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Lord Bishop of London.

Chairman:—The Reverend W. E. Collins,
Professor of Ecclesiastical History
At King's College, London.

XL.

Church of England.

The Canons of 1571

In

English and Latin

With Notes by

William Edward Collins, M.A.
Professor of Ecclesiastical History at King's College, London.

Published under the direction of the Tract Committee.

London:

Society for Promoting Christian Knowledge,
Northumberland Avenue, W.C.; 43, Queen Victoria Street, E.C.
Brighton: 129, North Street.
1899.
INTRODUCTION.

The Book of Canons of 1571, or "Book of Discipline" as it is called by Archbishop Parker \(^1\), was published both in Latin and in English. The Latin version is well known to students: copies of the original issues are of not infrequent occurrence, it was reprinted at Oxford in 1636 by Leonard Litchfield, the Printer to the University \(^2\), and is to be found in the collections of Sparrow \(^3\), Wilkins \(^4\), and Cardwell \(^5\). The English version, however, appears to have fallen dead from the press. It has never been reprinted, and is now very

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\(^1\) Parker to Burghley, June 4, 1571 (Parker Correspondence p. 381).

\(^2\) Together with the Articles of Religion in Latin. It is now extremely rare (Brit. Mus. 3504, b. 4). This republication is very remarkable, for the Canons of 1571 had been largely incorporated, with alterations, in the Constitutions or Canons Ecclesiastical of 1603–4.

\(^3\) A Collection of Articles, &c. p. 223 f., ed. 1671.

\(^4\) Concilia vol. iv. p. 263 f.

rarely to be met with\(^1\). It is here republished for the first time since 1571, together with the Latin, in the hope that by this means a collection which is of no little interest and historical value may become more widely known.

Our knowledge as to the circumstances under which these Canons were prepared is rather scanty. We know that they were put forth by the Convocation of the province of Canterbury which met at St Paul’s on April 3, 1571, and afterwards adjourned to Lambeth on account of the illness of Archbishop Parker. It is rehearsed in the preamble that they were signed, personally or by proxy, by the whole of the bishops of the southern province. According to Strype\(^2\), they were signed likewise by all the bishops of the province of York; and a copy is extant\(^3\) bearing not only the signatures of all the bishops of the province of Canterbury but also those of

\(^1\) There is no copy, for example, in the Lambeth Palace Library.

\(^2\) Strype, *Life of Parker* vol. ii. p. 60, ed. Oxford, 1821: “All the Bishops of both provinces... signed it; but not the Lower House.”

\(^3\) In the Library of Corpus Christi College, Cambridge (Parker MSS., cxxi. 34).
the Archbishop of York and the Bishops of Durham and Chester, perhaps acting on behalf of their brethren. But the same writer goes on to say that they were not signed by the Lower Houses; and indeed there is no positive evidence that they were ever placed before them for their assent\(^1\).

The subject of Discipline had been under consideration for some years. We know, for instance, that it was much discussed in the Convocation of 1563\(^2\); and the Canons of 1571 no doubt represent the matured result of some part of what was then mapped out. They

\(^{1}\) The "schedule of discipline" which was before the Lower House of the York Convocation at this time (Wilkins, *Concilia* iv. 270) was a different thing altogether. But it is going beyond the evidence to say that the Canons "never received the confirmation of the Lower House at all" (J. W. Joyce, *England's Sacred Synods* p. 573, London, 1855). We know from their *Ratification* by the Queen that the Articles of 1571 "received the subscription of the whole clergy of the Nether-house in their Convocation"; but that subscription was an acceptance by individuals of what had already been done by the whole body rather than an actual "confirmation" of the Articles by the Lower House. The absence of such subscription would not prove that the Canons had not been before the Lower House; and in any case, it is from the Bishops in Synod that Canons derive their authority, not from the advice and assent of the clergy.

\(^{2}\) See, for example, Strype, *Annals* vol. i. part i. pp. 449–518, Oxford, 1824; or Wilkins, *Concilia* iv. 439 f.
bear palpable marks of Parker’s handiwork. Strype tells us that the Bishops of Ely and Winchester (Coxe and Horne) had with him the main hand in framing them. This is inherently probable enough; but his statement may only be based upon the fact that these two prelates are mentioned by Grindal, in a letter in which he also refers to the Canons, as being joined with the Archbishop in the work of the ecclesiastical Commission.

The Canons never received the royal assent, and thus never possessed any legal force. That the Queen had seen them is clear enough; and indeed it would seem that certain alterations (of which more will be said presently) were made in them by Elizabeth’s own hand. But she was averse to giving formal warrant to the acts of her bishops. As it has been said, “she had a clear conception of the nature of the Church, and was careful never to interfere with its independence. . . . On many occasions she declined to interfere in difficulties, and refused to allow Parliament to interfere. She maintained the authority

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1 *Life of Parker* ubi supr.
2 Grindal to Parker, Aug. 28, 1571 (Grindal, *Remains* p. 326, Parker Society), and Elizabeth to Parker, Aug. 20, 1572 (*Parker Correspondence* p. 386).
of the Bishops and rated it higher than they did themselves.”¹ And so, although Parker and Coxe had so ordered the matter that she “seemed to be contented,”² neither their request nor another made by the Archbishop through Burghley³ procured for the Canons her assent in writing.

But although the Canons were thus lacking in legal validity, there is no doubt that they were regarded as authoritative and acted upon in the dioceses of the Southern province. The cautious Grindal indeed was not without scruples. He had himself signed them in manuscript; but when Parker sent the printed Canons to him, he wrote in reply:

“I stand in doubt whether they have vigorem legis, unless they had either been concluded upon in synod, and after ratified by her Majesty’s royal assent, in scriptis (for words fly away as wind, and would not serve us, if we were impleaded in a case of

¹ Creighton, Queen Elizabeth p. 53, ed. 1899.
² This letter of Parker does not seem to be extant, but is quoted by Strype, Life of Grindal p. 247, ed. Oxford, 1821.
³ “If it will please her Majesty to grant our Book of Discipline, I will labour to put it in print for further instruction. Si non placet, faciet Dominus quod bonum est in oculis suis.” Parker to Burghley, June 4, 1571 (Parker Correspondence p. 382).
praemunire), or else were confirmed by act of parliament." 1

Parker said in reply that even "if it were repealed hereafter, there would be no fear of praemunire-matter; as he might better satisfy himself by considering the statute." 2 We do not know whether Grindal was satisfied with this; but at least it is clear, from the passages which are quoted in the notes 3, that they were accepted and acted upon elsewhere.

ii.

Reference has already been made to the fact that certain alterations were made in the Canons at the suggestion of the Queen herself. This apparently took place both before and after they had received the signature of the bishops. Our evidence on this point is drawn from a copy of the Canons in Latin, with the signatures of the bishops, now amongst the Parker MSS. at Corpus Christi College, Cambridge. It is a fair copy, but contains a number of emendations, some of which appear to be in the writing of Elizabeth

1 Grindal to Parker, Aug. 28, 1571 (Grindal, Remains p. 327, Parker Society).
2 See Strype, Life of Grindal ubi supr.
3 See post, pp. 22, 35, 76.
herself, whilst internal evidence also points to the Queen as their author. In addition to these, certain alterations were made after the Canons had been signed; for the printed copies differ in several important particulars from the signed copy here spoken of. Some of these later variations have been noticed in print already, in Dr Thomas Bennet’s Essay on the Thirty-nine Articles\(^1\), a book which is now far less known than it deserves to be. The alterations of both classes are now given in full from the original manuscript, and will be found in the notes on the corresponding parts of the printed Latin text.

iii.

The Canons were evidently printed between June 4, on which date Parker speaks of them as being still unprinted, and August 28, 1571, when Grindal had received them from him. Further, they seem to have been published after July 22, since the book does not appear as licensed for press by the Stationers’ Company in the year ending on that day\(^2\). But

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\(^1\) In 8vo, 1715. The passages referred to are given on p. 345, and are reprinted in Cardwell, *Synodalia* vol. i. p. 114.

\(^2\) E. Arber, *Transcript of the Register of the Company of Stationers* i. 434 ff.
beyond this we are unable to go, since the accounts for the next year are not extant. Of the different impressions both of the English and the Latin which were issued during the year we must speak presently. Meanwhile, it may be observed that the Canons in English do not appear to have had a very prosperous sale. At any rate, a remainder lay on the publisher's hands for thirteen years, and was at length handed over by him to the Company to be disposed of for charitable purposes. For in a list dated Jan. 8, 1584, of "Bookes yeilded into the hands and Dispóçion of the Master, Wardeins and Assistantes of the Mysterie of the Stacioners of London, for the reliefe of ye poore of the saide Companie," it is recorded that Master John Daye has handed over various books, including one under the title "Canons in English." We can even go further, and see to what cause Mr John Day attributed his inability to dispose of his publications. Mr Arber prints a letter from Archbishop Parker to Lord Burghley, dated Dec. 13 [1572], in which he says:

"Now, Sir, Daye hath complained to me that dwellinge in a corner, and his brotherne

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1 Arber op. cit. i. 451.  
2 Ib. ii. 786–8.
envienghe him, he cannot utter his bookes which lie in his hande ij or iij thousand poundes worthe, his frendes haue procured of Powles a lease of a little shop to be sett vp in the Church yearde, & it is confirmed.”

He goes on to say that the Lord Mayor and others have made difficulties, and to seek the Queen’s assistance for Daye, urging that

“This shop is but little and lowe and leaded flatt, and is made at his greate cost . . . like the terris, faier vailed & posted fitt for men to stande vppon in any triumphe or shewe, and can in noe wise hurt or deface the same.”

In spite of such powerful advocacy, it was long before Daye was allowed to use his shop. His books long continue to bear the legend of John Daye “dwelling over Alders Gate, beneath St Martins. Sold at his shop under the Gate”; and it is not until 1575 that there is added the further notification “and at his Long Shop at the West Door of Paul’s Church.”

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1 Arber op. cit. i. 454. The letter is also printed in the Parker Correspondence, at p. 411. In case it should be thought that the title “Sir” points to an earlier date, it may be mentioned that elsewhere in the letter Parker addresses his correspondent as “your Lordship.” He is hardly used to the new title yet.

2 Until after 1574: ib. v. 71.

3 Ib. v. 95.
iv.

A curious problem is presented by the impressions of the Canons which were issued in the year 1571, both in English and Latin.

As regards the former, although the Canons in English is now such a scarce book, there was evidently a large number of separate issues. These all exactly correspond page for page, but fall into two distinct classes, differing in their wording in certain places. But in addition to these, there are a number of minute differences in the spelling of particular words, each of which of course must mean a distinct impression. In a copy of the book in the British Museum which formerly belonged to Mr William Maskell, that student has noted three distinct impressions; but without trying to make an exhaustive study I have found five distinct types, as will be seen by the table of variations given below.

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1 Viz. at pp. 17, 19, 20, 21, and 25. The original paging is given in the reprint, and the chief variations are recorded in the notes.

2 Brit. Mus. 5155. a. 16.

3 It is possible that in one case (Sion Coll. A. 97. O. 4 Ar. 7 (5) with Brit. Mus. 5155. b. 1) the variation is due to the fact that the last sheet from another issue has been bound up by mistake or to complete an imperfect copy; but
As regards the latter, I have found two impressions of the year 1571 which nearly, but not quite, correspond page by page. Each of them appears to have been appended originally to some other tract. This is suggested by the fact that the title-page, which is the same in each case, does not give the place or date of publication, nor the publisher's name. But it is rendered practically certain by the fact that in each case the signatures of the quires are imperfect; running from D to F iiiij in one case and from E to G iiiij in the other. It is evident that they were appended to the Latin Articles of 1571, editions of which are extant which end with the signature C iiiij, and probably with the signature D iiiij also. As the chief variations of these two issues are noted below, it is unnecessary to say more about them here.

If we are to trust Bishop Sparrow's reprint, there are no signs that this is so, and it is otherwise highly improbable.

1 See post, p. 17.

2 The two issues are to be found together in one volume in the British Museum, T. 1014. 9 and 10, and there are many separate copies of each. The latter is in Sion College A. 97. O. 4\(^{\text{to}}\) Ar. 7 (7).

3 One of 1571 (Brit. Mus. 698. h. 20. 7), and one of 1575 (Brit. Mus. T. 505. 6). Both are printed by Day.
we must conclude that he was acquainted with a third impression of the Latin Canons of 1571; for in his *Collection of Articles*, &c. he places before them a title-page which gives the place and date of publication "LONDINI, Apud Johannem Day, 1571." But the various editions of Sparrow are not free from mistakes in this respect, and at any rate I have not come across a copy with this title-page.

In this edition, the text of the English Canons is an exact reprint of a copy in Sion College Library (A. 97. O. 4to Ar. 7. 5), excepting that the headlines are omitted. The original is in black letter with titles &c. in roman type: black letter is here represented by roman type, and roman type by italics. As regards the Latin Canons, a copy in the British Museum (T. 1014. 9) is taken as the standard; but I have been less careful in noticing the merely literal variations in other impressions, because in the case of the Latin text we have also the MS. at Corpus Christi College for purposes of comparison. They are printed in roman type.

The title-pages are reproduced in approxi-

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mate *facsimile*, but on a somewhat smaller scale. The size of the original title-page to the English Canons, measured to the edge of the border, is 6 5/6 x 3 1/2 in.

W. E. COLLINS.

**ALLHALLOWS BARKING, E.C.**

*Lammas Day, 1899.*

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**Variations in different Issues of the Canons in English.**

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A BOOKE
of certaine Canons,
concernyng some parte
of the discipline of
the Churche of
England.

In the yeare of our Lord,
1571.

AT LONDON
Printed by Iohn Daye,
dwellyng ouer Al-
derflgate.

Cum gratia & Privilegio
Regiae Maiestatis.
Liber
quorundam Canonum
disciplinæ ecclesiæ
Anglicanæ. Anno
1571.
3. Of Byshops.
6. Of Deanes of churches.
11. Of Chauncelors. &c.
17. Of Churchwardens.
22. Of Preachers.
25. Of Pluralities.
25. Of Scholemasters.
27. Of Patrones. &c.
3. De Episcopis.
5. De Decanis ecclesiarum.
8. De Archidiaconis.
19. De Concionatoribus.
20. De Residentia.
22. De Patronis, &c.
OF BYSHOPPES.

¶ Here foloweth in this booke some certayne articles of the holy ministerie, and of the offices of the Church, fully agreed vpon by Matthew Archbyshoppe of Caunterburie, Primate of all England, and Metropolitane, and all other Byshops of the same Prouince, which were partly present in person, and partly subscribed by the handes of their Proctors, in a Synode begonne at London in the Churche of S. Paule the thirde daye of Aprill. 1571.

ALL BYSHOPPES shall diligentlie teach the Gospell, not onely in their Cathedrall Churches which they gouerne, but also indifferently in all the Churches of euery\footnote{sic} of their diocesse, where they shall thinke it most needefull.
DE EPISCOPI.

Sequentur in hoc libello certi quidam articuli de sacro ministerio, & procuratione ecclesiarii, in quos plene consensum est in synodo a Domino Mathæo Archiepis. Cantuar. & totius Angliae Primate & Metropolitano, & reliquis omnibus eius Provinciae Episcopis, partim personaliter præsentibus, partim procuratoria manu subscribentibus in synodo inchoata Londini in æde Divi Pauli, tertio die Aprilis. 1571.

OMNES episcopi diligenter docebunt Evangelium, non tantù in ecclesiis cathedralibus quibus præsunt, sed etiam passim, per omnes ecclesias suæ cuiusq; dioeceseos, vbi maxime putabant expedire.

[Note.—Variations in spelling between the Corpus Christi MS. and the printed text are not recorded here, nor such minor variations as may have originated in the printing office. But all additions in another hand are carefully recorded, as throwing light on the construction of the Canons.]

1 In the MS. the titles are added in another hand. In this case it is Episcopi, not de Episcopi.
2 In the MS. the words Primate et are added in another hand.
And principally they shall exhorte their people to the reading, & hearing of the holy scriptures, & that they come together in tymes appoynted, every man to his owne Church, and that they geue eare diligently to the preachers of the Gospel, and that both they do heare reverentlie the godly prayers which shall be spoken by the minister, and also pray themselues wyth him, that they may be partakers of that heauenly misteries, as they be now godly or- [page 4] deined lawfully in our Churches by the authoritie, and commandement of the whole Realme.

Every Byshop before the Kalendes of September next, shall call vnto him the publique preachers, such as shall be in his owne diocese, and shall require againe of them, their licences of preaching, which they haue signed with any authenticaill seale, which they shall reteine with theselues, or els abolishe. After prudent choise made of them, he shall geue

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1 Strype quotes from the Ely Registers an instruction of Bishop Coxe to his Chancellor, which proves that the Canon was acted upon in his diocese: "Forsamuch as it was ordained for sundry and weighty considerations that no Minister should preach... without lawful license to him granted: and therefore, that it was further ordained that all preachers having licenses to preach at any time before the last day of April last past, must render up the old license
Inprimis autem cohortabantur populum ad
lectionem, & auditionem sacrarum scriptura-
rum: vtq; statis temporibus conueniant ad
suas quisq; Ecclesias, & diligenter ascultent
sacris concionatoribus, vtq; submisse &
audiant pias preces, quæ à ministro dicentur,
& vna precentur ipsi, & cælestium mysterio-
rum, vt nunc in ecclesiis nostris authoritate,
& iussu totius Regni legitime, & pie procu-
rantur, sint participes.

Episcopus quisq; ante Calendas Septembris proximas, aduocabit ad se omnes publicos
concionato- [page 4] res quicunq; erunt in
sua cuiusq; dioecesi, & ab illis repetet facultates
concionandi, quas habent authentico sigillo
consignatas, easq; vel retinebit apud se, vel
extinguet. Deinde delectu illorum prudenter

unto the Bishop of the diocese, to the intent the same might
be renewed orderly," order is taken accordingly.—Life of
Parker ii. 61.

2 Sic, for quique.
3 Sic, for auscultent.

4 It may be observed that the phrase sacra concio is of
frequent occurrence in the Canons, but that sacra is usually
left untranslated.

5 The MS. adds: quos aut regia maiestas, aut Archiepi-
scopus Cantuani, aut episcopus approbauerit.

6-8 The MS. reads concipientur.

7 The MS. reads Iulias.
readilye agayne new licences¹ to the whom he shall finde able to that great office, in respect of their yeares, doctrine, iudgement, honestie of life, modestie and grauitie: and yet so that they first subscribe to the articles of Christian religion, publiquely approoved in the Synode, and that they make promise willingly to maintaine, and defend that doctrine, which is conteined in them, as most agreeable to the veritie of Gods worde.

The Byshop must very diligently consider what manner of men he do admit into hys housholde: for it chaunceth sometymes where this foresight is not vsed, that wicked men, and enemies to the true religion, vitious men, and corrupt in all their life, yea, and men voyde of grace be admitted. Whereby the aduersarie will soone take occasion to speake euill.

The Byshops seruauntes shall so modestly & orderly apparell theseselues, in every part of their garments, that they do not offend their brethrē whome Paule calleth of the houshold of fayth.

¹ See post p. 76, in the Canon for preachers.
² In the MS. the word iudicio is added in another hand.
³ The following, after famuli, is crossed out in the MS.:
"caligis istis monstrosis et dollariis quas publica insania, et
facto, quoscunq; ad illam tantam functionem, ætate, doctrina, iudicio, innocentia, modestia, grauitate pares inuenerit, illis nouas facultates vltro dabit: ita tamen vt prius subscribat articulis christianæ religionis publice in synodo approbatis, fidemq; dent, se velle tueri, & defendere doctrinam eam, quæ in illis continetur, vt consentientissimam veritati diuini verbi.

Episcopus etiam atq; etiam considerabit, quod genus hominum admittat in famulitium. Fit enim interdum, vbi hæc cautio & diligentia non adhibetur, ut homines impios & verae religionis inimicos, & criminosos, & tota vita impuros, & sceleratos admittamus. Ex eo adversarius facile capiet maledicendi occasionem.

Episcoporum famuli in omni vestis genere, ita se modeste & composite ornabunt, vt fratres suos, quos Paulus appellant domesticos fidei, non offendant.
The Byshop shall laye his handes on none henceforwarde, but such as have bene trayned vp in good letters, eyther in the vniuersitie, or some other inferior schole, or that doth vnderstand the Latine touunge competently\(^1\), and hath bene well exercised in the holy scriptures: nor yet on any, except he be of that lawfull age which is appointed by the statute and lawe\(^2\): nor except his life & honest behauiour, be commended by the testimony of graue and godly men, and such as are well knowne vnto the byshop: nor on any that hath bene brought vp in husbandrie, or some other base and handicraft labour: nor on any, but such as have some title (as they call it) whereby he may liue, if by Gods sufferaunce, he become blinde, or fall into greuous sickenes of the body, or into a continual & languishing disease: nor except he will exercise the holy ministerie within his owne diocesse: nor at any other tyme, but when it shall chaunce, that some place of ministration is voyde in the same diocesse. And he shall admit no strainger, nor any that he knoeth not, either to the profites of any benefice, or to eccle-

\(^1\) It should be noticed that the Canons of 1603 make this
Episcopus nemini posthac manum imponet, nisi instituto in bonis literis, vel in Academia, vel in inferiore aliqua schola: aut qui satis commode intelligat Latinam linguam, & probe versatus sit in sacris literis: nec nisi attigerit ætatem illam legitimam, quæ statutis & legibus est constituta: nec nisi cuius vita & innocentia grauium, & piorum hominum, & episcopo notorum fuerit testimonio commendata: nec si in agricultura, vel in vili aliquo, & sedētario artificio fuerit educatus: nec nisi qui titulum (quem appellant) aliquem habeat, vt sit vnde vitam tueatur, si dei per-[page 5] missu, vel in cæcitatem, vel in grauem corporis infirmitatem, vel in morbum diuturnum incidat: nec nisi qui intra ipsius diœcesim sacro ministerio functurus sit, nec vnquam nisi vbi sacrum aliquod ministerium in eadem diœcesi vacare contigerit. Neminem autem peregrinum, & ignotum vel ad sacerdotiorum prouētus, vel ecclesiasticum ministerium recipiet, nisi ab illo episcopo, è cuius diœcesi discessit,

requirement more stringent: “Except he be able to yield an account of his faith in Latin... and to confirm the same by sufficient testimonies out of the holy scriptures.”—Canon xxxiv.

² i.e. in the Preface to the Ordinal, which derived its legal sanction from r Eliz. c. 2.
siasticall ministerie, except he bring with him that bishoppes letters of commendations, which they call letters dimissories, out of whose diocesse he came.

The byshop shall not graunt vnto any man the next, or second, or thyrd aduouson, (as they cal it) of any prebend or benefice belong- yng vnto him: for those aduousons are farre frō good [page 6] doynges and Christian charitie: neither shall he ratifie and confirme the leases of any profites or reuenewes of any parsonage, or ecclesiasticall benefice, for terme of many yeares, in any wise.

The byshop shall suffer no man to be occu- pied in the ministration of the churche, whiche calleth him selfe by the idle name of a reader⁴, not hauyng receiued imposition of handes.

Euery Archbyshop and byshop shall haue in his house, The Hollie Bible in the largest volume, as it was latelie printed at London².

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¹ To supply the lack of clergy in the early years of Elizabeth, readers were appointed in many parishes by the authority of the bishops, to say prayers, to take churcings and funerals, and to perform such other functions as a layman could, acting under lawful authority. (See the regulations which were put forth for them by the Convocation of 1562-3: Strype, Annals i. i. 514 f.) Strype has written about them at some length; but, having confused them with the unlearned clergy who were not licensed to preach, he is under the impression that they were ordained (Annals i. i. 265 f.).
literas commendatitias, quas appellat dimissorias, secum afferat.

Episcopus prebendarum, & beneficiorum suorum proximas, secudas aut tertias advocationes, quas vocant, nulli dabit. Sunt enim & a bonis moribus, & a christiana charitate alieneg: nec dimissiones fructum, aut redditum cuiuscunque; rectorie, aut ecclesiastici beneficio quacunque; ratione in plurimos cofirmabat.

Episcopus neminem, qui se otioso nomine lectorem vocet, et manus impositionem non acceperit in ecclesiæ ministerio, versari patietur.

Quiuis Archiepiscopus, et episcopus habebit domi suæ sacra Biblia in amplissimo volumine,

Cartwright approves of the appointing of such readers "without making any new order or office of the ministry," and Whitgift says: "I know it is true that there may be some appointed to read in the Church, which be not admitted either to preach or to administer the sacraments" (Whitgift, Works, Parker Society, vol. ii. p. 341, 458: cf. 342, 456). In his Injunctions dated May 15, 1571, Grindal refers to them somewhat disparagingly: 'No person, not being a minister, deacon, or at the least tolerated by the ordinary in writing, should attempt to supply the place of a minister, &c.' (Cardwell, Documentary Annals i. 335, ed. 1). By this Canon they appear to be finally abolished.

* Viz. the Bishop's Bible, revised under Parker's auspices and published in 1568 by R. Jugge (Westcott, History of the English Bible, second edition, pp. 97-105). Parker's noble Prefaces to the Old and New Testament are given by
and also that full and perfect historie, which is intituled *Monumentes of Martyrs*, and other such like bookes, fit for the settyng forth of religion. These bookes must be placed either in the hall, or in the greate chamber, that they may serue to the vse of their servauntes, and of straügers.

*Deanes of Cathedrall Churches.*

The verie same bookes, whiche we spake of last, every Deane shall cause to be bought, and to be bestowed in his Cathedrall churche, in such conuenienct place: that the vicares

Strype, *Life of Parker* App. nos. lxxxiii–iv (vol. iii. pp. 236, 253). The version only partially supplanted the earlier versions. As late as July 16, 1587, Whitgift wrote to the Bishop of Lincoln complaining that many churches only possessed mutilated Bibles, “and yet not of the translation authorised by the synods of bishops,” and directing that they should be procured. (Cardwell, *Documentary Annals* ii. 11 f.)

1 The second edition, in two folio volumes, had been published by John Day in 1570; and the book was in its day highly esteemed, as is proved by this direction. “From hence it cannot be inferred that the Convocation believed all the matters of fact reported, or approved all the remarks and
vti nuperrime Londini excusa sunt, & plenam illam historiam quae inscribitur *Monumenta Martyrum*, & alios quosdam similes libros ad religionem appositos. Locentur autem isti libri, vel in aula, vel in grandi coenaculo, vt & ipsorum famulis, & aduenis vsui esse possint.

\[\textbf{Decani Ecclesiarum Cathedrælium.}\]

EOSDEM illos libros quos proxime diximus, Decanus quisq; curabit emi, & locari in ecclesia sua Cathedrali, ejusmodi in [page 6]

reasoning of that historian. The Church allows the reading of the Apocrypha, and the binding it up with the rest of the Canon. But to argue from hence that all the historical passages are unquestionable, the customs warrantable, and the doctrine without exception, would be a wrong consequence” (Collier, vi. p. 500). Other books which were put forth by authority were the *Paraphrases* of Erasmus (by the Edwardine and Elizabethan Injunctions) and Jewel’s *Apology* (by Abp Bancroft: Cardwell, *Documentary Annals* ii. 126).

\[\textsuperscript{2}\] This is by no means the same thing as the ‘full and perfect’ of the English rendering, which in many other instances misrepresents the original.
and peticansons, and other ministers of the churche, as also straungers and foriners may easelie come vnto them and read thereon.

The deane, and every chief Residentarie [page 7] whom they call the dignities of the churche, shall buye the same bookes everie one for hys owne familie, and shall lay them in some fitt place, either in the hall, or in the chamber.

The Deane & his prebendaries shall preach the worde of God diligentlie, not onelie in the cathedrall church where they lyue, but in other churches also of the same Dioces, and especiallie in the same places whence they receiue yearely reuenewes and profits. Which if they do not, they shall be punished accordyng to the discretion of the byshop.

No Deane, nor Archedeacon, nor Residentarie, nor master, nor warden, nor head of any colledge, or cathedrall churche, neither president, nor Rector, nor any of that order, by what name soever they be called, shall here-

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1 Another edition (Brit. Mus. T. 1014. 10) reads audiri.
2 Here follows, in the MS., an additional paragraph: Decani ecclesiarum Cathedralium et prebendariorum observabunt easdem illas regulas, quas dedimus episcopis de delectu familiarum, et fugienda braccharum laxitate, et lasciuam mollitie in vestitu.
loco, vt a vicarijs & minoribus canoniciis, & ministris ecclesiæ, & ab aduenis, & peregrinis commodo adiri ¹, & legi possint.

Eosdem libros illos, Decanus & Primarius quisq; residentarius, quos appellant ecclesiæ dignitates, ement, suo quisq; famulitio, eosq; oportuno aliquo in loco, vel in aula, vel in coenaculo locabunt ².

Decanus & Præbendarij diligenter docebunt sacram Dei verbum, non tantum in Ecclesiis Cathedralibus, vbi viuunt, sed etiam in alijs ecclesiis in eadem diecesi, ³ maxime vero in illis locis, vnde ipsis redditus annui, & stipendia suppedantur ⁴. Quod nisi fecerint, pro episcopi arbitrio puniantur.

Nullus nec Decanus, nec Archidiaconus, nec Residentarius, nec Præpositus, nec custos, nec prefectus alicuius collegij, aut ecclesiæ cathedralis, nec præses, nec rector, nec quisquam ⁵ ex illo ordine, quocûq; ⁶ nomine censeatur, vtetur posthac amictu illo quë appellant

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³–⁵ This clause is wholly wanting in the MS., and therefore was added after the Canons had received the signatures of the Bishops.

⁴ The original reading of the MS. is quisquis; but this is crossed out and quisquam inserted in another hand.

⁶ In the MS. the original reading, quorâ, is altered into quocunque in another hand.
after weare the Graye Amice¹, or any other garment which hath bene defiled with the lyke superstition². But euerie one of them shall weare onelie that linnen garment, which is as yet reteined by the Queenes commande-ment, and also hys schollers hoode, accordyng to euerie mans callyng, and degree in schole.

¹ On the history and changes in form of the Grey Amice or Amyss, see a valuable paper by Dr Wickham Legg in the Transactions of the St Paul's Ecclesiological Society vol. i. p. 41 f. It was a choir vestment worn by dignified ecclesiastics and especially by canons, of whom it is so characteristic that the word is used to signify a canon (Machyn, Diary p. 171: "Master Mortun on of the grey ames of Powles"; cf. Ellis, Original Letters, series ii, vol. ii. p. 177). For some reason not easy to discover, it was highly unpopular with the more extreme reformers, and every attempt was made to abolish it. On Whitsunday, 1549, the canons of St Paul's "left of their gray and calabre amises" (Wrothesley, Chronicle, Camden Society, vol. ii. p. 14; Grey-Friars Chronicle in Monumenta Franciscana, Rolls Series, ii. 220). It was restored on St Andrew's Day, 1553 (Monumenta Franciscana ii. 248), but again put down by Grindal, then bishop-elect of London, and May the dean of St Paul's, on Aug. 12, 1559 (Wrothesley, ii. 146). Two of the prebendaries in their grey amices took part in the dirge for Henry II of France, which was observed at St Paul's on Sept. 8 and 9 of that year (Strype, Annals i. i. 189); but this was probably exceptional. Still, we know from contemporary portraits that the garment continued to be worn by bishops, and the fact that Parker wore it is mentioned in the account of the Convocation which met on Jan. 13, 1562–3 (Cardwell, Synodalitæ ii. 497–8, where amictus
Graium Amicium, aut alia vlla veste simili superstitione contaminata. Sed in ecclesijs quisq; suis vtentur tantum linea illa veste, quae adhuc regio mandato retinetur, & scholastica Epomide, quae suo euisque scholasticoh gradui, & loco conueniet.

must surely be used for the more common almutium). And if, as seems probable, the black scarf is really the same vestment as the grey amice, it has never died out.

This point was not unnaturally seized upon by Cartwright, who marvelled "that they could espy in the last synod, that a grey amice, which is but a garment of dignity, should be a garment... defiled with superstition, and yet that copes caps surplises tippets and such like baggage, the preaching signs of popish priesthood, ... should be retained still and not abolished" (Whitgift, Works, Parker Society, ii. 50). Whitgift does not deal with the point of superstition, but says: "The grey amice was justly taken away, because the use of it is not established by any law of this realm, as the use of other vestures be; and in mine opinion the bishops deserved commendation in so doing; for thereby they declared that they will not suffer any rites or ornaments to be used in this church, but such only as are by public authority established" (ib. p. 52). Cartwright does not here represent the attitude of other Puritans towards the grey amice. "The gray amise with cattes tayles" is mentioned by Anthony Gilby as one of the "Grosse pointes of poperie, evident to all men," in his "Pleasant Dialogve Betweene a Souldior of Bårwicke and an English Chaplaine. Wherein are largely handled and laide open, such reasons as are brought in for maintenaunce of popishe Traditions in our Eng. Church" (at leaf M. 3 verso). There are copies of this rare little book in the British Museum, G. 12013, and in the Lambeth Palace Library, xxi. 9. 8 (4).
Euerie Deane shalbe resident in his cathedrall churche, foure tymes a yeare at the least. And shall continue there, by the space of a moneth euerie time (if he may possiblie) in preachyng the word of God, and keepyng good hospitalitatie, except he shall be otherwise letted with weightie and vrgent causes. Which causes he shall at euerie such time, declare vnto his [page 8] ordinarie. When he is come to his churche, he together with his prebendaries resident, shall forsee that the statutes of his church, if they be not contrarie to the worde of God (as many are) and that the statutes of this realme what soeuer, concerning ecclesiasticall order, and all Injunctions, either set forth by the Queenes maiestie, or enjoyned by the byshop in his visitation of the same churche, be diligentlie observered. Moreover the Deane and Residentaries shall endeouour, as much as lieth in the, that the peticanons ¹, or vicares, and other ministers of their church, (lest they lyue idlelie, and vnprofitable in slouthfulnes, and geue them selues to vnlawfull gaming,) be constreigned to the studie of the holie scriptures, and that euerie one of them haue the new testament, not onelie in Latine, but also in English.

The Deanes, and Residentaries shall see,
Quiuis Decanus in singulos annos ad minimū quater residebit in ecclesia sua Cathedrali, ibi; singulis huiusmodi vicibus mēsem in-tegrū (si fieri potest) docēdo verbū Dei, & hospitalitātē seruādo morā faciet, nisi forte grauibus, & vrgentibus causis impedietur. Eas autem causas in singulas vices indicabit episcopo suo, vbi autem venerit, vna cum Præbendarijs residentibus curabit, vt statuta illius ecclesiae, nisi contraria sint (vt multa sunt) verbo dei, & statuta huius [page 7] regni quaeuncq; sunt, quae ecclesiasticū ordinē attingunt, & sacrē Inīuctiones, vel à Regia Maiest. æditæ, vel ab episcopo in visitationibus illius ecclesie cathedralis imposītē, diligenter obseruentur. Prēterea Decanus & Residentiarij quantum maxime possint dabunt operam, vt minores canonici, aut vicarij & ministri ecclesiae, ne ignaui & inutiles vitam ducant in ocio, & illicitis lusibus se exerceant: adigantur ad studia scripturarum, vtq; illorum quisq; habeat nouum Testamentum, non tantum Latino sermone scriptū, sed etiam Anglico.

Decanus & Residentiarij curabunt, ne qua alia forma obseruetur in canendis aut dicendis

1 i.e. minor canons.
2 The other edition reads suo. Ubi.
that there be no other forme obserued in singing, or saying prayers, or in the administra-
tion of the Sacramentes, but onely that, which is sette foorth, and prescribed in the booke of Common Prayers: neyther shall they suffer any straunger to preach vnto the people, except the Queenes Maiestie, or the Archbishop of the same Prouince, or the Bishop of the same Dioces, haue graunted him licence thereunto. And if such a Preacher so allowed, eyther by the Queenes Maiestie, or by ye Archbishop, or Bishop, shall in his sermon publish any doctrine eyther strainge, wicked, or disagree- [page 9] able with the word of God: or with the Articles of our Religion, agreed vpon in the Convocation house (which no doubt are consonant to the Scriptures) or with the booke of Common Prayers: the Deane, or the Residentes shall assoone as may be, geue notice of the same to the Bishop by theyr letters, subscribed also with some of theyr handes which heard him preach: that he may determine on the matter, as he shall see good.

Archeddeacons.

Every Archedeacon shall haue in his house
sacris\textsuperscript{1} precibus, aut in administratione sacrarum mentorum, præterquam quæ proposita, & præscripta est in libro publicarum precum: nec ullam admittent peregrinum ad habendum sacram concionem ad populum, nisi ei, aut Regia Maiestas, aut Archiepiscopus illius Provinciae, aut illius dioeceseos episcopus facultatem indulserit. Et si eiusmodi aliquid concionator, ita vel a Regia Maiestate, vel ab Archiepiscopo, vel ab episcopo approbatus, publicabit ad populum pro concione doctrinam aliquam peregrinam, & impiam, & pugnætem, vel cum sacro Dei verbo, vel cum articulis religionis nostræ approbatis in Synodo, haud dubie cum eodem verbo Dei consentientibus, vel cum libro publicarum precum: Decanus aut Residentiarij primo quoq; tempore indicabunt id episcopo literis suis\textsuperscript{2}, & eorum aliquot qui concionantem audierunt manu consignatis, vt ille statuat quod videbitur.

\[page~8\].

\textbf{Archidiaconi.}

QVIUIS Archidiaconus habebit domi suæ,

\textsuperscript{1} The word \textit{sacris} is left out in the English version.

\textsuperscript{2} The MS. reads \textit{sua}. 
both the other bookes, and namely those which are entituled, Monumentes of Martyrs.

Euyer Archedeacon which hath authoritie to visite, eyther by common law, or by pre-
scription, shall visite his territory once euyer yeare in his owne person: and he shall not
substitute any to be his Official, but such a one as hath bene brought vp in the vni-
uersities, and hath studied the ciuill law, and is of the full age of xxiiiij. yeares, being able
not onely in learning, but also in grauetie, and modestie to discharge that office.

Archdeacons, and their substitutes (whom they call Officials) shall call the clergie to
accompt in theuyr visitations, how much every one of them hath profited in the studie of
Scripture, and shall geue vnto so many of them, as [page 10] haue not taken the degree
of a maister of Arte vpon them in the vni-
uersitie, some part of the new Testament to
be learned without booke\(^1\), and at the next
synode shall compell them to make repetition

\(^1\) It was a favourite plan in the time of Elizabeth to give
passages of Holy Scripture to be learned by heart by others
as well as the non-graduate clergy. In the appendix I have
given a letter to Parker which speaks of such a task having
been imposed on one who was supposed to be disaffected in
religion (p. 96).
et alios libros, et nominatim eos, qui inscribuntur Monumenta Martyrum.

Archidiaconus qui vel iure communi, vel præscriptione habet potestatem visitandi, semel in singulos annos in persona sua, visitabit Provinciam suam, nequ; quenquam sibi substituet officialem, nisi qui in Academia fuerit educatus, & iure ciuili operæ dederit, & annum ætatis vicesimum quartum compleuerit, et non solum doctrina, sed etiam grauitate, et modestia par sit, obeundo illi muneri.

Archidiaconi, et illorum substituti, quos appellant officiales, in visitationibus suis vocabunt clerum ad rationem, quantum quisq; promouerit in studio scripturarum, & quicunq; ex illo ordine magisterium artium in Academijs nõ attigerint, illis proponent partem aliquam noui Testamenti memoriter ediscendæ, eosq;

2-3 In the MS. the words et alios are added in another hand.

3-3 In the MS. the words et nominatim eos are added in another hand.

4-4 In the MS. the words qui vel iure communi, vel præscriptione habet potestatem visitandi are added in another hand.

5 Here follows, in the MS. an additional paragraph: Quod ad fugiendam monstrosam illum bracchari magnitudinis, et vestium insolentiam et mollitiem attinet, Archidiaconi in famulis suis sequentur idem institutæ quod supra Episcopis et decanis propositæ est.
thereof: and they shall detect vnto the Bishop, such as are eyther stubburne, or negligent herein.

When the visitation is finished, the Archdeacon shall signifie vnto the Bishop, whome he hath found in every deanery, so furnished with learning and judgement, that they may be thought worthy to enstruct the people in sermons, and to rule and gourne others. Of these the Bishop may chuse some, whome he will haue rurall Deanes

Archdeacons shall straightlie and seuerelie punish all offenders, and not winke at their faultes, or suffer any man to escape vn-punished, who is knowne to haue offended.

Archdeacons shall haue a speciall care, that the monumentes of theyr actes, and doinges be faythfully and safelie praeserued, and shall once every yeare bring to theyr Bishop, all the originall copies of such testaments, which shalbe proved before them the yeare before, that they may be preserued by

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1 For the history of the office of rural dean, see W. Dansey, *Horae decanicae rurales*, ed. 2, 1841, and Phillimore, *Ecclesiastical Law*, ed. 2, p. 208 f. At this time the office had fallen practically into abeyance, and an attempt was being made to revive it. And about ten years later Bishop Freake of Norwich, in which diocese the office had always been of
in proxima synodo ad repetitionem adigent, et contumaces, et negligentes episcopo indicabant.

Peracta visitatione Archidiaconus significtim episcopo, quos inuenerit in quod, decanatu, ea doctrina, et iudicio præditos, vt digni sint qui pro concione doceat populum, & præsint aliijs. Ex illis Episcopus potest delectum facere, quos velit esse decanos rurales.

Archidiaconi in omnes delinquentes seue, et graviiter animaduertent, neq; conniuebunt ad vitia, aut quenq, quem constat offendisse, impune abire patientur.

Archidiaconi curabunt, vt forensium suorum actorum memorias fideliter et tuto conseruentur, et se-[page 9] mel in singulos annos adferent ad Episcopum suum originalia exemplaria omnia Testamentorum, quæ coram ipsis anno superiori probata fuerint, vt ea in episcopi

special importance (Phillimore, 212), put forth in his diocesan synod a scheme for the restoration of the office. In the course of it he writes: “Since it appears by antient records in the bishop’s office, for these three hundred years, that certain choice, picked men were appointed and authorized in every several deanry, called in law decani rurales; and in the bishop’s canons superintendentes; that is, some preachers, resident in the deanry, orderly, grave, learned, discrete, and zelous: it is necessary to renew and revive that antient, commendable practice” (Strype, Annals II. ii. 695 f.).
the Bishops register. They shall write out the copies of the same testaments to their own use, if they will.

[page ii.]

Chauncellors, Commissaries, and Officialles.

Every Chauncellor, commissary and official shall be learned in the ecclesiasticall and civil lawes, which is twentie and sixe yeares olde, and hath taken some degree in the scholes for learninges sake, and is reasonably well practised in common plees, touching whose lyfe & maners, no euill report be heard. Besides, every one of these, either shall be in the ministerie, or if he be not, yet shall he be well affected, and zelously bent toward religion, and that he shall openly and freely pretend, and before he enter his office, he shall take an othe of the authoritie and supremacy of the prince, and also shall subscribe to the articles of religion allowed in the conuocation of Byshoppes.

None of these, neither Chauncellor, Commissarie, nor officiall shall proceede in examination of matters vnto the sentence of excommunication, but onely in causes of instances.
registro asseruentur, copias autem illorum testamentorum ad vsum suum ipsi sibi\(^1\) describent, si velint.

\section*{Cancellarii, Commissarii, Officiales.}

Quiuis Cancellarius, Commissarius, & Officialis erit institutus in legibus ecclesiasticis & ciuilibus, qui annum ætatis vicesimum sextum attigerit, & in scholis doctrinæ nominem gradum aliquem susceperit, & in forensibus causis mediocriter versatus fuerit, de cuius vita & moribus nullus sinister sermo audiatur. Adhæc quiuis horum, aut erit in sacro ministerio, aut si non erit, tamen animo toto, & feruenti zelo erga religionem feretur, idq; aperte & ingenuè præ se feret: & antequam in functionem ingrediatur, sacramento se obstringet, de authoritate & Primatu principis, atq; etiam subscribet articulis de religione in Synodo episcoporum approbatis.

Nullus horum, nec Cancellarius, nec Commissarius, nec Officialis in cognitione causarum procedet vsq; ad ferendum sentètiam excommunicationis, nisi tantum in causis instantia-

\(^1\) In the MS. the word sibi is added in another hand.
In matters of correction, they shall doe all other things, which lawfully they may, and are wont to be done.

But the sentence of excommunication they shall leaue onely to the Byshoppe, which either he himselfe shall pronounce, or shall commit the pronouncing therof to some graue man, which is in the ministerie. After that he hath geuen sentence, he shall also adde, for a warning and terror to the people, a certeine order of wordes, [page 12] which after shalbe showed\(^1\): and also shall cause some like instrument, which shalbe vsed in signifiyng the excommunication to the people, to be written out, and sent to euery minister in their churches, that they may haue it in readines to occupie, if neede require. But the penance enjoyned, neither Chauncellor, Archdeacon, Officiale, nor Commissarie, shal alter\(^2\). That authoritie, for many weighty

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\(^1\) See below, p. 92.

\(^2\) Commutation of penances was a notorious abuse which had survived from earlier days; and every effort was made to check it. The thirteenth of the Articles put forth by the Convocation of Canterbury in 1575 provides that “from henceforth there be no commutation of any penance... into any mulct penalty: unless the same be done upon great and urgent causes, by the consent of the bishop of the diocese, declared in writing under his hand and seal” (Cardwell, *Synodalia* i. 137 f.). Grindal went still further. See his
rum. 3 In correctionis negotijs, alia quidem facient omnia, quæ de iure possint, & solent fieri 3.

Excommunicationis autem sententiam deferent tantum ad episcopum: eamq; aut ipse per se pronun- [page 10] ciabit, aut graui alicui viro in sacro ministerio constituto, pronunciandum committet 4. Postquam autem sententiam tulerit, addet insuper commonendi populi, et terroris causa, formulam illam verborum, quæ postea suo loco subijcietur, atq; etiam aliam formulam similem quæ seruanda sit, in denuncianda ad populum excommunicatione, curabit describi, et mitti ad singulos ecclesiarium prefectos, vt habeant

Form of Public Penance (Remains, p. 455 f., Parker Society), in which it provided that the offender shall “be set directly over against the pulpit during the sermon or homily, and there stand bare-headed with the sheet, or other accustomed note of difference; and that upon some board raised a foot and a half, at least, above the church floor. . . . If the ordinary see cause to commute the wearing of the sheet only (for other commutation I wish none) then appoint a good portion of money to be delivered, immediately after the penance done in form aforesaid, by the penitent himself to the collectors for the poor; with this proviso, that if he show not good signs of penitence, he is to be put again to his penance with the sheet: and then no money at no time to be taken of him.”

3 In the MS. the whole of this sentence is added in another hand.

4 In the MS. a note is here added in the margin in another hand: In fine libri.
causes is reserved onely to the Byshop, or if he shall appoint any other, by speciall commandement for that purpose.

No ecclesiasticall judge, of what place or degree soever he be, shall absolue any that is excommunicated, at his owne house, or otherwise in private houses, but onely openly, and in the consistory.

Chauncellors, Officialles, Commissaries, shall doe their endeour, that all others which are vnder their iurisdiction, do their dutie. Especially, that Parsons, Vicars, and ministers of Churches may painefullie be occupied in the scriptures, that they provide them bookes fitte for their degree and profession, that whosoever hath not proceded maister of arte, buie for hym selfe two bookes of the new testament, the one translated in Latine, the other in Englishe, that every one of them learne without booke, that taske of Scriptures which is enioyned hym, either by ye ordinarie ecclesiasticall judge, or by some other, whome for his trust & painefulnes the byshop wyll rather chuse: that they [page 13] observe the orders, and customes prescribed in the booke of

1—1 In the MS. the words neo Archidiaconus are added in another hand.
quo vtantur, si vsus postulet. Commutationem autem iniunctæ poenitentiae, nec Cancellarius faciet, \textsuperscript{1} nec Archidiaconus \textsuperscript{1}, nec officialis, nec Commissarius. Ea potestas multis grauibus de causis Episcopo soli reseruabitur, aut si quem alium, Episcopus ad eum vsum speciali mandato designabit.

Ecclesiasticus Iudex cuiuscumq; loci aut ordinis, neminem excommunicatum absoluet domi suæ, aut alioqui in priuatis ædibus: sed tantum publice, et pro tribunali.

Cancellarij, Officiale, Commissarij, omnem adhibebunt diligentiam, vt cæteri [sic] omnes qui ipsorum iurisdictioni subijciuntur, officium faciant. Inprimis vero vt Rectores, Vicarij, & Ministri ecclesiarum, studiose versentur in sacris literis, et sibi libros ordini \& professioni suæ congruentes, comparent, vt quicunq; ad magisterium Artium non accesserit, emat sibi duos libros noui Testamenti, alterum latine translatum, alterum anglice, vt illorum quisq; memoriter ediscat ea pensa Scripturarum, quæ illi vel ab ecclesiastico Iudice ordinarior, vel ab alio cuius fidem et industriam, Episcopus eligere maluerit, fuerit\textsuperscript{2} imposita: vt observent

\textsuperscript{2} In the MS. the word \textit{fuerint} is added in another hand. Both the printed editions have \textit{fuerit}, probably by a printer's error.
common prayers, as well in reading the holy scripture, and saying of prayers, as in ministration of the sacraments: that they neither diminish, nor adde any thing, neither of the matter, nor of the manner: that they behaue themselves honestly, and walk modestly and comely in sober apparell appointed in the booke of advertisementes

1: that, if they have a familie, and have no wife, they keepe no other woman at their house, but either their mother, sister, or neece by brother or sister: but if they live unmarried, and have no wyues, let them not boorde in any Tauerne or Alehouse, but in some honest house in the same parishe, where they may liue without suspition: that they play not at dice, cardes, or other vnlawful games: that they use their bowe and shaftes onely, and that to refreshe their myndes, modestly, and in due time, that they be not let from doing their dutie, or studie of the holy Scripture.

They shall take heede also, that no Parson, Vicar, or Curat, serue any where, either in

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1 The provisions of Parker’s Book of Advertisements for the apparel of the clergy are somewhat minute. They will be found in Wilkins, Concilia iv. 247 f., or Gee and Hardy, Documents illustrative of the History of the English Church p. 473 f.

2 The other edition reads vt.
ordines et ritus descriptos in libro Publicarum precum, tam in le- [page 11] gendis sacrís Scripturís, & precibus dicendís, quam etiam in administratione Sacramentorum, vt neue detrahant aliquid, neue addant, neue de materia, neue de forma: vt honeste se gerant, & 2 in graui vestitu, in libello admonitionum proposito, moderate & decenter ambulent: vtq; si familia 3 habeant, & uxores non habeant, mulierem aliam domi suæ ne alant, nisi aut matrem, aut sororem, aut neptem ex fratre aut sorore: quod si coelipes viuant, & uxorēs non habeant, in taberna aut cauponā cibum ne capiant, sed honesta aliqua in domo in eadem parochia, vbi sine suspitione possint viuere: vt ne ludant aleam, neue chartis, aut alijs improbatis lusibus se exerceant: vt arcu tantum vtantur & sagittis, idq; animi causa, et moderate, et in tempore, ne vel ab officio faciendo, vel a sacrarum Scripturarum studijs auferantur.

Videbunt etiam ne Rector, Vicarius, aut Parochus 4 vspiam inseruiat, vel in capella, vel

3 i.e. a household, as in the canon entitled Patroni & Proprietarii.
4 It is worth noticing that Rector, Vicarius, and Parochus are uniformly rendered parson, vicar, and curate. The evidence is not without its value.
Chappell, or other place of prayer, or say common service in any private man's house, except the Bishop grant him licence by his own instrument & subscription of his hand: & that no Parson, Vicar, or Curate serve more then one Church or Chappell in one day.

Every minister of the Church, before he enter that holy function, shall subscribe to all articles of Christian religion, which were agreed [page 14] vpon in the convocation, and whereas every the Bishop shall commaunde, shall declare his conscience to the people, what he thinketh of those articles, and the whole doctrine. And he being once admitted into the holy ministry, shall from thenceforth never depart from it, nor shall use himself as a laye man, either in apparell, or in any part of his life.

Every Parson, Vicar, or Curate shall yearly before twenty dayes after Easter, exhibite to the byshop, or to his Chauncellor or Commissary, the names and surnames of his parishioners, as well men as women, (of those I say) which being fourtene yeares of age, come not to the holy Communion, (as by the statutes & ecclesiasticall lawes of this Realme, they are bound) & such as refuse to be examined by the minister of the Church, in
in oratorio, aut publicas preces dicat, in cuiusq,
priuatis ædibus, nisi Episcopus illi¹ autographo
suò, & manus suæ subscriptione eius rei
potestatem fecerit: Neue Rector aut Vicarius,
aut Parochus inseruiat plusq, vni ecclesiæ, aut
Capellæ vno die.

Quiuis Minister ecclesiæ, antequam in
sacram functionem ingrediatur, subscribet
omnibus articulis de religione Christiana, in
quos consentum est in Synodo: et publicè
ad populum, vbicunq; Episcopus iussisset, pate-
faciet conscientiam suam quid de illis articulis,
et vniuersa doctrina sentiat. Semel autem
receptus in sacrum ministerium, ab eo im-
posterum non discedet, nec se aut vestitu, aut
[page 12] habitu, aut in vlla vitae parte geret
pro Laico.

Quiuis Rector Ecclesiæ, Vicarius, aut Paro-
chus, quotannis ante vicesimum diem à Pas-
chate, exhibebit Episcopo, eiusve Cancellario
aut Comissario, nomina et cognomina Paro-
chianorum suorum, tā marium quam fœminarū
(eorum inquam) qui cum exegerent [sic] an-
num ætatis suæ decimum quartum, tamen ad
sacrosanctam Communionem (vti statutis &
legibus ecclesiasticis huius regni tenantur) non

¹ In the MS. the word illi is added in another hand.
learning the Catechisme, and articles of Christian religion, and what parentes or maisters thinke scorne to sende their children or seruauntes to Church, at the tymes appointed, to heare and learne the same Catechisme. They shall suffer none to vndertake\(^1\) for an Infant at Baptisme, except he haue receaue the Communion, and haue bene partaker of the holy misteries, and he shal admit none to the partaking of the sacramēts, which hath not learned the Catechisme\(^2\), and articles of the fayth\(^3\).

Every sonday and holydaie, the Parsons vicars and curates, shall come to the churche so timely, and conueniently in due season, that the [page 15] parishioners hauing done their busines, may come thether w\(^t\) their children & seruauntes. And there they shal reuerently, (as it is fit) and godly say or sing the holy servise, so plainly, so manifestly, & distinctly, that the people may heare & vnderstand, what is sayd or song, & thereof receaue comforte and commoditie. The lyke reuerence and godlynes they shall obserue in cele-
acesserint, quip; subire examen ecclesiastici ministri de ediscendo Catechismo, & articulis Christianae religionis detractauerint: quip; parentes, aut Domini, liberos aut famulos suos ad audiendum discendumq; eundem illum Catechismum constitutis temporibus ad ecclesiam mittere contempserint. Neminem autem patientur de sacro lauacro infantem suscipere, nisi qui ad mensam dominicam accesserit, et sanctorum misteriorum particeps fuerit: ad misteriorum autem Communionem neminem admittet, qui Catechismum, et articulos fidei non didicerit.

Omnibus dominicis, et festis diebus, Rectores, Vicarij, & Parochi ita mature et conuenienter captato tempore venient ad ecclesias, vt parochiani confectis rebus suis, cum libris et famulis possint eodem occurrere. Ibi vero reuerenter (vti par est) et pie peraget sacram misterium, ita clare, aperte, distincte, vt populus audire, et intelligere possit quid dicatur, et ex eo consolationem, et fructum

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3 i.e. the Creed. Here, as elsewhere, a careful distinction is made between articles of the faith and articles of religion.

4 The English rendering hardly gives the force of the double phrase.

5 Misterium appears to denote the whole service here.

6 In the MS. the word was originally datur, which is altered into dicatur.
bratyng the most holy Sacramentes, so that they turne not to superstition, or worshippyng, or Idolatrie. But if that in tyme of the holy Communion there shalbe no sermon, they shal on the booke in the pulpit read some one, or other of those homelies, whiche we haue to that end set foorth before. In the meane tyme they shall exhorte the people, to come diligently to churche, that they may attentiuely heare that which is read and sayd, and that all the tyme therof, they vse them selues reuerently and modestly: and least the godly may be offended thorough wantonnes and lightnes, voyde of religion, they shall take heede, that young men, especially coûtreymen, (whose nature is more prone to the contempt of godlynes and disorder) neither ring bells, neither walke in the churches nor haue idle talke together, nor by laughynge, or noice, or vnhonest iestyng, either let the minister, or offende the people.

They shal admonish the people to come oftner to ye holy Cōmunion, & that before, they prepare them selues w't a perfect mind, as it is fitt. And that all may vnderstand, what dutie they owe [page 16] to God, what dutie to the prince, whom they ought to loue & reuerence as the vicar of God, what they
capere. Eandem pietatem et reverentiam in sacrosanctis etiam misterijs retinebunt, modo ne ad superstitionem, aut adorationem, aut idolatricum cultum vergant. Quod si tempore sacræ Communionis nulla erit concio de scripto & e [page 13] pulpito pronunciabant vnum aliquam, aut aliam ex illis homilijs, quas iam antea publicauimus in illum vsum. Interim cohortabuntur populum, vt diligenter veniant ad ecclesias, vt quæ legantur, quæq; dicantur attente audiant, vtq; se toto illo tempore reuerenter, et modeste gerant: Et ne piorum animi, insolentia et irreligiosa leuitate offendantur, curabunt ne iuvenes, præsertim rustici, quorum ingenia procliviora fere sunt ad neglectum pietatis, et nequityam: neque pulsent campanas, neque per templum obambulēt, neque inter se otiose colloquantur, neque aut risu, aut strepitu, aut scurrilibus ineptijs, vel ministrum impediant, vel offendorat populum.

Admonebunt populum, vt frequentius accedant ad sacram communionem, vtq; iam antea tota mente (vti par est) sese preparēt. Et vt omnes intelligat quid debeat Deo optimo maximo, quid Principi, quem colere ac venerari debēt vt vicariū dei: quid legibus, quid magistratibus, quid fratribus suis, quid populo Dei, omnibus dominicis et festis diebus
owe to the lawes, what to the magistrates, what to their brethren, what to the people of God: they shalbe ready in the churche straight after noone, euery sonday & holy day, & there at the least they shall read two houres, and teach the Catechisme, and therein shall instruct, all their flocke of what age or degree soeuer, not onely maydens and children, but also the elder, if neede be. But especially they shall warne young folkes, not onely men, but also women, that it is prouided by the lawes, that none of them may either receaue the holy Cōmunion, or be maried, or vnder-take for a child in baptisme, except before they haue learned the principles of Christiā religion, and can not fittly and aptely aunswere to all the partes of the Catechisme.

But if the parsons, vicars, curates, either can not preache, or haue not receaued licence to preache of the byshop, yet they shall teach children to read, to write, and know their dutie, toward God, toward their parentes, and all others: and if they perceauue any of them to be of that disposition, that by teachyng and instruction they may attayne to the knowledge of learnyng, they shall councell their parentes, to set them to schole, that beyng endewed with learnyng, they may one day become fitt
statim a meridie præsto erunt in templis, ibiq; minimum ad duas horas legent, et docebunt Catechismum, et in eo instituunt omnes suos omnium etatunm, atq; ordinum, non tantum puellas aut pueros, sed etiam si opus erit grandiores. Inprimis vero adnnebunt adole-
scenses & iuuenes, non tatum mares, sed etiam fœminas, cautum esse legibus, ne quis illorum vel accedat ad sacram Communionem, vel contrahat nuptias, vel infantem e sacro fonte suscipiat, nisi antea didicerit rudimenta re-
ligionis Christianæ, et possit ad omnes partes Catechismi conueniêter, et dextre respôdere.

Quod si Rectores, Vicarij, Parochi, vel con-
ciona-[page 14] ri non possint, vel facultâ
cionandi ab episcopo non acceperint, tamen
docebût pueros prima elemêta legere scribere,
noscere officiû suû, quid debeât deo, quid
parentibus, quidq; alijs: & si quos ex illis
viderint ea esse indole, vt possint institutione,
atq; cultu ad literarû cognitionê peruenire,
hortabûtur parentes, vt eos deducant ad
scholam, vt imbùti bonis disciplinis possint
aliquando idonei esse ad sacram dei optimi
maximi ministerium; quos autem hebetiores,
& ingenio a literis alieniore esse sensorint, vt
eos curent, vel ad alias artes, vel etiam ad opus
rusticum ablegari.
for the holy ministerie of the mighty god: but whom they perceau to be duller, and not disposed to [page 17] learnyng, to see them sett to some other science, or to husbandrie.

They shall also warne their parishioners, that for great and weightie causes it was appointed in the couocation by the Reuerend father in God, Matthew Archbyshop of Canterburie, and the other byshops, that their\(^1\) children mary not, without consent of the parentes, and that no young man hath power in hym selfe to mary\(^2\), before he be xvij. yeares of age, and no mayde before she be xiiiij. yeares old.

**Churchewardenens and syde men.**

CHURCHEWARDENS accordyng to the custome of euery parishe, shalbe chosen by the consent of theyr parishioners, and theyr minister: otherwise they shall not be churchewardens: neither shall they continew any lenger then one yeare in that office, except perhaps they be chosen againe. And all churchewardens once euerie yeare shal geue vp iust accounte

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\(^1\) The later issues read *that children*. 

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60 THE CANONS OF 1571
Admonebunt etiam Parochianos suos magnis & grauibus de causis, constitutum esse in Synodo a Reuerendissimo Patre, Domino Matthæo Archiepiscopo Cantuar. & alii epi-
scopis, ne liberi contrahant matrimonium sine consensu parentum, neue iuuenis contrahendi potestatem habeat, ante annum ætatis suæ decimum sextum, neue Puella ante decimum quartum.

Æditui ecclesiarum, & alii selecti viri.

ÆDITUI pro consuetudine suæ quiq; Parochiæ, Parochianorum suorum, 3 & ecclesiastici sui ministri 3 suffragijs, eligentur: alioqui æditui non erunt: nec amplius quam vnum annum durabunt in illo munere, nisi forte iterum eligantur. Omnes autem Æditui semel in singulos annos reddent iustam ratio-

ten earum pecuniarum, quæ in suas 4 manus per-
uenerunt: atq; etiam indicabunt particulatim

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3 Later issues contract mariage.

2–3 In the MS. the words & ecclesiastici sui ministri are added in another hand.

4 The original reading of the MS. is eorum; but this is crossed out and suas inserted in another hand.
of such money, as they haue receaued: and also particularly shall shew, what cost they have bestowed in repayring the houses, and for the use of the churche. Last of all goyng out of their offices, they shall truly deliver vp to the parishioners, what soever money, or other ecclesiasticall thinges shall remayne, & be in their handes, that it may be redelivered by them to the next churchwardens.

[page 18] The churchwardens shall see, that the churches be diligently and well repayred with leade, tyle, lyme and glasse, that neither the minister, nor the people, either in the holy ministerie and worshippynge of God, or in celebratyng the heauely misteries, or in receauynge and hearyng the Communion, be troubled with tempestuous weather. But especially they shall looke vnto, that in the meetynge of the congregation peace be well kept: and in all visitations of byshops and archdeacons, they shall truly and personally present, and name all those, which rudely behaue the selues in the churche, or whiche by vntymely ringyng of bells, by walkyng, by talkyng, or noyse shall let the minister or preacher.

Churchwardens shall see, that the churches be kept cleane and holy, that they be not
quos [page 15] sumptus fecerint in sarta tecta, & vsum ecclesiae. Postremo vero discendentes ab officio, quicquid pecuniarum, aliarumque ecclesiasticarum rerum supererit, & in ipsorum erit potestate, id omne bona fide tradent Parochianis, vt ab illis rursus tradi possit proximis ædituis.

Æditui curabunt vt ecclesiae, plumbo, tegula, materia, vitro, diligenter & probe reficiantur, ne vel minister, vel populus, aut in sacro ministerio & cultu dei, aut in celestium mysteriorum tractatione, aut in habenda & audiēda communione 2, cœli iniurijs quatiatur. Inprimis autem operam dabunt, vt in omni ecclesiastico conuentu pax quam maxime conseruetur: & in omnibus episcoporum atq; Archidiaconorum visitationibus, fideliter & nominatim detegent, atq; indicabunt eos omnes qui sese in ecclesia immodeste gesserint, quique; vel intempestiuæ pulsatione campanarum, vel ambulationibus 3, vel colloquo & strepitu, ministrum aut concionatorem impedierint.

Æditui curabunt vt ædes sacræ, mundæ & sancte conseruentur, ne cuiquam vel puluere, vel ramentis, vel sordibus, moueant nauseam. Curabunt etiam vt sacra Biblia sint in singulis

1 Later issues reparations.
2 The MS. reads concione.
3 The MS. reads obambulationibus.
lothsome to any, either by dust, sande, or any filthynes. They shall also see, that the holy Bibles be in every churche in the largest volume\(^1\), (if it may conueniently be) such as were lately Imprinted at London: that the booke of common Prayers, that the holy Homelies, which lately were written agaynst rebellion\(^2\), be in every church. It is meete that these bookes be whole and cleane, not torne or foule in any wise, lest it breede irksomnes or contépt amongst the people. They shall see, there be a ioyned handsome table, which may serue for the administration of the holy Communion, and a cleane carpet to couer it: a conuenient pulpit, whence the hea-[page 19]uenly doctrine may be taught. Moreover they shall see, that all sollars\(^3\), in whiche woorden crosses stode, and all reliques of superstition be cleane taken away, that the walles of the churches be new whited,

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\(^1\) See ante, p. 29, note 2.

\(^2\) The Homily in six parts, Against Disobedience and Wilful Rebellion, which was put forth after the Northern Rebellion of 1569. See Queen Elizabeth's Defence of her Proceedings in Church and State (Church Historical Society, No. LVIII), p. 32.

\(^3\) Sollar, soller, or solar, an upper chamber, from Lat. solarium. In old leases the expression "with sollars and cellars" is often met with. Sometimes it is used for the
IN ENGLISH AND LATIN.

ecclesijs in amplissimo volumine (si commode fieri possit) qualia nunc nuper Londini excusa sunt, vt liber publicarum precum, vt sacre homiliae, vtq; homiliae, quae nuper scriptae sunt contra rebellionem, sint in singulis ecclesijs. Hos libros maxime integros & mundos esse conuenit: Laceros autem aut sordidos nullo modo, ne populo fastidium, & contemptum pariant. Curabunt mensam ex asseribus composite iunctam, quae administrationi sacrosanctae communionis inseruiat; &mundum tapetem, qui illam con-[page 16] tegat: & suggestum commodum, vnde celestis doctrina publicetur. Curabunt insuper vt omnia illa solaria, in quibus cruces lignae aliquid prostant, & aliae reliquiae superstitionis prorsus e medio auferuntur, vtq; templorum triforium, but here, of course, for the rood-loft. See Du Cange, s. v. solarium, and Parker, Glossary of Architecture s. v. solar.

4 In the MS. the words si commode fieri possit are inserted in another hand.

5 After homiliae the words ut paraphrasis Erasmi are crossed out in the MS. This is interesting as showing that the direction as to the Paraphrase was omitted designedly and not by accident.

6 Apparently through haste or inattention, the words utque homiliae are omitted in the English version.

7 In the MS. the original reading, populum, is altered into populo in another hand.
and decked with chosen sentences of the holy Scripture, that by the readyng and warnyng therof, the people may be moued to godlynes. Last of all they shall see, that in every church there be a holy founte, not ¹ a basen, wherein Baptisme may be ministred, and it be kept comely and cleane.

They shall also warne vinteners and victualers, which sell acates ², that they receaue none into their tauerne or alehouse, all that tyme wherein either is preachyng, or common service. If any do contrary, vpon contempt or stubburnes, they shall present both him, & them whom he receaued, personally in the next visitation. If any offend their brethren, either by manifest adultery, or whoredome, or incest, or dronkennes, or much swearyng, or baudry, or vsurie, or any other vnclennes and ³ wickednes of life, let the churchwardens warne them brotherly and frendly, to amende. Whiche except they doe, they shall personally shew them to the parson, vicar, or curat, that they may be

¹ In one copy of the Canons (Sion Coll. A. 97. O. 4œ Ar. 7. 8) the word is partially and very carefully erased, evidently by a contemporary hand, so as to read or a basen.

² Acates or achates, provisions purchased: from Old French achater, Late Latin accaptare (Mayhew and Skeat, Concise Dictionary of Middle English s.v.). By this time it was
parietes noua fidelia inducātur, & lectissimis sanctarum scripturarum sentētijis illustrentur. Vt illarum lectione & admonitu, populus possit ad pietatem commouerī. Postremo curabunt vt in singulis ecclesijs sit sacer 4 fons, non peluis 4, in quo baptismus ministretur, isq; vt decenter & munde conservetur.

Admonebunt etiam Caupones, & tabernarios, qui vendunt edulia, ne quem in cauponam, aut tabernam suam recipiant toto illo tempore, 5 quo aut habebitur concio, aut sacrum ministeriu peragetur 5. Quod si quis per contemptum, & contumaciam contra fecerit, & illum ipsum, & eos quos ad se receperit, nominatim in proxima visitatione indicabunt. Si quis vel aperto adulterio, vel stupro, vel incestu, vel ebrietate, vel iurandi consuetudine, vel lenocinio, vel vsura, vel alia demum quacunque impuritate vitae, & nequitia, fratres offenderit, illos editui amice, & fraterne admonebunt, vt resipiscant. Quod nisi fecerint, indicabunt

generally abbreviated into cates. Cf. Taming of the Shrew II. i. 190.

3 One impression reads or.

4—4 The original reading of the MS. is puteus; but this is crossed out and fons non peluis inserted in another hand.

5—5 This is but weakly represented by "wherein either is preaching or common service."

E 2
warned more sharply and vehemently of them: and if they continue so still, let them be druen from the holy Communion, till they be reformed. And that all which liue vnchastely and loosely, be punished by the seueritie of the lawes, accordyng to their deserties. The same church- \[page 20\] wardens shall present those adulterers, whoremongers, incestuous, dronkardes, swearers, baudes, and vsurers in the Byshops and Archdeacons visitations.

Churchwardens shall suffer no feasts, banquets, suppers, or common drinkings to be kept, in the church, neyther the belles to be rong supersticiously, either in ye feast of all soules, or the day after all saintes, (which day not long since was kept holy for the soules of the dead) neyther at any time at all, whereas the custome of ringing, shall seeme to encline to superstition. They shall suffer ringing onely at those times, which are appoynted in the booke of advertisementes\(^1\), and to that onely use, and after that onely order.

It shall not be lawfull to keep fayres, and common markets vpon the sonday: neyther

\(^1\) The only direction in the *Advertisements* as to the ringing of the bells is in the twelfth of the *Articles for administra tion of prayer and sacraments* (Gee and Hardy, *op. cit.* p. 471) where provision is made for the passing bell and toll-
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eos nominatim vel rectori, vel vicario, vel
parocho, vt ab illis asperius, & vehementius
admoneantur, & si perrexerint, tantisper dum
redeant ad sanitatem, a sacra communione
arceantur. Vtq; omnes qui incontinent, & laxe
viunt 2, pro meritis suis legum seueritate
castigentur. Ijdem æditui eosdem illos adul-
teros, fornicarios, incestos, ebriosos, iuratores,
lenones, vsurarios in episcoporum & Archi-
diaconorum visitationibus patefacient.

[page 17] Åditui conuiuia, symposia, cænas,
& inuitationes publicas in templis celebri-
non patientur: nec campanis superstitiose
pulsari, 3 vel in vigilia animarum, vel postridie 3
omnium sanctorum, qui dies nō ita pridem
genius mortuorum sacer erat, nec omnino
vnaquam, vbi pulsandi consuetudo ad super-
stitionem videbitur inclinare. Illis autem
tantum temporibus pulsari permittent, que in
libello admonitionum descripta sunt, & ad
eundem tantum vsum, eodemq; tantummodo.

Nundinas, & mercatus publicos celebrare,

ing for funerals. This is, of course, in addition to the direc-
tion in the Preface to the Book of Common Prayer for the
tolling of the bell before service.

2 sic for vivunt, which appears in the later edition.
3-3 In the MS. the original reading, pridie, is crossed out
and vel in vigilia animarum, vel postridie inserted in another
hand.
on that day to put to death, and openly punish offenders condemned by the sentence of ye Judge.

They shall not suffer, that any of these light wanderers in markets, and pelting\(^1\) merchants\(^2\), which carry about, and sell pinnes, points, and other small trifles, whome they call pedlars, to set out theyr wares to sale, either in the churchyardes, or in the porches of churches, or any where els, on holydayes or sondayes, whilst any part of the holy ministery is in doing, or any sermon is preached, neyther that beggars, or vagabōdes, which haue no certaine dwalleyng, abide eyther in the churchyearde, or in the church porch, all the time of service or prea-\([page 21]\) ching: but shall com-
maunde them, eyther to come in, or to depart.

They shall also search and diligently en-
quire, if any of the parishioners eyther come not at all to church, or come later or slower, at ye\(^e\) times appointed by the lawes: and whom they shall finde so to offende, they shall amerce\(^3\) them, according to the appointing of the lawe. They shall marke whether all

\(^1\) Pelting, i.e. dealing in skins or rags. Peltryware is from the Old French pel (=peau) a skin, whilst paltry is from the Scand. palter, rags, refuse.

\(^2\) The later issues read sellers.

\(^3\) Later issues punish.

\(^4\) No instances are given of the use of either word in
sontes sententia iudicis condemnatos, neci
dedere, & supplicio afficere diebus dominicis,
non licebit.

Non patientur vt quisquam ex circum-
foraneis istis tenuibus, & sordidis mercatoribus,
qui aciculas & ligulas, & crepundia & res viles
& minutae circumferunt, ac distrahunt, quos
pedarios, aut Pedularios\(^4\) appellant, proponant
merces suas vel in cœmeteriis, vel in porticibus
ecclesiarum, aut vspiam alibi diebus festis, aut
dominicis, interim dum peragitur pars aliquã
sacri ministerij, aut habetur sacra concio; nec
vt mendici, aut errone, quibus nulla certa
sedes, toto illo sacrorum aut concionum
tempore, hæreant in cœmiterio, vel in porticu:
sed mandabunt, vt aut ingrediantur, aut dis-
cedant.

Obseruabunt etiam atq; inquirent diligenter
equi ex parochianis, temporibus lege con-
itutis, aut non veniant ad ecclesias, aut
tardius et negligentius veniant. Quosq;
in-
uenerint deliquisse, in eos ex legu præscripto

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Du Cange. Apparently those who were answerable for the
Latin canons thought that the name was derived from the
fact that those who bore it went about on foot, whereas it
appears certain that pedlar, or pedder, which is the older
form, comes from a (Scandinavian?) root ped, a basket.
See Skeat, Etymological Dictionary of the English Lan-
guage s.v.
& every of the parishioners come so often every yeare to the holy communion, as the lawes & statutes do command: and whether any strangers from other parishes, come more often and commonly to their church, and shall shew their curat of them, lest perhaps he admit them to the Lordes table amongst others, but shall sende them rather to their owne curates.

They shall receive no parson, nor vicar, to the ministery of their church, but whome the Bishop shall allow by his institution, and by his mandate shall put in possession of that church. They shall receive no curate, but him that by the letters, and seale of the Bishop is specially appointed for that church. But if the Parson, Vicar, or Curate, behave himselfe otherwise in his ministerie, or that he read ill, darkly, and confusedly, or that he liue more losely, and licentiously then is fitte for a man of that calling, and therby great offence be taken: the churchwardens shall spedely present him to the Bishop, that by and by he may be punished, and amendment of his fault may follow.

[page 22] And that the Bishop may vnder-

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1 i.e. "at the least three times in the year," according to
animaduertent. Obseruabunt etiam, ecquid omnes ac singuli parochiani toties accedant ad sacram Communionem in singulos annos, quoties [page 18] leges et statuta iubent: ecqui etiam peregrini atq; aduenæ ex alijs parochiis, frequentius & vsitatius veniant ad ecclesiam suam, illosq; parocho suo indicabunt, ne illos forte recipiat ad sacram Communionem inter alios, sed ad suos potius parochos reijciat.


Vtq; Episcopalus intelligat, quæ conciones

the provision of the rubrick in the Communion Office, which derived its legal sanction from Elizabeth's Act of Uniformity (1 Eliz. c. 2).
stande, what sermons are made in every church of his dioces; the churchwardens shall see, that the names of all preachers, which come to them from any other place, be noted in a boke, which they shall haue ready for that purpose, and that every preacher subscribe his name in that booke, and the name of the Bishop, of whom he had licence to preach.

Last of all, the churchwardens shall see, that all thinges be diligently observed, which pertaine to theyr offices, and that are conteyned in the Queenes iniunctions, and the booke of aduertisementes, and that shall be set foorth by the Archbishop or Bishop in every their visitations, for the use of the churches. But if any do rayle vpon them, or goe to law with them, for doing theyr dutie, and detecting of offenders, that also they shall presente vnto the Bishop, that by his meanes & trauayll, they may more easely be deliuered from that trouble.

Preachers.

No man shall openly preach in his parish, but being licensed by ye Bishop, neyther

1-1 This clause is omitted in the English version.
2-2 In the MS. the words nisi ab episco po perm issus in
habitÆ fuerint in singulis ecclesijs suæ diœcëseos: æditui curabunt, vt nomina omnium Concionatorum qui ad se alicunde venerint, annotentur in libello quem habeobunt paratum in eum vsuum, vtq; in eodem libello concionator quisq; subscribat nomen suum, 1et diem quo habuerit concionem 1, et eius Episcopi nomen a quo acceperit concionandi potestatem.

Postremo Æditui diligenter obseruari curabunt ea omnia, quæ ad ipsorum officia pertinebunt, quæq; Regijs iniunctionibus, et in libello admonitionum continentur, quæq; vel ab Archiepiscopo, vel ab Episcopo in suis cuiusq; visitationibus ad vsum ecclesiarum proponentur. Quod si quis eos vel iurgijs petu- [page 19] lanter insectetur, vel etiam in ius trahat, quod officium fecerint, et errantes detixerint, id quoq; indicabunt Episcopo, vt eius opera, & studio facilius a molestia liberentur.

☞ Concionatores.

NEMO 2 nisi ab episcopo permissus in parochia sua publice prædicabit, nec 2 posthac parochia sua publice prædicabit, nec are added in another hand.
herafter shalbe so bolde, as preach out of his own cure & church, except he haue obtained licence so to preach, eyther of the Queenes Maiestie, ouer all her realme: eyther of the Archbishop, through his prouince: or of the Bishop, in his dioces. And [page 23] no licence to preach shall hereafter stande in force, but that which hath bene obtayned after the last day of Aprill, which was in the yeare, 1571\(^1\). Preachers shall behaue them selues modestly and soberly in all their life.

But chiefly they shall take heed, that they teach nothing in theyr preaching, which they would haue the people religiously to obserue, and beleue, but that which is agreeable to the doctrine of the olde Testament, and the new, and that which the catholike fathers, and auncient Bishops haue gathered out of that doctrine\(^2\). And because those articles of Christian religion, agreed vpon by the Bishoppes, in the lawfull, and godly conuocation, and by their commaundement, and authoritie of our noble princesse Elizabeth assembled and holden; vndoubtedly are gathered out of the holy bookes of the olde, and new Testamente, and in all pointes agree with the heauenly

\(^1\) See ante, p. 24.

\(^2\) This Canon has always been regarded as of the highest
andebit Cociarni extra ministeriū, & ecclesiam suā, nisi potestatē ita concionandi acceperit, vel a Regia Maiestate per omnes regni partes, vel ab archiepiscopo per provinciā, vel ab episcopo per diēcesim. Nulla autē potestas concionādi firma erit imposterum, aut authoritatem alium obtinebit, nisi tantum quae impetrata fuerit post ultimum diem Aprilis, qui fuit in anno 1571. Concionatores modoeste & sobrie in omni vitē parte sese gerent.

Inprimis vero videbunt, ne quid vnquam doceant pro concione, quod a populo religiose teneri & credi velint, nisi quod consentaneum sit doctrinæ veteris aut noui testamenti, quodq; ex illa ipsa doctrina catholici patres, & veteres episcopi collegerint. Et quoniam articuli illi religionis christianæ in quos consensum est ab episcopis in legitima & sancta synodo, iussu atq; authoritate serenissimæ principis Elizabethæ conuocata, & celebrata, haud dubie collecti sunt ex sacris libris

importance. It is quoted by Abp Bancroft in the preface to the edition of Jewel's Works which he put forth in 1609 to be placed in churches, to show that "this is and hath been the open profession of the Church of England, to defend and mainteine no other Church, Faith, and Religion, than that which is truly Catholike and Apostolike, and for such warrant, not only by the written word of God, but also by the testimonie and consent of the ancient and godly Fathers."
doctrine conteyned in them: because also the booke of common prayers, and the booke of the consecration of Archbishops, Bishops, Ministers and Deacons, conteyne nothing repugnant to the same doctrine, whosoever shalbe sent to teach the people, shall not onely in their preaching, but also by subscription confirme the authoritie, and truth of those articles. He that doth otherwise, or troubleth the people with contrary doctrine, shall be excommunicated.

In preaching they shall weare a very modest and graue garment, which may become, [page 24] and set foorth the minister of God, and such as is prescribed in the booke of aduertisementes¹. They shall require no money or rewarde for theyr preaching², but shall be content with meat and drinke, and playne provision, and one nightes lodging.

They shall teach no vayne, and old wiues opiniōs, no heresies, nor popish errors, disagreeing from the doctrine and fayth of Christ: neyther any thing at all, whereby the rude people may be stirred vp to the desire of nouelties, or contention. But they

¹ The only express direction in the Advertisements with regard to the attire of preachers is that in cathedrals the hood is to be worn.
veteris & noui testamenti, & cum cælesti doctrina, quæ in illis continetur, per omnia congruent: quoniam etiam liber publicarum precum, & liber de inauguratione Archiepiscoporum, episcoporum, Presbiterorum, & Diaconorum, nihil continent ab illa ipsa doctrina alienum, quicunq; mittentur ad [page 20] docendum populum, illorum articulorum authoritatem & fidem, non tantum concionibus suis, sed etiam subscriptione confirmabunt. Qui secus fecerit, & contraria doctrina populum turbauerit, excommunicabitur.

Inter concionandum vtentur veste quam maxime modesta, & graui, que deceat, atq; ornet ministrum dei, qualisq; in libello admonitionum descripta est. Nec pecuniam pro concione, aut mercedem villam exigent: sed victu tantum & simplici apparatu, & vnius noctis hospitio contenti erunt.

Vanas & aniles opiniones, & haereses, & errores Pontificios, a doctrina, & fide Christi abhorrentes, non docebunt: nec omnino quicquam, quo imperita multitudo, vel ad nouitatis studium, vel ad contentionem inflametur.

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2 This is an advance on the Book of Advertisements, where it is directed that preachers are not "to exact or receive unreasonable rewards or stipends of the poor pastors" (Articles for doctrine and preaching No. 6).
shall alwayes teach that, which may make for edifying, and may vnite the hearers in Christian peace and loue.

Residences.

The absence of the shepheard from the Lordes flocke, and that careles negligence, whiche we doe see in many, and forsakyng of the ministerie, is a thing in it self to be abhorred and odious to the people, and pernitious to the churche of God. Therefore we exhorte all pastors of churches, in the Lorde Jesu, that forthwith they returne every one to theyr parishes, and diligently teach the gospell, according to theyr liuing to keepe house, to helpe the poore by hospitalitie, and there to be resident ev ery yeare no lesse then lx. dayes.

[page 25]

Pluralitie.

It shall be lawfull for no man, of what degree, or order so euer he be, to haue at one time, any more than two ecclesiasticall benefices: neither shall it be lawfull for any man at all, to obtain two benifices, if they be distant more than xxvj. miles.
Semper autem proponent ea, quae ad edificationem faciant, & auditores christianae concordia, & charitate concilient.

괄 Residentia.

Absentia Pastoris a dominico grege, & secura illa negligentia, quam videmus in multis, & destitutio ministerij, est res & in se foeda, & odiosa in vulgus, & perniciosa ecclesiae Dei. Itaq; hortamur omnes pastores ecclesiarum in Domino Iesu, vt quamprimum redeant ad parochias quisq; suas, & diligenter doceant Euangelium, & pro fructuum suorum ratione alant familiam, & hospitalitate iuuent pauperes, ibiq; versentur in singulos annos, non minus sexaginta dies.

[page 21].

括 Pluralitas.

Non licebit cuiquam cuiuscunq; sit gradus, aut ordinis, plusquam duo ecclesiastica beneficia obtainere eodem tempore. Neq; cuiquam omnino licebit obtainere duo beneficia, si plusquam viginti sex milliarijs distincta sint.

1 Here follow, in the MS., these words: nisi dominas Reginae sit a sacris, et tertio beneficio ab illa honorarii nomine donatus est.
Of scholemasters.

It shall not be lawfull for any to teach the Latine tounge, or to instruct children, neither openly in the scholes, neither priually in any mans house, but whom the byshop of that diocesse hath allowed, & to whom he hath geuen licence to teach vnder the seale of hys office. And here we except, (for honours sake) the Lordes of the Parliament: but the byshop shall allow no scholemaster, nor accompt worthy of\(^1\) that office, but whom he shall finde in his judgement to be learned, and worthy of that place, and whom he shall see commended by the testimony of godly men, touching his life and manners, and especially his religion.

Scholemasters shall teach no Grammer, but onely that, which the Queenes maiestie hath commaunded to be, redde in all scholes through the whole realme\(^2\), neither any other Latine Catechisme, then that which was set [page

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1 The later issues read *accompt him worthy of y² office*.
2 i.e. the famous Grammar which was prepared for use in St Paul's School, and which is usually known as William Lilly's, though Colet, Erasmus and others probably took part in its composition. (See the preface to the edition by John
Ludimagistri.

Non licebit cuiquam docere literas, & instituere pueros, nec publice in schola, nec priuatem in cuiusquam aedibus, nisi quem episcopus eius dioceseos approbauerit, cuip; sub authentico sigillo suo docendi potestatem fecerit. Hoc autem loco primam nobilitatem (honoris causa) excipimus. Episcopus autem nullum Ludimagistrum approbat, nec illo munere dignum censebit, nisi quem suo iudicio doctum, & illo loco dignum inuenerit, quem; de vita & moribus, & in primis de religione viderit piorum hominum testimonio commendari.

Ludimagistri nullam docebunt grammaticam, nisi eam quam sola regia maiestas per omne regnum in omnibus scholis legi mandauit; nec alius latinus Catechismum qui aeditus est, anno

Ward, London, 1732.) It had received the authority of Henry VIII, Edward VI, and Elizabeth, and afterwards received that of James I: see Elizabeth’s Injunctions, No. 39, and Canons of 1604, No. LXXIX.

3 After aedibus the words quamuis generosi et nobilis are crossed out in the MS.

4 In the MS. this sentence is added in another hand.

5 The primaria nobilitas is the greater nobility or peerage, as contrasted with the lesser nobility or gentry.

F 2
26] forth, in the yeare 1570. The which also, that is translated into English, we wil haue taught vnto children, that are ignoraunt of the Latin toung.

All other booke they shall teach, whereby the fulnes and fynenes of the Latin & Greeke toung may be learned, & those especially, which profite to the knowledge of Christ and godlynes. And once every yeare they shall signifie to the Byshop, what chosen scholers they haue of all theyr number, whiche are of that aptenes & so forward in learnyng, that there may be good hope, they will become fitt, either for the common wealth, or for the holy ministerie. By this hope the parētes beyng allured, will more willyngly kepe them at schole.

But chiefly they shall so order and frame the tounges of children, that they may pronounce openly, playnly and distinctly. And as often as any sermon shalbe, they shall either send them or bryng them to church, that from their childhode they may be brought vp in godlines: & lest they should heare it negligently, at their return to schole, they shall call and examine every one, what they

1 Not the Church Catechism in which parish clergy were
1570. 

2 quem etiā Anglice redditū, pueros, qui latine nesciunt, doceri volumus.

Alios autem libros docebunt, unde latine, Graeciq; sermonis copia, & puritas addisci possit, & eos in primis, qui ad notitiam Christi, & pietatem faciant. Semel autē in singulos annos indicabūt episcopo, quos habeāt ex omni numero lectissimos, qui ea sint indole, eoq; profectu in literis vt spes sit, vel ad functionē politica, vel ad sacrū ministeriū fore accommodos. Hac spe parentes induti, eos libētius alent ad literas.

Inprimis vero ita instituent, & formabunt linguas puerorum, vt aperte, clare, distincteq; pronuncient. Et quoties habebitur sacra concio, eos vel emittent, vel deducent ad templum, vt statim a teneris incipient erudiri ad pietatem, neue negligenter audierint, vbi

to instruct their people (see p. 54), and which was to be learned by all before Confirmation; but a larger Catechism (as it is called in the Canons of 1604, No. LXXIX) for purposes of instruction. It was the work of Alexander Nowell, the Dean of St Paul’s, had received the sanction of Convocation in 1563, and was published both in Latin and English, by Abp Parker’s desire, with a dedication to the Bishops, in 1570. See the Preface to the Parker Society’s edition.

2–2 In the MS. this sentence is added in another hand.

3 The original reading of the MS. is Illos, but this is crossed out and Alios added in another hand.
haue learned out of that sermon: and that the myndes of children, may be the more styrrred vp to vertue and diligence, they shall rebuke the idle and sluggish, and shallprayse the attentiue and diligent.

[page 27]

Patrones and Proprietaries.

The Bishop shall earnestly and diligently exhorte patrones of benefices, to consider the necessities of ye churches and to haue before their eyes the last day, and judgement, and the tribunall seate of God. Therefore that they preferre no man to any ecclesiasticall living, but him which by doctrine, judgement, godlines, honestie, and innocencie of life, is able to beare so heuy a burthen, ye they do nothing therin, but vprightly, vncorruptly & truly, & he shall professe that he wil vse all honest, and lawful meanes to search out the truth. But if, either in the presentation, or els after he shall perceiue any corruption, or simony to be committed any way, eyther closely, eyther directly, or indirectly, by him, or any other, eyther that money, or mony-worth, or that any commoditie, or any part of the profites shoulde come vnto him: that
IN ENGLISH AND LATIN.

redierint ad scholam, vocabunt singulos ad examen, quid ex illa concione didicerint: quoq; magis pueriles animi ad virtutem & industriam excitentur, otiosos & ignauos reprehendent, attentos & diligentes collaudabunt.

*Patroni & Proprietarii.*

EPISCOPUS grauiter & studiose cohortabitur Patronos beneficiorum, vt cogitent necessitates ecclesiae, & ante oculos habeant ultimum illum diem, & iudicium, & tribunal dei. Itaq; vt neminem promoueät ad munus ecclesiasticum, nisi qui doctrina, iudicio, pietate, probitate vitae, & innocentia possit onus tam graue substinere, vt nihil in ea re nisi integre, incorrupte & sincere faciant. Se enim vsurū omnibus honestis & legitimis rationibus, vt verum possit inueniri. Quod si vel in ipsa presentatione, vel etiam postea sensorit corruptelam villam, aut simoniacum commertium, quocunq; modo, quantumuis obscure, vel directe, vel indirecte, vel per ipsum, vel per alios intercessisse, vt ad ipsum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuū perueniret, velle se facti nequitiam, & simoniam publicare, & palam facere,
he then will publishe and declare this wicked deed and simonie, not only in the cathedrall church, but also els where, to his shame and perpetuall reproch, & also thruste out that minister, whom he so wickedly presented, not onely from the office of a priest, whiche he vnlawfully entred: but also from all ministrye, and out of the whole dioces.

Humble petition must be made to the Queenes maiestie, that some way by her leaue, and commaundement may be founde, that the [page 28] chauncels of those churches, may spedely be repayred, which by imprropriation are come vnto her, and that a yearely stipend may be appoynted for seruing the cure thereof: for now in many places, both the chauncels are fowly fallen downe, and the ministerie of the church is destitute because of the smalenes of the stipend.

The Bishop shall see, that a true inuentory and (as they call it) a terres\(^1\), of all the landes, meadowes, gardens, orchardes, which belong to any parsonage, or vicarage, be taken by the vewe of honest men, and be layd vp

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\(^1\) Later issues read *terrey*, and *terres* is probably only a misprint: the Canons of 1604 give the modern form *terrier*
non tantum in Cathedrali ecclesia, sed etiam alibi, ad illius probrum, & dedecus sempiternū; & præsbyterū quem ita nequiter præsen- [page 23] tauerit, non tantum a sacerdotio, in quod mala fide ingressus sit, sed etiam sic ab omni ministerio, & a tota dioecesi remouere.

Domina Regina humiliter et submissō roganda est, vt ratio aliqua ipsius permisssu & iussu ineatur, vt in ecclesiis, quæ ad illam proprietario iure peruerunt, Cancelli quam-primū reficiantur, vt annum stipendium pera- gendo sacro ministerio, constituatur. Nunc enim multit in locis, & Cancelli fœdum in modum corruerunt: et ministeriū ecclesiæ propter stipendij vilitatem destituitur.

Episcopus curabit vt iustum Inuentarium, quodq; vocant terrarium, omnium agrorum, pratorum, hortorum, pomariorum, quæ ad Rectoriam aliquam, aut Vicarium pertinent, ex proborum hominum inspectione sumatur,

(No. LXXXVII). As its name implies, the terrier or terrey (Low Lat. terrarius) is primarily a register of landed property. In the fourth part of the Homily for Rogation Week the word terrey is used to denote a trodden boundary or landmark: "They do wickedly, which do turn up the ancient terries of the fields, that old men beforetimes with great pains did tread out." The Homilies, ed. Corrie, p. 497.

2 In the MS. the word etiam is added in another hand.
in his treasurie of evidences, for a perpetuall memorie thereof.

The Bishop shall not suffer the farmer of any benifice, to haue any authority over the minister of God, that he may either admitte, or reiect him. Neyther shall the minister take lesse, then x. poundes for his stipend.  

All matrimonyes, which any where are contracted within y° degrees of cosanguinitie, or affinitie forbidden in the xviiij. of Leuiticus, shall be dissolved by the authoritie of the Bishop: but especially, if any man, his first wife being dead, shall take her sister, to wife: for this degree, by common consente, and judgemente of learned men is thought to be forbidden in Leuiticus.

It shall not be lawfull for any man, to mary within those degrees, which are forbidden in the table written, and published for that ende, by the reuerend father in God, the Archbishop of Canterburie.

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1 This is an advance upon the provisions of the Advertisement, according to which an incumbent was to promise that he would undertake no secular work "having in ecclesiastical living to the sum of twenty nobles or above by year." The noble was worth 6s. 8d.

2 According to Strype, it was set forth in the first instance by Parker and others, in 1560 (Annals i. i. 332); or, as he says elsewhere, in 1563 (Strype, Life of Parker i. 556). It
& in archiua sua referatur, ad rei memoriam sempiternam.

Episcopus non patietur Procuratorē alicuius beneficij vllā habere potestatem in ministrū Dei, vt eum vel admittat, vel reijciat. Neq; minister minus a quoq accipiet nomine stipendij, quam decem libras.

Omnia matrimonia, quæ vspiam contracta sunt intra gradus cognitionis, aut affinitatis prohibitos in 18 Leuitici, authoritate Episcopi dissoluentur: maxime vero, si quis, priore vxore dimortua, eius sororē uxorem duxerit: hic enim gradus cōmuni doctorū virorū consensu, et iudicio putatur in Leuitico prohiberi.

Non licebit cuiq matrimonium contrahere inter illos gradus, qui in tabula a reuerendissimo patre Domino Archiepiscopo Cantuariensi, in eum vsum scripta & publicata, prohibitur3.

is put forth as the standard of the English Church by the Advertisements, by this Canon, and by the Canons of 1604 (No. xcix). See Cardwell, Documentary Annals, 1839, vol. i. 282 n.

* In the MS. here follow the subscriptions:
    Matthaeus Cantuar. Edmundus Ebor. subscrip. per Matth. Cst. procuratore.
    Edwineus London.
    Jo. Heref.
Brethren, because all we whiche doe professe the name of Christ Jesu, are members of one body, & it is meete that one mèber should feele, and suffer the grief of another member: by reason of mine office I signify vnto you, that A. B. is openly accused of adultery, wherin, the reporte is, that he hath liued wickedly, and filthily, to his shame and infamy, and greuous offence of the churche of God: and for that cause he is cyted to the bishops consistory, that his notorious disorder may some way be punished. And because the foresayd A. B. through giltines of his

Richardus Elien.
Nic. Wigorn. Edmundus Peterburgèsis subscripsit per
Nic. Wigorn.
Jo. Sarisburien.
Edm. Roffen.
Gilb. Bathon. et Wellen.
Thomas Coven. et Lich.
Joānes Norwic.
N. Ban. pcm. sm.
Ri. Cicestren.
Thomas Lincoln.
Willelmus Exon.
Forma sententiae excommunicationis.

FRATRES quoniam quicunq; profitentur nomen Christi Iesu, sumus omnes membra eiusdem corporis, & par est, vt unum membrum alterius membre, sensu, & dolore afficiatur: pro officij mei ratione, significo vobis A. B. publice accusatum esse de adulterio, in quo, fama est, eum vixisse nequiter, & turpiter, cum ipsius dedecore, & infamia, & gravi offensione ecclesiae dei: & ea causa, vt insignis illa turpitudo supplicio aliquo afficeretur, ad episcopi tribunal, vocatum esse. Et quoniam predictus A. B. conscientia nequitiae sua, ad diem legitime dictum comparere contempsit, & se iustitiae contumaciter subduxit, & alios exemplo suo ad similem contumaciam animavit, idcirco hoc etiam vos insuper admonitos volo, episcopum nostrum, nomine,

1 This is printed in larger black letter type than the Canons themselves.
2 In the MS. there is no title here.
3 Sic for profitemur, which is the reading of the later edition.
4 The MS. reads Arnoldum B.
5 The MS. reads Arnoldus.
wickednes, hath coëtemned to appeare at the day lawfully named, and stubburnely hath withdrawn him self from Justice, and by his example hath harted others to the lyke stubburnes, threfore, this I further warne you, that [page 30] our byshop, by the name and authoritie of the most mighty God, hath ex-communicated him from all company of the churche of God, & hath cut him of as a dead member, from the body of Christ: In this state, & in so great daüger of his soule is he at this tyme. S. Paul beyng taught by the inspiration of the holy ghost, commaundeth that we eschue the fellowshyp, & company of such men, lest we be partakers of the same wickednes. Yet, as Christian charitie warneth vs, because he will not pray for him selve, neither vnderstädeth his daunger, let vs all in his name pray vnto God, that once he may acknowledge his miserie and filthynes of lyfe, and may repent, and turne vnto God. For our God is mercifull, and can call them from death, that were fallen.
atq; authoritate dei optimi maximi excommunicasse illum ab omni societate ecclesiae Dei, & tanquam membrū emortuam amputasse, a Christi corpore. Hoc ille in statu versatur hoc tempore, & in tanto discriminae animae suae. Divus Paulus admonitus instinctu divini spiritus, iubet vt talium hominum societatem, & contubernia fugiamus, ne participes simus eiusdem sceleris. Tamē, vt christiana charitas nos monet, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes eius nomine, vt aliquando agnoscat miseriam, & fœditatem vitae suae, & agat pænitentiam, & convirtatur ad Deum. Deus enim noster est misericors, & potest lapsos etiam a morte reuocare.

1 Sic for discrimine, which is the reading of the later edition.
APPENDIX.

THE EARL OF WINDSOR TO ARCHBISHOP PARKER.

[Parker MSS. cxiv. 307, C. C. C. Cambridge.]

Right Honorable good Lord maye ye please ye grace to understand that Wheare John Earle Clarke standethe bound to the Queenes Matie by recognisaunces remayning in ye grace hand for his abode at Croundall and Bentley and for the rendering of the pystell of St Poul to the gallathians wth owte boke, and for his honest and quiet behavioe. These maye be to certyfye you ye his abode hathe byn and ys at this present time at Croundall. And as concernyng the epystell the vii daye of January laste pasto he rendered to me wth out boke at my house of Bentley. And for his Behavioe as I have hard hath byn honest and quiet this ye I certyfye you of ys nothyng but the very trothe. Therefore I desyre you to consyder his povertie and stand his good lord as charytie shall move you Not dowting but he wyll conctinue of soche good behavioe as ye garce [sic for grace] shall think ye favoew welbestowed towards hym. Thus beseching allmighty God to send youre grace long lyfe wth encrease of honoe I leave trobling you any farther at this tyme.

Wryten the xxith daye of Januarye 1559
Yours to command

Thomas Wyndesore

(Endorsed) To the right honorable my Lord of Canterbury's grace geve these.

Parker has written at the foot of the letter, "I praye yow sende me the comyssiô for the oth taking &c bi yo' next trusty messenger

Yô M. C.'

and added the endorsement "To my L. of London."
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Canons of 1571