my study, diligence, and labour, I shall continually indever my self for the accomplishment of the same, accordingly as my dutie ys. Trustinge ever that your grace will se our pore monastery no farther hyndred, bot that we may in tyme commyng lyve lyke religieuse men, and serve Almighty God with our nombre determinate, and hereafter avoide both in law and good conscience all perells that thereby may ensue; and also pray for our founders, benefactours, and your good grace, accordingly to the foundation of our monastery, as our dutie ys; and so knowith Jhesus, who preserve your most noble grace in high honour and greate prosperytie long to continew. Frome our monastery of Yourke, the xxth day of Septembre.

Your most bownden bedeman, EDMOND, abbot of Yourke.

To my lorde legates good grace.

The following letter was written in the beginning of the year 1529. The history of the small priory of black canons at Butley in Suffolk is very obscure, and the list of priors particularly imperfect. It was founded in 1171, by the celebrated lawyer Ranulf de Glanvil. Whether Wolsey designed to suppress it or not is uncertain, but this letter shows the tyranny which the haughty Cardinal exerted over the religious houses.

II.

RICHARD, BISHOP OF NORWICH, TO CARDINAL WOLSEY.

[From MS. Harl. No. 604, fol. 55.]

In moste humble maner I commende me unto your grace, doynge the same t'undrestande that I have hard youre message and credence commytted unto Maister Doctour Stewarde, your chapelain, to showe unto me, and have showed unto hym my full myende therin, the which I doubte not he wull declare unto your grace.

And where the president and convent of the howse of Butley, sone after the departynge of their late priour and maister there, prefixed and assigned a day for their election of a new priour, and

appoynted certayn of myn officers at that day to be there fully mynded and determyned to procede to their election by the way of inspiracion, the same so prefixed for the election, after their service said and other ceremonyes observed, whan thei were redy and at the poynt to procede to their election, your lettres of sequestracion and inhibition to the contrarye were delyvered unto the president and convent, the which thei obeide, as became theym to do, and differred their election for that tyme. And whereas nowe I understonde that the said president and convente, before the said Maister Stewarde and other your officers, have proceeded to their election, and fully compromytted in your grace to name and appoynt one of the brether and convente there, suche one as your grace shall thinke moste mete and profightable for the place, surely as I am credibly enfourmed there be dyverse of the brether right hable and mete for that office, and specially one Sir Thomas Sudbourne, celerar there, who had been electe and chosen *per viam spiritus sancti* at the first day prefixed for their election by the comen consent of all the brether, if your grace is inhibicion had not been, as myn officers than beyngether have reported unto me; wherefore your nominacion in this behalve onys made and intimate unto the convent, my truste is your grace wulbe contented that I shall confirme the said election and the priour so by your grace electe. And thus Almyghty God long preserve your grace to your hertes moste desire. At Hoxne, the xijth day of January, 1528, by your oratour and chapelaine,

RI. NORVICEN.

To my lorde cardynall is grace be these lettres dd.

The following letter is one of many instances of the influence which the vacillating measures of the court had upon men's minds at the first outbreak of the Reformation. William Barlow was a native of Essex, and originally a canon of St. Osythe's. In his youth he was a partizan of the church reformers. He afterwards held appointments in different religious houses in England, was sent by Henry VIII. on an embassy to

Scotland, and in 1535 was made bishop of St. Asaph. He was in a few weeks removed to the bishopric of St. David's, and afterwards to that of Bath and Wells. He fled from England on the accession of Mary; but on Elizabeth's return he was promoted to the bishopric of Chichester. Tanner has given the titles of such of his books as were printed. In his Dialogue he had reflected bitterly on Wolsey for the dissolution of the small monasteries with which he intended to endow his new college.

III.

WILLIAM BARLOW TO THE KING, A.D. 1533.

[From MS. Cott. Cleop. E. iv. fol. 121.]

Prayse be to God, who of hys infynyte goodnes and mercye inestimable hath brought me owt of darcknes into lyght, and from deadly ignoraunce unto the quicke knowlege of trothe, from the which through the fendes instygacyon and fals perswasyonnes I have greatly swerved, wrappynge my selfe in manyfolde erroures and detestable heresyces agaynst the doctryne of Chryst and determynacyon of holy churche, in so moche that I have made certayne bookes, and have suffred theym to be emprynted, as the Treatyse of the Buryall of the Masse, a Dyaloge betwene the Gentyllman and Husbandman, the Clymbynge up of Fryers and Religious Personnes, portred with fygures, a descripcion of Godes worde compared to the lyght; also a convicyous dyaloge withowt any tytyle, inveynge specyally agaynst Saynt Thomas of Canteburye, which as yet was never prynted nor publysshed openly. In thes treatyses I perceyve and aknowlege my selfe grevously to have erred, namely, agaynst the blyssed sacrament of the altare, dysallowynge the masse and denyenge purgatorye, with slawnderous infamy of the pope and my lorde cardynall, and owtrageous raylynge agaynst the clergy, which I have forsaken and utterly renounced. Wherefore I beyng lately informed of your hyghnes endued with so excellent learnynge and syngler jugement of the trothe, which endeavored not onely to chace away and extyrpe all heresyces, but also to se a reformatorye of slawnderous lyvynge, for the restraynte of vyce in all estates, to the furtheraunce of