

Here folowe certein deuout

and vertuouse instruccions, meditacions, and prayers made and
collected by syr Thomas More knight while
he was prisoner in the towre
of London.

(:.)

A godly instruccion, wrytten by syr
Thomas More knight, wthin a whyle
after he was prisoner in the towre of
London, in the pere of our Lozde.
1534.

Care no malice nor
euill will to no man
liuing. For eyther þ
man is good or non-
ghte. If he be good, &
I hate him, than am
I nought.
If he be nought, ey-
ther he shall amende

and die good, and goe to God: or abyde
nought, and die, noughte and goe the
Deuyll. And than lette mee remem-
bre, that if he shall be saued, he shall not
faile (if I be saued to, as I trust to be) to
loue me very hertely, and I shall then
in likewise loue him.

And why shoulde I now than, hate one
for this while, which shall hereafter loue
me for euermore, and why shoulde I
be now than enemy to him, with whom
I shall in time comyng, be coupled in e-
ternal frendshippe. And on þ other side,
if he shall continue nought and be dāp-
ned, thā is there so outragious eternall
sorrow towards him, that I maye well
thinke my selfe a deadly cruell wretche,

If I woulde not now rather pytie hys
payne, than maligne hys person. If one
wold say þ we may wel w good cōscience
with an euill mā harme, lest he should do
harme to such other folke as are innocēt
& good, I wyl not now dyspute wþ that
pointe, for þ roote hath moe brāunches
to be wel waied & cōsidered thē I cā now
conueniēty wryte, (hauing none other
pen thē a cole.) But herely thus will I
say, þ I wil giue cōsāyl to euery good
frende of mine, but if he be put in such a
roume, as to punishe an euill man leth
in his charge, by reason of his office, els
leauē the desire of punisshyng vnto god
and vnto such other folke, as are so grou,

ded in charitye, and so faste cleaue to
God, that no secrete: shewde cruell af-
fection, vnder the cloke of a iuste and a
berteous ysale, can crepe in and vnder-
mine thē. But let vs that are no better
than men of a meane sort, euer pray for
suche mercifull amendement in other
folke, as our owne conscience sheweth
vs that we haue nede in our selfe.

A godly instruccion, wrytten in la-
tyn by sir Thomas More knyght,
whyle he was prisoner in the towre
of london, in the pere of our lord. 1534.

VIta per offensam dei serua-
ta, erit ei qui sic se seruaue-
rit odibilis.

Nam qui sic vitam tuā seruaueris,
tute post ridie vitam tuā odio habe-
bis, & dolebis uehementer mortem
te non pertulisse pridie. Nam
restare tibi mortem recordaberis,
que qualis futura sit nescis neque
quam cito ventura. Et merito habes
metuere, ne mortem sic dilatam se-
quā tur inferorum tormenta, vbi
desiderabūt homines mori, & mors
fugiet ab eis, quū eam mortem quā
fugisti, secutura fuerint eterna cæ-
lorum gaudia.

Quam stultum est vitādo mortem
temporaneam, incurrere in eternā
nec temporaneam vitare tamē, sed
paulisper differre; Nam si impræ-
sentiarum mortē vitaris, an ppetuo

XX.iii. iam

Aiam *vis*turus es? aut alio tēpore sine pœna moriturus? Immo continget tibi fortasse, quod diuiti longam sibi vitam promittenti, Christus impendisse cōmemorat. Stulte, hac nocte animam tuam repetūt a te. Ceterū hoc certe certum habes, quod et mori aliquando debes, & (quæ est humana vitæ breuitas) viuere diu nō potes. Deniq̄ ne hoc opinor dubitas quod quum fatalis morbus aduenērit, & appetentis mortis molestia ceperit ingrauescere, optabis te fuisse pridem pro animæ tuæ conseruatione, quātumuis cruciabili morte, perentum. Non est illud ergo tam desperate metuendum tibi ne fiat, quod fuisse factum sciste paulo post exoptaturum. Qui patiuntur secundum voluntatē dei, fideli creatori commendant animas suas.

1. Petri. 4. Charissimi, nolite peregrinari in feruore, qui ad tentationem vobis fit, quasi noui aliquid vobis contingat: sed communicantes Christi passionibus gaudete, vt & in reuelationem gloriæ eius gaudeatis exultantes. Pudeat bonos in bonis timidiores esse, quam mali sunt in malis. Audire siquidem latrones licet dicentes, ignauum esse eum, qui refugiat septemniij voluptatem, ne post patiatur dimidiatæ horæ suspēdium. Et Christianum hominē non pudeat potius, eternam vitam et felicitatem perdere, quam pati velit breuem mortem paulo citius quam tamen scit se necessario passurum?

PaULO serius, & nisi pœniteat, a morte temporali ruiturum protinus in æternam, eamq̄, plenam tormentis omni morte molestioribus. Si quis vel vniūconspicere possit ex demonibus illis, qui magno numero nos expectant, vt in eternū crucient, omnes mortalium hominum minas, vnius terrore floccifaceret, & quantomagis floccifaceret si videre possit cœlos apertos, et Iesum stantē, sicut vidit beatus Stephanus. **Act. 7.**

Aduersarius vester diabolus tanquam leo rugiens, circūit querens quem deuoret. Barnardus. Gratiā ago magno illi leoni de tribu Iuda: rugire iste potest, mordere non potest. Quantūcumq̄ minetur, non simus bestia, vt nos prosternat vacuus ille rugitus. Vere bestia est veræ rationis expers, qui tam pusillanimis est, vt solo timore cedat, qui sola futuri laboris exaggeratione victus ante conflictum, non telo sed tuba prosternitur. Non dum restitistis vsque ad sanguinem, ait strenuus ille dux, qui leonis huius nouerat vanum esse rugitum. Et alius, Resistite inquit diabolo, & fugiet a vobis: resistite fortes in fide. Eos qui spe in deum relicta, fugiunt ad humanum auxiliū, perituros prædicat cum suo auxilio.

Sic perijt Saul rex, qui murmurans impatiens & desperans de deo quia non statim exauditus est, transtulit se ad consulendam Phitonissam, quum prius omnes phitonissas edicto

A edicto publico iussisset puniendas.

By firme hope is, that he, whiche so derely bought me, will not, wout myne owne dānable fault, lese me to his most malicious enemye.

The English of the latin that went befoze.

Whosocuer so saueth hys lyfe, that he dispicaceth god there- by, shall soone after to his no litle grieffe, full soze mislyke the same. For if thou so sauest thy lyfe, thou shalt on the moztow so deadly hate thy life, that at the hert full heauy shalt thou be, that at the daye befoze thou didste not lease thy life. For that certapnly die thou must, shalt thou sal surely remem- ber: but howe or howe soone, that wotest thou not at all. And iuste cause haste thou to feare, lest vpon the suche delaye of h death, may happily ensue the euclast- ing tormentes in hel, where men shal soze long to dye, and deth shall flec from them: whereas by thyndurpnyng of h death whiche thou so muche abhozrest, there should haue vndoubtedly folowed, the euclastpnyng toyes of heauen.

What foly is it for the than, to auoid this tempoꝛall death, as thereby to fall in perill to purchase the selfe eternall death: and yet therewith not to escape thy tempoꝛal death, but parhappes for a while, onely to delay thy death.

For putte case thou mightest for that while eschew the daunger of death, art thou sure therfoze either to continewe thy lyfe for ener, or at an other tyme to dye and seele no payne? Hape rather it maie fortune to fare with the, as it fa- red with the riche manne, that assured- ly reckened hymselfe to lyue full many a ycare: to whome Chryffe saide, Thys night thou shalt die, shall they berieue the of thy life. And againe, this arte thou well assured of, that both dye once thou shalt and also (for that so shortly mannes life here passeth away) that long here liue h cantst not.

Finally hereof, as I suppose, doutest thou neuer a deale, that whan the tyme shall come, in whiche thou shalt lye sicke on thy death bedde, and therewith beginne to seele the paynefull panges of death, so dreadfully drawing on, thā wilt thou heartely wishe, for the sauing of thy soul, thou hadst died a most sharp and cruell deathe manye a daye befoze.

Than cause hast thou none pardie, soe soze to feare that thing to fall, whiche as thou knowest thy selfe righte well, thou wouldest wythin a while after, haue wished to hane fallen vnto the be- soze. Who so euer suffer anye trouble or aduerlitie, accoꝛdyng to the wil of god, muste wholly committe their soules in- to the handes of God, they trustye and faithfull creatoure. Be not discoura- 1. Peter. 4.
ged my welbeloued byethzen, (saythe saincte Peter) by reason of thetreme persecucio that is amongst you (whiche is sent you for a pꝛofe of your patience) as though some straunge thing were be fallen vnto you: but in as muche as ye be partakers of Chrystes paines & passi- F
on, full heartely reioyce, that thou maist like wylle reioyce at the reuelaci- on of his glozpe.

Well maye good menne be ashamed to haue lesse courage to dooe good, than euyl menne haue to dooe euil. For a mā may heare theues not let to say, that he hath a sainte stomake, that will stycke for halfe an howres hangyng, to lyue bit. yeres in plesure. And what a shame wer it than for a chrysten man, to be cō- tent rather to lese the life and blisse euer lastyng, than suffer a shortlye death some- what afoze his time: which he is so well assured, that nedes suffer he shall, & that C
with in a while after, and, but yf he re- pent him in tyme, straight vpon his tē- poꝛal death, fal into eternall death, and the same so horzible and painefull, that it far excedeth al other kynnes of death.

If it wer possible for a man, with his coꝛpoꝛall eyes, to beholde one of those grisely fendes, which in so gret a num- ber daily loke and long for vs, in hel for euec to torment vs, the feare of hym a- lone, would make him not to regarde a D
rich, al the terrible thyettes that any mā coulde imagine. And howe muche lesse wold he regarde them than, if he might possibly see heauen open, & Iesus Chryff there standing, as did the blessed saynt Actes. 7.
Stephan.

Poure aduersarye the deuill, sayeth saint Peter, lyke a rozing lyon runneth about, sekting whom he maye deuoure. 1. Peter. 5.
But harke what saint Barnard sayth: I humbly thank that mightye Lyon of h tribe of Iuda, wel roze may this lion, but bite me he cannot. Thyetmeth he vs neuer so much, let vs not be such beastly cowardes, h for his only rude rozinge, we fal down flat to the grounde.

For a very beast is he, & hath no reaso

W. iiii. in

A in dede, which is eyther so feble spirited that for feare alone geueth ouer, or so discomfited vpon a vayne ymaginacion of h paines that he may hadde to suffer, that at the bare blast of the trumpet, before the bataille beginne, he is quyte and cleane ouerthrowen wout any stroke at al.

Hebze. 12.

We haue not resisted as yet to the shedding of your blood, saith that valiaunt capitain, which knew right well, that h roynge of this lion was nothinge to be passed on. And an other sayth, stand stiffe against h deuil, and he wil flee fro you.

Jacobi. 4.

1. Peter. 5.

Clay. 31.

B stand stiffe I say, with a strong and stedfast faith: for Clay geueth vs warning before, that they yhauing no hope of gods helpe, flie for succoure to mans help, shall both theselues & their helpers with the, come to vtter confusion.

1. Paral. 10.

So came king Saul to nought, who, because he was not by & by of god harde at his pleasure, wurniured, grudged, & distrustd god, & so fell in conclusion to seke counsaill of a witch: where as for h punishment of al witches, he himself had geuen generally so pfectly commaundment before.

A deuoute prayer, collected oute of the psalmes of Dauid, by sir Thomas More knight (while he was prisoner in h tower of London) whereunto he made this title following.

Imploratio diuini auxiliij contra tentatione; cum insultatione contra demones, ex spe & fiducia in deum.

Psal. 5.

Domine quid multiplicatae sunt qui tribulant me? multi insurgunt aduersum me.

Multi dicunt anime mee, non est salus ipsi in deo eius.

Tu autem domine susceptor meus es, gloria mea, & exaltans caput meum.

Ego dormiui, & soporatus sum, exurrexi, quia dominus suscepit me.

Non timebo millia populi circumdantis me: exurge domine, saluum

me fac deus meus.

Psal. 5.

Domine deduc me in iustitia tua, propter inimicos meos dirige in conspectu tuo viam meam.

Quoniam non est in ore eorum veritas, cor eorum vanum est.

Sepulchrum patens est guttur eorum iudica illos deus.

Decidant a cogitationibus suis: secundum multitudinem impietatum eorum expelle eos, quoniam irritauerunt te domine.

Et latentur omnes qui sperant in te, in eternum exultabunt & habitabis in eis.

Domine ut scuto bonae voluntatis tuae coronasti nos.

Domine deus meus in te speraui, saluum me fac ex omnibus persequentibus me, & libera me.

Nequando rapiat ut leo animam meam, dum non est qui redimat, neque qui saluum faciat.

Exurge domine in ira tua, & exaltare in finibus inimicorum meorum. Persequitur inimicus animam meam, ut comprehendat & conculcet in terra vitam meam, & gloriam meam in puluerem deducat.

Arcum suum tetendit, & parauit illum, & in eo parauit vasa mortis, sagittas suas ardentibus effecit.

Ecce parturit iniustitiam, concepit dolorem, & peperit iniquitatem. Lacum aperuit, & effodit eum, incidit in foueam quam fecit.

Conuertetur dolor eius in caput eius, & in verticem ipsius iniquitas eius:

A eius descendet.

Confitebor domino secundum iustitiam eius, & psallam nomini domini altissimi.

psal. 4. In pace in idipsum dormiam & requiescam.

Quoniam tu dñe singulariter in spe constituisti me.

psal. 9. Miserere mei dñe, vide humilitatem meam de inimicis meis.

B Et sperant in te: qui nouerunt nomen tuum domine, quoniam non dereliquisti quærentes te domine.

Et factus est dñs refugium pauperi, adiutor in oportunitatibus in tribulatione.

Vt quid domine recessisti longè, despicis in oportunitatibus in tribulatione?

C Quoniam non in finem obliuio erit pauperis, patientia pauperum non peribit in finem.

Exurge domine deus, exaltetur manus tua, ne obliuiscaris pauperium.

Tibi derelictus est pauper, orphano tu eris adiutor.

D Desiderium pauperum exaudiuit dominus, preparationem cordis eorum audiuit auris tua.

Dominus in templo sancto suo, dominus in cælo sedes eius.

Oculi eius in pauperum respiciunt, palpebræ eius interrogant filios hominum.

Propter miseriam inopum & gemitum pauperum, nunc exurgam

dicit dominus.

Domine deus me^o in te speraui saluum me fac ex omnibus persequentibus me & libera me.

psal. 12. Vsq̄uequo domine obliuisceris me in finem? Vsq̄uequo auertis faciem tuam a me?

Quamdiu ponam consilia in anima mea, dolorem in corde meo per diem?

F Vsq̄uequo exaltabitur inimicus me^o super me? respice, & exaudi me domine deus meus.

Illumina oculos meos, ne vnquam obdormiam in morte, nequando dicat inimicus meus, præualui aduersus eum.

Qui tribulant me, exultabunt si motus fuero, ego autem in misericordia tua speraui.

G Exultabit cor meum in salutaris tuo, cantabo dño qui bona tribuit mihi, & psallam nomini dñi altissimi.

psal. 15. Conserua me domine, quoniã speraui in te: dixi domino, deus meus es tu, quoniam bonorum meorum non eges.

psal. 16. Perfice gressus meos in semitis tuis, vt non moueantur vestigia mea.

Mirifica misericordias tuas, qui saluos facis sperantes in te.

psal. 15. Prouidebam dominum in conspectu meo, qui a dextris est mihi ne commouear.

Propter hoc letatum est cor meum, & exultauit lingua mea, insuper & caro mea requiescet in spe.

Psal. 17.

A Tu illuminas lucernam meam domine, deus meus illumina tenebras meas.

Quonia in te eripiar a tētatione, in deo meo transgrediar murum.

Deus me^o impoluta via eius, eloquia domini igne examinata, protector est omnium sperantium in se.

B Quoniam quis deus præter dominū, aut quis deus præter deum nostrum.

Psal. 21.

Ego autem sum vermis & non homo, opprobrium hominum, & abiectio plebis.

Omnes videntes me deriserunt me, locuti sunt labijs, & mouerunt caput.

C Tu es qui extraxisti me de ventre, spes mea ab vberibus matris meæ, in te proiectus sum ex vtero.

De ventre matris meæ deus meus es tu, ne disceferis a me.

Quoniam tribulatio proxima est, quoniam non est qui adiuuet.

Tu autem domine ne elongaueris auxilium tuum a me, ad defensionē meam conspice.

D Et si ambulauero in medio vmbrae mortis, non timebo mala, quoniam tu mecum es.

Virga tua & baculus tuus ipsa me consolata sunt.

Psal. 24.

Ad te domine leuaui animam meā deus meus in te confido, non erubescam.

Neque irrideant me inimici mei, etenim vniuersi, qui sustinent te, non confundentur.

Delicta iuuentutis meæ & ignorantias meas ne memineris.

Secundum misericordiam tuā memento mei tu propter bonitatem tuam domine.

Propter nomen tuum domine propitiaberis peccato meo, multum est enim.

Occuli mei seper ad dominum, quoniam ipse euellet de laqueo pedes meos.

F Tribulationes cordis mei multiplicatae sunt, de necessitatibus meis erue me.

Vide humilitatem meam, & laborem meum, & dimitte vniuersa delicta mea.

Dominus illuminatio mea, & salus mea, quem timebo?

G Dominus protector vitæ meæ, a quo trepidabo?

Si consistant aduersum me castra, non timebit cor meum.

Si exurgat aduersum me prælium, in hoc ego sperabo.

Vnam petij a domino hanc requirā, vt inhabitem in domo domini omnibus diebus vitæ meæ.

H Vt videam voluntatem domini, & visitem templum eius.

Exaudi domine vocem meam, quia clamaui ad te, miserere mei, & exaudi me.

Tibi dixit cor meum, exquisiuit te facies mea, faciem tuam domine requiram.

Ne auertas faciem tuā a me, ne declines in ira a seruo tuo.

Adiutor

Adiutor meus esto, ne derelinquas me neque despicias me deus salutaris meus.

Credo videre bona domini in terra viventium.

Expecta dominum viriliter age, confortetur cor tuum, & sustine dominum.

Psalm. 27 Ad te domine clamabo, deus meus ne fileas à me, nequando taceas à me & assimilabor descendentibus in lacum.

Psalm. 29. Psallite domino facti eius, & confitemini memorie sanctitatis eius. Quoniam ira in indignatione eius, & vita in voluntate eius.

Ad vesperam demorabitur fletus, et ad matutinum leticia.

Auertisti faciem tuam a me, & factus sum conturbatus.

Ad te domine clamabo, & ad deum meum deprecabor.

Que utilitas in sanguine meo, dum descendo in corruptionem.

Psalm. 35 In te dñe speravi, non confundar in eternū, in iustitia tua libera me. Inclina ad me aurem tuam, accelera ut eruas me.

Esto michi in deum protectore, &

Din domū refegij, ut saluū me facias.

Quoniam fortitudo mea & refugium meum es tu, & propter nomē tuum deduces me, & enutries me.

Educes me de laqueo, quē absconderūt mihi, quoniā tu es p̄tector me⁹.

In manus tuas domine commendo spiritum meum, redemisti me domine deus veritatis.

Miserere mei domine, quoniam tribulor, conturbatus est in ira oculus meus, anima mea & venter meus.

Quoniam defecit in dolore vita mea & anni mei in gemitibus.

Infirmata est in paupertate virtus mea, & ossa mea conturbata sunt.

Super omnes inimicos meos factus sum opprobrium vicinis meis valde & timor notis meis.

Qui videbant me foras fugerunt à me, obliuioni datus sum tanquam mortuus a corde.

Factus sum tanquam vas perditū, quoniam audiui vituperationē multorum commorantium in circuitu.

In eo dum conuenirēt simul auersū me, accipere animam meam consiliati sunt.

Ego autem in te speravi dñe, dixi, Deus meus es tu, in manibus tuis sortes mee.

Illustra faciem tuam super seruum tuum, saluum me fac in misericordia tua domine, non confundar, quoniam inuocaui te.

Quoniam magna multitudo dulcedinis tue domine, quam abscondisti timentibus te.

Ecce oculi dñi super timentes eū, & in eis qui sperant super misericordia eius.

Ut eruat à morte animas eorum, & alat eos in fame.

Anima nostra sustinet dñm, quoniā adiutor & protector noster est.

Quia in eo letabitur cor nostrum, et in nomine sancto eius sperauimus.

Fiat

A *Fiat misericordia tua domine super nos, quemadmodum sperauimus in te.*

Psalm. 33. *Accedite ad eum, et illuminamini, et facies vestre non confundentur. Immittet angelus domini in circuitu timentium eum, et eripiet eos. Gustate et videte, quoniam suauis est dominus, beatus vir, qui sperat in eo. Timete dominum omnes sancti eius, quoniam non est inopia timentibus eum. Diuites egerunt et esurierunt, inquirentes autem dominum non minuentur omni bono. Iuxta est dominus his, qui tribulato sunt corde, et humiles spiritu saluabit.*

Psalm. 35 *Filii hominum in tegmine alarum tuarum sperabunt, inebriabuntur ab ubertate domus tue.*

C *Quoniam apud te est fons vite, et in lumine tuo videbimus lumen.*

Psalm. 37 *Domine ne in furore tuo arguas me, neque in ira tua corripas me. Quoniam sagitte tue infixae sunt michi, et confirmasti super me manum tuam. Non est sanitas in carne mea: a facie ire tue, non est pax ossibus meis a facie peccatorum meorum. Quoniam iniquitates mee supergressae sunt caput meum, et sicut onus graue grauat et sunt super me. Putruerunt et corrupte sunt citatrices mee, a facie insipientie mee. Miser factus sum et curuatus sum usque in finem: tota die contristatus ingrediebar.*

Quoniam lumbi mei impleti sunt illusionibus, et non est sanitas in carne mea.

Afflictus sum et humiliatus sum nimis, rugiebat a gemitu cordis mei. Domine ante te omne desiderium meum, et gemitus meus a te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea, et lumen oculorum meorum, et ipsum non est mecum.

Amici mei et proximi mei, aduersum me appropinquauerunt et steterunt. Et qui iuxta me erant de longe steterunt, et vim faciebant qui querebant animam meam.

Et qui inquirebant mala mihi, locuti sunt vanitates: et dolos tota die meditabantur.

Ego autem tanquam surdus non audiebam, et sicut mutus non aperiens os suum.

Et factus sum sicut homo non audiens, et non habens in ore suo redargutiones.

Quoniam in te domine speraui, tu exaudies me domine deus meus.

Quia dixi, nequando supergaudeant mihi inimici mei, et dum commouetur pedes mei, super me magna locuti sunt.

Quoniam ego in flagella paratus sum, et dolor meus in conspectu meo semper.

Quoniam iniquitatem meam annuntiabo, et cogitabo pro peccato meo. Inimici autem mei viuunt, et confirmati

A firmati sunt super me: & multiplicati sunt, qui oderunt me inique.

Qui retribuunt mala pro bonis, detrahebant michi, quoniam sequebar bonitatem.

Ne derelinquas me domine deus meus, ne discesseris a me.

Intende in adiutorium meum, domine deus salutis meae.

Dixi, Custodiam vias meas, ut non derelinquam in lingua mea.

Posui ori meo custodiam, cum confisteret peccator aduersum me.

Obmutui, & humiliatus sum, & filui a bonis, & dolor meus renouatus est.

Concaluit cor meum intra me, & in meditatione mea exardescet ignis.

Locutus sum in lingua mea, notum fac mihi domine finem meum.

Et numerum dierum meorum quis est, ut sciam quid desit mihi.

Ecce mensurabiles posuisti dies meos, & substantia mea tanquam nihilum ante te.

Veruntamen vniuersa vanitas, omnis homo viuens.

Veruntamen in imagine pertransit homo, sed & frustra conturbatur.

Thesaurizat, & ignorat cui congregabit ea.

Et nunc quae est expectatio mea? nonne dominus? & substantia mea apud te est?

Ab omnibus iniquitatibus meis erue me, opprobrium insipienti dedisti me.

Obmutui, & non aperui os meum:

quoniam tu fecisti, amoue a me plagas tuas.

A fortitudine manus tuae ego defeci in increpationibus, propter iniquitatem corripuisti hominem.

Et tabescere fecisti sicut arane animam eius: veruntamen vane conturbatur omnis homo.

Exaudi orationem meam domine, & deprecationem meam auribus percipe, lacrimas meas.

Ne fileas, quoniam advena ego sum apud te, & peregrinus sicut omnes patres mei.

Remitte mihi ut refrigerer priusquam abeam, & amplius non ero.

Beatus vir cuius est nomen domini spes eius, & non respexit in vanitates, & insanias falsas.

Multa fecisti tu domine mirabilia tua, & cogitationibus tuis non est qui similis sit tibi.

Tu autem domine ne longe facias miserationes tuas a me, misericordia tua & veritas tua susceperunt me.

Quoniam circumdederunt me mala, quorum non est numerus: comprehenderunt me iniquitates meae, & non potui ut viderem.

Multiplicatae sunt super capillos capitis mei, & cor meum dereliquit me.

Complaceat tibi domine, ut eruas me: domine ad iuuandum me respice.

Exultent & letentur super te omnes querentes te, & dicant sepe, magnificetur dominus, qui diligunt salutare

tuum.

A tuum.

Ego autem mendicus sum & pauper, dominus sollicitus est mei.

Adiutor meus & protector meus tu es, deus meus ne tandaueris.

Psal. 41.

Quemadmodum desiderat ceruus ad fontes aquarum, ita desiderat anima mea ad te deus.

Sitiuit anima mea ad deum fontem viuuum, quando veniam & apparebo ante faciem dei?

Fuerunt mihi lacrimae meae panes die ac nocte, dum dicitur mihi cotidie, ubi est deus tuus?

Hæc recordatus sum, & effudi in me animam meam, quoniam transibo in locum tabernaculi, admirabilis usque ad domum dei.

Cnis, in voce exultationis & confessionis, sonus epulantis.

Quare tristis es anima mea? & quare conturbas me?

Spera in deo, quoniam ad huc confitebor illi, salutare vultus mei & deus meus.

Ad me ipsum anima mea conturbata est, propterea memor ero tui de terra Iordanis, & Hermonij a monte modico.

Abyssus abyssum inuocat, in voce cataractarum tuarum.

Omnia excelsa tua & fluctus tui, super me transierunt.

In die mandauit dominus misericordiam suam, & nocte canticum eius.

Apud me oratio deo vitæ meæ, dicam deo susceptor meus es.

Quare oblitus es mei? & quare contristatus incedo, dum affligit me inimicus?

Dum confringuntur ossa mea, exprobauerunt mihi qui tribulant me inimici mei.

Dum dicunt mihi per singulos dies, ubi est deus tuus?

Quare tristis es anima mea? & quare conturbas me?

Spera in deo, quoniam ad huc confitebor illi, salutare vultus mei & deus meus.

Deus noster refugium & virtus: adiutor in tribulationibus quæ inuenerunt nos nimis. **Psal. 45.**

Propterea non timebimus dum turbabitur terra, & transferentur montes in cor maris.

Sonuerunt & turbatae sunt aquae eorum: conturbati sunt montes in fortitudine eius.

Fluminis impetus letificat ciuitatē dei: sanctificauit tabernaculum suum altissimus.

Deus in medio eius non commouebitur, adiuuabit eam deus mane diluculo.

Miserere mei deus, secundum magnam misericordiam tuam. **Psal. 45.**

Et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius laua me ab iniquitate mea, & a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: & peccatum meum contra me est

A est semper.

Tibi soli peccaui, & malum coram te feci, vt iustificeris in sermonibus tuis, & vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum, & in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta & occulta sapientie tue manifestati mihi.

B Asperges me hyssopo, & mundabor: lauabis me, & super niuem dealabor.

Auditui meo dabis gaudium & letitiam: & exultabunt ossa humiliata. Auerte faciem tuam a peccatis meis, & omnes iniquitates meas dele.

Cor mundum crea in me deus, & spiritum rectum in noua in visceribus meis. Ne proicias me a facie tua, & spiritum sanctum tuum ne auferas a me.

C Redde mihi letitiam salutaris tui: & spiritu principali confirma me. Docebo iniquos vias tuas, & impium ad te conuertentur.

Libera me de sanguinibus deus deus salutis meae, & exultabit lingua mea iusticiam tuam.

D Domine labia mea aperies, & os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium dedissem: vtique holocaustis non delectaberis.

Sacrificium deo, spiritus contribulatus: cor contritum & humiliatum, deus non despicies.

Benigne fac domine in bona voluntate tua Sion, vt edificentur muri

Hierusalem.

Tunc acceptabis sacrificium iusticie oblationes & holocausta: tunc imponent super altare tuum vitulos.

Exaudi deus orationem meam, & ne despexeris deprecationem meam, intende mihi & exaudi me.

Cor meum conturbatum est in me, & formido mortis cecidit super me.

Timor & tremor venerunt super me, & contexerunt me tenebrae.

Et dixi, Quis dabit mihi pennas sicut columbae, & volabo & requiescam?

Iacta super dominum curam tuam, & ipse te enutriet.

Nonne deo subiecta eritamina mea? ab ipso enim salutare meum. **Ps. 61.**

Nam & ipse deus meus, & salutaris meus, susceptor meus, non mouebo amplius.

Quousque irruitis in hominem? interficitis vniuersi vos, tanquam parieti inclinato, & maceriae depulsa.

Veruntamen deo subiecta esto anima mea, quoniam ab ipso patientia mea.

Quia ipse deus meus & saluator meus, adiutor meus, non emigrabo.

In deo salutare meum, & gloria mea, deus auxiliij mei, & spes mea in deo est.

Sperate in eo omnis congregatio populi, effundite coram illo corda vestra, adiutor deus noster in eternum.

Semel

A Semel locutus est dominus, duo hec
audiui, quia potestas dei est, & tibi
domine misericordia, quia tu red-
das unicuique iuxta opera sua.

Psa. 62.

Deus deus meus ad te de luce vigi-
lo.

Sitiuit in te anima mea, quā mul-
tipliciter tibi caro mea.

B In terra deserta, in uia, & in aquo-
sa, sic in sancto apparui tibi, vt vi-
derem virtutem tuam & gloriam
tuam.

Quoniam melior est misericordia
tua super vitas: labia mea laudabūt
te.

Sic benedicam te in vita mea & in
nomine tuo leuabo manus meas.

C Sicut adipe & pinguedine replea-
tur anima mea: & labiis exulta-
tionis laudabit os meum.

Sic memor fui tui super stratū meū,
in matutinis meditabor in te, quia
fuiſti adiutor meus.

Et in velamento alarum tuarum
exultabo: adhesit anima mea post
te: me suscepit dextera tua.

Ipsi vero in vanum quaesierunt a-
nimam meam: introibūt in inferio-

Dra terrae, tradentur in manus gla-
dii, partes vulpium erunt.

Rex vero letabitur in deo, lauda-
buntur omnes qui iurant in eo, quia
obstructum est os loquentium ini-
qua.

Psal. 66.

Deus miseriatur nostri, & be-
nedicat nobis, illuminet vultum su-
um super nos, & misereatur no-
stri.

Vt cognoscamus in terra viam tu-

am, in omnibus gētibus salutare tu-
um.

Confiteantur tibi populi deus, cō-
fiteantur tibi populi omnes.

Latentur & exultent gentes, quo-
niam iudicas pupulos in equitate,
& gentes in terra dirigis.

Confiteantur tibi populi deus, confi-
teantur tibi populi omnes, terra de-
dit fructum suum.

Benedicat nos deus deus noster, be-
nedicat nos deus, & metuant eum
omnes fines terrae.

A godly medytacion, wrytten by sic
Thomas Doze knyghte whyle he
was prysoner in the tower of Londō,
in the yere of our Lozde, 1534.



Give me thy grace good Lozde
to set the woꝛlde at nought.

To set my mynde fast vppon
the.

And not to hange vppon the blaff of
mennes mouches.

To be content to be solitary.

Not to long soꝝ woꝛldly company.

A ylle & litle bitterly to cast of þe woꝛlde.

And ridde my mynde of all the busy-
nesse therof.

Not to long to heare of any woꝛldlye
thynges.

But that the hearyng of woꝛldly fan-
tasyes maye be to me displeasent.

Gladly to be thyngking of god.

Piteously to call soꝝ his helpe.

To leane vnto the comfozte of God. **H**

Busily to labour to loue hym.

To knowe myne owne vilitie & wret-
chednes.

To humble and meken my self vnder
the myghty hand of god.

To bewayl my synnes passed.

For the purgynge of them, pacientlye
to suffer aduersitie.

Gladly to beare my purgatoꝝy here.

To be ioyful of tribulacions.

To walke the narowe way that lea-
deth to lyfe.

To beare the crosse wth Chꝛist.

To haue the lasse thyng in remem-
brance.

To haue euer afoꝝe myne eye, my
death

A death, that is ever at hande.
 To make death no straunger to me.
 To foresee and consider the everlasting fier of hell.
 To pray for pardone before the iudge come.
 To have continually in mind, the passion that Christ suffered for me.
 For his benefites vncessantly to giue him thanks.
 To bye the time again, that I before haue lost.

B To abstaine from vaine confabulations.
 To eschewe light foolish the mirth and gladnes.
 Recreations not necessary to cut of.
 Of worldly substance, frendes, libertie, life, and al, to sette the losse at right nought, for the winning of Christ.
 To thinke my most enemies my beste frendes.
 For the betherne of Ioseph, coulde neuer haue done him so much good with their loue and fauor, as they did him w their malice and hatred.

These mindes are moze to be desired of euery mā, than all the treasure of all the princes and kinges christen & heathen, were it gathered and layde together all vpon one heape.

A deuoute prayer, made by sir Thomas More knight, after he was condemned to die, and before he was put to death who was condemned the thurdaye the first daye of July in hysc of our lord god, 1535. and in the xxvii. yere of h raigne of king Henry the eight, & was behedded at the tower hill at London, the twelsecay folowing.

Pater noster, Ave maria, Credo.

Holy Trinitie, the father, the sonne, and the holy ghost, the regall and coeternall parsons, and one almighty God, haue mercye on me, vyle, abiecte, abhominable sinnefull wretche: mekely knowledgyng before thyne hygh maiesty my long continued synnefull life, euen from my very childhed hitherto.
 In my childhed, in this poynte and that poynte &c.

After my childhed in thys poynte & that point, &c. & so forth by euery age.
 Now good gracious lord, as thou geuest me thy grace to knowlege them, to geue

me thy grace, not in only woord, but in heart also with very sorrowfull contrition to repent them, and vterly to forsake the. And for geue me those sinnes also, in which by mine own default, through euill affections and euill custome, my reason is with sensualitie so blinded, that I cannot discern them for sinne. And illumine good Lord mine heart, & geue me thy grace to know them, & to knowledge them, and for geue me my synnes negligently forgotten, and bring them to my mynde with grace to be purely confessed of them.

Glorious god, geue me fro henceforth h grace, with litle respect vnto h woold, so to sette and fixe firmly myne hearte vpon the, that I may say with thy blessed apostle saint Paul, *Mundus mihi crucifixus est, & ego mundo. Mihi viuere Christus est, & mori lus crum, Cupio dissolui & esse cum Christo.*

Geue me h grace to amend my lyfe, & to haue an eye to myne ende wouthoute grudge of death, whiche to the pnt that dye in the (good lord) is h gate of a welthy life.

Almighty God, *Doce me facere volun- statem tuam, Fac me currere in odore iuguentorum tuos* Psal. 72. Cant. 1.
rum Apprehende manum meam dexteram, & deduc me in via recta propter inimicos meos, Trabe me post te, In chamo & freno maxillas meas constringe, quum non approximo ad te. Psal. 31. Cant. 1.

Glorious God, all sinnefull feare, all sinnefull sorrowe and penituenes, al sinnefull hope, al sinnefull mirth, & gladnesse take from me. And on h tother side concerning such feare, such sorrow, suche heauinesse, such comfort, consolacion, & gladnesse, as shall be profitable for my soule. *Fac mecum secundum magnam bonitatem tuam domine.*

Good lord geue me the grace in all my feare and agonye to haue recourse to that great feare and wonderfull agonye, that thou my sweete sauiour hadst at the mount of Olucte before thy most bitter passion, and in the meditacion therof, to conceiue ghostly comfort and consolacion profitable for my soule.

Almighty god, take from me al baynglorious mindes, all appetites of myne owne praise, all enuye, couetyse, glory, slouth and lecherye, al wretchedfull affections, all appetite of reuengynge, al desire or delite of other folkes harme, all pleasure in prouoking any person to wrath and anger, al delite of exprobracion, or insultacion against any person in their affliction and calamitie.

And

A And geue me good Lozde an humble, lowlye, quiet, penitible, patient, charytable, kynde, tender, and pitiful minde, with all my woordes, and al my woordes and all my thoughtes, to haue a taste of thy holy blessed spirite.

Geue me good Lozde, a full saythe, a firme hope, and a feruent charity, a loue to the good lozde incomparable aboue the loue to my selfe, and that I loue nothing to thy displeasure, but euery thing in an order to the.

B Geue me good lozd, a longing to be wth the, not for thauoiding of the calamities of this wretched world, noz so much for hauoiding of the paines of purgatory noz of the paines of hel acether, noz so much for the attaining of h^y toyes of heauen, in respect of mine own commodyty, as euen for a very loue to the.

And beare me good lozd thy loue & fauour, which thyng my loue to thee warde (wer it neuer so great) couide not but of thy great goodnes deserue.

C And pardon me good lozd, that I am so bold to ask so high petitions, being so vile a sinfull wretch, and so vnworthye to attaine the lowest: But yet good lozd such they be, as I am bounden to wythe and shoulde be nerer the effectuall benefite of them, if my manifold synnes wer not the let, from which O glorious trinite bouchsafe of thy goodnes to washe me, with that blessed blood that issued out of thy tender bodie: O swete sauour Christ, in the diuerse tormentes of thy most bitter passion.

D Take from me good lozde, this luke warme facis, or rather hey colde maner of meditation, and this dulnes in prayeng onto the. And giue me warmth, delight and quicknes in thinking vpoⁿ h^y: & giue me thy grace to long for thine holy sacramentes, and specially to reioise in h^y presence of thy very blessed body (swete sauour christ, in the holy sacrament of the altare) and duelye to thanke the for thre gracious visitacion therewith, and at that high memorisall, with tender compassion, to remember and consider thy most bitter passion.

Make vs al good lozde virtuallye participants of that holpe sacrament thys day, and euery daye make vs all liuely membris swete sauour Christe, of thine holy mystical body, thy catholyke church.

Dignare domine die isto sine peccato nos custodire.

Miserere nostri domine, miserere nostri. **Psal. 122.**

Fiat misericordia tua domine super nos, quemadmodum sperauimus in te. **Psal. 39.**

In te domine speraui, non confundar in eternum. **Psal. 30.**

Ora pro nobis sancta dei genitrix Vt digni efficiamur promissionibus Christi.

Pro amicis.

F Almighty god haue mercy on P. & P. &c. with special meditation & consideration of euery frende, as godly affection and occasion requireth.

Pro inimicis.

F Almighty god haue mercy on P. & P. &c. & on all that beare me euil will, & wold me harme, and their salutes and myne together, by such easye tender mercifull meanes, as thine infinite wisdomme best can deuise, bouchsafe to amende and redrele, and make vs saued soules in heauen together where we may euer liue & loue together with the and thy blessed saintes. O glorious Trinite, for the bitter passion of our swete sauour Christ Amen.

G Oud giue me patience in tribulation, and grace in euerything to conforme my will to thine: & I may truly say: *Fiat voluntas tua, sicut in celo et in terra.*

The thynges good lozde that I praye for, giue me h^y grace to labour for. Amē.

Sir Thomas More was made Lozde Chaunceller of England in Highelmas terme in h^y yere of our lozd. 1529. & in the .21. yere of king Henry h. viii. And in the latter ende of the barne than next befoze, sir Tho. More than chauncellour of the Duchy of Lancaster being returned fro Cambray in Flanders (where he had bene embassadour for the kinge) rode immediately to the king to the court at Woodstock. And while he was there with the king, part of his owne dwelling house at Chelsey and all his barnes there full of cozne, sodenly fell on fier and were burnt and all the cozne therein by the negligence of one of his neighbours cartes h^y carried h^y cozne, and

And by occasion therof were diuers of his next neighbours barnes burnt also. Upon which newes brought vnto hym to the court, he wrote to the lady his wife this letter folowing.

The copy of the letter.

Mistres Alyce, in my most hartly wise, I recommend me to you. And wherreas I am enfourmed by my son Heron, of the losse of our barnes and our neighbours also, wth all the cozne that was therein, albeit (sauiug gods pleasure) it is gret pitie of so much good cozne lost, yet sith it hath li- ked hym to sende vs such a chaunce, we must & are bounden, not only to be content, but also to be glad of his visitaciō. He sent vs all that we haue losse: & sith he hath by such a chaunce, taken it away againe, his pleasure be fulfilled. Let vs neuer grudge ther at, but take it in god worth, and hartely thank him, as well for aduersitie as for prosperite. And par aduenture we haue moze cause to thank him for our losse, then for our winning. For his wisdom better seerch what is good for vs thē we do our selues. Therfore I pray you be of good chere, & take all the howsfold with you to church, and there thanke god, both for that he hath giuen vs, and for that he hath taken frō vs, and for that he hath left vs which if it please hym, he can encrease when he will. And if it please hym to, leaue vs yet lette, at hys pleasure be it. I praye you to make some good enlarche what my poore neighbours haue losse, and bidde them take no thought therfore: for I shold not leaue my self a spone, there shal no poore neighbour of mine, bere no losse by any chaunce happened in my house. I pray you be with my children & your howsehold merry in god. And deuisse somewhat wth your frendes, what waye wer best to take, for prouisiō to be made for cozne for our howsehold, and for sede thys yere comming, if ye thinke it good that we kepe the ground still in our handes. And whether ye thinke it good y^e we so shall do or not, yet I thinke it were not best sodenlye thus to leaue it all by, & to put away our folk of our farme, till we haue somewhat aduised vs thereon. Howbeit if we haue moze nowe then ye shall nede, & which can get thē other maisters ye may then discharge vs of them. But I would not that any man wer sodenly sent away he wore nere wether. At my

coming hither, I percelued none other, but that I shold cary still with y^e Kinges grace. But now I shal (I thinke) because of this chaunce, get leaue this next weke to come home and se you: and then shall we further deuisse together bypon all thinges, what order shal be best to take. And thus as hartely fare you well with all our children as ye can wishe. At Woodestok the thirde daye of Septembre by the hand of.

Your louing husbande
Thomas Poze knight

Sir Thomas Poze being lord Chancellor of England, gave ouer that office (by his great sute & labour) the .xvi. day of may, in the yere of our lord god a. 1532. and in the .xxiii. yere of the raigne of king Henry the eight. And after in that somer, he wrote an epitaphy in latin, and caused it to be w^{rit}ten by his tombe of stone, which himself (while he was lord Chāceller) had caused to be made in his parishe church of Chelsey (where he dwelled) thre myle frō London. The copie of which epitaphy here foloweth.

Thomas Morus Vrbe Londinēsi, familia nō celebri, sed honesta natus, in litteris ut cunq; versat^{us} quū & causas aliquot annos iuuenis egisset in foro, & in vrbe sua pro Sbyrenio ius dixisset, ab inimicissimo regē Hērico octauo (cui vni regnōmniū gloria prius in audita cōtigat, ut fidei defesor quālē & gladio se & calamo vero prestetit, merito vocaretur) adscit^{us} in aulam est, delectusq; in consilium, & creatus eques, pro quaēstor primum, post Cancellarius Lancastrie, tandē Anglic miro principis fauore factus est. Sed interim in publico regni senatu lectus est orator populi, pretereā legatus Regis nonnuncq; fuit, alias alibi: postremo vero Cameraci comes & collega iunctus principi le-

XX.ii. gationis