

that then they should leave in their towines some Bodily learned and discrete Curate that were able to instruct the people in all truth and godlines not seeking themselves, but rather the profit of theyr flocke.

And likewise, that they should see provided and set up some most convenient and open place of every their severall Churches, one great Bible in english, & one booke of the Paraphrases of Erasmus upon the gospels, both in English, that the people might reverently without any argument or contention, read & heare the same at such times as they listed, and not to be inhibited thereto by the Parson or Curate, but rather to be the more encouraged and prouoked thereto.

And that the sayd Parsons and Curates should not at any time (save for necessary causes) haunt anye Tavernes or Ale house, neither should spend their time idly in unlawful games, but at all theyr convenient leasures should be gone theselves to the reading or hearing of the holy scriptures.

Moreover, that in the time of confession every Lent, they should examine theyr parishners whether they could say the Lordes prayer, the ten commandmentes, and the articles of the Christian faith: and that if they could not, they should then reprove them, declaring farther unto the that they ought not to presume to come unto y^e Lordes table without the true knowledge therof, and earnest desire to fulfill the same.

Also that they should not admitt any man to preach within theyr cures, but suche as were lawfully licensed thereunto: and that they having at anye tyme before excolled and prayed any Idolatrous Pilgrimage, or other superstition, should now openly recant the same before the people.

And if there were any open hinderer or disturber of the reading or preaching of the word of God within their parishes, that then they should forthwith detect the same unto the kinges counsell, or unto some Justice of peace to the next inhabiting.

And further, that learning and knowledge might be y^e better mayntayned, it was also ordeined herein, that every beneficed persⁿ y^e mought perely dispend twenty poundes of y^e upwards (and not resident upon their cures) should pay towards the reliefe of the poore within theyr parishes every yeare, the fourth part of theyr frutes and profitcs: & likewise that every suche as might dispend one hundred poundes yearly or more, should for every hundred pounde geue a competent exhibition unto some poore scholer within one of the Universities of Oxford or Cambridge or els in some other grammer schole of the realme.

And also that every priest being under the degree of a Bachelor of Divinity should have of his owne, one newe Testament in English and Latine, with the Paraphrases of Erasmus vpon the same, and should diligently read and study thereupon, and should collect and keep in memory all such comfortable places of the scripture, as do set forth the mercy, beneficites, and goodnes of almighty God towards all penitent & beleiving persons, that they might thereby comfort theyr flock in al danger of death, dyspayre or trouble of conscience: and that therefore every bishop in theyr visitations should from time to time try and examine them how they had profited in these theyr studies.

And although the Masse was then still by the Lawe retyened, yet was it entreated, that at every high masse the sayd or singer therof should openly and distinctly read the Gospell and Epistle in English, in the Pulpit or in some other convenient place that the people mought heare the same. And in like place and maner should read every holy day and Sunday at Mattins one chapter of the new Testament in English, omitting therfore thre of theyr Latine Lessons with theyr Responses: and at Evensong like wise immediately after Magnificat, one chapter of the old Testament in stead of theyr wonted Responses and Hymozes.

Furthermore, because of the wayne contention that often fall among the people for going on Kneeling, it was ordeined that therewith the Priests and Clerkes should kneele in the midst of the Church, & there distinctly sing or read the Letany in English sette forth by the authority of R. Henry the eight: and that no person should depart the church in the time of reading the Scripture or the Letany, or during the time of any Sermon, without just and vrgent cause.

Likewise that the people should spend the holydaies in hearing the word of God, in private and publick prayers, in knowledging theyr offences unto God and amendmet of the same, in reconciling themselves charitable to theyr neighbors where displeasure hath bene, in often receiving the Communion of the body and blood of Christ, in visit-

ring the poore & sick, & in all sober and godly conversation: and not in vanity, idlenes, or drunkennes, neither yet in any bodily labor, otherwile then in y^e time of harvest, to save the frutes of the earth, if necessity be required: and that no curate should admit unto the receiving of the holy Communion, any person who had maliciously and envyly contended with his neighbors, unless the same did with alio open ty^e reconcile himselfe agayne, and remit all rancor and malice whatsoeuer.

Moreover it was ordeined that every Dean, Archdeacon, master of Collegiat Churches or Hospitals, and Rectors (being Priests) should himselfe personally preach twice every yeare at the least, in some such place where hee had iurisdiction and living: and that they and all other curates should teach y^e people that as no man of any pynace affection ought maliciously to violate any ceremony in the Church, then not abrogated by y^e kings authority: so likewise they ought not on the other side to vse them superstitiously or idolatrously, in attributing to them remission of sinnes, driving away of euill spirits, & other such like dyaues & fatalities of men, or els in putting any confidence of saluation or health in the. And farther that they should vterly take away and destroy all Shyimes and Monuments of fained Miracles, Pilgrimages, and other Idolatrous superstition, as well in theyr Churches, as within theyr private houses.

Also that they should see provided within their churches a strong and fit chest for the safe keeping of y^e peoples beneuolence given towards the reliefe of the poore, and that the sayd Curates should earnestly exhort and moue theyr parishioners (especially at the making of theyr Testaments) that as they had bene theretofore willing to bestow much of theyr substance vpon vayne superstitious & blind deuotions contrary to gods word, so now they would be much more ready to geue some portion therof vnto theyr poore & needy brethren, knowing the same to be not only commaunded in y^e word of God, but also promised to be rewarded. And for the better reliefe of the poore it was also appoynted that all money & profits rising vpon Fraternities, guildes, stocks of Churches or given to the finding of Idolatrous images should be converted for that present vnto the same vse. Last of all, for the want of learned Curates & other good preachers, it was enioyned that y^e Curates (having no fermd) should every soday read vnto the people in their churches one of the homilies which should be shortly set forth for y^e same purpose by the kinges authority: & that wh^e any homily or fermd should be preached or read, then the same and Doures should be omitted.

There were also diuers other articles in the same Injunctions appoynted for comelines & due order in the churches: as for repaying of Chauncels and Priests houses, for keeping of a Register booke of weddinges, christenings and burials, for reading of these Injunctions every quarter for due paying of tithes for forbidding of any other alteration of seruice in the Church, or fasting dayes, for making of comely pulpits for the preachers, for appoyning of simony in buying and selling of benefices of the charitable vsing of Priests, for praying onely vpon the English and Latine primmers set forth by R. Henry the eight for y^e teaching of his grammer in the common scholes. At last that the Chauntry Priests should teach yong children, eyther to write and read, or els some other good and profitable exercises: as it doth more fully and amply apere in the same Injunctions at large set forth in the 684. page of the fyfte booke of the Actes and Monuments of the church heretofore imprinted.

Besides these generall Injunctions for the whole estate of the realme, there were also certayne others particularly appoynted for the Bishops onely, which being declared vnto the Commissioners, were likewise by theyr visitations committed vnto the sayd Bishops with charge to be inviolably obserued and kept vpon payne of the kinges Maiesties displeasure: the effect wherof is as in maner followeth.

First that they should to the vttermost of theyr wit and vnderstanding, see & canse al and every singular the kings Injunctions theretofore geuen, or after to bee geuen from time to time, in and through oue Dioces, duely, faithfully and truly to be kept, obserued and accomplished, and that they should personally preach within theyr Dioces, every quarter of a yeare once at y^e least that is to say once in theyr Cathedral Churches, and thur in other seueral places of theyr Dioces, wheras they should see it most convenient and necessary, except they had a reasonable excuse to the contrary. Likewise, that they should not presume into their seruice or household, any chaplein but such as were learned, or able to preach the word of God, and thole they should also cause to cpercke the same.

Diligent preparation to be had before the coming to the Communion.

A godly charge given to every beneficed minister to preach personally twice at least in the yeare and what to preach.

All monuments of idolatry to be taken away out of Churches, houses, & windowes.

A chest to be provided vpon publicke charge to receaue the almes of the poore, & the Curates to call vpon their parishioners to geue to the same chest.

Homilies to be read every soday when there is no sermon.

Read the former edition of the booke of Actes and Monuments, pag. 684.

The Bible in English of the largest volume to be set vp in every Church with the Paraphrases of Erasmus. Ecclesiasticall persons not to haunt Tavernes, or play at vnlawfull game.

None to preach but lawfully licensed.

That all hinderers of Gods word, and fauourers of the contrary proceedings should be detected. Ecclesiasticall and beneficed persons, what they must geue to the poore. Every benefice of a 100. pound, to finde a scholer at the vniuersitye.

Certaine thinges to be provided for of the churchmen.

The Gospell & epistle to be read in the hearing of the people.

Processions laid downe.

The true vsing of the holy day.

Anno 1547.

Injunctions given to the Bishops.