

Liturgical Processions during the Reign of Queen Mary I: Documentation

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Outline

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Introduction

In late medieval England, processions with singing were regular and integral parts of the liturgy. There were, however, several different types of processions, for different occasions and with distinct functions, participants, routes, and music. Liturgical resources for appreciating such processions include the following:

Terence Bailey, *The Processions of Sarum and the Western Church*. Toronto: Pontifical institute of Medieval Studies 1971

Manuale et Processionale Ad Usus Insignis Ecclesie Eboracensis, ed. W. G. Henderson. Surtees Society 63, 1875

The Processional of the Nuns of Chester. Henry Bradshaw Society 18. London 1899

Michael Lapidge, ed., *Anglo-Saxon Litanies of the Saints*. Henry Bradshaw Society 106. London 1991

A different perspective on liturgical processions is provided by descriptions given by contemporary chroniclers and historians. I have included some such descriptions in several recent studies on this website, as follows:

Women and the Text of the Early Anglican Litany: Queens, Childbirth, Widows

Queens and the Use of the Early Anglican Litany

Related studies have also considered:

English Litanies and Primers during the Reign of Queen Mary I

Anglican and Catholic Litanies and Primers in England 1544-1560: Web Resources

Here I focus on processions during the reign of Queen Mary I. This is based on the fact that I have come across several rich sources of descriptions of processions from this period. Furthermore, these have not previously received much attention. These descriptions show how frequent, important and varied liturgical processions were at that time. Here I simply present these descriptions, without much analysis or commentary.

I will however make a few comments regarding music. First, the term “general procession” in the sources seems to indicate that the litany of the saints was sung. Second, *Salva festa dies* is often named as a song being sung. This in fact is the incipit of a refrain or chorus (Hail thee festival day! Blest day to be hallowed forever.) that was used with a variety of verses that reflected various feast days of the liturgical calendar. Finally, the *Te Deum laudamus* is often mentioned as well. It is a hymn of thanksgiving, sung before or after processions, but was not used in the course of the processions.

Women, including the Queen herself, are named as participating in some of the processions described below, but they are not recognized very often. Further investigation of women’s roles in various kinds of liturgical processions is needed.

The two sources of the descriptions of processions considered here are listed below.

Descriptions by John Strype

Two volumes of John Strype’s *Ecclesiastical Memorials* are devoted to the reign of Queen Mary I. These include a number of brief descriptions of liturgical processions. These records of liturgical processions are little known and give a glimpse of late medieval practice that was revived during the reign of Queen Mary I. They are presented here in the order in which they appear in these volumes; dates are added as seems appropriate.

John Strype, *Ecclesiastical Memorials*, vol III part I. Historical Memorials, Ecclesiastical and Civil, of Events under the Reign of Queen Mary I. Oxford: Clarendon Press 1822

P 78. On St Katharine’s day, at night, Nov. 25 [1553], the churchmen belonging to St Paul’s went a procession about Paul’s steeple with five hundred great lights, and with St Katharine carried with them, and much singing. It continued about half an hour. And when all was done, about six of the clock, all the bells of St Paul’s were rung.

P 79. On the next day [26 November 1553], being Sunday, Dr White preached at Paul’s Cross.

The subject of whose sermon was in favour of processions, and that we ought to have them.

P 79. On St Andrew's day, Nov 30 [1553], Dr Bourn preached a sermon at St Paul's, with applause. After was a procession about the church in Latin, with an *Ora pro nobis*. And the morrow after, another sermon preached by Mr Harpesfield, and procession, with the old Latin form. And a procession again Wednesday after: and the like enjoined to be observed throughout England.

P 79. Dec 8 [1553] there was another procession at St Paul's. And when all was done, Bonner, the Bishop, gave out an injunction, that every parish-church throughout London should provide a cross, a staff, and a cope, for to go on procession every Sunday, Wednesday, and Friday, to pray unto God for fair weather.

P 88. [November 25, 1553] According to the liberty granted by the foresaid act of Parliament, Popish religion began to be exercised every where, according as people stood affected; so it was in Paul's church, London. On St Katharine's day, after evensong, began the choir of Paul's to go about the steeple, singing with lights, after the old custom.

P. 88. On St Andrew's day [30 November 1553] they began the procession in Latin, viz. the Bishop, Curates, Parsons, and the whole choir, with the Mayor and divers Aldermen, and the Prebendaries in their grey amices; and so continued three days.

P 88. And also, Jan. 14 [1553-54] began the procession of the Sundays about the church, with the Mayor and Aldermen in their cloaks; and the preacher taking his benediction in the midst of the church, according to the old custom.

P 92. On St Paul's day, Jan 25 [1553-54], there was a goodly procession at St Paul's with fifty copes of cloth of gold, and *Salve festa dies* sung, and a mass.

P 188. On the 23rd [April 1554], being St George's day, the Queen now being at St James's in the fields, repaired to the chapel, and went, according to the old custom, a procession with all the knights of the garter that were then present.

P 188. Rogation-week being come, May 3 [1554] being holy Thursday, at the court of St James's, the Queen went in procession within St James's, with heralds and sergeants of arms, and four bishops mitred: and Bishop Bourn, beside his mitre, wore a pair of slippers of silver and gilt, and a pair of rich gloves, with ouches of silver upon them very rich.

P 188. And all the three days there went her chapel about the fields. The first day to St Giles's, and there sung mass. The next day, being Tuesday, to St Martin's in the Fields's and there a sermon was preached, and mass sung; and the company drank there. The third day to Westminster, where a sermon was made, and then mass, and good cheer made: and after, about the park; and so to St James's court.

P 188. The same rogation-week, went out of the Tower, on procession, priests and clerks, and the lieutenant with all his waiters; and the axe of the Tower borne in procession: the waits attended.

P 188. There joined in this procession the inhabitants of St Katharine's Radcliff, Limehouse, Poplar, Stratford, Bow, Shoreditch, and all those that belonged to the Tower, with their halberts. They went about the fields of St Katherine's and the liberties.

Pp 189-190. This month of May [1554] was much occupied in masses and processions after the old fashion. For as there was a great procession at the Court, and in the liberties of Westminster, May 3, wherein the Queen assisted, as was said before; so May 6, was a goodly evensong at Guild-hall college, by the masters of the clerks and their fellowship, with singing and playing: and the morrow after was a great mass at the same place, and by the same fraternity; when every clerk offered an halfpenny. The mass was sung by divers of the Queen's chapel and children. And after mass done, every clerk went their procession two and two together; each having on the surplice and a rich cope, and a garland. After them, fourscore standards, streamers, and banners. And each one that bare them had an albe or a surplice. Then came in order after them the waits playing: and then, between thirty clerks, a choir singing *Salva festa dies*. (There were four of these choirs.) Then came a canopy, borne over the sacrament by four of the masters of the clerks, with twelve staff-torches burning. This procession, in this order, went up Lawrence-lane, and so to the further end of Cheap; and back again to Cornhill to Leadenhall, and thence down to Bishopsgate-street unto St Ethelborough's; and there they put off their copes: and so every man to dinner. There every one that bare a streamer had money given him, according as they were in bigness.

P 190. Whitsuntide [1554] being now come, there was great and jolly processioning all the three days, according to the old custom. On Whitsun-Monday, May 14, was the procession of St Peter's in Cornhill, commonly called the *fishmongers' procession*. The motions were in this sort. First went a goodly choir of clerks, singing; and a fourscore of priests, wearing copes of cloth of gold. Then followed the lord mayor and aldermen in scarlet. Then the company of fishmongers in their liveries: they and the officers bearing white rods in their hands. And so to Paul's: and there they did their oblations after the old fashion. Divers other parishes went their procession this day.

P 190. On Whitsun-Tuesday was the Hackney procession to Paul's. And after this, came the procession of St Clement's and the mayor and aldermen accompanying. There were in these processions goodly choirs singing.

P 190. On the Wednesday, May 16, came to Paul's the Islington procession.

Pp 190-191. On Corpus Christi day, i.e. May 24 [1554], were many gay processions in many parishes in London. For many had long torches, garnished after the old fashion, and staff-torches burning; and many canopies borne about the streets. Among the rest, those of the parish of St Sepulchre's went about their own parish; and in Smithfield, as they were going there,,,

Pp 200-201. On the 23rd of July [1554], it was commanded, that every parish in London should

go in procession, and to sing *Te Deum* also in every parish, and that there should be ringing of bells, being the day the Prince departed from Southampton to Winchester, where he was to meet the Queen.

(P 213. June 24 [1554], a priest at his parish church, near Charingcross, sung the English Litany; for which he was sent to Newgate.)

Pp 213-214. Now none of the holydays of note passed without some extraordinary masses and processions. On the same 24th of June, being the festival of St John, was the strangers' mass; which was kept at St Edmund, Lombard-street, London, performed with much solemnity, and the church hung with rich cloth. And the next day was a mass kept at the Grey Friars for the sextons of London. And after, they went a procession, with the waits playing and clerks singing, through Cheapside unto Soper-lane, and back again through Paul's Churchyard by the Dean's Place; and through Warwick-lane unto the Grey Friars, whence they set out. And so to dinner unto the Cook's-hall. For with good dinners these processional shows commonly ended.

P 322. November 13 [1554], it was commanded by the Bishop of London;, to all clerks in this diocese, to have St Nicolas, that is, a boy-bishop, in procession, and to go abroad, as many as were so minded, according to an old superstition.

P 322. November 14 [1554], St Erconwald's day. Now it was commanded, that every priest in the diocese of London should go to Paul's in procession in copes.

P 325. The 29th day [of November 1554], commandment was given forth from the Bishop of London through his diocese, that all priests should say the mass of the Holy Ghost, go in procession, and sing *Te Deum*, and ring the bells, and to give God thanks for the gracious Queen's quickening with child, and to pray, that that good thing God, by his omnipotent power, had begun, he would bring to good effect.

P 326. On the 5th of December [1554], the which was St Nicolas' eve, at evensong time, came a commandment, that St Nicolas should not go abroad nor about. But notwithstanding, it seems, so much were the citizens taken with the mock St Nicolas, that is, a boy-bishop, that there went about these St Nicolases in divers parishes, as in St Andrew's Holborn, and St Nicolas Olave's in Bread-street. The reason the procession of St Nicolas was forbid was, because the Cardinal had this St Nicolas' day sent for all the convocation, bishops and inferior clergy, to come to him to Lambeth, there to be absolved from all their perjuries, schisms, and heresies.

P 327. The 8th [December 1554], being the day of the conception of our blessed Lady, was a goodly procession at the Savoy by the Spaniards, the priest carrying the sacrament between his hands; and one deacon carrying a censer censuring, and another the holy water-stock, and a number of friars and priests singing; and every man and woman, knights also and gentlemen, bearing green tapers burning, and eight trumpets blowing; and when they ceased, then began the sackbuts to play; and when they had done, there was one who carried two drums on his back, and one came after, beating them. And so done, they went about the Savoy, now singing, and a while

after playing again, and by and by came singing into the church: and then after that they went to mass.

Pp 330-331. On the 25th [January 1554-55], being St Paul's day, was a general procession of St Paul by every parish, both priests and clerks, in copes, to the number of an hundred and sixty, singing *Salva, festa dies*, with ninety crosses borne. The procession was through Cheap unto Leadenhall. And before went two schools; that is, first, all the children of the Gray friars, and then those of St Paul's school. There were eight bishops, and the Bishop of London mitred, bearing the sacrament, with many torches burning, and a canopy borne over. And so about the churchyard, and in at the west door, with the Lord Mayor and Aldermen, and all the companies in their best liveries. And within a while after, the King came, and the Lord Cardinal, and the Prince of Piemont, and divers lords and knights. At the foot of the steps to the choir, as the King went up, kneeled the gentlemen lately pardoned, offering him their service. After mass, they returned to the court to dinner. And at night bonfires, and great ringing of bells in every church. And all this joy was for the conversion of the realm.

P 331. On the 27th day [January 1554-55] was a goodly procession from Westminster unto Temple-bar, with crosses, and an hundred children in surplices, and an hundred clerkes and priests in copes singing. The which copes were very rich of tissue and cloth of gold. And after came Mr Dean Weston, carrying the blessed sacrament, and a canopy borne over it, and about it twenty torches burning: and after it a two hundred men and women.

P 334. March 8 [1554-55], was a general procession from St Paul's through Cheap, down Bucklers Bury, and so through Walbrook, up Budge-row and Watling-street, and so to Paul's again. The processioners were all the children of Paul's school and of the hospital of Christ's Church, the Bishop, my Lord Mayor and Aldermen, all the crafts, with the clerks and priests singing.

P 341. On the 22d day [April 1555], being St George's day, at Hampton Court, the King, (about whom waited the heralds) with other lords and knights of the Garter, went in their robes on procession, with three crosses, and with clerks and priests, and the Lord Chancellor, the chief minister, mitred: and all they in copes of cloth of gold and tissue, singing *Salva festa dies*. As they went about, the Queen looked out of a casement, that hundreds did see her, after she had taken her chamber.

P 344. May the 15th [1555], was a general procession from Paul's unto Leadenhall-street, and down Gracechurch-street; and then turning down Eastcheap, and so to Paul's again. Before, there went two hundred poor men, with beads in their hands, and three hundred poor women, two and two together; two men and two women out of a parish. After walked all the men children of the hospital, and after them the children of St Anthony's school; then all the children of Paul's and all their master and ushers. Then all the priests and clerks, and the Bishop, the Lord Mayor and Aldermen, and all the crafts of London in their liveries.

P 347. On the same 19th day [May 1555] was a goodly procession, with all the children of the hospital, and of all the schools in London.

Pp 347-348. On the 27th [May 1555] was the clerks' procession from Guildhall college, where was as goodly a mass as had been heard. Every clerk wore a cope and a garland. There were an hundred streamers borne, and the waits playing. They marched round the Cheapside, and so to Leadenhall, unto St Elthelborough's church; and there they put off their gear, and repaired to a dinner provided for them at Barbers'-hall. In this procession the blessed sacrament was borne about with torchlight.

Pp 358-359. On the 9th [August 1555] was a general procession at London, with all the children of the schools in the city; all the sextons, and all the clerks, and all the priests; the Bishop of London; the Lord Mayor and the Aldermen, and all the corporations in their liveries; marching from St Paul's down Cheapside, through Bucklersbury and Walbrook, and so up Wattleing-street back to Paul's.

P 468. The Lord Cardinal Pole, on the first of December [1555], was received with procession into Westminster abbey; where eighteen bishops met him; and the Archbishop of York ministered with his mitre. And they went a procession about the church and the cloister. Perhaps it was now new founded, and made a monastery again, and celebrated by this venerable presence.

P 493. On the 8th [June 1556] was a goodly procession at Whitehall by the Spaniards; the hall being hung with rich cloth. And at the skreen there was an altar made, richly hanged with a canopy, adorned with great basins and candlesticks, clean gift. In the court, at the four corners, were also set up as many goodly altars, hanged with cloth of gold, and each had a canopy embroidered. There was in the court also a procession-way made, with an hundred young oaks set in the ground, and on every side set hard by the wall with green boughs, (resembling, methinks, the groves where the ancient idolatry used to be committed.) Then came the procession out of the chapel, singing and playing with the regals; and after, the sacrament borne, and over it the richest canopy the Queen had, with six staves, silver, borne by six goodly men. And about the sacrament, an hundred torches burning, some whereof of white wax. And at every altar was singing and censuring with sweet odours; all the King's guard carrying partizans, gift; and after to mass in the chapel, sung by Spaniards.

P 506. On the same 21st day [November 1556] was Dr Feckenham, late dean of St Paul's, put into the abbey of Westminster, as abbot there, and fourteen monks more shorn. And the morrow after, the Lord Abbot, with his convent, went a procession after the old fashion in their monks' weeds, in coats of black say, with two vergers carrying two silver rods in their hands; and evensong time, the vergers went through the cloisters to the Abbot, and so went into the church afore the high altar, and there my Lord kneeled down, and his convent. After his prayer made, was brought to the choir with the vergers, and so into his place; and presently he began the evensong, being St Clement's even.

P 506. The 24th [November 1556] being St Katharine's day (or rather eve), at six of the clock at night, St Katharine went about the battlements of St Paul's church, accompanied with fine

singing and great lights: this was St Katherine's procession.

P 507. In the month of December [1556] I make these remarks. On the 5th day, being St Nicolas even, St Nicolas, that is, a boy habited like a bishop in *pontificalibus*, went abroad in most parts of London, singing after the old fashion; and was received with many ignorant, but well-disposed people into their houses (thinking, as it seems, that it was lucky, as well as pious) and had as much good cheer as ever was wont to be had before, at least in many places.

P 507. On the 6th of December [1556] the Abbot of Westminster went a procession with his convent; before him went all the sanctuary men, with cross keys upon their garments; and after went three for murder; one whereof was the Lord Dacre's son of the north, who was whipped, with a sheet about him, for killing of one West, esq. dwelling beside the Lord Darcy; of which murder mention was made before. The second was a thief, that belonged to Mr Comptroller's servants, who killed one Richard Eggleston, the Comptroller's tailor, at the Long-Acre, on the backside of Charing cross. The third was a boy, who had killed a young fellow that sold papers and printed books in Westminster-hall, with hurling of a stone, which hit him under the eye. And thus was the abbey restored to its pristine privileges.

John Strype, *Ecclesiastical Memorials...* vol III part II: Historical Memorials, Ecclesiastical and Civil, of Events under the Reign of Queen Mary I. Oxford: Clarendon Press 1822

P 3. April 23 [1557], being St George's day, the King's Grace went a procession at Whitehall, through the hall, and round about the court hard by the gate, certain of the knights of the Garter accompanying him: viz. the Lord Montagu, the Lord Admiral, Sir Anthony St. Leger, the Lord Cobham, the Lord Dacre, Sir Thomas Cheyne, the Lord Paget, the Earl of Pembroke, the Earl of Arundel, the Lord Treasurer, and Secretary Petre, in a robe of crimson velvet, with the garter embroidered on his shoulder (as chancellor of the Garter). One bare a rod of black; and a doctor, the book of records. Then went all the heralds. And then the Lord Talbot bare the sword: after him, the sergeant at arms. And then came the King, the Queen's Grace looking out of a window beside the court, on the garden side. And the Bishop of Winchester did execute the mass, wearing his mitre.

P 5. The 27th [April 1557], being Ascension-day, the King and Queen rode unto Westminster abbey, accompanied with many lords, knights, and gentlemen. There their Graces went a procession about the cloister, and so heard mass.

Pp 6-7. The same day [June 7 1557] was the Fishmongers' procession. The mass kept at St. Peter's in Cornhill. Three crosses were borne, and an hundred priests, in copes; and after, the clerks, singing *Salve festa dies*. Then came the parish, with white rods in their hands; and then the craft of the fishmongers; and after, the lord mayor and aldermen, and all his officers, with white rods also in their hands. And so to Paul's, where they offered at the high altar: and after, to dinner to Fishmongers' hall.

P 7. The same day [June 7 1557] came the inhabitants of St Clement's parish, without Templebar, in goodly procession unto Paul's, and did oblation at the high altar. This procession was made very pompous, with fourscore banners and streamers, and the waits of the city playing; and threescore priests and clerks in copes: and divers of the inns of court were there, who went next the priests. Then came the parish, with white rods in their hands. And so, after they had made their offerings at St Paul's they marched back again, with the waits playing, the priests and clerks singing, homewards.

P 8. On the 17th [June 1557] the King and Queen went on procession at Whitehall, on Corpus Christi day, through the hall and the great court gate; the procession being attended with as goodly singing as ever was heard.

P 8. On the 21st [June 1557] was the sextons' procession, with standards and staves, thirty and odd, and good singing, and waits playing; and a canopy borne through Newgate and Old Baily, and through Ludgate, and so to Paul's churchyard: thence through Cheap, along to Coopers' hall to dinner.

Pp 8-9. The 29th of June [1557], being St Peter's day, a small fair was kept at St Margaret's churchyard, Westminster: as, for wool, turners' ware, and such other small things.

The same day [June 1557] was a goodly procession; in which the Lord Abbot went with his mitre and crosier, and a great number of copes of cloth of gold, with the vergers; and many worshipful gentlemen and women going also in procession in Westminster.

P 9. The last day of June [1557] was St Powel's [Paul's] day; (i.e., a commemoration of a privilege). And at St Paul's London, was a goodly procession: for there was a priest of every parish of the diocese (city, I suppose, he means) of London, with a cope; and the Bishop of London wearing his mitre. And after, according to an old custom, came a fat buck, and his head, with his horns, borne upon a banner pole; and forty persons, blowing with the horn, afore the buck, and behind.

Pp 14-15. On the 15th [August 1557] came commandment to all the churches in London to go a procession to St Paul's: and all priests in their copes. But before they went, they of Paul's sang *Te Deum laudamus*. And after that, down they went a procession into Cheap, round about the cross, singing *Salve festa dies*. And the lord mayor and aldermen, in scarlet, went round about St Paul's without; and after, to Paul's Cross, to the sermon, where Dr Harpsfield, archdeacon of London, preached, and made a godly sermon. In his said sermon he declared how many were taken [prisoner in battle], and what noblemen.

This was the day [August 15 1557] of the Assumption of our blessed Lady the Virgin. The same day, at even, *Te Deum* was sung in all churches in London, and ringing of bells; and at night, bonfires and drinking in every street, in token of thanks to God Almighty, that giveth victory.

P 17. On the 12th day of September [1557] came forth a commandment of matins and mass to be done every where by nine of the clock; and the parsons and curates to go to Paul's with surplices

and copes; and to go a procession thence through London, and about Paul's and *Te Deum laudamus* sung. This procession was accordingly performed. And there went the lord mayor and the aldermen in scarlet. And after, they went into the shrouds, and there Dr Standish preached. And after evensong *Te Deum* was sung; and there was ringing of bells through London. And this for the good news that came from the English captains beyond the sea.

P 18.. On the 20th of September [1557] a commandment came down to all parishes in London, that they should go on procession at Paul's, and *Te Deum* to be sung in all the churches in London: to sing and ring for the winning of other places in France.

P 21. The 30th [November 1557] being St Andrew's day, was a procession at Paul's, and a priest of every parish attending, each in his cope, and a goodly sermon preached; and after that, the procession, with *Salva festa dies*.

P 22. The same day [30 November 1557] my Lord Abbot went a procession in his mitre, and all the monks and clerks singing *Salva festa dies* round about the abbey. And the Abbot sang the mass.

P 27. July the 20th [1557] the Cardinal gave a mandate to the Bishop of London, for making general processions at that time, when almost all Christendom were miserably burning in wars, "to beg of Him that sat at the right hand of the Father, to reduce Christian princes to concord, and to settle all Christendom in a desired tranquillity." And these processions and public supplications to be used in cathedral churches of his province thrice a week in cities, and great towns twice, or at least once, together with singing of the Litany, and the mass, if it could be; otherwise with three collects, one for the Church and others, the second for peace, and the third for the King and Queen.

P 107. On the 9th [February 1557-58], a commandment came, that all bishops, priests, and clerks should go a procession about London, and the lord mayor and aldermen, and all the crafts in London, in their liveries, to pray unto God: and all the children of all the schools, and of the hospitals, in order about London, were called to this general procession.

Descriptions by Charles Wriothesley

Charles Wriothesley, *A Chronicle of England* during the reigns of the Tudors.... Edited by William Douglas Hamilton, vol 2. London: Camden Society 1877; reprint New York: Johnson Reprint Corp 1965

Pp 104-105. [1553] The xxxth of November, being Thursdave and St Andrewes eeve, a generall procession in Paules, with a sermon made by Mr Borne, one of the Residentiaries of Paules, the Litanie sunge in Latin, the bishopp and the priests of everie parishe followinge after the crosse round about the church. The Lord Maior and Aldermen followinge after the Queene.

P 105. The first of December [1553] was lykewise another general procession, with a sermon made by Harpesfylde.

P 106. Sundaye the 14 of January [1553-54] Procession began in Paules Church after the olde fashion before highe masse. The Lord Maior and Aldermen goeing in Procession in their violett gownes and clokes furred, as they used everie Sundays in King Henry the VIII tyme, afore the sermon began.

P 113. The xviii of March [1554], being Palme Sunday, the Ladie Elizabeth was had to the Tower from Westminster by water privele, after the Queene had gone a procession, which was about x of the clock in the forenoone.

P 115. Maii 7 [1553] the parishe clerkes of London kept the procession agayne after the olde use, goeing from the Guyldhall chappell in riche copes of clothe of goulde with longe streamers and banners and three riche crosses borne afore them, and the sacrament of the aulter borne under a riche canopie after them.

P 124. Wednesdayer the 28 of November [1554] the Lord Mayre and Aldermen assembled in Paules in their scarlett gownes and clokes, with all the commons in their liveries, at ix of the clock in the foornoone. The highe mass done, Dr Chadsey, one of the Prebendaries in Paules, went into the pullpitt in the quiere, the Bishop of London present in his stall, and ix other bishoppes sittinge on the north syde of the highe alter, against the Lord Mayre and the Aldermen. First the preacher redd a letter sent to the Bishop of London from the Queens Councill; the tenure whereof was, the the Bishop of London shoulde cause *Te Deum* to be sunge in all the parishe churches of his dioces, with continuall prayers of the priests in their masses, for the Queens Majestie, who was conceyved and quick with childe. The letter redd, he began a collation with this anthem: *Ne timens, Maria; invenisti enim gratiam apud Deum*. His sermon ended, *Te Dem* was sunge, and solemne procesison was made of *Salve, festa dies*, goeing the circuite of the church.