A fo; our lobdes be ne, that ye be not so weary of your most comberousible suit, but that ye may like you at such opportune time as your wed Live may find, to help him or his highness may by your good ness by fully enforced any true faithful mind, that he may the rather by the means of your wisdome, and verite considere that in the mater of the nonne, there was never on my parte any other minde than good: not yet in any other thing elles, never was there not, never shall there, any further saute bounde to me, than that I cannot in every thing think the same way that some other me of noble wed Live and depe learning do not finde in mine hart otherwise to say, than as mine owne conscience gy nethe me. Which condition hath never groome in any thinges that ever might touch his gracious pleasure, of any ob tinate minde; of mille affectionate ap petite, but of a timorous conscience, ris ing happily for lack of better parce uing, yet not without tender respecte unto my molt bounden duty towards his noble grace. Whole only savour I so much elene, that I nothing have of mine owne in all this world, except only my soule, but ye will with better will forgo it, than abide by his highnes one heauie displeasent loke. And thus I make an ende of my long troublesome procees, beseeching the bleed truute for his great goodness he shew me, and the gret comfor te ye do me; bothe bodely and ghostly, to prosper you and in heauen reward you.

Here folow certeyn letters and other thinges, which for Thomas More wrote while he was prisoner in the towre of London.

Sir Thomas More, upon warning given him, came before his kinges com missioners at the Archibishop of Can terburys place at Lethby, 3 monad the ill, day of Aprill in ye parte of our lord god 1534, and in the latter ende of the 9th parte of the raigne of king Henry the 8th, where he refused the other than asked unto him. And then upon was he delivered to the abbat of Westminster to be kept as a prisoner: with whom he remained till three following, but was sent prisoner to the towre of London. And shortly after his being mitther he wrote a letter and set it to his eldest daughter maistres Margaret Loper: the coppe whereof here foloweth.

When I was before Lobdes at Lethby, was the first I was called in, alithe that maister doctore the vicar of Lethby was beside me, divers other. After the cause of my being so, declared unto me (whereof I was much excused in my mind, considering that they sent for me, no me sep aral man but me) I desired the sight of your side, which they shewed me under the great seal. Than desired I the sight of the act of the succession, which was delivered me in a printed rol. After which redde secretly by my self, and the other called with the act, I newed unto the, if my purpose was not to put any fault, either in the act or any matter that made it, of in other; any matter that I was, not to content the consience of any other man. But as for my selfe in good faith my consience made me in the water, that though I would not deny to have the succession, yet unto that other that there was offered me, I could not suffer, without the hardening of my soule to perpetual damnation. And if they doubted whether I did refuse the other only so: the grudge of my conscience, for a no other fantasy, I was very therein to satisfy them be mine othe. Which if they trusted not, what should they be better to give me any other? And if they trusted that I would therin be true, that I trusted I was of their goodness they would not move me to suffer the other that they offered me, perceiving I was to suffer it, was against my conscience. Unto this my Lord chancellor saide, that they all were very sory to here me say thus, and so me thus refuse the other. And they saide all, that on them selfe I was the very priest that ever refused it: which would cause the kinges highnesse to conceiue great sufficient of me a great indignation toward me, and therewith they
...these were the things that were the particulare

And that if I would open and disclose the causes why, I should therewith but further the erasure of his highness, which I would in no wise do, but rather would I abyde all the danger and hurt that might come toward me, than give his highness any occasion of further displeasure, than by offering of a promise unto me of pure necessity constrained me. Moreover it when they times imputed this to me for stubbornness and obstinacy, that I would neither give the other, nor yet declare the causes why, I declined this further toward them, that rather than I would be account for obstinate, I would upon the king's gracious license, or rather his such commandment had, as might be my sufficient warrant, that my declaration should not offend his highness, nor put me in the danger of any of his just actions, I would be content to declare the cause in writing, over that to give an oath in the beginning, that if I might find those causes by any man in such wise answered, as I might think mine own conscience satisfied, I would after with all mine heart give the principal other to. To this I was answered, that though the king would give me license under his letters patent, yet would it not serve against the nature. Where I said, that yet if I had them, I would stand on the trust of his honour at my peril for the reasons. But yet thought me too, that if I may not declare the causes without peril, than to leave the undeclar'd is no obstinacy. My lord of Canterbury taking hold by on that that I said, that I condemned not the confessions of them that were said unto me that apway well, that I did not take it for a very sure thing and a certaine, that I might not lawfully suffer it, but rather as a thing uncertain and doubtful. But than I said, you know for a certainty that a thing without doubt, that you be bounden to do by your oaths, loyde your king. And therefore are you bounden to leave of the doubt of your unsure confessions in referring the other, and take the sure way in obeying of your prince, they were it. Now al was it so, that in mine own mind I thought my self not concluded, yet this argument seemed me sensible to suffer, and namely to such as were coming out of so noble a prelates mouth, that I could against myselfe nothing thereto but only that I thought my self might not well do so, because that in my concei...
A thys was one of the cases, in which I was bounden that I shoulde not obey my prince, lest that whatsoever other folkes thought in the matter (whose conscience or learning I wold not condempne nor take upon me to judge). Yet in my conscience thereof seemed to other side, wherein I had not enforme my conscience neither secretly nor stealthilie, but by long sleight and diligent searche for the matter. And of truth if that reason may conclude, than have we a ready way to avoid all parcellities. For in whatsoever matter the doctor swaid in greater, the hynge commandement givnen upon wheter side be left, we may all the soules. Than saide my Lorde of Westminister to me, that whatsoever matter seemed to mine owne mindes, I had cause to see that mine owne mind was erroneous, when I see the gret counsell of the realm determined of my owne contrary, and that therefore I ought to change my conscience. So that I answered, that if there were no matter my selfe upon my side, and the whole parlement upon the other, I woulde beafraid to leaue mine owne minde onely against so many. But on the other side, if it be, that in some things for which I refuse my owne, I have as I thinke I have upon my part as great a collars and a greater to, I am not bound to change my conscience, and conforme ito the counsell of one realm, against the general counselle of Christendome.

Upon this matter Secretary as he that tenderly saioyeth me, late and were a gret other, that he had theer that his owne onely line, which is of trouth a goodly yong gentilman, and that I trust come to much worship-had lost his bodde, that I should thus have refused the other. For surely the hynge hyghnes wold now conceiue a great suspcion against me, and think that my conscience of the note of Canterbury, was all controued by my selfe. To which I saide that the contrary server was true and well known. And whatsoever sholde unhappen, it lye not in my power to helpe it without the peril of my soule. Than bid my Lorde chancellour repeate before me my refuse sett unto master Secretary, as to hynge that was going into the hynge grace.

And in the rebeling, his lordship repeate again, that I denied not but was content to swere unto the succellors. Whereunto I saide, that as for that pointe I woulde be content, so that I might se my other in that pointe so frampd in suche a maner as might stand with my conscience. Than said my lord: My master Secretary marke that to, that he will not swere that neither, but under some certaine maner. Thereby no my Lorde quoth I, but that I will se it made in suche wise here, as I shal my selfe se, that I Hall neither be towdowne, nor swere against my conscience.

Surely as to swere to the succellors, I see no peril. But I thought and I thinke it reason, that to mine owne othe I looke well my selfe, and be of counsale also in the faction, and never entered to swere for a piece, and let my hand to the whole othe. Howbeit as helpe me God, as touching the whole othe I never withdrew any man from it, nor never advised any to refuse it, nor never put nor put any scruple in any mannes behde, but leave evere man to hys owne conscience. And me thinketh in good faith that se were it good reason that every man shoulde leave me to myne.

A letter written with a cobe by M Thomas Hyde to hys daughter maistres Margaret Koper, within a whole after he was prisone in the towze.

My owne good daughter, our Lorde be thanked I am in good heath of bodye, and in good quiet of minde and of wordly thynge I no more desear than I have. I declare hym may make you all merry in the hope of heauen. And such thynge as I somewhat longed to talk with you all, concerning the ynde to come, our Lorde put them into your myndes, as I trust he dothe and better to by hys holy spirte: who beleeue you and presente you all. Written with a cobe by your tender loving father, who in hys poye poyers forgoteth none of you all, nor your babes, nor your nurses, nor your good husbands nor your good husbands theewde wyues, nor your fathers theewde wyse neither, nor our other tendres. And thus farewell well so lacks of paper.

Thomas Hyde knight.

Our
Our Lorde kepe me continuallye
ture faithfull and playne, to the con-
trappe whereof I believe you haue parcie-
never to suffer me ther. For as for
longe life (as I have ofte tolde the
Begge) I make to see no longe,
ot am well content to goe, 
that I will disclore to woman.
And therefore daughter Margaret, I ca
in this thing no further, but to you, 
labour me agayne to follow your mind,
to desire and praze you both agayne,
to leave of such labour, with my former
sunworks to holde your telle content.
A deadly griece into me, and much more
deadly than to have of mine own death.
(For the here therof, I thank you
for all the hell, the hope of heaven, the
passion of Christ alle ye more and more)
always to, that I perceive you good
your husband, your good daughter,
and your good wife, and all other good
children and innocent friends, not get
pleasure and danger of great harme
thereby. The hereof I lived not in my hand, I can no further but co
all to goe."

Within a while after his death he was in prison. To secure his
daughter and wife Margaret, he wrote her a letter, in which he
enjoined her to labour in the house of God and to be patient and
long-suffering. The letter was written on good paper and
was sealed with the seal of the prince. The copy of the letter
which the daughter wrote was sent to her father. The copy
which of here foloweth.

Our lord bliss, you,

I had not been myde thy
unbought daughter at a time and a
point, ytrue in goodnesse great
teknie good grace while be-
fore, your lamentable letter had not a
little abashed me, scarcely were about all oth-
erness, which I heare threes
times a week troubled to me.
But surely they all touched me never so
ter, as was so gresous unto me, as to
see you my wellbeloved child, in such
vehement pestious maner, labour to par
flashe me, thynge wherein I have
of pure necessity for respect unto myn
owne sake, to open, given you so piteous
mant was before. Wherein as touching
the pointes of your letter, I make
none answer. For I bent not but you
well remembre, that the matters which
were my confidence, without declar-

Your tender loving father
Thomas Hoge knight.
To this last letter maistres Margaret Roper wrote an answere and sent it by sir Thomas Roper her father the coppe whereof here followeth.

Perevome[g.2] god father, it is to me no little comfort, lest I cannot talk with you by such meanes as I wold, at the least way to delight myself among this better time of your absences, by such meanes as I may, by as often writing to you, as thalbe expedient, and by reading again & against your most fruitfull and delectable letters, the faithful negligence of your very beseous & ghostly minde, rid from all corrupt love of worldly things, and fast knotte onely in the love of god, and delight of heaven, as conueneth a very true worshipper and a faithful servant of god, which I daure not good father holdest thy holy hand over you, & shall (as he hath: preserve you both body and soule) (si Deus non vult) and namely, nowe when you have abister all earthly consolations, as refined thy soule willingly gladly and fully for his love to thy holy protecct. Father what thinkes you have bene our comfort nowe your departing from us. Surely the experience we have had of your life past, godly conversation, wholesome counsell, and vertuous example, and a sure not onely of the continuance of that same, but also a greate encorage by thy goodnes of our lorde to the great reke and gladnes of thy heart out of a certeinly of egges, and garnished with the noble vesture of heavenly virtues, a pleasant palles for the holy spiritte of God to rest in, who defendes you (as I daure not good father but of his goodnes he wyll) from all trouble of minde and of body, & give me your most loving obedient daughter and handmaid, alle your children and frendes, to folowe that that we praise in you, and to our onely com:

Your owne most loving obedient daughter & beloved Margaret Roper, which destheth above all worldly things to be in Jona we des., to do you same seruice. But we lye in hope that we shall shortly receive you againe, I pray god helpe you, if it be his holy will.

With in a while after sir Thomas Roper had bene in priso in the towre, his daughter maistres Margaret Roper obtained licences of the king, she might rest on her father in the towre, which she did. And thereupon he wrote with a cote a letter to all his frendes, where of the copy followeth.

To all my loving frendes.

As much as being in priso, I cannot tell what neede I may have, what necessity I may haue is Lord in, I hardly beseech you all, if my wellbeloved daughter Margaret Roper (which of all my frendes hath by the ligenge gracious favour licences to rest unto me) do any thing desire of any of you, what things as I shall haue to neede, it may like you no lesse to regard & tender it, then if I moved it unto you and required it of you personally I must myself. And I beseech you all to pray for me, and I shall pray for you.

Your faithful lover & sole beveci Tho. Roper knight prisoner.

Yere folow two last ballates which sir Thomas Roper made for his pastime while he was prisoner in the towe of London.

Lewys the lost lover.

Epatering fortune, loke thou never to layze,
O neuer to pleasently begin to smyle,
As thou wouldst loth my ruine all repaye,
During my life thou hold me not breule.
Trust shall I god, to entre in a while.
My shauen or heauen shoon & wil to shone,
Euer after thy calme, loke I faze a shone.

Day