In August in the pere of our Lord, 1534, in the truble of the capuny of kyng Henrie the eight, the lade Alice Alington, wyfe to syr Giles Alington knight, and daughter to syr Thomas Pope second and last wise wrote a letter to maistress Margaret Roper, the coppy whereof here foloweth.

When Roper with all my heart recomended me to you, thankeing you for all kyndnesse. The cause of my wpyng at this time is, to tell you that at my coming home within this house of my husband, it was pleased him so to do. Then when he had taken his pleasure and kide his dere, he wente to syr Thomas Barnes ton be bath where I was the next day with him at his depley, where I could not speeke to, for me thought he dide me heartes: so that especially because I would speake to him to my father. And when I saw my tyrne, I did depley hym as humble as I could, that he would as I haue said that he hadd beene so good a bde unto my father. Yst this annswered me, that he would be as gladde to doe so hym as for his father, and that (as he sayd) did appeare very well, when the matter of the same was lade to his charge. And as for this other matter, he mercysly sary my father is so obstinate in his owne cornette, in that every bope went furt withall, fane onely the blonde boschoppe and he. And in good faythe (labyd my lord) I am very gladde that I have no learning, but in a few of fopres stiles, of the which I haue teled you one. There was a country in the which there wer alwayrone none but fowles, lasting a fewe which were wise and they by theyes wisdom knew, that the thould fail a great capuny, the whiche sholde make all thym sooles, that sholde be sowled of wer therewith. They keepyng that, they made them causy under the ground, till all the capuny was passe. Then they came furth, thinking to make the sooles the what they lyste, and to rule thepyn as they would. But the sooles wouls none of that, but wolde have the rule themselves for all the capuny. And whoso the wyse men saw that they could not obtayn their purpose, they wouls that they had beene in the capuny, and had despoled theyes clothes with them. When this tale was tolde, my lord dide laugh very merrily. Than I labyd to hym, that for all hym merly, I did put no douhtes, but that he would be god labyd to my father when he took hym tyme. He labyd, I woulde not have your father so scrupulous of hym self. And then he labyd me another table, of a Lyon, an Axe, and a wolf, of thyp confesyon. Yst the Lyon confessed, he had devoured al these he could come by. His confessor asked hym, because he was a king, and alio it was his nature so to do. Than came the poore Axe, and labyd that he toke but one strawe out of hym a masters foole for a burger, by this meanes whereof he thought that his masters did take colour. Hys confessor could not abolish this great trespass, but by and by sent hym to the bishop. Than came the wolf and made his confessor, and he was gravely camonyted that he sholde not parte his persone at a meal. But when the labyd wolf had bid this axe a little whole, he wasted very hungry, in so much that on a day when he saw a cowe with her calfe come by him, he labyd to himselfe, I am very hungry, and labyd would I eate, but that I am bound by my godly father. Notwithstanding that, my confidence shall indulge me. And than it that he so, than shall my confidence be thus, that the cowe both come to me now but
A worth a groat. And than if the cowbe be but worth a groat, than is the calse but worth n. pixe. The did the wolfe eate both the cowbe the calse. Now how god siller, hath not my lord tolo me, n. pixe
tp fables. In god faith, they pleasa me nothing, I told not what to lay, for
I was abashed of this answarre. And I
see no better suite, this to almsighte god.
For he is the comforte of all fofles, and
will not faile to send his comfort to his fofumes when they have most
nee. Thus sere ye well mine own god siller. Written the monday after laft
Laurence in baie.

Your siller Alice Alington.

When maistres Roper had recei
ved this letter, he at her next repagre
to her father in stower, thew him
this letter. And what communica
tion was there upon betwene her father and her, ye shall perceive by an
swarre here folowing (as written to the
lady Alington). Whether this
swarre wer written by sir Thomas
Pope in his daughter Roperes name,
or by her selle, it is not certyne
known.

When I came next unto my father
mater, me thought it both com-
nent and necessary, to shew him
your letter. Consentient, that he
migh thereby see your louing laboure
taken to him. Consentient, that thith be
might percewe thehre, that if he stand fail in this terrible part of your conscience,
as it is at the least well called by many
that are his frendes anyplace at his
frendes that are most able to do him
good, either shall finally to take him, or
peradventure not be hable in deed to do
him any good at all. And so these cau-
es, at my next being in hime after your
letter receyved, when I had a while tal-
ced with him, by that he told me his
dises bothe in his best of olde, his repes nowe,
by reason of gravil and tone, e of the
crampe al so that puyres nightes grie-
peth him in his legges, and that I tood
by his wordes that they wer not much
encreas, but continuat after they man-
er that they did before, somev time very
soe, sometime little grief, and that at
that time I found him out of papp, and
as one in his calse might, mete well
mined, after oun. Dit. Psalmes 2
the leman saith, to see talke be merce, be-
ginning of with other thinges, of the
god countesse of my mother, t the god
erder of my brother, a all the siller, dis-
pone forth in every day more and more.
to set little by the world, I drave more and
more to God, t that his housole, hyss
neighbors, t other god frendes abode, di-
gently remined him in their pray-
ers, I added unto this; I pray good
father that they prayes ous ous your
owne therwith, map purchas of god
grace, that you map in this great mat-
ter; t which you had in this trouble,
and tor your trouble all we also y love
you take such a wape by time, as stand-
ing with the pleasure of god, map con-
tent 3 pleas the king, whom ye have al-
P apfad founden to singularly gracious
unto you, that if ye should keepe these
thee the thing that wer his pleasure,
which god not displeased you might do
(as many great wice wed learned me
say in this thing you map) it would
both be a great blot in your worship in
every wice marries opinion, and as my
selfe have heard some say (such as your
selfe have alwayes founden to well Wed
and god) a peril unto your soule alde.
And as for that point (father) will I not
be bold to dispute upon, nith I truwe in
God and your god mype that ye will
lack surely thereto. And your learning
I know for sere, that I lost well you
can. But onethin is ther which I oth-
er your frendes synd and percewe a-
hode, whiche but if it be shewed you,
you may percewe to your greate
peril, miske, and hope for some harm
(as for God I lost well in this world
of this matter ye know for none) that I
soe fear me, shall be like of to fall to
you. For I affere you father, I have re-
cieved a letter of late from my siller A-
lington, by which I see well that is
change not your mind, you are like to
lose at those frendes that are hable to
do any god. If ye lose not ther
god wille, you that at y least wile les
effert thereof, for any god they halbe
hable to one you. With this my father
sped to me 3 take what maistres
Coe (as I called you when you came
flitch) my daughter Alington plaid
the serpent with you, t with a letter let
you a woorte to come teyte your father
again, t for the favour you hearken him
labour to make him sweare against his
conscience, t to send him to y bellow. And
after that, he loved sadly againe, t ear-
nedly laid unto me. Daughter Parga-
ret, we two have talke of this thinge
A after the taste of thysle. And I same take in
effect, that you tell me how therein, I
the same fear to give you this thing, I have
before. I have twice answered you that,
that in this matter, if it were possible for
me to do the thing that might content thine
grace, God therewith not offended ther
man, nor any man taken this other al
already more gladly than I would doe: as
be his great wealth, more desirably
boundeth unto the king's benediction, for
his most singular bounty, many vases
threwed and declared, than any of the all
before. But still banding my conscience
I can in no wise doe it, that for the in
struction of my conscience in the matter,
I have so slighted lowed, but by many
reasons studied so advisedly conceived, so
never could yet for no sheer thing; no:
I think I never shall, I could endure mine
own mind to think other wise than I do,
I have no manner remedy, but God be the
grace to all, to perceiue that I must
displease him, or else ame so world
harmes that he that has mine other sin
under the name of this thing, fatter to
fall upon me. Whereof, as I before this
gave you to this, I have ere I came here,
not left unthought nor unconsidered, so
ever fatter the uttermost that can by
possibility fall. And albeit I know
mine own several well, the natural
faintness of mine own heart, yet I
not trusted God had giv me strength
rather to endure all things, than offend
him by seeming ungodly against mine
own conscience, you may be very sure I
would not have come here. And this I
love in this matter but only unto God,
make me a little matter, though men call
it as it please the, I say it is no confidence
but a foolish scruple. At this word I take
a good occasion, I said unto him thus: If
in good faith father, at my part, neither
now it cannot be trusted your mind or your
learning. But because you speak of that
same call it but a scruple, I assure you you
shall see by my letters letter, that one of
the greatest estates in this realm, a man
learned so, (as far as I may tell you, if
there be not already effectually known
your tender friend, and very special god
love, accounted your choice in this mat
for a right simple scruple. And you
may be sure he faith is of god mind, and
lyth no little cause. For he faith, where
you taph your conscience most to you to
this, all the nobles of this realm, all
all other men to, go boldly forth with y
concerns, to theic not threaten, save only
your self or other man: who though he
be right good and very well learned too, yet
would I were few I love you, give you
the countenance of all other men, to
leave to him of his mind alone. And this
word I take him of your letter, I might
see my words were not spake, but spoke
of his mouth, who he much loueth and
meth highly. Thereupon he read over your
letter. And when he came to read, he
began it atredly, and read over again. And in
the reading he made no manner haste, but
advised it largely, pointed every word,
and after a while, he thus said: If
For each daughter Margaret, I find my
daughter Aington such as I have ever
found her, so I trust ever as, as natural
ly minding me as you are mine own.
Howbeit, her take I bereft to mine own
so, I hath maried her mother & she
ought by sect of a child as I have bought
by you, in other things and in learning
both, whereof I thank God the beth
was some fruites, she bringeth her own by
verydocile and well. Whereof I God
thank him hath sent her good grace, our
lord professeth a sonde for much joy of
my good sonne her gentill husband,
so have perique on the sole of mine as
other good sonne her self: I am daily bede
man(s) to write her) for them all. In this
matter, the hath vied her self like her self,
wholly like a very daughter towards me
in the end of her letter, genthe as god
could as any many but hath wold with,
god may grace to solowe it, so God
ward her for it. Now daughter Sar
ret as for my lord, I not only think, but
have also found it, that he is unwontedly
my singular god lord, and in mine other
bultines concerning the self same, as my
caue was god s pleasure, so was he my
god lord theirs, so Secretary my god ma
after tow, for which I shall neuer cease to
be faithfull bedeman for the lord, I daily
see I by my truth, praise therefor as I
pray for myselfe. And woster for it hold
happen (which I trust in God shall never
happen) I be God other than a true man
to my prince, let the never saue me nei
ther of the both, nor of truth no more it
could becometh to do. But in this mat
ter Sego to tell the truth between thee
me, my lord Sego tables do not greatly
make me. But as his wisdom for the
parlour told them merely to mine one
daughter, to that I for my parlour, an
other this to the Sego faire mine other.
A the first fable of the rape that wasste away at their writers &stole absolde where it fell, I have heard of ere this: it was a tale to be so often told among the kings of the countries by my lord Cardinal when hee grace was chancellour, I cannot ligetly forgett it. For of trouth in tymes past when barancia began to fall betwene the Sermoner and the streche king, in such wise that they were likely to be in devide, fell together at warre, that ther were in the couensable part sometime sundry opinions, in which some were of themnone that they thoughte it wrothome, that we should fit it to let them alone: but cever more against that way, my lord vied this fable of those writers, that because they would not be washed with the raphe that hold make all the people foles, were the fell in cause, & bid them under the ground. But when the rape had one made all the remenent foles, and that they came out of the cause & told better their wise-done, the foles agreed together against them, there all to bet THEM. And to lap them his grace, that if we woulde be so whole we would be little in peace whole the foles sought, they woulde not tape after, to make peace and agree and fall at length.

All upon vs, I will not dispute upon his graces countayle, and I truste we never made warre but as reason woulde. But yet this fable for: his partie, & byde in his names help the king & the realm to spend mony a rape pence. But that grace is passed, and his grace is gone out his voyage sole. And therefore shall I nowe come to this Copes fable, as my Lord full merelie lapde it surfe for me. At those wise menne Pegege, when the rape was gone out theye, coming abode, where they found all menef foles, with all the foles to, because they could not rule them: than semeth it that the whole rape was so lose a howse, that en thepse the groute to thecauses, and power down upon the foles heades, and wethe them to the fympne, $ made them more nodles then them that Godde abode. For if they had had anye writte, they myght well fe, that thoughte they had been foles to, that thinge wold not have suffified, to make them the rulers over the other foles, no more than $ other foles over them: and of so manye foles all myght not be rulers. Now when they longed so to here a rule among foles, that so they mighte, they would be gladde to take their writte and be foles to, the foolish rape hadde wath-
A little matter. No I envy not that Slope hath thy name, but surely it is somewhat to suit it for me. For when his lordship undersaw by the lion and the wolf, which both taught each other to hide, each of a certain divining of all came to their hands, the tone enlarged his confidence at his pleasure in the contraction of his penance, or who by the god discrete confers, it enpowed the tone a little penance, the other none at all, and sent the pope. 

But by the soliloquy frivulous, that said to lose a confidence for taking of a straw for; hang out of thy matters how my lord's other ways of my steph la declare, that his lordship merely meant by me signifying (as I seemeth by that similitude) that of oversight a folly, and my frivulous confidence takes for a great perishing change to your soul. If I should swear this oath, which thing as his lordship thinks, were in deed, but a trifle. And I suppose well Margaret as you tolde me right now, I do think many no false, as well spiritual as temporal, and that even of those, for they learning and their vertue, my mind not a little otherwise. And yet albeit that I suppose this to be true, yet believe I not that very surely, every man to thyself and to that. But though they did daughter, I would not make much to me, not though I should see my lord of Rochester say the same. I swear the oth himself before me too, for whereas you tolde me right now, I do such as I know, and do not advise me that all against all other men, I should scarce unto my mind alone, bere daughter no more I do. For albeit it of very truth, I have hym in that reverent estimation, I reckon in this realm no one man, in wisdom, learning, long appowned vertue together, mere to be matched, compared with him. Yet in this matter I was not lead by him, very well plain appareth, both in that I refused both before it was offered him in that also his lordship was content to have two of that sort (as I perceived since by you when you moved me to the same) either somewhat more, or in some other maner than ever I intended to do. Bere daughter I never entreated (God being my god) to pynme my soul at another manner backe, not en the best man I know this day living; so I know not whither be may happy to carry it. There is no man living, of which whole he lieth, I make myselfe sure. Some may doe for: I know, some may doe for feare, I now thow the carpe my foule a wrong way. And some might hap to frame himselfe a confidence, and thinketh that while he did it for feare, god would forgive it. And some may preadwenture thinketh that they will repentence be sh mean thereof, so that by God will remit it then, and some may be preadwenture of my mind, that if they lay one thing and thinketh the wholly contrary, god will regardeth their heart than their tongue, so that therefore their old goeth upon that they thinketh, and not upon that they sayeth, as a woman. I tolde thee once. I tolde you by, but I by God sayeth parre, I can be no such wayes in to gret a matter, but I like as if mine owne confidence sworn me, I would not let to do it though other men refused, so though other refuse it not, I dare not do it. Mine owne confidence standynge against it. If I had as I tolde you looked but lightly for thy matter, I hold haue cause to fear. But now have I so looked for; it is to log, that I purpose at the least to have no telle regard unto my foule, than had once a pope honest man of the court, that was called Cumpanpe. And with this, he tolde me a tale, I weene I can that tell it you agayne, because it hangeth upon some teares and ceremonies of law. But as faare as I can call to mind my fathers tale was this, that ther is a court belonging of course unto every fayre, to dose inste in such things as happen within the same. Why course hath a petty fond name, but I fear happen it; but it beginneth with a ppe; the remanent goeth much like the name of a knyght that I have known I wis, and I grove you too, to be been here at my fathers ofte this, at such time as you were there, a metly call Black man, bys name was 74 William Pondon. But I let the name of the court go for this once, 02 call it if you will a course of ppe; William Pondon. But this was the matter too, that upon a tempe, at suche a course holde at Barpincowe fayre, there was an eschouer of Londonz that had arrested a man was forsworne, they had sealed bys gods that he had bought into the fayre, tolling him out of the fayre by a trepane. The man that was arrested bys gods sealed was a northern maner, which the man to which made the eschouer within the fayre to be arrested, bys an acsid, I bot nere what.
And so was he brought before the judge of the court of pp sir William Pounder. And at the latter's matter came to a certain ceremony to be read by a quest of six men, a lawyer as I remember they call it, in their presence. Nowe had the clothman by frendship of the officers, foundry of 20 men to have all the quest almost, made of the northern men, such as had beene there standing in the gate. Nowe was it come to the last bate in the latter none, the six men had heard both the parties they were counsel to set their charges at the barre, and were fro the barre had into a place, to talk together on the grace and the sentence. May let me speake better in my terms yet. I seek a judge gently the sentence, the questes tale is called a verdict. They were not to come in together, but the northern men were agreed, in effect all the other too, to call our London justices. They thought they owed no more to praise that they did wrong, than the name by sees. Some have the name of English. But than was ther among them the as the devil would, this honest man of another quarter, was called Company. And because the fellow seemed but a babbler, a taste still a taste nothing, they made no reckoning of hym, but sayd be accorded now, come let us goe and give our verdict. Than when the poorer fellow sawe that they made such halfe of this mind nothing gave him that way, that others did (if their minds gave the that way that they said be praise the to tarye talk of the matter, and tell him such reason therein, that he might think as they did: and why he be hold do, he be hold be glad to fa the very, or else he fa the younge and the old.) be accorded now, let us goe and give our verdict. Than when the poorer fellow, they were half angry with him. What god fellow (god one of the northern men) where whomes thou? Be not we straun here, thoue be not enen alone, 1 all we agreed: where to howellh thon Dickiez what is his name he see fellow. Others (god be) his name is called Company, Company, they now by the trouth god fellow see. Low in place than the god companion, come thon furth with him, by pass eu hine for god company. God god masters the man again, that ther lap no more weight then. But now ther we shall hence come before god, and that he shall lend you to heaven for doing according to your conscience, and me to the devil for doing against mine, in passing at your request here for god company now, by god master Dickinson was one of the northern men's names. I shall then say to all you again, master. I went once for god company with you, which is the case that I goe nowe to hell, play you the god felowe note again with me, as I went then for god company with you, so some of you goe nowe for god company with me. Would you goe master Dickinson? Nay nay by our lady, no; never one of you all. And therefore must ye pardon me from passing as you passe, but if I thought in my matter as you doe, I dare not in such a matter passe for god company. For the passage of my poxe sole patrich al god company. And when my father had told me this tale, than fa he further thus: I praise the note god Bargaret tell me this, wouldst thou write the poyse father being at the last life somewhat let ned, let he regard the peril of his sole, than did ther be honest unlearned man I mede not (you wot too) the conscience of any man, that hath two: no; I take not by me to be they judge. But now if they doe well, that they conscience grudge the not, if I with my conscience to the contrary, would do for god company passe on with them I wot as they doe, when all our foules hereafter shall passe out of this world, 1 stand in judgement at the barre before the high judge, if he judge them to hearse and me to the devil, because I did as they did, or thin king as they thought. If I thold not lap (as the god man Company sayd) dry tub god loxes a friends, naming such a lord and such, pen and some suchwords peradventure of such as I love, I wote because you love, I wote that lap that you went, so like wise for so, now, let me not goe alone, if there be any god fellowhippe with you, some of you come with me by my trouth Bargaret I may say to the in secret countable, here were the way to pass (but let it goe for ther I beseech the heartly) I honde the friendship of the wretched world so silly, that for any thing that I could crete to pay, that woulds for god fellowhipp goe to the devil with me, amonge them all I wote should I not finde one. And than by God Bargaret I think to too, best it is I suppose, so for any respecte of them, all were they two as many more as they be, I have my selfe a respecte to my own sole. Surely father god
A, without any scruple at all, you may be holded: I dare say so; to swear that.
But father, they that sworne you should not refuse to sworthe the thing, that you see so many to good menne, and to well
learned sworne before you, meaning not
that you should sworthe to beare the sin
tolufing, nor to passe with them for
good company; but that the credence
that you may with reason give to them;
persons for these astrologyes qualities,
should well move you to think the other
such of it selfe. As evry man maye well
swarthe without peril of the soule, if
they owen private conscience to the con-
trary be not the letter; and that ye will
oughthe and bawe good cause to change
your owne conscience, in consipalgme
your owne confidence to the conscience
of so many other, namely being such as
you know thebe. And thus it is also
by a lawe made by the parliament com-
manded, they thynke that you be upon
the peril of your soule, bounden to
change and reforme your conscience,
and confunge your owne as I sayd bo-
to other mennes. Hary Darget (quod
my father agayne) for the part that you
play: ye play as it were an amule.
But Darget sayth, as for the lawes of
the lande, though the every man beynge
borne and inhabiting therein, is bound-
enn to the keepinge in every cafe upon
some temposal papyne, and in many cas-
es upon papyne of Goddes displeasure
to, yet there is no manne bounden to
sworthe, that every lawe is well made,
no bounden upon the papyne of Goddes
displeasure, to perfoarme any suche
poynte of the lawe, as were in deede un-
lawefull. Of which maner kind, that
there may be suche sworthe to be made
in any parte of christendome, I suppos-
e no manne doubteth, the general coun-
selle of the whole bodye of christendome
evermore in that papyne excepte: which
though it may make some thinges bet-
ter then other, and some thinges maye
growe to that poynte, that by another
lawe they maye neede to be reformed,
pet to institute any thing in suche papyne

to Goddes displeasure, as at the making
might not lawfully be performed, the
spirit of god that governeth his church,
never hath yet suffered, nor never here-
after shall, his whole catholike church
lawfully gathered together in a gen-
ereal counsale, as Christ the bathe made
playne poyntes in scripturte. Now ifst

so happe, that in anye particular parte

of christendome, there be a lawe made,
that be sworthe, as for some parte thereof
some menne thinketh that the lawe of god
cannot bee, and somme other thinke
ye, the thing being in suche maner in
question, that they do welcome quarter
of christendome, some that are gay good
men and cunning, both of our owne daues
and before oure daues thinkes some one
way, and some other of they learninges
and goodly they thinke the contrary, in
this case he that thinke agayn the
lawe, neither sworthe that lawe
lawfully was made, bandsyng he by
owne conscience to the contrary, noz
is bounden upon papyne of Goddes dis-
plesure to change his owne conscience
therin, for any particular lawe
made any where, other then by the gen-

erall counsale, or by a general lyth

of the woorlde of God universall: for the

all children nations: noz other authority than one of these
dowayne (except speciall resoulation and
expression) commandement of God with
the contrary opinions of god menne
and well learned, as I poynte you the
case, made the unbandyng of the
scriptures doubtfull, I can see none
that lawfully maye commannde and
compell any man to change his owne
opinion, and to translate his owne conscience
from the tyme syde to the other.

For an example of some suche maner
thinges, I haue I trova before this time
told you, that whiether our blesed lady
ver concevped in original sinne or not,
was sometime in great question among
the great learned men of christendome.
And whiether it be decyded or deter-

dined by any general counsale, I re-

member not. But this I remembe well,
that notwithstanding that the sealle of
her conception, was then celebrat in
the churche (at the leal wylde in dyuers
provinces) yet was holy S. Bar narde,
which as his manifolde bookes made in
the lande of papyre of our ladye do declare,
was of so devout affection towards
at thinges crowning towrds her
commendation, that he thought might
well bee despyed or suffered, as any
was liuinge, yet I lape was that
holy devout manne, agayn the part of
her papyre, as appereth well by a piste
of hys, wherein he writte so and
with grete reason argued theragainst,
and appoynted not the institution of
PP. iiii. that
I achef fether. No; he was not of thys mynde alone, but many other wel
learned menne with hym, and ryghte holpe menne to. Nowe there was on
the other side, the blessed holpe byhop 
Sapiente Anfelme, and he not alone ne-
ther, but many well learned and berpe
bercence also with hym. And they be
both twaine holpe Sapientes in heaven,
and many moe that wer on eother side.
No neither parte was there bounden
to change thys opinion so; another, no
do for ane provincial countable oth-
er. But ipse as after the determin-
ation of a well assembled general coun-
table, euerie manne haue be bounden
to geverence that waye, a conforme
they owne confidence to the determin-
ation of the countable generally, and
than all they that helde the contrarpe
before, were so; that holdyng out of
blame, to it before luchc deceition a man
had against his owne conscience,sworn
to mainpynp and defend the other side,
he hadde not fapeled to offende God be-
ry lose. But marpe it on the other side
a man wolle in a matter take a way by
bymynle upon his owne mynde alone,
or; with some few, or with newe to ma-
ny, agaynste ane evident trouble appea-
rung by the common fayth of chirend dome, thys confidence is berpe damna-
able. Pe, or; if he be not even sufficient to
play and conuert, yet if he see but him-
selfe with farte the fewe parte, think
the tone waye, agaynste farte the more
parte of as well learned and as good,
as those are that affyme the thinge that
he thinke, thinkinge and disprove
the contrarpe, and that of such folk as
he hath no reasonoble cause wherefore
he shoude not in that matter toppose,
that those which say they thinke again
thys mynde, affyme the thinge that they
saye, for none other cause but for that
they didhyne in dede, thys is of berpe
trouthe a berpe good occation to move
him, and yet not to complie him to con-
fome his mynde and confidence into
theps. But Margaret, for what cau-
se I refuse the othe, thyng as I haue
often tolde you I wil never shew you,
neither you nor no boode elle, excepte
the kinges byghnes should like to com-
mound me. Whiche I bys grace did, I
haue ere this tolde you threith in howe
obediently I haue sayde. But surcely
daughter I haue refusst it and doe, for
mo cauhs than one. And for what cau-
se fater. I refusst it, thou am I sure, at
that it is well knowne, that of thypm
that haue twone in sume of the best ler-
ned before the othe genre them. Sayde
and playne affirme the contrarpe, of
some suche thynge as they haue swone
in the othe, and that upon thy trouhte and thyez learninge than, and
that not in hafe not todauply, but of-
ten and after greate diligence doone to
seke and synbe out the trouhte. What
might be fater (quod I) and yet fince
they myghte see moe, I will not (quod
hoddispute daughter Margaret against
that, mo misstnde any other mannes
confidence, whiche lyeth in thyez owne
hearte farre out of my lyghte. But thys
will I saye, that I neuer hearde my self
the cause of thys change, by any new
furthe thinge founden of authoricite,
than as farre as I perceyve they hadde
looked on, and as I supposse, berpe well
waved before. Nowe of the selfe same
thynge that they sawe before, some some
otherwylke into thypo nove than they
did before, I am for they take g glad-
ber a greate deale. But any thing that
ever I sawe before, yet at thys bypope
to me they feme but as they did. And ther-
foe, though they maye doo otherwyke
than they mighte, yet daughter I maye
not. As for suche thingys as some
woulde happyse sape, that I mygbte
with reason gislese regard their change,
for ane causale of thypo to be taken
of the change of my confidence, because
that the keeping of the princes pleasure,
and the auording of hyss indigitation,
the feare of the losing of thypo worldly
substance, with regardse into the bis-
countresse of thypo kinredys and theys
friends, might happe make somes men
either swore otherwise than they think;
or; feme they confidence a frende to
thinke otherwyke than they thoughte,
many suche opinion as thypo is, will I
not conceyve of thypo. I have better
hope of thyss goodnesse, than to thinke
of thyss. For if suche thinges hylls
have tourned thypo, the same thinges
habe beene likelye to make me do the
same; for in good sayde I knewe fede
to saynte hearted as my self. Theforz
will I Margaret by my will, think no
worde of other folk in the thing that I
knowe not, than I find in my self. But
as I know well myne only confidence
cauterly me to refuse the othe e, to will I
truste in God, that according to thyez
conci-
A conscience they have receiv'd it in and
swoone. But whereas you think Sar
ner, that they be so many, more than
there are on the other side that take
in this thinge as I thinke, surely for
your owne countrey that you shall not
take thought, thinging that your fa
ther causeth hym selfe above as to be a
soule, that he would teabare the losse
of his substantia, and perpetuate
his body, without ane cause why he
solde for perill of his soule, but
rather his soule in perill thereby to,
to his shall I tape to the Marget, that in
some of my cause I nothing doubt of
all, but that though not in this realme,
yet in Christendom aboute, of those
well learned menes and verituous that
are yet alive, they be not the fewer part
that are of my mynde. Besides that,
that it were possible well possible, that
some menne in this realme too, think
to see the contrary, as by the
other received they have thought to be
saw. Nowe thus farre with I tape for
that are yet alive. But goe no nowe to
them that are deade before, and that
are I true in heaven, I am sure that it
is not of the fewer parte of them, that all
the remne while they lived, thoughte in
some of the thinges, as that I thinke
now. I am alle Margaret of this thing
true enough, that of those holy doctors
and sp Actues, which to be with God in
heaven long a go no god children man
Doucthe, whose bokes yet at this day
remayne here in mens hands, there
thoughte in some thynge as I thinke
nowe. I speke not that they thought al so,
but surely fact so manye as well will
appear by their wri ting, that it pase
god gion me the grace of my soule may
tow to thyes. And yet I knowe not
me Margert that I have to any of my selfe in
true discharghe of my conscience, but for
the conclusio daughter Margret of all
this matter, as I have ofte tolde you,
I take not upon me neither to dispute
not dispute in these matters, no I re
buke not; no impugne any other mans
dece, no I do not say no such thing as
make in any company, any wordes
of reproofe in ane thing that the
parlement hadde passed, no I meddle not
with the conscience of any other man,
that either thinketh or faith be thinketh
contraryne into myne. But as concerning
mine owne selfe, so thy countrey
that I say daughter to the, mine owne
conscience in this matere I damne none
other mans is such, as may well stand
with mine owne falsacion, thereof am
I begge as sure, as yis, god is in hea
ue. And therfor as for all the countreys,
gdres, lawes, and ils both, (of which
hold to custome) this conscience is
sure for me, I perceve trust in God, he
shall rather strenghe me to bere the
loose, than a gaine this conscience to
swear we and pute my soule in perill, fis
t all the cause that I perceve more other
men to the contrary, swear not suche bis
to me as in my conscience make any
change. When he saw me fit with this
very ladde, as I promise you sifter my
heere was full heare for the peril of
his persone, for in that yere not his
soule, he smiled yso mez failed: how now
doughte Margret? what howe mother
Cue? where is your mind nowe-fist not
muling with some serpent in youre brest,
upon some new perswasion to offer fa
ther Adam the apple yet once againe?
In god saith father i j, I can no furer
go, but am (as I true fry faith in Chaucer)
comen to Pulcarns even at my wittenes
ende. For eth the
launce of alle manye wyssemen, cannot
in this matter move you, I am not what
to say more, but if I should take to per
swade you in the realy matter Harry Pas
ton made. For he mer one dap one
of them, u when he had alde wher
you wer, heard you yow wer in the towne
vill, he warde out angrey to you, and sayd:
Where what esch him that he will not
swear, wherefore shoulde kicke to
swere; I have brode i oth my self. And
so I can in god faith go now no furer
neither, after so manye topic me who pe
take to do no launce, but if I shold say
ly Harry: why hold you refuse to
swere father for I have tworn my self.
At this he laughe yso pe. That yso
was like the Cue to, for she offered A
was the
lowe fruit than she had eaten her self.
But y father y my trouthe, I seer
me very sore, this matter will brynge
you in muche leshe hevy trouble. You
know well as she sayd you, from the lawe
al Gord. De la so nay you yow as your very end;
re teymes, if the parlement lauket yet.
Margaret my father, I thanke him
right hertely. But as I believe you thi
again, I left not this geare unthought
on. And albeit I knowe well that if
they would make a lawe to doo me any
harne, that lawe could neuerbe law
full
A fall, but that God shall I trust he can it in that trust that concerning my duc- tice to my prynce, no man shall drive me hurt, but if he do me wrong; and that as I wippe you, this be a pyppode, a case in which a man may lose his head and have no harme), and nor with standyng also, I have good hope, that God shall never suffer to goode kynge a prince, in such wise to require the long seruice of his true faithfull seruante, yet lithe there is nothing impossible to faile, I fast not in this matter, the counsell of Christ in the gospel, that ere I hold beginne to wippe this castell for the sauegarde of myne owne soule, I hold lyse and read what the charge would be. I comitted Wargent full surely many a restles night, wippe my wyfe keppe, and wente I had lypte to, what pertyle were possible so, to faile to me, so fast in, that I am sure ther ca come none aboue. And in deelyng daughter thereupon, I had a full heape heart. But yet I thanke our Lord for all that, I never thought to change, though the very bettermore shoulde happe me that my faire cann be upon. So father (quod I) is not lyke to thinke upon a thinge that may be, and to see a tyngye that halbe, as ye shoulde our Lord have you if the change should so fortune. And than shoulde you peradventure thynke, that you think not nowe, and yet than peradventure it would be to late. To latter daughter (quod my father) Wargent: I beleche our Lord, that if ever I make suche a change, it maye be to late in deede. For I wrot the change can not be goo for my soule, that change I hope that shoulde growe but by faire. And therefore, I prap God, that in thys, I never have goo of such chace.

For so muche as I take harme here, I shall have at the leafe wyse the leffe therfore when I am wynter. And if it so were that I wisse well nowe, that I holde saynte and faile, and for faire teweere thereaste, yet woulde I unlyke to thake harme by the reforming lyft: so hold I have the better hope for grace to crye againe. And alyght Wargent. I beleche that I wrot well my lewdenes hath ben suche: that I knowe my selfe well wortyssh that God shoulde let me lyke, yet can I not but trust in godes mercifull goodnes, that as his grace hath strengthened me bether, and made me contente in my heart, to lese, good, lande, and lyfe too, rather than to swere against my conscience, and bathe also putte in the kyng towarde me that god and gracios aynde, that as yet he hath taken se a me writing but my libertie (withe with as he pey god) his grace shoulde me gote nowe a great good by the spiritual profite that I trueth I take thereby, that among all his great benedictes heape upon me so zeppe, I reccon upon my sayth my pilsonment, and the very chief) I cannot I take therefore must trust the grace of God, but that other he shall conserve and kepe the king in that gracious mynde still, to doe me none hurt, or else if thypleasure be, that for myne other sayntes I shall suffer in suche a cause in lighte as I shall not observe, his grace bai gave me so strength to take it paciently, and peradventure somewhat gladely to, whereby his goodnes shall (by the merites of his bitefer passion toppen theerunto, and face surmounting in merite for me, all that I can suffer my selfe) make it servy for release of my paysne in purgatorype, and woot that for encreace of some rewards in heauen. Must trust him Wargent well I not, though I sele me saynt. Pea and though I shoulde feele my seare even at ynowt to overthowe me to, yet shall I remember howe Saynte Peter with a blast of a wynde, beginne to sphonke for his saynt saynt, and shall do as he did, call upon Christ and prap him to helpe. And than I trueth he shall lette him holde hande unto me, and in the comfey fease, hold me uppe from dounswyng. Pea and if he suffer to plate Saynte Peter further, and to fall full to the grounde, and teweere and ofteweare too, (which) our Lord for his tender passion kepe me fro, and let me leese it to fall, and newt wynde thereby as after Hall I trust that his goodnisse will calfe upon me his tender pitous eye, as he doth upon Saynt Peter, and make me stande uppe agayne, and contesse the trouthe of my conscience a freeth, and abyde the same and the harme here of myne owne faulte. And fynall Wargent, this wrot. I beve very well, that without my faulte he will not lette me be los. I that therefore with good hope, committe my selfe wholte to him. And if he suffer me for my faulte to perill, yet that I shall be true for a papes of his justice. But in god sayth Wargent. I trueth this tebor pithe that holde my poze fale safe a make me commed his mercy. And therfore mine own good
A god daughter never trouble thy mind, for ane thyng that ever shall happen to me in this world, any thing can come, but that God will. And I make me very sure, that what sooner that bee, some it never to badde in right, it shall in deed be the best. And with this my god childe I pray you heartily, be you and all your sisters and your sweetes to comfort and freeable to your god mother your wife. And of youre good boundes and minds I have no manner bout. Recommend me to them all, and to my god daughter Alington, and to all my other friends, sisters, uncles, nephews, and ales, and unto all our kinsmen, man, woman, and childe, and all my good neighbours and sincere acquaintances abide. And I right heartily pray both you and them to serv God, and be merry and rejoice in hym. And if any thing happen me that you would be lorde, pray to God for me, but trouble not your self, as I shall full heartily pray for me all, that we maye meete together once in heaven, where we shall make merce for ever, and never have trouble after.

A letter written and sent by his L. Pope to master doctor Nicholas Wilson (that be both prisoners in the tower of London) in the pere of our lord God 1534. and in the 39th. pere of the regine of king Henry the 8th. The Lord be your comfort. And as I perceive by sundry means, that you have promised to wear the other, I beseech our Lord give you the good of lucke, I never gave ane man counsel to the contrary in my dapes, no never had ane wayes to parte ane scruple in other folks conscience concerning the matter. And where as I perceive that you wold gladly knowe what I entende to doe, you waste not that I tolde you when we were both a-biote, that I wold be therein neither knowe your mynde nor no manner elles: no you no; no manneres should therein knowe mynse. For I wold be no parte taker with no manne, no of trouth never I wold; but leaping was euer other man to thery owne confidence, my self will with Goddes grace followe mynse alone. For anysiale mynse owne to ware, were pray of my dampraci on. And what infine owne Halbe to mo. Rowe, my leete cannot be fore. And whither I shall have finalyse the grace to doe accrobopnye to mynse owne constanece or not, bangeth in goddes goodnes and not in myne, to whom I beseeche you heartily remember me in your devout prayers, and I shall and davelly doe, remember you in myne, suche as they be. And as longe as my pouze laste lisse shall last, ane thyngye that I have your part Halbe therein.

Another letter written and sent by sir Thomas Pope to master doctor Wilson (then both prisoners in the tower) in the pere of our lord 1534. and in the 39th. pere of the regine of king Henry the 8th. Lord master Wilson in my right herry wise I recommend you. And very love am I to you, before the troublesome that you be in by this imprisonment, with lack of libertie, goddes, revenues of your epodelde and commend of your friends company, fallen also into suche agony and veracion of mynde, the two dangers falling in your mynde, that dyuerse to and fro thus and trouble your confidence, to youre great hauines of heart, as I (by no little griefe of mynse owne mynde for your sake) perceiue. And so muche am I for you god master doctor, the more forse, for that it lyeth not in me, to gue you suche mynde of commonsense, as me seemeth you somewhat despute and looke for at my hand. For where as you wold somewhat here of mynse mind in your boute, I am a manne at this tyme very diligent mete therefore. For this you know well god master doctor, that at suche time as the matter came in suche maner in question, as mynse opinion was alike in sometime, and yet you made pritie therunto before me, you remember wel that at that tyme, you and I many times talked together thereof. And by all the tyme after, in which I dys at the lynges gracious commandement both seke out and reade, and common with all suche as I kowe made pritie to the matter, to perceiue what I might therin, dys both velle, by indifferency and leaping of everythynge as were as my pouze laste I remembre me) to fie to which lybe my conscience could elone, as mynse