

can best desire. Written in hast at my house in London, the said 28 day of January. 1548.

Your good Lordships to command,  
Edmund London.

Contention amongst the people for Images.

Now about that present tyme credible and certain report was made unto the Lords of the counsaile, that great contention and strife did daily arise among the common people in divers partes of this Realme, for the pulling downe and taking away of such Images out of the churches, as had bene idolatrously abused by pilgrimage, offerings, or otherwise (according to the tenour of one of the Injunctions given by the kyng in his late visitation) some affirming that that Image was abused, others that this, and most, that neither of them both: so that if speedy remedy were not had therein, it might turne to further inconvenience. wherefore they, by one advise thinking it best (of good experience) for the avoiding of all discord and tumult, that all manner Images should be cleane taken out of all Churches, and none suffered to remaine, did thereupon agayne write their letters unto the Archbishop of Cantuerbury, requiring his ready ayde therein: in manner following.

Another Letter of the Counsaile sent to the Archbishop of Cantuerbury for the abolishing of Images.

Letters from the Council for abolishing of Images, to the Archb. of Cant.

After our right hartly commendations to your good Lordship where now of late in the Kings Maiesties visitations, among other godly Injunctions commaunded to be generally obserued thorough all partes of this his highnesse Realme, one was set forth for the taking downe of all such Images as had at any tyme bene abused with Pilgrimages, offerings or censings: albeit that this said Injunction hath in many partes of the realme bene quietly obeyed and executed, yet in many other places much strife and contention hath risen, and daily riseth, and more and more increaseth about the execution of the same: some men being to superstitious, or rather willfull, as they would (by their good wils) retayne all such Images still, although they have bene most manifestly abused. And in some places also the Images which by the sayd Injunctions were taken downe, be now restored and set vp agayne. And almost in euery place is contention for Images, whether they have bene abused or not. And whiles they men go on both sides contentiously to obtayne their myndes, contending whether this Image or that Image hath bene offered vnto, killed, censed, or otherwise abused, partes haue in some places bene taken, in such sort, as further inconueniencies be lyke to ensue, if remedy be not found in tyme. Considering therefore, that almost in no place of this realme is any free quietnes, but where all Images be cleane taken away, and pulled downe already, to the extent that all contention in euery part of the Realme for this matter, may be clearly taken away, and that the luelye Image of Christ should not contend for the dead Images, which be things not necessary, and without the which the Churches of Christ continued almost godly many yeres, we haue thought good to signifie vnto you that his highnesse pleasure, with the aduise & consent of vs the Lord Protector and the rest of the Counsailes, that immediately vpon the sight hereof, with as conuenient diligence as you may, you shall not onely geue order that all the Images remaining in any Church or Chappell within your Diocesse be removed and taken away, but also by your letters signifie vnto the rest of the bishops within your Prouince, this his highnesse pleasure for the lyke order to be geuen by them, and euery of them within their severall Diocesses. And in the executiō hereof, we require both you and the rest of the sayd Bishops, to vse such foresight as the same may be quietly done, with as good satisfaction of the people as may be. Thus fare your good Lordship hartly well. From Somerseth place, the xi. of Febr. 1541.

Your Lordships assured louing frendes.

{ Edw. Somerseth. }  
{ Hen. Arundel. }  
{ Anth. Wingfield. }  
{ John Russell. }  
{ Tho. Smer. }  
{ Wil. Paget. }

The Archb. byshop writes to Borer.

When the Archb. had received these letters, he forthwith breeded his precept vnto Borer B. of London, requiring, and in the kings maiesties name commaunding him, that with all speede he should as well geue in charge vnto the rest of the bishops within the prouince of Cantuerbury, to take immediately without delay vnto the diligent and careful execution of the contents of the sayd letters in euery place of thre Diocesses: as also that he should signifye vnto the lyke within his owne cite & diocesse of London, whereupon he senting them with like outward content as before, to allowe the sayd letters, presently (by verue of the sayd precept) did send out bys Mandatum as well

unto the rest of the bishops, as also agayne vnto the B. of Westminter, in toynce following.

The Letter of Edmund Borer, sent with the Archbishops Mandate, to the bishop of Westminter for abolishing of Images.

Edmundus permissioe diuina London. Episcopus per Illustrissimum in Christo principem & dominum nostrum, Dominum Edwardum sextum, Dei gratia, Anglie, Francie, & Hybernice Regem, fidei defensorem & in terra Ecclesie Anglicane & Hybernice supremum caput, sufficienter & legitime auctoritate Reuerendo in Christo confratri nostro domino Thome eadem permissioe Westm. Episcopo, salutem & fraternam in Domino charitatem. Literas reuerendissimi in Christo patris & domini D. Thome, permissioe diuina Cantuar. Archiepiscopi totius Anglie primatis & Metropolitanii, tenorem literarum iussu clarissimum & prudentissimum dominorum de priuatis consilijs dicti illustrissimi domini Regis in fe continen super cum ea qua decuit reuerentia humiliter recepimus exequendo in hac verba. Thomas permissioe diuina Cant. &c. And then making a full recitall as well of the Archbishops precept, as also of the Counsaile letters about specified, he concluded with these wordes. Quocirca nos Edmund. Episcopus antedictus, Literis predictis, pro nostro officio obtemperare, vti decet, humiliter cupientes, vestre fraternitati tam ex parte dicti excellentissimi Domini nostri Regis, ac prefatorum clarissimum dominorum de priuatis suis consilijs, quam predicti Reuer. patris domini Cant. Archiepiscopi, tenore presentium committimus & mandamus, quatenus attentis & per vos diligenter consideratis Literarum huiusmodi tenorem, eos in omnibus & per omnia, iuxta vim, formam, & effectum earundem cum omni qua poterit celeritate accommoda, per totam Diocess. vestram West. debite & effectualiter exequi faciatis & procuratis. Datum in adibus nostris London. vicesimo die Febr. An. Dom. 1548. Et regni dicti illustrissimi domini nostri Regis. Anno secundo.

Borer's letter to the Byshop at Westminter, for abolishing of Images.

Now by the tyme that these things were thus determined, the learned men which the kyng had appointed (as ye haue heard before) to assemble together for the true and right manner of administering the Sacramente of the body and blood of Christ, according to the rule of the Scriptures of God, and first vlage of the Primatiue Church, after they long, learned, wyse, and deliberate aduises, dyd finally conclude and agree vpon one godly and vniuolent order of receiuing the same, not much differing from the manner at this present vted & authorized within this realm and church of England, commonly called the Communion. which agreement being by them exhibited vnto the kyng, and of hym most gladly accepted, was thereupon publicly impudged, and by his maiesties Council particularly deuised and sent vnto euery bishop of the realme, requiring and commaunding them by their letters on the kings Maiesties behalfe, that both they in their own persons, should forthwith haue diligent and careful respect to the due execution thereof, and also should with all diligence caule the bookes which they then sent them, to be deliuered vnto euery Parson, Vicar, and Curate within their Diocesses, that they likewise might well and sufficiently aduise themselves for the better distribution of the sayd communion, according to the tenour of the sayd booke) agaynst the feate of Easter then next ensuyng, as moxe fully appereth by theie their letters here following.

An vniforme order of the Communion.

Letters Missiue from the Counsaile, to the Bishops of the Realme, concerning the Communion to be ministered in both kyndes.

{ Anno 1548. }

After our most hartly commendations to your Lordship, which in the Parliament late holden at Westminter, it was among other things most godly established, that according to the first institution and vlag of the primatiue church, the most holy sacrament of the body and blood of our Sauior Iesus Christ, shuld be distributed to the people vnder the kyndes of bread & wyne (according to the effect whereof, the kynges maiestie mynding, with the aduise and consent of the Lord Protectors grace & the rest of the Counsaile, to haue the sayd Statute well executed in such sort, or lyke as it is agreeable with the word of God, so the same may be also faithfully and reuerently receiued of his most louing subiects, to their comforts and wealth) hath caused sundry of his maiesties most graue and well learned Prelates, and other learned men in the Scriptures, to assemble themselves for this matter: who after long conference together, haue with deliberate aduise, finally agreed vpon such an order to be vsed in all places of the kyngs maiesties dominions, in the distribution of the sayd most holy sacrament, as may apere to you by the booke thereof, which we send herewith vnto you. Albeit knowing your

The Communion on both kyndes to be ministered.