Here folowe certein devout
and vertuouſſe instructions, meditations, and prayers made and
collected by Sir Thomas More knight while
he was prisioner in the towe
of London.

A godly instruction, written by Sir
Thomas More knight, when after he was prisioner in the towne of
London, in the yere of our Lord.

1534.

Care no malice nor
euill will to no man
living. For other man is good of no-
gnyte. If he be good, I
hate him, than am
I nought.
If he be nought, eit-
er be Tali amende
and die good, and got to God: or aboye
nought, and die, nought and got the
Devill. And than lette me remem-
ber, that if the Malibe fane, he shall not
faile (if I be fane in), as I trust to be)
to love me very hertely, and I SHall then
in likewise losh him.
And why should I now than, hate one
for this while, which that beareafter love
me for evermore, and why should I
be now than enemy to him, with whom
I that in time coming, be coupled in et-
ternal fondekippe. And on another side,
if he shall continue nought and be happe-
nde, ths is there to outragious eternall
sow towardec him, that I mape well
thinke me selfe a deadly cruell wighte.

If I woulde not howe rather thes payne,
than maligene his person. Ione
wool say ye we may wel to good contente
with an euill ma harme, lest he should do
harme to suche other folks as are innocen
t and good. I wol not now bypynge that
pointe, for I ryc ste hart more hame
ches to be wel waided schulbereth the
ca now contently wryt, (bawing none other
pen the a cole). But dereely thus will I
say, y wol ful glie couſap to ever good
frende of mine, but if he be put in suche a
roume, to punishe an euill man lieth
in his charge, by reason of his office, els
leave the strete: of punishyng onto god
and unto such other folk, as are so grov
ned in charitaye, and so fatte cleane to
God, that no secrete theybe cruell as
section, under the cloke of a taste and a
verteuose taze, can crepe in and under-
mine the. But let these that are no better
than men of a meane fate, ever pray for
true mercifull amendment in other
folk, as our owne conscience felthe
then, that we bare nede in our selves.

CA godly instruction, writte in la-
tyne by Sir Thomas More knight,
whyle he was prisioner in the towne
of London, in the yere of our Lord.

1534.

Vita per ossa, sed e crucis, \textit{et quidem seruaueritis odibilis.}

Nam qui sic vitam tuam servaueris,
tute postridie vitam tua odio habe-
bis, \textit{et dolis vehementem mortem
re non pertulisse pridi. Nam
resilire tibi mortem recordaberis,
que qualis futura sit necis neque
quam cito ventura. Et merito habes
metuere, ne mortem sic dilatam se-
quidurum rerum tormenta, \textit{ubi
desiderabit homines mori, \& mors
fugit ab eis, qui eam mortem qua
fugis, secuturur circa eterna cor-
lorum gaudia.}

Quom fistum est vitae mortem
temponere, incurrere in eterna
nectemponeren vitare tam?, sed
paulisper differre? Nam si impre-
sentarum morte pitaris, an ppetus
XXIII. iam
Aiam viPHurn es aut aHio ticepore sine
vana moriPhurnus ! Immoconunget tibi.
bi for tasfe, quod diuui longam sibi
vitam promiunteni, ChristiaH impend-
differe comemorat. Sulte, hoc noHle
animam tuam repetit a. te. CaneH
hoc corte certum habes, quod et mo-
ri aliiH quoH debes, quod eH hu-
mane vite breuiH viHre diu noH
potes. Denig ne hoc opinor dubitas
quod quarn fatalis morbus aHune-
rit, quod appetentis mortis moleHia
cerpert ingraueHcre, optabis te su-
isse pridem pro anima tua conser-
natione, quatum vissi cruciabili mor-
te, peremtum . Non est illud ergo
tamen desparte metuendum tibi ne
flat, quod suisse faciHm siHte paulo
post exoptaturnm. Qui patiuntur
secundum voluntate dei, fidelis cre-
tori commendant animas suas.

1. Petri. 4.
Charissimi, nolite peregrinari in
furore, qui ad tentationem vobis
fit, quia noni aHquet vobisconHgat : sed communicantes Christi
passionibus gaHdete, et in rene-
stationem gloria eius gaudeatis ex-
sultantes. Pudet bonos in bonis ti-
midiores esse, quam malis sunt in
malis. Andie siHdem latrones li-

1. Petri., 5.

Paulo sieris, et nisi peniteat, a
morte temporali ruHrurn pru-
tum in eternum, cerni, plenam tor-
mentis omniH morte moliHribus.
Si quis vel unHconscierci posHfet ex
demonibus illis, qui magnHo nume-
Hro nos expeHtant, et in eternH cru-
ciHent, omnes mortalium hominum
minas, quinH terrore floceHcaceHt, y
quant omagis floceHcaceHt si
videre posHfet carHos aperHtos, et si
Hlam


Aduersarius vester diabolus tan-
quam leo rugiens, circuHt quern
quem doveHt. Barnardus. GratiH
ago magno illi leoni de tribu Hda:
rugire istrus, mordere non pos-
tus. QuantiHoH, minuer, non si-
Hm bestia, nec nos proferat vacua
Hlle rugitum. Vere bestia est vererau-
Htionis exper, qui tan quinHmimis
Hst, et solu timore cedat, qui solu fu-
turi laboris exagernerone violus
ante confucium, non telo sed tuba
proferitur. Non dum resfisit Elis


Psique ad sanguinem, ait iveriH
Hlle dux, qui leonis Huies noverat
panum esse rugitum. Et alius, Re-
histite iniquit diabolos, et fugiet a1. Petri., 5
vobis: resfisitite fortus in fide . Eos
qui spe in deum religia, fugiHnt ad
humanum auxiliH, subito praedici-
dit cum suo auxilio.

Sic perij Saul rex, qui murmis
rans impatienH et despeHans deo
qui non fiHti exauditus est, tran-
Htitit se ad confusendam Phitonis-
Hmm, quum prius omnes phitoniHssas
edicto
Aedito publico insufficer intiendi.

My frame hope is, that he, which so dearly bought me, will not, without mine ownenance, let me to his most malicious enemy.

The English of the Latin

Whoever so faueth bys lyse, that the displeasch god thereby, shall soone after to his no littleestre, full soe millichbe the same, for if thou so faueth thy lyse, thou shalt on the mornone be deadly hate thy lyse, that at her full beare shalt thou be, that the days before thou didst not love thy lyse, for that certeine die thou must, that thou shal sullenly remember: but how or howe soone, that wateth thou not at all. And innde cause hast thou to saer, lest upon the sychelbeale of sy deth, manye happy enter the eucrafting fostermentes in hel, where men that sore long to dye, and death shall flee from them: wors bys undergoing of sy deth, which ton to mucho abohoreth, there shoulde have unceperably folowed, the eucrafting topes of heaven.

What space is it the than, to avoid this temporal death, as thereby to fall in perill to purchace thy selfe eternall death, and yet thereby not to escape thy temporal death, but parapples for a while, onely to delay thy death.

For putte case thou mightest soe, that whilech the deauor of deathes, but thou sall therefore either to contynue thy lyse for ever, or at an other tymo to dye and feel no payne? Papere rather ift man fortunate to fare with the, as it taied with the rich manne, that affared hys recken hymselfe to live full many a space: to whom Christ saide, Why might thou hale, that they bere the of thy lyse. And againe, this art thou well assured of, that they eue once thou shalt also, for so that shortly mannes life here palled away, y ha long here line e can not.

Finally hereof, as I suppose, douest thou never a beale, that when the tymo Hall come, in which thou shalt be seche on thy death bedde, and therewith beginne to feel the paynefull panges of death, so dreadfully drawing on, he will thou heartly withhe, for the salvation of thy soule, thou hast bee a most harp and cruelle death the mange a days before.

Than cause hall then none pardde, for to seare that thing to fall, which as thou knowest thy selfe righte well, thou wouldest within a byple after, have wished to have fallen unto the be-

For soe ever suffer any trouble or adveritise, according to the will of god, muste wholly committ their soules into the handes of god, then truype and faithfull creature. Be not discour-

ged my well beloved brethren, (as the latec Peter) by reason of threqure parycome sicch, that is amongst you, which is sene you for a space of your patience, as though som e trange thing were been fallenn unto you, but in as much as ye be partakers of Christes paines, and passi-

For, as the clerklye receiowe, that thou mayest likewise receiowe at the reucklax-

ion of his glorye.

It will make good menne be ashamed to have lesee courage to doo good, than cunn menne have to bore out. For as it may be that heues not to say, that he hath a frainte fromake, that will thynke for hale an howes hanging, to sype bit, verses in plesure. And what a shame is it then for a chister man, to be content rather to loose the life and bille ever lasting, than suffer a horse death some what soe long his time: which is so well ascribed, that nedes sooner he shall, that within a while after, and, but if he repesent him in time, straight upon his temp-

osal death, fall into eertainall death, and the same bo ribile and painfull, that it far exceedeth all other hybres of death.

Itt wer possible for a man, with his coroall eyes, to behold one of theye greelye fanges, which is in to gret a num ber his bodye and long stole, in the to to zANTmentioned, the saer of hym alone, would make him note to regardar hir, at the terrible threades that any maye coule imagine. And how muche hys bold he regardes them than, if he might possibelye see heaven open, a Jesu Christ there standinge, as bid the beled farnce.

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A in bebe, which is ether so bebe spirtitad
that assembled in one, and in
his magnifit, upon one ynimation
of him that he may happen to suffer,
that at the bare blak of the trumpe,
befor the gate beeing, he is gate
and clean overthe into he bene.

Subj: We have not resitew as yet to the the-
ning of your blood, faith that vania
captain, which knew right well, that
expyenge of this lion was nothing to be
pased on. And an other faith, that stike
against is beull, and he will stee fro you.

Saund stike I far, with a strong and
Neast faith: for Clay geneth us war-
nyn before, that they hav no hope
of gods helpe, stee to taccour to man
help, all both the selives & the their helpers
with the, come to utter confusion.

So came king Saul to nought, who,
because he was not by of god harde
at his pleasure, murnited, grudge,
and his God, so fell in conclusion to
ske countey of a witch, where as for
puntrim of all witches, he him self had
genn generally to prestie commannde-
ment before.

A deunate prayer, collected ouce
of the plaines of David, by sir Thomas
Bore knight (while he was pilioner
in the tower of London) whereunto he
made this title following.

Empiratio divini auxilij contra
tentationem, cum insultatione
contra demones, ex spes & fiducia in
dem.

Domine quid multiplicate suet
qui tribulant me? multi in-
serunt aduersum me.

Mult dicat anime meae, non est sal-
us ipsi in deo eius.

In autem, susceptor meus est glori-
aria mea, & exaltans caput meum.
Ego dormiui, soporatus sum, ex
morrex;quia dominus suscepit me.
Non timebo millia populi circun-
dantem me: exurge domine, salvum
me fac deus meus.

Domine deduc me in insitiat tua,
propter inimicos meos dirigere in con-
spectu tuo viam meam.
Quoniam non est in ore corum de-
ritis, cor corum vanum est.
Sepulchrum patens est guttur cori
indicaillos deus.

Decident a cogitationibus suis: se-
cundum multitutinem impietatum
corum expelle eos, quoniam irrita-
uerunt te dominem.

Et letentur omnes qui sperat in te,
in terram exultabit & habitabis
in eis.

Domine ut scuto bone voluntatis
 tuae coronasti nos.

Domine deus meus in te speravi,
salvum me fac ex omnibus perse-
quentibus me, & liberame.

Nequando rapiat ut leo animam
meam, dum non est qui redimat, ne-
qui salvum faciat.

Exurge domine in ira tua, & exal-
tare in finibus inimicorum meorum.
Persequitur inimicus animam me-
am, ut comprehendant & conculcet
in terra vitam meam, & gloriem
meam in pulvere deducat.

Arcum sum tetendit, & parauit illum, & in eo parauit dea mortis,
segittas suas ardentibus efficet.
Ecce parturit in infitionem, concepit
dolorem, & peperit iniquitatem.
Lacum appertuit, & effodit eum,
incidit in focum quam fecit.

Concertetur dolor eius in caput e-
ius, & in vertice ipsius iniquitas
 eius:
A eius descendet.
Constituor domino secundum in infinitiam eius, et psallam nominis dominum altissimi.

In pace in idissum dormiam requiescam.
Quoniam tu dix singulariter in fide constituisti me.

Misere mei dixit humilitatem meam de inimicis meis.
Et sperant in te: qui non erant nos minus tuum dominum, quoniam non dereliquisti querentes te dominum.

Et factus est dixit refugium pauperis, adiutor in oportunitatibus in tribulatione.
Vt quid domine recessisti longe, desistes in oportunitatibus in tribulatione?

Quoniam non in finem oblixio erit pauperis, patientia pauperum non peribit in finem.

Exurge domine Deus, exaltetur manus tua, ne oblixiscaris pauperum.

Tibi derelictus est pauper, orphans in eris adiutor.

Defensor pauperum exaudivi dominum, preparationem cordis condum audiret auris tua.

Dominus in templo sanctorum suo, dominum in coelis sedes eius.
Occuli eius in pauperum relictum, palpebrae eius interrogantium filios hominum.

Propter miseria inopum et gemitum pauperum, uunc exurgam diciti dominus.

Domine Deus me in te speravi salutum me facias omnibus persequens libera me.

Vt quod domine oblixisceris me in finem? Vt quod auertis faciam tuam amnem?

Quando ponam consilia in anima mea, dolorem in corde meo per dies?

Vt quod exultabitur inimicus meus super me, suscite exaudi me dominum deus meus.

Illumina oculos meos, ne vengam obdormiam in morte, nequando dicat inimicus meus, praebui aduersus eum.

Qui tribulat me, exultabit si motus suus, ego autem in misericordia tua speravi.

Exultabit cor meum in salutaris tuo, cantabo dno qui bona tribuit nobi, et psallam nominis dominum altissimi.

Confirma me dominum quoniam speravi in te: dixi dominum, deus meus exspectans me in oratione non egens.

Perfice gressus meos in semitis tuis, ut non moueantur vestigia mea.

Mirifica misericordias tuas, qui salubris facies sperantes in te.

Providebam dominum in conspectu meo, qui a dextris est mihi ne commouerat.

Propter hoc letificum est cor meum, et exultavit lingua mea, infuper et caro mea requiescat in sse.

Tu
Tu illuinias lucernam meam domine, deus meus illumina tenebras meas.
Quoniam in te eripiar a tetatione, in deo meo transgrediar murum.
Deus meo impoluta via eius, eloquia dominii quae examinata, proteclor est omnium sperantium in se.
Quoniam quis Deus preter dominum, aut quis Deus preter deum non fruin.

Ego autem sum vermis & non homo, opprobrium hominum, & abiectio plebis.
Omnes videntes me derisernunt me, locuti sunt labiis, & moverunt caput.
Tues qui extraxisi me de ventre, ob gregem ab ubernibus matris meae, in te proiectus sum ex vtero.
De ventre matris meae Deus meus est tu, ne discesseris a me.
Quoniam tribulatio proxima est, quoniam non est qui adiuvet.
Tu autem dominum ex longa ausseris auxilium tuum a me, ad defensionem meam confice.
Et si ambulaueris in medio umbrae mortis, non timebo mala, quoniam tu mecum es.
Virga tua & baculus tuus ipsa me consolata sunt.

Ad te dominum quaeram animam meam deus meus in te confido, non erubesce nam.
Neque irrideant me inimici mei, est enim universi, qui suscitent te, non confundentur.

Delista iussentutis meae & ignorant tias meas ne memineris.
Secundum misericordiam tua momento mei tu propter bonitatem tuam domine.
Propter nomen tuum dominum propitiaberis peccato meo, multum est enim.
Occuli mei spero ad dominum, quo niam ipse eleuet de laqueo pedes meos.
Tribulationes cordis mei multipli calcet, de necessitatibus meos e uere me.
Vide humilitatem meam, & labor em meum, & dimittis universa de lieta mea.

Dominus illuminatio mea, & salus mea, quem timebo?
Dominus protector vitae meae, a quo trepidabo?
Si consistant aduersum me castra, non timebit cor meum.
Si exurgat adversum me praelium, in hoc ego sperabo.
Vnam petij a domino hanc requiram vt inhabitem in domo domini omnis diebus vitce meae.
Vt videam voluntatem domini, & visitem templum eius.
Exaudite domine vocem meam, qua clamavi ad te, miserrere mei, & exaudite me.
Tibi dixit cor meum, exquisuit te facies meae, faciem tuam domine requiram.
Ne avertas faciem tua a me ne declines in ira aescuo tuo.

Adiutor
Adiutor meus est, ne derelinguas me necque despectias me deus salutantis meus.
Credo videre bona domini in terris virulentium.
Exspexit dominum viriliter age, confortetur cor tuum, sustine dominum.

Psalm 27
Ad te domine clamabo, deus meus ne fileas a me, nequando taces a me et assimilabor dextracentibus in lacum.

Psalm 119
Psallite domino salvi eius, et consimilemini memorie salutatis eius. Quoniam ina in indignatione eius, et vita in voluntate eius.
Ad vesperam demorabitur etiam et ad matutinum leticia.
Auertisti faciem tuam a me, et facias tuum conturbatum.
Ad te domine clamabo, et ad deum num depreceor.
Quae utilitas in sanguine meo, dum descendo in corruptionem.

Psalm 35
In te dixi speravi, non confidam in eternis, in institutis tua libera me. Inclina ad me auxerit tuum, accelerat eras me.
Esto michi in deum protector, et in domum refugiis, et salva me facias.
Quoniam fortitudo mea, et refugei meum es tu, et propter nomini tuum deduces me, et entrices me.
Educes me delaqueo, quem abscondere tue mihi, quoniam tu es protector meus.
In manus tuas domine commendo spiritum meum, rede misisti me dominum meum veritatis.

Psalm 32
Miserere mei domine, quoniam tribulor, conturbatus est in ira oculut meus, anima mea et venter meus.
Quoniam defecit in dolore vita mea et anni mei in gemitus.
Infirmata est in panopliae virtus mea, et ossa mea conturbata sunt. Super omnes inimicos meos faciam sum opprobrium vicinis mei valde et timor notis meis.
Qui videbant me foras fugerunt a me, oblisioni data sum tanquam mortuus ac corde.
Facias sum tanquam vas perditum, quoniam audiuit operationem multorum commorantium in curium.
In eo sum connuinit simul aures me, accipere animam meam confiliasi sunt.
Ego autem in te speravi dixi, Deus meus est tu, in manibus tuis fortess mea.
Illustra faciem tuam super serums tuum, saluam me fac in misericordia tua dominus, non confundar, quoniam invocavi te.
Quoniam magna multitudine dulcissimis tuae domine, quam absconsisti timentibus te.
Ecce oculi dixi super timentes eum et in eis quisiberat super misericordias eius.
Vt eruat a morte animas eorum, ut alatis in furore.
Anima nostra suscitnet dum, quoniam adiutor et protector nostrer est.
Quia in eo latarit domino nostro, et in nomine suo etelo eius speraverimus.
Psalm. 33. Accedite ad eum, & illuminamini, & facies vestre non confundentur. Immittei angelus domini in circuitu timentium eum, & eripiet eos. Gustate & videte, quoniam suavis est dius, beatus vir, qui sperat in eum. Timete dominum omnes sancti eius, quoniam non est inopia timentibus eum. Diutiae egoerit & esurierunt, inquirentes autem dominum non ministerunt omni bono. Iuxta est dominus his, qui tribulatum sunt corde, & humiles spiritus faltabit.

Psalm. 35. Filii hominum in tegmine alarum tuarum sperabunt, inebrabuntur ab obvertility domus tuae. Quoniam apud te est fons vitae, & in lumine tuo videbimur lumen.

Psalm. 37. Domine ne in furore tuo arguas me, neque in ira tua corripias me. Quoniam sagit ut tue infixe sunt mihi, & confirmasti super me manum tuam. Non est sanitas in carne mea a facie ire tua, non est pax offitus meis a facie peccatorum meorum. Quoniam iniquitates meae supergressae sunt caput meum, & sic ut onus grave graviatur sunt super me. Putruerunt & corrupte sunt cicatrices meae, a facie insipientie meae. Miser factus sum & curatus sum utque infinimum tota die contristatus ingrediabar.

Quoniam lumbi mei impetif sunt & ipsis in umbilicus, & non est sanitas in carne mea. Afflictus sum & humiliatus sum nimis, rugieba agmitu cordis mei. Domine ante te omne desiderium meum, & gemitus meus a te non est absconditus. Cor meum conturbatum est, derelict quid me virtus mea, & lumen oculorum meorum, & ipsum non est meum.

Amici mei & proximi mei, adversum me approquinauerunt & fletenerunt. Et qui inuictae erant de longe fleteurunt, tam faciebant qui querebant animam meam. Et qui inquirebant malam mihi, locuti sunt vanitates: & dolos tota die meditabantur. Ego autem tanquam surdus non audiebam, & sic ut mutus non aperiens os suum.

Et factus sum sicut homo non aperiens, & non habens in ore suo redagutiones. Quoniam in te domine speravi, tu exaudies me domine deus meus. Quia dixi, nequando supergaudent ant mihi inimici mei, & dum com mouetur pedes mei, super me magis na locuti sunt. Quoniam ego in flagella paratus sum, & dolor meus in confessione mea seper. Quoniam iniquitate meam annun ciabo, & cogitabo pro peccato meo. Inimici autem mei viuunt, & con firmati
Quoniam tu fecisti, amoue a me plagas tuas.
A fortitudine manus tuae ego defeci
in increpationibus, propter iniuratoritem
corripuiisti bonum.
Et tace bene fecisti sicut aranea
animam eius: veruntamen vane
conturbatur omnis homo.
Exaudi orationem meam domine,
& deprecationem meam auriibus
p. cipae, lacrimas meas.
Ne sileas, quoniam aduen
apud te, & peregrinus sicut omnes
patres mei.
Remitte mihi ut refrigero priusquam
abeam, & amplius non ero.

Beatus vir cuius est nomen domini
minis ses eius, & non resspercit in
vanitates, & infanias falso.
Multa fecisti tu domine mirabilia
 tua, & cogitationibus tuis non est
quisimilis fit tibi.
Tu autem domine ne longe facias
miserationes tuas a me, misericordia
tua & veritas tua sup醚erunt me.
Quoniam circumdecerit me mala,
quorum non est numerus: comprene-
benderunt me iniquitates mee, &
non potui ut viderem.

Multiplicata sunt super capillos cap-
itis mei, & cor mei dereliquit me.
Complaceat tibi domine, ut ernas
me: domine ad iungandum me respi-
ce.
Exultent & letentur super te om-
nes querentes te, & dicit feper
magnificetur dies, qui diligunt salutare
tuum.
A tuum.

Ego autem mendicus sum et panisper, dominus sollicitus est mei.
Adiutor meus et protector meus tuis, deus meus ne tandauseris.

Quemadmodum desiderat serenus ad fontes aquarum, ita desiderat anima mea ad te deus.
Situit anima mea ad deum fontem

Quare oblitus es mei? & quare coe aestatus incedo, dum affigit me inimicus?
Dum confringuntur osca mea, exprobauerunt mihi qui tribulant me inimici mei.
Dum dicunt mihi per singulos dies, ubi est deus tuus?
Quare transites anima mea? & quare conturbas me?
Spera in deo, quoniam ad hunc confitebor illi, salutare vultus mei & deus meus.

Deus noster refugium & viribus: adiutor in tribulationibus quae inueniunt nos nimirum.
Properea non timebimus dum turbabitur terra, & transferentur montes in cor maris.
Sonuerunt & turbate sunt aque eorum: conturbati sunt montes in fortitudine eius.
Fluminis impetus letiscat cunctate deis; sanctificavit tabernaculum suum altissimus.
Deus in medio eius non commovebitur, adiuvabit eam deus mane diluculo.

Miserere mei deus, secundum magnam misericordiam tuam.
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

Asperges me hysope, & mundabor: lumabas me, & super niuem dealbabor. Auditui meo dabis gaudium & leticiam: exultabit spha humilita. Auertes faciem tuam & peccatis meis, & omnes iniquitates meas dele.

Cor mundum creas in me deus, & spiritu recti in noua inscribis meos. Ne proculias me & facies tuas & spiritum sanctum tuae auferas a me. Redde mihi leticiam salutaris tui: & spiritu principalis confirma me.

Docebo iniquos vias tuas, & impii ad te converterunt. Liberame de sanguinis deus deus salutis meae, & exultabit lingua meausticam tuam.

Domine labia mea appericies, & os meum anuntiabit laudem tuam. Quoniam si voluisses sacrificium dedissem: utique holocaustum non deletaberis.

Sacrificium deo, spiritus contribulatus: cor contritum & humilium, deus non despicius. Benigne fac dome in bona voluntate tua Sion, ut edificentur muri Hierusalem.

Tu nec acceptabis sacrificium injusticiae oblationes & holocausta: tum impomnet 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, & contrexerunt me tenebros. Et dixi, Quis dabit mihi penne sicut columba, & polabo & requiescam?

Iaia super dominum curam tuam, & ipse te enutriet.

Nonne deo subiecele eritamina mea? ab ipso enim salutare meum.

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

Quousque irritatis in hominem: iterificatis universtis vos, tanquam parieti inclinato, & maceria depulsi.

Veritamen deo subiecele esto anima mea, quoniam ab ipso patientia mea.

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

Indeo salutarem meum, & gloriam meam, & auxilium mei, & spes mea in deo est.

Separe in eo omnis congregatio populi, effundite coram illo corda vestra, & adiutor deus nostro ineter num.

Semel.
Semel locutus est dominus, duob hec andini, quia potestas dei est, & tibi domine misericordia, quia tu red das veniamque inuita opera sua.

Deus deus mens ad te de luce vigilo.

Sunt in te anima mea, quam multipliciter tibi caro mea.

In terra deserta, in viae, & inaquos, satis in sancto apparuit tibi, ut viderem virtutem tuam & gloriam tuam.

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

Sic benedicas te in vita mea: & in nomine tuo lenabo manus meas.

Sic quis adipe & pinguedine repellet anima mea: & labis exultationis laudabitis meum.

Sic memor sui tuis super fratrum meorum, in matutinis meditabores in te, quia suis adiutor meus.

Et in velamento alarum tuarum exultabo: adhuc anima mea post te: me fuscit dextera tua.

Ipse vero in vanum quieserunt animam meam: introibo in inferos, praeterea tradentur in manus gladii, partes vulpii erunt.

Rex vero letabitur in deo, laudabuntur omnes qui inabant in eo, quia obstreptum est os loquentium iniqua.

Deus misericatur nostrri, & benedicit nobis, illuminat pulvultum sum super nos, & misericatur nostrri.

Vt cognoscamus in terra viam tuam, am, in omnibus giteibus salutare tuum.

Confiteantur tibi populi deus, confiteantur tibi populi omnes.

Letentur & exsultent gentes, quoniam indicas pupulos in equitate, & gentes in terra dirigis.

Confiteantur tibi populi deus, confiteantur tibi populi omnes, terra de dit fructum suum.

Benedicat nos deus nostrer, benedicat nos deus, & metuant eum omnes fines terrae.

A godly meditation, written by Sir Thomas More knight by the grace of God, prisoner in the tower of London, in the year of our Lord, 1534.

With the grace good Lord to set the world at nought, to let my mind be upon thee.

And not to hang upon the bliss of mement mouthes.

To be content to be solitary.

To be long for worldly company.

To be a little bitterly to call of the world.

And to be a little in the world.

To see what mynde all the busynesse thereof.

To be long to hear of anything.

To be long to hear of anything.

But that the hearyng of worldly fantasies may to me be displeasent.

Gladly to be thinking of god.

Pleasently to call for his helpe.

To leane unto the comfort of God.

Gladly to labour to love hym.

To know myne owne abilities to meditate.

To humble and meken my self under the mighty hand of god.

To bewaie my finnes passed.

To be of the purging of them, patiently to suffer adversitie.

Gladly to bear my purgatoure here.

To be joyful of tribulations.

To walk the narrow way that leadeth to lyse.

To bear the crose with Christ.

To have the last thyng in remembrance.

To have ever afore myne eye, my death.
A death, that is ever at hand,
To make death no stranger to me,
To seek and consider the everlasting fire of hell.
To pray for pardon before the judge come.
To have continually in mind the passion that Christ suffered for me.
For his benefits unceasingly to give him thanks.
To bye the time again, that I before have lost.
To abstain from vain consolations.
To shew that foolish love and gladness.
Recreations not necessary to cut off.
Of worldly substance, friends, libertie, and life, and all, to sette the soul at right
Nothing, for the working of Christ.
To think of all the enemies my best friends.
To the brethren of Joseph, could never have done him so much good with their love and favour, as they did him to their malice and hatred.
These minds are more to be desired of every man, than all the creation of all the princes and kings.

A devoute prayer, made by sir Thomas More knight, after he was condemned to die, and before he was put to death who was condemned the thirde day of July in the year of our Lord 1535.

Pater noster, Ave maris, Crede.

Blessed Trinity, the Father, the Son, and the Holy Ghost, the
called and consortium persons, and one almighty God, have mercy on me, blesse, absolve, absile
from all full weight: mercy, knowledge before thy grace may have my
long continued sinne full life, even as my very childbed there.
In my childbed, in this poverty and that poverty.
After my childbed in this poverty of that point, sc. to Fourth by every age.
How gracious Lord, as thou guesst me thy grace to knowledge them, so give
me thy grace, not in only word, but in heart also with very sorrowfull compassion to repent them, and bitterly to faste.
And forgive me these sinnes also, in which by mine own default, through sinful affections and evil custom, my reason is with sensualitie so blinded, that I cannot discern them for sinne. And plentiful good Lord mine heart, a seer me thy grace to know them, to knowledge them, and forgive me my sinnes negligently forgotten, and bring them to my notice with grace to be purelie confessed of them.

Glorious God, give me grace, to have an eye to my ende, to be in the gates of death, whence to the other part in the (good land) is gate of a well Fsd. 14.2. the life.

Almighty God, doth: me: see: name: vouchsaf: Fsd. 77.2. me:

Amen. Amen. I see: me: name: vouchsaf: Fsd. 31.2. me:

Glorious God, all sinnefull workes, all sinnefull hope, all sinnefull joy and gladness take from me. And on my body conceiving such sinne, such knowledge, such beauty, such comfort, consolation, gladness, as shall be profitable for my soul.

Good Lord, give me the grace in all my fear of and agonie to have recourse to that great fear and wonderfull agony, that thou my sweete labour hadst at the mount of Olives before thy most bitter passion, and in the meditation thereof, to conceive greatly in comfort and consolation profitable for my soul.

Almighty God, take from me all my glorious mindes, all appetites of mine own, patience, all envy, courage, glorie, flout and lechery, all worldly affections, all appetite of reuenge, all desire; all desire of other folkes patience, all pleasure in provoking any parson to wrath and anger, all desire of reprobation, all insinuation against any parson in their affliction and calamity.
And some men good Lord be an humble, lowly, quiet, patient, charitable, humble, tender, and pitiful minds, with all my works, and all my words and all my thoughts, to have a taste of thy good blessed spirit.

O Lord be a full earth, and a fervent charity, a love to the good Lord incomparable above the love to my self, and that I love nothing to thy displeasure, but everything in order to the.

O Lord, a long time to be the, not for the winding of the calamities of this world, nor so much for the avoiding of the pains of purgation, but for the attaining of the states of heaven, in respect of mine own commodity, as well for a very love to the.

And hear good Lord thy love of use, which thy love to the war, the (for it never to great) could not be of thy great goodness forever.

And pardon me good Lord, that I am so bold to ask so high petitions, being to be in this world, and to be worthy to attain the lowest. But yet good Lord such they be, as I am bounden to the and should be the effectual desire of them, if my manifold times were not the let, from which glorious triune blessedness of thy goodness to was, with that blessedness that issued out of the tender fade (hew that is in the world) Christ in the bitter torment of thy most bitter passion.

Take from me good Lord, this love warme, of this love and fond to be light and quickened in thinking upon, love of the holy sacraments, and especially to rest in the presence of the very blessed body (hew that is in the holy sacrament of the altar) and to shew thy grace to grace therewith, and at that high memorial, with tender compassion, to remember and consider thy most bitter passion.

Take the good Lord a virtually particeps of that holy sacrament this day, and every where make us all like members of the crucified Christ, of the holy mystical body, the church.

Dignate domine die is to fine peces cato nos custodire.
A and by occasion thereof were divers of his next neighbours barnes burnt also. Upon which newes was brought into the court, he wrote to the lady his wife this letter following.

The copy of the letter.

[Content of the letter]

Sir Thomas Poze being loade Chaunceller of England, gave order that office (by his great sute & labour) the 21st day of may, in the pere of our lord god a 1522, and in the xixth pere of the reign of king Henry the eight. And after in that former, he wrote an epitaph in latin, and caused it to be written on his tombstone, which himself (while he was lord Chaunceller) had caused to be made in his parishes church of Chelsea (where he dwelt) and then the copy of epitaph there foloweth.

Yours loving husband Thomas Poze knight

Thomas Morus vrbe Londiniensis familiae no celeberrimae, bone, filius,us, in litteris vestris post mortem eum esse legisserit, & in urbe sua pro Sibureno us dicisst, ubi in sagittis suis & in gladio se calama vero presti tit, merito vocaretur adsit in aulae, delectus in consilium, creatus aequum, proceqtor primum, post Cancellariis Lancastriae, tande Anglicus, in principis favore factus est. Sed interim in publico regni seu sandaliis leitus esse ornatus populi præterea leitus Regis, nonnunc quid sit, alias alibi; postremo vero cameraci comes & collegnae, suis principi le XVI.