

{Anno
1550.}

Nicholas Ridley B. of London appointed in his Dioces the right forme of a table.

The wall by the high alters side in Pauls church, broken downe by Nicholas Ridley.

wherein when the saide Bishop was required to save and determine what was moſte meete, he declared he could doe no lesse of his bounden dutie, for the appealing of such diuinitie, & to procure one godly vniuersitie, but to exhort all his Diocesse vnto that, which he thought did best agree with Scripture, with the vſage of the Apostles, and with the Primitive Church, and to that which is not onely not contrary vnto any thinge contained in the booke of Common prayer (as is beſore proued) but also mighte highly further the kings most godly proceedings, in abolishing of diuers vaine & superstitious opinions of the popish masse out of the hearts of the simple, and to bring them to y^e right vſe taught by holy Scripture, of the Lordes Supper, and so appointed he the fourth of a right Table to be vſed in his Dioces, and in the Church of Pauls, wrake downe the wall standing then by the high Altars side.

How we will enter, (God willing) into those matters which happened betwene King Edward and his sister Mary, as by their letters here following are to be ſene.

To my Lorde Protector and the rest of the Kings Maiesties Counsaile.

My Lorde, I perceiue by the letters whyche I late receiued from you, and other of the kinges Maiesties Counsaile, that yee be all soze to finde so litle confort in me touching the obseruation of his Maiesties Lawes: who am well assured I haue offended no law; vntill it be a late lawe of your owne making, for the altering of matters of Religion, which in my conscience is not worthy to haue the name of a Lawe, both for the kings honors sake, the wealth of the Realme, and getting an occasion of an euill bzute through all Christendome, besides the particular vſed in the same, and (as my sayde conscience is very well perswaded) the offending of God, which passeth all the rest: but I am well assured, that the king his fathers Lawes were allowed and consented to with our computation by the whole Realme, both Spirituall and Temporall, and all y^e executours vnto vpon a Booke to fulfil the same, so that it was an authorized Lawe, and that I haue obeyed, and will doe with the grace of God, till the Kinges Maiestie my brother shall haue sufficient yeares to be a Iudge in these matters hym selfe: wherein my Lorde, I was plaine with you at my laste beyng in the Courte: declaringe vnto you at that time, whereunto I woulde stande, and nowe doe assure you all, that the only occasion of my stay from altering mine opinion, is for two causes.

One principally for my conscience sake: the other, that the king my brother shall not hereafter charge me to be one of those, that were agreeable to such alterations in his tender yeares. And what ferres dayle growe by suche changes since the death of the King my Father, to euery indifferent person, it wel appeareth, both to the displeasure of God, and vniuerselle of the realme.

Notwithstanding, I assure you all, I woulde be as sothe to see his highnesse take hurt, or that any euill should come to this his Realme, as the best of you all, and none of you haue the like cause, considering howe I am compelled by nature, beinge his Maiesties poore and humble Sister, moste tenderly to lone and pray for him, and vnto this his realme, beinge bozne within the same, wishe all wealth and prosperitie to Gods honour.

And if any iudge mee the contrarye for mine opinions sake, as I truste none doth, I doubt not in the ende, with Gods helpe, to proue my selfe as true a natural and humble sister, as they of the contrary opinion, with all their desires and altering of lawes, shall proue them selues true subiectes, praying you my Lorde and the rest of the Counsaile, no more to vniuersally and trouble me with matters touching my conscience, wherein I am at a full poynte, with Gods helpe, what soeuer shall happen to mee, intendinge with his grace, to trouble you litle with any worldly sutes but to bestowe the short time I thinke to liue, in quietnes, and pray for the kinges Maiestie and all you, heartily wishing, that your proceedings may be to Gods honour, the safeguard of the kings persone, and quietnesse to the whole Realme.

Moreover, where your desire is, that I woulde sende my Controller and Doctour Hopton vnto you, by whom you woulde signifie your mindes moze ample, to my contentation & honour: it is not vnknewen to you al, that the chiefe charge of my house resteth onely vpon the trauals of my sayde Controller, who hath not bene absent from my house three whole dayes since the settinge vp of the same, vntill it were for my letters Daentes, so that if it were not for his continual diligence, I thinke my litle position would not haue stretched so farre. And my Chaplaine

by occasion of sicknesse, hath bene long absent, and yet not able to ride.

Therefore like as I can not soeare my Controller, and my Iouelle is not able to iourney: So shall I desire you my Lorde; and the rest of the Counsaile, that hauinge any thing to be declared vnto me, except matters of Religion, yee will either wyte your mindes, or sende some trustie person, with whome I shall be contented to talke, and make answer as the case shall require, assuring you, that if any seruaunte of mine owne, eyther man or woman, or Chaplaine shoulde moue me to the contrarye of my conscience, I woulde not geue care to them, nor suffer the lyke to be vſed within my house. And thus my Lorde, with my hearty commendations, I wishe vnto you and the rest, as well to doe as my selfe. From my house at Hinning hall, the 22. of June, 1549.

Your assured friend to my power, Mary

A remembrance of certaine matters, appoynted by the Counsaile, to be declared by Doctour Hopton to the Ladie Marias grace, for answer to her former letter, which said Hopton was after this came to her raigne B. of Norwiche.

Her grace wryteth, that the lawe made by Parliament, is not woorthy the name of a lawe, meaninge the statute for the Communion, &c.

You shall say thereto.

The fault is great in any subiect to disallowe a law of the King, a Lawe of a Realme, by long studie, free disputation, and vniuerselle determination of the whole Clergie, consulted, debated, and concluded. But the greater fault is in her grace, beinge nexte of any subiect in blisde and estate to the kinges Maiestie her brother and good Lorde, to geue example of disobedience, beinge a subiect, or of vnnaturalnesse, beinge his Maiesties sister, or of neglecting the power of the crowne, shee being by limitation of lawe nexte to the same. The example of disobedience is most perillous in this time, as shee can wel vnderstand, her vniuerselle rest in the kinges owne acceptation, the neglecting of the power, before God is answerable, and in the worlde toucheth her honour.

The executours, shee sayth, were sworn to king Henrie the eight his lawes.

You shall say.

It is true, they were sworn to him, his Lawes, bys heires, and successours, which oth they duely obidie, and should offend if they should breake any one tite of y^e kings lawes nowe being, without a dispensation by a lawe, and herein her grace shall vnderstand, that it is no lawe, which is dissolved by a law: neither may her grace do that iniurie to the kinges Maiestie her brother, to diminish his authority so farre, that he may not by the free consent of a parliament, amend and alter vnprofitable lawes, for the number of inconueniences which hereof mighte folow, as hee grace with consideration may well perceiue.

Offence taken by the sendinge for other officers.

You shall say.

If her grace consider the firste letters of that purpose, they will declare our good meaning to her, and our gentle vſage, requiring the presence of her trustie seruaunt, because shee might geue moze trust to our message.

Her house is her flocke.

You shall say.

It is well liked her grace shoulde haue her house or flock, but not exempt from the Kings orders: neither may there be a flocke of the kings subiects, but such as wil heare and folow the voice of the king their shepheard. God disalloweth it, law and reason forbidder it, pollicie abhorreth it, and her honour may not require it.

Her grace deferreth her obedience to the kings lawe, till his Maiestie be of sufficient yeares.

You shall say.

Shee coulde in no one saying moze disallowe the authority of the king, the maiestie of his crowne, and the state of the Realme. For heerein shee suspendeth his kingdome, and esteemeth his authority by his age, not by his right and title. Her grace must vnderstande he is a King by the ordinaunce of God, by descent of Royall bloude, not by the numbering of his yeares.

As a creature subiecte to mortalitie, hee hath youth, and by Gods grace shall haue age: but as a King hee hath