A good daughter, never trouble thy mind, for ane thyng that ever shall happen me in this world, may thinke can come, but that that God will. And make me very sure, that what sooner that bee, some it neuer to happen in light, it shall in deed be the best. And with this my good childe I pray thee heartily, be you and all your sisters and my sones to, comfortable and trueful to your good mother my wife. And of your good forbearance, I have no manner bout. Command me to them all, and to my

A good daughter, Alison, and to all my other frendes, sisters, aunts, nephews, and alike, and unto all our kindred, men, woman, and childe, on all my good neighbours and our acquaintance a-bode. And I right heartily, pray both you and them, to love God, and beg mercy and rejoice in hym. And if any thing happen me that you should be lord, pray to God for me, but trouble not your self: as I shall full heartily pray for you all, that we make inedee together once in a heaven, where we shall make merger for euer, and never have trouble after.

Another letter written and sent by our mother, by the doctor, Wilsonday be your countess. And whereby means, that you have promised to weave are, I beseech our Lord give you theoretical of good lucke, I never gave any man counselfull to the contrary my daies, not never tiled ane weaves to pate ane scruple in other folks conscience concerning the matter. And whereas I perceive that you would gladly know what I intend to doe, you wot well that I tolde you when we were certain atheology, that I would therein neither know your mynde nor no manner elles: no you no; no man elles should therein knowe mynde. For I would be no parte take with no manner, nor of trouble never I will: but leaping some other man to their own conscience, my self will with Gods grace followe mynde alone. For aganiste mynde alone to liveare, were perill of my damnum.

God maister Wilson in my right hereby I recomend you to. And very forge am I to say, besides the trouble you be in by this imprisement, with loss of libertie, godes, revenues of your lyvelode and custom of your frendes companie, fallen also into suche agonye and beracion of mynde, these twooutes falling in your mynde, that dyuerse to ward fro tosse and trouble your conscience, to pore great heauines of heart, as I (to no litle grieve of myne owne mynde for your sake) perceive. And so much as I for you great maister doctor the most forge, for that it lieth not in me, to gueye you suche lynde of countesse, as me knoweth you somewhat desyse and lufe for at my hande. For whereas you would somewhat hear of my mind in your daies. I am a manne at this tyme verle lytlemete therefor. For this you knowe well good maister doctours, that at suche tyme as the matter came in suche maner in question, as myne opinion was asked therein amonge other, and yet you made pruyse 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 dyed at the kynges gracious commandement both seeked out and readie, and common with all suche as I knewe made pruyse to the matter, to perceyve what I myght thernyn, by God both my slee, by indifferent waying of every thinge as here as my pale was, comming wold ferre me, to see to which side my sciecie could decline, as myne
As my own mynd should genome, so
to make his higges report which way
my selfe would have to think therin:
for other commandement had I never of his
grace in good fayth, fayning his hynes knott
his bygones added thereto, that I hold
therein like fyrst unto god's after god on
to hym; which wood was also the bys-
faynt that his grace gave me what tympne
I came yet into his hynes nobly service and
and another more indifferent comman-
dement a more gracious lesson, could
there in my mynd never kynge his hynes
counsalplut o'ange his other servent;
but as I began to tell you by all this
long tympne (I cannot now tell you how
many yeres of all those that I talked
to the matter, y with I most confer
those places of scripture, y of hynes
holy doctours that touched either the
tone ympne of the tother, to the counsalles
of laves that spake thereof also, the moste
(by so I show you what was your self.
for no man comuned so much and
did therof as with you, both for your
subsfficial learning, y for your mature
judgement, y so that I well perceived
er in you, that no man had o'ght lightly
could have, a more fynfyl requisit dev-
to the kynge's honour and lutfery both of
the soule, than I ever knew that you
had. And yet among many other thyn-
ges which I well liked in you, one spe-
tially was, that I perceived in the thing
that hynes Grace did put you in truf
with, your subsfficial secret maner.
For whereas I had pare in (I notore
now of whom) that you had written his
higges a boke of that mater fro Paris
before, yet in all those yeres of our long
acquaintance, y often talking and reason-
bys the thing, I never herd you so
muche as make once any mention of
that boke. But elles except ther wer
many other things in that boke that you
peradventure thought not on. I suppose
that all that ever came to your mynd, y
might in the matter make; for the tone
ynpe of the tother, composed either in
scripture; in the ode auncler doctours,
I beryly think in my mynd that you did
comunicate with me; y I likingly with
you. And at the leaftwele I remember
well, that of those porntes which nowe
you called newely to your remembrance,
ther was none at that tympne forgotten.
I remember well also by our often con-
ference in the matter, by all the tympne
in which I studied about it, you and I
wer in ever ympne both twayne of one
opinion. And I remember well that the
lawaes and counsalles, and the woyzes
of S. Augustine de civitate dei, and the epistle
of S. Ambrose et patronum, and the epistle
of S. Basile tranlated out of the greke,
and the writing of S. Gregyorye, you y
read together; y over that the places
of the scripture ympne, both in Leviticus
and in the Neuteronomy, y in the god-
plys, and in Sainpte Paulae podsTS; and
over this in that other place of Sainpte
Augustine that you remember nowe: and
desvide that other places of hynes, wherein
he properly touched the matter expen-
plly, with the woyzes of Sainpte Hierome
of S. Christo sometime: I cannot nowe f
remember of now how many moe. But I de-
rely think that on your part, and I am
very sure that on my part (albeit that it
had ben peradventure oure long to thew
and rede with you euerene mans boks
that I reade by my self, wherebo y per-
tes peradventure that, truly me ther-
with, gave me no tenne to howe their
boks further, as you peradventure bles y
like maner with me) yet in good fayth (as
it was of reason my part in that eale
to doe, you and I hauing both one com-
mandement indistinctly to consider the
mater naure thyng of scripture and of the
doctours, I faithfully communed with
you: and as I suppose barely to dyb you
with me. So that of me good mater doct-
our, thourgh I hadde all the porntes as
yppe in my minde nowe as I had tham,
and had stil all the bokes about me that
I had tham, and wer as willing to med-
ble in the matter as any man could be;
yet could you nowe no new thing beryly
of me, more than you have I were olde
heade before: no; I were of you ney-
ther. But nowe standed it with me fay
in other eale. For afterward whe I had
signified unto hynes higges myne
owne poynte opinion in the mater (which
his higges beryly gracionly he take in
good part) and that, I fame further pro-
gresse in h mater, wherin do his grace
service to his pleasure I could not, and
any thing meble against his pleasure
I wold not. I determined with my self
betterly to dischare my mynde of any fer-
ther studinge o'z mislinge on the mat-
er. And theraupon I sent home again
such bokes as I had: sauing that some
I burne by the contenye o'z owner, that
was minded as my self was, no more to
meddle of the matter. And therefor new
good master doctore, at this tyme I
would not be sufficent able to reason thos
A pointes agayne, though I ever minded there, for many things are out of my mind, which I neither purpose to take for again, nor thought I would, we never like to find them while I live. Besides this, al that ever I looked for, was (you lost well) concerning two or three questions to be pondered and wavyed by the study of scripture and the interpretation of the same, saw for somwhat that hath been touched in the same by the Canons of the church. But man ever ther at that time in the matter other things were, divers faults found in the bulk of the dispensation, by which the kings constable learned in the spiritual law, rebom the bul cessions partly by reason of the rule of the decrees of the law, no well it can serve they know. And many things have there been in this great master grown in question, wherein I neither am sufficiently learned in the law, nor full en known the fact. And therefore I am not be, that therin hour or grudge, make alterations, bold opinions, or keep discretions in the matter, but like the king to sole holy subject, dayly pray for the presentation of his grace, to the quenes grace, to the noble place, and of all the realm, without blame doing or entending to hurt any man living. Finally as touching salvation, the canons for which I refuse it, no worst what they be. For they be secret in mine own conscience, some other power else, than those that other men would have, such as I never disdained to any man yet. nor ever intended to trew them whole line. Finally as I sayd unto you, before the other time unto us, when we met in London at adventure, I would be no partaker in the matter, but mine own selfe, follow mine own conscience, which my selfe must make and the rest unto God, and that cause every other man in his own, so far to say you shall, and that I do not know, that no man never intended any of you neither. Many things every man learned betwixt the three of them, in which every man is at liberty without peril of damnation, to think which way he list, the ordre partes be determined for necessarie to be believe, by a general counsall. And I am not he that take bodel me to doe, nor determine, of what kind or nature every
A forson daye, and sometyme when I woulde be lyse but if I thought you were a sleepe. Compend for tell good matter doctoure, with rememberying of Goddes great mercie, and the kynges accustomed gowynes. And by my truthe I think that all his grace countaylle fauorously you in their hearts. I cannot rage in my mype dare one of the so curr, as to be of the mype, that you should doth otherwys than well. And for conclusion in God is all. spec non conen fundit. I pray you parson my letterbel, so I cannot all thynges to well endure to wryte as I might sometime. And I pray you when ye see tyme convenient at your pleasure, lend me this rude bill against Amie quam tuon nibil fonsall temen groes for misswrit smol inclin refite.

A letter written s lent by maistres Margaret Roper, on her father s ec. sone when thep by in close pilson in the towne, written in the pere of our Lord god. in the r.51. pere of the capyn of kyng Henry the eight, auntheyrung to a letter which her faither had sent unto her.

One owne owne entreslye beloved father. I think my selfe never hable to geue you sufficiente thanks, for the inestimable countosse my poyre heartes recevde in the reading of your owne等原因 yng loungyn and godlye letter, representing to me, the cleare lowngyng hypbhenetle of youre foule, the pure temple of the holy spirite of God, which I doubt not shall perpetuellly reste in you and in hym. Father, if all the world hadde bee genen to me, as I be fauned itt hadde bene a small pleasure, in comparison of the pleasure I conceyved of the treasure of your letter, which though it were written with a pole, is woorthy in myne opinion to be wryten in letters of goble. Father, what moved them to shylte you lyse againe, we can nothynghe beare. But surelye I contycte that when they considerd that you wer of to temperall mind, that you were contented to abyde there all your lyse with suche libertie, they thougt it were never possible to encylye you to theyl wyl, recypte it were by restappynge you from the church, and the company of my good mother youre deare lyfe and your children and bedefolke. But father this chaunce was not straunge to you. Fo I had not lost great howe you tolde vs when we were with you in the gardeyn, that these thinges were like yourge to chaunce you thought after. Father I have manye tyynes receypted to myne owne countosse and dyaer others, your salpyon and wages ye had to do when we were late with you; for which I trust by the grace of God to be the better while I live, and when I am departed oute of this speable lyfe, which I piae God I maye paule on his true obedient servite, after the wholsome countosse and frutifull example of living I have haue good faather of you, whom I piae God gave me grace to folowe: which I had the better F shaw the assisance of your devout prayers, I speiall speake of my fraptisie. Father I am soy, I have no longer lapesse at this time to talke with you, the chief comfort of my life. I trueth to have occasion to wryte again shortly, I trueth I have your daily praper and blessing.

Your most loving obedient daughter, and beloved wome Margaret Roper, which daily is holelye is bound to prayed for you, for whom the prayere in this wife, that our lord of his infinite mercy geue you of his belyng comfort. So to all you with his special grace, that ye never in any thing decayne from his blessed will, but live and dye his true absedient servant. Amen.

A letter written and sent by s Thomas Pore, to his daughter maistres Roper, auntheyrynge her letter here next before.

The holy spirite of god be with you. If I woulde with my writinge mine owne good daughter, declare how much pleasures countosse, your daughterly loving letters were unto me, a pecke of coales wolde not suffice to make my pennes. And other pennes have I (god Pargaret) none here and therfore can I wryte you no longe proceile, no bare absurde good daughter wryte of. The cause of my close lensing again, dyaerlye had grow of my negligent very plain true word which you remembre, And besely where as my mype gave me as I tolde you in the gardeyn at that same tyme, noe likely to happen, so both my mype alwaye gave me, some folke yet wene that I was not so poore as it appeared in the searche, and that it maye . . .
therefore happen, that yet especiall other than once, some newe sedaine searches may happen to be made in every house of ours, as narowly as is possible. Which thing if never it should hap, can make but game to say I know the trouth of my poverty, but if they find out my hypes great goddes her golden bedes. Hobebe it I verily believe in good faith, that the kynges grace of his benigne pitie, will take nothing from her.

I thought yet thinke, that it may be that I was therby againe, as som newe cautes fulsips, growne peradventure upon some secret sinner information, where by some folly happily thought, therby hold be forc'd out against me some other greater thinges. But I thanke sure lyde whenonuer this consturance hath fallen in my mind, the clearness of my conscience hath made my heart hoppe for joy. For one thing am I very sure of hebrete, y trust in goddes mercy to heare while I live, that as I have off sapyd unto you, I shall for any thinge toward my prince, never take gret harme but if I take gret wrong, in the sight of God I say, howsoever ever it shall falle in the sight of men. For to the world, wrong may some right some by false conterturing, sometime by false wittnesse: as that good lord sapyd unto you, which I dare saye my very good lord in my mind; sapyd it of very good will. Before the world also, my refusinge of this offer, is accounted an heigheous office, and my religious faire toward god, is called obstinacy toward my prince. But my loves of the countrey before whole I refusde it, myght well percybe by the heartnes of mine heart, appearing well no wayes than one upon them, that all fourestubernes whereof obstinacy growes, was very farre for my mind. For clearere prose whereof, slie they seemde to take for one argumenc of obstinacy in me, that refusinge the other, I would not declare that causes why. I forswore with a full hearty, albeit I rather would endure at the paine & peril of the statute, than by the declaring of the causes, give any occasion of straffaction unto my moste lord dower or princke, yet rather than his highnes should for not disoblation the causes, account me for stuburne and obstinace, I would upon such his gracious licence and commandment as should discharge me of his displeasure, a peril of any nature, declare those pouynes that letter my poore conscience to receive that other would be over that he were before. If I holden after the causes disclosed and declared, finde them to annuitered as my conscience would think it, falsely satisfied, I would thereupon I were the other that I there refusde. To this matter Secretary annuitered me, for though the kynges grace gave me such a licenc, yet it could not discharge me against the statutes, in saying any thinge that were by them upon hymsyns paynes prohibited. In this good warning he beheld hymselfe my special tender friend. And now you see well Bargarette, that it is none ordinary to leave the causes undeclared, while I could not declare them without peril. But nowes is it accounted greate ordinary, that I refuse the others whatsoever my causes be, considering that of so many wiser and better men, none spake thereat. And matter Secretary of a greate parte that he dare undertake, aware there before them a gret othe, that for the displeasure that he thought the kynges hygynelle would have had me, and the fulsips that his grace would conceive of me, where he would not thinke in his mind but all the matters butynelle was taught and deposed by me, he hadde tener than. I should have refused the other, that his owne onely some (which is a goodly young gentleman, of whom our lord send him much to) had hadde his head stucken of this woode Bargarette, as it was a merules declaracion of his Secretarys good mynde and favour toward me, so was it an heape heynynge to me, that the kynges grace my most lord dower and princke, was likly to conceave such high suspicione of me, for heare youth so grieuous indignacion toward me, for the thing, which without the danger and peril of my poore soule, lay not in my hande to help, nor dooth. Nowe have I heard since, that some lay this obstinate maner of mine, in that refusinge the other, that peradventure force and the kynges grace to make a farther lawe for me. I cannot let such a law to be made. But I am verily sure that if I obeye by such a lawe, I should be for that pouynce innocent afore god. And also it (good daughter) that I thinkke, our lord hath the heares of mine in his hand, would neveruffer of his high goodnes, so gracios a prince, to many honorable me, to many good me as be in parlament to make such an unlawful lab,
Alas, as that should be sett to mischapp'd, yet tell I note's soun't thought but thought of upon, but many times no one, resolv'd and call in mine minde before my coming befor, both that peril, and all other that might put my body in peril of death by the refuying of this deth. In deuelling whereon, albeit, mine owne good daughter, that I founde my selfe I crye god mercye; very extremus, and my felpe much dejected from pain and from deth, than me thought it the part of a faithfull chastened man, in such a case as my conscience gave me, that

In the sauing of my soul should stande the losse of my soule, yet I thanke our Lord, that in that case, the spiritue he had in conclusion the matter, and reason with help of sache finally concluded, that so to be put to death wrongfully so doing well as I am very sure I doe, in refuying to sweare against mine owne conscience, being such as in me is not by

But in mind of the losse of my soule, but I thanke our Lord (Pegge) since I am come hither. I sette by death every daye better than other. For though a man losse of his peace in this worlde, it is more than manifolde repented by coming the sooner to heaven. But though it be a paine to dye while a man is in health, yet sette I very sure that in sickness dye with ease. And finallly, very sure am I that when to ever the tymes shall come, that may happye to come god not houre some, in which I should dye icke in my death bed by nature, I thanke thenckes that god hath done much for me, if she had

Dy'd suffred me to dye before by the colour of suche a lawe. And therefore my reason theveth me. Bargaret that it wer gret folpe for me to be losse to come to that death, which I would after with the that I had die. But there that, that a man may happye with leest thanke of god, a newe adventure of his soule, to dye as violente and as paynfull as many other choises, as by enemies or theues. And therefore mine owne good daughter I thrive you (thanneke be to god) the thinkynge of any suche, albeit it hath grieved me this deth, yet at this deth grieved me nothing. And yet I knowe well for all thy mine owne frende, and that Saint Peter which feared it much lesse than

I sette in such faire done after, that at the word of a simple gyle, he forsoke 2 forsware our souldier. And therefore am I not (Pegge) as saide, as to warrante my lyfe to God. But I shall praye, and I prave the myne owne good daughter to pray with me, that it maye please god that hath givne me this deth, to give me the grace to kepyt it. And thus have I mine owne good daughter displored unto you, the very secrete bottom of my mynd, referring the order thereof onely to the goodness of god, and that to fully, I livery you Margaret on my soule, I never have praved God to bynge me hence no: deliver me fro death cal, but I sette all thing whole unto thy onely pleasure, as to bym feebly better what is best for me than my soul death. For I never longed I since I came hether, to set my soule in mine owne houe, for any devises of pleasure of my houe: but gladdly would I sometime sometime tell to my frendes, a particularly my wife and you that ore in my charge. But with that god otherwize displored, I commite you all who to his goodness, and take dayly gret courtesies, in that I perceive that you see together so charitably and to gypelie I beseeche our Lord to continue it. And thus mine owne good daughter, putting you finally in remembrance, that albe it the necessarie to should require, I thanke our Lord in this quiet and comfort by mine heartes at this day, and I trust in goddes goodnes so that have grace to continue, yet as I prade befor, I bereke truus that god know to inspire and govern the heart, that he hath not sufferd by noble heartes and courage, to require my true faithfull heartes and service, with such extremalaulful and unchastable dealing, only for the displored that I cannot think in as other dawse. But his true subject will love and dye, and truly pray for him will I, both here and in the other world also. And thus mine owne good daughter have me commendid to my good bedfellowe and all my children, men, women, and all, with all your babes and your nurpis, and all the mages and all the seruantes, and all our kynde, and all our other frendes this deth. And I beseeche our Lord to save them all and kepe them. And I pray you all pray for me, and I shall pray for you all. And take no thought for me whatsoever you shall happe to heare, but be mercy in god.
Another letter written and sent by the
Thomas Pope, of our Lord 1534, and in the 26th of King Henry the Eighth, to his daughter's mother Pope, answering to a letter which he wrote and sent unto hym.

The holy spirit of god be with you.

Our daughterly lumping letter, my dearest beloved child, was as I faithfullly assure you, much more inwardly sent unto me, then my penne can well express you, yet divers things that I marked therein: but all things most especially, for that god of his high goodness granted you the grace to understand, the incomparable difference between the wretched estate of this present life, and the wolthis state of the life to come, to the eye of god, and to paupre god in such a godly fashion, that it may a be hym: (it dothe me good here to repute you some woordes of your tender piety to firmly to root our love in him, with all regard of this world, and to the time & embrace vertue, that wemay lose with saint Paul, In Philippians the 1st chapte, v.19,20,21,22,23,24.

I beseech you to be my dearly beloved daughter, this holyse paper that he hard put in your mind, it may like him to gene your father the grace, haply to remember and paupre him, and his selfe, for the more you have written it, couse to daily denou Vyse to kneel, & paupre it. For surely if god gave us that, he geceth us and will gene us therewith, all that ever we can well wish. And therfore good Parget, when you paupre it, paupre it both: if hall on my part the like, in such manner as it hall paupre to gene me paupre to the grace, that alike as is in this wretched world I have been very glad of your company as it mine, yet would be if it might be (as naturally charitee bindeth the father & the child) so we may recipte & enioye ech other company, with our other kinfolke, alyes and frendes, everlastynglye in the glorious bliss of heaven: in the mene hym, with god coountyn and paupre, ech helpe other thitherward. And where you wite these worodes of yours sellis: Sige god father I wintke, am forre faire fattest of all other from such point of perfeccion, our lord send me the graces to amend my lyfe, & continually to have an eye to mynde end, with out grudge of death, whiche to them that be in god, is the gate of a welsly lyfe, to which god of his infinite mercy hang vs all men. Good father strengthen me with youre poure devoute prayers: The father of heaven more is refuly thy sacrilege my god daughter, and the sacrilege of thy sacrilege father too. And let vs not doute but he & will, if we will not be take in calling upon him therefore. Of my prayse prayers suche as they be, ye may be bold to reckon. For children, charitee, and naturall love, yeours very daughterlye desiring, fulltree triple, quod ad scriptura, difficile rumintum, both bonds me and frapan me therto. And of yours I put as little doubt. That you fear your owne devoute Parget, nothing mislike me. God gene vs both way to the grace, to dispaye of our owne self, and whole to depende and hang upon the hope and strength of god. The bille apostile saint Paul, fewe such lacke of strength in himselfe, that in his owne temporal he was faine to die, & crye us unto god, to take that temporal for him. And yet spake he not of his prayer, in the maner that he required. So god of his high wisdom, seeing that it was as himsalee sathy necessarie for him to kepe him from pyde, that else he mighte peraundurke have sallen in, nor at his thilke prayinge, by and by taken from him, but suffred him to be panged in the paine and fear thereof, giving him yet at the last this comfort against his scare of falling: subfletibigraslesmes. By which words it well seemeth, that the seperation was so strong (what ever kind of temptation it was) that he was very scared of falling, thoughe he hidelines of refistring that he began to feele in himself: Wherefor for his counsell: God auntweder: subfletibigraslesmes: putting hym in foritute, that were he of himselfe neuer so tibble and faynte, no: never to like sted, yet the grace of god was sufficient to kepe him by and make him stand. And our lord faile further: Virtus mes in infinitate persicifter. The y more weake that manne is, the more is the strength of god in his safeguard declared. And to saint Paul saith: quod
his grast in to goi ne confortere. Surely prage a fynster hearte than thy sacrilege father hath, cant not thou have. And yet I besiely crute in the great mercye of god, he that of his grast me to shap me with his holy hand, he that not finilally suffre me to fall wesperlye from his fauer. And the like crute (deare daughter) in his grast grasttes, I besiely con,
A letter written by Sir Thomas More to a certain Leder a verruous pissel. The 15th day of January, in the 26th year of our Lord, 1534. After the computaci of the church of England, in the 26th yeare of the raigne of King Henry the 8th.

A letter written by Sir Thomas More to a certain Leder a verruous pissel. The 15th day of January, in the 26th year of our Lord, 1534. After the computaci of the church of England, in the 26th yeare of the raigne of King Henry the 8th.

A letter written by Sir Thomas More to a certain Leder a verruous pissel. The 15th day of January, in the 26th year of our Lord, 1534. After the computaci of the church of England, in the 26th yeare of the raigne of King Henry the 8th.
I may prove as true sayth full subjectes
to the king that have done, as I am in
my mind very sure, that they be which
have refused to serve. In half this lat
by day the 15. day of January, by the
hand of your bedes man.

Thomas Hove
knight prizoner.

A letter written and sent by Sir Tho
mas Hove to his daughter Mat
Nap, in the 20th. of the 15. day of
the 27. of the raigne of kyng
Henry the 8.

Our lord be bliss you.

Vp berey beloved daughter,
I doubt not but by the reald
of the kinges counsellors re
soning better, in this tym
in which I assure bey to
these fathers of the charterhouse
and master Reynolds of Sion, he now
lugged to death for treason (whole mat
ers and causes I know not) may happy
to put you in trouble and fear of mind,
concerning me being here prizoner,
specially for that it is not like; y, you
have hasted that I was brought also be
fore the counsale here my selfe. I have
thought it necessary to advertice you of
the verre trouble, to thende that you
should neither concerne more hope
than the mater generall, lest upon a
matter to me it might aggree your how
inestle: no more gresse and harder than
the mater generall. To the other side.
Therefore shortly ye Bal understand,
that on the day of the lathe day of August
in the afternoone, master Leestenaunt
came in here unto me, and shewed me
that master Secretary woulde speake
with me. Whereupon I espited my
gown, and set out with master Lees
tenaunt into the gery to bym, where I
mete manye, some knowne and some
unknowne in the waye. And in conclu
son comming into the chamber where
hys master secretary sat, with master Ar
n浼, master Soliciter, master F
pil, and master doctor; Trogwall, I
was offered to sete downe with them,
which in no wryte I woldhe. Whereup
master Secretary shewed unto me,
that he doubted not, but that I had by
suche friends as bryther had related to
me, sene the newe statutes made at the
last sitting of the parlement. Where
unto I answered, very well. Now be
it so much as being here, I have no
conversacion with any person. I thought
it lytle neede for me to be knowed of such
a man as thep, and therefore I re
cluded the book hastily, and the effect
of the statutes I never marked no stud
ed to putte in remembrance. Then
he asked me whyther I hadde not redde
the firste mayne of them, of the kynges
being bedes of the church. Whereunto
I answered, that his master
ship declared unto me, that sphe it was
nowe by acte of parlemente ovedned,
that his highnes and his brythes be, and
uer of right have bene, and perpetua
lye should be, supreme head in earth of
the churche of Englane under Christ,
y kynes pleasure was, that those of his
counsale there assembled, hould be
demande myne opinione, and what my
mynde was therein. Whereunto I an
swered, that in good faith I hadde well
trusted, that the kynges bryghneste
woulde none have commanded anpe
tho question to be demande of me,
colloberyse. And therefore from the beginning,
and well alyage from tymre to tymre de
clared my mynde unto his brygneste:
Once that time (I say) unto youre
mastership master Secretary also, both
by mouth and by writing. And now I
have in good faith discharged my mirde
of all suche matters, and neither will
ipnite kynges titles no papes, but the
kynges true saythfull subject I am and
will be, and doth I saye, for him, and
his, and for you all that are of his ho
orable counsel, for all his brythes, and
otherlyse than this, I never entred to
mede. Whereunto master Secretary
answered, that he thought this mater
canswore should not satisfy nor comfort
the kynges bryghnes, but that hys grace
woulde erect a more full answer. And
his mastership added therunto, that the
kynges bryghnes was a picture, not of ry
your but of mercreyse. And though
by had found obstinacye at some tym
in any of his subjicetes, yet wile he hold
them at an other tymes confirma
ble and submitte the sylfe, his grace
woulde give mercreyse: and that con
cerning my sylfe, his bryghneste woulde
be gladde to see me take such conforme
ble wages, as I myghted bee absott in
the worlde aganun another no menne
as I have bene before. Whereunto I

Z.Z.ii. Hume.
A Loste: (after the inward affection of my minde) answerd for a depe truthe, I could not medle in the wold agayne, to have the world gven me. And to the remnant of the matter, I answerd in effect as before, Hewinge that I had fullie determined with my selfe, neither to study nor medle with any matter of this wold, but that my whole study shoule be, upon my passage out of this wold, to bee made unto the kinges hightes, and hys gracious pleasure known. Wheruppon I was delivered agayne to master Leuentane, which was then called in. And so was I by master Leuentane brought agayne into my chamber. And here am I yet in such case as I was, neither better nor worse. That that shal follow speche in the hande of god, whom I beseech to put in the kinges gates mynde, that thing that may be to his high pleasure, and in mine, to minde onely the weale of my soule, with little regard of my body, and you, with all yours, and my wyfe, and all my children, and all our other friends, both body and ghostly hartely well to fare. And I pray you and them all pray for me, and take no thought whatsoever that happen me. For I firmly trust in god, goodnes of god, sene it never so epipl to this wold, it shal in bodie in a notable wold be for the best.

Your loving father Thomas Pope Knighte.

A nother letter witten and send by me to Thomas Pope to his daughter maisters Pope, witten in the yeare of our Lord 1535, and in the 27. yeere of the raigne of king Henry the 8.

Our Lorde bless you. and all yours.

Daremuch (dearely beloved daughter) as it is likely, you either have hard, or else have thall here, that the countree were here this day, and that I was before them, I have thought it necessary to sende you word how the matter standeth. And bere to be rys, I perceve little difference betweene this time and the last. For as farre as I can see, the whole purpose is, either to
A dyne me to say precisely the tone may, or elles precisely the father, here fate my lord of Canterbury, my lord chancellour, my lord of Suffolk, my lord of Wolsey, and master Secretary.

And after my coming, master Secretary made rehearse in what wise he had reposed into the kinges highnesse, what had been fad by his graces commy to me, and what had been answered by me to them, or myne other being before them here last. Which thing his masterihip rehearsed in god saith very well, as I knewed and consel'd, & hereby thanked him therfore. Whereupon he added thereto, that the kinges highnesse was nothing count satisfie with myne anuwer, but thought that by my demesne, I had been occasion of much grudge and harme in the realme, that I had an obstinate mind and an evil towards him, and that my discret was being his subject (and so he had sent them nowe in his name upon myne allegans to commande me) to make a playne and a terminat anuwer, whether I thought the naure lawfull or not. And that I hold with knowledge and conseil it lawful, that his highnesse should be supreme head of the church of England, or elles better playly in my malignite. Where I anwercd, that I had no malignite, and therefore I could none better. And so to the matter I could none other answer make, than I had before made, which anuwer his masterihip had thereto hearde. Very heurful I was that his highnesse should have had such opinion. Wherein ther were one's had employed his highnesse manye cuuell thinges of mine were untrue, in which his highnesse for the time gave credence. I wold be very joy that he shold have that opinion of me for the space of one day. Howbeit if I were sure that another ought come on the mooste, by nob his grace should know the truth of mine innocency. I should in the meanvs whyche for mine commy, with consederação of that. And inlike wise now, though it be gret heurfulness to me, that his highnesse had suche opinion of me for the space, yet have I no remedy to help it, but onely to confes my self with this consederação, that I know very well the true and all the worde. And where as it mygote happily seeme to be but small caute of countes, for I might take harms here in the meanvs whyche, I thanked God that my case was such here in this case, to the great disadventure of myne owne consederação, that though I might have patience, I could not have harme. For a man maye in such a case lose his head and have none harme. For I was very sure, that I had no corrupt affection, but that I had alwaye from the beginning truly died my self, looking up to God, and nowe upon the king, according to the lesson that his highness taught me at my first commyng to his noble seruitor, the most beurse lesson that ever prince taught his seruitor. Where his highness to have of me now such opinion, is my great heurfulness, but I have no meanes as I laid to helpe it, but only to confes my self in the meanvs whyche with the hope of God full day, in which my truth towards him shall well be knowen. And in this matter further I could not goe, nor other answer thereto I coude not make. Where I was fad by my lord chancellour and master Secretary both, that the kyng might by his owne consederable me to make a plain answer thereto, either he true way or other way. Where I anwercd that I would not dispute the kyngs authentique, what his highnesse might doo in such a case. But I sayd that barely bigger correction, it seemed to me some what hard. For I ther was that my consederação was against the nature, wherein how my consederação geyse me I make no declaracion that I nothing doing; nothing saying against the nature it wert a very hard thing, to composing me to say, either precisely with it against my consederação to the loss of my soul, or precisely agaynst it to the destruction of my body. To this master Secretary saide, I had to try whan I was chancellour, examined heretics and theues and other malefacturers, I gave me a great prasse above my believing in that behalf. And he sayd that I than as he thought, and at the last whan I was bishopp, bid me to examine heretics, whether they believed the Pope to be head of the church, and used to compell them to make a precise answer thereto. And why should not the kyng, sith it is a law made here that his grace is head of the church here, compelle me to anuwer precisely to the law here, as they doo than concerning the Pope. I anwercd and sayde, that I professed
A that I intended not to defend my part, or stand in contention. But I said there was a difference between those two cases, because that at one time, as well here as else where the law the corps of chivalry, the peers power was recognized for an undoubted thing; which some not like a thing agreed in this real, the contrary taken for truth, in other realness. Whereof maister Secretarre answered, that they were as well burned to; the burning of that, as they be beheaded for denying of this; and therefore as good reason to compel them to make speedy answer to the one, as to the other. Whereof I answered, 5th in this case a man is not by a law of one real to bound in his conscience, where there is a law of the whole corps of chivalry to the contrary in matter touching belief, as he is by a law of the whole corps, though there happen to be made in some place a law local to the contrary, the reasonableness of the reasonableness in binding a man to pree answer, standeth not in the respect of the difference between heady and burning; but because of the difference in charge of conscience, the difference standeth between heady and burning. Such was there answer'd unto this, both by maister Secretarre and my late chamberlain, ever long to rehearse. And in conclusion they offered me an othe, by which I should be sworn to make true answer to such things as should be asked me on the kinges behalfe, concerning the kynes owne person. Whereof I answered, that whereby I never purposed to swore any boke or more while I lived. Than they say that I was very obstinate if I would refuse that, for every man both in the stier chamber and ever where. I say that was true; but I had not so little for success, but that I might well conjecture what should be parte of me interrogatories; and as good it was to refuse them at the first, as afterward. Whereof my lord chamberlain answer'd, that he thought I geast trouthe, for I should see them. And so they were shewed me, and they were but two; the first, whether I had been the kynge the father, the whether I believed it were a lawfull made statute or not. Whereupon I refused the othe, and said further by mouth, that the first I had before confessed; and to the second I would make none answer; which was the end of our communication, and I was thereto sent away. In the communication before, it was said that I was many wise, and I thought so much in my conscience, why at the brichtest I was not sure therin. Whereof I said, that I was very sure, that my soul owne conscience so ensouled as it is, by such diligence as I have so long taken therin, may stand with my soul's salvation. I medle not with the conscience of them that think otherwise. Every man suo danno fiat sui cas dii. I am no mannes judge. It was also sayde unto me, that I had so oflee beene out of the world as in it, as I had there sayde, why do I not then speake even if playne out of against the statute? It appeare well I was not content to bye, though I sayd so. Whereof I answer'd as the truth is, that I have not been a man of such holy living, as I might be bold to offer my selfe to death, let God so; for my presumption might infer me to fall; and therefore I put not my selfe forward but draw backe. Howbeit if God draw me to it himself, than trauyse I in his great mercy, that he shall not fail to give me grace and strench. In conclusion maister Secretarre sayde, that he impied me this day much worse than he dydde last time. For than he said he purpos'd me much, & now he thought I had not well. But God and I knowe both, that I have not well, and sa I pray God do by me. I pray you be you and myne other god frades of god there whatsoever falle of me, and take no thoughts for me, but pray for me, as I do and Hall for you and all them. Your tender loving father Thomas Hoze knight.

(End: Thomas Hoze a little before he was arraigned and condemned in the pere of our lord 1535, and in the court, pere of the ragn of king Henry the eight) being the day to close in prison in the tower that he had no penne nor inke, wrote with a cole a pis tie in latine to maister Anthony Bonville(marshant of Lake and than dwelling in London) his oble and deare serence, & sent it unto hym, the coppe whereof here foloweth.

Amico-
Micorum amiciissime, amicissime, felix Quoniam mihi praefigit animus (fortasse falsis, sed praefigit tamen) hanc diuinam mihi superfuturam ad te scribendi facultatem, decrui dum licet, hoc saltem epistolo significare, quantum in hoc fortunae meae deliquio, amicitiae tuae incursitatem reificari. Nam ante quidem vir ornatissime tamen mirifice certe semper amore isto in me tuo dilectatus sum, tamen recordantium mihi annos tam proprie quadrantis perpetuum Bonissimorum non hortatem, sed alio num fuisse me, nec amici interim illa rependenda gratia, sed ferius tamen tantum amore rerum pretistisse, voucheda mea profeele facerat, ut sincerarilla suisatis, quam aliqui ex amicitiis vestris cogitatione de glutiecarn, paululam quiddam pudore quodam rustico, tanq; neglecto dicissim studinis subaezeret. Verum enim nunc hac ego me cogitatione consolor, quod bene dicissim mihi merendi de te, ut nos, ut prebebat occasio. Ea quidem amplidudo fortunae tuae sui, ut commoditatis tibi nullus mihi relinquereetur locus. Consciusigit mihi non officicium neglegi vicem non repediisse me, sed quia desiciebat occasio, quam iam te consiciam, etiam sublata repondendi fisci ini me aman do, deinde me persistere, immo adeo praeipeti, curf quoddam indepresso procurare, ut pauci amicos fortunatos ambiat, quod modo tu praefitum, abiectum, asficietum, et adductum carceri, Morum tuae diligentiam, anas, fugas, et observas, cum pristini pudoris mei quosi, quae me amaricie abluo, tum in hujus admirabile amicitia tua famuitate conquisco. Et nescio quo pacto tam fidelis amicitia prosperitas, videtur mihi cum hoc improbore et clasum meae naufragio propemodum paria facere: certe tollitur indignatio non amati mihi minus quam metuendi principis, quod ad reliqua pertinet propemodum plus quam paria, quique quum illa sint inter fortunae mala numeranda omnium. At amicitiae tam constantis possessionem, quam tam aduer. sus fortunae casus non eripuit, sed ferrum inuit fortius, amens prope teto fuerim, inter caduca fortune bona si numerem. Sublimius haud dubie bonum est atq; angustius peculiaris quadam dei benignitate praeviensem, amicitiae tam fidelis et refulante fortuna constantis, raro conceissa felicitas. Ego certe non alter accusio atque interpretor quam eximia dei miseratione curatum, ut inter tuos amiculos meos, tua vir tali, amicus tans, iam longo aere tempore praverreis, qui magnum istius molestiae partem, quam mihi ruentes in me fortuna moles innexit, tua consolatione liberes ac relevares. Egoigit mi Antoni mortalium mihi omni charissime (quod foli possum) Deo Z. Z. Z. inop. max.
op.max. qui te mihi prondit, obni-
xe deprecor, ut quando tibi talem
debitore dedit qui unuis; solvendo
sit faturus, beneficiatiam istam qua
mibi quotidiane tam effusis impedis
ipse tibi dignetur pro sua benigni-
tate rependeres, tum ut nos ab hoc
erummo se procelloso seculo in
sum requiem pro sua miseratione
perducat, ubi non erit opus episte-
lias, si non defectione nos paries;
bi non arcebist a colloquio iamitor,
ved cum deo patre ingeniatus, et
vigi genito eius filio domino et retem
ori nostro Iesu Christo, atq; vtri-
sque spiritu ab utroque procede-
ter paracleti, gaudio perfrauiam e-
terno. Cuius interea gaudij deside-
rio faxit omnipotens deus, ut tibi mi
Antoni, mihi, atq; ptiam mortes
libus undecunque omnibus, omnes
huinis orbis opes, universa mundi
gloria, nec non istius quoque dulce-
clamatis. Anicorum omni
fide simile mihique dilectissime, &
(quod predicare iam olim soleo)
culi miui pupilla vale. Familiam tu-
am totam, herili in me effectum si-
millimam, Christus seruit incolu-
men.

T.Morus frustra se-
cero si adijicium
tus. Nam hoc iam necesse non po-
tes, qui tot beneficiis emeris. Nec
ego nunc talis sum, ut referat cu-
ius sim.

The translation into English of the Latin prose next below.

Dob mifer Bonapule of all
friends most friendly, and to
the very soul beloved, I heartily greet you. With my
mind both general per se a chaste
falsly but so it doth, that I shall not
have so long libertate to write unto you, I
determined therefore whye I maye,
to declare unto you by this little epistle of
mine, how much I am comforted with the
suffrages of your friends, in thy
decease of my fortune. For although I alway
reveived meruellously in thy sown love
towards me, yet when I consider in
my mind, that I have been now almost
this fourtie years, not a gaunt, but a
continual indulgence in matter
Bonwicke house; in the meantime have
not the wealthy let in requiting you a
again, a friend, but a barcapn lover on-
ly, my namefalse heere made, that
that socrine sweenes, which I receivd
of the requiting of your
friendship, somewhat wares followeth,
by reason of a certayne rudical blame
as neglecting of my dutie toward you.
But now I confo, thy selfe with this,
that I never had the occasion to do you
physicke, for such was always your
greate wealth, that there was nothing
left, in which I might be unto you be-
tensiall. I therefore knowing I have
not beenthankfull to you by omis-
sing my dutie toward you, but for
lacke of occasion and opportunitie, and
seeing moreover at hope of recompence
taken awaye, you to perceive in love
toward me, bynding me more & more
to you, ye rather to so runne forwardly
still, and as it were with a certayne im-
destakable course to goe sorth, I fowle
meanes to saue upon thee fortunate
friends, as you saue, love, folke &
honour me, nowe ourselfe, abeste-
ted, afflicted, and condemned to pa\nson), clean me myselfe both from tis bitter-
nesse (as he is) of hym olde name-
falsenes, and also repose myselfe in the
sweetness of tis meruolous friends-
ship of yours. And this faithful pros-
erities of this amite and friendshipe
of yours towards me (I was not howe)
seimeth in a manner to counterpyle this
unfortunate shipwrecke of hym, and
saving the indignation of my Princ, of
me no lesse loved than feared, els as
conce-
concerning all other things, both at
most move the couer, palle, for all those
are to be accompted amongst the mp-
pliances of fortune. But you shoule
renen the possession of so constant frien-
dhippe, where no storms of adversitie
hath taken away, but rather hath fortis-
fied and strenghtened amongst the britle
giftes of fortune, than were I madde.
For the selectie of so faithful and con-
stant frienshippe in the storms of for-
tune (where it selhome bene is doubles
a high and a noble giftes, procenng of a
certain singulari benigneit of god. And
indeed as concerning myself, I cannot
otherwise take it nor recken it, but that
it was ordained by the great merce of
god, that you good master Bonupse am-
gest, and you se for my sake propriets, such a man
as you are and so great a friend, should
be longe afore provided, that should by
your confocacion, solwage and releace a
great parte of these troubles and griefs
of mine, which the hourenes of fortune
hath hastyly brought upon me. Therefore
my dere frend all my moste maner of
me moste benefic, and (which nowe onely
I am able to doore) earnestly praye to
almpalmost God, which hath provided
you for me, that ye shad beheve you
fuche a bettor as she neuer been able to
couer you, that it maye please hym of his
benigneit, to recuere this bounteines of
yours, which you evere daye thus
plenteously owne topon me. And
that so his merce sake he myl hyrne
be from this watching a famy world,
in to his celit, where thall rede no let-
ters, where no walle shall disserce vs,
where no porter thall kepe vs from tal-
kynge together, but that we maye have
the frution of the eonernall joy with god
the father, and with his onely begoten
sonneoure rehember Jesus Christe,
with the holy spiritte of them both, the
evoly goselie proceedynge from them
both. And in the meane season, al-
myghtye Godde grante both you and
me good master Bonupse and all my;
maner eneghe where, to fette at
nought all the rychelle of his woode,
with all the glorie of it, and the plea-
sure of this lyse also, for the loue and be-
nye of that lyse. Thus of all frendes
moste truyse, and to me moste beneully
beloved, and as I was wont to call you
the apple of mypeyge, regyte hartely
fayre yow. And Jesus Christye kepe
safe and sounde in good heale,
all youte familie, whiche be of lyke
affection towards me as ye peare master
is.

Thomas Poze: I shoule in bayne
pute to it, poures; for thereof can you
not be mynionate, since you have
boughte it with so manye benefites.
Now I am not such a one that is
forceth while I am.

By Thomas Poze was behedded
at the Towe bylde in London on
Tuesday the sixe daye of Ju-
ly in the yeere of our Lorode 1535
and in the xvi. yere of the reign
of King Henry the seconde. And on y
day prede before, beynge mundaye
and the fift day of July, he wroote with
a cale a letter to his daughter mary:
Fraske Rooper, and sente it to hit,
(whiche was the late lynghe that
er to wroote.) The coppe whereof
Here folowe.
This was that she killed hym, when he came from judgement.

This was not his daughter, but he had her brought her by of a ship, with his own
doughter.

Thus endeth this boke.

Imprinted at London in Fleetestreete at the sygne of the hande and barre, at the cost and charge of
John Calwood, John Whalley, and
Richard Cottle.

Finisht in Aprill, the yer of our Lord God 1577.

Cum privilegio ad imprinendum folum.