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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 29^o die
Octobris An^o Domini.
1566./ Etatis 18.^{no} /

Sum Annæ Denton
& amicorum.

Anno diij
Anno Æta..
Anno ...

Iohann es Willison natus Ledburia in
ipso festo die Annutiationis beate Mariae
Anno domini. 1544. moritur 21^o Iunii
1553. Ætatis decimo & di:/

leaf 1 verso || leaf 2 recto

M^d 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
ronnyng water, to every quarte of Ronnyng water halfe a
pinte of Rose water. Let your water & your Suger boyle
together: whan the skymme riseth claryfie it with the ~~whyes~~
whites of egges when your Quynces are pared and cored, put
them into your syr^ope, 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 styte

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 bre^ake 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 sowther~~n~~ewood
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 much aqua vite as is
of the galle frye them 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 ~~soken~~ 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
~~est~~ and take out the yolke cleane and fyll the
place ~~with~~*the* said pouder then 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 wh^eate 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 Countie 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 Commisionars
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~~^{each} 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 neighbour. 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 pillar 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
together, that they cannot be separated/

Iustice hath many impedimentes & lett the course of yt, & many
cankers 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 hiege, & 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
ritchies, & 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 thou 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 Lodes:

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 ~~velvet~~ 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 their
conscience, but they might inioye the libertie of their con-
science, yf they wold lyve as dutifull subiectes
Jaques 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 vpon 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 staid all that daye being often
tymes required therevnto by some of the Commissioners
sent in vnto her. vpon thursdaye there went into
hir in her lodging the Lord Chauncelor, Lord Treasurer,
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 Lodes, 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, & Sollicitor, the *Queenes* Sergeantes, the
 Clerkes of the Crowne, & the two Notaries. Directlye
~~above~~ 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 27^o
 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 himself, 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 hers 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 answe 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 declaratus 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^f . Hi autem in alterius virtute, atque potentia vel Dej; vel Dæmonis, atque in tempore faciebant.

Predestinati sunt, qui aliquando non fuerunt.

Paulus loquitur^f hoc loco die filio dei secundum naturam divinam prenationem quæ certam atque determinatam electionem explicat, quam unum alio repulso, deus ad beatitudinem vocat. neque de filio dei secundum naturam humanam

Secundum spiritum sanctificationis ex resurrectione mortuorum Iesu Christi Enumerat opera, quæ propria virtute et potentia fecit quibus perspicue suam divinam naturam demonstravit.

Propria virtute, atque autoritate Spirit um Sanctum per quem mundatur nobis coicavit/ Itaque ex Spirit um sanctum per illud dato

(Ioannes . 20^{mo} .) tum ex resurrectione aliorum mortuorum, et maxime ex sua, per quam coemnorum resurrectionem credimus et expectamus ~~con fitemur~~ ipsius divinitatem demonstramus/

Per quem accepimus gratiam & Apostolatam . Hanc gratiam et hoc donum vt eundem verum deum et verum hominem mergentes prædicaremus.

Ad obediendum fidei / non vt Luxiu, aut otio vacaremus sed vt fidei illius omnes nationes predicationibus nostris edoctæ aliquando obtemperarent

Gratia vobis & pax. Non eam gratiam intelligit, quæ nos gratos deo efficit, et sanctos, quam in baptismo consequimur (quia istam 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 inter se dissibebant/

L. Tref. The queenes Majestie , because the revenue of the Crowne is diminissed, 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^r, quia per modum intelligenti ea pre produntur^r? quo hoc conceptu tota potentia pris declaratur^r . 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 Dei revelatur^r 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^r, Propter enim peccatum primi hominis parentis, in quo omnes homines peccaverunt, tota natura humana deo obligatur^r , ex qua obligatione non poterat iuste liberari, nisi esset aliquis, qui iuste pro illa satisfaceret:
Hoc enim requirit ordo iustitiæ, vt, si quis quempiam offenderit, non possit liberari ab offensa, nisi iustitiæ primum satisfecerit: Cum autem nulla creatura, quæ omnis finita est, propter hoc, quod deum, qui est infinitus, offenderisset, iuste illi satisfacere Posset, voluit deus mittere filium suum humana carne vestitum, vt in ea mori posset, et sic morte sua pro delictis nostris iuste satisfaceret: Et hæc iustitia dei, quo voluit filium suum morte sua sibi iuste satisfacere, Evangelio, idest hac bona enuntiatione, quod de Christo facio, revelatur^r. In eo namque declaratur passio, et mors Christi, qua ipse deo pro peccatis nostris satisfecit: atque etiamper illud idem demonstratur^r. veritas et gratia Christi, per quam iustificamur: Et vnde fuit iustitia dei, et nostra iustificatio declarata, nisi ex fide, in fidem? idest Ex fide priori, qua preces nostri crediderunt Christum nasciturum, et moriturum : in fidem, qua nos eum 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^r 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: Adjicit 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, intellexit essentiam, et naturam dei, quæ *quandoque* perfecte a nobis cognosci non possit, cognoscitur tamen, quod sit substantia, non accidens, simplex sine vlla concretionem.

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 mundi. id est ab ipsa mundi creatione/ Legimus *enim* in Genesis 4^{to} 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 inanum cogitab. 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 ipsis cultu consisteret. Sed fallebantur^r: 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 iustificabitur^r omnis caro coram illo Quædam opera legis esse, quæ sunt promiscua etiam legi naturæ quæ et moralia; et naturalia appellantur^r. 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 satisfacere= bant quia *non* erat *opera spiritus* aut *animæ*, sed carnis et corporis: et ob hec dixit, quod ex operibus legis vel carnis non iustificabitur^r *omnis* 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 satisfacere: Ille *enim* moriendo pæna mortis suæ iuste satisfacere= cit pro peccatis *nostris*, ex qua quidem iustitia dei *omnis nostra* sanctificatio, qua iustificati sumus, virtute het. dixit autem Iustitia Dei, ad differentiam iustitiæ *hominum* que in lege continebatur^r, 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 eculis manifestata fuerat, nos fideles hoc tempore, in ista statu *gratiæ* postque venit plenitudo temporis per fidem, et credulitatem, quam de christum Iesu domino nostro homines consecuti sumus: credentes non modo quod ipse a deo missus sit, sed etiam; *quod*^d morte sua pro *nostris* peccatis satisfecerit. Hæ inquam fides est que iustitiam illam dei credit factam fuisse propter absolutionem peccatorum *nostrorum* quia credentes in Christum, credunt etiam deo patre voluisse filium suum, qui est Christus, pati, vt iuste pro peccatis *nostris* satisfaceret, et inde iustificationem de suis peccatis *omnes* consequerentur^r. 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: nunc manifestat, quonam modo hanc iustificationem sumus consecuti/ mera fuit *gratia* qua redempti sumus.

Per redemptionem, 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 Dei ad ostensionem iustitiæ eius 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 satisfecisset pro peccatis nostris. Ad ostendam igitur iustitiam suam, deus fecit Christum mori pro nobis, et in hoc iustus apparuit respectu Christi. Quia vero nullis meritis nostris et operibus sed gratis, et per gratiam 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~~ abolitionem 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 peccatis mundare.

In sustentatione Dei idest in remissionem eorum peccatorum, quæ deus tolerare poterat. Non enim omnia peccata precedentia per mortem Christi deleta fuerunt sed ea tantum, quæ deus sua bonitate poterat sustinere, et tolerare, ut ea aliquando sanguine filij sui possent expiari. Hoc ideo dixit, quia damnatorum scelera et peccata non sustinentur^r, a deo, neque toleratur^r, propter hoc, quia statim damnati in pœnam æternæ damnationis incurrunt, quia iam indicati sunt./ Et non modo deus posuit Christum propitiatorem ad

ostendenda iustitiam suam pro remissione peccatorum præteritorum, verum etiam posuit eundem propitiatorem ad ostendendam iustitiam suam in hoc tempore, idest in statu gratiæ pro remissione 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, ut non modo ille videretur^r servando iustitiam suam, dum voluit Christum mori pro nostris peccatis, verum etiam, ut ex ista iusticia sua servata, iustificaret eos, qui crederent in Christum/ deus enim præstitit nobis, si crediderimus in eundem Christum, ut fructum instituit, 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 cæremoniis exterioribus ac observationibus ipsa consistebat.

Lex fidei Christi, in spiritu & veritate consistit non in cultu exteriori

Arbitramur hominem iustificari per fidem sine operibus Legis. idest pro Certo ~~credimus~~ indicamus nos, qui credimus in Christum, quod^d per solam fidem Christi, sine operibus legis scriptæ (videlicet sine circumcisione, cæremoniis, et cæteris in lege

illa tantum observari mandatis) quisque possit iustitiam, *idest* iustus fieri, quod est *omnibus* virtutibus excellere; *spirituque* incohes vivere, et eius vitæ imitari. Quæ ideo legis opera dicebantur quia illi tantum populo et non omnibus gentibus erant ad observandum instituta. Nec intelligit ~~debet~~ hic *Apostolus* per legis opera, opera moralia, quantumcumque illa etiam in eadem lege contineantur: quia hæc non dicuntur proprie opera legis, 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 tamen 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 hono^r, 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 their 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~~ *England* Scotland the breache with my sonne, in *England* my totall & vtter destruction

Capitulum 4.

Quid dicemus inuenisse Abraham patrem nostrum *secundum*

carnem. Quid *enim* invenit ille apud deum *secundum*
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 & labo^r to quenche the troubles that are made
but I cold not be heard. I was made to beleeeve, that
I shuld be sett at libertie, and I promised hostages for my
securytie, myne owne sonne, and my cosyn Guyse his sonne
Lord Treasurer. 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*. quo^d she you are
my enemy Noe I am
enemy to the *Queen* enemies

Her *lettre* then was redd to Mendoza the Spanish embassidor in ffrance
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* Pa^dgett, 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 vttered 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 trespas=

sses against hir sacred person, estate & government) a tender
& moste christian care over *your* soule, (*with*presentely 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 & mortallitie, 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 all that beleeeue, *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 fellowshipe of his passionnes 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 beseeche 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 truely of *your* manyfoulde synnes & trespasses, Iustefie
the iustice nowe to be executed, & iustefie hir Maiesties faithfulness
& fauoure towardes you all tymes, Haue a lyvelie faith
in Christe *our* lorde & Sauoure 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 Iesus 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 rooffe 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 meritorious obedience, and applie yt to the sowe 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 heavenly 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 their
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 ioyn 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 countenance towards 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 februarye 1586.

ffirst she was of stature hieghe, bigge made
and ~~sum~~what rownde shouldred, hir face full, & fatt,
doble chynned, and hazell eyed, hir borrowed 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 caces~~
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 ground sett with Acorne buttons
of Iett trymmed with pea'le, 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 their countries, and this as I crave
so doe I coniure you my *lords* to doe. Answer 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 their 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 5^{um}

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, *idest* iccico 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 quoque privati 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 non per 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 anyoynted *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 choise
of halfe a dozen women & men. who pun tely saide
that of hir ~~men~~^{men} she would have Melvin, hire
Apothecarie, & 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 broad with Rayles rounde about hanged, and covered with blacke cotton With a stoole, quissin, and blocke covered 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* Commission for the execucion of the saide *Queene* of Scottes was openly reade by Mr Beale clearke of the Counsey¹ 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 countenance 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 perswaded 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 resolved 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 their 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
their 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 thought she ~~thought~~^{longed}

to be gone. All the tyme they were a putting of
 hir apparell, she never changed her countenance,
 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 countenance 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, poullid
 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 their paynes, and not having
any one thing, that belonged vnto her, either
of hir apparell, or of any other thing, that
was hers. 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 church
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 Quayre, neere to the Tombe of Iohn
laste Abbott, & first Busshoppe of that Church
There was a ryche hearse erected above the
first steppe of the Quayre neere to the place
of the Buriall, and the whole Quayre, & Church
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 number 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 Church, 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 Church
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 Busshoppes 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 *Bushoppes*
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 number 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 altogether
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 thofferings
of the rest by the deane. whiche ended
the mourenoures departed.
The Ceremonie of Buriall was don by
the deane. Th'offycers breaking their staves
and casting them in to the vaute vpon the
Coffyn. And so they departed to the Busshops
howse, wheare was a greate feast appointed
accordinglie. The concourse of people was
so many thowsandes. And after dynner the
Nobles departed awaye, every one ~~this~~
towards his owne home./

Ad *Rhomanes capitulo nono.*

Iustitiam Aristoteles 5^{to} *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
vitiis 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^r. 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 credentes in illum, *spiritu* viuimus, carnem cum Vitijs, & concupiscentijs eius crucifigimus, virtutibus vacamus, & proper hæc omnia hæredes Dei efficiamur.

De altera iustitia particulari, quæ consistit in commutatione rerum, *Apostolus* meminit huius *Epistolæ 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 factum esse videtur, vt in expiationem peccati vita *Christi* data fuisse videatur. Et hæc est illa iustitia moralis, quæ est perpetua, constansque Voluntas reddendj vnique, quod suum est.

leaf 23 verso || leaf 24 recto

Theologi vero iustitiam ipsam in alias significationes diuiserunt: Quædam enim est iustitia est observantia legis, siue naturalis, siue legalis. Et hoc modo dicebat propheta (*Psalmi* 18.) ~~fe~~ qui divinam legem custodierat. feci iudicium & iustitiam: Et propter hoc præcepta Legis Prophetæ sæpe iustitias, et æquitatem appellaverunt.

Nonnumquam iustitia sumitur^r pro pietate in deum sicuti dictum fuit Abrahe *Capitulo* 3. Credidit Abraham Deo, & reputatum est illi ad iustitiam./

Aliquando vero Iustitia appellatur^r observatio promissionum: Et hoc modo *Apostolus Capitulo* 1^o dicebat, quod Evangelium est virtus dei in salutem omni credenti quia in eo revelatur^r iustitia dei ex fide in fidem. Quod enim *Promissiones* nostri 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^r.

Aliquando vero Iustitia illa est, quia homines, siue coram hominibus, siue coram deo iustificantur^r: Et hanc iustitiam legem iustitiæ *Apostolus* hic nuncupavit duplex autem est hæc iustitia: vna, quæ iustificat homines coram hominibus tantum, et non coram deo, vnde ille, qui fecerit^{fecisse} opera legis, iustificatus erat coram hominibus, quia dicit *Moyse*, Qui fecerit Legem, Viuet in ea. *Leuiticus* 18. Et ideo *Apostolus* supra *capitulo*. 4^o dixit, Si Abraham ex operibus iustificatus est, habet gloriam, sed non apud^d deum. Et hæc Iustitia dicitur legis

Alia vero est iustitia, quæ iustificat hominem apud deum: hæc autem ex fide, et credulitate causatur^r, qua credimus Christum pro nobis mortuum, ac suscitatum esse.

Et properea dixit *Apostolus* supra, quo^d sumus iustificati per fidem: Et hæc appellatur^r 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^r iustitiam, id est, qui
prius nullo studio legem Moysi, eiusque præcepta servabant,
in Christum credentes deinde apprehenderunt iustitiam, 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
mercy vpon 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 forgeue them lorde that oppresse vs,

leaf 25 verso || leaf 26 recto

And make that our gostlie enemye 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 eternallie our lorde Iesu christe. Amen.

devoute praier to our Saviour
Iesus christe

Iesus have *mercy* 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
dispyse all sine and wordlie vaintie?/
Iesu helpe me to *overcome* the temptation of sinn
and the malice of my gostlie enemye, to spend
my tyme in *vertue* and labor acceptable to the
Iesu strengthen me in soule 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
mercifull Iesu to amende my life, and recompence
those yeaeres, *which* I have mispende 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, make me proceed from
vertu vnto vertu, vntill such tyme that I
shall clerely 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 *mercy* and merites
my saviour *ever* be betwene them and me.
Iesu graunte me grace to flie evill Companie,
and when I come amonge them, for thy
passion I beseeche thee, to preserve mee,
that none occasion of deathly sine *overcome*
mee, and send me the gostlie comforte by
the true love of thee, kepe my mouth good
lorde from sclanderous speaking, lying,
false witness bearing, cursing, swearing
unchearetable chiding, dissolute laughing,

and wordes of vanitie, make me blessed
lord with dreade to remembre 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* thou 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 remembre 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 *mercy* 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 *mercy* on the sowles departed,
abiding thy *mercy* 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 thereafter 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 beginnunge 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 gracious 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 thou 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 thou 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 gracious 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 thanks 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 these are thy giftes, and confesse
with holie S^t 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 distributors,
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 fruitfull 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 Iesu, O most mete Iesu, O
most loving Iesu, O most deare Iesu,
have *mercie* on me, when shall I love the,
when shal^{^I} be sorie and contrite for my
sinnes, when shall ^{^I} turne to thee by grace,
when shall I remembre 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, worshipec, and mag=
nifie, and love hartelie thee, thy saintes
and thy feastes, that is to saie, thyne incarnation,
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 Saintes, the fayernes and
bewtie of Angels, where is my thanking?
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 crucified: 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 stae, and maner of my
lyving. And althings that thou woldest I shuld
dow, graunt I beseeche thee, 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 soule. 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 fransyrie 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 neyghbour without out dissunnlation, to edifie
him in worde and dede, with out anie election.
make me obedient with out contradiction, pacient
with out murmurat[i]on, content with out corruption.
Geve me most loving lorde god a wakinge hert
and a diligent, that noe vaine or outragio us
cogitation withdrawe 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 benefite now
by thy grace, and to have frintion of thy joyesand and rewardes in thy heavenlie contrye by e
ever lasting glorie./ 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 gracious 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 gracious 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 gracious lorde of thine
infinitt *mercy*e, 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 Church 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 omnes iniquitate meas dele. S^t Maria ora pro nobis peccatorib. nunc & in sora mortis nrae. Amen.

O glorious king whiche amongst thy sanctes art praised and neverthesst incomparable, thou are in me Lord, and thy name hath been called uppon by me. Therefore doe not forsake me Lord God, and in the daye of iudgement vouchsafe to bestowe me amongst 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 consolation 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 wholly 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 thou wilt by thy grace make stronge my soule against all temptacions; And that thou wilt cover and defende me with the ~~buckler~~ buckler of thy mercie against all asaultes of the devell. I see & knowledge that there is in myself 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 alledge 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 thou wilt not inpute theire sinnes, but take, and accept me for righteous and iust, and to be the inheritor of everlasting lyfe. Thow mercifull Lord was borne for my sake, thou diddest suffer both hunger, and thirst for my sake, thou diddest

preace, 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 *profit* me, which thow frelie 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 vpon 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 spiritum meum*. 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 evils, to be worthy that I may be called thy childe. To the be glorie, & honor for ever, and ever. Amen./

A deuoute praier.

O my Lord Iesu, with all my mynde, with all my might I doe laude thee, & praise thee for th'innumerable benefytes *which* thou 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} beseeche 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 thou saiest thus. I ~~am~~ shall offer my steffe 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 & celestiaall powers doe never ceasse in lauding thy most holie *maiestie* how shuld we ceasse earthie, & lonolie *servantes* with are redemed nothhe preciose bloude of they onely sonne? And for as muche as thy loving kindnes & favoure insatiablie 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.

Wherefore, thouge not continuallie as I ~~ought~~, I worship thee my maker not trembling & feare, I give thee thankes for all thy benefytes, that when I was nothing, thou 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 providence thou 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 haue even overwhelmed me. O Lord how great a benefite is this, that I may to thee give thankes? ffor what felowship hath vnrighteousnes with righteousness, what partaking hath darkenes with light, what agrement fylthines with puritie, follye with wisdom, mortalitie with thee whiche yea though thy spirite ever readie, yet is the fleshe fraile. But thou, o Lord, if thou wilt, cause make me stronge. And so, a most mercifull father, vouchsafe that I

may ever give thanks, 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 persynny 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) wpe 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 upon us
thy bond shervantes, 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, mediator, & advo=
cate for us. / And after this present lief, bring
us to eternall flicitee 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 their 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 saith: 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 enemye. 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 our faith 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 inportant 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 almighty God. ffor vndoubtedlie the holie Scripture is the fountayne, from whence the iust man gathereth the water of comfort, wherewith he stringtheneth himself, 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 foundation of our hope. There he seeth in a thousand [^] places also the greatnes of the ~~sxx~~ goodnes, sweetnes, and *Maiestie* of almighty God liuelie expressed: and withall the mercifull loving providence he hath over from that be his: the gentlenes wherewith he receyveth them that ~~be~~ come to him: and the faithfull promysse, & pledges he hath geaven to them, hereby they are vearie well assured, that he will never forsake them, that repose their

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 encourageth 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 accomplishment of the Lawe. ffor as the Apostle saith, 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 ovr charitie, not shall have
^ like measure of glorie in heaven.

Charitie is the fountayne, & originall of all of vertues, by reason of the soveraintie it hath to comaunde them, and to make them ^{^to} God their 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 blinded power, & must be guided by our understanding: 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 Almighty 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 perfections). as also in respect of us, (to witt, in regarde of his wonderfull love, and mercies shewed to ^{ward vs} ~~mankyn~~ ^{die}) 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 mercifull

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, & benefites 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* enkindle, and inflame us in the same love of him. vehement artes of Charitie doe increase charitie:/ More that the use; of ~~Charitie~~ *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 acquise (to witt, the vertues that be obtayned by our owne labor, and industrie) doe bothe of them growe, and increase with the percyst of their 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 forward with out the other.

All vertues & abyilities and graces as well naturall, as acquisite, like as they
increase by use, & exercise, even so also are they lost
and forgotten by discontinuance, 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 stench 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 thanks 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 indgements, 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 number of his owne frailties, infirmities, falles, and miseries?

The consideracon of the benefites of Almightye
God fowarde mankynde

Althonghe the benefites be innumerable of Almightye 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 thou wast, before thou 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* sterde and, that ys *with* a small tyme, that thou wast nothing, (at least wyldest as concerning thy sorle) and feom the beginning thou wast nothing, and mightest for ever have been nothing, that it, lesse then a clodde of earthe, erst then a puse of rynde, yea lesse then astart, and to be short even nothing. Consider then how the same nothing could not make *that* ses anything, and as litle could it desrue that another shuld make it any thing, for that rardy that is not, can neither worke, wrdefheue. Now when thou wast in this darknes, and in this deepe bothomles pitt of of the same nothing, *that* pleased the infinite goodnes and mercie of Almightye God, before any test of time, untill of his meere grace, to shere rosson there his power, and odpotencie, and *with* his mightie hand to perke thot out of this darknesse, 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 euer 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 thou 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 capacitye yt hath. The ymage

therof, ys th'image of Almightye God. ffor in vearie
deede there is nothing in all th'earthe that doth more
resemble almighty 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 answeareable to this dignitie. For it is manifest that
the Sowle was created to have the fr?i.. of almighty
God, to be partaker of that blessed glorie and felicitie of
Almighty God, to dwell in his howse, to eate at his
table, to enioye those thinges that Almighty 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 almighty 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 principall 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 thou 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, sustenance, withall other temporall helpes and above all this, consider well the greate manifold miseres & calamities in to *which* thou seest other men fall everie daie, and how thou thy sele mightst also have fallen in to the same, had it not been that al*mightie* god of his greate mercie, pershervd 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 man*and* yea of his greate mercie appointed 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 Al*mightie* God vnto whome ys committed the defence, & safegard of men./ All the miseries of the world are benefightes vnto man*n* (and that for everie one of them in *particuler* thou owest a speciall thanckefulnes, and love to Al*mightie* God) in that our Lord hath delyvered thee from them all./

3. Of the benefite of Redemption./

As concernyng the benefight of Redemption thou
1 . maiest confider there in two thinges. ffirst how many, and how greate benefites al*mightie* god hath geaven, vs by meanes of the benefite of and relempcion.
2. And secundlie how many, and how greate 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 benefight it was if Al*mightie* God to make thee a *Christian*, to call thee to the Catholicke

faith by meanes of the holy Sacrament of Baptisme,
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. callings 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 innoyncie, *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 thou wast
clensed from Originall synne, delyvered from the power
of the devill, made the sonne of Almighty 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
thou 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 thou 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 much art thou bounde to *Almightie* God,
that emongest such an infinite number of lost and damned
sowles, yt sleaped him that thou shuld be one of the
number of them that shuld be saved, yea and be borne in the
lappe of the Catholike Church, 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 thou hast
throughe thyne owne defaulte, and sinfull lyfe lost the
innocencie, *which* thou 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 thou 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
geewe 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 midst of thy verie sinnes, and wicked life, and to persist in calling thee so long a tyme, wheras thou 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 thou mightest ryse ^{^ VP} from death to life, and come forth 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 thou 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 enemye, & 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 ornamentes and graces thou mightest lyve, as the childe of God, and conteneue 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 thou consider vnto how many others *Almightie* God hath denied this benefite, he hath so freelie graunted vnto thee. And where as thou 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 their wicked state, and to call thee vnto the state of salvacion & grace? with what thanckes, & with what shervices art thou 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 thou 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
companions, and acquaintance for want of ^{the} like grace
of God to remayne everlastinglie tormented in the
horrible raging fyre of hell? This is that morning,
and evening ~~the~~ 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 eueyng 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 afterwarde 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
strieth 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 thou wilt vnderstand how
great this benefite ys, make accompte *with* thy
self, that when thou wast dead in synne, that most
loving ^{and mercifull} Pellican (our Sauyours Christ) moved with most
tender ~~pitie~~ ^{pitie} pietie, and compassion, stroke his sacred
breast *with* a speare, and wasshed the deadlie wunds
of thy soule 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
thou therefore vnthankfull vnto him for this so
greate, and costlie benefite, But be myndfull of the
daye in whiche thou cammest out of Egipt, as
Exod.13 our Lord admonisheth thee. This daie was the
daye of the wase ober, this was the daye of thy
Resurrection, for so muche as vppon this daye thou
hast passed through the redd sea of the bludde
of Christ vnto the Land of promysse, and vppon
this daie thou 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 ~~daungiers~~ 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 vnknownen 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 disappointe 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 disappointe 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 passages, and removed the ^{away secretfull} 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. saith 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 thankes 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 commyng towardes vs, who is able to vnder-
stand?

By this we may vnderstand how farre in Arrerages
we be in our reckenynge with *Almighty* God, and how
much more indetted we be, vnto him, than we are
hable to paye, considering we are not hable so
much as to vnderstand what they are/

The consideraci on of Gods benefites

Essay

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 their 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 much 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 geeveres 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 begynnyng
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 naturallie most inclined to
to love his owne propre weald/ Seing therefore
that men be naturallie such lovers of them selves, and
of their owne propre commoditie, when they see plainelie
that all that they have commeth of the graciouse goodnes
of that chieftest 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 consideracion
of the benefites of *Almighty* God. ffor everie one of
these benefites ys as it were a firebrande, that quickeneth
and enkindleth more, and more the flame of this love.
and so consequentlie, to consider in any of these benefytes,
ys to ioine ~~and~~ ^{many} firebrandes together, wherby the flame
of this fire ys enkindled more and more in vs./

2. This consideracion of Gods benefites helpeth also to
stirre vp a desire in a man to shewe *Almighty* God, when
he considereth the greate bounden duetie, that he
oweth to him, vnto whome he is so much indebted/

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
thoother side the great number of his offences committed against him: he
must needs be ashamed of him self, confounded, & discern much better
the blacke by comparing yt with the whyte? I meane ~~he shall~~
hereby he shall much better discern the greatnes of his
owne wickednes, by comparing the same with the greatnes
of Godes passing greate goodnes, who hath so long
tyme ...t.

leaf 45 verso || leaf 46 recto

continued in doing good vnto him, that contrariwise hath
continued 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 with ~~that~~ ⁱⁿ 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 sorrowfull, & repentant for his synnes.
yea some tymes also to offer vnto him sacrifice of praise
and thanksgeving for his so manifold benefites

The exercyses of Meditation 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 sustenance,
~~the~~ ^{for the sowle} which the more moderately, and temperatlie yt
is taken, and the better it is digested, the more profit-
table, and holisome it is to a man/

3. Of the benefight of Redemption.

Althoughe it shuld be much 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 thou wast created: and *Almighty* God
myght with good equitie, and iustice have left thee in that
miserable state (as he left the Devyll) and none shuld

have been hable to have reprevd ~~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 abundant 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 towards 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
70^{ta} 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 deshervd 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 ~~thee~~y sake. ffor everie one of them is a
benefite of it self, yea and a singuler greate benefite.

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 gussing 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 vearie 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 wheresoeuer thou beholdest him thou shalt
 fynde, that there is no one parte of him free from
 his payne & greife, but that he ys covered all over with lashes
 forehead. and woundes, even from the toppe of his head, to the soles
 eyes. of his feete. That goodlie cleare forehead, & those eies
 more bewtifull that the sune, are now ^{dymmed &} darkened with the
 earrs. bloude, & presence of deathe. Those eares that are
 armes. ~~wonne~~ 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} ~~har~~ 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 precieuse 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?
 vndoubtedlie 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 disagreeable 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 disguysing 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 thou in vs? what *service*
 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 ~~speake~~ spake those so notable
 wordes: Thou hast not called vpon me (O Iacob) & thow o
 Israel, hast not trauayled in my seruyce. &c. 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 thou 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 Almighty 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 forth 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 xvi^{to}.

Imprimis 24^{to} . december for shoing my geldines o = ii^s iii^d

Item for two drinckes for the glaunders a viii^d

leaf 49 verso || leaf 50 recto

A medycine for sore brestessf

Take ~~th~~ 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 beginnunge god be my good speede.
in grace and [^] vertue for to proceede.

M^d 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