

iesse hath set, and hereafter shall appoynt, be kept, neither can the realme be defended, if the enemy should invade, nor in peace it cannot stand; but upon the contempt of god and wholesome lawes all disorder and inconueniences should come, the people should be wyld and sauage, and no man sure of his owne.

If at any tyme there was occasion and cause to be circumspect and diligent about the same, there was neuer more tyme then now. How we stand in Scotland you know, & that their foine power makerh great preparation to aide them, and in deed doth come to their ayde: wherof we are surely informed and certified. wherfore if there should not be good order and obedience kept in the realme, the realme were lyke viterly to be destroyed. Neuer foine power could yet hurt, or in any part preuaile in this realm, but by disobedience and misorder within our selues. That is the way wherwith God will plague vs, if he mynd to punish vs. And so long as we do agree among our selues, and be obedient to our pynce, and to his godly orders and lawes, we may be sure that God is with vs, & that foine power shall not preuaile agaynst vs, nor hurt vs.

wherfore once againe, and stil we must and do lay this charge vpon you that are the better of the shiere, and Iustices of the peace, that with you conuenient speed as you can, you do repayre downe into your Countreies, and you shall geue warning to the gentlemen of the shiere which haue not necessaric busines here, that they repaire downe eche man to his countrey, and there both you and they who be reckoned the stay of euery shiere, to see good order and rule kept: You that your Sessions of gaole deliuey and quarter Sessions be well kept, and therein your meetyngs be such, that iustice may be wel and truly ministered, the offenders and malefactorz punished according to the lawes of this Realme, without any feare of any man, or that for fauour you should suffer those to escape, which with their euill example might bring othet to the like mishap: & that all vagabondz and lewd and light tale tellers and seditious bearers of false newes of the kings maiestie, or of hys counsaile, or such as will preach without licence, be immediately by you repress and punished.

And if there should chaunce any lewd or light fellowes to make any routes or riotes, or vniuoluntail assemblies, any seditious meetings, byproz, or vprisings in any place by the seditious and diuillish motion of some pryuy Cartozs, that you and they appeale them at the first, and apprehend the first authoys and causers thereof, and certifie vs with speed. The lightnes of the rude and ignorant people must be repress and ordered by your grauntie & wisdom. And here you may not (if any such thing chaunce) dissemble with those such lewd men, and hide your selues, for it shall be required of you if such misorder be, and surely without your ayde and helpe, or your dissembling, such misorder can not be. Nor we do not say that we feare any such thing or that there is any such thing likely to chaunce: but we geue you warning before, least it should chaunce.

We haue to much experience in this realme, what inconuenience cometh of such matters. And though some light persons in their rage do not consider it, yet we doe not doubt but you way it and knowe it well enough. And if it should chaunce our enemies (who are mainteyned by other foine power, and the bishop of Rome) should so dauntly arriue in some place of England, eyther drinen by tempest, or of purpose to do hurt, ye should see such order kept by firing of their Becons, as hath already bene written vnto you by our letters to repulle the same in so good away as you can, as we do not doubt but you will for the safegard of your countrey, so that the enemy shall haue litle toy of his coming: and for that purpose you shall see diligently that men haue hozse, harnesse, and other furniture of weapon ready, according to the Statutes and good orders of the realme, and the kings maiesties commandements. And so for this tyme ye may depart.

What zealous care was in this yong King, and in the R. Protector his vnckle, concerning reformation of Chyldes Church and sincere religion, by these Inuincions, letters precepts, and exhortations, as well to the bishops, as to Iustices of the realme aboue premised, it may right well appeare. wherby we haue to note, not so much the careful diligence of the king and his learned counsaile: as the lingering slacknes and dratoyng backe on the other side, of diuers the said Iustices and Lawyers, but especially of Bishops, and old popish curates, by whose closed contempt, wilfull winkyng and stubburne disobedience the booke of common prayer was long after the publishing thereof, eyther not knowne at all, or els very irreuerently vied throughout many places of this realme, which when the King by complaint of diuers, perfectly vnderstood, beyng not a

little agreed, to see the godly agreement of the learned, the willing consent of the Parliament, and his graces owne zealous desire to take so small effect among his subiects: decreed presently, with the aduise of his whole Counsaile, agayne to write vnto all the bishops of his realme, for speedy and diligent redresse therein: willing and commanding them therby, that as well they themselves should thenceforth haue a more speciall regard to the due execution of the premises, as also that all others within their seuerall precincts and iurisdiction should by their good instructions & willing example, be the more offener and with better deuotion, moued to vse and frequent the same. As further appeareth by the contents of hys letter here ensuyng.

¶ Another letter directed by the King and hys Counsaile, to Boner Bish. of London, partly rebuking hym of negligence, partly charging hym to see to the better setting out of the seruike booke within his Diocesse.

Right reuerend father in God: right truly and welbeloued, we greete you well: and where as after great and serious debating and long conference of the bishops, and other graue and well learned men in the holy Scriptures, one vniforme order for common prayers and administration of the Sacramentes, hath bene and is most godly set forth, not only by the common agreement and full assent of the nobilitie and Commons of the late Session of our late Parliament, but also by the lyke assent of the bishops in the same Parliament, and of all others the learned me of this our realme in their Synodes and conuocations prouinciall. Like as it was much to our comfort to vnderstand the godly trauaile then diligently & willingly taken for the true opening of things mentioned in the sayd booke, whereby the true seruice and honour of almighty God, and the right ministratyon of the Sacraments beyng well and sincerely set forth according to the Scriptures & vse of the primatiue church, much idolatry, wayne superstition, & great and slanderous abuses be taken away: so it is no small occasion of sorow vnto vs, to vnderstand by the complaints of many, that our sayd booke so much traueled for, & also sincerely set forth (as is aforesaid) remayneth in many places of this our realme, eyther not knowne at all, for not vsed, or at the least if it be vsed, very seldom, and that in such light and irreuerent sort, as the people in many places either haue herd nothing, or if they heare, they neither vnderstand, nor haue that spirituall delectation in the same, that to good christians appertaineth. The fault wherof, lyke as we must of reason impute to you and other of your vocation, called by God thorough our appointment to haue due respect to this and such lyke matters: so considering that by these and such like occasions, our louyng subiectes remaine yet still in their old blyndnes, and superstitious errors, and in some places in an irreligious forgetfulnes of God, wherby his wrath may be prouoked vpon vs and them, and remembering with all, that amongst other cures committed to our princely charge, we thinke this the greatest, to see the glory and true seruice of hym maintained & extolled, by whose clemency we knowlege our selues to haue all that we haue, we could not, but by aduise and consent of our dearest vnckle Edward duke of Somerset, gouernour of our person, and protector of our realme, dominions, and subiects, and the rest of our pryuy counsaile, admonish you of the premises. Wherein, as it had bene your office to haue vsed an earnest diligence, and to haue preferred the same in all places within your Diocesse, as the case required: so haue we thought good to pray and require you, and neuerthelesse straightly to charge and command you, that from henceforth ye haue an earnest and speciall regard to the reduce of these things, so as the Curates may do their duties more often and in more reuerent sort, & the people be occasioned by the good aduises and examples of your selfe, your Chauncellor, Archdeacons, and other inferior ministers, to come with offener and more deuotio to their sayd common prayers, to geue thanks to God, and to be partakers of the most holy Communion. Wherein shewing your selfe diligent, and geuyng good example in your owne person, you shall both discharge your duty to the great pastor, to whom we all haue to accompt, and also do vs good seruice: and on the other side, if we shall hereafter (these our letters and commaundement notwithstanding) haue effioones complaint, and finde the lyke faults in your dioces, we shall haue iust cause to impute the fault thereof, and of all that ensue thereof vnto you, and consequently be occasioned therby to see otherwyse to the redresse of these things: wherof we would be sory. And therefore we do effsoones charge and commaund you vpon your allegiance, to loke well vpon your duty herein, as ye tender our pleasure. Geuen vnder our signet at our Manor of Richmond, the 23. of Iuly, the 3. yere of our raigne. 1549.

The B. of London among the rest of the bishops, receiving these letters, did (as alwayes tofore) in outward shew willingly accept the same: and therefore immediately (with

The fruite of obedience in a Realme.

Order taken for Iustices.

Promissio against pryuy conspiracy & rebellion.

Promission agaynst foine power.

The singular zeale of King Edward and his Vnckle, in reforming religion.

The slacknes of Popish Curates in furthering the kinges proceedings.

An other letter to Boner Bishop of London.

The kinges booke neglected.

{ Anno } 1549.

Boners negligence noted.