of the decretals, in the title De
common, as in very deed it is -- that
yet they do the deed but of a passion
be such in very deed as soon after shall
men would allow my deed -- to all this
void his plain, open deed with his bare, bold
doing of the deed with the conscience of
too, though the further deed be not done (no
prove not precisely the deed, yet make every man
perilous heretic in very deed. And then, for aught
hundred hap in very deed . Consider also, good readers
had not done the deed take any harm so
person which for such deed or saying is accused
necessary consequence of the deed, this argument is very necessary consequence of the deed, this argument is very necessary consequence of the deed, this argument is very necessary consequence of the deed, this argument is very necessary consequence of the deed, this argument is very necessary consequence of the deed, this argument is very necessary consequence of the deed, this argument is very necessary consequence of the deed, this argument is very
that never did the deed that were laid to deed that were laid to deed that were laid to deed that were laid to deed that were laid to deed that were laid to deed that were laid to deed that were laid to deed that were laid to
none adultery done in deed, though the laws of deed, though the laws of deed, though the laws of deed, though the laws of deed, though the laws of deed, though the laws of deed, though the laws of deed, though the laws of deed, though the laws of
ever ever the deed, his the malice of deed, his the malice of deed, his the malice of deed, his the malice of deed, his the malice of deed, his the malice of deed, his the malice of deed, his the malice of deed, his the malice of
which is in very deed, a very malicious, naughty deed, a very malicious, naughty deed, a very malicious, naughty deed, a very malicious, naughty deed, a very malicious, naughty deed, a very malicious, naughty deed, a very malicious, naughty deed, a very malicious, naughty deed, a very malicious, naughty
proved guilty of the deed, is yet proved suspect deed, is yet proved suspect deed, is yet proved suspect deed, is yet proved suspect deed, is yet proved suspect deed, is yet proved suspect deed, is yet proved suspect deed, is yet proved suspect deed, is yet proved suspect
worshipful witnesses too, the deed, and the report of deed, and the report of deed, and the report of deed, and the report of deed, and the report of deed, and the report of deed, and the report of deed, and the report of deed, and the report of
yea, and though the deed, that they should forbear deed, that they should forbear deed, that they should forbear deed, that they should forbear deed, that they should forbear deed, that they should forbear deed, that they should forbear deed, that they should forbear deed, that they should forbear
yet doth not the deed, and saith that his deed, and saith that his deed, and saith that his deed, and saith that his deed, and saith that his deed, and saith that his deed, and saith that his deed, and saith that his deed, and saith that his
themselves have seen the deed, or heard the words deed, or heard the words deed, or heard the words deed, or heard the words deed, or heard the words deed, or heard the words deed, or heard the words deed, or heard the words deed, or heard the words
think it a good deed, to see them punished deed, to see them punished deed, to see them punished deed, to see them punished deed, to see them punished deed, to see them punished deed, to see them punished deed, to see them punished deed, to see them punished
be known for his deed, therewith. Whether they be deed, therewith. Whether they be deed, therewith. Whether they be deed, therewith. Whether they be deed, therewith. Whether they be deed, therewith. Whether they be deed, therewith. Whether they be deed, therewith. Whether they be
doed, and open actual deed, so few they be deed, so few they be deed, so few they be deed, so few they be deed, so few they be deed, so few they be deed, so few they be deed, so few they be deed, so few they be
name. And in very deed, in all this whole deed, in all this whole deed, in all this whole deed, in all this whole deed, in all this whole deed, in all this whole deed, in all this whole deed, in all this whole deed, in all this whole
neither in word nor deed, and not unto the deed, and not unto the deed, and not unto the deed, and not unto the deed, and not unto the deed, and not unto the deed, and not unto the deed, and not unto the deed, and not unto the
the possibility of the deed, "That is very truth deed, "That is very truth deed, "That is very truth deed, "That is very truth deed, "That is very truth deed, "That is very truth deed, "That is very truth deed, "That is very truth deed, "That is very truth
these folk do the example in mine own deed, while I was Chancellor deed, while I was Chancellor deed, while I was Chancellor deed, while I was Chancellor deed, while I was Chancellor deed, while I was Chancellor deed, while I was Chancellor deed, while I was Chancellor deed, while I was Chancellor
the sooth, in very deed, taking his word as deed, taking his word as deed, taking his word as deed, taking his word as deed, taking his word as deed, taking his word as deed, taking his word as deed, taking his word as deed, taking his word as
realm in word nor deed, : marry, I would marvel deed, : marry, I would marvel deed, : marry, I would marvel deed, : marry, I would marvel deed, : marry, I would marvel deed, : marry, I would marvel deed, : marry, I would marvel deed, : marry, I would marvel
doing of their evil deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done
doing of their evil deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done deeds, those that are done
in not doing good some of their outrageous deeds, but "pretending by confederacies deeds, but "pretending by confederacies deeds, but "pretending by confederacies deeds, but "pretending by confederacies deeds, but "pretending by confederacies deeds, but "pretending by confederacies deeds, but "pretending by confederacies deeds, but "pretending by confederacies deeds, but "pretending by confederacies
as well words as deeds, in the dealing and deeds, in the dealing and deeds, in the dealing and deeds, in the dealing and deeds, in the dealing and deeds, in the dealing and deeds, in the dealing and deeds, in the dealing and deeds, in the dealing and
their wills for their deeds, " he bringeth forth here deeds, " he bringeth forth here deeds, " he bringeth forth here deeds, " he bringeth forth here deeds, " he bringeth forth here deeds, " he bringeth forth here deeds, " he bringeth forth here deeds, " he bringeth forth here deeds, " he bringeth forth here
and do other good deeds, , and that some be deeds, , and that some be deeds, , and that some be deeds, , and that some be deeds, , and that some be deeds, , and that some be deeds, , and that some be deeds, , and that some be
glory of that argument deeds, to cease the division deeds, to cease the division deeds, to cease the division deeds, to cease the division deeds, to cease the division deeds, to cease the division deeds, to cease the division deeds, to cease the division
defaced, , while you see that defaced, , while you see that defaced, , while you see that defaced, , while you see that defaced, , while you see that defaced, , while you see that defaced, , while you see that defaced, , while you see that
defamation at all? And now defamation at all? And now defamation at all? And now defamation at all? And now defamation at all? And now defamation at all? And now defamation at all? And now defamation at all? And now defamation at all? And now
defamation ? If this good man defamation ? If this good man defamation ? If this good man defamation ? If this good man defamation ? If this good man defamation ? If this good man defamation ? If this good man defamation ? If this good man defamation ? If this good man
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defamation of the whole spirituality defamation of the whole spirituality defamation of the whole spirituality defamation of the whole spirituality defamation of the whole spirituality defamation of the whole spirituality defamation of the whole spirituality defamation of the whole spirituality defamation of the whole spirituality defamation of the whole spirituality
judges spiritual, where I defame them not, but say defame them not, but say defame them not, but say defame them not, but say defame them not, but say defame them not, but say defame them not, but say defame them not, but say defame them not, but say
to say, that I defame all spiritual judges -- defame all spiritual judges -- defame all spiritual judges -- defame all spiritual judges -- defame all spiritual judges -- defame all spiritual judges -- defame all spiritual judges -- defame all spiritual judges --
the more harm to defame the corps of the defame the corps of the defame the corps of the defame the corps of the defame the corps of the defame the corps of the defame the corps of the defame the corps of the
also, than wrongfully to defame either great or small defame either great or small defame either great or small defame either great or small defame either great or small defame either great or small defame either great or small defame either great or small defame either great or small
saith that I thereby defame the judges spiritual, where defame the judges spiritual, where defame the judges spiritual, where defame the judges spiritual, where defame the judges spiritual, where defame the judges spiritual, where defame the judges spiritual, where defame the judges spiritual, where defame the judges spiritual, where
some say" he might defame all the temporal ministers defame all the temporal ministers defame all the temporal ministers defame all the temporal ministers defame all the temporal ministers defame all the temporal ministers defame all the temporal ministers defame all the temporal ministers defame all the temporal ministers
leasings went about to defame and slander them, and defame and slander them, and defame and slander them, and defame and slander them, and defame and slander them, and defame and slander them, and defame and slander them, and defame and slander them, and defame and slander them, and
in defaming the spirituality, in those words he defameth the judges spiritual: I defameth the judges spiritual: I defameth the judges spiritual: I defameth the judges spiritual: I defameth the judges spiritual: I defameth the judges spiritual: I defameth the judges spiritual: I defameth the judges spiritual: I defameth the judges spiritual: I
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>heresy that he here defameth</td>
<td>them of, than he</td>
<td>10, 172/33</td>
</tr>
<tr>
<td>some say's he defameth</td>
<td>and labor to bring</td>
<td>10, 170/15</td>
</tr>
<tr>
<td>of the Division, in defaming</td>
<td>the spirituality, defameth the</td>
<td>10, 22/1</td>
</tr>
<tr>
<td>but that in the defaming</td>
<td>and slandering of the</td>
<td>10, 175/14</td>
</tr>
<tr>
<td>that they that find default</td>
<td>at their abusions and</td>
<td>10, 65/15</td>
</tr>
<tr>
<td>in trouble without some default</td>
<td>of himself; and that</td>
<td>10, 130/28</td>
</tr>
<tr>
<td>would anon find a default</td>
<td>at it; and therefore</td>
<td>10, 181/20</td>
</tr>
<tr>
<td>meseemeth, Master More findeth default</td>
<td>in this behalf where</td>
<td>10, 165/27</td>
</tr>
<tr>
<td>that there is no default</td>
<td>in them, but all</td>
<td>10, 200/3</td>
</tr>
<tr>
<td>some say's no default</td>
<td>at all. For &quot;some&quot;</td>
<td>10, 167/29</td>
</tr>
<tr>
<td>as for any notable default</td>
<td>; for a like thing</td>
<td>10, 61/18</td>
</tr>
<tr>
<td>for him to find default</td>
<td>in the people,&quot; for</td>
<td>10, 18/17</td>
</tr>
<tr>
<td>prove it an &quot;intolerable default</td>
<td>in my sayings and</td>
<td>10, 169/15</td>
</tr>
<tr>
<td>acceptable, he layeth sometimes default</td>
<td>in the temporal law</td>
<td>10, 189/29</td>
</tr>
<tr>
<td>have found as well default</td>
<td>were in the temporalty</td>
<td>10, 18/19</td>
</tr>
<tr>
<td>whole cause and principal default</td>
<td>at is this. I</td>
<td>10, 168/10</td>
</tr>
<tr>
<td>s that he findeth default</td>
<td>of justice to give</td>
<td>10, 209/32</td>
</tr>
<tr>
<td>judge hath enterprised in default</td>
<td>in him unless he</td>
<td>10, 156/36</td>
</tr>
<tr>
<td>him, nor judge any default</td>
<td>, no man without burden</td>
<td>10, 61/25</td>
</tr>
<tr>
<td>in this world without temporary laws, and find defaults</td>
<td>at them, as &quot;truly&quot;</td>
<td>10, 189/33</td>
</tr>
<tr>
<td>the people. Also, if defaults</td>
<td>should be charitably reformed</td>
<td>10, 212/11</td>
</tr>
<tr>
<td>his Apology, speaking of defaults</td>
<td>that, as he thinketh</td>
<td>10, 61/7</td>
</tr>
<tr>
<td>I have spoken of defaults</td>
<td>and abuses in the</td>
<td>10, 20/14</td>
</tr>
<tr>
<td>time: that whosoever proveth defaults</td>
<td>to be in the</td>
<td>10, 20/24</td>
</tr>
<tr>
<td>temporality, he proveth also defaults</td>
<td>to reign in the</td>
<td>10, 20/25</td>
</tr>
<tr>
<td>first spoken of some defaults</td>
<td>that be in the</td>
<td>10, 20/28</td>
</tr>
<tr>
<td>convenient to put the defaults of the laws abroad</td>
<td>10, 193/37</td>
<td></td>
</tr>
<tr>
<td>I have assigned some defaults</td>
<td>in the spiritual law</td>
<td>10, 190/1</td>
</tr>
<tr>
<td>he hath assigned some defaults in the spiritual laws</td>
<td>10, 190/22</td>
<td></td>
</tr>
<tr>
<td>be voided till the defaults in the spirituality be</td>
<td>10, 20/27</td>
<td></td>
</tr>
<tr>
<td>spirituality more than of Defaults in the temporality, because</td>
<td>10, 20/15</td>
<td></td>
</tr>
<tr>
<td>spirituality; and therefore the defaults in the temporality will</td>
<td>10, 20/26</td>
<td></td>
</tr>
<tr>
<td>to bear such light defaults of others the more</td>
<td>10, 61/21</td>
<td></td>
</tr>
<tr>
<td>this thing that I defend now before -- such</td>
<td>10, 157/14</td>
<td></td>
</tr>
<tr>
<td>in a dialogue, to defend his Division against The</td>
<td>10, 3/9</td>
<td></td>
</tr>
<tr>
<td>or of the realm; defend them I am content</td>
<td>10, 193/25</td>
<td></td>
</tr>
<tr>
<td>not fruitless, because they defend the truth and make</td>
<td>10, 39/25</td>
<td></td>
</tr>
<tr>
<td>work than enough to defend them well, and to</td>
<td>10, 49/9</td>
<td></td>
</tr>
<tr>
<td>in this world to defend his first book with</td>
<td>10, 166/36</td>
<td></td>
</tr>
<tr>
<td>keeping, while he cannot defend the contrary but that</td>
<td>10, 105/10</td>
<td></td>
</tr>
<tr>
<td>years, he can never defend his words, but that</td>
<td>10, 214/18</td>
<td></td>
</tr>
<tr>
<td>here, write again and defend his politic device against</td>
<td>10, 142/11</td>
<td></td>
</tr>
</tbody>
</table>
neither, for they both defend husbandmen's houses from thieves 10, 142/ 8
yet but if he defend it opinatively, he should 10, 79/ 9
narrow strait, when to defend one fault he is 10, 206/ 21
would here seem to defend , utterly told in vain 10, 42/ 3
would here so fain defend . And then, instead of 10, 208/ 32
that though he neither defend it obstinately nor can 10, 82/ 37
which it pretendeth to defend , that I purpose to 10, 199/ 19
But, now, if he defend himself with that fashion 10, 137/ 33
thieves would break in, defend their houses themselves. And 10, 142/ 16
not swear that the defendant oweth not the money 10, 113/ 2
ween that he hath defended it well -- which 10, 155/ 17
men's houses should be defended well enough, and their 10, 142/ 35
and the sermon that defended him walketh as wide 10, 5/ 6
And wherein was also defendeth , against my Confutation, Tyndale's 10, 5/ 3
here in this book defendeth in that point his 10, 85/ 30
how feebly he hath defended those things that he 10, 224/ 5
whether he have well defended or not, yourselves shall 10, 155/ 18
words which he therewith defendeth , and mine answer also 10, 49/ 14
it, and so faintly defendeth his former matter which 10, 199/ 18
how substantially this man defendeth his first words again 10, 156/ 23
And the sermon that defendeth here; and ye shall 10, 49/ 7
speaking but also the defending thereof is in words 10, 69/ 21
suppose, that all his defense of mine, answer him 10, 39/ 22
will not, in the defense thereof, fully answered here 10, 96/ 11
speaking but also the defense if it be an 10, 9/ 6
devise for the farther defense , for which cause he 10, 8/ 17
an answer or a defense is nothing else in 10, 131/ 6
an answer or a defense is so faint that 10, 169/ 26
readers, all this pretended defense , not only for my 10, 9/ 9
suppose, that all his defense for many good, worshipful 10, 9/ 13
of his, for any defense that he hath for 10, 49/ 3
an answer of any defense write against his work 10, 8/ 28
thus. First, that for defense of folk's houses there 10, 142/ 13
an answer or a defense made by me, though 10, 9/ 6
making an answer or defense for some other. And 10, 8/ 35
be any answer or defense for mine own self 10, 8/ 34
answer also, and a defense , for the person of 10, 9/ 28
readers, that for the defense of this place, he 10, 206/ 20
second book here in defense of the same: take 10, 169/ 23
a colorable excuse for defense of sowing their heresy 10, 60/ 13
an answer or a defense ." Now, where this good 10, 8/ 15
an answer or a defense indeed: then though it 10, 8/ 30
an answer and a defense of the very good 10, 9/ 16
it be not a
such mind "will not and in a high
that desire in some
that desire in some
break or deny charity,
charity denied, and justice
broken or denied, justice
law made by better
men are nowadays so
nourish any such evil
the temporality so much
devised so sufficient to
unto it, that might
as a desperate wretch
court, sitting upon the
sessions, he shall be
but, after all that, than those that are
sore labor at last
that he which is -- then is he
king our sovereign lord
et fama, he is
then he shall be
come, he shall be
indeed. That priest I
when a man is
abjuration nor purgation, but
of felony, and so
was after indicted, but
meaning is that that
every session of jail
meanwhile for his evil
the party by some
is of such evil
shrewd mind of his
king's courts, if I
matter is at a
any manner broken or
told tale of charity
though he would have
warrant if they be
defense for myself, yet is
defer their good purpose for
degree, and such as he
degree and some intent, and
degree, and to some intent
delay justice, and do not
delayed, and some of the
delayed, any of the seven
deliberation. And in such other
delicate in reading, and so
delight; or openly to the
delighteth to hear of them
deliver the accusers from fear
deliver them of it? And
deliver him to the secular
delivery of the prisoner: yet
delivered by proclamations -- so
delivered by proclamation; and yet
delivered by proclamation be found
delivered of a dead mouse
delivered by proclamation hath always
delivered; and yet he payeth
delivered great substance into the
delivered as a man proved
delivered. Whereby, Master More saith
delivered without fine or any
delivered unto his ordinary, and
delivered upon the said writ
delivered quite, howsoever that either
delivered by proclamation, to the
delivered forth free upon the
delivery should be resembled to
delivery, every leet through the
demeanor at home among his
demeanor of himself giveth occasion
demeanor among his neighbors that
demure countenance, and the harmful
demurred upon it, utterly mar
demurrer in this point, and
denied, justice delayed, any of
denied, and justice delayed, and
denied all that I speak
denied. If he think it
warrant, if it be denied . In these words, lo 10, 89/ 27
and that word he denied not, but always biddeth 10, 101/ 4
denieth nothing, nor answereth nothing 10, 104/ 5
this remedy Master More denied not to be convenient 10, 89/ 22
In these words he denied it not: ergo, he 10, 97/ 16
the more the man denied that thing himself -- 10, 10/ 3
good as this: "He denied it not in one 10, 97/ 17
one place: ergo, he denied it not in no 10, 97/ 18
that cause he neither denied nor any one word 10, 102/ 31
Also Sir Thomas More denied not but that by 10, 110/ 33
as this is? He denied not but that the 10, 217/ 24
himself (as you see) denied not in the end 10, 230/ 13
it not: ergo, he denied it not. Which argument 10, 97/ 16
the cause, and will denounce him as a heretic 10, 89/ 13
of Summa angelica to denounce them all assoiled again 10, 186/ 8
the cause, and will denounce him a heretic therefor 10, 90/ 17
man first for a denouncer secretly, and after that 10, 94/ 28
-- so doth every denouncer , every accuser, and, in 10, 185/ 25
to mistrust such a denouncer only because that he 10, 91/ 25
authority of Summa rosella, denounceth here all the justices 10, 186/ 6
time before any open denunciation : I will not much 10, 70/ 24
so boasteth that I deny him not, and would 10, 83/ 13
to say that I deny not his device to 10, 96/ 18
saith that though I deny not his device to 10, 97/ 19
this good man not , which is for my 10, 128/ 8
whereas he saith I deny not that he may 10, 112/ 6
though Master More cannot deny these faults I suppose 10, 22/ 8
Moreover, lest he might deny me that I said 10, 102/ 35
Howbeit, I will not deny him this indeed, but 10, 75/ 23
which no man can deny , that there is no 10, 230/ 8
some manner break or deny charity, delay justice, and 10, 43/ 16
chapter of mine Apology deny "that a man may 10, 111/ 10
man thereto, that I deny not in mine Apology 10, 96/ 13
to say that I deny not in mine Apology 10, 96/ 30
haply show himself to deny that he said before 10, 165/ 19
I did indeed not deny but that some division 10, 62/ 36
that he saith I deny not, because that in 10, 97/ 6
man saith that I deny not but that he 10, 112/ 4
indeed I do not deny it, but then, you 10, 96/ 32
this book that I deny it not. This good 10, 97/ 13
that I do not deny -- as though he 10, 83/ 9
you have heard me deny such as were the 10, 22/ 9
leaf well and plainly deny . And yet you see 10, 97/ 12

Thomas More Studies 9.2 (2014)
Debellation of Salem and Bizance: Concordance of Major Terms 132

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>cause by all that</td>
<td>denying</td>
<td>10, 104/ 3</td>
</tr>
<tr>
<td>hath sworn true in</td>
<td>urging</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>device, doubly (ere we</td>
<td>departing</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>seemeth good that he</td>
<td>depart</td>
<td>10, 72/ 26</td>
</tr>
<tr>
<td>openly, but let him</td>
<td>depart</td>
<td>10, 74/ 10</td>
</tr>
<tr>
<td>the jury not yet</td>
<td>departed</td>
<td>10, 154/ 7</td>
</tr>
<tr>
<td>good lesson at his</td>
<td>departing</td>
<td>10, 123/ 35</td>
</tr>
<tr>
<td>good lesson at his</td>
<td>departure</td>
<td>10, 123/ 36</td>
</tr>
<tr>
<td>law a very plain</td>
<td>know and will also</td>
<td>10, 43/ 33</td>
</tr>
<tr>
<td>and in trouble, and</td>
<td>deny</td>
<td>10, 80/ 39</td>
</tr>
<tr>
<td>will offer himself to</td>
<td>depart</td>
<td>10, 103/ 8</td>
</tr>
<tr>
<td>that before heard them</td>
<td>depart</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>witness that cometh to</td>
<td>depart</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>by the court to</td>
<td>depart</td>
<td>10, 72/ 26</td>
</tr>
<tr>
<td>some good and honest</td>
<td>depart</td>
<td>10, 74/ 10</td>
</tr>
<tr>
<td>thereof. And haply there</td>
<td>depart</td>
<td>10, 154/ 35</td>
</tr>
<tr>
<td>in by process and</td>
<td>depart</td>
<td>10, 156/ 33</td>
</tr>
<tr>
<td>persons sworn and examined</td>
<td>depart</td>
<td>10, 123/ 36</td>
</tr>
<tr>
<td>the time, but only</td>
<td>depart</td>
<td>10, 157/ 5</td>
</tr>
<tr>
<td>when a witness hath</td>
<td>depart</td>
<td>10, 148/ 33</td>
</tr>
<tr>
<td>to that he hath</td>
<td>depart</td>
<td>10, 157/ 31</td>
</tr>
<tr>
<td>to be some that</td>
<td>depart</td>
<td>10, 157/ 36</td>
</tr>
<tr>
<td>his is that afterward</td>
<td>depart</td>
<td>10, 156/ 32</td>
</tr>
<tr>
<td>own affinity, and in</td>
<td>depose</td>
<td>10, 74/ 10</td>
</tr>
<tr>
<td>heretic, and upon which</td>
<td>depose</td>
<td>10, 103/ 8</td>
</tr>
<tr>
<td>to avow then his</td>
<td>depose</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>by his new, contrary</td>
<td>depose</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>by his new, contrary</td>
<td>depose</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>be content that his</td>
<td>depose</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>county, and afterward those</td>
<td>depose</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>after, upon their open</td>
<td>depose</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>condemned of heresy by</td>
<td>depose</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>man, detect by their</td>
<td>depose</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>their names and their</td>
<td>depose</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>But yet those old</td>
<td>depose</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>cases, the witnesses whose</td>
<td>depose</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>and shall hear their</td>
<td>depose</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>will not dispraise or</td>
<td>depose</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>as long as a</td>
<td>depose</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>of Alexandria by their</td>
<td>depose</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>have the laws in</td>
<td>depose</td>
<td>10, 105/ 20</td>
</tr>
<tr>
<td>and claim their authority</td>
<td>depose</td>
<td>10, 112/ 36</td>
</tr>
<tr>
<td>derived</td>
<td>derived</td>
<td>10, 214/ 16</td>
</tr>
</tbody>
</table>
Debellation of Salem and Bizance: Concordance of Major Terms 133

therein, nor so immediately
deferred of God, as to
they have authority immediately
deferred from God. But as
high and so immediately
deferred from God, etc. I
high and so immediately
deferred of God, in such
high and so immediately
deferred from God that the
high and so immediately
deferred of God that the
high and so immediately
deferred from God that the
descendeth to the making of
indeed." And thereupon he
sober order that he
should with such dealing
deserve ! Thus have I, good
think, verily, they shall
deserve great thanks of God
punished as he hath
served as they well
deserved, yet we let not
deserved, there is the order
deserveth it not, happeth seldom
deserveth . And therefore if this
desire and that, and that
desire of abjuring and punishing
desire you to believe me
desire and fervent concupiscence toward
desire in some degree, and
desire in some degree and
desire of punishment in spiritual
desire in any man to
desire that they may be
desire in spiritual men to
desire in spiritual men to
desire to put men to
desire that spiritual men have
desire to abjure men or
desire to cause men abjure
desire of revenging mine own
desire you, good readers, to
desire and have surety for
desire to put the King's
desire witnesses at the bar
desire now for then that
desire and affection to have
desire and affection to have
desire and affection to have
desire and affection to have
desire and affection to have
Return to Index

Debellation of Salem and Bizance: Concordance of Major Terms 134

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>desire</td>
<td>of their worldly exaltation</td>
<td>10, 176/ 18</td>
</tr>
<tr>
<td>desired</td>
<td>them the apostles’ poverty</td>
<td>10, 36/ 1</td>
</tr>
<tr>
<td>desireth</td>
<td>me to ask what</td>
<td>10, 82/ 15</td>
</tr>
<tr>
<td>desireth</td>
<td>, though by God’s grace</td>
<td>10, 15/ 26</td>
</tr>
<tr>
<td>desireth</td>
<td>not that it so</td>
<td>10, 15/ 27</td>
</tr>
<tr>
<td>desireth</td>
<td>to have reformed be</td>
<td>10, 15/ 20</td>
</tr>
<tr>
<td>desiring</td>
<td>men’s abjuration and punishment</td>
<td>10, 182/ 17</td>
</tr>
<tr>
<td>desiring</td>
<td>, as peradventure they would</td>
<td>10, 153/ 34</td>
</tr>
<tr>
<td>desirous</td>
<td>to see the Pacifier’s</td>
<td>10, 11/ 10</td>
</tr>
<tr>
<td>despair</td>
<td>of them, but they</td>
<td>10, 47/ 34</td>
</tr>
<tr>
<td>desperate</td>
<td>wretch deliver him to</td>
<td>10, 73/ 36</td>
</tr>
<tr>
<td>desperate</td>
<td>wretches. This is a</td>
<td>10, 48/ 27</td>
</tr>
<tr>
<td>desperate</td>
<td>whose living showeth no</td>
<td>10, 48/ 29</td>
</tr>
<tr>
<td>desperate</td>
<td>wretches, “sometimes” stark heretics</td>
<td>10, 29/ 25</td>
</tr>
<tr>
<td>despair</td>
<td>. And yet was Saint</td>
<td>10, 48/ 33</td>
</tr>
<tr>
<td>despising</td>
<td>of the temporal power</td>
<td>10, 187/ 26</td>
</tr>
<tr>
<td>despoil</td>
<td>, and kill, also, much</td>
<td>10, 105/ 2</td>
</tr>
<tr>
<td>destroy</td>
<td>the Church and to</td>
<td>10, 65/ 17</td>
</tr>
<tr>
<td>destroy</td>
<td>much victual, so the</td>
<td>10, 142/ 7</td>
</tr>
<tr>
<td>destroy</td>
<td>him. And the common</td>
<td>10, 94/ 23</td>
</tr>
<tr>
<td>destroy</td>
<td>) may, whatsoever this man</td>
<td>10, 85/ 25</td>
</tr>
<tr>
<td>destroy</td>
<td>, as praying to saints</td>
<td>10, 222/ 32</td>
</tr>
<tr>
<td>destroy</td>
<td>. For whose unreasonableness therein</td>
<td>10, 228/ 6</td>
</tr>
<tr>
<td>destroyed</td>
<td>, by their false doctrine</td>
<td>10, 48/ 23</td>
</tr>
<tr>
<td>destruction</td>
<td>of many a good</td>
<td>10, 70/ 34</td>
</tr>
<tr>
<td>destruction</td>
<td>of themselves and others</td>
<td>10, 121/ 29</td>
</tr>
<tr>
<td>destruction</td>
<td>upon suspicion of heresy</td>
<td>10, 17/ 4</td>
</tr>
<tr>
<td>destruction</td>
<td>. But then will this</td>
<td>10, 69/ 26</td>
</tr>
<tr>
<td>detect</td>
<td>this heretic, against whom</td>
<td>10, 95/ 3</td>
</tr>
<tr>
<td>detect</td>
<td>by their depositions another</td>
<td>10, 107/ 28</td>
</tr>
<tr>
<td>detect</td>
<td>himself, but if some</td>
<td>10, 90/ 10</td>
</tr>
<tr>
<td>detect</td>
<td>any man, may be</td>
<td>10, 91/ 8</td>
</tr>
<tr>
<td>detect</td>
<td>a man of heresy</td>
<td>10, 92/ 4</td>
</tr>
<tr>
<td>detect</td>
<td>him -- they shall</td>
<td>10, 107/ 33</td>
</tr>
<tr>
<td>detect</td>
<td>) if they were once</td>
<td>10, 99/ 22</td>
</tr>
<tr>
<td>detect</td>
<td>, and by whom the</td>
<td>10, 99/ 11</td>
</tr>
<tr>
<td>detect</td>
<td>and bear witness, ye</td>
<td>10, 99/ 7</td>
</tr>
<tr>
<td>detected</td>
<td>of heresy but that</td>
<td>10, 89/ 9</td>
</tr>
<tr>
<td>detected</td>
<td>of heresy, but that</td>
<td>10, 90/ 6</td>
</tr>
<tr>
<td>detected</td>
<td>is known for mighty</td>
<td>10, 95/ 32</td>
</tr>
<tr>
<td>detected</td>
<td>thereof. And haply there</td>
<td>10, 107/ 26</td>
</tr>
<tr>
<td>detected</td>
<td>shall (if he be</td>
<td>10, 91/ 21</td>
</tr>
<tr>
<td>detected</td>
<td>for a heretic, but</td>
<td>10, 72/ 20</td>
</tr>
</tbody>
</table>

Thomas More Studies 9.2 (2014)
no man can be detected, except a man detected
that he which is detected were a man of
and the man they detected or accused of heresy
never so many men detected a very perilous heretic
of: that the party detected should in such case
so fully to be detected by this way of
the party that is detected to know who hath
detecteth it, peradventure four or
detecting of them and also
detecting any man of heresy
detection, turn of their own
detection never so true, yet
detector from taking upon him
determinate persons to do evil
determinately included to any one
determinately and in certain than
determination of certain evil folk
determination, but upon mine own
determination which of the three
detest them and swear that
detestation of such hypocrisy, and
detestation of such odious crimes
detestation of them rehearsest them
Deutsch woman speaketh. But now
device of open accusers. Consider
device of open accusers alone
device, he forthwith addeth this
device against bandogs, and therein
device of nought. And on
device, that none be suffered
device to be "convenient for
device to be convenient for
device to be convenient, yet
device, that he devised in
device, if we dig up
device is convenient for this
device, heretics may go unarrested
device that a good fellow
device, to temper his device
device would do. Howbeit, the
device, though peradventure it would
device were followed, it appeareth

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Usage</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>device</td>
<td>, though it might serve</td>
<td>10, 96/23</td>
</tr>
<tr>
<td>device</td>
<td>is not much wiser</td>
<td>10, 100/11</td>
</tr>
<tr>
<td>device</td>
<td>of only open accusers</td>
<td>10, 98/1</td>
</tr>
<tr>
<td>device</td>
<td>of his order for</td>
<td>10, 77/14</td>
</tr>
<tr>
<td>device</td>
<td>-- to put away</td>
<td>10, 104/12</td>
</tr>
<tr>
<td>device</td>
<td>. But yet, since which</td>
<td>10, 182/6</td>
</tr>
<tr>
<td>device</td>
<td>would never so serve</td>
<td>10, 119/17</td>
</tr>
<tr>
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<td>in the stead --</td>
<td>10, 145/26</td>
</tr>
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<td>of his take away</td>
<td>10, 177/18</td>
</tr>
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<td>device</td>
<td>, that though there were</td>
<td>10, 72/33</td>
</tr>
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<td>device</td>
<td>write I these words</td>
<td>10, 96/35</td>
</tr>
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<td>device</td>
<td>as I think convenient</td>
<td>10, 97/21</td>
</tr>
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<td>device</td>
<td>in putting this law</td>
<td>10, 105/7</td>
</tr>
<tr>
<td>device</td>
<td>at this time: for</td>
<td>10, 181/19</td>
</tr>
<tr>
<td>device</td>
<td>of his, to put</td>
<td>10, 197/8</td>
</tr>
<tr>
<td>device</td>
<td>, doubly (ere we depart</td>
<td>10, 105/20</td>
</tr>
<tr>
<td>device</td>
<td>in such wise that</td>
<td>10, 181/31</td>
</tr>
<tr>
<td>devices</td>
<td>wherein this good man</td>
<td>10, 70/26</td>
</tr>
<tr>
<td>devices</td>
<td>, that without great increase</td>
<td>10, 229/33</td>
</tr>
<tr>
<td>devices</td>
<td>bringeth himself into a</td>
<td>10, 182/30</td>
</tr>
<tr>
<td>devices</td>
<td>pass and let the</td>
<td>10, 99/1</td>
</tr>
<tr>
<td>devices</td>
<td>that would make heresies</td>
<td>10, 230/19</td>
</tr>
<tr>
<td>devices</td>
<td>more, every man after</td>
<td>10, 35/7</td>
</tr>
<tr>
<td>devices</td>
<td>with change of good</td>
<td>10, 200/11</td>
</tr>
<tr>
<td>devices</td>
<td>in his order to</td>
<td>10, 77/8</td>
</tr>
<tr>
<td>devices</td>
<td>will serve sufficiently for</td>
<td>10, 172/22</td>
</tr>
<tr>
<td>devices</td>
<td>, if they were followed</td>
<td>10, 224/23</td>
</tr>
<tr>
<td>devil</td>
<td>. I well allow, therefore</td>
<td>10, 222/23</td>
</tr>
<tr>
<td>devil</td>
<td>. This man hath here</td>
<td>10, 48/35</td>
</tr>
<tr>
<td>devil</td>
<td>put then in his</td>
<td>10, 16/16</td>
</tr>
<tr>
<td>devil</td>
<td>that &quot;it is pity</td>
<td>10, 47/36</td>
</tr>
<tr>
<td>devil</td>
<td>, though men may not</td>
<td>10, 48/9</td>
</tr>
<tr>
<td>devil</td>
<td>. And our Savior himself</td>
<td>10, 48/16</td>
</tr>
<tr>
<td>devil</td>
<td>hath late set a</td>
<td>10, 24/32</td>
</tr>
<tr>
<td>devil</td>
<td>, if God's word be</td>
<td>10, 63/13</td>
</tr>
<tr>
<td>devil's</td>
<td>eldest son,&quot; and except</td>
<td>10, 24/17</td>
</tr>
<tr>
<td>devise</td>
<td>the remedies -- verily</td>
<td>10, 14/34</td>
</tr>
<tr>
<td>devise</td>
<td>a law, and write</td>
<td>10, 141/31</td>
</tr>
<tr>
<td>devise</td>
<td>me such another book</td>
<td>10, 67/29</td>
</tr>
<tr>
<td>devise</td>
<td>no remedies, as though</td>
<td>10, 22/22</td>
</tr>
<tr>
<td>devise</td>
<td>such ways as evil</td>
<td>10, 147/28</td>
</tr>
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<td>how to avoid the</td>
<td>10, 181/22</td>
</tr>
<tr>
<td>devise</td>
<td>a more deadly defamation</td>
<td>10, 177/13</td>
</tr>
</tbody>
</table>
ever he can farther
device for the farther defense
10, 96/ 11
of division, I can
device no reason. For as
10, 187/ 21
what purpose can he
device for which I should
10, 186/ 28
t, "shortly shall I
device . Put accusers in the
10, 100/ 28
of mischievous wretches, to
device a law in such
10, 147/ 35
world could imagine or
device for any manner punishment
10, 221 / 5
would have me now
device and study new. And
10, 22/ 29
so peaceable as to
device such an order that
10, 74/ 32
lawful order and form,
device for the spiritual weal
10, 215/ 17
fault; wherein I cannot
device what the spirituality might
10, 59/ 10
provision any man should
device for their surety. And
10, 96/ 3
that. For I shall
ndevice a provision that it
10, 100/ 18
would in like wise
ndevice for thieves the same
10, 75/ 1
bid me therefore go
device some further thing mine
10, 98/ 27
can this good man
ndevice us himself to call
10, 29/ 10
world could not well
ndevice farther, sufficiently to reform
10, 74/ 18
the man would himself
ndevice it? And with as
10, 115/ 3
else I should have
ndevised the remedies -- albeit
10, 16/ 36
good man had, therefore,
devised rewards for accusers, and
10, 144/ 12
this good man's also
ndevised for their farther safeguard
10, 145/ 23
an accuser I have
ndevised a remedy for his
10, 94/ 4
whereby there shall be
ndevised any punishment for the
10, 118/ 35
glorious device, that he
ndevised in his former book
10, 98/ 10
proceed. This is well
ndevised . And herein he playeth
10, 76/ 1
as a poor man
ndevised once for himself, when
10, 95/ 14
that a good fellow
ndevised once for his neighbor
10, 100/ 12
say that there was
ndevised that whereas I rehearse
10, 5/ 11
ashamed that ever he
ndevised it. For I dare
10, 209/ 37
thing that can be
ndevised can never lack a
10, 215/ 21
hath, as he saith,
devised sufficient remedy. Now, that
10, 92/ 20
by wise men well
ndevised for the repressing of
10, 15/ 23
remedy that he hath
ndevised in his seventh chapter
10, 92/ 36
this good man's provision
ndevised for witnesses shall not
10, 93/ 24
which it is there
ndevised that in some cases
10, 93/ 9
had need to have
ndevised some farther thing than
10, 91/ 34
provision that he hath
ndevised so sufficient to deliver
10, 99/ 4
not in mine Apology "
devised some convenient ways" to
10, 8/ 6
here in this chapter
ndevised is very well liked
10, 71/ 32
the Pacifier full prudently
ndevised . For else would Salem
10, 12/ 17
blame him when he
ndeviseth as full a remedy
10, 98/ 31
the Catholic faith he
ndeviseth no more against heretics
10, 143/ 16
as this man here
ndeviseth -- reject every man
10, 103/ 27
charitable fashion that he
ndeviseth here for heretics --
10, 75/ 2
special ways whereby he deviseth that the King's Highness 10, 172/ 14
for anything that he deviseth , we were likely to 10, 101/ 30
sooner, pardie, this man deviseth it not), of the 10, 98/ 16
whereof (such as he deviseth ) the decay of the 10, 224/ 11
is, therein, that he deviseth not this order for 10, 74/ 21
aught that this man deviseth yet, we should need 10, 91/ 19
the remedy that he deviseth for the surety of 10, 96/ 37
man such as himself deviseth and adviseth that none 10, 39/ 7
council of Christendom: those deviseth he so to be 10, 15/ 25
order that himself shortly deviseth and setteth up upon 10, 90/ 4
his order that he deviseth and buildeth up thereupon 10, 90/ 15
this order that he deviseth here were well observed 10, 74/ 16
they dare not, he deviseth a "remedy" which seldom 10, 102/ 28
this change that he deviseth , while we would help 10, 104/ 29
and increase division with devising and spreading abroad causes 10, 212/ 16
favor of his own devising , he was loath to 10, 108/ 32
out, but excuseth the devising of them thus: And 10, 108/ 33
of his own private devotion than for any fear 10, 196/ 9
spiritual persons for the devotion that good laymen bear 10, 44/ 10
a lot of the devotion "that they should have 10, 36/ 4
therefor: yet, for the devotion of the temporal persons 10, 44/ 16
pity, good doctrine, and devout prayer." And saith that 10, 65/ 10
himself in his own dialogue so well conserveth the 10, 13/ 2
I wrote in my Dialogue concerning greatly criminous witnesses 10, 147/ 18
answer to the Pacifier's Dialogue , considering his faint and 10, 3/ 31
certain sermons wherein my Dialogue was touched for writing 10, 5/ 1
dialogue but also from all dialogue , to defend his Division 10, 11/ 23
dialogue and expresseth it so dialogue , and then judge whether 10, 13/ 3
ninth chapter of his Dialogue had found such a Dialogue ; where since they may 10, 146/ 34
he laboreth to prove dialogue , In the third leaf 10, 11/ 9
calleth his book a dialogue , that is to wit 10, 5/ 4
his answer in his dialogue word for word, as 10, 11/ 12
in which, against my dialogue : Sir Thomas More hath 10, 3/ 18
be written into their between "mentiri" and "mendacium dialogue ; that is, as we 10, 226/ 15
damnation of them that die in deadly sin. But 10, 63/ 15
some that deposed and died , too, before himself were 10, 107/ 13
man say, "He that dieth in deadly sin shall 10, 63/ 12
difference . These points, and haply 10, 37/ 29
showeth that there is
said there were no
there were no more
with showing forth a
office because of that
therefore where is this
that there is a
difference -- if his
is yet by the
spirituality. But surely the
matter: to prove another
us forth any verse
lay me for a
I see no great
is no very great
far unlike, put his
warrant, that with his
this: that all these
therefore -- while upon
before, all these verse
gathered together put any
man's device, if we
thereas it lieth, lo,
Marry," quoth he, "even
to wit, those spiritual
by reason of spiritual
reason of any spiritual
a word of spiritual
to attain any spiritual
reason of any spiritual
nor, touching that spiritual
reason of any spiritual
reason of any spiritual
reason of a spiritual
that as he would
to see with great
to see with great
to see with great
all that, no great
If he used any
see with so great
out of peril using
and that is by
difference
in deeds, and that
10, 68/ 24
difference
between them at all
10, 133/ 17
difference
between them but that
10, 157/ 20
difference
-- if his difference
10, 133/ 29
difference
, and because it is
10, 133/ 24
difference
yet? I look always
10, 124/ 2
difference
put between "mentiri" and
10, 226/ 14
difference
prove me no such
10, 133/ 30
difference
of the person far
10, 20/ 34
difference
that he putteth seemeth
10, 19/ 15
difference
between the suit of
10, 133/ 15
difference
, at adventure, that he
10, 133/ 31
difference
that in the suit
10, 144/ 7
difference
between these two men
10, 123/ 30
difference
between these words, the
10, 201/ 10
differences
and his diversities and
10, 142/ 24
differences
and his diversities he
10, 143/ 7
differences
and diversities that this
10, 136/ 11
differences
and diversities that he
10, 141/ 26
differences
, and all these diversities
10, 138/ 16
diffidence
or mistrust -- and
10, 216/ 32
dig
up and bury this
10, 101/ 23
dig
me a great pit
10, 100/ 19
dig
another great pit under
10, 100/ 23
dignities
to which he saith
10, 44/ 30
dignities
accept, as some laymen
10, 43/ 2
dignity
," and that "God were
10, 41/ 32
dignity
, and thus he saith
10, 42/ 9
dignity
for some kind of
10, 42/ 30
dignity
that the man hath
10, 42/ 32
dignity
, he telleth not whether
10, 42/ 29
dignity
, and God were thereby
10, 42/ 12
dignity
, whereby God were dishonored
10, 42/ 24
dignity
; nor yet what manner
10, 42/ 27
diligence
the faith by force
10, 222/ 28
diligence
that pride, covetousness, nor
10, 169/ 6
diligence
" that "pride, covetousness, nor
10, 170/ 28
diligence
that pride, covetousness, nor
10, 171/ 9
diligence
in forbearing of them
10, 80/ 16
diligence
in questioning: then were
10, 85/ 13
diligence
(as though they had
10, 173/ 21
diligence
and troth, though the
10, 162/ 26
diligent
, politic search and examinations
10, 135/ 32
or in plain and
ey they will be more
the seven sacraments, nor
or the people not
and his Council see
very likely so to
other circumstances as may
words spoken in the
strangling" he meaneth the
this land, without the
of heresies, with the
and go home to
year in his own
man but in London
troubled therefor in any
while but in two
realm out of their
farther than those two
is not against them
and exclusives that he
all cases as to
ordinary declareth him for
goeth but to the
for they may not
by and by to
beside, have their persons
oft, both in the
pain of excommunication, for
be somewhat the less
they would be sore
it, they will be
craft of that comparison
ordinary shall by his
the judges by their
too, such as their
is put in their
prison, may by their
judge should upon his
the order of his
thing in the ordinary's
to put into the
upon good abearing, by
is committed to his
diligent instructing of the people
10, 45/ 16
diligent to cause the layman
10, 175/ 31
diligently and plainly instruct the
10, 43/ 17
diligently and plainly instructed --
10, 42/ 16
diligently that there should be
10, 173/ 29
diligently in this realm the
10, 119/ 19
diligently or increase their credence
10, 154/ 27
diminishing of their blame that
10, 63/ 21
diminishing of some fervor. As
10, 31/ 26
diminishment of the faith in
10, 87/ 22
diminishment and decay of the
10, 15/ 29
dinner, for service is all
10, 31/ 33
diocese every day. And therefore
10, 138/ 15
diocese, nor yet not but
10, 170/ 9
diocese in England or Wales
10, 170/ 4
dioceses very few been punished
10, 171/ 16
dioceses, nor, to say the
10, 138/ 13
dioceses, and yet, to say
10, 170/ 7
directly, but only intendeth to
10, 50/ 28
discerneth nothing between copulatives and
10, 33/ 22
discharge debts or restitutions, where
10, 50/ 30
discharged without any other purgation
10, 123/ 25
discharging of his own personal
10, 67/ 1
disclose the king's counsel nor
10, 130/ 34
disclose who told them the
10, 106/ 31
disclosed unto the party. Lo
10, 97/ 5
disclosing of felonies and, sometimes
10, 103/ 23
disclosing that secret without their
10, 109/ 29
discontent with me for calling
10, 25/ 25
discontent with me if I
10, 137/ 13
discontented. And so grudges and
10, 187/ 28
discovered, and the glory of
10, 27/ 28
discretion assign him -- which
10, 117/ 30
discretion may send a writ
10, 126/ 28
discretion will allow. And then
10, 121/ 18
discretion. But surely (as I
10, 164/ 3
discretion (if he can find
10, 127/ 35
discretion call one for suspicion
10, 139/ 13
discretion taketh surely from him
10, 164/ 6
discretion to assign him that
10, 116/ 2
discretion of the judge that
10, 159/ 20
discretion of the justices, for
10, 128/ 28
discretion. And that may haply
10, 163/ 13

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>discretion</td>
<td>of the ordinary --</td>
<td>10, 114/4</td>
</tr>
<tr>
<td>discretion</td>
<td>of the ordinary is</td>
<td>10, 117/7</td>
</tr>
<tr>
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<td>of the ordinary, and</td>
<td>10, 117/15</td>
</tr>
<tr>
<td>discretion</td>
<td>let him yet lie</td>
<td>10, 128/11</td>
</tr>
<tr>
<td>dishonesty</td>
<td>sometimes, without either jury</td>
<td>10, 125/27</td>
</tr>
<tr>
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<td>, both without either indictment</td>
<td>10, 126/18</td>
</tr>
<tr>
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<td>too, and I letted</td>
<td>10, 129/5</td>
</tr>
<tr>
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<td>, save for such secret</td>
<td>10, 129/9</td>
</tr>
<tr>
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<td>the honor of God</td>
<td>10, 44/3</td>
</tr>
<tr>
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<td>to the realm to</td>
<td>10, 26/19</td>
</tr>
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<td>&quot; -- and that &quot;yet</td>
<td>10, 41/34</td>
</tr>
<tr>
<td>dishonor</td>
<td>the realm. &quot; Upon these</td>
<td>10, 53/33</td>
</tr>
<tr>
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<td>; and that yet, some</td>
<td>10, 42/17</td>
</tr>
<tr>
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<td>&quot; then that honor were</td>
<td>10, 41/33</td>
</tr>
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<td>, as it may be</td>
<td>10, 42/12</td>
</tr>
<tr>
<td>dishonored</td>
<td>, that honor were not</td>
<td>10, 42/25</td>
</tr>
<tr>
<td>disjunctive</td>
<td>it sufficeth any one</td>
<td>10, 33/25</td>
</tr>
<tr>
<td>disjunctives</td>
<td>. This man, I see</td>
<td>10, 33/23</td>
</tr>
<tr>
<td>dismissed</td>
<td>and went home about</td>
<td>10, 60/21</td>
</tr>
<tr>
<td>dismissed</td>
<td>, and judged that he</td>
<td>10, 38/17</td>
</tr>
<tr>
<td>dismissed</td>
<td>of justice&quot;: therein hold</td>
<td>10, 60/23</td>
</tr>
<tr>
<td>dispicions</td>
<td>. But in as far</td>
<td>10, 18/5</td>
</tr>
<tr>
<td>dispicions</td>
<td>is of innocents that</td>
<td>10, 124/25</td>
</tr>
<tr>
<td>displeasure</td>
<td>God, and without letting</td>
<td>10, 180/19</td>
</tr>
<tr>
<td>displeasure</td>
<td>let them after pass</td>
<td>10, 71/26</td>
</tr>
<tr>
<td>displeasure</td>
<td>of God, and first</td>
<td>10, 213/6</td>
</tr>
<tr>
<td>displeasure</td>
<td>be arrested before examination</td>
<td>10, 183/21</td>
</tr>
<tr>
<td>displeasure</td>
<td>and grudge between them</td>
<td>10, 14/15</td>
</tr>
<tr>
<td>displeasure</td>
<td>of God, bring up</td>
<td>10, 26/26</td>
</tr>
<tr>
<td>displeasure</td>
<td>; no, not for all</td>
<td>10, 95/12</td>
</tr>
<tr>
<td>displeasure</td>
<td>to be forsworn rather</td>
<td>10, 96/2</td>
</tr>
<tr>
<td>displeasure</td>
<td>very far grow to</td>
<td>10, 125/24</td>
</tr>
<tr>
<td>displeasure</td>
<td>may do it ex</td>
<td>10, 132/32</td>
</tr>
<tr>
<td>displeasure</td>
<td>had it ex thereto</td>
<td>10, 13/11</td>
</tr>
<tr>
<td>displeasure</td>
<td>of my prince, &quot;and</td>
<td>10, 28/4</td>
</tr>
<tr>
<td>displeasure</td>
<td>, and of the whole</td>
<td>10, 26/8</td>
</tr>
<tr>
<td>displeasure</td>
<td>only to their persons</td>
<td>10, 39/30</td>
</tr>
<tr>
<td>displeasure</td>
<td>: this is very well</td>
<td>10, 131/29</td>
</tr>
<tr>
<td>displeasures</td>
<td>and dissensions in other</td>
<td>10, 44/22</td>
</tr>
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<td>as to amend their</td>
<td>10, 30/18</td>
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<td>of the Church&quot; be</td>
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<td>to be false and</td>
<td>10, 164/11</td>
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<td>; and then had I</td>
<td>10, 131/31</td>
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*Thomas More Studies 9.2 (2014)*
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*Thomas More Studies 9.2 (2014)*
Debellation of Salem and Bizance: Concordance of Major Terms 143

Thomas More Studies 9.2 (2014)
in his book of Division: This is a dangerous

should, in lamenting of division, put forth a book

and, for appeasing of division, sow first a slander

before his book of Division, five men abjured in

touch the book of Division, it is an answer

there be such a division or not, and in

matter that hath made division between them and us

under pretext of pacifying division, set forth and increase

set forth and increase division or not. And after

dialogue, to defend his Division against The Apology of

there is such a division, seemeth to be a

principal causes of this division, whereof part be recited

there be any such division." And so, because this

great general causes of this great general setting forth of his division, is else but a

such causes of his by his book of division, which causes but by

setting forth of his division and afterward by this

layeth as causes of division for a cause of

in his book of division be no causes of

there is no such division, is else but a

for a cause of division, I can devise no

for any cause of division? Or why did not

in his book of Division -- whether did he

in his book of Division wherein he disputed against

for any cause of division, which were done both

though his book of Division laboreth to draw that

misshap to make a division, while the dwellers in

when he wrote the Division, to the encouraging of

that his book of Division, but rather ended the

all his book of Division abuseth the figure of

whether there be any division or not; for this

his pretended causes of division is no fruit at

for a cause of division against the general body

in his book of Division drove this good man

seventh chapter of his Division, lo, thus, good readers

the causes of the division specially be grown by

should appear that the division, peril, and harm have

principal causes of the division, whereof himself hath, he

other causes of this division: divers I have touched
his book of the
be no causes of
it there the "late-sprung
he spoke in his
man's first book of
well his book of
it a cause of
be no causes of
any reasonable cause of
in his book of
former words of his
there is such a
did rather intend a
of his book of
in his book of
for causes of this
it there the "late-sprung
in his book of
against his book of
seventh chapter of his
now beginneth to make
say there that this
for a matter of
calleth "the book of
there be such a
that there is a
then mean I a
verily his book of
slander that may make
seventh chapter of his
in his book of
in this time such
a cause of this
is, not such a
words written in his
in his book of
he wrote in his
or his book of
for causes of this
in his book of
division, this pacifier of
by his book of
for a cause of

Division  he would have seemed  10, 20/ 9
division  ; and, to have heretics  10, 213/ 14
division  ." Lo, now he forgetteth  10, 62/ 29
Division  of speaking heresies of  10, 68/ 18
Division  , and also his second  10, 169/ 23
Division  , and this his second  10, 189/ 12
division  present -- how can  10, 205/ 23
division  , or else I should  10, 16/ 36
division  -- there I say  10, 18/ 32
Division  ), more than I ever  10, 39/ 12
Division  , albeit that I have  10, 49/ 2
division  . Now, if I would  10, 63/ 8
Division  than agreement, I cannot  10, 225/ 19
Division  . But what if I  10, 179/ 17
Division  that shall, if they  10, 221/ 17
division  , conclueth thus: "If there  10, 61/ 8
division  ." And so, in one  10, 61/ 13
Division  to bring in among  10, 63/ 31
Division  , well declared in mine  10, 85/ 29
Division  is brought in for  10, 93/ 7
division  -- that is to  10, 200/ 9
division  such as it is  10, 14/ 20
division  . And while it is  10, 17/ 7
Division  "; for certainly it is  10, 26/ 19
division  " -- whereby it appeareth  10, 61/ 9
division  , and call it there  10, 62/ 28
division  such as it is  10, 63/ 4
Division  , save that it saith  10, 137/ 27
division  ; and then labor to  10, 230/ 1
Division  , where to let the  10, 106/ 15
Division  , it had made little  10, 199/ 32
division  as he maketh or  10, 74/ 27
division  , which he maketh in  10, 205/ 19
division  as this man by  10, 63/ 4
Division  ) as you may read  10, 65/ 27
Division  to make men ween  10, 67/ 13
Division  that spiritual men make  10, 84/ 35
Division  either? If men were  10, 186/ 35
division  that some men say  10, 212/ 1
Division  and in mine Apology  10, 175/ 23
division  may be much ashamed  10, 209/ 36
division  ) that the multitude of  10, 49/ 35
division  , is in my mind  10, 197/ 9
excite and set forth
in his book of
in his book of
his whole book of
that there is a
dangerous time, while this
as the book of
first chapter of his
been a cause of
in his book of
never so well, this
that book of his
with his book of
in his book of
his own book of
no such great general
God, and first sow
calleth the "book of
say there is a
him, "There is a
say there is a
he now declareth: that
under color of ceasing
point his book of
his own book of
dangerous time, while this
before his book of
there is no such
one great cause of
the temporality is at
this were an endless
of so great a
reform and redress the
here his book of
deeds, to cease the
in his book of
seventh chapter of his
seventh chapter of his
in his book of
in his book of
selfsame book of the
say"s set forth
said book of the
division, but if myself could
division, under the name of
division, had neither necessity nor
division, through, was no part
division, and maketh no doubt
division continueth." But now so
division doth -- of which
division, this pacifier of division
division he not only did
division, by his own tale
division, concerning the point that
division all his purpose was
division very evil put in
division . And after, read mine
division through the realm indeed
division, and afterward rear rebellion
division " (as is said before
division, and to say there
division, " and yet say that
division and to say there
division is between secular priests
division, excite and set forth
division, as yourselves shall anon
division, and he shall find
division continueth, will show unto
division made, and some part
division as he speaketh of
division between the spirituality and
division with the spirituality now
division, if every such fault
division as he surmiseth that
division between the temporality and
Division (for of that book
division with, but that "all
Division tellleth them that to
Division, and all that ever
Division, for chances that might
Division, that he that confesseth
Division that "he that inquiereth
Division -- though the maker
division, and break the child's
division, in defaming the spirituality
<table>
<thead>
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<th>Definition</th>
<th>Page</th>
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<tbody>
<tr>
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<td>to set the whole</td>
<td>10,46/1</td>
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<tr>
<td>Division</td>
<td>toucheth there the clergy</td>
<td>10,66/7</td>
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<td>may make the ordinaries</td>
<td>10,75/24</td>
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<td>This thing the spirituality</td>
<td>10,200/20</td>
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<td>, could find the means</td>
<td>10,211/33</td>
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<td>Division</td>
<td>saith that there is</td>
<td>10,39/36</td>
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<td>division</td>
<td>with them therefor. For</td>
<td>10,44/27</td>
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<td>, as a thing for</td>
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<td>thereupon. The third is</td>
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<td>rise upon this point</td>
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<td>; that is to wit</td>
<td>10,6/9</td>
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<td>goeth about to make</td>
<td>10,21/31</td>
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<td>meant not to bring</td>
<td>10,64/19</td>
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<td>against me, to him</td>
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<td>10,225/17</td>
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<td>, with such untrue &quot;some&quot;</td>
<td>10,76/28</td>
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<td>rise here upon any</td>
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<td>. And therefore verily --</td>
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<td>. For this were an</td>
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<td>10,225/30</td>
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<td>in general with the</td>
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<td>as he would here</td>
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<td>, where he would have</td>
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<td>10,225/32</td>
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<td>, and therein write every</td>
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<td>that now be not</td>
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<td>and good examples to</td>
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<td>, and devout prayer.&quot; And</td>
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<td>that is to instruct</td>
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<td>,&quot; and when he called</td>
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<td>, too, and neither argue</td>
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also to all their 
doings , too, and saith that 10, 203/ 29
find faults in their 
doings that were so many 10, 117/ 24
at the Day of 
Doom . For never can all 10, 229/ 14
dead as ever was 
doornail . For before himself brought 10, 187/ 30
make fast all their 
doors , and when thieves would 10, 142/ 15
Vigilantius, and sometimes again 
Dormitantius
This reason of his 
doth but put a suspicion 10, 164/ 1
hang up him that 
doth but rob a man 10, 218/ 34
same name. And so 
doth Saint Augustine also call 10, 25/ 32
he declareth that he 
doth not so, and proveth 10, 59/ 31
heresy or in felony) 
doth after confess and swear 10, 152/ 6
may be that he 
doth but feign; and I 10, 158/ 2
hear say that he 
doth so too. And therefore 10, 124/ 1
upon a reasonable cause 
doth suspect him; but it 10, 122/ 6
-- which yet he 
doth not affirm, but saith 10, 220/ 16
of adultery and yet 
doth not the deed, and 10, 68/ 30
of heresy -- so 
doth every denouncer, every accuser 10, 185/ 25
not do as he 
doth -- go find faults 10, 117/ 23
not say that he 
doth wrong; but finding him 10, 118/ 23
to prove that he 
doth it not for lightness 10, 163/ 11
to tolerate so long 
doth sometimes little good. And 10, 118/ 7
as small as he 
doth . But then he asketh 10, 223/ 11
now, this man that 
doth detect this heretic, against 10, 95/ 3
things -- the law 
doth invite and hire every 10, 143/ 23
officio, that he saith 
doth here much hurt. "How 10, 100/ 26
that this introduction he 
doth not bring in as 10, 11/ 17
if" as this man 
doth by "as," in his 10, 63/ 18
as he saith he 
doth not), neither in word 10, 83/ 29
in many; and so 
doth it prove indeed; and 10, 55/ 26
the law that he 
doth against the law therein 10, 163/ 8
and think that he 
doth it of lightness of 10, 157/ 7
it were true, he 
doth them yet little good 10, 82/ 30
lack of good advisement: 
doth there no man kill 10, 69/ 4
as these are, than 
doth this good man here 10, 77/ 36
man a heretic as 
doth in any manner speak 10, 77/ 20
wise as when he 
doth it, he may ween 10, 94/ 17
of a sermon, what 
doth he tell me? He 10, 41/ 28
this man taketh it, 
doth signify a meeting and 10, 198/ 8
surely methinketh as he 
doth , that the more charitable 10, 50/ 18
say that his provision 
doth not suffice, not even 10, 93/ 34
manifest tokens that he 
doth it not of lightness 10, 146/ 15
evident token that he 
doth it not of any 10, 166/ 28
I say that he 
doth a great offense, and 10, 111/ 34
done therewith as he doth with the other, leave 10, 181/ 7
print abroad as he doth in the other, whereas 10, 192/ 13
over as Master More doth pass it over. For 10, 186/ 17
over as Master More doth pass it over. For 10, 188/ 21
at all. And how doth he now prove us 10, 90/ 1
prove him that "if" doth not always purport a 10, 63/ 10
as this good man, if Summa roSELLa were 10, 185/ 9
make complaint. And this doth, as you see, this 10, 128/ 7
some cannot, and none doth, if he should put 10, 139/ 33
to think that he saith that it always doth it of some malice 10, 89/ 15
to marvel as he say "the Pacifier here it seemeth, Master More doth partly move that I 10, 189/ 28
say "the Pacifier here doth partly move that I 10, 189/ 28
for his venial sins, man do, as he doth, for all that, no 10, 80/ 16
wise, and sometimes so doth, if he should put 10, 139/ 33
it seemeth, Master More doth, if Summa roSELLa were 10, 185/ 9
commend any man that as this good man doth, as he doth, for all that, no 10, 80/ 16

as this good man doth, as he doth, pass it over. For 10, 186/ 17
not that any man doth it of some malice 10, 89/ 15
in this fourteenth chapter doth, for all that, no 10, 80/ 16
of them, and so doth, if he should put 10, 139/ 33
lack of good advisement? doth, if he should put 10, 139/ 33
be assoiled: what answer doth never none unthrifts upon 10, 69/ 5
so that he that doth make unto it 10, 219/ 36
well as this man doth arrest him upon a 10, 122/ 5
he will, and so doth, if he should put 10, 139/ 33
appetite. And so he doth , and as well as 10, 185/ 14
the book of Division doth declare therein what he 10, 41/ 14
better effect than he doth here etc.. What high 10, 208/ 18
kept, than this Pacifier doth here etc.. What high 10, 208/ 18
in effect so he doth his here, which, with 10, 208/ 27
simple and plain, those doth for his, while he 10, 22/ 32
did, he should make doth , "Master More will not 10, 77/ 17
one or the other, double , wily shrews could never 10, 64/ 16
few that it were double . For first, every man 10, 190/ 13
did, he should make double folly to lay that 10, 196/ 6
in their necks the double lies. This showeth that 10, 190/ 18
of a shrewd, wily double slander of that from 10, 22/ 16
doubleness doth, if he should put 10, 139/ 33
of mine Apology, and doth, if he should put 10, 139/ 33
folly of his device, doubly confuteth it -- that 10, 46/ 35
division, and maketh no doubly (ere we depart) so 10, 105/ 20
make myself sure and doubt at it -- and 10, 61/ 13
saved. But yet without doubt nothing at all, even 10, 135/ 6
doubt , as far as I 10, 118/ 25
he, no cause to
doubt
place to make a
doubt
that, folio 217, I
would so little
I
him, may (as no
so high -- what
leave the people in
thither. And I nothing
saith, importeth always a
Highness do as I
I ween, be no
tere, that I little
if" purporteth always a
ye will then, I
this is done little
men's hands. And I
him out of that
wherein there were (I
that matter "out of
-- since I nothing
argueth against a little
repressing of heresies in
shortly see, without any
man. And all his
not always purport a
And therefore saith: I
about. But this I
avow the doing, and
yet, and shall, I
hearing? Yes, yes, I
there would be without
either. For I little
not where. And I
then have I little
to no man any
conjectures to put little
should, yet out of
man maketh here a
had no cause to
case happed, I nothing
there were also a
besides all that, a
and that done, I
doubt
of what authority he
10, 214/ 3
doubt
whether there be such
10, 61/ 14
doubt
whether there be any
10, 62/ 26
doubt
it to be true
10, 135/ 12
doubt
were there but he
10, 75/ 34
doubt
is there but though
10, 203/ 1
doubt
, and in dread of
10, 80/ 35
doubt
but that even there
10, 151/ 14
doubt
-- therefore he saith
10, 62/ 26
doubt
not but His Highness
10, 183/ 3
doubt
but that if, after
10, 153/ 28
doubt
but that if the
10, 183/ 2

doubt
. And after, in the
10, 61/ 11
doubt
not, think it but
10, 87/ 34
doubt
of your judgment, ye
10, 88/ 28
doubt
also as little but
10, 185/ 11
doubt
that I meant not
10, 149/ 10
doubt
it not) men that
10, 113/ 13
doubt
" that "whereas men would
10, 174/ 9
doubt
in my mind but
10, 215/ 10
doubt
that I moved upon
10, 36/ 12
doubt
and fear of infamy
10, 23/ 11
doubt
, great increase of heretics
10, 145/ 29
doubt
concerning the said laws
10, 216/ 35
doubt
, as he saith that
10, 63/ 10
doubt
me very sore that
10, 212/ 28
doubt
not, but that if
10, 67/ 28
doubt
not but that if
10, 129/ 10
doubt
not, in the King's
10, 75/ 21
doubt
not, and the jury
10, 154/ 14
doubt
many more. The other
10, 136/ 9
doubt
but that there were
10, 185/ 7
doubt
that then they both
10, 20/ 18
doubt
but that they would
10, 56/ 6
doubt
, but that though a
10, 153/ 7
doubt
therein. For though I
10, 183/ 34
doubt
indeed should turn to
10, 15/ 27
doubt
what manner witnesses I
10, 149/ 5
doubt
of his words wherein
10, 214/ 1
doubt
but they would. First
10, 151/ 28
doubt
that he would flee
10, 168/ 36
doubt
that he would flee
10, 182/ 1
doubt
not but you shall
10, 60/ 28
He ought to have doubted more than he hath 10, 183/ 18
doubted somewhat whether he so doubted, and, as I suppose doubted also that some innocents doubted more at the matter doubted whether there be any doubted but that in the doubted, but he saith that doubted not of the truth doubted but that these be drank thereof, that then I draw them home. And then draw back -- if the draw back from making themselves draw both by one line draw that false suspicion farther draw themselves to thrift, or draweth me forth before the drawing toward the deadly, rather drawn and put forth to dread of his displeasure to dread of the king's displeasure dread thereof could make men dread that another man will dread or by shame or dread of deadly sin, and dread and fear still, that dread of peril that may dread, for all that his dreaming tale. And therein it dribbleth in a word of drink about as should poison drive me thereto, as no drive them, by dread or drive the ordinaries forever to drive him to purge himself drive out of the accuser's drive him to this point driven to yield a good driven the King's Grace and driven to make his purgation driven process, whether I would driven to abjuration nor purgation
a man may be driven to a purgation without 10, 110/35
a man may be driven to his purgation without 10, 111/33
worthy were to be driven to his purgation and 10, 111/35
indeed, and so be driven to his purgation or 10, 113/33
this place, he is driven to a shrewd narrow 10, 206/21
suspicion of heresy be driven to his purgation and 10, 111/35
by the law be driven to his purgation and 10, 113/33
that he may be worthy were to be driven to his purgation and 10, 111/35
his book of Division drove this good man thereto 10, 79/20
see well that himself drove me to think that 10, 173/27
that honor is "only due to virtue," and that 10, 41/28
willful offenders go without due correction. Who could end 10, 172/12
and chantries letting the due examination requisite for restitution 10, 52/18
be a heretic without due examination, as is before 10, 76/13
him unrighteously and against due order of justice. Mark 10, 219/31
him unrighteously and against due order of justice." This 10, 220/19
offenders go not without due correction: is not this 10, 170/30
must be by a due and reasonable order. And 10, 148/10
I cannot see what due or reasonable order of 10, 148/13
on as heretics, before due examination in that behalf 10, 76/9
a heretic without such due examination as this man 10, 76/20
offenders go not without due correction." And when Master 10, 169/8
answers were even very dull and dead. But then 10, 6/21
that is spoken very dully -- well, since so 10, 220/1
the seven sacraments not duly administered, for maintenance of 10, 42/35
justice, and do not duly administer some of the 10, 43/16
of justice or in duly administering some of the 10, 45/15
the seven sacraments not duly administered -- or the 10, 42/15
had been in Almaine duly followed in the beginning 10, 96/27
born deaf and thereby dumb! And now, concerning this 10, 140/15
whom I say I durst warrant to be of 10, 55/30
occasion of slander, he durst here none call them 10, 29/30
bad indeed. But I durst in my conscience no 10, 79/15
his word. But I durst well warrant it that 10, 196/33
and yet not one durst openly complain. Lo, thus 10, 103/25
his neighbors, whereof they durst not openly make complaint 10, 128/6
much how Master More durst, for offense of his 10, 26/7
much how this man durst, for offense of his 10, 26/25
mind I said I durst warrant well that some 10, 53/26
man's sermon -- I durst warrant well that same 10, 46/22
railing fashion, if I durst be bold to tell 10, 46/11
grudges -- that I durst be bold to warrant 10, 53/27
### Debellation of Salem and Bizance: Concordance of Major Terms 153

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>durst</td>
<td>trust the truth of</td>
<td>10, 134/22</td>
</tr>
<tr>
<td>durst</td>
<td>as well trust the</td>
<td>10, 131/33</td>
</tr>
<tr>
<td>durst</td>
<td>as well trust the</td>
<td>10, 133/7</td>
</tr>
<tr>
<td>durst</td>
<td>as well trust the</td>
<td>10, 134/21</td>
</tr>
<tr>
<td>dust</td>
<td>so shamefully? Now, where</td>
<td>10, 205/36</td>
</tr>
<tr>
<td>duties</td>
<td>in subduing heresies without</td>
<td>10, 75/19</td>
</tr>
<tr>
<td>duties</td>
<td>toward God's honor undone</td>
<td>10, 44/15</td>
</tr>
<tr>
<td>duties</td>
<td>undone and let heretics</td>
<td>10, 6/11</td>
</tr>
<tr>
<td>duties</td>
<td>still, and that they</td>
<td>10, 197/1</td>
</tr>
<tr>
<td>duty</td>
<td>, and that also but</td>
<td>10, 45/35</td>
</tr>
<tr>
<td>duty</td>
<td>therein -- and not</td>
<td>10, 23/16</td>
</tr>
<tr>
<td>duty</td>
<td>is, pray God give</td>
<td>10, 184/17</td>
</tr>
<tr>
<td>duty</td>
<td>therein, but leave some</td>
<td>10, 44/14</td>
</tr>
<tr>
<td>duty</td>
<td>of their office would</td>
<td>10, 30/19</td>
</tr>
<tr>
<td>duty</td>
<td>in such points as</td>
<td>10, 77/35</td>
</tr>
<tr>
<td>duty</td>
<td>, both in secret detecting</td>
<td>10, 99/27</td>
</tr>
<tr>
<td>duty</td>
<td>were, be surely very</td>
<td>10, 59/13</td>
</tr>
<tr>
<td>dwell</td>
<td>themselves, yet ween, I</td>
<td>10, 17/11</td>
</tr>
<tr>
<td>dwellers</td>
<td>upon the bridge, came</td>
<td>10, 16/21</td>
</tr>
<tr>
<td>ear</td>
<td>to the bad folk</td>
<td>10, 215/20</td>
</tr>
<tr>
<td>ear</td>
<td>always. And here, upon</td>
<td>10, 193/11</td>
</tr>
<tr>
<td>ear</td>
<td>, but in his answer</td>
<td>10, 139/2</td>
</tr>
<tr>
<td>ear</td>
<td>to false, seditious slander</td>
<td>10, 213/1</td>
</tr>
<tr>
<td>earnest</td>
<td>arguments. But I shall</td>
<td>10, 56/14</td>
</tr>
<tr>
<td>earnest</td>
<td>rude railings indeed. Then</td>
<td>10, 46/33</td>
</tr>
<tr>
<td>earnest</td>
<td>arguments seriously to press</td>
<td>10, 53/6</td>
</tr>
<tr>
<td>earnestly</td>
<td>upon them, and like</td>
<td>10, 16/24</td>
</tr>
<tr>
<td>earnestly</td>
<td>dispraiseth, that are those</td>
<td>10, 23/35</td>
</tr>
<tr>
<td>ears</td>
<td>that I exhort both</td>
<td>10, 23/1</td>
</tr>
<tr>
<td>ears</td>
<td>. This thing, good readers</td>
<td>10, 103/11</td>
</tr>
<tr>
<td>ears</td>
<td>as though he never</td>
<td>10, 129/13</td>
</tr>
<tr>
<td>ears</td>
<td>will refuse to become</td>
<td>10, 101/9</td>
</tr>
<tr>
<td>ears</td>
<td>, and if the salt</td>
<td>10, 21/15</td>
</tr>
<tr>
<td>earth</td>
<td>of heretics, hath now</td>
<td>10, 190/29</td>
</tr>
<tr>
<td>earth</td>
<td>the reader's labor and</td>
<td>10, 7/21</td>
</tr>
<tr>
<td>case</td>
<td>to be put to</td>
<td>10, 123/7</td>
</tr>
<tr>
<td>case</td>
<td>to the temporal judge</td>
<td>10, 132/9</td>
</tr>
<tr>
<td>case</td>
<td>of heretics, that have</td>
<td>10, 39/10</td>
</tr>
<tr>
<td>case</td>
<td>and their wealth, and</td>
<td>10, 212/7</td>
</tr>
<tr>
<td>cased</td>
<td>, he cometh to himself</td>
<td>10, 35/34</td>
</tr>
<tr>
<td>easily</td>
<td>forbear them. And therefore</td>
<td>10, 81/11</td>
</tr>
<tr>
<td>easily</td>
<td>forborne -- I never</td>
<td>10, 80/30</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
great Turk, were between

from the week after

easter till as much before

flesh from quinquagesima to

Easter -- I take it

plain point, and as

easy to spy as a

different and made more

easy can never have any

For ivis it is

easy to see that if

to make them more

easy to perceive, whatsoever himself

with God as men

eas to make them more

of venery as men

eat, and hunt and kill

that the priests should

all, for they must

that he would have

now) saith even, in

to be of small

first chapter was in

safeguard of innocents, the

man say, and in

to a little better

is nothing else in

way all of one

is but of small

contained matter of great

good of very small,

no. And because the

leaf, hath so little

should sound to that

Clementine was not of

words amount to that

by me. For in

presentments and indictments, what

-- I answered in

they bring it to

matter of no little

no better, but in

are of no great

words of such substantial

therein, and yet none

worst, which were most

witnesses with him, and

again return, good readers,

man's seventeenth chapter. The

The Eighteenth Chapter His

least in this his

Easter and Michaelmas last past

Easter till as much before

Easter -- I take it

easy to spy as a

easy can never have any

easy to see that if

easy to perceive, whatsoever himself

, wherewith heretics would wax

eat, and hunt and kill

eat no flesh from quinquagesima

eat too, and will sometimes

eaten his grass if he

effect, as much -- yea

effect to help an innocent

effect nothing else but by

effect is the decay of

effect so he doth, "Master

effect than he doth his

effect but a fair confession

effect . And as for presentments

effect . This reason hath, lo

effect , and which he much

effect . Then goeth he forth

effect of all his answer

effect and substance in it

effect that the judges that

effect in the king's laws

effect that Master More saith

effect it containeth nothing else

effect would come of them

effect only these, of which

effect . Here you see, good

effect . For, taking that he

effect even this: that against

effect . For if we should

effect that I would not

effectual matter were there for

effectual causes if they were

effectual unto the first: that

Eighteenth Chapter His eighteenth chapter

eighteenth chapter beginneth folio 69

eighteenth in which he boasteth
Debellation of Salem and Bizance: Concordance of Major Terms 155

matter: read yet the
remnant of the said
of heresies, in the
fowlewheth in the said
as a key. The
chapter, beginning in the
The Eighth Chapter His
I say in the
the seventh and the
very few years, above
Bizance, but as for
had been either at
heretic Marcion "the devil's
some of them an
the leaf 174. The
The Eleventh Chapter His
declaration here in his
such as would not
grace he hath not,
heretic or any malefactor
wrote, nor any man
hold it opinatively or
far overseen -- or
had been still nothing
pretended defense is nothing
of the harm that
do we well. For
gave them warning or
with him and God-forbid
well yourselves intendeth nothing
was in effect nothing
bring it forth, or
send for them; or
might be forborne or
he do the one,
what it meaneth, or
such mischief as would
causes of division, or
effect it containeth nothing
man hath himself, or
forth their fellow, or
by some shrews or
should follow thereon, or

eighteenth chapter of mine Apology 10, 49/ 5
eighteenth chapter, and showeth that 10, 192/ 21
eighteenth chapter, and you shall 10, 64/ 36

eighth chapter thus: "But surely 10, 168/ 22
Eighth Chapter His eighth chapter 10, 41/ 6
eighth leaf, he first showeth 10, 19/ 9
eighth chapter beginneth in the 10, 41/ 7
eighth chapter of the said 10, 168/ 11
eighth for that they labored 10, 222/ 1
eighty thousand persons in one 10, 210/ 25

El-Kahirah or Salem, I never 10, 34/ 11
El-Kahirah or at Salem or 10, 34/ 6

eldest son," and except our 10, 24/ 17
elephant of a gnat, and 10, 212/ 18
Eleventh Chapter His eleventh chapter 10, 56/ 30
eleventh chapter beginneth in the 10, 56/ 32
eleventh chapter, well perceive also 10, 57/ 20

else come home -- now 10, 142/ 10
else is it a sure 10, 10/ 8
else . But then again I 10, 30/ 14
else, proved by any of 10, 173/ 17
else (rather than be burned 10, 83/ 26
else, if he be not 10, 156/ 29
else but only Bizance's writing 10, 12/ 19
else in effect but a 10, 131/ 7
else would follow, by the 10, 132/ 14
else shall there, by the 10, 228/ 36
else though he did -- 10, 55/ 2
else too, for else might 10, 60/ 24
else but by example of 10, 120/ 16
else but by false, slanderous 10, 222/ 6
else that you find it 10, 19/ 2
else that, hearing folk so 10, 85/ 7
else the means found to 10, 229/ 25
else have I good cause 10, 196/ 1
else is it hard for 10, 113/ 21
else do much harm: good 10, 229/ 18
else I should have devised 10, 16/ 36
else but that he would 10, 17/ 34
else how foolishly he hath 10, 192/ 9
else to make him friends 10, 197/ 29
else but of himself, I 10, 230/ 34
else some worldly honor by 10, 42/ 31
or in any man's
the tale again or
I suppose no man
wit than I --
trust unto his, or
that he findeth, or
either of forgetfulness or
mean so -- or
man or any man
themselves, and no man
misreport him shamefully. And
God-forbid else too, for
a false ground, or
yet more clearly. Or
of the realm; and
of the peace, which
beasts and vermin as
wit nor no man's
more can no man
of that judgment, or
things needs be, for
the ordinaries' hands, which
in the other; or
same chapter before --
of that infamy, or
the spiritual judges, or
folk's obloquy to themselves-ward,
him to it, or
must mean so, or
only Bizance's writing, and
hath been said before,
them some other, or
nor in any realm
and other meetings, or
this matter better, or
they take for nothing
not, nor no man
to do both; or
peradventure cause some that
kept away for fear.
very clearly nought or
such pestilent heresies as
wont to have, "or

else . And therefore I have 10, 222 / 16
else in keeping it counsel 10, 32 / 27
else , but that it may 10, 128 / 32
else could I lay a 10, 117 / 25
else at the leastwise every 10, 119 / 4
else at the leastwise the 10, 198 / 25
else of wiliness, leave eth out 10, 62 / 32
else must have left his 10, 177 / 6
else , I cannot let them 10, 79 / 13
else . But now letting pass 10, 225 / 10
else , I trust, look in 10, 60 / 15
else might they lose between 10, 60 / 24
else , if he make any 10, 87 / 30
else , if any man be 10, 62 / 18
else would there many such 10, 135 / 35
else , for much money, I 10, 126 / 3
else would destroy much viuctual 10, 142 / 6
else can find no further 10, 98 / 30
else -- find no further 10, 98 / 33
else they be not without 10, 45 / 19
else were they not two 10, 150 / 17
else should peradventure not have 10, 185 / 32
else , instead of one harm 10, 121 / 25
else , in all other cases 10, 106 / 18
else to do penance for 10, 112 / 10
else the common people. Now 10, 77 / 30
else to the people there 10, 134 / 18
else supply his room and 10, 209 / 25
else (as I said) he 10, 173 / 12
else would also Salem have 10, 12 / 20
else shall they see that 10, 228 / 22
else all seven some one 10, 33 / 30
else any law stand in 10, 221 / 3
else make them such friends 10, 197 / 21
else that man that they 10, 91 / 21
else but for the declaration 10, 25 / 13
else neither, what the spiritual 10, 45 / 26
else to do the first 10, 50 / 14
else would tell the truth 10, 96 / 1
Else , in all the remnant 10, 108 / 19
else that at the leastwise 10, 133 / 26
else would oppress the Catholic 10, 213 / 5
else to show themselves not 10, 197 / 12
themselves to thrift, or
else , notwithstanding that there are
10, 136/ 8
I trow , no man's
else -- till these words
10, 208/ 22
be brought about; or
else that if they were
10, 169/ 13
all this matter nothing
else but that they would
10, 189/ 3
him, and every man
else that list to read
10, 35/ 30
wise we should; or
else he meaneth to teach
10, 116/ 26
man nor any man
else is able to confute
10, 158/ 9
go make more, or
else must we use the
10, 94/ 1
of his division, is
else but a very vain
10, 190/ 7
full prudently devised. For
else would Salem ween that
10, 12/ 17
presentment had before. For
else if he ween to
10, 133/ 28
piece I mean nothing
else but that whereas this
10, 126/ 9
if they list, or
else if they will algates
10, 91/ 7
as he seemeth or
else that some wily shrews
10, 191/ 2
to the straiter or
else to the worse --
10, 229/ 35
heresy or in anything
else . And so would he
10, 177/ 17
other towns with them,
embattled in such dialogues: Sir
10, 3/ 18
the faith by the
emboldening of heretics, the instrument
10, 168/ 4
I purpose not to
embusy myself with confuting of
10, 222/ 12
ambassadors of both the
emperors ; that is to wit
10, 144/ 30
the spirituality, it was
enacted by Parliament that ordinaries
10, 168/ 29
with a marvelous metamorphosis
enchanted and turned into two
10, 3/ 6
the Catholic faith, to
encourage them on the other
10, 23/ 15
of Division, to the
encouraging of heretics and peril
10, 9/ 19
should turn to the
encouraging of heretics and increase
10, 15/ 28
Catholic faith by the
encouraging of heretics, which would
10, 145/ 16
I will not long
encumber you with any generalities
10, 227/ 30
Master More will needly
endeavor himself to hide the
10, 210/ 33
mar all than to
endeavor himself to make all
10, 212/ 29
the chapter, that I "
endeavoreth " my self "very much to
10, 18/ 9
said treatise, then he
endeavoreth himself very much to
10, 169/ 10
the spirituality his sentence
ended not there, but went
10, 175/ 15
the Division, but rather
ended the clause in such
10, 36/ 29
answer of the Pacifier
ended . And this was by
10, 12/ 16
show thee that it
endeth . Consider, good readers, that
10, 11/ 16
And there my sentence
endeth, as to this purpose
10, 174/ 28
And there my sentence
endeth as to this purpose
10, 175/ 12
to himself again and
endeth the chapter very well
10, 35/ 35
in only prose, he
endeth all the whole book
10, 12/ 25
to such an ungracious
ending . These be, lo, the
10, 96/ 28
For this were an
endless division, if every such
10, 43/ 4
bare oath of his
enemy that saith he is
10, 228/ 34
for all that his
enemy is upon loss of
10, 94/ 25
<table>
<thead>
<tr>
<th>English</th>
<th>Concordance of Major Terms 158</th>
</tr>
</thead>
<tbody>
<tr>
<td>feared still, that his</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>that thereby they both</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>goeth he farther, and</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>never nowhere in all</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>in this realm of</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>Zwingle; and here in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>in any diocese in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>our matter written in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>it might serve in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>ween, was yet in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>it might serve in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>lieth) the clergy of</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>this, and sometimes in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>others, the ambassadors of</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>might not serve in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>it might serve in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>as I say, good</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>at adventure in printed</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>than write them in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>say&quot; is as shrewd</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>know well it is</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>in England and in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>wrote those things in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>not, yet in any</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>reading, I would in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>here and can read</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>the priests' faults in</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>better out of his</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>open-printed books, for any</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>should because we be</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>and Bizance were two</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>and turned into two</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>consider the circumstances, and</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>the ordinary might also</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>bishop or inquirers may</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>as the spiritual judge</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>the thing which they</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>neither should the parson</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>that might happen, of</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>mean conditions without notable</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>these affections with notable</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>were surely observed, were</td>
<td>10, 94/ 29</td>
</tr>
<tr>
<td>all shortly and short</td>
<td>10, 94/ 29</td>
</tr>
</tbody>
</table>
realm standeth therewith well enough, he maketh as though 10, 188/ 33
there are yet thieves enough, there would be without 10, 136/ 9
For I am sure enough my words be no 10, 169/ 29
them. Ye know well enough why they be tedious 10, 213/ 34
should be defended well enough, and their beasts brought 10, 142/ 36
of Christ's Gospel well enough. And also, concerning this 10, 56/ 25
saith before is far enough from the danger of 10, 55/ 27
and talk heresies well enough, without the danger or 10, 82/ 28
yet were mine plain enough. And strong enough were 10, 120/ 5
were a heretic, is enough to judge every such 10, 77/ 20
it had been well enough. For as for the 10, 54/ 3
-- it is not enough, I say, for him 10, 150/ 15
not in this matter enough for this good man 10, 138/ 29
compurgators, peradventure more than enough. For it hath been 10, 115/ 10
for the remedy good enough. But then have there 10, 115/ 17
I see why well enough. For since himself seeth 10, 125/ 9
and liken them well enough together. For I may 10, 157/ 23
necessity. For it is enough for me, if I 10, 82/ 19
it may be likely enough to happen in some 10, 205/ 1
this himself seeth well enough, and therefore in the 10, 214/ 20
heresies (which wit heretics enough have), then is all 10, 73/ 6
hath his second oath enough to bear it against 10, 152/ 36
his words were well enough, he hath made his 10, 206/ 33
truth, would with shame enough to himself make men 10, 210/ 30
judges in heresy well enough. For they may have 10, 177/ 3
his words were plain enough, that he meaneth only 10, 214/ 5
in that piece well enough. For I neither meant 10, 149/ 19
three? Yes, forsooth, true enough though I never found 10, 34/ 21
notwithstanding, he were likely enough to lie. Now, since 10, 151/ 32
think they may well enough, both without offense of 10, 185/ 5
all that, other examples enough, both in other good 10, 120/ 27
plain enough. And strong enough were my part with 10, 120/ 6
be saved harmless well enough and offenders punished too 10, 183/ 8
His soul is safe enough, though his purse may 10, 162/ 20
their souls are safe enough -- as safe as 10, 162/ 16
is for my purpose enough. But then saith he 10, 128/ 8
see it too, well enough. I have seen such 10, 148/ 19
the matter yet safe enough again; it shall never 10, 73/ 26
every man hath experience enough that ye shall seldom 10, 139/ 20
upon their own letters, enough to be showed, at 10, 28/ 18
I can see well enough that in some case 10, 166/ 17
ten fires be pain enough for him that wrote 10, 54/ 23
law might be good enough though they that secretly 10, 134/ 3
that it is not enough for him that will have satisfied myself well enough, and that the letter this man seeth well enough that though the faults have more work than enough to defend them well restitutions, where there is enough to pay them with beasts brought home well enough too; so they should require, prove it plain enough. But of this gear law would be good enough this man seeth well enough that though the faults it was meetly well enough to defend them well to see what might would not, it were enough be saved harmless well be borne meetly well enough that by those words tokens might be plain enough in felony, though the it was meetly well enough to pay them with himself, no man wise enough already. And thus you would not, it were enough be saved harmless well enough, "might happen to be be borne meetly well enough. And as touching the tokens might be plain enough though they were less himself, no man wise enough of himself. Wherefore it that it were good enough, but yet would needs the words that next to see what might ensue and peril that would enough thereon if it were mischief he showeth that Michaelmas and Halloweentide next ensueth thereupon! The other party others, in order there ensuing, in this debellation vanquished the next chapter hereafter ensuing, , in this debellation vanquished with this good man ensueth, , and continueth to the the witnesses be not entered in this matter into entered in the record, yet any spiritual judge hath enterprised in default of justice of his accuser, to entitled him to his writ and so is it shortness: I nothing therein entitled upon the leaves. And those words "ad arbitrium envy the man's praise. For episcopi " were not written in which in the seventh epistle of his first book a request indifferent and equal for us both, since faults on both parts equally, here (in the second a request indifferent and equity as ought and must from such indifference and equity as ought and must from such indifference and equity as ought and must from the indifference and equity that I assign -- titles Calvicium Sinecii, Moriae Erasmi, be names convenient for pertain unto Synesius and Erasmus, or peradventure to neither if a provincial council that in writs of err, there are in Christ's can in no wise error and in pleas of escape but that they must escape a right wise man

Thomas More Studies 9.2 (2014)
should not so have
a man's land by
have his lands by
it were good to
yet it would be
spirituality; and so he
the other -- and
upon a little face;
and not offend therein,
and, among other vices,
and not offend therein,
of the clergy, and
and the sacraments, and
remembrance to amend them;
all men, but most
that some say that,
too, yea, and prelates
for heresy -- and
be accused. I have
and some piece of
-- I would not
unstable, though we be
temporal courts weighed and
otherwise, might for the
too. For in his
the respect of their
in heaven, avoiding the
of) to the pope
the "blessed brethren" and "
call now these brethren
themselves took that name "
themselves, both by the "
scorn, and instead of "
by the name of "
For answer of this
us in heaven, together,
would not return but
his "some say"s
were well himself, but
with you now and
therein, yet I meant
courts. Now, good readers,
required it, they have

escaped  him, ye may be 10, 103/ 33
escheat  have place but in 10, 108/ 22
escheat  after his death. And 10, 106/ 1
eschew  it, and not to 10, 188/ 26
eschewed  . And also, if they 10, 187/ 27
escheweth  and fleeth the less 10, 26/ 22
especially  so many at once 10, 15/ 10
especially  while, as clearly as 10, 64/ 26
especially  deadly. Howbeit, he may 10, 175/ 9
especially  such pestilent heresies as 10, 213/ 4
especially  deadly. But I have 10, 177/ 4
especially  of the ordinaries in 10, 167/ 20
especially  the Blessed Sacrament of 10, 222/ 34
especially  because he saith even 10, 20/ 5
especially  of them that daily 10, 84/ 4
especially  of late, the matters 10, 170/ 39
especially  too. And then when 10, 203/ 3
especially  now, this time -- 10, 140/ 4
Essex  alone, and the complaints 10, 170/ 10
esteem  the babbling of two 10, 179/ 29
esteemed  and taken as angels 10, 61/ 23
esteemed  so light but that 10, 154/ 30
estimation  of his book more 10, 40/ 24
estimation  the power lieth to 10, 154/ 25
estimation  among men (which yet 10, 23/ 17
eternal  fire of hell, have 10, 231/ 11
Eugenius  is in good faith 10, 31/ 36
evangelical  brethren." And for the 10, 24/ 4
evangelical  , yet he meant that 10, 25/ 35
evangelical  " arrogantly to themselves, both 10, 25/ 7
evangelical  liberty" that they pretended 10, 25/ 8
evangelicals  " wrote them "pseudo-evangelicals." Now 10, 25/ 19
evangelicals  " -- I well allow 10, 24/ 35
evasion  I will ask this 10, 128/ 19
everlasting  glory. Printed by W 10, 231/ 16
evermore  draw back -- if 10, 118/ 20
evermore  say evil, and never 10, 167/ 25
evermore  my mind giveth me 10, 53/ 13
evermore  , amen": therein he saith 10, 200/ 32
evermore  the intent of his 10, 63/ 35
evermore  remember this: that it 10, 150/ 13
evermore  been ready to set 10, 209/ 19
for all this, that
how he shall in
against the judges, for
he will not touch
to, I perused always
book, with mine answers
good readers, every man
the indicters may have
a sessions and none
perceive either by the
that have heard such
that if, after his
king's court to give
is but as an
circumstances therewith given in
ty they had given good
again be given in
would upon much less
that gave them open
more than one, good
king's courts to give
there can be any
could be any such
showed -- it is
were not this an
if he saw by
there may be an
saith that it is
offenses; wherefore it appeareth
he saith it appeareth
that it well appeareth
judges -- it appeareth
say's evermore say
book of Division very
would do some such
the testimony of known
device such ways as
conspiring together about an
any punishment for the
mischiefs this good man's
way, and suffer themselves
and that that is
speaketh of such heresies, "

everything that a man speaketh 10, 77/18
everything concerning his neighbor keep 10, 61/33
everything that is put in 10, 164/2
everything "particularly," but take another 10, 13/18
everything in order. Which order 10, 13/24
everything added thereunto, and then 10, 88/27
everywhere findeth true that any 10, 103/12
evidence given them apart, or 10, 130/2
evidence given openly at the 10, 129/37
evidence given them at the 10, 162/5
evidence given in causes of 10, 149/3
evidence given upon his oath 10, 153/28
evidence to an inquest at 10, 149/31
evidence, which the jury should 10, 150/8
evidence to the jury at 10, 151/9
evidence for acquittal of their 10, 154/4
evidence against the petit jury 10, 154/34
evidence have shortly presented felony 10, 140/19
evidence . And that this is 10, 141/1
evidences have been given unto 10, 140/17
evidences to an inquest, then 10, 149/28
evident token in any such 10, 159/24
evident token in any such 10, 166/14
evident enough that by those 10, 162/38
evident token that he doth 10, 166/28
evident tokens that it is 10, 159/21
evident token that some such 10, 166/17
evident that those words of 10, 169/34
evidently that they be nothing 10, 127/7
evidently nay, where every wise 10, 171/22
evidently yes! Now goeth he 10, 171/24
evidently they do not. Now 10, 169/20
evil , and never a "some 10, 167/26
evil put in, and here 10, 82/11
evil things afterward as were 10, 55/5
evil persons to be received 10, 146/32
evil persons may be punished 10, 147/29
evil thing to be done 10, 198/10
evil folk), he biddeth every 10, 118/36
evil devices with change of 10, 200/11
evil people's obloquy, for avoiding 10, 132/13
evil , let it go to 10, 222/23
evil communication corrupteth good manners 10, 71/9

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>evil</td>
<td>seed against good folk</td>
<td>10, 78/ 36</td>
</tr>
<tr>
<td>evil</td>
<td>counsel the good old</td>
<td>10, 145/ 28</td>
</tr>
<tr>
<td>evil</td>
<td>man more grace. If</td>
<td>10, 231/ 2</td>
</tr>
<tr>
<td>evil</td>
<td>of very great, toward</td>
<td>10, 178/ 18</td>
</tr>
<tr>
<td>evil</td>
<td>names -- he saith</td>
<td>10, 24/ 5</td>
</tr>
<tr>
<td>evil</td>
<td>passions: herein he showeth</td>
<td>10, 68/ 23</td>
</tr>
<tr>
<td>evil</td>
<td>examples, and heresies --</td>
<td>10, 225/ 21</td>
</tr>
<tr>
<td>evil</td>
<td>spoken of his wife</td>
<td>10, 19/ 17</td>
</tr>
<tr>
<td>evil</td>
<td>demeanor among his neighbors</td>
<td>10, 125/ 31</td>
</tr>
<tr>
<td>evil</td>
<td>counsel in his books</td>
<td>10, 212/ 14</td>
</tr>
<tr>
<td>evil</td>
<td>demeanor at home among</td>
<td>10, 128/ 5</td>
</tr>
<tr>
<td>evil</td>
<td>words and how malicious</td>
<td>10, 64/ 12</td>
</tr>
<tr>
<td>evil</td>
<td>himself, as I have</td>
<td>10, 225/ 25</td>
</tr>
<tr>
<td>evil</td>
<td>a work. If he</td>
<td>10, 189/ 8</td>
</tr>
<tr>
<td>evil</td>
<td>mind as in the</td>
<td>10, 59/ 3</td>
</tr>
<tr>
<td>evil</td>
<td>writings, since it must</td>
<td>10, 230/ 32</td>
</tr>
<tr>
<td>evil</td>
<td>indeed -- let him</td>
<td>10, 24/ 10</td>
</tr>
<tr>
<td>evil</td>
<td>than let lewd folk</td>
<td>10, 180/ 20</td>
</tr>
<tr>
<td>evil</td>
<td>law. And like as</td>
<td>10, 216/ 28</td>
</tr>
<tr>
<td>evil</td>
<td>will and malice destroy</td>
<td>10, 94/ 22</td>
</tr>
<tr>
<td>evil</td>
<td>hereafter by misjudging other</td>
<td>10, 54/ 15</td>
</tr>
<tr>
<td>evil</td>
<td>of other, nor to</td>
<td>10, 213/ 1</td>
</tr>
<tr>
<td>evil</td>
<td>folk use not to</td>
<td>10, 147/ 8</td>
</tr>
<tr>
<td>evil</td>
<td>folk use not to</td>
<td>10, 155/ 28</td>
</tr>
<tr>
<td>evil</td>
<td>repeated again. Now, whereas</td>
<td>10, 82/ 12</td>
</tr>
<tr>
<td>evil</td>
<td>new change of good</td>
<td>10, 6/ 12</td>
</tr>
<tr>
<td>evil</td>
<td>will or of oversight</td>
<td>10, 231/ 1</td>
</tr>
<tr>
<td>evil</td>
<td>delight; or openly to</td>
<td>10, 19/ 23</td>
</tr>
<tr>
<td>evil</td>
<td>, though that our own</td>
<td>10, 136/ 21</td>
</tr>
<tr>
<td>evil</td>
<td>preacher, preaching plain, open</td>
<td>10, 115/ 12</td>
</tr>
<tr>
<td>evil</td>
<td>of a priest, though</td>
<td>10, 175/ 30</td>
</tr>
<tr>
<td>evil</td>
<td>of a priest, though</td>
<td>10, 176/ 11</td>
</tr>
<tr>
<td>evil</td>
<td>as he saith there</td>
<td>10, 66/ 8</td>
</tr>
<tr>
<td>evil</td>
<td>. Here you see, good</td>
<td>10, 194/ 6</td>
</tr>
<tr>
<td>evil</td>
<td>was contained should be</td>
<td>10, 40/ 9</td>
</tr>
<tr>
<td>evil</td>
<td>words and slander of</td>
<td>10, 22/ 13</td>
</tr>
<tr>
<td>evil</td>
<td>tongues the spirituality can</td>
<td>10, 180/ 17</td>
</tr>
<tr>
<td>evil</td>
<td>names to such folk</td>
<td>10, 24/ 10</td>
</tr>
<tr>
<td>evil</td>
<td>purpose or that” --</td>
<td>10, 64/ 2</td>
</tr>
<tr>
<td>evil</td>
<td>light reports that he</td>
<td>10, 84/ 16</td>
</tr>
<tr>
<td>evil</td>
<td>report in that point</td>
<td>10, 84/ 18</td>
</tr>
<tr>
<td>evil</td>
<td>deeds, those that are</td>
<td>10, 147/ 9</td>
</tr>
<tr>
<td>evil</td>
<td>deeds, those that are</td>
<td>10, 155/ 29</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>evil</td>
<td>desire and that, and</td>
<td>10, 171/ 3</td>
</tr>
<tr>
<td>evil</td>
<td>opinion of the maker</td>
<td>10, 9/ 23</td>
</tr>
<tr>
<td>evil</td>
<td>name, as the &quot;naughty&quot;</td>
<td>10, 24/ 2</td>
</tr>
<tr>
<td>evil</td>
<td>custom, that the longer</td>
<td>10, 216/ 27</td>
</tr>
<tr>
<td>evil</td>
<td>counsel at the making</td>
<td>10, 226/ 30</td>
</tr>
<tr>
<td>evil</td>
<td>spoken of them both</td>
<td>10, 15/ 16</td>
</tr>
<tr>
<td>evil</td>
<td>name. But these matters</td>
<td>10, 198/ 18</td>
</tr>
<tr>
<td>evil</td>
<td>in the things that</td>
<td>10, 54/ 10</td>
</tr>
<tr>
<td>evil</td>
<td>and perilous things in</td>
<td>10, 230/ 18</td>
</tr>
<tr>
<td>evil</td>
<td>affections as this good</td>
<td>10, 179/ 20</td>
</tr>
<tr>
<td>evil</td>
<td>part, as this man</td>
<td>10, 198/ 8</td>
</tr>
<tr>
<td>evil</td>
<td>folk's obloquy to themselves-ward</td>
<td>10, 134/ 17</td>
</tr>
<tr>
<td>evil</td>
<td>. And now, to the</td>
<td>10, 180/ 21</td>
</tr>
<tr>
<td>evil</td>
<td>custom is to be</td>
<td>10, 216/ 28</td>
</tr>
<tr>
<td>evil</td>
<td>folk, conspiring together about</td>
<td>10, 198/ 10</td>
</tr>
<tr>
<td>evil</td>
<td>, and never told him</td>
<td>10, 227/ 8</td>
</tr>
<tr>
<td>evil</td>
<td>cause have very great</td>
<td>10, 135/ 23</td>
</tr>
<tr>
<td>evil</td>
<td>that covertly was cloaked</td>
<td>10, 221/ 33</td>
</tr>
<tr>
<td>evil</td>
<td>lies, and what damage</td>
<td>10, 39/ 26</td>
</tr>
<tr>
<td>evil</td>
<td>law. Of what strength</td>
<td>10, 216/ 29</td>
</tr>
<tr>
<td>evil-content</td>
<td>with him that he</td>
<td>10, 76/ 15</td>
</tr>
<tr>
<td>evil-handled</td>
<td>by the judges, and</td>
<td>10, 170/ 39</td>
</tr>
<tr>
<td>evilly</td>
<td>only but well also</td>
<td>10, 54/ 12</td>
</tr>
<tr>
<td>exactly</td>
<td>as to say, &quot;Though&quot;</td>
<td>10, 80/ 32</td>
</tr>
<tr>
<td>exaltation</td>
<td>that it will be</td>
<td>10, 176/ 19</td>
</tr>
<tr>
<td>exalted</td>
<td>and preferred; and therefore</td>
<td>10, 175/ 29</td>
</tr>
<tr>
<td>exalted</td>
<td>and yet be a</td>
<td>10, 175/ 7</td>
</tr>
<tr>
<td>exalted</td>
<td>and preferred hath so</td>
<td>10, 176/ 9</td>
</tr>
<tr>
<td>exalted</td>
<td>that he is, through</td>
<td>10, 174/ 16</td>
</tr>
<tr>
<td>exalted</td>
<td>that he is through</td>
<td>10, 176/ 29</td>
</tr>
<tr>
<td>exalted</td>
<td>.&quot; And there my sentence</td>
<td>10, 174/ 28</td>
</tr>
<tr>
<td>examination</td>
<td>been proved) -- and</td>
<td>10, 68/ 6</td>
</tr>
<tr>
<td>examination</td>
<td>of heresy, all the</td>
<td>10, 177/ 18</td>
</tr>
<tr>
<td>examination</td>
<td>of him. And if</td>
<td>10, 159/ 6</td>
</tr>
<tr>
<td>examination</td>
<td>and the arrest should</td>
<td>10, 181/ 18</td>
</tr>
<tr>
<td>examination</td>
<td>, as is before rehearsed</td>
<td>10, 76/ 13</td>
</tr>
<tr>
<td>examination</td>
<td>should be before the</td>
<td>10, 183/ 22</td>
</tr>
<tr>
<td>examination</td>
<td>in that behalf: so</td>
<td>10, 76/ 9</td>
</tr>
<tr>
<td>examination</td>
<td>of me by men</td>
<td>10, 35/ 28</td>
</tr>
<tr>
<td>examination</td>
<td>of the circumstances whereby</td>
<td>10, 149/ 14</td>
</tr>
<tr>
<td>examination</td>
<td>those suspicions cleared he</td>
<td>10, 127/ 16</td>
</tr>
<tr>
<td>examination</td>
<td>the matter fully searched</td>
<td>10, 123/ 23</td>
</tr>
<tr>
<td>examination</td>
<td>that among his many</td>
<td>10, 107/ 1</td>
</tr>
<tr>
<td>Term</td>
<td>Context</td>
<td>Page/Line</td>
</tr>
<tr>
<td>------------</td>
<td>-------------------------------------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>examination</td>
<td>before the King's Council</td>
<td>10, 230/ 6</td>
</tr>
<tr>
<td>examination</td>
<td>as this man before</td>
<td>10, 76/ 21</td>
</tr>
<tr>
<td>examination</td>
<td>, and yet Master More</td>
<td>10, 183/ 21</td>
</tr>
<tr>
<td>examination</td>
<td>, and putting of their</td>
<td>10, 150/ 23</td>
</tr>
<tr>
<td>examination</td>
<td>requisite for restitution, suddenly</td>
<td>10, 52/ 18</td>
</tr>
<tr>
<td>examination</td>
<td>had by the king's</td>
<td>10, 170/ 11</td>
</tr>
<tr>
<td>examination</td>
<td>. Nevertheless, under what manner</td>
<td>10, 181/ 18</td>
</tr>
<tr>
<td>examination</td>
<td>&quot;I would wit of</td>
<td>10, 54/ 27</td>
</tr>
<tr>
<td>examination</td>
<td>besides, both by the</td>
<td>10, 135/ 32</td>
</tr>
<tr>
<td>examination</td>
<td>hath a sure experience</td>
<td>10, 148/ 28</td>
</tr>
<tr>
<td>examinations</td>
<td>hath caused yet many</td>
<td>10, 136/ 4</td>
</tr>
<tr>
<td>examine</td>
<td>well his book of</td>
<td>10, 189/ 11</td>
</tr>
<tr>
<td>examine</td>
<td>them when need shall</td>
<td>10, 178/ 6</td>
</tr>
<tr>
<td>examined</td>
<td>, I shall again return</td>
<td>10, 105/ 13</td>
</tr>
<tr>
<td>examined</td>
<td>as witnesses against their</td>
<td>10, 103/ 7</td>
</tr>
<tr>
<td>examined</td>
<td>before the arrest. For</td>
<td>10, 181/ 16</td>
</tr>
<tr>
<td>examined</td>
<td>, whether it be so</td>
<td>10, 179/ 3</td>
</tr>
<tr>
<td>examined</td>
<td>would say before the</td>
<td>10, 115/ 23</td>
</tr>
<tr>
<td>examined</td>
<td>divers such complaints at</td>
<td>10, 78/ 27</td>
</tr>
<tr>
<td>examined</td>
<td>them so far, saving</td>
<td>10, 77/ 12</td>
</tr>
<tr>
<td>examined</td>
<td>and considered first both</td>
<td>10, 182/ 35</td>
</tr>
<tr>
<td>examined</td>
<td>both of himself and</td>
<td>10, 166/ 22</td>
</tr>
<tr>
<td>examined</td>
<td>, how they know the</td>
<td>10, 78/ 11</td>
</tr>
<tr>
<td>examined</td>
<td>depose and testify, that</td>
<td>10, 179/ 7</td>
</tr>
<tr>
<td>examined</td>
<td>. And albeit that this</td>
<td>10, 76/ 33</td>
</tr>
<tr>
<td>examined</td>
<td>, and the truth hath</td>
<td>10, 167/ 23</td>
</tr>
<tr>
<td>examining</td>
<td>of the matter, begin</td>
<td>10, 148/ 34</td>
</tr>
<tr>
<td>examining</td>
<td>, and farther ordering of</td>
<td>10, 22/ 15</td>
</tr>
<tr>
<td>example</td>
<td>, both their authority to</td>
<td>10, 206/ 10</td>
</tr>
<tr>
<td>example</td>
<td>of the common laws</td>
<td>10, 120/ 16</td>
</tr>
<tr>
<td>example</td>
<td>of the common law</td>
<td>10, 120/ 36</td>
</tr>
<tr>
<td>example</td>
<td>neither, to do in</td>
<td>10, 193/ 1</td>
</tr>
<tr>
<td>example</td>
<td>he bringeth forth one</td>
<td>10, 168/ 1</td>
</tr>
<tr>
<td>example</td>
<td>their authority in administration</td>
<td>10, 207/ 7</td>
</tr>
<tr>
<td>example</td>
<td>is not like --</td>
<td>10, 128/ 15</td>
</tr>
<tr>
<td>example</td>
<td>-- so may there</td>
<td>10, 166/ 32</td>
</tr>
<tr>
<td>example</td>
<td>the putting of priests</td>
<td>10, 195/ 4</td>
</tr>
<tr>
<td>example</td>
<td>in mine own deed</td>
<td>10, 129/ 6</td>
</tr>
<tr>
<td>example</td>
<td>that I put in</td>
<td>10, 19/ 10</td>
</tr>
<tr>
<td>example</td>
<td>of words spoken by</td>
<td>10, 63/ 19</td>
</tr>
<tr>
<td>example</td>
<td>here, and when I</td>
<td>10, 29/ 34</td>
</tr>
<tr>
<td>example</td>
<td>, to see whether the</td>
<td>10, 153/ 25</td>
</tr>
<tr>
<td>example</td>
<td>of those words spoken</td>
<td>10, 60/ 10</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>examples</td>
<td>put away abusions, evil</td>
<td>10, 225/21</td>
</tr>
<tr>
<td></td>
<td>manslaughter and adultery, which</td>
<td>10, 68/25</td>
</tr>
<tr>
<td></td>
<td>of the common law</td>
<td>10, 228/15</td>
</tr>
<tr>
<td></td>
<td>enough, both in other</td>
<td>10, 120/27</td>
</tr>
<tr>
<td></td>
<td>of the laws of</td>
<td>10, 88/35</td>
</tr>
<tr>
<td></td>
<td>, the thing might yet</td>
<td>10, 120/25</td>
</tr>
<tr>
<td></td>
<td>, of one speaking an</td>
<td>10, 68/28</td>
</tr>
<tr>
<td></td>
<td>to the temporality; and</td>
<td>10, 20/16</td>
</tr>
<tr>
<td></td>
<td>I trust this realm</td>
<td>10, 145/7</td>
</tr>
<tr>
<td></td>
<td>prince our sovereign lord</td>
<td>10, 52/16</td>
</tr>
<tr>
<td></td>
<td>to the bill, and</td>
<td>10, 229/19</td>
</tr>
<tr>
<td></td>
<td>which I have brought</td>
<td>10, 208/26</td>
</tr>
<tr>
<td></td>
<td>of some? In such</td>
<td>10, 64/24</td>
</tr>
<tr>
<td></td>
<td>that Master More taketh</td>
<td>10, 178/7</td>
</tr>
<tr>
<td></td>
<td>out of that general</td>
<td>10, 152/3</td>
</tr>
<tr>
<td></td>
<td>, and so the law</td>
<td>10, 159/14</td>
</tr>
<tr>
<td></td>
<td>And then if he</td>
<td>10, 164/29</td>
</tr>
<tr>
<td></td>
<td>of apparel, and some</td>
<td>10, 143/23</td>
</tr>
<tr>
<td></td>
<td>of apparel, and as</td>
<td>10, 143/27</td>
</tr>
<tr>
<td></td>
<td>and set forth division</td>
<td>10, 15/35</td>
</tr>
<tr>
<td></td>
<td>me thereto; whereas now</td>
<td>10, 13/11</td>
</tr>
<tr>
<td></td>
<td>from them -- and</td>
<td>10, 35/11</td>
</tr>
<tr>
<td></td>
<td>of this man's including</td>
<td>10, 34/14</td>
</tr>
<tr>
<td></td>
<td>that he discerneth nothing</td>
<td>10, 33/22</td>
</tr>
<tr>
<td></td>
<td>, when he weeneth that</td>
<td>10, 33/13</td>
</tr>
<tr>
<td></td>
<td>be for his contumacy</td>
<td>10, 117/16</td>
</tr>
<tr>
<td></td>
<td>in his inclusives and</td>
<td>10, 117/16</td>
</tr>
<tr>
<td></td>
<td>that suspicion, he continueth</td>
<td>10, 184/34</td>
</tr>
<tr>
<td></td>
<td>heretics and process of</td>
<td>10, 118/15</td>
</tr>
<tr>
<td></td>
<td>they fall not in</td>
<td>10, 118/15</td>
</tr>
<tr>
<td></td>
<td>in danger of any</td>
<td>10, 180/30</td>
</tr>
<tr>
<td></td>
<td>close upon pain of</td>
<td>10, 187/8</td>
</tr>
<tr>
<td></td>
<td>there was concerning this</td>
<td>10, 185/34</td>
</tr>
<tr>
<td></td>
<td>by a writ of</td>
<td>10, 109/28</td>
</tr>
<tr>
<td></td>
<td>very winter-ware, and an</td>
<td>10, 186/23</td>
</tr>
<tr>
<td></td>
<td>excuse</td>
<td>10, 168/20</td>
</tr>
<tr>
<td></td>
<td>as cold as a</td>
<td>10, 41/4</td>
</tr>
<tr>
<td></td>
<td>his like fault by</td>
<td>10, 27/26</td>
</tr>
<tr>
<td></td>
<td>his unwise following of</td>
<td>10, 17/28</td>
</tr>
<tr>
<td></td>
<td>excuse</td>
<td>10, 15/72</td>
</tr>
<tr>
<td></td>
<td>himself therein. For as</td>
<td>10, 3/32</td>
</tr>
</tbody>
</table>
much strive against his excuse. For I greatly shall 10, 20/ 2
reasonably thereto could not excuse the judge if he 10, 160/ 34
further him in the excuse of his meaning; and 10, 17/ 25
I be glad to excuse his own mind in 10, 17/ 27
think, since all his excuse amounteth to no more 10, 20/ 3
would at the bar excuse upon their oaths some 10, 154/ 1
of policy" a colorable excuse for defense of sowing 10, 60/ 12
in store for an excuse. This first point alone 10, 73/ 14
that will be none excuse to spiritual rulers before 10, 175/ 35
cause behind, that should excuse him. And that is 10, 79/ 5
-- that in the excuse of a thief, some 10, 148/ 21
such things should be excuse by lightness and by 10, 68/ 20
need not to be excuse , but that, for the 10, 190/ 31
how they should be excuse : I answer him again 10, 190/ 24
this thing so featly excuse , he declareth his words 10, 68/ 17
how they should be excuse . As to his repealing 10, 190/ 2
whom his first oath excuse, hath these other two 10, 152/ 29
good words and fair, excuse my fault, by such 10, 62/ 3
scrape them out, but excuse the devising of them 10, 108/ 33
is to wit, the execrable heresies which mischiefs this 10, 200/ 10
assist the spirituality in executing of the laws, even 10, 183/ 4
put the offenders in execution thereupon -- and knowing 10, 217/ 31
hath been put in execution . . . of late days, to 10, 195/ 25
be, been put in execution , to the grief and 10, 195/ 31
or grudge put in execution in the time of 10, 195/ 28
princes must subdue their executions to bishops, and not 10, 209/ 8
great substance into the executors' hands to fulfill the 10, 52/ 29
fervor to the faith, exhort men to go win 10, 213/ 21
their ears that I exhort both the spirituality and 10, 23/ 2
then had his great exhortation little place. Also, this 10, 177/ 9
this good man's holy exhortation nor his godly example 10, 193/ 1
his own words of exhortation against the great Turk 10, 12/ 21
punishment, with a good exhortation of the judges that 10, 122/ 10
faith, and by his exhortation also toward the conquest 10, 230/ 21
wisdom in making such exhortations to the King's Highness 10, 173/ 19
change of my words, exhorteth me to the thing 10, 193/ 12
than they have, and exhorting "them that have abundance 10, 36/ 2
it will be "right expedient that "the king and 10, 170/ 27
it will be right expedient that the King's Highness 10, 169/ 3
only that it is expedient that the King's Highness 10, 169/ 17
therefore it seemeth right expedient that the said law 10, 189/ 21
It will be right expedient, therefore, that the King's 10, 171/ 7
though prayers be right expedient and healthful to the 10, 50/ 29
without any peril of expenses; and then were this 10, 139/ 21
proof the plain, common experience, which this good man 10, 102/ 36
wit, by common, open experience, whereunto this good man 10, 139/ 1
examinations hath a sure experience that this is a 10, 148/ 29
good readers, by common experience, that if men should 10, 103/ 26
both by reason and might have so sure experience as to put them 10, 221/ 9
as we saw by I see the common experience therein such that I 10, 196/ 11
I speak of mine own speak of mine own experience, yet in the like 10, 103/ 36
yet himself seeth by experience that while there hath 10, 171/ 15
whereof I have had experience many a time and 10, 103/ 22
heresy, every man hath experience enough that ye shall 10, 139/ 19
in mine Apology, plain experience proveth. Whereby you may 10, 141/ 3
own rehearsing of that exposition of the Apocalypse, had 10, 12/ 22
words, with his own exposition therein. And how like 10, 207/ 25
variance more known. Which exposition few men, I ween 10, 41/ 1
abroad. Now, if this exposition of his mind may 10, 38/ 27
This is his own This is his own exposition of his own words 10, 207/ 9
plant in his own exposition with them, to make 10, 207/ 14
be witnesses of his express heretical words? No, saith 10, 112/ 11
of a dialogue, and express it so naturally, that 10, 13/ 3
book, but plain and expressly the contrary; and that 10, 27/ 30
the King's Grace should expressly be bound by the 10, 32/ 12
the next line before, expressly said that it might 10, 97/ 10
For as I have expressly declared in mine Apology 10, 15/ 6
I do myself declare expressly in many places of 10, 63/ 33
in mine Apology said expressly that he saith some 10, 222/ 17
of the said treatise extend no further but to 10, 165/ 7
extendeth utterly not only to 10, 203/ 28
extraduction. And yet I wot 10, 10/ 31
. And yet I wot extreme punishment for heresy, as 10, 67/ 21
to have men have extreme danger and peril of 10, 81/ 19
in them without the extreme poverty, and then to 10, 50/ 13
pay debts, and relieve matter ever before your eyes 10, 87/ 13
see farther than his eyes will serve him; no 10, 162/ 12
and plain at your eyes, I will in this 10, 86/ 20
have seemed in folk’s eyes far the more part 10, 140/ 33
and open before your eyes, that ye shall well 10, 7/ 25
shall be brought forth face; especially while, as clearly 10, 64/ 26
avowed it in his face to face before him 10, 107/ 35
witnesses sworn before his face. And yet could not 10, 140/ 23

whom at the first
the bar, in the
meanwhile, at the first
spirituality openly in the
it over with a
brought forth face to
fleering at the first
may at the first
sure sentence concerning the
order that all mischievous,
Catholic, Christian faith might
virtue of the people
virtue of the people
virtue of the people
less offender beareth one
the bearing of a
abjure and bear a
secular hands, where a
than once bear a
case that bear a
man's legs than the
the one bearing the
man's legs than the
burned or bear a
good piece of a
good piece of the
and abjure and bear
abjure both, and bear
ever all such folk
as soon after shall
saith, "God will not
-- that would not
the fault where I
penance also if he
heretics, they could not
faith. Whereupon would not
he would not have
then, when he hath
is wont, when reason
so here, because reason
special thing that he
which is therefore after
when they would only

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>face</td>
<td>some seem honest men</td>
<td>10, 148/31</td>
</tr>
<tr>
<td>face</td>
<td>of the king's ordinary</td>
<td>10, 151/10</td>
</tr>
<tr>
<td>face</td>
<td>, it seemeth not that</td>
<td>10, 13/26</td>
</tr>
<tr>
<td>face</td>
<td>of the temporality in</td>
<td>10, 21/3</td>
</tr>
<tr>
<td>face</td>
<td>. And because that will</td>
<td>10, 62/9</td>
</tr>
<tr>
<td>face</td>
<td>before him, that he</td>
<td>10, 107/35</td>
</tr>
<tr>
<td>face</td>
<td>, yet when they be</td>
<td>10, 77/10</td>
</tr>
<tr>
<td>face</td>
<td>ween that though it</td>
<td>10, 17/11</td>
</tr>
<tr>
<td>fact</td>
<td>without any examination of</td>
<td>10, 149/13</td>
</tr>
<tr>
<td>factious</td>
<td>folk should be suffered</td>
<td>10, 74/33</td>
</tr>
<tr>
<td>fade</td>
<td>and fall away? And</td>
<td>10, 230/15</td>
</tr>
<tr>
<td>fadeth</td>
<td>and vanisheth away, which</td>
<td>10, 21/12</td>
</tr>
<tr>
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<td>and vanisheth away; and</td>
<td>10, 21/21</td>
</tr>
<tr>
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<td>also and vanisheth away</td>
<td>10, 20/22</td>
</tr>
<tr>
<td>faggot</td>
<td>, the greater beareth not</td>
<td>10, 219/8</td>
</tr>
<tr>
<td>faggot</td>
<td>for heresy. For he</td>
<td>10, 122/14</td>
</tr>
<tr>
<td>faggot</td>
<td>, or accuse him for</td>
<td>10, 73/35</td>
</tr>
<tr>
<td>faggot</td>
<td>should bear him: this</td>
<td>10, 74/2</td>
</tr>
<tr>
<td>faggot</td>
<td>for heresy. How goeth</td>
<td>10, 122/23</td>
</tr>
<tr>
<td>faggot</td>
<td>: very truth it is</td>
<td>10, 124/23</td>
</tr>
<tr>
<td>faggot</td>
<td>on the other man's</td>
<td>10, 122/18</td>
</tr>
<tr>
<td>faggot</td>
<td>with the other at</td>
<td>10, 124/28</td>
</tr>
<tr>
<td>faggot</td>
<td>on the other's shoulder</td>
<td>10, 121/23</td>
</tr>
<tr>
<td>faggot</td>
<td>) say that they said</td>
<td>10, 83/27</td>
</tr>
<tr>
<td>faggot</td>
<td>, besides that they lie</td>
<td>10, 121/22</td>
</tr>
<tr>
<td>faggot</td>
<td>, besides that they lie</td>
<td>10, 122/17</td>
</tr>
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<td>both, if the one</td>
<td>10, 219/3</td>
</tr>
<tr>
<td>faggots</td>
<td>both, where the one</td>
<td>10, 219/19</td>
</tr>
<tr>
<td>fail</td>
<td>, And therefore -- since</td>
<td>10, 182/22</td>
</tr>
<tr>
<td>fail</td>
<td>and fall down all</td>
<td>10, 162/19</td>
</tr>
<tr>
<td>fail</td>
<td>to make fall in</td>
<td>10, 22/16</td>
</tr>
<tr>
<td>fail</td>
<td>to dissuade it, and</td>
<td>10, 56/11</td>
</tr>
<tr>
<td>fail</td>
<td>in the nature of</td>
<td>10, 13/1</td>
</tr>
<tr>
<td>fail</td>
<td>thereof; which thing why</td>
<td>10, 111/19</td>
</tr>
<tr>
<td>fail</td>
<td>so fully to be</td>
<td>10, 91/5</td>
</tr>
<tr>
<td>fail</td>
<td>to fall, which Almighty</td>
<td>10, 15/30</td>
</tr>
<tr>
<td>failed</td>
<td>to have done the</td>
<td>10, 104/7</td>
</tr>
<tr>
<td>failed</td>
<td>&quot; thereof, and it already</td>
<td>10, 112/26</td>
</tr>
<tr>
<td>faileth</td>
<td>him, to fall to</td>
<td>10, 211/21</td>
</tr>
<tr>
<td>faileth</td>
<td>him, he falleth to</td>
<td>10, 211/21</td>
</tr>
<tr>
<td>fain</td>
<td>would bring about --</td>
<td>10, 86/6</td>
</tr>
<tr>
<td>fain</td>
<td>to reckon again --</td>
<td>10, 139/6</td>
</tr>
<tr>
<td>fain</td>
<td>have it, and yet</td>
<td>10, 199/5</td>
</tr>
<tr>
<td>Term</td>
<td>Similarity</td>
<td>Page/Column</td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
<td>-------------</td>
</tr>
<tr>
<td>fain to suppress and steal</td>
<td>10, 206/25</td>
<td></td>
</tr>
<tr>
<td>fain to steal away his</td>
<td>10, 214/28</td>
<td></td>
</tr>
<tr>
<td>fain to do, but if</td>
<td>10, 126/20</td>
<td></td>
</tr>
<tr>
<td>fain willing they can get</td>
<td>10, 199/5</td>
<td></td>
</tr>
<tr>
<td>fain wit how. For temporal</td>
<td>10, 187/14</td>
<td></td>
</tr>
<tr>
<td>fain would hear good tidings</td>
<td>10, 5/31</td>
<td></td>
</tr>
<tr>
<td>fain to be helped forth</td>
<td>10, 135/30</td>
<td></td>
</tr>
<tr>
<td>fain wit of him whether</td>
<td>10, 84/25</td>
<td></td>
</tr>
<tr>
<td>fain have done him good</td>
<td>10, 101/18</td>
<td></td>
</tr>
<tr>
<td>fain fully satisfy him --</td>
<td>10, 206/32</td>
<td></td>
</tr>
<tr>
<td>fain would live in peace</td>
<td>10, 74/36</td>
<td></td>
</tr>
<tr>
<td>fain to be made that</td>
<td>10, 143/34</td>
<td></td>
</tr>
<tr>
<td>fain would the man make</td>
<td>10, 192/31</td>
<td></td>
</tr>
<tr>
<td>fain have more money at</td>
<td>10, 199/4</td>
<td></td>
</tr>
<tr>
<td>fain have the mortuaries still</td>
<td>10, 199/2</td>
<td></td>
</tr>
<tr>
<td>fain would I see him</td>
<td>10, 118/23</td>
<td></td>
</tr>
<tr>
<td>fain part the stake and</td>
<td>10, 62/10</td>
<td></td>
</tr>
<tr>
<td>fain walk in the dark</td>
<td>10, 7/27</td>
<td></td>
</tr>
<tr>
<td>fain defend. And then, instead</td>
<td>10, 208/32</td>
<td></td>
</tr>
<tr>
<td>fain forget. Lo, thus wrote</td>
<td>10, 139/8</td>
<td></td>
</tr>
<tr>
<td>fain have the tithe of</td>
<td>10, 199/1</td>
<td></td>
</tr>
<tr>
<td>fain to fall to another</td>
<td>10, 38/7</td>
<td></td>
</tr>
<tr>
<td>fain avoid it too, if</td>
<td>10, 132/1</td>
<td></td>
</tr>
<tr>
<td>fain to make twain. Now</td>
<td>10, 206/22</td>
<td></td>
</tr>
<tr>
<td>fain have greater wages, and</td>
<td>10, 199/3</td>
<td></td>
</tr>
<tr>
<td>fain farther wit, whether ever</td>
<td>10, 85/3</td>
<td></td>
</tr>
<tr>
<td>faint and his feeble reasoning</td>
<td>10, 3/31</td>
<td></td>
</tr>
<tr>
<td>faint fashion as himself list</td>
<td>10, 118/3</td>
<td></td>
</tr>
<tr>
<td>faint that I little need</td>
<td>10, 169/26</td>
<td></td>
</tr>
<tr>
<td>faint that this man maketh</td>
<td>10, 179/12</td>
<td></td>
</tr>
<tr>
<td>faintly defendeth his former matter</td>
<td>10, 199/18</td>
<td></td>
</tr>
<tr>
<td>fair a day -- as</td>
<td>10, 130/13</td>
<td></td>
</tr>
<tr>
<td>fair wiped away, and his</td>
<td>10, 27/33</td>
<td></td>
</tr>
<tr>
<td>fair a fleering at the</td>
<td>10, 77/9</td>
<td></td>
</tr>
<tr>
<td>fair, excuseth my fault, by</td>
<td>10, 62/3</td>
<td></td>
</tr>
<tr>
<td>fair set out in order</td>
<td>10, 7/14</td>
<td></td>
</tr>
<tr>
<td>fair confession that it is</td>
<td>10, 131/7</td>
<td></td>
</tr>
<tr>
<td>fair, long, slender sides; and</td>
<td>10, 142/27</td>
<td></td>
</tr>
<tr>
<td>fair figure of &quot;some say</td>
<td>10, 67/26</td>
<td></td>
</tr>
<tr>
<td>fair babes born that they</td>
<td>10, 5/34</td>
<td></td>
</tr>
<tr>
<td>fair, and suffer them till</td>
<td>10, 75/9</td>
<td></td>
</tr>
<tr>
<td>faith should decay -- I</td>
<td>10, 104/20</td>
<td></td>
</tr>
<tr>
<td>faith .&quot; So may a man</td>
<td>10, 69/23</td>
<td></td>
</tr>
</tbody>
</table>
in favor of the faith to condemn an innocent 10, 163/ 20
the laws whereby the faith is preserved and heresies 10, 13/ 36
so changed, the Catholic faith should decay, and heretics 10, 104/ 34
turn folk from the faith by force, and work 10, 105/ 3
the conservation of the faith, to alter and change 10, 113/ 11
increased and multiplied, the faith be undone; and after 10, 139/ 35
that the Catholic, Christian faith might fade and fall 10, 230/ 15
against the known Catholic faith -- these are no 10, 81/ 9
decay of the Catholic faith, to put away or 10, 222/ 2

hand. But in good faith I much better love 10, 226/ 36
and made for the faith I could but laugh 10, 4/ 32
the decay of the faith against heresies. But then 10, 22/ 34
decay of the Catholic faith by the emboldening of 10, 168/ 4
profession of the Catholic faith by the encouraging of 10, 145/ 16
no case.” Upon my faith that I find in 10, 226/ 35
I marvel, in good faith, except this good man 10, 110/ 4
There shall in good need no great, solemn 10, 35/ 27
to bear to the faith that it grieveth him 10, 25/ 2
of mine: in good faith, if he had, I 10, 13/ 9
wholesome laws whereby the faith is preserved here at 10, 222/ 30
go therein, in good faith, but let him take 10, 143/ 2
plainly the Catholic, Christian faith, and by his exhortation 10, 230/ 21
are fallen from the faith unto heresy hold not 10, 47/ 6
are fallen from the faith to heresies hold not 10, 47/ 23
decay of Christ’s Catholic faith . Which thing I there 10, 132/ 15
days, nor, in good faith, no more I ween 10, 187/ 34
I cannot in good faith say, but if I 10, 19/ 26
decay of the Catholic faith shall follow in this 10, 87/ 9
decay of the Catholic faith and the increase of 10, 224/ 11
and thereby decay the faith . This was indeed the 10, 6/ 14
keeping of the Catholic faith in this land -- 10, 87/ 21
stick fast to the faith , which were likely sore 10, 228/ 4
I would in good faith have been loath to 10, 17/ 21
childish that, in good faith, I much marvel that 10, 198/ 27
words. And in good faith, in this matter I 10, 197/ 7
follow to the Catholic faith, because heretics might as 10, 119/ 14
hindrance of the Catholic faith -- no more than 10, 98/ 4
I cannot in good faith well excuse myself therein 10, 3/ 32
favor toward the Catholic faith he deviseth no more 10, 143/ 16
of the Catholic, Christian faith . Whereupon would not fail 10, 15/ 30
the convocations. In good faith, I saw not how 10, 198/ 6
points of the Catholic faith as heretics now labor 10, 222/ 32
it be corrupt, the
faith and virtue of the
faith and virtue of the
faith, in which of the
faith I have of the
faith with increase of heresies
faith "; these words of his
faith by force of sword
faith, and the ordinary misliketh
faith decay and perish in
faith of these points, he
faith, I cannot remember one
faith -- without reproach or
faith in the same --
faith, I never saw the
faith, I hear say that
faith: then it seemeth good
faith his witness shall be
faith, that of so great
faith, and proved so necessary
faith, that is spoken very
faith or not, standeth in
faith, took and take yet
faith, the better that he
faith, in all that treatise
faith, then is the profit
faith to accept the witness
faith, and provoke the displeasure
faith, not for their thanks
faith, to encourage them on
faith indeed. But then, in
faith to decay: then will
faith decay. And then God
faith, I can therefore find
faith. The other thing that
faith, exhort men to go
faith, to be told for
faith, as methinketh, very well
faith, that it were very
faith, though he were not
faith, see to what purpose
faith -- and with long
faith of Christ withal, whose

faith and virtue of the
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faith I have of the
faith with increase of heresies
faith "; these words of his
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faith, though he were not
faith, see to what purpose
faith -- and with long
faith of Christ withal, whose
peril of the Catholic faith
And finally, for our

of the Christian, Catholic faith
very zeal unto the

wise and for very

ever intend to be)

here, like a true,
as good and as

dthis realm is too

men as I sometimes

reason faileth him, to

peril can he more

and so may lightly

passion of lechery suddenly

and the realm to

of the spiritualty would

of slander may not

any such great personage

shall see the sky

lest they should willfully

were in peril to

necessity, lest all should

sinners, that lightly may

long work, I will

I sure that they

yet not intend to

judge whether the man

by making many others

himself in peril to

of this realm should

as many folk would

would not fail to

point, a very great

as he meant, should

vehemently suspected, if he

some folk began to

as may by possibility

he kill that man

happeth such fear to

And surely if we

a dangerous thing to

a dangerous thing to

off the preface and

faith, with warm words and

faith, and good works, which

faith, provoke the wrath of

faith, -- and yet do

faithful too. But, now, if

faithful, true Christian people. Look

faithful man, affirmeth them nought

faithful temporality, and (though there

faithful to follow, upon such

fall in myself -- I

fall to preaching -- so

fall in when a second

fall thereby into a wrongful

fall together in adultery for

fall in trouble and business

fall in them anymore after

fall as well as in

fall into heresy as the

fall first and catch larks

fall into the censures of

fall by this change of

fall to nought, compelleth them

fall and be deceived. Nor

fall in no dispicions. But

fall not in excommunication for

fall from the faith. " So

fall from the faith or

fall from the faith, though

fall into the fire. And

fall in variance for, where

fall to theft. For then

fall, which Almighty God keep

fall . Then cometh he next

fall into his heresies the

fall after into heresy, putteth

fall to favor him; and

fall upon an innocent, will

fall thereby further into the

fall . And therefore is his

fall to changing laws upon

fall into the least censure

fall into the least censure

fall unto the matter. The
not fail to make
frailty, so commonly do
that a man might
inquisitions no man should
while many folk now
man for heresy to
concerning treason or heresy,
said that these cases
said that these cases
after shall fail and
it, and not to
it happe me to
before, they may soon
once, I warrant you,
the case might so
the like peril to
he was fain to
of peril that may
that he hath a
of his reason will
the punishment that should
faith might fade and
sentence of Summa rosella
spirituality such as are
and seculars, that are
should be "so far
though he were not
For since he was
of the spirituality so
of preaching he is
reason faileth him, he
and say true: he
slippeth and down he
so often that it
a good zeal he
afterward (folio 79) he
in heresy -- he
said likewise that it
said likewise that it
that will not be,
that the party so
her pewfellow; and he,
somewhat to believe them

fall  in their necks the 10, 22/16
fall  in that no man 10, 80/21
fall  in peril of a 10, 120/21
fall  in danger of any 10, 185/34
fall  to the same fashion 10, 85/20
fall  in trouble sometime though 10, 122/31
fall  not by such books 10, 81/17
fall  so seldom that it 10, 106/2
fall  so seldom that it 10, 108/34
fall  down all the roof 10, 162/20
fall  willfully into the danger 10, 188/26
fall  in hand therewith and 10, 4/8
fall  further than they did 10, 81/29
fall  from gaming to stealing 10, 55/21
fall  , find it true that 10, 151/14
fall  afterward, it was provided 10, 119/25
fall  to another way, and 10, 38/7
fall  to the witnesses, the 10, 93/10
fall  in those words which 10, 158/17
fall  upon the wrong side 10, 218/28
fall  thereon; and yet was 10, 48/18
fall  away? And yet, as 10, 230/15
fallen  in the censures of 10, 189/14
fallen  from the faith unto 10, 47/6
fallen  from the faith to 10, 47/23
fallen  into the grudge and 10, 26/17
fallen  from it himself, than 10, 82/5
fallen  into preaching, I not 10, 200/33
fallen  unto heresies that it 10, 47/32
fallen  in, to the great 10, 116/7
falleth  to praying, and therein 10, 211/22
falleth  in no danger of 10, 161/16
falleth  into it. For as 10, 81/4
falleth  sometimes into my pen 10, 46/10
falleth  in remembrance of the 10, 52/13
falleth  into the same again 10, 202/5
falleth  to another shift to 10, 177/29
falleth  but seldom that the 10, 106/3
falleth  but seldom that the 10, 108/35
falleth  after to treaty, and 10, 62/10
falleth  in trouble without some 10, 130/27
fallyng  angry therewith, cried out 10, 46/14
false  or malicious -- yet 10, 91/15
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>his &quot;some say&quot;s'</td>
<td>10, 171/13</td>
</tr>
<tr>
<td>there be a few</td>
<td>10, 21/27</td>
</tr>
<tr>
<td>if it be printed</td>
<td>10, 47/21</td>
</tr>
<tr>
<td>the man with such</td>
<td>10, 68/15</td>
</tr>
<tr>
<td>there lack such a</td>
<td>10, 76/26</td>
</tr>
<tr>
<td>the instrument is a</td>
<td>10, 168/5</td>
</tr>
<tr>
<td>nothing else but by</td>
<td>10, 222/6</td>
</tr>
<tr>
<td>wily, foolish handling no</td>
<td>10, 171/11</td>
</tr>
<tr>
<td>things whereof many be</td>
<td>10, 15/19</td>
</tr>
<tr>
<td>but bid them like</td>
<td>10, 91/11</td>
</tr>
<tr>
<td>to mean be very</td>
<td>10, 116/9</td>
</tr>
<tr>
<td>all if they be</td>
<td>10, 163/32</td>
</tr>
<tr>
<td>were disposed to be</td>
<td>10, 164/11</td>
</tr>
<tr>
<td>half of all his</td>
<td>10, 106/12</td>
</tr>
<tr>
<td>will not be so</td>
<td>10, 85/22</td>
</tr>
<tr>
<td>thieves all, yet some</td>
<td>10, 107/2</td>
</tr>
<tr>
<td>back, and taken for</td>
<td>10, 103/3</td>
</tr>
<tr>
<td>The untruth of such</td>
<td>10, 76/30</td>
</tr>
<tr>
<td>lightly worse or more</td>
<td>10, 67/34</td>
</tr>
<tr>
<td>to give ear to</td>
<td>10, 213/1</td>
</tr>
<tr>
<td>be able to swear</td>
<td>10, 158/23</td>
</tr>
<tr>
<td>honorable Council, upon like</td>
<td>10, 68/5</td>
</tr>
<tr>
<td>that should bear such</td>
<td>10, 108/28</td>
</tr>
<tr>
<td>pray you, can this</td>
<td>10, 180/10</td>
</tr>
<tr>
<td>be built upon a</td>
<td>10, 87/30</td>
</tr>
<tr>
<td>that he would be</td>
<td>10, 152/32</td>
</tr>
<tr>
<td>and set forth by</td>
<td>10, 210/22</td>
</tr>
<tr>
<td>Christian man becometh a</td>
<td>10, 147/1</td>
</tr>
<tr>
<td>though the witness be</td>
<td>10, 162/26</td>
</tr>
<tr>
<td>thereby presume him a</td>
<td>10, 152/13</td>
</tr>
<tr>
<td>have been plain proved</td>
<td>10, 219/23</td>
</tr>
<tr>
<td>and have proved it</td>
<td>10, 203/33</td>
</tr>
<tr>
<td>which I know for</td>
<td>10, 15/4</td>
</tr>
<tr>
<td>such as be found</td>
<td>10, 137/5</td>
</tr>
<tr>
<td>man himself be presumed</td>
<td>10, 153/6</td>
</tr>
<tr>
<td>that he will swear</td>
<td>10, 158/29</td>
</tr>
<tr>
<td>those that are weighty</td>
<td>10, 21/5</td>
</tr>
<tr>
<td>him for malicious or</td>
<td>10, 101/10</td>
</tr>
<tr>
<td>his unwise following of</td>
<td>10, 17/28</td>
</tr>
<tr>
<td>remedyless destroyed, by their</td>
<td>10, 48/23</td>
</tr>
<tr>
<td>that their saying is</td>
<td>10, 59/19</td>
</tr>
<tr>
<td>the ministers would be</td>
<td>10, 163/28</td>
</tr>
<tr>
<td>some say&quot; being so</td>
<td>10, 180/3</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
<table>
<thead>
<tr>
<th>Error</th>
<th>Correct</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>false</td>
<td>and the judge might</td>
<td>10, 160/ 12</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>before the king's honorable</td>
<td>10, 216/ 10</td>
<td></td>
</tr>
<tr>
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<td>before the king's most</td>
<td>10, 227/ 16</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>shrews, to make him</td>
<td>10, 192/ 9</td>
<td></td>
</tr>
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<td>in the matter, he</td>
<td>10, 101/ 14</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>complaint of mishandling could</td>
<td>10, 170/ 6</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>, he should not have</td>
<td>10, 59/ 23</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>in the one oath</td>
<td>10, 153/ 3</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>, and the other true</td>
<td>10, 166/ 7</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>and nought. Other shift</td>
<td>10, 137/ 26</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>shrews and put them</td>
<td>10, 93/ 31</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>shrews.&quot; &quot;What remedy, then</td>
<td>10, 100/ 32</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>&quot;some say&quot;'s, in</td>
<td>10, 9/ 15</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>&quot;some say&quot;'s he</td>
<td>10, 170/ 14</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>&quot;some say&quot;'s (if</td>
<td>10, 170/ 17</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>&quot;some say&quot;'s only</td>
<td>10, 230/ 4</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>&quot;some say&quot;'s the</td>
<td>10, 230/ 5</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>, foolish &quot;some say,&quot; come</td>
<td>10, 171/ 5</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>, slanderous &quot;some say&quot;'s</td>
<td>10, 216/ 9</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>where he seemeth to</td>
<td>10, 156/ 17</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>shrews would tell him</td>
<td>10, 180/ 17</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>, it implieth that even</td>
<td>10, 152/ 9</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>) plainly proved that in</td>
<td>10, 177/ 15</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>slander of the spiritual</td>
<td>10, 68/ 2</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>complaints by the king's</td>
<td>10, 76/ 32</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>, and that the ordinaries</td>
<td>10, 78/ 29</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>heresies and their secret</td>
<td>10, 25/ 33</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>tales against them under</td>
<td>10, 68/ 8</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>judges; and then prove</td>
<td>10, 230/ 3</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>. He hath there two</td>
<td>10, 192/ 26</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>-- since this is</td>
<td>10, 170/ 12</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>, wily shrews, though the</td>
<td>10, 10/ 1</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>, naughty brethren too, is</td>
<td>10, 21/ 30</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>and seem true, nothing</td>
<td>10, 162/ 32</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>, were so weighty that</td>
<td>10, 17/ 5</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>translation. And wherein was</td>
<td>10, 5/ 2</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>?&quot; But then will haply</td>
<td>10, 116/ 30</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>. For his words be</td>
<td>10, 214/ 7</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>: then honesty would that</td>
<td>10, 18/ 25</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>wretch that would make</td>
<td>10, 116/ 28</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>before; and yet may</td>
<td>10, 163/ 31</td>
<td></td>
</tr>
<tr>
<td>false</td>
<td>suspicion farther, yet himself</td>
<td>10, 171/ 14</td>
<td></td>
</tr>
<tr>
<td>falsehood</td>
<td>shall give boldness to</td>
<td>10, 220/ 13</td>
<td></td>
</tr>
</tbody>
</table>
Return to Index

Debellation of Salem and Bizance: Concordance of Major Terms 177

and wilily cloak his falsehood under a color of 10, 158 / 24
words have herein more falsehood or more folly; but 10, 190 / 11
had so uttered their falsehood, began to have remorse 10, 154 / 8
it indeed of covetousness, falsehood, rancor, and malice to 10, 165 / 21
surmised the matter of falsehood and malice, would refuse 10, 92 / 17
own necks -- as falsely as Frith belieth the 10, 210 / 29
good readers, either how falsely this honest man hath 10, 192 / 8
that some heretics have falsely made that noise, and 10, 27 / 16
malicious "some say"s falsely slandereth the ordinaries of 10, 213 / 16
so solemnly check me falsely, for writing that the 10, 27 / 25
meaneth not of authority falsely pretended, but truly had 10, 207 / 6
writ de gestu et fama . This is but half 10, 127 / 36
writ De gestu et fama, he is delivered as 10, 126 / 36
writ de gestu et fama, a man may lie 10, 128 / 29
writ De gestu et fama , whereof Sir Thomas More 10, 126 / 29
untruth of such false fame hath been before the 10, 76 / 30
to inquire of his fame, and of his behavior 10, 126 / 28
such a false, seditious fame against the ordinaries as 10, 76 / 26
to inquire of what fame and behavior the man 10, 121 / 13
he is of good fame and behavior, then he 10, 126 / 31
were not so much familiar company as to come 10, 84 / 30
plain heresies to their familiars secretly, would preach in 10, 115 / 19
noble prince of very famous memory King Henry VII 10, 52 / 15
judged that all their fantasies toward those faults were 10, 54 / 31
weeneth, found out proper fantasies , wherein I had liefer 10, 48 / 36
force of sword in far countries hence -- so 10, 222 / 28
little way is too far in such a thing 10, 63 / 3
of this realm so far forth allow and approve 10, 94 / 24
be the cause of far more hurt and harm 10, 104 / 32
were a way as far unwise and as far 10, 75 / 13
ever himself went so far with them as to 10, 85 / 4
farther forth, and so far forth also as amounted 10, 175 / 16
changes be made rather far forth that at last 10, 4 / 28
Then resteth there, as far worse than better. And 10, 184 / 21
yet without doubt, as far as I can see 10, 79 / 4
good and sound as far as I can see 10, 118 / 25
can find is very far as men can see 10, 162 / 18
have examined them so far insufficient with change of 10, 98 / 35
of wit, nor so far, saving that even while 10, 77 / 12
But he shall find far unlearned, but for any 10, 77 / 33
matters, and dispute how far the contrary. For I 10, 18 / 28
then had thought so far they may go forward 10, 81 / 18
. But now goeth he far 10, 22 / 6
<table>
<thead>
<tr>
<th>Term</th>
<th>Usage</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>dispicions. But in as</td>
<td>far forth as he giveth</td>
<td>10, 18/5</td>
</tr>
<tr>
<td>all thing well, so</td>
<td>far forth shall he and</td>
<td>10, 18/6</td>
</tr>
<tr>
<td>well observed for so</td>
<td>far forth as he goeth</td>
<td>10, 74/17</td>
</tr>
<tr>
<td>to prove them very</td>
<td>far unlike, put his differences</td>
<td>10, 142/23</td>
</tr>
<tr>
<td>far unwise and as</td>
<td>far against reason in heresy</td>
<td>10, 75/13</td>
</tr>
<tr>
<td>men would be so</td>
<td>far overseen as in this</td>
<td>10, 104/12</td>
</tr>
<tr>
<td>and cleared one (as</td>
<td>far forth as in him</td>
<td>10, 150/27</td>
</tr>
<tr>
<td>is, through such pride,</td>
<td>far from such indifference and</td>
<td>10, 174/16</td>
</tr>
<tr>
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<td>far from such indifference and</td>
<td>10, 174/32</td>
</tr>
<tr>
<td>is through such pride</td>
<td>far from such indifference and</td>
<td>10, 176/30</td>
</tr>
<tr>
<td>were through such pride</td>
<td>far from the indifference and</td>
<td>10, 177/33</td>
</tr>
<tr>
<td>Though you do thus</td>
<td>far , yet is it no</td>
<td>10, 80/33</td>
</tr>
<tr>
<td>them to keep themselves</td>
<td>far off from it, than</td>
<td>10, 80/36</td>
</tr>
<tr>
<td>the law goeth as</td>
<td>far forth as it can</td>
<td>10, 153/12</td>
</tr>
<tr>
<td>none) would stretch so</td>
<td>far farther that it would</td>
<td>10, 165/16</td>
</tr>
<tr>
<td>such as were so</td>
<td>far against the law of</td>
<td>10, 193/30</td>
</tr>
<tr>
<td>his cases, for the</td>
<td>far fetching and likelihood of</td>
<td>10, 108/30</td>
</tr>
<tr>
<td>folk blown forth too</td>
<td>far (for a little way</td>
<td>10, 63/3</td>
</tr>
<tr>
<td>that is then walked</td>
<td>far off (no man can)</td>
<td>10, 107/29</td>
</tr>
<tr>
<td>Land, a great way</td>
<td>far off from me. And</td>
<td>10, 223/25</td>
</tr>
<tr>
<td>ascertain Master More, as</td>
<td>far as in me is</td>
<td>10, 226/29</td>
</tr>
<tr>
<td>difference of the person</td>
<td>far worse and more odious</td>
<td>10, 20/34</td>
</tr>
<tr>
<td>point not only so</td>
<td>far from the nature of</td>
<td>10, 11/22</td>
</tr>
<tr>
<td>them -- this is</td>
<td>far from the nature and</td>
<td>10, 198/34</td>
</tr>
<tr>
<td>well, they be found</td>
<td>far worse than nought. And</td>
<td>10, 77/11</td>
</tr>
<tr>
<td>through God's displeasure very</td>
<td>far grow to nought, I</td>
<td>10, 125/24</td>
</tr>
<tr>
<td>&quot;' was then already &quot;</td>
<td>far ' gone onward in</td>
<td>10, 14/12</td>
</tr>
<tr>
<td>see Master More so</td>
<td>far overseen -- or else</td>
<td>10, 156/28</td>
</tr>
<tr>
<td>or at the leastwise</td>
<td>far the most part) do</td>
<td>10, 49/36</td>
</tr>
<tr>
<td>sure they should be</td>
<td>far the fewer part, and</td>
<td>10, 51/32</td>
</tr>
<tr>
<td>Grace useth most is</td>
<td>far the most part of</td>
<td>10, 138/15</td>
</tr>
<tr>
<td>seemed in folk's eyes</td>
<td>far the more part; and</td>
<td>10, 140/33</td>
</tr>
<tr>
<td>by that that in</td>
<td>far the most part of</td>
<td>10, 179/23</td>
</tr>
<tr>
<td>heresy; and would, as</td>
<td>far as I perceive, have</td>
<td>10, 182/5</td>
</tr>
<tr>
<td>I there show, very</td>
<td>far against good policy. And</td>
<td>10, 27/14</td>
</tr>
<tr>
<td>of small reason, as</td>
<td>far as my reason can</td>
<td>10, 209/5</td>
</tr>
<tr>
<td>and reason both so</td>
<td>far that even scantly can</td>
<td>10, 118/27</td>
</tr>
<tr>
<td>that tale, shall, as</td>
<td>far as I see, do</td>
<td>10, 79/38</td>
</tr>
<tr>
<td>we repeal them as</td>
<td>far as I see we</td>
<td>10, 190/4</td>
</tr>
<tr>
<td>contrary. And therefore, as</td>
<td>far as I see, all</td>
<td>10, 190/6</td>
</tr>
<tr>
<td>-- yet was it</td>
<td>far unlikely. Finally shall I</td>
<td>10, 5/22</td>
</tr>
<tr>
<td>the priests be so</td>
<td>far infected with such a</td>
<td>10, 176/18</td>
</tr>
<tr>
<td>I never heard so</td>
<td>far proof therein that I</td>
<td>10, 83/34</td>
</tr>
</tbody>
</table>
and preferred hath so  
that he saith very  
realm should be "so  
so saith before is  
think them so very  
would tell another tale  
persuaded to be so  
reason, they be so  
that my "judgment" is "  
said before, it were  
I was not so  
the whole matter as  
that he fetcheth so  
and make them so  
I wot well, so  
ever I was so  
said before. But how  
common law. And how  
the judges' hands, so  
carry it, then, so  
the cases be very  
hap hereafter, by a  
to labor, that they  
other books as women  
here is all your  
overseen likewise myself. He  
no farther, at the  
content to take this  
this is a common  
forth and use that  
no more use this  
the same soft, charitable  
own secret mind, the  
as for the railing  
fall to the same  
again such another wily  
such words in such  
if" there in such  
in such a faint  
much after the same  
him to use such  
the manner and the  

<table>
<thead>
<tr>
<th>Term</th>
<th>Inflected Term</th>
<th>Inflected Term Meaning</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>far</td>
<td>infected them that if</td>
<td>10, 176/10</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>untrue, and that they</td>
<td>10, 204/14</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>fallen into the grudge</td>
<td>10, 26/17</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>enough from the danger</td>
<td>10, 55/27</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>out of the way</td>
<td>10, 56/23</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>contrary to the first</td>
<td>10, 153/32</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>unmeet for the matter</td>
<td>10, 178/17</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>unlike. Into these three</td>
<td>10, 88/37</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>deceived&quot;: in this point</td>
<td>10, 18/21</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>unlike to this case</td>
<td>10, 150/7</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>unreasonable as to look</td>
<td>10, 4/22</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>as pertaineth to the</td>
<td>10, 88/20</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>that is to wit</td>
<td>10, 99/1</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>overseen -- to believe</td>
<td>10, 156/30</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>overseen as to be</td>
<td>10, 187/15</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>overseen as to take</td>
<td>10, 201/24</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>they be unlike, it</td>
<td>10, 126/35</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>these resemblances vary from</td>
<td>10, 121/36</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>above the weight of</td>
<td>10, 134/12</td>
<td></td>
</tr>
<tr>
<td>far</td>
<td>that it were less</td>
<td>10, 100/15</td>
<td></td>
</tr>
<tr>
<td>far-fetched</td>
<td>possibility, that they may</td>
<td>10, 205/30</td>
<td></td>
</tr>
<tr>
<td>fare</td>
<td>in other books as</td>
<td>10, 7/12</td>
<td></td>
</tr>
<tr>
<td>fare</td>
<td>with their primer, which</td>
<td>10, 7/12</td>
<td></td>
</tr>
<tr>
<td>fare</td>
<td>-- saving that to</td>
<td>10, 91/36</td>
<td></td>
</tr>
<tr>
<td>fareth</td>
<td>, lo, like a guest</td>
<td>10, 139/4</td>
<td></td>
</tr>
<tr>
<td>fareth</td>
<td>, in all this tale</td>
<td>10, 62/7</td>
<td></td>
</tr>
<tr>
<td>farthest</td>
<td>, but that the order</td>
<td>10, 133/36</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>for answering -- let</td>
<td>10, 129/19</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>of murderers and thieves</td>
<td>10, 148/29</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>still, in as many</td>
<td>10, 73/28</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>of writing concerning heresy</td>
<td>10, 79/16</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>that he deviseth here</td>
<td>10, 75/2</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>of his doctrine is</td>
<td>10, 82/9</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>, if I durst be</td>
<td>10, 46/11</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>(to hear heresies talked</td>
<td>10, 85/20</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>, yet would his audience</td>
<td>10, 116/22</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>by a hypocrite saith</td>
<td>10, 60/2</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>. And therefore I will</td>
<td>10, 63/17</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>as himself list to</td>
<td>10, 118/3</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>. I had sometime one</td>
<td>10, 16/5</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>with the temporal ministers</td>
<td>10, 192/15</td>
<td></td>
</tr>
<tr>
<td>fashion</td>
<td>thereof: two things only</td>
<td>10, 6/6</td>
<td></td>
</tr>
</tbody>
</table>
therefore" in the same fashion before; and this word 10, 58/ 6
defend himself with that fashion again -- what the 10, 137/ 33
meant in the first fashion , as he would now 10, 173/ 15
done after a railing fashion . But as you know 10, 46/ 8
the spirituality do not fast and pray, and do 10, 65/ 13
servants watch, or make fashion all their doors, and 10, 142/ 15
other well, and stick fast to the faith, which 10, 228/ 4
not pass unpunished, as fast as, both in the 10, 182/ 4
but if Bizance write fast , I warrant the work 10, 12/ 13
you, and multiply full fast . And thus you see 10, 141/ 7
grow a great deal faster than they have been 10, 74/ 29
be the laws of fasting and keeping of holy 10, 217/ 9
memory King Henry VII, father to the most excellent 10, 52/ 15
or himself and his father , or his other special-known 10, 166/ 23
memory King Henry VII, father of our sovereign lord 10, 52/ 21
findeth so great a fault -- that a greater 10, 218/ 24
in that law such fault as he allegeth -- 10, 186/ 33
then excuse his like fault by mine, and yet 10, 27/ 26
you see that his father is true, and that 10, 27/ 29
he findeth the aforesaid fault with mine Apology, as 10, 11/ 6
And thus is my put other folk in fault and keeping of holy 10, 217/ 9
therefore as a great fault that I blame his 10, 15/ 33
there hath been no fault among them, but all 10, 200/ 23
it were their own fault ; wherein I cannot devise 10, 59/ 9
but convicted of the fault . And our dispicions is 10, 124/ 25
can shortly find the fault where I fail in 10, 13/ 1
when to defend one fault he is fain to 10, 206/ 21
in finding of that fault . Now consider farther, good 10, 203/ 10
well. This is the fault that I find. For 10, 167/ 26
with confuting of every fault that I find in 10, 222/ 13
me to find any fault with him for the 10, 16/ 31
over here all that fault that he found in 10, 147/ 21
is English. But the fault that I found, and 10, 167/ 17
chance and not his fault therein, yet happeth it 10, 130/ 18
good man findeth the fault , or whether he find 10, 32/ 29
take harm without their fault . For if he would 10, 124/ 27
him, "Marry, sir, no fault at all, I. I 10, 136/ 28
fault, or the principal fault either, is in the 10, 18/ 36
now do find the fault . For though it be 10, 111/ 24
peril upon his further fault , so may it hap 10, 124/ 36
any finding of any fault in any juries. And 10, 137/ 6
two of a further fault in the law, which 10, 113/ 20
<table>
<thead>
<tr>
<th>fault</th>
<th>from the man himself</th>
<th>10, 9/26</th>
</tr>
</thead>
<tbody>
<tr>
<td>fault</td>
<td>is, so much</td>
<td>10, 21/2</td>
</tr>
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<td>fault</td>
<td>therewith, nor no question</td>
<td>10, 85/16</td>
</tr>
<tr>
<td>fault</td>
<td>in the one nor</td>
<td>10, 19/6</td>
</tr>
<tr>
<td>fault</td>
<td>, and caused out of</td>
<td>10, 159/13</td>
</tr>
<tr>
<td>fault</td>
<td>, by such oversight of</td>
<td>10, 62/3</td>
</tr>
<tr>
<td>fault</td>
<td>, or the principal fault</td>
<td>10, 18/36</td>
</tr>
<tr>
<td>fault</td>
<td>that I say that</td>
<td>10, 47/31</td>
</tr>
<tr>
<td>fault</td>
<td>of some should upon</td>
<td>10, 43/5</td>
</tr>
<tr>
<td>fault</td>
<td>find you, sir, in</td>
<td>10, 136/27</td>
</tr>
<tr>
<td>fault</td>
<td>in a spiritual man</td>
<td>10, 20/33</td>
</tr>
<tr>
<td>fault</td>
<td>that the spiritual judge</td>
<td>10, 126/9</td>
</tr>
<tr>
<td>fault</td>
<td>concerning heresy than those</td>
<td>10, 124/10</td>
</tr>
<tr>
<td>fault</td>
<td>is that you</td>
<td>10, 136/32</td>
</tr>
<tr>
<td>fault</td>
<td>in that, that where</td>
<td>10, 219/7</td>
</tr>
<tr>
<td>fault</td>
<td>that by the law</td>
<td>10, 124/14</td>
</tr>
<tr>
<td>fault</td>
<td>finding in the juries</td>
<td>10, 136/25</td>
</tr>
<tr>
<td>fault</td>
<td>found therein. The other</td>
<td>10, 226/13</td>
</tr>
<tr>
<td>fault</td>
<td>and say true: he</td>
<td>10, 161/15</td>
</tr>
<tr>
<td>fault</td>
<td>that he use this</td>
<td>10, 167/15</td>
</tr>
<tr>
<td>fault</td>
<td>at all? Where heard</td>
<td>10, 200/4</td>
</tr>
<tr>
<td>fault</td>
<td>for the while unmarked</td>
<td>10, 214/30</td>
</tr>
<tr>
<td>fault</td>
<td>that such witnesses should</td>
<td>10, 147/4</td>
</tr>
<tr>
<td>fault</td>
<td>in the wits of</td>
<td>10, 114/24</td>
</tr>
<tr>
<td>fault</td>
<td>in any work of</td>
<td>10, 8/10</td>
</tr>
<tr>
<td>fault</td>
<td>that he would it</td>
<td>10, 50/21</td>
</tr>
<tr>
<td>fault</td>
<td>in his writing. The</td>
<td>10, 14/7</td>
</tr>
<tr>
<td>faultless</td>
<td>shall not be all</td>
<td>10, 131/12</td>
</tr>
<tr>
<td>faultless</td>
<td>, but convicted of the</td>
<td>10, 124/24</td>
</tr>
<tr>
<td>faultless</td>
<td>? For amends the law</td>
<td>10, 130/10</td>
</tr>
<tr>
<td>faults</td>
<td>were not all amended</td>
<td>10, 30/24</td>
</tr>
<tr>
<td>faults</td>
<td>charitably reformed: all these</td>
<td>10, 211/25</td>
</tr>
<tr>
<td>faults</td>
<td>so soon as the</td>
<td>10, 30/19</td>
</tr>
<tr>
<td>faults</td>
<td>in their doings that</td>
<td>10, 117/23</td>
</tr>
<tr>
<td>faults</td>
<td>as he findeth with</td>
<td>10, 54/28</td>
</tr>
<tr>
<td>faults</td>
<td>of his. For mine</td>
<td>10, 39/23</td>
</tr>
<tr>
<td>faults</td>
<td>for one. For if</td>
<td>10, 191/21</td>
</tr>
<tr>
<td>faults</td>
<td>that were hateful and</td>
<td>10, 15/9</td>
</tr>
<tr>
<td>faults</td>
<td>, of which I shall</td>
<td>10, 186/21</td>
</tr>
<tr>
<td>faults</td>
<td>that this man findeth</td>
<td>10, 228/13</td>
</tr>
<tr>
<td>faults</td>
<td>of other men as</td>
<td>10, 61/5</td>
</tr>
<tr>
<td>faults</td>
<td>in English might put</td>
<td>10, 20/4</td>
</tr>
<tr>
<td>faults</td>
<td>of some other folk</td>
<td>10, 30/21</td>
</tr>
</tbody>
</table>
then were all the faults only his own, in 10, 227/ 1
have told them their faults on both parts equally 10, 20/ 11
their fantasies toward those faults were already past before 10, 54/ 32
were in other men's faults to take small things 10, 39/ 28
enough that though the faults of the spirituality were 10, 211/ 27
see, toucheth the private faults of some: such as 10, 43/ 19
move him, to find faults in the temporal law 10, 190/ 10
for indifference to find faults in the temporal laws 10, 190/ 15
move him to find faults in the temporal laws 10, 192/ 12
said, likewise affectionate) the faults of the temporality, either 10, 19/ 25
same figure lay like faults in the temporality concerning 10, 191/ 17
same figure lay like faults in the temporality too 10, 191/ 35
began to find certain faults , but over that, in 10, 9/ 11
readers may by those faults perceive that the writer 10, 40/ 7
concerning the finding of faults finding them abroad 10, 194/ 9
to show what other faults I find therein. And 10, 221/ 20
amend first their own faults. And I think yes 10, 30/ 12
the finding of such " faults ," his folly to be 10, 190/ 32
hath now found such " faults " as a wise man 10, 190/ 29
More cannot deny these faults I suppose you have 10, 22/ 8
first time is found faults in heresy and plainly 10, 124/ 34
in a fellowship are faults, not to bear displeasure 10, 39/ 30
he would compare the faults with the faulty, then 10, 124/ 27
the faulty with the faulty, (for of such folk 10, 123/ 8
if he be not Salem and Bizance, for favor toward the Catholic faith 10, 143/ 15
that such as the favor of the Church shall 10, 118/ 8
trust more in the favor of the county than 10, 135/ 19
appeareth, that then in favor of the faith his 10, 163/ 16
can be taken in favor of the faith to 10, 163/ 19
cannot be said in favor of the faith to 10, 163/ 20
began to fall to favor him; and had he 10, 140/ 25
therein meant much the favor of spiritual men: consider 10, 64/ 34
souls and keeping the favor of God; namely since 10, 23/ 20
upon light complaints by favor of officers, or upon 10, 183/ 20
-- yet, for the favor of his own devising 10, 108/ 32
felony; not only in favor of the prince, and 10, 147/ 6
and that with great favor, too. And therefore as 10, 78/ 30
and that with much favor, too -- they have 10, 227/ 12
used more than necessary favor, and that this hath 10, 179/ 28
this Pacifier not so favorable toward folk suspected of 10, 180/ 27
it is indeed very favorable . For, saving that I 10, 117/ 22
as you see, so favorably with him in my 10, 203/ 21
but, over that, so favorably, that no man can favorably
another chapter, "In fidei favorem," because that thereby such favorem
the chapter "In fidei favorem," as a thing wherein favorem
less fear than only fear of death -- and fear
are kept away for fear. Else, in all the fear of slander and obloquy fear
make the ordinaries, with fear of infamy, and to fear of death. And then fear
heresies in doubt and fear to fall. And therefore fear
neither, than only the fear, he hath, as he fear
where it happeth such: then he assoileth his fear
And then for that stand in any such advise every man, for fear
do not that, than only fear of death -- and add fear
death -- and add should he need to fear when he can take fear
his own case of fear, to make every true fear
and that, no less fear is also, for all fear
harm at all. His fear is also, for all fear
the king bade him," so take away the fear of harm from men's fear
us consider whether the that himself granteth to fear of treason, beware of fear
of so great probable, with a little less fear of all bodily harm fear
with a little less fear when he can take fear
no let but the fear of bodily harm -- fear
this good man, for fear of such harm as fear
hurt? A man may fear, pardie, though he fear fear
the peace, if he fear himself of his life fear
the accuser's heart all fear of bodily hurt -- fear
fear, pardie, though he fear causeless. And if he fear
whom folk needed to fear was condemned in this fear
the more, and in fear somewhat the less. But fear
we give them less fear and more liberty in fear
he dare not for fear of his life avow fear
he dare not for fear of his life avow fear
that not for any fear of their life, for fear
And their living they utterly to lose (that fear
he may for that refuse to make himself fear
man into this great fear ? Because I make open fear
live in the less fear, with many malicious "some fear
affections besides all such that let men to fear
anything save for only; nor for no less fear
devotion than for any of compulsion. Now, if fear
as it seemeth), for fear of occasion of slander fear
nor for no less, neither, than only the fear

Thomas More Studies 9.2 (2014)
name at all, for fear lest I or mine 10, 29/ 12
could, for shame and fear of mine own conscience 10, 142/ 21
and yet for the fear of perpetual pain in 10, 80/ 17
by his provision that fear shall be quite gone 10, 92/ 30
few, and as I fear me, verily rather none 10, 101/ 31
provision notwithstanding, the man's fear may still remain in 10, 92/ 31
live in the less fear till I see him 10, 95/ 20
loss, but of his fear . "Why, what should he 10, 94/ 6
deliver the accusers from fear , leaveth them so in 10, 99/ 5
be punished. But I fear me very sore that 10, 172/ 24
in such cases the fear may be such indeed 10, 95/ 35
take this way, for fear that with sufferance of 10, 125/ 22
repressing of heresies for fear of infamy. Surely, good 10, 23/ 4
nor clean out of fear , yet in surety somewhat 10, 95/ 1
Now, touching the great fear and peril that he 10, 28/ 20
and with good reason fear that he that is 10, 94/ 15
his sureties found, they fear still always that they 10, 98/ 23
heresy stand in any fear of them that they 10, 106/ 4
heresy stand in any fear of them that they 10, 108/ 36
there would remain a fear behind in the men's 10, 97/ 28
a work. If he fear so much the censures 10, 189/ 9
such other unthrifts in fear , and made them refrain 10, 136/ 7
open accuser but only fear , I ween there will 10, 92/ 22
the greater if for fear of greater they keep 10, 81/ 20
so in dread and fear still, that though there 10, 99/ 5
that a man for fear would refuse to be 10, 95/ 22
borne, and sometimes, I fear me, more too. For 10, 70/ 29
dangerous word, and to fear the ordinaries with, would 10, 75/ 16
but whereas there is fear that the witnesses might 10, 109/ 34
the more remiss" for "fear of evil words and 10, 22/ 13
speaketh here of the fear that he would every 10, 64/ 32
complained how sore he feared that such a servant 10, 95/ 15
were sore to be feared thereby to follow thereon 10, 119/ 20
may peradventure be full feared still, that his enemy 10, 94/ 29
yet the man that feared before may peradventure be 10, 94/ 28
man that would and feared not to profess himself 10, 110/ 25
the peril that they feared, some may wax therein 10, 80/ 2
therefore not to be feared ." And I will yet 10, 188/ 24
in. And if he feared that it would be 10, 18/ 24
money, as he before feared that he would adventure 10, 94/ 30
therefore this good man feared that I go about 10, 213/ 12
heretic, against whom he feared to make himself an 10, 95/ 4
anger him whom he feared , though the man be 10, 94/ 10
a witness -- why

the matter is nothing

negligent, and by less

prayeth you for this

proofs off with her

after this thing so

his faint and his

his answer is so

so well together, the

reason a great deal

but over that, how

with much work full

of the spirituality to

that she may once

and shall shortly

better folk should first

that should we soon

yet he payeth his

man is able to

power and ability to

the judges might then

that was forsworn may

that he doth but

hath forsworn himself may

power and ability to

so may he too

of all his false,
saying with a case

men might think he

and that mine he

ran away (and some

so great an oversight

make it, and thereby

mind not common, himself

through his heresy he

bridge upon a time

him to put the

before whom if the
device that a good

cleareth himself and his

bade him, "Fear not,
as to be his

for acquittal of their

feareth he so sore partiality

fearful -- therefore wrote I

fearing the less danger, may

feast to be merry with

feathers of "some say" and

featly excused, he declareth his

feeble reasoning: I cannot in

feeble that it had been

feebleness of his answer shall

feeblere . For while the general

feebley he hath defended those

feebley . The Second Part The

feed and nourish any such

feel it, but ever she

feel it in heresies if

feel so much thereof that

feel if we would give

fees ere he go. And

feign . This was, as you

feign were a cause sufficient

feign matter against men, and

feign . And now read yourselves

feign ; and I said so

feign himself to say true

feign . And farther than that

feign and dissemble that never

feigned mischiefs are gone. The

feigned, whereby it may be

feigned -- he should seek

feigneth and findeth not in

fell to theft and were

fell into prelates and spiritual

fell therein, what could the

fell, as you see, by

fell to treason too, and

fell in talking unto an

fell in choice, and then

fellow in talking unto an

fellow be so foolish to

fellow devised once for his

fellow too (either in heresy

fellow, for I promise ye

fellow therein, and saith if

fellow, with whom themselves had
to help forth their fellow, or else to make
open penance, if the fellow be so wise as
worse case than his fellows, were but a poor fellows in heresy and in fellows, though they be thieves fellows confessed his felonies at fellows too. For some one fellows, I mean, that Saint himself and all his
that among his many haphly that were his himself and all his I shall say, "those them that in a himself confessed that the though he be no an oath that the think they acquit the be judged for a great and clearly proved
his fellows confessed his in the disclosing of treason and all other the sure punishment of might proceed and put to put traitors and which is indicted of troubled upon suspicion of at the session concerning heresy, treason, murder, or in heresy or in prison upon suspicion of such time as the either for suspicion of either for suspicion of men for suspicion of arresting for suspicion of may by arresting for both upon treason and that it were either of other more single arresting for suspicion of that in treason and do like harm in of such witnesses in that for suspicion of by juries and in arresting upon suspicion of felons, I mean, that Saint Saint that among his many Saint be so wise as Saint were but a poor Saint in heresy and in Saint, though they be thieves Saint confessed his felonies at Saint too. For some one Saint, I mean, that Saint are faulty, not to felons and himself also were felons indeed -- and yet felons was with him in felons against their own conscience felons thereby. And this would felonies before divers and right felonies at the gallows, when felonies and, sometimes, of much felonies -- I would not felons, I mean, that Saint felons, I mean, that Saint to provide that if felons to answer without indictments felons to answer without indictment felonies may be (as for felonies though he be no felonies, I dare be bold felonies; but also, by his felonies ) doth after confess and felonies, and so delivered by felonies should be done in felonies or for good abearing felonies or for good abearing felonies or for good abearing felonies or for good abearing felonies, the case hath he felonies hap to have as felonies, but if he prove felonies or some heinous misprision felonies; not only in favor felonies, it is indeed an felonies this ordinary law of felonies -- what law was felonies: this good man maketh felonies a man may be felonies or treason never to felonies, he shall not be
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>felony</td>
<td>by reason of sore</td>
<td>10, 117/3</td>
</tr>
<tr>
<td>felony</td>
<td>, for avoiding of obloquy</td>
<td>10, 125/21</td>
</tr>
<tr>
<td>felony</td>
<td>. And one of these</td>
<td>10, 140/20</td>
</tr>
<tr>
<td>felony</td>
<td>. If two or three</td>
<td>10, 153/37</td>
</tr>
<tr>
<td>felony</td>
<td>, except some other necessary</td>
<td>10, 79/18</td>
</tr>
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<td>felony</td>
<td>, be yet received and</td>
<td>10, 150/34</td>
</tr>
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<td>felony</td>
<td>, the judges should be</td>
<td>10, 153/21</td>
</tr>
<tr>
<td>felony</td>
<td>is to show that</td>
<td>10, 122/30</td>
</tr>
<tr>
<td>felony</td>
<td>, and the surety</td>
<td>10, 121/34</td>
</tr>
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<td>felony</td>
<td>, proveth at the very</td>
<td>10, 138/19</td>
</tr>
<tr>
<td>felony</td>
<td>, to light there cometh</td>
<td>10, 107/4</td>
</tr>
<tr>
<td>felony</td>
<td>divers times to the</td>
<td>10, 149/3</td>
</tr>
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<td>felony</td>
<td>, though the trust were</td>
<td>10, 137/19</td>
</tr>
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<td>felony</td>
<td>to be unlike to</td>
<td>10, 122/26</td>
</tr>
<tr>
<td>felony</td>
<td>, too, reprieved upon causes</td>
<td>10, 124/17</td>
</tr>
<tr>
<td>felony</td>
<td>, that never was after</td>
<td>10, 123/28</td>
</tr>
<tr>
<td>felony</td>
<td>, and afterward, when they</td>
<td>10, 154/2</td>
</tr>
<tr>
<td>fervent</td>
<td>toward it, I rather</td>
<td>10, 230/23</td>
</tr>
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<td>fervent</td>
<td>concupiscence toward it that</td>
<td>10, 56/17</td>
</tr>
<tr>
<td>fervently</td>
<td>set forth in such</td>
<td>10, 184/14</td>
</tr>
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<td>fervor</td>
<td>. As though a man</td>
<td>10, 31/27</td>
</tr>
<tr>
<td>fervor</td>
<td>to the faith, exhort</td>
<td>10, 213/21</td>
</tr>
<tr>
<td>fetch</td>
<td>witnesses first, before whom</td>
<td>10, 73/20</td>
</tr>
<tr>
<td>fetch</td>
<td>their light? Truly I</td>
<td>10, 20/18</td>
</tr>
<tr>
<td>fetcheth</td>
<td>so far: that is</td>
<td>10, 99/1</td>
</tr>
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<td>fetching</td>
<td>it out of his</td>
<td>10, 27/32</td>
</tr>
<tr>
<td>fetching</td>
<td>and likelihood of so</td>
<td>10, 108/30</td>
</tr>
<tr>
<td>fetters</td>
<td>shall &quot;weigh a good</td>
<td>10, 122/16</td>
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<td>fetters</td>
<td>weigh a good piece</td>
<td>10, 121/22</td>
</tr>
<tr>
<td>few</td>
<td>amounting in a sum</td>
<td>10, 208/34</td>
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<tr>
<td>few</td>
<td>days, this answer that</td>
<td>10, 7/6</td>
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<tr>
<td>few</td>
<td>, and such as were</td>
<td>10, 8/25</td>
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<tr>
<td>few</td>
<td>that would become accusers</td>
<td>10, 99/8</td>
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<tr>
<td>few</td>
<td>folk have been found</td>
<td>10, 143/28</td>
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<tr>
<td>few</td>
<td>folk could before, as</td>
<td>10, 38/20</td>
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<tr>
<td>few</td>
<td>naughty folk blown forth</td>
<td>10, 63/2</td>
</tr>
<tr>
<td>few</td>
<td>years, above eighty thousand</td>
<td>10, 210/25</td>
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<tr>
<td>few</td>
<td>, though that few be</td>
<td>10, 27/21</td>
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<td>few</td>
<td>been punished for heresy</td>
<td>10, 171/16</td>
</tr>
<tr>
<td>few</td>
<td>they be. For they</td>
<td>10, 170/20</td>
</tr>
<tr>
<td>few</td>
<td>good men had not</td>
<td>10, 140/29</td>
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</table>
there be not a
it? And with as
Apology that there be
were likely to find
though there be a
there hath been very
well they were too
were yet indeed so
both but by a
the people save those
heretics before that right
a few, though that
ye wot well, a
yet indeed but a
For they be as
soweth toucheth some very
that there be very
For they were very
either all save a
or twain, or some
er e ever that right
that there are but
more known. Which exposition
sure they were so
till they would wax
pardie, though they were
have more thieves than
should be far the
be as few or
wherein there were many
in the chapter "In
also another chapter, "In
stay therewith all the
there are scant fully
five men abjured in
to say sometimes the
presented, not five in
the said chapters the
word of this his
The Second Part The
last clause of this
But now, in this
so plain. In his
few that have heard such
few hands as himself list
few parts in his book
few, and as I fear
few false brethren in a
few troubled therefor in any
few. But it is necessary
few that he might in
few and also not without
few that are nought) before
few were accused, or peradventure
few be indeed over many
few, may yet perceive by
few. Now, good readers, when
few or fewer than are
few, no less than though
few but so that it
few, as he that was
few, or at the leastwise
few, against whom the remnant
few should be thereof accused
few but that they had
few men, I ween, would
few that it were double
fewer of themselves, and then
fewer than they be, it
fewer. For, now, if a
fewer part, and not, as
fewer than the judges
fewer. For if this Pacifier
fidei favorem," as a thing
fidei favorem," because that thereby
field. But now, that you
fifteen that anything agree with
fifteen years, and in those
fifteen psalms, and over that
fifteen years. But this I
fifteenth, the sixteenth, and the
fifteenth chapter, but bring forth
Fifteenth Chapter His fifteenth chapter
fifteenth chapter of his is
fifteenth chapter of his in
fifteenth chapter, good readers, he
I have in the fifteenth, sixteenth, and seventeenth chapters.

The Fifteenth Chapter His fifteenth chapter, concerning the suit were content, or the chapter, beginning in the not my friend. The abolendam (recited in the part yet, or a

Fifth Chapter In the he speaketh of the ward against which it by a like manner might with the same might by the same he saith under the man useth sometimes this of Division abuseth the the other by the and that his fair

them under the selfsame spiritual laws under a that by a like by heaps with a meat the better, and labor with heretics to observed, were enough to the giving of a so much as a it might make a this point, be the

that such mischief would verily burneth souls. And was it far unlikely. it like him. But a whole year's sufferance cold reasons oppugneth. And him to answer altogether.

authority of the man. twice so sore. But some respects I may. against mine Apology. And their countenance would then faith, I can therefore

fifteenth, sixteenth, and seventeenth chapters 10, 216/4
fifteenth chapter, concerning the suit 10, 86/3
fifteenth chapter of this book 10, 88/26
fifteenth after -- yet hath 10, 101/6
fifth leaf, he bringeth forth 10, 14/9
Fifth Chapter In the fifth book of the decretals 10, 23/28
fifth part at the least 10, 220/4
fifth chapter he toucheth punishment 10, 23/30
fifth, which he very earnestly 10, 23/34
fitheth. In mine Apology, folio 10, 129/29
figure Saint Jerome against the 10, 24/17
figure lay like faults in 10, 191/17
figure lay like faults in 10, 191/34
figure of "a great rumor 10, 176/22
figure of examination, "I would 10, 54/26
figure of so many "some 10, 167/19
figure of irony, or antiphrasis 10, 24/25
figure of "some say" were 10, 67/26
figure of "some say," and 10, 68/9
figure of "some say," as 10, 192/2
figure of "some say" he 10, 192/5
figure of "some say," and 10, 212/22
fill up the streets at 10, 213/23
fill a whole town shortly 10, 73/16
fillip in the forehead with 10, 31/28
fillip -- yet though I 10, 120/25
final end in their matter 10, 135/18
final conclusion for this time 10, 20/23
finally follow thereon as woe 10, 145/34
finally, for our faith and 10, 231/13
Finally shall I further prove 10, 5/23
finally, after his heart somewhat 10, 35/34
finally, for his immedicable malice 10, 73/36
finally, forasmuch as many good 10, 9/22
Finally, where he saith that 10, 13/33
Finally, the very self objection 10, 40/11
finally, when rather than to 10, 117/36
Finally, he saith that I 10, 48/27
finally in the very end 10, 12/24
find as great a grudge 10, 53/30
find at hand a much 10, 98/37
then why should we find so great a fault
Church, so that he find them upon a sufficient
the jury would not find it, for all the
matter and I shall find it otherwise. And indeed
his answer, ye shall find folio 127. And now
But, now, if you find by mine answer on
be very hard to find so much as any
But then if ye find further yet, as I
we were likely to find few, and as I
Master More would anon find a default at it
discretion (if he can find no sureties) award a
this matter, he shall find that there be many
I shall, he saith, find that there be many
resemble them together, shall find , I dare boldly warrant
new brethren began to find no sureties) award a
to be true, if ye find it otherwise. And indeed
not; and if he find it true by sufficient
any man's reason can find ? Forsooth, I can, with
plainly that he can find no great cause of
mine. But he shall find far the contrary. For
place shall, I suppose, find it nothing dark, but
seeking I fortuned to find out, to ease the
him, yet if he find in the examination those
Passion, too, if they find them all fair set
furthest that he can find is very far insufficient
the corrections, and there find I no fault found
bear witness, ye should find but very few that
the twain soever he find it, he findeth but
opinion that he can find no good folk that
with questioning hap to find it worse, followed ever
other, "I shall soon find a way for that
what leaf he should find the matter. For the
himself made search to find it so. For as
he saith, now do find the fault. For though
the "more hard" to find such judges. For he
suppose he may therein find that I force not
Apology, which you shall find in the fortieth chapter
as he may further find thereof, so further do
And therefore."You shall find my words, good readers
both the parts shall find here causes good and
it were hard to find any one good, honest
can no such surety find , and he have lain
should be bound, and find sureties, that he shall
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>find</td>
<td>fault that he use</td>
<td>10, 167/15</td>
</tr>
<tr>
<td>find</td>
<td>, For if he made</td>
<td>10, 167/26</td>
</tr>
<tr>
<td>find</td>
<td>in his heart, for</td>
<td>10, 27/24</td>
</tr>
<tr>
<td>find</td>
<td>fault in his writing</td>
<td>10, 14/7</td>
</tr>
<tr>
<td>find</td>
<td>, I say, his reasons</td>
<td>10, 87/33</td>
</tr>
<tr>
<td>find</td>
<td>, is that his book</td>
<td>10, 167/18</td>
</tr>
<tr>
<td>find</td>
<td>therein. And if neither</td>
<td>10, 98/29</td>
</tr>
<tr>
<td>find</td>
<td>any -- in which</td>
<td>10, 32/30</td>
</tr>
<tr>
<td>find</td>
<td>you, sir, in these</td>
<td>10, 136/27</td>
</tr>
<tr>
<td>find</td>
<td>them both in his</td>
<td>10, 175/22</td>
</tr>
<tr>
<td>find</td>
<td>in him, in good</td>
<td>10, 226/35</td>
</tr>
<tr>
<td>find</td>
<td>in this judge's troth</td>
<td>10, 136/32</td>
</tr>
<tr>
<td>find</td>
<td>default at laws made</td>
<td>10, 167/1</td>
</tr>
<tr>
<td>find</td>
<td>, while he liveth, to</td>
<td>10, 117/27</td>
</tr>
<tr>
<td>find</td>
<td>that this man had</td>
<td>10, 209/27</td>
</tr>
<tr>
<td>find</td>
<td>in every man's book</td>
<td>10, 222/13</td>
</tr>
<tr>
<td>find</td>
<td>out for many things</td>
<td>10, 7/4</td>
</tr>
<tr>
<td>find</td>
<td>not only many more</td>
<td>10, 179/18</td>
</tr>
<tr>
<td>find</td>
<td>any or none. But</td>
<td>10, 32/30</td>
</tr>
<tr>
<td>find</td>
<td>it untrue. Now, then</td>
<td>10, 196/35</td>
</tr>
<tr>
<td>find</td>
<td>the time of such</td>
<td>10, 14/26</td>
</tr>
<tr>
<td>find</td>
<td>his words of their</td>
<td>10, 60/8</td>
</tr>
<tr>
<td>find</td>
<td>this answer of his</td>
<td>10, 67/23</td>
</tr>
<tr>
<td>find</td>
<td>any one of them</td>
<td>10, 174/11</td>
</tr>
<tr>
<td>find</td>
<td>any one of them</td>
<td>10, 176/19</td>
</tr>
<tr>
<td>find</td>
<td>we not only in</td>
<td>10, 103/21</td>
</tr>
<tr>
<td>find</td>
<td>any one other, is</td>
<td>10, 177/11</td>
</tr>
<tr>
<td>find</td>
<td>it somewhat otherwise. For</td>
<td>10, 14/26</td>
</tr>
<tr>
<td>find</td>
<td>&quot; that &quot;much people&quot; take</td>
<td>10, 59/1</td>
</tr>
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<td>find</td>
<td>him thereby perjured in</td>
<td>10, 152/8</td>
</tr>
<tr>
<td>find</td>
<td>, both by Platina and</td>
<td>10, 114/21</td>
</tr>
<tr>
<td>find</td>
<td>by his reasons that</td>
<td>10, 87/20</td>
</tr>
<tr>
<td>find</td>
<td>that I rehearse those</td>
<td>10, 199/23</td>
</tr>
<tr>
<td>find</td>
<td>no further remedy, wherefore</td>
<td>10, 98/30</td>
</tr>
<tr>
<td>find</td>
<td>no further remedy than</td>
<td>10, 98/33</td>
</tr>
<tr>
<td>find</td>
<td>, I have remitted the</td>
<td>10, 7/7</td>
</tr>
<tr>
<td>find</td>
<td>that himself saith the</td>
<td>10, 206/6</td>
</tr>
<tr>
<td>find</td>
<td>out that same &quot;much&quot;</td>
<td>10, 59/7</td>
</tr>
<tr>
<td>find</td>
<td>it, yourselves shall, good</td>
<td>10, 13/25</td>
</tr>
<tr>
<td>find</td>
<td>of such so many</td>
<td>10, 78/14</td>
</tr>
<tr>
<td>find</td>
<td>in his &quot;some say</td>
<td>10, 167/28</td>
</tr>
<tr>
<td>find</td>
<td>them is sometimes as</td>
<td>10, 121/19</td>
</tr>
<tr>
<td>find</td>
<td>any one spiritual man</td>
<td>10, 174/14</td>
</tr>
<tr>
<td>Find</td>
<td>Any one spiritual man</td>
<td>10, 174/26</td>
</tr>
<tr>
<td>------</td>
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<td>------------</td>
</tr>
<tr>
<td>Find</td>
<td>Any one spiritual man</td>
<td>10, 175/27</td>
</tr>
<tr>
<td>Find</td>
<td>Any one spiritual man</td>
<td>10, 176/7</td>
</tr>
<tr>
<td>Find</td>
<td>Any one spiritual man</td>
<td>10, 176/27</td>
</tr>
<tr>
<td>Find</td>
<td>You no such words</td>
<td>10, 18/27</td>
</tr>
<tr>
<td>Find</td>
<td>Him; and that word</td>
<td>10, 101/4</td>
</tr>
<tr>
<td>Find</td>
<td>Any man that will</td>
<td>10, 139/20</td>
</tr>
<tr>
<td>Find</td>
<td>It true that I</td>
<td>10, 151/14</td>
</tr>
<tr>
<td>Find</td>
<td>It. Wherein the best</td>
<td>10, 38/16</td>
</tr>
<tr>
<td>Find</td>
<td>According to the truth</td>
<td>10, 149/35</td>
</tr>
<tr>
<td>Find</td>
<td>Faults in the temporal</td>
<td>10, 190/10</td>
</tr>
<tr>
<td>Find</td>
<td>Faults in the temporal</td>
<td>10, 190/15</td>
</tr>
<tr>
<td>Find</td>
<td>Faults in the temporal</td>
<td>10, 192/12</td>
</tr>
<tr>
<td>Find</td>
<td>Sureties for the peace</td>
<td>10, 228/33</td>
</tr>
<tr>
<td>Find</td>
<td>Default at their abusions</td>
<td>10, 65/15</td>
</tr>
<tr>
<td>Find</td>
<td>Faults in their doings</td>
<td>10, 117/23</td>
</tr>
<tr>
<td>Find</td>
<td>Faults as at them, as</td>
<td>10, 189/31</td>
</tr>
<tr>
<td>Find</td>
<td>Therein. And then, to</td>
<td>10, 221/20</td>
</tr>
<tr>
<td>Find</td>
<td>That if this man</td>
<td>10, 40/16</td>
</tr>
<tr>
<td>Find</td>
<td>For the tiler and</td>
<td>10, 60/28</td>
</tr>
<tr>
<td>Find</td>
<td>Such and to be</td>
<td>10, 173/8</td>
</tr>
<tr>
<td>Find</td>
<td>The means to make</td>
<td>10, 211/34</td>
</tr>
<tr>
<td>Find</td>
<td>In the twenty-first chapter</td>
<td>10, 60/7</td>
</tr>
<tr>
<td>Find</td>
<td>Mine. Those two things</td>
<td>10, 31/1</td>
</tr>
<tr>
<td>Find</td>
<td>As I verily trust</td>
<td>10, 180/1</td>
</tr>
<tr>
<td>Find</td>
<td>I dare warrant him</td>
<td>10, 68/34</td>
</tr>
<tr>
<td>Find</td>
<td>That it were (as</td>
<td>10, 81/31</td>
</tr>
<tr>
<td>Find</td>
<td>The fault where I</td>
<td>10, 13/1</td>
</tr>
<tr>
<td>Find</td>
<td>Any fault with him</td>
<td>10, 16/31</td>
</tr>
<tr>
<td>Find</td>
<td>That I with that</td>
<td>10, 46/26</td>
</tr>
<tr>
<td>Find</td>
<td>Any one without that</td>
<td>10, 64/28</td>
</tr>
<tr>
<td>Find</td>
<td>Out any word of</td>
<td>10, 23/23</td>
</tr>
<tr>
<td>Find</td>
<td>Both his words and</td>
<td>10, 31/7</td>
</tr>
<tr>
<td>Find</td>
<td>It, that would upon</td>
<td>10, 140/18</td>
</tr>
<tr>
<td>Find</td>
<td>It yourselves, ye may</td>
<td>10, 19/3</td>
</tr>
<tr>
<td>Findeth</td>
<td>So great a fault</td>
<td>10, 218/24</td>
</tr>
<tr>
<td>Findeth</td>
<td>True that any order</td>
<td>10, 103/12</td>
</tr>
<tr>
<td>Findeth</td>
<td>Or else at the</td>
<td>10, 198/25</td>
</tr>
<tr>
<td>Findeth</td>
<td>Here himself. But yet</td>
<td>10, 98/34</td>
</tr>
<tr>
<td>Findeth</td>
<td>The aforesaid fault with</td>
<td>10, 11/5</td>
</tr>
<tr>
<td>Findeth</td>
<td>Further. Lo, good readers</td>
<td>10, 110/30</td>
</tr>
<tr>
<td>Findeth</td>
<td>The fault in that</td>
<td>10, 219/7</td>
</tr>
<tr>
<td>Findeth</td>
<td>Default at is this</td>
<td>10, 168/10</td>
</tr>
</tbody>
</table>
mine he feigneth and
living, for which he
Since that the ordinary
twain this good man
he find it, he
good man, since he
which this good man
Such faults as he
faults that this man
29th leaf, he subtly
whereas this good man
as meseemeth, Master More
the Church wherein he
a fond shift he
this point concerning the
lieth at his own
I said without any
man's much oversight in
but that, for the
any dispraise or fault
where for his ready
he doth wrong; but
that he spinneth that
one shall pay no
shall be delivered without
worshipful man Sir John
forehead with his little
But now will I
is disproved) -- he
to fall into the
heaven, avoiding the eternal
is guilty to the
getteth him to the
himself must to the
us in the very
would there not ten
which calleth Marcion the
the greater beareth not
his book of Division
made a book with
it, peradventure four or
side, by all his
by the change have
found in my book
not in my book
the fault, or whether
the man not suspect
but his own folly
in this point so
, as he saith, a
with the spirituality, written
in the suit ex
a fault that I
a fault that the
default in this behalf
faults, of which I
, that he would not
of faults and putting
, the other at the
of any fault in
of that fault. Now
of such "faults," his
in the juries at
, I have numbered him
him yet repentant, fain
lie without flax, fetching
-- no more shall
or any other punishment
say, late chief justice
! But since that in
up his twentieth chapter
his chapter thus: And
. And very good reason
of hell, have pity
-- yet he meant
and shaketh his hat
, because he was abjured
of purgatory, which in
be pain enough for
son of the devil
, if their bodies be
men abjured in fifteen
times as many good
and sometimes more too
forenamed witnesses on the
thieves for one. And
10, 27/30
10, 99/18
10, 123/19
10, 32/29
10, 32/31
10, 114/24
10, 99/17
10, 54/29
10, 228/13
10, 47/31
10, 126/9
10, 165/27
10, 186/21
10, 180/4
10, 194/9
10, 123/31
10, 137/6
10, 203/10
10, 190/31
10, 136/25
10, 7/8
10, 118/23
10, 27/31
10, 123/17
10, 122/10
10, 164/4
10, 31/29
10, 213/28
10, 141/12
10, 117/1
10, 231/11
10, 54/21
10, 130/14
10, 166/26
10, 231/12
10, 54/23
10, 48/34
10, 219/8
10, 179/25
10, 167/27
10, 90/24
10, 78/32
10, 125/1

Return to Index
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition/Context</th>
<th>Page Refs</th>
</tr>
</thead>
<tbody>
<tr>
<td>five</td>
<td>witnesses be sworn and</td>
<td>10, 78/ 11</td>
</tr>
<tr>
<td>five</td>
<td>for one take more</td>
<td>10, 228/ 28</td>
</tr>
<tr>
<td>five</td>
<td>straws. And therefore, good</td>
<td>10, 78/ 33</td>
</tr>
<tr>
<td>five</td>
<td>worshipful witnesses too, the</td>
<td>10, 78/ 22</td>
</tr>
<tr>
<td>five</td>
<td>hours, I trow. Howbeit</td>
<td>10, 12/ 9</td>
</tr>
<tr>
<td>five</td>
<td>in fifteen years. But</td>
<td>10, 139/ 32</td>
</tr>
<tr>
<td>flatter</td>
<td>them. For though that</td>
<td>10, 59/ 14</td>
</tr>
<tr>
<td>flax</td>
<td>, fetching it out of</td>
<td>10, 27/ 32</td>
</tr>
<tr>
<td>fled</td>
<td>&quot; And in another place</td>
<td>10, 22/ 17</td>
</tr>
<tr>
<td>fled</td>
<td>and ran away (and</td>
<td>10, 16/ 12</td>
</tr>
<tr>
<td>fled</td>
<td>hence and vanished, and</td>
<td>10, 3/ 12</td>
</tr>
<tr>
<td>flee</td>
<td>and not appear, whereby</td>
<td>10, 168/ 36</td>
</tr>
<tr>
<td>flee</td>
<td>; and upon his examination</td>
<td>10, 123/ 23</td>
</tr>
<tr>
<td>fleeing</td>
<td>at the first face</td>
<td>10, 77/ 9</td>
</tr>
<tr>
<td>Fleet</td>
<td>Street in Saint Bride's</td>
<td>10, 231/ 18</td>
</tr>
<tr>
<td>fleeth</td>
<td>the less slander, though</td>
<td>10, 26/ 22</td>
</tr>
<tr>
<td>flesh</td>
<td>from Quinquagesima to Easter</td>
<td>10, 223/ 10</td>
</tr>
<tr>
<td>fleshly</td>
<td>lewdness -- yet the</td>
<td>10, 71/ 12</td>
</tr>
<tr>
<td>flock</td>
<td>is one of the</td>
<td>10, 23/ 22</td>
</tr>
<tr>
<td>flock</td>
<td>and swarm together so</td>
<td>10, 145/ 33</td>
</tr>
<tr>
<td>flocked</td>
<td>after him, and have</td>
<td>10, 140/ 26</td>
</tr>
<tr>
<td>flocking</td>
<td>together, and following on</td>
<td>10, 140/ 31</td>
</tr>
<tr>
<td>flocking</td>
<td>, though they had made</td>
<td>10, 140/ 28</td>
</tr>
<tr>
<td>flourisheth</td>
<td>; and if it be</td>
<td>10, 20/ 21</td>
</tr>
<tr>
<td>fly</td>
<td>. And first, because ye</td>
<td>10, 86/ 17</td>
</tr>
<tr>
<td>fly</td>
<td>out of that place</td>
<td>10, 71/ 27</td>
</tr>
<tr>
<td>folio</td>
<td>222, these are my</td>
<td>10, 129/ 30</td>
</tr>
<tr>
<td>folio</td>
<td>241, he confesseth plainly</td>
<td>10, 61/ 12</td>
</tr>
<tr>
<td>folio</td>
<td>217, I doubt whether</td>
<td>10, 62/ 26</td>
</tr>
<tr>
<td>folio</td>
<td>229): Since evil folk</td>
<td>10, 155/ 27</td>
</tr>
<tr>
<td>folio</td>
<td>79): he felleth into</td>
<td>10, 202/ 5</td>
</tr>
<tr>
<td>folio</td>
<td>77 and folio 100</td>
<td>10, 167/ 14</td>
</tr>
<tr>
<td>folio</td>
<td>162, wherein he varieth</td>
<td>10, 53/ 19</td>
</tr>
<tr>
<td>folio</td>
<td>69. Wherein he beginneth</td>
<td>10, 184/ 26</td>
</tr>
<tr>
<td>folio</td>
<td>253, after his words</td>
<td>10, 172/ 7</td>
</tr>
<tr>
<td>folio</td>
<td>139, where I say</td>
<td>10, 32/ 34</td>
</tr>
<tr>
<td>folio</td>
<td>219, that if it</td>
<td>10, 89/ 6</td>
</tr>
<tr>
<td>folio</td>
<td>227, that in every</td>
<td>10, 185/ 3</td>
</tr>
<tr>
<td>folio</td>
<td>165: Surely in such</td>
<td>10, 215/ 2</td>
</tr>
<tr>
<td>folio</td>
<td>257): Yet is he</td>
<td>10, 181/ 29</td>
</tr>
<tr>
<td>folio</td>
<td>80), he is fain</td>
<td>10, 206/ 25</td>
</tr>
<tr>
<td>folio</td>
<td>220): It may be</td>
<td>10, 111/ 16</td>
</tr>
</tbody>
</table>

Thomas More Studies 9.2 (2014)
as you may see, where: folio 77 and mine Apology, which beginneth them in mine Apology, they be rehearsed again, even his own words, chapter in mine Apology, cause. And afterward, in goeth this man farther, say there farther thus (forty-eighth chapter, which beginneth begin in mine Apology, which the one beginneth read in mine Apology, His seventeenth chapter beginneth lie in mine Apology, for his own advantage (chapter of mine Apology, of mine Apology, beginning chapter of mine Apology, of mine Apology, beginning read his words again (and the other beginneth Apology, the forty-second chapter, chapter of mine Apology, and in mine Apology, chapter of mine Apology, chapter of mine Apology ( well here were these (is touched again there, surmised tales of mishandling determination of certain evil at once upon poor the living to some whereby there are many both wise and good doth it, too, that information to put some evil than let lewd mind (which very few folk hearing -- such harm happen daily to
I see, do many
the contrary, by such
to be content with
not to make good
with good, poor, peaceable
suspect of mishandling good
man say, "but these
And many good simple
punishment for the evil
people openly, and turn
present it, but some
word that any lewd
any great man whom
their heads. But better
-- yet how few
told him by other
so did, "the selfsame
praised with some such
heresy was with some
keep under" those "ungracious
his four sorts of
well waxen harmless among
or else that, hearing
For as for accuse
not so favorable toward
would grow thereof if
and will sometimes bite
can find no good
not to make good
were so as many
the meanwhile, and other
and would that all
doing. Which kind of
doing. Which kind of
be suffered to arrest
that they pretended, as
for many good, worshipful
wrongs -- of which
me by right worshipful
by likelihood (for there
among the people as
have I for some
for judging that some

folk little good, but rather 10, 79/39
folk as it cannot become 10, 32/5
folk of mean conditions without 10, 177/7
folk of their counsel in 10, 155/28
folk in the county but 10, 125/37
folk and of cruelty: I 10, 23/13
folk do the deed." That 10, 69/8
folk , taking him even as 10, 115/34
folk ), he biddeth every man 10, 118/36
folk from the faith by 10, 105/3
folk began to fall to 10, 140/24
folk or any false shrews 10, 180/17
folk needed to fear was 10, 110/13
folk should first feel so 10, 146/1
folk have been found that 10, 143/28
folk , there is good reason 10, 167/12
folk that now grudge and 10, 53/29
folk as myself have had 10, 71/33
folk whom myself have known 10, 77/15
folk ," by whom he meaneth 10, 22/19
folk before. For he calleth 10, 29/20
folk . Into Cliff's head came 10, 16/9
folk so speak heresies by 10, 85/7
folk openly for heresy, every 10, 139/19
folk suspected of heresy as 10, 180/27
folk would follow his invention 10, 156/20
folk , too: if I would 10, 141/36
folk that dare in their 10, 112/1
folk of counsel in doing 10, 147/9
folk report it is so 10, 68/12
folk to whom it appertained 10, 30/22
folk should take it so 10, 41/3
folk will not let to 10, 147/13
folk will not let to 10, 155/32
folk for every light suspicion 10, 181/33
folk that would live under 10, 25/9
folk against the malicious slander 10, 97/13
folk many a man is 10, 51/9
folk , that before me avowed 10, 140/23
folk most commonly meet, that 10, 12/6
folk suspect of mishandling good 10, 23/12
folk done somewhat more, too 10, 7/9
folk whom I neither assign 10, 54/14
Debellation of Salem and Bizance: Concordance of Major Terms 197

speak of such manner
faults of some other
have power to arrest
all made for other
no more than these
Council to put some
well hap that such
I wish all good
slander, but the good
are such as good
evil seed against good
and tender to sick
evil names to such
such venial sins as
himself giveth occasion that
commonweal to give such
forward, by those ungracious
that all mischievous, factious
he giveth all other
faulty (for of such
a little more charitable
as many good, virtuous
car to the bad
manner punishment of ungracious
goodness to put other
myself, and for good
worldly honor that worldly
agreement of all spiritual
perish in many other
from thieves and help
small change. For other
for all the good
and "They Say" and "
every law whereby misguided
would now set other
should let all mischievous
cere ever all such
further thing any other
of abjuring and punishing
he nothing, but leaveth
it because of any
them as the old
dangerous times as many

folk , give them no name 10, 30/ 1
folk : should they not yet 10, 30/ 21
folk for suspicion of heresy 10, 182/ 4
folk , and not one piece 10, 9/ 7
folk in living or belief 10, 26/ 1
folk to business, or dishonesty 10, 125/ 27
folk might hire others that 10, 108/ 27
folk of both parties to 10, 228/ 3
folk of either party draw 10, 213/ 2
folk may soon perceive them 10, 215/ 18
folk , of untrue, reprovable slander 10, 79/ 1
folk , and that should yearly 10, 35/ 2
folk as are so evil 10, 24/ 10
folk , of frailty, so commonly 10, 80/ 20
folk have him so suspected 10, 130/ 20
folk hearing -- such folk 10, 103/ 1
folk that are such among 10, 200/ 14
folk should be suffered in 10, 74/ 33
folk occasion to take him 10, 121/ 11
folk we speak), than for 10, 123/ 8
folk about it than those 10, 212/ 13
folk began upon that ill 10, 9/ 22
folk and froward, that against 10, 215/ 20
folk . And albeit that of 10, 221/ 6
folk in fault, that there 10, 227/ 25
folk , and for the Catholic 10, 4/ 15
folk do to the Church 10, 44/ 9
folk together in the maintenance 10, 44/ 21
folk . This is the great 10, 223/ 7
folk home, with their beasts 10, 142/ 9
folk will call them still 10, 25/ 22
folk that gave them open 10, 141/ 1
Folk Say," And then hath 10, 78/ 7
folk are punished, there should 10, 148/ 5
folk to study thereabout. And 10, 182/ 32
folk alone, and thereby suffer 10, 148/ 7
folk fail. And therefore -- 10, 182/ 22
folk can find therein. And 10, 98/ 29
folk for heresy, they should 10, 181/ 32
folk occasion to think that 10, 221/ 24
folk whom he thinketh necessary 10, 77/ 28
folk do -- though I 10, 25/ 20
folk would fall to theft 10, 75/ 8
very things, while many
folk now fall to the
proof. For since evil
folk use not to make
folio 229): Since evil
folk use not to make
of it, nor other
folk nothing lose: to make
by some few naughty
folk blown forth too far
and reason will that
folk well be wary, upon
himself, but, hearing some
folk say so, weeneth that
force or care though
folk ween he were a
truth and make good
these heresies that these
folk perceive both what harm
case that good peaceable
And with what manner
notable harm, that good
these are, calleth some
heretic in all good
report of much other
that for defense of
should have seemed in
that, save for evil
in this matter to
he that accused him
be feared thereby to
thereof if folk would
there should none harm
must needs, I say,
harm that else would
ween, no wise man
maintain, if men would
honor he thinketh should
corrupted, it must needs
not bound always to
the less will I
is too faithful to
yet would I not
in living or belief
of his words that
if men would unwisely
I speak of to
in the beginning, not
afeard to counsel them
suit of office should
changing there would surely
light or heavy, " to "

follow his device -- to
follow the Gospel and take
follow thereon -- and the
follow his invention and make
follow to the Catholic faith
follow that the clergy, though
follow , by the decay of
follow his fond device in
follow them -- did both
follow thereon, or else some
follow that the faith and
follow those witnesses. For if
follow his counsel. For the
follow , upon such good reason
follow neither this good man's
follow the very Gospel indeed
follow next, where he goeth
follow it, there might no
follow their own mind therein
follow the order of my
follow it, because of the
follow the increase of heretics
follow another manner of peril
follow the arrest of the
<p>| light or heavy must follow the arresting of the | 10, 182/ 12 |
| the Catholic faith shall follow in this realm: then | 10, 87/ 9 |
| very likely were to follow , though he say nay | 10, 85/ 28 |
| will? And ever we follow still and say we | 10, 101/ 3 |
| increase of heresies would follow -- in that point | 10, 224/ 12 |
| Christ’s words it must follow that if the spirituality | 10, 21/ 22 |
| every spiritual man to follow it, and to take | 10, 32/ 2 |
| which there must needs follow (if he were not | 10, 160/ 29 |
| such mischief would finally follow thereon as woe will | 10, 145/ 34 |
| reasons, if they be followed , shall give a boldness | 10, 220/ 7 |
| if his way were followed , it would be any | 10, 182/ 25 |
| been in Almaine duly followed in the beginning, the | 10, 96/ 27 |
| after him, and have followed him about, for pleasure | 10, 140/ 27 |
| devices, if they were followed , by the increase of | 10, 224/ 23 |
| that if it were followed in every law whereby | 10, 148/ 4 |
| thereof, if it be followed , will be more yet | 10, 50/ 38 |
| if his device were followed , it appeareth plainly so | 10, 119/ 6 |
| this good man be followed , that the suit ex | 10, 145/ 19 |
| to find it worse, followed ever in that matter | 10, 85/ 10 |
| that I saw therein followed and pursued the selfsame | 10, 6/ 8 |
| as if they were followed , would make the faith | 10, 223/ 6 |
| unreasonable: I say that followed nothing; for it proveth | 10, 133/ 35 |
| Which order while he followed not with me -- | 10, 13/ 24 |
| my mind, as hereafter followed in the next chapter | 10, 22/ 21 |
| to answer.&quot; And it followed in the said eighth | 10, 168/ 22 |
| not greatly strive. Then followed his order that he | 10, 90/ 15 |
| so too -- there followed upon that the thing | 10, 166/ 1 |
| say. For there it followed thus: For, whatsoever the | 10, 102/ 17 |
| leaf and the next following , he maketh a suspicious | 10, 201/ 4 |
| such flocking together, and following on a plump, they | 10, 140/ 32 |
| in the next chapter complement of the sentence following he laboreth sore to | 10, 85/ 25 |
| first book of The following upon that the thing that | 10, 168/ 22 |
| write I these words following : it appeareth that he | 10, 58/ 9 |
| not excuse his unwise Following of Christ, the sixteenth following : And on the other | 10, 96/ 36 |
| of such &quot;faults,&quot; his following of false, wily counsel | 10, 17/ 28 |
| findeth but his own folly for him -- to | 10, 27/ 35 |
| this was no little folly and with a solemn | 10, 26/ 4 |
| solemnly with a very folly or the craft that | 10, 191/ 4 |
| a little either the folly of his device, doubly | 10, 105/ 19 |
| anon, with the farther folly . And where he saith | 10, 190/ 21 |
| that he useth open folly that ever I yet | 10, 28/ 11 |
| the most simple, sought-out folly to be much accused | 10, 190/ 32 |
| of such &quot;faults,&quot; his folly . For now shall you | 10, 32/ 31 |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>folly</td>
<td>to lay that for</td>
<td>10, 196/ 6</td>
</tr>
<tr>
<td>folly</td>
<td>: God give the good</td>
<td>10, 231/ 2</td>
</tr>
<tr>
<td>folly</td>
<td>; but surely they have</td>
<td>10, 190/ 11</td>
</tr>
<tr>
<td>folly</td>
<td>for him to speak</td>
<td>10, 110/ 23</td>
</tr>
<tr>
<td>folly</td>
<td>than that, wherein he</td>
<td>10, 28/ 2</td>
</tr>
<tr>
<td>fond</td>
<td>as to be his</td>
<td>10, 192/ 31</td>
</tr>
<tr>
<td>fond</td>
<td>shift he findeth, that</td>
<td>10, 180/ 4</td>
</tr>
<tr>
<td>fond</td>
<td>-- yet, for the</td>
<td>10, 108/ 31</td>
</tr>
<tr>
<td>fond</td>
<td>tale in his book</td>
<td>10, 45/ 8</td>
</tr>
<tr>
<td>fond</td>
<td>piece of his devices</td>
<td>10, 70/ 25</td>
</tr>
<tr>
<td>fond</td>
<td>wily change of my</td>
<td>10, 193/ 12</td>
</tr>
<tr>
<td>fond</td>
<td>device in putting this</td>
<td>10, 105/ 7</td>
</tr>
<tr>
<td>fond</td>
<td>, froward argument. To these</td>
<td>10, 215/ 21</td>
</tr>
<tr>
<td>fool</td>
<td>&quot; is guilty to the</td>
<td>10, 54/ 21</td>
</tr>
<tr>
<td>foolish</td>
<td>&quot;some say,&quot; come forth</td>
<td>10, 171/ 5</td>
</tr>
<tr>
<td>foolish</td>
<td>handling no false defamation</td>
<td>10, 171/ 11</td>
</tr>
<tr>
<td>foolish</td>
<td>, and some part, for</td>
<td>10, 192/ 25</td>
</tr>
<tr>
<td>foolish</td>
<td>neither but that they</td>
<td>10, 131/ 36</td>
</tr>
<tr>
<td>foolish</td>
<td>to confess them, and</td>
<td>10, 73/ 21</td>
</tr>
<tr>
<td>foolish</td>
<td>but that they had</td>
<td>10, 125/ 19</td>
</tr>
<tr>
<td>foolishly</td>
<td>he hath suffered false</td>
<td>10, 192/ 9</td>
</tr>
<tr>
<td>fools</td>
<td>that he might void</td>
<td>10, 171/ 20</td>
</tr>
<tr>
<td>fools</td>
<td>an infinite number.&quot; And</td>
<td>10, 54/ 24</td>
</tr>
<tr>
<td>fools</td>
<td>abroad in the world</td>
<td>10, 54/ 22</td>
</tr>
<tr>
<td>foot</td>
<td>slippeth and down he</td>
<td>10, 81/ 3</td>
</tr>
<tr>
<td>forbade</td>
<td>us to judge before</td>
<td>10, 54/ 18</td>
</tr>
<tr>
<td>forbear</td>
<td>to be accusers than</td>
<td>10, 98/ 21</td>
</tr>
<tr>
<td>forbear</td>
<td>were good; in which</td>
<td>10, 18/ 3</td>
</tr>
<tr>
<td>forbear</td>
<td>them, the knowledge of</td>
<td>10, 80/ 24</td>
</tr>
<tr>
<td>forbear</td>
<td>yet the saying of</td>
<td>10, 80/ 6</td>
</tr>
<tr>
<td>forbear</td>
<td>all such talking of</td>
<td>10, 70/ 6</td>
</tr>
<tr>
<td>forbear</td>
<td>them. And therefore were</td>
<td>10, 81/ 11</td>
</tr>
<tr>
<td>forbear</td>
<td>till that time that</td>
<td>10, 76/ 22</td>
</tr>
<tr>
<td>forbear</td>
<td>them -- yet since</td>
<td>10, 80/ 23</td>
</tr>
<tr>
<td>forbear</td>
<td>of them, and yet</td>
<td>10, 80/ 16</td>
</tr>
<tr>
<td>forbid</td>
<td>but that they were</td>
<td>10, 60/ 20</td>
</tr>
<tr>
<td>forbidden</td>
<td>by sundry statutes for</td>
<td>10, 143/ 21</td>
</tr>
<tr>
<td>forbidden</td>
<td>to bear witness he</td>
<td>10, 164/ 16</td>
</tr>
<tr>
<td>forbiddeth</td>
<td>; but the knowledge that</td>
<td>10, 185/ 29</td>
</tr>
<tr>
<td>forbiddeth</td>
<td>laymen to meddle with</td>
<td>10, 194/ 24</td>
</tr>
<tr>
<td>forbiddeth</td>
<td>and saith, &quot;Nolite ante</td>
<td>10, 55/ 9</td>
</tr>
<tr>
<td>forbiddeth</td>
<td>&quot;all men that they</td>
<td>10, 110/ 2</td>
</tr>
<tr>
<td>forborne</td>
<td>. And therefore, as for</td>
<td>10, 131/ 15</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>heresies they cannot be</td>
<td>Forborne, nor never can be</td>
<td>10, 229/34</td>
</tr>
<tr>
<td>of both may be</td>
<td>Forborne, Hath this good man</td>
<td>10, 122/35</td>
</tr>
<tr>
<td>it may not be</td>
<td>Forborne, And surely if we</td>
<td>10, 229/5</td>
</tr>
<tr>
<td>may be more easily</td>
<td>Forborne, -- I never found</td>
<td>10, 80/30</td>
</tr>
<tr>
<td>seldom, special haps be</td>
<td>Forborne, To this piece, lo</td>
<td>10, 130/30</td>
</tr>
<tr>
<td>for all that, be</td>
<td>Forborne, both for the pleasure</td>
<td>10, 142/4</td>
</tr>
<tr>
<td>it either might be</td>
<td>Forborne, or else the means</td>
<td>10, 229/25</td>
</tr>
<tr>
<td>bandogs may not be</td>
<td>Forborne, neither, for they both</td>
<td>10, 142/8</td>
</tr>
<tr>
<td>in no wise be</td>
<td>Forborne, but if we would</td>
<td>10, 85/26</td>
</tr>
<tr>
<td>dilate the faith by</td>
<td>Force, of sword in far</td>
<td>10, 222/28</td>
</tr>
<tr>
<td>from the faith by</td>
<td>Force, and work other manner</td>
<td>10, 105/3</td>
</tr>
<tr>
<td>of like vigor and</td>
<td>Force, in every place abroad</td>
<td>10, 37/10</td>
</tr>
<tr>
<td>against the statute, by</td>
<td>Force, of that provincial constitution</td>
<td>10, 196/23</td>
</tr>
<tr>
<td>of his parishioner by</td>
<td>Force, -- I see the</td>
<td>10, 196/10</td>
</tr>
<tr>
<td>therein find that I</td>
<td>Force, not what such as</td>
<td>10, 24/8</td>
</tr>
<tr>
<td>showeth himself little to</td>
<td>Force, or care though folk</td>
<td>10, 117/32</td>
</tr>
<tr>
<td>treatise in the place</td>
<td>Fore-rehearsed, be unreasonable and cannot</td>
<td>10, 169/12</td>
</tr>
<tr>
<td>have all the properties</td>
<td>Fore-rehearsed, as well as others</td>
<td>10, 171/28</td>
</tr>
<tr>
<td>come against his words</td>
<td>Fore-rehearsed, Now, verily, to all</td>
<td>10, 183/31</td>
</tr>
<tr>
<td>a fillip in the</td>
<td>Forehead, with his little finger</td>
<td>10, 31/28</td>
</tr>
<tr>
<td>by all his five</td>
<td>Forenamed, witnesses on the other</td>
<td>10, 78/32</td>
</tr>
<tr>
<td>to drive the ordinaries</td>
<td>Forever, to sue citations against</td>
<td>10, 180/29</td>
</tr>
<tr>
<td>long as a depriving</td>
<td>Forever, since there shall never</td>
<td>10, 181/2</td>
</tr>
<tr>
<td>power of the bishop</td>
<td>Forever, of arresting them, and</td>
<td>10, 180/28</td>
</tr>
<tr>
<td>a thing to stand</td>
<td>Forever, but for this time</td>
<td>10, 74/22</td>
</tr>
<tr>
<td>nor he thereby lose</td>
<td>Forfeiture, of his bond. There</td>
<td>10, 94/18</td>
</tr>
<tr>
<td>one half of the</td>
<td>Forfeiture, And yet for all</td>
<td>10, 143/25</td>
</tr>
<tr>
<td>as well adventure the</td>
<td>Forfeiture, of his friends' money</td>
<td>10, 94/30</td>
</tr>
<tr>
<td>and great pains of say: but</td>
<td>Forfeitures, for them that would</td>
<td>10, 144/13</td>
</tr>
<tr>
<td>if men</td>
<td>Forget, what hath been said</td>
<td>10, 228/21</td>
</tr>
<tr>
<td>unread them again, or</td>
<td>Forget, what they have read</td>
<td>10, 211/19</td>
</tr>
<tr>
<td>him, but when I</td>
<td>Forget, myself, call them by</td>
<td>10, 39/16</td>
</tr>
<tr>
<td>himself would very fain</td>
<td>Forget, . Lo, thus wrote I</td>
<td>10, 139/8</td>
</tr>
<tr>
<td>and by, either of</td>
<td>Forgetfulness, or else of wiliness</td>
<td>10, 62/32</td>
</tr>
<tr>
<td>so he here again</td>
<td>Forgetteth, it. Then go I</td>
<td>10, 103/18</td>
</tr>
<tr>
<td>done, whereof (which he</td>
<td>Forgetteth, ) I gave him warning</td>
<td>10, 211/31</td>
</tr>
<tr>
<td>to his words and</td>
<td>Forgetteth, what I say --</td>
<td>10, 165/13</td>
</tr>
<tr>
<td>division.&quot; Lo, now he will,</td>
<td>Forgetteth, this little, short word</td>
<td>10, 62/29</td>
</tr>
<tr>
<td>will, I dare say,</td>
<td>Forgive, him. Howbeit, since the</td>
<td>10, 137/12</td>
</tr>
<tr>
<td>it seemeth that he</td>
<td>Forget, the honor of the</td>
<td>10, 26/14</td>
</tr>
<tr>
<td>lawfully make in such</td>
<td>Form, as they have (as</td>
<td>10, 187/7</td>
</tr>
<tr>
<td>a lawful order and</td>
<td>Form, devise for the spiritual</td>
<td>10, 215/17</td>
</tr>
<tr>
<td>of maintaining of his</td>
<td>Former, words is a clean</td>
<td>10, 43/30</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
Debellation of Salem and Bizance: Concordance of Major Terms 202

all -- so the
in maintenance of his
30th leaf. And his
he devised in his
good readers, concerning the
hath for his said
so faintly defendeth his
large, than if the
But now, concerning his
not only for my
wisely weighed, notwithstanding his
as have left and
there anywhere left and
against his first oath,
do well in theft?
good man maketh me,
well and full truly,
brethren." This is,
thought all three? Yes,
man's reason can find?
he will not utterly
that he will not
would be false and
his displeasure to be
that he that was
as he that hath
the second, he was
gave occasion to be
his life before neither
meant that such a
was hired to be
he will not be
that the witness once
as was so first
false as to be
him that is once
purged -- this man
appeared to be once
he that confesseth himself
he will not be
he that hath been
which confesseth himself once
is likely that the

**former** laws generally did first 10, 164/ 27
**former** words which he would 10, 42/ 2
**former** words which he therewith 10, 49/ 13
**former** book and here now 10, 98/ 11
**former** words of his Division 10, 49/ 1
**former** words, whereabout is all 10, 49/ 4
**former** matter which it pretendeth 10, 199/ 18
**former** law had never made 10, 161/ 27
**former** words -- of the 10, 44/ 20
**former** books, wherein the new 10, 9/ 10
**former** oath in the same 10, 151/ 3
**forsaken** the faith of Christ 10, 145/ 6
**forsaken** it except such places 10, 145/ 5
**forsaken** the judge cannot 10, 161/ 4
**Forsooth**, it were a way 10, 75/ 12
**forsooth**, a full goodly sermon 10, 53/ 35
**forsooth**, and which in my 10, 49/ 21
**forsooth**, one the most simple 10, 28/ 11
**forsooth**, true enough though I 10, 34/ 21
**Forsooth**, I can, with any 10, 98/ 32
**forswear** it, but he is 10, 3/ 21
**forswear** himself to the peril 10, 158/ 35
**forsworn** for somewhat -- yet 10, 152/ 32
**forsworn** rather than abide the 10, 96/ 2
**forsworn** may feign. And now 10, 158/ 14
**forsworn** himself may feign himself 10, 157/ 24
**forsworn** in the first; and 10, 146/ 13
**forsworn** in the first, in 10, 153/ 16
**forsworn** nor sworn. For if 10, 166/ 21
**forsworn** witness may haply play 10, 165/ 30
**forsworn** , and that he was 10, 153/ 31
**forsworn** to the hurt of 10, 152/ 35
**forsworn** before is, in his 10, 166/ 8
**forsworn** were after, in his 10, 166/ 18
**forsworn** -- this is, I 10, 85/ 23
**forsworn** . But now let us 10, 147/ 26
**forsworn** and the man unsworn 10, 158/ 31
**forsworn** , but also many other 10, 164/ 17
**forsworn** should in no case 10, 157/ 36
**forsworn** for right nought. And 10, 152/ 33
**forsworn** is of reason to 10, 157/ 31
**forsworn** is by reason mistrusted 10, 158/ 22
**forsworn** witnesses will say false 10, 166/ 7

Thomas More Studies 9.2 (2014)
forsworn in the second, he
forsworn witness hath so. And
forsworn . And in the second
forsworn man and the man
forsworn indeed, and then would
forsworn before. And thus is
forsworn, it were to their
forsworn while he would fain
forsworn, useth yet his information
forsworn, while it is fresh
forsworn, when he is first
forsworn in the next leaf
forsworn afterward I prove it
forsworn addeth this shrewd saying
fortieth chapter, the 218th leaf
fortieth chapter of mine Apology
fortify that law and give
fortify his word with that
fortifying thereof, that "verily" he
fortnight full ere we found
fortune that a man may
fortune to find out that
fortune in like wise, and
fortuned to find out, to
fortuning, were likely to be
forty days, the king's laws
forty times. And that have
forward, he bringeth forth two
forward thus: And in this
forward, now backward, in such
forward, rather than the other
forward, by those ungracious folk
forward in them without the
foul an overthrow in the
found any nobleman above the
found, and peril and danger
found provision good and sure
found the fault, and caused
found it in any book
found such "faults" as a
found out any cases in
found to be changed to
found in the chapter "In
friends, and have thereupon

done, and to have

enough though I never

king's honorable Council, always

here, as he weeneth, the fault that I

and cause), ever since

indictment never would be

say" were so wilily

clergy: yet have I

surety that could be

if there be nothing

the first time is

that it would be

that since he never

be gotten to be

yet may he be

yet again. And yet

such judges may be

forborne -- I never

spiritual men may be

which are in conclusion

And this realm hath

that he may be

money to trentals, to

find I no fault

no such saying be

what shift there was

spiritual men may be

than there can be

the realm profitable. I

delivered by proclamation be

therefore, though I never

and all his sureties

few folk have been

this good man hath

considered well, they be

percase there were some

nowhere in all England

the law made, men

say that I "never

ordinaries, and divers times

fortnight full ere we

found the same complaints false 10, 78/ 28

found as well default in 10, 189/ 29

found anyone that ever thought 10, 34/ 22

found causeless and false -- 10, 170/ 12

found out proper fantasies, wherein 10, 48/ 35

found , and yet find, is 10, 167/ 17

found so profitable for preservation 10, 229/ 31

found . And some great and 10, 135/ 36

found that men had not 10, 67/ 26

found seven that have thought 10, 34/ 26

found them beside, have their 10, 97/ 4

found against him, he shall 10, 123/ 13

found faulty in heresy and 10, 124/ 34

found false: then honestly would 10, 18/ 25

found any fault in any 10, 8/ 10

found by indictment in their 10, 136/ 3

found guilty of it, and 10, 117/ 5

found I so little reason 10, 6/ 16

found , heretics may "make merry 10, 171/ 31

found any wise man, to 10, 80/ 30

found that have many great 10, 174/ 24

found in no more fault 10, 124/ 10

found it so necessary that 10, 145/ 2

found not guilty, notwithstanding that 10, 133/ 5

found chantries and obits, and 10, 49/ 26

found therein. The other point 10, 226/ 13

found -- what rebuke were 10, 26/ 32

found to the remnant, that 10, 5/ 9

found that have right many 10, 175/ 24

found any one salve that 10, 50/ 32

found not, I say, above 10, 34/ 19

found at the session concerning 10, 124/ 11

found any nobleman so unrighteous 10, 34/ 23

found , they fear still always 10, 98/ 23

found that have taken those 10, 143/ 29

found , I cannot tell. I 10, 226/ 11

found far worse than nought 10, 77/ 11

found so shameless that they 10, 51/ 30

found one. And that is 10, 85/ 18

found notable harm, that good 10, 229/ 23

found in all the time 10, 32/ 35

found false before the king's 10, 216/ 10

found them. But then goeth 10, 173/ 35
Debellation of Salem and Bizance: Concordance of Major Terms 205

went soonest to have found them, that there" I 10, 174/ 10
them speak heresy and found no fault therewith, nor 10, 85/ 16
well likely that he found , in all this long 10, 85/ 14
true but if I found seven that thought all 10, 34/ 20
save such as be found false. And thus I 10, 137/ 5
and if it be found for him, upon that 10, 126/ 30
in his Dialogue had found such a way, with 10, 7/ 1
good man at last found a good way for 10, 100/ 1
His ground and his foundation is this: It is 10, 90/ 5
of some certain new-fashioned four sorts perused -- he 10, 23/ 34
all four. After those four or five and sometimes 10, 90/ 24
secretly detecteth it, peradventure four sorts of folk before 10, 29/ 20
of heretics after his four . After those four sorts 10, 23/ 33
let them pass, all four or five hours, I 10, 12/ 9
them, at the least, four . The first is that 10, 208/ 35
the infinite number of four laws, it might peradventure 10, 209/ 26
look now for these four leaves, with only pointing 10, 6/ 32
answer, in three or four sorts of people; wherein 10, 23/ 31
divideth the matter into four great patriarchs; that is 10, 144/ 31
There were also the man here in this fourteenth chapter doth -- and 10, 81/ 25
of his book. The same leaf, in the fourteenth Chapter His fourteenth chapter 10, 67/ 10
here provideth in this fourteenth line, that he meaneth 10, 207/ 3
The Fourteenth Chapter His fourteenth chapter beginneth in the 10, 67/ 11
but saith of the fourth sort: These be the 10, 29/ 22
in one chapter. The Fourth Chapter In his fourth 10, 19/ 8
that as well this fourth chapter, beginning in the 10, 19/ 9
If not half, a fourth cause as many of 10, 209/ 38
good reason require. The fourth part yet, or a 10, 220/ 4
For we be all frail, ignorant, and unstable, though 10, 61/ 22
passion of ignorance or frailty -- he cannot, therefore 10, 83/ 28
sins as folk, of frailty , so commonly do fall 10, 80/ 20
of ignorance and of frailty , and done for lack 10, 68/ 31
passion and of a frailty , without an inward intent 10, 69/ 25
touching his passions for frailty and for lack of 10, 69/ 3
of a passion of frailty , and yet not intend 10, 69/ 23
of a passion of frailty , for lack of good 10, 69/ 10
by such oversight of frailty as may soon happen 10, 62/ 4
in heresy, as the frailty of man suffereth. For 10, 175/ 3
of ignorance, or of frailty , speak and talk heresies 10, 79/ 8
that putteth in his frame no timber but such 10, 162/ 17
confess them, and so
we take him for
the people of their
indicted, but delivered forth
be bold in such
that go now full
two things be both
forthwith, while it is
the salt wax once
cried out unto the
crave, some young, lusty
tell him of the
Otho the monk, and
here in England Tyndale,
countries too. As by
of the sword the
books and Frith's, and
monk, and Friar Lambert,
by false apostates, wedded
he will cause a
if he make his
make him not my
of himself and his
of himself and his
or his other special-known
be, his own honest
myself nor advise no
I will put no
the peril of his
will not for his
he swore for his
the respect of his
body or to his
man a much more
else make them such
else to make him
parties themselves and their
their servants and other
the forfeiture of his
that his respect unto
--- as falsely as
that Tyndale's books and
appeareth in the first

frantic as to avow them 10, 73/ 22
fraudulent and malicious to the 10, 101/ 15
free agreement accept and agree 10, 217/ 10
free upon the proclamation. I 10, 123/ 29
French as is peculiar to 10, 79/ 30
fresh in their guarded hose 10, 55/ 19
fresh in your mind, read 10, 88/ 26
fresh in remembrance, return again 10, 49/ 17
fresh and wearish, wherein shall 10, 21/ 16
friar again, that all the 10, 46/ 18
friar would boldly beat off 10, 45/ 23
friar that, as he was 10, 46/ 12
Friar Lambert, Friar Huessgen, and 10, 200/ 17
Friar Barnes, George Joye, and 10, 200/ 18
Friar Luther, and priest Pomerane 10, 200/ 16
friar would with this end 10, 46/ 2
Friar Barnes', began to go 10, 14/ 22
Friar Huessgen, and Zwingli; and 10, 200/ 17
friars and monks, as clearly 10, 210/ 23
friend of his answer all 10, 224/ 32
friend answer this better first 10, 224/ 34
friend . The Fifth Chapter In 10, 23/ 27
friend . And therefore hath his 10, 152/ 36
friend both, whom his first 10, 152/ 29
friend, and on his oath 10, 166/ 24
friend will be loath to 10, 47/ 16
friend of mine to do 10, 194/ 5
friend to pain to make 10, 225/ 3
friend and himself too. Then 10, 158/ 35
friend's body nor for his 10, 152/ 23
friend's advantage and his own 10, 153/ 1
friend's safeguard and his own 10, 153/ 15
friend's . Now look me, then 10, 152/ 19
friendly turn if he make 10, 224/ 33
friends privily, that the other 10, 197/ 21
friends ?Yea, and then what 10, 197/ 30
friends, and have thereupon found 10, 78/ 28
friends too? And yet is 10, 229/ 3
friends' money, as he before 10, 94/ 30
friendship will temper his respect 10, 94/ 32
Frith belieith the Catholics and 10, 210/ 29
Frith's , and Friar Barnes', began 10, 14/ 22
front of the first leaf 10, 10/ 18
the bad folk and never lack a fond, a very proud, damnable whole company. And this that there is no good, and that the of division is no inculcate the lack of neither moral virtue nor all his matter more mine Apology be not if the objection be answer needless, and verily the realm indeed. These the executors' hands to were likely to swarm restitution, full well and were likely to swarm when he deviseth as every light complaint that were likely to swarm virtue nor fruit, but thereby, though not in persons. In this great the streets should swarm well likely to swarm that the realm is was by the Pacifier it would be fortnight in preaching of restitution, a mootable case -- but that he saw that the realm is maketh me, forsooth, a that the realm is that the realm is streets should not swarm the realm is not wot, with much work when a book is that the realm is man may not give before may peradventure be

<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>froward</td>
<td>that against the best</td>
<td>10,215/20</td>
</tr>
<tr>
<td>frowardness</td>
<td>argument. To these words</td>
<td>10,215/21</td>
</tr>
<tr>
<td>fruit</td>
<td>is there also: that</td>
<td>10,39/32</td>
</tr>
<tr>
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<td>, he saith, in that</td>
<td>10,38/9</td>
</tr>
<tr>
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<td>thereof, if it be</td>
<td>10,50/37</td>
</tr>
<tr>
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<td>at all, nor no</td>
<td>10,38/35</td>
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<td>10,38/32</td>
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<td>, but full unfruitful vice</td>
<td>10,39/21</td>
</tr>
<tr>
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<td>? But, now, the special</td>
<td>10,172/13</td>
</tr>
<tr>
<td>fruitless</td>
<td>, because they defend the</td>
<td>10,39/25</td>
</tr>
<tr>
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<td>10,38/10</td>
</tr>
<tr>
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<td>too: now to reply</td>
<td>10,38/11</td>
</tr>
<tr>
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<td>are there in many</td>
<td>10,40/1</td>
</tr>
<tr>
<td>fulfill</td>
<td>the will with. Which</td>
<td>10,52/30</td>
</tr>
<tr>
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<td>of heretics&quot; -- verily</td>
<td>10,89/7</td>
</tr>
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<td>10,49/21</td>
</tr>
<tr>
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<td>of heretics. And as</td>
<td>10,105/16</td>
</tr>
<tr>
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<td>a remedy as any</td>
<td>10,98/31</td>
</tr>
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<td>lightly may be untrue</td>
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</tr>
<tr>
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<td>10,102/11</td>
</tr>
<tr>
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<td>10,39/21</td>
</tr>
<tr>
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<td>surety, nor clean out</td>
<td>10,94/36</td>
</tr>
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<td>full</td>
<td>and whole council of</td>
<td>10,144/34</td>
</tr>
<tr>
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<td>10,101/33</td>
</tr>
<tr>
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<td>10,104/16</td>
</tr>
<tr>
<td>full</td>
<td>, and then excuse his</td>
<td>10,27/26</td>
</tr>
<tr>
<td>full</td>
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<td>10,12/17</td>
</tr>
<tr>
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<td>10,173/34</td>
</tr>
<tr>
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<td>10,49/20</td>
</tr>
<tr>
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<td>well-favouredly, in good faith</td>
<td>10,36/19</td>
</tr>
<tr>
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<td>surely that he could</td>
<td>10,103/34</td>
</tr>
<tr>
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<td>of heretics! If the</td>
<td>10,26/28</td>
</tr>
<tr>
<td>full</td>
<td>goodly sermon, in the</td>
<td>10,54/1</td>
</tr>
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<td>of heretics more than</td>
<td>10,27/10</td>
</tr>
<tr>
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<td>of heretics, more than</td>
<td>10,168/14</td>
</tr>
<tr>
<td>full</td>
<td>of heretics never a</td>
<td>10,141/19</td>
</tr>
<tr>
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<td>of heretics, nor hath</td>
<td>10,27/20</td>
</tr>
<tr>
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<td>feebly. The Second Part</td>
<td>10,85/32</td>
</tr>
<tr>
<td>full</td>
<td>of shrewd &quot;some say&quot;</td>
<td>10,167/30</td>
</tr>
<tr>
<td>full</td>
<td>of heretics than that</td>
<td>10,26/20</td>
</tr>
<tr>
<td>full</td>
<td>credence in that behalf</td>
<td>10,84/1</td>
</tr>
<tr>
<td>full</td>
<td>feared still, that his</td>
<td>10,94/29</td>
</tr>
<tr>
<td>Full Term</td>
<td>Partial Text</td>
<td>Line Numbers</td>
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<td>--------------</td>
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<tr>
<td>full</td>
<td>They that go now</td>
<td>10, 47/ 30</td>
</tr>
<tr>
<td>full</td>
<td>...fresh in their guarded</td>
<td>10, 55/ 19</td>
</tr>
<tr>
<td>full</td>
<td>...childishly to their charge</td>
<td>10, 65/ 2</td>
</tr>
<tr>
<td>full</td>
<td>...of heresies. Then goeth</td>
<td>10, 73/ 16</td>
</tr>
<tr>
<td>full</td>
<td>...well, and therefore winked</td>
<td>10, 172/ 5</td>
</tr>
<tr>
<td>full</td>
<td>...fast. And thus you</td>
<td>10, 141/ 7</td>
</tr>
<tr>
<td>full</td>
<td>...well; but whether (as</td>
<td>10, 49/ 34</td>
</tr>
<tr>
<td>full</td>
<td>...of heretics, which very</td>
<td>10, 85/ 27</td>
</tr>
<tr>
<td>fully</td>
<td>...satisfy him -- I</td>
<td>10, 206/ 32</td>
</tr>
<tr>
<td>fully</td>
<td>...prove not a man</td>
<td>10, 82/ 32</td>
</tr>
<tr>
<td>fully</td>
<td>...fifteen that anything agree</td>
<td>10, 10/ 20</td>
</tr>
<tr>
<td>fully</td>
<td>...answered here by the</td>
<td>10, 96/ 12</td>
</tr>
<tr>
<td>fully</td>
<td>...confuted this chapter of</td>
<td>10, 49/ 3</td>
</tr>
<tr>
<td>fully</td>
<td>...and wholly confuted that</td>
<td>10, 119/ 35</td>
</tr>
<tr>
<td>fully</td>
<td>...reformed, yet could not</td>
<td>10, 211/ 28</td>
</tr>
<tr>
<td>fully</td>
<td>...to be detected by</td>
<td>10, 91/ 5</td>
</tr>
<tr>
<td>fully</td>
<td>...of so good Catholic</td>
<td>10, 64/ 4</td>
</tr>
<tr>
<td>fully</td>
<td>...he should have answered</td>
<td>10, 220/ 2</td>
</tr>
<tr>
<td>fully</td>
<td>...for his own person</td>
<td>10, 223/ 3</td>
</tr>
<tr>
<td>fully</td>
<td>...to such point but</td>
<td>10, 221/ 7</td>
</tr>
<tr>
<td>fully</td>
<td>...answered, as solemn a</td>
<td>10, 44/ 18</td>
</tr>
<tr>
<td>fully</td>
<td>...cleared but that there</td>
<td>10, 127/ 18</td>
</tr>
<tr>
<td>fully</td>
<td>&quot;In faith, that is</td>
<td>10, 220/ 1</td>
</tr>
<tr>
<td>fully</td>
<td>...searched out, the causes</td>
<td>10, 123/ 23</td>
</tr>
<tr>
<td>fully</td>
<td>...make answer thereto. But</td>
<td>10, 219/ 27</td>
</tr>
<tr>
<td>fully</td>
<td>...provided for this matter</td>
<td>10, 91/ 3</td>
</tr>
<tr>
<td>fully</td>
<td>...and wholly to the</td>
<td>10, 37/ 24</td>
</tr>
<tr>
<td>fully</td>
<td>...satisfied. And unto all</td>
<td>10, 228/ 10</td>
</tr>
<tr>
<td>further</td>
<td>...that 'if' some</td>
<td>10, 178/ 21</td>
</tr>
<tr>
<td>further</td>
<td>...business at all, but</td>
<td>10, 127/ 17</td>
</tr>
<tr>
<td>further</td>
<td>...and for an example</td>
<td>10, 168/ 1</td>
</tr>
<tr>
<td>further</td>
<td>...of it, and to</td>
<td>10, 181/ 22</td>
</tr>
<tr>
<td>further</td>
<td>...do therein. And as</td>
<td>10, 82/ 23</td>
</tr>
<tr>
<td>further</td>
<td>...and saith: And furthermore</td>
<td>10, 165/ 4</td>
</tr>
<tr>
<td>further</td>
<td>...and saith: And if</td>
<td>10, 210/ 32</td>
</tr>
<tr>
<td>further</td>
<td>...that if any spiritual</td>
<td>10, 42/ 11</td>
</tr>
<tr>
<td>further</td>
<td>...search, such as he</td>
<td>10, 82/ 22</td>
</tr>
<tr>
<td>further</td>
<td>...it had been well</td>
<td>10, 54/ 3</td>
</tr>
<tr>
<td>further</td>
<td>...question shall believe it</td>
<td>10, 17/ 14</td>
</tr>
<tr>
<td>further</td>
<td>...for me. But yet</td>
<td>10, 128/ 13</td>
</tr>
<tr>
<td>further</td>
<td>...into the danger of</td>
<td>10, 98/ 8</td>
</tr>
<tr>
<td>further</td>
<td>...than they did before</td>
<td>10, 81/ 29</td>
</tr>
<tr>
<td>further</td>
<td>...: that I have proved</td>
<td>10, 17/ 1</td>
</tr>
</tbody>
</table>
else -- find no further remedy than he findeth 10, 98/ 33
And yet goeth he further, with another heinous confederacy 10, 197/ 18
surely, save for the further peril upon his further 10, 124/ 35
then if ye find further yet, as I wot 10, 88/ 1
But then goeth he further and saith: I cannot 10, 148/ 12
lo, thus goeth he further forth: And if he 10, 50/ 23
But then I say further yet, that in that 10, 40/ 28
But then saith he further for me, in that 10, 128/ 9
say yet a little further, and that is this 10, 142/ 20
saith Master More yet further, that "which is a 10, 181/ 10
and carry it never further, but bury it even 10, 100/ 20
-- yet to the further opening how little hold 10, 154/ 18
present book, to do further than to make you 10, 14/ 5
But then goeth he further: that priests make "particular 10, 197/ 10
will I say somewhat further concerning this matter, and 10, 26/ 6
concerning this matter, and further thing any other folk 10, 26/ 24
further fault, so may it 10, 124/ 36
passions, too, though the further deed be not done 10, 69/ 13
answer: Then he goeth further for maintenance of the 10, 121/ 33
after, he declareth it further and better, on the 10, 207/ 2
and assay also what further thing mine own self 10, 98/ 27
therefore go devise some further, that in places more 10, 140/ 16
yet say a little further, Lo, good readers, therein 10, 110/ 30
the good man findeth further, yet the reason of 10, 165/ 14
his words go no further, that the same way 10, 151/ 32
if he prove us further remedy, wherefore should I 10, 98/ 30
else can find no further find thereof, so further 10, 51/ 14
thereupon, as he may further show that some heretics 10, 82/ 23
policy. And there I further purgation of such suspicion 10, 116/ 14
And yet for the further than upon such witnesses 10, 151/ 5
I thought upon no further but to such as 10, 165/ 7
said treatise extend no further and saith that the 10, 148/ 9
goeth this good man further him in the excuse 10, 17/ 25
be glad rather to further to reply: the matter 10, 38/ 14
no law puttheth us further fault in the law 10, 113/ 19
or two of a further but that the one 10, 165/ 34
while he goeth no further and saith: Then saith 10, 181/ 9
But now goeth he further yet, and therein thus 10, 162/ 34
this good man goeth further profit of this order 10, 51/ 7
will come yet a further proof of this point 10, 64/ 30
beast. And for the further prove that though the 10, 5/ 23
unlikely. Finally shall I further charge appertaineth to make 10, 82/ 21
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>all to go any</td>
<td></td>
<td>10, 154/ 18</td>
</tr>
<tr>
<td>Lo, thus wrote I</td>
<td></td>
<td>10, 139/ 8</td>
</tr>
<tr>
<td>justices, without any other,</td>
<td></td>
<td>10, 98/ 17</td>
</tr>
<tr>
<td>But then he saith</td>
<td></td>
<td>10, 55/ 29</td>
</tr>
<tr>
<td>false. Then goeth he</td>
<td></td>
<td>10, 219/ 24</td>
</tr>
<tr>
<td>would also believe nothing</td>
<td></td>
<td>10, 25/ 11</td>
</tr>
<tr>
<td>further and saith: And</td>
<td></td>
<td>10, 165/ 6</td>
</tr>
<tr>
<td>if he will wit</td>
<td></td>
<td>10, 149/ 22</td>
</tr>
<tr>
<td>thus he saith: And</td>
<td></td>
<td>10, 177/ 31</td>
</tr>
<tr>
<td>But yet, since the</td>
<td></td>
<td>10, 98/ 34</td>
</tr>
<tr>
<td>proveth at the very</td>
<td></td>
<td>10, 138/ 19</td>
</tr>
<tr>
<td>see the better how</td>
<td></td>
<td>10, 125/ 6</td>
</tr>
<tr>
<td>giveth us a good</td>
<td></td>
<td>10, 76/ 2</td>
</tr>
<tr>
<td>his felonies at the</td>
<td></td>
<td>10, 107/ 14</td>
</tr>
<tr>
<td>as sure of this</td>
<td></td>
<td>10, 62/ 12</td>
</tr>
<tr>
<td>sadness, and no great</td>
<td></td>
<td>10, 197/ 3</td>
</tr>
<tr>
<td>warrant you, fall from</td>
<td></td>
<td>10, 55/ 22</td>
</tr>
<tr>
<td>bear it out but</td>
<td></td>
<td>10, 55/ 21</td>
</tr>
<tr>
<td>stop as many such</td>
<td></td>
<td>10, 229/ 22</td>
</tr>
<tr>
<td>wit, with building and</td>
<td></td>
<td>10, 47/ 8</td>
</tr>
<tr>
<td>written? Can I both</td>
<td></td>
<td>10, 211/ 17</td>
</tr>
<tr>
<td>them by lawful order</td>
<td></td>
<td>10, 216/ 31</td>
</tr>
<tr>
<td>to God's honor graciously</td>
<td></td>
<td>10, 215/ 11</td>
</tr>
<tr>
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<td></td>
<td>10, 216/ 15</td>
</tr>
<tr>
<td>sum, when it is</td>
<td></td>
<td>10, 145/ 9</td>
</tr>
<tr>
<td>shall see what he</td>
<td></td>
<td>10, 33/ 4</td>
</tr>
<tr>
<td>signify a meeting and</td>
<td></td>
<td>10, 198/ 9</td>
</tr>
<tr>
<td>of; and not the</td>
<td></td>
<td>10, 198/ 4</td>
</tr>
<tr>
<td>and he that first</td>
<td></td>
<td>10, 103/ 9</td>
</tr>
<tr>
<td>names of them that</td>
<td></td>
<td>10, 130/ 32</td>
</tr>
<tr>
<td>safeguard and his own</td>
<td></td>
<td>10, 153/ 15</td>
</tr>
<tr>
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<td></td>
<td>10, 131/ 2</td>
</tr>
<tr>
<td>the good folk that</td>
<td></td>
<td>10, 141/ 1</td>
</tr>
<tr>
<td>which he forgetteth) I</td>
<td></td>
<td>10, 211/ 31</td>
</tr>
<tr>
<td>counsel that Saint Paul</td>
<td></td>
<td>10, 211/ 31</td>
</tr>
<tr>
<td>with his own words</td>
<td></td>
<td>10, 85/ 11</td>
</tr>
<tr>
<td>act that if he</td>
<td></td>
<td>10, 204/ 17</td>
</tr>
<tr>
<td>either but if he</td>
<td></td>
<td>10, 32/ 12</td>
</tr>
<tr>
<td>more cause this man</td>
<td></td>
<td>10, 55/ 1</td>
</tr>
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<td>Which cause this man</td>
<td></td>
<td>10, 223/ 17</td>
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<tr>
<td>things that the Apostle</td>
<td></td>
<td>10, 223/ 21</td>
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<tr>
<td>once read, all his</td>
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<td>10, 23/ 22</td>
</tr>
<tr>
<td>Hearing, therefore, that this</td>
<td></td>
<td>10, 171/ 35</td>
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<tr>
<td>gay</td>
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<td>10, 5/ 27</td>
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</tbody>
</table>

Thomas More Studies 9.2 (2014)
in this matter, how to take away his guarded hose and their And therefore his two And yet this his together this good man's more people present to busily going about this he liveth convey this too. To all this readers: is not this and groundeth all this this? To all this enough. But of this I remember, in Aulus the law were made that the law is advice, by a whole him not: one a lay against him the and ratified by whole Of what strength the caused out of the realm, some by the and allowed in the is no such great but it is a that he taketh for sprang of this great were members of that other reason is his first of justices in them all. For the and that the common, then to make a III in a whole feebler. For while the told you, in a teach or do. This exception out of that also made in a away these his own
gay soever he make it gay, golden word of "spiritual gay golden, riven shirts, and gay cases of swearing a gay, glorious device, that he gay words in two places gay upon the one than gay, himself goeth about (ye gear you see, good readers gear by this good Pacifier gear, of always keeping witnesses gear here is, lo, his gear, as I said, he Gellius .Which thing though I general council. And against this general, "to prohibit all men general and forbiddeth "all men general council of all Christendom general cause, concerning all his general approbation of all Christian general council, accepted and used general councils be, and whether general rule this case to general council of Christendom: those general council called Concilium Lateranense general causes of division as general rule that he shall general confederacies -- he neither general division, that his book general council, and in all general reason that is his general, as it might seem general rule is naturally before general law may not for general law to prohibit all general council. And read the general rule of refusing such general council at Rome there general thing he saith. And general rule. Now, sir, as general council -- that tale general words, "all that they
is no such great
the reason of the
order taken in the
this presumption is the
criminous persons, for the
against the first presumption
his saying is so
law made in a
so have said, his
you, in the said
put in his other
be at division in
such, in a manner
of division against the
have here answered these
I shall answer the
cumber you with any
somewhat farther in a
not have said so
meaning (for he speaketh
so the former laws
of mine own, but
of the same and
it might serve most
slander and obloquy so
nor to the other
resemble and liken together
because he is so
me, I shall as
in Captain Quintyn, Captain
England Tyndale, Friar Barnes,
in English, though Jean
the counsel of Jean
sufficient wherefore that Jean
all the writ de
the said writ De
award a writ de
called a writ De
other twelve acquitted, go
but for vainglory, to
harlots hence and go
it, and yet indeed
Now, then, if we
general division through the realm 10, 39/ 37
general law: if the case 10, 151/ 34
general council, and the other 10, 217/ 25
general let, and therefore the 10, 151/ 33
general presumption that they were 10, 164/ 18
general of his untruth for 10, 152/ 31
general, and extendeth utterly not 10, 203/ 28
general council. And verily methinketh 10, 111/ 25
general words would well have 10, 203/ 27
general council. And whereas he 10, 117/ 20
general words again, which for 10, 208/ 6
general with the whole company 10, 39/ 31
general through the whole realm 10, 195/ 13
general body. And yet besides 10, 43/ 6
generalities of his -- 1 10, 227/ 29
generalities that this good man 10, 225/ 12
generalities of mine own, but 10, 227/ 30
generality, as Master More hath 10, 225/ 15
generally that there is not 10, 195/ 26
generally of the less offender 10, 219/ 21
generally did first refuse them 10, 164/ 27
generally I would that all 10, 227/ 31
generally by all the people 10, 217/ 28
generally through Christendom, whereas this 10, 96/ 22
generally set forth, with so 10, 9/ 14
genteel hounds neither, and that 10, 142/ 32
genteel hounds, or goodly greyhounds 10, 142/ 22
genteel to agree with me 10, 216/ 1
genteelly agree with him again 10, 216/ 2
Genyn, Corbet, and Belke. And 10, 136/ 21
George Joye, and some others 10, 200/ 18
Gerson wrote them but in 10, 19/ 30
Gerson himself, as I touched 10, 19/ 35
Gerson wrote them in Latin 10, 19/ 32
gestu et fama, a man 10, 128/ 29
gestu et fama, he is 10, 126/ 36
gestu et fama. This is 10, 127/ 36
gestu et fama, whereof Sir 10, 126/ 29
get him home and be 10, 130/ 12
get themselves laud and praise 10, 212/ 9
get them home! But how 10, 91/ 11
get nought of it, nor 10, 199/ 6
get, with long labor, some 10, 101/ 11

Thomas More Studies 9.2 (2014)
| get | one. And now if | 10, 101/ 5 |
| get | , he would now set | 10, 182/ 32 |
| get | , peradventure, by them whom | 10, 99/ 21 |
| get | it, show themselves not | 10, 197/ 14 |
| get | any amends thereby, no | 10, 132/ 21 |
| get | it, and therefore ask | 10, 195/ 22 |
| get | , and because they cannot | 10, 197/ 14 |
| get | ; when they would only | 10, 199/ 5 |
| getteth | nought thereby. For since | 10, 216/ 2 |
| getteth | him to the fire | 10, 130/ 13 |
| getteth | it not yet indeed | 10, 195/ 22 |
| gifts | of God -- as | 10, 174/ 24 |
| gifts | of God, as chastity | 10, 175/ 25 |
| give | counsel contrary -- yet | 10, 51/ 31 |
| give | such drink about as | 10, 71/ 2 |
| give | no assistance against heretics | 10, 76/ 24 |
| give | evidences to an inquest | 10, 149/ 28 |
| give | evidence to an inquest | 10, 149/ 31 |
| give | the inquest an oath | 10, 161/ 37 |
| give | credence thereto, and will | 10, 89/ 26 |
| give | credence thereto, and will | 10, 100/ 5 |
| give | mine advice and counsel | 10, 193/ 27 |
| give | over this, and assay | 10, 225/ 1 |
| give | any sentence at all | 10, 160/ 11 |
| give | them such boldness in | 10, 81/ 24 |
| give | secret information, but if | 10, 103/ 28 |
| give | none ear, but in | 10, 139/ 2 |
| give | no sentence but such | 10, 160/ 9 |
| give | away the close and | 10, 100/ 16 |
| give | them no credence that | 10, 92/ 3 |
| give | no great credence to | 10, 196/ 2 |
| give | ear to false, seditious | 10, 213/ 1 |
| give | them less fear and | 10, 70/ 18 |
| give | them the grace to | 10, 184/ 17 |
|give | him any great thanks | 10, 98/ 12 |
|give | such folk hearing -- | 10, 103/ 1 |
|give | them the hearing? Yes | 10, 154/ 13 |
|give | us in heaven, together | 10, 231/ 16 |
|give | credence to him and | 10, 89/ 25 |
|give | credence to him and | 10, 100/ 3 |
|give | credence unto him upon | 10, 150/ 31 |
| give | me. For I remember | 10, 209/ 5 |
| give | full credence in that | 10, 84/ 1 |

what law can he give
as often as they
sure, that many will feel if we would
them of malice: God
tem of folly: God
robbed a house, go
default of justice to of such manner folk,
surety of the change
yet shall he sometimes rather than I would
by such open accusation departing: if the bishop
shall be content to things nought, too: I away from you, but
list to limit and peradventure the king not vex them wrongfully, and
I pray God to should the good not him, and eft charitably -- assay, then, and
hap, I thought, to to go thither and therein as God would give me thanks to too, as for to of his words would that I see him And that may haply
I to this intent that these reasons will verily that they will they be followed, shall the people" -- "to thinketh they shall also boldness to falsehood shall the more remiss to and their officers will wit whether I would sentence that he should

give so made in all 10, 145/ 12
give the juries in charge 10, 188/ 34
give to a judge secret 10, 102/ 20
give the like liberty for 10, 70/ 16
give the evil man more 10, 231/ 2
give the good man more 10, 231/ 3
give him a monition first 10, 75/ 4
give any such monition or 10, 209/ 33
give them no name at 10, 30/ 1
give the people occasion to 10, 194/ 1
give the names of divers 10, 103/ 6
give any cause of division 10, 201/ 16
give him an open occasion 10, 95/ 11
give not the other a 10, 123/ 35
give him his own word 10, 201/ 18
give therefore the reader warning 10, 222/ 19
give you, good readers, here 10, 71/ 35
give him leave. Since His 10, 32/ 14
give his assistance so readily 10, 76/ 11
give occasion that some perish 10, 39/ 3
give us all the grace 10, 22/ 24
give ear to the bad 10, 215/ 20
give him monition thereof. And 10, 72/ 16
give boldness to thieves, and 10, 220/ 14
give a good thing an 10, 198/ 17
give the assault to such 10, 3/ 23
give me thanks to give 10, 13/ 16
give men warning to be 10, 13/ 17
give evil names to such 10, 24/ 10
give men occasion to think 10, 57/ 14
give any man to sip 10, 71/ 5
give a boldness to some 10, 163/ 13
give mine advice to keep 10, 213/ 9
give a boldness to heretics 10, 219/ 26
give a boldness to troth 10, 219/ 28
give a boldness to heretics 10, 220/ 7
give money to rentals, to 10, 49/ 26
give boldness to troth and 10, 220/ 8
give boldness to troth -- 10, 220/ 13
give royal assistance unto the 10, 76/ 17
give light credence upon informations 10, 76/ 7
give it over with a 10, 62/ 9
give upon any witnesses, were 10, 160/ 31
should greatly need to give all the world warning 10, 52/ 35
fortify that law and give the ordinaries yet greater 10, 119/ 28
this good man had given as light a credence 10, 84/ 9
they shall again be given in evidence against the 10, 154/ 33
unto the people, and given every man and woman 10, 81/ 22
knoweth not who hath given the information, and yet 10, 106/ 35
wrought, he should have given it over. And now 10, 154/ 16
unto him and information given him, may (as no 10, 75/ 34
if heretics have boldness quarter about, by credence given good evidence for acquittal 10, 154/ 4
that the jury have to the book, may 10, 17/ 10
together that they had them in charge is 10, 139/ 27
that by their authority given good evidence for acquittal 10, 154/ 4
a heretic shall be given them of God, the 10, 205/ 5
monition to amend it" given against him, he shall 10, 106/ 21
as though I had given to the judge, "if 10, 209/ 23
if, after his evidence if, after his evidence given him in my words 10, 181/ 25
that the words have given him my words 10, 181/ 25
good evidences have been given upon his oath in 10, 153/ 28
have heard such evidence given me good occasion and 10, 57/ 15
indicters may have evidence given unto inquests of plain 10, 140/ 17
authority which God hath given in causes of felony 10, 149/ 3
means of charitable warning given them apart, or have 10, 130/ 2
they do by authority given them to their persons." I 10, 70/ 9
he seemeth to have given them at the bar 10, 162/ 5
provisions as God hath given good evidences have been 10, 52/ 35
by proclamation hath always given good evidence for acquittal 10, 154/ 4
sessions and none evidence given of his words had 10, 202/ 23
either by the evidence given of light by their 10, 20/ 16
all the circumstances therewith given him by the justices 10, 123/ 34
though I without occasion given openly at the bar 10, 129/ 37
be the guiders and given them at the bar 10, 162/ 5
For amends the law given to them that have 10, 84/ 12
less needed. For he given in evidence to the 10, 151/ 9
own bare saying: he given of his words had 10, 202/ 23
before, whereto this man giveth him none against any 10, 130/ 11
of behavior whereby he giveth over here all that 10, 147/ 21
some demeanor of himself he giveth me no cause, against 10, 196/ 31
far forth as he giveth a deaf ear always 10, 193/ 10
by and by, he giveth all other folk occasion 10, 121/ 10
the good cow, and giveth occasion that folk have 10, 130/ 20
that: then Sim Salem giveth any man good counsel 10, 18/ 5
the better therewith, he giveth me another good lesson 10, 50/ 20
Debellation of Salem and Bizance: Concordance of Major Terms

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Line</th>
<th>Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>perceive whereabout we both go</td>
<td>10, 88/ 15</td>
<td></td>
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<tr>
<td>let heretics alone; and go</td>
<td>10, 213/ 18</td>
<td></td>
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<tr>
<td>that his life may go</td>
<td>10, 107/ 20</td>
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<tr>
<td>I say, let treason go</td>
<td>10, 153/ 37</td>
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<tr>
<td>And if men would go</td>
<td>10, 184/ 16</td>
<td></td>
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<tr>
<td>nor yet willful offenders go</td>
<td>10, 172/ 12</td>
<td></td>
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<tr>
<td>wit, that willful offenders go</td>
<td>10, 172/ 25</td>
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<tr>
<td>in deadly sin shall go</td>
<td>10, 63/ 12</td>
<td></td>
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<tr>
<td>is evil, let it go</td>
<td>10, 222/ 23</td>
<td></td>
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<tr>
<td>take holy water and go</td>
<td>10, 31/ 33</td>
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<tr>
<td>about mischief, that would go</td>
<td>10, 71/ 2</td>
<td></td>
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<tr>
<td>yet that willful offenders go</td>
<td>10, 169/ 7</td>
<td></td>
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<tr>
<td>nor yet that offenders go</td>
<td>10, 170/ 30</td>
<td></td>
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<tr>
<td>all, but letteth it go</td>
<td>10, 129/ 13</td>
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<tr>
<td>saith not nay. Then go</td>
<td>10, 102/ 40</td>
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<td>unto the ordinary, but go</td>
<td>10, 73/ 20</td>
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<td>again forgetteth it. Then go</td>
<td>10, 103/ 19</td>
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<td>indeed: &quot;Even they that go</td>
<td>10, 55/ 18</td>
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<td>and bid me therefore go</td>
<td>10, 98/ 27</td>
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<td>waxing all unwieldy, to go</td>
<td>10, 3/ 22</td>
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<td>I could no farther go</td>
<td>10, 143/ 2</td>
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<td>the last three, which go</td>
<td>10, 223/ 24</td>
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<td>sufferance of heresies to go</td>
<td>10, 125/ 23</td>
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<td>Friar Barnes’, began to go</td>
<td>10, 14/ 23</td>
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<td>his fees ere he go</td>
<td>10, 121/ 16</td>
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<td>great thought lest I go</td>
<td>10, 212/ 26</td>
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<td>say that he did) go</td>
<td>10, 67/ 13</td>
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<tr>
<td>faith, exhort men to go</td>
<td>10, 213/ 21</td>
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<tr>
<td>false harlots hence and go</td>
<td>10, 91/ 11</td>
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<td>by other twelve acquitted, go</td>
<td>10, 130/ 12</td>
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<td>eas” (&quot;After thy concupiscences go</td>
<td>10, 56/ 20</td>
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<td>good device, heretics may go</td>
<td>10, 182/ 24</td>
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<td>may this good man go</td>
<td>10, 35/ 32</td>
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<tr>
<td>and let those witnesses go</td>
<td>10, 150/ 1</td>
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<td>as he doth -- go</td>
<td>10, 117/ 23</td>
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<td>obtain pardons, and to go</td>
<td>10, 49/ 27</td>
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<td>satisfy myself before. Well, go</td>
<td>10, 207/ 12</td>
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<tr>
<td>man feareth that I go</td>
<td>10, 213/ 12</td>
<td></td>
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<tr>
<td>in God’s name hardly go</td>
<td>10, 225/ 2</td>
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<td>because the secular priests go</td>
<td>10, 38/ 26</td>
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<tr>
<td>alone and let him go</td>
<td>10, 94/ 1</td>
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<tr>
<td>giveth them leave to go</td>
<td>10, 73/ 23</td>
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<tr>
<td>the judges their part, go</td>
<td>10, 69/ 32</td>
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</tbody>
</table>
yet again, if we
to suffer an offender
see it often proved,
but that his words
But while his books
the remnant, if he
how far they may
letting heresies grow and
that tale he letteth
for me, though I
pretendeth here thereby) to
content, since he can
to suffer an offender
other side, if they
him, but let him
that though his words
to have immediately of
a false traitor to
to have immediately of
have authority immediately from
whether it be of
all their trust in
by authority immediate from
so immediately derived of
never, I trust in
they should have to
and great gifts of
of the Spirit of
be called honor to
spiritual dignity," and that "
any spiritual dignity, and
that I beseech Almighty
wrote them of malice:
same things immediately of
of heretics," he saith, "
truly had immediately of
whole authority immediately of
upon us. And therefore
faith decay. And then
observe such provisions as
of the word of
wrote them of folly:
it. And yet would

to the possibility of
unpunished than punish him
keep like schools in
only against spiritual men
about, on the other
but to the very
forward in them without
forth, should themselves rather
by, as though he
not about to search
about not to do
no farther, to take
unpunished than to punish
no better to work
forth and use that
no further, yet the
. And yet after, he
, is in all laws
; and for all that
to do all thing
or not, and that
, as the apostles did
such things as they
, as to be obeyed
, I shall, but that
" and the charity that
-- as chastity, liberality
, according to Christ's promise
, but rather dishonor; and
were thereby dishonored," then
were thereby dishonored, as
that the end of
give the evil man
. As, for example, both
will not fail to
, he putteth for the
, every whit. For if
keep us from such
save us from that
hath given good men
in this good man's
give the good man
, of his goodness, turn
so immediately derived from God, etc. I had, saith 10, 214/3
honor the honor of God, etc. Here he hath told 10, 42/22
saith: I beseech Almighty God that he have no 10, 211/23
persons the honor of God, And therefore he saith 10, 41/13
call the honor of God, And here he speaketh 10, 43/12
and not immediately of God, And yet he saith 10, 206/16
have great thanks of God, therefor -- his request 10, 119/1
call the honor of God that worldly honor that 10, 44/8
authority immediately derived from God, But as I said 10, 208/16
to have immediately from God, To this I say 10, 214/6
of the Spirit of God, And surely I cannot 10, 216/25
to the honor of God, indeed (as in the 10, 207/20
each good man here: his request 10, 119/1
to have immediately from God, give us in heaven 10, 231/16
of the Spirit of God, be thanked, indeed it 10, 21/26
their authority immediately of the honor of God, "; and that "inordinate appetite 10, 41/30
each good man here: I beseech Almighty God that he have no 10, 211/23
this realm hath (as, be his judge but 10, 43/12
be I trust in lose the Spirit of God, And whether it were 10, 216/20
as I trust in them, they should displease and great gifts of God, and without letting heresies 10, 180/19
be I trust in through the stroke of God, as chastity, liberalit, patience 10, 175/25
as I trust in revering their malice and God, revenging their malice and 10, 139/36
as I trust in such things therein as God, this good man shall 10, 204/35
that, as help me God, would give me thanks 10, 13/16
hands again and be, God, it did me good 10, 223/1
yourselves shall anon see, God, be thanked, meetly well 10, 30/28
that I trust in wot, with much work 10, 85/31
that I trust in shall never need. For God, shall never need. For 10, 75/27
liberal, and loving to and yet, I thank God, and their neighbor, though 10, 178/3
as I trust in, it is not my God, would, that one was 10, 59/7
as I trust in provoke the wrath of God, would one was 10, 6/1
is the treason to upon all our heads 10, 213/24
and so immediate of the outward act God, -- the outward act 10, 70/2
so immediately derived of, that the people are God, that the people are 10, 202/28
so immediately derived of, that the people are God, that the people are 10, 203/14
so immediately derived of, that the people are God, that the people are 10, 208/13
dishonor the honor of God, I can scant believe 10, 44/4
read, nor trust in never shall see the God, never shall see the 10, 110/12
graceless, because he prayed abundantly to send him God, abundantly to send him 10, 66/14
For I trust in there never shall in God, there never shall in 10, 75/27
to spiritual rulers before, when he shall ask God, when he shall ask 10, 176/1
If shrews deceive him: send them shortly from God, send them shortly from 10, 230/36
provoke the displeasure of, and first sow division God, , and first sow division 10, 213/6
good laymen bear to
god and unto spiritual persons

conscience and displeasure of
God , bring up such a

leave the truth to
God . And concerning such evil

more odious, both to
God and man, than it

any spiritual dignity, whereby
God were dishonored, that honor

the chapter, and saith, "
God forbid but that they

princes is immediately . . . of
god "; I say that therein

keeping the favor of
God ; namely since the keeping

it an honor to
god . And surely the truth

call the honor of
God , and of the riches

the just punishment of
God . And though the parties

then preach and pray
God send them the grace

my duty is, pray
God give them the grace

have indeed, immediately of
God . And to the intent

were well turned to
God . But on the other

meety well agreed together,
god hold it. The Sixth

them, but only pray
God to amend them. And

for them and prayeth
God to "send" them, "abundantly

and so bitterly prayeth
God to make them good

by the authority which
God hath given them, the

authority therein immediately of
God indeed. But then on

so immediately derived of
God , in such things as

is none heretic. Marvelous
God , where was this man's

that the indignation of
God were sore to be

of the Spirit of
God is, according to Christ's

deserve great thanks of
God if they turn it

to fall, which Almighty
God keep from us, his

part when I pray
God to give us all

sudden abashment, seeing that
God had so uttered their

all that, and serve
god but for vainglory, to

calleth the honor of
God , and which was the

from that thanks of
God that shortly we should

good indeed, and served
God never so well, this

against the law of
God that it were not

authority given them of
God , the people were bound

it an honor to
God ." All this whole tale

call the honor of
God , in like wise as

witless, because he prayeth
God send him wit? Surely

may not grudge against
God's just punishment -- yet

pretending to be by
God's ordinance believed and obeyed

all well call it
God's honor indeed. And therefore

that word may by
God's grace be borne meetly

of the truth of
God's word, but by the

<table>
<thead>
<tr>
<th>Term</th>
<th>Connotation</th>
<th>Page &amp; Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>God</td>
<td>and unto spiritual persons</td>
<td>10, 44/ 11</td>
</tr>
<tr>
<td>God</td>
<td>, bring up such a</td>
<td>10, 26/ 26</td>
</tr>
<tr>
<td>God</td>
<td>. And concerning such evil</td>
<td>10, 230/ 32</td>
</tr>
<tr>
<td>God</td>
<td>and man, than it</td>
<td>10, 20/ 35</td>
</tr>
<tr>
<td>God</td>
<td>were dishonored, that honor</td>
<td>10, 42/ 24</td>
</tr>
<tr>
<td>God</td>
<td>forbid but that they</td>
<td>10, 60/ 20</td>
</tr>
<tr>
<td>God</td>
<td>&quot;; I say that therein</td>
<td>10, 206/ 4</td>
</tr>
<tr>
<td>God</td>
<td>; namely since the keeping</td>
<td>10, 23/ 20</td>
</tr>
<tr>
<td>God</td>
<td>. And surely the truth</td>
<td>10, 42/ 18</td>
</tr>
<tr>
<td>God</td>
<td>, and of the riches</td>
<td>10, 47/ 4</td>
</tr>
<tr>
<td>God</td>
<td>. And though the parties</td>
<td>10, 48/ 19</td>
</tr>
<tr>
<td>God</td>
<td>send them the grace</td>
<td>10, 68/ 12</td>
</tr>
<tr>
<td>God</td>
<td>give them the grace</td>
<td>10, 184/ 17</td>
</tr>
<tr>
<td>God</td>
<td>. And to the intent</td>
<td>10, 207/ 4</td>
</tr>
<tr>
<td>God</td>
<td>. But on the other</td>
<td>10, 227/ 34</td>
</tr>
<tr>
<td>God</td>
<td>hold it. The Sixth</td>
<td>10, 30/ 29</td>
</tr>
<tr>
<td>God</td>
<td>to amend them. And</td>
<td>10, 59/ 11</td>
</tr>
<tr>
<td>God</td>
<td>to &quot;send&quot; them, &quot;abundantly</td>
<td>10, 65/ 9</td>
</tr>
<tr>
<td>God</td>
<td>to make them good</td>
<td>10, 65/ 36</td>
</tr>
<tr>
<td>God</td>
<td>hath given them, the</td>
<td>10, 204/ 12</td>
</tr>
<tr>
<td>God</td>
<td>indeed. But then on</td>
<td>10, 207/ 31</td>
</tr>
<tr>
<td>God</td>
<td>, in such things as</td>
<td>10, 112/ 19</td>
</tr>
<tr>
<td>God</td>
<td>were sore to be</td>
<td>10, 119/ 20</td>
</tr>
<tr>
<td>God</td>
<td>is, according to Christ's</td>
<td>10, 215/ 11</td>
</tr>
<tr>
<td>God</td>
<td>if they turn it</td>
<td>10, 113/ 30</td>
</tr>
<tr>
<td>God</td>
<td>keep from us, his</td>
<td>10, 15/ 30</td>
</tr>
<tr>
<td>God</td>
<td>to give us all</td>
<td>10, 22/ 24</td>
</tr>
<tr>
<td>God</td>
<td>had so uttered their</td>
<td>10, 154/ 8</td>
</tr>
<tr>
<td>God</td>
<td>but for vainglory, to</td>
<td>10, 212/ 9</td>
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<tr>
<td>God</td>
<td>, and which was the</td>
<td>10, 42/ 5</td>
</tr>
<tr>
<td>God</td>
<td>that shortly we should</td>
<td>10, 119/ 8</td>
</tr>
<tr>
<td>God</td>
<td>never so well, this</td>
<td>10, 212/ 3</td>
</tr>
<tr>
<td>God</td>
<td>that it were not</td>
<td>10, 193/ 31</td>
</tr>
<tr>
<td>God</td>
<td>, the people were bound</td>
<td>10, 205/ 6</td>
</tr>
<tr>
<td>God</td>
<td>.&quot; All this whole tale</td>
<td>10, 41/ 35</td>
</tr>
<tr>
<td>God</td>
<td>, in like wise as</td>
<td>10, 43/ 26</td>
</tr>
<tr>
<td>God</td>
<td>send him wit? Surely</td>
<td>10, 66/ 16</td>
</tr>
<tr>
<td>God's</td>
<td>just punishment -- yet</td>
<td>10, 48/ 10</td>
</tr>
<tr>
<td>God's</td>
<td>ordinance believed and obeyed</td>
<td>10, 208/ 33</td>
</tr>
<tr>
<td>God's</td>
<td>honor indeed. And therefore</td>
<td>10, 44/ 17</td>
</tr>
<tr>
<td>God's</td>
<td>grace be borne meetly</td>
<td>10, 48/ 8</td>
</tr>
<tr>
<td>God's</td>
<td>word, but by the</td>
<td>10, 63/ 14</td>
</tr>
</tbody>
</table>
he desireth, though by
might at length through
in that congregation to
of the clergy, to
- - let them in
importunate pride, as by
see him yet, by
worldly honor used to
temporal persons that for
and the lash by
honor which they call
unto spiritual persons for
he was created," because
they pretend that by
ordinary could not without
of their duties toward
the people were by
to the devil, if
to the keeping of
well with him and
holy exhortation nor his
for heresy. And yet
you see that it
gone again that he
so far. But now
hearing by report, therein
will -- therefore he
in that. But then
and himself too. Then
-- this good man
it so. For then
unanswered too. But now
good, gracious prayer. Then
the war. But then
in vain. But then
nothing his matter. Then
plain proved false. Then
to quench it. Then
next ensue, where he
twentieth chapter, wherein he
follow next, where he
tale helpeth nothing, but
And then while he
God's grace he desireth not 10, 15/ 26
God's displeasure very far grow 10, 125/ 24
God's honor graciously gathered together 10, 215/ 10
God's honor graciously gathered together 10, 216/ 14
God's name hardly go to 10, 225/ 2
God's grace he hath not 10, 10/ 7
God's grace, win him never 10, 120/ 14
God's dishonor the honor of 10, 44/ 3
God's honor do it, they 10, 44/ 16
God's great goodness laid in 10, 210/ 28
God's honor thus misuse themselves 10, 43/ 21
God's sake, by reason of 10, 44/ 11
God's justice is showed on 10, 48/ 1
God's immediate ordinance the people 10, 203/ 30
God's displeasure let them after 10, 71/ 25
God's honor undone therefor: yet 10, 44/ 15
God's ordinance bound to believe 10, 204/ 23
God's word be true," doubteth 10, 63/ 13
God's commandments. And yet even 10, 69/ 11
God-forbid else too, for else 10, 60/ 24
godly example neither, to do 10, 193/ 1
goeth he farther a little 10, 74/ 5
ngoeth forth farther about that 10, 176/ 6
goeth about, and all mine 10, 208/ 8
goeth he farther and saith 10, 22/ 7
ngoeth he farther and saith 10, 83/ 31
goeth yet farther and saith 10, 132/ 33
ngoeth he further and saith 10, 148/ 12
ngoeth he farther, and enforceth 10, 159/ 1
ngoeth further yet, and therein 10, 162/ 33
ngoeth he further and saith 10, 165/ 4
ngoeth he further and saith 10, 181/ 9
ngoeth he forth, and in 10, 201/ 3
ngoeth he further and saith 10, 210/ 32
ngoeth he farther and toucheth 10, 215/ 1
ngoeth he farther and saith 10, 216/ 13
ngoeth he further and knitteth 10, 219/ 24
ngoeth he farther and saith 10, 225/ 35
ngoeth farther thus: And therefore 10, 160/ 36
ngoeth forward thus: And in 10, 213/ 28
ngoeth farther thus: And farther 10, 226/ 27
ngoeth all about another matter 10, 133/ 14
ngoeth no further but that 10, 165/ 33

Thomas More Studies 9.2 (2014)
that this good man
man's own head. Now
himself. And where he
meaneth none harm, he
For then, lo, thus
possibility deceived: the law
his, with which he
hear of them. Then
man's answer: Then he
the book of Division
take harm. But then
by guess, and whoso
in this point he
very small, effect. Then
faggot for heresy. How
about this gear, himself
found them. But then
childish thing. But then
Howbeit, since this chapter
and what work it
considerations" and "declarations" he
full of heresies. Then
of all that he
saith thus: Master More
sore that Master More
all his matter: yet
far forth as he
the last. But then
appeareth evidently yes! Now
of "confederacies"? And yet
that place. This man
hose and their gay
take away his gay,
in this matter all
arrest hath many times
that since that book
place: then is all
law be very clearly
heresies, be ceased and
false, feigned mischiefs are
had there left and
then already "far'
matter had not there
goeth about to destroy. For
goeth this man farther, folio
goeth about now for to
goeth further, and for an
goeth he further forth: And
goeth as far forth as
goeth about even from the
goeth he farther in the
goeth further for maintenance of
goeth about to make men
goeth this good man further
goeth by guess may be
goeth most near me. For
goeth he forth on with
goeth now, good readers, this
goeth about (ye see well
goeth he farther, somewhat about
goeth he further: that priests
goeth but to the discharging
goeth about. But this I
goeth about now to show
goeth he farther to a
goeth about there to prove
goeth about only to prove
goeth about rather to mar
goeth ever this water over
goeth -- I ween all
goeth he farther, with another
goeth he farther with another
goeth he further, with another
goeth to his words and
goeth golden, riven shirts, and in
goeth golden word of "spiritual rulers
goeth golden quite awry. But yet
goeth gone before the examination. Nevertheless
goeth gone abroad, it hath been
goeth gone again that he goeth
goeth gone . And therefore his two
goeth gone . And surely I think
goeth gone . The truth is, good
goeth gone no further, it had
goeth gone onward in its unhappy
goeth gone out at length to
bad together, should have
gone forth for me; and
10, 222/ 11
gone. For there remained but
10, 108/ 15
gone. For never shall there
10, 76/ 25
gone. For there shall you
10, 171/ 35
10, 158/ 29
10, 76/ 25
10, 171/ 35
10, 110/ 9
gone.
10, 142/ 27
10, 142/ 22
10, 140/ 11
10, 219/ 25
10, 145/ 36
10, 85/ 8
10, 154/ 30
10, 142/ 27
10, 145/ 36
10, 227/ 24
10, 210/ 28
10, 231/ 6
10, 69/ 11
10, 121/ 29
10, 85/ 8
10, 25/ 3
10, 25/ 12
10, 25/ 9
10, 204/ 32
10, 54/ 6
10, 70/ 22
10, 26/ 1
10, 72/ 15
10, 25/ 16
10, 28/ 27
10, 199/ 12
10, 136/ 3
10, 83/ 10
10, 94/ 35
10, 215/ 16
10, 22/ 26
10, 22/ 25
10, 208/ 3
wishing the clergy the
long the light of
that the light of
thereto: that the King's
Highness as that His
soul, "I beseech Your
abundantly to send him
these: The light of
saith the light of
to trouble the King's
also driven the King's
would have the King's
God send them the
and his child, and
I had not the
he whose attendance His
that, receive him to
said treatise become through
word may by God's
him yet, by God's
pride, as by God's
desireth, though by God's
a new light of
words, "the light of
words, "the light of
as long as His
God give them the
good works, which his
here thereto -- His
too, both wit and
the matters -- His
the evil man more
not, in the King's
not to call him
complaints by the king's
sermon, with a good,
by such a good,
opinion of the king's
them, which by the
the other: the king's
congregation to God's honor
clergy, to God's honor
in what book of
grace that the apostles had
grace will not appear." Now
grace will not appear as
Grace should expressly be bound
Grace would anything be the
Grace let him be hanged
grace ? Nor to call him
grace will not come as
grace will not come to
Grace or his Council with
Grace and his Council, for
Grace and his Council see
grace that they do not
grace to make good mustard
grace to let his own
Grace useth most is far
Grace again, and keep him
grace indifferent, righteous, meek, liberal
grace be borne meely well
grace, win him never a
grace he hath not, else
grace he desireth not that
grace should shortly shine," etc
grace that is spoken of
grace that is spoken of
Grace heard that the ordinaries
grace to make the changes
grace (working with the wills
Grace may agree to it
grace to agree together in
Grace keepeth not two bishops
grace. If he wrote them
Grace's days that now is
graceless, because he prayed God
gracious commandment examined. And albeit
gracious prayer. Then goeth he
gracious name. But he must
gracious Highness as that His
gracious commandment of the King's
gracious Highness himself; which, having
graciously gathered together, the good
graciously gathered together, the good
grammar this good man hath
that he learned at grammar school. Now, when he
it appear unto the grand jury in their conscience
much less would I grant to put away the
well, I do not grant it, neither. But afterward
that if this man grant all that, he shall
so. But as I grant it to him --
they have of the grant of princes is immediately
a lamb’s skin: I grant that he meant so
all that, he shall grant in himself much more
every wise man less answer, but he might
there will no man I am content to
-- I would then -- I would then
am content, lo, to
-- so must he
And then if he
this (which whether he grant say, would I have
point, which though I granted always this good man
of heresy. Howbeit, he granted him altogether, yet were
the fear that himself granteth that where one is
infect others: then he granteth it convenient that he
negligent in keeping or granting charity, or in speedy
would have eaten his grass if he could have
punishment pass not the man of sadness and
after the weight or gravity of the trespass, and
fault -- that a mind. For wheresoever a greater
nor indifferent that a greater offender and a less
keep themselves from the greater if for fear of
beareth one faggot, the greater beareth not five, if
wheresoever himself had thought greater likelihood not five, if
give the ordinaries yet greater presumption that he would
given him power to maintain it greater presumption for his second
nought. And yet a greater presumption that no man
punished alike: if the greater offender have no more
twain, the greater offender hath no more
comparison make mine the greater, too? But now is
two. It was grown the greater by the occasion of
it is used, the greater is the offense: so
that presumption by a greater presumption being purged --
some would fain have
as there is no
may be overweighed with
if for fear of
runneth headlong into the
at the leastwise the
the report of the
but also of the
but also of the
slander any of the
people, but also the
harm happeneth in the
overseen, I need not
that side willingly he
and I will not
causeless anger did not
him, that he should
to be taken in
wherein I will not
to my poor wit
his excuse. For I
he will not now
I care not now
they need not so
in my Dialogue concerning
wit, of Almaine and
Constantinople, the one in
is so cunning in
Which words though the
himself so cunning in
mother is yet but
And the occasion thereof
boistous body, whereas a
kill up hounds and
genteel hounds, or goodly
be like to the
late days, to the
well, a very seldom
to the grudge and
in execution, to the
temporal power to the
of, "to any man's
see that all these

greater wages, and some would
greater presumption on the other
greater presumptions to the contrary
greater they keep themselves well
greater . And now will I
greatest . And then are those
greatest and the most honorable
greatest of the realm --
greatest of the realm, as
greater of the realm if
greatest lords, both spiritual and
greatest thing that we could
greatly to be ashamed of
greatly passed his bounds; but
greatly strive. Then followeth his
greatly grieve me. For I
greatly need to give all
greatly criminal causes, he answereth
greatly stick with him. But
greatly to impair his part
greatly shall not need, I
greatly like it. Now, these
greatly what he say for
greatly to care therefor, for
greatly criminous witnesses to be
Greece . There were also the
Greece , the other in Syria
Greek words that he can
Greek poet Menander meant by
Greek words that upon this
green , good soul, and hath
grew first of that that
greyhound hath a proper head
greyhounds and all, for they
greyhounds , to such ill-favored mastiffs
greyhounds nor to the other
grief of many laymen," I
grief that is left. For
grief of so many: he
grief and grudge of many
grief of the people were
grief or grudge put in
grieves of his be gone
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
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<tbody>
<tr>
<td>forth</td>
<td>a sort of</td>
<td>10, 192/23</td>
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<td>anger</td>
<td>did not greatly</td>
<td>10, 4/21</td>
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<td>faith</td>
<td>that in his books</td>
<td>10, 223/8</td>
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<td>prove</td>
<td>hurtful and over</td>
<td>10, 25/2</td>
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<tr>
<td>keep</td>
<td>from us, his</td>
<td>10, 215/31</td>
</tr>
<tr>
<td>good man</td>
<td>not have lost a</td>
<td>10, 15/31</td>
</tr>
<tr>
<td>maketh</td>
<td>a matter without</td>
<td>10, 12/28</td>
</tr>
<tr>
<td>griefs</td>
<td>, some part very trifles</td>
<td>10, 12/28</td>
</tr>
<tr>
<td>grieve</td>
<td>me. For I was</td>
<td>10, 34/33</td>
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<tr>
<td>grieveth</td>
<td>me. For as for</td>
<td>10, 34/33</td>
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<tr>
<td>grieveth</td>
<td>him to hear heretics</td>
<td>10, 34/33</td>
</tr>
<tr>
<td>grievous</td>
<td>to the people to</td>
<td>10, 90/3</td>
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<tr>
<td>grievous</td>
<td>indignation upon us. And</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>Grime</td>
<td>, a mustard maker in</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>groat</td>
<td>by it. And some</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>, and then, after that</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>or cause, and that</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>whereupon he buildeth against</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>and his foundation is</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>their own hands, and</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>he counseled him to</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>, or else, if he</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>, this good man and</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>some great matter upon</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>is no more, to</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>-- we must then</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>ground</td>
<td>but only that an</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grounded</td>
<td>upon great untruth. And</td>
<td>10, 90/3</td>
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<tr>
<td>groundeth</td>
<td>all this gear, of</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>groundeth</td>
<td>upon a plain untruth</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>groundeth</td>
<td>all the remnant upon</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>groundly</td>
<td>causes of these divisions</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grounds</td>
<td>, I shall be content</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grounds</td>
<td>. And whether in this</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>at all. And how</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>all might at length</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>great harm, because the</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>, as other countries have</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>to some danger at</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>a great deal faster</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>thereof if folk would</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>and go forth, should</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>, and many great harms</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>up on height, and</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>to nought, I say</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>. Which things if they</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>thereof, not in heresies</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>by the increase of</td>
<td>10, 90/3</td>
</tr>
<tr>
<td>grow</td>
<td>to it indeed. That</td>
<td>10, 90/3</td>
</tr>
</tbody>
</table>
so much harm may
hath done, great harm
much more harm should
think were good to
many great harms to
too, the beginning whereof
or of a passion
to the increase and
now, no worldly profit
the division specially be
deal. For it was
indeed over many, and
maketh it, and yet
maketh it, is not "
that the displeasure and
be content that men
without argument, resistance, or
any man’s grief or
hath here conceived such
obey them without argument,
though men may not
then may the people
neither argue, resist, nor
far fallen into the
and bring them in
so lately, to the
to the grief and
that I never knew
causes of murmur and
occasion of murmur and
cause again of any
long will the people
selfsame folk that now
find as great a
cause to wonder and
if it be pharisaical
reverence, and without resistance,
to bring them in
there, amend all these
be discontented. And so
His other murmurs and
gnat, and for old
than that the temporality

grow by the sufferance, the 10, 70/ 11
grow by that suit (which 10, 104/ 25
grow thereon) causeth the temporal 10, 126/ 16
grow . What hath this good 10, 140/ 7
grow . Now mark well, I 10, 126/ 21
growtheth of lewd lightness and 10, 68/ 23
growing of ignorance, or of 10, 79/ 7
growing of the sentence in 10, 36/ 31
growing to me thereby, there 10, 13/ 12
grown by them, and layeth 10, 192/ 23
grown the greater by the 10, 14/ 28
grown more also, by negligence 10, 27/ 22
grown to so great as 10, 14/ 16
grown to so great as 10, 14/ 21
grudge between them ' is 10, 14/ 15
grudge and argue and resist 10, 207/ 34
grudge ." Now knoweth every man 10, 214/ 11
grudge put in execution in 10, 195/ 28
grudge as it hath been 10, 209/ 35
grudge , or contradiction in all 10, 205/ 18
grudge against God's just punishment 10, 48/ 10
grudge and complain lawfully to 10, 215/ 32
grudge at any manner thing 10, 203/ 18
grudge and indignation of the 10, 26/ 17
grudge and obloquy of the 10, 192/ 6
grudge and grief of so 10, 195/ 35
grudge of many persons within 10, 195/ 32
grudge or division rise here 10, 209/ 30
grudge , making in some of 10, 212/ 17
grudge of the temporality toward 10, 18/ 1
grudge against the temporality for 10, 187/ 18
grudge and peradventure the king 10, 76/ 10
grudge and call them proud 10, 53/ 29
grudge and call them hypocrites 10, 53/ 30
grudge thereat; which thing that 10, 67/ 16
grudge ; yea, and though the 10, 18/ 2
grudge , or arguments, to receive 10, 215/ 14
grudge of the whole temporality 10, 84/ 20
grudges -- that I durst 10, 53/ 27
grudges and variances may rise 10, 187/ 29
grudges that he saith he 10, 193/ 17
grudges bringing forth some such 10, 212/ 18
grudgeth against the spirituality; and 10, 26/ 21
without arguments, resistance, or
full fresh in their
and whoso goeth by
can but go by
as I suppose, have
fareth, lo, like a
was pity that they
ought to be the
the party accused be
oath confess them all
which cannot be proved
which cannot be proved
may he be found
which cannot be proved
the prisoner and themselves
and some peradventure not
wis to confess himself
he be not proved
his brother "fool" is
suspected, and yet not
may be found not
the party were not
the party were not
suspected, and yet not
and yet be not
whereof some have been
yet the party not
that the party were
that the party were
that is also not
-- that be not
called that is not
the law called inquisitores
nineteen parts and a
they will not serve
giving them the one
answered at the leastwise
end. I was once
truth, nineteen and a
I read his answer
from him more than
reply thereto were labor
fama. This is but

grudging . Now, good readers, first 10, 202/ 30
guarded hose and their gay 10, 55/ 19
guess may be deceived (for 10, 230/ 29
guess , and whoso goeth by 10, 230/ 29
guessed ) -- that the variance 10, 38/ 20
guest that maketh his reckoning 10, 139/ 4
guided themselves no better. And 10, 48/ 15
guiders and givers of light 10, 20/ 16
guiltless indeed, as he may 10, 163/ 18
guilty , and himself also; and 10, 166/ 25
guilty in heresy, and yet 10, 111/ 2
guilty in heresy, and yet 10, 111/ 26
guilty of it, and thereupon 10, 117/ 5
guilty in heresy, and yet 10, 121/ 6
guilty , and would be content 10, 154/ 11
guilty -- have been punished 10, 217/ 13
guilty in such case, and 10, 166/ 30
guilty of the deed, is 10, 114/ 30
guilty to the fire -- 10, 54/ 21
guilty "; I will first bring 10, 111/ 12
guilty , notwithstanding that indictment. And 10, 133/ 5
guilty ; and after it were 10, 150/ 3
guilty ; and after it were 10, 151/ 18
guilty , as it may well 10, 110/ 37
guilty . Yea, and over that 10, 183/ 17
guilty , and some peradventure not 10, 217/ 13
guilty indeed: I suppose verily 10, 161/ 8
guilty : I cannot think that 10, 150/ 4
guilty : I cannot think that 10, 151/ 20
guilty , and be untrue, if 10, 132/ 36
guilty -- might upon suspicion 10, 183/ 15
guilty , if they were so 10, 132/ 35

haereticae pravitatis, of which there
half were now clearly gone 10, 108/ 15
half so sufficiently for the 10, 172/ 24
half of the forfeiture. And 10, 143/ 25
half . If not half, a 10, 220/ 3
half in mind here to 10, 36/ 32
half of all his false 10, 106/ 12
half minded, as I say 10, 37/ 31
half his office. If this 10, 164/ 7
half lost and more. And 10, 38/ 12
half an answer, nor scant 10, 128/ 1

Thomas More Studies 9.2 (2014)
great deal less than half, and some part never
leastwise half. If not half, a fourth part yet
which candlelight while he were asleep. But then I half
another piece he leaveth half unanswered, and to another
the said Michaelmas and Halloweentide next ensuing, in this
wish none heretic one Halpworth harm, that had clearly
English into every man's leastwise half. If not half
we be now in hand, put out abroad in
he -- he set hand with, which book, as
and with a small hand upon the child in
three aces in his hand . But in good faith
save even here at hand . For look, good readers
of, was next at hand -- and here but
we be now in hand . And therefore I said
them put to their hand to have it broken
I suddenly went in hand therewith and made it
but at a second hand . And therefore methinketh that
can therefore find at hand a much nearer remedy
many more were in hand that shortly should come
thing lay upon mine hand . I do somewhat for
and there were in hand with a statute that
justice hath in his hand . And in these words
me to fall in hand therewith and to spend
therein, and out of hand even so to do
been yet but a handful to their good Catholic
untruly that the prelates handle men uncharitably, and for
and that then I " handle them" (that is to
one. For if he handle them as truly as
his head -- and handled so insufficiently? By this
if the ordinaries had handled them charitably, had been
judges in this realm handled men for heresy so
not, I ween, have handled the thing so childishly
Now, these two thus handled , he cometh to the
by some shrewd counsel, handled in such wise as
that this good man handleth this matter in this
leaf, lo, thus he handleth willily the matter: And
And now, when he handleth the spiritual ordinaries with
us see how he handleth this third piece, of
as truly as he handled these -- then shall
were this wily, foolish handling no false defamation at
the spiritual judges in handling men for heresy, since
of wrong and cruel handling men for heresy, all
make open his childish handling thereof. But now since
Debellation of Salem and Bizance: Concordance of Major Terms 231

- handling: the remnant of the people, to
- handling: the matter thus, he
- hands: , so far above the
- hands: again and be, God
- hands: . And I doubt also
- hands: , where a faggot should
- hands: , and that I saw
- hands: to have it broken
- hands: if our law were
- hands: as himself list appoint
- hands: to lay on the
- hands: -- I reckoned them
- hands: , which else should peradventure
- hands: . And therefore, since I
- hands: , and take the land
- hands: to fulfill the will
- hands: should by the law
- hands: than trouble the county
- hands: ? But surely the repealing
- hands: ; and then thou shalt
- hands: -- I will not
- handwhile: and fain would hear
- hang: up him that doth
- hanged: for it a great
- hanged: for it, and have
- hanged: within a little while
- hanged: first." Now will this
- hanged: . For though he could
- hanged: . And therefore here you
- hanged: not upon his determination
- hanged: on it, if he
- hanged: -- saith not so
- hanged: in this: that the
- hanged: . For in the end
- hanged: upon that: then Sim
- hanged: , to show you that
- hanging: him up forthwith, useth
- hanging: . And yet this his
- hap: hereafter, by a far-fetched
- hap: to hear any talk
- hap: outward to appear in
- hap: to have as much

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page References</th>
</tr>
</thead>
<tbody>
<tr>
<td>hap</td>
<td>indeed. Now, as touching</td>
<td>10, 129/2</td>
</tr>
<tr>
<td>hap</td>
<td>to find, as I</td>
<td>10, 180/1</td>
</tr>
<tr>
<td>hap</td>
<td>in this book to</td>
<td>10, 7/18</td>
</tr>
<tr>
<td>hap</td>
<td>so often but that</td>
<td>10, 128/34</td>
</tr>
<tr>
<td>hap</td>
<td>to have by him</td>
<td>10, 95/9</td>
</tr>
<tr>
<td>hap</td>
<td>in very deed. Consider</td>
<td>10, 164/14</td>
</tr>
<tr>
<td>hap</td>
<td>that such folk might</td>
<td>10, 108/27</td>
</tr>
<tr>
<td>hap</td>
<td>-- and haply never</td>
<td>10, 164/31</td>
</tr>
<tr>
<td>hap</td>
<td>to take harm by</td>
<td>10, 230/3</td>
</tr>
<tr>
<td>hap</td>
<td>, we shall have a</td>
<td>10, 164/13</td>
</tr>
<tr>
<td>hap</td>
<td>: yet since I have</td>
<td>10, 184/1</td>
</tr>
<tr>
<td>hap</td>
<td>to sweat, if he</td>
<td>10, 162/21</td>
</tr>
<tr>
<td>hap</td>
<td>to find it worse</td>
<td>10, 85/9</td>
</tr>
<tr>
<td>hap</td>
<td>either of malice or</td>
<td>10, 130/26</td>
</tr>
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<td>hap</td>
<td>that a man might</td>
<td>10, 120/21</td>
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<td>hap</td>
<td>sometime some man take</td>
<td>10, 120/29</td>
</tr>
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<td>hap</td>
<td>that a man be</td>
<td>10, 130/17</td>
</tr>
<tr>
<td>hap</td>
<td>to find not only</td>
<td>10, 179/18</td>
</tr>
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<td>hap</td>
<td>now, by occasion of</td>
<td>10, 179/16</td>
</tr>
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<td>hap</td>
<td>sometimes to some good</td>
<td>10, 184/11</td>
</tr>
<tr>
<td>hap</td>
<td>by possibility that all</td>
<td>10, 128/32</td>
</tr>
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<td>hap</td>
<td>to think the saying</td>
<td>10, 135/4</td>
</tr>
<tr>
<td>hap</td>
<td>to disorder the matters</td>
<td>10, 138/11</td>
</tr>
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<td>hap</td>
<td>, I thought, to give</td>
<td>10, 198/17</td>
</tr>
<tr>
<td>hap</td>
<td>to do, were it</td>
<td>10, 123/6</td>
</tr>
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<td>hap</td>
<td>long after, when these</td>
<td>10, 107/31</td>
</tr>
<tr>
<td>hap</td>
<td>indeed; and yet, as</td>
<td>10, 124/36</td>
</tr>
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<td>never shall -- he</td>
<td>10, 164/31</td>
</tr>
<tr>
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<td>to escape a right</td>
<td>10, 40/25</td>
</tr>
<tr>
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<td>had indeed) a secret</td>
<td>10, 160/20</td>
</tr>
<tr>
<td>haply</td>
<td>there depose also some</td>
<td>10, 107/26</td>
</tr>
<tr>
<td>haply</td>
<td>some such as trust</td>
<td>10, 135/18</td>
</tr>
<tr>
<td>haply</td>
<td>give a boldness to</td>
<td>10, 163/13</td>
</tr>
<tr>
<td>haply</td>
<td>may, and cannot himself</td>
<td>10, 165/34</td>
</tr>
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<td>haply</td>
<td>will never come, nor</td>
<td>10, 55/31</td>
</tr>
<tr>
<td>haply</td>
<td>that were his fellows</td>
<td>10, 107/13</td>
</tr>
<tr>
<td>haply</td>
<td>think that it were</td>
<td>10, 80/9</td>
</tr>
<tr>
<td>haply</td>
<td>while he liveth, reckon</td>
<td>10, 95/8</td>
</tr>
<tr>
<td>haply</td>
<td>this good man tell</td>
<td>10, 98/25</td>
</tr>
<tr>
<td>haply</td>
<td>this good man say</td>
<td>10, 116/31</td>
</tr>
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<td>haply</td>
<td>never known none. And</td>
<td>10, 194/21</td>
</tr>
<tr>
<td>haply</td>
<td>through such reports they</td>
<td>10, 84/5</td>
</tr>
<tr>
<td>haply</td>
<td>had indeed) that never</td>
<td>10, 160/22</td>
</tr>
</tbody>
</table>

Thomas More Studies 9.2 (2014)
haply  "and say that it 10, 166/ 6
haply  something thereby the sooner 10, 106/ 33
haply  drive me thereto, as 10, 79/ 19
haply  say that this manner 10, 95/ 21
haply  show himself to deny 10, 165/ 18
haply  may so too -- 10, 166/ 1
haply  more too, was I 10, 37/ 30
haply  within a while if 10, 140/ 29
haply  play the wolf in 10, 165/ 30
haply  Master More would anon 10, 181/ 20
haply  yet -- but whereas 10, 184/ 4
haply  him of chance and 10, 130/ 18
haply  , I nothing doubt but 10, 151/ 27
haply  to fall in 10, 4/ 7
haply  him to hear some 10, 47/ 12
haply  to be heard round 10, 154/ 3
haply  to find, I have 10, 7/ 7
haply  , and in law sufficiently 10, 110/ 21
haply  ; without any respect, peradventure 10, 36/ 29
haply  any man that would 10, 196/ 5
haply  so, hear the witness 10, 153/ 25
haply  even suddenly there at 10, 153/ 29
haply  daily to folk as 10, 121/ 27
haply  a man for heresy 10, 122/ 30
haply  sometimes that he which 10, 131/ 11
haply  that an innocent may 10, 145/ 10
haply  find that it were 10, 81/ 31
haply  upon any law that 10, 118/ 21
haply  by the law, the 10, 124/ 25
haply  , And much less would 10, 97/ 37
haply  in any man by 10, 61/ 18
haply  in a man. And 10, 62/ 4
haply  , though it may be 10, 204/ 36
haply  in one of his 10, 28/ 30
haply  to be of small 10, 183/ 29
haply  in any one or 10, 205/ 1
haply  , of enmity, or hope 10, 106/ 24
haply  that this presumption be 10, 151/ 34
haply  as I should need 10, 82/ 17
haply  that I should find 10, 209/ 27
haply  to come so many 10, 107/ 18
haply  to be some that 10, 107/ 12
haply  a man sometime to 10, 122/ 32
but that he may
that sometimes innocents might
so may it also
every matter may it
in case it should
good. And if it
he make any that
afresh: it may peradventure
or woman that should
would some other harm
thus: "If it so
that if that case
And yet if it
man. "For if it
such case, if it
realm. And that harm
might and power, which
truth I trow it
that deserveth it not,
there is, as it
his fault therein, yet
albeit very seldom it
nor a thing that
But when the case
now, as it often
and true, that it
-- yet it seldom
besides that, so seldom
seldom case where it
to have done. How
for such seldom, special
plainly that it is
it will be marvelous
say "it will be
yet it will be
yet it will be
that it will be
that it will be
saith it will be
it will be very
whole clergy it were
should now think so
that it will be

\textbf{happen} \quad \text{to have sometime also} \quad 10, 124/ 33
\textbf{happen} \quad \text{upon the suit ex} \quad 10, 183/ 19
\textbf{happen} \quad \text{, many times, that no} \quad 10, 130/ 23
\textbf{happen} \quad \text{that he that seemeth} \quad 10, 156/ 16
\textbf{happen} \quad \text{-- then this good} \quad 10, 75/ 30
\textbf{happen} \quad \text{one innocent to take} \quad 10, 228/ 27
\textbf{happen} \quad \text{to be true, if} \quad 10, 87/ 30
\textbf{happen} \quad \text{that he will now} \quad 10, 228/ 17
\textbf{happen} \quad \text{to be wrongfully troubled} \quad 10, 183/ 30
\textbf{happen} \quad \text{sometime thereof, yet must} \quad 10, 120/ 9
\textbf{happened} \quad \text{in them all --} \quad 10, 205/ 4
\textbf{happened} \quad \text{they all so} \quad 10, 205/ 11
\textbf{happened} \quad \text{that such collateral witnesses} \quad 10, 150/ 1
\textbf{happened} \quad \text{that such collateral witnesses} \quad 10, 151/ 16
\textbf{happened} \quad \text{, was the law made} \quad 10, 96/ 5
\textbf{happeneth} \quad \text{in the greatest thing} \quad 10, 87/ 15
\textbf{happeth} \quad \text{very seldom, and almost} \quad 10, 109/ 36
\textbf{happeth} \quad \text{not so. And yet} \quad 10, 128/ 30
\textbf{happeth} \quad \text{seldom, and as seldom} \quad 10, 121/ 26
\textbf{happeth} \quad \text{in the case of} \quad 10, 158/ 28
\textbf{happeth} \quad \text{it in comparison very} \quad 10, 130/ 18
\textbf{happeth} \quad \text{) that in heresy, upon} \quad 10, 111/ 17
\textbf{happeth} \quad \text{seldom, as I said} \quad 10, 141/ 2
\textbf{happeth} \quad \text{that there is, as} \quad 10, 158/ 27
\textbf{happeth} \quad \text{that a man cometh} \quad 10, 130/ 15
\textbf{happeth} \quad \text{as seldom that the} \quad 10, 109/ 1
\textbf{happeth} \quad \text{, for all that, that} \quad 10, 130/ 27
\textbf{happeth} \quad \text{here in this realm} \quad 10, 110/ 22
\textbf{happeth} \quad \text{such fear to fall} \quad 10, 109/ 6
\textbf{happy} \quad \text{was I, lo, that} \quad 10, 201/ 31
\textbf{haps} \quad \text{be forborne. To this} \quad 10, 130/ 29
\textbf{hard} \quad \text{to find any one} \quad 10, 64/ 28
\textbf{hard} \quad \text{to find any one} \quad 10, 174/ 11
\textbf{hard} \quad \text{to find any one} \quad 10, 174/ 14
\textbf{hard} \quad \text{to find any one} \quad 10, 174/ 26
\textbf{hard} \quad \text{to find any one} \quad 10, 175/ 27
\textbf{hard} \quad \text{to find any one} \quad 10, 176/ 7
\textbf{hard} \quad \text{to find any one} \quad 10, 176/ 19
\textbf{hard} \quad \text{to find any one} \quad 10, 176/ 27
\textbf{hard} \quad \text{to find any one} \quad 10, 177/ 11
\textbf{hard} \quad \text{to find any one} \quad 10, 177/ 16
\textbf{hard} \quad \text{a law as this} \quad 10, 111/ 20
\textbf{hard} \quad \text{to bear it but} \quad 10, 177/ 25
<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Context</th>
<th>Page, Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>hard</td>
<td>for any man to</td>
<td>10, 113/21</td>
<td></td>
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<td>unto this man's own</td>
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<td></td>
</tr>
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<td>hard</td>
<td>to find so much</td>
<td>10, 39/6</td>
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<td>hard</td>
<td>&quot; to find such judges</td>
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<td>to meet with a</td>
<td>10, 51/26</td>
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<td>believed that so many</td>
<td>10, 178/11</td>
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<td>hence and go get</td>
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<td>harm</td>
<td>the meanwhile&quot; -- and</td>
<td>10, 123/26</td>
<td></td>
</tr>
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<td>harm</td>
<td>in felony -- what</td>
<td>10, 163/26</td>
<td></td>
</tr>
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<td>harm</td>
<td>by them -- we</td>
<td>10, 228/31</td>
<td></td>
</tr>
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<td>harm</td>
<td>thereby -- a reason</td>
<td>10, 145/11</td>
<td></td>
</tr>
<tr>
<td>harm</td>
<td>grow at all. And</td>
<td>10, 89/33</td>
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<td>harm</td>
<td>thereby, and always took</td>
<td>10, 115/27</td>
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<tr>
<td>harm</td>
<td>than good. And</td>
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<td>harm</td>
<td>so much as a</td>
<td>10, 120/24</td>
<td></td>
</tr>
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<td>, and may ask it</td>
<td>10, 98/14</td>
<td></td>
</tr>
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<td>, may not be forborne</td>
<td>10, 131/15</td>
<td></td>
</tr>
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<td>harm</td>
<td>by abundance. But so</td>
<td>10, 31/21</td>
<td></td>
</tr>
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<td>may grow by the</td>
<td>10, 70/11</td>
<td></td>
</tr>
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<td>as may by possibility</td>
<td>10, 164/24</td>
<td></td>
</tr>
<tr>
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<td>: yet, both by reason</td>
<td>10, 221/8</td>
<td></td>
</tr>
<tr>
<td>harm</td>
<td>be the cause of</td>
<td>10, 104/32</td>
<td></td>
</tr>
<tr>
<td>harm</td>
<td>by the change. Moreover</td>
<td>10, 228/28</td>
<td></td>
</tr>
<tr>
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<td>, that had clearly left</td>
<td>10, 227/33</td>
<td></td>
</tr>
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<td>though themselves, concerning treason</td>
<td>10, 81/16</td>
<td></td>
</tr>
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<td>harm</td>
<td>that never did the</td>
<td>10, 120/29</td>
<td></td>
</tr>
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<td>without their fault. For</td>
<td>10, 124/26</td>
<td></td>
</tr>
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<td>harm</td>
<td>, that good folk were</td>
<td>10, 229/23</td>
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<tr>
<td>harm</td>
<td>. But yet, forasmuch as</td>
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<tr>
<td>harm</td>
<td>, he goeth further, and</td>
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<tr>
<td>harm</td>
<td>. But then goeth this</td>
<td>10, 148/8</td>
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<td>harm</td>
<td>that this good man</td>
<td>10, 110/19</td>
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<td>harm</td>
<td>that may hap, we</td>
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<td>harm</td>
<td>(which may happen upon)</td>
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<td>harm</td>
<td>and this harm</td>
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<tr>
<td>harm</td>
<td>. What trouble have there</td>
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<td>harm</td>
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<td>-- yet of many</td>
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<td>happen sometime thereof, yet</td>
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<td>harm</td>
<td>should grow thereon) causeth</td>
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Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
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<td>well enough,&quot; might happen</td>
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<td>, and seem charitable, and</td>
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may have a secret hatred which the judge cannot 10, 160/ 7
not of any secret hatred, nor playeth not the 10, 166/ 29
of mind, nor of hatred, nor for other corruption 10, 146/ 16
had indeed) a secret hatred in his own breast 10, 160/ 21
bring the clergy in hatred among the people. For 10, 64/ 20
among the people any hatred against the spiritualty. Now 10, 63/ 31
for lightness of mind, hatred, corruption, nor such other 10, 163/ 12
perjured witness sometimes inward hatred or corruption that the 10, 159/ 26
the other had any hatred that the time, but 10, 160/ 26
that there were no hatred: this meaning were a 10, 160/ 18
gracious Highness himself; which, having on both sides very 10, 138/ 8
in this good man's head to devise a law 10, 141/ 31
greyhound hath a proper head, with a goodly small 10, 142/ 26
well, a great jolt head, and a great muzzle 10, 142/ 25
reason had in his head -- and handled so 10, 92/ 14
yet set on his head came there sometimes in 10, 16/ 9
among folk. Into Cliff's head nor the tail but 10, 12/ 3
could neither perceive the head. Now goeth this man 10, 46/ 3
unto this man's own head he saith, and runneth headlong into the greater. And 10, 26/ 23
chief harm upon their heads. But better folk should 10, 146/ 1
God upon all our heads against the judges, for 10, 164/ 2
an opinion in men's heads, which our Lord rather 10, 213/ 25
either in their own heads or in this good 10, 56/ 2
that one plaster cannot heal all sores -- so 10, 52/ 8
one salve that can heal all manner of sores 10, 50/ 32
man to salve and heal well this uncharitable sore 10, 52/ 10
be right expedient and healthful to the soul -- 10, 50/ 30
I then lay that heap," quoth his neighbor, "that 10, 100/ 21
his diversities on a heap, and would thereupon conclude 10, 133/ 33
and bury me that heap there." So this man 10, 100/ 24
true, bringing forth by heaps with a figure of 10, 212/ 21
handwhile and fain would hear good tidings -- so 10, 5/ 31
the case happened so, the same fashion (to hear the witness again or 10, 153/ 25
them too (while they hear heresies talked and let 10, 85/ 20
it grieveth him to hear him so boldly speak 10, 82/ 2
very well worthy to hear heretics called by such 10, 20/ 2
be sore ashamed to hear! Read, good Christian readers 10, 27/ 4
in good faith, I hear them, and clearly perceiving 10, 179/ 33
a spiritual judge. And hear say that he doth 10, 124/ 1
realm -- ye shall hear now what he saith 10, 132/ 23
hear how properly he proveth 10, 217/ 6
I should hap to hear any talk heresies, then 10, 82/ 20
that though he should hear them talk heresy by 10, 83/ 22
then saw nor yet hear any likelihood), I would 10, 126/ 5
supply his room and hear the cause." If I 10, 209/ 25
presence, nor peradventure never
and peradventure yet should hear them speak in the 10, 107/ 11
yet because, though he hear again if it were 10, 56/ 9
will be glad to hear what their mouths speak 10, 83/ 23
them be glad to hear harm spoken of the 10, 19/ 20
any man, good readers, hear evil of other, nor 10, 213/ 1
boldly speak them, and hear such another reason as 10, 217/ 23
had happed him to hear some laymen speak; but 10, 47/ 3
glad and rejoice to hear much evil spoken of 10, 15/ 16
would be loath to hear any evil spoken of 10, 19/ 17
in this matter I hear no such talking at 10, 197/ 7
that could I not hear . But to the first 10, 5/ 10
hateful and odious to hear, either of the one 10, 15/ 9
still without changing to hear and examine them when 10, 178/ 6
suffer him anything to hear but that themselves list 10, 227/ 26
so much delighteth to hear of them. Then goeth 10, 20/ 7
anymore call them to hear their saying therein. And 10, 150/ 5
anymore call them to hear their saying therein." Here 10, 151/ 21
noised to be accursed hear of it, they will 10, 187/ 28
time that he should hear no such thing said 10, 76/ 23
see them and shall hear their depositions too. So 10, 106/ 22
see them sworn and hear them speak, too. And 10, 107/ 8
they said he shall hear, and also who they 10, 108/ 4
saith he, "they that hear them." "They will not 10, 100/ 30
nor the inquest never hear any one witness sworn 10, 107/ 21
that ever the ordinary hear any more word of 10, 73/ 27
that were present and heard it themselves -- then 10, 100/ 9
but saith he hath heard it said -- that 10, 220/ 17
such. Here have you heard, good readers, a reasonable 10, 173/ 9
bare as ever I heard, yet in all my 10, 118/ 32
once where they have heard both wise and good 10, 56/ 8
of them that before heard them depose. And then 10, 154/ 35
though he had never heard it; which answer I 10, 194/ 11
behalf. Now, good readers, heard any man any reason 10, 92/ 13
fault at all? Where heard he ever any spiritual 10, 200/ 4
Which when the housewife heard, she waxed as angry 10, 46/ 16
-- when Cliff had heard them, he began to 10, 16/ 23
me hath he never heard make any business of 10, 221/ 26
by, as though he heard it not. But then 10, 113/ 18
<p>| heard | them. Which dealing of | 10, 102/2 |
| heard | yet any division rise | 10, 209/16 |
| heard | thereof. And for this | 10, 185/32 |
| heard | such evidence given in | 10, 149/2 |
| heard | him what he will | 10, 73/2 |
| heard | any speak heresies in | 10, 84/37 |
| heard | them speak heresy and | 10, 85/16 |
| heard | , and by his new | 10, 150/28 |
| heard | , and by his new | 10, 150/34 |
| heard | yet any honest layman | 10, 51/25 |
| heard | of, nor, I trow | 10, 195/18 |
| heard | of -- I may | 10, 210/8 |
| heard | say that it were | 10, 219/29 |
| heard | in his life any | 10, 11/20 |
| heard | in his life that | 10, 94/7 |
| heard | much speech made almost | 10, 4/27 |
| heard | of the matter ere | 10, 130/2 |
| heard | him, or more than | 10, 72/34 |
| heard | ; and if none such | 10, 122/9 |
| heard | it either of temporal | 10, 84/33 |
| heard | that the ordinaries noised | 10, 76/12 |
| heard | that the ordinaries noised | 10, 76/19 |
| heard | it his own ears | 10, 101/8 |
| heard | so far proof therein | 10, 83/34 |
| heard | round and rejoice together | 10, 154/3 |
| heard | it sometimes reported that | 10, 84/24 |
| heard | what he saith. Then | 10, 102/15 |
| heard | some laymen say the | 10, 46/36 |
| heard | what we say both | 10, 156/22 |
| heard | -- I shall, I | 10, 167/5 |
| heard | to the slander of | 10, 84/16 |
| heard | of so sore travail | 10, 5/31 |
| heard | the heretic speak.&quot;&quot;&quot;He | 10, 100/34 |
| heard | the words spoken by | 10, 179/8 |
| heard | me deny such as | 10, 22/9 |
| heard | all his tale and | 10, 174/5 |
| heard | any man talk any | 10, 187/33 |
| heard | I word that some | 10, 4/12 |
| heard | I shortly that thick | 10, 4/24 |
| heard | sometimes reported that there | 10, 83/33 |
| heard | but if the one | 10, 99/34 |
| heard | say that there was | 10, 5/10 |
| heard | of. And therefore by | 10, 210/2 |</p>
<table>
<thead>
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<th>Line 2</th>
<th>Page 10</th>
<th>Line 3</th>
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<td>hearers</td>
<td>) that he shall openly</td>
<td>10</td>
<td>116/7</td>
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<td>heareth</td>
<td>nowhere yet any priests</td>
<td>10</td>
<td>188/1</td>
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<td>heareth</td>
<td>it but at a</td>
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<td>90/33</td>
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<td>heareth</td>
<td>them, that he can</td>
<td>10</td>
<td>127/24</td>
<td></td>
<td></td>
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<td>heareth</td>
<td>the other that heard</td>
<td>10</td>
<td>100/34</td>
<td></td>
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</tr>
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<td>hearing</td>
<td>-- such folk, I</td>
<td>10</td>
<td>103/1</td>
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<td>hearing</td>
<td>?Yes, yes, I doubt</td>
<td>10</td>
<td>154/14</td>
<td></td>
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<td>some folk say so</td>
<td>10</td>
<td>108/11</td>
<td></td>
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<td>folk so speak heresies</td>
<td>10</td>
<td>85/7</td>
<td></td>
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</tr>
<tr>
<td>hearing</td>
<td>by report, therein goeth</td>
<td>10</td>
<td>83/31</td>
<td></td>
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</tr>
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<td>Hearing</td>
<td>, therefore, that this gay</td>
<td>10</td>
<td>5/27</td>
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<td>hearing</td>
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<td>163/24</td>
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<td>hearkeneth</td>
<td>every handwhile and fain</td>
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<td>5/30</td>
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<td>heart</td>
<td>he were a stark</td>
<td>10</td>
<td>82/6</td>
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<td>heart</td>
<td>and of a new</td>
<td>10</td>
<td>165/19</td>
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<td>heart</td>
<td>stand, so accursed, a</td>
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<td>117/17</td>
<td></td>
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<td>heart</td>
<td>be plenteous and aboundeth</td>
<td>10</td>
<td>82/35</td>
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<td>heart</td>
<td>to make any other</td>
<td>10</td>
<td>71/21</td>
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<td>heart</td>
<td>. And if any will</td>
<td>10</td>
<td>89/12</td>
<td></td>
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<td>heart</td>
<td>, we can but go</td>
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<td>230/29</td>
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<td>heart</td>
<td>: surely if ever any</td>
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<td>82/16</td>
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<td>heart</td>
<td>somewhat eased, he cometh</td>
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<td>35/34</td>
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<tr>
<td>heart</td>
<td>could serve him for</td>
<td>10</td>
<td>198/28</td>
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<td>heart</td>
<td>where the judge weeneth</td>
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<td>162/27</td>
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<td>-- yet may his</td>
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<tr>
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<td>-- then may it</td>
<td>10</td>
<td>92/32</td>
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</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
corners of the man's heart -- no more than 10, 161/ 35
sir, I beshrew his heart that babbleth most, of 10, 46/ 19
more, such as mine heart abhorreth so much as 10, 105/ 4
out of the accuser's heart all fear of bodily 10, 99/ 10
of heresy in his heart very right sore suspect 10, 82/ 33
to look into the hearts cannot punish the bare 10, 69/ 16
man find in his heart, for shame, to write 10, 27/ 24
good advertisement I very heartily thank him, and answer 10, 50/ 16
And I pray you heartily pray for him thus 10, 230/ 35
do for him but heartily good readers, every man 10, 36/ 7
behind in the men's hearts for whose safeguard such 10, 97/ 29
lo, look into their hearts there and see what 10, 83/ 24
of harm from men's hearts but that they will 10, 98/ 20
good tokens of right hearty repentance -- I will 10, 118/ 11
an angel came from heaven and preached a contrary 10, 204/ 32
all holy saints in heaven, avoiding the eternal fire 10, 231/ 11
God give us in heaven, together, everlasting glory. Printed 10, 231/ 16
they be not over heavy they may bear them 10, 142/ 17
those that be too heavy to be borne home 10, 142/ 18
they should judge light heavy and small great, their 10, 182/ 15
and which is a heavy, and which is a 10, 182/ 7
and which is a matter for light or heavy, and which is an 10, 182/ 7
or matter for light or heavy," to "follow the arrest 10, 181/ 13
and which is a heavy must follow the arresting 10, 182/ 12
and looked over his hedge. For he said that 10, 199/ 11
for that that the hedge letted him, was little 10, 199/ 13
hell, taketh very great heed to keep himself from 10, 80/ 18
he shall take good heed how he ordereth himself 10, 122/ 11
and by with his heel. For upon this good 10, 76/ 4
should grow up on height, and the Catholic faith 10, 119/ 7
judge. But surely the height of my wit cannot 10, 208/ 20
and rehearse whether any and meet for that heinous words spoken against the 10, 79/ 24
it"). Now, as for heinous words speaking against the 10, 81/ 7
and call it a name of "confederacies"? And heinous name of "confederacies" is 10, 197/ 17
a cause of a heinous universal division. For this 10, 43/ 3
either felony or some heinous misprision, either in telling 10, 32/ 26
small things for very heinous and great, or for 10, 39/ 29
law that in such heinous crimes his second oath 10, 153/ 18
my words seem so heinous upon a sentence that 10, 35/ 9
in a matter so heinous and of such weight 10, 70/ 10
he further, with another heinous confederacy -- that "if 10, 197/ 18
man think any great, 
doth. Be not these 
that are for their 
good readers, a wonderful 
both, if the one 
council at Rome there 
should do if he 
of perpetual pain in 
the eternal fire of 
lie therefore buried in 
compelled nor hired, will 
men do for their 
their good word to 
any need of mine 
that only serve to 
to comfort other, to 
so well that, as 
of small effect to 
mine own self for 
you, it would not 
by no law prohibited, 
spiritual rulers bound to 
way, that then he 
were well. And so 
bound in conscience to 
bound in conscience to 
deviseth, while we would 
without calling for any 
be not bound to 
also for that they 
houses from thieves and 
times fain to be 
that beguile him have 
not all that have 
all would be well 
that it is commonly 
that it is commonly 
of, all this tale 
condemn offenders. And it 
all that point nothing 
answer here of his 
this realm, and yet 
saith that all that 

heinous  offense in the matter  10, 35/ 16
heinous  confederacies, and things meet  10, 197/ 34
heinous  offenses put unto painful  10, 48/ 13
heinous  work, and well worthy  10, 197/ 24
held  ten heresies and the  10, 219/ 3
held  by Pope Innocent III  10, 144/ 25
held  his tongue though secretly  10, 82/ 5
hell  , taketh very great heed  10, 80/ 18
hell  , have pity poured upon  10, 231/ 12
hell  . And therefore the thing  10, 48/ 25
help  it? Nay -- not  10, 144/ 16
help  that so belie them  10, 180/ 11
help  forth their fellow, or  10, 197/ 29
help  therein, and for that  10, 193/ 21
help  the other forth and  10, 194/ 28
help  other, to inform other  10, 61/ 28
help  me God, it did  10, 222/ 35
help  an innocent man or  10, 183/ 29
help  of the matter, and  10, 98/ 28
help  his part of a  10, 47/ 27
help  and assist other to  10, 44/ 33
help  the people out of  10, 45/ 19
help  it forward, rather than  10, 50/ 25
help  me my Savior, and  10, 227/ 31
help  them that say so  10, 178/ 32
help  them that say so  10, 180/ 8
help  these harms that we  10, 104/ 29
help  therein of the secular  10, 168/ 25
help  the party to his  10, 131/ 4
help  to take us some  10, 142/ 5
help  folk home, with their  10, 142/ 9
helped  forth by another means  10, 135/ 30
helped  him to involve and  10, 168/ 7
helped  well the matter in  10, 144/ 14
helped  by means of open  10, 104/ 14
helped  with some such circumstances  10, 147/ 16
helped  with some such circumstances  10, 156/ 1
hlpeth  nothing, but goeth all  10, 133/ 14
hlpeth  little that if there  10, 155/ 22
hlpeth  him here in this  10, 167/ 3
hlpeth  nothing his matter. Then  10, 216/ 12
hlpeth  not his matter, but  10, 220/ 28
hlpeth  little, because the judge  10, 156/ 5
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>helpeth</td>
<td>that his undeserved vexation</td>
<td>10, 130/10</td>
</tr>
<tr>
<td>hemp</td>
<td>&quot;Thus saith and thus</td>
<td>10, 55/22</td>
</tr>
<tr>
<td>hence</td>
<td>and vanished, and are</td>
<td>10, 3/12</td>
</tr>
<tr>
<td>hence</td>
<td>and go get them</td>
<td>10, 91/11</td>
</tr>
<tr>
<td>hence</td>
<td>-- so he laboreth</td>
<td>10, 222/29</td>
</tr>
<tr>
<td>hence</td>
<td>. For even thereas it</td>
<td>10, 100/19</td>
</tr>
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<td>Henry</td>
<td>Patenson. This Cliff had</td>
<td>10, 16/6</td>
</tr>
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<td>Henry</td>
<td>VII, father of our</td>
<td>10, 52/20</td>
</tr>
<tr>
<td>Henry</td>
<td>VII, father to the</td>
<td>10, 52/15</td>
</tr>
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<td>Henry</td>
<td>V), that was then</td>
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</tr>
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<td>herebefore</td>
<td>made, not in other</td>
<td>10, 104/35</td>
</tr>
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<td>herebefore</td>
<td>. And on the other</td>
<td>10, 180/37</td>
</tr>
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<td>herebefore</td>
<td>I thought upon no</td>
<td>10, 151/5</td>
</tr>
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<td>I have well and</td>
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<td>herein</td>
<td>see I none other</td>
<td>10, 137/17</td>
</tr>
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<td>herein</td>
<td>more falsehood or more</td>
<td>10, 190/11</td>
</tr>
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<td>herein</td>
<td>he showeth that there</td>
<td>10, 68/23</td>
</tr>
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<td>herein</td>
<td>he playeth the good</td>
<td>10, 76/1</td>
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<td>herein</td>
<td>true, then wisdom would</td>
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<td>heresies</td>
<td>at liberty -- yet</td>
<td>10, 79/8</td>
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<td>heresies</td>
<td>would follow -- in</td>
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<td>heresies</td>
<td>did stand against. And</td>
<td>10, 116/18</td>
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<td>were never agreed by</td>
<td>10, 217/11</td>
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<td>heresies</td>
<td>in doubt and fear</td>
<td>10, 23/11</td>
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<td>the while, and ween</td>
<td>10, 115/35</td>
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<td>10, 189/4</td>
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<td>10, 210/18</td>
</tr>
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<td>they cannot be forborne</td>
<td>10, 229/34</td>
</tr>
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<td>only, but besides that</td>
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<td>be no causes of</td>
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<td>by the common-known doctrine</td>
<td>10, 69/1</td>
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<td>heresies</td>
<td>.&quot; I am content, lo</td>
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<td>heresies</td>
<td>should after, contrary to</td>
<td>10, 148/14</td>
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<td>, &quot;evil communication corrupteth good</td>
<td>10, 71/9</td>
</tr>
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<td>heresies</td>
<td>without great danger. Wherein</td>
<td>10, 75/19</td>
</tr>
<tr>
<td>heresies</td>
<td>, then to declare it</td>
<td>10, 82/20</td>
</tr>
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<td>, and with detestation of</td>
<td>10, 64/6</td>
</tr>
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<td>, with the diminishment and</td>
<td>10, 15/28</td>
</tr>
<tr>
<td>heresies</td>
<td>still, and do much</td>
<td>10, 91/22</td>
</tr>
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<td>, and the doing of</td>
<td>10, 116/17</td>
</tr>
<tr>
<td>heresies</td>
<td>, in the eighteenth chapter</td>
<td>10, 64/36</td>
</tr>
</tbody>
</table>
are already made against heresies, and command every temporal to their familiar secretly, 10, 183/5
this, that teaching plain heresies to that these folk now, 10, 115/19
hate and abhor these heresies to go forth and 10, 39/15
that with sufferance of heresies, if it fully prove 10, 125/23
of such speaking of heresies, grow and go forth 10, 82/31
God, and without letting heresies begin to grow a 10, 180/19
in this same time heresies, if they had been 10, 74/19
of old made against heresies, and to have been 10, 96/26
and openly known for heresies, .Then goeth he farther 10, 69/1
town shortly full of heresies will when he is 10, 73/17
if he that spoke heresies by him, he took 10, 39/19
hearing folk so speak heresies, if it fully prove 10, 85/7
well the matter in heresies, were none heresies." I 10, 144/15
then say that their heresies is none heresy. Now 10, 205/7
them that to talk heresies (which wit heretics enough 10, 116/9
meaning soundeth to none heresies -- none, I dare 10, 188/3
accursed for inquiring against heresies, should yet (if he 10, 115/12
preacher, preaching plain, open heresies from great increase and 10, 98/36
ex officio to keep heresies that the indignation of 10, 116/20
faith with increase of heresies that it is pity 10, 119/20
spirituality so fallen unto heresies . But then laboreth he 10, 47/33
for the faith against heresies that they learned of 10, 48/24
dead in the damnable heresies talked and let the 10, 22/34
same fashion (to hear heresies, , whereby he maketh other 10, 85/20
man with boldness talking heresies, and are none heretics 10, 81/34
by the increase of heresies and are none heresies indeed, and openly shall 10, 224/23
with such as speak heresies -- and not to 10, 82/16
abuses, evil examples, and heresies, should yet (if he 10, 225/22
if they would preach heresies, they do now pretend 10, 98/36
slack in repressing of heresies, for fear of infamy 10, 204/11
chapter next before, in heresies spoken "as" of policy 10, 23/4
the country and teach heresies afresh, and one or 10, 63/19
mean be very false heresies indeed, and openly shall 10, 107/33
that spiritual men punish heresies "rather to oppress them 10, 116/9
his Division of speaking heresies of lightness, or of 10, 176/23
for the repressing of heresies ; with such other things 10, 68/19
the one held ten heresies and the other but 10, 39/11
for the repressing of heresies, and the other but 10, 219/4
for the repressing of heresies, with which our temporal 10, 204/4
openly confess that those heresies, some by Parliament in 10, 190/27
have heard any speak heresies, that the people took 10, 15/23
if they would preach heresies in any place where 10, 116/8
say that they spoke heresies . But they plainly profess 10, 84/37
"as of policy," and heresies, that spiritual men but 10, 59/35
of their speaking such
that they were no
to cause men abjure
only in punishment of
declareth both their false
have anywhere sprung upon
of Holy Church in
the lewd communication of
shortly feel it in
the better repressing of
keeping of people from
he toucheth punishment of
things that were stark
they mishandled men for
afterward teach nor hold
speak and boldly talk
to wit, the execrable
faith is preserved and
And of mishandling for
whereas the punishment for
with such as speak
from the faith to
may speak and talk
it and avow his
vices, especially such pestilent
men uncharitably, and for
such inquisitions are in
devices that would make
no man will in
arrest any man for
of mishandling folk for
them in charge is
or note them of
to be judge in
saith he, "may speak
from making themselves in
in other crimes besides
the seed of seditious
do both renounce their
that the witnesses in
that the witnesses in
or other inquirers of

**Heresies**
- "as of policy" in
- that they preached. For
- , and to punish them
- , as is said before
- and their secret shameful
- begun and set forth
- "may well stand together
- , which with such bold
- if, besides that, we
- , to fortify that law
- and putting the scabbed
- , and divideth the matter
- indeed: if the ordinary
- -- though the man's
- , but abjure them for
- about, and thereby do
- which mischiefs this good
- kept under, those arguments
- have ever told him
- should grow up on
- hath been very little
- be very vicious, and
- hold not with the
- well enough, without the
- before the witnesses --
- as else would oppress
- vex them wrongfully, and
- presented. But yet thus
- increase -- yet since
- make himself a party
- . But if a man
- -- and all colored
- . And for all this
- ?Yet while all they
- ; and laboring also the
- of lightness, and of
- open accusers, and in
- plainly reproved, and the
- have sown and set
- , and abjure and bear
- stand in any fear
- stand in any fear
- see that any great
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>heresy</td>
<td>that hath any spice</td>
<td>10, 173/ 4</td>
</tr>
<tr>
<td>heresy</td>
<td>. Did ever any man</td>
<td>10, 217/ 22</td>
</tr>
<tr>
<td>heresy</td>
<td>or in anything else</td>
<td>10, 177/ 17</td>
</tr>
<tr>
<td>heresy</td>
<td>, if there appear manifest</td>
<td>10, 146/ 14</td>
</tr>
<tr>
<td>heresy</td>
<td>as long as His</td>
<td>10, 76/ 19</td>
</tr>
<tr>
<td>heresy</td>
<td>; and would, as far</td>
<td>10, 182/ 5</td>
</tr>
<tr>
<td>heresy</td>
<td>hold not at all</td>
<td>10, 47/ 6</td>
</tr>
<tr>
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<td>the words be the</td>
<td>10, 69/ 20</td>
</tr>
<tr>
<td>heresy</td>
<td>, may yet be received</td>
<td>10, 150/ 28</td>
</tr>
<tr>
<td>heresy</td>
<td>as should be a</td>
<td>10, 194/ 25</td>
</tr>
<tr>
<td>heresy</td>
<td>should be bound, and</td>
<td>10, 97/ 25</td>
</tr>
<tr>
<td>heresy</td>
<td>punished be burned against</td>
<td>10, 217/ 35</td>
</tr>
<tr>
<td>heresy</td>
<td>ex officio; but he</td>
<td>10, 139/ 13</td>
</tr>
<tr>
<td>heresy</td>
<td>, fall not by such</td>
<td>10, 81/ 17</td>
</tr>
<tr>
<td>heresy</td>
<td>, it is certain that</td>
<td>10, 202/ 11</td>
</tr>
<tr>
<td>heresy</td>
<td>, whereby a Christian man</td>
<td>10, 147/ 1</td>
</tr>
<tr>
<td>heresy</td>
<td>either very clearly nought</td>
<td>10, 133/ 25</td>
</tr>
<tr>
<td>heresy</td>
<td>and plainly convicted thereof</td>
<td>10, 124/ 34</td>
</tr>
<tr>
<td>heresy</td>
<td>as may declare their</td>
<td>10, 70/ 6</td>
</tr>
<tr>
<td>heresy</td>
<td>, till that desire of</td>
<td>10, 168/ 17</td>
</tr>
<tr>
<td>heresy</td>
<td>till the desire that</td>
<td>10, 172/ 19</td>
</tr>
<tr>
<td>heresy</td>
<td>than they do either</td>
<td>10, 122/ 19</td>
</tr>
<tr>
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bear a faggot for heresy . How goeth now, good 10, 122/ 23
were commonly condemned of heresy by depositions of those 10, 108/ 7
is proved suspect of heresy such kind of purgation 10, 116/ 3
to show that in heresy the suit of office 10, 119/ 12
shall be witnesses in heresy . This reason of his 10, 146/ 24
he that inquirith of heresy taketh knowledge of heresy 10, 184/ 31
he that inquirith of heresy taketh knowledge of heresy 10, 185/ 24
depose in cause of heresy against some one man 10, 107/ 25
with any man for heresy without an open accuser 10, 126/ 10
of his rejected in heresy , treason, murder, or felony 10, 156/ 14
or inform others in heresy , there prohibited, or that 10, 168/ 31
great personage fall into heresy as the ordinary "dare 10, 75/ 28
to be judges in heresy whom this Pacifier had 10, 178/ 16
that willful offenders in heresy should not pass unpunished 10, 182/ 26
sued ex officio for heresy , touching the point that 10, 122/ 27
that it were none heresy . In this point his 10, 204/ 24
they mishandleth men for heresy ) a shrewd preparative to 10, 222/ 7
judges in cause of heresy that are proud or 10, 172/ 28
or for suspicion of heresy , he is put to 10, 127/ 3
confess that he preacheth heresy ? Now, good readers, here 10, 202/ 17
in a cause of heresy as are received not 10, 147/ 5
and notably suspected of heresy , and sufficient record and 10, 181/ 35
upon the suspicion of heresy , as is said before 10, 126/ 35
of a faggot for heresy . For he saith that 10, 122/ 15
be already made for heresy shall "be saved harmless 10, 183/ 28
to whom he speaketh heresy secretly, and secretly would 10, 73/ 30
cruelty mishandleth men for heresy : therefore I shall in 10, 86/ 13
be notably suspected of heresy , that he shall purge 10, 113/ 25
called ex officio for heresy , where he shall not 10, 129/ 32
should be convented of heresy causeless), we should by 10, 104/ 31
in this realm for heresy , save only Sir Hugh 10, 110/ 14
of his order for heresy was with some folk 10, 77/ 15
to be noted with heresy ; and that some, as 10, 168/ 13
with like words for heresy and his "some say 10, 171/ 13
received and taken in heresy , I have somewhat touched 10, 146/ 33
the prelates would preach heresy -- he speaketh all 10, 204/ 8
called of office for heresy before a spiritual judge 10, 132/ 22
said, from examination of heresy , all the spiritual judges 10, 177/ 18
that is purged of heresy in the suit ex 10, 127/ 11
a meet judge in heresy . For I suppose that 10, 175/ 7
detecting any man of heresy , except he surmised the 10, 92/ 16
toward folk suspected of heresy as to take away 10, 180/ 28
believed if they preach heresy , as he taketh it 10, 202/ 8
realm handled men for heresy so cruelly that all 10, 67/ 15
of the matter concerning heresy unto them that con 10, 82/ 14
no more fault concerning heresy than those that are 10, 124/ 10
may do harm in heresy . Now, besides that the 10, 163/ 23
few been punished for heresy , the slander that he 10, 171/ 17
it soundeth to no heresy , then is the matter 10, 72/ 12
come of them concerning heresy , ye see the proof 10, 139/ 24
sufficient that both in heresy and felony, the judges 10, 153/ 21
and the indictment of heresy should serve the ordinary 10, 186/ 1
I am sure, in heresy as in theft, and 10, 121/ 26
in the punishment of heresy , to bring them in 10, 167/ 21
law, be detected of heresy , but that there is 10, 89/ 9
law, be detected of heresy , but that there is 10, 90/ 7
have men noted of heresy , and that therefore till 10, 170/ 25
made to them of heresy , and that they will 10, 72/ 8
charge to inquire of heresy : therefore, lest they should 10, 188/ 35
knowledge or judge upon heresy , " And upon this, himself 10, 184/ 30
have them punished for heresy -- as though he 10, 180/ 33
ordinaries mishandle men for heresy in manner throughout the 10, 227/ 14
in the way that through his heresy he fell to treason 10, 110/ 17
might upon suspicion of heresy be driven to purge 10, 183/ 15
and their fellows in heresy and in treason both 10, 164/ 21
such a witness in heresy the said treatise speaketh 10, 165/ 25
man to answer in heresy but either upon open 10, 133/ 27
be proved guilty in heresy , and yet useth such 10, 111/ 2
be proved guilty in heresy , and yet useth such 10, 111/ 26
be proved guilty in heresy , and yet useth such 10, 111/ 7
it happeth) that in heresy , upon other vehement suspicions 10, 111/ 17
had clearly left his heresy and were well turned 10, 227/ 33
and notably suspected of heresy , and there were sufficient 10, 168/ 34
if they would preach heresy , the people were by 10, 204/ 22
that they believe such heresy . "That I will well 10, 70/ 7
detect a man of heresy and yet will refuse 10, 92/ 4
mine Apology, that in heresy that way will not 10, 138/ 34
that they might punish heresy of themselves, without calling 10, 168/ 25
fashion of writing concerning heresy than I would use 10, 79/ 16
of plain and open heresy , which yet would not 10, 140/ 18
upon them to preach heresy , that they would that 10, 201/ 36
that if they preached heresy , that they would the 10, 202/ 13
they did after preach heresy indeed, they would look 10, 202/ 14
should hear them talk heresy by him, yet because 10, 83/ 22
the "naughty brethren," or " heretic brethren," and also that 10, 24/ 2
to have been a heretic so long, and all 10, 118/ 19
<table>
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<td>Marcius &quot;the devil's eldest</td>
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<td>without such due examination</td>
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<td>. Marvelous God, where was</td>
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*Debellation of Salem and Bizance: Concordance of Major Terms* 251

_Thomas More Studies 9.2 (2014)_{/a}
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<thead>
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<th>Term</th>
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<td>A person who rejects the doctrine of the Catholic Church and is considered</td>
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<td>heretics</td>
<td>till all heretics were</td>
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<td>&quot;-- verily I marvel</td>
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<td>heretics</td>
<td>as he putteth here</td>
<td>10, 60/9</td>
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<td>heretics</td>
<td>, was either ratified or</td>
<td>10, 217/4</td>
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<td>heretics</td>
<td>be well repressed and</td>
<td>10, 146/3</td>
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<td>heretics</td>
<td>before that right few</td>
<td>10, 102/11</td>
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<td>heretics</td>
<td>, as I said, while</td>
<td>10, 173/31</td>
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<td>heretics</td>
<td>were here so many</td>
<td>10, 75/17</td>
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<td>heretics</td>
<td>, it may sometimes fortune</td>
<td>10, 220/33</td>
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<tr>
<td>heretics</td>
<td>(whereof I speak more</td>
<td>10, 192/4</td>
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<td>heretics</td>
<td>in the stead. And</td>
<td>10, 101/26</td>
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<td>heretics</td>
<td>may sit still and</td>
<td>10, 173/5</td>
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<td>heretics</td>
<td>called by such a</td>
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<td>heretics</td>
<td>in a sudden traitorous</td>
<td>10, 110/18</td>
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<td>heretics</td>
<td>. With which tale though</td>
<td>10, 82/30</td>
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<td>heretics</td>
<td>so, and that be</td>
<td>10, 30/4</td>
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<td>heretics</td>
<td>ere ever that right</td>
<td>10, 104/16</td>
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<tr>
<td>heretics</td>
<td>, and albeit that they</td>
<td>10, 215/6</td>
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<td>heretics</td>
<td>out of the clean</td>
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</table>
there were of the realm is full of the other name of "desperate wretches," sometimes "stark of the same rebellious when they be proved division; and, to have other farther proceedings against against images as these none heresies (which wit long as there are and religious, Catholics and is not full of the mouths of many have authority to punish should swarm full of doubt, great increase of such priests as be should not call any the Catholic faith as this Pacifier’s good device, wily ways, labor with and presentments, to put the laws made against the Catholic faith, because if the conventing of not swarm full of heretics nor to be his books and go I will therefore not the matter and, to needly endeavor himself to that would conceal and this man of wiliness them not: then he their authority is so would make his behavior their authority is so authority to be so their authority is so authority to be so their authority is so heretics that were the Manichaeans 10, 25/ 28 heretics than that the temporality 10, 26/ 20 heretics "? Is not the old 10, 29/ 8 heretics ," and sometimes "the blessed 10, 29/ 25 heretics that by the change 10, 119/ 22 heretics , so that the good 10, 145/ 18 heretics live in the less 10, 213/ 15 heretics according to the common-received 10, 217/ 26 heretics have in their sadness 10, 16/ 10 heretics enough have), then is 10, 73/ 6 heretics here and there to 10, 76/ 27 heretics too. And therefore can 10, 47/ 29 heretics , nor hath therein but 10, 27/ 20 heretics , which, seem they never 10, 16/ 18 heretics should, before they punish 10, 30/ 10 heretics ere ever they were 10, 101/ 33 heretics , which, whereas they were 10, 145/ 30 heretics . And therefore this whole 10, 188/ 3 heretics desperate wretches. This is 10, 48/ 27 heretics now labor to destroy 10, 222/ 32 heretics may go unarrested -- 10, 182/ 24 heretics to fill up the 10, 213/ 23 heretics to answer upon. But 10, 143/ 14 heretics , I have used some 10, 228/ 14 heretics might as well come 10, 119/ 14 heretics ex officio were left 10, 102/ 7 heretics never a whit. This 10, 141/ 19 heretics themselves. And yet would 10, 71/ 22 hide them, and also make 10, 211/ 18 hide it nor keep it 10, 71/ 34 hide the truth out of 10, 88/ 16 hide the truth therein, as 10, 210/ 33 hide -- yet would not 10, 144/ 14 hideth from you and would 10, 106/ 8 hideth them and keepeth them 10, 211/ 14 high -- what doubt is 10, 203/ 1 high treason or heresy, then 10, 80/ 11 high , and so immediate of 10, 202/ 28 high and so immediately derived 10, 203/ 14 high and so immediately derived 10, 207/ 19 high and so immediately derived 10, 208/ 13 high and so immediately derived 10, 214/ 2 high and so immediately derived 10, 214/ 8
doth here etc. What other, were of such he thought was too pleased. Be not these occasion to speak of same, or against the wit cannot reach so pretend their authority so saw set out with pride, and in a good man, by the be bold by the his pleasure, as his rehearsed. For the king's doubt not but His communication before the King's expedient that the King's expedient that the King's therefore, that the King's would have the King's deviseth that the King's saying -- the King's exhortations to the King's calleth upon the King's commandment of the King's other: the king's gracious of the king's gracious that if the King's the king, that His him leave. Since His mean that the King's that had a great lo, have away this voided, as great a up and bury this of such great, mountainous And when these great will not therein much I go about to increase of heretics and that such folk might law doth invite and say that he was high wit or inventive I high importance that it were high to be likened to high matters and meet for high misprision or of treason high court of Parliament itself high as to perceive, in high therein, nor so immediately high words so solemnly. For high degree, and such as high authority of Summa rosetta high authority of Summa angelica high wisdom shall think convenient high prudence very well perceiveth Highness will do -- maintain Highness . But neither any times Highness and his Council look Highness and his Council see Highness and his Council look Highness and his Council so Highness and his Council should Highness and his Council can Highness and his Council to Highness and his Council, and Highness have examined divers such Highness himself; which, having on Highness as that His Grace Highness do as I doubt Highness, upon petition made unto Highness is now moved by Highness shall suffer none to hillock in his close, which hillock, this suit ex officio hillock of heretics in the hillock ex officio, we shall hills, I heard much speech hills had thus travailed long hinder him, but be glad hinder his holy purpose. And hindrance of the Catholic faith hire others that should bear hire every man to the hired to be forsworn, and
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
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</thead>
<tbody>
<tr>
<td>alone</td>
<td>neither compelled nor</td>
<td>10, 144/ 16</td>
</tr>
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<td>hither</td>
<td>will help it? Nay</td>
<td>10, 3/ 9</td>
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<td>hither</td>
<td>in a dialogue, to</td>
<td>10, 3/ 17</td>
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<tr>
<td>hitherto</td>
<td>again, and ten such</td>
<td>10, 182/ 35</td>
</tr>
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<td>hitherto</td>
<td>brought you forth no</td>
<td>10, 165/ 2</td>
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<td>hitherto</td>
<td>himself saith not nay</td>
<td>10, 205/ 26</td>
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<td>hitherto</td>
<td>every man should in</td>
<td>10, 119/ 3</td>
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<td>hold</td>
<td>if he obstinately would</td>
<td>10, 116/ 13</td>
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<td>hold</td>
<td>were a heretic</td>
<td>10, 77/ 19</td>
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<td>hold</td>
<td>heresies, but abjure them</td>
<td>10, 95/ 6</td>
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<td>hold</td>
<td>not at all with</td>
<td>10, 47/ 7</td>
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<td>hold</td>
<td>him satisfied and think</td>
<td>10, 47/ 10</td>
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<td>hold</td>
<td>his peace, and needeth</td>
<td>10, 47/ 26</td>
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<td>hold</td>
<td>together all. And yet</td>
<td>10, 47/ 6</td>
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<td>hold</td>
<td>it and avow his</td>
<td>10, 165/ 26</td>
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<td>hold</td>
<td>so shall they well</td>
<td>10, 83/ 8</td>
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<td>hold</td>
<td>their peace if they</td>
<td>10, 91/ 7</td>
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<td>hold</td>
<td>there is in the</td>
<td>10, 154/ 19</td>
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<td>hold</td>
<td>teach, or inform others</td>
<td>10, 168/ 30</td>
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<td>hold</td>
<td>any self-minded opinion contrary</td>
<td>10, 165/ 4</td>
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<td>hold</td>
<td>it operatively or else</td>
<td>10, 83/ 26</td>
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<td>hold</td>
<td>any conventicles or schools</td>
<td>10, 165/ 32</td>
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<td>hold</td>
<td>whom Saint Paul calleth</td>
<td>10, 165/ 15</td>
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<td>hold</td>
<td>it. The Sixth Chapter</td>
<td>10, 165/ 29</td>
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<td>hold</td>
<td>now. And surely methinketh</td>
<td>10, 158/ 19</td>
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<td>hold</td>
<td>to say that I</td>
<td>10, 96/ 18</td>
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<td>hold</td>
<td>to say that I</td>
<td>10, 96/ 30</td>
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<td>hold</td>
<td>together in the maintenance</td>
<td>10, 47/ 2</td>
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<td>hold</td>
<td>not with the remnant</td>
<td>10, 47/ 23</td>
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<td>hold</td>
<td>And therefore, these laws</td>
<td>10, 118/ 28</td>
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<td>hold</td>
<td>contrary ways to the</td>
<td>10, 23/ 36</td>
</tr>
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<td>hold</td>
<td>I well with him</td>
<td>10, 60/ 24</td>
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<td>hold</td>
<td>upon my words as</td>
<td>10, 111/ 14</td>
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<td>holdeth</td>
<td>on into the 54th</td>
<td>10, 86/ 4</td>
</tr>
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<td>holdeth</td>
<td>for necessary to salvation</td>
<td>10, 30/ 6</td>
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<td>holding</td>
<td>plea&quot; upon it, which</td>
<td>10, 185/ 29</td>
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<td>holding</td>
<td>together which signifieth a</td>
<td>10, 43/ 24</td>
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<td>holy</td>
<td>piece of a sermon</td>
<td>10, 41/ 27</td>
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<td>holy</td>
<td>and sound, all the</td>
<td>10, 20/ 21</td>
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<td>holy</td>
<td>wholesome words. Because I</td>
<td>10, 212/ 33</td>
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<td>holy</td>
<td>water and go home</td>
<td>10, 31/ 33</td>
</tr>
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<td>Holy</td>
<td>Land, a great way</td>
<td>10, 223/ 25</td>
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<td>Holy</td>
<td>Land, wherein he spendeth</td>
<td>10, 222/ 26</td>
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<tr>
<td>Term</td>
<td>Definition</td>
<td>Page/Column</td>
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| the intercession of all this realm and of the conquest of the by reason of their was walking toward the to go win the that it were (as fasting and keeping of about to hinder his tale, for all this is preserved here at as would not come thieves and help folk were dismissed and went holy water and go upon the bridge, came acquitted, go get him would not else come tails and draw them his evil demeanor at and go get them they may bear them up the streets at heavy to be borne and their beasts brought true which two good, first face some seem he be, his own Salem and his right folk some good and man reputed good and ways that all his ways that all his ways that all his mishandling of a good, either how falsely this believe that he is yet I ween, as find any one good, that none of his but some good, sad, temporal both, and more holy saints in heaven, avoiding Holy Church in heresies "may" holy exhortation nor his godly Holy Land, declareth his mind holy orders and honorable rooms Holy Land. For if he Holy Land, and in the holy Saint Jerome saith) better holy days, and such others holy purpose. And therefore saith holy sermon, is yet to home I like also marvelously home, if they be not home, with their beasts too home about their business, if home to dinner, for service home to mine house and home and be merry that home -- now might this home . And then might he home among his neighbors, whereof home ! But how shall we home , and those that be home, and by the decay home, tie ropes to their home well enough too; so home persons sworn and examined honest men, and are so honest friend will be loath honest neighbor Brother Bizance. Well honest depose in cause of honest will not for his honest neighbors ween he were honest neighbors ween he were honest neighbors ween he were honest man for heresy. And honest man hath himself, or honest, good, and indifferent till honest as he is, whatsoever honest man, or meet to honest neighbors dare swear that honest, virtuous widows that would honest mind unto the small
as is keeping of
went about it, take
this tale this good,
neck. And afterward when
were they never so
never heard yet any
to be of good
be found false: then
to save his own
there, iwis, no great
an oath of his
not to be called
men "call it an
it be to the
the spirituality calleth the
that they call the
of spiritual persons the
they call it an
that they call the
he saith such worldly
maintenance of such worldly
the maintenance of worldly
not to be called
maintenance of that worldly
maintenance of that worldly
maintenance of that worldly
maintenance of the worldly
spirituality call the worldly
He telleth me that
anything against their worldly
to have the worldly
to have the worldly
to have the worldly
to have the worldly
to have the worldly
no man may "covet
of God that worldly
I wist ne'er what
as to call worldly
that honor were not
such worldly honor the
God were dishonored, that

honest laymen in their service 10, 53/ 22
honest men with them to 10, 164/ 35
honest man saith untrue. The 10, 96/ 17
honest men, dwellers upon the 10, 16/ 20
honest in appearance, were in 10, 160/ 31
honest layman that would for 10, 51/ 25
honesty and to be cleared 10, 127/ 1
honesty would that he should 10, 18/ 25
honesty -- lest men might 10, 59/ 25
honesty nor no very great 10, 83/ 6
honesty therein; and yet I 10, 47/ 14
honor but dishonor" -- and 10, 41/ 34
honor to God." All this 10, 41/ 35
honor of God"; and that 10, 41/ 30
honor of God, and which 10, 42/ 5
honor of God, and of 10, 47/ 3
honor of God. And therefore 10, 41/ 13
honor to God. And surely 10, 42/ 18
honor of God. And here 10, 43/ 12
honor appertaineth -- are lawfully 10, 44/ 31
honor, spiritual men both religious 10, 42/ 19
honor spiritual men both religious 10, 43/ 14
honor to God, but rather 10, 42/ 17
honor that they call the 10, 43/ 12
honor which they call God's 10, 43/ 20
honor that they call the 10, 43/ 26
honor that they call the 10, 47/ 3
honor of the Church and 10, 41/ 12
honor is "only due to 10, 41/ 28
honor and riches," etc., than 10, 176/ 24
honor of priests exalted that 10, 174/ 16
honor of priests exalted." And 10, 174/ 28
honor of priests exalted and 10, 175/ 7
honor of priests exalted and 10, 175/ 28
honor of priests exalted and 10, 176/ 9
honor of priests exalted that 10, 176/ 29
honor without offense except it 10, 41/ 29
honor that worldly folk do 10, 44/ 9
honor he meant. For where 10, 42/ 6
honor used to God's dishonor 10, 44/ 3
honor . But yet he telleth 10, 42/ 25
honor of God. Here he 10, 42/ 22
honor were not honor. But 10, 42/ 25
Debellation of Salem and Bizance: Concordance of Major Terms

Thomas More Studies 9.2 (2014)
happen, of enmity, or living showeth no manner may ween and have and put out their And in such other that had stolen a he took another man's neighbor because his neighbor's fresh in their guarded leg, like a shipman's to put it into this. But this good reckoning himself without his that reason kill up and liken together genteel slender sides; and the to the other genteel before Michaelmas: the good babbled there all this least, four or five came home to mine horse, or robbed a burn up another man's him in his own they both defend husbandmen's break in, defend their away -- yet men's for defense of folk's hood!" Which when the and Friar Lambert, Friar heresy, save only Sir this two or three would not for a And therein, of a many more than two made two or three the babbling of two we shall have a cannot prove that this as men eat, and be forsworn to the all fear of bodily about, they should do hope of lucre, or any hope of amendment. Saint Cyprian hope that it shall never horns and flock and swarm horrible crimes, the same law horse, or robbed a house horse against the law, should horse stood and looked over hose and their gay golden hose, and so should be hospitals of some certain new-fashioned host of ours prayeth you host, which is therefore after hounds and greyhounds and all hounds, or goodedly greyhounds, to hounds yet much less like hounds neither, and that for hour came on as God hour !" And surely, good readers hours, I trow. Howbeit, there house and there blamed Cliff house, go give him a house, but he that would house at such time as houses from thieves and help houses themselves. And as for houses should be defended well houses there shall need no housewife heard, she waxed as Huessgen, and Zwingli; and here Hugh Oldcastle once (in the hundred years have accepted and hundred pounds have done them hundred and six leaves (for hundred, that would say that hundred (as they should haply hundred (no, not though they hundred hap in very deed hundred years anyone was wronged hunt and kill also such hurt of himself and his hurt -- yet are there hurt and no good. And
whom he hateth, to hurt twain whom he loveth 10, 94/ 34
in, to the great hurt of his hearers) that 10, 116/ 7
still and rather do hurt than good. Here you 10, 188/ 28
his soul to do hurt either to his own 10, 152/ 19
well, can do no hurt . But and if every 10, 73/ 29
cause of far more hurt and harm in the 10, 104/ 32
that it were great hurt to keep it. The 10, 88/ 34
that there is great hurt in the keeping, that 10, 105/ 12
been worse afeard than hurt ? A man may fear 10, 94/ 8
that he shall not hurt neither accuser nor witness 10, 97/ 26
that it were none hurt to change now this 10, 88/ 33
new, contrary deposition may hurt the same party whom 10, 150/ 29
new, contrary deposition may hurt the same party whom 10, 150/ 35
without yet much more think he meant none hurt ? "Good remedy," saith this 10, 100/ 27
that there were any hurt . But in the words 10, 39/ 18
such case as to hurt meant in the whole 10, 64/ 11
crimes neither, without great hurt them whom they have 10, 48/ 22
saith doth here much hurt and damage to the 10, 70/ 33
that they shall take hurt . "How shall we have 10, 100/ 26
innocent can possibly take hurt ? But here you see 10, 145/ 13
occasion of them, prove hurtful and over grievous to 10, 215/ 31
long continuance they become hurtful ) he proveth not one 10, 216/ 8
make him loath, for hurtling of one whom he 10, 94/ 33
-- that, whereas the husband would be loath to 10, 19/ 17
out: like as a husband whose wife were in 10, 5/ 29
it among good, poor husbandmen that should till the 10, 35/ 5
for they both defend husbandmen's houses from thieves and 10, 142/ 8
in detestation of such hypocrisy , and therefore he that 10, 60/ 3
man in reproaching of hypocrisy , to be like his 10, 63/ 20
man's mouth by a hypocrisy , of whom a man 10, 59/ 32
he taketh not that hypocrisy for virtuous. And therefore 10, 60/ 4
such fashion by a hypocrisy saith it in his 10, 60/ 2
grudge and call them hypocrisy for their alms, and 10, 53/ 31
will then call them hypocrisy for their alms that 10, 55/ 13
man in dispraise of hypocrisy , and not spoken by 10, 60/ 11
scribes and the Pharisees " hypocrites ." But then that I 10, 24/ 18
and pain be but hypocrites for all that, and 10, 212/ 8
of a passion of ignorance or frailty -- he 10, 83/ 28
passions, but passions of ignorance and of frailty, and 10, 68/ 31
a passion growing of ignorance, or of frailty, speak 10, 79/ 7
perceive his oversight and ignorance in another manner touching 10, 83/ 12
for his passion of ignorance , he may put up 10, 68/ 33
can take thereby) as ignorant sometimes who be his 10, 131/ 9
we be all frail, ignorant , and unstable, though we 10, 61/ 22
folk began upon that ill book of Division to 10, 9/ 23
not yet been so ill spent as it hath 10, 141/ 34
a man might answer ill . And therefore whereas Simkin 10, 224/ 30
goodly greyhounds, to such ill-favored mastiffs. And then, to 10, 142/ 22
leaveth out in his illation that he maketh upon 10, 62/ 33
upon London Bridge the image of the blessed martyr 10, 16/ 13
in talking unto an image of our blessed Lady 10, 16/ 15
madness such imaginations against images as these heretics have 10, 16/ 10
in his madness such imaginations against images as these 10, 16/ 10
in this world could imagine or devise for any 10, 221/ 5
of, I could not imagine that ever he meant 10, 198/ 19
bring it about, they imagine how they may bring 10, 105/ 31
all the world can imagine for his surety -- 10, 95/ 4
the book is there imagined of them -- he 10, 59/ 4
some say"s false, imagined lies -- and though 10, 171/ 13
instrument is a false, imagined slander against the ordinaries 10, 168/ 5
this good man here imagineth that might happen, of 10, 106/ 24
cause that himself there imagineth ) have punished many, and 10, 58/ 11
pretend that by God's immediately of God, that the 10, 202/ 28
do to by authority immediately of God; and for 10, 206/ 30
so high, and so immediately of God. And yet 10, 206/ 15
they pretend to have immediately of God. And yet 10, 207/ 1
a mean and not immediately of God. And to 10, 207/ 4
rulers pretend to have immediately of God. As, for 10, 206/ 10
as they have indeed, immediately of God, every whit 10, 203/ 5
have the same things immediately derived from God that 10, 203/ 14
have their whole authority immediately derived of God, in 10, 207/ 19
so high and so immediately derived of God, as 10, 207/ 32
so high and so immediately derived of God that 10, 208/ 13
high therein, nor so immediately derived from God. But 10, 208/ 15
so high and so immediately derived from God, etc 10, 214/ 2
that they have authority immediately derived from God that 10, 214/ 9
so high and so immediately of God, he putteth 10, 207/ 6
pretended, but truly had immediately . . . of God"; I say 10, 206/ 3
grant of princes is immediately of God indeed (as 10, 207/ 20
they have their authority immediately of God indeed. But 10, 207/ 30
have their authority therein immediately from God to do 10, 214/ 12
pretend to have authority immediately from God. To this 10, 214/ 6
they pretend to have immediately to those words of 10, 174/ 30
sufferance finally, for his
poor wit greatly to
good man's distrust cannot
not his matter, but
one piece that anything
be a let and
-- since it is
have sworn false, it
they will. Wherein he
truly rehearseth, do not
but the harm is
were of such high
conjunction "if," he saith,
the man have an
I am a man
and admit a case
offender should be punished,
the trespass, and for
upon this arrest and
words upright, and to
he not only did
which he hath here
this good man thus
by me, any one
book was but an
no man from the
perceive that my words
the realm profitable. What
words, now? Do they
-- do these words
which words it is
my words it were
three things is determinately
a sentence that himself
the three. And neither
excluding of this man's
so cunning in his
a special insight in
but that there were
office should follow the
daily grow by the
division, set forth and
bold, take courage, and
immedicable malice, as a desperate
impair his part. For if
impair it -- they will
impareith it much, as a
impareith any point of mine
impediment to the ordinaries, or
implied in my words that
implieth that even thereby we
implieth that if they will
import that himself saith the
importable unto the whole realm
importance that it were either
importeth pride, as by God's
importunate , and one whom no
impossible , to see what might
imprisoned , or arrested alike; which
imprisoning , use to put no
imprisonment upon good abearing, the
impugn mine -- in those
impugn the law that he
impugned , made against heretics, was
impugneth upon his own unreasonable
inch yet the nearer. Lo
incident (as I show in
inclination toward pity, in preserving
include no farther but that
include these words, now? Do
include , as he saith, that
include that I say that
included that he knew seven
included that I knew seven
included to any one of
include in them -- and
includeth those words of mine
including . For I say, and
inclusives and exclusives that he
inclusives and exclusives, when he
incomparably much more harm in
increase of heretics -- as
increase of heretics and hindrance
increase division with devising and
increase , and for lack of
increase them or maintain them
increase , they shall make the
increase of heresies many innocents
increase and growing of the
increase by occasion of it
increase -- yet since he
increase as I speak of
increase that (by such insurrections
increase of heresies that the
increase and preserve the Catholic
increase of heresies they cannot
increase of heretics, which, whereas
increase of heresies, with the
increase of heresies would follow
increase their credence. Yea, and
increased . And therefore not only
increased and multiplied, the faith
increaseth that suspicion twice so
increaseth into their ears that
inculcateth the lack of fruit
indemnity at all. And therefore
indemnity of the said accusers
indemnity ." That is well and
indemnity of the witnesses in
indemnity of the witnesses in
indemnity of the witnesses in
indemnity of the witnesses. But
indict a man that is
indicted neither, but, after all
indicted of felony. And I
indicted , but delivered forth free
indicted . What is his trouble
indicted , if the matter were
indicted of felony may be
indicted of malice, or of
indicted at a sessions and
indicted be put unto no
indicters are his accusers, and
indicters may have evidence given
indicters were instead of them
indicters use not to show
indicting nor at his arraigning
indictment or open accuser, or

Thomas More Studies 9.2 (2014)
judges, before whom the
pass by, and by
afresh, without laying that
to be found by
weight of the first
felons to answer without
judge hath by such
not guilty, notwithstanding that
And then were every
the inquisition and the
suit of office an
the king's justices upon
in their senes or
open inquisition as are
to proceed but upon
suit of office and
though this law by
good abearing, and to
the not proceeding without
it is not like
this third piece, of
man putteth here between
yet farther, that upon
this ordinary law of
men to answer upon
-- not and take
felons to answer without
as for presentments and
pride, far from such
pride, far from such
pride far from such
the clergy all such
to use as for
I never saw no
pride far from the
when he presumeth such
the things be but
the said law be
he showeth himself not
is honest, good, and
part, but a request
that they be now
is not righteous nor

indictment is no attainder to
indictment never would be found
indictment unto his charge. And
indictment in their counties, for
indictment , that serveth for nothing
indictment , but in heresy it
indictment at the leastwise an
indictment . And though Master More
indictment a suit of office
indictment of heresy should serve
indictment , if there were no
indictment at the common law
indictments at the common law
indictments at the common law
indictments of felony, for avoiding
indictments , is not good; nor
indictments , as though I had
indictments be better in felony
indictments -- whereupon men be
indictments upon treason or felony
indictments in that point, is
indictments at the sessions. For
indictments and the suit ex
indictments at sessions, the indicters
indictments is many times fain
indictments , nor yet to them
indictments and presentments to them
indictments , as in treason is
indictments , what effect would come
indifference and equity as ought
indifference and equity as ought
indifference and equity as ought
indifference and justice as himself
indifference to find faults in
indifference in it. Now, good
indifference and equity that I
indifference in a witness --
indifferent of themselves and may
indifferent or not. And if
indifferent , when he bringeth in
indifferent till the contrary be
indifferent and equal for us
indifferent and righteous. For they
indifferent that a greater offender

Thomas More Studies 9.2 (2014)
themselves be good and indifferent or not, I will 10, 218/ 7
it to a more indifferent way than it is 10, 113/ 30
treatise become through grace indifferent, righteous, meek, liberal, and 10, 178/ 2
here -- Salem, being indifferent, had been like to 10, 224/ 6
that if I were indifferent, I would make some 10, 189/ 26
and to declare himself indifferent, but that the desire 10, 176/ 8
spiritual man just and wise, that whoso list indifferentily to read both the 10, 86/ 14
spirituality to have spoken indifferently and to have told 10, 20/ 10
from us, his grievous indignation upon us. And therefore 10, 15/ 31
of heresies that the indignation of God were sore 10, 119/ 20
into the grudge and into the grudge and men -- and to " 10, 26/ 17
the judge that they induce the people" -- "to 10, 49/ 26
of his own conscience induced him in his conscience 10, 161/ 33
multitude of the spirituality induced reasonably thereto could not 10, 160/ 33
might the judge, being induced men to the contrary 10, 52/ 6
that case of an induced by certain tokens and 10, 160/ 23
were in a danger indurate mind stand so accursed 10, 113/ 34
and both parties more inevitable. And that he meaneth 10, 160/ 32
of doubt and fear of infamous among such others (if 10, 15/ 14
heresies for fear of infamy, and to be had 10, 23/ 12
purge himself of that infamy. Surely, good readers, whatsoever 10, 23/ 4
flee, whereby he might infamy, or else to do 10, 112/ 10
appear, whereby he might infect others: then he granteth 10, 182/ 2
priests be so far infect others, it seemeth convenient 10, 169/ 1
that he is so infected with such a proud 10, 176/ 18
that he is so infected with desire and affection 10, 174/ 15
preferred hath so far infected with the desire and 10, 176/ 28
man that is not infected them that if a 10, 176/ 10
man that is not infected with the said desire 10, 174/ 27
be all so sore infected that it will be 10, 177/ 11
are of fools an infinite number." And because this 10, 54/ 25
sum total to the infinite number of four. The 10, 208/ 35
and not "mentire," which infinitive mode in what book 10, 226/ 10
more heretics, should secretly inform the ordinary, and that 10, 73/ 31
openly come now and inform the inquest came either 10, 134/ 3
the matter as witnesses inform a judge? He might 10, 149/ 18
preach, hold, teach, or inform others in heresy, there 10, 168/ 31
at the bar to inform them in the matter 10, 149/ 17
the court for to inform them. And then first 10, 149/ 8
good that he again inform the ordinary thereof, and 10, 72/ 18
to help other, to inform other, and to instruct 10, 61/ 28
nothing but for an
before them upon secret
yet upon such secret
he upon whom the
possibility that all that
that will give secret
into the temporal for
King's Council, upon secret
made unto him and
save for such secret
judge know by sure
them that gave them
Chancellor, upon such secret
sometimes upon great secret
only by way of
forthwith, useth yet his
to a judge secret
who hath given the
them that gave them
he that first gave
upon twenty such secret
give light credence upon
or openly and likewise
say they were secretly
and after it were
and after it were
so taketh them that
with him in some
to read in Lincoln's
by ratification, by Pope
and kill, also, much
daily to folk as
that he that is
as he that is
sometimes happen that an
be sure that none
might mishap that some
suffer many more good
point but that an
if it happen one
law such that none
a man of very
this manner the most

information; and seeing also what
information first, use always there
information very well avow the
information is made be such
information were wrong. But that
information, but if he be
information of the jury, I
information, cause the king's attorney
information given him, may (as
information, I would not for
information that some one man
information. And he saith farther
information have put some out
information to put some folk
information to bring the matter
information and all these others
information of such things as
information, and yet thinketh by
information before they were sworn
information also; and yet will
information afterward call him forth
information made to them of
informed the court. And now
informed. To this, since I
informed the judges that they
informed the judges that they
informeth the ordinary of them
Inn of the Chancery, because
Inn, and there were in
Innocent Ill in a whole
innocent people openly, and turn
innocent as they; and of
innocent may by arresting for
innocent and arrested for heresy
innocent may take harm thereby
innocent can take harm thereby
innocent might take harm, we
innocent men take harm. But
innocent may take harm: yet
innocent to take harm by
innocent may take harm thereby
innocent simplesse or he that
innocent man that is may
there held by Pope
possibility fall upon an
because only that an
this world, whereby none
by those laws an
to wit, because some
law because that an
faith to condemn an
shrews beguile the good,
may make you his
-- though the man's
but only that an
law may sometimes an
Lucius and this Pope
effect to help an
suspicione notabiles, nisi statim
concerning heresy, that many
our dispicions is of
unlawful men to condemn
unlawful men to condemn
needless pretense of preserving
is to wit, that
by the change, more
therefor, yet shall both
is the safeguard of
bill, and show that
as they; and of
be not judges, nor
this matter that neither
to wit, that none
to perform it, that
them is' provide that
doubted also that some
increase of heresies many
unreasonable, he saith, that
good zeal to keep
hath done, that sometimes
be not judges,' nor
of God'; and that "
neither himself nor the
give evidence to an
all they cause the
soever they give the

**Innocent** III, and many great 10, 144/ 26
**innocent** , will put one of 10, 164/ 25
**innocent** may sometimes take harm 10, 118/ 33
**innocent** can possibly take hurt 10, 145/ 13
**innocent** may sometimes take wrong 10, 224/ 20
**innocent** may sometimes take harm 10, 228/ 30
**innocent** may sometimes take harm 10, 229/ 10
**innocent** . All this tale, when 10, 163/ 20
**innocent** man, than that himself 10, 230/ 25
**innocent** mind appear, the gladder 10, 14/ 2
**innocent** mind made the sin 10, 226/ 24
**innocent** may hap to take 10, 230/ 2
**innocent** take harm too. And 10, 228/ 35
**Innocent** were very virtuous men 10, 114/ 22
**innocent** man or woman that 10, 183/ 29
**innocentiam** suam congrua purgatione monstraverint 10, 114/ 10
**innocents** -- that be not 10, 183/ 15
**innocents** that happen by the 10, 124/ 25
**innocents** than to condemn offenders 10, 146/ 18
**innocents** than to condemn offenders 10, 155/ 21
**innocents** out of danger and 10, 88/ 3
**innocents** may take harm thereby 10, 148/ 3
**innocents** take more harm. What 10, 228/ 37
**innocents** be saved harmless well 10, 183/ 7
**innocents** , the effect is the 10, 168/ 3
**innocents** might be much harmed 10, 229/ 20
**innocents** many made nocents, to 10, 121/ 28
**innocents** be punished, nor yet 10, 169/ 7
**innocents** should be punished nor 10, 172/ 11
**innocents** shall be punished. But 10, 172/ 23
**innocents** by the same laws 10, 183/ 27
**innocents** shall be saved harmless 10, 147/ 30
**innocents** might by such perjured 10, 183/ 24
**innocents** must needs take much 10, 224/ 24
**innocents** may come to trouble 10, 119/ 32
**innocents** out of trouble as 10, 113/ 14
**innocents** might happen upon the 10, 183/ 19
**innocents** punished, nor yet that 10, 170/ 29
**inordinate** appetite of honor is 10, 41/ 30
**inquest** never hear any one 10, 107/ 21
**inquest** at the common law 10, 149/ 32
**inquest** to present it, but 10, 140/ 24
**inquest** an oath, nor by 10, 161/ 37
Now, besides that the
now and inform the
give evidences to an
have been given unto
in leets, " and all
they now trust the
be open things and
as do none otherwise
places special officers to
judges award writ to
send a writ to
not if I did
he sendeth me to
him a commission to
juries in charge to
if Master More will
But what if I
would not have heresies
meant not of such
to the bishop or
the bishop or other
that the bishop or
Division that "he that
-- that he that
peace be accursed for
the realm accursed for
to be upon the
if I should with
said statute that the
upon some such open
understandeth the law Ut
understood the chapter Ut
with the ca. Ut
in hand with, Ut
upon it, which our
never meant of such
things that by such
where he speaketh of
such inquisitors, and such
such inquirers and such
we take by our
sure that by these
a law for these
inquest hearing the same witness
inquest came either secretly or
inquest , then is that witness
inquests of plain and open
inquests too, as many as
inquests , it were peril instead
inquirable , with pains also set
inquire but only by way
inquire , proceed, and do therein
inquire of what fame and
inquire of his fame, and
inquire . But, now, his "some
inquirers ) that he knoweth not
inquire of heresy: therefore, lest
inquire for the truth in
inquired of them, and I
inquired of. And yet they
inquirers and such inquisitions as
inquirers , or such other learned
inquirers of heresy see that
inquirers may enjoin such as
inquirer of heresy taketh knowledge
inquirer of heresy taketh knowledge
inquiring against heresies -- none
inquiring of heresy. But yet
inquiry -- for they may
inquiry thus hap to find
inquisition and the indictment of
inquisition as are indictments of
inquisitionis , that he allegeth, nor
inquisitionis as well as this
inquisitionis negotium and li. vi
inquisitionis , wherewith he would in
inquisitions do not -- but
inquisitions as ours are, of
inquisitions are in heresies presented
inquisitions of heresies, in the
inquisitions as they make, that
inquisitions as do none otherwise
inquisitions , that only serve to
inquisitions no man should fall
inquisitions . Which if they might

Thomas More Studies 9.2 (2014)
of the law called
inquisitores
chapter meant of such
inquisitores
or other the spiritual
inquisitores
man hath a special
insight
readers, see what little
insight
a sure and an
insoluble
would have it, and
does not know that
instead
and to his own, and
instead
another -- and so
instead
the other; or else,
insoluble
that office. And then
instead
have that law stand
instead
in the indicters were
instead
inquests, it were peril
instead
fain defend. And then,
instead
theirs in scorn, and
instead
nor diligently and plainly
instinct
doctrines that is to
instead
inform other, and to
instead
not diligently and plainly
instead
in plain and diligent
instinct
emboldening of heretics, the
instead
and confuteth them for
instead
-- and handled so
insufficient
find is very far
insufficiently
and confuteth them for
insufficient
now, when his new
insufficient
with change of the
insufficiently
? By this wise reason
insurrection
in a sudden traitorous
insurrection
trouble and business, with
insurrections
increase that (by such
insurrection
wot of, nor willingly
intent
we be and ever
intent
frailty, and yet not
intent
And I no more
intent
did I, nor never
intent
his books labor and
intent
say I did rather
intent
surely I do not
intent
neither have done nor
intent
than many others have
intent
his mind that he
intent
as I trust too,
intent
be judge. And I
intent
to me. And whosoever
intent
you see well yourselves
intent

Debellation of Salem and Bizance: Concordance of Major Terms 270

10, 185/ 17
10, 185/ 16
10, 194/ 26
10, 33/ 13
10, 32/ 32
10, 37/ 21
10, 101/ 29
10, 119/ 4
10, 107/ 4
10, 121/ 25
10, 164/ 13
10, 98/ 7
10, 134/ 19
10, 134/ 8
10, 208/ 32
10, 25/ 19
10, 43/ 17
10, 61/ 33
10, 61/ 29
10, 42/ 16
10, 45/ 16
10, 168/ 5
10, 41/ 19
10, 98/ 35
10, 92/ 15
10, 110/ 18
10, 119/ 22
10, 104/ 35
10, 50/ 35
10, 87/ 17
10, 69/ 23
10, 157/ 12
10, 15/ 7
10, 210/ 4
10, 225/ 19
10, 61/ 17
10, 57/ 12
10, 157/ 13
10, 63/ 30
10, 14/ 30
10, 225/ 20
10, 23/ 25
10, 120/ 16
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>intendeth</td>
<td>to mock of a</td>
<td>10, 66/30</td>
</tr>
<tr>
<td>intendeth</td>
<td>to have them changed</td>
<td>10, 50/28</td>
</tr>
<tr>
<td>intending</td>
<td>, would yet for shame</td>
<td>10, 64/21</td>
</tr>
<tr>
<td>intendment</td>
<td>, and his proper cases</td>
<td>10, 37/35</td>
</tr>
<tr>
<td>intent</td>
<td>give mine advice to</td>
<td>10, 213/8</td>
</tr>
<tr>
<td>intent</td>
<td>he may be somewhat</td>
<td>10, 25/25</td>
</tr>
<tr>
<td>intent</td>
<td>of his book, and</td>
<td>10, 63/35</td>
</tr>
<tr>
<td>intent</td>
<td>. For in good faith</td>
<td>10, 53/11</td>
</tr>
<tr>
<td>intent</td>
<td>you may, good readers</td>
<td>10, 191/1</td>
</tr>
<tr>
<td>intent</td>
<td>as the great likelihood</td>
<td>10, 57/13</td>
</tr>
<tr>
<td>intent</td>
<td>I would have this</td>
<td>10, 50/9</td>
</tr>
<tr>
<td>intent</td>
<td>sufficeth to him. What</td>
<td>10, 52/23</td>
</tr>
<tr>
<td>intent</td>
<td>that you may</td>
<td>10, 169/21</td>
</tr>
<tr>
<td>intent</td>
<td>that you may see</td>
<td>10, 202/20</td>
</tr>
<tr>
<td>intent</td>
<td>, that he meant not</td>
<td>10, 67/2</td>
</tr>
<tr>
<td>intent</td>
<td>and purpose of his</td>
<td>10, 212/32</td>
</tr>
<tr>
<td>intent</td>
<td>, and not offend therein</td>
<td>10, 175/9</td>
</tr>
<tr>
<td>intent</td>
<td>, and not offend therein</td>
<td>10, 177/4</td>
</tr>
<tr>
<td>intent</td>
<td>that was purposed in</td>
<td>10, 6/9</td>
</tr>
<tr>
<td>intent</td>
<td>that I resemble it</td>
<td>10, 141/24</td>
</tr>
<tr>
<td>intent</td>
<td>men might see that</td>
<td>10, 207/5</td>
</tr>
<tr>
<td>intent</td>
<td>that he should well</td>
<td>10, 35/13</td>
</tr>
<tr>
<td>intent</td>
<td>, good readers, that you</td>
<td>10, 180/22</td>
</tr>
<tr>
<td>intent</td>
<td>of such things --</td>
<td>10, 69/16</td>
</tr>
<tr>
<td>intent</td>
<td>and purpose to procure</td>
<td>10, 69/26</td>
</tr>
<tr>
<td>intercession</td>
<td>of all holy saints</td>
<td>10, 231/10</td>
</tr>
<tr>
<td>interrogare</td>
<td>, propter conscientiam&quot; (&quot;Ask no</td>
<td>10, 85/11</td>
</tr>
<tr>
<td>intolerable</td>
<td>default in the people</td>
<td>10, 18/17</td>
</tr>
<tr>
<td>inventive</td>
<td>the matter -- I</td>
<td>10, 168/7</td>
</tr>
<tr>
<td>introduction</td>
<td>, before the first chapter</td>
<td>10, 10/35</td>
</tr>
<tr>
<td>introduction</td>
<td>, so should he have</td>
<td>10, 10/30</td>
</tr>
<tr>
<td>introduction</td>
<td>; and so is it</td>
<td>10, 10/34</td>
</tr>
<tr>
<td>introduction</td>
<td>he doth not bring</td>
<td>10, 11/17</td>
</tr>
<tr>
<td>introduction</td>
<td>at all. What he</td>
<td>10, 10/37</td>
</tr>
<tr>
<td>inventi</td>
<td>fuerint sola suspicione notabiles</td>
<td>10, 114/9</td>
</tr>
<tr>
<td>invention</td>
<td>is toward evil of</td>
<td>10, 178/18</td>
</tr>
<tr>
<td>invention</td>
<td>and make of the</td>
<td>10, 156/21</td>
</tr>
<tr>
<td>inventive</td>
<td>wit, whereby he can</td>
<td>10, 208/17</td>
</tr>
<tr>
<td>inventive</td>
<td>I have to turn</td>
<td>10, 208/19</td>
</tr>
<tr>
<td>inventive</td>
<td>wit and witchcraft of</td>
<td>10, 3/7</td>
</tr>
<tr>
<td>inverteth</td>
<td>here the order for</td>
<td>10, 126/14</td>
</tr>
<tr>
<td>invite</td>
<td>and hire every man</td>
<td>10, 143/24</td>
</tr>
<tr>
<td>involve</td>
<td>and intricate the matter</td>
<td>10, 168/7</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
Debellation of Salem and Bizance: Concordance of Major Terms

- a perjured witness sometimes
- a frailty, without an
- Mentire est contra mentem
- by the figure of
- what is his own
- ' gone onward in
- rule is naturally before
- Nolite iudicare et non
- but tell them, "Nolite
- saith, "Nolite ante tempus
- simple soul so? For
- a lamb's skin? For
- And therein were there,
- And yet is that
- out of the king's
- peace, every session of
- against the counsel of
- things in English, though
- cause sufficient wherefore that
- so violent and so
- abjuration is perilous, for
- like manner figure Saint
- were (as holy Saint
- names changed, "Salem" into "
- and the patriarch of
- our Savior himself pitted
- right worshipful man Sir
- said already to Sir
- and witchcraft of Sir
- therefore it is that
- moveth the temporality to
- readers, here have I
- his words and, with
- wot well, a great
- onward in its unhappy
- Tyndale, Friar Barnes, George
- among the spirituality as
- will not trust a
- be suffered to be
- him; whereas the spiritual
- witnesses, whose verdict the
- it. But if the
- will, but if the

- inward hatred or corruption that 10, 159/ 26
- inward intent and purpose to 10, 69/ 26
- ire "; that is to say 10, 226/ 2
- irony , or antiphrasis. And by 10, 24/ 26
- irrefragable reason that he layeth 10, 224/ 18
- its unhappy journey " and 10, 14/ 12
- its particular exceptions. And then 10, 164/ 28
- iudicabimini "; and so will that 10, 45/ 28
- iudicare et non iudicabimini"; and 10, 45/ 28
- iudicare " ("Judge you not before 10, 55/ 10
- iwis it is easy to 10, 64/ 14
- iwis to confess himself guilty 10, 166/ 26
- iwis somewhat with the most 10, 78/ 17
- jail to answer." And it 10, 168/ 21
- jail delivery, every leet through 10, 139/ 26
- Jean Gerson himself, as I 10, 19/ 35
- Jean Gerson wrote them but 10, 19/ 30
- Jean Gerson wrote them in 10, 19/ 32
- jeopardous that none of them 10, 125/ 32
- jeopardy of the relapse. The 10, 116/ 32
- Jerome against the old heretic 10, 24/ 26
- Jerome saith) better to leave 10, 81/ 31
- Jerusalem " and "Bizance" into "Constantinople 10, 3/ 14
- Jerusalem in their own proper 10, 144/ 33
- Jerusalem , and for the pity 10, 48/ 17
- John Fineux say, late chief 10, 164/ 4
- John "Some Say" now. And 10, 182/ 21
- John "Some Say," the Pacifier 10, 3/ 8
- John Chrysostom saith upon Matthew 10, 20/ 20
- join with the spirituality, "each 10, 22/ 18
- joined you together this good 10, 202/ 18
- joining mine own unto his 10, 174/ 2
- jolt head, and a great 10, 142/ 25
- journey " and that afterward 10, 14/ 13
- Joye , and some others such 10, 200/ 19
- Judas was among the apostles 10, 200/ 14
- judge so well -- this 10, 137/ 8
- judge in heresy -- he 10, 177/ 29
- judge may call a man 10, 131/ 28
- judge taketh for a sure 10, 149/ 13
- judge accept such a perjured 10, 163/ 10
- judge should set an officer 10, 139/ 20
be suffered to be
much less either, the
I would trust the
oath. For if the
be cruel they should
manner take knowledge or
his Dialogue, and then
use your wisdom and
be made judges to
being called by the
meaneth. For the spiritual
the troth of one
secret hatred which the
twain their best to
persons, which much people
Nolite ante tempus iudicare" ("the matter before, the
-- yet might the
leastwise in a temporal
was once perjured: the
but that the spiritual
them shall, I suppose,
the troth of one
yourselves shall, good readers,
in heresy, if the
so bindeth himself neither
yet be a meet
he said before: the
therefore he cannot certainly
temporal, of which the
the discretion of the
swear false and the
meet to be a
case to the temporal
not, then the spiritual
all reason be his
and you shall soon
content that the spiritual
yourselves shall, good readers,
them put in the
the both trust the
also believe some one
law refuse him, nor

judge in heresy; and laboring 10, 39/ 8
judge both may and will 10, 106/ 25
judge as well, and not 10, 136/ 35
judge did otherwise, and thereupon 10, 161/ 6
judge light heavy and small 10, 182/ 15
judge upon heresy," And upon 10, 184/ 29
judge whether it anything touch 10, 49/ 19
judge it even as you 10, 38/ 16
judge it. But as for 10, 79/ 37
judge, and examined as witnesses 10, 103/ 7
judge not only (as I 10, 127/ 14
judge cannot see, as well 10, 160/ 7
judge as well as they 10, 162/ 11
judge to have been done 10, 65/ 21
Judge you not before the 10, 55/ 10
judge may not by the 10, 156/ 35
judge, being induced by certain 10, 160/ 23
judge an open cause appearing 10, 131/ 26
judge had been clear at 10, 161/ 19
judge upon a displeasure may 10, 132/ 32
judge a very dreaming tale 10, 192/ 28
judge as I durst trust 10, 134/ 22
judge upon the end. But 10, 13/ 25
judge should not ex officio 10, 141/ 4
judge nor jury for the 10, 162/ 23
judge in heresy. For I 10, 175/ 7
judge may with good conscience 10, 157/ 6
judge that he hath none 10, 159/ 32
judge may not have some 10, 156/ 11
judge that if he saw 10, 159/ 21
judge might ween he swore 10, 160/ 12
judge, either in heresy or 10, 177/ 16
judge, to keep him out 10, 132/ 10
judge may compel him to 10, 209/ 24
judge, and not himself -- 10, 117/ 31
judge that upon his words 10, 60/ 16
judge should upon his discretion 10, 139/ 12
judge. These were his words 10, 155/ 19
judge himself. This I there 10, 134/ 20
judge better -- I had 10, 137/ 1
judge alone, not in cunning 10, 135/ 9
judge any default in him 10, 156/ 36
that "if a secular judge be negligent in doing
saw that any spiritual judge hath enterprised in default
seem such unto the judge that they induce him
own conscience shall be I as lief the judge . And I intended also
I as lief the judge might do it as
so secret that the judge cannot see it; and
may the more surely judge . These were, lo, good
by which men must judge whether the man fall
heretic, is enough to judge every such man a
before the same spiritual judge , which lawfully may give
ever made wherein the judge could do none harm
may see that the judge calleth him not but
may see that the judge calleth him not of
heresy before a spiritual judge . And hear now what
whether did he then will give to a good readers, that the judge
none can be his diversity between the one
Licet” was made, the judge helpeth little, because the judge words I note no
deposition true, before the judge his being there such, there provideth that the judge that we shall not
as for the temporal judge
sore partiality in a judge in this: that the judge saying deceived) that every
or corruption that the judge me that the temporal judge lamb. And if the judge and that if the judge say that if the judge
As who saith, the judge a boldness to some
presence. For if the judge oath, forsomuch as the judge I might with conscience
called in before the judge so that he cannot judge could not with conscience

<table>
<thead>
<tr>
<th>judge</th>
<th>be negligent in doing</th>
<th>10, 209/ 22</th>
</tr>
</thead>
<tbody>
<tr>
<td>judge</td>
<td>hath enterprised in default</td>
<td>10, 209/ 32</td>
</tr>
<tr>
<td>judge</td>
<td>that they induce him</td>
<td>10, 161/ 32</td>
</tr>
<tr>
<td>judge</td>
<td>. And I intended also</td>
<td>10, 225/ 20</td>
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<tr>
<td>judge</td>
<td>might do it as</td>
<td>10, 131/ 32</td>
</tr>
<tr>
<td>judge</td>
<td>cannot see it; and</td>
<td>10, 159/ 31</td>
</tr>
<tr>
<td>judge</td>
<td>. These were, lo, good</td>
<td>10, 121/ 4</td>
</tr>
<tr>
<td>judge</td>
<td>whether the man fall</td>
<td>10, 70/ 3</td>
</tr>
<tr>
<td>judge</td>
<td>every such man a</td>
<td>10, 77/ 20</td>
</tr>
<tr>
<td>judge</td>
<td>, which lawfully may give</td>
<td>10, 150/ 30</td>
</tr>
<tr>
<td>judge</td>
<td>could do none harm</td>
<td>10, 163/ 27</td>
</tr>
<tr>
<td>judge</td>
<td>calleth him not but</td>
<td>10, 131/ 27</td>
</tr>
<tr>
<td>judge</td>
<td>calleth him not of</td>
<td>10, 132/ 7</td>
</tr>
<tr>
<td>judge</td>
<td>. And hear now what</td>
<td>10, 132/ 23</td>
</tr>
<tr>
<td>judge</td>
<td>that some of the</td>
<td>10, 54/ 30</td>
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<tr>
<td>judge</td>
<td>secret information of such</td>
<td>10, 102/ 20</td>
</tr>
<tr>
<td>judge</td>
<td>is out of peril</td>
<td>10, 162/ 25</td>
</tr>
<tr>
<td>judge</td>
<td>but God only, that</td>
<td>10, 89/ 11</td>
</tr>
<tr>
<td>judge</td>
<td>and the other, and</td>
<td>10, 137/ 23</td>
</tr>
<tr>
<td>judge</td>
<td>might none otherwise have</td>
<td>10, 159/ 4</td>
</tr>
<tr>
<td>judge</td>
<td>may be partial, and</td>
<td>10, 156/ 5</td>
</tr>
<tr>
<td>judge</td>
<td>to be partial, but</td>
<td>10, 162/ 38</td>
</tr>
<tr>
<td>judge</td>
<td>, in the party's own</td>
<td>10, 93/ 19</td>
</tr>
<tr>
<td>judge</td>
<td>now, good reader, whether</td>
<td>10, 176/ 26</td>
</tr>
<tr>
<td>judge</td>
<td>shall still reject that</td>
<td>10, 161/ 28</td>
</tr>
<tr>
<td>judge</td>
<td>, and that Saint Paul</td>
<td>10, 54/ 7</td>
</tr>
<tr>
<td>judge</td>
<td>. But what saith he</td>
<td>10, 131/ 30</td>
</tr>
<tr>
<td>judge</td>
<td>? If he say he</td>
<td>10, 163/ 34</td>
</tr>
<tr>
<td>judge</td>
<td>cannot surely see sometimes</td>
<td>10, 159/ 29</td>
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<tr>
<td>judge</td>
<td>in every sentence that</td>
<td>10, 160/ 30</td>
</tr>
<tr>
<td>judge</td>
<td>cannot know, so that</td>
<td>10, 159/ 26</td>
</tr>
<tr>
<td>judge</td>
<td>hath by such indictment</td>
<td>10, 132/ 5</td>
</tr>
<tr>
<td>judge</td>
<td>be partial, such tokens</td>
<td>10, 155/ 24</td>
</tr>
<tr>
<td>judge</td>
<td>be partial, such tokens</td>
<td>10, 162/ 37</td>
</tr>
<tr>
<td>judge</td>
<td>be partial, such tokens</td>
<td>10, 162/ 39</td>
</tr>
<tr>
<td>judge</td>
<td>may accept such a</td>
<td>10, 163/ 1</td>
</tr>
<tr>
<td>judge</td>
<td>to accept such a</td>
<td>10, 163/ 14</td>
</tr>
<tr>
<td>judge</td>
<td>know by sure information</td>
<td>10, 125/ 30</td>
</tr>
<tr>
<td>judge</td>
<td>cannot be sure to</td>
<td>10, 161/ 4</td>
</tr>
<tr>
<td>judge</td>
<td>or report that this</td>
<td>10, 83/ 35</td>
</tr>
<tr>
<td>judge</td>
<td>ex officio; that is</td>
<td>10, 89/ 32</td>
</tr>
<tr>
<td>judge</td>
<td>of certainty that there</td>
<td>10, 159/ 27</td>
</tr>
<tr>
<td>judge</td>
<td>of certainty that there</td>
<td>10, 160/ 18</td>
</tr>
</tbody>
</table>
biddeth us that we "
the court before the
one as the spiritual
then, in that we
that even thereby we
sentence, let the readers
but that if the
as witnesses inform a
neither negligent nor corrupt,
he forbade us to
after that misjudge, and
again that if the
suppose verily that the
sure that where the
the troth of one
the troth of one
his heart where the
could not excuse the
it" given to the
fault that the spiritual
conscience," saying that the
time, did even then
sure thinking in the
you find in this
it wholly into the
bringeth in, which be
it so) much people
reversed that judgment or
which much people have
which much people have
which much people have
should yet not be
to be dismissed, and
time in which he
other side, if he
or not? If he
so slightly that the
cause to change those
to bring the spiritual
of men before spiritual
-- for there the
were so that the
meaneth only the king's
judge not before the time 10, 54/ 9
judge , tell then the truth 10, 85/ 22
judge enjoineth to the other 10, 121/ 20
judge him in the first 10, 152/ 8
judge him in the second 10, 152/ 10
judge . But surely the height 10, 208/ 20
judge be partial, then he 10, 163/ 22
judge ? He might therefore have 10, 149/ 18
judge as they think true 10, 162/ 15
judge before the time, did 10, 54/ 18
judge before the time, too 10, 54/ 19
judge were charged to give 10, 160/ 9
judge were party to the 10, 161/ 8
judge seeth such tokens as 10, 161/ 12
judge as of two juries 10, 131/ 33
judge as of two juries 10, 133/ 8
judge weeneth none, upon tokens 10, 162/ 27
judge if he were deceived 10, 160/ 34
judge "if he will not" 10, 209/ 24
judge should meddle with any 10, 126/ 10
judge could not with conscience 10, 160/ 17
judge that some would after 10, 54/ 18
judge's own conscience, and that 10, 160/ 15
judge's troth, that maketh you 10, 136/ 33
judge's hands than trouble the 10, 135/ 21
judged and sure and should 10, 37/ 17
judged the same. And this 10, 58/ 13
judged the same case otherwise 10, 162/ 8
judged them to do upon 10, 57/ 28
judged them to do upon 10, 57/ 34
judged them to do upon 10, 58/ 2
judged for a felon thereby 10, 79/ 28
judged that he meant not 10, 38/ 17
judged in his mind, and 10, 55/ 4
judged that some of them 10, 54/ 35
judged that all their fantasies 10, 54/ 31
judges think they acquit the 10, 155/ 8
judges that are already, but 10, 173/ 1
judges in suspicion and obloquy 10, 86/ 10
judges ex officio, and whereupon 10, 89/ 5
judges have sufficient and apparent 10, 132/ 30
judges might proceed and put 10, 136/ 17
judges at Westminster, and say 10, 170/ 38

Thomas More Studies 9.2 (2014)
might we trust the judges as well. And this 10, 136/ 23
I defame all spiritual judges -- it appeareth evidently 10, 169/ 20
judges and yet be meet judges in heresy, as the 10, 175/ 3
judges must be in such judges as himself assigneth to 10, 176/ 31
to touch all the judges of every base court 10, 170/ 35
worldly love be not judges , nor innocents be punished 10, 169/ 6
cannot think that the judges would anymore call them 10, 150/ 5
cannot think that the judges would anymore call them 10, 151/ 20
be suffered to be judges in any cause of 10, 172/ 17
more than the king's judges at the common law 10, 161/ 36
lying upon the spiritual judges , they would con him 10, 138/ 2
judges heresy and felony, the judges should be content, notwithstanding 10, 153/ 21
defame all spiritual judges in the court, because the judges by their discretion may 10, 126/ 27
worldly love be not judges might then feign matter 10, 134/ 9
know not the judges, and yet be not judges, and altogether. For such 10, 163/ 36
saith that till such judges may be found, heretics 10, 171/ 31
judges -- would not the judges, trow you, give them 10, 154/ 13
color to teach the judges their part, go tell 10, 69/ 32
be such, the temporal judges being so good as 10, 138/ 5
vist ere this, the judges of a great wisdom 10, 80/ 4
Now as for the judges, verily I have known 10, 77/ 31
be now may be judges still, and have all 10, 171/ 27
is not but that judges spiritual may have some 10, 175/ 2
must be in such judges " which, as he saith 10, 174/ 18
-- then use the judges to bind him for 10, 121/ 17
answer: I think the judges will con him but 10, 133/ 8
peradventure they would) the judges would swear him, too 10, 153/ 34
too, that the spiritual judges have yet hitherto, in 10, 182/ 35
I thereby defame the judges spiritual, where I defame 10, 169/ 16
be evil-handled by the judges , and that in writs 10, 171/ 1
both as witnesses and judges too: that is, the 10, 78/ 9
to such as be judges where there is before 10, 165/ 7
of priests before secular judges, truth it is that 10, 195/ 7
that shall be made judges to judge it. But 10, 79/ 37
thereon) causeth the temporal judges and the king's honorable 10, 126/ 16
also both the temporal judges and the King's Council 10, 125/ 26
ordinaries as of the judges . And yet, lest in 10, 138/ 10
and not to all judges . And in like wise 10, 165/ 8
slander of the spiritual judges in mishandling men for 10, 68/ 2
and say that our judges be good men and 10, 137/ 23
cruelty of the spiritual judges in handling men for 10, 170/ 2
slander of the spiritual judges , and make men ween 10, 226/ 23
<table>
<thead>
<tr>
<th>Terms</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>I would have such costs by the king's judges, as have no spice</td>
<td>10, 171/30</td>
</tr>
<tr>
<td>twelve men or the merry for lack of judges, that are no priests</td>
<td>10, 196/17</td>
</tr>
<tr>
<td>brought again to the praise of temporal judges, neither negligent nor corrupt</td>
<td>10, 162/15</td>
</tr>
<tr>
<td>the praise of temporal judges, a week, nor yet</td>
<td>10, 178/5</td>
</tr>
<tr>
<td>changed. For the spiritual honorable Council and the changed, judges, that the jury not yet</td>
<td>10, 154/6</td>
</tr>
<tr>
<td>be suffered to be judges, that I now remember</td>
<td>10, 137/28</td>
</tr>
<tr>
<td>of changing of spiritual judges, that be now may</td>
<td>10, 171/27</td>
</tr>
<tr>
<td>other men, the one of the nobility, the judges, neither negligent nor corrupt</td>
<td>10, 162/10</td>
</tr>
<tr>
<td>of the Crown the judges, mishandle the people sore</td>
<td>10, 171/2</td>
</tr>
<tr>
<td>by means of false judges; and then prove not</td>
<td>10, 230/3</td>
</tr>
<tr>
<td>worldly love be not ween that the spiritual judges</td>
<td>10, 173/4</td>
</tr>
<tr>
<td>people all the spiritual court, before the selfsame</td>
<td>10, 170/16</td>
</tr>
<tr>
<td>it were informed the judges, that they revoked their</td>
<td>10, 150/3</td>
</tr>
<tr>
<td>it were informed the judges, that they revoked their</td>
<td>10, 151/9</td>
</tr>
<tr>
<td>hard&quot; to find such                                             judges, that he shall take</td>
<td>10, 122/11</td>
</tr>
<tr>
<td>must be in the realm or against the judges, or the other had</td>
<td>10, 174/8</td>
</tr>
<tr>
<td>name one of our guards upon many secret complaints</td>
<td>10, 174/33</td>
</tr>
<tr>
<td>I said, while such good exhortation of the judges, were in seeking make</td>
<td>10, 125/33</td>
</tr>
<tr>
<td>a danger to the judges, that they should have</td>
<td>10, 161/2</td>
</tr>
<tr>
<td>would have the spiritual judges, such as should have</td>
<td>10, 173/10</td>
</tr>
<tr>
<td>defamation of the spiritual judges, I have showed and</td>
<td>10, 169/36</td>
</tr>
<tr>
<td>obloquy. And the spiritual judges, be not so unwise</td>
<td>10, 132/11</td>
</tr>
<tr>
<td>say he mistrust the showed there that the good exhortation of the</td>
<td>10, 163/34</td>
</tr>
<tr>
<td>would have the spiritual judges, of the spiritual court</td>
<td>10, 125/18</td>
</tr>
<tr>
<td>say he mistrust the showed there that the</td>
<td>10, 195/5</td>
</tr>
<tr>
<td>to answer before temporal day. For the same good exhortation of the</td>
<td>10, 178/5</td>
</tr>
<tr>
<td>that he saith the For then if other                                judges, will for that praise</td>
<td>10, 134/31</td>
</tr>
<tr>
<td>men's heads against the should be no spiritual</td>
<td>10, 164/2</td>
</tr>
<tr>
<td>which are the spiritual judges, that they had</td>
<td>10, 173/29</td>
</tr>
<tr>
<td>but before the king's to see whether the</td>
<td>10, 77/30</td>
</tr>
<tr>
<td>judges, before whom the indictment would, if the case</td>
<td>10, 133/4</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
came there. Nor the fewer than are the would have all spiritual But as for our weighed by the spiritual weighed by the spiritual heresy, all the spiritual proved that the spiritual that effect that the be chosen to be and then those spiritual him. Howbeit, since the worldly love be no times upon suspicion the were put in the the manner of the the manner of the and seek for such me forth before the and yet may be worldly love be not prohibition, whereby the king's in trust to be and seek for such two juries. But the words he defameth the point that though the worse opinion of the needs put in the than the less. The Who art thou that Thus saith and thus places are understood of to touch me for judges themselves, in the I will remit the nor pertaining to the he saith that my " a wrongful and untrue and we at your time of the same perecase in point of For though that in
in his own secret

little doubt of your

he shall have any

beginning to corrupt our

judges after reversed that

them out of that

but read them with

people out of that

he can before his

must he mistrust witnesses,

any fault in any

that praise; for surely

that praise. For surely

wherein there be no

troth of your two

try the matters by

fault finding in the

the troth of two

lay here to the

judge as of two

the troth of the

were presented by the

of the juries, the

peace and all the

And there have divers

dispraised the troth of

again -- what the

troth of the petit

judge as of two

the troth of two

were peril instead of

as they give the

though we trust the

him assign me two

calling up of the

you? Yes, and (the

in evidence to the

an evidence, which the

divers times to the

the reason that the

the records, nor the

appear unto the grand

to the judges, the

judgment, you may see, good

judgment, ye shall see the

judgment, thereupon, he shall commonly

judgment, that are temporal men

judgment, or judged the same

judgment, but tell them, "Nolite

judgment, and advise them well

judgment, or else they be

judgment, pass. But yet those

juries, and judges, and altogether

juries, And it appeareth also

juries, must needly be believed

juries, must needs be believed

juries, used: that can I

juries, well, what fault is

juries, and in felony or

juries, at all. For let

juries, I would here wit

juries, ! And this I say

juries, But the judges be

juries, the judges may now

juries, -- heretics might be

juries, may now no less

juries, of the realm accursed

juries, been proved so to

juries, For he that saith

juries, will say, that can

juries, but believeth them well

juries, -- I think the

juries, What hath this good

juries, so much to trust

juries, in charge to inquire

juries, never so well, yet

juries, of very well-known good

juries, whose troth yet many

jury, so desiring, as peradventure

jury, at the bar, in

jury, should not be bound

jury, But hereupon, because I

jury, may lawfully believe him

jury, be not bound always

jury, in their conscience that

jury, not yet departed from
Debellation of Salem and Bizance: Concordance of Major Terms 280

it you: that the
say they be the
is this to any
for information of the
dishonesty sometimes, without either
witnesses. For if the
conscience that the petit
evidence against the petit PROVIDE that if the
first thing that the
that like as the
light but that the
doubt not, and the
lay untroth upon a
lay untroth to a
I neither meant the
himself neither judge nor
men that are the
whether the law be
any one spiritual man
whereupon "the people have
yet was it the
proved contrary, both by
not grudge against God's
negligent in doing of
enterprise in default of
all such indifference and
in speedy doing of
otherwise have done of
that any order of
against the order of
be dismissed of
Fineux say, late chief
or deny charity, delay
manner broken or denied,
whoso taketh from a
was created," because God's
commission and office of
What harm might any
against due order of
of charity denied, and
against due order of
denounceth here all the
jury would not find it
jury . And if he will
jury ?What untroth is there
jury , I marvel much if
jury or bringing of the
jury of their own knowledge
jury willfully, of some corrupt
jury , and be testified by
jury likewise regard the witnesses
jury have given them in
jury may, if they see
jury shall if they believe
jury too. And thus you
jury , nor yet to commend
jury , nor yet to commend
jury nor never took them
jury for the witness on
jury , or other witnesses that
jury or not, and if
just and indifferent, but that
just cause to complain," it
just punishment of God. And
just examination before the King's
just punishment -- yet peradventure
justice ," that then, after "monition
justice to give any such
justice as himself assigneth to
justice or in duly administering
justice but to have refused
justice hath in his hand
justice . But then how hath
justice ": therein hold I well
justice of the King's Bench
justice , and do not duly
justice delayed, any of the
justice the order of his
justice is showed on him
justice of the peace, which
justice of the peace do
justice . Mark, good readers, here
justice delayed, and some of
justice ." This were somewhat prettily
justices of peace accursed, I
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>therein speak first of justices</td>
<td>in general, as it</td>
<td>10, 170/34</td>
</tr>
<tr>
<td>answer before the king's justices</td>
<td>upon indictments at the</td>
<td>10, 132/29</td>
</tr>
<tr>
<td>by commandment of the justices</td>
<td>may so be arrested</td>
<td>10, 126/24</td>
</tr>
<tr>
<td>and the judges, and justices</td>
<td>of peace, every man</td>
<td>10, 135/34</td>
</tr>
<tr>
<td>given him by the justices</td>
<td>a good lesson at</td>
<td>10, 123/34</td>
</tr>
<tr>
<td>this realm should mistrust justices</td>
<td>-- it must in</td>
<td>10, 164/8</td>
</tr>
<tr>
<td>of the king's ordinary justices</td>
<td>, without any other, further</td>
<td>10, 98/16</td>
</tr>
<tr>
<td>would have all the justices</td>
<td>of the peace and</td>
<td>10, 65/4</td>
</tr>
<tr>
<td>the King's Council, or justices</td>
<td>of the peace men</td>
<td>10, 151/7</td>
</tr>
<tr>
<td>every base court and justices</td>
<td>of the peace too</td>
<td>10, 170/36</td>
</tr>
<tr>
<td>seem that &quot;all the justices</td>
<td>of the peace be</td>
<td>10, 184/34</td>
</tr>
<tr>
<td>priests say that the justices</td>
<td>of the peace be</td>
<td>10, 188/2</td>
</tr>
<tr>
<td>abearing awarded by the justices</td>
<td>: he answereth that it</td>
<td>10, 127/32</td>
</tr>
<tr>
<td>by discretion of the justices</td>
<td>, for all the writ</td>
<td>10, 128/28</td>
</tr>
<tr>
<td>as though all the justices</td>
<td>of peace were accursed</td>
<td>10, 188/33</td>
</tr>
<tr>
<td>this matter, because the justices</td>
<td>(saith he), when he</td>
<td>10, 127/34</td>
</tr>
<tr>
<td>already. For if we keep</td>
<td>them well -- I</td>
<td>10, 22/27</td>
</tr>
<tr>
<td>everything concerning his neighbor keep</td>
<td>himself in a clear</td>
<td>10, 61/34</td>
</tr>
<tr>
<td>he saith that I keep</td>
<td>secret such abusions and</td>
<td>10, 211/7</td>
</tr>
<tr>
<td>that was wont to keep</td>
<td>good yeomen, and that</td>
<td>10, 53/32</td>
</tr>
<tr>
<td>to grace again, and keep</td>
<td>him still and preserve</td>
<td>10, 118/21</td>
</tr>
<tr>
<td>laws, to repress and keep</td>
<td>under the bad, and</td>
<td>10, 213/4</td>
</tr>
<tr>
<td>we can, when we keep</td>
<td>them not but make</td>
<td>10, 190/5</td>
</tr>
<tr>
<td>for the law to keep</td>
<td>the witness close is</td>
<td>10, 109/4</td>
</tr>
<tr>
<td>they be sworn to keep</td>
<td>the king's counsel and</td>
<td>10, 130/4</td>
</tr>
<tr>
<td>be, rather, bound to keep</td>
<td>it close, for they</td>
<td>10, 130/4</td>
</tr>
<tr>
<td>not hide it nor keep</td>
<td>it away from you</td>
<td>10, 71/34</td>
</tr>
<tr>
<td>the more wary to keep</td>
<td>himself well from that</td>
<td>10, 80/14</td>
</tr>
<tr>
<td>fear of greater they keep</td>
<td>themselves well from the</td>
<td>10, 81/21</td>
</tr>
<tr>
<td>give mine advice to keep</td>
<td>still those good laws</td>
<td>10, 213/9</td>
</tr>
<tr>
<td>suit ex officio to keep</td>
<td>heresies from great increase</td>
<td>10, 98/35</td>
</tr>
<tr>
<td>fall, which Almighty God keep</td>
<td>from us, his grievous</td>
<td>10, 15/31</td>
</tr>
<tr>
<td>and not rather, to keep</td>
<td>his credence in slandering</td>
<td>10, 64/22</td>
</tr>
<tr>
<td>it often proved, go keep</td>
<td>like schools in another</td>
<td>10, 71/29</td>
</tr>
<tr>
<td>he spoke and to keep</td>
<td>his declaration in store</td>
<td>10, 73/14</td>
</tr>
<tr>
<td>temporal both -- to keep</td>
<td>well and observe such</td>
<td>10, 22/25</td>
</tr>
<tr>
<td>as good zeal to keep</td>
<td>innocents out of trouble</td>
<td>10, 113/14</td>
</tr>
<tr>
<td>the temporal judge, to keep</td>
<td>him out of obloquy</td>
<td>10, 132/10</td>
</tr>
<tr>
<td>thereby cause them to keep</td>
<td>themselves far off from</td>
<td>10, 80/36</td>
</tr>
<tr>
<td>will in this matter keep</td>
<td>no long schools. But</td>
<td>10, 48/2</td>
</tr>
<tr>
<td>shall advise him to keep</td>
<td>the matter secret, if</td>
<td>10, 72/9</td>
</tr>
<tr>
<td>us. And therefore God keep</td>
<td>us from such reformations</td>
<td>10, 15/32</td>
</tr>
<tr>
<td>written: how can I keep</td>
<td>those secret that he</td>
<td>10, 211/16</td>
</tr>
</tbody>
</table>
but shall the better keep themselves from the greater 10, 81/20
and assist other to keep them, though there be 10, 44/33
were great hurt to keep it. The third, that 10, 88/34
very great heed to keep himself from those sins 10, 80/18
for their own surety keep their own tongues still 10, 97/3
lovingly," to "repress and keep under" those "ungracious folk 10, 22/19
such witnesses unto to keep them close upon pain 10, 109/28
he called his churlish keepers "dogs," and when he 10, 24/14
matters -- His Grace keepeth not two bishops of 10, 138/12
he hideth them and keepeth them secret himself as 10, 211/15
of his Apology, by / have in his keeping both thee and me 10, 12/26
were harm in the be better for the keeping , while he cannot defend 10, 105/9
be sometimes negligent in the will to the keeping of the Catholic faith 10, 87/21
laws of fasting and keeping of God's commandments. And 10, 69/11
God; namely since the keeping of people from heresies 10, 23/20
in their service, and keeping of a good, worshipful 10, 53/22
show that of the keeping of that law there 10, 119/30
worldly countenance, as is keeping of honest laymen in 10, 53/22
of their souls and keeping the favor of God 10, 23/19
coroner, and the law, keeping no store of him 10, 107/17
walking to and fro, keeping no manner order, and 10, 7/2
were committed unto their keeping . Now you see, good 10, 176/2
again or else in this gear, of always keeping it counsel so long 10, 32/27
great hurt in the keeping witnesses close, upon a 10, 109/13
hath need of good keeping , that shall we now 10, 105/13
me, without either order keeping ; women wot what cauldle 10, 6/3
is preserved and heresies kept under, those arguments all 10, 223/28
where the witnesses are kept away for fear. Else 10, 13/37
these good laws well kept which this good man 10, 108/19
all, and always, be kept , neither in heresy nor 10, 146/2
mind here to have kept schools with him yet 10, 70/32
have that order always kept , but only in such 10, 36/32
in such case be kept from the knowledge of 10, 75/7
the good old provisions kept , than this Pacifier doth 10, 96/7
by this order always kept , perish in the meanwhile 10, 146/2
be well repressed and kept under betimes. The Sixteenth 10, 70/35
meanwhile why they were kept so. And, therefore, whereas 10, 22/31
that suit to be kept were a thing that 10, 124/21
that those which I kept secret be those that 10, 86/31

should witness be surely

to another, and sometimes

little while. And I

the laws may be

law must needs be

other of his clouted

as cold as a

might by that reason

he shall if he

to rob, despoil, and

and yet would not

eat, and hunt and

promise ye, if he
doth there no man

servant of his would

a book therefor, to

ye wot well) also
done (no man neither

was slain, many thousands

that robbeth him and

say that by “almost

that is afraid of

suspect of heresy such

out indeed against every

spiritual dignity for some

But of any such

runneth out against every

some man to that
to the doing Which
to the doing Which

the selfsame ways to

quench but rather to

I perceive, have the

the matter to the

the matter to the

complaint made to the

right expedient” that “the

that pretense against the

of very famous memory

prince of blessed memory

kill him. And the

have recourse unto the

grudge and peradventure the

kept  close and unknown), I 10, 97/ 34

kept  , you see well, all 10, 124/ 18

kept  myself meetly well within 10, 173/ 32

kept  and observed without peril 10, 193/ 35

kept  , but if you will 10, 124/ 37

kettle  . But look, good readers 10, 60/ 26

key  . The Eighth Chapter His 10, 41/ 5

kill  up hounds and greyhounds 10, 142/ 1

kill  that man fall thereby 10, 98/ 8

kill  , also, much innocent people 10, 105/ 2

kill  one, and one that 10, 68/ 29

kill  also such other beasts 10, 142/ 6

kill  thee he shall be 10, 95/ 17

kill  another even suddenly upon 10, 69/ 4

kill  him. And the king 10, 95/ 16

kill  up all the bandogs 10, 141/ 32

kill  another but with the 10, 94/ 20

killed  nor struck, nor none 10, 69/ 14

killed  too, and the war 10, 210/ 27

killeth  him too. Now, so 10, 219/ 1

killing  with a club” he 10, 31/ 27

killing  shall have his adversary 10, 98/ 5

kind  of purgation as the 10, 116/ 3

kind  of men. For there 10, 31/ 19

kind  of worldly honor he 10, 42/ 30

kind  of venial sins as 10, 80/ 29

kind  of men, spiritual and 10, 31/ 15

kind  of purgation which if 10, 115/ 8

kind  of folk will not 10, 147/ 12

kind  of folk will not 10, 155/ 32

kindle  it that he used 10, 225/ 33

kindle  division. And therefore verily 10, 210/ 5

king  reform them after his 10, 182/ 5

king  and his Council, and 10, 89/ 19

king  and his Council, and 10, 92/ 10

king  and his Council, "it 10, 93/ 1

king  and his Council look 10, 170/ 27

king  , or that ever there 10, 209/ 13

King  Henry VII, father to 10, 52/ 15

King  Henry VII, father of 10, 52/ 20

king  bade him, "Fear not 10, 95/ 16

king  , that His Highness, upon 10, 75/ 32

king  not give his assistance 10, 76/ 10
he came to a king and complained how sore
our sovereign lord the king that now is; wherein
our sovereign lord the king that now is, willed
wot well, that the king our sovereign lord delivered
any need of the king and the realm required
in the time of King, Henry V), that was
than once before the king's honorable Council -- I
proved contrary before the I said that the
examination had by the king's honorable Council, always found
besides, both by the king's honorable Council and the
forth out of the king's jail to answer." And
desire to put the King's Council to any business
his costs by the king's judges, that are no
of effect in the king's laws to arrest any
such opinion of the king's gracious Highness as that
but that if the King's Highness do as I
tarry forty days, the king's Council used also sometimes
the lords of the king's most honorable Council, and
proved false before the king's most honorable Council, not
accused those offenders, the king's courts can declare, and
false complaints by the king's gracious commandment examined. And
gracious commandment of the King's Highness have examined divers
addition thereto: that the King's Grace should expressly be
and that here, the king's attorney is. For as
sometimes brought into the king's courts to give evidences
so brought into the king's court to give evidence
in any of the king's courts. Now, good readers
chosen the other: the king's gracious Highness himself; which
suit to trouble the King's Grace or his Council
hath also driven the King's Grace and his Council
right expedient that the right expedient that the
is expedient that the expedient, therefore, that the
he would have the he deviseth that the
own saying -- the such exhortations to the
he would have the he calleth upon the
in any of the right worshipful of the

10, 95/ 14
10, 52/ 16
10, 52/ 21
10, 52/ 28
10, 209/ 18
10, 110/ 15
10, 179/ 29
10, 184/ 6
10, 129/ 3
10, 170/ 11
10, 135/ 33
10, 168/ 21
10, 93/ 22
10, 196/ 17
10, 168/ 33
10, 76/ 16
10, 183/ 2
10, 168/ 20
10, 68/ 4
10, 78/ 24
10, 227/ 17
10, 143/ 30
10, 76/ 32
10, 78/ 26
10, 32/ 11
10, 144/ 8
10, 149/ 28
10, 149/ 31
10, 150/ 12
10, 138/ 7
10, 98/ 17
10, 155/ 6
10, 169/ 3
10, 169/ 17
10, 171/ 8
10, 172/ 10
10, 172/ 14
10, 172/ 35
10, 173/ 20
10, 173/ 28
10, 182/ 27
10, 43/ 33
10, 136/ 2
Return to Index

Debellation of Salem and Bizance: Concordance of Major Terms 285

Thomas More Studies 9.2 (2014)

to answer before the
witnesses taken before the
secret information, cause the
no more than the
in communication before the
for dread of the
hath been before the
just examination before the
of counsel how the
without offense of the
and punished by the
do thereby mishandle the
temporal judges and the
but should at the
-- yet may the
king's prohibition, whereby the
the face of the
he mean that the
chief justice of the
doubt not, in the
persons, whereas by the
no more than the
made contrary to the
as are "against the
the beginning by the
sworn to keep the
may not disclose the
to appear before the
found false before the
temporal judges and the
before rehearsed. For the
he meaneth only the
officio, but before the
it not), of the
realm." Verily if I
thanks for. For who
I say that I
since that I never
And verily, if I
or Salem, I never
he in this case
say that I never
of them, and yet

king's, justices upon indictments at
King's, Council, or justices of
king's, attorney to make a
King's, Council, that many times
King's, Highness. But neither any
king's, displeasure, and of the
king's, honorable Council of late
King's, Council and, over that
king's, will is performed. But
king's, law or peril of
King's, Council without presentment, and
king's, people, and put them
King's, Council to put some
king's, common law recover a
King's, Council, upon secret information
king's, judges shall see whether
king's, ordinary court, sitting upon
King's, Highness shall suffer none
King's, Bench), whoso taketh from
King's, Grace's days that now
king's, honorable Council the truth
king's, judges at the common
king's, laws and the custom
king's, laws and the old
king's, prohibition, whereby the king's
king's, counsel and their own
king's, counsel nor their own
King's, Council. And there have
king's, honorable Council: this answer
king's, honorable Council, too, to
king's, high prudence very well
king's, judges at Westminster, and
king's, judges, before whom the
king's, ordinary justices, without any
knew, any such -- yet
knew, not that always --
knew, seven which, among them
knew, grudge or division rise
knew, some such great causes
knew, anyone that had been
knew, their names, he might
knew, in all my life
knew, I never none so
but such as he knew of certainty sure to 10, 160/ 9
is included that he knew seven of that mind 10, 33/ 10
were included that I knew seven of that mind 10, 33/ 14
well, that I never knew above seven that without 10, 33/ 17
he that is accused knew their names that accused 10, 105/ 26
he thought the other knew . Whereas while the thief 10, 106/ 34
I say that I knew seven that thought it 10, 33/ 21
and that I then knew the ways to reform 10, 15/ 4
himself, if one that knew his name would write 10, 66/ 5
of Sir Thomas More, goeth he further and knew their names that accused 10, 109/ 30
of his? And now knitteth up all the chapter 10, 219/ 24
well acquitted himself, he know of Sir Thomas More, for the people, to 10, 3/ 10
officio, for heresy, not for the people, to know of his knowledge or otherwise 10, 130/ 23
against their wills, both for true, which I against their wills, both 10, 79/ 6
officio, because they that for our judges, I know the truth against the 10, 137/ 35
own knowledge or otherwise they were sworn, I know no prohibition. And if 10, 131/ 2
if he should never in him unless he know a sufficient cause himself 10, 136/ 36
officio, because they that he cannot, therefore, lightly know if he should never 10, 96/ 1
that the judge cannot or not. If he know any one heretic (as 10, 83/ 29
he cannot, therefore, lightly make "search therein to any one heretic (as 10, 211/ 12
where he shall not the judge cannot, because that though they 10, 125/ 30
For if the judge know by sure information that the judge cannot, because that though they 10, 125/ 30
or that. For I know the matter is 10, 167/ 17
a heretic, but to well it is English 10, 137/ 35
the circumstances whereby they know farther, whether it be 10, 72/ 21
marvel much if himself know not of it; and 10, 141/ 16
and saith if I know or be led to 10, 149/ 14
that he should well know not that like as 10, 154/ 22
because that though they know any such made as 10, 192/ 32
be condemned and not know that the matter is 10, 35/ 13
fashion. But as you know it they misuse it 10, 78/ 1
at all? If himself know the names of them 10, 109/ 30
whom he should never know well, good readers, I 10, 46/ 8
whom the ordinary shall know them and show them 10, 211/ 14
. And therefore, since the know who can tell more 10, 99/ 12

Debellation of Salem and Bizance: Concordance of Major Terms 287

well examined, how they

to all them that

knoweth he that I

long ere he can

have known and do

name nor as yet

therefore that if he

to let the party

and therefore he may

why shall he not

some of them. Ye

should be condemned, and

that is detected to

will avow that he

will avow that he

ting the spiritualty both

sins that he surely

been all his life,

is some man that

is some man that

Whereas while the thief

malice. And because he

to inquire) that he

know them not: how

farther, as Master More

others: then either himself

all his book? He

what if he that

but this man well

But this every man

resistance, or grudge." Now

they think -- nor

witnesses have said, not

execution thereupon -- and

inquireth of heresy taketh

inquireth of heresy taketh

meddle with such manner

law forbiddeth; but the

matter to the ordinaries'

never the nearer the

may come to perfect

too, take upon them

jury of their own

know the things that they

know the law that he

know them, or that there

know any, while the man

know many of them, and

know not who they be

know surely what thing would

know the witnesses were peril

know them. But what helpeth

know them forthwith, when he

know well enough why they

know not the witness that

know who hath witnessed against

know the cause, and will

know the cause, and will

and acknowledgeth. And therefore

know for mortal. As for

know well to be true

know the cause before, why

know the cause before, why

know not who hath given

know them not, he cannot

know not one heretic in

he that I know

better than I, "Mentire

knoweth them or not. If

knoweth that I said not

knoweth it, and secretly detecteth

knoweth himself, as strange as

knoweth: that whoso use a

knoweth every man very well

knoweth not also whether, if

knowing who be the witnesses

knowing well all this, he

knowledge of heresy -- so

knowledge of heresy," and that

knowledge of heresy as should

knowledge that we call "holding

knowledge . For as for the

knowledge who were his accusers

knowledge . For surely I do

knowledge of heresy in some

knowledge or otherwise know the
<table>
<thead>
<tr>
<th>term</th>
<th>definition</th>
<th>page/line</th>
</tr>
</thead>
<tbody>
<tr>
<td>knowledge</td>
<td>that the law forbiddeth</td>
<td>10, 185/ 28</td>
</tr>
<tr>
<td>knowledge</td>
<td>of that one truth</td>
<td>10, 106/ 11</td>
</tr>
<tr>
<td>knowledge</td>
<td>as we take by</td>
<td>10, 194/ 27</td>
</tr>
<tr>
<td>knowledge</td>
<td>of the truth is</td>
<td>10, 80/ 25</td>
</tr>
<tr>
<td>knowledge</td>
<td>of the truth, and</td>
<td>10, 165/ 20</td>
</tr>
<tr>
<td>knowledge</td>
<td>or judge upon heresy</td>
<td>10, 184/ 29</td>
</tr>
<tr>
<td>knowledge</td>
<td>of the witnesses, and</td>
<td>10, 96/ 7</td>
</tr>
<tr>
<td>knowledge</td>
<td>of the witnesses in</td>
<td>10, 106/ 5</td>
</tr>
<tr>
<td>knowledge</td>
<td>of the witnesses in</td>
<td>10, 109/ 9</td>
</tr>
<tr>
<td>knowledge</td>
<td>of the witnesses in</td>
<td>10, 110/ 3</td>
</tr>
<tr>
<td>knowledge</td>
<td>-- I would so</td>
<td>10, 135/ 12</td>
</tr>
<tr>
<td>known</td>
<td>Catholic faith -- these</td>
<td>10, 81/ 8</td>
</tr>
<tr>
<td>known</td>
<td>for heresies, and to</td>
<td>10, 68/ 36</td>
</tr>
<tr>
<td>known</td>
<td>for mighty, and for</td>
<td>10, 95/ 32</td>
</tr>
<tr>
<td>known</td>
<td>none. And as for</td>
<td>10, 194/ 21</td>
</tr>
<tr>
<td>known</td>
<td>by name? As now</td>
<td>10, 26/ 33</td>
</tr>
<tr>
<td>known</td>
<td>, he might be peradventure</td>
<td>10, 40/ 21</td>
</tr>
<tr>
<td>known</td>
<td>for his deed, nor</td>
<td>10, 94/ 18</td>
</tr>
<tr>
<td>known</td>
<td>, and the faults charitably</td>
<td>10, 211/ 25</td>
</tr>
<tr>
<td>known</td>
<td>. Which exposition few men</td>
<td>10, 41/ 1</td>
</tr>
<tr>
<td>known</td>
<td>otherwise, might for the</td>
<td>10, 40/ 23</td>
</tr>
<tr>
<td>known</td>
<td>or detected for a</td>
<td>10, 72/ 20</td>
</tr>
<tr>
<td>known</td>
<td>that this good man's</td>
<td>10, 137/ 10</td>
</tr>
<tr>
<td>known</td>
<td>seven that have been</td>
<td>10, 34/ 8</td>
</tr>
<tr>
<td>known</td>
<td>; and that he shall</td>
<td>10, 72/ 10</td>
</tr>
<tr>
<td>known</td>
<td>as Master Henry Patenson</td>
<td>10, 16/ 6</td>
</tr>
<tr>
<td>known</td>
<td>, and that I have</td>
<td>10, 76/ 34</td>
</tr>
<tr>
<td>known</td>
<td>that it is as</td>
<td>10, 175/ 30</td>
</tr>
<tr>
<td>known</td>
<td>that it is as</td>
<td>10, 176/ 11</td>
</tr>
<tr>
<td>known</td>
<td>that do it, and</td>
<td>10, 132/ 37</td>
</tr>
<tr>
<td>known</td>
<td>and do know many</td>
<td>10, 77/ 31</td>
</tr>
<tr>
<td>known</td>
<td>unto every man: that</td>
<td>10, 139/ 25</td>
</tr>
<tr>
<td>known</td>
<td>that the matter came</td>
<td>10, 102/ 21</td>
</tr>
<tr>
<td>known</td>
<td>, all this mischief and</td>
<td>10, 106/ 10</td>
</tr>
<tr>
<td>known</td>
<td>to speak of it</td>
<td>10, 125/ 33</td>
</tr>
<tr>
<td>known</td>
<td>seven persons that have</td>
<td>10, 34/ 10</td>
</tr>
<tr>
<td>known</td>
<td>that by the occasion</td>
<td>10, 210/ 23</td>
</tr>
<tr>
<td>known</td>
<td>that ever they spoke</td>
<td>10, 99/ 15</td>
</tr>
<tr>
<td>known</td>
<td>evil persons to be</td>
<td>10, 146/ 32</td>
</tr>
<tr>
<td>known</td>
<td>, so specially well commended</td>
<td>10, 77/ 16</td>
</tr>
<tr>
<td>known</td>
<td>above seven (whereof, he</td>
<td>10, 33/ 7</td>
</tr>
<tr>
<td>known</td>
<td>for a witness, called</td>
<td>10, 90/ 26</td>
</tr>
<tr>
<td>known</td>
<td>to write against a</td>
<td>10, 13/ 14</td>
</tr>
<tr>
<td>labor</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Thomas More Studies 9.2 (2014)
Debellation of Salem and Bizance: Concordance of Major Terms

Thomas More Studies 9.2 (2014)
themselves, which now, for
and the other, for
frailty, and done for
for frailty and for
passion of anger, for
together in adultery for
passion of frailty, for
yet he layeth some
some say's there
For never shall there
be devised can never
so much inculcateth the
peradventure lay but either
the malice is the
and increase, and for
brought to light what
in which there shall
thing that he, for
of the world, for
so vehement, he should
we speak), than for
oversight, and much more
learning in him or
sheets of paper, and
to such purgation) have
course than he that
this man that he
I see well he
book than he that
calleth one self naughty
they were on the
image of our blessed
child's neck in our
any part to be
of the said paragraph
every "some say" be
in denying the articles
the deed that were
prove, let it be
Now, when he hath
For I have neither
at the least have
well worthy to be

lack, be not able; and
lack of an accuser and
lack of good advisement. As
lack of good advisement: doth
lack of good advisement? Doth
lack of good advisement? "Yea
lack of good advisement. In
lack in them, calling them
lack not that can say
lack such a false, seditious
lack a fond, froward argument
lack of fruit in many
lack of learning in him
lack of goodness in the
lack of this law the
lack this good man hath
lack one or other "some
lack of language, pretendeth here
lack of power to look
lack no compurgators to purge
lack of putting to answer
lack of learning, too, than
lack of natural wit, since
lacked but overlooking, and that
lacked none hands to lay
lacketh both his legs: so
lacketh in this matter, how
lacketh, I would wax evil-content
lacketh as well words as
lad both a "shrewd boy
ladder . And some peradventure became
Lady, and after such blasphemies
Lady's arm -- when Cliff
laid from him -- but
laid over great a danger
laid for a cause of
laid unto his charge. Like
laid to his charge. And
laid unto their charges. And
laid all his diversities on
laid the principal fault in
laid some reason here wherefore
laid for a matter of
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>laid</td>
<td>in a matter full</td>
<td>10, 65/2</td>
</tr>
<tr>
<td>laid</td>
<td>unto it. Now, as</td>
<td>10, 27/34</td>
</tr>
<tr>
<td>laid</td>
<td>forth yet. Now, here</td>
<td>10, 211/6</td>
</tr>
<tr>
<td>laid</td>
<td>for causes of this</td>
<td>10, 61/8</td>
</tr>
<tr>
<td>laid</td>
<td>unto them, or to</td>
<td>10, 135/1</td>
</tr>
<tr>
<td>laid</td>
<td>in their own necks</td>
<td>10, 210/28</td>
</tr>
<tr>
<td>laid</td>
<td>for a reason to</td>
<td>10, 221/1</td>
</tr>
<tr>
<td>laid</td>
<td>very untruly; that is</td>
<td>10, 17/3</td>
</tr>
<tr>
<td>laid</td>
<td>there for the proof</td>
<td>10, 102/36</td>
</tr>
<tr>
<td>laid</td>
<td>against him to prove</td>
<td>10, 106/19</td>
</tr>
<tr>
<td>lain</td>
<td>there long in prison</td>
<td>10, 126/27</td>
</tr>
<tr>
<td>lain</td>
<td>in prison, may by</td>
<td>10, 127/34</td>
</tr>
<tr>
<td>lain</td>
<td>in prison, so that</td>
<td>10, 128/3</td>
</tr>
<tr>
<td>lamb</td>
<td>, and yet be a</td>
<td>10, 157/25</td>
</tr>
<tr>
<td>lamb</td>
<td>and say contrary to</td>
<td>10, 156/32</td>
</tr>
<tr>
<td>lamb</td>
<td>, and that if the</td>
<td>10, 162/36</td>
</tr>
<tr>
<td>lamb</td>
<td>,&quot; which appearing in apparel</td>
<td>10, 156/7</td>
</tr>
<tr>
<td>lamb</td>
<td>may be indeed a</td>
<td>10, 156/16</td>
</tr>
<tr>
<td>lamb</td>
<td>. And if the judge</td>
<td>10, 155/24</td>
</tr>
<tr>
<td>lamb</td>
<td>&quot; stretch only to such</td>
<td>10, 165/10</td>
</tr>
<tr>
<td>lamb's</td>
<td>skin: I can see</td>
<td>10, 166/16</td>
</tr>
<tr>
<td>lamb's</td>
<td>skin: I grant that</td>
<td>10, 165/31</td>
</tr>
<tr>
<td>lamb's</td>
<td>skin. But he that</td>
<td>10, 157/30</td>
</tr>
<tr>
<td>lamb's</td>
<td>skin? For iwis to</td>
<td>10, 166/29</td>
</tr>
<tr>
<td>lamb's</td>
<td>skin, all manner of</td>
<td>10, 156/15</td>
</tr>
<tr>
<td>lamb's</td>
<td>skin than such a</td>
<td>10, 166/10</td>
</tr>
<tr>
<td>lamb's</td>
<td>skin -- this good</td>
<td>10, 162/33</td>
</tr>
<tr>
<td>lamb's</td>
<td>skin than were another</td>
<td>10, 166/20</td>
</tr>
<tr>
<td>lamb's</td>
<td>skin. But what order</td>
<td>10, 156/9</td>
</tr>
<tr>
<td>lamb's</td>
<td>skin.&quot; Mark yet, in</td>
<td>10, 157/32</td>
</tr>
<tr>
<td>Lambert</td>
<td>, Friar Huessgen, and Zwingli</td>
<td>10, 200/17</td>
</tr>
<tr>
<td>lamentable</td>
<td>than between religious, because</td>
<td>10, 40/36</td>
</tr>
<tr>
<td>lamented</td>
<td>than between other priests</td>
<td>10, 38/23</td>
</tr>
<tr>
<td>lamented</td>
<td>,&quot; that the spirituity do</td>
<td>10, 65/12</td>
</tr>
<tr>
<td>lamenteth</td>
<td>them therein, and so</td>
<td>10, 65/35</td>
</tr>
<tr>
<td>lamenting</td>
<td>of division, put forth</td>
<td>10, 212/5</td>
</tr>
<tr>
<td>lamenting</td>
<td>and pitying that the</td>
<td>10, 66/12</td>
</tr>
<tr>
<td>land</td>
<td>, without the diminishment of</td>
<td>10, 87/22</td>
</tr>
<tr>
<td>land</td>
<td>by escheat have place</td>
<td>10, 108/22</td>
</tr>
<tr>
<td>Land</td>
<td>. For if he would</td>
<td>10, 219/16</td>
</tr>
<tr>
<td>land</td>
<td>for their labor; with</td>
<td>10, 35/6</td>
</tr>
<tr>
<td>Land</td>
<td>, declareth his mind zealous</td>
<td>10, 230/22</td>
</tr>
<tr>
<td>land</td>
<td>, would yet not serve</td>
<td>10, 96/20</td>
</tr>
</tbody>
</table>
the nobility of this land, above the number of
Catholic faith in this land, -- yea, or better
conquering of the Holy Land, wherein he spendeth the
land, and in the meanwhile
Land, a great way far
lands by escheat after his
lands whose ancestors had mortised
Lane, My request is no
lanes, shall soon wax bold

language, pretended here thereby) to
language; and not, under color
lapped in a lamb's skin
lapped in a sheep's skin
large as, in a crime
large -- the cases of
large, fly out of that
large, than if the former
large amends. For well ye
largely as any man well
larger than the truth. But
larks ere it happen, though
lash by God's great goodness
last delivered of a dead
last objecteth it against himself
last to have been a
last three, which go about
last. But then goeth he
last found a good way
last (rather than he would
last point that he findeth
last, and not leave it
last, lest every man might
last brought this matter to
last that it must be
last clause no necessary place
last nor yet no law
last cause verily not very
last past, except only Lincoln
last past (this present year
last chapters bear the names
last so near the brink
last clause of this fifteenth
last it was told me

And therefore, now, the far forth that at

Thomas More Studies 9.2 (2014)
Debellation of Salem and Bizance: Concordance of Major Terms 293

hath he brought at this man in his last world." As to this last-rehearsed sentence of Master More late years past -- how late been examined, and the late upon London Bridge the late set a broach, and late as this good man late , where it hath been late chief justice of the late , the matters of common late well and plainly proved late , and this realm was late, in all that ever late days, to the grief late . . . in the time of late surmised, the truth hath late . "' But whoso look late-sprung division." Lo, now he late-sprung division." And so, in late-sprung , to the grudge and lately . . . in the time of lately . And therefore it appeareth late-sprung , as every man may Latin . But whether he lay Latin ; wherein, to say the Latin laws and summas hath latter laws have since received laud and praise among the laud and praise among the law be made -- if law made in a general law , and write a book law provideth well against all law to prohibit all men law that ever all the law therein. For all is law approved for all the law . " His book alone is ordinary course of the law is not always to law may sometimes an innocent law because that an innocent law prohibited, help and assist law is special, and serveth
Debellation of Salem and Bizance: Concordance of Major Terms

Thomas More Studies 9.2 (2014)

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

law that he doth against
law for good ever since
law was there ever made
law, the suit ex officio
law the Catholic faith to
law, the Catholic faith should
law. And how far these
law goeth as far forth
law indicted of felony. And
law, the very first words
law: there shall five for
law whereby misguided folk are
Law they take for nothing
law be better for the
law sufficiently provided for; and
law may not for such
law to stand. For what
law is so. For then
law made, men found notable
law putteth us further to
law were made general, "to
law can he give so
law might be good enough
law would be good enough
law is one great cause
law there should grow great
law called inquisitores haereticæ pravitatis
law the temporalty hath here
law by which he that
law away, although he proved
law, that if he in
law: that if he that
law presumeth that he setteth
law; howbeit, because he would
law Ex. de hereticis, ca
law Extra. de hereticis, ca
law Extra. de hereticis, capitulo
law that giveth him leave
law cannot please him that
law there admitteth him for
law hath set him at
law. Read first his own
law against him. " Howbeit, in
his proper cases of law. But then I considered law. For as I have made which in his law long used in this law is used in temporal law for these inquisitions. Which law of indictments is many law -- then is the law (which babbling is yet law than it is repealed law, by which it is law repealed because it is law were against it; and law, that if it were law such that it either law neither long last nor law if that law be law, the one law or law, or a law that law that I lay is law stand. We lay against law be of like strength law, and of like vigor law, and more likely to law, and more likely to law that was made, by law had never made the law is here made to law: that a man shall law which this man would law that a man shall law that a man should law, which this man hath law that a man may law though the matter were law sometimes it might hap law which Master More cannot law in that motion, it law, there could never no law, that were never sworn law, make a new much law giveth him none against law such that none innocent
for all that, the law not unreasonable, nor, for 10, 131/ 14
may not by the law refuse him, nor judge 10, 135/ 9
man's horse against the law , should yet not be 10, 131/ 28
the wager of a law, they shall not swear 10, 119/ 1
appeareth that upon this law they do not agree 10, 186/ 15
there be any such law made or not. But 10, 135/ 9
man may, after the law, be detected of heresy 10, 119/ 1
man may, after the law, be detected of heresy 10, 120/ 8
But surely that same law, and others of old 10, 119/ 1
by recognizance, have that law stand instead of the 10, 135/ 7
the order of the law. This answer of truth 10, 134/ 29
offense of the king's law or peril of accusing 10, 120/ 29
consider whether the said law be indifferent or not 10, 186/ 28
consider now whether the law be just or not 10, 119/ 37
the law, the one law or the other, to 10, 121/ 1
think so hard a law as this Pacifier saith 10, 117/ 20
the reason of the law before that paragraph "Licet 10, 159/ 2
restrained, but by a law made: what peril can 10, 131/ 25
law) were in the law a very plain departure 10, 130/ 33
here now, for that law that a pope made 10, 119/ 17
of a matter of law, that never mean precisely that 10, 161/ 7
title. For whereas that law there saith, "Qui inventi 10, 158/ 8
the cases of the law of this realm that 10, 136/ 16
And by the common law of this realm, many 10, 120/ 12
is indeed an old law of this realm that 10, 122/ 4
common order and long-continued law of this realm, to 10, 135/ 26
at all (but the law of the realm standeth 10, 138/ 32
which must both by law and all reason be 10, 127/ 30
which is in the law Ad abolendam (recited in 10, 114/ 2
reason, and the spiritual law will not refuse so 10, 90/ 20
since, for all that law, there would remain a 10, 107/ 28
at the king's common law recover a right large 10, 130/ 14
the order of the law. Here you see, good 10, 133/ 12
unto in the spiritual law -- I shall first 10, 121/ 1
inquest at the common law, no mention shall be 10, 149/ 32
But yet, though that law were made (since, for 10, 97/ 27
that there is no law provided against so great 10, 230/ 8
put away the said law that he speaketh of 10, 97/ 35
only did impugn the law that he speaketh of 10, 146/ 21
their sayings by no law ought to stand against 10, 105/ 9
a coroner, and the law, keeping no store of 10, 107/ 16
is of an evil law. Of what strength the 10, 216/ 29
And then since the law is that such as 10, 118/ 8

Thomas More Studies 9.2 (2014)
case reason beareth the
I would think that
not assent that a
saith, "assent that a
not assent that a
be against that a
against it that a
way nought: if the
officio and against this
restraint? And where the
he doth against the
he may abuse the
so far against the
he neither understandeth the
it by cases of
hath in matters of
place, with cases of
to complain, for the
further fault in the
heresies, to fortify that
yet both the one
reproved by the common
was also before that
make against the best
the knowledge that the
default in the temporal
For in the spiritual
lo: And verily the
punished, there should no
reasoning, to let the
indictments at the common
referred unto the other
change now this old
men that made the
been void in the
many long years. This
any realm else any
the course of the
hands should by the
And yet is that
no matter of the
he may by the
without offense of the

law that in such heinous
law reasonable. But surely, though
law be made that it
law be made that it
law be made that it
law be made that it
law be made that it
law were so that the
law too -- that is
law there provideth that the
law therein; and that will
law, and then that law
law of God that it
law Ut inquisitionis, that he
law, much after the manner
law ; and whether the reasons
law ) were in the law
law to keep the witness
law , which either the man
law and give the ordinaries
law necessary and the other
law and by the course
law made by the Church
law that all the world
law forbiddeth; but the knowledge
law as in the spiritual
law , they weigh the offenses
law is that their oath
law stand for their punishment
law stand. But then if
law -- for there the
law (Ad abolendam) thereof made
law . The second thing is
law left the thing in
law . And this thing wherewith
law also which this good
law stand in this world
law might proceed. This is
law be only those which
law not evil, though that
law nor pertaining to the
law be driven to it
law do wrong to the
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>the rules of the law</td>
<td>it appeareth to all</td>
<td>10, 163/7</td>
</tr>
<tr>
<td>do declare that that</td>
<td>forbiddeth laymen to meddle</td>
<td>10, 194/24</td>
</tr>
<tr>
<td>things in the common law</td>
<td>be not to be</td>
<td>10, 228/25</td>
</tr>
<tr>
<td>it in the spiritual law</td>
<td>that when two do</td>
<td>10, 219/2</td>
</tr>
<tr>
<td>great harm, because the</td>
<td>is so unreasonable, he</td>
<td>10, 119/31</td>
</tr>
<tr>
<td>same too, that a</td>
<td>were not unreasonable, nor</td>
<td>10, 120/28</td>
</tr>
<tr>
<td>the room: were that</td>
<td>never so unreasonable, yet</td>
<td>10, 209/34</td>
</tr>
<tr>
<td>As long as that</td>
<td>standeth so, unrepealed, some</td>
<td>10, 187/23</td>
</tr>
<tr>
<td>that are in that</td>
<td>made farther) very good</td>
<td>10, 96/8</td>
</tr>
<tr>
<td>this realm, by the</td>
<td>martial, upon war reared</td>
<td>10, 136/19</td>
</tr>
<tr>
<td>is made in the law</td>
<td>Ad abolendam was also</td>
<td>10, 113/17</td>
</tr>
<tr>
<td>there looked upon that</td>
<td>. And so was, I</td>
<td>10, 114/16</td>
</tr>
<tr>
<td>And yet must that</td>
<td>stand if we do</td>
<td>10, 228/36</td>
</tr>
<tr>
<td>neither, that made the</td>
<td>. And yet were they</td>
<td>10, 111/21</td>
</tr>
<tr>
<td>very words of the</td>
<td>Ad abolendam, whereby we</td>
<td>10, 114/15</td>
</tr>
<tr>
<td>him here in this</td>
<td>-- against which he</td>
<td>10, 167/4</td>
</tr>
<tr>
<td>wretches, to devise a</td>
<td>in such wise that</td>
<td>10, 147/35</td>
</tr>
<tr>
<td>judges at the common law</td>
<td>, by what words soever</td>
<td>10, 161/36</td>
</tr>
<tr>
<td>faults in the temporal law</td>
<td>too: I wot ne'er</td>
<td>10, 190/10</td>
</tr>
<tr>
<td>that in the common law</td>
<td>, the law would be</td>
<td>10, 137/18</td>
</tr>
<tr>
<td>be presumed in the law</td>
<td>that he would be</td>
<td>10, 152/32</td>
</tr>
<tr>
<td>his reasons against this</td>
<td>but such, ye will</td>
<td>10, 87/34</td>
</tr>
<tr>
<td>not written in the</td>
<td>: were it yet reason</td>
<td>10, 115/1</td>
</tr>
<tr>
<td>spiritual governors, after a</td>
<td>lawful order and form, devise an</td>
<td>10, 215/16</td>
</tr>
<tr>
<td>them should in all</td>
<td>lawful ways, and such as</td>
<td>10, 44/32</td>
</tr>
<tr>
<td>the realm profitable, without</td>
<td>lawful cause to take any</td>
<td>10, 33/2</td>
</tr>
<tr>
<td>above seven that without</td>
<td>lawful cause to take away</td>
<td>10, 33/17</td>
</tr>
<tr>
<td>of seven that without</td>
<td>lawful cause to take away</td>
<td>10, 34/16</td>
</tr>
<tr>
<td>right or reasonable without</td>
<td>lawful cause to take away</td>
<td>10, 34/25</td>
</tr>
<tr>
<td>Church should without a</td>
<td>lawful cause be taken away</td>
<td>10, 32/21</td>
</tr>
<tr>
<td>words that some cause</td>
<td>and reasonable there may</td>
<td>10, 35/24</td>
</tr>
<tr>
<td>that it may be</td>
<td>lawful for him to find</td>
<td>10, 167/1</td>
</tr>
<tr>
<td>any of them by</td>
<td>lawful order gathered together put</td>
<td>10, 216/31</td>
</tr>
<tr>
<td>if they might not</td>
<td>lawfully make it, and thereby</td>
<td>10, 187/9</td>
</tr>
<tr>
<td>same spiritual judge, which</td>
<td>lawfully may give credence unto</td>
<td>10, 150/30</td>
</tr>
<tr>
<td>do so; whether they</td>
<td>lawfully so may do or</td>
<td>10, 185/4</td>
</tr>
<tr>
<td>honor appertaineth -- are</td>
<td>lawfully their own, each of</td>
<td>10, 44/31</td>
</tr>
<tr>
<td>be, for such speaking,</td>
<td>lawfully taken for heretics. With</td>
<td>10, 82/29</td>
</tr>
<tr>
<td>that the jury may</td>
<td>lawfully believe him in the</td>
<td>10, 151/1</td>
</tr>
<tr>
<td>thing that they now</td>
<td>lawfully do and may do</td>
<td>10, 214/13</td>
</tr>
<tr>
<td>may be reformed, as</td>
<td>lawfully as they may do</td>
<td>10, 215/33</td>
</tr>
<tr>
<td>Which if they might</td>
<td>lawfully make in such form</td>
<td>10, 187/6</td>
</tr>
<tr>
<td>people grudge and complain</td>
<td>lawfully to their superiors, and</td>
<td>10, 215/32</td>
</tr>
</tbody>
</table>
a crime, by which innocents by the same things that touch any insoluble argument though the according to both the the people be the be punished by those effect in the king's hold. And therefore, these that if the same change these old long-approved them not of the to repeal all such doubt concerning the said And then whether the albeit that of such put away the good to do, make what for use of the defaults in the spiritual are called the common themselves, but be common all his matters of to maintain" some such " with which our temporal of abusing the temporal but make our own be proved in those contrary to the king's to say, the temporal proceed in the temporal arguments made against the the good and wholesome ministers of the spiritual -- so the former change of these good faults in the temporal man in the Latin thereby. For since the done with the spiritual ex officio and the say, at the spiritual speak not of the lawless people have in this laws as be already made laws or statutes already made laws both civil and canon laws, to repress and keep laws of fasting and keeping laws but unrighteously and against laws to arrest any man laws being such as they laws should stand as do laws : I would, as my laws at all, as yourselves laws spiritual as be made laws whether they be reasonable laws in themselves be good laws some may be reformed laws that have been made laws men will, but if laws not made by themselves laws which I cannot tell laws of all Christendom beside laws of all Christendom. If laws of the Church wherein laws of the Church," and laws are also conformable and laws too. Now consider, good laws to the contrary. And laws concerning the correction for laws and the custom of laws ), and find defaults at laws too. And fain would laws whereby the faith is laws whereby the faith is laws under a figure of laws generally did first refuse laws that this good man laws as he hath done laws and summas hath so laws against which he writeth laws, when himself here showeth laws made against heretics, I laws :) that then I should laws . For when I say
<table>
<thead>
<tr>
<th>Term</th>
<th>Sentence</th>
<th>Page/Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>corps of Christendom, which</td>
<td>the men to the laws this Pacifier in his that is to 10, 9/ 18 10, 192/ 11</td>
<td></td>
</tr>
<tr>
<td>cause change those temporal</td>
<td>And surely if the laws may be kept and 10, 193/ 35</td>
<td></td>
</tr>
<tr>
<td>to have reformed be</td>
<td>that such statutes and laws already well made, which 10, 15/ 21</td>
<td></td>
</tr>
<tr>
<td>that, by plain Parliament</td>
<td>but of these spiritual laws as be made and 10, 189/ 25</td>
<td></td>
</tr>
<tr>
<td>here, against so good</td>
<td>that, by those laws that were made for 10, 190/ 26</td>
<td></td>
</tr>
<tr>
<td>it must in the laws and orders made for 10, 217/ 30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>again that unto all</td>
<td>laws which are made for 10, 220/ 32</td>
<td></td>
</tr>
<tr>
<td>but that by those</td>
<td>laws , so well made, and 10, 229/ 28</td>
<td></td>
</tr>
<tr>
<td>therefore they have made</td>
<td>laws then make many such 10, 164/ 8</td>
<td></td>
</tr>
<tr>
<td>the making of the laws , or all matters that 10, 190/ 24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the makers of the laws an innocent may sometimes 10, 224/ 19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>he saith that the laws that heretics might be 10, 168/ 26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>do to have temporal</td>
<td>laws which Master More speaketh 10, 216/ 21</td>
<td></td>
</tr>
<tr>
<td>and make of the</td>
<td>laws must &quot;as much as 10, 147/ 30</td>
<td></td>
</tr>
<tr>
<td>broken, and namely those</td>
<td>laws , though they must devise 10, 147/ 28</td>
<td></td>
</tr>
<tr>
<td>they abused the spiritual</td>
<td>laws reformed when need requireth 10, 215/ 34</td>
<td></td>
</tr>
<tr>
<td>use against them the</td>
<td>laws a change. Now that 10, 156/ 21</td>
<td></td>
</tr>
<tr>
<td>are &quot;against the king's</td>
<td>laws that are of the 10, 22/ 33</td>
<td></td>
</tr>
<tr>
<td>labor to change those</td>
<td>laws in mishandling of heretics 10, 192/ 3</td>
<td></td>
</tr>
<tr>
<td>be divers of those</td>
<td>laws and the old order 10, 75/ 11</td>
<td></td>
</tr>
<tr>
<td>now for these four</td>
<td>laws and the old customs 10, 195/ 3</td>
<td></td>
</tr>
<tr>
<td>agree unto; but these</td>
<td>laws , upon none other ground 10, 230/ 2</td>
<td></td>
</tr>
<tr>
<td>change of good old</td>
<td>laws which this Pacifier in 10, 215/ 4</td>
<td></td>
</tr>
<tr>
<td>laboring also the good</td>
<td>laws , it might peradventure happen 10, 209/ 26</td>
<td></td>
</tr>
<tr>
<td>is peculiar to the such examples of the</td>
<td>laws made for punishment of 10, 217/ 10</td>
<td></td>
</tr>
<tr>
<td>him. And the common</td>
<td>laws , labor to put heretics 10, 6/ 12</td>
<td></td>
</tr>
<tr>
<td>example of the common</td>
<td>laws of this realm and 10, 39/ 9</td>
<td></td>
</tr>
<tr>
<td>he saith that the</td>
<td>laws of this realm to 10, 79/ 30</td>
<td></td>
</tr>
<tr>
<td>he saith, against the</td>
<td>laws of this realm as 10, 88/ 35</td>
<td></td>
</tr>
<tr>
<td>the temporality concerning the</td>
<td>laws of this realm so 10, 94/ 23</td>
<td></td>
</tr>
<tr>
<td>temporality too, concerning the</td>
<td>laws of this realm to 10, 120/ 17</td>
<td></td>
</tr>
<tr>
<td>saith, &quot;learned in the</td>
<td>laws of this realm and 10, 186/ 13</td>
<td></td>
</tr>
<tr>
<td>were, then were the</td>
<td>laws of the realm: except 10, 188/ 7</td>
<td></td>
</tr>
<tr>
<td>causes almost, all the</td>
<td>laws of this realm, and 10, 191/ 17</td>
<td></td>
</tr>
<tr>
<td>have been, by other</td>
<td>laws of this realm, and &quot; 10, 191/ 35</td>
<td></td>
</tr>
<tr>
<td>For as the latter</td>
<td>laws of the realm.&quot; Verily 10, 192/ 36</td>
<td></td>
</tr>
<tr>
<td>such points those spiritual</td>
<td>laws of this realm unlawful 10, 218/ 33</td>
<td></td>
</tr>
<tr>
<td></td>
<td>laws of this realm, and 10, 220/ 27</td>
<td></td>
</tr>
<tr>
<td></td>
<td>laws after made, received to 10, 164/ 19</td>
<td></td>
</tr>
<tr>
<td></td>
<td>laws have since received all 10, 164/ 26</td>
<td></td>
</tr>
<tr>
<td></td>
<td>laws may be reformed, and 10, 228/ 19</td>
<td></td>
</tr>
</tbody>
</table>
would be partial? What laws may there serve, if 10, 163/ 27
counsel the good old laws broken, men should shortly 10, 145/ 29
we fall to changing laws upon that simple ground 10, 229 / 6
the change of these laws so old, so good 10, 230 / 11
long and as many laws , and as sore, as 10, 143 / 26
more content in his laws and his summas so 10, 194 / 31
God, is in all laws, spiritual and temporal both 10, 147 / 2
in executing of the laws, even those that are 10, 183 / 4
to take away well-approved laws with, but that harm 10, 184 / 11
both in other good laws and in the same 10, 120 / 27
to find default at laws made by the Church 10, 167 / 2
speak not of the laws but of the ministers 10, 192 / 14
the defaults of the laws abroad among the people 10, 193 / 37
the most special good laws, both of the whole 10, 222 / 3
content that we made laws to burn them twice 10, 145 / 17
forty days, the king's laws to bring them in 10, 168 / 20
faults in the temporal laws and put them in 10, 192 / 13
the unreasonableness of the laws, and proveth them unreasonable 10, 218 / 5
readers, that by the laws before made, there was 10, 164 / 15
good old and long-approved laws, both of this realm 10, 9 / 17
keep still those good laws that both this realm 10, 213 / 9
in any part any laws made already to the 10, 32 / 4
as write upon the laws, and also, to him 10, 114 / 13
with change of good laws were likely to maintain 10, 200 / 11
he saith, of the laws whereas of truth I 10, 191 / 7
occasion to have the laws in derision under which 10, 194 / 2
put away such good laws; and how unreasonable it 10, 39 / 27
his words: And the laws affirmed by usage and 10, 217 / 8
to the common-received spiritual laws, have been usually long 10, 217 / 27
put away those good laws, the change whereof (such 10, 224 / 10
that, by these good laws well kept which this 10, 146 / 2
buildeth against all those laws all his whole matter 10, 220 / 31
begun with the spiritual laws, so he will after 10, 192 / 30
learned in the temporal laws, the less will I 10, 193 / 4
in deed), though the laws of the world, for 10, 69 / 15
appeareth plainly that these laws which he would have 10, 221 / 9
were never more new laws made therefor, yet shall 10, 183 / 7
readers, that were no lawyers, would in the reading 10, 38 / 3
of the judges to lay untoth upon a jury 10, 133 / 10
of the judges to lay untoth to a jury 10, 134 / 27
mad, I trow, to lay me for a difference 10, 144 / 6
no law stand. We lay against it also that 10, 224 / 22
were double folly to lay that for any cause 10, 196 / 7
could, among them all, to dissuade it, and to lay no proof at all
-- else could I lack none hands to for the cause that for his cause a
an ordinary; and would no little causes why against him for that
this), and then would the fault from the in the meanwhile, I
places of mine Apology
provision for all thing
if any man will
here plain that I conclusion, if no man
Against this reason we
I letted not to
with the same figure
by the same figure
of mine objections peradventure
common law that I and then let him
set upon clerics by
Where shall I then
do solicit and labor
a great untroth I alone, I say we
reason against it. We
his own reason. We
such reformations! Now, to
and confirmed, yet he
donot intend to
this game, and there
Latin. But whether he
send for him to
the causes that he
Saint Chrysostom which he or do. This he
the more acceptable, he and confirmed, yet he
the reason that he
this chapter Master More
the causes that he that -- since he
the harm that he
this realm. And he
And against this he
no proof at all a little better cause on the book with for his cause a for the cause that no little causes why against him for that the fault from the
lay upon mine hand. I anything against him that blame in him, for nought to his charge him that if this some example in mine like faults in the like faults in the but either lack of is not like the it to me. And. power. "I never heard that heap, "quoth his people to the contrary here to the juries against him the common against him the consent against him the general to me therefore as that variance to him twenty pounds upon it cause sufficient wherefore himself those heretical words to
layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth of dissimilitude and unlikeness for his book were, I say, for so sometimes default in my some lack in them for it now -- divers other objections to as causes of division for causes of this in that point, if his own reason against his own reason. We
layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth layeth
And against this he layeth his own reason. And layeth forth a sort of layeth a cause sufficient wherefore layeth between the suit ex layeth here against the law layeth against all this? Surely layeth these texts to touch layeth were as true as layeth is laid very untruly layeth (you wot well) their laying here, even in the laying that indictment unto his layman report any evil of layman report any evil of layman that would for very layman say to him the layman . These things himself saith layman to cease off that layman would so tell him layman to silence than anything laymen say, they call it laymen say the contrary. For laymen say that for the laymen bear to God and laymen speak; but he saith laymen speaketh of it. Which laymen speak so much against laymen ," I would "not have laymen so say or not laymen say A poor tale laymen reading the priests' faults laymen in their service, and laymen neither, but some good laymen say that some of laymen say" that spiritual men laymen to meddle with such lead this good man into lead him to think that lead us somewhat to believe lead me so to think leadeth them -- this is leading his conscience, to have leaf of mine Apology "confess
<table>
<thead>
<tr>
<th>Leaf</th>
<th>Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>90</td>
<td>these are his</td>
</tr>
<tr>
<td>94</td>
<td>put in the 94th</td>
</tr>
<tr>
<td>106</td>
<td>afterward, in the 106th</td>
</tr>
<tr>
<td>116</td>
<td>warning in the 116th</td>
</tr>
<tr>
<td>123</td>
<td>and mine against</td>
</tr>
<tr>
<td>129</td>
<td>But now let us</td>
</tr>
<tr>
<td>146</td>
<td>wherein he first reciteth</td>
</tr>
<tr>
<td>147</td>
<td>he subtly findeth a</td>
</tr>
<tr>
<td>174</td>
<td>The Eleventh Chapter</td>
</tr>
<tr>
<td>183</td>
<td>of his book, and</td>
</tr>
<tr>
<td>201</td>
<td>and the next following</td>
</tr>
<tr>
<td>217</td>
<td>More, in the 217th</td>
</tr>
<tr>
<td>219</td>
<td>he bringeth forth the</td>
</tr>
<tr>
<td>221</td>
<td>again he provoketh</td>
</tr>
<tr>
<td>222</td>
<td>this man saith thus</td>
</tr>
<tr>
<td>277</td>
<td>he speaketh so well</td>
</tr>
<tr>
<td>278</td>
<td>he first showeth a</td>
</tr>
<tr>
<td>297</td>
<td>And afterward, in the</td>
</tr>
<tr>
<td>308</td>
<td>his in the</td>
</tr>
<tr>
<td>310</td>
<td>forthwith in the next</td>
</tr>
<tr>
<td>313</td>
<td>in the same</td>
</tr>
<tr>
<td>314</td>
<td>and in the same</td>
</tr>
<tr>
<td>320</td>
<td>and the 32nd</td>
</tr>
<tr>
<td>321</td>
<td>front of the first</td>
</tr>
<tr>
<td>322</td>
<td>afterward, in the 106th</td>
</tr>
<tr>
<td>323</td>
<td>beginning in the 84th</td>
</tr>
<tr>
<td>324</td>
<td>side of his 32nd</td>
</tr>
<tr>
<td>325</td>
<td>beginning in the 16th</td>
</tr>
<tr>
<td>326</td>
<td>dialogue. In the third</td>
</tr>
<tr>
<td>327</td>
<td>beginning in the eighth</td>
</tr>
<tr>
<td>332</td>
<td>front of the first</td>
</tr>
<tr>
<td>335</td>
<td>afterward, in the 106th</td>
</tr>
<tr>
<td>340</td>
<td>showing in the 76th</td>
</tr>
<tr>
<td>341</td>
<td>mine Apology (the 169th</td>
</tr>
<tr>
<td>342</td>
<td>the 14th and 15th</td>
</tr>
<tr>
<td>343</td>
<td>-- his in the</td>
</tr>
<tr>
<td>344</td>
<td>and in the same</td>
</tr>
<tr>
<td>345</td>
<td>forthwith in the next</td>
</tr>
<tr>
<td>346</td>
<td>show in the 100th</td>
</tr>
<tr>
<td>347</td>
<td>beginning in the 84th</td>
</tr>
<tr>
<td>348</td>
<td>side of his 32nd</td>
</tr>
<tr>
<td>349</td>
<td>front of the first</td>
</tr>
<tr>
<td>350</td>
<td>afterward, in the 106th</td>
</tr>
<tr>
<td>351</td>
<td>beginning in the 260th</td>
</tr>
<tr>
<td>352</td>
<td>beginneth in the 16th</td>
</tr>
<tr>
<td>353</td>
<td>dialogue. In the third</td>
</tr>
<tr>
<td>354</td>
<td>beginning in the eighth</td>
</tr>
<tr>
<td>355</td>
<td>whereof in the 86th</td>
</tr>
<tr>
<td>356</td>
<td>leaf</td>
</tr>
<tr>
<td>357</td>
<td>leaf</td>
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<td>375</td>
<td>leaf</td>
</tr>
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<tr>
<td>Debellation of Salem and Bizance: Concordance of Major Terms</td>
<td>306</td>
</tr>
<tr>
<td>Return to Index</td>
<td>Thomas More Studies 9.2 (2014)</td>
</tr>
</tbody>
</table>
better, or at the least he should at the least thing at the least fifth part at the should have of "the to fall into the to fall into the two witnesses at the with this good man's are already, but to than advise them to law that giveth him the spiritual judges, and yet will I not yet will I not by this good man's at last, and not all. Now, if he limit and give him though I would myself toward the deadly, rather that therefore till they their duty therein, but will, as I say, misrehearse my matter and will in this matter indeed, let us now Apology -- that I good man giveth them wherein I had liefer his usual craft: to of this realm to and therefore I will and that therein I " trust the best, and doth with the other, of slander and obloquy, Jerome saith) better to other things first and yet will they rather he list, make and chapter, and about to -- in those two least as good, is a least have laid some reason least no less than a least . For this that he least censures of the Church least censure of the Church least censure of the Church least . But if two will leave , say yet a little leave them still; and then leave such lying? And that leave to abjure at the leave them none at all leave it so bare, but leave it so, but still leave at this day as leave it so. For then leave his "may haply" and leave . Since His Highness is leave it for his pleasure leave the people in doubt leave that condition, it were leave some part of their leave some things of his leave my words out. Yea leave you not out one leave off the preface and leave yourselves, good readers, to leave to go tell the leave him in the liking leave out, for the more leave it with them in leave it to them that leave them as though all leave the truth to God leave it unanswered too. But leave their duties undone and leave some things unknown than leave their debts unpaid and leave them all unsaid than leave that never will then leave off -- word was leaves 80 and 81 he
therein, upon a six leaves, he argueth against a 10, 36/ 12
loath to turn the leaves and look back -- 10, 62/ 19
He hath there two leaves, in the end of 10, 192/ 27
it entitled upon the leaves. And yet in the 10, 10/ 34
a hundred and six leaves (for so many be 10, 10/ 19
in three or four leaves, with only pointing the 10, 6/ 32
untruth, another piece he leaveth half unanswered, and to 10, 127/ 9
Those two things he leaveth out, because he would 10, 31/ 1
see that his sentence leaveth out where he saith 10, 176/ 5
or else of wiliness, leaveth out in his illation 10, 62/ 32
wrong. For here he leaveth out his words again, he 10, 57/ 31
was none other), he leaveth out these words of 10, 214/ 22
the accusers from fear, leaveth them so in dread 10, 99/ 5
in the one and leaveth the other out. And 10, 191/ 20
week's work." Here he leaveth out again the place 10, 171/ 34
showeth he nothing, but leaveth folk occasion to think 10, 221/ 24
his words again, he leaveth out these words of 10, 214/ 22
the party or the leaveth of the arrest." Now 10, 181/ 14
the party or the leaveth of the arrest: we 10, 182/ 12
and that by the leaveth there should none harm 10, 119/ 13
amended his matter, with leaveth in of one lie 10, 200/ 26
For if by the leaveth of the suit of 10, 120/ 7
to it. And therefore, leaveth his other trifles alone 10, 222/ 8
from them, and a leaveth of them unmaintained, and 10, 43/ 31
go upon pilgrimages," leaveth their debts unpaid, and 10, 49/ 28
more harm in the leaveth . But by what way 10, 105/ 11
upon a passion of lechery suddenly fall together in 10, 69/ 6
they know or be led to believe their verdict 10, 149/ 15
of jail delivery, every leet through the realm, the 10, 139/ 26
227, that in every leet they do so; whether 10, 185/ 3
and "all stewards in leets ," and all inquests too 10, 184/ 35
withal. For whether in leets they may or may 10, 184/ 36
harm, that had clearly left his heresy and were 10, 227/ 33
-- then had he left in his book one 10, 199/ 34
of office might be left, and that by the 10, 119/ 13
till the spirituality have left their cruel desire of 10, 181/ 32
good readers, that he left out and dissembled that 10, 173/ 23
the suit ex officio left off -- he then 10, 143/ 12
how much he hath left unanswered, and how much 10, 224/ 3
that made the law left the thing in the 10, 116/ 1
the author had himself left them out in his 10, 199/ 32
heretics ex officio were left , and changed into another 10, 102/ 7
seen what places he left untouched. Which is, in 10, 223/ 30
country hath there anywhere
seldom grief that is
if he had there
hath in some places
the printer of likelihood
thing to the trial,
his answer he hath
the other side, not
there be no man
where he saith it
for his advantage he
places only as have
the thing should be
point might I have
or else must have
that if it were
that till they have
he had, over that,
less, if he had
that he should have
he saith that I
that they have not
boot serve for either
on the one man's
on the one man's
that lacketh both his
them answer, but at
will peradventure at a
though they shall by
I have now no
see whether with this
there gone out at
his words rehearsed at
grow, all might at
it was reasoned at
his goodness, turn at
tedious to rehearse at
-- it would at
readers, save for the
and answered there at
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and forsaken it except
. For I never saw
and gone no further
out some of his
them out of oversight
his "therefore" out. But
it quite out. And
any one piece unproved
that will so much
as to that purpose
out in that place
and forsaken the faith
undone; and then should
, and needed to go
his tale untold. For
, "the streets were likely
them, it were well
out the whole clause
out the whole clause
his own words out
out three words in
that mind yet, and
, like a shipman's hose
than the faggot on
than the faggot on
: so can no man
convenient shall answer them
hereafter, upon better advisement
perceive the contrary with
to look for --
after, his matter again
to such an ungracious
, thus I begin mine
through God's displeasure very
, and set forth very
the chief harm upon
. And therefore I shall
come to pass, the
, let him perceive his
, in the same chapter
as they seem to
, peradventure, if they went
-- yet will they

10, 145/ 5
10, 110/ 11
10, 54/ 3
10, 6/ 28
10, 199/ 30
10, 58/ 22
10, 139/ 3
10, 223/ 32
10, 182/ 18
10, 176/ 6
10, 208/ 7
10, 145/ 6
10, 139/ 34
10, 131/ 16
10, 177/ 6
10, 89/ 7
10, 171/ 4
10, 199/ 4
10, 200/ 27
10, 18/ 25
10, 200/ 24
10, 182/ 19
10, 115/ 21
10, 121/ 23
10, 122/ 18
10, 7/ 32
10, 225/ 4
10, 29/ 33
10, 17/ 13
10, 226/ 8
10, 158/ 18
10, 96/ 28
10, 172/ 8
10, 125/ 24
10, 5/ 14
10, 145/ 36
10, 213/ 32
10, 104/ 15
10, 83/ 11
10, 65/ 29
10, 221/ 18
10, 140/ 33
10, 7/ 15
will also do the less to the amendment of 10, 176/ 14
answereth a great deal less than half, and some 10, 129/ 18
the hounds yet much less like, too. " And thereupon 10, 142/ 28
thereby, there is much less cause for any good 10, 13/ 13
greater offender and a less offender should be punished 10, 220/ 25
book one lie the , and his book the 10, 199/ 34
greater offender and a less offender be both punished 10, 218/ 30
ween, every wise man less grant him. But now 10, 92/ 25
sin, make them the less afeard to do it 10, 80/ 37
the temporal laws, the less will I follow his 10, 193/ 4
hereafter happen. And much less would I grant to 10, 97/ 37
little wit therein, and less good would grow thereof 10, 156/ 20
of one lie the , if he had left 10, 200/ 27
nor would them no less than they have, and 10, 36/ 2
great offender and a less offender should have one 10, 218/ 17
greater offender and a less offender should have one 10, 218/ 25
then is it yet less likely that he will 10, 100/ 9
the truth, he the less needed. For he giveth 10, 147/ 21
some very few, no less than though he wrote 10, 171/ 18
will was never the less . And thus his nineteenth 10, 199/ 14
more and some be less . And because I did 10, 68/ 25
never live in the less fear till I see 10, 95/ 20
is his trouble the less for that? If he 10, 123/ 5
escheweth and fleeth the less slander, though it were 10, 26/ 22
is the order somewhat less sharp than it should 10, 218/ 32
lucre, or any much less either, the judge both 10, 106/ 25
more negligent, and by less fearing the less danger 10, 80/ 3
oath swearing the contrary, less likely to lie and 10, 166/ 19
now would I much less use that manner in 10, 15/ 18
heretics live in the less fear, with many malicious 10, 213/ 15
may be somewhat the less discontent with me for 10, 25/ 25
far that it were less loss to me to 10, 100/ 16
but somewhat, peradventure, the less , lest it might have 10, 13/ 10
that, we give them less fear and more liberty 10, 70/ 18
his odious saying much less , and nothing more. And 10, 203/ 8
juries may now no less do again of courtesy 10, 137/ 15
that, that where the less offender beareth one faggot 10, 219/ 7
him; and that, no less fear than only fear 10, 92/ 23
summas so much the less to dispute or meddle 10, 194/ 31
love the light no less than this Pacifier would 10, 7/ 26
occasion to do the less . The judges' part is 10, 81/ 13
credence is ten times less , in all reason, than 10, 101/ 16
occasional to Medici, because less in such reformations, because 10, 175/ 34
therefore his writing the less to be regarded while 10, 40/ 20
that would upon much less become accuser," say we 10, 101/ 1
by less fearing the less evidence have shortly presented 10, 140/ 19
themselves well from the less danger, may soon step 10, 80/ 3
I that he had less meddled therewith than to 10, 82/ 25
fear; nor for no less fear, neither, than only 10, 92/ 18
first point also no less folly than that, wherein 10, 28/ 2
for once-warning to every less crime than that -- 10, 70/ 16
done they should have less authority, and that it 10, 170/ 26
he meaneth by the less offender and the more 10, 219/ 17
speaketh generally of the less offender and the more 10, 219/ 21
made the sin the less , yet was the thing 10, 226/ 25
done that they had less authority; and then, after 10, 171/ 5
more pain than the less hath deserved, there is 10, 218/ 31
more pain than the less deserveth. And therefore if 10, 219/ 5
his first book, for less things than these are 10, 48/ 32
for with a little less fear than they had 10, 81/ 28
in fear somewhat the less . But, now, this man 10, 95/ 2
enough though they were less plain than thus. And 10, 166/ 34
at the least no less than a very great 10, 226/ 25
learned in them, the less would I ween it 10, 193/ 6
it. But the less that the weight of 10, 223/ 16
it will not be less than one whole week's 10, 173/ 7
it should be the less marked, and would end 10, 125/ 11
the justices a good lesson at his departing: if 10, 123/ 35
the other a good lesson at his departing too 10, 123/ 36
the sooner learn this lesson : to do in all 10, 61/ 30
giveth me another good lesson , wherewith he would I 10, 50/ 20
cause, against so many lesson to the contrary, therein 10, 196/ 32
speak here of two lets . One, that men will 10, 102/ 25
of which for "other lets " he "never read" none 10, 8/ 11
mine Apology "mistake the letter " of his "said treatise 10, 30/ 33
saith plainly against the letter of the said treatise 10, 57/ 27
I mistake not the letter of his treatise at 10, 31/ 18
to prove the said letter unreasonable, which were very 10, 213/ 31
I mistake not the letter of his words. For 10, 31/ 13
enough, and that the letter of his words were 10, 206/ 24
appeareth upon their own letter , enough to be showed 10, 28/ 18
-- that tale he letteth go by, as though 10, 113/ 18
nothing at all, but letteth it go by his 10, 129/ 13
much as mum, but letteth it slip even by 10, 140/ 13
then, and therefore he letteth that here pass by 10, 147/ 24
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
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<td>letteth</td>
<td>slip. And yet in</td>
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<td>10,180</td>
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<td>10,170</td>
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<td>10,180</td>
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<td>10,180</td>
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<td>10,180</td>
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<td>10,71</td>
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<td>10,68</td>
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<td>10,116</td>
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<td>and right traitorous words</td>
<td>10,69</td>
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<td>, slanderous word were as</td>
<td>10,28</td>
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<td>lied -- I would</td>
<td>10,179</td>
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<td>and much mischief too</td>
<td>10,68</td>
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<td>-- yet the blessed</td>
<td>10,71</td>
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<td>li</td>
<td>.vi., &quot;whereby it appeareth&quot;</td>
<td>10,184</td>
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<tr>
<td>liberal</td>
<td>, and loving to God</td>
<td>10,178</td>
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<td>liberality</td>
<td>, patience, sobness, temperance, cunning</td>
<td>10,174</td>
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<tr>
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<td>, patience, sobness, temperance, cunning</td>
<td>10,175</td>
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<td>liberally</td>
<td>and as largely as</td>
<td>10,209</td>
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<tr>
<td>liberally</td>
<td>and without offense of</td>
<td>10,163</td>
</tr>
<tr>
<td>liberties</td>
<td>of the Church, whereby</td>
<td>10,206</td>
</tr>
<tr>
<td>liberties</td>
<td>of the Church, they</td>
<td>10,205</td>
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<td>liberty</td>
<td>, upon reasons and likelihoods</td>
<td>10,161</td>
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<tr>
<td>liberty</td>
<td>-- yet but if</td>
<td>10,79</td>
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<td>therein restrained, but by</td>
<td>10,161</td>
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<td>liberty</td>
<td>to accept, if they</td>
<td>10,161</td>
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<tr>
<td>liberty</td>
<td>&quot; that they pretended, as</td>
<td>10,25</td>
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<tr>
<td>liberty</td>
<td>in bold talking and</td>
<td>10,70</td>
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<td>liberty</td>
<td>for once-warning to every</td>
<td>10,70</td>
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<td>license</td>
<td>of mortising into the</td>
<td>10,32</td>
</tr>
<tr>
<td>license</td>
<td>. And surely this is</td>
<td>10,109</td>
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<tr>
<td>Licet</td>
<td>&quot; was made. And therein</td>
<td>10,159</td>
</tr>
<tr>
<td>Licet</td>
<td>,&quot; whereby it is ordained</td>
<td>10,146</td>
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<td>Licet</td>
<td>&quot; was made, the judge</td>
<td>10,159</td>
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<td>lie</td>
<td>is when a man</td>
<td>10,226</td>
</tr>
<tr>
<td>lie</td>
<td>pertaineth to a good</td>
<td>10,226</td>
</tr>
<tr>
<td>lie</td>
<td>upon me, and write</td>
<td>10,26</td>
</tr>
<tr>
<td>lie</td>
<td>the less, and his</td>
<td>10,199</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
<td>Line(s)</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>lie</td>
<td>longer indeed. And so</td>
<td>10, 124/ 16</td>
</tr>
<tr>
<td>lie</td>
<td>in mine Apology, folio</td>
<td>10, 199/ 21</td>
</tr>
<tr>
<td>lie</td>
<td>, that might be so</td>
<td>10, 28/ 1</td>
</tr>
<tr>
<td>lie</td>
<td>wittingly himself, but, hearing</td>
<td>10, 108/ 11</td>
</tr>
<tr>
<td>lie</td>
<td>without flax, fetching it</td>
<td>10, 27/ 31</td>
</tr>
<tr>
<td>lie</td>
<td>: I will for this</td>
<td>10, 109/ 14</td>
</tr>
<tr>
<td>lie</td>
<td>. For lo, good readers</td>
<td>10, 26/ 4</td>
</tr>
<tr>
<td>lie</td>
<td>still for me. This</td>
<td>10, 121/ 19</td>
</tr>
<tr>
<td>lie</td>
<td>lost. For he saith</td>
<td>10, 180/ 5</td>
</tr>
<tr>
<td>lie</td>
<td>there together, I shall</td>
<td>10, 175/ 21</td>
</tr>
<tr>
<td>lie</td>
<td>the less, if he</td>
<td>10, 200/ 27</td>
</tr>
<tr>
<td>lie</td>
<td>therefore buried in hell</td>
<td>10, 48/ 25</td>
</tr>
<tr>
<td>lie</td>
<td>weening that it were</td>
<td>10, 226/ 17</td>
</tr>
<tr>
<td>lie</td>
<td>still and let the</td>
<td>10, 128/ 11</td>
</tr>
<tr>
<td>lie</td>
<td>many times longer in</td>
<td>10, 122/ 19</td>
</tr>
<tr>
<td>lie</td>
<td>still in prison the</td>
<td>10, 123/ 9</td>
</tr>
<tr>
<td>lie</td>
<td>longer in prison for</td>
<td>10, 124/ 7</td>
</tr>
<tr>
<td>lie</td>
<td>long in prison and</td>
<td>10, 128/ 29</td>
</tr>
<tr>
<td>lie</td>
<td>there, as reason is</td>
<td>10, 124/ 16</td>
</tr>
<tr>
<td>lie</td>
<td>and say that he</td>
<td>10, 73/ 25</td>
</tr>
<tr>
<td>lie</td>
<td>longer on the one</td>
<td>10, 121/ 22</td>
</tr>
<tr>
<td>lie</td>
<td>longer on the one</td>
<td>10, 122/ 17</td>
</tr>
<tr>
<td>lie</td>
<td>and play the wily</td>
<td>10, 166/ 19</td>
</tr>
<tr>
<td>lie</td>
<td>unawares is the part</td>
<td>10, 226/ 18</td>
</tr>
<tr>
<td>lie</td>
<td>again of them then</td>
<td>10, 182/ 20</td>
</tr>
<tr>
<td>lie</td>
<td>. Now, since this presumption</td>
<td>10, 151/ 32</td>
</tr>
<tr>
<td>lie</td>
<td>in prison till the</td>
<td>10, 123/ 6</td>
</tr>
<tr>
<td>lie</td>
<td>to be true. Thereto</td>
<td>10, 78/ 3</td>
</tr>
<tr>
<td>lied</td>
<td>-- I would be</td>
<td>10, 179/ 34</td>
</tr>
<tr>
<td>lief</td>
<td>the judge might do</td>
<td>10, 131/ 31</td>
</tr>
<tr>
<td>lief</td>
<td>, for anything that I</td>
<td>10, 139/ 15</td>
</tr>
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<td>lief</td>
<td>almost as the life</td>
<td>10, 99/ 20</td>
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<td>liefer</td>
<td>leave him in the</td>
<td>10, 48/ 36</td>
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<td>liefer</td>
<td>abide the pain to</td>
<td>10, 122/ 22</td>
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<tr>
<td>liefer</td>
<td>not meddle with any</td>
<td>10, 125/ 19</td>
</tr>
<tr>
<td>liege</td>
<td>lord,&quot; quoth the poor</td>
<td>10, 95/ 18</td>
</tr>
<tr>
<td>lies</td>
<td>for one&quot;; and yet</td>
<td>10, 189/ 35</td>
</tr>
<tr>
<td>lies</td>
<td>so soon, and with</td>
<td>10, 226/ 21</td>
</tr>
<tr>
<td>lies</td>
<td>in one chapter. The</td>
<td>10, 19/ 7</td>
</tr>
<tr>
<td>lies</td>
<td>, and what damage it</td>
<td>10, 39/ 27</td>
</tr>
<tr>
<td>lies</td>
<td>for one. Is not</td>
<td>10, 192/ 16</td>
</tr>
<tr>
<td>lies</td>
<td>seem somewhat likely. Such</td>
<td>10, 46/ 31</td>
</tr>
</tbody>
</table>
shall he make two lies for one. Lo, good 10, 191/ 22
he should make double lies . This showeth that he 10, 190/ 18
the people with like lies of abusing the temporal 10, 192/ 7
say," and very plain lies indeed. Is this the 10, 212 / 22
say"s false, imagined lies -- and though his 10, 171 / 13
as have made such lies , I have told it 10, 18/ 12
have ever told him lies , and never told him 10, 227 / 9
his estimation the power lieth to weigh and consider 10, 154/ 25
wiped away, and his lieth still in his neck 10, 27/ 34
his county; and himself lieth sometimes still in prison 10, 121 / 14
For even thereas it lieth , lo, dig me a 10, 100 / 19
making nor the repealing lieth in neither other of 10, 188 / 15
much as in him lieth ) the clergy of England 10, 191 / 12
than it is repealed lieth not in our hands 10, 188 / 30
save that the one lieth at his own finding 10, 123 / 31
between him that wittingly lieth and him that telleth 10, 226 / 16
of all his answer lieth always in this -- 10, 120 / 35
crime saveth once his life , giveth him a warning 10, 70/ 13
knew in all my life any man above the 10, 34/ 5
would adventure his own life . But yet because it 10, 94 / 31
never was in his life before neither forsworn nor 10, 166 / 21
fear himself of his life or bodily harm, and 10, 98/ 14
for fear of his life avow it, I have 10, 89/ 17
for fear of his life avow it, I have 10, 92/ 7
peril of his own life . And yet is there 10, 94/ 21
lied almost as the life . And their living they 10, 99/ 20
never heard in his life that some man hath 10, 94/ 7
pity, in preserving the life of any man, whenevsoever 10, 118 / 13
hath heard in his life any two men, in 10, 11/ 20
for witnesses in my life . For why should I 10, 149 / 12
to save the man's life of pity stretcheth out 10, 118 / 26
yet in all my life ), because only that an 10, 118 / 33
loss of his own life bound to the contrary 10, 94/ 25
be true that his life may go therefore, and 10, 107 / 19
any fear of their life , for which this good 10, 99/ 16
have been all his life , knoweth well to be 10, 102 / 38
to take them for light , and little and little 10, 82/ 1
man's new declaration, the life of grace appear by 10, 208 / 3
a man for every light suspicion or complaint of 10, 168 / 16
guiders and givers of light by their doctrine and 10, 20/ 16
arrest folk for every light suspicion, or every complaint 10, 181 / 33
ex officio, or upon light complaints by favor of 10, 183 / 20
but not upon every light complaint that full lightly 10, 169 / 2
report again any evil
truth may come to
And therefore if the
their officers will give
heretic. And to every
office (which upon a
shortly believeth is over
of the matter for
should bear the like
rather to bear such
bring the matter into
that "then a new
cruel they should judge
provideth well against all
a heretic, by such
that I love the
from these words, "the
into these words, "the
any man by a
weigh the witnesses at
weighed and esteemed so
the better brought to
man had given as
of the matter for
of one felony, to
whole temporalty, upon such
temporalty; and if their
unto him by some
that "which is a
since which is a
and which is a
which are these: The
that he saith the
resistance: so long the
other but that the
so is verily the
And you be the
temporalty then fetch their
angels but sinners, that
well wary how he
would not be so
would not be so
Howbeit, he may also

light reports that he hath
light therein, though he resist
light that is in the
light credence upon informations made
light word a man may
light reason this man calleth
light : this good man to
light or heavy must follow
light faults of other men
light defaults of others the
light open and plain at
light of grace should shortly
light heavy and small great
light receiving of such confession
light tales. And surely this
light no less than this
light of grace that is
light of grace that is
light oversight. But the cause
light and acquit the prisoner
light but that the jury
light what lack this good
light a credence to such
light or heavy," to "follow
light there cometh twain. But
light reports made unto him
light be darkness, where shall
light , simple persons, whereas by
light suspicion and which is
light suspicion and which is
light complaint and which is
light of grace will not
light of grace will not
light of grace will not
light of grace will not
light in like wise mine
light of the world. And
light ?Truly I wot not
light may fall and be
light report again any evil
light passed over as Master
light passed over as Master
light offend therein, if he
accursed; and so may
behalf, nor report it
he said therein, be
-- he cannot, therefore,
in print, that may
considering that it "may" be (for worse could
wit, whereby he can
up a little more
-- then may they
not of likelihood so
light complaint that full
of speaking heresies of
may speak heresy of
a man of a
than a very great
whereof growth of lewd
he doth it of
doth it not for
doth it not of
is not done of
should be excused by
other, but if I
devised is very well
seeing that his answer
had all said, he
so will we by
in the street by
himself would not of
malice, or of some
that he will of
priests, which might of
man cannot tell? By
162), the printer of
nor yet hear any
nor one heretic of
-- he hath of
the far fetching and
so should there of
among many other one
some" others, belie of
thing themselves, and of
unto the presumption and

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Line Numbers</th>
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<tbody>
<tr>
<td>lightly</td>
<td>fall thereby into a</td>
<td>10, 187/ 24</td>
</tr>
<tr>
<td>lightly</td>
<td>that any man is</td>
<td>10, 84/ 2</td>
</tr>
<tr>
<td>lightly</td>
<td>worse or more false</td>
<td>10, 67/ 34</td>
</tr>
<tr>
<td>lightly</td>
<td>know any one heretic</td>
<td>10, 83/ 29</td>
</tr>
<tr>
<td>lightly</td>
<td>touch not only many</td>
<td>10, 26/ 10</td>
</tr>
<tr>
<td>lightly</td>
<td>touch not only any</td>
<td>10, 28/ 6</td>
</tr>
<tr>
<td>lightly</td>
<td>no man say), would</td>
<td>10, 66/ 9</td>
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<tr>
<td>lightly</td>
<td>turn a sentence after</td>
<td>10, 208/ 18</td>
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<td>lightly</td>
<td>. The Preface Sir Thomas</td>
<td>10, 3/ 25</td>
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<td>lightly</td>
<td>lose the Spirit of</td>
<td>10, 216/ 20</td>
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<tr>
<td>lightly</td>
<td>have made such evil</td>
<td>10, 84/ 17</td>
</tr>
<tr>
<td>lightly</td>
<td>may be untrue. And</td>
<td>10, 169/ 2</td>
</tr>
<tr>
<td>lightness</td>
<td>, or of a passion</td>
<td>10, 68/ 19</td>
</tr>
<tr>
<td>lightness</td>
<td>, and of a passion</td>
<td>10, 69/ 22</td>
</tr>
<tr>
<td>lightness</td>
<td>, or of a passion</td>
<td>10, 79/ 7</td>
</tr>
<tr>
<td>lightness</td>
<td>; yea, and also a</td>
<td>10, 226/ 26</td>
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<tr>
<td>lightness</td>
<td>and of evil passions</td>
<td>10, 68/ 23</td>
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<td>lightness</td>
<td>of mind, hatred, or</td>
<td>10, 157/ 7</td>
</tr>
<tr>
<td>lightness</td>
<td>of mind, hatred, corruption</td>
<td>10, 163/ 11</td>
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<td>lightness</td>
<td>of mind, nor of</td>
<td>10, 146/ 15</td>
</tr>
<tr>
<td>lightness</td>
<td>of mind, nor of</td>
<td>10, 159/ 22</td>
</tr>
<tr>
<td>lightness</td>
<td>and by passions, then</td>
<td>10, 68/ 21</td>
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<td>liked</td>
<td>his doing a little</td>
<td>10, 193/ 3</td>
</tr>
<tr>
<td>liked</td>
<td>, and hath been well</td>
<td>10, 71/ 32</td>
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<tr>
<td>liked</td>
<td>him not, he was</td>
<td>10, 38/ 6</td>
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<td>liked</td>
<td>not his own all</td>
<td>10, 38/ 5</td>
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<td>likelihood</td>
<td>break these as well</td>
<td>10, 22/ 29</td>
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<td>(for there folk most</td>
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<td>so lightly have made</td>
<td>10, 84/ 17</td>
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<td>which happed him of</td>
<td>10, 130/ 17</td>
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<td>hate and mischief any</td>
<td>10, 95/ 33</td>
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<td>likelihood</td>
<td>win as much by</td>
<td>10, 51/ 20</td>
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<td>likelihood</td>
<td>there is nothing owing</td>
<td>10, 52/ 25</td>
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<td>likelihood</td>
<td>left them out of</td>
<td>10, 199/ 30</td>
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<td>likelihood</td>
<td>), I would put them</td>
<td>10, 126/ 5</td>
</tr>
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<td>likelihood</td>
<td>once be put to</td>
<td>10, 145/ 21</td>
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<td>himself made search to</td>
<td>10, 59/ 4</td>
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<td>likelihood</td>
<td>of so seldom fortuning</td>
<td>10, 108/ 30</td>
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<td>be the selfs things</td>
<td>10, 51/ 15</td>
</tr>
<tr>
<td>likelihood</td>
<td>this -- that he</td>
<td>10, 138/ 6</td>
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<td>likelihood</td>
<td>some of the spirituality</td>
<td>10, 27/ 9</td>
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<td>so would they rather</td>
<td>10, 108/ 29</td>
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<tr>
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<td>, he that was never</td>
<td>10, 160/ 6</td>
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</table>
intent as the great

himself had thought greater

liberty, upon reasons and

well. Which be the

by certain tokens and

considerations suspect, and seemed

swearing the contrary, less

er this, so near

-- then were it

the faith, which were

that it were very

he deviseth, we were

of heretics, which very

other) he was then

say that it is

then were it well

left, "the streets were

accuser: the streets were

the streets were well

away, the streets were

though it may be

of good laws were

slanderous word were as

oath notwithstanding, he were

If he think it

ture, were not all

saith it seemeth most

it should be most

is a thing not

the lies seem somewhat

that they were well

not at these days

so seldom fortuning, were

it that thinketh it

to his first, more

have thought it very

as it is well

-- it were well

more he maketh it

many together and so

that case by presumption

in that case well

dangerous law, and more

likely of his words would 10, 57/ 13

likelihood that he would say 10, 161/ 22

likelihood leading his conscience, to 10, 161/ 20

likelihoods now, good readers, that 10, 212/ 30

likelihoods , have a sure and 10, 160/ 24

likely to flee; and upon 10, 123/ 23

likely to lie and play 10, 119/ 19

likely to have been that 10, 119/ 25

likely that he could tell 10, 52/ 27

likely sore to decay by 10, 228/ 4

likely so to diminish in 10, 119/ 18

likely to find few, and 10, 101/ 31

likely were to follow, though 10, 85/ 28

likely to be forsworn. And 10, 153/ 3

likely that the forsworn witnesses 10, 166/ 26

likely that he found, in 10, 85/ 14

likely to swarm full of 10, 89/ 7

likely to swarm full of 10, 102/ 10

likely to swarm full of 10, 104/ 16

likely to swarm full of 10, 105/ 16

likely enough to happen in 10, 205/ 1

likely to maintain, if men 10, 200/ 11

likely to happen in one 10, 119/ 28

likely enough to lie. Now 10, 151/ 32

likely that none of them 10, 100/ 8

likely to be remedied at 10, 15/ 11

likely that I should mean 10, 221/ 22

likely that I should mean 10, 221/ 23

likely to hap so often 10, 128/ 33

likely. Such shrewd "some say 10, 46/ 32

likely that they were well

likely to put such as 10, 23/ 10

likely to be such, the 10, 138/ 5

likely to be taken for 10, 108/ 31

likely. But on the other 10, 85/ 2

likely to play the wily 10, 166/ 9

likely that if the same 10, 183/ 13

likely they do: then true 10, 45/ 31

likely to come to pass 10, 101/ 32

likely to be true. For 10, 10/ 4

likely to be true that 10, 107/ 19

likely to swear true. And 10, 153/ 14

likely to swear true. Now 10, 164/ 23

likely to cause untrue and 10, 146/ 17
dangerous law, and more
as shall be somewhat
said, heretics were well
is it yet less
that think his answer
of the other, and
the thing that I
own conscience, resemble and
indeed be ashamed to
shame for me to
too high to be
the point that I
And then Master More
mind, whose opinions it
other words wherein he
-- this, I say,
24th chapter -- but
secretly or openly and
may it be said
may it be said
since I am overseen
being, as he said,
since he himself hath
But now after this,
see, to show that
is to show that,
as I said) that
bite children too, but
that if the jury
leave him in the
good man list to
last past, except only
again to read in
draw both by one
leaf, in the fourteenth
had, in the next
remedieth that with a
as this good man
man in like wise
others of his affinity
the realm if we
may well see, that
and consider it whoso

likely to cause untrue and
likely to leap up a
likely yet one week longer
likely that he will become
likely . For I would ween
liken them well enough together
liken them for, he boasteth
liken together genteel hounds, or
liken them together in every
liken together a person once
likened to speaking and talking
likened them; that is to
likened the penance of such
likeneth him to rehearse and
liketh himself so well, and
liketh me marvelously well: that
likewise as he calleth the
likewise informed the court. And
likewise that it falleth but
likewise that it falleth but
likewise myself. He fareth, in
likewise affectionate) the faults of
likewise been overseen. For we
likewise as he is wont
likewise as a man shall
likewise as it may happen
likewise as he that hath
likewise yet as they may
likewise regard the witnesses so
liking than lose much time
limit and give him leave
Lincoln and London, and that
Lincoln's Inn, and there were
line, according to both the
line, that he meaneth only
line before, expressly said that
line or twain wherein he
list to limit and give
list to slander and to
list to call any of
list to call any such
list to look back and
list ; for I can see
already. Howbeit, if they
hear but that themselves
read but where themselves
by what name they
their peace if they
conspiracy, but as they
every man else that
say he what he
all matters that he
affinity might, if we
such wise, that whoso
say that look, whoso
in what matter he
faint fashion as himself
matter of it. Whoso
any of mine "affinity" 

 to write what they
such a man as
few altogether could very
them for light, and
witness that there is
the remnant to have
that I reckoned it
allowed it but a
light, and little and
for the while remaining
it, and lay no
heresies hath been very
of mishandling could have
then, to set a
beseech you consider a
good conjectures to put
and like not a
truth that unto one
it much, as a
goeth he farther a
 it, as I said,
the other studied a
let us now a
where he said a
as this was no
hedge letted him, was

list thus to give over 10, 224/35
list to tell him, nor 10, 227/27
list to turn him. And 10, 227/28
list , and neither I nor 10, 25/23
list , or else if they 10, 91/7
list to do in conscience 10, 131/5
list to read it, a 10, 35/30
list , make and leave that 10, 101/25
list to babble of, am 10, 190/25
list , call not only any 10, 29/13
list indifferently to read both 10, 86/14
list , what I say therein 10, 40/16
list , and I shall never 10, 129/21
list to offer: the suspicion 10, 118/3
list to read the chapter 10, 223/13
list to call them one 10, 28/9
list , and say they think 10, 79/14
list not to understand it 10, 14/19
list appoint? And with what 10, 115/3
little serve him -- ye 10, 120/13
little and little after to 10, 82/1
little wit therein, and less 10, 156/19
little substance too. And therefore 10, 21/7
little worth the answering, as 10, 146/26
little . For, setting aside for 10, 224/7
little after to believe them 10, 82/1
little remedied, should but make 10, 15/13
little causes why. But I 10, 56/12
little anywhere, save even here 10, 227/11
little color any farther than 10, 170/7
little more charitable folk about 10, 212/12
little either the folly or 10, 191/4
little doubt therein. For though 10, 183/34
little , the great, good mind 10, 222/24
little piece one great cunning 10, 4/29
little herebefore I have well 10, 220/29
little : that though he hold 10, 74/5
little marvel though he never 10, 85/17
little . But when he had 10, 100/22
little see whether he win 10, 120/33
little before that he could 10, 166/13
little folly for him -- 10, 27/35
little thanks to him; for 10, 199/13
yet found I so
he argueth against a
leave, say yet a
make merry for a
good; but for that
liked his doing a
and summas hath so
Division, it had made
will yet say a
see, good readers, how
the further opening how
spend and lose a
careful about a thing
that all that helpheth
good readers, see what
the man is so
make merry for a
make merry for a
as this is, a
be hanged within a
men have also as
as it seemeth, he
himself -- showeth himself
clearly see to how
that mine "objections" are "
seldom that it ought
seldom that it ought
see, do many folk
so faint that I
he giveth us one
can declare, and the
the forehead with his
I besides this a
is to wit, some
76th leaf, hath so
a matter of no
themselves, for with a
I promise you, a
brought there, to a
-- then have I
I shall say a
will con him but
will con him but

little reason in his reasoning 10, 6/ 16
little doubt that I moved 10, 36/ 12
little farther, and I ween 10, 135/ 16
little while, And I kept 10, 173/ 32
little wit that I have 10, 184/ 18
little better than I do 10, 193/ 3
little understanding -- I shall 10, 194/ 30
little matter. And if he 10, 199/ 33
little further, that in places 10, 140/ 16
little reason is in it 10, 199/ 15
little hold there is in 10, 154/ 19
little time about it, to 10, 4/ 8
little needful. For it hath 10, 182/ 33
little, because the judge may 10, 156/ 5
little insight the man hath 10, 32/ 32
little suspicious in matters of 10, 83/ 21
little season, while men walk 10, 171/ 32
little season, while men walk 10, 173/ 6
little merrily to mock him 10, 53/ 6
little while after." "Nay, my 10, 95/ 17
little cause again of any 10, 187/ 18
little regardeth, but only that 10, 186/ 12
little to force or care 10, 117/ 31
little purpose the Pacifier hath 10, 180/ 23
little to be pondered"; first 10, 13/ 35
little to be pondered -- 10, 106/ 2
little to be pondered -- 10, 108/ 34
little good, but rather very 10, 79/ 39
little need to reply. For 10, 169/ 26
little mess of sauce to 10, 92/ 2
little amendment may show. Riots 10, 143/ 31
little finger! But since that 10, 31/ 29
little have assayed so to 10, 37/ 25
little variance in some place 10, 63/ 1
little effect and substance in 10, 199/ 17
little effect. For, taking that 10, 40/ 29
little less fear than they 10, 81/ 28
little more subtlety than substance 10, 204/ 25
little better effect than he 10, 208/ 27
little doubt but that they 10, 56/ 6
little farther in that matter 10, 122/ 3
little thanks for that praise 10, 133/ 8
little thanks for that praise 10, 134/ 25

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Little</th>
<th>Farther, and that is</th>
<th>10, 135/3</th>
</tr>
</thead>
<tbody>
<tr>
<td>He say yet a</td>
<td>Further, and that is</td>
<td>10, 142/20</td>
</tr>
<tr>
<td>Said there, that I</td>
<td>Doubt but that if</td>
<td>10, 183/2</td>
</tr>
<tr>
<td>Accusing either. For I</td>
<td>Doubt but that there</td>
<td>10, 185/7</td>
</tr>
<tr>
<td>The same chapter, a</td>
<td>Before, that the temporality</td>
<td>10, 20/6</td>
</tr>
<tr>
<td>Those words in meant</td>
<td>Good to the clergy</td>
<td>10, 65/2</td>
</tr>
<tr>
<td>Answered to some very</td>
<td>, and to the most</td>
<td>10, 65/31</td>
</tr>
<tr>
<td>He doth them yet</td>
<td>Good. For the using</td>
<td>10, 82/31</td>
</tr>
<tr>
<td>To leap up a</td>
<td>More lightly. The Preface</td>
<td>10, 3/24</td>
</tr>
<tr>
<td>Sword do this man</td>
<td>Service. And then on</td>
<td>10, 45/29</td>
</tr>
<tr>
<td>So long doth sometimes</td>
<td>Good. And then since</td>
<td>10, 118/7</td>
</tr>
<tr>
<td>Much and hath so</td>
<td>Cause. For there, lo</td>
<td>10, 102/5</td>
</tr>
<tr>
<td>Offenders. And it helpeth</td>
<td>That if there be</td>
<td>10, 155/22</td>
</tr>
<tr>
<td>I doubt also as</td>
<td>But that there were</td>
<td>10, 185/11</td>
</tr>
<tr>
<td>I yet forth a</td>
<td>Farther, and these are</td>
<td>10, 103/19</td>
</tr>
<tr>
<td>There I was a</td>
<td>Overseen. For they stand</td>
<td>10, 12/9</td>
</tr>
<tr>
<td>The leastwise ring a</td>
<td>Better than this. This</td>
<td>10, 60/32</td>
</tr>
<tr>
<td>Now he forgetteith this</td>
<td>, short word, this monosyllable</td>
<td>10, 62/30</td>
</tr>
<tr>
<td>Will I say a</td>
<td>Farther in this matter</td>
<td>10, 72/1</td>
</tr>
<tr>
<td>Will I come a</td>
<td>Nearer unto this good</td>
<td>10, 138/27</td>
</tr>
<tr>
<td>Had his great exhortation</td>
<td>Place. Also, this pride</td>
<td>10, 177/9</td>
</tr>
<tr>
<td>I, which bear a</td>
<td>More reverence to the</td>
<td>10, 28/33</td>
</tr>
<tr>
<td>Could I lay a</td>
<td>Better cause to prove</td>
<td>10, 117/25</td>
</tr>
<tr>
<td>-- I would so</td>
<td>Doubt it to be</td>
<td>10, 135/12</td>
</tr>
<tr>
<td>Too far (for a</td>
<td>Way is too far</td>
<td>10, 63/3</td>
</tr>
<tr>
<td>And some of a</td>
<td>More substance, too, than</td>
<td>10, 211/5</td>
</tr>
<tr>
<td>Make him look a</td>
<td>Better even upon Summa</td>
<td>10, 83/14</td>
</tr>
<tr>
<td>I since considered how</td>
<td>Need it was, I</td>
<td>10, 4/2</td>
</tr>
<tr>
<td>Long nose upon a</td>
<td>Face; especially while, as</td>
<td>10, 64/26</td>
</tr>
<tr>
<td>-- Let us a</td>
<td>See whether with this</td>
<td>10, 158/17</td>
</tr>
<tr>
<td>That praise con me</td>
<td>Thanks: that word were</td>
<td>10, 134/31</td>
</tr>
<tr>
<td>Other, and then a</td>
<td>Before those words (as</td>
<td>10, 176/20</td>
</tr>
<tr>
<td>That I see, very</td>
<td>Skill, so would I</td>
<td>10, 82/25</td>
</tr>
<tr>
<td>So: then had he</td>
<td>Cause to write all</td>
<td>10, 54/33</td>
</tr>
<tr>
<td>When this is done</td>
<td>Doubt of your judgment</td>
<td>10, 88/28</td>
</tr>
<tr>
<td>As folk that would</td>
<td>Under the Gospel and</td>
<td>10, 25/9</td>
</tr>
<tr>
<td>Man be that should</td>
<td>To see it. And</td>
<td>10, 145/35</td>
</tr>
<tr>
<td>For I shall never</td>
<td>In the less fear</td>
<td>10, 95/19</td>
</tr>
<tr>
<td>And, to have heretics</td>
<td>In the less fear</td>
<td>10, 213/15</td>
</tr>
<tr>
<td>Wretches, without some ruffle</td>
<td>In peace long. We</td>
<td>10, 74/37</td>
</tr>
<tr>
<td>For such surety to</td>
<td>Thereby, though not in</td>
<td>10, 94/36</td>
</tr>
<tr>
<td>Folk that fain would</td>
<td>In peace should not</td>
<td>10, 74/36</td>
</tr>
<tr>
<td>Derision under which they</td>
<td>-- Namely since he</td>
<td>10, 194/2</td>
</tr>
</tbody>
</table>
Debellation of Salem and Bizance: Concordance of Major Terms

them that they neither shall never while he after, haply while he prove you while he shall find, while he warrant him, while he never shall while he And yet is the than these folk in for loss of their call him desperate whose and their secret shameful prelates that are now living, or that were the life. And their prelates that now be even thereof it lieth, this gear here is, are his wise words, little cause. For there, now rehearse you here. the second part, thus, effect. This reason hath, here moveth. But then, two lies for one. learn it whoso may. there the "late-sprung division."

lived nor believed according to 10, 25/ 15
lived convey this gear so 10, 174/ 6
lived, reckon himself so sure 10, 95/ 8
liveth; but at sundry times 10, 104/ 26
lived, to prove that provision 10, 117/ 27
liveth, but that the things 10, 68/ 35
lived, be able to void 10, 104/ 10
living to some folk as 10, 99/ 19
living or belief follow the 10, 26/ 1
living, for which he findeth 10, 99/ 18
living showeth no manner hope 10, 48/ 30
living for such that, though 10, 25/ 34
living "; and affirmeth that the 10, 195/ 29
living at the time that 10, 196/ 20
living they fear utterly to 10, 99/ 20
living, or that were living lo, dig me a great 10, 100/ 19
lo, his worshipful answer: I 10, 134/ 24
lo: And then as to 10, 126/ 22
lo, my words be these 10, 102/ 5
Lo, these they be as 10, 175/ 22
lo, this man beginneth: But 10, 105/ 21
lo, some subtlety; but it 10, 178/ 9
lo, by and by, he 10, 50/ 20
Lo, good readers, consider here 10, 191/ 23
Lo, good readers, first he 10, 62/ 1
Lo, now he forgettesth this 10, 62/ 29
lo, that this good man 10, 83/ 8
Lo, this is, good Christian 10, 108/ 5
lo, therefore this good man 10, 213/ 11
Lo what a great untruth 10, 135/ 14
lo, like a guest that 10, 139/ 4
lo, that I had not 10, 201/ 31
lo, thus he handleth wilily 10, 57/ 24
lo, thus goeth he further 10, 50/ 23
lo, sir, thus he saith 10, 100/ 2
lo." Now, if he royally 10, 142/ 37
Lo, good readers, here you 10, 126/ 8
Lo, good readers, here you 10, 181/ 4
lo, to grant him all 10, 205/ 9
lo, but if his logic 10, 97/ 14
lo, and this I think 10, 134/ 20
Lo, thus wrote I further 10, 139/ 8

Thomas More Studies 9.2 (2014)
yet? To this question, one, either. These were, repeat them for him. nameth here. These are, names -- this thing, to all this point, forborne. To this piece, this is a monster, shrewd "some say"s, These are his words, openly become accusers. Therein, surely judge. These were, mine Apology; and there, ungracious ending. These be, chapter of his Division, words again. These are, the contrary. This is, this is. This was, disclosed unto the party. These are his words, he cannot yet, pardie, one durst openly complain. good man findeth further. For these are there, a solemn lie. For for the first point. would it should seem. how properly he proveth. will in any wise, soul. To this piece, these are my words, inch yet the nearer. well see the truth. own: In this process, in here even whole. denied. In these words, the husband would be would also be very himself say, which is because I would be and would be so make him the more malice and make him 

<table>
<thead>
<tr>
<th>Term</th>
<th>Usage</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>lo</td>
<td>he hath in the</td>
<td>10, 30/25</td>
</tr>
<tr>
<td>lo</td>
<td>my words in mine</td>
<td>10, 102/14</td>
</tr>
<tr>
<td>Lo</td>
<td>good readers, in the</td>
<td>10, 172/6</td>
</tr>
<tr>
<td>lo</td>
<td>my words in mine</td>
<td>10, 181/29</td>
</tr>
<tr>
<td>lo</td>
<td>this good man reckoneth</td>
<td>10, 24/19</td>
</tr>
<tr>
<td>lo</td>
<td>this good man saith</td>
<td>10, 129/12</td>
</tr>
<tr>
<td>lo</td>
<td>this good man answereth</td>
<td>10, 130/30</td>
</tr>
<tr>
<td>lo</td>
<td>of every man's making</td>
<td>10, 24/21</td>
</tr>
<tr>
<td>lo</td>
<td>be no merry sporting</td>
<td>10, 46/32</td>
</tr>
<tr>
<td>lo</td>
<td>: Since Master More saith</td>
<td>10, 33/6</td>
</tr>
<tr>
<td>lo</td>
<td>these are my words</td>
<td>10, 103/4</td>
</tr>
<tr>
<td>lo</td>
<td>good readers, my words</td>
<td>10, 121/4</td>
</tr>
<tr>
<td>lo</td>
<td>these are my words</td>
<td>10, 191/11</td>
</tr>
<tr>
<td>lo</td>
<td>the words of mine</td>
<td>10, 96/29</td>
</tr>
<tr>
<td>lo</td>
<td>thus, good readers, he</td>
<td>10, 109/16</td>
</tr>
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<td>lo</td>
<td>in this sixteenth chapter</td>
<td>10, 156/24</td>
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<td>lo</td>
<td>the thing that I</td>
<td>10, 52/7</td>
</tr>
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<td>lo</td>
<td>the cause that made</td>
<td>10, 223/20</td>
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<td>Lo</td>
<td>good readers, the thing</td>
<td>10, 97/6</td>
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<tr>
<td>lo</td>
<td>: And verily the law</td>
<td>10, 113/22</td>
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<td>lo</td>
<td>look into their hearts</td>
<td>10, 83/24</td>
</tr>
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<td>Lo</td>
<td>thus I there declared</td>
<td>10, 103/26</td>
</tr>
<tr>
<td>Lo</td>
<td>good readers, therein thus</td>
<td>10, 110/30</td>
</tr>
<tr>
<td>lo</td>
<td>good readers, therein my</td>
<td>10, 131/24</td>
</tr>
<tr>
<td>lo</td>
<td>good readers, these are</td>
<td>10, 26/4</td>
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<tr>
<td>Lo</td>
<td>good readers, these they</td>
<td>10, 89/4</td>
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<td>Lo</td>
<td>good readers, these are</td>
<td>10, 111/15</td>
</tr>
<tr>
<td>Lo</td>
<td>good readers, these are</td>
<td>10, 217/6</td>
</tr>
<tr>
<td>lo</td>
<td>have away this hillock</td>
<td>10, 100/25</td>
</tr>
<tr>
<td>lo</td>
<td>good reader, this is</td>
<td>10, 121/31</td>
</tr>
<tr>
<td>lo</td>
<td>: And because this Pacifier</td>
<td>10, 129/30</td>
</tr>
<tr>
<td>Lo</td>
<td>good readers, this is</td>
<td>10, 132/25</td>
</tr>
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<td>Lo</td>
<td>these are this good</td>
<td>10, 168/9</td>
</tr>
<tr>
<td>lo</td>
<td>good readers, this Pacifier</td>
<td>10, 172/9</td>
</tr>
<tr>
<td>Lo</td>
<td>good readers, thus it</td>
<td>10, 61/6</td>
</tr>
<tr>
<td>lo</td>
<td>good readers, you see</td>
<td>10, 89/28</td>
</tr>
<tr>
<td>loath</td>
<td>to hear any evil</td>
<td>10, 19/17</td>
</tr>
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<td>loath</td>
<td>to do for charging</td>
<td>10, 53/8</td>
</tr>
<tr>
<td>loath</td>
<td>of his goodness to</td>
<td>10, 227/24</td>
</tr>
<tr>
<td>loath</td>
<td>to have it &quot;reported&quot;</td>
<td>10, 58/29</td>
</tr>
<tr>
<td>loath</td>
<td>to have it taken</td>
<td>10, 59/21</td>
</tr>
<tr>
<td>loath</td>
<td>to do it. But</td>
<td>10, 163/9</td>
</tr>
<tr>
<td>loath</td>
<td>, for hurting of one</td>
<td>10, 94/33</td>
</tr>
</tbody>
</table>
good man would be loath that it should appear 10, 210/ 20
myself, though I was loath to do so, because 10, 36/ 22
in reading, and so loath to labor, that they 10, 7/ 11
is that I am loath to have that thing 10, 58/ 31
if any man be loath to turn the leaves 10, 62/ 19
own devising, he was loath to scrape them out 10, 108/ 32
good faith have been loath to have touched them 10, 17/ 22
honest friend will be loath to swear with him 10, 47/ 16
logic lead him to think 10, 97/ 14
many a man in London between this and Michaelmas 10, 37/ 27
down of late upon London Bridge the image of 10, 16/ 13
yet not but in London and some piece of 10, 170/ 9
shake his cases of London and Michaelmas that peradventure 10, 37/ 26
except only Lincoln and London, and that therefore the 10, 170/ 5
such man but in London diocese, nor yet not 10, 170/ 9
to spy as a long nose upon a little 10, 64/ 25
which they have been long received and accepted for 10, 37/ 11
a man may lie long in prison and some 10, 128/ 29
long snout, and fair, long slender sides; and the 10, 142/ 27
think his book too long by altogether. And that 10, 8/ 1
long as there are heretics long mote be, as there 10, 75/ 21
that now is, and long labor proveth at last 10, 36/ 19
found, in all this long while, somewhere, at the 10, 85/ 14
Some Say" now. And long will it be, I 10, 182/ 21
now seem that in long continuance they become hurtful 10, 216/ 8
things, and which of long time have been by 10, 215/ 26
I say, such a long , sober tract before their 10, 71/ 16
must needs be very long ere he can know 10, 83/ 20
accepted and used so long through all Christendom -- 10, 118/ 31
break this law so long approved through Christendom, and 10, 145/ 26
as it would be long . But then cometh he 10, 149/ 25
temporalty and spiritualty, by long usage and custom ratified 10, 215/ 7
time have been by long usage and custom through 10, 215/ 27
suspending will be as long as a depriving forever 10, 181/ 1
not to make a long process upon every fond 10, 70/ 25
with a goodly small, long snout, and fair, long 10, 142/ 27
suspect of heresy as long as His Grace heard 10, 76/ 19
while there hath in long while but in two 10, 171/ 16
to it; But as long as there is an 10, 76/ 6
he saith truth, as long as there is no 10, 158/ 25
cases was made so long before -- it appeareth 10, 159/ 12
purpose to make no
and have used many
where he saith: As
whom to tolerate so
    all that -- as
longer suspended than as
much necessary and not
ruffle live in peace
argument or resistance: so
making me seek so
    if we get, with
in that behalf: so
been made and observed
    he), when he hath
that the man hath
accuser, hath had that
    I longed of their
and whom, and how
void, that yet as
enough, and answer a
will not come as
tale to this: "As
    will not appear as
I say that as
been a heretic so
    the one had a
they had been so
so great authority, so
how the usage and
he have lain there
will make here no
    all. If he hap
this matter keep no
break every old law
laws, have been usually
that they be, and
the same things, through
man had made a
hills had thus travailed
point would wax a
    -- I will not
was that matter ceased
keeping it counsel so
long work about it. For
long years. This law also
long as that law standeth
long doth sometimes little good
long and as many laws
long as spiritual men have
long, that with much seeking
long. Were it not a
long the light of grace
long for some one place
long labor, some other man
long will the people grudge
long for the preservation thereof
long lain in prison, may
long lain in prison, so
long lying in prison in
long labor to see some
long -- I shall not
long it standeth so, not
long book in space of
long as the spiritual rulers
long as the spiritual rulers
long as the spiritual rulers
long as the spiritual rulers
long, and all that while
long nose and the other
long negligent!) to the thing
long approved through the whole
long continuance of them can
long in prison, then
long tale again thereof. But
long after, when these witnesses
long schools. But this every
long used in this realm
long accustomed in this realm
long have been, through the
long continuance and through abusions
long answer of twelve whole
long, from the week after
long work, I will fall
long encumber you with any
long before any word sprang
long. For I wot ne'er
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>might no law neither</td>
<td>long last nor yet no</td>
<td>10, 87/32</td>
</tr>
<tr>
<td>very good old and</td>
<td>long-approved laws, both of this</td>
<td>10, 9/17</td>
</tr>
<tr>
<td>to change these old</td>
<td>long-approved laws: I would, as</td>
<td>10, 184/16</td>
</tr>
<tr>
<td>the common order and</td>
<td>long-long-continued law of this realm</td>
<td>10, 135/25</td>
</tr>
<tr>
<td>about divers answers, I</td>
<td>longed of their long labor</td>
<td>10, 5/33</td>
</tr>
<tr>
<td>power of arresting no</td>
<td>longer suspended than as long</td>
<td>10, 180/31</td>
</tr>
<tr>
<td>they lie many times</td>
<td>longer in prison for heresy</td>
<td>10, 122/19</td>
</tr>
<tr>
<td>saith that they lie</td>
<td>longer in prison for heresy</td>
<td>10, 124/7</td>
</tr>
<tr>
<td>believe me one day</td>
<td>longer . For I have neither</td>
<td>10, 19/5</td>
</tr>
<tr>
<td>matter trouble you no</td>
<td>longer, but every man may</td>
<td>10, 31/32</td>
</tr>
<tr>
<td>likely yet one week</td>
<td>longer to make merry, before</td>
<td>10, 178/14</td>
</tr>
<tr>
<td>besides that they lie</td>
<td>longer on the one man's</td>
<td>10, 121/22</td>
</tr>
<tr>
<td>besides that they lie</td>
<td>longer on the one man's</td>
<td>10, 122/17</td>
</tr>
<tr>
<td>reason that they lie</td>
<td>longer indeed. And so lie</td>
<td>10, 124/16</td>
</tr>
<tr>
<td>still in prison the</td>
<td>longer ? As for that that</td>
<td>10, 123/9</td>
</tr>
<tr>
<td>I will make no evil</td>
<td>longer tale upon this matter</td>
<td>10, 56/21</td>
</tr>
<tr>
<td>custom, that the</td>
<td>longer it is used, the</td>
<td>10, 216/27</td>
</tr>
<tr>
<td>bringeth altogether</td>
<td>longer unto the worse conclusion</td>
<td>10, 208/29</td>
</tr>
<tr>
<td>ever the would not let</td>
<td>look seek out, and rehearse</td>
<td>10, 79/23</td>
</tr>
<tr>
<td>to certain that they</td>
<td>look to be believed, as</td>
<td>10, 202/11</td>
</tr>
<tr>
<td>would and would make</td>
<td>look a little better even</td>
<td>10, 83/14</td>
</tr>
<tr>
<td>them, he began to</td>
<td>look well and earnestly upon</td>
<td>10, 16/24</td>
</tr>
<tr>
<td>lack of power to</td>
<td>look into the heart, cannot</td>
<td>10, 69/16</td>
</tr>
<tr>
<td>cannot yet, pardi, lo,</td>
<td>look into their hearts there</td>
<td>10, 83/24</td>
</tr>
<tr>
<td>But yet let himself</td>
<td>look well in his own</td>
<td>10, 206/5</td>
</tr>
<tr>
<td>his clouted kettle.</td>
<td>look, good readers, in mine</td>
<td>10, 60/26</td>
</tr>
<tr>
<td>But in his hand, For</td>
<td>look, good readers, in his</td>
<td>10, 62/14</td>
</tr>
<tr>
<td>saith, a wolf may</td>
<td>look simply, lapped in a</td>
<td>10, 230/30</td>
</tr>
<tr>
<td>perjured witness, that</td>
<td>look like a lamb and</td>
<td>10, 156/31</td>
</tr>
<tr>
<td>will to say true, and</td>
<td>look like a lamb, and</td>
<td>10, 157/25</td>
</tr>
<tr>
<td>his Council so</td>
<td>look upon this matter that</td>
<td>10, 172/10</td>
</tr>
<tr>
<td>specially and his</td>
<td>look upon this matter after</td>
<td>10, 182/28</td>
</tr>
<tr>
<td>Parliament, to</td>
<td>look whether true men shall</td>
<td>10, 220/14</td>
</tr>
<tr>
<td>to thieves, and then</td>
<td>look for reasonable minds in</td>
<td>10, 4/22</td>
</tr>
<tr>
<td>far unreasonable as</td>
<td>look that the people should</td>
<td>10, 202/14</td>
</tr>
<tr>
<td>to heresy indeed, they</td>
<td>look back and read it</td>
<td>10, 14/21</td>
</tr>
<tr>
<td>would see, that list</td>
<td>Look , therefore, good readers, both</td>
<td>10, 87/19</td>
</tr>
<tr>
<td>to faithful, true</td>
<td>look whether I say true</td>
<td>10, 158/15</td>
</tr>
<tr>
<td>Christian people.</td>
<td>look angrily, and say they</td>
<td>10, 197/15</td>
</tr>
<tr>
<td>yourselves his words,</td>
<td>look for no such necessity</td>
<td>10, 82/18</td>
</tr>
<tr>
<td>and to wit, lour and</td>
<td>look there in that place</td>
<td>10, 14/17</td>
</tr>
<tr>
<td>so do. But I late.</td>
<td>look always for that. For</td>
<td>10, 124/2</td>
</tr>
<tr>
<td>&quot; But whoso this</td>
<td>look better upon the matter</td>
<td>10, 14/24</td>
</tr>
<tr>
<td>difference yet? I</td>
<td></td>
<td></td>
</tr>
<tr>
<td>contrary, and biddeth me</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
And else, I trust, me needeth never to cause." If I should Highness and his Council king and his Council Highness and his Council in mine. And then to his friend's. Now this word "prelates." But thereto I say that turn the leaves and now no leisure to punishment -- this man before have said, afterward printing. But I have neighbor's horse stood and that the council there the thing is well this matter the better of glory when he than in the consistory And indeed, with better is so indeed, by Ex abundantia cordis os present year of our thus I beseech our after." "Nay, my liege the year of our the king our sovereign excellent prince our sovereign father of our sovereign the soul (which our our heads, which our V'), that was then readers, here, for our but also the greatest than once, before the the most honorable temporal the realm that the like wise before the it appeareth that ... all necessary that in many neither. But as for

look look look look look look look look look look looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked looked

in all the places more for the matter now for these four specially upon this matter specially upon this matter specially upon this matter mine answer to me, then, upon this good readers, upon the , whoso list, what I back -- ye shall not well about him upon and allowed in the corrections, and there over his hedge. For upon that law. on, the weight of upon, I would here back upon it. But upon the other. And thereon, I find it into the secret corners " ("The mouth speaketh such with a marvelous send us every one quoth the poor soul Cum privilegio. delivered great substance into the king that now the king that now the king that now pardon) of the most rather turn upon theirs Cobham; nor yet he sake, what manner of , both spiritual and temporal of the king's most of the king's most had the lands whose and rulers temporal be not be

Lord Lord Lord Lord Lord Lord Lord Lord Lord Lord Lord's lords lords lords lords lords lose

, 1533) with a marvelous send us every one of the poor soul 1533. Cum privilegio. delivered great substance into the king that now the king that now pardon) of the most rather turn upon theirs Cobham; nor yet he sake, what manner of , both spiritual and temporal of the king's most of the king's most had the lands whose and rulers temporal be not be
they fear utterly to lose (that they get, peradventure deed, nor he thereby forfeiture of his bond in the liking than much time in answering if I would now time about it, while nor other folk nothing : to make now so appear: then shall he the praise of shortness then may they lightly the Spirit of God man is content to time and spill paper for else might they between them, the one and to spend and a little time about for him -- to pardie, to let the his credence with that that is on the have his words. And

that is on the losing side. It is an

loss , but should at the

loss ?" Hath this good man

loss , but of his fear

loss , so that I may

loss of their living, for

loss ? If his loss: then

loss : then his not putting

loss and destruction of many

loss of his own life

loss of his own soul

loss to me to give

loss and damage unto the

loss and more. And therefore

loss the matter. But let

loss a groat by it

loss . For his first words

loss it and he won

loss . For then he showeth

loss because prelates pretend not

loss . For he saith that

loss . But we shall not

loss to say that some

loss to say that some

"And to these words

lour and look angrily, and

love their ease and their

love well together and agree

love other well, and stick

love at all. And then

love , and yet be meet

we shall not

now take the same.

For then he appeareth that

and I have nothing in this matter.

For his first words are all false.

What matter is this? And shall

the matter be any more?

It is no matter, but what matters

are spoken of in this place.

Then I say, that these words

are all false.

For he saith, that the

tale is not all

that is to wit,

clergy be nought, and

soul of one man

to agree, and each

pride, covetousness, or worldly

pride, covetousness, and worldly
their abusions and disorder
or (which worse were)
goodness, and each to
pride, covetousness, nor worldly
faith I much better
pride, covetousness, nor worldly
pride, covetousness, nor worldly
pride, covetousness, nor worldly
pride, covetousness, nor worldly
well see that I
of covetousness, or any
done it of no
nor covetous, nor have
or covetous, or have
of pride, covetousness, nor
of pride, covetousness, or
hurt twain whom he
in illo" ("He that
righteous, meek, liberal, and
spiritualty, "each with other
only made by Pope
that both this Pope
enmity, or hope of
of sight, sink into
secretly skulk together in
and set forth very
two-handed sword, some young,
towns, without some such
too. As by Friar
them to leave such
hath had that long
saying and his so
sad, be yet more
should we be so
man would be so
had been many years
I were almost as
any man be so
was never yet so
will not be so
this realm, which never
in hand therewith and
whom the information is

love  no priests, but do  10, 65/ 16
love  to the Christian faith  10, 88/ 9
love  other, and each for  10, 231/ 6
love  For either he must  10, 173/ 12
love  him than in that  10, 226/ 36
love  be not judges, nor  10, 169/ 6
love  be no judges." And  10, 169/ 18
love  be not judges," nor  10, 170/ 29
love  be not judges," etc  10, 171/ 10
love  the light no less  10, 7/ 26
love  at all unto this  10, 173/ 5
love  but of will, for  10, 59/ 2
love  to the world, be  10, 172/ 17
love  to the world: if  10, 172/ 28
love  toward the world." As  10, 174/ 19
love  toward the world. I  10, 176/ 32
loveth  -- the man is  10, 94/ 34
loveth  peril shall perish in  10, 81/ 5
loving  to God and their  10, 178/ 3
lovingly  ," to "repress and keep  10, 22/ 18
Lucius  Ill, but after also  10, 114/ 18
Lucius  and this Pope Innocent  10, 114/ 22
lucre  , or any much less  10, 106/ 25
Lurkies'  Lane. My request is  10, 88/ 17
lurkies'  lanes, shall soon wax  10, 145/ 32
lustily  . But come the book  10, 5/ 14
lusty  friar would boldly beat  10, 45/ 23
lusty  company as shall be  10, 3/ 24
Luther  , and priest Pomerane, Otho  10, 200/ 16
lying  ? And that had been  10, 180/ 12
lying  in prison in the  10, 128/ 5
lying  upon the spiritual judges  10, 138/ 2
mad  than he) -- he  10, 16/ 19
mad  to believe a false  10, 116/ 28
mad  as to call worldly  10, 44/ 3
mad  ; but age had taken  10, 16/ 7
mad  as he if I  10, 218/ 3
mad  to like it, I  10, 218/ 2
mad  to be of that  10, 133/ 17
mad  , I trow, to lay  10, 144/ 6
made  the law -- he  10, 191/ 27
made  it in a braid  10, 4/ 1
made  be such a man  10, 72/ 6
Debellation of Salem and Bizance: Concordance of Major Terms 330

a man of mine  
the very cause that  
though that law were  
some heretics have falsely  
is; wherein, after mention  
His Highness, upon petition  
though the parties that  
this case to be  
those that are already  
laws that have been  
this book toucheth, being  
wise men, neither, that  
former law had never  
thng to which I  
of Division, it had  
great cunning man had  
but proclamation shall be  
that they were never  
by other laws after  
in all cases was  
law (Ad abolendam) thereof  
well content that we  
of the laws not  
be any such law  
upon such light reports  
such report have been  
any man any reason  
such as they be,  
and laws as be  
judges, and the statute  
but by a law  
would have changed and  
the arrest should be  
also before that law  
find default at laws  
occasion of a sermon  
bringeth in mine answers  
the law is here  
against which he writeth,  
and so the law  
by each of them  
law that a pope  
sore, as have been  
made  
once much after the  
made  
me write against his  
made  
(since, for all that  
made  
that noise, and there  
made  
of obits and chantries  
made  
unto him and information  
made  
the riot and the  
made  
an exception, and so  
made  
against heresies, and command  
made  
against them; and under  
made  
against heretics, and albeit  
made  
the law. And yet  
made  
the restraint? And where  
made  
answer already. And what  
made  
little matter. And if  
made  
a long answer of  
made  
that if any man  
made  
by the assistance of  
made  
, received to bear witness  
made  
so long before --  
made  
before, as both appeareth  
made  
laws to burn them  
made  
by themselves, but be  
made  
or not. But I  
made  
unto him by some  
made  
unto him by any  
made  
for sufficient, by any  
made  
and ratified by whole  
made  
and used by the  
made  
De silva caedua, and  
made  
: what peril can he  
made  
more easy can never  
made  
in such case, I  
made  
by the Church. But  
made  
by the Church, so  
made  
the matter come in  
made  
there, and confuteth them  
made  
to the contrary (if  
made  
for the correction of  
made  
by better deliberation. And  
made  
unto other, each to  
made  
at Rome ere they  
made  
against such excess of
the very best, and
should seek for. I
hath of likelihood himself
though it were all
had in mine Apology
unthriffs in fear, and
yet was that law
Ad abolendam was also
are in that law
that law that was
And whereas upon complaints
and all mine answer
And therefore they have
willed restitutions to be
happened, was the law
that himself is not
some such as have
officio and the laws
and others of old
his new declaration hath
law of the Church
taken that shall be
law was there ever
again: that upon complaint
same provision that is
For the Parliament hath
first, for his arguments
those wise men that
realm, that have been
so unreasonable not only
he thinketh his reason
this answer hath he
as to the answer
And thus hath he
Summa rosella were then
there fain to be
that par. "Licet" was
that good man that
-- that he hath
by the laws before
if after the law
a matter as he
be when they be

made for the faith against 10, 22/ 33
made , therefore, in few days 10, 7/ 6
made search to find it 10, 59/ 4
made for other folk, and 10, 9/ 7
made against him. For then 10, 50/ 22
made them refrain from thieving 10, 136/ 7
made in a general council 10, 111/ 25
made in a general council 10, 113/ 17
made farther) very good reason 10, 96/ 9
made , by so great advice 10, 113/ 11
made , the matters have late 10, 167/ 22
made (as I have showed 10, 208/ 9
made laws that heretics might 10, 168/ 26
made . But how his will 10, 52/ 22
made which in his seventh 10, 96/ 5
made of counsel how the 10, 53/ 1
made such lies, I have 10, 18/ 12
made against heretics, I have 10, 228/ 14
made against heresies, if they 10, 96/ 26
made a change in the 10, 114/ 18
made it as it might 10, 96/ 22
made judges to judge it 10, 79/ 37
made wherein the judge could 10, 163/ 26
made to the king and 10, 93/ 1
made in the law Ad 10, 113/ 17
made already a law for 10, 187/ 5
made against the laws whereby 10, 13/ 36
made the law left the 10, 116/ 1
made and observed long for 10, 222/ 4
made by Pope Lucius III 10, 114/ 18
made the stronger maketh his 10, 159/ 9
made in such manner wise 10, 9/ 34
made by the manner, no 10, 38/ 13
made you of me three 10, 19/ 7
made and in men's hands 10, 185/ 10
made that it might be 10, 143/ 35
made , the judge might none 10, 159/ 4
made it undoubtedly never meant 10, 194/ 19
made as yet none introduction 10, 10/ 37
made , there was not only 10, 164/ 15
made , men found notable harm 10, 229/ 23
made thereof. But now, concerning 10, 44/ 19
made in matters of law 10, 37/ 9
light credence upon informations 
other. And they that 
laws or statutes already 
unto; but these laws 
those laws which are 
acts are there already 
as they have herebefore 
well enough, he hath 
I know any such 
his book of Division 
distinction that I there 
say, that answer was 
new book, and somewhat 
his books, and have 
though the law were 
perceive that they that 
III, but after also 
no mention shall be 
likelihood so lightly have 
heretics, that have been 
spiritual laws that were 
he toucheth mine answer 
thing standeth mine answer 
the motions that be 
have there since been 
that a law be 
that a law be 
that a law be 
that a law be 
never more new laws 
laws as be already 
be sought out and 
too -- they have 
if any changes be 
good laws, so well 
not one piece thereof 
lo, the cause that 
wit, against a provision 
before; and no business 
often the . . . constitution provincial 
put forth to be 
in his mind, and 

made to them of heresy 10, 76/ 8
made that law of the 10, 96/ 21
made, be they of the 10, 193/ 24
made for punishment of heresies 10, 217/ 11
made for punishment of heretics 10, 220/ 32
made more than one, good 10, 32/ 10
made, not in other countries 10, 104/ 36
made his matter out of 10, 206/ 34
made as "the Parliament had 10, 192/ 32
made, and some part very 10, 192/ 25
made, answered every part. And 10, 214/ 20
made to that place; and 10, 5/ 8
made them more plain with 10, 65/ 26
made him, under pretext of 10, 212/ 15
made general, "to prohibit all 10, 109/ 8
made him there put those 10, 65/ 1
made again, by ratification, by 10, 114/ 19
made in the records, nor 10, 149/ 32
made such evil report in 10, 84/ 17
made for the repressing of 10, 39/ 11
made for the repressing of 10, 190/ 26
made in the said chapter 10, 46/ 34
made in the said twentieth 10, 50/ 5
made in the said treatise 10, 169/ 11
made, concerning the same point 10, 195/ 15
made that it shall be 10, 89/ 23
made that it shall be 10, 96/ 15
made that it shall be 10, 97/ 20
made that it shall be 10, 97/ 23
made that it shall be 10, 97/ 27
made therefor, yet shall both 10, 183/ 7
made for heresy shall "be 10, 183/ 28
made appear: you shall surely 10, 196/ 35
made him, good, silly soul 10, 227/ 13
made rather more slack than 10, 184/ 20
made, and by so great 10, 229/ 28
made for me. So is 10, 9/ 7
made me to speak thereof 10, 223/ 20
made in the spiritual law 10, 93/ 9
made by the spiritualty therefor 10, 195/ 17
made against the statute De 10, 195/ 24
made against any such mischief 10, 229/ 18
made himself thereof sure, that 10, 55/ 4
provision that can be made by sufficient surety, not 10, 94/13
Parliament laws and orders made for all temporal officers 10, 217/30
before the change was made . But surely that same 10, 96/25
own unto his, have made it seem that he 10, 174/3
any part any laws made already to the contrary 10, 32/4
heretics as some have made him of the spirituality 10, 84/11
and of innocents many made nocents, to the destruction 10, 121/28
laws spiritual as be made contrary to the king's 10, 189/23
the man's innocent mind made the sin the less 10, 226/24
a matter that hath made division between them and 10, 209/3
wrongs first to be made, before all these other 10, 49/32
they so unreasonable that made it, nor they so 10, 117/9
can he give so made in all this world 10, 145/12
meant thereby, and therefore made answer to those things 10, 41/16
answer or a defense made by me, though it 10, 9/6
flocking, though they had made two or three hundred 10, 140/28
that paragraph "Licet" was made . And therein thus he 10, 159/2
sermon and a short, made unto myself, to put 10, 61/3
the witness close is made but for to serve 10, 109/5
me the tales that made me so to do 10, 126/6
never had law been made at all to refuse 10, 161/18
that point? Had I made any profession to prove 10, 186/30
Excommunicamus." This provision was made , as I told you 10, 117/20
well as he that made Summa rosella, too. And 10, 185/14
this gay book was made of the twelve sheets 10, 5/27
soever the subtle shrews made him stuff up the 10, 64/13
he hath here impugned, made against heretics, was either 10, 217/4
there are meetly many made . And if we break 10, 22/28
I heard much speech made almost every week -- 10, 4/27
upon whom it was made were so well agreed 10, 143/38
when the one were made party, then were the 10, 99/35
which he would have made worse. For where they 10, 15/22
many presentments be there made in the whole year 10, 139/29
find. For if he made a book with five 10, 167/27
upon many secret complaints made unto them, without making 10, 125/34
playeth in his answer made unto me, without either 10, 223/27
wherein he might have made a shorter work if 10, 221/29
shall the changes be made rather far worse than 10, 184/21
be laws already well made , which he would have 10, 15/21
very special point that made me write yet again 10, 6/15
yet no law be made -- if you find 10, 87/33
madman would think that this 10, 91/2
matter behind. For what madman would say that he 10, 112/25
Debellation of Salem and Bizance: Concordance of Major Terms 334

there sometimes in his

madness

such imaginations against images

10, 16/ 10
to increase them or

maintain

them, I dare boldly

10, 225/ 22
untrue. Now, then, to

maintain

, withal, his great word

10, 196/ 36
where he saith, to

maintain

his matter here with

10, 206/ 1
spiritual men pretend to

maintain

" some such "laws of

10, 195/ 1
neither his words will

maintain

any such meaning (for

10, 219/ 20
sure that his words

maintain

mine and more too

10, 176/ 33
make "particular confederacies" to "

maintain

" obits and priests' wages

10, 197/ 11
the contrary? Can he

maintain

that the temporality is

10, 205/ 28
Highness will do --

maintain

and assist the spiritalty

10, 183/ 3
never be able to

maintain

. And as to the

10, 14/ 1
yet greater power to

maintain

it, and with temporal

10, 119/ 28
-- how can he

maintain

his saying with a

10, 205/ 24
laws were likely to

maintain

, if men would follow

10, 200/ 12
first words are nothing

maintained

with all this matter

10, 43/ 8
that this manner of

maintaining

of his former words

10, 43/ 29
together which signifieth a

maintaining

each of other against

10, 43/ 24
to the matter, in

maintenance

of his former words

10, 42/ 2
wit, that for the

maintenance

of worldly honor spiritual

10, 43/ 13
saith: that in the

maintenance

of such honor they

10, 47/ 25
whereas for the farther

maintenance

of his matter, he

10, 58/ 34
man but, for the

maintenance

of his matter, to

10, 137/ 18
he goeth further for

maintenance

of the said suit

10, 121/ 33
say that for the

maintenance

of such worldly honor

10, 42/ 19
not duly administered, for

maintenance

of such worldly honor

10, 42/ 36
agree together about the

maintenance

of that worldly honor

10, 43/ 11
such as for the

maintenance

of that worldly honor

10, 43/ 20
other men -- in

maintenance

of that worldly honor

10, 43/ 25
folk together in the

maintenance

of their worldly honor

10, 44/ 21
hold together in the

maintenance

of the worldly honor

10, 47/ 3
with devices that would

make

heresies increase -- yet

10, 230/ 20
him not, and would

make

him look a little

10, 83/ 14
be found, heretics may "

make

merry for a little

10, 171/ 32
may sit still and

make

merry for a little

10, 173/ 6
judges were in seeking

make

merry for a little

10, 173/ 32
the 175th leaf, I

make

so great a matter

10, 223/ 13
of his Division may

make

the ordinaries afeard of

10, 75/ 24
that mind yet, and

make

a lie again of

10, 182/ 20
much, therefore, that I

make

such objection against his

10, 8/ 12
but if some man

make

himself party against him

10, 102/ 9
asked him, if he

make

so reasonable an answer

10, 72/ 11
child, and grace to

make

good mustard, and no

10, 12/ 30
bitterly prayeth God to

make

them good and amend

10, 65/ 36
their open depositions, openly
have it broken and
or suffering him to
of whose troth I
suffered false shrews, to
for a pacifier to
he, as methinketh, to
-- yet shall I
remedy those things, and
that if I could
friendly turn if he
be a confirmation to
such case, I will
should be driven to
danger, too, sufficient to
which reason he may
so can no man
Division goeth about to
friend to pain to
himself could, he saith,
I will not fully
that he supposeth to
officio, if he would
study thereabout. And would
a reason sufficient to
in the laws then
with it, and to
as no man can
all the world can
they were followed, would
so necessary, and to
and let him go
so that it might
could, deceive others and
fain would the man
Division that spiritual men
respect of malice and
that then I should "
-- then shall he
-- then shall he
ministers neither, lest he
the dread thereof could
if they might lawfully
make
him abjure and bear
10, 73/34
make
a better, and saith
10, 118/38
make
answer either, and thus
10, 126/19
make
myself sure and doubt
10, 135/6
make
him turn and change
10, 192/10
make
peace with, and put
10, 212/23
make
the brethren angry with
10, 22/35
make
it you anon, with
10, 105/19
make
him an answer, in
10, 6/31
make
no farther answer --
10, 157/33
make
his friend answer this
10, 224/34
make
the law approved for
10, 217/19
make
no device at this
10, 181/19
make
his purgation at the
10, 218/15
make
them draw back from
10, 97/30
make
against the best law
10, 184/12
make
a shorter book than
10, 7/33
make
men ween, but as
10, 21/32
make
them answer, but at
10, 225/4
make
it better. But now
10, 138/26
make
answer thereto. But this
10, 219/27
make
it appear by his
10, 13/33
make
his suit by way
10, 91/32
make
them very careful about
10, 182/33
make
in that case a
10, 152/2
make
many such changes as
10, 164/8
make
open his childish handling
10, 186/25
make
a shorter course than
10, 7/31
make
-- I dare be
10, 184/13
make
the faith decay and
10, 223/6
make
them more easy, wherewith
10, 230/12
make
more, or else must
10, 94/1
make
a final end in
10, 135/18
make
them so far overseen
10, 156/30
make
me so fond as
10, 192/31
make
that noise for a
10, 84/36
make
him loath, for hurting
10, 94/33
make
two lies for one
10, 189/35
make
two faults for one
10, 191/21
make
two lies for one
10, 191/22
make
two lies for one
10, 192/16
make
men utterly forbear them
10, 80/23
make
in such form as
10, 187/6
other meetings, or else
very monstrous manner: to
in his second part
them the grace to
folk nothing lose: to
yet in the comparison
or else, if he
hide them, and also
it were now to
what answer doth he
unto, which he would
surely what thing would
them well, and to
Apology, that I would
and needeth not to
Parliament in mind to
men the grace to
such inquisitions as they
a mortal sin might
better that he may
it, when such books
specially moved me to
reason would it to
then heretics shall not
accuse. And then to
follow his invention and
keep them not but
but a venial sin,
plain untruth, though he
that will, I will
I then had to
case of fear, to
foundation, and thereof neither
order, he meaneth neither
-- let any man
things as his words
their own heart to
be able to do,
one week longer to
man mistake or would
some such circumstances as
some such circumstances as
rebuke, and that will
make them such friends privily
make them both good and
make you now good proof
make the changes good; but
make now so great a
make mine the greater, too
make any that happen to
make them that have read
make , himself could, he saith
make unto it? He saith
make you ween here that
make his behavior high treason
make them serve him to
make objections against his work
make that heretic his adversary
make a law. " His book
make already. For if we
make , that are in the
make it mortal indeed. But
make you his innocent mind
make it -- is much
make answer to it, and
make provision for it. But
make merry for lack of
make a general law to
make of the laws a
make our own laws to
make them the less afeard
make not this lie wittingly
make here no long tale
make any wise man ween
make every true man content
make priests the masters nor
make you the matter very
make then against me as
make many good men ween
make any other heretics
make what laws men will
make merry, before men might
make other men mistake the
make the matter more clear
make the matter more clear
make him the more loath

10, 197/ 21
10, 24/ 20
10, 104/ 24
10, 184/ 18
10, 199/ 7
10, 27/ 27
10, 87/ 30
10, 211/ 18
10, 138/ 26
10, 219/ 36
10, 177/ 22
10, 80/ 11
10, 14/ 2
10, 15/ 36
10, 4/ 7
10, 229/ 26
10, 178/ 4
10, 106/ 4
10, 156/ 21
10, 190/ 5
10, 80/ 37
10, 108/ 11
10, 146/ 35
10, 9/ 35
10, 93/ 35
10, 34/ 35
10, 13/ 27
10, 129/ 20
10, 66/ 3
10, 71/ 21
10, 164/ 12
10, 178/ 14
10, 123/ 15
10, 147/ 16
10, 156/ 2
10, 163/ 9
a better old law,  make a new much worse 10, 119/ 5
content that the Pacifier  make him not my friend 10, 23/ 26
change that he would  make under a needless pretense 10, 88/ 2
false wretch that would  make us believe now that 10, 116/ 28
as he would here  make men ween. Now, where 10, 66/ 22
meet and able to  make a reformation of such 10, 14/ 35
if he that would  , I say, of the 10, 68/ 6
the king's attorney to  make a bill of the 10, 144/ 4
folk use not to  make good folk of counsel 10, 147/ 9
folk use not to  make good folk of their 10, 155/ 28
pass by, and here  make an end of his 10, 167/ 6
many good, worshipful men  make a book of division 10, 180/ 15
for this man to  make a book of division 10, 197/ 35
hath he never heard  make any business of them 10, 221/ 26
any good means to  make that willful offenders in 10, 182/ 25
whom he feareth to  make himself an open adversary 10, 95/ 4
one of them willingly  make himself an open accuser 10, 103/ 9
of the place, and  make him pass over his 10, 214/ 30
let a man to  make himself a party and 10, 92/ 21
that fear refuse to  make himself a party and 10, 92/ 34
at the beginning to  make himself a party and 10, 93/ 30
of their own offer  make themselves a party and 10, 99/ 30
man will in heresy  make himself a party by 10, 143/ 19
charitable way first to  make restitution and pay debts 10, 50/ 12
that are in it  make any one penal law 10, 229/ 15
do further than to  make you clearly perceive that 10, 14/ 5
defend the truth and  make good folk perceive both 10, 39/ 25
I purpose not to  make a long process upon 10, 70/ 25
till this good man  make me better proofs of 10, 196/ 30
surely, though he could  make me a proper reason 10, 113/ 7
mine, in that I  make his odious saying much 10, 203/ 8
further charge appertaineth to  make thereupon further search, such 10, 82/ 21
in mine Apology I  make , as you see there 10, 4/ 36
some say"s to  make the lies seem somewhat 10, 46/ 31
do or teach," to  make his words seem plain 10, 206/ 27
occasion whereof he would  make it now seem that 10, 216/ 7
all the world can  make whereby there shall be 10, 118/ 35
secretly, and secretly would  make more heretics, should secretly 10, 73/ 31
great fear? Because I  make open the shrewd mind 10, 212/ 31
much increase, they shall  make the troth shrink, and 10, 220/ 11
witnesses should not peradventure  make the men so bold 10, 97/ 1
were indifferent, I would  make some motion so to 10, 189/ 27
in that point and  make it end somewhat more 10, 201/ 1
<table>
<thead>
<tr>
<th>Term</th>
<th>Sentence</th>
<th>Page, Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>make</td>
<td>it more strong. His</td>
<td>10, 119/29</td>
</tr>
<tr>
<td>make</td>
<td>no longer tale upon</td>
<td>10, 56/21</td>
</tr>
<tr>
<td>make</td>
<td>men ween that Salem</td>
<td>10, 11/1</td>
</tr>
<tr>
<td>make</td>
<td>him ween that these</td>
<td>10, 64/17</td>
</tr>
<tr>
<td>make</td>
<td>men ween that the</td>
<td>10, 67/14</td>
</tr>
<tr>
<td>make</td>
<td>search for that point</td>
<td>10, 82/17</td>
</tr>
<tr>
<td>make</td>
<td>men ween that he</td>
<td>10, 88/31</td>
</tr>
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<td>make</td>
<td>them ween that that</td>
<td>10, 93/13</td>
</tr>
<tr>
<td>make</td>
<td>and leave that never</td>
<td>10, 101/25</td>
</tr>
<tr>
<td>make</td>
<td>every man that heareth</td>
<td>10, 127/24</td>
</tr>
<tr>
<td>make</td>
<td>it appear that the</td>
<td>10, 133/23</td>
</tr>
<tr>
<td>make</td>
<td>it appear that the</td>
<td>10, 169/11</td>
</tr>
<tr>
<td>make</td>
<td>it&quot;; and that it</td>
<td>10, 188/23</td>
</tr>
<tr>
<td>make</td>
<td>men believe that I</td>
<td>10, 199/26</td>
</tr>
<tr>
<td>make</td>
<td>division -- that is</td>
<td>10, 200/9</td>
</tr>
<tr>
<td>make</td>
<td>me sorry that ever</td>
<td>10, 201/24</td>
</tr>
<tr>
<td>make</td>
<td>men ween that the</td>
<td>10, 210/31</td>
</tr>
<tr>
<td>make</td>
<td>it seem that I</td>
<td>10, 214/26</td>
</tr>
<tr>
<td>make</td>
<td>it seem that he</td>
<td>10, 217/3</td>
</tr>
<tr>
<td>make</td>
<td>the matter the more</td>
<td>10, 4/9</td>
</tr>
<tr>
<td>make</td>
<td>confederacies against the temporalty</td>
<td>10, 66/24</td>
</tr>
<tr>
<td>make</td>
<td>you ween the truth</td>
<td>10, 106/9</td>
</tr>
<tr>
<td>make</td>
<td>us ween the contrary</td>
<td>10, 108/6</td>
</tr>
<tr>
<td>make</td>
<td>his sayings the more</td>
<td>10, 169/14</td>
</tr>
<tr>
<td>make</td>
<td>,&quot; or whereupon &quot;the people</td>
<td>10, 192/33</td>
</tr>
<tr>
<td>make</td>
<td>his sentence the more</td>
<td>10, 207/14</td>
</tr>
<tr>
<td>make</td>
<td>fall in their necks</td>
<td>10, 22/16</td>
</tr>
<tr>
<td>make</td>
<td>restitution of their wrongs</td>
<td>10, 50/2</td>
</tr>
<tr>
<td>make</td>
<td>fast all their doors</td>
<td>10, 142/15</td>
</tr>
<tr>
<td>make</td>
<td>answers to them all</td>
<td>10, 129/22</td>
</tr>
<tr>
<td>make</td>
<td>process against them</td>
<td>10, 168/18</td>
</tr>
<tr>
<td>make</td>
<td>division; and then labor</td>
<td>10, 230/1</td>
</tr>
<tr>
<td>make</td>
<td>it, and thereby fell</td>
<td>10, 187/9</td>
</tr>
<tr>
<td>make</td>
<td>no vow thereof as</td>
<td>10, 29/32</td>
</tr>
<tr>
<td>make</td>
<td>men ween they mishandled</td>
<td>10, 226/23</td>
</tr>
<tr>
<td>make</td>
<td>us like this meat</td>
<td>10, 91/36</td>
</tr>
<tr>
<td>make</td>
<td>complaint. And this doth</td>
<td>10, 128/7</td>
</tr>
<tr>
<td>make</td>
<td>double lies. This showeth</td>
<td>10, 190/18</td>
</tr>
<tr>
<td>make</td>
<td>either party to the</td>
<td>10, 15/13</td>
</tr>
<tr>
<td>make</td>
<td>it strange to say</td>
<td>10, 35/18</td>
</tr>
<tr>
<td>make</td>
<td>&quot;search therein to know</td>
<td>10, 58/35</td>
</tr>
<tr>
<td>make</td>
<td>a man to be</td>
<td>10, 132/34</td>
</tr>
<tr>
<td>make</td>
<td>: that is to wit</td>
<td>10, 139/1</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
he further: that priests
the reader's labor and
  do, no man can
in that matter to
  him that useth to
all, for men may
and misrehearsed them, to
and slander them, and
the ordinaries with, would
suspicion and obloquy and
  the other side, to
his pleasure, that would
  see well, pardie) to
he is fain to
  in one place to
to endeavor himself to
may well mishap to
  find the means to
how gay soever he
  is to wit, to
that I purpose to
heretic, yet may it
fellow, or else to
verily, I think the
evil opinion of the
Division -- though the
man Grime, a mustard
punished -- yet the
this reason: What the
therefore meseemeth that the
such division as he
mine this good man
reason made the stronger
  therewith well enough), he
as strange as he
in his answer he
  parties. The one he
unjust, as this man
blame any man that
  is a division, and
to another piece he
this division, which he
another two, whom he
make "particular confederacies" to "maintain
make all open unto him
make it sink unto the
make their moan unto. And
make great divisions upon small
make their servants watch, or
make the reader ween that
make the people ween that
make the world ween that
make the people ween that
make the world ween that
make , ye wot well, but
make all thing well. But
make twain. Now, whereas he
make a doubt whether there
make all well. Which be
make a division, while the
make all the whole clergy
make it, either wit or
make the ordinaries, with fear
make no long work about
make him, ye wot well
make him friends? Yea, and
maker would not have done
maker himself, whom I, for
maker , as himself saith and
maker in Cambridge that was
mengers of the laws must
mengers of the said paragraph
mengers of the said paragraph
maketh or no -- sure
maketh me, forsooth, a full
maketh his reason a great
maketh as though all the
maketh the matter) and begun
maketh the second; and I
maketh the spirituality. And this
maketh it, or anything well
maketh that motion, as though
maketh no doubt at it
maketh none answer at all
maketh in his book, that
maketh , as meseemeth, both as
leaf and side, he
this judge's truth, that
felony: this good man
talking heresies, whereby he
and me" -- and
methinketh that Master More
like a guest that
whereof Sir Thomas More
great matter that he
this point. For he
confession that he now
be better. This man
the next following, he
man by his book
win it, then it
this wise reason he
such as this man
not putting to answer
his own book, that
this yet, this man
a strange, monstrous beast
Pacifier’s answer, while he
his illation that he
faint that this man
such things proved as
The other party he
very shamefast, where he
division, that his book
this: that this man
this cause he so
good readers, this man
-- the more he
by and by what
mine Apology that he
the motion that he
the Church as he
my sentence that he
all this matter he
you, the word that
this point that he
so great as he
himself, even in the
the time of the

maketh a certain certificate (as) 10, 83/16
maketh you to check me 10, 136/33
maketh here a doubt what 10, 149/5
maketh other men first to 10, 81/34
maketh Bizance pray for no 10, 12/27
maketh a right good motion 10, 181/15
maketh his reckoning himself without 10, 139/4
maketh mention in his Apology 10, 126/30
maketh of that I never 10, 32/17
maketh as though I without 10, 202/23
maketh here new, I might 10, 208/26
maketh as though it were 10, 157/16
maketh a suspicious matter, and 10, 201/4
maketh it. I may well 10, 63/5
maketh my part more plain 10, 120/4
maketh as though no man 10, 92/15
maketh it, is not "grown" 10, 14/21
maketh the matter of my 10, 128/22
maketh a like pacification between 10, 19/13
maketh me this reason: What 10, 159/19
maketh Bizance to Salem the 10, 12/1
maketh as though Salem could 10, 12/2
maketh upon the same words 10, 62/33
maketh: Two men say it 10, 179/13
maketh him not slightly but 10, 116/34
maketh us of the temporality 10, 86/33
maketh as though the law 10, 109/8
maketh as though there were 10, 195/13
maketh there as though the 10, 49/24
maketh theirs as though the 10, 86/30
maketh here as though I 10, 181/24
maketh it likely to be 10, 10/4
maketh me so to say 10, 102/16
maketh this answer to. After 10, 125/16
maketh so often to have 10, 188/6
maketh for, and understand and 10, 189/10
maketh here a very shameless 10, 192/17
maketh as there were two 10, 86/29
maketh the matter, Which he 10, 57/32
maketh a matter without ground 10, 204/16
maketh it, and yet grown 10, 14/16
making thereof, and all with 10, 62/22
making of mine Apology, it 10, 14/32
Debellation of Salem and Bizance: Concordance of Major Terms 341

lo, of every man's

making . For so call not 10, 24/ 22

making it a cause of 10, 205/ 23

making , all Christian countries received 10, 145/ 1

making many others fall from 10, 82/ 4

making him ween, good soul 10, 64/ 7

making themselves in heresy open 10, 97/ 31

making of the laws which 10, 216/ 21

making such a mumbling of 10, 202/ 32

making of acts of Parliament 10, 55/ 34

making in some of them 10, 212/ 17

making an answer or defense 10, 8/ 35

making the party privy who 10, 125/ 34

making nor the repealing lieth 10, 188/ 15

making of the said treatise 10, 178/ 1

making of the said treatise 10, 226/ 31

making me seek so long 10, 7/ 2

making of the statute more 10, 185/ 8

making of the statute, that 10, 185/ 12

making them more strait. And 10, 221/ 11

making men ween that of 10, 52/ 4

making answer to the Pacifier's 10, 3/ 30

making rehearsal of those things 10, 15/ 18

making such exhortations to the 10, 173/ 19

making , that they were never 10, 216/ 24

malefactor else. But then again 10, 30/ 14

malefactors there could no law 10, 224/ 21

malefactors in the spirituality and 10, 228/ 1

malefactors before them upon secret 10, 106/ 29

malice or chance -- yet 10, 130/ 26

malice do it, and run 10, 179/ 2

malice destroy him. And the 10, 94/ 23

malice or displeasure, be arrested 10, 183/ 21

malice , as a desperate wretch 10, 73/ 36

malice that they do, to 10, 65/ 17

malice . And because he knoweth 10, 105/ 34

malice and make him loath 10, 94/ 32

malice is the lack of 10, 69/ 10

malice of that man by 10, 98/ 22

malice that it meaneth, is 10, 188/ 4

malice and our negligence, should 10, 140/ 1

malice to the party. And 10, 165/ 21

malice of the purpose some 10, 64/ 3

malice or craft, rather than 10, 89/ 16
do it of some
accused or indicted of
cause of rancor and
he wrote them of
matter of falsehood and
that is may of
then be taken for
he would rather appear
taken for false or
mighty, and for so
take him always for
shall take him for
worshipful folk against the
him for fraudulent and
less fear, with many
very deed a very
evil words and how
reject every man for
pursued the selfsame shrewd,
believe them false or
he meant not himself
matter was in a
the first chapter, the
himself would wish another
moved by this good
those things which this
his 32nd leaf, this
he feareth, though the
long labor, some other
should do as this
if there happed any
the matter, than this
head. Now goeth this
piece one great cunning
For like as no
that if any spiritual
that if any spiritual
the ordinaries noised no
and true, and the
and will receive no
often happeth that a
in felony: this good
it, but that a
Debellation of Salem and Bizance:
Concordance of Major Terms

things meet for this
man to make a book 10, 197/ 35

ever, good readers, any
man with such a simple 10, 205/ 35

bind that busy, troublesome
man to good abearing? I 10, 125/ 35

accounted myself for a
man meet and able to 10, 14/ 35

this man nor any
man else is able to 10, 158/ 9

they may indict a
man that is absent, and 10, 132/ 36

to make every true
man content to accuse a 10, 93/ 35

a law that a
man should be accused and 10, 218/ 11

invite and hire every
man to the accusing of 10, 143/ 24

good readers, this good
man and I, after our 10, 30/ 27

answering -- let any
man make then against me 10, 129/ 20

come forth as this
man cometh here, against so 10, 229/ 27

well done that every
man were taught all, and 10, 80/ 10

first, that this good
man hath answered already. Howbeit 10, 224/ 35

experience, which this good
man himself, I am very 10, 102/ 37

any harm to any
man that would amend, and 10, 23/ 24

them, and like a
man of sadness and gravity 10, 16/ 25

as he giveth any
man good counsel and wisheth 10, 18/ 5

serve this good, charitable
man to salve and heal 10, 52/ 10

credence that detect a
man of heresy and yet 10, 92/ 4

ween there will no
man grant him; and that 10, 92/ 23

deviseth -- reject every
man for malicious and crafty 10, 103/ 28

pursued by some great
man that would feared 10, 110/ 25

it, which this good
man dissembleth here and inverteth 10, 126/ 14

is not cleared: this
man saith untrue, and wotteth 10, 127/ 13

a light reason this
man calleth unreasonable), and have 10, 144/ 22

to wit, that a
man reputed good and honest 10, 152/ 23

their oaths some one
man of felony, and afterward 10, 154/ 2

heresy. But if a
man were openly and notably 10, 168/ 34

good man is a
man of sadness, and no 10, 197/ 3

thereof. Which cause this
man gave himself, and therefore 10, 223/ 21

the sword do this
man little service. And then 10, 45/ 29

mine Apology, that this
man calleth politiques. And here 10, 59/ 30

of a good, honest
man for heresy. And yet 10, 74/ 3

169th leaf), this good
man answereth thus: And now 10, 210/ 12

God give the good
man more wit. And thus 10, 231/ 3

a desire in any
man to attain any spiritual 10, 42/ 30

fall in that no
man is almost any time 10, 80/ 21

heap there." So this
man will in any wise 10, 100/ 25

what lack this good
man hath of any sufficient 10, 131/ 23

what little insight the
man hath in anything that 10, 32/ 32

made that if any
man will lay anything against 10, 122/ 8

and what learning the
man hath. These are his 10, 33/ 5
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>suspicion of felony a man</td>
<td>may be arrested, so</td>
<td>10, 122/ 5</td>
</tr>
<tr>
<td>old-used law that a man</td>
<td>may be arrested, and</td>
<td>10, 228/ 32</td>
</tr>
<tr>
<td>done -- if every man</td>
<td>would wax as good</td>
<td>10, 30/ 16</td>
</tr>
<tr>
<td>of the devil. This man</td>
<td>hath here, as he</td>
<td>10, 48/ 35</td>
</tr>
<tr>
<td>in this: that this man</td>
<td>maketh there as though</td>
<td>10, 49/ 24</td>
</tr>
<tr>
<td>thing of this good man</td>
<td>. Such faults as he</td>
<td>10, 54/ 28</td>
</tr>
<tr>
<td>may say, &quot;This man</td>
<td>useth himself as he</td>
<td>10, 59/ 33</td>
</tr>
<tr>
<td>by &quot;if&quot; as this man</td>
<td>doth by &quot;as,&quot; in</td>
<td>10, 63/ 18</td>
</tr>
<tr>
<td>bare, naked thing. This man</td>
<td>answereth here as though</td>
<td>10, 67/ 24</td>
</tr>
<tr>
<td>to judge every such man</td>
<td>a heretic as doth</td>
<td>10, 77/ 20</td>
</tr>
<tr>
<td>well that this good man</td>
<td>had given as light</td>
<td>10, 84/ 9</td>
</tr>
<tr>
<td>it already past? This man</td>
<td>speaketh here as one</td>
<td>10, 112/ 27</td>
</tr>
<tr>
<td>than a heretic: this man</td>
<td>taketh it as though</td>
<td>10, 112/ 31</td>
</tr>
<tr>
<td>judges would (as this man</td>
<td>saith, and as I</td>
<td>10, 137/ 13</td>
</tr>
<tr>
<td>his oath cleared a man</td>
<td>(as much as in</td>
<td>10, 150/ 33</td>
</tr>
<tr>
<td>Now, good readers, this man</td>
<td>maketh here as though</td>
<td>10, 181/ 24</td>
</tr>
<tr>
<td>as well as this man</td>
<td>doth, and as well</td>
<td>10, 185/ 14</td>
</tr>
<tr>
<td>doth but rob a man</td>
<td>as well as him</td>
<td>10, 218/ 34</td>
</tr>
<tr>
<td>faults&quot; as a wise man</td>
<td>may be ashamed to</td>
<td>10, 190/ 30</td>
</tr>
<tr>
<td>heartily, good readers, every man</td>
<td>the rather at my</td>
<td>10, 36/ 7</td>
</tr>
<tr>
<td>wretched state that the man</td>
<td>standeth in at the</td>
<td>10, 48/ 7</td>
</tr>
<tr>
<td>so say, this good man</td>
<td>much marveleth at. For</td>
<td>10, 67/ 17</td>
</tr>
<tr>
<td>people, and given every man</td>
<td>and woman at adventure</td>
<td>10, 81/ 23</td>
</tr>
<tr>
<td>telleth us this good man</td>
<td>no tale at all</td>
<td>10, 112/ 15</td>
</tr>
<tr>
<td>point, lo, this good man</td>
<td>saith nothing at all</td>
<td>10, 129/ 12</td>
</tr>
<tr>
<td>For, now, if a man</td>
<td>be indicted at a</td>
<td>10, 129/ 37</td>
</tr>
<tr>
<td>another presumption that no man</td>
<td>will cast away his</td>
<td>10, 152/ 17</td>
</tr>
<tr>
<td>greater presumption that no man</td>
<td>will cast away his</td>
<td>10, 152/ 18</td>
</tr>
<tr>
<td>own preaching here, a man</td>
<td>ought to be so</td>
<td>10, 84/ 14</td>
</tr>
<tr>
<td>be so. And a man</td>
<td>may sometimes be so</td>
<td>10, 117/ 2</td>
</tr>
<tr>
<td>may it happen a man</td>
<td>sometime to be troubled</td>
<td>10, 122/ 32</td>
</tr>
<tr>
<td>is delivered as a man</td>
<td>proved to be of</td>
<td>10, 127/ 1</td>
</tr>
<tr>
<td>upon good abearing, the man</td>
<td>shall never be put</td>
<td>10, 128/ 17</td>
</tr>
<tr>
<td>they will. Now this man</td>
<td>will not be so</td>
<td>10, 144/ 6</td>
</tr>
<tr>
<td>of necessity in every man</td>
<td>that should be suffered</td>
<td>10, 177/ 28</td>
</tr>
<tr>
<td>that albeit this good man</td>
<td>and I be at</td>
<td>10, 226/ 33</td>
</tr>
<tr>
<td>penance of such a man</td>
<td>that hath been in</td>
<td>10, 122/ 13</td>
</tr>
<tr>
<td>not. And yet the man</td>
<td>that feared before may</td>
<td>10, 94/ 28</td>
</tr>
<tr>
<td>-- as many a man</td>
<td>, though he believe that</td>
<td>10, 80/ 14</td>
</tr>
<tr>
<td>and pitying that the man</td>
<td>is no better. And</td>
<td>10, 66/ 12</td>
</tr>
<tr>
<td>therefore till this good man</td>
<td>make me better proofs</td>
<td>10, 196/ 30</td>
</tr>
<tr>
<td>peradventure to many a man</td>
<td>in London between this</td>
<td>10, 37/ 27</td>
</tr>
<tr>
<td>diversities that this good man</td>
<td>putteth here between indictments</td>
<td>10, 136/ 11</td>
</tr>
<tr>
<td>Man</td>
<td>Thought</td>
<td>Page/Column</td>
</tr>
<tr>
<td>-----</td>
<td>---------</td>
<td>-------------</td>
</tr>
<tr>
<td>man</td>
<td>think his book too</td>
<td>10, 7/37</td>
</tr>
<tr>
<td>man</td>
<td>by his book maketh</td>
<td>10, 63/5</td>
</tr>
<tr>
<td>man</td>
<td>in his book of</td>
<td>10, 69/34</td>
</tr>
<tr>
<td>man</td>
<td>in his book of</td>
<td>10, 143/11</td>
</tr>
<tr>
<td>man</td>
<td>hath hitherto brought you</td>
<td>10, 165/2</td>
</tr>
<tr>
<td>man</td>
<td>nor temporal but he</td>
<td>10, 31/20</td>
</tr>
<tr>
<td>man</td>
<td>nor temporal but he</td>
<td>10, 31/22</td>
</tr>
<tr>
<td>man</td>
<td>detect himself, but if</td>
<td>10, 90/9</td>
</tr>
<tr>
<td>man</td>
<td>that will, but if</td>
<td>10, 139/20</td>
</tr>
<tr>
<td>man</td>
<td>any doubt, but that</td>
<td>10, 153/7</td>
</tr>
<tr>
<td>man</td>
<td>to it but where</td>
<td>10, 219/14</td>
</tr>
<tr>
<td>man</td>
<td>for heresy. But if</td>
<td>10, 168/33</td>
</tr>
<tr>
<td>man</td>
<td>the worse. But I</td>
<td>10, 179/32</td>
</tr>
<tr>
<td>man</td>
<td>openly known by name</td>
<td>10, 26/33</td>
</tr>
<tr>
<td>man</td>
<td>else, proved by any</td>
<td>10, 173/17</td>
</tr>
<tr>
<td>man</td>
<td>may see by his</td>
<td>10, 190/14</td>
</tr>
<tr>
<td>man</td>
<td>say this, by the</td>
<td>10, 200/5</td>
</tr>
<tr>
<td>man</td>
<td>cannot tell? By likelihood</td>
<td>10, 52/25</td>
</tr>
<tr>
<td>man</td>
<td>&quot;and yet call him</td>
<td>10, 59/34</td>
</tr>
<tr>
<td>man</td>
<td>should be called, be</td>
<td>10, 102/8</td>
</tr>
<tr>
<td>man</td>
<td>shall be called ex</td>
<td>10, 129/32</td>
</tr>
<tr>
<td>man</td>
<td>to be called that</td>
<td>10, 132/34</td>
</tr>
<tr>
<td>man</td>
<td>else, I cannot let</td>
<td>10, 79/13</td>
</tr>
<tr>
<td>man</td>
<td>in that case complain</td>
<td>10, 219/5</td>
</tr>
<tr>
<td>man</td>
<td>good and Catholic: therefore</td>
<td>10, 9/25</td>
</tr>
<tr>
<td>man</td>
<td>is in charity bound</td>
<td>10, 157/3</td>
</tr>
<tr>
<td>man</td>
<td>that could come thereto</td>
<td>10, 4/33</td>
</tr>
<tr>
<td>man</td>
<td>calling him, come forth</td>
<td>10, 95/29</td>
</tr>
<tr>
<td>man</td>
<td>of the common people</td>
<td>10, 28/7</td>
</tr>
<tr>
<td>man</td>
<td>so sore complaineth of</td>
<td>10, 96/6</td>
</tr>
<tr>
<td>man</td>
<td>shall be condemned and</td>
<td>10, 109/30</td>
</tr>
<tr>
<td>man</td>
<td>should be condemned, and</td>
<td>10, 218/13</td>
</tr>
<tr>
<td>man</td>
<td>thereof? They confess themselves</td>
<td>10, 200/6</td>
</tr>
<tr>
<td>man</td>
<td>thinketh it convenient for</td>
<td>10, 97/23</td>
</tr>
<tr>
<td>man</td>
<td>should be convented of</td>
<td>10, 104/30</td>
</tr>
<tr>
<td>man</td>
<td>with evil counsel in</td>
<td>10, 212/14</td>
</tr>
<tr>
<td>man</td>
<td>is so cunning in</td>
<td>10, 12/31</td>
</tr>
<tr>
<td>man</td>
<td>is so cunning in</td>
<td>10, 33/21</td>
</tr>
<tr>
<td>man</td>
<td>that he dare not</td>
<td>10, 92/7</td>
</tr>
<tr>
<td>man</td>
<td>giveth a deaf ear</td>
<td>10, 193/10</td>
</tr>
<tr>
<td>man</td>
<td>that doth detect this</td>
<td>10, 95/3</td>
</tr>
<tr>
<td>man</td>
<td>can be detected, except</td>
<td>10, 90/9</td>
</tr>
<tr>
<td>man</td>
<td>that they detected shall</td>
<td>10, 91/21</td>
</tr>
</tbody>
</table>
heresy against some one

man that is detected thereof 10, 107/ 26

good readers, because this

man with his devices bringeth 10, 182/ 30

in whatsoever manner the

man would himself devise it 10, 115/ 2

party? If this good

man had, therefore, devised rewards 10, 144/ 12

I would that every

man would so do indeed 10, 30/ 13

of them, as this

man saith, sometimes do not 10, 44/ 13

presumptions, that though no

man saw him do it 10, 117/ 4

his neighbors as a

man worthy to do that 10, 127/ 5

evil part, as this

man taketh it, doth signify 10, 198/ 8

said treatise, that a

man may be driven to 10, 110/ 35

Apology deny "that a

man may be driven to 10, 111/ 10

that I say a

man may be driven to 10, 111/ 32

which this good, wise

man , for the case of 10, 190/ 28

openly for heresy, every

man hath experience enough that 10, 139/ 19

end. Nay, pardin, this

man seeth well enough that 10, 211/ 27

I will see this

man prove it ere I 10, 196/ 24

advisement: doth there no

man kill another even suddenly 10, 69/ 4

to make any wise

man ween that ever himself 10, 9/ 35

well known unto every

man : that in every sene 10, 139/ 25

this piece, this good

man hath in every point 10, 141/ 9

in dread that another

man will for evil will 10, 94/ 22

no man detecting any

man of heresy, except he 10, 92/ 16

and say that the

man with such false leasings 10, 68/ 14

heresy, whereby a Christian

man becometh a false traitor 10, 147/ 1

could. But since no

man can see farther than 10, 162/ 12

him; no, nor no

man can see farther than 10, 162/ 13

the twain this good

man findeth the fault, or 10, 32/ 29

that whereas this good

man findeth a fault that 10, 126/ 9

no more can no

man else -- find no 10, 98/ 33

therefore, that this good

man , since he findeth in 10, 114/ 24

wise, and right worshipful

man Sir John Fineux say 10, 164/ 4

so hath this good

man , in this first piece 10, 125/ 4

see how substantially this

man defendeth his first words 10, 156/ 23

manner of this good

man . To the first piece 10, 191/ 24

I ween, no wise

man follow his fond device 10, 105/ 7

great causes as this

man setteth forth for true 10, 15/ 3

there daily many a

man that standeth, for all 10, 94/ 21

surety as a poor

man devised once for himself 10, 95/ 14

adventure, whatsoever provision any

man should devise for their

deadly malice of that

man by whom, for all 10, 98/ 22

yet hath this good

man one stopgap for me 10, 128/ 14

therewith, of this good

man or me. For read 10, 46/ 24

due examination as this

man before rehearsed. For the 10, 76/ 21
once, which this good
it is that this
so doing commend any
generalities that this good
of mine this good
-- when this good
a cold, if a
these that this good
yet hath this good
if he kill that
every light word a
now repeateth again, no
have) giveth each good
in the beginning the
therefore, if the good
that lead this good
might hap sometime some
wily shrews, though the
of speaking as every
have bestowed, this good
soon happen in a
But and if every
And as for this
that there is no
so," saith this good
hate and mischief any
for which this good
cost. For whereas this
the ordinary, as a
the ordinary as a
will ask this good
good readers, whereas this
find any one spiritual
find any one spiritual
therefore whereas this good
the craft that the
heresy. Did ever any
harm that this good
seeth -- that no
ordinaries noised that any
this man or that
it lightly that any
is truth, which this
man useth often. For now
man telleth you. For here
man that doth. For if
man speaketh of. For in
man maketh me, forsooth, a
man cometh now forth, and
man would come forth and
man hath laid forth yet
man at last found a
man fall thereby further into
man may not give full
man needeth to give him
man here: God give us
man seemed upon good considerations
man think any great, heinous
man into this great fear
man take some harm that
man do, as he doth
man useth when he calleth
man may, if he have
man . And then he putteth
man to whom he speaketh
man himself, as he canneth
man but when he heareth
man . "For if he become
man by whom he taketh
man findeth, as he saith
man saith that he which
man suspected, whereof he is
man suspect, whereof he is
man this: that he which
man saith that he meant
man but that he is
man but that he is
man , weening that he had
man useth here. He hath
man , good readers, hear such
man telleth us here, that
man will in heresy make
man were a heretic without
man is a heretic. And
man is a heretic, by
man of wiliness hideth from
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Man</td>
<td>by the high authority</td>
<td>10, 186/5</td>
</tr>
<tr>
<td>Man</td>
<td>to blame him that</td>
<td>10, 16/1</td>
</tr>
<tr>
<td>Man</td>
<td>would wish him, and</td>
<td>10, 30/16</td>
</tr>
<tr>
<td>Man</td>
<td>less grant him. But</td>
<td>10, 92/25</td>
</tr>
<tr>
<td>Man</td>
<td>should take him so</td>
<td>10, 116/12</td>
</tr>
<tr>
<td>Man</td>
<td>well knoweth himself, as</td>
<td>10, 28/15</td>
</tr>
<tr>
<td>Man</td>
<td>devise us himself to</td>
<td>10, 29/10</td>
</tr>
<tr>
<td>Man</td>
<td>such as himself deviseth</td>
<td>10, 39/7</td>
</tr>
<tr>
<td>Man</td>
<td>sufficient to himself, no</td>
<td>10, 61/26</td>
</tr>
<tr>
<td>Man</td>
<td>say), would himself hold</td>
<td>10, 66/9</td>
</tr>
<tr>
<td>Man</td>
<td>to make himself a</td>
<td>10, 92/21</td>
</tr>
<tr>
<td>Man</td>
<td>sore overseen himself more</td>
<td>10, 221/12</td>
</tr>
<tr>
<td>Man</td>
<td>, than that himself in</td>
<td>10, 230/26</td>
</tr>
<tr>
<td>Man</td>
<td>, which where his seditious</td>
<td>10, 16/29</td>
</tr>
<tr>
<td>Man</td>
<td>find in his heart</td>
<td>10, 27/23</td>
</tr>
<tr>
<td>Man</td>
<td>may take his rest</td>
<td>10, 28/23</td>
</tr>
<tr>
<td>Man</td>
<td>beside, that his approved</td>
<td>10, 40/22</td>
</tr>
<tr>
<td>Man</td>
<td>meant in his own</td>
<td>10, 82/8</td>
</tr>
<tr>
<td>Man</td>
<td>that, by his obstinate</td>
<td>10, 118/15</td>
</tr>
<tr>
<td>Man</td>
<td>is in his county</td>
<td>10, 121/13</td>
</tr>
<tr>
<td>Man</td>
<td>goeth to his words</td>
<td>10, 165/13</td>
</tr>
<tr>
<td>Man</td>
<td>. And all his doubt</td>
<td>10, 216/34</td>
</tr>
<tr>
<td>Man</td>
<td>saith against his own</td>
<td>10, 226/2</td>
</tr>
<tr>
<td>Man</td>
<td>may take holy water</td>
<td>10, 31/32</td>
</tr>
<tr>
<td>Man</td>
<td>may &quot;covet honor without&quot;</td>
<td>10, 41/29</td>
</tr>
<tr>
<td>Man</td>
<td>would accept honor by</td>
<td>10, 41/31</td>
</tr>
<tr>
<td>Man</td>
<td>see better how to</td>
<td>10, 110/4</td>
</tr>
<tr>
<td>Man</td>
<td>marvel (as I ween)</td>
<td>10, 3/29</td>
</tr>
<tr>
<td>Man</td>
<td>hath already. I let</td>
<td>10, 42/32</td>
</tr>
<tr>
<td>Man</td>
<td>say that I do</td>
<td>10, 53/3</td>
</tr>
<tr>
<td>Man</td>
<td>thereto. If I were</td>
<td>10, 79/20</td>
</tr>
<tr>
<td>Man</td>
<td>thereto, that I deny</td>
<td>10, 96/13</td>
</tr>
<tr>
<td>Man</td>
<td>, &quot;shortly shall I devise</td>
<td>10, 100/28</td>
</tr>
<tr>
<td>Man</td>
<td>may see, I say</td>
<td>10, 105/5</td>
</tr>
<tr>
<td>Man</td>
<td>saith that I deny</td>
<td>10, 112/4</td>
</tr>
<tr>
<td>Man</td>
<td>answereith it, I shall</td>
<td>10, 125/15</td>
</tr>
<tr>
<td>Man</td>
<td>say, nor I suppose</td>
<td>10, 128/31</td>
</tr>
<tr>
<td>Man</td>
<td>saith that I did</td>
<td>10, 131/20</td>
</tr>
<tr>
<td>Man</td>
<td>. But then I would</td>
<td>10, 132/17</td>
</tr>
<tr>
<td>Man</td>
<td>of them? I will</td>
<td>10, 135/2</td>
</tr>
<tr>
<td>Man</td>
<td>none, that I see</td>
<td>10, 137/26</td>
</tr>
<tr>
<td>Man</td>
<td>saith here I cannot</td>
<td>10, 141/20</td>
</tr>
<tr>
<td>Man</td>
<td>saith and I confess</td>
<td>10, 150/25</td>
</tr>
</tbody>
</table>
unreasonable as ever reasonable

lo, therefore this good

of grammar this good

staff, and tell this

that everything that a

than doth this good

God give the evil

not which way a

-- but if the

signified thereby. And this

no more misjudge any

of warning that this

order which this good

But yet will this

loss?" Hath this good

would not this good

used by some one

might hap that a

the ordinary findeth the

should never put any

forsworn man and the

man forsworn and the

so favorably, that no

by these inquisitions no

his, what wisdom the

prove against this good

I will let no

all this tale, the

find any one spiritual

he that were a

nothing such as this

both to God and

order that this good

wit of this good

good "conscience" of this

I will require every

disco-evangelicals."

pseudo-evangelicals." Now, if this

would advise every spiritual

there may this good

no cause wherefore any

it were, as this

man can do, no

matter. Though this good

man

heard -- I shall

man

feareth that I go

man

hath found, I cannot

man

again that if "the

man

speaketh which if he

man

here. Then if he

man

more grace. If he

man

might answer ill. And

man

have an importunate pride

man

useth himself in this

man

determinately and in certain

man

here provideth in this

man

hath here in this

man

say, and in effect

man

never heard in his

man

believe after, in no

man

or twain in a

man

might fall in peril

man

not suspect in the

man

to answer in heresy

man

unsworn unlike in the

man

unsworn are, in the

man

can prove in this

man

should fall in danger

man

hath showed in making

man

so plain. In his

man

from the inclination toward

man

that was indicted, if

man

just and indifferent, but

man

of very innocent simpleness

man

maketh it, is not

man

, than it is in

man

here moveth is so

man

, what dispraise is this

man

hath conceived, is of

man

to have it even

man

cannot bear it that

man

to follow it, and

man

go seek it if

man

should. For it is

man

would have it, spoken

man

can make it sink

man

cannot see it --
so," saith this good man. "For if it happened nay, where every wise
neither. For that good now saith this good
should not put some me called Cliff, a not as for a
let to tell this out after that the this point) -- this
see well that this them, then this good faith." So may a
soon happen in any authority to arrest a know that though a
So that this good defamation? If this good cases as this good
to him, and every know any, while the other harm the good
readers, that this good forth by any such
gestu et fama, a confute. For if any an answer that a
good readers, heard any suit, whereof this good
As for this good or report that this maketh as though no
Which thing neither this nor prove the forsworn have espied this good
said before, which this faith, that this good thus is this good
words too. "But a manner the most innocent
texts which this good himself or such another
And if this good  

man  . "For if it happened 10, 151/ 16
man  that readeth it seeth 10, 171/ 23
man  that made it undoubtedly 10, 194/ 19
man  thus: "If it so 10, 205/ 4
man  to that kind of 10, 115/ 8
man  as well known as 10, 16/ 6
man  yet notoriously known or 10, 72/ 20
man  that he lacketh in 10, 88/ 7
man  hath long lain in 10, 128/ 3
man  in his last rehearsal 10, 58/ 21
man  in the Latin laws 10, 194/ 29
man  giveth them leave to 10, 73/ 22
man  speak very lewd and 10, 69/ 24
man  by a light oversight 10, 61/ 18
man  for every light suspicion 10, 168/ 16
man  of a lightness, or 10, 79/ 6
man  himself here, like a 10, 29/ 27
man  would in like wise 10, 170/ 33
man  list to limit and 10, 32/ 14
man  else that list to 10, 35/ 30
man  is so little suspicious 10, 83/ 21
man  findeth further. Lo, good 10, 110/ 30
man  would be loath that 10, 210/ 20
man  but in London diocese 10, 170/ 9
man  may lie long in 10, 128/ 29
man  be so mad to 10, 218/ 2
man  of mine made once 10, 16/ 4
man  any reason made for 10, 92/ 13
man  would here make us 10, 108/ 6
man  or any man else 10, 79/ 13
man  or that man is 10, 83/ 35
man  detecting any man of 10, 92/ 16
man  nor any man else 10, 158/ 8
man  and the man unsworn 10, 158/ 9
man  is a man of 10, 197/ 3
man  saith he marveleth much 10, 166/ 2
man  handleth this matter in 10, 113/ 4
man  in this matter all 10, 162/ 29
man  ," saith he, "may speak 10, 69/ 22
man  that is may of 10, 113/ 31
man  preacheth to me. But 10, 55/ 28
man  would devise me such 10, 67/ 29
man  dare answer me that 10, 128/ 23
solemn oath. And every man that hath meddled much
very faint that this man maketh: Two men say
person detected were a man of great might and
intend to charge this man that his mind and
may do this good man a much more friendly
to blame this good man for the motion of
rehearsed. If this good man had as much wit
men also may a man do thereby much harm
for by this good man that it must needs
manner of the good man Grime, a mustard maker
that this good, wise man would have my words
good readers: that this man saith not nay but
that ever any great man had as much wit
-- and that this man do it never so
harm, though the other man as was never sworn
such a plain, simple man , in this ninth chapter
the matter standeth, this man without burden, no man
world without default, no man can do, no man
for anything that any man say, in no wise
destroy) may, whatsoever this man neither killed nor struck
be not done (no man for that, nor dispute
vary with this good man had said not "poisoned
prove that though the man as list not to
it be such a man that perceived not that
Can never blame no man that perceived not that
of every good temporal man too; and not only
and sooner, pardie, this man deviseth it not), of
there could never no man that had not done
find any one spiritual man that is not infected
find any one spiritual man that is not infected
saith not that any man doth. Be not these
like a true, faithful man , affirmeth them nought --
will hapyly this good man tell me now that
be good): "Either this man meaneth not now by
What hath this good man answered me now to
writing themselves, and no man else. But now letting
all my life any man above the number of
of ambition that this man here speaketh of. And
spoken by a good man in dispraise of hypocrites
sufficient to himself, no man wise enough of himself
spoken by a good man in reproaching of hypocrisy
that if the good man were not of himself
that he would every man should have of "the
thus advised, advise every
I perceive in this
it is that a
say well by no
Now, if this good
ways that the good
marvel much how this
word spoken by a
like as this good
that I am a
counsel may become every
but that though a
or unjust, as this
now if the second
it hap that a
how falsely this honest
for them, but every
nearer unto this good
surely with any wise
other devices more, every
see that, though the
at the leastwise every
judge may call a
afeard than hurt? A
justices of peace, every
detected, but if some
Concilium Lateranense, as every
and the seventeenth every
therefore is this good
well with this good
yet since this good
mind had there no
so that then the
be true, though the
they may then, no
thus, as this good
sometimes fortune that a
answer of this good
marvelous persuasion: that a
suspicions, without witnesses a
marvelous persuasion: that a
you see, this good
now would this good

man , for fear of treason
man , the worst of them
man by commandment of the
man . This reason of his
man , for fear of such
man might mean, of which
man durst, for offense of
man that is on the
man saith that one plaster
man importunate, and one whom
man ; but the open reproof
man had been openly perjured
man maketh it, or anything
man were content, or the
man be accused or indicted
man hath himself, or else
man also for other. And
man , with the other point
man that readeth over, here
man after his own mind
man in his own mind
man to his own, and
man upon his own pleasure
man may fear, pardie, though
man for their part in
man make himself party against
man may soon perceive that
man may soon perceive. Howbeit
man in that point fully
man in this point, and
man dissimuleth that point and
man cause, neither preacher nor
man , yet without presentment or
man himself be presumed false
man wotteth when, pretend peradventure
man doth, and procure the
man may be punished which
man unto the purpose: to
man should be put to
man may be put to
man should be put to
man had been quite answerless
man beguile his readers in

10, 69/31
10, 77/34
10, 126/24
10, 163/37
10, 164/24
10, 172/1
10, 26/25
10, 197/5
10, 52/8
10, 98/26
10, 193/33
10, 153/7
10, 78/15
10, 101/6
10, 130/17
10, 192/9
10, 45/5
10, 138/27
10, 143/3
10, 35/7
10, 67/7
10, 119/4
10, 131/28
10, 94/8
10, 135/34
10, 102/9
10, 114/6
10, 218/23
10, 44/18
10, 56/4
10, 151/11
10, 4/13
10, 128/3
10, 153/6
10, 205/30
10, 230/10
10, 220/33
10, 122/25
10, 111/6
10, 111/18
10, 112/16
10, 131/17
10, 93/13
<table>
<thead>
<tr>
<th>Term</th>
<th>Line 1</th>
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<th>Line 3</th>
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<tbody>
<tr>
<td>for sufficient, by any man</td>
<td>that any reason had</td>
<td>10, 92/ 14</td>
<td></td>
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<tr>
<td>now might this good man</td>
<td>, by this reason that</td>
<td>10, 142/ 11</td>
<td></td>
</tr>
<tr>
<td>in this matter, this man</td>
<td>hath no reason in</td>
<td>10, 166/ 35</td>
<td></td>
</tr>
<tr>
<td>too: then will every man</td>
<td>bear me record that</td>
<td>10, 175/ 18</td>
<td></td>
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<tr>
<td>say, as this good man</td>
<td>would have rejected back</td>
<td>10, 103/ 2</td>
<td></td>
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<tr>
<td>never found any wise man</td>
<td>, to my remembrance, that</td>
<td>10, 80/ 31</td>
<td></td>
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<tr>
<td>him, but let every man</td>
<td>, as I said before</td>
<td>10, 85/ 2</td>
<td></td>
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<tr>
<td>What hath this good man</td>
<td>, good readers, said unto</td>
<td>10, 140/ 9</td>
<td></td>
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<tr>
<td>that spoken -- this man</td>
<td>hath nothing said. And</td>
<td>10, 228/ 11</td>
<td></td>
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<tr>
<td>then goeth this good man</td>
<td>further and saith that</td>
<td>10, 148/ 9</td>
<td></td>
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<tr>
<td>-- thus the good man</td>
<td>&quot;Some Say&quot; saith: And</td>
<td>10, 189/ 19</td>
<td></td>
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<td>And therefore this good</td>
<td>weeneth he saith well-favoredly</td>
<td>10, 202/ 3</td>
<td></td>
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<tr>
<td>good readers, that this</td>
<td>would so say for</td>
<td>10, 27/ 13</td>
<td></td>
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<tr>
<td>that any politic spiritual</td>
<td>farther to say than</td>
<td>10, 101/ 2</td>
<td></td>
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<tr>
<td>What hath this good man</td>
<td>will peradventure say, &quot;Since</td>
<td>10, 123/ 19</td>
<td></td>
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<tr>
<td>other neither. If this</td>
<td>I dare say thus</td>
<td>10, 183/ 32</td>
<td></td>
</tr>
<tr>
<td>words of this good man</td>
<td>may well see, that</td>
<td>10, 141/ 21</td>
<td></td>
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<tr>
<td>things like. But every</td>
<td>shall well see the</td>
<td>10, 168/ 8</td>
<td></td>
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<tr>
<td>way therein that every</td>
<td>may well see by</td>
<td>10, 227/ 5</td>
<td></td>
</tr>
<tr>
<td>is this, that every</td>
<td>may well see that</td>
<td>10, 227/ 22</td>
<td></td>
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<tr>
<td>such wily shrews) every</td>
<td>, whensoever he seem penitent</td>
<td>10, 118/ 13</td>
<td></td>
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<tr>
<td>or the life of any man</td>
<td>again, and seemed set</td>
<td>10, 37/ 34</td>
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<tr>
<td>waxen, methought, a young</td>
<td>nothing. He seeth, pardie</td>
<td>10, 143/ 20</td>
<td></td>
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<tr>
<td>thereto saith this good</td>
<td>, of the selfsame company</td>
<td>10, 107/ 29</td>
<td></td>
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<tr>
<td>by their depositions another</td>
<td>how he shall in</td>
<td>10, 61/ 33</td>
<td></td>
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<tr>
<td>is to instruct a man</td>
<td>make a shorter book</td>
<td>10, 7/ 33</td>
<td></td>
</tr>
<tr>
<td>legs: so can no man</td>
<td>be that should live</td>
<td>10, 145/ 35</td>
<td></td>
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<tr>
<td>woe will every good man</td>
<td>upon suspicion should be</td>
<td>10, 218/ 14</td>
<td></td>
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<tr>
<td>him. Also, that a man</td>
<td>is content, since he</td>
<td>10, 94/ 34</td>
<td></td>
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<tr>
<td>he loveth -- the man</td>
<td>.&quot; And surely, since the</td>
<td>10, 226/ 19</td>
<td></td>
</tr>
<tr>
<td>part of a wise man,</td>
<td>would be so mad</td>
<td>10, 44/ 2</td>
<td></td>
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<tr>
<td>believe that any spiritual</td>
<td>is, besides, so violent</td>
<td>10, 125/ 32</td>
<td></td>
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<tr>
<td>and yet that the man</td>
<td>can be so sure</td>
<td>10, 153/ 11</td>
<td></td>
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<tr>
<td>no man's oath any</td>
<td>is not so simple</td>
<td>10, 191/ 2</td>
<td></td>
</tr>
<tr>
<td>see that either this</td>
<td>make me so fond</td>
<td>10, 192/ 31</td>
<td></td>
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<tr>
<td>And fain would the man</td>
<td>to believe so many</td>
<td>10, 226/ 21</td>
<td></td>
</tr>
<tr>
<td>over light: this good man</td>
<td>hath in some places</td>
<td>10, 6/ 27</td>
<td></td>
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<tr>
<td>and besides this, the</td>
<td>himself unto some wily</td>
<td>10, 9/ 26</td>
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<tr>
<td>the fault from the man</td>
<td>had mistaken some of</td>
<td>10, 209/ 27</td>
<td></td>
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<tr>
<td>should find that this</td>
<td>so suspect, sometimes assign</td>
<td>10, 116/ 5</td>
<td></td>
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<tr>
<td>the ordinary, to some</td>
<td>to business sometimes and</td>
<td>10, 126/ 17</td>
<td></td>
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<tr>
<td>too, to put some man</td>
<td>hath a special insight</td>
<td>10, 33/ 13</td>
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<tr>
<td>in print also . . . This</td>
<td></td>
<td></td>
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<tr>
<td>good readers, this good man</td>
<td>hath no such cause</td>
<td>10, 91/ 24</td>
<td></td>
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<tr>
<td>case. For commonly no man</td>
<td>is in such wise</td>
<td>10, 95/ 25</td>
<td></td>
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<tr>
<td>information that some one man</td>
<td>is of such evil</td>
<td>10, 125/ 30</td>
<td></td>
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<tr>
<td>too. For some one man</td>
<td>may be such that</td>
<td>10, 135/ 11</td>
<td></td>
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<tr>
<td>I never heard any man</td>
<td>talk any such word</td>
<td>10, 187/ 33</td>
<td></td>
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<tr>
<td>well as this good man</td>
<td>doth, if Summa rosella</td>
<td>10, 185/ 9</td>
<td></td>
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<tr>
<td>such as every wise man</td>
<td>will, I suppose, answer</td>
<td>10, 193/ 20</td>
<td></td>
</tr>
<tr>
<td>other things, wherein this man</td>
<td>saith here surely full</td>
<td>10, 49/ 33</td>
<td></td>
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<tr>
<td>is that if a man</td>
<td>be notably suspected of</td>
<td>10, 113/ 24</td>
<td></td>
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<tr>
<td>will algates detect any man</td>
<td>, may be taken and</td>
<td>10, 91/ 8</td>
<td></td>
</tr>
<tr>
<td>amend them. This good man</td>
<td>many times taketh record</td>
<td>10, 66/ 1</td>
<td></td>
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<tr>
<td>tell so sad a man</td>
<td>a merry tale, I</td>
<td>10, 46/ 12</td>
<td></td>
</tr>
<tr>
<td>much harm. For some honorable Council, not one man</td>
<td>with boldness talking heresies</td>
<td>10, 81/ 34</td>
<td></td>
</tr>
</tbody>
</table>
| yet, as for this person, or willing any cause for any good to say to this fervor. As though a find that if this but such as this clear untouched, as every not to blame any I have of the I content that every certainty. As if a But then will this made be such a believe also that this And therefore any wise ween that this good side, if this good Now will this good causes as this good readers, where this No, saith this good it hard for any how properly this good heretics -- as every nor I suppose no cause appearing whereupon a such manner things any And I suppose no
<table>
<thead>
<tr>
<th>term</th>
<th>line from text</th>
<th>page/line</th>
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<tbody>
<tr>
<td>And this shall every man clearly see that will</td>
<td>10, 141/ 24</td>
<td></td>
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<tr>
<td>say, and that every man seeth -- that no</td>
<td>10, 143/ 19</td>
<td></td>
</tr>
<tr>
<td>counsel of this good man be followed, that the</td>
<td>10, 145/ 19</td>
<td></td>
</tr>
<tr>
<td>their own conscience: every man well woteth that they</td>
<td>10, 155/ 4</td>
<td></td>
</tr>
<tr>
<td>his oath -- every man were by that reason</td>
<td>10, 158/ 6</td>
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<tr>
<td>true. Now, if this man would say that he</td>
<td>10, 160/ 14</td>
<td></td>
</tr>
<tr>
<td>would be false? This man is content that to</td>
<td>10, 163/ 28</td>
<td></td>
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<tr>
<td>such wise that every man may see that he</td>
<td>10, 170/ 37</td>
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<tr>
<td>I suppose that a man may have that desire</td>
<td>10, 175/ 8</td>
<td></td>
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<tr>
<td>-- yet saith no man , for all that, that</td>
<td>10, 179/ 10</td>
<td></td>
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<tr>
<td>to help an innocent man or woman that should</td>
<td>10, 183/ 30</td>
<td></td>
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<tr>
<td>neither. Now, if this man will say that many</td>
<td>10, 196/ 19</td>
<td></td>
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<tr>
<td>I am sure no man doubteth but that these</td>
<td>10, 198/ 24</td>
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<tr>
<td>matter. For since this man never saw that any</td>
<td>10, 209/ 31</td>
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<tr>
<td>grudge.&quot; Now knoweth every man very well that they</td>
<td>10, 214/ 12</td>
<td></td>
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<tr>
<td>conclusion: And if any man had proved that heretics</td>
<td>10, 219/ 26</td>
<td></td>
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<tr>
<td>said, if this good man may spy: that he</td>
<td>10, 223/ 29</td>
<td></td>
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<tr>
<td>the cause that every man can deny, that there</td>
<td>10, 230/ 7</td>
<td></td>
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<tr>
<td>point also, which no man . But yet the worse</td>
<td>10, 233/ 1</td>
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<td>is in a temporal man one of the good</td>
<td>10, 238/ 30</td>
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<tr>
<td>to call any such man declareth that the words</td>
<td>10, 243/ 4</td>
<td></td>
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<tr>
<td>folio 184. Here this man toucheth in the same</td>
<td>10, 248/ 26</td>
<td></td>
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<tr>
<td>himself. Another thing this man fall from the faith</td>
<td>10, 249/ 30</td>
<td></td>
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<tr>
<td>must judge whether the man provideth for the remedy</td>
<td>10, 254/ 30</td>
<td></td>
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<tr>
<td>-- then this good man may, after the law</td>
<td>10, 264/ 9</td>
<td></td>
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<tr>
<td>is certain that no man that knoweth the cause</td>
<td>10, 269/ 10</td>
<td></td>
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<tr>
<td>that there is some man may, after the law</td>
<td>10, 274/ 6</td>
<td></td>
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<tr>
<td>he saith that no man that knoweth the cause</td>
<td>10, 279/ 7</td>
<td></td>
</tr>
<tr>
<td>that there is some man will that the ordinary</td>
<td>10, 284/ 9</td>
<td></td>
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<tr>
<td>himself -- this good man proved us the contrary</td>
<td>10, 289/ 35</td>
<td></td>
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<tr>
<td>forborne. Hath this good man shall in the suit</td>
<td>10, 294/ 35</td>
<td></td>
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<tr>
<td>that likewise as a man but, for the maintenance</td>
<td>10, 299/ 17</td>
<td></td>
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<tr>
<td>shift for this good man layeth between the suit</td>
<td>10, 304/ 17</td>
<td></td>
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<tr>
<td>diversities, which this good man that by the changing</td>
<td>10, 309/ 17</td>
<td></td>
</tr>
<tr>
<td>proved against this good man forsworn and the man</td>
<td>10, 314/ 30</td>
<td></td>
</tr>
<tr>
<td>being purged -- this man can say the contrary</td>
<td>10, 319/ 17</td>
<td></td>
</tr>
<tr>
<td>so clear that no man might spy the peril</td>
<td>10, 324/ 30</td>
<td></td>
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<tr>
<td>the last, lest every man shall see the sky</td>
<td>10, 334/ 35</td>
<td></td>
</tr>
<tr>
<td>in God this good man findeth in the suit</td>
<td>10, 344/ 17</td>
<td></td>
</tr>
<tr>
<td>the faults that this man saith untrue. The words</td>
<td>10, 349/ 17</td>
<td></td>
</tr>
<tr>
<td>tale this good, honest man , detect by their depositions</td>
<td>10, 354/ 28</td>
<td></td>
</tr>
<tr>
<td>deposing against that one man put to their hands</td>
<td>10, 359/ 38</td>
<td></td>
</tr>
</tbody>
</table>

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

Or else, if any

ensuing, of which this

devices wherein this good

is now that the

folio 232, whereof this

part, thus, lo, this

readers, because this good

it may happen a

in conclusion, if no

day -- as a

answer for this good

is this (though this

reason repelled, for every

any one good, honest

the more cause this

pertaineth to a good

laws that this good

common law, which this

the soul of one

cases in which a

troth of some one

thing, good readers, every

wary. If this good

that provision which this

spiritual law which this

see him give any

not meddle with any

appeareth thus: when a

also which this good

enough for this good

thing, lo, this good

and authority of the

ye account this good

it not. This good

charitable order, this good

for aught that this

as the frailty of

another place. And a

copulatives and disjunctives. This

which folk many a

bond. There can no

tale; and that the

man

: that is to wit

man

be loath to turn

man

hath answered to some

man

is content to lose

man

refuseth not to be

man

taketh hold to say

man

beginneth: But to put

man

beginneth here to fortify

man

for heresy to fall

man

lay nought to his

man

getteth him to the

man

again, but to tell

man

may hap to think

man

is able to feign

man

, or meet to be

man

, though he took another

man

, of whose troth I

man

everywhere findeth true that

man

here say true in

man

calleth so unreasonable not

man

would prove unreasonable is

man

to sip upon. Nor

man

save only upon some

man

is delivered upon the

man

thus impugneth upon his

man

to prove us that

man

reckoneth a very monstrous

man

. Finally, the very self

man

both for very wise

man

seemeth not very shamefast

man

waxeth so warm that

man

deviseth yet, we should

man

suffereth. For we be

man

would have weened he

man

, I see well, never

man

is able well to

man

(ye wot well) also

man

saw full well, and
<table>
<thead>
<tr>
<th>Term</th>
<th>Page Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>like punishment -- this</td>
<td>10, 218/26</td>
</tr>
<tr>
<td>that so told this</td>
<td>10, 45/6</td>
</tr>
<tr>
<td>late as this good</td>
<td>10, 178/10</td>
</tr>
<tr>
<td>plainly see proved, this</td>
<td>10, 35/12</td>
</tr>
<tr>
<td>he not, nor no</td>
<td>10, 45/26</td>
</tr>
<tr>
<td>law, which either the</td>
<td>10, 113/20</td>
</tr>
<tr>
<td>well of the good</td>
<td>10, 58/27</td>
</tr>
<tr>
<td>walked far off (no)</td>
<td>10, 107/30</td>
</tr>
<tr>
<td>reason as this good</td>
<td>10, 145/8</td>
</tr>
<tr>
<td>not serve. Let every</td>
<td>10, 113/27</td>
</tr>
<tr>
<td>folk), he biddeth every</td>
<td>10, 118/36</td>
</tr>
<tr>
<td>I think always this</td>
<td>10, 64/5</td>
</tr>
<tr>
<td>you see, this good</td>
<td>10, 128/7</td>
</tr>
<tr>
<td>those words of this</td>
<td>10, 177/21</td>
</tr>
<tr>
<td>sometimes to some good</td>
<td>10, 184/12</td>
</tr>
<tr>
<td>than ever this good</td>
<td>10, 117/26</td>
</tr>
<tr>
<td>schools. But this every</td>
<td>10, 48/3</td>
</tr>
<tr>
<td>committed against any worldly</td>
<td>10, 147/3</td>
</tr>
<tr>
<td>a pacifier between a</td>
<td>10, 19/11</td>
</tr>
<tr>
<td>this ground, this good</td>
<td>10, 90/13</td>
</tr>
<tr>
<td>chapter. Say this good</td>
<td>10, 145/25</td>
</tr>
<tr>
<td>say that this good</td>
<td>10, 176/27</td>
</tr>
<tr>
<td>till there be no</td>
<td>10, 182/18</td>
</tr>
<tr>
<td>that if this good</td>
<td>10, 224/32</td>
</tr>
<tr>
<td>soon done if a</td>
<td>10, 67/32</td>
</tr>
<tr>
<td>cometh forth this good</td>
<td>10, 183/9</td>
</tr>
<tr>
<td>said, yet is no</td>
<td>10, 44/27</td>
</tr>
<tr>
<td>as largely as any</td>
<td>10, 209/20</td>
</tr>
<tr>
<td>-- yet peradventure a</td>
<td>10, 48/11</td>
</tr>
<tr>
<td>should meddle with any</td>
<td>10, 126/10</td>
</tr>
<tr>
<td>witness -- every wise</td>
<td>10, 156/19</td>
</tr>
<tr>
<td>to put any one</td>
<td>10, 158/5</td>
</tr>
<tr>
<td>his life that some</td>
<td>10, 94/7</td>
</tr>
<tr>
<td>there is no wise</td>
<td>10, 68/14</td>
</tr>
<tr>
<td>slander of any one</td>
<td>10, 84/17</td>
</tr>
<tr>
<td>not only that a</td>
<td>10, 95/22</td>
</tr>
<tr>
<td>howsoever that either this experience, whereunto this good</td>
<td>10, 123/15</td>
</tr>
<tr>
<td>charitably reformed, as this</td>
<td>10, 139/2</td>
</tr>
<tr>
<td>escape a right wise</td>
<td>10, 212/11</td>
</tr>
<tr>
<td>this point if this</td>
<td>10, 40/26</td>
</tr>
<tr>
<td>wit well, many a</td>
<td>10, 154/16</td>
</tr>
<tr>
<td>fully prove not a</td>
<td>10, 55/23</td>
</tr>
<tr>
<td>a heretic, yet may</td>
<td>10, 82/32</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---------------------------------------------------------------------------</td>
</tr>
<tr>
<td>man</td>
<td>showeth us yet no</td>
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<tr>
<td>man</td>
<td>hath not yet, nor</td>
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<td>man</td>
<td>goeth further yet, and</td>
</tr>
<tr>
<td>man</td>
<td>, that any zeal hath</td>
</tr>
<tr>
<td>man's</td>
<td>and mine -- which</td>
</tr>
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<td>man's</td>
<td>mouth by a hypocrite</td>
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<td>servant?&lt; and again biddeth</td>
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<td>advice, proceed against him</td>
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<td>law beside, and because</td>
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<tr>
<td>man's</td>
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<td>head to devise a</td>
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<td>reason can find? Forsooth</td>
</tr>
<tr>
<td>man's</td>
<td>provision devised for witnesses</td>
</tr>
<tr>
<td>man's</td>
<td>also devised for their</td>
</tr>
<tr>
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<td>grief or grudge put</td>
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<tr>
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<td>house, but he that</td>
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<td>harms that he layeth</td>
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<tr>
<td>man's</td>
<td>mind when he wrote</td>
</tr>
<tr>
<td>man's</td>
<td>answer: Then he goeth</td>
</tr>
<tr>
<td>man's</td>
<td>shoulder&quot;; but he rehearseth</td>
</tr>
<tr>
<td>man's</td>
<td>devices in his order</td>
</tr>
<tr>
<td>man's</td>
<td>two oaths, his first</td>
</tr>
<tr>
<td>man's</td>
<td>including. For I say</td>
</tr>
<tr>
<td>man's</td>
<td>sermon -- I durst</td>
</tr>
<tr>
<td>man's</td>
<td>reckoning which I perceive</td>
</tr>
<tr>
<td>man's</td>
<td>heart. And if any</td>
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<tr>
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<td>distrust cannot impair it</td>
</tr>
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<td>salvation, then in that</td>
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<td>order, if it were</td>
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<td>man's</td>
<td>reason at large --</td>
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<td>man's</td>
<td>praise. For like as</td>
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<tr>
<td>man's</td>
<td>oath any man can</td>
</tr>
<tr>
<td>man's</td>
<td>heart -- no more</td>
</tr>
<tr>
<td>man's</td>
<td>ground is no more</td>
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<td>man's</td>
<td>holy exhortation nor his</td>
</tr>
</tbody>
</table>
beat hard unto this man's own head. Now goeth 10, 46/ 3
read, good readers, this man's whole process of his 10, 60/ 5
mind of this good man's first book of Division 10, 169/ 22
these are this good man's words: And one of 10, 168/ 9
in English into every man's hand put out abroad 10, 79/ 33
ordinary to save the man's life of pity stretcheth 10, 118/ 26
content that to a man's condemnation, the presumption shall 10, 163/ 29
not, as this good man's first book saith, the 10, 51/ 32
I find in every man's book. I should have 10, 222/ 14
that every private spiritual monster, lo, of every man's whole process of his 10, 60/ 5
his provision notwithstanding, the 10, 51/ 32
to the party, this man's credence is ten times 10, 101/ 16
shrews abuse the good man's fault is, so much 10, 21/ 1
minor of this good man's making. For so call 10, 24/ 21
so necessary, upon this man's fear may still remain 10, 92/ 31
though he took another man's words: And one of 10, 168/ 9
longer on the one man's legs than the faggot 10, 121/ 23
longer on the one man's legs than the faggot 10, 122/ 18
shall, by this good man's new declaration, the light 10, 208/ 3
good readers, this good man's seventeenth chapter. The Eighteenth 10, 184/ 22
book or in any man's else. And therefore I 10, 222/ 16
word walking in every man's mouth (which thing I 10, 28/ 14
come of this good man's doctrine. And this is 10, 83/ 7
stand by this good man's leave at this day 10, 117/ 12
out of any wise man's mouth. For though that 10, 179/ 5
nor, I trow, no man's else -- till these 10, 208/ 22
way that this good man's invention is toward evil 10, 178/ 18
readers, that by this man's device, if we dig 10, 101/ 23
or reproof to any man's person, or willing any 10, 4/ 16
cases of swearing a man's death and winning a 10, 108/ 21
which mischief this good man's evil devices with change 10, 200/ 11
I, with this good man's leave, say yet a 10, 135/ 16
heretics that were the Manichaeans which were first among 10, 25/ 29
heresy, if there appear manifest tokens that he doth 10, 146/ 15
but if there appear manifest tokens that he do 10, 161/ 30
as seem unto him manifest and open tokens to 10, 161/ 13
tokens that he thinketh manifest, although the witness were 10, 162/ 28
such criminal causes no manner witness at all. Now 10, 166/ 5
and in themselves no manner fault at all? Where 10, 200/ 4
whose living showeth no manner hope of amendment. Saint 10, 48/ 30
no treason, without some manner of overt and open 10, 69/ 28
examination. Nevertheless, under what manner the examination and the 10, 181/ 18
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>folio 228, in this manner</td>
<td>wise I answered him</td>
<td>10</td>
<td>146/31</td>
</tr>
<tr>
<td>this matter in this manner</td>
<td>, and without any telling</td>
<td>10</td>
<td>113/5</td>
</tr>
<tr>
<td>people too, in such manner</td>
<td>of speaking as every</td>
<td>10</td>
<td>24/23</td>
</tr>
<tr>
<td>himself, by some such manner</td>
<td>of writing as his</td>
<td>10</td>
<td>189/15</td>
</tr>
<tr>
<td>the temporality in such manner</td>
<td>as the book of</td>
<td>10</td>
<td>21/3</td>
</tr>
<tr>
<td>the matter against some manner</td>
<td>of man, but that</td>
<td>10</td>
<td>97/2</td>
</tr>
<tr>
<td>there were none other manner</td>
<td>of purgation but by</td>
<td>10</td>
<td>114/35</td>
</tr>
<tr>
<td>he is &quot;in a realm, but also, in manner</td>
<td>purged&quot;; and by that</td>
<td>10</td>
<td>126/32</td>
</tr>
<tr>
<td>meant in the first manner</td>
<td>, through all Christian realms</td>
<td>10</td>
<td>210/16</td>
</tr>
<tr>
<td>charity be in any manner</td>
<td>(which he could not</td>
<td>10</td>
<td>173/26</td>
</tr>
<tr>
<td>sometimes, and in some manner</td>
<td>broken or denied, justice</td>
<td>10</td>
<td>42/14</td>
</tr>
<tr>
<td>were like in the manner</td>
<td>break or deny charity</td>
<td>10</td>
<td>43/15</td>
</tr>
<tr>
<td>that I saw the manner</td>
<td>of the examination, and</td>
<td>10</td>
<td>150/23</td>
</tr>
<tr>
<td>cannot tell you what manner</td>
<td>and the fashion thereof</td>
<td>10</td>
<td>6/6</td>
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<tr>
<td>them two, after the manner</td>
<td>passion) that for the</td>
<td>10</td>
<td>83/3</td>
</tr>
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<td>never read it. What manner</td>
<td>of the good man</td>
<td>10</td>
<td>12/28</td>
</tr>
<tr>
<td>I beseech you, the manner</td>
<td>of answering, good readers</td>
<td>10</td>
<td>102/33</td>
</tr>
<tr>
<td>ours are, of which manner</td>
<td>of this good man</td>
<td>10</td>
<td>191/23</td>
</tr>
<tr>
<td>that with his lewd manner</td>
<td>he had haply never</td>
<td>10</td>
<td>194/21</td>
</tr>
<tr>
<td>yet in his such manner</td>
<td>of preaching he is</td>
<td>10</td>
<td>116/6</td>
</tr>
<tr>
<td>he telleth us which manner</td>
<td>of aggriev ing he useth</td>
<td>10</td>
<td>191/28</td>
</tr>
<tr>
<td>to meddle with such manner</td>
<td>of pretenses he meant</td>
<td>10</td>
<td>208/31</td>
</tr>
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<td>do but in a manner of policy&quot; in like manner</td>
<td>knowledge of heresy as</td>
<td>10</td>
<td>194/24</td>
</tr>
<tr>
<td>appoin t? And with what manner</td>
<td>play with him. But</td>
<td>10</td>
<td>46/26</td>
</tr>
<tr>
<td>refuseth in such reasonable manner</td>
<td>spoken by him in</td>
<td>10</td>
<td>60/9</td>
</tr>
<tr>
<td>thirteenth chapter were any manner</td>
<td>folk soever himself would</td>
<td>10</td>
<td>115/4</td>
</tr>
<tr>
<td>telleth us not what manner</td>
<td>to purge himself thereof</td>
<td>10</td>
<td>117/29</td>
</tr>
<tr>
<td>he made in such manner</td>
<td>token that his book</td>
<td>10</td>
<td>64/18</td>
</tr>
<tr>
<td>that can heal all manner</td>
<td>of &quot;worldly&quot; honor it</td>
<td>10</td>
<td>42/26</td>
</tr>
<tr>
<td>as doth in any manner</td>
<td>wise that I shall</td>
<td>10</td>
<td>9/34</td>
</tr>
<tr>
<td>to mine in such manner</td>
<td>of sores. I neither</td>
<td>10</td>
<td>50/32</td>
</tr>
<tr>
<td>-- by how many manner</td>
<td>speak it.&quot; I will</td>
<td>10</td>
<td>77/21</td>
</tr>
<tr>
<td>accusers as by that manner</td>
<td>as though I spoke</td>
<td>10</td>
<td>174/34</td>
</tr>
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<td>not say without some manner</td>
<td>things might I have</td>
<td>10</td>
<td>203/32</td>
</tr>
<tr>
<td>a lamb's skin, all manner</td>
<td>suit. But in this</td>
<td>10</td>
<td>119/16</td>
</tr>
<tr>
<td>may, then in what manner</td>
<td>of distrust in their</td>
<td>10</td>
<td>137/9</td>
</tr>
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<td>now. For under this manner</td>
<td>of witness in every</td>
<td>10</td>
<td>156/15</td>
</tr>
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<td>And by a like manner</td>
<td>of things, and in what</td>
<td>10</td>
<td>216/32</td>
</tr>
<tr>
<td>it is not the manner</td>
<td>the most innocent man</td>
<td>10</td>
<td>113/31</td>
</tr>
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<td>necessity with every such manner</td>
<td>figure Saint Jerome against</td>
<td>10</td>
<td>24/26</td>
</tr>
<tr>
<td>of the judges to manner</td>
<td>of the judges to</td>
<td>10</td>
<td>133/10</td>
</tr>
<tr>
<td>of the judges to manner</td>
<td>man, and let them</td>
<td>10</td>
<td>134/27</td>
</tr>
<tr>
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<td></td>
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</table>
### Debellation of Salem and Bizance: Concordance of Major Terms 362

<table>
<thead>
<tr>
<th>Manner</th>
<th>Things Any Man Can</th>
<th>10, 138/ 35</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>of Masteries Many More</td>
<td>10, 105/ 4</td>
</tr>
<tr>
<td></td>
<td>Witnesses I Mean --</td>
<td>10, 149/ 6</td>
</tr>
<tr>
<td></td>
<td>Strangling&quot; He Meanteth the</td>
<td>10, 31/ 26</td>
</tr>
<tr>
<td></td>
<td>of a Mootable Case</td>
<td>10, 36/ 18</td>
</tr>
<tr>
<td></td>
<td>of the &quot;Multitude&quot; of</td>
<td>10, 49/ 30</td>
</tr>
<tr>
<td></td>
<td>It Is No New-Begun</td>
<td>10, 25/ 27</td>
</tr>
<tr>
<td></td>
<td>of Maintaining of His</td>
<td>10, 43/ 29</td>
</tr>
<tr>
<td></td>
<td>Take Knowledge or Judge</td>
<td>10, 184/ 29</td>
</tr>
<tr>
<td></td>
<td>, the Most Part of</td>
<td>10, 223/ 30</td>
</tr>
<tr>
<td></td>
<td>of Criminous Persons, for</td>
<td>10, 164/ 17</td>
</tr>
<tr>
<td></td>
<td>As He Playeth in</td>
<td>10, 223/ 27</td>
</tr>
<tr>
<td></td>
<td>, No Law Putteth Us</td>
<td>10, 38/ 13</td>
</tr>
<tr>
<td></td>
<td>Throughout the Realm. Also</td>
<td>10, 227/ 14</td>
</tr>
<tr>
<td></td>
<td>in Making Rehearsal of</td>
<td>10, 15/ 18</td>
</tr>
<tr>
<td></td>
<td>Which I Rehearse First</td>
<td>10, 173/ 13</td>
</tr>
<tr>
<td></td>
<td>That None Shall Say</td>
<td>10, 179/ 1</td>
</tr>
<tr>
<td></td>
<td>of Reasoning Should Prove</td>
<td>10, 95/ 21</td>
</tr>
<tr>
<td></td>
<td>as Well Speak Of</td>
<td>10, 170/ 19</td>
</tr>
<tr>
<td></td>
<td>Ways of Speaking. For</td>
<td>10, 77/ 24</td>
</tr>
<tr>
<td></td>
<td>of That Suit, Whereof</td>
<td>10, 108/ 5</td>
</tr>
<tr>
<td></td>
<td>Crime. And Surely Meseemeth</td>
<td>10, 75/ 14</td>
</tr>
<tr>
<td></td>
<td>of Matter: That Is</td>
<td>10, 93/ 8</td>
</tr>
<tr>
<td></td>
<td>of Ways That All</td>
<td>10, 111/ 3</td>
</tr>
<tr>
<td></td>
<td>of Ways That All</td>
<td>10, 111/ 27</td>
</tr>
<tr>
<td></td>
<td>of Ways That All</td>
<td>10, 121/ 7</td>
</tr>
<tr>
<td></td>
<td>Corrupted as the Book</td>
<td>10, 21/ 31</td>
</tr>
<tr>
<td></td>
<td>Wise As the Ordinary</td>
<td>10, 114/ 32</td>
</tr>
<tr>
<td></td>
<td>Was Such the People</td>
<td>10, 115/ 26</td>
</tr>
<tr>
<td></td>
<td>of Peril: The Decay</td>
<td>10, 145/ 15</td>
</tr>
<tr>
<td></td>
<td>-- That the Belief</td>
<td>10, 160/ 33</td>
</tr>
<tr>
<td></td>
<td>General Through the Whole</td>
<td>10, 195/ 13</td>
</tr>
<tr>
<td></td>
<td>: To Make Them Both</td>
<td>10, 24/ 20</td>
</tr>
<tr>
<td></td>
<td>Folk, Give Them No</td>
<td>10, 30/ 1</td>
</tr>
<tr>
<td></td>
<td>Purged -- Then Is</td>
<td>10, 121/ 15</td>
</tr>
<tr>
<td></td>
<td>, Upon Which There Must</td>
<td>10, 160/ 28</td>
</tr>
<tr>
<td></td>
<td>Order, and Therewith Making</td>
<td>10, 7/ 2</td>
</tr>
<tr>
<td></td>
<td>of Men They Be</td>
<td>10, 134/ 14</td>
</tr>
<tr>
<td></td>
<td>Wise: For They Take</td>
<td>10, 185/ 27</td>
</tr>
<tr>
<td></td>
<td>Thing That They Would</td>
<td>10, 203/ 18</td>
</tr>
<tr>
<td></td>
<td>Touching the Thing That</td>
<td>10, 83/ 12</td>
</tr>
<tr>
<td></td>
<td>Reason This Is</td>
<td>10, 219/ 32</td>
</tr>
<tr>
<td></td>
<td>: That is to Wit</td>
<td>10, 49/ 37</td>
</tr>
</tbody>
</table>
even by suit in
accuser, and, in a
or devise for any
some penance for that
some penance for that
become accusers in no
dignity; nor yet what
his oath in whatsoever
evil communication corrupteth good
did put for examples
demurred upon it, utterly
and yet may they
farther that it would
goeth about rather to
I go about to
he called the heretic
farther overseen, which calleth
due order of justice.
harms to grow. Now
in a lamb's skin."
you the more clearly
should be the less
and priests is more
yet hath this man
he meant thus: he
by gossipred or by
not do without the
meaning were a very
the church rang thereon: "
well bethought him -- "
I will answer him,"
contrary way were better.
in word nor deed:
to have it away. "
the close and all. " "
the accusers?" say we. "
realm, by the law
image of the blessed
-- yet (which most
heretics" -- verily I
with. And yet I
therefore needeth not to
he sweareth truth. I

manner ex officio, too. For 10, 143/ 36
manner , every witness too, take 10, 185/ 25
manner punishment of ungracious folk 10, 221/ 5
manner of behavior whereby he 10, 111/ 29
manner of behavior whereby he 10, 121/ 10
manner case." "No will they 10, 100/ 31
manner thing such worldly honor 10, 42/ 28
manner the man would himself 10, 115/ 2
manners ." Which words though the 10, 71/ 10
manslaughter and adultery, which he 10, 68/ 25
mar all his matter. And 10, 43/ 34
mar all if they be 10, 163/ 32
mar all. And this point 10, 165/ 16
mar all than to endeavor 10, 212/ 28
mar all. But while his 10, 213/ 12
Marcion "the devil's eldest son 10, 24/ 17
Marcion the first-begotten son of 10, 48/ 34
Mark , good readers, here, for 10, 219/ 32
mark well, I require you 10, 126/ 21
Mark yet, in the meanwhile 10, 157/ 33
mark if you turn these 10, 58/ 14
marked , and would end with 10, 125/ 11
marked and more notable than 10, 38/ 25
marred all this matter with 10, 101/ 7
marred all his matter. But 10, 160/ 27
marriage ; except he mean to 10, 28/ 27
marring of all his matter 10, 173/ 27
marring of all that he 10, 160/ 19
Marry , sir, I beshrew his 10, 46/ 18
Marry ," quoth he, "even dig 10, 100/ 23
Marry , sir, no fault at 10, 136/ 27
Marry , two things I say 10, 135/ 28
marry , I would marvel much 10, 83/ 19
Marry ," quoth his neighbor, "I 10, 100/ 15
Marry , neighbor," quoth the other 10, 100/ 16
Marry ," saith he, "they that 10, 100/ 30
Marry , upon war reared, as 10, 136/ 19
martyr Saint Thomas: so Cliff 10, 16/ 14
marvel were of all, save 10, 227/ 21
marvel right much at his 10, 89/ 8
marvel that he could think 10, 43/ 36
marvel as he doth, wherefore 10, 223/ 22
marvel , in good faith, that 10, 113/ 4
taken away therefrom: I marvel much what he meaneth 10, 32/ 22
deed: marry, I would marvel much if he did 10, 83/ 19
good faith, I much marvel that his heart could 10, 198/ 28
of the jury, I marvel much if himself know 10, 154/ 22
cause of all his marvel gone. For in that 10, 8/ 31
that this. I marvel much how Master More 10, 26/ 7
to me a great marvel to see Master More 10, 156/ 28
should not need to marvel at the matter, I 10, 102/ 16
why he should so marvel at the matter, or 10, 112/ 13
be dissembled. But now marvel I much more wherefore 10, 8/ 26
as I said, little marvel though he never nowhere 10, 85/ 18
see) wherefore he should marvel of it; nor to 10, 101/ 36
of mine as much marvel as he saith he 10, 101/ 35
that is this. I marvel that his heart could 10, 198/ 28
Readers If any man marvel much if himself know 10, 154/ 22
wherefore he should so marvel of it; nor to 10, 101/ 36
is this: that he marvel of it; nor to 10, 101/ 36
he seemeth to have marvel much that I could 10, 142/ 20
need it was, I marvel much, therefore, that I 10, 8/ 12
words of which he marvel so much and hath 10, 102/ 4
this good man, and marvel that I could think 10, 112/ 12
this good man much marvel that I could think 10, 112/ 12
this man saith he marvel most that I would in 10, 8/ 27
the beginning whereof, he marvel most that I would in 10, 8/ 27
never read" none!), he marvel most that I would in 10, 8/ 27
than that, wherein he marvel most that I would in 10, 8/ 27
without any telling why, marvel most that I would in 10, 8/ 27
cause he the more Marvelous God, where was this 10, 112/ 19
Truly this is a marvelous metamorphosis enchanted and turned 10, 3/ 6
Lord, 1533) with a say "it will be marvelous hard to find any 10, 174/ 11
he is none heretic. Marvelous God, where was this 10, 112/ 19
people ween that they marvelously did with much wrong 10, 86/ 11
home. I like also marvelously well that such points 10, 222/ 31
I say, liketh me marvelously well: that the right 10, 223/ 1
him. But by Saint Mary, he, how well soever 10, 46/ 27
trentals, and purgatory and Mass and all. And I 10, 47/ 10
quoth Cliff. "By the Mass, it is the more 10, 16/ 27
this point methinketh that Master More maketh a right 10, 181/ 15
in the seventh chapter, Master More hath a right 10, 208/ 16
again, and saith thus: Master More goeth about only 10, 202/ 7
me very sore that Master More goeth about rather 10, 212/ 28
I would wit of this time: for haply before examination, and yet saith: And farther, as to those words of And therefore, as mescemeth, and saith: And though And in this chapter in a generality, as great marvel to see farther, I will ascertain I marvel much how and saith: Then saith Yea, and over that, shall be delivered. Whereby, dare say thus: that the said words of due correction." And when as it appeareth before, heresies or apostasies, as ex officio, and whereupon will first agree with proof. And surely if this last-rehearsed sentence of have said. And yet though it were as and saith: And if thus it appeareth that thus it appeareth that effect so he doth, " behalf. And this remedy And to this law that the exception that avoid the "maze" that of the laws which and so, it seemeth, lightly passed over as lightly passed over as cannot see, therefore, how other than that that of the words that the spiritual law which his words, lo: Since

<table>
<thead>
<tr>
<th>Master</th>
<th>More this and that</th>
<th>10, 54/ 27</th>
</tr>
</thead>
<tbody>
<tr>
<td>Master</td>
<td>More would anon find</td>
<td>10, 181/ 20</td>
</tr>
<tr>
<td>Master</td>
<td>More himself assenteth that</td>
<td>10, 183/ 22</td>
</tr>
<tr>
<td>Master</td>
<td>More knoweth better than</td>
<td>10, 226/ 1</td>
</tr>
<tr>
<td>Master</td>
<td>More I dare say</td>
<td>10, 183/ 10</td>
</tr>
<tr>
<td>Master</td>
<td>More findeth default in</td>
<td>10, 165/ 27</td>
</tr>
<tr>
<td>Master</td>
<td>More cannot deny these</td>
<td>10, 22/ 8</td>
</tr>
<tr>
<td>Master</td>
<td>More layeth divers other</td>
<td>10, 213/ 30</td>
</tr>
<tr>
<td>Master</td>
<td>More hath done, and</td>
<td>10, 225/ 15</td>
</tr>
<tr>
<td>Master</td>
<td>More so far overseen</td>
<td>10, 156/ 28</td>
</tr>
<tr>
<td>Master</td>
<td>More, as far as</td>
<td>10, 226/ 29</td>
</tr>
<tr>
<td>Master</td>
<td>More durst, for offense</td>
<td>10, 26/ 7</td>
</tr>
<tr>
<td>Master</td>
<td>More yet further, that</td>
<td>10, 181/ 10</td>
</tr>
<tr>
<td>Master</td>
<td>More might have reasonably</td>
<td>10, 183/ 17</td>
</tr>
<tr>
<td>Master</td>
<td>More saith, he is</td>
<td>10, 126/ 32</td>
</tr>
<tr>
<td>Master</td>
<td>More, ere he had</td>
<td>10, 183/ 11</td>
</tr>
<tr>
<td>Master</td>
<td>More, whereby he taketh</td>
<td>10, 183/ 26</td>
</tr>
<tr>
<td>Master</td>
<td>More in his Apology</td>
<td>10, 169/ 9</td>
</tr>
<tr>
<td>Master</td>
<td>More, in his said</td>
<td>10, 174/ 29</td>
</tr>
<tr>
<td>Master</td>
<td>More in his Apology</td>
<td>10, 210/ 18</td>
</tr>
<tr>
<td>Master</td>
<td>More saith in his</td>
<td>10, 89/ 6</td>
</tr>
<tr>
<td>Master</td>
<td>More, that in such</td>
<td>10, 215/ 24</td>
</tr>
<tr>
<td>Master</td>
<td>More will inquire for</td>
<td>10, 178/ 27</td>
</tr>
<tr>
<td>Master</td>
<td>More, this is the</td>
<td>10, 174/ 20</td>
</tr>
<tr>
<td>Master</td>
<td>More taketh it otherwise</td>
<td>10, 171/ 29</td>
</tr>
<tr>
<td>Master</td>
<td>More taketh it to</td>
<td>10, 177/ 31</td>
</tr>
<tr>
<td>Master</td>
<td>More will needly endeavor</td>
<td>10, 210/ 33</td>
</tr>
<tr>
<td>Master</td>
<td>More can neither prove</td>
<td>10, 141/ 13</td>
</tr>
<tr>
<td>Master</td>
<td>More can neither prove</td>
<td>10, 142/ 31</td>
</tr>
<tr>
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<td>More will not say</td>
<td>10, 77/ 17</td>
</tr>
<tr>
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<td>More denieth not to</td>
<td>10, 89/ 22</td>
</tr>
<tr>
<td>Master</td>
<td>More answereth not, but</td>
<td>10, 186/ 11</td>
</tr>
<tr>
<td>Master</td>
<td>More taketh of changing</td>
<td>10, 178/ 7</td>
</tr>
<tr>
<td>Master</td>
<td>More speaketh of in</td>
<td>10, 181/ 22</td>
</tr>
<tr>
<td>Master</td>
<td>More speaketh of concerning</td>
<td>10, 216/ 21</td>
</tr>
<tr>
<td>Master</td>
<td>More doth partly move</td>
<td>10, 189/ 28</td>
</tr>
<tr>
<td>Master</td>
<td>More doth pass it</td>
<td>10, 186/ 16</td>
</tr>
<tr>
<td>Master</td>
<td>More doth pass it</td>
<td>10, 188/ 21</td>
</tr>
<tr>
<td>Master</td>
<td>More can prove his</td>
<td>10, 150/ 9</td>
</tr>
<tr>
<td>Master</td>
<td>More hath rehearsed here</td>
<td>10, 174/ 22</td>
</tr>
<tr>
<td>Master</td>
<td>More hath spoken, I</td>
<td>10, 201/ 29</td>
</tr>
<tr>
<td>Master</td>
<td>More cannot tell how</td>
<td>10, 190/ 1</td>
</tr>
<tr>
<td>Master</td>
<td>More saith that he</td>
<td>10, 33/ 7</td>
</tr>
</tbody>
</table>
that indictment. And though
and saith: And if
he saith: Then saith
readers, thus it saith:
to come. And then
to that effect that
as well known as
threat, and saith: What
in some things that
to this conclusion of
me thus: And then
work other manner of
neither make priests the
diversities and say, "A
can neither prove the
though all bandogs and
greyhounds, to such ill-favored
more, take all the
further to reply: the
not even while that
dark is in this
this leisure after, his
he hath made his
for help of the
ween that in a
except he surmised the
and put in what
judges might then feign
now so great a
three chapters after his
be laid for a
have helped well the
far unmeet for the
goeth all about another
their wills have the
he marred all his
is meant in this
For in all this
to peruse the whole
to meddle in the
take it for a
pith of all the
in examining of the

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>Master</td>
<td>More say that he</td>
<td>10, 133</td>
<td>6</td>
</tr>
<tr>
<td>Master</td>
<td>More by that term</td>
<td>10, 149</td>
<td>27</td>
</tr>
<tr>
<td>Master</td>
<td>More further, that &quot;if&quot;</td>
<td>10, 178</td>
<td>21</td>
</tr>
<tr>
<td>Master</td>
<td>More, in the 217th</td>
<td>10, 161</td>
<td>7</td>
</tr>
<tr>
<td>Master</td>
<td>More likeneth the penance</td>
<td>10, 122</td>
<td>12</td>
</tr>
<tr>
<td>Master</td>
<td>More saith they do</td>
<td>10, 169</td>
<td>19</td>
</tr>
<tr>
<td>Master</td>
<td>Henry Patenson, This Cliff</td>
<td>10, 16</td>
<td>6</td>
</tr>
<tr>
<td>Master</td>
<td>More meaneth, to change</td>
<td>10, 201</td>
<td>27</td>
</tr>
<tr>
<td>Master</td>
<td>More hath touched yet</td>
<td>10, 215</td>
<td>23</td>
</tr>
<tr>
<td>Master</td>
<td>More I will say</td>
<td>10, 210</td>
<td>13</td>
</tr>
<tr>
<td>Master</td>
<td>More saith yet farther</td>
<td>10, 130</td>
<td>31</td>
</tr>
<tr>
<td>masters</td>
<td>many more, other as</td>
<td>10, 105</td>
<td>4</td>
</tr>
<tr>
<td>masters</td>
<td>nor no laymen neither</td>
<td>10, 35</td>
<td>1</td>
</tr>
<tr>
<td>mastiff</td>
<td>hath, you wit well</td>
<td>10, 142</td>
<td>24</td>
</tr>
<tr>
<td>mastiffs</td>
<td>to be like to</td>
<td>10, 142</td>
<td>32</td>
</tr>
<tr>
<td>mastiffs</td>
<td>were clearly put away</td>
<td>10, 142</td>
<td>34</td>
</tr>
<tr>
<td>mastiffs</td>
<td>And then, to prove</td>
<td>10, 142</td>
<td>23</td>
</tr>
<tr>
<td>matter</td>
<td>for safe -- and</td>
<td>10, 75</td>
<td>6</td>
</tr>
<tr>
<td>matter</td>
<td>is at a demurrer</td>
<td>10, 38</td>
<td>14</td>
</tr>
<tr>
<td>matter</td>
<td>was in a manmering</td>
<td>10, 96</td>
<td>25</td>
</tr>
<tr>
<td>matter</td>
<td>all his advantage: even</td>
<td>10, 7</td>
<td>27</td>
</tr>
<tr>
<td>matter</td>
<td>again considered afresh, he</td>
<td>10, 158</td>
<td>18</td>
</tr>
<tr>
<td>matter</td>
<td>out of all measure</td>
<td>10, 206</td>
<td>34</td>
</tr>
<tr>
<td>matter</td>
<td>, and assay also what</td>
<td>10, 98</td>
<td>28</td>
</tr>
<tr>
<td>matter</td>
<td>so heinous and of</td>
<td>10, 70</td>
<td>10</td>
</tr>
<tr>
<td>matter</td>
<td>of falsehood and malice</td>
<td>10, 92</td>
<td>17</td>
</tr>
<tr>
<td>matter</td>
<td>he list, and I</td>
<td>10, 129</td>
<td>21</td>
</tr>
<tr>
<td>matter</td>
<td>against men, and say</td>
<td>10, 134</td>
<td>9</td>
</tr>
<tr>
<td>matter</td>
<td>of this and call</td>
<td>10, 199</td>
<td>7</td>
</tr>
<tr>
<td>matter</td>
<td>an extradition. And yet</td>
<td>10, 10</td>
<td>31</td>
</tr>
<tr>
<td>matter</td>
<td>of division. And while</td>
<td>10, 17</td>
<td>6</td>
</tr>
<tr>
<td>matter</td>
<td>in heresies. And weeneth</td>
<td>10, 144</td>
<td>14</td>
</tr>
<tr>
<td>matter</td>
<td>so lately. And therefore</td>
<td>10, 178</td>
<td>17</td>
</tr>
<tr>
<td>matter</td>
<td>: to prove another difference</td>
<td>10, 133</td>
<td>15</td>
</tr>
<tr>
<td>matter</td>
<td>moved or any more</td>
<td>10, 144</td>
<td>2</td>
</tr>
<tr>
<td>matter</td>
<td>. But it appeareth plain</td>
<td>10, 160</td>
<td>27</td>
</tr>
<tr>
<td>matter</td>
<td>, as it appeareth in</td>
<td>10, 188</td>
<td>18</td>
</tr>
<tr>
<td>matter</td>
<td>he maketh as there</td>
<td>10, 86</td>
<td>29</td>
</tr>
<tr>
<td>matter</td>
<td>as far as pertaineth</td>
<td>10, 88</td>
<td>20</td>
</tr>
<tr>
<td>matter</td>
<td>. And yet, as I</td>
<td>10, 99</td>
<td>23</td>
</tr>
<tr>
<td>matter</td>
<td>as small as he</td>
<td>10, 223</td>
<td>11</td>
</tr>
<tr>
<td>matter</td>
<td>, and therefore at last</td>
<td>10, 219</td>
<td>34</td>
</tr>
<tr>
<td>matter</td>
<td>, begin to be suspected</td>
<td>10, 148</td>
<td>34</td>
</tr>
</tbody>
</table>
motion, but for another
And yet was that
the leastwise in this
mine answer amend the
such as, for the
he may for the
mean in all this
and conclude all his
as he maketh the
to marvel at the
openly known that the
officio proceed, till the
have heard of the
and fall unto the
farther done in that
a sermon made the
that all the great
trifles. But to the
this realm in a
other men mistake the
followed ever in that
somewhat farther in this
I have "put" that
subtlety cast all his
man enter in this
therefore the objection contained
to bult out this
be Englishmen, and our
then is all the
washeth away all his
of witness in every
to say, that the
well know that the
the truth in this
maintained with all this
and yet none effectual
sure that in another
the truth of the
and in the same
to look upon this
say farther in the
forth and bring the
matter. For in every
matter , that is because it
matter ceased long before any
matter , believe me better than
matter , or his book of
matter that we both specially
matter as well bring us
matter nothing else but that
matter more fruitfully? But, now
matter ) and begun by the
matter , I show by and
matter came out by him
matter were presented by the
matter ere they came there
The First Chapter In
matter , I will commit it
matter come in communication before
matter of his complaint upon
matter , good readers, concerning the
matter concerning the conservation of
matter to the contrary. And
matter the good counsel that
matter than I did in
matter "out of doubt" that
matter in the dust so
matter into serious, earnest arguments
matter of great effect, and
matter better, or else that
matter written in England and
matter yet safe enough again
matter : yet goeth ever this
matter . For in every matter
matter should be examined before
matter is nothing fearful --
matter , he shall find that
matter . For his first words
matter were there for all
matter he would, for all
matter . I ween, good readers
matter . Though this good man
matter after his good advertisement
matter than I had thought
matter to their hands. And
matter may it happen that
<table>
<thead>
<tr>
<th>Term</th>
<th>Line(s)</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>to conclude in this matter</td>
<td>10, 166/ 35</td>
<td></td>
</tr>
<tr>
<td>doubted more at the matter</td>
<td>10, 183/ 12</td>
<td></td>
</tr>
<tr>
<td>answer mendeth all the matter</td>
<td>10, 31/ 25</td>
<td></td>
</tr>
<tr>
<td>the truth of the matter</td>
<td>10, 89/ 16</td>
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</tr>
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<td>forth on with the matter</td>
<td>10, 178/ 20</td>
<td></td>
</tr>
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<td>the proceeding in the matter</td>
<td>10, 186/ 2</td>
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</tr>
<tr>
<td>it had made little matter</td>
<td>10, 199/ 33</td>
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<td>say farther in the matter</td>
<td>10, 201/ 32</td>
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</tr>
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<td>his helpeth nothing his matter</td>
<td>10, 216/ 12</td>
<td></td>
</tr>
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<td>meant: now -- the matter</td>
<td>10, 41/ 17</td>
<td></td>
</tr>
<tr>
<td>sverve aside from the matter</td>
<td>10, 41/ 17</td>
<td></td>
</tr>
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<td>heinous offense in the matter</td>
<td>10, 41/ 17</td>
<td></td>
</tr>
<tr>
<td>that are in a matter</td>
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<td></td>
</tr>
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<td>not but upon a matter</td>
<td>10, 112/ 14</td>
<td></td>
</tr>
<tr>
<td>mind, but upon a matter</td>
<td>10, 112/ 28</td>
<td></td>
</tr>
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<td>overseen as in this matter</td>
<td>10, 149/ 18</td>
<td></td>
</tr>
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<td>a change in the matter</td>
<td>10, 200/ 26</td>
<td></td>
</tr>
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<td>whole circumstance of the matter</td>
<td>10, 149/ 18</td>
<td></td>
</tr>
<tr>
<td>so marvel at the matter</td>
<td>10, 149/ 18</td>
<td></td>
</tr>
<tr>
<td>no piece of the matter</td>
<td>10, 200/ 26</td>
<td></td>
</tr>
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<td>10, 200/ 26</td>
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<td>court and in that matter</td>
<td>10, 200/ 26</td>
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<td>conflict in the other matter</td>
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<td>such, But now the matter</td>
<td>10, 200/ 26</td>
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<tr>
<td>piece of all the matter</td>
<td>10, 200/ 26</td>
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<td>had somewhat amended his matter</td>
<td>10, 200/ 26</td>
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<tr>
<td>inform them in the matter</td>
<td>10, 200/ 26</td>
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<tr>
<td>specially look upon this matter</td>
<td>10, 200/ 26</td>
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<tr>
<td>somewhat further concerning this matter</td>
<td>10, 200/ 26</td>
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<tr>
<td>somewhat further concerning this matter</td>
<td>10, 200/ 26</td>
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<td>wherein he declareth the matter</td>
<td>10, 200/ 26</td>
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<td>utterly mar all his matter</td>
<td>10, 200/ 26</td>
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<td>thus he concludeth the matter</td>
<td>10, 200/ 26</td>
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<td>I change not his matter</td>
<td>10, 200/ 26</td>
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<tr>
<td>him to keep the matter</td>
<td>10, 200/ 26</td>
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<td>never so serve the matter</td>
<td>10, 200/ 26</td>
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<td>yet helpeth not his matter</td>
<td>10, 200/ 26</td>
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<td>never sworn upon the matter</td>
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<td>saith, unlike unto this matter</td>
<td>10, 200/ 26</td>
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<td>as by showing the matter</td>
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<tr>
<td>as by showing the matter</td>
<td>10, 200/ 26</td>
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<tr>
<td>me -- being no matter</td>
<td>10, 200/ 26</td>
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<tr>
<td>that objection was a matter</td>
<td>10, 200/ 26</td>
<td></td>
</tr>
</tbody>
</table>
We will in this matter keep no long schools. I would have this matter the better looked upon, as he made thereof that hath made division, that he maketh of standeth, this man, in, than this man hath against some manner of in this manner, and . For they may happen. For it might then was, the more cause

As for the great point, wherein all the no nearer to the to meddle in the good man handleth this them speak in the would seldom remedy the the weight of the craft: to misrehearse my or false in the the judging of a we shall for this good faith, in this to make you the him neither -- the I will in this circumstances as make the circumstances as make the and not my principal is yet to the necessity whereof for this seeking, have all the dark, but bring the their weighing of the their weighing of the that he maketh a information to bring the serve to bring the sufficiently shall serve the other men in this upon his examination, the better proofs of this more proper for the the proof of the reason can upon the it, to make the faintly defendeth his former Paul gave in another anything meet to the

mater keep no long schools 10, 48/ 2
mater the better looked upon 10, 50/ 9
mater as he made thereof 10, 44/ 19
mater that hath made division 10, 209/ 3
mater that he maketh of 10, 32/ 17
mater standeth, this man, in 10, 50/ 3
mater, than this man hath 10, 225/ 8
mater against some manner of 10, 97/ 2
mater in this manner, and 10, 113/ 5
mater . For they may happen 10, 107/ 12
mater . For it might then 10, 108/ 26
mater was, the more cause 10, 223/ 17
mater and leave my words 10, 6/ 26
mater, he may never accept 10, 101/ 14
mater of law, never mean 10, 162/ 7
mater trouble you no longer 10, 31/ 32
mater I hear no such 10, 197/ 7
mater very plain. Nor all 10, 13/ 28
mater then toucheth not him 10, 52/ 34
mater leave you not out 10, 86/ 20
mater more clear. Now, as 10, 147/ 16
mater more clear. Now see 10, 156/ 2
mater ; and therefore of many 10, 8/ 24
mater, in maintenance of his 10, 42/ 1
mater I had of truth 10, 131/ 20
mater plain and open before 10, 7/ 25
mater into light open and 10, 86/ 19
mater for light or heavy 10, 181/ 13
mater for light or heavy 10, 182/ 11
mater without ground or cause 10, 204/ 16
mater to the ordinaries' knowledge 10, 185/ 22
mater to the ordinaries' hands 10, 185/ 31
mater . And the other cause 10, 102/ 30
mater than many others have 10, 157/ 12
mater fully searched out, the 10, 123/ 23
mater than his own bare 10, 196/ 31
mater that the Pacifier speaketh 10, 201/ 13
mater in the party's presence 10, 125/ 28
mater thoroughly debated perceive: if 10, 162/ 14
mater the more plain unto 10, 4/ 9
mater which it pretendeth to 10, 199/ 19
mater , "Nolite interrogare, propter conscientiam 10, 85/ 11
mater, I will put no 10, 225/ 3
good man in this matter all gone quite awry 10, 162/ 29
word that maketh the matter . Which he rehearsed himself 10, 57/ 32
two things for this matter will I require you 10, 86/ 25
to answer maketh the matter of my resembling much 10, 128/ 22
great part of the matter hangeth -- saith not 10, 140/ 12
look specially upon this matter ," and "to see with 10, 170/ 28
look specially upon this matter , and to see with 10, 171/ 9
marring of all his matter ) -- you see well 10, 173/ 27
look better upon the matter and I shall find 10, 14/ 24
shall suffice for this matter . For there shall you 10, 31/ 12
bear ourselves in this matter . And I shall not 10, 88/ 12
involve and intricate the matter as they shall see 10, 178/ 34
spiritual rulers order the matter hangeth, to show you 10, 109/ 12
whereupon all his whole matter great or small, lest 10, 182/ 14
-- that, be the their communication, before his matter , an introduction, so should 10, 10/ 30
he lacketh in this matter , how gay soever he 10, 88/ 7
final end in their matter (except haply some such 10, 135/ 18
heresies, and divideth the matter into four sorts of 10, 23/ 31
the circumstances of the matter have like strength in 10, 37/ 6
now, himself handling the matter thus, he taketh of 10, 212/ 25
he maketh a suspicious matter , and "cannot tell" what 10, 201/ 4
he handleth wilily the matter : And in that he 10, 57/ 25
farther maintenance of his matter , he saith that if 10, 58/ 34
men in all this matter yet, save that the 10, 123/ 31
the maintenance of his matter , to say that in 10, 137/ 18
shall sufficiently serve the matter . And unto that here 10, 143/ 18
saith, to maintain his matter here with, that "it 10, 206/ 1
the weight of the matter hangeth upon that: then 10, 224/ 27
the better in another matter . And in the meanwhile 10, 19/ 1
whereabout is all our matter : read yet the eighteenth 10, 49/ 4
the nature of the matter worketh in the proof 10, 147/ 8
may sometimes mistake the matter and think the thing 10, 194/ 3
spiritual men in that matter to make their moan 10, 84/ 32
have sufficient and apparent matter to put them to 10, 132/ 31
then is all the matter answered. For then, ye 10, 73/ 6
fully provided for this matter , that if there were 10, 91/ 4
in the beginning, the matter had not there gone 10, 96/ 27
to ground some great matter upon. And therefore I 10, 181/ 26
the point of the matter hangeth. And therefore here 10, 214/ 24
shift to save the matter upright. And therein thus 10, 177/ 29
man marred all this matter with one thing. For 10, 101/ 7
ye shall see the matter prove against this good 10, 88/ 29
Debellation of Salem and Bizance: Concordance of Major Terms 371

is not in this
look more for the
first part all the
plain truth in the
seemed like unto our
those to whom the
speaketh but of another
there laid in a
for another manner of
little farther in that
look specially upon this
laws all his whole
man should in this
the remnant of the
was indicted, if the
he rather taketh the
had he lost the
change shall for the
with him upon this
to depose in a
the law though the
the name and the
in such a weighty
two witnesses of the
remedy some other more
as well words as
as to divide the
who told them the
make so great a
the temporalty for the
of authority for that
at last brought this
not need for this
he should find the
little farther in this
thinketh I change his
on me in the
longer tale upon this
this point in this
plainly proved in more
as it hath in
they be made in
realm, to try the

matter enough for this good 10, 138/29
matter For since this man 10, 209/31
matter hangeth. For though he 10, 104/23
matter his old three worshipful 10, 78/5
matter by that time that 10, 37/28
matter appertaineth, not to be 10, 23/3
matter that is to wit 10, 43/13
matter full childishly to their 10, 65/2
matter that is to wit 10, 93/8
matter First, as to the 10, 122/3
matter and not to cease 10, 169/4
matter that is to wit 10, 220/32
matter now, either trust unto 10, 119/3
matter concerning heresy unto them 10, 82/13
matter were indeed untrue, was 10, 132/20
matter all whole upon him 10, 10/5
matter But let us now 10, 120/33
matter not be very great 10, 201/22
matter For I was waxen 10, 37/32
matter that he was never 10, 156/33
matter were the weight of 10, 37/18
matter agree together well), but 10, 10/16
matter is not well worth 10, 184/15
matter such as were well 10, 99/32
matter behind. For what madman 10, 91/2
matter And yet when, by 10, 7/34
matter and ask whether he 10, 203/22
matter and what; which if 10, 106/31
matter of it. Whoso list 10, 223/13
matter And therefore why he 10, 187/19
matter For I will not 10, 35/29
matter to a wise conclusion 10, 208/5
matter to dispute with this 10, 216/34
matter For the words once 10, 6/34
matter concerning such words; that 10, 72/1
matter because I would be 10, 58/29
matter But yet would I 10, 83/11
matter For if you read 10, 56/21
matter ever before your eyes 10, 87/12
matters afresh; and albeit that 10, 77/1
matters of law; and whether 10, 37/7
matters of law, and of 10, 37/9
matters by juries and in 10, 135/26
in the courts in matters of law be of 10, 37/ 8
upon complaints made, the matters have late been examined 10, 167/ 22
somewhat see how the matters of his book agree 10, 10/ 14
of theirs, though the matters in those books signified 10, 9/ 2
Be not these high matters and meet for that 10, 197/ 16
hap to disorder the matters -- His Grace keepeth 10, 138/ 12
the mincing of such matters, and dispute how far 10, 81/ 18
and other such small matters as that is, for 10, 223/ 19
all laws, or all matters that he list to 10, 190/ 24
that they be no matters of no moral virtue 10, 38/ 33
evil name. But these matters that he now speaketh 10, 198/ 18
cause, concerning all his matters of laws of the 10, 186/ 20
like wise as for matters of their own they 10, 43/ 27
there be for private matters of their own, variance 10, 44/ 34
especially of late, the matters of common pleas be 10, 170/ 39
And one of these matters, with the priest that 10, 140/ 21
to bring in his matters upon, and say that 10, 192/ 11
used themselves in these matters not only so truly 10, 184/ 3
the specialties of the matters may be sought out 10, 196/ 34
so little suspicious in matters of heresy that though 10, 83/ 21
end of all these matters may come to this 10, 210/ 14
but in many temporal matters among ourselves, whereof I 10, 103/ 21
John Chrysostom saith upon Matthew, the twenty-first chapter: that 10, 20/ 20
we should for such matters put away that order 10, 128/ 34
how to avoid the " maze " that Master More speaketh 10, 181/ 22
he meaneth by the " maze " that he nameth here 10, 181/ 28
again, as in a maze , to the point where 10, 182/ 13
bringeth himself into a maze out of which he 10, 182/ 31
by marriage; except he mean to call all the mean to set an addition 10, 28/ 27
sufficient, but if he mean such witness as be 10, 32/ 11
by that term "witness" the world: if he mean of such as have 10, 149/ 27
would now seem to mean . But then (as I 10, 172/ 29
to tell him: I mean that they be a 10, 24/ 31
in this piece I mean nothing else but that 10, 55/ 11
I tell whom I mean, though not by name 10, 126/ 8
they receive their verdict, mean not to charge them 10, 162/ 1
that" -- yet I mean ever the deed his 10, 14/ 14
it appeareth" that I mean "that the displeasure and 10, 64/ 2
a thing). But then mean I a division such 10, 31/ 4
besides them. If he mean others: then either himself 10, 173/ 12
For either he must mean so, or else (as 10, 221/ 11
people took him to mean be very false heresies 10, 116/ 9
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>in his own mind</td>
<td>mean</td>
<td>10, 230/26</td>
</tr>
<tr>
<td>the name thereof. I</td>
<td>mean</td>
<td>10, 10/15</td>
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<tr>
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<td>mean</td>
<td>10, 149/6</td>
</tr>
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<td>10, 42/11</td>
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<td>mean</td>
<td>10, 206/15</td>
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<td>mean</td>
<td>10, 42/9</td>
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</tr>
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<td>mean</td>
<td>10, 221/22</td>
</tr>
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<td>other side, if he</td>
<td>mean</td>
<td>10, 173/3</td>
</tr>
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<td>mean</td>
<td>10, 11/1</td>
</tr>
<tr>
<td>mean -- whether I</td>
<td>mean</td>
<td>10, 149/6</td>
</tr>
<tr>
<td>then first, if I</td>
<td>mean</td>
<td>10, 149/8</td>
</tr>
<tr>
<td>there but though he</td>
<td>mean</td>
<td>10, 203/1</td>
</tr>
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<td>together well), but I</td>
<td>mean</td>
<td>10, 10/16</td>
</tr>
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<td>cannot tell what I</td>
<td>mean</td>
<td>10, 24/30</td>
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<td>content with folk of</td>
<td>mean</td>
<td>10, 177/7</td>
</tr>
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<td>before that he must</td>
<td>mean</td>
<td>10, 177/5</td>
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<td>10, 173/13</td>
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</tr>
<tr>
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<td>10, 28/29</td>
</tr>
<tr>
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</tr>
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<td>10, 162/7</td>
</tr>
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<td>mean</td>
<td>10, 149/16</td>
</tr>
<tr>
<td>those prelates that I</td>
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<td>10, 55/35</td>
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<td>10, 71/19</td>
</tr>
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</tr>
<tr>
<td>-- since in the</td>
<td>mean</td>
<td>10, 182/23</td>
</tr>
<tr>
<td>which abuse his labor</td>
<td>mean</td>
<td>10, 189/3</td>
</tr>
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<td>the good man might</td>
<td>mean</td>
<td>10, 172/1</td>
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<tr>
<td>you see that I</td>
<td>mean</td>
<td>10, 132/4</td>
</tr>
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<td>be deceived. Nor I</td>
<td>mean</td>
<td>10, 175/5</td>
</tr>
<tr>
<td>the malice that it</td>
<td>mean</td>
<td>10, 188/5</td>
</tr>
<tr>
<td>it is that he</td>
<td>mean</td>
<td>10, 42/26</td>
</tr>
<tr>
<td>to think that he</td>
<td>mean</td>
<td>10, 113/21</td>
</tr>
<tr>
<td>fourteenth line, that he</td>
<td>mean</td>
<td>10, 207/3</td>
</tr>
<tr>
<td>might see that he</td>
<td>mean</td>
<td>10, 207/5</td>
</tr>
<tr>
<td>good trust that he</td>
<td>mean</td>
<td>10, 53/12</td>
</tr>
<tr>
<td>any corrupt affection: it</td>
<td>mean</td>
<td>10, 161/31</td>
</tr>
</tbody>
</table>
Debellation of Salem and Bizance: Concordance of Major Terms 374

Return to Index

Thomas More Studies 9.2 (2014)
be well helped by means of open accusers -- 10, 104/ 14
division, could find the means to make all the 10, 211/ 34
have but by the means of princes and the 10, 206/ 8
forborne or else the means found to be changed 10, 229/ 25
helped forth by another means much like in many 10, 135/ 31
to take harm by means of false judges; and 10, 230/ 3
against him by ordinary means openly, but let him 10, 74/ 10
his right by their means , he saith not that 10, 197/ 33
I have showed a means , in the seventh chapter 10, 89/ 17
I have showed a means that men shall see 10, 5/ 21
poisoned bread" by such means would be any good 10, 182/ 25
royal assistance provide a means sufficient that the course 10, 75/ 35
should be wary by means of charitable warning given 10, 70/ 9
him and by his means , as he will reckon 10, 92/ 8
proved that? By no means in this world but 10, 220/ 23
show that he then means none harm -- I 10, 17/ 24
plain. And thereby is meant that such a perjured 10, 165/ 18
man saith that he meant that such a forsworn 10, 165/ 29
thing that methought he meant . And then, after that 10, 41/ 26
the confederacies that he meant -- I am sure 10, 198/ 24
men ween that he meant very nought. And therefore 10, 66/ 3
the point that was meant by me, any one 10, 132/ 24
I grant that he meant so. But as I 10, 165/ 31
should think that he meant evil himself, as I 10, 225/ 25
somewhat whether he so meant or not, because the 10, 198/ 16
too, that he never meant but the best. Now 10, 115/ 24
his book of Division meant not to bring the 10, 64/ 19
to declare that he meant not so, but that 10, 40/ 34
men should think he meant none hurt. But in 10, 39/ 18
troth, that the writer meant not to call him 10, 66/ 14
the Greek poet Menander meant by the communication of 10, 71/ 11
untold. For if he meant to be content with 10, 177/ 6
saith that his treatise meant not obstinate deadly passions 10, 68/ 30
places used), whether he meant as himself declareth or 10, 73/ 12
he now saith he meant not to do -- 10, 198/ 15
as though he therein meant much the favor of 10, 64/ 34
he have said), if he meant in the first fashion 10, 173/ 14
therefore, since except he meant in the first manner 10, 173/ 26
that doubt that I meant not them. For I 10, 149/ 11
think that that writer meant him none harm because 10, 66/ 10
as I trust he meant but well), have yet 10, 23/ 9
to prove that he meant otherwise than he now 10, 37/ 2
ne'er what honor he meant. For where he would
they thought he so meant them that he purposed
so mishandled that it meant nought though he meant
therein what he there meant thereby. But here is
fire -- yet he meant not of him that
in his own mind meant it not himself, yet
meanwhile. Nor our Savior meant not in his words
how well soever he meant therein (as I trust
that he saith he meant so -- I am
made it undoubtedly never meant of such inquisitions as
that the said chapter meant of such inquisitors, and
speak therein, yet I meant evermore the intent of
of the said paragraph meant , should fall into his
thought he there had meant to put into the
more but that he meant -- that is to
personal intent, that he meant that some laymen reading
would say that he meant not himself maliciously whatsoever
the thing that is meant thus: he marred all
enough. For I neither meant in this matter, as
of priests that I meant the jury nor never
meant of; and not the
of religious priests, but meant as he now declareth
so, but that he meant as he now declareth
with a club" he meant the giving of a
appeareth plain that he meant in the other manner
reader, whatsoever the man meant in his own secret
he declareth that he meant not to prefer every
and judged that he meant not to prefer the
so said or so meant . But I said, and
For, taking that he meant as himself saith he
of what authority he meant . For he saith that
would show what" I meant thereby." There shall in
-- if he had meant of the spiritual rulers
the ordinaries do; and meant not of such inquirers
as I ween he meant it. But taking his
I thought he there meant : now -- the matter
as himself declareth or meant to teach the thing
he saith that he meant not that the prelats
better see what it meant : I touched the first
and ask whether he meant it by their whole
swear that he neither meant to teach them nor
imagine that ever he meant to call them confederacies
question what thing himself meant thereby. And then if
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
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</tr>
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### Concordance of Major Terms

<table>
<thead>
<tr>
<th>Term</th>
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<th>Line</th>
<th>Term</th>
<th>Page</th>
<th>Line</th>
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<td>say so. For then men</td>
<td>10</td>
<td>187/16</td>
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<td>will not be that men</td>
<td>10</td>
<td>80/24</td>
<td>will utterly forbear them men</td>
<td>10</td>
<td>178/30</td>
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<td>that &quot;though many spiritual men</td>
<td>10</td>
<td>174/23</td>
<td>may be found that men</td>
<td>10</td>
<td>80/24</td>
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<tr>
<td>And though many spiritual men</td>
<td>10</td>
<td>175/24</td>
<td>may be found that men</td>
<td>10</td>
<td>174/23</td>
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<tr>
<td>showeth that the spiritual men</td>
<td>10</td>
<td>170/23</td>
<td>have a great desire men</td>
<td>10</td>
<td>175/24</td>
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<tr>
<td>as long as spiritual men</td>
<td>10</td>
<td>180/32</td>
<td>have that great desire men</td>
<td>10</td>
<td>170/23</td>
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<tr>
<td>touching the devil, though men</td>
<td>10</td>
<td>48/9</td>
<td>may not grudge against men</td>
<td>10</td>
<td>180/32</td>
</tr>
<tr>
<td>Innocent were very virtuous men</td>
<td>10</td>
<td>114/23</td>
<td>. And here had it men</td>
<td>10</td>
<td>48/9</td>
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<td>after the law made, men</td>
<td>10</td>
<td>229/23</td>
<td>found notable harm, that men</td>
<td>10</td>
<td>114/23</td>
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<tr>
<td>, so say: but if men</td>
<td>10</td>
<td>228/21</td>
<td>forget what hath been men</td>
<td>10</td>
<td>229/23</td>
</tr>
<tr>
<td>by good, worshipful temporal men</td>
<td>10</td>
<td>140/26</td>
<td>, many would have flocked men</td>
<td>10</td>
<td>228/21</td>
</tr>
<tr>
<td>them to poison other men</td>
<td>10</td>
<td>140/26</td>
<td>. And where he cannot men</td>
<td>10</td>
<td>140/26</td>
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<td>with good will that men</td>
<td>10</td>
<td>33/1</td>
<td>should think he meant men</td>
<td>10</td>
<td>228/21</td>
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<td>own honesty -- lest men</td>
<td>10</td>
<td>39/17</td>
<td>might think he feigned men</td>
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<td>33/1</td>
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<td>words make many good men</td>
<td>10</td>
<td>59/25</td>
<td>ween that he meant men</td>
<td>10</td>
<td>39/17</td>
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<td>readers, he would make men</td>
<td>10</td>
<td>66/3</td>
<td>ween that he sufficiently men</td>
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<td>59/25</td>
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<tr>
<td>reasonable minds in unreasonable men</td>
<td>10</td>
<td>88/31</td>
<td>. But then heard I men</td>
<td>10</td>
<td>88/31</td>
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<td>abjuration, and to have men</td>
<td>10</td>
<td>170/24</td>
<td>noted of heresy, and men</td>
<td>10</td>
<td>170/24</td>
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<td>is to wit, that men</td>
<td>10</td>
<td>75/3</td>
<td>should to him that men</td>
<td>10</td>
<td>170/24</td>
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<tr>
<td>that the same twelve men</td>
<td>10</td>
<td>130/8</td>
<td>that are his indicters men</td>
<td>10</td>
<td>130/8</td>
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</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
that ordinaries might arrest
beasts of venery as
wit how. For temporal
his twentieth chapter make
to troth and true
by never so many
of very well-known good
do, make what laws
shrink, and many true
never took the twelve
justices of the peace,
believe that ordinaries mishandle
cause untrue and unlawful
cause untrue and unlawful
against every kind of
this man maketh: Two
see it -- other
and the place, because
to the conventing of
another time between other
if either the twelve
my words from the
if a few good
see, nor those wise
meaneth "confederacies whereby spiritual
of other against other
very meet for spiritual
or would make other
intend to deceive other
a desire in spiritual
cause openly, both good
a desire in spiritual
spiritual judges, and make
good men and wise
to troth and true
people say that spiritual
besides or of temporal
his Division that spiritual
be accused by twelve
the temporality by making
it either of temporal
to the arresting of
other side, all spiritual

men that preach, hold, teach 10, 168/ 30
men eat, and hunt and 10, 142/ 5
men be not, I wot 10, 187/ 15
men believe that I had 10, 199/ 26
men . And verily I have 10, 219/ 29
men detected, but if some 10, 102/ 9
men , and then if he 10, 136/ 26
men will, but if men 10, 164/ 12
men afeard. And if the 10, 220/ 12
men for witnesses in my 10, 149/ 11
men of worship in the 10, 151/ 7
men for heresy in manner 10, 227/ 14
men to condemn innocents than 10, 146/ 18
men to condemn innocents than 10, 155/ 21
men . For there is neither 10, 31/ 19
men say it is so 10, 179/ 13
men can see it, and 10, 148/ 18
men might ween it were 10, 169/ 31
men before spiritual judges ex 10, 89/ 5
men , the one judges or 10, 162/ 9
men or the judges, neither 10, 162/ 14
men to the laws, to 10, 192/ 11
men had not letted it 10, 140/ 30
men , neither, that made the 10, 111/ 21
men pretend to maintain" some 10, 195/ 1
men -- in maintenance of 10, 43/ 25
men in that matter to 10, 84/ 32
men mistake the matter to 10, 123/ 15
men in this matter than 10, 157/ 12
men to have men abjure 10, 67/ 20
men and wise men would 10, 129/ 11
men to have men abjured 10, 168/ 12
men ween they mishandled men 10, 226/ 23
men would allow my deed 10, 129/ 12
men . And by my troth 10, 220/ 8
men be sometimes negligent in 10, 45/ 13
men only and no spiritual 10, 84/ 34
men make that noise for 10, 84/ 36
men and know not of 10, 141/ 16
men ween that of this 10, 52/ 4
men besides or of temporal 10, 84/ 33
men for suspicion of felony 10, 141/ 14
men would with one voice 10, 44/ 7
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>were they many wise men</td>
<td>, and not only as</td>
<td>10, 111/ 22</td>
</tr>
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<td>the favor of spiritual men</td>
<td>: consider the place even</td>
<td>10, 64/ 34</td>
</tr>
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<td>they provide that neither men</td>
<td>that be proud nor</td>
<td>10, 172/ 16</td>
</tr>
<tr>
<td>abjure, or to have men will, but if</td>
<td>have extreme punishment for</td>
<td>10, 67/ 20</td>
</tr>
<tr>
<td>the people&quot; that spiritual men</td>
<td>would utterly put away</td>
<td>10, 164/ 12</td>
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<tr>
<td>reverence to the great men</td>
<td>punish heresies &quot;rather to</td>
<td>10, 176/ 23</td>
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<td>go only against spiritual men</td>
<td>of the realm, spiritual</td>
<td>10, 28/ 33</td>
</tr>
<tr>
<td>say: then are spiritual men</td>
<td>, but his reason runneth</td>
<td>10, 31/ 15</td>
</tr>
<tr>
<td>his blessed apostles -- he mean to make men</td>
<td>bound to reform it</td>
<td>10, 45/ 21</td>
</tr>
<tr>
<td>other right worshipful temporal men</td>
<td>ought with reverence, and</td>
<td>10, 215/ 13</td>
</tr>
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<td>sue by citation, till men see that Salem and</td>
<td>see that same mind</td>
<td>10, 11/ 1</td>
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<td>not say so. For men of the same with</td>
<td>may not say by</td>
<td>10, 182/ 16</td>
</tr>
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<td>not only of spiritual men</td>
<td>may say not by</td>
<td>10, 47/ 36</td>
</tr>
<tr>
<td>that all the spiritual men</td>
<td>, religious and secular both</td>
<td>10, 45/ 3</td>
</tr>
<tr>
<td>simple a soul as men</td>
<td>, religious and secular, hold</td>
<td>10, 47/ 2</td>
</tr>
<tr>
<td>good old laws broken, men</td>
<td>may well see that</td>
<td>10, 66/ 17</td>
</tr>
<tr>
<td>law to prohibit all men</td>
<td>should shortly see, without</td>
<td>10, 145/ 29</td>
</tr>
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<td>by deposition of those men that they should not</td>
<td>that they should not</td>
<td>10, 106/ 5</td>
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<tr>
<td>general, &quot;to prohibit all men whom he should never</td>
<td>that they should not</td>
<td>10, 108/ 8</td>
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<tr>
<td>general and forbiddeth &quot;all men that they should not</td>
<td>that they should not</td>
<td>10, 110/ 3</td>
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<td>spiritual judges in handling men for heresy, since there</td>
<td>for heresy, since there</td>
<td>10, 170/ 2</td>
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<td>see well, surely many men are nowadays so delicate</td>
<td>for heresy so cruelly</td>
<td>10, 7/ 10</td>
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<td>in this realm handled men would be far</td>
<td>for heresy so cruelly</td>
<td>10, 104/ 11</td>
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<td>con, but that if men , and are so sometimes</td>
<td>might have so sure</td>
<td>10, 148/ 31</td>
</tr>
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<td>face some seem honest men say that &quot;some say</td>
<td>that they should not</td>
<td>10, 178/ 14</td>
</tr>
<tr>
<td>to make merry, before men as I sometimes fall</td>
<td>that they should not</td>
<td>10, 167/ 31</td>
</tr>
<tr>
<td>-- there do some men may be sure that</td>
<td>as I sometimes fall</td>
<td>10, 61/ 5</td>
</tr>
<tr>
<td>light faults of other men that had sworn the</td>
<td>may be sure that</td>
<td>10, 147/ 35</td>
</tr>
<tr>
<td>in such wise that men that they should not</td>
<td>that they should not</td>
<td>10, 105/ 30</td>
</tr>
<tr>
<td>if there were two men first to take them</td>
<td>that they should not</td>
<td>10, 82/ 1</td>
</tr>
<tr>
<td>whereby he maketh other men occasion to take him</td>
<td>for heresy that he</td>
<td>10, 111/ 30</td>
</tr>
<tr>
<td>he giveth all other men in their talking together</td>
<td>be known that do</td>
<td>10, 132/ 37</td>
</tr>
<tr>
<td>his life any two men , in their talking together</td>
<td>they be that be</td>
<td>10, 134/ 14</td>
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<td>against every kind of men , spiritual and temporal too</td>
<td>unreasonable that would</td>
<td>10, 31/ 16</td>
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<td>as I show that men were unreasonable that would</td>
<td>may see that the</td>
<td>10, 18/ 29</td>
</tr>
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<td>open cause appearing, whereupon men may see that the</td>
<td>for heresy that he</td>
<td>10, 131/ 26</td>
</tr>
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<td>such case the twelve men be known that do</td>
<td>for heresy that he</td>
<td>10, 172/ 32</td>
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<td>also what manner of men they be that be</td>
<td>than one that understood</td>
<td>10, 185/ 8</td>
</tr>
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<td>dealing and mishandling of men for heresy that he</td>
<td>might see that he</td>
<td>10, 207/ 5</td>
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<td>of the statute more</td>
<td>than one that understood</td>
<td>10, 207/ 5</td>
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<td>And to the intent</td>
<td>might see that he</td>
<td>10, 207/ 5</td>
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<td>men</td>
<td>is my mind that</td>
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<td>men</td>
<td>And afterward when honest</td>
<td>10, 16/20</td>
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<td>men</td>
<td>of Division to make</td>
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</tr>
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<td>men</td>
<td>so wilily found that</td>
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</tr>
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<td>men</td>
<td>judgment that are temporal</td>
<td>10, 86/28</td>
</tr>
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<td>men</td>
<td>And therefore those wise</td>
<td>10, 116/1</td>
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<td>men</td>
<td>judges be so wise</td>
<td>10, 131/34</td>
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<td>men</td>
<td>now, this time --</td>
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<td>I mean the twelve</td>
<td>10, 149/6</td>
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<td>men</td>
<td>now before -- such</td>
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<td>men</td>
<td>or schools. For some</td>
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<td>men</td>
<td>enough to himself make</td>
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<td>men</td>
<td>then look whether true</td>
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</tr>
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<td>men</td>
<td>bandogs at all, for</td>
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</tr>
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<td>men</td>
<td>what can the spiritual</td>
<td>10, 180/19</td>
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<td>men</td>
<td>And in like wise,</td>
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<td>dread thereof could make</td>
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<td>great desire to abjure</td>
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</tr>
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<td>men</td>
<td>likely to maintain, if</td>
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</tr>
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<td>men</td>
<td>such an authority that</td>
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</tr>
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<td>men</td>
<td>the clergy, and some</td>
<td>10, 212/2</td>
</tr>
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<td>men</td>
<td>only and no spiritual</td>
<td>10, 84/34</td>
</tr>
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<td>men</td>
<td>wrong and cruelty mishandle</td>
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<td>men</td>
<td>of their estimation among</td>
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<td>men</td>
<td>would be more if</td>
<td>10, 23/17</td>
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<td>men</td>
<td>told him were spiritual</td>
<td>10, 204/30</td>
</tr>
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<td>men</td>
<td>then feign matter against</td>
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</tr>
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<td>men</td>
<td>as say that some</td>
<td>10, 182/19</td>
</tr>
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<td>men</td>
<td>his words would give</td>
<td>10, 57/14</td>
</tr>
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<td>men</td>
<td>divers very great cunning</td>
<td>10, 4/26</td>
</tr>
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<td>men</td>
<td>well as in this?</td>
<td>10, 29/12</td>
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<td>men</td>
<td>difference between these two</td>
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</tr>
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<td>men</td>
<td>And verily if many</td>
<td>10, 178/29</td>
</tr>
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<td>men</td>
<td>God hath given good</td>
<td>10, 22/26</td>
</tr>
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<td>men</td>
<td>is that the spiritual</td>
<td>10, 45/32</td>
</tr>
<tr>
<td>men</td>
<td>very busy to procure</td>
<td>10, 49/25</td>
</tr>
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<td>men</td>
<td>the other sort of</td>
<td>10, 51/10</td>
</tr>
<tr>
<td>men</td>
<td>spiritual men to have</td>
<td>10, 67/20</td>
</tr>
<tr>
<td>men</td>
<td>to make any other</td>
<td>10, 71/21</td>
</tr>
<tr>
<td>men</td>
<td>to indictments -- whereupon</td>
<td>10, 121/35</td>
</tr>
<tr>
<td>men</td>
<td>the suit ex officio,</td>
<td>10, 128/16</td>
</tr>
<tr>
<td>men</td>
<td>never a deal. If</td>
<td>10, 129/19</td>
</tr>
<tr>
<td>men</td>
<td>about it, take honest</td>
<td>10, 164/35</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Page, Line</td>
</tr>
<tr>
<td>-----------------------------------------</td>
<td>---------------------------------------------------------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>spiritual men to have</td>
<td>abjured or to be</td>
<td>10, 168/12</td>
</tr>
<tr>
<td>great desire to cause</td>
<td>abjure or to have</td>
<td>10, 180/32</td>
</tr>
<tr>
<td>whereas at convocations good</td>
<td>come together to do</td>
<td>10, 198/13</td>
</tr>
<tr>
<td>abearing, to putting of</td>
<td>to answer upon indictments</td>
<td>10, 141/15</td>
</tr>
<tr>
<td>hereafter by misjudging other</td>
<td>. I ween verily that</td>
<td>10, 54/16</td>
</tr>
<tr>
<td>of doubt&quot; that &quot;whereas</td>
<td>would have went soonest</td>
<td>10, 174/10</td>
</tr>
<tr>
<td>saith, remit unto other</td>
<td>. And so were it</td>
<td>10, 74/15</td>
</tr>
<tr>
<td>wise, and well-learned virtuous</td>
<td>thereat. There were the</td>
<td>10, 144/27</td>
</tr>
<tr>
<td>he would here make</td>
<td>ween. Now, where he has the</td>
<td>10, 66/22</td>
</tr>
<tr>
<td>act thereof, by which</td>
<td>must judge whether the</td>
<td>10, 70/2</td>
</tr>
<tr>
<td>for a token that</td>
<td>may wit whom I</td>
<td>10, 30/2</td>
</tr>
<tr>
<td>not, but that though</td>
<td>dare they will not</td>
<td>10, 103/15</td>
</tr>
<tr>
<td>you, sir, in these</td>
<td>?&quot; -- I will answer</td>
<td>10, 136/27</td>
</tr>
<tr>
<td>to the faith, exhort</td>
<td>to go win the</td>
<td>10, 213/21</td>
</tr>
<tr>
<td>as much as some</td>
<td>might have won by</td>
<td>10, 143/28</td>
</tr>
<tr>
<td>the riches of spiritual</td>
<td>. Now, you wot well</td>
<td>10, 47/4</td>
</tr>
<tr>
<td>for the temporal twelve known.</td>
<td>? For ye wot well</td>
<td>10, 131/30</td>
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<tr>
<td>spiritual men's abjuration and punishment utterly</td>
<td>abjuration and punishment utterly</td>
<td>10, 39/28</td>
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<tr>
<td>spiritual men's only, but that profit</td>
<td>hands. And I doubt</td>
<td>10, 185/10</td>
</tr>
<tr>
<td>spiritual men's hearts but that they</td>
<td>heads against the judges</td>
<td>10, 164/1</td>
</tr>
<tr>
<td>spiritual men's unproved words.</td>
<td>heads that it were</td>
<td>10, 86/7</td>
</tr>
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<td>spiritual men's too.</td>
<td>abjuration and punishment utterly</td>
<td>10, 182/17</td>
</tr>
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<td>spiritual men's hearts for whose safeguard</td>
<td>faults to take small</td>
<td>10, 39/28</td>
</tr>
<tr>
<td>Sir Thomas More maketh</td>
<td>meant by the communication</td>
<td>10, 71/11</td>
</tr>
<tr>
<td>the common law, no</td>
<td>'mentire est contra mentem ire'</td>
<td>10, 226/1</td>
</tr>
<tr>
<td>now is; wherein, after</td>
<td>'mentiri&quot;; that is, as</td>
<td>10, 226/15</td>
</tr>
<tr>
<td>knoweth better than I, &quot;</td>
<td>'mentire est contra mentem ire'</td>
<td>10, 226/1</td>
</tr>
<tr>
<td>there &quot;mentiri,&quot; and not</td>
<td>all the matter. For</td>
<td>10, 31/24</td>
</tr>
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<td>a difference put between &quot;</td>
<td>'mentire&quot;, which infinitive mode in</td>
<td>10, 226/9</td>
</tr>
<tr>
<td>that it is there &quot;</td>
<td>'mentiri&quot; and &quot;mendacium dicere&quot;; that, as</td>
<td>10, 226/15</td>
</tr>
<tr>
<td>we both, through the</td>
<td>'mentiri&quot;; and not &quot;mentire,&quot; which</td>
<td>10, 226/9</td>
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<tr>
<td>men</td>
<td>houses should be defended</td>
<td>10, 142/35</td>
</tr>
<tr>
<td>men's hands</td>
<td>And I doubt</td>
<td>10, 86/7</td>
</tr>
<tr>
<td>men's heads</td>
<td>heads against the judges</td>
<td>10, 164/1</td>
</tr>
<tr>
<td>men's unproved words.</td>
<td>abjuration and punishment utterly</td>
<td>10, 182/17</td>
</tr>
<tr>
<td>men's too</td>
<td>And toward that</td>
<td>10, 228/1</td>
</tr>
<tr>
<td>men's hearts for whose safeguard</td>
<td>meant by the communication</td>
<td>10, 71/11</td>
</tr>
<tr>
<td>mendacium</td>
<td>dicere&quot;; that is, as</td>
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</tr>
<tr>
<td>mendeth</td>
<td>all the matter. For</td>
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<td>mentem</td>
<td>'mentire&quot;, which infinitive mode in</td>
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</tr>
<tr>
<td>mention</td>
<td>in his Apology; and</td>
<td>10, 126/30</td>
</tr>
<tr>
<td>mention made of obits and</td>
<td>shall be made in</td>
<td>10, 149/32</td>
</tr>
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<td>Men tide est contra mentem ire</td>
<td>made of obits and</td>
<td>10, 52/17</td>
</tr>
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<td>'mentire&quot;, which infinitive mode in</td>
<td>est contra mentem ire</td>
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<td>mentiri</td>
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</tr>
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<td>&quot;and &quot;mentiri,&quot; which</td>
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</tr>
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<td>merits</td>
<td>of Christ's bitter Passion</td>
<td>10, 231/9</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Line(s)</td>
</tr>
<tr>
<td>------------</td>
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<tr>
<td>merrily</td>
<td>to mock him than</td>
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</tr>
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<td>merry</td>
<td>with such as you</td>
<td>10, 91/ 35</td>
</tr>
<tr>
<td>merry</td>
<td>sporting, but be sad</td>
<td>10, 46/ 32</td>
</tr>
<tr>
<td>merry</td>
<td>that he hath had</td>
<td>10, 130/ 13</td>
</tr>
<tr>
<td>merry</td>
<td>for a little season</td>
<td>10, 171/ 32</td>
</tr>
<tr>
<td>merry</td>
<td>for a little season</td>
<td>10, 173/ 6</td>
</tr>
<tr>
<td>merry</td>
<td>for a little while</td>
<td>10, 173/ 32</td>
</tr>
<tr>
<td>merry</td>
<td>, and waxen, methought, a</td>
<td>10, 37/ 33</td>
</tr>
<tr>
<td>merry</td>
<td>, before men might have</td>
<td>10, 178/ 14</td>
</tr>
<tr>
<td>merry</td>
<td>for lack of judges</td>
<td>10, 178/ 4</td>
</tr>
<tr>
<td>merry</td>
<td>cause wherefore that though</td>
<td>10, 56/ 15</td>
</tr>
<tr>
<td>merry</td>
<td>-- so was himself</td>
<td>10, 38/ 2</td>
</tr>
<tr>
<td>messemeth</td>
<td>it appeareth every way</td>
<td>10, 178/ 7</td>
</tr>
<tr>
<td>messemeth</td>
<td>Master More findeth default</td>
<td>10, 165/ 27</td>
</tr>
<tr>
<td>messemeth</td>
<td>that where he calleth</td>
<td>10, 75/ 15</td>
</tr>
<tr>
<td>messemeth</td>
<td>that the makers of</td>
<td>10, 161/ 1</td>
</tr>
<tr>
<td>messemeth</td>
<td>, much better out of</td>
<td>10, 77/ 26</td>
</tr>
<tr>
<td>messemeth</td>
<td>that to the plain</td>
<td>10, 31/ 4</td>
</tr>
<tr>
<td>messemeth</td>
<td>, somewhat like to him</td>
<td>10, 199/ 8</td>
</tr>
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<td>messemeth</td>
<td>, both as witnesses and</td>
<td>10, 78/ 8</td>
</tr>
<tr>
<td>mess</td>
<td>of sauce to it</td>
<td>10, 92/ 2</td>
</tr>
<tr>
<td>metamorphosis</td>
<td>enchanted and turned into</td>
<td>10, 3/ 6</td>
</tr>
<tr>
<td>methink</td>
<td>are of great weight</td>
<td>10, 53/ 9</td>
</tr>
<tr>
<td>methinketh</td>
<td>very well brought in</td>
<td>10, 31/ 36</td>
</tr>
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<td>methinketh</td>
<td>there will come yet</td>
<td>10, 51/ 6</td>
</tr>
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<td>methinketh</td>
<td>that this device is</td>
<td>10, 100/ 11</td>
</tr>
<tr>
<td>methinketh</td>
<td>, without any dispraise or</td>
<td>10, 136/ 24</td>
</tr>
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<td>as he doth, that</td>
<td>10, 50/ 17</td>
</tr>
<tr>
<td>methinketh</td>
<td>that if he considered</td>
<td>10, 224/ 2</td>
</tr>
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<td>it somewhat more civility</td>
<td>10, 53/ 5</td>
</tr>
<tr>
<td>methinketh</td>
<td>that Master More maketh</td>
<td>10, 181/ 14</td>
</tr>
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<td>methinketh</td>
<td>it would not be</td>
<td>10, 186/ 16</td>
</tr>
<tr>
<td>methinketh</td>
<td>it would not be</td>
<td>10, 188/ 20</td>
</tr>
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<td>I might say&quot;)): ye</td>
<td>10, 199/ 23</td>
</tr>
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<td>methinketh</td>
<td>to do some penance</td>
<td>10, 121/ 9</td>
</tr>
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<td>methinketh</td>
<td>to make the brethren</td>
<td>10, 22/ 35</td>
</tr>
<tr>
<td>methinketh</td>
<td>, very specially well. And</td>
<td>10, 36/ 6</td>
</tr>
<tr>
<td>methinketh</td>
<td>that he which cannot</td>
<td>10, 111/ 25</td>
</tr>
<tr>
<td>methinketh</td>
<td>that he which cannot</td>
<td>10, 121/ 6</td>
</tr>
<tr>
<td>methinketh</td>
<td>not one whit. For</td>
<td>10, 158/ 20</td>
</tr>
<tr>
<td>methought</td>
<td>he meant. And then</td>
<td>10, 41/ 25</td>
</tr>
<tr>
<td>methought</td>
<td>, a young man again</td>
<td>10, 37/ 33</td>
</tr>
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</table>

1533) with a marvelous

in all things that

in good faith, as

the other after. But

second hand. And therefore

this may I say,

I should: that surely

the said answer well;

for my poor wit, 

verily in this point

stand together. And therefore

these words: And therefore

these words "And here

other, is well worthy, 

then laboreth he, as, 

things he saith, as 

general council. And verify

my words: And verily

hold now. And surely

for the thing that

very merry, and waxen,
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>methought</td>
<td>it should not need</td>
<td>10, 6/ 17</td>
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<tr>
<td>Michaelmas</td>
<td>: the good hour came</td>
<td>10, 5/ 36</td>
</tr>
<tr>
<td>Michaelmas</td>
<td>should they never have</td>
<td>10, 37/ 27</td>
</tr>
<tr>
<td>Michaelmas</td>
<td>and Halloweentide next ensuing</td>
<td>10, 3/ 11</td>
</tr>
<tr>
<td>Michaelmas</td>
<td>last past (this present)</td>
<td>10, 3/ 5</td>
</tr>
<tr>
<td>Michaelmas</td>
<td>that peradventure to many</td>
<td>10, 37/ 26</td>
</tr>
<tr>
<td>midst</td>
<td>because it should be</td>
<td>10, 125/ 11</td>
</tr>
<tr>
<td>mighty</td>
<td>, and for so malicious</td>
<td>10, 95/ 32</td>
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<tr>
<td>mild</td>
<td>, sober order which this</td>
<td>10, 71/ 31</td>
</tr>
<tr>
<td>milk</td>
<td>. But then shall you</td>
<td>10, 76/ 2</td>
</tr>
<tr>
<td>mincing</td>
<td>of such matters, and</td>
<td>10, 81/ 17</td>
</tr>
<tr>
<td>mind</td>
<td>, but upon a matter</td>
<td>10, 132/ 8</td>
</tr>
<tr>
<td>mind</td>
<td>to make a law</td>
<td>10, 187/ 2</td>
</tr>
<tr>
<td>mind</td>
<td>. For wheresoever a greater</td>
<td>10, 218/ 29</td>
</tr>
<tr>
<td>mind</td>
<td>stand so accused a</td>
<td>10, 113/ 34</td>
</tr>
<tr>
<td>mind</td>
<td>prove it an &quot;intolerable&quot;</td>
<td>10, 18/ 16</td>
</tr>
<tr>
<td>mind</td>
<td>to sow and set</td>
<td>10, 225/ 32</td>
</tr>
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<td>mind</td>
<td>in this answer mendeth</td>
<td>10, 31/ 24</td>
</tr>
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<td>mind</td>
<td>in mine Apology before</td>
<td>10, 193/ 10</td>
</tr>
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<td>mind</td>
<td>that they are bound</td>
<td>10, 178/ 31</td>
</tr>
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<td>mind</td>
<td>that they are bound</td>
<td>10, 180/ 7</td>
</tr>
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<td>mind</td>
<td>that they believe such</td>
<td>10, 70/ 6</td>
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<td>mind</td>
<td>a very childish thing</td>
<td>10, 197/ 9</td>
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<tr>
<td>mind</td>
<td>&quot;will not defer their</td>
<td>10, 55/ 30</td>
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<td>mind</td>
<td>of his demure countenance</td>
<td>10, 212/ 32</td>
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<td>mind</td>
<td>zealous and fervent toward</td>
<td>10, 230/ 22</td>
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<td>mind</td>
<td>(which very few folk)</td>
<td>10, 38/ 19</td>
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<td>mind</td>
<td>, as hereafter followeth, in</td>
<td>10, 22/ 20</td>
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<td>mind</td>
<td>, hatred, or for corruption</td>
<td>10, 157/ 7</td>
</tr>
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<td>mind</td>
<td>and intent. For in</td>
<td>10, 53/ 10</td>
</tr>
<tr>
<td>mind</td>
<td>appear, the gladder a</td>
<td>10, 14/ 3</td>
</tr>
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<td>mind</td>
<td>of the good man</td>
<td>10, 25/ 1</td>
</tr>
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<td>mind</td>
<td>to be good); &quot;Either</td>
<td>10, 116/ 23</td>
</tr>
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<td>mind</td>
<td>of this good man's</td>
<td>10, 169/ 22</td>
</tr>
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<td>mind</td>
<td>.&quot; And in good faith</td>
<td>10, 226/ 3</td>
</tr>
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<td>. And what harm was</td>
<td>10, 35/ 7</td>
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<td>10, 159/ 22</td>
</tr>
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<td>here to have kept</td>
<td>10, 36/ 32</td>
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<td>mind</td>
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<td>10, 84/ 29</td>
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<td>mind</td>
<td>, and made himself thereof</td>
<td>10, 55/ 4</td>
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<td>not common, himself fell</td>
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<td>mind</td>
<td>to amend his fault</td>
<td>10, 161/ 15</td>
</tr>
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<td>construction</td>
<td>term</td>
<td>meaning</td>
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<tr>
<td>--------------</td>
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<td>too -- of which</td>
<td>mind</td>
<td>I construed his self, though I was</td>
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<td>I be of his</td>
<td>mind</td>
<td>I said I durst</td>
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<td>think that his own</td>
<td>mind</td>
<td>therein, yet I dare</td>
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<td>here he declareth his</td>
<td>mind</td>
<td>misgiveth him in those</td>
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<td>that I have no</td>
<td>mind</td>
<td>that he intended not</td>
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<td>knew seven of that</td>
<td>mind</td>
<td>to have it ceased</td>
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<td>have not left that</td>
<td>mind</td>
<td>, whose opinions it liketh</td>
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<td>to excuse his own</td>
<td>mind</td>
<td>yet, and make a</td>
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<td>to be of that</td>
<td>mind</td>
<td>in the meaning --</td>
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<td>and satisfy his own</td>
<td>mind</td>
<td>. For then must I</td>
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<td>And yet in my</td>
<td>mind</td>
<td>without any need of</td>
</tr>
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<td>not for lightness of</td>
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<td>had there no man</td>
</tr>
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<td>man in his own</td>
<td>mind</td>
<td>, hatred, corruption, nor such</td>
</tr>
<tr>
<td>in his own secret</td>
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<td>meant it not himself</td>
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<td>men see that same</td>
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<td>, the fashion of his</td>
</tr>
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<td>was nor is my</td>
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<td>of the people, and</td>
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<td>though the man's innocent</td>
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<td>that men should think</td>
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<td>made the sin the</td>
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<td>proof of his good</td>
<td>mind</td>
<td>unto the small also</td>
</tr>
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<td>himself; but evermore my</td>
<td>mind</td>
<td>toward the spirituality that</td>
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<td>nothing doubt in my</td>
<td>mind</td>
<td>giveth me that some</td>
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<td>himself in his own</td>
<td>mind</td>
<td>but in that congregation</td>
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<tr>
<td>will, for such evil</td>
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<td>mean all that harm</td>
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<td>them of his own</td>
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<td>, regarded not the witnesses</td>
</tr>
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<td>as for mine own</td>
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<td>: then, since the things</td>
</tr>
<tr>
<td>is yet, in my</td>
<td>mind</td>
<td>, but if there be</td>
</tr>
<tr>
<td>Then to show my</td>
<td>mind</td>
<td>, plainly a thing to</td>
</tr>
<tr>
<td>of so good Catholic</td>
<td>mind</td>
<td>in some things that</td>
</tr>
<tr>
<td>both fresh in your</td>
<td>mind</td>
<td>as I think always</td>
</tr>
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<td>him upon his own</td>
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<td>, read then this his</td>
</tr>
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<td>may not, in my</td>
<td>mind</td>
<td>. But surely this will</td>
</tr>
<tr>
<td>this exposition of his</td>
<td>mind</td>
<td>, well become those that</td>
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<td>little, the great, good</td>
<td>mind</td>
<td>may serve to acquit</td>
</tr>
<tr>
<td>this man that his</td>
<td>mind</td>
<td>of Salem toward the</td>
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<td>which in my poor</td>
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<td>and purpose was such</td>
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<td>peradventure, for mine own</td>
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<td>I very well allow</td>
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<td>to be of the</td>
<td>mind</td>
<td>, could agree well with</td>
</tr>
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<td></td>
<td>mind</td>
<td>that it were either</td>
</tr>
</tbody>
</table>
that were of the
knew seven of that
of his own good
where was this man's
secret meaning of his
he is not much
them nor never was
yet was I not
communication though they neither
read his answer half
one was wherein he
while I was thus
very good will and
you see, that he
than himself saith he
any of all their
them that if their
to look for reasonable
laws but of the
defame all the temporal
there serve, if the
fashion with the temporal
his belying of the
For as for the
that, in much other
cause of this chief
much lewdness and much
of likelihood hate and
reform and remedy the
made against any such
open streets that such
that were walking about
to proceed in his
-- there would much
that known, all this
and then what a
unpunished, because their privy
would there many such
the execrable heresies which
all his false, feigned
we should let all
as well wist their
hath caused yet many

mind that it were reasonable
mind that it were reasonable
, these good words which
mind when he wrote these
, I pray you believe
as yet, age now
that any man should
, as you may see
in their own heart
, as I say, to
to show that in
and went thereabout --
not to bring them
but to change obits
. For he saith, as
, that this good, wise
were such, it were
in unreasonable men. But
, nor yet advise him
too, and bring them
would be false? This
neither, lest he make
of the spiritual laws
of this good man's
too. To all this
that now beginneth to
too, the beginning whereof
any man by whom
that his charitable device
as would else do
would finally follow thereon
, that would go give
to the loss of
grow, and many great
and unreasonableness that he
he showeth that ensueth
could never well be
pass by, and by
this good man's evil
are gone. The truth
folk alone, and thereby
dealing to be such
people to be brought
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>mischievous</td>
<td>people very bold, while</td>
<td>10, 164/ 32</td>
</tr>
<tr>
<td>mischievous</td>
<td>wretches, to devise a</td>
<td>10, 147/ 34</td>
</tr>
<tr>
<td>mischievous</td>
<td>factious folk should be</td>
<td>10, 74/ 33</td>
</tr>
<tr>
<td>misconstrue</td>
<td>vouchsafe to read my</td>
<td>10, 177/ 23</td>
</tr>
<tr>
<td>misgiveth</td>
<td>him in those things</td>
<td>10, 221/ 25</td>
</tr>
<tr>
<td>misguesseth</td>
<td>among and weeneth it</td>
<td>10, 107/ 3</td>
</tr>
<tr>
<td>misguided</td>
<td>folk are punished, there</td>
<td>10, 148/ 4</td>
</tr>
<tr>
<td>mishandle</td>
<td>men for heresy: therefore</td>
<td>10, 86/ 12</td>
</tr>
<tr>
<td>mishandle</td>
<td>men for heresy in</td>
<td>10, 227/ 14</td>
</tr>
<tr>
<td>mishandle</td>
<td>the king's people, and</td>
<td>10, 78/ 2</td>
</tr>
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<td>mishandle</td>
<td>the people sore and</td>
<td>10, 171/ 2</td>
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<tr>
<td>mishandle</td>
<td>his words and, with</td>
<td>10, 174/ 2</td>
</tr>
<tr>
<td>mishanded</td>
<td>men for heresies --</td>
<td>10, 226/ 23</td>
</tr>
<tr>
<td>mishandled</td>
<td>men for heresy (a)</td>
<td>10, 222/ 7</td>
</tr>
<tr>
<td>mishandled</td>
<td>that it meant nought</td>
<td>10, 225/ 27</td>
</tr>
<tr>
<td>mishandling</td>
<td>good folk and of</td>
<td>10, 23/ 12</td>
</tr>
<tr>
<td>mishandling</td>
<td>of heretics as some</td>
<td>10, 84/ 10</td>
</tr>
<tr>
<td>mishandling</td>
<td>of men for heresy</td>
<td>10, 172/ 32</td>
</tr>
<tr>
<td>mishandling</td>
<td>of a good, honest</td>
<td>10, 74/ 3</td>
</tr>
<tr>
<td>mishandling</td>
<td>for heresies have ever</td>
<td>10, 227/ 8</td>
</tr>
<tr>
<td>mishandling</td>
<td>folk for heresy --</td>
<td>10, 46/ 30</td>
</tr>
<tr>
<td>mishandling</td>
<td>men for heresy (as)</td>
<td>10, 68/ 2</td>
</tr>
<tr>
<td>mishandling</td>
<td>could have little color</td>
<td>10, 170/ 6</td>
</tr>
<tr>
<td>mishandling</td>
<td>the people to their</td>
<td>10, 17/ 3</td>
</tr>
<tr>
<td>mishandling</td>
<td>of heretics (whereof I)</td>
<td>10, 192/ 3</td>
</tr>
<tr>
<td>mishap</td>
<td>to make a division</td>
<td>10, 17/ 9</td>
</tr>
<tr>
<td>mishap</td>
<td>them all, but that</td>
<td>10, 55/ 24</td>
</tr>
<tr>
<td>mishap</td>
<td>hereafter, they desire now</td>
<td>10, 205/ 33</td>
</tr>
<tr>
<td>mishap</td>
<td>that some innocent might</td>
<td>10, 148/ 6</td>
</tr>
<tr>
<td>mishapped</td>
<td>him to have some</td>
<td>10, 123/ 26</td>
</tr>
<tr>
<td>misjudge</td>
<td>, and judge before the</td>
<td>10, 54/ 19</td>
</tr>
<tr>
<td>misjudge</td>
<td>any man determinately and</td>
<td>10, 55/ 16</td>
</tr>
<tr>
<td>misjudging</td>
<td>other men. I ween</td>
<td>10, 54/ 15</td>
</tr>
<tr>
<td>misjudging</td>
<td>the clergy whereas I</td>
<td>10, 18/ 17</td>
</tr>
<tr>
<td>dislike</td>
<td>much, again, that as</td>
<td>10, 222/ 27</td>
</tr>
<tr>
<td>misliketh</td>
<td>the words also: I</td>
<td>10, 72/ 5</td>
</tr>
<tr>
<td>misliketh</td>
<td>in me both that</td>
<td>10, 24/ 1</td>
</tr>
<tr>
<td>misorder</td>
<td>the matters -- His</td>
<td>10, 138/ 11</td>
</tr>
<tr>
<td>misorder</td>
<td>love no priests, but</td>
<td>10, 65/ 16</td>
</tr>
<tr>
<td>misprision</td>
<td>, either in telling the</td>
<td>10, 32/ 26</td>
</tr>
<tr>
<td>misprision</td>
<td>or of treason, forbear</td>
<td>10, 80/ 6</td>
</tr>
<tr>
<td>misrehearse</td>
<td>my matter and leave</td>
<td>10, 6/ 26</td>
</tr>
<tr>
<td>misrehearse</td>
<td>and misconstrue: vouchsafe to</td>
<td>10, 177/ 22</td>
</tr>
<tr>
<td>Original Text</td>
<td>Concordance of Major Terms</td>
<td>Page</td>
</tr>
<tr>
<td>---------------</td>
<td>---------------------------</td>
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<tr>
<td>of his own, and</td>
<td>misrehearsed them, to make the</td>
<td>10, 6/ 28</td>
</tr>
<tr>
<td>take it that I</td>
<td>misreport him shamefully. And else</td>
<td>10, 60/ 14</td>
</tr>
<tr>
<td>me record that I</td>
<td>misreport not him but he</td>
<td>10, 175/ 19</td>
</tr>
<tr>
<td>places, that the Pacifier</td>
<td>missed the people, and that</td>
<td>10, 18/ 32</td>
</tr>
<tr>
<td>yet though I had</td>
<td>missed in those examples, the</td>
<td>10, 120/ 25</td>
</tr>
<tr>
<td>to do may sometimes</td>
<td>mistake the matter and think</td>
<td>10, 194/ 3</td>
</tr>
<tr>
<td>see well that I</td>
<td>mistake not the letter of</td>
<td>10, 31/ 13</td>
</tr>
<tr>
<td>appear plain that I</td>
<td>mistake not the letter of</td>
<td>10, 31/ 18</td>
</tr>
<tr>
<td>that either this man</td>
<td>mistake or would make other</td>
<td>10, 123/ 15</td>
</tr>
<tr>
<td>I in mine Apology &quot;</td>
<td>mistake the letter&quot; of his</td>
<td>10, 30/ 33</td>
</tr>
<tr>
<td>would make other men</td>
<td>mistake the matter to the</td>
<td>10, 123/ 16</td>
</tr>
<tr>
<td>that this man had</td>
<td>mistaken some of them, as</td>
<td>10, 209/ 27</td>
</tr>
<tr>
<td>were accursed, as he</td>
<td>mistaketh it, could my book</td>
<td>10, 186/ 35</td>
</tr>
<tr>
<td>-- then must he</td>
<td>mistrust witnesses, juries, and judges</td>
<td>10, 163/ 35</td>
</tr>
<tr>
<td>If he say he</td>
<td>mistrust the judges because of</td>
<td>10, 163/ 34</td>
</tr>
<tr>
<td>cause so sore to</td>
<td>mistrust such a denouncer only</td>
<td>10, 91/ 25</td>
</tr>
<tr>
<td>put any diffidence or</td>
<td>mistrust -- and if we</td>
<td>10, 216/ 32</td>
</tr>
<tr>
<td>If this realm should</td>
<td>mistrust justices -- it must</td>
<td>10, 164/ 7</td>
</tr>
<tr>
<td>may with good conscience</td>
<td>mistrust and think that he</td>
<td>10, 157/ 6</td>
</tr>
<tr>
<td>is no cause to</td>
<td>mistrust nor presume that he</td>
<td>10, 157/ 29</td>
</tr>
<tr>
<td>and seem true, nothing</td>
<td>mistrusted because he cometh lapped</td>
<td>10, 162/ 32</td>
</tr>
<tr>
<td>of reason to be</td>
<td>mistrusted , and it is to</td>
<td>10, 157/ 31</td>
</tr>
<tr>
<td>forsworn is by reason</td>
<td>mistrusted , as one not only</td>
<td>10, 158/ 22</td>
</tr>
<tr>
<td>well as he hath</td>
<td>misunderstood some of the others</td>
<td>10, 209/ 28</td>
</tr>
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<td>they know it they</td>
<td>misuse it, and do the</td>
<td>10, 78/ 1</td>
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<td>call God's honor thus</td>
<td>misuse themselves. But this tale</td>
<td>10, 43/ 21</td>
</tr>
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<td>pity that he so</td>
<td>misused himself; as in them</td>
<td>10, 48/ 12</td>
</tr>
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<td>proved so to have</td>
<td>misused themselves therein that they</td>
<td>10, 155/ 11</td>
</tr>
<tr>
<td>seemeth that he somewhat</td>
<td>mitigateth his sentence therein and</td>
<td>10, 189/ 31</td>
</tr>
<tr>
<td>matter to make their</td>
<td>moan unto. And then if</td>
<td>10, 84/ 32</td>
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<tr>
<td>that I do but</td>
<td>mock him; wherein I will</td>
<td>10, 53/ 3</td>
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<tr>
<td>the realm: except he</td>
<td>mock , I wot ne'er what</td>
<td>10, 188/ 8</td>
</tr>
<tr>
<td>he that intendeth to</td>
<td>mock of a shrewd, wily</td>
<td>10, 66/ 30</td>
</tr>
<tr>
<td>a little merrily to</td>
<td>mock him with than with odious</td>
<td>10, 53/ 6</td>
</tr>
<tr>
<td>not &quot;mentire,&quot; which infinitive and that therefore he</td>
<td>mode in what book of</td>
<td>10, 226/ 10</td>
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<td>that he said but &quot;he spoke but of</td>
<td>moderated all his other words</td>
<td>10, 160/ 16</td>
</tr>
<tr>
<td>poisoned bread&quot; but only &quot;</td>
<td>molded bread&quot;: if I bring</td>
<td>10, 5/ 16</td>
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<tr>
<td>not &quot;poisoned bread&quot; but &quot;</td>
<td>moldy bread. And this piece</td>
<td>10, 5/ 13</td>
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<tr>
<td>forfeiture of his friends'</td>
<td>moldy bread&quot; -- yet shall</td>
<td>10, 5/ 24</td>
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<tr>
<td>would fain have more</td>
<td>moldy bread&quot; was yet, for</td>
<td>10, 5/ 26</td>
</tr>
<tr>
<td>which else, for much</td>
<td>money , as he before feared</td>
<td>10, 94/ 30</td>
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<td></td>
<td>money at the burials, than</td>
<td>10, 199/ 4</td>
</tr>
<tr>
<td></td>
<td>money , I would not have</td>
<td>10, 126/ 3</td>
</tr>
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nor for corruption of
in certain sums of
nor for corruption of
defendant oweth not the
people" -- "to give
or for corruption of
eft charitably give him
justice," that then, after "
not accept the good
to give any such
go give him a
of an order of

money, that his saying shall
money, that he shall not
money, that it should be
money, but that they believe
money, to trentals, to found
money, if I were in
monition thereof. And if he
monition to amend it" given
monition of the other: then
monition or to supply the
monition first, and then if
monitions, requiring a tract of
monk, and Friar Lambert, Friar
monks, as clearly as it
monosyllable "such," which he rehearsed
monster, lo, of every man's
monstraverint," these words "congrua purgatione
monstrous beast maketh Bizance to
monstrous manner: to make them
moont with him in some
mootable case -- full well-favoredly
moral virtue neither: as in
moral virtue nor fruit, but
moral virtue -- I will
Moriae Erasmi, be names convenient
mortal sin, and assay how
mortal sin might make it
mortal strangling is now straggled
mortal, the doing of the
mortal indeed. But of any
mortal As for such venial
mortal, so that the dread
mortised them. And peradventure he
mortising into the Church, it
mortuaries also, for all the
mortuaries As for conventing of
mortuaries still, and that some
mote be, as there is
mother is yet but green
motion right good, and that
motion, but for another matter
motion in this book be
motion, of this charitable order

innocentiam suam congrua purgatione

These titles Calvicium Sinecii,
much the nearer to
the conscience of a
of his, his great,
weening that it were
sin might make it
he surely knoweth for
did ween they were
lands whose ancestors had
gave any license of
that those tithes and
and the statute of
would fain have the
now is, and long
a dead mouse. The
motion, but think his
book, not for this
motion. But though this
uncharitable sore. In this

Debellation of Salem and Bizance: Concordance of Major Terms 391

Thomas More Studies 9.2 (2014)
good man for the motion of this good "charitable 10, 51/ 18
I would make some motion so to have it 10, 189/ 27
man that maketh that motion , as though he were 10, 50/ 26
part of this charitable motion , but think his motion 10, 50/ 36
maketh a right good motion -- that is to 10, 181/ 15
For as for the motion that he maketh so 10, 188/ 6
meaneth heretics. Upon which motion I shall somewhat show 10, 22/ 20
temporal law in that motion , it seemeth that he 10, 189/ 31
blamed him for the motion . But though this motion 10, 51/ 35
of this good, charitable motion cannot serve this good 10, 52/ 9
it appear that the motions that be made in 10, 169/ 11
travail of such great, motions hills, I heard much 10, 4/ 27
many more) to the mountenance of two straws, for 10, 179/ 31
delivered of a dead mouse The mother is yet 10, 6/ 2
put then in his mouth (and nowadays bloweth out 10, 16/ 17
of a good man's mouth by a hypocrite, of 10, 59/ 32
walking in every man's mouth (which thing I cannot 10, 28/ 14
words spoken by the mouth of the person which 10, 179/ 9
other three chapters by mouth had been still nothing 10, 12/ 19
of any wise man's mouth . For though that in 10, 179/ 5
cordis os loquitur" ("The mouth speaketh such things as 10, 82/ 35
he hear what their mouths speak, he cannot yet 10, 83/ 23
part of all their mouths of many heretics, which 10, 16/ 17
intended also somewhat to movables at once upon poor 10, 53/ 24
of a good man's move that might be occasion 10, 225/ 21
putting in his move him, to find faults 10, 190/ 10
of every man's move him to find faults 10, 192/ 12
words spoken by the move them that have it 10, 51/ 22
other three chapters by move be the more charitable 10, 50/ 24
of any wise man's move that I ought to 10, 189/ 28
intended also somewhat to move him not to use 10, 190/ 15
me to make answer 10, 36/ 13
Master More doth partly moved upon the beginning of 10, 14/ 7
even here, that I moved to find fault in 10, 32/ 15
little doubt that I moved by this good man 10, 144/ 2
was not causeless there moved me to make answer 10, 4/ 7
His Highness is now moved me to write and 10, 6/ 7
thing or twain specially moved me to: and that 10, 218/ 10
wills have the matter moveth me to; and that 10, 144/ 2
thereof: two things only moveth is so good and 10, 51/ 34
even as my conscience moveth me to: and that 10, 50/ 19
this good man here moveth the ordinaries not to 10, 22/ 12
that that himself here moveth the multitude of the 10, 52/ 5
before; whereunto he specially moveth the temporality to join 10, 22/ 17
order which he now
with heretics increased and
multiplied, the faith be undone
10, 139/ 35
I warrant you, and
multiply full fast. And thus
10, 141/ 7
brethren in a great
multitude of true Catholic men
10, 21/ 28
-- which that the
multitude of priests do, I
10, 51/ 25
no more have the
multitude of the priests, which
10, 51/ 19
more part and the "
multitude ." And therefore, since this
10, 51/ 33
the manner of the "
multitude " of the spirituality. In
10, 49/ 30
of Division) that the
multitude of the spirituality (that
10, 49/ 35
he now moveth, the
multitude of the spirituality induced
10, 52/ 5
and more, except the
multitude of priests would, for
10, 51/ 21
Clementinis de hereticis, Cap.
Multorum querela. And after, at
10, 168/ 28
not so much as
mum , but letteth it slip
10, 140/ 13
he so muttereth and
mumbleth upon that word, as
10, 32/ 24
in making such a
mumbling of changing "spiritual rulers
10, 202/ 33
came in in a
mummery , for any one word
10, 103/ 32
rejected in heresy, treason,
murder , or felony; but also
10, 156/ 14
of treason, but of
murder also, and of other
10, 147/ 6
either in theft or
murder or any other manner
10, 75/ 14
shrews of his acquaintance
murder him; and that in
10, 94/ 16
a common fashion of
murderers and thieves and such
10, 148/ 29
Apology "confess that '
murmur and dissension against the
10, 14/ 11
spreading abroad causes of
murmur and grudge, making in
10, 212/ 17
avoid all occasion of
murmur and grudge of the
10, 18/ 1
good man Grime, a
murmurs and grudges that he
10, 193/ 17
grace to make good
mustard maker in Cambridge that
10, 12/ 28
breast, that he so
mustard , and no more. And
10, 12/ 30
prove any conspiracy and
muttereth and mumbleth upon that
10, 32/ 23
head, and a great
mutual promise in assisting each
10, 198/ 21
his a very bare,
muzzle and a thick, boistous
10, 142/ 25
be called by the
naked thing. This man answereth
10, 67/ 24
themselves called by the
name of "evangelicals" -- I
10, 24/ 35
mean, though not by
name of "Catharistae" -- that
10, 25/ 30
still yet by what
name yet by a sign
10, 55/ 11
call them by the
name they list, and neither
10, 25/ 23
by their own very
name of pure and clean
10, 25/ 34
meet for that heinous
name of "heretic." And the
10, 25/ 6
from the nature and
name of "confederacies"? And yet
10, 197/ 17
book well bear the
name of confederacy. And yet
10, 198/ 34
Is not the old
name of an answer or
10, 9/ 5
it off while his
name of "heretics" as slanderous
10, 29/ 8
natural wit, since his
name is not at his
10, 26/ 34
the nature of that
name is not at his
10, 40/ 5
name that it be any
10, 8/ 33
slanderous as this new name of "the blessed brethren"? What name take now under the name of my book: I name of the "brethren," is name , and so bring them name . And so doth Saint name at all, for fear name of "the good brethren" name of "the blessed brethren" name can this good man name of "the Gospel." For name them that have had name signifieth, as he saith name . Now, if he will name at all himself, but name , have abused his plain name of theirs in scorn name of "confederacies" is, as name of "heretics"? Is not name of the liberties of name . Since every man may name and the matter agree name . But these matters that name of "apology" may serve name thereof. I mean not name at all. Moreover, if name . But he must consider name at all myself, but name , as the "naughty brethren name and person of an name of confederacies of the name an answer or a name of "some" others, belie name one of our judges name the same peril of name in this realm, and name " in the realm, to name (as it seemeth), for name -- he shall understand name would write such a name of "confederacies" taken to name too; and that not name ? As now the shame name be, when the thing name commonly upon themselves, the
past hath been, the
that themselves took that
let them in God's
speak of them by
work which I would
them by none other
I neither assign by
the first leaf, is
the favor of God;
have them broken, and
which they live --
objection against his, and
tell him there the
may command that the
that heretic two contrary
he wrote in their
and putting of their
last chapters bear the
for to give evil
is accused knew their
again, with those old
may not show their
will not show their
books signified by those
he sometimes give the
this case knew their
publishing of the witnesses'
them any such evil
and not know the
not to show the
for opening of the
I call them good
if they thought their
call them again good
Sinecii, Moriae Erasmi, be
they have showed the
the "maze" that he
come once to the
driven to a shrewd
him or lack of
were even a very
and expresseth it so
never be done more

name by which they have 10, 25/ 4
name "evangelical" arrogantly to themselves 10, 25/ 7
name hardly go to for 10, 225/ 2
name . And in very deed 10, 170/ 19
name an "apology," which name 10, 8/ 13
name ), I would with good 10, 39/ 17
name nor as yet know 10, 54/ 14
named Salem and Bizance. And 10, 10/ 18
namely since the keeping of 10, 23/ 20
namely those laws that are 10, 22/ 33
namely since he that so 10, 194/ 2
namely in that work which 10, 8/ 13
names of his accuser, to 10, 130/ 7
names of the accusers or 10, 109/ 22
names , as well as I 10, 24/ 29
names -- how can he 10, 171/ 18
names and their depositions in 10, 150/ 24
names that they do -- 10, 10/ 27
names to such folk as 10, 24/ 10
names that accused him, he 10, 105/ 26
names changed, "Salem" into "Jerusalem 10, 3/ 14
names ; for they may not 10, 130/ 34
names , they be not bound 10, 131/ 3
names do not only pertain 10, 9/ 3
names of divers others, which 10, 103/ 6
names , he might prove their 10, 105/ 33
names would seldom remedy the 10, 108/ 26
names -- he saith I 10, 24/ 5
names of them that be 10, 109/ 30
names of them that gave 10, 130/ 32
names of them that gave 10, 131/ 1
names too, as the "blessed 10, 24/ 3
names should from the person 10, 97/ 33
names -- this thing, lo 10, 24/ 19
names convenient for those books 10, 9/ 1
names of such witnesses unto 10, 109/ 27
nameth here. These are, lo 10, 181/ 28
naming of the parties, so 10, 196/ 34
narrow strait, when to defend 10, 206/ 21
natural wit, since his name 10, 40/ 4
natural indeed. But where he 10, 13/ 5
naturally that it could never 10, 13/ 3
naturally, not though he that 10, 13/ 4
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>nature</td>
<td>before its particular exceptions</td>
<td>10, 164/28</td>
</tr>
<tr>
<td>nature</td>
<td>of an apology --</td>
<td>10, 11/7</td>
</tr>
<tr>
<td>nature</td>
<td>of an apology --</td>
<td>10, 13/2</td>
</tr>
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<td>nature</td>
<td>of a dialogue, but</td>
<td>10, 11/23</td>
</tr>
<tr>
<td>nature</td>
<td>of the matter worketh</td>
<td>10, 147/8</td>
</tr>
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<td>of that name that</td>
<td>10, 8/33</td>
</tr>
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<td>nature</td>
<td>and property of a</td>
<td>10, 11/9</td>
</tr>
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<td>nature</td>
<td>and name of confederacy</td>
<td>10, 198/9</td>
</tr>
<tr>
<td>naughty</td>
<td>lad both a &quot;shrewd&quot;</td>
<td>10, 24/24</td>
</tr>
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<td>so late as this</td>
<td>10, 178/10</td>
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<td>, he should be sure</td>
<td>10, 115/9</td>
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<td>folk blown forth too</td>
<td>10, 63/2</td>
</tr>
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<td>talking creepeth forth and</td>
<td>10, 71/14</td>
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<td>beggars the good that</td>
<td>10, 53/32</td>
</tr>
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<td>brethren,&quot; or &quot;heretic brethren&quot;</td>
<td>10, 24/2</td>
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<td>naughty</td>
<td>brethren too, is not</td>
<td>10, 21/30</td>
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<td>naughty</td>
<td>. Now, good readers, where</td>
<td>10, 111/31</td>
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<td>, pestilent &quot;some say,&quot; whereof</td>
<td>10, 168/2</td>
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<td>brethren&quot; etc.. So that</td>
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<td>. And by the common</td>
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<td>things I touch there</td>
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<tr>
<td>ne'er</td>
<td>, in good faith, in</td>
<td>10, 32/28</td>
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<td>ne'er</td>
<td>what honor he meant</td>
<td>10, 42/6</td>
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<td>ne'er</td>
<td>what he meaneth. And</td>
<td>10, 35/12</td>
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<td>10, 188/8</td>
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<td>what to say thereto</td>
<td>10, 173/25</td>
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<td>ne'er</td>
<td>whether his words have</td>
<td>10, 190/10</td>
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<td>nearer</td>
<td>unto this good man</td>
<td>10, 138/27</td>
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<td>to the matter, than</td>
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<td>. For that point is</td>
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<td>nearer</td>
<td>. Lo, good readers, this</td>
<td>10, 132/25</td>
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<td>nearer</td>
<td>to mortal sin, and</td>
<td>10, 81/1</td>
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<td>nearer</td>
<td>remedy than this that</td>
<td>10, 98/37</td>
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<td>the knowledge who were</td>
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<td>occasion and a profitable</td>
<td>10, 78/19</td>
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<td>to salvation.&quot; After all</td>
<td>10, 30/6</td>
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<td>cause of change, but</td>
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<td>that we consider in</td>
<td>10, 87/4</td>
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<td>necessary</td>
<td>occasion should haply drive</td>
<td>10, 79/18</td>
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<td>necessary</td>
<td>, but there hath been</td>
<td>10, 179/27</td>
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<tr>
<td>necessary</td>
<td>distinction that I there</td>
<td>10, 214/19</td>
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<td>necessary</td>
<td>to write it because</td>
<td>10, 77/28</td>
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<tr>
<td>necessary</td>
<td>to learn it: either</td>
<td>10, 77/29</td>
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</table>
of the truth is necessary for them, lest every 10, 80/ 25
of the Apology much necessary and not long, that 10, 7/ 19
so good, and so necessary , and to make them 10, 230/ 12
faith, and proved so necessary , upon this man's own 10, 229/ 32
the order there so necessary that in many lordships 10, 229/ 4
if that suit be necessary for preservation of the 10, 87/ 5
both the one law necessary and the other too 10, 122/ 34
hath found it so necessary that by statutes it 10, 145/ 3
been used more than necessary favor, and that this 10, 179/ 27
his last clause no necessary place to the complement 10, 58/ 8
For as to the necessary consequence of the deed 10, 179/ 11
except it were either necessary or profitable to sow 10, 78/ 36
the tale were as necessary as it would be 10, 149/ 24
of Division had neither necessary nor profit -- except 10, 78/ 35
order which order very necessity brought up -- there 10, 128/ 35
farther thus (folio 225): necessity sometimes causeth also both 10, 125/ 26
truth as of a necessity , and not as accusers 10, 90/ 27
the cause and the necessity is the cause, and 10, 126/ 12
I show there that necessity hath also driven the 10, 155/ 6
shall be attainted. And necessity hath found the fault, and 10, 159/ 12
it appeareth plainly that necessity is the cause, and 10, 164/ 21
it I show there that necessity found the fault, and 10, 169/ 3
shall be required of necessity (lest much more harm 10, 126/ 15
their wills, for the necessity of their oaths whereto 10, 95/ 27
office would require of necessity that they should do 10, 30/ 20
might, saving that very necessity , lest all should fall 10, 132/ 1
to be used of necessity with every such manner 10, 71/ 18
tell the people without necessity that though they talk 10, 69/ 33
that I did of necessity whereof for this matter 10, 131/ 20
of obloquy, saving that necessity compelleth them to take 10, 125/ 22
and break the child's necessity , reckoneth it a shame 10, 16/ 31
broke off the child's neck in our Lady's arm 10, 16/ 23
lieth still in his neck, and another now laid 10, 27/ 34
there broke off the neck. And afterward when honest 10, 16/ 20
laid in their own necks -- as falsely as 10, 210/ 28
make fall in their necks the double slander of 10, 22/ 16
that he should greatly necessity to give all the 10, 52/ 35
never shall see the necessity , that ever any great 10, 110/ 13
prison, and stocks if necessity were; as appeareth in 10, 168/ 27
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
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<tbody>
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<td>it which are the</td>
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<td>need</td>
<td>to be soold: what</td>
<td>10,219/35</td>
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<td>need</td>
<td>to marvel at the</td>
<td>10,102/15</td>
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<td>need</td>
<td>no bandogs at all</td>
<td>10,142/13</td>
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<td>need</td>
<td>not to be excused</td>
<td>10,190/31</td>
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<td>need</td>
<td>indeed to be more</td>
<td>10,211/4</td>
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<td>need</td>
<td>to have devised some</td>
<td>10,91/33</td>
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<td>need</td>
<td>no suit ex officio</td>
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<td>need</td>
<td>the suit ex officio</td>
<td>10,91/20</td>
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<td>not so greatly to</td>
<td>10,189/5</td>
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<td>need</td>
<td>of mine help therein</td>
<td>10,193/21</td>
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<td>need</td>
<td>to break his sleep</td>
<td>10,28/24</td>
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<td>need</td>
<td>it was, I marveled</td>
<td>10,4/2</td>
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<td>need</td>
<td>indeed. Howbeit, if this</td>
<td>10,74/16</td>
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<td>need</td>
<td>require, prove it plain</td>
<td>10,104/4</td>
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<td>need</td>
<td>of good keeping, women</td>
<td>10,6/3</td>
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<td>need</td>
<td>of the king and</td>
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<td>need</td>
<td>for this matter to</td>
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<td>need</td>
<td>to study much for</td>
<td>10,129/21</td>
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<td>need</td>
<td>to take no business</td>
<td>10,62/20</td>
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<td>need</td>
<td>to make search for</td>
<td>10,82/17</td>
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<td>need</td>
<td>, then, to set a</td>
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<td>need</td>
<td>I think, since all</td>
<td>10,20/2</td>
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<td>need</td>
<td>no great, solemn examination</td>
<td>10,35/27</td>
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<td>need</td>
<td>here no such ways</td>
<td>10,63/23</td>
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<td>need</td>
<td>that ever the ordinary</td>
<td>10,73/27</td>
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<td>need</td>
<td>to change the temporal</td>
<td>10,129/34</td>
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<td>need</td>
<td>shall be. Thus, as</td>
<td>10,178/6</td>
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<td>need</td>
<td>at all to go</td>
<td>10,154/18</td>
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<td>need</td>
<td>not greatly to be</td>
<td>10,157/9</td>
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<td>need</td>
<td>. For I trust in</td>
<td>10,75/27</td>
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<td>need</td>
<td>yet, nor trust I</td>
<td>10,164/9</td>
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<td>need</td>
<td>requireth. As unto this</td>
<td>10,215/34</td>
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<td>need</td>
<td>much, I warrant you</td>
<td>10,99/36</td>
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<td>need</td>
<td>to fear when he</td>
<td>10,94/6</td>
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<td>need</td>
<td>. For this wist I</td>
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<td>need</td>
<td>for our witnesses, if</td>
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<td>need</td>
<td>. And yet would I</td>
<td>10,131/21</td>
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<td>need</td>
<td>to answer and to</td>
<td>10,40/33</td>
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<td>need</td>
<td>none answer, but he</td>
<td>10,40/13</td>
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<td>need</td>
<td>. For he giveth over</td>
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<td>be believed and trusted</td>
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<td>needs</td>
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<td>pass unpunished, because their</td>
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<td>follow (if he were)</td>
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<td>be that he wrote</td>
<td>10, 230/ 33</td>
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<td>needs</td>
<td>be betrapped in the</td>
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<td>be taught it, out</td>
<td>10, 79/ 36</td>
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<td>needs</td>
<td>be very long ere</td>
<td>10, 83/ 20</td>
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<td>needs</td>
<td>take much more wrong</td>
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<td>in some part, than</td>
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<td>, should by sedition, and</td>
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<td>but in some, in</td>
<td>10, 45/ 34</td>
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<td>negligent</td>
<td>sometimes, and in some</td>
<td>10, 43/ 15</td>
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<tr>
<td>negligent</td>
<td>nor corrupt, judge as</td>
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may wax therein more
	negligent, and by less fearing
	negative in doing of justice
	negative in keeping or granting
	negative sometimes in such things

a secular judge be
	negative !) to the thing that
	negotium and li.xi., "whereby

spiritual men be sometimes

neighbor, that had a great

religious and secular be

neighbor, But when a witness

had been so long

neighbor, "I must carry it

the ca. Ut inquisitionis

neighbor keep himself in a

devised once for his

to do of his

away. "Marry," quoth his

in everything concerning his

an action against his

close and all." "Marry,

that heap," quoth his

as accusers of their

the purgation of his

cleared himself and his

a word with my

should show to their

and his right honest

to God and their

his neighbor because his

shire, whereby all their

to their good Catholic

at home among his

be cleared by his

be taken among his

evil demeanor among his

his purgation because his

his purgation because his

his purgation because his

none of his honest

that all his honest

that all his honest

that all his honest

of her before his

purgation but by his

gone before the examination.

fourteenth chapter of his

wrestling and all his

wit, to let his

thereby. Howbeit, if a

old law, make a

that, with an evil

Newhess, that, with an evil

Therefore, under what manner the

new book, taking a color

new declarations, bringeth altogether ever

new devices pass and let

new law were drawn and

new much worse. For if

new change of good old

neighbor's horse stood and looked

neighbor's horse stood and looked

neighbors sore smarted, and yet

neighbors; and yet, by such

neighbors, whereof they durst not

neighbors of that he was

cleared himself, and his

neighbors as a man worthy

neighbors that they may not

neighbors dare not swear that

neighbors dare not swear that

neighbors will not swear with

neighbors dare swear that in

neighbors ween he were one

neighbors ween he were one

neighbors ween he were one

neighbors, the temporality will be

neighbors' swearing with him, and

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

Nineteenth Chapter In his meddle with him. The against his, in the first, good readers, the you read in the shall see in the speak, in the said less. And thus his again unto this, the this man, in this The Ninth Chapter His him to purpose. The fuerint sola suspicione notabiles, court, of all the I say, of the book either against the saith: Howbeit, the right pardon) of the most I never found any I never found any perceive any of the of innocents many made and that they will have falsely made that spiritual men make that of a policy do they that be so heard that the ordinaries realm to have it they "as of policy" heard that the ordinaries gave in another matter, " Paul forbiddeth and saith, " judgment but tell them, " the order for the spy as a long one had a long inventi fuerint sola suspicione him as for any

next ensuing, in this debellation 10, 3/ 11
nigh past remedy. And therefore 10, 109/ 37
nineteen parts and a half 10, 108/ 14
nineteen and a half of 10, 106/ 12
nineteenth chapter he declareth what 10, 194/ 34
Nineteenth Chapter In his nineteenth chapter of mine Apology 10, 194/ 33
nineteenth chapter of mine Apology 10, 41/ 9
nineteenth chapter of mine Apology 10, 41/ 23
nineteenth chapter of mine Apology 10, 46/ 5
nineteenth chapter of mine Apology 10, 49/ 15
nineteenth chapter, that of the 10, 47/ 5
nineteenth chapter, you see, good 10, 199/ 14
nineth chapter of his Dialogue 10, 49/ 18
nineth chapter of his, speaketh 10, 50/ 4
nineth chapter beginneth in the 10, 49/ 13
Ninth Chapter His ninth chapter 10, 49/ 12
nisi statim innocentiam suam congrua 10, 114/ 9
nobility of this land, above 10, 32/ 36
nobility , the judges, or the 10, 68/ 7
nobility of the realm or 10, 67/ 30
noble prince of blessed memory 10, 52/ 20
noble prince of very famous 10, 52/ 14
nobleman above the number of 10, 34/ 16
nobleman so unrighteous, or so 10, 34/ 23
nobleman above the number of 10, 32/ 19
nocents , to the destruction of 10, 121/ 28
noise them that be complained 10, 76/ 8
noise , and there I tell 10, 27/ 16
noise for a policy. And 10, 84/ 36
noise it that the realm 10, 168/ 14
noised to be accursed hear 10, 187/ 28
noised that any man were 10, 76/ 20
noised that the realm is 10, 26/ 20
noised "that the realm is 10, 27/ 10
noised no man to be 10, 76/ 12
Nolite interrogare, propter conscientiam" ("Ask 10, 85/ 11
Nolite ante tempus iudicare" ("Judge 10, 55/ 9
Nolite iudicare et non iudicabimini 10, 45/ 28
nonce . And I show that 10, 126/ 15
nose upon a little face 10, 64/ 25
nose and the other a 10, 157/ 20
notabiles , nisi statim innocentiam suam 10, 114/ 9
notable default; for a like 10, 61/ 17
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Line(s)</th>
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</thead>
<tbody>
<tr>
<td>notable</td>
<td>harm, that good folk</td>
<td>10, 229/23</td>
</tr>
<tr>
<td>notable</td>
<td>and which is not</td>
<td>10, 182/9</td>
</tr>
<tr>
<td>notable</td>
<td>than any of the</td>
<td>10, 38/25</td>
</tr>
<tr>
<td>notable</td>
<td>enormities, such they were</td>
<td>10, 177/7</td>
</tr>
<tr>
<td>notable</td>
<td>enormity, then till he</td>
<td>10, 172/29</td>
</tr>
<tr>
<td>notable</td>
<td>and vehement, will they</td>
<td>10, 112/8</td>
</tr>
<tr>
<td>notable</td>
<td>, and which witnesses be</td>
<td>10, 182/9</td>
</tr>
<tr>
<td>notably</td>
<td>suspected of heresy, that</td>
<td>10, 113/24</td>
</tr>
<tr>
<td>notably</td>
<td>suspected of heresy, and</td>
<td>10, 168/34</td>
</tr>
<tr>
<td>notably</td>
<td>suspected, and yet not</td>
<td>10, 110/36</td>
</tr>
<tr>
<td>notably</td>
<td>suspected, and yet not</td>
<td>10, 111/12</td>
</tr>
<tr>
<td>note</td>
<td>them of heresy? Yet</td>
<td>10, 179/21</td>
</tr>
<tr>
<td>note</td>
<td>well the said words</td>
<td>10, 61/29</td>
</tr>
<tr>
<td>note</td>
<td>no judge to be</td>
<td>10, 162/38</td>
</tr>
<tr>
<td>noted</td>
<td>with heresy; and that</td>
<td>10, 168/13</td>
</tr>
<tr>
<td>noted</td>
<td>of heresy, and that</td>
<td>10, 170/24</td>
</tr>
<tr>
<td>noted</td>
<td>of all men, but</td>
<td>10, 84/3</td>
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<tr>
<td>nother</td>
<td>of their hands? But</td>
<td>10, 188/15</td>
</tr>
<tr>
<td>nother</td>
<td>that will. Howbeit, yet</td>
<td>10, 99/37</td>
</tr>
<tr>
<td>nother</td>
<td>would by their wills</td>
<td>10, 144/1</td>
</tr>
<tr>
<td>notoriously</td>
<td>known or detected for</td>
<td>10, 72/20</td>
</tr>
<tr>
<td>notoriously</td>
<td>known, and that I</td>
<td>10, 76/34</td>
</tr>
<tr>
<td>nought</td>
<td>. And yet a greater</td>
<td>10, 152/17</td>
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<tr>
<td>nought</td>
<td>, but are adminicula probationis</td>
<td>10, 108/1</td>
</tr>
<tr>
<td>nought</td>
<td>. And yet, as I</td>
<td>10, 152/34</td>
</tr>
<tr>
<td>nought</td>
<td>, and as bad as</td>
<td>10, 64/29</td>
</tr>
<tr>
<td>nought</td>
<td>as there be none</td>
<td>10, 29/28</td>
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<tr>
<td>nought</td>
<td>have to bear it</td>
<td>10, 55/20</td>
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<tr>
<td>nought</td>
<td>still, had cause to</td>
<td>10, 4/18</td>
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<tr>
<td>nought</td>
<td>to his charge at</td>
<td>10, 123/10</td>
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<tr>
<td>nought</td>
<td>, too: I give therefore</td>
<td>10, 222/18</td>
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<tr>
<td>nought</td>
<td>. Other shift hath this</td>
<td>10, 137/26</td>
</tr>
<tr>
<td>nought</td>
<td>, than that he was</td>
<td>10, 127/27</td>
</tr>
<tr>
<td>nought</td>
<td>too. But I say</td>
<td>10, 39/24</td>
</tr>
<tr>
<td>nought</td>
<td>and unreasonable: I say</td>
<td>10, 133/35</td>
</tr>
<tr>
<td>nought</td>
<td>, albeit that in place</td>
<td>10, 193/26</td>
</tr>
<tr>
<td>nought</td>
<td>: if the law were</td>
<td>10, 136/17</td>
</tr>
<tr>
<td>nought</td>
<td>. In the leaf also</td>
<td>10, 208/10</td>
</tr>
<tr>
<td>nought</td>
<td>though he meant well</td>
<td>10, 225/28</td>
</tr>
<tr>
<td>nought</td>
<td>. For it might well</td>
<td>10, 134/1</td>
</tr>
<tr>
<td>nought</td>
<td>, the temporality must needs</td>
<td>10, 21/23</td>
</tr>
<tr>
<td>nought</td>
<td>of it, nor other</td>
<td>10, 199/6</td>
</tr>
</tbody>
</table>
suit ex officio is nought, but that not to 10, 138/ 20
wherefore he should seem nought -- some one thing 10, 90/ 11
saying is false and nought in his own secret 10, 59/ 19
those few that are nought ) before the saving of 10, 23/ 19
a wolf, and be nought where he seemeth good 10, 156/ 17
so perilous and so nought , some wily shrews beguile 10, 230/ 25
but yet he getteth nought thereby. For since the 10, 216/ 2
that he were still nought, and afterward still would 10, 127/ 27
faithful man, affirmeth them nought -- and such and 10, 29/ 28
so plain appear so nought, he rather taketh the 10, 10/ 5
heresy either very clearly nought or else that at 10, 133/ 25
serveth that device of nought . And on the other 10, 173/ 2
of the clergy be nought, and love their ease 10, 212/ 6
since the things be nought , he wrote them either 10, 230/ 37
very far grow to nought , I say there farther 10, 125/ 24
all should fall to nought , compelleth them to take 10, 132/ 2
his can serve of nought . But yet, to make 10, 217/ 2
said set aside for nought -- let us now 10, 110/ 29
if he be returned nought -- then use the 10, 121/ 17
found far worse than nought . And yet was I 10, 77/ 11
the report abroad is nought although it were not 10, 58/ 32
that he meant very nought . And therefore will I 10, 66/ 3
in that book be nought -- I would find 10, 167/ 28
spirituality to feed and nourish any such evil delight 10, 19/ 23
in his mouth (and nowadays bloweth out by the 10, 16/ 17
surely many men are nowadays so delicate in reading 10, 7/ 10
marvel though he never nowhere in all England found 10, 85/ 18
dare say, he heareth nowhere yet any priests say 10, 188/ 1
the noblemen above the number of seven, and yet 10, 32/ 19
this land, above the number of seven that ever 10, 32/ 36
any man above the number of seven that had 10, 34/ 6
any nobleman above the number of seven that without 10, 34/ 16
many more also in number , than those that this 10, 111/ 23
total to the infinite number of four. The first 10, 208/ 35
of fools an infinite number ." And because this good 10, 54/ 25
ready finding, I have numbered him the leaf. And 10, 7/ 9
contrary to his first oath , be received again as 10, 148/ 15
friend, and on his oath cleared them all, do 10, 166/ 24
time upon a new oath confess them all guilty 10, 166/ 25
purge him by the oath of himself and some 10, 127/ 20
he that on his oath cleareth himself and his 10, 152/ 5
course upon his oath as soon as he 10, 98/ 15
world would receive his oath . Now, forasmuch as of 10, 153/ 10
truth in his first oath is taken away by 10, 152/ 27
none heretic; whereas their oath shall not be what 10, 112/ 34
And therefore is that oath presumed to be true 10, 153/ 5
therefore hath his second oath enough to bear it 10, 152/ 36
as of no man's oath any man can be 10, 153/ 11
law is that their oath in that case should 10, 113/ 23
content, notwithstanding the first oath , in some case to 10, 153/ 22
he that upon his oath hath first cleared himself 10, 148/ 14
nay upon a solemn oath ; and yet confess they 10, 155/ 34
him in the second oath , upon certain considerations by 10, 151/ 2
after, in his second oath swearing the contrary, less 10, 166/ 19
truth at the second oath than he did before 10, 161/ 23
peace, upon the bare oath of his enemy that 10, 228/ 34
some have taken an oath that the felon was 10, 148/ 21
him in the second oath because we find him 10, 152/ 7
so much by an oath but that his oath 10, 151/ 31
truth upon a second oath contrary to his first 10, 161/ 30
is, in his second oath contrary to his first 10, 166/ 9
word, and take an oath of his honesty therein 10, 148/ 14
before was his solemn oath . And every man that 10, 152/ 27
sworn, and by his oath cleared a man (as 10, 150/ 33
bearing witness upon his oath -- every man were 10, 158/ 6
reason to accept his oath in whatsoever manner the 10, 115/ 2
him in his second oath , yet it may be 10, 158/ 2
themselves think of his oath ; they shall not swear 10, 112/ 35
was before, upon his oath , examined both of himself 10, 166/ 22
prove that his second oath is not offered of 10, 161/ 14
should by the second oath prove himself once perjured 10, 152/ 14
false in the one oath or the other) he 10, 153/ 3
first testified upon their oath that the party were 10, 150/ 2
first testified upon their oath that the party were 10, 151/ 17
heinous crimes his second oath should be received. Here 10, 153/ 19
weighed, notwithstanding his former oath in the same court 10, 151/ 3
two oaths, his first oath and his second. And 10, 152/ 20
true, contrary to the oath that they swore there 10, 154/ 12
that upon his own oath , they compel the party 10, 94/ 26
serve for his second oath . But when the case 10, 158/ 27
himself against his first oath , forsomuch as the judge 10, 161/ 4
counter to his first oath . For if the judge 10, 161/ 6
evidence given upon his oath in clearing there the 10, 153/ 28
both, whom his first oath excused, hath these other 10, 152/ 29
will refuse his second oath , and not think him 10, 152/ 11
Debellation of Salem and Bizance: Concordance of Major Terms 406

not tell in whither
showeth upon his second
oath but that his
give the inquest an
presumption for his second
the credence of all
bar excuse upon their
the necessity of their
upon this man's two
can, and taketh their
court and by the
depositions with such contrary
plainly, upon all their
if he of an
that they pretend, and
utterly to accept and
authority that men should
that the people should
people are bound to
people are bound to
bound to accept and
bound to believe and
not believe them nor
bound to believe and
men to believe and
therein to believe and
people are bound to
people are bound to
people are bound to
rulers pretend to be
God's ordinance believed and
God, as to be
tithes, and offerings, and
mindeth but to change
after mention made of
to found chantries and
he were against trentals,
particular confederacies" to "maintain"
him, that he shall
and therefore at last
that I make such
Now, therefore, if the
he saith, in that

oath of the twain --
oath that he was perjured
oath notwithstanding, he were likely
oath, nor by what precise
oath, that he will not
oaths resteth; that is to
oaths some one man of
oaths whereto they may be
oaths, his first oath and
oaths for a proof which
oaths of them that before
oaths and all the circumstances
oaths, peradventure the very chief
obdurate heart stand, so accursed
obedience that they claim. Howbeit
obey not only all their
obey them in all things
obey them without argument, grudge
obey them without argument or
obey them without argument or
obey them. For as I
obey them therein, because they
obey them therein. Here you
obey them. And in his
obey them if they would
obey them. For they would
obey them in this thing
obey them, and to accept
obey them, and to accept
obey, and not resisted in
obeyed in all things as
obeyed therein, but will be
obits and trentals, and purgatory
obits and trentals and those
obits and chantries letting the
obits, and to obtain pardons
obits, and such other. For
obits and priests' wages, and
object against them what he
object against himself, as
object against his, and namely
object be fruitless, and therefore
object. Now, therefore, if the
yet, that in that
priests. And therefore the
by reason of this
Finally, the very self
no profit in that
I say that mine
in many of mine
whereas some of mine
him (and reproved his
may serve against such
More layeth divers other
in many of mine
his "declarations," that mine "
is there in such
that I would make
fear of slander and
save for evil folk's
felony, for avoiding of
for the avoiding of
suffer themselves evil people's
men in slander and
to bring them in
laboreth to bring in
them in grudge and
to the slander and
the malicious slander and
keep him out of
spirituality in slander and
judges in suspicion and
to bring them in
to keep well and
to this day still
deviseth here were well
I were overseen and
may be kept and
have been made and
if it were surely
order (if it were
his book a dialogue,
accurse him for his
man that, by his
his treatise meant not
he neither defend it

**objection** was a matter of 10, 40/ 28
**objection** contained matter of great 10, 40/ 32
**objection** , I will speak somewhat 10, 156/ 26
**objection** whereof he speaketh in 10, 40/ 11
**objection** , and that therefore it 10, 40/ 13
**objections** in mine Apology be 10, 39/ 24
**objections** against his book in 10, 40/ 2
**objections** peradventure lay but either 10, 40/ 3
**objections** therein), be good and 10, 216/ 6
**objections** ?What place is there 10, 156/ 10
**objections** to prove the said 10, 213/ 30
**objections** , and that they be 10, 38/ 33
**objections** " are "little to be 10, 13/ 35
**objections** -- that without his 10, 40/ 6
**objections** against his work while 10, 13/ 7
**obloquy** , leave their duties undone 10, 6/ 11
**obloquy** to themselves-ward, else to 10, 134/ 17
**obloquy** , saving that necessity compelleth 10, 125/ 21
**obloquy** , they will not be 10, 131/ 34
**obloquy** , for avoiding of the 10, 132/ 13
**obloquy** of the people, and 10, 46/ 29
**obloquy** of the people thereby 10, 167/ 21
**obloquy** of the people all 10, 170/ 15
**obloquy** of the people with 10, 192/ 6
**obloquy** of the prelates of 10, 84/ 18
**obloquy** so generally set forth 10, 9/ 14
**obloquy** . And the spiritual judges 10, 132/ 10
**obloquy** among the temporality by 10, 52/ 4
**obloquy** and make the people 10, 86/ 11
**obloquy** , which he would we 10, 65/ 34
**observe** such provisions as God 10, 22/ 25
**observe** it, nor no country 10, 145/ 4
**observed** for so far forth 10, 74/ 17
**observed** not the nature of 10, 11/ 7
**observed** without peril of soul 10, 193/ 35
**observed** long for the preservation 10, 222/ 4
**observed** , were enough to fill 10, 73/ 15
**observed** ) bring the world in 10, 74/ 34
**observeth** the nature and property 10, 11/ 8
**obstinacy** ; and after a whole 10, 73/ 35
**obstinate** dealing, with abiding excommunicated 10, 118/ 15
**obstinate** deadly passions, but passions 10, 68/ 30
**obstinate** nor can be precisely 10, 82/ 37
Debellation of Salem and Bizance: Concordance of Major Terms

obstinately would hold, he were 10, 77/19
obstinately hold any self-minded opinion 10, 30/4
obstinately his right; and yet 10, 197/32
obtain it." Is not here 10, 197/23
obtain pardons, and to go 10, 49/27
obtain of murmur and grudge 10, 18/1
occasion to put away abusions 10, 225/21
occasion in his book of 10, 79/19
occasion of his book of 10, 179/16
occasion to think. But, on 10, 57/14
occasion by reasonable conjecture to 10, 183/11
occasion should haply drive me 10, 79/18
occasion thereof grew first of 10, 25/6
occasion , with a fond wily 10, 193/11
occasion to be forsworn in 10, 153/16
occasion that folk have him 10, 130/20
occasion thereof, there have been 10, 210/23
occasion of slander, he durst 10, 29/29
occasion to take him for 10, 111/30
occasion to take him for 10, 121/11
occasion given of his words 10, 202/23
occasion and such manner, it 10, 25/27
occasion of displeasure; no, not 10, 95/11
occasion to speak of high 10, 80/5
occasion in examining of the 10, 148/34
occasion that some perish both 10, 39/3
occasion and a profitable, to 10, 78/19
occasion of them, prove hurtful 10, 215/31
occasion of the selfsame book 10, 14/28
occasion of a sermon made 10, 195/8
occasion always to take them 10, 115/22
occasion to think that his 10, 221/24
occasion to do the less 10, 175/33
occasion to have the laws 10, 194/1
occasion to write the thing 10, 204/18
occasion of it. This is 10, 187/29
occasion and sufficient to say 10, 57/15
occasion of the words that 10, 201/28
occasion whereof he would make 10, 216/7
odious crimes, but also for 10, 147/7
odious to hear, either of 10, 15/9
odious, both to God and 10, 20/35
odious saying much less, and 10, 203/8

speaketh which if he
be all they that
saith, much ado to
have much ado to
and obits, and to
they may, avoid all
move that might be
thereto, as no good
well hap now, by
words would give men
spoken those words, had
except some other necessary
of "heretic." And the
here, upon a sought
and his own gave
demeanor of himself giveth
known that by the
seemeth), for fear of
giveth all other men
giveth all other folk
as though I without
understand that upon such
give him an open
where they have had
after, upon some other
them wrongfully, and give
that cause a necessary
abusions that rise by
the greater by the
that one time the
the people should have
nothing, but leaveth folk
as it were, an
change give the people
words gave me good
rise and increase by
have given me good
tell. But now, by
and that abusions (by
and detestation of such
that were hateful and
far worse and more
that I make his
to the other more
mock him than with
some intent, and not
some intent, and not
he may also lightly
offender and the more
the punishment of an
that where the less
before; that a great
-- that a greater
For wheresoever a greater
indifferent that a greater
alike: if the greater
but twain, the greater
meaneth by the less
generally of the less
offender and a less
offender and a less
offender and a less
offender and a less
better to suffer an
better to suffer an
and thereby accused those
punished nor yet willful
innocents than to condemn
provided for too: that
innocents than to condemn
to make that willful
and to put the
harmless well enough and
nor yet that willful
punished, nor yet that
to wit, that willful
may "covet honor without
it be no great
Master More durst, for
this man durst, for
may be written without
driven to it without
to trouble thereby without
the greater is the
well enough, both without
more liberally and without

odious, and both parties more 10, 15/ 14
odious earnest arguments seriously to 10, 53/ 6
offend therein, especially deadly. Howbeit 10, 175/ 9
offend therein, especially deadly. But 10, 177/ 4
offend therein, if he be 10, 175/ 10
offender such twain as abjure 10, 219/ 18
offender must be by a 10, 148/ 10
offender beareth one faggot, the 10, 219/ 8
offender and a less offender 10, 218/ 17
offender and a less offender 10, 218/ 25
offender and a less offender 10, 218/ 29
offender and a less offender 10, 220/ 25
offender have no more pain 10, 218/ 30
offender hath no more pain 10, 219/ 4
offender and the more offender 10, 219/ 17
offender and the more), nor 10, 219/ 21
offender should have one like 10, 218/ 17
offender should have one like 10, 218/ 25
offender be both punished alike 10, 218/ 30
offender should be punished, imprisoned 10, 220/ 25
offender go unpunished than to 10, 219/ 30
offender go unpunished than punish 10, 220/ 18
offenders , the king's courts can 10, 143/ 30
offenders go without due correction 10, 172/ 11
offenders . And it helpeth little 10, 155/ 21
offenders may be punished. But 10, 147/ 32
offenders ." And you shall understand 10, 146/ 19
offenders in heresy should not 10, 182/ 25
offenders in execution thereupon -- 10, 217/ 31
offenders punished too. To this 10, 183/ 8
offenders go not without due 10, 169/ 7
offenders go not without due 10, 170/ 30
offenders go not without correction 10, 172/ 25
offense except it be to 10, 41/ 29
offense (unless it be of 10, 187/ 26
offense of his conscience, and 10, 26/ 7
offense of his conscience and 10, 26/ 26
offense of Christ's Gospel well 10, 56/ 24
offense ! And whereas he saith 10, 112/ 5
offense . This part how properly 10, 119/ 33
offense : so is it of 10, 216/ 27
offense of the king's law 10, 185/ 6
offense of the law do 10, 163/ 4
think any great, heinous offense in the matter -- 10, 35/ 16
they be not without offense themselves. And on the 10, 45/ 20
a purgation without any offense in him, or be 10, 110/ 36
a purgation without any offense in him, or be 10, 111/ 11
the gravity of the offense . And therefore shall the 10, 81/ 15
party to the same offense . And I suppose not 10, 161/ 9
I, is a great offense and worthy to drive 10, 112/ 3
he is in great offense that so useth himself 10, 112/ 29
to his purgation without offense ; you see well I 10, 111/ 33
parties to the same offense , shall be witnesses in 10, 146/ 23
he doth a great offense , and well worthy were 10, 111/ 34
that penance for his offense ; wherefore it appeareth evidently 10, 127/ 6
are for their heinous offenses put unto painful death 10, 48/ 13
law, they weigh the offenses put unto the circumstances 10, 219/ 11
said, of their own offer make themselves a party 10, 99/ 30
turn of their own offer meekly by and by 10, 118/ 10
court, and then will offer himself to depose to 10, 157/ 5
forth of his own offer to accuse him. And 10, 95/ 30
as himself list to offer : the suspicion of his 10, 118/ 3
taken of his own offer for a party and 10, 91/ 26
neighbor of their own offer willingly -- what shall 10, 90/ 28
second oath is not offered of any corrupt affection 10, 161/ 14
of him that so offereth himself against his first 10, 161/ 3
reject that witness which offereth to tell the truth 10, 161/ 29
without any special accuser offering himself as party, the 10, 139/ 21
that and tithes, and offerings , and obits and trentals 10, 47/ 9
the same suit of office (which upon a light 10, 144/ 21
diversities, the suit of office were nought and unreasonable 10, 133/ 35
between the suit of office and indictments, as though 10, 133/ 16
that is called of office for heresy before a 10, 132/ 22
and every suit of office an indictment, if there 10, 133/ 20
utterly put away that office . And then instead of 10, 164/ 13
heresy the suit of office might be left, and 10, 119/ 13
by reason of his office ) there could none harm 10, 89/ 32
the duty of their office would require of necessity 10, 30/ 19
out of commission and office of justice of the 10, 126/ 2
more than half his office . If this realm should 10, 164/ 7
indictment a suit of office , and every suit of 10, 133/ 19
that the suit of office because of that difference 10, 133/ 23
very vain word of office , and that the tinker 10, 60/ 30
of the suit of office should follow the increase 10, 120/ 7
there called in of office , this good word so 10, 60/ 29
judge should set an officer of the court thereto 10, 139/ 21
in like wise an officer of their own without 10, 144/ 9
and command every temporal officer under him to do 10, 183/ 6
the ordinaries and their officers will give light credence 10, 76/ 7
complaints by favor of officers , or upon malice or 10, 183/ 21
in their absence the officers of their own choice 10, 138/ 11
in some places special officers to inquire, proceed, and 10, 185/ 18
made for all temporal officers to assist the ordinaries 10, 217/ 30
have the suit ex officio left off -- he 10, 143/ 12
unto the suit ex officio , I resemble against reason 10, 88/ 36
conventing of heretics ex officio were left, and changed 10, 102/ 7
between the suit ex officio in heresy and the 10, 138/ 18
away this suit ex officio (wherein without any special 10, 89/ 30
that the suit ex officio were taken as he 10, 101/ 29
that this suit ex officio taken once away, the 10, 105/ 15
that the suit ex officio is nought, but that 10, 138/ 20
that the suit ex officio may be changed into 10, 145/ 19
suit against heretics ex officio , into his device of 10, 98/ 1
suffer the processes ex officio stand; and for as 10, 140/ 5
that the suit ex officio is not good, but 10, 136/ 13
of the suit ex officio to keep heresies from 10, 98/ 35
use the suit ex officio still. "That is not 10, 94/ 1
to the suit ex officio ; and that is by 10, 135/ 31
the said suit ex officio , and resembleth it to 10, 121/ 34
in the suit ex officio and the laws made 10, 228/ 14
upon the suit ex officio , or upon light complaints 10, 183/ 20
prove the suit ex officio to be like to 10, 141/ 14
before spiritual judges ex officio , and whereupon Master More 10, 89/ 5
in the suit ex officio . And thereby may happen 10, 131/ 11
in the suit ex officio there is none accuser 10, 144/ 7
in the suit ex officio , for heresy, not know 10, 130/ 22
and the suit ex officio prove yet nothing that 10, 136/ 12
of that suit ex officio the decay of the 10, 87/ 8
that the suit ex officio , and the order taken 10, 217/ 24
need the suit ex officio to bult out this 10, 91/ 20
in the suit ex officio , men be put to 10, 128/ 16
let the suit ex officio proceed, and receive them 10, 93/ 25
hillock, this suit ex officio , that he saith doth 10, 100/ 26
away the process ex officio , the thing should be 10, 139/ 34
from the suit ex officio , he in some place 10, 122/ 1
upon the suit ex officio , or for suspicion of 10, 127/ 3
use the suit ex officio . For in that case 10, 90/ 22
need no suit ex officio , because they that know 10, 91/ 6
law, the suit ex officio , and trust that all 10, 104/ 13
Return to Index

Debellation of Salem and Bizance: Concordance of Major Terms 412

Thomas More Studies 9.2 (2014)

put to answer ex officio and them that be 10, 132 / 28
heresy the suit ex officio (which in the next 10, 85 / 24
concerning the suit ex officio , beginneth in the 48th 10, 86 / 3
indeed the suit ex officio than if the suit 10, 110 / 24
upon the suit ex officio , but before the king's 10, 133 / 4
judge should not ex officio proceed, till the matter 10, 141 / 4
by the suit ex officio in heresy, this point 10, 110 / 20
against the suit ex officio and against this law 10, 148 / 2
suit in manner ex officio , too. For though the 10, 143 / 37
before the judge ex officio ; that is to wit 10, 89 / 32
that is sued ex officio for heresy, touching the 10, 122 / 27
in the suit ex officio is put unto penance 10, 127 / 12
bury this hillock ex officio , we shall when we 10, 101 / 24
shall be called ex officio for heresy, where he 10, 129 / 32
may do it ex officio , if he will -- 10, 132 / 33
need the suit ex officio , if he would make 10, 91 / 32
suspicion of heresy ex officio ; but he would not 10, 139 / 13
as I have said oftener than once already, the 10, 228 / 24
by proclamation, and peradventure oftener, than once bear a 10, 122 / 23
heresy (as it hath oftener than once, before the 10, 68 / 3
hath been already proved oftener than once before the 10, 179 / 28
some of them have oftener been, as I suppose 10, 56 / 8
call them as the old folk do -- though 10, 25 / 20
instead of a better old law, make a new 10, 119 / 5
of these laws so old , so good, and so 10, 230 / 11
continue still after their old course the good 10, 184 / 16
Saint Jerome against the old heretic Vigilantius calleth him 10, 24 / 27
a gnat, and for old grudges bringing forth some 10, 212 / 18
law and others of old made against heresies, if 10, 96 / 26
heretics"? Is not the old name of "heretics" as 10, 29 / 8
about to change these old long-approved laws: I would 10, 184 / 16
of the very good old and long-approved laws, both 10, 9 / 17
evil counsel the good old laws broken, men should 10, 145 / 29
continue still after the old course" in not doing 10, 66 / 26
pass. But yet those old depositions shall not serve 10, 108 / 1
towns again, with those old names changed, "Salem" into 10, 3 / 14
to change now this old law. The second thing 10, 88 / 33
pass and let the old law stand still. And 10, 99 / 2
to put away this old law, the suit ex 10, 104 / 13
to have the good old provisions kept, than this 10, 22 / 31
king's laws and the old customs of the realm 10, 195 / 3
side. It is an old courtesy at the cards 10, 197 / 5
and perfection of the Old . Now, when they had 10, 25 / 13
it is indeed an old law of this realm
new change of good us to break every if we break the in the matter his the laws and the same reason, all that save only Sir Hugh the like liberty for already "far ' gone their refusing to become to make himself an them and also in more against heretics but refuse to be his only upon some such the common weal become the matter into light to proceed without an as by their own by the way of accusation give him an the matter plain and yet without presentment or it, and to make where the words are not, nor by such might void his plain, labor and make all making themselves in heresy the becoming of an but his own plain, be changed into such may show. Riots be remnant upon a great, for the shame of helped by means of and after, upon their his credence with that fear? Because I make sow about plain and his bare device of party and become an

old law of this realm
old laws, labor to put old law long used in -- so will we old three worshipful witnesses which old order again. Would not old law that a man old-used law that a man once (in the time once-warning to every less crime onward in its unhappy journey open accusers were a conjecture open adversary and accuser, is open bearing witness against them open accusers alone, and saith open accuser for anything save open inquisition as are indictments open accusers. And as I open and plain at your open presentment were better. For open writings, or by their open accusers as by that open occasion of displeasure; no open before your eyes, that open accuser, hath had that open his childish handling thereof open and plain heresy, the open accusation give him an open deed with his bare open unto him I have open accusers, and in some open accuser run in the open words. For in his open accusers as in seven open things and inquirable, with open untruth: it is, you open bringing forth, is both open accusers -- it would open depositions, openly make him open lie, that might be open the shrewd mind of open heresy. I need here open accusers alone, neither compelled open accuser. Consider now, therefore
a party and an open accuser but only fear 10, 92/ 22
both the places, so open and so plain, that 10, 27/ 20
writings, or by their open words, be plainly proved 10, 29/ 3
heresy but either upon open accusation or presentment had 10, 133/ 28
not to proceed without open accusation or presentment is 10, 138/ 30
reserved us yet both open accusations and presentments, to 10, 143/ 13
unto him manifest and open tokens to prove that 10, 161/ 13
every man; but the this saying plain and open reproof and redargution thereof 10, 193/ 33
such dealing into plain, open untruth. And since his 10, 190/ 19
that as to become open , and violent, so that 10, 118/ 5
-- yet may his open accusers, I speak here 10, 102/ 24
so thick in the open streets that such mischief 10, 145/ 33
without either indictment or open accuser, or suffering him 10, 126/ 18
alone, and saith that open accusers shall sufficiently serve 10, 143/ 17
of in the plain, open Parliament -- that would 10, 56/ 11
a party and an open accuser, considering that he 10, 91/ 26
folk that gave them open evidence. And that this 10, 141/ 1
took a very plain, open way, when the chapters 10, 13/ 22
let him depart without open penance, if the fellow 10, 74/ 11
refuse to become his open accusers. And the cause 10, 92/ 5
his device of only open accusers, for the harm 10, 98/ 2
willingly make himself an open accuser of the party 10, 103/ 10
such mind -- as open preaching against the selfsame 10, 116/ 17
to him, or an open presentment in the beginning 10, 126/ 11
have yet that plain, open appearance in them that 10, 23/ 10
use so plain and open a way therein that 10, 168/ 8
party by way of open accusing -- thereto saith 10, 143/ 20
manner of overt and open actual deed therewith. Whether 10, 69/ 28
great wisdom in great open audience, where they have 10, 80/ 5
to wit, by common, open experience, whereunto this good 10, 139/ 1
party and become an open accuser; but, though they 10, 93/ 30
for heresy without an open accuser complaining to him 10, 126/ 11
the sentence of his open words, I trust you 10, 58/ 23
wit, his device of open accusers. Consider well this 10, 143/ 10
he depart without any open penance; but what were 10, 72/ 26
also that he useth open folly. And where he 10, 190/ 21
a temporal judge an open cause appearing, whereupon men 10, 131/ 26
at the lastwise an open cause appearing whereupon a 10, 132/ 6
and which is an open suspicion and which but 10, 182/ 8
of time before any open denunciation: I will not 10, 70/ 24
close, upon a plain, open lie: I will for 10, 109/ 14
evil preacher, preaching plain, open heresies, should yet (if 10, 115/ 12
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
</table>
| inquests of plain and against the plain and honorable nor profitable, in good readers, one thing he in some place it, that prohibition of yet to the further be sworn; but for that to the plain best to the plain " a man had been upon their open depositions, themselves a party and of them all will they that secretly or whereof they durst not them shall come "as and none evidence given as for accuse folk corps of the spirituality also, much innocent people as be well and him by ordinary means came either secretly or priest, though it be priest, though it be should declare the cause he were a man man is himself (which to the bar as to become an accuser if they will not such evil delight; or if a man were that where one is true which himself hath worse done to write yet secret and not peradventure dare not, be false heresies indeed, and and will not themselves hearers) that he shall yet not one durst open heresy, which yet would open-known truth, would with shame open-printed books, for any Englishman opened unto you which is openeth it himself. But yet opening of the counsel in opening how little hold there opening of the names of opening of the truth the reader open the opening of the truth." But openly perjured thrice -- yet openly make him abjure and openly become their accuser. Now openly be called an accuser openly come now and inform openly make complaint. And this openly to the bar as openly at the bar (as openly for heresy, every man openly in the face of openly , and turn folk from openly known for heresies, and openly , but let him depart openly and likewise informed the openly known that it is openly known that it is openly known that it is openly , both good men and openly known by name? As openly dispraiseth these new-broached heresies openly as the other to openly -- there should much openly be taken so, then openly to the spirituality (being openly and notably suspected of openly and notably suspected of openly confessed and sworn to openly to the temporality such openly known; and that he openly known that the matter openly shall detest them and openly become accusers, Therein, lo openly confess that those heresies openly complain. Lo, thus I
afterward call him forth openly, and after, upon their
that, proceed against him openly, but speak with him
be published and read openly before the world. And
if he defend it opinatively, he should not be
will yet stand still opinatively in his
they would hold it opinatively or else (rather than
still opinatively in his opinatively, and not accept the
in all good folk's opinion, that he can find
person. But the better opinatively, that I have of
wit, to sow an opinatively, in men's heads that
than for his worse opinatively, of the judges' troth
once conceive any such opinatively, of the king's gracious
have a right evil opinatively, of the maker himself
him to the "common opinatively, of much part of
as there is an opinion contrary to the doctrine
obstinately hold any self-minded opinatively, or else (rather than
of that mind, whose oppress, the Catholic faith, and
heresies as else would oppress them that speak anything
punish heresies "rather to oppress all them that will
myself "very much to oppression, let him prove one
But as for any oppression used by some one
sometimes, of much other oppugneth plainly, in all criminal
alike; which unreasonable reason oppugneth. And finally, forasmuch as
words and cold reasons Licet," whereby it is
fair set out in ordained that though one being
lamb's skin. But what order at length -- yet
may the spiritual rulers order may serve against such
heretic by this wise order the matter as they
away that order which order may be bold, with
would not have that order very necessity brought up
unrighteously and against the order always kept, but only
unto me, without either order of justice. But then
beginning, not follow the order kept or cause appearing
farthest, but that the order of my chapters, but
good soft, slow, sober order of the common law
governors, after a lawful order that he describeth here
indeed. Howbeit, if this order and form, devise for
strive. Then followeth his order that he deviseth here
from a justice the order that he deviseth and
everything in order. Which order of his discretion taketh
And therefore, since this order while he followeth not
that the mild, sober order that this good man
order which this good man
findeth true that any order of justice hath in 10, 103/ 13
it not a wise order, ween you, if he 10, 75/ 1
into "a more charitable order " -- that is to 10, 51 / 2
a due and reasonable order . And that is very 10, 148 / 10
and true allegation so order themselves that it may 10, 60 / 22
what due or reasonable order of trial it is 10, 148 / 13
of record after the order of the law. Here 10, 133 / 12
of record after the order of the law. This 10, 134 / 28
I that the common order and long-continued law of 10, 135 / 25
fro, keeping no manner order , and therewith making me 10, 7 / 2
motion, of this charitable order , this good man waxeth 10, 52 / 12
ure, were a common order in every man's case 10, 93 / 16
unrighteously and against due order of justice. Mark, good 10, 219 / 31
book to use what order that best may serve 10, 13 / 21
apostles -- if they order themselves in meekness and 10, 216 / 18
called after such an order as they might be 10, 139 / 18
to devise such an order that all mischievous, factious 10, 74 / 33
And yet is the order there so necessary that 10, 229 / 3
of this good "charitable" order , but also no more 10, 51 / 19
and changed into another order by which no man 10, 102 / 8
and inverteth here the order for the nonce. And 10, 126 / 14
laws and the old order again. Would not this 10, 75 / 11
that of this charitable order which he now moveth 10, 52 / 5
particularly," but take another order (all out of order 10, 13 / 19
and divers others, in order there ensuing, of which 10, 65 / 30
first is that the order and disposition of the 10, 209 / 1
that should, by this order always kept, perish in 10, 70 / 35
into a more charitable order . For though prayers be 10, 50 / 29
very uttermost, that the order not to proceed without 10, 136 / 14
of them by lawful order gathered together put any 10, 216 / 31
that speaketh of an order of monitions, requiring a 10, 70 / 23
deserved, there is the order somewhat less sharp than 10, 218 / 32
that, by a certain order that himself shortly deviseth 10, 90 / 3
the ordinaries, of this order that he speaketh, do 10, 70 / 28
man's devices in his order to be taken with 10, 77 / 8
For as for the order of warning that this 10, 70 / 20
the commodity of this order . You see that he 10, 72 / 29
ex officio, and the order taken in the general 10, 217 / 25
Church, by this good order increased. And therefore not 10, 51 / 17
order (all out of order ) in answering thereunto -- 10, 13 / 19
he deviseth not this order for a thing to 10, 74 / 21
unrighteously and against due order of justice. "This were 10, 220 / 19
with leaping out of order , he meaneth to make 10, 13 / 27
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>order</td>
<td>which order very necessity</td>
<td>10, 128/35</td>
</tr>
<tr>
<td>order</td>
<td>for heresy was with</td>
<td>10, 77/15</td>
</tr>
<tr>
<td>order</td>
<td>, if it were surely</td>
<td>10, 73/15</td>
</tr>
<tr>
<td>order</td>
<td>in than were another</td>
<td>10, 74/30</td>
</tr>
<tr>
<td>order</td>
<td>(if it were observed</td>
<td>10, 74/34</td>
</tr>
<tr>
<td>order</td>
<td>, too. For whereas here</td>
<td>10, 51/7</td>
</tr>
<tr>
<td>order</td>
<td>. Which order while he</td>
<td>10, 13/24</td>
</tr>
<tr>
<td>ordereth</td>
<td>in spiritual things, as</td>
<td>10, 215/4</td>
</tr>
<tr>
<td>ordereth</td>
<td>in spiritual things, and</td>
<td>10, 215/26</td>
</tr>
<tr>
<td>ordereth</td>
<td>himself in time to</td>
<td>10, 122/11</td>
</tr>
<tr>
<td>ordering</td>
<td>of heretics,” he saith</td>
<td>10, 22/15</td>
</tr>
<tr>
<td>orders</td>
<td>made for all temporal</td>
<td>10, 217/30</td>
</tr>
<tr>
<td>orders</td>
<td>and honorable rooms that</td>
<td>10, 44/12</td>
</tr>
<tr>
<td>ordinance</td>
<td>bound to believe and</td>
<td>10, 204/23</td>
</tr>
<tr>
<td>ordinance</td>
<td>believed and obeyed in</td>
<td>10, 208/33</td>
</tr>
<tr>
<td>ordinance</td>
<td>the people should accept</td>
<td>10, 203/30</td>
</tr>
<tr>
<td>ordinaries</td>
<td>noised that any man</td>
<td>10, 76/19</td>
</tr>
<tr>
<td>ordinaries</td>
<td>as long as there</td>
<td>10, 76/26</td>
</tr>
<tr>
<td>ordinaries</td>
<td>be not at these</td>
<td>10, 138/4</td>
</tr>
<tr>
<td>ordinaries</td>
<td>about the attaching of</td>
<td>10, 76/18</td>
</tr>
<tr>
<td>ordinaries</td>
<td>not to be &quot;slack&quot;</td>
<td>10, 22/12</td>
</tr>
<tr>
<td>ordinaries</td>
<td>be, and ever have</td>
<td>10, 137/25</td>
</tr>
<tr>
<td>ordinaries</td>
<td>mishandle men for heresy</td>
<td>10, 227/13</td>
</tr>
<tr>
<td>ordinaries</td>
<td>with, would make the</td>
<td>10, 75/16</td>
</tr>
<tr>
<td>ordinaries</td>
<td>noised no man to</td>
<td>10, 76/12</td>
</tr>
<tr>
<td>ordinaries</td>
<td>do; and meant not</td>
<td>10, 185/19</td>
</tr>
<tr>
<td>ordinaries</td>
<td>might arrest men that</td>
<td>10, 168/30</td>
</tr>
<tr>
<td>ordinaries</td>
<td>might not now do</td>
<td>10, 75/18</td>
</tr>
<tr>
<td>ordinaries</td>
<td>, with fear of slander</td>
<td>10, 6/10</td>
</tr>
<tr>
<td>ordinaries</td>
<td>and their officers will</td>
<td>10, 76/7</td>
</tr>
<tr>
<td>ordinaries</td>
<td>, of this order that</td>
<td>10, 70/27</td>
</tr>
<tr>
<td>ordinaries</td>
<td>yet greater power to</td>
<td>10, 119/28</td>
</tr>
<tr>
<td>ordinaries</td>
<td>in the punishment of</td>
<td>10, 167/20</td>
</tr>
<tr>
<td>ordinaries</td>
<td>be not so foolish</td>
<td>10, 131/36</td>
</tr>
<tr>
<td>ordinaries</td>
<td>forever to sue citations</td>
<td>10, 180/29</td>
</tr>
<tr>
<td>ordinaries</td>
<td>as of the judges</td>
<td>10, 138/10</td>
</tr>
<tr>
<td>ordinaries</td>
<td>, or other the spiritual</td>
<td>10, 194/26</td>
</tr>
<tr>
<td>ordinaries</td>
<td>afeard of their own</td>
<td>10, 75/24</td>
</tr>
<tr>
<td>ordinaries</td>
<td>had handled them charitably</td>
<td>10, 39/4</td>
</tr>
<tr>
<td>ordinaries</td>
<td>have done them but</td>
<td>10, 78/29</td>
</tr>
<tr>
<td>ordinaries</td>
<td>(as though they mishandled</td>
<td>10, 222/6</td>
</tr>
<tr>
<td>ordinaries</td>
<td>, and divers times found</td>
<td>10, 216/10</td>
</tr>
<tr>
<td>ordinaries</td>
<td>have power to arrest</td>
<td>10, 182/4</td>
</tr>
</tbody>
</table>

officers to assist the officers to assist the
ordinaries declare it unto their ordnaries declare it unto their
ordinaries imagined slander against the ordnaries imagined slander against the
ordinaries he handleth the spiritual ordnaries he handleth the spiritual
ordinaries' s falsely slandereth the ordnaries' s falsely slandereth the
ordinaries' the matter to the ordnaries' the matter to the
ordinaries' the matter to the ordnaries' the matter to the
ordinaries' the will of the ordnaries' the will of the
ordinaries' the will of the ordnaries' the will of the
ordinaries' -- what shall the ordinaries' -- what shall the
them that informeth the ordinaries' to go tell the
them that informeth the ordinaries' to go tell the
heresies indeed: if the ordinaries' of the king's
and discretion of the ordinaries' and discretion of the
word spoken by the ordinaries' word spoken by the
the will of the ordinaries' the will of the
the will of the ordinaries' proceed against him by
proceed against him by
manner wise as the ordinaries' manner wise as the
of such suspicion, the ordinaries' of such suspicion, the
him resort unto the ordinaries' him resort unto the
he not that the ordinaries' he not that the
the discretion of the ordinaries' the discretion of the
well voided that the ordinaries' well voided that the
words, so may the ordinaries' words, so may the
should secretly inform the ordinaries' should secretly inform the
will show unto the ordinaries' will show unto the
danger, that then the ordinaries' danger, that then the
be convenient that the ordinaries' be convenient that the
man will that the ordinaries' man will that the
himself thereof as his ordinaries' himself thereof as his
the discretion of the ordinaries' the discretion of the
treason and felony this ordinaries' treason and felony this
be good before an ordinaries' be good before an
And therefore will the ordinaries' And therefore will the
say, "Since that the ordinaries' say, "Since that the
to penance by the ordinaries' to penance by the
unto penance by the ordinaries' unto penance by the
and so doth the ordinaries' and so doth the
cruel dealing of the ordinaries' cruel dealing of the
need that ever the ordinaries' need that ever the
an account unto the ordinaries' an account unto the
into heresy as the ordinaries' into heresy as the
ordinary therein, and to put ordinaries therein, and to put
ordinaries to whom the ordinaries to whom the
ordinaries . And as wilily as ordinaries . And as wilily as
ordinaries with like words for ordinaries with like words for
ordinaries of cruel, wrongful handling ordinaries of cruel, wrongful handling
ordinaries' knowledge. For as for ordinaries' knowledge. For as for
ordinaries' hands, which else should ordinaries' hands, which else should
ordinary or be accused; and ordinary or be accused; and
ordinary or be accused; or ordinary or be accused; or
ordinary do then? Against this ordinary do then? Against this
ordinary of them, and so ordinary of them, and so
ordinary the tale and accuse ordinary the tale and accuse
ordinary justices, without any other ordinary justices, without any other
ordinary should then appoint him ordinary should then appoint him
ordinary -- was, as I ordinary -- was, as I
ordinary to him at large ordinary to him at large
ordinary , and yet be not ordinary , and yet be not
ordinary means openly, but let ordinary means openly, but let
ordinary should think convenient, upon ordinary should think convenient, upon
ordinary might also enjoin him ordinary might also enjoin him
ordinary , but go fetch witnesses ordinary , but go fetch witnesses
ordinary should send for him ordinary should send for him
ordinary , and be for his ordinary , and be for his
ordinary declareth him for discharged ordinary declareth him for discharged
ordinary do too. For in ordinary do too. For in
ordinary , and that he should ordinary , and that he should
ordinary that he heard any ordinary that he heard any
ordinary shall advise him to ordinary shall advise him to
ordinary send for him, not ordinary send for him, not
ordinary shall take him for ordinary shall take him for
ordinary shall by his discretion ordinary shall by his discretion
ordinary is not, I trust ordinary is not, I trust
ordinary law of indictments is ordinary law of indictments is
ordinary ; and would lay for ordinary ; and would lay for
ordinary , to some man so ordinary , to some man so
ordinary findeth the man not ordinary findeth the man not
ordinary , as a man suspected ordinary , as a man suspected
ordinary as a man suspect ordinary as a man suspect
ordinary too. Now may you ordinary too. Now may you
ordinary , and a mishandling of ordinary , and a mishandling of
ordinary hear any more word ordinary hear any more word
ordinary . And some others have ordinary . And some others have
ordinary "dare" not "proceed according ordinary "dare" not "proceed according
some place, that the ordinary should not put some 10, 115/7
to wit, that the ordinary should have recourse unto 10, 75/32
are in Christ's church ordinary ways to reform it 10, 215/15
he will. For the ordinary may not send for 10, 73/9
to the witnesses, the ordinary shall not suffer the 10, 93/11
cause to show their ordinary of them, that he 10, 85/6
back -- if the ordinary , for all that, receive 10, 118/20
their calling by the ordinary course of the law 10, 71/17
I can see, the ordinary to save the man's 10, 118/25
heresy should serve the ordinary nothing to the proceeding 10, 186/1
he again inform the ordinary thereof, and then it 10, 72/18
will be by the ordinary secretly reformed: then it 10, 72/25
the arbitrament of the ordinary put him to such 10, 112/23
think: there will the ordinary ; that is to wit 10, 114/31
would say before the ordinary cause him to abjure 10, 127/25
face of the king's ordinary , and swear too, that 10, 115/24
and by whom the ordinary court, sitting upon the 10, 151/10
I delivered unto his ordinary shall know who can 10, 99/12
plainly proved as the ordinary , and that with good 10, 140/35
Catholic faith, and the ordinary could not without God's 10, 71/25
the witnesses -- the ordinary misliketh the words also 10, 72/5
the thing in the ordinary should not yet, for 10, 74/6
himself, "Ex abundantia cordis ordinary's discretion to assign him 10, 116/2
Luther, and priest Pomerane, ordinary's os loquitur" ("The mouth speaketh 10, 82/34
perjured witness where he Otho the monk, and Friar 10, 200/17
sayings by no law ought not to accept him 10, 163/15
blessed apostles -- men ought to stand against him 10, 105/29
cause before, why he ought with reverence, and without 10, 215/13
cause before, why he ought so to be. For 10, 89/10
so seldom that it ought so to be. Very 10, 90/8
ought little to be pondered 10, 106/2
ought little to be pondered 10, 108/34
ought and must be in 10, 174/17
ought and must be in 10, 174/32
ought and must be in 10, 176/31
ought to be dismissed of 10, 60/23
ought to have done, and 10, 189/28
ought to have doubted more 10, 183/18
ought to be so well 10, 84/15
ought to the guiders 10, 20/15
ought no man to blame 10, 16/1
ought the rather to bear 10, 61/20
ought with reverence to be 10, 215/29
this good host of
  of such inquisitions as
    by some of their
      to God -- the
        saith, he may hap
to prove that provision
the first presumption is
gotten thereby a great
  paper, and lacked but
    see how sore I

himself hath likewise been
  wot well, so far
make them so far
Master More so far
  men, since I am
many such other men
this good man sore
  was Saint Polycarp farther
    as though I were
were in this point
afard it had been
  I was a little
I reckon myself sore
  I was so far
see well, was sore
  if he be not
now that he was
would be so far
left them out of
  my fault, by such
man by a light
to cover slyly that
his bounds; but of
be ashamed of the
  let him perceive his
in himself much more
  show also a great
shower by his own
readers, this man's much
  if so great an
to color this his
he bringeth forth his
  evil will or of
  ours       prayeth you for this
            are, of which manner
outrageous deeds in the dealing
  outward    act thereof, by which
  outward    to appear in the
over-favorable than ever this good
overborne    with the second. For
  overhand    on me in the
  overseeing  , and that many more
oversaw    myself therein, and what
overseen . For we be all
  overseen    as to be angry
overseen    -- to believe that
overseen    -- or else, if
overseen    likewise myself. He fareth
overseen    also, as I would
overseen    himself more, I trov
overseen    , which calleth Marcion the
overseen    and observed not the
overseen    , I need not greatly
overseen    in the printing. But
overseen    . For they stand not
overseen    . For all such things
overseen    as to take away
overseen    , which in the seventh
overseen    therein, that then he
overseen    then, and therefore he
overseen    as in this matter
  oversight and haste. And surely
  oversight    of frailty as may
  oversight    . But the cause why
  oversight    of his (for surely
  oversight    , unawares, he hath in
  oversight    . For then hath there
  oversight    and ignorance in another
  oversight    , and much more lack
  oversight    used upon my part
  oversight    , though sometimes of chance
  oversight    in finding of that
  oversight    fell into prelates and
  oversight    with, he telleth us
  oversight    , in contradiction used between
  oversight    . If he wrote them
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page, Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>oversights</td>
<td>as at a time</td>
<td>10, 40/ 25</td>
</tr>
<tr>
<td>oversights</td>
<td>between us. But all</td>
<td>10, 62/ 11</td>
</tr>
<tr>
<td>overt</td>
<td>and open actual deed</td>
<td>10, 69/ 28</td>
</tr>
<tr>
<td>overthrow</td>
<td>in the first, upon</td>
<td>10, 104/ 22</td>
</tr>
<tr>
<td>overthrow</td>
<td>. And therefore, now, the</td>
<td>10, 141/ 9</td>
</tr>
<tr>
<td>overturned</td>
<td>. For then had he</td>
<td>10, 173/ 15</td>
</tr>
<tr>
<td>overweighed</td>
<td>with greater presumptions to</td>
<td>10, 160/ 2</td>
</tr>
<tr>
<td>oweth</td>
<td>not the money, but</td>
<td>10, 113/ 2</td>
</tr>
<tr>
<td>owing</td>
<td>to him neither --</td>
<td>10, 52/ 33</td>
</tr>
<tr>
<td>owing</td>
<td>, of which sort there</td>
<td>10, 51/ 12</td>
</tr>
<tr>
<td>owing</td>
<td>to him thereof. For</td>
<td>10, 52/ 26</td>
</tr>
<tr>
<td>pacification</td>
<td>between the temporality and</td>
<td>10, 19/ 13</td>
</tr>
<tr>
<td>Pacifier</td>
<td>concerning witness -- every</td>
<td>10, 156/ 18</td>
</tr>
<tr>
<td>Pacifier</td>
<td>forth with a goodly</td>
<td>10, 189/ 17</td>
</tr>
<tr>
<td>Pacifier</td>
<td>brought unto a wise</td>
<td>10, 210/ 9</td>
</tr>
<tr>
<td>Pacifier</td>
<td>saith that all that</td>
<td>10, 156/ 4</td>
</tr>
<tr>
<td>Pacifier</td>
<td>, to cease and quench</td>
<td>10, 211/ 33</td>
</tr>
<tr>
<td>Pacifier</td>
<td>himself is (as his</td>
<td>10, 28/ 31</td>
</tr>
<tr>
<td>Pacifier</td>
<td>will now be so</td>
<td>10, 74/ 32</td>
</tr>
<tr>
<td>Pacifier</td>
<td>in his book of</td>
<td>10, 9/ 19</td>
</tr>
<tr>
<td>Pacifier</td>
<td>, and so by him</td>
<td>10, 3/ 8</td>
</tr>
<tr>
<td>Pacifier</td>
<td>full prudently devised. For</td>
<td>10, 12/ 17</td>
</tr>
<tr>
<td>Pacifier</td>
<td>saith there do, I</td>
<td>10, 111/ 20</td>
</tr>
<tr>
<td>Pacifier</td>
<td>saith they do, that</td>
<td>10, 200/ 22</td>
</tr>
<tr>
<td>Pacifier</td>
<td>not so favorable toward</td>
<td>10, 180/ 27</td>
</tr>
<tr>
<td>Pacifier</td>
<td>taketh it for so</td>
<td>10, 129/ 31</td>
</tr>
<tr>
<td>Pacifier</td>
<td>surmiseth have great desire</td>
<td>10, 179/ 20</td>
</tr>
<tr>
<td>Pacifier</td>
<td>desireth to have reformed</td>
<td>10, 15/ 20</td>
</tr>
<tr>
<td>Pacifier</td>
<td>declareth that he would</td>
<td>10, 172/ 9</td>
</tr>
<tr>
<td>Pacifier</td>
<td>doth for his, while</td>
<td>10, 22/ 32</td>
</tr>
<tr>
<td>Pacifier</td>
<td>did in his book</td>
<td>10, 27/ 7</td>
</tr>
<tr>
<td>Pacifier</td>
<td>convey them hither again</td>
<td>10, 3/ 17</td>
</tr>
<tr>
<td>Pacifier</td>
<td>perceiving that it will</td>
<td>10, 177/ 25</td>
</tr>
<tr>
<td>Pacifier</td>
<td>should, in lamenting of</td>
<td>10, 212/ 5</td>
</tr>
<tr>
<td>Pacifier</td>
<td>between a man and</td>
<td>10, 19/ 11</td>
</tr>
<tr>
<td>Pacifier</td>
<td>of division may be</td>
<td>10, 209/ 36</td>
</tr>
<tr>
<td>Pacifier</td>
<td>would tell me that</td>
<td>10, 132/ 5</td>
</tr>
<tr>
<td>Pacifier</td>
<td>aggrieveth (as much as)</td>
<td>10, 191/ 12</td>
</tr>
<tr>
<td>Pacifier</td>
<td>, no, nor none heretic</td>
<td>10, 4/ 14</td>
</tr>
<tr>
<td>Pacifier</td>
<td>make him not my</td>
<td>10, 23/ 26</td>
</tr>
<tr>
<td>Pacifier</td>
<td>calleth many now, that</td>
<td>10, 111/ 23</td>
</tr>
<tr>
<td>pacifier</td>
<td>to make peace with</td>
<td>10, 212/ 23</td>
</tr>
<tr>
<td>Pacifier</td>
<td>missaith the people, and</td>
<td>10, 18/ 32</td>
</tr>
</tbody>
</table>
those laws which this 
Pacifier in some places of 10, 215/ 5
part for this good 
Pacifier to have played himself 10, 180/ 13
by. Hath not this 
Pacifier here, good readers, with 10, 208/ 4
writ of conspiracy?This 
Pacifier will peradventure say that 10, 130/ 8
reader. For albeit the 
Pacifier hath in some places 10, 6/ 24
yet will peradventure this 
Pacifier say that sometime, in 10, 139/ 11
will con such a 
pacifier no thanks that will 10, 19/ 18
therefore while this good 
Pacifier there saith that all 10, 176/ 17
the matter that the 
Pacifier speketh in that place 10, 201/ 13
the answer of the 
Pacifier ended. And this was 10, 12/ 16
places I say "the 
Pacifier here doth this or 10, 131/ 25
how little purpose the 
Pacifier hath in this point 10, 180/ 23
I see, that this 
Pacifier should say thus: "By 10, 139/ 16
in heresy whom this 
Pacifier had persuaded to be 10, 178/ 16
no less than this 
Pacifier would fain walk in 10, 7/ 26
the person of the 
Pacifier himself. And where he 10, 9/ 29
words: Now, if this 
Pacifier say that yet here 10, 131/ 25
he readeth him the 
Pacifier's words written! Also, what 10, 11/ 34
telleth Salem that the 
Pacifier's answer shall be written 10, 11/ 25
in their communication the 
Pacifier's words shall begin and 10, 11/ 31
desirous to see the 
Pacifier's answer -- Bizance answereth 10, 11/ 11
Bizance to Salem the 
Pacifier's answer, while he maketh 10, 12/ 2
mean season, by this 
Pacifier's good device, heretics may 10, 182/ 23
making answer to the 
Pacifier's Dialogue, considering his faint 10, 3/ 31
had been still the 
Pacifier's words against mine Apology 10, 12/ 23
other side, against the 
Pacifier's book, that since this 10, 21/ 25
him, under pretext of 
Pacifier's division, set forth and 10, 212/ 15
them, and their debts 
pacifying paid them, were able and 10, 51/ 13
be first to be 
paid , and satisfaction of wrongs 10, 49/ 32
and turneth over the 
paid even by and by 10, 76/ 3
bring them in upon 
pain of accusing -- and 10, 168/ 19
he shall abide great 
pain in purgatory for his 10, 80/ 15
keep them close upon 
pain of excommunication, for disclosing 10, 109/ 28
good readers, without any 
pain of seeking, have all 10, 7/ 24
not ten fires be 
pain enough for him that 10, 54/ 23
take most labor and 
pain be but hypocrites for 10, 212/ 8
offender have no more 
pain than the less hath 10, 218/ 31
offender hath no more 
pain than the less deserveth 10, 219/ 5
take the labor and 
pain , for perceiving of the 10, 88/ 19
the fear of perpetual 
pain in hell, taketh very 10, 80/ 17
but after all his 
pain taken in the answering 10, 38/ 6
put no friend to 
pain to make them answer 10, 225/ 4
well liefer abide the 
pain to be thrice acquitted 10, 122/ 22
Debellation of Salem and Bizance: Concordance of Major Terms

place I took the pain for him to amend 10, 200/ 35

painful death, though we say 10, 48/ 13

pains of forfeitures for them 10, 144/ 13

pains set upon the concealers 10, 144/ 18

pains also set upon the 10, 143/ 32

pan's bottom a reason that 10, 60/ 31

panels be not yet called 10, 137/ 34

paper , and lacked but overlooking 10, 5/ 28

paper leaf. But now let 10, 129/ 23

paper cost, and the printing 10, 110/ 6

paper , written near together and 10, 4/ 30

paper . But I will say 10, 70/ 27

par . "Licet," whereby it is 10, 146/ 9

par "Licet" was made, the 10, 159/ 4

paragraph laid over great a 10, 161/ 1

paragraph say that if there 10, 163/ 15

paragraph "Excommunicamus" afterward in the 10, 114/ 7

paragraph "Licet" was made. And 10, 159/ 2

paragraph meant, to put into 10, 159/ 20

paragraph "Excom." be rehearsed part 10, 114/ 14

pardie ) to make all thing 10, 213/ 27

pardie this man deviseth it 10, 98/ 15

pardie , though he fear causeless 10, 94/ 8

pardie , that be his detection 10, 92/ 32

pardie , lo, look into their 10, 83/ 23

pardie , this man seeth well 10, 211/ 27

pardie , calleth heretics so, and 10, 30/ 3

pardie , very well that in 10, 143/ 21

pardie , to let the loser 10, 197/ 6

pardie , proved them unlike. He 10, 123/ 2

pardie , though they were fewer 10, 47/ 24

pardon me though I believe 10, 195/ 36

pardon ) of the most noble 10, 52/ 14

pardons , and to go upon 10, 49/ 27

paring of an apple. Howbeit 10, 75/ 22

parish whispering with her pewfellow 10, 46/ 13

parish would not suffer him 10, 196/ 12

parishioner by force - I 10, 196/ 10

parishioner would let him have 10, 196/ 4

parishioner bear the loss, but 10, 196/ 13

parishioner may soon stop the 10, 196/ 26

Parliament hath made already a 10, 187/ 5

Parliament had none authority to 10, 192/ 33

Thomas More Studies 9.2 (2014)
the judges, or the Parliamentary such another book would 10, 68/ 7
though that in the Parliamentary be spiritual men also 10, 87/ 1
it was enacted by Parliamentary that ordinaries might arrest 10, 168/ 30
over that, by plain Parliamentary laws and orders made 10, 217/ 29
it was provided by Parliamentary of great policy, for 10, 119/ 26
making of acts of Parliamentary . If those prelates that 10, 55/ 34
of heresies, some by Parliamentary in this realm, some 10, 15/ 23
for his act of Parliamentary that he speaketh of 10, 32/ 8
we may put the Parliamentary in mind to make 10, 187/ 2
therein, what could the Parliamentary farther add unto it 10, 187/ 9
his Council, and his Parliamentary , to look upon this 10, 182/ 28
realm ratified specially by Parliamentary (and that upon a 10, 229/ 30
the high court of Parliamentary itself -- which were 10, 67/ 31
in the plain, open Parliamentary -- that would not 10, 56/ 11
statute, or if some parson would with good will 10, 195/ 21
than I suppose the parson will put in peril 10, 196/ 25
compulsion. Now, if the parson would take it of 10, 196/ 10
-- neither should the parson enjoy the profit nor 10, 196/ 13
shall see whether the parson sue for such tithes 10, 196/ 28
believe that upon the parson's bare word, for allegation 10, 196/ 3
that many of the parsons have in the time 10, 196/ 19
answereth with untruth, some part he answereth a great 10, 129/ 17
not half, a fourth part yet, or a fifth 10, 220/ 4
leastwise far the most part ) do solicit and labor 10, 49/ 37
treaty, and would fain part the stake and divide 10, 62/ 10
sort of griefs, some part very trifes, and some 10, 192/ 24
Division made, and some part very foolish, and some 10, 192/ 25
to have the tenth part for tithe, and the 10, 206/ 11
for, but for my part very strong. And so 10, 125/ 4
he to the other part , and saith: And if 10, 149/ 26
proper reason for his part , and myself another for 10, 113/ 7
the said treatise and part in this answer, but 10, 211/ 2
be far the fewer part , and not, as this 10, 51/ 32
not assent, for my part , to put away the 10, 97/ 35
for that the more part of them be such 10, 193/ 19
it were in some part of my book though 10, 169/ 32
then it maketh my part more plain; but on 10, 120/ 4
his book were in part the very cause that 10, 21/ 9
full feebly. The Second Part The Fifteenth Chapter His 10, 86/ 1
blame him for any part of this charitable motion 10, 50/ 36
and to the most part , and the chief part 10, 65/ 31
than half, and some part never a deal. If 10, 129/ 18
therein, but leave some part of their duties toward 10, 44/ 14
<table>
<thead>
<tr>
<th>part</th>
<th>of their duty, and</th>
<th>10, 45/35</th>
</tr>
</thead>
<tbody>
<tr>
<td>part</td>
<td>and their duty in</td>
<td>10, 77/35</td>
</tr>
<tr>
<td>part</td>
<td>with the first point</td>
<td>10, 120/6</td>
</tr>
<tr>
<td>part</td>
<td>at all. For two</td>
<td>10, 220/5</td>
</tr>
<tr>
<td>part</td>
<td>of every good man</td>
<td>10, 23/13</td>
</tr>
<tr>
<td>part</td>
<td>for this good Pacifier</td>
<td>10, 180/13</td>
</tr>
<tr>
<td>part</td>
<td>, than there hath been</td>
<td>10, 27/22</td>
</tr>
<tr>
<td>part</td>
<td>, since he hath so</td>
<td>10, 104/21</td>
</tr>
<tr>
<td>part</td>
<td>. And this himself seeth</td>
<td>10, 214/20</td>
</tr>
<tr>
<td>part</td>
<td>remedied before his book</td>
<td>10, 192/24</td>
</tr>
<tr>
<td>part</td>
<td>, for all his &quot;some&quot;</td>
<td>10, 192/25</td>
</tr>
<tr>
<td>part</td>
<td>he is. I shall</td>
<td>10, 89/2</td>
</tr>
<tr>
<td>part</td>
<td>be recited in the</td>
<td>10, 211/2</td>
</tr>
<tr>
<td>part</td>
<td>, nothing), now is he</td>
<td>10, 65/31</td>
</tr>
<tr>
<td>part</td>
<td>-- that is to</td>
<td>10, 172/23</td>
</tr>
<tr>
<td>part</td>
<td>-- that is to</td>
<td>10, 172/25</td>
</tr>
<tr>
<td>part</td>
<td>. For if it be</td>
<td>10, 19/16</td>
</tr>
<tr>
<td>part</td>
<td>, while I labor to</td>
<td>10, 22/30</td>
</tr>
<tr>
<td>part</td>
<td>to be laid from</td>
<td>10, 10/6</td>
</tr>
<tr>
<td>part</td>
<td>at the least. For</td>
<td>10, 220/4</td>
</tr>
<tr>
<td>part</td>
<td>; and at length, peradventure</td>
<td>10, 140/33</td>
</tr>
<tr>
<td>part</td>
<td>any laws made already</td>
<td>10, 32/4</td>
</tr>
<tr>
<td>part</td>
<td>, as this man taketh</td>
<td>10, 198/8</td>
</tr>
<tr>
<td>part</td>
<td>all the matter hangeth</td>
<td>10, 104/23</td>
</tr>
<tr>
<td>part</td>
<td>of the matter hangeth</td>
<td>10, 140/12</td>
</tr>
<tr>
<td>part</td>
<td>-- I might well</td>
<td>10, 203/23</td>
</tr>
<tr>
<td>part</td>
<td>, he much misliketh in</td>
<td>10, 24/1</td>
</tr>
<tr>
<td>part</td>
<td>and the &quot;multitude.&quot; And</td>
<td>10, 51/33</td>
</tr>
<tr>
<td>part</td>
<td>make you now good</td>
<td>10, 104/24</td>
</tr>
<tr>
<td>part</td>
<td>not only of spiritual</td>
<td>10, 45/2</td>
</tr>
<tr>
<td>part</td>
<td>in every part of</td>
<td>10, 135/34</td>
</tr>
<tr>
<td>part</td>
<td>of a penny though</td>
<td>10, 47/27</td>
</tr>
<tr>
<td>part</td>
<td>of the people both</td>
<td>10, 44/25</td>
</tr>
<tr>
<td>part</td>
<td>when I pray God</td>
<td>10, 22/24</td>
</tr>
<tr>
<td>part</td>
<td>used a pretty craft</td>
<td>10, 6/26</td>
</tr>
<tr>
<td>part</td>
<td>of my purpose. For</td>
<td>10, 17/20</td>
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<tr>
<td>part</td>
<td>of the realm for</td>
<td>10, 17/8</td>
</tr>
<tr>
<td>part</td>
<td>of the realm; and</td>
<td>10, 135/35</td>
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<tr>
<td>part</td>
<td>of this realm, and</td>
<td>10, 179/24</td>
</tr>
<tr>
<td>part</td>
<td>, but a request indifferent</td>
<td>10, 88/13</td>
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<tr>
<td>part</td>
<td>is to see that</td>
<td>10, 81/14</td>
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<tr>
<td>part</td>
<td>, said in such things</td>
<td>10, 45/25</td>
</tr>
<tr>
<td>part</td>
<td>of their temporal business</td>
<td>10, 32/6</td>
</tr>
</tbody>
</table>
as good for their part than be the most a manner, the most teach the judges their oversight used upon my plate and the most the same for his were yet the more clear. Concerning the second thereby without offense. This that, in the selvesame it sufficeth any one paragraph "Excom." be rehearsed well in his second once, but the more lie unawares is the so well that some First he rehearseth a out, for the more and dissembled that first that unto the second no better upon my is far the most may, if they be they be false and if the judge be if the judge be if the judge be if he would be saith here) may be, no judge to be to be false and the judge may be feareth he so sore shall not require therein that he calleth here "bills and complaints of further: that priests make "is naturally before its people, but that some will not touch everything "God. And though the part as the temporality for part of these that this part of altogether that in part, go tell the people part -- thus the good part of all their movables part -- though there were part alive. And therefore, if part, thus, lo, this man part how properly this good part wherein I touch the part to be true. Let part of the very words part that there were harm part for the while remaining part of a wise man part he answereth with untruth part of my words written part, both my words and part of my words because part of these words of part, nor no worse upon part of the year in partial, do like harm in partial. And when he presumeth partial, such tokens may be partial, such tokens may sooner partial, such tokens may be partial, then he may abuse partial? What laws may there partial? And therefore not only partial, but I say that partial? And ever shall be partial, and "the witness may partiality in a judge? If partially for my part, but particular confederacies" so childish that particular persons, by good examination particular confederacies" to "maintain" obits particular exceptions. And then if particular persons -- whereof some particularly," but take another order parties afterward may amend and
| Term       | Meaning                                              | Page 10,15/14 | 10,144/4 | 10,228/3 | 10,86/29 | 10,231/7 | 10,157/1 | 10,146/23 | 10,15/1 | 10,143/37 | 10,196/34 | 10,78/27 | 10,149/30 | 10,189/28 | 10,147/12 | 10,155/31 | 10,108/14 | 10,179/33 | 10,67/6 | 10,221/16 | 10,45/17 | 10,108/14 | 10,45/10 | 10,86/15 | 10,20/11 | 10,7/16 | 10,106/11 | 10,163/4 | 10,92/34 | 10,93/30 | 10,102/10 | 10,165/22 | 10,197/22 | 10,99/31 | 10,130/19 | 10,93/11 | 10,95/31 | 10,150/29 | 10,150/35 | 10,144/11 |
|------------|------------------------------------------------------|---------------|----------|----------|----------|----------|----------|----------|----------|----------|-----------|----------|----------|-----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|----------|
| more odious, and both parties more infamous among such parties to answer, and send parties to agree, and each parties . The one he maketh parties are passed into purgatory parties do allege it; but parties to the same offense parties as the spirituality and parties that made the riot parties , so that the specialties parties themselves and their friends parties ; for of those witnesses partly move that I ought partners to the doing. Which partners to the doing. Which parts , nineteen parts and a parts be sore ashamed to parts of his book as parts in his book of parts thus he concludeth the parts and a half were parts , by which he weeneth parts shall find here causes parts equally, here (in the parts of their primer. And parts , and with the bare party that is accused than party and become an open party and become an open party against him as his party . And so, as the party , though he be of party and openly become their party to be bound, with party draw both by one party that is complained on party , this man's credence is party by some demeanor of party that is detected to party that is detected is party whom he did clear party whom he did before party ? If this good man
cannot see, if the
their oath that the
their oath that the
no attainder to the
would say that the
would say that the
complaineth of: that the
all that, that the
party, and yet the
own), shall, then, the
if he bear the
the riot and the
should serve the one
his process against the
the arrest of the
the arresting of the
accuser offering himself as
heresy make himself a
own offer for a
to make himself a
should but make either
open accuser of the
persons disclosed unto the
ensueth thereupon! The other
that the judge were
either of the one
the one were made
not showed to the
witnesses testify against the
them, without making the
unto them. The other
-- and also, the
where to let the
bound to help the
the judge, in the
and depose in the
the matter in the
also not without the
me, I let them
hath already. I let
chapters, which I will
there many such mischiefs
in heresy should not

party accused be guiltless indeed 10, 163 / 17
party were not guilty; and 10, 150 / 3
party were not guilty; and 10, 151 / 18
party, but that he may 10, 133 / 5
party were guilty: I cannot 10, 150 / 4
party were guilty: I cannot 10, 151 / 20
party detected should in such 10, 96 / 7
party so falleth in trouble 10, 130 / 27
party not guilty indeed: I 10, 161 / 8
party that is indicted be 10, 130 / 5
party displeasure: this is very 10, 131 / 29
party upon whom it was 10, 143 / 38
party in the law though 10, 37 / 18
party afresh, without laying that 10, 186 / 3
party or the leaving of 10, 181 / 13
party or the leaving of 10, 182 / 12
party, the suspect may be 10, 89 / 31
party by way of open 10, 143 / 19
party and an open accuser 10, 91 / 26
party and an open accuser 10, 92 / 22
party to the other more 10, 15 / 13
party, nor dare, peradventure, for 10, 103 / 10
party . Lo, good readers, the 10, 97 / 5
party hath, he saith, much 10, 197 / 31
party to the same offense 10, 161 / 8
party or of the other 10, 15 / 10
party, then were the proof 10, 99 / 35
party . And for the more 10, 109 / 25
party , and yet the party 10, 161 / 7
party privy who told him 10, 125 / 34
party he maketh us of 10, 86 / 32
party upon their verdict shall 10, 133 / 2
party know the witnesses were 10, 106 / 16
party to his writ of 10, 131 / 4
party's own presence; and if 10, 93 / 20
party's own presence as a 10, 91 / 28
party's presence. For if the 10, 125 / 29
party's will, and rather of 10, 196 / 8
pass , all four. After those 10, 23 / 32
pass his cold and unsavory 10, 42 / 34
pass over untouched, both for 10, 193 / 18
pass by, and by indictment 10, 135 / 35
pass unpunished, as fast as 10, 182 / 26
place, and make him
as Master More doth
as Master More doth
see that the punishment
therefore let that piece
passions, then might there
that are done should
that are done should
likely to come to
else. But now letting
at length come to
let his new devices
sure they must needs
displeasure let them after
and let the other
can before his judgment
he leteth that here
of both parties are
side willingly he greatly
not be so lightly
not be so lightly
touched) I would have
giving of their verdict
More answereth not, but
prince, too, of a
one that hath a
lightness, and of a
even suddenly upon a
deed but of a
advisement. As for his
lightness, or of a
lightness, or of a
all but of a
none unthrifts upon a
tell you what manner
the psalms of the
merits of Christ's bitter
obstinate deadly passions, but
Now, as touching his
meant not obstinate deadly
lightness and of evil
yet even in those
by lightness and by
pass over his fault for
pass it over. For it
pass it over. For it
pass not the gravity of
pass by, and here make
pass by much lewdness and
pass unpunished, and more like
pass unpunished, and more like
pass, as I said, that
pass all the special points
pass, the thing that I
pass and let the old
pass unpunished, because their privy
pass unpunished -- they would
pass . . . -- for this his
pass . . But yet those old
pass by, as though he
passed into purgatory, and there
passed his bounds; but of
passed over as Master More
passed over as Master More
passed over and not once
passed against their own conscience
passeth it over, as a
passion and of a frailty
passion of adultery and yet
passion of frailty, and yet
passion of anger, for lack
passion of frailty, for lack
passion of ignorance, he may
passion . And because I answered
passion growing of ignorance, or
passion of ignorance or frailty
passion of lechery or frailty
passion ) that for the sore
Passion , too, if they find
Passion , may both with our
passions of ignorance and of
passions for frailty and for
passions, but passions of ignorance
passions : herein he showeth that
passions , too, though the further
passions , then might there pass

10, 214/ 30
10, 186/ 17
10, 188/ 21
10, 81/ 14
10, 167/ 6
10, 68/ 21
10, 147/ 10
10, 155/ 29
10, 101/ 32
10, 225/ 11
10, 104/ 15
10, 99/ 1
10, 164/ 33
10, 71/ 26
10, 50/ 14
10, 107/ 36
10, 147/ 24
10, 231/ 7
10, 19/ 27
10, 186/ 16
10, 188/ 20
10, 155/ 15
10, 155/ 4
10, 186/ 11
10, 69/ 25
10, 68/ 29
10, 69/ 23
10, 69/ 5
10, 69/ 9
10, 68/ 33
10, 68/ 19
10, 79/ 7
10, 83/ 28
10, 69/ 6
10, 83/ 3
10, 7/ 14
10, 231/ 9
10, 68/ 31
10, 69/ 3
10, 68/ 31
10, 68/ 23
10, 69/ 13
10, 68/ 21
in some other times
years or thirty last
in some late years
thereof, and it already
been said in times
those faults were already
and some years already
it be well nigh
the Church in times
Easter and Michaelmas last
where he spendeth a
true. And therefore this
known as Master Henry
-- as chastity, liberality,
God, as chastity, liberality,
is to wit, the
their deputies, and the
of Antioch and the
of Constantinople and the
also the four great
good counsel that Saint
were possible; as Saint
I mean, that Saint
now hold whom Saint
and corrupteth, as Saint
no railers; except Saint
in, by which Saint
them. For, as Saint
ween verily that Saint
judge, and that Saint
glad of such another
that the one shall
that have, then to
and that they which
there is enough to
things rather than to
to make restitution and
but of him that
delivered; and yet he
is to wit, into
the justices of the
find sureties for the
all the justices of
past , and therefore is this 10, 74/29
past , except only Lincoln and 10, 170/5
past -- how may this 10, 27/23
past ?This man speaketh here 10, 112/27
past that in such case 10, 181/17
past before, and that none 10, 54/32
past hath been, the name 10, 25/4
past remedy. And therefore now 10, 109/37
past have done what they 10, 168/24
past (this present year of 10, 3/5
patch in the end about 10, 166/37
patch of this Pacifier concerning 10, 156/18
Patenson .This Cliff had been 10, 16/6
patience , soberness, temperance, cunning, and 10, 174/25
patience , soberness, temperance, cunning, and 10, 175/26
patriarch of Antioch and the 10, 144/31
patriarch of Constantinople and the 10, 144/33
patriarch of Alexandria by their 10, 144/32
patriarch of Jerusalem in their 10, 144/33
patriarchs ; that is to wit 10, 144/31
Paul gave in another matter 10, 85/10
Paul putteth the case that 10, 204/31
Paul , pardie, calleth heretics so 10, 30/3
Paul calleth heretics (I dare 10, 39/15
Paul also saith, "like a 10, 71/15
Paul were a railer when 10, 24/13
Paul forbiddeth and saith, "Nolite 10, 55/9
Paul speaketh of such heresies 10, 71/9
Paul himself, at the time 10, 54/17
Paul saith also, "Who art 10, 54/7
pavise , saying that they be 10, 132/12
pay no fine -- no 10, 123/17
pay the debts and recompense 10, 51/5
pay them not be accursed 10, 197/2
pay them with; no more 10, 50/31
pay their debts or make 10, 50/1
pay debts, and relieve extreme 10, 50/12
payeth his debt and recompenseth 10, 51/8
payeth his fees ere he 10, 121/16
paying of debts and recompensing 10, 51/3
peace be excommunicated," and "all 10, 184/34
peace upon the bare oath 10, 228/33
peace accursed, I dare be 10, 186/6
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition and Context</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>peace</td>
<td>, if he fear himself</td>
<td>10, 98</td>
</tr>
<tr>
<td>peace</td>
<td>should not, for such</td>
<td>10, 74</td>
</tr>
<tr>
<td>peace</td>
<td>, which else, for much</td>
<td>10, 126</td>
</tr>
<tr>
<td>peace</td>
<td>, every man for their</td>
<td>10, 135</td>
</tr>
<tr>
<td>peace</td>
<td>be accursed for inquiring</td>
<td>10, 188</td>
</tr>
<tr>
<td>peace</td>
<td>do, if he were</td>
<td>10, 164</td>
</tr>
<tr>
<td>peace</td>
<td>long. Were it not</td>
<td>10, 74</td>
</tr>
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<td>peace</td>
<td>if they list, or</td>
<td>10, 91</td>
</tr>
<tr>
<td>peace</td>
<td>, and needeth not to</td>
<td>10, 95</td>
</tr>
<tr>
<td>peace</td>
<td>, every session of jail</td>
<td>10, 139</td>
</tr>
<tr>
<td>peace</td>
<td>with, and put away</td>
<td>10, 212</td>
</tr>
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<td>peace</td>
<td>and all the juries</td>
<td>10, 65</td>
</tr>
<tr>
<td>peace</td>
<td>, both for themselves and</td>
<td>10, 229</td>
</tr>
<tr>
<td>peace</td>
<td>too; and then, by</td>
<td>10, 170</td>
</tr>
<tr>
<td>peace</td>
<td>were accursed thereby, as</td>
<td>10, 188</td>
</tr>
<tr>
<td>peace</td>
<td>, he shall with his</td>
<td>10, 74</td>
</tr>
<tr>
<td>peace</td>
<td>, men of worship in</td>
<td>10, 151</td>
</tr>
<tr>
<td>peace</td>
<td>, I would yet, when</td>
<td>10, 98</td>
</tr>
<tr>
<td>peaceable</td>
<td>as to devise such</td>
<td>10, 74</td>
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<tr>
<td>peaceable</td>
<td>folk that fain would</td>
<td>10, 74</td>
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<td>peaceable</td>
<td>order (if it were)</td>
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<td>peaceable</td>
<td>folk in the county</td>
<td>10, 125</td>
</tr>
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<td>peculiar</td>
<td>to the laws of</td>
<td>10, 79</td>
</tr>
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<td>pen</td>
<td>ere I be aware</td>
<td>10, 46</td>
</tr>
<tr>
<td>penal</td>
<td>law such that none</td>
<td>10, 229</td>
</tr>
<tr>
<td>penance</td>
<td>of such a man</td>
<td>10, 122</td>
</tr>
<tr>
<td>penance</td>
<td>he hath but right</td>
<td>10, 127</td>
</tr>
<tr>
<td>penance</td>
<td>, if the fellow be</td>
<td>10, 74</td>
</tr>
<tr>
<td>penance</td>
<td>also if he fail</td>
<td>10, 111</td>
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<tr>
<td>penance</td>
<td>, too, if he be</td>
<td>10, 111</td>
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<tr>
<td>penance</td>
<td>for bringing himself thereinto</td>
<td>10, 112</td>
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<tr>
<td>penance</td>
<td>.&quot; Truly this is a</td>
<td>10, 111</td>
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<td>penance</td>
<td>for that manner of</td>
<td>10, 111</td>
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<tr>
<td>penance</td>
<td>for that manner of</td>
<td>10, 121</td>
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<tr>
<td>penance</td>
<td>neither. But, now, if</td>
<td>10, 127</td>
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<tr>
<td>penance</td>
<td>at all. Now, concerning</td>
<td>10, 127</td>
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<tr>
<td>penance</td>
<td>for his offenses; wherefore</td>
<td>10, 127</td>
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<tr>
<td>penance</td>
<td>to the one as</td>
<td>10, 121</td>
</tr>
<tr>
<td>penance</td>
<td>by the ordinary, as</td>
<td>10, 127</td>
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<tr>
<td>penance</td>
<td>by the ordinary as</td>
<td>10, 127</td>
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<tr>
<td>penance</td>
<td>after the weight or</td>
<td>10, 219</td>
</tr>
<tr>
<td>penance</td>
<td>; but what were convenient</td>
<td>10, 72</td>
</tr>
<tr>
<td>penitent</td>
<td>. But yet surely when</td>
<td>10, 118</td>
</tr>
</tbody>
</table>
his part of a
bring in here one
thick and threefold the
over grievous to the
bring in among the
God's immediate ordinance the
and virtue of the
since the keeping of administered -- or the
much part of the
deadly, rather leave the
laws abroad among the
not so as the
it be as the
into four sorts of
or teach the common
that they would the
put abroad among the
do in which the
caused yet many mischievous
make," or whereupon "the
themselves-ward, else to the
ask account of his
-- then may the
do good to the
solicit and labor lay
corrections to rule the
and praise among the
wit, the mishandling the
if there were much
the judges mishandle the
tales told unto the
conserve among all the
or else the common
such others as the
hath commonly much more
and to "induce the
would preach heresy, the
be) faithful, true Christian
therefore shall the common
manner was such the
many persons, which much
the change give the

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Line(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>penny</td>
<td>though they did every</td>
<td>10, 47/ 27</td>
</tr>
<tr>
<td>penny</td>
<td>more into this good</td>
<td>10, 139/ 7</td>
</tr>
<tr>
<td>pens</td>
<td>went to work, and</td>
<td>10, 4/ 24</td>
</tr>
<tr>
<td>people</td>
<td>to bear -- then</td>
<td>10, 215/ 31</td>
</tr>
<tr>
<td>people</td>
<td>any hatred against the</td>
<td>10, 63/ 31</td>
</tr>
<tr>
<td>people</td>
<td>should accept all together</td>
<td>10, 203/ 30</td>
</tr>
<tr>
<td>people</td>
<td>fadeth also and vanisheth</td>
<td>10, 20/ 22</td>
</tr>
<tr>
<td>people</td>
<td>from heresies and putting</td>
<td>10, 23/ 20</td>
</tr>
<tr>
<td>people</td>
<td>not diligently and plainly</td>
<td>10, 42/ 15</td>
</tr>
<tr>
<td>people</td>
<td>both spiritual and temporal</td>
<td>10, 44/ 25</td>
</tr>
<tr>
<td>people</td>
<td>in doubt, and in</td>
<td>10, 80/ 35</td>
</tr>
<tr>
<td>people</td>
<td>in writing, and without</td>
<td>10, 193/ 37</td>
</tr>
<tr>
<td>people</td>
<td>say: then are the</td>
<td>10, 45/ 18</td>
</tr>
<tr>
<td>people</td>
<td>say: then are spiritual</td>
<td>10, 45/ 21</td>
</tr>
<tr>
<td>people</td>
<td>; wherein, forasmuch as he</td>
<td>10, 23/ 31</td>
</tr>
<tr>
<td>people</td>
<td>so exactly as to</td>
<td>10, 80/ 32</td>
</tr>
<tr>
<td>people</td>
<td>should not believe them</td>
<td>10, 202/ 13</td>
</tr>
<tr>
<td>people</td>
<td>a slanderous book of</td>
<td>10, 193/ 7</td>
</tr>
<tr>
<td>people</td>
<td>are now bound to</td>
<td>10, 214/ 14</td>
</tr>
<tr>
<td>people</td>
<td>to be brought to</td>
<td>10, 136/ 5</td>
</tr>
<tr>
<td>people</td>
<td>have just cause to</td>
<td>10, 192/ 34</td>
</tr>
<tr>
<td>people</td>
<td>there should come none</td>
<td>10, 134/ 18</td>
</tr>
<tr>
<td>people</td>
<td>that were committed unto</td>
<td>10, 176/ 1</td>
</tr>
<tr>
<td>people</td>
<td>grudge and complain lawfully</td>
<td>10, 215/ 32</td>
</tr>
<tr>
<td>people</td>
<td>, but by confederacies with</td>
<td>10, 66/ 34</td>
</tr>
<tr>
<td>people</td>
<td>&quot; . . . -- who could write</td>
<td>10, 49/ 37</td>
</tr>
<tr>
<td>people</td>
<td>to the contrary manner</td>
<td>10, 66/ 28</td>
</tr>
<tr>
<td>people</td>
<td>. Also, if defaults should</td>
<td>10, 212/ 10</td>
</tr>
<tr>
<td>people</td>
<td>to their destruction upon</td>
<td>10, 17/ 4</td>
</tr>
<tr>
<td>people</td>
<td>that so did, it</td>
<td>10, 59/ 9</td>
</tr>
<tr>
<td>people</td>
<td>sore and do much</td>
<td>10, 171/ 2</td>
</tr>
<tr>
<td>people</td>
<td>, and given every man</td>
<td>10, 81/ 22</td>
</tr>
<tr>
<td>people</td>
<td>save those few that</td>
<td>10, 23/ 18</td>
</tr>
<tr>
<td>people</td>
<td>. Now as for the</td>
<td>10, 77/ 31</td>
</tr>
<tr>
<td>people</td>
<td>of their free agreement</td>
<td>10, 217/ 10</td>
</tr>
<tr>
<td>people</td>
<td>present to gaze upon</td>
<td>10, 124/ 4</td>
</tr>
<tr>
<td>people</td>
<td>&quot; -- &quot;to give money</td>
<td>10, 49/ 26</td>
</tr>
<tr>
<td>people</td>
<td>were by God's ordinance</td>
<td>10, 204/ 23</td>
</tr>
<tr>
<td>people</td>
<td>. Look, therefore, good readers</td>
<td>10, 87/ 18</td>
</tr>
<tr>
<td>people</td>
<td>take none harm though</td>
<td>10, 81/ 15</td>
</tr>
<tr>
<td>people</td>
<td>took much harm thereby</td>
<td>10, 115/ 27</td>
</tr>
<tr>
<td>people</td>
<td>judge to have been</td>
<td>10, 65/ 21</td>
</tr>
<tr>
<td>people</td>
<td>occasion to have the</td>
<td>10, 194/ 1</td>
</tr>
</tbody>
</table>
some such as the
people never had heard of
10, 212/ 19

tell and teach the
people , first by his book
10, 82/ 26
and obloquy of the
people , and peradventure in peril
10, 46/ 29
but all in the
people alone, and in themselves
10, 200/ 3
out that same "much
people " that take it so
10, 59/ 8
them, and make the
people ween that it were
10, 68/ 16
and agreement of the
people be the laws of
10, 217/ 8
and obloquy of the
people with like lies of
10, 192/ 6
considered by the whole
people in every man's reason
10, 37/ 15
great rumor among the
people " that spiritual men punish
10, 176/ 22
people be much more reasonable
10, 18/ 33
be tempered as the
people should have occasion always
10, 115/ 22
many of the common
people , but also of the
10, 26/ 10
man of the common
people , but also of the
10, 28/ 7
but by himself the
people never heard of --
10, 210/ 8
an opinion among the
people that the ordinaries and
10, 76/ 6
the worst sort of
people before all others, except
10, 29/ 23
so long will the
people grudge and peradventure the
10, 76/ 10
a thing to the
people much more perilous than
10, 82/ 10
or confirming of the
people can be proved in
10, 217/ 21
again that if "the
people ," as he putteth for
10, 45/ 25
more profit unto the
people to think rather the
10, 81/ 12
the grief of the
people were also reformed, and
10, 189/ 26
good mind of the
people , and yet saith also
10, 206/ 9
saith it so) much
people judged the same. And
10, 58/ 12
that second sort of
people whom I say, in
10, 59/ 29
the residue of the
people . I cannot see, therefore
10, 217/ 19
word spoken among the
people is reckoned so to
10, 48/ 4
it "reported that much
people take it so" --
10, 58/ 30
shall "find" that "much
people " take it so --
10, 59/ 1
though that sort of
people were never so much
10, 59/ 15
common assent of the
people , but that some particular
10, 217/ 12
And therefore, since the
people that so speaketh meaneth
10, 48/ 5
hath said that the
people say that spiritual men
10, 45/ 13
in obloquy of the
people all the spiritual judges
10, 170/ 16
alone, but the whole
people too, in such manner
10, 24/ 22
be had among the
people as folk suspect of
10, 23/ 12
and plainly instruct the
people . All this tale, as
10, 43/ 18
be such as the
people never neither talked of
10, 209/ 38
bound to help the
people out of that judgment
10, 45/ 19
part, go tell the
people without necessity that though
10, 69/ 32
thing profitable for the
people , to know that though
10, 79/ 6
writing abroad among the
people against them, that would
10, 193/ 28
intolerable default in the
the Pacifier missaith the
only any of the
many persons, which much
many persons, which much
many persons, which much
thereby mishandle the king's
they would that the
would look that the
so great that the
wrongful handling of the
punished many, which much
hath given them, the
them of God, the
punished many, which much
and slander of the
obloquy and make the
corrections to rule the
other side, if the
but confederacies against the
but all among the
crime, by which lawless
only another sort of
the person, and the
those heresies that the
of God, that the
from God that the
things like), that the
of God that the
from God that the
as for the common
if there were much
kill, also, much innocent
as in procuring the
this tale unto the
generally by all the
therein as the common
corrections to rule the
and virtue of the
and virtue of the
in hatred among the
in obloquy of the
should have many mischievous
people," for misjudging the clergy
people, and that the people
people, but also the greatest
people, have judged them to
people, have judged them to
people, have judged them to
people, and put them to
people, should believe them therein
people, should believe them. For
people, should obey them without
people, to drive them, by
people," etc. And therefore --
people, were then therein bound
people, were bound therein to
people," etc., into these words
people." And if they be
people, ween that they marvelously
people, -- what thing calleth
people, in these things say
people, ? Howbeit, since this chapter
people, . And therefore this good
people, have in this realm
people, which Sir Thomas More
people, and the time, shall
people, took him to mean
people, are bound to obey
people, are bound to obey
people, are bound to obey
people, are bound to obey
people, are bound to obey
people, to be told that
people, that so took it
people, openly, and turn folk
people, to believe untruly that
people, as good unwritten as
people, by common usage accepted
people, mean that use it
people, ." Whereas he useth these
people, fadeth and vanisheth away
people, fadeth and vanisheth away
people, . For who were there
people, thereby. And whereas upon
people, very bold, while they
diligent instructing of the
his three sorts of
and suffer themselves evil
been guilty, and some
London and Michaelmas that
known, he might be
only as wise, but
he will not, or
already, because it may
upon all their oaths,
the party, nor dare,
some of mine objections
few were accused, or
be sure of compurgators,
done -- I shall
that feared before may
and secretly detecteth it,
him afresh: it may
folk too -- and
hands, which else should
be thereof accused, or
that suit may be
four laws, it might
beside us were, as
happed; without any respect,
yet, but I will
more hasty, but somewhat,
the witnesses should not
just punishment -- yet
the people grudge and
Synesius and Erasmus, or
in prison and some
acquitted by proclamation, and
and mine -- which
dealing in such talking (226): But yet will
I say there that
these: His device, though
had mortised them. And
indeed that it may
If this man will
that it would be
conspiracy? This Pacifier will

people -- then with a
people together, which you shall
people's obloquy, for avoiding of
peradventure not guilty -- have
peradventure to many a man
peradventure perceived, for all that
peradventure many more also in
peradventure dare not, be openly
peradventure hap hereafter, by a
peradventure the very chief heretic
peradventure, for his ears. This
peradventure lay but either lack
peradventure any one, either. These
peradventure more than enough. For
peradventure let them even alone
peradventure be full feared still
peradventure four or five and
peradventure happen that he will
peradventure yet should hear again
peradventure not have heard thereof
peradventure any one heretic either
peradventure more than I suppose
peradventure happen that I should
peradventure they be in the
peradventure, to the increase and
peradventure at a leisure hereafter
peradventure, the less, lest it
peradventure make the men so
peradventure a man might say
peradventure the king not give
peradventure to neither of them
peradventure ever; howbeit, of truth
peradventure oftener, than once bear
peradventure, for mine own mind
peradventure in divers places used
peradventure this Pacifier say that
peradventure he will say so
peradventure it would serve in
peradventure he that so thought
peradventure cause some that else
peradventure say, "Since that the
peradventure profitable to the realm
peradventure say that the same
jury so desiring, as peradventure they would) the judges 10, 153/ 34
in his presence, nor peradventure never hear them speak 10, 107/ 11
then will this man peradventure say that then be 10, 69/ 27
himself also; and where peradventure himself must to the 10, 166/ 26
of the people, and peradventure in peril, too, with 10, 46/ 29
yet would he be peradventure the more war[35]y to 10, 80/ 13
part; and at length, peradventure , if they went on 10, 140/ 33
thinketh, he saith, that peradventure if I "were asked 10, 35/ 25
the ladder. And some peradventure became approvers when they 10, 107/ 15
man wotteth when, pretend peradventure a thing whereof they 10, 205/ 31
lose (that they get, peradventure , by them whom yet 10, 99/ 21
which they may do, peradventure , with such communication though 10, 71/ 20
commonly” because that sometimes, accused him, he might
the truth. And if that you should not
the length, let him mine Apology, should soon
mine Apology, may soon shall the clearer thereby
may the more plainly may the more plainly
good folk may soon good folk may soon
and make good folk and make good folk
other that they which other that they which
two places wherein I two places wherein I
that ye may well that ye may well
as every man may as far as I
as far as I or learning that I
though Salem could neither
too. Now may you
a few, may yet it is easy to
very well, I suppose, very well, I suppose,
not the wit to not the wit to
and you shall well and you shall well
in the court, could
his you may clearly his you may clearly
things as they shall things as they shall
the matter thoroughly debated
every man may soon every man may soon
his eleventh chapter, well his eleventh chapter, well
to make you clearly to make you clearly

perceive that his answers were 10, 6/ 20
perceive that his books labor 10, 210/ 4
perceive whereabout we both go 10, 88/ 14
perceive both the good mind 10, 169/ 22
perceive them for good: in 10, 215/ 19
perceive both what harm it 10, 39/ 26
perceive it suspect him therefore 10, 90/ 12
perceive he pleaseth himself right 10, 202/ 19
perceive that so it is 10, 8/ 1
perceive that readeth it. And 10, 50/ 7
perceive , have the king reform 10, 182/ 5
perceive in this man, the 10, 77/ 34
perceive the head nor the 10, 12/ 3
perceive , by the progress of 10, 72/ 33
perceive by plain proofs in 10, 39/ 34
perceive , whatsoever himself say, which 10, 227/ 23
perceive . And you shall, over 10, 57/ 18
perceive when Bizance speaketh himself 10, 11/ 33
perceive that they that made 10, 64/ 36
perceive any of the noblemen 10, 32/ 18
perceive even by the very 10, 102/ 3
perceive either by the evidence 10, 162/ 4
perceive : if either the twelve 10, 162/ 14
perceive . Howbeit, in the last 10, 218/ 23
perceive also that to cover 10, 57/ 20
perceive that how well soever 10, 14/ 5
Return to Index

Debellation of Salem and Bizance: Concordance of Major Terms 438

every man may soon
they shall by leisure
and then shall he
you may the better
so high as to
man's reckoning which I
may by those faults
blame no man that
the better to be
Christendom, good Christian readers,
if they were once
seven that ever I
here as one that
he might be peradventure
high prudence very well
that himself very well
serveth to the clear
hear them, and clearly
great harm. For by
labor and pain, for
now, this good Pacifier
as of his own
realms, may come to
for the declaration and
a state of more
his own authority to
the will were not
how his will was
the king's will is
saith, "Qui amat periculum,
scripture saith, "Qui amat
their own without either
contrariwise to their both
avoiding of the like
court thereto, without any
judge is out of
timber at his own
the extreme danger and
such harm were in
of the relapse. The
encouraging of heretics and
man might fall in
man might spy the

perceive that will well consider
perceive the contrary with search
perceive that my words include
perceive what those words of
perceive, in those words of
perceive well himself would very
perceive that the writer was
perceived not that before, that
perceived, with the danger and
perceived; and therefore in every
perceived anything to meddle in
perceived to be of the
perceived no piece of the
perceived, for all that, for
perceiveth that if he should
perceiveth to be the very
perceiving of us both, how
perceiving that they so lewdly
perceiving that in some things
perceiving of the truth, from
perceiving that it will be
perfect knowledge -- I would
perfect knowledge. For surely I
perfection of the Old. Now
perfection than the state of
perform it, that innocents by
performed. I have heard, I
performed I cannot tell. Howbeit
performed. But here will this
peribit in illo" ("He that
periculum, peribit in illo" ("He
peril or cost -- what
peril and harm -- therefore
peril to fall afterward, it
peril of expenses; and then
peril using diligence and troth
peril. But so bindeth himself
peril of them, but shall
peril to fall by this
peril of death by relapse
peril of the Catholic faith
peril of a crime which
peril of his device, to

10, 114/ 7
10, 17/ 13
10, 33/ 26
10, 177/ 21
10, 208/ 21
10, 139/ 7
10, 40/ 7
10, 38/ 30
10, 228/ 7
10, 144/ 19
10, 99/ 22
10, 32/ 37
10, 112/ 28
10, 40/ 22
10, 76/ 22
10, 219/ 33
10, 88/ 11
10, 179/ 33
10, 79/ 39
10, 88/ 19
10, 177/ 25
10, 135/ 12
10, 210/ 17
10, 25/ 13
10, 40/ 31
10, 183/ 27
10, 52/ 28
10, 52/ 22
10, 53/ 2
10, 81/ 5
10, 81/ 5
10, 144/ 10
10, 153/ 17
10, 119/ 25
10, 139/ 21
10, 162/ 25
10, 162/ 22
10, 81/ 19
10, 105/ 6
10, 116/ 32
10, 9/ 20
10, 120/ 21
10, 181/ 30

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>king's law</td>
<td>of accursing either. For</td>
<td>10, 185/6</td>
</tr>
<tr>
<td>peril</td>
<td>that would ensue thereon</td>
<td>10, 228/7</td>
</tr>
<tr>
<td>peril</td>
<td>that may fall to</td>
<td>10, 93/10</td>
</tr>
<tr>
<td>peril</td>
<td>that they feared, some</td>
<td>10, 80/1</td>
</tr>
<tr>
<td>peril</td>
<td>to be, for such</td>
<td>10, 82/29</td>
</tr>
<tr>
<td>peril</td>
<td>than warning. For as</td>
<td>10, 70/19</td>
</tr>
<tr>
<td>peril</td>
<td>of his friend and</td>
<td>10, 158/35</td>
</tr>
<tr>
<td>peril</td>
<td>upon his further fault</td>
<td>10, 124/35</td>
</tr>
<tr>
<td>peril</td>
<td>, and harm have anywhere</td>
<td>10, 210/21</td>
</tr>
<tr>
<td>peril</td>
<td>shall perish in it</td>
<td>10, 81/5</td>
</tr>
<tr>
<td>peril</td>
<td>to fall into the</td>
<td>10, 117/1</td>
</tr>
<tr>
<td>peril</td>
<td>instead of juries so</td>
<td>10, 134/8</td>
</tr>
<tr>
<td>peril</td>
<td>this good man giveth</td>
<td>10, 90/30</td>
</tr>
<tr>
<td>peril</td>
<td>of slander may not</td>
<td>10, 29/11</td>
</tr>
<tr>
<td>peril</td>
<td>as many men would</td>
<td>10, 81/26</td>
</tr>
<tr>
<td>peril</td>
<td>can he more fall</td>
<td>10, 161/25</td>
</tr>
<tr>
<td>peril</td>
<td>is there, of such</td>
<td>10, 29/6</td>
</tr>
<tr>
<td>peril</td>
<td>: the decay of the</td>
<td>10, 145/15</td>
</tr>
<tr>
<td>peril</td>
<td>of his own life</td>
<td>10, 94/21</td>
</tr>
<tr>
<td>peril</td>
<td>of his own conscience</td>
<td>10, 161/21</td>
</tr>
<tr>
<td>peril</td>
<td>of their own souls</td>
<td>10, 162/23</td>
</tr>
<tr>
<td>peril</td>
<td>, and cannot prove that</td>
<td>10, 88/3</td>
</tr>
<tr>
<td>peril</td>
<td>that he putteth lest</td>
<td>10, 28/20</td>
</tr>
<tr>
<td>peril</td>
<td>of their souls to</td>
<td>10, 162/2</td>
</tr>
<tr>
<td>peril</td>
<td>of damnation that it</td>
<td>10, 48/11</td>
</tr>
<tr>
<td>peril</td>
<td>of heresy, that they</td>
<td>10, 70/5</td>
</tr>
<tr>
<td>peril</td>
<td>therein than the less</td>
<td>10, 81/12</td>
</tr>
<tr>
<td>peril</td>
<td>to learn them, To</td>
<td>10, 81/32</td>
</tr>
<tr>
<td>peril</td>
<td>. And therefore those wise</td>
<td>10, 115/36</td>
</tr>
<tr>
<td>peril</td>
<td>of soul, though the</td>
<td>10, 193/35</td>
</tr>
<tr>
<td>peril</td>
<td>for his tithes. And</td>
<td>10, 196/26</td>
</tr>
<tr>
<td>peril</td>
<td>and assay to rob</td>
<td>10, 105/1</td>
</tr>
<tr>
<td>peril</td>
<td>and danger, too, sufficient</td>
<td>10, 97/30</td>
</tr>
<tr>
<td>peril</td>
<td>, doing both twain their</td>
<td>10, 162/10</td>
</tr>
<tr>
<td>peril</td>
<td>, too, with untrue, surmised</td>
<td>10, 46/29</td>
</tr>
<tr>
<td>peril</td>
<td>-- to which I</td>
<td>10, 106/16</td>
</tr>
<tr>
<td>perilous</td>
<td>than profitable, and in</td>
<td>10, 82/10</td>
</tr>
<tr>
<td>perilous</td>
<td>things in his books</td>
<td>10, 230/19</td>
</tr>
<tr>
<td>perilous</td>
<td>that spiritual men should</td>
<td>10, 168/15</td>
</tr>
<tr>
<td>perilous</td>
<td>and so nought, some</td>
<td>10, 230/24</td>
</tr>
<tr>
<td>perilous</td>
<td>, for jeopardy of the</td>
<td>10, 116/32</td>
</tr>
<tr>
<td>perilous</td>
<td>heretic in very deed</td>
<td>10, 91/18</td>
</tr>
<tr>
<td>perilous</td>
<td>, reason can well bear</td>
<td>10, 70/15</td>
</tr>
</tbody>
</table>
Debellation of Salem and Bizance: Concordance of Major Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>perish</td>
<td>both in body and in the meanwhile. Nor in it”). Now, as in many other folk</td>
<td>10, 39/4  10, 70/35  10, 81/5  10, 223/7</td>
</tr>
<tr>
<td>perjured</td>
<td>persons as be above-rehearsed witness should condemn him witness might do it in the first, then in the first, the</td>
<td>10, 183/24  10, 218/16  10, 166/14  10, 152/8  10, 152/26</td>
</tr>
<tr>
<td>perjury</td>
<td>is repelled from bearing : the judge had been witness may haply show witness might have (and witness where he ought witness sometimes inward hatred witness do it for witness, and not to and a person that in the same court witness hath so (for witness be, that is witness where there is witness. For there is , and then we could witness, that will look thrice -- yet if and of a mind : yet when himself after before. And I am . The one, that though pain in hell, taketh of Bizance -- that is unknown -- whereas detected were a man of an accuser: I far worse and more once perjured and a , or willing any man . But the better opinion were known, he might once perjured is repelled of a layman. These therein, the more sorry</td>
<td>10, 151/29  10, 161/19  10, 165/18  10, 160/20  10, 163/14  10, 159/25  10, 159/30  10, 165/8  10, 157/17  10, 150/10  10, 159/34  10, 165/24  10, 163/10  10, 165/10  10, 152/14  10, 156/31  10, 153/8  10, 161/15  10, 152/24  10, 149/1  10, 152/31  10, 80/17  10, 10/36  10, 40/20  10, 109/35  10, 93/33  10, 20/34  10, 157/17  10, 4/16  10, 223/3  10, 40/21  10, 151/29  10, 206/14  10, 223/4</td>
</tr>
</tbody>
</table>
once perjured and a
the qualities of the
will wit furthermore what
a defense, for the
the circumstances of the
the mouth of the
and not of his
names should from the
realm any such great
discharging of his own
might by such perjured
For if those spiritual
displeasure only to their
I have known seven
Church and unto spiritual
judging certain and determinate
and complaints of particular
which two good, honest
other manner of criminos
devotion of the temporal
in their own proper
the Church, whereby their
Church and of spiritual
they have punished many
ye they have punished many
they have punished many
have they punished many
such ways as evil
and grudge of many
testimony of known evil
secular priests, or religious
God and unto spiritual
between him and spiritual
but that some particular
years, above eighty thousand
by some light, simple
them beside, have their
warning given to their
whom this Pacifier had
sure and a certain
this is a marvelous
this is a marvelous
names do not only

person that was never yet 10, 157/ 17
person and circumstances of the 10, 114/ 33
person they represent of those 10, 149/ 22
person of the Pacifier himself 10, 9/ 28
person, and the people and 10, 116/ 4
person which for such deed 10, 179/ 9
person. And although that in 10, 63/ 35
person against whom they should 10, 97/ 33
personage fall into heresy as 10, 75/ 28
personal intent, that he meant 10, 67/ 2
persons as be above-rehearsed in 10, 183/ 24
persons, both religious and seculars 10, 47/ 22
persons, but to be at 10, 39/ 31
persons that have been all 10, 34/ 10
persons for the devotion that 10, 44/ 10
persons to do evil in 10, 54/ 10
persons by good examination been 10, 68/ 5
persons sworn and examined depose 10, 179/ 7
persons for the general presumption 10, 164/ 18
persons that for God's honor 10, 44/ 16
persons. In this great full 10, 144/ 34
persons be in many things 10, 206/ 13
persons the honor of God 10, 41/ 12
persons, which much people have 10, 57/ 28
persons, which much people have 10, 57/ 34
persons, which much people have 10, 58/ 2
persons, which much people judge 10, 65/ 21
persons may be punished -- 10, 147/ 29
persons within this realm": first 10, 195/ 32
persons to be received and 10, 146/ 32
persons. "For he saith that 10, 174/ 12
persons for God's sake, by 10, 44/ 11
persons were not so much 10, 84/ 30
persons -- whereof some have 10, 217/ 12
persons in one summer, and 10, 210/ 25
persons, whereas by the king's 10, 84/ 21
persons disclosed unto the party 10, 97/ 4
persons. "I would verily ween 10, 70/ 10
persuaded to be so far 10, 178/ 16
persuasion and belief in his 10, 160/ 24
persuasion: that a man should 10, 111/ 6
persuasion: that a man should 10, 112/ 16
pertain unto Synesius and Erasmus 10, 9/ 3
before, or that anything
great deal better what
were a thing that
matter as far as
to tell a lie
near, nor so specially
of the law nor
as for me to
from the beginning to
would answer to, I
is all the answer
After those four sorts
of Almaine that are
my words; whereby he
other vices, especially such
other, is a very
a very malicious, naughty,
in evidence against the
the troth of the
their conscience that the
that His Highness, upon
parish whispering with her
but if it be
the scribes and the
the slander of the
will advise piece by
readers, come unto that
told you, concerning this
for conclusion of this
in London and some
seditious book. The selfsame
say, therefore let that
see that will advise
it well. For that
is the third, that
This is a pretty
he handleth this third
very well for every
his putting of that
he and printeth that
that unto one little
forth with a goodly
process upon every fond

pertained unto me. And therefore 10, 223/ 34
pertained unto their part and 10, 77/ 35
pertained only unto them. The 10, 86/ 32
pertaineth to the change of 10, 88/ 20
pertaineth to a good man 10, 226/ 18
pertaineth unto him, that he 10, 52/ 34
pertaining to the judgment of 10, 37/ 14
peruse his whole book of 10, 17/ 19
peruse the whole matter as 10, 88/ 20
perused always everything in order 10, 13/ 23
perused -- the reading whereof 10, 12/ 8
perused -- he speaketh of 10, 23/ 34
perverted since; not even while 10, 96/ 24
perverteth clearly my meaning and 10, 174/ 36
pestilent heresies as else would 10, 213/ 5
pestilent pride, and in a 10, 177/ 12
pestilent "some say," whereof the 10, 168/ 2
petit jury, and be testified 10, 154/ 34
petit juries, but believeth them 10, 137/ 4
petit jury willfully, of some 10, 155/ 2
petition made unto him and 10, 75/ 33
pewfellow; and he, falling angry 10, 46/ 14
pharisaical grudge; yea, and though 10, 18/ 2
Pharisées "hypocrites." But then that 10, 24/ 18
Pharisées . And that would charitably 10, 179/ 2
piece . And therefore -- while 10, 141/ 25
piece which (as a thing 10, 155/ 13
piece of good abearing -- 10, 129/ 15
piece , my poor advice and 10, 140/ 3
piece of Essex alone, and 10, 170/ 10
piece is also an answer 10, 9/ 16
piece pass by, and here 10, 167/ 6
piece by piece. And therefore 10, 141/ 25
piece was the answer that 10, 4/ 36
piece in his answer he 10, 125/ 8
piece , and such as I 10, 179/ 4
piece , of indictments at the 10, 129/ 25
piece of my book -- 10, 10/ 13
piece in his book of 10, 78/ 34
piece in his book of 10, 188/ 12
piece one great cunning man 10, 4/ 29
piece ; and to declare himself 10, 189/ 17
piece of his devices wherein 10, 70/ 25
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page/Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>fetters weigh a good piece of a faggot, besides</td>
<td>10, 121/22</td>
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</tr>
<tr>
<td>shall &quot;weigh a good piece of the faggot, besides</td>
<td>10, 122/17</td>
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<tr>
<td>folk, and not one piece thereof made for me</td>
<td>10, 9/7</td>
<td></td>
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<tr>
<td>thus, as for this piece, of arresting for suspicion</td>
<td>10, 125/2</td>
<td></td>
</tr>
<tr>
<td>his labor in that piece well enough. For I</td>
<td>10, 149/19</td>
<td></td>
</tr>
<tr>
<td>be forborne. To this piece, lo, this good man</td>
<td>10, 130/30</td>
<td></td>
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<tr>
<td>with an untruth. To this piece he leaveth half unanswered</td>
<td>10, 127/9</td>
<td></td>
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<tr>
<td>of his answer one piece that anything impaireth any</td>
<td>10, 9/31</td>
<td></td>
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<tr>
<td>the sessions. For that piece he setteth in the</td>
<td>10, 129/26</td>
<td></td>
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<tr>
<td>so suspected. In this piece my purpose is, good</td>
<td>10, 130/21</td>
<td></td>
</tr>
<tr>
<td>readers, that concerning this piece, this good man hath</td>
<td>10, 141/8</td>
<td></td>
</tr>
<tr>
<td>one that perceived no piece of the matter. For</td>
<td>10, 112/28</td>
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<tr>
<td>truly showed. To this piece these were my words</td>
<td>10, 155/26</td>
<td></td>
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<tr>
<td>not left any one piece unproved that myself spoke</td>
<td>10, 223/33</td>
<td></td>
</tr>
<tr>
<td>unanswered, and to another piece he maketh none answer</td>
<td>10, 127/10</td>
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<tr>
<td>he farther with another piece, and saith: Nor yet</td>
<td>10, 171/25</td>
<td></td>
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<tr>
<td>see that in this piece I mean nothing else</td>
<td>10, 126/8</td>
<td></td>
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<tr>
<td>But then one pretty piece he hath of two</td>
<td>10, 45/10</td>
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<tr>
<td>himself would say no piece thereof, but only that</td>
<td>10, 68/10</td>
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<tr>
<td>then with a proper piece of two parts thus</td>
<td>10, 45/17</td>
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<tr>
<td>win him never a piece .The third point, good</td>
<td>10, 120/14</td>
<td></td>
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<tr>
<td>and soul. To this piece , lo, good reader, this</td>
<td>10, 121/31</td>
<td></td>
</tr>
<tr>
<td>for all his holy piece of a sermon, what</td>
<td>10, 41/27</td>
<td></td>
</tr>
<tr>
<td>good readers, that this piece , wherein he so boasteth</td>
<td>10, 99/3</td>
<td></td>
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<tr>
<td>I answered him: This piece , concerning the testimony of</td>
<td>10, 146/32</td>
<td></td>
</tr>
<tr>
<td>therefore&quot; whereupon a good piece of all the matter</td>
<td>10, 57/23</td>
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<tr>
<td>better to any other piece -- let them in</td>
<td>10, 225/2</td>
<td></td>
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<tr>
<td>is not any one piece, of all these that</td>
<td>10, 141/22</td>
<td></td>
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<tr>
<td>man, in this first piece of the third point</td>
<td>10, 125/5</td>
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<tr>
<td>in mine Apology that piece is the third, that</td>
<td>10, 125/8</td>
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</tr>
<tr>
<td>moldy bread. And this piece , it was told me</td>
<td>10, 5/13</td>
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<td>For as for that piece , I was very sure</td>
<td>10, 4/33</td>
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<tr>
<td>readers, said unto this piece ?What shall we, good</td>
<td>10, 140/9</td>
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<tr>
<td>would end with another piece wherein himself weeneth that</td>
<td>10, 125/12</td>
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<tr>
<td>so strong) unto this piece -- upon which great</td>
<td>10, 140/12</td>
<td></td>
</tr>
<tr>
<td>answer, good reader, one piece he answereth with an</td>
<td>10, 127/8</td>
<td></td>
</tr>
<tr>
<td>man. To the first piece of these words of</td>
<td>10, 191/24</td>
<td></td>
</tr>
<tr>
<td>as praying to saints, pilgrimages ?What shall we, good</td>
<td>10, 222/33</td>
<td></td>
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<tr>
<td>and to go upon pilgrimages,&quot; leaving their debts unpaid</td>
<td>10, 49/28</td>
<td></td>
</tr>
<tr>
<td>even dig another great pit under that, and bury</td>
<td>10, 100/24</td>
<td></td>
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<tr>
<td>dig me a great pit , and carry it never</td>
<td>10, 100/20</td>
<td></td>
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<tr>
<td>cometh out of the pit ?&quot; At that the other</td>
<td>10, 100/22</td>
<td></td>
</tr>
<tr>
<td>provide farther, that no piteous Pacifier should, in lamenting</td>
<td>10, 212/5</td>
<td></td>
</tr>
</tbody>
</table>
pith - of all the matter 10, 219/ 34
pithily - Afterward, in another place 10, 199/ 28
pitted - Jerusalem, and for the 10, 48/ 17
pitieth - also the devil. And 10, 48/ 16
pitieth - and lamenteth them therein 10, 65/ 35
pity - good doctrine, and devout 10, 65/ 9
pity - it should be so 10, 67/ 18
pity - that they guided themselves 10, 48/ 15
pity - that ever he was 10, 48/ 1
pity - that it should be 10, 68/ 11
pity - that he so misused 10, 48/ 12
pity - : yet in some respects 10, 48/ 26
pity - , in preserving the life 10, 118/ 12
pity - wept also thereon, for 10, 48/ 17
pity - that ever they were 10, 47/ 33
pity - ," and much "to be 10, 65/ 12
pity - poured upon us in 10, 231/ 12
pity - that they were in 10, 48/ 22
pity - stretcheth out with his 10, 118/ 26
pitying - that the man is 10, 66/ 12
place - to make a doubt 10, 61/ 14
place - : then is all gone 10, 208/ 8
place - of mine Apology, I 10, 57/ 11
place - rehearsed him as he 10, 200/ 34
place - where they be rehearsed 10, 199/ 29
place - of his book his 10, 30/ 35
place - of my book you 10, 30/ 35
place - , and then by and 10, 62/ 31
place - begun, and by some 10, 63/ 1
place - , therefore, very circumspectly for 10, 29/ 18
place - to the complement of 10, 58/ 8
place - and time convenient I 10, 193/ 26
place - : ergo, he denieth it 10, 97/ 17
place - , he is driven to 10, 206/ 20
place - . This man goeth to 10, 165/ 11
place - ." Now, where he saith 10, 97/ 18
place - , and make him pass 10, 214/ 30
place - openeth it himself. But 10, 122/ 1
place - otherwise in his book 10, 191/ 15
place - in which I say 10, 18/ 35
place - and, as I have 10, 71/ 28
place - I say, "If there 10, 62/ 24
place - even here in his 10, 64/ 35
against such objections? What
be done in another
my words and the
me before, in another
every year, in one
sometime and in some
his great exhortation little
as repeated in every
out of time and
I say in another
long for some one
and continueth to the
time and in another
good readers, upon the
was made to that
for many things the
I did in that
Pacifier speaketh in that
of "prelates" in that
look there in that
that in the other
leaveth out again the
fled." And in another
land by escheat have
also in the second
out properly in one
and force in every
said treatise in the
speak heresies in any
though he dissemble the
hath in the same
sometimes, and telleth two
there, in both the
do the same, some
therefore I in many
I say, in some
declare expressly, in many
if you read the
in one or two
chapter and divers other
I have in many
own in divers other
this Pacifier in some

place is there in this 10, 156/ 10
place . And a man would 10, 148/ 23
place , because men might ween 10, 169/ 31
place , with cases of law 10, 43/ 32
place and other of the 10, 195/ 20
place , that the ordinary should 10, 115/ 7
place . Also, this pride with 10, 177/ 9
place where he provoketh me 10, 194/ 12
place convenient to put the 10, 193/ 36
place of the said treatise 10, 174/ 21
place , that I saw well 10, 7/ 3
place where I shall show 10, 11/ 15
place , before he shall have 10, 107/ 6
place , and you shall see 10, 201/ 6
place ; and what shift there 10, 5/ 8
place that I should seek 10, 7/ 4
place not only show that 10, 124/ 30
place , where he speaketh of 10, 201/ 13
place , put in "spiritual rulers 10, 201/ 20
place shall, I suppose, find 10, 14/ 17
place I confess that there 10, 62/ 28
place of mine that he 10, 171/ 34
place he moveth the temporalty 10, 22/ 17
place but in the special 10, 108/ 22
place I took the pain 10, 200/ 35
place this word "therefore" whereupon 10, 57/ 22
place abroad as they be 10, 37/ 10
place fore-rehearsed be unreasonable and 10, 169/ 12
place where himself was present 10, 84/ 38
place because he would not 10, 191/ 9
place answered me yes, as 10, 30/ 25
place where: folio 77 and 10, 167/ 14
places , so open and so 10, 27/ 20
places of the Apology much 10, 7/ 19
places of mine Apology lay 10, 9/ 26
places of mine Apology, that 10, 59/ 30
places of mine Apology, that 10, 63/ 33
places of mine Apology and 10, 67/ 5
places of mine Apology, that 10, 169/ 36
places of his Apology, by 10, 210/ 35
places of mine Apology testified 10, 225/ 26
places of his book, here 10, 63/ 29
places of this book toucheth 10, 215/ 5
forsaken it except such places only as have left 10, 145/ 5
talking (peradventure in divers places used), whether he meant 10, 73/ 12
see. And some such places yet as I had 10, 7/ 7
look in all the places in which I speak 10, 60/ 15
here and in other places ; and that I to 10, 213/ 8
the reader to the places , with writing in what 10, 6/ 33
Pacifier hath in some places put in mine own 10, 6/ 24
time" -- all which places are understood of judging 10, 54/ 9
little further, that in places more than one, good 10, 140/ 17
I say, in those places , that the Pacifier missaith 10, 18/ 32
gay words in two places wherein I perceive he 10, 202/ 19
wot well, in such places as I show that 10, 18/ 29
man hath in some places which in those two have served in many
although that in some places there in some sundry
and consider those two other. For in the places of court these companies
so in all other places prettily powder the book 10, 64/ 10
read first both the places first, and then compare 10, 31/ 10
there are in some places of court these companies 10, 79/ 35
have it seen what places . Whereof though they shall 10, 17/ 12
yet when, by the places , and then this his 10, 31/ 6
spoken of in the places special officers to inquire 10, 185/ 18
I shall use so places he left untouched. Which 10, 223/ 30
and over that, by plain conferred so well together 10, 7/ 34
though they were less plain , open Parliament -- that 10, 56/ 11
is but a common, plain and open a way 10, 168/ 7
skin than such a plain Parliament laws and orders 10, 217/ 29
have all the matter plain than thus. And therefore 10, 166/ 34
good readers, proved very plain point, and as easy 10, 64/ 25
into light open and plain , simple man as was 10, 166/ 10
this good man so plain and open before your 10, 7/ 25
I say that he saith plain . But now consider his 10, 204/ 19
untrue, and groundeth all plain at your eyes, I 10, 86/ 19
in his fifteenth chapter plain . In his fifteenth chapter 10, 109/ 15
the contrary. For whereas plain against him. For himself 10, 108/ 12
him but his own plain , open words. For in 10, 108/ 10
still, his words are plain . Nor all, he saith 10, 109/ 28
readers, very clear and plain , that this good man 10, 158/ 16
you that he saith plain . Not all, he saith 10, 158/ 16
you the matter very plain untruth, though he make 10, 13/ 28
he groundeth upon a plain -- that he hath 10, 158/ 16
as it is proved plain enough, that he meaneth 10, 214/ 4
that his words were
 speak and sow about
 given unto inquests of
 name), have abused his
 bring forth for the
 that with good and
 then are his words
 witnesses close, upon a
 yet, for a more
 well), have yet that
 seven sacraments, or in
 you very clear and
 have taken for so
 some say,” and very
 words are open and
 is it not here
 matter. But it appeareth
 may yet perceive by
 ween it will appear
 the things that so
 useth here for a
 need require, prove it
 so open and so
 of his words were
 the law a very
 some evil preacher, preaching
 it, yet were mine
 the matter the more
 whom I, for his
 in my book, but
 be best to the
 plain proof of his
 maketh my part more
 for the good and
 ere this, that teaching
 s, which have been
 somewhat made them more
 the tokens might be
 he would in so
 meseemeth that to the
 Catholics and, against the
 useth in this saying
 by such dealing into
 myself took a very

<table>
<thead>
<tr>
<th>Terms</th>
<th>Examples</th>
<th>Page References</th>
</tr>
</thead>
<tbody>
<tr>
<td>plain</td>
<td>and open heresy. I</td>
<td>10, 63/ 23</td>
</tr>
<tr>
<td>plain</td>
<td>and open heresy, which</td>
<td>10, 140/ 18</td>
</tr>
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<td>plain</td>
<td>simplicity, making him ween</td>
<td>10, 64/ 7</td>
</tr>
<tr>
<td>plain</td>
<td>proof of his plain</td>
<td>10, 78/ 5</td>
</tr>
<tr>
<td>plain</td>
<td>proof of his heresy</td>
<td>10, 140/ 36</td>
</tr>
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<td>plain</td>
<td>false. For his words</td>
<td>10, 214/ 7</td>
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<td>plain</td>
<td>, open lie: I will</td>
<td>10, 109/ 14</td>
</tr>
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<td>declaration therein, I shall</td>
<td>10, 122/ 2</td>
</tr>
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<td>plain</td>
<td>, open appearance in them</td>
<td>10, 23/ 9</td>
</tr>
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<td>and diligent instructing of</td>
<td>10, 45/ 16</td>
</tr>
<tr>
<td>plain</td>
<td>. And thereby is meant</td>
<td>10, 165/ 17</td>
</tr>
<tr>
<td>plain</td>
<td>that he is angry</td>
<td>10, 207/ 10</td>
</tr>
<tr>
<td>plain</td>
<td>lies indeed. Is this</td>
<td>10, 212/ 22</td>
</tr>
<tr>
<td>plain</td>
<td>heresy, the law hath</td>
<td>10, 115/ 16</td>
</tr>
<tr>
<td>plain</td>
<td>that I lay blame</td>
<td>10, 192/ 1</td>
</tr>
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<td>that he meant in</td>
<td>10, 160/ 28</td>
</tr>
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<td>plain</td>
<td>proofs in mine Apology</td>
<td>10, 39/ 35</td>
</tr>
<tr>
<td>plain</td>
<td>that I mistake not</td>
<td>10, 31/ 18</td>
</tr>
<tr>
<td>plain</td>
<td>appear so nought, he</td>
<td>10, 10/ 5</td>
</tr>
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<td>, apparent proof of his</td>
<td>10, 65/ 7</td>
</tr>
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<td>enough. But of this</td>
<td>10, 104/ 5</td>
</tr>
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<td>, that the realm is</td>
<td>10, 27/ 20</td>
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<td>plain</td>
<td>-- you see that</td>
<td>10, 206/ 24</td>
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<td>plain</td>
<td>departure, and should in</td>
<td>10, 43/ 33</td>
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<tr>
<td>plain</td>
<td>, open heresies, should yet</td>
<td>10, 115/ 12</td>
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<td>plain</td>
<td>enough. And strong enough</td>
<td>10, 120/ 5</td>
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<td>plain</td>
<td>unto you: that thing</td>
<td>10, 4/ 9</td>
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<td>plain</td>
<td>confession of the true</td>
<td>10, 9/ 24</td>
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<td>plain</td>
<td>and expressly the contrary</td>
<td>10, 27/ 30</td>
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<td>plain</td>
<td>”opening of the truth</td>
<td>10, 31/ 4</td>
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<td>truth in the matter</td>
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<td>plain</td>
<td>; but on the other</td>
<td>10, 120/ 4</td>
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<td>plain</td>
<td>profession of the Catholic</td>
<td>10, 226/ 35</td>
</tr>
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<td>plain</td>
<td>heresies to their familiars</td>
<td>10, 115/ 19</td>
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<tr>
<td>plain</td>
<td>proved false. Then goeth</td>
<td>10, 219/ 23</td>
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<tr>
<td>plain</td>
<td>with adding thereto his</td>
<td>10, 65/ 26</td>
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<tr>
<td>plain</td>
<td>enough though they were</td>
<td>10, 166/ 33</td>
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<tr>
<td>plain</td>
<td>a point, though it</td>
<td>10, 51/ 28</td>
</tr>
<tr>
<td>plain</td>
<td>opening of truth the</td>
<td>10, 31/ 5</td>
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<tr>
<td>plain</td>
<td>and open-known truth, would</td>
<td>10, 210/ 29</td>
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<tr>
<td>plain</td>
<td>and open untruth. And</td>
<td>10, 190/ 19</td>
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<tr>
<td>plain</td>
<td>, open, and violent, so</td>
<td>10, 118/ 5</td>
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<td>plain</td>
<td>, open way, when the</td>
<td>10, 13/ 22</td>
</tr>
</tbody>
</table>
said in mine Apology, for the proof the other reckoned but a himself very simple and ever she shaketh such he might void his make his words seem there proved by the the truth hath been faulty in heresy and To this I say truth hath been so all that ever complained, their open words, be have I proved so since he professeth so in mine Apology I pretend it not, but which unreasonable reason oppugneth before -- it appeareth take for a thing by this hath he sixteenth, and seventeenth chapters and there shall you
preach heresies. But they as they be false) folio 241, he confesseth mine Apology, he saith and experience, it appeareth words myself, he saith the lords well and saith that I say Council and, over that, readers, here you see sacraments, nor diligently and so soon and so that the words prove have in mine Apology were followed, it appeareth the other, whereas you confute his arguments so did, his words seemed people not diligently and

plain experience proveth. Whereby you 10, 141/ 3
plain , common experience, which this 10, 102/ 36
plain heretic indeed, whom to 10, 118/ 6
plain , those double, wily shrews 10, 64/ 16
plain proofs off with her 10, 77/ 5
plain , open deed with his 10, 171/ 21
plain . For as you see 10, 206/ 27
plainest proof that in such 10, 138/ 35
plainly proved contrary -- yet 10, 167/ 23
plainly convicted thereof. And surely 10, 124/ 35
plainly that then are his 10, 214/ 7
plainly proved to be contrary 10, 227/ 16
plainly proved false before the 10, 127/ 36
plainly proved heretics. But yet 10, 29/ 4
plainly that he can find 10, 190/ 33
plainly the Catholic, Christian faith 10, 230/ 20
plainly write the contrary -- 10, 27/ 2
plainly pretend the contrary. And 10, 204/ 15
plainly , in all criminal causes 10, 220/ 27
plainly that necessity found the 10, 159/ 12
plainly proved because he pitieth 10, 65/ 35
plainly declared that he neither 10, 194/ 17
plainly proved against him (and 10, 216/ 5
plainly see that I say 10, 27/ 6
plainly profess that if they 10, 204/ 4
plainly proved that in all 10, 177/ 15
plainly that there is a 10, 61/ 12
plainly that it is hard 10, 64/ 28
plainly that these laws which 10, 221/ 9
plainly against the letter of 10, 57/ 27
plainly proved in more matters 10, 77/ 1
plainly those words myself, he 10, 57/ 26
plainly by this one point 10, 230/ 7
plainly , by his own words 10, 109/ 32
plainly instruct the people. All 10, 43/ 17
plainly controlled and reproved -- 10, 28/ 1
plainly that he saith it 10, 57/ 8
plainly said the same -- 10, 20/ 32
plainly so there should -- 10, 119/ 6
plainly see I speak not 10, 192/ 14
plainly , and in such wise 10, 86/ 14
plainly to show that he 10, 40/ 30
plainly instructed -- that then 10, 42/ 16
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>plainly</td>
<td>good readers, that this</td>
<td>10,43/29</td>
</tr>
<tr>
<td>plainly</td>
<td>good readers, that by</td>
<td>10,101/22</td>
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<tr>
<td>plainly</td>
<td>proved as the ordinary</td>
<td>10,71/25</td>
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<tr>
<td>plainly</td>
<td>to prove the thing</td>
<td>10,99/33</td>
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<tr>
<td>plainly</td>
<td>reproved, and the contrary</td>
<td>10,146/29</td>
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<tr>
<td>plainly</td>
<td>perceive both the good</td>
<td>10,169/21</td>
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<tr>
<td>plainly</td>
<td>told him the same</td>
<td>10,227/20</td>
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<tr>
<td>plainly</td>
<td>, upon all their oaths</td>
<td>10,107/30</td>
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<tr>
<td>plainly</td>
<td>see that these wily</td>
<td>10,189/2</td>
</tr>
<tr>
<td>plainly</td>
<td>&quot; that, &quot;have they never</td>
<td>10,174/13</td>
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<tr>
<td>plainly</td>
<td>see proved, this man</td>
<td>10,35/12</td>
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<tr>
<td>plainly</td>
<td>proved against this good</td>
<td>10,145/14</td>
</tr>
<tr>
<td>plainly</td>
<td>teach them, though they</td>
<td>10,71/8</td>
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<tr>
<td>plainly</td>
<td>a thing to the</td>
<td>10,82/10</td>
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<tr>
<td>plainly</td>
<td>counsel the truth. And</td>
<td>10,51/29</td>
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<tr>
<td>plainly</td>
<td>proved already, upon sundry</td>
<td>10,76/31</td>
</tr>
<tr>
<td>plainly</td>
<td>proved it very like</td>
<td>10,141/23</td>
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<tr>
<td>plainly</td>
<td>deny. And yet you</td>
<td>10,97/12</td>
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<tr>
<td>plant</td>
<td>in his own exposition</td>
<td>10,100/14</td>
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<tr>
<td>planted</td>
<td>in among words spoken</td>
<td>10,11/28</td>
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<tr>
<td>plaster</td>
<td>cannot heal all sores</td>
<td>10,52/8</td>
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<tr>
<td>plate</td>
<td>and the most part</td>
<td>10,53/23</td>
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<tr>
<td>Platina</td>
<td>and Cronica cronicarum too</td>
<td>10,114/21</td>
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<tr>
<td>play</td>
<td>with him. But by</td>
<td>10,46/26</td>
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<tr>
<td>play</td>
<td>the wolf in a</td>
<td>10,157/30</td>
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<tr>
<td>play</td>
<td>the wolf in a</td>
<td>10,157/32</td>
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<tr>
<td>play</td>
<td>the wolf in a</td>
<td>10,165/30</td>
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<tr>
<td>play</td>
<td>, too, that was never</td>
<td>10,165/33</td>
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<tr>
<td>play</td>
<td>the wily wolf in</td>
<td>10,166/10</td>
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<tr>
<td>play</td>
<td>the wily wolf in</td>
<td>10,166/16</td>
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<tr>
<td>play</td>
<td>the wily wolf in</td>
<td>10,166/19</td>
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<tr>
<td>played</td>
<td>himself, and so to</td>
<td>10,180/13</td>
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<tr>
<td>playeth</td>
<td>in his answer made</td>
<td>10,223/27</td>
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<tr>
<td>playeth</td>
<td>the good cow, and</td>
<td>10,76/1</td>
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<tr>
<td>playeth</td>
<td>the shrewd cow again</td>
<td>10,76/3</td>
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<tr>
<td>playeth</td>
<td>as though he came</td>
<td>10,103/32</td>
</tr>
<tr>
<td>playeth</td>
<td>not the wily wolf</td>
<td>10,166/29</td>
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<tr>
<td>playing</td>
<td>at post. For first</td>
<td>10,62/7</td>
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<tr>
<td>plea</td>
<td>&quot; upon it, which our</td>
<td>10,185/30</td>
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<tr>
<td>pleas</td>
<td>be evil-handled by the</td>
<td>10,170/39</td>
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<tr>
<td>pleas</td>
<td>of the Crown the</td>
<td>10,171/1</td>
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<tr>
<td>please</td>
<td>him that he which</td>
<td>10,114/29</td>
</tr>
</tbody>
</table>
appease but if, to
seek it if it
own words where it
say they be not
to it when it
wherein I perceive he
man upon his own
forborne, both for the
wherein he taketh such
again, even all of
use it at his
things a very special
it "railing" at his
leave it for his
followed him about, for
in the heart be
and following on a
words though the Greek
about to search that
Pacifier hath in this
point, because that one
he findeth in this
since he proveth that
since he proveth that
101. And the same
the truth in that
against him for that
had nothing touched the
value of a blue
never fully to such
And whether in this
were asked in that
as you see that
much harmed by this
whether he win this
the spirituality; to which
further proof of this
that anything impaireth any
good man in that
the nearer. For that
were like in this
by the priests; which
a demurrer in this
please them, they should displease
please him, and then use
pleased him, yet hath he
pleased . Be not these high
pleaseth him. As for the
pleaseth himself right well. But
pleasure if he bear the
pleasure that they do and
pleasure that afterward (folio 79
pleasure , and to have brought
pleasure , as his high wisdom
pleasure to see how he
pleasure , but howsoever it be
pleasure , that would make, ye
pleasure of his new-fashion preaching
plenteous and aboundeth"). And therefore
plump , they should have seemed
poet Menander meant by the
point of purpose -- yet
point answered me -- ye
point would wax a long
point so great a fault
point but by a "some
point but by a '
point is touched again there
point so clear against them
point , and against all his
point , but that always, for
point . For I am sure
point but that an innocent
point between him and me
point his advice and counsel
point already -- and that
point or that, and therewith
point or no. And because
point I will answer after
point , read mine answer to
point of mine Apology. Howbeit
point fully answered, as solemn
point is such as if
point : that like as he
point to put as for
point , and we at your
| point at all, because that | 10, 38/ 8 |
| point where we began -- | 10, 182/ 13 |
| point, the truth being so | 10, 78/ 31 |
| point in my book, for | 10, 110/ 6 |
| point himself. "No, but this | 10, 187/ 12 |
| point in this chapter, where | 10, 29/ 19 |
| point in my days; nor | 10, 209/ 16 |
| point been born deaf and | 10, 140/ 14 |
| point, not whether debts be | 10, 49/ 31 |
| point, and as easy to | 10, 64/ 25 |
| point once again, even all | 10, 36/ 33 |
| point, be the final conclusion | 10, 20/ 23 |
| point that he findeth so | 10, 218/ 24 |
| point concerning the finding of | 10, 194/ 8 |
| point being provided for too | 10, 147/ 32 |
| point or not. For all | 10, 49/ 19 |
| point: And this good man | 10, 112/ 4 |
| point, lo, this good man | 10, 129/ 12 |
| point, a very great fall | 10, 125/ 5 |
| point that himself hath abjured | 10, 116/ 24 |
| point his reasoning hath, I | 10, 204/ 25 |
| point might I have left | 10, 131/ 16 |
| point, good reader, he saith | 10, 18/ 21 |
| point that (if he say | 10, 64/ 29 |
| point: that if he that | 10, 73/ 18 |
| point of judgment, he shall | 10, 107/ 10 |
| point, which if he won | 10, 126/ 12 |
| point, yet had he lost | 10, 120/ 32 |
| point nothing helpeth him here | 10, 167/ 3 |
| point to believe him. For | 10, 226/ 36 |
| point here confute his arguments | 10, 86/ 13 |
| point my words: His other | 10, 193/ 16 |
| point, which though I granted | 10, 120/ 1 |
| point, good readers, I have | 10, 193/ 9 |
| point alone. For if by | 10, 120/ 6 |
| point, good readers, in mine | 10, 120/ 15 |
| point, is therefore in heresy | 10, 133/ 25 |
| point. The second is that | 10, 209/ 6 |
| point? He proveth it, as | 10, 90/ 1 |
| point and make it end | 10, 201/ 1 |
| point also no less folly | 10, 28/ 2 |
| point that I likened them | 10, 158/ 10 |
| point? Had I made any | 10, 186/ 29 |
| point | For he maketh as | 10, 202/ 22 |
| point | that he maketh a | 10, 204/ 16 |
| point | , against all malefactors in | 10, 228/ 1 |
| point | ) -- this man in | 10, 58/ 20 |
| point | if this man had | 10, 154/ 15 |
| point | methinketh that Master More | 10, 181/ 14 |
| point | in this matter ever | 10, 87/ 12 |
| point | of the matter hangeth | 10, 214/ 24 |
| point | that made me write | 10, 6/ 15 |
| point | further for me. But | 10, 128/ 12 |
| point | and draweth me forth | 10, 151/ 12 |
| point | , triumpheth upon me and | 10, 186/ 10 |
| point | that was meant by | 10, 132/ 24 |
| point | unprovided for might soon | 10, 6/ 23 |
| point | neither needeth mine nor | 10, 187/ 4 |
| point | he goeth most near | 10, 9/ 33 |
| point | overseen, I need not | 10, 157/ 9 |
| point | to give no great | 10, 196/ 2 |
| point | also, which no man | 10, 230/ 7 |
| point | was there none answer | 10, 134/ 6 |
| point | , his putting of that | 10, 78/ 34 |
| point | his book of Division | 10, 85/ 31 |
| point | , without sight of man's | 10, 230/ 28 |
| point | , because that one point | 10, 18/ 4 |
| point | of that one special | 10, 108/ 23 |
| point | by none other thing | 10, 151/ 22 |
| point | a great overthrow. And | 10, 141/ 9 |
| point | . And many priests convented | 10, 195/ 16 |
| point | have I proved you | 10, 165/ 16 |
| point | , for that purpose for | 10, 150/ 21 |
| point | . Lo, good readers, these | 10, 89/ 4 |
| point | of small reason, as | 10, 209/ 4 |
| point | to take record of | 10, 66/ 4 |
| point | that I resemble them | 10, 122/ 27 |
| point | I heard say that | 10, 5/ 10 |
| point | alone, I say we | 10, 224/ 12 |
| point | you have seen clearly | 10, 119/ 17 |
| point | in that selfsame chapter | 10, 139/ 9 |
| point | ; and the sermon that | 10, 5/ 6 |
| point | will not serve his | 10, 209/ 10 |
| point | of his seventh chapter | 10, 96/ 10 |
| point | , if he should divide | 10, 108/ 14 |
| point | was to show that | 10, 119/ 30 |

For his second
have, too. But that
second chapter. The other
evil report in that
chapters. This is a
his Division, concerning the
For as for the
well appear that this
readers, that touching the
saith well-favouredly in this
brethren." And in this
do now in every
found therein. The other
point. And of this
we consider in this
he proveth his first
prove that in some
is, I say, the
an excuse. This first
good man in this
he is in this
tales. And surely this
promised, to the first
unlike in the selfsame
man, with the other
resemble them for? The
in so plain a
them together in every
to the very principal
as for in this
were but a poor
make search for that
ween to win this
his reasons in this
he were in this
And now, concerning this
This is a sore
officio in heresy, this
hereafter to the same
tail but if himself
four leaves, with only
yet in these two
their duty in such
marvelously well that such
point
that I showed him
10, 113/ 15
point
is that since he
10, 8/ 10
point
, to the slander and
10, 84/ 18
point
not only so far
10, 11/ 22
point
that we speak of
10, 68/ 1
point
that he speaketh of
10, 223/ 9
point
is the special thing
10, 86/ 6
point
that we spoke of
10, 133/ 13
point
, wherein he taketh such
10, 202/ 4
point
it seemeth that he
10, 26/ 13
point
concerning heresy, that many
10, 183/ 14
point
I remember: that there
10, 226/ 14
point
, wherein all the matter
10, 50/ 3
point
that though the judges
10, 87/ 4
point
: that of the change
10, 89/ 29
point
those two things are
10, 150/ 16
point
. And of this point
10, 50/ 3
point
alone of this good
10, 73/ 15
point
, and advise those prelates
10, 56/ 4
point
answered, even to the
10, 47/ 30
point
is much to be
10, 84/ 3
point
; that is to wit
10, 143/ 9
point
wherein, and to the
10, 150/ 18
point
that I touched before
10, 138/ 28
point
, ye wot well, for
10, 122/ 29
point
, though it were but
10, 51/ 28
point
, although there were no
10, 157/ 19
point
alone -- wherein he
10, 224/ 9
point
of his, whereupon all
10, 109/ 11
point
of a wily wolf
10, 166/ 32
point
, I would with good
10, 82/ 18
point
of me with showing
10, 133/ 29
point
are not worth one
10, 87/ 27
point
very well worthy to
10, 27/ 3
point
, I will yet say
10, 140/ 16
point
, I assure you: to
10, 48/ 28
point
is, as you see
10, 110/ 20
point
. And thus you see
10, 194/ 13
pointed
him to them both
10, 12/ 4
pointing
the reader to the
10, 6/ 32
points
struck hands again and
10, 30/ 28
points
as these are, than
10, 77/ 36
points
of the Catholic faith
10, 222/ 31
unlike. Into these three
civility, in some such
too, in some such
say that in such
them the difference. These
any of the said
pass all the special
right faith of these
in both the principal
for -- yet two
laboreth by them to
be a barrel of
drink about as should
man, and let them
also that he said "
stood, that same not "
man had said not "
the preacher spoke of "
prove that he said "
all that, a very
that noise for a
under such pretext of
by Parliament of great
spoke heresies "as of
pretending by confederacies, worldly
pretending by confederacies, worldly
heresies spoken "as of
that word "as of
very far against good
it were, of a
the same circumspection and
such heresies "as of
wit and in worldly
this good man of
that they "as of
that as for worldly
would so say for
again and defend his
that is by diligent,
yet call them not
be unlikely that any
that this man calleth
the words of "his
points, therefore, will I divide
points as this is, a
points as change it when
points those spiritual laws may
points, and haply more too
points. And he saith that
points -- I shall answer
points, he confesseth so well
points, of which the one
points I remember thereof. One
poison other men. And where
poison, that the devil hath
poison them that drank thereof
poison other good simple souls
poisoned bread," then can his
poisoned bread" but "moldy bread
poisoned bread" but only "moldy
poisoned bread," I rehearsed him
poisoned bread" by such means
poisoned word. Hearing, therefore, that
policy. And yet also would
policy would speak and sow
policy, for the better repressing
policy," and yet call them
policy, and strait corrections to
policy, and strait corrections to
policy, using the example of
policy " a colorable excuse for
policy. And there I further
policy do noise it that
policy that I learn of
policy " in like manner spoken
policy -- then may they
policy would give none ear
policy " noised "that the realm
policy, some of the possessions
policy, since so to say
politic device against bandogs, and
politic search and examinations besides
politic. But here must he
politique spiritual man would so
politique. And here he declareth
polities " in such wise as
them; and except Saint Polycarp railed when he called 10, 24/ 16
And yet was Saint Polycarp farther overseen, which calleth 10, 48/ 33
Friar Luther, and priest Pomerane, "Otho the monk, and 10, 200/ 16
are "little to be pondered"; first, for his arguments 10, 13/ 35
ought little to be pondered -- so may it 10, 106/ 2
ought little to be pondered -- so may it 10, 108/ 35
some laymen say. A poor tale and a cold 10, 43/ 2
that it is a poor tale and a cold 10, 138/ 22
fellows, were but a poor point of a wily 10, 166/ 32
a sermon of this poor preacher, should be so 10, 178/ 12
liege lord," quoth the poor soul, "I beseech Your 10, 95/ 18
which appearing in apparel poor men that cannot apparel 10, 156/ 7
of this piece, my poor advice and counsel shall 10, 140/ 3
the rather at my poor request, whatsoever he wrote 10, 36/ 7
be sometimes with good, but even a very poor tale and a cold 10, 138/ 22
But surely, for my such surety as a poor man devised once for 10, 95/ 13
cant it among good, so much as the a poor point of a wily 10, 166/ 32
the country, spied a putteth seemeth to my poor wit greatly to impair 10, 19/ 15
and which in my reasonable to take away possessions of the Church should 10, 32/ 20
movables at once upon and which in my poor great to impair 10, 19/ 15
Rome there held by law that a poor wit greatly to impair 10, 19/ 15
not only made by that law that a poor mind I very well 10, 49/ 21
speaketh of) to the Pope Innocius III, and many 10, 144/ 26
again, by ratification, by Pope Lucius III, but after 10, 114/ 18
too, that both this Pope Eugenius is in good 10, 31/ 36
Pope Lucius and this Pope Innocius III in a 10, 114/ 19
Pope Lucius and this Pope made at Rome ere 10, 187/ 17
Pope Innocius were very virtuous 10, 114/ 22
Pope Innocius and this Pope Innocius and this Pope 10, 114/ 22
of both these good Pope Lucius and this Pope Innocius were very virtuous 10, 114/ 22
it good that any possessions, and in all them 10, 114/ 25
reasonable to take away possessions of the Church should 10, 32/ 20
reasonable to take any possessions from the Church without 10, 33/ 15
without cause to take possessions from the Church. But 10, 35/ 23
cause to take away possessions from the clergy -- 10, 33/ 9
cause to take away possessions from the clergy thought 10, 34/ 17
possessions from the clergy: yet 10, 34/ 25
policy, some of the possessions taken away might be 10, 34/ 28
have their goods and possessions themselves," and that "therefore 10, 65/ 18
cause to take any possessions away from the clergy 10, 33/ 2
that have abundance of possessions to be well wary 10, 36/ 3
harm as may by possibility fall upon an innocent 10, 164/ 25
Debellation of Salem and Bizance: Concordance of Major Terms 456

we go to the possibility of the deed, and 10, 160/ 5
he may be by possibility deceived; the law goeth 10, 153/ 12
hereafter, by a far-fetched possibility that they may then 10, 205/ 30
may sometimes hap by possibility that all that information 10, 128/ 32
admit the case as possible , but yet as such 10, 204/ 35
thereon if it were possible ; as Saint Paul putteth 10, 204/ 31
though the other were possible -- yet was it 10, 5/ 22
that it were not possible to stand with man's 10, 193/ 31
whereby none innocent can possibly take hurt? But here 10, 145/ 13
thing that we could possibly take harm in, if 10, 87/ 16
and there lay twenty pounds upon it, as he 10, 62/ 12
not for a hundred pounds have done them, and 10, 129/ 9
weight of a thousand pounds , should because we be 10, 37/ 19
desired" them the apostles' poudred upon us in the 10, 231/ 12
debts, and relieve extreme povery nor would them no 10, 36/ 1
some sundry places prettily poverty , and then to do 10, 50/ 13
none harm because he powder the book, it could 10, 64/ 10
despising of the temporal powdered his shrewd, slanderous "some 10, 66/ 11
to take away the power in that behalf), yet 10, 187/ 27
which the ordinaries have power of the bishop forever 10, 180/ 28
used by the temporal power to arrest folk for 10, 182/ 4
upon clerics by lay power to the grief of 10, 189/ 25
world, for lack of power ." I never heard yet 10, 209/ 16
the ordinaries yet greater power to look into the 10, 69/ 16
that he have no power to maintain it, and 10, 119/ 28
he saith, the bishops' power to do it, but 10, 211/ 23
no cause why that power of arresting no longer 10, 180/ 31
heresy by the great power of theirs should in 10, 180/ 36
therein of the secular power of them that be 10, 109/ 21
then if the only power . And therefore they have 10, 168/ 26
is to wit, in power and ability to feign 10, 158/ 4
of great might and power and ability to feign 10, 158/ 11
in his estimation the power , which happeth very seldom 10, 109/ 36
therein envy the man's power lieth to weigh and 10, 154/ 25
saith nothing to the praise . For like as no 10, 7/ 31
little thanks for that praise of temporal judges, that 10, 137/ 28
little thanks for that praise ; for surely juries must 10, 133/ 9
judges will for that praise . For surely juries must 10, 134/ 25
get themselves laud and praise con me little thanks 10, 134/ 31
that not to their praise among the people. Also 10, 212/ 9
shall he lose the praise , but to their rebuke 10, 25/ 17
and hath been well praise of shortness, too. For 10, 7/ 36
praised with some such folk 10, 71/ 33
law called inquisitores haereticae
change them, but only
that was wont to
into purgatory, and there
my part when I
specially well. And I
of his mind, I
-- and maketh Bizance
do not fast and
I no more but
again. And therefore I
witness: wherefore not, I
and then preach and
as my duty is,
for us as we
saying." What good, I
each for other to
for him but heartily
I will sit and
him graceless, because he
with a good, gracious
good doctrine, and devout
charitable order. For though
both with our own
him witless, because he
therein, and so bitterly
well for them and
good host of ours
labor to destroy, as
him, he falleth to
that if they would
is so, and then
be believed if they
that the prelates would
the spiritual rulers" would
For if they did
might arrest men that
that if they would
preached. For who would
and if they would
whom the remnant shall
take upon them to
if they did after

pravitatis , of which there are 10, 185/ 18
pray God to amend them 10, 59/ 11
pray for himself and his 10, 12/ 29
pray for us as we 10, 231/ 8
pray God to give us 10, 22/ 24
pray you heartily, good readers 10, 36/ 6
pray you believe him. For 10, 58/ 25
pray for no more but 10, 12/ 27
pray , and do other good 10, 65/ 13
pray him to put the 10, 128/ 24
pray you, good readers, every 10, 201/ 19
pray you? For the suspicions 10, 112/ 7
pray God send them the 10, 68/ 12
pray God give them the 10, 184/ 17
pray here for them, that 10, 231/ 8
pray you, can this false 10, 180/ 10
pray , and for those that 10, 231/ 7
pray for him thus. If 10, 230/ 35
pray for it with him 10, 18/ 7
prayed God abundantly to send 10, 66/ 14
prayer . Then goeth he forth 10, 201/ 2
prayer ." And saith that "then 10, 65/ 10
prayers be right expedient and 10, 50/ 29
prayers and the intercession of 10, 231/ 10
prayeth God send him wit 10, 66/ 16
prayeth God to make them 10, 65/ 36
prayeth God to "send" them 10, 65/ 9
prayeth you for this feast 10, 91/ 35
praying to saints, pilgrimage, and 10, 222/ 33
praying , and therein thus he 10, 211/ 22
preach heresies, they do now 10, 204/ 11
preach and pray God send 10, 68/ 12
preach heresy, as he taketh 10, 202/ 8
preach heresy -- he speaketh 10, 204/ 8
preach heresy -- if he 10, 204/ 28
preach heresy, it is certain 10, 202/ 10
preach , hold, teach, or inform 10, 168/ 30
preach heresy, the people were 10, 204/ 22
preach anything but such as 10, 202/ 1
preach and say that if 10, 202/ 12
preach and teach the truth 10, 205/ 2
preach heresy, that they would 10, 201/ 36
preach heresy indeed, they would 10, 202/ 14
them if they would believe if they would their familiars secretly, would came from heaven and with the priest that and ween while he that they all so say that if they no heresies that they be Catholic that they no man cause, neither too, that some evil I rehearse that the sermon of this poor have there been some which this good man will confess that he that, as he was his lewd manner of pleasure of his new-fashion chapter is spent in him, to fall to that some evil preacher, since, after his own he was fallen into mind -- as open oath, nor by what in his purgation should obstinately nor can be of law, never mean though they prove not little more lightly. The now leave off the he meant not to he meant not to bishops, and not to of priests exalted and of priests exalted and prelates, yet he meanceth prelates too, yea, and divers of the same the time of the

preach  heresies. But they plainly 10, 204/ 4
preach  the same things again 10, 116/ 21
preach  heresy. Wherein whether he 10, 202/ 25
preach  in such wise abroad 10, 115/ 19
preached  a contrary gospel, yet 10, 204/ 32
preached  it, when I was 10, 140/ 21
preached  so still, that to 10, 115/ 35
preached  , they would then all 10, 205/ 11
preached  heresy, that they would 10, 202/ 13
preached  . For who will confess 10, 202/ 16
preached  . For who would preach 10, 202/ 1
preacher  nor pacifier, no, nor 10, 4/ 13
preacher  , preaching plain, open heresies 10, 115/ 12
preacher  spoke of "poisoned bread 10, 5/ 11
preacher  , should be so well 10, 178/ 12
preachers  such ere this, that 10, 115/ 18
preacheth  to me. But then 10, 55/ 28
preacheth  heresy? Now, good readers 10, 202/ 16
preacheth  in the country, spied 10, 46/ 13
preaching  he is fallen in 10, 116/ 7
preaching  . And yet, for all 10, 140/ 27
preaching  of restitution, full well 10, 49/ 20
preaching  -- so here, because 10, 211/ 21
preaching  plain, open heresies, should 10, 115/ 12
preaching  here, a man ought 10, 84/ 14
preaching  , I not only in 10, 200/ 33
preaching  against the selfsame heresies 10, 116/ 17
precise  words soever they receive 10, 161/ 37
precisely  swear that he were 10, 112/ 33
precisely  proved a heretic in 10, 82/ 37
precisely  that the law is 10, 162/ 7
precisely  the deed, yet make 10, 127/ 24
Preface  Sir Thomas More to 10, 3/ 26
preface  and fall unto the 10, 8/ 2
prefer  the state of chantry 10, 38/ 18
prefer  every secular priest before 10, 36/ 24
prefer  them above them." I 10, 209/ 8
preferred  hath so far infected 10, 176/ 10
preferred  ; and therefore if any 10, 175/ 29
prelates  too, yea, and prelates 10, 203/ 3
prelates  especially too. And then 10, 203/ 3
prelates  that now be, been 10, 195/ 31
prelates  that now be living 10, 196/ 20
say that if the rulers" into this word "prelates" mean not that the
term of Parliament. If those whom he calleth no of any of the
of them" -- either "he saith that the in the stead of "an oversight fell into he trusteth that those say that he saith "point, and advise those between these words, the "and obloquy of the words "spiritual rulers" into "warrant well that some also that if the rulers" into this word "to say, both the tale is lost because had written that the believe untruly that the that he saith the for heresy) a shrewd in the party's own and sworn in his matter in the party's in the party's own Christ's promise, as verily a cause of division talking together, divide their I therein, by this place where himself was become accusers that were that saith he was but as a communication Michaelmas last past (this cause the inquest to amendment, but against the commonly much more people will be as verily preparative to it. And therefore presence ; and if he may presence , nor peradventure never hear presence . For if the judge presence as a witness, and present and assistant as it present -- how can he present communication into chapters. This present book, to do further present in company. If he present and heard it themselves present and heard it his present . And then let him present year of our Lord present it, but some folk present wretched state that the present to gaze upon the present and assistant with them

Debellation of Salem and Bizance: Concordance of Major Terms 459

Thomas More Studies 9.2 (2014)
or so very seldom
till the matter were
less evidence have shortly
inquisitions are in heresies
a thing whereof they
the man, yet without
him, or an open
proceed but upon a
without open accusation or
the King's Council without
upon open accusation or
proceed without an open
either by accusation or
both open accusations and
whole realm how many
effect. And as for
and take indictments and
suit be necessary for
found so profitable for
observed long for the
from great increase and
of the Church shall
keep him still and
whereby the faith is
whereby the faith is
a needless pretense of
inclination toward pity, in
nay: then will I
earrest arguments seriously to
contrary before, and thereby
in judgment, men must
cause to mistrust nor
not that it is
the man himself be
that though it be
presumed, or must be
of truth, but also
therefore is that oath
-- yet is it
it is more strongly
it is to be
partial. And when he
is because the law

\text{presented}, not five in fifteen
\text{presented} by the juries --
\text{presented} felony. And one of
\text{presented}. But yet thus declare
\text{presently} pretend the contrary, and
\text{presentment} or open accuser, hath
\text{presentment} in the beginning, I
\text{presentment} were the better a
\text{presentment} is the better way
\text{presentment}, and that even by
\text{presentment} had before. For else
\text{presentment} were better. For as
\text{presentment} in their senses or
\text{presentments} to put heretics to
\text{presentments} be there made in
\text{presentments} and indictments, what effect
\text{presentments} to them, with pains
\text{preservation} of the Catholic faith
\text{preservation} of the faith, and
\text{preservation} thereof. And the first
\text{preserve} the Catholic faith, I
\text{preserve} from the temporal hands
\text{preserve} him from the secular
\text{preserved} here at home. I
\text{preserved} and heresies kept under
\text{preserving} innocents out of danger
\text{preserving} the life of any
\text{press} no farther upon him
\text{press} upon him. Which I
\text{presume} him a false shrew
\text{presume} a thing is true
\text{presume} that he will play
\text{presumed}, or must be presumed
\text{presumed} false. This is, I
\text{presumed} in the law that
\text{presumed}, that the perjured witness
\text{presumed} that he so will
\text{presumed} to be true, though
\text{presumed} that he will not
\text{presumed} that he will not
\text{presumed} that he will play
\text{presumeth} such indifference in a
\text{presumeth} that he setteth not
<table>
<thead>
<tr>
<th>Term</th>
<th>Phrase</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>presumption</td>
<td>being purged -- this</td>
<td>10, 158/30</td>
</tr>
<tr>
<td>presumption</td>
<td>is purged -- I</td>
<td>10, 158/33</td>
</tr>
<tr>
<td>presumption</td>
<td>is the general let</td>
<td>10, 151/33</td>
</tr>
<tr>
<td>presumption</td>
<td>by a greater presumption</td>
<td>10, 158/30</td>
</tr>
<tr>
<td>presumption</td>
<td>and likelihood, he that</td>
<td>10, 160/5</td>
</tr>
<tr>
<td>presumption</td>
<td>general of his untruth</td>
<td>10, 152/30</td>
</tr>
<tr>
<td>presumption</td>
<td>that no man will</td>
<td>10, 152/17</td>
</tr>
<tr>
<td>presumption</td>
<td>that no man will</td>
<td>10, 152/18</td>
</tr>
<tr>
<td>presumption</td>
<td>upon the other side</td>
<td>10, 151/35</td>
</tr>
<tr>
<td>presumption</td>
<td>on the other side</td>
<td>10, 158/26</td>
</tr>
<tr>
<td>presumption</td>
<td>may be overweighed with</td>
<td>10, 160/1</td>
</tr>
<tr>
<td>presumption</td>
<td>for his second oath</td>
<td>10, 158/34</td>
</tr>
<tr>
<td>presumption</td>
<td>a reason sufficient to</td>
<td>10, 152/1</td>
</tr>
<tr>
<td>presumption</td>
<td>likely to swear true</td>
<td>10, 153/13</td>
</tr>
<tr>
<td>presumption</td>
<td>be more than counterpoised</td>
<td>10, 151/34</td>
</tr>
<tr>
<td>presumption</td>
<td>shall serve that the</td>
<td>10, 163/29</td>
</tr>
<tr>
<td>presumption</td>
<td>of his troth in</td>
<td>10, 152/26</td>
</tr>
<tr>
<td>presumption</td>
<td>that they were unworthy</td>
<td>10, 164/18</td>
</tr>
<tr>
<td>presumption</td>
<td>therein also, whereupon the</td>
<td>10, 152/21</td>
</tr>
<tr>
<td>presumption</td>
<td>that he will swear</td>
<td>10, 158/28</td>
</tr>
<tr>
<td>presumption</td>
<td>is overborne with the</td>
<td>10, 152/16</td>
</tr>
<tr>
<td>presumptions</td>
<td>for to bear against</td>
<td>10, 152/30</td>
</tr>
<tr>
<td>presumptions</td>
<td>to the contrary); but</td>
<td>10, 160/2</td>
</tr>
<tr>
<td>presumptions</td>
<td>, that though no man</td>
<td>10, 117/3</td>
</tr>
<tr>
<td>presumptions</td>
<td>more probable that they</td>
<td>10, 164/22</td>
</tr>
<tr>
<td>presupposed</td>
<td>for a ground, and</td>
<td>10, 90/2</td>
</tr>
<tr>
<td>pretend</td>
<td>the contrary, and protest</td>
<td>10, 205/32</td>
</tr>
<tr>
<td>pretend</td>
<td>the contrary. And thus</td>
<td>10, 204/15</td>
</tr>
<tr>
<td>pretend</td>
<td>that their authority is</td>
<td>10, 202/28</td>
</tr>
<tr>
<td>pretend</td>
<td>that their authority is</td>
<td>10, 202/34</td>
</tr>
<tr>
<td>pretend</td>
<td>that such authority as</td>
<td>10, 206/2</td>
</tr>
<tr>
<td>pretend</td>
<td>that their authority is</td>
<td>10, 207/18</td>
</tr>
<tr>
<td>pretend</td>
<td>that their authority is</td>
<td>10, 208/12</td>
</tr>
<tr>
<td>pretend</td>
<td>to have authority,&quot; be</td>
<td>10, 208/23</td>
</tr>
<tr>
<td>pretend</td>
<td>that their authority is</td>
<td>10, 214/8</td>
</tr>
<tr>
<td>pretend</td>
<td>to have authority immediately</td>
<td>10, 214/12</td>
</tr>
<tr>
<td>pretend</td>
<td>themselves to be so</td>
<td>10, 200/2</td>
</tr>
<tr>
<td>pretend</td>
<td>not to be believed</td>
<td>10, 202/8</td>
</tr>
<tr>
<td>pretend</td>
<td>not to be believed</td>
<td>10, 202/24</td>
</tr>
<tr>
<td>pretend</td>
<td>it not, but plainly</td>
<td>10, 204/15</td>
</tr>
<tr>
<td>pretend</td>
<td>to have, but as</td>
<td>10, 207/4</td>
</tr>
<tr>
<td>pretend</td>
<td>the contrary? Can he</td>
<td>10, 205/27</td>
</tr>
<tr>
<td>pretend</td>
<td>not to do by</td>
<td>10, 206/29</td>
</tr>
</tbody>
</table>

that they will so
and saith that they
they cease so to
I said that they
all things, for they
of the Church, they
as the spiritual rulers
such authorities as they
as the spiritual rulers
therefore they do not
whenever they will not
confederacies whereby spiritual men
of authority that they
the other spiritual rulers
heresies, they do now
saith also that they
then would they all
many such things they
rulers of the realm
no man wotteth when,
would then all so
suppose that they will
all the remnant too)
that the spiritual rulers
he saith the prelates
in many of his
not of authority falsely
good readers, all this
that they both have
any time have done,
evangelical liberty" that they
said that they had
so surely as he
his 25th leaf, and
former matter which it
for lack of language,
you wot well) their
And then, instead of "
saving that his word "
after their old course,
doing good deeds, but "
he speaketh of such
make under a needless
pretend hereafter, whereas ever hitherto 10, 205 / 25
pretend that by God's immediate 10, 203 / 30
pretend . And therefore, good readers 10, 205 / 21
pretend not to have such 10, 204 / 1
pretend not to have authority 10, 204 / 3
pretend to have immediately of 10, 206 / 17
pretend to have immediately of 10, 207 / 1
pretend to have immediately from 10, 214 / 6
pretend to be obeyed and 10, 207 / 28
pretend , as this Pacifier saith 10, 200 / 22
pretend their authority so high 10, 207 / 32
pretend to maintain" some such 10, 195 / 1
pretend , and obedience that they 10, 201 / 14
pretend this or that -- 10, 203 / 4
pretend that by the authority 10, 204 / 11
pretend to have the same 10, 206 / 9
pretend that by their authority 10, 205 / 5
pretend and claim their authority 10, 214 / 16
pretend that if they would 10, 204 / 22
pretend peradventure a thing whereof 10, 205 / 31
pretend . But all this proveth 10, 205 / 12
pretend so. And thus you 10, 206 / 19
pretend their authority to be 10, 203 / 13
pretend their authority to be 10, 214 / 2
pretend this?Yes, verily that 10, 203 / 5
pretended causes of division is 10, 38 / 35
pretended , but truly had immediately 10, 207 / 6
pretended defense is nothing else 10, 131 / 6
pretended and yet pretend the 10, 205 / 27
pretended their authority such. Now 10, 205 / 14
pretended , as folk that would 10, 25 / 9
pretended to have their whole 10, 203 / 25
pretendeth : it had been better 10, 189 / 11
pretendeth to answer my words 10, 41 / 8
pretendeth to defend, that I 10, 199 / 19
pretendeth here thereby) to go 10, 66 / 33
pretending of their authority to 10, 205 / 16
pretending to be by God's 10, 208 / 32
pretending " signifieth not indeed the 10, 66 / 31
pretending by confederacies, worldly policy 10, 65 / 23
pretending by confederacies, worldly policy 10, 66 / 26
pretending . He layeth (you wot 10, 205 / 15
pretense of preserving innocents out 10, 88 / 2
this realm use that
some say," whereof the
us which manner of
secret such abusions and
secret such abusions and
have made him, under
a color and a
because it labored under
blame that under such
in some sundry places
justice." This were somewhat
Is not this a
book? But then one
most part used a
not. This is a
them, the one the
therein. And then, to
is a very pestilent
at all either of
man have an importunate
little place. Also, this
have no spice of
have no spice of
unless it be of
he is, through such
he is, through such
he is through such
then were through such
with great diligence that
his Council see that "
with great diligence" that "
with great diligence that
have no spice of
had no spice of
have some spice of
any evil of a
any evil of a
-- that "if a
is amiss in the
these matters, with the
the amendment of the
to meet with a
to prefer every secular
pretense against the king, or 10, 209/ 13
pretense is the safeguard of 10, 168/ 3
pretenses he meant in those 10, 208/ 31
pretenses as in my conscience 10, 210/ 35
pretenses as be the principal 10, 211/ 8
pretex of pacifying division, set 10, 212/ 15
pretex of the Gospel of 10, 70/ 22
pretex of an untrue report 10, 52/ 2
pretex of policy would speak 10, 63/ 22
prettily powder the book, it 10, 64/ 10
prettily said, if this good 10, 220/ 20
pretty , proper way? And therefore 10, 77/ 6
pretty piece he hath of 10, 45/ 10
pretty craft: to misrehearse my 10, 6/ 26
pretty piece, and such as 10, 179/ 4
price of his trowel, and 10, 60/ 25
prick me forward, he bringeth 10, 221/ 20
pride , and in a high 10, 177/ 12
pride or of covetousness, or 10, 173/ 5
pride , as by God's grace 10, 10/ 7
pride with which his words 10, 177/ 10
pride , covetousness, nor love toward 10, 174/ 19
pride , covetousness, or love toward 10, 176/ 32
pride , by despising of the 10, 187/ 26
pride , far from such indifference 10, 174/ 16
pride , far from such indifference 10, 174/ 32
pride far from such indifference 10, 176/ 30
pride far from the indifference 10, 177/ 33
pride , covetousness, nor worldly love 10, 169/ 6
pride , covetousness, nor worldly love 10, 169/ 17
pride , covetousness, nor worldly love 10, 170/ 28
pride , covetousness, nor worldly love 10, 171/ 10
pride , covetousness, nor worldly love 10, 173/ 11
pride , covetousness, or worldly love 10, 173/ 30
pride , covetousness, and worldly love 10, 175/ 2
priest , though it be openly 10, 175/ 30
priest , though it be openly 10, 176/ 11
priest have a business to 10, 197/ 19
priest that it is spoken 10, 175/ 33
priest that preached it, when 10, 140/ 21
priest because the laymen speaketh 10, 176/ 14
priest that were so wretched 10, 51/ 27
priest before those that are 10, 36/ 25
than anything amend the
by Friar Luther, and
to it indeed. That
he called the chief
the business of another
twenty-first chapter: that if
I, since that the
Chrysostom saith, if the
the state of chantry
others, because the secular
religious, because the secular
and disorder love no
the state of religious
in some counties: other
example the putting of
some say -- some
goeth he further: that
saith that all the
and agreement wherein secular
the worldly honor of
the worldly honor of
dare say, but such
judges, that are no
because the variance between
standeth so, unrepealed, some
myself unwilling that the
As for conventing of
variance between priests and
of the confederacies of
that the multitude of
of that that the
and thereof neither make
the multitude of the
lamented than between other
therefore -- though some
-- either "prelates, secular
the worldly honor of
the worldly honor of
to wit, between secular
the state of chantry
division is between secular
that the variance between
bringeth forth that some

priest -- but that they 10, 176/ 13
priest Pomerane, Otho the monk 10, 200/ 16
priest I delivered unto his 10, 140/ 35
priest a "whited wall," which 10, 24/ 15
priest will, and yet but 10, 197/ 27
priesthood being corrupted, it must 10, 21/ 20
priesthood be corrupt, the faith 10, 21/ 11
priests to be a state 10, 40/ 31
priests go more abroad. Now 10, 38/ 26
priests be more abroad, and 10, 40/ 37
priests , but do all of 10, 65/ 16
priests , but meant as he 10, 38/ 19
priests will sometimes, as it 10, 197/ 20
priests to answer before temporal 10, 195/ 4
priests in the business of 10, 197/ 27
priests make "particular confederacies" to 10, 197/ 10
priests be so far infected 10, 176/ 18
priests and religious, for all 10, 43/ 9
priests exalted that he is 10, 174/ 16
priests exalted that he is 10, 176/ 29
priests as be heretics. And 10, 188/ 3
priests neither. Now, if this 10, 196/ 18
priests and priests is more 10, 38/ 25
priests that see it will 10, 187/ 23
priests should do it neither 10, 223/ 15
priests before secular judges, truth 10, 195/ 7
priests is more marked and 10, 38/ 25
priests that I meant of 10, 198/ 3
priests do, I never heard 10, 51/ 25
priests should eat no flesh 10, 223/ 10
priests the masters nor no 10, 34/ 35
priests , which might of likelihood 10, 51/ 20
priests and religious, or between 10, 38/ 23
priests would here or there 10, 198/ 32
priests , or religious persons." For 10, 174/ 12
priests exalted and preferred; and 10, 175/ 28
priests exalted and preferred hath 10, 176/ 9
priests and secular priests, is 10, 38/ 22
priests before the state of 10, 38/ 18
priests more lamentable than between 10, 40/ 35
priests and priests, that is 10, 38/ 21
priests say still that those 10, 196/ 37
Return to Index

Debellation of Salem and Bizance: Concordance of Major Terms 465

<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance of Major Terms</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>priests</td>
<td>. And therefore the objection</td>
<td>10, 40/ 32</td>
</tr>
<tr>
<td>priests</td>
<td>would, for the readiness</td>
<td>10, 51/ 22</td>
</tr>
<tr>
<td>priests</td>
<td>say that the justices</td>
<td>10, 188/ 1</td>
</tr>
<tr>
<td>priests</td>
<td>exalted.&quot; And there my</td>
<td>10, 174/ 28</td>
</tr>
<tr>
<td>priests</td>
<td>convented as they were</td>
<td>10, 195/ 16</td>
</tr>
<tr>
<td>priests</td>
<td>, that is to wit</td>
<td>10, 38/ 21</td>
</tr>
<tr>
<td>priests</td>
<td>, is more to be</td>
<td>10, 38/ 22</td>
</tr>
<tr>
<td>priests</td>
<td>: which point to put</td>
<td>10, 209/ 3</td>
</tr>
<tr>
<td>priests</td>
<td>, but by twelve</td>
<td>10, 196/ 16</td>
</tr>
<tr>
<td>priests</td>
<td>exalted and yet be</td>
<td>10, 175/ 7</td>
</tr>
<tr>
<td>priests'</td>
<td>faults in English might</td>
<td>10, 20/ 4</td>
</tr>
<tr>
<td>priests'</td>
<td>wages, and to &quot;have</td>
<td>10, 197/ 11</td>
</tr>
<tr>
<td>primer</td>
<td>. And therefore, lest some</td>
<td>10, 7/ 17</td>
</tr>
<tr>
<td>primer</td>
<td>, which though they be</td>
<td>10, 7/ 12</td>
</tr>
<tr>
<td>prince</td>
<td>, too, of a passion</td>
<td>10, 69/ 25</td>
</tr>
<tr>
<td>prince</td>
<td>of very famous memory</td>
<td>10, 52/ 14</td>
</tr>
<tr>
<td>prince</td>
<td>our sovereign lord the</td>
<td>10, 52/ 16</td>
</tr>
<tr>
<td>prince</td>
<td>of blessed memory King</td>
<td>10, 52/ 20</td>
</tr>
<tr>
<td>prince</td>
<td>, or talking of heresy</td>
<td>10, 81/ 8</td>
</tr>
<tr>
<td>prince</td>
<td>, and detestation of such</td>
<td>10, 147/ 7</td>
</tr>
<tr>
<td>prince</td>
<td>, &quot;and of the whole</td>
<td>10, 28/ 4</td>
</tr>
<tr>
<td>prince</td>
<td>were for the only</td>
<td>10, 79/ 24</td>
</tr>
<tr>
<td>princes</td>
<td>and the good mind</td>
<td>10, 206/ 8</td>
</tr>
<tr>
<td>princes</td>
<td>. But because I would</td>
<td>10, 206/ 31</td>
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<tr>
<td>princes</td>
<td>is immediately . . . of God</td>
<td>10, 206/ 3</td>
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<tr>
<td>princes</td>
<td>of the same and</td>
<td>10, 217/ 28</td>
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<td>princes</td>
<td>must subdue their executions</td>
<td>10, 209/ 7</td>
</tr>
<tr>
<td>princes</td>
<td>. And therefore ye see</td>
<td>10, 214/ 17</td>
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<tr>
<td>principal</td>
<td>point alone -- wherein</td>
<td>10, 224/ 9</td>
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<tr>
<td>principal</td>
<td>default were in the</td>
<td>10, 18/ 19</td>
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<tr>
<td>principal</td>
<td>fault either, is in</td>
<td>10, 18/ 36</td>
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<tr>
<td>principal</td>
<td>fault in the one</td>
<td>10, 19/ 5</td>
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<td>principal</td>
<td>causes of the division</td>
<td>10, 211/ 8</td>
</tr>
<tr>
<td>principal</td>
<td>matter; and therefore of</td>
<td>10, 8/ 24</td>
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<tr>
<td>principal</td>
<td>causes of this division</td>
<td>10, 211/ 1</td>
</tr>
<tr>
<td>principal</td>
<td>points, of which the</td>
<td>10, 119/ 11</td>
</tr>
<tr>
<td>print</td>
<td>and put abroad</td>
<td>10, 193/ 6</td>
</tr>
<tr>
<td>print</td>
<td>another book, and therein</td>
<td>10, 170/ 33</td>
</tr>
<tr>
<td>print</td>
<td>, I would, as thus</td>
<td>10, 69/ 30</td>
</tr>
<tr>
<td>print</td>
<td>abroad as he doth</td>
<td>10, 192/ 13</td>
</tr>
<tr>
<td>print</td>
<td>; which answer he dissembleth</td>
<td>10, 194/ 10</td>
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<tr>
<td>print</td>
<td>. For there is no</td>
<td>10, 79/ 34</td>
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<tr>
<td>print</td>
<td>, that may lightly touch</td>
<td>10, 26/ 10</td>
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<td>Word</td>
<td>Meaning</td>
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<td>in writing</td>
<td>and in</td>
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<td>put out</td>
<td>abroad</td>
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<td>set them</td>
<td>forth</td>
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<td>woman at</td>
<td>adventure</td>
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<td>but if it be</td>
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<tr>
<td>heaven</td>
<td>together, everlasting glory.</td>
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<td>again</td>
<td>(folio 162), the</td>
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<td>whereunto</td>
<td>writeth he and</td>
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<td>been</td>
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<td>paper cost</td>
<td>, and the</td>
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<td>he which is</td>
<td>in</td>
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<td>answer lie</td>
<td>still in</td>
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<td>arrested,</td>
<td>and remain in</td>
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<td>arrested and</td>
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<td>lain there</td>
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<td>may lie</td>
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<td>If he lie</td>
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<td>many times</td>
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<td>they lie</td>
<td>longer in</td>
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<td>hath long</td>
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<td>hath long</td>
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<td>in clearing</td>
<td>there</td>
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<td>tale,</td>
<td>confessing both the</td>
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<td>light and</td>
<td>acquit the</td>
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<td>the</td>
<td>deliverance of the</td>
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<td>honor, for</td>
<td>all their</td>
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<td>the worse</td>
<td>that every</td>
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<td>rather of</td>
<td>his own</td>
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<td>you see,</td>
<td>toucheth the</td>
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<td>though there</td>
<td>be for</td>
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<td>except the</td>
<td>thing do</td>
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<td>be in many</td>
<td>things</td>
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<td>our Lord</td>
<td>1533. Cum</td>
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<td>make them</td>
<td>such friends</td>
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<td>without</td>
<td>making the party</td>
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<td>pass</td>
<td>unpunished, because their</td>
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<td>and which</td>
<td>but a</td>
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<td>case of</td>
<td>so great</td>
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<td>and upon</td>
<td>presumptions more</td>
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<tr>
<td>print</td>
<td>also . . . This man hath</td>
<td>10, 33/12</td>
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<tr>
<td>print</td>
<td>, under color of reformation</td>
<td>10, 15/8</td>
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<tr>
<td>print</td>
<td>, to the rebuke and</td>
<td>10, 226/22</td>
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<tr>
<td>printed</td>
<td>English books abroad, as</td>
<td>10, 81/23</td>
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<tr>
<td>printed</td>
<td>false), it is a</td>
<td>10, 47/21</td>
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<tr>
<td>Printer</td>
<td>by W. Rastell in</td>
<td>10, 231/17</td>
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<tr>
<td>printer</td>
<td>of likelihood left them</td>
<td>10, 199/30</td>
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<tr>
<td>printeth</td>
<td>that piece in his</td>
<td>10, 188/12</td>
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<tr>
<td>printing</td>
<td>. But I have looked</td>
<td>10, 226/12</td>
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<td>printing</td>
<td>too. But now, as</td>
<td>10, 110/7</td>
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<td>prison</td>
<td>upon good abearing shall</td>
<td>10, 128/20</td>
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<tr>
<td>prison</td>
<td>the longer? As for</td>
<td>10, 123/9</td>
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<tr>
<td>prison</td>
<td>till he find sureties</td>
<td>10, 228/33</td>
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<tr>
<td>prison</td>
<td>, and stocks if need</td>
<td>10, 168/27</td>
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<tr>
<td>prison</td>
<td>, then the judges by</td>
<td>10, 126/27</td>
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<tr>
<td>prison</td>
<td>in the meanwhile for</td>
<td>10, 128/5</td>
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<td>prison</td>
<td>upon suspicion of felony</td>
<td>10, 122/13</td>
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<tr>
<td>prison</td>
<td>and some peradventure ever</td>
<td>10, 128/29</td>
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<tr>
<td>prison</td>
<td>till the return; and</td>
<td>10, 121/14</td>
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<tr>
<td>prison</td>
<td>: I never saw no</td>
<td>10, 218/19</td>
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<td>prison</td>
<td>till the session, as</td>
<td>10, 123/6</td>
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<td>prison</td>
<td>for heresy than they</td>
<td>10, 122/19</td>
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<tr>
<td>prison</td>
<td>for heresy than they</td>
<td>10, 124/7</td>
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<tr>
<td>prison</td>
<td>, may by their discretion</td>
<td>10, 127/35</td>
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<td>prison</td>
<td>, so that then the</td>
<td>10, 128/3</td>
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<td>prisoner</td>
<td>, he happed even suddenly</td>
<td>10, 153/29</td>
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<tr>
<td>prisoner</td>
<td>and themselves guilty, and</td>
<td>10, 154/11</td>
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<td>prisoner</td>
<td>for all the witnesses'</td>
<td>10, 154/24</td>
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<td>prisoner</td>
<td>: yet since this good</td>
<td>10, 151/11</td>
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<td>private</td>
<td>displeasures and dissensions in</td>
<td>10, 44/22</td>
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<td>private</td>
<td>spiritual man's fault is</td>
<td>10, 21/1</td>
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<tr>
<td>private</td>
<td>devotion than for any</td>
<td>10, 196/9</td>
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<tr>
<td>private</td>
<td>faults of some: such</td>
<td>10, 43/19</td>
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<tr>
<td>private</td>
<td>matters of their own</td>
<td>10, 44/34</td>
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<td>privately</td>
<td>touch themselves), for the</td>
<td>10, 103/16</td>
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<td>privileged</td>
<td>in this realm before</td>
<td>10, 206/13</td>
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<td>privilegio</td>
<td>.</td>
<td>10, 231/25</td>
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<td>privily</td>
<td>, that the other party</td>
<td>10, 197/21</td>
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<td>privy</td>
<td>who told him that</td>
<td>10, 125/34</td>
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<tr>
<td>privy</td>
<td>mischief could never well</td>
<td>10, 164/33</td>
</tr>
<tr>
<td>privy</td>
<td>, and which suspicion is</td>
<td>10, 182/8</td>
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<tr>
<td>probable</td>
<td>fear, while he groundeth</td>
<td>10, 110/9</td>
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<tr>
<td>probable</td>
<td>that they were in</td>
<td>10, 164/22</td>
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</tbody>
</table>
nought, but are adminicula
but that not to
us that not to
might be bold to
this good man's advice,
that the judges might
or treason never to
should not ex officio
amended, than prosperously to
the order not to
yet, for all that,
so he will after
the ordinary "dare" not "
the suit ex officio
special officers to inquire,
therein suffer him to
of the law might
ordinary nothing to the
heresy and the not
and the other farther
citations against heretics and
to make a long
be brought in by
he should begin his
mine own: In this
should put away the
readers, this man's whole
that they should make
with a solemn driven
men shall suffer the
that are delivered by
and so delivered by
which is delivered by
all that, delivered by
upon that arrest, but
forth free upon the
be thrice acquitted by
shall be delivered by
were very busy to
intent and purpose to
Christian readers, but to
good man doth, and
promise or abetment to
probatio\textit{n}s, though the men be
proceed but upon a presentment
proceed without open accusation or
proceed on apace, and so
proceed against him by ordinary
proceed and put felons to
proceed but upon indictments, is
proceed, till the matter were
proceed in his mischief to
proceed without an open presentment
proceed against him openly, but
proceed in the temporal laws
proceed according to the law
proceed, and receive them as
proceed, and do therein as
proceed. And therefore till this
proceed. This is well devised
proceeding in the matter; but
proceeding without indictments upon treason
proceedings against heretics according to
process of excommunication; but will
process upon every fond piece
process and depose in the
process against the party afresh
process, lo, good readers, this
process ex officio, the thing
process of his three sorts
process against them to bring
process, whether I would not
processes ex officio stand; and
proclamation be found at the
proclamation, to the bearing of
proclamation hath always given him
proclamation; and yet good causes
proclamation shall be made that
proclamation. I see no great
proclamation, and peradventure oftener, than
proclamations -- so shall he
procure men -- and to
procure his destruction. But then
procure that the Catholic, Christian
procure the change of these
procure and pursue them. And
each other about the
virtue neither: as in
and feared not to
heresies. But they plainly
I see that he
-- yet since he
the good and plain
Had I made any
that it is his
speaketh himself unknown: this
men's only, but that
had neither necessity nor
whether is it his
whereas now, no worldly
without them: though the
saith there is no
come yet a further
the parson enjoy the
therefore were it more
is it all the
faith, then is the
and I declare what
nor no very great
were either necessary or
me neither honorable nor
be to the realm
right or reasonable or
all seven thought it
much more perilous than
it would be more
be for the realm
ever since found so
be to the realm
it was a thing
it would be peradventure
necessary occasion and a
be to the realm
to spend out his
you perceive, by the
a general law to
were made general,"to
are by no law
and rulers temporal be
procurement of anything at all 10, 198/ 22
procuring the people to believe 10, 39/ 1
profess himself for accuser. And 10, 110/ 26
profess that if they so 10, 204/ 5
professeth himself to hate and 10, 39/ 14
professeth so plainly the Catholic 10, 230/ 20
profession of the Catholic faith 10, 226/ 35
profession to prove every word 10, 186/ 30
profit: then will I no 10, 128/ 24
profit is there in such 10, 40/ 6
profit and advantage is our 10, 87/ 7
profit -- except it were 10, 78/ 35
profit or his loss? If 10, 128/ 21
profit growing to me thereby 10, 13/ 12
profit would be more if 10, 80/ 22
profit in that objection, and 10, 40/ 13
profit of this order, too 10, 51/ 7
profit nor the parishioner bear 10, 196/ 13
profit unto the people to 10, 81/ 12
profit that I see can 10, 83/ 7
profit not the spiritual men's 10, 87/ 6
profit there cometh to the 10, 102/ 40
profit neither. And yet is 10, 83/ 6
profitable to sow an evil 10, 78/ 36
profitable , in open-printed books, for 10, 22/ 3
profitable , without lawful cause to 10, 33/ 1
profitable , without any determination which 10, 33/ 31
profitable . But it hangeth not 10, 33/ 35
profitable , and in his book 10, 82/ 11
profitable to put it into 10, 34/ 34
profitable . I found not, I 10, 34/ 19
profitable for preservation of the 10, 229/ 32
profitable . And some one hath 10, 34/ 29
profitable for the people, to 10, 79/ 6
profitable to the realm that 10, 34/ 30
profitable , to put that tale 10, 78/ 20
profitable . What include these words 10, 33/ 19
profitable wisdom in making such 10, 173/ 19
progress of his device, that 10, 72/ 33
prohibit all men that they 10, 106/ 5
prohibit all men that they 10, 109/ 9
prohibited , help and assist other 10, 44/ 33
prohibited that they shall not 10, 184/ 28
others in heresy, there
the danger of that
beginning by the king's
I take it, that
sworn, I know no
God, according to Christ's
any conspiracy and mutual
not, fellow, for I
it is all, I
his reasoning hath, I
with a covenant and
is, according to Christ's
assembly about them, or
turn again, as I
that it needeth no
same things for a
them all, lay no
laid there for the
matter worketh in the
for a plain, apparent
and that upon a
with good and plain
it true by sufficient
say" be no sufficient
never heard so far
then it is a
their oaths for a
the accuser to the
heresy, ye see the
' be no sufficient
one rush toward the
forth for the plain
And for the further
or this is no
and also a great
proved by the plainest
say" be a good
make you now good
here putteth for the
so. For in every
party, then were the
yet perceive by plain
she shaketh such plain

prohibited
, or that thereof hold
10, 168/ 31
prohibition
that himself bringeth in
10, 55/ 8
prohibition
, whereby the king's judges
10, 196/ 27
prohibition
of opening of the
10, 130/ 35
prohibition
. And if they will
10, 131/ 3
promise
, will be as verily
10, 216/ 16
promise
in assisting each other
10, 198/ 21
promise
ye, if he kill
10, 95/ 16
promise
you, that it may
10, 38/ 28
promise
you, a little more
10, 204/ 25
promise
by each of them
10, 198/ 11
promise
, as verily present and
10, 215/ 12
promise
or abetment to procure
10, 198/ 31
promised
, to the first point
10, 143/ 9
proof
at all. And therefore
10, 120/ 31
proof
that he beareth the
10, 65/ 33
proof
at all, but always
10, 179/ 22
proof
the plain, common experience
10, 102/ 36
proof
. For since evil folk
10, 147/ 8
proof
of his good mind
10, 65/ 7
proof
not without great ground
10, 229/ 31
proof
of his heresy, which
10, 140/ 36
proof
, or by his own
10, 72/ 22
proof
, then is his tale
10, 180/ 35
proof
therein that I might
10, 83/ 34
proof
. And surely if Master
10, 178/ 26
proof
which are in that
10, 153/ 13
proof
of the matter in
10, 125/ 28
proof
, I trow, meetly well
10, 139/ 24
proof
," then is my "tale
10, 178/ 22
proof
of any necessary cause
10, 87/ 28
proof
of his plain truth
10, 78/ 5
proof
of this point, read
10, 64/ 30
proof
, neither to prove that
10, 178/ 23
proof
toward the reproof of
10, 226/ 26
proof
that in such manner
10, 138/ 35
proof
, then the suspending will
10, 181/ 1
proof
not only that there
10, 104/ 24
proof
: that is to say
10, 120/ 20
proof
must be two witnesses
10, 178/ 25
proof
lost. But we shall
10, 99/ 35
proofs
in mine Apology that
10, 39/ 35
proofs
off with her feathers
10, 77/ 5
man make me better
a greyhound hath a
could make me a
he weeneth, found out
common intendment, and his
more meet and more
the one in the
readers, this is his
not this a pretty,
Jerusalem in their own
-- then with a
ye shall hear how
offense. This part how
other), he leaveth out
That is well and
and have all the
observeth the nature and
so well conserveth the
write not in only
many times amended, than
pretend the contrary, and
be but a very
grudge and call them
neither men that be
infected with such a
of heresy that are
also, concerning this word "
that now call them
conclusion that I cannot
saith here I cannot
them not, he cannot
very good and they
might percase allege and
their names, he might
nor can assign and
enormity, then till he
Which thing I there
him not till he
shall so speak and
one), but he must
that I may myself
believe every spirit, but
about another matter: to

proofs of this matter than
proper head, with a goodly
proper reason for his part
proper fantasies, wherein I had
proper cases of law. But
proper for the matter that
proper, simple speech, the other
proper answer: And then because
proper way? And therefore thus
proper persons. In this great
proper piece of two parts
properly he proveth. Lo, good
properly this good man hath
properly in one place this
properly said. But we speak
properties fore-rehearsed, as well as
property of a dialogue. In
property of a dialogue, and
prose, he endeth all the
prosperously to proceed in his
protest also that if the
proud, damnable frowardness. And therefore
proud for their countenance would
proud nor covetous, nor have
proud, damnable desire of their
proud or covetous, or have
proud worldly countenance," whereof we
proud for their worldly countenance
prove them like -- I
prove any of all these
prove it. And also the
prove very well, and very
prove so great and so
prove their rancor and malice
prove any conspiracy and mutual
prove them that are already
prove well too, as you
prove it, or at the
prove, let it be laid
prove that they be unlike
prove whether it be true
prove whether it be of
prove another difference between the
sure the truth will
prove so too. But, now 10, 124/ 13
to say, till he
prove it otherwise, by some 10, 172/ 31
thereof he laboreth to
prove that he did not 10, 67/ 12
no sufficient token to
prove that he doth it 10, 163/ 11
can, if need require,
prove it plain enough. But 10, 104/ 4
Master More can neither
prove the suit ex officio 10, 141/ 13
mastiffs. And then, to
prove them very far unlike 10, 142/ 23
shall see the matter
prove against this good man 10, 88/ 29
and so doth it
prove indeed; and he that 10, 55/ 26
saith that the words
prove plainly that he saith 10, 57/ 8
the things that I
prove it with, he no 10, 102/ 1
which he shall never
prove you while he liveth 10, 104/ 26
laid against him to
prove him a heretic, and 10, 106/ 20
and peril, and cannot
prove that this hundred years 10, 88/ 4
And if he can
prove none, as I wot 10, 18/ 14
Nor yet my words
prove not that I would 10, 171/ 26
will see this man
prove it ere I believe 10, 196/ 24
man hath labored to
prove unlike, and I have 10, 228/ 16
upon triles, I could
prove him that "if" doth 10, 63/ 9
well able plainly to
prove the thing? If neither 10, 99/ 33
I in my mind
prove it an "intolerable default 10, 18/ 16
so, nor yet to
prove that it is so 10, 178/ 24
which he could not
prove but that it were 10, 138/ 24
any oppression, let him
prove one, and let him 10, 18/ 13
divers other objections to
prove the said letter unreasonable 10, 213/ 31
of this realm, and
prove it in like wise 10, 191/ 18
heresies, if it fully
prove not a man a 10, 82/ 32
able to confute, nor
prove the forsworn man and 10, 158/ 9
words were able to
prove that he meant otherwise 10, 37/ 2
for me still, to
prove always that my example 10, 128/ 15
goeth about only to
prove that all my tale 10, 202/ 7
which this man would
prove unreasonable is not indeed 10, 120/ 18
unto the purpose: to
prove us that not to 10, 138/ 29
by occasion of them,
prove the trouble of him 10, 122/ 25
little better cause to
prove hurtful and over grievous 10, 215/ 31
by the second oath
prove that provision over-favorable than 10, 117/ 25
how doth he now
prove himself once perjured, and 10, 152/ 14
that no man can
prove us this point? He 10, 90/ 1
both. Secondly shall I
prove in this realm such 10, 184/ 4
no proof, neither to
prove that he said "poisoned 10, 5/ 20
and open tokens to
prove that some say so 10, 178/ 24
with them as to
prove that his second oath 10, 161/ 13
whether he should, by
prove whether he should, by 10, 85/ 4
this good man to
say, for him to
-- if his difference
stead but for to
-- yet shall I
manner of reasoning should
the suit ex officio
felony, but if he
how Master More can
Finally shall I further
vehement that, though they
goeth about there to
and forthwith afterward I
Master More can neither
while he liveth, to
of worship daily do
to such purgation, to
Dialogue, he laboreth to
made any profession to
false judges; and then
proved, and that he
face, suspicions of heresy
they be false) plainly
leastwise, as are not
and seventeenth chapters plainly
of which I have
that there be well
but always the truth
his saying, and have
you see, good readers,
s the truth is
this point have I
further: that I have
hath been so plainly
Hath this good man
without any such thing
some great and clearly
which have been plain
here you see plainly
by his own words
have divers juries been
though he had well
than he hath yet
prove that we should not
prove that in some point
prove me no such thing
prove for him that he
prove , I say, that as
prove not only that a
prove yet nothing that the
prove us further, that the
prove his saying that such
prove that though the man
prove not precisely the deed
prove it, which this good
prove the mastiffs to be
prove that provision too sore
prove the thing true that
prove whether they will swear
prove that the word was
prove every word wrong that
prove not any wrong done
prove their cruel, wrongful dealing
proved upon him -- then
proved that in all the
proved false before; and yet
proved against him (and reproved
proved those that are weighty
proved such suspicions as are
proved contrary -- both by
proved it false? But yet
proved very plain. But now
proved contrary, both by just
proved you very clear and
proved well and clearly that
proved to be contrary. But
proved us the contrary of
proved ) a shameless defamation? If
proved felonies before divers and
proved false. Then goeth he
proved against this good man
proved ) grounded upon great untruth
proved so to have misused
proved that they have so
proved , and that he prove
I have against that
hath he not, pardie,
he which cannot be
he which cannot be
assign him that is
he which cannot be
abjured upon such things
law away, although he
nor can be precisely
though he had all
But now, this being
the people can be
we see it often
I have very plainly
lords well and plainly
this good man had
then how hath he
delivered as a man
it, but it be
it, but it be
nor any man else,
this hath been already
I have showed and
able to be plainly
for a thing plainly
that have I there
the deed, is yet
have well and clearly
surely he that being
truth being so substantially
have well seen it
late well and plainly
as this is myself
twice when they be
proved, as it is
accused. This have I
now that I have
that I should have
though he be not
case hath he not
appeared, and well been
truth hath been well
that ever complained, plainly

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before that he must
them unlike. He weeneth
guilty in heresy, and
guilty in heresy, and
suspect of heresy such
guilty in heresy, and
as maketh him not
well in his second
a heretic in his
(where all is disproved
, as it is proved
in those laws concerning
, go keep like schools
it very like, for
in more matters afresh
that heretics might not
that? By no means
to be of good
before them of record
before them of record
by any of them
oftener than once before
indeed, in one or
as the ordinary could
because he pitieth and
by the plainest proof
suspect, should purge himself
. His other reason is
suspect, and refuseth in
upon this side, by
that the spiritual judges
already, upon sundry such
, I cannot tell how
heretics, so that the
plain -- that he
so plainly that he
him that the name
that all the causes
guilty of the deed
unlike, touching the purpose
too, that the spiritual
contrary before the king's
false before the king's

10, 177/ 5
10, 123/ 2
10, 111/ 2
10, 116/ 26
10, 121/ 6
10, 116/ 34
10, 105/ 8
10, 83/ 1
10, 141/ 11
10, 158/ 16
10, 217/ 21
10, 71/ 29
10, 141/ 23
10, 77/ 1
10, 220/ 21
10, 220/ 23
10, 127/ 1
10, 133/ 11
10, 134/ 28
10, 173/ 18
10, 179/ 28
10, 169/ 36
10, 71/ 25
10, 65/ 35
10, 138/ 34
10, 114/ 30
10, 220/ 29
10, 117/ 28
10, 78/ 32
10, 184/ 2
10, 76/ 31
10, 148/ 20
10, 145/ 18
10, 158/ 16
10, 190/ 32
10, 10/ 12
10, 16/ 34
10, 114/ 30
10, 125/ 3
10, 182/ 34
10, 184/ 6
10, 227/ 16
by good examination been proved) -- and then if
could never well be proved but if they would
unreasonable is not indeed proved unreasonable by this thing
For the suspicions being proved by witnesses to be
he that is so proved suspect refuse to purge
of the faith, and proved so necessary, upon this
were the chief, and proved them, I ween, untrue
as you plainly see proved , this man wot ne'er
reason, as I have proved it none) would stretch
open words, be plainly proved heretics. But yet consider
it hath always been proved the contrary): yet since
truth hath been plainly proved contrary -- yet hath
this good man hath proved this man wot ne'er
already, worse than he proved , that have you seen
this time: that whosoever proved them yet -- that
And yet, since he proved defaults to be in
therof: yet since he proved that point but by
more), nor also he proved that point but by
good readers, that he proved none such but by
of the laws, and proved this point by none
followeth nothing; for it proved them unreasonable by the
they become hurtful) he proved yet no farther, at
genre by what way he proved this point by none
his own sweet will, proved that there is great
doth not so, and proved not one in this
mine Apology, plain experience proved that the spiritual rulers
you see how he proved himself at last to
hear how properly he proved it by like words
and weeneth that he how he
and with long labor prove he
assign -- yet that proved . Whereby you may see
altogether done, while he proved his first point: that
so much. For whereby proved nothing at the uttermost
ween that he sufficiently proved he that the spiritual
in the temporalty, he proved that the spiritual rulers
ask him how he proved at last that it
upon treason or felony, proved not but that they
all this, good readers, proved nothing at the uttermost
pretend. But all this proved he that the spiritual
us this point? He proved that lie to be
or that, and therewith proved at the very furthest
he bound himself to proved (you see very well
that they will sufficiently provide the remedy and put
provide the timber at his provide for the indemnity of
prove the remedy and put 10, 229/ 21
provide the timber at his 10, 162/ 21
provide for the indemnity of 10, 93/ 5
prove the remedy and put 10, 229/ 21
provide the timber at his 10, 162/ 21
provide for the indemnity of 10, 93/ 5
prove the remedy and put 10, 229/ 21
provide the timber at his 10, 162/ 21
provide for the indemnity of 10, 93/ 5
one is if they
cease, except he could
as in them is"
with his royal assistance
but that they will
but that they will
but that they would
punishment of felons, to
heresy, the law hath
there is no law
sufficient remedy, so fully
fall afterward, it was
excommunication, it was substantially
the other point being
accuser be so sufficiently
bold, with glosses readily
and in law sufficiently
himself showeth, the law
that this man here
where the law there
then this good man
we should by the
and some such constitutions
not any one constitution
how often the . . . constitution
them. And if a
by force of that
allegation of the constitution
liveth, to prove that
hereticis, capitulo Excommunicaus." This
all. And thus this
also, for all the
would it to make
cause to prove that
he so boasteth the
any business about the
-- that the same
was, I say, that
be that all his
ween that that special
But first, all this
very needless. And his
be that by his
provide that neither men that
provide farther, that no piteous
provide that innocents shall be
provide a means sufficient that
provide sufficiently for the indemnity
provide sufficiently for the indemnity
provide sufficiently for the indemnity
provide that if the jury
provided another way for the
provided against so great a
provided for this matter, that
provided by Parliament of great
provided in the said statute
provided for too: that offenders
provided for by this good
provided , to say what he
provided for; and yet, besides
provided well against all light
provided in this fourteenth chapter
provided that the judge shall
provided for the remedy (to
provideth for that harm be
provincial, as are "against the
provincial ," that he speakeoth of
provincial made against the statute
provincial council err, there are
provincial constitution: I will see
provincial , his parishioner would let
provision too sore. And surely
provision was made, as I
provision for purgation at the
provision that can be made
provision for it. But surely
provision over-favorable than ever this
provision that he hath devised
provision of his indemnity at
provision that is made in
provision which this man calleth
provision notwithstanding, the man's fear
provision in that one special
provision is in our case
provision in the seventh chapter
provision that fear shall be
I shall devise a 
provision that it shall be 10, 100/ 18

abide the adventure, whatsoever
provision any man should devise 10, 96/ 3

I say that his
provision doth not suffice, not 10, 93/ 34

though there were found
provision good and sure to 10, 99/ 9

hereticis, ca. Excommunicamus. This
provision , good readers, that he 10, 114/ 1
to wit, against a
provision made in the spiritual 10, 93/ 8

not for all the
provision that all the world 10, 95/ 12

as though the whole
provision for all thing lay 10, 22/ 23

one special case, which
provision devised for witnesses shall 10, 93/ 24

case, this good man's
provisions as God hath given 10, 22/ 26

well and observe such
provisions that are in that 10, 96/ 8

and as (with the
provisions kept, than this Pacifier 10, 22/ 31

have the good old
provoke the displeasure of God 10, 213/ 6

the Catholic faith, and
provoke the wrath of God 10, 213/ 24

the Christian, Catholic faith,
provoketh me to show what 10, 221/ 19

at superficial reading: he
provoketh me to the same 10, 194/ 10

he dissembleth, and again
provoketh me hereafter to the 10, 194/ 12

leaf 91, again he
psalms of the Passion, too 10, 7/ 14

every place where he
say sometimes the fifteen
published and read openly before 10, 91/ 30

For the king's high
published of the witnesses' names 10, 108/ 25

prudence very well perceiveth that
pull them from the altar 10, 208/ 1

he Pacifier full
pushed down of late upon 10, 16/ 13

and over that, the
prudently devised. For else would
punish him unrighteously and against 10, 219/ 30

of "evangelicals" wrote them "
pushing of the witnesses' names 10, 108/ 25

himself standing by, be
pull them from the altar 10, 208/ 1

two cases -- the
pull them from the altar 10, 208/ 1

resist them therein, and
pull them from the altar 10, 208/ 1

steal and were caught),
pushed down of late upon 10, 16/ 13

offender go unpunished than
gone unpunished than to
punish him unrighteously and against 10, 219/ 30

as have authority to
punish them, amend first their 10, 30/ 10

heretics should, before they
punish them, amend first their 10, 30/ 10

abjure heresies, and to
punish them for heresies, be 10, 172/ 21

into the heart, cannot
punish the bare intent of 10, 69/ 16

about that they might
punish heretic of themselves, without 10, 168/ 25

people" that spiritual men
punish heresies "rather to oppress 10, 176/ 23

or to have them
punished for heresy -- as 10, 180/ 33

that are for heresy
punished be burned against their 10, 217/ 35

himself there imagineth) have
punished many, and also that 10, 58/ 12

less offender should be
punished , imprisoned, or arrested alike 10, 220/ 25

none innocents shall be
punished . But I fear me 10, 172/ 23

of the other be
punished as he hath deserved 10, 72/ 24

year, he shall be
punished as a heretic, and 10, 113/ 35
year, he shall be

them that be so

might be pursued and

heretics might not be

And therefore they have

that cause they have

whereby misguided folk are

a man may be

that offenders may be

guilty -- have been

things that heretics are

himself that they have

deed to see them

judges, nor innocents be

not judges," nor innocents

many which have been

evil persons may be

dioceses very few been

less offender be both

well enough and offenders

in this realm been

is that "they have

not that "they have

that "therefore they have

same cause) "have they

that they have been

neither innocents should be

desire of abjuring and

fifth chapter he toucheth

desiring men's abjuration and

was it the just

Apology is only in

have men have extreme

law stand for their

shall be devised any

also thereon, for the
devise for any manner

fine or any other

ture. For whereas the

put them to cruel

which are made for

should have one like

till that desire of

punished as a heretic. And

punished -- yet it cannot

punished by the King's Council

punished by those laws but

punished many, which much people

punished many, which much people

punished , there should no law

punished which is no heretic

punished . But then say I

punished thereby right sore against

punished for be such things

punished many "therefore," that is

punished ," and "therefore" (that is

punished , nor yet that willful

punished , nor yet that offenders

punished for heresy, the spirituality

punished -- yet the makers

punished for heresy, the slander

punished alike: if the greater

punished too. To this cometh

punished -- therefore to come

punished many persons, which much

punished many persons, which much

punished many persons, which much

punished many persons, which much

punished therefor. Now will I

punished nor yet willful offenders

punishing folk for heresy, they

punishment of heresies, and divideth

punishment utterly changed and cease

punishment of God. And though

punishment of heresies, as is

punishment for heresy, as it

punishment at all, but lest

punishment for the evil folk

punishment that should fall thereon

punishment of ungracious folk. And

punishment , with a good exhortation

punishment for heresies hath been

punishment unjustly: then I ask

punishment of heretics, it may

punishment -- this man looked

punishment in spiritual men be

10, 117/ 18

10, 217/ 18

10, 143/ 35

10, 220/ 21

10, 58/ 15

10, 58/ 17

10, 148/ 5

10, 220/ 34

10, 147/ 33

10, 217/ 14

10, 68/ 36

10, 58/ 3

10, 65/ 19

10, 169/ 7

10, 170/ 29

10, 59/ 2

10, 147/ 29

10, 171/ 17

10, 218/ 30

10, 183/ 8

10, 230/ 10

10, 57/ 28

10, 57/ 34

10, 58/ 1

10, 65/ 20

10, 155/ 12

10, 172/ 11

10, 181/ 32

10, 23/ 30

10, 182/ 17

10, 48/ 19

10, 22/ 11

10, 67/ 21

10, 148/ 6

10, 118/ 36

10, 48/ 18

10, 221/ 5

10, 122/ 10

10, 227/ 10

10, 78/ 3

10, 220/ 33

10, 218/ 26

10, 168/ 17
and saith that the
grudge against God's just
be brought to their
should have one like
to see that the
Council, for the sure
the ordinaries in the
these laws made for
of the world, for
that is to wit,
by the name of
that they were neither
be so clean and
be driven to his
heresy such kind of
thus this provision for
be driven to his
discharged without any other
be put to that
to that kind of
none other manner of
accursed; and so the
be put to his
be put to his
be put to his
been put to such
be driven to a
be driven to a
be put to his
putteth him after that
driven to abjuration nor
And now, by this
yet for the further
be resembled to his
with him in his
put him to such
driven to make his
be driven to his
monstraverint," these words "congrua
statim innocentiam suam congrua
obits and trentals, and
parties are passed into
to saints, pilgrimage, and

punishment of an offender must
punishment -- yet peradventure a
punishment , and have put also
punishment , if they renounced; or
punishment pass not the gravity
punishment of felons, to provide
punishment of heresy, to bring
punishment of heresies were never
punishment of mischievous wretches, to

pure and clean -- and
pure and clean, as we
pure nor clean indeed, no
pure that there is no
purgation or be accursed; and
purgation as the circumstances of
purgation at the discretion of
purgation and to do penance

purgation . "But yet hath it
purgation then, when he hath
purgation which if he did
purgation but by his neighbors'
purgation of his neighbor will
purgation because his neighbors dare
purgation because his neighbors dare
purgation because his neighbors will

purgation ) have lacked none hands
purgation without any offense in
purgation without any offense in
purgation , and to penance also
purgation unto no penance neither
purgation , but delivered quite, howsoever
purgation , this good shall he
purgation of such suspicion, the
purgation upon the suspicion of
purgation should precisely swear that
purgation , to prove whether they
purgation at the will of
purgation without offense: you see

purgationone " be referred unto the
purgationone monstraverint," these words "congrua
purgatory and Mass and all
purgatory , and there pray for
purgatory , and the sacraments, and
the very fire of
purgatory
abide great pain in
purgatory
such reasonable manner to
purge
be not able to
purge
when rather than to
purge
such suspicion yet to
purge
but if he may
purge
rather than he would
to drive him to
purge
sometimes assign him (to
purge
heresy, that he shall
purge
as were suspect should
purge
yet proved suspect, should
purge
proved suspect refuse to
purge
think it good to
purge
and the rather to
purge
heresy be driven to
purge
lack no compurgators to
purge
with other compurgators to
purge
that he that is
purged
be in a manner
purged
a greater presumption being
purged
the said presumption is
purged
And when he is
purged
is "in a manner
purged
other cases of suspicion
purged
and never will be
purged
"if" doth not always
purged
for this conjunction "if"
purged
that to this evil
purposed
of Division all his
purposed
endeth, as to this
purposed
suit -- toward which
purposed
be thereof; nor nothing
purposed
them serve him to
purposed
silence therein -- what
purposed
shall they. For I
purposed
saith nothing to the
purposed
his is to no
purposed
see to how little
purposed
an inward intent and
purposed
the harmful intent and
purposed
search that point of
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<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>purpose</td>
<td>for which I resemble</td>
<td>10, 150/21</td>
</tr>
<tr>
<td>purpose</td>
<td>; for, as I have</td>
<td>10, 160/1</td>
</tr>
<tr>
<td>purpose</td>
<td>,&quot; then am I content</td>
<td>10, 175/12</td>
</tr>
<tr>
<td>purpose</td>
<td>at all), I never</td>
<td>10, 187/33</td>
</tr>
<tr>
<td>purpose</td>
<td>was such in his</td>
<td>10, 57/13</td>
</tr>
<tr>
<td>purpose</td>
<td>not to make a</td>
<td>10, 70/24</td>
</tr>
<tr>
<td>purpose</td>
<td>, he must make it</td>
<td>10, 133/22</td>
</tr>
<tr>
<td>purpose</td>
<td>not to meddle much</td>
<td>10, 193/23</td>
</tr>
<tr>
<td>purpose</td>
<td>to make no long</td>
<td>10, 199/19</td>
</tr>
<tr>
<td>purpose</td>
<td>he wrote of that</td>
<td>10, 187/11</td>
</tr>
<tr>
<td>purpose</td>
<td>he speaketh of such</td>
<td>10, 205/15</td>
</tr>
<tr>
<td>purpose</td>
<td>the value of a</td>
<td>10, 209/11</td>
</tr>
<tr>
<td>purpose</td>
<td>that I put it</td>
<td>10, 125/3</td>
</tr>
<tr>
<td>purpose</td>
<td>is, good readers, as</td>
<td>10, 130/21</td>
</tr>
<tr>
<td>purpose</td>
<td>. For I said not</td>
<td>10, 204/8</td>
</tr>
<tr>
<td>purpose</td>
<td>that he saith it</td>
<td>10, 205/23</td>
</tr>
<tr>
<td>purpose</td>
<td>. And therefore saith: I</td>
<td>10, 212/27</td>
</tr>
<tr>
<td>purpose</td>
<td>; but you see that</td>
<td>10, 176/6</td>
</tr>
<tr>
<td>purpose</td>
<td>still, to show that</td>
<td>10, 176/7</td>
</tr>
<tr>
<td>purpose</td>
<td>, where he speaketh of</td>
<td>10, 157/22</td>
</tr>
<tr>
<td>purpose</td>
<td>for no such suspicion</td>
<td>10, 55/31</td>
</tr>
<tr>
<td>purpose</td>
<td>, even at that point</td>
<td>10, 131/15</td>
</tr>
<tr>
<td>purpose</td>
<td>and intent that I</td>
<td>10, 141/24</td>
</tr>
<tr>
<td>purpose</td>
<td>, and all the remnant</td>
<td>10, 110/27</td>
</tr>
<tr>
<td>purpose</td>
<td>: to prove the trouble</td>
<td>10, 122/25</td>
</tr>
<tr>
<td>purpose</td>
<td>enough. But then saith</td>
<td>10, 128/8</td>
</tr>
<tr>
<td>purpose</td>
<td>as he there useth</td>
<td>10, 60/16</td>
</tr>
<tr>
<td>purpose</td>
<td>. For if those things</td>
<td>10, 17/20</td>
</tr>
<tr>
<td>purpose</td>
<td>. But me thought, and</td>
<td>10, 13/21</td>
</tr>
<tr>
<td>purpose</td>
<td>wherefor, they were so</td>
<td>10, 150/19</td>
</tr>
<tr>
<td>purpose</td>
<td>. And therefore where he</td>
<td>10, 14/30</td>
</tr>
<tr>
<td>purpose</td>
<td>some other wily shrews'</td>
<td>10, 64/3</td>
</tr>
<tr>
<td>purpose</td>
<td>in his first book</td>
<td>10, 6/9</td>
</tr>
<tr>
<td>purpose</td>
<td>by them to set</td>
<td>10, 115/28</td>
</tr>
<tr>
<td>purpose</td>
<td>may hap to sweat</td>
<td>10, 162/21</td>
</tr>
<tr>
<td>pursuit</td>
<td>them. And therefore --</td>
<td>10, 198/32</td>
</tr>
<tr>
<td>pursued</td>
<td>and punished by the</td>
<td>10, 143/35</td>
</tr>
<tr>
<td>pursued</td>
<td>by some great man</td>
<td>10, 110/25</td>
</tr>
<tr>
<td>pursued</td>
<td>the selfsame shrewd, malicious</td>
<td>10, 6/8</td>
</tr>
<tr>
<td>put</td>
<td>in indeed) -- himself</td>
<td>10, 200/25</td>
</tr>
<tr>
<td>put</td>
<td>in the 94th leaf</td>
<td>10, 19/10</td>
</tr>
<tr>
<td>put</td>
<td>this for a cause</td>
<td>10, 197/8</td>
</tr>
<tr>
<td>put</td>
<td>and admit a case</td>
<td>10, 204/30</td>
</tr>
</tbody>
</table>
priests: which point to a great desire to put in him that would any likelihood), I would put him to rehearse and put them very far unlike, might be arrested and For then it shall that "then it shall there is a difference make peace with, and like wise write and and apparent matter to judges might proceed and accusations and presentments, to -- whereupon men be law were drawn and his case to be put and them that be verdict shall not be most weight I have in lamenting of division, that is indicted be the purpose that I of heresy, he is suit ex officio is the Catholic faith, to ashamed, nor desire to old laws, labor to the king's people, and for their heinous offenses said paragraph meant, to for everything that is might be occasion to betwixt them that be in the judges, to by a certain reason temporal courts let us wolf. And as I suppose the parson will of ignorance, he may man shall never be damage it were to put as for a matter put men to abjuration, and put out books abroad; and put them out again, and put in writing and in put his differences and his put in prison, and stocks put the bishops and rulers put the bishops and spiritual put between "mentiri" and "mendacium put away divisions? And now put in print another book put them to answer upon put felons to answer without put heretics to answer upon put to answer at the put forth to be made put to answer before and put to answer before the put to answer before them put into this book his put forth a book and put unto no business about put it for, but for put to penance by the put unto penance by the put away or change into put the King's Council to put heretics in courage, and put them to cruel punishment put unto painful death, though put into the discretion of put in their discretion. But put away abusions, evil examples put to answer ex officio put traitors and felons to put and presupposed for a put some case for an put this case for example put in peril for his put up again. For, whatsoever put to answer. For answer put away such good laws
| put                               | away the good laws                     | 10, 213/ 19 |
| put                               | away those good laws                   | 10, 224/ 10 |
| put                               | to their hand to                       | 10, 113/ 28 |
| put                               | to their hands to                      | 10, 118/ 38 |
| put                               | in their hands --                      | 10, 134/ 16 |
| put                               | out again, have always                 | 10, 227/ 7  |
| put                               | in, and here evil                      | 10, 82/ 12  |
| put                               | it from him to                         | 10, 10/ 1   |
| put                               | it from himself and                    | 10, 59/ 21  |
| put                               | then in his mouth                      | 10, 16/ 16  |
| put                               | in, of his own                         | 10, 64/ 8   |
| put                               | it in his book                         | 10, 187/ 20 |
| put                               | out their horns and                    | 10, 145/ 32 |
| put                               | it into hospitals of                   | 10, 34/ 34  |
| put                               | in print, I would                      | 10, 69/ 30  |
| put                               | in prison: I never                     | 10, 218/ 18 |
| put                               | out abroad in print                    | 10, 15/ 8   |
| put                               | those words in meant                   | 10, 65/ 1   |
| put                               | that tale in his                       | 10, 78/ 20  |
| put                               | out abroad in print                    | 10, 79/ 33  |
| put                               | the fellow in choice                   | 10, 128/ 25 |
| put                               | the case in treason                    | 10, 153/ 27 |
| put                               | their souls in peril                   | 10, 162/ 10 |
| put                               | a suspicion in men's                   | 10, 164/ 1  |
| put                               | the Parliament in mind                 | 10, 187/ 2  |
| put                               | out books in writing                   | 10, 193/ 28 |
| put                               | in execution in the                   | 10, 195/ 28 |
| put                               | the offenders in execution             | 10, 217/ 31 |
| put                               | other folk in fault                    | 10, 227/ 24 |
| put                               | in the offenders were                  | 10, 134/ 19 |
| put                               | in also into mine                      | 10, 7/ 21   |
| put                               | it wholly into the                     | 10, 135/ 20 |
| put                               | away, so it is                         | 10, 216/ 28 |
| put                               | in the judge himself                   | 10, 134/ 19 |
| put                               | in the judges, to                      | 10, 137/ 19 |
| put                               | in the judges' hands                   | 10, 134/ 11 |
| put                               | any one man from                       | 10, 158/ 5  |
| put                               | for examples manslaughter and          | 10, 68/ 25  |
| put                               | in what matter he                      | 10, 129/ 21 |
| put                               | as the more rare                       | 10, 102/ 26 |
| put                               | them out of that                       | 10, 45/ 27  |
| put                               | some out of commission                 | 10, 126/ 2  |
| put                               | him out of that                        | 10, 149/ 10 |
and place convenient to
silva caeduha hath been
if men would utterly
his device -- to
lawful order gathered together
should for such may-haps
from this again, and
he to blame to
saith that I have "
hath in some places
so hath he therefore
in this realm, and
the temporal laws and
doth, if he should
a man should be
a man may be
a man should be
that he shall be
that he shall be
he might have been
faults in English might
made unto myself, to
it is this: to
is as able to
prelates" in that place,
for my part, to
were well likely to
for false shrews and
a conquest that he
sure experience as to
though it were clearly
then may the ordinary
their punishment, and have
and I will also
good to change and
whom he would have
if this good man
would I grant to
rather tell them than
man beginneth: But to
More hath undertaken to
shortly shall I devise.
also attempted the same)

put the defaults of the 10, 193/ 36
put in execution . . . of late 10, 195/ 25
put away that office. And 10, 164/ 12
put away this old law 10, 104/ 13
put any difference or mistrust 10, 216/ 31
put away that order which 10, 128/ 35
put in his other general 10, 208/ 6
put that, and other such 10, 223/ 18
put " that matter "out of 10, 174/ 9
put in mine own words 10, 6/ 24
put in one point further 10, 128/ 12
put it in print, that 10, 26/ 9
put them in print abroad 10, 192/ 13
put away the process ex 10, 139/ 33
put to his purgation because 10, 111/ 6
put to his purgation, and 10, 111/ 18
put to his purgation because 10, 112/ 16
put to his purgation because 10, 112/ 20
put to that purgation then 10, 112/ 26
put to such purgation) have 10, 115/ 13
put them in remembrance to 10, 20/ 5
put me in remembrance how 10, 61/ 4
put him in remembrance that 10, 61/ 19
put them in remembrance thereof 10, 187/ 3
put in "spiritual rulers." And 10, 201/ 20
put away the said law 10, 97/ 35
put such as should see 10, 23/ 10
put them to silence except 10, 93/ 32
put me to silence therein 10, 186/ 28
put them so soon in 10, 178/ 15
put away, the streets should 10, 141/ 18
put him to such purgation 10, 112/ 23
put also many such other 10, 136/ 6
put you some such case 10, 151/ 27
put away that suit -- 10, 86/ 8
put that same suit away 10, 86/ 33
put away that suit, and 10, 93/ 27
put away the suit against 10, 98/ 1
put their fond tale in 10, 45/ 8
put the party that is 10, 105/ 22
put himself in the adventure 10, 3/ 19
Put accusers in the stead 10, 100/ 28
put it upon the peril 10, 105/ 1
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>me to print and provide the remedy and unreasonable, nor to be</td>
<td>abroad among the people</td>
<td>10, 193/ 6</td>
</tr>
<tr>
<td>very good conjectures to upon an innocent, will he shall not be the ordinary should not the King's Council to</td>
<td>it in the law</td>
<td>10, 229/ 21</td>
</tr>
<tr>
<td>of the riot, and will not only rather that now be, been for imprisoning, use to the matter, I will they will not be meekness and charity and he shall never be he shall never be ex officio, men be yet in England never abearing shall never be of likelihood once be and mastiffs were clearly if he say he addition that he now But, now, since he of heretics as he of the realm,&quot; and immediately of God, he of the carpenter that man. And then he that this good man the difference that he those suspicions cleared he again to base and the people,&quot; as he and peril that he fall after into heresy, thing that he here reason of his, he and diversities that he</td>
<td>away, though there might</td>
<td>10, 120/ 28</td>
</tr>
<tr>
<td>little doubt therein. For</td>
<td>one of these from</td>
<td>10, 164/ 25</td>
</tr>
<tr>
<td>to answer till he</td>
<td>some man to that</td>
<td>10, 115/ 7</td>
</tr>
<tr>
<td>some folk to business</td>
<td>some man to business</td>
<td>10, 125/ 27</td>
</tr>
<tr>
<td>some folk to business</td>
<td>the parties to answer</td>
<td>10, 144/ 4</td>
</tr>
<tr>
<td>the layman to silence</td>
<td>in execution, to the</td>
<td>10, 176/ 12</td>
</tr>
<tr>
<td>no man to it</td>
<td>in the trust. And</td>
<td>10, 195/ 31</td>
</tr>
<tr>
<td>no friend to pain</td>
<td>all their trust in</td>
<td>10, 216/ 18</td>
</tr>
<tr>
<td>in ure, were a</td>
<td>to answer upon that</td>
<td>10, 122/ 7</td>
</tr>
<tr>
<td>to answer upon that</td>
<td>to answer, upon this</td>
<td>10, 128/ 16</td>
</tr>
<tr>
<td>to answer, whether is</td>
<td>to answer; with another</td>
<td>10, 145/ 22</td>
</tr>
<tr>
<td>away -- yet men's</td>
<td>it in because that</td>
<td>10, 142/ 35</td>
</tr>
<tr>
<td>new thereto. But, now</td>
<td>it but by the</td>
<td>10, 77/ 37</td>
</tr>
<tr>
<td>here his example of</td>
<td>for an example the</td>
<td>10, 204/ 33</td>
</tr>
<tr>
<td>for the example their</td>
<td>in his frame no</td>
<td>10, 60/ 10</td>
</tr>
<tr>
<td>for the example their</td>
<td>me after in remembrance</td>
<td>10, 195/ 4</td>
</tr>
<tr>
<td>here between indictments and</td>
<td>in remembrance of</td>
<td>10, 207/ 6</td>
</tr>
<tr>
<td>seemeth to my poor</td>
<td>him to no further</td>
<td>10, 162/ 17</td>
</tr>
<tr>
<td>between them such as</td>
<td>other examples, of one</td>
<td>10, 62/ 4</td>
</tr>
<tr>
<td>for the one part</td>
<td>lest I or some</td>
<td>10, 156/ 11</td>
</tr>
<tr>
<td>himself in peril to</td>
<td>for the proof: that</td>
<td>10, 19/ 15</td>
</tr>
<tr>
<td>for the proof: that</td>
<td>in remembrance of</td>
<td>10, 127/ 17</td>
</tr>
<tr>
<td>me in remembrance of</td>
<td>other examples, of one</td>
<td>10, 28/ 20</td>
</tr>
<tr>
<td>between them such as</td>
<td>for the one part</td>
<td>10, 117/ 1</td>
</tr>
<tr>
<td>among the people</td>
<td>between them such as</td>
<td>10, 141/ 27</td>
</tr>
</tbody>
</table>
compurgators with him, he putteth him after that purgation 10, 127/ 21
possible; as Saint Paul putteth the case that if 10, 204/ 31
the manner, no law putteth us further to reply 10, 38/ 14
his fond device in putting this law away, although 10, 105/ 8
words of his own putting in, which be these 10, 174/ 31
people from heresies and putting the scabbed heretics out 10, 23/ 21
finding of faults and putting them abroad in print 10, 194/ 9
than for lack of putting to answer lie still 10, 123/ 9
loss: then his not putting to answer maketh the 10, 128/ 22
of the examination, and putting of their names and 10, 150/ 23
was Chancellor myself, by putting some out of commission 10, 129/ 7
for this point, his putting of that piece in 10, 78/ 34
And therefore by the putting in of such things 10, 210/ 3
of this law by putting away this suit ex 10, 89/ 29
his reasons that the putting away of that law 10, 87/ 20
for good abearing, to putting of men to answer 10, 141/ 15
for an example the putting of priests to answer 10, 195/ 4
in such case, and putting himself in worse case 10, 166/ 31
of any such special qualities as the book wherein 10, 40/ 8
think convenient, upon the qualities of the person and 10, 114/ 33
weigh and consider the qualities of the witnesses, and 10, 154/ 26
as hath for the quantity any other country christened 10, 21/ 28
the dwellers in every quarter about, by credence given 10, 17/ 10
there, that beginneth "Statuta Pacifier, to cease and quench this division, could find 10, 211/ 33
as he saith) to quench it. Then goeth he 10, 225/ 34
and intend not to quench but rather to kindle 10, 210/ 5
de hereticis, Cap. Multorum querela. And after, at the 10, 168/ 28
he is asked the question avow them -- yet 10, 73/ 19
propter conscientiam" ("Ask no question, lest you bring a 10, 35/ 26
it yet again in which is without any 10, 37/ 1
amended yet? To this question whether the circumstances of 10, 21/ 13
And then, when the question, lo, he hath in 10, 30/ 25
he is asked the question is asked him, if 10, 72/ 11
In this standeth the question what thing himself meant 10, 73/ 3
fault therewith, nor no question asked: then is it 10, 49/ 31
that ask no further question shall believe it still 10, 17/ 14
I "were asked the question therein by them that 10, 35/ 26
bar; and, being severally questioned in that sudden abashment 10, 154/ 7
lest he might with questioning hap to find it 10, 85/ 9
used any diligence in questioning : then were it well 10, 85/ 13
be brought to more quietness than it is yet 10, 169/ 5
eat no flesh from Quinquagesima to Easter -- I 10, 223/ 10
by experience in Captain Quintyn, Captain Genyn, Corbet, and 10, 136/ 20
sheets nor in twelve quires neither, write as near 10, 4 / 34
nor purgation, but delivered quite, howsoever that either this 10, 123/ 14
that fear shall be quite gone. For if that 10, 92/ 30
he hath left it quite out. And therein he 10, 139/ 3
good man had been quite answerless. But yet went 10, 131/ 17
this matter all gone quite awry. But yet being 10, 162/ 30
his head again? "No," quoth they, "we cannot." "No 10, 16/ 27
bethought him -- "Marry," quoth he, "even dig another 10, 100/ 23
have it away. "Marry," quoth his neighbor, "I must 10, 100/ 15
and all. "Marry, neighbor," quoth the other, "I shall 10, 100/ 17
Nay, my liege lord," then lay that heap," quoth the poor soul, "I 10, 95/ 18
they, "we cannot." "No?" taken from him the 10, 16/ 27
and except Saint Polycarp railed when he called the 10, 24/ 16
and except our Savior railed when he called the 10, 24/ 18
again, that most hath railed therewith, of this good 10, 46/ 24
Saint Paul were a railer when he called his 10, 24/ 13
that yet were no ralers ; except Saint Paul were 10, 24/ 13
saith, done after a railing fashion. But as you 10, 46/ 8
And as for the railing fashion, if I durst 10, 46/ 11
let him call it " railing " at his pleasure, but 10, 24/ 11
sad and earnest rude railings indeed. Then he toucheth 10, 46/ 33
after a shower of rain . And, now, as it 10, 130/ 14
and withinforth be a ramping wolf. And such one 10, 165/ 23
which after fled and ran away (and some fell 10, 16/ 12
he might prove their rancor and malice. And because 10, 105/ 34
so vehement cause of rancor and malice in them 10, 105/ 28
indeed of covetousness, falsehood, rancor , and malice to the 10, 165/ 21
that all the church rang thereon: "Marry, sir, I 10, 46/ 18
put as the more rare and more seldom. Now 10, 102/ 26
glory. Printed by W. Rastell in Fleet Street in ratification , by Pope Innocent III 10, 114/ 19
also made again, by ratified it, nor all they 10, 117/ 9
they so unreasonable that ratified , agreed, and confirmed, yet 10, 215/ 8
long usage and custom ratified , agreed, and confirmed, ought 10, 215/ 28
Christendom, spirituality and temporality, ratified by whole general council 10, 118/ 30
they be, made and ratified or approved in this 10, 217/ 5
against heretics, was either ratified specially by Parliament (and 10, 229/ 30
Christendom, in this realm ratified in this realm, because 10, 217/ 34
that it was never ratify or confirm them. For 10, 216/ 26
continuance of them can
Return to Index

<table>
<thead>
<tr>
<th>ratifying</th>
<th>agreeing, or confirming of</th>
<th>10, 217/20</th>
</tr>
</thead>
<tbody>
<tr>
<td>reach</td>
<td>so high as to</td>
<td>10, 208/20</td>
</tr>
<tr>
<td>read</td>
<td>? But now after this</td>
<td>10, 211/19</td>
</tr>
<tr>
<td>read</td>
<td>his words again (folio)</td>
<td>10, 206/35</td>
</tr>
<tr>
<td>read</td>
<td>it again, and you</td>
<td>10, 62/23</td>
</tr>
<tr>
<td>read</td>
<td>his books; and some</td>
<td>10, 212/20</td>
</tr>
<tr>
<td>read</td>
<td>here his answer, wherein</td>
<td>10, 36/17</td>
</tr>
<tr>
<td>read</td>
<td>in mine Apology, folio</td>
<td>10, 65/28</td>
</tr>
<tr>
<td>read</td>
<td>English, which are not</td>
<td>10, 39/33</td>
</tr>
<tr>
<td>read</td>
<td>my twenty-seventh chapter, in</td>
<td>10, 56/21</td>
</tr>
<tr>
<td>read</td>
<td>my thirtieth chapter of</td>
<td>10, 56/28</td>
</tr>
<tr>
<td>read</td>
<td>the forty-sixth chapter of</td>
<td>10, 169/24</td>
</tr>
<tr>
<td>read</td>
<td>yet the eighteenth chapter</td>
<td>10, 49/5</td>
</tr>
<tr>
<td>read</td>
<td>the one first and</td>
<td>10, 86/22</td>
</tr>
<tr>
<td>read</td>
<td>over, then forthwith, while</td>
<td>10, 49/16</td>
</tr>
<tr>
<td>read</td>
<td>, all his gay tale</td>
<td>10, 171/35</td>
</tr>
<tr>
<td>read</td>
<td>it, a good while</td>
<td>10, 35/30</td>
</tr>
<tr>
<td>read</td>
<td>his answer half minded</td>
<td>10, 37/30</td>
</tr>
<tr>
<td>read</td>
<td>it. For he saith</td>
<td>10, 227/22</td>
</tr>
<tr>
<td>read</td>
<td>then this his fifteenth</td>
<td>10, 88/26</td>
</tr>
<tr>
<td>read</td>
<td>there what I say</td>
<td>10, 36/16</td>
</tr>
<tr>
<td>read</td>
<td>, and, as I remember</td>
<td>10, 226/6</td>
</tr>
<tr>
<td>read</td>
<td>mine answer in mine</td>
<td>10, 88/23</td>
</tr>
<tr>
<td>read</td>
<td>, nor trust in God</td>
<td>10, 110/12</td>
</tr>
<tr>
<td>read</td>
<td>in Lincoln's Inn, and</td>
<td>10, 79/21</td>
</tr>
<tr>
<td>read</td>
<td>and consider it whoso</td>
<td>10, 17/33</td>
</tr>
<tr>
<td>read</td>
<td>them with judgment and</td>
<td>10, 222/20</td>
</tr>
<tr>
<td>read</td>
<td>unto the leaf 287</td>
<td>10, 228/9</td>
</tr>
<tr>
<td>read</td>
<td>it. What manner of</td>
<td>10, 102/33</td>
</tr>
<tr>
<td>read</td>
<td>&quot; none!&quot; he marveleth much</td>
<td>10, 8/11</td>
</tr>
<tr>
<td>read</td>
<td>in the nineteenth chapter</td>
<td>10, 46/5</td>
</tr>
<tr>
<td>read</td>
<td>them can none otherwise</td>
<td>10, 174/35</td>
</tr>
<tr>
<td>read</td>
<td>the places of mine</td>
<td>10, 67/5</td>
</tr>
<tr>
<td>read</td>
<td>nor heard of. And</td>
<td>10, 210/2</td>
</tr>
<tr>
<td>read</td>
<td>it so often that</td>
<td>10, 46/9</td>
</tr>
<tr>
<td>Read</td>
<td>first his own words</td>
<td>10, 88/22</td>
</tr>
<tr>
<td>read</td>
<td>both the parts shall</td>
<td>10, 86/15</td>
</tr>
<tr>
<td>Read</td>
<td>, good Christian readers, the</td>
<td>10, 27/5</td>
</tr>
<tr>
<td>read</td>
<td>first, good readers, the</td>
<td>10, 41/23</td>
</tr>
<tr>
<td>read</td>
<td>the chapter shall see</td>
<td>10, 223/14</td>
</tr>
<tr>
<td>read</td>
<td>mine Apology, that I</td>
<td>10, 13/6</td>
</tr>
<tr>
<td>read</td>
<td>my words that I</td>
<td>10, 177/23</td>
</tr>
<tr>
<td>read</td>
<td>first both the places</td>
<td>10, 31/5</td>
</tr>
</tbody>
</table>

said that there is.
by, be published and
nor yet anything to
man or me. For
to look back and
for virtuous. And therefore
did me good to
good readers, if you
after those two chapters
proof of this point,
For the words once
have said -- whoso
his "therefore" out. But
make them that have
whole general council. And
where since they may
may feign. And now
it. For if you
would not have you
this chapter, that the
case. But consider, good
In this answer, good
them, to make the
And therefore surely, good
reason of his, good
such, judge now, good
I have remitted the
with only pointing the
words, to beguile the
in this point, good
unmarked. And thus, good
might soon deceive the
this piece, lo, good
well this, good Christian
I give therefore the
out, to ease the
thus you see, good
Division, lo, thus, good
These were, lo, good
witness, as to the
ever any man, good
unto this point, good
kettle. But look, good

Read

said that there is.
by, be published and
nor yet anything to
man or me. For
to look back and
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I have remitted the
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unmarked. And thus, good
might soon deceive the
this piece, lo, good
well this, good Christian
I give therefore the
out, to ease the
thus you see, good
Division, lo, thus, good
These were, lo, good
witness, as to the
ever any man, good
unto this point, good
kettle. But look, good

Read, good readers, the forty-fifth
read openly before the world
read but where themselves list
read my words there when
read it, that there is
read, good readers, this man's
read it -- this, I
read and consider those two
read, you return to his
read mine answer to his
read -- the trouble should
read the said two chapters
read my said two chapters
read them go unread them
read the stories whoso will
read it that will, I
read yourselves his words, and
read first his words as
read it -- yet have
reader may the better see
reader, that our case is
reader, one piece he answereth
reader ween that in the
reader, whatsoever the man meant
reader, albeit that me then
reader, whether I might not
reader unto in mine Apology
reader to the places, with
reader upon the reading of
reader, he saith somewhat to
reader, you see that to
reader, For albeit the Pacifier
reader, this is this good
reader : that whereas this good
reader warning not to walk
reader's labor and make all
readers, very clear and plain
readers, he saith: And in
readers, my words: And verily
readers will appear. And therefore
readers, hear such another reason
readers, I have answered and
readers, in mine Apology, the
The third point, good readers, in mine Apology, you cannot -- then, good readers, let him be believed first point. Lo, good readers, these they be: Then whoso may. Lo, good readers, first he bringeth forth have you heard, good readers, a reasonable cause why hear! Read, good Christian readers, the forty-seventh chapter of But read first, good readers, the nineteenth chapter of there is. Read, good readers, the forty-fifth chapter of good man beguile his readers, in this chapter, and this process, lo, good readers, this Pacifier declareth that intent you may, good all. And yet, good readers, to the end that ears. This thing, good readers, every man everywhere findeth I there declared, good readers, by common experience, that too. Now consider, good readers, either how falsely this are there, lo, good readers, therein my farther words I leave yourselves, good readers, to consider. For I to the matter, good readers, concerning the former words for him. Lo, good readers, in the forty-sixth chapter this you see, good readers, that this good man gear you see, good readers, that this good man no heretic. Now, good readers, because this good man you may see, good readers, that this good man findeth further. Lo, good readers, therein thus he saith thus you see, good readers, that whereas he hath Is not here, good readers, a wonderful heinous work lie. For lo, good readers, these are his words ye may therefore, good readers, find both his words but give you, good readers, here even his own people. Look, therefore, good readers, both to his reasons the nearer. Lo, good readers, this is his proper you shall understand, good readers, that in his book he proveth. Lo, good readers, these are his words these words, lo, good readers, you see how he for one. Lo, good readers, consider here, I beseech remnant you see, good readers, yourselves, that I speak ye shall there, good readers, find that I rehearse preacheth heresy? Now, good readers, here have I joined And therefore, lest some readers might hap in this do not. Now, good readers, to the intent that it endeth. Consider, good readers, that this introduction he matter. I ween, good readers, that there is no pretend. And therefore, good readers, since this is the
Now you see, good readers, how untrue it is thus you see, good readers, that the judge is this Pacifier here, good readers, with much labor at in mine Apology, good readers, the 159th leaf, these thus you see, good readers, that he left out hour! And surely, good readers, save for letting of now shall you, good readers, see what little insight his fifteenth chapter, good readers, he would make men forty-sixth chapter. Now, good readers, this man maketh here More to the Christian readers, If any man marvel other. And thus, good readers, this good man and great while. Also, good readers, this good man hath that behalf. Now, good readers, heard any man any so naughtily. Now, good readers, where this man taketh This you see, good readers, that this man saith to do. Now, good readers, whereas this man saith Here you see, good readers, because this man with believe? Believe me, good readers, this man weeneth you see plainly, good readers, heard any man any thus you see, good readers, where this man taketh And forasmuch, good Christian readers, this man's much oversight here -- vouchsafe, good readers, these are my words writing weary; and other readers, that were no lawyers not appear." Now, good others. Consider now, good readers, the commodity of this this is, good Christian readers, this manner of that How goeth now, good readers, this answer of this truth is, good Christian readers, that except only one not reasonable. Now, good you may see, good readers, that whereas otherwise to of justice. Mark, good hand. For look, good readers, in his own first this the way, good readers, for a pacifier to so shall you, good readers, without any pain of thus you see, good prelates." But look, good this you see, good wrote I further, good in conscience. Now, good readers, all this pretended defense
is this, good Christian
Here you see, good
127. And now, good
when you have, good
chapter, you see, good
so myself. Now, good
even whole. Lo, good
Now consider farther, good
thereof. Now, good Christian
Thus have I, good
to do. Lo, good
my purpose is, good
than truth. Lo, good
For all this, good
out. But verily, good
shall well see, good
Excommunicamus. This provision, good
one. And therefore, good
a sentence, let the you know well, good
heretic thereby. Verily, good
of strength. Howbeit, good
you may see, good
the party. Lo, good
Now will I, good
it, yourselves shall, good
pray you heartily, good
yet would I, good
shall again return, good
Here you see, good
none. Consider now, good
deed. Consider also, good
you may see, good
in it. Now, good
all Christendom, good Christian
even alone. Howbeit, good
now to come, good
thus you see, good
so is it, good
straws. And therefore, good
you see plainly, good
manner of answering, good
this good man, good
readers , but to procure that 10, 230/ 14
readers , that he proveth this 10, 151/ 22
readers , if you read and 10, 31/ 10
readers , there once read over 10, 49/ 16
readers , how little reason is 10, 199/ 15
readers , in this rehearsal of 10, 57/ 30
readers , thus it saith: Master 10, 61/ 6
readers , that he saith in 10, 203/ 11
readers , here you see plainly 10, 109/ 32
readers , as you see, clearly 10, 119/ 10
readers , here you see that 10, 126/ 8
readers , as you see, to 10, 130/ 21
readers , here you see that 10, 181/ 4
readers , proveth (you see very 10, 205/ 10
readers , and he seek this 10, 18/ 26
readers , that he shall never 10, 174/ 6
readers , that he speaketh, which 10, 114/ 1
readers , my words stand still 10, 104/ 9
readers judge. But surely the 10, 208/ 20
readers , I have taken that 10, 46/ 8
readers , if this tale were 10, 79/ 10
readers , all this tale of 10, 219/ 10
readers , by this: that he 10, 59/ 20
readers , the thing that he 10, 97/ 6
readers , come unto that piece 10, 155/ 13
readers , judge upon the end 10, 13/ 25
readers , every man the rather 10, 36/ 7
readers , save for the length 10, 83/ 11
readers , eftsounys unto the first 10, 105/ 14
readers , that touching the point 10, 133/ 13
readers , that all the strength 10, 159/ 28
readers , that by the laws 10, 164/ 15
readers , that for the defense 10, 206/ 20
readers , as for the "conceit" 10, 218/ 20
readers , perceived; and therefore in 10, 144/ 19
readers , what one thing or 10, 4/ 6
readers , unto the third point 10, 120/ 12
readers , that whereas this man 10, 12/ 31
readers , that whether this time 10, 74/ 25
readers , as for this point 10, 78/ 34
readers , that by this man's 10, 101/ 23
readers , call you this? Moreover 10, 102/ 33
readers , said unto this piece 10, 140/ 9
thus you see, good readers, that concerning this piece
king's courts. Now, good readers, you see clearly, good readers, that in this point
Now shall you, good readers, soon see this tried
say once again, good readers: is not this gear
the likelihoods now, good readers, that lead this good
rebuke or shame, the a few. Now, good
more. And therefore, good readers, Consider here, good
What shall we, good readers, here you see, good
thus have I, good readers, will desire you, good
remedies -- verily, good readers, that you have, good
the spirituality. Surely, good readers, of mine. Now, good
or grudging. Now, good readers, not, yourselves shall, good
find my words, good readers, And therefore read, good
yet consider well, good readers, Saw you ever, good
defamation? Weeneth he the of infamy. Surely, good
And now, good Christian readers, I pray you, good
confuted that when he readers, any wise man that
any wise man that readers, himself and when he
in anything that he readers, man may perceive that
every wise man that readers, opening of truth the
be bold, with glosses readers, be readiness to say what
give his assistance so readers, readily to have them attached
priests would, for the readers, readiness to take it where
was waxen with the readers, reading of his answer very
I was in the lawyers, would in the readers, reading of his answer merry
meant that some laymen readers, reading wax almost as weary
Readings of the priests' faults in
Readings of his work were
Readers, whatsoever I wrote in
Readers, -- since you see
Readers, every of you amend
Readeth it again, I suppose
Readeth them shall, I suppose
Readeth over, here in this
Readeth him the Pacifier's words
Readeth. First he rehearseth a
Readeth it. And therefore where
Readeth it seeth well himself
Readeth way is to read
Readily provided, to say what
Readily to have them attached
Readiness to take it where
Reading of his answer very
Reading of his answer merry
Reading wax almost as weary
Reading the priests' faults in
10, 141/ 8
10, 150/ 13
10, 154/ 15
10, 175/ 20
10, 210/ 9
10, 212/ 30
10, 40/ 7
10, 27/ 19
10, 38/ 13
10, 102/ 24
10, 140/ 10
10, 194/ 8
10, 223/ 23
10, 228/ 8
10, 14/ 34
10, 156/ 22
10, 20/ 30
10, 62/ 34
10, 202/ 31
10, 155/ 18
10, 56/ 35
10, 60/ 5
10, 29/ 5
10, 205/ 34
10, 171/ 20
10, 23/ 5
10, 104/ 19
10, 201/ 19
10, 119/ 36
10, 192/ 28
10, 143/ 4
10, 11/ 34
10, 32/ 33
10, 50/ 7
10, 171/ 23
10, 31/ 5
10, 73/ 8
10, 76/ 11
10, 51/ 22
10, 37/ 33
10, 38/ 1
10, 38/ 3
10, 20/ 4
them himself in the
school speak in a
nowadays so delicate in
sight and at superficial
the reader upon the
there still about the
answer perused -- the
men, and in the
Apology, where for his
the said suit?" "A
they have evermore been
well used in this
people have in this
good laws of this
for writing that the
spiritual judges in the
suffer neither in this
Church and of this
and death, in this
the law of this
of Christendom, in this
long used in this
world, or within this
to diminish in this
examples I trust this
spiritual judges in this
in all this whole
old customs of the
common laws of this
could be for the
general division through the
so plain, that the
book, that since this
never shall in this
the laws of this
harm to the whole
only, but in this
rear rebellion in the
be convenient for this
the laws of this
never ratified in this
be convenient for this
the laws of this

reading, and satisfy his own 10, 193/ 20
reading, I would in English 10, 79/ 33
reading, and so loath to 10, 7/ 11
he provoketh me to 10, 221/ 19
of the place, and 10, 214/ 29
but there stand they 10, 12/ 10
whereof standeth them, at 10, 12/ 8
to blind us with 10, 86/ 28
finding, I have numbered 10, 7/ 8
way," saith he: "Take 10, 100/ 33
to set taxes upon 10, 209/ 19
here also -- yet 10, 146/ 30
been punished -- therefore 10, 230/ 9
and of all Christendom 10, 39/ 9
is full, and then 10, 27/ 26
, of wrong and cruel 10, 170/ 16
nor in any realm 10, 221/ 3
, that have been made 10, 222/ 3
many men, both good 10, 140/ 2
that he bringeth in 10, 37/ 16
ratified specially by Parliament 10, 229/ 30
, which he could not 10, 138/ 24
either, were either in 10, 56/ 2
the Catholic faith with 10, 119/ 19
is too faithful to 10, 145/ 7
handled men for heresy 10, 67/ 14
. And then, for hearing 10, 83/ 30
," and putteth for an 10, 195/ 4
so far forth allow 10, 94/ 23
profitable. I found not 10, 34/ 18
indeed. These fruits are 10, 40/ 1
is not full of 10, 27/ 20
hath (as, God be 10, 21/ 25
any such great personage 10, 75/ 28
unlawful that hang up 10, 218/ 33
. And that harm happeneth 10, 87/ 15
of England have also 10, 104/ 36
, as they have done 10, 213/ 7
. And yet he will 10, 89/ 23
, and yet helpeth not 10, 220/ 28
, because the heretics that 10, 217/ 34
be these: His device 10, 96/ 19
and of Holy Church 10, 186/ 13
be "convenient for this realm," and yet I will 10, 96/ 15
the laws of the realm ." Verily if I knew 10, 192/ 37
Church or of the realm; defend them I am 10, 193/ 25
spiritual rulers of the realm pretend that if they 10, 204/ 22
thereon -- and the realm to fall in trouble 10, 119/ 21
the spirituality of this realm should fall in variance 10, 188/ 14
this not in this realm only, but in other 10, 200/ 15
not only in this realm, but also, in manner 10, 210/ 16
could be to the realm profitable. What include these 10, 33/ 19
the juries of the realm accursed for inquiring of 10, 65/ 4
and other of the realm, and either is there 10, 195/ 20
slanderous name in this realm, and put it in 10, 26/ 9
more dishonor to the realm to have it noised 10, 26/ 20
the laws of this realm to leave it with 10, 79/ 30
allowed it. And this realm hath found it so 10, 145/ 2
the custom of the realm. And if it be 10, 189/ 24
the laws of this realm, and prove it in 10, 191/ 18
the laws of this realm " -- is it not 10, 191/ 35
his office. If this should mistrust justices -- 10, 164/ 7
is used in this realm, by the law martial 10, 136/ 19
realm nor in any realm else any law stand 10, 221/ 3
could be to the realm profitable, without lawful cause 10, 33/ 1
common consent of this realm. And he layeth his 10, 224/ 13
peradventure profitable to the realm greatest of the 10, 28/ 22
the clergy of this realm, if we list to 10, 17/ 8
advise and counsel this realm, which never made the 10, 191/ 27
every part of the realm in a matter concerning 10, 113/ 10
the laws of the realm for true, may well 10, 17/ 8
heretic in all this realm : except he mock, I 10, 188/ 7
shall follow in this realm in word nor deed 10, 83/ 19
it noised that the realm : then is not the 10, 87/ 9
mine Apology that the realm is full of heretics 10, 26/ 20
policy" noised "that the realm is full of heretics 10, 26/ 28
noise it that the realm is full of heretics 10, 27/ 10
things privileged in this realm is full of heretics 10, 168/ 14
this, through the whole realm before the person of 10, 206/ 14
any bishop in this realm how many presentments be 10, 139/ 28
saw what trust the realm use that pretense against 10, 209/ 12
the honor of the realm must needs put in 10, 134/ 11
meaneth. For if the realm that other realms should 10, 26/ 15
he think that the realm here may repeal it 10, 188/ 9
the laws of this realm here cannot repeal it 10, 188/ 11
realm as I resembled unto 10, 88/ 35
was condemned in this realm for heresy, save only 10, 110/ 14
the honor of the realm, which he seemed much 10, 26/ 14
or approved in this realm -- ye shall hear 10, 217/ 5
whole clergy of this realm should be "so far 10, 26/ 16
might be to the greatest of the realm profitable. And some one 10, 34/ 29
general through the whole realm, as well spiritual as 10, 28/ 8
and of the whole realm. And divers statutes have 10, 195/ 14
in manner throughout the realm, bring up such a 10, 26/ 9
old law of this realm, Also, whereas such slanderous 10, 227/ 14
great men of the realm should be "so far 10, 26/ 16
and of the whole realm should be "so far 10, 26/ 16
common laws of this realm, both of this 10, 195/ 14
by Parliament in this realm, bring up such a 10, 28/ 4
the nobility of the realm long accustomed in this 10, 28/ 8
long-continued law of this realm, to try the matters 10, 135/ 26
spiritual rulers of one realm, both that this 10, 15/ 2
laws that both this realm think convenient for the 10, 209/ 19
slenderous name" in the realm is convenient for this 10, 97/ 24
the king and the realm every leet through the 10, 227/ 14
importable unto the whole realm, of late, and this 10, 119/ 24
bandogs throughout all the realm can prove in this 10, 141/ 33
many persons within this realm, temporalty of this whole 10, 28/ 5
most part of this realm that other happeneth here in this 10, 184/ 4
the greatest of the realm the law of the 10, 195/ 32
it convenient for this realm -- as well spiritual 10, 26/ 11
and also dishonor the realm that it was folly 10, 110/ 23
every part of the realm that other and usage of all 10, 110/ 14
the realm that other
approbation of all Christian
manner, through all Christian
he setteth in the
sow division, and afterward
law martial, upon war
people in every man's
upon his own unreasonable
which he showeth no
I should, upon his
he if I would
spiritual men, but his
he layeth his own
and one whom no
of change, but his
and as far against
insufficiently? By this wise
said before, all his
upon his own bare
reason reasonable, but a
a point of small
his pan's bottom a
be laid for a
therefor: then it is
therefor: then is it
that by that wise
a crime so perilous,
that other harm in
may by this wise
which upon a light
the stronger maketh his
secular and religious, by
by no man. This
man were by that
teeth the law and
therefore both wisdom and
I can devise no
and so is it
remedy as any man's
might with any good
let, and therefore the
clearly proved. His other
follow, upon such good
witnesses in heresy. This
reasons. And against this he
reasons, may come to perfect
reason, ward, to stay therewith
reason rebellion in the realm
reason, as we saw by
reason at large -- the
reason was thought a law
reason reasonable, but a reason
reason and mine, advise and
reason with him. After this
reason runneth out against every
reason. We lay against him
reason can satisfy, and bid
reason and his arguments always
reason in heresy as either
reason he maketh as though
reason spilt, and as I
reason (as bare as ever)
reason as unreasonable as ever
reason, as far as my
reason that would at the
reason to take away a
reason that he be taken
reason that he be taken
reason there should be received
reason can well bear. And
reason rather be borne than
reason call them by no
reason this man calleth unreasonable
reason a great deal feebler
reason of spiritual dignities accept
reason of his doth but
reason repelled, for every man
reason both so far that
reason will that folk well
reason. For as for that
reason they be. For they
reason can find? Forsooth, I
reason require. The fourth is
reason of the general law
reason is his general reason
reason as this good man
reason of his, good reader
words (if it were)
  therefore, with this good
  well and with good
  made farther) very good
  could think this any
  -- so here, because
  take wrong. Against this
  think it but good
  any man that any
  law: were it yet
  reason is his general
  against every wise man's
  for God's sake, by
  he might by that
  arrested alike; which unreasonable
  all, and that his
  times less, in all
  readers, hear such another
  he layeth his own
  thought, if right and
  -- is such a
  suppose; and very good
  good readers, how little
  harm: yet, both by
  by law and all
  selfsame judges, by the
  not but that by
  therefore in that case
  his reason with the
  word as upon the
  is his own irrefrangible
  yourselves, ye may with
  then is it good
  the contrary presumption a
  man thereby -- which
  man maketh me this
  I showed you a
  as far as my
  been forsworn is of
  not themselves thereto. This
  his words: Now, by
  is to wit, by
  change, by the same
  reason, as I have proved
  reason of his, he putteth
  reason fear that he that
  reason is that he should
  reason . But why he should
  reason faileth him, he falleth
  reason we lay him that
  reason , for all his royal
  reason had in his head
  reason to accept his oath
  reason that is his whole
  reason well approved hitherto, every
  reason of their holy orders
  reason kill up hounds and
  reason oppugneth plainly, in all
  reason runneth out indeed against
  reason , than his is that
  reason as this is? He
  reason . And what is his
  reason would bear it, they
  reason that if it were
  reason would bear it that
  reason is in it. The
  reason and experience, it appeareth
  reason be his judge, and
  reason that the jury may
  reason of the law Ex
  reason beareth the law that
  reason of the law before
  reason that he layeth for
  reason that he layeth against
  reason , at the leastwise in
  reason that they lie longer
  reason sufficient to make in
  reason he may make against
  reason : What the makers of
  reason which seemeth me sufficient
  reason can give me. For
<table>
<thead>
<tr>
<th>Reason</th>
<th>Concordance of Major Terms</th>
<th>Page and Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>once forsworn is by that he can in reason mistrusted, as one not</td>
<td></td>
<td>10, 158/22</td>
</tr>
<tr>
<td>make me a proper reason be none other reckoned</td>
<td></td>
<td>10, 118/6</td>
</tr>
<tr>
<td>should be one like reason for his part, and</td>
<td></td>
<td>10, 113/7</td>
</tr>
<tr>
<td>stand in danger by reason of a perjured witness</td>
<td></td>
<td>10, 156/31</td>
</tr>
<tr>
<td>suspect of felony by reason that the person detected</td>
<td></td>
<td>10, 109/35</td>
</tr>
<tr>
<td>first by a certain reason of sore presumptions, that</td>
<td></td>
<td>10, 117/3</td>
</tr>
<tr>
<td>farther, and enforceth his reason put and presupposed for</td>
<td></td>
<td>10, 90/2</td>
</tr>
<tr>
<td>found I so little reason with the reason of</td>
<td></td>
<td>10, 159/1</td>
</tr>
<tr>
<td>harm thereby -- a reason in his reasoning that</td>
<td></td>
<td>10, 6/16</td>
</tr>
<tr>
<td>good ever since -- warrant that that cold</td>
<td></td>
<td>10, 145/11</td>
</tr>
<tr>
<td>wherfore it is good reason that, once received, may</td>
<td></td>
<td>10, 156/13</td>
</tr>
<tr>
<td>officio, I resemble against reason of his rejected in</td>
<td></td>
<td>10, 88/36</td>
</tr>
<tr>
<td>folk, there is good reason that he so should</td>
<td></td>
<td>10, 167/12</td>
</tr>
<tr>
<td>so lie there, as reason is, sometimes some for</td>
<td></td>
<td>10, 124/16</td>
</tr>
<tr>
<td>of small effect. This would accept honor by reason of any spiritual dignity</td>
<td></td>
<td>10, 178/9</td>
</tr>
<tr>
<td>wherefore it is good reason that we should give</td>
<td></td>
<td>10, 41/32</td>
</tr>
<tr>
<td>officio, I resemble against reason of any spiritual dignity</td>
<td></td>
<td>10, 42/12</td>
</tr>
<tr>
<td>folk, there is good reason of any spiritual dignity</td>
<td></td>
<td>10, 42/24</td>
</tr>
<tr>
<td>so lie there, as reason of any spiritual dignity</td>
<td></td>
<td>10, 42/27</td>
</tr>
<tr>
<td>good ever since -- warrant that that cold</td>
<td></td>
<td>10, 42/32</td>
</tr>
<tr>
<td>wherewith he thinketh his reason made the stronger maketh</td>
<td></td>
<td>10, 90/20</td>
</tr>
<tr>
<td>it but where good reason would not suffer him</td>
<td></td>
<td>10, 159/9</td>
</tr>
<tr>
<td>it were admitted for heard any man any reason would not suffer him</td>
<td></td>
<td>10, 219/14</td>
</tr>
<tr>
<td>I that his only reason made for sufficient, by</td>
<td></td>
<td>10, 221/2</td>
</tr>
<tr>
<td>readers, what a wise reason against the suit ex</td>
<td></td>
<td>10, 92/13</td>
</tr>
<tr>
<td>dead. And against all reason against the suit ex</td>
<td></td>
<td>10, 148/2</td>
</tr>
<tr>
<td>here had it been reason made for sufficient, by</td>
<td></td>
<td>10, 29/5</td>
</tr>
<tr>
<td>fire. And very good reason it is that it</td>
<td></td>
<td>10, 108/2</td>
</tr>
<tr>
<td>them upon a sufficient reason this is he</td>
<td></td>
<td>10, 114/23</td>
</tr>
<tr>
<td>men shall see by reason now, therefore, that this</td>
<td></td>
<td>10, 117/2</td>
</tr>
<tr>
<td>least have laid some reason there was, therefore, that this</td>
<td></td>
<td>10, 5/21</td>
</tr>
<tr>
<td>the answering, as a reason here wherefore the law</td>
<td></td>
<td>10, 114/28</td>
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<tr>
<td>farther than his own reason reproved by the common</td>
<td></td>
<td>10, 146/27</td>
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<tr>
<td>sake, what manner of reason can upon the matter</td>
<td></td>
<td>10, 162/13</td>
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<tr>
<td>which sentence of his, reason this is. The thing</td>
<td></td>
<td>10, 219/33</td>
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<tr>
<td>he assuileth his own reason excludeth from them --</td>
<td></td>
<td>10, 35/11</td>
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<tr>
<td>him that if this reason should stand, then against</td>
<td></td>
<td>10, 109/3</td>
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<td>10, 224/21</td>
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</tbody>
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brought you forth no
d - And I think he
For where his new
resteth in this --
the strength of this
hath it to tell
words spoken? And what
be compelled to abjure
well and with good
faileth him, to fall
he is wont, when
so unreasonable to be
indeed. Now is this
it were to take
do much harm: good
would it to make
to the better: good
the weight of his
will fall upon the
very dark," by the
that I use therein
good man, by this
that he useth here
but also from all
, that a very child
twain, and much more
also than we both
he layeth his own
against it. We lay
I show also the
wherefore and why. And
no further, yet the
of a wolf in
this man hath no
in this world to
as the selfsame
, if men would unwisely
his brought forth any
of his words (if
as unreasonable as ever
in this world to
be good and very
), if men would unwisely
accusers: it seemeth not
; and that abusions (by
see that it was
man heard -- I
they can by any
 to be accepted for
be good and very
 to be accepted as
laws, whether they be
 and true allegation so
would think a cause
or not, and whether
were not good and
in this world to
mind that it were
 to take any possessions
were either right or
 or that it could
some cause lawful and
 or that it could
think it right or
 without lawful cause to
bringing forth) for any
there may be --
he had no cause
may be --
 as you see, both
words, had occasion by
seven that thought it
and refuseth in such
cause, it is not
he showeth no reason
thought either right or
or that it could
it either right or
manner to purge himself
thought either right or
. Now, good readers, one
but a reason as
Thomas More Studies 9.2 (2014)

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that suit, and will ordinary, for all that, was now letted to grudge, or arguments, to precise words soever they true, the world would ex officio proceed, and his first oath, be of felony, be yet in no case be heresy, may yet be such witnesses should be reason there should be they have been long making, all Christian countries second oath should be with reverence to be evil persons to be of heresy as are -- should be afterward a reason that, once latter laws have since but if they were but if they were his conscience, to have other laws after made, such as are thieves' surely when the Church well against all light the law Ad abolendam ( division, whereof part be Ad abolendam, which is in his Apology hath same. And there he leaf, wherein he first therefore after fain to means, as he will But yet would I and of cruelty: I haply while he liveth, among the people is to show that he reason be none other receive no man first for receive him to grace again receive him, and his liberty receive them. And if a receive their verdict, mean not receive his oath. Now, forasmuch receive them as only witnesses receive again as a witness receive and sworn again and receive to swear again the receive , sworn again, and heard receive in a cause of receive in such criminal causes receive and accepted for sure receive it, and have by receive . Here have I showed receive ; but yet if the receive not only in a receive as witness in any receive , may suffer no law receive all -- so the receive for records to their receive for records to their receive him again without any receive to bear witness against receivers , of whom at the receiveth again that man that receiving of such confession. And recited in the fifth book recited in the said treatise recited in the seventh chapter recited the said words of reciteth how many chapters of reciteth again his own words reckon again -- as I reckon to be in if reckon myself sore overseen if reckon it the part of reckon himself so sure from reckoned so to mean therein reckoned the state of chantry reckoned but a plain heretic
their hands -- I reckoned them of such troth
that I mean of reckoned themselves very sure that
so unreasonable that I reckoned it little worth the
lo, this good man reckoned a very monstrous manner
break the child's neck, reckoned it a shame for
call them to the reckoning. And if he neither
guest that maketh his reckoning himself without his host
into this good man's reckoning which I perceive well
to yield a good reckoning
if he be a reckoning and have been all
is so bound by reckoning , have that law stand
pay the debts and recompense wrongs first and do
their wrongs were once recompensed them, and their debts
payeth his debt and recompenseth his wrongs -- of
and there were sufficient recompensing of wrongs, in them
reckon them of such troth
reckoned themselves very sure that
reckoned it little worth the
reckoned a very monstrous manner
reckoned it a shame for
reckoned himself without his host
reckoned which I perceive well
reckoned why. For though the
reckoned and have been all
reckoned , have that law stand
reckoned wrongs first and do
reckoned them, and their debts
reckoned his wrongs -- of
reckoned of wrongs, in them
reckoned and witness against him
reckoned and witness against him
reckoned of it. And thus
reckoned, yet in attainit they
reckoned that I misreport not
reckoned after the order of
reckoned after the order of
reckoned of his own conscience
reckoned of his own conscience
reckoned that he said but
reckoned, in which things this
records to their condemning that
records to their condemning that
records, nor the jury be
records unto the king, that
records damages. For he can
recover a right large amends
recovered in any of the
red hood!" Which when the
words "congrua purgatione" be referred thereof may not, in
mentioned to reform and referred the division between the
words "congrua purgatione" be referred unto the other law
again. Now, whereas he referred the remnant of the
after here again, and referred him to the "common
this, if men should referred and change a law
in them is to referred that is amiss in
spiritual men bound to referred it. As for this
perceive, have the king referred them after his device

Thomas More Studies 9.2 (2014)
knew the ways to reform them to: I would 10, 15/ 5
church ordinary ways to reform it. But in such 10, 215/ 15
shall see cause, and reform it in such charitable 10, 178/ 34
some convenient ways" to reform and redress the division 10, 8/ 7
devise farther, sufficiently to reform and remedy the mischief 10, 74/ 19
men be bound to reform it. But then is 10, 45/ 32
also as are only reformable by the spiritual law 10, 140/ 6
able to make a reformation of such two great 10, 15/ 1
print, under color of reformation , faults that were hateful 10, 15/ 9
keep us from such reformations ! Now, to lay to 10, 15/ 32
the less in such Pacifier desireth to have reformed be laws already well 10, 15/ 21
that they may be reformed , as lawfully as they 10, 215/ 33
and the faults charitably reformed : all these divisions would 10, 211/ 25
the spirituilty be first reformed ; and therefore have I 10, 20/ 27
the people were also reformed , and that if I 10, 189/ 26
defaults should be charitably reformed , as this man saith 10, 212/ 11
were never so fully reformed , yet could not all 10, 211/ 28
to have temporal laws reformed when need requireth. As 10, 215/ 34
he will not be reformed , then it seemeth convenient 10, 72/ 23
by the ordinary secretly reformed : then it seemeth good 10, 72/ 25
spiritual laws may be reformed , and those temporal, too 10, 228/ 19
laws some may be reformed from the worse unto 10, 221/ 6
fear, and made them refrain from thieving and draw 10, 136/ 7
man for fear would refuse to be an accuser 10, 95/ 22
but if he clearly refuse to accept anything that 10, 161/ 5
made at all to refuse any witness because he 10, 161/ 18
witness too, that will refuse at the beginning to 10, 93/ 29
laws generally did first refuse them all. For the 10, 164/ 28
may for that fear refuse to make himself a 10, 92/ 33
is so proved suspect refuse to purge himself at 10, 117/ 15
heresy and yet will refuse to become his open 10, 92/ 4
falsehood and malice, would refuse to be his open 10, 92/ 17
not by the law refuse him, nor judge any 10, 156/ 35
they will not, but refuse it, what madman would 10, 112/ 25
true. If we will refuse his second oath, and 10, 152/ 11
spiritual law will not refuse so to take him 10, 90/ 21
his own ears will refuse to become the accuser 10, 101/ 9
justice but to have refused to have taken any 10, 159/ 5
accuser, considering that he refuseth not to be brought 10, 91/ 27
now that the man refuseth not to be a 10, 93/ 17
being proved suspect, and refuseth in such reasonable manner 10, 117/ 28
only because that he refuseth to be taken of 10, 91/ 25
the general rule of refusing such witness in all 10, 159/ 11
For though that their refusing to become open accusers 10, 91/ 14
anything that he would regard those two cases -- 10, 108/ 25
he seemed much to regard any good man the 10, 179/ 32
if the jury likewise regarded when he said he 10, 26/ 14
that I had not regarded the witnesses so slightly 10, 155/ 8
of some corrupt mind, regarded the book as it 10, 4/ 4
it seemeth, he little regarded while his person is 10, 40/ 20
of some corrupt mind, regarded not the witnesses, and 10, 155/ 3
it seemeth, he little regarded , but only that he 10, 186/ 12
wits of all Christian regions that have used and regarded regions that have used and 10, 114/ 26
bring in as a rehearsal of a communication had rehearsal of his own words 10, 11/ 18
man in his last rehearsal , as you have heard rehearsal of those things whereof 10, 18/ 17
that manner in making rehearsal of his own words rehearsal of those things whereof 10, 57/ 30
saith he cannot now rehearsal of his bringing forth rehearsal of those things whereof 10, 15/ 18
were very tedious to rehearsal right and construe amiss rehearsal of those things whereof 10, 56/ 33
ting (such as I rehearse whether any heinous words rehearsal of those things whereof 10, 79/ 23
he showeth that I rehearse you first here his rehearsal of his bringing forth 10, 89/ 3
look, seek out, and rehearse and put in writing rehearse at length. And therefore 10, 33/ 11
he is. I shall rehearse you here. Lo, these rehearse you what my words rehearse you what my words 10, 181/ 26
it liketh him to rehearse those words of his rehearsal you mine own words rehearse those words of his 10, 121/ 24
together, I shall now rehearse you here. Lo, these rehearse those words of his rehearse you mine own words 10, 173/ 13
And therefore I shall rehearse you the words of rehearse you the words of rehearse you the words of 10, 213/ 34
readers, find that I rehearse his own words again rehearse you the words of rehearse his own words again 10, 126/ 13
-- I shall first rehearse that the preacher spoke rehearsal that the preacher spoke rehearse that the preacher spoke 10, 121/ 1
devised that whereas I rehearse or name. Since every rehearsal or name. Since every rehearse or name. Since every 10, 105/ 5
so much as to rehearse some of them -- rehearse some of them -- rehearse some of them -- 10, 213/ 36
he saith he will rehearsal . Surely because they be rehearsal . Surely because they be rehearse you the words of 10, 213/ 34
they be tedious to rehearse first, and which he rehearse first, and which he rehearse first, and which he 10, 213/ 34
other manner which I rehearse you his words here rehearse you his words here rehearse you his words here 10, 173/ 13
and then shall I rehearse you the words of rehearse you the words of rehearse you the words of 10, 126/ 13
it, I shall first rehearse his own words again rehearse his own words again rehearse his own words again 10, 207/ 12
to, now: let us rehearsal again (folio 162), the rehearsal again (folio 162), the rehearsal again (folio 162), the 10, 199/ 29
place where they be rehearsed first in bringing forth rehearsed first in bringing forth rehearse you the words of 10, 126/ 13
monosyllable "such," which he rehearsed of the common law rehearsed of the common law rehearse you the words of 10, 173/ 13
the cases that I rehearsed him wrong, for he rehearsed him wrong, for he rehearsed him wrong, for he 10, 76/ 13
of "poisoned bread," I rehearsed. If this good man rehearsed. If this good man rehearsed. If this good man 10, 200/ 13
examination, as is before rehearsed him as he spoke rehearsed him as he spoke rehearse him as he spoke 10, 65/ 25
in the first place rehearsed out of his thirteenth rehearsed out of his thirteenth rehearse out of his thirteenth 10, 105/ 5
which I have here rehearsed here, that is to rehearsed here, that is to rehearse here, that is to 10, 174/ 22
that Master More hath rehearsed. For the king's high rehearsed. For the king's high rehearse out of his thirteenth 10, 126/ 13
Debellation of Salem and Bizance: Concordance of Major Terms 505

the matter. Which he
the paragraph "Excom." be
253, after his words
have in mine Apology
I would he had
things as be before
his seventh chapter. He
second side, where he
these words which he
he well and truly
angry with me, and
such as this man
own advantage (folio 80)
with detestation of them
he readeth. First he
cannot now rehearse, he
whole words that he
man's shoulder"; but he
good words which he
his own words, he
Turk, and his own
see that in the
their saying worth the
leaf; and by the
proveth also defaults to
man here deviseth --
first: one, that you
the judge shall still
good man would have
this reason of his
would be glad and
be heard round and
for jeopardy of the
peril of death by
and pay debts, and
those that are in
honor, spiritual men both
honor spiritual men both
and religious, or between
only of spiritual men,
prelates, secular priests, or
one -- seculars and
all the spiritual men,

rehearsed himself in the whole 10, 57/32
rehearsed part of the very 10, 114/15
rehearsed at length, thus I 10, 172/7
rehearsed you, how well soever 10, 23/8
rehearsed my words with which 10, 169/28
rehearsed, and that yet they 10, 42/21
rehearseth it here again: that 10, 92/36
rehearseth his words again, he 10, 214/22
rehearseth here in his thirteenth 10, 64/18
rehearseth, do not import that 10, 57/5
rehearseth and inculcateth into their 10, 23/1
rehearseth -- that is to 10, 45/34
rehearseth them, and let us 10, 207/13
rehearseth them by name), have 10, 64/6
rehearseth a part of my 10, 32/33
rehearseth after many of them 10, 193/18
rehearseth here, in the thirty-fourth 10, 57/1
rehearseth not how they lie 10, 122/19
rehearseth here, and with them 10, 64/9
rehearseth his own words wrong 10, 57/31
rehearsing of that exposition of 10, 12/22
rehearsing again of his own 10, 206/25
rehearsing again. For who can 10, 44/1
rehearsing of divers words of 10, 63/29
rehearsing reign in the spirituality; and 10, 20/25
reject reject reject reject rejected rejected rejected rejoice rejoice relapse relapse relieve religion religious religious religious religious religious rejoicing rejoicing relapse relapse relieve relief religion religious religious religious religious religious rejoice rejoice relapse relapse relieve religion religious religious religious religious religious rejoice rejoice relapse relapse relieve religion religious religious religious religious religious

10, 57/30
10, 114/15
10, 172/7
10, 23/8
10, 169/28
10, 42/21
10, 92/36
10, 214/22
10, 64/18
10, 57/5
10, 23/1
10, 45/34
10, 207/13
10, 64/6
10, 32/33
10, 193/18
10, 57/1
10, 122/19
10, 64/9
10, 57/31
10, 12/22
10, 206/25
10, 44/1
10, 63/29
10, 20/25
10, 103/27
10, 86/26
10, 161/29
10, 103/2
10, 156/14
10, 15/15
10, 154/3
10, 116/32
10, 116/33
10, 50/12
10, 36/25
10, 42/20
10, 43/14
10, 38/24
10, 45/3
10, 174/12
10, 47/28
10, 47/2

Thomas More Studies 9.2 (2014)
Debellation of Salem and Bizance: Concordance of Major Terms 506

before the state of
men, both secular and
between other priests and
more lamentable than between
those spiritual persons, both
wherein secular priests and
than the state of
or between religious and
that law, there would
man's fear may still
cleared but that there
may be arrested, and
clearly gone. For there
part for the while
trifles, and some part
all likely to be
the while remaining little
d childhood and devise the
should have devised the
that I devise no
himself. But now he
his harm, shall be
whom they have already
had I supposed to
another way for the
that behalf. And this
in mine Apology that "
the other side, the
-- find no further
witnesses' names would seldom
much more hurt?" "Good
therefore, what is the
can find no further
I have devised a
and therewith provide the
as he saith, a "
deviseth as full a
yet for the farther
he saith, devised sufficient
be well nigh past
this was a sufficient
sufficiently to reform and
hand a much nearer

religious priests, but meant as
religious, by reason of spiritual
religious, or between religious and
religious, because the secular priests
religious and seculars, that are
religious, for all the variance
religious priests. And therefore the
religious, because the variance between
remain a fear behind in
remain in his heart --
remain some tokens of suspicion
remain in prison till he
remained but that one case
remaining little remedied, should but
remedied before his book of
remedied at once, but the
remedied, should but make either
remedies -- verily, good readers
remedies -- albeit I have
remedies, as though the whole
remedieth that with a line
remediless . And yet, for all
remediless destroyed, by their false
remedy those things, and make
remedy good enough. But then
remedy Master More denieth not
remedy " of his device to
remedy that he deviseth for
remedy than he findeth here
remedy the matter. For it
remedy," saith this good man
remedy that he hath devised
remedy, wherefore should I then
remedy for his indemnity." That
remedy and put it in
remedy," but for loss of
remedy as any man's reason
remedy some other more matter
remedy. Now, that none other
remedy. And therefore now you
remedy, so fully provided for
remedy the mischief that his
remedy than this that he

Thomas More Studies 9.2 (2014)
man provideth for the remedy (to say the truth) 10, 75/ 31
yet is there no remedy but both these must 10, 121/ 24
he farther, with another remedy that I trust in 10, 75/ 26
but false shrews." "What remedy, then," say we, "to 10, 100/ 33
man giveth us this remedy: If they will not 10, 90/ 30
not, he deviseth a " remedy " which seldom yet, or 10, 102/ 29
give me. For I remember not of any variance 10, 209/ 5
good faith, I cannot my book though they 10, 195/ 34
read, and, as I read, and, as I remember not where. But now 10, 169/ 32
that if I would " that if I would " remember, one. And as to 10, 195/ 34
The other point I The other point I remember not. But now 10, 169/ 32
Now, good readers, evermore remember: that it is 10, 150/ 13
yet two points I yet two points I remember thereof. One, that it 10, 150/ 14
judges, that I now remember, , yet to the dispraise 10, 137/ 29
for the causes before for the causes before remember: Wherefore it seemeth that 10, 141/ 17
for the causes before remember: Wherefore it seemeth that 10, 142/ 17
he putteth me in he putteth me in remember: that there is a 10, 226/ 14
wise man, to my as touching mine own remembrance of an answer that 10, 14/ 1
as to his own remembrance, that would either write 10, 80/ 31
to put him in remembrance -- in good faith 10, 195/ 33
to put them in remembrance, that upon which he affirmeth 10, 195/ 34
putteth me after in remembrance that he hereafter ought 10, 61/ 19
to put me in remembrance thereof as his and 10, 187/ 3
zeal he falleth in remembrance how I should bear 10, 61/ 4
might put them in remembrance of the soul (which 10, 52/ 13
saw, nor to my remembrance to amend them; especially 10, 20/ 5
it is fresh in remembrance read, nor trust in 10, 110/ 12
slack nor the more remembrance return again unto this 10, 49/ 17
anything be the more remembrance return again unto this 10, 110/ 10
or not, I will remembrance return again unto this 10, 22/ 13
he will, he saith, anything be the more remiss to give royal assistance 10, 76/ 17
to find, I have remiss the judgment in that 10, 218/ 8
he groundeth all the remit unto other men. And 10, 74/ 15
few, against whom the remitted the reader unto in 10, 7/ 7
them belie all the remnant shall preach and teach 10, 205/ 2
not in all the remnant the worse. And yet 10, 78/ 17
his book, all the remnant of his answer one 10, 9/ 31
the while all the remnant, good and bad together 10, 222/ 11
And as to the remnant, if he go but 10, 224/ 8
way. Then in the remnant -- in good faith 10, 14/ 1
he groundeth all the remnant you see, good readers 10, 191/ 31
Else, in all the remnant upon a great, open 10, 110/ 10
remnant, this man's harms that 10, 108/ 19
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>remnant</td>
<td>that could I not</td>
<td>10, 5/9</td>
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<td>remnant</td>
<td>to have little substance</td>
<td>10, 21/7</td>
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<td>remnant</td>
<td>of the matter concerning</td>
<td>10, 82/13</td>
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<td>remnant</td>
<td>-- he may do</td>
<td>10, 224/33</td>
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<td>remnant</td>
<td>-- then, pardie, though</td>
<td>10, 47/24</td>
</tr>
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<td>remnant</td>
<td>of the said eighteenth</td>
<td>10, 192/20</td>
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<td>remnant</td>
<td>between their talkings is</td>
<td>10, 10/23</td>
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<td>remnant</td>
<td>too) pretend their authority</td>
<td>10, 203/13</td>
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<tr>
<td>remnant</td>
<td>is (as you see)</td>
<td>10, 110/27</td>
</tr>
<tr>
<td>remorse</td>
<td>and came forth with</td>
<td>10, 154/9</td>
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<tr>
<td>remorse</td>
<td>of his perjury and</td>
<td>10, 161/15</td>
</tr>
<tr>
<td>removed</td>
<td>, Now, as for his</td>
<td>10, 17/16</td>
</tr>
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<td>renounce</td>
<td>their heresy, and abjure</td>
<td>10, 219/2</td>
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<td>renounced</td>
<td>; or be alike arrested</td>
<td>10, 218/18</td>
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<td>repeal</td>
<td>them as far as</td>
<td>10, 190/4</td>
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<td>repeal</td>
<td>all such laws spiritual</td>
<td>10, 189/22</td>
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<td>repeal</td>
<td>that law than it</td>
<td>10, 188/30</td>
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<td>repeal</td>
<td>it -- then by</td>
<td>10, 188/9</td>
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<td>repeal</td>
<td>it -- then whereto</td>
<td>10, 188/11</td>
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<td>repealed</td>
<td>it than to let</td>
<td>10, 188/27</td>
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<td>, it were good to</td>
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<td>repealed</td>
<td>already. And if he</td>
<td>10, 188/10</td>
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<td>repealed</td>
<td>lieth not in our</td>
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<td>repealed</td>
<td>because it is, he</td>
<td>10, 188/7</td>
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<td>repealed</td>
<td>. And in like wise</td>
<td>10, 189/21</td>
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<td>repealing</td>
<td>, I see, as I</td>
<td>10, 190/3</td>
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<td>repealing</td>
<td>though it be the</td>
<td>10, 188/17</td>
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<tr>
<td>repealing</td>
<td>at all (but the)</td>
<td>10, 188/32</td>
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<td>repealing</td>
<td>lieth in neither nother</td>
<td>10, 188/15</td>
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<td>repealing</td>
<td>save only for setting</td>
<td>10, 190/6</td>
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<td>repeat</td>
<td>them for him, Lo</td>
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<td>repeated</td>
<td>in every place where</td>
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<td>again. For when we</td>
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<td>again. Now, whereas he</td>
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<td>repeateth</td>
<td>again, no man needeth</td>
<td>10, 98/11</td>
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<td>repel</td>
<td>them all. For as</td>
<td>10, 164/26</td>
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<td>them all, then for</td>
<td>10, 164/30</td>
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<tr>
<td>repelled</td>
<td>, for every man is</td>
<td>10, 158/7</td>
</tr>
<tr>
<td>repelled</td>
<td>from bearing witness again</td>
<td>10, 151/29</td>
</tr>
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<td>repent</td>
<td>and amend. And also</td>
<td>10, 47/34</td>
</tr>
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<td>repent</td>
<td>himself, and say that</td>
<td>10, 153/30</td>
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<td>repentance</td>
<td>-- I will let</td>
<td>10, 118/11</td>
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<tr>
<td>repentant</td>
<td>, fain would I see</td>
<td>10, 118/23</td>
</tr>
</tbody>
</table>
Debellation of Salem and Bizance: Concordance of Major Terms 509

mine own self, and
I, good readers, now
putteth us further to
fruitless too: now to
I little need to
wary how he lightly
the deed and the
then, for hearing by
him whether that such
with conscience judge or
about. For truly the
therefore if any layman
that if a layman
but only of the
have made such evil
so as many folk
credence thereto, and will
credence thereto, and will
in that behalf, nor
pretext of an untrue
the things that they
as the other hath
I have heard sometimes
hath heard it sometimes
loath to have it "
be true that is
may of malice be
to them that have
have that thing so
again any evil light
temporality, upon such light
a credence to such
lest haply through such
furthermore what person they
with other lovingly," to "
both the laws, to
these heretics be well
they were convented and
the more slack in
should see to the
well devised for the
policy, for the better
been made for the
repeated, too, that I had
replied to every chapter of
reply: the matter is at
reply thereto were labor half
reply. For first, where he
report again any evil light
report of the greatest and
report, therein goeth he farther
report have been made unto
report that this man or
report abroad is nought although
report any evil of a
report any evil of a
report of much other folk's
report in that point, to
report it is so, and
report it, be taken as
report it, be taken as
report it lightly that any
report to bring the spiritualy
report ; and then those spiritual
reported or not; and if
reported that there be many
reported that there be many
reported that much people take
reported, that there should be
reported to be suspected of
reported unto him that there
reported about. For truly the
reports that he hath heard
reports made unto him by
reports in mishandling of heretics
reports they administer them sometimes
represent of those that are
repress and keep under" those
repress and keep under the
repressed and kept under betimes
repressed by his way. Of
repressing of heresies for fear
repressing of heresies in doubt
repressing of heresies, some by
repressing of heresies, to fortify
repressing of heresies; with such
were made for the
some for felony, too,
it, than to the
Catholic faith -- without
a good man in
-- without reproach or
man; but the open
great proof toward the
good folk, of untrue,
and hear him nothing
answering, as a reason
crimes besides heresy plainly
so plainly controlled and
proved against him (and
ween that in the
and are so sometimes
wit, that a man
my part, but a
into Lurkies' Lane. My
God therefore -- his
rather at my poor
And I shall not
with any good reason
this matter will I
I can, if need
Now mark well, I
of their office would
that behalf, I will
the time, shall most
other thing that I
king and the realm
himself assigneth to be
Apology, it is not
let (where the case
laws reformed when need
an order of monitions,
letting the due examination
learning, too, than were
that will avoid a
And how far these
thing that I there
and intent that I
the thing that I

repressing of heresies, with which 10, 190/ 26
replied upon causes from one 10, 124/ 17
reproach and rebuke of so 10, 180/ 15
reproach or reproof to any 10, 4/ 16
reproaching of hypocrisy, to be 10, 63/ 20
reproof to any man's person 10, 4/ 16
reproof and redargution thereof may 10, 193/ 33
reproof of his words that 10, 226/ 27
reprove slander, in his own 10, 79/ 1
reprove them), may do much 10, 82/ 3
reproved by the common law 10, 146/ 27
reproved , and the contrary well 10, 146/ 29
reproved -- so is his 10, 28/ 2
reproved his objections therein), be 10, 216/ 5
reproving them, I had written 10, 6/ 29
reputed , and come forth for 10, 148/ 31
reputed good and honest will 10, 152/ 23
request indifferent and equal for 10, 88/ 13
request is no more but 10, 88/ 18
request is now no better 10, 119/ 1
request , whatsoever he wrote before 10, 36/ 7
require therein partially for my 10, 88/ 12
require .The fourth is, he 10, 209/ 21
require you first: one, that 10, 86/ 25
require , prove it plain enough 10, 104/ 4
require you, how substantially this 10, 126/ 21
require of necessity that they 10, 30/ 20
require every man to have 10, 23/ 6
require . And therefore will the 10, 116/ 4
require , you shall yourselves see 10, 88/ 10
required it, they have evermore 10, 209/ 19
required of necessity in every 10, 177/ 27
required by the nature of 10, 8/ 33
requirath ) to say myself that 10, 167/ 16
requirath . As unto this, because 10, 215/ 34
requiring a tract of time 10, 70/ 23
requisite for restitution, suddenly thus 10, 52/ 18
requisite in him that would 10, 40/ 18
resemblance between two things -- 10, 150/ 14
resemblances vary from the suit 10, 121/ 36
resemble it unto -- that 10, 19/ 12
resemble it for. And this 10, 141/ 24
resemble it unto in the 10, 120/ 37
<table>
<thead>
<tr>
<th>Word</th>
<th>Synonym</th>
<th>Page 1/282</th>
</tr>
</thead>
<tbody>
<tr>
<td>resemble</td>
<td>them</td>
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<td>them</td>
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<td>it</td>
<td>10,121/34</td>
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<td>10,128/22</td>
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<td>it</td>
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<td>resistance</td>
<td>, grudge,</td>
<td>10,215/14</td>
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<td>, or</td>
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<td>, or</td>
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<td>, etc.</td>
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</tr>
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<td>to him</td>
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<td>resorteth</td>
<td>again</td>
<td>10,218/4</td>
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<td>respect</td>
<td>of malice</td>
<td>10,94/32</td>
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<td>respect</td>
<td>of their estimation</td>
<td>10,23/16</td>
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<td>respect</td>
<td>of his friend's safeguard</td>
<td>10,153/15</td>
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<td>respect</td>
<td>, peradventure, to the increase</td>
<td>10,36/30</td>
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<td>unto friendship will temper</td>
<td>10,94/32</td>
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<tr>
<td>rest</td>
<td>, I warrant him, and</td>
<td>10,28/23</td>
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<td>in this -- that</td>
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</tr>
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<td>resteth</td>
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<td>, full well and full</td>
<td>10,49/20</td>
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<td>and pay debts, and</td>
<td>10,50/12</td>
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<td>, suddenly thus he saith</td>
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<td>unmade, which things should</td>
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by some certain circumstances, 
and his liberty therein, 
that while would not
examined, I shall again 
in prison till the two chapters read, you
is fresh in remembrance, 
and if he be
And if he be the stroke of God that some desire of most of their yearly bear a little more and confirmed, ought with -- men ought with if other judges after the judges that they the judges that they man had, therefore, devised speech with apparel of wise: with a glorious their worldly honor and God, and of the his first book saith) show good tokens of Master More maketh a Master More hath a of heretics before that all seven thought it penance he hath but showeth that I rehearse accuser. This is a in arresting for heresy, though he be of heretics ere ever that Simkin Salem and his speak very lewd and in his heart very common law recover a and have also good For though prayers be -- verily I marvel

restrain it in such wise 10, 170/ 37
restrained , but by a law 10, 161/ 24
restraint ? And where the law 10, 161/ 27
return but evermore draw back 10, 118/ 20
return , good readers, efsoons unto 10, 105/ 14
return ; and if he be 10, 121/ 14
return to his own declaration 10, 57/ 19
return again unto this, the 10, 49/ 18
returned good -- that is 10, 121/ 15
returned nought -- then use 10, 121/ 16
revenge their malice and our revenge mine own displeasure had 10, 13/ 11
revenues too -- of which 10, 53/ 25
reverence to the great men 10, 28/ 33
reverence to be received; but 10, 215/ 29
reverence , and without resistance, grudge 10, 215/ 13
reversed that judgment or judged 10, 162/ 8
revoked their first saying and 10, 150/ 4
revoked their first saying, and 10, 151/ 19
rewards for accusers, and great rhetoric use commonly to call rhyme -- "And thus the riches ," etc., than for "zeal riches of spiritual men. Now richesse into the Church, by right heartily repentance -- I 10, 118/ 11
right good motion -- that 10, 181/ 15
right great and a right 10, 208/ 17
right few were accused, or 10, 102/ 11
right , nor that all seven 10, 33/ 34
right . But in all those 10, 127/ 29
right and construe amiss this 10, 56/ 33
right good reason, and the right well examined and considered right good substance and have right few should be thereof right honest neighbor Brother Bizance right traitorous words by his right sore suspect. For as right large amends. For well right , yet shall he sometimes right expedient and healthful to right much at his saying 10, 90/ 20 10, 182/ 35 10, 104/ 16 10, 78/ 10 10, 69/ 24 10, 82/ 33 10, 196/ 15 10, 197/ 23 10, 50/ 29 10, 89/ 8
would I think myself right unreasonable if I should 10, 113/ 8
was thought a law right reasonable, as I told 10, 144/ 24
if he be not right well wary. If this 10, 175/ 10
as for lose his right by their means, he 10, 197/ 33
honorable Council, and other right worshipful temporal men of 10, 78/ 24
Division to have a right evil opinion of the 10, 9/ 23
he saith: Howbeit, the right noble prince of blessed 10, 52/ 20
that it were either right or reasonable, or could 10, 33/ 1
the Church thought either right or reasonable, or that 10, 33/ 18
is to wit, either right or reasonable or profitable 10, 33/ 31
clergy thought it either right or reasonable or that 10, 34/ 18
are, as you see, right evil and perilous things 10, 230/ 18
that great, wise, and right worshipful man Sir John 10, 164/ 4
haply to escape a right wise man that would 10, 40/ 26
but think his motion right good, and that the 10, 50/ 37
brought unto me by right worshipful folk, that before 10, 140/ 22
-- "It will be right expedient, therefore, that the 10, 171/ 7
ado to obtain his right ; and yet that but 10, 197/ 32
felonies before divers and right worshipful of the King's 10, 136/ 1
that it will be right expedient that the King's 10, 169/ 3
that it will be " right expedient" that "the king 10, 170/ 27
And therefore it seemeth right expedient that the said 10, 189/ 21
have been punished thereby right sore against their wills 10, 217/ 14
-- and here but right done to them, and 10, 227/ 12
marvelously well: that the right faith of these points 10, 223/ 2
perceive he pleaseth himself right well. But to the 10, 202/ 20
be found that have right many great virtues and 10, 175/ 24
right great and a right inventive wit, whereby he 10, 208/ 17
have done them but right, and that with great 10, 78/ 30
be bound -- and right good sureties with him 10, 94/ 11
as to think it right or reasonable without lawful 10, 34/ 24
that have thought, if right and reason would bear 10, 34/ 26
not be forsworn for right nought. And yet, as 10, 152/ 34
become through grace indifferent, righteous, meek, liberal, and loving 10, 178/ 2
be now indifferent and righteous. For they might since 10, 178/ 1
that it is not righteous nor indifferent that a 10, 220/ 24
those that have been, rigor hath not been used 10, 179/ 26
would at the leastwise riot a little better than 10, 60/ 32
parties that made the riot and the party upon 10, 143/ 37
a bill of the riot, and put the parties 10, 144/ 4
little amendment may show. Riots be open things and 10, 143/ 32
concealers, yet many great riots go by unfound and 10, 143/ 33
knew grudge or division rise here upon any of 10, 209/ 30
| grudges and variances may | rise | and increase by occasion | 10, 187/ 29 |
| and through abusions that | rise | by occasion of them | 10, 215/ 30 |
| heard yet any division | rise | upon this point in | 10, 209/ 16 |
| telleth us here, that | riseth | by the suit ex | 10, 110/ 20 |
| and their gay golden, | riven | shirts, and in their | 10, 55/ 20 |
| him that doth but | rob | a man as well | 10, 218/ 34 |
| peril and assay to | rob | , despoil, and kill, also | 10, 105/ 2 |
| stolen a horse, or | robbed | a house, go give | 10, 75/ 4 |
| also were at the | robbery | , both twain; and his | 10, 148/ 26 |
| been at the same | robbery | : if they were suddenly | 10, 154/ 5 |
| well as him that | robbeth | him and killet him | 10, 219/ 1 |
| a general council at | Rome | there held by Pope | 10, 144/ 25 |
| a pope made at | Rome | ere they were born | 10, 187/ 17 |
| fall down all the | roof | . His soul is safe | 10, 162/ 20 |
| or to supply the | room | : were that law never | 10, 209/ 33 |
| or else supply his | room | and hear the cause | 10, 209/ 25 |
| were in the one | room | still and they in | 10, 126/ 4 |
| holy orders and honorable | rooms | that they bear in | 10, 44/ 12 |
| borne up with the | rope | . And therefore I did | 10, 124/ 29 |
| be borne home, tie | ropes | to their tails and | 10, 142/ 18 |
| high authority of Summa | rosella | , denounceth here all the | 10, 186/ 6 |
| one that understood Summa | rosella | as well as this | 10, 185/ 9 |
| understand and believe Summa | rosella | so surely as he | 10, 189/ 10 |
| vary not from Summa | rosella | , and be by the | 10, 189/ 14 |
| man doth, if Summa | rosella | were then made and | 10, 185/ 9 |
| better even upon Summa | rosella | , whom he so much | 10, 83/ 15 |
| he that made Summa | rosella | , too. And that they | 10, 185/ 14 |
| poor summa called Summa | rosella | , neither. For that good | 10, 194/ 19 |
| the sentence of Summa | rosella | fallen in the censures | 10, 189/ 14 |
| alone, but that Summa | rosella | saith so too; and | 10, 184/ 33 |
| the titles of Summa | rosella | , and see well whether | 10, 189/ 13 |
| happed to be heard | round | and rejoice together that | 10, 154/ 3 |
| of his book by | row | , save only the last | 10, 223/ 24 |
| he would) with his | royal | assistance provide a means | 10, 75/ 35 |
| reason, for all his | royal | reasoning, to let the | 10, 87/ 35 |
| more remiss to give | royal | assistance unto the ordinaries | 10, 76/ 17 |
| lo." Now, if he | royally | triumphed upon this, and | 10, 143/ 1 |
| be sad and earnest | rude | railings indeed. Then he | 10, 46/ 33 |
| unrestful wretches, without some | ruffle | live in peace long | 10, 74/ 37 |
| and strait corrections to | rule | the people" . . . -- who | 10, 66/ 27 |
| and strait corrections to | rule | the people -- what | 10, 66/ 35 |
| out of that general | rule | . Now, sir, as he | 10, 152/ 4 |
| all. For the general | rule | is naturally before its | 10, 164/ 28 |
should, by his own
rule in this chapter, have
10, 85/ 5
well, never learned the
rule that almost every boy
10, 33/ 24
it is a general
rule that he shall never
10, 122/ 6
For while the general
rule of refusing such witness
10, 159/ 11
out of the general
rule this case to be
10, 159/ 13
and strait corrections to
rule the people." Whereas he
10, 65/ 24
saith that the spiritual
rule pretend their authority to
10, 214/ 2
long as the spiritual
rule pretend to be obeyed
10, 207/ 28
prelates" and the "spiritual
" -- the change from
10, 201/ 11
meant of the spiritual
rules of all Christendom, I
10, 204/ 28
whit that the spiritual
rulers either now do, or
10, 205/ 13
mumbling of changing "spiritual
rulers " into "prelates." For when
10, 202/ 33
authority as the spiritual
golden word of "spiritual
then are the spiritual
rulers pretend to have immediately
10, 207/ 1
" from him, he beginneth
10, 201/ 25
if all "the spiritual
rulers bound to help the
10, 45/ 18
change these words "spiritual
rulers " would preach heresy --
10, 204/ 27
" into "prelates," I cannot
10, 201/ 28
then may the spiritual
rulers order the matter as
10, 178/ 34
put the bishops and
rulers spiritual in mind that
10, 178/ 31
and the other spiritual
rulers pretend this or that
10, 203/ 4
that . . . all lords and
rulers temporal be prohibited that
10, 184/ 28
proveth that the spiritual
rulers of the realm pretend
10, 204/ 21
but by the spiritual
rulers of one realm, I
10, 204/ 34
the bishops and spiritual
rulers in mind that they
10, 180/ 7
to suppose that spiritual
rulers will pretend that such
10, 206/ 2
long as the spiritual
rulers will pretend that their
10, 207/ 18
long as the spiritual
rulers will pretend that their
10, 208/ 12
long as the spiritual
rulers pretend that their authority
10, 202/ 27
here that the "spiritual
rulers " pretend that their authority
10, 202/ 34
neither, what the spiritual
rulers could do to put
10, 45/ 27
he that the spiritual
rulers pretend themselves to be
10, 200/ 2
not that the spiritual
rulers (that is to say
10, 203/ 12
none excuse to spiritual
rulers before God, when he
10, 175/ 35
though he mean other
rulers more besides, whom he
10, 203/ 2
changing his word "spiritual
rulers " into this word "prelates
10, 201/ 5
this word the "spiritual
rulers " into this word "prelates
10, 201/ 11
into prelates and spiritual
rulers that they would take
10, 201/ 36
place, put in "spiritual
rulers ." And when you so
10, 201/ 21
witness contrary to the
rules of the law, it
10, 163/ 7
still. And so a
rumor once begun and spread
10, 17/ 15
figure of "a great
rumor among the people" that
10, 176/ 22
of an open accuser
run in the deadly malice
10, 98/ 22
malice do it, and
run into the slander of
10, 179/ 2
the danger that they run in by so saying 10, 180/ 9
the danger that they run in by that saying 10, 178/ 33
and that his reason runneth out indeed against every 10, 31/ 19
men, but his reason runneth out against every kind 10, 31/ 15
that he saith, and runneth headlong into the greater 10, 26/ 23
best not worth a rush , to put away the 10, 213/ 19
not well worth a rush . And if men would 10, 184/ 15
are not worth one rush toward the proof of 10, 87/ 27
and especially the Blessed Sacrament of the Altar, whereof 10, 222/ 34
any of the seven sacraments not duly administered -- 10, 42/ 15
some of the seven sacraments not duly administered, for 10, 42/ 35
some of the seven sacraments, nor diligently and plainly 10, 43/ 17
that daily administer the sacraments of the Church, lest 10, 84/ 4
in administration of the sacraments . This is his own 10, 207/ 8
the administration of the sacraments and such other things 10, 207/ 21
the administration of the sacraments, or in plain and 10, 45/ 15
some of the seven sacraments, nor any such other 10, 208/ 1
and purgatory, and the sacraments , and especially the Blessed 10, 222/ 33
bold to tell so sad a man a merry 10, 46/ 12
seem they never so sad, be yet more mad 10, 16/ 18
merry sporting, but be sad and earnest rude railings 10, 46/ 33
neither, but some good, sad, honest, virtuous widows that 10, 35/ 1
heretics have in their sadness . For like as some 10, 197/ 3
is a man of sadness , and no great gamer 10, 16/ 11
like a man of sadness and gravity, he asked 10, 197/ 3
true, their souls are sad safe -- as safe 10, 162/ 16
roof. His soul is sad safe enough, though his purse 10, 162/ 20
all the matter yet safe safe enough again; it shall 10, 73/ 26
safe safe as the soul 10, 162/ 16
all the matter for safeguard -- and then say 10, 75/ 6
devised for their farther safeguard against arresting of them 10, 145/ 23
respect of his friend's safeguard and his own gave 10, 153/ 15
men's hearts for whose safeguard such sureties should be 10, 97/ 29
the pretense is the safeguard of innocents, the effect 10, 168/ 3
were no railers; except Saint Paul were a railer 10, 24/ 13
themselves no better. And not judge, and that Saint Chrysostom pitieth also the 10, 48/ 16
bringeth in, by which Saint Paul saith also, "Who 10, 54/ 7
I ween verily that Saint Paul forbiddeth and saith 10, 55/ 9
it were (as holy Saint Paul himself, at the 10, 54/ 17
name. And so doth Saint Jerome saith) better to 10, 81/ 31
fellows, I mean, that Saint Augustine also call them 10, 25/ 32
Saint Paul, pardie, calleth heretics 10, 30/ 3
of the blessed martyr
therefore the words of
today. The counsel of
folk now hold whom
with him. But by
book. For surely, as
the good counsel that
very truth, for though
the selfsame words of
learn them. For, as
desperate. And yet was
forth and corrupteth, as
manner hope of amendment.
a like manner figure
it were possible; as
among them; and except
in Fleet Street in
intercession of all holy
destroy, as praying to
it be as he
ween. Now, where he
effect that Master More
This general thing he
the purpose that he
whereof himself hath, he
second thing that he
doubt -- therefore he
himself. Now, where he
say," which is, he
this conjunction "if," he
and devout prayer." And
I will not, he
other corruption; which he
The fourth is, he
For as our Savior
open accusers alone, and
of his enemy that
lo, this good man
and therein thus he
hersy," and that himself
a doubt, as he
show you that he
hear now what he

<table>
<thead>
<tr>
<th>Saint</th>
<th>Thomas: so Cliff upon</th>
<th>10, 16/ 14</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saint</td>
<td>Chrysostom which he layeth</td>
<td>10, 21/ 8</td>
</tr>
<tr>
<td>Saint</td>
<td>Bernard (that he there)</td>
<td>10, 31/ 35</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul calleth heretics (I)</td>
<td>10, 39/ 15</td>
</tr>
<tr>
<td>Saint</td>
<td>Mary, he, how well</td>
<td>10, 46/ 27</td>
</tr>
<tr>
<td>Saint</td>
<td>Chrysostom saith, if the</td>
<td>10, 21/ 10</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul gave in another</td>
<td>10, 85/ 10</td>
</tr>
<tr>
<td>Saint</td>
<td>Chrysostom had never said</td>
<td>10, 21/ 13</td>
</tr>
<tr>
<td>Saint</td>
<td>Chrysostom and of our</td>
<td>10, 21/ 35</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul speaketh of such</td>
<td>10, 71/ 9</td>
</tr>
<tr>
<td>Saint</td>
<td>Polycarp farther overseen, which</td>
<td>10, 48/ 33</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul also saith, &quot;like&quot;</td>
<td>10, 71/ 15</td>
</tr>
<tr>
<td>Saint</td>
<td>Cyprian, I see well</td>
<td>10, 48/ 30</td>
</tr>
<tr>
<td>Saint</td>
<td>Jerome against the old</td>
<td>10, 24/ 26</td>
</tr>
<tr>
<td>Saint</td>
<td>Paul putteth the case</td>
<td>10, 204/ 31</td>
</tr>
<tr>
<td>Saint</td>
<td>Polycarp railed when he</td>
<td>10, 24/ 16</td>
</tr>
<tr>
<td>Saint</td>
<td>Bride's Church- yard, the</td>
<td>10, 231/ 18</td>
</tr>
<tr>
<td>saints</td>
<td>in heaven, avoiding the</td>
<td>10, 231/ 11</td>
</tr>
<tr>
<td>saints</td>
<td>, pilgrimage, and purgatory, and</td>
<td>10, 222/ 33</td>
</tr>
<tr>
<td>saith</td>
<td>it is -- that</td>
<td>10, 19/ 16</td>
</tr>
<tr>
<td>saith</td>
<td>these words -- Also</td>
<td>10, 66/ 23</td>
</tr>
<tr>
<td>saith</td>
<td>they do -- that</td>
<td>10, 169/ 19</td>
</tr>
<tr>
<td>saith</td>
<td>. And therefore -- though</td>
<td>10, 203/ 20</td>
</tr>
<tr>
<td>saith</td>
<td>it for -- making</td>
<td>10, 205/ 23</td>
</tr>
<tr>
<td>saith</td>
<td>, showed some -- either</td>
<td>10, 211/ 9</td>
</tr>
<tr>
<td>saith</td>
<td>is this -- which</td>
<td>10, 220/ 16</td>
</tr>
<tr>
<td>saith</td>
<td>that, folio 217, 1</td>
<td>10, 62/ 26</td>
</tr>
<tr>
<td>saith</td>
<td>in the 37th leaf</td>
<td>10, 58/ 28</td>
</tr>
<tr>
<td>saith</td>
<td>, done after a railing</td>
<td>10, 46/ 7</td>
</tr>
<tr>
<td>saith</td>
<td>, importeth always a doubt</td>
<td>10, 62/ 25</td>
</tr>
<tr>
<td>saith</td>
<td>that &quot;then a new</td>
<td>10, 65/ 10</td>
</tr>
<tr>
<td>saith</td>
<td>, &quot;assent that a law</td>
<td>10, 96/ 15</td>
</tr>
<tr>
<td>saith</td>
<td>is therefore &quot;a dangerous</td>
<td>10, 146/ 17</td>
</tr>
<tr>
<td>saith</td>
<td>, that &quot;if a secular</td>
<td>10, 209/ 22</td>
</tr>
<tr>
<td>saith</td>
<td>himself, &quot;Ex abundanta cordis&quot;</td>
<td>10, 82/ 34</td>
</tr>
<tr>
<td>saith</td>
<td>that open accusers shall</td>
<td>10, 143/ 17</td>
</tr>
<tr>
<td>saith</td>
<td>he is afeard of</td>
<td>10, 228/ 34</td>
</tr>
<tr>
<td>saith</td>
<td>nothing at all, but</td>
<td>10, 129/ 13</td>
</tr>
<tr>
<td>saith</td>
<td>: I beseech Almighty God</td>
<td>10, 211/ 22</td>
</tr>
<tr>
<td>saith</td>
<td>not so alone, but</td>
<td>10, 184/ 32</td>
</tr>
<tr>
<td>saith</td>
<td>that it always doth</td>
<td>10, 63/ 10</td>
</tr>
<tr>
<td>saith</td>
<td>plain untrue, and groundeth</td>
<td>10, 109/ 12</td>
</tr>
<tr>
<td>saith</td>
<td>to this, and whether</td>
<td>10, 132/ 23</td>
</tr>
</tbody>
</table>
but that Summa rosella saith so too; and hereupon 10, 184/ 33
32nd leaf, this man saith thus -- And to 10, 50/ 8
the judges" which he saith I assign. And he 10, 174/ 33
by their means, he saith not that any man 10, 197/ 33
to," as "appeareth," he saith, in mine Apology. Surely 10, 24/ 6
and whereupon Master More saith in his Apology, folio 10, 89/ 6
and that Saint Paul saith also, "Who art thou 10, 54/ 7
leaveth not where he saith it left as to 10, 176/ 5
too unreasonable, where he saith: As long as that 10, 187/ 22
goeth he farther and saith: And farther, as Master 10, 225/ 35
me, in that he saith they may award that 10, 128/ 9
as clearly as he saith that there be many 10, 64/ 26
case." "No will they," therefore, whereas this man saith he, "then be they 10, 100/ 32
the leastwise (as he saith that they be in 10, 124/ 22
that this good man saith it will be hard 10, 176/ 27
bad. For whereas he saith that these be "some 10, 198/ 23
And therein thus he saith: . . . insomuch that before that 10, 159/ 3
juries. For he that saith he will better believe 10, 137/ 2
make, himself could, he saith, make it better. But 10, 138/ 26
of the chapter, and saith, "God forbid but that 10, 60/ 20
man findeth, as he saith, a "remedy," but for 10, 99/ 17
readers: that this man saith not nay but that 10, 128/ 27
was sworn before. "Yea," saith, he doubteth, but he 10, 184/ 36
whereas ever hitherto himself saith not nay but that 10, 205/ 26
therefore he that so saith showeth that by such 10, 60/ 4
it seem that he saith much worse by the 10, 174/ 3
albeit that our Savior saith that whoso call his 10, 54/ 20
worldly honor which he saith the spirituality calleth the 10, 42/ 5
whit. This good man saith here I cannot prove 10, 141/ 20
God, etc. I had, saith he, no cause to 10, 214/ 3
of the spirituality, and saith he meaneth "confederacies whereby 10, 194/ 35
which things this man saith and I confess that 10, 150/ 25
as Saint Paul also saith, like a corrupt canker 10, 71/ 15
above seven (whereof, he saith, three are dead) that 10, 33/ 8
And this good man saith that I deny not 10, 112/ 4
that this good man saith that I did of 10, 131/ 20
algates, that be now) saith even, in effect, as 10, 137/ 30
But yet where he saith, in the end of 10, 18/ 9
word? -- where he saith it appeareth evidently nay 10, 171/ 22
and he that so saith before is far enough 10, 55/ 27
Apology, folio 235) he saith under the figure of 10, 176/ 21
now, that, as he
purpose enough. But then
temporal judge. But what
is accused -- yet
more yet than himself
evermore, amen": therein he
at all himself, but
whereas that law there
things, wherein this man
thus he saith: Then
so, as the Gospel
lo: Since Master More
folly. And where he
taketh it otherwise, and
such judges. For he
things which he both
layman. These things himself
twain. Now, whereas he
reformed, as this man
God. And therefore he
me. But then he
this time "now," he
have heard what he
unlike. He weeneth he
matter, because the justices ( all true that he
contrary. For first he
doth not affirm, but
said it, our Savior
affirm there that he
he meant as himself
fashion by a hypocrite
to that that he
shamefully? Now, where he
well. For whereas he
dignities to which he
the maker, as himself
And therefore where he
of his matter, he
place." Now, where he
law as this Pacifier
would (as this man
and therein thus he

saith ] now do find the 10, 111/ 23
saith he further for me 10, 128/ 9
saith he now for the 10, 131/ 30
saith no man, for all 10, 179/ 10
saith he mindeth. For he 10, 50/ 38
saith very true. For since 10, 200/ 33
saith of the fourth sort 10, 29/ 21
saith "Qui inventi fuerint sola 10, 114/ 9
saith here surely full well 10, 49/ 33
saith Master More further, that 10, 178/ 21
saith, he may hap outward 10, 165/ 22
saith that he hath not 10, 33/ 7
saith that he hath assigned 10, 190/ 22
saith I would have such 10, 171/ 30
saith that I have "put 10, 174/ 9
saith that they have but 10, 206/ 8
saith that they have but 10, 206/ 15
saith I might have satisfied 10, 206/ 23
saith he would have them 10, 212/ 12
saith here that he will 10, 41/ 13
saith further, that he trusteth 10, 55/ 29
saith , which is, he saith 10, 74/ 22
saith . Then, because he should 10, 102/ 15
saith somewhat when he telleth 10, 123/ 3
saith he), when he hath 10, 127/ 34
saith , and runneth headlong into 10, 26/ 23
saith he never heard layman 10, 46/ 36
saith he hath heard it 10, 220/ 17
saith as much himself: "Ye 10, 21/ 14
saith , as of himself; but 10, 57/ 7
saith he did, his words 10, 40/ 29
saith it in his dispraise 10, 60/ 2
saith I changed his words 10, 200/ 29
saith , to maintain his matter 10, 206/ 1
saith that with his book 10, 225/ 28
saith such worldly honor appertaineth 10, 44/ 31
saith and as I trust 10, 14/ 30
saith that since I confess 10, 14/ 31
saith that if I make 10, 58/ 35
saith that though I deny 10, 97/ 19
saith there do, I cannot 10, 111/ 20
saith , and as I dare 10, 137/ 13
saith: And where I said 10, 162/ 34
to confess that he saith well, and I wrong 10, 175/ 13
and more too. Nay saith he, for I do 10, 177/ 1
his sentence therein and saith , that if I do 10, 189/ 32
indeed. For where he saith that I would 10, 195/ 23
there say that he saith "prelates," but I say 10, 201/ 8
-- he thinketh, he saith , that peradventure if I 10, 35/ 25
lo, sir, thus he : And then if the 10, 100/ 2
first chapter, the man saith himself -- in the 10, 10/ 36
thereafter. Moreover, where he saith that I in my 10, 18/ 16
shall think convenient. Then saith he farther, in the 10, 35/ 21
good readers, thus it saith : Master More, in the 10, 61/ 6
you see that he saith here again in this 10, 97/ 13
delivered. Whereby, Master More saith , he is "in a 10, 126/ 32
an apology is, and saith that it is an 10, 8/ 17
the book of Division saith that there is, but 10, 39/ 36
at all, but only saith ,Truly this is a 10, 112/ 15
But now, because he saith that it is evident 10, 169/ 34
Church (whereof, as he saith , the least is a 10, 189/ 1
of mine Apology, he plainly that it is 10, 64/ 28
etc.; and that he saith also that it is 10, 65/ 31
here, now, that he saith not that it is 10, 159/ 33
goeth he further and saith : And furthermore, it appeareth 10, 165/ 5
as this good man saith they were, it will 10, 178/ 11
say so"; for he saith that "then it shall 10, 180/ 6
good man "Some Say" saith : And therefore it seemeth 10, 189/ 20
for all that, he saith now that it is 10, 206/ 18
he used (as he saith ) to quench it. Then 10, 225/ 33
silk into hemp."Thus saith and thus judgeth, ye 10, 55/ 23
the temporality," wherein he saith that my "judgment" is 10, 18/ 20
yet. Now, here he saith that I keep secret 10, 211/ 7
his fellow therein, and saith if I know any 10, 192/ 32
For then is there," saith he, "another law: that 10, 117/ 14
that is," as he saith , "by the law Extra 10, 117/ 18
selfsame case. First he saith that the laws, though 10, 147/ 28
but only that he saith that the laws of 10, 186/ 12
because it is, he saith that the laws of 10, 188/ 7
which I speak, he saith, of the laws, whereas 10, 191/ 7
as holy Saint Jerome saith ) better to leave some 10, 81/ 31
good man, where he saith that I left out 10, 200/ 24
And where this man saith that they lie longer 10, 124/ 17
I say that he saith truth, as long as 10, 158/ 25
It is certain he saith that no man may 10, 90/ 6
For if he say saith this good man that 10, 92/ 7

Thomas More Studies 9.2 (2014)
That is not so, "saith this good man. "For the way. But now more hurt? "Good remedy," express heretical words? No, open accusing -- thereto That is not so," the truth. But now goeth he farther and the other part, and matter, and thus he goeth he farther and goeth he farther and is so unreasonable, he the contrary); but he truly showed. As who deceived (for, as himself point, good reader, he forasmuch as he nothing holy purpose. And therefore dignity, and thus he shall see that he readers, whereas this man see that where he have so, because he a great threat, and the same again, and three things which he also that (as he ex officio, that he the matter langeth -- before, which this man with another piece, and his new book, and them. And where he plain. Nor all, he ordering of heretics," he evil names -- he them, as this man were thereof; because, he one heretic (as he the thing that he any one word he offense! And whereas he
confederacies, as he now
make unto it? He
and grudges that he
himself weeneth that he
is no fruit, he
his book, that he
for heresie. For he
prove plainly that he
name signifieth, as he
done, he will, he
is when a man
good man's first book
For this that he
For as the scripture
as this good man
but will have, he
And then when he
if the witness that
well say that he
their doings, too, and
surely, as Saint Chrysostom
good man further and
the thing that he
answer. But where he
he hath, as he
restitution, suddenly thus he
God. And yet he
they include, as he
116. And now he
And in that he
For first, where he
religious persons." For he
he doubteth, but he
he mindeth. For he
goeth he further and
And therefore where he
I may. Finally, he
of that he now
But now that he
suit?" "A ready way,"
-- yet our Savior
too. "But a man,"
his words wherein he

he meant not to
he will not answer
he cannot now rehearse
somewhat better. Now, as
, in that objection. Now
the light of grace
that the one of
it but only of
"an answer or a
, remit unto other men
against his own mind
, the more part and
answereth no part at
"Qui amat periculum, peribit
that one plaster cannot
, the bishops' power of
that the prelates and
he was present and
the prelates pretend this
that they pretend that
, if the priesthood be
that the punishment of
, and the purpose that
he will rehearse some
, devised sufficient remedy. Now
: Howbeit, the right noble
in this same twentieth
, that I say that
that I say there
that I say plainly
that I say that
that I say "plainly
that I say they
, as you see, that
: I cannot see what
that I should have
that I should not
here, and showeth some
he meant so --
he: "Take some other
himself very sore words
he, "may speak heresie
that the spiritual rulers
meaneth in that he
whole temporality’’ as he
said points. And he
altogether. Finally, where he
sore words therein, and
Saint Paul forbiddeth and
him therein. But then
I said no more
goeth he farther and
accusers?” say we. ”Marry,”
all. For whereas he
And then Master More
And yet this Pacifier
pretend, as this Pacifier
done! ”And that is,”
say that therein he
surely, since the scripture
be seen that he
them; especially because he
is that John Chrysostom
much himself: ”Ye be,”
all true that he
as his first book
those words myself, he
shall see that he
not. And after, he
for anything that he
thus, good readers, he
-- where he now
this -- that he
Division, save that it
this good Pacifier there
lie lost. For he
that I am, he
prelates.” For when he
true; and, indeed, he
then I shall, he
shall find that himself
in my sayings and
should be changed, but
call them himself, but
etc. Now, when he
of will,” etc. And

<table>
<thead>
<tr>
<th>Word</th>
<th>Term</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>saith</td>
<td>that the spiritualty call</td>
<td>10, 41/ 11</td>
</tr>
<tr>
<td>saith</td>
<td>it is spoken to</td>
<td>10, 26/ 18</td>
</tr>
<tr>
<td>saith</td>
<td>that till such judges</td>
<td>10, 171/ 31</td>
</tr>
<tr>
<td>saith</td>
<td>that he supposeth to</td>
<td>10, 13/ 33</td>
</tr>
<tr>
<td>saith</td>
<td>that himself taketh their</td>
<td>10, 69/ 18</td>
</tr>
<tr>
<td>saith</td>
<td>”Nolite ante tempus iudicare</td>
<td>10, 55/ 9</td>
</tr>
<tr>
<td>saith</td>
<td>he farther, that though</td>
<td>10, 47/ 17</td>
</tr>
<tr>
<td>saith</td>
<td>he but that it</td>
<td>10, 67/ 18</td>
</tr>
<tr>
<td>saith</td>
<td>: For howbeit that I</td>
<td>10, 83/ 32</td>
</tr>
<tr>
<td>saith</td>
<td>he, ”they that hear</td>
<td>10, 100/ 30</td>
</tr>
<tr>
<td>saith</td>
<td>that he that is</td>
<td>10, 127/ 11</td>
</tr>
<tr>
<td>saith</td>
<td>yet farther, that upon</td>
<td>10, 130/ 31</td>
</tr>
<tr>
<td>saith</td>
<td>that all that helpeth</td>
<td>10, 156/ 5</td>
</tr>
<tr>
<td>saith</td>
<td>they do, that there</td>
<td>10, 200/ 22</td>
</tr>
<tr>
<td>saith</td>
<td>he, ”this”: . . . that I</td>
<td>10, 201/ 33</td>
</tr>
<tr>
<td>saith</td>
<td>truth, and that I</td>
<td>10, 206/ 4</td>
</tr>
<tr>
<td>saith</td>
<td>that he that shortly</td>
<td>10, 226/ 20</td>
</tr>
<tr>
<td>saith</td>
<td>nothing to the purpose</td>
<td>10, 7/ 36</td>
</tr>
<tr>
<td>saith</td>
<td>even in the same</td>
<td>10, 20/ 6</td>
</tr>
<tr>
<td>saith</td>
<td>upon Matthew, the twenty-first</td>
<td>10, 20/ 20</td>
</tr>
<tr>
<td>saith</td>
<td>he to the clergy</td>
<td>10, 21/ 15</td>
</tr>
<tr>
<td>saith</td>
<td>: that in the maintenance</td>
<td>10, 47/ 25</td>
</tr>
<tr>
<td>saith</td>
<td>) richesse into the Church</td>
<td>10, 51/ 16</td>
</tr>
<tr>
<td>saith</td>
<td>plainly against the letter</td>
<td>10, 57/ 27</td>
</tr>
<tr>
<td>saith</td>
<td>himself, in the one</td>
<td>10, 62/ 23</td>
</tr>
<tr>
<td>saith</td>
<td>that in the other</td>
<td>10, 62/ 27</td>
</tr>
<tr>
<td>saith</td>
<td>here, if the suit</td>
<td>10, 101/ 28</td>
</tr>
<tr>
<td>saith</td>
<td>: And in the chapter</td>
<td>10, 109/ 17</td>
</tr>
<tr>
<td>saith</td>
<td>, here, that the law</td>
<td>10, 110/ 2</td>
</tr>
<tr>
<td>saith</td>
<td>always that the example</td>
<td>10, 120/ 36</td>
</tr>
<tr>
<td>saith</td>
<td>nothing to the praise</td>
<td>10, 137/ 28</td>
</tr>
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<td>saith</td>
<td>that all the priests</td>
<td>10, 176/ 17</td>
</tr>
<tr>
<td>saith</td>
<td>that ”though the truth</td>
<td>10, 180/ 5</td>
</tr>
<tr>
<td>saith</td>
<td>”learned in the laws</td>
<td>10, 192/ 36</td>
</tr>
<tr>
<td>saith</td>
<td>here that the ”spiritual</td>
<td>10, 202/ 34</td>
</tr>
<tr>
<td>saith</td>
<td>not nay. Then go</td>
<td>10, 102/ 39</td>
</tr>
<tr>
<td>saith</td>
<td>, find that there be</td>
<td>10, 179/ 15</td>
</tr>
<tr>
<td>saith</td>
<td>the contrary there of</td>
<td>10, 206/ 6</td>
</tr>
<tr>
<td>saith</td>
<td>that I thereby defame</td>
<td>10, 169/ 15</td>
</tr>
<tr>
<td>saith</td>
<td>, in fortifying thereof, that</td>
<td>10, 111/ 1</td>
</tr>
<tr>
<td>saith</td>
<td>they be they whom</td>
<td>10, 29/ 30</td>
</tr>
<tr>
<td>saith</td>
<td>himself that they have</td>
<td>10, 58/ 3</td>
</tr>
<tr>
<td>saith</td>
<td>also that they do</td>
<td>10, 65/ 22</td>
</tr>
</tbody>
</table>
as evil as he saith there that they be 10, 66/ 8
of suspicion purged, he saith untrue; for they do 10, 127/ 30
them information. And he saith farther, that they may 10, 130/ 33
it is as he saith -- yet they will 10, 175/ 30
the people, and yet saith also that they pretend 10, 206/ 9
it appeareth that he saith therein two things -- 10, 58/ 9
make a better, and saith that he thinketh they 10, 118/ 39
but it is, he saith , unlike unto this matter 10, 127/ 33
us see what he saith here concerning this selfsame 10, 147/ 27
this man weeneth he saith well-favoredly in this point 10, 202/ 3
therefore whereas Simkin Salem saith that if this good 10, 224/ 31
readers, therein thus he saith : Also Sir Thomas More 10, 110/ 31
And therein thus he saith : And furthermore, though it 10, 177/ 30
For two things he saith : one, that though he 10, 220/ 5
saith, which is, he saith , a "dangerous time, while 10, 74/ 23
judges" which, as he saith , I "assign" to be 10, 174/ 18
triumpheth upon me and saith -- And to this 10, 186/ 10
other party hath, he saith , much ado to obtain 10, 197/ 31
not the deed, and saith that his treatise meant 10, 68/ 30
of the scripture that saith , "Post concupiscentias tuas ne 10, 56/ 19
goeth yet farther and saith that the twelve men 10, 132/ 33
yet say that he saith very far untrue, and 10, 204/ 14
these three things he saith , as methinketh, very specially 10, 36/ 6
laymen speak; but he saith not one word thereto 10, 57/ 8
said expressly that he saith the thing which I 10, 57/ 6
not import that himself saith that he which is 10, 123/ 33
For whereas this man saith : And now will I 10, 71/ 36
words, folio 45. He as for that he saith the judges will for 10, 134/ 31
words here: And he saith that it will be 10, 174/ 8
it is as he saith , yet they will not 10, 176/ 12
did not so, and saith in this wise: I 10, 20/ 13
goeth he farther and saith in this wise: I 10, 216/ 13
that he dissembleth, and saith not one word thereto 10, 193/ 14
it every whit, and saith not one word thereto 10, 217/ 33
read it. For he saith that the words prove 10, 57/ 8
of himself; but he saith untrue. The words in 10, 96/ 17
this good, honest man saith not one word thereto 10, 227/ 22
good readers, that he saith that the words prove 10, 57/ 8
he meant. For he saith untrue. The words in 10, 96/ 17
not cleared: this man saith not one word thereto 10, 217/ 33
But, now, where he saith that his words were 10, 214/ 4
neither. For first himself saith untrue, and wotteth not 10, 127/ 13

much marvel as he

saith he hath, yet showeth

10, 101 / 35

further and saith: Then

saith Master More yet further

10, 181 / 10

spiritual persons for God's

sake, by reason of their

10, 44 / 11

here, for our Lord's

sake, what manner of reason

10, 219 / 32

Title: The Debellation of

Salem and Bizance -- sometime

10, 3 / 3

those old names changed, "

Salem " into "Jerusalem" and "Bizance

10, 3 / 14

first leaf, is named

Salem and Bizance. And therein

10, 10 / 18

beast maketh Bizance to

Salem the Pacifier's answer, while

10, 12 / 1

shall end? As though

Salem, talking with Bizance, had

10, 11 / 32

at El-Kahirah or at

Salem or at Bizance --

10, 34 / 7

the third leaf, when

Salem showeth himself desirous to

10, 11 / 10

in his book of

Salem and Bizance, for favor

10, 143 / 15

hath touched here --

Salem, being indifferent, had been

10, 224 / 6

that. And now, when

Salem seeth that he cannot

10, 224 / 26

that have been at

Salem ? That am I sure

10, 34 / 8

And therefore whereas Simkin

Salem saith that if this

10, 224 / 31

that the communication between

Salem and Bizance is but

10, 10 / 22

as for El-Kahirah or

Salem, I never knew anyone

10, 34 / 11

Also, that Bizance telleth

Salem that the Pacifier's answer

10, 11 / 25

he maketh as though

Salem could neither perceive the

10, 12 / 2

good seely soul Simkin

Salem and his right honest

10, 78 / 10

the twenty-second chapter, Simkin

Salem giveth his sentence upon

10, 223 / 36

The Debellation of

Salem and Bizance Sir Thomas

10, 1 / 2

and else would also

Salem have thought that his

10, 12 / 20

upon that: then Sim

Salem giveth sentence that he

10, 224 / 27

designed. For else would

Salem ween that their own

10, 12 / 17

the twenty-second chapter giveth

Salem warning that there is

10, 12 / 15

great, good mind of

Salem toward the vanquishing of

10, 222 / 25

make men ween that

Salem and Bizance were two

10, 11 / 1

to the clergy, "the

salt of the earth, and

10, 21 / 15

earth, and if the

salt wax once fresh and

10, 21 / 15

to stand with man's

salvation, then in that case

10, 193 / 32

holdeth for necessary to

salvation . " After all this, in

10, 30 / 7

so surely this same

salve of this good, charitable

10, 52 / 9

be found any one

salve that can heal all

10, 50 / 32

see better how to

salve this sore than I

10, 110 / 5

therefore how they can

salve their conscience that say

10, 225 / 18

good, charitable man to

salve and heal well this

10, 52 / 10

tale, as though we

sat together playing at post

10, 62 / 7

to be paid, and

satisfaction of wrongs first to

10, 49 / 32

be well and fully

satisfied . And unto all that

10, 228 / 10

saith I might have

satisfied myself well enough, and

10, 206 / 23

would himself hold him

satisfied and think that that

10, 66 / 10

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Debellation of Salem and Bizance: Concordance of Major Terms</th>
<th>526</th>
</tr>
</thead>
<tbody>
<tr>
<td>I would fain fully satisfy him -- I shall</td>
<td>10, 206/ 32</td>
</tr>
<tr>
<td>whom no reason can satisfy , and bid me therefore</td>
<td>10, 98/ 26</td>
</tr>
<tr>
<td>in the reading, and satisfy his own mind without</td>
<td>10, 193/ 21</td>
</tr>
<tr>
<td>spy it, and so satisfy myself before. Well, go</td>
<td>10, 207/ 11</td>
</tr>
<tr>
<td>one little mess of sauce to it, in showing</td>
<td>10, 92/ 2</td>
</tr>
<tr>
<td>been very little anywhere, save even here at hand</td>
<td>10, 227/ 11</td>
</tr>
<tr>
<td>believeth them well also, save such as be found</td>
<td>10, 137/ 4</td>
</tr>
<tr>
<td>or cause appearing wherefore, save only the cause that</td>
<td>10, 223/ 29</td>
</tr>
<tr>
<td>rather yet worse too, save that the color of</td>
<td>10, 137/ 31</td>
</tr>
<tr>
<td>open accuser for anything save for only fear; nor</td>
<td>10, 92/ 18</td>
</tr>
<tr>
<td>of such troth that, save for evil folk's obloquy</td>
<td>10, 134/ 17</td>
</tr>
<tr>
<td>convicted thereof. And surely, save his own honesty --</td>
<td>10, 59/ 25</td>
</tr>
<tr>
<td>seek them, but to save only Sir Hugh Oldcastle</td>
<td>10, 110/ 14</td>
</tr>
<tr>
<td>this realm for heresy, save only the last three</td>
<td>10, 223/ 24</td>
</tr>
<tr>
<td>his book by row, save for the length, let</td>
<td>10, 83/ 11</td>
</tr>
<tr>
<td>would I, good readers, save the man's life of</td>
<td>10, 118/ 25</td>
</tr>
<tr>
<td>see, the ordinary to save for the malice that</td>
<td>10, 188/ 4</td>
</tr>
<tr>
<td>whole tale of his, save for the much evil</td>
<td>10, 221/ 32</td>
</tr>
<tr>
<td>any one at all, save for letting of the</td>
<td>10, 46/ 21</td>
</tr>
<tr>
<td>And surely, good readers, save in this one only</td>
<td>10, 110/ 9</td>
</tr>
<tr>
<td>of his be gone, save that the one lieth</td>
<td>10, 123/ 31</td>
</tr>
<tr>
<td>all this matter yet, save a few, or at</td>
<td>10, 49/ 36</td>
</tr>
<tr>
<td>to wit, either all save that it saith nothing</td>
<td>10, 137/ 27</td>
</tr>
<tr>
<td>his book of Division, save for such secret information</td>
<td>10, 129/ 8</td>
</tr>
<tr>
<td>counties -- which dishonesty, speaketh of these repealings,</td>
<td>10, 190/ 7</td>
</tr>
<tr>
<td>meddle with any man save only upon some such</td>
<td>10, 125/ 20</td>
</tr>
<tr>
<td>among all the people save those few that are</td>
<td>10, 23/ 18</td>
</tr>
<tr>
<td>the world were woodcocks save himself, and that his</td>
<td>10, 67/ 25</td>
</tr>
<tr>
<td>decay. And then God save us from that thanks</td>
<td>10, 119/ 8</td>
</tr>
<tr>
<td>cannot be sure to save his conscience therein but</td>
<td>10, 161/ 4</td>
</tr>
<tr>
<td>it now -- which, save for the trust that</td>
<td>10, 36/ 27</td>
</tr>
<tr>
<td>to another shift to save the matter upright. And</td>
<td>10, 177/ 29</td>
</tr>
<tr>
<td>marvel were of all, save for such wily shrews</td>
<td>10, 227/ 21</td>
</tr>
<tr>
<td>you see that to save his own words upright</td>
<td>10, 214/ 32</td>
</tr>
<tr>
<td>the witnesses may be saved from danger, as by</td>
<td>10, 89/ 18</td>
</tr>
<tr>
<td>the witnesses may be saved from danger, as by</td>
<td>10, 92/ 9</td>
</tr>
<tr>
<td>shall both innocents be saved harmless well enough and</td>
<td>10, 183/ 8</td>
</tr>
<tr>
<td>for heresy shall &quot;be saved harmless well enough,&quot; might</td>
<td>10, 183/ 28</td>
</tr>
<tr>
<td>that innocents shall be saved harmless. This is very</td>
<td>10, 147/ 31</td>
</tr>
<tr>
<td>been in both twain saved ; and that it will</td>
<td>10, 39/ 6</td>
</tr>
<tr>
<td>shall not be all saved harmless, and when he</td>
<td>10, 131/ 12</td>
</tr>
<tr>
<td>would I see him saved . But yet without doubt</td>
<td>10, 118/ 24</td>
</tr>
</tbody>
</table>
so great a crime

color of "some say"
of such another pavise, for avoiding of obloquy,
not much with me, all your fare -- too, if they might,
write one word therein, as I said --
are nought) before the examined them so far,
indeed very favorable. For, shrewd, wily doubleness? For ( suspect. For as our son," and except our the meanwhile. Nor our the devil. And our never said it, our so help me my Chrysostom and of our things -- yet our And albeit that our hands, and that I it. One, that I And I think he and that the man he said that he said there, I never am sure he never therein then believe them? In good faith, I whereof I neither then war reared, as we in prison: I never that though no man their communication -- who left. For I never changes as I never one place, that I since this man never almost as weary. Then sure, but that he the court. And now

saveth once his life, giveth 10, 70/ 13
saveth him from saying it 10, 137/ 31
saving that they be bound 10, 132/ 12
saving that necessity compelleth them 10, 125/ 21
saving in that I say 10, 53/ 20
saving that to make us 10, 91/ 36
saving that very necessity, lest 10, 132/ 1
saving that I see him 10, 155/ 16
saving that the session hath 10, 124/ 4
saving of their souls and 10, 23/ 19
saving that even while I 10, 77/ 12
saving that I will not 10, 117/ 23
saving that his word "pretending 10, 66/ 31
Savior saith himself, "Ex abundantaia 10, 82/ 34
Savior railed when he called 10, 24/ 17
Savior meant not in his 10, 71/ 1
Savior himself pitied Jerusalem, and 10, 48/ 16
Savior saith as much himself 10, 21/ 14
Savior , and none otherwise, but 10, 227/ 32
Savior Christ -- the said 10, 21/ 35
Savior saith himself very sore 10, 69/ 17
Savior saith that whoso call 10, 54/ 20
saw the manner and the 10, 6/ 6
saw therein followed and pursued 10, 6/ 8
saw that himself, and therefore 10, 165/ 3
saw full well, and therefore 10, 172/ 5
saw by his countenance that 10, 199/ 11
saw yet the day but 10, 134/ 21
saw in his days any 10, 209/ 12
saw you ever, good readers 10, 205/ 34
saw not how he should 10, 198/ 6
saw nor yet hear any 10, 126/ 5
saw by experience in Captain 10, 136/ 20
saw no indifference in it 10, 218/ 19
saw him do it, nor 10, 117/ 4
saw ever the like? Who 10, 11/ 27
saw, nor to my remembrance 10, 110/ 12
saw need yet, nor trust 10, 164/ 9
saw well I should sooner 10, 7/ 3
saw that any spiritual judge 10, 209/ 32
saw I also that when 10, 38/ 4
saw full surely that he 10, 103/ 34
saw I well that to 10, 134/ 6
<table>
<thead>
<tr>
<th>Source</th>
<th>Target</th>
<th>Line</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>so was himself, I</td>
<td>saw</td>
<td>well, in the writing</td>
<td>10, 38/ 2</td>
</tr>
<tr>
<td>To this, since I</td>
<td>saw</td>
<td>what trust the realm</td>
<td>10, 134/ 11</td>
</tr>
<tr>
<td>judge that if he</td>
<td>saw</td>
<td>by evident tokens that</td>
<td>10, 159/ 21</td>
</tr>
<tr>
<td>that ever I yet</td>
<td>saw</td>
<td>set out with high</td>
<td>10, 28/ 12</td>
</tr>
<tr>
<td>ever the like? Who</td>
<td>saw</td>
<td>ever anything written into</td>
<td>10, 11/ 27</td>
</tr>
<tr>
<td>good faith, I never</td>
<td>saw</td>
<td>the day yet but</td>
<td>10, 131/ 32</td>
</tr>
<tr>
<td>say that he never</td>
<td>saw</td>
<td>the day yet but</td>
<td>10, 133/ 7</td>
</tr>
<tr>
<td>truth that I never</td>
<td>saw</td>
<td>the day yet indeed</td>
<td>10, 134/ 34</td>
</tr>
<tr>
<td>say. For I never</td>
<td>saw</td>
<td>the day yet, nor</td>
<td>10, 209/ 17</td>
</tr>
<tr>
<td>that himself cannot well</td>
<td>say</td>
<td>the contrary -- that</td>
<td>10, 137/ 8</td>
</tr>
<tr>
<td>see well that to</td>
<td>say</td>
<td>there is a division</td>
<td>10, 62/ 34</td>
</tr>
<tr>
<td>not all one to</td>
<td>say</td>
<td>there is a division</td>
<td>10, 63/ 7</td>
</tr>
<tr>
<td>they think otherwise. This,</td>
<td>say</td>
<td>I, is a great</td>
<td>10, 112/ 3</td>
</tr>
<tr>
<td>more after)? And I</td>
<td>say</td>
<td>that by a like</td>
<td>10, 192/ 4</td>
</tr>
<tr>
<td>haply this good man</td>
<td>say</td>
<td>that this abjuration is</td>
<td>10, 116/ 31</td>
</tr>
<tr>
<td>them. &quot;They will not,&quot;</td>
<td>say</td>
<td>we, &quot;become accusers in</td>
<td>10, 100/ 31</td>
</tr>
<tr>
<td>hath so. And then</td>
<td>say</td>
<td>I yet again, if</td>
<td>10, 160/ 4</td>
</tr>
<tr>
<td>before. And thereon I</td>
<td>say</td>
<td>also yet again that</td>
<td>10, 160/ 8</td>
</tr>
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<td>if you find, I</td>
<td>say</td>
<td>, his reasons against this</td>
<td>10, 87/ 33</td>
</tr>
<tr>
<td>by false, slanderous &quot;some</td>
<td>say</td>
<td>&quot;s surmised against the</td>
<td>10, 216/ 9</td>
</tr>
<tr>
<td>that point alone, I</td>
<td>say</td>
<td>we lay against him</td>
<td>10, 224/ 12</td>
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<tr>
<td>but by false &quot;some</td>
<td>say</td>
<td>&quot;s only, against which</td>
<td>10, 230/ 4</td>
</tr>
<tr>
<td>both. And this I</td>
<td>say</td>
<td>although that all were</td>
<td>10, 15/ 17</td>
</tr>
<tr>
<td>say or not, I</td>
<td>say</td>
<td>that though all men</td>
<td>10, 44/ 26</td>
</tr>
<tr>
<td>that would, as I</td>
<td>say</td>
<td>there, amend all these</td>
<td>10, 53/ 27</td>
</tr>
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<td>say &quot;the same,&quot; I</td>
<td>say</td>
<td>not yet &quot;all the</td>
<td>10, 55/ 16</td>
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<tr>
<td>words -- Also I</td>
<td>say</td>
<td>not, in all the</td>
<td>10, 66/ 24</td>
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<tr>
<td>he never one &quot;some</td>
<td>say</td>
<td>&quot; thereof in all his</td>
<td>10, 167/ 24</td>
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<tr>
<td>though a man would</td>
<td>say</td>
<td>that by &quot;almost killing</td>
<td>10, 31/ 27</td>
</tr>
<tr>
<td>shame for them to</td>
<td>say</td>
<td>it and also great</td>
<td>10, 59/ 17</td>
</tr>
<tr>
<td>that peradventure he will</td>
<td>say</td>
<td>so. And also, besides</td>
<td>10, 201/ 9</td>
</tr>
<tr>
<td>of Sir John &quot;Some</td>
<td>Say</td>
<td>&quot; the Pacifier, and so</td>
<td>10, 3/ 8</td>
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<td>he would seem to</td>
<td>say</td>
<td>the contrary, and biddeth</td>
<td>10, 14/ 23</td>
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<tr>
<td>the same word (&quot;some</td>
<td>say</td>
<td>) beshrew him, and beshrew</td>
<td>10, 46/ 23</td>
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<td>wrongs. This is, I</td>
<td>say</td>
<td>, the point. And of</td>
<td>10, 50/ 2</td>
</tr>
<tr>
<td>juries! And this I</td>
<td>say</td>
<td>for myself. And now</td>
<td>10, 135/ 15</td>
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<td>it that I should</td>
<td>say</td>
<td>they do. And yet</td>
<td>10, 202/ 9</td>
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<td>words; that is to</td>
<td>say</td>
<td>, that if any man</td>
<td>10, 72/ 2</td>
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<tr>
<td>And this may I</td>
<td>say</td>
<td>methinketh, without any dispraise</td>
<td>10, 136/ 24</td>
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<tr>
<td>assay what they can</td>
<td>say</td>
<td>better to any other</td>
<td>10, 225/ 1</td>
</tr>
<tr>
<td>book of mine. I</td>
<td>say</td>
<td>in mine Apology, folio</td>
<td>10, 185/ 3</td>
</tr>
<tr>
<td>a fault that I</td>
<td>say</td>
<td>that there are some</td>
<td>10, 47/ 32</td>
</tr>
<tr>
<td>over that, I dare</td>
<td>say</td>
<td>that there are but</td>
<td>10, 122/ 21</td>
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</tbody>
</table>
deadly sin. But I say not this as though I may and will say here again as I telleth not where I say so, nor, as I likely. Such shrewd "some say "s, lo, be no the one place I say, "If there be any will this man peradventure say that then be such trust. And I dare say the ordinaries be not as I dare also say they would) be sore -- that is to say, such as be perjured I resemble them, I say that they be like them, that there" I say "it will be marvelous beside," that yet I say "it will be hard with which his words say that they be all cease; that is to say, till there be no Christendom. If he will say that he blameth but -- "If he will say that he blameth but with such untrue "some say "s, to blow it taken that word "some say " of his book, in For then must I say they were both one his so many "some say "s, to bring the half minded, as I say , to have brought in his words. For I say not nay but that you see well I say not so, but I that no man can say the contrary but that side, now, if he say not true, but that manner that none shall say so hereafter but they he saith that I say they may; but he say" is, as I say , good English. But when proof: that is to say , because that by that otherwise than by "some say "s, or by his -- that is to say , for that cause which of, hath, I dare say , been as circumspect in, Now, if he will say that the communication between And now will I say somewhat further concerning this And now will I say somewhat further concerning this the temporality, but I say that they "continue still plainly see that I say plain the contrary. For -- that is to say , that I defame all like figure of "some say " he might defame all with his false "some say "s he defameath and find in his "some say "s no default at he taketh hold to say that I deny not man taketh hold to say that I deny not
| For men may not say by the devil that | 10, 47/ 36 |
| I in mine Apology say that he did) go | 10, 67/ 13 |
| and then if he say that he did it | 10, 75/ 5 |
| As if a man say, "He that dieth in | 10, 63/ 12 |
| will this good man say that I do but | 10, 53/ 3 |
| so exactly as to say, "Though you do thus | 10, 80/ 32 |
| not so, but I say that he doth a | 10, 111/ 34 |
| -- I will not say that he doth wrong | 10, 118/ 22 |
| good faith, I hear say that he doth so | 10, 124/ 1 |
| yet will this man say, and in effect so | 10, 77/ 17 |
| at is this, I say in the eighth chapter | 10, 168/ 10 |
| that here that I say, and that every man | 10, 143/ 18 |
| book untouched, whether he say well or evil. Here | 10, 194/ 6 |
| amend his fault and say true: he falleth in | 10, 161/ 16 |
| But, now, his "some say " being so false as | 10, 180/ 3 |
| And now will I say a little farther in | 10, 72/ 1 |
| declaration therein, I shall say a little farther in | 10, 122/ 2 |
| For now will I say a little farther, and | 10, 135/ 3 |
| other saying, conclude and say thus much farther -- | 10, 171/ 7 |
| they be content to say sometimes the fifteen psalms | 10, 7/ 13 |
| besides all this, I say that his first words | 10, 43/ 7 |
| twain -- here I say that the first presumption | 10, 152/ 15 |
| Yea," will this man say, "but these folk do | 10, 69/ 8 |
| should upon every "some say " be laid for a | 10, 43/ 5 |
| hath heard some laymen say the contrary. For first | 10, 46/ 36 |
| where his seditious "some say "s set forth division | 10, 16/ 30 |
| the color of "some say " saveth him from saying | 10, 137/ 31 |
| point, I will yet say a little further, that | 10, 140/ 16 |
| should. But, as I say, let treason go, and | 10, 153/ 37 |
| with his many "some say "s bring good men | 10, 46/ 28 |
| this: For if he say saith this good man | 10, 92/ 7 |
| -- such folk, I say, as this good man | 10, 103/ 2 |
| I might not well say that this good man | 10, 176/ 26 |
| other side, if "some say " be a good proof | 10, 181/ 1 |
| -- I may well say once again, good readers | 10, 210/ 8 |
| man may see, I say, that such harm were | 10, 105/ 6 |
| it -- that I say that he hath heard | 10, 46/ 35 |
| They Say" and "Folk Say ." And then hath he | 10, 78/ 7 |
| and his diversities and say, "A mastiff hath, you | 10, 142/ 24 |
| words include that I say that I have known | 10, 34/ 7 |
| see. This, as I say, would I have granted | 10, 132/ 16 |
| wrong, and that some say that they have this | 10, 171/ 3 |
| he saith that I say "plainly" that, "have they | 10, 174/ 13 |
say that some men
by his slanderous "some
in Latin; wherein, to
whoso list, what I
often this word "some
him what he will
aboundeth"). And therefore I
spirituality (if himself therein
we have all done,
at all. Howbeit, to
one of the "some
say that some men
here showeth that I
immediately ... of God"; I
in some places I
Now, if this Pacifier
For they would then
do, as he doth,
true it is), then
that the witness would
as many good "some
worthy at all: I
could lightly no man
they will, I dare
cannot in good faith
I mean, I shall
he saith that I
temporal": whether laymen so
they; nor, though I
will this good man
because I have heard
ween I shall not
what the juries will
that he so should
at all. For "some
words with which I
good man I dare
Master More I will
them, I dare boldly
surely this will I
laws. For when I
heresy and his "some
well what I may
say that they have not
"s, which have been
the truth, he layeth
therein, and he shall
," which is, he saith
thereto when he is
that though he neither
say that though he neither
by his slanderous "some
say that they have not
"s, which have been
the truth, he layeth
therein, and he shall
," which is, he saith
thereto when he is
that though he neither
It would not, to
say the sooth, in very
have the wit to
say he meant in his
sure it is, I
say , that even in this
will peradventure this Pacifier
say that sometime, in some
And now shall I
say somewhat farther in a
nor not one "some
believe, though himself thereto
say nay, that in those
to say but he is in
therefore can he not
say that there is no
a division," and yet
dare be bold to
say that there is no
way. And now shall I
say that it is a
may not have some
say that he is, or
and forgettest what I
say -- which is that
his "may haply" and
say that it is likely
and never a "some
say " well. This is the
therefore, for very shame,
say that it is no
"ire"; that is to
some say" and "they
say " the contrary. Is not
that yet, some laymen
say , they call it an
people in these things
say true, as it is
here. Then if he
say he putteth it in
what they list, and
say they think it good
maketh me so to
say . For there it followeth
be punished. But then
say I that it is
And first I will
say thus: that it is
defame them not, but
say only that it is
and the other, and
say that our judges be
man Sir John Fineux
say , late chief justice of
nowhere yet any priests
say that the justices of
he saith, that I
say that I knew seven
farther but that I
say that I knew seven
altogether. For such "some
say "s there lack not
his shrewd, slanderous "some
say "s with lamenting and
he thought he would
say better at last, and
them" (that is to
say , the temporal laws), and
forth a book and
say that some laymen say
this good man's leave,
And then might he
say yet a little farther
to perceive, whatsoever himself
say , which is loath of
And therefore, as I
to Sir John "Some
Say " now. And long will
his words; . . . where I
say that as long as
may feign himself to
say true, and look like

Thomas More Studies 9.2 (2014)
all colored under "some say that I should so

will there serve to say that the man with

there, as I there say , neither spiritual man nor

that I should so say , this good man much

both soon see and say that this manner of

afterward, in another chapter. Say this good man what

this good man haply say that this manner of

can he not say without some manner of

than he that would say that in many of

it -- this, I say thus, as many men

Master More I dare say thus: that Master More

-- that is to say , that the matter should

taketh me that I say a man may be

more than two that say so. That may well

if this man would say that he meaneth no

in all his "some say "s he meaneth none

For if he would say that he meaneth by

the thing that I say was the meaning of

therefore if he would say that he meant thus

that "yet some laymen say that spiritual men "call

said that the people say that spiritual men be

yet I should not say so. For men may

not all lost to say that some men say

is not lost to say that some men say

will so much as say that some men say

Howbeit, if he so say : but if men forget

his wise book and say that he might by

by a ' some say , ' he might by

say that he will say so no more --

one or other "some say " to say more than

content"; that is to say , to ask more than

his matters upon, and say that I move him

tolio 139, where I say that I "never found

For if I would say that I never knew

witnesses to lie and say that he never said

we follow still and say we shall never find

And though Master More say that he never saw

some say "s evermore say evil, and never a

dioceses, and yet, to say the truth, never complaint

in his, I dare say . For I never saw

a division, and to say there is no such

will amend and will say such things no more

<table>
<thead>
<tr>
<th>Term</th>
<th>Synonym</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>lack not that can say well by no man</td>
<td></td>
<td>10, 163/37</td>
</tr>
<tr>
<td>that &quot;if' some</td>
<td></td>
<td>10, 178/21</td>
</tr>
<tr>
<td>that would make, I</td>
<td></td>
<td>10, 68/6</td>
</tr>
<tr>
<td>think they will not</td>
<td></td>
<td>10, 136/29</td>
</tr>
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<td>again. For, whatsoever he say</td>
<td></td>
<td>10, 68/34</td>
</tr>
<tr>
<td>matter. And if he</td>
<td></td>
<td>10, 89/16</td>
</tr>
<tr>
<td>their dioceses, nor, to</td>
<td></td>
<td>10, 138/13</td>
</tr>
<tr>
<td>and look angrily, and</td>
<td></td>
<td>10, 197/15</td>
</tr>
<tr>
<td>heresy. Wherein whether he say</td>
<td></td>
<td>10, 202/25</td>
</tr>
<tr>
<td>nought and unreasonable: I</td>
<td></td>
<td>10, 133/35</td>
</tr>
<tr>
<td>readers, heard what we say</td>
<td></td>
<td>10, 156/22</td>
</tr>
<tr>
<td>and look whether I</td>
<td></td>
<td>10, 158/15</td>
</tr>
<tr>
<td>saith that some men</td>
<td></td>
<td>10, 180/34</td>
</tr>
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<td>neither. Nor, I dare</td>
<td></td>
<td>10, 188/1</td>
</tr>
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<td>nought too. But I</td>
<td></td>
<td>10, 39/24</td>
</tr>
<tr>
<td>peradventure a man might say</td>
<td></td>
<td>10, 48/11</td>
</tr>
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<td>dare say, whatsoever himself</td>
<td></td>
<td>10, 55/3</td>
</tr>
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<td>and say that some</td>
<td></td>
<td>10, 170/39</td>
</tr>
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<td>if this man will</td>
<td></td>
<td>10, 196/19</td>
</tr>
<tr>
<td>say that some laymen</td>
<td></td>
<td>10, 212/6</td>
</tr>
<tr>
<td>he were examined would</td>
<td></td>
<td>10, 115/23</td>
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<tr>
<td>as if he would</td>
<td></td>
<td>10, 16/1</td>
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<td>that I dare boldly</td>
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<td>10, 196/11</td>
</tr>
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<td>first saying and would</td>
<td></td>
<td>10, 150/4</td>
</tr>
<tr>
<td>first saying, and would</td>
<td></td>
<td>10, 151/19</td>
</tr>
<tr>
<td>saith &quot;prelates,&quot; but I</td>
<td></td>
<td>10, 201/8</td>
</tr>
<tr>
<td>we let not to</td>
<td></td>
<td>10, 48/15</td>
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<td>the truth therein: I</td>
<td></td>
<td>10, 174/21</td>
</tr>
<tr>
<td>division -- there I</td>
<td></td>
<td>10, 18/32</td>
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<td>of people whom I</td>
<td></td>
<td>10, 59/29</td>
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<tr>
<td>a figure of &quot;some</td>
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<td>10, 212/22</td>
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<td>rulers (that is to malicious, naughty, pestilent &quot;some)</td>
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<td>10, 203/12</td>
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<td>-- none, I dare</td>
<td></td>
<td>10, 168/3</td>
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<td>certainty, but as some say</td>
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<td>10, 188/3</td>
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<td>-- that is to</td>
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<td>10, 197/27</td>
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<tr>
<td>of an accused: I</td>
<td></td>
<td>10, 172/31</td>
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<td>so said, he should</td>
<td></td>
<td>10, 93/34</td>
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<td>things as under &quot;some</td>
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<td>10, 159/34</td>
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<td>salve their conscience that</td>
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<td>10, 227/7</td>
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<td>if any man will</td>
<td></td>
<td>10, 219/26</td>
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<td>or bear a faggot)</td>
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<td>10, 83/27</td>
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<td>together. For I may</td>
<td></td>
<td>10, 157/23</td>
</tr>
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<td>as much as I say</td>
<td>that he said, and</td>
<td>10, 175/ 17</td>
</tr>
<tr>
<td>And if I did say</td>
<td>so, I said but</td>
<td>10, 202/ 10</td>
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<td>shall be the accusers?&quot; say</td>
<td>we. &quot;Marry,&quot; saith he</td>
<td>10, 100/ 30</td>
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<tr>
<td>-- to this I say</td>
<td>that he saith truth</td>
<td>10, 158/ 25</td>
</tr>
<tr>
<td>I do not there say</td>
<td>that he saith &quot;prelates</td>
<td>10, 201/ 7</td>
</tr>
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<td>may I not well say</td>
<td>that he saith the</td>
<td>10, 203/ 5</td>
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<td>there said and yet say</td>
<td>that he saith very</td>
<td>10, 204/ 14</td>
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<td>make it strange to say</td>
<td>again the same to</td>
<td>10, 35/ 18</td>
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<td>token in that I say</td>
<td>even &quot;the same&quot; will</td>
<td>10, 55/ 12</td>
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<td>therefore (that is to say</td>
<td>, for the same cause</td>
<td>10, 58/ 10</td>
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<tr>
<td>therefore&quot; (that is to say</td>
<td>, for that same cause</td>
<td>10, 65/ 20</td>
</tr>
<tr>
<td>This Pacifier will peradventure say</td>
<td>that the same twelve</td>
<td>10, 130/ 8</td>
</tr>
<tr>
<td>-- as I dare say</td>
<td>, whatsoever himself say, in</td>
<td>10, 55/ 2</td>
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<tr>
<td>selfsame figure of &quot;some say</td>
<td>,&quot; and &quot;many say,&quot; and</td>
<td>10, 68/ 9</td>
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<tr>
<td>some say,&quot; and &quot;many say</td>
<td>,&quot; and &quot;they say,&quot; and</td>
<td>10, 68/ 9</td>
</tr>
<tr>
<td>many say,&quot; and &quot;they say</td>
<td>,&quot; and then say that</td>
<td>10, 68/ 9</td>
</tr>
<tr>
<td>paper. But I will say</td>
<td>this and say truth</td>
<td>10, 70/ 27</td>
</tr>
<tr>
<td>her feathers of &quot;some say</td>
<td>&quot; and &quot;they say&quot; the</td>
<td>10, 77/ 6</td>
</tr>
<tr>
<td>but all his &quot;some say</td>
<td>&quot;s evermore say evil</td>
<td>10, 167/ 25</td>
</tr>
<tr>
<td>there do some men say</td>
<td>that &quot;some say&quot; is</td>
<td>10, 167/ 31</td>
</tr>
<tr>
<td>judges at Westminster, and say</td>
<td>that some say that</td>
<td>10, 170/ 38</td>
</tr>
<tr>
<td>is to wit, &quot;Some Say&quot; and &quot;Some Say&quot; and &quot;They Say&quot; and</td>
<td>&quot; and &quot;They Say&quot; and</td>
<td>10, 78/ 7</td>
</tr>
<tr>
<td>now greatly what he say</td>
<td>for his second part</td>
<td>10, 104/ 21</td>
</tr>
<tr>
<td>matter against men, and say</td>
<td>they were secretly informed</td>
<td>10, 134/ 10</td>
</tr>
<tr>
<td>But now, as I say</td>
<td>, since you see that</td>
<td>10, 110/ 8</td>
</tr>
<tr>
<td>painful death, though we say</td>
<td>they were served as</td>
<td>10, 48/ 14</td>
</tr>
<tr>
<td>with so many &quot;some say</td>
<td>&quot;s to set them</td>
<td>10, 226/ 21</td>
</tr>
<tr>
<td>here, that is to say</td>
<td>, in the seventh chapter</td>
<td>10, 174/ 22</td>
</tr>
<tr>
<td>these words? Do I say</td>
<td>that he shall be</td>
<td>10, 112/ 20</td>
</tr>
<tr>
<td>it, what madman would say</td>
<td>that he shall be</td>
<td>10, 112/ 25</td>
</tr>
<tr>
<td>almost as much to say</td>
<td>as he should give</td>
<td>10, 76/ 24</td>
</tr>
<tr>
<td>-- reason would, I say</td>
<td>, that he should at</td>
<td>10, 114/ 28</td>
</tr>
<tr>
<td>them. And this, I say</td>
<td>, if I should with</td>
<td>10, 179/ 35</td>
</tr>
<tr>
<td>using this word &quot;some say</td>
<td>&quot;. And he sheweth that</td>
<td>10, 167/ 11</td>
</tr>
<tr>
<td>men say that &quot;some say</td>
<td>&quot; is as shrewd English</td>
<td>10, 167/ 31</td>
</tr>
<tr>
<td>spiritual man would so say</td>
<td>for policy, since so</td>
<td>10, 27/ 13</td>
</tr>
<tr>
<td>in those things I say</td>
<td>that -- since I</td>
<td>10, 215/ 9</td>
</tr>
<tr>
<td>with many malicious &quot;some say</td>
<td>&quot;s falsely slandereth the</td>
<td>10, 213/ 15</td>
</tr>
<tr>
<td>But if two will say</td>
<td>it is so, then</td>
<td>10, 178/ 25</td>
</tr>
<tr>
<td>man maketh: Two men say</td>
<td>it is so; ergo</td>
<td>10, 179/ 13</td>
</tr>
<tr>
<td>years. But this I say</td>
<td>: that since some will</td>
<td>10, 139/ 33</td>
</tr>
<tr>
<td>not much ashamed to say</td>
<td>that for some purpose</td>
<td>10, 157/ 21</td>
</tr>
</tbody>
</table>
the case requireth) to say myself that "some say 10, 167/ 16
is (as his "some say 10, 28/ 31
This he layeth, I say "s show) somewhat more 10, 205/ 19
their alms, and would say, for so sore a 10, 53/ 31
be as the people say that they spend upon 10, 45/ 21
two hundred, that would say : then are spiritual men 10, 179/ 19
these (that is to say that the spiritual men 10, 189/ 34
so might this man say, at the spiritual laws 10, 59/ 35
that though that book say the contrary, strangers such 10, 39/ 32
a division and to say there is such a 10, 63/ 8
another way therein, and say that in such points 10, 228/ 18
But, now, if "some say " be no sufficient proof 10, 180/ 35
shrews." "What remedy, then," say we, "to supply the 10, 100/ 33
neither this good man say, nor I suppose no 10, 128/ 31
that because two men say it and swear it 10, 179/ 10
accept, as some laymen say. A poor tale and 10, 43/ 2
time"). Now, if he say that I tell whom 10, 55/ 11
of their souls to say none otherwise than the 10, 162/ 2
so many false "some say, in that seditious 10, 9/ 15
already, yet this I say therein further: that I 10, 17/ 1
be itself?" But now say I, since that the 10, 21/ 20
I found not, I say, above seven that thought 10, 34/ 19
asleep. But then I say further yet, that in 10, 40/ 28
under so many "some say that he 10, 66/ 8
the temporality. If he say nay, but that all 10, 84/ 27
condemn him if he say contrary to that the 10, 105/ 23
too. And here I say "commonly" because that sometimes 10, 107/ 9
but, hearing some folk say so, weeneth that it 10, 108/ 11
yet in all this say not I that the 10, 135/ 25
thing that I will say is this: that all 10, 136/ 10
our judges again and say, "Now, sir, that I 10, 136/ 31
that I may well say the words that I 10, 137/ 6
together. And now I say that in that point 10, 150/ 21
like a lamb and say contrary to that he 10, 156/ 32
-- even so, I say, may he that never 10, 157/ 26
may, and cannot himself say nay but that the 10, 166/ 1
-- I shall, I say, therefore let that piece 10, 167/ 6
say myself that "some say " this or that. For 10, 167/ 16
s as his "some say "s in that book 10, 167/ 28
since this is, I say, so clear that no 10, 170/ 12
of a shrewd "some say " and showeth that the 10, 170/ 23
that himself could not say nay but that it 10, 173/ 22
to help them that say so all that they 10, 178/ 32
to help them that say so all that they 10, 180/ 8
that see it will say that they that do 10, 187/ 24
all that ever they say and all that ever 10, 203/ 31
so unreasonable, yet to say that upon that law 10, 209/ 34
clergy, and some men say by them that -- 10, 212/ 2
wealth, and that some say that those that seem 10, 212/ 7
that though he cannot say nay but that his 10, 220/ 6
is, as we might say , between him that wittingly 10, 226/ 6
But this will I say to him: That tale 10, 77/ 25
shall I prove, I say , that as the case 10, 5/ 25
place in which I say that all the whole 10, 18/ 36
it must needs, I say , follow that the clergy 10, 21/ 29
is that many laymen say that for the maintenance 10, 42/ 19
so as the people say : then are the spiritual 10, 45/ 18
he never heard layman say to him the contrary 10, 47/ 1
saving in that I say that if the prelates 10, 53/ 20
point that (if he say therein true) the very 10, 64/ 29
will say this and say truth: that the ordinaries 10, 70/ 27
-- this is, I say , one of the very 10, 85/ 23
this man will peradventure say , "Since that the ordinary 10, 123/ 19
of his matter, to say that in the common 10, 137/ 18
they be, then: I say they be the jury 10, 149/ 21
likelihood that he would say truth at the second 10, 161/ 22
be partial, but I say that if the judge 10, 162/ 39
a judge? If he say he mistrust the judges 10, 163/ 34
the forsworn witnesses will say false, and the other 10, 166/ 7
of so many "some say "s to the seditious 10, 167/ 19
verily if many men say so, though the truth 10, 178/ 29
ever any spiritual man say this, by the whole 10, 200/ 5
hath spoken, I will say farther in the matter 10, 201/ 29
For now will he say farther in the matter 10, 201/ 32
division that some men say this by the clergy 10, 212/ 1
policy, since so to say were for them, for 10, 27/ 13
judges because of "some say "s -- then must 10, 163/ 35
say that some men say so. For then it 10, 178/ 30
God. To this I say plainly that then are 10, 214/ 7
occasion and sufficient to say as I there have 10, 57/ 16
with him? Nay, I say that when there be 10, 112/ 21
though the said paragraph say that if there be 10, 163/ 15
full of shrewd "some say "s -- there do 10, 167/ 30
thus: "And here some say that because there is 10, 168/ 11
here methinketh I might say ") : ye shall there, good 10, 199/ 23
may well without contradiction say to him, "There is 10, 63/ 6
<table>
<thead>
<tr>
<th>Term</th>
<th>SAY</th>
<th>True. And therefore this</th>
<th>10, 156/18</th>
</tr>
</thead>
<tbody>
<tr>
<td>wist ne'er what to</td>
<td>say</td>
<td>thereto. And therefore, since</td>
<td>10, 173/25</td>
</tr>
<tr>
<td>the good man &quot;Some&quot;</td>
<td>say</td>
<td>&quot;saith: And therefore it</td>
<td>10, 189/19</td>
</tr>
<tr>
<td>with a great &quot;some&quot;</td>
<td>say</td>
<td>&quot; too. And therein he</td>
<td>10, 191/18</td>
</tr>
<tr>
<td>say that himself would</td>
<td>say</td>
<td>no piece thereof, but</td>
<td>10, 68/10</td>
</tr>
<tr>
<td>this good man here</td>
<td>say</td>
<td>true in these aforesaid</td>
<td>10, 175/11</td>
</tr>
<tr>
<td>thus, as many men</td>
<td>say</td>
<td>indeed: &quot;Even they that</td>
<td>10, 55/18</td>
</tr>
<tr>
<td>much less become accuser,&quot;</td>
<td>say</td>
<td>we,&quot;than they that</td>
<td>10, 101/1</td>
</tr>
<tr>
<td>that his false &quot;some&quot;</td>
<td>say</td>
<td>&quot;s (if they were</td>
<td>10, 170/17</td>
</tr>
<tr>
<td>a figure of &quot;some&quot;</td>
<td>say</td>
<td>,&quot; as though they abused</td>
<td>10, 192/2</td>
</tr>
<tr>
<td>they would preach and</td>
<td>say</td>
<td>that if they preached</td>
<td>10, 202/12</td>
</tr>
<tr>
<td>but this will I</td>
<td>say</td>
<td>: that if they were</td>
<td>10, 216/23</td>
</tr>
<tr>
<td>I will, as I</td>
<td>say</td>
<td>, leave some things of</td>
<td>10, 194/5</td>
</tr>
<tr>
<td>would for very shame</td>
<td>say</td>
<td>. For I think it</td>
<td>10, 51/26</td>
</tr>
<tr>
<td>enough for me to</td>
<td>say</td>
<td>that I think they</td>
<td>10, 151/25</td>
</tr>
<tr>
<td>But this will I</td>
<td>say</td>
<td>: that I think verily</td>
<td>10, 219/28</td>
</tr>
<tr>
<td>it. And where I</td>
<td>say</td>
<td>there that this division</td>
<td>10, 14/20</td>
</tr>
<tr>
<td>Master More will not</td>
<td>say</td>
<td>, for all this, that</td>
<td>10, 77/18</td>
</tr>
<tr>
<td>that this Pacifier should</td>
<td>say</td>
<td>thus: &quot;By this way</td>
<td>10, 139/16</td>
</tr>
<tr>
<td>shall we, good readers,</td>
<td>say</td>
<td>now to this good</td>
<td>10, 140/10</td>
</tr>
<tr>
<td>my saying that some</td>
<td>say</td>
<td>this or this is</td>
<td>10, 178/23</td>
</tr>
<tr>
<td>that ever they either</td>
<td>say</td>
<td>or do. This he</td>
<td>10, 205/18</td>
</tr>
<tr>
<td>he saith that I</td>
<td>say</td>
<td>that in those words</td>
<td>10, 169/27</td>
</tr>
<tr>
<td>forth that some priests</td>
<td>say</td>
<td>still that those tithes</td>
<td>10, 196/37</td>
</tr>
<tr>
<td>I said, and yet</td>
<td>say</td>
<td>, that in those words</td>
<td>10, 204/10</td>
</tr>
<tr>
<td>And I will yet</td>
<td>say</td>
<td>thereto, that though it</td>
<td>10, 188/24</td>
</tr>
<tr>
<td>of mine that I</td>
<td>say</td>
<td>all seven thought it</td>
<td>10, 33/33</td>
</tr>
<tr>
<td>grow to nought, I</td>
<td>say</td>
<td>there farther thus (folio</td>
<td>10, 125/25</td>
</tr>
<tr>
<td>now concludeth here) and</td>
<td>say</td>
<td>thus: &quot;And thus it</td>
<td>10, 142/30</td>
</tr>
<tr>
<td>to follow, though he</td>
<td>say</td>
<td>nay forty times. And</td>
<td>10, 85/28</td>
</tr>
<tr>
<td>is not enough, I</td>
<td>say</td>
<td>, for him to prove</td>
<td>10, 150/15</td>
</tr>
<tr>
<td>much that I would</td>
<td>say</td>
<td>: that is to wit</td>
<td>10, 166/3</td>
</tr>
<tr>
<td>me. And if they</td>
<td>say</td>
<td>anything meet to the</td>
<td>10, 225/3</td>
</tr>
<tr>
<td>never confess it, but</td>
<td>say</td>
<td>and swear too that</td>
<td>10, 117/4</td>
</tr>
<tr>
<td>Marry, two things I</td>
<td>say</td>
<td>: that in treason and</td>
<td>10, 135/29</td>
</tr>
<tr>
<td>man's including. For I</td>
<td>say</td>
<td>, and very truth it</td>
<td>10, 34/15</td>
</tr>
<tr>
<td>other &quot;some say&quot; to</td>
<td>say</td>
<td>more than truth. Lo</td>
<td>10, 181/3</td>
</tr>
<tr>
<td>against which false &quot;some&quot;</td>
<td>say</td>
<td>&quot;s the truth is</td>
<td>10, 230/5</td>
</tr>
<tr>
<td>in those untrue &quot;some&quot;</td>
<td>say</td>
<td>&quot;s that under color</td>
<td>10, 15/34</td>
</tr>
<tr>
<td>in like wise I</td>
<td>say</td>
<td>that -- upon the</td>
<td>10, 21/34</td>
</tr>
<tr>
<td>good man farther to</td>
<td>say</td>
<td>than bid us take</td>
<td>10, 101/2</td>
</tr>
<tr>
<td>whom a man may</td>
<td>say</td>
<td>, &quot;This man useth himself</td>
<td>10, 59/33</td>
</tr>
<tr>
<td>see, than even to</td>
<td>say</td>
<td>thus. And verily his</td>
<td>10, 137/27</td>
</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
more than two that say so. And verily if 10, 178/ 28
for the remedy (to say) the truth) very well 10, 75/ 31
for all his "some say"s, undoubtedly very false 10, 192/ 26
those prelates whom I say I durst warrant to 10, 55/ 30
told me, as I say, that answer was made 10, 5/ 8
first point I heard say that there was devised 10, 5/ 10
to repent himself, and say that he was hired 10, 153/ 30
in the second to say true. If we will 10, 152/ 10
that he would now say, nor, I ween, himself 10, 41/ 22
it. For I dare say that as well this 10, 209/ 37
themselves, yet ween, I say that it were so 10, 17/ 12
of him that would say that there were some 10, 54/ 21
yet for shame utterly say that there were none 10, 64/ 22
many "some say"s, say that he were as 10, 66/ 8
like. I did not say that they were like 10, 150/ 22
taketh upon him to say, as it were in 10, 183/ 26
them. For they would say that they were no 10, 202/ 15
because they would then say that it were none 10, 204/ 24
verily I have heard say that it were better 10, 219/ 29
can this false "some say" will not let to 10, 180/ 10
say "do? For what can 10, 225/ 6
And so was, I say, that provision which this 10, 114/ 17
all that: thereto I say that look, whoso list 10, 40/ 15
glosses readily provided, to say "were so wilily found 10, 67/ 26
saw them, or to say what he will and 10, 73/ 8
he would come thereto) say that he will say 10, 73/ 25
use this word "some say" say that he will amend 10, 74/ 12
myself. And where they say "; nor I will not 10, 167/ 15
so. And where they say well, I will not 10, 225/ 5
may, whatsoever this man say wrong, I will not 10, 225/ 6
a false, foolish "some say" in no wise be 10, 85/ 26
but by a "some he saith that I say," he might with the 10, 191/ 16
they say," and then say plainly those words myself 10, 57/ 26
safe -- and then say that himself would say 10, 68/ 10
surmising that I do say the same: ye shall 10, 27/ 11
all that ever I say therein, and yet none 10, 40/ 14
we have it away," say we, "without yet much 10, 100/ 27
to prove that some say so, nor yet to 10, 178/ 24
read there what I say, then may you read 10, 36/ 16
some of those shrewd sayers himself. Another thing this 10, 59/ 27
there could no such sayers be found -- what 10, 26/ 32
for such deed or saying is accused -- yet 10, 179/ 9
And surely that their saying is false and nought 10, 59/ 19
I make his odious saying much less, and nothing 10, 203/ 8
come forth with his saying, and in approbation of 10, 171/ 6
his way. Of which saying of mine as much 10, 101/ 34
of money, that his saying shall stand as well 10, 159/ 23
this case. For their saying there is but as 10, 150/ 7
forthwith addeth this shrewd saying to it: But as 10, 76/ 5
say" saveth him from saying it himself. But, now 10, 137/ 32
can he maintain his saying with a case feigned 10, 205/ 24
to cease off that saying than to do that 10, 175/ 32
were not in his saying deceived) that every judge 10, 160/ 30
mine. Also, since his saying is so general, and 10, 203/ 28
while himself thought their saying so false, he should 10, 59/ 23
run in by so saying "What good, I pray 10, 180/ 9
false? But yet, his saying being such, I took 10, 203/ 34
run in by that saying And if it be 10, 178/ 33
with this word "conscience," saying that the judge could 10, 160/ 17
or by his own saying -- the King's Highness 10, 172/ 35
than his own bare saying : he giveth me no 10, 196/ 31
not yet answer his saying . It would not, to 10, 47/ 18
as of his own saying surely neither now nor 10, 57/ 10
he useth in this saying plain and open untruth 10, 190/ 19
I have confuted his saying , and have proved it 10, 203/ 33
he could think their saying worth the rehearsing again 10, 44/ 1
And in his so saying I there said and 10, 204/ 13
they revoked their first saying and would say that 10, 150/ 4
they revoked their first saying , and would say that 10, 151/ 19
approbation of his other saying , conclude and say thus 10, 171/ 6
will agree that my saying that some say this 10, 178/ 23
they see that his saying will not serve him 10, 228/ 22
sure in his so saying and his so lying 10, 138/ 2
treason, forbear yet the saying of some such things 10, 80/ 7
right much at his saying therein, and that for 10, 89/ 8
purged"; and by that saying it seemeth that his 10, 126/ 33
if they would, the saying of him that so 10, 161/ 3
them to hear their saying therein. And though they 10, 150/ 6
said before -- his saying had been void in 10, 159/ 7
hap to think the saying strange): I will not 10, 135/ 4
the truth against the saying of such witnesses, they 10, 149/ 35
More can prove his saying that such witnesses -- 10, 150/ 10
them to hear their saying therein." Here you see 10, 151/ 21
And to make his sayings the more acceptable, he 10, 169/ 14
against him, that their
sometimes default in my
heresies and putting the
of God! I can
that before, that is
half an answer, nor
the book), there are
so far that even
For first, I can
I would in that
he learned at grammar
proved, go keep like
matter keep no long
hold any conventicles or
here to have kept
name of theirs in
he was loath to
when he called the
it. For as the
And surely, since the
these words in the
it, because of the
further than the very
lest you bring a
is by diligent, politic
to make thereupon further
of likelihood himself made
that if I make "
go not about to
should need to make
not send me to
perceive the contrary with
examination, the matter fully
only, that is the
be curious about the
souls in the mean
since in the mean
merry for a little
merry for a little
shall anything be well
be showed, at sundry
for that point. The
third chapter, containing his
sayings by no law ought
sayings and saith that I
scabbed heretics out of the
scant believe that any layman
scant credible yet. But yet
scant so much neither. For
scant fully fifteen that anything
scantly can any of the
scantily believe that upon the
school speak in a reading
school. Now, when he hath
schools in another. But yet
schools. But this every man
schools. For some men think
schools with him yet in
scorns and instead of "evangelicals
scrape them out, but excuseth
scribes and the Pharisees "hypocrites
scripture saith, "Qui amat periculum
scripture saith that he that
scripture: "There are of fools
scripture that saith, "Post concupiscentias
scripture, all which they take
scruple into your conscience"). If
search and examinations besides, both
search, such as he may
search to find it so
search therein to know the
search that point of purpose
search for that point, I
search and seek them, but
search -- yet they that
searched out, the causes of
searcher of man's heart. And
searching out of the cause
season, which they may do
season, by this Pacifier's good
season, while men walk about
season, while men walk about
seasoned? And you be the
seasons sent between them. Now
second is that all "princes
second consideration, read and consider
Debellation of Salem and Bizance.

Concordance of Major Terms 542

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>second</td>
<td>point was to show</td>
<td>10, 119/30</td>
</tr>
<tr>
<td>second</td>
<td>oath enough to bear</td>
<td>10, 152/36</td>
</tr>
<tr>
<td>second</td>
<td>swearing contrariwise to their</td>
<td>10, 153/16</td>
</tr>
<tr>
<td>second</td>
<td>oath contrary to his</td>
<td>10, 161/29</td>
</tr>
<tr>
<td>second</td>
<td>oath contrary to his</td>
<td>10, 166/9</td>
</tr>
<tr>
<td>second</td>
<td>place I took the</td>
<td>10, 200/35</td>
</tr>
<tr>
<td>second</td>
<td>to say true. If</td>
<td>10, 152/10</td>
</tr>
<tr>
<td>second</td>
<td>oath because we find</td>
<td>10, 152/7</td>
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dishonesty, save for such
a heretic in his
the inquest came either
there many that dare
good though they that
but speak with him
held his tongue though
heresies to their familiars
together in corners and
be by the ordinary
speaketh heresy secretly, and
malicious, because they come
make more heretics, should
that knoweth it, and
yet some of it
first for a denouncer
and say they were
whom he speaketh heresy
deliver him to the
some spiritual men, both
preserve him from the
spiritual men, religious and
conventing of priests before
that division is between
between secular priests and
the others, because the
between religious, because the
saith, that "if a
spiritual men, religious and
consent and agreement wherein
them" -- either "prelates,
is to wit, between
men both religious and
men both religious and
help therein of the
not to prefer every
did every one --
persons, both religious and
our negligence, should by
sow it, and such
ways toward it than
man, which where his
say"s, in that

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<td>10, 204/30</td>
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<td>Definition</td>
<td>Page</td>
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<td>10, 196/ 10</td>
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<td>10, 33/ 4</td>
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<td>to what good conclusion</td>
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<td>but if some other apology -- let us see</td>
<td>that in heresy, if</td>
<td>10, 141/ 4</td>
<td></td>
</tr>
<tr>
<td>his matter) -- you see</td>
<td>something in him wherefore</td>
<td>10, 90/ 10</td>
<td></td>
</tr>
<tr>
<td>of Summa rosella, and</td>
<td>how well himself, that</td>
<td>10, 11/ 7</td>
<td></td>
</tr>
<tr>
<td>not the wit to Christian readers, here you see</td>
<td>well that himself drove</td>
<td>10, 173/ 27</td>
<td></td>
</tr>
<tr>
<td>remnant is (as you see</td>
<td>well whether himself vary</td>
<td>10, 189/ 13</td>
<td></td>
</tr>
<tr>
<td>since no man can see</td>
<td>thereby what his book</td>
<td>10, 67/ 27</td>
<td></td>
</tr>
<tr>
<td>nor no man can see</td>
<td>plainly, by his own</td>
<td>10, 109/ 32</td>
<td></td>
</tr>
<tr>
<td>and his Council can see</td>
<td>also by his own</td>
<td>10, 110/ 27</td>
<td></td>
</tr>
<tr>
<td>may sit still, you see</td>
<td>farther than his eyes</td>
<td>10, 162/ 12</td>
<td></td>
</tr>
<tr>
<td>end that ye may see</td>
<td>farther than his own</td>
<td>10, 162/ 13</td>
<td></td>
</tr>
<tr>
<td>their keeping. Now you see</td>
<td>, for all his wholesome</td>
<td>10, 172/ 35</td>
<td></td>
</tr>
<tr>
<td>his nineteenth chapter, you</td>
<td>well, and hold his</td>
<td>10, 95/ 5</td>
<td></td>
</tr>
<tr>
<td>For there shall you see</td>
<td>the better how gaily</td>
<td>10, 125/ 14</td>
<td></td>
</tr>
<tr>
<td>as you shall after see</td>
<td>, good readers, how untrue</td>
<td>10, 176/ 4</td>
<td></td>
</tr>
<tr>
<td></td>
<td>, good readers, how little</td>
<td>10, 199/ 15</td>
<td></td>
</tr>
<tr>
<td></td>
<td>well that I mistake</td>
<td>10, 31/ 13</td>
<td></td>
</tr>
<tr>
<td></td>
<td>. This, as I say</td>
<td>10, 132/ 16</td>
<td></td>
</tr>
</tbody>
</table>
Return to Index

<table>
<thead>
<tr>
<th>Term</th>
<th>Connotation</th>
<th>Page, Line</th>
<th>Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>them concerning heresy, ye</td>
<td>see the proof, I trow</td>
<td>10, 139/ 24</td>
<td></td>
</tr>
<tr>
<td>were, that yourselves may</td>
<td>see how sore I oversaw</td>
<td>10, 181/ 27</td>
<td></td>
</tr>
<tr>
<td>these words &quot;I cannot</td>
<td>see &quot; And verily, if he</td>
<td>10, 54/ 2</td>
<td></td>
</tr>
<tr>
<td>point is, as you</td>
<td>see both reasonable if it</td>
<td>10, 110/ 21</td>
<td></td>
</tr>
<tr>
<td>thing himself (as you</td>
<td>see ) denyth not in the</td>
<td>10, 230/ 13</td>
<td></td>
</tr>
<tr>
<td>his words he cannot</td>
<td>see very well indeed. Because</td>
<td>10, 54/ 5</td>
<td></td>
</tr>
<tr>
<td>shall you, good readers,</td>
<td>see what little insight the</td>
<td>10, 32/ 32</td>
<td></td>
</tr>
<tr>
<td>in mine Apology, you</td>
<td>see well yourselves intendeth nothing</td>
<td>10, 120/ 15</td>
<td></td>
</tr>
<tr>
<td>list; for I can</td>
<td>see nothing in it to</td>
<td>10, 17/ 33</td>
<td></td>
</tr>
<tr>
<td>require, you shall yourselves</td>
<td>see reasonable. For it serveth</td>
<td>10, 88/ 10</td>
<td></td>
</tr>
<tr>
<td>aught that I can</td>
<td>see , but if it be</td>
<td>10, 129/ 36</td>
<td></td>
</tr>
<tr>
<td>also therein, as you</td>
<td>see , though it may</td>
<td>10, 130/ 25</td>
<td></td>
</tr>
<tr>
<td>appearing, whereupon men may</td>
<td>see that the judge calleth</td>
<td>10, 131/ 26</td>
<td></td>
</tr>
<tr>
<td>whereupon a man may</td>
<td>see that the judge calleth</td>
<td>10, 132/ 7</td>
<td></td>
</tr>
<tr>
<td>for an example, to</td>
<td>see whether the judges would</td>
<td>10, 153/ 25</td>
<td></td>
</tr>
<tr>
<td>much wit as I</td>
<td>see well he lacketh, I</td>
<td>10, 76/ 14</td>
<td></td>
</tr>
<tr>
<td>disjunctives. This man, I</td>
<td>see well, never learned the</td>
<td>10, 33/ 24</td>
<td></td>
</tr>
<tr>
<td>Apology, wherein you shall</td>
<td>see divers other like words</td>
<td>10, 49/ 6</td>
<td></td>
</tr>
<tr>
<td>may the more clearly</td>
<td>see to how little purpose</td>
<td>10, 180/ 23</td>
<td></td>
</tr>
<tr>
<td>every man shall well</td>
<td>see the truth. Lo, these</td>
<td>10, 168/ 8</td>
<td></td>
</tr>
<tr>
<td>that ye shall well</td>
<td>see that I love the</td>
<td>10, 7/ 26</td>
<td></td>
</tr>
<tr>
<td>which, as you plainly</td>
<td>see proved, this man wot</td>
<td>10, 35/ 12</td>
<td></td>
</tr>
<tr>
<td>this doth, as you</td>
<td>see , this good man not</td>
<td>10, 128/ 7</td>
<td></td>
</tr>
<tr>
<td>And then, as you</td>
<td>see , this good man had</td>
<td>10, 131/ 17</td>
<td></td>
</tr>
<tr>
<td>more, too. For I</td>
<td>see well, surely many men</td>
<td>10, 7/ 10</td>
<td></td>
</tr>
<tr>
<td>truth is. I cannot</td>
<td>see , therefore, how Master More</td>
<td>10, 150/ 9</td>
<td></td>
</tr>
<tr>
<td>now will I somewhat</td>
<td>see how the matters of</td>
<td>10, 10/ 14</td>
<td></td>
</tr>
<tr>
<td>argument such as you</td>
<td>see , he sendeth me to</td>
<td>10, 179/ 14</td>
<td></td>
</tr>
<tr>
<td>this way. Here you</td>
<td>see that I mean in</td>
<td>10, 132/ 4</td>
<td></td>
</tr>
<tr>
<td>that every man may</td>
<td>see that he meaneth only</td>
<td>10, 170/ 37</td>
<td></td>
</tr>
<tr>
<td>the intent men might</td>
<td>see that he meaneth not</td>
<td>10, 207/ 5</td>
<td></td>
</tr>
<tr>
<td>men might the better</td>
<td>see what it meant: I</td>
<td>10, 221/ 34</td>
<td></td>
</tr>
<tr>
<td>by citation, till men</td>
<td>see that same mind of</td>
<td>10, 182/ 16</td>
<td></td>
</tr>
<tr>
<td>he saith, as you</td>
<td>see , that he mindeth but</td>
<td>10, 51/ 1</td>
<td></td>
</tr>
<tr>
<td>or evil. Here you</td>
<td>see , good readers, mine answer</td>
<td>10, 194/ 8</td>
<td></td>
</tr>
<tr>
<td>and then shall you</td>
<td>see it yet more clearly</td>
<td>10, 62/ 18</td>
<td></td>
</tr>
<tr>
<td>every man may well</td>
<td>see that he never read</td>
<td>10, 227/ 22</td>
<td></td>
</tr>
<tr>
<td>also thereto, ye shall</td>
<td>see in the nineteenth chapter</td>
<td>10, 49/ 15</td>
<td></td>
</tr>
<tr>
<td>good readers, proveth (you</td>
<td>see very well) no more</td>
<td>10, 205/ 10</td>
<td></td>
</tr>
<tr>
<td>other, whereas you plainly</td>
<td>see I speak not of</td>
<td>10, 192/ 14</td>
<td></td>
</tr>
<tr>
<td>and there shall you</td>
<td>see those words of his</td>
<td>10, 41/ 24</td>
<td></td>
</tr>
<tr>
<td>yet, as you may</td>
<td>see , folio 238 of mine</td>
<td>10, 64/ 27</td>
<td></td>
</tr>
<tr>
<td>the profit that I</td>
<td>see can come of this</td>
<td>10, 83/ 7</td>
<td></td>
</tr>
</tbody>
</table>
and saith: I cannot see what due or reasonable with him. Now herein see I none other shift this good man cannot see it -- other men himself fell, as you see, by his own argument first, every man may see by his own words or not you shall see, by his own words for anything that I see, that this Pacifier should the king's judges shall see whether the parson sue reader may the better see in what part he -- yet I cannot see, if the party accused But then shall you see how he playeth the this tale, as you see, toucheth the private faults said), forasmuch as I see that he professeth himself your judgment, ye shall see the matter prove against provincial constitution: I will see this man prove it I wrote: this you see, good readers, proved very lo, good readers, you see how he proveth his judges' part is to see that the punishment pass, in good faith, cannot, in good faith, see to what purpose he themselves. And thus you see plainly, good readers, that of the witness, you see plainly, good readers, that too. And thus you see clearly, good readers, that matter as they shall see cause, and reform it put such as should see to the repressing of such things as yourselves see that I said therein words (as you may see in his said chapter again, and you shall see that he saith himself deny. And yet you see that he saith here But now let us see what he saith here and there you shall see that he saith that thus, good reader, you see that to save his there shall you plainly see that I say plain purgation without offense: you see well I say not unrepealed, some priests that see it will say that before, else shall they see that his saying will you. For here you see that his sentence leaveth here; and ye shall see that he shall have against him, he shall see them and shall hear he nothing (as you see ) wherefore he should marvel same: ye shall there see that I show it for anything that I see, very little skill, so cause is that I see them have so great
a great marvel to see Master More so far 10, 156/ 28
far as men can see , and yet some of 10, 162/ 18
amendment. Saint Cyprian, I see well, was sore overseen 10, 48/ 31
of this order. You see he speaketh of 10, 72/ 30
their long labor to see some good speed, and 10, 5/ 33
plain. For as you see , they standing still, his 10, 206/ 27
this answer that you see . And some such places 10, 7/ 6
this surety-finding, as you see , never so take away 10, 98/ 19
Bizance is, as you see , into their talking and 10, 12/ 12
means that men shall see by reason that though 10, 5/ 21
more. And thus you see , good readers, that whereas 10, 12/ 31
and there shall you see the thing that shall 10, 62/ 15
he would both soon see and say that the 10, 68/ 14
And therefore thus you see , good readers, that this 10, 77/ 7
still. And thus you see , good readers, that this 10, 99/ 3
stead. And this you see , good readers: that this 10, 101/ 27
all this gear you see , good readers, that this 10, 103/ 31
readers -- since you see so clearly that by 10, 104/ 19
Since every man may see , I say, that such 10, 105/ 5
in God never shall see the need, that ever 10, 110/ 13
for me. This you see , good readers: that this 10, 128/ 27
good readers, as you see , to show that likewise 10, 130/ 21
the law. Here you see , good readers, that touching 10, 133/ 13
fast. And thus you see , good readers, that concerning 10, 141/ 8
saying therein." Here you see , good readers, that he 10, 151/ 22
matter more clear. Now see you well that, as 10, 156/ 3
This was, as you see , the thing that I 10, 158/ 7
ture. And thus you see , good readers, that the 10, 162/ 25
lamb's skin: I can see well enough that in 10, 166/ 16
already. And thus you see , good readers, that he 10, 173/ 23
too, you shall well see , good readers, that he 10, 174/ 5
good. Here you may see , good readers, that whereas 10, 188/ 29
point. And thus you see , good readers, that whereas 10, 194/ 13
And thus you may see , good readers, that for 10, 206/ 20
do. Here you may see , good readers, that this 10, 210/ 20
it is easy to see that if the good 10, 64/ 15
shall well and clearly see that, though the man 10, 67/ 7
do I (as you see ) forthwith in the next 10, 97/ 12
and sometimes kept, you see well, all the whole 10, 124/ 18
the judge cannot surely see sometimes whether the perjured 10, 159/ 29
good readers, here you see that unto the second 10, 181/ 4
were plain -- you see that in the rehearsing 10, 206/ 24
Grace and his Council see diligently that there should 10, 173/ 28
<table>
<thead>
<tr>
<th>Term</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>that the judge cannot see it; and therefore he</td>
<td>10</td>
<td>159/31</td>
</tr>
<tr>
<td>I say, since you see that all these griefs</td>
<td>10</td>
<td>110/8</td>
</tr>
<tr>
<td>their hearts there and the judge cannot see</td>
<td>10</td>
<td>83/24</td>
</tr>
<tr>
<td>good readers, as you see what they think --</td>
<td>10</td>
<td>119/10</td>
</tr>
<tr>
<td>good readers, here you see clearly confuted this good</td>
<td>10</td>
<td>126/8</td>
</tr>
<tr>
<td>before: now shall you see that in this piece</td>
<td>10</td>
<td>156/23</td>
</tr>
<tr>
<td>let us a little you may, good readers,</td>
<td>10</td>
<td>158/18</td>
</tr>
<tr>
<td>And therefore, since I see well that this man</td>
<td>10</td>
<td>191/1</td>
</tr>
<tr>
<td>And thus first you see well that this man's</td>
<td>10</td>
<td>203/9</td>
</tr>
<tr>
<td>Now, good readers, you see better how to salve</td>
<td>10</td>
<td>110/4</td>
</tr>
<tr>
<td>except this good man see the ordinary to save</td>
<td>10</td>
<td>118/25</td>
</tr>
<tr>
<td>far as I can man none, that I see,</td>
<td>10</td>
<td>137/26</td>
</tr>
<tr>
<td>every man may well every man may well see,</td>
<td>10</td>
<td>141/21</td>
</tr>
<tr>
<td>himself goeth about (ye see well, pardon) to make</td>
<td>10</td>
<td>213/27</td>
</tr>
<tr>
<td>in these words, you see well, I told him</td>
<td>10</td>
<td>103/14</td>
</tr>
<tr>
<td>surely I cannot then see how the usage and</td>
<td>10</td>
<td>216/25</td>
</tr>
<tr>
<td>very special pleasure to see how he useth here</td>
<td>10</td>
<td>65/6</td>
</tr>
<tr>
<td>untruth: it is, you see well, a very seldom</td>
<td>10</td>
<td>110/11</td>
</tr>
<tr>
<td>it. And thus you see, good readers, very clear</td>
<td>10</td>
<td>165/1</td>
</tr>
<tr>
<td>that I could never see that it was reasonable</td>
<td>10</td>
<td>218/10</td>
</tr>
<tr>
<td>jury may, if they see cause why, weigh the</td>
<td>10</td>
<td>154/23</td>
</tr>
<tr>
<td>it, and daily do see it too, well enough</td>
<td>10</td>
<td>148/19</td>
</tr>
<tr>
<td>as far as I see how we can, when we</td>
<td>10</td>
<td>190/4</td>
</tr>
<tr>
<td>the things that we see them do, where the</td>
<td>10</td>
<td>54/11</td>
</tr>
<tr>
<td>And therefore here you see now that, whereas in</td>
<td>10</td>
<td>214/25</td>
</tr>
<tr>
<td>Syria, where they may see them that will, and</td>
<td>10</td>
<td>3/16</td>
</tr>
<tr>
<td>because ye shall well see that I will not</td>
<td>10</td>
<td>86/18</td>
</tr>
<tr>
<td>as men may well see that some wily shrews</td>
<td>10</td>
<td>66/18</td>
</tr>
<tr>
<td>thing), ye may plainly see that these wily shrews</td>
<td>10</td>
<td>189/2</td>
</tr>
<tr>
<td>us now a little see whether he win this</td>
<td>10</td>
<td>120/33</td>
</tr>
<tr>
<td>there do, I cannot see, nor those wise men</td>
<td>10</td>
<td>111/21</td>
</tr>
<tr>
<td>be deceived, while we see that his wit serveth</td>
<td>10</td>
<td>10/9</td>
</tr>
<tr>
<td>as yourselves shall anon see, God wot, with much</td>
<td>10</td>
<td>85/31</td>
</tr>
<tr>
<td>I deal, as you see, so favorably with him</td>
<td>10</td>
<td>203/21</td>
</tr>
<tr>
<td>again. For when we see that the words of</td>
<td>10</td>
<td>23/7</td>
</tr>
<tr>
<td>And therefore now you see by these words of</td>
<td>10</td>
<td>109/37</td>
</tr>
<tr>
<td>this sore than I see -- I would not</td>
<td>10</td>
<td>110/5</td>
</tr>
<tr>
<td>wit hath may well see that there would --</td>
<td>10</td>
<td>120/8</td>
</tr>
<tr>
<td>read the chapter shall see that I wrote it</td>
<td>10</td>
<td>223/14</td>
</tr>
<tr>
<td>that should live to see it. And yet would</td>
<td>10</td>
<td>145/35</td>
</tr>
<tr>
<td>in the remnant you see, good readers, yourselves, that</td>
<td>10</td>
<td>191/31</td>
</tr>
</tbody>
</table>
to sow an evil seed against good folk, of
such as with the seed of seditious heresy have
compel" me to do, that I am, he
taken in the answering, that his answer liked
they rather do. But that his cases, for
in that sudden abashment, that God had so
for an information; and also what manner of
feigned -- he should seek out and bring forth
and therewith making me so long for some
a week's work to seek them -- I ween
than turn back to them -- I ween
this good man go seek them out in other
men walk about and seek it if it please
men walk about and seek for such judges," which
place that I should seek for such judges. For
not let to look, for. I made, therefore
ceased, because that I seek not out the causes
me to search and seek them, but to save
good readers, and he seek this seven years, he
such judges were in seeking make merry for a
without any pain of seeking , have all the matter
long, that with much seeking I fortuned to find
that is, the good seeley soul Simkin Salem and
against him, and may seem to witness against their
general, as it might seem to touch all the
the first face some seem honest men, and are
to make his words seem plain. For as you
he would have it seem by his book of
as to the hearers seem heresy. For both he
which he would now seem to mean. But then
because that though there seem a good cause to
may be or may seem to be compelled, as
that he would should seem a cause here, is
would have him, and seem to move him, to
as he would now seem -- all his tale
he would it should seem I had in mine
For where he would seem to declare it --
would make it now seem that in long continuance
seeth such tokens as seem unto him manifest and
at length as they seem to some men at
may swear false and seem true, nothing mistrusted because
he would it should seem . Lo, good readers, these
yet, to make it seem that he said somewhat
his, have made it seem that he saith much 10, 174/ 3
of many heretics, which, seem they never so sad 10, 16/ 18
a secret hatred, and seem charitable, and so play 10, 166/ 15
him wherefore he should seem nought -- some one 10, 90/ 11
he would make it seem that I steal two 10, 214/ 26
to make the lies seem somewhat likely. Such shrewd 10, 46/ 31
say that those that seem best and take most 10, 212/ 7
abroad": therein he would seem to say the contrary 10, 14/ 23
that if the tokens seem such unto the judge 10, 161/ 32
concludeth that it should seem that "all the justices 10, 184/ 34
as the truth shall seem to them to be 10, 162/ 3
would have my words seem so heinous upon a 10, 35/ 9
Apology which he would seem to answer well here 10, 180/ 25
as he would now seem : my words which he 10, 172/ 3
he would have here seem common, and yet in 10, 108/ 16
any man, whencesoever he seem penitent. But yet surely 10, 118/ 13
young man again, and seemed set at a vacation 10, 37/ 34
the beginning the man seemed upon good considerations suspect 10, 123/ 22
lest it might have seemed that some desire of 10, 13/ 10
plump, they should have seemed in folk's eyes far 10, 140/ 32
good considerations suspect, and seemed likely to flee; and 10, 123/ 23
into this word "prelates" seemed me the more meet 10, 201/ 12
should they never have seemed like unto our matter 10, 37/ 28
the realm, which he seemed much to regard when 10, 26/ 14
he did, his words seemed plainly to show that 10, 40/ 30
Division he would have seemed between the temporality and 10, 20/ 9
had at the leastwise seemed to myself that there 10, 13/ 15
I did touch had seemed to me tolerable -- 10, 17/ 21
is such a division, seemeth to be a variance 10, 61/ 16
before remembered. Wherefore it seemeth that though all bandogs 10, 142/ 34
he have (as he seemeth) any other 10, 13/ 30
the seventh chapter, it seemeth that the Church in 10, 168/ 23
thereof, and then it seemeth to be convenient that 10, 72/ 19
truth therein, as it seemeth he hath done in 10, 210/ 34
-- and so, it seemeth, Master More doth partly 10, 189/ 28
in this point it seemeth that he forgot the 10, 26/ 13
say true) as he seemeth to have given to 10, 84/ 12
Catholic faith: then it seemeth good that he that 10, 72/ 14
be reformed, then it seemeth convenient that he upon 10, 72/ 23
secretly reformed: then it seemeth good that he depart 10, 72/ 26
might infect others, it seemeth convenient that he be 10, 169/ 1
tale. And therein it seemeth that as he hath 10, 192/ 29
that, as I said, seemeth me neither honorable nor 10, 22/ 3
before remembered. Wherefore it seemeth that though it were 10, 141/ 17
indeed. But where he happen that he that to have marveled, when 10, 13/ 6
happen that he that by that saying it seemeth 10, 156/ 16
that tale. For he that very meet for 10, 84/ 31
But name (as it seemeth 10, 29/ 29
difference that he putteth 10, 141/ 17
thing that, as it not. This good man 10, 97/ 14
in that motion, it seemeth that he somewhat mitigateth 10, 189/ 31
be nought where he seemeth good, and swear false 10, 156/ 17
you a reason which seemeth me sufficient that both 10, 153/ 20
labor therabout that he to ween that he 10, 155/ 17
saith: And therefore it seemeth right expedient that the 10, 189/ 21
in himself as he or else that some 10, 191/ 2
which he saith it most likely that I 10, 221/ 21
avow it: then it reasonable that they that 10, 89/ 25
avow it: then it reasonable that they that 10, 100/ 4
be his accusers: it not reasonable to be 10, 105/ 24
swear false where he to say true. And 10, 156/ 18
the first face, it not that with leaping 10, 13/ 26
well enough. I have seen such things as this 10, 148/ 19
that have been all at Bizance, but as 10, 34/ 11
as I have seldom the like come out 10, 179/ 4
For it hath been in many countries ere 10, 115/ 11
see it, and have it, and daily do 10, 148/ 19
would not have it what places he left 10, 223/ 30
For here have you yourselves, by his own 10, 63/ 24
this point you have clearly that his device 10, 119/ 17
testify, that themselves have the deed, or heard 10, 179/ 8
it shall well be that he saith nothing 10, 7/ 36
proved, that have you also, and that he 10, 119/ 35
since I have well it proved that the 10, 184/ 2
suppose yes, and have it so, too; and 10, 125/ 36
And then have you before that unto the 10, 181/ 6
part. And this himself seen 7/ 36
enough. For since himself seen 119/ 35
that where the judge seen 184/ 2
confederacies, wherein he neither seen 125/ 36
And now, when Salem seen 181/ 6
a thing wherein himself seen 119/ 35
for aught that he
with him whom he

and that every man

things not true: then

such wise as he

confederacies: he neither

suspicion farther, yet himself

man that readeth it

Nay, pardie, this man

cannot answer that, and

good man nothing. He

one side sure, he

chance: yet it

may not for such

never or so very

yet, besides that, so

see well, a very

serve in that special,
such as I have

and likelihood of so

enough that ye shall

the witnesses' names would
deviseth a "remedy" which

power, which happeth very

these cases fall so

these cases fall so

a thing that happeth

deserveth it not, happeth

theft, and much more

happeth seldom, and as

be sometimes (albeit very

it in comparison very

more rare and more

and for the more

that it falleth but

that it falleth but

that it happeth as

defense for mine own

when he calleth one

of likelihood be the

man. Finally, the very

I not mine own

well appeareth by the

further thing mine own

seeth  willingly, no man calling  10, 95/ 29

seeth  -- that no man  10, 143/ 19

seeth  he not, nor no  10, 45/ 26

seeth  that among other constructions  10, 36/ 20

seeth  nor assigneth so much  10, 198/ 30

seeth  by experience that while  10, 171/ 15

seeth  well himself that it  10, 171/ 23

seeth  well enough that though  10, 211/ 27

seeth  that all the weight  10, 224/ 26

seeth  , pardie, very well that  10, 143/ 21

seeth  well they were too  10, 87/ 2

seldom  happeth, for all that  10, 130/ 26

seldom  , special haps be forborne  10, 130/ 29

seldom  presented, not five in  10, 139/ 32

seldom  happeth here in this  10, 110/ 22

seldom  grief that is left  10, 110/ 11

seldom  case where it happeth  10, 109/ 5

seldom  seen the like come  10, 179/ 4

seldom  fortuning, were likely to  10, 108/ 31

seldom  find any man that  10, 139/ 20

seldom  remedy the matter. For  10, 108/ 26

seldom  yet, or never, sufficiently  10, 102/ 29

seldom  , and almost never till  10, 109/ 36

seldom  that it ought little  10, 106/ 2

seldom  that it ought little  10, 108/ 34

seldom  , as I said in  10, 141/ 2

seldom  , and as seldom, I  10, 121/ 26

seldom  too), ye shall have  10, 121/ 27

seldom  , I am sure, in  10, 121/ 26

seldom  it happeth) that in  10, 111/ 17

seldom  but that the party  10, 130/ 19

seldom  . Now cometh this good  10, 102/ 27

seldom  , that is to wit  10, 102/ 28

seldom  that the witnesses in  10, 106/ 3

seldom  that the witnesses in  10, 108/ 35

seldom  that the witnesses stand  10, 109/ 2

self  at all - but  10, 8/ 34

self  naughty lad both a  10, 24/ 24

self  things that bring (as  10, 51/ 16

self  objection whereof he speaketh  10, 40/ 11

self  my business in such  10, 104/ 3

self  text. For in the  10, 114/ 14

self  for help of the  10, 98/ 27
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>self</td>
<td>have plainly told him</td>
<td>10, 227/19</td>
</tr>
<tr>
<td>self</td>
<td>, and repented, too, that</td>
<td>10, 4/3</td>
</tr>
<tr>
<td>self-minded</td>
<td>opinion contrary to the</td>
<td>10, 30/5</td>
</tr>
<tr>
<td>selfsame</td>
<td>piece is also an</td>
<td>10, 9/16</td>
</tr>
<tr>
<td>selfsame</td>
<td>cases, fully and wholly</td>
<td>10, 37/23</td>
</tr>
<tr>
<td>selfsame</td>
<td>point wherein, and to</td>
<td>10, 150/18</td>
</tr>
<tr>
<td>selfsame</td>
<td>case. First he saith</td>
<td>10, 147/27</td>
</tr>
<tr>
<td>selfsame</td>
<td>part wherein I touch</td>
<td>10, 9/11</td>
</tr>
<tr>
<td>selfsame</td>
<td>shrewd, malicious intent that</td>
<td>10, 6/8</td>
</tr>
<tr>
<td>selfsame</td>
<td>company, that is then</td>
<td>10, 107/29</td>
</tr>
<tr>
<td>selfsame</td>
<td>ways to kindle it</td>
<td>10, 225/33</td>
</tr>
<tr>
<td>selfsame</td>
<td>reason, if men would</td>
<td>10, 87/31</td>
</tr>
<tr>
<td>selfsame</td>
<td>chapter of mine Apology</td>
<td>10, 139/9</td>
</tr>
<tr>
<td>selfsame</td>
<td>folk that now grudge</td>
<td>10, 53/29</td>
</tr>
<tr>
<td>selfsame</td>
<td>words of Saint Chrysostom</td>
<td>10, 21/34</td>
</tr>
<tr>
<td>selfsame</td>
<td>figure of &quot;some say&quot;</td>
<td>10, 68/9</td>
</tr>
<tr>
<td>selfsame</td>
<td>book of the Division</td>
<td>10, 14/29</td>
</tr>
<tr>
<td>selfsame</td>
<td>heresies, and the doing</td>
<td>10, 116/17</td>
</tr>
<tr>
<td>selfsame</td>
<td>judges, by the reason</td>
<td>10, 150/36</td>
</tr>
<tr>
<td>selfsame</td>
<td>purpose wherefor, they were</td>
<td>10, 150/19</td>
</tr>
<tr>
<td>selfsame</td>
<td>chapter, the very next</td>
<td>10, 96/34</td>
</tr>
<tr>
<td>send</td>
<td>for him, but first</td>
<td>10, 73/1</td>
</tr>
<tr>
<td>send</td>
<td>them shortly from him</td>
<td>10, 230/36</td>
</tr>
<tr>
<td>send</td>
<td>them the grace that</td>
<td>10, 68/12</td>
</tr>
<tr>
<td>send</td>
<td>him grace? Nor to</td>
<td>10, 66/15</td>
</tr>
<tr>
<td>send</td>
<td>for him, not as</td>
<td>10, 72/19</td>
</tr>
<tr>
<td>send</td>
<td>us every one, both</td>
<td>10, 231/4</td>
</tr>
<tr>
<td>send</td>
<td>for them; or else</td>
<td>10, 85/6</td>
</tr>
<tr>
<td>send</td>
<td>me to search and</td>
<td>10, 59/24</td>
</tr>
<tr>
<td>send</td>
<td>them to sue by</td>
<td>10, 182/16</td>
</tr>
<tr>
<td>send</td>
<td>him wit? Surely if</td>
<td>10, 66/16</td>
</tr>
<tr>
<td>send</td>
<td>out after that</td>
<td>10, 128/2</td>
</tr>
<tr>
<td>send</td>
<td>for him to lay</td>
<td>10, 73/9</td>
</tr>
<tr>
<td>send</td>
<td>a writ to inquire</td>
<td>10, 126/28</td>
</tr>
<tr>
<td>send</td>
<td>for what witnesses they</td>
<td>10, 144/5</td>
</tr>
<tr>
<td>send</td>
<td>&quot; them, &quot;abundantly,&quot; &quot;zeal of</td>
<td>10, 65/9</td>
</tr>
<tr>
<td>sendeth</td>
<td>me to inquire, and</td>
<td>10, 179/14</td>
</tr>
<tr>
<td>sene</td>
<td>, every session of peace</td>
<td>10, 139/25</td>
</tr>
<tr>
<td>senses</td>
<td>or indictments at the</td>
<td>10, 139/15</td>
</tr>
<tr>
<td>senses</td>
<td>, and one boot serve</td>
<td>10, 115/20</td>
</tr>
<tr>
<td>sent</td>
<td>him a commission to</td>
<td>10, 83/17</td>
</tr>
<tr>
<td>sent</td>
<td>between them. Now, touching</td>
<td>10, 28/18</td>
</tr>
<tr>
<td>sentence</td>
<td>whereby it appeareth&quot; that</td>
<td>10, 14/14</td>
</tr>
</tbody>
</table>

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

feared that such a servant not in all cases serve

themselves and for their servants the matter. And the serve

men may make their servants watch, or make fast serve

that it might not serve

soul -- yet they serve

or never, sufficiently shall serve

open accusers shall sufficiently serve

not that it might serve

old depositions shall not serve

device would never so serve

order that best may serve

words of his can serve

good, charitable motion cannot serve

his saying will not serve

name of "apology" may serve

for all that, and serve

that way will not serve

of his mind may serve

shall be, shall more serve

senses, and one boot serve

his neighbor will not serve

device, though it might serve

What laws may there serve

than his eyes will serve

indictment of heresy should serve

But what order may serve

though peradventure it would serve

land, would yet not serve

and sure and should serve

and to make them serve

For it will never serve

the other side to serve

the thing that shall serve

made but for to serve

of accusation sufficient to serve

that they will not serve

if his diversity shall serve

his two devices will serve

not -- but only serve

our inquisitions, that only serve

this point will not serve

it as it might serve

10, 44 / 8

10, 95 / 15

10, 229 / 3

10, 142 / 14

10, 97 / 11

10, 50 / 30

10, 102 / 29

10, 143 / 18

10, 108 / 1

10, 119 / 18

10, 13 / 21

10, 217 / 2

10, 138 / 34

10, 38 / 27

10, 238 / 23

10, 115 / 21

10, 52 / 10

10, 228 / 22

10, 13 / 13

10, 212 / 9

10, 119 / 18

10, 13 / 21

10, 217 / 2

10, 138 / 34

10, 38 / 27

10, 238 / 23

10, 115 / 21

10, 52 / 10

10, 228 / 22

10, 143 / 18

10, 108 / 1

10, 119 / 18

10, 13 / 21

10, 217 / 2

10, 138 / 34

10, 38 / 27

10, 238 / 23

10, 115 / 21

10, 52 / 10

10, 228 / 22

10, 143 / 18

10, 108 / 1

10, 119 / 18

10, 13 / 21

10, 217 / 2

10, 138 / 34
what words will there serve to say to this 10, 27 / 2
all this would not serve me; for very wroth 10, 4 / 20
that his heart could serve him for very shame 10, 198 / 28
yet might it not serve in Almaine; which words 10, 97 / 9
condemnation, the presumption shall serve that the witnesses will 10, 163 / 30
altogether could very little serve him -- ye shall 10, 120 / 13
that though it might serve in England, yet might serve in many places of 10, 96 / 24
we say they were served God never so well 10, 212 / 3
women wot what caudle served as they well deserved 10, 48 / 14
see that his wit served him no better but serveth against her afterthroes. Now 10, 4 / 4
the first indictment, that serveth for nothing but for serveth to nothing but for 10, 134 / 13
see reasonable. For it serveth to the clear perceiving serveth to the clear perceiving 10, 88 / 11
them still; and then serveth that device of nought serveth that device of nought 10, 173 / 2
law is special, and serveth but whereas there is serveth but whereas there is 10, 109 / 33
home to dinner, for service is all done here service is all done here 10, 31 / 33
honest laymen in their serveth , and keeping of a service , and keeping of a 10, 53 / 22
do this man little serveth . And then on the serveth . And then on the 10, 45 / 30
upon causes from one session to another, and sometimes session to another, and sometimes 10, 124 / 17
session of peace, every session of jail delivery, every session of jail delivery, every 10, 139 / 26
in every sene, every session of peace, every session of peace, every 10, 139 / 26
be found at the session concerning felony, I dare session concerning felony, I dare 10, 124 / 12
in prison till the , as he may hap session , as he may hap 10, 123 / 6
-- saving that the hath commonly much more session hath commonly much more 10, 124 / 4
his charge at the , he shall be delivered sessions , he shall be delivered 10, 123 / 11
be indicted at a and none evidence given sessions and none evidence given 10, 129 / 37
of indictments at the . For that piece he sessions . For that piece he 10, 129 / 26
that upon indictments at the , the indicters use not sessions the, the indicters use not 10, 130 / 32
mind to sow and set forth division -- I set forth division -- I 10, 225 / 32
purposed by them to set forth and advance those set forth and advance those 10, 115 / 29
begin, and is also set forth and advanced forward set forth and advanced forward 10, 200 / 13
seditious "some say"s set forth division, and break set forth division, and break 10, 16 / 30
the devil hath late set a broach, and laboreth set a broach, and laboreth 10, 24 / 32
reasons never after to set a fly. And first set a fly. And first 10, 86 / 17
s show) somewhat more set upon an appetite of set upon an appetite of 10, 28 / 32
ceasing division, excite and set forth division, but if set forth division, but if 10, 15 / 35
no charge should be set upon clerics by lay set upon clerics by lay 10, 209 / 15
inquirable, with pains also set upon the concealer, yet set upon the concealer, yet 10, 143 / 32
to them, with pains set upon the concealers, too set upon the concealers, too 10, 144 / 18
good simple soul and set him so evil a set him so evil a 10, 189 / 8
upon heresies begun and set forth by false apostates set forth by false apostates 10, 210 / 22
on the other side set I not five straws set I not five straws 10, 78 / 33
Have you not yet set on his head again 10, 16/ 26
some say’s to ever I yet saw them out with high words 10, 28 / 12
pretext of pacifying division, set forth in print 10, 226 / 22
a second law hath forth and increase division 10, 212 / 15
reasoned at length, and him at large, than 10, 161 / 26
be need, then, to forth very lustily. But 10, 5 / 14
that he hath said a little more charitable 10, 212 / 12
-- and not to aside for nought -- 10, 110 / 29
if the judge should the respect of their 10, 23 / 16
and obloquy so generally an officer of the 10, 139 / 21
cold reason so fervently out in order at 10, 7 / 15
cause of division to forth, with so many 10, 9 / 14
than he) -- he evermore been ready to
if he mean to forth in such a 10, 184 / 14
heresy have sown and the whole temporality against 10, 46 / 1
get, he would now hand upon the child 10, 16 / 19
cold reason so fervently taxes upon themselves, as 10, 209 / 19
cause of division to an addition thereto: that 10, 32 / 11
than he) -- he at a vacation moot 10, 37 / 34
evermore been ready to forth division. This thing 10, 200 / 20
if he mean to other folk to study 10, 182 / 32
be need, then, to at a vacation moot 10, 37 / 34
and obloquy so generally not so much by 10, 151 / 31
cause of division to in the rear ward 10, 129 / 26
than he) -- he up upon the same 10, 90 / 4
if he mean to forth for true, which 10, 15 / 3
heresy have sown and forth of his division 10, 190 / 7
get, he would now aside for the while 10, 224 / 8
and obloquy so generally that thought all three 10, 34 / 20
cause of division to that thought any one 10, 34 / 19
than he) -- he that had been either 10, 34 / 6
evermore been ready to that have been at 10, 34 / 8
if he mean to years, he can never 10, 214 / 17
be need, then, to sacraments, nor diligently and 10, 43 / 17
and obloquy so generally sacraments not duly administered 10, 42 / 15
pretext of pacifying division, sacraments not duly administered 10, 42 / 35
reasoned at length, and persons that have been 10, 34 / 10
be need, then, to that ever I perceived 10, 32 / 37
that he hath said . For if I would 10, 34 / 5
-- and not to that thought it reasonable 10, 33 / 21
if the judge should that without lawful cause 10, 33 / 17
and obloquy so generally that without lawful cause 10, 34 / 16
cold reason so fervently of that mind, whose 10, 33 / 10
cause of division to of that mind that 10, 33 / 15
than he) -- he sacraments, nor diligently and 10, 43 / 17
if he mean to sacraments not duly administered 10, 42 / 15
heresy have sown and sacraments not duly administered 10, 42 / 35
get, he would now persons that have been 10, 34 / 10
and obloquy so generally that ever I perceived 10, 32 / 37
pretext of pacifying division, . For if I would 10, 34 / 5
reasoned at length, and that thought it reasonable 10, 33 / 21
be need, then, to that without lawful cause 10, 33 / 17
that he hath said that without lawful cause 10, 34 / 16
-- and not to of that mind, whose 10, 33 / 10
if the judge should of that mind that 10, 33 / 15
and obloquy so generally sacraments, nor diligently and 10, 43 / 17
pretext of pacifying division, sacraments not duly administered 10, 42 / 15
reasoned at length, and persons that have been 10, 34 / 10
be need, then, to that ever I perceived 10, 32 / 37
that he hath said . For if I would 10, 34 / 5
-- and not to that thought it reasonable 10, 33 / 21
if the judge should that without lawful cause 10, 33 / 17
and obloquy so generally that without lawful cause 10, 34 / 16
pretext of pacifying division, of that mind, whose 10, 33 / 10
reasoned at length, and of that mind that 10, 33 / 15
open accusers as in seven years shall never one 10, 145 / 20
above the number of seven, and yet not now 10, 32 / 19
other, or else all seven some one of those 10, 33 / 30
I ween in some seven years not one. And 10, 139 / 29
nor yet that all seven thought it profitable. But 10, 33 / 35
right, nor that all seven thought it reasonable; no 10, 33 / 34
that I say all seven thought it right, nor 10, 33 / 33
hath not known above seven (whereof, he saith, three 10, 33 / 7
and he seek this seven years, he shall in 10, 18 / 27
say that I knew seven which, among them all 10, 33 / 28
yet have I found seven that have thought, if 10, 34 / 26
which of those same seven thought or which one 10, 34 / 2
readers, this good man's seventeenth chapter. The Eighteenth Chapter 10, 184 / 22
The Seventeenth Chapter His seventeenth chapter beginneth folio 62 10, 167 / 9
the sixteenth, and the seventeenth chapter beginneth every man may soon 10, 218 / 23
the fifteenth, sixteenth, and seventeenth chapters plainly proved against 10, 216 / 4
his sixteenth chapter. The Seventeenth Chapter His seventeenth chapter 10, 167 / 8
mine answer to his seventeenth chapter in this book 10, 64 / 31
a show, and the seventh and the eighth for 10, 221 / 35
he speaketh in that seventh chapter of his in 10, 40 / 12
overseen, which in the seventh epistle of his first 10, 48 / 31
his provision in the seventh chapter of his Division 10, 93 / 7
that point of his seventh chapter of his Division 10, 96 / 10
speaketh of in his seventh chapter of his Division 10, 97 / 36
he speaketh in his seventh chapter of his Division 10, 106 / 15
and yet in his seventh chapter of his first 10, 108 / 17
words. For in his seventh chapter of his Division 10, 109 / 16
The Seventh Chapter His seventh chapter beginneth in the seventh chapter beginneth the 10, 36 / 11
made which in his seventh chapter this man so 10, 96 / 6
will in this his seventh chapter have me take 10, 39 / 20
said before in the seventh chapter, Master More hath 10, 208 / 16
hath devised in his seventh chapter. He rehearseth it 10, 92 / 36
touched before in the seventh chapter, it seemeth that 10, 168 / 23
then but thus. The Seventh Chapter His seventh chapter 10, 36 / 10
a means, in the seventh chapter of the said 10, 89 / 18
a means, in the seventh chapter of the said 10, 92 / 8
is recited in the seventh chapter of the said 10, 110 / 34
to say, in the seventh chapter of the said 10, 174 / 22
the bar; and, being severally questioned in that sudden 10, 154 / 7
afeard of their own shadow a while -- it 10, 75 / 25
cometh now forth under shadow of a shrewd "some 10, 170 / 22
have assayed so to shake his cases of London 10, 37 / 25
to the fire and shaketh his hat after a 10, 130 / 14
it, but ever she
cheeks, but he soon
For as for the
open-known truth, would with
that would for very
in his heart, for
he, therefore, for very
without his rebuke or
that I could, for
serve him for very
name? As now the
were but for very
by dread or by
intending, would yet for
him to all the
neck, reckoneth it a
it were both great
though it were great
to their rebuke and
book of them to
it is the more
man seemeth not very
cause verily not very
of his are too
not answering, a very
heresies and their secret
that he had very
in the dust so
that some wily shrews
that I misreport him
maketh here a very
such thing proved) a
were some found so
the order somewhat less
the apparel of a
simply, lapped in a
made of the twelve
thereto, neither in twelve
answer of twelve whole
that place; and what
see I none other
false and nought. Other
see what a fond
shaketh such plain proofs off 10, 77/ 5
shaketh it off while his 10, 26/ 34
shame of open bringing forth 10, 124/ 3
shame enough to himself make 10, 210/ 30
shame say. For I think 10, 51/ 26
shame , to write in this 10, 27/ 24
shame , say that it is 10, 171/ 19
shame , the readers may by 10, 40/ 7
shame and fear of mine 10, 142/ 21
shame to speak of them 10, 198/ 28
shame cleaveth not on his 10, 26/ 33
shame , well and plainly counsel 10, 51/ 29
shame or other tedious business 10, 213/ 17
shame utterly say that there 10, 64/ 21
shame and vexation that they 10, 105/ 32
shame for me to find 10, 16/ 31
shame for them to say 10, 59/ 17
shame for me to liken 10, 157/ 16
shamefast lo, but if his 10, 97/ 14
shamefast where he maketh as 10, 109/ 7
shameful -- where he now 10, 110/ 1
shameful way. Then in the 10, 191/ 29
shameful living for such that 10, 25/ 33
shamefully belied them, and had 10, 203/ 24
shamefully ? Now, where he saith 10, 205/ 36
shamefully do deceive him: I 10, 191/ 3
shamefully And else, I trust 10, 60/ 14
shameless dealing, either of himself 10, 192/ 18
shameless defamation? If this good 10, 170/ 32
shameless that they would give 10, 51/ 30
sharp than it should be 10, 218/ 32
sheepskin, I shall therefore 10, 165/ 23
sheep's of paper, and lacked 10, 230/ 31
sheets of paper, written near 10, 5/ 28
sheets nor in twelve quires 10, 4/ 34
sheets of paper, written near 10, 4/ 30
shift there was found to 10, 5/ 9
shift for this good man 10, 137/ 17
shift hath this man none 10, 137/ 26
shift he findeth, that he 10, 180/ 4
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>he falleth to another</td>
<td>shift to save the matter</td>
<td>10, 177/29</td>
</tr>
<tr>
<td>of grace should shortly</td>
<td>shine,&quot; etc.; and that he</td>
<td>10, 65/11</td>
</tr>
<tr>
<td>either leg, like a</td>
<td>shipman's hose, and so should</td>
<td>10, 115/21</td>
</tr>
<tr>
<td>or twain in a</td>
<td>shire, whereby all their neighbors</td>
<td>10, 103/24</td>
</tr>
<tr>
<td>their gay golden, riven</td>
<td>shirts, and in their silken</td>
<td>10, 55/20</td>
</tr>
<tr>
<td>and the other a</td>
<td>short. But I am not</td>
<td>10, 157/21</td>
</tr>
<tr>
<td>them all shortly and</td>
<td>short enough, and answer a</td>
<td>10, 129/23</td>
</tr>
<tr>
<td>he forgetteth this little,</td>
<td>short word, this monosyllable &quot;such</td>
<td>10, 62/30</td>
</tr>
<tr>
<td>sweet sermon and a</td>
<td>short, made unto myself, to</td>
<td>10, 61/3</td>
</tr>
<tr>
<td>of them, upon so</td>
<td>short a sermon of this</td>
<td>10, 178/12</td>
</tr>
<tr>
<td>man can make a</td>
<td>shorter course than he that</td>
<td>10, 7/32</td>
</tr>
<tr>
<td>no man make a</td>
<td>shorter book than he that</td>
<td>10, 7/33</td>
</tr>
<tr>
<td>might have made a</td>
<td>shorter work if he would</td>
<td>10, 221/29</td>
</tr>
<tr>
<td>I speak of, much</td>
<td>shorter than I there assign</td>
<td>10, 14/27</td>
</tr>
<tr>
<td>But then heard I</td>
<td>shortly that thick and threefold</td>
<td>10, 4/24</td>
</tr>
<tr>
<td>light of grace should</td>
<td>shortly shine,&quot; etc.; and that</td>
<td>10, 65/11</td>
</tr>
<tr>
<td>much less evidence have</td>
<td>shortly presented felony. And one</td>
<td>10, 140/19</td>
</tr>
<tr>
<td>laws broken, men should</td>
<td>shortly see, without any doubt</td>
<td>10, 145/29</td>
</tr>
<tr>
<td>therefore I shall as</td>
<td>shortly as I can touch</td>
<td>10, 213/32</td>
</tr>
<tr>
<td>saith this good man, &quot;</td>
<td>shortly shall I devise. Put</td>
<td>10, 100/28</td>
</tr>
<tr>
<td>all these divisions would</td>
<td>shortly have an end. Nay</td>
<td>10, 211/26</td>
</tr>
<tr>
<td>answers to them all</td>
<td>shortly and short enough, and</td>
<td>10, 129/22</td>
</tr>
<tr>
<td>words that he can</td>
<td>shortly find the fault where</td>
<td>10, 13/1</td>
</tr>
<tr>
<td>fill a whole town</td>
<td>shortly full of heresies. Then</td>
<td>10, 73/16</td>
</tr>
<tr>
<td>him: God send them</td>
<td>shortly from him. If he</td>
<td>10, 230/36</td>
</tr>
<tr>
<td>that -- and shall</td>
<td>shortly feel it in heresies</td>
<td>10, 70/17</td>
</tr>
<tr>
<td>were in hand that</td>
<td>shortly should come out: like</td>
<td>10, 5/29</td>
</tr>
<tr>
<td>saith that he that</td>
<td>shortly believeth is over light</td>
<td>10, 226/20</td>
</tr>
<tr>
<td>certain order that himself</td>
<td>shortly deviseth and setteth up</td>
<td>10, 90/4</td>
</tr>
<tr>
<td>thanks of God that</td>
<td>shortly we should with such</td>
<td>10, 119/8</td>
</tr>
<tr>
<td>compendious brevity thereof and</td>
<td>shortness: I nothing therein envy</td>
<td>10, 7/30</td>
</tr>
<tr>
<td>lose the praise of</td>
<td>shortness, too. For it when it</td>
<td>10, 7/36</td>
</tr>
<tr>
<td>faggot on the other's</td>
<td>shoulder. And yet is there</td>
<td>10, 121/23</td>
</tr>
<tr>
<td>on the other man's</td>
<td>shoulder &quot;; but he rehearseth not</td>
<td>10, 122/18</td>
</tr>
<tr>
<td>an incident (as I</td>
<td>show in the 100th leaf</td>
<td>10, 8/23</td>
</tr>
<tr>
<td>cause that I there</td>
<td>show, very far against good</td>
<td>10, 27/14</td>
</tr>
<tr>
<td>in folio 268, I</td>
<td>show that for all their</td>
<td>10, 27/17</td>
</tr>
<tr>
<td>speaketh. But now, to</td>
<td>show that in all his</td>
<td>10, 167/33</td>
</tr>
<tr>
<td>And also let him</td>
<td>show you forth any one</td>
<td>10, 18/35</td>
</tr>
<tr>
<td>motion I shall somewhat</td>
<td>show my mind, as hereafter</td>
<td>10, 22/20</td>
</tr>
<tr>
<td>of felony is to</td>
<td>show that, likewise as it</td>
<td>10, 122/30</td>
</tr>
<tr>
<td>as you see, to</td>
<td>show that likewise as a</td>
<td>10, 130/21</td>
</tr>
<tr>
<td>of felony. And I</td>
<td>show also therein, as you</td>
<td>10, 130/25</td>
</tr>
<tr>
<td>Term</td>
<td>Show What</td>
<td>Page</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>--------------------------------------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>there see that I</td>
<td>show it to be unlikely</td>
<td>10, 27/12</td>
</tr>
<tr>
<td>at the matter, I</td>
<td>show by and by what</td>
<td>10, 102/16</td>
</tr>
<tr>
<td>bare, but I will</td>
<td>show you some cause wherefore</td>
<td>10, 151/26</td>
</tr>
<tr>
<td>me certain things to</td>
<td>show that he con skill</td>
<td>10, 149/9</td>
</tr>
<tr>
<td>have, &quot;or else to</td>
<td>show themselves not content&quot;; that</td>
<td>10, 197/13</td>
</tr>
<tr>
<td>they cannot get it,</td>
<td>show themselves not content, that</td>
<td>10, 197/14</td>
</tr>
<tr>
<td>the very end, to</td>
<td>show that he could write</td>
<td>10, 12/24</td>
</tr>
<tr>
<td>perjured witness may haply</td>
<td>show himself to deny that</td>
<td>10, 165/18</td>
</tr>
<tr>
<td>And then let him</td>
<td>show me where ever he</td>
<td>10, 11/19</td>
</tr>
<tr>
<td>he provoketh me to</td>
<td>show what other faults I</td>
<td>10, 221/19</td>
</tr>
<tr>
<td>that they may not arguments. But I shall</td>
<td>show their names; for they</td>
<td>10, 130/33</td>
</tr>
<tr>
<td>himself indifferent, and to</td>
<td>show him a good merry</td>
<td>10, 56/14</td>
</tr>
<tr>
<td>he beginneth first to</td>
<td>show also a great oversight</td>
<td>10, 189/18</td>
</tr>
<tr>
<td>farther, somewhat about, to</td>
<td>show that I had no</td>
<td>10, 213/36</td>
</tr>
<tr>
<td>whole matter hangeth, to</td>
<td>show that I have mishandled</td>
<td>10, 174/1</td>
</tr>
<tr>
<td>wherein he minded to</td>
<td>show you that he saith</td>
<td>10, 109/12</td>
</tr>
<tr>
<td>And there I further</td>
<td>show that in heresy the</td>
<td>10, 119/12</td>
</tr>
<tr>
<td>me thus: Then to</td>
<td>show that some heretics have</td>
<td>10, 27/15</td>
</tr>
<tr>
<td>place where I shall</td>
<td>show my mind in some</td>
<td>10, 215/23</td>
</tr>
<tr>
<td>the nonce. And I</td>
<td>show thee that it endeth</td>
<td>10, 11/16</td>
</tr>
<tr>
<td>do it,&quot; I &quot;would</td>
<td>show that necessity (lest much</td>
<td>10, 126/15</td>
</tr>
<tr>
<td>to the bill, and</td>
<td>show what&quot; I &quot;meant thereby</td>
<td>10, 35/27</td>
</tr>
<tr>
<td>in the beginning, I</td>
<td>show that innocents might be</td>
<td>10, 229/19</td>
</tr>
<tr>
<td>charity that they should</td>
<td>show there that necessity is</td>
<td>10, 126/12</td>
</tr>
<tr>
<td>all them that will</td>
<td>show to their neighbor. In</td>
<td>10, 36/5</td>
</tr>
<tr>
<td>have touched is sufficient)</td>
<td>show such things of the</td>
<td>10, 18/10</td>
</tr>
<tr>
<td>chapter, have cause to</td>
<td>show the substance of all</td>
<td>10, 21/6</td>
</tr>
<tr>
<td>by and by, and</td>
<td>show their ordinary of them</td>
<td>10, 85/6</td>
</tr>
<tr>
<td>indicters use not to</td>
<td>show good tokens of right</td>
<td>10, 118/11</td>
</tr>
<tr>
<td>the little amendment may</td>
<td>show the names of them</td>
<td>10, 130/32</td>
</tr>
<tr>
<td>this division continueth, will too. And there I</td>
<td>show . Riots be open things</td>
<td>10, 143/31</td>
</tr>
<tr>
<td>words seemed plainly to</td>
<td>show unto the ordinary that</td>
<td>10, 72/3</td>
</tr>
<tr>
<td>-- I declare and</td>
<td>show also the reason wherefore</td>
<td>10, 31/16</td>
</tr>
<tr>
<td>of this realm to</td>
<td>show that he reckoned the</td>
<td>10, 40/30</td>
</tr>
<tr>
<td>his &quot;some say&quot;s first chapter for a</td>
<td>show in my said Apology</td>
<td>10, 170/14</td>
</tr>
<tr>
<td>then shall he well</td>
<td>show that the same spiritual</td>
<td>10, 120/17</td>
</tr>
<tr>
<td>done&quot; that I should &quot;</td>
<td>show somewhat more set upon</td>
<td>10, 28/32</td>
</tr>
<tr>
<td>that thing shall I</td>
<td>show , and the seventh and</td>
<td>10, 221/35</td>
</tr>
<tr>
<td>that place not only</td>
<td>show himself so simple a</td>
<td>10, 66/17</td>
</tr>
<tr>
<td>all in vain, nor</td>
<td>show them.&quot; And so he</td>
<td>10, 192/35</td>
</tr>
<tr>
<td>make unwilling that the</td>
<td>show you. As soon as</td>
<td>10, 4/10</td>
</tr>
<tr>
<td>show myself unwilling that the</td>
<td>show that he is</td>
<td>10, 124/30</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Debellation of Salem and Bizance: Concordance of Major Terms 564

second point was to show that of the keeping 10, 119/30
sometimes a wolf may show himself in the apparel 10, 155/24
sometimes a wolf may show himself in the apparel 10, 162/36
that "a wolf may show that he then meant 10, 17/24
goeth about now to show them not: then he 10, 211/14
himself know them and show my conceit therein, I 10, 218/9
have authority. But to show their names, they be 10, 131/3
if they will not show you what thing, now 10, 141/29
like -- I shall show what I thought he 10, 41/15
Whereas I did there show that men were unreasonable 10, 18/29
such places as I show itself. But while I 10, 6/34
-- the trouble should show that he then meant 10, 17/24
that purpose still, to show that it will be 10, 176/7
-- I shall now made (as I have showed you) good, and all 10, 208/9
false gone, as I showed you before. And then 10, 158/29
himself hath, he saith, showed some -- either he 10, 211/9
shall serve me sufficiently showed even by his own 10, 62/16
And thus I have showed you that I may 10, 137/5
16th leaf, wherein he showed that I in mine 10, 30/33
avow it, I have showed a means, in the 10, 89/17
avow it, I have showed a means, in the 10, 92/8
is purged -- I showed you before, in that 10, 158/33
I have answered and showed my mind in mine 10, 193/9
spiritual judges: I have showed and proved indeed, in 10, 169/36
be accepted than truly showed -- it is evident 10, 162/38
till the contrary be showed , as every man is 10, 157/3
But then have I showed before, in mine Apology 10, 138/33
that point that I showed him in my Apology 10, 113/16
yet, as I have showed you, to no purpose 10, 187/32
and hath before also showed a cause of his 10, 58/5
such as they have showed the names of such 10, 109/27
though they be not showed to the party. And 10, 109/25
sooner accepted than truly showed .To this piece these 10, 155/25
received. Here have I showed you a reason which 10, 153/20
sooner accepted than truly showed . As who saith, the 10, 163/1
letters, enough to be showed , at sundry seasons sent 10, 28/18
wisdom the man hath showed in making such a 10, 202/32
for, as I have showed you how, that presumption 10, 160/1
witnesses shall not be showed but to the bishop 10, 109/23
After that I have showed there that the judges 10, 125/18
I have touched and showed sufficiently that they be 10, 17/18
because God's justice is showed on him. We will 10, 48/1
as I have already showed you, it would not
his hat after a shower of rain. And, now
man cometh into a shower by his own oversight
some say." And he showed that mine answer to
farther, folio 27, and saith he hath, yet showed he nothing (as you
sae eighth leaf, he first showed himself to be --
mean those things, thereof showed a diversity between the
now -- because he showed himself so cunning in
his own showing, this showed also that he useth
him desperate whose living showed no manner hope of
too. And therein he showed himself not indifferent, when
evil passions: herein he showed that there is difference
that this good man showed us yet no let
well that, as himself showed , the law provideth well
against which he showed no reason reasonable, but
leaf, wherein first he showed that I rehearse right
laws, when himself here showed that I say that
yet when himself after showed upon his second oath
said eighteenth chapter, and showed that he speaketh first
shrewd "some say" and showed that the spiritual men
he that so saith showed that by such words
what a mischief he showed that ensueth thereupon! The
third leaf, when Salem showed himself desirous to see
man that he therein showed himself so to bear
and not himself -- showed himself little to force
make double lies. This showed that he useth in
the temporality too. Then showed he farther wherefore he
now saith here, and showed some things which he
lost. For then he showed no cause why that
-- then he well showed himself more wily in
appeareth upon his own showed , this showed also that
sauce to it, in showed us a cause wherefore
point of me with showed forth a difference --
may be a wolf, showed himself appareled in the
from danger, as by showed the matter to the
from danger, as by showed the matter to the
presume him a false showed the matter to the
naughty lad both a "shrewd boy" and a "good
how he playeth the showed when he should by
under shadow of a showed cow again, and turneth
forth some of those showed "some say" and showed
shrewd sayers himself. Another thing
some say" is as shrewd English as any Deutsch 10, 167/ 31
to mock of a shrewd , wily doubleness? For (saving 10, 66/ 31
you believe not the shrewd words of his book 10, 58/ 25
himself or of some shrewd counsel of his? And 10, 192/ 19
I make open the shrewd mind of his demure 10, 212/ 31
books are, by some shrewd counsel, handled in such 10, 223/ 5
he forthwith addeth this shrewd saying to it: But 10, 76/ 5
men for heresy) a shrewd preparative to it. And 10, 222/ 7
seem somewhat likely. Such shrewd "some say"s, lo 10, 46/ 32
book is full of shrewd "some say"s -- 10, 167/ 30
because he powdered his shrewd , slanderous "some say"s 10, 66/ 11
and pursued the selfsame shrewd , malicious intent that was 10, 6/ 8
is driven to a shrewd narrow strait, when to 10, 206/ 21
there be some wily shrews so much about him 10, 227/ 25
may by some secret shrews of his acquaintance murder 10, 94/ 16
see that some wily shrews beguile him. And, on 10, 66/ 18
either deceived by some shrews or else but of 10, 230/ 34
plain, those double, wily shrews could never deceive him 10, 64/ 16
good wills, these wily shrews that thus deceive this 10, 189/ 7
else that some wily shrews abuse the good man's 10, 53/ 13
for him thus. If shrews beguile the good, innocent 10, 230/ 25
me that some wily shrews there be, he misguesseth 10, 107/ 2
so nought, some wily shrews that deceived him. And 10, 9/ 27
all, yet some false shrews that that beguile him have 10, 168/ 6
himself unto some wily shrews would tell him. Whose 10, 180/ 17
as wilyly as those shrews , to make him turn 10, 192/ 10
folk or any false shrews have deceived him. And 10, 227/ 3
he hath suffered false shrews which abuse his labor 10, 189/ 2
think that some subtle shrews , though the man do 10, 10/ 1
to some false, wily shrews ) every man may well 10, 227/ 21
save for such wily shrews made him stuff up 10, 64/ 13
malicious soever the subtle shrews and put them to 10, 93/ 32
them all for false shrews ." "What remedy, then," say 10, 100/ 32
be they but false shrews' his book was so 10, 225/ 27
that by some wily shrews' counsel" nor any evil 10, 226/ 30
neither had any "subtle shrews', which, not being fully 10, 64/ 3
purpose some other wily shrink , and many true men 10, 220/ 12
shall make the troth shrews' to his other tale 10, 43/ 22
this tale is nothing sib to his other tale 10, 35/ 2
tendable and tender to side of the 18th leaf 10, 35/ 21
farther, in the second side of his 25th leaf 10, 41/ 7

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Side</th>
<th>Line</th>
<th>Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>For in the second side of the 26th leaf</td>
<td></td>
<td>10, 42/ 8</td>
<td></td>
</tr>
<tr>
<td>where, in the second side of his 32nd leaf</td>
<td></td>
<td>10, 50/ 7</td>
<td></td>
</tr>
<tr>
<td>this chapter (the second side of his 44th leaf)</td>
<td></td>
<td>10, 83/ 9</td>
<td></td>
</tr>
<tr>
<td>the same leaf and fall upon the wrong side</td>
<td></td>
<td>10, 83/ 16</td>
<td></td>
</tr>
<tr>
<td>is on the losing side, It is an old</td>
<td></td>
<td>10, 197/ 5</td>
<td></td>
</tr>
<tr>
<td>But on the other side, if he answer me</td>
<td></td>
<td>10, 85/ 3</td>
<td></td>
</tr>
<tr>
<td>have, on the other side, not left any one</td>
<td></td>
<td>10, 223/ 32</td>
<td></td>
</tr>
<tr>
<td>and unto the other side, the witnesses are not</td>
<td></td>
<td>10, 154/ 29</td>
<td></td>
</tr>
<tr>
<td>And on the other side, if it be as</td>
<td></td>
<td>10, 45/ 20</td>
<td></td>
</tr>
<tr>
<td>And, on the other side, if he be wiser</td>
<td></td>
<td>10, 66/ 19</td>
<td></td>
</tr>
<tr>
<td>And on the other side, if he bring in</td>
<td></td>
<td>10, 191/ 20</td>
<td></td>
</tr>
<tr>
<td>presumption on the other side</td>
<td></td>
<td>10, 158/ 26</td>
<td></td>
</tr>
<tr>
<td>But on the other side, if they go no</td>
<td></td>
<td>10, 225/ 7</td>
<td></td>
</tr>
<tr>
<td>But on the other side, if this good man</td>
<td></td>
<td>10, 93/ 27</td>
<td></td>
</tr>
<tr>
<td>him, that on that side, willingly he greatly passed</td>
<td></td>
<td>10, 19/ 26</td>
<td></td>
</tr>
<tr>
<td>But on the other side, now, if he say</td>
<td></td>
<td>10, 175/ 14</td>
<td></td>
</tr>
<tr>
<td>verily on the other side, that if heretics have</td>
<td></td>
<td>10, 220/ 9</td>
<td></td>
</tr>
<tr>
<td>substantially proved upon this side</td>
<td></td>
<td>10, 78/ 32</td>
<td></td>
</tr>
<tr>
<td>answer on the other side, by all his five</td>
<td></td>
<td>10, 87/ 26</td>
<td></td>
</tr>
<tr>
<td>And on the other side, if he reasons that</td>
<td></td>
<td>10, 54/ 35</td>
<td></td>
</tr>
<tr>
<td>here (in the second side of the leaf) he</td>
<td></td>
<td>10, 20/ 12</td>
<td></td>
</tr>
<tr>
<td>but on the other side, if I lost it</td>
<td></td>
<td>10, 120/ 4</td>
<td></td>
</tr>
<tr>
<td>And on the other side, if he mean that</td>
<td></td>
<td>10, 173/ 3</td>
<td></td>
</tr>
<tr>
<td>that, on the other side, all spiritual men would</td>
<td></td>
<td>10, 44/ 7</td>
<td></td>
</tr>
<tr>
<td>witnesses on the other side, set I not five</td>
<td></td>
<td>10, 78/ 33</td>
<td></td>
</tr>
<tr>
<td>either on the one side, or the other, were</td>
<td></td>
<td>10, 32/ 25</td>
<td></td>
</tr>
<tr>
<td>conclude upon the other side, against the Pacifier's book</td>
<td></td>
<td>10, 21/ 25</td>
<td></td>
</tr>
<tr>
<td>then on the other side, if the people in</td>
<td></td>
<td>10, 45/ 30</td>
<td></td>
</tr>
<tr>
<td>beginning of the second side, where he rehearseth his</td>
<td></td>
<td>10, 214/ 22</td>
<td></td>
</tr>
<tr>
<td>better, on the second side, of the same leaf</td>
<td></td>
<td>10, 207/ 2</td>
<td></td>
</tr>
<tr>
<td>And on the other side, if &quot;some say&quot; be</td>
<td></td>
<td>10, 181/ 1</td>
<td></td>
</tr>
<tr>
<td>they all upon one side, sure, he seeth well</td>
<td></td>
<td>10, 87/ 2</td>
<td></td>
</tr>
<tr>
<td>But on the other side, whose stick still therein</td>
<td></td>
<td>10, 227/ 34</td>
<td></td>
</tr>
<tr>
<td>a conjecture on that side, nor so sure, but</td>
<td></td>
<td>10, 91/ 16</td>
<td></td>
</tr>
<tr>
<td>and so will that side, of the sword do</td>
<td></td>
<td>10, 45/ 29</td>
<td></td>
</tr>
<tr>
<td>them all; and that side, of the sword the</td>
<td></td>
<td>10, 46/ 2</td>
<td></td>
</tr>
<tr>
<td>And on the other side, the remedy that he</td>
<td></td>
<td>10, 96/ 37</td>
<td></td>
</tr>
<tr>
<td>them on the other side, -- to the doing</td>
<td></td>
<td>10, 23/ 15</td>
<td></td>
</tr>
<tr>
<td>presumption upon the other side, there is the contrary</td>
<td></td>
<td>10, 152/ 1</td>
<td></td>
</tr>
<tr>
<td>about, on the other side, to make the world</td>
<td></td>
<td>10, 213/ 13</td>
<td></td>
</tr>
<tr>
<td>turneth on the other side, and findeth the fault</td>
<td></td>
<td>10, 219/ 7</td>
<td></td>
</tr>
<tr>
<td>159 (in the second side) of beginning at these words</td>
<td></td>
<td>10, 199/ 22</td>
<td></td>
</tr>
</tbody>
</table>
But on the other
then on the other
But, on the other
another for the same
and fair, long, slender
which, having on both
in this point, without
the truth out of
men at the first
is it a sure
name yet by a
matters in those books
that is meant and
a holding together which
an "apology," which name
this word "therefore," which
that his word "pretending"
man taketh it, doth
as he seemeth to
put the layman to
and put them to
he put me to
start straight out of
shirts, and in their
have made him, good,
against the statute De
the statute made De
hangeth upon that: then
the good seely soul
of the twenty-second chapter,
ill. And therefore whereas
man with such a
well show himself so
man is not so
him by some light,
-- and yet but
to beguile a good
before. And many good
wily wolf in the
I never none so
one in the proper,
thus deceive this good
of many a good

side, if I think them
side, whencesoever they will not
side, that the words have
side also -- yet would
sides; and the hounds yet
sides very good to choose
sight of man's heart, we
sight, slink into Lurkies' Lane
sight and at superficial reading
sign and a good token
sign and a token in
signified by those names do
signified thereby. And this man
signifieth a maintaining each of
signifieth , as he saith, "an
signifieth "for the same cause
signifieth not indeed the thing
signify a meeting and gathering
signify ) any other business --
silence than anything amend the
silence except some one of
silence therein -- what purpose
silk into hemp." Thus saith
silken sleeves, that nought have
silly soul, believe that ordinaries
silva caedua hath been put
silva caedua, and the statute
Sim Salem giveth sentence that
Simkin Salem and his right
Simkin Salem giveth his sentence
Simkin Salem saith that if
simple subtlety cast all his
simple a soul as men
simple in himself as he
simple persons, whereas by the
simple subtlety neither. First, as
simple soul so? For iwis
simple folk, taking him even
simple lamb's skin: I can
simple of wit, nor so
simple speech, the other by
simple soul and set him
simple soul that should, by
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>is such a good soul as soon may</td>
<td>10, 10/9</td>
<td></td>
</tr>
<tr>
<td>forsooth, one the most , sought-out folly that ever</td>
<td>10, 28/11</td>
<td></td>
</tr>
<tr>
<td>them poison other good souls in the mean</td>
<td>10, 71/19</td>
<td></td>
</tr>
<tr>
<td>not of himself very and plain, those double</td>
<td>10, 64/16</td>
<td></td>
</tr>
<tr>
<td>now is he so that he useth the</td>
<td>10, 65/32</td>
<td></td>
</tr>
<tr>
<td>than such a plain, man as was never</td>
<td>10, 166/11</td>
<td></td>
</tr>
<tr>
<td>changing laws upon that simple ground -- we must</td>
<td>10, 229/6</td>
<td></td>
</tr>
<tr>
<td>man of very innocent simpleness or he that intendeth</td>
<td>10, 66/30</td>
<td></td>
</tr>
<tr>
<td>abuse the good man's simplicity . The Tenth Chapter His</td>
<td>10, 53/14</td>
<td></td>
</tr>
<tr>
<td>have abused his plain simplicity , making him ween, good</td>
<td>10, 64/7</td>
<td></td>
</tr>
<tr>
<td>a wolf may look simply , lapped in a sheep's</td>
<td>10, 230/30</td>
<td></td>
</tr>
<tr>
<td>confess they not so simply but that it is</td>
<td>10, 147/15</td>
<td></td>
</tr>
<tr>
<td>confess they not so simply but that it is</td>
<td>10, 156/1</td>
<td></td>
</tr>
<tr>
<td>as these titles Calvicium simplicity , Moriae Erasmi, be names</td>
<td>10, 9/1</td>
<td></td>
</tr>
<tr>
<td>he useth a very sinful , and in his not</td>
<td>10, 191/29</td>
<td></td>
</tr>
<tr>
<td>Was not that a sinful wily way of them</td>
<td>10, 64/14</td>
<td></td>
</tr>
<tr>
<td>and of other more single felony; not only in</td>
<td>10, 147/6</td>
<td></td>
</tr>
<tr>
<td>man can make it sink unto the skin that</td>
<td>10, 77/4</td>
<td></td>
</tr>
<tr>
<td>to be men and sinners . And they confess and</td>
<td>10, 200/7</td>
<td></td>
</tr>
<tr>
<td>be no angels but sinners , that lightly may fall</td>
<td>10, 175/4</td>
<td></td>
</tr>
<tr>
<td>purgatory for his venial sins , doth, for all that</td>
<td>10, 80/16</td>
<td></td>
</tr>
<tr>
<td>for as many other sins also as are only</td>
<td>10, 140/5</td>
<td></td>
</tr>
<tr>
<td>there be any such sins of them as ye</td>
<td>10, 140/6</td>
<td></td>
</tr>
<tr>
<td>such kind of venial sins as be not so</td>
<td>10, 80/29</td>
<td></td>
</tr>
<tr>
<td>As for such venial sins as folk, of frailty</td>
<td>10, 80/20</td>
<td></td>
</tr>
<tr>
<td>keep himself from those sins that he surely knoweth</td>
<td>10, 80/19</td>
<td></td>
</tr>
<tr>
<td>like these common venial sins , but be things, both</td>
<td>10, 81/9</td>
<td></td>
</tr>
<tr>
<td>give any man to sip upon. Nor that tract</td>
<td>10, 71/6</td>
<td></td>
</tr>
<tr>
<td>will answer him, &quot;Marry, sir , no fault at all</td>
<td>10, 136/28</td>
<td></td>
</tr>
<tr>
<td>thus he saith: Also Sir Thomas More denieth not</td>
<td>10, 110/33</td>
<td></td>
</tr>
<tr>
<td>embattled in such dialogues: Sir Thomas More hath undertaken</td>
<td>10, 3/18</td>
<td></td>
</tr>
<tr>
<td>church rang therecon: &quot;Marry, sir , I beshrew his heart</td>
<td>10, 46/19</td>
<td></td>
</tr>
<tr>
<td>sort of people which Sir Thomas More in his</td>
<td>10, 29/24</td>
<td></td>
</tr>
<tr>
<td>against The Apology of Sir Thomas More, Knight. But</td>
<td>10, 3/10</td>
<td></td>
</tr>
<tr>
<td>gestu et fama, whereof Sir Thomas More maketh mention</td>
<td>10, 126/29</td>
<td></td>
</tr>
<tr>
<td>himself would bring? Nay, sir ! For it may so</td>
<td>10, 115/6</td>
<td></td>
</tr>
<tr>
<td>What fault find you, sir , in these men?&quot; --</td>
<td>10, 136/27</td>
<td></td>
</tr>
<tr>
<td>I would here advertise Sir Thomas More, not by</td>
<td>10, 50/10</td>
<td></td>
</tr>
<tr>
<td>for heresy, save only Sir Hugh Oldcastle once (in</td>
<td>10, 110/14</td>
<td></td>
</tr>
<tr>
<td>for that. For lo, sir , thus he saith: And</td>
<td>10, 100/2</td>
<td></td>
</tr>
<tr>
<td>and right worshipful man Sir John Fineux say, late</td>
<td>10, 164/4</td>
<td></td>
</tr>
<tr>
<td>wit and witchcraft of Sir John &quot;Some Say,&quot; the</td>
<td>10, 3/8</td>
<td></td>
</tr>
<tr>
<td>so said already to Sir John &quot;Some Say&quot; now</td>
<td>10, 182/21</td>
<td></td>
</tr>
</tbody>
</table>
that general rule. Now, of Salem and Bizance
more lightly. The Preface again and say, "Now,
the king's ordinary court, and therein, upon a
of a hundred and them that con better
I see, very little show that he con
wolf in the lamb's skin
wolf in the lamb's lapped in a lamb's
wolf in a lamb's skin it sink unto the
wolf in a lamb's skin, all manner of witness
in the simple lamb's skin
wolf in a lamb's skin
wolf in a lamb's skin
lapped in a sheep's skin
wolf in a lamb's skin
in corners and secretly skulk
man shall see the be made rather more
be therefor "the more"
ordinaries not to be"
be anything the more Swiss, when Zwingli was
thereof, there have been bring the spirituality in
this a lewd colored like wise list to
s to the seditious the same peril of
their necks the double ear to false, seditious
fear of occasion of ordinaries, with fear of
about to defame and division, sow first a
bring good men in that point, to the
sir, as he on 10, 152/ 5
Sir Thomas More The Declaration 10, 1/ 3
Sir Thomas More to the 10, 3/ 27
sir, that I trust the 10, 136/ 31
sitting upon the deliverance of 10, 151/ 10
six leaves, he argueth against 10, 36/ 12
six leaves (for so many 10, 10/ 19
skill, of whom he desireth 10, 82/ 14
skill, so would I that 10, 82/ 25
skill of the law. But 10, 149/ 9
skill than such a plain 10, 166/ 10
skill than were another that 10, 166/ 20
skin -- this good man 10, 162/ 33
skin." Mark yet, in the 10, 157/ 32
skin that she may once 10, 77/ 4
skin, all manner of witness 10, 156/ 15
skin. But what order may 10, 156/ 9
skin: I can see well 10, 166/ 16
skin. But he that hath 10, 157/ 30
skin: I grant that he 10, 165/ 31
skin, I shall therefore trust 10, 230/ 31
skin? For iwis to confess 10, 166/ 30
wool in a lamb's skin: I grant that he 10, 165/ 31
wool in a sheep's skin), I shall therefore trust 10, 230/ 31
wool in a lamb's skin? For iwis to confess 10, 166/ 30
skin together in lurkies' lanes 10, 145/ 31
sky fall first and catch 10, 204/ 36
slack than straiter -- then 10, 184/ 20
slack in calling, attaching, and 10, 22/ 14
slack nor the more remiss 10, 22/ 12
slack in repressing of heresies 10, 23/ 4
slain , many thousands killed too 10, 210/ 26
slain in Almaine, within these 10, 210/ 24
slander and obloquy among the 10, 52/ 3
slander and (without any such 10, 170/ 31
slander to belie them 10, 67/ 33
slander of the clergy, and 10, 167/ 19
slander may not fall as 10, 29/ 11
slander of that from whence 10, 22/ 16
slander, but the good folk 10, 213/ 2
slander, he durst here none 10, 29/ 29
slander and obloquy, leave their 10, 6/ 10
slander them, and make the 10, 68/ 15
slander that may make division 10, 230/ 1
slander and obloquy of the 10, 46/ 28
slander and obloquy of the 10, 84/ 18
in slander. For the
hath heard to the
is a false, imagined
folk, of untrue, reprovable
of evil words and
and run into the
so bring them in
folk against the malicious
punished for heresy, the
to wit, this false
to the rebuke false
of mine "affinity" may
is there, of such
and fleeth the less
hath in some things
some say's falsely
upon an appetite of
in the defaming and
keep his credence in
toward it than seditious
he mean, a lewd,
realm. Also, whereas such
bring up such a
name of "heretics" as
he powdered his shrewd,
world but by false,
such but by his
realm," bring up that ":
else but by false,
among the people a
bring up such a
need to break his
and in their silken
craft is no great
I by any sly
you reject one wily
snout, and fair, long,
he answereth it so
regard the witnesses so
as maketh him not
truth out of sight,
of it, but softly
mum, but letteth it

slander is all one whatsoever
slander of any one man
slander against the ordinaries. And
slander, in his own writing
slander of the people." And
slander of the Pharisees. And
slander. For the slander is
slander and obloquy so generally
slander that he soweth toucheth
slander of the spiritual judges
slander of the spiritual judges
slander any of the greatest
slander, more by this name
slander, though it were all
slandered the temporality too. Then
slandereth the ordinaries of cruel
slandering than am I, which
slandering of the spiritualty his
slandering the body, would cast
slanderous books. For as I
slanderous word were as likely
slanderous clamor hath been sundry
slanderous lie upon me, and
slanderous as this new name
slanderous "some say"s with
slanderous "some say"s surmised
slanderous "some say"s, which
slanderous name" in the realm
slanderous surmises against the ordinaries
slanderous book of them to
slanderous name in this realm
sleeve therefor. For first, as
sleeves, that nought have to
sleight. It is but a
sleight deceive you. But two
sleight of his, with which
slender sides; and the hounds
slenderly, he wrappeth it up
slightly that the judges think
slightly but very vehemently suspected
slink into Lurkies' Lane. My
slinketh beside it, as though
slip even by, as though
the other he letteth
brink that his foot
that this good soft,
therein many times too
nor I by any
also that to cover
head, with a goodly
judge light heavy and
for a matter as
defame either great or
is a point of
toward good of very
happen to be of
together and with a
wot well, but a
judges is but of
make great divisions upon
that, and other such
the matter great or
men's faults to take
honest mind unto the
all their neighbors sore
a goodly small, long
this good soft, slow,
say, such a long,
this, that the mild,
as chastity, liberality, patience,
as chastity, liberality, patience,
And then, which way
with what manner folk
perceive that how well
Mary, he, how well
which of the twain
this matter, how gay
words and how malicious
law, by what words
by what precise words
rehearsed you, how well
understand: that this good
for thieves the same
speaketh of it, but
saith, "Qui inventi fuerint
point fully answered, as
slip . And yet in taking
slippeth and down he falleth
slow , sober order that he
slow than any time over
sly sleight deceive you. But
slyly that oversight of his
small , long snout, and fair
small great, their arresting of
small as he doth. But
small by calling either the
small reason, as far as
small , effect. Then goeth he
small effect to help an
small effect to help an
small hand. But in good
small change. For other folk
small effect. This reason hath
small grounds, I shall be
small matters as that is
small, lest all the while
small things for very heinous
small also, than wrongfully to
smarted , and yet not one
snout , and fair, long, slender
sober order that he describeth
sober tract before their calling
sober order which this good
soberness , temperance, cunning, and such
soberness , temperance, cunning, and such
soever he mean, a lewd
soever himself would bring? Nay
soever himself here declare his
soever he meant, his words
soever he find it, he
soever he make it, either
soever the subtle shrews made
soever they give the inquest
soever they receive their verdict
soever he meant therein (as
soft , slow, sober order that
soft , charitable fashion that he
softly slinketh beside it, as
sola suspicione notabiles, nisi statim
solemn a matter as he
Debellation of Salem and Bizance: Concordance of Major Terms 573

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

thereof, and you shall

the other, "I shall

And that should we

as every man may

saw well I should

words, we shall the

he is afear (and

haply something thereby the

partial, such tokens may

such tokens may be

such tokens may be

men would have went

not, to say the

surely this is a

it were a very

why feareth he so

would I reckon myself

Savior saith himself very

is not in such

his heart very right

wretches. This is a

many laws, and as

be he never so

faith, which were likely

indignation of God were

prove that provision too

their own parts be

passion) that for the

I see well, was

taketh it for so

for a thing very

that he laboreth so

they be all so

was brought abed, with

chapter following he laboreth

say they would) be

hath this good man

I doubt me very

heal well this uncharitable

judges mishandle the people

yourselves may see how

I say, for so

soon see this tried between 10, 175/ 20

soon judge that upon his 10, 60/ 16

soon find a way for 10, 100/ 17

soon feel if we would 10, 70/ 15

soon perceive that will well 10, 114/ 6

sooner answer him all anew 10, 7/ 3

sooner learn this lesson: to 10, 61/ 30

sooner , pardie, this man deviseth 10, 98/ 15

sooner -- yet should it 10, 106/ 33

sooner be accepted than truly 10, 162/ 37

sooner accepted than truly showed 10, 155/ 25

sooner accepted than truly showed 10, 163/ 1

soonest to have found them 10, 174/ 10

sooth , in very deed, taking 10, 47/ 18

sore law: that a man 10, 109/ 30

sore thing and a cruel 10, 117/ 22

sore partiality in a judge 10, 163/ 34

sore overseen if all such 10, 79/ 32

sore words therein, and saith 10, 69/ 17

sore manner corrupted as the 10, 21/ 31

sore suspect. For as our 10, 82/ 33

sore point, I assure you 10, 48/ 28

sore , as have been made 10, 143/ 26

sore suspected nor by never 10, 102/ 9

sore to decay by the 10, 228/ 4

sore to be feared thereby 10, 119/ 20

sore And surely he that 10, 117/ 27

sore ashamed to hear them 10, 179/ 33

sore suspicion that his own 10, 83/ 3

sore overseen, which in the 10, 48/ 31

sore a thing in the 10, 129/ 31

sore . "For then is there 10, 117/ 14

sore to put it from 10, 59/ 21

sore infected that it will 10, 177/ 11

sore labor at last delivered 10, 6/ 1

sore to destroy) may, whatsoever 10, 85/ 25

sore discontent with me if 10, 137/ 13

sore overseen himself more, I 10, 221/ 12

sore that Master More goeth 10, 212/ 28

sore . In this motion, of 10, 52/ 11

sore and do much wrong 10, 171/ 2

sore I oversaw myself therein 10, 181/ 27

sore a cause of this 10, 205/ 19

---
Return to Index

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>sore</td>
<td>than I see --</td>
<td>10, 110/5</td>
</tr>
<tr>
<td>sore</td>
<td>travail of so many</td>
<td>10, 5/32</td>
</tr>
<tr>
<td>sore</td>
<td>to mistrust such a</td>
<td>10, 91/24</td>
</tr>
<tr>
<td>sore</td>
<td>agrieved the suspicion that</td>
<td>10, 117/33</td>
</tr>
<tr>
<td>sore</td>
<td>ashamed to tell the</td>
<td>10, 179/34</td>
</tr>
<tr>
<td>sore</td>
<td>he feared that such</td>
<td>10, 95/15</td>
</tr>
<tr>
<td>sore</td>
<td>complaineth of: that the</td>
<td>10, 96/6</td>
</tr>
<tr>
<td>sore</td>
<td>conflict in the other</td>
<td>10, 30/27</td>
</tr>
<tr>
<td>sore</td>
<td>suspected in the beginning</td>
<td>10, 127/15</td>
</tr>
<tr>
<td>sore</td>
<td>troubled with the wild</td>
<td>10, 162/31</td>
</tr>
<tr>
<td>sore</td>
<td>: in those things I</td>
<td>10, 215/9</td>
</tr>
<tr>
<td>sore</td>
<td>presumptions, that though no</td>
<td>10, 117/3</td>
</tr>
<tr>
<td>sore</td>
<td>and vehement turn by</td>
<td>10, 118/4</td>
</tr>
<tr>
<td>sore</td>
<td>. But finally, when rather</td>
<td>10, 117/36</td>
</tr>
<tr>
<td>sore</td>
<td>that they will not</td>
<td>10, 172/24</td>
</tr>
<tr>
<td>sore</td>
<td>against their wills. And</td>
<td>10, 217/14</td>
</tr>
<tr>
<td>sore</td>
<td>smarted, and yet not</td>
<td>10, 103/25</td>
</tr>
<tr>
<td>sores</td>
<td>. I neither have done</td>
<td>10, 50/33</td>
</tr>
<tr>
<td>sores</td>
<td>-- so surely this</td>
<td>10, 52/8</td>
</tr>
<tr>
<td>sorrow</td>
<td>to his sin, whereby</td>
<td>10, 227/35</td>
</tr>
<tr>
<td>sorry</td>
<td>for them; but in</td>
<td>10, 59/13</td>
</tr>
<tr>
<td>sorry</td>
<td>that ever I was</td>
<td>10, 201/24</td>
</tr>
<tr>
<td>sorry</td>
<td>am I to see</td>
<td>10, 223/4</td>
</tr>
<tr>
<td>sorry</td>
<td>of men also, besides</td>
<td>10, 51/10</td>
</tr>
<tr>
<td>sort</td>
<td>of people before all</td>
<td>10, 29/23</td>
</tr>
<tr>
<td>sort</td>
<td>there be many that</td>
<td>10, 51/12</td>
</tr>
<tr>
<td>sort</td>
<td>there were of the</td>
<td>10, 25/28</td>
</tr>
<tr>
<td>sort</td>
<td>of griefs, some part</td>
<td>10, 192/23</td>
</tr>
<tr>
<td>sort</td>
<td>: These be the worst</td>
<td>10, 29/22</td>
</tr>
<tr>
<td>sort</td>
<td>of people were never</td>
<td>10, 59/15</td>
</tr>
<tr>
<td>sort</td>
<td>of people which Sir</td>
<td>10, 29/24</td>
</tr>
<tr>
<td>sort</td>
<td>of people whom I</td>
<td>10, 59/29</td>
</tr>
<tr>
<td>sorts</td>
<td>of folk before. For</td>
<td>10, 29/20</td>
</tr>
<tr>
<td>sorts</td>
<td>perused -- he speaketh</td>
<td>10, 23/34</td>
</tr>
<tr>
<td>sorts</td>
<td>of people together, which</td>
<td>10, 60/6</td>
</tr>
<tr>
<td>sorts</td>
<td>of people; wherein, forasmuch</td>
<td>10, 23/31</td>
</tr>
<tr>
<td>sought</td>
<td>occasion, with a fond</td>
<td>10, 193/11</td>
</tr>
<tr>
<td>sought</td>
<td>it out for you</td>
<td>10, 191/10</td>
</tr>
<tr>
<td>sought</td>
<td>out and made appear</td>
<td>10, 196/35</td>
</tr>
<tr>
<td>sought-out</td>
<td>folly that ever I</td>
<td>10, 28/11</td>
</tr>
<tr>
<td>soul</td>
<td>Simkin Salem and his</td>
<td>10, 78/9</td>
</tr>
<tr>
<td>soul</td>
<td>for nought. And yet</td>
<td>10, 152/17</td>
</tr>
<tr>
<td>soul</td>
<td>that should, by this</td>
<td>10, 70/35</td>
</tr>
</tbody>
</table>

Thomas More Studies 9.2 (2014)
safe as is the soul of the carpenter that observed without peril of soul, though the change might soul is safe enough, though soul, that while he did soul and set him so soul to do hurt either soul so? For iwis it soul (which our Lord pardon soul of one man love soul as soon may be soul as men may well soul and other men's too soul, and hath need of soul, believe that ordinances mishandle soul away by perjury: yet soul .To this piece, lo soul, which if the ordinaries soul -- yet they serve soul, "I beseech Your Grace souls, pity, good doctrine, and souls in peril, doing both souls are safe enough -- souls .And finally, for our souls that are in their Souls ; and there may this souls in the mean season souls to say none otherwise souls, that the other shall souls and keeping the favor sound as far as men sound, all the Church flourisheth sound to that effect that sound somewhat to his rebuke soundeth to none heresies (which soundeth to no heresy, then sovereign lord delivered great substance sovereign doctrines that is to sovereign lord the king that sovereign lord the king that sound division, and afterward rear sound about plain and open sound and set forth division sound an opinion in men's
necessary or profitable to sow an evil seed against 10, 78/ 36
for appeasing of division, sow first a slander that 10, 229/ 36
here and there to sow it, and such seditious 10, 76/ 27
the slander that he soweth toucheth some very few 10, 171/ 17
excuse for defense of sowing their heresy: then am 10, 60/ 13
of seditious heresy have sown and set forth division 10, 200/ 20
a long book in space of one paper leaf 10, 129/ 23
or Wales by the space of these twenty years 10, 170/ 4
were it good to spare them and speak them 10, 75/ 9
He might therefore have spared his labor in that 10, 149/ 19
do or not, thereof speak I nothing -- albeit 10, 185/ 4
pretext of policy would speak and sow about plain 10, 63/ 22
such reformations, because laymen speak so much against them 10, 175/ 34
So may a man speak very lewd and right 10, 69/ 24
to spare them and speak them fair, and suffer 10, 75/ 9
of heretics (whereof I speak more after)? And I speak of them. Then and 10, 198/ 29
for very shame to speak afterward, in another chapter 10, 145/ 24
whereof we be to speak of them as their. And then 10, 198/ 29
he have heard any speak heresies in any place 10, 84/ 37
done with such as speak heresies and are none 10, 82/ 15
well, for which I speak of the arresting for 10, 122/ 29
that he heard any speak words that, as he 10, 72/ 4
would here or there speak of them as their 10, 198/ 33
speaketh meaneth not to speak against amendment, but against 10, 48/ 6
a manner as well speak of them by name 10, 170/ 19
that made me to speak thereof. Which cause this 10, 223/ 20
For a man may speak thereof in dispaise thereof 10, 77/ 24
those prelates that I speak of to follow their 10, 56/ 5
if he heard them speak heresy and found no 10, 85/ 16
may be ashamed to speak of, I have clearly 10, 190/ 30
hear him so boldly speak them, and hear him 10, 82/ 2
sworn and hear them speak, too. And here I 10, 107/ 8
ignorance, or of frailty, speak and talk heresies at 10, 79/ 8
again, that they may speak and talk heresies well 10, 82/ 28
For whereas here we speak but of him that 10, 51/ 7
that, hearing folk so speak heresies by him, he 10, 85/ 7
properly said. But we speak not of his loss 10, 94/ 5
that whatsoever words I speak therein, yet I meant 10, 63/ 34
not have letted to speak among themselves. If any 10, 80/ 8
now consider that whoso speak such words in such 10, 60/ 1
this objection, I will speak somewhat farther in this 10, 156/ 26
he marveleth that I speak so often in mine 10, 167/ 10
the cause why I speak of it is this 10, 61/ 19
Debellation of Salem and Bizance: Concordance of Major Terms 578

the point that we speak of, that is to 10, 68/ 1
another book, and therein speak first of justices in 10, 170/ 34
of such folk we speak ), than for lack of 10, 123/ 8
whom they shall so speak and prove, let it 10, 78/ 13
man," saith he, "may speak heresy of lightness, and 10, 69/ 22
here, and when I speak of such manner folk 10, 30/ 1
peradventure never hear them speak in the matter. For 10, 107/ 12
the point that we speak of

why we have had occasion to speak of high misprision or 10, 80/ 6
that heard the heretic speak . "He will much less 10, 100/ 35
than let lewd folk speak evil. And now, to 10, 180/ 21
things that I there speak of. But now suppose 10, 186/ 32
of mine which I speak , he saith, of the 10, 191/ 6
whereas of truth I speak them not of the 10, 191/ 7
the one I may speak of the other, and 10, 157/ 22
denied all that I speak of mine own experience 10, 103/ 36
would in that school speak in a reading, I 10, 79/ 32
you wot well I speak , in the said nineteenth 10, 47/ 5
that all that I speak in the said treatise 10, 225/ 16
to hear some laymen speak ; but he saith nay 10, 47/ 13
against him openly, but speak with him secretly. And 10, 74/ 7
such increase as I speak of, much shorter than 10, 14/ 27
of which I shall speak afterward. Another special cause 10, 186/ 21
used with them that speak and boldly talk heresies 10, 717/ 7
But, now, if he speak of those that appear 10, 124/ 14
all that treatise, I speak nothing but that I 10, 226/ 3
readers, yourselves, that I speak not of the laws 10, 191/ 32
you plainly see I speak not of the laws 10, 192/ 14
man gave me to speak thereof. For the more 10, 223/ 17
to oppress them that speak anything against their worldly 10, 176/ 24
book whereof I would speak of either treason or 10, 79/ 17
become open accusers, I speak here of two lets 10, 102/ 25
taken with such as speak heresies be very vicious 10, 77/ 8
worldly countenance," whereof we speak of those which are 10, 124/ 9
abearing -- if he speak -- I will not 10, 67/ 3
doth in any manner speak it." I will not 10, 77/ 21
dare be known to speak of it: will there 10, 125/ 33
of him may conveniently speak to him without danger 10, 72/ 8
book as I there speak of -- ye shall 10, 67/ 6
hear what their mouths speak , he cannot yet, pardie 10, 83/ 23
folly for him to speak thereof, and yet no 10, 110/ 23
places in which I speak thereof, and you shall 10, 60/ 15

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>this chapter, where he speaketh</td>
<td>of heretics after his</td>
<td>10, 29/ 20</td>
</tr>
<tr>
<td>man to whom he speaketh</td>
<td>heresy secretly, and secretly</td>
<td>10, 73/ 30</td>
</tr>
<tr>
<td>heresy the said treatise</td>
<td>only there, and of</td>
<td>10, 165/ 26</td>
</tr>
<tr>
<td>God. And here he speaketh</td>
<td>but of another matter</td>
<td>10, 43/ 13</td>
</tr>
<tr>
<td>constitution provincial,&quot; that he speaketh</td>
<td>of, &quot;to any man's</td>
<td>10, 195/ 28</td>
</tr>
<tr>
<td>the thing that he speaketh</td>
<td>of, it appeareth by</td>
<td>10, 54/ 4</td>
</tr>
<tr>
<td>speaketh of one that os loquitur&quot; (&quot;The mouth</td>
<td>such words as to</td>
<td>10, 72/ 30</td>
</tr>
<tr>
<td>nor any one word</td>
<td>such things as in</td>
<td>10, 82/ 35</td>
</tr>
<tr>
<td>the law that he speaketh</td>
<td>of it, but softly</td>
<td>10, 102/ 32</td>
</tr>
<tr>
<td>matters that he now speaketh</td>
<td>of here, but also</td>
<td>10, 146/ 21</td>
</tr>
<tr>
<td>sorts perused -- he</td>
<td>of, I could not</td>
<td>10, 198/ 18</td>
</tr>
<tr>
<td>the wrong which he speaketh</td>
<td>of the fifth, which</td>
<td>10, 23/ 34</td>
</tr>
<tr>
<td>everything that a man speaketh</td>
<td>of, he groundeth upon</td>
<td>10, 108/ 10</td>
</tr>
<tr>
<td>For, as Saint Paul speaketh</td>
<td>which if he obstinately</td>
<td>10, 77/ 19</td>
</tr>
<tr>
<td>laws which Master More speaketh</td>
<td>of such heresies, &quot;evil</td>
<td>10, 71/ 9</td>
</tr>
<tr>
<td>said law that he speaketh</td>
<td>of concerning heresy or</td>
<td>10, 216/ 22</td>
</tr>
<tr>
<td>maze&quot; that Master More speaketh</td>
<td>of in his seventh</td>
<td>10, 97/ 36</td>
</tr>
<tr>
<td>all these that he speaketh</td>
<td>of his said</td>
<td>10, 181/ 23</td>
</tr>
<tr>
<td>good readers, that he speaketh</td>
<td>of, but I have</td>
<td>10, 141/ 23</td>
</tr>
<tr>
<td>that this good man speaketh</td>
<td>, which is in the</td>
<td>10, 114/ 1</td>
</tr>
<tr>
<td>this order that he speaketh</td>
<td>of. For in the</td>
<td>10, 225/ 12</td>
</tr>
<tr>
<td>these harms that he speaketh</td>
<td>, do use indeed as</td>
<td>10, 70/ 28</td>
</tr>
<tr>
<td>such division as he speaketh</td>
<td>of (that is to</td>
<td>10, 104/ 30</td>
</tr>
<tr>
<td>so dangerous as he speaketh</td>
<td>of. For it is</td>
<td>10, 63/ 7</td>
</tr>
<tr>
<td>new book where he speaketh</td>
<td>of or no, or</td>
<td>10, 74/ 26</td>
</tr>
<tr>
<td>already past?This man speaketh</td>
<td>of inquisitions of heresies</td>
<td>10, 64/ 35</td>
</tr>
<tr>
<td>some purpose, where he speaketh</td>
<td>here as one that</td>
<td>10, 112/ 27</td>
</tr>
<tr>
<td>Gospel of Christ, that speaketh</td>
<td>of the one I</td>
<td>10, 157/ 22</td>
</tr>
<tr>
<td>matter that the Pacifier speaketh</td>
<td>of an order of</td>
<td>10, 70/ 22</td>
</tr>
<tr>
<td>for what purpose he see, all that he</td>
<td>in that place, where</td>
<td>10, 201/ 13</td>
</tr>
<tr>
<td>self objection whereof he speaketh</td>
<td>of such pretending. He</td>
<td>10, 205/ 15</td>
</tr>
<tr>
<td>one case, whereof he speaketh</td>
<td>of these repealings, save</td>
<td>10, 190/ 6</td>
</tr>
<tr>
<td>of Parliament that he speaketh</td>
<td>in that seventh chapter</td>
<td>10, 40/ 11</td>
</tr>
<tr>
<td>see, all that he speaketh</td>
<td>of inquisitions of heresies</td>
<td>10, 64/ 35</td>
</tr>
<tr>
<td>self objection whereof he speaketh</td>
<td>of such pretending. He</td>
<td>10, 205/ 15</td>
</tr>
<tr>
<td>one case, whereof he speaketh</td>
<td>of these repealings, save</td>
<td>10, 190/ 6</td>
</tr>
<tr>
<td>of Parliament that he speaketh</td>
<td>in that seventh chapter</td>
<td>10, 40/ 11</td>
</tr>
<tr>
<td>things which this man speaketh</td>
<td>of -- that is</td>
<td>10, 44/ 30</td>
</tr>
<tr>
<td>You see that he speaketh</td>
<td>of one that speaketh</td>
<td>10, 72/ 30</td>
</tr>
<tr>
<td>that place, where he speaketh</td>
<td>of authority that they</td>
<td>10, 201/ 14</td>
</tr>
<tr>
<td>the 86th leaf he speaketh</td>
<td>so well that, as</td>
<td>10, 222/ 35</td>
</tr>
<tr>
<td>Bernard (that he there speaketh)</td>
<td>of to the pope</td>
<td>10, 31/ 35</td>
</tr>
<tr>
<td>the tiler, that he speaketh</td>
<td>of in the end</td>
<td>10, 60/ 19</td>
</tr>
<tr>
<td>book. And where he speaketh</td>
<td>here of the fear</td>
<td>10, 64/ 32</td>
</tr>
<tr>
<td>and showeth that he speaketh</td>
<td>first of the spirituality</td>
<td>10, 192/ 21</td>
</tr>
</tbody>
</table>
preach heresy -- he speaketh all beside the purpose 10, 204/8
such meaning (for he speaketh generally of the less 10, 219/21
the point that he speaketh of in the leaf 10, 223/9
his book, but he speaketh himself unknown: this profit 10, 40/5
that this man here speaketh of. And this is 10, 45/2
the people that so speaketh meaneth not to speak 10, 48/6
as any Deutsch woman speaketh. But now, to show 10, 167/32
to perceive when Bizance speaketh himself and when he 10, 11/33
priest because the laymen speaketh of it. Which affection 10, 176/15
ninth chapter of his, his words of their speaketh not one word. And 10, 50/4
priest because the laymen speaketh not one word. And 10, 50/4
his words of their speaketh not one word. And 10, 50/4
speaking such heresies "as of 10, 60/8
speaking, lawfully taken for heretics 10, 82/29
to be, for such to be likened to 10, 83/15
speaking and talking heresy, he 10, 68/27
to be likened to the using of such 10, 82/31
speaking and talking heresy, he 10, 68/27
in his Division of heresies of lightness, or 10, 68/18
in such manner of as every man useth 10, 24/23
speaking heresies, if it 10, 82/31
speaking as every man useth 10, 24/23
speaking . For a man may 10, 77/24
ninth chapter of his, his words of their speaking against the prince, or 10, 81/7
as for heinous words were for the only speaking to be taken for 10, 79/25
leaf of his Apology, For not only the speaking of defaults that, as 10, 61/7
For not only the speaking but also the defending 10, 69/21
Usage and acceptance" of saying, as he will in 10, 39/19
other examples, of one speaking an angry word and 10, 68/28
into worse the most good laws, both of 10, 222/2
of that law is speaking, an angry word and 10, 68/28
speaking good laws, both of 10, 222/2
special , and serveth but whereas 10, 109/33
sometime, in some very case, he could be 10, 139/12
not for such seldom, not for such seldom, 10, 139/12
this point is the haps be forborne. To 10, 130/29
fruitfully? But, now, the thing that he fain 10, 86/6
officio (wherein without any ways whereby he deviseth 10, 172/14
letting pass all the accuser offering himself as 10, 89/30
This man hath a points -- I shall 10, 225/11
are in some places insight in inclusives and 10, 33/13
always, of his own officers to inquire, proceed 10, 185/18
was indeed the very goodness, and lest he 10, 85/8
And after, at the point that made me 10, 6/15
provision in that one calling on of the 10, 168/29
all things a very case, which provision, I 10, 93/14
that, for such a pleasure to see how 10, 65/6
them ween that that man beside, that his 10, 40/22
place but in the provision in that one 10, 94/14
is one of the point of that one 10, 108/22
not of any such things that the Apostle 10, 23/22
qualities as the book 10, 40/8
the case is but special; that is to wit
shall speak afterward. Another special cause there was concerning
to serve in that special, seldom case where it
one of the very special things for which in
point of that one special law. And yet are
father, or his other special-known friend, and on his
in this realm ratified specially by Parliament (and that
myself have known, so specially well commended. But yet
causes of the division specially be grown by them
so near, nor so specially pertaineth unto him, that
saith, as methinketh, very specially well. And I pray
them and applied them specially to the lewd communication
and his Council look specially upon this matter, and
and his Council look specially upon this matter, and
said before; whereunto he specially moveth the ordinaries not
and his Council so specially look upon this matter,
one thing or twain specially spoke of, was next
matter that we both specially of the matters may
in the proper, simple speech, I heard much
hills, I heard much speech made almost every week
that cannot apparel their speech with apparel of rhetoric
to see some good speed, and some of those
granting charity, or in speedy doing of justice or
hand therewith and to spend and lose a little
would say that they spend upon naughty beggars the
needed he not to spend out his profound wisdom
cause that bandogs do spend victual, and will sometimes
And therefore where he spendeth a patch in the
Holy Land, wherein he spendeth the other three chapters
yet been so ill spent as it hath been
all this chapter is spent in preaching of restitution
they may have some spent thereof -- and yet
as should have no spice of pride, covetousness, nor
they that had no spice of pride, covetousness, or
"must have no" spice of pride, covetousness, nor
spiritual may have some spice of pride, covetousness, and
they must have no spice of pride, covetousness, or
heresy that hath any spice at all either of
judges as have no spice thereof. For they may
they should have no spice of any of the
own body as the spider spinneth her cobweb. And
as then could be
preaching in the country,
to lose time and
before, all his reason
body as the spider
contrary; and that he
good assistance of the
they lightly lose the
the assistance of the
good assistance of the
and not believe every
realm -- as well
in the Parliament be
a thing in the
none, but that the
and showeth that the
the ministers of the
such things as any
and that "if a
further, that if any
us that if any
the dispraise of the
men only and no
had meant of the
were born. And the
part not only of
but that all the
to find any one
that are no more
much as any one
religious, by reason of
he would have the
said before, if the
can believe that any
judges changed. For the
treatise, that "though many
237: And though many
teacheth and ordereth in
in such points those
law as in the
according to the common-received
all the grace --
men of the realm,
spied .Yea, and if after
spied a poor wife of
spill paper. But I will
spilt , and as I told
spinneth her cobweb. And thus
spinneth that fine lie without
Spirit of God, according to
Spirit of God. And whether
Spirit of God. And surely
Spirit of God is, according
spirit , but prove whether it
spiritual as temporal -- if
spiritual men also -- yet
spiritual law that a man
spiritual judge upon a displeasure
spiritual men have a great
spiritual laws under a figure
spiritual governors, after a lawful
spiritual man would accept honor
spiritual man would accept a
spiritual man would accept a
spiritual (for those, algates, that
spiritual men at all: then
spiritual rulers of all Christendom
spiritual men have also as
spiritual men, religious and secular
spiritual men, religious and secular
spiritual man just and indifferent
spiritual than I. And surely
spiritual man such as himself
spiritual dignities accept, as some
spiritual judges such as should
spiritual court should assign in
spiritual man would be so
spiritual judges that be now
spiritual men may be found
spiritual men may be found
spiritual things, as be divers
spiritual laws may be reformed
spiritual law; howbeit, because he
spiritual laws, have been usually
spiritual and temporal both --
spiritual and temporal both,

Thomas More Studies 9.2 (2014)
is in all laws, it is that the
the profit not the
taketh of changing of
the greatest lords, both
unto him; whereas the
desire of punishment in
will not, then the
thereby defame the judges
else neither, what the
it which are the
never saw that any
I would advise every
For what can the
I would have all
by the sufferance, the
by reason of any
by reason of any
be none excuse to
to God and unto
the cruelty of the
such a desire in
great a desire in
is very perilous that
the defamation of the
he defameth the judges
hath begun with the
for heresy before a
among the people" that
gay, golden word of "
hath done with the
words go only against
the Church and of
it unto in the
some defaults in the
the realm, as well
the agreement of all
worse that every private
to find any one
to find any one
words, not that the
some laymen say" that
that I defame all
clear, before the same
of heresy, all the
when he handleth the
repeal all such laws
and slander of the
some defaults in the
so told him were
a fault that the
put the bishops and
false slander of the
though they abused the
that between him and
good reason, and the
the judges of the
of obloquy. And the
And verily, that the
ordinaries, or other the
be angry with the
a whit that the
there in this world,
conventing of men before
it but by the
he meaneth. For the
that if all "the
to change these words "
a mumbling of changing "
not to suppose that
As long as the
as long as the
of such worldly honor,
maintenance of worldly honor
it. For if those
worldly honor as some
witness be in the
unlikely that any politic
man to attain any
not but that judges
the people say that
would say that the
s, to bring the
is; nor, touching that
For there is neither
I there say, neither

spiritual judge, which lawfully may 10, 150/30
spiritual judges, and leave them 10, 177/19
spiritual ordinaries with like words 10, 171/12
spiritual as be made contrary 10, 189/23
spiritual judges, and make men 10, 226/23
spiritual law which Master More 10, 190/1
spiritual men: then may they 10, 84/28
spiritual judge should meddle with 10, 126/10
spiritual rulers in mind that 10, 180/7
spiritual judges in mishandling men 10, 68/2
spiritual laws in mishandling of 10, 192/3
spiritual persons were not so 10, 84/30
spiritual law will not refuse 10, 90/20
spiritual court be not so 10, 125/18
spiritual judges be not so 10, 132/10
spiritual ordinaries be not at 10, 138/4
spiritual inquisitors; and not such 10, 194/26
spiritual men here now, for 10, 187/16
spiritual rulers either now do 10, 205/13
spiritual or temporal, of which 10, 156/11
spiritual judges ex officio, and 10, 89/5
spiritual rulers of one realm 10, 204/34
spiritual judge not only (as 10, 127/14
spiritual rulers" would preach heresy 10, 204/27
spiritual rulers" into "prelates," I 10, 201/27
spiritual rulers" into "prelates." For 10, 202/33
spiritual rulers will pretend that 10, 206/2
spiritual rulers will pretend that 10, 207/18
spiritual rulers will pretend that 10, 208/12
spiritual men both religious and 10, 42/20
spiritual men both religious and 10, 43/14
spiritual persons, both religious and 10, 47/22
spiritual men, both secular and 10, 43/1
spiritual court, that shall acquit 10, 149/30
spiritual man would so say 10, 27/13
spiritual dignity for some kind 10, 42/30
spiritual may have some spice 10, 175/2
spiritual men be sometimes negligent 10, 45/13
spiritual men for such evil 10, 179/19
spiritual judges in suspicion and 10, 86/10
spiritual dignity, he telleth not 10, 42/29
spiritual man nor temporal but 10, 31/20
spiritual man nor temporal but 10, 31/22
every one, both the

by reason of any

not very meet for

in his Division that

though the judges be

we should change the
to find any one
to find any one
the bishops and rulers

than as long as

as long as the

saith here that the "
every fault in a

by reason of any

the Church and unto

much the favor of

witnesses brought into a

the people all the

ture, then may the

the "prelates" and the "

he proveth that the

he saith that the

form, devise for the

proveth he that the
to say, at the

only reformable by the

there should be no

fell into prelates and

men ween that the

show that the same

heard he ever any

in changing his word "

from this word the "

prelates and the other

in a word of

in any of the

say: then are the

people say: then are

the one as the
till the desire that

he meaneth "confederacies whereby

such authority as the

as long as the

spiritual and the temporal too

spiritual dignity, " and that "God

spiritual men in that matter

spiritual men make that noise

spiritual, yet if that suit

spiritual law for that cause

spiritual man but that he

spiritual man but that he

spiritual in mind that they

spiritual men have that great

spiritual rulers pretend that their

spiritual rulers pretend that their

spiritual man, though the thing

spiritual dignity that the man

spiritual persons for the devotion

spiritual men: consider the place

spiritual court and the witnesses

spiritual judges in the realm

spiritual rulers order the matter

spiritual rulers" -- the change

spiritual rulers of the realm

spiritual rulers pretend their authority

spiritual weal of their souls

spiritual rulers pretend themselves to

spiritual laws): that then I

spiritual law, except there be

spiritual judges but they that

spiritual rulers that they would

spiritual judges in this realm

spiritual law which this man

spiritual man say this, by

spiritual rulers" into this word

spiritual rulers" into this word

spiritual rulers pretend this or

spiritual dignity, and thus he

spiritual courts the tithe of

spiritual rulers bound to help

spiritual men bound to reform

spiritual judge enjoineth to the

spiritual men have to cause

spiritual men pretend to maintain

spiritual rulers pretend to have

spiritual rulers pretend to be

10, 231/ 5

10, 41/ 32

10, 84/ 32

10, 84/ 35

10, 87/ 5

10, 129/ 33

10, 174/ 14

10, 176/ 28

10, 178/ 31

10, 180/ 32

10, 202/ 27

10, 202/ 34

10, 204/ 27

10, 203/ 4

10, 206/ 2

10, 200/ 2

10, 201/ 5

10, 201/ 5

10, 201/ 11

10, 203/ 4

10, 42/ 9

10, 195/ 1

10, 200/ 2

10, 207/ 28
<table>
<thead>
<tr>
<th>Spiritual</th>
<th>and temporal too. And</th>
<th>10, 31/ 16</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual</td>
<td>judge should upon his</td>
<td>10, 139/ 12</td>
</tr>
<tr>
<td>Spiritual</td>
<td>judges&quot;; and &quot;upon their</td>
<td>10, 181/ 12</td>
</tr>
<tr>
<td>Spiritual</td>
<td>judges; and upon their</td>
<td>10, 182/ 11</td>
</tr>
<tr>
<td>Spiritual</td>
<td>judges have used themselves</td>
<td>10, 184/ 2</td>
</tr>
<tr>
<td>Spiritual</td>
<td>law, they weigh the</td>
<td>10, 219/ 11</td>
</tr>
<tr>
<td>Spiritual</td>
<td>laws that were made</td>
<td>10, 190/ 26</td>
</tr>
<tr>
<td>Spiritual</td>
<td>rulers.&quot; And when you</td>
<td>10, 201/ 21</td>
</tr>
<tr>
<td>Spiritual</td>
<td>law that when two</td>
<td>10, 219/ 2</td>
</tr>
<tr>
<td>Spiritual</td>
<td>and temporal&quot;: whether laymen</td>
<td>10, 44/ 25</td>
</tr>
<tr>
<td>Spiritual</td>
<td>dignities to which he</td>
<td>10, 44/ 30</td>
</tr>
<tr>
<td>Spiritual</td>
<td>law, by which it</td>
<td>10, 93/ 9</td>
</tr>
<tr>
<td>Spiritual</td>
<td>things, and which of</td>
<td>10, 215/ 26</td>
</tr>
<tr>
<td>Spiritual</td>
<td>judges of whom they</td>
<td>10, 78/ 13</td>
</tr>
<tr>
<td>Spiritual</td>
<td>men would with one</td>
<td>10, 44/ 7</td>
</tr>
<tr>
<td>Spiritual</td>
<td>judges, they would con</td>
<td>10, 158/ 2</td>
</tr>
<tr>
<td>Spiritual</td>
<td>dignity; nor yet what</td>
<td>10, 42/ 27</td>
</tr>
<tr>
<td>Spiritual</td>
<td>judges have yet hitherto</td>
<td>10, 182/ 34</td>
</tr>
<tr>
<td>Spiritual</td>
<td>men. Now, you wot</td>
<td>10, 47/ 4</td>
</tr>
<tr>
<td>Spirituality</td>
<td>make confederacies against the</td>
<td>10, 66/ 24</td>
</tr>
<tr>
<td>Spirituality</td>
<td>to feed and nourish</td>
<td>10, 19/ 22</td>
</tr>
<tr>
<td>Spirituality</td>
<td>in slander and obloquy</td>
<td>10, 52/ 3</td>
</tr>
<tr>
<td>Spirituality</td>
<td>both knoweth and acknowledgeth</td>
<td>10, 200/ 21</td>
</tr>
<tr>
<td>Spirituality</td>
<td>or by any one</td>
<td>10, 200/ 5</td>
</tr>
<tr>
<td>Spirituality</td>
<td>can never appease but</td>
<td>10, 180/ 18</td>
</tr>
<tr>
<td>Spirituality</td>
<td>such as are fallen</td>
<td>10, 47/ 6</td>
</tr>
<tr>
<td>Spirituality</td>
<td>ought to be the</td>
<td>10, 20/ 15</td>
</tr>
<tr>
<td>Spirituality</td>
<td>now, already, because it</td>
<td>10, 205/ 28</td>
</tr>
<tr>
<td>Spirituality</td>
<td>as the body and</td>
<td>10, 212/ 34</td>
</tr>
<tr>
<td>Spirituality</td>
<td>, thereby to bring them</td>
<td>10, 84/ 19</td>
</tr>
<tr>
<td>Spirituality</td>
<td>were very busy to</td>
<td>10, 49/ 25</td>
</tr>
<tr>
<td>Spirituality</td>
<td>. And this cause he</td>
<td>10, 86/ 30</td>
</tr>
<tr>
<td>Spirituality</td>
<td>because the causes of</td>
<td>10, 192/ 22</td>
</tr>
<tr>
<td>Spirituality</td>
<td>than he either said</td>
<td>10, 174/ 4</td>
</tr>
<tr>
<td>Spirituality</td>
<td>, it was enacted by</td>
<td>10, 168/ 29</td>
</tr>
<tr>
<td>Spirituality</td>
<td>his sentence ended not</td>
<td>10, 175/ 15</td>
</tr>
<tr>
<td>Spirituality</td>
<td>do not fast and</td>
<td>10, 65/ 13</td>
</tr>
<tr>
<td>Spirituality</td>
<td>(being, as he said</td>
<td>10, 19/ 24</td>
</tr>
<tr>
<td>Spirituality</td>
<td>; and so he escheweth</td>
<td>10, 26/ 21</td>
</tr>
<tr>
<td>Spirituality</td>
<td>, and saith he meaneth</td>
<td>10, 194/ 35</td>
</tr>
<tr>
<td>Spirituality</td>
<td>, written in his book</td>
<td>10, 54/ 29</td>
</tr>
<tr>
<td>Spirituality</td>
<td>calleth the honor of</td>
<td>10, 42/ 5</td>
</tr>
<tr>
<td>Spirituality</td>
<td>. Now indeed, I do</td>
<td>10, 63/ 32</td>
</tr>
<tr>
<td>Business made by the</td>
<td>spiritalty</td>
<td>therefor, that I heard</td>
</tr>
<tr>
<td>that some of the</td>
<td>spiritalty</td>
<td>would fall in them</td>
</tr>
<tr>
<td>of confederacies of the</td>
<td>spiritalty</td>
<td>, that but in some</td>
</tr>
<tr>
<td>punished for heresy, the</td>
<td>spiritalty</td>
<td>have done it of</td>
</tr>
<tr>
<td>he weeeth that the</td>
<td>spiritalty</td>
<td>can in no wise</td>
</tr>
<tr>
<td>and abuses in the</td>
<td>spiritalty</td>
<td>more than of defaults</td>
</tr>
<tr>
<td>maintain and assist the</td>
<td>spiritalty</td>
<td>in executing of the</td>
</tr>
<tr>
<td>to join with the</td>
<td>spiritalty</td>
<td>, &quot;each with other lovingly</td>
</tr>
<tr>
<td>the temporality and the</td>
<td>spiritalty</td>
<td>; to which point I</td>
</tr>
<tr>
<td>whole corps of Christendom,</td>
<td>spiritalty</td>
<td>and temporality, ratified, agreed</td>
</tr>
<tr>
<td>that be in the</td>
<td>spiritalty</td>
<td>. Surely, good readers, I</td>
</tr>
<tr>
<td>the temporality and the</td>
<td>spiritalty</td>
<td>of this realm should</td>
</tr>
<tr>
<td>the defaults in the</td>
<td>spiritalty</td>
<td>be first reformed; and</td>
</tr>
<tr>
<td>the faults of the</td>
<td>spiritalty</td>
<td>were never so fully</td>
</tr>
<tr>
<td>the temporality and the</td>
<td>spiritalty</td>
<td>to have spoken indifferently</td>
</tr>
<tr>
<td>the &quot;multitude&quot; of the</td>
<td>spiritalty</td>
<td>. In this standeth the</td>
</tr>
<tr>
<td>such things of the</td>
<td>spiritalty</td>
<td>;: indeed, some such as</td>
</tr>
<tr>
<td>great parties as the</td>
<td>spiritalty</td>
<td>and the temporality of</td>
</tr>
<tr>
<td>Division, in defaming the</td>
<td>spiritalty</td>
<td>, defameth the temporality much</td>
</tr>
<tr>
<td>I exhort both the</td>
<td>spiritalty</td>
<td>and the temporality too</td>
</tr>
</tbody>
</table>
| of division between the | spiritalty | and the temporality."

That | 10, 187/ 14 |
| all malefactors in the | spiritalty | and the temporality too | 10, 228/ 2 |
| likelihood some of the | spiritalty | then, surmitting that they | 10, 27/ 9 |
| between the temporality and | spiritalty | ; But surely the difference | 10, 19/ 14 |
| to reign in the | spiritalty | ; and therefore the defaults | 10, 20/ 25 |
| the corps of the | spiritalty | openly in the face | 10, 21/ 3 |
| follow that if the | spiritalty | be nought, the temporality | 10, 21/ 23 |
| and damage unto the | spiritalty | alone, but the harm | 10, 87/ 10 |
| wise that till the | spiritalty | have left their cruel | 10, 181/ 31 |
| made him of the | spiritalty | (if himself therein say | 10, 84/ 11 |
| the multitude of the | spiritalty | (that is to wit | 10, 49/ 35 |
| the multitude of the | spiritalty | induced men to the | 10, 52/ 6 |
| cannot devise what the | spiritalty | might do to change | 10, 59/ 10 |
| some such of the | spiritalty | so fallen unto heresies | 10, 47/ 32 |
| Christendom, both temporality and | spiritalty | , by long usage and | 10, 215/ 7 |
| harm spoken of the | spiritalty | -- then was it | 10, 19/ 21 |
| are such among the | spiritalty | as Judas was among | 10, 200/ 14 |
| good mind toward the | spiritalty | that he wisheth well | 10, 65/ 8 |
| defamation of the whole | spiritalty | than those words be | 10, 177/ 14 |
| he saith that the | spiritalty | call the worldly honor | 10, 41/ 11 |
| wall," which was a | spiteful | word among them; and | 10, 24/ 15 |
| rehearsed him as he | spoke | himself, but afterward also | 10, 200/ 34 |
| touched before. For that | spoke | of such agreement all | 10, 43/ 23 |
known that ever they
But hereupon, because I
rehearse that the preacher
yet think, that he
For his first words
words again which he
him, that he never
the thing that he
those words which he
him wrong, for he
that we both specially
man say that they
piece unproved that myself
manner as though I
another case that I
two Englishmen indeed, and
he doth, wherefore I
the point that we
that if he that
moved or any more
In faith, that is
this good word so
and the concealers never
For I had but
this wise: I have
priest that it is
of grace that is
to hear much evil
others that he hath
such (though they were
same cause next before
therefore have I first
like his own words
it by like words
example of those words
the example of words
thing, and so much
More, ere he had
he saith it is
policy" in like manner
for an angry word
is in all that
or heard the words

spoke
word therein. And that
spoke
in mine Apology of
spoke
of "poisoned bread," I
spoke
therein so childishly that
spoke
of a consent and
spoke
in his Division of
spoke
such words. Howbeit, where
spoke
and to keep his
spoke
before -- let us
spoke
but of moldy bread
spoke
of, was next at
spoke
heresies "as of policy
spoke
of before, or that
spoke
them myself. So that
spoke
of also: that is
spoke
those words themselves without
spoke
thereof. And therefore thus
spoke
of, all this tale
spoke
heresies will when he
spoken
of it -- yet
spoken
very dully -- well
spoken
here but a very
spoken
of; and a statute
spoken
for myself, and for
spoken
of defaults and abuses
spoken
of, taking, as it
spoken
of before be with
spoken
of them both. And
spoken
of before. But since
spoken
of I cannot tell
spoken
of, the cause that
spoken
of some defaults that
spoken
in the diminishing of
spoken
of a good man's
spoken
by a good man
spoken
by a good man
spoken
of, it had happed
spoken
those words, had occasion
spoken
to be in the
spoken
by him in dispraise
spoken
by a man that
spoken
-- this man hath
spoken
by the mouth of
the thing that is spoken of, is not yet 10, 188/ 17
touched not, and have spoken of them only that 10, 221/ 30
at the first word spoken by the ordinary to 10, 71/ 27
use a common word spoken among the people is 10, 48/ 3
next before, in heresies spoken "as" of policy, using 10, 63/ 19
whether any heinous words spoken against the prince were 10, 79/ 24
planted in among words spoken ? And what reason hath 10, 11/ 29
that Master More hath spoken , I will say farther 10, 201/ 29
glad to hear harm spoken of the spirituality -- 10, 19/ 20
though he had never spoken thereof, and sticketh only 10, 147/ 25
myself in mine Apology spoken thereof, and that since 10, 76/ 35
man would have it, is no other witness spoken of in the plain 10, 56/ 10
words though they were spoken of in the said 10, 165/ 11
the spirituality to have spoken of in the said 10, 165/ 24
of hypocrites, and not spoken of before will not 10, 200/ 30
to hear any evil spoken of his wife and 10, 19/ 17
of grace that is spoken of will not 10, 200/ 30
lo, be no merry sporting , but be sad and 10, 46/ 32
long before any word sprang of this great general 10, 195/ 12
rumor once begun and spread abroad is not after 10, 17/ 15
division with devising and spreading abroad causes of murmur 10, 212/ 16
and harm have anywhere sprung upon heresies begun and 10, 210/ 22
had well won his spurs in this point, triumpheth 10, 186/ 10
and as easy to spy as a long nose 10, 64/ 25
lest every man might spy the peril of his 10, 181/ 30
that I could not spy it, and so satisfy 10, 207/ 11
that every man may spy : that he would not 10, 223/ 29
accepted for sure and stable grounds. And whether in 10, 37/ 11
off with a two-handed staff , and tell this man 10, 45/ 24
this end of his staff beat hard unto this 10, 46/ 3
would fain part the stake and divide all such 10, 62/ 11
of an indurate mind stand so accursed a year 10, 113/ 34
of an obdurate heart stand , so accursed, a whole 10, 117/ 17
that his saying shall stand as well against himself 10, 159/ 23
there could no law stand . We lay against it 10, 224/ 22
no law ought to stand against him; as if 10, 105/ 29
the processes ex officio stand ; and for as many 10, 140/ 5
in heresies "may well stand together" for aught that 10, 186/ 14
the reading, but there stand they still, both twain 10, 12/ 11
that the witnesses might stand in danger by reason 10, 109/ 34
yet must that law stand if we do well 10, 228/ 36
the witnesses in heresy stand in any fear of 10, 106/ 4
the witnesses in heresy stand in any fear of 10, 108/ 36
for a thing to stand forever, but for this 10, 74/ 22
that it may now stand by this good man's 10, 117/ 11
to let the law stand . But then if ye 10, 87/ 35
if he will yet stand still opinatively in his 10, 72/ 16
suffer no law to stand . For what law can 10, 145/ 12
if this reason should stand , then against malefactors there 10, 224/ 21
then can his witness stand him in none other 10, 5/ 18
as those heresies did stand against. And now, by 10, 116/ 18
the same laws should stand as do now in 10, 183/ 14
wise will I well stand by mine other words 10, 34/ 13
there should no law stand for their punishment at 10, 148/ 5
than to let it stand still and rather do 10, 188/ 27
were not possible to stand with man's salvation, then 10, 193/ 31
with a stick! Then stand they both still thereas 10, 12/ 5
little overseen. For they stand not there still about 10, 12/ 10
seldom that the witnesses stand in any such fear 10, 109/ 2
and in English words, stand for a sure and 10, 37/ 20
good readers, my words stand still so sure that 10, 104/ 9
recognizance, have that law stand instead of the other 10, 98/ 7
do not agree nor stand together. And therefore methinketh 10, 186/ 15
unto other, each to stand with other therein. Now 10, 198/ 12
let the old law stand still. And thus you 10, 99/ 2
would have let them stand that I touched not 10, 221/ 30
three worshipful witnesses which stand yet all unsworn: that 10, 78/ 6
let his own word stand ! For now will he 10, 201/ 32
no farther, then, but stand unto his word, and 10, 47/ 13
But I may well stand by those words if 10, 34/ 9
realm else any law stand in this world that 10, 221/ 4
the spirituality. In this standeth the question. And therefore 10, 49/ 30
law of the realm standeth therewith well enough), he 10, 188/ 32
wherein all the matter standeth , this man, in this 10, 50/ 3
therefore in this thing standeth mine answer made in 10, 50/ 5
yet as long it standeth so, not repealed, it 10, 188/ 25
long as that law standeth so, unrepealed, some priests 10, 187/ 23
many a man that standeth , for all that, in 10, 94/ 22
-- the reading whereof standeth them, at the least 10, 12/ 8
state that the man standeth in at the time 10, 48/ 7
But now the matter standeth all in this: that 10, 49/ 24
the faith or not, standeth in the words. And 10, 70/ 3
that his depositions, himself standing by, be published and 10, 91/ 29
as you see, they standing still, his words are 10, 206/ 28
heart he were a stark heretic indeed. And therefore those things that were stark heresies indeed: if the stark heretics," and sometimes "the start straight out of silk started up and cried out state that the man standeth state of more perfection than state of chantry priests before state of religious priests, but state of chantry priests to state of religious priests. And stim innocentiam suam congrua purgatione

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Debellation of Salem and Bizance: Concordance of Major Terms 591

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>less danger, may soon step into the more. And</td>
<td>10, 80/ 3</td>
<td></td>
</tr>
<tr>
<td>afterward, when they were stepped from the bar, hailed</td>
<td>10, 154/ 2</td>
<td></td>
</tr>
<tr>
<td>be excommunicated,&quot; and &quot;all stepped in leets,&quot; and all</td>
<td>10, 184/ 35</td>
<td></td>
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<tr>
<td>I will not greatly stick with him. But surely</td>
<td>10, 53/ 4</td>
<td></td>
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<tr>
<td>I will not much stick upon. For I purpose</td>
<td>10, 70/ 24</td>
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<tr>
<td>For I will not stick to tell it unto</td>
<td>10, 35/ 29</td>
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<td>the other side, whoso stick still therein: rather would</td>
<td>10, 227/ 34</td>
<td></td>
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<tr>
<td>love other well, and stick fast to the faith</td>
<td>10, 229/ 4</td>
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<td>them both with a stick! Then stand they both</td>
<td>10, 12/ 4</td>
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<td>Now, if I would stick with him upon trifles</td>
<td>10, 63/ 9</td>
<td></td>
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<td>never spoken thereof, and sticketh only upon that one</td>
<td>10, 147/ 25</td>
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<td>question shall believe it still . And so a rumor</td>
<td>10, 17/ 15</td>
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<td>suspicion that he were still nought, and afterward still</td>
<td>10, 127/ 27</td>
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<td>but there stand they still , both twain, all the</td>
<td>10, 12/ 11</td>
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<td>keep their own tongues still than, all the</td>
<td>10, 97/ 3</td>
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<td>now may be judges still , and have all the</td>
<td>10, 171/ 27</td>
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<td>one stopgap for me still , to prove always that</td>
<td>10, 128/ 14</td>
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<td>they both shall walk still in darkness. And therefore</td>
<td>10, 20/ 19</td>
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<td>you see, they standing still , his words are plain</td>
<td>10, 206/ 28</td>
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<td>while he preached so still , that to believe that</td>
<td>10, 115/ 35</td>
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<td>by mouth had been still nothing else but only</td>
<td>10, 12/ 19</td>
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<td>to let it stand still and rather do hurt</td>
<td>10, 188/ 27</td>
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<td>peradventure be full feared still , that his enemy will</td>
<td>10, 94/ 29</td>
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<td>And then to lie still till he find them</td>
<td>10, 121/ 19</td>
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<td>Then stand they both still thereas they first meet</td>
<td>10, 12/ 5</td>
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<td>if he so do still , then will he not</td>
<td>10, 94/ 9</td>
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<td>again, and keep him still and preserve him from</td>
<td>10, 118/ 21</td>
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</tr>
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<td>he will yet stand still opinatively in his opinion</td>
<td>10, 72/ 16</td>
<td></td>
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<tr>
<td>the man's fear may still remain in his heart</td>
<td>10, 92/ 31</td>
<td></td>
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<tr>
<td>to teach it us still , for all his abjuration</td>
<td>10, 116/ 27</td>
<td></td>
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<tr>
<td>in the one room still and they in the</td>
<td>10, 126/ 4</td>
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<td>leave it so, but still will put it from</td>
<td>10, 10/ 1</td>
<td></td>
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<td>mine advice to keep still those good laws that</td>
<td>10, 213/ 9</td>
<td></td>
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<td>and use that fashion still , in as many companies</td>
<td>10, 73/ 28</td>
<td></td>
</tr>
<tr>
<td>world: heretics may sit still and make merry for</td>
<td>10, 173/ 6</td>
<td></td>
</tr>
<tr>
<td>he was) teach heresies still , and do much harm</td>
<td>10, 91/ 22</td>
<td></td>
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<tr>
<td>away, and his lieth still in his neck, and</td>
<td>10, 27/ 34</td>
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<tr>
<td>countries to this day still observe it, nor no</td>
<td>10, 145/ 4</td>
<td></td>
</tr>
<tr>
<td>the suit ex officio still . &quot;That is not so</td>
<td>10, 94/ 2</td>
<td></td>
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<tr>
<td>still nought, and afterward still would be nought, than</td>
<td>10, 127/ 27</td>
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<tr>
<td>that they do &quot;continue still after their old course</td>
<td>10, 65/ 22</td>
<td></td>
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<tr>
<td>say that they &quot;continue still after the old course</td>
<td>10, 66/ 26</td>
<td></td>
</tr>
<tr>
<td>they stand not there still about the reading, but</td>
<td>10, 12/ 10</td>
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</tbody>
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but to leave them
fain have the mortuaries
readers, my words stand
farther about that purpose
putting to answer lie
let him yet lie
in dread and fear
sureties found, they fear
statutes, be their duties
the tithe of timber
better, let him lie
and himself lieth sometimes
that some priests say
willing to be nought
same judges may sit
And ever we follow
accuser, but may sit
folk will call them
he let them tarry
that the judge shall
the Apocalypse, had been
other side, whoso stick
the old law stand
put in prison, and
to him that had
that as the case
because his neighbor's horse
that, as he thought,
well as it hath
the parishioner may soon
in the law, and
this good man one
to stealing, and start
to a shrewd narrow
by making them more
confederacies, worldly policy, and
confederacies, worldly policy, and
confederacies with williness and
rather more slack than

still ; and then serveth that 10, 173/ 2
still , and that some would 10, 199/ 3
still so sure that this 10, 104/ 9
still , to show that it 10, 176/ 7
still in prison the longer 10, 123/ 9
still and let the writ 10, 128/ 11
still , that though there were 10, 99/ 6
still always that they shall 10, 98/ 23
still , and that they which 10, 197/ 2
still , and that they would 10, 199/ 2
still for me. This you 10, 128/ 26
still in prison till the 10, 121/ 14
still that those tithes and 10, 196/ 37
still , had cause to be 10, 4/ 18
still without changing to hear 10, 178/ 5
still and say we shall 10, 101/ 4
still , you see well, and 10, 95/ 5
still yet by what name 10, 25/ 23
still there: he will not 10, 3/ 20
still reject that witness which 10, 161/ 28
still the Pacifier's words against 10, 12/ 22
still therein: rather would I 10, 227/ 34
still . And thus you see 10, 99/ 2
stocks if need were; as 10, 168/ 27
stolen a horse, or robbed 10, 75/ 4
stood , that same not "poisoned 10, 5/ 25
stood and looked over his 10, 199/ 10
stood not with the Catholic 10, 72/ 4
stood all this while before 10, 117/ 12
stop the suit in the 10, 196/ 27
stop as many such gaps 10, 229/ 22
stopgap for me still, to 10, 128/ 14
store of him but hanging 10, 107/ 17
store for an excuse. This 10, 73/ 14
stories whoso will, and he 10, 114/ 20
straggled away, and turned into 10, 31/ 31
straight out of silk into 10, 55/ 22
straight , when to defend one 10, 206/ 21
straight . And thus hath this 10, 221/ 11
straight corrections to rule the 10, 65/ 24
straight corrections to rule the 10, 66/ 27
straight corrections to rule the 10, 66/ 34
straiter -- then shall the 10, 184/ 20
but either to the straiter or else to the 10, 229 / 35
shall not make it strange to say again the 10, 35 / 18
written! Also, what a strange, monstrous beast maketh Bizance 10, 12 / 1
well knoweth himself, as strange as he maketh the 10, 28 / 16
to think the saying strange, such as are here 10, 39 / 33
book say the contrary, strangling is now straggled away 10, 31 / 30
his, his great, mortal his "in a manner strangling " he meaneth the diminishing 10, 31 / 26
is not worth a straw written! Also, what a strange, monstrous beast maketh Bizance 10, 12 / 1
set I not five the mountenance of two strangling is now straggled away 10, 31 / 30
we would have the streets swarm full of heretics 10, 85 / 27
clearly put away, the streets should swarm full of 10, 101 / 33
it were left, "the streets were well likely to 10, 104 / 15
have said: that the streets that such mischief would 10, 145 / 33
thick in the open streets were likely to swarm 10, 105 / 15
we would have the streets were likely to swarm 10, 105 / 15
clearly put away, the streets were likely to swarm 10, 102 / 10
it were left, "the streets were likely to swarm 10, 105 / 15
as his accuser: the streets were likely to swarm 10, 102 / 10
taken once away, the streets were likely to swarm 10, 105 / 15
evil law. Of what strength the general councils be 10, 216 / 30
you may see what strength he hath in that 10, 129 / 28
nor needed for any strength that was in them 10, 124 / 27
the matter have like strength in every other thing 10, 37 / 8
law be of like strength in all other things 10, 37 / 6
bodies be like of strength. Howbeit, good readers, all 10, 219 / 9
readers, that all the strength of this reason hangeth 10, 159 / 28
proved it none) would strengthened it. And all true 10, 145 / 3
apparel of a lamb" stretch only to such a 10, 165 / 10
man's life of pity stretch out with his teeth 10, 118 / 26
I will not much strive against his excuse. For 10, 20 / 2
I will not greatly strive. Then followeth his order 10, 90 / 14
after that, through the stroke of God revenging their 10, 139 / 36
resembling much the more strong for me. And if 10, 128 / 23
for my part very strong. And so hath this 10, 125 / 4
mine plain enough. And strong enough were my part 10, 120 / 5
so many and so strong that the ordinaries might 10, 75 / 18
were taken for so strong unto this piece -- 10, 140 / 12
to make it more strong. His second point was 10, 119 / 29
to think, one very strong thing is this, that 10, 227 / 5
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>stronger</td>
<td>maketh his reason a</td>
<td>10, 159/10</td>
</tr>
<tr>
<td>strongly</td>
<td>presumed that he will</td>
<td>10, 152/34</td>
</tr>
<tr>
<td>struck</td>
<td>, nor none adultery done</td>
<td>10, 69/14</td>
</tr>
<tr>
<td>struck</td>
<td>hands again and be</td>
<td>10, 30/28</td>
</tr>
<tr>
<td>studied</td>
<td>a little. But when</td>
<td>10, 100/22</td>
</tr>
<tr>
<td>study</td>
<td>much for an answer</td>
<td>10, 129/21</td>
</tr>
<tr>
<td>study</td>
<td>new. And somewhat I</td>
<td>10, 22/30</td>
</tr>
<tr>
<td>study</td>
<td>thereabout. And would make</td>
<td>10, 182/32</td>
</tr>
<tr>
<td>stuff</td>
<td>up the book with</td>
<td>10, 64/13</td>
</tr>
<tr>
<td>subdued</td>
<td>their executions to bishops</td>
<td>10, 209/7</td>
</tr>
<tr>
<td>subduing</td>
<td>heresies without great danger</td>
<td>10, 75/19</td>
</tr>
<tr>
<td>substance</td>
<td>and have also good</td>
<td>10, 197/22</td>
</tr>
<tr>
<td>substance</td>
<td>in it, and so</td>
<td>10, 199/18</td>
</tr>
<tr>
<td>substance</td>
<td>, too, than be the</td>
<td>10, 211/5</td>
</tr>
<tr>
<td>substance</td>
<td>into the executors' hands</td>
<td>10, 52/29</td>
</tr>
<tr>
<td>substance</td>
<td>of all the remnant</td>
<td>10, 21/6</td>
</tr>
<tr>
<td>substance</td>
<td>too. And therefore the</td>
<td>10, 21/7</td>
</tr>
<tr>
<td>substance</td>
<td>. For if they were</td>
<td>10, 178/9</td>
</tr>
<tr>
<td>substance</td>
<td>in his words. For</td>
<td>10, 190/3</td>
</tr>
<tr>
<td>substance</td>
<td>-- and yet but</td>
<td>10, 204/26</td>
</tr>
<tr>
<td>substantial</td>
<td>effect that I would</td>
<td>10, 199/27</td>
</tr>
<tr>
<td>substantially</td>
<td>this man defendeth his</td>
<td>10, 156/23</td>
</tr>
<tr>
<td>substantially</td>
<td>this good man answereth</td>
<td>10, 126/21</td>
</tr>
<tr>
<td>substantially</td>
<td>provided in the said</td>
<td>10, 185/34</td>
</tr>
<tr>
<td>substantially</td>
<td>proved upon this side</td>
<td>10, 78/31</td>
</tr>
<tr>
<td>subtle</td>
<td>conceive he conceiveth in</td>
<td>10, 32/22</td>
</tr>
<tr>
<td>subtle</td>
<td>shrews have deceived him</td>
<td>10, 227/3</td>
</tr>
<tr>
<td>subtle</td>
<td>shrews made him stuff</td>
<td>10, 64/12</td>
</tr>
<tr>
<td>subtle</td>
<td>shrews' counsel&quot; nor any</td>
<td>10, 226/30</td>
</tr>
<tr>
<td>subtle</td>
<td>trifles. But to the</td>
<td>10, 48/37</td>
</tr>
<tr>
<td>subtlety</td>
<td>than substance -- and</td>
<td>10, 204/26</td>
</tr>
<tr>
<td>subtlety</td>
<td>neither. First, as for</td>
<td>10, 204/26</td>
</tr>
<tr>
<td>subtlety</td>
<td>; but it hath no</td>
<td>10, 178/9</td>
</tr>
<tr>
<td>subtlety</td>
<td>cast all his matter</td>
<td>10, 205/35</td>
</tr>
<tr>
<td>subtly</td>
<td>findeth a fault that</td>
<td>10, 47/31</td>
</tr>
<tr>
<td>suddenly</td>
<td>traitorous insurrection. And therefore</td>
<td>10, 110/18</td>
</tr>
<tr>
<td>sudden</td>
<td>abashment, seeing that God</td>
<td>10, 154/8</td>
</tr>
<tr>
<td>suddenly</td>
<td>so well disposed as</td>
<td>10, 30/18</td>
</tr>
<tr>
<td>suddenly</td>
<td>went in hand therewith</td>
<td>10, 4/1</td>
</tr>
<tr>
<td>suddenly</td>
<td>fall together in adultery</td>
<td>10, 69/6</td>
</tr>
<tr>
<td>suddenly</td>
<td>upon a passion of</td>
<td>10, 69/4</td>
</tr>
<tr>
<td>suddenly</td>
<td>thus he saith: Howbeit</td>
<td>10, 52/18</td>
</tr>
<tr>
<td>suddenly</td>
<td>there at the bar</td>
<td>10, 153/29</td>
</tr>
<tr>
<td>Word</td>
<td>Definition</td>
<td>Page</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------------------------------------------------</td>
<td>--------</td>
</tr>
<tr>
<td>robbery</td>
<td>if they were suddenly brought again to the</td>
<td>10, 154/6</td>
</tr>
<tr>
<td></td>
<td>as angry again, and</td>
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<td></td>
<td>the ordinaries forever to</td>
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<td>gotten, and so to</td>
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<td>and send them to</td>
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<td>see whether the parson</td>
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<td>of him that is</td>
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<td>good reason would not</td>
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<td>from the altar, and</td>
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<td>the King's Highness shall</td>
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<td>time -- men shall</td>
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<td>folk alone, and thereby</td>
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<td>speak them fair, and</td>
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<td>for reason, it could</td>
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<td>that, once received, may</td>
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<td>him that they neither</td>
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<td>whole parish would not</td>
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<td>after a whole year's</td>
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</tr>
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</tr>
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<td>. For we be no</td>
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</tr>
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<td>suffereth</td>
<td>any part to be</td>
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<td>suffering</td>
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<td>10, 126/19</td>
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<td>, though they be not</td>
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<tr>
<td>Term</td>
<td>Definition</td>
<td>Line Number</td>
</tr>
<tr>
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<td>himself granteth to be</td>
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<td>10, 92/ 27</td>
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<td>sufficient reason: because all that</td>
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<td>10, 57/ 16</td>
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<td>sufficient to make in that</td>
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<td>sufficient that both in heresy</td>
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</tr>
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<td>sufficient to himself, no man</td>
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<tr>
<td>Term</td>
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<td>Page</td>
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<td>10, 133/ 3</td>
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<td>10, 104/ 33</td>
</tr>
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<td>10, 143/ 36</td>
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<td>suit</td>
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<td>10, 130/ 22</td>
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<td>-- yet how few</td>
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</tr>
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furthest not that the
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he would have the
be followed, that the
that whereas in the
that in heresy the
he would make his
is purged upon the
might happen upon the
such complaints at the
the danger of that

if he let the
between indictments and the
man put away that
the stead of that
harm grow by that
the leaving of the
must we use the
the first: that this
more toucheth indeed the
away this hillock, this
the change of that
without any other, further
difference that in the
as by that manner
have put that same
we should need the
with change of the
can neither prove the
to supply the said

saith here, if the

of those diversities, the
by putting away this
crime of heresy the
and put away that
they use the same
whereof the very whole
few amounting in a

as he that made
himself vary not from
the high authority of
the poor summa called
little better even upon

suit ex officio is nought
suit to be kept were
suit ex officio left off
suit ex officio may be
suit ex officio, men be
suit of office might be
suit by way of accusation
suit ex officio, or for
suit ex officio, or upon
suit of the parties themselves
suit may be peradventure more
suit ex officio proceed, and
suit ex officio prove yet
suit, and will receive no
suit, and they shall do
suit (which he shall never
suit of office should follow
suit ex officio still. "That
suit ex officio taken once
suit ex officio than if
suit ex officio, that he
suit ex officio the decay
suit to trouble the King's
suit ex officio there is
suit . But in this point
suit away. For though that
suit ex officio to bult
suit ex officio to keep
suit ex officio to be
suit ?" "A ready way," saith
suit ex officio were changed
suit of office were nought
suit ex officio (wherein without
suit ex officio (which in
suit -- toward which purpose
suit of office (which upon
suit, when it is gathered
sum total to the infinite
sum few amounting in a

as he that made
Summa roSELLA, too. And that
Summa roSELLA, and be by
Summa angelica to denounce them
Summa roSELLA, neither. For that
Summa roSELLA, whom he so
Return to Index

Debellation of Salem and Bizance: Concordance of Major Terms 600

the high authority of
by the sentence of
much as the poor
by the titles of
so alone, but that
and understand and believe
good man doth, if
than one that understood
the Latin laws and
his laws and his
thousand persons in one
for him, in certain
to be showed, at
plainly proved already, upon
slanderous clamor hath been
and there in some
he liveth; but at
deceived him. And besides
many things forbidden by
betimes, at the first
first sight and at
complain lawfully to their
my book of the
to it, or else
then," say we, "to
such monition or to
could before, as I
and yet, as I
it is not to
same offense. And I
not one. And I
man say, nor I
swear him, too, I
to good abearing? I
doubted, and, as I
deny these faults I
wise man will, I
shall you think, I
done therein -- I
in heresy. For I
readeth it again, I
that place shall, I
to control. Howbeit, I

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
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<td>10, 186/6</td>
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<td>10, 189/14</td>
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</tr>
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<td>rosella, and see well</td>
<td>10, 189/13</td>
</tr>
<tr>
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<td>10, 184/32</td>
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<td>10, 189/10</td>
</tr>
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<td></td>
<td>10, 185/9</td>
</tr>
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<td></td>
<td>10, 185/8</td>
</tr>
<tr>
<td>summas</td>
<td>hath so little understanding</td>
<td>10, 194/30</td>
</tr>
<tr>
<td>summas</td>
<td>so much the less</td>
<td>10, 194/31</td>
</tr>
<tr>
<td>summer</td>
<td>, and yet since among</td>
<td>10, 210/25</td>
</tr>
<tr>
<td>sums</td>
<td>money, that he</td>
<td>10, 94/27</td>
</tr>
<tr>
<td>sundry</td>
<td>seasons sent between them</td>
<td>10, 28/18</td>
</tr>
<tr>
<td>sundry</td>
<td>such false complaints by</td>
<td>10, 76/32</td>
</tr>
<tr>
<td>sundry</td>
<td>times of late, in</td>
<td>10, 227/15</td>
</tr>
<tr>
<td>sundry</td>
<td>places prettily powder the</td>
<td>10, 64/10</td>
</tr>
<tr>
<td>sundry</td>
<td>times and that of</td>
<td>10, 104/27</td>
</tr>
<tr>
<td>sundry</td>
<td>other things that lead</td>
<td>10, 227/4</td>
</tr>
<tr>
<td>sundry</td>
<td>statutes for the common</td>
<td>10, 143/22</td>
</tr>
<tr>
<td>sup</td>
<td>that I see him</td>
<td>10, 71/5</td>
</tr>
<tr>
<td>superficial</td>
<td>reading: he provoketh me</td>
<td>10, 221/19</td>
</tr>
<tr>
<td>superiors</td>
<td>, and desire that they</td>
<td>10, 215/33</td>
</tr>
<tr>
<td>Supplication</td>
<td>of Souls; and there</td>
<td>10, 35/31</td>
</tr>
<tr>
<td>supply</td>
<td>his room and hear</td>
<td>10, 209/25</td>
</tr>
<tr>
<td>supply</td>
<td>the said suit? &quot;A</td>
<td>10, 100/33</td>
</tr>
<tr>
<td>supply</td>
<td>the room: were that</td>
<td>10, 209/33</td>
</tr>
<tr>
<td>suppose</td>
<td>, have guessed) -- that</td>
<td>10, 38/20</td>
</tr>
<tr>
<td>suppose</td>
<td>, I have assigned some</td>
<td>10, 189/35</td>
</tr>
<tr>
<td>suppose</td>
<td>nor think but that</td>
<td>10, 93/2</td>
</tr>
<tr>
<td>suppose</td>
<td>not the contrary, but</td>
<td>10, 161/11</td>
</tr>
<tr>
<td>suppose</td>
<td>no man doubteth but</td>
<td>10, 139/30</td>
</tr>
<tr>
<td>suppose</td>
<td>no man else, but</td>
<td>10, 128/31</td>
</tr>
<tr>
<td>suppose</td>
<td>; and very good reason</td>
<td>10, 153/35</td>
</tr>
<tr>
<td>suppose</td>
<td>yes, and have seen</td>
<td>10, 125/36</td>
</tr>
<tr>
<td>suppose</td>
<td>, in conscience he ought</td>
<td>10, 183/18</td>
</tr>
<tr>
<td>suppose</td>
<td>you have heard me</td>
<td>10, 22/8</td>
</tr>
<tr>
<td>suppose</td>
<td>answer them himself in</td>
<td>10, 193/20</td>
</tr>
<tr>
<td>suppose</td>
<td>, that all his defense</td>
<td>10, 169/25</td>
</tr>
<tr>
<td>suppose</td>
<td>his good intent sufficeth</td>
<td>10, 52/23</td>
</tr>
<tr>
<td>suppose</td>
<td>that a man may</td>
<td>10, 175/8</td>
</tr>
<tr>
<td>suppose</td>
<td>he will not now</td>
<td>10, 119/36</td>
</tr>
<tr>
<td>suppose</td>
<td>find it nothing dark</td>
<td>10, 14/18</td>
</tr>
<tr>
<td>suppose</td>
<td>that much part of</td>
<td>10, 32/6</td>
</tr>
</tbody>
</table>

Thomas More Studies 9.2 (2014)
| it is not to | suppose | that spiritual rulers will | 10, 206/ 2 |
| he speaketh of, I | suppose | verily that the clergy | 10, 32/ 8 |
| not guilty indeed: I | suppose | verily that the judge | 10, 161/ 8 |
| abroad. And therefore I | suppose | that when the man | 10, 219/ 15 |
| of the cause considered. | Suppose | , now, that there were | 10, 114/ 35 |
| say so alone. I | suppose | verily that there be | 10, 135/ 17 |
| mine Apology. Surely I | suppose | he may therein find | 10, 24/ 7 |
| it is not to | suppose | nor to think but | 10, 92/ 11 |
| it is not to | suppose | nor so to think | 10, 89/ 20 |
| readeth them shall, I | suppose | , judge a very dreaming | 10, 192/ 28 |
| speak of. But now | suppose | that there were in | 10, 186/ 33 |
| oftener been, as I | suppose | , than once where they | 10, 56/ 8 |
| peradventure more than I | suppose | the parson will put | 10, 196/ 25 |
| truth, and that I | suppose | that they will not | 10, 206/ 4 |
| it is not to | suppose | that they will pretend | 10, 206/ 19 |
| matter very well, I | suppose | , perceive. And you shall | 10, 57/ 18 |
| wrong. Now had I | supposed | to remedy those things | 10, 6/ 31 |
| he saith that he | supposed | to make it appear | 10, 13/ 33 |
| he is fain to | suppress | and steal away these | 10, 206/ 26 |
| else is it a | sure | sign and a good | 10, 10/ 8 |
| it may not) be | sure | that in another matter | 10, 153/ 9 |
| as seldom, I am | sure | , in heresy as in | 10, 121/ 26 |
| yet am I very | sure | they should be far | 10, 51/ 31 |
| nothing neither thereunto. And | sure | may you be that | 10, 104/ 6 |
| such and to be | sure | that they be such | 10, 173/ 8 |
| and likelihoods, have a | sure | and a certain persuasion | 10, 160/ 24 |
| contrary, but am very | sure | of the contrary. For | 10, 161/ 11 |
| piece, I was very | sure | that the cunningest man | 10, 4/ 33 |
| meant -- I am | sure | no man doubteth but | 10, 198/ 24 |
| might), then am I | sure | that they fall not | 10, 187/ 7 |
| his Council, for the | sure | punishment of felons, to | 10, 155/ 7 |
| for I am as | sure | of this game, and | 10, 62/ 12 |
| words stand still so | sure | that this good man | 10, 104/ 9 |
| received and accepted for | sure | and stable grounds. And | 10, 37/ 11 |
| liveth, reckon himself so | sure | from bodily harm that | 10, 95/ 9 |
| himself, I am very | sure | , but if he be | 10, 102/ 37 |
| ye may be very | sure | , but that he saw | 10, 103/ 34 |
| man can be so | sure | but that he may | 10, 153/ 11 |
| the judge cannot be | sure | to save his conscience | 10, 161/ 4 |
| maketh or no -- | sure | it is, I say | 10, 74/ 27 |
| that men may be | sure | that none innocent can | 10, 147/ 35 |
| words, stand for a | sure | and an insoluble argument | 10, 37/ 21 |
| while they might be | sure | they must needs pass | 10, 164/ 32 |
Salem? That am I sure they do not. But 10, 34/9
And I am very sure there be not a 10, 149/2
truth I make myself sure and doubt nothing at 10, 135/6
and made himself thereof sure, that some of them 10, 55/5
found provision good and sure to drive out of 10, 99/10
naughty, he should be sure of compurgators, peradventure more 10, 115/9
point. For I am sure he never saw in 10, 209/11
which be judged and sure and should serve the 10, 37/17
as they might be sure that then should they 10, 139/18
that I am very sure in his so saying 10, 138/1
-- yet am I sure they were so few 10, 196/6
the judge know by sure information that some one 10, 125/30
of reckoned themselves very sure that all the wit 10, 55/35
judge taketh for a sure sentence concerning the fact 10, 149/13
certainty than only a sure thinking in the judge's 10, 160/15
For I am very sure that where the judge 10, 161/12
have (as I am sure they might), then am 10, 187/7
this cause, to be sure that by these inquisitions 10, 185/33
shall be certain and sure that the thing is 10, 161/34
such examinations hath a sure experience that this is 10, 148/29
men might have so sure experience as to put 10, 178/15
he knew of certainty sure to be true: he 10, 160/10
that side, nor so sure, but that we might 10, 91/16
all upon one side sure, he seeth well they 10, 87/2
not unknown, I am sure, that many will give 10, 102/19
And I am very sure the truth will prove 10, 124/13
so. For I am sure enough my words be 10, 169/29
world. I am very sure that his words maintain 10, 176/33
without their license. And surely this is a sore 10, 109/29
they should witness be surely kept close and unknown 10, 97/34
answered very well. But surely if such answering be 10, 224/28
heretics in their heart: surely if ever any such 10, 82/16
For I see well, surely many men are nowadays 10, 7/10
layeth against all this? Surely no more, as you 10, 224/19
much against them. But surely that will be none 10, 175/35
be tedious to rehearse. Surely because they be very 10, 213/34
provision too sore. And surely he that being proved 10, 117/28
or more folly; but surely they have both twain 10, 190/12
this man saith here surely full well; but whether 10, 49/34
God send him wit? Surely if he can think 10, 66/16
against his book. For surely, as Saint Chrysostom saith 10, 21/10
seem penitent. But yet surely when the Church receiveth 10, 118/14
words be these: For surely if the conventing of 10, 102/7
Debellation of Salem and Bizance: Concordance of Major Terms 603

that he saw full
that law reasonable. But
order, if it were
not be forborne. And
my duty were, be
provision for it. But
in their discretion. But
saith, in mine Apology.
wish I should: that
be in the spirituality.
his own mind. But
honor to God. And
such light tales. And
eighth chapter thus: "But
oversight of his (for
and of adventure: so
change was made. But
spiritual than I. And
the changing there would
of his discretion taketh
is a proof. And
those sins that he
for that praise; for
for that praise. For
of his own saying.
contradiction in itself. Howbeit,
oversight and haste. And
to perfect knowledge. For
it shall be so:
the readers judge. But
better hold now. And
stick with him. But
believe Summa rosella so
all sores -- so
all this hour:" And
to think it. And
a wise man." And
temporality and spirituality. But
ceased and gone. And
plainly convicted thereof. And
Spirit of God. And
twenty-seventh chapter, folio 165:
of their hands? But

surely  that he could never 10, 103/34
surely  , though he could make 10, 113/6
surely  observed, were enough to 10, 73/15
surely  if we fall to 10, 229/6
surely  very sorry for them 10, 59/13
surely  to come forth as 10, 229/27
surely  (as I have often 10, 164/3
Surely I suppose he may 10, 24/7
surely  methinketh as he doth 10, 50/17
Surely, good readers, I like 10, 20/30
surely  this will I say 10, 225/31
surely  the truth is that 10, 42/18
surely  this point is much 10, 84/3
surely  , as it is somewhat 10, 168/22
surely  I think it was 10, 57/21
surely  , though sometimes it hap 10, 130/16
surely  that same law and 10, 96/26
surely  if the laws may 10, 193/34
surely  follow another manner of 10, 145/15
surely  from him more than 10, 164/6
surely  if Master More will 10, 178/27
surely  knoweth for mortal. As 10, 80/19
surely  juries must needly be 10, 133/9
surely  juries must needs be 10, 134/26
Surely neither now nor in 10, 57/11
surely  I do not intend 10, 61/17
surely  they be not of 10, 199/31
surely  I do not take 10, 210/17
surely  as much of his 10, 97/21
surely  the height of my 10, 208/20
surely  methinketh not one whit 10, 158/19
surely  , for my poor wit 10, 53/4
surely  as he pretendeth: it 10, 189/11
surely  this same salve of 10, 52/9
surely  , good readers, save for 10, 46/21
surely  that their saying is 10, 59/19
surely  , since the scripture saith 10, 226/19
surely  the difference that he 10, 19/15
surely  I think that his 10, 172/22
surely  , save for the further 10, 124/35
surely  I cannot then see 10, 216/25
Surely in such things as 10, 215/3
surely  the repealing, though it 10, 188/17
he said true. And surely if he thought that 10, 18/ 22
from the less. But surely such tales told unto 10, 81/ 22
made appear: you shall surely find it untrue. Now 10, 196/ 35
ye may the more surely judge. These were, lo 10, 121/ 4
for fear of infamy. Surely , good readers, whatsoever I 10, 23/ 5
heretic indeed. And therefore surely , good reader, whatsoever the 10, 82/ 8
other manner crime. And surely meseemeth that where he 10, 75/ 15
that the judge cannot surely see sometimes whether the 10, 159/ 29
glory to him. And surely with any wise man 10, 143/ 3
that if he know surely what thing would make 10, 80/ 11
-- and right good surely with him -- that 10, 94/ 11
bond and all his surely found, they fear still 10, 98/ 23
for whose safeguard such surely should be found, and 10, 97/ 29
be bound, with other surely for him, in certain 10, 94/ 27
but only bound, and surely with him, of his 10, 126/ 26
prison till he find surely for the peace, upon 10, 228/ 33
be bound, and find surely , that he shall not 10, 97/ 25
good abearing, and sometimes surely with him too, such 10, 121/ 18
he can find no surely ) award a writ de 10, 127/ 35
felony, and to the surety of good abearing, and 10, 121/ 35
than, with all the surety that could be found 10, 97/ 4
be made by sufficient surety , not all causeless yet 10, 94/ 14
writing, and without any surety of the change give 10, 194/ 1
he can no such surety find, and he have 10, 126/ 26
of fear, yet in surety somewhat the more, and 10, 95/ 1
can imagine for his surety -- except only such 10, 95/ 13
though not in full surety , nor clean out of 10, 94/ 36
would for their own surety keep their own tongues 10, 97/ 3
may desire and have surety for the peace, if 10, 98/ 13
-- except only such surety as a poor man 10, 95/ 13
should devise for their surety . And for such case 10, 96/ 4
to sue for such surety to live thereby, though 10, 94/ 36
he deviseth for the surety of the witnesses should 10, 96/ 37
yet will all this surety-finding , as you see, never 10, 98/ 19
it hath been so surmised , it hath always been 10, 104/ 27
have been of late surmised , the truth hath been 10, 184/ 5
peril, too, with untrue, surmised tales of mishandling folk 10, 46/ 30
of heresy, except he surmised the matter of falsehood 10, 92/ 16
slanderous "some say"s surmised against the ordinaries, and 10, 216/ 9
but by false, slanderous surmises against the ordinaries (as 10, 222/ 6
as this good Pacifier surmiseth have great desire to 10, 179/ 20
a division as he surmiseth that this is. This 10, 223/ 20
now belieoth me here, surmising that I do say 10, 27/ 11
of the spirituality then, surmitting that they "as of 10, 27/ 9
of such as are suspect of heresy as long 10, 76/ 18
and arrest him for suspect in the beginning?" -- 10, 123/ 21
may sometimes be so suspect of felony by reason 10, 117/ 3
himself as party, the suspect may be called in 10, 89/ 31
findeth the man not suspect in the end, why 10, 123/ 20
the people as folk suspect of mishandling good folk 10, 23/ 12
forth, then though the suspect would confess haply something 10, 106/ 32
to some man so suspect , sometimes assign him (to 10, 116/ 5
deed, is yet proved suspect , whereof he is not 10, 127/ 13
he that being proved suspect him; but it is 10, 122/ 6
ordinary as a man suspect , and seemed likely to 10, 123/ 22
a reasonable cause doth suspect . For as our Savior 10, 82/ 33
seemed upon good considerations suspect of heresy and be 10, 113/ 32
heart very right sore suspect of heresy and there 10, 168/ 34
that is so proved suspect of heresy, and sufficient 10, 181/ 35
him that is proved suspect of heresy as to 10, 180/ 27
they which perceive it suspect in the beginning, when 10, 127/ 15
that such as were suspected , themselves, and afterward confess 10, 148/ 34
matter, begin to be suspected of heresy and be 10, 113/ 32
be reported to be suspected of heresy and be there 10, 168/ 34
were openly and notably suspected of heresy, and sufficient 10, 181/ 35
is openly and notably suspected of heresy, and there 10, 168/ 34
so favorable toward folk suspected of heresy, and sufficient 10, 181/ 35
though he were sore suspected in the beginning, when 10, 127/ 15
slightly but very vehemently suspected , if he fall after 10, 116/ 35
ordinary, as a man suspected , whereof he is not 10, 127/ 4
he never so sore suspected nor by never so 10, 102/ 9
if he be notably suspected , and yet not guilty 10, 110/ 36
if he be notably suspected , and yet not guilty 10, 111/ 12
folk have him so suspected . In this piece my 10, 130/ 20
him that is so suspected , that it shall be 10, 122/ 9
a man be notably suspected of heresy, that he 10, 113/ 25
shall he that is suspected of heresy, too. For 10, 123/ 12
of them that are suspected and in trouble, and 10, 148/ 32
of that he was suspected of. And when he 10, 127/ 2
at all must be suspended from them, and send 10, 182/ 16
any case be more suspended now than in any 10, 180/ 37
of arresting no longer suspended than as long as 10, 180/ 31
good proof, then the suspending will be as long 10, 181/ 1
this realm that for suspicion of felony a man 10, 122/ 4
the spiritual judges in suspicion and obloquy and make 10, 86/ 10
it to arresting for suspicion of felony, and to 10, 121/ 34
been in prison upon
to arrest folk for
a privy, and which
his purgation upon the
realm, many times upon
guilty -- might upon
which is an open
folk for every light
that a man upon
discretion call one for
than to purge that
upon the arresting upon
ex officio, or for
remain some tokens of
doth but put a
list to offer: the
he would purge the
to draw that false
him (to purge his
though there appear some
of the arresting for
which is a light
which is a light
to the arresting for
further purgation of such
man for every light
they do either for
they do either for
arresting of men for
that for the sore
accursed than of such
those other cases of
he yet increaseth that
compurgators to purge this
that was arrested upon
piece, of arresting for
to be troubled upon
that is arrested upon
thing sore aggrieveth the
out, the causes of
purge him of the
to their destruction upon
purpose for no such

**Debellation of Salem and Bizance: Concordance of Major Terms 606**

Thomas More Studies 9.2 (2014)
Qui inventi fuerint sola

heresy, upon other vehement

pray you? For the

sworn before his face,

in the examination those

be well proved such

this suspicion, were these

following, he maketh a

man is so little

would have the streets

streets were likely to

that the streets should

streets were likely to

were well likely to

streets were likely to

the streets should not

horns and flock and

that the witnesses will

presumption that he will

will not let to

will not let to

case to suffer him

doth after confess and

case be received to

law, they shall not

before the ordinary, and

it, but say and

he seemeth good, and

would) the judges would

case well likely to

though they that should

their conscience dare not

his neighbors dare not

his neighbors dare not

oath; they shall not

his neighbors will not

them to be, and

prove whether they will

wild wolf, that may

by presumption likely to

shall detest them and

would be content to

there but he might

suspicione notabiles, nisi statim innocentiam 10, 114/ 9

suspicions , without witnesses a man 10, 111/ 18

suspicions being proved by witnesses 10, 112/ 8

suspicions of heresy proved upon 10, 112/ 22

suspicions cleared he putteth him 10, 127/ 17

suspicions as are so vehement 10, 127/ 22

suspicions never so vehement, he 10, 115/ 31

suspicious matter, and "cannot tell 10, 201/ 4

suspicious in matters of heresy 10, 83/ 21

swarm full of heretics, which 10, 85/ 27

swarm full of heretics " -- 10, 89/ 7

swarm full of heretics ere 10, 101/ 11

swarm full of heretics before 10, 102/ 11

swarm full of heretics ere 10, 104/ 16

swarm full of heretics. And 10, 105/ 16

swarm full of heretics never 10, 141/ 18

swarm together so thick in 10, 145/ 33

swear but true -- such 10, 163/ 30

swear false gone, as I 10, 158/ 29

swear twice nay before they 10, 147/ 13

swear twice nay before they 10, 155/ 32

swear the contrary. But now 10, 153/ 23

swear also the contrary -- 10, 152/ 6

swear again the contrary, because 10, 157/ 36

swear that the defendant oweth 10, 113/ 2

swear too, that he never 10, 115/ 24

swear too that he never 10, 117/ 5

swear false where he seemeth 10, 156/ 17

swear him, too, I suppose 10, 153/ 34

swear true. Now, if this 10, 164/ 23

swear with him in his 10, 112/ 32

swear that he is any 10, 111/ 4

swear that he is no 10, 111/ 7

swear that he is none 10, 112/ 17

swear that he is none 10, 112/ 35

swear with him? Nay, I 10, 112/ 21

swear that he neither meant 10, 116/ 11

swear with him or no 10, 112/ 24

swear false and seem true 10, 162/ 32

swear true. And since that 10, 153/ 14

swear that he so believeth 10, 116/ 10

swear that this tale were 10, 154/ 12

swear false and the judge 10, 160/ 12
and therefore dare not

his honest neighbors dare

and therefore dare not

men say it and

will be loath to
dare in their conscience

that the other shall

his purgation should precisely
to be able to

would, for all that,

they believe that he

first, in the second

but by his neighbors'
two gay cases of

in his second oath

purse may hap to

it is a good,
it after his own

any of us both

yet since among the

faith by force of

As for this two-handed

that side of the

that side of the

the oath that they

believed, because that he

in the first he

judge might ween he

hearing the same witness

one being accused and

they shall now be

man as was never

believe that he hath

two good, honest persons

his five witnesses be

there be, by witnesses

hath openly confessed and

hear any one witness

he that was never

before neither forsworn nor

may yet be received,

be yet received and

he that hath been

swear that in their conscience

swear that in their consciences

swear that in their conscience

swear it too, therefore it

swear with him therein. But

swear that they think otherwise

swear true. And thus you

swear that he were none

swear false, and wilily cloak

swear true, the world would

sweareth truth. I marvel, in

sweareth contrariwise to their both

swearing with him, and that

swearing a man's death and

swearing the contrary, less likely

sweath, if he bound himself

sweet sermon and a short

sweet will, proveth himself at

swert aside from the matter

Swiss, when Zwingli was slain

sword in far countries hence

sword, some young, lusty friar

sword do this man little

sword the friar would with

sware there before -- would

sware the contrary before, and

sware for his friend's advantage

sware true. Now, if this

swnr first, and after contrary

swnr confess nothing, and yet

swnr and shall be brought

swnr: I will be so

swnr true in denying the

swnr and examined depose and

swnr and well examined, how

swnr before his face, suspicions

swnr to be false?" But

swnr , neither the first nor

swnr before may have a

swnr . For if he that

swnr again, and heard, and

swnr again and heard, and

swnr , and by his oath
law, that were never sworn before. For if he
the first to have sworn false, it implieth that
was never yet once sworn, I would indeed be
content both to be sworn when he is as
in that was never sworn upon the matter before
information before they were sworn, I know no prohibition
he that was never sworn, there is no cause
they be called and sworn, and will not uncalled
two men that had sworn the death of another
he that hath been sworn, and cleared one (as
after that they be sworn, ; but for opening of
them brought forth and sworn in his presence, nor
he that never was sworn before. "Yea," saith this
by the court and sworn, and to tell the
true that never was sworn before, and that the
close, for they be sworn to keep the king's
shall commonly see them sworn and hear them speak
dissemble that never was sworn before. And then if
too, that was never sworn. And then while
may that was twice sworn before. And thereon I
he was never yet sworn upon. For when a
indeed) that never was sworn before -- yet might
not only pertain unto Synesius and Erasmus, or peradventure
Greece, the other in Syria, where they may see
of a good, worshipful table, and would bestow their
the head nor the tail but if himself pointed
tie ropes to their tails and draw them home
reported that much people take it so" -- verily
find" that "much people" take it so -- that
that an innocent may take harm thereby -- a
wit, that innocents may take harm thereby by abundance. But
an innocent may sometimes not refuse so to touch everything "particularly," but
true faith, took and to Easter -- I take it for a matter
temporal but he may take harm thereby. But
not refuse so to take him and accept him
touch everything "particularly," but take another order (all out
but every man may take holy water and go
may like you to take the labor and pain
that seem best and take most labor and pain
more reasonable than to take it so. And therefore
same "much people" that take it so. And if
that none innocent can take harm thereby. And then

Synesius, and Erasmus, or peradventure
Syria, where they may see
table, and would bestow their
tail but if himself pointed
tails and draw them home
take it so" -- verily
take it so -- that
take harm thereby -- a
take harm thereby -- is
take harm thereby -- then
take yet for a man
take it for a matter
take harm by abundance. But
take him and accept him
take another order (all out
take holy water and go
take the labor and pain
take most labor and pain
take it so. And therefore
take it so. And if
take harm thereby. And then
<table>
<thead>
<tr>
<th>Term</th>
<th>Context</th>
<th>Page/Line</th>
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</thead>
<tbody>
<tr>
<td>take harmless. And yet</td>
<td>them can none otherwise, manner wise: for they</td>
<td>10, 228/35</td>
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<tr>
<td>take them but as my</td>
<td>without lawful cause to go no farther, to them therein, and to</td>
<td>10, 174/35</td>
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<tr>
<td>take upon them, as they</td>
<td>that an innocent may shall five for one that are those which book or his book</td>
<td>10, 185/27</td>
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<tr>
<td>take any possessions away from</td>
<td>without lawful cause to go no farther, to them therein, and to</td>
<td>10, 33/2</td>
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<tr>
<td>take that may be gotten</td>
<td>that an innocent may shall five for one that are those which book or his book</td>
<td>10, 94/35</td>
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<tr>
<td>take it to be Catholic</td>
<td>you see, never so their own hands, and other men's faults to some such indeed, to</td>
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<td>take harm: yet, both by</td>
<td>were such twenty, will since the bishop must necessity compelleth them to</td>
<td>10, 221/8</td>
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<td>take more harm by the</td>
<td>men be content to at all, I, I witness. For if we it were reasonable to</td>
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<tr>
<td>take and hold contrary ways</td>
<td>far overseen as to laboreth to change and fear when he can why that I should</td>
<td>10, 23/35</td>
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<tr>
<td>take away the curse? &quot;No</td>
<td>always that they shall none innocent can possibly nought, compelleth them to</td>
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<td>take for nothing else but</td>
<td>follow the Gospel and end, why did he in this point to if the parson would</td>
<td>10, 25/12</td>
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<td>take away the fear of</td>
<td>without lawful cause to a cause reasonable to far overseen as to laboreth to change and fear when he can why that I should</td>
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<td>take the land for their</td>
<td>take small things for very this thing for any them all for false</td>
<td>10, 35/6</td>
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<td>take them all for false</td>
<td>take him always for malicious this way, for fear this fashion for answering</td>
<td>10, 39/28</td>
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<td>take him always for malicious</td>
<td>this way, for fear this fashion for answering</td>
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<td>take away the fear of</td>
<td>take them all for good him for fraudulent and away possessions from the</td>
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<td>take away possessions from the</td>
<td>take away possessions from the</td>
<td>10, 101/13</td>
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<td>take away possessions from the</td>
<td>take away his gay, golden away the good and no loss?&quot; Hath this</td>
<td>10, 33/15</td>
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<td>take away his gay, golden</td>
<td>take away the good and</td>
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<td>take hurt? But here you</td>
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<td>take hurt? But here you</td>
<td>take this way. Here you</td>
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<td>take witnesses with him, and</td>
<td>take and arrest him for</td>
<td>10, 132/2</td>
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<td>take record of his own</td>
<td>take it of his parishioner</td>
<td>10, 72/15</td>
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<tr>
<td>take such great hold upon</td>
<td>take good heed how he</td>
<td>10, 123/20</td>
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<tr>
<td>take good heed how he</td>
<td>take harm thereby. Howbeit, if</td>
<td>10, 66/4</td>
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<td>take his rest, I warrant</td>
<td>take it that I misreport</td>
<td>10, 122/11</td>
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<td>take away, as I said</td>
<td>take harm in, if we</td>
<td>10, 111/14</td>
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<tr>
<td>take harm in, if we</td>
<td>take thereby) as ignorant sometimes</td>
<td>10, 106/10</td>
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</tbody>
</table>

Thomas More Studies 9.2 (2014)
myself -- I shall
ye shall need to
I do not indeed
approved through Christendom, and
heretics to be bold,
such knowledge as we
seventh chapter have me
for the readiness to
not in any manner
manner, every witness too,
for a reason to
is no more, to
other men first to
that the ordinary shall
do so no more,
an innocent may sometimes
innocent may hap to
follow it, and to
they thereby soon shall)
that any man should
unto his word, and
that is, as I
were unreasonable that would
without lawful cause to
of heresy as to
Nay -- not and
own. But as I
that some innocent might
other men occasion to
not done the deed
other folk occasion to
that they help to
of my chapters, but
ready way," saith he: "
say than bid us
hap sometime some man
that that is good,
scripture, all which they
reasonable without cause to
without lawful cause to
one of them will
have occasion always to
that his words clearly
take his chapter in here 10, 61/5
take no business in turning 10, 62/20
take "if" there in such 10, 63/17
take his device in the 10, 145/26
take courage, and increase, and 10, 88/5
take by our inquisitions, that 10, 194/27
take them, there is neither 10, 39/20
take it where it is 10, 51/22
take knowledge or judge upon 10, 184/29
take upon them knowledge of 10, 185/26
take away a law, that 10, 221/2
take away well-approved laws with 10, 184/10
take them for light, and 10, 82/1
take him for malicious or 10, 101/10
take all the matter for 10, 75/6
take harm (which may happen 10, 118/34
take harm by means of 10, 230/3
take good temporal men to 10, 32/2
take courage and much increase 10, 220/11
take him so, nor never 10, 116/12
take an oath of his 10, 47/14
take it, one of the 10, 61/32
take this thing or that 10, 18/30
take away any possessions from 10, 34/25
take away the power of 10, 180/28
take indictments and presentments to 10, 144/17
take it, that prohibition of 10, 130/35
take harm, we should let 10, 148/7
take him for so naughty 10, 111/30
take any harm so much 10, 120/24
take him for so naughty 10, 121/11
take us some such beasts 10, 142/5
take that way that should 10, 31/3
Take some other that heareth 10, 100/34
take then another that will 10, 101/3
take some harm that never 10, 120/29
take, and that is that 10, 222/22
take now under the name 10, 25/11
take possessions from the clergy 10, 33/9
take away from the Church 10, 33/18
take upon him the name 10, 93/33
take them to the worst 10, 115/22
take away from the clergy 10, 177/26
happen one innocent to
the other, to
some innocent may sometimes
more good innocent men
of this realm, and
that he will now
commonly, is that they
surely I do not
he would we should
an innocent may sometimes
shall the common people
think that I would
faith, but let him
defense of the same:
rulers that they would
reason it were to
that all folk should
they be bound to
the change, more innocents
I might then well
they went about it,
will for this time
many innocents must needs
will report it, be
will report it, be
were likely to be
that it should be
reason that he be
reason that he be
whose depositions shall be
taken so, then be
been found that have
after all his pain
his order to be
than cause him be
some of the possessions
they must after be
will not openly be
words of the writing,
Now, when they had
criminous witnesses to be
the name of "confederacies"
have refused to have

take harm by the law 10, 228/ 27
take harm without their fault 10, 124/ 26
take harm by them -- 10, 228/ 31
take harm. But then goeth 10, 148/ 8
take Wales thereto, there have 10, 179/ 24
take another way therein, and 10, 228/ 18
take it that they that 10, 65/ 15
take it that they began 10, 210/ 18
take for a thing plainly 10, 65/ 35
take wrong. Against this reason 10, 224/ 20
take none harm though themselves 10, 81/ 16
take the labor to write 10, 13/ 14
take that glory to him 10, 143/ 3
take the labor to read 10, 169/ 24
take upon them to preach 10, 201/ 36
take an exception to the 10, 229/ 19
take it so too; and 10, 41/ 3
take the other way, and 10, 132/ 12
take more harm. What trouble 10, 228/ 37
take that exception which I 10, 208/ 26
take honest men with them 10, 164/ 35
take none other witnesses against 10, 109/ 14
take much more wrong. To 10, 224/ 24
taken as accusers -- taking 10, 89/ 26
taken as accusers -- taking 10, 100/ 5
taken for fond -- yet 10, 108/ 31
taken ; for sometimes a wolf 10, 155/ 23
taken as his accuser. And 10, 89/ 14
taken as his accuser. This 10, 90/ 18
taken and laid against him 10, 106/ 19
taken for malicious and crafty 10, 91/ 10
taken those actions and thereby 10, 143/ 29
taken in the answering, seeing 10, 38/ 6
taken with such as speak 10, 77/ 8
taken up betimes, at the 10, 71/ 5
taken away might be to 10, 34/ 28
taken that shall be made 10, 79/ 37
taken so, then be taken 10, 91/ 9
taken after the "common usage 10, 39/ 19
taken this name commonly upon 10, 25/ 14
taken in greatly criminal causes 10, 147/ 19
taken to an evil part 10, 198/ 8
taken any farther examination of 10, 159/ 5
<table>
<thead>
<tr>
<th>Term</th>
<th>Phrase</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>be content to be</td>
<td>any man, may be</td>
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<td>taken</td>
<td>officio, and the order too, before himself were</td>
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<td>taken</td>
<td>words of his have</td>
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<td>taken</td>
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<td>his witness shall be</td>
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<td>it must needs be</td>
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<td>taken</td>
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<td>taken</td>
<td>mad; but age had</td>
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<td>see him to have</td>
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<td>taken</td>
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<td>taketh</td>
<td>so nought, he rather</td>
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<td>taketh</td>
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<td>taketh</td>
<td>And yet Master More</td>
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<td>taken</td>
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<td>taketh</td>
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<td>taketh</td>
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<td>taketh</td>
<td>and saith that himself</td>
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<td>taketh</td>
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<td>taketh</td>
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<td>taketh</td>
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<td>taketh</td>
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<td>; and some haply that</td>
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<td>taketh</td>
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<td>taketh</td>
<td>among his neighbors as</td>
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<td>taketh</td>
<td>indeed -- neither should</td>
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<td>taketh</td>
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<td>taketh</td>
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<tr>
<td>taketh</td>
<td>knowledge of heresy,&quot; and</td>
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Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
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<th>Page/Line</th>
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<tbody>
<tr>
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<td>surely from him more</td>
<td>10, 164/ 6</td>
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<td>record of his own</td>
<td>10, 66/ 1</td>
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<td>not that hypocrite for</td>
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<td>me that I say</td>
<td>10, 111/ 32</td>
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<td>it that I should</td>
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<td>them that informeth the</td>
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<td>from a justice the</td>
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<td>of changing of spiritual</td>
<td>10, 178/ 8</td>
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<td>here the one, and</td>
<td>10, 172/ 2</td>
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<td>hold to say that</td>
<td>10, 96/ 18</td>
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<td>10, 96/ 30</td>
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<td>it, doth signify a</td>
<td>10, 198/ 8</td>
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<td>taketh</td>
<td>it for so sore</td>
<td>10, 129/ 31</td>
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<td>for a sure sentence</td>
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<td>10, 95/ 34</td>
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<td>taketh</td>
<td>it as though they</td>
<td>10, 112/ 32</td>
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<td>taketh</td>
<td>upon him to say</td>
<td>10, 183/ 26</td>
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<td>taking</td>
<td>a color and a</td>
<td>10, 70/ 21</td>
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<td>taking</td>
<td>his word as I</td>
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<td>him even as he</td>
<td>10, 115/ 34</td>
</tr>
<tr>
<td>taking</td>
<td>his words as he</td>
<td>10, 172/ 3</td>
</tr>
<tr>
<td>taking</td>
<td>those witnesses for their</td>
<td>10, 89/ 27</td>
</tr>
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<td>taking</td>
<td>those witnesses for their</td>
<td>10, 100/ 6</td>
</tr>
<tr>
<td>taking</td>
<td>that he meant as</td>
<td>10, 40/ 29</td>
</tr>
<tr>
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<td>his word to the</td>
<td>10, 47/ 19</td>
</tr>
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<td>upon him to be</td>
<td>10, 92/ 27</td>
</tr>
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<td>, as it were, an</td>
<td>10, 175/ 33</td>
</tr>
<tr>
<td>tale</td>
<td>were true -- yet</td>
<td>10, 79/ 10</td>
</tr>
<tr>
<td>tale</td>
<td>is not all lost</td>
<td>10, 178/ 29</td>
</tr>
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<td>at all; and they</td>
<td>10, 99/ 14</td>
</tr>
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<td>&quot; all &quot;lost.&quot; And to</td>
<td>10, 178/ 22</td>
</tr>
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<td>10, 207/ 16</td>
</tr>
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<td>tale</td>
<td>in his bate-making book</td>
<td>10, 78/ 20</td>
</tr>
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<td>tale</td>
<td>is lost because prelates</td>
<td>10, 202/ 7</td>
</tr>
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<td>tale</td>
<td>in his book? But</td>
<td>10, 45/ 8</td>
</tr>
<tr>
<td>tale</td>
<td>bind that busy, troublesome</td>
<td>10, 125/ 35</td>
</tr>
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<td>at all, but only</td>
<td>10, 112/ 15</td>
</tr>
<tr>
<td>tale</td>
<td>helpeth nothing, but goeth</td>
<td>10, 133/ 14</td>
</tr>
<tr>
<td>tale</td>
<td>again thereof. But well</td>
<td>10, 146/ 35</td>
</tr>
<tr>
<td>tale</td>
<td>told him by other</td>
<td>10, 167/ 11</td>
</tr>
<tr>
<td>Original Text</td>
<td>Concordance of Major Terms</td>
<td>Page Reference</td>
</tr>
<tr>
<td>------------------------------------------------------------------------------</td>
<td>-----------------------------</td>
<td>----------------</td>
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<tr>
<td>laymen say. A poor tale and a cold, by</td>
<td>tale and a cold, by</td>
<td>10, 43/ 2</td>
</tr>
<tr>
<td>it is a poor tale and a cold, if</td>
<td>tale and a cold, if</td>
<td>10, 138/ 22</td>
</tr>
<tr>
<td>to swear that this tale were true, contrary to</td>
<td>tale were true, contrary to</td>
<td>10, 154/ 12</td>
</tr>
<tr>
<td>is a very cold tale, and as dead as</td>
<td>tale, and as dead as</td>
<td>10, 187/ 30</td>
</tr>
<tr>
<td>cold and unsavory told tale of charity denied, and</td>
<td>tale of charity denied, and</td>
<td>10, 42/ 34</td>
</tr>
<tr>
<td>either in telling the tale again or else in</td>
<td>tale again or else in</td>
<td>10, 32/ 27</td>
</tr>
<tr>
<td>to be told that tale, shall, as far as</td>
<td>tale, shall, as far as</td>
<td>10, 79/ 38</td>
</tr>
<tr>
<td>read, all his gay tale is gone. For there</td>
<td>tale is gone. For there</td>
<td>10, 171/ 35</td>
</tr>
<tr>
<td>seem -- all his tale is overturned. For then</td>
<td>tale is overturned. For then</td>
<td>10, 173/ 15</td>
</tr>
<tr>
<td>general council -- that tale he letteth go by</td>
<td>tale he letteth go by</td>
<td>10, 113/ 18</td>
</tr>
<tr>
<td>that yet all that tale of his had nothing</td>
<td>tale of his had nothing</td>
<td>10, 132/ 18</td>
</tr>
<tr>
<td>the bar: would his tale not be heard, trow</td>
<td>tale not be heard, trow</td>
<td>10, 153/ 33</td>
</tr>
<tr>
<td>tell the ordinary the tale and accuse him. But</td>
<td>tale and accuse him. But</td>
<td>10, 73/ 23</td>
</tr>
<tr>
<td>should tell me a tale as of his own</td>
<td>tale as of his own</td>
<td>10, 135/ 12</td>
</tr>
<tr>
<td>be so. &quot; In this tale this good, honest man</td>
<td>tale this good, honest man</td>
<td>10, 96/ 17</td>
</tr>
<tr>
<td>must have left his tale untold. For if he</td>
<td>tale untold. For if he</td>
<td>10, 177/ 6</td>
</tr>
<tr>
<td>an innocent. All this tale , when it is all</td>
<td>tale , when it is all</td>
<td>10, 163/ 21</td>
</tr>
<tr>
<td>good readers, all this tale of his is to</td>
<td>tale of his is to</td>
<td>10, 219/ 10</td>
</tr>
<tr>
<td>told them upon whose tale he wrote it, than</td>
<td>tale he wrote it, than</td>
<td>10, 180/ 14</td>
</tr>
<tr>
<td>judge a very dreaming tale . And therein it seemeth</td>
<td>tale . And therein it seemeth</td>
<td>10, 192/ 29</td>
</tr>
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<td>not so, yet the will make no longer tale is not lost to</td>
<td>tale is not lost to</td>
<td>10, 180/ 6</td>
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<tr>
<td>him too, if the division, by his own tale upon this matter. For</td>
<td>tale upon this matter. For</td>
<td>10, 56/ 21</td>
</tr>
<tr>
<td>told him that tale were as necessary as</td>
<td>tale were as necessary as</td>
<td>10, 149/ 24</td>
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<tr>
<td>an innocent. All this tale , yet could not for</td>
<td>tale , yet could not for</td>
<td>10, 212/ 3</td>
</tr>
<tr>
<td>say to him: That tale and such others like</td>
<td>tale and such others like</td>
<td>10, 77/ 25</td>
</tr>
<tr>
<td>as I said, this tale unto the people as</td>
<td>tale unto the people as</td>
<td>10, 79/ 11</td>
</tr>
<tr>
<td>And therefore this whole tale of his, save for</td>
<td>tale of his, save for</td>
<td>10, 188/ 4</td>
</tr>
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<td>the people. All this tale , as you see, toucheth</td>
<td>tale , as you see, toucheth</td>
<td>10, 43/ 19</td>
</tr>
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<td>to tell him that tale . For he seemeth not</td>
<td>tale . For he seemeth not</td>
<td>10, 84/ 31</td>
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<td>misuse themselves. But this tale is nothing sib to</td>
<td>tale is nothing sib to</td>
<td>10, 43/ 21</td>
</tr>
<tr>
<td>the truth of that tale , there be so many</td>
<td>tale , there be so many</td>
<td>10, 77/ 23</td>
</tr>
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<td>a man a merry tale , I would tell him</td>
<td>tale , I would tell him</td>
<td>10, 46/ 12</td>
</tr>
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<td>always, for all this tale , the man that was</td>
<td>tale , the man that was</td>
<td>10, 132/ 19</td>
</tr>
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<td>and told all one tale , confessing both the prisoner</td>
<td>tale , confessing both the prisoner</td>
<td>10, 154/ 10</td>
</tr>
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<td>turn up all his tale ; and that the man</td>
<td>tale ; and that the man</td>
<td>10, 172/ 4</td>
</tr>
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<td>ashamed to tell the tale again after them. And</td>
<td>tale again after them. And</td>
<td>10, 179/ 35</td>
</tr>
<tr>
<td>proof, then is his tale lost. For then he</td>
<td>tale lost. For then he</td>
<td>10, 180/ 35</td>
</tr>
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<td>God. &quot; All this whole tale , for all this holy</td>
<td>tale , for all this holy</td>
<td>10, 42/ 1</td>
</tr>
<tr>
<td>then would tell another tale and mine too, you</td>
<td>tale and mine too, you</td>
<td>10, 174/ 5</td>
</tr>
<tr>
<td>sib to his other tale he telleth us not</td>
<td>tale he telleth us not</td>
<td>10, 42/ 4</td>
</tr>
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<td>have heard all his tale , as though we sat</td>
<td>tale , as though we sat</td>
<td>10, 62/ 7</td>
</tr>
<tr>
<td>first, in all this fareth, in all this</td>
<td></td>
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</tr>
</tbody>
</table>

*Thomas More Studies 9.2 (2014)*
<table>
<thead>
<tr>
<th>word</th>
<th>meaning</th>
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</tr>
</thead>
<tbody>
<tr>
<td>tale</td>
<td>though it were true</td>
<td>10, 82/30</td>
</tr>
<tr>
<td>tale</td>
<td>. But, now, where he</td>
<td>10, 190/8</td>
</tr>
<tr>
<td>tales</td>
<td>of her before his</td>
<td>10, 19/19</td>
</tr>
<tr>
<td>tales</td>
<td>of mishandling folk for</td>
<td>10, 46/30</td>
</tr>
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<td>tales</td>
<td>that made me so</td>
<td>10, 126/6</td>
</tr>
<tr>
<td>tales</td>
<td>told unto the people</td>
<td>10, 81/22</td>
</tr>
<tr>
<td>tales</td>
<td>. And surely this point</td>
<td>10, 84/3</td>
</tr>
<tr>
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<td>against them under the</td>
<td>10, 68/8</td>
</tr>
<tr>
<td>talk</td>
<td>heresies about, and thereby</td>
<td>10, 71/7</td>
</tr>
<tr>
<td>talk</td>
<td>heresies well enough, without</td>
<td>10, 82/28</td>
</tr>
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<td>talk</td>
<td>heresy by him, yet</td>
<td>10, 83/22</td>
</tr>
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<td>talk</td>
<td>heresies at liberty --</td>
<td>10, 79/8</td>
</tr>
<tr>
<td>talk</td>
<td>heresies is none heresy</td>
<td>10, 69/35</td>
</tr>
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<td>talk</td>
<td>heresies, then to declare</td>
<td>10, 82/20</td>
</tr>
<tr>
<td>talk</td>
<td>any such word of</td>
<td>10, 187/33</td>
</tr>
<tr>
<td>talk</td>
<td>traitorous words, yet it</td>
<td>10, 69/33</td>
</tr>
<tr>
<td>talked</td>
<td>with many one in</td>
<td>10, 59/6</td>
</tr>
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<td>talked</td>
<td>and let the talkers</td>
<td>10, 85/20</td>
</tr>
<tr>
<td>talked</td>
<td>of nor thought upon</td>
<td>10, 210/1</td>
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<td>talkers</td>
<td>alone) which yet will</td>
<td>10, 85/21</td>
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<td>of heresy against the</td>
<td>10, 81/8</td>
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<td>creepeth forth and corrupteth</td>
<td>10, 71/14</td>
</tr>
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<td>at all. And verily</td>
<td>10, 197/7</td>
</tr>
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<td>of heresy as may</td>
<td>10, 70/6</td>
</tr>
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<td>talking</td>
<td>heresy, he bringeth it</td>
<td>10, 68/27</td>
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<td>talking</td>
<td>(peradventure in divers places</td>
<td>10, 73/11</td>
</tr>
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<td>talking</td>
<td>with Bizance, had not</td>
<td>10, 11/32</td>
</tr>
<tr>
<td>talking</td>
<td>heresies, whereby he maketh</td>
<td>10, 81/34</td>
</tr>
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<td>talking</td>
<td>unto an image of</td>
<td>10, 16/15</td>
</tr>
<tr>
<td>talking</td>
<td>as this man here</td>
<td>10, 81/24</td>
</tr>
<tr>
<td>talking</td>
<td>together in the other</td>
<td>10, 12/18</td>
</tr>
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<td>talking</td>
<td>together, divide their present</td>
<td>10, 11/21</td>
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<td>talking</td>
<td>and teaching without other</td>
<td>10, 70/18</td>
</tr>
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<td>and communication writing it</td>
<td>10, 12/12</td>
</tr>
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<td>talkings</td>
<td>is the very book</td>
<td>10, 10/24</td>
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<tr>
<td>tarry</td>
<td>still there: he will</td>
<td>10, 3/20</td>
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<td>tarry</td>
<td>forty days, the king's</td>
<td>10, 168/19</td>
</tr>
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<td>taught</td>
<td>it, out of which</td>
<td>10, 79/36</td>
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<td>taught</td>
<td>all, and would allege</td>
<td>10, 80/10</td>
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<td>taxed</td>
<td>him, not by twelve</td>
<td>10, 196/16</td>
</tr>
<tr>
<td>taxes</td>
<td>upon themselves, as liberally</td>
<td>10, 209/19</td>
</tr>
<tr>
<td>teach</td>
<td>heresies still, and do</td>
<td>10, 91/22</td>
</tr>
<tr>
<td>teach</td>
<td>heresies afresh, and one</td>
<td>10, 107/33</td>
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</table>
remnant shall preach and teach the truth. But now than to tell and teach the people, first by teach nor hold heresies, but teach them nor never was teach, or inform others in teach the common people so teach us that point that teach, without arguments, resistance, or teach, without argument, resistance, or

differential of Salem and Bizance: Concordance of Major Terms 617

<table>
<thead>
<tr>
<th>Term</th>
<th>Context</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>teacher</td>
<td>and holdeth for necessary</td>
<td>10, 30/6</td>
</tr>
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<td>teachereth</td>
<td>and ordereth in spiritual</td>
<td>10, 215/3</td>
</tr>
<tr>
<td>teaching</td>
<td>and ordereth in spiritual</td>
<td>10, 215/26</td>
</tr>
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<td>teachings</td>
<td>but also to all</td>
<td>10, 203/17</td>
</tr>
<tr>
<td>tedious</td>
<td>to rehearse at length</td>
<td>10, 213/31</td>
</tr>
<tr>
<td>tedious</td>
<td>to answer. But where</td>
<td>10, 213/35</td>
</tr>
<tr>
<td>tedious</td>
<td>business to let heretics</td>
<td>10, 213/18</td>
</tr>
<tr>
<td>tedious</td>
<td>to rehearse. Surely because</td>
<td>10, 213/34</td>
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<tr>
<td>tediousness</td>
<td>.&quot; And of truth if</td>
<td>10, 13/30</td>
</tr>
<tr>
<td>teeth</td>
<td>the law and reason</td>
<td>10, 118/26</td>
</tr>
<tr>
<td>tell</td>
<td>how often -- that</td>
<td>10, 148/20</td>
</tr>
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<td>tell</td>
<td>so sad a man</td>
<td>10, 46/11</td>
</tr>
<tr>
<td>tell</td>
<td>. I was afeard it</td>
<td>10, 226/11</td>
</tr>
<tr>
<td>tell</td>
<td>this man again that</td>
<td>10, 45/24</td>
</tr>
<tr>
<td>tell</td>
<td>the tale again after</td>
<td>10, 179/34</td>
</tr>
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<td>tell</td>
<td>then that all the</td>
<td>10, 52/27</td>
</tr>
<tr>
<td>Tell</td>
<td>me this, among you</td>
<td>10, 16/25</td>
</tr>
<tr>
<td>tell</td>
<td>him nay. And I</td>
<td>10, 124/12</td>
</tr>
<tr>
<td>tell</td>
<td>(no man can</td>
<td>10, 107/30</td>
</tr>
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<td>tell</td>
<td>bear it, they could</td>
<td>10, 34/27</td>
</tr>
<tr>
<td>tell</td>
<td>the truth of</td>
<td>10, 90/27</td>
</tr>
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<td>tell</td>
<td>no tale at all</td>
<td>10, 99/13</td>
</tr>
<tr>
<td>tell</td>
<td>. But now, by occasion</td>
<td>10, 201/28</td>
</tr>
</tbody>
</table>
against others: I cannot
tell . For I cannot see
10, 159 / 24
noise, and there I
tell for what cause. And
10, 27 / 16
this man himself, to
tell you for conclusion what
10, 230 / 17
than agreement, I cannot
tell ; their own conscience shall
10, 225 / 19
likely that he could
tell . For he could tell
10, 52 / 27
any false shrews would
tell him. Whose evil tongues
10, 180 / 17
indeed, and then would
tell another tale far contrary
10, 153 / 31
discovered this can not
tell , but if he mean
10, 11 / 1
such thing as I
tell you -- he may
10, 133 / 30
will not stick to
tell it unto himself, but
10, 35 / 29
leaf, that he cannot
tell what cause I would
10, 35 / 22
suspicous matter, and "cannot
tell " what mind I was
10, 201 / 4
some that else would
tell the truth, if he
10, 96 / 1
can I meetly well
tell him too, if the
10, 149 / 24
reason hath it to
tell him whereabout in their
10, 11 / 30
man again, but to
tell me that in such
10, 134 / 7
it true that I
tell him. "That is not
10, 151 / 15
of that judgment but
tell them, "Nolite iudicare et
10, 45 / 28
spoken of I cannot
tell you what manner passion
10, 83 / 2
And where he cannot
tell what I mean by
10, 24 / 30
am I content to
tell him: I mean that
10, 24 / 31
he say that I
tell whom I mean, though
10, 55 / 11
in some case to
tell him boldly. For
10, 166 / 12
then we could not
tell in whither oath of
10, 152 / 15
will not let to
tell them. But on the
10, 225 / 6
that can I not
tell ; for the panels be
10, 137 / 34
said, "Wittingly not to
tell a lie pertaineth to
10, 226 / 18
not he so rather
tell them than put their
10, 45 / 8
they not bound to
tell , but be, rather, bound
10, 130 / 3
which Master More cannot
tell how they should be
10, 190 / 1
laws which I cannot
tell how they should be
10, 190 / 23
resorted to him to
tell him any such things
10, 227 / 6
as to come to
tell him that tale. For
10, 84 / 31
that if he should
tell me a tale as
10, 135 / 11
no thanks that will
tell him such tales of
10, 19 / 19
consider that I neither
tell nor can tell who
10, 55 / 15
sermon, what doth he
tell me? He tellethe me
10, 41 / 28
wot well, let to
tell this man that he
10, 88 / 7
haply this good man
tell me now that I
10, 98 / 25
thing true that I
tell it for, that he
10, 104 / 2
But for this I
tell it you: that the
10, 140 / 37
not. But I can
tell you well that though
10, 209 / 10
any layman would so
tell him; at the leastwise
10, 44 / 4
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>merry tale</td>
<td>I would tell him of the friar</td>
<td>10, 46/12</td>
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<tr>
<td>them leave to go</td>
<td>the ordinary the tale</td>
<td>10, 73/23</td>
</tr>
<tr>
<td>meddled therewith than to acquittal</td>
<td>and teach the people</td>
<td>10, 82/26</td>
</tr>
<tr>
<td>And who shall</td>
<td>him there the names</td>
<td>10, 130/6</td>
</tr>
<tr>
<td>though the Pacifier would</td>
<td>me that the temporal</td>
<td>10, 132/5</td>
</tr>
<tr>
<td>this good man cannot doth -- and to above them</td>
<td>? By likelihood there is</td>
<td>10, 52/25</td>
</tr>
<tr>
<td>And who shall</td>
<td>them that there is</td>
<td>10, 81/25</td>
</tr>
<tr>
<td>one man came to</td>
<td>you whether there be</td>
<td>10, 209/9</td>
</tr>
<tr>
<td>neither tell nor can</td>
<td>him nothing thereof, nor</td>
<td>10, 227/18</td>
</tr>
<tr>
<td>out again, and never</td>
<td>who be they; nor</td>
<td>10, 55/15</td>
</tr>
<tr>
<td>court before the judge, man. And not to witness which offereth to</td>
<td>them who told me</td>
<td>10, 126/6</td>
</tr>
<tr>
<td>was performed I cannot shall know who can</td>
<td>the people without necessity</td>
<td>10, 69/32</td>
</tr>
<tr>
<td>or not, I cannot</td>
<td>them, but would also</td>
<td>10, 79/29</td>
</tr>
<tr>
<td>judges their part, go be bold there to</td>
<td>him, nor yet anything</td>
<td>10, 227/27</td>
</tr>
<tr>
<td>that themselves list to</td>
<td>which words. But he</td>
<td>10, 226/18</td>
</tr>
<tr>
<td>said treatise,&quot; and he of the leaf) he to think so, thereof</td>
<td>us the cause wherefore</td>
<td>10, 161/29</td>
</tr>
<tr>
<td>that spiritual dignity, he is that this man</td>
<td>us this good man</td>
<td>10, 112/14</td>
</tr>
<tr>
<td>they may; but he and unreasonableness that he his oversight with, he that this good man</td>
<td>not whether he mean</td>
<td>10, 42/29</td>
</tr>
<tr>
<td>childishly. Also, that Bizance to another way, and his book of Division saith somewhat when he lieth and him that</td>
<td>you. For here you</td>
<td>10, 176/4</td>
</tr>
<tr>
<td>this tale he</td>
<td>me that honor is</td>
<td>10, 41/28</td>
</tr>
<tr>
<td>which words. But he honor. But yet he myself too sometimes, and heinous misprision, either in from it, than by manner, and without any upon themselves, the Catholics,</td>
<td>not where I say</td>
<td>10, 185/1</td>
</tr>
<tr>
<td></td>
<td>us here into twenty</td>
<td>10, 106/10</td>
</tr>
<tr>
<td></td>
<td>us which manner of</td>
<td>10, 208/30</td>
</tr>
<tr>
<td></td>
<td>us here, that riseth</td>
<td>10, 110/19</td>
</tr>
<tr>
<td></td>
<td>Salem that the Pacifier’s</td>
<td>10, 11/25</td>
</tr>
<tr>
<td></td>
<td>me that there needeth</td>
<td>10, 38/7</td>
</tr>
<tr>
<td></td>
<td>them that to talk</td>
<td>10, 69/34</td>
</tr>
<tr>
<td></td>
<td>us that upon the</td>
<td>10, 123/3</td>
</tr>
<tr>
<td></td>
<td>a lie weening that</td>
<td>10, 226/16</td>
</tr>
<tr>
<td></td>
<td>us not well what</td>
<td>10, 42/4</td>
</tr>
<tr>
<td></td>
<td>neither in what place</td>
<td>10, 30/34</td>
</tr>
<tr>
<td></td>
<td>us not what manner</td>
<td>10, 42/26</td>
</tr>
<tr>
<td></td>
<td>two places where: folio</td>
<td>10, 167/13</td>
</tr>
<tr>
<td></td>
<td>the tale again or</td>
<td>10, 32/27</td>
</tr>
<tr>
<td></td>
<td>them it is but</td>
<td>10, 80/37</td>
</tr>
<tr>
<td></td>
<td>why, marveleth so much</td>
<td>10, 113/5</td>
</tr>
<tr>
<td></td>
<td>them that they neither</td>
<td>10, 25/15</td>
</tr>
</tbody>
</table>
of his device, to temper his device in such respect unto friendship will temper his respect of malice temperance, cunning, and such others temperance, cunning, and such others tempered as the people should temper laws are also conformable temporal man too; and not temporal men only and no temporal courts weighed and esteemed temporal ministers too, and bring temporal laws too. And fain temporal both, accounted as great temporal men indeed. As for temporal officers to assist the temporal hands should by the temporal judge hath by such temporal business is done by temporal laws), and find defaults temporal persons that for God's temporal twelve men? For ye temporal -- if he and temporal laws as he hath temporal men to him, and temporal business for him. This temporal officer under him to temporal men, and his costs temporal judges, that I now temporal law too: I wot temporal judges, that I now temporal too. Howbeit, if he temporal men, and in the temporal law as in the temporal judge, to keep him temporal laws, the less will temporal ministers neither, lest he temporal assistance to make it temporal but he may take temporal but he may with temporal both, and more honest temporal men be not, I temporal laws too. Now consider temporal for information of the temporal judge an open cause
heard it either of heresy, but in many
temporal find faults in the lords, both spiritual and
temporal people both spiritual and
to be such, the need to change the all lords and rulers
by despising of the no blame of the that cause change those and the most honorable
and other right worshipful causeth also both the
grow thereon) causeth the before clear in a this world, spiritual or
and used by the priests to answer before of men, spiritual and grace -- spiritual and
But now for the law is used in
said as for the may do to have the spiritual and the taken by good, worshipful
it is in a to set the whole to be in the of Christendom, spirituality and their part as the
the defaults in the either, is in the and grudge of the like pacification between the
corps of Christendom, both upon that law the little before, that the he maintain that the before his neighbors, the the faults of the the spirituality and the
temporal men besides or of temporal matters among ourselves, whereof temporal laws and put them temporal, by the same name temporal " : whether laymen so say temporal judges being so good temporal, too, in some such temporal be prohibited that they temporal power in that behalf temporal law in that motion temporal laws -- that is temporal lords of the king's temporal men of the same temporal judges and the king's temporal judges and the king's temporal court, before the selfsame temporal, of which the judge temporal power to the grief temporal judges, and the statute temporal too. And there I temporal both -- to keep temporal courts let us put temporal courts, and was also temporal judge. But what saith temporal laws reformed when need temporal too, both wit and temporal men, many would have temporal man. But yet the temporal against them all; and temporal , he proveth also defaults temporal , ratified, agreed, and confirmed temporal for theirs. And therefore temporal will never be voided temporal ; and then believe him temporal toward them, but if temporal and spirituality. But surely temporal and spirituality, by long temporal hath here conceived such temporal so much delighteth to temporal is at division with temporal will be glad to temporal , either. Howbeit, I cannot temporal . " That would I very
Debellation of Salem and Bizance: Concordance of Major Terms 622

Thomas More Studies 9.2 (2014)
places of mine Apology
such collateral witnesses first
such collateral witnesses first
and examined depose and
and thereupon the witnesses
This piece, concerning the
appeareth by the self
danger of all those
man therefore layeth these
advertisement I very heartily
meanwhile, and yet, I
and be, God be
hath (as, God be
would con him no
faith, not for their
letted him, was little
they shall deserve great
God would give me
con him but little
con him but little
said it for their
such a pacifier no
save us from that
they shall have great
praise con me little
give him any great
and some fell to
in heresy as in
heresy as either in
folk would fall to
you, do well in
evil folk's obloquy to
thus minded and went
other folk to study
have taken such labor
let him be believed
carried hence. For even
stand they both still
it be not so
cause be taken away
and swarm together so
heard I shortly that
great muzzle and a

testified . But verily I thought 10, 225/26
testified upon their oath that 10, 150/2
testified upon their oath that 10, 151/17
testify , that themselves have seen 10, 179/7
testify against the party, and 10, 161/7
testimony of known evil persons 10, 146/32
text . For in the paragraph 10, 114/14
texts which this good man 10, 55/28
texts to touch me for 10, 54/13
thank him, and answer him 10, 50/16
thank God, it is not 10, 59/7
thanked , meetly well agreed together 10, 30/29
thanked , indeed it hath) as 10, 21/26
thanks at all. And verily 10, 138/3
thanks at all, but because 10, 134/33
thanks to him; for his 10, 199/13
thanks of God if they 10, 113/30
thanks to give men warning 10, 13/17
thanks for that praise; for 10, 133/9
thanks for that praise. For 10, 134/25
thanks . But I said it 10, 134/32
thanks that will tell him 10, 19/18
thanks of God that shortly 10, 119/8
thanks of God therefor -- 10, 118/39
thanks: that word were somewhat 10, 134/31
thanks for. For who knew 10, 98/12
theft and were caught), pulled 10, 16/12
theft , and much more seldom 10, 121/26
theft or murder or any 10, 75/14
theft . For then were it 10, 75/8
theft ? Forsooth, it were a 10, 75/12
themselves-ward , else to the people 10, 134/17
thereabout -- his answer in 10, 6/36
thereabout . And would make them 10, 182/32
thereabout that he seemeth to 10, 155/16
thereafter . Moreover, where he saith 10, 18/15
thereas it lieth, lo, dig 10, 100/19
thereas they first meet; and 10, 12/5
thereas they dwell themselves, yet 10, 17/11
therefrom : I marvel much what 10, 32/21
thick in the open streets 10, 145/33
thick and threefold the pens 10, 4/24
thick , boistous body, whereas a 10, 142/25
Debellation of Salem and Bizance: Concordance of Major Terms 624

thief, some have taken an
thief knoweth not who hath
thieves for one. And thus
thieves and such as are
thieves and help folk home
thieves than fewer. For, now
thieves would break in, defend
thieves, and then look whether
thieves the same soft, charitable
thieves, all, yet some false
thieves enough, there would be
thieves' receivers, of whom at
thieving and draw themselves to
think he feigned -- he
think so hard a law
think them nought, albeit that
think himself hath and every
think it good and well
think that if any changes
think : albeit there are, as
think I good as for
think indeed. For as I
think it good be it
think them good. But on
think that they do it
think that he doth it
think that he doth it
think , he never found it
think yes, in good faith
think it a good deed
think it but good reason
think it were hard to
think that this harm and
think, that wit hath may
think now that he meant
think that if he upon
think any great, heinous offense
think , since all his excuse
think verily that if so
think good either in his
think so themselves. It would
think that the judges would
think that the judges would

the excuse of a
knew. Whereas while the
the change have five
fashion of murderers and
defend husbandmen's houses from
better to have more
their doors, and when
and give boldness to
like wise devise for
fellows, though they be
that there are yet
and such as are
made them refrain from
-- lest men might
so many should now
other side, if I
affinity but as I
whether I would not
I verily believe and
for conclusion what I
business for him. This
lo, and this I
list, and say they
to do, if I
accusers, it is to
accuser, it is to
good conscience mistrust and
nor, as I verily
own faults. And I
that "therefore the clergy
then, I doubt not,
shame say. For I
For though I might
as every man, I
whatsoever he wrote before,
also: I would then
if the good man
shall not need, I
he, "this": . . . that I
deprave anything that I
and yet would not
were guilty: I cannot
were guilty: I cannot

10, 148/ 21
10, 106/ 35
10, 125/ 1
10, 148/ 30
10, 142/ 9
10, 129/ 36
10, 142/ 15
10, 220/ 14
10, 75/ 2
10, 107/ 2
10, 136/ 8
10, 148/ 30
10, 136/ 7
10, 59/ 25
10, 111/ 20
10, 193/ 26
10, 28/ 26
10, 30/ 9
10, 184/ 19
10, 230/ 18
10, 32/ 3
10, 134/ 20
10, 79/ 14
10, 193/ 25
10, 90/ 31
10, 89/ 15
10, 157/ 6
10, 185/ 2
10, 30/ 12
10, 65/ 19
10, 87/ 34
10, 51/ 26
10, 183/ 34
10, 120/ 8
10, 36/ 8
10, 72/ 6
10, 35/ 16
10, 20/ 3
10, 201/ 35
10, 222/ 15
10, 84/ 6
10, 150/ 5
10, 151/ 20
and see what they think -- nor knoweth not 10, 83/ 24
they believe him that his answer likely. For 10, 84/ 28
Catholic mind as I always this man is 10, 64/ 4
would his audience then thus (as many as 10, 116/ 23
for any man to that he meaneth well 10, 113/ 21
mind that men should that he meant evil 10, 225/ 25
unto the people to rather the more peril 10, 81/ 12
me thought, and yet , that I myself took 10, 13/ 22
the clergy whereas I they have "no cause 10, 18/ 18
will that men should he meant none hurt 10, 39/ 18
his (for surely I it was none other 10, 57/ 21
men and true, and think they will not say 10, 136/ 29
mistake the matter and think the thing not good 10, 194/ 3
indeed, but what themselves of his oath; they 10, 112/ 35
so unreasonable, as to it right or reasonable 10, 34/ 24
in their conscience they him any other, is 10, 111/ 28
in their conscience they him any other, is 10, 121/ 9
leaveth folk occasion to that his own mind 10, 221/ 24
already. And if he that the realm here 10, 188/ 11
marveleth that I could this any reason. But 10, 112/ 13
what cause I would a cause reasonable to 10, 35/ 22
much that I would that law reasonable. But 10, 113/ 6
this charitable motion, but his motion right good 10, 50/ 37
schools. For some men that the said Clementine 10, 168/ 32
his high wisdom shall convenient. Then saith he 10, 35/ 20
conscience swear that they otherwise. This, say I 10, 112/ 2
it broken. And I , verily, they shall deserve 10, 113/ 29
I thought, and yet , that by some wily 10, 225/ 27
other business -- I it be somewhat tedious 10, 13/ 31
corrupt, judge as they true, their souls are 10, 162/ 15
me thought, and yet , that he spoke therein 10, 186/ 23
man may hap to the saying strange): I 10, 135/ 4
lead me so to , one very strong thing 10, 227/ 4
said, I much rather that some subtle shrews 10, 227/ 3
also great sin to it. And surely that 10, 59/ 18
should be ashamed to so, thereof teloth us 10, 112/ 14
the other: then I it good that he 10, 72/ 18
be denied. If he it likely that none 10, 100/ 8
then thought and yet so unreasonable that I 10, 146/ 26
so to believe and , and not that he 10, 161/ 33
no reason. And I he saw that himself 10, 165/ 3
And then shall you , I suppose, that all 10, 169/ 25
said he could not it to the honor 10, 26/ 15
give men occasion to
his device as I
as the ordinary should
he can none otherwise
slightly that the judges
by my troth I
Surely if he can
be wiser than to
suppose nor so to
to suppose nor to
not to suppose nor
very good cause to
I say: that I
it. For if he
suspicion, of which he
of them as ye
second oath, and not
shall every wise man
gone. And surely I
-- yet would I
trust you shall not
forth: And if he
nothing -- albeit I
any man would haply
For what madman would
logic lead him to
two juries -- I
his worshipful answer: I
marvel that he could
any good man to
do; nor, verily, I
himself drove me to
hold him satisfied and
to say that I
heretics -- yet he
defaults that, as he
before, believe it that
them." And so he
the information, and yet
where this good man
and saith that he
37th leaf that he
any folk whom he

think . But, on the other
think convenient for the realm
think convenient, upon the qualities
think: there will the ordinary
think they acquit the felon
think verily on the other
think so -- then shall
think so -- then he
think but that they will
think but that they will
think but that they would
think that as they have
think verily that they will
think it necessary to write
think it good to purge
think were good to grow
think him worthy to be
think his book too long
think that his two devices
think myself right unreasonable if
think them so very far
think that this way that
think they may well enough
think that it were well
think that this were a
think that this were a
think that the judges will con
think the judges will con
think their saying worth the
think that I would take
think the maker would not
think that he would have
think that that writer meant
think they would: yet will
thinketh they also give
thinketh, should have been laid
thinketh it likely. But on
thinketh "verily" that "charity should
thinketh by his examination that
thinketh it convenient for this
thinketh they shall have great
thinketh I change his matter
thinketh necessary to learn it
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Debellation</td>
<td>of Salem and Bizance: Concordance of Major Terms 627</td>
<td></td>
</tr>
<tr>
<td>Thomas</td>
<td>More, Knight. But now</td>
<td>10, 3/ 10</td>
</tr>
<tr>
<td>Thomas</td>
<td>More, not by way</td>
<td>10, 50/ 10</td>
</tr>
<tr>
<td>Thomas</td>
<td>More The Declaration of</td>
<td>10, 1/ 3</td>
</tr>
<tr>
<td>Thomas</td>
<td>More in his Apology</td>
<td>10, 29/ 24</td>
</tr>
<tr>
<td>Thomas</td>
<td>More maketh mention</td>
<td>10, 126/ 29</td>
</tr>
<tr>
<td>Thomas</td>
<td>More denieth not but</td>
<td>10, 110/ 33</td>
</tr>
<tr>
<td>Thomas</td>
<td>More to the Christian</td>
<td>10, 3/ 27</td>
</tr>
<tr>
<td>Thomas</td>
<td>More hath undertaken to</td>
<td>10, 3/ 18</td>
</tr>
<tr>
<td>Thomas</td>
<td>: so Cliff upon the</td>
<td>10, 16/ 14</td>
</tr>
<tr>
<td>thought</td>
<td>, to give a good</td>
<td>10, 198/ 17</td>
</tr>
<tr>
<td>thought</td>
<td>, if right and reason</td>
<td>10, 34/ 26</td>
</tr>
<tr>
<td>thought</td>
<td>he had avoided me</td>
<td>10, 143/ 1</td>
</tr>
<tr>
<td>thought</td>
<td>upon, nor, before his</td>
<td>10, 210/ 1</td>
</tr>
<tr>
<td>thought</td>
<td>so far. But now</td>
<td>10, 22/ 5</td>
</tr>
<tr>
<td>thought</td>
<td>it profitable. But it</td>
<td>10, 33/ 35</td>
</tr>
<tr>
<td>thought</td>
<td>upon before. But now</td>
<td>10, 41/ 2</td>
</tr>
<tr>
<td>thought</td>
<td>to have done. How</td>
<td>10, 201/ 30</td>
</tr>
<tr>
<td>third</td>
<td>, that such examples of</td>
<td>10, 88/ 34</td>
</tr>
<tr>
<td>third</td>
<td>chapter, containing his second</td>
<td>10, 17/ 32</td>
</tr>
<tr>
<td>third</td>
<td>point, which if he</td>
<td>10, 120/ 12</td>
</tr>
<tr>
<td>third</td>
<td>, that piece in his</td>
<td>10, 125/ 8</td>
</tr>
<tr>
<td>third</td>
<td>piece, of indictments at</td>
<td>10, 129/ 25</td>
</tr>
<tr>
<td>third</td>
<td>book of my Dialogue</td>
<td>10, 146/ 34</td>
</tr>
<tr>
<td>third</td>
<td>is that &quot;no charge&quot;</td>
<td>10, 209/ 15</td>
</tr>
<tr>
<td>third</td>
<td>point, good readers, in</td>
<td>10, 120/ 15</td>
</tr>
<tr>
<td>third</td>
<td>leaf, when Salem showeth</td>
<td>10, 11/ 10</td>
</tr>
<tr>
<td>third</td>
<td>chapter of the third</td>
<td>10, 146/ 33</td>
</tr>
<tr>
<td>Third</td>
<td>Chapter The third chapter</td>
<td>10, 17/ 30</td>
</tr>
<tr>
<td>third</td>
<td>point, which though I</td>
<td>10, 120/ 1</td>
</tr>
<tr>
<td>third</td>
<td>point, a very great</td>
<td>10, 125/ 5</td>
</tr>
<tr>
<td>thirty</td>
<td>last past, except only</td>
<td>10, 170/ 5</td>
</tr>
<tr>
<td>thither</td>
<td>, And I nothing doubt</td>
<td>10, 151/ 13</td>
</tr>
<tr>
<td>thither</td>
<td>and give the assault</td>
<td>10, 3/ 22</td>
</tr>
<tr>
<td>Thomas</td>
<td>The Apology of Sir</td>
<td></td>
</tr>
<tr>
<td>Thomas</td>
<td>would here advertise Sir</td>
<td></td>
</tr>
</tbody>
</table>
| Salem and Bizance | Sir of people which Sir of et fama, whereof Sir he said: Also Sir lightly, The Preface Sir in such dialogues: Sir the blessed martyr Saint can upon the matter if he might hap, I found seven that have triumphed upon this, and neither talked of nor if he then had yet that all seven I ween, would have matter than I had thinketh his reason made the thinketh , he saith, that peradventure thinketh manifest, although the witness thinketh should follow thereon, or thinketh that "he which cannot thinking , and not as of thinking in the judge's own thinking . Now, albeit that against thinking that they would not third , that such examples of third chapter, containing his second third point, which if he third , that piece in his third piece, of indictments at third book of my Dialogue third is that "no charge third point, good readers, in third leaf, when Salem showeth third chapter of the third Third Chapter The third chapter third point, which though I third point, a very great thirty last past, except only thither , And I nothing doubt thither and give the assault thirty years or to wait upon him all unwieldy, to go third piece in the third first piece of the these twenty years or to wait upon him all unwieldy, to go third piece in the third first piece of the these twenty years or to wait upon him all unwieldy, to go third piece in the third first piece of the these twenty years or to wait upon him all unwieldy, to go third piece in the third first piece of the these twenty years or to wait upon him all unwieldy, to go
than ever he had thought to have done! "And

albeit that herebefore I thought upon no further than

of his charity great thought lest I go about

that honor that I thought he there had meant

peradventure he that so thought should not have lost

would ween he never thought on when he wrote

and adultery, which he thought was too high to

that thing which he thought he there meant: now

done, and to have thought it very likely that

those things that I thought he so meant them

words so that they thought it reasonable; no, nor

nor that all seven thought it right, nor that

I say all seven

which, among them all, thought some one of those

say, above seven that thought any one of the

found anyone that ever thought or which one of

of those same seven thought ; and never one of

the three they all thought either right or reasonable

away from the Church thought that his own words

would also Salem have thought it either right or

possessions from the clergy thought a law right reasonable

own unreasonable reason was thought he would say better

himself, and therefore he thought their names should from

also, but if they thought their saying so false

And therefore, while himself thought it good that any

so many, that ever thought greater likelihood that he

all, wheresoever himself had thought otherwise." But then would

I never said nor thought he meant thereby, and

there show what I thought , and yet think, that

his purpose. But me thought , and yet think so

albeit that me then thought , and yet think, that

that was that me testified. But verily I thought , and yet think, that

I knew seven that thought it reasonable? This man

And some others have thought it better to divide

nothing but that I thought was true. To this

words that, as he thought , stood not with the

And some one hath thought that it would be

And some other hath thought that it would be

And surely if he thought that he wrote herein

I found seven that thought all three? Yes, forsooth

none, nor never once thought thereon. And yet is

the weight of a thousand pounds, should because we
though they were two thousand, above eighty
Zwingli was slain, many thousands were, with a great
save only the last
felony. If two or should none of the
therefore wrote I that never one of those
that this two or bringeth forth two or he have called those
as he that hath I steal two or he spendeth the other
is touched of the determination which of the
some one of those him an answer, in together in the other one of all these declaration, which of these made you of me that he sufficiently proveth whole process of his their neighbor. In these seven (whereof, he saith, some one of those that I left out any two of the had made two or which one of the seven that thought all the matter his old far unlike. Into these shortly that thick and had been openly perjured the pain to be and draw themselves to for heresy in manner up all the bandogs
fain would hear good to be borne home, thousand persons in one summer thousand killed too, and the threat, and saith: What Master three, which go about a three witnesses would at the three last chapters bear the three were dead, because he three things is determinately included three hundred years have accepted three things which he saith three chapters after his matter three aces in his hand three words of his (which three chapters of his book three chapters of his. And three chapters of his. And neither includeth those three things; that is to three or four leaves, with three chapters by mouth had three -- is not this three things which of those three lies in one chapter three things. The one is three sorts of people together three things he saith, as three are dead) that were three things -- that is three words in that clause three . And now, therefore, though three hundred (as they should three they all thought; and three ?Yes, forsooth, true enough three worshipful witnesses which stand three points, therefore, will I threefold the pens went to thricethrice acquitted by proclamation, and thristhirtre forthAZY, or else, notwithstanding that throughout the realm. Also, whereas throughout all the realm (wherein tidings -- so since I tie ropes to their tails
the tinker and the tiler, that he speaketh of
shall find, for the tiler and the tinker for
in his frame no timber but such as is
himself to provide the timber at his own peril
have the tithe of timber still, and that they
calleth this a "dangerous" time, he useth a very
time to come against his time, too. And albeit that
time till they amend --
time both here and in time to come. And then
time over hasty. And therefore
time and in another place time about making answer to
time such division as he time, as unwisely as it
time and oft, both in time and be but abjured
time have been by long time, rather than cause him
time, rather than cause him and place convenient to
time be so dangerous as time, but only deposed the
time, while this division continueth time, while this division continueth
time that they do such time is found faulty in
time as the felony should time when he forbade us
time with this good man time that I had once
time in which he judged time "). Now, if he say
time of King Henry V time of such increase as
for I find the time of the making of
time : for haply Master More time : that word may by
time between other men, the time upon a new oath
time in answering of such time the occasion of a
time of any of the
of late . . . in the time of divers of the people and the time of the prelates that I will for this time have done, pretended their time : that whosoever proveth defaults the time, shall most require. And the time "now;" he saith, which time of the same judgment the time -- men shall suffer the time that he should hear the time fell in talking unto the time so much the worse the time , did even then judge the time in which there shall vary with this good the time without them: though the time about it, to make the time might haply to escape the time heresies begin to grow the time that I was conversant the time while I was conversant the time wherein there were many the time " -- all which places the time about it, while that the time borne up with the the time convenient I would give the time that himself wrote those the time less, in all reason the time fain to be helped the time call malefactors before them the time found false before the the time past have done what the time as many folk would the time as many good "some the time more harm happen daily the time . And that have I the time past that in such the time of late, in all the time to the jury. But the time since nor many years of late . . . in the now than in any requiring a tract of I will for this is content to lose parsons have in the do, or at any final conclusion for this the people and the forever, but for this as were at the and especially now, this should forbear till that same bridge upon a and therefore is this to judge before the shall never be any will not at this man is almost any and lose a little oversights as at a even in this same never, in all the found in all the in than were another judge not before the I would now lose at the very first that in place and were living at the man's credence is ten of indictments is many King's Council, that many the ordinaries, and divers that the Church in only in such dangerous a book with five ye shall have ten he say nay forty hath been said in clamor hath been sundry causes of felony divers Highness. But neither any
it also happen, many times, that no more he liveth; but at sundry times they lie many times. are many folk many times amended, than prosperously to be. whose troth yet many times deceiveth them that in. of this realm, many times gone before the examination past, and therefore is. the arrest hath many times in his twentieth chapter. I trow, than twenty times out of his pan's. the tiler and the tinker for heresy there called. And as for the office, and that the tinker would have tinked out. there not asked the tithe of timber still, and in his case. both against that and the tenth part for the tithe of such woods, against. parson sue for such tithe or not, and will. the spiritual courts the say still that those both against that and. the decretals, in the Title De hereticis) -- that. The Declaration of the Title The Debellation of Salem. afterward in the same title. other. And as these to wit, a holding. book also, by the all done here for. of paper, written near. to wit, a holding. to creep together. one man love well. and grace to agree. God's honor graciously gathered. God's honor graciously gathered. here his whole words. and not the gathering. a meeting and gathering. by lawful order gathered. certain evil folk, conspiring. of lechery suddenly fall. as his and mine times, that no more he times taketh record of his times and that of late times longer in prison for times amended, than prosperously to times too slow than any times deceiver them that in times upon suspicion the judges times gone before the examination times past, and therefore is times in his twentieth chapter tinked out of his pan's tinker for heresy there called tinker and the tiler, that tinker would have tinked out tithe against the statute, or tithe of timber still, and tithe , and the thing which tithe of such woods, against tithes and mortuaries also, for tithes , and offerings, and obits tithes or not, and will tithes . And also, the parishioner title Calvicium Sinecii, Moriae Erasmi title of Summa rosella, and today . The counsel of Saint together and with a small together which signifyeth a maintaining together in corners and secretly together and agree, and neither together in goodness, and each together , the good assistance of together , the good assistance of together that he bringeth for together of the clergy at together and a determination of together put any difference or together about an evil thing together in adultery for lack together . And yet for that
remnant, good and bad
covocations good men come
heard round and rejoice
would with one voice
and the matter agree
wherefore I resemble them
they were so resembled
and flock and swarm
thanked, meetly well agreed
corners and secretly skulk
to come so many
other things, yet agree
of all spiritual folk
religious and secular, hold
have I joined you
liken them well enough
not agree nor stand
the leastwise common assemblies
when it is gathered
as they lie there
would confer and compare
places conferred so well
yet, by such flocking
for me to liken
conscience, resemble and liken
that their own talking
ashamed to liken them
as though we sat
men, in their talking
give us in heaven,
three sorts of people
heresies "may well stand
people should accept all
myself could glue it
in the whole work
such honor they hold
chapter were any manner
not this an evident
a sign and a
sign and a good
myself, but for a
can be any evident
be any such evident

together , should have gone forth 10, 222/ 11
together to do good, and 10, 198/ 13
together that they had given 10, 154/ 3
together call the honor of 10, 44/ 8
together well), but I mean 10, 10/ 16
together , shall find, I dare 10, 143/ 6
together . And now I say 10, 150/ 20
together so thick in the 10, 145/ 33
together , God hold it. The 10, 30/ 29
together in lurkies' lanes, shall 10, 145/ 31
together and so likely to 10, 107/ 19
together about the maintenance of 10, 43/ 11
together in the maintenance of 10, 44/ 21
together in the maintenance of 10, 47/ 2
together this good man's gay 10, 202/ 18
together . For I may say 10, 157/ 23
together . And therefore methinketh it 10, 186/ 15
together , whereof he might hap 10, 198/ 17
together , amounteth to no more 10, 145/ 9
together , I shall now rehearse 10, 175/ 21
together the words of his 10, 6/ 18
together , the feebleness of his 10, 7/ 34
together , and following on a 10, 140/ 31
together a person once perjured 10, 157/ 17
together genteel hounds, or goodly 10, 142/ 22
together in the other three 10, 12/ 18
together in every point, although 10, 157/ 19
together playing at post. For 10, 62/ 7
together , divide their present communication 10, 11/ 21
together , everlasting glory. Printed by 10, 231/ 16
together , which you shall find 10, 60/ 6
together " for aught that he 10, 186/ 14
together both all that ever 10, 203/ 31
together again. And therefore where 10, 16/ 33
together , how evil words and 10, 64/ 12
together all. And yet, as 10, 47/ 26
token that his book of 10, 64/ 19
token that he doth it 10, 166/ 28
token in that I say 10, 55/ 12
token that he is such 10, 10/ 8
token that men may wit 10, 30/ 2
token in any such case 10, 159/ 25
token in any such case 10, 166/ 14
may be an evident
there is no sufficient
may accept such a
if there be such
judge be partial, such
if there appear manifest
if there appear manifest
being induced by certain
by, and show good
that if there be
he saw by evident
that there remain some
many others. For the
judge be partial, such
judge be partial, such
him manifest and open
judge weeneth none, upon
the judge seeth such
but that if the
as I again there
right reasonable, as I
out again, have always
for heresies have ever
him evil, and never
such lies, I have
my faith, to be
his cold and unsavory
indifferently and to have
seem to defend, utterly
him lies, and never
spilt, and as I
though all the town
as he. It was
God. Here he hath
same "some" that so
this piece, it was
cause which I before
by to disclose who
when it is all
you see well, I
that in a tale
But surely such tales
own self have plainly
token that some such witness 10, 166/ 17
token to prove that he 10, 163/ 11
token to be true though 10, 163/ 2
tokens as before appeareth, that 10, 163/ 16
tokens may sooner be accepted 10, 162/ 37
tokens that he do it 10, 161/ 31
tokens that he doth it 10, 146/ 15
tokens and likelihoods, have a 10, 160/ 24
tokens of right hearty repentance 10, 118/ 11
tokens that it is not 10, 155/ 22
tokens that it is not 10, 159/ 21
tokens of suspicion, of which 10, 127/ 19
tokens might be plain enough 10, 166/ 33
tokens may be sooner accepted 10, 155/ 25
tokens may be sooner accepted 10, 162/ 39
tokens to prove that his 10, 161/ 13
tokens that he thinketh manifest 10, 162/ 28
tokens as seem unto him 10, 161/ 13
tokens seem such unto the 10, 161/ 32	old it him -- so 10, 103/ 18
told you, in a general 10, 144/ 25
told him evil, and never 10, 227/ 8
told him lies, and never 10, 227/ 9
told him good. And of 10, 227/ 8
told it them. But as 10, 18/ 12
told for a cause of 10, 43/ 3
told tale of charity denied 10, 42/ 34
told them their faults on 10, 20/ 11
told in vain. For first 10, 42/ 3
told him true. For whereas 10, 227/ 10
told you, the harm that 10, 108/ 13
told it with him. Lo 10, 135/ 13
told me, as I say 10, 5/ 8
told us that if any 10, 42/ 23
told this man, if there 10, 45/ 6
told me that in that 10, 5/ 13
told you (that is to 10, 58/ 19
told them the matter and 10, 106/ 31
told , weigheth unto no more 10, 163/ 21
told him there once again 10, 103/ 14
told him by other folk 10, 167/ 11
told unto the people, and 10, 81/ 22
told him the same things 10, 227/ 20
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
<th>Page Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>told</td>
<td>that tale, shall, as</td>
<td>10, 79/ 38</td>
</tr>
<tr>
<td>told</td>
<td>him were spiritual men</td>
<td>10, 84/ 27</td>
</tr>
<tr>
<td>told</td>
<td>him that tale, bind</td>
<td>10, 125/ 35</td>
</tr>
<tr>
<td>told</td>
<td>all one tale, confessing</td>
<td>10, 154/ 10</td>
</tr>
<tr>
<td>told</td>
<td>me the tales that</td>
<td>10, 126/ 6</td>
</tr>
<tr>
<td>told</td>
<td>him too that yet</td>
<td>10, 132/ 17</td>
</tr>
<tr>
<td>told</td>
<td>you, in the said</td>
<td>10, 117/ 20</td>
</tr>
<tr>
<td>told</td>
<td>it after them. Nor</td>
<td>10, 59/ 23</td>
</tr>
<tr>
<td>told</td>
<td>you, concerning this piece</td>
<td>10, 129/ 15</td>
</tr>
<tr>
<td>told</td>
<td>it already to him</td>
<td>10, 35/ 30</td>
</tr>
<tr>
<td>told</td>
<td>and I touched before</td>
<td>10, 43/ 22</td>
</tr>
<tr>
<td>told</td>
<td>me for truth that</td>
<td>10, 4/ 28</td>
</tr>
<tr>
<td>told</td>
<td>them upon whose tale</td>
<td>10, 180/ 14</td>
</tr>
<tr>
<td>told</td>
<td>you, the word that</td>
<td>10, 57/ 32</td>
</tr>
<tr>
<td>tolerable</td>
<td>-- I would in</td>
<td>10, 17/ 21</td>
</tr>
<tr>
<td>tolerate</td>
<td>so long doth sometimes</td>
<td>10, 118/ 7</td>
</tr>
<tr>
<td>tongue</td>
<td>though secretly in his</td>
<td>10, 82/ 6</td>
</tr>
<tr>
<td>tongues</td>
<td>the spirituality can never</td>
<td>10, 180/ 18</td>
</tr>
<tr>
<td>tongues</td>
<td>still than, with all</td>
<td>10, 97/ 3</td>
</tr>
<tr>
<td>took</td>
<td>that name &quot;evangelical&quot; arrogantly</td>
<td>10, 25/ 7</td>
</tr>
<tr>
<td>took</td>
<td>the pain for him</td>
<td>10, 200/ 35</td>
</tr>
<tr>
<td>took</td>
<td>another man's horse against</td>
<td>10, 79/ 27</td>
</tr>
<tr>
<td>took</td>
<td>it, as I trust</td>
<td>10, 59/ 12</td>
</tr>
<tr>
<td>took</td>
<td>him, yet if he</td>
<td>10, 127/ 16</td>
</tr>
<tr>
<td>took</td>
<td>him to mean be</td>
<td>10, 116/ 9</td>
</tr>
<tr>
<td>took</td>
<td>the twelve men for</td>
<td>10, 149/ 11</td>
</tr>
<tr>
<td>took</td>
<td>and accounted myself for</td>
<td>10, 14/ 35</td>
</tr>
<tr>
<td>took</td>
<td>a very plain, open</td>
<td>10, 13/ 22</td>
</tr>
<tr>
<td>took</td>
<td>his words so that</td>
<td>10, 115/ 27</td>
</tr>
<tr>
<td>took</td>
<td>all to the best</td>
<td>10, 85/ 8</td>
</tr>
<tr>
<td>took</td>
<td>much harm thereby, and</td>
<td>10, 115/ 27</td>
</tr>
<tr>
<td>took</td>
<td>but one thing, and</td>
<td>10, 203/ 34</td>
</tr>
<tr>
<td>took</td>
<td>them for witnesses. If</td>
<td>10, 149/ 20</td>
</tr>
<tr>
<td>took</td>
<td>and take yet for</td>
<td>10, 9/ 25</td>
</tr>
<tr>
<td>total</td>
<td>to the infinite number</td>
<td>10, 208/ 35</td>
</tr>
<tr>
<td>touch</td>
<td>there but a few</td>
<td>10, 8/ 25</td>
</tr>
<tr>
<td>touch</td>
<td>not only any man</td>
<td>10, 28/ 7</td>
</tr>
<tr>
<td>touch</td>
<td>everything &quot;particularly,&quot; but take</td>
<td>10, 13/ 18</td>
</tr>
<tr>
<td>touch</td>
<td>his words, I accuse</td>
<td>10, 53/ 10</td>
</tr>
<tr>
<td>touch</td>
<td>were yet indeed so</td>
<td>10, 170/ 18</td>
</tr>
<tr>
<td>touch</td>
<td>all the judges of</td>
<td>10, 170/ 35</td>
</tr>
<tr>
<td>touch</td>
<td>me for judging that</td>
<td>10, 54/ 13</td>
</tr>
<tr>
<td>touch</td>
<td>not only many of</td>
<td>10, 26/ 10</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
<td>Paragraph Number</td>
</tr>
<tr>
<td>------</td>
<td>------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>touch</td>
<td>the book of Division</td>
<td>10, 9/ 12</td>
</tr>
<tr>
<td>touch</td>
<td>the point or not</td>
<td>10, 49/ 19</td>
</tr>
<tr>
<td>touch</td>
<td>any laws or statutes</td>
<td>10, 193/ 24</td>
</tr>
<tr>
<td>touch</td>
<td>themselves, for the causes</td>
<td>10, 103/ 16</td>
</tr>
<tr>
<td>touch</td>
<td>some of them. Ye</td>
<td>10, 213/ 32</td>
</tr>
<tr>
<td>touch</td>
<td>had seemed to me</td>
<td>10, 17/ 21</td>
</tr>
<tr>
<td>touched</td>
<td>for writing against Tyndale's</td>
<td>10, 5/ 2</td>
</tr>
<tr>
<td>touched</td>
<td>treason and all other</td>
<td>10, 79/ 22</td>
</tr>
<tr>
<td>touched</td>
<td>in mine Apology</td>
<td>10, 19/ 35</td>
</tr>
<tr>
<td>touched</td>
<td>such things as yourselves</td>
<td>10, 105/ 18</td>
</tr>
<tr>
<td>touched</td>
<td>any one at all</td>
<td>10, 221/ 32</td>
</tr>
<tr>
<td>touched</td>
<td>the point, but that</td>
<td>10, 132/ 18</td>
</tr>
<tr>
<td>touched</td>
<td>at all, but over</td>
<td>10, 224/ 4</td>
</tr>
<tr>
<td>touched</td>
<td>the first chapter for</td>
<td>10, 221/ 35</td>
</tr>
<tr>
<td>touched</td>
<td>again there, folio 106</td>
<td>10, 36/ 15</td>
</tr>
<tr>
<td>touched</td>
<td>) I would have passed</td>
<td>10, 155/ 14</td>
</tr>
<tr>
<td>touched</td>
<td>not, and have spoken</td>
<td>10, 221/ 30</td>
</tr>
<tr>
<td>touched</td>
<td>yet farther in the</td>
<td>10, 215/ 24</td>
</tr>
<tr>
<td>touched</td>
<td>them either. In which</td>
<td>10, 17/ 22</td>
</tr>
<tr>
<td>touched</td>
<td>before; that is to</td>
<td>10, 138/ 28</td>
</tr>
<tr>
<td>touched</td>
<td>here -- Salem, being</td>
<td>10, 224/ 5</td>
</tr>
<tr>
<td>touched</td>
<td>is sufficient) show the</td>
<td>10, 21/ 6</td>
</tr>
<tr>
<td>touched</td>
<td>and showed sufficiently that</td>
<td>10, 17/ 18</td>
</tr>
<tr>
<td>touched</td>
<td>before. For that spoke</td>
<td>10, 43/ 22</td>
</tr>
<tr>
<td>touched</td>
<td>before in the seventh</td>
<td>10, 168/ 23</td>
</tr>
<tr>
<td>touched</td>
<td>in the third chapter</td>
<td>10, 146/ 33</td>
</tr>
<tr>
<td>touched</td>
<td>of the three chapters</td>
<td>10, 223/ 31</td>
</tr>
<tr>
<td>touched</td>
<td>. For they were very</td>
<td>10, 221/ 31</td>
</tr>
<tr>
<td>toucheth</td>
<td>, being made against heretics</td>
<td>10, 215/ 5</td>
</tr>
<tr>
<td>toucheth</td>
<td>the point; and the</td>
<td>10, 5/ 6</td>
</tr>
<tr>
<td>toucheth</td>
<td>there the clergy, and</td>
<td>10, 66/ 7</td>
</tr>
<tr>
<td>toucheth</td>
<td>the private faults of</td>
<td>10, 43/ 19</td>
</tr>
<tr>
<td>toucheth</td>
<td>some very few, no</td>
<td>10, 171/ 17</td>
</tr>
<tr>
<td>toucheth</td>
<td>punishment of heresies, and</td>
<td>10, 23/ 30</td>
</tr>
<tr>
<td>toucheth</td>
<td>me, I let them</td>
<td>10, 23/ 32</td>
</tr>
<tr>
<td>toucheth</td>
<td>mine answer made in</td>
<td>10, 46/ 34</td>
</tr>
<tr>
<td>toucheth</td>
<td>certain words of mine</td>
<td>10, 53/ 18</td>
</tr>
<tr>
<td>toucheth</td>
<td>these words of mine</td>
<td>10, 215/ 1</td>
</tr>
<tr>
<td>toucheth</td>
<td>two things. One, that</td>
<td>10, 8/ 5</td>
</tr>
<tr>
<td>toucheth</td>
<td>in the same chapter</td>
<td>10, 59/ 28</td>
</tr>
<tr>
<td>toucheth</td>
<td>not him so near</td>
<td>10, 52/ 34</td>
</tr>
<tr>
<td>toucheth</td>
<td>indeed the suit ex</td>
<td>10, 110/ 24</td>
</tr>
<tr>
<td>toucheth</td>
<td>. For when that is</td>
<td>10, 171/ 34</td>
</tr>
</tbody>
</table>
answer him that the worldly honor is; nor, sent between them. Now, Catholic Church. Now, as such a work so I further, good readers, this realm": first, as hap indeed. Now, as answer after, in the ignorance in another manner ex officio for heresy, he not proved unlike, see, good readers, that well enough. And as to fill a whole better though all the and ten such other assault to such well-walled and are become two -- sometime two great of monitions, requiring a such a long, sober should use all that sip upon. Nor that man becometh a false very lewd and right that though they talk heretics in a sudden the judges, to put writing against Tyndale's false men. And of this wife were in her heard of so sore great hills had thus babes born that they -- which is the man, for fear of crime as is the better way both upon as I say, let harm though themselves, concerning his rejected in heresy, yet it is no touching of his book was 10, 8/22 touching that spiritual dignity, he 10, 42/28 touching the great fear and 10, 28/20 touching his passions for frailty 10, 69/3 touching him as his work 10, 66/6 touching this point in that 10, 139/9 touching mine own remembrance -- 10, 195/33 touching that I said that 10, 129/3 touching of his second chapter 10, 8/9 touching the thing that he 10, 83/13 touching the point that I 10, 122/27 touching the purpose that I 10, 125/3 touching the point that we 10, 133/13 touching the devil, though men 10, 48/9 town shortly full of heresies 10, 73/16 town told it with him 10, 135/13 towns with them, embattled in 10, 3/18 towns, without some such lusty 10, 3/23 towns again, with those old 10, 3/13 towns, which, being under the tract of time before any 10, 70/23 tract before their calling by 10, 71/16 tract of time, rather than 10, 71/4 tract is not, therefore, to 10, 71/6 traitor to God, is in 10, 147/1 traitorous words by his prince 10, 69/24 traitorous words, yet it is 10, 69/33 traitorous insurrection. And therefore as 10, 110/18 traitors and felons to answer 10, 137/20 translation . And wherein was also 10, 5/2 travail of such great, mountainous 10, 4/26 travail hearkeneth every handwhile and 10, 5/30 travail of so many, so 10, 5/32 travailed long, from the week 10, 5/35 travailed on. And when these 10, 5/34 treason to God -- the 10, 70/2 treason, beware of all such 10, 69/31 treason committed against any worldly 10, 147/3 treason and felony, but if 10, 158/31 treason go, and come but 10, 153/37 treason or heresy, fall not 10, 81/16 treason , murder, or felony; but 10, 156/14 treason , as this good man 10, 69/34
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance of Major Terms</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>treason</td>
<td>is used in this</td>
<td>10, 136/18</td>
</tr>
<tr>
<td>treason</td>
<td>, without some manner of</td>
<td>10, 69/28</td>
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<tr>
<td>treason</td>
<td>, but of murder also</td>
<td>10, 147/5</td>
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<tr>
<td>treason</td>
<td>or not. Nor I</td>
<td>10, 79/25</td>
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<tr>
<td>treason</td>
<td>, nor some other great</td>
<td>10, 70/32</td>
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<tr>
<td>treason</td>
<td>or any other felony</td>
<td>10, 79/17</td>
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<tr>
<td>treason</td>
<td>and all other felonies</td>
<td>10, 79/22</td>
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<tr>
<td>treason</td>
<td>never to proceed but</td>
<td>10, 135/27</td>
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<tr>
<td>treason</td>
<td>or felony, proveth at</td>
<td>10, 138/19</td>
</tr>
<tr>
<td>treason</td>
<td>, forbear yet the saying</td>
<td>10, 80/6</td>
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<tr>
<td>treason</td>
<td>both, for the necessity</td>
<td>10, 164/21</td>
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<tr>
<td>treason</td>
<td>or heresy, then though</td>
<td>10, 80/12</td>
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<td>treason</td>
<td>and felony this ordinary</td>
<td>10, 135/29</td>
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<tr>
<td>treason</td>
<td>too, and would have</td>
<td>10, 110/17</td>
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<tr>
<td>treason</td>
<td>, wherein there would, I</td>
<td>10, 153/27</td>
</tr>
<tr>
<td>treason</td>
<td>or not, yet in</td>
<td>10, 69/29</td>
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<td>treat</td>
<td>further of it, and</td>
<td>10, 181/21</td>
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<td>treatise</td>
<td>at all, and that</td>
<td>10, 31/18</td>
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<tr>
<td>treatise</td>
<td>, as before appeareth, that</td>
<td>10, 162/35</td>
</tr>
<tr>
<td>treatise</td>
<td>was to appease this</td>
<td>10, 225/17</td>
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<tr>
<td>treatise</td>
<td>which he calleth &quot;the&quot;</td>
<td>10, 26/18</td>
</tr>
<tr>
<td>treatise</td>
<td>which he calleth the</td>
<td>10, 226/31</td>
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<tr>
<td>treatise</td>
<td>, then he endeavoreth himself</td>
<td>10, 169/10</td>
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<td>treatise</td>
<td>extend no further but</td>
<td>10, 165/6</td>
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<td>treatise</td>
<td>become through grace indifferent</td>
<td>10, 178/1</td>
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<tr>
<td>treatise</td>
<td>thus: &quot;And here some</td>
<td>10, 168/11</td>
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<tr>
<td>treatise</td>
<td>. And first I will</td>
<td>10, 156/27</td>
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<td>treatise</td>
<td>and part in this</td>
<td>10, 211/2</td>
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<td>treatise</td>
<td>, that a man may</td>
<td>10, 110/35</td>
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<td>treatise</td>
<td>, that &quot;though many spiritual&quot;</td>
<td>10, 174/23</td>
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<tr>
<td>treatise</td>
<td>, I speak nothing but</td>
<td>10, 226/3</td>
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<td>treatise</td>
<td>meant not obstinate deadly</td>
<td>10, 68/30</td>
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<tr>
<td>treatise</td>
<td>in that place. This</td>
<td>10, 165/11</td>
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<tr>
<td>treatise</td>
<td>in the place fore-rehearsed</td>
<td>10, 169/11</td>
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<td>treatise</td>
<td>, that the spiritualty make</td>
<td>10, 66/24</td>
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<td>treatise</td>
<td>. And of such a</td>
<td>10, 165/25</td>
</tr>
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<td>treatise</td>
<td>,&quot; and he telleth which</td>
<td>10, 30/34</td>
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<tr>
<td>treatise</td>
<td>, which is that &quot;they</td>
<td>10, 57/27</td>
</tr>
<tr>
<td>treatise</td>
<td>, if he that is</td>
<td>10, 105/26</td>
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<td>treatise</td>
<td>, other than that</td>
<td>10, 174/21</td>
</tr>
<tr>
<td>treatise</td>
<td>speaketh only there, and</td>
<td>10, 165/25</td>
</tr>
<tr>
<td>treatise</td>
<td>of his who never</td>
<td>10, 8/19</td>
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<td>treatise</td>
<td>, how the witnesses may</td>
<td>10, 89/18</td>
</tr>
</tbody>
</table>
chapter of the said treatise, how the witnesses may be, falleth after to treaty, and would fain part offerings, and obits and Trentals, and purgatory and Mass to give money to Trentals, and those other things to change obits and Trentals, obits, and such other though he were against trespass, and for imprisoning, use or gravity of the or reasonable order of the thing to the readers, soon see this therefore, leaving his other grieves, some part very stick with him upon of such blunt subtle many others also very is even a very And thus the glorious

<table>
<thead>
<tr>
<th>term</th>
<th>meaning</th>
<th>page</th>
</tr>
</thead>
<tbody>
<tr>
<td>chapter of the said treatise</td>
<td>how the witnesses may be, falleth after to treaty, and would fain part offerings, and obits and Trentals, and purgatory and Mass to give money to</td>
<td>10, 92/9</td>
</tr>
<tr>
<td>treaty</td>
<td>it is that he trentals, and those other things</td>
<td>10, 47/10</td>
</tr>
<tr>
<td>Trentals</td>
<td>obits, and such other</td>
<td>10, 51/2</td>
</tr>
<tr>
<td>trespass</td>
<td>it is that he</td>
<td>10, 62/10</td>
</tr>
<tr>
<td>trial</td>
<td>between us. For his tried, alone -- I answered</td>
<td>10, 148/13</td>
</tr>
<tr>
<td>tried</td>
<td>of their cause), they trial, left his &quot;therefore&quot; out</td>
<td>10, 58/2</td>
</tr>
<tr>
<td>Trifles</td>
<td>I could prove him</td>
<td>10, 222/8</td>
</tr>
<tr>
<td>Trifles</td>
<td>But to the matter</td>
<td>10, 49/26</td>
</tr>
<tr>
<td>Trifles</td>
<td>the very chief</td>
<td>10, 50/27</td>
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<td>Trifling</td>
<td>For as for the</td>
<td>10, 12/26</td>
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<td>Trinity</td>
<td>have in his</td>
<td>10, 175/20</td>
</tr>
<tr>
<td>Triumphed</td>
<td>upon this, and thought</td>
<td>10, 188/5</td>
</tr>
<tr>
<td>Triumpheth</td>
<td>upon me and saith</td>
<td>10, 186/10</td>
</tr>
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<td>Trifles</td>
<td>somewhat be angry with</td>
<td>10, 137/16</td>
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<td>Trifles</td>
<td>as well as I</td>
<td>10, 135/10</td>
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<td>Trex</td>
<td>of a great many</td>
<td>10, 135/7</td>
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<td>Troth</td>
<td>of one judge as</td>
<td>10, 131/33</td>
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<td>Troth</td>
<td>of one judge as</td>
<td>10, 133/37</td>
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<td>of one judge as</td>
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<tr>
<td>Troth</td>
<td>of one judge as</td>
<td>10, 134/36</td>
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<tr>
<td>Troth</td>
<td>of two juries. What</td>
<td>10, 134/22</td>
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<td>Troth</td>
<td>of two juries. I</td>
<td>10, 134/36</td>
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<tr>
<td>Troth</td>
<td>of the juries, the</td>
<td>10, 137/14</td>
</tr>
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<td>Troth</td>
<td>shrink, and many true</td>
<td>10, 137/3</td>
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<td>Troth</td>
<td>and true men. And</td>
<td>10, 220/11</td>
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<td>Troth</td>
<td>and true men. And</td>
<td>10, 219/28</td>
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<tr>
<td>Troth</td>
<td>I make myself sure</td>
<td>10, 220/8</td>
</tr>
<tr>
<td>Troth</td>
<td>of some one man</td>
<td>10, 135/6</td>
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<td>Troth</td>
<td>of the petit juries</td>
<td>10, 137/6</td>
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<td>Troth</td>
<td>And yet since their</td>
<td>10, 137/10</td>
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<td>Troth</td>
<td>-- assay, then, and</td>
<td>10, 220/13</td>
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<td>Troth</td>
<td>yet many times deceiveth</td>
<td>10, 135/22</td>
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<td>Troth</td>
<td>of your two juries</td>
<td>10, 136/31</td>
</tr>
</tbody>
</table>
And by my peril using diligence and he ween, by his find in this judge's should by sedition, and party so falleth in indicted. What is his are suspected and in other, further suit to heresy to fall in once read -- the shall for this matter take more harm. What keep innocents out of innocents may come to purpose: to prove the be unlike to the realm to fall in the judge's hands than hath been very few man sometime to be happen to be wrongfully But yet being sore tale, bind that busy, see the proof, I tale not be heard, heard of, nor, I to -- nor, I or five hours, I false. This is, I be so mad, I howbeit, of truth I would not the judges, overseen himself more, I not this wise way, the price of his very well, and very to call all the himself here, like a good man here say if they were all if he said therein plain confession of the

**troth**  I think verily on 10, 220/ 9  
**troth**  , though the witness be 10, 162/ 26  
**troth**  , that the writer meant 10, 66/ 13  
**troth**  , that maketh you to 10, 136/ 33  
**trouble**  , and death, and death 10, 140/ 1  
**trouble**  without some default of 10, 130/ 27  
**trouble**  the less for that 10, 123/ 5  
**trouble**  , and depose for them 10, 148/ 33  
**trouble**  the King's Grace or 10, 98/ 17  
**trouble**  sometime though he were 10, 122/ 31  
**trouble**  should show itself. But 10, 6/ 34  
**trouble**  you no longer, but 10, 31/ 32  
**trouble**  have there many men 10, 229/ 1  
**trouble**  as any of us 10, 113/ 14  
**trouble**  thereby without offense. This 10, 119/ 32  
**trouble**  of him that is 10, 122/ 25  
**trouble**  of him that is 10, 122/ 26  
**trouble**  and business, with insurrection 10, 119/ 21  
**trouble**  the county with calling 10, 135/ 21  
**troubled**  therefor in any diocese 10, 170/ 3  
**troubled**  upon suspicion of felony 10, 122/ 33  
**troubled**  in time to come 10, 183/ 30  
**troubled**  with the wild wolf 10, 162/ 31  
**troublesome**  man to good abearing 10, 125/ 35  
**trow**  , meetly well already. For 10, 139/ 24  
**trow**  you? Yes, and (the 10, 153/ 33  
**trow**  , himself neither. And in 10, 195/ 18  
**trow**  , no man's else -- 10, 208/ 22  
**trow**  . Howbeit, there I was 10, 12/ 9  
**trow**  , to no man any 10, 153/ 7  
**trow**  , to lay me for 10, 144/ 6  
**trow**  it happeth not so 10, 128/ 30  
**trow**  you, give them the 10, 154/ 13  
**trow**  than twenty times in 10, 221/ 13  
**trow**  you, do well in 10, 75/ 12  
**trowel**  , and the other of 10, 60/ 26  
**true**  it is -- nor 10, 20/ 31  
**true**  Catholics mine affinity, and 10, 28/ 28  
**true**  , faithful man, affirmeth them 10, 29/ 27  
**true**  in these aforesaid words 10, 175/ 11  
**true**  , were not all likely 10, 15/ 11  
**true**  , then were all the 10, 227/ 1  
**true**  faith, took and take 10, 9/ 25
troth shrink, and many
a token to be
judge as they think
a great multitude of
were they never so
weeneth that it were
their one yea more
their one yea more
which if they were
swear false and seem
if he say therein
contrary ways to the
while it is not
causes if they were
boldness to troth and
do with to be
but that this is
that happen to be
prove whether it be
presume a thing is
his were good and
that that thing were
in such things not
as, though they be
knowoth well to be
therein he saith very
-- is not this
all three? Yes, forsooth,
that I thought was
me if he said
it likely to be
his fault and say
if he say not
if it were as
in these things say
answereth that it is
he layeth were as
weening that it were
avow then his deposition
man setteth forth for
me that I said
so likely to be
feign himself to say

true men afeard. And if
true though there appear some
true , their souls are safe
true Catholic men) as hath
true , were yet, as meseemeth
true : yet is, as I
true upon their bare word
true upon their bare word
true (as they be false
true , nothing mistrusted because he
true ) the very best is
true faith indeed. But then
true -- yet by such
true , bringing forth by heaps
true men. And by my
true that I could believe
true -- I declare and
true , if ye find it
true or not. For except
true which two good, honest
true , that it happeneth as
true which himself hath openly
true : then seeth he not
true , yet gladly he will
true ; and, indeed, he saith
true . For since he was
true but if I found
true enough though I never
true . To this I answer
true . And surely if he
true . For when in the
true : he falleth in no
true , but that in the
true as it is false
true , as it is well
true , but it is, he
true as it is not
true . And there it is
true , before the judge, in
true , which I know for
true therein, I laid there
true that his life may
true , and look like a

10, 220/ 12
10, 163/ 2
10, 162/ 15
10, 21/ 28
10, 77/ 26
10, 108/ 12
10, 147/ 14
10, 155/ 33
10, 177/ 14
10, 162/ 32
10, 64/ 29
10, 23/ 36
10, 17/ 7
10, 212/ 21
10, 220/ 8
10, 135/ 13
10, 170/ 13
10, 87/ 30
10, 195/ 39
10, 179/ 6
10, 109/ 1
10, 116/ 29
10, 45/ 26
10, 102/ 21
10, 102/ 38
10, 200/ 33
10, 34/ 20
10, 34/ 21
10, 226/ 4
10, 18/ 22
10, 10/ 4
10, 161/ 16
10, 175/ 14
10, 17/ 5
10, 45/ 31
10, 127/ 33
10, 199/ 1
10, 226/ 17
10, 93/ 19
10, 15/ 3
10, 102/ 35
10, 107/ 19
10, 157/ 25
intend to be) faithful, they both charitable and oath presumed to be his detection never so thing might yet be that his fault is of the realm for harmless. This is very certainty sure to be one part to be if God's word be more, and some more by any reasonable and every man everywhere findeth farther, whether it be if he find it that it should be though it were all it is not all if himself therein say do prove the thing so fall, find it likely they do: then that it is indeed presumption likely to swear then is it as that he hath sworn that this tale were And if it be and never told him tale though it were or no, yet very And that is very for good men and he seemeth to say look whether I say might ween he swore well likely to swear fear, to make every strengthened it. And all boldness to troth and bare word then more false, and the other true Christian people. Look, therefore 10, 87/ 17 true , and the man they 10, 91/ 17 true , though the man himself 10, 153/ 6 true , yet he may for 10, 92/ 33 true . For there might be 10, 120/ 26 true , and that mine he 10, 27/ 29 true , may well mishap to 10, 17/ 8 true -- "as much as 10, 147/ 31 true : he could never upon 10, 160/ 10 true . Let him now learn 10, 33/ 25 true ," doubteth not of the 10, 63/ 13 true , and some of a 10, 211/ 4 true allegation so order themselves 10, 60/ 22 true that any order of 10, 103/ 13 true as the other hath 10, 72/ 21 true by sufficient proof, or 10, 72/ 22 true that is reported, that 10, 67/ 19 true that he saith, and 10, 26/ 22 true that he saith: that 10, 47/ 25 true ) as he seemeth to 10, 84/ 12 true that I tell it 10, 104/ 2 true that I tell him 10, 151/ 15 true it is that the 10, 45/ 31 true , the thing that I 10, 131/ 7 true . And since that he 10, 153/ 14 true again that the thing 10, 45/ 33 true in denying the articles 10, 112/ 36 true , contrary to the oath 10, 154/ 12 true , then may the spiritual 10, 178/ 33 true . For whereas the punishment 10, 227/ 10 true , he doth them yet 10, 82/ 30 true it is), then say 10, 148/ 1 true also, and therefore we 10, 148/ 11 true , and think they will 10, 136/ 28 true . And therefore this patch 10, 156/ 18 true . But now, this being 10, 158/ 15 true . Now, if this man 10, 160/ 13 true . Now, if this good 10, 164/ 23 true man content to accuse 10, 93/ 35 true Christian countries to this 10, 145/ 3 true men. And verily I 10, 219/ 29 true than before was his 10, 148/ 27 true that never was sworn 10, 166/ 7
and then look whether
that it should be
s (if they were
their verdict to be
warrant you wise and
-- yet of many
the second to say
witnesses will swear but
that lie to be
although that all were
that he wrote herein
if this tale were
for all that, swear
the other shall swear
Wherein whether he say
to do some penance."
all, but only saith,
so reported about. For
defaults at them, as "
he handle them as
sooner be accepted than
then fetch their light?
also he well and
this cause of truth,
boldness to heretics --
authority falsely pretended, but
matters not only so
that I answered him
not to do otherwise
so, I said but
be sooner accepted than
full well and full
be sooner accepted than
it, and instead thereof
shamefully. And else, I
wherein you shall, I
skin), I shall therefore
cause have very great
not that I would
well, yet might we
said: that I would
and put all their
juries so much to

true  men shall wax the 10, 220/ 14
true  , that it were so 10, 68/ 11
true  ) did touch were yet 10, 170/ 18
true  ? And also, wherefore should 10, 149/ 15
true  : And now will I 10, 26/ 5
true  men that will detect 10, 99/ 7
true  . If we will refuse 10, 152/ 10
true  -- such witnesses, at 10, 163/ 30
true  . Thereto, ye wot well 10, 78/ 4
true  . And now would I 10, 15/ 17
true  , then wisdom would he 10, 18/ 23
true  -- yet would I 10, 79/ 10
true  , the world would receive 10, 153/ 10
true  . And thus you see 10, 162/ 24
true  or not you shall 10, 202/ 25
Truly  this is a marvelous 10, 111/ 5
Truly  this is a marvelous 10, 112/ 16
truly  the report abroad is 10, 58/ 32
Truly  " as I do at 10, 189/ 33
truly  as he handleth these 10, 191/ 21
truly  showed -- it is 10, 162/ 37
Truly  I wot not where 10, 20/ 18
truly  rehearseth, do not import 10, 57/ 5
Truly  I would not flatter 10, 59/ 14
truly  I will not fully 10, 219/ 27
truly  I had immediately of God 10, 207/ 6
truly  , but, over that, so 10, 184/ 3
truly  , and, with the necessary 10, 214/ 19
truly  and charitably their duty 10, 99/ 27
truly  . For if they did 10, 202/ 10
truly  showed. To this piece 10, 155/ 25
truly  , forsooth, and which in 10, 49/ 21
truly  showed. As who saith 10, 163/ 1
trust  all unto accusers -- 10, 101/ 30
trust  , look in all the 10, 60/ 15
trust  , be well and fully 10, 228/ 10
trust  the best, and leave 10, 230/ 31
trust  unto them. And yet 10, 135/ 23
trust  him better. And yet 10, 136/ 36
trust  the judges as well 10, 136/ 23
trust  the judge as well 10, 136/ 35
trust  in God, as the 10, 216/ 19
trust  the court, because the 10, 134/ 9
his open words, I
would of the both
meant therein (as I
be put in the
which, save for the
indeed, nor never, I
in felony, though the
withal, whose examples I
saith and as I
things as they now
them so soon in
of the man good
since I saw what
my remembrance read, nor
and that, though we
ordinary is not, I
now dispute upon, I
find, as I verily
I durst as well
he durst as well
I durst as well
judge as I durst
will I do indeed,
Now, sir, that I
this matter now, either
But if they will
none harm though the
another remedy that I
saw need yet, nor
that he will not
worse than I will
haply some such as
never need. For I
a case as I
took it, as I
so because I will
suit ex officio, and
needly be believed and
needs be believed and
here as though he
Wherein I would have
saith further, that he
make you ween the

trust you shall believe me 10, 58/23
trust the judge better -- 10, 137/1
trust he meant but well 10, 23/9
trust . And I dare say 10, 131/35
trust that I have to 10, 36/27
trust in God, I shall 10, 134/35
trust were put in the 10, 137/19
trust this realm is too 10, 145/7
trust too, intended it not 10, 14/30
trust the inquests, it were 10, 134/8
trust to be judges in 10, 178/15
trust that he meaneth no 10, 53/11
trust the realm must needs 10, 134/11
trust in God never shall 10, 110/12
trust the juries never so 10, 136/22
trust , so unreasonable, nor they 10, 117/8
trust you shall not think 10, 56/23
trust I should not if 10, 180/1
trust the troth of one 10, 131/33
trust the troth of one 10, 133/7
trust the troth of one 10, 134/22
trust the troth of two 10, 134/22
trust the troth of one 10, 134/36
trust the troth of your 10, 136/31
trust unto his, or else 10, 119/3
trust in their own wit 10, 216/19
trust that we put in 10, 134/19
trust in God shall never 10, 75/26
trust I never shall. What 10, 164/9
trust a judge so well 10, 137/8
trust them?" For that is 10, 136/34
trust more in the favor 10, 135/19
trust in God there never 10, 75/27
trust in God this good 10, 204/35
trust in God verily there 10, 59/12
trust him no worse than 10, 136/34
trust that all would be 10, 104/13
trusted . And therefore it is 10, 133/10
trusted . And therefore it is 10, 134/26
trusted that all the world 10, 67/25
trusted him as well upon 10, 36/26
trusted that those prelates whom 10, 55/29
truth were contrary -- divide 10, 106/9
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>all, but always the truth proved contrary -- both</td>
<td>10, 179</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>wherein, to say the truth, he layeth a cause</td>
<td>10, 19</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>and to tell the truth as of a necessity</td>
<td>10, 90</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>knowledge of that one truth, nineteen and a half</td>
<td>10, 106</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>do it for the truth, or have a hatred</td>
<td>10, 159</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>new knowledge of the truth, and of a very</td>
<td>10, 165</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>conceived, is of very truth, but even a very</td>
<td>10, 218</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>been credible and said truth . And yet afterward hath</td>
<td>10, 148</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>matter I had of truth no need. And yet</td>
<td>10, 131</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>best, and leave the truth to God. And concerning</td>
<td>10, 230</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>shall well see the truth Lo, these are this</td>
<td>10, 168</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>plain &quot;opening of the truth.&quot; But forasmuch as meseemeth</td>
<td>10, 31</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>say that he saith truth, as long as there</td>
<td>10, 158</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>for perceiving of the truth, from the beginning to</td>
<td>10, 88</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>yet, to say the truth, never complaint brought forth</td>
<td>10, 170</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>believe, but as the truth is. I cannot see</td>
<td>10, 150</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>mischiefs are gone. The truth is, good Christian readers</td>
<td>10, 106</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>some say&quot;s the truth is proved contrary, both</td>
<td>10, 230</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>therein to know the truth, &quot; I shall &quot;find&quot; that</td>
<td>10, 58</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>the knowledge of the truth is necessary for them</td>
<td>10, 80</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>because they defend the truth and make good folk</td>
<td>10, 39</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>of tediousness.&quot; And of truth if he have (as</td>
<td>10, 13</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>that therein he saith truth, and that I suppose</td>
<td>10, 206</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>but only deposed the truth . And therefore if he</td>
<td>10, 160</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>believe that he sweareth truth . I marvel, in good</td>
<td>10, 113</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>came forth with the truth , and agreed in the</td>
<td>10, 154</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>of conscience, though the truth be otherwise indeed. For</td>
<td>10, 161</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>every abjuration. But of truth , he that is abjured</td>
<td>10, 116</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>his charge. And of his charge. But of truth this conclusion is so</td>
<td>10, 120</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>no larger than the truth . But that is his</td>
<td>10, 169</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>peradventure ever; howbeit, of truth I trow it happeth</td>
<td>10, 128</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>himself to hide the truth therein, as it seemeth</td>
<td>10, 210</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>Howbeit, to say the truth, he the less needed</td>
<td>10, 147</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>unto you which is truth , which this man of</td>
<td>10, 106</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>God. And surely the truth is that many laymen</td>
<td>10, 42</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>proof of his plain truth in the matter his</td>
<td>10, 78</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>rather than for the truth of the matter. And</td>
<td>10, 89</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>rather than for the truth of the matter. I</td>
<td>10, 90</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>will inquire for the truth in this matter, he</td>
<td>10, 178</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>nor, to say the truth, not so much as</td>
<td>10, 138</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>because it is very truth that I never saw</td>
<td>10, 134</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>will not say but truth ; nor I never said</td>
<td>10, 136</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>it; and whereas of truth it needeth no repealing</td>
<td>10, 188</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>Terms</td>
<td>Index References</td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>---------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>judge, tell then the</td>
<td>10, 85/22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>was told me for</td>
<td>10, 4/28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>say this and say</td>
<td>10, 70/27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and plainly counsel the</td>
<td>10, 51/30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>been examined, and the</td>
<td>10, 167/23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mine Apology. Howbeit, of</td>
<td>10, 9/32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-- yet is the</td>
<td>10, 59/16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>under a color of</td>
<td>10, 158/24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>to say more than</td>
<td>10, 181/3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>without any question very</td>
<td>10, 21/13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>preach and teach the</td>
<td>10, 205/3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>More, this is the</td>
<td>10, 174/20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>or otherwise know the</td>
<td>10, 149/34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>that he would say</td>
<td>10, 161/22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>offereth to tell the</td>
<td>10, 161/29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the plain and open-known</td>
<td>10, 210/30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>else would tell the</td>
<td>10, 96/1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>and, to hide the</td>
<td>10, 88/16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>king's honorable Council the</td>
<td>10, 84/22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>am very sure the</td>
<td>10, 124/13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>say so, though the</td>
<td>10, 178/29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>saith that &quot;though the</td>
<td>10, 180/5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>their abuses thereof, the</td>
<td>10, 191/15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bear a faggot: very</td>
<td>10, 124/23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>for this point, the</td>
<td>10, 78/31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>with him upon the</td>
<td>10, 191/15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I say, and very</td>
<td>10, 77/23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>not his matter. But</td>
<td>10, 34/15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>remedy (to say the</td>
<td>10, 58/31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>so to be. Very</td>
<td>10, 75/31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>will also depose the</td>
<td>10, 90/9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>And therefore, since the</td>
<td>10, 103/8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>arresting for good abearing,</td>
<td>10, 108/9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>priests before secular judges,</td>
<td>10, 126/23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the laws, whereas of</td>
<td>10, 195/7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>were so disposed. And</td>
<td>10, 191/7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>none otherwise than the</td>
<td>10, 132/35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>find according to the</td>
<td>10, 162/2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>word, but by the</td>
<td>10, 150/1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>indeed, but as the</td>
<td>10, 162/3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>it, but that the</td>
<td>10, 211/24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the plain opening of</td>
<td>10, 31/5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of late surmised, the</td>
<td>10, 184/6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth , and will not be</td>
<td>10, 85/22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth that unto one little</td>
<td>10, 4/28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth : that the ordinaries, of</td>
<td>10, 70/27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth . And if percase there</td>
<td>10, 51/30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth hath been plainly proved</td>
<td>10, 167/23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth , in this point he</td>
<td>10, 9/32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth in that point so</td>
<td>10, 59/16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth , but also presumed that</td>
<td>10, 158/24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth . Lo, good readers, here</td>
<td>10, 181/3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth , for though Saint Chrysostom</td>
<td>10, 21/13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth . But now saith this</td>
<td>10, 205/3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth therein: I say in</td>
<td>10, 174/20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth against the saying of</td>
<td>10, 149/34</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth at the second oath</td>
<td>10, 161/22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth upon a second oath</td>
<td>10, 161/29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth , would with shame enough</td>
<td>10, 210/30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth , if he should never</td>
<td>10, 96/1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth out of sight, slink</td>
<td>10, 88/16</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth hath been so plainly</td>
<td>10, 84/22</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth will prove so too</td>
<td>10, 124/13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth be not so, yet</td>
<td>10, 178/29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth be not so, yet</td>
<td>10, 180/5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth appeareth in some place</td>
<td>10, 191/15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth it is somewhat, and</td>
<td>10, 124/23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth being so substantially proved</td>
<td>10, 78/31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth of that tale, there</td>
<td>10, 77/23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth it is, that I</td>
<td>10, 34/15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth it is that I</td>
<td>10, 58/31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth ) very: that is</td>
<td>10, 75/31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth it is that no</td>
<td>10, 90/9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth , and he that first</td>
<td>10, 103/8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth is indeed that all</td>
<td>10, 108/9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth it is that a</td>
<td>10, 126/23</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth it is that one</td>
<td>10, 195/7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth I speak them not</td>
<td>10, 191/7</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth it is, they may</td>
<td>10, 132/35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth of the thing shall</td>
<td>10, 162/2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth , and let those witnesses</td>
<td>10, 150/1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth thereof, meaneth to confirm</td>
<td>10, 63/14</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth shall seem to them</td>
<td>10, 162/3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth may come to light</td>
<td>10, 211/24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth the readier way is</td>
<td>10, 31/5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>truth hath been well proved</td>
<td>10, 184/6</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
doubteth not of the law. This answer of in this cause of deed." That is very of this realm, to that saith, "Post concupiscen
tarias tuas ne eas" ("After thy being under the great vanishing of the great exhortation against the great of God if they whereby he can lightly man be loath to clearly mark if you from sore and vehement of doubt indeed should which he dissembleth here this. But now to inventive I have to a much more friendly where themselves list to which, upon their detection, them all unsaid than which our Lord rather innocent people openly, and God, of his goodness, shrews, to make him before, and they may heresy and were well marvelous metamorphosis enchanted and now straggled away, and and shame. And some the sentence that himself complaint (as I said) shrewd cow again, and take no business in other when both those afresh, and one or to light there cometh at the robbery, both you have heard both the more offender such with a line or him, or more than

truth of God's word, but 10, 63/ 13
truth is not worth a 10, 134/ 30
truth, truly I would not 10, 59/ 14
truth indeed. But yet they 10, 69/ 9
try the matters by juries 10, 135/ 26
tuas ne eas" ("After thy 10, 56/ 19
Turk, were between Easter and 10, 3/ 4
Turk and conquering of the 10, 222/ 25
Turk, and his own rehearsing 10, 12/ 21
turn it to a more 10, 113/ 30
turn a sentence after his 10, 208/ 18
turn the leaves and look 10, 62/ 19
turn these words "And therefore 10, 58/ 14
turn by such dealing into 10, 118/ 4
turn to the encouraging of 10, 15/ 28
turn up all his tale 10, 172/ 4
turn again, as I promised 10, 143/ 9
turn a sentence, let the 10, 208/ 19
turn if he make his 10, 224/ 34
turn him. And now, since 10, 227/ 28
turn of their own offer 10, 118/ 10
turn back to seek them 10, 7/ 16
turn upon theirs that so 10, 213/ 25
turn folk from the faith 10, 105/ 3
turn at length the chief 10, 145/ 36
turn and change the sentence 10, 192/ 10
turn yet in time and 10, 166/ 27
turned to God. But on 10, 227/ 34
turned into two Englishmen by 10, 3/ 7
turned into venial sin -- 10, 31/ 31
turned in writing that name 10, 25/ 18
turned them to -- nor 10, 208/ 22
turneth on the other side 10, 219/ 6
turneth over the pail even 10, 76/ 3
turning back at all. For 10, 62/ 20
twain be done -- there 10, 51/ 10
twain detect him -- they 10, 107/ 33
twain. But at another time 10, 107/ 5
twain; and his bare word 10, 148/ 26
twain whether they be like 10, 121/ 3
twain as abjure both, and 10, 219/ 18
twain wherein he declareth that 10, 36/ 23
twain, or ten either -- 10, 72/ 34
in some one or
in which of the
is fain to make
might mean, of which
whither oath of the
this thing about be
he hateth, to hurt
in which of the
what one thing or
as any of us
and the other but
that thing, one, or
some one man or
had been in both
charitable way of the
but be things, both
in this world but
surely they have both
in peril, doing both
stand they still, both
twelve priests, but by
say that the same
whether I mean the
taxed him, not by
is after by other
if I mean the
come thereto, neither in
may be accused by
in such case the
a long answer of
was made of the
better believe twenty-four than
perceive: if either the
I never took the
twelve sheets nor in
now for the temporal
and saith that the
him call that one
more, I trow, than
that he should upon
game, and there lay
should divide it into
though they were such
twain , or some few, against
twain soever he find it
twain . Now, whereas he saith
twain he taketh here the
twain -- here I say
twain . The one is if

twain whom he loveth --
twain this good man findeth
twain specially moved me to
twain , and much more reason
twain , the greater offender hath
twain , or ten, or twenty
twain in a shire, whereby
twain saved; and that it
twain were that that himself
twain , which they that do
twain . The one, that it
twain , and either the one
twain their best to judge
twain , all the while that
twain temporal men, and his
twain men that are his
twain men that are the
twain priests, but by twelve
twain acquitted, go get him
twain men, then he answereth
twain sheets nor in twelve
twain men and know not
twain men be known that
twain whole sheets of paper
twain sheets of paper, and
twain dispariseth not the troth
twain men or the judges
twain men for witnesses in
twain quires neither, write as
twelve man? For ye wot
twelve men may yet do
twenty . And if he can
twenty times in his twentieth
twenty such secret informations afterward
twenty pounds upon it, as
twenty parts, nineteen parts and
twenty , will take them all
the space of these twenty years or thirty last 10, 170/ 4
twain, or ten, or twenty-twenty, but utterly to accept 10, 203/ 16
telleth us here into twenty parts, and with the 10, 106/ 11
twenty-four than twelve dispraiseth not 10, 137/ 3
twenty-one chapters are written -- 10, 12/ 14
twice nay upon a solemn 10, 147/ 14
bare word than their twice nay upon a solemn 10, 155/ 34
bare word than their twice sworn before. And thereon 10, 160/ 8
he may that was twice when they be proved 10, 145/ 18
laws to burn them twice so sore. But finally 10, 117/ 36
yet increaseth that suspicion twice nay before they confess 10, 147/ 13
not let to swear twice nay before they confess 10, 155/ 32
great difference between these two men in all this 10, 123/ 30
His Grace keepeth not two bishops of all the 10, 138/ 12
Salem and Bizance were two Englishmen indeed, and spoke 10, 11/ 2
read and consider those two places first, and then 10, 31/ 10
mine -- in those two leaves 80 and 81 10, 214/ 33
to the mountenance of two straws, for anything that 10, 179/ 31
a reformation of such two great parties as the 10, 15/ 1
he calleth that heretic two contrary names, as well 10, 24/ 29
And yet are his two cases such as, well 10, 108/ 23
for so must every two things needs be, for 10, 150/ 16
that he saith therein two things -- both that 10, 58/ 9
therewith. And when those two things be both fresh 10, 88/ 25
purgatory, which in those two places verily burneth souls 10, 231/ 13
else were they not two but one), but he 10, 150/ 17
long while but in two dioceses very few been 10, 171/ 16
then, upon this man's two oaths, his first oath 10, 152/ 20
too sometimes, and telleth two places where: folio 77 10, 167/ 14
with a word or two of a further fault 10, 113/ 19
as if there were two men that had sworn 10, 105/ 30
have yet in these two points struck hands again 10, 30/ 28
trust the troth of two juries. What hath this 10, 134/ 23
a proper piece of two parts thus he concludeth 10, 45/ 17
like it. Now, these two thus handled, he cometh 10, 120/ 1
so unreasonable that this two or three hundred years 10, 117/ 10
though they had made two or three hundred (as 10, 140/ 28
one judge as of two juries -- I think 10, 133/ 8
man's gay words in two places wherein I perceive 10, 202/ 19
avoid a resemblance between two things -- it is 10, 150/ 14
the least. But if two will say it is 10, 178/ 25
all that, that because two men say it and 10, 179/ 10
that this man maketh: Two men say it is 10, 179/ 13
may find mine. Those man, "but yet these now brought forth another more but for them only many more than whoso read the said indeed, in one or and the fashion thereof: esteem the babbling of gone. And therefore his maketh as there were their words should have then I should "make then shall he make then shall he make neither, lest he make thing is true which look for -- yet spiritual law that when part at all. For way were better. Marry, I think that his be many more than be many more than first chapter he toucheth I speak here of enchanted and turned into if there were but we should regard those one judge as of his words, and declare every proof must be false. He hath there in his life any But read my said forward, he bringeth forth sleight deceive you. But that ever thought any excused, hath these other in some point those let him assign me the troth of your and Bizance -- sometime

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>two</td>
<td>things he leaveth out</td>
<td>10, 31/ 1</td>
</tr>
<tr>
<td>two</td>
<td>be not like. For</td>
<td>10, 157/ 28</td>
</tr>
<tr>
<td>two</td>
<td>, whom he maketh, as</td>
<td>10, 78/ 8</td>
</tr>
<tr>
<td>two</td>
<td>, after the manner of</td>
<td>10, 12/ 28</td>
</tr>
<tr>
<td>two</td>
<td>, but also many more</td>
<td>10, 179/ 18</td>
</tr>
<tr>
<td>two</td>
<td>chapters of mine Apology</td>
<td>10, 57/ 17</td>
</tr>
<tr>
<td>two</td>
<td>places of mine Apology</td>
<td>10, 169/ 36</td>
</tr>
<tr>
<td>two</td>
<td>things only moved me</td>
<td>10, 6/ 6</td>
</tr>
<tr>
<td>two</td>
<td>hundred (no, not though</td>
<td>10, 179/ 30</td>
</tr>
<tr>
<td>two</td>
<td>gay cases of swearing</td>
<td>10, 108/ 21</td>
</tr>
<tr>
<td>two</td>
<td>parties. The one he</td>
<td>10, 86/ 29</td>
</tr>
<tr>
<td>two</td>
<td>senses, and one boot</td>
<td>10, 115/ 20</td>
</tr>
<tr>
<td>two</td>
<td>lies for one&quot;; and</td>
<td>10, 189/ 35</td>
</tr>
<tr>
<td>two</td>
<td>faults for one. For</td>
<td>10, 191/ 21</td>
</tr>
<tr>
<td>two</td>
<td>lies for one. Lo</td>
<td>10, 191/ 22</td>
</tr>
<tr>
<td>two</td>
<td>lies for one. Is</td>
<td>10, 192/ 16</td>
</tr>
<tr>
<td>two</td>
<td>good, honest persons sworn</td>
<td>10, 179/ 6</td>
</tr>
<tr>
<td>two</td>
<td>points I remember thereof</td>
<td>10, 226/ 8</td>
</tr>
<tr>
<td>two</td>
<td>do both renounce their</td>
<td>10, 219/ 2</td>
</tr>
<tr>
<td>two</td>
<td>things he saith: one</td>
<td>10, 220/ 5</td>
</tr>
<tr>
<td>two</td>
<td>things I say: that</td>
<td>10, 135/ 28</td>
</tr>
<tr>
<td>two</td>
<td>devices will serve sufficiently</td>
<td>10, 172/ 22</td>
</tr>
<tr>
<td>two</td>
<td>that say so. And</td>
<td>10, 178/ 28</td>
</tr>
<tr>
<td>two</td>
<td>that say so. That</td>
<td>10, 179/ 16</td>
</tr>
<tr>
<td>two</td>
<td>things. One, that I</td>
<td>10, 8/ 5</td>
</tr>
<tr>
<td>two</td>
<td>lets. One, that men</td>
<td>10, 102/ 25</td>
</tr>
<tr>
<td>two</td>
<td>Englishmen by the wonderful</td>
<td>10, 3/ 7</td>
</tr>
<tr>
<td>two</td>
<td>witnesses of the matter</td>
<td>10, 99/ 32</td>
</tr>
<tr>
<td>two</td>
<td>cases -- the publishing</td>
<td>10, 108/ 25</td>
</tr>
<tr>
<td>two</td>
<td>juries. But the judges</td>
<td>10, 131/ 33</td>
</tr>
<tr>
<td>two</td>
<td>ways that the good</td>
<td>10, 171/ 36</td>
</tr>
<tr>
<td>two</td>
<td>witnesses at the least</td>
<td>10, 178/ 25</td>
</tr>
<tr>
<td>two</td>
<td>leaves, in the end</td>
<td>10, 192/ 27</td>
</tr>
<tr>
<td>two</td>
<td>men, in their talking</td>
<td>10, 11/ 20</td>
</tr>
<tr>
<td>two</td>
<td>chapters, and then as</td>
<td>10, 58/ 22</td>
</tr>
<tr>
<td>two</td>
<td>or three things which</td>
<td>10, 221/ 21</td>
</tr>
<tr>
<td>two</td>
<td>things for this matter</td>
<td>10, 86/ 25</td>
</tr>
<tr>
<td>two</td>
<td>of the three. And</td>
<td>10, 34/ 22</td>
</tr>
<tr>
<td>two</td>
<td>presumptions for to bear</td>
<td>10, 152/ 30</td>
</tr>
<tr>
<td>two</td>
<td>things are unlike (for</td>
<td>10, 150/ 16</td>
</tr>
<tr>
<td>two</td>
<td>juries of very well-known</td>
<td>10, 136/ 25</td>
</tr>
<tr>
<td>two</td>
<td>juries well, what fault</td>
<td>10, 136/ 32</td>
</tr>
<tr>
<td>two</td>
<td>great towns, which, being</td>
<td>10, 3/ 3</td>
</tr>
</tbody>
</table>

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page/Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>piece he hath of</td>
<td>two parts, by which he</td>
<td>10,45/10</td>
</tr>
<tr>
<td>Church . . . - - there were</td>
<td>two causes for which I</td>
<td>10,186/19</td>
</tr>
<tr>
<td>vanished, and are become</td>
<td>two towns again, with those</td>
<td>10,3/13</td>
</tr>
<tr>
<td>even unto felony. If</td>
<td>two or three witnesses would</td>
<td>10,154/1</td>
</tr>
<tr>
<td>seem that I steal</td>
<td>two or three words of</td>
<td>10,214/26</td>
</tr>
<tr>
<td>as the troth of</td>
<td>two juries. I would here</td>
<td>10,134/36</td>
</tr>
<tr>
<td>also many more than</td>
<td>two hundred, that would say</td>
<td>10,179/19</td>
</tr>
<tr>
<td>any farther than those</td>
<td>two dioceses, and yet, to</td>
<td>10,170/7</td>
</tr>
<tr>
<td>not though they were</td>
<td>two thousand, and yet many</td>
<td>10,179/30</td>
</tr>
<tr>
<td>that, if after those</td>
<td>two chapters read, you return</td>
<td>10,57/19</td>
</tr>
<tr>
<td>beat off with a</td>
<td>two-handed staff, and tell this</td>
<td>10,45/24</td>
</tr>
<tr>
<td>it. As for this</td>
<td>two-handed sword, some young, lusty</td>
<td>10,45/23</td>
</tr>
<tr>
<td>and here in England</td>
<td>Tyndale, Friar Barnes, George Joye</td>
<td>10,200/18</td>
</tr>
<tr>
<td>touched for writing against</td>
<td>Tyndale's false translation. And wherein</td>
<td>10,5/2</td>
</tr>
<tr>
<td>is but since that</td>
<td>Tyndale's books and Frith's, and</td>
<td>10,14/22</td>
</tr>
<tr>
<td>defended, against my Confutation,</td>
<td>Tyndale's wise chapter in which</td>
<td>10,5/3</td>
</tr>
<tr>
<td>piece he leaveth half</td>
<td>unanswered, and to another piece</td>
<td>10,127/9</td>
</tr>
<tr>
<td>much he hath left</td>
<td>unanswered, and how much of</td>
<td>10,224/3</td>
</tr>
<tr>
<td>the other, leave it</td>
<td>unanswered too. But now goeth</td>
<td>10,181/8</td>
</tr>
<tr>
<td>device, heretics may go</td>
<td>unarrested -- I cannot believe</td>
<td>10,182/24</td>
</tr>
<tr>
<td>bounds; but of oversight,</td>
<td>unawares, he hath in some</td>
<td>10,19/27</td>
</tr>
<tr>
<td>to tell a lie</td>
<td>unawares is the part of</td>
<td>10,226/19</td>
</tr>
<tr>
<td>all with one word</td>
<td>unawares. For now read it</td>
<td>10,62/22</td>
</tr>
<tr>
<td>sworn, and will not</td>
<td>uncalled and unsworn tell no</td>
<td>10,99/13</td>
</tr>
<tr>
<td>yet for no such</td>
<td>uncharitable words though they were</td>
<td>10,55/32</td>
</tr>
<tr>
<td>and heal well this</td>
<td>uncharitable sore. In this motion</td>
<td>10,52/11</td>
</tr>
<tr>
<td>the prelates handle men</td>
<td>uncharitably, and for heresies vex</td>
<td>10,39/2</td>
</tr>
<tr>
<td>of his own words</td>
<td>undefended which he nothing hath</td>
<td>10,224/3</td>
</tr>
<tr>
<td>it. And thou shalt</td>
<td>understand that his answer beginneth</td>
<td>10,11/14</td>
</tr>
<tr>
<td>must this good man</td>
<td>understand: that this good soft</td>
<td>10,70/30</td>
</tr>
<tr>
<td>name -- he shall</td>
<td>understand that upon such occasion</td>
<td>10,25/26</td>
</tr>
<tr>
<td>he maketh for, and</td>
<td>understand and believe Summa rosella</td>
<td>10,189/10</td>
</tr>
<tr>
<td>offenders. &quot; And you shall</td>
<td>understand, good readers, that in</td>
<td>10,146/20</td>
</tr>
<tr>
<td>as list not to</td>
<td>understand it. And where I</td>
<td>10,14/19</td>
</tr>
<tr>
<td>me -- ye shall</td>
<td>understand that my words in</td>
<td>10,180/24</td>
</tr>
<tr>
<td>thereof, to him that</td>
<td>understandeth them and considereth them</td>
<td>10,194/22</td>
</tr>
<tr>
<td>which either the man</td>
<td>understandeth not what it meaneth</td>
<td>10,113/20</td>
</tr>
<tr>
<td>declared that he neither</td>
<td>understandeth the law Ut inquisitionis</td>
<td>10,194/17</td>
</tr>
<tr>
<td>summas hath so little</td>
<td>understanding -- I shall</td>
<td>10,194/30</td>
</tr>
<tr>
<td>men than one that</td>
<td>understood Summa rosella as well</td>
<td>10,185/8</td>
</tr>
<tr>
<td>all which places are</td>
<td>understood of judging certain and</td>
<td>10,54/9</td>
</tr>
<tr>
<td>is only to be</td>
<td>understood of their own counsel</td>
<td>10,130/36</td>
</tr>
<tr>
<td>And that they well</td>
<td>understood that the said chapter</td>
<td>10,185/15</td>
</tr>
<tr>
<td>Term</td>
<td>Concordance of Major Terms 652</td>
<td>Page 10</td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>understood</td>
<td>the chapter Ut inquisitionis</td>
<td>185/13</td>
</tr>
<tr>
<td>undertaken</td>
<td>to put himself in</td>
<td>3/19</td>
</tr>
<tr>
<td>undeserved</td>
<td>vexation if he were</td>
<td>130/10</td>
</tr>
<tr>
<td>undone</td>
<td>therefore, for the</td>
<td>140/2</td>
</tr>
<tr>
<td>undone</td>
<td>and let heretics alone</td>
<td>6/11</td>
</tr>
<tr>
<td>undone</td>
<td>; and then should soon</td>
<td>139/34</td>
</tr>
<tr>
<td>undoubtedly</td>
<td>daily grow by the</td>
<td>98/2</td>
</tr>
<tr>
<td>undoubtedly</td>
<td>very false. He hath</td>
<td>192/26</td>
</tr>
<tr>
<td>undoubtedly</td>
<td>never meant of such</td>
<td>194/20</td>
</tr>
<tr>
<td>unfruitful</td>
<td>vice. But as I</td>
<td>39/21</td>
</tr>
<tr>
<td>ungracious</td>
<td>folk. And albeit that</td>
<td>221/5</td>
</tr>
<tr>
<td>ungracious</td>
<td>folk that are such</td>
<td>200/13</td>
</tr>
<tr>
<td>ungracious</td>
<td>ending. These, be, lo</td>
<td>96/27</td>
</tr>
<tr>
<td>ungracious</td>
<td>folk,&quot; by whom he</td>
<td>22/19</td>
</tr>
<tr>
<td>unhappy</td>
<td>journey&quot;&quot; and that</td>
<td>14/12</td>
</tr>
<tr>
<td>universal</td>
<td>division. For this were</td>
<td>43/4</td>
</tr>
<tr>
<td>unjust</td>
<td>, as this man maketh</td>
<td>78/15</td>
</tr>
<tr>
<td>unjustly</td>
<td>: then I ask him</td>
<td>78/3</td>
</tr>
<tr>
<td>unknown</td>
<td>-- whereas if his</td>
<td>40/21</td>
</tr>
<tr>
<td>unknown</td>
<td>: this profit is there</td>
<td>40/5</td>
</tr>
<tr>
<td>unknown</td>
<td>), I would not assent</td>
<td>97/34</td>
</tr>
<tr>
<td>unknown</td>
<td>than with peril to</td>
<td>81/32</td>
</tr>
<tr>
<td>unknown</td>
<td>, I am sure, that</td>
<td>102/19</td>
</tr>
<tr>
<td>unlawful</td>
<td>men to condemn innocents</td>
<td>146/18</td>
</tr>
<tr>
<td>unlawful</td>
<td>men to condemn innocents</td>
<td>155/20</td>
</tr>
<tr>
<td>unlawful</td>
<td>that hang up him</td>
<td>218/34</td>
</tr>
<tr>
<td>unlawed</td>
<td>, but for any wit</td>
<td>77/33</td>
</tr>
<tr>
<td>unless</td>
<td>he know a sufficient</td>
<td>156/36</td>
</tr>
<tr>
<td>unless</td>
<td>it be of pride</td>
<td>187/26</td>
</tr>
<tr>
<td>unlikely</td>
<td>. Finally shall I further</td>
<td>5/22</td>
</tr>
<tr>
<td>unlikely</td>
<td>that any politic spiritual</td>
<td>27/12</td>
</tr>
<tr>
<td>unlikeness</td>
<td>between the witnesses brought</td>
<td>154/20</td>
</tr>
<tr>
<td>unmade</td>
<td>, which things should be</td>
<td>49/29</td>
</tr>
<tr>
<td>unproved</td>
<td>, and (because he cometh</td>
<td>31/43</td>
</tr>
<tr>
<td>unmarked</td>
<td>. And thus, good reader</td>
<td>31/214</td>
</tr>
<tr>
<td>unmeet</td>
<td>for the matter so</td>
<td>178/17</td>
</tr>
<tr>
<td>unpaid</td>
<td>, and restitution unmade, which</td>
<td>49/28</td>
</tr>
<tr>
<td>unpaid</td>
<td>and their wrongs unrecompensed</td>
<td>51/24</td>
</tr>
<tr>
<td>unproved</td>
<td>words. Then resteth there</td>
<td>79/3</td>
</tr>
<tr>
<td>unproved</td>
<td>that myself spoke of</td>
<td>223/33</td>
</tr>
<tr>
<td>Term</td>
<td>Definition/Notes</td>
<td>Page No.</td>
</tr>
<tr>
<td>---------------------------</td>
<td>-----------------------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td>Heresy should not pass</td>
<td>for might soon deceive</td>
<td>10, 6/23</td>
</tr>
<tr>
<td>Suffer an offender</td>
<td>as fast as, both</td>
<td>10, 182/26</td>
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<tr>
<td>Punish an offender</td>
<td>than punish him unrighteously</td>
<td>10, 220/18</td>
</tr>
<tr>
<td>Punish an offender</td>
<td>, and more like be</td>
<td>10, 147/10</td>
</tr>
<tr>
<td>Punish an offender</td>
<td>, and more like be</td>
<td>10, 155/29</td>
</tr>
<tr>
<td>Punish an offender</td>
<td>because their privy mischief</td>
<td>10, 164/33</td>
</tr>
<tr>
<td>Punish an offender</td>
<td>than to punish him</td>
<td>10, 219/30</td>
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<tr>
<td>Punish an offender</td>
<td>-- they would, at</td>
<td>10, 71/26</td>
</tr>
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<td>Punish an offender</td>
<td>and unrighteously without</td>
<td>10, 74/36</td>
</tr>
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<td>Punish an offender</td>
<td>them again, or forget</td>
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</tr>
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<td>Punish an offender</td>
<td>reasons never after to</td>
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</tr>
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<td>Punish an offender</td>
<td>, nor, for avoiding of</td>
<td>10, 131/14</td>
</tr>
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<td>Punish an offender</td>
<td>and cannot be brought</td>
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</tr>
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<td>Punish an offender</td>
<td>it were in other</td>
<td>10, 39/28</td>
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<tr>
<td>Punish an offender</td>
<td>is not indeed proved</td>
<td>10, 120/18</td>
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<td>Punish an offender</td>
<td>that made it, nor</td>
<td>10, 117/9</td>
</tr>
<tr>
<td>Punish an offender</td>
<td>that ratified it, nor</td>
<td>10, 117/9</td>
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<td>Punish an offender</td>
<td>to be laid for</td>
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<td>Punish an offender</td>
<td>as to look for</td>
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<td>Punish an offender</td>
<td>not only made by</td>
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<td>that a man should</td>
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<td>Punish an offender</td>
<td>reason oppugneth plainly, in</td>
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<td>Punish an offender</td>
<td>as ever reasonable man</td>
<td>10, 167/5</td>
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<td>Punish an offender</td>
<td>that I reckoned it</td>
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<td>Punish an offender</td>
<td>, where he saith: As</td>
<td>10, 187/22</td>
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<td>Punish an offender</td>
<td>, yet to say that</td>
<td>10, 209/34</td>
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<tr>
<td>Punish an offender</td>
<td>by the sentence of</td>
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<td>Punish an offender</td>
<td>thing that since those</td>
<td>10, 44/29</td>
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<td>Punish an offender</td>
<td>, nor they so unreasonable</td>
<td>10, 117/8</td>
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<td>Punish an offender</td>
<td>that would take this</td>
<td>10, 18/30</td>
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<td>Punish an offender</td>
<td>he saith, that innocents</td>
<td>10, 119/32</td>
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<td>Punish an offender</td>
<td>I say that followeth</td>
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<td>Punish an offender</td>
<td>men. But then heard</td>
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<td>Punish an offender</td>
<td>by this thing that</td>
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<td>Punish an offender</td>
<td>, as to think it</td>
<td>10, 34/24</td>
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<td>Punish an offender</td>
<td>reason was thought a</td>
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<td>Punish an offender</td>
<td>that this two or</td>
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<tr>
<td>Punish an offender</td>
<td>), and have used many</td>
<td>10, 144/22</td>
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<tr>
<td>Punish an offender</td>
<td>which were very tedious</td>
<td>10, 213/31</td>
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<tr>
<td>Punish an offender</td>
<td>therein the better to</td>
<td>10, 228/6</td>
</tr>
<tr>
<td>Punish an offender</td>
<td>of the laws, and</td>
<td>10, 218/4</td>
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</table>
all this mischief and unpaid and their wrongs that law standeth so, for such unquiet and be, but yet not found any nobleman so than to punish him unpunished than punish him by those laws but rather leave them all pass his cold and all frail, ignorant, and will not uncalled and man and the man forsworn and the man which stand yet all also many such other advisement? Doth never none have left his tale what places he left Apology clean and clear things of his book I will pass over to any jury? What Lo what a great the judges to lay the judges to lay presumption general of his appear some suspicion of that he saith plain under pretext of an suspicion purged, he saith although it were not against good folk, of good, honest man saith full lightly may be more likely to cause more likely to cause cleared: this man saith in peril, too, with many be false and his book in those of division, with such

unreasonableness that he telleth us
unrecompensed -- which that the unrepealed, some priests that see unrestful, wretches, without some ruffle
unrighteous . For if it were unrighteous, or so unreasonable, as unrighteously and against due order unrighteously and against due order unrighteously and against the order

unsaid than turn back to unsavory told tale of charity unstable, though we be esteemed
unsworn tell no tale at unsworn unlike in the point unsworn are, in the thing unsworn : that is to wit
unthrifts upon a passion of untold . For if he meant untroth . Which is, in a
untroth is there here laid untroth I lay here to untroth upon a jury, nor untroth to a jury, nor
untroth for his perjury. The untroth in the witness. In untrue , and groundeth all this untrue , and reprovable slander, in his untrue . The words in mine untrue . And whereas for the untrue , reprouvablesladder, in his untrue . And that it will untrue . And that it will untrue and unlawful men to untrue and unlawful men to untrue, and wottaeth not, also untrue, and many others also untrue "some say"s that untrue "some say"s, to
see, good readers, how
proved them, I ween,
the matter were indeed
he saith very far
into a wrongful and
shall surely find it
not guilty, and be
the people to believe
layeth is laid very
proved) grounded upon great
it farther abroad.
The
he answereth with an
part he answereth with
saying plain and open
And since his own
groundeth upon a plain
upon a great, open
on and waxing all
vain, nor show myself
he that was very
I not excuse his
a way as far
rather appear malicious than
judges be not so
reason, if men would
wherein his time, as
confuted and of itself
presumption that they were
the people as good
save his own words
to save the matter
England never put in
the people by common
then see how the
so did, whether common
taken after the "common
the laws affirmed by
and spirituality, by long
by the course and
have been by long
as thus advised, neither
bishop in this realm
have by the continual

true
, it is that this
true , yet all the amendments
true , was never the nearer
true , and that they pretend
true judgment, which though it
true . Now, then, to maintain
true , if they will; but
true that the prelates handle
true ; that is to wit
true . And therefore, all this
true of such false name
true , another piece he leaveth
true , some part he answereth
true . And since his own
true appeareth upon his own
true , though he make not
true : it is, you see
true , to go thither and
true that the priests should
true to have touched any
true following of false, wily
true and as far against
true . But now that I
true but that they would
true follow it, there might
true as it were bestowed
true to be touched) I
true credence; and yet have
true as written, and a
true , and to impugn mine
true . And therein thus he
true , were a common order
true accepted -- and over
true and long continuance of
true and acceptance of a
true and acceptance" of speaking
true and agreement of the
true and custom ratified, agreed
true of all realms christened
true and custom through the
true myself nor advise no
true that pretense against the
true ever since allowed it
<table>
<thead>
<tr>
<th>Term</th>
<th>Usage</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>judgment, wherein ye may use</td>
<td>your wisdom and judge</td>
<td>10, 38</td>
</tr>
<tr>
<td>matter -- I shall use</td>
<td>so plain and open</td>
<td>10, 168</td>
</tr>
<tr>
<td>such wise as I use</td>
<td>it. And as for</td>
<td>10, 60</td>
</tr>
<tr>
<td>upon secret information first, use</td>
<td>always there by and</td>
<td>10, 106</td>
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<tr>
<td>with apparel of rhetoric use</td>
<td>commonly to call a</td>
<td>10, 156</td>
</tr>
<tr>
<td>hereafter, upon better advisement, use</td>
<td>the same circumspection and</td>
<td>10, 29</td>
</tr>
<tr>
<td>not in that case use</td>
<td>the suit ex officio</td>
<td>10, 90</td>
</tr>
<tr>
<td>or else must we use</td>
<td>the suit ex officio</td>
<td>10, 94</td>
</tr>
<tr>
<td>and then he may use</td>
<td>it at his pleasure</td>
<td>10, 35</td>
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<td>would I much less use</td>
<td>that manner in making</td>
<td>10, 15</td>
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<td>much the worse to use</td>
<td>such order in than</td>
<td>10, 74</td>
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<td>move him not to use</td>
<td>as for indifference to</td>
<td>10, 190</td>
</tr>
<tr>
<td>please him, and then use</td>
<td>it as it like</td>
<td>10, 35</td>
</tr>
<tr>
<td>well wary&quot; so to use</td>
<td>it as it be</td>
<td>10, 36</td>
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<td>clergy of England for use</td>
<td>of the laws not</td>
<td>10, 191</td>
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<td>For since evil folk use</td>
<td>not to make good</td>
<td>10, 147</td>
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<td>229): Since evil folk use</td>
<td>not to make good</td>
<td>10, 155</td>
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<td>he that so shall use</td>
<td>to do may sometimes</td>
<td>10, 194</td>
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<td>that he speaketh, do trespass, and for imprisoning, use</td>
<td>indeed as much as</td>
<td>10, 70</td>
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<td>of them? I will use</td>
<td>to put no man</td>
<td>10, 219</td>
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<td>them, I may well use</td>
<td>one word now, this</td>
<td>10, 135</td>
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<tr>
<td>my conscience no more use</td>
<td>the words of &quot;his&quot;</td>
<td>10, 60</td>
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<td>the reason that I use</td>
<td>this fashion of writing</td>
<td>10, 79</td>
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<td>at sessions, the indicters use</td>
<td>therein so often this</td>
<td>10, 46</td>
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<td>find fault that he use</td>
<td>not to show the</td>
<td>10, 130</td>
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<td>him go forth and use</td>
<td>this word &quot;some say&quot;</td>
<td>10, 167</td>
</tr>
<tr>
<td>Christian country do they use</td>
<td>that fashion still, in</td>
<td>10, 73</td>
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<tr>
<td>his own book to use</td>
<td>the same suit of</td>
<td>10, 144</td>
</tr>
<tr>
<td>and then, after that, use</td>
<td>what order that best</td>
<td>10, 13</td>
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<tr>
<td>common people mean that returned nought -- then use</td>
<td>against them the laws</td>
<td>10, 75</td>
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<td>them to: I would use</td>
<td>it. And therefore, since</td>
<td>10, 48</td>
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<tr>
<td>that then I should use</td>
<td>the judges to bind</td>
<td>10, 121</td>
</tr>
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<td>yet advise him to use</td>
<td>other ways toward it</td>
<td>10, 15</td>
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<tr>
<td>man knoweth: that whoso say, and that I</td>
<td>all that tract of</td>
<td>10, 71</td>
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<td>heresy than I would doth, but is sometimes use</td>
<td>such fashion with the</td>
<td>10, 192</td>
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<tr>
<td>things again, though he</td>
<td>a common word spoken</td>
<td>10, 48</td>
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<tr>
<td>yet the blessed Apostle of Christendom have long use</td>
<td>the same word myself</td>
<td>10, 167</td>
</tr>
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<td>and whether the reasons</td>
<td>it in writing any</td>
<td>10, 79</td>
</tr>
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<td></td>
<td>to confirm a certainty</td>
<td>10, 63</td>
</tr>
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<td></td>
<td>again such another wily</td>
<td>10, 116</td>
</tr>
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<td></td>
<td>them and applied them</td>
<td>10, 71</td>
</tr>
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<td></td>
<td>and approved. Because I</td>
<td>10, 213</td>
</tr>
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<td>in the courts in</td>
<td>10, 37</td>
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the same law
for the most part
to call worldly honor
there be no juries
your conscience"). If he
the longer it is
purge himself, but have
peradventure in divers places
rigor hath not been
but there hath been
against heretics, I have
of much other oppression
mine oversight, in contradiction
also a great oversight
that upon his words
as in treason is
every old law long
and the contrary well
kindle it that he
-- I would have
as he made and
not, therefore, to be
Christian regions that have
the spiritual judges have
others have intended that
general council, accepted and
that the King's Council
not always to be
he may so be
divination too, and hath
calleth unreasonable), and have
to see how he
this reason that he
showeth also that he
speaking as every man
a "dangerous" time, he
whose attendance His Grace
because this good man
me, to him that
craft that the man
may say, "This man
hanging him up forthwith,
purpose as he there
in temporal courts, and
a pretty craft: to
to God's dishonor the
: that can I meetly
any diligence in questioning
, the greater is the
himself so like a
), whether he meant as
more than necessary, but
more than necessary favor
some examples of the
by some one man
between mine own words
upon my part --
to such purpose as
in this realm, by
in this realm, which
in this realm here
(as he saith) to
even the selfsame ways
by the temporal power
with them that speak
and allowed that law
themselves in these matters
and allowed this thing
so long through all
also sometimes upon great
of necessity with every
, as a witness, will
the same word "therefore
many long years. This
here, write again and
open folly. And where
when he calleth one
a very dangerous word
most is far the
sometimes this figure of
to make great divisions
here. He hath brought
himself as he were
yet his information and
them, I may well
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>useth</td>
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<td>useth</td>
<td>often. For now will</td>
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<td>such manner of ways</td>
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<td>useth</td>
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<td>useth</td>
<td>a very sinful, and</td>
<td>10, 191/ 29</td>
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<td>useth</td>
<td>the same things for</td>
<td>10, 65/ 32</td>
</tr>
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<td>useth</td>
<td>himself in this place</td>
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<td>useth</td>
<td>these things (which I</td>
<td>10, 65/ 24</td>
</tr>
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<td>useth</td>
<td>the example of words</td>
<td>10, 63/ 19</td>
</tr>
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<td>this word &quot;some say</td>
<td>10, 167/ 11</td>
</tr>
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<td>of such speaking of</td>
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</tr>
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</tr>
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<td>diligence and troth, though</td>
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<td>10, 149/ 23</td>
</tr>
<tr>
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<td>10, 169/ 30</td>
</tr>
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<td>long accustomed in this</td>
<td>10, 217/ 27</td>
</tr>
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<td>utter</td>
<td>loss and destruction of</td>
<td>10, 70/ 34</td>
</tr>
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<td>uttered</td>
<td>their falsehood, began to</td>
<td>10, 154/ 8</td>
</tr>
<tr>
<td>utterly</td>
<td>forbear them -- yet</td>
<td>10, 80/ 23</td>
</tr>
<tr>
<td>utterly</td>
<td>to accept and obey</td>
<td>10, 203/ 16</td>
</tr>
<tr>
<td>utterly</td>
<td>forswear it, but he</td>
<td>10, 3/ 21</td>
</tr>
<tr>
<td>utterly</td>
<td>changed and cease; that</td>
<td>10, 182/ 18</td>
</tr>
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<td>utterly</td>
<td>mar all his matter</td>
<td>10, 43/ 34</td>
</tr>
<tr>
<td>utterly</td>
<td>nothing to purpose, and</td>
<td>10, 110/ 26</td>
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<tr>
<td>utterly</td>
<td>to lose (that they</td>
<td>10, 99/ 20</td>
</tr>
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<td>utterly</td>
<td>put away that office</td>
<td>10, 164/ 12</td>
</tr>
<tr>
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<td>forbear them, the knowledge</td>
<td>10, 80/ 24</td>
</tr>
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<td>say that there were</td>
<td>10, 64/ 22</td>
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<td>not only to all</td>
<td>10, 203/ 28</td>
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<td>utterly</td>
<td>told in vain. For</td>
<td>10, 42/ 3</td>
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<td>uttermost</td>
<td>, that the order not</td>
<td>10, 136/ 13</td>
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<td>uttermost</td>
<td>(though all that he</td>
<td>10, 198/ 36</td>
</tr>
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<td>vacation</td>
<td>moot with him in</td>
<td>10, 37/ 34</td>
</tr>
<tr>
<td>vain</td>
<td>; for I am as</td>
<td>10, 62/ 12</td>
</tr>
<tr>
<td>vain</td>
<td>. But then goth he</td>
<td>10, 214/ 34</td>
</tr>
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<td>vain</td>
<td>. For first, in all</td>
<td>10, 42/ 3</td>
</tr>
<tr>
<td>vain</td>
<td>, nor show myself unwilling</td>
<td>10, 223/ 14</td>
</tr>
<tr>
<td>vain</td>
<td>tale. But, now, where</td>
<td>10, 190/ 8</td>
</tr>
<tr>
<td>vain</td>
<td>word of office, and</td>
<td>10, 60/ 30</td>
</tr>
<tr>
<td>vainglory</td>
<td>, to get themselves laud</td>
<td>10, 212/ 9</td>
</tr>
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<td>value</td>
<td>of a blue point</td>
<td>10, 209/ 11</td>
</tr>
</tbody>
</table>
be fled hence and  
the people fadeth and  
people fadeth also and  
the people fadeth and  
ensuing, in this debellation  
of Salem toward the  
guessed) -- that the  
and religious, because the  
remember not of any  
intend to lay that  
matters of their own,  
I be at much  
religious, for all the  
seemeth to be a  
realm should fall in  
to wit, some little  
abroad, and thereby their  
And so grudges and  
folio 162, wherein he  
not at this time  
he and I not  
how far these resemblances  
see well whether himself  
these suspicions never so  
to be notable and  
so great and so  
heresies from sore and  
suspicions as are so  
in heresy, upon other  
not slightly but very  
some such beasts of  
any such kind of  
things like these common  
mortal. As for such  
in purgatory for his  
such things, since the  
it is but a  
away, and turned into  
they do such a  
the party upon their  
call them witnesses, whose  
the giving of their  
soever they receive their  

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page/Collum</th>
</tr>
</thead>
<tbody>
<tr>
<td>vanished</td>
<td>, and are become two</td>
<td>10, 3/ 13</td>
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<tr>
<td>vanisheth</td>
<td>away, which is without</td>
<td>10, 21/ 12</td>
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<tr>
<td>vanisheth</td>
<td>away. Let this, therefore</td>
<td>10, 20/ 22</td>
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<tr>
<td>vanisheth</td>
<td>away; and upon Christ's</td>
<td>10, 21/ 22</td>
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<tr>
<td>vanquished</td>
<td>-- they be fled</td>
<td>10, 3/ 12</td>
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<td>vanquishing</td>
<td>of the great Turk</td>
<td>10, 222/ 25</td>
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<tr>
<td>variance</td>
<td>between priests and priests</td>
<td>10, 38/ 21</td>
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<td>variance</td>
<td>between priests and priests</td>
<td>10, 38/ 24</td>
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<td>variance</td>
<td>that ever arose between</td>
<td>10, 209/ 6</td>
</tr>
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<td>variance</td>
<td>to him as for</td>
<td>10, 61/ 17</td>
</tr>
<tr>
<td>variance</td>
<td>and suit between them</td>
<td>10, 44/ 34</td>
</tr>
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<td>variance</td>
<td>here in divers things</td>
<td>10, 226/ 34</td>
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<td>variance</td>
<td>between themselves for other</td>
<td>10, 43/ 10</td>
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<td>variance</td>
<td>and contradiction in itself</td>
<td>10, 61/ 16</td>
</tr>
<tr>
<td>variance</td>
<td>for, where neither the</td>
<td>10, 188/ 14</td>
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<td>variance</td>
<td>in some place begun</td>
<td>10, 63/ 1</td>
</tr>
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<td>more known. Which exposition</td>
<td>10, 40/ 37</td>
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<td>variances</td>
<td>may rise and increase</td>
<td>10, 187/ 29</td>
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<td>varieth</td>
<td>not much with me</td>
<td>10, 53/ 19</td>
</tr>
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<td>vary</td>
<td>with this good man</td>
<td>10, 77/ 22</td>
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<td>vary</td>
<td>, but and he call</td>
<td>10, 18/ 7</td>
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<td>vary</td>
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<td>10, 122/ 1</td>
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<td>vary</td>
<td>not from Summa rosella</td>
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<td>vehement</td>
<td>, he should lack no</td>
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<td>, will they not be</td>
<td>10, 112/ 8</td>
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<td>cause of rancor and</td>
<td>10, 105/ 27</td>
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<td>turn by such dealing</td>
<td>10, 118/ 4</td>
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<td>vehement</td>
<td>that, though they prove</td>
<td>10, 127/ 23</td>
</tr>
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<td>vehement</td>
<td>suspicions, without witnesses a</td>
<td>10, 111/ 18</td>
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<td>vehemently</td>
<td>suspected, if he fall</td>
<td>10, 116/ 35</td>
</tr>
<tr>
<td>venery</td>
<td>as men eat, and</td>
<td>10, 142/ 5</td>
</tr>
<tr>
<td>venial</td>
<td>sins as be not</td>
<td>10, 80/ 29</td>
</tr>
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<td>sins, but be things</td>
<td>10, 81/ 9</td>
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<td>venial</td>
<td>sins as folk, of</td>
<td>10, 80/ 20</td>
</tr>
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<td>venial</td>
<td>sins, doth, for all</td>
<td>10, 80/ 16</td>
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<td>venial</td>
<td>sin itself is a</td>
<td>10, 80/ 34</td>
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<tr>
<td>venial</td>
<td>sin, make them the</td>
<td>10, 80/ 37</td>
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<tr>
<td>venial</td>
<td>sin -- we shall</td>
<td>10, 31/ 31</td>
</tr>
<tr>
<td>venial</td>
<td>sin indeed, weening that</td>
<td>10, 80/ 26</td>
</tr>
<tr>
<td>verdict</td>
<td>shall not be put</td>
<td>10, 133/ 3</td>
</tr>
<tr>
<td>verdict</td>
<td>the judge taketh for</td>
<td>10, 149/ 12</td>
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<td>verdict</td>
<td>passed against their own</td>
<td>10, 155/ 4</td>
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<td>verdict</td>
<td>, mean to not charge</td>
<td>10, 162/ 1</td>
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</table>

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

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
<th>Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>verily</td>
<td>that if so great</td>
<td>10, 201/ 35</td>
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<td>verily</td>
<td>that the spiritual ordinaries</td>
<td>10, 138/ 4</td>
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<td>verily</td>
<td>&quot;he thinketh that &quot;he</td>
<td>10, 111/ 1</td>
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<td>verily</td>
<td>I think the maker</td>
<td>10, 22/ 4</td>
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<td>verily</td>
<td>to all these words</td>
<td>10, 183/ 32</td>
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<td>verily</td>
<td>believe and think that</td>
<td>10, 184/ 19</td>
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<td>verily</td>
<td>that they will give</td>
<td>10, 219/ 28</td>
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<td>verily</td>
<td>to those words of</td>
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<td>verity</td>
<td>of a disjunctive, it</td>
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<td>vermin</td>
<td>as else would destroy</td>
<td>10, 142/ 6</td>
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<td>verse</td>
<td>difference, at adventure, that</td>
<td>10, 133/ 31</td>
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</tr>
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<td>verse</td>
<td>differences, and all these</td>
<td>10, 138/ 16</td>
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<tr>
<td>vex</td>
<td>them wrongfully, and give</td>
<td>10, 39/ 3</td>
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<td>vexation</td>
<td>that they can, and</td>
<td>10, 105/ 32</td>
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<td>vices</td>
<td>especially such pestilent heresies</td>
<td>10, 213/ 4</td>
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<td>vicious</td>
<td>and have they never</td>
<td>10, 77/ 9</td>
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<td>victual</td>
<td>so the bandogs may</td>
<td>10, 142/ 7</td>
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<td>and will sometimes bite</td>
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<td>to wit whether I</td>
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<td>Vigilantius</td>
<td>calleth him sometimes</td>
<td>10, 24/ 27</td>
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<td>Vigilantius</td>
<td>and sometimes again Dormitantius</td>
<td>10, 24/ 28</td>
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<td>vigor</td>
<td>and force in every</td>
<td>10, 37/ 9</td>
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<td>so that he can</td>
<td>10, 118/ 5</td>
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<td>violent</td>
<td>and so jealous that</td>
<td>10, 125/ 32</td>
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<td>virtue</td>
<td>nor fruit, but full</td>
<td>10, 39/ 21</td>
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<td>virtue</td>
<td>neither: as in procuring</td>
<td>10, 39/ 1</td>
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<td>virtue</td>
<td>&quot;and that no man</td>
<td>10, 41/ 28</td>
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<td>of the people fadeth</td>
<td>10, 174/ 24</td>
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<td>of the people fadeth</td>
<td>10, 175/ 25</td>
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<td>virtue</td>
<td>of the people fadeth</td>
<td>10, 174/ 13</td>
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<td>men. And here had</td>
<td>10, 114/ 22</td>
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<td>virtuous</td>
<td>And so might this</td>
<td>10, 59/ 34</td>
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<td>And therefore read, good</td>
<td>10, 60/ 5</td>
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<td>men thereat. There were</td>
<td>10, 144/ 27</td>
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<td>folk began upon that</td>
<td>10, 9/ 22</td>
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<td>widows that would be</td>
<td>10, 35/ 2</td>
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<td>virtuous</td>
<td>man,&quot; and yet call</td>
<td>10, 59/ 34</td>
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<td>men would with one voice together call the honor</td>
<td>10, 44 / 8</td>
<td></td>
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<td>liveth, be able to void them with all the void</td>
<td>10, 104 / 11</td>
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<td>that though it were void , that yet as long</td>
<td>10, 188 / 25</td>
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<td></td>
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<td>Church, it should be void , except such cases as void</td>
<td>10, 32 / 13</td>
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<td>the said law &quot;is void, because the Church had</td>
<td>10, 188 / 23</td>
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<td>his saying had been void in the law. And void</td>
<td>10, 159 / 8</td>
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<td>fools that he might void his plain, open deed void</td>
<td>10, 171 / 21</td>
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<tr>
<td>never will then be voided , as great a hillock voided</td>
<td>10, 101 / 25</td>
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<td>temporality will never be voided till the defaults in voided</td>
<td>10, 20 / 26</td>
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<td>of suspicion so well voided that the ordinary declareth voided</td>
<td>10, 123 / 24</td>
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<tr>
<td>both misrehearse and misconstrue: vouchsafe to bestow any time vouchsafe</td>
<td>10, 3 / 30</td>
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<td>we speak here -- vouchsafe to read my words vouchsafe</td>
<td>10, 177 / 23</td>
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<td>over and not once vouchsafed , good readers, to read vouchsafed</td>
<td>10, 56 / 27</td>
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<td>I will make no vow thereof as yet, but vow</td>
<td>10, 155 / 15</td>
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<td>go about a good voyage into the Holy Land voyage</td>
<td>10, 223 / 25</td>
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<td>Like as in the wager of a law, they wager</td>
<td>10, 113 / 1</td>
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<tr>
<td>maintain&quot; obits and priests' wages , and to &quot;have more wages</td>
<td>10, 197 / 11</td>
<td></td>
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<tr>
<td>would fain have greater wages , and some would fain wages</td>
<td>10, 199 / 3</td>
<td></td>
<td></td>
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<tr>
<td>am well content to wait upon him thither. And wait</td>
<td>10, 151 / 13</td>
<td></td>
<td></td>
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<tr>
<td>this realm, and take Wales thereto, there have not Wales</td>
<td>10, 179 / 24</td>
<td></td>
<td></td>
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<tr>
<td>diocese in England or Wales by the space of Wales</td>
<td>10, 170 / 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>there many men in Wales , by that they be Wales</td>
<td>10, 229 / 1</td>
<td></td>
<td></td>
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<tr>
<td>this Pacifier would fain walk in the dark. For walk</td>
<td>10, 7 / 27</td>
<td></td>
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<tr>
<td>then they both shall walk still in darkness. And walk</td>
<td>10, 20 / 19</td>
<td></td>
<td></td>
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<tr>
<td>little season, while men walk about and seek for walk</td>
<td>10, 171 / 32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>little season, while men walk about and seek for walk</td>
<td>10, 173 / 6</td>
<td></td>
<td></td>
</tr>
<tr>
<td>reader warning not to walk away with them over walk</td>
<td>10, 222 / 19</td>
<td></td>
<td></td>
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<tr>
<td>would not suffer him walk abroad. And therefore I walk</td>
<td>10, 219 / 15</td>
<td></td>
<td></td>
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<tr>
<td>company, that is then walked far off (no man walked</td>
<td>10, 107 / 29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>sermon that defended him walketh as wide as he walketh</td>
<td>10, 5 / 7</td>
<td></td>
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<tr>
<td>such a way, with walking to and fro, keeping walking</td>
<td>10, 7 / 1</td>
<td></td>
<td></td>
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<tr>
<td>this, his wit was walking toward the Holy Land walking</td>
<td>10, 219 / 16</td>
<td></td>
<td></td>
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<tr>
<td>up, but a word walking in every man's mouth walking</td>
<td>10, 28 / 14</td>
<td></td>
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</tr>
<tr>
<td>wist one that were walking about mischief, that would walking</td>
<td>10, 71 / 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>chief priest a &quot;whited wall,&quot; which was a spiteful wall</td>
<td>10, 24 / 15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the Catholics began the war . But then goeth he war</td>
<td>10, 210 / 31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>killed too, and the war begun by the heretics war</td>
<td>10, 210 / 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>the law martial, upon war reared, as we saw war</td>
<td>10, 136 / 19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bring you forth that ward against which it fighteth ward</td>
<td>10, 129 / 29</td>
<td></td>
<td></td>
</tr>
<tr>
<td>he hath in that -- I shall first ward</td>
<td>10, 129 / 28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>setteth in the rear ward , to stay therewith all ward</td>
<td>10, 129 / 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>good man waxeth so warm that of a good warm</td>
<td>10, 52 / 13</td>
<td></td>
<td></td>
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<tr>
<td>---</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the Catholic faith, with</td>
<td>warrant</td>
<td>that cold reason</td>
<td>10, 184/ 14</td>
</tr>
<tr>
<td>forgetteth</td>
<td>warning</td>
<td>in the 116th leaf</td>
<td>10, 211/ 31</td>
</tr>
<tr>
<td>life, giveth him a</td>
<td>warning</td>
<td>as charitable and as</td>
<td>10, 70/ 14</td>
</tr>
<tr>
<td>without other peril than</td>
<td>warning</td>
<td>. For as for the</td>
<td>10, 70/ 19</td>
</tr>
<tr>
<td>Apostle gave the bishop</td>
<td>warning</td>
<td>of. Let him find</td>
<td>10, 23/ 23</td>
</tr>
<tr>
<td>give all the world</td>
<td>warning</td>
<td>thus, that himself is</td>
<td>10, 53/ 1</td>
</tr>
<tr>
<td>twenty-second chapter giveth Salem</td>
<td>warning</td>
<td>that there is the</td>
<td>10, 12/ 15</td>
</tr>
<tr>
<td>for the order of</td>
<td>warning</td>
<td>that this man here</td>
<td>10, 70/ 20</td>
</tr>
<tr>
<td>by means of charitable</td>
<td>warning</td>
<td>given to their persons</td>
<td>10, 70/ 9</td>
</tr>
<tr>
<td>if he gave them</td>
<td>warning</td>
<td>or else though he</td>
<td>10, 55/ 2</td>
</tr>
<tr>
<td>give therefore the reader</td>
<td>warning</td>
<td>not to walk away</td>
<td>10, 222/ 19</td>
</tr>
<tr>
<td>thanks to give men</td>
<td>warning</td>
<td>to be well wary</td>
<td>10, 13/ 17</td>
</tr>
<tr>
<td>are his words, I</td>
<td>warrant</td>
<td>as well also that</td>
<td>10, 53/ 28</td>
</tr>
<tr>
<td>those witnesses for their</td>
<td>warrant</td>
<td>you wise and true</td>
<td>10, 26/ 5</td>
</tr>
<tr>
<td>those witnesses for their</td>
<td>warrant</td>
<td>, if it be denied</td>
<td>10, 89/ 27</td>
</tr>
<tr>
<td>not need much, I</td>
<td>warrant</td>
<td>if they be denied</td>
<td>10, 100/ 6</td>
</tr>
<tr>
<td>dare be bold to</td>
<td>warrant</td>
<td>you, to care for</td>
<td>10, 99/ 36</td>
</tr>
<tr>
<td>will it be, I</td>
<td>warrant</td>
<td>that that cold reason</td>
<td>10, 184/ 14</td>
</tr>
<tr>
<td>gaming, will once, I</td>
<td>warrant</td>
<td>you, ere ever all</td>
<td>10, 182/ 22</td>
</tr>
<tr>
<td>not find, I dare</td>
<td>warrant</td>
<td>you, fall from gaming</td>
<td>10, 55/ 21</td>
</tr>
<tr>
<td>find, I dare boldly</td>
<td>warrant</td>
<td>him, while he liveth</td>
<td>10, 68/ 34</td>
</tr>
<tr>
<td>But I durst well</td>
<td>warrant</td>
<td>, that with his differences</td>
<td>10, 143/ 6</td>
</tr>
<tr>
<td>so they would, I</td>
<td>warrant</td>
<td>it that if he</td>
<td>10, 196/ 33</td>
</tr>
<tr>
<td>Bizance write fast, I</td>
<td>warrant</td>
<td>you, and multiply full</td>
<td>10, 141/ 6</td>
</tr>
<tr>
<td>I say I durst</td>
<td>warrant</td>
<td>the work of a</td>
<td>10, 12/ 13</td>
</tr>
<tr>
<td>take his rest, I</td>
<td>warrant</td>
<td>to be of such</td>
<td>10, 55/ 30</td>
</tr>
<tr>
<td>I said I durst</td>
<td>warrant</td>
<td>him, and shall not</td>
<td>10, 28/ 23</td>
</tr>
<tr>
<td>words would well have</td>
<td>warrant</td>
<td>well that some prelates</td>
<td>10, 53/ 26</td>
</tr>
<tr>
<td>warned</td>
<td>warranted</td>
<td>mine. Also, since his</td>
<td>10, 203/ 27</td>
</tr>
<tr>
<td>warning to be well</td>
<td>wary</td>
<td>of them. And where</td>
<td>10, 13/ 17</td>
</tr>
<tr>
<td>be not right well</td>
<td>wary</td>
<td>. If this good man</td>
<td>10, 175/ 10</td>
</tr>
<tr>
<td>be peradventure the more</td>
<td>wary</td>
<td>to keep himself well</td>
<td>10, 80/ 14</td>
</tr>
<tr>
<td>to be so well</td>
<td>wary</td>
<td>how he lightly report</td>
<td>10, 84/ 15</td>
</tr>
<tr>
<td>that they should be</td>
<td>wary</td>
<td>by means of charitable</td>
<td>10, 70/ 9</td>
</tr>
<tr>
<td>that folk well be</td>
<td>wary</td>
<td>upon the peril of</td>
<td>10, 70/ 5</td>
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<tr>
<td>possessions to be well</td>
<td>wary</td>
<td>&quot; so to use it</td>
<td>10, 36/ 3</td>
</tr>
<tr>
<td>albeit that this water</td>
<td>waseth</td>
<td>away all his matter</td>
<td>10, 77/ 2</td>
</tr>
<tr>
<td>may make their servants</td>
<td>watch</td>
<td>, or make fast all</td>
<td>10, 142/ 14</td>
</tr>
<tr>
<td>and albeit that this</td>
<td>water</td>
<td>waseth away all his</td>
<td>10, 77/ 2</td>
</tr>
<tr>
<td>yet goeth ever this</td>
<td>water</td>
<td>over this goose's back</td>
<td>10, 77/ 2</td>
</tr>
<tr>
<td>man may take holy</td>
<td>water</td>
<td>and go home to</td>
<td>10, 31/ 33</td>
</tr>
<tr>
<td>and if the salt</td>
<td>wax</td>
<td>once fresh and wearish</td>
<td>10, 21/ 15</td>
</tr>
<tr>
<td>if every man would</td>
<td>wax</td>
<td>as good as another</td>
<td>10, 30/ 16</td>
</tr>
</tbody>
</table>
whether true men shall wax the bolder by it 10, 220/15
he lacketh, I would wax evil-content with him that 10, 76/15
they feared, some may wax therein more negligent, and 10, 80/2
lurkies' lanes, shall soon wax bold and put out 10, 145/32
till they would wax fewer of themselves, and 10, 75/10
easy, wherewith heretics would wax bold, which thing himself 10, 230/13
would in the reading wax almost as weary. Then 10, 38/4
that one point would wax a long work, I 10, 18/4
the housewife heard, she waxed as angry again, and 10, 46/17
I resembled them for, waxen well like again. And 10, 158/32
he was meely well waxen harmless among folk. Into 10, 16/8
matter. For I was waxen with the reading of 10, 37/32
answer very merry, and waxen, methought, a young man 10, 37/33
order, this good man waxeth so warm that of 10, 52/13
so coming on and waxing all unwieldy, to go 10, 3/22
to correction by the way of open accusers as 10, 119/15
himself a party by way of open accusing -- 10, 143/20
chapters, but take that way that should be best 10, 31/3
say thus: "By this way that they be called 10, 139/16
further, that the same way were also better in 10, 138/32
Thomas More, not by way of argument, but for 10, 50/10
a very plain, open way , when the chapters of 10, 13/22
Would not this wise way therein that every man 10, 75/12
plain and open a way that every man 10, 168/8
meseemeth, it appeareth every way that the exception that 10, 178/7
far (for a little way is too far in 10, 63/3
indeed. Is this the way , good readers, for a 10, 212/23
last found a good way for that. For lo 10, 100/1
shall soon find a way for that. For I 10, 100/17
Holy Land, a great way far off from me 10, 223/25
therefore it appeareth every way that this good man's 10, 178/18
be the more charitable way , that then he help 10, 50/25
were the better a way . And then I say 10, 138/21
to a more indifferent way than it is at 10, 113/30
believe that if his way were followed, it would 10, 182/24
is the more charitable way first to make restitution 10, 50/12
nor that the contrary way were better. Marry, two 10, 135/28
to fall to another way , and telleth me that 10, 38/7
own. And then, which way soever he mean, a 10, 28/29
I wot not which way that I move be 10, 50/24
he think that this way will I not, as 10, 194/4
be worse -- that way all of one effect 10, 139/22
that to believe that way were no peril. And 10, 115/ 36
of truth the reader way is to read first 10, 31/ 5
law hath provided another way for the remedy good 10, 115/ 16
answered here by the way . But now saith this 10, 96/ 12
will now take another way therein, and say that 10, 228/ 18
and repressed by his way . Of which saying of 10, 101/ 34
them to take this way . Here you see that 10, 132/ 2
that in heresy that way will not serve. And 10, 138/ 34
make his suit by way of accusation sufficient to 10, 91/ 33
said suit? "A ready way ," saith he: "Take some 10, 100/ 33
be detected by this way of accusation that there 10, 91/ 5
leaving. But by what way he proveth that there 10, 105/ 12
them to take this way , for fear that with 10, 125/ 22
as much by this way as by the other 10, 51/ 21
were not the other way nought: if the law 10, 136/ 17
answering, a very shameful, way . Then in the remnant 10, 191/ 30
not spoken by a way of giving them by 10, 60/ 11
to take the other way , and suffer themselves evil 10, 132/ 13
far out of the way but that they may 10, 56/ 24
this a pretty, proper way ? And therefore thus you 10, 77/ 7
had found such a way , with walking to and 10, 7/ 1
that a sinful wily way of them, to beguile 10, 64/ 14
inquire but only by way of information to bring 10, 185/ 21
presentment is the better way both upon treason and 10, 138/ 31
that the more charitable way of the twain were 10, 50/ 18
Forsooth, it were a way as far unwise and 10, 75/ 13
and then were this way and that way all 10, 139/ 22
do so, because that way was the worst for 10, 36/ 22
Apology "devised some convenient ways " to reform and redress 10, 8/ 7
but that after his ways once taken, and by 10, 145/ 28
should in all lawful ways , and such as are 10, 44/ 32
But, now, the special ways whereby he deviseth that 10, 172/ 14
be so many manner ways of speaking. For a 10, 77/ 24
words, and declare two ways that the good man 10, 172/ 1
yet, with such wily ways , labor with heretics to 10, 213/ 22
useth such manner of ways that all his honest 10, 111/ 3
useth such manner of ways that all his honest 10, 111/ 27
useth such manner of ways that all his honest 10, 121/ 7
in Christ's church ordinary ways to reform it. But 10, 215/ 15
used even the selfsame ways to kindle it that 10, 225/ 33
they must devise such ways as evil persons may 10, 147/ 29
I would use other ways toward it than seditious 10, 15/ 5
I then knew the ways to reform them to 10, 15/ 4
Debellation of Salem and Bizance: Concordance of Major Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>ways</td>
<td>to the true faith</td>
<td>10, 23/36</td>
</tr>
<tr>
<td>ways</td>
<td>for my words. For</td>
<td>10, 63/24</td>
</tr>
<tr>
<td>weal</td>
<td>become open accusers. And</td>
<td>10, 103/17</td>
</tr>
<tr>
<td>weal</td>
<td>-- as against the</td>
<td>10, 143/22</td>
</tr>
<tr>
<td>weal</td>
<td>of their souls that</td>
<td>10, 215/17</td>
</tr>
<tr>
<td>wealth</td>
<td>, and that some say</td>
<td>10, 212/7</td>
</tr>
<tr>
<td>wearish</td>
<td>, wherein shall anything be</td>
<td>10, 21/16</td>
</tr>
<tr>
<td>weary</td>
<td>. Then saw I also</td>
<td>10, 38/4</td>
</tr>
<tr>
<td>weary</td>
<td>; and other readers, that</td>
<td>10, 38/2</td>
</tr>
<tr>
<td>wedded</td>
<td>friars and monks, as</td>
<td>10, 210/23</td>
</tr>
<tr>
<td>week</td>
<td>, nor yet a day</td>
<td>10, 178/5</td>
</tr>
<tr>
<td>week</td>
<td>. Now, then, at the</td>
<td>10, 12/14</td>
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<tr>
<td>week</td>
<td>, and then do as</td>
<td>10, 115/33</td>
</tr>
<tr>
<td>week</td>
<td>-- so far forth</td>
<td>10, 4/28</td>
</tr>
<tr>
<td>week</td>
<td>longer to make merry</td>
<td>10, 178/14</td>
</tr>
<tr>
<td>week</td>
<td>after Easter till as</td>
<td>10, 5/36</td>
</tr>
<tr>
<td>week's</td>
<td>end, when all the</td>
<td>10, 12/14</td>
</tr>
<tr>
<td>week's</td>
<td>work.&quot; Here he leaveth</td>
<td>10, 171/33</td>
</tr>
<tr>
<td>week's</td>
<td>work to seek them</td>
<td>10, 173/34</td>
</tr>
<tr>
<td>week's</td>
<td>work, I ween, both</td>
<td>10, 173/7</td>
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<tr>
<td>ween</td>
<td>that in a matter</td>
<td>10, 70/10</td>
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<tr>
<td>ween</td>
<td>he were a heretic</td>
<td>10, 117/32</td>
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<td>ween</td>
<td>, untrue, yet all the</td>
<td>10, 22/10</td>
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<td>ween</td>
<td>that Salem and Bizance</td>
<td>10, 11/1</td>
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<tr>
<td>ween</td>
<td>the contrary, and that</td>
<td>10, 108/6</td>
</tr>
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<td>ween</td>
<td>it will appear plain</td>
<td>10, 31/17</td>
</tr>
<tr>
<td>ween</td>
<td>, as honest as he</td>
<td>10, 47/15</td>
</tr>
<tr>
<td>ween</td>
<td>-- may be much</td>
<td>10, 81/26</td>
</tr>
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<td>ween</td>
<td>it would be fortnight</td>
<td>10, 173/34</td>
</tr>
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<td>ween</td>
<td>that heresies be no</td>
<td>10, 213/14</td>
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<tr>
<td>ween</td>
<td>it would become me</td>
<td>10, 193/6</td>
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<td>ween</td>
<td>, as honest as he</td>
<td>10, 47/15</td>
</tr>
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<td>ween</td>
<td>, himself neither. But read</td>
<td>10, 41/22</td>
</tr>
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<td>ween</td>
<td>, no more can no</td>
<td>10, 98/33</td>
</tr>
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<td>ween</td>
<td>that the Catholics began</td>
<td>10, 210/31</td>
</tr>
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<td>ween</td>
<td>, be no doubt but</td>
<td>10, 153/27</td>
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<tr>
<td>ween</td>
<td>, both to find such</td>
<td>10, 173/7</td>
</tr>
<tr>
<td>ween</td>
<td>, but as good for</td>
<td>10, 21/32</td>
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<tr>
<td>ween</td>
<td>that this good man</td>
<td>10, 91/31</td>
</tr>
<tr>
<td>ween</td>
<td>that he hath defended</td>
<td>10, 155/17</td>
</tr>
<tr>
<td>ween</td>
<td>. Now, where he saith</td>
<td>10, 66/22</td>
</tr>
<tr>
<td>ween</td>
<td>you, if he would</td>
<td>10, 75/1</td>
</tr>
<tr>
<td>ween</td>
<td>that ever himself meant</td>
<td>10, 9/35</td>
</tr>
<tr>
<td>ween</td>
<td>and have hope that</td>
<td>10, 94/17</td>
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</table>
he would make you
ween here that I both
ween, was yet in England
ween it were in some
ween that though it be
ween he meant it. But
ween, every wise man less
ween, no wise man follow
ween that they marvelously did
ween that he meant very
ween there are meetly many
ween some wise men will
ween they mishandled men for
ween likely. For I would
ween, in my mind, that
ween they were mortal, so
ween did he neither. Nor
ween there will no man
ween I shall not say
ween he were one, and
ween he were one indeed
ween he were one, and
ween that their own talking
ween while he preached so
ween , as I said, this
ween verily that Saint Paul
ween in some seven years
ween that that special provision
ween that the spiritual judges
ween that he sufficiently proveth
ween , I say, that it
ween, good soul, that while
ween, good readers, that there
ween that in the reproving
ween, have handled the thing
ween that of this charitable
ween to win this point
ween he never thought on
ween, would have thought upon
ween, by his troth, that
ween he swore true. Now
ween that it were so
ween that heretics were here
ween the truth were contrary
ween that the whole clergy

For else would Salem
ween that their own talking
ween while he preached so
ween , as I said, this
ween verily that Saint Paul
ween in some seven years
ween that that special provision
ween that the spiritual judges
ween that he sufficiently proveth
ween , I say, that it
ween, good soul, that while
ween, good readers, that there
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ween he never thought on
ween, would have thought upon
ween, by his troth, that
ween he swore true. Now
ween that it were so
ween that heretics were here
ween the truth were contrary
ween that the whole clergy

Thomas More Studies 9.2 (2014)
as to make him
he goeth -- I
this answer, he would
a man would have
all. And I had
such judges," which he
good cause as he
and exclusives, when he
he misguesses among and
hath here, as he
himself so well, and
it is no defamation?
another piece wherein himself
proved them unlike. He
parts, by which he
matter in heresies. And
heart where the judge
readers, that this man
some folk say so,
whereas this good man,
a venial sin indeed,
that telleth a lie
the spiritual law, they
they see cause why,
and sometimes his fetters
sometimes his fetters shall"
the power lieth to
by their wisdoms wisely
by his wisdom well
in the temporal courts
which not," must "be
things that must be
it is all told,
judges"; and "upon their
judges; and upon their
so far above the
not of so great
nothing of so great
well, since so great
the less that the
seeth that all the
heinous and of such
the penance after the
ween
that these words which
ween
all the world could
ween
there were yet for
weened
he had been credible
weened
, in good faith, that
weeneth
will not be done
weeneth
, consider well his words
weeneth
that in my words
weeneth
it were one where
weeneth
, found out proper fantasies
weeneth
that he proveth that
Weeneth
he the readers of
weeneth
that he saith somewhat
weeneth
he saith somewhat when
weeneth
that the spiritualty can
weeneth
he then that his
weeneth
none, upon tokens that
weeneth
he saith well-favoredly in
weeneth
that it were true
weening
that he had well
weening
that it were mortal
weening
that it were true
weigh
the offenses, and consider
weigh
the witnesses at light
weigh
a good piece of
weigh
a good piece of
weigh
and consider the qualities
weighed
, notwithstanding his former oath
weighed
-- so may in
weighed
and esteemed so light
weighed
by the spiritual judges
weighed
by the spiritual judges
weigheth
unto no more but
weighing
of the matter for
weighing
of the matter for
weight
of the first indictment
weight
but that if the
weight
but that it well
weight
hangeth on it, if
weight
of the matter was
weight
of the matter hangeth
weight
, whereof so much harm
weight
or gravity of the
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>weight</td>
<td>and pith of all</td>
<td>10, 219/34</td>
</tr>
<tr>
<td>weight</td>
<td>I have put into</td>
<td>10, 7/23</td>
</tr>
<tr>
<td>weight</td>
<td>of his reason will</td>
<td>10, 218/28</td>
</tr>
<tr>
<td>weight</td>
<td>of a thousand pounds</td>
<td>10, 37/18</td>
</tr>
<tr>
<td>weight</td>
<td>, though I touch his</td>
<td>10, 53/9</td>
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<tr>
<td>weighty</td>
<td>false, and could (if</td>
<td>10, 21/5</td>
</tr>
<tr>
<td>weighty</td>
<td>matter is not well</td>
<td>10, 184/15</td>
</tr>
<tr>
<td>weighty</td>
<td>that it were well</td>
<td>10, 17/6</td>
</tr>
<tr>
<td>well-approved</td>
<td>laws with, but that</td>
<td>10, 184/11</td>
</tr>
<tr>
<td>well-favoredly</td>
<td>, in good faith --</td>
<td>10, 36/19</td>
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<tr>
<td>well-favoredly</td>
<td>in this point, wherein</td>
<td>10, 202/3</td>
</tr>
<tr>
<td>well-known</td>
<td>good men, and then</td>
<td>10, 136/26</td>
</tr>
<tr>
<td>well-learned</td>
<td>virtuous men thereat. There</td>
<td>10, 144/26</td>
</tr>
<tr>
<td>well-walled</td>
<td>towns, without some such</td>
<td>10, 3/23</td>
</tr>
<tr>
<td>went</td>
<td>to work, and answers</td>
<td>10, 4/25</td>
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<tr>
<td>went</td>
<td>from the bar: would</td>
<td>10, 153/32</td>
</tr>
<tr>
<td>went</td>
<td>about to defame and</td>
<td>10, 68/15</td>
</tr>
<tr>
<td>went</td>
<td>there much farther forth</td>
<td>10, 175/16</td>
</tr>
<tr>
<td>went</td>
<td>not I. For I</td>
<td>10, 158/12</td>
</tr>
<tr>
<td>went</td>
<td>soonest to have found</td>
<td>10, 174/10</td>
</tr>
<tr>
<td>went</td>
<td>thereabout -- his answer</td>
<td>10, 6/36</td>
</tr>
<tr>
<td>went</td>
<td>about it, take honest</td>
<td>10, 164/35</td>
</tr>
<tr>
<td>went</td>
<td>home about their business</td>
<td>10, 60/21</td>
</tr>
<tr>
<td>went</td>
<td>no farther there, nor</td>
<td>10, 158/13</td>
</tr>
<tr>
<td>went</td>
<td>in hand therewith and</td>
<td>10, 4/1</td>
</tr>
<tr>
<td>went</td>
<td>on and were not</td>
<td>10, 140/34</td>
</tr>
<tr>
<td>went</td>
<td>I farther, where me</td>
<td>10, 131/19</td>
</tr>
<tr>
<td>went</td>
<td>so far with them</td>
<td>10, 85/4</td>
</tr>
<tr>
<td>wept</td>
<td>also thereon, for the</td>
<td>10, 48/17</td>
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<tr>
<td>Westminster</td>
<td>, and say that some</td>
<td>10, 170/38</td>
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<tr>
<td>whereabout</td>
<td>in their communication the</td>
<td>10, 11/30</td>
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<td>whereabout</td>
<td>we both go, and</td>
<td>10, 88/14</td>
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<tr>
<td>whereabout</td>
<td>is all our matter</td>
<td>10, 49/4</td>
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<td>wherefor</td>
<td>, they were so resembled</td>
<td>10, 150/19</td>
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<td>whisper</td>
<td>a word with my</td>
<td>10, 46/20</td>
</tr>
<tr>
<td>whispering</td>
<td>with her pewfellow; and</td>
<td>10, 46/14</td>
</tr>
<tr>
<td>whit</td>
<td>. For where his new</td>
<td>10, 158/20</td>
</tr>
<tr>
<td>whit</td>
<td>. For if I would</td>
<td>10, 203/26</td>
</tr>
<tr>
<td>whit</td>
<td>. This good man saith</td>
<td>10, 141/19</td>
</tr>
<tr>
<td>whit</td>
<td>, and saith not one</td>
<td>10, 217/33</td>
</tr>
<tr>
<td>whit</td>
<td>that the spiritual rulers</td>
<td>10, 205/13</td>
</tr>
<tr>
<td>whited</td>
<td>wall,&quot; which was a</td>
<td>10, 24/15</td>
</tr>
<tr>
<td>whole</td>
<td>general council, accepted and</td>
<td>10, 118/30</td>
</tr>
</tbody>
</table>

*Debellation of Salem and Bizance: Concordance of Major Terms* 669
remedies, as though the whole provision for all thing

to God." All this whole tale, for all this

the temporality of this whole realm be. And verily whole

Innocent III in a whole general council. And read

had left out the whole clause altogether. As to whole

say this, by the whole spirituality or by any whole

realm and of the whole corps of Christendom, which whole

this great full and whole council of Christendom was whole

such things as the whole clergy of Christendom teacheth whole

have been, through the whole corps of Christendom, both whole

such things as the whole clergy of Christendom teacheth whole

and custom through the whole corps of Christendom, spirituality whole

long approved through the whole corps of Christendom, in whole

manner general through the whole realm. And divers statutes whole

me to peruse his whole book of Division through whole

be considered by the whole context before. For his whole

beginning to peruse the whole town shortly full of whole

obstinacy; and after a whole realm. Therefore have this whole

rehearsed himself in the whole temporality" as he saith whole

enough to fill a whole words that he rehearseth whole

is importable unto the whole ground whereupon he buildeth whole

and indignation of the whole matter: that is to whole

good readers, upon these whole sum, when it is whole

reason that is his whole parish would not suffer whole

good readers, this man's whole pretended to have their whole

heretics. And therefore this whole common-known doctrine of the whole

hurt meant in the whole great advice, by a whole

be less than one whole week's work, I ween whole

them alone, but the whole people too, in such whole

those laws all his whole matter: that is to whole

bringeth, whereof the very whole sum, when it is whole

all this, through the whole realm how many presentments whole

see well, all the whole year and more -- whole

continueth excommunicated all the whole year, and never will whole

dare boldly say the whole parish would not suffer whole

common-known doctrine of the whole Catholic Church. Now, as whole

great advice, by a whole general council of all whole

pretended to have their whole authority immediately of God whole

laws, both of the whole Church and of this whole

long answer of twelve whole sheets of paper, written whole

meant it by their whole cause and principal default whole

chapter in here even whole . Lo, good readers, thus whole

10, 22/ 23

10, 42/ 1

10, 15/ 2

10, 114/ 20

10, 200/ 27

10, 200/ 5

10, 9/ 18

10, 144/ 34

10, 215/ 3

10, 215/ 6

10, 215/ 25

10, 215/ 27

10, 229/ 29

10, 195/ 14

10, 17/ 19

10, 37/ 15

10, 88/ 20

10, 73/ 35

10, 57/ 33

10, 73/ 16

10, 87/ 11

10, 26/ 17

10, 56/ 35

10, 220/ 30

10, 60/ 5

10, 188/ 4

10, 64/ 11

10, 173/ 7

10, 24/ 22

10, 220/ 31

10, 145/ 9

10, 139/ 28

10, 124/ 18

10, 118/ 1

10, 196/ 12

10, 69/ 2

10, 113/ 12

10, 203/ 25

10, 222/ 3

10, 4/ 30

10, 203/ 23

10, 18/ 19

10, 61/ 6
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<td>year, he shall be</td>
<td>10, 117/17</td>
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<td>temporality, upon such light</td>
<td>10, 84/20</td>
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<td>upon him than suffereth</td>
<td>10, 10/6</td>
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<td>10, 118/16</td>
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<td>whole</td>
<td>realm. And that harm</td>
<td>10, 87/15</td>
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<td>whole</td>
<td>words together, that he</td>
<td>10, 89/3</td>
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<td>whole</td>
<td>fault, or the principal</td>
<td>10, 18/36</td>
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<td>circumstance of the matter</td>
<td>10, 57/17</td>
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<td>temporality against them all</td>
<td>10, 46/1</td>
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</tr>
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<td>whole</td>
<td>realm. And then, for</td>
<td>10, 83/30</td>
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<tr>
<td>whole</td>
<td>clause -- then had</td>
<td>10, 199/33</td>
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<td>words as they lie</td>
<td>10, 175/21</td>
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<td>book in this wise</td>
<td>10, 12/25</td>
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<td>clergy of this realm</td>
<td>10, 26/16</td>
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<td>company. And this fruit</td>
<td>10, 39/31</td>
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<td>whole</td>
<td>tale to this: &quot;As</td>
<td>10, 207/16</td>
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<td>whole</td>
<td>spirituality than those words</td>
<td>10, 177/13</td>
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<td>whole</td>
<td>matter hangeth, to show</td>
<td>10, 109/11</td>
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<td>whole</td>
<td>realm, bring up such</td>
<td>10, 26/8</td>
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<td>realm,&quot; bring up that</td>
<td>10, 28/4</td>
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<td>year? I ween in</td>
<td>10, 139/29</td>
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<td>clergy it were hard</td>
<td>10, 177/15</td>
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<td>, with those words in</td>
<td>10, 199/24</td>
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<td>whole</td>
<td>clergy good: yet for</td>
<td>10, 211/34</td>
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<td>counsel, no cause to</td>
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<td>words. Because I would</td>
<td>10, 212/33</td>
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<td>laws whereby the faith</td>
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<td>wholly</td>
<td>to the contrary. And</td>
<td>10, 37/24</td>
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<td>into the judge’s hands</td>
<td>10, 135/21</td>
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<td>confuted that when he</td>
<td>10, 119/35</td>
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<td>as he. It was</td>
<td>10, 5/7</td>
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<td>widows</td>
<td>that would be tendable</td>
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<td>and his child, and</td>
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<td>were in her travail</td>
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<td>of the parish whispering</td>
<td>10, 46/13</td>
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<td>in the red hood</td>
<td>10, 46/16</td>
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<td>, and the thing that</td>
<td>10, 19/11</td>
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<td>and therefore will con</td>
<td>10, 19/18</td>
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<td>wild</td>
<td>wolf, that may swear</td>
<td>10, 162/31</td>
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<td>willily</td>
<td>the matter: And in</td>
<td>10, 57/24</td>
<td></td>
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<td>willily</td>
<td>cloak his falsehood under</td>
<td>10, 158/23</td>
<td></td>
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<td>willily</td>
<td>found that men had</td>
<td>10, 67/26</td>
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<tr>
<td>willily</td>
<td>as those shrews that</td>
<td>10, 168/6</td>
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</table>
but by confederacies with

wiliness and strait corrections to

wiliness, leaveth out in his

wiliness hideth from you and

will do indeed -- to

will con such a pacifier

will peradventure at a leisure

will come yet a further

will I say a little

will denounce him a heretic

will give to a judge

will I say a little

will not trust a judge

will I come a little

will yet say a little

will look like a lamb

will never be able to

will become the accuser that

will as well adventure the

will neither be afraid nor

will say here again as

will not be against it

will lay anything against him

will take them all for

will say this and say

will not uncalled and unsworn

will say false, and the

will get it, and therefore

will have it. And thou

will not serve. And that

will be discontented. And so

will say so. And also

will pretend so. And thus

will now take another way

will, I suppose, answer them

will algates detect any man

will denounce him as a

will not do as he

will so much as say

will I not, as thus

will not come as long

will not appear as long

will, proveth himself at last

will I now be bold
talkers alone) which yet will give credence thereto, and -- and if they will give credence thereto, and will be notable and vehement, many true men that will much more too: then of heresy and yet so do still, then the heretic speak." "He will it his own ears judge both may and was never sworn: I will say that these reasons think verily that they will good man what he I will think the judges I think the judges true, and think they will business of another priest counsel how the king's I would with good man clearly see that one of them all -- what the juries say: that since some so much against his none otherwise think: there if this good man kept, but if you must eat too, and ordinaries and their officers some there be, I man will for evil in such case, I saith -- yet they so hereafter but they judges," which he weeneth thing be done which saith here that he law but such, ye will , if they be brought will report it, be taken will not openly be taken will reckon to be in will I not be against will report it, be taken will they not be cause will detect and bear witness will every man bear me will refuse to become his will he not become the will much less become accuser will refuse to become the will consider them before the will be so bold for will give a boldness to will give a boldness to will , if we break this will con him but little will con him but little will not say but truth will , and yet but sometimes will is performed. But here will so do. But I will advise piece by piece will openly be called an will say, that can I will not, some cannot, and will : in such cases the will the ordinary cause him will , he will cause a will by the change have will sometimes bite children too will give light credence upon will not be curious about will and malice destroy him will make no device at will be more diligent to will of malice do it will not be done in will never be done, whereof will , and so doth, declare will then, I doubt not
of his -- I will not long encumber you 10, 227/ 30
harm thereto -- that will, I ween, every wise 10, 92/ 24
where he saith he will not touch everything “particularly 10, 13/ 18
no love but of will, for such evil mind 10, 59/ 3
them. But surely that will be none excuse to 10, 175/ 35
untrue. And that it will be right expedient that 10, 169/ 3
authority, and that it will be ”right expedient” that 10, 170/ 26
much farther -- “It will be right expedient, therefore 10, 171/ 7
face. And because that will not be, falleth after 10, 62/ 9
of this objection, I will speak somewhat farther in 10, 156/ 26
do spend victual, and will he say farther in 10, 201/ 32
he doth,” Master More will sometimes bite folk, too 10, 141/ 35
ye wot well, he will not say, for all 10, 77/ 18
think but that they will bring forth for the 10, 78/ 4
think but that they will provide sufficiently for the 10, 89/ 21
the while, that they will provide sufficiently for the 10, 92/ 11
that his two devices will sufficiently provide for the 10, 94/ 4
no worse than I will serve sufficiently for the 10, 172/ 22
tarry still there: he will trust them?” For that 10, 136/ 34
it presumed that he will not be forsworn for 10, 152/ 33
strongly presumed that he will not be forsworn to 10, 152/ 35
good man will, he will cause a friend of 10, 224/ 32
to the matter, I will put no friend to 10, 225/ 3
it so, but still will put it from him 10, 10/ 1
wise conclusion? If he will now go from this 10, 208/ 6
the presumption that he will swear false gone, as 10, 158/ 29
take hurt. But here will haply this good man 10, 98/ 25
be false?” But then will haply this good man 10, 116/ 31
of this evasion I will ask this good man 10, 128/ 19
would ensue thereon: I will desire you, good readers 10, 228/ 8
fear, I ween there will no man grant him 10, 92/ 22
again, I suppose he will not now greatly like 10, 119/ 36
that behalf: so long will the people grudge and 10, 76/ 10
it; which answer I will therefore be had as 10, 194/ 12
very sore that they will not serve half so 10, 172/ 24
should once do, he will never after, haply while 10, 95/ 8
saved; and that it will be very hard to 10, 39/ 6
there” I say ”it will be marvelous hard to 10, 174/ 11
sore infected that it will be very hard to 10, 177/ 11
saith they were, it will be but hardly believed 10, 178/ 11
malicious therewith that he will of likelihood hate and 10, 95/ 33
have neither nother that will . Howbeit, yet hath this 10, 99/ 37

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
<th>Page/Line</th>
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<tbody>
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<td>heart. And if any</td>
<td>10, 73/ 9</td>
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<tr>
<td>thus: And if any</td>
<td>10, 89/ 12</td>
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<tr>
<td>no manner case.&quot; &quot;No ex officio, if he</td>
<td>10, 90/ 17</td>
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<td>all Christendom. If he</td>
<td>10, 100/ 32</td>
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<td>thus -- &quot;If he</td>
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<td>10, 202/ 16</td>
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<td>may be that they</td>
<td>10, 63/ 17</td>
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<td>ere this -- I</td>
<td>10, 73/ 15</td>
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<td>may do. For it</td>
<td>10, 100/ 32</td>
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<td>moral virtue -- I</td>
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<td>an apple. Howbeit, I</td>
<td>10, 182/ 21</td>
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<td>some one of them</td>
<td>10, 182/ 21</td>
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<td>to prove whether they</td>
<td>10, 182/ 21</td>
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<td>see that his saying</td>
<td>10, 182/ 21</td>
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<td>as well as I</td>
<td>10, 182/ 21</td>
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<td>second oath, that he</td>
<td>10, 193/ 4</td>
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<td>And if Master More of speaking, as he</td>
<td>10, 193/ 4</td>
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<td>10, 209/ 10</td>
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<tr>
<td>presumption that no man</td>
<td>10, 209/ 10</td>
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<td>10, 209/ 10</td>
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<td>there be, this point</td>
<td>10, 209/ 10</td>
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<td>hands to fulfill the</td>
<td>10, 209/ 10</td>
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<td>ween some wise men</td>
<td>10, 209/ 10</td>
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<td>made. But how his faith to decay: then</td>
<td>10, 209/ 10</td>
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<td>court to depose, that</td>
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<td>10, 209/ 10</td>
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<td>Say&quot; now. And long</td>
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</table>
| will and where he will                     | 10, 23/ 9  
| will avow that he knoweth                  | 10, 23/ 9  
| will avow that he knoweth                  | 10, 23/ 9  
| will they," saith he, "then               | 10, 23/ 9  
| will -- therefore he goeth                 | 10, 23/ 9  
| will say that he blameth                   | 10, 23/ 9  
| will say that he blameth                   | 10, 23/ 9  
| will confess that he preacheth             | 10, 23/ 9  
| will not do here by                        | 10, 23/ 9  
| will do evil hereafter by                  | 10, 23/ 9  
| will so pretend hereafter, whereas        | 10, 23/ 9  
| will therefore not hide it                 | 10, 23/ 9  
| will never serve him to                    | 10, 23/ 9  
| will not answer him with                   | 10, 23/ 9  
| will not deny him this                     | 10, 23/ 9  
| will needly endeavor himself to           | 10, 23/ 9  
| will in this his seventh                   | 10, 23/ 9  
| will not be his accusers                   | 10, 23/ 9  
| will cast away his soul                    | 10, 23/ 9  
| will cast away his soul                    | 10, 23/ 9  
| will not for his friend's                  | 10, 23/ 9  
| will I follow his counsel                  | 10, 23/ 9  
| will not serve his purpose                 | 10, 23/ 9  
| will with. Which how they                  | 10, 23/ 9  
| will ) that ever I would                   | 10, 23/ 9  
| will was performed I cannot                | 10, 23/ 9  
| will you not, I wot                        | 10, 23/ 9  
| will never, as I said                      | 10, 23/ 9  
| will answer thus. I will                   | 10, 23/ 9  
| will it be, I warrant                      | 10, 23/ 9  
| will . Wherein he impleith that            | 10, 23/ 9  
| will answer after, in the                 | 10, 23/ 9  
| will be verified in many                   | 10, 23/ 9  
| will not wrestle in the                    | 10, 23/ 9  
| will they not in that                      | 10, 23/ 9  
| will be purged in the                      | 10, 23/ 9  
| will, and put in what                      | 10, 23/ 9  
| will ; but yet in such                     | 10, 23/ 9  
|
spiritual laws, so he
More hath spoken, I
may well, and so
malicious and crafty that
is spoken of before
he that spoke heresies
least. But if two
then if the witness
then if the witness
some counties: other priests
it? He saith he
to speak of it:
indifferent or not, I
of goodness in the
themselves thereto. This reason
at length -- yet
meant well. And yet
think they would: yet
such judges. For it
purification of his neighbor
not yet by his
the old -- so
proof, then the suspending
go thou not"). I
not but His Highness
-- that no man
may read it that
heretics -- truly I
in that behalf, I
is performed. But here
I will well agree,"
away that suit, and
him hanged first." Now
hearted repentance -- I
for what witnesses they
follow thereon as woe
that provincial constitution: I
Now, if this man
these men?" -- I
showed on him. We
at your eyes, I
implieth that if they
make what laws men
will after proceed in the
will say farther in the
will I do indeed, trust
will give secret information, but
will not appear," into these
will when he is asked
will say it is so
will not avow it, but
will not avow it, but
will sometimes, as it is
will not answer it "fully
will there be no judges upon
will remit the judgment in
will to the keeping of
will I never labor to
will they rather leave them
will I not leave it
will I not leave it
will not be less than
will not serve. Let every
will have that lie lost
will we by likelihood break
will be as long as
will make no longer tale
will do -- maintain and
will in heresy make himself
will, I will make here
will not fully make answer
will require every man to
will this good man say
will this good man say
will receive no man first
will this good man haply
will let no man from
will . Now this man will
will every good man be
will see this man prove
will say that many of
will answer him, "Marry, sir
will in this matter keep
will in this matter leave
will not, they may upon
will, but if men would
| will | I no more but | 10, 128/ 24 |
| will | be the "more hard" | 10, 174/ 8 |
| will | ascertain Master More, as | 10, 226/ 29 |
| will | not therein much hinder | 10, 17/ 24 |
| will | agree that my saying | 10, 178/ 23 |
| will | , even as my conscience | 10, 218/ 9 |
| will | help it? Nay -- | 10, 144/ 16 |
| will | not answer neither, for | 10, 13/ 29 |
| will | fall in no dispicions | 10, 18/ 4 |
| will | say so no more | 10, 73/ 25 |
| will | I press no farther | 10, 85/ 1 |
| will | , I ween, no wise | 10, 105/ 7 |
| will | trust him no worse | 10, 136/ 33 |
| will | make here no long | 10, 146/ 35 |
| will | serve him; no, nor | 10, 162/ 12 |
| will | never come, nor yet | 10, 55/ 32 |
| will | neither accuse nor yet | 10, 99/ 14 |
| will | and mindeth not to | 10, 65/ 33 |
| will | , and agree not themselves | 10, 217/ 35 |
| will | not appear." Now, good | 10, 207/ 23 |
| will | that side of the | 10, 45/ 29 |
| will | never one of them | 10, 103/ 9 |
| will | put one of these | 10, 164/ 25 |
| will | , and rather of his | 10, 196/ 8 |
| will | rehearse some of them | 10, 213/ 36 |
| will | rather be once accursed | 10, 117/ 34 |
| will | not themselves openly become | 10, 103/ 4 |
| will | not dispraise or deprave | 10, 222/ 15 |
| will | . For the ordinary may | 10, 73/ 9 |
| will | that the ordinary shall | 10, 101/ 10 |
| will | of the ordinary or | 10, 113/ 25 |
| will | of the ordinary, and | 10, 183/ 16 |
| will | of the ordinary or | 10, 218/ 15 |
| will | or of oversight. If | 10, 231/ 1 |
| will | peradventure this Pacifier say | 10, 139/ 11 |
| will | this man peradventure say | 10, 69/ 27 |
| will | not, or peradventure dare | 10, 102/ 21 |
| will | were not performed. I | 10, 52/ 27 |
| will | put in peril for | 10, 196/ 25 |
| will | for that praise con | 10, 134/ 31 |
| will | sit and pray for | 10, 18/ 7 |
| will | not be put in | 10, 131/ 34 |
| will | not only rather put | 10, 176/ 12 |
been punished therefor. Now own confession, and he no. For when they be farther done, he enough for him that his respect unto friendship have been done of realm," and yet I process of excommunication; but of good advisement? "Yea," well commended. But yet impair it -- they do. And therefore I say true. If we my book -- now words there when ye read the stories whoso change it when ye I would with good neither. If this man For if this Pacifier then the truth, and and the spiritual law will. Now this man so bare, but I and true: And now the greater. And now And in like wise stead -- his word mock him; wherein I any open denunciation; I change. For other folk thereof. And if he to consider. For I good man and I pacifier no thanks that suppose that spiritual rulers that neither his words tithes or not, and Council with. But yet therefore I ween it them to do upon heresy, and that they will I, good readers, come will not be reformed, then will not, but refuse it will, he saith, remit unto will avoid a resemblance between will temper his respect of will," etc. And saith also will not, he saith, "assent will have, he saith, the will this man say, "but will this man say, and will, I dare say, forgive will, as I say, leave will refuse his second oath will I somewhat see how will, and you shall find will, and he shall find will, and ye shall change will that men should think will peradventure say, "Since that will now be so peaceable will not be so false will not refuse so to will not be so mad will show you some cause will I say somewhat further will I say somewhat further will I well stand by will never so stay the will not greatly stick with will not much stick upon will call them still yet will yet stand still opinatively will not much strive against will not greatly strive. Then will tell him such tales will pretend that such authority will maintain any such meaning will not therein suffer him will all this surety-finding, as will appear plain that I will "; and not that I will noise them that be
<table>
<thead>
<tr>
<th>will</th>
<th>not be that men</th>
<th>10, 80/ 24</th>
</tr>
</thead>
<tbody>
<tr>
<td>will</td>
<td>not assent that a</td>
<td>10, 89/ 23</td>
</tr>
<tr>
<td>will</td>
<td>be content that his</td>
<td>10, 91/ 29</td>
</tr>
<tr>
<td>will</td>
<td>not assent that a</td>
<td>10, 97/ 20</td>
</tr>
<tr>
<td>will</td>
<td>become accusers that were</td>
<td>10, 100/ 8</td>
</tr>
<tr>
<td>will</td>
<td>not; another, that some</td>
<td>10, 102/ 25</td>
</tr>
<tr>
<td>will</td>
<td>not condescend that that</td>
<td>10, 110/ 37</td>
</tr>
<tr>
<td>will</td>
<td>not say that he</td>
<td>10, 118/ 22</td>
</tr>
<tr>
<td>will</td>
<td>peradventure say that the</td>
<td>10, 130/ 8</td>
</tr>
<tr>
<td>will</td>
<td>say thus: that it</td>
<td>10, 156/ 27</td>
</tr>
<tr>
<td>will</td>
<td>find fault that he</td>
<td>10, 167/ 14</td>
</tr>
<tr>
<td>will</td>
<td>be content that men</td>
<td>10, 207/ 33</td>
</tr>
<tr>
<td>will</td>
<td>say thus: that I</td>
<td>10, 210/ 13</td>
</tr>
<tr>
<td>will</td>
<td>also agree that in</td>
<td>10, 216/ 14</td>
</tr>
<tr>
<td>will</td>
<td>I say: that if</td>
<td>10, 216/ 22</td>
</tr>
<tr>
<td>will</td>
<td>say that the communication</td>
<td>10, 220/ 22</td>
</tr>
<tr>
<td>will</td>
<td>not, in the defense</td>
<td>10, 222/ 22</td>
</tr>
<tr>
<td>will</td>
<td>note well the said</td>
<td>10, 222/ 22</td>
</tr>
<tr>
<td>will</td>
<td>show unto the ordinary</td>
<td>10, 72/ 3</td>
</tr>
<tr>
<td>will</td>
<td>be by the ordinary</td>
<td>10, 72/ 25</td>
</tr>
<tr>
<td>will</td>
<td>refuse at the beginning</td>
<td>10, 93/ 29</td>
</tr>
<tr>
<td>will</td>
<td>also depose the truth</td>
<td>10, 103/ 8</td>
</tr>
<tr>
<td>will</td>
<td>not (except the thing</td>
<td>10, 103/ 15</td>
</tr>
<tr>
<td>will</td>
<td>well consider the paragraph</td>
<td>10, 114/ 7</td>
</tr>
<tr>
<td>will</td>
<td>, but if the judge</td>
<td>10, 139/ 20</td>
</tr>
<tr>
<td>will</td>
<td>not put the case</td>
<td>10, 153/ 27</td>
</tr>
<tr>
<td>will</td>
<td>make him the more</td>
<td>10, 163/ 9</td>
</tr>
<tr>
<td>will</td>
<td>also do the less</td>
<td>10, 176/ 13</td>
</tr>
<tr>
<td>will</td>
<td>inquire for the truth</td>
<td>10, 178/ 27</td>
</tr>
<tr>
<td>will</td>
<td>was never the less</td>
<td>10, 199/ 14</td>
</tr>
<tr>
<td>will</td>
<td>not, then the spiritual</td>
<td>10, 209/ 24</td>
</tr>
<tr>
<td>will</td>
<td>fall upon the wrong</td>
<td>10, 218/ 28</td>
</tr>
<tr>
<td>will</td>
<td>not defer their good</td>
<td>10, 55/ 30</td>
</tr>
<tr>
<td>will</td>
<td>not show their names</td>
<td>10, 131/ 3</td>
</tr>
<tr>
<td>will</td>
<td>pretend that their authority</td>
<td>10, 207/ 18</td>
</tr>
<tr>
<td>will</td>
<td>not pretend their authority</td>
<td>10, 207/ 31</td>
</tr>
<tr>
<td>will</td>
<td>pretend that their authority</td>
<td>10, 208/ 12</td>
</tr>
<tr>
<td>will</td>
<td>trust in their own</td>
<td>10, 216/ 19</td>
</tr>
<tr>
<td>will</td>
<td>, and win them that</td>
<td>10, 3/ 16</td>
</tr>
<tr>
<td>Term</td>
<td>Sentence</td>
<td>Page/Line</td>
</tr>
<tr>
<td>------</td>
<td>----------</td>
<td>-----------</td>
</tr>
<tr>
<td>say even &quot;the same&quot;</td>
<td>...will then call them hypocrites...</td>
<td>10, 55/12</td>
</tr>
<tr>
<td>not be that men</td>
<td>will utterly forbear them, the...</td>
<td>10, 80/24</td>
</tr>
<tr>
<td>such as their discretion</td>
<td>will allow. And then to...</td>
<td>10, 121/18</td>
</tr>
<tr>
<td>them to do upon</td>
<td>will,&quot; but that &quot;therefore they...</td>
<td>10, 58/1</td>
</tr>
<tr>
<td>as to the readers</td>
<td>will appear. And therefore, as...</td>
<td>10, 165/26</td>
</tr>
<tr>
<td>gladder a great deal</td>
<td>will I be thereof; nor...</td>
<td>10, 14/3</td>
</tr>
<tr>
<td>reasonable that they that</td>
<td>will give credence thereto, and...</td>
<td>10, 89/26</td>
</tr>
<tr>
<td>reasonable that they that</td>
<td>will give credence thereto, and...</td>
<td>10, 100/5</td>
</tr>
<tr>
<td>be feared.&quot; And I</td>
<td>will yet say thereto, that...</td>
<td>10, 188/24</td>
</tr>
<tr>
<td>And if any man</td>
<td>will say that these reasons...</td>
<td>10, 219/26</td>
</tr>
<tr>
<td>can tell more, and</td>
<td>will also, if they be...</td>
<td>10, 99/12</td>
</tr>
<tr>
<td>priests that see it</td>
<td>will say that they that...</td>
<td>10, 187/23</td>
</tr>
<tr>
<td>oppress all them that</td>
<td>will show such things of...</td>
<td>10, 18/10</td>
</tr>
<tr>
<td>he will amend and</td>
<td>will say such things no...</td>
<td>10, 74/12</td>
</tr>
<tr>
<td>no deadly sin,&quot; but</td>
<td>will in such things, since...</td>
<td>10, 80/33</td>
</tr>
<tr>
<td>causes why. But I</td>
<td>will not at this time...</td>
<td>10, 56/13</td>
</tr>
<tr>
<td>manner speak it.&quot; I</td>
<td>will not at this time...</td>
<td>10, 77/22</td>
</tr>
<tr>
<td>these three points, therefore,</td>
<td>will I divide this chapter...</td>
<td>10, 89/1</td>
</tr>
<tr>
<td>for myself. And now</td>
<td>will I, with this good...</td>
<td>10, 135/15</td>
</tr>
<tr>
<td>other thing that I</td>
<td>will say is this: that...</td>
<td>10, 136/10</td>
</tr>
<tr>
<td>plain, open lie; I</td>
<td>will for this time take...</td>
<td>10, 109/14</td>
</tr>
<tr>
<td>his neighbors, the temporality</td>
<td>will be glad to hear...</td>
<td>10, 19/20</td>
</tr>
<tr>
<td>heretics,&quot; he saith, &quot;God</td>
<td>will not fail to make...</td>
<td>10, 22/15</td>
</tr>
<tr>
<td>contrary -- what words</td>
<td>will there serve to say...</td>
<td>10, 27/2</td>
</tr>
<tr>
<td>that matter. For I</td>
<td>will not stick to tell...</td>
<td>10, 35/29</td>
</tr>
<tr>
<td>his own honest friend</td>
<td>will be loath to swear...</td>
<td>10, 47/16</td>
</tr>
<tr>
<td>in that matter, I</td>
<td>will commit it to others...</td>
<td>10, 72/27</td>
</tr>
<tr>
<td>dispraise thereof. But this</td>
<td>will I say to him...</td>
<td>10, 77/25</td>
</tr>
<tr>
<td>accuser. And if he</td>
<td>will not avow to be...</td>
<td>10, 89/15</td>
</tr>
<tr>
<td>avow it, but another</td>
<td>will give credence to him...</td>
<td>10, 89/25</td>
</tr>
<tr>
<td>called an accuser, but</td>
<td>will be content to be...</td>
<td>10, 90/26</td>
</tr>
<tr>
<td>hearts but that they</td>
<td>will rather forbear to be...</td>
<td>10, 98/20</td>
</tr>
<tr>
<td>avow it, but another</td>
<td>will give credence to him...</td>
<td>10, 100/3</td>
</tr>
<tr>
<td>most require. And therefore</td>
<td>will the ordinary, to some...</td>
<td>10, 116/5</td>
</tr>
<tr>
<td>the saying strange): I</td>
<td>will not let to believe...</td>
<td>10, 135/5</td>
</tr>
<tr>
<td>Which kind of folk</td>
<td>will not let to swear...</td>
<td>10, 147/13</td>
</tr>
<tr>
<td>Which kind of folk</td>
<td>will not let to swear...</td>
<td>10, 155/32</td>
</tr>
<tr>
<td>the court, and then</td>
<td>will offer himself to depose...</td>
<td>10, 157/5</td>
</tr>
<tr>
<td>law therein; and that</td>
<td>will sound somewhat to his...</td>
<td>10, 163/8</td>
</tr>
<tr>
<td>yet I say &quot;it others -- yet it</td>
<td>will be hard to find...</td>
<td>10, 174/14</td>
</tr>
<tr>
<td>such others, yet it</td>
<td>will be hard to find...</td>
<td>10, 174/26</td>
</tr>
<tr>
<td>to show that it</td>
<td>will be hard to find...</td>
<td>10, 175/27</td>
</tr>
<tr>
<td></td>
<td>will be hard to find...</td>
<td>10, 176/7</td>
</tr>
</tbody>
</table>
worldly exaltation that it

will be hard to find

will be hard to find

will be hard to bear

will leave it to them

will not come to cease

will . But as to them

will not let to say

will not let to tell

will prove so too. But

will swear but true --

will better believe twenty-four than

will pass over untouched, both

will I finish up his

will be as verily present

will never be voided till

will then be voided, as

will make no vow thereof

will once, I warrant you

will not," say we, "become

will ? And ever we follow

will that folk well be

will consider it well, it

will ask me what they

will wit furthermore what person

will ask me, "What fault

will ," etc. Now, when he

will say thereto when he

will not let (where the

will not (where the

will well agree," will this

will amend and will say

will , and then will they

will for evil will and

will in any wise, lo

will not swear with him

will first agree with Master

will not contend with him

will play the wolf in

will play the wolf in

will use one word now

will not, therefore, wrestle against

will be more yet than

will not. But yet let

will never desire you to
things for this matter
 yet not guilty"; I
 they should; and I
 king that now is,
 means to make that
 his adversary by his
 punished, nor yet that
 is to wit, that
 be punished nor yet
 that the petit jury
 and not to fall
 therefore, lest they should
 any harm that were
 any man's person, or
 for all their fain
 amend. And whoso were
 never one of them
 him whom he seeth
 I wot of, nor
 that on that side
 of their own offer
 as witnesses against their
 right sore against their
 that himself taketh their
 nother would by their
 to witness against their
 declare they their good
 grace (working with the
 nor playeth not the
 plainly see that these
 poor point of a
 think, that by some
 man himself unto some
 or else that some
 well see that some
 that you reject one
 all, save for such
 that there be some
 occasion, with a fond
 and plain, those double,
 etc. -- were this
 the purpose some other
 well showeth himself more

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>will</td>
<td>I require you first</td>
<td>10, 86/ 25</td>
</tr>
<tr>
<td>will</td>
<td>first bring you forth</td>
<td>10, 111/ 12</td>
</tr>
<tr>
<td>will</td>
<td>also put you some</td>
<td>10, 151/ 27</td>
</tr>
<tr>
<td>willed</td>
<td>restitutions to be made</td>
<td>10, 52/ 21</td>
</tr>
<tr>
<td>willful</td>
<td>offenders in heresy should</td>
<td>10, 182/ 25</td>
</tr>
<tr>
<td>willful</td>
<td>accusation; which if he</td>
<td>10, 95/ 7</td>
</tr>
<tr>
<td>willful</td>
<td>offenders go not without</td>
<td>10, 169/ 7</td>
</tr>
<tr>
<td>willful</td>
<td>offenders go not without due</td>
<td>10, 172/ 25</td>
</tr>
<tr>
<td>willful</td>
<td>offenders go without due</td>
<td>10, 172/ 11</td>
</tr>
<tr>
<td>willfully</td>
<td>, of some corrupt mind</td>
<td>10, 155/ 2</td>
</tr>
<tr>
<td>willfully</td>
<td>into the danger of</td>
<td>10, 188/ 26</td>
</tr>
<tr>
<td>willfully</td>
<td>fall into the censures</td>
<td>10, 188/ 35</td>
</tr>
<tr>
<td>willing</td>
<td>to amend. And whoso</td>
<td>10, 4/ 17</td>
</tr>
<tr>
<td>willing</td>
<td>any man any harm</td>
<td>10, 4/ 16</td>
</tr>
<tr>
<td>willing</td>
<td>they can get; when</td>
<td>10, 199/ 5</td>
</tr>
<tr>
<td>willing</td>
<td>to be nought still</td>
<td>10, 4/ 18</td>
</tr>
<tr>
<td>willingly</td>
<td>make himself an ern</td>
<td>10, 103/ 9</td>
</tr>
<tr>
<td>willingly</td>
<td>, no man calling him</td>
<td>10, 95/ 29</td>
</tr>
<tr>
<td>willingly</td>
<td>intend to do, blame</td>
<td>10, 50/ 35</td>
</tr>
<tr>
<td>willingly</td>
<td>he greatly passed his</td>
<td>10, 19/ 26</td>
</tr>
<tr>
<td>willingly</td>
<td>-- what shall the</td>
<td>10, 90/ 28</td>
</tr>
<tr>
<td>wills</td>
<td>I both know and will</td>
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<td>, for the necessity of</td>
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<td>10, 231/ 15</td>
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<td>shrews shamefully do deceive</td>
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<td>shrews beguile him. And</td>
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*Thomas More Studies 9.2 (2014)*
<table>
<thead>
<tr>
<th>Term</th>
<th>Concordance of Major Terms</th>
<th>Page Numbers</th>
</tr>
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<tbody>
<tr>
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<td>him to some false,</td>
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<td>giveth me that some</td>
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<td>likely to play the</td>
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<td>and so play the</td>
<td></td>
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</tr>
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</tr>
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<td>meanwhile yet, with such</td>
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<td>10, 213/ 22</td>
</tr>
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<td>used again such another</td>
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<td>yet, by God's grace,</td>
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<td>10, 120/ 14</td>
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<td>which might of likelihood</td>
<td></td>
<td>10, 51/ 20</td>
</tr>
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<td>them that will, and</td>
<td></td>
<td>10, 3/ 16</td>
</tr>
<tr>
<td>that he could nothing</td>
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</tr>
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<td>such as if I</td>
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<td>exhort men to go</td>
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<td>if he ween to</td>
<td></td>
<td>10, 133/ 29</td>
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<td>little see whether he</td>
<td></td>
<td>10, 120/ 33</td>
</tr>
<tr>
<td>full well, and therefore</td>
<td></td>
<td>10, 172/ 5</td>
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<td>and his diversities he</td>
<td></td>
<td>10, 143/ 7</td>
</tr>
<tr>
<td>that have had the</td>
<td></td>
<td>10, 195/ 38</td>
</tr>
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<td>a man's death and</td>
<td></td>
<td>10, 108/ 22</td>
</tr>
<tr>
<td>wot well, but very</td>
<td></td>
<td>10, 41/ 4</td>
</tr>
<tr>
<td>is my fault fair</td>
<td></td>
<td>10, 27/ 33</td>
</tr>
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<td></td>
<td>10, 150/ 32</td>
</tr>
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<td>pleasure, as his high</td>
<td></td>
<td>10, 35/ 20</td>
</tr>
<tr>
<td>words of his, what</td>
<td></td>
<td>10, 202/ 32</td>
</tr>
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<td>ye may use your</td>
<td></td>
<td>10, 38/ 16</td>
</tr>
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<td>spend out his profound</td>
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<td>10, 173/ 19</td>
</tr>
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<td>beside, that his approved</td>
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<td>10, 40/ 23</td>
</tr>
<tr>
<td>words. And therefore both</td>
<td></td>
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</tr>
<tr>
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<td></td>
<td>10, 151/ 3</td>
</tr>
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<td>judges, I know their</td>
<td></td>
<td>10, 137/ 35</td>
</tr>
<tr>
<td>he would in like</td>
<td></td>
<td>10, 164/ 30</td>
</tr>
<tr>
<td>both good men and</td>
<td></td>
<td>10, 129/ 12</td>
</tr>
<tr>
<td>and saith in this</td>
<td></td>
<td>10, 216/ 13</td>
</tr>
<tr>
<td>things, and in what</td>
<td></td>
<td>10, 216/ 33</td>
</tr>
<tr>
<td>words, I warrant you</td>
<td></td>
<td>10, 26/ 5</td>
</tr>
<tr>
<td>wise words, lo: And then</td>
<td>10, 126/ 22</td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
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<td></td>
</tr>
<tr>
<td>wise, lo, have away this</td>
<td>10, 100/ 25</td>
<td></td>
</tr>
<tr>
<td>wise order may be bold</td>
<td>10, 73/ 7</td>
<td></td>
</tr>
<tr>
<td>wise man may be ashamed</td>
<td>10, 190/ 29</td>
<td></td>
</tr>
<tr>
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<td>10, 156/ 19</td>
<td></td>
</tr>
<tr>
<td>wise his first book very</td>
<td>10, 49/ 22</td>
<td></td>
</tr>
<tr>
<td>wise . And thus both for</td>
<td>10, 101/ 20</td>
<td></td>
</tr>
<tr>
<td>wise be forborne but if</td>
<td>10, 85/ 26</td>
<td></td>
</tr>
<tr>
<td>wise men well devised for</td>
<td>10, 15/ 22</td>
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</tr>
<tr>
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<td>10, 8/ 25</td>
<td></td>
</tr>
<tr>
<td>wise , men cut down their</td>
<td>10, 195/ 19</td>
<td></td>
</tr>
<tr>
<td>wise and good folk too</td>
<td>10, 56/ 9</td>
<td></td>
</tr>
<tr>
<td>wise men that for the</td>
<td>10, 131/ 34</td>
<td></td>
</tr>
<tr>
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<td>10, 179/ 5</td>
<td></td>
</tr>
<tr>
<td>wise : with a glorious rhyme</td>
<td>10, 12/ 25</td>
<td></td>
</tr>
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<td>10, 189/ 22</td>
<td></td>
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<td>10, 92/ 25</td>
<td></td>
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<td>10, 191/ 18</td>
<td></td>
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<td>10, 36/ 29</td>
<td></td>
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<tr>
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<td>10, 150/ 32</td>
<td></td>
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<td>10, 35/ 9</td>
<td></td>
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<td>10, 32/ 23</td>
<td></td>
</tr>
<tr>
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<td>10, 68/ 14</td>
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<td>wise as when he doth</td>
<td>10, 94/ 17</td>
<td></td>
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<tr>
<td>wise before: though he do</td>
<td>10, 127/ 28</td>
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<tr>
<td>wise conclusion? If he will</td>
<td>10, 208/ 5</td>
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<tr>
<td>wise I answered him:This</td>
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<tr>
<td>wise enough of himself. Wherefore</td>
<td>10, 61/ 26</td>
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<tr>
<td>wise man think his book</td>
<td>10, 7/ 37</td>
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<td>wise man follow his fond</td>
<td>10, 105/ 7</td>
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<td>wise but that I can</td>
<td>10, 104/ 4</td>
<td></td>
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<td>wise man will, I suppose</td>
<td>10, 193/ 20</td>
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<td>10, 79/ 26</td>
<td></td>
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<tr>
<td>wise reason this is that</td>
<td>10, 29/ 5</td>
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<td>wise ? And, as it were</td>
<td>10, 27/ 24</td>
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<td>10, 74/ 11</td>
<td></td>
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<td>10, 86/ 14</td>
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<td>10, 76/ 36</td>
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<td>10, 116/ 1</td>
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<td>10, 92/ 15</td>
<td></td>
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<td>10, 170/ 37</td>
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<td>wise as for matters of</td>
<td>10, 43/ 26</td>
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</table>
Debellation of Salem and Bizance: Concordance of Major Terms 685

Thomas More Studies 9.2 (2014)
<table>
<thead>
<tr>
<th>Term</th>
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<th>Page/Line</th>
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<tbody>
<tr>
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<td>, and right worshipful man</td>
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<td>10, 40/26</td>
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<td>order, ween you, if</td>
<td>10, 75/1</td>
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<td>wise</td>
<td>way, trow you, do</td>
<td>10, 75/12</td>
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<td>wisely</td>
<td>weighed, notwithstanding his former</td>
<td>10, 151/3</td>
</tr>
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<td>wrought, he should have</td>
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<td>than to think so</td>
<td>10, 66/19</td>
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<td>10, 30/17</td>
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</tr>
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<td>10, 228/2</td>
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<td>10, 227/32</td>
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<td>10, 30/17</td>
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<td>10, 227/35</td>
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<td>10, 71/23</td>
</tr>
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<td>ne'er what honor he</td>
<td>10, 42/6</td>
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<td>, ere this, that never</td>
<td>10, 136/2</td>
</tr>
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<td>ere this, the judges</td>
<td>10, 80/4</td>
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<td>10, 173/25</td>
</tr>
<tr>
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<td>I very well: that</td>
<td>10, 6/17</td>
</tr>
<tr>
<td>wist</td>
<td>one that were walking</td>
<td>10, 71/1</td>
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<td>than I -- else</td>
<td>10, 117/25</td>
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<td>, to sow an opinion</td>
<td>10, 86/7</td>
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<td>, with building and garnishing</td>
<td>10, 47/8</td>
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<td>, &quot;Some Say&quot; and &quot;They</td>
<td>10, 78/7</td>
</tr>
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<td>wit</td>
<td>, of Almaine and Greece</td>
<td>10, 144/30</td>
</tr>
<tr>
<td>wit</td>
<td>, in power and ability</td>
<td>10, 158/11</td>
</tr>
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<td>wit</td>
<td>, if he be in</td>
<td>10, 121/15</td>
</tr>
<tr>
<td>wit</td>
<td>, his own book, that</td>
<td>10, 19/12</td>
</tr>
<tr>
<td>wit</td>
<td>, whereby he can lightly</td>
<td>10, 208/17</td>
</tr>
<tr>
<td>wit</td>
<td>, pure and clean --</td>
<td>10, 25/30</td>
</tr>
<tr>
<td>wit</td>
<td>, into their communication --</td>
<td>10, 11/26</td>
</tr>
<tr>
<td>wit</td>
<td>, and would confer and</td>
<td>10, 6/18</td>
</tr>
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<td>, where they dare not</td>
<td>10, 102/28</td>
</tr>
</tbody>
</table>
Debellation of Salem and Bizance: Concordance of Major Terms 687

Thomas More Studies 9.2 (2014)
things; that is to
wit, either right or reasonable

well; that is to
wit, that the ordinary should

And if he will
wit, furthermore what person they

priests, that is to
wit, between secular priests and

matter; that is to
wit, against a provision made

terably," that is to
wit, for the same cause

spirituality (that is to
wit, either all save a

man had as much
wit as I see well

you (that is to
wit, that you should not

-- that is to
wit, that men should to

of, that is to
wit, this false slander of

the height of my
wit cannot reach so high

surely, for my poor
wit, methinketh it somewhat more

would I very fain
wit how. For temporal men

unlearned, but for any
wit or learning that I

-- that is to
wit, that when that suit

say: that is to
wit, that by that wise

Division: that is to
wit, to make the ordinaries

-- that is to
wit, the 22nd, the 23rd

untruly; that is to
wit, the mishandling the people

matter: that is to
wit, that for the maintenance

men had not the
wit to see thereby what

that," I would now
wit this one thing of

manner: that is to
wit, to do those other

matter: that is to
wit, that by those laws

the temporal too, both
wit and grace to agree

-- that is to
wit, a holding together which

was writing this, his
wit was walking toward the

-- that is to
wit, some little variance in

man, I think, that
wit hath may well see

because he should well
wit that there were yet

Bizance, had not the
wit to perceive when Bizance

heretics: I would fain
wit of him whether that

-- that is to
wit, that he will not

if he have the
wit before the witnesses to

special; that is to
wit, where the witnesses are

trust in their own
wit and in worldly policy

he make it, either
wit or (which worse were

as a vic, to
wit whether I would give

wonderful inventive wit and
wit of Sir John "Some

the faith of Christ
withal, whose examples I trust

as many as meddle
wit, For whether in leets

Now, then, to maintain,
of the Church would withdraw from their worldly countenance 10, 53/ 21

withdrawing of that cloak, that 10, 221/ 33

withdrawn -- as though they 10, 199/ 26

withinforth be a ramping wolf 10, 165/ 23

witless , because he prayeth God 10, 66/ 15

witness may be a wolf 10, 156/ 6

witness . In which acceptance he 10, 163/ 3

witness called in and to 10, 93/ 18

witness might have (and haply 10, 160/ 20

witness might have (and haply 10, 160/ 22

witness be false and have 10, 162/ 26

witness sworn first, and after 10, 163/ 24

witness against themselves and their 10, 164/ 20

witness against him, and there 10, 168/ 35

witness be sufficient and which 10, 181/ 11

witness against him, and besides 10, 182/ 1

witness hath so. And then 10, 160/ 4

witness he that appeared to 10, 164/ 16

witness will not avow it 10, 89/ 24

witness will not avow it 10, 100/ 3

witness , and will be content 10, 91/ 28

witness , will neither be afraid 10, 93/ 20

witness again is because the 10, 151/ 30

witness were forsworn before. And 10, 162/ 28

witness once forsworn before is 10, 166/ 8

witness were there but he 10, 160/ 11

witness , called in by the 10, 90/ 26

witness should be by this 10, 156/ 13

witness , how it can be 10, 163/ 18

witness . For it cannot be 10, 163/ 19

witness in all cases was 10, 159/ 11

witness , but is content both 10, 93/ 17

witness would say contrary to 10, 161/ 6

witness -- why feareth he 10, 163/ 33

witness , ye should find but 10, 99/ 7

witness do it for the 10, 159/ 30

witness hath so (for if 10, 159/ 34

witness sometimes inward hatred or 10, 159/ 26

witness also that he said 10, 5/ 17

witness that saith he was 10, 101/ 8

witness to condemn him that 10, 148/ 15

witness that condemned him. Also 10, 218/ 13

witness should condemn him that 10, 218/ 16
be driven thereto without witness: wherefore not, I pray
some cases from bearing witness also, but if they
bread, " then can his witness stand him in none
upon. For when a witness is brought in that
neighbor. But when a witness hath deposed in the
there is no other witness spoken of in the
wise man may bear witness that there is little
accept such a perjured witness where there is no
to such a perjured witness. For there is no
one may that perjured witness be, that is spoken
that such a perjured witness might do it of
against whom they should witness be surely kept close
accepting of any other witness against the law, that
reason of a perjured law to keep the
skin, all manner of witness close is made but
hurt neither accuser nor witness in every matter. For
happed so, hear the witness: I will not be
criminal causes no manner witness again or not. I
one man from bearing witness at all. Now, if
be afterward received as witness upon his oath --
nor jury for the witness in any of the
that he upon the witness on peril of their
accept such a perjured witness of the other be
and credence of the witness where he ought not
that such a forsworn witness , you see plainly, good
admitteth him for a witness may haply play the
that such a perjured witness in that same court
accuse nor yet bear witness may haply show himself
token that some such witness neither, nor so much
term "witness" mean such witness as was so first
it. And also the witness as be sometimes brought
of the faith his witness may be such as
accuse him, or bear witness shall be taken --
ever hear any one witness against him, that their
should bear such false witness sworn, neither the first
such witness as the witness as do the thing
he accept any such witness be in the spiritual
And of such a witness contrary to the rules
and of none other witness in heresy the said
before, and of a witness, as to the readers
shall still reject that witness that cometh to depose
them such a perjured witness which offereth to tell
witness, and not to all witness 10, 112/ 7
witness 10, 97/ 32
witness 10, 5/ 18
witness 10, 156/ 34
witness 10, 157/ 4
witness 10, 165/ 11
witness 10, 156/ 19
witness 10, 163/ 10
witness 10, 165/ 10
witness 10, 165/ 24
witness 10, 166/ 15
witness 10, 97/ 34
witness 10, 163/ 5
witness 10, 156/ 31
witness 10, 109/ 4
witness 10, 156/ 15
witness 10, 97/ 26
witness 10, 153/ 26
witness 10, 166/ 5
witness 10, 158/ 6
witness 10, 150/ 11
witness 10, 162/ 23
witness 10, 72/ 24
witness 10, 163/ 14
witness 10, 101/ 22
witness 10, 165/ 30
witness 10, 146/ 14
witness 10, 165/ 18
witness 10, 99/ 15
witness 10, 166/ 18
witness 10, 149/ 27
witness 10, 105/ 35
witness 10, 163/ 17
witness 10, 105/ 28
witness 10, 107/ 21
witness 10, 108/ 28
witness 10, 149/ 29
witness 10, 163/ 6
witness 10, 165/ 25
witness 10, 165/ 26
witness 10, 156/ 33
witness 10, 161/ 29
witness 10, 165/ 8
<p>| in a manner, every | witness | too, take upon them | 10, 185/ 26 |
| all to refuse any | witness | because he was once | 10, 161/ 18 |
| him therein for a | witness | . For if we take | 10, 101/ 14 |
| also to be a | witness | , and then were it | 10, 95/ 23 |
| also in open bearing | witness | against them, when they | 10, 99/ 28 |
| after that for a | witness | too, that will refuse | 10, 93/ 29 |
| and may seem to | witness | against their wills, for | 10, 95/ 27 |
| of this Pacifier concerning | witness | -- every wise man | 10, 156/ 19 |
| More by that term &quot; | witness | &quot; mean such witness as | 10, 149/ 27 |
| inquest, then is that | witness | no such witness as | 10, 149/ 29 |
| that witness no such | witness | as the witness be | 10, 149/ 29 |
| to know who hath | witnessed | against him. And now | 10, 93/ 12 |
| the party know the | witnesses | were peril -- to | 10, 106/ 16 |
| a doubt what manner | witnesses | I mean -- whether | 10, 149/ 6 |
| gear, of always keeping | witnesses | close, upon a plain | 10, 109/ 13 |
| and unlikeness between the | witnesses | brought into a spiritual | 10, 154/ 20 |
| the indemnity of the | witnesses | . But first, all this | 10, 93/ 5 |
| the Gospel and take | witnesses | with him, and eft | 10, 72/ 15 |
| the wit before the | witnesses | to lie and say | 10, 73/ 24 |
| that all his five | witnesses | be sworn and well | 10, 78/ 11 |
| are in a matter | witnesses | against him, and may | 10, 95/ 26 |
| cause why, weigh the | witnesses | at light and acquit | 10, 154/ 23 |
| not notable, and which | witnesses | be sufficient and which | 10, 182/ 9 |
| as seldom that the | witnesses | stand in any such | 10, 109/ 2 |
| to wit, where the | witnesses | are kept away for | 10, 108/ 18 |
| whom I see desire | witnesses | at the bar to | 10, 149/ 17 |
| knowing who be the | witnesses | , nor who be his | 10, 105/ 24 |
| of the accusers or | witnesses | shall not be showed | 10, 109/ 22 |
| the indemnity of the | witnesses | in that behalf. And | 10, 89/ 21 |
| the indemnity of the | witnesses | in that behalf. Now | 10, 92/ 12 |
| the indemnity of the | witnesses | in that behalf.&quot; I | 10, 93/ 3 |
| the saying of such | witnesses | , they be bound to | 10, 149/ 35 |
| the jury, or other | witnesses | that are brought into | 10, 149/ 7 |
| time take none other | witnesses | against him but his | 10, 109/ 15 |
| shall serve that the | witnesses | will swear but true | 10, 163/ 30 |
| to the accusers or | witnesses | of heresy by the | 10, 109/ 20 |
| have knowledge of the | witnesses | in no case, it | 10, 106/ 6 |
| have knowledge of the | witnesses | in no case.&quot; And | 10, 109/ 10 |
| have knowledge of the | witnesses | in no case.&quot; Upon | 10, 110/ 4 |
| all his five worshipful | witnesses | too, the deed and | 10, 78/ 22 |
| the words of the | witnesses | be not entered in | 10, 154/ 32 |
| but if there be | witnesses | of his express heretical | 10, 112/ 11 |
| likely that the forsworn | witnesses | will say false, and | 10, 166/ 7 |</p>
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>witnesses</td>
<td>sworn before his face</td>
<td>10, 112/22</td>
</tr>
<tr>
<td>witnesses</td>
<td>appear that his manner</td>
<td>10, 115/26</td>
</tr>
<tr>
<td>witnesses</td>
<td>might stand in danger</td>
<td>10, 109/34</td>
</tr>
<tr>
<td>witnesses</td>
<td>are not in the</td>
<td>10, 154/29</td>
</tr>
<tr>
<td>witnesses</td>
<td>, and therefore in the</td>
<td>10, 155/3</td>
</tr>
<tr>
<td>witnesses</td>
<td>so brought into the</td>
<td>10, 149/31</td>
</tr>
<tr>
<td>witnesses</td>
<td>-- that is to</td>
<td>10, 150/10</td>
</tr>
<tr>
<td>witnesses</td>
<td>inform a judge? He</td>
<td>10, 149/18</td>
</tr>
<tr>
<td>witnesses</td>
<td>, juries, and judges, and</td>
<td>10, 163/35</td>
</tr>
<tr>
<td>witnesses</td>
<td>unto to keep them</td>
<td>10, 109/28</td>
</tr>
<tr>
<td>witnesses</td>
<td>at the least. But</td>
<td>10, 178/25</td>
</tr>
<tr>
<td>witnesses</td>
<td>, at the leastwise, as</td>
<td>10, 163/30</td>
</tr>
<tr>
<td>witnesses</td>
<td>, if he let the</td>
<td>10, 93/24</td>
</tr>
<tr>
<td>witnesses</td>
<td>in my life. For</td>
<td>10, 149/11</td>
</tr>
<tr>
<td>witnesses</td>
<td>of the matter, such</td>
<td>10, 99/32</td>
</tr>
<tr>
<td>witnesses</td>
<td>a man may be</td>
<td>10, 111/18</td>
</tr>
<tr>
<td>witnesses</td>
<td>shall not need for</td>
<td>10, 93/24</td>
</tr>
<tr>
<td>witnesses</td>
<td>, were they never so</td>
<td>10, 160/31</td>
</tr>
<tr>
<td>witnesses</td>
<td>have said, not knowing</td>
<td>10, 105/23</td>
</tr>
<tr>
<td>witnesses</td>
<td>to be notable and</td>
<td>10, 112/8</td>
</tr>
<tr>
<td>witnesses</td>
<td>they will. Now this</td>
<td>10, 144/5</td>
</tr>
<tr>
<td>witnesses</td>
<td>-- the ordinary should</td>
<td>10, 74/6</td>
</tr>
<tr>
<td>witnesses</td>
<td>on the other side</td>
<td>10, 78/33</td>
</tr>
<tr>
<td>witnesses</td>
<td>should not peradventure make</td>
<td>10, 97/1</td>
</tr>
<tr>
<td>witnesses</td>
<td>should be received in</td>
<td>10, 147/4</td>
</tr>
<tr>
<td>witnesses</td>
<td>may be saved from</td>
<td>10, 89/18</td>
</tr>
<tr>
<td>witnesses</td>
<td>may be saved from</td>
<td>10, 92/9</td>
</tr>
<tr>
<td>witnesses</td>
<td>, whom I see desire</td>
<td>10, 149/16</td>
</tr>
<tr>
<td>witnesses</td>
<td>, the ordinary shall not</td>
<td>10, 93/10</td>
</tr>
<tr>
<td>witnesses</td>
<td>whose depositions shall be</td>
<td>10, 106/19</td>
</tr>
<tr>
<td>witnesses</td>
<td>in heresy stand in</td>
<td>10, 106/3</td>
</tr>
<tr>
<td>witnesses</td>
<td>in heresy stand in</td>
<td>10, 108/36</td>
</tr>
<tr>
<td>witnesses</td>
<td>, and all such other</td>
<td>10, 154/26</td>
</tr>
<tr>
<td>witnesses</td>
<td>to be taken in</td>
<td>10, 147/19</td>
</tr>
<tr>
<td>witnesses</td>
<td>so slightly that the</td>
<td>10, 155/8</td>
</tr>
<tr>
<td>witnesses</td>
<td>. But on the other</td>
<td>10, 93/26</td>
</tr>
<tr>
<td>witnesses</td>
<td>, whose verdict the judge</td>
<td>10, 149/12</td>
</tr>
<tr>
<td>witnesses</td>
<td>. For if the jury</td>
<td>10, 149/33</td>
</tr>
<tr>
<td>witnesses</td>
<td>taken before the King's</td>
<td>10, 151/6</td>
</tr>
<tr>
<td>witnesses</td>
<td>would at the bar</td>
<td>10, 154/1</td>
</tr>
<tr>
<td>witnesses</td>
<td>brought into the temporal</td>
<td>10, 154/21</td>
</tr>
<tr>
<td>witnesses</td>
<td>testify against the party</td>
<td>10, 161/7</td>
</tr>
<tr>
<td>witnesses</td>
<td>it is there decreed</td>
<td>10, 109/26</td>
</tr>
</tbody>
</table>
mine Apology of such witnesses in felony: this good 10, 149/ 5
same offense, shall be witnesses in heresy. This reason 10, 146/ 24
long after, when these witnesses be dead, to come 10, 107/ 32
as meseemeth, both as witnesses and judges too: that 10, 78/ 9
happened that such collateral witnesses first testified upon their 10, 150/ 2
happened that such collateral witnesses first testified upon their 10, 151/ 17
accusers -- taking those witnesses for their warrant, if 10, 89/ 27
accusers -- taking those witnesses for their warrant if 10, 100/ 6
ordinary, but go fetch witnesses first, before whom if 10, 73/ 21
never took them for witnesses . If he will ask 10, 149/ 20
judge, and examined as witnesses against their wills, both 10, 103/ 7
the knowledge of the witnesses , and as (with the 10, 96/ 8
could never upon any witnesses in this world give 10, 160/ 11
his old three worshipful witnesses which stand yet all 10, 78/ 6
truth, and let those witnesses go. And yet if 10, 150/ 1
prisoner for all the witnesses ' words, so may the 10, 154/ 24
the publishing of the witnesses' names would seldom remedy 10, 108/ 25
one of these from witnessing -- he must repel 10, 164/ 26
and in all the wits of all Christian regions 10, 114/ 26
never can all the wits that are in it 10, 229/ 15
a fault in the wits of both these good 10, 114/ 24
not in all the wits of the world, for 10, 147/ 34
world that all the wits in this world could 10, 221/ 4
make not this lie wittingly himself, but, hearing some 10, 108/ 11
say, between him that wittingly liteth and him that 10, 226/ 16
there it is said, " Wittingly not to tell a 10, 226/ 17
finally follow thereon as woe will every good man 10, 145/ 34
witness may be a wolf , showing himself appareled in 10, 156/ 6
and yet be a wolf indeed -- even so 10, 157/ 26
taken; for sometimes a wolf may show himself in 10, 155/ 23
appeareth, that sometimes a wolf may show himself in 10, 162/ 36
those words that "a wolf may show himself in 10, 165/ 9
point of a wily wolf . And as I put 10, 166/ 32
commonly to call a wolf in a lamb's skin 10, 156/ 8
other reason of a wolf in a lamb's skin 10, 156/ 15
he will play the wolf in a lamb's skin 10, 157/ 30
he will play the wolf in a lamb's skin 10, 157/ 26
may haply play the wolf in a lamb's skin 10, 165/ 30
to play the wily wolf in the lamb's skin 10, 166/ 10
and play the wily wolf in the lamb's skin 10, 166/ 20
playeth not the wily wolf in a lamb's skin 10, 166/ 29
may be indeed a wolf , and be nought where 10, 156/ 17
withinforth be a ramping wolf . And such one may 10, 165/ 23
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wolf</strong></td>
<td>in the simple lamb's</td>
<td>10, 166/ 16</td>
</tr>
<tr>
<td><strong>wolf</strong></td>
<td>may look simply, lapped</td>
<td>10, 230/ 30</td>
</tr>
<tr>
<td><strong>wolf</strong></td>
<td>that may swear false</td>
<td>10, 162/ 31</td>
</tr>
<tr>
<td><strong>woman</strong></td>
<td>that should happen to</td>
<td>10, 183/ 30</td>
</tr>
<tr>
<td><strong>woman</strong></td>
<td>at adventure in printed</td>
<td>10, 81/ 23</td>
</tr>
<tr>
<td><strong>woman</strong></td>
<td>speaketh. But now, to</td>
<td>10, 167/ 32</td>
</tr>
<tr>
<td><strong>women</strong></td>
<td>wot what cauldle serveth</td>
<td>10, 6/ 3</td>
</tr>
<tr>
<td><strong>women</strong></td>
<td>fare with their primer</td>
<td>10, 7/ 12</td>
</tr>
<tr>
<td><strong>won</strong></td>
<td>his spurs in this</td>
<td>10, 186/ 9</td>
</tr>
<tr>
<td><strong>won</strong></td>
<td>and he lost. For</td>
<td>10, 157/ 34</td>
</tr>
<tr>
<td><strong>won</strong></td>
<td>all that point, yet</td>
<td>10, 120/ 32</td>
</tr>
<tr>
<td><strong>won</strong></td>
<td>by the suit --</td>
<td>10, 143/ 28</td>
</tr>
<tr>
<td><strong>won</strong></td>
<td>altogether could very little</td>
<td>10, 120/ 13</td>
</tr>
<tr>
<td><strong>won</strong></td>
<td>it, yet were mine</td>
<td>10, 120/ 5</td>
</tr>
<tr>
<td><strong>wonder</strong></td>
<td>and grudge thereat; which</td>
<td>10, 67/ 16</td>
</tr>
<tr>
<td><strong>wonderful</strong></td>
<td>inventive wit and witchcraft</td>
<td>10, 3/ 7</td>
</tr>
<tr>
<td><strong>wonderful</strong></td>
<td>heinous work, and well</td>
<td>10, 197/ 24</td>
</tr>
<tr>
<td><strong>wont</strong></td>
<td>to be before; and</td>
<td>10, 195/ 17</td>
</tr>
<tr>
<td><strong>wont</strong></td>
<td>but to creep together</td>
<td>10, 145/ 30</td>
</tr>
<tr>
<td><strong>wont</strong></td>
<td>, when reason faileth him</td>
<td>10, 211/ 20</td>
</tr>
<tr>
<td><strong>wont</strong></td>
<td>to pray for himself</td>
<td>10, 12/ 29</td>
</tr>
<tr>
<td><strong>wont</strong></td>
<td>to keep good yeomen</td>
<td>10, 53/ 32</td>
</tr>
<tr>
<td><strong>wont</strong></td>
<td>to have, &quot;or else&quot;</td>
<td>10, 197/ 12</td>
</tr>
<tr>
<td><strong>wont</strong></td>
<td>in some other times</td>
<td>10, 74/ 29</td>
</tr>
<tr>
<td><strong>woodcocks</strong></td>
<td>save himself, and that</td>
<td>10, 67/ 25</td>
</tr>
<tr>
<td><strong>men</strong></td>
<td>cut down their</td>
<td></td>
</tr>
<tr>
<td><strong>woods</strong></td>
<td>every year, in one</td>
<td>10, 195/ 19</td>
</tr>
<tr>
<td><strong>woods</strong></td>
<td>, against the statute, by</td>
<td>10, 196/ 22</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>of &quot;confederacies&quot; -- he</td>
<td>10, 196/ 36</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>&quot;therefore&quot; whereupon a good</td>
<td>10, 57/ 23</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>spoken by a man</td>
<td>10, 197/ 4</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>, and take an oath</td>
<td>10, 47/ 14</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>among them; and except</td>
<td>10, 24/ 15</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>of office, and that</td>
<td>10, 60/ 30</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>of his, &quot;And therefore&quot;</td>
<td>10, 56/ 33</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>&quot;some say.&quot; And he</td>
<td>10, 167/ 11</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>thereto, but argueth that</td>
<td>10, 217/ 33</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>for word, as it</td>
<td>10, 11/ 12</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>(&quot;some say&quot;) beshrew him</td>
<td>10, 46/ 23</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>of him, but let</td>
<td>10, 73/ 27</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>of his. But now</td>
<td>10, 11/ 3</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>-- I change it</td>
<td>10, 203/ 7</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>&quot;proud worldly countenance,&quot; whereof</td>
<td>10, 56/ 26</td>
</tr>
<tr>
<td><strong>word</strong></td>
<td>of spiritual dignity, and</td>
<td>10, 42/ 9</td>
</tr>
</tbody>
</table>
the devil, if God's word be true, "doubteth not"
therein to believe his word . But I durst well
and without any one word let it even alone
bringing up, but a word walking in every man's
useth a very dangerous word , and to fear the
words that upon this word "apology" he findeth the
confederate with their good word to help forth their
at the time: that word may by God's grace
with his bare, bold profession to prove every word ?-- where he saith
of office, this good word wrong that he said
you not out one word so spoken here but
he answereth with no word of this his fifteenth
can write no worse word at all. Howbeit, to
me little thanks: that word by them, I wot
than I ever wrote word were somewhat if I
for letting of the word of yet, in which
that I with that word of God in this
his, speaketh not one word do but in a
proposition, neither in word at all. Howbeit, to
all his book one word . And yet in his
and saith not one word thereto. But in mine
of in changing his word "spiritual rulers" into this
this dialogue word for word , as it is come
denieth nor any one word speaketh of it, but
man talk any such word of that law in
therein write every lewd word that any lewd folk
mean, a lewd, slanderous word were as likely to
spiritual rulers" into this word "prelates." But look, good
all this realm in word nor deed: marry, I
And to every light word a man may not
to leave off -- word was brought me that
spiritual rulers" into this word "prelates" seemed me the
do but whisper a word with my neighbor here
that he use this word "some say"; nor I
For (saving that his word "pretending" signifieth not indeed
find him; and that word he denieth not, but
and all with one word unawares. For now read
to let his own word stand! For now will
I have taken that word "some say" of his
cometh forth with a word or two of a
upon the parson's bare word , for allegation of the
I will use one word now, this once, which
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Page/Column</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;as of policy&quot; a</td>
<td>10, 60/ 12</td>
<td></td>
</tr>
<tr>
<td>the &quot;spiritual rulers&quot; into</td>
<td>10, 201/ 11</td>
<td></td>
</tr>
<tr>
<td>of &quot;spiritual rulers&quot; from</td>
<td>10, 201/ 25</td>
<td></td>
</tr>
<tr>
<td>&quot;therefore,&quot; which signifieth &quot;for&quot;</td>
<td>10, 58/ 6</td>
<td></td>
</tr>
<tr>
<td>will never so stay</td>
<td>10, 145/ 27</td>
<td></td>
</tr>
<tr>
<td>myself too sometimes, and</td>
<td>10, 167/ 13</td>
<td></td>
</tr>
<tr>
<td>, as though such communication</td>
<td>10, 32/ 24</td>
<td></td>
</tr>
<tr>
<td>, this monosyllable &quot;such,&quot; which</td>
<td>10, 62/ 30</td>
<td></td>
</tr>
<tr>
<td>. Hearing, therefore, that this</td>
<td>10, 5/ 26</td>
<td></td>
</tr>
<tr>
<td>therein. And that not</td>
<td>10, 99/ 16</td>
<td></td>
</tr>
<tr>
<td>with that that I</td>
<td>10, 111/ 9</td>
<td></td>
</tr>
<tr>
<td>therein, saving that I</td>
<td>10, 155/ 15</td>
<td></td>
</tr>
<tr>
<td>&quot;conscience,&quot; saying that the</td>
<td>10, 160/ 17</td>
<td></td>
</tr>
<tr>
<td>was before the Church</td>
<td>10, 5/ 5</td>
<td></td>
</tr>
<tr>
<td>as upon the reason</td>
<td>10, 36/ 26</td>
<td></td>
</tr>
<tr>
<td>should against the circumstances</td>
<td>10, 37/ 5</td>
<td></td>
</tr>
<tr>
<td>spoken among the people</td>
<td>10, 48/ 3</td>
<td></td>
</tr>
<tr>
<td>that maketh the matter</td>
<td>10, 57/ 32</td>
<td></td>
</tr>
<tr>
<td>&quot;therefore&quot; in the same</td>
<td>10, 58/ 6</td>
<td></td>
</tr>
<tr>
<td>, but by the truth</td>
<td>10, 63/ 14</td>
<td></td>
</tr>
<tr>
<td>spoken by the ordinary</td>
<td>10, 71/ 27</td>
<td></td>
</tr>
<tr>
<td>neither, dispraised the troth</td>
<td>10, 137/ 1</td>
<td></td>
</tr>
<tr>
<td>. For when the thing</td>
<td>10, 218/ 27</td>
<td></td>
</tr>
<tr>
<td>&quot;therefore&quot;) affirm there that</td>
<td>10, 57/ 7</td>
<td></td>
</tr>
<tr>
<td>again. And therefore I</td>
<td>10, 201/ 18</td>
<td></td>
</tr>
<tr>
<td>thereto. And therefore it</td>
<td>10, 227/ 23</td>
<td></td>
</tr>
<tr>
<td>sprang of this great</td>
<td>10, 195/ 12</td>
<td></td>
</tr>
<tr>
<td>then more true than</td>
<td>10, 148/ 26</td>
<td></td>
</tr>
<tr>
<td>than their twice nay</td>
<td>10, 147/ 14</td>
<td></td>
</tr>
<tr>
<td>than their twice nay</td>
<td>10, 155/ 33</td>
<td></td>
</tr>
<tr>
<td>will be verified in</td>
<td>10, 55/ 25</td>
<td></td>
</tr>
<tr>
<td>, I would ween he</td>
<td>10, 36/ 28</td>
<td></td>
</tr>
<tr>
<td>as I ween he</td>
<td>10, 47/ 19</td>
<td></td>
</tr>
<tr>
<td>that some were very</td>
<td>10, 4/ 12</td>
<td></td>
</tr>
<tr>
<td>of mine wherewith I</td>
<td>10, 23/ 23</td>
<td></td>
</tr>
<tr>
<td>&quot;some say,&quot; which is</td>
<td>10, 46/ 7</td>
<td></td>
</tr>
<tr>
<td>he saith; which should</td>
<td>10, 103/ 33</td>
<td></td>
</tr>
<tr>
<td>to the worst (as</td>
<td>10, 47/ 20</td>
<td></td>
</tr>
<tr>
<td>and yet would not</td>
<td>10, 68/ 28</td>
<td></td>
</tr>
<tr>
<td>once read -- the</td>
<td>10, 6/ 34</td>
<td></td>
</tr>
<tr>
<td>of mine -- in</td>
<td>10, 191/ 24</td>
<td></td>
</tr>
<tr>
<td>were plain -- you</td>
<td>10, 206/ 24</td>
<td></td>
</tr>
<tr>
<td>again (folio 80), and</td>
<td>10, 206/ 35</td>
<td></td>
</tr>
</tbody>
</table>
England and in English words, stand for a sure matter. For his first words spoke of a consent proveth it by like words spoken by a good his example of those words spoken by a good using the example of words too. "But a man defending thereof is in words but such a thing he meant in his words given him in my thought that his own nay but that his they standing still, his for his said former matter and leave my their communication the Pacifier's words of his Division; which see divers other like words. Howbeit, where the this chapter, both his spiritual ordinaries with like very sure that his great difference between these that lacketh as well but bring forth his 218th leaf; and his true in these aforesaid and compare together the I write against his Apology there with the lost." And to these indeed, and spoke those that himself wrote those say that neither his his answer with the been still the Pacifier's then compare well the man saith untrue. The These be, lo, the These were, lo, my rehearse you mine own first rehearse you the piece these were my shall understand that my These are, lo, my
farther and toucheth these words of mine Apology, written 10, 215/ 1
own that those other words of his are too 10, 110/ 1
man defendeth his first words again. These are, lo 10, 156/ 24
there is in my words no contradiction at all 10, 63/ 25
else -- till these words, "They have authority," and 10, 208/ 23
it but that his words clearly take away from 10, 177/ 26
I like well these words, For they be very 10, 20/ 30
congrua purgatione monstraverint," these words "congrua purgatione" be referred 10, 114/ 11
it up with these words : And these be some 10, 198/ 2
222, these are my words, lo: And because this 10, 129/ 30
weeneth, consider well his words and mine before, whereupon 10, 202/ 21
of the faith": these words of his being there 10, 176/ 25
man declareth that the words of his book, which 10, 57/ 4
believe not the shrewd words of his book, I 10, 58/ 26
judge. These were his words in his book of 10, 155/ 19
not, standeth in the words . And therefore both wisdom 10, 70/ 4
find you no such words of mine. But he 10, 18/ 28
he had spoken those words, had occasion by reasonable 10, 183/ 11
so cunning in Greek words that he can shortly 10, 13/ 1
man already, that these words of his can serve 10, 217/ 2
is implied in my words that some cause lawful 10, 35/ 24
plainly, by his own words, that the cause of 10, 109/ 33
to lay those heretical words to his charge, and 10, 73/ 10
too. And therefore the words of Saint Chrysostom which 10, 21/ 8
-- upon the selfsame words of Saint Chrysostom and 10, 21/ 35
I left out three words in that clause of 10, 200/ 25
maintaining of his former words is a clean going 10, 43/ 30
would now seem: my words which he dissembleth here 10, 172/ 3
readers, concerning the former words of his Division, albeit 10, 49/ 2
that if such dangerous words of his Division may 10, 75/ 24
realm. For in these words indeed I do not 10, 96/ 32
is evident that those words of his do not 10, 169/ 34
saith I changed his words in the end from 10, 200/ 29
new declaring that his words were well enough, he 10, 206/ 33
he saith that his words were plain enough, that 10, 214/ 4
declareth farther by the words that next ensue, where 10, 160/ 36
him, and that those words "ad arbitrium episcopi" were 10, 114/ 36
that I rehearse those words of his even whole 10, 199/ 24
and after, with good words and fair, excuseth my 10, 62/ 3
he perceive that my words include no farther but 10, 33/ 27
that whoso speak such words in such fashion by 10, 60/ 1
these are there my words : And this find we 10, 103/ 20
away; and upon Christ's words it must follow that 10, 21/ 22
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>in his other general</td>
<td>words again, which for his</td>
<td>10, 208/7</td>
</tr>
<tr>
<td>set out with high</td>
<td>words so solemnly. For first</td>
<td>10, 28/12</td>
</tr>
<tr>
<td>For there, lo, my</td>
<td>words be these: For surely</td>
<td>10, 102/5</td>
</tr>
<tr>
<td>teach, &quot; to make his</td>
<td>words seem plain. For as</td>
<td>10, 206/27</td>
</tr>
<tr>
<td>that then are his</td>
<td>words plain false. For his</td>
<td>10, 214/7</td>
</tr>
<tr>
<td>is that though his</td>
<td>words go no further, yet</td>
<td>10, 165/14</td>
</tr>
<tr>
<td>common law, by what</td>
<td>words so ever they give the</td>
<td>10, 161/36</td>
</tr>
<tr>
<td>such things as his</td>
<td>words make many good men</td>
<td>10, 66/2</td>
</tr>
<tr>
<td>verily, to all these</td>
<td>words of this good man</td>
<td>10, 183/32</td>
</tr>
<tr>
<td>the loser have his</td>
<td>words . And in good faith</td>
<td>10, 197/7</td>
</tr>
<tr>
<td>himself with his own</td>
<td>words gave me good occasion</td>
<td>10, 204/17</td>
</tr>
<tr>
<td>corrupteth good manners.&quot; Which</td>
<td>words though the Greek poet</td>
<td>10, 71/10</td>
</tr>
<tr>
<td>such ways for my</td>
<td>words . For here have you</td>
<td>10, 63/24</td>
</tr>
<tr>
<td>serve in Almaine; which</td>
<td>words I might have said</td>
<td>10, 97/9</td>
</tr>
<tr>
<td>might well upon these</td>
<td>words of his have taken</td>
<td>10, 203/23</td>
</tr>
<tr>
<td>have said, his general</td>
<td>words would well have warranted</td>
<td>10, 203/27</td>
</tr>
<tr>
<td>excused, he declareth his</td>
<td>words again which he spoke</td>
<td>10, 68/18</td>
</tr>
<tr>
<td>he heard any speak</td>
<td>words that, as he thought</td>
<td>10, 72/4</td>
</tr>
<tr>
<td>first here his whole</td>
<td>words together, that he bringeth</td>
<td>10, 89/3</td>
</tr>
<tr>
<td>wherein I wrote those</td>
<td>words of which he marveleth</td>
<td>10, 102/4</td>
</tr>
<tr>
<td>these are, first, his</td>
<td>words here: And he saith</td>
<td>10, 174/7</td>
</tr>
<tr>
<td>second part of these</td>
<td>words of mine, he answereth</td>
<td>10, 181/5</td>
</tr>
<tr>
<td>again of his own</td>
<td>words (folio 80), he is</td>
<td>10, 206/25</td>
</tr>
<tr>
<td>all things as well</td>
<td>words as deeds,&quot; he bringeth</td>
<td>10, 208/34</td>
</tr>
<tr>
<td>much of his own</td>
<td>words undefended which he nothing</td>
<td>10, 224/3</td>
</tr>
<tr>
<td>here even his own</td>
<td>words , folio 45. He saith</td>
<td>10, 71/5</td>
</tr>
<tr>
<td>man would have my</td>
<td>words seem so heinous upon</td>
<td>10, 35/9</td>
</tr>
<tr>
<td>he rehearseth his own</td>
<td>words wrong. For here he</td>
<td>10, 57/31</td>
</tr>
<tr>
<td>law, the very first</td>
<td>words thereof, to him that</td>
<td>10, 194/22</td>
</tr>
<tr>
<td>suspicion that his own</td>
<td>words hath brought himself into</td>
<td>10, 83/4</td>
</tr>
<tr>
<td>us rehearse his own</td>
<td>words again as himself for</td>
<td>10, 207/12</td>
</tr>
<tr>
<td>pretendeth to answer my</td>
<td>words written against his, in</td>
<td>10, 41/8</td>
</tr>
<tr>
<td>rehearsal of his own</td>
<td>words , he rehearseth his own</td>
<td>10, 57/30</td>
</tr>
<tr>
<td>thereto his own other</td>
<td>words written in his Division</td>
<td>10, 65/27</td>
</tr>
<tr>
<td>his own plain, open</td>
<td>words . For in his seventh</td>
<td>10, 109/15</td>
</tr>
<tr>
<td>reciteth again his own</td>
<td>words written in his book</td>
<td>10, 146/7</td>
</tr>
<tr>
<td>lost. For his first</td>
<td>words were, in his book</td>
<td>10, 157/34</td>
</tr>
<tr>
<td>Bizance -- do these</td>
<td>words include that I say</td>
<td>10, 34/7</td>
</tr>
<tr>
<td>where he saith these</td>
<td>words -- Also I say</td>
<td>10, 66/23</td>
</tr>
<tr>
<td>meant not in his</td>
<td>words that if I wist</td>
<td>10, 71/1</td>
</tr>
<tr>
<td>he had rehearsed my</td>
<td>words with which I say</td>
<td>10, 169/29</td>
</tr>
<tr>
<td>can never defend his</td>
<td>words , but that I answered</td>
<td>10, 214/18</td>
</tr>
<tr>
<td>have written mine own</td>
<td>words in. And if he</td>
<td>10, 18/24</td>
</tr>
</tbody>
</table>
whole spiritualty than those words be, which if they 10, 177/ 14
mine Apology, in these words : But now if this 10, 211/ 32
of his book his words are nor in what 10, 30/ 35
readers, find both his words and mine in mine 10, 31/ 7
declareth that by these words of his "in a 10, 31/ 25
And he combineth those words to mine in such 10, 174/ 33
clergy -- in which words it is included that 10, 33/ 10
weeneth that in my words it were included that 10, 33/ 14
meaneath, to change these words "spiritual rulers" into "prelates 10, 201/ 27
yourselves, by his own words , that there is in 10, 63/ 25
though they talk traitorous words , yet it is no 10, 69/ 33
good argument: "In these words he denieth it not 10, 97/ 16
readers, these are my words (folio 220): It may 10, 111/ 16
I have mishandled his words and, with joining mine 10, 174/ 2
am sure enough my words be no larger than 10, 169/ 29
part of the very words of the law Ad 10, 114/ 15
readers, these are his words : And the laws affirmed 10, 217/ 7
where he rehearseth his words again, he leaveth out 10, 214/ 22
us. For his whole words rehearsed at length, thus 10, 172/ 7
you read first his words as they lie there 10, 175/ 21
now consider his other words as they lie in 10, 199/ 21
him there put those words wherein he liketh himself 10, 204/ 20
say that his first words in meant little good 10, 65/ 1
work together, how evil words are nothing maintained with 10, 43/ 7
better perceive what those words and how malicious soever 10, 64/ 12
froward argument. To these words of this man amount 10, 177/ 21
soever he meant, his words this good man answereth 10, 215/ 22
hath. These are his words with his many "some 10, 46/ 27
a little before those words , lo: Since Master More 10, 33/ 6
other side, that the words (as you may see 10, 176/ 20
great likelihood of his words have given me good 10, 57/ 15
the sentence of my words would give men occasion 10, 57/ 14
lo, good readers, my words from the men to 10, 192/ 11
it appeareth in these words : And verily methinketh that 10, 121/ 5
side, beginning at these words : And therefore methinketh it 10, 188/ 19
a part of my words "And here methinketh I 10, 199/ 22
wise conclusion?To those words written in mine Apology 10, 32/ 34
wot ne'er whether his words written in mine Apology 10, 210/ 11
Now, verily, to those words have herein more falsehood 10, 190/ 11
And therefore the said words of Master More I 10, 183/ 10
by occasion of the words of Master More, whereby 10, 183/ 26
in this point my words that Master More hath 10, 201/ 28
words : His other murmurs and 10, 193/ 16
<table>
<thead>
<tr>
<th>Words</th>
<th>Meanings</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>the reproof of his words</td>
<td>that follow next, where</td>
<td>10, 226/ 27</td>
</tr>
<tr>
<td>enough that by those words</td>
<td>I note no judge</td>
<td>10, 162/ 38</td>
</tr>
<tr>
<td>though I touch his words</td>
<td>, I accuse not his</td>
<td>10, 53/ 10</td>
</tr>
<tr>
<td>showeth that by such words</td>
<td>he taketh not that</td>
<td>10, 60/ 4</td>
</tr>
<tr>
<td>maketh upon the same words</td>
<td>of mine. Now, good</td>
<td>10, 62/ 33</td>
</tr>
<tr>
<td>for &quot;fear of evil words</td>
<td>and slander of the</td>
<td>10, 22/ 13</td>
</tr>
<tr>
<td>are this good man's words</td>
<td>: And one of the</td>
<td>10, 168/ 9</td>
</tr>
<tr>
<td>the end from these words</td>
<td>, &quot;the light of grace</td>
<td>10, 200/ 30</td>
</tr>
<tr>
<td>not appear,&quot; into these words</td>
<td>, &quot;the light of grace</td>
<td>10, 200/ 31</td>
</tr>
<tr>
<td>and teach.&quot; Upon which device write I these words</td>
<td>the point of the</td>
<td>10, 214/ 24</td>
</tr>
<tr>
<td>which I by those words</td>
<td>following: And on the</td>
<td>10, 96/ 35</td>
</tr>
<tr>
<td>the rehearsing of divers words</td>
<td>(and among others, by</td>
<td>10, 57/ 6</td>
</tr>
<tr>
<td>Read first his own words</td>
<td>of his own in</td>
<td>10, 63/ 29</td>
</tr>
<tr>
<td>you see by these words</td>
<td>in his own book</td>
<td>10, 88/ 22</td>
</tr>
<tr>
<td>those words of mine,</td>
<td>of his own that</td>
<td>10, 110/ 1</td>
</tr>
<tr>
<td>be now his own words</td>
<td>of his own putting</td>
<td>10, 174/ 30</td>
</tr>
<tr>
<td>he leaveth out these words</td>
<td>, with his own exposition</td>
<td>10, 207/ 24</td>
</tr>
<tr>
<td>lo, these are my words</td>
<td>of his own: &quot;and</td>
<td>10, 214/ 23</td>
</tr>
<tr>
<td>them but as my words</td>
<td>: And this Pacifier aggrieveth</td>
<td>10, 191/ 11</td>
</tr>
<tr>
<td>more part, both my words</td>
<td>; whereby he perverteth clearly</td>
<td>10, 174/ 36</td>
</tr>
<tr>
<td>this good man's gay</td>
<td>and the place, because</td>
<td>10, 169/ 31</td>
</tr>
<tr>
<td>put in mine own words</td>
<td>in two places wherein</td>
<td>10, 202/ 19</td>
</tr>
<tr>
<td>may well use the words</td>
<td>where it pleased him</td>
<td>10, 6/ 25</td>
</tr>
<tr>
<td>lewd and right traitorous</td>
<td>of &quot;his politiques&quot; in</td>
<td>10, 60/ 17</td>
</tr>
<tr>
<td>or by their open words</td>
<td>by his prince, too</td>
<td>10, 69/ 24</td>
</tr>
<tr>
<td>mine answer to his words</td>
<td>, be plainly proved heretics</td>
<td>10, 29/ 3</td>
</tr>
<tr>
<td>be denied. In these words</td>
<td>which you read in</td>
<td>10, 46/ 5</td>
</tr>
<tr>
<td>his new book, his</td>
<td>, lo, good readers, you</td>
<td>10, 89/ 28</td>
</tr>
<tr>
<td>Catholic faith, with warm</td>
<td>: Now, by reason of</td>
<td>10, 156/ 25</td>
</tr>
<tr>
<td>nor by what precise readers, upon these whole</td>
<td>and cold reasons oppugneth</td>
<td>10, 9/ 20</td>
</tr>
<tr>
<td>good mind, these good</td>
<td>sover they receive their</td>
<td>10, 161/ 37</td>
</tr>
<tr>
<td>him ween that these</td>
<td>that he rehearseth here</td>
<td>10, 57/ 1</td>
</tr>
<tr>
<td>no substance in his</td>
<td>which he rehearsest here</td>
<td>10, 64/ 9</td>
</tr>
<tr>
<td>well stand by those words</td>
<td>which he rehearsest here</td>
<td>10, 64/ 17</td>
</tr>
<tr>
<td>that in the first words</td>
<td>. For we repeal them</td>
<td>10, 190/ 4</td>
</tr>
<tr>
<td>may well say the words</td>
<td>if I said after</td>
<td>10, 34/ 9</td>
</tr>
<tr>
<td>appeareth also that the</td>
<td>I neither said yea</td>
<td>10, 97/ 7</td>
</tr>
<tr>
<td>him recited the said</td>
<td>that I said without</td>
<td>10, 137/ 6</td>
</tr>
<tr>
<td>I say plainly those words</td>
<td>of the said treatise</td>
<td>10, 165/ 6</td>
</tr>
<tr>
<td>saith himself very sore</td>
<td>of the said treatise</td>
<td>10, 169/ 10</td>
</tr>
<tr>
<td>to doubt of his words</td>
<td>myself, he saith plainly</td>
<td>10, 57/ 26</td>
</tr>
<tr>
<td></td>
<td>therein, and saith that</td>
<td>10, 69/ 17</td>
</tr>
<tr>
<td></td>
<td>wherein he saith that</td>
<td>10, 214/ 1</td>
</tr>
<tr>
<td>Debellation of Salem and Bizance: Concordance of Major Terms 702</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>the letter of his words</strong> . For I say not 10, 31/ 14</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 112/ 20</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 208/ 11</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 54/ 24</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 33/ 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 54/ 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 54/ 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 58/ 16</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 27/ 2</td>
<td></td>
<td></td>
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<tr>
<td><strong>words</strong> 10, 103/ 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 225/ 13</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 104/ 9</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 60/ 8</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 158/ 17</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 199/ 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 60/ 16</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 41/ 25</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 30/ 34</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 49/ 23</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 33/ 33</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 57/ 8</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 57/ 33</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 169/ 18</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 171/ 26</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 190/ 14</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 202/ 23</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 204/ 10</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 208/ 15</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 44/ 20</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 61/ 30</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 63/ 21</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 72/ 30</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 79/ 24</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 81/ 7</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 111/ 13</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 115/ 15</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 132/ 4</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 154/ 24</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 169/ 27</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 179/ 8</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 203/ 12</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>words</strong> 10, 208/ 10</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>words</th>
<th>of his, the sentence</th>
<th>10, 208 / 21</th>
</tr>
</thead>
<tbody>
<tr>
<td>words</td>
<td>, to beguile the reader</td>
<td>10, 214 / 29</td>
</tr>
<tr>
<td>words</td>
<td>and verify them with</td>
<td>10, 34 / 13</td>
</tr>
<tr>
<td>words</td>
<td>, lo: And then as</td>
<td>10, 126 / 22</td>
</tr>
<tr>
<td>words</td>
<td>-- that there is</td>
<td>10, 62 / 16</td>
</tr>
<tr>
<td>words</td>
<td>.Then resteth there, as</td>
<td>10, 79 / 3</td>
</tr>
<tr>
<td>words</td>
<td>I speak therein, yet</td>
<td>10, 63 / 34</td>
</tr>
<tr>
<td>words</td>
<td>which he therewith defendeth</td>
<td>10, 49 / 14</td>
</tr>
<tr>
<td>words</td>
<td>, which are these: The</td>
<td>10, 202 / 26</td>
</tr>
<tr>
<td>words</td>
<td>, now? Do they include</td>
<td>10, 33 / 20</td>
</tr>
<tr>
<td>words</td>
<td>&quot;And therefore they have</td>
<td>10, 58 / 15</td>
</tr>
<tr>
<td>words</td>
<td>, and yet they be</td>
<td>10, 72 / 13</td>
</tr>
<tr>
<td>words</td>
<td>so that they thought</td>
<td>10, 115 / 28</td>
</tr>
<tr>
<td>words</td>
<td>say that they be</td>
<td>10, 177 / 10</td>
</tr>
<tr>
<td>words</td>
<td>, &quot;all that they do</td>
<td>10, 206 / 26</td>
</tr>
<tr>
<td>words</td>
<td>be that they &quot;pretend</td>
<td>10, 214 / 8</td>
</tr>
<tr>
<td>words</td>
<td>that upon this word</td>
<td>10, 11 / 5</td>
</tr>
<tr>
<td>words</td>
<td>of mine this good</td>
<td>10, 53 / 35</td>
</tr>
<tr>
<td>words</td>
<td>? No, saith this good</td>
<td>10, 112 / 12</td>
</tr>
<tr>
<td>words</td>
<td>: Now, if this Pacifier</td>
<td>10, 131 / 24</td>
</tr>
<tr>
<td>words</td>
<td>be such (though they</td>
<td>10, 83 / 2</td>
</tr>
<tr>
<td>words</td>
<td>were able to prove</td>
<td>10, 37 / 2</td>
</tr>
<tr>
<td>words</td>
<td>seemed plainly to show</td>
<td>10, 40 / 30</td>
</tr>
<tr>
<td>words</td>
<td>; that is to say</td>
<td>10, 72 / 2</td>
</tr>
<tr>
<td>words</td>
<td>amount not to it</td>
<td>10, 175 / 5</td>
</tr>
<tr>
<td>words</td>
<td>should sound to that</td>
<td>10, 177 / 32</td>
</tr>
<tr>
<td>words</td>
<td>, exhorteth me to the</td>
<td>10, 193 / 12</td>
</tr>
<tr>
<td>words</td>
<td>, &quot;They pretend to have</td>
<td>10, 208 / 23</td>
</tr>
<tr>
<td>words</td>
<td>upright, and to impugn</td>
<td>10, 214 / 32</td>
</tr>
<tr>
<td>words</td>
<td>yet no treason, without</td>
<td>10, 69 / 27</td>
</tr>
<tr>
<td>words</td>
<td>should have two senses</td>
<td>10, 115 / 20</td>
</tr>
<tr>
<td>words</td>
<td>, and declare two ways</td>
<td>10, 171 / 36</td>
</tr>
<tr>
<td>words</td>
<td>, good readers, upon these</td>
<td>10, 56 / 35</td>
</tr>
<tr>
<td>words</td>
<td>proved) grounded upon great</td>
<td>10, 110 / 28</td>
</tr>
<tr>
<td>words</td>
<td>to teach us that</td>
<td>10, 116 / 24</td>
</tr>
<tr>
<td>words</td>
<td>out. But verily, good</td>
<td>10, 18 / 26</td>
</tr>
<tr>
<td>words</td>
<td>, lo: And verily the</td>
<td>10, 113 / 22</td>
</tr>
<tr>
<td>words</td>
<td>fore-rehearsed. Now, verily, to</td>
<td>10, 183 / 31</td>
</tr>
<tr>
<td>words</td>
<td>are that we now</td>
<td>10, 56 / 22</td>
</tr>
<tr>
<td>words</td>
<td>, you see well, I</td>
<td>10, 103 / 14</td>
</tr>
<tr>
<td>words</td>
<td>though they were spoken</td>
<td>10, 55 / 32</td>
</tr>
<tr>
<td>words</td>
<td>(if it were reason</td>
<td>10, 165 / 15</td>
</tr>
<tr>
<td>words</td>
<td>spoken? And what reason</td>
<td>10, 11 / 29</td>
</tr>
</tbody>
</table>
readeth him the Pacifier's words written! Also, what a man goeth to his words and forgettesth what I words of his, what wisdom words. And then, when the here, that when you words , and look whether I words: And then whether the words of his which he words of mine which I words in them which he words of his (which I words because he wist ne'er words , and after, with good words of the witnesses be words that "a wolf may words with this word "conscience words of mine, words of words be the work. For words were, you wot well words which he would here words also: I would then words as he would it words as he would now words , which he would have words which he would here words . Because I would have words that I write upon words of his writing which words of the writing, taken words of mine written in words there when ye will words with. And yet I words had, and yet have words , I warrant you wise words, I trust you shall words were, that yourselves may words it goeth about. But words upon them. And on words of mine, as though words of Division as he words, I ween, both to words together, how evil words words , I will fall in
him so evil a
work to make no long
work would write such a
work done in a "week's
work I would in the
gw no better to
make objections against his
work my writing against his
to write against a
any fault in any
faith by force, and
the words be the
at last, with much
the readers of his
God wot, with much
would be a week's
he shall have more
touching him as his
fast, I warrant the
the pens went to
readers, a wonderful heinous
and namely in that
have made a shorter
defense write against his
nature of the matter
works, which his grace (
our faith and good
that is in the
law that all the
read openly before the
were observed) bring the
cease changing till the
not one in this
provision that all the
fools abroad in the
side, to make the
with, would make the
that, swear true, the
no reason in this
the light of the
made in all this
-- yet if the
have love to the

work . If he fear so
work about it. For if
work so touching him as
work ." Here he leaveth out
work which I name an
work , nor no nearer to
work while he never wrote
work would in no wise
work I wist not whose
work of mine (of which
work other manner of masteries
work . For not only the
work , to none other but
work were all such fools
work full feebly. The Second
work to seek them --
work than enough to defend
work of Division toucheth there
work of a week. Now
work , and answers were a-making
work , and well worthy the
work which I would name
work if he would have
work which nothing wrote against
work worketh in the proof. For
work with the wills of
work, which his grace (working
world be dark -- how
world can make -- I
world . And therefore any wise
world in that case that
world be all changed at
world but by false, slanderous
world can imagine for his
world . For if he so
world ween that heresies be
world ween that heretics were
world would receive his oath
world to defend his first
world . And therefore if the
world , whereby none innocent can
world might (as it may
world : if he mean of
man is in this
the laws of the
the wits of the
the wits in this
trusted that all the
is, it is a
any witnesses in this
at all unto this
is there in this
to give all the
law stand in this
no means in this
that is in the
nor love toward the
cruelly that all the
have love to the
or love toward the
I ween all the
that ever all the
which he saith such
the maintenance of their
of pride, covetousness, or
as if for such
of pride, covetousness, nor
well what he calleth
yet they call such
not what manner of "
would withdraw from their
damnable desire of their
the maintenance of such
for the maintenance of
them proud for their
that "pride, covetousness, nor
what manner thing such
that pride, covetousness, nor
that "pride, covetousness, nor
that pride, covetousness, nor
how that as for
affection to have the
affection to have the
affection to have the
affection to have the

world without default, no man 10, 61/ 25
world , for lack of power 10, 69/ 15
world , for punishment of mischievous 10, 147/ 34
world could imagine or devise 10, 221/ 4
world were woodcocks save himself 10, 67/ 25
world yet to see what 10, 180/ 3
world give any sentence at 10, 160/ 11
world : heretics may sit still 10, 173/ 5
world , spiritual or temporal, of 10, 156/ 11
world warning thus, that himself 10, 53/ 1
world that all the wits 10, 221/ 4
world but twain. The one 10, 220/ 23
world , or within this realm 10, 56/ 1
world ." As to this last-rehearsed 10, 174/ 19
world had cause to wonder 10, 67/ 15
world , be suffered to be 10, 172/ 17
world . I am very sure 10, 176/ 33
world could not well devise 10, 74/ 18
world can make whereby there 10, 118/ 35
worldly honor appertaineth -- are 10, 44/ 31
worldly honor, for all their 10, 44/ 22
worldly love at all. And 10, 173/ 30
worldly honor charity be in 10, 42/ 13
worldly love. For either he 10, 173/ 11
worldly honor which he saith 10, 42/ 4
worldly honor the honor of 10, 42/ 21
worldly " honor it is that 10, 42/ 26
worldly countenance, as is keeping 10, 53/ 21
worldly exalation that it will 10, 176/ 19
worldly honor, spiritual men both 10, 42/ 19
worldly honor spiritual men both 10, 43/ 14
worldly countenance; he must consider 10, 55/ 14
worldly love be no judges 10, 169/ 18
worldly honor is; nor, touching 10, 42/ 28
worldly love be not judges 10, 169/ 6
worldly love be not judges 10, 170/ 29
worldly love be not judges 10, 171/ 10
worldly policy, some of the 10, 34/ 28
worldly honor of priests exalted 10, 174/ 15
worldly honor of priests exalted 10, 174/ 28
worldly honor of priests exalted 10, 175/ 6
worldly honor of priests exalted 10, 175/ 28
worldly honor of priests exalted 10, 176/ 9
return to index
debellation of salem and bizance: concordance of major terms 707

affection to have the worldly honor of priests exalted 10, 176/ 29
man would accept a worldly honor by reason of 10, 42/ 11
man would accept a worldly honor by reason of 10, 42/ 24
thereon, or else some worldly honor by reason of 10, 42/ 31
speak anything against their worldly honor and riches," etc 10, 176/ 24
for maintenance of such spiritual worldly honor as some spiritual 10, 42/ 36
course, pretending by confederacies, worldly policy, and strait corrections 10, 65/ 23
but "pretending by confederacies, worldly policy, and strait corrections 10, 66/ 27
the spirituality call the worldly honor of the Church 10, 41/ 12
treason committed against any worldly man. And then why 10, 147/ 3
own wit and in the maintenance of that worldly honor that they call 10, 43/ 12
the maintenance of that worldly honor which they call 10, 43/ 20
in maintenance of that worldly honor profit growing to me 10, 13/ 12
the for some kind of worldly honor used to God's 10, 44/ 3
thereo; whereas now, no worldly folk do to the worldly countenance," whereof we speak 10, 56/ 26
concerning this word "proud worldly honor of God that of pride, covetousness, and that he meaneth no worse , but would all thing 10, 53/ 12
they be found far worse than nought. And yet 10, 77/ 11
be made rather far worse than better. And thus 10, 184/ 21
as there be none worse . But name (as it 10, 29/ 29
that they be in worse case that bear a 10, 124/ 22
be reformed from the worse unto the better, though 10, 221/ 7
my part, nor no worse upon his, but that 10, 26/ 30
or else to the worse -- to come now 10, 229/ 35
said therein, be lightly worse or more false than 10, 67/ 34
book: then is it worse ; for then hath his 10, 10/ 25
make a new much worse . For if his device 10, 119/ 5
and putting himself in worse case than his fellows 10, 166/ 31
some man hath been worse afeard than hurt? A 10, 94/ 8
hap to find it worse , followed ever in that 10, 85/ 9
all the remnant the worse . And yet is that 10, 78/ 17
there had been no worse words in it than 10, 49/ 23
that I were never worse , I would never wish 10, 157/ 15
that they be (for worse could lightly no man 10, 66/ 9
the longer unto the worse conclusion. For now, to 10, 208/ 29
of the person far worse and more odious, both 10, 20/ 34
man. But yet the worse that every private spiritual 10, 21/ 1
them that are already, worse than he proveth them 10, 172/ 30
out of all measure worse . For now read his 10, 206/ 34
away or change into worse the most special good 10, 222/ 2
that he saith much worse by the spiritualty than 10, 174/ 3
time so much the worse to use such order 10, 74/ 30
change it into the worse for aught that I 10, 129/ 35
yea, and rather yet worse too, save that the 10, 137/ 31
courtesy than for his worse opinion of the judges’ 10, 137/ 15
I can write no worse word by them, I 10, 24/ 8
must needs then be worse than they: thereupon I 10, 21/ 24
he would have made worse. For where they have 10, 15/ 22
either wit or (which worse were) love to the 10, 88/ 8
the change would be worse -- that way will 10, 194/ 4
will trust him no worse than I will trust 10, 136/ 34
any good man the worse done to write openly 10, 19/ 21
it so much the diversities he winneth like worse in this. But now 10, 143/ 7
the peace, men of worship in the county, and 10, 151/ 7
so many men of worship daily do prove the 10, 104/ 1
of so many good, worshipful men make a book 10, 180/ 15
unto me by right worshipful folk, that before me 10, 140/ 22
be good men and worshipful , and ever have been 10, 137/ 24
great, wise, and right worshipful man Sir John Fineux 10, 164/ 4
before divers and right worshipful of the King’s Council 10, 136/ 2
been taken by good, worshipful temporal men, many would 10, 140/ 25
Council, and other right worshipful temporal men of the 10, 78/ 25
matter his old three worshipful witnesses which stand yet 10, 78/ 6
defense for many good, worshipful folk against the malicious 10, 9/ 13
against all his five worshipful witnesses too, the deed 10, 78/ 22
here is, lo, his worshipful answer: I think the 10, 134/ 24
keeping of a good, worshipful table, and would bestow 10, 53/ 23
their wisdoms and their worships such, that I am 10, 138/ 1
And yet since their worshipships be so well known 10, 137/ 10
that way was the worst for himself. But now 10, 36/ 22
take them to the worst , and himself if he 10, 115/ 23
some of the very worst , which were most effectual 10, 212/ 20
sort: These be the worst sort of people before 10, 29/ 23
his word to the worst (as he taketh always 10, 47/ 20
in this man, the worst of them wist a 10, 77/ 34
could think their saying worth the rehearsing again. For 10, 44/ 1
matter is not well worth a rush. And if 10, 184/ 15
I reckoned it little worth the answering, as a 10, 146/ 26
of truth is not worth a straw. For as 10, 134/ 30
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>worth</td>
<td>a rush, to put</td>
<td>10, 213/19</td>
</tr>
<tr>
<td>worth</td>
<td>one rush toward the</td>
<td>10, 87/27</td>
</tr>
<tr>
<td>worthy</td>
<td>, and without any one</td>
<td>10, 4/4</td>
</tr>
<tr>
<td>worthy</td>
<td>were to be driven</td>
<td>10, 111/34</td>
</tr>
<tr>
<td>worthy</td>
<td>to be believed, because</td>
<td>10, 152/11</td>
</tr>
<tr>
<td>worthy</td>
<td>, methketh, to do some</td>
<td>10, 121/9</td>
</tr>
<tr>
<td>worthy</td>
<td>to drive him to</td>
<td>10, 112/3</td>
</tr>
<tr>
<td>worthy</td>
<td>at all: I say</td>
<td>10, 219/20</td>
</tr>
<tr>
<td>worthy</td>
<td>to be laid for</td>
<td>10, 17/6</td>
</tr>
<tr>
<td>worthy</td>
<td>the name of confederacies</td>
<td>10, 197/25</td>
</tr>
<tr>
<td>worthy</td>
<td>and the other not</td>
<td>10, 219/19</td>
</tr>
<tr>
<td>worthy</td>
<td>to hear! Read, good</td>
<td>10, 27/4</td>
</tr>
<tr>
<td>worthy</td>
<td>to do some penance</td>
<td>10, 111/5</td>
</tr>
<tr>
<td>worthy</td>
<td>to do some penance</td>
<td>10, 111/29</td>
</tr>
<tr>
<td>worthy</td>
<td>to do that penance</td>
<td>10, 127/6</td>
</tr>
<tr>
<td>worthy</td>
<td>to, and yet neither</td>
<td>10, 107/20</td>
</tr>
<tr>
<td>wot</td>
<td>well, but a small</td>
<td>10, 25/22</td>
</tr>
<tr>
<td>wot</td>
<td>well, many a man</td>
<td>10, 55/23</td>
</tr>
<tr>
<td>wot</td>
<td>not where. And I</td>
<td>10, 20/18</td>
</tr>
<tr>
<td>wot</td>
<td>well we be and</td>
<td>10, 87/17</td>
</tr>
<tr>
<td>wot</td>
<td>well he cannot --</td>
<td>10, 18/14</td>
</tr>
<tr>
<td>wot</td>
<td>well, can do no</td>
<td>10, 73/29</td>
</tr>
<tr>
<td>wot</td>
<td>well, so far overseen</td>
<td>10, 187/15</td>
</tr>
<tr>
<td>wot</td>
<td>well, a few, may</td>
<td>10, 39/34</td>
</tr>
<tr>
<td>wot</td>
<td>ne'er, in good faith</td>
<td>10, 32/28</td>
</tr>
<tr>
<td>wot</td>
<td>well, a great jolt</td>
<td>10, 142/25</td>
</tr>
<tr>
<td>wot</td>
<td>ne'er what he meaneth</td>
<td>10, 35/12</td>
</tr>
<tr>
<td>wot</td>
<td>well, whatsoever he said</td>
<td>10, 67/33</td>
</tr>
<tr>
<td>wot</td>
<td>ne'er what he meaneth</td>
<td>10, 188/8</td>
</tr>
<tr>
<td>wot</td>
<td>well, of heresy in</td>
<td>10, 82/33</td>
</tr>
<tr>
<td>wot</td>
<td>ne'er whether his words</td>
<td>10, 190/10</td>
</tr>
<tr>
<td>wot</td>
<td>well, that I never</td>
<td>10, 33/16</td>
</tr>
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<td>wot</td>
<td>well, in such places</td>
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*Thomas More Studies 9.2 (2014)*
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<td>wot</td>
<td>well, that the king</td>
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<td>verb</td>
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laws against which he writeth, made for the correction

writing, planted in among words

writing, and without any surety

writing, of this chapter, and

writing, The Second Chapter In

writing, under the color of

writing, against Tyndale's false translation

writing, which I have in

writing. But yet he declareth

writing, in what leaf he

writing, themselves, and no man

writing, that name of theirs

writing, weary; and other readers

writing, and in print also

writing, that the realm is

writing, as his said books

writing, concerning heresy than I

writing, it. And that is

writing, taken after the "common"

writing, this, that the mild

writing, abroad among the people

writing, the less to be

writing, any book whereof I

writing, -- yet (which most

writing, this, his wit was

writing, against his work would

writing, and else would also

writing, too. But yet would

writings, since it must needs

writings, or by their open

writs, of error and in

written! Also, what a strange

written, so pithily. Afterward, in

written, and repeated again. For

written, near together and with

written, in England and in

written, in mine Apology, folio

written, in mine Apology (the

written, or others besides them

written, in his book of

written, in his book of

written, there, in both the

written, ? Can I both gather
<table>
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<th>Term</th>
<th>Concordance of Major Terms 713</th>
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<td>Debellation of Salem and Bizance: Concordance of Major Terms 713</td>
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</table>

Who saw ever anything written into a communication, and 10, 11/ 28
Pacifier's answer shall be written into their dialogue, that 10, 11/ 26
his own other words written in his Division) as 10, 65/ 27
as good unwritten as written , and a great deal 10, 79/ 12
reproving them, I had written wrong. Now had I 10, 6/ 29
one "some say" thereof written in all his book 10, 227/ 18
those that himself hath written: how can I keep 10, 211/ 16
the twenty-one chapters are written -- Bizance in the 10, 12/ 15
to answer my words written against his, in the 10, 41/ 8
arbitrium episcopi" were not written in the law: were 10, 115/ 1
that they may be written without offense of Christ's 10, 56/ 24
I would not have written such another point in 10, 110/ 5
of his words had written that the prelates pretend 10, 202/ 24
forth mine own words written in the said chapter 10, 111/ 13
words of mine Apology, written in my said twenty-seventh 10, 215/ 2
doctrine it to be written hereafter in this dialogue 10, 11/ 12
of his words had written in the twenty-seventh chapter 10, 53/ 18
would he should have written mine own words in 10, 18/ 24
who never had anything written against any work of 10, 8/ 19
will fall upon the wrong side, and all against 10, 218/ 28
it, and have no wrong at all. And thus 10, 117/ 6
needs take much more wrong . To this answereth he 10, 224/ 24
it so, too; and wrong would it be sometimes 10, 125/ 36
then prove not any wrong done, but by false 10, 230/ 4
in the realm, of wrong and cruel handling men 10, 170/ 16
rehearseth his own words wrong . For here he leaveth 10, 57/ 31
say that he doth wrong ; but finding him yet 10, 118/ 23
them, I had written wrong . Now had I supposed 10, 6/ 30
all that information were wrong . But that is a 10, 128/ 33
marvelously did with much wrong and cruelty mishandle men 10, 86/ 12
And where they say wrong , I will not let 10, 225/ 6
of the law do wrong to the party that 10, 163/ 4
innocent may sometimes take wrong . Against this reason we 10, 224/ 20
to prove every word wrong that he said in 10, 186/ 30
sore and do much wrong , and that some say 10, 171/ 3
indeed that all the wrong which he speaketh of 10, 108/ 9
bread," I rehearsed him wrong , for he spoke but 10, 5/ 12
saith well, and I wrong . But on the other 10, 175/ 13
good folk were much wronged by it, and the 10, 229/ 24
hundred years anyone was wronged with it, should cause 10, 88/ 4
fall thereby into a wrongful and untrue judgment, which 10, 187/ 25
he prove their cruel, wrongful dealing otherwise than by 10, 172/ 34
the ordinaries of cruel, wrongful handling of the people 10, 213/ 16
the small also, than
for heresies vex them
should happen to be
besides, to whom those
paid, and satisfaction of
the debts and recompense
make restitution of their
many that if their
debts and recompensing of
debt and recompenseth his
debts unpaid and their
shall see that I
good readers, whatsoever I
thought on when he
needs be that he
those things that I
very well when he
man’s mind when he
not though he that
more grace. If he
his work which nothing
about him when he
fain forget. Lo, thus
that I when I
from him. If he
but even as he
he farther wherefore he
English, though Jean Gerson
enough for him that
wherefore that Jean Gerson
of oversight. If he
had himself when he
less than though he
work while he never
poor request, whatsoever he
and instead of "evangelicals"
same leaf wherein I
things he nought, he
to what purpose he
the time that himself
the thing that I
he thought that he
nothing fearful -- therefore
wrongfully
to defame either great
wrongfully
, and give occasion that
wrongfully
troubled in time to
wrongs
are done, and those
wrongs
first to be made
wrongs
first and do the
wrongs
. This is, I say
wrongs
were once recompensed them
wrongs
, in them that have
wrongs
-- of which folk
wrongs
unrecompensed -- which that
wrote
it not all in
wrote
in that behalf, I
wrote
the Division, but rather
wrote
them either deceived by
wrote
in my Dialogue concerning
wrote
in his Division that
wrote
these words? Do I
wrote
it were even a
wrote
them of folly: God
wrote
against mine. For if
wrote
that word. For when
wrote
I further, good readers
wrote
the words had, and
wrote
them of his own
wrote
it (but if it
wrote
those things in English
wrote
them but in Latin
wrote
these words in the
wrote
them in Latin. But
wrote
them of malice: God
wrote
, nor any man else
wrote
in their names --
wrote
anything against no book
wrote
before, think now that
wrote
them "pseudo-evangelicals." Now, if
wrote
those words of which
wrote
them either of evil
wrote
of that point himself
wrote
those words, recovered in
wrote
: this you see, good
wrote
herein true, then wisdom
wrote
I that three were
Debellation of Salem and Bizance: Concordance of Major Terms 715

upon whose tale he wrote it, than to the
more than I ever wrote word of yet, in
serve me; for very wroth were they with me
that some were very wroth therewith. And yet in
had cause to be wroth with himself, you wot
this man had wisely wrought, he should have given
in Saint Bride's Church-yard, the year of our
well, all the whole year
stand so accursed a year, he shall be punished
so accursed, a whole year, he shall be punished
curse all the whole year rather than he would
made in the whole year ? I ween in some
last past (this present year of our Lord, 1533)
Bride's Church-yard, the most part of the
year in his own diocese
down their woods every year, in one place and
excommunicated all the whole year, and never will be
and after a whole year's sufferance finally, for his
the most of their yearly revenues too -- of
folk, and that should yearly yield an account unto
upon poor folk, and yearly after, the most of
Cliff had been many years mad; but age had
have used many long years
two or three hundred
ween in some seven
is now, and some years already past hath been
been in some late years past -- how may
not five in fifteen years. But this I say
he seek this seven years, he shall in all
space of these twenty years or thirty last past
times since nor many years before, I never heard
about it this seven years, he can never defend
accusers as in seven years shall never one come
men abjured in fifteen years, and in those that
within these very few years, above eighty thousand persons
prove that this hundred years anyone was wronged with
wont to keep good yeomen, and that thereby they
give them the hearing? Yes, yes, I doubt not
that thought all three? Yes, forsooth, true enough though
faults. And I think yes, in good faith, that
same place answered me yes, as I have him
it well appeareth evidently yes ! Now goeth he farther
the prelates pretend this? Yes, verily that I may
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<td>&quot;be heard, trow you?&quot;</td>
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<td>&quot;you?&quot;</td>
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<td>&quot;good abearing? I suppose&quot;</td>
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<td>&quot;till they amend --&quot;</td>
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<td>&quot;be sometimes driven to&quot;</td>
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<td>&quot;and that should yearly&quot;</td>
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<td>&quot;and waxen, methought, a&quot;</td>
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<td>&quot;this two-handed sword, some&quot;</td>
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<td>&quot;and of a very&quot;</td>
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<td>&quot;riches,&quot; etc., than for &quot;&quot;</td>
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<td>&quot;that of a good&quot;</td>
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<td>&quot;that had as good&quot;</td>
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<td>&quot;to &quot;send&quot; them, &quot;abundantly,&quot; &quot;&quot;&quot;</td>
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<td>&quot;good man, that any&quot;</td>
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<td>&quot;Land, declareth his mind&quot;</td>
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<td>&quot;Lambert, Friar Huessgen, and&quot;</td>
<td>Zwingli 10, 200/18</td>
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<td>&quot;among the Swiss, when&quot;</td>
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IGNORANCE 5 QUITE 5 UNKNOWN 5
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