

minitions thereof, according to the tenour and effect of the sayd Statute.

Wherein, in the same Session of the sayd Parliament, it was enacted and established by the authorite thereof: that for as much as great, heinous, and not to be reheared inconueniences had from tyme to tyme risen amongst the priests, ministers, and other officers of the clergy through their compell'd chastic, and by such lawes as prohibited them the godly and lawfull vic of marriage: that therefore all and every law and lawes positive, canons, constitutions and ordinances the contrary made by the authorite of man onely, which did prohibe or forbid marriage to any ecclesiasticall or spiritual person or persons, of what estate, condition or degree he euer they were, or by what name or names they were called, which by gods law may lawfully marry, in all and every article, banniche and sentence concerning onely the prohibition for the marriage of the persons aforesayd, should be utterly voyde, frustrate, and of none effect. And that all manner of forfeitures, paynes, penalties, crimes or actions, which were in the sayd lawes contained, and of the same shd follow, concerning the prohibition for the marriage of the sayd Ecclesiasticall persons, shud be thenceforth also clearly and utterly voyde, frustrate, and of none effect. By occasion whereof, it was thenceforth right lawfull for any Ecclesiasticall person, not having the gift of chasticite, most godly to tunc in the pure and holy estate of matrimony, according to the lawes & woordes of God.

But if the first Injunctions, Statutes, and decrees of the Synode were of many but slenderly regarded, with muche lesse god affection were theie (especially the booke of common prayer) of diuers now recenue: yea, and that of some of them, which had alwayes before in outward shew willingly allowed the former doings, as appeareth most plainly (amongst others) by Boner the B. of London, who although by his former letters & other maner, he termed himself to fauour all the kings proceedings: yet did he at that present (notwithstanding both the first statute for the stabilishing of the Communion, and the abolishing of all priuate masses, and also this Statute of the ratifying and confirming of the booke of Common prayer) still successefully idolatrous priuate masses of peculiar names (as the Masses made, the Lady masse and such like) to be daily solemnly sung within certaine particular chappels of hys cathedral church of Saules, cloaking them with the names of the apostles communion, and our Ladies communion, not once finding any fault therewith, but still such ryme as the Ladies of the Communion hauing intelligence thereof, were fayne by their letters to commaund hym to looke better therunto. And then being therewith somewhat picked forwards (perhaps by feare) he was content to direct hys letters vnto the Deane and Chapter of hys cathedral church of Saules, thereby requesting them forthwith to take such order therein, as the residue of the Commaunders sayd letters therewith sent vnto them, did import, which both two letters I haue, for the more credite, here following inserted.

A Letter directed from the Kings Counsaile, to Edmund Boner B. of London, for abrogating of priuate Masses, namely, the Apollies Masse, within the church of S. Paule, vied vnder the name of the Apollies Communion.

After harty commendation: Hauing very credible notice that within that your cathedral church, there be as yet the Apollies masse, and our Ladies masse, and other masses of such peculiar name, vnder the defence & nomination of our Ladies communion, and the Apollies communion, vied in priuate chappels and other remote places of the same, and not in the Chancell, contrary vnto the kings maiesties proceedings, the same being for the misue, displeasing to God, for the place of Paules, in example not tollerable, for the fondness of the name, a foote to the reuerence of the communion of the Lords body and blood: we for the augmentation of gods glory and honour and the consonance of his maiesties lawes, and the auoyding of murmur, haue thought good to will & commaund you that from henceforth no such masses in this manner be in your church any longer vied, but that the holy blessed communion according to the acte of Parliament, be ministered at the high altar of the church, and in no other places of the same, & onely at such tyme as your high masses were wont to be vied, except some number of people desire for their necessary businesse to haue a communion in the mornynge, and yet the same to be executed in the Chancell at the high altar, as it is appointed in the booke of the publike seruise, without cauele or digression from the common order. And herein you shal not onely satisfie our expectation of your conformite in all lawfull

things, but also auoyd the murmure of sundry that be therewith iustly offended. And so we bid your Lordship hartely farewell. From Richmond, the 24. of Iune, an. 1549.

Your louing frendes

E. Sommerfet. } R. Rich. Chan. }
W. Saine Iohn. } Fra. Shrewsbury. }
Ed. Montague. } W. Cecill. }

To my right worshipfull frendes, and most louyng good brethren, M. Deane of Paules, with all the Canons, Residentaries, Prebendaries, Subdeaues and Ministers of the same, and euey of them with speede.

Right worshipfull, with most hartly commendations. So it is this Wensday the xxvi. of Iune, going to dynner, I receaued letters from the kynges Councell by a Puruaunt, and the same I doe fend now herewith vnto you, to the intent you may peruse them well, and procede accordingly: praying you in case alle be not present, yet those that be now resident and supplying the places, may in their absence call the company together of the Church, and make declarati hereof vnto them: Thus committing you to God, right well to fare. Written with speede this xxvi. of Iune, at one of the clocke.

Your louyng brother Ed. London.

Boners letter to the Deane and Chapter of Paules.

Quere and besides all this, the Lord Protector, with the residue of the kings prync and counsell Comaile assembling together in the Starre chamber about the same matter, that is, for the aduancement and setting forward of the kings so godly proceedings, called before them all the Iustices of peace, where was directed vnto them by the Lord Iustice, then Lord of Chancery, an eloquent and learned admonition, the tenor whereof ensueth.

I haue bene vied and accuseth before this tyme to call at certayne tymes the Iustices of peace before the Kings Maiesties Comaile, to geue vnto them admonition or warnyng, diligently (as is their dute) to looke to the obseruing of such thyngs as be committed to theyr charges, according to the trust which the Kings Maiestie hath in them. Howbeit, now at this tyme we call you before us, not onely of custome, but rather of necessity. For hearing daily, and perceiving of necessity as we do, the great negligence, and the little heed which is taken and giuen to the obeying of the god and wholesome lawes and orders in this realme, wherupon much disorder both daily enuie, and the kings maiesties proclamations and orders taken by the Comaile (as we are aduertised) not executed, the people are brought to disobedience, and in a manner all his Maiesties shuy and ours, in setting a god and most godly way, to the honour of God, and the quiet of the realme, is spent in vayne, and come to nothing. So be which as we haue great hope and trust, not to be altogether so, yet so much as it is, and so much as it lacketh of keeping the realme in a most godly order and way, we must needs impute and lay the fault thereof in you which are the Iustices of peace in every Shiere, to whom we are bound to direct our writings, and to whose trust and charge, the Kings Maiestie hath committed the execution of all hys proclamations, of hys actes of Parliament, and of hys lawes.

An exhortation or admonition vnto the Iustices of peace.

We are informed that many of you are so negligent and so slacke hereat, that it doth appeare you do looke rather, as it were, through your fingers, than diligently for the execution of the sayd lawes and proclamations. For if you would, according to your duties, so your othe, to the trust which the kings Maiestie hath in you, geue you diligence and care to the execution of the same most godly Statutes and Injunctions, there should no disobedience, nor disorder, nor euill rule be begon or arise in any part of the realme, but it should by and by be corrected, kept downe, & reformed. But it is feared, and the thing it selfe geueth occasion thereto, that diuers of you do not onely not forsooth, but rather hinder, so much as lyeth in you, the Kings maiesties proceedings, and are content that there should arise some disobedience, and that me should reuine against godly orders set forth by his maiestie: you do looke rather to the execution of the same: So that in some thyngs which be further off, it may appeare that the people haue neuer heard of diuers of his maiesties proclamations, or if they haue heard, you are content to winkle at it & neglect it, so that it is all one as though it were neuer commaunded. But if you do consider and remember your duties first to almighty God, and then to the Kings maiestie, the wealth of the whole realme, the fatigour of your owne selues: you must needs see that except such orders as the kings Maiestie

Iustices slacke in furthering of Religion.

Lawes and constitucions against Priests marriage debarred.

Marriage of Priests let free.

Edmund Boner B. of London.

Another letter to Boner for abrogating priuate Masses.

The Apollies Masse put downe in Paules.