

Suppression of Abbeyes first begun in England

Religious men vnder age, let out of monasteries.

The king first begun with the iuels of Abbeyes.

tion of those superstitious houses had ben ioynd withal. Whereupon the same yere in the moneth of October, the king hauing then Thho. Cromwell of his Council, sent Doct. Lee to visite the Abbeys, Priories, and Runceys in all England, & to set at libertie all such religious persons, as desired to be free, & all other that were vnder the age of 24. yeares: Providing withal y<sup>e</sup> such Chanons, Chanons, & Fryers as were dismissed, should haue giuen the by the Abbot or Prior, in steede of their habite, a secular Priestes gowne, and xl. shillings of money: & likewise the Runceys to haue such apparel as secular women did then commonly vse, and suffered to goe where they would. At which time also from the sayde Abbeyes and Conualteries were taken their chiefe ieuels and reliques.

Anno. 1536.

When the king had thus established his supremacie, & all things were well quieted within the Realme, & like a wise prince, & hauing wisdome about him, for calling with himselfe, what forreine daungers might fall vnto him by other countries about, whiche all were yet in subiection to the Bishoppe of Rome, saue onely a fewe Germane princes, and misdouting the malice of the pope: to provide therefore by time for perilles that might ensue, thought good to keepe in by all meanes possible with other princes.

A solemn procession in London for ioy of the French kings health.

And first to entertaine the fauour of the French king, who had ben sicke a litle before, and now was lately recovered to health, in signification of publique ioy and friendship, the king commanded a solemn and famous procession to be ordeined through the city of London, with the roais and children of Grammer-schools, with the maisters and vthers in their array: Then folowed the orders of the friers and Chanons, and the priours with their pompe of Copes, Croses, Candlestickes, and vergers before them. After these folowed the next pageant of Clerkes & priestes of London, all in Copes likewise. Then the monkes of Westminster and other Abyeys, with their glorious guardiance of Croses, Candlestickes, and vergers before them in like sort. Last of all came the queere of Pauls, with their residentaries, the Bishop of London and the Abbots following after in their Pontificalibus. After these courses of the Clergie, went the companies of the cite, with y<sup>e</sup> lord Mayor & Aldermē in their best apparel, after their degrees. And least it might be thought this procession of the church of London, to make but a small or beggerly shewe, the furniture of the gay Copes there woyme, was counted to the number of 7. 14. Moreover, to fill vp the ioy of this procession, and for the more high seruice to almighty God, beside the singing queeres, & chaunting of the priestes, there lacked no instruments withal, to pipe at the processions. Wherby here lacked nothing els, but only y<sup>e</sup> ordinance to shew of al. But because that is vsed in the processions at Rome, therefore for difference sake, the same is reserved onely for the popes owne processions, and for none other, in the moneth of October.

A pypping procession.

This grand procession was appointed, for a triumphe or a thanks giuing for the late recouerye of the frenche kings health, as is aforesayd.

Ambassadors sent to sundry kings.

Due and besides this, the king to nourish and reteine amitie with kings and princes, least the pope being exiled now out of England, should incite them to warre against him, directed sundry Ambassadors and messengers with letters and instructions. To the Emperour was sent Syr Tho. Wyatt, to the french king Syr Francaes Brian, and Doct. Edw. Foxe, who was also sent to the Princes of Germanie, to the Scottes king was sent sir Raffe Sadler, gentleman of the kinges priue chamber.

Syr Raffe Sadler ambaladour to the Scottes king.

In Scotlande the same time were cast abroad diuers railing ballers, and slanderous rimes against the king of England, for casting off the Ladye Dowager, and for abolishing the pope: for the which cause the foresaid Sir Raffe Sadler being sent into Scotland, with lessons and instructions howe to adresse himselfe accordingly; after he had obteyned access vnto the king, and audience to be heard, first declarth the effectuous & hartie commendations from the kinges maiestie his graces vncle, and withal deliuered his letters of credence, which done, after a fewe wordes of courtly entertainment, as occasion serued him to speake, the sayde Syr Raffe Sadler obteyned audience, thus beganne in the king his maisters behalfe, to declare, as followeth.

\*The Oration of the kynges ambaladour.

The Oration of Sir Raffe Sadler to the Scottish king.

Wheras there is nothing after the glory of almighty God, in this world so much to be renderd by kings, Princes, or any honest persons, or so highly to be regarded and defended, as their honoz, eskimatio, good fame & name,

which whosoeuer neglecteth, is to be esteemed vnnatural, and vnlesse a man labor to auoide and extinguish the false reportes, slanders, and diffamations made of him by malicious persons, he may wel be suspected, in conscience to condemn himselfe: the king your vncle considering y<sup>e</sup> same, and hearing of sundry ballers, criminations, and famous libels, made and vntreuly forged and deuised in Scotland against his grace, by your graces subiectes, not only vpon trust to find with your grace such natural affection, friendship and amitie, as the increnes of blood betweene vncle & nephew, necessite of reuerence, proximitye both of kinne & of dominions together doth require: but also vpon assurance, that your grace and wisdom will consider howe these slanders and diffamations, although they were but against a priuatre person, whatsoeuer he were, mozte commonly redound and are imputed to the whole degree and estate: as the diffamation of kinges toucheth kinges, and so of other degrees and dignities: doth send at this time to your grace, his nephew (other he might haue sent more worthy, but me at this time, for lacke of a better hath he sent) to desire, pray, and require your grace, that according as the nearenes of blood, connexion of estate, & other things before exprest, of right and iustice do require: beseeching your grace, gently to weigh and balauce, & wel to ponder the malice of these the saide slanders, and to call in againe all the saide diffamatorie ballers, libels, and other writings, punishing the authours and letters forth thereof according to their demerites: and furthermore to cause open proclamations to be made through your realm, that none of your inhabitantes there shall in any maner wise so misuse himselfe hereafter, vpon such great payne and punishment, as to your grace and your Counsaile shall be thought conuenient for the transgression thereof: so that other by their correction, and by the fearefull example of the penaltie, may beware howe to commit the like offence in time comming.

The example of such slanders is very pernicious to all kinges. For by such slanders of other princes, y<sup>e</sup> slanders take boldnes so to deale afterward with their own king, as they haue done with other, and the next step from such slanderous words, is to attempt deedes, and so to fall to sedition: of the importance and danger wherof no man is ignorant.

Euill example a pernicious thing in a commonwealth.

Wherefore, your grace, at the contemplation of your deare vncle, in rendering his proceedings, shall doe well to followe therein the louing steppes of his good brother and all ye the french king, who hath already at Roane and sundry places els, caused certaine slanderous preachers to be close punished: and further directed commissions therto his Realme for repressing the same: As also other Princes shall be readye (his Maiestie trusteth) to doe the like in their dominions, if like occasion shall be giuen to require the same of them. In which in so doing, your grace may be assured in this your gentle dealing in that part, to winne your vncles most sincere & kind hart, to y<sup>e</sup> increase of your amitie and alliance, which, as to you shall be most honorabile, so shall it be no lesse profitable vnto him.

The second point.

And thus to conclude with the first part of my narration concerning the slanderous and diffamatorie libelles, leaste I should seeme with politike of matter more then needes, to abuse your graces silence: I will nowe descend to the other point of that which I haue to utter vnto your grace, as touching the popes Nuncio or messenger. Of whose late arrivall, the kinges Maiestie your vncle hauing partly intelligence, but not certainly knowing the speciall cause of his comming from Rome, and yet fearing by the common bruit and talke of your subjects, what his arrande should be, that is to praicise some annoyance by his pretended censures against the kinges Maiestie your vncle: he therfore premonishing your grace before, as fearing the worst, most iustly maketh his complaint thereof vnto your grace his nephew, requiring you, that for as much as the foresaide bruits and reportes are slanderous to his Maiestie: and seeing that neyther the Emperour, nor the french king, nor any other Princes haue consented therto, or vnderstood thereof, the kinges maiestie therefore your vncle willing to stop those bruits & talkes, desireth & most hartly praieeth your grace at his instant request, to vouchsafte, to consider & way, first, the supremacie of princes by the holy scripture graunted vnto him & other princes in earth vnder Christ, vpon their churches.

Supremacy of Princes.

Secondly to weigh what the Gospel and Gods word calleth a Church.

Also what superstitious, idolatries, and blinde abuses haue crept into all realms, to y<sup>e</sup> high displeasure of almighty God by reason thereof.

Fourthly, what is to be vnderstanded by the true censure or excommunication of the Church, and how no such can