These crowdsourced transcriptions were made by EMROC classes and transcribathons (emroc.hypotheses.org), Shakespeare’s World volunteers, Folger docents, and paleography students. Original line endings, spelling, and punctuation are maintained and abbreviations are expanded, but the overall layout is not reproduced. Please contact emmo@folger.edu with transcription errors. Digitized images are available on LUNA and XML versions are available upon request. All transcriptions can be freely used and shared without restrictions, but please acknowledge “Folger Shakespeare Library” and the source manuscript’s call number.

Last Updated: 16 September 2020

E.a.1: Commonplace book

front outside cover

front inside cover || front endleaf 1 recto

front endleaf 1 verso || front endleaf 2 recto

front endleaf 2 verso || leaf 1 recto

February 18. no die'.

Nata in festo

oim Sanctorn.

Anno Domini 1548.

moritur 29o die

Octobris Ano Domini.

1566./ Etatis 18.no /

Sum Annæ Denton

& amicorum.

Anno diij

Anno Æta..

Anno ...

Iohann es Willison natus Ledburiæ in

ipso festo die Annutiationis beate Mariæ

Anno domini. 1544. moritur 21o Iunii

1553. Ætatis decimo & di:/

leaf 1 verso || leaf 2 recto

Md that ther were 267 linckes in

Anne Denton 's cheyne .5th . of Apryle 1564

leaf 2 verso || leaf 3 recto

1564 To preserve Quynces

Take to every pownde of Quynces a pownde of Suger,

and to every pownde of Quynces Suger a quarte of

ronnynge water, to every quarte of Ronnynge water halfe a

pinte of Rose water. Let your water & your Suger boyle

togeather: whan the skymme riseth claryfie it with the whyes

whites of egges when your Quynces are pared and cored, put

them into your syrope, and let them boyle wyth a very softe fyre

tyll your Quynces be redde, and your Sirope so thicke, that a

drope will stande vpon your nayle: put them many tymes in, and

take them out agayne: for that wyll make them the soner redde

To your Sirope put whole Sinamonde, and a few Cloves

To make short cakes

Take Wheton floure of the fynest you can gett and putt it in an erthen pott

And stoppe it close and sett yt in an ouen and there lett yt stand and drye

:and When yt is drye yt will be full of cloddes and therefore you must

serseyt thoroughe A serse the floure will haue as longe dryeng in the ouen

as a pastye of venyson bakyng bakyng When

leaf 3 verso || leaf 4 recto

A pon........................... conserue the stye

Take Betoni Rue Seladine Saxyfrage Leuissici Pulegium

Annyce Synamone Euphrasia in Englysh eyebryght of eche a

handful Grain Paradsi Ginger fennel persly Isope Organy Olyes

of the mountayne of eche a dragme Galyngale an vnce of Sugre

an vnce Make all this into pouder and take of it everye daye wyth your

meate for the sighte is thereby preserued and if your sight be pery

shed or halfe gone it wyl heale it and recouer it perfytly againe This

pouder is sound and thus ordeyned

A Remedies agaynst the stone in the bladder. vol. 3 fol.23.

Take foure vnces of Turpentyne and burne it vpon some pla

te of Iron red whote vntyl it maye be made into pouder of the

whyche pouder tak two dragmes water of Saxifrage foure

vnces mynglyng all together make there of a drynke where you

shall geue the Patient twise a weke at the breake of the day

contynuyng so two monethes to gether If he haue not yet the

stone he shall wythout doubt be preserued from it but if he

haue it he shall also be healed of it

Another for the same

Take syxe Dragmes of Turpentyne ten tymes washed in

water, and make therof lytle balles called Boly, wyth the

iuce of Saxifrage, and a lytle Sugre and geue it to pacyent

as is aforesaide

Agaynst

leaf 4 verso || leaf 5 recto

A good ointment for all aches

Take a quart of meate oyle a handefll of sowthernewood

a handfull of wormewood a handfull of baye

leaves stampe them and put theme in to the oyle

the galle of an oxe and as muche aqua vite as is

of the galle frye tham altogether and strayne them

and anoynt the patyent there with

for bone ache a good medecyne in any place

Take danwoort rybwoorte avarce and arsesworte of

eche a lyke weight shred them and put them in

a little mayebutter and so let them lye together 2

or 3 dayes then frye them sokinglye and strayne them

through a cleane clothe and it will be a faire

oyntment and specyallye good for that purpose

for ache of the thies and senowes that be styffe of goeng

Take brookelyme horehounde and herbe John braye

them sokyn with shepes talowe swynees grece and horse

donge than frye them together and make a

playster and laye it hot to the pacyent

To destroye deade fleshe in a wound

Take longwoort stampe it and myngle it with r..

meale honye and laye it ther to

for one that hathe grete payne in the head or the eyes so tha.

he can not holde vp his head

leaf 5 verso || leaf 6 recto

Take greene rewe and drye it vpon a newe tyle

against the fyre, beate it in to small pouder with

with a sponefull of commyn then take and roste an

egge blewe harde cutte it in sunder in the mydd

dst and take out the yolke cleane and fyll the

place withthe said pouder them let the pacyent

bynde it fast to the noddell of hys head as hot as

he may suffer it and he shall amende //

for diseases in the body and first for fluxe of blood

Take yarowe and waybrode and stampe them

together and then take the iuyce of them and fyne

flowre of wheate and temper them togither and

make a cake and bake it in the ymberes and let

the pacyent a eate therof as hote as ha he

may suffer it

To drawe out a thorne or naile out of a man

Take agromonye rue and marygoldes stampe

them wyth salte and make a playster therof and

laye it to the sore be it closed or open

for the breakyng out of the handes

Take wylde tarisye with the rootes and flowres

of Daysyes and let them be layed togyther in

olde runnyng water and let the pacient

Washe Wyth them /

for the colyke

Take saxyfrage percely seedes grumell seedes 6

alysamider seeds and chery stones make them in powder

and vse them in your drynke

A water for the canker in the mowthe

Take halfe a pynte of whyte wyne a quarter of

leaf 6 verso || leaf 7 recto

25. Septembrie. 1586.

Vppon Sundaye the xxvth of Septembre was the Scot-

tishe Queene brought from Chartley in Stafford sheire to

the Castle of ffothrinhay in the Couintie of Northampton ,

vnder the guyde & governaunce of Sir Amyas Paulett knight

one of hir Maiesties Privie Counsell

The xiith daye of Octobre following the Lorde Commissionars

appointed for hearing of hir cause cam about 8. of the

clocke in the mornyng: before whome in the Chapple of the

said Castle Dr ffletcher Deane of Peterborowe , & one of

hir Maiesties Chapleins preached: taking for his Theame

the 10. verse of the 85. psalme

Iustice, & Peace haue kyssed ech eache other.

The feare of God (that is his service, and worshippe,

true faythe, & true religion) is the fountayne of lyef,

and the onely waye of salvacion/

The glorie, and felicitie of all states, & Commonwelthes standeth

vppon 4 ^ principall pillers. viz: Mercie, & truthe, Iustice, & Peace.

Be mercifull. Matthew 6. putt awaye lyeng, & speake

Eph. 4. every man truth to his neighboure. Keepe equitie, and

Psal. 33. Doe the thing that is right, for that shall bring a man

peace at the east

Iustice is a principall piller of the states & Throanes of

government, th'execution wherof iustlie don, doth bring

forthe, & establishe peace in the world.

Iustice going before, & peace ensuyng after: Iustice the free,

and peace the most pretiouse fruit of Iustice, both so vntill

togeather, that they cannot be separated/

Iustice hath many impedimentes & lett the course of yt, & many

canckers to consume yt. And God doth remove three speciall

ones in the 16. of Deut. The first is in these wordes

1. Wrest not the Lawe The lawe is a mute magistrate, and

the Ruler is a speaking Lawe. Iustice ought to speake with one

voyce to all, to the hieghe, & to the lowe, to the riche, & to the poore.

2. The second Canker of Iustice ys Accepting of person.

The person, he vnderstandeth that, where by men commonly

measure thestimacion one of an other, as honor, and dignytie

ritches, & povertie. Lettres, and ringes, tokens, Lordshippe,

and frendshippe what iudgement, and Iustice doe they pervert

in the worlde?

3. The thirde canker of Iustice is taking of rewardes.

Wilt thow heare what true iudgement is: as I heere, so I

iudge, not as I love, not as I hate, not as I feare/

2. There is a iudgement of hatred: such was the iudgement of

the Iewes. We haue a Lawe, & by that Lawe be ought to die.

2. There is a iudgment of feare, as ys we suffer him, the Rho-

mains will come, & take away our place, & our lyuyng, our people,

& our authoritie.

3. There is a iudgement of favor , & love, and this affection

doth often tyme proceede from good men, to no small detriment

of the state, & commonwelthe./

Absolon had plotted his traiterous practise for the kingdome

with strengthe, pollicie, & divinitie. Abiather, for divinitie,

Achitophel for pollicie, and Amaza for execution of the

warre./

What an excellent thing peace as, this ought to suffice, that

it is, called the peace of God, & God himself, the God

of peace, and God him self peace.

Commissioners on the right

side

Lord Chauncelor .

Lord Thesaurer .

Earl Oxenforde ,

Earl Shrewsbury .

Earl Kent .

Earl Darby .

Earl Worcester .

Earl Rutlande .

Earl Cumberlande .

Earl Warwicke ,

Earl Lyncolne .

Earl Pembroke .

Vicont Mountacute .

Sir Walter Myldmay ,

Sir Raph Sadler .

Sir Francis Walsingham .

Sir Chr. Hatton ,

Sir Iames Ch Crofte .

Sir Amyas Paulet .

Lord Lumley ,

Lord Stourton .

Lord Sandes .

Lord Wentworth .

Lord Mordant .

Lord St John Bletsoe .

Lord Compton .

Lord Cheney .

The Lord cheif Iustice

of the kynges

bench.

Lord cheif Iustice of

the common pleas

Iustice Perryam

Lord cheif Baron.

Dr Dale .

Dr fforde .

The left side of Lordes:

Lord of Aburgeny

Lord Zouche

Lord Stafford .

Lord Morley .

Lord Graye .

The Queenes Attorney.

& Sollicitor. The Qs Sergeant,

The Clarkes of the Crowne We

& two Notaries. Barker &

Wheeler .

leaf 7 verso || leaf 8 recto

At her appearing

A chayre with a Quisshyn, and a foote carpett for the

Queene of Scottes was sett.

She was a veary tall woman, & bigge, being lame, &

supported by th'one arme with Meluin hir gentleman, and

by thother with her phisicion. She was in a gowne of

blacke velvett satten printed, covered over with a white vaile

of Laune. One of her women carried vp her trayne, &

three other attended her. one of her shervantes brought

a Chayre covered with crymson velvett, and one other a

Quisshin of the same.

The Queenes Sergeant Gaudie

Sergeant Puckeringe

Sandes Clerke of the Crowne/

Lord Thesaurer . The Quenes Majestie putts no man to deathe for theire

conscience, but they might inioye the libertie of theire con-

science, yf they wold lyve as dutifull subiectes

Iaques Naw

Gilbert Curl

Lord Thesaurer. Madam said my Lord Treasurer the succession

of this Crowne, whosoever hath it, cannot give it

to a straunger, yt must goe by the lawes of the

Realme. your - ys enemyes in Scotland threatned to kill

you, and hir Majestie saide she wold revenge yt, and

soe your lief was saved

Some speeches vttered vppon the summonyng

and hir appearing before the LLords Commissioners

The sermon ended, Sir Walter Myldmay , & SirAmyas Paulett

governor of the howse to the Queene of Scottes were

sent from the Counsell chamber to the Scottishe Queene

to summon hir, and to knowe, whether she wold appeare.

There was ^also delyvered vnto hir a Lettre from hir Majestie,

to that effect. After which summons she refused to

appeare. and so staied all that daye being often

tymes required therevnto by some of the Commissioners

sent in vnto her. vppon thursdaye there went into

hir in her lodging the Lord Chauncelor, Lord Treasorer,

therles of Oxenford , Shrewesburie , Kent , Worcestre ,

vicounte Montacute , LLords Zouche , Grey , Lumley , &ct.

who remayned with hir the space of almost two howres.

In the mornyng vppon frydaye she resolved to appeare.

and so about ix a clocke cam forthe into to the presence

chamber prepared, and hanged with a clothe of state.

In the vpper part, & downe alonge both sides were

formes covered with greene for the Lordes, Earles on the

right syde, and Barons on the lefte. Somewhat

belowe the middlest of the chambre was a Barre

sett, and whi within the Barre a forme for the

Knightes of the privie Counsell, And before the forme

a chayre with a Quisshin, & a foote carpett for the Queene

of Scottes. directly against the state belowe in the

myddle of the chamber was a table, whereat satt the

Queenes. Attorney, & Sollictor, the Queenes Sergeantes, the

Clerkes of the Crowne, & the two Notaries. Directlye

abov above that table in the middest of the chamber were

2. formes, wheron satt on the right syde the Lords chief

Justice of the Kinges benche, on the lefte syde the Lord chief

Justice of the common pleas, the Lord cheif Baron, Justice Perryam

Dr. Dale , & Dr. fforde . Belowe the Barre suche gentlemen as cam to se the

action.

leaf 8 verso || leaf 9 recto

The Lord Chauncelor delyvered to the Queene of Scottes

the cawse of the meeting, of the sundrie practises

made by hir against hir maiestie.

The Quene answered to this effect by waye of protestacion :

that she was a free prince, & borne a Queene, not subiect

to any but to God, to whome she must geve accounte, and

therefore that hir appeering shuld not be preiudiciall to other

kinges, & princes, nor Alyes, nor her sonne, and there

vppon desired an Acte to be made, & desired her owne

people to beare wytnes of yt. The Lord Chauncelor againe

protested against that protestacion, that it should in no

wyse be preiudiciall to the Queen Maiestie nor to the Crowne of

England , and that they all, on the behalf of hir Maiestie

required to be enacted/

Then Mr Powle clarke of the Crowne offore reade

the Commission grounded vppon the Statute of 27o

Sergeant Gawdie declared first the statute, and

then inferred, that the Queen of Scottes there p... had

offended against bothe the braunchies therof viz

That she had been preevie to the conspiracie of killing

the Queen Maiestie and also had practised it, & compassed

yt hirself, and so ripped vp the whole complott from

Ballardes commyng in to the Realme &ct/

Sergeaunt Puckering pursued the rest of Babyngtons

lettres to hir, and hir answer againe.

Sandes the Clarke of the Crowne read Babingtons

confession. & Babingtons lettres to hir, and hirs to

Babington .

Prooves of hir privitie to the conspiracie ^of Babington by her secre-

taries Iaques Naw , Gilbert Curle , to whome she gave

instruction to wryte, confessed by theire othes, & deposed

voluntarilie, & by theire handes. She confessed to be theire

handes

She hir Babingtons lett res & h & hirs to Babington were shewed & reade, and

hir answere to Ballard , Sauadge , Tichborne & others &

confessed by then Morgan hyred parry to kill the Queene, & after

she knewe yt, she gave a pencion to Morgan .

Ad. Romanos Capitulum primum

Qui prædestinatus est filius Dei in virtute. Id est, qui decla

ratus est, siue ostensus, siue decretus, esse filius dei, et habere

naturam divinam : Nam ab æterno decreto sint, vt ips e filius

dei in determinato quodam tempore assumere naturam humanam

qua se deum, et homin em ex operibus suis demonstraret.

In Virtute, id est, in potentia propri a tot signis mirabilibus patescam

Differentia miraculorum a Christo factorum ,

& a cæteris tum iustis, tum iniustis.

Ille. enim in virtute propria & in iustanti operabatur . Hi autem in

alterius virtute, atque potentia vel Dej; vel Dæmonis, atque in tem=

pore faciebant.

Predestinati sunt, qui aliquando non fuerun t.

Paulus loquitur hoc loco die filio dei secun dum naturam divinam pre=

nationem quæ certam atque determinatam electionem explicat, qua

unum alio repulso, deus ad beatitudinem vocat. neque de filio dei

secun dum naturam humanam

Secundum spiritum sanctificationis ex resurrectione mortuorum

Iesu Christi Enumerat opera, quæ propri a virtute et potentia fecit

quibus perspicue suam divinam naturam demonstravit.

Propria virtute, atque autoritate Spirit um Sanctum per quem mun

damur nobis coicavit/ Itaque ex Spirit um sanctumper illud dato

(Ioannes . 20mo .) tum ex resurrectione aliorum mortuorum, et maxime

ex sua, per quamcoemnost ram resur rectionem credimus et expectamuscon fitemur

ipsius divinitatem demonstramus/

Per quem accepimus gratiam & Apostolatum . Hanc gratiam et

hoc donum vt eun dem verum deum et verum homin em mergentes

prædicaremus.

Ad obediendum fidei / non vt Luxiu, aut otio vacaremus

sed vt fidei illius omn es nationes predicationibus nost ris edoctæ

aliquando obtemperarent

Grati a vobis & pax. Non eam gratiam intelligit, quæ nos gratos

deo efficit, et sanctos, quam in baptismo consequimur (quia istan

iam adepti erat propter hoc, quia super appellavit eos sanctos

dilectos deo) Sed eam gratiam , que est donum dei, quo mediante

cognoscimus veritatem. Non quod ipsa veritate canebant ij

inter se dissibevant/

L. Tref. The queenes Majestie , because the revenue of the Crowne is

diminisshed, giveth to the King of Scottes a benevolence being

her kinnesman

leaf 9 verso || leaf 10 recto

Virtus enim Dei est in salutem omnj credenti

Rationem addit, cur non erubescat profiteri Evangelium , simul et

desinit illud, Ac si diceret: Ideo non me pudet profiteri Evangelium

quoniam non modo est ex divina virtute, sed illud idem dei virtus

est, atque potentia omni credenti in salutem. virtus autem dei

quæ est, nisi Christus, qui quidem filius, sapientia, lux, et virtus

dei appellatur, quia per modum intelligenti ea pre produntur? quo hoc conceptu tota potentia pris declara=

tur . vel ideo dei virtus est, quia in illo videmus dei

virtutem contineri/ nam in Ioannes 6. legimus, quod de illo

dictum sit, verba vitæ æternæ homines.

Idem est Evangelium et Christus, qui est dei virtus, et dei

sapientia. Nam sicut verbum dei humana carne vestitum

Christus est, ita etiam illud idem verbum humano conceptu

expressum , voce pronuntiatum, Christus est.

In salutem. quia siue per Christum, siue per Evangelium salutem

consequimur. Salus enim vitæ gratia est, et veritas,

quam vtraque ex Evangelio, et sermone Christi adipiscimur.

Iustitia enim Dej revelatur in eo. declarat quonam modo Evangelium

sit virtus dei in salutem. & c&/ quia in illo detecta est, et

manifestata iustitia dei: Iustitia inquam, cum voluit

deus sibi iuste satisfieri pro debito, quo humana natura

illi tenebatur, Propter enim peccatum primi hominis parentis,

in quo omnes homines peccaverunt, tota natura humana deo

obligatur , ex qua obligatione non poterat iuste libera

ri, nisi esset aliquis, qui iuste pro illa satisfaceret:

Hoc enim requirit ordo iustitiæ, vt, si quis quempiam offende=

rit, non possit liberari ab offensa, nisi iustitiæ primum satisfe=

cerit: Cum autem nulla creatura, quæ omnis finita est, propter

hoc, quod deum, qui est infinitus, offendisset, iuste illi satisfacere

Posset, voluit deus mittere filium suum humana carne vesti=

tum, vt in ea mori posset, et sic morte sua pro delicitis nostris iuste

satisfaceret: Et hæc iustitia dei, quo voluit filium suum morte

sua sibi iuste satisfacere, Evangelio, idest hac bona enuntia=

tione, quod de Christo facio, revelatur. In eo namque declaratur

passio, et mors Christi, qua ipse deo pro peccatis nostris satisfecit:

atque etiamper illud idem demonstratur. veritas et gratia Christi, per

quam iustificamur: Et vnde fuit iustitia dei, et nostra iustifi=

catio declarata, nisi ex fide, in fidem? idest Ex fide priori, qua preces

nostri crediderunt Christum nasciturum, et moriturum : in fidem,

qua nos eun dem credimus natum, ac mortuumesse.

Reuelatur autem ira Dei. Ira Dei idest pæna et vindicta qua

incredules et infideles affligit. Plurima de cælo cum Angelis

malis, cum impiis hominibus, supplicia missa legimus fuisse.

De cælo, idest a deo de cælis qui in cælis est, revelatur eadem

ira super impios, et iniustos per varia suppliciorum genera/

Inuisibilia enim ipsius &c./ Ostendit ea, quæ de Deo naturaliter illis cognita

fuerunt, & ea dicit fuisse tria: Inuisibilia primo, deinde sempiternam

euis Virtutem, postremo illius diuinitatem: Adijcit modum, per quem

hæc tria cognita fuerunt. Vltimo tempus adiungit, ex quo hæc omnia

cognosci cœperunt./

Per Inuisibilia ipsius, invisibiles dei cognitiones intellexit, quæ scilicet

sunt ea illæ, quas philosophi cognoverunt, scilicet, quod sit actus sine

potentia, quod sit primus, quod sit infinitus, quod sit immu=

tabilis: quæ ideo plurali numero sunt explicata, quia

deus, quamvis sit simplicissimus, non potest tamen nisi pluri=

bus persectionibus a nobis cognosci.

Per sempiternam virtutem, intellexit potentiam illius, quam

philosophi ex motu cæli sempiterno, sempiternam esse

indicaverunt, ex eo, quod posset sempiternos producere

effectus/

Per diuinitatem, itellexit essentiam, et naturam dei,

quæ quandoque perfecte a nobis cognosci non possit, cog=

noscitur tamen, quod sit substantia, non accidens, sim=

plex sine vlla concretione.

Modum vero, per quem hæc fuerunt cognita, explicavit, cum

dixit: Per ea, quæ facta sunt, fuere intellecta. Quia

per creaturas ab eo productas omnia hæc fuerunt nobis

manifestata

Tempus ipsius cognitionis fuit a creatura mundj. id est ab ipsa

mundi creatione/ Legimus enim in Genesis 4to primos homines

deo sacrificasse, et Seth nomen domini primo invoca=

visse, /

Euanuerunt in cogitationibus suis. volentes enim in suis cogitationibus Idolo

latræ finem ponere magis, quoque in deo, finem, quem optab..

non sunt consecuti./

Insipiens cor. Appelavit intellectum privatum sapientia: quasi dice..

Intellectus eorum propter malos affectus suarum inanium cogitabi.

num privatus est luce sapientiæ, quam se iactabant habere/

leaf 10 verso || leaf 11 recto

Dicentes enim se esse sapientes. existimantes, quod vera sapientia

in sola dei cognitiones tantum, et non in ipsuis cultu con=

sisteret. Sed fallebantur: quia vtra sapientia est

non modo est deum cognoscere, sed illi gloriam, et

gratiam referre.

& stulti facti sunt. idest amentes, vt ne quidem lumine

naturæ ad cognitionem ipsius dei vterentur./

Capitulum . tertium .

Quia ex operibus legis non iustificabituromnis caro coram illo

Quædam opera legis esse, quæ sunt promiscua etiam legi

naturæ quæ et moralia; et naturalia appellantur. Hec

autem opera si quis fecisset ante adventum Christi per gratiam

deinde ipsius meritoria futura erat. Quædam vero opera

legis sunt, que cærimonialia, et indicialia appellamus

vt circumcisio, immolationes et sacrificia, quæ quidem opera

carnis sunt dicta, quia in corpore et carne fiebant, quæ quam

quoque legi, et hominibus satisfecerent, tamen deo non satisface=

bant quia non erat opera spiritus aut animæ, sed carnis

et corporis: et ob hec dixit, quod ex operibus legis vel

carnis non iustificabituromnis homo.

Omnis Caro. Intellegit omnes homines in carne viventes

Nunc autem sine lege iustitia Dei manifestata est.

Id est ^ in hoc tempore; et in iste statu gratiæ postquam venit

plenitudo temporis sine lege, id est sine operibus legis,

iustitia dei manifestata est; id est, iusta satisfactio illa,

qua deus voluit filium suum morte sua pro nobis satisfa=

cere: Ille enim moriendo pæna mortis suæ iuste satisfe=

cit pro peccatis nostris, ex qua quidem iustitia dei omnis nostra

sanctificatio, qua iustificati sumus, virtute het. dixit autem

Iustitia Dei, ad differentiam iustitie hominum que in lege con=

tinebatur, que solum iustificabat homines in oculis eorum: quoniam qui

fecisset legem, vivebat in illa, sed non iustificabat coram deo.

sicut iustitia dei, quæ quamvis ex operibus legis esse non posset,

tamen a lege longis antea seculis fuit predicta et testificata.

Iustitia autem Dei per fidem Iesu Christi in omnes &cæteris.

Iustitiam hanc dei que a lege et prophetis longis ante ecu=

lis manifestata fuerat, nos fideles hoc tempore, in ista statu

gratiæ postque venit plenitudo temporis per fidem, et creduli=

tatem, quam de christum Iesu domino nostro homin es consecuti sumus:

credentes non modo quod ipse a deo missus sit, sed etiam; quod

morte sua pro nostris peccatis satisfecerit. Hæ inquam fides est

que iustitiam illam dei credit factam fuisse propter absolutionem

peccatorumnostrorum quia credentes in Christum, credunt etiam deo

patre voluisse filium suum , qui est Christus, pati, vt iuste pro pec

catis nostris satisfaceret, et inde iustificationem de suis peccatis omnes

consequerentur . Quæ quidem iustitia omnibus credentibus

in Christum profutura est, æqualiter singlis quibuscumque salutem

allatura./

leaf 11 verso || leaf 12 recto

Iustificati gratis per gratiam ipsius.

Cum ostendisset iustitiæ, quam fecit deus per mortem filij

sui, nos consecutes esse per fidem, quam in Christum habemus,

et ipsam eandem iustitiam profuturam esse omnibus credentis.

in illud: nuc manifestat, quonam modo hanc iustificationem

sumus consecuti/ mera fuit gratia qua redempti sumus.

Per redeptionem, quæ est in Christo Iesu, idest passione et

morte Iesu Christi factam.

Quem proposuit Deus. idest pre ceteris omnibus alijs elegit, vt

esset positus propitiator et placator ipsius.

Ad ostensionem iustitiæ suæ propter remissionem præcedentium

delictorum in sustentatione Dej ad ostensionem iustitiæ euis

in hoc tempore./

Cum deus posuerit Christum propiciatorem in sanguine

ipsius inde causam declarat, dicens, quod ideo voluit,

vt redimeremur sanguine; et morte Christi, vt ostenderet ipse

iustitiam suam: quia si remisset nobis peccata sine Christi morte,

ostendisset solum misericordiam, et non iustitiam suam, quia nemo sa=

tisfecisset pro peccatis nostris. Ad ostendam igitur iustitiam

suam , deus fecit Christum mori pro nobis, et in hoc iustus appa=

ruit resepctu Christi. Quia vero nullis meritis nostris et operibus

sed gratis, et per gratia m dei fructum ipsius iustitiæ consecuti

sumus, propter hoc in nobis suam misericordiam demonstravit: et

hæc quidem iustitia dei, quæ in morte Christum eluxit, facta

fuit propter ea obolitionem peccatorum statum gratiæ precedentium,

illorum hominum scilicet qui in lege nature, et in lege scripta

vixerunt: quia nullum aliud opus, nulla alia opera iustitia

poterat tum in lege nature, tum etiam scripta nos a pec=

catis mundare.

In sustentatione Dei idest in remissionem eorum peccatorum , quæ

deus tolerare poterat. Non enimomnia peccata precedentia

per mortem Christi deleta fuerunt sed ea tantum, quæ deus

sua bonitate poterat sustinere, et tolerare, vt ea aliquando

sanguine filij sui possent expiari. Hoc ideo dixit, quia

damnatorum scelera et peccata non sustinentur, a deo, neque

toleratur , propter hoc, quia statim damnati in pænam

æternæ damnationis incurrunt, quia iam indicati sunt./

Et non modo deus posuit Christum propitiatorem ad

ostendenda iustitiam suam pro remissione peccatorum præteri=

torum, verum etiam posuit eundem propitiatorem ad ostendendam

iustitiam suam in hoc tempore, idest in statu gratiæ pro remissi

one peccatorum, que possunt fieri in hoc eodem statu

eorum inquam peccatorum , que similiter ab eodem possunt

sustineri et tolerari/

Vt sit ipse iustus, & iustificans eum, qui est ex fide Iesu Christi,

Ideo deus voluit ostendere iustitiam suam in sanguine

filij sui, vt non modo ille videretur servando iustitiam

suam, dum voluit Christum mori pro nostris peccatis, verum

etiam, vt ex ista iusticia sua servata, iustificaret

eos, qui crederent in Christum/ deus enim præstitit

nobis, si crediderimus in eundem Christum, vt fructum

institit, et satisfactionis consequeremur. Quare

iustificatio nostra non est ex lege, sed ex iustitia

Dei, quæ nobis communicata fuit per fidem Iesu Christi in

sanguine illius, sine qua impossibile est aliquem

posse iustitiam

Duplex Lex factorum.

fidei.

Lex factorum vetus est & scripta: vere

factorum, quia in cæremonijs exterioribus

ac obseruationibus ipsa consistebat.

Lex fidei Christi, in spiritu & veritate consistit

non in cultu exteriorj

Arbitramur hominem iustificarj per fidem sine operi=

bus Legis. idest pro Certo credimus indicamus nos, qui

credimus in Christum, quodper solam fidem Christi, sine operibus legis

scriptæ (videlicet sine circumcisione, ceremonijs, et cæteris in lege

illa tantum observari mandatis) quisque possit iustitiam, idest

iustus fieri, quod est omnibus virtutibus excellere; spirituque incohes

viuere, et eius vitæ imitari. Quæ ideo legis opera dicebantur

quia illi tantum populo et nonomnibus gentibus erant ad obser=

vandum instituta. Nec intelligit debet hic Apostolus

per legis opera, opera moralia, quantumcumque illa etiam in

eadem lege contineantur : quia hæc non dicunturproprie opera le=

gis, sed magis opera naturæ: quandoquidem a naturali lege

excitemur, ad eorum observationem, et ante edicam legem.

scriptam ea homines observare tenerentur. Quare quamvis

iustificatio .leg possit esse sine operibus legis scriptæ, non ta

men esse pot possit sine operibus moralibus et sine ijs, quæ in lege

gratiæ fieri precipiuntur./

leaf 12 verso || leaf 13 recto

2. on the second daye at the first commyng she renewed

hir protestacion saying, I am a sacred, & an anoynted

Queene, & ought not to be iudged by the Lawe. I

am a free prince, and owe no more to any prince, then

they owe to mee. I comme hether for the iustification

of myne honor, and that which is laied to my chardge

against my Sister. Hir Oration was very

longe heere & of many thinges. She said the Queen

was so delte with when the matter of Wyat

was laide to hir charge & yet was not guiltie of it

I like not to take this Course thoughe I desire to haue

the Catholiques deliuerede out of theire persecution

I had rather plaie the part of Hester then of Judith

to praie for my people, then to take any such Course

to deliuer my people, god for bidde that I should deseru

to be deniede of Jesus Christe befor his Father. I desire that

another assembly may be called, wher I maie haue my

Counseyle. I appeale to god firste, whoe is the Just iudge

to the Princes my Alies &cetera To the Judges & Lawyers she

saide. I pray Gode blese me from you, you had sore handes

ouer them ^ that may be vnder you, And to Mr Phillipps . Thou

neuer readeste anie good to me. And so the Lords brake vpp

their sittinge vppon Saturday at one of the clocke &

adiorned the Comission to the Starre Chamber the 23

daie of October/ Finis./

She wept and blubbred out saying (wa is mee, that that house

hath suffered so muche for my sake. She sayd

if euer I made any such deuyse against the Queen my sister,

I pray God, I neuer see the face of god.

In her lettre to Mendoza , she had advertised him thus. lett not this be

knowne, fr if it shuld, it wold be in ffrance the loss of my dowry in England

Scotland the breache with my sonne, in England my totall & vtter destruction

Capitulum 4.

Quid dicemus inuenisse Abraham patrem nostrumsecundum

carnem. Quid enim invenit ille apud deumsecundum

carnem, id est, ex circumcisione, atque alijs operibus carnis

quæ illum tanta reverentia religione; ac cultu legi=

mus observavisse?

Si enim Abraham ex operibus &cetera Quantumcumque fecisset

ea opera scilicet carnis, quæ illi deus preceperat esse faci=

enda, veluti circumcisionem &ceteras non propter hoc in

conspectu dei iustificatus erat, quia opera illa sua,

quamque bona, non subigebat tamen carnem spiritui in

Christum Iesu, ita vt iustus appareat in conspectu dei.

Sed iustificatus erat coram hominibus, cum ea opera fe=

cisset, quæ dei præcepto conveniebant

I haue often offered, yf I might be at libertie, I wold

doe all duetie & labor to quenche the troubles that are made

but I cold not be heard. I was made to beleeve, that

I shuld be sett at libertie, and I promised hostages for my

securytie, myne owne sonne, and my cosyn Guyse his sonne

Lord Treasourer. It is true, the Queen was content, and so weare

the Cownsell: you offered hostages as you saye: and it is as true

that the Lords of Scotland wold not consent that the king

shuld come/ The Queene. But I tould you that if I

might be at libertie, I wold effect it. Madame said my Lord Trea

sourer, the Quene shall sett you at libertie &c , you shall seeke her

dystruction, for All theis practizes of your enlargement were nothing els

but a plott agains the Queen ffor even then When yt was a doing,

your man Morgan hired Parry to kill the Queen

my Lord. quod she you are

my enemy Noe I am

enemy to the Queen enemies

Her lettre then was redd to Mendoza the Spanish embassidor in ffraunce

wherein she promised to give the king of Spain the kingdomes of England

and Scotland, yf the king her sonne wold not be reclaymed from that

heresye, wherein she saieth he was misled.

Her lettres also to dr Allen wherein she deales within about the

invasion, & hes lettres to hir. were readd. The night before

likewise her lettres to the Lord Padgett, Charles Paget, Sir ffrancis Ingle

feilde where in every one she saith, that she hath geven direction

to the Catholickes on this side for a dispache. Here she being

pressed with truthes of the conspiracie, because her owne men

had sworne it, she said, that she thought they made no conscience

of an othe geven them

leaf 13 verso || leaf 14 recto

The forme of speeches and exhortacions meditated by

the deane of Peterburghe by the direccion of the llords

Commissioners to haue bine vtterede to the Queen of Scottes

at the place and tyme of hir execucion, with in the Castle

of ffothringhay the 8 of ffebruar 1586 which being by hime

become was by her interrupted & refused to be hearde

(Madame) the Queenes moste excelente Maiestie (whome

god longe preserue to raigne & rule ouer vs) havinge (

notwithstandinge this preparacion for the execucion of

Iustice, iustly to be done vppon you for your many trespa=

sses against hir sacred person, estate & goverment) a tender

& moste christian care over your soule, (withpresentely departing

out of your body, muste either be seperated in the true faith

of Christe or els perishe forever) dothe by me (though

vnworthie) in the ministrie of the gospell of Reconcillia=

con by Iesus Christe, offer vnto you the comfortable

promise of almightie god to all penitente and beleeuing

Christians wherein, I beseeche your grace even in the bowell

of Iesus Christe to consider theis three thinges shortely

ffirste your estate paste & transitory glory. Secondely your

Condicion presente of death & mortallytie, And thirdely your

Estate to come eyther in euerlastinge happines or per=

petuall infelicitie And for the firste Let me speake vnto

your grace with Dauide the kinge psal. space fforgett (Madam

) your selfe & your owne people & your ffathers howse forgett your

naturall birthe, your regale & princely dignity, so shall

the Kinge of Kinges haue pleasure in your sperituall

beautie. Make all thinges as duste and donge that you maie

befounde of god not hauinge your owne righteousnes, which is defilede

& vncleane but the righteousnes of god by the faith of Iesus

Christe in all & vppon alll that beleeue, that you may knowe him

whom to knowe is life everlasting, and virtu of his resurr=

ection to rayse you vpp at the laste day to life everlasting and

the fellowshippe of his passiones that if you suffer with him

you may be glorified by him and the conformitie of his death

that by the pertaking & communion thereof you may die to synne,

and lyve ageyne to righteousnes. And in that your former

Course (Madame) wherein you haue runne consider

I beseache you that in many thinges we synne all and that

our synnes doe seperate vs from god. Therefore iudge your

selfe (Madmae) that you be not iudged of the lorde. Repente

you truly of your manyfoulde synnes & trespasses, Iustefie

the iustice nowe to be executed, & iustefie hir Maiesties faithfulnes

& fauoure towardes you all tymes, Haue a lyvelie faith

in Christe our lorde & Sauioure soe shall you be rightely

prepared vnto deathe yf your offences (Madame) vnto god, be

as many as the sande vppon the shore of the sea and as read

& bloudie as the scarlett, yet the hysope of the Lorde, the

grace, & mercie of God the ffather, throughe the passy-

ons, and obedience of Iesus Christe the sonne, by the

sanctification of God the holy Ghoste, shall purge

them, and make them as white, as the snowe, and shall

cast them into the bottome of the sea, & remembre them

no more. The especiall meanes of attayning to this grace

leaf 14 verso || leaf 15 recto

of the forgyvenesse of sinnes, is neyther of man, nor by

man, but by the faythe only of Jesus Christe crucified.

By faythe in whome we, being iustified, have peace

with God, and speciall securitie.

Secondly consider (I beseeche your grace) your present

condition of deathe & of mortalitie, your going from

hense to be no more seen, your departure in to the

land, where althinges are forgotten, your entree in to

an howse of claye, where wormes shalbe your sisters,

and rottennes your mother (as Iob speaketh) where

thee tree falleth, there it must lye, whether yt be

towarde the southe of lief, and blessednes, or

towarde the northe of deathe and dolefullnes.

Now is the tyme of your rysing to God, or your fall

in to vtter darkenes, where shalbe weeping, wayling

and gnashing of teethe. Hereafter there is no

tyme of reconciliacion, nor place of satesfaction,

heere lyfe is gotten, or heere it is loste. And there

fore this daye (madame) yea this hower, yf yow

will heare Gods voice, harden not your hart; the

hande of deathe ys over your heade, and the axe is

putt to the roofe of the your tree. The throne

of the greate Iudge in heaven is sett, and the bookes

of all your lies are laied ^ wide open and the perpetuall

sentence, and iudgement is at hande. But yf

you shall flye to the throne of grace with boldnesse in

Christes onely meritoriouse obedience, and applie yt

to the sowle with the hand of true faythe, your Christe

shalbe your life, and your deathe shalbe your advauntage,

and nothing els but an entree into everlasting glorie,

and this your mortall lief shall in a momente riceyve immortalitie

(Madame) even now doth God almightie open vnto you

a dore in to a kindgdome, in comparison wherof all

earthlie principallities are as darkenes, and as the

shadow of deathe: Shutt not vp this passage by

the hardening of your harte, and grieve not the holye

Spirite of God, whiche may seale you vp to a daye

of reademption.

Thirdly, & last of all, I praye your grace to wayghe

with your self your tyme, and estate to come either to

Ryse in the daye of the Lorde and the resurrection

of lief, and heare that most ioyfull, and blessed

venite: Come yee blessed of my ffather & ct

or to the resurrection of condempnacion to heare with

grief, and sorrowe vnspeakeable, Item Goe yower

waye you cursed in to everlasting fyer, eyther to

stand at Godes right hand as a sheepe of his heavenlye

pasture, or as a goate at his lefte hand prepared

vnto vengeaunce, eyther to be gathered as wheate, in

to his barne, or to be cast out as chaffe into a furnace

of vnquenchable fyre. Blessed are the deade, but

which die in the Lorde: In the Lorde shall you die

if in true faithe you desire to be dissoluted, & to the with

Christe with Christe shall you be yf you make

Christe the only sacrifice for your synne, and ransom

for your redemption (O Madame) trust not in those

denises which worde doeth not warrante which is the only

Lanterne to Leade & guide our feete into the way of peace

Jesus Christe yeaster day & to daye & the same for ever

leaf 15 verso || leaf 16 recto

In him are all the promises of god yea & Amen!

To him give all the scripture testemonie, that

throughe faith in his bloode we & all godes Churche

shall receve remission of synnes./ Vppon hime

have all the Saintes of god called & in the day of theire

trouble, and bynn heard, and delyvered, In him have they

all trusted, and weare never confounded. All other

Cesterns (Madame) are broken, and cannot hold the

water of everlasting lief. The name of the Lorde

ys a most stronge tower, to yt shall the righteous flye,

and be saved. Therefore that you maye so glorifie God

in this your last passage, that you may be glorified of him

for ever, I most humblie beseeche your grace; in the

tender mercies of God to ioyne with vs all present

in prayer to the throne of his grace, that we may

reioyce, and you may be comforted, and God turne

his loving countenaunce towardes you, & graunte

you his peace. Amen./

The discription of the Quene of

Scottes bothe of hir person as also

for the manner of hir apparraill as

she cam to Suffer th deathe the 8th

of ffebruarye 1586.

ffirst she was of stature hieghe, bigge made

and sumwhat rownde shouldred, hir face full, & fatt,

doble chynned, and hazell eyed, hir borowed hayre,

aborne aburne, having on hir heade a dressing

of lawne edged withboneie lace, a pomander cheyne,

& an Agnus Dei a crucifixe of goulde & in her hande a crucyfixe aboute hir necke (xxxxxxxxxx) .

of bone with a wodden Crosse; and a paire & of eaves

at hir girdell, with a medale in the ende of them. A

vaile of lawne fastened to her cawle bowed out with

wyer, and edged rownde aboute with bone lace.

A gowne of blacke satten prynted with long

sleeves to the grounde sett with Acorne buttons

of Iett trymmed with pearle, and short sleeves of purple of satten

^ cutt with a paire of sleeves of purple

velvet whole vnder them: Her kirtle of figured

sattyn blacke, hir petycote vpper bodied with redde

satten, the nether skirtes of crymson vellet, an

inner wastcoate of white fustian, her vpper closures

of the same, her hose weare worsted watched colo

red, wrought with sylver aboute the Clockes, & whit

Iarsey under them, hir shoes doble soled of

Spanishe leather, and the fleshe syde outwarde

blacke.

The manner of th'execution performed

the 8th of ffebruari 1586 in the greate hall

with in the castle of ffothringhaye .

The said Scottishe Queene being attended by the

Sheriffe, and supported by two of SirAmyas pawlet es

his gentlemen cam out of her chamber downe into

an entree next the hall, at which place th'erle of

Shrewsbury & the Earle of Kent Comissioners for

for the'xecution, with the two governours of her person

and dyvers knightes & gentleman Iustyses of the peace

within the Countie of Northt going out of the

hall did meete hir, where they founde one of hir

shervantes named Melvyn kneeling on his knees vtte

ring these wordes. Madame, it wilbe the sorowfullest

message, that ever I carried, when I shall reporte, that

my Queene, & Mistris is deade, then she answered

him weeping, you ought to reioyce, rather then weepe,

for that the ende of all Marye Stew Stuards trobles is now

leaf 16 verso || leaf 17 recto

Commend me to my sonne and tell him that I haue

doone nothing preiudiciall to his estate: and kissing

him, she badd him praye for hir. Then she turned

hir face to the Lords commissioners and tolde them

she had certen requestes to make vnto them. One

was for a some of money to be paied to one Cjirle

her servaunte. Secondly that all her poore servants

might inioye that quietlie, which by hir will &

testament she gave them. Next that they might

be well intreated, & sent home saffelye and

honestly in to theire countries, and this as I crave

so doe I coniure you my lords to doe. Answere was

made by Sir Amias Pawlett your grace neede not

to make any doubte of the performannce of

your requestes, for I am well sured they shalbe

well used I have (saide the Queene of Scottes) another

request to make unto you my lords which is that you

will suffer my poore Servants to be present about

me at my death that they may reporte when they

com into theire Countries howe I died A true

woman to my religion Alas poore soules it will doe

them good to bydde me farewell I hope your mistres being a

Queen in regarde of womanhode will suffere me to haue

some of myne owne people about me at my death

And I knowe she hath not given you soe streight

a commission but you might grannte me more

then this if I weare of a meaner then I am & then

seming to be muche greved with some teares uttered

Capitulum 5tum

Propterea sicut per vnum hominem in hunc mundum &c.

Ostendit propter quam causam egebamus reconcilia

tione, et etiam quomodo per Christum reconcilati

fuimus, dicens, propterea, idesticcico egebamus

reconliationem, quia sicut per unum hominem, Adam, non obediente

deo, primo peccatum intravit in mundum, et per illud

peccatum mors deinde, tamque pœna ipsius, secuta est,

quæ mors in nos omnes, qui ab illo per originationem

carnis descendimus serpere cæpit: Et vt ille

pro peccato, quod fecit, mortuus fuit, ita quoque

nos omnes, qui ex illius stirpe nati sumus propter hoc,

quod in ipsi peccante peccavimus, moriamur.

Aliter ille, aliter nos peccavimus in illo, Pecca

vit ille per inobedientiam, quia interdictæ arboris

fructum manducavit, propter quod transgressor fuit

factus divini mandati, et sic proper hanc trans=

gressionem mortis pœna mulctatus est. Nos vero

in illo peccavimus, quia ipsius pœnæ, quam ille

inobediente contraxit, participes facti sumus.

nam munere illo immortalitatis, quo donatus

erat Adam, nos quoqueprivati fuimus, et vna

cum illo inimici deo facti extitimus. Peccavi

mus igitur nos in illo, quia nos peccati ipsius

pœna affecti sumus (nisi non peccavisset, neque

ille neque nos mortui essemus). Immortalitas

illa fuit ipsi per gratiam, et nonper naturam con=

cessa, vt tam diu homo ille immortalitate

vigeret, quam deo obediret.

Priuatio est carentia illius rej, quam antea

possidebamus.

leaf 17 verso || leaf 18 recto

Theis wordes you knowe that I am Cossyn to

your Queene & distended from the bloude of Henry

the Seauenth, and have byne a married Queen in ffra

unce & an anoynted Queen of Scottlande whereuppon

after some consolacion they grannted that she migt

have some of her Servaunts accordinge to hir

requeste & therefore they desired hir to make choice

of halfe a dozen women & men. who pun tely saide

that of hir r... men she would have Melvin, hire

Apothicarie, & Phisicion & on^ e other olde man beside

& of hir women those twoe that did lie in hir chamber.

After this, she passed (being supported as before

is said) out of the entree into the greate hall, hir

countenawnce careles, importing rather myrthe,

then mournyng; and so with sylence she went vp

to the scaffold, which was prepared for her in the

hall, being two foote hieghe, and 12 foote broade

with Rayles rounde about hanged, and covered with

blacke cotton With a stoole, quisshin, and blocke cove=

red also with blacke cotton. Then having the stoole

brought hir she satt hir downe, by her on the

right hande did sitt on two stooles the Earle of

Shrewsbury & the earle of Kente hir Majesties

Commissyoners, on the lefte hande stoode Mr Thomas

Androwes Sherif, & before hir twoe executioners,

round aboute the rayles stoode Knightes & gentelmen

and haulberdires & with out the rayle directlie befor

hir stoode Mr. D. ffletcher Dean of Peterburghe

Then sylenc beinge made the Queen Majesties Commissi

on for the execucion of the saide Queene of Scottes was

openly reade by Mr Beale clearke of the Counsey^ l

and after ^ it thes wordes pronounced by the assembly (

God saue the Queene) During the reading of which

Commission the saide Queene of Scottes vsed sylence

& listnede unto it with smalle regarde as if it had

not concerned hir at all with a cheerfull countena=

unce vsinge as muche strangenes in words & deede

as if she had never knowen any of the assembly

or hade byne Ignorante of the English Language

Then Mr Deane of Peterburghe (bendinge

his bodie with greate reverence) began to vtter his

exhortacion beginning thus /. (Madame) The

Queenes most excellent Majestie &cetera/ as is before

written) and iterating these wordes three, or fower

tymes, she saied, Mr Deane , Mr Deane , trouble mee not,

I am settled, and persuaded in the Catholique Romaine

faythe, and mynde to spend my bloude in defence of it.

Then Mr Deane said, Madame, laie aside those vncleene

dreggs of superstition, which you have about you, and settle

your faith only in Jesus Christe, by him to be saved. Then

she answered ageyne, and agayne, I am settled and re-

solved in the Catholique Romaine faithe, and am purposed

therein to die. Then the Earles perceyving her

so obstinate, tould hir, that synce she wold not heare

the exhortacion begonne by Mr Deane : we will

praye for your grace, that if it stand with Godes will,

you may have your hart lightned even at the last

howre with the true knoweledge of God, and so die

therein. Then she answered if you praie for mee

my Lordes, I will thanke you, but to ioyne with you

in prayer I will not; your prayers will doe mee no

good, for that you, and I am not of one religion.

The Lordes with the Assemblie (saving the Queene

of Scottes & her servants) saying after Mr Deane prayer

leaf 18 verso || leaf 19 recto

Duringe the time of which praier the Queen of Scottes

sittinge vppon hir the stoole, having aboute hir necke

an Agnus dei, in hir hand a crucifixe, at hir girdle

a payer of beades with a medale at the end of them

and a lattyn primer in her hande, began with teares

& with lowde & faste voyce to pray in lattyn & in

the mideste of hir prayers she slided of hir stoole

& kneeling saide diuers Lattyn prayers & after

the end of Mr Deanes prayer she kneeling praied

in Englishe to this effecte ffor Christes afflicted

Church, & for ^ an end of theire troubles, for hir sonne,

that he may prosper & feare god, & for the Queen that

she may prosper & serue god arighte. she confessed

that she hoped to be saued by the bloud of Christ at

the foot of whose Crucifixe she wold shedd hir bloude.

She prayed that God wold avert his wrathe from

this Iland, and God wold gyve her greif, and

forgivenes for hir synnes, Theis with other prayers

she made in englishe, sayeing she forgave hir enemyes

with all her harte, that had longe soughte hir bloude,

and desired God to convert them to the truthe:

and in th'ende of her prayer, she desired all the

companye of heaven to make intercession for

hir: and so kissing the Crucifixe, & crossing

hir self, saied theis words Euen as thy armes, O

Iesus are spreade heere vppon the Crosse, so receyue

mee vnto thy mercye, & forgiue mee all my sinnes.

Hir prayer ended, the two executioners kneeling on

theire knees desyred hir grace to forgyveth them: who

answered, I forgyve yow with all my harte, for ^ now I hope you w..

you shall make an ende of all my troubles./

Then they with hir two women helping her vp beganne

to disrobe hir of hir apparell. Then she letting

fall hir Crucifixe, one of the hangmen tooke awaye

from her necke the Agnus Dei, which she laying hande

of, gave it to one of hir women, and toulde one

of the Executioners, that he shuld be answered

money for yt. Then she suffered them with hir. ii wo-

men to disrobe hir of hir chayne of pomander,

beades, and all other hir apparell most willinglye

and with ioye rather, than sorrow helped to make

vnreadye her self, putting on a paire of sleeves,

with hir owne handes, which they had pulled of

and that with some hast, as thoughe she thought longed

to be gone. All the tyme they were a putting of

hir apparell, she never changed her countenaunce,

but with smiling cheere she vttered theis wordes,

that she had never suche groomes to make her

vnreadie, and she did never putt of hir clothes

before suche a companye; Then she being stripped

of all hir apparell, saving hir petycoate, & hir

kyrtle, hir two women beganne to crie, & lament:

then she turned hir to them, & imbrasing them said

theis wordes in frenche Ae cry point pur moy I'a

promye pur vouz and so crossing; and kissing them

bothe, she toulde them that they had more cause to

reioyse, then to weepe, for that now they should

see an ende of their Maiesties troubles. Then she with

a sinking countenaunce turning to hir men shervantes

as Meluyn , and the rest standing vppon the benche

nyeghe the scaffoulde, crossing them with hir

hande, bade them farewell, and bade them praye for hir

vnto the last houre. This done she went alone

to the

leaf 19 verso || leaf 20 recto

to the Blocke, and kneeled downe, then one of

hir women, having a Corpus clothe lapped vp

three corner wise, kissing yt putt it over the Queen

of Scottes , face & pynned yt fast to the caule of

hir heade/ Then the two women departed

from hir. And so kneeling vppon the Quisshin

most resolutely, and with out any token of the

feare of deathe, she spake alowde certen

woordes of the psalme in Latine. In te, domine,

confido, non confundar in æternum./ Then groping

for the blocke she laid downe hir heade,

putting hir chynne over the blocke, with bothe

hir handes vnder yt, which had been cutt of

had they not been forseen. Then layeng vppon

the blocke, and stretching out hir bodie, she

cried In manus tuas Domine &c. three, or fower

tymes: Then one of the Executioners kneeling

helde hir downe by the middle, and th'other

gave a strooke, missing the necke, cutt vnto the

bone of the headd behinde; but she moved

not, and at the second tyme he cutt of hir heade

save onely one sinewe, whiche being cutt a

sunder, he lifted vp her head to the viewe

of all the standers by, and bidd God save

the Queene: And the deane saied: And so

pearishe all hir enemyes. hir heade was

graye as one of 70. yeares of age, poulled

vearye shorte, hir face being so muche altered

immediatlye from the forme she had, when she

was a lyve, as fewe colde remembre her by hir

deade face.

She gaspid after hir heade was cutt of by the

space of half a quarter of an howre: And after

the bodie lying there headlesse bleeding, my

Lord of Kent standing by yt, sayde with a loude

voyce: This be the ende, and rewarde of all

that hate the Gospell, and hir Majesties governe

ment. Then of the Executioners putting of

her nether stocke hir litle wayting dogge

was gott vnder hir clothes, which colde not be

gotten forthe but by force: which afterward cam

and laye betwixte hir heade, and hir shulders,

which being imbrued with her bloude, was carried

awaye, and wasshed, as althinges els that had

any bloude of yt was eyther burnte, or cleene

wasshed. And the Executioners departed

with money for theire paynes, and not having

any one thing, that belonged vnto her, either

of hir apparell, or of any other thing, that

was hirs. And so the deade Bodie, & the heade

was carried by the Sherif, and his men into the

greate chamber, lyeing readie there for the

Chirurgions to embaulme hir./

leaf 20 verso || leaf 21 recto

The maner of the solemnitie of

the Scottishe Queene s funerall at

Peterburghe 2. Augusti: 1587./

Vppon tuisdaie being the first of August weare

the funeralls appointed to be celebrated for the

Scottishe Queene in the Cathedrall churche

of Peterburghe ; and accordingly there were

sent thither from the Courte the Queens howseholde

offycers to make preparacion for the diett: Mr

Dorrell , & Mr Coxe for the funerall offices Mr

ffortescue Master of the greate wardroppe.

The harroldes cam downe three, or fower daies

before, and appointed togeather whiche which the Busshopp

and the deane, the place for the boddie to be

interred, whiche was devised over against

the lying of Queen Kathryn , on the ryght syde

of the Quyre, neere to the Tombe of Iohn

laste Abbott, & first Busshoppe of that Churche

There was a ryche hearse erected above the

first steppe of the Quyre neere to the place

of the Buriall, and the whole Quyre, & Churche

weere hanged with blacke. vppon Sundaye at

night the 30th of Iulye, the boddie was brought

by torche lighte from the Castle of ffothringhaye

(where yt had lyen since the tyme of execution)

by Garter King at Armes, & other Herrauldes

with some nomber of horse in a Char^reott made of

purpose, covered with blacke vellett, & adorned

with hir ensignes accordinglye, betwene one, and

two of the clocke in the night: where attended the

Busshoppe of Peterburghe , & the deane of the

Cathedrall Churche, the Master of the wardroppe, Cla-

rentius king at Armes, and dyvers of hir maiesties

sservantes, as other persons. There cam with the

bodie syxe of the Scottishe trayne, as Meluyn ,

the Master of hir howsehold, and phisicion, and others.

The Bodie with the closures wayed 900. waighte

which being carried, and attended orderlye

by the said persons, was committed to the ground,

in the vaute appointed, and immediatelie the

vaute was covered, saving a small hole lefte

open for the staves to be broken into. There was

not at that tyme not any offices of the Churche

sservice done, the Busshop being readie to have

executed therein. But it was thought by all that

were presente, aswell Scottishe, as others thought good

and agreed that it shuld be done at the daie, and

tyme of sollemnitie.

Vppon Mondaye in the afternoone cam to Peterburghe

all the Lords and Ladies, and other assistauntes

appointed. And at the Busshopps pallace was

prepared a greate supper for them, where all at one

table supped in the greate chamber, being hanged

with blacke, where was a state sett on the right side

therof of purple vellet.

Vppon tuisdaye morning the cheife mourners moure=

nor, Lordes, Ladies, & other Assistantes being readie, aboute

x. of the clocke they marched from the hall of the Bushopps

pallace, as followeth./

leaf 21 verso || leaf 22 recto

The Countesse of Bedforde

The Earl of Rutland .

The Earl of Lyncolne .

The Countesse of Rutland .

The Countesse of lyncolne .

The Bishop of Peterburgh .

The Bishop of Lyncolne .

Lord Dudley.

Lord Chamberleyne .

Lord St John of Basing . Lord Stuard.

Lord Willoughby of Parham .

Lord Compton .}

Lord Mordant .}

The Deane of Peterburghe .

Lady Mordant .

Lady Talbott .

Lady Dudley .

Lady St John of Basing .

Lady St John of Bletsoe .}

Lady Mary Savell .}

Sir Thomas Cecill.

Sir Thomas Mannors .

Sir Edward Montacute .

Sir Georg Hastings .

Sir Richard Knightlie .

Sir Andrewe Nowell .

Sir George Sauell .

Sir James Harrington

Mr John Mannors as a Knighte.

Lady Cecill .

Lady Montacute .

Lady Mannors .

Lady Nowell .

Mrs Allington as a Ladye

8 Scottishe gentlewomen.

i8 Scottishe gentlemen. And

diuers Esquiers of good accounte

with other gent

Garter.}

2. Kinges at Armes.

Clarentius.}

5. Harraldes at Armes.

One hundreth pore women./

The sollemmitie being settled, the Prebendes & Quyre

which receaved them at the Churche dore songe an Antheme.

The Scottishe all saving ^ mrMeluyn departed, and

wold not tarrie the Sermon, or Ceremonies.

The Busshoppe of Lyncolne preached out of

the 39. psalme. Lord lett me knowe myne ende, &

the nomber of my dayes, that I may be certified how

Longe I haue to Lyve. Beholde thou hast made my dayes,

as it were a span longe, & my age is nothing in respect

of thee. And vearilie euery man Liying is altogeather

vanytee. For man walketh in a vayne shaddowe, and

disquieteth him selfe in vayne: He heapeth upp riches,

and cannot tell, who shall gather them./

In the prayer when he gave thanckes for suche as

weare translated out of this vale of miserie, he

vsed theis wordes. Lett vs geave God thanckes

for the happie dissolucions of the hieghe, and mightie

Princes Marye late Queene of Scotland , and

dowager of ffrance . Of lief, and deathe at

this tyme, I haue not more to saye, because I

was not acquainted with th'one, neyther was I present

at the other. I will not enter in to iudgement further

but because it hath byn signified vnto mee, that

she trusted to be saved by the merit bloud of

Christe, we must hope well of hir salvacion.

ffor as ffather Luther was wont to saie (manye an

one that lyveth a Papist, dieth a Protestant).

In the discourse of his texte, he onely delt with the

generall doctrine of the vanytie of all fleshe.

leaf 22 verso || leaf 23 recto

The ssermon ended the offering of the cheife

Mourenoure, & hatchementes were recey ved by

the Bushopp of Peterburyghe . And thofferinges

of the rest by the deane. whiche ended

the mourenoures departed.

The Ceremonye of Buriall was don by

the deane. Th'offycers breaking theire staves

and casting them in to the vaute vppon the

Coffyn. And so they departed to the Busshops

howse, wheare was a greate feast appointed

accordingelie. The concourse of people was

so many thowsandes. And after dynner the

Nobles departed awaye, every one this

towardes his owne home./

Ad Rhomanes capitulo nono./

Iustitiam Aristoteles 5to Ethicorum libro duplicem esse dixit: vnam

particularem, quæ a temperantia, prudentia, & fortitudine seiuncta

est, & in distributione, & commutatione quadam æquali

rerum consisteret: Alteram vero communem appellauit, quæ omnes vir=

tutes complexa, omnes earum operationes ad honestam, & innocentem

vita traducendam ordinaret. Huius contrarium est iniquitas, omnia

vitiorum genera comprehendens.

Iustitia hæc communis est virtus in voluntate consistens, eadem cum Iustitia

Christiana: hoc tantum ab ea distincta, quod Christiana omnes virtutes

complexa omni reliquarum virtutum operationes ad vitam honestam traducendam,

non solum propter rationem, quæ in excellentem in homine locum tenet, sed

etiam propter Christum, vt ei conformes, & similes simus, dirigit,

& gubernat. Cuius iustitiæ meminit Apostolus Philippenses idest vt sitis

sinceri, & sine offensa in diem Christi repleti fructibus iustitiæ, qui sunt,

per Iesum in gloriam & honorem.

Si itaque iustitia Christiana omnes virtutes complexa spiritu, ac ratione propter

Christum nos viuere docet: is erit homo erit iustus, & iustificatus, qui

virtutes omnes complexus spiritu, ac ratione vitam traducet propter Christum,

vt ei similis efficiatur. Cum autem is, qui spiritu viuit in Christo, filius

Dei sit, vt Apostolus dicit; & qui filius, idem heres Dei, & cohæres Christi sit

consentaneum utique erit, vt, qui iustus, & iustificatus fuerit, idem

filius, & hæres dei, & Christi cohæres appelletur.

Iustificamur igitur ex fide Christi, quoniam per fidem creden=

tes in illum, spiritu viuimus, carnem cum Vitijs, & concupiscentijs eius

crucifigimus, virtutibus vacamus, & proper hæc omnia hæredes Dei

efficimur.

De altera iustitia particulari, quæ consistit in commutatione rerum,

Apostolus meminit huius Epistulæ capitulum 3. Vbi dicit, Nunc autem sine Lege

iustitia Dei manifestata est: propter enim peccatum hominis Deus voluit filium suum

mori. Nam primus homo inobedientia sua abstulit sibi ipsi vitam, & gratiam

Christus morte, atque obedientia sua reddidit illi gratiam, & vitam, quam perdiderat.

Vnde quadam commutatione factumesse videtur, vt in expiationem

peccati vita Christi data fuisse viedeatur. Et hæc est illa iustitia

moralis, quæ est perpetua, constansque Voluntas reddendj vnicuique, quod

suum est.

leaf 23 verso || leaf 24 recto

Theologi vero iustitiam ipsam in alias significationes

diuiserunt: Quædam enimest iustitia est observantia

legis, siue naturalis, siue legalis. Et hoc modo

dicebat propheta (Psalmi 18.) fe qui divinam legem

custodierat. feci iudicium & iusitiam: Et propter

hoc præcepta Legis Prophetæ sæpe iustitias,

et æquitatem appellaverunt.

Nonnumquam iustitia sumitur pro pietate in deum sicuti

dictum fuit Abrahe Capitulo3. Credidit Abraham Deo, &

reputatum est illi ad iustitiam./

Aliquando vero Iustitia appellatur observatio

promissionum: Et hoc modo Apostolus Capitulo 1o dicebat,

quod Evangelium est virtus dei in salutem omni credenti

quia in eo revelatur iustitia dei ex fide in fidem.

Quod enimPromissionesnostri crediderunt deum eis servaturum

esse. non credimus illum nobis servavisse, dum pro nobis

filium suum satisfacere voluit, quem satisfacturum

esse antea promiserat: Et ideo ille, qui est verax

in servando promissa iustus appellabitur.

Aliquando vero Iustitia illa est, quia homines, siue

coram hominibus, siue coram deo iustificantur: Et

hanc iustitiam legem iustitiæ Apostolus hic nuncupavit

duplex autem est haec iustitia: vna, quæ iustificat homines

coram hominibus tantum, et non coram deo, vnde ille, qui

feceret fecisse opera legis, iustificatus erat coram hominibus,

quia dicit Moyses , Qui fecerit Legem, Viuet in ea. Leuiticus

18. Et ideo Apostolus supra capitulo. 4o dixit, Si Abraham

ex operibus iustificatus est, habet gloram, sed non apud

deum. Et hæc Iustitia dicitur legis

Alia vero est iustitia, quæ iustificat hominem apud

deum: hæc autem ex fide, et credulitate causatur, qua

credimus Christum pro nobis mortuum, ac suscitatum esse.

Et properea dixit Apostolus supra, quod sumus iustifi=

Capitulum 5.

cati per fidem: Et hæc appellatur iustitia fidei. dicit

ergo Apostolus, quod Iudæi sectando legem iustitiæ, illius

scilicet, quæ ex operibus iustificabat coram hominibus, et non

coram deo, non pervenerunt in legem Iustitiæ, et illius iusti=

tiæ, quæ iustificabat coram hominibus deo: quia opera Legis

non iustificant coram deo, sed fides.

At Gentiles, qui non sectabantur iustitiam, id est, qui

prius nullo studio legem Moysi , eiusque præcepta servabant,

in Christum credentes deinde apprehenderunt iustiam, et fide,

et credulitatem, et sic fuerunt iustificati coram deo/

leaf 24 verso || leaf 25 recto

A praier againste evell thoughtes/

O Pytiefull Lorde god alwaye shewinge thy

mercye vppon me a grevous sinner, yet lord

notwithstandinge, I humblie praie thee to heare

my praier, thoughe I have bene a sinner,

I ame nowe sorie therfore, and I purpose

by thy grace, to have therin noe more mynd,

nor pleasuer, but am glade and willinge

to execiese the truthe, and to forsake all

vaine glorye, and therin I humblye praie

thee, to fortifie mee with thy grace, to with=

stande my secreat enemye in all temptacions

and that thy moste holie spririt of

Sapience and understandinge maye have

Continuall Dwellinge in mee vnto thy

pleasure and wyll, that I maye inherite

thine eternall rest. Amen.

An other praier./

Omnipotente and mercifull god the ffather

eternall, which doeste not dispisse thee sinners

bewayling with contrite harte for offendinge

thy hyghe maiestie, we praie thee by

thy grace to drawe us neare to thee, and

heare our praiers, and forgeue vs our

offences: comforte vs in our afflictions,

and forgeve them lorde that oppresse vs,

leaf 25 verso || leaf 26 recto

And make that our gostlie enemie have noe

power to devowre vs, as he desirethe, but

that we maie stronglie withstande his fraudes

and snares to our comforte, that we maye die

in the verye Catholike faithe and rest with

thee etermallie our lorde Iesu christe. Amen.

devoute praiers to our Saviour

Iesus christe

Ieus have mercye on mee, and forgeve me the great

offences, which I have done in the sight of thee:

graunt me grace Iesu for the love of thee, to

dispisse all sine and wordlie vaintie?/

Iesu helpe me to overcome the temptacion of sinn

and the malice of my gostlie enemye, to spend

my tim in vertue and labor acceptable to the

Iesu strengthen me in sowlle and bodie to

exalt the works of vertue to the pleasure

of thee, wherby I may come to the everlasting

ioye and felicitie: graunte me fast purpose

merciffull Iesu to amende my life, and recompence

those yeares, which I have mispended to the

displeasure of thee, in evell thoughtes, de=

lectacions, consentinges, word, workes, and

evell customs, and also in breakinge thy

commaundementes, wherby I have deserved

damnacion.

Iesu light me with gostlie wisdom for to knowe

thy goodnes, and those things wiche are most

acceptable to the, grace to geve good examples,

to sowles profyttable, that none be hurte

by me, to help those with good counsaile which

have offended thee, mak me proced from

vertu vnto vertu, vntill such tim that I

shall clerelie see thee in thy maiestie. let

me not turne to those sinns, which I have

sorowed for, and by confession have accused

mee, the horrible sentence of endles death,

the terrible iudgment of damnacion, wrath,

ire and indignacion, merciful lord let

never fall uppon me. thy mercie and merites

my saviour ever be betwen them and me.

Iesu graunte me grace to flie evill Companie,

and when I come amonge them, for thy

passion I beseche thee, to preserve mee,

that none occasion of deadlie sine overcom

mee, and send me the gostlie comforte by

the true love of thee, kepe my mouth good

lorde from sclaunderus speaking, lying,

false witnes bearing, cursing, swearinge

unchearetable chiding, dissolute laughing,

and wordes of vanitie, make me blessed

lord with dreade to remenbre thee, yowpresentlie

hearest mee, which of all my wordes shalt

iudge mee././

leaf 26 verso || leaf 27 recto

Iesu make me perseveraunt in the blessed service

of thee, in holie exercise and vertuus occupacion,

lord keap my sowell and my bodie, make

mee sley sinfull delectacion, and pacientlie

to suffer iniuries and rebukes in recompence

of my disobedient hart to thee, provid

good lorde that life to mee, which thow knowest

most to thy honor and my eternall felicitie./

Iesu graunte mee specialie in the time of

praier, to fixe my minde on thee, and then

to remenbre my wredchednes and faith=

fullie to call for helpe to thee.

Iesu geve me grace to ordre my life and the

workes of my bodie and sowle with actuall

entent finellie to thee, and the reward of

thy infinite ioye and eternall felicite./

The water and bloud, which can from thy

blessed harte, washe my sowle from sinne,

and iniquitie, and purchace to me abundaunce

of thy grace faythfullie to serve thee, O

my lord, my might, my life, my sight, lede

mee, feade mee, and sped me in the pilgri=

mages of this mortalitie graunt me o lord

by the merites of thy passion, and vertue

of thy most exelent and glorious divinitie,

whatsoever thy wisdom knoweth most expedient to me,

Wiche my miserable life is not worthy to

obtaine of thee at the houre of death,

when I shalbe accused before thee,

have mercye vppon mee, break my froward

harte, and make hit obedient to thee,

from sodaine and vnprovided death, lord

preserve me, by the vertue of thine incar=

nacion, nativitie, passion, and resurrection

graunt me theise supplicacions, the which

I have mad to thee, this invotacion, by

thy owne mediacion, purchasse for me

gratious life, blessed endinge, free

ffrom dette and deadlie sinne, I besech

thee and after my bodelie deathes, everla=

sting life, with endes blisse and felicitie

have mercye on the sowles departed,

abiding thy mercye for thy bitter pas=

sion I beseche thee, and for thy

glorious name Iesu. Amen././

The holie trinitie one verie god have

mercie on mee. Amen./

ffor thoughtes saie this praier

folowinge..

leaf 27 verso || leaf 28 recto

Iesu the sonne of God, and maker of all thinges,

helpe mee nowe and alwaies that I de=

light not in vaine ^ & noysom thinges./.

for the herte saie thus./

O Lord Iesu Christe I commende my harte to

thy love, that It maie enter into thy harte

by love and delectacion, and I besech the good

lorde to inflame my hart with thy love ardantlie

so to kindle my hart with the blessed love, of

thee good lord, that never herafter I fele

anie earthlie Ioye or carnall delectacion.

An other praier

O lord god almightie, our heavenlie fa=

ther, and most mercifull lord, thow arte

my life, my sowle, and my bodie, yea all

the good which I have and all whatsoever is

myne, all that thow hast geven vnto mee, of thee

have I recevid it, mak vpright and ordeine

thou (o lord god of heaven) all that is in my

howse, in my handling, goinge, doing, and living,

after thy goodliwill, thee to love, and everye one

to his profite. for I beleve in thee, in the is all

my trust, that thou wilt not forsake mee, nor

my wife, my Children, nor anie of my howse=

holde. defend vs lord from sinne, shame, and

Sicknes, and from all evill, send us thy holie

angell

That he maie defend vs in all our dedes and

livinge, that he maie lead vs forthe the

right waie, that we maie not talke, doe, or

thinke anie thing against thy holie commande=

mentes and will, but therafter to live,

worshippinge thee, and praising thee

for evermore, through christe Iesu our lord

thy beloved sonne. Amen././

A Praier for trust in god./

The beginninge of fall of man, was trust

in him self: the beginning of the restoring

of man was distrust in him self and trust

in god, O most gratious and most wise guide

our Saviour Iesu christ, which doest lead

them the right waie to immortall blessed=

nes which truelie and unfainedlie trusting

in thee, commit them self wholie to thee,

graunt vs that like as we be blind and

feble in dede, so we maie take and repute

our selves: that we presume not of our

selves, to see our selves, but so farre to

see, that we have alwaie thee before

our eyes, to followe thee, being our guide,

to be readie at thy call most obedientlie,

and to commit our selves wholie vnto

thee, that thow which onlie knowest the

waie, maiest lead vs the sam waie

to our heavenlie desiers, to thee withe

the father, and the holie goste be glorie

for ever Amen./

leaf 28 verso || leaf 29 recto

A praier in adversitie./

O Lord god without whose will and pleasure

a Sparrowe dothe not fall on the grounde,

seinge it is thy will and permission, that I

shewld be in this miserie, and adversitie,

seinge also yow doest punishe me with adversitie,

not to distroie me and cast me awaie, but

to call me to repentaunce and save me;

for whom thow doest love, him thou doest

chasten; furthermore seing affliction and

adversitie workethe pacience, and whoso

pacientlie beareth tribulacion, is made

like vnto our saviour christ our head.

finalie seinge that in all tribulation and

adversitie, I ame in assuraunce of comforte

at thy gratious handes, for thou commaundest

me to call vppon thee in the time of

tribulation, and hast promised to heare

and succour me: graunt me therfore, O

almightie god and mercifull father, in all

tro^uble and adversitie to be quiet without

impatience and murmuringe, with out dis=

couraging and desperation to praise

and magnifie thee, to put my whoell

trust and confidence in thee, for thou

never forsakest them, that trust in thee,

but workest all for the best to them

that love thee, and seke the glorie of thy

name, to thee be glorie for ever. Amen.

A praier in prosperitie

I geve thankes unto thee o god almightie, which

not onlie hast endued me with the giftes of

nature as reason, power and strenth, but

alsoe hast plenteouslie given me the sub=

taunce of this world I knowledge o lord,

that theise are thy giftes, and confesse

with holie St James, that ther is noe profit

nor good gifte, but it commeth ffrom thee,

O ffather of lightes, which gevest frelie and

castest noe man in the teth; I knowledge

with the prophet Agge, that gould and silver

is thine, and to whom it pleaseth thee,

thou gevest it, to the godlie, that they

maie be thy disposers and distributers,

therof, and to the vngodlie to heape vp

thire damnacion withall wherfore my

most mercifull god, I humbley beseche and

desier thee, to frame in me with thy holie

spirite and faithfull harte, and readie

hand to distribute these thy giftes ac=

cording to thy will and plesure, that I

treasure vp not here, where theves

maie robe and mothes corrupte, but to

treasure in thy heavenlie kingdom, where

neyther these maie steal nor moth corrupt

to mine owne comforte, wheom of thy mercie

has promised to reward therfore to the good

example of the humble and weake of thy

congregacion & to the glorie of thy name to

whom with the sone and the holie gost be all

honor and praise world without end. Amen.

leaf 29 verso || leaf 30 recto

A fruictfull meditacion not to be said with the

mouth lightlie: but to be cried with hart and

mynd ofte and mightelie./

O most excellent goodnes, with drawe not thy

mercie, O most mightie maker, dispisse not thy

worke. O most prudent redemer, suffer not

to perishe the price of thy redemption,

O most gentle ghostlie and heavenlie host,

and geste, puriffie, save, dresse, and

keape thy howse and dwelling place,

the which thou sanctifiedst and dedicatedst to

thee in the sacrament of Baptisme, O

most blessed Iesu, O most charitable Iesu,

O most swete Iesu, O most bounteous

Iesu, O most excellent Iesu, O most

glorious Iesu, O most innocent Iesu, O

most mercifull Jesu, O most mete Jesu, O

most loving Iesu, O most deare Iesu,

have mercie on me, when shall I love the,

when shal^Ibe sorie and contrite for my

sinnes, when shall ^ I turne to thee by grace,

when shall I remenbre thy benefites, thy

meknes, thy povertie, and thy painefull and

bitter passion, thy pacience and thy obe=

dience, thy love and thy charitie?

When shall I sanctifie, worshipe, and mag=

nifie, and love hartelie thee, thy sainctes

and thy feastes, that is to saie, thyne incarnacion,

and resurrection, and Ascention, and suche other

with due reverence, and devotion? yf thou be

most dredfull master, where is my dread

Iesu chryste? yf thou be most loved father,

where is my love? yf thou be my lord and

redemer, where is my service? yf thou be

my hoste and dwell in my sowle by thy grace

and mercie, where is my chastitie, and cle^annes

according to suche an host? yf thou be the

light of Sainctes, the fayernes and

bewtie of Angels, where is my thancking?

Now therefore good lord Iesu christe, wounde

my harte with thy most holie woundes;

moiste my mynde with thy moste precious bloude,

that whether soever I turne I maie beholde

aboue me the cruciffied: and whatsoever

I see, it maie appeare to me ruddie with thy

most holie bloude, that thus the beholding

I maie fixe my sight in nothing, but onlie

in thee, wiche livest and raygneste god

world without end, Amen././

A Goodlye Devoute

praier. /

leaf 30 verso || leaf 31 recto

Graunte me mercifull Lord God, to define

ferventlie, to serche wysly, to know truelie, to

purfourme perfectly althings, thta be pleasaunt

to thee, for the glorie and laude of thy holie name,

directe and order the staee, and maner of my

lyving. And althings that thow woldest I shuld

dow, graunt I beseache the, that i may knowe

it, will it, and have power to doe yt, and geave me grace to execute it, as I shuld doe, and as

ys expedient to my sowle. my waye forwardes

thee let it be sure, light, and well perfoyrmed,

not failing, ne quavering betwixte prosperitie

and adversytee, so that in prosperitee I may geave thee thanckes, and keape pacience in adversitie:

so that I be not exalted in any pride, neyther in

that other depresste by or heavinesse

of myned: let me wy e of nothing, but of that that

serveth and promoteth unto thee; and suffer

me to be sorie for nothinge, but that that

leadeth and not araweth from thee, let me

covet to please now man, nor feare to displese

but onlie thee; let all fransi.rie thinge

be vile unto me, good lord for thy sake, and

all thinges that belongeth to thee, let

them be deyntie to me and deare, and

thou good lord most deare of all other,

let me be werye of that Joye that is without thee, and all rest and quiet that

is not in thee, let it be tedious and

painfull unto me graunt me ofte to address

and directe my harte to thee.

And when I doe anusse to knowe and consider it,

and in beinge sorie with a full purposse to amende

me, make me my swete lord Jesu .eke with out

anie fayninge glade and chrefull with out

dissolution. serve with out delectation or despauer,

sade and sobre with out comberousines or eiger

maner, quicte and readie with out lightnes

frusting in thee without presumption, to correcte

my neygbour wthout out dissunnlation, to edifie

him in worde and dede, with out anie election.

make me obedient with out contradiction, pacient

with out murmuration, content with out corruption.

Geve me most loving lorde god a wakinge hert

and a diligent, that noe vaine or outragio us

cogitation withrawe it from thee, geve me

a noble hearte that no unworthy affection pluke

it downwardes to earthlie thinges, geve me

a firme and stable hearte, that noe tribulation

breake or overcome it, geve me a free herte, and

of snohe libertie, that noe violent adoption

maye chalenge it, graunte to me my swet lord

god understandinge, that I maye knowe thee,

diligentle that I maie seke thee wisdome that

I maie finde thee, cend sation that I maye

please thee, longe perseveraunce, that

trustilie I maie abid thee and s.er thee that

finallie I maye clape me to thee, graunte me

here to be afflicte wth paines and tormentes in

the waie of this life, to have use of thy benfite now

by thy grace, and to have frintion of thy joyesand and rewardes in thy heavenlie contrye by e

ever lasting glorye./ Amen./

leaf 31 verso || leaf 32 recto

An Intercession and prayer vnto

our Saviour Iesu chryste./

O most mercifull Iesu my swete saviour, and

most gratious lord god, I thank the highlie

for that thou has creat and mad me of nought,

and for thy manifold benefytes and graces,

that thou hast given unto me here in this

worlde before manie other, not onlie

preserving me from all vile and lothsom

sicknes, from shame and manie misfortun^es

but also geving to me most unworthy, many

great and irrecompensable gyftes. All

gyftes most swete Iesu, I wote verelye

and knowledge mecklie commeth often of thy

goodnes onlie, and nothing of my deservinge.

Wherefore most mightie lord god, my creator

my redemer, and most mercifull saviour

Iesu christ, with that when we were lost

bought and redemed vs againe. with thy

owne most precious bloude, gave mercie

on me most vnworthy wre^tche wiche

hath commytted and done manie greate

sinnes and trepasses againste thy mercifull

goodnes, and have mispent thy giftes of

grace, that thou soe lovinglie diddeste

geve to me; and I so vrgentlie behaved

my self to thee, that suerlie I ame muche

vnworthy to be called thy sonne, yet

most benigne iesu, thou arte so boun=

tifull of thy mercye and pytye,

That notwithsandinge mine vnkindnes towardes

thee, yet during my life, I wyll put all my trust

hole trust and confidence in thy mercye, for thou

commandest, I wote, to crye and call vppon

thee, that thou therby mightest have occasion

to geve vnto vs, thy most gratious giftes.

wherefore most glorious Iesu which forsakest

noe sinner, but gladlie recevest to thy mercye all

them, that will mecklie call for it, geve me

ever grace to dread thee, love thee, and to

serve thee with all my harte, and mynde, with all

my will and reason, with all my myght power,

and strenthe of bodie and sowle, and graunte

me good Lorde, that of all my actes and dedes

done to thy will and pleasuer, I maie rendre

all the honor and praysinge vnto thee, as

vnto whom of verye duetye it belongeth, and

nowe I besech thee gratious lorde of thine

infinit mercye, let all my mispent life in

tymes paste, be forgotton before thee that I

have consumed and spent verye evill, and send

me good perseveraunce of vertuous livinge, that

I maye now from henceforthe ordre my life

here in this worlde, to thy pleasuer, first

with contrition to make make a puer and

cleane confession, also my swete saviour

graunte me time and space here to doe pennance

and due satisfaction, withall the circum=

staunce belonginge therevnto./

leaf 32 verso || leaf 33 recto

And that I may receave thy holye bodye in forme

of bread, verie god and man, or I departe out

of this world, in cleane life, for the comforte and

salvation of my sinfull soule, and most mercifull

Jesu I praye thee, to preserve me from sodaine

death, and send me my right mynde, at my

departinge with stedfast faith verye true

hope, and vervent charitye and most swete

Lorde Jesu christ, geve me nowe thy mer cifull

ayed and grace to pursue and followe alwaies

thy wyll and commandementes and soe to

Eshew myne owne frayll will defier

and the divels false intisementes so that

in thy sight I maie appere to be (as I ame

named) thy sone and a true christian

man. and this present life I maie come

to the syght of thy most glorious face

in heaven. Amen. /

Pater noster ave Maria. Credo in deum

patrem. Jesus Nazerens rex Indeorum

Eitulus trinn phalis defendat nos ab omm ibus

malis. Amen. Sancte deus. Sancte fortis,

Sancte et mortalis misere nobis. /

We worshippe the christe with prayse, and

benediction; ffor thow redemeest the worlde

throughe thy passionn .

Lord Jesu christ goddes sonne of heaven, sett thy passionn

.

thy crosse, and they death betwixte thy iudgement, & our

sowles, now, and in the howre of deathe, and vouchsafe to

geave to lyving men mercy, & grace, & to deade men forgyvenes

& rest, and to thy holie Churche peace, & concord, and to

us synfull parsons life, & ioye with out ende. Thow that

lyveth, and raignest shal by all worldes of worldes. Amen

The wyfull passion of our Lord Deus christ leade me to

the oyyes of paradyse. Amen. Jens propitius esto misi

peccatori. Deus propitius es to misi peccatori; Deus propicius

esto misi peccatori. Et ommes iniquitate meas dele. St Maria ora

pro nobis peccatorib. nunc & in sora mortis nrae. Amen.

O glorious king whiche amongest thy sanictes art praised

and neverthelesst incomparable, thou are in me Lord, and thy

name hath been called uppon by me. Therefore doe not for=

sake me Lord God, and in the daye of iudgement vouchsafe

to bestowe me amongest thy sainctes & elect; o blessed kinge.

Amen.

In Sicknes, or tribulaces

Lord God, whiche doest punishe & scourge thy people, not

after theire deserving, but to convert them mercifullie but thee

nevertheless from knowing our frailness graunt us by the conso=

laci on of thy grace that to the glorye of thy name, we may

be delivered from this which worthely now doe suffer. Amen.

ffyve godlienece necessarie praiers

to be said most speciallie af the hower

of deathe.

O Lord Jesu christ, whiche are the healthe of all

men lyving, & theverlasting life to them, that dye in the faithe,

I wretched sinner gyve, and submitt myself wholy to thy

most blesste will. And I being sure that the cannot

perishe, with is souitted, and thy mercie, o Lord gyve me grace

that willingly i may leave this fraile & worthee ffleshe

in hope of the resurrection, nochin better nayse shall restoreth

to me againe. I beseach the most mer cifull Lord Jesu christ

.

leaf 33 verso || leaf 34 recto

that thow wilt by thy grace make stronge my soule

against all temptacions; And that thow wilt cover

and defende me with the bucker buckler of thy mercie

against all asaultes of the devell. I see & knowledge

that there is in mysef no helpe of salvation, but all

my confidence, hope, & trust is in thy most mercyfull

goodnes: I gave no mearittes, nor good workes, which I

may aledge fefore thee: of synnes & evill works, alas

I see a greate heape; but throughe thy mercie I trust

to be in the number of them, to whom thow wilt not

inpute theire sinnes, but take, and accept me for rightous

and iust, and to be the inheritor of everlasting lyfe.

Thow mercifull Lord was borne for my sake, thow diddest

suffer both hunger, and thirst for my sake, thow diddest

preacse, adn teache for my sake, thow diddest praye, &

fast for my sake; thwo diddest all good workes, & deedes

for my sake: thow sufferest most greavous & painefull

tourmentes for my sake: and finally thow gavest thy most

precious bodye to dye, & thy bloude to be shed uppon

the crosse for my sake.

Now most mercifull Savior let all these thinges profitt

me, which thow freelie hast gyven me, that hast geaven

thy self for me. Let thy bloude clense me & washe

awaye the spottes, & foulenes of my synnes. Lett

thy rightousnes hide, & cover my unrightousnes, the

merites of they passion, & bloude be the satisfaction

for my sinnes, & offences./

Gyve me Lord God thy grace, that my faith & salvation

in thy bloude waver not in me, but ever be firme and

constant: that the hope of thy mercie, & lyfe everlasting

never decaye in me: and that charitie waxe not colde

in me; finallye that the weakness of my flesh not be

overcome with the feare of deathe.

Graunte me mercifull Savior, that when deathe

hast shutt up the eye of my bodie, yet that theyes

of my soule may still beholde & looke vppon thee, that

when deathe hath taken awaye the vse of my tongue

& speache, yet that my harte may crie, & saye

vnto thee. In manus tuas due commendo spiritu meu. that

ys to saye, O Lord in to thy handes I geave, and

commende my spirite. Duem Iesu accipe spiritum meum. Lord

Iesu receyve my soule vnto thee. Amen.

Another praier to our Lord God.

O heavenlie ffather God almightie, I praye &

beseache thy mercy, beningly to behold me thy vnworthy

servaunt, that I may be giftes of they holy spirite

ferventlie desire they kingdome, that I my knowe thy

will, & work thereafter: Gyve me (O Lord) wisdome

make me constant, pacient, & strong in these keape me

o Lord from the sleightie invasions of th'olde wilie

serpent, defent me from the connsailes, & cursinge of

evell tonges. Let thy mightie arme by my shield against

all the malignitie of this wicked worlde. Remembre

not Lord my offences: in struche, & prepare me to repennt

to be sorie for any sinnes: make me to love iustice, and

hate wrong, to doe good, & abstayne from all evills, to be

worthy that I may be called thy childe. To the be

glorie, & honor for ever, and ever. Amen./

A devoute praier.

O my Lord Iesu, with all my mynde, with all my might I doe

laude thee, & praise thee for th'innumerable benefytes which

thow hast shewed vnto me heretofore, & shewest dailie

but alas (good Lord) for it semeth to me that I can not praise thee

as I wold, and as my dutie requireth wherefore I mekelie beseache

thee to supplie, & fulfill myne insufficiencie: O swete Iesu

I love thee as my God, my maker, & my redemer, and yf so be I

love they not ferventlie, as I ought to doe, i beeche thee to offer

for me vnto thy father thy flagrant, & brimmyng love of thy

hearte, as oft as thow saiest thus. I an shall offer my

stefe to my ffather for the. Amen.

leaf 34 verso || leaf 35 recto

A praier, and thankesgeuing to the heauenly

father for all his benefites shewed vnto vs.

O most highe, almightie, & eternall God, whose glory

replenisheth heaven & earth, yf the holy & celestiall

powers doe never ceasse in lauding thy most holie maiestie

how shuld we ceasse earthie, & lonolie servantes with are

redemed nothhe preciouse bloude of they onely sonne?

And for as muche as thy loving kindnes & favoure insa=

tiablie worketh torwardes vs, we also ought continuallie

to geave thanckes to thy greate goodnes. But have

mercy o mercyfull ffather, for the necessities of this

lief doth suffer vs to thank thee continuallie.

Wherfore, thouge not continuallie as I .. ought, I wor=

ship thee my maker not trembling & feare, I give thee

thankes for all thy benefytes, that when I was nothing, thow

madest me, gavest a lyving soule, quickned wth thy holy

spirite, formest me after thyne owne image, that it might

be able to receyve the which art the high God./ By thy pro=

vidence thow hast brought me up, delyvered me from

perills, & invisiblie brought me to those thinges which are

expedient for me: gyven to me knowlege & true faith

in thee: & planted a godly mynde in me, & instructed

me in the mysteries of thy holy churche. But how

dare I recyte thy benefites by number, seing thy loving

kindnes is an unsearchable bottomles sea, & innumerable:

for I cannot so sone gyve thanckes for thy benefites shewed

of olde, as neve haus even overwhelmed me. O Lord

how great a benefite is this, that I may to thee give

thankes? ffor what felowship hath vnrighteousnes

with righteousnes, what partaking hath darkenes

with light, what agrement fylthines with puritie,

follye with wisdome, mortalitie with thee whiche

yea though thy spirite ever readie, yet is the fleshe

fraile. But thow, o Lord, if thow wilt, cause make me

stronge. And so, a most mercifull father, vouchsafe that I

may ever give thankes, and laude unto thee.

ffor what god gyft did I ever desire of thee, but thow

first willedst it unto me? who better knoweth what

ys good for me, than thow? And o Lord becaust I nede

mediates, accept fhyne innocent sonne Jesus Christ with

his crosse, nayles, & speare persyny his most holye

& with all reverence named harte, his bloudshed, death,

& resurection for me. I have not this deserved,

but thow ffather hast of thy mercye & trueth by the

same derely beloved sonne promises, & given wor thy

mercy & favoure. Opon therefore (o my mercyfull

ffather for this thy derely beloved sonnes sake,

even this daye thy wonted hande of mercye.

And fulfill my mynde & harte with a good will.

And let thy right hande defende me. And yf my

sonnes, whiche I acknowledge are innumerable,

and therefore I repent, & am sorye) doe lett

the goodnes (o ffather) wype them awaye.

ffor this is thy glorie to forgyve sinnes, & therefore

no fleshe may reioyce afre thee, for thow Lord onlie

art pure, & with out synne, have mercye uponn us

thy bond sher vanntes, and on all people. And o ffather

bring from all but the knoweledge of thee, that art

onelye God, & of Jesus Christ, whome thow hast

sent, the onely saviour, redemer, mediatur, & advo=

cate for us. / And after this present lief, bring

us to eternall flicitie by the dere mercies of thy

sonne Jesus. ffor thine ys the power, kingdome,

& glorie forever, and ever. Amen. /

leaf 35 verso || leaf 36 recto

leaf 36 verso || leaf 37 recto

Out of Gratensis Meditations.

How consideracion helpeth fayth.

Faith ys the first begynnyng, and foundacion of all the Christian

lyfe. ffor faith maketh vs beleve, that God is our Creator,

our governour, our redeemer, our sanctifier, our glorifier:

to be short, our begynnyng, and our last ende.

Fayth ys that which teacheth us, that there is an other life

after this: and that there shalbe a generall iudgement

of all our works: and that we shall receyve either

everlasting glorie for the good; or els everlasting payne

for the evill

And ^ is is clear that the faythe, and belief men have in these thinge, brideleth

theire hartes, and causeth them to stand in awe, and to lyve

in the feare of God. ffor yf Faith were not emonge vs

as a means to bridle, and directe us herein, what wold

become of the life of man? And therefore the prophet

Abac.2.4 saieth: that the iust man liveth by fayth: not that fayth

alone ys sufficient to gyve vs life: but because fayth

(by means of representacion, & consideracion of those thinges

that yt teacheth vs) provoketh vs to refrayne from

synne, and to follow vertue, and goodnes. And this ys

the cause why the Apostle willeth vs to take faith as a

Eshes.6. i6. shield against all the fierie dartes of the enemie. ffor

certainlie there is no better shield against the dartes of

synne, then to call those thinges to myned, that faith hath

revealed vnto vs against the same. wherfore that this

faith maie worke this effect in vs, it is requiste, that

we doe sometymes pondre, & considre in our myndes with good

intencion, & devocion such thinges as owr faithe teacheth vs.

ffor yf we doe not so, it semeth that our faith shalbe to

vs, as it were, a lettre closed vp, & sealed: in which altho

there come notable inpurtant newes of vearie great sorow

or ioye: yet it moveth vs not at all, neither to the one,

nor to the other, nor more then yf we had receyved no

lettre at all: And the reason ys because we opened not

the lettre, nor considered what thinges are conteyned in yt.

leaf 37 verso || leaf 38 recto

How consideracion helpeth Hope

Hope ys an affection of our will that hath his motyve,

or roote in the vnderstanding. As the Apostle doth

signifie plainlie vnto vs, sayeng. Allthinges that are

Rom.15.4. written, are written for our instruction: that throughe

pacience, & consolation, whiche the Scriptures geue

vnto us, we may have Hope, and affyance in almightye

God. ffor vndoubtedlie the holie Scripture is the

fountayne, from whence the uist man gathereth the

water of comfort, wherewith he stringtheneth him-

self, to putt his hope, and trust in God./

ffor first of all he seeth in the holie scriptures the

greatnes of the workes, and merites of our Savior

Iesus Christ, which are the principall staie, and

foundacion of our hope. There he seeth in a thou-

sand ^ places also the greatnes of the sxx goodnes, sweetnes,

and Maiestie of almightie God liuelie expressed:

and withall the mercifull loving providence he hath

over from that be his: the gentlenes wherewith he

receyveth them that behis come to him: and the

faithfull promysste, & pledges he hath geaven to

them, hereby they are vearie well assured, that

he will never forsake them, that repose theire

hope, and trust in him./

Consideracion bringeth all these thinges in to our

remembraunce, & representeth them to our harte:

yt searcheth, & waigheth the greatnes of these loving

pledges, and mercies of almightie God: and with

them aminateth, and incourageth th'afflicted parson

that he be not dismaied: but rather fortifieth him

with a strong hope, and indureth him to putt his truste

in that most mercifull, & loving Lord, who never

fayled anyone man, that had recourse to him with all

his harte. By this is seen, how to consideracion is the

minister, & shervant of hope: and how yt sherveth her, and

representeth vnto her all such thinges as maye strengthen

and encourage her./

How consideracion helpeth charitie.

Charitie ys the most excellent vertue of all vertues as

well Theologicall, as Cardinall./

7.Cor.13.2 Charitie ys the lief of the and sowle of them all; and Charitie

is also the accomplishement of the Lawe. ffor as

the Apostle saieth, He that loueth (that is, he that is in

perfect charitie) hath fulfilled the Lawe. This ys

the vertue, that maketh the yoke of God sweete,

and his burthen light.

According to the measure of owr charitie, not shall have

^ like measure of glorie in heaven.

Charitie is the fountayne, & originall of all of ver-

tues, by reason of the soveraintie it hath to comaunde

them, and to make them ^to God theire offices. Charitie

7.Cor.13.4 is pacient, & benigne: charitie is not enuyoufe; Is not angrie,

Charitie suffereth althinges, it beleeuith althinges, trusteth

althinges, & bearith althinges.

Our will is a blined power, & must be guided by our under-

standing: illumined, & taught, what thing yt ought to

desire, and withall how much it ought to will, & desire

the same.

And that our will may be enclined to love Almightie God,

yt is requisite that the vnderstanding doe goe before yt,

to examyn, and trie, and so consequentlie to declare

vnto the will, how amiable almyghtie God is, both in

respect of himself: (to witt, in regard of his divine perfec-

tions). as also in respect of us, (to witt, in regarde of

his wonderfull love, and mercies shewed to ward vs mankyndie)

that is, the vnderstanding must weigh the greatnes and

excellencie of his bountie, & goodnes, of his benignitie,

of his mercie, of his bewtie, of his sweetnes, of his meeknes,

of his liberalitie, of his noblenes, and of all other his

perfections, which are innumerable. Besides this, the

vnderstanding hath to consider, how loving and mercyfull

almightie God hath been towardes vs: how muche he hath

loved vs.

leaf 38 verso || leaf 39 recto

how much he hath doon, and suffered for us our sakes;

even from the mannger untill his vearie deathe uppon the

crosse; how many great blessings, & benefits he

hath prepared to us for the tyme to come: how many

he doth putlie bestowe uppon us: from how manie

great evills, and miseries he hath delivered us:

how greate pacience he hath suffered us: how

lovinglie, and gentlie he hath delte with us: with all

other his benefites, whiche be also innumerable./

And thus by considering & pondering vearie muche

in the consideraci on of this thinge, our harte shalle

by litle, and litle enkendeled, and inflamed in the

love of such a mercifull, and bountifull loving Lord.

ffor yf giftes doe breake the stonie rockes: and yf

a man that findeth benefites, findeth with all

chaynes whereby to take, & binde mens hartes; what

hart is so sto?qe harde, or savage that considering

the passing bountifull goodnes, and greatness of all

these inestimable benefites, ye not enflamed in the

love of our most mercifull, and loving Lord, that

hath bestowed them uppon us?/

Almightie God will move him, that moveth himseef:

and helpe him, that helpeth him himseef: and he that

endevoreth with the grace of God to doe so muche, as

he ye alle to doe soe his part, almightie God will

then also doe that, that apperteyneth unto him, by

helping our consideraci on with the light of the holie

Ghost, and with the gifte of understanding, the

which more that penetrateth, & understanding all these

reasons that induce, us to the love of God, the more

doth that enkendle, and inflame us in the same love of him.

vehement artes of Charitie doe increase charitie:/

More that the use; of Charitie exercyse, & continuannce

of loving muche almightie God, maketh a man become

a great lover of God./

Albeyt This heavenlie habilitie, and vertue albeyt be the

gyfte of God, and a thinge which he infuseth, powreth,

and worketh in our sowles, yet nevertheles he worketh

this by this meane: I meane hereby, that as well the

vertues infused in to our sowles by almightie God,

as the vertues acquisite (to witt, the vertues that be

obtayned by our owne labor , and industrie) doe bothe

of them growe, and increase with the percyst of theire owne

artes, althoughe in a different maner.

A man can w.... , (or vearie hartlie) sett him seef to love, butes he doe also

consider, or have before considered such thinge, as maye

move him unto this love/

we cannot exercise our seeves in actuall loving of God,

with out the knoweledge, and consideraci on of the causes

that may induce his and provoke us to the love of

God.

The will cannot move with out the understanding: these

two powers are so lincked togeather that ordinarilie

the one cannot goe forwarde with out the other.

All vertues & abylities and graces as well naturall, as acquisite, like as they

increase by use, & exercise, even so also are they lost

and forgotten by discontinewaunce, and want of use,

and exercyse of them.

How consideraci on helpeth deuoci on Deuocion ys a certayn heavenlie habilitie, and gifte, that

inclineth our will to desire all such thinge with greate affection

and earnestnes, as apperteyne to the sher vice of almightie

God.

Men do synne not so much for want of understanding, as

for want of will: that is to witt; they synne not so much

for want of knoweledge what ys good: as for that they are

unwilling to do the thing, they knowe to be good. And

this unwillingnes proceateth not of the nature of ver=

tue (which is most sweete, & vearie agreable to the nature of

man) but of the corruption of man /

leaf 39 verso || leaf 40 recto

The defect of our owne will it principall impedi=

ment we have to hinder vs from vertue and goodnesse./

devocion ys one of the thinges, that helpeth vs most for curing

of the defect aforesaid: which devocion is a heavenlie re-

fresshing, and a blast, or inspiracion of the holie Ghoste

that cureth this lothsomnes of our will, and causeth vs

to have a tast, & savor in that thing that was otherwise

vnsavorie, and thereby maketh vs vearie prompte,

agile, quicke, and all goodnes/

Deuocion ys a continuall spring of holie desires./

It is certen that all the corruption of our life, cometh

of the corrupcion, and stenche of our Appetite, and of

the evill desires teat proceade from the same: whiche

pestilent corruption the ^ heavenlie ointment of oyle of heavenlie Deuocion

ys of greate efficoncie, and force to diminishe & consume.

Consideracion is in the promisses, even so also doth it sherve, &

further all other vertues: to witt: the feare of God

the sorowe for our synnes, the contempt of our selves:

and thankes geaving vnto almightie God for his benefits.

There can be no good affection in the will, vnles it proceade

of some consideracion of the vnderstanding. ffor how can a

man have sorowe, and contricion for his synnes, but by considering

the filthenes, and multitude of them: the losse we receyve by them:

the hatred almightie God conceyveth against them: and with

all how polluted, and corrupted the sowle remayneth, by

reason of them? Againe how can a man stirre vp his harte

vnto the feare of God, but by considering his the hieghnes

of his Maiestie; the greatnes of his iustice, the profoundnes

of his indgementes, the multitude of his owne sinnes, with other

the like thinges? How can man humble & despise him self withall his

hart, vnles he consider the great nomber of his owne

frailties, infirmities, falles, and miseries?

The consideracon of the benefits of Almightie

God fowarde mankynde&nbsp;

Althonghe the benefits be innumerable of Almightie

Gode fowarde we, yet they all maie be eadnced to

fyve kyndes: of wytt, to the benefites of Creation,

Conserauacon, redemption, vocation, and to secrete benefites,

that euery one that particulerly receyued in him selfe.

The benefite of Creacon

1. First consider what thow wast, before thor were created.

consider then how if is not in any yeares sithere not a 1000.

not an 100 yeares, but even as if were the sterd and, that

ys with a small tyme, that thor wast nothing, (at least

wyst as concerming thy sorle) and feom the beginming thor

wast nothing, and mightest for ever have been nothing,

that it, lesse then a clodde of earthe, erst then a pusse

of rynde, yea lesse then astrart, and to be short even

nothing. Consider then how the same nothing could not

mate that ses anything, and as litle cold it desrve that an

other shuld make it any thing, for that rardy that is not,

can neither worke, wrdefheve . Now when thow wast

in this darknes, and in this deepe bothomles pitt of of the

same nothing, that pleased the infinite goodnes and mercie of

Almightie God, before any test of time, untlie of his

meere grace, to shere rosson there his power, and odpotencie,

and with his mightie hand to perke thot out of this dark=

nesse, and out of this bottomles pitt of not being, and

to bring thee to a being, and to make thee somewhat: and

(as Sr Augustine Payith) not evere somewhat, not a

stone, not a Biree, not a toode, not a serpent, but even

a man, which is one of the most noble creatnres

in the worlde. He gave thee this being, that now thow

hast. he compacted, and framed this thy bodie, and

beautified that in all partis, both with members, and senses,

and that

leaf 40 verso || leaf 41 recto

withand that with such a wonderfull providence, and arte, and

10. Iob that everie one of them (yf they be well considered) ys of that

self a greate wonder, and a vearie greate benifight.

The noblenes now what shall I saie of the noblenes of thy

of the sowle Sowle, and of the excellencie of th'ende for whiche that was

created, of th'image, and capacytie yt hath. The ymage

therof, ys th'image of Almightie God. ffor in vearie

deede there is nothing in all th'earthe that doth more

resemble almightie God, there is nothing whereby be

mayt come to a more evident knowlege of him, then

by the Sowle/ And therefore the auncient philos=

phers knewe no meeter name to be geaven to God, than

Mens (the Mynde) which as as much to said as ^ a reasonable

Sowle, by reason of the greate similitude, and likenes, that

they perceyved to be betwine God, and yt. And this

ys that cawse why the substance of our sowle cannot

be perfectlie vndertoode. For being as it is vearie

like vnto the substance of God (which cannot be knowen

in this life) yt feloweth that the substaunce of the soule

ys also a thing not hable to be knowen here by vs

Th'ende. Now the end for which this noble creature was created

ys answearable to this dignitie. For it is manifest that

the Sowle was created to have the fr?i.. of almightie

God, to be partaker of that blessed glorie and felicitie of

Almightie God, to dwell in his howse, to eate at his

table, to enioye those thinges that Almightie God him

sees inioyeth, to be clothed with the same garment of

imortalitie, that he him self ys clothed withall, and to

Capacitie. raygnd everlastinglie with him./ And herof it cometh

that the sowle hath such a wonderfull capacitie: which is so greate, that

all the creatures, and riches of the world putt together,

are no more hable to fill her capacitie, than a barlie

corne ys able to fill all the whole world

Now what recompense shall we make vnto our most

gratiouse, and bounitifull Lord for this so passing ^ great benefite?

If we thincke our selves to be so muche bounde to our carnall parentes,

for that they have been some parte in the building of this our bodie,

how much more are we indetted vnto our heavenlie father, who by

the meanes of our parentes that formed our bodies, and without them

hath created our sowles, without whiche our bodie were we

better then a stincking donghill. what are our parentes, but

onely an instrument whereby almightie God hath made

a small porcion of this worthe? Now ys thow be so muche

bownde to the instrument of the worke, how much more

to the princpall agent, that ^ make the worke. And yf thow be

so muche bownde to him, who was onelie a meane in framyng

one parte, how muche morre vnto alm. God that made the

whole/

Consider withall he gave thee those three noble powers

also of thie Sowle, which be, Vnderstanding, Memorie, & wyll.

And consider will with thy self, that to greeve thee this

Sowle, was to geave thee althinges. ffor there is no perfection

nor habilitie of any of all the infereor creatures, but that

man hath the same in him in a farre more hieghe, and grea-

ter perfection, and by the meanes of the vertue, and habilitie

of his sowle he is able to attain to yt./ where by it is

cleare, that by geving vnto vs this thing alone ( to witt the

Sowle) he gave us therewith at once althinges togoather./

The benefite of Conseruacion

2. Consider how that all thy whole being, dependeth of the providence

of almightie God. How thow art not hable to lyve

one moment, nor to steppe so muche as one steppe, were it not

but by the meanes of him. Consider how he hath created all

thinges in this world for thee thy vse, & service in as muche as

he hath appointed even the readie Angells of heaven for

thee garde, and defence/ Consider moreover, how he hathe

geeven the healthe, strengthe, life, sustenaunce, withall other

temporall helpes and above all this, consider well the

greate manifold miseres & calamities in to which thow seest other

men fall everie daie, and how thow thy sele mightst also have

fallen in to the same, had it not been that almightie god of his

greate mercie, persherved thee./ And all this hath he

doon that there shuld be nothing within thee, that shuld not

lykewyse be implored in serving of him./

leaf 41 verso || leaf 42 recto

Everie moment, and mynute of our lyfe dependeth of the

providence of almightie God/

So hath appointed all creatures visible for the

shervice of mannand yea of his greate mercie appoin

ted the invisible creatures, to witt, the most noble

and excellent vnderstandinges, that be alwaies in his

presence, and beholde his divine face for the beh..e

of man, As St Paul saieth Hebr i.i4. They be all

offycers in this greate howse, and familie of Almightie God

vnto whome ys committed the defence, & safegard of men./

All the miseries of the world are benefightes vnto mann

(and that for everie one of them in particuler thow owest

a speciall thanckefulnes, and love to Almightie God) in that

our Lord hath delyvered thee from them all./

3. Of the benefite of Redemption./

As concernyng the benefigtht of Redemption thow

1 . maiest confider thene in two thinges. ffirst how

many, and how greate benefites almightie god hath geaven, vs

by meanes of the benefite of and relempcion.

2. And secundlie how many, and how grearte miseries he

hath suffered in his most holy bodie, and soule to

purchase these benefytes vnto vs./

4. of the benefight of vocation

ffirst what a great benifight it was if Almightie God

to make thee a Christian, to call thee to the Catholicke

faith by meanes of the holy Sacrament of Baptisime,

and to make thee also partaker of thother sacramentes,

without vocation, or calling of almightie god, all the

other and benifites tende to the greater damnation of a man?

Two callings But ^3 here vs to be no lie, that there be two kindes of

of God. callinges of God, one vnto faithe by meanes of the Sacr.

of Baptisme and an other vnto grace, after that a

man hath lost the first innoncencie, which he had by Baptism.

The first calling ys by Baptisme. Consider now, what

a greate benefite the first calling of thee was by meanes

of the Sacrament of holie Baptisme, where by thow wast

clensed from Originall synne, delyvered from the power

of the devill, made the sonne of Almightie God, and

an inherytouree of his kyngdome/ Thene he toke thy

Sowle to be his Spouse, and adorned yt with suche

ornamentes, as were convenient for suche a state, to witt,

with the grace, vertues, and gyftes of the holie Ghoste,

and with other iewells, and gyftes that are farre more

pretiouse then those that went greaven to Rebecca, when

she was taken to be the spowse of Isaac. Now what hast

thow doone, whereby to desherve so greate a Benefyte

as this is? How many thowsandes not onelie of men,

but also of nations, and whole Countries and there,

that by the inste iudgement of Almightie God doe not obteyne

this inestimable greate benefite. What had become of

thee, is thow haddest bene borne emonge those Infidels,

and wanted this knoweledge of the true living God,

and worshipped Stockes, and stones for God, as the

infidels doe? How muche art thow bounde to Almightie God,

that emongest such an infinite nomber of lost and damned

sowles, yt sleaped him that thow shuld be one of the

nomber of them that shuld be saved, yea and be borne in the

lappe of the Catholike Churche, and be nourished

there with the mylke of the Apostles, and with the precious

bloude of our sweete Savior Ihesus Christe/

leaf 42 verso || leaf 43 recto

The second calling

Now yf after the grace of this first calling thow hast

throughe thyne owne defaulte, and sinfull lyfe lost the

innocencie, which thow receyveddest in the Sacrament of Baptisme,

in case if hath pleased our Lord, all that notwithstanding

to call thee the second the tyme, yea and vearie ^ many and often

tymes, how much art thow then bownde vnto him for this

so passing greate Benefite. Howe manie benifites are

1. conteyned this one benefite? One benefite it was

to expect, and carrie for thy conversion so long tyme, to

geeve the space to doe penance, and to sufferre thee

so longe to continewe in that state of synne and wickednes,

and not to shorten the daies of thee life, as hath done sundrie others

that were in the same state.

and not to cutt downe the vnfrutefull and vnprofitable

tree, that occupied such a rowme in thearthe, and receyved

the influencies of heaven altogeather in vayne.

2. An other benefite yt was to suffer thee to committ

so many, and so heynous enormous sinnes, and not

to cast thee downe therefore in to the most horrible

bothomles pitt of hell fier, where perhappes many

others are now there tormented even for lesse offences, then

thyne. An other benifite it was to sende thee

3.The in this meane tyme so many good & divine inspiracions, & holie purposes, even

in the middest of thy verie sinnes, and wicked life, and

to persist in calling thee so long a tyme, wheras thow

in the meane season didest nothing els but offende him verie

grievouslie, that called thee/ An other benefite it

4. was also to bring thie greate stubbornes, and longe obstinate

resistance at the lengthe to at ende, and to call thee

with such a mightie, a great and lowde voice, that there by thow

mightest ryse ^ vp from death to life, and come forthe as it were

an other Lazarus, out of the darke, and obscure grave

of thy wicked, and sinfull life, and not with thy handes

and feete bounde, but losed, and sett at, free libertie out of

the stincking prison, and thraldome of thenimie of mankinde.

beholde and open thine eies to beholde theernall light?

5. But above all this, what a benefite was that ^ (after thow wast converted) to grant thee

then not onely pardon for thy sinnes past, but also ^ geave thee grace

from that tyme forwardes not to returne vnto them againe:

^ but to stame and vanquishe thyne enemie, & to persevere in good life?

geaving thee more over all such other ornamentes, as were

Luc.15. geaven to the ^ penieint prodigall sonne, when he was receyved in

to favor, and grace againe: by meanes of whiche or-

namentes and graces thow mightest lyve, as the childe

of God, and contenue and laughe at the malice of the

devill, and triumphe over the world, and take a

sweete tast of the thinges apperteyning vnto Almightie God,

which before seemed vearie vnsaverie vnto thee, and with all

conceyve a certaine lothsomnes and misliking of the

thinges of the world, which before seemed verie sovorie

and deightfull vnto thee.

But now besides this, what if thow consider vnto

how many others Almightie God hath denied this benefite,

he hath so freelie graunted vnto thee. And where

as thow being a sinner as well as they, & as vnworthie

as this calling, as they, yet yt hath pleased almightie God

to suffer them to continew in theire wicked state, and to

call thee vnto the state of salvacion & grace? with

what thanckes, & with what shervices art thow hable to

recompense him for this inestimable speciall favor, & grace?

What an exceeding ioye will it be to thee, when by

the vertue of this vocation thow shalt see thie

stlf to have the fruition of Almightie God forever, and ever

in the kingdom of heaven, and shalt see other of thy

companyons, and acquaintance for want of ^ the like grace

of God to remayne everlastinglie tormented in the

horrible raging fyer of hell? This is that morning,

and evening ...re dewe that Almightie god promysed by the prophet

2.23. Ioell sayeng. And yee sonnes of Syon reioyce, and be glad in our Lord

God: for he hath geuen you a teacher of iustice, & he shall cause the

mornyng and eueying dew to rayne, & powre downe vpon you

Meanyng hereby, that Almightie God giveth vs first his

preventing grace, where with we beginne to sowe the

seede of vertues: and afterwardes his grace subsequent

and finall

leaf 43 verso || leaf 44 recto

and finall, which bringeth this seede to his full ripenes

and happy end.

Consider how costlie, and chargeable this benefite of

our Redemption was to our Saviour Christe, which

was so freelie geaven to thee. vnto thee yt was

geaven francklie, and of mere grace, and yt cost him

even his owne most pretious bloude, and lyfe also:

ffor yt is manifest that without the same our sinnes

cold not be pardoned, nor our woundes cured. It

is saied that ^ of the Pellican, that she bringeth forthe

her yong ones dead, and seing them in that case, she

striketh her self vppon the brest with her beake,

vntill she cause bloudde to yssue out, and therewith

she batheth her yong ones, and so they receyve heate,

and lyfe: Now, yf thow wilte vderstand how

great this benefite ys, make accompte with thy

self, that when thow wast dead in synne, that most

loving ^and mercifullPellican (our Sauyour Christ) moved with most

tender pitie pietie, and compassion, stroke his sacred

breast with a speare, and wasshed the deadlie wunds

of thy sowle with the precious bloude of his woundes

and so with his owne death he gave thee lyfe, and

with his owne woundes healed thy woundes. Be not

thow therefore vnthankfull vnto him for this so

greate, and costlie benefite, But be myndfull of the

daye in whiche thow cammest out of Egipt, as

Exod.13 our Lord admonissheth thee. This daie was the

daye of the wase ober, this was the daye of thy

Resurrection, for so muche as vppon this daye thow

hast passed through the redd sea of the bludde

of Christ vnto the Land of promysse, and vppon

this daie thow hast rysen againe from death to lyfe.

These are the generall publike and knowen benefites: But

besides these, there be other more spartember & secrete benefites ^ geaven to ..ti.lier which no

man knoweth, but he onely that hath receyved them.

In this accompt are reckened many kindes of benefites,

eyther of fortune, or of nature, or of grace, whiche

Almightie God hath geaven to eache one in particuler:

and also dyvers, and sundrie dangiers miseries, and daungers,

both of Bodie, and Sowle, from whiche he of his mere

mercie hath deliuered vs. ffor the whiche particuler

benefytes we are as well bounde to geve him thankes,

as for the former generall benefittes: for so muche as they

and more certeyn signes, and tokens of the speciall, and

particuler love, & providence, that our Lord beareth

torwardes v/s

There are also other benefites yet more secrete and

hidden then these, which are vnknowen even tto every

the very partie him self, that hath receyved them.

There are certayn privie, and secrete daungiers, and snares

that wotherwayse fall vppon vs which L. is wont to prevent, and disappoincte by his

divine providence, for that he vnderstandeth what greate

damage, & preiudice they might doe vnto vs, in case he

shuld not cutt them of, and disappoincte theire course.

What man ys hable to tell from how many temptacions

Almightie God hath preserved him? and from how many occasions

of sinnes he hath deliuered him? And how often tymes

hath he stopped the pasages, and removed the away secritfull snares of

the devill, that we shuld not fall in to them. Our Lord

as wont to kepe, & preserve such as be his (as it were a glasse

presherved in his case) that nothing maie hurt them. The

Iob 2.20. saieth of Job. That God hadd enuyroned him on euery syde,

that nothing might doe him hurte./

It maie be that a man hath receyved of almightie God some secrete

giftes, althoughe he him self knoweth not of them. Also

a man may, and is wont to have many secret sinnes, which

he him self that committeth them, knoweth not But Almightie

God onely wherefore like as for thes kindesof sinnes, we

Psal. i8. aught dailie to praie with davie, & saie. Abocailtis

even so ought we also everie daie to yelde thankes

for thes

leaf 44 verso || leaf 45 recto

for these kinde of benefites, that by this meane no synne

maie remayne without penance, nor benefite without

rendring of humble, and hartie thanckes for the

same/

Benefites posityve

Be suche as a man may sometymes vnderstand and

knowe them.

privatyve benefites.

But those benefites that are called privative

which consyste not in doing benefites vnto vs, but

in delyvering vs from hidden, & secrete evills

that were commying towardes vs, who is able to vnder-

stand?

By this we may vnderstand how farre in Arrerages

we be in our reckenyng with Almighty God, and how

muche more indetted we be, vnto him, than we are

hable to paye, considering we are not hable so

muche as to vnderstand what they are/

The consideraci on of Gods benefites

Esay

1. Vnthanckfulnes, and ingratitude for his mainfold

benefites, Almighty God maketh one of the greatest complaintes

that he hath, against menn: and wherewith he will

most chardge them at the daie of theire accompte:

S. Ierome saieth the prophete Esiye wold not compare

men with other lyving beastes, that are more quick of

sense, as with the dogge, that for a litle peece of bread

defendeth his maisters howse, but even with the oxe,

and Asse, which are more heavie, & rude: geaving vs

thereby to vnderstand, that ingratefull persons are

to be likened to everie kinds of beastes, but that they

may be muche more brutishe, then the most brutishe

beastes that are/ Thordinarie, & most iust punishment

of vnthankefull persons, ys to spoile them of all those

benefytes, they have receyved, because they wold not geve

thanckes to the geevers of them, as of duetie they ought

to have done./ Ingratitude (as St. Bernard saieth)

is as it were a burnyng wynde, that drieth vp the ryuer of

Gods mercie, the fountayne of his clemencie, & the flowing

streames of his grace That the consideracion of godes benefites

moveth vs to love God./

1. Nowe as vnthankefulnes is the cawse of so greate evills

even so contrarie weyse thanckfulnes ys the begynyng

of very greate graces, and especiallie of three/ The

first is the love of God. ffor goodnes ys amiable of

ytself, and everie man is maturallie most inclined to

to love his owne propre weald/ Seing therefore

that men be naturallie such lovers of them selves, and

of theire owne propre commoditie, when they see plainelie

that all that they have commeth of the graciouse goodnes

of that chiefest benefactor, forthewith they be moved to love

and wishe well to him, whome they perceyve, & acknow-

ledge to have bestowed so greate benefites vppon them.

And herof it commeth, that emonge the consideracions

that doe most helpe vs to attayne vnto the Love of

God, one of the most principall ys the consideraciconseon

of the benefites of Almighty God. ffor everie one of

these benefites ys as it were afirebrande, that quickeneth

and enkendeleth more, and more the flame of this love.

and so consequentlie, to consider in any of these benefytes,

ys to ioyne and many firebrandes together, wherby the flame

of this fire ys enkendeled more and more in vs./

2. This consideracion of Gods benefites helpeth also to

stirre vp a desire in a man to sherve Almighty God, when

he considereth the greate bounden duetie, that he

oweth to him, vnto whome he is so muche indetted/

3. Thes consideracion of Gods benefites ys also profitable

to stirre vp and provoke in our sowles a sorowe, and

repentance, for our synnes/ ffor when a man weigheth dee

pelie on th'one side the multitude of the benefites receyved: and on

thother side the great nomber of his offences committed against him:hye

must needes be ashamed of him self, confounded, & discerne much better

the blacke by comparing yt with the whyte? I meane he shall

hereby he shall muche better discerne the greatnes of his

owne wickednes, by comparing the same with the with greatnes

of Godes passing greate goodnes, who hath so long

tyme ...t.

leaf 45 verso || leaf 46 recto

continewed in doing good vnto him, that contrariewise hath

continewed evermore for his part in heaping sinne vppon

synne against almightie God. ffor these three endes

therefore ought a man to consider the Benefites of Almighty God:

and withinallin the consideracion of them same, to geve him most humble

thanckes for the same.

To Love him: To have 2 a desire to serve him: & some

tymes againe 3 to be sorowfull, & repentant for his synnes.

yea some tymes also to offer vnto him sacrifice of praise

and thanksgeving for his so manifold benefites

Thexercyses of Meditacion are to be taken in lumpes, as a

taske, that must be fullie wrought, & finished within

a certaine tyme: but ^ moderatelie to be taken as a dailie foode, and sustenaunce,

the for the sowle which the more moderately, and temperatlie yt

is taken, and the bettre it is digested, the more profi-

table, and holsome it is to a man/

3. Of the benefight of Redemption.

Althoughe it shuld be muche better to adore this inesti-

mable benefyte of our Redemption with an holie silence

than to speake of yt in such grosse, & base wyse, as we

must doe with our mortall tongue. Lett vs now come to yt.

Thow diddest lose throughe synne that first innocencie

and grace wherein thow wast created: and Almighty God

myght with good equitie, and iustice have lefte thee in that

miserable state (as he left the Devyll) and none shuld

have been hable to have repreved thee him therefore.

And yet he wold not so doe, but rather contrariewise

chaunging his anger into mercie, yt pleased him of his

infinite goodnes to bestowe greatest benefites at that tyme

when he was most provoked to wrathe, and with greatest

offences. And where as he might have repaired this losse

of innocencie by sending some Angel, or by some other meanes, he

wold not so doe, but vouchsaffed to come even him self in

parson: and where as he might have come with great Maiestie

and glorie, he abased him self so farre, as to come in greate

humilitie, and povertie./

And this he did, to cause thee to be the more in love with

him by reason of this benefite: and to make thee the more be-

holding vnto him by this example: and to make thy redemp-

tion the more aboundant by reason of the greate treasure that

^ he had bestowed vponn yt: and to geave thee more clearlie to vn-

derstand how muche goodwill he beareth vnto thee, that

thow shuldest beare towardes him the like againe: and to

shew plainlie vnto thee how much interest thow hast in

him that thow shuldest repose thy whole truste, and

affyaunce in him./ This is that benefite, which the pro-

Esa. 43. phet extolleth in thes wordes. In all the tribulacions of men

ex transt. he never faynted, neither was he euer weary in suffering for

70ta them.

Neyther wold he send any Embassadour, or Angell to

redeeme them, but vouchsaffed of his great mercie to

come him self in person to redeeme them, and to carrie them

vpon his shulders all the daies of this worlde, notwithstanding

that they did evill acknowledge this benefite, but did pro-

Ephes. 4. 30 voke the holye Ghost to anger./

How much ^ greatlie we are bounde to our Lorde for the maner of

our Redemption.

And yf thow be so muche bounde to our Lorde, for that he vouch-

saffed to come him self in person to redeeme thee, how muche

more art thow bounde vnto him for the maner of thy redemp-

tion, which was by suffering so greate paynes, and tormentes?

It were ^ a greate benefite, yf a king wold pardon a theefe

that had desherved to be whipped: But yf the king

wolde vouchsafe him self to receyve the lashes vppon

his owne shulders for him, certainlie this were without

comparison a farre greater benefite./ Consider how

many benefites are comprehended in this benefite of thy

Redemption. Lyfte vp thyne eies vnto that holy Rode, and

consider all the woundes, and payne that the Lorde of Maiestie

suffered there for theey sake. ffor everie one of them is a

benefite of it self, yea and a singuler greate benefite.

leaf 46 verso || leaf 47 recto

his bodie. Beholde that most innocent bodie of thy sweite savyour, and

redeemer all of a goare bloude, with so many woundes and bruses on all partes

of him, and the bloude gusshing out on everie syde.

his hedd. Behold that most sacred head falling down for vearie faintnes,

and hanging vppon his shoulders.

his face. Behold that divine face (which the Angells are desirous to be-

hold) how disfigured it is, and overflowed with streames

of bloude, in some patches freshe, & redde coloured, in other

partes veary foule, and blacke/

his visage. Behold that most beutifull visage, of all creatures, and

that countenaunce that delighted theies of all such as

beholde yt: how yt hath now lost all the flower of

his former beutie.

His mouth. Behold his lippes that holie mouthe how wanne,

his lippes. and deadlie yt loketh. Beholde his lippes, how blacke

and blewe they seeme: Beholde how they move, desiring

pardon, and mercie even for those are his verie tormentes.

ffinallie wheresoever thow beholdest him thow shalt

fynde, that there is no one parte of him free from

his payne & greife, but that he ys covered all over with lashes

forhead. and woundes, even from the toppe of his head, to the soles

eyes. of his feete. That goodlie cleare forhead, & those eies

more bewtifull that the sune, are now dymmed & darkened with the

earrs. bloude, & presence of deathe. Those eares that are

armes.wonre wont to heare the songes of heaven, doe now heare

the horrible blasphemies of sinners. Those armes so well

fashioned, & so large that they embrace all the power

of the worlde are now disioynted, & stretched out vppon

his handes. the Crosse. These handes that created the heavens, and

were never inurious to any mann, are now nayled, & clenched

his feete. fast with hard & sharpe nailes. Those blessed feete that

never walked in the waies of synners, are now deadlie

wounded, & pearced throughe. But above all hinge this,

beholde our saviors thee nar bedde where he lieth, and

where vppon that heavenlie Bridgrome sleapeth at none

daie vppon the crosse, how narrow, & harde it is, and how

he hath no pillowe, nor other thing whereuppon to rest his

head.

O preciouse heade of my sweete saviour, what meanth this,

that I see thee thus afflicted & tormented for my sake.

blesste bodie, conceyved by the holy Ghost, how is yt, that

his syde. I see thee thus wounded, & evill entreated for my sake? O

sweete, & loving syde, what meaneth this greate wounde and

open cleft in thee? what meaneth this so greate aboundance

of bloude? Alas wretche that I am, what a pittiefull sight

ys this, to see thee thus furiouslie pearced with a speare for my

sake? O rigorous Crosse, be not now I beseeche the so stiffe

but mollifie a litle thy hardnes, bowe downe vnto mee these

hiegh braunches, lett downe to me this most precious fruyte,

that i may tast therof? O cruell nayles, leave I praie

you those innocent handes & feete of my innocent Savior, & come,

and enter in to my harte, & pearce yt throughe; for it is

I that have sinned, & not he. O good Iesus, what hast

thow to doe with so many cruell tormentes? what hast thow

to doe with death? with sharpe nayles? And with the crosse?

vndoubedlie the prophet had good reason to saie, that his

efa.28.2i. workes shalbe veary strange, & farre vnlike himselfe. What is

more strainge, & more contrarie to life, than deathe?

what is more disagreable to glorie, than payne? what

ys more further of from the nature of most perfect holynes,

and innocencie, than th'image, & shape of a synner? This

title, & shape, o Lorde, ys certainlie vearie straunge for

Gen. 26. thee. O true Jacob, that with wearing the garmentes of

others, and with desguysing thy self in h a strannge habite,

hast purchased for vs the blessing of our heavenly father.

ffor by taking vpon thee the image of a synner, thow hast

purchased for vs victorie against synne. O goodnes unspeake-

able? o mercie undeserved,? o love exceeding all under-

standing? O charitie incomprehensible? Tell mee (o most

mercifull Lorde) what sawest thow in vs? what shervice

have we done vnto thee? with what workes have we

bounde thee, to suffer such grievous, & cruell tormentes

for our sakes? O wonderfull bountie fulnes that with out any mercie

for our part, and without any necessitie of thine owne parte

wouldest vouchsafe onely of thy mere grace, & mercie to

purchase our redemption after this sorte. The benignity

leaf 47 verso || leaf 48 recto

Tit. 3. 4. and clemencie of our Sauyour (saieth the Apostle hath appea=

red, not in respecte of the workes of iustice that we haue done,

but according to his greate mercie he hath saued vs. O how

wonderfull desirous was our Lorde most gratiouse

Lorde, that we shuld vnderstand his mercie, when

Esa. 43. 22. by the prophet Esaye he speaketh spake those so notable

wordes: Thou hast not called vpon me (O Iacob) & thow o

Israel , hast not trauayled in my seruyce. &ce. And yet for

all this, thou hast made mee to serue in thy synnes, & hast

putt me to paynes with thine inignitie. It is I, it is I, that

doe pardon thy synnes, for myne owne sake, & will neuer be

W. myndfull of them. Put mee in mynde, & let us enter in to

iudgement: & shewe if thow haue any thinge, wherewith to

iustifie thy selfe.

Wherefore (o most mercifull, and sweete Lorde, what thing is

there in mee, wherewith I maie recompence thee for

this so greate a benefite? If I shuld lyve all the ly=

ves of the children of Adam, and all the daies, & yeares

of the world, If I were able to susteyne all the travells

and paynes of all the men that either be, hath bene, or

shalbe, all this were as nothing to recompence the very

least of the griefes, and paynes that thow hast suffered

for mee. Considering therefore that I can by no meanes

possible dischardge this inestimable greate dett, lett

mee paie thee, o Lorde, even by thy bowells of th'infi=

nite charitie o my almightie God, yf it be thie blessed

will, with the continuall remembrance of the same. I

beseech thee, o Lorde, even by the bowells of thy infinite

Charitie, that thow wylt wounde my hart with thy woundes

and make my Sowle druncke with thy most pretiouse

bloud, in such sorte that whither so ever I shall turne my

self, I may alwaies see the crucified, and wheresoever

I shall cast myne eyes, all thinges may seeme vnto mee to

shyne with thy precious bloude. Lett this be all my con-

solacion to be alwaies crucified with thee: and lett this

be all my affliction, to thincke vpon anyother thing

besides thee. Consider, o my Almightie God, the great price

wherewith thou hast boughte mee, & suffer not so precious

a treasure to be shed in vayne for mee. And graunte mee, o

most mercifull Lord, that I be not as a childe that is borne

his tyme, whome his mother bringeth forthe with exceiding

great trauell, & paynes, and yet he enioyeth with commoditie,

& fruit of life./

Praier

There be fyve partes of prayer

1. Preparacion. which maie be made dyvers waies ffor a

mann may dispose himself to praier by calling to

mynde his synnes, and namely committed that daye.

he may accuse himself of them, & desyre of our

Lord pardon for them, But a mann ought to stand

leaf 48 verso || leaf 49 recto

Mony laid out by me sithence

the xxiiith of decembre i573.

Regine Elizabeth xvito.

Imprimis 24to . december for shoing my geldines o .. iis iiiid

Item for two drinkes for the glaunders a viiid

leaf 49 verso || leaf 50 recto

A medycine for sore brestessf

Take 10 two sponefulls of hony and halfe as muche of waxe, boyle yt in an old cup:

take a pece' of ne'w doule's, and dipp it therin, and lay it to your brest. Refreshe yt

eve'ry morning, putting honny and wax vnto yt at eche tyme/. Lay yt hote' vpon

the sore place. sore place

c c c c

leaf 50 verso || back endleaf 1 recto

In my beginninge god be my good speede.

in grace and ^ vertue for to proceede.

Md t'enquire of Gybbons Vsage of the Barton,

and how the rent is paied.

back endleaf 1 verso || back endleaf 2 recto

back endleaf 2 verso || back inside cover

back outside cover

spine

head

fore-edge

tail